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A  
TRILINGUAL DICTIONARY;  
BEING A COMPREHENSIVE LEXICON  
IN  
ENGLISH, URDU', AND HINDÍ,  
EXHIBITING THE  
SYLLABICATION, PRONUNCIATION, & ETYMOLOGY OF ENGLISH WORDS,  
WITH THEIR EXPLANATION  
IN  
ENGLISH, AND IN URDU' AND HINDÍ  
IN THE ROMAN CHARACTER.  
BY  
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## PREFACE.



THERE are several Anglo-Hindustáni dictionaries. But none such exists, at present, as is indicated in the Title-page to this Work. D'Rozario's Dictionary makes the nearest approach to it. Yet D'Rozario's, with all its merits, is far behind the age. It is meagre and defective : meagre, because the number of words it gives is very limited ; defective, because syllabication, pronunciation, and etymology—three of the most important elements of a good lexicon—do not enter into its plan. Besides, it is out of print. That there is need of a better and more comprehensive Anglo-Hindustáni dictionary than any one now procurable in the market, few will deny. The establishment of the Indian Universities has opened a new era in the literary history of the Empire. The exclusion of all pleaders ignorant of English from the bar of the High Courts has also acted like electricity. Natives have now been roused from their lethargy. They have learnt from experience duly to appreciate English. They now view it as the only portal to distinction and wealth. The avidity with which English will, hence, be studied not only in Schools, but also at home, all over the country, will be inconceivably great. But, without adequate aids, students will be in no better state than sailors venturing on the pathless sea without a compass, or men trying to build without building materials. Influenced by these and similar considerations, the Printer and Publisher, Dr. E. J. Lazarus, of Benares, suggested to me the expediency of making an attempt to meet the wants of the rising generation. The suggestion had my warmest sympathy. I readily yielded to his wishes. I did not then know my own weakness, nor, indeed, the heavy responsibilities of the task, as experience has since taught me them. I forthwith began. The preparation of a fresh Dictionary, so far as the English portion was concerned, seemed to me to be a work of mere supererogation. Several dictionaries were in existence which might with more or less propriety form the basis of my work. It was only necessary to make a judicious selection of one for use. And I selected Dr. Reid's 'Dictionary of the English Language' for my text-book, as best answering our design. His arrangement of words, perhaps in imitation of Dr. Richardson and Mr. Smart, appears to be exact and philosophical. All the words of the same family are alphabetically arranged under the leading one. As regards the general plan and execution of his work, I let Dr. Reid speak for himself. The following are the rules he laid down for his own guidance.

First, To insert no word which has not been sanctioned by the use of some eminent author, or which has become obsolete; secondly, To give the Spelling and Pronunciation which are supported by the greatest number of competent authorities; thirdly, To denote what appears to be the Root of every word; and, fourthly, To define and explain the words as they are generally employed by the standard writers of the English language.

He further explains himself at large thus :—

In the *spelling* of words, the Compiler has taken as his guide the prevailing usage of the principal lexicographers. A more uniform system might have been introduced by adopting certain general rules, according to which particular classes of words might have been spelled. But every such rule would have led to greater changes in the usual practice than the Compiler felt himself authorized to make. Instead of aiming at uniformity, therefore, he has preferred that mode of spelling each word which he found to be supported by the greatest number of authorities.

He has pursued a similar plan in the *pronunciation* of words. Generally, the system of Walker has been adopted, as being most in accordance with the usage of the educated portion of society; but the Compiler has not hesitated to depart from it, whenever he found it at variance either with the majority of authorities, or with general practice.

In the mode of indicating pronunciation, however, the present Work differs, in various respects, from that of Walker. In the first place, marks have been preferred to figures, as being equally precise and less perplexing. In the second place, the pronunciation is indicated only by the marks and the ordinary sounds of the letters, no attempt being made to render the pronunciation more plain by a different mode of spelling; except in peculiar words, and in such as are pronounced in two different ways, one of which ways is generally indicated by marks, and the other by spelling the word as it is pronounced. In the third place, marks are placed only above the vowels in syllables which have the primary or secondary accent, most of the others being pronounced so obscurely that the sound cannot be exactly indicated.

The most satisfactory way of giving the *derivation* of words, would have been to have taken the most remote root, and traced it, through all its changes, into English. But this was not practicable in a work of limited extent like the present; and, for want of space, the Compiler was forced to adopt a mode of derivation which, while it is sufficient to show the origin of words, at the same time saves all avoidable repetition both of the roots and of their signification. Instead of giving its root after each English word, he has collected into families or groups all words which are derived from the same root, and which begin with the same syllable and have affinity in signification as well as in etymology, placing first, in large letters, what may be called the head of the family or group, and arranging under it, in smaller type, the other derivatives, in alphabetical order. In like manner, instead of explaining each root as it occurs in the body of the Work, he has collected the principal roots into a Vocabulary, in which he has given their signification, and, as examples of their derivatives, the head or first word of every group in the Dictionary.

On this division of the Work, it may be necessary to explain, that when an English word is, in form and signification, the same as its root, the latter is not printed, but only the language to which it belongs is indicated; that, when the root is thus in the same form as the English derivative, and also when the form is different, but the signification the same, the root has not been inserted in the Vocabulary; that roots are not placed after words for which no probable derivation has been assigned; that all doubtful roots are denoted by a point of interrogation; that a few Latin words not purely classical, and some obsolete French words, will be found among the roots; that the roots in the Dictionary, and the radical parts of the words in

the Vocabulary, are printed in italics; that, in Greek words, the grave accent on *e* final (*è*) indicates that it is not silent, as in English; that, in the Vocabulary, *η* and *ω* are generally represented by *ē* and *ō*; and that the quantity has been marked in all Greek and Latin words in which errors in pronunciation were likely to occur.

The most philosophical mode of *explaining* words would have been to have given first their primary signification, as indicated by their derivation, and afterwards, in the order of their connexion with it, all their secondary meanings. But in this, as in derivation, the Compiler has been restricted by want of room; and he has been under the necessity of confining himself to those acceptations which words most commonly bear in speech and writing. It thus not unfrequently happens, that the primary meanings of words have been omitted, because they are not in use, and that secondary meanings are attached to them, which appear to have no connexion with their derivation. Such explanations and definitions as he has given, however, the Compiler has endeavoured to make as perspicuous, and, at the same time, as concise as possible; and he trusts that they will be found sufficient to convey the ordinary acceptations of all the authorized words in the English language.

In every department of the Work, the Compiler is aware that it is chargeable with many faults of both plan and execution. He nevertheless hopes that, as a school-book, it will be found superior to any dictionary at present in use. Nothing has been inserted without authority, and every word has been verified. As has been already stated, the Compiler has not, in any case, deferred merely to his own opinion, but has throughout proceeded on the principle of being guided by the majority of competent authorities. Of course he has exercised his own judgment in deciding what authorities he considered competent; but he is confident that his judgment will be ratified by that of the public, when he adds, that the lexicographers whom he has chiefly followed are, for the authenticity, spelling, derivation, and explanation of words, Johnson, Todd, Richardson, and Webster; for pronunciation, Walker, Jones, Perry, Fulton, Worcester, and Smart, and for Anglo-Saxon roots, Bosworth.

The preceding extracts expound Dr. Reid's principles. I wish it to be understood that though I have followed Dr. Reid in the English part, yet I have by no means been his servile follower. I have not hesitated to deviate from him in pronunciation or explanation, where deviation seemed needful. I have, likewise, made considerable omissions and additions of words. By the advice of a competent judge, I have rejected numerous compounds of *un*, the meaning, in each case, being easily deducible from the prefix and the affix. Etymology alone has not been meddled with. At present, it is not on so secure grounds as desirable. I think I am not under a wrong impression, when I say that first-rate lexicographers are only tyros in this department. They all trace a word only to its Greek, Latin, or Gothic form. They think there is no room left for more remote derivation. But the recent discoveries in the Science of Language have opened vast regions yet untrodden by them. Sanskrit, the 'Language of languages,' has been proved to be an elder sister of all the known Aryan languages. Thus, so long as Sanskrit is ignored, so long will etymology be necessarily false. A fair start has, however, been made in this subject by English as well as European Continental scholars. We

have reasons to hope that, ere long, the deficiency will be supplied. But till it is, we must be contented with the teaching of our present teachers.

With some exceptions in the beginning of the Work, each English meaning of a word—and perhaps a word sometimes happens to bear a dozen meanings—has been represented, in due order, in the Vernaculars either by one equivalent or more than one. This required immense labour. The order of the meanings in the text-book was to be scrupulously observed, and each to be as faithfully explained. But the single English meanings given in a School dictionary like Dr. Reid's, though they might flash through the mind of an English gentleman in their perfect significance at the very first sight, yet do not convey their full force to a foreigner. They, in an isolated form, appear to him dim and hazy. I had, therefore, recourse to the larger dictionaries by Dr. Webster and Dr. Worcester. I carefully went through them in my progress, and thus learnt the precise import of a term from its illustrations, applications, or fuller explanation.

Sanskrit words are given rather profusely in this Work both by choice and necessity : by choice, in order to make it generally useful—that students in the sister Presidencies too might occasionally refer to it without disappointment ; by necessity, because the Hindī Vocabulary is rather poor. Visible objects and some of the ordinary mental affections have, indeed, representatives in Hindī. But the expression of the nobler sentiments and finer sensibilities of a busy mind, and of philosophic and scientific truths, is far beyond its genius and capability. Like a child in the hour of need, it must naturally resort to its parent—the Sanskrit—for help. By Sanskrit, it must be fed and nourished. It needs no foreign aid. Yet we sometimes see foreign aid *forced* upon it. Arabic, Persian, and Urdū words and phrases are arrayed by its side in battalions to support, as it is said, its cause. But its officious and unwelcome supporters forget that a nation which relies on mercenaries only walks on a quicksand, or leans on a broken staff. What should we say of a merchant, who having sufficient funds on hand borrowed money largely on high interest ? I do not mean that Sanskrit terms should be diffusely used in Hindī composition. Far from it. The easiest common Hindī should be employed, wherever it will suffice. But when its resources fail, preference should decidedly be given to Sanskrit over a foreign tongue. There may be instances in which the reverse will hold good. But these instances must form the exception, not the rule. In cases in which the stores of Hindī would answer well, exotic words should not be used in writings professedly Hindī. With every regard for those that differ from me, I aver that their favourite jargon—by no better name can I call their language—the farrago of Arabic, Persian, Urdū, Sanskrit

and Hindí—serves, at best, only to provoke a contemptuous smile in men of taste. But some would perhaps *kill* Hindí. They think it is dismissed from good society, and is, therefore, synonymous with rusticity, —that it leads to no practical good, hence it must needs be discouraged. They should bear in mind that Hindí has retired from the Court and from general society by the force of circumstances. The encroachments of Persian and Urdú have proved too much for it. Its case is analogous to that of English immediately after the Norman conquest. The language of the Conquerors became the language of Law and, likewise, of Society, to a very large extent. But though Hindí, like a modest maid, has withdrawn from the public gaze in towns and cities, yet it has ever been present around our hearths, and amid our family circles. Our mothers and sisters, our wives and daughters, exchange ideas only in genuine forms of Hindí. Gentlemen in the highest walks of life, while in the public hall of audience, do hold converse in elegant Urdú. But when they are by themselves, with their dependents, or among their female relations, the scene is changed. Good home-bred expressions of Hindí then almost exclusively escape their lips or charm their ears. I now ask, Why should Hindí spoken at home by the greatest and the most learned be decried as barbarous? Again, on the ground of utility too, Hindí merits encouragement. Beyond the pale of Law, Hindí is found more useful than Urdú. In ordinary life, the former is more serviceable to Hindús than the latter. It is needed in the pettiest grocer's shop as well as in the most respectable firm. In the rural districts, its use is very general. It does not, indeed, help us to good situations. But that does not warrant us in desiring its extinction. There are far higher ends to be served. The character of the mass of the people is to be raised. They must be taught to read and write—must be made to learn the truths of the West:—not in the language of those by whom they were ill-treated, abused, and oppressed for successive generations, but in the genial speech of their ancestors, which is their invaluable inheritance. National education must be conducted through the *proper* vernacular, if we desire success. I suspect the unfavourable impression in certain quarters concerning Hindí is somewhat caused by the diversity of its nature. It does not appear everywhere in one common form. It presents itself in different phases at different places. There are many dialects of it,—as many, perhaps, as the number of syllabs in which it is spoken. It requires a generally recognised and permanent character to be impressed upon it. In this matter, the State has made a good beginning. It now remains for public-spirited Hindí-speaking Natives to come forward, and earnestly do their part.



In the beginning of my labours, not having Shakespear's valuable Anglo-Hindustání dictionary in my possession, I adopted Dr. Forbes's explanation and orthography in Urdú ; but, subsequently, when I obtained Shakespear's dictionary, I gladly followed it in general. In cases in which usage is divided, sometimes both forms of pronunciation have been exhibited, sometimes one particular form has been preferred.

In Sanskrit words, the final *a* has been often omitted in compliance with the wishes of the Publisher, who thought that the omission, however repugnant to Sanskrit propriety, would suit the taste of the public better than the retention.

Phrases do not necessarily form a part of the plan of the Work. They would have, doubtless, greatly enhanced its value. But their insertion would have deferred its completion to a very remote day, and made it too bulky and expensive for those for whom it is principally intended. To increase the utility of the Work, the Publisher has very judiciously added to it abbreviations used in writing and printing, and a dictionary of quotations.

I repeat that I have derived considerable aid from Webster and Worcester. I have occasionally consulted Dr. Richardson and Smart. I have largely availed myself of the dictionaries of D'Rozario, Shakespear, Forbes, and Monier Williams. I must acknowledge that, in the absence of the valuable work of the last-mentioned author, my speed would have been considerably retarded.

I must not omit to own that I have adopted some renderings of scientific terms from the 'Synopsis of Science in Sanskrit and English' by the late Dr. James Robert Ballantyne\*, a name that I cannot mention without feelings of profound veneration and sorrow!

I hope it is not too much to say that for terms of ordinary occurrence, the present Work, in its own peculiar sphere, concentrates in itself the utility of the dictionaries of Webster, Richardson, Smart, Worcester, D'Rozario, Shakespear, Forbes, and Monier Williams.

I have incessantly laboured hard for years at this Work. My motive has been no other than to serve the public with my mite. I have abjured all pecuniary profit from the sale. I hope the public will not be disappointed. During my progress, proof-sheets were forwarded to competent judges in different quarters. Their verdict was, I feel happy to state, encouraging. But to satisfy all parties, in all respects, is a moral impossibility. To expect perfection in a human work is to expect infallibility in man. That, therefore, there are numerous faults

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and omissions in the execution of this Work, no one can know better than myself. I have simply toiled as a pioneer in the march of intellect, and if I succeed in removing even a single stone from the path of the Student, I shall consider my labours as amply repaid.

Now remains the grateful task of publicly thanking those that deserve my thanks. My best and warmest acknowledgments, then, are due to Dr. E. J. Lazarus, the Printer and Publisher, who has spared neither expense nor pains on his part to make the Work worthy of the public ; to R. T. H. Griffith Esquire, M. A., Oxon., † in whom I found an obliging and willing Tutor, ever ready to assist me in rightly apprehending the true import of a word, when my principal guides, Webster and Worcester, failed me ; to the distinguished Paṇḍit Bāpú Deva, the accomplished Viṭṭhal Śāstrī, and the courteous Paṇḍit Sītala Prasāda Tiwāri, ‡ for the occasional aid they cheerfully afforded me in their respective departments of mathematics, philosophy, and belles-lettres ; to the Maulavī Hamīdu-d-dīn Ahmad, and Muhammad Ali, ¶ who readily attended to me, whenever I troubled them with questions legitimately falling within their province ; and to Bābús Durgā Prasāda and Keśava Kcole, || at one time my pupils, and, at present, my fellow-labourers, for their untiring diligence and inexhaustible patience in revising, with me, the proof-sheets as they passed through the press. To all these gentlemen, I gratefully acknowledge my obligations.

The last, though not the least, individual, to whom I feel bound to pay my tribute of gratitude is my esteemed pupil, Kuīwar Śāmbhu Nārāyaṇa Siṅha, son of H. H. the Rājā Deva Nārāyaṇa Siṅha Bahādur, of Saidpur Bhitri. To ensure all practicable typographical accuracy in a work of public utility, this young Nobleman, actuated by a feeling of pure benevolence, *volunteered* his kind aid in revising the proof-sheets with others. A moment's inspection of the accentuation and syllabication of the words in this Volume will indicate the amount of labour he willingly imposed upon himself, and *steadily* underwent to the end. May he live long, and prove a worthy son of a worthy father !

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December, 1865. }

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## TABLE OF SOUNDS, WITH EXAMPLES.

## VOWELS.

<i>Sounds.</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>
Ā	FĀTE	Ī	FĪELD	Ȳ	CRȲ
Ă	FĂT	İ	FİR	Ȳ	CRȲPT
Â	FÂR	Ō	NŌTE	Ȳ	MȲRH
Â	FÂLL	Ö	NÖT	Öİ	TÖİL
Ē	MĒ	Ô	NÔR	ÖȲ	BÖȲ
Ē	MĒT	Ô	MÔVE	ÖŪ	ÖŪR
Ê	THÊRE	Ó	SÓN	EW	NEW
Ĕ	HĔR	Ū	TŪBE	Æ	like ē DÆDAL
Ī	FĪNE	Ū	TŪB	Œ	like ē FŒTUS
Ī	FĪN	Ū	PŪLL		

## CONSONANTS.

<i>Sounds.</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>
C	CAN	ÇIAL	} like shal { COMMERCIAL
Ç	ÇEDE	SIAL	
CH	CHAOS	TIAL	
CH	CHAIN		
ÇH	MAÇHINE	ÇEOUS	} like shus { FARINAÇEOUS
G	GET	ÇIOUS	
G	GEM	TIOUS	
S	SAIL		
Ş	RAİŞE	ÇEOUS	} like jus { COURAGEOUS
TH	THIS	ÇIOUS	
TH	THIN		
TI	SATIETY	ŞION	} like shun { MISSION
* TI	SATIATE	TION	
X	TAX	ŞION, like zhun	CONFUSION
X	EXIST	XION, like kshun	CONNEXION
		Z, like zh	AZURE, GLAZIER
		N-G, like ng-g	LONGER
		PH, like f	PHANTOM

\* T is aspirated when it comes immediately after the accent, and is followed by the vowels *ia*, *ie*, or *io*, taking the sound, in these cases, of *sh*; as in *partial*, *militia*, *ingratiate*, *negotiate*, *satiate*, *patient*, *nation*, &c.

## IX ABBREVIATIONS.

<i>n.</i> noun	<i>p. t.</i> past tense	<i>H.</i> Hebrew
<i>a.</i> adjective	<i>p. p.</i> past participle.	<i>Io.</i> Icelandic
<i>pr.</i> pronoun		<i>Ir.</i> Irish
<i>v.</i> verb		<i>It.</i> Italian
<i>ad.</i> adverb	<i>Ar.</i> Arabic	<i>L.</i> Latin
<i>prep.</i> preposition	<i>C.</i> Celtic	<i>P.</i> Persian
<i>con.</i> conjunction	<i>Ch.</i> Chaldee	<i>Port.</i> Portuguese
<i>int.</i> interjection	<i>D.</i> Dutch	<i>S.</i> Anglo-Saxon
<i>sing.</i> singular	<i>Dan.</i> Danish	<i>Sc.</i> Scripture
<i>pl.</i> plural	<i>Fr.</i> French	<i>Sp.</i> Spanish
<i>comp.</i> comparative	<i>G.</i> Gothic	<i>Sw.</i> Swedish
<i>sup.</i> superlative	<i>Gael.</i> Gaelic	<i>T.</i> Teutonic
<i>p.</i> participle	<i>Ger.</i> German	<i>Turk.</i> Turkish
<i>p. a.</i> participial adjective	<i>Gr.</i> Greek	<i>W.</i> Welsh
<i>pr.</i> present	<i>Gr. L.</i> Greek, Latin	

<i>d.</i> = dená	<i>h.</i> = honá	<i>k.</i> = karná	<i>w.</i> = wálá
<i>d. w.</i> = dene wálá	<i>h. w.</i> = hone wálá	<i>k. w.</i> = karne wálá	

## TABLE OF CHANGES WHICH LETTERS UNDERGO IN DERIVATION.

### VOWELS.

Any vowel or diphthong may be substituted for another: the following are the changes which most frequently occur:—

A is changed into e, i, o, u, ei, ie.

E is changed into a, i, o, u, ai, ie, oa, oe, oo.

I is changed into a, o, u, y, ai, ei.

O is changed into a, e, i, u, ea, eu, ey, oe, oi, ou, ui.

U is changed into a, e, i, o, y, au, ee, eu, ie, oi, ou.

Y is changed into ie.

Ae is changed into ai; ai into ae, oe; au into o, ou; oi into oe, e; ou into u.

### CONSONANTS.

Consonants, which are pronounced by the same organs of speech, are transmutable; namely,—

*Labials*, b, f, p, ph, v, w.

*Dentals*, d, t, th, s, z, c *soft*.

*Palatials*, c *hard*, g *hard*, ch *hard*, k, q.

*Liquids*, l, m, n, r.

The following consonants are also transmutable; b, v, g *soft*; d, g *soft*, j; s, z, c, sh; s, x, z.

The letters e, h, s, are sometimes prefixed; b, d, g, inserted.

## TABLES.

### I.—Shewing the Arabic letters in the Roman characters.

#### 1st.—VOWELS.

آ ا إ ي ا ر ي ي و ر  
au o ai e ú u í i á a

#### 2nd.—CONSONANTS.

ب پ ت ت ث ج ح خ د ذ ر ز ز  
z r r z d d kh h ch j s t t p b  
ل س ش ص ض ط ظ \* ع غ ف ق ك گ ل  
l g k q f g ' z t z s sh s zh  
م ن و ي  
y v w o ñ n m

\* This letter is not sounded by the natives of Hindustán. When *initial*, it is indicated by the mark (') placed before the vowel, and, when medial or final, by the same mark (') placed after the vowel; as, 'a, 'i, 'u—a', 'i, u' &c.

### II.—Shewing the Devanágari letters in the Roman characters.

#### 1st.—VOWELS.

Initials. अ आ इ ई उ ऊ ऋ ॠ ए ऐ ओ औ अं अः  
Medials. ऌ ड ढ ण णः णः णः णः णः  
a á i í u ú ri rí lri lí e ai o au añ ah

The two signs, *Anuswára* and *Viráma*, viz., a dot over and after a letter, and two dots after a letter, denote, respectively, a slight nasal, as अं añ (ang), and a soft aspirate, as अः ah.

#### 2nd.—CONSONANTS.

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द  
k kh g gh ñ ch chh j jh ñ t th d dh r r ph n t th d  
ध न प फ ब भ म य र ल व श ष स ह ल ञ  
dh n p ph b bh m y r l v w ś sh s h ksh jh

The अ a, as a medial or final, is always left unwritten, being understood to be combined with the consonant, and articulated with it, unless the consonant be final, which is denoted by a mark at its foot, a *viráma*, or 'rest', as क्; or unless it be conjoined with another consonant, as अच्चा achcha,—Wilson.

### III.—The Roman Alphabet.

A	a	آ	अ	sounded short like u in <i>dull</i> or a in <i>woman</i> .
A'	á	آ	आ	as a in <i>art</i> .
AI	ai	آی	ऐ	„ ai in <i>aisle</i> .
AU	au	آو	औ	„ ou in <i>our</i> .
B	b	ب	ब	„ b in <i>bat</i> .
BH	bh	بھ	भ	„ bh in <i>hob-house</i>
CH	ch	چ	च	„ ch in <i>chain</i> .
CHH	chh	چھ	छ	„ chh in <i>church-hill</i> .
D	d	د	द	
DH	dh	دھ	ध	
Ð	ð	ڈ	ड	
DH	ðh	ڈھ	ढ	
E	e	ای	ए	„ a in <i>day</i> .
F	f	ف	फ	„ f in <i>find</i> .
G	g	گ	ग	„ g in <i>go</i> .
GH	gh	گھ	घ	„ gh in <i>dog-house</i> .
G	g	غ	ग	
H	h	ه	ह	„ h in <i>hand</i> .
I	i	ی	इ	„ i in <i>mill</i> .
I'	í	ای	ई	„ i in <i>police</i> .
J	j	ج	ज	„ j in <i>just</i> .
JH	jh	جھ	झ	„ geh in <i>college-hall</i> .
N	jh	جھ	ञ	
	k	ک	क	„ k in <i>kind</i> .
CH	kh	کھ	ख	„ kh in <i>black-heath</i> .
CH	kh	خ	ख	„ ch in <i>loch</i> (lake).
L	l	ل	ल	as l in <i>lot</i> .

M	m	م م	म म	„ m in <i>must</i> .
N	n	ن ن	न न	„ n in <i>not</i> .
Ñ	ñ	ن	.	„ ng in <i>sung</i> .
Ñ	ñ		ङ	„ n in <i>tank</i> .
Ñ	ñ		ञ	„ n in <i>plunge</i> .
N	n		ण ण	
O	o	او و	ओ ओ	„ o in <i>go</i> .
P	p	پ پ	प प	„ p in <i>pot</i> .
PH	ph	په په	फ फ	„ ph in <i>up-hill</i> .
Q	q	ق ق	क क	
R	r	ر ر	र र	„ r in <i>run</i> .
R	r	ر ر	ड ड	
RH	rh	ره ره	ढ ढ	
S	s	{ ن ن ث } س س ص	स स	„ s in <i>so</i> .
Ś	ś		श	
SH	sh	ش ش	ष ष	„ sh in <i>shut</i> .
T	t	{ ت ت ط }	त त	
TH	th	ته ته	थ थ	
T	t	ت ت	ठ ठ	
TH	th	ته ته	ठ ठ	
U	u	أ ا	उ उ	„ u in <i>full</i> .
U'	ú	او و	ऊ ऊ	„ oo in <i>fool</i> .
V	v	و و	व व	„ in <i>vowel</i> .
W	w	و و	व व	„ w in <i>word</i> .
Y	y	ي ي	य य	„ y in <i>yard</i> .
Z	z	{ ن ن } ز ز ض ض ظ ظ	ज़ ज़	„ z in <i>zeal</i> .
ZH	zh	ز ز		„ z in <i>azure</i> .

# ADDENDA.

ĀD'MI-RAL , vrihannausamūhādhipati  
 ĀR'BI-TRESS , sālisa.  
 BĀT'TLE-MENT , bhīt jismeñ rande bane hoñ<sup>b</sup>  
 BĒN'E-FICE , nazr-i-ainma.  
 BŪR'DEN , astāi<sup>b</sup>.  
 DŌVE , peñruki<sup>b</sup>.

## ERRATA.

The following Corrections, up to page 415, have been gone over very carefully. It is probable that all the copies have not all the orthographical errors given in the list below, as the diacritical marks occasionally break off after many copies have been printed. In those cases in which the letter *i* has no dot, it may be taken for granted that it should be read as an *i*.

Page	Line	For	Read.	Page	Line	For	Read.
1	49	mublag	mablag	67	36	istibāg	istibāg
3	47	hamal	haml	"	"	gotu	gota
5	28	mahri-	mahri-	69	45	'umarā	umarā
6	20	'Alimoi	'Alimoi	"	54	BĀR-O-SCŌPE	BĀR'O-SCŌPE
7	26	AC CŌM-MO-DATE-LY	AC-CŌM'MO-DATE-LY	70	59	qairat	qairat
9	52	bāham	baham	72	25	battes	battos
12	59	ADJŪST'ER,	AD-JŪST'ER,	79	19	n.	n.
12	61	niyamabandhān	niyam. vidhān	81	55	of give,	to give,
13	12	ĀD-MIN-IS-TRĀ-TOR	ĀD-MIN-IS-TRĀTOR	86	47	Sijāh,	Sijāh.
13	53	tāpnā,	tāranā,	88	9	trument,	strument,
14	1	A-DŌPT	A-DŌPT'	91	48	; n. a &c	; n. a &c
15	11	ĀD'VENT, n.	ĀD'VENT, n.	"	57	muthrā k.,	muthrā k <sup>b</sup> .,
19	34	AG-GLŪ-TI-NĀ-TION	AG GLŪ-TI NĀ-TION	94	11	girdā,	girda,
"	35	AG-GLŪ-TI-NĀ-TIVE,	AG GLŪ-TI-NA-TIVE	"	60	a man slave	a female slave
"	41	ĀG'GRA-VĀ-TION	ĀG-GRA-VĀ-TION	"	61	a female slave	a man slave
"	50	ĀG'GRE-GĀ-TION	ĀG-GRE-GĀ-TION	97	12	chappi	chippi
20	15	ghabrānā <sup>b</sup>	ghabrā-d <sup>b</sup> .,	"	14	chappi,	chippi,
"	"	bahsnā	bahsnā	"	60	mantahā ;	mantahā ;
23	28	vyāvahār	vyavahār	98	15	mukhaiyir	mukhaiyir
28	12	purash	purush	100	33	BRĀNGLE	BRĀ'GLE
31	26	kālaganānāvyatyay	kālaganānāvyatyay	"	49	BRĀ'ZEN-FĀCED,	n. BRĀ'ZEN-FĀCED, a.
40	22	lā-qalām	lā-kalām	"	57	BRĀVELY	BRĀVELY
41	55	Zahūr,	Zuhūr,	101	23	pasār <sup>b</sup>	pasār <sup>b</sup> , pasār <sup>w</sup> h,
44	58	māil,	mail,	101	26	BREĀK,	BREĀK,
47	8	ek	ek	102	11	'alai-hi	'alai-hi
"	28	mujādila	mujādila,	"	21	hamal	haml
57	22	Sahagamī,	Sahagamī,	"	45	pādrī ki	pādrī ke
"	"	sahachari;	sahachārī;	103	25	Barāti,	Barāti <sup>b</sup> ,
"	27	adar.	adar.	104	58	subhāng	subhāng
61	35	virodh	virodhī	106	51	chārā	chāra
"	38	apriti	apriti	110	25	relating	relating to
62	11	A-VŌWED-LY	A-VŌW'ED-LY	"	38	BŪRLY	BŪRLY
"	"	Barmalā,	Barmalā <sup>b</sup> ,	"	"	-jussa.	-jussa.
67	3	shahr-badar	jilā-vatani, shahr-badarī	112	54	BŪZZARD	BŪZZARD
				113	8	gayā	gayā
				"	12	BŪ-PĀTH	BŪ'PĀTH
				115	23	a.	n.
				116	9	n.	n.
				"	23	be-rahmī,	be-rahmī se,
				"	39	taammul se,	tahammul se,



Page	Line	For	Read.	Page	Line	For	Read.
116	41	<i>Taammul</i> ,	<i>Tahammul</i> ,	260	20	fathers	feathers
120	27	dharapnāsakti	dharapnāsakti	261	62	<i>nupsānt</i>	<i>nupsān</i>
123	15	CARE-LESS-NESS, a.	CARE'LESS-NESS, n.	264	13-14	<i>rakhnā yā k.</i> ,	<i>rakhnā</i> ,
	15	<i>tagā-</i>	<i>tagā-</i>		30	gut w. k.	gut k. w.
	23	<i>gamān</i> ,	<i>gamān</i> ,	265	17	DĒS-PE-RATE,	DĒS'PE-RATE,
	53	CĀR'NAL, v.	CĀR'NAL, a.	267	14	<i>tasīl k. w.</i>	<i>tasīl k. w.</i>
128	40	<i>girjā</i> ;	<i>girje</i> ;	276	35	<i>ba-mashqat</i> ,	<i>ba-mashaqqat</i> ,
140	23	<i>band k.</i> ,	<i>band k.</i> ,	277	33	<i>ghabrānā</i>	<i>ghabrā-d.</i>
144	66	<i>upaj<sup>h</sup></i>	<i>upaj<sup>h</sup>, astāi<sup>h</sup></i>	280	12	DĪS-AL-LŌW,	DĪS-AL-LŌW',
145	44	<i>cut</i>	<i>cut</i>	285	16	DIS-CRĒTE,	DIS-CRĒTE',
147	62	<i>Girjā</i> ,	<i>Girja</i> ,	287	13	<i>Laqub</i>	<i>Laqub</i>
152	23	<i>sabbhya</i> ,	<i>sabbhya</i> ,	288	53	Amaryādapūrvak,	Amaryādapūrvak,
157	59	<i>poshidagī</i>	<i>poshidagī</i>				
	47	<i>bernā</i>	<i>berhnā</i>	289	52	'irāz	'irāz
	65	<i>meñ</i>	<i>meñ</i>	291	6	DIS-ŌR DI-NATE-LY	DIS ŌR'DI-NATE-LY
163	43	<i>śavādhar</i>	<i>śavādhar</i>				
	45	<i>śiv</i>	<i>śav</i>	293	29	puting	putting
173	47	COM-MŌVE,	COM-MŌVE',	294	13	vagyuddh,	vagyuddh,
174	15	followship,	fellowship	297	56	<i>Āzār</i> ,	<i>Āzār</i> .
175	44	<i>tars khānā</i>	<i>tars khānā<sup>h</sup></i>	319	41	atyabhilāshā,	atyabhilāsh,
177	18	civility,	civilly.		60	<i>goshwārā</i>	<i>goshwārā</i>
178	22	<i>bad-andeshī</i>	<i>bad-andesh</i>				
184	59	<i>tābī</i>	<i>tābī k.</i>	324	47	ghatānā,	ghatānā wā gha-tit-k.,
190	1	similarity	similarity	324	49	ghatāne w.,	ghatāne-w. wā ghatit-k. w.,
193	19	<i>Makhsūsiyat</i> ,	<i>Tagdis</i> ,				
194	15	( <i>L. considero</i> )	( <i>L. considero</i> , from <i>con, sidus</i> )	324	62	ghatānā	ghatānā wā gha-tit-k.,
199	26	<i>barr-i-'azam</i>	<i>barr-i-'azam</i>				
206	28	<i>qūz</i> ;	<i>kūz</i> ;	329	39	<i>tagdīrī</i>	<i>tagdīr-i-</i>
207	41	defense	defence	337	64	final, doom,	final doom,
208	44	<i>Ham-wāris</i> ,	<i>Ham-mirās</i> ,	339	16	Swattwa	Swatwa
	45	<i>Ham-wirāsāt</i> ,	<i>Ham-mirāsāt</i> ,		17	Swat-	Swa-
		<i>ham-mirās</i> ,		342	29	EN-RĀPT,	EN-RĀPT',
208	45	<i>kā ham-istihqāq</i>	<i>kā ham-istihqāq</i>	344	50	<i>hawbhifw</i>	<i>hawbhifw</i>
	56	<i>Koparnikan</i>	<i>Koparnikas</i>	352	3	<i>dhadhak</i> ,	<i>dhadhak</i> ,
210	29	preys	preys	355	29	<i>Chimṭā kā</i>	<i>Chimṭe kā</i>
213	4	<i>uyayukt</i> ,	<i>upayukt</i>			<i>chimṭā kī</i>	<i>chimṭe kī</i>
228	43	<i>bhar-jānā</i> ,	<i>bhar-jānā<sup>h</sup></i> ,	366	24	intorductory	introductory
229	2	achemist's	a chemist's	375	29	<i>Āsām</i>	<i>Āsām</i>
233	56	<i>nā-dira</i>	<i>nādira</i>	376	13	<i>Jalānt</i>	<i>Jalāne kī</i>
239	17	<i>makhtār</i>	<i>pur-lim</i>	380	23	<i>miqdār</i>	<i>miqdār</i>
250	5	<i>Apur atā</i> ,	<i>Apurnatā</i> ,		66	FĀRM'ING,	FĀRM'ING,
252	28	<i>se, uftādagi</i> ,	<i>se, uftādagi</i> ,	382	48	<i>mrityuvasātā</i> ,	<i>mrityuvasātā</i> ,
254	20	<i>-gaur</i> ,	<i>-gaur</i> ,			<i>FĀR'ED</i> ,	<i>FĀR'ED</i> ,
	21	<i>andesh se</i> ,	<i>andeshi se</i> ,	395	44	<i>Nibernā</i>	<i>Nibernā</i>
	66	<i>mandak</i> ,	<i>mandak</i> ,	396	56	<i>rāj jñāpramān</i>	<i>rājājñāpramān</i>
257	5	DĒM'O-GRĀTIC,	DĒM'O-GRĀTIC,			<i>phulāsare-bāzī</i>	<i>phulāsare-bāzī</i>
	61	DE-MUR,	DE-MUR,	415	57	<i>raksharth hotī</i>	<i>raksharth hotī</i>
258	11	Dās					

# MATHURÁ PRASÁD MÍSŔ'S TRILINGUAL DICTIONARY.

The English word, with its meaning in English, is given first, then the Urdú, and lastly the Hindi. To separate the languages, a dash (—) is placed between each, and the Urdú is given in Italics. But as Urdú contains a large number of Hindi terms, mingled with derivatives from Arabic and Persian, many words in Italics are Hindi, though current in Urdú likewise. These are distinguished by a small h (<sup>h</sup>) affixed, and, to economize space, are not repeated among the Hindi meanings, though understood as belonging to them as well as to the Urdú.

Ā, the first letter of the alphabet, the indefinite article placed before words beginning with the sound of a consonant; before words beginning with the sound of a vowel, it is written an; as a prefix to many English words, it is equivalent to the preposition in, or on, as asleep, abed—*Āngrezi hurūf-i-tahajji kā pahla harf ā hai; jin lafzōn ke shurū meñ harf-i-sahih kī āwāz hotī hai unke pahle yah harf-i-tankir likhā jātā hai, aur jin lafzōn ke shurū meñ harf-i-illat kī āwāz hotī hai unke pahle ā kī jagah meñ an lāyā jātā hai; jab lafzōn ke shurū meñ ā hotā hai tab iske ma'ne meñ yā par hote hain, jaisā kī asleep, āram meñ, abed, bichhaune par—Āngrezi vāpamālā kā pratham akshar ā hai; jin šabdoñ ke ādi meñ vyanjan ki dhvani nikaltī hai unse purv yah anīšchayak likhā jātā hai, aur jin šabdoñ ke ādi meñ swar ki dhvani nikaltī hai unse purv ā ke sthān meñ an hotā hai; jab šabdoñ ke ādi meñ ā hotā hai, tab iskā arth meñ wā par hotā hai, jaisā kī asleep, nīnd meñ, abed, bichhaune par.*

AA-RŌN'IC, AA-RŌN'I-CAL, *a.* relating to the priesthood of Aaron—*Imānoñ ke us firce ke mutā'alliq kī jiskā Hārūn surdār thā—Jis purohitavarg kā Hārūn adhyakah thā uskā sambandhi.*

A-BACK', *ad.* (*a.* back) backwards, back—*Pichhli taraf, pichhe<sup>h</sup>—Pichhlī or.*

ĀB'A-CUS, *n.* (L.) a counting table, the uppermost member of a column—*Hātā khatā ta, āsānī se hisāb karne ke liye ek qism kā jantar, sūtūn kā sab se upar wālā hisāb—Ganana karne kī pātī, suganātā se ganana karne ke nimitta ek prakār kā pātā, gol khāmshēhē kā sab se ūchā bhāg.*

AB'ĀT, *ad.* (S. *baftan*) behind, towards the stern of a ship—*Pichhe<sup>h</sup>, jahāz kī pichh ki taraf—Jahāz kī pichh ki taraf.*

AB-ĀL'IEN-ATE, *v.* (L. *alienare*) to transfer, to transfer to another—*Apni ālīenatē ko denā—Apnā dravy apni ālīenatē ko denā (k—Tyāg k, tyāg denā.*

A-BAN'DON, *v.* (L. *abandonare*) to desert, to desert—*Chhor d, tark*

A-BAN'DONED, *v.* (L. *abandonatus*) deserted, very wicked—*Chhorā hūā<sup>h</sup>, tark kiya hūā, nikāyā, āpni ālīenatē ko denā hūā.*

A-BAN'DONED, *v.* (L. *abandonatus*) deserted, very wicked—*Chhorā hūā<sup>h</sup>, tark kiya hūā.*

A-BAN'DONED, *v.* (L. *abandonatus*) deserted, very wicked—*Chhorā hūā<sup>h</sup>, tark kiya hūā.*

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A-BAN'DONED, *v.* (L. *abandonatus*) deserted, very wicked—*Chhorā hūā<sup>h</sup>, tark kiya hūā.*

[illegible]

AB-LATION, *n.* (L. *ab, latum*) a taking away, a depriving—*Le júná'h, 'adam, zará'*—haran, apahar.

AB'LA-TIVE, *a.* that takes away, applied to the sixth case of the Latin noun—*Le jáne u'h, hálat-i mupárazot*—Jo le jay, apádán kárah.

AB'LE, *a.* (S. *abli*) having strength or power, skilful, sufficient—*Shahzor, qábil, máhir, káfi, líq*—Prabál, nípray, daksh, praviñ, samarth, yogya.

AB-LE-TY, *n.* power, capacity, qualification; *pl.* the powers of the mind—*Táqat, qábilít-yat*; *pl.* *chúq táqat*—Śakti, samarthya, kuśalata, yogya; *pl.* man ki śakti, dhīśakti.

AB'LENESS, *n.* power of body—*Tan ki quwat, baháni táqat*—Ś'irík 'akti, śarír ká bal.

AB'LY, *ad.* with ability—*Le hóat a*—Yogya; púrvak, praviñatá púrvak.

AB'LEBODDED, *a.* strong of body—*Zindá-er tan*—Prabálśarír.

AB'LEGATION, *n.* the act of taking away, a deprivation—*Irgát, rokhsat*—Pre-

man, hóat wádur hóat wádur, hóat wádur.

AB'LUDEF, *n.* the act of washing—*Nápuśhábáb k.*, *wáh mawár k.*—Azadíś h.,

AB'LUENT, *n.* the act of washing—*Jo dhó pagat, dhó wádh*.

AB'LUION, *n.* the act of washing—*Tan ki quwat, dhó wádh*—śarír, abayan.

AB'LUIGATION, *n.* the act of washing—*Tan ki quwat, dhó wádh*—śarír, abayan.

AB'LUITY, *n.* the act of washing—*Tan ki quwat, dhó wádh*—śarír, abayan.

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- AB-RA'SION**, *n.* the act of rubbing off—*Ragap<sup>h</sup>, ghisáo<sup>h</sup>, ghisáwat<sup>h</sup>*. [samapáraswa.]
- AB-BREAST'**, *ad.* (*a, breast*) side by side—*Pohlú-ba-pahlú*—Lago lage, paráwáparáwi.
- AB-RE-NOUNCE'**, *v.* (*L. ab. re, nuncio*) to disown, to disclaim—*Inkár k., tark k.*—Aswikár *k., tyáganá.*
- AB-RE-NUN-CI-ATION**, *n.* the act of renouncing—*Inkár, tark*—Aswikár. *tyág.*
- AB-REPTION**, *n.* (*L. ab. raptum*) the state of being carried away—*Muntagál kiye jáne ki hátal*—*Bluritavasthá, sañcharitavasthá, ughá liye jáne ki dása.*
- AB-BRIDGE'**, *v.* (*Fr. abréger*) to make shorter, to contract, to diminish—*Chhojá k<sup>h</sup>, mukhtasar k., kam k.*—*Saṅkshap k., nyūn k.*
- AB-BRIDGE'R**, *n.* one who abridges—*Mukhtasar k. w.*—*Saṅkshapakarak.*
- AB-BRIDGMENT**, *n.* the contraction of a work into a smaller compass, a summary—*Ikh-tisár, khalása*—*Saṅkshap, saṅgah.*
- AB-BROACH'**, *v.* (*S. a, breech*) to tap, to set abroach; *ad.* in a posture to let out liquor—*Chhedná<sup>h</sup>, badhá<sup>h</sup>, jismá<sup>h</sup> 'arag bechásá kar dená; ad. urhak par<sup>h</sup>, jismá<sup>h</sup> 'arag ba-hat ási hátal meḥ*—*ad. Jis meḥ dravadravya wá maḍirá bahe ási dása meḥ.*
- AB-BROAD'**, *ad.* (*S. broad*) from home, in another country, widely—*Báhar<sup>h</sup>, gair mulk meḥ, dūr<sup>h</sup>*—*Videś meḥ.*
- AB-RO-GATE**, *v.* (*L. ab. rogo*) to repeal, to annul; *p. a.* annulled—*Mansúkh k., bátal k., radd k.; p. a. mansúkh, radd*—*Khapláu k., lop k., rahiṭ k., anyathá k., vyarth k.; p. a. khandit, lupt, rahiṭ.*
- AB-RO-GATION**, *n.* the act of repealing—*Mansúkh, manqúfi*—*Lop karná, lop, khandan.*
- AB-RUPT'**, *a.* (*L. ab. ruptum*) broken, craggy, sudden, unconnected—*Tidá<sup>h</sup>, uashch-jarú, achának<sup>h</sup>, baat<sup>h</sup>*—*Úñ<sup>h</sup> nich, asambandh.*
- AB-RUPTION**, *n.* a sudden breaking off—*Achának tút<sup>h</sup>*—*Ákasnik bhāñjan.*
- AB-RUPTLY**, *ad.* suddenly, hastily—*Achának<sup>h</sup>, eki ek<sup>h</sup>, jhatpat<sup>h</sup>*. [katwa, twará.]
- AB-RUPTNESS**, *n.* suddenness, haste—*Nāghānā, utā-dh<sup>h</sup>, jhatpat<sup>h</sup>, horbarā<sup>h</sup>*—*Ákasni.*
- ABSC-ESS**, *n.* (*L. abs. essentia*) tumour filled with purulent matter—*Pihse bhurá phorá<sup>h</sup>.*
- AB-SC-IND'**, *v.* (*L. abs. scindere*) to cut off—*Kāt dēlā<sup>h</sup>*. [makhrāt—*Sakal.*
- AB-SCISS**, *AB-SCISSA*, *n.* part of the diameter of a conic section—*Juz-i-qutr-i-tarash-i.*
- AB-SCISSION**, *n.* the act of cutting off—*Tarāsh—Kāt.*
- AB-SCOND'**, *v.* (*L. abs. condere*) to hide one's self, to retire from public view—*Riqosh k., chhip rahná<sup>h</sup>*—*Luk rahná, dab rahná.*
- AB-SCONDER**, *n.* one who absconds—*Chhip baithne w<sup>h</sup>, bhāgne w<sup>h</sup>.*
- AB-SENT'**, *v.* (*L. abs. esse*) to keep away, to withdraw—*Gairhāzír h. yá k., kināre h. yá k.*—*Avidyamán h., anupasthit h., hat janá.*
- AB'SENT**, *a.* not present, inattentive—*Gairhāzír, gūfi, do dilá*—*Avartamán, amano-yog, dochitá, anyāsaktachitta.* [amanuoyog, dochitái.]
- AB'SENCE**, *n.* the state of being absent—*Gairhāzír, gūfi, dodilí*—*Avartamánatá.*
- AB-SEN-TÉE'**, *n.* one absent from his station, employment, or country—*Apní jugah yá kām yá mulk se gairhāzír jo rahe*—*Apne sthán wá kárya wá des meḥ jo upasthit na rahe.* [hone ká abhyá.]
- AB-SEN-TÉE'ISM**, *n.* the practice of being away—*Gairhāzír hone ki ábit*—*Anupasthit*
- AB-SENTÉR**, *n.* one absent from duty—*Apne farz kām se jo gairhāzír rahe*—*Apní kartavya kriyá meḥ jo upasthit na rahe.* [dyanamáná, dochitái.]
- AB-SENTMENT**, *n.* the state of being absent—*Gairhāzír, dodilí*—*Avartamánatá, avi-*
- AB-SINTHIAN**, *a.* (*L. absinthium*) of the nature of wormwood—*Ek gism ke kapuce per ki khásiyat rakhne w.*—*Ek prakár ke kapuce per ká dharm wá gun rakhne w., krimighnavrikshajātiya.* [d.<sup>h</sup>—*Mukt k., nirdosh k.*
- AB-SOLVE'**, *v.* (*L. ab. solvo*) to free from, to clear, to acquit—*Ázád k., khalás k., chhor*
- AB-SOLVER**, *n.* one who absolves—*Ázád k. w.*—*Mukt k. w.*
- AB-SOLUTE**, *a.* complete, unconditional, not limited, positive, certain, arbitrary—*Mut-lag, gairmashrút, be had, tá radd, muqarrar, khudsur*—*Purá, pratibandhahin, bin bandhó, bin meḥ, asimá, niyat, niśchit, swechchh chári, swádhin.* [se, satya.]
- AB-SOLUTELY**, *ad.* completely, positively—*Mutlagan, albatu*—*Nitánt, sunishchayarúp*
- AB-SOLUTENESS**, *n.* completeness, despotism—*Tamúzai, khudsurí*—*Sampiurnatá, swe-chchhachári, swádhinátá.*
- AB-SOLUTION**, *n.* the act of absolving—*Khalási, naját*—*Mukti.*
- AB-SOLU-TO-RY**, *a.* that absolves—*Najátbakhsh*—*Muktakári.* [Buddhiviruddh, asaṅgat.]
- AB-SO-NANT'**, *a.* (*L. ab. sono*) contrary to reason absurd—*Ayl ke khilá, náma qú*
- AB-SO-NOUS**, *a.* disagreeing, discordant—*Nimmarāfiq, betál*—*Asaṅgat, viswar.*
- AB-SÖRB'**, *v.* (*L. ab. sorbeo*) to suck up, to imbibe; *p. p.* **AB-SÖRMEN'** or **AB-SÖRPT'**—*Jazb k., pi lená<sup>h</sup>*—*Sokhná.* [shak; n. shashak dravya.]
- AB-SÖRBENT**, *a.* sucking up; *n.* a substance that sucks up—*Jazib*; *n. jazib shai*—*So-*
- AB-SÖRPTION**, *n.* the act of sucking up—*Jazb, sokh<sup>h</sup>*—*Soshan, lay.* [vritta honá, baráná.]
- AB-STAIN'**, *v.* (*L. abs. teneo*) to refrain from, to forbear—*Parhez k., báz rahná*—*Ni-*
- AB-STENTION**, *n.* the act of holding off—*Dastbardári, baráo<sup>h</sup>*—*Nivritti.*

- ĀB'STI-NENČE**, *n.* refraining from, fasting — *Parhez, gurez, roza, upās<sup>h</sup>* — *Saṇyam, nivritti, śānti, upavās.*
- ĀB'STI-NENT**, *a.* practising abstinence — *Parhezgār* — *Saṇyamī.*
- ĀB'STI-NENT-LY**, *ad.* with abstinence — *Parhez se* — *Saṇyam se.*
- AB-STĒ'MI-ŌUS**, *a.* (L. *abs, temetum*) temperate, abstinent — *Mu'tadil, kamkhor, parhezgār* — *Saṇyamī, jīendriya, alpaḥārī, niyatāḥārī.* [pūrvak, saṇyam se.]
- AB-STĒ'MI-ŌUS-LY**, *ad.* temperately, soberly — *Ṭīdāl se, parhezgārī se* — *Niyatāchāra.*
- AB-STĒ'MI-ŌUS-NESS**, *n.* the being abstemious — *Parhezgārī* — *Parimitāchāraṇ, saṇyam.*
- AB-STĒRGE**, *v.* (L. *abs, tergeo*) to wipe — *Pāṇchh dālnā<sup>h</sup>.*
- AB-STĒR'GENT**, *a.* having a cleansing quality — *Sāf karne ki khāsiyat rakhne w.* — *Parish-kārakārīgūṇavāsiṣṭ, dhone ká guṇ rakhne w.*
- AB-STĒRSE**, *v.* to cleanse, to purify — *Dhōṇā<sup>h</sup>, sāf k.* — *Dho dālnā. parishkār k.*
- AB-STĒR'SION**, *n.* the act of cleansing — *Sajāi* — *Dhulāi.*
- AB-STĒR'SIVE**, *a.* having the quality of cleansing — *Jo sāf karne ki khāsiyat rakkhe* — *Jo dhone wā parishkār karne ká guṇ rakkhe.* [guṇ.]
- AB-STĒR'SIVENESS**, *n.* the quality of cleansing — *Sāf karne ká wazf* — *Parishkār karne ká*
- AB-STĒR'ĀCT**, *v.* (L. *abs, tractum*) to draw from, to separate, to abridge — *Khīnchū<sup>h</sup>, alag k.<sup>h</sup>, intikhāb k.* — *Saṅkshēp k.*
- ĀB'STRĀCT**, *a.* separate, existing in the mind only ; *n.* an abridgment — *Judā, muḡlaq, zihni* ; *n.* *khulāsa yā ikhtisār* — *Alag, prithak, vishayāpakriṣṭ, vishayavivikt* ; *n.* *saṅkshēp wā sūrasaṅgrah.*
- AB-STĒR'CTED**, *p. a.* separated, refined — *Judā kiya gayā, sāf kiya gayā, khālīs kiya gayā* — *Prithak wā alag kiya gayā, suddh wā nirmalakṛit.*
- AB-STĒR'CTED-LY**, *ad.* simply, by itself — *Sīcf, jagat, oṭā<sup>h</sup>* — *Keval, mātr, akelā, ananya.*
- AB-STĒR'CTED-NESS**, *n.* state of being abstracted — *Judāi, judāi ki hālat* — *Prithak hone ki avasthā, prithakāvasthā.*
- AB-STĒR'CTER**, *n.* one who abstracts — *Judāi k. w.* — *Prithak k. w.*
- AB-STĒR'CTION**, *n.* the act of abstracting, absence of mind, inattention — *Judāi, mahwi-gat, qut-i-avari, khigāl mē gaur rahnā, gūṇī, dodilī, gaḡat* — *Vibhed, prithakakar-ṇ, parthakya, samādhī, ekāgratā, ananyog, dochitāi.*
- AB-STĒR'CT'LY**, *ad.* in an abstract manner — *Ālāhida* — *Alag, viviktaprakārase, prithak.*
- AB-STĒR'CT'NESS**, *n.* a separate state — *Judāi, alāhidaḡi* — *Prithak awasthā, nyāri dāsā, nyāraṇ.*
- AB-STRESE**, *a.* (L. *abs, trussum*) hidden, obscure, difficult — *Poshida, muḡlaq, daḡiq, bā'ik, lōhell, mushkil* — *Gupṭ, aprakāśya, gūrh, kathin.* [tarāh se — *Gūrh rūp se.*
- AB-STRESELY**, *ad.* obscurely, not plainly — *Muḡlaq tarāh se, daḡiq tarāh se, nā zāhīr*
- AB-STRESE'NESS**, *n.* obscurity, difficulty — *Iḡlāq, ishki<sup>h</sup>* — *Gūrhata, kathinatā.*
- AB-STRE'SITY**, *n.* that which is abstruse — *Jo muḡlaq hai* — *Jo gūrh hai.*
- AB-SUME**, *v.* (L. *ab, sumo*) to take away wholly, to destroy — *Sab le lenā<sup>h</sup>, nest k.* — *Sam-pūrṇ rūp se lenā, nasht k.*
- AB-SUMPTION**, *n.* destruction — *Nasṭ, pācāmāli* — *Nās.*
- AB-SURD**, *a.* (L. *abs, surdus*) unreasonable, inconsistent — *Nāma'gūl, khilāf-i-aql* — *Anarthak, buddhiviruddh, pravāviruddh, asaṅgat.*
- AB-SUR'DI-TY**, *n.* the quality of being absurd, that which is absurd — *Behūdāḡi, khurā-fāt, jo nāma'gūl hai* — *Asaṅgātī, vichāraviruddhatā, anarthak, jo asaṅgat hai.*
- AB-SUR'DLY**, *ad.* unreasonably, injudiciously — *Nāma'gūlī se, bewaqūfī se* — *Nyāyavirud-dhatā se, avichār se.*
- AB-SUR'D'NESS**, *n.* the quality of being absurd — *Behūdāḡi* — *Vichāraviruddhatā.*
- A-BUN'DANT**, *See under Aboṇ.*
- A-BUSE**, *v.* (L. *ab, uso*) to make an ill use of, to impose upon, to revile — *Burā istī'māl k., badsulūkī k., jareh k., thagmā<sup>h</sup>, jādī denā<sup>h</sup>* — *Kuṇyavahār k., pravāḥ-hanī k., gariānā.*
- A-BUSE**, *n.* ill use, a corrupt practice, rude reproach, contumely — *Burā istī'māl, bad-sulūkī, bad'amālī, bad istī'mālī, zabāndarāzi, gālī<sup>h</sup>, badzabānī* — *Kuṇyavahār, kurit, kuchāl, jhirkī, katavākya.* [kur saṅgē.]
- A-BŪ'SA-BLE**, *a.* that may be abused — *Jiskī bad istī'mālī kar saṅgē* — *Jiskā kuṇyavahār*
- A-BŪ'SER**, *n.* one who abuses — *Bad istī'māl k. w., badzabān, thag<sup>h</sup>* — *Kuṇyavahārak, jībḥār, pravāḥchak.*
- A-BŪ'SIVE**, *a.* containing or practising abuse — *Badzabānī-āmez, badzabān* — *Kutsāvādī, nīndak.* [vyavahār se, kutsāvād se.]
- A-BŪ'SIVE-LY**, *ad.* in an abusive manner — *Badzabānī se, badsulūkī se, malūmat se* — *Ku-*
- A-BŪ'SIVE-NESS**, *n.* the quality of being abusive — *Badsulūkī karne ki khāsiyat, badzabān hone ki sifat* — *Nīndakatā, vāgdushtī.*
- A-BŪ'T**, *v.* (Fr. *a, bout*) to end at, to border upon, to meet — *Khatm h., mulhaq h., milnā yā shāmīl h.* — *Samāpt h., simāsanyog k., sparś k., milnā.*
- A-BŪ'TMENT**, *n.* that which borders upon — *Jo dūsse se milā ho<sup>h</sup>* — *Prāntit, jo simāsanyog kartā ho.*

- A-BŪ'TAL**, *n.* the boundary of land — *Zamīn kī sarhadd* — Bhūmī kī simā.  
**A-BŪ'SM**, **A-BŪ'SS**, *n.* (Gr. *a. busso*) a fathomless depth, a gulf — *Beṛyān qūr, dahak<sup>h</sup>, 'amūq* — Athāh gaphā, atadaparsakhat. [anushadī.  
**A-CĀ'T-LA**, *n.* (L.) a shrub, a drug — *Babū<sup>h</sup>, ek dawā* — Śamī kā per, babūr, ek prakār kī  
**ĀCĀ-DEME**, *n.* (Gr. *akadēmōs*) one of the ancient schools of philosophy, a learned society — *Falātūn kā madrasa qā hikmat qā ne 'ilmī qā'ida, maktab, 'ilm yā kunar kī taragqī ke liye 'ālimō kī majlis* — Plato arthāt Falātūn kā pāthālay wā śāstra, śilpavidyā kī ummātī ke nimāṭa paṇḍitāsabhā.  
**A CĀDEMY**, *n.* a society for the promotion of science or art, a place of education — *'Ilm qā honar kī taragqī ke liye 'ālimō kī majlis, madrasa, maktab* — Śāstra wā śilpavidyā kī ummātī ke nimāṭa paṇḍitāsabhā, pāthasālā.  
**ĀCĀ-DEMYAN**, *n.* a member of an academy — *Madrasa kā tālīmī-t-'ilm, 'ālimō kī majlis kā ek jar* — Pāthālayāchhātra, paṇḍitāsabhā kā ek jan.  
**ĀCĀ-DEMYIC**, *a.* relating to an academy : *n.* an academic philosopher, a student — *Madrasa ke qā Falātūn kī hikmat qā ne 'ilmī qā'ide ke anta'ulliq : n. Falātūn kā pāra, tālīmī-t-'ilm, qā'ida* — Pāthasāyī wā Peto arthāt Falātūn ke śāstra kā sambandhī ; *n.* Peto arthāt Falātūn kā mativalambī wā amayī, pāthasālayāchhātra.  
**ĀCĀ-DEMYICAL**, *a.* belonging to an academy — *Madrasa ke qā Falātūn kī hikmat qā ne 'ilm qā'ide ke anta'ulliq* — Pāthasāyī wā Peto arthāt Falātūn ke śāstra kā sambandhī.  
**ĀCĀ-DEMYICAN**, *n.* a member of an academy — *'Ālimō kī majlis kā ek jar qā dāt* — Paṇḍitāsabhā kā ek jan. [arthāt Falātūn kā śāstra.  
**ĀCĀ-DEMYISM**, *n.* the academical philosophy — *Falātūn kī hikmat qā 'ilmī qā'ida* — Plato  
**ĀCĀ-DEMYIST**, *n.* a member of an academy — *'Ālimō kī majlis kā ek raku* — Paṇḍitāsabhā kā ek jan.  
**ĀCANTHUS**, *n.* (L.) a prickly shrub — *Harjorā<sup>h</sup>, harjorā<sup>h</sup>.*  
**ACANTHINE**, *a.* pertaining to acanthus — *Harjorā kā<sup>h</sup>.*  
**ACCEDE**, *v.* (L. *ad, cado*) to agree to — *Rāz h., qabūl k.* — Sammati k. wā d., mānuā.  
**ACCES**, *v.* approach, admission, increase — *Rasā, pahūch<sup>h</sup>, pūth<sup>h</sup>, gūzar, dukh, zigādātī* — Āgaman, praveś, vridhī, barhī.  
**ACCES-SARY**, **ACCES-SORY**, *a.* joined to, contributing, additional : *n.* one who helps to commit a crime — *Milā huā<sup>h</sup>, madadgar, shāmīl, mulhaq* ; *n. sharik-i-jurm* — Sammilī, upakārī, sahāyak, sahayukt, jorā huā ; *n. pāpasahāyak, pāpasahakārī.*  
**ACCES-SARINESS**, *n.* state of being accessory — *Shāmīl qā madadgar hone kī hālāt* — Sammilī wā upakārī hone kī avasthā.  
**ACCES-SIBLE**, *a.* that may be approached — *Mamkinū-d-dukhūl, jiske nazdik jā sake<sup>n</sup>* — Abhigunya, jiske nikāt jā sake<sup>n</sup>, sulabhya. [bhayātā.  
**ACCES-SIBILITY**, *n.* the being accessible — *Mamkinū-d-dukhūl* — Abhigamya, sulā.  
**ACCES-SION**, *n.* the act of coming to, addition — *Pahūch<sup>h</sup>, rasā, julūs, masnūshīnī, zigādātī, ilhāq* — Abhigaman, abhishek, rājyapripti, adhikātā, vridhī.  
**ACCES-SORY**, *a.* pertaining to an accessory — *Mulā ulliq-i-sharik-i-jurm* — Pāpasahāya-sambandhī, jo pāpasahakārak se sambandh rakhe.  
**ACCELERATE**, *v.* (L. *ad, celer*) to hasten, to quicken, to increase the speed of — *Jaldī qā shītābī karwānā, chāl tez k.* — Twarā wā śighrakarwānā, chāl wā gati śighra k.  
**ACCELERATION**, *n.* the act of hastening — *Shītābī, jaldī* — Twarā, vegavridhī, śighratā.  
**ACCELERATIVE**, *a.* increasing the speed — *Chāl tez k. w.* — Gatiśighrakārak.  
**ACCEND**, *v.* (L. *ad, cando*) to kindle, to set on fire, to inflame — *Jalānā<sup>h</sup>, āg lagānā<sup>h</sup>, sulgānā<sup>h</sup>.*  
**ACCENSION**, *n.* the act of kindling — *Jalānā<sup>h</sup>.*  
**ACCENT**, *n.* (L. *ad, cantum*) the manner of speaking, the stress of the voice on a syllable or word, a mark to direct the modulation of the voice — *Lahja, talafuz, lafz qā jaz-i-lafz par jhatkā qā zor, zarb, qirāt, makhraj* — Uchehārān, sabd wā sabdākhaṇḍ par jhatkā, uchehārāpachīn.  
**ACCENT**, *v.* to express or note the accent — *Zarb lagānā, makhraj k.* — Swarochehārān  
**ACCENTUAL**, *a.* relating to accent — *Talafuz kī matā'ulliq* — Uchehārān-sambandhī.  
**ACCENTUATION**, *n.* the act of placing the accent, marking the accent — *Talafuz kī nishān denā, zarb kā lagānā* — Uchehārāpachīn kā lagān, swarochehār.  
**ACCEPT**, *v.* (L. *ad, capto*) to take, to receive, to admit — *Lenā<sup>h</sup>, pānā<sup>h</sup>, mīnnā<sup>h</sup>, qabūl k.* — Swīkār k.  
**ACCEPTABLE**, *a.* likely to be accepted, agreeable, pleasing — *Maqbūl hone ke laiq, pasandpazīr, dīl'āsp* — Grahaniya, grāhya, ramaniya, manbhīonā.  
**ACCEPTABLENESS**, **ACCEPTABILITY**, *n.* the quality of being acceptable — *Maqbūl qā pasand hone kī khāsiyat* — Grahaniya wā ramaniya hone kā guṇ, grahanīyatā, ramanīyatā.  
**ACCEPTABLY**, *ad.* in an acceptable manner — *Morzi ke mutābiq* — Manoram rūp se.  
**ACCEPTANCE**, *n.* reception with approbation — *Qabūliyat, khātirpazīrī, pasand* — Swīkār, angīkār, grahan, manmān, manasantosh.

AC-CEPTATION, *n.* reception, the meaning of a word as it is commonly received—*Istiq-bāl, lafz ke murawajz mu'ne*—Āgat swāgat, sathār, kisā šabd kī chālīrth.

AC-CEPTER, *n.* one who accepts—*Lene w.<sup>h</sup>, qabūl k. w.*—Grāhuk, swīkaruk.

AC-CESS'. See under ACCENT.

AC-CIDENT, *n.* (L. *ad. casus*) a property or quality not essential, an unforeseen event, casualty, chance—*Jo khāsiyat yā sifāt zātī yā aslī na ho, anur-i-khālf-i-qiyās, sarqā-zash, waqtā, ittifāq*—Aprākriṭ, asahajogun, akasmāt ghatunā, daivayog, daivagati.

AC-CENTENCE, *n.* a book containing the first rudiments of grammar—*Pahile qā'ide kī kitāb, sarf*—Vyākaran kī āli prakaran grāth.

AC-CIDENTAL, *a.* not essential, unforeseen, casual; *n.* a property not essential—*Aslī yī zurūrī nahīn, nāpashid, asochh, ittifāq, gaili*; *n.* jo khāsiyat aslī na ho—Asahaj, aprākriṭ, asannavāyī, asūjhi, achūnak; *n.* aprākriṭ wā asahajogun. [an'chit.]

AC-CIDENTALLY, *ad.* by chance, casually—*Ittifaq n. nāqāh*—Akasmāt, anebit wā AC-CCLAIM', *v.* (L. *ad. clamor*) to applaud; *n.* loud applause—*Shābāshī d., wāh wāh k.*; *n.* shābāshī, wāh wāh—Dhanyavād k.; *n.* dhanyavād.

AC-CLAIMATION, *n.* a shout of applause—*Jay jay, jo jay kār<sup>h</sup>*. [hāo, chārhai.]

AC-CLIVITY, *n.* (L. *ad. cilius*) steepness reckoned upwards—*Gravē sh. jūrah*—Chor.

AC-CO-LADE', *n.* (L. *ad. collum*) a collar any used for marking Luikhtood—*Bahā-durī ke khātāb dene meñ jo rasam add hoī hai*—Bahādurī ke pat dene meñ jo ng-ehar hoī hai.

AC-COMMODATE, *v.* (L. *ad. com. mōdō*) to supply with conveniences, to fit, to adjust; *a.* suitable, fit—*Mufat chīn hoī chīnā, sagharāh k., lāq k., n. urāq k.*; *a.* n. urāq, munāsib, lāq—Uphārī padārthān ko jūhānā, yogyā k., banānā, thik k., sudhēnā, samān k.; *a.* yogyā, thik.

AC-COMMODABLE, *a.* that may be fitted—*Jiske murāqī kor sehrā*—disko yogyā wā

AC-COMMODATELY, *ad.* suitably, fitly—*Munāsibat se, durastī se, murāfaqat se*—Yogyā-tā se, upayukt rūp se.

AC-COMMODATENESS, *n.* fitness—*Ligāyat*—Yogyatā.

AC-COMMODATION, *a.* provision of conveniences, fitness, recommendation—*Sarbarāhi, as-bāh bahar pahunchānā, ligāyat, mūdārah, sūth*—Prayojan ke padārth denā wā jūhānā, yogyatā, milāp, mel. [—Banāne w., sudhēne w., milāp kārāne w., jutāne w.]

AC-COMMODATOR, *n.* one who accommodates—*Munāsibat kārāne w., sagharāh k. w.*

AC-COMPA-NY, *v.* (L. *ad. com. paritā*) to go with, to join with—*Hawārā h., mile rahā<sup>h</sup>*—Sāth wā saing jānā, lag chādnā.

AC-COMPANIMENT, *n.* that which accompanies, or is added as an ornament—*Jo sāth ho gā bō tur zabāsh ke jor diya jāy*—Jo saing ho wā sathārth jor diya jāy.

AC-COMPLICE, *n.* (L. *ad. com. plico*) an associate in crime, a partner—*Hanjurnā*—Aparādhāsahāyak, kusahāyak.

AC-COMPLISH, *v.* (L. *ad. com. plico*) to complete, to fulfil, to obtain, to adorn or furnish the mind or body—*Tamām k., pūrā k.<sup>h</sup>, hāsīl k., kamānā<sup>h</sup>, zihni yā jism ko āvāntā k.*—Sampūrṇ k., siddh k., pānā, upārjan k., man wā sarīr ko parishār k., wā sahwārnā.

AC-COMPLISHER, *p.* *a.* complete in some qualification, elegant—*Bā-kamāl, mukammal, kāmil, mubīn, khūb*—Sampannā, nishpanna, sughar, uttam.

AC-COMPLISHER, *n.* one who accomplishes—*Kāmil k. w., pūrā k. w.<sup>h</sup>*—Siddh k. w.

AC-COMPLISHMENT, *n.* completion, full performance, ornament of mind or body—*Tamāmī, anjām, kamāliyat, zihni yā jismī khūbī*—Siddhī, samāptī, man wā sarīr kī sugharatā.

AC-COMPLY'. See ACCORD.

AC-CORD, *v.* (L. *ad. cor*) to agree, to harmonize; *n.* agreement, union, will—*Murāfaqat k., murāqī k. yā h., milānā<sup>h</sup>, jū milā<sup>h</sup>*; *n.* murāqiyat, razāmandī, milān<sup>h</sup>, mel<sup>h</sup>, ittihad, marzi, khushi, khaāshish—Anurūp k. wā h., sammat k. wā h.; *n.* anurūpatā, sammatī, ichchā, chāh.

AC-CORDANCE, *n.* agreement, conformity—*Murāfaqat, mutābaqat, ittifāq yā razāmandī*—Mel, anurūpatā, anusār, sammatī.

AC-CORDANT, *a.* consonant, corresponding—*Murāqī, mutābiq*—Anurūp, anusār, [anurūp.]

AC-CORDINGLY, *ad.* agreeably, conformably—*Mutābiq, n. murāqī*—Uske anusār, uske

AC-CORDING-TO, *prep.* agreeably to, with regard to, in proportion—*Us murāqī, haqq meñ, andāza meñ*—Anusār, vishay meñ, parimān meñ.

AC-CORPORATE, *v.* (L. *ad. corpus*) to unite—*Milānā<sup>h</sup>*.

AC-COST', *v.* (L. *ad. costa*) to speak to first, to address—*Pahile bolnā<sup>h</sup>, mutakallim h.*—Toknā, pahile saubhashar k.

AC-COSTABLE, *a.* easy of access, familiar—*Jiske nazdik bā'āsānī rasāi ho suke, mīhrbān, dostdār*—Jiske pās sulabhatā se pahunch ho sake, prapayī, milānsār.

AC-COU-CHEUR, āo-cu-sheur', *n.* (Fr.) a man who assists women in childbirth—*Zorikā janne ke waqt jo shakhs auraton kī madad kartā hai, mard dāyā*—Prasava-kārvaidya, prassavavidya.

AC-COUNT', *n.* (L. *ad. con, puto*) a reckoning, narration, regard, advantage; *v.* to



reckon, to assign the causes, to esteem—*Shumār, bayān, qadr, lihāz, fāida, bhalāḥ*; v. *hisib yā shumār k., samjhānā<sup>h</sup>, thikānā k.<sup>h</sup>, qadr k.*—*Lekhā, lekḥā jokḥā, bakhān, varṇan, saṅkocḥ, ādar, mān, lābh, npakār*; v. *lekḥā k., bujhānā, batānā, mān k., ginnā.*

AC-COUNT-A-BLE, *a.* liable to account—*Jarābdih, muḥāsaba-dār yā muḥāsaba-talab*—*Anusandheya, parānyogāllhīn.* [dārī, zimma—*Āhwanādhinatā.*

AC-COUNT-A-BIL-ITY, *n.* liability to give account, responsibility—*Jarāb-dihī, muḥāsaba-*

AC-COUNT-A-BLE-NESS, *n.* the being accountable—*Jarābdihī—Āhwanādhinatā.* [k. w.

AC-COUNT-ANT, *n.* one employed in accounts—*Muḥāsib, hisābmārī*—*Ganāk, aṅkak, lekḥā*

AC-COUNTING, *n.* the reckoning up of accounts—*Hisāb kī safāi*—*Lekḥe jokḥe kā phar-*

chāo wā parishkāṛ.

AC-COUNT-BOOK, *n.* a book containing accounts—*Bahī<sup>h</sup>, khātā<sup>h</sup>.* [gāṭhṇā.

AC-COUPLE, *v.* (L. *ad. copulo*) to join together—*Shāmil k., joṛ denā<sup>h</sup>—Sāyog k.*

AC-COUPLE, *v.* (Fr. *équiper*) to equip—*Sajānā yā sājnā<sup>h</sup>, musallāh k.—Sāj<sup>h</sup>.*

hathiyārbandh k., sāstra k. [Sāj samāj, bhīshay, alankār.

AC-CO-TRE-MENT, *n.* equipment, trappings—*Sajārat<sup>h</sup>, sāj sāmān, pushāk, libās, zewār.*

AC-CREDIT, *v.* (L. *ad. credo*) to procure credit or honour to—*Maṭubārī k., sākh karmā*

*yā karānā<sup>h</sup>—Pramāṇī k.* [karan.

AC-CRED-I-TATION, *n.* the giving of credit—*Maṭubārī, sākh karmā yā karānā<sup>h</sup>—Pramāṇī-*

AC-CRESCENT, *a.* (L. *ad. cresco*) growing to, increasing—*Bopṭā<sup>h</sup>, ziyāda hotā—*

Adhikātā.

AC-CRE-TION, *n.* the act of growing to—*Jamān<sup>h</sup>, baṭṭī<sup>h</sup>, baṭhān<sup>h</sup>.*

AC-CRE-TIVE, *a.* increasing by growth—*Jamāt<sup>h</sup>, baṭṭāt<sup>h</sup>.*

AC-CROACH, *v.* (Fr. *a. croc*) to draw to, to take what is another's—*Khīchnā<sup>h</sup>, dīre*

*kī chiz, dabā lenā, apnānā<sup>h</sup>—Dīre kī vaṭi dabā baithnā.* [phutnā<sup>h</sup>, honā<sup>h</sup>.

AC-CRUE, *v.* (Fr. *a. crū*) to be added to, to arise from—*Laqnā<sup>h</sup>, milnā<sup>h</sup>, upajnā<sup>h</sup>.*

AC-CRE-MENT, *n.* addition, increase—*Bopṭī<sup>h</sup>, ziyādātī—Bāṭh, vridhī.*

AC-CU-BATION, *n.* (L. *ad. cubo*) a lying or reclining—*Letnā yā uṭhāgnā<sup>h</sup>.*

AC-CUM-BEN-CY, *n.* the state of reclining—*Letnā<sup>h</sup>, uṭhāgnā<sup>h</sup>, letnā yā uṭhāgnā<sup>h</sup>, letnā yā uṭhāgnā<sup>h</sup>.*

*letnā kī hāṭh—Letnā wā uṭhāgne kī dasā wā avasthā.*

AC-CUM-BENT, *a.* leaning or reclining—*Letnā yā uṭhāgnā<sup>h</sup>.*

AC-CU-MU-LATE, *v.* (L. *ad. cumulus*) to heap up, to increase; *a.* heaped up—*Jamā*

*h. yā k., farāham k., ziyādātī k. yā h.; a. jamā kīyā gayā, farāham kīyā gayā*

—*Bāṭornā, dherī k., jorṇā, baṭurnā, baṭhānā, baṭhnā; a. baṭornā gayā, saichit.*

AC-CU-MU-LATION, *n.* a heaping up, a heap—*Bāṭor<sup>h</sup>, dherī<sup>h</sup>—Bāṭurnā, rāṣī.*

AC-CU-MU-LA-TIVE, *a.* that accumulates—*Jo bāṭor yā bāṭor<sup>h</sup>, jo baṭhe yā baṭhāwe<sup>h</sup>.*

AC-CU-MU-LATOR, *n.* one who accumulates—*Bāṭorne v.<sup>h</sup>, dherī k. v.<sup>h</sup>.*

AC-CU-RA-CY, *n.* (L. *ad. cura*) correctness, exactness, nicety—*Sikḥat, durustī, nazākat,*

*bārīkī—Suddhatā, yathārthatā, sūkshmatā.* [sūkshim.

AC-CU-RATE, *a.* correct, exact, precise—*Sāḥīk, durust, bārīk, thīk<sup>h</sup>—Suddh, yatharth,*

AC-CU-RATE-LY, *ad.* correctly, exactly—*Sikḥat se, durustī se—Suddhatā se, yathārthatā*

*se, sūkshmatā se.*

AC-CU-RATE-NESS, *n.* exactness, nicety—*Durustī, bārīkī, nazākat—Suddhatā, sūkshmatā.*

AC-CURSE, *v.* (S. *cursari*) to doom to misery, to imprecate evil upon—*Mal'ān k.,*

*tanāt bhēṇā—Sarapnā.* [śapt, atimand, ghrinārha, ghin ke yogya.

AC-CURSED, *a.* doomed, execrable—*Mal'ān, rānda, karīh, mardūd—Sarapā gayā, goli.*

AC-CUSE, *v.* (L. *atq. causa*) to charge with a crime, to blame—*Muttahim k., būdnām k.,*

*dokhnā<sup>h</sup>—Apavād denā, dosh denā.*

AC-CU-SA-BLE, *a.* that may be accused—*Badnāmī ke qābil, mulzim—Dokhī, dūshya.*

AC-CU-SANT, *n.* one who accuses—*Muhtasib, ilām d. w.—Doshak.* [kalpan.

AC-CU-SATION, *n.* the act of accusing, a charge—*Itihām, dā'irā, ilām—Apavād, dosha-*

AC-CU-SATIVE, *a.* accusing, applied to the fourth case of the Latin noun—*Itihām d. w.,*

*maṭ'ul—Apavādī, karmmakārak, dwitīyā vibhakti.*

AC-CU-SA-TORY, *a.* containing an accusation—*Itihām-āmez—Nindak, doshak.*

AC-CUS-ER, *n.* one who accuses—*Mudda'ī, muhtasib—Doshak.*

AC-CUSTOM, *v.* (L. *ad. con, suctum*) to make familiar by use, to habituate—*Kho dāt-*

*nā, dādāt k., muḥārara k., rabt k.—Abhyās k., bān dāṭnā.*

AC-CUS-TOM-A-BLE, *a.* of long custom—*Mā'mulī—Vyavahārik, ācharit.*

AC-CUS-TOM-A-BLY, *ad.* according to custom—*Dastūr ke mutābiq, rawāj ke muwāfiq—*

*Vyavahār ke anusār, chāl wā rīti ke anusār.* [bāṭanurūp, vyavahārik.

AC-CUS-TOM-A-RY, *a.* usually done, common—*Mutābiq-i-rawāj, mā'mulī—Ācharit, vyava-*

AC-CUS-TOM-A-RY-LY, *ad.* usually, commonly—*Rawāj ke muwāfiq, aksar—Rīti ke anusār,*

*vyavahār ke anusār.*

AC-CUS-TOMED, *a.* frequent, usual—*Dastūr ke mutābiq, mā'mulī—Ācharit, vyavahārik.*

ACE, *n.* (L. *as*) a unit, a single point on cards or dice—*Bkan<sup>h</sup>, nakkā<sup>h</sup>, ekkā<sup>h</sup>, pau<sup>h</sup>.*

A-CEL-DA-MA, *n.* (H.) a field of blood—*Lokū kā khet<sup>h</sup>.*

- A-CĒPH'A-LIST, *n.* (Gr. *a, kephalē*) one who owns no head or superior—*Jo kisi ko apnā barā nahin mantā<sup>h</sup>*. [—Karwāi.]
- A-CĒR'BĪ-TY, *n.* (L. *acerbus*) sourness, roughness, severity—*Turahi, rukhāi<sup>h</sup>, kuyāi<sup>h</sup>*
- A-CĒS'CENT. See under ACID.
- ĀCHE, *n.* (S. *acc*) a continued pain; *v.* to be in pain—*Dard, pūr<sup>h</sup>; v. dard k., pūrā*
- A-CHĪEV'E, *v.* (Fr. *à, chef*) to perform, to finish, to gain, to obtain—*Kurnā<sup>h</sup>, pūrā k.<sup>h</sup>, kamānā<sup>h</sup>, pānā<sup>h</sup>*.
- A-CHĪEV'A-BLE, *a.* that may be achieved—*Jo pūrā ho sake<sup>h</sup>*—*Sādhyā*.
- A-CHĪEV'ANCE, *n.* a performance—*Anjām, ift, ijā<sup>h</sup>*—*Nirvāh, nibāh, nibarā, kām*.
- A-CHĪEV'MENT, *n.* a performance, an action, an esentecheon—*Ijā, mahimā, kār-i'azim, khāndān ke martabē ki'alamat*—*Nibāh, nirvāh, siddhi, bhārī kām, vaṇsamaryālat ke chihm*.
- A-CHĪEV'ER, *n.* one who achieves—*Pūrā k. m.<sup>h</sup>*—*Siddha k. w.*
- ĀCHOR, *n.* (Gr.) scald head—*tiān<sup>h</sup>, chāin chāin<sup>h</sup>*.
- ĀCH-RO-MĀTIC, *a.* (Gr. *a, chroma*) preventing the effect of colours—*Berang, rangon ke natijon ko hā; rukhnerālā*—*Rangon ke phalon ko roknewālā*.
- ĀCID, *a.* (L. *acidus*) sour, sharp to the taste; *a.* sour, sharp substance—*Tursh, taluk<sup>h</sup>; n. tursh shui, khotā<sup>h</sup>*—*Khattā, chūk; a. khattā padārth, aulā, chūk*.
- A-CHĪV'ITY, *n.* sourness, sharpness—*Turshī, taikhi*—*Khattā, chūk*.
- A-CHĪV'U-LĒ, *n. pl.* medicinal springs impregnated with acid—*Darā ke chashme jin mein khattī chizēn hoē*—*Anshad ke jalakar jin mein khattē padārth hoē*.
- A-CHĪV'U-LATE, *v.* to tinge with acids—*Thorāsā khattā k.<sup>h</sup>*
- A-CHĪV'U-LOUS, *a.* sourish—*Thorāsā khattā<sup>h</sup>*.
- A-CĒS'CENT, *a.* tending to sourness—*Turshī māl*—*Kuchh khattā wā chūk*.
- A-CĒT'ORS, *a.* having the quality of vinegar—*Sīckē ki khāsiyāt rukhnerālā*—*Jis mein sīckē kā guā wā dham ho*. [iyār k., gābāt k.—Swikār k. āngikār k.]
- AC-KNOWLEDGE, *ak-nōf'edge, v.* (S. *anuran, lecan*) to own, to confess—*Mōm<sup>h</sup>*.
- AC-KNOWLEDG-MENT, *n.* confession, recognition, confession, gratitude—*Qabūl, shukriyat, ijāra, shukryadārī*—*Āngikār, pahchān, swikār, gunāvād*. [stān.]
- AC'ME, *n.* (Gr.) the highest point—*Tap, sab se ānkā darjā*—*Ārldhabhāg, sab se ūchā*
- A-COLO THIST, AC-O-LYTE, *n.* (Gr. *akolouthos*) a servitor in the Romish church—*Rūmī khāngāh kā khitābulār*—*Rūmī math kā adhyaksh*. [Kuchle kā per, māhur, vish.]
- AC'O-NITE, *n.* (Gr. *akonitā*) the herb wolfsbane, poison—*Kuchle kā durakht, zehr*
- AC'CORN, *n.* (S. *ac, corn*) the fruit or seed of the oak—*Balūt per kā phal gā bij<sup>h</sup>*.
- AC'CORNED, *a.* fed with acorns—*Balūt per ke phal gā bij se palā huā<sup>h</sup>*.
- A-CŪ'STIC, *a.* (Gr. *akouō*) relating to hearing, or the doctrine of sounds—*Samā'at ke mutā'alliq gā 'ilm-i-samā'at ke mutā'alliq*—*Śrutisambandhī wā śrutividya-sambandhī*.
- A-CŪ'STICS, *n. pl.* the theory of sounds, medicines or instruments to help the hearing—*'Ilm-i-samā'at, samā'at ki madad karne ke lige darwā gā anzār*—*Śrutividya, śrutisāhāyak anshad wā yantra*. [āgāh k.—Jānānā, samāchār denā.]
- ACQUAINT, *v.* (L. *ad, con, notum*?) to make familiar with, to inform—*Wāqif k.*
- ACQUAINT'ANCE, *n.* familiarity, knowledge, a person whom we know—*Āsknāi, shikāst, wāqifiyat, 'ilm, āsknā*—*Jān pahchān, vidyā, chihār*.
- ACQUAINTED, *p. a.* familiar with, well known—*Wāqif, āgāh, mālām*—*Jāntā, parichit*.
- ACQUEST. See under ACQUIRE.
- AC-QUI-ESCE, *v.* (L. *ad, quies*) to rest in, to remain satisfied with, to comply—*Taslim k., rāzi k., qabūl k., manzār k.; Māmmā, santosh k., sammat<sup>h</sup>*.
- AC-QUI-ES'CECE, *n.* consent, compliance—*Itā'āmāndī, manzārī, taslim, qabūl*—*Sammat, anumati, santosh, paritosh, śānti, kshānti*.
- AC-QUI-ES'CENT, *a.* easy, submitting—*Sūkhā<sup>h</sup>, mānnerālā<sup>h</sup>, dobtā<sup>h</sup>*.
- AC-QUIRE, *v.* (L. *ad, quæro*) to gain, to obtain, to come to, to attain—*Kamānā<sup>h</sup>, hāsil k., pānā<sup>h</sup>, bāham pakuchānā*—*Upārjan k., upāma k.*
- AC-QUIR'A-BLE, *a.* that may be acquired—*Mugassor, hāsil hone ke tāiq*—*Milān-jog, milne jog, prāpya, labhya*. [pādīt.]
- AC-QUIRED, *p. a.* gained, obtained—*Mahsūla, paidā kardā, pāyā gayā<sup>h</sup>*—*Upārjit. ut.*
- AC-QUIREMENT, *n.* that which is acquired—*Iktisāb, tahsil, hāsil*—*Upārjan, arjan, prāpti*.
- AC-QUIR'ITION, *n.* the act of acquiring or gaining, the thing acquired—*Kamā<sup>h</sup>, mahsūla chiz*—*Arjan, upārjan, upārjit dravya*. [Pāyā huā, prāpt, upārjit, upārjak.]
- AC-QUIR'I-TIVE, *a.* that is acquired, acquiring—*Mahsūla, hāsil kiyā huā, hāsil k. w.*—
- AC-QUIR'I-TIVE-LY, *ad.* by acquirement—*Tahsil se*—*Upārjan se*.
- AC-QUEST, *n.* the thing gained—*Mahsūla shai*—*Upārjit dravya*.
- AC-QUI'T, *v.* (L. *ad, Fr. quitter*) to set free, to clear from, to discharge—*Rihā k., khaṭṭā k., surkhārā k., begunāh thahrānā, chhōṭlenā<sup>h</sup>, basar lejanā*—*Mukt k., nirdoshī thahrānā, nibāh lejanā*.
- AC-QUI'TMENT, *n.* the act of acquitting—*Rihāi*—*Mukti*. [mukti.]
- AC-QUI'TAL, *n.* deliverance from a charge—*Safāi, gunāh se mahhlasi*—*Nistār, dosh se*

hona ; a. aṇi wa agra par samāpt hotā, tikshnāgra.

- A-CU'MI-NA-TED, *a.* ending in a point—*Nok par khatm hotā huā, nokdār*—Ani wā agra par samāpt hotā huā, tikshnāgra.
- A-CU'MI-NĀ'TION, *n.* a sharp point, quickness—*Tez-nesh, tikkhāḥ, tezi*—Tikshn ani wā tikshn agra bhāg, chapalātā, tikshpatā. [tivrabuddhi se.]
- A-CUTE'LY, *ad.* sharply, ingeniously, keenly—*Tezi se, ziraki se, chokhāi se*—Paintā se, A-CUTE'NESS, *n.* sharpness, quickness—*(Chokhāi, tezi)*—Tikshpatā, chapalātā.
- Ā'D'A(HE), *n.* (L. *adagium*) a proverb—*Masal*—Kahāwat.
- A-DĀ'GT-AL, *a.* proverbial—*Zarbu-l-masli*—Kahāwati, kahtūti.
- A-DĀ'QI-O, *n.* (It.) *in music*, a slow time—*Āwāz yā bije ki sukht yā dhimāi*—Swar wā baje ki laghutā wā dhimāi. [karā pathar<sup>h</sup>, hīrā<sup>h</sup>—Vajra, hīrak.]
- Ā'D'A-MANT, *n.* (Gr. *adamant*) a very hard stone, a diamond—*Mās, almās, ek bahut*
- ĀD-A-MAN-TE'AN, *a.* hard as adamant—*Mās yā almās sō sukht, hīrā sō karāḥ*—Vajra.
- ĀD-A-MĀNTINE, *a.* made of adamant, hard—*Almās kā banā huā, hīrā kā banāḥ, sukht, karāḥ, kalac<sup>h</sup>*—Vajramay.
- A-DĀPT', *v.* (L. *ad. apto*) to fit one thing to another, to suit, to proportion—*Muvāfiq k., thik k., munāsib k., andāz ke mutābiq k.*—Yogya k., upayukt k., parimān ke samān k. [k., upayuktatī.]
- ĀD-AP-TĀ'TION, *n.* the act of fitting, fitness—*Munāsib k., muwāfaqat, hamwari*—Yogya A-DĀP'TION, *n.* the act of fitting—*Mutābiq k.*—Yogya k. [bīrkhānāḥ, bīrā k.]
- ADD, *v.* (L. *ad. do*) to join to, to increase, to augment, to enlarge—*Jornāḥ, adhik k.*
- ĀD'D-BLE, *a.* that may be added—*Jise jor saktāḥ, mizān diye jāne ke lāiq*—Jore jāne ke yogya. [bhāvanā.]
- ĀD-DI-BIL'I-TY, *n.* possibility of being added—*Jore jāne kā imkān*—Jore jāne ki sam-
- ĀD-DIT'A-MENT, *n.* the thing added—*Jo j. pā jāyḥ.*
- AD-DITION, *n.* the act of adding, the thing added, a rule for adding sums together—*Mizān, jumla, jo chiz jori jāy, mizān dene kā qu'ida*—Jorti jor wā thik, jo vastu jori jāy, jorti kā niyam wā rūtī, saikalan.
- AD-DITION-AL, *a.* that is added—*Zigādā, mazid*—Adhik.
- AD-DITION-AL-LY, *ad.* in addition to—*Uske āparḥ, aur bhḥ*—Us se adhik.
- AD-DITION-ARY, *a.* that may be added—*Shāmil hone ke lāiq*—Jore jāne ke yogya.
- ĀD'DI-TO-RY, *a.* having the power of adding—*Shāmil karne ki tāqat rakhwālā*—Jorne ki sakti rakhewālā. [tatimma, zamima—Jise jorne ko hoḥ, nyūnatāpūrak aṅs.]
- AD-DEN'DUM, *n.* something to be added, an appendix; *pl.* AD-DEN'DA—*Jo jore jāne ko hoḥ,*
- ĀD'DER, *n.* (S. *ardre*) a venomous reptile—*Zahdār sānp*—Vishadhar up, bikhuh i sānp.
- ĀD'DICE, *Adv.* *n.* (S. *adesc*) a cutting iron tool, a kind of axe—*Basūlāḥ, kulhārīḥ.*
- AD-DICT', *v.* (L. *ad. dico*) to give up to, to devote, to dedicate—*Santipnāḥ, chhor denāḥ, nigāz k., fidā k., tasaddiq k., ādi k., kḥo dālnā*—Chāphānā, wārnā, nichhāwar k., bān dālnā. [Āsaktatā, prasaktatā, nivishatā, bān.]
- AD-DICTED-NESS, *n.* the state of being addicted—*Māil yā ādi hone ki hālat, jidwiyat*—AD-DICTION, *n.* the act of devoting—*Pidwiyat, jān-nisāri, ādat, kḥo*—Asakti, upasevan, bin. [khālī v. apkal k., kharāb k.—Nishphal, chūchhāḥ; v. nishphal k., bigarnā.
- ĀD'DLE, *a.* (S. *adl*) barren, empty; *v.* to make barren, to corrupt—*Shor, apalḥ, tithi,*
- ĀD'DLE-HEAD-EN, AD'DLE-PAT-ED, *a.* having barren brains, of weak intellect—*Tikshnāg, gandamag, beagḥ, ahmaq*—Buddhiśūnya, śūnyamastak, alpaubuddhi.
- AD-DRESS', *v.* (L. *ad. di, repto*) to speak or apply to; *n.* a speaking-to, application, courtship, dexterity, direction of a letter—*Bolnāḥ, arz k.; n. bolchālḥ, arzī, ishqbāzi, charbāndi, kāth-chālāki, sarnāma, nām-o-nish-on*—Nivedan k.; *n. bolī bāni, nivedan, vivāharth strīyupāsānā, chaturāi, nipunatā wā karadakshatā, thikānā, patā, patrādoś.*
- AD-DRESS'ER, *n.* one who addresses—*Bolwālāḥ, arz k. v., ishqbāzi k. v., sarnāma likh-ne wālā*—nivedan k. w., strīyupāsak, patrādoś k. w.
- AD-DUCE', *v.* (L. *ad. ducio*) to bring forward, to allege—*Lānāḥ, kahnāḥ, batlānāḥ.*
- AD-DU'CENT, *a.* bringing forward—*Lānewālāḥ.*
- AD-DUCTION, *n.* the act of bringing forward—*Pesh-kardagi*—Āge lānā.
- AD-DUCTIVE, *a.* that brings forward—*Jo push karē*—Jo sūnne lāwe.
- ĀD-E-LAN-TĀ'DO, *n.* (Sp.) a governor of a province, a lieutenant-governor—*Sūbe kā nāzim, subādār, nāib-na'im*—Desādhipati, desādhipatipratindhi.
- A-DEPT', *n.* (L. *ad. aptum*) one skilled in any art; *a.* skilful, thoroughly versed—*Jo shakhs kisi hunar mein kāmīl hoḥ; a. hunarmand, nāhīr, pukhta*—Śūpī, nipuṇ; *a. pekkā, pravīn, nipuṇ.*
- A-DEP'TION, *n.* attainment, acquisition—*Tahsil, husul*—Upārjan, lābh, prāpti.
- AD'E-QUATE, *a.* (L. *ad. equus*) equal to, proportionate, sufficient—*Barābar, mutā-biq, bā-andāz, kāfi*—Samān, samaparimān, yathochit.
- ĀD'E-QUA-CY, *n.* sufficiency—*Kifāyat, iktifā*—Yatheshatā.
- AD'E-QUATE-LY, *ad.* in an adequate manner—*Andāz se, wafā se*—Yatheshatā se.
- AD'E-QUATE-NESS, *n.* state of being adequate—*Kāfi hone ki hālat, kifāyat, muwāfaqat, munāsabat*—Tulyatā, samatā, yogya hone ki avasthā, yogyatā.

- AD HÉRE'**, *v.* (L. *ad, hæreo*) to stick to, to remain fixed or firm—*Chīpaknā<sup>h</sup>, chīmat nā<sup>h</sup>, qām rahnā, sābit rahnā, mustagil rahnā*—*Lagā rahnā, drīh rahnā.*
- AD-HÉRENCE, AD-HÉREN-CY**, *n.* the quality of adhering, attachment, tenacity, fidelity—*Chīpakne kī khāsiyat, lagā<sup>h</sup>, rījāyat, istiqlāl, sābit-qulamī, wafādarī*—*Chīpakne kī gun, āsāg, drīhātā, sachāutī, prabhubhakti.*
- AD HÉRENT**, *a.* sticking to, united with; *n.* a follower, a partisan—*Chīpkā<sup>h</sup>, chīmā<sup>h</sup>, mutarassal, muta'alliq*; *n.* *ham-rikāb, pairau, rafiy, sāthī<sup>h</sup>, sāngī<sup>h</sup>*—*lagā-lijā<sup>h</sup>; n.* *paclīh-lagā, anugāmī, pakshapātī.*
- AD-HÉRETER**, *n.* one who adheres—*Chīpakne wālā<sup>h</sup>, dāmangīr*—*Chīmatne wālī, sāthī.*
- AD-HÉSION**, *n.* the act or state of sticking to—*Chaspānī, mūwāsulat, chaspāluq, pūwās-taqī*—*Liptāo, chīpkāo.*
- AD-HÉSIVE**, *a.* sticking, tenacious—*Lasdār*—*Lashās, chīpchīpi.*
- AD-HÉSIVE-NESS**, *n.* stickiness, tenacity—*Lāsī<sup>h</sup>, lashāsāhā<sup>h</sup>.* [mūt k. — Vyavahār k.]
- AD HIBET**, *v.* (L. *ad, habeo*) to apply, to make use of—*Lagānā<sup>h</sup>, kām meñ līnā<sup>h</sup>, isti-*
- AD-HIBITION**, *n.* application, use—*Lagā<sup>h</sup>, isti-māt*—*Vyavahār, kām.*
- AD HORTATION**, *n.* (L. *ad, hortor*) the act of advising, advice—*Salāhīlīh, salāh, mawshah, mashwarat*—*Upadēś, mantrānī.*
- AD HORTATORY**, *a.* containing advice—*Ā-shahatangez*—*Upadēśavīsīshī.*
- AD LAPHOROUS**, *a.* (Gr. *a, dia, phero*) indifferent, neutral—*Be-parwā, betarfiqār, āghā<sup>h</sup>, mut'allaq*—*Udāsīn, apakshapritī, ubhayapakshasau.*
- AD LECT**, *int.* (Fr. *à Dieu*) farewell—*Khudā hājīz*—*Iswar bhālā kare.*
- AD LIPSE, AD LIPS**, *a.* (L. *adeps*) fat—*Meñā<sup>h</sup>.*
- AD LIPSCERE**, *n.* a greasy or waxy substance formed from dead animal bodies—*Ek chabībīr qā nom ke mānīm shat jo jāwaron kī lāsh se bantī hai*—*Ek chiknā wā nom ke sadris padārth jo jantaon ke mirī sarīr se bantī hai.*
- AD LIT**, *n.* (L. *ad, litum*) a passage for water under ground, an entrance—*Sarang<sup>h</sup>, zamīn ke pichā, aahr, rāh*—*Blūmī ke mēhe nal, pāth, mārg.* [Nikāṭavartī, lagā.]
- AD LACENT**, *a.* (L. *ad, jervo*) lying near or close, contiguous—*Nazdīk, muttasil*—*AD LACENCY*, *n.* the state of lying close to—*Qurb, ittisāl*—*Naikāṭya.*
- AD LECT**, *int.* (L. *ad, lectum*) to add to—*Shāmīl k., jorā<sup>h</sup>*—*Yog k.*
- AD LECTIO**, *n.* the act of adding to—*Shuāṭ, jor<sup>h</sup>*—*Yog.* [shan.]
- AD LECTITIOUS**, *a.* additional—*Zigādā, bālā<sup>h</sup>*—*Adhik, upari.* [Gūṇavāchakāśabd, viśe-]
- ADJECTIVE**, *n.* a word added to a noun to express some quality or circumstance—*Sīfat*—*ADJECTIVELY*, *ad.* like an adjective—*Sīfat ke mānīm*—*Gūṇavāchakāśabd ke sadris.*
- AD JOIN**, *v.* (L. *ad, jungo*) to join to, to be contiguous to—*Milānā<sup>h</sup>, milā honā<sup>h</sup>, mut tassil karnā, muttasil honā*—*Lagā denā, lagā honā, jūtā honā.*
- AD JUNCT**, *n.* something united to another; *a.* added to, united with—*Dūsre ke sāth lagī hui chiz, mulhay shai*; *a.* *jaṭā huā<sup>h</sup>, milā huā<sup>h</sup>*—*Sāmyukt wā sammilit dravya*; *a.* *sāmyukt, sammilit.*
- AD JOURN**, *v.* (Fr. *à, jour*) to put off till another time, to defer, to delay—*Dūsre waqt tak chhor denā, multarī rakhnā, maugūf k.*—*Niriyūt kāl paryant chhor denā, uṭhā rakhnā.*
- AD JOURNMENT**, *n.* a putting off till another time, delay, intermission—*Dūsre samay par māguṭī, der, waqfa, tētil, nāga, mukhaṭ*—*Dūsre samay tak uṭhā rakhnā, ber, vilamb, chhutūṭī, aijhā, antar, bich.*
- AD JUDGE**, *v.* (L. *ad, judex*) to sentence, to decree, to decide—*Patcā denā, tahqīqāt karke hukm denā, faisal k., tajrīz k.*—*Vyavasāhā denā, nirṇīt k., nishpanna k., vichār k.*
- AD JUDGMENT**, *n.* the act of judging—*Infisāl, tajrīz*—*Vichār, nīpātī, nishpatti.*
- AD JUDICATE**, *v.* to sentence, to decree—*Tahqīqāt karke hukm denā, faisal k.*—*Vyavasthāpūrvak vichārā, nishpanna k., nirṇīt k.*
- AD JUDICATION**, *n.* the act of adjudicating—*Infisāl, tajrīz*—*Vichār, nishpatti, nirṇay.*
- AD JURE**, *v.* (L. *ad, juro*) to impose an oath, to charge solemnly—*Qasam khilānā yā denā, qasam ke rā se kahnā qī hukm k.*—*Sāyathī denā wā khilānā, Sāpathapūrvak samādeś k., āpāth dekar ājñā denā wā kahnā.* [samādeś, sāpath denā.]
- AD JURATION**, *n.* the act of charging solemnly—*Qasam khilānā*—*Sāpathapūrvak*
- AD JUST**, *v.* (L. *ad, justus*) to put in order, to regulate, to adapt—*Murattab k., bā-qī'ade k., sādhnā<sup>h</sup>, thīkthāk k., humwār k., barābur k.*—*Yathā kram se rakhnā, niyāmit k., samān k.* [niyāmit k. w., samān k. w.]
- ADJUSTER**, *n.* one who adjusts—*Murattab k. w., sādhnē w.<sup>h</sup>*—*Yathā kram se rakhnē w.,*
- ADJUSTMENT**, *n.* the act of putting in order, regulation, settlement—*Tartīb, intizām, ārstāgi, durnāli, infisāl*—*Kram se sthāpan, niyamabandhān, niptārā.*
- AD JUTOR**, *n.* (L. *ad, jutor*) a helper—*Madadgār, pushībān*—*Sahāyak, upakārak.*
- AD JUMENT**, *n.* help, support—*Madad, pushtī*—*Sahāyātā, upakār.* [pad wā kām.]
- ADJUTANT**, *n.* the office of an adjutant—*Ajitan sāhib kā 'ukda yā kām*—*Ajitan kā*
- ADJUTANT**, *n.* an officer who assists the major—*Lashkar meñ wah sardār kī jo Mejan sāhib kī madad kartā hui, Ajiten*—*Mejar kā sahāyak.*

AD'JU-VANT, *a.* helpful, useful—*Mumid, mu'awin, musfid*—Upakarak, upayogi.

AD-MEAS'URE-MENT, *n.* (1. *ad, metior*) the act of measuring according to rule, dimensions, adjustment of proportions—*Bāqā'ida paimānīsh, miqdār, 'arz-tūl-o-'unūq, durustī-i-amāl*—Niyamānusār māpī, parimān, lambāī-chaupāī-guharī, parasparānuru-patā, parasparasūdrīśyakaran.

AD-MIN'IS-TER, *v.* (1. *ad, minister*) to serve, to supply, to manage—*Kām k.<sup>h</sup>, kām ānā<sup>h</sup>, pahnichānā<sup>h</sup>, denā<sup>h</sup>, bhartī k.<sup>h</sup>, sarbarāh k., chalanā<sup>h</sup>, nibāhnā<sup>h</sup>, sarbarāhī k.*—Bhārtī, nīrvāh k.

AD-MIN-IS TRĀ'TION, *n.* the act of administering, the executive part of Government—*Hukmrānī, adlīgustarī, amāl, kārguzārī*—Rājikā, rājpat, rāj, rājya, karmmanīrvāh, kisan.

AD-MIN-IS-TRA-TIVE, *a.* that administers—*Kārguzār, hukmrān*—Karmmanīrvāhak.

AD-MIN IS TRĀ-TOR, *n.* one who administers—*Sarbarāh, wazī*—Karmmanīrvāhak.

AD-MIN-IS-TRĀ'TRIX, *n.* a female who administers—*Sarbarāhīn, jo 'aurat kārguzārī kare, wazīga*—Jo sūtrī rājyākrīya kare. [—Jahāj samūh kā adhyaksh wā adhipati.

AD-MI-RA-L, *n.* (Fr. *amiral*) the chief commander of a fleet—*Mir-bahar, amīr-e-bahr*

AD-MI-RA-L TY, *n.* the power or officers appointed to administer naval affairs—*Bahri kār ke anām karne ke liye mutawarrak ikhtiyār qā 'ahd-e-dārān*—Jahāj ke kārya nīrvāh karne ke nimitta nyukt śakti wā sachīvasamāj.

AD MIRE', *v.* (1. *ad, mire*) to regard with wonder or love—*Tū'ajīb qā pyār se dekhnā, qadr qā tū'rif k.*—Āshchrya wā prīti se dekhnā, prāsūśā k.

AD-MI-RA-BLE, *a.* worthy of being admired—*'Ajīb, taurīf*—Adbhut, prā'ānsanīya.

AD-MI-RA-BLE NESS, *n.* state of being admirable—*'Ajībapūn, taurīfapūn*—Anokhāpūn, adbhutā, prā'ānsanīyatwā.

AD-MI-RA-BLY, *ad.* so as to raise wonder—*'Ajīb tarāh se*—Adbhut rīti se.

AD-MI-RĀ'TION, *n.* the act of admiring, wonder—*'Ajīb jānnā, tū'rif, tū'ajīb*—Adbhut jānnī, vīśmay, chamatkār, prāsūśā.

AD-MI-ER, *n.* one who admires, a lover—*'Ajīb qā nādir jānne w., 'āshīq*—Adbhut jānne w., vīśmayī, prāsūśak, premī, suchī, kāmī, murāgī.

AD-MI-RING LY, *ad.* in an admiring manner—*Qadr karne qā tū'ajīb se dekhne ke taur se*—Prāsūśā karne wā vīśmay wā prem se dekhne kī rīti se.

AD-MIT', *v.* (1. *ad, mitto*) to give leave to enter, to allow, to grant—*Āue d.<sup>h</sup>, paithne d.<sup>h</sup>, mātunā<sup>h</sup>, qabūl k.*—Praveś karne denā, swīkār k., anīgikār k.

AD-MIS-SI-BLE, *a.* that may be admitted—*Dākhil qā manzūr kiye jāne ke qābil, majāz, mājibī, jiski samā'at ho sake*—Praveś wā anīgikār kiye jāne ke योग्य, swīkārānīya, sune jāne ke योग्य. [swīkār.

AD-MIS-SION, *n.* the act of admitting—*Darāmād, guzar, samā'at, manzūrī*—Praveś, paith.

AD-MIT'TA-BLE, *a.* that may be admitted—*Jiski guzar qā samā'at ho sake, dākhil qā qabūl kiye jāne ke lāq*—Swīkārānīy, praveś wā anīgikār kiye jāne ke योग्य. [matī.

AD-MIT-TANCE, *n.* permission to enter—*Paithne kī ijāzat*—Paithne wā praveś kī anu-

AD-MIT'TER, *n.* one who admits—*Paithnāne wālā<sup>h</sup>, qabūl karne wālā, mānne w.<sup>h</sup>*—Praveś karāne w., swīkārak, anīgikārak.

AD-MIX'TION, *n.* (1. *ad, mīxtum*) the union of one body with another—*Ek chīz kī dūsri ke sāth mīlnā, shomūlīyat*—Ek vastu kī dūsri ke sāth mīlnā wā mīśrit honā, ekaṭhāt.

AD-MIX'TURE, *n.* the substance mingled—*Mīlā<sup>h</sup>, mīlī hūī shai*—Mīśrit vastu.

AD-MON'ISH, *v.* (1. *ad, monco*) to warn, to exhort, to reprove gently—*Nāsīhat d. qā k., targīb d., samjhānā<sup>h</sup>, tumbīh k., sarzanīsh k., dāntunā<sup>h</sup>*—Chetānā, upadeś d., pravṛttī jānnānā, tārnā k. [upadeśak, tārnā k. w., śikshī d. w.

AD-MON'ISH-ER, *n.* one who admonishes—*Nāsīh, salāh d. w., dāntne w.<sup>h</sup>*—Chetāne wālā,

AD-MON'ISH-MENT, *n.* notice of faults or duties—*Nāsīhat, tumbīh*—Chetānī, upadeś, dānt, śikshā.

AD-MO-NITION, *n.* the hint of a fault or duty, counsel, gentle reproof—*Nāsīhat, salāh sarzanīsh, mātunāt*—Chetānī, upadeś, mantramā, parāmarś, tārnā, dānt, śikshā.

AD-MO-NITION-ER, *n.* a general adviser—*'Am nāsīh*—Sāmānya upadeśak. [ue w.

AD-MON'T-IVE, *a.* that admonishes—*Nāsīh, tumbīh k. w.*—Upadeśak, chetāne w., dānt-

AD-MON'T-TOR, *n.* one who admonishes—*Nāsīh, tumbīh qā nāsīhat k. w.*—Upadeśak, śikshak, parāmarśak, dāntne w., chetāne w. [w., chetāne w.

AD-MON'T-TO-RY, *a.* that admonishes—*Nāsīh, tumbīh k. w.*—Upadeśak, śikshak, dāntne

AD-NAS'CENT, *a.* (1. *ad, nascere*) growing upon something else—*Kīnī dūsri chīz par jānne hone qā barhne w.*—Kīnī dūsri vastu par jānne hone wā barhne w.

AD-NATE, *a.* growing upon—*Upar jānne hone qā barhne w.<sup>h</sup>*

AD-NŌUN, *n.* (1. *ad, nomen*) an adjective—*Sīfat*—Gūṇavāchakaśabd.

AD-Ō, *n.* (*a, do*) trouble, bustle—*Tasdi, shorshār*—Kasht, klēś, kalāh, kolāhāl.

AD-Ō-LES'CENT, AD-Ō-LES'CENT-ŌY, *n.* (1. *ad, oleo*) the state of growing, youth—*Barh-ne kī hālāt, shabāb*—Barhne kī avasthā, yauvan, yauvanāvasthā, tarūnā.

AD-Ō-LES'CENT, *a.* growing to manhood—*Bulūgat tak barhātā*—Purushadāśā tak barhātā.

- A-DŌPT, *v.* (L. *ad. opto*) to take as a son or daughter, to receive as one's own—*Betā jā beti kar lenā<sup>h</sup>, rās baithāluā jā lenā<sup>h</sup>, mutabannā ko ikhtiyār k., ikhtiyār k., le lenā<sup>h</sup>*  
—*Poshyaputra k., swikār k., grahaṇ k.* [*par*—*Poshyaputra wā grahaṇ karne ki rīti se*]  
A-DŌPT'ED-LY, *ad.* in the manner of adoption—*Mutabanniyat jā ikhtiyār karne ke taur karāi*—*Poshyaputrakarṇam, atmasāthkarṇam, grahaṇ.*  
A-DŌPT'IVE, *a.* that adopts or is adopted—*Jo mutabannā jā ikhtiyār kartā hai, jo mutabannā jā ikhtiyār kiyā jāta hai*—*Jo poshyaputra kartā hai wā kiyā jāta hai, jo grahaṇ kartā hai wā gṛhīt hotā hai.*  
A-DŌRE, *c.* (L. *ad. oro*) to worship with external homage, to love intensely—*Thādāt k., nihāgat ch. hūd*—*Pūjā, aiyant prem wā sneh k.* [*niya.*]  
A-DŌR'ABLE, *a.* worthy of adoration—*Parastāh kīp jāne ke qābil*—*Pūjya, archeha.*  
A-DŌR'ATION, *n.* divine worship, homage—*Thādāt. pāp<sup>h</sup>, qadr, 'īzat*—*Archehā, mar-yāta, prātibhā.*  
A-DŌTER, *n.* one who adores—*Pūjane w.<sup>h</sup>, 'āshiq*—*Pūjak, premī, snehī.*  
A-DŌRN, *v.* (L. *ad. orno*) to dress, to deck, to embellish—*Arāsh denā, zīnat denā, chāsh k.*—*Alakārī k., bhūshīt k., solhīt k.*  
A-DŌRYING, *n.* ornament, decoration—*Arāsh zīnat*—*Sauwār, śringār, śringār, śringār.*  
A-DŌRYMENT, *n.* ornament, embellishment—*Zebāsh, Arāsh Alakriya, bhushan.*  
A-DŌRIFT, *ad.* (S. *adriſus*) floating at random, moving without direction—*Bahān ke t. hī, bahār bhānā b. hāh, bāhā bāhā phirāh, jhar udhar bahāh*—*Pravāhādhin.*  
A-DŌR'IT, *a.* (Fr. *a. droit*) dexterous, skilful, active, ingenious—*Dastkār, huṇarwān, chālik, zirak, zakīm*—*Karadakh. hāth kā dāsh, nip m., chatpatiyā, phurtīlā, dhīmān.*  
A-DŌR'ITLY, *ad.* dexterously, cleverly—*Dastkārī se, b. chārī se*—*Karadakhātā se, hāth kī chatkātī se, chatnātī se.* [*— Karadakhātā, gun, prastutarwa.*]  
A-DŌR'ITNESS, *n.* dexterity, skill, readiness—*Chālikdāstī, huṇar, tāy rī, āmādagī*  
A-DŌRY, *a.* (S. *adriſus*) thirsty—*Pipāsī<sup>h</sup>*—*Pipasit.* [*— Uparī, adhik.*]  
AD-SCŌTI'FIC'IOUS, *a.* (L. *ad. scōtius*) additional, supplementary—*Zād, bādh, tatimānā*  
AD-STRIC'TION, *n.* (L. *ad. stricte*) the act of binding together—*Ekaſā bhāndhnā<sup>h</sup>, bāndh<sup>h</sup>, baṇdhan<sup>h</sup>.* [*lopatto.*]  
AD-UL'ATION, *n.* (L. *adulor*) flattery—*Khusāmadī, chāplūsī*—*Mithyāprasaśa, lal-ān'ā-tō-ry,*  
AD-UL'CI-TO-RY, *a.* flattering—*Khusāmadī, chāplūsī kī*—*Mithyāprasaśak, lallopatto kā.*  
A-DŪLT, *a.* (L. *adulter*) grown up; *n.* a person grown up—*Bālig; n. bālig, mard*—*Vayastha; n.* jo purush ki evastha ko pahunchī ho, prapayavaman.  
A-DŪLT'ER-ATE, *v.* (L. *ad. alter*) to corrupt, to debase; *a.* corrupted, debased—*Nā-qis chāhō se āmāzish karān, kharāb k.; a. āpāsī, kharāb*—*Khoṭī vastūch se milānā, khoṭā k.; a. hūmān'āpābī-hīt, khoṭī.*  
A-DŪLT'ER-ATION, *n.* the act of adulterating—*Kh. tī karān<sup>h</sup>, mīlānā k.<sup>h</sup>*  
A-DŪLT'ER-ER, *n.* a man guilty of adultery—*Zīnātār, fājir*—*Chīnālī.*  
A-DŪLT'ER-ESS, *n.* a woman guilty of adultery—*Zīniyā, fāhishā*—*Chīnāl.*  
A-DŪLT'ER-INE, *n.* a child born of an adulteress; *a.* spurious—*Fāhishazādā; a. harām-zāda, wādūz-zigā*—*Jāraj, chīnālī kōpet k.; a. vijānā, krisṇapapakshī.*  
A-DŪLT'ER-OUS, *a.* guilty of adultery—*Zīnākār*—*Vyabhiṇāndoshavisishit.*  
A-DŪLT'ER-OUS-LY, *ad.* in an adulterous manner—*Zīnākārī se*—*Chīnālī se.*  
A-DŪLT'ER-Y, *n.* violation of the marriage bed—*Zīnā*—*Chīnālā, parabhāryāgaman, parapurusāgaman.* [*Pratichhāyā k. halkā chitra khīnclmā.*]  
AD-UM'BRATE, *v.* (L. *ad. umbra*) to shadow out faintly—*Halkī sī taswīr khīnclmā*—*AD-UM-BRATION, n.* a shadow, a faint sketch—*Halkī ānkāmāt taswīr*—*Pratichhāyā, kal kī adhūnā chitra, chhāyāpradarśan.* [*th. sī*—*Sammilitatwa, samahāyan.*]  
AD-UN'NATION, *n.* (L. *ad. unns*) the state of being united, union—*Shumūlīgātī, āgāt*  
A-DUN'CLITY, *n.* (L. *ad. unns*) crookedness, form of a hook—*Terhā<sup>h</sup>, ānkre yā kan-tiyē kā dant<sup>h</sup>*—*Vakrūtā, ānkre wā kaṇṭiyē kā ākār.*  
A-DUN'QUE, *a.* crooked, hooked—*Terhā<sup>h</sup>, ānkri yā kaṇṭiyā sā<sup>h</sup>.*  
A-DUST, *a.* (L. *ad. ustum*) burnt up—*Sokhta, jalā huī<sup>h</sup>*—*Paḡdh.*  
A-DUST'ED, *a.* burnt, scorched, hot—*Jalā huā<sup>h</sup>, j'alsā<sup>h</sup>, khusk, garm*—*Sushk, tapt, tāt.*  
A-DUST'ION, *n.* the act of burning up or drying—*Jalānā yā mukhānā<sup>h</sup>.*  
AD-VANCE', *v.* (Fr. *avancé*) to bring or go forward, to improve, to pay before hand; *n.* a going forward, improvement—*Age līnā yā jānā<sup>h</sup>, taraqqī k., peshgi denā; n. pesh-rajī, barhān<sup>h</sup>, taraqqī*—*Barhānā, barhānā, vridhī k., āge wā agtā denā; n. pragaman, saṇvārthan, vridhī.*  
AD-VANCE'MENT, *n.* the act of moving forward, preferment, improvement—*Age kī tarf chāl, taraqqī, bikhārī*—*Pragaman, gnnatī, vardhan, vridhī, barhī.*  
AD-VAN'CEER, *n.* one who advances—*Age barhne w. yā barhāne w.<sup>h</sup>*  
AD-VAN'TAGE, *n.* (Fr. *avant*) superiority, benefit, gain; *v.* to benefit—*Buzurgī, fāida, nafā, yāft, hāsīl; v. nafa k., fāida k.*—*Prādhānya, lābh, phal, arth; v. lābh k., upakār k.*

- AD-VÂN-TAG-E-BLE. *a.* profitable — *Mufid* — Labhajanak, upakárak.  
 AD-VAN-TÁ'GROUS, *a.* profitable, useful — *Páidamand*, *mufid* — Labhajanak, phalaláyak upakári, hitakári.  
 AD-VAN-TÁ'GROUS-LY, *ad.* conveniently — *Subhite sah*.  
 AD-VAN-TÁ'GROUS-NESS, *n.* profitableness — *Páidamandi* — Labhyatá, saphalatwa.  
 AD-VÂN-TAG-GROUND, *n.* ground that gives advantage or superiority — *Páida-baksh zamín* — Arthakar bhūmi, labhadiyat bhūmi. [---Sanyukt honá, jūti.]  
 AD-VÉNE, *v.* (L. *ad, venire*) to come to, to be added to — *Áná<sup>h</sup>*, *mazáf honá*, *mazid h.*  
 AD-VÉ'NI-EST, *a.* coming from outward causes — *Peráni bāison se áne v.* — Báharí karmen se áne v.  
 AD-VÉNT, *n.* coming, the coming of Christ, a season of devotion, including the four weeks before Christmas — *Ámól*, *Masih kí ámad*, *Vábat ká wagt jianch Masih kí pāidāsh ke roz se pahle chār hafte shomil hotā* — Ágaman. Krihātagaman, arehchakāl jismeh. Krihā ke jammadin se pahle chār saptāh antargat hotā. [---Sēhnehak, upar.]  
 AD-VEN-TIOUS, *a.* accidental, casual — *Áyithāi, itifāq, bālā* — Ágantuk, haṭat. *a.*  
 AD-VÉNTIVE, *a.* coming from without — *Ápar<sup>h</sup>*, *bāharā<sup>h</sup>*.  
 AD-VÉNTUAL, *a.* relating to the advent — *Masih kí ámad ke muta'alliq*, *Masih kí ámad se nishatār* — Krihātagaman-sambandhī.  
 AD-VÉNTURE, *v.* (L. *ad, venture*) to try the chance, to dare, to risk : *n.* a chance, an enterprise, a hazard — *Pāimānā<sup>h</sup>*, *jārat k.*, *kīmānāt k.*, *jokhānā uthānā<sup>h</sup>* : *n.* *itfāq, mukāmmal, jokhānā<sup>h</sup>*, *kh tar* — Sāndigdh kānā, dāivādān k., sūbh k., hitā k. : *n.* dāivāghatānā, kathin kānā, dar āpāl. [k. rāyapavritta, kathinrakamavyavasāyi.]  
 AD-VÉNTURER, *n.* one who adventures — *Pāimānā<sup>h</sup>* — Sāndigdhakāmanāt, sāndigdhā.  
 AD-VÉNTUROUS, *a.* bold, daring — *Ádhāt, dhāt* — *Mandāt<sup>h</sup>*, āla ik, sūbhī.  
 AD-VÉNTUROUS-LY, *ad.* boldly, daringly — *Ádhātā<sup>h</sup>*, *dhātā<sup>h</sup>* — *Sāhas se*, *nirbhayātā se*, *nirbhayak*. [verb. to qualify its meaning — *Zarf* — Kriyāviśeshan.  
 AD-VERB, *n.* (L. *ad, verbum*) a word joined to a verb, an adjective or another ad.  
 AD-VERBIAL, *a.* pertaining to an adverb — *Zarf se nishatār* — Kriyāviśeshapāsam-bandhī, vyayamp.  
 AD-VERBALLY, *ad.* like an adverb — *Zarf k. mātā<sup>h</sup>* — Kriyāviśeshan ke sadrīb, avyā.  
 AD-VERSE, *a.* L. *ad, eversum* turned round, contrary, antagonistic, afflictive — *Khilāf, barkhilāf, āpātā, taklīf k.*, *dakhlā<sup>h</sup>* — Viruddha, ultā, viparīt, klesākar, dukkhadīyak.  
 AD-VER-SARY, *n.* an opponent, an enemy — *Uphā<sup>h</sup>*, *dhātā<sup>h</sup>*, *dushman* — Vipaksh, vairi, śatru.  
 AD-VER-SATIVITY, *a.* noting opposition or variety — *Mugābalat yā fāq yā tarāh ba tarāh ke dhāt k. v.* — Viruddhapak śok, vichitratāpak śāk. [se, durbhāgya se.  
 AD-VERSELY, *ad.* oppositely, unfortunately — *Bar-khilāf se*, *kambakhtī se* — Viruddhatā.  
 AD-VERSINESS, *n.* opposition — *Mugābala* — Viruddh. [bhāgya.  
 AD-VERSITY, *a.* affliction, misfortune — *Taklīf, bar-khātī* — Dukhī, klēs, kurbhāgya, dur-  
 AD-VERT, *v.* (L. *ad, verto*) to turn or attend to, to regard, to observe — *Mukhātīb yā mutamāzīl h. nā, tihā k.*, *gaur k.*, *dekhnā<sup>h</sup>* — Abhinukh wā manoyogi h., mānnā, dhyān k., dhyan d. [dhyān, manoyog.  
 AD-VERTENCE, AD-VERTEN-CY, *n.* attention, to — *Tarājjuh, khāq, tihā* — Avadhān.  
 AD-VERTENT, *a.* attentive, heedful — *Mutawājjih, khabardār* — Manoyogi, sāvadhān, sachet. [---Sūchan k., batānā, jānānā, prakāś k.  
 AD-VERTISE, *v.* (L. *ad, verto*) to inform, to give public notice — *Wājīk, ishtihār k.*  
 AD-VERTISE-MENT, *n.* information, intelligence, public notice — *Khābar, ittīlā, ishtihār* — Sūchan, bōdhān, saivād, samāchār. [dak.  
 AD-VERTISER, *n.* one that advertises — *Makhlā, ittīlā k. v.* — Samāchārājñāpak, saivā.  
 AD-VER-TISING, *a.* giving intelligence, furnishing or containing advertisements — *Itīlā k. v., ishtihār k. v., ishtihārānā* — Samāchārājñāpak, samāchāravisīh.  
 AD-VISE, *v.* (Fr. *avis*) to counsel, to inform, to consult, to deliberate — *Nasihat d., khābar d., mashwarat k., tuammul k., gaur k.* — Upadēś d., saivād d., parāmārś k., vichārnā. [saivād, samāchār.  
 AD-VISE, *n.* counsel, intelligence — *Salāh, masīhat, kh ber, ittīlā* — Upadēś, mantrāpā,  
 AD-VIS-E-BLE, *a.* prudent, expedient, fit — *Māqūl, munāsib, lāzim, zarār, wājib, lāq, thik<sup>h</sup>* — Uchit, yogya, uttam, yukt.  
 AD-VISED, *a.* prudent, wise — *Māqūl, munāsib, hoshyār, khabardār* — Uchit, yogya, savivek, sāvadhān.  
 AD-VIS-ED-LY, *ad.* deliberately, prudently — *Qasdan, būgaur, bātāmmul, dānāi se* — Jān-būjhkar. Vichārapūrvak, sāvadhānī se. [dhānī, vijñatā.  
 AD-VIS-ED-NESS, *n.* deliberation, prudence — *Gaur, tuammul, dānāi* — Soch, vichār, sāvā.  
 AD-VISE-MENT, *n.* counsel, information — *Salāh, mashwarat, khābar, ittīlā* — Upadēś, parāmārś, samāchār, saivād.  
 AD-VISER, *n.* one who advises — *Mushīr, salāhkār, nāsīh* — Mantri, upadēśak, sachiv.  
 AD-VISING, *n.* council, advice — *Salāh, mashwarat, nasihat* — Parāmārś, upadēś, mantra.  
 AD-VIS-O, *n.* advice, consideration — *Salāh, gaur* — Upadēś, vichār, soch.



AD-VĪSO RY, *a.* having power to advise—*Sulāh gā khabar dene ki tāqat rakhne se.*—  
Upades wā sunāchār dene ki śakti rakhne w.

AD-VŌ-CATE, *v.* (L. *adv. rore*) to plead for, to support, to defend : *n.* one who pleads, an intercessor, a defender—*Kisi ke liye taqir k., wakālat k., muhtā k., bachānā<sup>h</sup>, dast-giri k. ; n. taqir k. w., wakīl, shafī, darmigānī, hāmī, hāfīz*—*Kisi ke nimitta vādā-muval k., saharā d. wā k., raksha k. ; n. uttaravādī, parārthaprativādī, madhyasth, rakshak, pratipālak, jukshī.* [arthprativād, paksha k.]

AD-VŌ-CĀTION, *n.* the act of pleading—*Kisi ke liye taqir k., wakīlat, hifāzat k.*—*Par-*  
AD-VŌ-CĀCY, *n.* the act of pleading, plea—*Wakālat, uar*—*Parārthaprativād, juksha, uttaravād.* [prativādī kā pal wā nehit kārya.]

AD-VŌ-CATESHIP, *n.* the duty of an advocate—*Wakīl kā uhdā gā farz kām*—*Parārth-*  
AD-VŌUTRY, *n.* (Fr. *aroutrie*) adultery—*Zinā*—*Chhinālā.*

AD-VŌUTTER, *n.* an adulterer—*Zinākār*—*Chhinālā, vyabhihārī.*

AD-VŌUTRESS, *n.* an adulteress—*Chhinālā<sup>h</sup>, jāhisha*—*Vyabhihārīnī.*

AD-VŌUTROUS, *n.* adulterous—*Zinākār*—*Vyabhihārī.*

AD-VŌWSON, *n.* (L. *adv. rore*) a right to present to a benefice—*Imām muqarrar kar-*  
*ne kā iktigār*—*Dharmādhyāpak niyukt karmē kā adhikār.*

ADZ. See ADVICE.

EDILE. See EDULE.

ÆRIE. See ERYE.

Æ-ÆRI AL, *a.* (L. *ær*) belonging to the air, consisting of air, high, lofty—*Harā ke mutāalliq, harā kā barā, harā, āchā<sup>h</sup>, balad*—*Vāyusambandhī, vāyuj, uchha.*

Æ-ÆRI-FŌRM, *a.* having the form of air—*Harā sā, harā ki sūrat par, harā ki sūrat*  
*rohne w.*—*Vāyu ke akār kā, vāyurūp.*

Æ-ÆRI-LITE, *n.* a meteoric stone—*Shakhāb, shakhāb-i-shayb*—*Ukopal.* [varpan.]

Æ-ÆRI-Ō-GY, *n.* a description of the air—*Bagin-i-harā, ilm-i-harā*—*Vāyuvidyā, vāyu-*

Æ-ÆRI-Ō-TER, *n.* an instrument for weighing air, or measuring the mean bulk of gases—*Shadpanā, harā māpne kā jūtar, gāir-mā mīl harā ke awast mīdār ke māpne*  
*kā jūtar*—*Vāyumanipakayāntṛa, asālharān vāyu ke madhyam parimān kā māpaka-*  
*yāntṛa.* [—Vāyugānī purush, ākāśgānī jan.]

Æ-ÆRI-Ō-NAUT, *n.* one who sails in the air—*Harāran shakhs, harā par chalne w. shakhs,*

Æ-ÆRI-Ō-NAUTIC, *a.* sailing in the air—*Harāran*—*Ākāśgānī, vāyugānī.*

Æ-ÆRI-Ō-STATION, *n.* the science of weighing the air, aerial navigation—*Harā wān kārne*  
*kā ilm, harā par chalne, harārari*—*Vāyu tadne wā jokhne ki vidyā, ākāśgagan.*

Æ-ÆTHÉTIC, Æ-ÆTHÉTICAL, *a.* (Gr. *aisthētis*) relating to sentiment or feeling—*Khīlāt gā qinās se nishādār*—*(Chittavrittivishayak, chittarāgasambandhī.)*

Æ-ÆFA-*ad.* (a, far) at or to a distance—*Dūr<sup>h</sup>, dūr tak<sup>h</sup>.*

Æ-ÆFA-BEE, *a.* (L. *adv. feri*) easy of manners, courteous, complaisant—*Khush-nazar,*  
*khush-akhālā, musakāzī, bānūwarwat, mālām*—*Sisht, suśil, komal-svabhāw.*

Æ-ÆFA-BIL-ITY, *n.* courtesy, civility—*Husn-i-khālq, murawwat, molimat*—*Sisht,*  
*chār, suśilā, komalā, namratā.* [mīzāj, —Sābhyatā, śishtatā, namratā, suśilā.]

Æ-ÆFA-BLE-NESS, *n.* courtesy, condescension—*Khush-nurawwat, tukisārī, farwatī,*

Æ-ÆFA-BLY, *ad.* in an amiable manner—*Khush se, murawwat se*—*Namratā se, śishtatā se.*

Æ-ÆFAIR, *a.* (L. *adv. facie*) business, concern, transaction, a rencounter—*Aur, kām<sup>h</sup>,*  
*sarokār, kārobār, par, āgāz, kāj, prayojan, pyār, beghir tātā.*

Æ-ÆFECT, *v.* (L. *adv. facere*) to act upon, to move the passions, to excite, to be fond

of, to make a show of—*Kārgirān, aur k., dil ukhānē, dilāwē k., chāt, bāndhnā,*  
*shāy h., chāhnā<sup>h</sup>, zāhirdārī k., fākr k., mā<sup>h</sup> k.*—*Vyāpanj phal utpann k., man uk-*

*sānā, mandolānā, tāk wā ghāt lagānā, pyār k., dīpnā k.*—  
Æ-ÆFECT-ION, *n.* false show, pretence—*Zāhirdārī, fukhr, hālā, nakhā<sup>h</sup>, dīpnā,*  
*dhōng, sawāng, bhagāl.* [pānā, kshobhit, dimāh, dhōng.]

Æ-ÆFECTED, *p. a.* moved, full of affectation—*Mānā, mānā, mānā, mānā, mānā,*  
*Æ-ÆFECTED-LY, ad.* in an affected manner—*Nakhā<sup>h</sup>, mānā, mānā, mānā,*  
*Æ-ÆFECTING, a.* moving the feelings—*Dīlsoz, rīqat-angēz*—*Mandolānī, hriday vedhak,*  
*chittadrāvak.* [bhānā se.]

Æ-ÆFECTING-LY, *ad.* in an affecting manner—*Intēsoz gā rīqat-angēz se*—*Mānā,*

Æ-ÆFECT-ION, *n.* desire, love, kindness, state of mind—*Kāwāish, muhabbat, mīhrōbāt,*  
*man ki hālāt*—*Chāh, pyār, dayā, man kā vikār wā bhāw.* [premi, mīh.]

Æ-ÆFECT-ION-ATE, *a.* full of affection, fond—*Shāfiq, ulfāt, shāy*—*Chhōhī, mayānāt,*

Æ-ÆFECT-ION-ATE-LY, *ad.* fondly, tenderly—*Muhabbat se, ulfāt se, mīhrōbāt se*—*Pyār*  
*se, chāh se, dayā se.* [pyār, kripā.]

Æ-ÆFECT-ION-ATE-NESS, *n.* fondness, tenderness—*Shāy, ulfāt, mīhrōbāt*—*Anurāg,*

Æ-ÆFECT-IONED, *a.* inclined, mentally disposed—*Māil, rāgib*—*Thukā, māphwānā, mān-*

Æ-ÆFECT-IVE, *a.* that affects—*Mūlāpār, jān-roz*—*Vyāpanewālā, mandolān.* [hwayā.]

Æ-ÆFECTER, *n.* one who affects—*Jo aur kār gā nāpā kār kār hai*—*Jo phal utpann*  
*kār kār hai wā vyāpatā hai, jo pyār wā dhōng kār kār hai.*

AF-FI'ANCE. See under AFFY.

AF-FLDĀ'VIT, *n.* (L.) a written declaration on oath — *Izhār bā halaf* — Sapathapatra,

AF-FINED', *a.* (L. *ad. finis*) joined by affinity, related to — *Rishta se milā huā, rishta-dār* — Nāte se milā huā, natāt.

AF-FIN'-TY, *n.* relation by marriage, connexion, resemblance, attraction — *Byāh ke rū se jo rishtadāri ho, nisbat, mushābahat, kashish* — Byāh se jo nātā hotā hai, lagāo, mel, sambandh, sadriyā, ākarshay, klinchāo.

AF-FIRM', *r.* (L. *ad. firmus*) to declare positively, to ratify, to establish — *I'tiqād se zāhir yā bayān k., manzūr k., mustahkam k., qāim k.* — Drīh' tā se kahā, porhā wā pusht k., drīh k.

AF-FIRM'A-BLE, *a.* that may be affirmed — *Zāhir yā manzūr kiye jāne ke qōbil* — Kahe jāne wā drīh kiye jāne ke yogya. [— Pakkāi, porhāi, vachan.]

AF-FIRM'ANCE, *n.* confirmation, declaration — *Bahāli, manzūri, barqarāri, izhār, iqrār*

AF-FIR-MĀ'TION, *n.* the act of affirming, declaration, avement, ratification — *Iqrār, bayān, qaul, manzūri, barqarāri, mazbūti* — Drīh'atā se kahā, vachan, drīh' vachan, pak-kāi, porhāi.

AF-FIRM'A-TIVE, *a.* that affirms, positive, *n.* that which contains an affirmation — *Hāmī-kār, I'tiqād se bayān k. w., muqarrar* ; *n. jis men I'tiqādī qawl rahtā hai* — Astipakshi, drīh' vachan kahne w., nischit ; *n. astipaksh, jis men drīh' vachan rahtā hai.*

AF-FIRM'A-TIVE-LY, *ad.* positively — *Yaqīn se, yaqīnan, hān* — Nischay se, dhruv karke, hūn, astipakshasthāpūrpurvāk.

AF-FIRM'ER, *n.* one who affirms — *Jo shakhs mustahkam kartā hai yā I'tiqād se bayān kartā hai* — Jo jan drīh' kartā hai wā drīh'atā se kahā hai.

AF-FIX', *r.* (L. *ad. fixum*) to unite to the end, to subjoin — *Akhīr men jorū, pichehe laqā deā* — Ant men jorū.

AF-FIX, *n.* something added to the end of a word — *Jo kisi lafz ke akhīr men jorā jātā hai* — Jo kisi šabd ke ant men jorā jātā hai, anubandh, pratyay.

AF-FIX'ION, *n.* the act of affixing — *Akhīr men jor* — Ant men jor.

AF-FLĀ'TUS, *n.* (L. *ad. flum*) divine inspiration — *Ilhām, ilqā* — Šwarasūchanā, daivajñān.

AF-FLICT', *r.* (L. *ad. flictum*) to put to pain, to grieve, to distress — *Taklif d., ranjida k., satānā* — Pirā d., dukh d. [kleś.]

AF-FLICTED-NESS, *n.* the state of being afflicted — *Pareshāni, afsurdaqi* — Dukh, kash, kles.

AF-FLIC'TION, *n.* distress, calamity, misery — *Taklif, āfat, aziyat* — Dukh, vipat, ipadā, kles, kash.

AF-FLIC'TIVE, *a.* painful, calamitous — *Purdard, taklifdih* — Dukhdāi, kash'adāyak.

AF-FLIC'TIVE-LY, *ad.* in an afflictive manner — *Taklifdihī se* — Dukhdāi riti se.

AF-FLU-ENCE, *n.* (L. *ad. fluo*) riches, wealth, plenty, abundance — *Dawlat, māi, ifrāt, ziyādati* — Dhan, sampatti, bahutāyat, bāhulya, adhikāi. [dhyā, dhanī.]

AF-FLU-ENT, *a.* abundant, wealthy, rich — *Bharī-pūrā, māl'dār, dawlatmand* — Dhanā.

AF-FLUX, *n.* that which flows to — *Jo kisi jagah ki taraf bahtā ho* — Jo kisi sthān ki or bahtā ho.

AF-FLUX'ION, *n.* the act of flowing to — *Kisi or bāhāo*.

AF-FÖRD', *r.* (L. *ad. firm*?) to yield, to produce, to grant, to be able to sell, to be able to bear expenses — *Uthānā, paidā k., bakhshnā, bech saknā, kharch kar saknā* — Upajāni, utpānna k., dānā, vyay kar saknā. [— Bhūmī ko ban kar dālnā.]

AF-FÖREST', *r.* (Fr. *à, forêt*) to turn ground into forest — *Zamin ko janqal kar dālnā*

AF-FÖR-ES-TĀ'TION, *n.* the act of turning ground into forest — *Zamin kō janqal kar dālnā* — Bhūmī kō ban kar dālnā.

AF-FRĀY', *v.* (Fr. *effrayer*) to terrify ; *w.* a quarrel, a tumult, a disturbance — *Dahshat d.* ; *n. qazīn, shor-šār, hangāmā* — Darānā ; *n. tañtā, daṅgā, kharbārī, halbalī, halchal, hullar.*

A-FRĀID', *a.* struck with fear, terrified — *Khaufzādā, dahshatzādā* — Darā, bhayātūr.

AF-FRIGHT', af-frīt', *v.* (S. *frightan*) to alarm, to terrify ; *n.* terror, fear — *Dahshat d., darānā* ; *n. dahshat, khauf* — Bhay denā, dharknā ; *n. dar, bhay, dharkā.*

AF-FRIGHT'ED-LY, *ad.* with fear — *Dahshat se* — Dar se.

AF-FRIGHT'ER, *n.* one who frightens — *Darānā, dāhā*.

AF-FRIGHT'FUL, *a.* terrible, dreadful — *Khaufnak, haulnāk* — Bhayānā, darāwānā.

AF-FRIGHT'MENT, *n.* fear, terror — *Haul, haibat* — Bhay, Šankā.

AF-FRONT', *v.* (L. *ad. frons*) to insult, to offend ; *n.* insult, outrage — *Be'izzat k., be-zār k., nārāz k.* ; *n. be'izzatī, khaufgī, nārāzi* — Apamān k., pāni utarnā, ruthānā ; *n. apamān, aprasannatā, krodh.* [rā, galehdā.]

AF-FRONT'ING, *a.* contumelious, abusive — *Zabān-darāz, bad-zabān* — Jībharā, mukhā.

AF-FRONT'IVE, *a.* causing affront — *Nārāz k. w., gushtākh, khauf k. w., be'izzat k. w.* — Apamān k. w., halkā k. w. [dravya par pāni ke sadriś dālnā.]

AF-FUSE', *r.* (L. *ad. fusum*) to pour upon — *Kisi chiz par pāni ki tarah dālnā* — Kisi

AF-FUS'ION, *n.* the act of pouring upon — *Reziš* — Dhalāo.

- AFF-Y**, *v.* (L. *ad. fido*) to betroth, to bind, to trust in, to confide — *Nisbat k., mangni k., bāndhnā<sup>h</sup>, i'timād k., i'tibār k.* — Vivāh kā sambandh k., jorñā, viśvās k., pratyay k.
- AFF-RIED**, *p. a.* betrothed, joined by contract — *Mangni se mansib kiya gayā, qaul-o-igār se nisbatdār* — Rokā wā chhidā gayā, jiskī tilak charhā ho, likhā pahī se jiskā sambandh ho chukā ho.
- AFF-RANGE**, *n.* a marriage contract, confidence; *v.* to betroth, to give confidence — *Byāh kā qaul-o-igār, i'timād; v. mangni yā nisbat k., bharosā d.<sup>h</sup>* — Vivāh kā vachan wā lekḥ, bharosā; *v.* rokñā, tilak d., vivāh kā sambandh k., viśvās janmānā.
- A-FIELD**, *ad.* (a, *field*) to or in the field — *Khet ko yā khet mein.<sup>h</sup>*
- A-FIRE**, *ad.* (a, *fire*) on fire — *Ag par.<sup>h</sup>*
- A-FLOAT**, *ad.* (a, *float*) floating — *Tairtā<sup>h</sup>, utarōtā<sup>h</sup>, bahtā<sup>h</sup>*. [lit. pracharit, prastut.
- A-FOOT**, *ad.* (a, *foot*), on foot, in action — *Paidal, jārī, taiyār* — Pāñw-pāñw, prachā.
- A-FGRE**, *prep.* (S. *foran*) before, sooner in time; *ad.* in time past, in front — *Age<sup>h</sup>, qabī*; *ad. guzre zamāne mein, sāmne<sup>h</sup>* — Pūrv. samay mein pahile; *ad. pūrv kāl mein, sam-mukh wā sammukh.*
- A-FÖRE-GÖ-ING**, *i. a.* going before — *Peśhraft, āge jānevālā<sup>h</sup>* — Pūrvagat.
- A-FÖRHÄND**, *ad.* by a previous provision — *Age se taiyār* — Age se upasthit. [kathit.
- A-FÖREMÉN-TIONED**, *a.* mentioned before — *Mazkūr* — Pūrv kahu gayā, pūrvokt, pūrva.
- A-FÖRE-NAMED**, *a.* named before — *Sābiq-u-z-zikr* — Pūrvokt, pūrvakathit.
- A-FÖRE-SÄID**, *a.* said before — *Mazkūr bāla* — Pūrv kahā huā, pūrvokt, pūrvakathit.
- A-FÖRE-TIME**, *ad.* in time past — *Guzre zamāne mein* — Vyatit kāl mein, bite samay mein.
- A-FRÄID**, See under **AFTRAY**. [punarvār.
- A-FRESH**, *ad.* (a, *fresh*) anew, again — *A-sari-nau, naye sir se<sup>h</sup>, phir<sup>h</sup>* — Pherkar.
- AFRI-CAN**, *a.* belonging to Africa; *n.* a native of Africa — *Muta'allig-i-Afrika; n. Af-riqa kā mutawattin* — Afrika des kā sambandhī; *n.* Afrika kā deśī jan.
- A-FRONT**, *ad.* (a, *front*) in front — *Sānne<sup>h</sup>* — Sammukh wā sammukh.
- AFT**, *ad.* (S. *craft*), behind, astern — *Jahāz ki picḥlī taraf* — Jahāz ki picḥlī or.
- AFTER**, *prep.* following in place or time, behind, according to; *ad.* in succeeding time — *Jagah yā waqt mein picḥhe, picḥhe<sup>h</sup>, mutābiq*; *ad. āyanda zamāne mein* — Sthān wā samay mein picḥhe, pāschāt, anusār; *ad. picḥhe ke samay mein, āgāmī kāl mein.*
- AFTER-ACI**, *n.* a subsequent act — *Picḥhe kā kām<sup>h</sup>* — Pāschāt kārya.
- AFTER-AGES**, *n. pl.* succeeding times, posterity — *Āyanda yā pasīn zamāne, naal, pushi* — Parakāl, uttarakāl, santatī, pīrhī. [dhan wā sāṅkar wā sikri.
- AFTER-BAND**, *n.* a future band or chain — *Āyanda bandhan yā zanjir* — Āne wālā ban-
- AFTER-BIRTH**, *n.* the placenta — *Lijh<sup>h</sup>, khor<sup>h</sup>, jhur<sup>h</sup>*. [kaghathanā.
- AFTER-CLAP**, *n.* a subsequent event — *Pasīn sorqushat, picḥhe kā mājarā* — Pāschāt-kālī.
- AFTER-COST**, *n.* a subsequent expense — *Picḥhe kā kharch* — Picḥhe kā wā pāschāt kāl kā vyay.
- AFTER-COURSE**, *n.* future course — *Āyanda dūr* — Āgāmī gati wā chāl.
- AFTER-CROP**, *n.* the second crop — *Dūsri fasl* — Dūsri ritu kī kheti.
- AFTER-GAME**, *n.* a subsequent scheme — *Picḥhe kā mansūba yā bandish* — Picḥhe kī yukti wā upāy, uttarupāy. [āgāmīkāl, uttarāvasthā, paralok.
- AFTER-LIFE**, *n.* future life — *Uqbā, āqibat, bāqī zindagī, āyanda ānyāt* — Jīvanāvāśah.
- AFTER-MATH**, *n.* the second crop of grass — *Ghās kī dūsri fasl* — Ghās kī dūsri utpatti.
- AFTER-MOST**, *a.* hindmost — *Picḥhlā<sup>h</sup>, picḥlī<sup>h</sup>* — Sab ke picḥhe kī.
- AFTER-NOON**, *n.* time from noon till evening — *Do pahar se shām tak, si-pahar* — Do pahar dhale apārādhā, vaikāl.
- AFTER-PAINS**, *n. pl.* pains after birth — *Lapke ke paidā hone ke ba'd 'anrut ko jo dard hotā hai* — Prasavānantar pīr, prāsav ke picḥhe kī vyathā.
- AFTER-PART**, *n.* the latter part — *Picḥhlā hissa* — Picḥhlā bhāg.
- AFTER-PIECE**, *n.* a short piece after a play — *Sawāng yā naqlbāzi ke ba'd ek chhotā sa-wāng jo kiya jāta hai* — Sawāng ke picḥhe ek dūsra chhotā sawāng jo kiya jāta hai.
- AFTER-PROOF**, *n.* posterior evidence — *Picḥhe kā subūt* — Picḥhe kā pramān.
- AFTER-STATE**, *n.* the future state — *Āyanda hāl, 'ugbā, āqibat* — Bhuvishyat daśā, parāvasthā, paralok.
- AFTER-THOUGHT**, *āfter-trāt*, *n.* reflection after the act, expedients formed too late — *Pārandeshī, pasikrī, kām ke ba'd fikr, waqt ke ba'd tadbir* — Pāchhmat, pāschidbud-dhī, uttarachintā, kāryānantar upāy.
- AFTER-TIME**, *n.* succeeding time — *Āyanda zamāna* — Āgāmīkāl, uttarakāl.
- AFTER-WARD**, **AFTER-WARDS**, *ad.* in later or subsequent time — *Iske ba'd, āyanda zamā-ne mein* — Iske picḥhe, parē, āgāmīkāl mein.
- AFTER-WIT**, *n.* contrivance too late — *Pas'agī, munāsib waqt ke ba'd tadbir* — Pāchhmatā, uttarupāy, samay bite upāy, kāryānantar upāy. [puti.
- AGA**, *n.* a Turkish military officer — *Rīm kī lashkari sardār, āgā* — Turkistān kā senā-
- A-GAIN**, *agēnī, ad.* (S. *agen*) a second time, once more, in return — *Dūsri daf', ek bār aur<sup>h</sup>, phir<sup>h</sup>, dobārā* — Dūsri bār, punarvār.

A-GAINST', *prep.* in opposition to, contrary—*Bā muqābil', barkhīlōf*—Viruddh, munh par, sammukh, viparīt, ultā.

A-GAPE', *ad.* (a, gape) staring with eagerness or wonder—*Shauq yā ta'ejjub se tak-taki lagāye, kawāqā*<sup>h</sup>—Chāh wā āscharya se tak-taki lagāye.

AG'A-RIC, *n.* (Gr. *agarikon*) a kind of mushroom used in physic and dyeing—*Qārī-qūn, ek tarāh kī kukraundhā jiskā isti'māl dawā aur rangne mein hotā hai*—Ek prakār kī kukraundhā jiskā vyavahār asvadh aur rangne mein hotā hai.

A-GAST'. See AGHAST.

[śosh, ratnavisesah.

AG'ATE, *n.* (L. *achates*) a precious stone—*Yashb, yashm, sangi-sulaimān*—Manivi.

AG'A-TY, *a.* of the nature of agate—*Yashb yā sangi-sulaimān kī khāsiyat rakhne wālā*—Ratnavisesahdharmak.

AGE, *n.* (S. *āgā*?) any period of time, a generation of men, a hundred years, maturity, decline of life—*Zamāna, umr, puskh, ek saū baras<sup>h</sup>, bulūgat, burhōpā<sup>h</sup>, pīr<sup>h</sup>*—Kāl, yug, vayas, āyu, vāy, pīrhi, vañsāsēnī, ek sau varsh, purushāvasthā, vridhdhāpā.

AGED, *a.* old, stricken in years—*Pīr, sin-rasidā*—Būhā, vridhdh, vayogāt.

AG'ENT, *n.* (L. *ago*) one who acts, a substitute, a factor; *a.* that acts—*Kārikun, wā-kī, nāib, gumāshā, fū'il, 'amil, arhtiyā<sup>h</sup>*; *a. karnē wālā<sup>h</sup>*—Kārak, pratididhi, pratipu rush, kartā; *a. kārak*.

AG'ENT-*cy.* *n.* the state of being in action, the office of an agent or factor—*Shogh, kār-pardāzi, gumāshatgi, wakālat, peshkāri, nigābat, āpāt<sup>h</sup>*—Kartitwa, Kāratatva, pratididhi kā pad, arhtiyāi.

AG'ENT-DA, *n.* business to be done, a memorandum-book, a ritual or service book—*Jo kām hone ko ho, yādāshbahi, jigh yā 'ibadat kī kitāb*—Kartavya kārya, anuranār-thak bāhi, dharmasāhiti wā upasānā kī pothi.

AG'ENT-SHIP, *n.* the office of an agent—*Nigābat, gumāshatgari, mukhtār', wakālat, peshkāri, kār-pardāzi*—Pratididhipad.

AG-GLOMERATE, *v.* (L. *ad. glomus*) to gather up in a ball, to grow into a mass—*Jam' karke golē kī sūrat banānā, barkhar mejmā' honā*—Ekāttihā karke golē ke ākār banānā, rāsī lagnā, dher honā.

AG-GLOMERATION, *n.* a growing or heaping together, a mass—*Golē kī sūrat mejmā' honā yā karnā, dher<sup>h</sup>*—Golē ke ākār ekatra honā wā karnā, dherī. [Lose se jernā.

AG-GLUTINATE, *v.* (L. *ad. gluten*) to unite one part to another—*Sarā' se jernā*—AG-GLUTINATION, *a.* uniting parts together—*Lose se ekāttihā jernē wālā<sup>h</sup>*.

AG-GLUTINATION, *n.* union, cohesion—*Lose se jor yā jernā wālā<sup>h</sup>*—Sān'ag. [samarth.

AG-GLUTINATIVE, *a.* having power to unite—*Jorne kī tūyat rakhne w.*—Jorne ko

AG-GRANDIZE, *v.* (L. *ad. grandis*) to make great, to exalt, to enlarge—*Bārī kī, sar-jarā' k. barkhānā<sup>h</sup>*—Chāphārī wā unat k. [rās', 'āmat, Bārhti, unmat, barkhāo.

AG-GRANDIZEMENT, *n.* the act of aggrandizing, the state of being aggrandized—*Sarjā-*

AG-GRATE, *v.* (L. *ad. gravis*) to make worse, to enhance, to increase—*Badtar k., ziyādā sangin k., mubālagā k.*—Aur burā k., mandatār k., āyuktī k., barkhāsār kishānā.

AG-GRATELY, *ad.* collectively, taken in mass—*Haigati-majmū', sab mōch<sup>h</sup>, dher kī*

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*mutahaiyir yā hairat-zada, khauf-zada*—Bhayavyākul, vismayākul, hakka-bakkā, chakrit wā chakit, darā hūā.

AG'ILE, *a.* (L. *ago*) active, nimble—*Chust, chālūk*—Chapal, niralasya, phurtilā.

AG'IT-IT, *n.* activity, nimbleness, quickness—*Chusti, chālāki, tezi*—Chanchalatā, chapalata, phurti, twarā, śighratā.

AG'LO, *n.* (It.) the difference between the value of bank notes and current coin—*Hundi ke dām aur murawajj sikke ke darmiyān kā farq*—Hundi ke mol aur prachalit mudrā ke bich kā antar.

A-GIST', *r.* (Fr. *gite*) to take the cattle of others to pasture at a certain rate.—*Auroñ ke marāshi thike par charānā*—Auroñ ke pañu thike par charānā.

A-GIST'MENT, *n.* the feeding of cattle—*Darābōñ ki charāī*—Pañuñ ki charāī.

A-GIST'OR, *n.* an officer of the king's forest—*Bālshāhi jagal kā 'uhledār*—Rājā ke ban kā adhkārī.

AG'ITATE, *r.* (L. *ago*) to put in motion, to disturb, to discuss—*Mutaharrik k., jum-bish d., mustarīb k., be-kul k., ghabrānā<sup>b</sup>, bahsnā*—Hilānā, dulanā, vyākul k., asthir k., vādānuvād k.

AG-ITATION, *n.* state of being agitated, discussion, violent motion of the mind—*Jum-bish, harakat, bahs, mubāhazā, ghabrānā<sup>b</sup>, beqarāri*—Hilānā, dulanā, vādānuvād, vichār, udveg, vyākulata. [dulanā w., vyākul k. w., vādānuvādī.]

AG-ITATOR, *n.* one who agitates—*Mutaharrik yā beqarār yā bahs k. w.*—Hilānā w.

AG'LET, AG'LET, *n.* (Fr. *aiguillette*) a point at the end of a fringe—*Jhālār ke akhēr meñ ek nok*—Jhālār ke ant meñ ek vindu wā āñi.

AG'NATE, *a.* (L. *ad, natum*) allied to, akin from the father's side—*Rishtudār, bāp ki taraf se nisbatdār*—Samparkiya, bāp ki or se sambandhi.

AG-NAT'IC, *a.* relating to descent by the male line of ancestors—*Āhāi, yakjuddi*—Purushapakshasambandhi, purushapakshasambandhi.

AG-NATION, *n.* descent in the male line—*Yakjuddi wā*—Purushapakshasambandh.

AG-NIZE, *r.* (L. *ad, nascere*) to acknowledge, to own, to avow—*Mānū<sup>b</sup>, qubāt k., iqrār k.*—Swikār k., ang kār k.

AG-NITION, *n.* acknowledgment—*Iqbāl, iqrār*—Swikār, angikār. [pukārnā<sup>b</sup>.]

AG-NOMI-NATE, *r.* (L. *ad, nomen*) to name, to call by name—*Nām leṛā<sup>b</sup>, nām lekar*

AG-NOMI-NATION, *n.* allusion of one word to another by sound, an additional name—*Āwāz se ek lafz kā ishāra dūsrē ki taraf, zāid nām, lagab*—Dhwani karke ek sabd se dūsrē kā sūchan, upanām, upādhi.

AG'NUS, *n.* (L.) a little image representing Christ in the figure of a lamb—*Ek chhoti mīrat jismēñ ek memne ki surat huzrat 'Isā ki dalābat karne ke liye rakhi hai*—Ek chhoti murti jismēñ ek memne kā ākār Isā ke pratimidhi rakhtā hai.

A-GO', *ad.* (S. *agan*) in time past—*Peshtar, guzre, hū<sup>b</sup>*—Age, bitē.

A-GO'ING, *p. a.* in motion—*Mutaharrik, chālā hūā<sup>b</sup>*—Gativī-śiṣṭ, gatimān, prachar.

A-GONE, *ad.* in time past—*guzre zamāne meñ*—Vyatit kāl meñ.

A-GOO', *ad.* (Fr. *à gogo*) in a state of desire, strongly excited—*Ār-zūmandī ki kālāt meñ, nihāyat mustarīb*—Ākēñkshā ki avasthā meñ, atyant chittavegawān.

AG'O-NY, *n.* (Gr. *agon*) violent pain—*Śiyāsat, jāñkandani*—Yātana, yantranā.

AG-O-NIZE, *r.* to be in excessive pain, to afflict with agony—*Śiyāsat yā jāñkandani meñ honā, śiyāsat meñ dālnā*—Yantranā wā yātana jānā wā denā, [yantranā se.

AG-O-NIZ'ING-ING, *ad.* with extreme anguish—*Śiyāsat se, jāñkandani se*—Yātana se, AG-O-NIS'TIC, AG-O-NIS'TIC AL, *a.* relating to prize-fighting, or athletic combats—*Pahal-wāñi ke muta'alliq*—Mallayuddhasambandhi.

A-GRĀ'RI-AN, *a.* (L. *ager*) relating to fields or grounds—*Khet yā zamīn ke muta'alliq*—Khet wā bhūmī ki, kshetravishayak wā bhūmivishayak.

A-GRES'TIC, *a.* relating to the country—*Dikāti yā dehātī*—Anāgar, grāmīn.

A-GREE', *c.* (Fr. *à, grē*) to be in concord, to concur, to become friends—*Mutahiq honā, milnā<sup>b</sup>, dost ho jānā*—Sammat honā, mitra ho jānā. [tushṭikar.]

A-GREE'A-BLE, *a.* suitable to, pleasing—*Muwāfiq, dīlpasand*—Yogyā, manorīnjak.

A-GREE'A-BLE-NESS, *n.* suitableness to, quality of pleasing, resemblance—*Muwāfaqat, dīlpasandagi, khūbī, dīlpasand karne ki khūshiyat, mushābahat*—Yogyatā, rafayātwa, sadrisatā. [Anusār, anurūp, sukṣ se, ranayātā se.]

A-GREE'A-BLY, *ad.* consistently with, pleasingly—*Bā-mutābaqat, pasandidu tarāh se*—A-GREED', *p. a.* settled by consent—*Ittiṣāq yā razūmandī se thahrāyā gayā*—Sammati se thahrāyā gayā. [Sammati, nirbandh, krayavikray kā vachan.]

A-GREEMENT, *n.* concord, compact, bargain—*Ittiṣāq, 'ahd, kharīd-farokht kā gaul*—AG-RI-CUL-TURE, *n.* (L. *ager, cultum*) the art of cultivating the ground—*Zirā'at, kishkārī*—Kisāni, krishi. [śhisambandhi, kisāni kā.]

AG-RI-CUL-TU-RAL, *a.* relating to agriculture—*Zirā'atī, kishkārī ke muta'alliq*—Kri-AG-RI-CUL-TU-RIST, *n.* one skilled in the art of cultivating the ground—*Kishkār*—Ki-sān, krishak.

**A-GRÖUND'**, *ad. (a. ground)* stranded—*Kināre lagā jā charhā huā*—*Taṭ par lagā wā charhā huā*, *taṭ par atkā wā phānsā huā*.

**AGUE**, *n. (S. age)* an intermittent fever with cold fits : *v.* to strike as with ague—*Tap-i-larza* ; *v.* *tap-i-larze se marnā*—*Jūri, śitajwar* ; *r.* *jūri wā śitajwar se pirit k.*

**AGUED**, *a.* struck with ague, shivering—*Tap-i-larza-zada, kāñptā huā*<sup>h</sup>—*Jūri kā mārā, jūri se pirit, śitajwaragrast*.

**AGU-ISH**, *a.* having the qualities of ague—*Kāñptā huā*<sup>h</sup>, *tap-i-larza ki khūsiyat r. w.*—*Jūri wā jaraiyā kā dharm r. w.*, *kāñptañptā, śitajwarasīl*. [charhāo.]

**AGUE-FIT**, *n.* the paroxysm of ague—*Josh-i-tap-i-larza*—*Kampajwarākram, jūri kā*

**AGUE-PROOF**, *a.* proof against agues—*Jaraiyā rokne w.*<sup>h</sup>.

**AGUE-SPELL**, *n.* a charm for the ague—*Jīri dār karne ke liye tñā*<sup>h</sup>.

**AH**, *ā, int.* noting dislike, contempt, exultation, compassion, or complaint—*Ek laṭṭ jis se kigarat nafrat khushi dardmandi jā shikāyat zākir hoti hai*—*Ek sabd jis se ghin tiraskār harsh karunā wā vilāp prakāś karne hain*

**A-HĀ'**, *A-HĀ'*, *int.* expressing triumph and contempt—*Wāh-rāh, shābāsh, tauba, chhi-chhi*<sup>h</sup>—*Dhanya dhanya, thu-thu*.

**A-HEAD'**, *ad. (a. head)* further on—*Age*<sup>h</sup>.

**A-HOY'**, *int.* a sea term used in hailing—*Ek bahri laṭṭ jo salām karne meñ mustāmāl hotā hai*—*Ek samudrasambandhi sabd jiskā vyavahār purān karne meñ hotā hai*.

**AID**, *v. (L. ad. jutum ?)* to help, to assist, to succour : *v.* help, support—*Madad k., dastgiri k., kumak d. ; n. madad, pushti*—*Upakār k., sahāy k., sahāyata k. ; n. upakār, sahāyatā*.

**AIDANCE**, *n.* help, support, assistance—*Madad, pushti, kumak*—*Upakār, sahāy, sahā*

**AID'ER**, *n.* one who brings help—*Madadgīr*—*Sahayak*. [niyavandh, asahāy.]

**AID'LESS**, *a.* helpless, unsupported, undefended—*Lāchūr, bemadad, be-kas*—*Vivās*.

**AID-DE-CAMP**, *ad. de-camp, n. (Fr.)* a military officer who conveys the general's orders—*ek lashkari uhdeṭār jo general sūbh kī hukm battitā hai, musahib*—*Senāpati kī vjānah*.

**AIGRET**, *n. (Fr.)* egret, the heron—*Baghlā*<sup>h</sup>.

**AIGU-JET**. See **AGU-LIT**.

[wā pānī, kleś d. wā bhognā.]

**AIL**, *v. (S. eglun)* to pain, to trouble—*Taklīf d. jā pīnā, tāsī d. jā nūhānā*—*Pīr d.*

**AILING**, *p. a.* sickly, full of complaints—*R mār, kasalmand, mānde*—*Rogī, vyādhipīit*.

**AILMENT**, *n.* pain, disease—*Taklīf, bimār*—*Pīrā, rog*.

**AIM**, *v. (L. astimo ?)* to direct towards, to strive to hit, to attempt to reach : *n.* direction, endeavour, design, conjecture—*Shast bāndhnā, nishānā sādhnā, pahunchne ki koshish k. ; n. shast, koshish, magsad, qiyās*—*Laksh k. abhisandh n. k., pahunchne k. udyog k. ; n. laksh, abhisandhan, udyog, abhipray, anumān, atāl*.

**AIM'ER**, *n.* one who aims—*Shast bāndhnā w., pahunchne ki koshish k. w.*—*Laksh k. w., pahunchne ki cheshtā k. w.*

**AIM'LESS**, *a.* without aim or object—*Baqar shast jā magsad*—*Laksh wā abhipray rahit*.

**AIR**, *n. (L. aer)* the fluid which we breathe, gentle wind, the ruin of a person, a time : *v.* to expose to the air, to warm by the fire—*Hawā, dhūni baqar*<sup>h</sup>, *waṭ, ravish, ihān* ; *v.* *hawā khilānā, āch denā*<sup>h</sup>—*Vāyu, dhūni batās, dhaj, chāl, svar* ; *v.* *vāyu meñ rakhnā, tapnā, dhikānā*. [ānand, āmod.]

**AIR'NESS**, *n.* exposure to the air, gayety—*Hawādāri, khushmizāi*—*Vāyu meñ rakhnā*.

**AIR'ING**, *a.* a short excursion to enjoy the air—*Hawā khān ke liye thōpi dūr tak sair*—*Vāyusevan ke liye thōri dūr tak bhraman*.

**AIR'LESS**, *a.* not open to the free air—*Be-kārā, tūng, khamas*<sup>h</sup>—*Nirvāt, bin-vāyu kā*.

**AIR'LING**, *a.* a thoughtless gay person—*Ek baṭkr bag bā, shokhs*—*Ek nischint rañgilā purush*.

**AIR'y**, *a.* relating to the air, gay, sprightly—*Hawāi, hawā se nisbatdār, khushabī, chhabilā*<sup>h</sup>, *chakli*<sup>h</sup>—*Vāyusambandhi, praphullachhita, praphulla, rañgilā*. [hūi kuppī.]

**AIR'BLAD'DER**, *n.* a bladder filled with air—*Hawā se bhari hūi kuppī*—*Vāyu se bhari*

**AIR'BOIN**, *a.* born of the air, fanciful—*Hawā se paidā, qiyāsi*—*Vāyuj, ākāśuj, vāyu se utpanna, kalpit, amūlak*. [nirmīt wā banā huā, amūlak, nirmūl.]

**AIR'BUILT**, *a.* built in the air—*Hawā meñ banā huā, be-bhūyād kā, khayālī*—*Vāyu meñ*

**AIR'DRAWN**, *a.* painted in the air, visionary—*Hawā meñ munaggash kiya gayā, khayālī*—*Vāyu meñ chitrit kiya gaya, kalpit*. [guliprakshepanisushiranāl.]

**AIR'GUN**, *n.* a gun charged with air—*Hawā se bhari hūi bandūq*—*Vāyu se bhari hūi*

**AIR'PUMP**, *n.* a machine for exhausting the air from vessels—*Bartanō se hawā ke nikāle kī kal*—*Vāyu nikālne kā yantra, vāyuprakshepakayantra, vātākarshakayantra*.

**AIR'SHAFT**, *n.* a passage for the air into mines—*khānō meñ hawā ke jāne ke liye rāh*—*Ākarōn meñ vāyu ke jāne ke liye path wā chhed*. [vāyu na pūth sake.]

**AIR'TIGHT**, **Ā'īt**, *a.* not admitting the air—*Jis meñ hawā guzar na kar sake*—*Jis meñ*

**AISLE**, *il, n. (L. ala)* the wing or side of a church, a walk in a church—*Girje kā ek*

*bāzū yā tarāf, girje meñ ek rik*—[sai bhajanabhawan kā paksha wā pārsāwā, krishtī yabhajanāsāla meñ ek path.

A-JAR', *ad.* (S. *acerran* ?) half opened—*Āchā khulā<sup>h</sup>*.

A-KIN', *a.* (a. *kin*) related to, allied by blood, partaking of the same properties—*Nisbatlār, rishladār, mushābih, humkhāsiyat*—Sambandhī, swagotrāj, gōū, sadris, samadharmak, samagun.

ĀL'A-BAS-TER, *n.* (Gr. *alabastron*) a kind of soft marble; *a.* made of alabaster—*Abiā<sup>h</sup>, ek qism kā narm sangimarmar; a. abiā<sup>h</sup> yā ek qism ke narm sangimarmar kā banā huā*—Ek prakār kā komal patthar; *a.* ek prakār ke komal patthar kā banā huā.

A-LACK', *int.* an expression of sorrow—*Hūihāt, hūy<sup>h</sup>, yāh afsos meñ bolū jātā hai*—Hā, yāh śokprakāsak śabd hai. [hai—Is śabd se śok prakās kiyā jātā hai.

A-LACK'ING-LY, *int.* denoting sorrow—*Hāy hāy<sup>h</sup>, bāp re bāp<sup>h</sup>, is lafz se ranj zūhūr holā*

A-LACK'RITY, *n.* (L. *alacer*) cheerfulness, liveliness, cheerful willingness, readiness—*Boshshat, zindagī, zaug, āmādaḡi yā dil-dihī*—Hulās, phurtī, chop, ichchhutā, satwaratā, śighratā.

A-LARM', *n.* (Fr. *à l'alarme*) a cry of danger, sudden terror; *v.* to call to arms, to excite fear in, to disturb, to surprise—*Gohār<sup>h</sup>, āfat ki khabar, achānuk khauf; v. gohār k<sup>h</sup>, darānā<sup>h</sup>, mustarib k., harā<sup>h</sup> bākhā k.*—Āsannabhayāsūchanā, bhayadhwani, achānchak dar; *v.* yuddh ke liye yoddhāhwan k., bharmānā, vaskul k., chakit k.

A-LARM'ING, *p. a.* terrifying, giving alarm—*Darāne v.<sup>h</sup>, bhayānak<sup>h</sup>, gohār k. v.<sup>h</sup>*

A-LARM'ING-LY, *int.* in an alarming manner—*Darāne yā gohār karne ke dhab se<sup>h</sup>*.

A-LARM'IST, *n.* one who excites alarm—*Darāne v.<sup>h</sup>, chūkannā yā gohār k. v.<sup>h</sup>*

A-LARM'BELL, *n.* a bell rung to give alarm—*Gohār karne ke liye jo ghañṭā bajāyā jātā hai<sup>h</sup>, khauf dāir karne v. ghañṭā*—Bhayastichakaghṇṭ.

A-LARM'POST, *n.* the post or place of meeting in case of alarm—*Āfat ke waqt fauj ke jamī hone ki intāzām jagah*—Bhay ke samay meñ senā ke ekatra hone kā nirūpit sthān.

A-LARM'WATCH, *n.* a watch that strikes the hour—*Jehi ghari jo bajti hai<sup>h</sup>*.

A-LAS', *int.* (Fr. *ahlas*) a word expressing lamentation, pity, or concern—*Hāy hāy<sup>h</sup>, afsos, kaif*—Hā, āh.

ALB, *v.* (L. *albus*) a white linen vestment worn by priests—*Sau yā patue ki bani hui sufed پوشاک jo imām pahante haiñ*—San wā patue kā banā huā swet vāstra jo dharm-mādhyaṅg pahiñte haiñ.

ĀL-BI-FI-CĀTION, *n.* the act of making white—*Sufed k.*—Śwet k.

AL-BI'NO, *n.* a person unnaturally white—*Ek shukhs jo khilāf-i tabī'at yā khilāf-i-dastūr sufed ho*—Ek jan jo prakṛitī wā swabhāv ke viruddh gorā ho.

AL-BI-GIN'E-ous, *a.* like the white of an egg—*Ande ke andar ki sufed raqīq shai*—Ande ke bhitār ki dhaulī dravadravya wā bahine ke yogya vastu.

AL-BU'NTUM, *n.* the white or soft part of wood—*Lakṛi kā sufed yā narm hissa*—Kāth ki dhaulī wā komal bhāg.

ĀL'BUA, *n.* a book for inserting autographs—*Khās hāth ke navishta ke mundarj karne ke liye ek kitāb*—Swahastalekh ke likhne ke liye ek bahi wā pothī.

ĀL'BA-TRÖSS, *n.* a large aquatic bird—*Ek barī bahri chiriyā*—Ek barī samudri chiriyā.

AL-BÉTT, *ad.* (all. *be, it*) although, notwithstanding—*Aqarcht, bāwajūde-ki*—Yadyapi, ispar bhi, uspar bhi.

ĀL'CA-HÉST, ĀL'KA-HÉST, *n.* (Ar.) a pretended universal dissolvent—*Sab chizon ke galānewālī farzi shai*—Sab padārthoñ ke galānewālī kalpit vastu.

AL-CĀID', *n.* (Sp.) a governor or judge in Barbary and Spain—*Barbar aur Spen mulk kā nāzim yā hākim*—Barbar aur Spen deś kā rājyādhipkāri wā nyāyādhipatī.

ĀL'CHY-MY, *n.* (Ar.) occult chemistry, or that part of chemistry which proposes the transmutation of metals—*'Im-i-kimiya yā'nī dhāt badalne kā 'ilm*—Rasāyanavidyā wā dhātu parivartan karne ki vidyā.

ĀL'CHY'M'I-CAL, *a.* relating to alchemy—*'Im-i-kimiya ke muta'alliq, dhāt badalne ke 'ilm ke muta'alliq*—Rasāyanavidyāvishayak, dhātu palatne ki vidyā kā sambandhī.

ĀL'CHY'M'I-CAL-LY, *ad.* by means of alchemy—*'Im-i-kimiya se*—Rasāyanavidyā se.

ĀL'CHY-MIST, *n.* one who studies alchemy—*Kimiyaḡar*—Rasāyani.

ĀL'CHY-MI'S'TI-CAL, *a.* practising alchemy—*Kimiyaḡar*—Rasāyani. [ko dūari kardālnā.

ĀL'CHY-MIZE, *v.* to transmute—*Khāsiyat yā shai badal dālnā*—Gūnāntar k., ek vastu

ĀL'CO-HÖL, *n.* (Ar.) pure spirit—*Kuhl yā kuhāl, alkuhāl, phūl-sharāb*—Madyasār.

ĀL'CO-HÖL-LIZE, *v.* to convert into alcohol—*Phūl sharāb yā alkuhāl kar dālnā*—Madyasār kardālnā.

ĀL'CO-HÖL-I-ZĀ'TION, *n.* the act of converting into alcohol—*Phūl sharāb yā alkuhāl kar dālnā*—Madyasār kardālnā. [nadharmmapustak.

ĀL'CO-RĀN, *n.* (Ar. *al, koran*) the book of the Mohammedan faith—*Qurān*—Yava-

ĀL'CO-RĀN'ISH, *a.* relating to the Koran—*Qurānī, qurān kā*—Yavanadharmmapustakavishayak.

- AL-COVE', *n.* (Sp. *alcoba*) a recess in a chamber, an arbour—*Ek kothri mein niraali jagah<sup>h</sup>, kunj<sup>h</sup>*—*Ek kothri mein ekant sthan, nikunj.*
- AL'DER, *n.* the name of a tree—*Ek per ka nam hai<sup>h</sup>.*
- AL'DERN, *a.* made of alder—*Alidar per ka banā huā<sup>h</sup>.*
- AL'DER-MAN, *n.* (S. *eald, man*) a magistrate in a town corporate—*Inglistān ke ek shahr ka hākim*—*Ingland des mein ek nagar ka pradhān purush.*
- AL'DER-MAN-LY, *a.* like an alderman—*Inglistān ke kisi shahr ke hākim ki torah*—*Ingland des ke kisi nagar ke pradhān purush ke sadris.*
- AL'E, *n.* (S. *ale*) fermented malt liquor—*Ek qism ki sharāb jo jau ke pāni ko josh dena se banti hai*—*Ek madya jo jau se banā hai, yavasurā.*
- AL'ISH, *a.* resembling ale—*Jau ke pāni ke josh khāne se bani hai sharāb ke mānind*—*Jau ke pāni se bane hue madya ke sadris, yavasurāsadris.*
- AL'E'BENCH, *n.* a bench in an alehouse—*Sharāb-khāne mein baitāne ke liye pāyadār kūt<sup>h</sup> ka-takhā*—*Yavasurālay mein kach ki lambi chāuki.*
- AL'E'BEN-RY, *n.* a beverage made of ale, spices, sugar and bread—*Jau ki sharāb garn masāla chini aur roti ka banā sharbat*—*Yavamadya masāle chini aur roti ka banā hui ras.*
- AL'E'BREW-ER, AL'BRU-ER, *n.* one who brews ale—*Jo jau ki sharāb banātā hai, jau ki sharāb banāne wālā*—*Yavamadya banāne wālā.*
- AL'E'FED, *a.* fed with ale—*Jau ki sharāb se palā huā*—*Yavamadiri se palā huā.*
- AL'E'HÖTSE, *n.* a house where ale is sold—*Jau ki sharāb ki dūkān*—*Yavamadyālay.*
- A-LEM'BIC, *n.* (Ar.) a vessel used in distilling—*Bhobkō<sup>h</sup>.*
- A-LERT', *a.* (Fr. *alerte*) on guard, watchful, brisk, pert—*Khabardār, koshyār, chī-lāk, jaldabā*—*Sachet, savadhān, phurti, chānehal.*
- A-LERT'NESS, *n.* sprightliness, briskness—*Zindagili, tezi*—*Phurti, chānehalatā, chapalatā.*
- AL-EX-AN'DRINE, *n.* a verse of twelve syllables, first used in a French poem called ALEXANDER—*Bārāh hije ka ek misrā jiska isti'māl pahle pahal Alegzānder nām ek Frānsisi masnūri mein huā thā*—*Bārāh mātrōn ka ek ebhand jiska vyāvahār pahle-pahal Alegzānder nām ek Frānsisi kāvya mein hui thā.*
- A-LEX-I-PHARM'IC, A-LIX-IPHARM'ICAL, *a.* (Gr. *alexa, pharmakon*) expelling poison—*Zahmār, dawā ki jo zahr ko bahar karti hai*—*Vish nikāsnēwālī aushadh.*
- AL'GE-BRA, *n.* (Ar.) a peculiar kind of arithmetic—*Jabr-o-muqābala*—*Vijaganit.*
- AL'GE-BRA'T-CAL, *a.* relating to algebra—*Jabr-o-muqābale se nisbatdār*—*Vijaganitakam-bandhi.* [ke dwārā.]
- AL'GE-BRA'T-CAL-LY, *ad.* by means of algebra—*Jabr-o-muqābale ke vasile se*—*Vijaganit*
- AL'GE-BRA'IST, *n.* one skilled in algebra—*Jabr-o-muqābuladān*—*Vijaganit ka jānnēwālā, vijaganitajña.* [dyā.]
- AL'GO-RISM, AL'GORITHM, *n.* (Ar.) the science of numbers—*Hisāb ka 'ilm*—*Ankavi*
- AL'GUA-ZIL, *n.* (Sp.) a spanish officer of justice, a constable—*Spēn ke mulk ka hākim gā munsif, piyāda*—*Spēn des ka nyāyādhyaksh, mirdahā.*
- AL'I-AS, *ad.* (L.) otherwise—*'Urf*—*Athavā.*
- AL'I-BI, *n.* (L.) elsewhere, the plea of a person who, when charged with a crime, alleges that he was in another place—*Aur kahū<sup>h</sup>, dūsrī jagah mein<sup>h</sup>, jahān guzr<sup>h</sup> huā ho wahān us waqt na rahne ka 'uzr*—*Sthānāntar, anyatra, dūsrē sthān mein, jis sthān mein koi aparādh huā ho wahān us samay mein na rahne ka uttaravād.*
- AL'I'EN, *a.* (L. *alienus*) foreign, estranged from; *n.* a foreigner, a stranger; *v.* to transfer property, to estrange—*Begāna, guir*; *n.* *begāna, ajnabi*; *v.* *jācdād muntagāl k., mutagāyir k.*—*Videśiya, virakt*; *n.* *videś, anjān*; *v.* *dravya paravās k., virakt wā vibhinna k.*
- AL'I'EN-A-BLE, *a.* that may be transferred—*Jo muntagāl ho sakē, dūsrē ke havāle kiye jāne ke lāy*—*Paravās kiye jāne ke yoyga, parādhiin kiye jāne ke yoyga.*
- AL'I'EN-ATE, *v.* to transfer property to another, to withdraw the affections; *a.* withdrawn from, estranged—*Jācdād muntagāl k., muhabbat uthā lenā*; *a.* *kashida, mutagāyir kiya gayā*—*Parivā k., dravya paravās k., man klūñch lenā*; *a.* *vibhinna, virakt, snehanivritti, parivā kiya gayā.*
- AL'I'EN-Ā'TION, *n.* the act of transferring property, change of affection—*Intiqāl-i-jācdād, mufāraqat, muhabbat uthā lenā*—*Dravya parādhiin karnā, virāg, virakti, snehanivritti.*
- AL'I'EN-Ā-TOR, *n.* one who alienates—*Jācdād ko muntagāl k. v., muhabbat uthā lenē w.*—*Apne dravya ko parādhiin k. w., virāgi, sneh uthā lenē w.*
- A-LIGHT', *a-lit', v.* (S. *a. lītan*) to come down, to dismount—*Utarnā<sup>h</sup>, utarparnā<sup>h</sup>.*
- A-LIKE', *a.* (a, like) having resemblance; *ad.* in the same manner or form—*Mushābih*; *ad.* *usī taur gā sūrat se*—*Sadris*; *ad.* *usī prakār wā ākār se.*
- AL'I-MENT, *n.* (L. *alo*) nourishment, food, support—*Qūr, khurāk, parivariyah*—*Push-tai, āhār, ādhār.* [pushitid.]
- AL-I-MENT'AL, *a.* nourishing, nutritious—*Muqarrir, tāqatbakhsh*—*Paushtik, pushhtikar.*



- ĀL-I-MĒN'T'AL-LY**, *ad.* so as to nourish — *Tā ki tāqat de—Jis meñ pusht kare.*  
**ĀL-I-MĒN'T'AL-LY**, *a.* belonging to aliment — *Ķharāk ke mut'a'lliq—Āhārasambandhi,*  
*pushtai se jo sambandh rakkhe.*  
**ĀL-I-MEN-T'ATION**, *n.* the act of nourishing — *Paricārish—Pushti, poshan, pratipān.*  
**ĀL-I-MO-NY**, *n.* the allowance to a married woman when separated from her husband —  
*Mahr—Jab vivāhitā stri apne swāmi se alag ho jāy tab jo dhan us stri ko diyā jātā hai.*  
**ĀL-I-QUANT**, *a.* (L. *aliquantus*) parts of a number, which, however repeated, will  
 never make up the number exactly : as 3 is an aliquant part of 10 — *Ādād-i-mutbā-*  
*gana—Anapavartan.*  
**ĀL-I-QUOT**, *a.* (L.) parts of a number, which will measure it exactly, without any  
 remainder : as 3 is an aliquot part of 12 — *Ādād-i-mutdākhlā—Apavartan.*  
**A-LIVE**, *a.* (*a. live*) having life, not dead, active, cheerful — *Zinda, murda nahīn, ho-*  
*shyār, jāri, khush—Jitā, marā nahīn, sachet, chalit, prasanna.*  
**ĀL'KA-LI**, *n.* (Ar. *al. kali*) a salt which neutralizes acid : *pl. āl'ka lies—Jarākhār<sup>h</sup>—*  
*Amlavipsant.* [visisht.  
**ĀL KĀ LĒS'CENT**, *a.* slightly alkaline — *Kuchh kuchh jarākhār sā<sup>b</sup>—Kīnchit amlaviparita-*  
**ĀL'KA LINE**, *a.* having the qualities of alkali — *Jarākhār sā<sup>b</sup>—Amlaviparitavisisht.*  
**ALL**, *a.* (S. *cull*) the whole, every one, every part ; *n.* the whole, every thing ; *ad.*  
 quite, completely, wholly — *Sab<sup>h</sup>, har ek, har hissa : n. majma, sab<sup>h</sup>, har shai ; ad. kull,*  
*tanām, sārā<sup>h</sup>—Sarv, pratyek, pratyek bhāg ; n. Sarv, pratyek vastu ; ad. sakalatā-*  
*pūrvik, sampūrnatā se, sab.* [pahlā dīn.  
**ĀL-PŌOLS'DAY**, *n.* the first of April — *Epril mahine ki pahlī tārikh—Epril mahine kā*  
**ĀL-PŌURS**, *n.* a low game at cards — *Tūs kā ek n'ch khel<sup>h</sup>.* [nām k., namaskār k.  
**ALL HĀIL**, *int.* all health ; *v.* to salute — *Mubārak : v. bandhgi k., salām k.—Jay ; v. pr-*  
**ĀL-HĀIL'LOW-MĀSS**, **ĀL-HĀIL'LOW TIDE**, *n.* the term near All-saints-day — *Āl sentē de ke*  
*roz gā nī pahlī November ke nazdik kā roz—Āl-sentē-de arthāt November ke pahile*  
*dīn ke samip kā samay.*  
**ĀL SĀINTS'DAY**, *n.* the first of November — *Pahlī November—November kā pahlā dīn.*  
**ĀL-SŌULS'DAY**, *n.* the second of November — *November kā dāsri tārikh—November*  
*mahine kā dūsra dīn.* [d.—Sthir k., śānt k.  
**AL-LĀY**, *v.* (S. *al. legare*) to quiet, to pacify, to soothe — *Shāista k., thanāhā k.<sup>h</sup>, taskin*  
**AL-LĀYER**, *n.* one who allays — *Shāista k. w., taskin d. w.—Śānt k. w., sthir k. w.*  
**AL-LĀY'MENT**, *n.* the act of allaying — *Taskindīhi, shāistagi—Śānti.*  
**AL-LĒGE**, *v.* (L. *ad. lego*) to affirm, to declare, to plead in excuse — *Bayān k., iqrār k.,*  
*'uzr k., hujjat k.—Drihātā se kalmā, prakās k., uttaravād k.*  
**AL-LĒGE'A-BLE**, *a.* that may be alleged — *Iqrār gā izhār kiye jāne ke qābil—Drihātā se*  
*kahe wā prakās kiye jāne ke yogya.* [uttaravād, uttaradān.  
**ĀL-LE-GĀ'TION**, *n.* affirmation, plea, excuse — *Iqrār, 'uzr, hujjat, bahāna—Drih vachan,*  
**AL-LĒ'GHAN'CE**, *n.* (L. *ad. ligo*) the duty of a subject to the government — *Bāddshāh*  
*ke haq meñ wafādāri gā nāmā-kalālī—Itjābhakti, rājā ki or adhinatā wā anurag.*  
**ĀL-LE-GŌ-RY**, *n.* (Gr. *allos, agorā*) a figurative discourse, implying something that is  
 not literally expressed — *Tamsil, istī'āra, majāz—Rūpak, lākshanyakāvya.*  
**ĀL-LE-GŌR'IC**, **ĀL-LE-GŌR'IC-AL**, *a.* in the form of an allegory, not literal — *Tamsilī, ma-*  
*jāzī, mustā'ar—Rūpakamay, lākshanyik.*  
**ĀL-LE-GŌR'IC-AL-LY**, *ad.* in an allegorical manner — *Tamsilī tarāh se, majāzī tarīq se—*  
*Lākshanyik prakār se, rūpakamay kram se.*  
**ĀL'LE-GŌ-RIST**, *n.* one who teaches by allegory — *Tamsil gā istī'āre se sikhāne w.—Rūpak*  
*se sikhāne w.*  
**ĀL'LE-GŌ-RIZE**, *v.* to turn into allegory — *Tamsil gā istī'āra lānā—Rūpak bīndhnā.*  
**ĀL'LE'GRO**, *n.* (It.) a sprightly motion in music — *Bāje ki shītābī—Bije ki āghratā.*  
**AL-LE-LU'JAH**, *āl-le-lū'ya*, *n.* (Heb.) a word of spiritual exultation, signifying PRAISE  
 God — *Al-hamdu-lillāh—Ihanya lāwar.*  
**AL-LE'VI-ATE**, *v.* (L. *ad. levio*) to make light, to ease, to soften, to extenuate — *Halkā*  
*k.<sup>h</sup>, āram d., bahlānā<sup>h</sup>, nerm k. mutāin k., kom k.—Sukh d., komal k. ghatānā, thorāk.*  
**AL-LE-VI-ATION**, *n.* the act of making light, that which eases pain — *Halkā karnā<sup>h</sup>, wah*  
*chiz jo takhtif karti hai—Śānti, jo vastu kash't ko śānt karti hai.*  
**ĀL'LEY**, *v.* (Fr. *allée*) a walk in a garden, a narrow passage — *Bāg meñ takahne ke liye*  
*rāh, kūcha, galī<sup>h</sup>—Udyānpath, sakārā path.*  
**AL-LI'ANCE**. See under **ALLY**.  
**AL-LI'CIEN-CY**, *n.* (L. *ad. latio*) the power of attracting, attraction, magnetism — *Ka-*  
*shish karne ki quwat, kashish, khāsiyat-i-miqnātis—Kīnchne ki sakti, ākarashana-*  
*śakti, khīnchāo, ākarashā, lohachumbakadhamma.* [d.<sup>b</sup>, milānā<sup>h</sup>.  
**ĀL-LI-GATE**, *v.* (L. *ad. ligo*) to tie together, to join to unite — *Ekotthā bāndhnā<sup>h</sup>, jor*  
**ĀL-LI-GATION**, *n.* the act of tying together, a rule of arithmetic — *Bāndhnā<sup>h</sup>, ta'ayun-i-*  
*qimac—Sambandhan, sunyojan, misraganit, arghasankhyāpan.*  
**ĀL-LI-GĀ-TOR**, *n.* (L. *lacerta*?) the American crocodile — *Maqār<sup>h</sup>, kumkī<sup>h</sup>.*

- AL-L'ŠION**, *n.* (L. *ad, laesum*) the act of striking one thing against another—*Ek chí ko díar: par thoñkú*—*Ek vastu ko dústri par thoñkú*.
- AL LITER A'TION**, *n.* (L. *ad, litera*) the beginning of several words in succession with the same letter—*Tujná, rad f, us, ek huruf se kai lafzon ká mutawátir shurú h má*—*Usi ek hi aashar se kai sabdon ká kram se árambh honá, anupras.*
- AL LITER A-TIVE**, *a.* pertaining to alliteration—*Tujná yá radif se nisbat-dár, muzajja', muqfú*—*Anuprasasambandhi, anuprasa il.*
- AL-LŪ-CATE**, *v.* (L. *ad, locus*) to place, to set aside—*Rakhná<sup>h</sup>, alag k.<sup>h</sup>.*
- AL-LO-C'ATION**, *n.* a placing or adding to—*Nihád yá páimastagi*—*Sañsthi wá jor.*
- AL-LO-CŪTION**, *n.* (L. *ad, locutum*) the act or manner of speaking to—*Guftár, guft-gú yá guft-gú ká taríq*—*Báitchit w. báitchit ká dhang.* [ki bhūmai.]
- AL-LŌDUM**, *n.* (S. *á dya*) a tree manor—*Lá khirój tá aluqa, mu'ófi 'alúga*—*Biná kar*
- AL LŌDIAL**, *a.* independent of any superior—*Kisi baye ke tabé nuñin, azád*—*Swádhin, kisi bare le adhin nuñin.*
- AL-LŌJ'**. See HALLOO. [shná—Bhág k., dená.]
- AL LŌT'**, *v.* (S. *hōc*) to give by lot, to distribute, to grant—*Bántná<sup>h</sup>, tayin k., bakh-*
- AL-LŌRMENT**, *n.* that which is allotted—*Jo munqasam hata hai gú bakhshá jatá hai*—*Jo bantí wá diyí jatá hai.*
- AL-LŌW'**, *v.* S. *c. (yān)* to admit, to grant, to permit, to pay to, to make abatement or provision—*Māmú<sup>h</sup>, qabúl k., dená<sup>h</sup>, qázat á., rawá-dár k. adá k., kamti yá mujrá k.*—*Swi ár k., ánglár k., anumatí d. wá k., chuká d., dekláná, ghatán, nyūn k.*
- AL LŌW'ABLE**, *a.* that may be allowed—*Paró, jáz, qājib, manzár yá qabúl kiye jāne ke qābil*—*Swi arāyí, dharmya, anamāyegya, nyāyya.*
- AL LŌW'ABLENESS**, *n.* the being allowable—*Jawáz, rawá-dári*—*Nyāyyatá, grāhyatá, anumatiy, ghatá, swi arā yā.* [karān yātá se.]
- AL-LŌW'ABLE**, *ad.* with claim of allowance—*Jawáz yá rawá-dári se*—*Nyāyyatá wá swi-*
- AL-LŌW'ABLE**, *n.* permission, sanction, abatement, a grant or stipend—*Jázat, parwānagi, mansúrí, to hif, muká, tukhóh, talab, mushákara*—*Anumatí, anujná, swikár, nyūnata, ghatá, battá, m. si, jivná.*
- AL-LŌY'**, *v.* (L. *ad, ligo*) to delude by mixing; *n.* a baser metal mixed with a finer—*Milóná khayákh; n. aachhe dhāt meñ bare ká miláo<sup>h</sup>*—*Miláo se khotá k.; n. kudhatu, aachhe dhātu meñ mīr-hí dhātu ká miláo.*
- AL-LŪCDE**, *v.* (L. *ad, hūlo*) to refer to, to hint at, to insinuate—*Nisbat rakhná, dálat k., imá k., ishár k., ramz k.*—*Sambandh wá lagáo rakhná, lagúa, jlu-ná, sain k., sañket meñ batána, sūchaná k.*
- AL-LŪSION**, *n.* a reference to something known, a hint, an implication—*Ishára, harála, 'alúga, munshá, kíngya, mē, ramz*—*Kisi juát vastu se sambandh, lagáo, samparā, sain, sañket bat, viva-shá, upaláshya.*
- AL-LŪSIVE**, *a.* hinting at, having reference—*Ishára k. w., bá-kínáya, má k. w., muta'al-lig, nisbat-dár, murrádi*—*Sañctanári, sain k. w., sūchak, sambandhi, samparā, sapek-shya.*
- AL-LŪSIVE-LY**, *ad.* in an allusive manner—*Imá ramz yá ishára se*—*Sūchanapūrvak, sain sañket wá upaláshya se.* [shya.]
- AL-LŪSIVE-NESS**, *n.* the being allusive—*Nisbat-dári, ramz yá imá*—*Sūchakatá, upalak-*
- AL-LŪRE**, *n.* (Fr. *lure*) to entice, to decoy, to hold out temptations—*Farib dekar mohá á k'khóh, wargáñá, tam' dikháná*—*'Chittá arshap k., pluslána, lubháná, lálach di háná.* [b'hát, hai, lálach, lobh, pluslálat, chittá, arshap.]
- AL-LŪREMENT**, *n.* that which allures—*Jo chí ki tam' deti hai, tam'*—*Jo vastu ki*
- AL-LŪRER**, *n.* one who allures—*Tam' dikháñe w., dí-farib*—*Lobh dikháñe wá, plusláne w., manchor, chittátarshak.* [láne ki sakti.]
- AL-LŪRING**, *n.* the power to allure—*Tam' dikháñe ki táqat*—*Lobh di háné wá plus-*
- AL-LŪRING-LY**, *ad.* in an alluring manner—*Dí-farib se, dí-rubái se*—*Lobh se, pluslá-*
- AL LŪ'VI-ON**, **AL-LŪ'VI-EM**, *n.* (L. *ad, hūo*) earth deposited by water—*Daryá-barár,*
- AL-LŪ'VI-AL**, *a.* deposited by water—*Daryá-barár, daryá-barámad, deárye kí*—*Kachhár kí.*
- AL-LŪY'**, *v.* (L. *ad, ligo*) to unite by kindred, friendship, or treaty; *n.* one united by friendship or treaty—*Rishat dosti sa'h yá 'ahd-o-páimán karáná; n. jo dosti yá 'ahd-o-páimán se mi'á ho, rafiq, rishat-dír*—*Náta máitri wá sandhi arthát paraspar upasár karne kí pratijñá karáná; n. mitra, parasparopakári.*
- AL-LŪ'YANG'**, *n.* relation, a league, a confederacy—*Rishat-dári, ittihád, 'ahd-o-páimán, qaul-o-igár, bandish*—*Náta, sandhi, mel, áiya.* [mántaravritta.]
- AL-MA-CAN'TAR**, *n.* (Ar.) a circle parallel to the horizon—*Mogantarát*—*Kshiti-jasa-*
- AL-MA-NAC**, *n.* (Ar.) a book containing the days and months, a calendar—*Juntri<sup>h</sup>, taqvim*—*Patrá, pañjiká, pañcháng.*
- AL-MIGHTY**, *al-mít'y, a.* (all mighty) of unlimited power, omnipotent; *n.* the Omni-

potent, God—*Qādir-i-mutlaq*; n. *Haqq ta'ālā*, *Ḳhudā ta'ālā*—Sarvasāktimān, sarva-samarth; n. Parameśwar.

AL-MIGHT-I-NESS, n. unlimited power—*Qudrat-i-mutlaq*, *qudrat-i-kullī*—Sarvasāktimān [twa, sarvasāmarthyat]

AL-MOND, a mound, n. (Fr. *amande*) the nut of the almond tree—*Bādām*.

AL-MOSDS, n. pl. the glands of the throat—*Zabān ki jar meñ donon taraf jo gosht hotā hai*—Jīb ki jar meñ donon or jo māns hotā hai.

AL-MOST, ad. (all, most) nearly, well nigh, for the greatest part—*Qurib*, 'aw-qarib, *saz-dik tar*, *zījāda karke*—Pray, nikāt, lagbhag, balut karke. [bhikh<sup>h</sup>—Bhikshā, dān.

ALMS, āms, n. (S. *almes*) what is given to the poor—*Ḳhairāt*, *zakāt*, *sadqa*, *tasadduq*, *ālmo ner*, n. an officer who distributes alms—*Muhattam-i-Ḳhairāt*—Dānadhikārī.

AL-MON-RY, AL-MY, n. the place where alms are distributed—*Langar-Ḳhāna*, *Ḳhairāt-Ḳhāna*—Dānasālā, bhikshālāy, bhikh dene kā bira, dharmasālā.

ALMS-BAS-KET, n. a basket for receiving alms—*Bhikh lene ke liye tokri<sup>h</sup>*. [kān.

ALMS-DEED, n. an act of charity—*Ḳhairāt kā kām*, *kār-i-sarāb*—Dānakārya, dharm kā

ALMS-GIV-ER, n. one who gives alms—*Ḳhairāt dene w.*—Bhikshā dene w., bhiksh idātī, dānāpeshak. [dharmua.

ALMS-GIV-ING, n. the giving of alms—*Ḳhairāt-dihī*, *bhikh denā*—Bhikshādān, dānād-

ALMS-HOUSE, n. a house for the poor—*Lat. gar-Ḳhāna*, *garib-Ḳhāna*—Dharmasālā, dāridra poshanasālā.

ALMS-MAN, n. a man supported by alms—*Ḳhairāt-Ḳhor*—Bhikhārī, bhikshopājivī.

ALMUG TREE, n. a tree mentioned in Scripture—*Ek darakhṭ jiskā zikr 'Isāiyāh' ki kitāb i waqūbat meñ hai*—Ek per jiski charcha 'Isāiyāh' ki dharmapustak meñ hai.

AL-OES, n. (Gr. *aloe*) a tree, a wood for perfumes, a medical juice—*Ghikwār<sup>h</sup>*, *agar<sup>h</sup>*, *musabbar*.

AL-O-ETIC, a. consisting of aloes—*Ghikwār gā agar kā banā huā<sup>h</sup>*, *musabbar kā banā huā*.

AL-O-ETIC AL, a. pertaining to aloes, consisting chiefly of aloes—*Ghikwār gā musabbar ke mutāalliq*, *Ḳhāskar ghikwār gā musabbar kā banā huā*—*Ghikwār wā agar kā samāndhī*, *viśesh karke ghikwār wā agar kā banā huā*.

A-LÖFT, ad. (S. *lyft*) on high, in the air—*Bālā*, *buland*, *'ālam-i-bākā*—*Ūpar*, *ūchā*, *ūrdh* meñ, *akās meñ*.

A-LÖNE, a. (all, one) single, solitary—*Tunhā*, *eklā<sup>h</sup>*, *jarida*, *sirf*—*Akelā*, *ekākī*, *chhar*, *keval*. [meñ<sup>h</sup>, *sar-tā-pā*, *sarāsar*, *āgē<sup>h</sup>*, *barābar*—*Lambāi meñ*, *pārwar*, *agra*.

A-LÖNG, ad. (S. *and, long*) at length, throughout, forward—*Lambā-lambā<sup>h</sup>*, *lambān*—*lōng'sine*, ad. by the side of a ship, side by side—*Jahāz ke pahlu meñ*, *pahlū-be-pahlū*—*Jahaj ki alāng meñ*, *kait kait*, *alāng alāng*.

A-LÖÖF, ad. (all, off) at a distance—*Tafāwut par*, *alag<sup>h</sup>*—*Dūr*, *nyārā*, *nirālā*, *prithak*.

AL-ÖUD', ad. (a. loud) loudly, with a great noise, with a strong voice—*Pukār ke*, *buland āwāz se*, *ba āwāz-i-buland*—*Chillākar*, *chichiyāke*, *ūche swar se*.

ĀLP, n. (C. *ty*) a lofty mountain in Europe—*Ek ūchā pahār jo Yurop meñ hai<sup>h</sup>*.

ALPINE, a. relating to the Alps; mountainous, high—*Alp pahār kā<sup>h</sup>*, *pahār<sup>h</sup>*, *ūchā<sup>h</sup>*.

ALPHA, n. the first letter in the Greek alphabet, the first—*Yāwani alif-be ki takhtī kā pahlā harf*, *awwal*, *afzal*—*Grik bhāshā ki varṇamālā kā pahlā akshar*, *pratham*, *pahlā*, [takhtī, *abjad*—*Kisī bhāshā kā kakahrā wā varṇamālā*, *varṇamālā*, *aksharamālā*.

ALPHA-BET, n. (Gr. *beta*) the letters of a language—*Alif-be gā kisī zabān ke alif-be ki*

ALPHA-BET-ARI-AN, n. an A. B. C. scholar—*Abjad kā sikkhe w.*—*Varṇamālā kā adhyāyī*, *kakahrē kā sikkhe w.* [abjad ke *silsile gā taur par*—*Varṇamālā ke kram wā prakār se*.

ALPHA-BETIC, ALPHA-BET'ICAL, a. in the order or manner of the alphabet—*Alif-be gā*

ALPHA-BET'ICAL LY, ad. in alphabetic order—*Be-silsila-i-abjad*—*Varṇakram ke anusār*, *kakahrē ke anurūp*. [Iske āgē, is samay meñ, isi kshay meñ.

ĀL-REĀDY, ad. (all, ready) now, at this time—*Iske pahle hi<sup>h</sup>*, *abhi<sup>h</sup>*, *ab<sup>h</sup>*, *is waqt*—

ĀL'SO, ad. (S. *eub, sma*) in the same manner, likewise—*Us mutābig*, *usī taur se*, *bhi<sup>h</sup>*, *niz*—*Usī prakār se*, *tadrūp se*, *evāñ*, *tathā*.

ALTAR, n. (L. *altus*) the place where offerings are laid, the communion table—*Qur-bān-gāh*, *girje meñ pūrab kināre par ek mez jo is qurāz se banī rahtī hai* ki 'Isāi log uske ind-girh hazar 'Isā ki wafāt ki yād-gāh ke liye ek khās rasm adā karvā—*Vodī*, *yajñavedī*, *Isāi bhajanagrih ke pūrab ant meñ ek chauki jo is hetu se banī rahtī hai* ki 'Isāi log uski chārōn or Isā ki nrityu ke smaranārth ek viśesh riti karen.

ĀLTAR-CLÖTH, n. a cloth thrown over the altar—*Girjōn meñ ek khās rasm adā karne ke liye jo mez rahtī hai us par kā bichhā huā kaprā*—*Isāi bhajanabhawan meñ kisī viśesh riti ke karne ke liye jo ek chauki rahtī hai uske upar kā kaprā*.

ĀLTAR-PIECE, n. a painting over an altar—*Girjōn meñ ek khās rasm adā karne ke liye jo mez rahtī hai uske upar ki tasvīr*—*Isāi bhajanabhawan meñ ek viśesh riti ke karne ke liye jo chauki rahtī hai uske upar kā chitra wā chhavi*.

ĀLTAR-WISE, ad. placed like an altar—*Girjōn meñ ek khās rasm adā karne ke liye jo mez rahtī hai uske mānind rakkhā huā*—*Isāi bhajanabhawan meñ ek viśesh riti ke karne ke liye jo chauki rahtī hai uske sadris rakkhā huā*.

- ĀLTER**, *v.* (L. *alter*) to change, to make or become otherwise—*Badalnā, badal jānā, aur kardānā, aur ko jānā*<sup>h</sup>—Parivartan k., palatnā, palat jānā, aurhi ho jānā, aurhi karānā.<sup>h</sup> [yogya.]
- ĀLTER-A-BLE**, *a.* that may be changed—*Mumkinu-t-tabdīl*—Parivartaniy, palte jāne ke.
- ĀLTER-ANT**, *a.* producing change—*Tabdīl k. w.*—Palatne w., parivartak. [tan, vikār.]
- ĀLTER-ĀTION**, *n.* the act of altering—*Tabdīl, badal, tabaddul*—Palat, parivar-
- ĀLTER-A-TIVE**, *a.* having the quality of altering—*Badalne ki khāsiyat rakhne w.*—Vikārī, parivartak, palatne kā gun wā dharmanā rakhne w.
- ĀLTER-CATION**, *n.* (L. *alter*) debate, strife, controversy, wrangling—*Takrār, jhag-rā, bahs, kujjat*—Vādānuvād, tāntā, vivād, vitandā. [k. w., pherāpherī se k. w.]
- ĀLTERN**, *a.* (L. *alter*) acting by turns—*Bārī-bārī yā hārā-bārī se k. w.*<sup>h</sup>—Osrāosri se
- ALTER-NATE**, *a.* being by turns; *n.* that which happens alternately; *v.* to perform alternately, to change reciprocally—*Bārī-bārī se hone w.*<sup>h</sup>; *n.* jo bārī-bārī se ho<sup>h</sup>; *v.* bārī-bārī se karṇā<sup>h</sup>, mutabaddil k., āpas meṁ yā ishtirākan badalnā—Osrāosri wā pherāpherī se hone w., parasparānuvartī, anyonyānuṁgāmī; *n.* parasparānuvartan, jo osrāosri wā pherāpherī se ho; *v.* pherāpherī wā osrāosri se k., paraspar parivartan k. [pherāpherī se.]
- ALTER-NATE-LY**, *ad.* in reciprocal succession—*Bārī bārī<sup>h</sup>, pūrā-pūrī<sup>h</sup>*—Osrāosri se.
- ALTER-NATION**, *n.* reciprocal succession—*Pherā-pherī<sup>h</sup>, adal-badal*—Parivartan, pherāpherī, erāpherī.
- ALTER-NATIVE**, *n.* the choice given of two things; *a.* offering a choice of two things—*Chāra, do chizon meṁ se ek ko pasand karne kā iktiyār*; *a.* do chizon meṁ se ek ke pasand karne kā iktiyār denā w.—Upāy, do vastu meṁ se ek ke swikār karne kā adhikār, vikalp; *a.* do vastu meṁ se ek ke swikār karne kā adhikār d. w., vaikalpik.
- ALTER-NATIVE-LY**, *ad.* by turns, reciprocally—*Bārī-bārī se<sup>h</sup>, āpas meṁ<sup>h</sup>, ishtirākan*—Pārīpārī se, osrāosri se, paraspar.
- ALTER-NITY**, *n.* succession by turns—*Adal-badal, bārī<sup>h</sup>*—Erāpherī, pherāpherī, pāri.
- AL-THOUGH**, *āl tho, con. all, though* notwithstanding, however—*Is bāt ke hote<sup>h</sup>, bārajāle ki, agarehī, sāth is ke<sup>h</sup>*—Tathāpi, yadyapi, kimut.
- AL-TITUDE**, *n.* (L. *altus*) height, elevation, superior excellence, highest point—*Samā itifāq, qā bulandī, ūchāi<sup>h</sup>, jāngīqat, tajīb, sab se ūchā māqām*—Ūchahāt, ūchahatwa, pradhānatwa, sab se ūchā sthān. [swar.]
- AL-TIS-O-NANT**, *a.* high sounding—*Buland āwāz*—Bare bol kā, ūche swar kā, mahā-āl-to-gēthēr.
- AL-TO-GETHER**, *ad.* (all, to, gather) completely, without exception—*Mutlag, mahaz, sab meṁ<sup>h</sup>, bagair istisnā*—Nipat, pūrā, sarī, mūrā, bin chhūt.
- ALUM**, *n.* (L. *alumen*) a mineral salt—*Phitkari<sup>h</sup>*. [may, phitkarisambandhī.]
- ALUMINOUS**, *a.* pertaining to alum—*Phitkari-ām, mutāalliqī-phitkari*—Phitkari-
- ALUM-INE**, *a.* having the nature of alum—*Phitkari ki khāsiyat rakhne w., phitkari-māl*—Phitkarigunavāsisht, phitkari kā dharṁ r. w. [dām, kardām—Nitya, sadā, sarvādā.]
- ALWAYS**, *ad.* (all, way) perpetually, continually, constantly—*Hamesha, dīm, mu-ām*, the first person singular, indicative mood, present tense, of the verb to be—*Hūn<sup>h</sup>*
- AM-A-BIL-ITY**. See under AMABLE.
- A-MAIN**, *ad.* (S. *maṁ*) with force, vigorously, vehemently, violently—*Zor se, tāqat se, be takāshā, bah-shiddat, tundi se*—Balātār se, bal se, prachandatī se, vyagratā wā veg se. [murakkab—Mīritadhātu, milāo, misīratadravya.]
- A-MAL-GAM**, *n.* (Gr. *hama, gamos*?) mixture of metals, a compound—*Mīlī hūi dhāt<sup>h</sup>*, *A-MĀL-GA-MATE*, *v.* to mix or unite metals—*Dhātōn ko milnā<sup>h</sup>*. [wā misran.]
- A-MĀL-GA-MĀTION**, *n.* the act of amalgamating—*Dhātōn ki āmezish*—Dhātōn kā milāo
- A-MĀN-U-ĀN-SIS**, *n.* (L. *a*) a person who writes; what another dictates—*Alā aṁkarirī ki jo jāis dāsrī bolī jāy tāsī likhī jāy*—Lekhāk, jo dūsri bole tiska lekhāk.
- AM-A-RANTH**, *n.* (Gr. *a, maraino*) a flower which never fades—*Hamesha tar-o-tāza phul*—Kabhī na murjhāne w. phul, anānapushp.
- AM-A-RĀN-THINE**, *a.* consisting of amaranths—*Hamesha tar-o-tāza phul kā banā huā*—Kabhī na murjhāne wale pushp kā banā huā, anānapushpayukt.
- A-MĀSS-MENT**, *n.* (L. *amarus*) bitterness—*Talkhī*—Kārwahat.
- A MASS**, *v.* (L. *ad, massa*) to collect into a heap, to accumulate—*Farākotn k., jam' k., dher k.*<sup>h</sup>—Bāṭornā, sametnā, rāsī k., sanchay k. [samūh, bator.]
- A-MĀSS-MENT**, *n.* a heap, an accumulation—*Dher<sup>h</sup>, farākamī, jam'*—Rāsī, puñj, gathī, ām'a-to-ry, ām-a-tō-ri-al, ām-a-tō-ri-ous, *a.* (L. *anatum*) relating to love—*Ishtiq, ishq āngēz*—Kāmī, kāmasambandhī, anurāgi, snehī, prītvāsisht, prītijanak.
- AM-A-TUR**, *n.* (Fr.) a lover of any art or science not a professor—*Kisi jāt kā sh īq na ki kāmīl*—Kisi vidyā wā śilpavidyā kā premī na ki paṇḍit.
- A-MĀZE**, *v.* (a, maze) to astonish, to confound, to perplex; *n.* astonishment, confusion, perplexity—*Mutā'ajīb k., mustarīb k., mutahajir k.*; *n.* k'ājjab, istirāb, hāirānī—Chamatkṛit k., vismī k., ghabrānā, vyākul k.; *n.* chamatkār, vismay, ghabrahāt, vyākulātā.

- A-MĀ'ZED-LY**, *ad.* with amazement—*Ta'ajjub yā pareshāni se*—Āscharya wā ghabrahāt se.
- A-MĀ'ZED-NESS**, *n.* the state of being amazed—*Pareshāni*, *hawās-bāhṭagi*, *hairāni*—*Vismīṭatā*, *vyākulātā*, *ghabhrahā*. [*ghabhrahāt*, *vyākulātā*.]
- A-MĀZ'EMENT**, *n.* astonishment, confusion—*Ta'ajjub*, *hairāni*, *iztirār*—*Vismay*, *āscharya*.
- A-MĀZ'ING**, *p. a.* wonderful, astonishing—*'Ajīb*, *'ajūba*, *turfā*—*Adbhūt*, *chamātārī*, *vi-mayakārī*. [*rūp se*, *adbhūt rīti se*, *vichitra prakār se*.]
- A-MĀZ'ING-LY**, *ad.* wonderfully, astonishingly—*'Ajīb tarah se*, *'ajūba tarah se*—Āscharya.
- AMA ZON**, *n.* (Gr. *zō*, *mazōs* a warlike woman, a virago—*Ek jungī 'aurat jhagrālā 'aurat*—*Ek* *larākī* *strī*, *bāghīnī* *strī*, *karkashā*.)
- AM A ZŪ'NĀN**, *a.* relating to the Amazons, warlike, bold, of masculine manners—*Jangī 'auratōn ke mut'al'iq*, *jangī*, *dīlēr*, *mardāna atwār kī*—*Karkasāstrisambandhī*, *lārākī*, *dhīth*, *sīhāsī*, *purāsh ke ācharān kī*.
- AM-BĀ'GĒS**, *n.* (L.) a circuit of words, an indirect manner of expression—*Pechīda kālām*, *lafzī gardīsh*, *pher kī guft-gū*—*Vakrabhāṣit*, *pherwāt kī bāt*, *ṭerhī bāt*, *va-kroktī*.
- AM-BĀSSA-DOR**, *n.* (S. *ambēti* ?) a person sent in a public manner from one sovereign power to another—*Elehī*—*Rajadūt*. [*elehīa*—*Rajadūt kī strī*, *rajadūtīn*.]
- AM-BĀSSA-DRESS**, *n.* the lady of an ambassador, a female ambassador—*Elehī kī jorī*.
- AMBER**, *n.* (Ar. *ambar*) a yellow transparent substance : *a.* consisting of amber : *v.* to scent with amber—*Kahrubī* : *a.* *kahrubī* : *v.* *kahrubā se mu'attar k.*—*Tripanamā*, *tailā-phatīk* : *a.* *tripanamīmā* : *v.* *tripanamī se sugandh k.*
- AMBER CRIS**, *n.* a fragrant drug—*Ek khush-bū dār bī tī*, *'ambar*—*Ek sugandh jāri*.
- AMBI DEXTER**, *n.* (L. *ambo*, *dexter*) one who can use both hands alike, one who is equally ready to act on either side—*Zū'ul-madāin*, *do-dast*, *jod wā hāth kī mukābil k.* [*tē māt kar sakatī hai*, *jo tarfīn kī shērīk hōne ko must'īd rahatī hai*—*Udhayakshastā-kūsh*, *jo donōn hāth kī nipay hōtā hai*, *dwijakshapatī*, *jo donōn or hōne ko prastut rahatī hai*.]
- AMBI DEXTROUS**, *a.* using either hand, practising on both sides, double-dealing—*Zū'ul-yud'ūnī*, *donōn hāth kī bār-bār istī'māl k.*, *v.* *jū'ubīn se āzāsh rahne w.*, *ripāk v.*, *mokkār*—*Jo donōn hāth kī samūp rūp se vyavahār kar sakē*, *ubhayapakshapatī*, *kāpatī*, *chhalī*, *dwi'armā*, *dwi'vyavahārī*.
- AMBI ENT**, *a.* (L. *am*, *eo*) surrounding, encompassing, investing—*Gherne w.*, *gird k.*, *n.*, *īpnetne w.*, *—* *Gher hōne w.*, *sab or se chhokne w.*, *chhāt*.
- AMBIGUITY**, *n.* (L. *am*, *amb*) doubtfulness of meaning, double meaning—*Ma'nī kī muzababī yā mubā'ni*, *muzālatā*, *do-mā'nī*—*Sandigdharth*, *sandehārth*, *doarthā*, *dwyarth*.
- AMBIGUOUS**, *a.* doubtful, having two meanings, of uncertain signification—*Muzabab*, *mubā'ni*, *mashkūk*, *zā'at'ā*, *mushkūbīh*—*Sandigdth*, *doarthā*, *dwyarth*, *apāshṭ*.
- AMBIGUOUS-LY**, *ad.* doubtfully, uncertainly—*Ishām se*, *ishṭibāh se*—*Sandeh se*, *sandigdth prak'r se*. [*dā'ira*—*Kis vastu kī ghōrī wā paridhī*.]
- AMBIT**, *n.* (L. *am*, *itino*) the compass or circuit of any thing—*Kis che. kī halqā yā āwāz*—*Umaing*, *yāsālōh*, *aiswaryākān shā*.
- AMBITIOUS**, *a.* desirous of honour or power—*Hausila*, *hawās*, *hurmūt yā hukūmat kī āwāz*—*Umaing*, *yāsālōh*, *aiswaryākān shā*.
- AMBITIONS**, *a.* desirous of honour or power—*Hausila-mand*, *'ālī-munish*, *umang*, *—* *Aiswaryākānshī*, *utkrishṭapalābhīlāshī*. [*lāsh se*.]
- AMBITIOUS-LY**, *ad.* in an ambitious manner—*Hausile se*—*Umaing se*, *utkrishṭapalābhī*.
- AMBLE**, *n.* (L. *ambulo*) to move between a walk and trot : *n.* a pace between a walk and a trot—*Yargī chālū, chīgī chālū*, *āwānī se chālū* : *n.* *yargī*, *āwānī kī chāl*—*Sundar prakār se chālū* : *n.* *sundar chāl*. [*Ek ghōrā jisko sundar chāl sikhāī jāī hai*.]
- AMBLER**, *n.* a horse taught to amble—*Ek ghōrā jisko yargī chāl sikhāī jāī hai*.
- AMBO**, *n.* (Gr. *ambō*) a reading desk or pulpit—*Parhne kī mez*, *mimbar*—*Parhne kī mej*, *diharmopadēśak kī mānch* *arhī* *sīnha-an*.
- AMBROSIA**, *n.* (Gr.) the imaginary food of the gods—*Amrit*<sup>h</sup>—*Sudhā*.
- AMBRŌSIAL**, **AMBRŌSIAN**, *a.* of the nature of ambrosia, delicious, fragrant—*Amrit kī khā'isqat kī*, *maza-dār*, *khush bō-dār*—*Sudhūdharmavī isht*, *su-wād*, *sugandh*.
- AMBRUY**, *n.* (*ambuary*) a place where alms are distributed, a pantry—*Khairāt khāna*, *ambūr khāna*—*Bhikshālāy*, *dānā-sālī*, *bhān ār*.
- AMBUSACE**, *ambās'*, *n.* (L. *ambo*, *as*) a double ace—*Dukkā'h*, *dohrā ekkā'h*, *dohrāpan*<sup>h</sup>.
- AMBU-LANT**, *a.* (L. *ambulo*) walking, moving from place to place—*Tahallū'h*, *mutaharrik*—*Chālā*, *phirtā*, *saraktā*, *idhar udhar ghūmā*.
- AMBU-LANTION**, *n.* the act of walking—*Tahallū'h*—*Pāñw p'ñw chālū*, *idhar udhar ghūmnā*. [*sakne w.*, *mutaharrik*—*Pāñw pāñw chāl sakne w.*, *phirantā*, *jañgam*.]
- AMBU-LATORY**, *a.* having the power of walking, moving from place to place—*Tahal-*
- AMBUSH**, *n.* (F. *en*, *hōie*) the place or act of lying in wait : *v.* to place in ambush—*Kamūn-gāh*, *kamūn* : *v.* *kamūn meñ baitṭhānā*—*Ghāt kī thaur*, *ghāt* : *v.* *ghāt meñ baitṭhānā*.

**AM-BUS-CÂDE'**, *n.* a private station in which men lie to surprise others—*Kamîñ-gâh jahân auron par ek-ek tūt parne ke liye log chup-chup baithê rakhe haiñ*—Ghât kī jagah, gupt sthân jahân auron par hañat tūt parne ke liye log baithê rakhe haiñ.

**AM'BUSH-MENT**, *n.* lying in wait, surprise—*Kamîñ-gâh meñ nishist, nigahîñi hamla*—Ghât meñ baitlikī, hañat ākranañ k. wī (tūt parnā). [kārī kī upayogī vastu.]

**AM'EJ.**, *n.* (Fr. *essai*) the matter used for enumelling—*Mîñî-kārī kâ asbâb*—Minā-

**A-MEL-TO-RATE**, *v.* (L. *ad, melior*) to make better, to improve—*Bih-tor k., taragqī denā, khâl-tar k.*—Bhadratar k., aur achchhā k., banānā, sañwārnā, sudhārnā.

**A-MEL-TO-RÂ'TION**, *n.* the act of making better—*Bih-tarī, taragqī*—Bhadrataratī, āresh-thatī, bhāñā.

**A-MÊN'**, *ad.* (G.) so be it—*Āmîn yâ am'ñ, aisâ keh'*—Tathāstu, evamastu.

**A-MÊN-A-BLE**, *a.* (Fr. *a, mence*) liable to account, responsible—*Mukāshab-dār, jarāb-dih*—Dāyī, parāmyogī dhīn, amānandheya, abhiyokāvya.

**A-MÊN-D'**, *v.* (L. *a, mendo*) to correct, to reform, to grow better—*Islāh d., durust k., bih-tor honā*—Sōdhanī, suddhī k., sañwārnā, banārī, uttarī k., bhālī banāñ.

**A-MÊN-D'MENT**, *n.* change for the better, correction, reformation, recovery—*Bih-tarī, durustī, āratagi, sibhat, shifā*—Swābhiw kī achchhā parivartan, sōdhan, āchārāśōdhan, phir se ārogyata. paribhik.

**A-MÊN-D'S**, *n.* recompense, compensation—*Jā'iz, badlā, mukāfāt*—Pratīphal, paribhik.

**A-MÊN'T-ty**, *n.* (L. *amoris*) pleasantness, agreeableness of situation—*Khilā, jagah Pī fashat*—Priyatā, sthān kī amiyatā. [p.]

**A-MEN-TACIOUS**, *a.* (L. *caute*) a. hanging a. a. by a thread—*Jaise sūt par se letāñe*

**A-MÉRCE'**, *v.* (L. *ad, merces*) to punish by fine, to inflict a penalty—*Jurmāñ yâ jarīmā se sārā d., sārā d.*—Āmīñvāñ se tāmā k., āpāñ k., dāñd d.

**A-MÉRCE'A-BLE**, *a.* liable to amercement—*Qābilī jurmāñe*—Arthadānday, gya.

**A-MÉRCE'MENT**, *n.* punishment by fine—*Jurmāñ se sārā*—Arthdāñ d. se tārā.

**A-MÉR'ICAN**, *a.* pertaining to America; *n.* a native of America—*Mintāñ li-ā Amerīkī*—*n.* Amerīkī kī nat-wāññī—Amrīkī amābāññī; *n.* Amerīkī kī dōshjāñ.

**AMES-ACE'**. See AMES-ACE.

**AME-THYST**, *n.* (Gr. *a, methis*) a precious stone of a violet colour—*Yāqūt, māñik*.

**AME-THYST'INE**, *a.* resembling amethyst—*Machābilī pāñt*—Māñīshmañ līkē sadrī.

**AMI-A-BLE**, *a.* (L. *amici*) friendly, pleasing, charming, delectable, agreeable—*Har-dil'az, dīl-chup, dil-rubā, machāb*—Priyā, miyā, manohar, manohar, manbhāwan, pritiyogya.

**AMI-BILITY**, **AMI-BILITY**, *n.* loveliness, power of pleasing—*Har-dil'az, khush karne kī tīqat*—Manorimāñ lī, rījhāñ kī saktī, santoshī karne kī saktī. [yārā, ramyatā.]

**AMI-ABLENESS**, *n.* quality of being amiable—*Machāb, machābilīqat, achchhā-dāqī*—Pri-

**AMI-ABLY**, *ad.* in an amiable manner—*Dīl-chup, tour se, dīl-pasand tarīq se*—Pritī-pūrvak, manoharatā se.

**AM'I-ANTH**, **AM'I-ANTHUS**, *n.* (Gr. *a, pūlinā*) an insect-like plant like flax—*Son ke māmūñ ek qism kī antī se chūñ kīñ shū*—Son ke sadrīs ek adhīya ākār y vastu.

**AM'I-CABLE**, *a.* (L. *amicus*) friendly, kind, obliging, pleasant—*Pas-dār, shērāñ, karīmā-shērāñ, shāb-mācarāñ, achchhā-pasand, dīl-chup, dīl-rubā, machāb, machābilīqat, achchhā-dāqī, achchhā-dāqī*—Māñ-trā, prīññī, dāyīñ, up-dār, shīññī, dārī, sīññī, nīrvīroddhī.

**AM'I-CABLENESS**, *n.* friendliness, good will—*Pas', dost-dār, khair-khachhī*. Māñtrī, bandhūñ ā, subhachhīñā, bhāññīñā, hitachchhā. 45 rūp se, hitak rī rūp se, sātī se.

**AM'I-CABLY**, *ad.* in an amiable manner—*Pas-dār, khēñ s, khair-khachhī se*—Bandhū-

**AM'I-ty**, *n.* friendliness, good will—*Pas', dīl-chup, achchhā-dāqī*—Bandhūñā, māñtrī, subhachhīñā, hitachchhīñā, hitachchhīñā.

**AM'ICE**, *n.* (L. *amicus*) the uncleanest part of a priest's habit—*Pādri ke jabbe ke n'che kī hīñt*—Pūrohit ke vāstrā ke nīche kī bhāñ.

**A-MID'**, **A-MIDST**, *prep.* (S. *am, mīd*) in the midst, mingled with, among—*Darīnqāñ, sh. mī, bich'*—Abhyantar, sātī, mē mēñ, madhyā, antar.

**A-MIS'**, *a.* (S. *missan*) faulty, wrong, improper; *ad.* in a faulty manner—*Taq's-r-wār, qasir, bājā, gair-munāsib*; *ad. Phātā se*—Doshī, amchit, akartavyā; *ad.* dosh bhūñ wī bhram se.

**AM'ITY**. See under AMICABLE.

**AM-MŌ'NI-AC**, *n.* (L. *Ammonia*) a drug—*Samañ, hamāmā, oshaq*—Gōñd viśesh.

**AM-MŌ'NI-CAL**, *a.* pertaining to ammoniac, having the properties of ammoniac—*Mu-tā'alliq-i samāq, samāq-tasir*—Gōñdasambandhī, gōñdagūñāñ īśāññī, Yuddh k. sāmgri.

**AM-MUNITION**, *n.* (L. *ad, munition*) military stores—*Sāmāñ-i-jangī, ashāb-i-jangī*—

**AM'NES-ty**, *n.* (Gr. *a, mnestic*) an act of general pardon—*'Amn-mā'ñfi-nama, 'amm-tasā'ñfi-nama*—Sakalīparādhānukṛtī, sakalīparādhānushamāñ, sarvadoshanukṛtī.

**A-MŌNG'**, **A-MŌNGST'**, *prep.* (S. *amang*) mingled with, conjoined with—*Shāmīl, darmī-gāñ, bich'*—Madhyā, antar, abhyantar, mēñ huā, sātī.

**AM'O-RET**, *n.* (L. *amor*) a lover—*Āshiq, husn-parast*—Kāmī, rasik, anurāgī purush.

**AM'O-RIST**, *n.* a lover, a gallant—*Āshiq, husn-parast*—Kāmī, rasik, anurāgī purush.

- ĀM'O-ROUS, *a.* inclined to love—'Ishq-bāz, 'ishq-tan—Rasik, rasiyā, kāmī, kāmākrānt.  
 ĀM'O-ROUS-LY, *ad.* lovingly, fondly—'Ishqāna, shauq yā muhabbat se—Rasikabhāv se, priti-purvak, prem se.  
 ĀM'O-ROUS-NESS, *n.* fondness, lovingness—'Ishq, shauq, muhabbat, 'ishq-bāzi, 'ashq-tanī—Rasikāī, rasikabhāv, chāl, prem, priti. [vyāpār, upapatti wā upapatti se phaiśao.  
 A-MÖR', *n.* an affair of love, an intrigue—'Ishq-bāzi, āshubī—Kāmācharitra, rasikāī kā  
 A-MÖRPHOUS, *a.* (Gr. *a. morphē*) shapeless, not having a regular form—*Be-shakl, be-shakl*—Ākārahin, kurūp, kudhul.  
 A-MÖRT', *a.* (L. *ad. mors*) in the state of the dead, dejected, depressed—*Murda, ā-zurda, afsurda, dil-gir, khāsta-khātīr*—Marā, mrīt, ulās, udvignanan, dīnāman, khīna.  
 A-MÖR-TI-ZĀ'TION, A-MÖR'TIZE MENT, *n.* the right of transferring lands to mortmain—*Zamīn ko is tarah par muntaqal karne kā ikhtiyār ki phir wah na to intaqāl karne wālē ke hāth ā sake aur; na kisi durgari yā āmm kām meñ lag sake*—Bhūmī ko is rīti se dūstre ko dedāhne kā adhikār ki phir wah na to dātī ke hāth ā sake aur na kisi saharī wā sālharān kām meñ lag sake.  
 A-MÖR'TIZE, *v.* to alienate lands—*Zamīn ko muntaqal k.*—Bhūmī ke sattuwa ko dūstre ko d.  
 A-MOUNT', *v.* (L. *ad. mons*) to rise to, to compose in the whole: *n.* the sum total—*Pahuachūā<sup>h</sup>, sab milke ko jānūā<sup>h</sup>: n. jumla, t'ādā, jam'*—*n.* Moṭ, gathri.  
 AM-PHIBIOUS, *a.* (Gr. *amphi, bios*) having the power of living in two elements, partaking of two natures—*Ham-tari-ham-khushkī, do 'unsar, do 'unsar meñ rahne ki tīqat rakhne w.*—Dwidhāgati, do tātwa meñ rahne ko samarth.  
 AM-PHI BÖL'O-GY, *n.* (Gr. *amphi, ballo, logos*) discourse of uncertain meaning—*Zū-mānī bagān, muzabab bagān*—Sandigdhavarnan wā bakhān, dwyarth varnan.  
 AM-PHI-BÖ LÖG'-CAL, *a.* doubtful, equivocal—*Muzabab, mushkūk, mushtabih, muham, mutazal*—Sandigd. dwyarth, doarthā, anīshīt.  
 AM-PHIBÖ-LOUS, *a.* (Gr. *amphi, ballo*) tossed from one to another—*Idhar udhar dū-lā hūā<sup>h</sup>, idhar udhar phekā hūā<sup>h</sup>*. [dhārth, bharnikāpan, dwyarthatā.  
 AM-PHIBÖ-LY, *n.* ambiguity of meaning—*Muzabab, muham, mutazal*—Sandig.  
 AM-PHIS-BE'ENA, *n.* (Gr. *amphis, baino*) a serpent supposed to move with either end foremost—*Do-mūhū sānp<sup>h</sup>*.  
 AM-PHIS'CL-I, *n.* (Gr. *amphi, skia*) the inhabitants of the torrid zone, whose shadows fall in one part of the year to the north, and in the other to the south—*Mintaqī mahriq ke bishinde jinkā sāya sāl ke ek hisse meñ uttar ki taraf parī hai aur dūstre hisse meñ dakkhīn ki taraf*—Ushpakatibandhanaviśāī jinkī parchhāin varsh ke ek bhāg meñ uttar ki or parī hai aur dūstre bhāg meñ dakkhīn ki or.  
 AM-PHI-THE-ATRE, *n.* (Gr. *amphi, theatron*) a building of a circular form, with seats all round—*Gol sūrat kā makān jis meñ baithne ke liye chaukī chārōn taraf lagi rakhi hūī, tamāshe kā gol ghar*—Golākār ghar jis meñ baithne ke liye chaukī chārōn or lagi rakhi hūī, golarañg. [māshūn ki mat'atliq—Golarañgakantukasambandhī.  
 AM-PHI-THE-AT'RI-CAL, *a.* relating to exhibitions in an amphitheatre—*Gol makān ke ta-*  
 AMPLE, *a.* (L. *amplus*) large, wide, extended, liberal, diffusive—*Barā<sup>h</sup>, vasi, phailā<sup>h</sup>, faigūz, kāfī, musharrih, mafassal*—Viśāl, chaurā, prasat, yatheshīt, bahut, vistrit  
 AM'PLE-NESS, *n.* largeness, extensiveness—*Barā<sup>h</sup>, vasi<sup>at</sup>, chauqā<sup>h</sup>*—Viśālatā, phailāw, vistār. [prasat k.  
 AM'PLI-ATE, *v.* to enlarge, to extend—*Barhānūā<sup>h</sup>, phailānūā<sup>h</sup>, kushāda k.*—Barā k.,  
 AM-PLI-Ā'TION, *n.* enlargement, diffuseness—*Barhānūā<sup>h</sup>, barā<sup>h</sup>, phailāw<sup>h</sup>*—Vridhī, vistār. [varan k., atibakhān k.  
 AM'PLI-FY, *v.* to enlarge, to exaggerate—*Barhānūā<sup>h</sup>, mubālaqā k.*—Barā k., bahut karke  
 AM-PLI-FY-CĀ'TION, *n.* enlargement, extension—*Barhānūā<sup>h</sup>, phailāw<sup>h</sup>, mubālaqā*—Vridhī, adhikāī, vistiratwa, prasastatā.  
 AM'PLI-FIER, *n.* one who amplifies—*Barhānūā<sup>h</sup>, phailānūā<sup>h</sup>*.  
 AM'PLITUDE, *n.* largeness, extent, capacity—*Barā<sup>h</sup>, kalānī, vasi<sup>at</sup>, kushādagi, tāqat, samā<sup>h</sup>*—Mahattwa, vistār, ādhārasakti, samarthya, samāw.  
 AM'PLY, *ad.* largely, liberally, copiously—*Barā<sup>h</sup> farākhī zīgādutī kifāyat yā vasi<sup>at</sup> se*—Vipulāī viśālatā yatheshītā wā prasastatā se. [k., aūg ko kāt dālnā.  
 AMP'PU-TATE, *v.* (L. *am, puto*) to cut off a limb—*'Uzr ko kāt dālnā*—Āngachehhedan  
 AMP'PU-TĀ'TION, *n.* the act of cutting off a limb—*'Uzr kā kāt dālnā*—Āngachehhedan.  
 AM'U-LET, *n.* (L. *a. moles*) a charm against evil or mischance—*Hirz, ta'ariz, jantār<sup>h</sup>*—Gāndā, gūnā, kavach.  
 A-MŪSÉ', *v.* (L. *a. musa*) to entertain, to divert, to deceive—*Bahlānūā<sup>h</sup>, tafrih d., hila-havāla k., dam d.*—Abhinandit k., man phernā, tāhnaṭol k., bhulānī. [vilās.  
 A-MŪSEMENT, *n.* that which amuses—*Bahlāw<sup>h</sup>, khel<sup>h</sup>, tamāshā*—Manpher, vinod, krīrā,  
 A-MŪS'ING, *p.* a. entertaining, pleasing—*Mufarrih, farhat-angez, dil-chasp*—Vinodak, manbhāwnā, manorānjak. [chasp—Manpherne wā bahlāne ko samarth, manbhāwnā.  
 A-MŪS'IVE, *a.* having power to amuse—*Mufarrih, tafrih denē kī tāqat rakhne w., dil-*  
 A-MŪS'IVE-LY, *ad.* in an amusive manner—*Mufarrih taur se*—Manbhāwnī rīti se.

**AN**, (S.) the indefinite article, placed before words beginning with the sound of a vowel—*Jin tafzōh ke shūrū' meñ harf-i'illat ki āwāz hoti hai unke pahle yah harf-i-tanqīh rakkhā jāta hai*—Jin sabdon ke ādi meñ swaravarṇ ki dhvani nikalti hai misre purv yah anisichāyāk dharā jāta hai.

**AN-A-BĀPTIST**, *n.* (Gr. *ana, baptō*) one who re-baptizes, one who maintains that persons baptized in their infancy ought to be baptized again—*Wah jo do-bāra istibāq detā hai, wah jiskā yah 'ayda hai ki jinkā layakpan meñ istibāq digā gayā ho unko phirke istibāq denā munāsib hai*—Wah jo dūsrī ber Isā mat meñ tane kī jalasaṁskār kartā hai, wah jiskā yah mat hai ki jinkā bachpan meñ jalasaṁskār hua ho unka phirke jalasaṁskār hona uchiit hai.

**AN-A-BĀPTISM**, *n.* the doctrine of Anabaptists—*Do-bāra istibāq denē-wālōn kī 'ayda*—Punarjalasaṁskār karnē-harōn kī mat.

**AN-A-BAPTISTIC**, *an-a-bap-tis'ti-cal*, *a.* relating to Anabaptists—*Aise shakhs ke muta'alliq ki jiskā 'ayda do-bāra istibāq denē kī hai*—Punarjalasaṁskār karnē-harōn kī sambandhi.

**AN-A-BĀPTIS TRY**, *n.* the sect of Anabaptists—*Un logōn kī jinq jinkā yah 'ayda hai ki do-bāra istibāq denā munāsib hai*—Punarjalasaṁskār karnē-harōn kī panth.

**AN-A-BAPTIZE**, *v.* to rebaptize—*Do-bāra istibāq d.*—Isā dharṁma meñ tane ke liye punarjalasaṁskār k.

**AN-ĀCH'Ō RITE**, *n.* (Gr. *ana, choreō*) a monk who leads a solitary life, a hermit—*Tā-rikh-d-dunyā, zahid, gosha nishān*—Tyāgi, vanavasi, tapas-wī.

**AN-A-CH'Ō RIT'ICAL**, *a.* relating to an anachorite or hermit—*Muta'alliq-i-tāriku d-dunyā, muta'alliq-i-zahid*—Tapasvisambandhi.

**AN-ĀCH'Ō RISM**, *n.* (Gr. *ana, chronos*) an error in computing time—*Tārikh yā waqt ke shamār ke galatī, ikhtilāf-i-waqt, tazwīr-i-hisāb-i-zamān*—Kālagā, anābharan, kalagaṇanāyatyay.

**AN-ĀCH'Ō RIST'IC**, *a.* containing an anachronism, erroneous in date—*Tazwīr-i-hisāb-i-zamān ke muta'alliq, tārikh yā waqt meñ galat, waqt shamār karne meñ galat*—Kālaganā meñ āsādhī.

**AN-ĀCH'Ō RIONIC**, *a.* relating to Anacreon, in the manner of Anacreon—*Anākriān shā'ir se nisbat dāt, Anākriān ke mutābiq*—Anākriānavisambandhi, Anākriān ke anusār.

**AN-A-DEME**, (Gr. *ana, deo*) a chaplet or crown of flowers—*Phūl kī sīrā yā tāj*—**AN-A-GŌG'ICS**, *n. pl.* (Gr. *ana, agō*) mysterious considerations—*Mughōz yā ba'du-l-jahm khigālat*—Gūph vichār.

**AN-A-GŌG'ICAL**, *a.* elevated, mysterious—*Buland, mughāz, m'annā*—Ā'nehā, gūph.

**AN-A-GRAM**, *n.* (Gr. *ana, gramma*) the change of one word into another by transposing the letters—*Hurūf kī tabdīl se ek lafz ko dūsrā kar dāna, tahrīf, qalb*—Aksharōn kī ulat-palat se ek sabd ko dūsrā kar dāna, sabd iksharaviparyāsakalpanām.

**AN-A-GRAM MĀT'ICAL**, *a.* forming an anagram—*Tahrīf-kunanda, qalb-kunanda*—Aksharōn ke parivartan se ek sabd kī dūsrā sabd banāne w.

**AN-A-GRAM MĀT'ICAL-LY**, *ad.* in the manner of an anagram—*Tahrīf yā qalb kī taur se*—Aksharōn ke parivartan se ek sabd kī dūsrā sabd banāne kī riti se.

**AN-A-GRĀM'MA-TISM**, *n.* the act or practice of making anagrams—*Tahrīf yā qalb banāne kī shūql*—Aksharōn ke parivartan se ek sabd kī dūsrā sabd banāne kī abhyās.

**AN-A-GRĀM'MA-TIST**, *n.* a maker of anagrams—*Tahrīf banāne w., qalb banāne w.*—Aksharōn ke parivartan se ek sabd kī dūsrā sabd banāne w.

**AN-A-GRĀM'MA-TIZE**, *v.* to make anagrams—*Tahrīf banānā, qalb banānā*—Aksharōn ke parivartan se ek sabd kī dūsrā sabd banānā.

**AN-A-LĒP'TIC**, *a.* (Gr. *ana, lepsiō*) restorative, strengthening—*Shijā-bakhsh, nuqarri*—[tulya.]

**AN-ĀL'O GY**, *n.* (Gr. *ana, logos*) resemblance, similarity, proportion—*Mushābahat, tatābūq yā murāfaqt, tajnis nisbat yā qarīna*—Sādrisāy, sadrisatī, samatā, tulyatā, upamā, abhyupagām, paraspāmurupatā.

**AN-A-LŌG'ICAL**, *a.* having analogy—*Mushābih, mutābiq yā murāfiq*—Sadrīs, samān, taur se—Samān bhāw se, sadrisatā se.

**AN-A-LŌG'ICAL-LY**, *ad.* in an analogical manner—*Mushābahat se, murāfiq yā murāfiq*—[samān.]

**AN-ĀL'O-GIZE**, *v.* to explain by analogy—*Tajnis yā mushābahat se bayān k., tamīl se samjhnā*—Sadrīsātā se samjhnā, upamā se samjhnā.

**AN-ĀL'O-GOUS**, *a.* having resemblance—*Mushābih, murāfiq yā mutābiq*—Sadrīs, upam, tatābūq yā murāfaqt, tajnis nisbat yā qarīna—Sādrisāy, sadrisatī, samatā, tulyatā, upamā, abhyupagām, paraspāmurupatā.

**AN-ĀL'O-GOUS-LY**, *ad.* in an analogous manner—*Mushābahat se, tajnis yā murāfaqt se*—Sadrīsātā se, tulyatā se, samān bhāw se, upamīti se.

**AN-A-LŪZE**, *v.* (Gr. *ana, luo*) to resolve a compound into its first principles—*Kisī murakkab ko uske usul meñ tafriq k., tafriq yā tashrīh k.*—Kisī misrīt dravya ko uske tattwa meñ vibhinna k., samūh dravya ko uske mūl avayavōn meñ prithak k., mūlatattwa-sodhan k.

**AN-ĀL'YSIS**, *n.* the separation of a compound into its constituent parts—*Kisī murakkab*



- ki uske juni hisson mein tafriq ya tashr'h*—Kisi misrit dravya ká uske mál avayavon mein vibhakti, parichehbed, málattattwasodhan.
- AN'A-LYST, *n.* one who analyzes—*Tafriq k. w., tashr'h k. w., kisi murakkab ko uske asl hisson mein tafriq k. w.*—Kisi misrit dravya ko uske mál avayavon mein vibhanna k. w., málattattwasodhak.
- AN-A-LYTIC. AN-A-LYTICAL, *a.* pertaining to analysis, resolving into first principles—*Usul mein tafriq ya tashr'h ke mutáalliq, tashrihi, usul mein tafriq k. w.*—Mál avayavon mein parichehbedasambandini wá parichehbedak, málattattwasodhanavishayak.
- AN-A-LYTICAL-LY, *ad.* in an analytical manner—*Kisi murakkab ko uske asl hisson mein tafriq k. w. ke tarf par*—Kisi misrit dravya ko uske mál avayavon mein prithak karni ki rúti purvak, málattattwasodhan ki rúti se.
- AN'ALYZER, *n.* one who analyzes—*Kisi murakkab ko uske asl hisson mein tafriq k. w., Kisi misrit dravya ko uske mál avayavon mein prithak k. w., málattattwasodhak.*
- AN'ANAS, *n.* the pine apple—*Ananas*—*Anás*.
- AN'APEST, *n.* (Gr. *ana, pest*) a metrical foot containing two short syllables and one long—*Wah shir ki jis mein do chhoti hje aur ek bara hje hwa karte hain*—Sagunabaddhi, wahi chhand ki jisane do lagani ek guru kram se rakhte hain. *hast.*
- AN'APESTIC, *a.* relating to theapest—*Jis shir mein do chhoti aur ek bara hje rakhte hain usse nisbat-dar*—Sagunabaddhipadayukt.
- AN'ARCHY, *n.* (Gr. *a, arché*) want of government, disorder, political confusion—*Bad'amal, chauri, mutla, be-tatizami*—Aráya, rájyah, nat, andher, hadhal, ráj mein áthra, ánthádhundi ká ráj.
- AN'ARCH, *n.* an author of confusion—*Bad'amal-karanda, gadidár, bad'amali k. w.*—Aráydár, ráj mein ándher ánthádhundi wá hadhal k. w.
- AN'ARCHIC. AN'ARCHICAL, *a.* confused, without rule or government—*Abtar, be-qá'idá, be-batizami, be-tatiz*—Ghapar, astavyast, niyamaráhi, sásmaráhi.
- AN'ARCHISM, *n.* want of government—*Be-batizami, be-tatizami*—Niyamáhinatá, sásmaráhi, ráj mein ándher. *andher k. w., ánthádhundi karmehára.*
- AN'ARCHIST, *n.* one who occasions confusion—*Abtar k. w., gadidár*—Astavyastakarak.
- AN'A-SARTIA, *n.* (Gr. *ana, sara*) a kind of dropy—*Ek qism ká jalandhar*—*Ek prakár ká jalandar, soth.*
- AN-A-SARCOUS, *a.* relating to anasarcia—*Jalandhar*—*Sotli.*
- AN-ASTRO-PHE, *n.* (Gr. *ana, stróphē*) a figure by which the order of the words is inverted—*Duká ká ek qá'idá ki jis se lagani ki tartib utat jati hai, tabdíl-i-tarkib-batiz*—*Ek alaukár ki jis se saláhi ká kram utat jati hai, padaravayavyatay.*
- AN-NATHÉ-MA, *n.* (Gr.) an ecclesiastical curse, excommunication—*Machabí ká nat ya be-batizá, ká sa ke mutáalliqon mein se ákhrá*—*Dharmasambandhi áp, Isáí samáj se nikáron ká w. ní-káson.* [se ní-káson w. ní-káson.]
- AN-NATHÉ-MA-TISM, *n.* excommunication—*Kal'á ke mutáalliqon mein se ákhrá*—*Isáí samáj*
- AN-NATHÉ-MA-TIZE, *v.* to pronounce accursed—*Machabí ká bami-jib ká nat k. ya bad-du á d.*—*Dharm ke anusár abhisáp dená.*
- AN-NATHÉ-MA-TIZER, *n.* one who pronounces an anathema or curse—*Machabí ká bami-jib ká nat k. w. ká bad-du á d. w.*—*Dharm ke anusár abhisáp d. w.*
- AN-ATOMY, *n.* (Gr. *ana, temno*) the act of dissecting the body, the structure of the body, a skeleton—*Tashr'h-i-jism, jism ki ch-r-phiy, jism k. tarkib, tharthar*—*Sáriraparichehbed, sarir ki ch-phár, sarir ki banáwat, panjar.* [chchhedasambandhi.]
- AN-ATOMICAL, *a.* relating to anatomy—*Tashr'h (jism ke mutáalliq)*—*Sáriravyavaya-*
- AN-ATOMICAL-LY, *ad.* in an anatomical manner, by means of dissection—*Tashr'h-i-jism ke taur par, ch-r-phár ke vas se*—*Sáriravyavachchhed ki rúti se, ch-r-phár ke dwará.* [ki ch-r-phár wá banáwat jámewádá.]
- AN-ATOMIST, *n.* one skilled in anatomy—*Jism k. ch-r-phiy ki tarkib jámew. w.*—*Sárir*
- AN-ATOMIZE, *v.* to dissect, to lay open—*Chirúá<sup>h</sup>, phápná<sup>h</sup>, kholná<sup>h</sup>.*
- AN'CESTOR, *n.* (L. *ante, cessum*) one from whom a person is descended—*Jadd, báp-dá lá<sup>h</sup>*—*Purkhá, pitra, púrvvapurus.* [khon ká.]
- AN'CESTRAL, *a.* relating to ancestors—*Abá, ájdádí, báp-dáde ká<sup>h</sup>*—*Páitrik, pitrik, pur-*
- AN'CESTRY, *n.* a series of ancestors, lineage—*Abá-ájdád ká silsila, gharáná<sup>h</sup>, khándán*—*Púrvvapurushávali, vaná, kul, gotra.* [gar; v. langar dámdí.]
- AN'CHOR, *n.* (L. *anchora*) an iron instrument to hold a ship; *v.* to cast ancor—*Langar*
- AN'CHOR-AGE, *n.* ground for anchoring in, duty paid for liberty to anchor—*Langar-gáh, langar-gáh ká mahsúl*—*Langar dáline ki jagah, langar ki jagah ká kar.*
- AN'CHORED, *p. a.* held by the anchor—*Langar par.*
- AN'CHOR-HOLD, *n.* the hold of an anchor—*Langar ki girift*—*Langar ki pakár.*
- AN'CHOR-SMITH, *n.* a maker of anchors—*Langar-sáz*—*Langar banápe w.*
- AN'CHO-RITE. See Anchorite. *Yash strí, sunnyásin, tapaswini, vairágin, udásin.*
- AN'CHO-RESS, *n.* a female recluse—*Khówat-nishin 'aurat, gosha-nishin 'aurat*—*Vánay-*

AN-CHŌ-VY, *n.* (Sp. *anchora*) a small fish used as sauce—*Ek chhoṭī machhī jo chatni si khāī jāti hai<sup>b</sup>*.

AN'CI'ENT, *a.* (L. *antiquus*) old, of old time; not modern—*Qadīm, derīna, qadīm zamāne kā, jadīd nahīn*—Būbhā, vridhā, prāchīn, prāchīnakālīn, navīn nahīn, nayā nahīn. [*safat ke log*—Pūrvakālīnlok, pūrvakālīnamānushya.]

AN'CI'ENTS, *n. pl.* men of former times—*Qadīmā, asīf, mutaqaddīmīn, qadīm ke log*.

AN'CI'ENTLY, *adv.* in old times—*Qadīm meṁ, qadīm-lāgīm meṁ*—Pūrvakāl meṁ, prāchīnakāl meṁ.

AN'CI'ENTNESS, *n.* existence from old times—*Qadīmāt*—Prāchīnatā, purāṇatwa.

AN'CI'ENTRY, *n.* honour of lineage—*Khātān ki hukmāt*—Vāṇśśārasādhā, kulapriyādhā. [*hukmāt*—Pakā, dhawāj, pat'k avālak, dhawājdhārī.]

AN'CI'ENT, *n.* (L. *insigne*) a flag, the banner of a nag—*Nishān, jhōrī, nishān-bar*.

AN'CI'LARY, *a.* (L. *ancillā*) subservient—*Hisāild, mudad-gār, mā'ān*—Gūnālārī, dājprāyopakārik, acārin.

AN'D, *conj.* (S.) the particle by which sentences or terms are joined—*And<sup>b</sup>*.

AN'DER'RON, *adv.* (S.) *andā, iron* the iron at the end of a grate in which the spit roasts, or on which wood is laid to burn—*Andān, andāhī kā uch hōtā kī jis meṁ lāpī jān kī āp rōṭhī jāti hai*—I, the li bōsi kī wah bhag kī jis meṁ bakrī bāne ke mīnīta dī asī jāti hai. [*lāpī*—Prākār kī lāpī.]

AN'DER'GYNE, *n.* (Gr. *aner, gūnē*) a kind of hermaphrodite—*Ek gūnē kā mukhannās*.

AN'DER'GYNAL, *a.* having two sexes—*M. dhārān, b. dhārā<sup>b</sup>*—Dviliṅgaviśiṣṭ, do liṅg wālā.

AN'DER'GYNALTY, *an.* of two sexes—*Mukhannās kī dhārāt par, bāp, dhārā<sup>b</sup>*—Dviliṅgaviśiṣṭ. [*dhārā*—Pakathā, pākhyān, kahānī.]

AN'EC'DOTE, *n.* (Gr. *an, ek, dotē*) an incident of private life—*Gissā, afsānā, waqt*.

AN'EC'DOTAL, *a.* pertaining to anec'dotes—*Nahī, gissē kā mutā'alliq, afsānē se nīshahī dār*—Upadāśā-sambandhī, pākhyānavishayak, *Ek gūnē kā phēl*—Pushpaviśeṣh.

A NEM'ONE, *n.* (Gr. *anemō*) the wind-flower—*Shagūnī, anamīn, q. shagūnī-kar' mānī*.

AN'EURISM, *n.* (Gr. *eur, eurus*) a disease in which the arteries become dilated—*Ek bimār jis se ragīn phēl jāti hai*—Ek rog jis se nārī phēl jāti hai.

A NEW', *ad.* (n. *new*) over again—*Sar karā, n. sar kar' phē<sup>b</sup>*—Punarvār.

AN'FRAC'TUOSE, AN'FRAC'TUOUS, *a.* (L. *an, fractura*) full of breaks or turnings—*Peṭhā, kī, pēṭhā bād<sup>b</sup>*—Ghumaṁ se banī huā, phirāw se banī huā.

AN'GEL, *n.* (Gr. *angelos*) a messenger, a spirit, a good coin; *a.* like an angel—*Firishṭa, rāh, ashoṭī*; *a.* *firishṭa ke mā'ān*—swaradhī, ātmā, swarnamubandī; *a.* *Isvaradhī ke sānī*; *d. vadit kī nīn*. [*Dvadūtāyī, hayak, Isvaradhī-sambandhī*.

AN'GELIC, AN'GELICAL, *a.* belonging to angels—*Firishṭā ke mutā'alliq, firishṭā-khō*.

AN'GER, *n.* (L. *angere*) resentment, rage, pain; *v.* to enrage, to provoke—*Kūnā, bhag, q. zakh, gussa, taklīf, dard*; *v.* *q. zakh kī, gussa-war kī, chhīnā<sup>b</sup>*—Ākrosh, dwesh, krodh, pīrā; *v.* *k. krodh kī, bhīṣmā chīrbānī*.

AN'GRY, *a.* affected with anger, provoked—*Darbān-bachān, khāsh-nāk, jhūjhlagā<sup>b</sup>*—Krodhī, kopī, prāṇḍī, chīṇī, krodhī.

AN'GRY, *ad.* in an angry manner—*Gussa se*—Kop se, sakop, krodh se.

AN'GLE, *n.* (L. *angulus*) the space between two lines that meet in a point, a point where two lines meet, a corner—*Zāriqā, nok, q. sha*—Kop, khūnt, konā.

AN'GLER, *a.* having angles—*Zāriqā-dār, q. sha-dār, nok-dār*—Sakop, khūnt sahīṭ.

AN'GLER, *a.* having angles or corners—*Zāriqā-dār, q. sha-dār, nok-dār*—Kopavīśiṣṭ, sakop, khūnt chīṭ. [*tatā*.

AN'GLER'Y, *v.* the quality of being angular—*Gosh-dārī, kon-dārī*—Kopavīśiṣṭ.

AN'GLER'Y, *ad.* with angles or corners—*Goshān kā zāriqā se*—Konon se, khūnton se.

AN'GLER'Y, *a.* formed with angles—*Gosh-dār banā huā*—Kopavīśiṣṭ banā huā. [*sīṭ, āṅkī sī*.

AN'GLER'S, *a.* having corners, hooked—*Zāriqā-dār, gosh-dār, āṅkī-dār*—Kopavīśiṣṭ.

AN'GLE, *v.* (S. *angle*) to fish with a rod and hook; *v.* a fishing rod—*Bānsī, lagānā<sup>b</sup>*; *n.* *bānsī<sup>b</sup>*.

AN'GLER, *n.* one who angles—*Bānsī lagānāwālā<sup>b</sup>*.

[*nīpanatī wā yukti*.

AN'GLING, *n.* the art of fishing with a rod—*Bānsī lagānē kā fann*—Bānsī lagānē kī.

AN'GLI-CAN, *a.* pertaining to England—*Inglistānī, āngreṣ*—Inglandiya.

AN'GLI-CISE, *v.* to make English—*Angreṣī karā*—Inglandiya k.

AN'GLI-CISM, *n.* an English idiom—*Angreṣī zabān kī āṅkīwārā*—Angreji bhāshā ke vākya-prayog kī rīti, Inglandiya bhāshā ke vākya kī dhārā.

AN'GUISH, *n.* (L. *angere*) great pain of body or mind; *v.* to torture—*āsmānī, pā, dīlī nīhāqāt, dard, sipāsāt, āzīzāt, āzāb*; *v.* *sīqārat d., āzāb d.*—Yātānā, sarīr wā man kī tīvra pīrā; *v.* *yātānā d., sātinā*.

AN'GU'IST, *a.* (L. *angustus*) narrow, strait—*Tong, chust, mukhmasa*—Sakrā, sakat, saṅkīrṇ.

AN'GU'STATION, *n.* the act of making narrow—*Tang, chustī*—Saṅkīrṇatā, sakatī, sakrāī.

- AN-HE-LĀ'TION**, *n.* (L. *an, halo*) the act of panting, difficult respiration—*Haūphā<sup>h</sup>, tanaffas ba dīqat*—Haphhaphī, kashī se swās len i, uchelhwasan.
- AN'ILE**, *a.* (L. *anus*) relating to an old woman, imbecile—*Budhī se nisbat-dār, majhāl, nā-tawān*—Burhiyā samparkī, nīrbal, kshīp.
- A NIT-ITY**, *n.* the state of being an old woman, dotage, imbecility—*Budhī kī hālat, suthyāhat<sup>h</sup>, majhālī, nā-tawānī*—Burhiyā kī avasthā, hatabuddhī, hatajñān, nīrbal-ātā, kshīnatā.
- AN-I-MAD VERT'**, *v.* (L. *animus, ad, verto*) to turn the mind to, to censure—*Dil rujū k., malāmat k., chashm-namāi k.*—Kisī or chitta phernā, dokhnā, dosh d., mindā k.
- AN-I-MAD VÉR'SION**, *n.* remark, censure—*Bāt<sup>h</sup>, qaul, guftār, malāmat, chashm-namāi*—Charchā, vachan, nīrīkshan, nīndā, vāgdan.
- AN-I-MAD VÉR'TER**, *n.* one who animadverts—*Kisī taraf dil rujū k. w., malāmat k. w., chashm-namāi k. w., bāt kahne w.<sup>h</sup>*—Kisī or chitta pherne w., pratīnīndak, dosh d. w., kahne w., charchā k. w.
- AN'I MAL**, *n.* (L. *a*) a living corporeal creature; *a.* belonging to animal—*Jānwār, jān dār, zī-rūh*; *a.* jānwārī, jān-dārī—Jiv, janta, prānī; *a.* jivī, jantuvishayak.
- AN-I-MĀ'L'U LAR**, *a.* a very small animal—*Hashrātū-l-arz, ulūghat chhoṭā jān dār*—Ati kshudrajantu
- AN-I-MĀ'L'U LAR**, *a.* relating to animalcules—*Hashrātū-l-arz*—Atikshudrajantuvisha
- AN-I-MĀ'L'ITY**, *n.* the state of animal existence—*Hāt u jān dārī, hāt u jānwārī*—Jiv kī dast, prānī kī avasthā.
- AN'I-MATE**, *v.* (L. *animus*) to give life to, to quicken, to encourage; *a.* alive, possess animal life—*Zind k., jān d., himmat d., tasallī d., a.* zinda, jān-dār—Jilānā, sajī k., dhāphas wā dhāras d.; *a.* jīta, jivī, sajiv, sapran.
- AN-I-MĀT-ED**, *a.* having life, lively, vigorous—*Zinda, chālāk, sa āwar*—Sajiv, chetan, ut tejī, praphullavadan, chāchāl, prabāl, balawān.
- AN-I-MĀ'TION**, *n.* the act of animating or enlivening, life, spirit, vigour—*Zinda karnā, jān, rūh, quwat, tāqat*—Jilānī, prapadharan, jiv prān, bal, parīkram, tej.
- AN'I-MĀ-TION**, *n.* one that gives life or spirit—*Jān-bakhsh, himmat d. w., vāh-bakhsh*—Prānad, prānadātā, āśwāsak, jivād.
- AN-I-MŌS'ITY**, *n.* violent hatred, active enmity—*Sakht karāhiyat, ulūwat*—Tivrādvesh,
- AN'TSE**, *n.* a species of parsley—*Pādīgān, saunf*—Saunph.
- ANKTER**, *n.* (D.) a liquid measure of ten gallons—*Ruqī chī kī ek māp jo takhmānan sawā-sāt panserī hogī*—Dravadravya kī ek parimān jo prāy sawāsāt panserī hogī.
- AN'KLE**, *n.* (S. *ankleu*) the joint between the foot and the leg—*Tuknā<sup>h</sup>, shītāleng*—Gulph, pair kī gūth.
- AN'NALŚ**, *n. pl.* (L. *annus*) history related in the exact order of time—*Zamāne ke thik silsile ke mutabiq tawārīkh, tatwārīkh*—Samay ke yathārthkram ke anusār itihās, itihās.
- AN'NAL-IST**, *n.* a writer of annals—*Muwarrikh, bā-silsila tawārīkh kī musannif*—Kramānusār karke itihās kī lekhak wā rachne w.
- AN'NAL-IZE**, *v.* to write annals, to record—*Zamāne kī tartīb se tawārīkh tasnīf k., narishka k.*—Kramānusār itihās likhnā, likhnā.
- AN'NATS**, *n. pl.* (L. *annus*) the first fruits—*Pahle phal<sup>h</sup>*—Pratham phal.
- AN-NEAL**, *v.* (S. *an, alann*) to heat in order to fix colours, to temper glass—*Rang chorhāne ke liye taw taw d.<sup>h</sup>, kānch ko tāwēnā<sup>h</sup>*—[dene kī yukti]
- AN-NEAL'ING**, *n.* the art of tempering glass—*Shīše ke tārne kī fann*—Kānch ko tāw
- AN-NEX'**, *v.* (L. *ad, nexum*) to unite to at the end, to subjoin, to alix—*Akhīr meñ jor denā, paivand k., wasl k.*—Ant meñ jorā, lagānā, sañyog k.
- AN-NEX-ĀTION**, *n.* conjunction, addition—*Ittisāl, paivand, wasl, milāw<sup>h</sup>*—Sañyog, jor, anubandhan, upasthāpan.
- AN-NEX'ION**, *n.* the act of annexing—*Peivand karnā, milānā<sup>h</sup>*—Sañyogakriyā, jortī.
- AN-NEX'MENT**, *n.* the thing annexed—*Mulhaq shai, paivand chīz*—Jorī hui vastu, sañyuktavastu, anubandh.
- AN-NĪHI-LATE**, *v.* (L. *ad, nihāl*) to reduce to nothing, to destroy—*Nest k., tabāk k.*
- AN NĪHI LA-BLE**, *a.* that may be annihilated—*Q-ool i tabāhi, nesti ke tāq*—Metā jāne ke yogya, nashī kiye jāne ke yogya.
- AN-NĪ-HĪ-LĀ'TION**, *n.* the act of annihilating—*Tabāhi, halākat*—Nāś, kshay, lop.
- AN-NĪ-VÉR'SA-RY**, *n.* (L. *annus, verum*) a day celebrated as it returns each year; *a.* returning with the year, annual—*Roz-i-sāl, har sālā roz*; *a.* har-sālā—Sāñvatsarika-din, pratīvarshikadivās, pratīvarshikadin; *a.* sāñvatsarik, pratīvarshik.
- AN-NĪ-VÉR'SA-RĪ-LY**, *ad.* annually—*Sāl-ha-sāl, har-sāl*—Pratīvarsh, baras baras.
- AN'NO-TATE**, *v.* (L. *ad, noto*) to make remarks on a writing, to comment—*Tafsīr k., ta'bīr k., sharh k.*—Tīkā likhnā, tippān likhnā, bhāshya likhnā.
- AN-NO-TĀ'TION**, *n.* a remark, a comment—*Tafsīr, ta'bīr, sharh*—Tīkā, tippān.
- AN-NO-TĀ'TION-IST**, *n.* a writer of comments—*Mufasssīr, shārih*—Tīkākar, bhāshyakār, tippānalekhak.

- AN'NO-TĀ-TOR, *n.* a commentator, a scholiast—*Shārik, mufasssīr*—*Tīkākar*. bhishyakār, tippanalekhak. [*mandali k., ishtihār k., ittīlā d.*—Prakās k., samāchār d., janānā.
- AN'NO'UNCE, *v.* (L. *ad. vncio*) to publish, to proclaim, to give notice—*Zāhir k., AN-SŌ'UNCEMENT, n.* the act of giving notice, a declaration, an advertisement—*Ittīlā-dih, ishār, ishtihār*—Samāchār, prakās, vijnāpan, khyāpan, sañvād.
- AN-NĒN-CL-ATE, *v.* to bring tidings, to announce—*Khabar lānā, ittīlā d., zāhir k., ishtihār k.*—Sañvād lānā, samāchār lānā, prakās k.
- AN-NĒN-CL-ATION, *n.* the act of announcing, the anniversary of the angel's salutation of the Virgin Mary, being the 25th of March—*Ittīlā-dih, ishār, Mārč mahine ki pachisvān tārīkh ki firistke ne usi tārīkh ko hazrat 'Isā ke paidā hone ki khabar hazrat Mariam ko di thi*—Sañvād, prakās, vijnāpan, Mārč mahine kā pachisvān din ki iswaradūt ne usi din 'Isā ke janmne kā samāchār Mariam ko diyā thā.
- AN-NŌ'Y, *v.* (L. *ad. nocere*) to incommode, to vex, to molest; *n.* injury, molestation, trouble—*Tasdiq d., taklif d., mustarīb k., satārāḥ, chhērnāḥ; n. baddi, izā, taklif*—*Dukh d., pirā d., khijhānā, utpat k.; n. utpat, santāp, klēs, dukh.*
- AN-NŌ'YANCE, *n.* that which annoys—*Zahmat, izāḥ, khisārat, qābāhat*—*Kantak.*
- AN-NŪ-AL, *a.* (L. *annus*) coming yearly; *n.* that which comes yearly—*Har sālā; n. āwad-i-har-sālā*—*Saivati, baraswār, prativārshik, barsori, sāivatsarik; n. baras baras awanhār.*
- AN'NU-ALLY, *ad.* every year, yearly—*Har sāl, sāl-bo-sāl*—*Prativārsh, baras baras.*
- AN-NŪ-TANT, *n.* one who has an annuity—*Sāligānā-dār*—*Prativārshik vetan pāne wālā, baras baras nīrūpīṭ dravya pāne w* [dhan diyā jāta hai.
- AN-NŪ-TY, *n.* a yearly allowance—*Sāligānā*—*Prativārshik vetan, baras baras jo nīrūpīṭ*
- AN-NŪT, *v.* (L. *ad. nullus*) to make void, to abolish, to abrogate—*Radd k., mansikh k., bātīl k., musāghī k.*—*Vyarth k., utthā d., radit k., netnā, top k.*
- AN-NŪ-LAR, *a.* (L. *annulus*) having the form of a ring, pertaining to a ring—*Halqā-namā, angusthā-namā, angūṭhikē mutā'atīq*—*Māḍalākār, mūdāri wā chhālī ke ākār, mūdāriwī-hayāk.* [ke sadriś, vartul ikār.
- AN-NŪ-LARY, *a.* like a ring, circular—*Chhālī sūḥ, halqā sū*—*Mūdāri ki nān, mūdāri*
- AN-NŪ-LIT, *a.* a little ring—*Ek chhālī angūṭhīḥ, chhālī chhālāḥ.*
- AN-NŪ-MERATE, *v.* (L. *ad. numerus*) to add to a former number—*Pahlē ki raqam mēn jor d., shamīk k.*—*Pahlī sūkhāyāmēn jor denī, yog k.* [sūkhāyā mēn jorī wā yog.
- AN-NŪ-MERATION, *n.* addition to a former number—*Pahlē ki raqam mēn jorī*—*Pahlī*
- AN-NŪ-CL-ATE. See under AN-NŪ-CE.
- AN'O-DYNE, *n.* (Gr. *a. odyne*) medicine which assuages pain; *a.* mitigating pain—*Dard takhfiy kār, wālī dard, taskān takhfiy dard; n. masabbī, dard takhfiy k. w.*—*Dukkhaharan aushadh, vedānāntik an-hoch; a. duhkhalaharan, vedanāntik.*
- A-NŌINT, *v.* (L. *ad. unctum*) to rub over with oil, to consecrate by unction—*Tilā k., ut lagānāḥ, sar par tel lagākar maḥśās k.*—*Tailmardan k., abhishek k.*
- A-NŌINTER, *n.* one who anoints—*Tel lagāne wālāḥ, sar par tel lagākar maḥśās k. w.*—*Tailmardan k. w., abhishek k. w., abhishechak.*
- A-NŌINTING, *n.* the act of rubbing with oil—*Tel lagānāḥ*—*Tailmardan, abhishechan.*
- A-NŌINTMENT, *n.* the state of being anointed—*Tilā kiye jāne ki hālat, tel lagākar maḥśās kiye jāne ki hālat*—*Abhishekātā, kritābhī lekātā.*
- A-NŌM-ALY, *n.* (Gr. *a. nomalos*) a deviation from the common rule, irregularity—*Khilāf-i-dastūr, khilāf-i-qā'idā, be-dastūr*—*Aniyam, vidhiviruddhatā.*
- A-NŌM-ALISM, *n.* a deviation from rule—*Be-dastūri*—*Aniyam, avidhi, [niyamaviruddh.*
- A-NŌM-ALOUS, *a.* out of rule, irregular—*Be-qā'idā, be-dastūr*—*Vidhihin, vidhiviruddh.*
- A-NŌM-ALOUSLY, *ad.* irregularly—*Be-dastūri se, be-qā'idā*—*Vidhihinātā se, aniyamatā-pūrvak, vidhiviruddhatā se.* [thātīkrām.
- AN'O-MY, *n.* (Gr. *a. nomos*) breach of law—*Ān-shikrīnī*—*Vyavasthālanghan, vyavas-*
- A-NŌN, *ad.* (S. *on, an*) quickly, soon—*Jald, jald*—*Śighra, jhat, jhatpat.*
- A-NŌN-Y-MOUS, *a.* (Gr. *a. onoma*) wanting a name—*Gum-nām, be-nām-o-nishān*—*Bin nām kā, anāmi, anūmak, nāmān.*
- ANŌN-Y-MOUSLY, *ad.* without a name—*Gum-nām, be-nām*—*Binā nām.* [aur<sup>b</sup>, aur koḥ.
- AN-ŌTH-ER, *a.* (an, other) not the same, one more, any other—*Dūsrāḥ, ek aur<sup>b</sup>, koi*
- AN-SWER, ān'ser, *v.* (S. *answarian*) to speak in return to, to reply to, to be equivalent to, to satisfy; *n.* that which is said in return to a question, a reply, a confutation, a solution—*Kisī ke muqābil bolnā, javāb d., mutābiq yā murāqāḥ k., pirā k.<sup>b</sup>; n. suwāl ke muqābil jo kahā jāta hai, javāb, irād, ibtāl, holl, suljhāw<sup>b</sup>, inkishāf*—*Pratyuttar d., uttar d., anurūp h., tulyarūp h., samapūrṇ k., nibālina; n. pratyuttar, vākya-khan-dān, vākya-gāt, vākyaḥyā, vikhyāpan.*
- AN-SWER-ABLE, *a.* admitting a reply, liable to give account, suitable, proportionate—*Mumkin-i-javāb, javāb diḥ, javābī, murāqāḥ, bā-andāz*—*Jiskā uttar ho sake, uttarā yogya, parāhwanādhiṇ, parānuyogādhiṇ, anurūp, yogya, samaparināpak, paraspārā-nurūp.*

- ANSWER-ABLE-NESS**, *n.* the quality or state of being answerable—*Mumkin-ī-jawābi, jawāb-dihī, muwāfaqat*—Uttarayogyatā, parinyogādhanatī, anurīpatwa.
- ANSWER-ABLE**, *ad.* suitably, proportionately—*Mutābaqat se, muwāfaqat se, bā-anulāz*—Yogyatī se, samaparinipakatā se.
- ANSWERER**, *n.* one who answers—*Jawāb dihī*—Uttar dene w. [*hī, Mātā.*]
- ANT**, *n.* (S. *ant*) an emmet, a pismire—*Mor, morcha, dimak, dīrak*—Chinnā, chinū.
- ANTHILL**, *n.* a little hillock formed by ants—*Dhekar<sup>h</sup>, deāyā<sup>h</sup>, binaur<sup>h</sup>.*
- ANTAGONIST**, *n.* (Gr. *anti, agōn*) one who contends with another, an opponent; *a.* counteracting, opposing, combating—*Mugābīl, mukhālif, harif; a. zidd, mugābīl, larākī<sup>h</sup>*—Bartī, pratīpakshī, vaira, virodhī; *a.* viruddhī, pratibandhak, kartā, lapak.
- ANTAGONISM**, *n.* opposition of action—*Mukhālafat, rok<sup>h</sup>, mugābala*—Virodhī, pratībandh.
- ANTAGONISTIC**, *a.* contending against—*Mukhālif, bar-khilāf, latātā<sup>h</sup>*—Virodhī, vi-
- ANTARCTIC**, *a.* (Gr. *anti, arktos*) relating to the south pole—*Jandū quth se nishāt-dār*—Dakṣināmadrasambandhī.
- ANTECEDE**, *v.* (L. *ante, cedere*) to go before, to precede—*Pesh-rari k., peshwā h., muqaddam h., āgā jānā<sup>h</sup>*—Agragantī h., pratham gaman k., agrasar h.
- ANTECEDENCE**, *n.* (L. *ante, cedere*) going before—*Pesh-ran, peshīn*—Agragantī, agragat.
- ANTECEDENCE**, *ANTICIPEDENCY*, *n.* the act or state of going before, precedency—*Peshī, pesh-rari, peshwā, muqaddam, taqdim, sadārat*—Agragaman, agragatī, agravar-titwa.
- ANTICIPANT**, *a.* going before; *n.* that which goes before, the noun to which a relative pronoun refers—*Peshīn, pesh-ran; n. muqaddam, isar-i-mansūd*—Pūrvvagat, agragat; *n.* agragantī, sarvanūparānūrsanīyapūrvvakāyasthapad.
- ANTICIPANTLY**, *ad.* previously—*Pahle<sup>h</sup>*—Pratham, pūrva.
- ANTICISSOR**, *n.* one who goes before—*Peshīn, āgā jānā<sup>h</sup>*—Agragantī, agantī.
- ANTICHAMBER**, *n.* (*ante, camera*) the chamber that leads to the chief apartment—*Pesh-dān qā pahīl kharā*—Pahīl kothrī, uparālā, *evrān.*
- ANTICHAPEL**, *n.* (*ante, chapel*) the part of a chapel leading to the choir—*Girje ki wah hānā ki jāhān se wah kī gānā, ardān kī jagah kī wah jāt, hai*—Girje kī wah bhāg kī pahān se wah kī gāwāyon kī jagah kī path jātā hai.
- ANTEDECEDE**, *v.* (L. *ante, cedere*) to date before the real time; *n.* prior date—*Pahle kī tārikh dīnā; n. āgā kī tārikh*—*Āgā kī mātā likhūn; a. āgā kī mātā.*
- ANTEDECEDE**, *v.* (L. *ante, differere*) existing before the deluge; *n.* one who lived before the deluge—*Harit Neh kī tārikh kī pesh tar kī; n. harit Neh kī tārikh kī pesh tar kī tārikh*—*Jalaplāvan se pūrva vartamān; a. jalaplāvan se pūrva jo vartamān thā.*
- ANTELOPE**, *n.* a species of deer—*Ek gām kī hiran*—*Ek jāt kī harin.*
- ANTELOPE**, *n.* (L. *ante, lux*) before daylight, early—*Nār kī tūki kī, sawere kī<sup>h</sup>, bari fāj kī*—Pratīkālīn, suryoday se pūrva kī.
- ANTE-MUNDANE**, *a.* (L. *ante, mundus*) before the creation of the world—*Qablu-dunyā qānī jādū kī pādīshāh kī pesh tar kī*—Pīthuvī kī sushī kī pahī kī.
- ANTENNAE**, *n. pl.* (L. the feelers of an insect)—*Kip, makhōn kī sar kī āgā chhōte bāi khurā talash karn kī tūq*—*Kū kī mastak kī āgā chhōte ron āhar khōjne kī mōitā.* [ke āgā kī.]
- ANTE-NUPTIAL**, *a.* (L. *ante, nuptum*) before marriage—*Bīgī kī pahle kī<sup>h</sup>*—Nivāh.
- ANTE-PASCHAL**, *a.* (L. *ante, Gr. pascha*) before Easter—*Harit Isā kī bār-i-dīnā zindā hōne kī yād-gār kī terhā kī pahle kī*—Isā kī punarjānmasmaranārdhapanva ke āgā kī [swad, pūrvajān, pūrvagrahan.]
- ANTE-PAST**, *n.* (L. *ante, partum*) a foretaste—*Āgā kī mazā, pesh-girī tagī*—Pahle kī.
- ANTE-PE-NULT**, *n.* (L. *ante, penultimus*) the last syllable but two—*Do chhōr-kar ākhīrī bō*—*Pintyayavalitapanva.*
- ANTE-PE-NULTIMATE**, *a.* relating to the last syllable but two—*Do chhōr-kar ākhīrī bō se nishāt-dār*—*Upāntīyavā shītapūrvvasambandhī.*
- ANTERIOR**, *a.* (L.) going before, prior—*Peshīn, pesh-ran, muqaddam*—Pūrvvagat, agragantī, pratham, pūrva. [Agragaman, pūrvvagatī, agravar-titwa.]
- ANTERIORITY**, *n.* the state of being before—*Peshī, pesh-rari, taqaddim, taqdim*—*ANTERIOR*, *a.* (*ante, room*) the room leading to the principal apartment—*Pahīl kharā*—Pahīl kothrī, uparālā. [māghā<sup>h</sup>—Bhājanagrīlamadhyabhāg.]
- ANTETEMPLUM**, *n.* (L. *ante, templum*) the nave of a church—*Girje kī bīch qā*
- ANTHELMINTHIC**, *a.* (Gr. *anti, helmins*) destroying worms—*Kirm-mukhtik, kirm-hādīn*—Krimināśak.
- ANTHEM**, *n.* (Gr. *anti, kumnos*) a sacred song or hymn—*Bhajan<sup>h</sup>*.
- ANTHER**, *n.* (Gr. *anthos*) the tip of the stamen in a flower—*Phūl kī sūt kī phungī<sup>h</sup>*.
- ANTHOLOGY**, *n.* (Gr. *anthos, logia*) a collection of flowers or poems—*Gul-dasta, majmū'au-lash'ar, divān*—*Phūlōn kī guchelīhī, kāvyasāgrah.*

- AN-THO-LŌG'-I-CAL, *a.* relating to an anthology — *Ant-dustre ke mutā'alliq, majmū'au l ash'ār qā dirān ke mutā'alliq* — Philon ke guchchhe kā sambandhī, kāvyasamgrahavishayak.
- AN-THRO-PŌL'O-GY, *n.* (Gr. *anthropos, logos*) the doctrine of the structure of the human body — *Insānī jism kī tarkīb kā 'ilm* — Manushya ke sarir kī banāvat kī vidyā.
- AN-THRŌ-PO-MŌRPHITE, *n.* (Gr. *anthropos, morphē*) one who believes that the Deity has a human form — *Wah jo yeh māntā hai kī Khudā insānī sūrat rokhlā hai* — Wah jiskā yah mat hai kī Iswar mānāvī akār dhāran kiye hai.
- AN-THRO-PŌP'A-THY, *n.* (Gr. *anthropos, pathos*) the affections of man — *Insān kī muhabbat-o-ghussa waqā'ira khāsagatāin* — Manushya ke rāg āli arthāt man ke bhāv.
- AN-THRO-PŌP'Ū-GĪ, *n. pl.* (Gr. *anthropos, phagō*) man-eaters, cannibals — *Adam-khor, rāchhosh* — Manushyākhōjī, manushyākhuri, rakshas, — phān — khāne kī chāl.
- AN-THRO-PŌP'Ū-GY, *n.* the practice of eating human flesh — *Adam-khor* — Manushya ke
- AN-TIC, *a.* (L. *antiquus*) odd, ridiculous, droll; *a.* a buffoon, odd appearance — *'Ajib, maskhara, tarangī, zātī*; *n.* *maskhara, hazzāl, 'ajīb sūrat* — Anūha, virup, asūgat, parihāsanya, mōkhā, kautuki, hōya hā'ikar; *n.* thāthol, bhāb, hāsak, urup, vrup, akār. — Thāya thāye se.
- AN-TIC-LY, *ad.* in an antic manner — *Maskharī tarah se, 'ajīb tarah se* — An-khī rīti se.
- ANTI-CHRIST, *n.* (Gr. *anti, Christos*) the great enemy to Christianity — *'Isā' dīn kī bagā mukhālīf, dū'ar* — Isā' dīnarma kī bagā dūar.
- ANTI-CHRISTIAN, *a.* opposed to Christianity; *n.* an enemy to Christianity — *'Isā' dīn kī bagā-khālīf*; *n.* *'Isā' mazhab kī vir-udhī* — Isā' dīnarma ke viruddh; *n.* Isā' dīnarma kī dūar.
- ANTI-CHRISTIAN-ISM, AN-TI-CHRIS-TI-AN'-I-TY, *n.* opposition or contrariety to Christianity — *'Isā' mazhab se muqābala nī bagā-khālīf* — Isā' dīnarma se viruddh wā viruddhata.
- ANTI-CIP'ATE, *v. t.* (L. *ante, capio*) to take before, to forestall, to preclude — *Pesh-dasti kī, pihle se, maza ch khānā, mahram rakhnā, bā, rukhnā* — Samyā ke pihle lenī, pihle se swād lenī, āpni, rōl mā.
- ANTI-CIP'ATION, *n.* the act of anticipating — *Pesh-dastī, pesh-pā' nī, sub'ot, pahle se maza ch khānā, pesh-bandī* — Pūrvavādī, pūrvavādī, pūrvavānī, rek.
- ANTI-CIP'ATORY, *a.* taking before the time — *Pesh-dast, pesh-pā' nī, pihle se lenī wādā* — Nīyam kī lād ke pihle lenī wā, pūrvavādīk.
- AN-TI-CLIMAX, *n.* (Gr. *anti, klimax*) sentence in which the last part expresses something lower than the first — *Ek dūa pūnā tī jiskī awāl hī se kī ba-nishat ākhī, hōsa nā kachī, ghāt ch khānā rāhlā hō* — Ek dūa wāhī kī uske pratham bhū kī apakshī se hī bhāg mēn kuchh ghātār vāsan rāhlā hai, du-hīram, sarābhikāravī pakshī, sardānī, uparādhī.
- ANTI-DOTE, *n.* (Gr. *anti, dōtes*) a medicine to prevent the effects of poison — *Zohr-mahra, tīgāy* — Vīrahārān māhī, vī hāsā'sambadhī (shamsī, vishaghātī, vishaghna).
- ANTI-DOTAL, *a.* counteracting poison — *Tīgāy, zohr-mahra, jū zohrī, pū zohr* — Vī
- ANTI-EISCO-PAL, *v. t.* (Gr. *anti, epi, skopō*) to observe to discomproy — *'Isā' dīn kī āpni par-bāye pā' nī kī hukūmat kī bagā-khālīf* — Isā' dīn kī mūdā'ī par pradhānādīnarma dhyakshī ke ādhikār ke viruddh.
- ANTI-MIN-ISTERIAL, *n.* (Gr. *anti, L. minister*) opposing the ministry — *Khālīf-i-awārā, khālīf-i-awārā-i-waqf* — Mantras nā'ī ke vīpakshī, mantrasamuh ke viruddh.
- ANTI-MŌN-AR-CHIST, *n.* (Gr. *anti, monos, archē*) an enemy to monarchy — *Bādshāh-hat kā dushman, bādshāh t kī mukhālīf* — Ekārājāsāmbādī, ekārājādhipatyādīrōhī.
- ANTI-MŌN-AR-CHY, *a.* against monarchy — *Bādshāh-hat kī khālīf* — Ekādhipatya ke vīpakshī, ekārājādhipatya ke viruddh.
- ANTI-MO-NY, *n.* (Gr. *anti, monos*) a mineral substance — *Surma, kuhl* — Srotōhjan.
- AN-TI-MŌN-IAL, *a.* composed of antimony — *Surma kī banā hūā* — Srotōhjanamay.
- ANTI-MŌ-MY, *n.* (Gr. *anti, monos*) a contradiction between two laws — *Do dīnōn mēn bagā-khālīf* — Do vyavasthān mēn viruddh, vī chārudway-meyonviruddh.
- AN-TI-MŌ-MI-AN, *n.* one who denies the obligation of the moral law; *a.* relating to the sect called Antinomian — *Munkir-takhlāq*; *a.* *mutā'alliq-i-munkir-takhlāq* — Kīshādīnarmānāugīkartrīmatānuyāyī; *a.* Kīshādīnarmānāugīkartrīmatānuyāyī.
- AN-TI-MŌ-MI-AN-ISM, *n.* Antinomian tenets — *Antinomian nām fīrce ke masle fī'qād qā mat* — Antinomian nām panth ke mat, Kīshādīnarmānāugīkartrīmatānuyāyīyon ke mat. — [thā'ibhī, vyavasthā kā nīrādārkārūhār.
- AN-TI-MŌ-MIST, *n.* one who disregards law — *Āin nā mānne wālā, mukhālīf-i-āin* — Vyavas-
- AN-TI-PĀ-PAL, See under ANTIPOPE.
- AN-TIP'A-THY, *n.* (Gr. *anti, pathos*) a feeling against, aversion, dislike — *Ghīn, naf-rat, karāhīyat* — Svābhāvīk viruddh, ghūrīnā, avajānā, dveshī.
- AN-TI-PA-THETIC, AN-TI-PA-THET'-I-CAL, *a.* having an aversion to, of an opposite disposition — *Naf-rat kī, w., khālīf tab'iyat kā, zātī mukhālīf* — Virakt, viruddhī, viruddhī swābhāv kā, swābhāvātāviruddh.

- ĀN-TI-PHLO-QISTIC**, *a.* (Gr. *anti*, *phlogistos*) counteracting inflammation—*Khilāf-i-ihlirāy*, *sozish dār k. w.*—Dāhānāsak, jwālaghna.
- ĀN-TI-PHON**, **ĀN-TI-PHŌ** *NY*, *n.* (Gr. *anti*, *phonē*) alternate chant or singing—*Bārī-bārī se gānā*<sup>b</sup>—Pratigān, paraspāragit.
- ĀN-TI-PHŌ** *NAL*, *a.* relating to alternate singing; *n.* a book of anthems—*Bārī-bārī se gānā ke mutā'allig*; *n.* *natagāhat ki kitāb*—Pratigānavishayak; *n.* bhajan ki pothī.
- ĀN-TI-PHŌ** *RA-SIS*, *n.* (Gr. *anti*, *phrasis*) the use of words in a sense opposite to their proper meaning—*Āst ma'ni ke khilāf lafz kā istīmāl*—Šabd kā viparītārthavyavahār.
- ĀN-TI-PHŌ** *RĀS* *TI* *CAL*, *a.* relating to antiphrasis—*Āst ma'ni ke khilāf lafz ke istīmāl ke mutā'allig*—Šabd ke viparītārthavyavahāravishayak.
- ĀN-TI-PHŌ** *RĀS* *TI* *CAL*, *ad.* with antiphrasis—*Āst ma'ni ke khilāf lafz ke istīmāl se*—Šabd ke viparītārthavyavahār se.
- ĀN-TI-PŌ** *DES*, *n. pl.* (Gr. *anti*, *pous*) the people who live on the other side of the globe having their feet opposite to ours—*Sākinān-i-tahtu-l-arz*, *matidu-l-arz*, *jo log kura-i-zamīn ki dīsri taraf rahte hain aur jinke pānw hamārē pānw ke sāmne hote hain*, *sākinān-i-muqābil-i-aqḍām*—Jo log prithivī ke viparīt bhāg meñ bastē hain aur jinke pānw hamārē pānw ke sāmne rahtē hain, paraspārasammukhapādajan.
- ĀN-TI-PŌ** *DAL*, *a.* relating to the antipodes—*Mansūb ba-sākinān-i-tahtu-l-arz*, *mutā'allig-i-matidu-l-arz*, *duṃgā ki dīsri jānib ke bāshind-ū se nisbat-dār*, *sākinān-i-muqābil-i-aqḍām se nisbat dār*—Bhūgola-viparītābhāgavartijanasambandhī, paraspārasammukhapādajanasambandhī.
- ĀN-TI-PŌPE**, *n.* (Gr. *anti*, *pappas*) one who usurps the popedom—*Rōm ke sarḍār pādāpī ke ikhtiyār kā gāzib*—Rōm ke prāthanādharimādhyaksh kā adhikārapahārī.
- ĀN-TI-PŌP** *AL*, **ĀN-TI-PAP** *STI* *CAL*, *a.* opposing popery—*Rōmī mazhab ke khilāf*, *Rōm ke sarḍār pādāpī ke mazhab ki khilāf*—Rōmīyadharmādhyaksh ke mat ke virmūdh.
- ANTI-QUATE**, *v.* (L. *antiquare*) to put out of use, to make obsolete—*Be-rivāj kar denā*, *qir-istīmāl k.*—Bīn chalan k., aprachalit k.
- ĀN-TI-Q** *ARI* *AN*, *a.* relating to antiquity; *n.* one versed in antiquity—*Salaf*, *qadīm shai*, *yā loḡh se nisbat-dār*, *qadīmāt se nisbat dār*; *n.* *hāl-i-salaf dān*, *salaf kā hāl jānnē wālā*—Pūrvakālin, prāchīnakālin; *n.* pūrvakālinavishay kā paṇḍit.
- ĀN-TI-Q** *ARI* *AN* *I* *M*, *n.* love of antiquities—*Salaf ki chizon ki mahabbat*—Pūrvakālī kadrayya ki prīti, prakḍḍikadrayyaprīti.
- ĀN-TI-Q** *ARI*, *n.* a mad student of antiquity—*Jo salaf kā hāl daryāft karne meñ mastāf rehtā hai*—Pūrvakālikadrayyānūshī.
- ĀN-TI** *QUATE* *NES*, *a.* the quality or state of being obsolete—*Be-istīmālī*, *be-rivājī*, *qir-mustāmālī*—Bīn chalanī, aprachān, aprachalitawā. [talwa]
- ĀN-TI** *QUAT* *ION*, *n.* state of being antiquated—*(qir-istīmālī)*—Aprachār, ayyavahārī.
- ANTI-QUE**, *a.* ancient, of old fashion—*Ikrimā*, *qadīm*, *qadīm-wa'ī*—Purānā, purān, chād kī, aprachād. [Purānatatwa, prāchīnatatwa.]
- ANTI-QUE** *NES*, *a.* the quality of being ancient—*Qadīmāt*, *qadīm hone ki khāsiyat*.
- ANTI-QUET, *n.* old times, the people of old times, a relic of old times, ancientness—*Salaf*, *āḡāz i salaf*, *qadīmāt ke loḡ qī shai*, *qadīmāt*—Prākkāl, pūrvakāl, pūrvvakē hāl loḡ wā dhayya, prāchīnatatwa, purānatatwa.**
- ANTI-SCL, *n. pl.* (Gr. *anti*, *skia*) the people, on different sides of the equator whose shadows at noon project opposite ways—*Jo loḡ khatt-i-istīrā ke mukhtalif jīb meñ rahtē hain aur jinkī sāyē do pahar ke waqt muqābil atrāf meñ parṭe hai*—Jo loḡ niraksh rekhā kī bhūma dīsion meñ rahtē hain aur jinkī chhāyā do pahar ko viparīt or parṭe hai.**
- ĀN-TI-SCOR-BŪ** *TI* *CAL*, *a.* (Gr. *anti*, L. *scorbutus*) efficacious against scurvy—*Khārish daf' k. w.*—Khāḍ dūr k. w., raktapittasānak.
- ĀN-TI-SCRIP** *TURISM*, *n.* (Gr. *anti*, L. *scriptum*) opposition to the Holy Scripture—*Tawrāt-o-injil se bar-khilāfī*—Isūdharanmapustak se virodh.
- ĀN-TI** *SCRIP* *TU* *RIST*, *n.* one who denies the divine origin of the Holy Scriptures—*Jo shakhs tawrāt aur injil ki banqād-i-ebbādāt ko nahīn māntā*—Jo yah nahīn māntā kī Isūdharanmapustak kā mūl Iswār hai arnāt uskī utpattī Iswār se hai.
- ĀN-TI-SĒPTIC**, *a.* (Gr. *anti*, *seps*) counteracting putrefaction; *n.* a medicine which resists or corrects putrefaction—*Sarpe ko daf' k. w.*; *n.* *sepe ko daf' k. w. dawā*—Sarāwnāsak, putrinivārak; *n.* sarāwnāsak aushadh, putrinivārak aushadh.
- ĀN-TI** *STRO* *PHE*, *n.* (Gr. *anti*, *strophē*) the second stanza of an ode sung in parts—*Guzal jo shēr-ba-shēr qat'a-hi-qat'a gūi jāti hai uske har-qat'a ke ba'd dīsri qat'a*—Āpasavyaparikran, jo gīt bhāḡ bhāḡ karke gāyā jātā hai uskī dūsri kavīt.
- ĀN-TI** *TH* *ESIS*, *n.* (Gr. *anti*, *thesis*) opposition of words or sentiments, contrast, *pl.* **ĀN-TI** *TH* *ES* *ES*—*Mu'arazat*, *lafzon yā khayālāt kā mu'araza*—Virodhābhās, arthāntaranyās. [virodhābhāsanvāśisth.]
- ĀN-TI** *TH* *ET* *I* *CAL*, *a.* placed in contrast—*Ba-mu'araza*, *ba-muqābala*—Virodhābhāsanvāśisth.
- ĀN-TI** *TYPE*, *n.* (Gr. *anti*, *typē*) that which is prefigured by the type—*Āst*—Mūla-

- antūti**, *prativimbamūl*, *pratinūrtimūl*. [tinūrttimūlavishayak.  
**AN-TY-P'I-CAL**, *a.* relating to the antitype—*Muta'alliq-i-asl*—Mūlamūrttivisthayak, pra-  
**ANT'LER**, *n.* (Fr. *andouiller*) the branch of a stag's horn—*Hiran ke sūng kī shākh*—  
 Hārī ke sūng kī sākhā, mrigasrīngasākhā.  
**ANT'LERED**, *a.* having antlers—*Shākh-dār*—Mriga'rīngasākhāyukt.  
**AN-TE'C'I**, *an-te'ci*, *n. pl.* (Gr. *anti, oikos*) people who live under the same latitude  
 and longitude, but in different hemispheres—*Jo bāshindē ham'ar-zād nugar mukh-*  
*talif nisf-kuroh meñ rahit hoīn*—Pratīvāsī, kudalāntarasth.  
**AN-TO-NO-MĀSI-A**, *n.* (Gr. *anti, enoma*) the use of the name of some office or digni-  
 ty instead of the name of the person—*Shakhs ke nām kī jagah meñ 'nhoḍe gā ruthe ke*  
*nām kī istīmāl, sifāt i kāshifa*—Vyakti ke nām ke sthān meñ pad wā maryādā ke  
 nām kī vyavahār, prativoginamakarap.  
**AN'TRE**, *n.* (L. *antrum*) a cave, a den—*qār, khol'h*—Dahak, guphā, gulā, garhā.  
**AN'TH**, *n.* (S. *anṭh*) a smith's iron block—*Nihāl'h*.  
**ANX-I-E-TY**, *n.* (L. *anxi*) trouble of mind, concern, solicitude—*Pikr, teslawarush,*  
*ist'rah*—Udveg, chintā, manastāp, cōch, vyagrātā.  
**ANXIOUS**, *a.* uneasy, concerned, careful—*Me tarīb, nkr mand, mutrabalid, mut'fak-*  
*kir, be q'wār*—Udvig, vyagra, utkanthit, chintī, bhāvīt.  
**ANXIOUSLY**, *ad.* in an anxious manner—*Pik-me'adī se, tarāddad se, ist'rah se, be q-*  
*rārī se*—Udvignatā vyagrātī utkanthā wā chintī se. [utkanthitāwa, vyagrātā.  
**ANXIOUSNESS**, *n.* the state of being anxious—*Tarākkō, amtesha, be q'wār*—Udvignatā,  
**AN Y. ONY**, *a.* (S. *anig*, every, whoe'er, what-ever)—*Harak, koī'h, jo koī'h*—Pratyek.  
**ANYWISE**, *ad.* in any manner—*Ki tarīk se*—Kist prakār se.  
**ANYWHERE**, *ad.* in any place—*Ki jagah meñ, kahīn'h*.  
**AP'RIST**, *n.* (Gr. *a. horos*, an indefinite tense in the Greek verb)—*Ell'ig'ar-mahatād-*  
*al-zamānā, musārī*—Aniyamitakā.  
**A'ORTA**, *n.* (Gr.) the great artery which rises immediately out of the left ventricle  
 of the heart—*Baṛī shirīgān*—Rudhīrāvahanaṅgarī, jōhū ke bahne kī baṛī nārī.  
**A'PACE**, *ad.* (*a. pace*) quickly, hastily, speedily—*Jald, shītāhī se, zād*—Sīghra, tu-  
 rant, jhat pat, twarā se. [—*balid-kārī*—Vipak-hatidhakarapadarśī usādīdhak.  
**AP-A-GOG'I-TAL**, *a.* (Gr. *apo, ago*) showing the absurdity of denying what is affirmed  
**A PART**, *ad.* (*a. part*) separately, distinctly, at a distance—*Judā, alāhīdo, dūr gā*  
*tafārat par*—Prithak, nyāra, bīlag, bhīnna, dūr.  
**A PARTMENT**, *n.* a part of a house, a room—*Kamrā, koth'h*.  
**AP'A-THY**, *n.* (Gr. *a. pathos*) want of feeling—*Be-parwā, mardo-dilī, tajāhūt, be-khabarī*  
 —Virag, udāsīnatā, jarātā. [nīhspriha, udāsīn, sarābhī, jor.  
**AP-A-THET'IC**, *a.* without feeling—*Be-parwā, mardo-dil, majhūt, be-khabar*—Viragī,  
**AP-A-THIST'IC-AL**, *a.* unfeeling, indifferent—*Be-rahm, be-dard, sāng-dil, be-parwā, be-*  
*khabar, gūf*—Nirday, krūr, nirmohī, udāsīn, amanayogī, nīhspriha.  
**AP'E**, *n.* (S. *apa*) a kind of monkey, an imitator—*Bandār, bhāṅ'h*.  
**AP'ESN**, *a.* like an ape, foppish, silly—*Bandar ke mātīnāl, be-waqūf, nā-dān*—Bāndar  
 sī, ajhān, mūrkh, bāwālā. [bhāw se, mūrkhātā se, ajhānatā se.  
**AP'ESN'LY**, *ad.* in an apish manner—*Maimān-khoslatī se, be-waqūfī se*—Bānā ke sadrīs  
**AP'ESN-NESS**, *n.* mimicry, foppery—*Maimān-khoslatī, bandar-bāz, waqūfī, taqlīd, albelā-*  
*pan'h, be-waqūfī*—Bhānpatī, bānaratā, bāndarpan, chāhichhorāpan.  
**A-P'E-R-ENT**, *a.* (L. *aperio*) opening, gently purgative; *a.* a purgative—*Kholne se,*  
*malatīgīn*; *n.* *malatīgīn dawa*—Rechak, bhesak; *a.* rechak, bhesak anshadh.  
**A-P'E-R-TIVE**, *a.* opening, laxative—*Kholne wālā, malatīgīnā*—Rechak, bhesak, mala-  
 baddhadīrakarak.  
**AP'E-R-TURE**, *n.* an opening, a hole—*Sacākh, gūch'h*—Chhed, hīl, randhira.  
**A-P'ÉTA-LOUS**, *a.* (Gr. *a. patulum*) having no flower-leaves—*Be-patikhī*—Dakūhī,  
 pūshpapatrarādūt, bhīnā phūl ke pad kā.  
**AP'EX**, *n.* (L.) the tip or point of any thing, *pl.* **AP'EX ES** or **AP'ICES**—*Anj, kisi chiz*  
*kī nok gā sar*—Śikhā, mastak, śīr, agrabhaṅg, choṭī.  
**A PH'ÉR'E-SIS**, *n.* (Gr. *apo, haires*) the taking away of a letter or syllable from the  
 beginning of a word—*Makzūf-i-lawāl*—Ādyāksharalop, aṅgalarap.  
**A-PH'É-LI-ON**, *n.* (Gr. *apo, helios*) the part of a planet's orbit most remote from the  
 sun—*Nuqtā-i-awj*—Mandocheha, kisi grah ke mārg wā kakshā kī wah bhāg jo sūrya  
 se atyant dūr rahit hai. [Mūlavākya, sūtra, vachan, kahāwat.  
**APH'O-RISM**, *n.* (Gr. *apo, horos*) a short pithy sentence, a maxim—*Maqūla, masāl*—  
**APH'O-RIST**, *n.* a writer of aphorisms—*Maqūla-navis, musannif-i-masāl*—Mūlavākya-  
 kār, sūtrakār, kahāwat kī lekhak.  
**APH'O-RIST'IC**, **APH-O-RIS'TI-CAL**, *a.* having the form of an aphorism—*Maqūle sā, masāl-*  
*numā*—Mūlavākya-rūp, sūtrakār, kahāwat ke ākār kā.  
**APH-O-RIS'TI-CAL-LY**, *ad.* in the form or manner of an aphorism—*Maqūla-numāī se, masāl*  
*kī stūrāt gā taur se*—Mūlavākya-rūp se, sūtra ke ākār wā prakār se.



- ĀPI-A-RY, *n.* (L. *apis*) a place where bees are kept—*Shahd kī makkhī ke rakhm kī jagah*—Madhumākhi ke rakhme kī jagah, madhumākshikarakshama-thān.
- A-PIĒ(Ē) *ad.* (*a, piece*) to the part or share of each—*Ek ek kōh, har-ek ko*—Pratyek ke bhāg se, anśarūp se, vibhāg se.
- A-PITPAT, *ad.* with quick palpitation—*Phardhayāhat dhayak yā dhakdhaki* *adh.*
- A-PLŪS'TRE, *n.* (*cl.*) the origin carried in ancient ships—*Qadīm zamān ke jahāzōn kī jhūdā*—Prāchīn kāl kī nauk lōn kī potākā.
- A-PŌC'A-LYPSŒ, *n.* (Gr. *apo, kalupte*) revelation, discovery—*Wahī, inkishāf, ifshā*—Prakāśan, lēwan, pratyakṣ, dāivakānī, apśhītkān.
- A-PŌ-ALYPTIC, A-PŌ-ALYPTIC-AL, *a.* pertaining to revelation—*Wahī se nisbat-dār, Phānī*—lēwan, pratyakṣ, apśhītkaravibhāyak, prakāśavishayak.
- A-PŌC'OPE, *n.* (*cl.*) the omission of the last letter or syllable of a word—*Akhīr hō gī pā hī, kī kō gī, mathaī hō ākhī*—Sābi ke antyākshar kā hō, antyāksharāp, antyāksharāpōrūp.
- A-PŌC'RY-THA, *n.* (Gr. *apo, kryptō*) books sometimes appended to the sacred writings, but of doubtful authority—*Kītibān jo lōh kī sāth hōn jīh hotī hatā lēn vāt māsūf kī lōhōn hōn vāt chak hatī*—Isūdharmanapustak mēn jo sandigd pramān kī putā an gīnī jō hān.
- A-PŌ-RY-THAL, *a.* not ascertained, uncertain—*Te shar', moshkh, qair-mā'igēn*—Asāstra, apramānya, sandigd, pramāy, anīśhit.
- ĀPO-DIPTIC-AL, *a.* (Gr. *apo, dikeis*) demonstrative, evident beyond contradiction—*Zāhir, sībī, tā qulām, lā-rādī*—Spāshī, pratyakṣ, pramāna-bdīh.
- ĀPO-GEŒ, *n.* (Gr. *apo, gē*) the part of an orbit most remote from the earth—*Kīsi qā'ir ke dūr, kī hīss jo anūn se ākāpat dūr vātī hōī*—Uleha.
- A-PŌLO-GY, *n.* (Gr. *apo, logos*) a defence, an excuse—*'Uzr, mā'zarat, 'uzr-khawāhī*—Bīnī, kshamāprarthan, doshānvīrak-bhāshan.
- A-PŌLO-GŒIC, A-PŌLO-GŒIC-AL, *a.* id in defence or excuse—*Mat'aazzī, 'uzr k, w.*—Doshānyūnat-darśak, kshamāprarthak.
- A-PŌLO-GIST, *n.* one who makes an apology—*'Uzr-khawāh, mā'zarat k, w.*—Kshamāprarthak, kshamī māgnchārī, aparādhakshamā māgnchārī.
- A-PŌLO-GIZE, *v.* to make an apology—*Mā'zarat k, 'uzr-khawāhī k.*—Aparādhakshamī māgnchārī, khamānāgnchārī, bīnī k.
- ĀPO-LOGUE, *n.* (Gr. *apo, logos*) a fable—*Qissa, hikāyat*—Nītikathā, kahānī.
- ĀPOPH THEGM, ĀPO THEGM, āpo-them, *n.* (Gr. *apo, phthegma*) a remarkable saying—*Kalām-i-maqbūl, kalām-i-mashhūr, qaul-i-mashhūr*—Prasiddhāvākya, amūthī kahāwat, amūthī vachan, anukhī bāt.
- ĀPO-THEG-MAT'IC-AL, *a.* containing apothegms—*Qaul-i-mashhūr-ānā, kalām-i-maqbūl-dār*—Prasiddhāvachanayukt, amūthī kahāwat se milā hūā.
- ĀPO-THEGMATIST, *n.* a collector of apothegms—*Jāmī-i-kalām-i-maqbūl, an'allif-i-qaul-i-mashhūr*—Prasiddhāvākya māgnchārī.
- ĀPO-THEGMATIZE, *v.* to utter apothegms—*Qaul-i-mashhūr bayān k, kalām-i-maqbūl kahnā*—Prasiddhāvākya kahnā, anukhī vachan kahnā.
- ĀPO-PLĒX Y, *n.* (Gr. *apo, plexis*) a sudden deprivation of sense and motion—*Sakti*—Śarīravibhānāg, āngavibhānāg.
- ĀPO-PLĒTIC, ĀPO-PLĒTIC-AL, *a.* relating to apoplexy—*Sakti se nisbat-dār*—Śarīra.
- A-PŌSTASY, *n.* (Gr. *apo, stasis*) departure from professed principles—*Tark-i-dīn, lūlūb, inkishāf-i-mazhab, barg-shay'i-i-mazhab*—Swadharmmatyāg.
- A-PŌSTATE, *n.* one who renounces his religion or principles; *a.* false, traitorous—*Murtadd, munkir-i-dīn, munharif-i-dīn, tāvik-i-dīn*; *a.* jhūthā<sup>b</sup>, faṣīb, bad-nihād, daḡā-bāz, beparā—Swadharmmatyāgi, ātmadharmmachyut; *a.* mithyā, asatya, kapāṭī, adharmī, chhālī.
- ĀPO-STAT'IC-AL, *a.* like an apostate—*Murtadd sā, tāvik-i-dīn ke mānind, munharif-i-dīn ke mānind*—Swadharmmatyāgi ke sadhī, ātmadharmmachyut kī mān.
- A-PŌSTATIZE, *v.* to forsake one's principles—*Murtadd honā, āpne dīn ko tark k, mazhab se munharif honā*—Swadharmmatyāg k, āpna dharmna chhōrnā, (bhūrā huā phōrā<sup>b</sup>).
- ĀPO-STĒME, ĀPO-STĒME, *n.* (Gr. *apo, histemi*) a swelling filled with matter—*Pīb se*
- A-PŌSTEMATE, *v.* to become an aposteme—*Pīb se bhārā phōrā honā<sup>b</sup>.*
- A-PŌSTEMATION, *n.* the formation of an aposteme, the gathering into an abscess—*Pīb se bhār hō phōr kā banā<sup>b</sup>.*
- A-POSTLE, a-pōs'l, *n.* (Gr. *apo, stello*) one sent to preach the Gospel—*'Isāī rasūl, 'Isāī hawārī*—Isūdharmanmasambandhidūt, Isā kā dūt, Isā kā prerit, [ke dūt kā pad.
- A-POSTLE SHIP, *n.* the office of an apostle—*'Isāī rasūlī*—Isūdharmanmasambandhidūtāi, Isā
- A-POSTOLATE, *n.* the dignity of an apostle—*'Isāī rasūl kā martaba*—Isūdharmanmasambandhidūt kā pad wā mān.
- ĀPO-STŌLIC, ĀPO-STŌLIC-AL, *a.* relating to an apostle, like an apostle—*'Isāī rasūl se nisbat-dār, 'Isāī rasūl sā*—Isūdharmanmasambandhidūtavishayak, Isāī dūt ke sadhī.

AP-O-STŌL'I-CAL-LY, *ad.* in an apostolic manner—*Isāi rasūlī se*—Isāidharmavishayaka-dūtāi se.

AP-O-STŌL'I-CAL-NESS, *n.* apostolic authority—*Isāi rasūlī v'tibār*—Isāidharmavishayakadūt kā pramāṇ.

A-PO-STRO-PHE, *n.* (Gr. *apo, strophē*) a turning from the persons present to address the absent or dead, a mark (') showing that a word is contracted—*Ilifāt q'ni hāzīrīn se qāib gā mardān ki toraf ilifāt, laf: k' iktisār ki aisi nishān* '—Jo sam-mukh hoñ unse phirik anupasthit wā mrit kī or sambodhan, sambodhitānyasambodhan, sabd ke sañkshap kā aisa chiln (') jis se jānā jāta hai kī sabd sañkshipt huā hai.

A-PO-STRO-PHIC, *a.* denoting an apostrophe—*Mardān ki ilifāt, hāzīrīn se qāib gā mardān ki toraf ilifāt* *zāhir k. w., laf: k' iktisār zāhir k. w.*—Anupasthit wā mrit kī or sambodhan prakāś k. w., sambodhitānyasambodhanprakāś k. w., sabd kā sañkshap prakāś k. w.

A-PO-STRO-PHIZE, *v.* to make an apostrophe—*Ilifāt k. q'ni hāzīrīn se qāib ki toraf ilifāt k. kisi laf: ko chhotā k. kisi laf: k' iktisār k' nishān denā*—Sambodhitānyasambodhan kī jo sammukh hoñ se phirik kar anya se kahinā, kisi sabd ko sañkshap kī, kisi sabd ko sañkshap kā chiln denā.

AP-O-STEME. See APOSTEME.

A-PO-THÉ-CARY, *n.* (Gr. *apo, thekē*) one who compounds and sells medicines—*Dawā-farsh, dardā dā*—Aush. In became aur bechne wālā, aushadhavikretā.

AP-O-THÉ-AT. See APOTHETISM.

AP-O-THÉ-O-SIS, *v.* (Gr. *apo, theos*) the act of placing among the gods, deification—*Devātā meñ shundār k. devātā kar jānā gā bandhā*—Devātā meñ ginnā, devagunnitvān.

A-PO-THÉ-SIS, *n.* (Gr. *apo, thesis*) the placing of a fractured bone in its right position, a repository in the primitive churches—*Tūtī hadlī ko ba-jā baithānā, sābiq ke girjān meñ ek jagah*—Tūtī hadlī thik baithānā me Isāidharmagrihōn meñ ek jagah.

A-PO-OME, *n.* (Gr. *apo, meno*) the remainder or difference of two incommensurable quantities—*Tafāzūl-i-qair-mutānāsibīn*—Karamisesh.

AP-O-ZEM, *n.* (Gr. *apo, zōē*) a devotion—*Jashādīn*—Karbā, kwāth.

AP-O-ZEM-ICAL, *a.* like a devotion—*Jashādī dā*—Kāphe sū, kwāth ke sadris.

P-FĀL, *v.* (L. *ad, pāthō*) to frighten, to terrify, to depress, to discourage—*Dahshat d. haibat dikhānā, afsarī k. dil-tang k. himmat tornā*—Darīnā, bhay dikhānā, daharā, nistēj k. jī tornā, man tornā. [*dag*]—Dar se nāsi, bhay se vyākulātā, trās.

P-FĀLMENT, *n.* depression from fear—*Khat se pusti, dahshat se dil-tang k. afsar*—P-FĀ NAGI, *n.* (L. *ad, parvī*) lands for younger children, sustenance—*Chhotē larkōn ke liye zarīf, mūdāsh, rizq*—Chhotē larkōn ke nimitta bhūmī, ājivikā, jivikā.

P-FĀ RĀ-TUS, *n.* (L. *ad, parvī*) instruments necessary for any art or trade—*Kisi hunar gā kār-o-bār ke liye zarūri sāmān gā ālāt*—Kisi silpavidyā wā vyāpār ke nimitta avasya yantra upakaran wā samagri.

P-FĀREL, *n.* (L. *ad, parvī*) clothing, dress; *v.* to clothe, to dress—*Libās, پوشاک*; *v. libās pahīnānā, پوشاک pahīnānā*—Kapre, vastra; *v. kapre pahīnānā, vastra pahīnānā*.

P-PĀRENT, *a.* (L. *ad, pareo*) plain, not doubtful, seeming, visible, evident—*Sāf, qair-poshkāk, zāhir-dār gā zāhir-munā, vāzih, ba-hī, āqān*—Spasht, nishandh, samagdh, dikhān, gochar, prāyaksh, sakshāt.

P-PĀRENTLY, *ad.* evidently, seemingly—*Zāhirā, zāhiran, sarīhan, zāhir-dārīn*—Spe-hatā se, prāyaksh-rūpse, sakshāt, dikhān rūt se, ābhā, ehhīyā, ākār, prat, vetāl.

P-PĀRTION, *n.* the thing appearing, a ghost—*Zāhir, sūrat, bhūt, parvī*—Ābhās.

P-PĀRTION, *n.* a summoner, a messenger—*Tālīb, talīb k. w., paqāshkar, paigambar, qāsid, har-kārā*—Bulawamharā, āvāhamakārī, ahwātā, dūt, sāndesi, dhāwan.

P-PĀR, *v.* to be in sight, to be evident—*Nazar dān, zāhir honā, munāf honā, māt-hān h.*—Drisht h., dikhā d., pratyaksh wā sakshāt h., jān pānā.

P-PĀRANCE, *n.* the act of coming into sight, the thing seen, show, probability—*Zāhir, sūrat, shakht, munāsh, zāhir-dār, d. kār-dārī, ihtimāl*—Darśan, rūp, ākrti, murti, dikhāw, dikhāwā, ehhīyā, ābhā, ābhās, anubhavanīyatwa, sambhāwanā, hon-

P-PĀRER, *n.* one who appears—*Zāhir hone wālā*—Dikhā d. w. [bhāri.]

P-PĀRING, *n.* the act of appearing—*Zāhir, chār*—Darśan.

P-PĒAL, *v.* (L. *ad, pello*) to transfer to a higher tribunal, to refer to another as judge or witness; *n.* the removal of a cause to a higher tribunal, an accusation, a call on any one as a witness—*Kisi chhō-ā' adālāt ke jaisi se kā-rāz hokar magdām me ko barī adālāt me rājū k. apil k. varāpī k. dāse ke munāfi gā shahādāt par hawālā k. n. apil, marājā, itihām, ilām, kisi ko qarāb mātānā*—Kisi chhō-ā' kachahri ko vichār se aprasanna hokar dūsrī bari kachahri meñ vichār kī prarthanā k., dūsrē ke vichār wā pramāṇ par chhō-ā' d.; *n.* arthavivād ko barī kachahri meñ utthā lejānā, apavād, kalaūk, dūsrē ko sākshī mānā.

- AP-PĒAL'A-BLE, *a.* that may be appealed — *Qābil-i-marāfa' yā itihām* — Dūsre ke yahan vichār ke nimitta prārthanā ke yogya, apavādayogya.
- AP-PĒAL'ER, *n.* one who appeals — *Mudda'i, marāfa' k. v., kisi ko gawāh mēnne wālā* — Ek se apasanna hokar dūsre ke yahan vichār kā prārthak, kisi ko sākshi mēnnewālā.
- AP-PĒL'ANT, *n.* one who appeals; *a.* relating to an appeal or to the appellant — *Apilānt, marāfa' k. v., marāfa'-kun, mudda'i; a. marāfa' yā marāfa'-kun ya mudda'i se nisbat-dār* — Ek jagah se dūsri jagah vichār kā prārthak, wālā; *a.* punarvichāra-prārthanasambandhi, vādisambandhi, punarvichāraprārthakasambandhi.
- AP-PĒL'ATE, *v.* relating to appeals — *Murāja'at yā marāfoi se nisbat-dār, apil kā* — Pu-APPĒAR. See under APPARENT. [punarvichāraprārthanāvishayak.]
- AP-PĒASE', *n.* (*L. ad. pac.*) to quiet, to calm, to pacify, to reconcile — *Tasalli d., taskin d., fira k., thandhā k., phir milānā<sup>b</sup>, muvāfiq k.* — Śānt k., dhairyā d., dilāsā d., samjhānā, bōdh d., manānā, phir ek k. [prābodh.]
- AP-PĒASEMENT, *n.* the act of appeasing — *Trushafi, tasalli, taskin* — Śānti, susthiti, tā.
- AP-PĒL-LATION, *n.* (*L. ad. pello*) a name, a word by which any thing is called — *Ism, jagub* — Nām, upādhi, padavi.
- AP-PĒL'ATIVE, *n.* a common name as opposed to a proper name; *a.* common — *Ism-i-jam*; *a. Jam* — Jātivāchak sanjini; *i. sādharan, sāmānya.* [riti se.]
- AP-PĒL'ATIVE-LY, *ad.* as an appellative — *Ism yā lagub ke taur* — Nām wā upādhi ki.
- AP-PĒND', *n.* (*L. ad. pendeo*) to hang or attach to, to add — *Latkivā<sup>b</sup>, mulhaq k., gahand k.* — Hilgānā wā lagānā, jorānā. [vastu, jor, anubandh.]
- AP-PĒNTAGE, *n.* something added — *Ilhāq, lahaq, ilsāq, āweza, paicand, āktia* — Jori hui.
- AP-PĒNDAGE', *n.* something annexed — *Mulhaq shai, lāhig, lahaq, āweza, dum-gaza, paicand* — Jori hui vastu, laqā wā sātā huā padārth, anubandh, jor.
- AP-PĒNDANT, *a.* hanging to, annexed; *n.* a part annexed, an adventitious part — *Latak-tā<sup>b</sup>, mulhaq; n. paicand, lāhig, āweza, 'ārizi chiz, hālii hāsa* — Hilagā, avalambi, sambandhi, yukt, jorā huā, laga huā : *n.* jori wā sāti hui vastu, anubandh, jor, āgantuk bhāg, upari bhāg [Jori wā piche se lagā hui vastu, jor. sātā hui padārth.]
- AP-PĒNDENT-CY, *n.* that which is annexed — *Mulhaq shai, paicand, lahaq, ilsāq, āweza* — AP-PĒNDIX, *n.* something appended; *pl.* AP-PĒNDICES and AP-PĒNDIX-ES — *Tatimma, zull, zamima* — Jori wā sātā bhāg, sahyuktānā, śeshasāngrah.
- AP-PĒR-CEPTION, *n.* (*L. ad. per, captum*) perception which reflects upon itself — *Wuqūf, ihūd-i-qāhī, tamiz* — Antarbōdh, antahkaranabuddhi.
- AP-PĒR-TAIN', *v.* (*L. ad. per, teneo*) to belong to, to relate to, to concern — *Muta'alliq h., āliqar rakhnā, tā'alliq rakhnā* — Sambandh rakhnā, sampark rakhnā, lagaw rakhnā.
- AP-PĒR-TAINMENT, *n.* that which belongs to — *Ilhāq, lāhig, mulhaq shai* — Sambandhi-padārth, anubandh. [shai, āweza — Sambandhipadārth, anubandh, lagā hui vastu.]
- AP-PĒR-TENANCE, AP-PĒR-TENANCE, *n.* that which belongs to, an adjunct — *Mulhaq* AP-PĒR-TI-SENT, AP-PĒR-TI-NANT, *a.* belonging to, relating to — *Muta'alliq, nisbat-dār, nisbat* — Sambandhi, anubandhi, vishayak. — Abhilashā, kām, indriyabhogavānchhā.
- AP-PĒ-TENCE, AP-PĒ-TEN-CY, *n.* (*L. ad. peto*) desire, sensual desire — *Khwāhish, shukrat* AP-PĒ-TENT, *a.* desiring, very desirous — *Arzū-mand, nihāyat mushtāq* — Abhilāshi, ākānkshī, kāmātur, lāulin. [kāmya.]
- AP-PĒ-TIBLE, *a.* that may be desired — *Margūb, dil-chasp* — Abhilashaniya, kāmāniya.
- AP-PĒ-TIBILITY, *n.* the quality of being desirable — *Lulāfat, arzū kiye jana ki khashiyat* — Kāmāniyat, kāmyatwa, ishtatwa. [Ichehā, abhilāsh, lālasā, kshudhi.]
- AP-PĒ-TITE, *n.* desire, violent longing, hunger — *Arzū, ragbat, bari khwāhish, bhūkh<sup>b</sup>* AP-PĒ-TITION, *n.* desire — *Khwāhish, ishtiyyaq, Vānchhi, chah.*
- AP-PĒ-TIVE, *a.* that desires — *Khwāhish-mand, mushtāq* — Abhilāshi, ākānkshī.
- AP-PLAUD', *v.* (*L. ad. plaudo*) to praise by clapping the hands, to commend — *Thapori bajākar āfrin k., tārif k.* — Thapori bajākar prasaṁsā k., dhanya k., sarāhnā.
- AP-PLAUDER, *n.* one who applauds — *Thapori bajākar āfrin k. v., tārif k. v.* — Thapori-bajākar prasaṁsā k. w., sarāhanhar. [sabd, prapād, barāi, prasaṁsā.]
- AP-PLAUSE', *n.* approbation loudly expressed — *Wāh wāh, shābāshi* — Dhanyavād, jaya.
- AP-PLAUSIVE, *a.* containing applause — *Āfrin-āmez, tārif-āmez* — Stutimay, barāimay.
- AP-PLU', *n.* (*S. apl*) the fruit of the apple-tree, the pupil of the eye — *Seb, ānkh ki putli<sup>b</sup>*.
- AP-PLY', *v.* (*L. ad. plico*) to put to, to suit to, to study, to address to, to have recourse to, to keep at work — *Rakhnā<sup>b</sup>, lagānā<sup>b</sup>, lagnā<sup>b</sup>, muvāfiq k. yā h., mutālā'a k., arz k., kahnā<sup>b</sup>, dārkhwāst k., mutawāqqi' h., mashgūl k. yā h.* — Dharnā, chipkānā, jorā, baithālnā, milnā, milānā, samān k. wā h., abhyās k., bolnā, sambhāshan k., prārthanā k., āsrit h., kām men lāni rakhnā wā lage rahnā.
- AP-PLI'A-BLE, *a.* that may be applied — *Rakkhe-jāne, lagāye-jāne yā milāye-jāne ke liq, thik<sup>b</sup>* — Rakkhe wā lagāye jāne ke yogya, yogya. [dārth, upakaran, upāy.]
- AP-PLI'ANCE, *n.* the thing applied — *Jo chiz lagāi jāy, tadhir, ālūt* — Lagāyā huā pu-AP-PLI-GA-BLE, *a.* fit to be applied — *Lagāye jāne ke liq, lagne ke qābil, munārib, mutābiq, sarā-wār* — Lagāye jāne ke yogya, lagneyogya, yogya, thik.

- AP-PLI-CA-BIL'I-TY, *n.* the quality or state of being applicable - *Mutābaqat, munāsabat* -  
*Yogyatā, prayogyatwa, sāngatyā*. [*baqat* - *Lagāye jāne ki yogyatā, sāngatyā, yogyatā*.  
 AP-PLI-CA-BLE-NESS, *n.* fitness to be applied - *Lagāye jāne ki bīyāqat yā qābīlīyat, mutā-*  
*lā'a k. w.* - Upetā, arthi, yāchak, parīśrami, abhyāsi.  
 AP-PLI-CANT, *n.* one who applies - *Lagāne w.<sup>h</sup>, sālī, dar-kh-wāst k. w., shuyl k. w., mutā-*  
*lā'a k. w.* - Upetā, arthi, yāchak, parīśrami, abhyāsan, parīśram.  
 AP-PLI-CATION, *n.* the act of applying, intense study, great industry - *Lagāw<sup>h</sup>, dar-*  
*kh-wāst, 'arzi, shuyl, mutālā'a, māshuqat, tan-dihī* - Yog, prayog, ārop, prārthanā, ni-  
 vedanapatā, abhyās, ghorachintan, abhyasan, parīśram.  
 AP-PLI-CATIVE, *a.* that applies - *Lagāw, tan-dihī yā dar-kh-wāst se nisbat-dār* - Yog prayog  
 parīśram abhyās wā prārthanā kā sambandhi.  
 AP-PLI-CA-TO-RY, *a.* including the act of applying; *n.* that which applies - *Lagāw, tan-*  
*dihī yā dar-kh-wāst ke kār ko shāmil k. w.*; *n.* jo lagai yā lagāwai<sup>h</sup> - Yog prayog abhyās  
 parīśram wā prārthanā ke kām ko dhāran k. w.; *n.* jo yog karai, prayojak.  
 AP-PLI-CA-TO-RY-LY, *ad.* so as to apply - *Lagāne tan-dihī-karne shuyl-karne*  
*mutālā'a-karne yā dar-kh-wāst-karne ke tar se* - Yog parīśram abhyās wā prārthanā  
 kārne ki riti se. [*w.* - Yog k. w., upetā, prayojak, prārthak, arthi, parīśrami, abhyāsi.  
 AP-PLIER, *n.* one who applies - *Lagāne w.<sup>h</sup>, sālī, dar-kh-wāst k. w., shuyl k. w., mutālā'a k.*  
 AP-PÖG-IA TŪ'RA, *n.* (It. a note in music taken out of the time of another note -  
*Māsīqī maqām yā parde kā nām* - Upaswar.  
 AP-POINT', *v.* (L. *ad, punctum*) to fix, to settle, to decree, to furnish - *Muqarrar k.,*  
*ta'ayun k., munqatī k., raf' k., firmānā, tajwīz k., sar-burāh k., murrattab k.* -  
 Niyukt k., thāhranā, nipāṭnā, nib-rnā, nirdharan k., thānnā, sajānā, sahwārnā.  
 AP-POINT'ER, *n.* one who appoints - *Muqarrar k. w., munqatī k. w., tajwīz k. w., sar-*  
*burāh* - Nipāṭne w., nirdharan k. w., thānnue w., sajāne w., sahwārne w.  
 AP-POINT-MENT, *n.* the act of appointing, stipulation, decree, direction, equipment -  
*Muqarrar, ta'ayun, wāḍā, shart, tajwīz, hukm, amr, ihtimām, tajārī, ārustayī* -  
 Niyog, niyojan, niyuktī, niyam, saṅket, vidhī, ājnā, suj, upakaraṇ, sajāwat.  
 AP-PORTION, *v.* (L. *ad, portio*) to divide and assign in just proportion - *Wājib*  
*andāz se baqsim karke denā* - Thik parimān mein bāntkar denā.  
 AP-PORTION-MENT, *n.* a dividing into portions - *Taqsim* - Bāntwārā, vibhāg.  
 AP-PO-SITE, *a.* (L. *ad, positum*) proper, fit, well adapted to - *Munāsib, laiq, muwāfiq*  
 - Yogyā, upayukt, thik. [*Yogyatā se, upayuktatā se, yathīyogyā.*  
 AP-PO-SITE-LY, *ad.* properly, fitly, suitably - *Munāsabat se, muwāfaqat se, liyaqat se* -  
 AP-PO-SITE-NESS, *n.* fitness, suitability - *Liyāqat, muwāfaqat* - Yogyatā, upayuktatā.  
 AP-PO-SITION, *n.* addition, the putting of two nouns in the same case - *Zij, datī, mi-*  
*lāw<sup>h</sup>, do ism ki ek hi k'lat* - Jor, adhikāṭ, do saṅghā ki ek hi k'arak mein shabīhī.  
 AP-PO-SITIVE, *a.* applicable - *Lagāne yā lagāye jāne ke qābīl, muwāfiq, munāsib* - Lagne  
 wā lagāye jāne ke yogyā, upayukt, uchit.  
 AP-PRÄISE, *v.* (L. *ad, praerum*) to set a price upon any thing in order to sale -  
*Tashkīsh k., qimāt muqarrar k.* - Mol thāhranā, āṅknā, jāchne wā nīrṇay k.  
 AP-PRÄISE-MENT, *n.* the act of appraising - *Tashkīsh* - Mol kā nīrṇap, āṅkāw, kūt, jān-  
 chaw. [*kutne w.*  
 AP-PRÄISER, *n.* one who sets a price - *Nirṇāhi, tashkīsh k. w.* - Āṅkne w., jāchne w.,  
 AP-PRE-CATION, *n.* (L. *ad, precor*) earnest prayer or well-wishing - *Bari du'ā yā*  
*khair-khwāhī* - Bari prārthanā wā subhachintā. wā subhachintak.  
 AP-PRE-CA-TO-RY, *a.* praying or wishing good - *Du'ā k. w., nek-andesh* - Māngalapārthak.  
 AP-PRE-CI-ATE, *v.* (L. *ad, pretium*) to value, to estimate - *Tashkīsh, k., qadr k., 'aziz*  
*jānnā, andāzu k., qiyās k.* - Mol thāhranā, āṅknā, jāchne wā.  
 AP-PRE-CI-ATION, *n.* valuation, estimation - *Tashkīsh, samajh<sup>h</sup>, rāc, qadr* - Āṅkāw,  
 jāchaw, kūt, soch, vichār, bodh.  
 AP-PRE-HEND, *v.* (L. *ad, prehendo*) to lay hold on, to seize, to conceive by the mind,  
 to fear, to notice - *Pakarnā<sup>h</sup>, dharnā<sup>h</sup>, samajhnā<sup>h</sup>, darnā<sup>h</sup>, dekhnā<sup>h</sup>, sochnā<sup>h</sup>.*  
 AP-PRE-HENDER, *n.* one who apprehends - *Pakarne w.<sup>h</sup>, dharne w.<sup>h</sup>, samajhne w.<sup>h</sup>, darne*  
*w.<sup>h</sup>, dekhne w.<sup>h</sup>, sochne w.<sup>h</sup>* [*yā samjha jāy<sup>h</sup>, jis se dāreṅ<sup>h</sup>.*  
 AP-PRE-HENDER-LESS, *a.* that may be apprehended or conceived - *Jo pakra dhari dekhā*  
 AP-PRE-HENSION, *n.* the act of apprehending, the faculty of conceiving ideas, fear -  
*Pakar<sup>h</sup>, dhar<sup>h</sup>, samajh<sup>h</sup>, bijh<sup>h</sup>, dar<sup>h</sup>.*  
 AP-PRE-HENSIVE, *a.* quick to understand, fearful, suspicious - *Tef-fahm, andesha-mand,*  
*wahmī* - Tilashpabuddhi, tikhi buddhi kā, darta, darāk, sandehī, saṅkān-wit.  
 AP-PRE-HENSIVE-NESS, *n.* the quality of being apprehensive - *Tef-fahmī, andesha-mandi,*  
*wahmī-pan* - Tilashpabuddhitā, saṅkā, sandehipānā, saṅkān-witawā.  
 AP-PRÉNTICE, *n.* (L. *ad, prehendo*) one bound to learn an art or trade; *v.* to put  
 out as an apprentice - *Koi shakhs jo kisi hunar yā peshe ke sikhne ke liye 'ahd-o-pai-*  
*mān kar letā hai; v. kisi hunar yā peshe ki shāgirdī mein kisi ko muqarrar k.* - Jo koi  
 kisi śilpavidyā wā vyāpār ke sikhne ke nimitta bandhej karti hai, niyānapat-avad-  
 dhavidyārthī; *v. kisi śilpavidyā wā vyāpār ke sikhne ke liye kisi ko bandhej se lagānā.*

- AP-FREN'TICE-SHIP**, *n.* the state or term of being an apprentice—*Hunar yā peshe meñ shāgirdī yā muddat-i-shāgirdī*—Śilpavidyā wā vyavastay sikhne ki avasthā wā nirupitassamay, antevāsītvakāl, niyamapātravaddhachhātāvasthā. [janānā, samāchār d.]
- AP-PRIZE**, *v.* (Fr. *appris*) to inform, to give notice—*Khubar d., ittālā d.*—Batlānā.
- AP-PROACH**, *v.* (L. *ad, proximus*) to draw near; *n.* act of drawing near, access—*Nazdik ānā yā jānā*; *n.* *nazdik-āmad, guzar, rasāi*—Nikāt ānā wā jānā; *n.* nikāt-āgamān, awāi, pāith, pālūich. [saken, abhiganya, āganya.]
- AP-PROACH-ABLE**, *a.* that may be approached—*Jiske nazdik yā sukri*—Jiske nikāt jā
- AP-PROACH-ER**, *n.* one who approaches—*Nazdik āne w.*—Nikāt āne w.
- AP-PROACHMENT**, *n.* the act of coming near—*Nazdik-āmad*—Nikātāgamān, awāi.
- AP-PRO-BATION**, *n.* (L. *ad, probō*) the act of approving, attestation—*Pasand, man-zūri, shāhidī, tasdiq*—Aṅgikār, prasannatā, manmān, pramān, sākshya.
- AP-PRO-B-ATIVE**, *a.* implying approbation—*Pasand man-zūri yā shāhidī ki dolālat k. w.*—Aṅgikār manmān sākshya wā pramān kī bodhak. [ramay pramānamay.]
- AP-PRO-B-ATORY**, *a.* containing approbation—*Man-zūri-āmez, shāhidī-āmez*—Aṅgikā-
- AP-PROPRI-ATE**, *v.* (L. *ad, proprius*) to take as one's own, to consign to some particular use; *a.* peculiar, fit, adapted to—*Mushukkhās k., apnā k., kisi khās kām ke liye mukhās k.*; *a.* *khās, lāiq, mawā iq*—Apnā, kisi viśesh kām meñ lagānā; *a.* apnā, viśesh, yogya, upayukt.
- AP-PROPRI-ABLE**, *a.* that may be appropriated or applied to a particular use—*Mukhās: kiye jāne ke qābil, kisi khās kām meñ lagaye jāne ke lāiq*—Jo apnā yā jāy, jo kisi viśesh kām meñ lagaye jāne ke yogya ho. [sās—Yogyaśāse, yathayogya. Viśesh kar ke.]
- AP-PROPRI-ATE-LY**, *adv.* fitly, peculiarly—*Manisabād se, mawāiqat se, khushān, kha-*
- AP-PROPRI-ATE-NESS**, *n.* peculiar fitness—*Khās liyāqat*—Viśesh yogyātā.
- AP-PROPRI-ATION**, *n.* the setting apart of any thing for one's own use, application to a particular purpose—*Apne khās kām ke liye kisi cheiz kī tayyarrī yā tashakkhās, kisi khās kām meñ istīmāl*—Apne kām meñ kisi padārth kī lagānā, kisi viśesh prayojan meñ lagāw, upayog.
- AP-PROPRI-ATOR**, *n.* one who appropriates—*Jo apnā kisi hāt, jo kisi cheiz ko kisi kām meñ lagatā hai*—Apnāne w., jo kisi padārth ko kisi viśesh prayojan meñ lagatā hai.
- AP-PROVE**, *v.* (L. *ad, probō*) to like, to be pleased with, to commend, to prove—*Pasand k., musrār h., tārīf k., sābit k.*—Chālanā, prasanna h., sarābanī, pramānī k. sachānā. [Aṅgikār manmān prasannatā wā pramān ke yogya.]
- AP-PROV-ABLE**, *a.* meriting approbation—*Man-zūr, pasand, yā tasdiq hone ke qābil*—
- AP-PROV-AL**, *n.* commendation—*Tārīf, man-zūrī, qābil*—Prasānā, aṅgikār, sammati.
- AP-PROV-ANCE**, *a.* approbation—*Man-zūri, pasand*—Aṅgikār, prasannatā, pramān, chāh.
- AP-PROVEMENT**, *n.* approbation, liking—*Man-zūr, pasand*—Aṅgikār, sammati, manmān.
- AP-PROVER**, *n.* one who approves—*Pasand k. w., musrār h. w., tārīf k. w., sābit k. w.*—Chālanahār, prasanna h. w., sarābane w., sachchē k. w., pramānī k. w.
- AP-PROX-I-MATE**, *v.* (L. *ad, proximus*) to bring or draw near to; *a.* near to—*Nazdik lānā yā ānā*; *a.* *nazdik*—Nikāt lānā wā ānā; *a.* nikāt, nere. [maikatyā, sāmpā a.]
- AP-PROX-I-MATION**, *n.* a drawing near to—*Nazdik-āmad, nazdiki, qurb*—Nikātāgamān.
- AP-PULSE**, *n.* (L. *ad, pulsus*) the act of striking again—*Dhokkā, tukkā, thokā*.
- AP-RI-COT**, *AP-ri-cock*, *n.* (Fr. *abricot*) a kind of wall-fruit—*Khishānī, zarf-ānī, shāh-ātā*—Ek prakār kī chhotā phal. [hindī, epri mahānā.]
- APRIL**, *n.* (L. *Aprilis*) the fourth month of the year—*Angrezi baris kī chauthī mē*
- APRILON**, *n.* (Fr. *apron*) a cloth worn before to keep the other dress clean—*Poshāk ke sūf rakhne ke wāste jo kaprā upar sāmne kī taraf pahna jātā hai*—Vāstra nirmal rakhne ke liye jo kaprā upar sāmne pahna jātā hai, malunivārakavāstra.
- AP-SIS**, *n.* (Gr.) the point in a planet's orbit at the greatest or least distance from the sun or the earth; *pl.* *AP-SIS-DES*—*Angta-i-ang, angta-i-hazīz, kisi saigār ke dūr kī wāh, angta jo āfāt yā zūlū se nikālgat dūr yā nikālgat nazdik ho*—Kisi grāhakshī kī wāh bhāg jo sūryya wā prithwī se atyant dūr wā atyant nikāt hotā hai, uchcharekhānt.
- APT**, *a.* (L. *apto*) fit, liable to, inclined to, ready, quick, qualified for—*Lāiq, tābīl, māl, musā'id, tez-faim, tez, qābil*—Yogya, adhin, jhukā wā pravritta, chatak, twarīt, upayukt, samarth, kusal. [upayuktān, jhukāw, sāl, swabhāw.]
- APTITUDE**, *n.* fitness, tendency, disposition—*Liyāqat, ragbat, māl, sālīqā*—Yogyaśā,
- APTLY**, *adv.* properly, justly, readily—*Wāb tarāh se, mā'qūliyat se, tezi se, zihānat se*—Uchit rītī se, yathārth rūp se, chaukāsī wā chatakālī se, chaturāī se.
- APTNESS**, *n.* fitness, quickness, tendency—*Liyāqat, tezi, zihānat, māl, ragbat*—Yogyaśā, chaukāsī, chatakāī, chaturāī, jhukāw, sālātwa.
- APTE-RA**, *n.* (Gr. *a, pteron*) insects without wings—*Binā pankh yā daine ke kire*.
- APTOTE**, *n.* (Gr. *a, ptosis*) a noun without cases—*Im-i-mabnī*—Rūpabhedarahita sanjñasābād. [—Panihā, audak, jalachār, jalāj, jalaruh.]
- A-QUATIC**, *a.* (L. *aqua*) pertaining to water, living or growing in water—*Abi, darya*.

A-QUE-OUS, *a.* of the nature of water—*Mar'úh, áh', pūni sá*—Jalavat, pūni ke sadriś.  
 A-QUE-DUCT, *n.* an artificial channel for water—*Ab-guzar, nahr*—Muhri, jalapranālī.  
 A-QUA-FERTIS, *n.* nitric acid—*Tez-áb, tez-áb-i-shora*—Jivántakikāmla  
 A-QUA-FERTIG-A, *n.* nitro-muriatic acid—*Tez-áb-i-sher*—Jalakaraharitikāmla.  
 A-QUA-HERUS, *n.* the water-bearer one of the signs of the zodiac—*Enj-i dahr*—Kum-  
 bhārīś, kumbh. [Griddharip, griddha śa, vakra, terhā, añku ayukt, añkūś ke ākār.  
 A-QUIL-LINE, *a.* (L. *aquila*) like an eagle, hooked—*'i-qāb śa, āñker-dār, āñkī śa*—  
 A-RABIC, *a.* belonging to Arabia; *n.* the language of Arabia—*'Arabī* : *n.* *'Arabī-zā-*  
*hān*—*Arabī* : *n.* Arabī bhāśha.  
 A-RABESQUE, *a.* in the manner of Arabian architecture and sculpture—*'Arab kī*  
*nū māri aur but-sāzi ke tar par*—Arab de : kī gubhārī aur mūrattī banane kī vidyā  
 kī rīti se. [pariz—Jotān, jote jāne ke yogya, halya, krishiyogya.  
 A-RABLE, *a.* (L. *aro*) fit for tillage—*Sālhatu z-zirāt, lāq-i-zirāt, zirātī, zirāt*  
 A-RATION, *n.* the act of plunging—*Hal-chalānā* b. *kisānī* b.  
 A-RANE-OUS, *a.* (L. *aranea*) like a cobweb—*Makrī ke jāle śa*—  
 A-RCH-IST. See under ARCHER. [madhyasth.  
 A-RCH-TER, *n.* (L. *a*) a judge, an umpire—*Munsif, sālīs, panch* b. —Vichārakartā, nyāyak.  
 A-RCH-TRA-BLE, *a.* depending on the will, determinable—*Marz par munqif, qābil-i-ifti-*  
*sāl*—Ichelhā ke alih. vichārēnī, vichār ke yogya. [mamān, barāw, bachāw.  
 A-RCH-TRA-MENT, *n.* determination, choice—*Tajiz, ihtiyār, pasand*—Vichār, mamān.  
 A-RCH-TRA-RY, *a.* despotic, absolute—*Sar-khud, koi-mukhtār, apnī marzi kā, be-q'āda*—  
 Swatantra, swachchhād, swādhīn, avahit, anāyan.  
 A-RCH-TR-ELY, *ad.* despotically, absolutely—*Sar khudī se, khud-mukhtārī se, apne*  
*ihhtiyār ke khushi se*—Swatantratā se, swachchhahandatā se, swātī matā se, bīnā ni-  
*yam ke, apnī ichelhā ke anusār.* [ayachār, rīj, mamān, barāw.  
 A-RCH-TR-ES-ES, *n.* tyranny, choice—*Zulm, sar-khudī, ihtiyār, pasand*—Upadray,  
 A-RCH-TRATE, *v.* to decide, to judge of—*Faisal k., tajiz k., munsifi k.*—Nīpāñnā, nir-  
 nay k., nishpatti k., vichān.  
 A-RCH-TRITION, *n.* the determination of a cause by persons agreed upon by the parties  
 —*Tajizat ke sālīsā se vish' kī ibādat, sālīs*—Dono or ke māne huc madhyasthōn  
 se vivād kā nīpāñnā, pañchāyat, madhyasthālī. [vichārakartā, nyāyak.  
 A-RCH-TRATOR, *n.* an umpire, a judge—*Sālīs, panch* b. *munsif*—Madhyasthī, vichwān,  
 A-RCH-THRES, *n.* a female umpire—*Sālīsā*—Madhyasthin.  
 A-RBOUR, *n.* (L. *arbor*) a shady bower—*Kaṣh* b. [bandhī, per ke vishay kī.  
 A-RBOR-ONS, *a.* belonging to trees—*Sharīf, darakhṭōn se nishat-dār*—Vrikshasam-  
 A-RBOR-ESCENT, *a.* growing like a tree—*Per sū jantī vā bhoṭā kuā* b.  
 A-RBOR-UT, *n.* a small tree or shrub—*(Bhoṭā per), jhōṭā* b.  
 A-RBORIST, *n.* one who studies trees—*Sharīf-shinās, darakhṭōn kā 'ilm rakhe n.*—  
 Vrikshavidyā : men pāñdit, per kī vidyā jānāhār. [kār kā per.  
 A-RBUTE, *n.* (L. *arbutus*) the strawberry tree—*Ek gism kā per, strāberi per*—Ek prā-  
 A-RBUT-AN, *a.* of the strawberry tree—*Strāberi per kā* b.  
 ARC, *n.* (L. *arcus*) a segment of a circle—*Q'us*—Chop.  
 A-RCADE, *n.* a walk arched over—*Mihirā-dār cāh*—Dhanurākār paṭā hui path.  
 ARCH, *n.* part of a circle or ellipse : *v.* to cover with an arch—*Q'us, tāq, mihrah* : *v.*  
*mihrah banānā*—Vritakhaṇḍ, chāp : *v.* Dhanwākār pāṭā. [rākār.  
 ARCHED, *a.* in the form of an arch—*Mihrah ke shakt, mihrah-dār*—Dhanwākār, dhanu-  
 ARCH-LIKE, *a.* built like an arch—*Mihrah-jamā, mihrah-sā*—Dhanwākār, dhanwākrit.  
 ARCH-WISE, *ad.* in the form of an arch—*Mihrah ke matān*—Dhanu ke sadriś.  
 ARCE-ATE, *a.* bent like an arch—*Mihrah ke mānind khom-dār*—Dhanu ke sā brīś terhā,  
 dhanurākār. [chaypāñī, dhāñī—Arkeṭia deś kā sambandhī, alhri, goṭālī, guṇvāyā.  
 AR-CAD-IAN, *a.* relating to Arcadia, pastoral, rural—*Arkeṭio mulk se nishat-dār,*  
 AR-CANUM, *n.* (L. *a*) a secret, pl. AR-CAN-—Rāz—Bhed.  
 ARCH, *a.* (Gr. *archos*) chief, principal, roguish, waggish, sly, shrewd—*Sadr, arwal,*  
*maqaddam, harif, sharir, zarif, mutafannā, hosh-gār, 'aigār*—Pradhān, mukliya,  
 natkhaṭ, chulbulā, rasik, dhūrt, sayānā, chatur.  
 ARCH-ICAL, *a.* chief, primary—*Sadr, maqaddam, arwal*—Mukhya, pradhān, pratham.  
 ARCH-LY, *ad.* waggishly, shrewdly—*Khush-tabī se, thātthe-bāzi se, hosh-gārī se, 'aigārī*  
*se*—Rasikāi se, thātholpan se, chaturāi se, sayānpān se.  
 ARCH-NESS, *n.* shrewdness, sly humour—*Hosh-gārī, 'aigārī, robūh-bāzi, harifī*—Siyāna-  
 pan, chaturāi, dhūrtāi, dhūrtatā, pharphañd.  
 AR-CHAI-IC, *a.* (Gr. *archaios*) ancient—*Qadīm*—Purānā. [swā dhārī.  
 AR-CHA-ISM, *n.* an ancient phrase—*Ek qadīm istilāh yā 'ibarat*—Vākya kī purānī riti  
 AR-CHAE-OL-O-GY, AR-CHAE-OL-O-GY, *n.* knowledge of antiquity—*'Ilm-i-qadānat, 'ilm-i-zu-*  
*mānā-salaf*—Prichinakālāvishayak vidyā, prachīn kāl kī vidyā.  
 AR-CH-ANGEL, *n.* (Gr. *archos, angelos*) an angel of the highest order—*Mugarrab*  
*fariṣha*—Swargī pradhān dit.

- ÁRCH-AN-ĠĒ'IC**, *a.* belonging to the archangels—*Muqarrab farishton se nisbat-dār*—Swargiyapradhīnadūtasambandhī.  
**ÁRCH-BISH'OP**, *n.* (Gr. *archos, epi, skopos*) a bishop who superintends other bishops—*Mujtahidōn kā sardār*—Pradhīnadharmādhyaksh.  
**ÁRCH-BISH'OP-RIC**, *n.* the state or jurisdiction of an archbishop—*Mujtahidōn ke sardār kā darjā yā tū'alluqa*—Pradhīnadharmādhyaksh ki pad wā adhikar.  
**ÁR-CHĪ-E-PIS'CO-PA-ĠY**, *n.* the state and dignity of an archbishop—*Mujtahidōn ke sardār kā tū'alluqa aur martaba*—Pradhīnadharmādhyaksh kā adhikār aur pad.  
**ÁR-CHĪ-E-PIS'CO-PAL**, *a.* belonging to an archbishop—*Mujtahidōn ke sardār se nisbat-dār*—Pradhīnadharmādhyakshasambandhī.  
**ÁRCH-DEA'CON**, *n.* (Gr. *archos, dia, k-meo*) one who supplies the place of a bishop—*Nāib-i-mujtahid*—Dharmādhyakshapratinidhī, dharmādhyakshasahāyak.  
**ÁRCH-DEA'CON-RY**, *n.* the office jurisdiction or residence of an archdeacon—*Nāib-i-mujtahid kā 'uhda tū'alluqa yā sukūnat*—Dharmādhyakshasahāyak kā pad adhikār wā nīvās. [Dharmādhyakshasahāyakasambandhī.  
**ÁR-CHĪ-DĪ-ĀC'O-NAL**, *a.* belonging to an archdeacon—*Nāib-i-mujtahid se nisbat-dār*.  
**ÁRCH-DŪKE'**, *n.* (Gr. *archos, L. dux*) a title of some sovereign princes—*Barā nawāb*.  
**ÁRCH-DŪ'CAL**, *a.* belonging to an archduke—*Barē nawāb kā*.  
**ÁRCH-DŪ'CH'ESS**, *n.* the wife, daughter, or sister of an archduke—*Barē nawāb ki begam beti yā behin*. [yā mulk—*Barē nawāb kā rājya wā deś*.  
**ÁRCH-DŪCH'Y**, **ÁRCH-DŪKE'DOM**, *n.* the territory of an archduke—*Barē nawāb kā 'amal*.  
**ÁRCH'ER**, *n.* (L. *arcus*) one who shoots with a bow—*Tir-andāz, tī-zan, kamān-dār*—Dhanurdhar, dhanurdhārī, kamthait, dhanuhār. [nurvidyā.  
**ÁRCH'ER-Y**, *n.* the use of the bow—*Tir-andāzi, kamān-dārī, kamnaiti*—Kamthait, dhanurdhar.  
**ÁR'CU-BAL-IST**, **ÁR'BAL-IST**, *n.* a cross-bow—*Kamān, gul*—Dhanurviśesh, ek prakār kā dhanu. [dhūrī, dhanurdhar.  
**ÁR-CU BAL'IS-TER**, **ÁR'BAL-IS-TER**, *n.* a cross-bowman—*Kamān-dār, tīr-zan*—Dhanur-  
**ÁR'CHE TYPE**, *n.* (Gr. *archos, typos*) the original, the model, the pattern—*Bīnā, asl, namūna*—Mūl, mūlāmūrtī, ādars.  
**ÁR'CHE-TY-PAL**, *a.* original—*Asl*—Mūl.  
**ÁR-CHĪ-PĒL'A-Ō**, *n.* (Gr. *archos, pelagos*?) a sea abounding in small islands—*Chhotē chhotē jāgūn se bhārā samundār*—Kshudradwīpavishishasamudra.  
**ÁR'CHĪ-TEC'T**, *n.* (Gr. *archos, tekton*) a professor of the art of building, a builder—*Rāj, mīmār, tū'mār-dān, mār-i-imārat*—Gharādi banāne kī vidyā janānhār, grihanirmāyādhyaksh.  
**ÁR'CHĪ-TEC-TIVE**, *a.* performing the work of architecture, used in building—*Mīmārī kā kām k. w. tū'mār meñ kām āne w.*—Gharādi banāne kī kām k. w., gharādi banāne meñ kām āne w. [meñ nipuñ.  
**ÁR-CHĪ-TEC-TŌN'IC**, *a.* having skill to build—*Mīmārī meñ hunar-mand*—Gharādi banāne  
**ÁR'CHĪ-TEC-TIRE**, *n.* the art or science of building—*'Ilm-i-mīmārī, 'ilm-i-tū'mār*—Ghar banāne kī vidyā, grihānirmānāśilp, grihanirmānavidyā. [nirmānavidyāvishayak.  
**ÁR-CHĪ-TEC-TU-RAL**, *a.* relating to architecture—*'Ilm-i-mīmārī se nisbat-dār*—Grihādi-  
**ÁR'CHĪ-TRĀVĒ**, *n.* (Gr. *archos, L. trabs*) that part of an entablature which rests immediately on the capital—*Mak'ān kā wah hissā jo thik khumbhe par rakhā hai*—Ghar kā wah bhāg jo thik khumbhe par rakhā hai.  
**ÁR'CHĪVĒS**, *n. pl.* (Gr. *archivum*) the place where records or ancient writings are kept—*Daftar, daftar-khāna, qadīm-nawisht-khāna*—Jis jagah meñ kāgadpatra wā prachīnalekh rahte hain, lekhapatrīdīsthān, prachīnalekhasthān.  
**ÁR'CHON**, *n.* (Gr.) the chief magistrate among the ancient Athenians—*Zamāna-i-salaf meñ Athens kā sadr hākim*—Prachīn kāl meñ Athens kā pradhān vichārakartā.  
**ÁR'C'TIC**, *a.* (Gr. *urktos*) northern—*Shimālī*—Uttar kā, uttrāh.  
**ÁR'CU-ATE**. See under **ARCHER**.  
**ÁR'CU-BAL-IST**. See under **ARCHER**.  
**ÁR'DENT**, *a.* (L. *ardeo*) hot, burning, fiery, vehement, passionate—*Garm, jaltā, ātāshī, tūnd, pur-shauq, sar-garm*—Tapt, bartā, jaljalātā, prachayd, vyagra, anuragi, utsāhī.  
**ÁR'DEN-Ō**, *n.* heat, warmth, eagerness—*Garmī, har'rat, tapāk, shauq, sar-garmī*—Dāh, dahak, uttāp, utsāh, chāh, ativānchhā. [chāh se.  
**ÁR'DENT-LY**, *ad.* with warmth, eagerly—*Sar-garmī se, ārzū se*—Uttāp se, utsāh se.  
**ÁR'DOUR**, *n.* heat, fervour, eagerness—*Har'arat, garmī, shauq, dīl-bozī*—Uttāp, jwālā, umāng, utsāh, chop, chāh, ativānchhā.  
**ÁR'DU-ŌUS**, *a.* (L. *arduus*) lofty, hard to climb, difficult—*Buland, chāhne meñ mīh-nat-talab, dushwār, mushkīl*—Ūchā, chāhne meñ dushkar, kathīn.  
**ÁR'DU-ŌUS-NESS**, *n.* height, difficulty—*Bulandī, ishkal, dushwārī, sakhtī*—Ūchāī, kathīnatī, kathīnāī.  
**ÁRE**, third person plural number indicative mood present tense of to be—*Huñ*.

- ARE-A**, *n.* (L.) an open surface, the superficial contents of a figure—*Sahan, maidán, musattah, musahat, mukassar*—*Ángan, daur, kahetraphal, garbh.*
- ARE-FY**, *v.* (L. *areo*) to make dry—*Khashk k*—*Sukhána.*
- ARE-FÁCTION**, *n.* the act or state of drying—*Khashki*—*Sukháwat.* [huá akhárá<sup>h</sup>.]
- ARE-NA**, *n.* (L.) a place covered with sand for combat—*Retilá akhárá<sup>h</sup>, bálú se bichhá*
- ARE-SÁQVUS**, *a.* sandy, like sand—*Retilá<sup>h</sup>, balú<sup>h</sup>, bálú sá<sup>h</sup>.*
- ARE-OP'A-QITE**, *n.* (Gr. *Ares, jagos*) a member of the court of Areopagus at Athens—*Zamáni-salaf meñ shahr-i-Athens ki Eriopegas nám kuchahri ká ch rukn yá ahl*—*Práchnakál meñ Áthens nagar ki Eriopegas nám kuchahri ká ek jan.*
- AR-GENT**, *a.* (L. *argenteus*) silvery, bright like silver—*Saai yá nuqrai, daraqshshán, chándi ke mánind chamaktá*—*Rupshá, chándi ká, rūpe ki bláñt chamaktá.*
- AR-IL**, *a.* (L. *argilla*) potter's clay—*Kumhár ki mitti<sup>h</sup>, piñgor<sup>h</sup>.*
- AR-IL-A-QEUS**, *a.* of the nature of clay—*Piñgor yá chikni mitti sá<sup>h</sup>.*
- AR-JH-LOUS**, *a.* consisting of clay—*Piñgor yá chikni mitti ki<sup>h</sup>.*
- AR-GO-NAUT**, *a.* (Gr. *Argo, nauts*) one who sailed in the ship Argo—*Jo Argo jaház par gayá thá*—*Argo nám nauká meñ jo gayá thá.*
- AR-GO-SÁUTIC**, *a.* pertaining to the Argonauts—*Argo jaház par jáne-wálon se nisbat-dár*—*Argo nauká meñ jáne-wálon ke sambandhi.*
- AR-GO-SY**, *a.* a merchant ship—*Sandágiri ká jaház*—*Bápiyya ki nauká.*
- AR-GUE**, *v.* (L. *arguo*, to reason, to dispute, to debate, to prove—*Hujjat k., taqir k., bahs k., sábat k.*—*Tark k., vivád k., vād-inuvád k., áldba k., pramāñi k.*
- AR-GU-ER**, *n.* a reasoner, a disputer—*Hujjati, taqirí, bahás*—*Tarkí, vivádi.*
- AR-GU-ING**, *n.* reasoning, argument—*Hujjat, mubáhaka, taqir, dalil*—*Vád, tark, hetu.*
- AR-GU-MENT**, *n.* a reason alleged, the subject of any discourse, controversy—*Dalil, guff-gú yá tahrir ká mazmún, taqir*—*Hetu, gránthavishay, vishay, vād-inuvád, vād*
- AR-GU-MENT'AL**, *a.* belonging to argument—*Dalil, bahs, taqir, mazmún ke muta'alliq*—*Hetwásit, vād-inuvádasambandhi, gránthavishayyasambandhi.* [panyás.
- AR-GU-MEN-TÁTION**, *n.* the act of reasoning—*Tahakkus, munázat, mujádila*—*Heti-*
- AR-GU-MENT'ATIVE**, *a.* consisting of argument—*Hujjati, mubáhasi, hujjat se bhari huá*—*Hetúpanyásáñ, haitak.*
- AR-GU-MENT'ATIVE-LY**, *ad.* by argument—*Taqir se, hujjat se*—*Hetúpanyás ke anusár.*
- AR-GU-MEN-TIZE**, *v.* to debate, to reason—*Bahs k., hujjat k., taqir k.*—*Vād-inuvád k., vád k., tark k., vichár k.* [tikshnabuddhi, tikhi, chatur, rasik.
- AR-GUTE**, *a.* (L. *argutus*) sharp, witty—*Tez, tez-fahm, zuráf, latifa-báz*—*Tikshn,*
- AR-GUTE'NESS**, *n.* acuteness, wittiness—*Tezi, tez-fahmi, zuráfut, latifa-bázi*—*Tikshnatá, tikhai, chokhai, chaturai, rasikai.*
- ARI-AN**, *n.* one of the sect of Arius who denied the divinity of Christ—*Erias jo Hazrat Isá ko Khudá ke haráber nahin mántá thá uská pai-rau*—*Erias jo Isá ko Isvar ke samán nahin mántá thá uská panthi.*
- ARI-AN-ISM**, *n.* the doctrine of the Arians—*Erian logon ká mazhab*—*Erianpanth.*
- AR-ID**, *a.* (L. *areo*) dry, parched—*Khashk*—*Jhura, sukha, sushk.*
- AR-IRY-RY**, *n.* dryness—*Khashki*—*Sukhawát, jhurawat.* [mekh.
- AR-IES**, *n.* (L.) the ram, one of the signs of the zodiac—*Burj-i-hamal*—*Mesharási.*
- AR-I-E-TÁTION**, *n.* the act of butting like a ram—*Meñpe sá tukkar márná<sup>h</sup>.*
- AR-RIGHT**, *a-rit*, *ad.* (a, right) rightly—*Rásti se, síkhat se*—*Thikanthik, súddhatá se.*
- AR-I-O-LÁTION**, **HAR-I-O-LÁTION**, *n.* (L. *hariorus*) soothsaying, foretelling—*Fál-goi, pesh-goi*—*Bhavishtyadvákya, bhavishtyadváni, águn kahná.*
- A-RISE**, *v.* (S. *arisan*) to mount upward, to get up, to proceed from, *p. t. a-rōsh'*, *p. p. a-risen*—*Chahná<sup>h</sup>, uthná<sup>h</sup>, nikulná<sup>h</sup>.*
- ARIS-TAR-CHY**, *n.* (Gr. *aristos, arché*) a body of good men in power—*Achehhe log jo sáhib-i-ikhtiyár hon unki jamá'at*—*Bhale log jinko adhikár ho unká samúh.*
- AR-IS-TÓC'RA-CY**, *n.* (Gr. *aristos, kratos*) government by the nobles, the principal persons in the state—*Umaráon ki 'amal-dári, umarái hukumat, jamí umará*—*Pradhán logon ká ráj, pradhán jan.*
- AR-IS-TO-CRÁT**, *n.* one who favours aristocracy—*Dost-i-umarái, saltanat-i-umará-dost*—*Pradhán logon ká pakshapáti, pradhán logon ke ráj ká pakshapáti.*
- AR-IS-TO-CRÁTIC**, **AR-IS-TO-CRÁT'I-CAL**, *a.* relating to aristocracy—*Umarái saltanat se yá jamí umaráon se nisbat-dár*—*Pradhán logon ke ráj ká, pradhánajanasambandhi.*
- AR-IS-TO-CRÁT'I-CAL-LY**, *ad.* in an aristocratical manner—*Umarái hukumat se*—*Pradhán-ajanon ke ráj ke anusár.* [bandhi.
- AR-IS-TO-TÉLI-AN**, *a.* relating to Aristotle—*Aristú se nisbat-dár, Aristúi*—*Aristúsam-*
- A-RITH'ME-TIC**, *n.* (Gr. *arithmos*) the science of numbers—*Hisáb, 'ilm-i-hisáb, siyáq, 'ilm-i-ragam*—*Vyaktaganit, ankaganit.*
- AR-ITH-MÉT'I-CAL**, *a.* relating to arithmetic—*Hisábí, hisáb ke muta'alliq*—*Ankaganita-sambandhi, vyaktaganitánusár, vyaktaganitasmbandhi.*
- AR-ITH-MÉT'I-CAL-LY**, *ad.* by arithmetic—*Hisáb se*—*Ankaganit se, vyaktaganit se.*



- AR-BITH ME-TI'CIAN, *n.* one skilled in arithmetic—*Muhásib yá hisáb-dán*—*Ankaganit ká pandit*, *vyaktaganitajna*, *vyaktaganit ká pandit*. [nauká.]
- ÁRK, *n.* (L. *arca*) a chest, a close vessel—*Sandúq*, *sandúqcha yá kashití*—*Peti*, *ádhár wá*
- ÁRM, *n.* (S. *arma*) the limb which reaches from the hand to the shoulder, a bough of a tree, an inlet of the sea—*Báñh<sup>h</sup>*, *dáñ<sup>h</sup>*, *samumbar ká solá<sup>h</sup>*, *khál<sup>h</sup>*, *kháñ<sup>h</sup>*.
- ÁRM'FUL, *n.* what the arms can hold—*Jitná donon báñh meñ wát yá aná sake<sup>h</sup>*, *áñkwaár<sup>h</sup>*.
- ÁRM'LESS, *a.* without an arm—*Be-báñh*—*Abinj*, *bhujáñin*, *báñdhin*.
- ÁRM'LET, *n.* a little arm, a bracelet—*Chhoti báñh<sup>h</sup>*, *hath ká kará<sup>h</sup>*, *khayáñ<sup>h</sup>*, *pahunchi<sup>h</sup>*, *kayáñ<sup>h</sup>*, *kayáñ<sup>h</sup>*.
- ÁRM'HOLE, ÁRM'FIT, *n.* the cavity under the shoulder—*Bagul*—*Kakñi*, *káñh*.
- ÁRM, *v.* (L. *armeo*) to furnish with arms, to take arms, to provide against—*Musallah k.*, *hathigár-band honá*, *kamár-band k.*—*Sasrastra k.* wá h., *pháññ bándhina*.
- ÁRMS, *n. pl.* weapons of offence or defence, a state of hostility, emblems armorial—*Harba*, *hathigár<sup>h</sup>*, *jung*, *dushman*, *khándán* 'atámát—*Sastra*, *astra*, *yuddha*, *yuddhivas-thá*, *kulachihñ*.
- AR-M'VA, *n.* (Sp.) a naval armament—*Bahri jung ke wáste árásta kí gai funj*—*Jaháj kí hará ke liye saji hui soná*, *samudrayuddhárthasajjikitásená*.
- ÁR-MA-DIT'LO, *n.* (Sp.) an animal armed with a bony shell—*Ek chhotá jáñwar jiske úpar hapili sip hoti hai*—*Kavachákár*, *chammachári*, *kahndrajanta*.
- AR-MA-MENT, *n.* a force equipped for war—*Jung ke wáste árásta kí gai funj*—*Yuddha ke nimitta saji hui soná*, *yuddhárthasajjikitásená*.
- ÁR-MA-TURE, *n.* armour for defending the body—*Zirah*, *siláh*, *baktar*—*Kavach*, *jhilam*.
- AR-MO'U-TEST, *a.* powerful in arms—*Harbe se zor-mand*, *jung meñ zor-áwar*—*Sastra se prabál*, *yuddha meñ balañan*.
- ÁR-MIS-TAGE, *n.* a cessation from arms—*Jung kí chand-roza mauqáfi*—*Thore dinon tak yuddha kí nivritti*, *thore dinon tak lar á ká thabdháw*.
- ÁR-MOUR, *n.* defensive arms—*Zirah*, *siláh*, *baktar*—*Jhilam*, *kavach*.
- ÁR'MOUR-ER, *n.* one who makes or sells arms—*Saigal-gar*, *harba-sáz*, *harba-furosh*, *hathigár bandne w.*, *hathigár berhne w.*—*Sastrakáñ*, *sastravikrayí*.
- AR-MO'U-RAT, *a.* belonging to the arms or escutcheon of a family—*Khándán ke nisán se nisbat-dár*—*Kulachihñasambandhi*.
- ÁR-MO-RY, *n.* the place in which arms are kept—*Silah-khina*—*Sastragár*, *áyndhagár*.
- ÁR'MY, *n.* a large body of armed men—*Fauj*, *lashkar*—*Sená*, *katak*.
- ÁR'MOUR-BEAR-ER, *n.* one who carries the armour of another—*Silah-bandár*, *baktar-bandár*—*Kavachaváliak*. [kayáñí sá.]
- AR-MIL'LA-RY, *a.* (L. *armilla*) resembling a bracelet—*Háth ke kaye sab*, *pahunchi yá*
- AR-MIN'IAN, *a.* relating to the doctrine of *Arminius*; *n.* a follower of *Arminius*—*Arminius ke machab se nisbat-dár*; *n.* *Arminius ká pairav*—*Arminius ke mat ká sambandhi*; *n.* *Arminiaspañthi*.
- AR-MIN'IAN-ISM, *n.* the doctrine of *Arminius*—*Arminius ká mat<sup>h</sup>*.
- AR-RÓ'MA, *n.* (Gr.) the fragrant principle in plants—*Pandhon meñ jo khush-bú-dár khá-sipet rahi hai*—*Pandhon meñ jo sugandhi dharm rahi hai*, *pandhon ká gamkilá gun*.
- ÁR-O-MÁT'ic, ÁR-O-MÁT'ic-AL, *a.* spicy, fragrant—*Masala-dár*, *khush-bú-dár*—*Gamkilá*, *mahkilá*, *sugandhi*.
- ÁR-O-MÁT'ic, *n.* a fragrant drug—*Khush-bú-dár dardá*—*Sugandhi anubadh*. [gamkilá k.]
- ÁR'O-MA-TIZE, *v.* to scent, to perfume—*Khush-bú-dár k.*, *mú'attar k.*—*Sugandhi k.*,
- ÁR'O-MA-TIZ-ER, *n.* that which perfumes—*Mú'attar karne-wáli shai*, *khush-bú-dár karne-wáli chíz*—*Gamkilá k.* w. *padáñh*, *sugandhi k.* wáñi *vastu*.
- A-RÓSE', *p. t.* of *ARISE*.
- A-RÓ'UND, *ad.* (a. *round*) in a circle, on every side; *prep.* about, encircling—*Halqe yá diare meñ har-taraf*; *prep.* *gird*, *chárón taraf*—*Vartul wá chakra meñ*, *sab or*; *prep.* *chahndiá*, *chaturdik*, *chahupher*.
- A-RÓUSE', *v.* (a. *rouse*) to wake from sleep, to raise up, to excite—*Jagánáñ<sup>h</sup>*, *úthánáñ<sup>h</sup>*, *uksánáñ<sup>h</sup>*, *uskánáñ<sup>h</sup>*.
- A-RÓW', *ad.* (a. *row*) in a row—*Qatár-bandí se saf-bandí se*—*Pánti meñ*, *pañkti meñ*, *pañktipúrvak*.
- A-RÓYNT', *int.* (Fr. *rouger*?) begone, away—*Chale jáñ<sup>h</sup>*, *dúr ho jáñ<sup>h</sup>*.
- AR-PÉ'QI-O, *n.* (It.) distinct instrumental chords accompanying the voice—*Báje ke tár ká sur yá get jo git ke sáth hoti hai*.
- ÁR-QUE-BÚSE, *n.* (Fr.) a hand-gun—*Chhoti bandúq*, *qayáñin*—*Chhoti agnyastra*.
- ÁR-QUE-BU-SÁDE', *n.* the shot of an arquebuse, a distilled water for wounds—*Chhoti bandúq kí golí*, *zakham ke liye 'arauj*—*Chhote agnyastra kí golí*, *gháw ke nimitta chuláyá huá páñi*.
- AR-QUE-BU-SIÈR', *n.* a soldier armed with an arquebuse—*Bandúqchí*—*Agnyastradhári*.
- ÁR-RACK, A-RÁCK', *n.* a spirituous liquor distilled in the East Indies—*Sharáb*, *'araq*, *tárí<sup>h</sup>*—*Madirá*.

AR-RAIGN', ar-rān', *v.* (S. *wregan* ?) to indict, to accuse, to charge — *Nálisk k.*, 'illat lagáná, ilzám dená, mákhúz k. — Kaláñk lagáná, doshi k., apavád wá dosh dená.

AR-RĀIGN'MENT, *n.* the act of arraigning — *Ullat, ilzām, nālīsh* — *Apavād.*

AR-RÂŖĠE', *v.* (Fr. *ranger*) to put in proper order, to adjust, to settle—*Murattab k.*, *sijil k.*, *durust k.*—*Yathākram rakhnā, jahān kā tahān k.*, *thik thāk k.*, *nipātnā.*

AR-RANGE'MENT, n. the act of putting in order, adjustment, settlement, classification—*Tartīb, sijl, durustī, intizām, band-o bast, gism-ba-gism rakhnā*—Kram se sthāpan, vvavastha, niptārā, vargakram se sthāpan.

AR-RĀŪĠ'ER, n. one who arranges — *Murattab k. w.*, *durust k. w.*, *band-o-basti* — *Kram se rakhne w.*, *vyavasthāpak*, *nipātne w.*

ĀR'RANT, *a.* (L. *erro* ?) infamous — *Mahaz bad, nihāyat kharāb* — Bahut burā, atimand.

ĀR'RANT-LY, *ad.* infamously, shamefully — *Makuz badī se, sharm-āwari se, be-gairati se* — *Bahut burāi se, lajjākar rīti se, nirlajjatā se.*

AR'RAS, *n.* a kind of tapestry, manufactured at Arras in France—*Naqsh-nigâr kâ kaprâ jo makân ki zabân ke waste divârôn meñ lagâte haiñ aur mulk-i-Frans ke shâh-i-Arras meñ bantâ hai*—Wah kaprâ ki jismen bûte aur chitra nikâlê rahte haiñ aur jo gharôn ki bhitoñ meñ sobhârth lagayâ jâtâ hai aur Phîrâs des ke Arras nâm nagar meñ bantâ hai.

ARRĀY, *v.* (S. *urigan*?) to deck, to put in order; *n.* dress, order—*Zeb d.*, *poshák pahināná*, *saf-árái k.*; *n. libús*, *saf-árái*—*Bhúshit k.*, *achchhe vastra pahināná*, *vyúh rachaná*; *n.* *vastra*, *bhúshan*, *vyúh*, *rachaná*, *krano*.

AR-RĒAR', *n.* (L. *ad, retro* ?) that which remains unpaid — *Jo dene ko pará ho<sup>n</sup>.*

AR-REAR'AGE, *n.* the remainder of a debt — *Qarz kí báqi, baqáya* — *Rin ká rahá bhág,*  
*rin meñ jo dene ko rah gayá ho.*

AR-RĒCT', *a.* (L. *ad, rectum*) upright, erect, attentive — *Khará<sup>h</sup>*, *sídhá<sup>h</sup>*, *mutawajjih*  
— *Thárh wá thárhá*, *sojhá*, *manoyogi*. [*chhor<sup>h</sup>*.

AR-RĒPTĪON, *n.* (L. *ad, raptum*) the act of snatching away—*Ainch-khainch*<sup>b</sup>, *chhin-*  
AR-REP-TĪ'TIOUS, *a.* snatched away, mad—*Chhiná guryá*<sup>b</sup>, *págá*<sup>b</sup>.

AR-RĚST', *v.* (L. *ad, re, sto*) to stop, to obstruct, to seize under a legal process; *n.* seizure under a legal process — *Rokná<sup>h</sup>, árnu<sup>h</sup>, giriftár k.*; *n.* *giriftári* — *Chhekna, atkána, rájájná se pakarná*; *n.* *rájájná ke dwára pakar.* [*ná<sup>h</sup>. án parná<sup>h</sup>, honá<sup>h</sup>.*]

AR-RÍVE', *v.* (L. *ad, ripa*) to come to a place, to reach, to happen — *Á júná<sup>h</sup>, pahúich*.  
AR-RÍVAL, *n.* the act of coming to a place — *Á mad — Pahúich*.

AR'RO-GATE, v. (L. *ad, rogo*) to claim proudly or vainly, to assume—*Gurur se da'wā k., nā-haqq da'wā k., jis qadr ho us se ziyāda apne tain samajhnā*—Dimbh k., dambh k., jitnā ho us se adhik apne tain lagāna. [*yā takabbur*—Dimbh, dambh.

**ĀR'RO-GANGE**, **ĀR'RO-GAN-CY**, *n.* assumption of too much importance—*Nā-haqg fakhr*  
**ĀR'RO-GANT**, *a.* assuming, haughty, proud—*Jis qadr ho us se ziyāda apne ta'in jānne v.*,  
*mutakabbir, magrūr*—*Jitnā ho us se adhik apne ta'in samajhne v.*, *dimbhi, abhimi-*  
*ni. ahaṅkāri, dambhi.* *ahaṅkāri se.*

AR-RO-GANT-ILY, *ad.* in an arrogant manner — *Nā-haqq fakhr yā takabbur se* — Dimbh se,  
AR-RO-GĀTION, *n.* the act of arrogating — *Be-iā fakhr yā takabbur* — Dimbh. dambh.

ĀR-RO-GA-TIṆ, n. claiming unjustly — *Nā-haqq dū'wā k. r., jī qadr ho us se ziyāda ame tain samaihe v. —* Dambhī. dimbhī. itnā ho us se adhik apne tain lagāne w.

**ĂR'ROW**, *n.* (*S. arcua*) the pointed weapon shot from a bow — *Tir* — Ván, ár, bán.

Ār'row-y, a. like an arrow — *Tir sá, tir ke mánind* — *Bán sá, ván ke sadriš*.

ÂR'SE-NAL, n. (L. *ars, navalis* ?) a magazine of military or naval stores—*Jangi yā bahri usbāb kā makhzan, silāh-khāna*—*Larāi wā yuddhanaukā ki sāmagri kā bhāṇḍār*.

ÂR'SE-NIC, *n.* (Gr. *arsen*) a mineral poison — *Sankhiyá*<sup>h</sup>.

AR-SĒN'I-CAL, *a.* containing arsenic — *Sankhiyā-dār* — Saṅkhiyāmay.

ĀR'SON, n. (L. *arsum*) the crime of houseburning—*Ghar mein āg lagāne kā gunāh*, *jurm-i makān-sozi*—*Ghar mein āg lagāne kā aparadh*, *grihadāhāparādh*.

ART, second person singular indicative mood present tense of *to be*—*Haṛh*.

ART, n. (L. *ars*) the power of doing, skill, a trade, dexterity, cunning—*Karne ki tāqat, hunar, fann, maharat yā chālākī, fitrat*—*Karne kā parākram, śilpavidyā, kalā, nipunatā, vyavasāy wā vyāpār, chaturai wā dakshatā, dhūrtatā.* [dhūrt, chhali.

**ĀRT'FŪL**, *a.* skilful, cunning—*Hikmatī, hunar-mand, 'aiyār, sīratī*—Nipun, gunī.  
**ĀRT'FŪL-LĪ**, *ad.* skilfully, cunningly—*Hunar-mandī se, fareb se, sīrat se*—Nipunatē.

se, dakshatā se, dhūrtatā se, chhal se. [kala, dhūrtatā]  
 ART. TIL. NESS. n. skill cunning — *hunar-mandi* *hunar* *śīrat* *rohāh-bāzi* — *Ninunatā*

Ān'ti-p'ōc. n. trick, fraud, trade = *Hilā. fureh. fann yā pesha* = Chhāl, kapat.

॥ *Ār-ti-ti-gar*, *n.* a mechanic, a contriver – *Kāri-gar*, *tadbīrī* – *Śilpakar*, *upāyi*.  
 ॥ *Ār-ti-tyāgal*, *a.* made by art, not natural – *Turkībī*, *masnūnī*, *sākhā*, *gair-quadrātī* –  
*Kṛitrīm*, *śilpānirmit*, *aswabhāvasth*, *pratīnatī*, *natī*.

AR-TI-FĪ-CI-ĀL'I-TY, *n.* quality of being artificial — *Sākṭaṭi* — *Kṛitrimatwa*, *śilpanirmitatā*.

- ÂR-TI-F'ÇIAL-LY**, *ad.* by art, not naturally — *Hunar se, dast-kâri se, qudrat se nahîn* — *Sîlp se, kritrim prakâr se, swabbâvasiddhi se nahîn.*
- ÂRT-I'ÂN**, *n.* a mechanic, a handicraftsman — *Kâri-gar, dast-kâr* — *Sîlpi, sîlpakâr, hasta-vyâpâri, hastavyavassâyi.*
- ÂRT'IST**, *n.* a skilful man, one who practices any of the fine arts — *Hunar-mand, kisî 'umda jann kâ peshâ-dâr ya'ni munawwar wagaru* — *Nipun, gunî, kisî uttam vyâpâr kâ vyavassâyi arthât chitrakâr ityâdi.* [nishkapat, sidhâ.]
- ÂRT'LESS**, *a.* unskilful, void of fraud, simple — *Be-hunar, befareb, sâda* — *Anârî, bholâ, ÂRT'LESS-LY*, *ad.* in an artless manner — *Hunar-mandi bagair, safâi se, sachchâi se* — *Anârîpan se, binâ chhal wâ kapâf.*
- ÂRT'LESS-NESS**, *n.* want of art — *Safâi, sachchâi* — *Sidhâi wâ sudhâi, bholâpan.*
- ÂRTS'MAN**, *n.* a man skilled in arts — *Fanon kâ ustâd* — *Sîlpi, sîlpajna.*
- ÂRTE'RY**, *n.* (Gr. *aer. teren*) a vessel which conveys the blood from the heart to the different parts of the body — *Shiryân yâ sharyân* — *Rudhiravahanârî.* [dhi.]
- AR-TÉ'RI-AL**, *a.* relating to an artery — *Muta'alliq-i-shiryân* — *Rudhiravahanârisamban.*
- AR-THRIT'IC**, **AR-THRIT'-ICAL**, *a.* (Gr. *arthron*) relating to the joints or to the gout — *Gânth se nahîn-dâr, nagrasî yâ nigrasî* — *Gânth kâ sambandhî, granthil, vâtaki, vâtarogasambandhî.* [ki turkârî.]
- ÂRTI-CHÔKE**, *n.* (Fr. *artichaut*) an esculent plant, resembling a thistle — *Ek bhânt*
- ÂRTI-CLE**, *n.* (L. *artus*) one of the parts of speech, a single clause of an account, a stipulation; *v.* to draw up or bind by articles, to stipulate — *Harf-i-ta'rif yâ harf-i-tanqîr, bâbat, mâddu, raqam, 'ahad-o-paimân*; *v. jude jude mâddon men zâhir k., 'ahad-o-paimân k.* — *Nischayak wâ anischayak sabd, bât, vishay, bandhej, saûket, nir-bandh*; *v. prithak prithak bâton men prakâs k., bandhej k., saûket k., badnâ.*
- AR-TIC'U-LATE**, *a.* jointed, distinct; *v.* to utter words distinctly — *Jorâ huâ<sup>h</sup>, jorôn se banâ huâ<sup>h</sup>, v. sâf-sâf talâfuz k.* — *Samdhit, vyakta, spasht; v. spashtochchâran k.*
- AR-TIC'U-LATE-LY**, *ad.* in an articulate voice — *Sâf âwâz se* — *Spashtochchâranapûrvak.*
- AR-TIC'U-LÂ'TION**, *n.* distinct utterance, a joint — *Sâf talâfuz, mukhraj, jor<sup>h</sup>, girah, band* — *Spashtochchâran, gânth.*
- AR-TIL'LER-Y**, *n.* (Fr. *artillerie*) missile weapons of war, cannon, ordnance — *Jangi auzâr jo chhore jâte hain, topeh* — *Jo sastra chhore jâte hain, yuddhâstra, agnyâstra.*
- A-R'S'PIÇE**, *n.* (L. *aruspex*) a soothsayer, a diviner by the entrails of beasts — *Fâl-go, jânwaron ki antriyôn ko dekhkar pesh-goi k. w.* — *Âgamabhakhi, bhavishyadvaktâ, pasuwon ki antriyôn ko dekhkar âgam kahne w.*
- A-HŪS'I'-CY**, *n.* the act of prognosticating by inspecting the entrails of sacrifices — *Qurbânôn ki antriyôn ke dekhne se fâl-goi* — *Jo pasu balidân hote hain unki ânton ke dekhne se bhavishyatkathan.*
- ÂS**, *con.* (S. *ase*) in the same or like manner, in the manner that, that; *ad.* similarly, in respect of, for example — *Jaisâ<sup>h</sup>, jis-tarah-ki, ki<sup>h</sup>*; *ad. jaisâ<sup>h</sup>, uske munâfiq, dar-bâb, masalan* — *Yathâ, jîm prakâr ki*; *ad. yathâ, tulya rip se, vishay men, jaise, yathâ.*
- ÂS-A-FÇETI-DA**, *n.* (asa. L. *fetidus*) a gum resin of an offensive smell — *Ilîng<sup>h</sup>.*
- AS-BËSTOS**, *n.* (Gr. *a, stes*) a mineral substance, fibrous and incombustible — *Ek renha-dâr nâ-sokhtani ma'dani shai* — *Ek sûtmay ajwalaniy âkariy jadârth.*
- AS-BËS'TINE**, *a.* pertaining to asbestos, incombustible — *Resha-dâr nâ-sokhtani ma'dani shai ke muta'alliq, nâ-atash-gir* — *Sûtmay ajwalaniy âkariy jadârth kâ sambandhî, ajwalaniy.* [iqur jânâ<sup>h</sup>, uthnâ<sup>h</sup>.]
- AS-CËND'**, *v.* (L. *ad, scendo*) to climb up, to move upwards, to rise — *Chahnnâ<sup>h</sup>.*
- AS-CËN'DANT**, *n.* height, elevation, superiority; *a.* superior, above the horizon — *Bulandî, uinchâi<sup>h</sup>, fauqiyat yâ tarjîh*; *a. aulâ, ufaq ke upar* — *Uchchatâ, pradhînatâ*; *a. pradhân, udît, âkâsâkashâ ke upar.* [kram.]
- AR-CËN'DEN-CY**, *n.* influence, power — *Ikhtiyâr, galba, tâqat* — *Dâb, dabâw, âkti, parâ.*
- AS-CËN'SION**, *n.* the act of ascending — *'Uruj*. — *Charhaw, uthân.*
- AS-CËN'SIVE**, *a.* rising, tending to rise — *'Uthâ<sup>h</sup> yâ uthâlâ<sup>h</sup>.*
- AS-CËNT'**, *n.* the act of rising, an eminence — *(Charhâi<sup>h</sup>, tilâ<sup>h</sup>.*
- AS-CËN'SION-DAY**, *n.* the day on which the ascension of Christ is commemorated — *Âsmân par hazrat 'Isâ ke jâne kâ din* — *Swarg men Isâ ke jâne kâ din, Isâ kâ swargârohânavâs.* [k., qâim k., thahrânâ<sup>h</sup> — Jâchna, nisâhit k., nirpay k., sthir k.]
- ÂS-ÇERTAIN'**, *v.* (L. *ad, certus*) to make certain, to establish, to determine — *Tahqiq*
- ÂS-ÇER-TAIN'-BLE**, *a.* that may be ascertained — *Jo ba-khâbi daryâft yâ tahqiq ho sake* — *Nirney, nirdhârâniy.* [nischay.]
- ÂS-ÇER-TAIN'MENT**, *n.* the act of ascertaining — *Tahqiq, inbât* — *Nirnay, nirdhârân,*
- AS-CËT'IC**, *a.* (Gr. *asketes*) employed in devout exercises, austere; *a.* a devout recluse, a hermit — *sakht 'ibâdat men masrûf, sakht*; *n. 'âbid, tapsî<sup>h</sup>, faqîr* — *kañhin tapasyâ men lagî huâ, rukh wâ kañhin*; *n. tapaswî, vânaprasth wâ samnyâsi.*
- AS-CËT'I-CISM**, *n.* the state of an ascetic — *Faqîrî, 'ibâdat* — *Vairâgya, samnyâs, tap.*
- ÂS'ÇI-LI**, *n. pl.* (Gr. *a, skia*) people living in the torrid zone, who, at certain times of the

year, have no shadow at noon—*Sākinān-i-mintaqā-i-mahrūqā*—Ushṇakṭibandhasth, uṣṇadeśasth. [Jalaṇḍhar.]

AS-CITTES, *n.* (Gr. *askos*) a species of dropsy, a swelling of the abdomen—*Istiqā*—As-cit'ic, As-cit'ical, *a.* dropsical—*Istiqāi*—Jalaṇḍhari.

AS-CITTI'IOUS, *a.* (L. *ad, scitum*) additional, supplemental—*Zāid*, 'āriyati, bālāi, satimma, paiwand—Adhik, asamavāyi, āropit, ūpari.

A-S'CRIBE, *v.* (L. *ad, scribo*) to attribute to as a cause, to impute, to assign—*Bā's* lagānā, mānsūb k., māḥsūs k., nisbat k.—Kāraṇ ghaṭānā, ṭhahranā, denā wā lagānā, āropan k., niyog k. [bandhaniya.]

A-S'CRIB'A-BLE, *a.* that may be ascribed—*Mansūb hone ke laiq*—Āropaniya, abhisam-

A-S'CRIP'TION, *n.* the act of ascribing—*Nisbat, lagāw*<sup>h</sup>—Āropan, adhyārop, sambandhan.

AS-CRIP-TY'IOUS, *a.* that is ascribed—*Māḥsūs yā mansūb kiya gayā*—Āropit, abhi-

sambandhit. [per wā uski lakri.]

ASH, *n.* (S. *āś*) a tree or its wood—*Ek gīam kā darakht yā uski lakri*—Ek prakār kā

ASH'EN, *a.* made of ash—*Ash per ki lakri kā banā huā*<sup>h</sup>.

ASH'OL-OURED, *a.* between brown and gray, like the bark of ash—*Khāki, āsh per ke*

*chhilk ke mānind*—Bhasinavari, pāṇṣuvar, pāṇḍu.

A-SHAMED', *a.* (n, shame) affected by shame, abashed, confused—*Sharmanda yā*

*shurminda, nālim, mustarib, be-qarār*—Lajjit, lajjamān, ghabrāyā huā, vyākul.

ASH'ES, *n. pl.* (S. *āśe*) the remains of any thing burnt, the remains of a dead body

—*Khākitur, kisi murde ke jalane ke piche jo kuchh bach rahai*—Rākh chhār wā

bhasm, kisi nūritasārir ke jalane ke pāschāt jo kuchh uskā bach rahai.

ASH'Y, *a.* like ashes, pale—*Rākh ke mānind, zard*—Rākh sā, pāṇṣuvar, pilā.

ASH WEDNES'DAY, *n.* the first day of Lent—*'Isāiyon ke chille kā pahla din*—'Isāiyon

ke chālis din ke uparās kā pratham divas.

A-SHORE', *ad.* (a, shore) on shore, to the shore, stranded—*Kināre par, kināre ki tar-*

*raf, kināre lagā huā, kināre par chapḥā huā*—Taṭ par, tir kī or, tir meṇ lagā huā,

tir par chapḥā huā.

AS'IAN, *a.* relating to Asia—*Eshia se nisbat-dār*—Eshia sambandhi.

AS-IA'TIC, *a.* belonging to Asia; *n.* a native or inhabitant of Asia—*Muta'alliq-i-Eshia*;

*n.* Eshia kā mutuwattin yā bāshindlu—Eshia sambandhi; *n.* Eshia kā deśiyalok wā

niwāsi.

AS-IA'TI-CISM, *n.* imitation of the Asiatics—*Eshia ke mutuwattinon yā bāshindon ki*

*nagl yā tuglid*—Eshia ke deśiyalokon wā niwāsiyon kī anukarān wā anuvritti.

AS-SIDE', *ad.* (a, side) to one side, apart—*Ek taraf, alag*<sup>h</sup>—Ek or, ekānt meṇ.

AS'I-NINE. See under ASS.

ASK, *v.* (S. *ascian*) to beg, to petition, to demand, to question, to inquire—*Darkhwāst*

*k., istid'ā k., talab k., istifār k., pūrsish k.*—Yāchanā k., prārthanā k., māṅgnā,

chāhnā, jijnāsā k., pūchhnā, jāchhnā.

ASK'ER, *n.* a petitioner, an inquirer—*Sāil, pūrsish k. w.*—Yāchak, prārthak, māṅgne-

w., praṣṭhā, jijnāsak, pūchhne w. [se<sup>h</sup>.]

AS-KANCE', AS-KANT', *ad.* (D. *schuin*) sideways. obliquely—*Ek or<sup>h</sup>, tirchhā<sup>h</sup>, kankhi*

AS-KEW', *ad.* (Dan. *skiez*) obliquely, contemptuously—*Tirchhā<sup>h</sup>, hiqārāt se.*—Ghrinā

wā ghin se, tiraskār se.

A-SLANT', *ad.* (a, slant) obliquely, on one side—*Tirchhā<sup>h</sup>, ek or<sup>h</sup>.*

A-SLEEP', *ad.* (a, sleep) sleeping—*Sotā<sup>h</sup>, soyā<sup>h</sup>.*

A-SLOPE', *ad.* (S. *asluṇan*) with declivity, obliquely—*Dhālū<sup>h</sup>, dhāl se<sup>h</sup>.*

ASP, AS'PIC, *n.* (Gr. *aspis*) a poisonous serpent—*Zahr-dār sānp*—Vishadhar sarp,

bikhahā sānp. [darakht jiske patte hilā karte haiṇ—Ek prakār kā per.]

ASP, AS'PEN, *n.* (S. *aspe*) a species of poplar with trembling leaves—*Ek gīam kā*

AS'PEN, *a.* relating to the aspen tree—*Asp per kā<sup>h</sup>.* [sharu.]

AS-PAR'A-GUS, *n.* (L.) an esculent plant—*Nūḡḡān<sup>h</sup>, mārchoba*—Sātamūli, sāṭawārī,

AS'PECT, *n.* (L. *ad, spectrum*) look, countenance, view, situation—*Sūrat, shakl, nazar,*

*giyām*—Ākar, vadān, muṇh, drishti, avasthān, sthiti.

AS'PER-ATE, *v.* (L. *asper*) to make rough—*Kharkharā k.<sup>h</sup>, nā-hamwār k.*—Arbikhār-

bir k., khardharā wā ūchānichā k. [kbāwat, karkasāt, kaṭutā.]

AS-PER'RY, *n.* roughness, harshness—*Nā-hamwārī, karāi<sup>h</sup>, talkhi*—Asamānatā, ru-

AS'FER-OUS, *a.* rough, uneven—*Kharkharā<sup>h</sup>, nā-hamwār*—Khardharā, arbikhār, bir,

rūkhā, asamān, ūchānichā.

A-S'PERSE', *v.* (L. *ad, sparsum*) to slander, to calumniate, to cast upon—*Tuḡmat*

*lagānā, 'aib lagānā, harf lagānā, chhipaknā<sup>h</sup>*—Doshāropan k., kalaṇki k., kalaṇk

lagānā, dālnā. [nindā, doshāropan.]

A-S'PER'SION, *n.* a sprinkling, calumny—*Chhipkāv<sup>h</sup>, tuḡmat, buṭhān*—Kalaṇk, apavād,

AS-PHAL'TOS, (Gr.) AS-PHAL'TUM, (L.) *n.* bitumen, Jew's pitch—*Yahūdī rāl<sup>h</sup>*

AS-PHAL'TIO, *a.* bituminous, gummy—*Yahūdī rāl kā<sup>h</sup>, chipchipā<sup>h</sup>, laslūā<sup>h</sup>.*

AS'PHO-DEL, *n.* (Gr. *asphodelos*) day-lily—*kaṇwal<sup>h</sup>.*

**A-SPIRE'**, *v.* (L. *ad, spiro*) to desire eagerly, to pant after, to aim at—*Barī árzú rakhná, mushtāq h., shast bāndhná*—*Lálasá k., tarasú, ták rakhná wá bāndhná, dhukki lagáná.*

**A-SPÍR'ANT**, *n.* one who aspires, a candidate—*Barī árzú rakhne w., shast bāndhne w., ummed-wár*—*Lálasá k. w., tarasaiyá, ták bāndhne w., arthi, padānweshi.*

**ÁSPÍ-RATE**, *v.* to pronounce with full breath; *a.* pronounced with full breath; *n.* the mark of aspiration—*Shiddat se talaffuz k., hakárná<sup>h</sup>; a. shiddat se talaffuz kiya gayá; n. shiddat se talaffuz karne ká nishān*—*Dirghaswās se uchchāraṇ k., pūrṇaswās se uchchāraṇ k., mahāprāṇ se uchchāraṇ k.; a. visargi, mahāprāṇ se uchchārit; n. mahāprāṇ se uchchāraṇ ká chihñ.*

**ÁS-PI-RĀ'TION**, *n.* a breathing after, an ardent wish, act of pronouncing with full breath—*Kamāl árzú, barā ishtiyāq, shiddat se talaffuz k.*—*Lálasá, barī kámaná, pūrṇaswās se wá mahāprāṇ se uchchāraṇ.*

**A-SPÍR'EMENT**, *n.* the act of aspiring—*Kamāl árzú, barā ishtiyāq*—*Lálasá, kámaná.*

**A-SPÍR'ER**, *n.* one who aspires—*Mushtāq, árzú-mand*—*Lálasá k. w., tarasaiyá, tarasne w.*

**A-SPÍR'ING**, *n.* the desire of something great—*Hausila*—*Umañg.*

**ÁS-POR-TĀ'TION**, *n.* (L. *abs, porto*) the act of carrying away—*Taláw<sup>h</sup>, sarkáw<sup>h</sup>.*

**A-SQUÍNT'**, *ad.* (D. *schuin*) obliquely—*Tirchhá<sup>h</sup>, Kankhi se<sup>h</sup>.*

**ÁSS**, *n.* (L. *asinus*) an animal of burden—*Gadhá<sup>h</sup>.*

**ÁS'T-NINE**, *a.* pertaining to an ass—*Gadhe ká<sup>h</sup>, gadhe rá<sup>h</sup>.*

**ÁSS'HĒAD**, *n.* a dull person, a blockhead—*Gadhá-sir<sup>h</sup>, ahmaq, ná-dān*—*Mandabuddhi, mūrkh, mūrkh.*

**AS-SĀIL'**, *v.* (L. *ad, salio*) to fall upon, to attack, to invade—*Eká-ek kisi par tūt par-ná<sup>h</sup>, wár k.<sup>h</sup> hamla k.*—*Ákraman k., chot wá ághát k., charháí k.*

**AS-SĀIL'A-BLE**, *a.* that may be attacked—*Jis par hamla yá wár ho sake*—*Ákramaniya, jis par chot ághát wá charháí ho sake.* [mak; *n.* chot k. w., ághátak, charháí k. w.]

**AS-SĀIL'ANT**, *a.* attacking; *n.* one who attacks—*Hamla-áwar; n. wár k. w.<sup>h</sup>*—*Ákrá-*

**AS-SĀIL'ER**, *n.* one who attacks—*Hamla-áwar, wár k. w.*—*Chot k. w., ághátak, charháí k. w.*

**AS-SĀIL'MENT**, *n.* the act of assailing—*Hamla, wár<sup>h</sup>*—*Chot, charháí, ákraman.*

**AS-SĀS'SIN**, *n.* (Fr.) a secret murderer—*Chhíp kar yá eká-ek qatl k. w., jo qatíl dagá se mār-dáltá hai*—*Jo ghátak chhal se badh kartá hai, guptaghátak.*

**AS-SĀS'SI-NĀTE**, *v.* to murder secretly—*Dajá se qatl k., eká-ek yá chhípkar qatl k.*—*Chhal se badhaná, guptaghát k.*

**AS-SĀS'SI-NĀ'TION**, *n.* the act of murdering—*Qatl, khún, eká-ek yá dagá se qatl, chhípkar*

**AS-SĀS'SI-NĀ-TOR**, *n.* one who assassinates—*Naguháni qatl k. w., dagá se eká-ek yá chhípkar qatl k. w.*—*Guptaghátak, chhal se badh k. w.*

**AS-SĀULT'**, *v.* (L. *ad, saltum*) to attack with violence; *n.* an attack, an onset—*Ham-la k. zad-o-kob k.; n. hamla, zad-o-kob*—*Charháí k.; n. charháí, márpit.*

**AS-SĀULT'A-BLE**, *a.* that may be assaulted—*Jis par hamla yá zad-o-kob ho sake*—*Jis par charháí wá márpit ho sake, ákramaniya.* [wá márpit k. w., ákrámak, ághátak.]

**AS-SĀULT'ER**, *n.* one who assaults—*Hamla yá zad-o-kob k. w., hamla-áwar*—*Charháí*

**AS-SĀY'**, *v.* (Fr. *essayer*) to try or prove as metals; *n.* a trial, examination—*Parakh-ná<sup>h</sup>, táwná<sup>h</sup>; n. ayári, ázmáish, imtikhān*—*n. Parakh, kas, táw, parikshá.*

**AS-SĀY'ER**, *n.* one who assays metals—*Sáhib-i-'ayár, 'ayár-shinás,*—*Parakhiyá, jáñchne w., táwne w., kasne w.* [Prápti, labhí.]

**ÁS-SE-CŪ'TION**, *n.* (L. *ad, secutum*) acquirement, act of obtaining—*Tahsil, husúl*—

**AS-SĒ'MBLE**, *v.* (L. *ad, simul*) to bring together, to meet together—*Paráham k. yá h., jam' k. yá h.*—*Batorná wá baturná, ekatthá k. wá h.* [mapdal.]

**AS-SĒ'MBLAGE**, *n.* a collection of individuals—*Jamá'at, ijtimá', hujm*—*Samúh, vrind,*

**AS-SĒ'MBLER**, *n.* one who assembles—*Paráham yá jam' k. w.*—*Ekatthá k. w., batorne w.*

**AS-SĒ'MBLING**, *n.* a meeting together—*Jamáw<sup>h</sup>, batorná<sup>h</sup>*—*Samágam, samágati.*

**AS-SĒ'MBLY**, *n.* a company, a convocation—*Guroh, mahfil, majlis, majlis-i-dín*—*Sabhá, mandali, samaj, dharmadhanyakhasamaj, dharmasambandhisabhá.*

**AS-SĒ'MBLY-RÓOM**, *n.* a room in which persons assemble, especially at public meetings—*Majlis-ghar, mahfil-khāna*—*Samágamasthān, sabháśāl.*

**AS-SĒNT'**, *v.* (L. *ad, sentio*) to agree to, to admit as true, to concede; *n.* the act of agreeing to, consent—*Rási h., qabúl k., taslim k.; n. rasá-mandi, qabúl*—*Sammat h., mánná wá mán lená, swikár k., angikár k.; n. sammati, anumati, swikár, angikár.*

**ÁS-SĒN-TĀ'TION**, *n.* compliance out of flattery—*Khush-ámad ki ráh se rasá-mandi yá ittifāq-i-rás*—*Lallopato ki riti se sammati.*

**AS-SĒN'T'ER**, *n.* one who assents, a favourer—*Rasá-mand hone w., qabúl k. w., jáñib-dár, multafl*—*Swikartá, anumantá, mánne w., pakahí.*

**AS-SĒN'T'MENT**, *n.* agreement, consent—*Rasá-mandi, qabúl*—*Sammati, swikár, swikaran.*

**AS-SĒRT'**, *v.* (L. *ad, sertum*) to affirm, to maintain, to claim—*Iqrār k., mahfúz*

*rakhná, da'wá k.* — Kahná wá bolná, sañbhálná, rakshá k., apná sattwa wá adhikár prakás k. [ki rakshá, bāchāw, vachan, vākya.]

**AS-SĒA'TION**, *n.* the act of asserting, affirmation — *Da'wi ki kifāzat, iqrār* — Apne sattwa

**AS-SĒA'TIVE**, *a.* positive, dogmatical — *Yaqīnī, qat'ī* — Nī-chit, sunīschit, nirpit.

**AS-SĒA'TIVE-LY**, *ad.* affirmatively — *Yaqīnan, qat'an, aqbālī se* — Drīh nīschay se.

**AS-SĒA'TOR**, *n.* a maintainer, a vindicator — *Hāmī, pushtī-bān, rawā-dār, mujawwiz* — Rakshak, pratipadak wá pratipalak, pakshi.

**ĀS-SĒR-TO-RY**, *a.* affirming, supporting — *Iqrārī, aqbālī, mujawwiz* — Drīh nīschay se kahne w., pratipadak, pratipalak.

**AS-SĒSS'**, *v.* (L. *ad, sessum*) to rate, to fix the proportion of a tax — *Takhmīna k., tashkhis k., khirāj lagānā, hissa-i-rasadi lagānā* — Kūtānā, āñknī, kar lagānā, kar nirūpan k.

**AS-SĒS'SION-A-RY**, *a.* pertaining to assessors — *Takhmīna-kunandōn tashkhis-kunandōn yā ahāliyān-i-mashwarat ke muta'alliy* — Karānī upakāsambandhī, sabhāsadsambandhī.

**AS-SĒS'SMENT**, *n.* the act of assessing, the sum levied on certain property — *Tashkhis-i-khirāj yā jam' lagānā, jam'* — Bāchh, karānirūpan, kar, lagti wá lagān.

**AS-SĒS'SOR**, *n.* one who assesses, an assistant in council — *Tashkhis-kunand, takhmīna-kunand, khirāj yā mahsūl thahrāne w., mashir-i-jalsa, ahl-i-mashwarat* — Āñkwaia, kūtwaia, karānirūpak, sabhāsad, pañch.

**ĀS'SĒTS**, *n. pl.* (L. *ad, satis*) goods sufficient to discharge all legal claims — *Wājibu-l-adā ke liye kāfī māl-o-amwāl* — Kīn chukāne ke liye yatheshṭ sampatti.

**AS-SĒV'ER**, **AS-SĒV'ER-ATE**, *v.* (L. *ad, severus*) to affirm solemnly — *Ba-haluf iqrār k.* — Śapathapūrvak kahná, śapath khākar kahná.

**AS-SĒV'ER-A'TION**, *n.* solemn affirmation — *Iqrār ba-haluf* — Śapathapūrvak vachan.

**ĀS-SI-DŪ'I'TY**, *n.* (L. *ad, sedeo*) diligence, closeness of application — *Mashaqqat, mihnāt* — Pārīśram, śram, prayās, udyog. [śramī, prasakt, udyogi.]

**AS-SI-DŪ'OUS**, *a.* constant in application — *Mustaqill, mihnati, masrūf* — Pārīśramī,

**AS-SI-DŪ'OUS-LY**, *ad.* diligently, constantly — *Mihnāt yā mashaqqat se, istiglāl se* — Śram se, udyog se.

**AS-SI-DŪ'OUS-NESS**, *n.* constant application — *Mashaqqat, mihnāt* — Śram, udyog.

**AS-SIGN'**, **as-sin'**, *v.* (L. *ad, signo*) to mark out, to apportion, to make over; *n.* one to whom assignment is made — *Makhsūs yā muqarrar k., ta'aayun k., munqasim kar-ke denā, hissa muqarrar k., intaqāl k.; n. muntaqal'-alathi* — nirūpnā, thahrānā, bāñtnā, bāñtwārā k., dedālnā; *n.* jisko sattwa diyā jatī hai.

**AS-SIGN'A-BLE**, *a.* that may be assigned — *Muntaqal munqasim yā muqarrar kiye jāne ke qābil* — Nirdeshṭavya, thahrāye bāñte wá dedāle jāne ke yogya.

**ĀS-SIG-NĀ'TION**, *n.* an appointment to meet — *Mulāqāt kā wa'da, mulāqāt ki jagah aur waqt kā ta'aayun* — Milne kā sāñket, Samāgananiyam.

**ĀS-SIG-NĒ'**, *n.* one to whom assignment is made, one appointed or deputed by another — *Muntaqal'-lathi, kārandā, kārindā, mu'tamad'-ulathi, mukhtār* — Jisko arth wá dravya de dālā jāy, pratinidhī, pratipūrush. [bāñtne wá dedālnē w.]

**AS-SIG-N'ER**, *n.* one who assigns — *Muqarrar munqasim yā muntaqal k. w.* — Nirūpne

**AS-SIG-N'MENT**, *n.* the act of assigning, a transfer of title or interest — *Intaqāl, tuyār-rurī, intaqāl-i-haqq* — Nirūpan, niyojan, samarpan, sattwasamarpan.

**AS-SIM'I-LATE**, *v.* (L. *ad, similis*) to make or grow like — *Muwāfiq k. yā ho, yaksān k. yā ā.* — Sadriś k. wā h., samān k. wā h. [sadriś wá samān kar sakeñ.]

**AS-SIM'I-LA-BLE**, *r.* that may be made like — *Jise muwāfiq yā yaksān kar sakeñ* — Jisko

**AS-SIM'I-LĀ'TION**, *n.* the act of assimilating — *Yaksān k., muwāfiq k.* — Sadriś k., tulyakaran. [rakhne walā — Sadriś wá samān karne ko samarth.]

**AS-SIM'I-LA-TIVE**, *a.* having power to assimilate — *Muwāfiq yā yaksān karne ki tāqat*

**AS-SIST'**, *v.* (L. *ad, sisto*) to help — *Madad k., dast-giri k., pushtī k.* — Sahāyatā k. wā d., upakār k., sahāri d. [kār, sahāri.]

**AS-SIST'ANCE**, *n.* help, aid, succour — *Madad, kumak, dast-giri, pushtī* — Sahāyatā, upa-

**AS-SIST'ANT**, *a.* helping, aiding; *n.* one who assists, a helper — *Pushtī-bān, mumidd*; *n.* madad-gār, kumakī — Sahāyak, upakāri; *n.* sahāyakartā, sahāy k. w., sahāyak.

**AS-SIST'LESS**, *a.* without help — *Be-chāra, lā-chār, nā-chār* — Binā bas, upāyarahit, nissahāya.

**AS-SIZE'**, *n.* (L. *ad, sessum*) a court held twice a year to try causes by a judge and jury, a statute for determining weight or price; *v.* to fix a rate of weight or price

— *Wah 'adālat ki jismēn ek hākim aur panch sāl meñ do daf' muqaddamōn ki taj-wiz ke liye baithē haiñ, wazn yā bhāw kā nirkh*; *v. wazn yā bhāw kā nirkh muqar-rar k.* — Ek aisi kachahri ki jismēn ek nyāyak aur pāñch baras bhar meñ do ber vichār ke nimitta baithē haiñ, taul wá bhāw kā niyam; *v. taul wá bhāw kā niyam k.*

**AS-SIZ'ER**, *n.* an officer who inspects weights and measures — *Wazn máp yā bhāw kā nirkhī* — Taul náp wá bhāw kā nirūpak.

**AS-SŌ'C-I-ATE**, *v.* (L. *ad, socius*) to unite with, to join in company; *a.* joined with,

confederate; *n.* a companion, a partner—*Sharik k., muttafiq k., sharik h., suhbat-rakhnā, ittifaq k., rāfiqat k.*; *a.* *Shāmīl, muttafiq*; *n.* *ham-suhbat, rafiq, sharik.*—*Milānā, milnā, sāth k. wā rakhnā, mel rakhnū, sājhī k. wā h.*; *a.* *milā, sañyukt*; *n.* *sāthī, sañgi, sājhī.*

AS-SŪ-Ā-TIŪN, *n.* a union, confederacy, partnership, connexion, an assembly—*Ittifaq, bundish, shirkat yā shirākat, waal yā pūnawastagi, majlis*—*Mel, gañṭhāw, sandhī, sājhā, sañsarg, sañyog, sañgati, sabhā, samāj, mandali.*

AS-SŪ-Ā-TIŪN, *n.* a confederate—*Suhbatī, rafiq, sharik*—*Sāthī, sañgi, sājhī.*

AS-SŪLĪ, *v.* (*L. ab, solvo*) to solve, to set free, to acquit—*Kholnā<sup>h</sup>, hall k., makhkasi d., rihāi d.*—*Dhilā k., suljhānā, mukt k., chhornā wā chhor d., chhutkāra k.*

AS-SŪRTĪ, *v.* (*L. ad, sort*) to class, to arrange into kinds of like quality—*Tafrīq k., tartīb d., qism-ba-qism rakhnā*—*barāykar prithak prithak pānti meñ rakhnā, bāchh-  
kar kramānusār prithak prithak varg meñ rakhnā.*

AS-SŪRT'MENT, *n.* the act of classing, a quantity selected or arranged—*Tafrīq, tartīb, qism-ba-qism, k., munakhab yā murattab shai*—*Bāchh, prithakkārān, bāchhī hui wā prithak ki gai vastu.*

ASSUĀGE, *v.* (*L. ad, suavis*?) to soften, to mitigate, to abate—*Takhf f k., kam k. jā*

ASSUĀGEMENT, *n.* mitigation, abatement—*Takhfif, tashkīn, kamī*—*Sāntī, ghatāw.*

AS-SŪĀGIVE, *a.* softening, mitigating—*Tushkīn-bākhsh, takhif k. w.*—*Sāntī k. w., sāntik, sāntid, ghatūne w., nyūn k. w.*

ASSUE-TUDE, *n.* (*L. ad, suetum*) custom, habit, use—*Dustūr, ādat, istīmāl*—*Rīti*

AS-SŪME, *v.* (*L. al, sumo*) to take to, to take for granted, to arrogate—*Ikhtiyār k., farz k., takabbur yā fakhr k., nā-haqq d'wā k.*—*Lenā, dhārān k., mānuā wā mān lenā, itrānā, abhinān k., jītnā ho us se apne tañ adlik samajhnā, dimbh k., dambh k.*

AS-SŪM'ET, *n.* one who assumes—*Ikhtiyār k. w., nā-haqq d'wā k. w., farz k. w., fakhr k. w., dimāgi*—*Lene w., mān lene w., itrāne w., dimbhī, dambhī.*

AS-SŪM'ING, *p. a.* arrogant, haughty—*Mutakabbir, dimāgi, muqrūr*—*Dimbhī, dambhī, abhinānī, alahkāri.*

AS-SŪM'PTION, *n.* the act of taking, supposition, the thing supposed—*Lenā<sup>h</sup>, farz k., farzi shai*—*Grahan, praninavyatiriktagrahan, mān lenā, mān li gai bāt, pramāna-  
vyatiriktagrihītapaksh.*

AS-SŪM'PT, *n.* the legal term for a voluntary promise—*Qail yā wa'du az-khud*—*Apni*

AS-SŪRE', *v.* (*L. ad, securus*) to give confidence, to make secure, to assert positively—*Yaqīn karānā, tashaffi d., nazbūt k., yqrār k.*—*Viśwās d., bharosā d., driph k., driphātī se kahnā.*

AS-SŪR'ANCE, *n.* certain expectation, confidence, want of modesty, security—*Unmed, itihār, yaqīn, be-sharmi, be-tihāzi, shokhī, gustākhi, bimā<sup>h</sup>*—*bharosā, viśwās, nischay, dhiṭhāi, magrāi, nirlajjātā.*

AS-SŪRED, *p. a.* certain, not doubting—*Qail, mu'taqil*—*Sunīschit, asaśāy, asandigd.*

AS-SŪRED-LY, *ad.* certainly, indubitably—*Albatta, yaqīnan, be-shak, be-shubhā*—*Nischay karke, nissandeh.*

AS-SŪRED-NESS, *n.* the state of being assured—*Qailī, mu'taqidī, itiqād*—*Sunīś-*

AS-SŪR'ER, *n.* one who assures—*Qail yā mu'taqid k. w., yaqīn karāne w., tashaffi d. w., yqrār k. w., bimā lene w.*—*Viśwās wā bharosā d. w., driphātī se kahne w.*

AS'TER-ISK, *n.* (*Gr. aster*) a star or mark in printing, as \*—*Chhāpe meñ sitāra-numā nishān*—*Chhāpe meñ nakshatra ke ākār ek chiln.*

AS'TER-ISM, *n.* a constellation, an asterisk—*Burj, rūsh, chhāpe meñ sitāra-numā nishān*—*Tārāmandal, tārārāsi, chhāpe meñ tārārūp ohin.*

AS'TER-ŌID, *n.* a name of the four small planets between the orbits of Mars and Jupiter—*Mirrīkh aur Mushtari ke darmiyan chār chhōte chhōte sitāre*—*Sūkhamagraha-*

ping.

A-STERN', *ad.* (*a, stern*) at the hinder part of a ship—*Jahāz ki pichhli taraf,*

ki pichhli or.

ASTH'MA, āst'ma, *n.* (*Gr.*) shortness of breath, difficulty of breathing—*Ziqu-n-nafas,*

ASTH-MAT'IC, ASTH-MAT'IC-AL, *a.* troubled with asthma—*Ziqu-n-nafasi, dame ke ārise se taklif-zulā*—*Saṅkahā, sāṅki, śwāsarogapīrit, śwāsakrichchhagrast.*

AS-TON'ISH, *v.* (*L. al, tono*) to amaze, to surprise, to confound—*Mutahayir k., mut-a'ajib k., muztarib k.*—*Chakit wā chakrit k., chamatkrit k., vyākul k., ghabranā.*

AS-TON'ISH-ING, *a.* wonderful, surprising—*'Ajib, turfa, 'ajūba*—*Adbhut, vichitra, chamatkāri.*

AS-TON'ISH-ING-LY, *ad.* in a surprising manner—*'Ajib tarah se*—*Adbhut rīti se.*

AS-TON'ISH-MENT, *n.* amazement, surprise—*Ta'ajjub, tahnayir*—*Chamatkā, āscharya, vismay, achambhā.*

AS-TŪND', *v.* to strike with amazement.—*Muta'ajib k., mutahayir k.*—*Vismayakul*

ASTRA-GAL, *n.* (*Gr. astragalos*) the moulding round the top and bottom of a column—*Gol khambe ke upar niche jo ubhri hui golāi ghumkar hoti hai.*

ĀS'TRAL, *a.* (Gr. *aster*) starry—*Sitároñ se nisbat-dār, kavākib-dār*—Tārāsambandhi. tārāmāy.

A-STRĀ'Y, *ad.* (*a, stray*) out of the right way—*Gum-rāk, be-rāk*—Bhūlā, bhaṭkā, vipath.

A-STRĪCT', *v.* (L. *ad, strictum*) to bind—*Bāidhnā*.<sup>h</sup>

A-STRĪCTION, *n.* the act of binding—*Qabz, sameṭh*—Bandhan. [grāhi, sikurāū, dhārak.

A-STRĪCTIVE, *a.* binding, contracting—*Qabiz, sameṭne w.*,<sup>h</sup> *ingibāz k. w.*—Saṅkochanañil,

A-STRĪDE', *ad.* (*a, stride*) with the legs apart—*Pāñw phailākār*<sup>h</sup>—Ṭiṅg parārke.

A-STRĪNGE', *v.* (L. *ad, stringo*) to bind together, to contract—*Bāidhnā*,<sup>h</sup> *sikornā*,<sup>h</sup> *sameṭnā*.<sup>h</sup>

A-STRĪNG'EN-QY, *n.* the power of contracting—*Qabziyat*—*Sikurāw*<sup>h</sup>, *sameṭh*, *saṅkochan*.

A-STRĪNG'ENT, *a.* binding, contracting; *n.* medicine which contracts—*Qibiz, ingibāz k. w.*, *sameṭne w.*<sup>h</sup>; *n.* *sameṭne-wālī yā ingibāz k. wālī dawā*—Saṅkochanañil, sikurāū, dhārak, khūchne *w.*; *n.* *sikorne khūchne wā ṭanne wālī aushadh*.

ĀS'TRO-LĀBE', *n.* (Gr. *aster, libeini*) an instrument formerly used to take the altitude of the sun or stars—*Nābiq meñ āfūb yā sitároñ kī bulandī ma'lim karne kā ālā, us-turlāh*—Pūrvakāl meñ sūrya wā nakshatroñ kī uñchāi jāñne kā yantra, chakrakavyantra.

ĀS'TRO-L'O-QY, *n.* (Gr. *aster, logos*) the pretended science of foretelling by the stars—*'Ilm-i-nujūm*—Tārāphalit, phalit.

ĀS'TRO-L'O-GER, ĀS'TRO-L'O-QI-AN, *n.* one who professes to foretell events by the stars—*Mundajim, nujūmī*—Phalit wā tārāphalit kā paṇḍit.

ĀS'TRO-L'O-IC, ĀS'TRO-L'O-IC-CAL, *a.* relating to astrology, professing astrology—*Muta'alliq-i-'ilm-i-nujūm, nujūmī*—Tārāphalitasambandhi, phalitavishayak.

ĀS'TRO-L'O-IC-CAL-LY, *ad.* according to astrology—*'Ilm-i-nujūm ke mutābiq*—Tārāphalit wā phalit ke anusār. [*'Ilm-i-haiat*—Jyotish, siddhant.

ĀS'TRO-N'O-MY, *n.* (Gr. *aster, nomos*) the science which treats of the heavenly bodies—*Ās'tro-n'o-mēr*, *n.* one skilled in astronomy—*'Ilm-i-haiat-dān*—Jyotishī.

ĀS'TRO-N'O-IC, ĀS'TRO-N'O-IC-CAL, *a.* pertaining to astronomy—*Īaiati*—Jyotishavishayak, jyotishasambandhi, jyāntishik; siddhāntavishayak.

ĀS'TRO-N'O-IC-CAL-LY, *ad.* in an astronomical manner, by the principles of astronomy—*Īaiati taur se, 'ilm-i-haiat ke usul se*—Jyāntishik riti se, jyāntishik tattwa se.

ĀS'TRO-N'O-MIZE, *v.* to study astronomy—*'Ilm-i-haiat kā mutāla'u yā shuḡl k.*—Jyotish parlmā, jyotish kā abhyās k., siddhānt parlmā.

ĀS'TRO-THE-ŌI/O-QY, *n.* (Gr. *aster, theos, logos*) proof of a deity founded on the observation of the heavenly bodies—*Sit'ira-hini par jo 'ilm-i-ilāhī yā 'ilm-i-tasawwuf qim ho*—Tārāliṅgakeśwarañumān, nakshatroñ ke dwārā brahmanirūpañ.

A-STRŪT', *ad.* (*a, strut*) in a strutting manner—*Ākaptā*<sup>h</sup>, *ākaptā*<sup>h</sup>.

AS-TŪTE', *a.* (L. *astutus*) cunning, shrewd, penetrating, sharp—*Fitrati, sayyānā*<sup>h</sup>, *hosh-yār, zahin, tez-fahm, tez*—Dhūrt, chatur, tikṣṇabuddhi, tikṣā.

A-SŪNDER, *ad.* (*a, sunder*) apart, separately, not together—*Alāhida, judā-judā, alag*<sup>h</sup>—Bhinna, nyārā nyārā, prithak.

A-SY'LUM, *n.* (L.) a place of retreat—*Panāh-gāh*—Āsray kī jagah, āsrayasthān, āsray.

A-SY'ME-TRY, *n.* (Gr. *a, sun, metron*) want of proportion—*Nā-munārabat-i-'uzr, be-qarīna, be-andāz*—Anmel, ākār ke avayavon kā binmel honā, anavayavasambhati.

A-SY'ME-TRAL, A-SY-ME'TRI-CAL, *a.* not having symmetry, not agreeing, differing—*Be-andāz, nā-munātib, mukhtalif*—Binmel, asangāt, bhīna.

ĀS'YMP-TŌTE, *n.* (Gr. *a, sun, pto*) a line which continually approaches a curve without ever meeting it—*Mukannafiru-l-mulqāt*—Āsparsasūtra.

A-SY'NDE-TON, *n.* (Gr. *a, sun, deo*) a figure which omits the conjunctions—*Mahzā-fu-l-ṭaf*—Asandhān, asambaddha. [*ko*<sup>h</sup>.

ĀT, *prep.* (S. *et*) denoting nearness, presence, or direction towards—*Pās*<sup>h</sup>, *meñ*<sup>h</sup>, *par*<sup>h</sup>, *ĀT'A-BAL, n.* (Sp.) a kind of labor—*Dhul*<sup>h</sup>, *dholki*<sup>h</sup>.

ĀT'A-RAX-Y, *n.* (Gr. *a, taraxo*) calmness of mind, tranquillity—*Itminān, dil-jam'i, khāṭir-jam'i, āsūdagi, rifūh yā rafūh*—Kāl, chain, swasthātā, sūsthiratā.

ĀT'AX-Y, *n.* (Gr. *a, taxis*) want of order, disturbance, confusion—*Be-tartibi, be-inti-zāmī, abtari, darhamī*—Vyatikram, avyavasthā, khalbali, garbarāhat.

ĀTE, *p. t. of eat*—*Khāyā*<sup>h</sup>.

ĀTH-A-NĀ'SIAN, *a.* relating to the creed of Athanasius; *n.* a follower of Athanasius—*Atheneshias ke mazhab ke muta'alliq*; *n.* *Atheneshias kā pairau*—Atheneshias ke panth wā nat kā, Atheneshiaspanthi; *n.* Atheneshiaspanthi. [*yat, ilhād*—Nāstikatā.

ĀTHE-ISM, *n.* (Gr. *a, theos*) disbelief in the existence of a God—*Dahriyā-pan, dahri-ĀTHE-IST, n.* one who denies the existence of a God—*Dahriyā, mulhid*—Nāstik, aniswaravādī. [*siq, kāfir*—Nāstiki, aniswarabhakt.

ĀTHE-IS'TIC, ĀTHE-IS'TI-CAL, *a.* pertaining to atheism, impious—*Dahriyāi, mulhid, jā-ĀTHE-IS'TI-CAL-NESS, a.* the quality of being atheistical—*Dahriyā-pan*—Nāstikatā.

ĀTHE-IS'TI-CAL-LY, *ad.* in an atheistical manner—*Mulhidi yā jāsiqi taur se*—Nāstiki bhānti se.



Ā-THE-ous, *a.* ungodly, profane—*Kāfir, nā-pāk*—Devanindak, aniswaravādi, adharmik, bhrasht.

A-THIRST, *ad.* (*a. thirst*) in want of drink—*Pyāsā<sup>h</sup>, tishna*—Trishit.

ATHLETE, *n.* (Gr. *athletes*) a contender for victory of strength, a wrestler—*Pahal-wān*—Malla, mallayoddhā. [lawān, mallayuddhasambandhak.

ATHLETIC, *a.* strong of body, vigorous—*Tan kā zor-āwar, kushti-gir, mazbūt*—Bali, ba-

A-THWART, *prep.* (*a. thwart*) across, from side to side; *ad.* crossly, wrong—*Pār<sup>h</sup>, ār-pār<sup>h</sup>*; *ad. diq karne ke taur se, bar-khilāf, be-jā*—*ad.* Khijhāne ki riti se, viparīt, anuchit riti se. [orhak par<sup>h</sup>.

A-TILT, *ad.* (*a. tilt*) in the manner of a tilter, in a raised posture—*Paitare par<sup>h</sup>,*

ATLAS, *n.* (Gr.) a collection of maps—*Mulkon ke naqshon ki kitāb, mujmū'a-i-naq-shajāt*—Desasānsthānaprakāsākachitrasamūh, deśon ke chitron ki pustak.

ATLANTEAN, *a.* pertaining to Atlas—*Ātlās nām pahār ke muta'alliq*—*Ātlās-nāmapar-vatasambandhi.*

ATLANTIC, *a.* relating to the ocean on the west of Europe and Africa—*Muta'alliq-i-Bahr-i-zulmāt*—*Atlāntik-samudrasambandhi.*

ATMOSPHERE, *n.* (Gr. *atmos, sphaira*) the air which encompasses the earth—*Kura-i-būd jo kura-i-zamin ke gird hai*—*vāyumaṇḍal jo bhūmaṇḍal ko ghere hai.*

ATMOSPHERIC, ATMOSPHERICAL, *a.* belonging to the atmosphere—*Kura-i-būdi*—*vāyumaṇḍalasambandhak.*

ATOM, *n.* (Gr. *a. temno*) an extremely small particle—*Zarra, nihāyat chhotā reza*—*Paramāṇu, kaṇikā, kaṇ.* [vishayak, paramāṇuvishayak.

ATOMIC, *a.* pertaining to atoms—*Muta'alliq-i-zarra*—*Paramāṇusambandhak, kapa-*

ATOMISM, *n.* the doctrine of atoms—*Im-i-zarra, wah 'ilm ki jiske rū se sab chizain*

*buqair Khudā ki madad ke zarron se-az-khud bani haiin*—*Paramāṇuvād.*

ATOMIST, *n.* one who holds the doctrine of atoms—*Yeh mānne-wālā ki sab chizain*

*buqair Khudā ki madad ke zarron se-az-khud bani haiin*—*Paramāṇuvādi.*

A-TONE, *v.* (*at, one*) to make satisfaction for, to expiate, to reconcile—*Badle mein d., 'iwaz mein d., kafāra d., takfir d., muwāfiq k.*—*Prāyāschitta k., manāna.*

A-TONEMENT, *n.* expiation, satisfaction—*Takfir, kafāra, razā-mandī*—*Prāyāschitta, pāpakshamasādhana.*

A-TOP, *ad.* (*a. top*) on or at the top—*Upār<sup>h</sup>.*

AT-RABI-LARIAN, AT-RABI-LARI-ous, *a.* (L. *ater, bilis*) affected with black bile, melancholy—*Sufra-i-siyāh se āluda 'ājiz yū lung, ofsurda*—*Kāle pitta se pirit, kāle*

*pitta se bhārā, udās.* [Masivār, kālā.

AT-RAMENTAL, AT-RAMENT-ous, *a.* (L. *atramentum*) inky, black—*Siyāh, sawād,*

AT-RO-CIOUS, *a.* (L. *atrox*) wicked in a high degree, enormous, outrageous—*Nihāyat sharir, bahut burā<sup>h</sup>, shudid, qahr-āluda*—*Atyant dushṭ, atipātaki, atidoshi, upadravi.*

AT-RO-CIOUS-LY, *ad.* in an atrocious manner—*Bahut burāi se<sup>h</sup>, nihāyat sharārat se*—*Atidushtatā se, durvrittātā se.*

AT-RO-CIOUS-NESS, *n.* enormous wickedness—*Nihāyat sharārat, barī kharābī*—*Atidush-*

*atāt, atipātaki.* [durātmātā, atipāp

AT-RO-CIOUSLY, *n.* horrible wickedness—*Barā gunāh, barī sharārat*—*Atyant dushṭatā,*

AT-RO-PHY, *n.* (Gr. *a. trepho*) a wasting away—*Sukhandī<sup>h</sup>.*

AT-TACH, *v.* (Fr. *attacher*) to take, to seize, to fix, to win, to gain over—*Le-lenā<sup>h</sup>, zabt k., qurq k., giriftār k., lagānā<sup>h</sup>, girwidā k., māl k.*—*Pakarnā, jor-nā, sātnā, ri-*

*jhānā, anurakt k., milnā, apnānā.*

AT-TACHMENT, *n.* adherence, fidelity, union of affection, an apprehension—*Girwidāgi, wafā, muhabbat, giriftāri, qurq*—*Laggā, helmel, saṅg, prabhubbakti, sachchāi,*

*prem, pyār, dhar, pakar.*

AT-TACK, *v.* (Fr. *attaquer*) to assault, to fall upon; *n.* an assault, an onset—*Ham-*

*la k., kisi par tūt parnā<sup>h</sup>*; *n.* *hamla, yūrish, hallū<sup>h</sup>*—*Ākramaṇ dhāwā daur wā chaḥḥ-*

*āi k., chot k., girnā, pārnā*; *n.* *ākramaṇ, dhāwā, daur, chot.*

AT-TACKER, *n.* one who attacks—*Hamla-āwar, hamla k. w., kisi par tūt parne w<sup>h</sup>, wār*

*k. w<sup>h</sup>*—*Ākramaṇkāri, chaḥḥāi dhāwā wā daur k. w., chot k. w.*

AT-TAIN, *v.* (L. *ad, tenco*) to gain, to come to, to reach, to arrive at—*Hāsil k., ā jānā<sup>h</sup>, baham pahūnchānā, pahūnchnā<sup>h</sup>*—*Upārjan k., pānā, lābh k., nikātavartī h.*

AT-TAIN-ABLE, *a.* that may be attained—*Yūstami, mumkin-i-husūl*—*Prāpya, prāpanīy,*

*milnāhār.* [prāpaniyatā.

AT-TAIN-ABLE-NESS, *n.* the quality of being attainable—*Mumkin-i-husūl*—*Prāpyatā*

AT-TAINMENT, *n.* that which is attained—*Tahsil, husūl*—*Upārjan, prāpti, lābh.*

AT-TAINT, *v.* (L. *ad, tinctum*) to disgrace, to corrupt, to find guilty of treason—*Ruswā k., 'aib lagānā<sup>h</sup>, jāvā<sup>h</sup> k., sarkar ke sāth namak-harāmi kā mulzim ṭhāhrānā*—*Amaryādī k., doshi k., kalaḥki k., rājadroh kā doshi ṭhāhrānā.*

AT-TAINDER, *n.* the act of attainting—*Dāg, 'aib, ruswāi, daḡilā yā ruswā k.*—*Kalaṅk,*

*apakirti, ādharshān, rājadroh kā doshi ṭhāhrānā.*

**AT-TAINTMENT**, *n.* the state of being attainted — *Ruswā yā daḡilā kiye jāne ki hālat*, *ruswāi* — Dushit hone ki avasthā, adharshit hone ki dawā, apakirti, kalañk.

**AT-TAINTURE**, *n.* imputation, reproach — '*Āib, dāg, be'izzat*' — Kalañk, apakirti.

**AT-TĒM'PEH**, *v.* (L. *ad, tempero*) to mingle, to soften, to regulate, to fit to — *Milōnā<sup>h</sup>, narm yā kam k., bā-andāz k., imtizāj d., muwāḡiq k.* — Misrit k., komāl k. wā ghaṭnā, suvayavasthit k., ṭh k k., upayukt k. [sār vihit, ṭhik wā upayukt kiya gayā]

**AT-TĒM'FER-ATE**, *a.* proportioned, suited — *Bā-andāz, muwāḡiq kiya gayā* — Pramānanu-

**AT-TĒMPT'**, *v.* (L. *ad, tento*) to try, to endeavour; *n.* a trial, an attack — *Qasd k., koshish k.; n. qasd, koshish, hamla, chārḡā<sup>h</sup>* — Yatn k., udyog k., cheshṭā k.; *n. yatn, udyog, cheshṭi, akram, dhāwā, daup.*

**AT-TEMP'RA BLE**, *a.* that may be attempted — *Koshish qasd yā hamla kiye jāne ke qābil*, munimūl-koshish — Yatn udyog cheshṭi akram wā dhāwā kiye jāne ke yogya.

**AT-TEMP'TER**, *n.* one who attempts — *Qasd yā koshish yā hamla k. w.* — Yatni, udyogī, ākrāmāk, cheshṭā wā dhāwā wā chārḡā k. w.

**AT-TEND'**, *v.* (L. *ad, tento*) to fix the mind upon, to wait on, to accompany — *Gaur k., dīl d., hāzīr yā maujūl rahnā, him-rāhi k., him-rāh k.* — Dhyan d., man lagunā, chit garān, upashit rahnā, sāth janā.

**AT-TEND'ANCE**, *n.* the act of waiting on, service, the persons waiting — *Hāzīrī, hāzīr-bāshi, nankari, khidmat, hāzīr-bash, muḡrāi, mulzim* — Anugaman, sevā, sevaka-samūh, anuyāyi.

**AT-TEND'ANT**, *a.* accompanying: *n.* one who attends, or is present — *Ham-rāh, ham-ri-kāb; n. hāzīr-bāsh, ham-rāh-i-rikāb* — Sahagami, sahachari; *n. sevak, nikaṭavartī, amchar.*

**AT-TENDER**, *n.* a companion, an associate — *Sāthī<sup>h</sup>, sangī<sup>h</sup>.*

[manoyogi, tatpar.

**AT-TĒNT'**, *a.* heedful, regardful — *Khabar-dār, hosh-yār, mutawajjih* — Sāvadhān, sachet.

**AT-TĒN'TION**, *n.* the act of attending, civility — *Hosh-yārī, līkh, khabar-dārī, tawajjuh, turāzā, iḡlām* — Chaukasī wā chaukasī, manoyog, dhyan, samim wā samim, ādar.

**AT-TĒN'TIVE**, *a.* full of attention, heedful — *Hosh-yār, khabar-dār, mutawajjih* — Chaukas, sachet, manoyogi, tatpar, sāvadhān.

[sāvadhānī se, manoyog se.

**AT-TĒN'TIVE-LY**, *ad.* heedfully, carefully — *Hosh-yārī se, khabar-dārī se* — Chaukasī se,

**AT-TĒN'TIVE-NESS**, *n.* state of being attentive — *Tawajjuh, hosh-yārī, khabar-dārī* — Chaukasī, sāvadhān.

[a. patlā kiya gayā<sup>h</sup>.

**AT-TĒN'U-ATE**, *v.* (L. *ad, tenuis*) to make thin or slender; *a.* made thin — *Patlā k.<sup>h</sup>*;

**AT-TĒN'U-ANT**, *a.* making thin — *Patlā k. w.<sup>h</sup>.*

**AT-TĒN'U-ATION**, *n.* the act of making thin — *Patlā k.<sup>h</sup>, patlāi<sup>h</sup>.*

**AT-TĒST'**, *v.* (L. *ad, testis*) to bear witness to, to affirm, to invoke — *Tasdiq k., sahih k., istishād k., garāh mānnā* — Sākshya wā sākshitā d., pramāni k., kisi ko sākshī mānnā. [shapranāp, sākshipramān.

**ĀT-TES-TĀ'TION**, *n.* testimony, evidence — *Shahādāt yā shāhidī, tashih, tasdiq* — Pratyak-

**AT-TĒST'ER**, **AT-TĒST'OR**, *n.* a witness — *Shāhid, garāh, sākshī<sup>h</sup>* — Sākshī.

**ATT'IC**, *a.* relating to Attica or Athens, elegant, classical; *n.* a native of Attica, the uppermost room in a house, a gullet — *Muta'alliq-i-Attika yā Athenz, khāssa, khūb, āunda, zabān meñ āwāl d'urj k.*; *n. Attika kā watani, tobā-i-bāla, makān ke upar kā kamarā, bālā-khāna* — Attika wā Athens kā sambandhī, sundar, uttam, bhāshī meñ pradhān; *n. Attika kā desijan, koṭhā, ghar ke upar ki koṭhī.*

**ĀTTI-CISE**, *v.* to use atticisms — *Attika ki zabān ke muhāware kā isti'māl k.* — Attika deī ki v. gṭhīrā kā vyavahār k.

**ĀTTI-CISM**, *n.* an Attic idiom — *Attika muk k. muhāwara* — Attika deī ki vāgdhārī.

**AT-TIRE'**, *v.* (S. *tier*) to dress, to array: *a.* clothes, dress, the headdress — *Mulbās k. yā h., poshāk se āristā k. yā h.; n. poshāk, libās, sir kā kaprā<sup>h</sup>* — Kapre pahinānā wā pahinā, alaṅkrit k. wā h.; *n. kapre, vāstra, mastak kā vāstra.*

**AT-TIR'ING**, *n.* dress, the headdress — *Poshāk, libās, sir kā kaprā<sup>h</sup>* — Vāstra, kapre, mastakavastra. [Blūz, shūti, āsan.

**ĀTTI-TUDE**, *n.* (L. *apto*) posture, position, gesture — *Taur, hālat, āndāz, dhuj<sup>h</sup>.*

**AT-TOL'LENT**, *a.* (L. *ad, tollo*) lifting up — *Uthāne w.<sup>h</sup>*

**AT-TORN'**, *v.* (L. *ad, torno*) to transfer the service of a vassal or tenant — *Kisi asāmi ki khidmat yā mulāzamat ko dūre ke hawālā k.* — Kisi prajā ki sevā dūre ke hāt k.

**AT-TOR'NEY**, *n.* one who acts for another, especially in matters of law — *Mukhtār* — Parakāryasādhak, parakāryasampādak.

**AT-TOR'NEY-SHIP**, *n.* the office of an attorney — *Mukhtārī, mukhtār-garī* — Parakāryasādhakatā, parakāryasampādakatā. [Prajā kā naye prabhu ke adhīn-honā.

**AT-TOR'NMENT**, *n.* the yielding to a new lord — *Naye ugā ki taraf asāmi ki tābi-dārī* —

**AT-TRACT'**, *v.* (L. *ad, tractum*) to draw to, to allure, to entice, to engage — *Kashish k., fareḡta k., girwida k., ulj'ānā<sup>h</sup>* — Khāṇchnā, āiṇchnā, man harlenā, lobbhālenā, lagā lenā. [yā girwida kar saṅen — Jisko āiñch lobbhā, wā lagā saṅen, ākarṣaṇ-yā.

**AT-TRAC'TA-BLE**, *a.* that may be attracted — *Jisko khīñch yā uljā saṅen<sup>h</sup>, jisko fareḡta*

- AT-TRAC-TA-BYL'-TY**, *n.* quality of attracting—*Khínche jáne ki khásiyat*—*Khínche jáne* ká dharmma wá guṇ, ákarshaniyatá. [*Ákarshan khínchaw wá ákarshapásakti.*]  
**AT-TRAC'TION**, *n.* the act or power of drawing to—*Kashish, jazb* yá *quwwat-i-jaziba*—  
**AT-TRACTIVE**, *a.* drawing to, alluring, inviting—*Khínchne wálá<sup>h</sup>, kashish k. w., dil-rubá, dil-bar*—*Ákarshak, pralobhak, mohi, manohar.*  
**AT-TRACTIVE-LY**, *ad.* in an attractive manner—*Dil-rubái se, dil-bari se, dil-chasp tariq se, kashish karne ke tar* se—*Khínchne ki riti se, ákarshak prakár se, manoharatí se.*  
**AT-TRACTIVE-NESS**, *n.* the quality of being attractive—*Dil-rubái, dil-bari, kashish karne ki khásiyat*—*Ákarshakata, khínchne ká dharmma wá guṇ, manoharatí, manorahjakatá.*  
**AT-TRACTOR**, *n.* one that attracts—*Kashish karne wálá, faresta yá girwida k. w., uljháne w.<sup>h</sup>*—*Ákarshak, khínchne wálá, lobháne ánéchne harlene wá lagálene w.*  
**AT-TRA-HENT**, *n.* that which attracts—*Kashish faresta yá girwida karne wálá shai, uljháne wálá shai*—*Ákarshakavastu, manoharapadárth.*  
**AT-TRIBUTE**, *v.* (L. *ad, tributum*) to give as due, to ascribe, to impute—*Koi kám sifot waqáira kisi se mansúb k., nisbat k., thahrúná<sup>h</sup>*—*Koi kám guṇ ityadi kisi se sambandhit k., sambandhi lagína, áropan k.*  
**AT-TRIBUTE**, *n.* the thing attributed, a quality—*Mansúb ki guí shai, wazf. sifot, máhiyat, khásiyat*—*Abhisambandhit wá áropit vastu, guṇ, dharmma, upállí.*  
**AT-TRIBU-TABLE**, *a.* that may be attributed—*Manasabat yá nisbat ke láiq*—*Áropaniya, abhisambandhaniya, sambandhi ke yogya.* [dháropan]  
**AT-TRIBU-TION**, *n.* the act of attributing—*Manasabat yá nisbat thahrúná<sup>h</sup>*—*Samban-*  
**AT-TRIBU-TIVE**, *a.* expressing an attribute; *n.* a word expressing an attribute—*Sifot bayán k. w.; n. sifot*—*Guṇaváchak; n. guṇaváchak.*  
**AT-TRITE**, *a.* (L. *ad, tritum*) worn by rubbing, grieved for sin—*Ragar kháyá huá<sup>h</sup>, mutassif, gunah pur dil-shikasta-o-nádim*—*Ghisá wá kháyá huá, kshiná, anutápi, pascháltápi, santapi.* [Saigharsh. ghisaw, anutáp, pascháltáp, santap]  
**AT-TRITION**, *n.* the act of wearing, grief for sin—*Ragar<sup>h</sup>, taussuf, taula, inkisar*—  
**AT-TUNE**, *v.* (L. *ad, tonus*) to make musical, to adjust one sound to another—*Khush-áwáz k., sur miláná<sup>h</sup>*—*Suswar k., sur bándhná, tá miláni.* [pāṇḍuvarn, kapiś.  
**AU'BURN**, *a.* (S. *brun*) brown, of a dark tan colour—*Gandum-rang, mai-gún, bhúra<sup>h</sup>,*  
**AUC'TION**, *n.* (L. *auctum*) a public sale by bidding, the things sold by auction—*Nilám, nílám hui chizáin*—*Nilámi vastu.*  
**AUC'TION-ARY**, *a.* belonging to an auction—*Muta'alliq-i-nilám, nilám ká.*  
**AUC'TION-EER**, *n.* one who sells by auction—*Nilám k. w., nilám-kunanda.*  
**AU-DÁ'CIOUS**, *a.* (L. *audax*) bold, impudent, daring, confident—*Diler, gustákhi yá be-adab yá be-líhá, be-bák*—*Nirbhay, dhíth, nirlajja, nilar, náhasik.*  
**AU-DÁ'CIOUS-LY**, *ad.* boldly, impudently—*Diléri se, gustákhi shokhi be-adabi yá be-líházi se*—*Nilar, nirbhay, nirlajjátí se, dhíthái se.*  
**AU-DÁ'CIOUS-NESS**, *n.* boldness, impudence—*Diléri, be-bákí, gustákhi, shokhi, be-líházi yá be-adabi*—*Nirbhayatá, dhíthái, nirlajjátí.* [bhayati, dhíthái.  
**AU-DÁ'ITY**, *n.* boldness, effrontery—*Diléri, be-bákí, gustákhi, shokhi, be-líházi*—*Nir-*  
**AU'DI-BLE**, *a.* (L. *audio*) that may be heard, loud enough to be heard—*Sunái dene ke gábil, buland-áwáz, únche bol ká<sup>h</sup>*—*Sunái dene ke yogya, árotavya.*  
**AU'DI-BLY**, *ad.* so as to be heard—*Sunái dene ke láiq, buland-áwáz se*—*Sunái dene ke yogya, únche swar wá bol se.*  
**AU'DI-ENCE**, *n.* the act of hearing, admittance to a hearing, an assembly of hearers—*Samáat, bār-yábi, sám'in, sunne-wále<sup>h</sup>, aháliyán-i-majlis*—*Sunái, áravap, bheñf, darsan, srotisamáj, srotigran, sabhásad.*  
**AU'DIT**, *n.* a final account; *v.* to examine and adjust an account—*Hisáb ki nazar-i-sáni, ákhri hisáb; v. hisáb ko nazar-i-sáni-k. tahqiq k. yá samajhná*—*Nikás, lekha<sup>h</sup>; v. nikás wá lekha jánehná.*  
**AU'DI-TOR**, *n.* a hearer, one who examines and adjusts an account—*Sám'in, sunne-wále<sup>h</sup>, mukhásh, hisáb samajhne wálá*—*Śrotá, sunwái, nikás wá lekha jánechne w.*  
**AU'DI-TORSHIP**, *n.* the office of an auditor—*Mu'asib yá hisáb samajhne-wále ká 'uñda*—*Nikás wá lekha jánechne wále ká pad.*  
**AU'DI-TORY**, *a.* having the power of hearing; *n.* an assembly of hearers, a place where lectures are to be heard—*Sunne ki táqat rakhne wálá; n. sám'in, sunne-wálon ki majlis, aháliyán-i-majlis, madrasa*—*Śravanasamarth, sunne ko samarth; n. árotigran, srotisamáj, sabhásad, áravapasálá, púthasáli.*  
**AU'DI-TRESS**, *n.* a female hearer—*Sunne-wáli<sup>h</sup>.*  
**AU'GER**, **AU'GORE**, *n.* (S. *nase-gari*) a tool for boring holes—*Barmá<sup>h</sup>, barmí<sup>h</sup>.*  
**AUGHT** *at, n.* (S. *akt*) any thing—*Koi chiz*—*Koi dravya wá vastu.*  
**AUG-MENT**, *v.* (L. *augco*) to increase—*Ziyáda k., barhána<sup>h</sup>*—*Vridhhi k., adhik k.*  
**AUG-MENT**, *n.* increase, state of increase—*Ziyádáti, afzáish*—*Adhikái, vridhhi, ágam, sarsái.*

**ÂUG-MĒNT'ABLE**, *a.* that may be increased — *Ziyâdati yâ afeâish ke qâbil, mumkinu-l-ziyâdati* — Vriddhi ke yogya, barhâye jâne ke yogya, vardhamniya.

**ÂUG-MEN-TÂ'TION**, *n.* the act of increasing, state of being increased, the thing added — *Afzâni, ziyâdati, barhâo<sup>h</sup>, bârkh<sup>h</sup>, burkhi<sup>h</sup>, jitnâ jorâ jây<sup>h</sup>* — Vardhan, vriddhi, jitnâ milâya wâ adhik kiyâ jây.

**ÂUG-MĒNT'ATIVE**, *a.* that augments — *Ziyâda k. w.* — Vardhak, barhâne w., adhik k. w.  
**ÂUG-MĒNT'ER**, *n.* one who augments — *Ziyâda k. w., izâfu k. w.* — Vardhak, barhawâi, barhâne w., adhik k. w.

**ÂU'GUR**, *n.* (L.) one who predicts by omens, a soothsayer; *v.* to predict by signs — *Shugûniyâ, fâl-go; v. âsûroñ se fâl kahnâ, pesh-goik.* — Śakuniyâ, śakunaparikshak, lakshan se âgam kahne w., bhavishyadvaktâ, âgambhākhi; *v.* lakshan se âgam kahnâ, śakun d. [*fâl-goī k.* — Lakshan se âgam kahnâ, âgam bhākhi, bhavishyat kahnâ.]

**ÂU'GU-RATE**, *v.* to judge by augury — *Shugûn yâ fâl se dar-yâft yâ tajvîz k.*, *pesh-goī yâ*  
**ÂU-GU-RÂ'TION**, *n.* the practice of augury — *Fâl-goī, pesh-goī* — Bhavishyatkathan, lakshan se âgam bhākhi.

**ÂU-GŪ'R-AL**, *a.* relating to augury — *Fâl-goī yâ pesh-goī se nisbat-dâr* — Bhavishatkathanasambandhi, bhavishyadanumânaviśhayak, śakunaparikshanasambandhi.

**ÂU'GU-ROUS**, *a.* predicting, foreboding — *Pesh-go, fâl-go* — Âgambhākhi, bhavishyat-katbak, bhavishyadvaktâ.

**ÂU'GU-RY**, *n.* prediction by omens — *Fâl-kushâi, shugûn-râzi, pesh-goī* — Śakunaparikshan, bhavishyadanumân, lakshan se bhavishyatkathan, âgam bhākhi.

**ÂU-GŪST**, *a.* (L. *augustus*) grand, magnificent, majestic, awful — *'Alîshân, 'azimu-sh-shân, buzurg, 'âlî-jâh, ru'b-dâr* — Mahân, mahat, pratâpawân, pratâpi, aîswaryawân, atimâya, âkarâniya, pîjya.

**ÂU-GŪST'NESS**, *n.* dignity, majesty — *Buzurgî, shân, 'azmat, kashmat, shaukat, jalâl, tankanât, ru'b* — Mahimâ, gaurav, prabhâ, aîswarya, śrî, pratâp.

**ÂU'GŪST**, *n.* the eighth month of the year, named in honour of Augustus Cæsar — *Angrezon kâ âthvân mahînâ.*

**ÂU-GŪST'AN**, *a.* pertaining to Augustus — *Agustus kâ<sup>h</sup>*

**ÂU-LÂ'R-I-AN**, *n.* (L. *aula*, the member of a hall) — *Ahli madrasa* — Pâthshâlîjan.

**ÂULIC**, *a.* pertaining to a royal court — *âivânî, Lâshikî 'adîlat ke mutâ'alliq* — Râjâ k. kachahri kâ, râjavichâra-sâhasambandhi. [*mâsî<sup>h</sup>, châchi, chachchâ<sup>h</sup>, mami<sup>h</sup>.*]

**AUNT**, *n.* (L. *avunt*) a father's or mother's sister — *Khâla, plâph<sup>h</sup>, phuâ<sup>h</sup>, mauâ<sup>h</sup>,*

**ÂU'RE-ATE**, *a.* (L. *aureum*) golden — *Sonakhi<sup>h</sup>, sonakhi<sup>h</sup>.*

**ÂU'RE-LIA**, *n.* the chrysalis of an insect — *Bâdâmâ* — Kôśasth, kôśavâsi. [upjâû.

**ÂU'RE-ROUS**, *a.* producing gold — *Sonâ paidî k. w., zar-khez* — Swarnotpâdâk, sonâ

**ÂU'RICLE**, *n.* (L. *auris*) the external ear, an appendage of the heart — *Kân kâ girdi,*

*dîl kâ parda* — Bâhri kân, hriday kâ raktakôsh. [Eḳ prakâr kâ phûl.

**ÂU-RIC'ULA**, *n.* bear's ear, a flower — *Gosh i-khîrs, gat-i-gosh i-khîrs, ek gism kâ phûl* —

**ÂU-RIC'T LAR**, *a.* pertaining to the ear, secret — *Kân ke mutâ'alliq, gosh-zad, kân meñ yâ âhistagi se kuh'i gayâ, joshidî yâ makhi<sup>h</sup>* — Śrûta, karnasambandhi, kân kâ samparkî, karnagochar, kân meñ japâ gayâ, sugupt. [rûp se, kân meñ japkar.

**ÂU-RIC'T-LAR-LY**, *ad.* in a secret manner — *Makhî taur se, phusphusâlat se<sup>h</sup>* — Gupta-

**ÂU-RŌ'RA**, *n.* (L.) the dawn of the day — *Fajr, subh* — Dhor, tarkâ, arunoday.

**ÂU-RŌ'RA BŌ-RE-NĀIS**, *n.* (L.) a meteor seen in the northern hemisphere — *Shafaq-i-shi-mâlî* — Uttari prakâś, wah prakâś jo uttar dhruv ke sanîp deśon meñ pratâhkâl ke prakâś ke tolya hotâ hai. [mâ' — Sunâwat, âravap.

**ÂUS-CUL-TÂTION**, *n.* (L. *auris, cultum*) a hearkening or listening to — *Samâ'at, isti-*

**ÂUSPIC'E**, *n.* (L. *avis, species*) an omen drawn from birds, protection, influence — *Chiriyon ke âsâr se fâl yâ shugûn, kîmâyat, fâl, iqbal, ta-tâulat* — Chiriyon ke lakshan se śakunaparikshâ, âsray, angreah, prasad, pratâp.

**ÂUS'PIC-ATE**, *v.* to foreshow — *Âge se jâ'înâ<sup>h</sup>, sunhânâ<sup>h</sup>, bôtânâ<sup>h</sup> yâ dikk'înâ<sup>h</sup>.*

**ÂU-SŪ'FIOUS**, *a.* having omens of success, prosperous, propitious, lucky — *Mubârak, bakht-yâr, mutabarrak, sa'id* — Subh, saubhâgyawân, sriyukt, maṅgaladâiyak, subhakar. [saubhâgya se.

**ÂU-SŪ'FIOUS-LY**, *ad.* prosperously — *Achchhê shugûn se, nek-bakhti se* — Subh śakun se,

**ÂU-STĒRE'**, *a.* (L. *austerus*) severe, harsh, rigid, stern — *Sakhtî, tund, durusht, karâ<sup>h</sup>* — Kathin, karkâś, kathor, katû.

**ÂU-STĒRE'LY**, *ad.* severely, rigidly — *Sakhtî yâ durushtî yâ tundî se* — Kathinatâ wâ

**ÂU-STĒRE'NESS**, *n.* severity, rigour, strictness — *Sakhtî, durushtî, khushînâi, karâ<sup>h</sup>* — Kathinatâ, krûratâ, kathoratâ, katutâ. [Kathinatâ, kathoratâ, tap, tapasyâ.

**ÂU-STĒR'ITY**, *n.* severity, harsh discipline — *Sakhtî, karâ<sup>h</sup>, nafs-kushi, ruhî, jog<sup>h</sup>* —

**ÂUSTRAL**, *a.* (L. *auster*) southern — *Junûbî, dukhanî<sup>h</sup>* — Dakshinî, dakshin kâ.

**ÂU-THE'NTIC**, *ÂU-THE'NTI-CAL*, *a.* (Gr. *authentēs*) having authority, genuine, true — *Mutahagiq, tahqiq, mu'tabar, sanadî, asl, sahih, râst* — Prāmāṇik, akritrim, sachchâ, vâstavik, yathârth, satya.

ÂU-THĒN'TI-CAL-LY, *ad.* in an authentic manner—*Sihhat yā rāsti se*—*Sachchāi satyatā prāmānya wā vāstavatā se.* [Prāmānya, prāmānatwa, sachchāi.]

ÂU-THĒN'TI-CAL-NESS, *n.* the quality of being authentic—*Asliyat, sihhat, itibār, rāsti*—

ÂU-THĒN'TI-CATE, *v.* to prove by authority—*Sanad se sahīh k., sūbūt k.*—*Prāmāni k., satya thahrānā.*

ÂU-THĒN'TI-ITY, *n.* genuineness, authority—*Rāst, sihhat, asliyat, sachchāi, sanad, itibār*—*Vāstavatā, yathārthatā, satyatā, sachchāi, prāmānya, prāmānatwa.*

ÂU-THĒN'TI-IC-LY, *ad.* in an authentic manner—*Sihhat yā rāsti se*—*Sachchāi se, prāmānya wā vāstavatā se.* [Prāmānya, prāmānatwa, sachchāi, vāstavatā.]

ÂU-THĒN'TI-C-NESS, *n.* the quality of being authentic—*Asliyat, sihhat, itibār, rāsti*—

ÂU'THOR, *n.* (L. *author*) the beginner or first mover, the writer of a book—*Bānī, mīd, binikār, musannif, muwallif*—*Ārambhak, mūlakartā, ālikartā, granthakār, granthakartā, rachak.*

ÂU'THOR-ESS, *n.* a female author—*Musannifa*—*Granthakartī.*

ÂU'THOR-TY, *n.* legal power, influence, rule, support, testimony, credibility—*Iqtidār, ikhtiyār, iqtūt qā sor, tīstī, hukūmat, hākīmī, munzārī yā ijāzāt, sanad, subūt, itibār*—*Adhikār, prabhāw, bal wā dabāw, rīya, prabhūtā, anumati, ājūi, prāmāni wā prāmānya, sukshya wā sūkh, prāmānikatwa.* [nāpik.]

ÂU'THOR-TA-TIVE, *a.* having authority—*Pāhukūmat, sanadī*—*Śāsanānūrup, prā-*

ÂU'THOR-TA-TIVE-LY, *ad.* with authority—*Hukūmat yā sanad se*—*Śāsan se, prāmānā-*

ÂU'THOR-IZE, *v.* to give authority, to make legal, to establish by authority—*Ijāzat yā ikhtiyār d., muštār k., hukm d., rāstī jīz yā muhāb rekhnī, sanad se qāim k.*—*Anumati wā ājūi d., adhikār d., prāmāni k., prāmāni se siddhā wā sthīr k.*

ÂU'THOR-I-ZATION, *n.* the giving authority—*Ikhtiyār-dihī, ijāzat-dihī, hukm-dihī*—*Anumati ājūi wā adhikār kā den, adhikāritwadān.* [lakartrik.]

ÂU'THOR-LESS, *a.* without an author—*Be-musannif, be-muwallif*—*Bīnā granthakartā.*

ÂU'THOR-SHIP, *n.* state of being an author—*Musannif, muwallif*—*Granthakartitwa.*

ÂU'TO-BI-OGRA-PHY, *n.* (Gr. *autos, bios, graphē*) the life of a person written by himself—*Nuskhā-i hātāt-i-nusri*—*Ātmavayogantī, ātmavritāntarāchan, ātmacharī-*

trārāchan. [Khud-sar—*Ātmāliṭṭipatya*]

ÂU'TO-CRA-CY, *n.* (Gr. *autos, kratēs*) unlimited power in one person—*Khud-hākīmī,*

ÂU'TO-CRAT, *n.* an absolute monarch—*Khud-sar, khud hākīm, hākīmī, aur-mahādūd-*

*ikhtiyār*—*Ekādhipatī, swāyattādhipatī, amanyādhipādhipakārī, swādhipātīqā.*

ÂU'TO-CRAT-ICAL, *a.* absolute, unlimited—*Khud sar, aur-mahādūd-i ikhtiyār*—*Ana-*

*nyādhipādhipakār, swādhipātī.* [—*Swadastadhip, swadastadhip, apne hātī ā li hā huā.*]

ÂU'TO-GRAP-H, *n.* (Gr. *autos, graphē*) one's own handwriting—*Khās hātī kā narīshā*

ÂU'TO-GRAP-H-ICAL, *a.* of one's own writing—*Khās hātī ke narīshā kā, khās hātī ke*

*narīshā ke mutā'alliq*—*Swadastalekhasunbandhī, swadastalipivishayak, apne hātī*

*ke lekhi kā.*

ÂU'TOM'A-TON, *n.* (Gr. *autos, matō*) a self moving machine: *pl.* *ÂU'TOM'A-TA*—*Āla-i-*

*khud-ravān, khud-mutaharrik kal, ap se chalne wālī kal*<sup>h</sup>—*Swayānvahayantra,*

*ātmachālītantra.*

ÂU'TO-MAT-IC, *a.* belonging to an automaton—*Āla-i-khud-ravān ke mutā'alliq, ap se*

*chalne wālī kal kā*<sup>h</sup>—*Swayānvahayantrasanparkī, ātmachālītantrasanbandhī.*

ÂU'TOM'A-TOUS, *a.* having self-motion—*Khud-ravān, khud-mutaharrik*—*Ap se chalne*

*w, swavahit.*

ÂU'TOP-SY, *n.* (Gr. *autos, opsis*) seeing a thing one's self, ocular demonstration—

*Apnī ānkh kī dekhnā<sup>h</sup>, khud-nigāh, apnī ānkh ke dakhne se subūt, mu'ayana, mushā-*

*hada*—*Swadrishṭī, pratyakshapramān.*

ÂU'TO'TI-CAL, *a.* seen with one's own eyes—*Apnī ānkh se dekhā gayā yā dekhā huā<sup>h</sup>.*

ÂU'TO'TI-CAL-LY, *ad.* by one's own eyes—*Apnī ānkh ke dakhne se<sup>h</sup>.*

ÂU'TUMN, *n.* (L. *autumnus*) the third season of the year—*Angrez' sāl kī tīsri mau-*

*sim, khūzīn, kharīf*—*Āngreji bars kī tīsri ritu, sarakāl, patjhar.*

ÂU'TUM-SAL, *a.* belonging to autumn—*Khūzīn, kharīf*—*Śarākālī, patjharī.*

ÂUX-ES-IS, *n.* (Gr.) a figure by which a thing is too much magnified—*Mubūlaga*—

*Śabdārthānūkār, bahāw, atyuktī.*

ÂUX-IL-TA-RY, *a.* (L. *auxilium*) helping, aiding, applied to verbs which help to con-

jugate other verbs; *n.* a helper, an assistant, a confederate—*Madad-gār, mu'āwin;*

*n. mudad-gār, munāzīl, kumakī, sharik yā rafīq*—*Sahakārī, upakārī;* *n. sahāy, upa-*

*kārak, sahāyuk, sāthī, sāngī.* [yak, upakārī.]

ÂUX-IL-TA-TO-RY, *a.* assisting, helping—*Madad-gār, mu'āwin, kumakī*—*Sahakārī, sahā-*

*A-VAIL, v.* (L. *valeo*) to profit, to be of advantage; *n.* profit, advantage—*Kām ānā<sup>h</sup>,*

*fāida k. yā d., mudad k.; n. fāida, nay', hāsīl*—*Lāb d. wā k., phal d., upakār k.;*

*n. lāb, phal, upakār.*

A-VAIL'A-BLE, *a.* profitable, powerful, useful—*Fāida-mand, kār-barār, kār-umad,*

*kār-gar, pukhta, mazbūt, mufīd*—Lābhādāyak, phalaśāyak, driph<sup>b</sup>, pakkā, guṇakāri, kām kā, upakāri.

A-VĀIL A-BLE-NESS, *n.* power, legal force—*Asar, tāqat, pu'htaqi, āin ke rū se mazbūti gā istihkām*—Śakti, guṇ, vyavahāropayogitā, vyavahārasāmārthya.

AV-A-LĀNCHIE, *n.* (Fr.) a mass of snow sliding down from a mountain—*Barf kī dher jo pahār par se tuhak partā hai*—Him kī dher jo pahār par se sarak partā hai

AV-A-RICE, *n.* (L. *avarus*) desire of gain—*Hirs, tam'*—Lālāch, lōbh.

AV-A-RICIOUS, *a.* greedy of gain—*Hirs gā hirs, tam'*—Lālāch, lōbh.

AV-A-RICIOUSLY, *ad.* covetously—*Hirs se, tam' se*—Lālāch se, lōbh se.

A-VĀST', *int.* hold, stop, a sea term—*Jahāz log is tofz kī isti'māl karte haiñ, bas-karo, bas-bas, bas, ruko-ruko*<sup>b</sup>—Thāhlo, thāhro, roko.

A-VAUNT', *int.* (Fr. *avant*) hence, begone—*Dūr-ko, chālū jāñ*.

Ā'VE, *n.* (L.) an address to the Virgin Mary, an abbreviation of *Ave Maria*—*Harat Mariam ko bandagi gā mahārak*—Mariam ko prapñ wā abhūmandan.

A-VENGE', *v.* (L. *vincere*) to take vengeance, to punish—*Intiqām lenā, badlā lenā, sazā d.*—Pratiphad d., pratihās k., dand d.

A-VENGE-MENT, *n.* vengeance, punishment—*Intiqām, badlā, sazā*—Pratiphad, pratihās.

A-VENT', *er.* *n.* one who avenges—*Mentqām, badlā lenē wālā*—Pratiphad dene wālā, pratihāsak, pratihantā.

Ā'VE-NUE, *n.* (L. *via*, *venia*) a passage, a way of entrance, an alley of trees—*Rāh, guzāra, darwāza, dar-ja dar-jañ ke bēh kī carish*—Path, dvar, donon or peyon ke bēh kī path.

A-VER', *v.* (L. *ad. verus*, to declare positively, to affirm with confidence—*Iqrār k., pukhtaqi se zāhir k.*—Driphatī se kahūā, nischayārūp se prakās k. [sthiravachan.

A-VER-MENT, *n.* a declaration, an affirmation—*Iqrār, izhīr*—Driphavākya, driphavachan,

Ā'VE-R-AGE, *n.* (Fr. *orange*) a mean number or quantity; *a.* containing a mean proportion; *v.* to reduce to a medium—*Ansaf*; *a.* *matinassat, sarāsari*; *v.* *ansat mutawassit gā sarāsari k.*—Madhyam, madhyamāvasthā, bēh kī lekha, ghatbarh; *a.* madhya, bēh kī; *v.* madhyamāvastha mēñ k., bēh mēñ k. [kher dātūā<sup>b</sup>.

Ā'VE-R-RUN-CATE, *v.* (L. *ab. c. runc*) to root up, to tear away by the roots—*Jar se u-*

Ā'VE-R-RUN-CATION, *n.* the act of rooting up—*Bakū khar, istisāl*—Samūlotpādan, jar se ukhār.

A-VERT', *v.* (L. *a. recto*) to turn from, to put away, to keep off—*Moqā<sup>b</sup>, daf' k., bāz*

Ā'VE-R-SATION, *n.* hatred, abhorrence—*Nafrat, karāhiyat*—Ghriṇā ghriṇ, pratikūlatā, aniechhā amman. [hī Vipu ., ammanā, aniechhōk, pratikūl, virodh.

A-VERSE, *a.* disinclined to, not favourable—*Bar-til, rō-gardāñ, kashida, nā-muwā-*

A-VERSELY, *ad.* unwillingly, backwardly—*Bar-til se, nā khush-nūd se, kashidagi se, darej se*—Amman, aniechhā se, nishkām, ruxtwā se. [ap-rati, ghriṇā, ghriṇ.

A-VERSE'NESS, *n.* unwillingness, dislike—*Bar-til, nā-khush nīd', nafrat*—Aniechhā,

A-VERSION, *n.* hatred, dislike, abhorrence—*Nafrat, karāhiyat, ijtināb, tanaghur*—Dwesh, ghriṇā, virodh, pratikūlatā, apriyatā. [ne w. tāñe w., hafane w.

A-VERTER, *n.* one that averts—*Daf' k. w., moqā<sup>b</sup>, bāz rakkhe w.*—Dūr k. w., pher-

Ā'VI-A-RY, *n.* (L. *avis*) an enclosure for keeping birds in—*Chiriyā khāna*—Chiriyōñ kī ghar, pukshisālā. [ā-rū—Lālāch, lōbh, atiprihā, lālasā, kshudhā, ākāñkshā.

A-VID'ITY, *n.* (L. *avidus*) greediness, eagerness, a petite, desire—*Tam', shaug, bhākh<sup>b</sup>*

AV-O-CĀTION, *n.* (L. *ad. vocē*) the act of calling away, the business that calls away—*Bulāhat<sup>b</sup>, shog<sup>t</sup>, kām<sup>b</sup>, pesha*—Bulāwā, vyavasyā, vyāpār, kārya.

A-VOID', *v.* (L. *evano*?) to shun, to escape from, to evacuate, to annul—*Parhez k., ihtirāz k., dār bhāgnā<sup>b</sup>, ek taraf jāñ, tirk k., radd k., bātīl k.*—Barāw k., bachnā, alag rah-

AV-OID-A-BLE, *a.* that may be avoided—*Dār rakkhe jāñe ke lāiq, tirk radd yā bātīl kiye jāñe ke qābil*—Barāw bachāw alag tyāg lōp wā rahit kiye jāñe ke yogya, parihartavya, tyājya.

A-VOID'ANCE, *n.* the act of avoiding—*Parhez, ihtirāz, tirk, mansūkhi, rudd*—Barāw, tyāg, lōp, varjan. [—Barāw wā bachāw k. w. tyāgi, lōp wā rahit k. w.

A-VOID'ER, *n.* one who avoids—*Dār bhāgne w., parhez k. w., tirk, radd yā bātīl k. w.*

Ā-VOID'LESS, *a.* that cannot be avoided—*Nā-guar, nā-mumkinu-l-ihirāz, chār-nā-chār, muqarrar, qat'an*—Avāranyā, aparihārya, avarjanīy, avasyabhavaniy.

ĀV-OIR-DU-POIS', *n.* (Fr. *avoir, du poids*) a weight, of which a pound contains sixteen ounces—*Inglistān kī ek bāt kī waise waise 82 ke lagbhag milkar ek man hote haiñ*. [bhagel, bhāgal.

ĀV-O-LĀTION, *n.* (L. *a. volo*) a flying away from—*Parwāz, firār, gurez*—Uṇ,

Ā-VOUCH', *v.* (L. *ad. voco*) to affirm, to declare, to maintain, to vindicate—*Iqrār k., zāhir k., qām k., pushi k., wājib-o-lāzim thāhrānā, sahīh sābit k., haqq-numā k.*—Driphatā se kahnā, prakās k., sanbhālnā, sansthāpan k., yāthārthik thāhrānā, prati-

pādan k.

- A-VŌUGH'ER**, *n.* one who avouches—*Iqrār k. w., muqīrr, zāhīr k. w., pushkī-bān, wājib-o-lāzīm thahrāne w.*—Driṣṭhātāpūrvak kahne w., prakāśak, sañbhālne w., sañnāthapak, pratipādak.  
[man wā yathārthavachan.]
- A-VŌUGH'MENT**, *n.* a declaration—*Iqrār, izhār, bayān*—Prakāś, kathan, prakāśan, pra-
- A-VŌW**, *v.* (1. *ad. wēen* to declare openly, to acknowledge and justify—*Iqrār k., zāhīr k., qābul k.* aur wājib-o-lāzīm thahrānā—Driṣṭhātā se kahne, swikār wā aṅgikār k. aur yathārthik thahrānā. [rip kahe wā prakāś kiye jāne ke yogya, vaktavya.]
- A-VŌW'A-BLE**, *a.* that may be avowed—*Iqrār qā bayān kiye jāne ke qābul*—Nischaya-
- A-VŌW'AL**, *n.* a positive or open declaration—*Sāf-iqrār, izhār*—Driṣṭh vākya, driṣṭh vachan, prakāś, swikār.  
[kholke.]
- A-VŌWED-LY**, *ad.* in an open manner—*Barmalā, sāf-sāf*—Khulā khulā, pratat rūp se,
- A-VŌW'ER**, *n.* one who avows or justifies—*Iqrār qā izhār k. w., wājib-o-lāzīm thahrāne w., jāiz k. w.*—Driṣṭhātā se kahne w., prakāśak, yathārthik thahrāne w., pratipādak.
- A-VŪL'SION**, *n.* (1. *a. rulsion*) the act of tearing or pulling away—*Khūchāw<sup>h</sup>, ulgāw<sup>h</sup>, torāw<sup>h</sup>.*
- A-VULSED**, *a.* plucked away—*Khūchā gā torā gayā<sup>h</sup>.*
- A-WAIT**, *v. a. wait* to wait for, to expect to attend—*Rūh dekhnā, intizār khīnch-nā, mustāzīr rahnā, mustā'idl qā ham-rāh rahnā*—Bāt wā mārg dekhnā, apekshā k., jolnā, prastut wā sāth rahnā.
- A-WAKE**, *v.* (S. *awacium*) to rouse from sleep, to cease to sleep; *p. t.* **A-WŌKE'**—*Jagā-nā<sup>h</sup>, jagā d<sup>h</sup>, jagmā<sup>h</sup>, jagmā<sup>h</sup>, jāg uṭhnā qā jāg uṭhnā<sup>h</sup>.*
- A-WAKE**, *a.* not sleeping, not being asleep—*Jagmā<sup>h</sup>, jāgū<sup>h</sup>.*
- A-WAKEN**, *v.* to rouse from sleep—*Jagmā<sup>h</sup>, jagmā<sup>h</sup>.*
- A-WAKEN-ER**, *n.* one that awakens—*Jagmā w<sup>h</sup>, jagmā w<sup>h</sup>.*
- A-WAKEN-ING**, *n.* the act of rousing—*Bedārī, dān ke bāb meñ dil-dihī*—Jagāw, nind kā tūtnā, dharm meñ chitāi, prabodh.
- A-WARD**, *v.* (S. *accard*?) to adjudge, to determine; *n.* judgment, sentence—*Insāf ke rā se d., iṭisāl k., tajīz k., haqq thahrānā*; *n. fāisla, tajīz, hakm, fatwā*—Vichārāpūrvak denā wā thahrānā, nirṇay k.; *n. vichār, nirṇay, vichārāntar ājñā wā siddhant.* [Vichārāpūrvak d. w., vichārān, nirṇetā.]
- A-WARD'ER**, *n.* one who awards—*Insāf ke rā se d. w., tajīz k. w., haqq thahrāne w.*—
- A-WARE**, *a.* (S. *var*) watchful, vigilant, guarded, apprised—*Bolār, kh. thar-dār, hosh-yār, āgāh, wāqif, muttālī*—Sāvadhān, sachet, chaṭṭanya, vijñāpit, vijñapt, jāntā.
- A-WAY**, *ad.* (S. *a. weg*) at a distance, absent; *int.* begone—*Tarfārat par, fasile par, guñ hāzīr*; *int. ekale jāw<sup>h</sup>*—Dūr, anupasthit; *int. dūr ho jāo.*
- ĀWE**, *n.* (S. *eg*) reverential fear, dread; *v.* to strike with reverence or fear—*Ru'b, dababā, dahshat*; *v. ru'b meñ lūnī, dahshat d.*—Sambhram, ātānk, śruddhā sabit bhay, ādarayukt bhay, dhānk, dar; *v. kisi par dhānk bāndhnā, sambhrānt k., darā-nā, bhay dikhānī, ādarotpādan k.* [ghor, dārn, bhayānkār.]
- ĀW'FUL**, *a.* that strikes with awe—*Ru'b-dār, dahshat-nāk, hawl-nāk*—Ādarānyā, pūjya,
- ĀW'FUL-LY**, *ad.* in an awful manner—*Ru'b qā tā'zīm se, kaibat-nāki qā hawl-nāki se*—Ādarānyatā, pūjyatā, ghoratī wā dārunyatā se.
- ĀW'FUL-NESS**, *n.* the quality of being awful—*Ru'b-dārī, hawl-nāki, kaibat-nāki*—Ādarānyatā, pūjyatā, ghoratī, dārunyatā.
- ĀW'LESS**, *a.* void of awe, irreverent—*Be-ru'b, be-adab, be-intigāz*—Sambhramahīn, bin-dhānk, anādarasārī, avajānīkārī.  
[darā huā.]
- ĀWE'STRUCK**, *a.* impressed with awe—*Re'b-zada, khauf-zada*—Sambhrānt, bhayākul,
- A-WHILE**, *ad.* (a. *while*) for a short time—*Thorā 'arsa, chand muālāt*—Kuchh kāl, kinchit kāl, kuchh ber.
- ĀWK'WARD**, *a.* (S. *overd*?) clumsy, unhandy, unpollite, inelegant—*Be-dhab, nā-mū'qul, nā-dart-kār, be-murawwat, be-salīq, bad-akhāl, nā-zel, bad-numā, kharāb*—Phūhar, anārī, asabhyā, gañwār, kulāul, burā, kurūp.
- ĀWK'WARD-LY**, *ad.* in an awkward manner—*Be-dhab, be-daul, anārī-pan se<sup>h</sup>*—Burāi se.
- ĀWK'WARD-NESS**, *n.* clumsiness, inelegance—*Anārī-panā<sup>h</sup>, nā-tar-īshidagi, bad-numāi, kharābī*—Phūharpanā, adakshatā, apatutā, akusulatā, burāi, ku-haulī.
- ĀWL**, *n.* (S. *el*) a tool for piercing small holes—*Sutārī<sup>h</sup>, sījā<sup>h</sup>, sūtā<sup>h</sup>, naharnī<sup>h</sup>.*
- ĀWN'ING**, *n.* (G. *hulyan*?) a covering to keep off the weather—*Shāmiyāna, sāya-bān*—Chandwā.
- A-WŌKE'**, *p. t.* of awake—*Jagā<sup>h</sup>, jagā<sup>h</sup>.*
- A-WRY**, *ad.* (S. *erithon*) obliquely, esquint—*Tirchhā<sup>h</sup>, beṇrā<sup>h</sup>.*
- AXE**, *Āx*, *n.* (S. *ax*) a sharp instrument for hewing or chopping—*Kulhārī<sup>h</sup>, kulhā-rā<sup>h</sup>, tāngā<sup>h</sup>, tāngī<sup>h</sup>, kudāl<sup>h</sup>, kudrā, kudālī<sup>h</sup>, kudār<sup>h</sup>, kudārī<sup>h</sup>.*
- ĀX'HEAD**, *n.* the iron part of an axe—*Wah lohā jo kulhārī meñ rahā hai<sup>h</sup>.* [kānkh kā.]
- AX-IL'LAR**, *AX-IL'LA-RY*, *a.* (L. *axilla*) belonging to the arm-pit—*Baghī*—Kakhri wā
- ĀX'IOM**, *n.* (Gr. *axioma*) a self-evident truth—*'Ilm-i-muta'ārafā, badiha*—Sarvasiddhā-rasasiddhant, swayāsiddh.

**AX-IO-MĀT'I-CAL**, *a.* pertaining to an axiom—*Manasūb-ba-'ilm-i-muta'arafa, badihi—Sarvasādhāranasiddhāntavishayak, swayaṁsiddhasambandhi.*

**AX'IS**, *n.* (L.) the line real or imaginary on which a body revolves : *pl.* *Āx'Ēṣ—Mih-war—Aksh.*

**ĀX'LE, ĀX'LE-TREE**, *n.* the pin or pole on which a wheel turns—*Dhuri yā dhurā<sup>h</sup>.*

**ĀY**, *ad.* (S. *iā*) yes—*Hān<sup>h</sup>.*

**ĀYE**, *ad.* (S. *aa*) always, for ever—*Hamesha, mudām, har-waqt—Nitya, sadā, sarvadā.*

**ĀY'RY.** See **EYRY.**

**ĀZI-MUTH**, *n.* (Ar.) the arch of the horizon between the meridian of a place and any

**ĀZ'ŌTE**, *n.* (Gr. *a, zōē*) mephitic air, nitrogen gas—*Bād-i-muhlīk—Jivāntakavāyu.*

**Ā'ZURE**, *a.* (Fr. *azur*) faint blue, sky-coloured ; *n.* a blue colour—*Nīl-gūn, āb-gūn, ābi, āsmānī ; n. n. lā rang—Ruehā nilavarā, ākāśavarā ; n. nilavarā.*

**Ā'ZURED**, *a.* blue—*Nīlā<sup>h</sup>.*

**ĀZYME**, *n.* (Gr. *a, zomē*) unleavened bread—*Be-ḥkamīr kī rotī<sup>h</sup>.*

## B.

**BĀĀ**, *n.* the cry of a sheep : *v.* to cry like a sheep—*ilheñbhīgāb<sup>h</sup>, mīmīgāb<sup>h</sup> ; v. bheñbhīgānā<sup>h</sup>, mīmīgānā<sup>h</sup>.*

**BĀB'BLE**, *v.* (H. *Babel* ?) to talk confusedly, to prattle like a child : *n.* idle talk, senseless prattle—*Baḥarānā<sup>h</sup>, aḥar k<sup>h</sup>, baknā<sup>h</sup>, bakwāl k<sup>h</sup> ; n. baḥarā<sup>h</sup>, aḥarā<sup>h</sup>, bakwāl<sup>h</sup>, bakbak<sup>h</sup>.*

**BĀB'BLE-MENT**, *n.* senseless prate—*Bakwā<sup>h</sup>d<sup>h</sup>, bakbak<sup>h</sup>, baḥarā<sup>h</sup>.*

**BĀB'BLER**, *n.* an idle talker—*Bakwā<sup>h</sup>d<sup>h</sup>, bakbakīgā<sup>h</sup>, baḥarāīgā<sup>h</sup>, baḥarāīgā<sup>h</sup>.*

**BĀB'BLING**, *n.* foolish talk—*Bakwā<sup>h</sup>d<sup>h</sup>, bakbak<sup>h</sup>.*

**BĀBE**, *n.* (ba, ba ?) an infant, a child—*Shir-khōra bachecha, bahut chhotā laṛkā<sup>h</sup>—Chhotā*

**BĀ'BER-V**, *n.* finery to please a child—*Bachchōn ke khush karne kī koi achchhi chīz—Larḥōn kī khilānā.*

**BĀ'BISH**, *a.* like a babe, childish—*Shir-khōra bacheche sū, tīfān, chulbulā<sup>h</sup>—Sībūlak ke*

**BĀ'BISH-LY**, *ad.* childishly—*Tīfānā—Larāpan se, chhulhulhepan se.*

**BĀ'BY**, *n.* a young child, an infant—*Shir-khōra bachecha, bahut chhotā laṛkā<sup>h</sup>—Chhotā*

**BĀ'BY-HOOD**, *n.* infancy, childhood—*Bachchōgi, tīfī, bach-pan—Sībūlak. Bālyavasthā.*

**BĀ'BY-IMP**, *a.* childish—*Tīfānā, chulbulā<sup>h</sup>—Larke sū, chibakā, chhulhulā.*

**BA-BOON'**, *n.* (brbe ?) a large monkey—*Langūr<sup>h</sup>.*

**BAC'CHA-NAL**, *n.* (L. *Bacchus*) a reveller—*Āubāsh, matwālā<sup>h</sup>, mast—Piakkar. mā-*

**BAC'CHA-NĀ'I-AN**, *a.* relating to revelry—*Āubāsh, khar-mast, bad-mast, dhūndhamī<sup>h</sup>—Kolāhalakārī, kolāhalavishayak.*

**BAC'CHA-NALY**, *n.* pl. drunken feasts or revels—*Āubāshī, khar-mastī, bad-mastī, matwālā<sup>h</sup> kī shor-gul—Kolāhal, piakkarōn kī dhūm hullaṛ wā utsav.*

**BACH'E-LOK**, *n.* (L. *bacca, laurus* ?) an unmarried man, one who has taken his first degree in the liberal arts, a knight—*Kuārā<sup>h</sup>, wī kad khudā, 'ālīmōn kī pahā khī-tāb gāfūr shakhs, niche darje kī muntāz sarār—Aubādh jān, jisne vidyālay kī pratham upādhi wā padāvī pāi ho, aswayoddhā.*

**BACH'E-LOK-SHIP**, *n.* the state of a bachelor—*Mujarrodī, tajrīd, nā-kad-khudā, 'ālīmōn kī pahā khī-tāb kī gāfūrī—Kuārāpan, pāthilay kī pratham upādhi kī prāptavasthā.*

**BACK**, *n.* (S. *bae*) the hinder part of the body in man, and the upper part in beasts, the hinder part of any thing, the rear : *ad.* to the place left, behind, again : *v.* to mount a horse, to place on the back, to second, to maintain, to move back—*Pīth<sup>h</sup>, pichhārī<sup>h</sup> ; ad. pichhe<sup>h</sup>, phir yā pher<sup>h</sup> ; v. ghore par chahṇā yā chahṇā<sup>h</sup>, pichh k<sup>h</sup>, sahārā d<sup>h</sup>, mūbhātā<sup>h</sup>, hatānā yā hatnā<sup>h</sup>.*

**BACK'BITE**, *v.* to speak ill of the absent—*Chuglī khānā, gibat k.*—*Pīth pichhe*

**BACK'BI-TER**, *n.* one who speaks ill of the absent—*Chugul-khor, gammāz, gibatī—Lutrā, pīth pichhe nindā karne hārā, chawāw k. w.*

**BACK'BI-TING**, *n.* slandering the absent—*Gibat, chugul-khorī—Pīth pichhe nindā,*

**BACK'BONE**, *n.* the bone of the back—*Rūḥ<sup>h</sup>.*

**BACK'DOOR**, *n.* a door behind a house—*Chor-khīrī<sup>h</sup>, kolki<sup>h</sup>.*

**BACK'FRIEND**, *n.* a secret enemy—*Poshida dushman—Gupt sātrū, chhipā bairī. [chāyā.*

**BACK'GRÖUND**, *n.* ground behind, shade—*Pichhe kī zamīn, sāyā—Pichhārī kī bhūmī.*

**BACK'PIECE**, *n.* armour for the back—*Pusht kī baktar nīlāḥ yā zirāḥ—Pīth kī kavach*

*wā jhilām.*

**BACK'ROOM**, *n.* a room behind—*Chor-kothrī<sup>h</sup>, ghar ke pichhe kī kothrī<sup>h</sup>.*

**BACK'SIDE**, *n.* the hinder part—*Pichhā<sup>h</sup>, pichhwārā<sup>h</sup>, chūṭarā<sup>h</sup>.*

**BACK'SLIDE**, *v.* to fall off, to apostatize—*Bar-gashtā h., pichhe phisalnā<sup>h</sup>, mulhid yā munkir h.—Dignā, dharmachyut h.*

**BACK'SLI-DER**, *n.* an apostate—*Bar-gashtā h. w., pichhe phisalne w<sup>h</sup>, munkir, mulhid—Dignewālā, dharmachyut.*



- BÄCK'SLI-DING**, *n.* desertion of duty — *Bor-gashtagi, irtidād, inhīrāf, ilhād* — Swadhar-matyāg. [karte hañ — Unnatāñ jāñne kā ek yantra.
- BÄCK'STAFF**, *n.* a kind of quadrant — *Ek āla-i-munajjimāna jisse irtijā'i-āftāb daryāft*
- BÄCK'STAIRS**, *n. pl.* private stairs — *Chor-siphī<sup>h</sup>*.
- BÄCK'SWORD**, *n.* a sword with one sharp edge, a stick with a basket handle — *Ek-dhārī talwār<sup>h</sup>, ek chhpari jiskā mēhiā tokri kā hotā hai<sup>h</sup>*.
- BÄCK'WARD**, *ad.* with the back forwards, towards the back or the past; *a.* unwilling, hesitating, sluggish, dull, late — *Pichhe<sup>h</sup>, p.chhāyī<sup>h</sup>, pusht ki taraf, guzrā*; *a. nā-rāz, kashād, pas-o-pesh k. w., do-dilā, sust, ahmāy, kund der, dirangy* — Pīth ki or; *a. an-māñ. amehchhuk, āgāpichhā kartā, dochitī, ulāsī, dhīla, jarabuddhī, utitakāl*.
- BÄCK'WARD**, *ad.* towards the back — *Pusht ki taraf* — Pīth ki or, ulṭī.
- BÄCK'WARD-LY**, *ad.* unwillingly, perversely — *Nā-rāzāmāñdī se, zidd gā sarkashi se, sustī se* — Ahmāñ, hat wā machhā se, dhīl wā vilāñb se.
- BÄCK'WARD-NESS**, *n.* dullness, tardiness — *Kundī, sustī, dirangī, nā-rāzāmāñdī* — Māñdā-tā, dhīl, aber, vilāñb, amehchhā. [—Chāupar wā chāñsar ke sadīñ ek khel.
- BÄCK-GÄM'MON**, *n.* (W. bac, gammun) a game with box and dice — *Takhtā-i-mard*
- BÄCK'ON**, *bakn. n.* (S. bar on) hog's flesh salted and dried — *Sār kā namkin aur khushk gosht* — Sār kā sokhāyā aur lonā kiya hū: māñs.
- BÄD**, *a.* ill, not good, vicious, hurtful — *Kharāb, zabāñ, 'aibī, 'aib-dār, muzir* — Mand, burā, khotā, dushī, adham, kutsit, ahit, ahitakārī. [buri blāñtī se.
- BÄD'LY**, *ad.* in a bad manner, not well — *Be-tarāb, kharāb, bad-dāñ* — Burā, kudāñl,
- BÄD'NESS**, *n.* want of good qualities — *Kharābī, khotāi<sup>h</sup>, zab-nī* — Burāi, dush'atā.
- BÄDE**, *p. t. of bid* — *Itkām dīñā<sup>h</sup>*.
- BÄD'JE**, *n.* (S. baḡ) a mark or token of distinction; *v.* to mark as with a badge — *Nishāñ-i-tamiz, pahchāñne ki 'alāmāt*; *v. tamiz gā pahchāñ ke lige nishāñ k.* — Pahchāñ ki chūñhāñ, pahchāñne ke hīye chūñh; *v. pahchāñ kā chūñh k.*
- BÄD'LESS**, *a.* having no badge — *Be-nish 'n-i-tamiz, pahchāñne ki 'alāmāt ke ba-gair* — Pahchāñ ke chūñh binā, pahchāñne ki chūñhāñ binā. [bijū<sup>h</sup>.
- BÄD'GIER**, *n.* an animal that earths in the ground; *v.* to worry, to pester — *Be-jā gā*
- BÄD'GER-LEGGED**, *a.* having legs like a badger — *Jiskī bijū ki si tāñgēñ hoñ<sup>h</sup>, bejū ki si tāñgēñ rukhne w<sup>h</sup>*. [gū — Laghuvākya, hāsya-vākya, hañsi ki batohit.
- BÄD'I-NA'JE**, *bad'i-nazh, n.* (Fr.) light or playful discourse — *Haṭki gā hañsi-ki guft-*
- BÄD'FLEE**, *v.* (Fr. bñler) to elude, to confound, to defeat; *n.* a defeat — *Farēb d., raigāñ k., zāgā k., hāirāñ k., maharāñ k., 'ajiz k.*; *n. hāirāñ, maharāñ, 'ajizī, shikast* — Thāgñā, vyarth k., akārath k., ghabrā d., mār d., parast k.; *n. har, parājay, parābhav*. [Thāgne w., ghabrā d. w., vyarth wā parast k. w.
- BÄD'FLER**, *n.* one who baffles — *Farēb d. w., raigāñ zāgā hāirāñ maharāñ gā 'ajiz k. w.* —
- BÄG**, *n.* (S. baḡ) to a sack, a pouch, a purse; *v.* to put into a bag, to load with a bag, to swell like a full bag — *Gōñ<sup>h</sup>, borā<sup>h</sup>, thailā<sup>h</sup>, thailī<sup>h</sup>, batuā<sup>h</sup>, jholī<sup>h</sup>, hañgāñ, gāñji-gā<sup>h</sup>, torā<sup>h</sup>, bāñcā*; *v. bore gā thailē meñ bharnā<sup>h</sup>, bore gā thailē se lādñā gā bojhnā<sup>h</sup>, bhare bore gā thailē sā phēl jāñā<sup>h</sup>*.
- BÄG'GAGE**, *n.* the luggage of an army, the goods that are to be carried away, refuse-lumber, a worthless woman, a flirt — *Lashkar gā safar kā sāmāñ, juzla, akhor, agay-bayar<sup>h</sup>, fāsiga, 'aiḡira gā nakhre-bāz* — aurat — Bahār, senā ke sath ki sāmāgrī derā dāñbā ityādī, bāt ki sāmāgrī, chhūñt, chhūt, punschali, chāñchali.
- BÄG'PIPE**, *n.* a musical wind instrument — *Shah-nāi, bijū jo phāñkne se baḡtā hai<sup>h</sup>*.
- BÄG'PIPER**, *n.* one that plays on a bagpipe — *Shah-nāi bajāñne w.*
- BÄG'A-TÉLLE**, *n.* (Fr.) a trifle — *Nā-chiz* — Tucheḡha wā kshudra vishay.
- BÄG'TO**, *bāñ'yo, n.* (It.) a bathing-house, a brothel — *Hammām, guñ-khāñā, kasbi-khāñā* — Nahāñghar, sāmāgrī, veśyālay, gāñikālay.
- BÄIL**, *v.* (Fr. bailier) to set free on security, to become surety for another's appearance; *n.* surety given for another's appearance — *Zāmāñat par chhōññā, hāzīr-zāmīñi k.*; *n. hāzīr-zāmīñ, zāmāñat, zāmīñ* — Lagnak par mukt k., pratibhī h.; *n. dāñsāñpratibhī*. [yogya.
- BÄIL'A-BLE**, *a.* that may be bailed — *Qābil-i-z' nāñat* — Lagnak par mukt hone ke
- BÄIL'IFF**, *n.* a subordinate law officer, a steward — *Dastaki, 'adālat ke hukm ki tā'mil k. w., shahna, saziwāl, gumāshṭā* — Kachahri kā chaprāsī, kāryādhī.
- BÄIL'WICK**, *n.* the jurisdiction of a bailiff — *Dastaki shahna gā suziwāl kā 'alāqa, belif kā 'alāqa* — Kachahri ke chaprāsī wā belif kā adhikār.
- BÄI'MENT**, *n.* delivery of goods in trust — *Suprādāgi-i-māl ba-taur-i-amāñat* — Thāti wā dharohar ki nāñ dravya vastu ityādī kā denā.
- BÄIT**, *v.* (S. batāñ) to put meat on a hook as a lure, to give refreshment on a journey; *n.* meat set to allure, a temptation, refreshment on a journey — *Chārā lagāñā<sup>h</sup>, safar meñ nāshṭa chārā gā dāñā-pāñi denā*; *n. chārā<sup>h</sup>, tam<sup>h</sup>, safar meñ nāshṭa gā dāñā-pāñi* — Ṭop denā, kantiā wā hañsi meñ chārā lagāñā, path meñ āhār wā anāj pāñi denā; *n. māñs kā goñdā<sup>h</sup>, ṭop, lobb, lālāch, path meñ āhār wā anāj pāñi*.

- BĀIT**, *v.* (G. *beitan*) to attack, to harass—*Torwānā<sup>h</sup>, kaṭwānā<sup>h</sup>, hulkārnā<sup>h</sup>.*
- BĀIZE**, *n.* a kind of coarse cloth—*Paṭā<sup>h</sup>.*
- BĀKE**, *v.* (S. *bācan*) to dry and harden by heat, to dress food in an oven; *p. p.* **BĀKED** or **BĀK'EN**—*Āch se sukḥākar kṛ ā k.<sup>h</sup>, seikṇā<sup>h</sup>, pakānā<sup>h</sup>.*
- BĀK'ER**, *n.* one whose trade is to bake—*Nān-bāi'—Roti-wālā.*
- BĀK'ER-Y**, *n.* a baker's work-place and oven—*Nān-bāi' kṛ kār-khāna aur tandūr—*  
*Roti-wālā kṛ vyāpārasthān aur chulhī.*
- BĀK'ING**, *n.* the quantity baked at once—*Jo ghān ek ber pakāi jāy<sup>h</sup>.*
- BAKE'HOUSE**, *n.* a place for baking—*Tandūr-khāna—Pupasālā, pakasālā.*
- BAKE'MEATS**, *n.* meats dressed in an oven—*Pakkā khānā<sup>h</sup>—*Rasoi, pakwāna.
- BAL'ANCE**, *n.* (L. *bis, lance*) one of the powers in mechanics, a pair of scales, the difference of an account, a sign in the zodiac; *v.* to weigh in scales, to counterpoise, to regulate an account, to make equal, to hesitate, to fluctuate—*Dānp<sup>h</sup>, urāzū, bāgi, barji-mizān; v. wazn k., ham-wazn k. yā h., wāzil-biqi k., sif k., barāber k., pas-o-peesh k., hais-bais mēh k.—*Tuliyāntā, taulne kṛ kāñṭā, seshabhiḡ arthāt lekhe jōkhe kṛ nymā's wā adhikānā, tulārā i; *v. taulnā wā tolnā, dhārā bañdhnā wā sādhnā, tulyābhār k. wā h., lekhe wā ukās kī bidh milānā, lekḥā dyōṛhā k., samān wā tulya k., āgāpichhā k., dochittā h., dubdhā k. [yātā, samātā, tulyātā.*
- BAL'ANCE**, *n.* equilibrium, poise—*Ham-waznī, ham-tarāzū—*Tulyābhār, bhāratul.
- BAL'CONY**, or **BAL'CONY**, *n.* (S. *bale*) a frame or gallery before a window—*Bālā-khānā yā barāmdā—*Varand, inkrāsh.
- BALD**, *a.* (Shall<sup>h</sup>) wanting hair, unadorned, inelegant, naked—*Be-bāl kṛ, chandlā<sup>h</sup>, nā-zeh, bad-numā, nangū<sup>h</sup>, zātī pashish ba-gair—*Kes bin, gājī, chandnā, aparish-krit, asaṅskrit, burī, anavrit, nagnā.
- BALDLY**, *ad.* nakedly, inelegantly—*Nangī hī't se, bad-numāi se, nā-zebāi se, kharābī se—*Nagnatā se, alaṅkārahinatā se, aparishkār se.
- BALDNESS**, *n.* want of hair, inelegance—*t badmū<sup>h</sup>, nā-zebāi, bad numāi—*Kesahinatī, gājī, chandnāi, asābhyatā, pari-kārahinatā, alaṅkārahinatā.
- BALD'PATE**, *n.* a head without hair—*B. bāl kṛ sor, chandlā sir<sup>h</sup>—*Chandnā wā gājī mūh, kesahinamastak.
- BALD'PATED**, *a.* destitute of hair—*Be-bāl kṛ, chandlā<sup>h</sup>—*Kesahin, gājī, chandnā.
- BAL'DER-DASH**, *n.* (ball, dash) a jargon of words, senseless prate, rude mixture—*Be-hidā-gāi, vachitāt gūst-gī, be-taur milaw—*Anarthakavākya, vrithākathā, dantaka thā, bin samajh kṛ milaw, binā vichār kṛ milaw.
- BAL'DRICK**, *n.* (L. *balteus*) a girdle, a belt, the zodiac—*Partal<sup>h</sup>, kamor-band, min-taqatū-l-bariq—*Mekhalā, kaṭibandhan, patkā, rāśichakra, rāsimandāl, lagnamandāl.
- BĀLE**, *n.* (Fr. *ball*) a bundle or package of goods; *v.* to make up into a bale—*Gat-thar<sup>h</sup>, guthā<sup>h</sup>, gūth<sup>h</sup>, bachukā<sup>h</sup>, bachuk<sup>h</sup>, wārī; v. gatthar guthā gūth bachukā yā motri banād<sup>h</sup>.*
- BĀLE**, *v.* (Fr. *bailler*) to lave out water—*l'achnā<sup>h</sup> [kat, kleś, vipat, āpat.*
- BĀLE**, *n.* (S. *baḷ*) misery, calamity—*Taklīf, mus bat, tād', pareshānī—*Dukh, sañ-bād, fūl, a. sorrowful, destructive—*Parishān, cam g n, ranjida, zīgān-kār, muzir—*Dukhī, dukhāgrast, sōkanwīt, khedīt, utās, nāsi, nāsak, hānikārak, ghātāk.
- BAL'IS-TER**, *n.* (Gr. *ballo*, a cross-bow)—*Ek qisā kṛ kanda—*Ek prakār kṛ dhanu, sarāsan.
- BAL'K**, *n.* (S. *bale*) a ridge of land, a great beam, disappointment; *v.* to disappoint, to frustrate, to elude—*Meṅ<sup>h</sup>, shaktir, karī<sup>h</sup>, nā-unmēdī, yās; v. mahram yā nāyās k., nā-unmēd k., jareb dekar bachnā—*Dānpā, dharan, nirāsā, āsakhāndan; *v. nirās k., āsā tornā, dhokhī d.*
- BĀLL**, *n.* (G.) a round body, a globe, a bullet—*Golā<sup>h</sup>, gēud<sup>h</sup>, golī<sup>h</sup>.*
- BALL**, *n.* (Fr. *ball*) an entertainment of dancing—*Nāch<sup>h</sup>. [nāch.*
- BĀLL'ED**, *n.* a kind of historical dance—*Raps mutā'alliq-i-tarārikh—*Itihāsasambandhī.
- BĀLL'ET**, *n.* (Fr. *ballade*) a song—*Gī<sup>h</sup>, rāg<sup>h</sup>.*
- BĀLL'AD-ER**, *n.* a maker or singer of ballads—*Kalānwāt<sup>h</sup>, kathak<sup>h</sup>, bhāt<sup>h</sup>.*
- BĀLL'AD-RY**, *n.* the subject or style of ballads—*Sarod kṛ nazmān yā 'ibrat yā tariqa—*Gīt kṛ vishay wā dhārā wā riti.
- BĀLL'ATED**, *a.* sung in a ballad—*Gīt meṅ gāyā huā<sup>h</sup>.*
- BĀLL'AD-MĀK-ER**, *n.* one who writes ballad—*Gīt likhne w<sup>h</sup>, gīt banāne w<sup>h</sup>, bhāt<sup>h</sup>.*
- BĀLL'AD-MŌN-GER**, *n.* one who sells ballads—*Sarod kṛ kār-o-bār k. w., sarod-farosh—*Gīt bechnē w.
- BĀLL'AD SING-ER**, *n.* one who sings ballads—*Garaiā<sup>h</sup>, gāne w<sup>h</sup>, kathak<sup>h</sup>, kalānwāt<sup>h</sup>.*
- BĀLL'AD-TUNE**, *n.* the tune of a ballad—*Sur<sup>h</sup>, lay<sup>h</sup>, ter<sup>h</sup>, tān<sup>h</sup>.*
- BĀLL'AD-WRIT-ER**, *n.* a composer of ballads—*Gīt banāne w<sup>h</sup>, bhāt<sup>h</sup>.*
- BĀLL'AST**, *n.* (D.) heavy matter put in the bottom of a ship to keep it steady; *v.* to put weight in the bottom of a ship, to keep any thing steady—*Wah sangin chiz jo jahāz ko sikhā rakhne ke wāste uski tah meṅ rakḥhī jāti<sup>h</sup> hai; v. jahāz kī tah meṅ*

*wazn rakhná tá-ki wah sídhá rahai, kisi chíz ko ham-wazn karke sídhá rakhná.*—Wah bhiri padáirh jo náuká kī pōndī men usko sídhī rahue ke nimitta dharte hai: r. náuká kī pōndī men bhār dharna jismein náuká s dhi rahai, kisi vastu ko tulyabhār karke sídhī rakhná.

**BAL-LOON**, *n.* (Fr. *ballon*) a large round vessel used in chemistry, a ball placed on a pillar, a large bag of silk filled with gas which makes it rise into the air—*Kānīyāi kām kī mustāmal barān, katas, qubbāra*—Ek patra jiskā vyavahār rasāyan mein hotā hai, kalsā, gubhārā, ākāśyān.

**BAL'LOT**, *n.* (Fr. *ballotte*) a ball used in voting: r. to choose by ballot—*Kura jo rāe dene mein mustāmal hotā hai*: v. *kura se yā nē chīthī dātār pasand k. yā rāe d.*—Goli jiskā vyavahār anumati dene mein hotā hai: r. goli ke dwārā anumati d.

**BAL LO-TĀ'TION**, *n.* a voting by ballot—*Kura rakhe-kar yā dātār rāe d.*—Goli ke dwārā anumati d.

**BALM**, *bim*, *n.* (Gr. *balsamon*) an odoriferous plant, a fragrant ointment; *n.* to anoint with balm, to soothe—*Badrangboyā, balsān, khush-bū-dār marham*: v. *khush-bū-dār marham lagānā, narm k., mālām k., takhīf k., tuskīn d.*—Sugandhī per, sugandhī wā achchhā mahatā pralep; r. achchhā mahatā lep lag nē sant k., upasām k.

**BALM**, *a.* having the qualities of balm, fragrant, soothing, antiseptic—*Badrangboyā yā balsān ke mehān, khush-bū-dār, narm k. w., takhīf k. w., tuskīn-bākhsh*—Sugandhivrikhagunavishist, sugandhī, saugandhik, upasamak, sāntīdayak, nīvārak.

**BAL'SAM**, *n.* a shrub, a soothing ointment—*Balsān, tuskīn-bākhsh yā āram-dāh marham*—Sugandhī per, upasamak wā sāntīdayak lep.

**BAL-SAM'IC**, **BAL-SAM'I-CAL**, *a.* having the qualities of balsam, soft, soothing—*Balsānī, narm, āram-dāh, tuskīn-bākhsh*—Sugandhīlagunavishist, mīdā, kōmā, sāntīdayak, upasamak, sukhakārī.

**BAL'NE-AL**, *a.* ( *balneum* ) belonging to a bath—*Hamnām yā qusht-khīne ke mutā'alliq*—Snānasthānasambandhī, nahāngar kā sambandhī.

**BAL'NE-ARY**, *n.* a bathing room—*Hamnām, qusht-khīne*—Snānagrih, nahāngar.

**BAL'NE-ATION**, *n.* the act of bathing—*Qusht*—Snān, nahān.

**BAL'US-TER**, *n.* (Fr. *balustre*) a small column or pilaster—*Chhotā khambhā*.

**BAL'US-TIERED**, *a.* having balusters—*Khambhā-dār*—Chhote khambohī se yukht.

**BAL'US TRADE**, *n.* a row of balusters—*Khambhōi kā katchrā yā kach girāh*. *Khambhōi kī pāntī, katchgharā*.

**BAM-BOO'**, *n.* an Indian plant of the reed kind—*Bāns*.

**BAM-BOO'ZLE**, *v.* to deceive, to mislead—*Thagān, dhokhā d. h., bhulānā d. h., bahkīnā h.*

**BAM-BOO'ZLER**, *n.* a tricking fellow, a cheat—*Thag, hākhānē w. h., dhokhā d. w. h., bhulāwā d. w. h.*

**BĀN**, *n.* (S. *bannan*) a public notice, a curse, interdiction; *v.* to curse—*Ishtihār, k'nat, mumānat*: v. *k'nat d., kosmā h.*—Vijāpan, avādhan, sāp, nishēdī: v. sāp d., sarāpnā. [dāk, qacait, lūterā]

**BĀN'DIT**, **BAN-DIT'**, *n.* 'It. an outlaw, a robber; *pl.* *BAN-DIT'*—*Rah nān, qazāq*.

**BĀN'S**, or **BĀN'S**, *n.* proclamation of marriage—*Hone-wālī shādī kī ishtihār*—Hone wālē hyāh kā dhandhorā.

**BAND**, *n.* (S. *banda*) any thing which binds; *v.* to unite, to associate—*Patī, band, guroh, tūfā, jamāat*: v. *bāndhnā, milānā, mīnā, dīsrē kē sīth k.*—Bandhan, dā.

**BĀN'DAGE**, *n.* that which binds, a fillet—*Band, patī*—Bandhan

**BĀN'DER**, *n.* one who unites with others—*Dīsrē kā sīth k. w. h., dīsrē kē sīth milnē w. h.*

**BĀN'DBOX**, *n.* a small slight box—*Chhotī patī sandūq*—Chhotī patī petikā wā petārī.

**BĀN'D-LET**, *n.* a flat moulding or fillet—*Imārat mein patī kī sīrat kā nūshā*.—Grih-idi mein patī kā ākār.

**BĀN'DOG**, *n.* a large dog—*Ek gism kā barā kutā*—Ek prakrī kā barā kukur.

**BĀN-DO-LĒERS**, *n.* wooden cases for powder—*Toshdān*—Sīngrā, sēngrā.

**BAND'RÖL**. See under **BANNER**.

**BAN'DY**, *n.* (L. *pando*) a club for striking a ball; *v.* to beat to and fro, to toss about, to give and take, to exchange—*Geñd mārne kā d. nā h.*; v. *dān-wāndol k. yā h.*, *idhar udhar phenknā, āpas mein den len k., paltā k.*

**BĀN'DY-LĒG**, *n.* a crooked leg—*Kuj-pā*—Terhā pānw.

**BĀN'DY-LĒGGED**, *a.* having crooked legs—*Kuj-pā*—Terhe pānw kī, terhe pānw w.

**BĀNE**, *n.* (S. *bana*) poison, mischief, ruin; *v.* to poison—*Zahr, zaur, nūsgān, barbādī, kharābī*: v. *zahr denā yā khilānā*—Vish, māhur, hāni, apakār, nās, vīnās: v. vish d., māhur khilānā. [nāsī, vīnāsak]

**BĀN'E'FUL**, *a.* poisonous, destructive—*Zahr-dār, muzir*—Bikhabā, vishānwit, vishadhar.

**BĀNG**, *v.* (D. *bangle*) to beat, to thump; *n.* a blow, a thump—*Mārānā, thoknā, dhāmākā d. h.*; *n. mār, ghūns, thappar, dhāmākā*.

**BAN'ISH**, *v.* (Fr. *bannir*) to condemn to leave his country, to drive away—*Jilā-watan k., dūr kar d.*—Desāntar k., des se nikāl d., hañkā d., bhagā d.

BAN'ISH-ER, *n.* one who banishes—*Jilā-watan yā dūr k. w.*—Desántar *k. w.*, *des se ní-kál d. w.*, *bhagá d. w.*, *hanák d. w.* [*pravāsan, pravās, vivās.*]

BAN'ISH-MENT, *n.* the act of banishing, exile—*Jilā-watan, shahr-badar*—Desántis *rap.*

BANK, *n.* (S. *banc*) a mound or ridge, the ground rising on each side of water, any heap piled up, a bench or seat, a place where money is deposited; *v.* to raise a bank, to put money in a bank—*Pushta, kinara, karārā<sup>h</sup>, arārā<sup>h</sup>, dhāing<sup>h</sup>, tekri dhūā<sup>h</sup>, chauki<sup>h</sup>, sarraf-khāna*; *v. pushta-bandi k.*, *sarraf-khāne meñ rupiye aminat rakhnā*—*Bāndh, tir, dīlā, tilā, machiyā, kothī*; *v. bāndh bāndhnā, kothī meñ dharohar wā thātī dharnā.* [*sāhikār<sup>h</sup>.*]

BANK'ER, *n.* one who keeps or manages a bank—*Mahūjan<sup>h</sup>, kothiwāl<sup>h</sup>, hundiwāl<sup>h</sup>.*  
 BANKRUPT, *a.* unable to pay debts, insolvent; *n.* one who cannot pay his debts; *v.* to make insolvent—*Dewaliyā*—*n. dewaliyā*; *v. dewaliyā kardālnā yā banādālnā<sup>h</sup>, dewālā nikālnā<sup>h</sup>.*

BANKRUPT-CY, *n.* the state of a bankrupt—*Dewālā<sup>h</sup>.* [*Jhaūdā, patākā, dhwajā.*]

BAN'NER, *n.* (Fr. *brunière*) a military standard, a flag, a streamer—*Nishan, 'alam.*

BAN'NEREI, *p. a.* displaying banners—*Nishān-dār, 'alam-dār*—*Jhañjā phahr t.*, *patākayukt.*

BAN'NER-ET, *n.* a knight made in the field of battle, a little banner—*Jo shakhs mai-dān-i jāy meñ muntā: sawarōñ meñ bharti ho, jhañj<sup>h</sup>.*—*Jo jān larāi ke khet meñ pratishūti aswayoddhāñ meñ bharti ho, patākā.*

BAN'NER-OL, BĀND ROL, *n.* a little flag—*Jhañj<sup>h</sup>.*—*Patākā.*

BAN'QUET, *n.* (Fr.) a feast, a grand entertainment; *v.* to give a feast—*Ziyāfat, dāwat*; *v. ziyāfat k.*, *dāwat d.*, *pā k.*—*Bhoj, jawnār*; *v. bhoj denā, jawnār d. w. k.*

BAN'QUET-ER, *n.* one who feasts—*Ziyāfat yā dāwat k. w.*, *'unda gisā khāne w.*—*Bhoj k. w.*, *utavakartā, utāñ bhojñ khāne w.* [*jan.*]

BAN'QUET-ING, *n.* the act of feasting—*Ziyāfat, dāwat*—*Bhoj, jawnār, viśishtānabho-*

BAN'QUET-ROUSE, BĀN'QUET-ING-HOUSE, *n.* a house where banquets are held—*Ziyāfat-khāna, dāwat-khāna*—*Utsavabhawan, jawnārgar, bhojgar.*

BAN'TER, *v.* (Fr. *battuer*) to play upon, to rally, to jeer; *n.* raillery, ridicule—*Chu-hul k<sup>h</sup>, hūsi k<sup>h</sup>, thathā k<sup>h</sup>*; *n. hūsi<sup>h</sup>, chuhul<sup>h</sup>, thathā<sup>h</sup>.*

BAN'TER-ER, *n.* one who banterers—*Thathol<sup>h</sup>, chuhul k. w<sup>h</sup>.*

BAN'TER-ING, *n.* jesting, ridicule, raillery—*Thathol<sup>h</sup>, hūsi<sup>h</sup>, chuhul<sup>h</sup>.*

BANT'LING, *n.* a little child, an infant—*Bachcha, shēr-ghor l'pukā*—*Sīm, hūlak.*

BAP'TIZE, *v.* (Gr. *baptō*) to administer the sacrament of baptism—*Istibāg d. yā gota dilānā*—*Snan athawā gūñ d.*, *Isādharm meñ jalasānskar k.*

BAP'TISM, *n.* one of the Christian sacraments—*Istibāg yā gota, 'Isāi mazhab meñ dākhil karne yā hone k. rasm*—*Snan, avagāhan, Isādharm meñ jalasānskar.* [*dhi.*]

BAP'TIS'IAL, *a.* pertaining to baptism—*Istibāg ke muta'alliq*—*Jalasānskar kī samban-*

BAP'TIST, *n.* one who baptizes, one opposed to infant baptism—*Istibāg d. w.*, *wah jo bachchon ko istibāg nahin detā*—*Snan athawā avagāhan karne w.* *wah jo balākon kī jalasānskar nahin kartā.* [*sānskar karne kī aṭhān.*]

BAP'TIS-TER-Y, *n.* a place for baptizing—*Istibāg denē kī jagah*—*Isādharm meñ jala-*

BAP'TIS'TICAL, *a.* relating to baptism—*Istibāg ke muta'alliq*—*Jalasānskar kī samban-*

dhī.  
 BĀR, *n.* (Fr. *barre*) a long piece of wood or metal, something to hinder entrance, a bolt, a gate, a bank at the entrance of a harbour, the place where lawyers plead or criminals stand, an enclosed place in a tavern, a line in music which divides the notes into equal portions in respect to time; *v.* to fasten with a bar, to hinder, to exclude, to except—*Choh yā filzātī chhar, rukawat<sup>h</sup>, beirā<sup>h</sup>, phātuk<sup>h</sup>, bandar ke muhāne par kā char, jilās yā nī udālāt meñ wakilon ke jawāb-o-su'āl karne aur zertajwizōñ ke khare hone kī jagah, sharāb-khāne kī ek kamārā, baje meñ barābar sur karne ke liye ek khūttī*; *v. beirā layānā<sup>h</sup>, rokñā<sup>h</sup>, khārj k.*, *istimā k.*—*Lakri wā dhāt kī chhar, āṛ, dāñdī, hurkā, dwār, kol ke muhāne par kā char, kachalri meñ vyavahāris-ustājñā ke uttar pratyuttar karne aur aparādhiyōñ ke khare hone kī jagah, kalawariye meñ ek kothri, baje meñ sur wā tāl sam karne kī lakri*; *v. belnā lagānā, āṛnā, nikālnā, chhor d.*

BĀR RUL, *a.* full of obstructions—*Rukawat yā rok se bhārā huā<sup>h</sup>.*

BĀR-RI-CĀDE, *n.* (Fr.) a fortification made in haste to keep off an attack; *v.* to stop up a passage, to fortify—*Qal'a-bandi, nākū-bandi, kūcha-bandi*; *v. qal'a-bandi k.*, *kūcha-bandi k.*, *nākū-bandi k.*, *mazbūt k.*—*Āṛ, garhabandhan*; *v. āṛ k.*, *garhabandhan k.*

BĀR-RIER, *n.* an intrenchment, a defence, a fortress, an obstruction, a boundary—*Khandag, morchul-bandi, panāh, qal'a, rok<sup>h</sup>, sar-hadd, hadd-bandi*—*Khāi, gherā, garh, āṛ, dāñrā, simā, siwāñ.*

BĀR-RIS-TER, *n.* a counsellor at law—*Adālāt kī wakīl*—*Parāthavādānuvādakartā.*

BĀRB, *n.* (L. *barba*) any thing in place of a beard, the points that stand backward in an arrow, armour for horses; *v.* to shave, to jag arrows with hooks, to furnish

horses with armour—*Koi chis jo dārhi kī jagah meñ ho, tīr ke phire hue phal, ghore ká baktar yā zirah*; v. *hajām k. tīr ko khār-dār b-mānā, ghoron ko baktar se sajānā*—Dārhi kī jagah meñ jo kuehñ ho, bān ke phire hue wā terhe phal, prakhar, aśwasajjā, ghoron ká kavach wā jhām; v. *mūñrā, bān meñ phal wā kāñte lagānā, ghoron par kavach wā jhām dharnā*.

**BĀR'BA-TED**, *a.* bearded, jagged with points—*Sīnkur-dār, āñkri-dār*—Sīnkur w., phala-BĀRBEED, *p. a.* bearded, armed—*Khār-dā, jaw-shen dār, baktar dār, musallah*.—*Āñkri w., āñkriyukt, phalayukt, kavachi, kavachayukt*.

**BĀR'BEL**, *n.* a species of fish with barbs—*Ek gām kī khār dār muchhli*—*Ek prakār kī bārī inachhli jismeñ kāñte rahte hain*

**BĀR'BER**, *n.* one who shaves beards—*H-jjām*—*Nāi, nāi, nāpit*.

**BARB**, *n.* a Barbary horse—*Barbari ghōṛā*.<sup>h</sup>

**BĀR'BA-CAN**, *n.* (Fr. *barbacane*) a fortification before the walls of a town or at the end of a bridge, an opening in a wall for guns—*Marhala-bandī, shuh-r-panāh ke bāhar kī yā ek pul ke ukhīr kī garhī, rawā*<sup>h</sup>, *andar se golā yā goli chālāne ke liye dhōār meñ sārāh*—Nagar kī bhītōñ ke sāmne kī wā ek pul ke ant kī garhī, mār, jhitar se goli chālāne ke liye bhītōñ meñ chāid.

**BĀR'BA-ROUS**, *a.* (L. *barbarus*) rude, uncivil, bad, savage, inhuman, contrary to good use in language—*Nā-tarāshidā, be-tarbiyat, be-sul qā, wāshī, be-rahm, sakht, be-murawāt, bad-muhāwara, khilīf-i-muhāwara*—*Gaiwārī, asabhyā, angārī, āsīht, banē-lā, jāngalī, nishthūr, krūt, nirday, bhāshāsampadāyaviruddh, vagritiviruddh*.

**BĀR'BA'RĀN**, *n.* a savage, an uncivilized person, a cruel person; *a.* savage—*Wāshī, nā-tarāshidā yā be-tarbiyat shakhs, zālim, be-rahm shakhs*; *a.* *wāshī, dīhyanā*—*Ranē-lā, jāngalī, asabhyā wā āsīht, purush, gaiwār, nirday vyakti*; *a.* *asabhyā*.

**BĀR'BA'RĀC**, *a.* uncivilized, foreign—*Nā-tarāshidā, wāshī, begānā, qair mulk kā*—*Asabhyā, āsīht, gaiwārī, vidēsiyā, vidēsi*.

**BĀR'BA-RISM**, *n.* inhumanity, cruelty, ignorance, an impropriety of speech—*Be-rahmī, sang-dil, jūhilat, bad-muhāwara, be-tar guft yā*—*Krurātā, kathorātā, nirdayātā, vyākī kī āuddhatā, bhāshāsampadāyaviruddhātā*.

**BĀR'BA'RĀ-ṬY**, *n.* savageness, cruelty—*Wāshī-pan, wāshīyat, be-rahmī, sang-dilī*—*Jāngalīpan, banēlāpan, pasūtā, krurātā, nishthurātā*.

**BĀR'BA-RĪZE**, *v.* to render barbarous—*Wāshī k., nā-tarāshidā k., be-rahm k.*—*Jāngalī k., banēlā k., asabhyā k., nishthūr k.*

**BĀR'BA-ROUS-LY**, *ad.* in a barbarous manner—*Nā-tarāshidāyī se, be-rahmī se*—*Asabhyātā se, banēlapan se, jāngalīpan se, krurātā se, nishthurātā se*.

**BĀR'BA-ROUS-NESS**, *n.* rudeness, cruelty—*Wāshī-pan, nā-tarāshidāyī, sang-dilī, be-rahmī*—*Jāngalīpan, banēlapan, asabhyātā, āsīhtātā, krurātā, nirdayātā*.

**BĀR'BE-CŪE**, *n.* a hog dressed whole; *v.* to dress and roast a hog whole—*Ek sūr jo samūchā pakāyā jāy*<sup>h</sup>; *v. ek sūr ko samūchā pakānā*.<sup>h</sup> [kavi.]

**BĀRD**, *n.* (C. *barḥa*) a minstrel, a poet—*Bhāt*,<sup>h</sup> *kalāñwat*,<sup>h</sup> *shā'ir*—*Māgadha, vandī, BĀR'DC, BĀR'DISH*, *a.* relating to bards—*Shā'irānā*—*Māgadhasambandhī, kavisambandhī, bhāt wā kalāñwat kī*.

**BĀRE**, *a.* (S. *bar*) naked, without clothes, uncovered, unadorned, poor, mere; *v.* to strip, to make naked—*Barahac, nangā*,<sup>h</sup> *be-kapre*,<sup>h</sup> *khulā*,<sup>h</sup> *be-barg-o-bar, be-bāt-o-par, sādā, be-ārāsh, muftī, khālī*; *v. kaprā utār lenā*<sup>h</sup>, *nangā k.*<sup>h</sup>.—*Nagna, vivāstra, vāstrahīn, anāvrit, vivrit, analāñkrit, abhūshit, dīn, daridra, kañgāl, keval*; *v. anāvrit k., nagna k.*

**BĀR'LY**, *ad.* nakedly, poorly, merely—*Barahnagi se, ilās se, muftī se, faqat, sirf*—*Nagnadāś se, nangī avasthā se, daridratā se, kañgālpane se, keval*.

**BĀR'NESS**, *n.* nakedness, loanness, poverty—*Barahnagi, dublā-pan<sup>h</sup>, lāgarī, muftī, ilās, mīstīnī*—*Nagnāvasthā, uagnatā, vāstrahinatā, krisatī, kshinatā, durbalatā, daridratā, kañgālpanā*. [dublā jan.]

**BĀR'BONE**, *n.* a very lean person—*Bahut lāgar shakhs*—*Bahut kris vyakti, bahut*

**BĀR'BONED**, *a.* very lean—*Bahut dublā*.<sup>h</sup> [dhrišt, pragalb, dhīth.]

**BĀR'FACED**, *a.* shameless, impudent—*Be-hayā, be-sharm, gustākh, be-intīyāz*—*Nirlājja*.

**BĀR'FACED-LY**, *ad.* shamelessly, impudently—*Be-hayāyī yā be-sharmī se, gustākhī yā be-intīyāzī se*—*Nirlājjatā se, dhrištātā wā dhībāī se*.

**BĀR'FACEDNESS**, *n.* effrontery, assurance—*Be-sharmī, be-intīyāzī, gustākhī*—*Nirlājjatā, dhrištātā, pragalbhatā, dhībāī*. [ad. *bīnā jūte*,<sup>h</sup> *khule pāñw*.<sup>h</sup>]

**BĀR'FOOT**, *a.* having no shoes; *ad.* without shoes, with the feet bare—*Nange pāñw*<sup>h</sup>; **BĀR'FOOT-ED**, *a.* having the feet bare—*Khule pāñw*<sup>h</sup>, *nange-pāñw*.<sup>h</sup>

**BĀR'HEAD-ED**, *a.* with the head bare—*Khule-sir*<sup>h</sup>, *nange-sir*.<sup>h</sup>

**BĀR'HEAD-ED-NESS**, *n.* the being bareheaded—*Sir kī khulā rahnā*.<sup>h</sup>

**BĀR'LEGGED**, *a.* having the legs bare—*Nangi-lāngaiñ*<sup>h</sup>, *khulī-lāngaiñ*.<sup>h</sup>

**BĀR'NECKED**, *a.* exposed—*Khulā*<sup>h</sup>, *nangi-gardan*—*Ughārā wā ughār, nange gale*.

**BĀR'PICKED**, *a.* picked to the bone—*Hadī tak chilhorā gayā*.<sup>h</sup>

BĀRE'RĪBBED *a. lean* — *Dublā<sup>h</sup>*.

BĀRE, *p. t. of bear*.

BĀR'GAIN, *n.* (Fr. *barguigner*) a contract, an agreement, the thing bought or sold ; *v.* to make a contract, to sell — *Sattā<sup>h</sup>*, 'ahd, *gaut-e-upār*, *shart*, *suuda*, *khar d-fa-rokht*, *kharidī yā bechī ch z* ; *v. sattā k<sup>h</sup> shart k.*, *bā' k.*, *jeroht k.* — Bhugtān, *hor*, *pakki bāchit*, *nirbandh*, *kinī wā bechī hui vastu* ; *v. bhugtān wā chukti k.*, *nir-bandh k.*, *bechnā*.

BĀR'GAIN-ER, *n.* one who makes a bargain — *Bechne kī sattā k. w<sup>h</sup>*.

BĀR'GAIN-ING, *n.* the act of making a bargain — *Sattā<sup>h</sup>*, *qaul*, *bar' kā* 'ahd — Bhugtān, *hor*, *chukti*, *bechāb-echī kī pukka bāchit*.

BAR'QE, *n.* (D. *bargie*) a boat for pleasure or for burden — *Bajrā<sup>h</sup>*.

BĀR'GER, BARGE'MAN, *n.* the manager of a barge — *Bajre kī manjhi yā chālāne w<sup>h</sup>*.

BĀRQE'MĀS-TER, *n.* the owner of a barge — *Kishti kī mālīk* — *Bajre kī sattwadhikārī wā swāmī*, {*ye jātā hai<sup>h</sup>*, *jawakhār<sup>h</sup>*}

BA-RIL'LA, *n.* (Sp.) a plant cultivated for its ashes — *Ek per jo usk rākh ke tise lagā-*

BĀRK, *n.* (Dan. *barck*) the rind or covering of a tree ; *r* to strip off bark, to cover with bark — *Baktā<sup>h</sup>*, *chhāt<sup>h</sup>*, *chhilkē<sup>h</sup>* ; *v. baktā chhāt yā chhilkā nikolnā mārnā yā wāhānā<sup>h</sup>*, *baktē chhāt yā chhilkē se dhūkūnā<sup>h</sup>* {*may*, *chhālmay* }

BĀRK'Y, *a.* consisting of bark — *Baktē-dār*, *chhāt-dār*, *chhilkē-dār* — *Baktāmy*, *chhiltā-*

BĀRK'BARED, *a.* stripped of the bark — *Baktā chhāt yā chhilkā nikolā utarā yā wāhāyā huā<sup>h</sup>* {*n<sup>h</sup>*, *jhau-jhau<sup>h</sup>* }

BĀRK, *v.* (S. *beoran*) to make the noise of a dog, to clancour — *Bhaukūnā yā bhauk-*

BĀRK'ER, *n.* one that barks — *Bhaukūne w<sup>h</sup>*, *jhau-jhau<sup>h</sup>* *k. w<sup>h</sup>*, *bhaukūnā<sup>h</sup>*.

BAKK, BĀRQUE, *n.* (Fr. *barque*) a ship — *Jahāz* — *Bārī naukā*.

BAR'LEY, *n.* (S. *berre*) a species of grain — *Jau<sup>h</sup>*.

BĀR'LEY-CORN, *n.* a grain of barley — *Jau bhar<sup>h</sup>*, *jan kī dānā<sup>h</sup>*

BARM, *n.* (S. *beorma*) yeast — *Khamir* — *Tari*.

BĀRM'Y, *a.* containing barm — *Khamir-dār<sup>h</sup>* — *Tāpivīśisht*.

BĀRN, *n.* (S. *berre, ern*) a house for farm produce — *Khēрман*, *ambār-khūnā yā ambār*, *gulla-ghar* — *Khaliyān*, *amāj-ghar*.

BĀR'NA-CLE, *n.* (S. *beorna ac*) a shell-fish, a bird like a goose, an instrument for holding a horse by the nose — *Ngātāpokā<sup>h</sup>*, *hañs ke mushibin ek chiriya*, *ghore ke nathnēñ pukarne kā ek āla* — *Jal kī kūrī jo pāñi meñ lakrī itvādī par lag jātā hai*, *hañs ke sadrīs ek chiriya*, *ghore ke nathnēñ pukarne kā yantra*.

BA-RÖM'E-TER, *n.* (Gr. *baros, metron*) an instrument for measuring the weight of the atmosphere — *Mizānu-l-hawā* — *Vatānapakayāntra*, *vayumandālagurutwamānāyantra*.

BĀR-O-MĒT'RICAL, *a.* relating to the barometer — *Mizānu-l-hawā ke mutā'alliq*, *mizānu-l-hawā se nishet dār* — *Vatānapakayāntrasambandh*, *vayumandālagurutwamānāyantrasambandhī*.

BĀR'ON, *n.* (Fr.) a rank of nobility next to a viscount — *Inglisṭān ke umarāon kī darja jo Vaikaunt ke darje ke niche hotā hai* — *Ingland meñ kulīnōñ kī pad jo Vaikaunt ke pad ke niche hotā hai*.

BĀR'ON-AGE, *n.* the dignity or estate of a baron, the whole body of barons or peers — *Bāran kī darja yā anlāk*, *jamī' umarā yā Bāran* — *Bāran kī pad wā bhūmī*, *kulīnōñ wā Bāranōñ kī varg*.

BĀR'ON-ESS, *n.* a baron's lady — *Bāran kī begam* — *Bāran kī patnī wā stri*.

BĀR'ON-Y, *n.* the lordship or fee of a baron — *Bāran jo ahūliyāñ-i-farāñg ke amīrōñ ke ek darje kī khitāb hai uski milkiyat* — *Bāran nām kulīn kī pad*.

BA-RÖ'N-AL, *a.* relating to a baron or barony — *Bāran ke mutā'alliq*, *Bāran kī milkiyat ke mutā'alliq* — *Bāran nām kulīnasambandhī*, *Bāran kī bhūmī kī sambandhī*.

BĀR'ON-ET, *n.* the title next to a baron — *Bāran ke darje ke ba'd kī darja* — *Bāran ke pad ke niche kī pad*.

BĀR-O-SCOPE, *n.* (Gr. *baros, skopeo*) an instrument to show the weight of the atmosphere — *Mizānu-l-hawā* — *Vatānapakayāntra*, *vayumandālagurutwamānāyantra*.

BĀR-O-SCÖP'ICAL, *a.* relating to the baroscope — *Mutā'alliq-i-mizāna-l-hawā*, *mansūb-ba-mizānu-l-hawā* — *Vatānapakayāntrasambandhī*, *vayumandālagurutwamānāsambandhī*, {*rik* — *Sainyālay*, *sainyāgar* }

BĀR'RACK, *n.* (Sp. *barraca*) a building to lodge soldiers — *Chhāwani<sup>h</sup>*, *sipāh khāwā*, *bā-*

BĀR'RACK-MĀS-TER, *n.* the officer who superintends a barrack — *Sipāh-khāne kī muhtā-*

BAR'RA-TOR, *n.* (Fr. *barater*) an encourager of lawsuits — *'Adalat meñ dā'ron kī tar-*

BĀR'RA-TRY, *n.* foul practice in law — *Dā'ron aur jhagron k. tarqīb dene kī 'adat* — *Ar-*

thavivād aur tānton ke ubhārne kī abhyās.

BĀR'REL, *n.* (Fr. *baril*) a round wooden vessel, any thing hollow and long, a cylin-

der; *r.* to put into a barrel—*Pipá, nál<sup>h</sup>, nali<sup>h</sup>, nal<sup>h</sup>, poṅgá<sup>h</sup>, poṅgi<sup>h</sup>, choṅgá<sup>h</sup>, choṅgi<sup>h</sup>*; *v.* pipe meñ rakhná, *poṅgi poṅgi choṅgá yá choṅgi meñ rakhná<sup>h</sup>*.

**BAR'KEN**, *a.* (*S. bar*) not prolific, unfruitful, not copious, uninventive, dull—*Shor, be-samar yá be-samara, 'aqima, tang, kam-zih, sust*—Aphalá, usar, rehar, banjh, bahel, bandhyá, alp, nirbodh, mandabuddhi, jar, mūrḥ.

**BAR'KEN-LY**, *ad.* unfruitfully—*Shor-se, bāñh-pane se<sup>h</sup>*—Nishphalati se.

**BAR'KEN-NESS**, *n.* want of offspring, unfruitfulness, sterility, scantiness—*'Aqimagi, shor-riyat, shor, tungi*—Bandhyatá, banjhan, bahelhan, mishphalati, aphalati, usarai, nyunata, alpata.

**BAR-RI CADE'**. See under BAR.

[*gáři<sup>h</sup>, ek pahipe ki chhoti gáři<sup>h</sup>, háth-gáři<sup>h</sup>*

**BAR'ROW**, *n.* (*S. berce*) a small hand or wheel carriage—*Háth se kh akhe ki chhoti*

**BAR'ROW**, *n.* (*S. bear*) a hog—*Súar<sup>h</sup>*.

**BAR'ROW**, *n.* (*S. bear*) a mound—*Tilá<sup>h</sup>*.

**BARTER**, *v.* (*Fr. barater*) to traffic by exchanging, to give in exchange; *n.* traffic by exchange—*Mahádala k., allá-mulí k.; n. mahádala, tijarat wá imaz má'awara*—*Patá karke vyápar k., or pher karke bāñjya k.; n. patá, palte se bāñjya*.

**BARTERER**, *n.* one who barter—*Mahádala se tijarat<sup>h</sup>, or*—*Patá k. w., patá karke vyápar k. w.*

**BAR-YTES**, **BAR-YTA**, **BAR-YTF'**, *n.* (*Gr. baros*) a ponderous earth—*Phári mitti<sup>h</sup>*.

**BAR-YTONE**, *a.* (*Gr. baros, tonos*) noting a grave deep sound—*Phári aur gambhar úwáz záhir k. w.*—*Phári aur gambhar dhwaní wí nad ka prakásak.* |—*Kali pattnar.*

**BA-SALT'**, *n.* (*L. basaltis*) a hard dark-coloured stone—*Sang-i-másá, tetigá patthar<sup>h</sup>*.

**BA-SALTIC**, *a.* pertaining to basalt—*Muta'alliq-i-sang-i-másá*—*Kaishnaprastarazam-bandhi, kále patthar ka sambandhi*.

**BASE**, *n.* (*L. basis*) the bottom, the foundation, the pedestal of a statue; *v.* to lay the foundation, to found—*Lonáá, biná, kursí; v. baṅgáá dīhná, qám k.*—*Jar, mul, new, murti ke niche ká bhag, tal; v. new dīhná, sth paná, sth pit k.*

**BASELESS**, *a.* without a base—*Be-bungáá, ba-así*—*Bina jar ka, nirmul*.

**BASEMENT**, *n.* an extended base—*Lambi chauri ner<sup>h</sup>*.

**BÁSIS**, *n.* the foundation, the pedestal of a column, that on which any thing is raised the ground-work or first principle; *pl.* *BÁSIS*—*Baṅgáá, biná, khambhe ki kursí, pá-ga, jis par koi chez qám ki jág, ast*—*Jar, new, khambe ka adhbhag, tattwa, mul.*

**BASS**, *a.* in music, low, grave, deep—*Gambhe<sup>h</sup>, dh<sup>h</sup>, bhar<sup>h</sup>*.

**BASS-RELIEF'**, *n.* sculpture, the figures of which do not stand far out from the ground—*Wah sang-tarákhi ká jiski shaklon ká ek rukh matám ho<sup>h</sup>*—*Patthar ki wah chitrakári ki jiski murtón ká ek or dekh paro*.

**BAS-SOOS'**, *n.* a musical wind instrument—*Ek tar ki shodná*—*Ek prakár ki bānsuri.*

**BÁS'VI-OL**, **BÁSE'VI-OL**, *n.* a musical instrument—*Sáringi<sup>h</sup>, basú<sup>h</sup>*.

**BASE**, *a.* (*L. basis*) low, vile, illegitimate, without value, deep, grave—*Zalíl, dún, pá-jí, waladn-z-ziná, harám zída, be-qadr, bhúr<sup>h</sup>*—*Nien, adham, vijnamá, krishnapakshi, kutsit, tuchehha, nirgun, gambhar, dhír.*

**BÁSE'LY**, *ad.* in a base or unworthy manner—*Zillat se, be-gairati se, páji-pan se*—*Adhamatá tuchehhatá nichatí wá nichatí se.*

**BÁSE'NESS**, *n.* meanness, vileness—*Páji-pan, dání, kamina-pan, rizál-pan, be-gairati*—*Adhamatá, tuchehhatá, nichatwa, nichatá, apakrishatá.*

**BASEBORN**, *a.* illegitimate, of low parentage—*Harám-zída, waladn-z-ziná, razíl*—*Viját, járaj, vijnamá, krishnapakshi, hun jati ká, adham jati ká.* [*ká gherá<sup>h</sup>*.

**BASECOURT**, *n.* lower court, the farm-yard—*Niche yá pichhwaṛe ká ángan<sup>h</sup>, khaliyín*

**BÁSE-MIND-ED**, *a.* mean spirited, worthless—*Kam-wá-díl, kamina-khátir, zalíl, past, be-qadr*—*Nichamutí, adhamamutí, kutsit, apakrishit.* [*tá, man ki nichatá.*

**BÁSE-MIND-NESS**, *n.* meanness of spirit—*Mizáj yá dík ki kam'utí*—*Mati ki adhamabáSE-NET*, *n.* (*Fr. bassinét*) a helmet or headpiece—*Khod, mi'gír*—*Mastakarakshani, yuddha ká top.*

**BA-SHAW'**, *n.* (*Ar.*) a Turkish viceroy, an imperious person—*Turkistán ke Sultán ká siba-dár, muqrár shakhs*—*Turkistán des ke rájá ká rájapratinidhi, ahaikári purush*

**BÁSH'FÚL**, *a.* (*L. basís* ?) shamefaced, modest, sheepish, shy, exciting shame—*Nazar-chor, sharmilá, hayá-dár, sharm-gá, sharm-nák, kádar<sup>h</sup>, buz-díl, sharm-angez*—*Munh chor, sañkochí, kújawan, lajjáwán, lajál, mutnehhipá, darpokná, lajjákar.*

**BÁSH'FÚL-LY**, *ad.* modestly, in a shy manner—*Sharm gairat yá hayá se, buz-díl se, kádar-pan se<sup>h</sup>*—*Lajjá wa sañkoch se, darpoknepan se, kachehe ji se.*

**BÁSH'FUL-NESS**, *n.* modesty, rustic shame—*Sharm, sharm-g ní, gairat*—*Lajjá, sañkoch.*

**BÁŠ'TL**, *n.* the slope of a joiner's tool; *v.* to grind the edge of a tool to an angle—*Borhái ke hathiyár ki dhár<sup>h</sup>; v. hathiyár ko sán yá bāñh d.<sup>h</sup>*

**BA-SÍL'IC**, *n.* (*Gr. basilens*) a large hall, a magnificent church—*Bará dālún, 'ulishán girí*—*Bará ghar, bará ísábhanabhawán.*

**BA-SÍL'IC-A**, *n.* the middle vein of the arm—*Básalíq*—*Báñh ke bích ki nári.*

- BA-SŪ'IC**, **BA-SŪ'I-CAL**, *a.* pertaining to the middle vein of the arm—*Bāsaliq ke mutā'alliq*—Bāñh ke bich ki nāri ka sambandhī, bāñh ke bich ki nāri ká.
- BA-SŪ'I-CON**, *n.* an ointment—*Mulham. marham*—*Lep*.
- BĀS'I-LIK**, *n.* a crested serpent, a kind of cannon—*Choti-dār sāñp, ek qism ki top*—*Chūrayukt sarpa. ek prakār sa agnyastrā.*
- BĀS'IN**, **bā'sn**, *n.* (Fr. *bassin*) a small vessel, a pond, a hollow place, a dock—*Chhoti bartan<sup>h</sup>, talāb, hauz, khālā<sup>h</sup>, jahíz ke banne gā maraumat hone ki jagah*—*Bāsun, tarāg, kund, khāl, nauka ke banne kā sthān.*
- BASK**, *v.* (D. *bacteren*) to lie in warmth, to warm by exposing to heat—*Tāpnā<sup>h</sup>, upānā<sup>h</sup>, dhūp pā ghām khānā<sup>h</sup> pā khānā<sup>h</sup>.*
- BĀS'KET**, *n.* (W. *basket*) a vessel made of twigs or rushes—*Tokri<sup>h</sup>, tokrá<sup>h</sup>, daurā<sup>h</sup>, daur<sup>h</sup>, daligā<sup>h</sup>, khāñchā<sup>h</sup>, khāñchā<sup>h</sup>, khāñchigā<sup>h</sup>.*
- BĀS'KET-HILT**, *n.* a hilt which covers the hand—*Māth jis se hāth kā bachāw ho<sup>h</sup>.*
- BĀS'KET-HILT-ID**, *a.* having a basket hilt—*Māth-dār jis se hāth kā bachāw ho.*
- BĀSS**. See under **BASI**.
- BASS**, *n.* (T. *bast*) a mat—*Chat<sup>h</sup>.*
- BĀSS**, *n.* a fish of the perch kind—*Samundar ki ek bari machhli<sup>h</sup>*—*Samudrī min.*
- BĀS'SET**, *n.* (Fr. *bassette*) a game at cards—*Tās kā khāth<sup>h</sup>.*
- BĀS'TARD**, *n.* (W. *bastard*) a child born out of wedlock; *a.* illegitimate, spurious—*Harām-zīda, walad-e-zinā; a. harām-zīda, walad-e-zinā, naqlī, jhūthā<sup>h</sup>*—*Jarajsan-tān, vijānā; a. varnasānikar, krishnapakshi, kalpit, kritrim.*
- BĀS'TARD-IZE**, *v.* to prove to be a bastard—*Kisi ko harām-pillā sābit k.*—*Kisi ko varnasānikar wā vijānā thāhriñā*—*Kritrim, kalpit, varnasānikar, krishnapakshi, vijānā.*
- BĀS'TARD-LY**, *a.* spurious, illegitimate—*Naqlī, jhūthā<sup>h</sup>, harām-pillā, walad-e-zinā*—
- BĀS'TARD-Y**, *n.* the state of being a bastard—*Harām-zīdagi, harām-penā*—*Jarajatwa, upastrijātadaś.*
- BĀSTE**, *v.* (Sw. *basa*) to beat with a stick, to drip butter on meat, to sew slightly—*Lakpi se mārñā<sup>h</sup>, chaparñā<sup>h</sup>, dhūgi dūñā<sup>h</sup>, halki sikī k<sup>h</sup>.*
- BĀS'TING**, *n.* the act of beating with a stick—*Lakpi se mār<sup>h</sup>.*
- BĀS'T-NADĒL**, **BĀS'T-NĀ-BO**, *n.* the act of beating with a cudgel; *v.* to beat with a cudgel—*Lāthi se mār<sup>h</sup>; v. lāthi se mārñā<sup>h</sup>, bāthiñā<sup>h</sup>.*
- BĀS'TILE**, *n.* (Fr. *bastille*) a fortification, a castle, a state prison—*Shahr-panāh, qal'a, qal'a jis an silāq meñ Frās ke mātā nā qaidī rakhe the*—*Garh, garh, bandighā, bandhūñkā ghar.*
- BĀS'TION**, *n.* (Fr.) a mass of earth standing out from a rampart, a bulwark—*Burj, sūñd, dumdama, qal'a*—*Garh ki bāñri bhīt ki se mitti kā dhilā jo rahtā hai, garhī kā kothā, garh wā durg.*
- BĀT**, *n.* (S.) a heavy stick, a club used in playing at cricket—*Bhāri dandā<sup>h</sup>, dandā*
- BĀT'LET**, *n.* a piece of wood for beating linen—*Kandī karne kā mugdār<sup>h</sup>.*
- BĀT'ON**, **BA-TOON**, *n.* a staff, a club—*Chob, as-i—Lāthi<sup>h</sup>, dandā<sup>h</sup>.*
- BAT**, *n.* a small winged animal—*Changdar<sup>h</sup>.*
- BĀT'ISH**, *a.* like a bat—*Changdar sā<sup>h</sup>.*
- BĀT'IT**, *a.* belonging to a bat—*Changdar ke mutā'alliq*—*Changdar kā sambandhī.*
- BĀT'FOWL-ER**, *n.* one who practises bat-fowling—*Rāt meñ jāt se chiriyāñ ko pakarne w.*
- BĀT'FOWL-ING**, *n.* bird-catching at night—*Rāt meñ jāt se chiriyāñ ko pakarnā<sup>h</sup>.*
- BATCH**, *n.* (S. *bacan*) the quantity of bread baked at once—*Ghāñ<sup>h</sup>.*
- BĀTE**, *v.* (S. *beatan*) to lessen, to lower in price, to take away, to grow less—*Kam k., qimat kam k., kakhij' k., kam k.*—*Ghāñā, mol ghāñā, kāñ lenā, nyun k. wā h., ghatnā.*
- BĀTE'LESS**, *a.* not to be abated—*Jo ghat nā sakt<sup>h</sup>.*
- BĀT'MENT**, *n.* diminution—*Kamī, kami*—*Ghatī ghataw.*
- BĀT'ING**, *prep* except—*Siwā, ba-juz*—*Chhor ke.*
- BĀTE**, *n.* (S.) strife, contention—*Shagrā<sup>h</sup>, tantā<sup>h</sup>, bakherā<sup>h</sup>.*
- BĀT'FUL**, *a.* contentious—*Shagrālā<sup>h</sup>, bakheriyā<sup>h</sup>.*
- BĀTH**, *n.* (S. *beth*) a place to bathe in, a house for bathing, a measure—*Hamnām, qat-khāna, ek paināna*—*Snān-gār, nahāngar, ek parimāñ, ek nīp wā mīp.*
- BATHE**, *v.* to wash in a bath, to soiten—*Gul karnā yā karāñā, hamnām k., nahāñā<sup>h</sup>, narn k., mulīm k.*—*Nahāñā, nahāñā, snāñ k. wā karāñā, komal k., mridu k.*
- BĀ'THER**, *n.* one who bathes—*Nahāne w<sup>h</sup>, nahāne w<sup>h</sup>.*
- BĀ'THING**, *n.* the act of washing in a bath—*Gul—Nahāñ, snāñ.* [wā dūbnā.
- BĀ'THOS**, *n.* (Gr.) a sinking in poetry—*Shū'iri meñ dūbnā*—*Kāvya meñ magna hona*
- BĀTTAIL-IOUS**. See under **BATTLE**.
- BĀTTEL**, **BĀ'TL**, *v.* (S. *batan*) to render fertile, to grow fat; *a.* fertile—*Zar-khez k., motā<sup>h</sup>; a. zar-khez*—*Upjāñ wā urvarā k., pusht wā sthūl h.; a. urvarā, upjāñ.*
- BĀTTEN**, *v.* (S. *batan*) to make fat—*Motā k. yā h<sup>h</sup>.*
- BATTER**, *v.* (Fr. *battre*) to beat down, to wear out; *n.* a mixture beaten together—



*Dhānā<sup>h</sup>, girinā<sup>h</sup>, girā denā<sup>h</sup>, tor denā<sup>h</sup>, chalanī k<sup>h</sup>, jhainjharī k<sup>h</sup>; n. āte anle aur diuth kī milāw<sup>h</sup>.*

**BAT'TER-ER**, *n.* one who batters—*Dhāne w<sup>h</sup>, girāne w<sup>h</sup>, torānlne w<sup>h</sup>, chalanī yā jhainjharī k. w<sup>h</sup>.*

**BAT'TER-Y**, *n.* the act of battering, a raised work for caunons, a violent assault—*Dhānā<sup>h</sup>, girāw<sup>h</sup>, murcha, dandana, mārpat<sup>h</sup>, nairkāt<sup>h</sup>.*

**BAT'TER-ING-RAM**, *n.* a military engine—*Ek jangī āla, jiskā sirā mēphe ke sir kī tarah hotā thā aur us se sābiq ke log larāi mē diwar girāte the*—*Ek yantra jis se pūrvukālīn log yuddha mē bhītain girāte the.*

**BAT'TLE**, *n.* (Fr. *bataille*) a fight, an engagement; *v.* to contend in fight—*Larā<sup>h</sup>, jang; v. larā<sup>h</sup>, mārābala k., jang k.*—Yuddh, ran; saigrām k., larā k., bhīrnā.

**BAT'TLE-OUT**, *a.* warlike—*Jang, laskhārī*—*Larānkā, kāṭila, yuddhasambandhi.*

**BAT'TAL-Ā**, *n.* battle array—*Saf-ārāi*—Vyūh.

**BAT'TAL-ION**, *n.* a division of an army—*Paltan, sipāhiyon kā guroh pānch sau se āth sau tak*—Yoddhān kī dal pānch sau se āth sau tak.

**BAT'TLE-MENT**, *n.* a wall with embrasures—*Fasil, diwar jis mē wār ke liye sirākh bane hoī*—*Isis jis mē bhitar se golī chālāne ke liye chhed bane hoī.*

**BAT'TLEMENT-ED**, *a.* secured by battlements—*Fasildār*—*Aisi bhī se yukt kī jis mē bhitar se golī chālāne ke liye chhed bane hoī.*

**BAT'TLING**, *n.* conflict, encounter—*Larā<sup>h</sup>, jang*—Samar, ran, yuddha.

**BAT'TLE-AR-RĀY**, *n.* order of battle—*Saf-ārāi, saf-ba saf, parā-basta*—Vyūh.

**BAT'TLE-AXE**, *n.* a weapon of war—*Tabar, gaṇḍāsā<sup>h</sup>*—Pharsī, kuthār.

**BAT'TLE-DOOR**, **BAT'TLE-DÖRE**, *n.* an instrument used in playing at shuttlecock—*Khel mē gūd mārne kī dandā<sup>h</sup>.*

**BAT'TOL'O-QY**, *n.* (Gr. *bates, logos*) a needless repetition of words—*Takrār-i-alfāz, alfāz-i-mutakarrara gūnī lufson kī kār hār lānā*—Nirarthak pumarukti, nirarthak vākya.

**BAT'TOL'O-QIST**, *n.* one who repeats needlessly the same words—*Muharrir-i-alfāz i-*

**BAT'TOL'O-GIZE**, *v.* to repeat needlessly—*Takrār-i-alfāz k., alfāz-i-mutakarrara k., taq-rir-i-katūn i be-fāida k.*—Nirarthak pumarukti k., vyarth tārlār ekhi šabd baknā.

**BAVA-ROY**, *n.* a kind of clock—*Ek tarah kī labāda*—*Ek prakār kī ā garkhā upar paharne ke liye.*

**BAV'IN**, *n.* a stick for firewood, a fagot—*Indhan kī lakri<sup>h</sup>, ānti<sup>h</sup>.*

**BAW'BLE**, *n.* (Fr. *bobble*) a trinket, a gewgaw, a trifle—*Halkā gahnā<sup>h</sup>, khilāunā<sup>h</sup>, alnī ch z*—Tuchchhapadārth.

**BĀWD**, *n.* (W. *bawf*) a procurer, or procuress; *v.* to procure, to dirty—*Bharā<sup>h</sup>, ketnā gā kuttā<sup>h</sup>, kutnā<sup>h</sup>; v. pahūnchānā<sup>h</sup>, ramdī pahūnchānā<sup>h</sup>, kuttanpanā<sup>h</sup>, burā k<sup>h</sup>.*

**BĀWD'Y**, *a.* filthy, obscene, unchaste—*Bad, zabān, khurāb*—Burā, nich, adham, avāchya.

**BĀWD'LY**, *ad.* obscenely, lewdly—*Fāhishānā, bad-mastī se*—Adhamatā se, burā se, lampatātā se.

**BĀWD'NESS**, *n.* obscenity, lewdness—*Fahsh, shahwat, bad-mastī*—Avāchyatā, phuharāi.

**BĀWD'RY**, *n.* obscenity, unchaste language—*Fahsh, be-sharmi, lā-zabān, bad sukhan*—Phuharpanā, kuttanpanā, nirlajjātā, kuvachan.

**BĀWD'BOYS**, *a.* descended from a bawd—*Kutnī gā kutne kī jannm<sup>h</sup>.*

**BĀWD'HOUSE**, *n.* a house of prostitution—*Kasbi-khānā, chhināl kā ghar<sup>h</sup>*—Vesālay, vesāgāh, paturā kī ghar.

**BĀWD'ICK**. See **BALDRICK** [*chillānā<sup>h</sup>, pukārnā<sup>h</sup>, gohrākar kahnā<sup>h</sup>.*]

**BĀWL**, *v.* (S. *bellan*) to cry aloud, to shout, to proclaim as a crier—*Hānk-mārne<sup>h</sup>.*

**BĀWL'ER**, *n.* one who bawls—*Hānk-mārne w<sup>h</sup>, chillāne w<sup>h</sup>, pukārne w<sup>h</sup>, gohrāne w<sup>h</sup>.*

**BĀY**, *a.* (L. *bauius*) brown inclining to chestnut—*Kumāit, surang<sup>h</sup>, teligā<sup>h</sup>*—Piṅgal, piṅg.

**BĀY'ARD**, *n.* a bay horse, a gazer—*Kumāit ghorā, ghairne w<sup>h</sup>.*—Ukānā, kiyaḥ, piṅgal.

**BĀY'ARD LY**, *a.* blind, stupid—*Andhā<sup>h</sup>, ahmaq, be-wuqif*—Andh, nirbodh, jar, muph.

**BĀY**, *n.* (S. *bagin*) an arm of the sea—*Khalij*—Kol.

**BĀY'SALT**, *n.* salt made of sea-water—*Pāṅgā lon<sup>h</sup>.*

**BĀY-WIN'DOW**, *n.* a window jutting outwards—*Durīcha jo diwār se bahār kī taraf niklā ho*—*Khirkī jo bhīt se bahār kī or ubhārī ho.*

**BĀY**, *n.* (Gr. *baion*?) the laurel tree—*Tuj<sup>h</sup>, ek qism kī kālā पेय jiskī pattiyon kī hār banākar ayle zamānūn ke log tāziman muntāz shakhson ko pahūnāte the*—*Ek prakār kī śyānavriksh jiske patte prāclīn kāl mē mānasūchakahār ke banāne mē kām āte the.*

**BAY**, *v.* (Fr. *aboyer*) to bark at; *n.* a stand made by one surrounded by enemies—*Bhauknā<sup>h</sup>, bhūknā<sup>h</sup>; n. bairiyon se ghir jāne par clat jānā yā khare ho rahnā<sup>h</sup>.*

**BĀY'O-NET**, *n.* (*Bayonnet*) a dagger fixed to a musket; *v.* to stab with a bayonet—*Sangin; v. sangin hūrnā yā hūl d., sangin se ghāyal k.*

- BA-ZÂAR**, **BA-ZÂR**, *n.* (P.) a market-place—*Bâzâr*—*Hât*.  
**BDELL'IUM**, *dél'yuin*, *n.* (L.) an aromatic gum—*Gûgal*<sup>h</sup>. [*nâ<sup>h</sup>*, *ho jânâ<sup>h</sup>*, *rahnâ<sup>h</sup>*.]  
**BÊ**, *v.* (S. *beon*) to exist, to become, to remain; *pr.* *Âm*; *p. t.* *Wâs*; *p. p.* *BÊEN*—*Ho-BÊING*, *n.* existence, any thing that exists—*Hasât*, *wajûd*, *akwâl*, *hâlat*, *mutanaffis*, *jân-dâr*—*Âsti*, *sattwa*, *prâpâdharan*, *daśā*, *avasthā*, *bhût*, *prâpi*, *sariri*, *dehi*, *jammi*. [*taṭ*.]  
**BEAC'H**, *n.* the shore, the strand—*Sâhil*, *samundar kâ kinâra*—*Samudratir*, *samudra-BEACHED*, *a.* exposed to the waves—*Sâhil par wâqî*, *jis par mauj lagti ho*—*Samudra-tirasth*, *uttaraing*, *jis par samudra ki taraingain lagti ho*.  
**BEACH'Y**, *a.* having a beach—*Sâhil-dâr*—*Tiravishit*, *tatayukt*.  
**BEA'CON**, *bē'kn*, *n.* (S. *beacon*) something on an eminence to give notice, a light-house; *v.* to light up—*Koi chiz jo khabar-dihî ke liye kisi buland jagah par ho, rat ke waqt jahâz-râwân ki rah-numâi ke liye fânûs-dâr minâr*; *v. raushan k.*—*Samâchâr dene ke nimitta ûnche sthân par jo kuchh ho, rat ke samay meñ nâvikôn ko path dikhâne ke liye âkâśadîpayukt ûnchâ kothâ*; *v. bârnâ*.  
**BEA'CONED**, *a.* having a beacon—*Khabar-dihî ke liye 'alâmat-dâr, fânûs-dâr*—*Samâchâr dene ke nimitta chilmayukt, âkâśadîpayukt*.  
**BEA'CON-AGE**, *n.* money paid for maintaining beacons—*Khabar dene ke liye 'alâmat-dâr mukânôn gâ sâhil par fânûs-dâr minârôn ke bar qarâr rakhne ke liye jo zar diyâ jây*—*Samâchâr dene ke nimitta chilmayukt ûnche gharôn wâ samudratat par âkâśadîpayukt ûnche kothôn ke nirvâh ke liye jo dhun vyay ho*.  
**BĒAD**, *n.* (S.) a little ball strung upon thread, used for necklaces and rosaries, any small globular body—*Dânat*, *mudawwar chiz*, *mankâ<sup>h</sup>*, *garigâ<sup>h</sup>*, *goli<sup>h</sup>*.  
**BĒAD'KŌL**, *n.* a list of those to be prayed for—*Jin shakhsôn ke wâste jap ho unki fihrist*—*Jin logôn ke liye jap ho unki parisanukhyâ*.  
**BĒAD'SMAN**, *n.* a man who prays for others—*Dusre ke liye jap k. w<sup>h</sup>*—*Parârthajâpâk*.  
**BĒAD'SWOMAN**, *n.* a woman who prays for others—*Dusre ke wâste jap karne wâlî 'aurat*—*Dusre ke nimitta jap karne wâlî stri*.  
**BĒA'DLE**, *n.* (S. *bydle*) a petty officer in a court or parish—*Inglistân meñ ek qism kâ piyâda*—*Ingland dēs meñ ek prakâr kâ chaprâsi*.  
**BĒA'DLESHIP**, *n.* the office of a beadle—*Inglistân meñ ek qism kâ piyâda-garî*—*Ingland dēs meñ ek prakâr kâ chaprâsi kâ pad*. [*kuttâ*.]  
**BĒA'DLE**, *n.* (Fr. *bigle*) a small hound—*Ek chhotâ shikârî kuttâ*—*Ek chhotâ âkheti*.  
**BĒAK**, *n.* (Fr. *bec*) the bill of a bird, anything like a beak—*Minqâr*, *minqâr ke mûnd shai*—*Thor*, *choñch*, *choñch wâ thor* sa padârth. [*visisht*.]  
**BĒAKED**, *a.* having a beak—*Minqâr-dâr*, *choñch-dâr*—*Choñch w.*, *thor w.*, *chanchu*.  
**BĒAK'ER**, *n.* (Ger. *becher*) a vessel for drinking, a flagon—*Piyâla*, *âb-khōra*—*Pânâpatra*, *pine kâ bartan*.  
**BĒAM**, *n.* (S.) the main piece of timber that supports a building, a part of a balance, the pole of a chariot, a part of a loom, the horn of a stag—*Shaktir*, *tarâzû ki dandî*, *gârî kâ jûâ<sup>h</sup>*, *haras<sup>h</sup>*, *dhoikâ<sup>h</sup>*, *hirm kâ sing<sup>h</sup>*—*Latthâ*, *lakkâr*, *dharan*, *tuladand*, *jûâ*, *vâpadand*, *vâyadand*, *unigaśring*. [*Dharan sarikha*, *dharan ki nâin*, *śringî*.]  
**BĒAM'Y**, *a.* like a beam, having horns—*Shaktir-numâ*, *shaktir ke mânind*, *sing-dâr*.  
**BĒAM**, *n.* (S.) a ray of light; *v.* to shine forth, to emit rays—*Kîran<sup>h</sup>*; *v. chumaknâ<sup>h</sup>*, *kîrand<sup>h</sup>*.  
**BĒAM'LESS**, *a.* emitting no rays of light—*Be-shu'â*—*Kîranahin*.  
**BĒAR'Y**, *a.* emitting rays, radiant—*Munaw-war*, *nûrânî*, *raushan*, *shu'â-dâr*—*Kîranâmay*, *deḍipyaman*, *prabhâwân*.  
**BĒAN**, *n.* (S.) a species of pulse—*Lohiyâ<sup>h</sup>*, *borâ<sup>h</sup>*, *sem<sup>h</sup>*.  
**BĒAR**, *n.* (S. *beran*) to carry, to support, to endure, to suffer, to bring forth; *p. t.* *BŌRE* or *BĀRE*, *p. p.* *BŌRNE*, *BORN*—*Le-jânâ gâ le-chalnâ<sup>h</sup>*, *sañbhâlthâ<sup>h</sup>*, *sahnâ<sup>h</sup>*, *bhognâ<sup>h</sup>*, *manû<sup>h</sup>*, *lenâ<sup>h</sup>*, *janâ<sup>h</sup>*, *byânâ<sup>h</sup>*, *phalnâ<sup>h</sup>*, *phal lând*, *phal d<sup>h</sup>*. [*dhimar*, *goñr*.]  
**BĒAR'ER**, *n.* one that bears—*Hamil*, *hammâl*, *mahrâ<sup>h</sup>*—*Vâhak*, *dhârak*, *kahâr*, *bhoi*.  
**BĒAR'ING**, *n.* gesture, mien, the place or relation of one object with respect to another—*Wâz*, *hâlat*, *manzar*, *giyâfu*, *chikra*, *bashra*, *rakh*, *taraf*, *simt*—*Bhaw*, *dhâb*, *dhaj*, *chhab*, *rûp*, *sut*, *diśā*, *avasthiti*, *avasthân*.  
**BĒAR'ING-CLŌTH**, *n.* a cloth for covering a child when carried to baptism—*Wah kaprâ ki jis se ek bachche ko orhâ-kar 'Isâi mazhab meñ dâkhil karne ko le-jâte haiñ*—*Wah kaprâ jis se ek bûlak ko orhâkar Krishṭiyadharmna meñ antargat karne ko le-jâte haiñ*.  
**BĒAR**, *n.* (S. *bera*) a rough savage animal—*Thubb*, *khîrs*—*Bhâlû*, *richh*.  
**BĒAR'ISH**, *a.* having the quality of a bear—*Bhâlû sâ<sup>h</sup>*, *richh sâ<sup>h</sup>*.  
**BĒAR'BĀIT-ING**, *n.* baiting bears with dogs—*Bhâlûôn ko kutton se torwânâ gâ katwânâ<sup>h</sup>*.  
**BĒAR'GĀR-DEN**, *n.* a place for keeping bears—*Khîrs-khâna*, *bhâlûôn ke rakhne ki jagah<sup>h</sup>*—*Rikshâlây*, *bhallukâgâr*.  
**BĒAR'HĒRD**, **BĒAR'WĀRD**, *n.* a keeper of bears—*Bhâlû bân*, *bhâlûôn kâ rakhwâlâ<sup>h</sup>*.  
**BĒAR'LIKE**, *a.* resembling a bear—*Bhâlû sâ<sup>h</sup>*.  
**BĒARD**, *n.* (S.) the hair on the lips and chin, the barb of an arrow or hook; *v.* to

take by the beard, to oppose to the face—*Rish, tīr gā mekh ki phiri hui nok*; v. *dāy-hi nochānā<sup>h</sup>, sāmā<sup>h</sup> k<sup>h</sup>*.—*Dāphī, vāp wā kānte kā phiri hui phal*.

BEARD'ED, *a.* having a beard, barbed—*Rish-dār, rishād, khār-dār*—*Dāphiyāl, dāphī w.*, *aukrayukt, phalayukt*.  
[bindārhi kā gabrū, thore vay kā, larkā.]

BEARD'LESS, *a.* without a beard, youthful—*Be-rish, aarad, kam-sin*—*Mukharomahin*.

BEAST, *n.* (*L. bestia*) a four-footed animal, an irrational animal, a brutal man—*Hai-wān, jānwar, darāh, haiwān-ādām*—*Paśu, jāntu, porusha paśu, mūph, jāy*.

BEAST'LIKE, *a.* resembling a beast—*Haiwān-rā*—*Paśusīl, paśusadrish*.

BEAST'LY, *a.* like a beast, brutal—*Bichāim-sīrat, haiwān-khaslat, ganda, nā-pāk, haiwān-rā*—*Paśusīl, pa-nagavādū, amānush, paśusadrish*.

BEAST'LINESS, *n.* brutality, bitterness—*Haiwānīgat, gīlāt, vajāsāt, gundamī*—*Paśutā, paśusīlāt, amānushyātā, malimāt, ghināhat*. [bandhī, paśusadrish, paśu il.]

BEAST'LY, *a.* belonging to a beast, brutal—*Haiwān-sīrat, haiwān, wahshī*—*Paśusam-*

BEAST'LINE'Y, *n.* the quality of beasts, unnatural connexion with a beast—*Haiwānīgat, haiwān se shaharāt*—*Paśutā, paśutwā, paśusīlātā, paśugaman*.

BEAST'LINE'Z, *v.* to make like a beast—*Haiwān sāk k., wahshī k., bichāim-sīrat k.*—*Paśu-sadrish k., paśu ki nūti k.*—*paśurūp se.*

BEAST'LY, *ad.* in the manner of a beast—*Haiwānīgat se, haiwānī tarā se*—*Paśuvāt*.

BEAT, *v.* (*S. batus*) to strike, to bruise, to tread a path, to conquer, to dash, to thrash;  
*p. L. BEAT, p. p. BEAT'EN*—*Pātū<sup>h</sup>, kōtū<sup>h</sup>, mānū<sup>h</sup>, kachalū<sup>h</sup>, kachal dātū<sup>h</sup>, māt-*

*nā<sup>h</sup>, pātūr rukhū<sup>h</sup>, khūndolū<sup>h</sup>, ramūndū<sup>h</sup>, chabulū<sup>h</sup>, jūndū<sup>h</sup>, mār-bakū<sup>h</sup>, jhik-*

*nā<sup>h</sup>, banchhār mānū<sup>h</sup>, chātū<sup>h</sup>, nchātū<sup>h</sup>, dhak dhak k<sup>h</sup>, tīs mānū<sup>h</sup>, tapakū<sup>h</sup>.*  
*BEAT, n.* a stroke, a striking, a pulsation—*Mār<sup>h</sup>, wār<sup>h</sup>, cho<sup>h</sup>, tish, tapak<sup>h</sup>, dhayak<sup>h</sup>, mārī ki chāt<sup>h</sup>*. [chiknā kīgā gāgā<sup>h</sup>, mānū<sup>h</sup> ramūndū<sup>h</sup> gā mārū<sup>h</sup> hnā<sup>h</sup>.]

BEAT'EN, *p. a.* made smooth by treading—*Mānuc ramūnduc chabuluc gā khūndoluc se*

BEAT'ER, *n.* one that beats—*Pātuc w<sup>h</sup>, kātuc w<sup>h</sup>, hath chāt<sup>h</sup>, nāsod<sup>h</sup>, magrī<sup>h</sup>*.

BEAT'ING, *n.* the act of striking, correction—*Zad o-koh, sadā, tumbūh*—*Mārkat, mārpt,*  
*dand, tāran*.

BEAT'IFY, *v.* (*L. beatius, facio*) to make happy, to bless with celestial happiness—*Asūdu khush bakhshish gā shād k., bikhishit khush se āsūdu k.*—*Paramasukh wā pa-*

*ramānand d., swargiyānand d.* [paramukhadāyuk, paramānand k.]

BEAT'IFIC, BEAT'IFIC'AL, *a.* blissful—*Farhat-halish, rahāt-ang<sup>h</sup>, rahāt-afzā*—*Para-*

BEAT'IFIC'AL'LY, *ad.* in a blissful manner—*Barī khushī se, kamāl farhat se, bikhishit khushī se*—*Paramasukh se, paramānand se*.

BEAT'IFY'ATION, *n.* the act of pronouncing a dead person blessed—*Kisī murde shahis ki bikhishit mēn nandīkhalat*—*Swarg mēn mrit vyaktī ki āropan*.

BEAT'IFY'ING, *n.* blessedness, perfect felicity—*Nihāyat farhat, kamāl āsūsh gā āram, bikhishit khushī*—*Paramānand, paramasukh, swargiyasukh, nekti, nokh, nirvāp*.

BEAT'Y, *n.* (*Fr.*) a man of dress, a top; *pl. BEAT'Y, bez*—*Bākhā<sup>h</sup>, chhānā<sup>h</sup>, chik-*

*nigā<sup>h</sup>*. [pānigā<sup>h</sup>.]  
*BEAT'Y, a.* like a beau, foppish—*Blūke chhātū<sup>h</sup> gā chiknagī<sup>h</sup> sū<sup>h</sup>, alhāt<sup>h</sup>, chhabitū<sup>h</sup>*.

BEAT'Y, *n.* (*Fr. beau*) an assemblage of graces, a particular grace or excellence, a beautiful person—*Khūb sūrati, khūb rū<sup>h</sup>, sukārī<sup>h</sup>, khush-amāl, jamāl, khūb-sūrāt shahis, parizād*—*Sundarātā, sundarya, lavanya, rūpālavya, chhavi, sundar wā rūpavān vyaktī*.

BEAT'Y'OUS, *a.* fair, elegant, pleasing—*Khūb-sūrāt, hasin, talift, pafs, dil-cubr, nam-*

*kin, maghūl*—*Sundar, rūpawān, sohanī, saloni, manbhāt, manohar, ron oik, pyārī*.

BEAT'Y'OUS'LY, *ad.* in a beautiful manner—*Khūb-sūrati se, hasin se, apchhī tarah se*—*Sundarātā se, sundar rūp se, sundar pakar se*. [ramanīyātā, manoharāt.]

BEAT'Y'OUS'NESS, *n.* the being beautiful—*Khūb-sūrati, khush-rū<sup>h</sup>, jamāl*—*Kāmatī,*

BEAT'Y'FUL, *a.* possessing beauty, fair, elegant—*Khūb-sūrāt, khush-rū<sup>h</sup>, hasin, talift, pākīza*—*Rūpavān, sundar, lavanyavān, chhavi*.

BEAT'Y'FUL'LY, *ad.* in a beautiful manner—*Khūb-sūrati se, hasin se, khūb tarah se*—*Sundarātā se, kāmatī se, sundar rīti se*.

BEAT'Y'FUL'NESS, *n.* the quality of being beautiful—*Kh'ush namāi, khush-rū<sup>h</sup>, khūb-sū-*

*rati, jamāl*—*Kāmatī, lavanya, chhavi, ramanīyātā, rūpavātā*.

BEAT'Y'IFY, *v.* to make beautiful, to adorn—*Khūb-sūrāt k., ārista k., zinat d., zab d.*—*Sundar k., sringar k., sobhit k., alaṅkīt k.* [—*Sobhak, alaṅkīt wā sobhit k. w.*

BEAT'Y'IFY'ER, *n.* one that beautifies—*Ārista gā Khūb-sūrāt k. w., zinat d. w., zab d. w.*

BEAT'Y'IFY'ING, *n.* the act of making beautiful—*Zabāish, āraish, āraishgi*—*Singār, sahār, banāw, sajav*.

BEAT'Y' SPOT, *n.* a patch, a foil—*Khāl*—*Til, bindki*.

BEA'VEER, *n.* (*S. beaver*), an amphibious, quadruped, the fur of the beaver, a hat—*Idbi-*

*lāw, idbīlār kā bāt<sup>h</sup>, idbīlār ke bāt kā khara top j.* *Angrez log dete hain<sup>h</sup>*. [yū<sup>h</sup>.]

BEA'VEERED, *a.* wearing a beaver—*Idbīlār ke bāt ki topi dīye hue<sup>h</sup>*.

BEA'VEER'CO, *n.* (*Sp.*) a bird, the fig-eater—*Lk chhō<sup>h</sup> chirigā<sup>h</sup>, anjir khine wāli chirī*



**BĒD'LAM**, *n.* (corrupted from *Bethlehem* an hospital in London) an hospital for lunatics, a madhouse, a madman; *a. mad—Landan shahr meñ majnūnū kā shifā-khāna, pāgal-khāna, majnūn yā dīvān shakhs*; *a. majnūn, dīvāna—Landan nagar meñ pagalon kā ārogyasālā, unmatasālā, pāgal, baurahā*; *a. unmatā, pāgal, umād, bailanā, baurahā.* [unmādī, vātīl, baurahā, bailanā.]

**BĒD'LAM-ITE**, *n.* a madman, a lunatic—*Majnūn yā dīvān shakhs, pāgal*<sup>n</sup>—[Unmatā, **BE-DRAGGLE**, *v.* (*be, draggle*) to soil in the dirt—*Lithārnā<sup>h</sup>, kappōn kō kichar meñ gharītkar māilā k<sup>h</sup>.* [lathpāth k., bhijānā.]

**BE-DRENCH**, *v.* (*be, drench*) to soak completely—*Tar-ba-tar k., shar-bor k.*—Bhigonā.

**BE-DROP**, *v.* (*be, drop*) to sprinkle over with, to mark with spots—*Chhīraknā<sup>h</sup>, chhītte d. yā mīrnā<sup>h</sup>, būndki būndki yā chhīti lagānā<sup>h</sup>.*

**BE-DUCK**, *v.* (*be, duck*) to put under water—*Dubonā<sup>h</sup>.*

**BE-DUNG**, *v.* (*be, dung*) to cover or manure with dung—*Lid yā gohar dātnā<sup>h</sup>.*

**BE-DWÄRF**, *v.* (*be, dwarf*) to hinder in growth, to stunt—*Bārph yā bārphāw roknā<sup>h</sup>, thumkā nātā yā chhotā k<sup>h</sup>.*

**BE-DYE**, *v.* (*be, dye*) to stain—*Dagail k., dāgi k.*—Dhappā wā dlabhā lagānā, bharnā.

**BĒE**, *n.* (*S. bee*) an insect that makes honey and wax—*Shahd kī mukhī*—Madhumakshikā, madhukar, madhumākhi, mumākhi, admākhi. [jagah<sup>h</sup>.]

**BĒE-GAR DEN**, *n.* a place for bee-hives—*Madhumākhi ke chhatte yā chhatte lagāne kī*

**BĒE-HIVE**, *n.* a box or case for holding bees—*Madumākhi kī chhattā yā chhattā<sup>h</sup>*—Madhumakshikāpālanasthān. [w., madumākhi pālne w., madhumakshikāpālak.]

**BĒE-MAS-TER**, *n.* one who keeps bees—*Shahd kī mukhī pālne w.*—Madhumākhi pālne

**BĒECH**, *n.* (*S. beech*) a forest tree—*Ek gism kā darakht*—Ek prakār kā per.

**BĒECUEN**, *a.* belonging to or made of beech—*Bich per kā<sup>h</sup>.*

**BĒEF**, *n.* (*Fr. beef*) the flesh of an ox, bull or cow; *a.* consisting of the flesh of an ox, bull or cow—*Bail sāhr yā gāy kī māns<sup>h</sup>*; *a. bail sāhr yā gāy ke māns kā<sup>h</sup>.*

**BĒEVES**, *n. pl.* cattle, oxen—*Murāshī, būl<sup>h</sup>*—Pāsn, bardhe.

**BĒEF'EAT-ER**, *n.* a yeoman of the guard—*Gāy kī gosht khāne w.*—Inglistān ke bādshāh kī khās cheuki kā sipāhī—Gomāisabhakshak, Ingland ke rājā kā nij parichārak.

**BĒEF'WIT TED**, *a.* dull, stupid—*Ahmāq, be-wuqūf, kund*—Jar, nirbodh, mūrkh.

**BĒEN**, *p. p.* of *be—Hūā<sup>h</sup>.* [rab—Yavamālya, yavasur, jan kī madirā.]

**BĒER**, *n.* (*S. beer*) a liquor made of malt and hops—*Bozā, bāza, ek gism kī jan kī sha.*

**BĒESTINGS**. See **BESTINGS**.

**BĒET**, *n.* (*L. betā*) a garden veg. table—*Chugandar, sullag*,—Pālāngsāk.

**BĒETLE**, *n.* (*S. bttl*) a heavy wooden mallet, an insect; *v.* to jut out, to hang over—*Bhārī mogrā<sup>h</sup>, gubratā<sup>h</sup>, gubrilā<sup>h</sup>*; *v. bāhar ubhārnā<sup>h</sup>, bāhar yā āpar taraknā<sup>h</sup>.*

**BĒETLE-BRŌW**, *n.* a prominent brow—*Ānūdhī peshānī, ubhārī peshānī*—Ānūdhā lālāt, ubhārā nīklā wā ūnēhā lālāt. [lālāt, ubhārē lālāt kā.]

**BĒETLE-BRŌWED**, *a.* having prominent brows—*Ubhārī yā ūnēhī peshānī-dār*—Prakumbā-

**BĒETLE-HEAD-ED**, *a.* dull, stupid—*Be-wuqūf, kund, sust, ahmāq*—Nirbodh, jar, mūrkh.

**BĒETLE-STOCK**, *n.* the handle of a beetle—*Mogre yā mogrī kī mātā yā muthiyā<sup>h</sup>.*

**BE-FALL**, *v.* (*S. be, fallan*) to happen to; *p. t.* **BE-FELL**, *p. p.* **BE-FALLEN**—*Sar-zad h., nāzil h., wāqē<sup>h</sup> h.*—[Ghatnā, bītnā, pārnā, honā. [h., phālnā, sohnā, chhājnā, sohnā.]

**BE-FIT**, *v.* (*be, fit*) to suit, to become—*Murāfiq h., munāsib h., lāiq h., zeb d.*—Yogya

**BE-FŌAM**, *v.* (*be, foam*) to cover with foam—*Phen se bhār denā<sup>h</sup>.*

**BE-FOOL**, *v.* (*be, fool*) to make a fool of—*Khabūī ahmāq yā be-wuqūf banānā*—Jar mūrkh wā mūrkh banānā.

**BE-FŌRE**, *prep.* (*S. be, fōran*) farther onward, in front of, in presence of, prior to, superior to; *ad.* sooner than, in time past, previously to, hitherto, farther onward—*Āge<sup>h</sup>, sāmne<sup>h</sup>, rū-ba-rū, mā-qabl, peshtar, afzal, aulātār*; *ad. peshtar, pahle<sup>h</sup>, guzre zamāne meñ. mā-qabl, us waqt tak, is waqt tak, tab tak<sup>h</sup>, ab tak<sup>h</sup>, āge<sup>h</sup>*—Agre, sam-mukh, sakshāt, pratyaksh meñ. pūr, sreshth, barā, pradhan; *ad. pūr, pūr kāl meñ, pahle, us kāl tak, is kāl tak, abhī, agre.* [an, peshtar se—Pahle se, āge se.]

**BE-FŌREHĀND**, *ad.* in a state of anticipation, previous; antecedently, at first—*Arwal*—**BE-FŌRETIME**, *ad.* formerly, of old time—*Sābiq meñ, sābiq, zamānā-i-sulāf meñ, guzre zamāne meñ*—Āge, pūr kāl meñ, gat kāl meñ, prāchīn kāl meñ.

**BE-FŌRTUNE**, *v.* (*be, fortune*) to happen to, to betide—*Hāqī k., guzarnā, wuqū<sup>h</sup> meñ ānā, sar-zad h.*—Bītnā, pārnā, ho jānā, ghatnā, ā jānā, ā pārnā, ā girnā.

**BE-FŌUL**, *v.* (*be, foul*) to make foul—*Māilā k<sup>h</sup>, bhar dātnā<sup>h</sup>.*

**BE-FRIEND**, *v.* (*be, friend*) to favour, to assist, to countenance—*Dast-girī k., murabbi-garī k., pushhī k., madud k., mīhr-bānī k.*—Anugrah k., kripā k., sahāy k., upakār k.

**BE-FRINGE**, *v.* (*be, fringe*) to adorn with fringes—*Jhālār se sajnā<sup>h</sup>.*

**BĒG**, *v.* (*Ger. begehren*) to ask, to crave, to ask alms, to live upon alms—*Chāhnā<sup>h</sup>, dar-khwāst k., nīyāz k., bhīkh māngnā<sup>h</sup>, gā-tāi k., gadāī se aūgāt-basrī k.*—Māngnā, yāchanā k., prārthanā k., bhīkshā k., bhīkshā se peṭ kātānā wā jī jīlānā.

BĒG'GA-BLE, *a.* that may be begged—*Jo mānge jāne ke lāiṅ ho*—*Jo mānge jāne ke yogya ho.*

BĒG'GAR, *n.* one who begs, one who lives by begging; *v.* to reduce to beggary, to deprive, to exhaust—*Sāl, darkhwāt k. w., gadā, darweza-gar, be-nawā. khuvirāt-khor; v. faḡir k., iflās yā muḡisi meṅ dālnā, khālī k.*—Prārthak, yachak, māngne *w.*, arthī, bhikshuk, bhikhārī, bhikhmaṅgā, māṅtā; *v.* daridrī *k.*, sarvaswa har lenā, nihāesh *k.*

BĒG'GAR-LY, *a.* mean, poor; *ad.* meanly—*Kamīna, arzal, muḡisi, tihi-dast; ad. kamīnagi yā iflās se*—Tuchehh, nich, daridrī, nirdhan; *ad.* nich prakār se, daridrātā *se.*

BĒG'GAR-LI-NESS, *n.* meanness, poverty—*Kamīnagi, khūḡat, zillat, iflās, muḡisi, tang-dastī*—Nichatā, adhamatā, daridrātā, nirdhanatā. [ridratā, nirdhanatā, dāridra.

BĒG'GAR-Y, *n.* great want, indigence—*Iflās, faḡiri, gadā-gari, be-nawā, tang-dastī*—*Da-BE-GĒT'*, *v.* (*S. be, getan*) to generate, to produce, *p. t.* BĒG'GŌT' or BĒ-GĀT', *p. p.* BĒ-GŌT'TEN or BĒ-GŌT'—*Janīnā yā jānnā<sup>h</sup>, tavallud k., muwallud k., paidā k.*—Janīnā-

nā, utpanna *k.*, upjānā, nikālā. [utpādak, utpanna *k. w.*

BĒG'GĒT'TER, *n.* one who begets—*Janne w<sup>h</sup>, paidā k. w., nikālne w<sup>h</sup>*—Janīnāū, janak, BĒ-GĪLT', *a.* (*be, gild*) gilded over—*Sone se mulammū' kiyā huā*—Swarnamanalit kiyā huā, sunahlā kiyā huā.

BĒ-GĪN', *v.* (*S. beginner*) to enter upon something new, to do the first act, to commence, *p. t.* BĒG'ĀN', *p. p.* BĒ-GŪN'—*Shurū' k. yā h., luḡnā<sup>h</sup>, ibtidā k., āḡaz h.*—Pravritta *h.*, ārambh *k. wā h.*

BĒ-GĪN'NER, *n.* one who begins—*Bānī, mūjid, nav-āmoz, mubtadi*—Ārambhak, pravart-

BĒ-GĪN'NING, *n.* the first or original cause, the first part, the rudiments or first grounds—*Āḡaz, ibtidā, shurū', sabab, aṣl, awal hīssa, bunyād*—Ādi, ārambh, pratham kā-

ran, prathamānā, prathamabhāḡ, mūl, ādi sūtra, prathamāsūtra.

BĒ-GĪN'NING-LESS, *a.* without a beginning—*Be-shurū', be-bunyād, be-aṣl, be-ibtidā*—Bin-

jar k., nirmūl, anādī. [BĒ-GĒT' *p. p.* BĒ-GĒT'—*Gher lenā<sup>h</sup>, lapetnā<sup>h</sup>, bādhnā<sup>h</sup>.*

BĒ-GĪRĪD', *v.* (*S. be, gyrdan*) to surround, to encircle, to encompass, *p. t.* BĒ-GĪR'DED or BĒG'LER-BĒG, *n.* a Turkish governor—*Turkistān kā ek nāzim*—Turk deś kā ek

adhipati. [nā<sup>h</sup>, dānt se kāt khānā<sup>h</sup>, kutarnā<sup>h</sup>.

BĒ-GNAW', be-nāw', *v.* (*S. be, gnagan*) to eat away—*Chubānā<sup>h</sup>, chābūnā<sup>h</sup>, phāḡ-khā-*

BĒ-GŌNE', *int.* (*be, gōn*) go away, hence—*Chale jāo<sup>h</sup>, dūr ho<sup>h</sup>, chālā jā<sup>h</sup>.*

BĒ-GŌT', BĒ-GŌT'TEN, *p. p.* of *beget*. [wā malin *k.*, kālik se mailā *k.*

BĒ-GŌME', *v.* (*be, grime*) to soil with soot or dirt—*Mailā k<sup>h</sup>, siyāḡ-fām k.*—Malin

BĒ-GŌUDGE', *v.* (*be, grudge*) to envy the possession of—*Husud k.*—Dāḡ *k.*

BĒ-GŪLE', (*be, guile*) to impose upon, to deceive, to amuse—*Farab d., dāḡā d., buttā d<sup>h</sup>, jul d<sup>h</sup>, bahlānc<sup>h</sup>*—Thagārī, thagāī *k.*, chhahnā, chhal *k.*, bhlukānā.

BĒ-GŪLER, *n.* one who beguiles—*Farabī, dāḡā d. w., jul d. w<sup>h</sup>, bahlānc w<sup>h</sup>*—Chhalī, thag, bahlkū, bahlkāno *w.*, bhlukāno *w.*

BĒ-GŪN', *p. p.* of *begin*.

BĒ-HAIF', be-hāf', *n.* (*S. behefe*) favour, cause, interest, account, sake, support—*Tarāḡ, jānīḡ, jāida, wasta, sabab, khātīr, haḡ meṅ*—Or, paksh, arth, liye, nimitta, kāran.

BĒ-HĀVE', *v.* (*S. be, habhan*) to conduct, to demean, to act—*Waz' ikhtiyār k., ravīya ikhtiyār k., chāl ikhtiyār k., sulūk k.*—Chalnā, chalanā, nibūlnā, nibernā, vyavahar *k.*

BĒ-HĀV'OUR, *n.* conduct, demeanour—*Waz', ravish, ravīya, rāḡ-ravish, tarīḡ, nishast bar-khāst, sulūk*—Chālīhlāl, chalan, ācharan, vyavahar.

BĒ-HĒAD', *v.* (*be, head*) to deprive of the head—*Gardān marnā, sir kāt dālnā<sup>h</sup>*—Mas-

tak chhednā, moḡr kāt dālnā, mātḡā kāṭnā.

BĒ-HĒLĪD', *p. t.* and *p. p.* of *behold*.

BĒHE-MŌTH, *n.* (II.) an animal described in the book of Job, supposed to be the hippopotamus—*Wah jānwar jiskā bayān Jāb kī kitāb meṅ hai, aur jisko log daryāi ghorā tusarwar karte haiṅ*—*Wah jantu jiskā varṇan Jāb kī pustak meṅ hai, aur jisko log samudrī ghorā anuman karte haiṅ.*

BĒ-HĒNT', *n.* (*S. be, hos*) a command—*Hukm, amr*—Ājñā, ādeś.

BĒ-HĒND', *prep.* (*S. be, hindan*) at the back of, following another, remaining after, inferior to; *ad.* in the rear, backwards, remaining—*Pas-qāibat, piche<sup>h</sup>, pasīn, mā-bā'd, ba'd, mutaukhir, kamtar*; *ad. piche<sup>h</sup>, pusht piche, pas-mānda*—Paschāt, pāchhe, anu-

gāmī, dūr parī, piche parā, ghāt, ghatkar, niche; *ad. paschāt, picchwāre, pīth-*

piche, rahā. [chhānt, picchā, picchmanā.

BĒ-HĒND'HĀND, *ad.* in arrears, backward—*Baqāyā se, der se, sust, kashida, pas-pā*—PĒ-BĒ-HŌLD', *v.* (*S. be, kcaldean*) to view, to see, *p. t.* BĒ-HĒLD, *p. p.* BĒ-HĒLD' or BĒ-HŌLD'EN—*Nigāh k., nazar k., mushāhada k., dekhnā<sup>h</sup>*—Avalokan, nihārnā, tāknā.

BĒ-HŌLD', *int. sec!* lo !—*Dekho<sup>h</sup>*—Tāko. [dwārā baddh.

BĒ-HŌLD'EN, *p. a.* bound in gratitude—*Mamnūn, ihsān-mand*—Kanaurā, prāpt upakār

BĒ-HŌLD'ER, *n.* one who beholds—*Dekhne w<sup>h</sup>, dekhwaīyā<sup>h</sup>.*

BĒ-HŌOVE', BĒ-HŌVE', *v.* (*S. behofan*) to be necessary, to be fit, to become—*Zarūr*

- h., farz h., lāiq h., munāsib h., zeb d., marāṭiq h.*—*Avāṣya h., uchit h., yōgya h., upayukt h., chihna, phabū, sohri, sajna.*
- BEL-BOOF, n.** profit, advantage, benefit—*Pāida, naṣ', hāsil*—*Lābh, upakār, phal, arth.*
- BEL-BOV'A-BLE, a.** profitable, useful—*Mufid, fā'idat-mand, zarār*—*Upakāri, gṇakāri, hitakāri, avāṣya.*
- BEL-BOV'E-FUL, a.** fit, expedient—*Munāsib, lāiq, zarār, mufid*—*Yogya, uchit, arthakar.*
- BELING, v.** See under *Be.*
- BEL-LA'BOUR, v.** (*be, labour*) to beat, to thump—*Mārūā<sup>h</sup>, pītūā<sup>h</sup>, kītūā<sup>h</sup>, thoṅkūā<sup>h</sup>.*
- BEL-LACED, a.** (*be, lace*) covered with lace—*Kalābatān se bañdhā huā*—*Goye wā ki-mārī se bañdhī huā.* [k.]
- BEL-LATE, v.** (*be, late*) to retard—*Rokūā<sup>h</sup>, der k.*—*Aṭkānā āpnā belhānā wā vilamb.*
- BEL-LATE, a.** overtaken by night—*Der kiā gayā, shēr-vasīdī*—*Gaumilhit, vilamb kiā gayā, rātrigast.* [dhilwāh.]
- BEL-LETED-NESS, n.** slowness, backwardness—*Dirangi, der, sustī*—*Vilamb, ber, dhil.*
- BEL-LAY, v.** (*be, lay*) to block up, to besiege, to fasten a rope—*Rāh rokūā, muḥāsara k., gher levā<sup>h</sup>, rasi bāñdhūā<sup>h</sup>*—*Path ruñdhūā, gāṣnā, dorī bāñdhūā.*
- BEL-LIE, v.** (*S. believe*) to eject wind from the stomach; *n.* the act of throwing out from the stomach, eructation—*Dakārnā, dhakārnā<sup>h</sup>, dhakār lenā<sup>h</sup>; n. dhakār<sup>h</sup>.*
- BEL-LING, n.** eructation—*Dhakār<sup>h</sup>, cakār<sup>h</sup>.* [dhakār<sup>h</sup>.]
- BEL-LAM, n.** (*Fr. belle, dame*) an old woman, a hag—*Baṭhūā<sup>h</sup>, bad-sūrat, aurat, dāin<sup>h</sup>, chupā<sup>h</sup>*—*Yridhā stri, kuripī stri.* [gher lenī, acarodh k.]
- BEL-LEA'GUER, v.** (*D. belegeren*) to besiege—*Muḥāsara k., gherūā<sup>h</sup>*—*Gāṣnā, gāṣ lenā.*
- BEL-LIE, v.** (*S. be, lie*) to give the lie to, to slander, to calumniate—*Jāthā<sup>h</sup> k., jhōthlānā<sup>h</sup>, bad-qōi k., gibeṭ k., tahmat bāñhō, itihān k., bahtān lānā, gā lagānā*—*Jhuthūā, mīthyā k., apavād lagānā, mīthyā kalān lagānā.*
- BEL-LIEVE, v.** (*S. believe*) to credit, to put confidence in, to have firm persuasion of, to exercise faith—*Ṭiqād k., ṭibār k., peyū k., bāwar k., gā rokūā, jannā<sup>h</sup>, Ṭiqād lenā, innā lenā*—*Pratay k., pratit k., māmā, patānā, sach kar jannā, vīśwas k., śraddhā k., bhakti k.*
- BELIEF, n.** persuasion, opinion, the thing believed, faith, religion—*Bāwar, Ṭibār, pa-qin, Ṭiqād, rā, ṭhiqād, aqida, āmān, dū*—*Vīśwas, pratiti, pratay, samajh, matī, atkal, amān, mat, śraddhā, bhakti, dham.*
- BELIEV'A-BLE, a.** that may be believed—*Ṭibār k. lāiq, qābil-i-Ṭiqād, bāwar-pazir, mūtabar, mūtamad*—*Vīśwāṣ, vīśwāṣyogya, madhīya.*
- BELIEVER, n.** one who believes—*Yaqīn k., ā, bāwar k., w., mūtabir*—*Vīśwāṣī, pratayī, vīśwā<sup>h</sup> k., w., m. one w. āstik.* [ber, kaddehit.]
- BEL-LIKE, ad.** (*be, like*) probably, perhaps—*Shūṭh, gūṭhū*—*Sambhavanī, ho, sake.*
- BELL, n.** (*S.*) a hollow sounding vessel of metal, any thing in the form of a bell—*Ghōṭh, ghōṭhā<sup>h</sup>, ghōṭh-mand, shai*—*Ghōṭh, ghāṭh, gūṭh, ghāṭh vastū.* [w<sup>h</sup>.]
- BELL-FRY, n.** the place where a bell is hung—*Ghōṭhā ghōṭh<sup>h</sup>.*
- BELL-FOUND-ER, n.** one who erects or founds bells—*Ghōṭhā dhātūe w<sup>h</sup>, ghōṭhā bōndue*
- BELL-HANG-ER, n.** one who hangs bells—*Ghōṭhā lōṭkūe w<sup>h</sup>.*
- BELL-MAN, n.** one who rings a bell—*Ghōṭhā pāṭh<sup>h</sup>, ghōṭhā lōṭkūe w<sup>h</sup>.*
- BELL-METAL, n.** a mixture of copper and tin used for making bells—*Kūśā<sup>h</sup>, bhōṭh<sup>h</sup>, phūṭh, ghōṭhā bōndūe kī dhāt<sup>h</sup>.*
- BELL-RING-ER, n.** one who rings bells—*Ghōṭhā pāṭh<sup>h</sup>, ghōṭhā lōṭkūe w<sup>h</sup>.*
- BELL-ROPE, n.** the rope by which a bell is rung—*Ghōṭhā bōṭūe kī rassi<sup>h</sup>, jis rassi se ghōṭhā hōjāgū jātā huā<sup>h</sup>.*
- BELL-FLOW-ER, n.** the plant campanula—*Ghōṭh-mand phūl*—*Ghōṭhāṭh phūl.*
- BELL-WETH-ER, n.** a sheep which carries a bell—*Ghōṭhā-dār bher kī jiske piche bherōū kā ghōṭh chaltā huā<sup>h</sup>.*
- BELLIE, n.** (*Fr.*) a gay young lady—*Aibē<sup>h</sup>, bāṭkē<sup>h</sup>, saṅgī<sup>h</sup>.*
- BELLES LETTRES, BELLETRIE, n.** (*Fr.*) polite literature—*Ṭashī, 'ilm-o-faṣl, 'ilm-o-hunar, fāṭ al-ṭayyid*—*Alaukavidyā.*
- BEL-LIGHT-ENT, a.** (*L. bellus, quon*) carrying on war; *n.* a nation at war—*Jang k., w., jangwar, jangī; n. jang-dar, jang-e*—*Yudhman, jangū, yuddhakāri; n. yuddhakāri-darjūn.* [dahakūā<sup>h</sup>, bāñdhūā<sup>h</sup>, garajūā<sup>h</sup>; n. bhakareb<sup>h</sup>, dahak<sup>h</sup>, garaj<sup>h</sup>.]
- BEL-LOW, v.** (*S. bellare*) to make a noise like a bell, to roar; *n.* a roar—*Bhakarūā<sup>h</sup>.*
- BEL-LOW-ER, n.** one who bellows—*Bhakarūe dahakūe bāñdhūe gā garajūe w<sup>h</sup>.*
- BEL-LOW-ING, n.** loud noise, roaring—*Garaj<sup>h</sup>, gharajgaraj<sup>h</sup>.*
- BEL-LOWS, n. pl.** (*S. belfy*) an instrument for blowing the fire—*Dharūkn<sup>h</sup>, bhāṭh<sup>h</sup>.*
- BEL-LU-INE, a.** (*L. bellus*) beastly—*Haiwānī, haiwān sū, haiwān-sirat, bahān-sirat*—*Paṣūṣil, paṣuadri.*
- BEL-LY, n.** (*S. belfy*) that part of the body which contains the bowels, that part of any thing which swells out; *v.* to swell out—*Shikū, peṭ<sup>h</sup>; v. phūl uṭhūā<sup>h</sup>, ubhar-ānā<sup>h</sup>*—*Udar, jāṭhar.*

- BĒL'LY-ĀCHE**, *n.* the colic, pain in the bowels—*Dard-i-shikam, pechish*—*Marorā, udara-*  
**BĒL'LY-BĀND**, *n.* a girth for a horse—*Ghore kā tūg*. [vedanā, peṭ ki pīrā.]  
**BĒL'LY-PŪ**, *n.* as much as fills the belly—*Bhar-peṭh, peṭ-bhar*. [khaū.]  
**BĒL'LY-GŌD**, *n.* a glutton—*Shikam-banda, shikam-parast*—*Peṭū, peṭuk, bhakshak,*  
**BĒL'LY-PŪNCHER**, *a.* starved—*Fāgu-zada, fāgu-kash*—*Bhākhunū, marbhukhā, niranna,*  
*upāsā, kshudhāpīrit.*  
**BĒL'LY-SLĀVE**, *n.* a slave to the appetites—*Shikam-parast*—*Peṭū, peṭuk, khaū.*  
**BĒL'LY-TĪM-BER**, *n.* food—*Khurāk, giza, qūt*—*Āhār, āhār, bhojan.*  
**BE-LŌNG'**, *v.* (1. *belong*) to be the property of, to appertain to, to have relation to—  
*Mata'alliq h., milk h., 'alāqā dār h., 'alāqā rakhnā, tā'allāq rakhnā*—*Homā, sam-*  
*bandh rakhnā, laghā, lagaw rakhnā.*  
**BE-LOVED'**, *p. a.* (be, love) much loved—*Bahut chāhū gā pūr kīyā gūyā*.  
**BE-LŌV'ED**, *a.* greatly loved, dear—*Āzī, dīl-dār, mūshūq, mubhāb*—*Pyārā, priya.*  
**BE-LOW'**, *prep.* (be, low) under in place, time or dignity; *ad.* in a lower place—  
*Jagah nūq' gā darje meū niche, talā, zer, kamtr*; *ad. niche*—*Adhahst, ghāt*  
*ghatkar, ulham.*  
**BELT'**, *n.* (S.) a girdle, a band; *v.* to gird with a belt, to encircle—*Kumar-band,*  
*daḍ, paritāb, pūṭ*; *v. kumar-band gā pūṭ se lapetnā, ghurnā*—*Katibandh, patākā*;  
*n. katibandh se lapetnā.* [tok, tokke k., dhajjigū arānā<sup>h</sup>.]  
**BE-MAN'GLE**, *v.* (be, mangle) to tear asunder, to lacerate—*Phāpnā<sup>h</sup>, chhāhāpnā<sup>h</sup>,*  
**BE-MASK'**, *v.* (be, mask) to conceal—*Chhipānā<sup>h</sup>, lekānā<sup>h</sup>.*  
**BE-MAZE'**, *v.* (be, maze) to bewilder—*Chhāpnā<sup>h</sup>, bhāpnā<sup>h</sup>, bhāpnā<sup>h</sup>.*  
**BE-MIRE'**, *v.* (be, mire) to cover with mire, to drag in the mire—*Kichar meū bharnā<sup>h</sup>,*  
*lathpnā<sup>h</sup>, kichar meū bhāpnā<sup>h</sup>.* [wālā k.—*Śok k., vilāp k., ronā.*]  
**BE-MOAN'**, *v.* (S. *be, moan*) to lament, to bewail—*Afsos k., tā'assuf k., nālu k., wā-*  
*be-mōānā, n.* lamentation—*Hā-wānā, tā'assuf*—*Vilāp, śok.*  
**BE-MOCK'**, *v.* (be, mock) to deride—*Hāsā k., tūṭṭhā k.*  
**BE-MOIL'**, *v.* (be, moil) to bewile—*Kichar meū bhāpnā<sup>h</sup>.* [wā vikātarip k.]  
**BE-MONSTER**, *v.* (be, monster) to make monstrous—*Nādir gā hant-nāk k.*—*Anuṭhā*  
**BE-MOURN'**, *v.* (S. *be, mourn*) to lament—*Nālu mārānā, tā'assuf k., afsos k., wā-wā-*  
*lā k.*—*Śok k., vilāp k., ronā.*  
**BE-MUSED'**, *a.* (be, muse) overcome with musing, dreaming—*Fikr-o-khāuz se thakā*  
*hūā, khvāb dekhne w.*—*Chintā aur dhyān se thakā, swapna dekhne w.*  
**BENCH**, *n.* (S. *bench*) a long seat, a seat of justice, the persons who sit as judges; *v.*  
*to furnish with benches*—*Takht, munisf kī nishast kā takht gā chakī, hukām,*  
*munisfān*; *v. takht meū tūg k. gā bāham pahnāpnā*—*Pāṭī, pīrā, kālthāsan,*  
*viṭhāsan, viṭhākartājan*; *v. pīrā wā viṭhāsan jūṭnā wā jūṭnā.*  
**BENCHER**, *n.* a senior in the court—*Fiqh ke mudrās ke arwal darje kā shā-*  
*gird*—*Śre-śth wā jye-śth viṭhākartā.*  
**BEND**, *v.* (S. *bend*) to make crooked, to incline, to bow, to subdue, to direct to a  
certain point; *p. l.* and *p. p.* **BENT**—*Tūphā k., jhuknā gā jhuknā<sup>h</sup>, niharnā*  
*gā niharnā<sup>h</sup>, bhāpnā gā bhāpnā<sup>h</sup>, marā gā marā<sup>h</sup>, marānā gā marānā<sup>h</sup>, jūṭnā<sup>h</sup>,*  
*jhūṭnā<sup>h</sup>, h jūṭnā<sup>h</sup>, h jūṭnā<sup>h</sup>.*  
**BEND**, *n.* a curve, a crook, a bow, a—*Tūphā k., bōṭ, bhāpnā<sup>h</sup>, phirā<sup>h</sup>, jhukā<sup>h</sup>.*  
**BENDER**, *n.* one that bends—*Tūphā k., bōṭ, bhāpnā<sup>h</sup>.*  
**BENT**, *n.* the state of being curved, laceration, bending, fixed purpose—*Khamgī, ru-*  
*jū, khūṭh, kishish, rogāt, 'ad. nā-tūṭh*. *Nakrā, pravriti, jhukāwāt, abhiprāy.*  
**BE-NEXT'**, *prep.* (S. *be, next*) one lower in place, rank, excellence or dignity,  
unworthy of; *ad.* in a lower place—*Zer, kamtr, nā-ab, nā-murāq; ad. niche*—  
*Tāl, ghāt, ghatkar, āham, mārā, ayegya.*  
**BEN-E-DIC'TION**, *n.* (L. *ben, dictum*) a blessing, invocation of happiness, thanks—  
*Dā, shukr*—*Ān-vād, dhanyavād.*  
**BEN-E-FAC'TION**, *n.* (L. *ben, facio*) the act of doing good to another, a benefit—  
*Nek-sūkh, ukī, nako-kārī, ihān*—*Upakar, hit, bhadā.*  
**BEN-E-FAC'TOR**, *n.* one who confers a benefit—*Ihān gā nekī karne wālā*—*Upakārī, hita-*  
*kārīnī.* [vritti, dharmādhyāpakavrittī.]  
**BEN-E-FAC'TRESS**, *n.* a female benefactor—*Ihān gā nekī karne wālī*—*Upakārīnī, hita-*  
*kārīnī.* [vritti, dharmādhyāpakavrittī.]  
**BEN-E-FICE**, *n.* an ecclesiastical living—*Pādrī kī wā'ish gā mū'ishat*—*Dharmasikshaka-*  
**BEN-E-FICID**, *a.* having a benefice—*Pādrī kī wā'ish rakhne w.*—*Dharmasikshakavrittī-*  
*yukt, dharmādhyāpakavrittī rakhne w.* [paropakar.]  
**BE-NEF-ICENT**, *n.* active goodness—*Nek-kārī, nako-kārī, fūgāzī*—*Dātrīva, hitakār,*  
**BE-NEF-ICENT**, *a.* doing good, kind—*Neko-kār, mīh-bān, fūgāzī*—*Paropakar, hitakārī,*  
*dātā, dāyālū, kripālū.* [Paropakar se, hitakār se, kripā se, anugrah purvak.]  
**BE-NEF-ICENT-LY**, *ad.* in a beneficent manner—*Neko-kārī se, fūgāzī se, mīh-bānī se*—  
**BEN-E-FICIAL**, *a.* advantageous, useful—*Mufid, sāt-mand*—*Gupakārī, upakarak, hita-*  
*wān.*



**BEN-E-FY'QIAL-LY**, *ad.* advantageously — *Fáida-mandí se, súd-mandí se* — Upakár se, hit se.  
**BEN-E-FY'QIAL-NESS**, *n.* usefulness, profit — *Fáida-mandí* — Upakarakatwa.

**BEN-E-FY'QI-A-RY**, *a.* holding in subordination to another; *n.* one who has a benefice, a person benefited by another — *Zer, tábt, má-tuht*; *n.* jo *shakhs pádri ki má'ishat rakhtá ho, dúre se fáida úsháne wálá, khái-rát-khor* — Parádhiin, parásrit; *n.* dhar-mádhyañanavrittibhāgi, dharmasikshak ki vrittī rakhne w., jiská dúre se upakár huá ho.

**BEN-E-FY'QIEN-CY**, *n.* kindness, benignity — *Míhr-bānī, karam* — Anugrah, kripá.

**BEN-E-FY'QIENT**, *a.* doing good — *Neko-kār, fuyáz, míhr-bān* — Paropakāri, kripálu.

**BEN'E-FIT**, *n.* a kindness, advantage, use; *v.* to do good to, to gain advantage — *Míhr-bānī, naf, fáidu*; *v.* *neki k., fáida k., fáida útháná* — Kripa, anugrah, paropakār, upakār, hit, gun; *v.* upakār wá gun k., bhalái k., upakār phal lábh wá hit pánu.

**BE-NE'VO-LEN'CE**, *n.* (*L. bene, volo*) disposition to do good, kindness, charity — *Nek-andeshi, míhr-bānī, fuyázi, níkoī* — Hiteclchhá, paropakārasílata, kripá, sattwa-gun, dān. [*míhr-bān* — Parahit, paropakārasíl, hitaishí, suíl, dayásíl, áttwá.

**BE-NE'VO-LENT**, *a.* having good will, kind — *Nek-khichá, khair-andesh, sawáb-andesh*, *BE-NE'VO-LENT-LY*, *ad.* in a kind manner — *Míhr-bānī se, jazl se* — Kripa se, anugrah púrvak. [aukúl.

**BE-NE'VO-LOUS**, *a.* kind, friendly — *Míhr-bān, dost-parwar* — Dayálu, kripálu, hitakāri, **BE-NIGHT'**, *be-nit', v.* (*be, night*) to involve in darkness, to overtake with night — *Tárikí meñ dálná, shab meñ mubtala k., shab-rasída k.* — Ándhere meñ dálná, rátri-grast k. [*muláim* — Kripálu, dayálu, dayásíl, suíl.

**BE-NIGN'**, *be-nin', a.* (*L. benignus*) kind, generous, gentle — *Míhr-bān, karim, salim*, **BE-NIGN'LY**, *ad.* kindly, graciously — *Míhr-bānī se, karam se* — Dayá se, dayá púrvak.

**BE-NIG'NANT**, *a.* kind, gracious good — *Karim, shufiq, khuliq, míhr-bān* — Kripálu, dayálu, suíl, dayásíl. [dayá.

**BE-NIG'NI-TY**, *n.* kindness, graciousness — *Karam, míhr-bānī, shafaqat* — Anugrah, kripá,

**BEN'I-SON**, *n.* (*Fr. béniir*) a blessing — *Du'á* — Ásirvād.

**BENT**, *p. t. and p. p.* of bend.

**BÉNT**, *n.* a kind of grass — (*ihās<sup>h</sup>, dūb<sup>h</sup>*).

[*kathuáná<sup>h</sup>, lakri k<sup>h</sup>*.

**BE-NUM'**, *BE-NUMB'*, *v.* (*S. benumen*) to make torpid, to stupify — *Thithuráná<sup>h</sup>, sun k<sup>h</sup>*.

**BÉN'ZOIN**, *n.* a medicinal resin — *Lobán* — Sumatradesiyānugandhidravayavīśesh, śilāj.

**BE-PAINT'**, *v.* (*be, paint*) to cover with paint — *Rang se bharná<sup>h</sup>*. [chinhānī k.

**BE-PINCH'**, *v.* (*be, pinch*) to mark with pinches — *Chutki ke dāg dálná* — Chutki ki

**BE-POWDER'**, *v.* (*be, powder*) to sprinkle or cover with powder — *Buknī yá chūran dálná yá urrānā<sup>h</sup>*. [k. — Atiprasāns k.

**BE-PRÁISE'**, *v.* (*be, praise*) to praise greatly or extravagantly — *Had se ziyádu ta'rif*

**BE-QUEATH'**, *v.* (*S. bequeathan*) to leave by will to another — *De juná<sup>h</sup>, wasiyat meñ dená, hiba k., bakhtish k.* — Dānapatra ke dwārā d., sañkalp k.

**BE-QUEST'**, *n.* something left by will, a legacy — *Hiba, wasiyat, natríku, tarka, waqf* —

**BE-RÁTE'**, *v.* (*be, rate*) to scold — *Jhīrakná<sup>h</sup>*. [Dānapatra ke dwārā dān, sañkalp.

**BE-RÁTTLE**, (*be, rattle*) to fill with noise — *Shor se bharná* — Kolāhal se bharnā.

**BÉRE**, *n.* (*S.*) a species of barley — *Ek qism ká jau* — Ek prakār ká jau.

**BE-RÉAVE'**, *v.* (*S. bereftian*) to deprive of, to take away from : *p. t.* **BERÉAVED** or **Be-REFT'** — *Chhīn-lená<sup>h</sup>, lūt-lená<sup>h</sup>, le-lená<sup>h</sup>*.

**BE-RÉAVE'MENT**, *n.* deprivation, loss — *Nugsān, zawál* — Hānī, apahār, viyog.

**BE-RHYME'**, *be-rim', v.* (*be, rhyme*) to mention in rhyme — *Qāfiye yá shīr meñ bayān k.* — Yānak anuprās wá kavita meñ varṇan k.

**BÉR'LIN**, *n.* a sort of couch first made at Berlin — *Ek qism kī gāri jo pahle Barlin shahr meñ bani thī* — Ek prakār kī gāri jo pahle Barlin nagar meñ bani thī.

**BERRY**, *n.* (*S. beria*) any small fruit containing seeds or stones — *Koī chhotá phal jis meñ guthlī hotī hai<sup>h</sup>*.

**BÉRTH**, *n.* (*birth*) a ship's station at anchor, a room in a ship, a sleeping place — *Langar-gāh, jahāz meñ ek kothri, khwāb-gāh* — Jahān naukā langar par rahe, naukā meñ ek ghar, sonē kī jagah, sayanasthān.

**BÉR'YL**, (*L. beryllus*) a precious stone — *Firoza* — Gomed, gomedak. [*likhná<sup>h</sup>*

**BE-SCRAWL'**, *v.* (*be, scrawl*) to scribble over — *Ghasit-kar likhná<sup>h</sup>, ghasit dálná<sup>h</sup>, burá*

**BE-SCREEN'**, *v.* (*be, screen*) to shelter, to conceal — *Bacháná<sup>h</sup>, ar k<sup>h</sup>, chhipáná<sup>h</sup>, lukáná<sup>h</sup>*.

**BE-SCRIBBLE**, *v.* (*be, scribble*) to write on — *Burá likhná<sup>h</sup>, ghasit-kar likhná<sup>h</sup>*.

**BE-SÉECH'**, (*S. be, secan*) to entreat, to beg, to implore : *p. t.* and *p. p.* **BE-ROUGHT'**.

— *'Ajzi k., iltimās k., istid'á k.* — Mintī k., bintī wá vinatī k., girgiranā, prārthanā k., māngnā, chāhnā, yāchānā k. [*m.* — Māngne w., girgiranē w., prārthak, yāchak.

**BE-SÉECH'ER**, *n.* one who beseeches — *Sāil, darkhwāst k. w., guzārish iltimās yá 'arz k.*

**BE-SEEM'**, *v.* (*be, seem*) to become, to be fit, to be decent for — *Manāsib k., lāiq k., zeb k.* — Yogya h., uchiit h., phabnā, sohnā.

- BE-SĒM'ING**, *a.* becoming; *n.* comeliness—*Munāsib, lāiq*; *n.* *khūb-sūrati, khush-an-dāmī, husn*—*Yogya, uchit, phabta, sohtā*; *n.* *sajāwat, saundarya, surūpati*.
- BE-SĒM'LY**, *a.* becoming, decent—*Munāsib, lāiq*—*Yogya, yathochit, yukt*.
- BE-SĒT'**, *v.* (*S. be, settan*) to surround, to enclose, to perplex: *p. t.* and *p. p.* **BE-SĒT'**—*Muhāsara k., ghermā<sup>h</sup>, chheinknā<sup>h</sup>, diq k.*—*Veshtan k., rūndhnā, gāns lenā, vyākul k., satānā, khijhānā*. [*Sadā chheinkne sath rahne wā dabāne w.*]
- BE-SĒT'ING**, *p. a.* habitually attending—*Hamresha gherne ham-rūh hone yā dabāne w.*—**BE-SHREW'**, *be-shrū'*, *v.* (*S. be, syrawan*) to wish a curse upon—*Bad-du'ā d., kosnā<sup>h</sup>*—*Śāp d., sarāpnā, burā manānā wā chāhnā*.
- BE SIDE'**, *BE-SIDE'*, *prep.* (*be, side*) at the side of, over and above, not according to; *ad.* moreover, over and above—*Kin tre, nazdik, 'ulāwa, sivoi, gair-mutabiq*; *ad.* *māsi-wā, 'ulāwa*—*Nikaṭ, pās, kait meñ, uparint, iske upar, vyatirikṭ, anusār nahiñ*; *ad.* *aur bhī, iske upar*.
- BE-SIEGE'**, *v.* (*be, siege*) to lay siege to, to hem in, to beset—*Muhāsara k., gher lenā<sup>h</sup>*—*Chheink lenā, gāns lenā, berh lenā wā berhnā, sālnya se veshtan k., gherā dālnā*.
- BE-SIEG'ER**, *n.* one who besieges—*Muhāsir, gherne w<sup>h</sup>*.—*Chheinkne w., berhne w., veshtak*.
- BE-SMEAR'**, *v.* (*be, smear*) to bedaub, to soil, to overspread—*Bhar denā<sup>h</sup>, bharnā<sup>h</sup>, bha-mārnā<sup>h</sup>, mailū k<sup>h</sup>, soindhnā<sup>h</sup>, l'pnā<sup>h</sup>, lagānā<sup>h</sup>*. [*k<sup>h</sup>*]
- BE-SMUT'**, *v.* (*be, smut*) to soil with smoke or soot—*Dhuāñ kājāl yā kālak se mnilā* [*thochit k., thik k.*]
- BE'SOM**, *n.* (*S. besom*) a broom—*Thārū<sup>h</sup>*.
- BE-SORT'**, *v.* (*be, sort*) to suit, to fit—*Munāsib k., muwāfīq k., lāiq k.*—*Yogya k., ya-*
- BE-SOT'**, *v.* (*be, sot*) to stupify, to dull—*Be-hosh k., sarshūr k., be-khud k.*—*Achet k., jānarahit k., jar k., mūrḥ k.* [*bin sudh, jānarahit, mūrhatā wā jaratī se*]
- BE-SOT'TED-LY**, *ad.* in a besotted manner—*Be-hoshi se, be-khudi se*—*Binā chet wā sudh,*
- BE-SOT'TED-NESS**, *n.* stupidity, infatuation—*Be-khudi, be-hoshi, sarshūri*—*Mūrhatā, jaratī, sudh budh ki hinatā*.
- BE-SOUGHT'**, *be-sit'*, *p. t.* and *p. p.* of *beseech*.
- BE-SPANG'LE**, *v.* (*be, spangle*) to adorn with spangles—*Afāzāñ k., sitāre-numā chizōñ se zināt d.*—*Nakshatrākār bhūṣhañ se śobhit k.*
- BE SPATTER**, *v.* (*be, spatter*) to spit over with dirt—*Kicṭar ke chhūṭe dūlnā<sup>h</sup>, bhar*
- BE-SPEAK'**, *v.* (*be, speak*) to speak for beforehand: *p. t.* **BE-SPŌKE'**, *p. p.* **BE-SPŌK'EX**—*Age se kah-rakhnā<sup>h</sup>, le-rakhnā<sup>h</sup>, rok rakhnā<sup>h</sup>*.
- BE-SPEAK'ER**, *n.* one who speaks—*Age se kah-rakhne w<sup>h</sup>, rok rakhne w<sup>h</sup>*.
- BE-SPEC'KLE**, *v.* (*be, speckle*) to mark with speckles or spots—*Ku'ri k<sup>h</sup>, chit-kubrā<sup>h</sup> k<sup>h</sup>*.
- BE-SPICE'**, *v.* (*be, spice*) to season with spices—*Masālōñ se baghārnā<sup>h</sup>, masālē bhar-nā<sup>h</sup>, masālōñ se achchhe sm'id kā karnā<sup>h</sup>*.
- BE SPIT'**, *v.* (*be, spit*) to daub with spittle—*Thūñ se bharnā<sup>h</sup>, thūk bhur-mārnā<sup>h</sup>*.
- BE SPOT'**, *v.* to mark with spots—*Kubrā yā chit-kubrā k<sup>h</sup>, chunari k<sup>h</sup>, dhabbā yā dhappā lagānā yā dīlnā<sup>h</sup>*. [*rīnā, chhīnā, bīthrāñi yā phailāñi<sup>h</sup>*]
- BE-SPRĒAL'**, *v.* (*be, spread*) to spread over: *p. t.* and *p. p.* **BE-SPRĒAD'**—*Ūpar chhit-*
- BE-SPRENT'**, *p. a.* (*S. be, sprengun*) sprinkled over—*Chhirkāyā chhitrāyā yā chhit-tū gayā<sup>h</sup>*.
- BE-SPRIN'KLE**, *v.* (*be, sprinkle*) to sprinkle over—*Chhitnā<sup>h</sup>, chhitrānā<sup>h</sup>, chhit-raknā<sup>h</sup>*.
- BE-SPURT'**, *v.* (*be, spurt*) to throw out—*Chh rñā<sup>h</sup>, pi-chkārī pheknā<sup>h</sup>, chhitnā<sup>h</sup>*.
- BEST**, *a.* (*S.*) superlative of *good*, good in the highest degree; *ad.* superlative of *well*, in the highest degree of goodness—*Achchhe se achchhī<sup>h</sup>, sab se achchhī<sup>h</sup>*; *ad.* *sab se bhalī<sup>h</sup>*. [*dhappā lagānā<sup>h</sup>*]
- BE-STAIN'**, *v.* (*be, stain*) to mark with stains—*Bharnā<sup>h</sup>, bhar dālnā<sup>h</sup>, dhabbā yā*
- BE-STEAD'**, *v.* (*be, steud*) to profit, to accommodate, to dispose—*Fāida k., kh ubar-giri k., mīl k., rāgib k.*—*Upakār k., guñ k., sewā k., upakāri dravya se sampāna k.,*
- BESTIAL**. See under *BEAST*. [*jhukāñā, pherna*]
- BE-STICK'**, *v.* (*be, stick*) to stick over: *p. t.* and *p. p.* **BE-STĪCK'**—*Aṭkāñā<sup>h</sup>, cjhurāñi<sup>h</sup>*.
- BE-STIR'**, *v.* (*be, stir*) to put into brisk or vigorous action—*Sar-garm k., mustā'idd k., ukhāñā<sup>h</sup>, ukhāñā<sup>h</sup>, kim meñ lagāñā<sup>h</sup>*—*Ūḍam meñ lagāñā wā lagāñā*.
- BESTOW'**, *v.* (*be, stow*) of give, to confer—*Denā<sup>h</sup>, de-dālnā<sup>h</sup>, lagāñā<sup>h</sup>*.
- BESTOW'AL**, *n.* act of bestowing, disposal—*Dāñ<sup>h</sup>, denā<sup>h</sup>*.
- BESTOW'ER**, *n.* one who bestows—*Dene w<sup>h</sup>, lagāne w<sup>h</sup>*.
- BE-STOW'ENT**, *n.* the act of bestowing—*Dāñ<sup>h</sup>, denā<sup>h</sup>*.
- BE-STREW'**, *be-strū'* or *be-strō'*, *v.* (*S. be, streowian*) to sprinkle over: *p. p.* **BESTREW-ED'** or **BE-STREWS'**—*Chhirkāñā<sup>h</sup>, chhitnā<sup>h</sup>, phailāñā<sup>h</sup>, bīthrāñā<sup>h</sup>*.
- BE-STRIDE'**, *v.* (*S. be, stride*) to place a leg on each side, to stride over: *p. t.* **BE-STRAID'**, *p. p.* **BE-STRAID'** or **BE-STRI'DEN**—*Donoñ līngōñ ke bich meñ karke baithnā<sup>h</sup>, charh-baithnā<sup>h</sup>, phāñd-baithnā<sup>h</sup>*.
- BE-STUD'**, *v.* (*be, stud*) to adorn with studs—*Jarnā<sup>h</sup>, phuliyāñā<sup>h</sup>, phul jarnā<sup>h</sup>*.
- BET**, *n.* (*S. bad*) a wager; *v.* to wager—*Shart*; *v.* *shart badnā yā la-jāñi*—*Hor, pañ*; *v.* *hor ba inā wā lagāñā, pañ k.*

**BÉT TING**, *n.* the act of wagering—*Shart-bāzi*—*Hor* badāw.

**BÉT TON**, *n.* one who bets—*Sharti*, *sharti* *ka-jūne w.*—*Hor*, *panak*, *hor* badne *w.*

**BE-TAKE'**, *v.* (*S. be, takeen*) to have recourse to : *p. t.* **BE-TÓOK'**. *p. p.* **BE-TAK'EN**—*Rujā' k.*, *maarif k.*, *kānā' h.*, *dawānā' h.*, *lojānā' h.*, *lejānā' h.*—*Asray* leni, *upiy k.*

**BE'TEL**, **BE'TLE**, *n.* an Indian shrub—*Pān' h.*

**BE-THINK'**, *v.* (*S. be, thencan*) to call to mind, to consider : *p. t.* and *p. p.* **BE THOUGHT'**—*Yād k.*, *gaur k.*, *khauz k.*, *mā'lum k.*—*Chot k.*, *sunarān k.*, *man meñ k.*, *vicharān*, *vivechānā k.*, *bijñān*.

**BE-THUMP'**, *v.* (*be, thump*) to beat—*P'tnā' h.*, *thoiknā' h.*, *mārnā' h.*

**BE-TIDE'**, *v.* (*S. tide in*) to happen, to befall : *p. t.* **BE-TID'ED**, or **BE-TID'**, *p. p.* **BE-TID'**—*Wāg' h.*, *sar-zad h.*, *ā-pa nā' h.*, *ā-girnā' h.*—*Gha'ana*, *bītn*, *ho j-nā*.

**BE-TIME'**, **BE-TIMES'**, *ad.* (*by, time*) soon, early, seasonably—*Sawere' h.*, *bar-wagt*, *bar-ma-lul*, *manāsib wagt meñ*—*Sighra*, *samay meñ*, *thuk samay meñ*.

**BE-TOKEN**, *v.* *be, tōkn*, *v.* (*be, token*) to signify, to foreshow—*Batlina' h.*, *dalālat k.*—*Jatānī*, *siñh nā*, *siñhānā k.*, *ge se jānān wā dikh nā*.

**BE-TOOK'**, *p. t.* of *betake*.

**BE-TORN'**, *p. a.* (*be, torn*) torn in pieces—*Tukre tukre kiya gayā' h.*, *chūhārā gayā' h.*

**BE-TOSS'**, *v.* (*be, toss*) to agitate—*Hikānā' h.*, *dulānā' h.*, *nehk'lnā' h.*, *dālnā' h.*

**BE-TRAY'**, *v.* (*L. trudo* ?) to give up or disul se treacherously, to discover—*Dagā-bāzi se swignā yā batlnā*, *parda-darī k.*, *be-wafāi k.*, *fish k.*—*Vi-wasag'āt karke saunp denā wā dikhā denā*, *khol d.*, *chihlnā*, *phornā*, *gopaniyāt prakās k.*

**BE-TRAY'ER**, *n.* one who betrays—*Dagā-bāzi se swignne w.*, *dagā-bāzi*, *parda-dar*—*Chhal se dūwe ke hāth saunp denē w.*, *vi-wasag'hātak*, *chihāl*, *bhed prakāś k. w.*

**BE-TRIM'**, *v.* (*be, trim*) to deck, to adorn—*Arāish yā tēb'ish yā zināt denā yā k.*—*Saunwān*, *sajānā*, *sajnā*, *bhūshit k.*, *śobhit k.*, *alankrit k.*

**BE-TROTH'**, *v.* (*be, troth*) to contract in order to marriage, to affiancé—*Mansūb k.*, *nishat k.*, *maignī k. h.*—*Vivāh kī sambandh k.*, *sagū k.*, *roknā*, *chhe'oknā*.

**BE-TROTH'MENT**, *n.* the act of betrothing—*Shud karne kī aul-d-paimān*, *byāh kā gawl*, *maign k.*—*Vivāhpratiñā kī niyam*, *vivāh karne kī vachan wā nirbandh*, *v. gdan*.

**BE-TRUST'**, *v.* (*be, trust*) to commit to ; to confide—*Sar'ipnā' h.*, *bharosā k. h.*

**BÉTTER**, *v.* (*S. bettior*) to improve, to advance ; *n.* a superior ; *a.* the comparative of good : *ad.* the comparative of well—*Islāh denā*, *biktar k.*, *tayyiqat denā* ; *n.* *buzurg* ; *a.* *biktar* ; *ad.* *aulstar*, *biktar*—*Sudhārnā*, *banānā*, *saunwān*, *saubh'lnā* ; *n.* *baṛī*, *śreṣṭh* ; *a.* *uttamtar*, *adbiik acchhā* ; *ad.* *aur bhalī*.

**BE-TUMBLE'D**, *p. a.* (*be, tumble*) disordered, rolled about—*Gurbar' h.*, *dhamlīyā' h.*, *dhulgīyā' h.*, *dhulkayī' h.*

**BE-TWEEN'**, *prep.* (*S. be, twegen*) in the intermediate space, from one to another, be-longing to two—*Bich' h.*, *bich meñ*, *āpas meñ*, *do ke b'ch*. [āpas meñ<sup>h</sup>.

**BE-TWIXT'**, *prep.* in the midst of two, from one to another—*Do ke b'ch yā bich meñ*<sup>h</sup>.

**BÉVEL**, **BÉVEL**, *n.* (*Fr. bureau*) a kind of square used by masons and joiners, inclina-tion from a right line ; *v.* to cut to a bevel angle—*Kaniyā' h.*, *jhukāw yā tirchhā' h.*, *v.* *tirchhā konā k. h.*, *kāṭkar tirchhā k nā k. h.* [vastu, ras.

**BÉVER-AGE**, *n.* (*L. bibo*) drink, liquor—*Sharbat*, *sharb*—*Pāniyadravya*, *pine kī* **BÉV'Y**, *n.* (*It. beva*) flock, a company—*Guroh*, *gol*, *tumcn*, *jhund' h.*—*Yūth*, *pāl*, *saunūh*, *jathī*. [nū, vilip<sup>h</sup>.

**BE-WAIL'**, *v.* (*be, wail*) to lament—*Gam k.*, *afsoos k.*, *z'iri k.*, *mātm k.*—*Šok k.*, *bilak*.

**BE-WAIL'ER**, *n.* one who bewails—*Gam k. w.*, *afsoos k. w.*, *z'iri k. w.*—*Šok k. w.*, *vil-p k. w.*

**BE-WAIL'ING**, *n.* lamentation—*Gam*, *afsoos*, *mātm*—*Šok*, *vilip*.

**BE-WARE'**, *v.* (*S. be, warēn*) to regard with caution, to take care—*Hosh-yār rahnā*, *khatar-d'ir h. yā rahnā*—*Sivādhan h. wā rahnā*, *saṅhet h. wā rahnā*.

**BE-WEEP'**, *v.* (*be, weep*) to weep over—*Ronā' h.*

[*bharmanā' h.*, *ghabrinā' h.*

**BE-WIL'DER**, *v.* (*be, wild*) to perplex, to entangle, to confound—*Bhulnā' h.*, *bhaktānī' h.*

**BE-WITCH'**, *v.* (*be, witch*) to charm, to fascinate, to enchant—*Jād k.*, *furefta k.*, *gir-wāda k.*, *sikr k.*, *afs'ān k.*—*Mohit k.*, *moh lenā*, *mugdh k.*, *vaś k.*, *toni k.*, *ṭoṭkā k.*, *laṭkā k.*, *manātar chālīnā*.

**BE-WITCH'EN**, *n.* one who bewitches—*Furefta k. w.*, *girwāda k. w.*, *sikr k. w.*, *afs'ān k. w.*—*Mohak*, *mohvā*, *mohue w.*, *vaśikartā*, *tonhā*, *ṭoṭkā wā laṭkā k. w.*

**BE-WITCH'ING**, *n.* fascination, charm—*Jādī*, *afs'ān*, *sikr*, *furefta karne kī khūsiyāt*—*Toni*, *ṭoṭkā*, *vaś karne kī gun wā dharm*.

**BE-WITCH'FUL**, *a.* alluring, fascinating—*Dil-rubā*, *dil-fareb*—*Mohan*, *mohī*, *manohar*.

**BE-WITCH'ING**, *a.* fascinating, enchanting—*Dil-fareb*, *dil-rubā*—*Ākarshak*, *manohiri*, *manohar*. [prakār se, mohane kī rīti se.

**BE-WITCH'INGLY**, *ad.* in an alluring manner—*Dil-rubāi se*, *dil-farebī se*—*Manohar*

**BE-WITCH'MENT**, *n.* power of charming—*Dil-rubā*, *furefta karne kī khūsiyāt*—*Vaśika-ra*, *vaśikarapāśakti*, *vaś karne kī sākti*.

**BE-WBAY'**, *be-rā*, *v.* (*S. uregan* ?) to betray, to discover, to shew—*Dagā-bāzi se par-*

- da-dari k., batlā denā<sup>h</sup>, fush k., zāhir k.* — Viśvāsaghat pūrvak dikhā d., chhal se prakāś k., dikhā d. | — Chhal se dikhā d. w., viśvāsaghat k., chhalī, prakāśuk.  
**BE-WRĀY'AN**, *n.* a betrayer, a discoverer — *Dagā-bāzī se batlā d. w., dagā-bāz, fush k. w.*  
**BEY**, *n.* a governor of a Turkish province — *Turkistān k. ek nāzin, beg* — Turkistān des k. ek adhipati.  
**BE-YOND'**, *prep.* (S. *be, geond*) on the farther side of, farther onward than, before, above; *ad. at a distance, yonder* — *Us taraf, uske āge<sup>h</sup>, sāmne<sup>h</sup>, barikar<sup>h</sup>, afzal; ad. dī<sup>h</sup>, udhar<sup>h</sup>* — *Pār, us or, us se pare, sammutkh, agre, upar, unchā, āreshth.*  
**BEZ'ANT**. See **BYZANT**.  
**BEZ'EL**, *n.* that part of a ring in which the stone is fixed — *Āngūthī ke nagine k. khāna* — *Āngūthī ki khor<sup>h</sup>, āngūthī ke nag k. ghar.*  
**BE'ZOAR**, *n.* (P.) a medicinal stone — *Pāzahr, zahr-muhra* — Vishapithar.  
**BĒZ-O-ĀR'DIC**, *a.* composed of bezoar — *Pāzahr k. banā, zahr-muhre k. banā* — Vishapātharagunavisishṭ. [*kī khāsiyāt rakhne w.* — Vishapātharagunavisishṭ.  
**BĒZ-O-ĀR'TI-CAL**, *a.* having the quality of an antidote — *Zahr-muhra-āmez, zahr-muhre*  
**BĪ'AS**, *n.* (Fr. *bias*) the weight lodged on one side of a bowl, inclination, partiality; *v.* to incline to some side — *Jhukāw<sup>h</sup>, wazn, mail, rujā<sup>h</sup>, tarāf-dār<sup>h</sup>, kashish; v. mail k., kashish k., rūjib k., tarāf-dār k.* — Jhonk, bhār, ichchhā, pravritti, abhināy, pakshapāt; *v. khiichnā, lubhānā, pakshapātī k.*  
**BĪB**, *v.* (L. *bibo*) to drink frequently, to tipple; *n.* a piece of cloth put on the breasts of children to cover their clothes — *Bahut sh. rāb p. nā, piyā<sup>h</sup> u-bizī k.; n. bachchoṅ ki chhātī par k. kaprā<sup>h</sup>* — *Atīśay madira pinā, atīśay madya pin k.*  
**BĪB'BER**, *n.* a tippler — *Sharābī, nashī-khor* — *Madyapāyī, madyap, piakkar.*  
**BĪB'LOUS**, *a.* absorbing, spongy — *Jāzib, āb-kash* — *Sokne w., jalsashak, suyakilā.*  
**BĪ'BLE**, *n.* (Gr. *biblos*) the Book by way of eminence, the sacred Scriptures — *'Isāiyōṅ ki kitāb-i-muqaddas, Taurat aur Injīl* — *'isāiyōṅ ki dharmapustak.*  
**BĪB'LI-CAL**, *a.* relating to the Bible — *Taurat aur Injīl ke mutā'alliq, 'Isāiyōṅ ki pāk kitāb ke mutā'alliq* — *'Isāiyōṅ ki dharmapustak k. samī andhī.* [Pustakōṅ k. jānne w.  
**BĪB'LI-ŌG'RA-PHER**, *n.* one skilled in the knowledge of books — *Kitābōṅ k. jānne w.*  
**BĪB'LI-O-GRĀPH'ICAL**, *a.* relating to the knowledge of books — *Kitābōṅ ke 'ilm ke mutā'alliq* — *Granthavidyāsambandhī.*  
**BĪB'LI-ŌG'RA-PHY**, *n.* a description or knowledge of books — *Kitābōṅ k. bayān yā 'ilm* — *Granthavidyā, granthōṅ k. varṇan w. bakhān.*  
**BĪB'LI-O-MĀ'NI-Ā**, *n.* a rage for possessing rare and curious books — *Kitābōṅ ki hirs, qadīm yā nādīr kitābōṅ ki shaidī* — *Pustakōṅ k. atīśay chop, prāchin w. durlab granthōṅ ke pine ki vyagrātī.*  
**BĪB'LI-O-MĀ'NI-AC**, *n.* one who has a rage for books — *Kitābōṅ ki hirsī, qadīm yā nādīr kitābōṅ k. shaidī* — *Pustakōṅ k. atīśay chopī, prāchin w. durlab granthōṅ ke pane ke nimitta vyagra.*  
**BĪB'LI-ŌP'O-LIST**, *n.* a bookseller — *Kitāb-faresh* — *Pustakavikraynakartī, pothī bechhne w.*  
**BĪB'LI-O-THĒKE**, *n.* a library — *Kutub-khāna* — *Pustakālay.* [sambandhī.  
**BĪB'LI-O-THĒ'CAL**, *a.* belonging to a library — *Mutā'alliq-i-kutub-khāna* — *Pustakālaya*  
**BĪB'LI-ŌTH'ECARY**, *n.* a librarian — *Muhājiz-i-kutub-khāna, kutub-khāne k. dīroga* — *Pustakādhyaksh, pustakāgārarakshak.*  
**BICE**, *n.* a blue or green colour — *Nilā yā saib rang* — *Nīl w. harā rang.*  
**Bİ-ÇİP'I-TAL**, **Bİ-ÇİP'I-TOUS**, *a.* (L. *bis, caput*) having two heads — *Do sirā<sup>h</sup>, do-sir w<sup>h</sup>.* — *Do-mūrī, do mūr w., dūi-irshak.* [lakhnā<sup>h</sup>.  
**BICK'ER**, *v.* (W. *bicre*) to skirmish, to fight, to quiver — *Lārā<sup>h</sup>, jhagā<sup>h</sup> nā<sup>h</sup>, lukhānā<sup>h</sup>.*  
**BICK'ER-ING**, *n.* a skirmish, a quarrel — *Lārā<sup>h</sup>, jhagā<sup>h</sup>, tantā<sup>h</sup>.*  
**BICK'ERN**, *n.* (beak, iron ?) an iron ending in a point — *Nok-dār lohī* — *Lohā jismēṅ sui kī nūṅ aī ho, anjunkt lohā.* [Dwisingī, do sing w.  
**Bİ'CÖRNE**, **Bİ-CÖR'NÖUS**, *a.* (L. *bis, cornu*) having two horns — *Do-shākhā, do-s'ing<sup>h</sup>* — *BİD*, *v.* (S. *biddan*) to command, to desire, to offer, to invite : *p. t. BİD or BĀDE, p. p. BİD or BĀDE* — *Hukm k., furmān, irshād k., lhwāhish k., pesh nihād k., q mat dene ko kahā<sup>h</sup>, dāwat k., tarāzu<sup>h</sup> k.* — *Ājhā k., āde<sup>h</sup> k., kahā<sup>h</sup>, chālnā, mol dene ko kahā<sup>h</sup>, mol k., āge dharnā, nyotnā, nyotā d.* — *Mol dene ki ichchhā k. w.*  
**BİD'DER**, *n.* one who bids — *Pesh-nihād k. w., q mat k. w., q mat dene ki lhwāhish k. w.*  
**BİD'DING**, *n.* command, order, offer of a price — *Hukm, furmān, irshād, qimat ki perh-nihādī, qimat dene ki lhwāhish* — *Ājhā, āde<sup>h</sup>, mol dene ki ichchhā, mol k. āge dharāw.*  
**BİDE**, *v.* (S. *bīdan*) to dwell, to remain, to continue, to endure — *Ākūnat k., ruhā<sup>h</sup>, qām ruhā<sup>h</sup>, tshammū<sup>h</sup> k., bā-dīshṭ k.* — *Basnā, bās k., tiknā, bane ruhā<sup>h</sup>, sabhā.*  
**BİD'ING**, *n.* residence, habitation — *Sukūnat, muskun, ruhne k. maqām, istiqāmat, qiyā-mat* — *Vāsasthān, Lāsā, ruhne ki jagah, nīvās, tikāw.*  
**Bİ-DENT'AL**, *a.* (L. *bis, dens*) having two teeth — *Do-dānt<sup>h</sup>, d-dānt<sup>h</sup>, do-dānt w<sup>h</sup>.*  
**Bİ-DET'**, *n.* (Fr.) a little horse — *Ek chho'ā ghorā<sup>h</sup>.*  
**Bİ-ĒN'NI-ĀL**, *a.* (L. *bis, annus*) continuing two years, happening every two years —

*Do-sāl, do-sāl tak rahne w., do-sāl meñ hone w.* — Do-baras, do baras tak rahne w., do baras meñ hone w., dwivarsamāstrasthāyī, dwaivarsahik.

**BI-ĒNI-AL-LY**, *ad.* every two years — *Do do sāl meñ* — *Do do baras meñ*.

**BIER**, *n.* (S. *bær*) a carriage or frame for carrying the dead — *Janāzu, tābit* — *Rathi*.

**BIESTINGS**, *n.* (S. *byst*) the first milk of a cow after calving — *Pāsi<sup>h</sup>, pī<sup>h</sup>, phenus<sup>h</sup>*.

**BI'FID**, **BI'FID-Ā-TED**, *u.* (L. *bis, fido*) divided into two — *Do-shākhā, do-hisson meñ phatā huā* — *Dwīhandīkrit, dwaidhīkrit, do bhāgon meñ chirā huā*.

**BI'FOLD**, *a.* (L. *bis, and fold*) twofold — *Do-rhand, dohrā<sup>h</sup>, Dwigun*.

**BI'FORM**, **BI'FORMED**, *a.* (L. *bis, forma*) having two forms — *Do-rukha, do-shakla* — *Do-rangā, do-rupā, dwirup, dwimurtimān*.

**BI-FORM-Ī-ŶY**, *n.* a double form — *Dohri sūrat yā shakt* — *Dohrā rūp wī ākār*.

**BI-FRONT'ED**, *a.* (*bis, frons*) having two fronts — *Do-muñhā<sup>h</sup>, do-mukhre w<sup>h</sup>*.

**BI-FURCA-TED**, *a.* (L. *bis, furca*) having two forks — *Do-shākh-dār, do-shākhā* — *Do-ani w., agraḍwayaviśiṣht*.

**BI-FUR-CATION**, *n.* division into two branches — *Do-shākhōñ meñ tayasm* — *Do auiyon wā*.

**BIG**, *a.* (S. *buggan* ?) great, large, huge, pregnant, fraught, distended, inflated — *Kalāñ, jasīn, 'āim, hāmika, gābhīn<sup>h</sup>, mā'mūr, pur, phulā<sup>h</sup>* — *Barā, moṭā, bhārī, sthūl, vrihat, garbhīn, garbhavati, pet se, bhārā, purā, bharpur, sūjā huā, umrā huā*. [*kar<sup>h</sup>*]

**BIG'LY**, *ad.* haughtily, with bluster — *Gurūr s., shekhi se, ghamand se<sup>h</sup>, ainhkar<sup>h</sup>, phul*.

**BIG'NESS**, *n.* bulk, size — *Jasīmat, miqdār, gad, muṭā<sup>h</sup>, barā<sup>h</sup>* — *Sthūlatā, vrihatwa, parimān, dīkṣaul*. [— *Dwīpatniswamī, dwīpatnī w., dwībhāryādharak*]

**BIG'A-MIST**, *n.* (L. *bis, Gr. gamen*) one who has two wives — *Do jorū w., do jorū-dār*.

**BIG'A-MY**, *n.* the crime of having two wives — *Do jorū rahne kī gunāh* — *Ek samay meñ do striyon se vivāh karne kī aparādh, dwībhāryādharān*.

**BIG'GIN**, *n.* (Fr. *béguin*) a child's cap — *Backhe kī topī<sup>h</sup>*. [*guṛlī yā guṛur<sup>h</sup>*]

**BIGHT**, *bit*, *n.* (S. *bugan*) a bend. a bay, a coil of a rope — *Ghumāw<sup>h</sup>, khūy<sup>h</sup>, rassi kī*.

**BIG'OT**, *n.* (S. *bigan*) one unreasonably devoted to a party creed or opinion, a blind zealot; *a.* blindly zealous — *Jo shakhs kī kis' jātīb mazhab yā rīe kī pairavi shid-dat se kartī hai, mutā'assib, tā'assubī*; *a.* *mutā'assib, tā'assubī* — *Swamatāgrahī, apne mat kī haṭhī, binā vichār pakshapātī*; *a.* *swamatāgrahī, binā vichār apne mat meñ sthit, binā vichār pakshapātī*. [mat meñ bṛthī. *paramatadweshī, swamatāgrahī*]

**BIG'OT-ED**, *a.* unreasonably zealous — *Mutā'assib, tā'assubī* — *Binā vichār pakshapātī, apne*.

**BIG'OT-RY**, *n.* blind zeal, great prejudice — *Tā'assub<sup>h</sup>, jehl-i-murakkab* — *Paramatadwesh*, *binā vichār pakshapāt, apne mat meñ haṭh, swamatāgraha*.

**BIL'AN-DER**, *n.* (*by, land*) a small merchant vessel — *Chhotā suudigari jahāz* — *Bupijya wā vyāpar kī chhotī naukā*.

**BIL'BÉR-RY**, *n.* a small shrub and its fruit, — *Ek chhotī ghāṇī aur uskī phal<sup>h</sup>*.

**BIL'BŌ**, *n.* (*Bilboa*) a rapier, a sword — *Nimcha, talwār<sup>h</sup>* — *Kriṣān, kharg, asi*.

**BIL'BOES**, *n. pl.* stocks for the feet — *Kūth<sup>h</sup>*.

**BILE**, *n.* (L. *bilis*) a thick yellow bitter liquor separated in the liver and collected in the gall-bladder — *Sufrā, zahra, zard āb* — *Pitta, pit*.

**BIL-TA-RY**, *a.* belonging to the bile — *Sufre se mutā'alliq* — *Pittasambandhī*.

**BIL'TORS**, *a.* affected by bile — *Sufrāw<sup>h</sup>, zahrāwī* — *Pittahā, paitik*.

**BILGE**, *n.* (S. *bælg*) the breadth of a ship's bottom, the protuberant part of a cask; *v.* to spiring a leak, to let in water — *Jahāz ke tale kī chaurāī, pipe kī gunyā, shib-kā yā ubhār*; *v.* *jūhiz ke tale panchor yā chhed h., panijānā<sup>h</sup>, pānī lenā<sup>h</sup>, pānī churānā<sup>h</sup>*.

**BIL'INGS-Ū-ĀTE**, *n.* (from a place of this name in London) ribaldry, foul language — *Fuḥshī, pūchīyāt, mujallazā, dush-nām* — *Phakkar, naṅgai, gili, kutsativākya, durva-chan*.

**BILK**, *v.* (G. *bilaikan*) to cheat, to defraud, to elude — *Daḡā-bāzi k., fareb d. yū k., māyūs k., dhokhā d<sup>h</sup>* — *Chhālānī, thagūnī, bhulāwā d.*

**BILL**, *n.* (S. *bile*) the beak of a fowl; to caress, to fondle — *Choiñch<sup>h</sup>*; *v.* *chummā lenā<sup>h</sup>, chāmūnā<sup>h</sup>, choñch milānā<sup>h</sup>, tār-pyār k<sup>h</sup>, dulārānā<sup>h</sup>, dulār k<sup>h</sup>*. [*sā<sup>h</sup>*]

**BILL**, *n.* (S. *bil*) a hatchet with a hooked point, a bottle-axe — *Dāre<sup>h</sup>, kulhārī<sup>h</sup>, gahrā*.

**BIL'LET**, *n.* a small log of wood — *Chhotā kundā* — *Kāth kī chhotī dhokā*.

**BILL'MAN**, *n.* one who uses a bill — *Gahrāsā būndhne w<sup>h</sup>*.

**BILL**, *n.* (Fr. *billet*) a written paper, an account of money due, a proposed law — *Nā-vishā, dāin wājib kī hisāb, āin kī musawwada* — *Lekh, lekhopatra, pāwne wā chahte kī lekha, vyavasthā kī dhānchā*.

**BIL'LET**, *n.* a note, a ticket directing soldiers where to lodge; *v.* to quarter soldiers — *Ruḡḡā, sipāhiyon kī sukūnat mugarrar karne kī ruḡḡā*; *v.* *sipāhiyon ko basānā* — *Chitthī, sāinya ke vāsasthān nirūpane kī chitthī*; *v.* *sāinya ko basānā*.

**BIL'LET-DOUX**, **BIL'LE-DŌ**, *n.* (Fr.) a love-letter — *'Ashiqāna ruḡḡā* — *Prem kī patra, pre-mavishayakapatra*. [*Anṣū-khel<sup>h</sup>*]

**BILL'ARDS**, *n. pl.* (Fr. *billiard*) a game played with balls and maces on a table —

- BILLION**, *n.* (Fr.) a million of millions—*Kharban, kharb<sup>h</sup>*—Mahāpadma.
- BIL'LOW**, *n.* (S. *balā<sup>h</sup>*) a wave swollen and hollow; *v.* to swell or roll like a wave—*Barī mauj, hilkorā*; *v. lahrānā, hilkornā<sup>h</sup>*—Lahar, tarang. [raṅgit.]
- BIL'LOW-Y**, *a.* swelling, turgid—*Mauj-zan, mawwaj, mutalātīm*—Mahātaraṅgyukt, ta-
- BIN**, *n.* (S.) a place for wine, &c.—*Sharāb waqaire ki kothri*—Madirā ādi k. bhaṅḍār wā ghar. [nā; *u. do ki bānāwat*—Dwi, dwaidh, dwigun.]
- BIN'NA-RY**, *a.* (L. *binus*) two, double; *n.* the constitution of two—*Do, dohrā<sup>h</sup>, musan-*
- BIND**, *v.* (S. *bindun*) to confine with bonds, to gird, to fasten to, to tie together, to oblige by kindness, to make costive, to cover books: *p. t. and p. p.* BÖUND.—*Bāndhnā<sup>h</sup>, patti se bāndhnā yā lapetnā<sup>h</sup>, jorā<sup>h</sup>, kasnā<sup>h</sup>, jakarā<sup>h</sup>, mamūn k., majbūr k., qabz k., munqabiz k., jild bāndhnā, jild-bandi k., jild k.*—Kanaunā k., anugrah se baddha k., baddha k., koshṭhabaddha k., mal wā koṭhā bāndhnā, pothi wā granth ko pithaute se bāndhnā.
- BIND'ER**, *n.* one that binds—*Bāndhne w<sup>h</sup>, kasne w<sup>h</sup>, jakarne w<sup>h</sup>, bandhan<sup>h</sup>, kasun<sup>h</sup>, patti<sup>h</sup>, dori<sup>h</sup>, jild-band, jild-bāndhne w.*—Granth wā pothi kā pithautā bāndhne w.
- BIND'ING**, *n.* a bandage, the cover of a book—*Band, patti<sup>h</sup>, kasnā<sup>h</sup>, jild*—Bandhan, bāndhnā, pothi wā granth kā pithautā. [par dignirajayayantra kā ādhār.]
- BIN'NA-CLE**, *n.* the compass-box of a ship—*Jahāz par qutb-nūmī kā sanūyūq*—Naukā
- BI-NOC'U-LAR**, *a.* (L. *binus, oculus*) having two eyes, employing both eyes—*Do-chashma, d-aūkhā<sup>h</sup>*—Dwinyan, dwinera. [juzain—Dwiyukpad.]
- BI-NOMI-AL**, *a.* (L. *bis, nomen*) composed of two parts or members—*Marakkabū-l-*
- BI-OG'RA-PHY**, *n.* (Gr. *bios, grapho*) the history or account of a life—*Tazkira, ādmi ki tawārikh*—Charitravarṇan.
- BI-OG'RA-PHER**, *n.* a writer of lives—*Tazkira nāris, nūqil, rāwī, ek shakhs kā muwar-*
- BI-O-GRAP'HICAL**, *a.* relating to biography—*Ek shakhs ki tawārikh ke mutā'alliy, muta-*
- BI-PAR-TITE**, *a.* (L. *bis, partitum*) having two correspondent parts—*Do barābar yā mushābih hisson ko rakhne w., do hisson meñ barābar maqsūm*—Do samānāusaviśishṭ, dwaidhikrit.
- BI'PED**, *n.* (L. *bis, pes*) an animal with two feet—*Do-pāya, do-pāya jānwar*—Dwipad, dwipadajantu. [pakshi, pakshadwaivishṭ.]
- BI-PEN'NATE**, **BI-PEN'NA-TED**, *a.* (L. *bis, penna*) having two wings—*Do-bāzā*—Dwi-
- BI-QUAD'RATE**, *n.* (L. *bis, quadratum*) the fourth power in numbers—*Mālu-l-māl, majzārū-l-majzār*—Chaturghit. [ghāt.]
- BI-QUAD'RATIC**, *a.* relating to the fourth power—*Mālu-l-māl, majzārū-l-majzār*—Chatur-
- BIRCH**, *n.* (S. *birce*) a tree—*Ek qism kā darakht*—*Ek pakār kā per*.
- BIRCH'EN**, *a.* made of birch—*Burch per kā banā huā<sup>h</sup>*.
- BIRD**, *n.* (S.) a general name for the feathered kind, a fowl; *v.* to catch birds—*Tāir, parand, mury, chiriyā<sup>h</sup>*; *v. chiriyā pakarnā yā dharuā<sup>h</sup>*—Pakheri, pakshi, pañchhi.
- BIRD'BOLT**, *n.* an arrow for shooting birds—*Chiriyā mārne kā tīr*—Pakshi mārne kā
- BIRD'CAGE**, *n.* an enclosure to keep birds in—*Pinjā<sup>h</sup>*. [vāp.]
- BIRD'CATCHER**, *n.* one who takes birds—*Chirī-mār<sup>h</sup>, baheliyā<sup>h</sup>*.
- BIRD'LIME**, *n.* a glue to catch birds—*Chiriyā pakarne kā līmā yā kampa<sup>h</sup>*.
- BIRD'MAN**, *n.* one who catches birds—*Baheliyā<sup>h</sup>, chirī-mār<sup>h</sup>*.
- BIRD'S EYE**, *a.* seen from above—*Upar se dekhā gayā<sup>h</sup>*.
- BIRTH**, *n.* (S. *beorth*) the act of coming into life, extraction, rank by descent—*Paidā-*
- ish, tawallud, wiladat, gharānā<sup>h</sup>, khāndān, masab, nasl, āhāi martaba*—Janna, utpatti, kul, vañs, kulnatī. [buras gānth.]
- BIRTH'DAY**, *n.* the day of one's birth—*Janam-din<sup>h</sup>, sāl-girah*—Janmadin, janmatithi.
- BIRTH'NIGHT**, *n.* the night of one's birth—*Janam-rāt*—Janmarātri. [janmades.]
- BIRTH'PLACE**, *n.* the place of one's birth—*Watan, mawlad*—Janmabhūmi, janmasthan.
- BIRTH'RIGHT**, *n.* the rights to which one is born—*Bapnati<sup>h</sup>, irs, haqq-i-āiladat*—Patrikādhiḱar, janmamulakādhiḱar, janmahetukādhiḱar.
- BIS'CUIT**, **bis'kit**, *n.* (L. *bis, coctum*) a kind of hard dry bread—*Kari sikkhi roti<sup>h</sup>*.
- BIS'ECT**, *v.* (S. *bis, sectum*) to divide into two equal parts—*Barābar do hisse k.*—Samān do bhāg k. [do bhāg meñ khaṇḍan.]
- BIS'ECTION**, *n.* division into two equal parts—*Barābar do hisson meñ taqsim*—Samān
- BISHOP**, *n.* (Gr. *epi, skopeo*) one of the higher order of clergy who has the charge of a diocese; *v.* to confirm—*Pādriyōn kā peshwā, mujtahid, imām*; *v. qāsim k.*—Dharmādhyaksh, dharmādhipati; *v. sthāpan k.*
- BISHOP'RIC**, *n.* the diocese of a bishop—*Mujtahid kā ta'alluqa yā qalam-rau*—Dharmādhyakshādhiḱarades, dharmādhipati kā vasiḱhūt pradēs.
- BIS'MUTH**, *n.* (Ger. *wismuth*) a metal of a reddish white colour—*Phul-dhāt<sup>h</sup>, phū<sup>h</sup>*.
- BISON**, *n.* (Gr.) a kind of wild ox—*Ek jangli bail<sup>h</sup>*.
- BIS-SEX'TILE**, *n.* (L. *bis, sex*) leap year—*Chauthā sāl jis meñ ek roz ziyāda hotā hai*—Chauthā baras jismeñ ek din adhik hotā hai.

**BISTOUR-Y**, *n.* (Fr. *bistouri*) a surgeon's instrument for making incisions—*Jarráhi chhurí<sup>h</sup>*—*Vaidya ká śāstra*.

**BISTRE**, *n.* (Fr.) a colour made of soot—*Kúlak yá kájal ká baná huá rang<sup>h</sup>*.

**BI-SÚL/COUS**, *a.* (L. *bis, sulcus*) clovenfooted—*Khuri-dár, sun-darida*—*Chirá khur w.*, phatá khur viśish, dwikaryasaph. [*Kutiya<sup>h</sup>, kutt<sup>h</sup>, kúkur<sup>h</sup>*]

**BITCH**, *n.* (S. *bice*) the female of the dog kind, a name of reproach for a woman—

**BITE**, *v.* (S. *bítan*) to crush with the teeth, to give pain by cold, to wound, to cheat, *p. t. Bít, p. p. Bít'ten*, or *Bít—Chabá-lená<sup>h</sup>, ká'-khiná<sup>h</sup>, phár kháná<sup>h</sup>, khutharná<sup>h</sup>, dasná<sup>h</sup>, khukár kh., habakín<sup>h</sup>, lagná<sup>h</sup>, dukh d<sup>h</sup>, gháw k<sup>h</sup>, thugná<sup>h</sup>, chhalná<sup>h</sup>*.

**BITE**, *n.* seizure by the teeth, the wound made by the teeth, a cheat, a sharper—*Kút<sup>h</sup>, chabáw<sup>h</sup>, pakay<sup>h</sup>, habak<sup>h</sup>, thugá<sup>h</sup>, thag<sup>h</sup>*.

**BÍT**, *n.* a small piece, a morsel, the part of a bridle put into a horse's mouth; *v.* to put the bit in the mouth—*Zarra, parza, lagana, dahana, lagám; v. muuk meū lagám dálná—Tukrá kar-chi, duli, boti, reri, kaur, grás, jibhi, honthi*.

**BÍT'ER**, *n.* one who bites—*Ká'ne w<sup>h</sup>, á'úsne w<sup>h</sup>, chabá-khíne w<sup>h</sup>, phér kháne w<sup>h</sup>, katá-sá<sup>h</sup>, muukiel<sup>h</sup>, thag<sup>h</sup>*.

**BÍT'ING**, *n.* the act of biting; *a.* sharp, severe, sarcastic—*Kát chabán dukháw yá dukh<sup>h</sup>, a. tez, sukht, ta'n-t-ámez, t-éng-go*—*a. Tikhá, tikshina, kará, vydhigyanám, kaṭu*.

**BÍT'ING LY**, *ad.* jeeringly, sarcastically—*Tun: se, ta'na se—Vyaṅga se, vyaṅgyakti se*.

**BÍTTA-CLE**. See **BINNA-CLE**.

**BITTER**, *a.* (S. *biter*) biting to the taste, sharp, painful; *n.* any thing bitter—*Kar-cá<sup>h</sup>, titá<sup>h</sup>, khurhará<sup>h</sup>, charpará<sup>h</sup>, khattá<sup>h</sup>, talh. t.khá<sup>h</sup>, tez, kará<sup>h</sup>, dukhdá<sup>h</sup>; n. turshí, khutá<sup>h</sup>, k'pudá<sup>h</sup>, jo khattá t t i y i karwá ho<sup>h</sup>*.

**BÍTTER-LY**, *ad.* in a bitter manner, sharply—*Kar-wáhat se<sup>h</sup>, kará se<sup>h</sup>, dukh se<sup>h</sup>*.

**BÍTTER-NESS**, *n.* a bitter taste, sharpness, severity, malice, hatred, sorrow—*Karvát<sup>h</sup>, talhí, sa'ht, bugz, kina, nafrat, gam—Charpar, haṭ, tikhá, titái, kaṭutá, kará, ka thoratá, dwish, initsarya, ghriyá, sok, dukh*.

**BÍTTER-SWEET**, *n.* an apple sweet and bitter—*Kh-r-míhá ser, khattá aur míhá seb*.

**BÍT'TERN**, *n.* (Fr. *butin*) a bird—*Ek chíriyá<sup>h</sup>*.

**BIT'UMEN**, *n.* (L.) a kind of pitch—*Nijí yá naft, kafra-t-yahíd—Matíyá tel, śilājatn*.

**BIT'UMINATE**, *v.* to impregnate with bitumen—*Nagí mil cá, k'frut-yahíd milání—*

*Matíyá tel miláná, śilājatn miláná, śilājatgarbhit k.* [*śilājatniviśhit*]

**BIT'UMINOUS**, *a.* containing bitumen—*Nagí-ámez—Matíyá tel may, śilājatgarbhit*.

**BIVALVE**, *a.* (L. *bis, valv*) having two valves; *n.* that which has two valves—*Do-dwa; n. d-dwa—Dwikapātayuktadwáwaviśhit; n. do dwá w.* [*dwáwaviśhit*]

**BÍVALV-LAM**, *a.* having two valves—*Do-dwa; Dwikapātwi isht, dwi apātayukta*.

**BÍVI-CUS**, *a.* (L. *bis, via*) having two ways, leading different ways—*Do-ríh, mut-ifar-rig ráh meū le-jáw w.*—*Dwim rgí, do path w.* bhinna bhinna path meū le-jáw w.

**BÍVOUAC**, *n.* (Fr.) the guard or watch of a whole army during the night; *v.* to be on watch all night—*Maidán meū sári faw ki shab-belázi; v. maid in meū sári faw ki shab-belázi r khná—Rát ko sab sáwa ki chauki; v. rát bhar chauki dená*.

**BLAB**, *v.* (T. *blabheren*) to tattle, to tell tales; *n.* a telltale—*Fásh k. parla dari k., bakná<sup>h</sup>, 'aib-gi k., gíbt k.; n. lutrá<sup>h</sup>, chhichlorá<sup>h</sup>*—*Gopaniy bát praká<sup>h</sup> k., bar-bí-ná, gop m'ina, lutrání, lutráná k.* [*bhedkhol d. w<sup>h</sup>*]

**BLAB'BER**, *n.* a telltale, a tattler—*Bar'iprá<sup>h</sup>, b'ikkí<sup>h</sup>, gappí<sup>h</sup>, bátáni<sup>h</sup>, ochhá<sup>h</sup>, lutrá<sup>h</sup>*.

**BLACK**, *a.* (S. *blue*) of the colour of night, dark, cloudy, dismal, wicked; *n.* a black colour, a negro; *v.* to make black—*i áh, am-á-i, haibat náh, shor-r; n. kálí rang<sup>h</sup>, habshí; v. k'ili k<sup>h</sup>*—*Kálá, krishna, syáma, śokajarak, ghor, dārun, alham, nikrisht, kutsit; n. krishnavara, syámāng.* [*lagín-i—Kálá k., kalañk lagáná, kalañki k.*]

**BLACK'EN**, *v.* to make black, to defame—*Siyáhi k., 'aib lag'ní, muttāham k., harf*

**BLACK'ISH**, *a.* somewhat black—*Siyáh-fám, sarmai-rang, kálá sá<sup>h</sup>—Kuchh kálá, kún-chit kálá.* [*se, syámata se, atidushtatá se*]

**BLACK'LY**, *ad.* darkly, atrociously—*Siyáhi se, tír k'í se, bari sharárat se—Krishnavara*

**BLACK'NESS**, *n.* the quality of being black—*Siyáh, gam-g'n, haul náh, shar—Krishna-tá, syámata, ghoratá, dārunatá, atidushtatá*.

**BLACK'ING**, *n.* paste or liquor to blacken shoes—*Juti kálí karne k'í rang<sup>h</sup>*.

**BLACK'ISH**, *n.* a negro—*Habshí, sidi, kálá ádini—Krishnīg, syámāng.*

**BLACK'LY**, *v.* to reject in choosing—*Parand karne meū ná-manar k.—Barine meū*

*chhūt d. wí aswikár k.* [*ká kantíia per, phalayuktakāntakagalmaviesesh*]

**BLACK'LY**, *n.* the fruit of the bramble—*Ek qism k'í khār-dār daráht—Ek prakár*

**BLACK'LY**, *n.* a singing bird—*Pík<sup>h</sup>, bhujang<sup>h</sup>, koyál yá kól<sup>h</sup>*. [*gáy gurú, pān*]

**BLACK'LY**, *n.* oxen, bulls, and cows—*Báid<sup>h</sup>, sáih, aur gáy<sup>h</sup>, mawáshí, dawáb—Gorú,*

**BLACK'LY**, *n.* the heath-cock—*Ek qism ká murgá—Ek prakár ká kukkút.*

**BLACK'LY**, *a.* having black eyes—*Siyáh-chashm—Krishnanayan, nilákshn.*

**BLACK'LY**, *a.* having a black face—*Siyáh-rú, siyáh-súrat—Kálo muuk ká, krishna-*

*vadan, syámamukh.*

BLÅCK'GUÅND, *n.* a mean wicked fellow—*Luchēh<sup>a</sup>, shuhdū<sup>b</sup>, āwāra*—Durāchār, durvrit-ta, adhamāchār.

BLÅCK'JÅCK, *n.* a leathern cup—*Chamre ká piyāla*—Chām ká pānapātra.

BLÅCK'LEAD, *n.* a mineral used for pencils—*Sisā jo lak r khīrchne ke kām ātū hai<sup>b</sup>*.

BLÅCK'MAIL, *n.* a rate paid for protection to men allied with robbers—*Choro<sup>a</sup> se hifā-zat ke liye unke sāthiyon kī jo kuchh diyā jātā thī*—Choroñ se rakshā ke nimitta un-ke sāthiyon ko jo kuchh diyā jātā thī. [durānū<sup>b</sup>, katurvādī.]

BLÅCK'MOUTHEd, *a.* using foul language—*Bad-z ubāñ, galchēd<sup>b</sup>*—Galjibhā, galmunhā,

BLÅCK'PUD'DING, *n.* a kind of food made of blood and meal—*Lohū aur āte ká halvā*.

BLÅCK'RÖD, *n.* the usher belonging to the order of the Garter—*Gārtar ke darje-wālon kī sigāh<sup>a</sup> usā rakhsē w.*—Gārtar nām upādhiyukt logon ke madhaya jo krishnavarṇ līthī dhāran kiye rahtī hai.

BLÅCK'SMITH, *n.* a smith that works in iron—*Lohār<sup>b</sup>*. [per. kanta<sup>a</sup> agulmavi<sup>a</sup>eshb.]

BLÅCK'THORN, *n.* the sloe tree—*Ek gism ká khār-dār darāhlī*—Ek prakār ká khatīlā

BLAD'DER, *n.* (S. *bladder*) the vessel that contains the urine. a blister, a pustule—*Māsina, shish dān, tumb<sup>b</sup> thūt<sup>b</sup>, phopholā<sup>b</sup>*—Mū<sup>a</sup> kī thūlī, phulki, jhalkī.

BLAD'DERED, *a.* swollen like a bladder—*Shush dān tumbī gā phophole sā phūlā*—Mūt kī thūlī wā phulke sā phūlī.

BLADE, *n.* (S. *blade*) the spike of grass before it grows to seed. a leaf, the cutting part of an instrument, a brisk man—*Ghās ká patā<sup>b</sup>, patā<sup>b</sup>, dīl<sup>b</sup>, chātik chakhs*, —Tripanātra, patā, patra, sāstra ká phal, bān<sup>a</sup> phurtīlā purush.

BLAD'DER, *a.* having blades—*Patte-dār, dār-dār*—Dalawān, patrayukt, dār sahī, phal sahī. [kotā<sup>b</sup>.]

BLAIN, *n.* (S. *blagen*) a pustule, a blotch—*Phorā<sup>b</sup>, phuns<sup>b</sup>, phapholī<sup>b</sup>, dadorā<sup>b</sup>, cha-*

BLAME, *v.* (Fr. *blāmer*) to charge with a fault, to censure; *n.* imputation of a fault, crime—*Ilzām d., mulzim k., malūmat k., sarānīsh k.; n. ilzām, h rrf, aib, qusār, ganīh*—Dokhnā, dosh d., apavā l lagūnā, nūndā k., dhirkārūnā; *n.* doshārōp, apavād, nūndī, dosh, aparādhī, chūk.

BLAM'ABLE, *a.* fault, culpable—*Qusār-wār, tupsār-wār, gunah gār, mulzim, mujrim*—Doshī, aparādhī, nīndaniy, dū-hya. [Dosh twā, nīndatā, aparādhātā.]

BLAM'ABLENESS, *n.* state of being blamable—*Qusār-wārī, tupsār-wārī, gunah-gārī*—BLAM'ABLE, *ad.* culpable—*Ilzām s., gunah-gārī s.*—Aparādhī se, dosh se.

BLAME'FUL, *a.* deserving blame, guilty—*Mulzim, malūmat ke qā'il, sarānīsh ke lūg, qusār-wār, tupsār-wār, gunah-gār*—Nīn lūgī, nīndiya, aparādhī, doshī.

BLAME'LESS, *a.* without blame, guiltless—*Be-gunāh, be-tapsār, be-gunāh*—Nirdoshī, nir-  
aparādhī, anīndit. [aparādhī wā dosh bīnī, anīndyatā se.]

BLAME'LESSLY, *ad.* innocently—*Be-tapsārī se, be-gunāhī se*—Nirdoshī se, niraparādhī se,

BLAME'LESSNESS, *n.* innocence—*Be-gunāhī, be-tapsārī*—Nirdoshatā, niraparādhātā, anīndyatā. [—Nīndak, apavādak, doshārōp, dhirkārūnā w.]

BLAM'ER, *n.* one who blames—*Ilzām d. w., mulzim k. w., malūmat k. w., sarānīsh k. w.*

BLAME'WORTHY, *a.* deserving blame—*Qābil-i-malūmat, sarānīsh ke lūgī, mulzim, qusār-wār*—Nīndaniy, nīndiya, doshī, dhirkārū jūnc ke yogya. [yatā, nīndyatā.]

BLAME'WORTHINESS, *n.* the quality of deserving blame—*Qābilīyat-i-ilzām*—Nīndanī-

BLANCH, *v.* (Fr. *blanc*) to whiten, to strip or peel, to evade to shiit—*Nikkālīnā<sup>b</sup>, ujā<sup>b</sup>, chhilkā utārā<sup>b</sup>, chhīlā<sup>b</sup>, kīnā<sup>b</sup>, chhūnā<sup>b</sup>*. [niridū, chhikan, naurā.]

BLAND, *a.* (L. *blandus*) soft, mild, gentle—*Mulzim, narm, latif, chiknā<sup>b</sup>*—Komal,

BLAND'ISH, *v.* to smooth, to soften, to caress—*Ma'āim k., phuslānā<sup>b</sup>*—Komal k., niridū  
k., mīthī mī thī bāton se lūknā, kīpyār k. [mīshṭavākya, pyārī bāt.]

BLAND'ISHING, *n.* expression of kindness—*Nāz-o-nīnāz, mī h bātā<sup>b</sup>*—Prīyavākya,

BLAND'ISHMENT, *n.* kind speech, caresses—*Nāz, ulā, Karāshma, nakhra, shā<sup>a</sup> in kām, phuslāwē kī bātā<sup>b</sup>, māshāpīyat*—Vīlās, hāv, hīwbbhaw, chōchēhā, phuslāhat, mīthī  
bātāin, chātā, dulār. [kolīm—Prīyavākya, chātūktī, phuslāwē kī bātāin.]

BLAN'DILO'QUENCE, *n.* flattering speech—*Shīr-ū guft-ōgi, s ī in kām, khush-āmādī*

BLANK, *a.* (Fr. *blanc*) white, without writing, empty, confused, without rhyme; *n.* a void space, paper unwritten, a lot without value; *v.* to make void, to damp—*Sufel, sūda, khālī, thushk, zard, maz<sup>a</sup> trīb<sup>b</sup>, qār-muqāffī, n. khālī jūgh, sūda kī qāz, khālī chī thī; v. khālī k., radd k., sard k., qusurda k.*—Ujā, ujār, sūka, bīn likhī, alīkhit, kōrā, ūnya, ghabrayā, ākul, yīsmit, āruprāsahīn, yamakahīn, amītrakshar; *n.* sūn-yastī ān, ūnya jagah, kōrā kāgad, sūnya chīthī wā golī; *v.* sūnya wā rabī k., uṭhā d., vyākul k., man toṇī, malīn k.

BLANK'ET, *n.* (Fr. *blanchet*) a woollen cover for a bed; *v.* to cover with a blanket, to toss in a blanket—*Kammal<sup>b</sup>, kamli<sup>b</sup>, rīl<sup>b</sup>, loi<sup>b</sup>; v. kammal se lapēnā<sup>b</sup>, kammal ophānā<sup>b</sup>, kammal meī bāndhkar uchhātā<sup>b</sup> yā phēknā<sup>b</sup>*. [phenkāw<sup>b</sup>.]

BLANK'ETING, *n.* tossing in a blanket—*Kammal meī bāndhkar uchhāt ulīl yā*

BLAS-PHE'ME, *v.* (Gr. *blasphēmeo*) to speak impiously of God, to speak evil of—*Katīm-i-kufr kahnā, g.bat k., shikūz a. k.*—Isār.mīndī k., nīndī k.



**BLAS-PHEM'ER**, *n.* one who blasphemes—*Kāfir, murtadd, kalām i-kufr kahne w., gibat k. w.*—*īśwaranindak, nindak.*

**BLAS-PHEM'ING**, *n.* the act of blasphemy—*Kufr-goi*—*īśwaranindā.*

**BLAS-PHE-MOUS**, *a.* containing blasphemy—*Kāfirī, kāfirāna, ilhādī*—*īśwaranindak.*

**BLAS-PHE-MOUS-LY**, *ad.* impiously—*Kufr-goi se, kufr se*—*īśwaranindā pūrvak, īśwaraninda se.* [*i-kufr*—*īśwaranindā, devanindā.*]

**BLAS-PHE-MY**, *n.* indignity offered to God by words or writing—*Kufr, kufr-goi, kalām-*

**BLAST**, *n.* (*S. blast*) a gust or puff of wind, the sound made by blowing a wind instrument, blight; *v.* to strike with a sudden plague, to make to wither, to blight, to injure, to confound, to blow up—*Jhokā<sup>h</sup>, muñh se phūñkkar bajāne ke baje ki āwāz, gerā<sup>h</sup>; v. daf'atun mārna, jhulas d<sup>h</sup>, murjhānā<sup>h</sup>, pazhmurda k., nuqsān k., gārat k., hawās bā<sup>h</sup>lū k., be-hawās k., urīnī<sup>h</sup>*—*Jhok, jhōk, vāyuvēg, sūñkhadīmān, sūshrasābd, vinās, kshay, jhōl; v. achāñchak nashī k., kumbhilān, jhulsān, sukā d., vinās k., hakka bakka k., ghabrā d., urā d.*

**BLAST'ER**, *n.* one that blasts—*(gārat k. w., jhulasne w<sup>h</sup>, pazhmurda k. w., urāne w<sup>h</sup>.*—*Nashī k. w., vināsak, marak, jhulsāne w., urī dene w.* [*dhwāns, būrud se urā d.*]

**BLAST'ING**, *n.* destruction, explosion—*Bur-bādī, pūc-mālī, uhhār<sup>h</sup>, phū<sup>h</sup>gn<sup>h</sup>*—*N ās, vinās,*

**BLA'TANT**, *a.* (*S. blatant*) bellowing as a beast—*Bhukartā<sup>h</sup>, dukartā<sup>h</sup>, bāñbātā<sup>h</sup>, dūhaktā<sup>h</sup>.* [*wād k<sup>h</sup>.*]

**BLAT'TER**, *v.* (*L. blatero*) to make a senseless noise—*Barbarānā<sup>h</sup>, bakhak'ina<sup>h</sup>, bak-*

**BLAZE**, *n.* (*S. blaze*) a flame, a stream of light, wide diffusion of a report, a mark like a blaze; *v.* to flame, to publish—*Shr'ta, bhabhukā<sup>h</sup>, ishār, ishtihār, ghore ki peshāni kī qashqā; v. shū'la-zu h., shū'la mārna, bhabhuknā<sup>h</sup>, mushat'il h., ishār k., ishtihār k.—Jyoti, dīptī, tenu, dhadhak, dhadhakār, lapat, prakāśan, prakatīkaran, ūkī; v. dhadhaknī, dnadhaknī, prakāś k., prakat k.*

**BLAZ'ER**, *n.* one who spreads reports—*Parda-dar, fāsh k. w., numiyān k. w.*—*prakāśak, prakat k. w., dhīn dhoriyā, dhīndhorā pitne w.*

**BLAZ'ON**, *v.* to explain the figures on ensigns armorial, to deck, to display, to celebrate, to make public; *n.* the art of drawing coats of arms, show, publication—*Khāndūn ke nishān kī bayān k., zeb d., ārāsh k., zahīr k., mushkūr k., tarīf k., ishtihār k., āshkārā k., mushkūthar k.; n. khāndūn kī 'alāmāt kī 'ilm, ishār, numāish, ishtihār—Kulīnapad ke chihnoñ kī vyākhyā k., sōbhīt wā bhūshīt k., dikhānā, dikhlanā, prasiddh k., sarūdina, prakās k., prakat k.; n. kulīnapad ke chihna kī vyākhyā wā vidyā wā likhāī, dikhāw, prasār, prakās, dhīndhorā.*

**BLAZ'ON-ER**, *n.* one who blazons—*Khāndūn ke nishānoñ kā jūnne yā baiyān k. w., zeb d. w., mushkūthar, zahīr k. w.*—*Kulīnapad ke chihna kā jānne w. wā vyākhyā k. w., sarūdīne w., sōbhīt k. w., prakāśak, prakat k. w.* [*ke chihnoñ kī vyākhyā k. w.*]

**BLAZ'ON-RY**, *n.* the art of blazoning—*Khāndūn ke nishānoñ kī baiyān k. w.*—*Kulīnapad*

**BLEACH**, *v.* (*S. bleach*) to whiten—*Safed k. yā h.*—*Nikhārā, ujā k. wā h., swet k. wā h.*

**BLEACH'ER**, *n.* one who whitens—*Dhone w<sup>h</sup>, ujā k. w<sup>h</sup>, dhobi<sup>h</sup>.* [*ujlī karne kī jagah.*]

**BLEACH'ER-Y**, *n.* a place for bleaching—*Safed karne yā dhone kī jagah*—*Nikhārno wā*

**BLEAK**, *a.* (*S. bleak*) pale, cold, chill, cheerless, dreary, desolate—*Sard, thandhā<sup>h</sup>, rūkhā<sup>h</sup>, udās<sup>h</sup>, sūnā<sup>h</sup>*—*Sital, jūr, ropā, nīhāñk, nīrānand.* [*sthān meñ.*]

**BLEAK'LY**, *ad.* coldly, in a chill situation—*Sardī se, sard maqām mē*—*Sitalatā se, sital*

**BLEAK'NESS**, *n.* dreariness, coldness, chillness—*'Idāsī<sup>h</sup>, sunsūnī<sup>h</sup>, sardi, thandhak<sup>h</sup>*—*Nīrānand, sitalatā, sitalatā.* [*nīrānand.*]

**BLEAKY**, *a.* cold, chill, dreary—*Sard, thandhā<sup>h</sup>, sūnā<sup>h</sup>, udās<sup>h</sup>*—*Sital, jūr wā jūr,*

**BLEAR**, *a.* (*D. blac*) dim with rheum or water; *v.* to make watery or dim—*Chhiprā<sup>h</sup>, kichrāyā<sup>h</sup>, chūndhlā<sup>h</sup>, kirāpā<sup>h</sup>; v. chhiprā k., chāundhliyānā<sup>h</sup>, kichrānā<sup>h</sup>, chīprānā<sup>h</sup>, chūndhlā k<sup>h</sup>.*

**BLEAR'ED-NESS**, *n.* the state of being blear—*Kichrāpān<sup>h</sup>, chūndhlāpān<sup>h</sup>, chūndhlāhat<sup>h</sup>.*

**BLEAR'ETED**, *a.* having sore eyes—*Chhiprā<sup>h</sup>, chūndhlāyā<sup>h</sup>, chūndhlā<sup>h</sup>.*

**BLEAT**, *v.* (*S. bleat*) to cry as a sheep; *n.* the cry of lambs or sheep—*Bhēñbhīyānā<sup>h</sup>, mimiyānā<sup>h</sup>; n. mēñ-mēñ<sup>h</sup>, bhēñ-bhēñ<sup>h</sup>, mimiyāb<sup>h</sup>, bhēñbhīyāb<sup>h</sup>.* [*yāb<sup>h</sup>.*]

**BLEAT'ING**, *n.* the cry of lambs or sheep—*Mēñ-mēñ<sup>h</sup>, bhēñ-bhēñ<sup>h</sup>, mimiyāb<sup>h</sup>, bhēñbhī-*

**BLEB**. See **BLOB**.

**BLEED**, *v.* (*S. bleed*) to lose or draw blood, to drop as blood, *p. t.* and *p. p.* **BLĒD**—*Lohū girnā chātnā yā baknā<sup>h</sup>, lohū lenā yā nikālnā<sup>h</sup>, tapaknā<sup>h</sup>, chhevnā<sup>h</sup>, pachhnā<sup>h</sup>.*

**BLEED'ING**, *n.* a running or letting of blood—*Lohū kī girnā chātnā yā baknā<sup>h</sup>.*

**BLEM'ISH**, *v.* (*Fr. blémir*) to mark with any deformity, to tarnish, to defame, to disfigure; *a.* a mark of deformity, taint—*Bod-nīrat k., dugilā k., harf-lānā, 'aib-lagānā, bad-numā k.; n. dāg, nuqs, guñh, 'aib, harf—Kudāl k., dhuppi wā dhabbā lagānā, kalāñk lagānā, apayāsī k., kurup k., virup k.; n. battā, khōt, dosh, apayāsī, apakīrtī.* [*chhidra, bin dhabbā, bin dhappī.*]

**BLEM'ISH-LESS**, *a.* without blemish, spotless—*Be-'aib, qair-nuqs, be-dāg*—*Nirdosh, nī-*

- BLENCH**, *v.* (Fr. *blanc* ?) to shrink, to start back, to give way—*Hichakná<sup>h</sup>, thathakná<sup>h</sup>, chahukná<sup>h</sup>, hutná<sup>h</sup>*. [misrit k.]
- BLEND**, *v.* (S. *blendan*) to mingle together—*Ámez k., mañhlít k., shámil k.*—*Miláná*, **BLESS**, *v.* (S. *blestian*) to make happy, to wish happiness to, to invoke a blessing upon, to praise, *p. t.* and *p. p.* **BLESSED** or **BLĚST**—*Khujasta k., kisi ke wáste barakat cháhna, du'á d., ta'rif k., hamd k.*—*Sukhi k., bhálá manáná, mañgal prarthana k., áshish d., asaná, dhanyavád k., gun wá kirti gána.*
- BLESS'D**, *a.* happy, holy—*Khush-hál, mutabarrak, mubárah, bañht-yár, p'k*—*Kal-yána, paramasukhi, mangal, pavitra, puñit*. [se, kalyánasahit.]
- BLESS'ED-LY**, *ad.* happily—*Khushi se, bañht-yári se, sn'ádat se*—*Sukh se, paramánand*
- BLESS'EDNESS**, *n.* happiness, divine favour—*Sa'ádat, khushi, fazl-i-iláhi*—*Paramasukh, paramánand, apavarg, paramapad, íswarí dayá.*
- BLESS'EN**, *n.* one who blesses—*Du'a-go, hamd-go*—*Ásirvadí, dhanyavadí, kusalaravá.*
- BLESS'ING**, *n.* a prayer for happiness, benediction, a benefit, divine favour—*Du'a-i-khair, du'a, du'a-goi, ganimat, ni'mat, fazl-i-iláhi, Khudú ká karam*—*Ásirvád, áshish, ásirvachan, var, kúsal, mangal, íswarí kripá.*
- BLEW**, *p. t.* of *blow*.
- BLIGHT**, *blit*, *n.* (S. *be, lihtan* ?) mildew; *v.* to corrupt with mildew, to blast—*Gerú<sup>h</sup>, geru<sup>h</sup>, jholá<sup>h</sup>, palá<sup>h</sup>, thúr*; *v. geru<sup>h</sup> lagná<sup>h</sup>, mār d., jholá mārná<sup>h</sup>, jhulsáná<sup>h</sup>, kumhiláná<sup>h</sup>, murjháná<sup>h</sup>*.
- BLIND**, *a.* (S.) wanting sight, dark, unseen; *v.* to make blind, to darken—*Kor, t'rik, ná-dida*; *v. kor k., andhá k<sup>h</sup>, t'arik k., áñkhoñ meñ dhúl dáñná<sup>h</sup>*—*Andhá, netrahin, andhara, andekhá, alakshya*; *v. áñkh phorná, áñkhoñ meñ salá pherná, anohera k.*
- BLINDLY**, *ad.* without sight, implicitly—*Andhoñ ki tarah, be-chán-o-chárá, bilá-ta-fá-vut-o-lajáwaz*—*Áñkh múnðke, andhá sá, biná samjhe bújhe, bheriyá dhasan.*
- BLIND'NESS**, *n.* want of sight, ignorance—*Korí, ná-binái, jihl, jihálát*—*Andhati, andh-lápan, andhlái, ajñán, múnkhatá.*
- BLIND'FOLD**, *v.* to hinder from seeing; *a.* having the eyes covered—*Áñkh m'ndná<sup>h</sup>, áñkh meñ patti lagáná<sup>h</sup>, andheri d. yá dáñná<sup>h</sup>*; *a. chushin-basta, áñkh-m'ndá, áñkh meñ patti diya<sup>h</sup>*. [mudaulá<sup>h</sup>, áñkh-maulaurá<sup>h</sup>.]
- BLIND MAN'S BUFF**, *n.* a play in which one blindfold tries to catch the others—*Áñkh*
- BLIND'SIDE**, *n.* weakness, foible—*Kam-zori, naqáhat, kam quarrati, 'ath, rakha, nagsin*—*Nirbalatá, ásakti, pay, battá, dosh*. [chhoti vishudhar wá bikhbabá sánp.]
- BLIND'WORM**, *n.* a small serpent—*Ek gism ká chho'a zahr-dár záip*—*Ek prakár fá*
- BLINK**, *v.* (S. *blican* ?) to wink, to see obscurely; *n.* a glimpse, a glance—*Áñkh mich-micháná<sup>h</sup>, ma'malaná<sup>h</sup>, imkáná<sup>h</sup>, thori dekhná<sup>h</sup>*; *n. jhilmiláhu<sup>h</sup>, jagmagáhu<sup>h</sup>, jhalak<sup>h</sup>*.
- BLINK'ARD**, *n.* one who blinks—*Chúndhlá<sup>h</sup>, chundhlá<sup>h</sup>, upró<sup>h</sup>, tyonhdhá<sup>h</sup>*.
- BLISS**, *n.* (S. *blis*) the highest happiness—*Khushi ká ní'áyát martaba, bilisht ki khushi*—*Paramasukh, paramánand, apavarg, moksh, mukti.*
- BLISS'FUL**, *a.* happy in the highest degree—*Niháyát martaba khush, ráhat-anger*—*Paramasukhi, paramánandí*. [ánand se.]
- BLISS'FUL-LY**, *ad.* in a blissful manner—*Niháyát khushi se*—*Paramasukh se, paramánand se*
- BLISS'FULNESS**, *n.* exalted happiness—*Barí khushi, niháyát khushi*—*Paramánand, atyantasukh*. [hita, áñkádahit.]
- BLISS'LESS**, *a.* without happiness—*Be-khushi, be-ráhat, be-bashúshat*—*Niránand, sukhla*
- BLISTER**, *n.* (D. *bluyster*) a thin bladder on the skin, a plaster to raise blisters; *v.* to rise in blisters, to raise a blister—*Phapholá<sup>h</sup>, chhulá<sup>h</sup>, papotá<sup>h</sup>, pholá<sup>h</sup>, jhalaká<sup>h</sup>, paplá*; *v. phapholá chhulá papotá pholá yá jhalaká parná<sup>h</sup>, phapholá chhulá papotá pholá jhalaká yá paplá dáñná<sup>h</sup>*.
- BLITHE**, *a.* (S.) gay, airy, joyous—*Khush-dil, shigufra-pesháni, khanda-rá, kusháda-pesháni, khush-tab*—*Praphulla, ánandí, áhládí, pulakit.*
- BLITHE-LY**, *ad.* in a blithe manner—*Khush-dili se, shigufra-pesháni se, Khush-tabí se*—*Praphullatá se, ánand se, ámod se.*
- BLITHE'NESS**, *n.* the quality of being blithe—*Khush-dili, khanda-rá, zinda-dili*—*Praphullatá, ánand, áhlád*. [áhládí, áhlásit, pramodí.]
- BLITHE'SOME**, *a.* gay, cheerful, merry—*Khush-tabí, Khush-dil, khanda-rá*—*Pr. phulla*
- BLÓAT**, *v.* (blow ?) to swell, to puff up—*Phúl jáná<sup>h</sup>, phuláná<sup>h</sup>, sújáná<sup>h</sup>, bhabhráná<sup>h</sup>, phaphaná<sup>h</sup>, phaphaná<sup>h</sup>, bhabharná<sup>h</sup>, sújáná<sup>h</sup>*.
- BLÓAT'ED**, *a.* puffed up, turgid—*Phúlá<sup>h</sup>, síjá<sup>h</sup>, phaphsiyá<sup>h</sup>, bhabháráyá<sup>h</sup>*. [moti-parh.]
- BLÓAT'EDNESS**, *n.* the state of being bloated—*Phaphsiyá<sup>h</sup>, bhabhárá<sup>h</sup>, sújan<sup>h</sup>*
- BLOB** or **BLEB**, *n.* (Ir. *plub*) a blister, a bubble, a vesicle, a little tumor—*Phapholá<sup>h</sup>, jhalaká<sup>h</sup>, bulbulá<sup>h</sup>, bululá<sup>h</sup>, phunsi<sup>h</sup>, phorá<sup>h</sup>, pirkí<sup>h</sup>*.
- BLOB'BER-LIP**, *n.* a thick lip—*Motá honh<sup>h</sup>, bará honh<sup>h</sup>, motá onh<sup>h</sup>, bará onh<sup>h</sup>*.
- BLOB'BER-LIPPED**, *a.* having thick lips—*Bar-honh<sup>h</sup>há<sup>h</sup>, bar-onh<sup>h</sup>há<sup>h</sup>*.
- BLOCK**, *n.* (D. *blok*) a heavy piece of timber, a mass of matter, an obstruction, a

pulley, a stupid fellow; v. to shut up, to obstruct—*Kunda, káth ká dhoká<sup>h</sup>, síllí<sup>h</sup>, chálan<sup>h</sup>, kolhuá<sup>h</sup>, rok<sup>h</sup>, rukáwaṭ<sup>h</sup>, ghírni yá ghínni, gáwdi<sup>h</sup>, mūr<sup>h</sup>, jar<sup>h</sup>*; v. náke-bandi k., muhásara k., berá d<sup>h</sup>, rokná<sup>h</sup>—v. Rándhni, gánsná, gher lená, úná, chheñkná. **BLOCK-ÁDE**, n. a siege carried on by shutting up a place to prevent relief; v. to shut up—*Muhásara, inhiwár, náke-bandi*; v. náke-bandi k., muhásara k., ráh rok lená—Gáns, gheri, sená ká gherá; v. sená se gher lená, rúndh lená, chheñkná, gáns lená, path ár dená. [mūr<sup>h</sup>, jar.]  
**BLOCK'ISH**, a. stupid, dull—*Be-wuqúf, kund, kund-zihn, sust, ahmaq*—Nirbodh, mūrkh, **BLOCK'ISH-LY**, ad. in a stupid manner—*Be-wuqúfi se, ahmaq-pan se, ná-dáni se*—Mūr-khatá se, juratá se. [kháwá, jaratá, mūrhatá.]  
**BLOCK'ISH-NESS**, n. stupidity, dullness—*Be-wuqúfi, ahmaq-pan, susti, kund-zihni*—Mūr-  
**BLOCK'HEAD**, n. a stupid fellow—*Ahmaq, kaudan, ullá<sup>h</sup>*—Mūrkh, bilálí, bhakwa, billar, jar, mūrkh. [nirbodh, jarabuddhi.]  
**BLOCK'HEAD-ED**, a. stupid, dull—*Be-wuqúf, ahmaq, sust, kund-zihn*—Mūrkh, iatrk<sup>h</sup>, **BLOCK'HEAD-LY**, a. like a blockhead—*Kaudan sá, ahmaq sá*—Mūrkh kí náin, mūrpha-  
 vat, jar ke sadris.  
**BL(ÓO)**, n. (S. *blood*) the red fluid that circulates in the bodies of animals, family, kindred, descent, high birth, murder, a hot spark, the juice of any thing; v. to stain with blood, to inure to blood—*Lohá<sup>h</sup>, khámán, rishta-dári, tawalud yá wiládat, nasl, bará gharúná<sup>h</sup>, khún, garm chingári, kisi chíz ká 'aruq; v. khún álúta k., khún meñ dánt dubmá, dánt meñ khún jarúná*—Rakt, kul, náta, sambandh, vañé, utpatti, kulínatá, uttam vañé, badh, munashyahatyá, tatti chingí, kisi vastu ká ras; v. rakt meñ bharná, dántoñ meñ rakt lagáni, rakt meñ dánt borná.  
**BLOOD'y**, a. stained with blood, cruel—*Khén-álúda, sang-dil, khúni, qátíl*—Lohú meñ bhari. lohulúhán, hatyári, ghatak, kathor.  
**BLOOD'ILY**, ad. cruelly—*Sang-dili se, be-rahmi se*—Nirdayatápurvak, kathínatá se.  
**BLOOD'INESS**, n. the being bloody—*Sang-dil<sup>h</sup>, khún-álúdagí, khún-ábí*—Lohú meñ bhariw, lohú meñ dubáw, hatyarápan, nirdayatá.  
**BLOOD'LESS**, a. without blood—*Be khén, be-lohá*—Nirakt, raktahin.  
**BLOOD'BOIL-TERED**, a. clotted with blood—*Lohú meñ bhariá<sup>h</sup>, lohú ke chhi<sup>h</sup>oñ se bhariá huá<sup>h</sup>, lohú ke dhabbón yá dhappon se bhariá huá<sup>h</sup>*.  
**BLOOD'GUILT'INESS**, n. murder—*Qatl, khún*—Hatyá, nrihatyá, badh, ghát.  
**BLOOD'HOT**, a. as hot as the blood—*Shír-garm, khún-sá garm*—Gungun, lohú ke sadris tit wá tapt.  
**BLOOD'HOUND**, n. a fierce species of hound—*Shikári kutte kí ek khún-khwár zút*—Ákhotí kutte kí ek krúr wá prachand jati. [nikálná.]  
**BLOOD'LET**, v. to bleed, to open a vein—*Fast kholná, khún nikálná*—Lohú lená wá **BLOOD'LET-TER**, n. one who lets blood—*Fussad, rag-zun*—Lohú nikálné w., lohú khínchne w.  
**BLOOD'NED**, a. red as blood—*Khún si surkh*—Lohú ke rang, lohít, raktavarn.  
**BLOOD'SHED**, n. murder, slaughter—*Qatl, khún, khún-rezi, khún-kharába*—**Raktapát**, badh, katá.  
**BLOOD'SHED-DER**, n. a murderer—*Khún-rez, saffák, qátíl*—**Raktapátak**, ghatak, badhak.  
**BLOOD'SHOT**, a. filled with blood, red—*Khén-álúda, surkh, lál*—Lohulúhán, lohú meñ bhariá, lohú meñ burá wí dubá, raktavarn.  
**BLOOD-STAINED**, n. stained with blood—*Khún-álúda*—Lohulúhán, lohú meñ bhari. **BLOOD'STONE**, n. the name of a stone—*Hijaru-d-dam, shádínaj, shádina*—Ek prakár ke patthar kí nám.  
**BLOOD'SUCK-ER**, n. a leech, a cruel man—*Joñk<sup>h</sup>, jallád, qassáb*—Jalauká, raktapáyí, rudhirapáyí, lohú chísné w., hatyári, ghatak.  
**BLOOD'SWÖLN**, a. suffused with blood—*Khún-álúla*—Lohúbhara, lohú se bhariá.  
**BLOOD'THIRST-Y**, a. desirous to shed blood—*Khún-khwár*—Lohú ká pyásá.  
**BLOOD'THSEL**, n. a vein or artery—*Rugi-khún*—Raktaváhi, lohú bahne kí nári, rakta-praváhakanári.  
**BLOOD'Y-PLÜX**, n. dysentery—*Ishál-i-khún, atisár<sup>h</sup>*—**Raktatísar**, lohú ká katná. [kathor.  
**BLOOD'Y-MIND-ED**, a. cruel—*Khún-khwár, khúni, khún-dost*—Raktapremi, kruraman, **BLOOM**, n. (G. *bloma*) blossom, the opening of flowers, the prime of life, the flush on the cheek; v. to yield blossoms, to flower, to be in a state of youth—*Phúl<sup>h</sup>, kali<sup>h</sup>, khilná<sup>h</sup>, khiláw<sup>h</sup>, shabáb, bahár, nau-jawáni, gálon kí surkhi*; v. ástíghuṭa k., khilná<sup>h</sup>, mauiná<sup>h</sup>, mauiná yá mauaráná<sup>h</sup>, bahar meñ aná, shabáb meñ h.—Pushp, víkésánavas-thá, víkás, tárunyávassthá, navayauvan, yauvanávassthá, gálon par ká raktavarn; v. phulná, víkasaná, baurná, navayauvan meñ h. [víkasi, khará, phulá, praphullit, yuvá.  
**BLOOM'ING**, a. flourishing with bloom—*Maulá yá huá<sup>h</sup>, sar-sabz, nau-jawán*—Baurá, **BLOOM'Y**, a. full of blooms—*Pur-gul, bahar-dár*—Pushpamay.  
**BLOUSOM**, n. (S. *blasma*) the flower of a plant; v. to put forth blossoms—*Phúl<sup>h</sup>, kali<sup>h</sup>, mauil<sup>h</sup>, baur<sup>h</sup>*; v. khilná<sup>h</sup>, dahdahána<sup>h</sup>, lakhahána<sup>h</sup>, baurná<sup>h</sup>.

**BLĀS'som-y**, *a. full of blossoms*—*Kālī-dār, pur-gul, bahār-dār*—Pushpamay.

**BLŌT**, *v. (G. blautjan)* to obliterate, to efface, to spot with ink, to stain; *n. an obliteration, a spot or stain, a reproach*—*Metnā<sup>h</sup>, kātnā<sup>h</sup>, dho-dālnā<sup>h</sup>, siyāhī kā dāg dālnā<sup>h</sup>, kālī se bharnā<sup>h</sup>, mailā k<sup>h</sup>, bhar-dālnā<sup>h</sup>, dhabbā yā dhappā dālnā<sup>h</sup>, bundikiyāhā k<sup>h</sup>, n. metāw<sup>h</sup>, kulāw<sup>h</sup>, dāg, dhabbā yā dhappā<sup>h</sup>, chhitā<sup>h</sup>, tṛp<sup>h</sup>, thop<sup>h</sup>, gālī<sup>h</sup>, kalink<sup>h</sup>.*

**BLŌTCĦ**, *n. a spot upon the skin, a pustule; v. to mark with blotches, to blacken*—*Dadarā<sup>h</sup>, dadorā<sup>h</sup>, chaktā<sup>h</sup>*. *v. dadarā yā dadorā dālnā<sup>h</sup>, kālī k<sup>h</sup>.*

**BLŌTTER**, *n. one that blots*—*Metne yā dho-dāltne w<sup>h</sup>, kālī kṛ dhabbā yā dhappā dāltne w<sup>h</sup>, mailā k. w<sup>h</sup>, bhar dāltne w<sup>h</sup>.*

**BLŌTTERING**, *n. the making of blots*—*Dhabbe yā dhappe dālnā<sup>h</sup>, bundikiāw<sup>h</sup>.*

**BLŌW**, *n. (D. blowe)* a stroke, a sudden calamity, the egg of a fly—*Zarb, jhokā<sup>h</sup>, ghūsā<sup>h</sup>, choṭ<sup>h</sup>, bulā-e-nāyagāhāni, sāi ya'ni gosht meñ makkhi kā kipe dūlnā*—*Mukkā wā mukki, wār, chapet, achāhchak vipāt, makkhi kā aydā.*

**BLOW**, *v. (S. blowan)* to make a current of air, to pant, to breathe, to drive by the wind, to inflame with wind, to swell, to sound wind music; *p. t. BLEW; p. p.*

**BLOWN**—*Bahnā<sup>h</sup>, chahā<sup>h</sup>, dōlnā<sup>h</sup>, bahā-le-jāwā<sup>h</sup>, nār denā<sup>h</sup> tukrā denā<sup>h</sup>, dāt denā<sup>h</sup>, hānpṛhā<sup>h</sup>, hānpṛhāpṛhānā<sup>h</sup>, sāns lenā<sup>h</sup>, phūknā<sup>h</sup>, dhanuknā<sup>h</sup>, snṛyānā<sup>h</sup>, phulā denā<sup>h</sup>, phulnā<sup>h</sup>, bajnā<sup>h</sup>, bajānā<sup>h</sup>.*

**BLOWER**, *n. one who blows*—*Phūknue w<sup>h</sup>, dhanukne w<sup>h</sup>, phulā denc w<sup>h</sup>, phulāne w<sup>h</sup>, BLŌWING*, *n. the motion of the wind*—*Harā kṛ bahnā, harā ki chāt*—*Vayū kā bahnā wā dōlnā, vāyugati.*

**BLOWPIPE**, *n. a tube for blowing*—*Dhanukne ke liye ek chūnji yā puṇṇī<sup>h</sup>.*

**BLOW**, *v. (S. blowen)* to flower, to bloom; *n. bloom, blossom*—*Phūlnā<sup>h</sup>, khilnā<sup>h</sup>, lahlahānā<sup>h</sup>, dahlahānā<sup>h</sup>; n. phūl<sup>h</sup>, kulī<sup>h</sup>.*

**BLOWING**, *n. bloom, blossom*—*Phūl<sup>h</sup>, kulī<sup>h</sup>, phulāw<sup>h</sup>, khilāw<sup>h</sup>, lahlahāw<sup>h</sup>, rikās<sup>h</sup>.*

**BLOWZE**, *n. (D. blosen)* a ruddy fat faced wench—*Ek aurat jiskā muñh bhārī aur surkh ho—Ek stri jiskā muñh bari aur arun ho.*

**BLOWZY**, *a. fat and ruddy, high-coloured*—*Surkh-rā, moṭā aur surkh, shokh-rang kṛ—arunamukh, moṭā aur raktavarṇ, g. r. rang kṛ.*

**BLUBBER**, *n. (Ir. plub)* a bubble, the fat of a whale, a sea-nettle; *v. to weep so as to swell the cheeks*—*Hubh, bulbulā<sup>h</sup>, whel jānwar ki charbi, ek qian kṛ samundari jānwar; v. rote rote muñh phulā denā*—*Bullā, whel jantu kṛ med, samudrī jantu-viseh.*

**BLUD'GEON**, *n. (G. blyggwan)* a short stick loaded or heavy at one end—*Gūnrāsā<sup>h</sup>, BLUE*, *n. (S. blue)* one of the seven primary colours; *a. of a blue colour*—*Nilā rang<sup>h</sup>, BLUELY*, *ad. with a blue colour*—*Nile rang se<sup>h</sup>.*

**BLUENESS**, *n. the quality of being blue*—*Nilā<sup>h</sup>, nīlā-pan<sup>h</sup>.*

**BLUISH**, *a. blue in a small degree*—*Kuchh kuchh nilā<sup>h</sup>, nīlā sā<sup>h</sup>.*

**BLUISHNESS**, *n. small degree of blue colour*—*Thori si nilā<sup>h</sup>, thorā sā nīlā-pan<sup>h</sup>, BLUEBOT-TLE*, *n. a flower, a large fly*—*Ek phūl<sup>h</sup>, nile pṛt k. ek bari makkhi<sup>h</sup>, gūh-makkhi<sup>h</sup>.*

**BLUEEYED**, *a. having blue eyes*—*Arzq-chashm, kuranjā<sup>h</sup>, kurjā<sup>h</sup>*—*Nilanayan, nilāksh.*

**BLUEVEINED**, *a. having blue streaks or veins*—*Nilī dhāryāñ yā nus rakhe w<sup>h</sup>*—*Nilāsīrī.*

**BLUFF**, *a. big, surly, obtuse, steep*—*Barā<sup>h</sup>, moṭā<sup>h</sup>, talkh, salkt, durush, tund, kund, be-nok, khārā<sup>h</sup>*—*Stūl, ruksha, rīkhā, karkas, bhotā, bhutlā, ghanāgra, thārḥ.*

**BLUFFNESS**, *n. the quality of being bluff*—*Barā<sup>h</sup>, mutā<sup>h</sup>, talkhi, sukht, durush, tundi, kundī, khārā<sup>h</sup>*—*Stūlātā, rukshatā, karkasatā, bhutirī, ghanāgratā, thārḥāi.*

**BLUNDELL**, *v. (D. blunderen)* to mistake grossly; *v. a gross mistake*—*Bari bhūl k<sup>h</sup>, bhūlnā<sup>h</sup>, chūknā<sup>h</sup>; n. bari bhūl<sup>h</sup>, chūk<sup>h</sup>.*

**BLUNDERER**, *n. one who blunders*—*Bhullā<sup>h</sup>, bhullāṇ<sup>h</sup>, bhulakkāṇ<sup>h</sup>, chūk k. w<sup>h</sup>.*

**BLUNDERINGLY**, *ad. in a blundering manner*—*Bhūl yā chūk se<sup>h</sup>.*

**BLUNDER-BUSS**, *n. a gun with a large bore*—*Bare muñh ki bandūq, bari muhre ki ek bandūq, kurābin*—*Bare muñh kṛ agnyastr.*

**BLUNDER-HEAD**, *n. a stupid fellow*—*Ahmaq, kaudan*—*Mūrkh, jar.*

**BLUNT**, *a. (T. plomp?) dull on the edge or point, rough, rude, abrupt*—*v. to dull the edge or point, to depress*—*Kund, be-lihāz, be-itiyāz, bad-lihāz; v. kund k., bhōntā bhūtrā thilā yā muthrā k., dubā-dnā<sup>h</sup>, kam k.*—*Bhōntā wā thothlā, atikshnā, ativra, ruksha, rūkhā, karkas, asabhya, asishṭ; v. thothlā wā dhārāhīn k., mar denā, alp wā nyūn k.*

**BLUNTING**, *n. restraint, discouragement*—*Zabt, rok<sup>h</sup>, dīl-shikāni*—*Atkāw, bādḥā, rukā-BLUNTRY*, *ad. in a blunt manner*—*Be-lihāzi se, be-itiyāzi se, be-adabi se, gualākhāna*—*Rukhī si se, rukhāwat se, asabhyatā wā asishṭatā se.*

**BLUNTNES**, *n. want of edge, abruptness*—*Kundī, muthrā<sup>h</sup>, bhūtrā<sup>h</sup>, be-itiyāzi, be-lihāzi*—*Dhārāhīnatā, atikshnatā, asabhyatā, asishṭatā.*

**BLUNT'WITTED**, *a. dull, stupid*—*Kund, kund-zihā, kaudan gābi*—*Mādamatī, avidag-dha, mūrḥ, jar, saṭh.*

**BLÜR**, *n.* a blot, a stain; *v.* to blot—*Dág; v. dág lagáná*—Dhappá wá dhabbá; *v.* dhappá wá dhabbá lagáná wá bharná.

**BLÜRT**, *v.* to utter inadvertently—*Be-tammul kah baithná, be-muhábá bolná, be-líhá bol uhná*—Be samjhe bijhe kah baithná.

**BLUSH**, *v.* (*D. blösen*) to reddens with shame or confusion; *n.* red colour raised by shame, a red colour, sudden appearance—*Sharm yá istirár yá intishár se chihre ká tamtamáná, zard-rú h.*; *n.* sharm se chihre ki tamtamáhat, surkh rang, nágáh namúd—Lāj wá ghabráhat se muñh ká tamtamáná, lajjit k., muñh ká jhápwar honá; *n.* lāj wá ghabráhat se muñh ki tamtamáhat, raktavarn, hatát prakásh honá.

**BLUSHFUL**, *a.* full of blushes—*Sharm se zard-rú*—Lajjit, lajjáwán, muñh ká jhínwar.

**BLUSHING**, *n.* the reddening of the face—*Chihra ki surkhi*—Mukh ki arupatá wí raktavarnatí. [lajjabin.]

**BLUSHLESS**, *a.* without a bluss, impudent—*Be-gairat, be-hayá, be-sharm*—Nirlajja.

**BLUSHY**, *a.* having the colour of a blush—*Sharm yá ghabráhat se jo chihre ki tamtamáhat*

*hot hai tiske rang ká*—Lajjā wá ghabráhat se jo muñh ki tamtamáhat wá arupatá honí hai tiske rang ká.

**BLUSTER**, *v.* (*S. bläst*?) to roar as a storm, to bully; *n.* noise, tumult, swagger—*Gurrish k., kar-e-far k., láf-zan k.*; *n. sh. r., gul-gapara, shekhi-o-láf-zani*—Garajná, bamakná, bhabbhakná, gidarbhakkí dikhlaúá, damth k.; *n.* dhumdham, raulá, kolihal, bandarbhálkí, gidarbhakkí. [phariyá, harmushtak, phánkrá.]

**BLUSTERER**, *n.* a swaggere, a bully—*Láf-zan, khud farosh, kalla-zan, shekhi-báz*—Phar-

**BLUSTERING**, *n.* noise, tumult—*Gul-gapara, shor-ul*—Raulá, kolihal, bahberá.

**BLUSTER-OTS**, *a.* noisy, tumultuous—*Shori, áshobí, dangait*—Dhumdhamí, bakheriyá.

**BO**, *int.* a word used to terrify children—*Yah lafz bachchon ke duráne ke liye kám áta hai*—Yah sabd balákon ko bhay dikháne ke nimitta kám áta hai.

**BOAR**, *n.* (*S. bor*) the male swine—*Nar suar*—Súkar, varih.

**BOARISH**, *a.* awinish, brutal, cruel—*Súar ke manind, húnání-khaslat, ná-taráshida, be-rahm, sang-dil*—Súlarasadrís, pasuvat, asabhya, krur, nirday, kathor.

**BOAR-SPEAR**, *n.* a spear used in hunting boars—*Súur ke shikár karne ká bhálá*—Súkar ke ákhet karne ke liye barchhit.

**BOARD**, *n.* (*S. bord*) a flat piece of wood, a table, the deck of a ship, food, entertain-

ment, a council, a court; *v.* to lay with boards, to enter a ship by force, to live at a certain rate for food and lodging—*Takhta, tukhti, sofra, dastar-khwañi, mez, jaház ki takhta-bandi khurák, khána*, majlis, adalat; *v. takhta-bandi k., tukht sh se páina, takhton ki patautan k., kisi jaház mein zubar-dasti se ghus jina, diere ke ghar mein khane aur rahne ká kharch muqarrar karke sukúnat k.*—Paturá, patari, pá i, manch, bhojana-

manch, nāw kī pātan wā patautan, bhojan, āhār, sabhā, kachalri; *v. pataron se pā-*

nā, sahasā kartē bal se dusrē kī naukā par charhni, dusrē ke ghar mein khāne pine

aur rahne ká thikā karke wās karnā. [karte rakhtā hai.]

**BOARDER**, *n.* one who boards—*Diere ke ghar mein jo khāne pine aur rahne ká thikā*

**BOARDING-SCHOOL**, *n.* a school where the scholars live with the teacher—*Aisā madrasa*

*jahan shāgird utād ke sath būd-o-bāsh karte rahē*—Pitḥasālā jahan chhātra apne

adhyāpak ke sath khīyā piyā aur rahā karte haiñ.

**BOARD-WAGES**, *n.* wages allowed to servants to keep themselves in victuals—*Khurák,*

*khurāki ke dām*—Bhojanārthak vetan, bhojan ke nimitta vetan.

**BOAST**, *v.* (*W. bostian*) to brag, to talk ostentatiously, to exalt one's self; *n.* vaunt-

ing speech, cause of boasting—*Láf-zani k., kalla-zani k., khud-sanāi k., fukhr k., nāz*

*k., n. khud-faroshí, khud-sanāi, shekhi, mājib-i-shekhi bā-i-i-fukhr*—Dambh k.,

darp k., garv k., galphatāki k., lambi chauri hānkā, barāi k.; *n.* dambh, galphatāki,

lambī chaurī hānk, ahañkaroti, apni barāi, ahañkar karnā, darp wā garv kā hetu.

**BOASTER**, *n.* one who boasts—*Láf-zan, khud-farosh, khud-sanāi, akar-bāz*—Dambhi,

ahañkari, apni barāi k. w. [vapūrñ, ahañkari.]

**BOASTFUL**, *a.* ostentatious, vain—*Mutakabbir, dimōgi magrūr*—Dambhi, garvit, gar-

**BOASTING**, *n.* bragging speech—*Láf-zani, kalla-zani, lantarāni*—Galphatāki, apni barāi,

ahañkaroti. [garv se, dambh se]

**BOASTINGLY**, *ad.* ostentatiously—*Láf-zani lantarāni yā shekhi se*—Darp se, garb wā

**BOASTIVE**, *a.* presumptuous, assuming—*Dimāgi, mutakabbir, jitnā ho us se apne ko*

*barā samajhne w.*—Dambhi, garvit, ahañkari. [hit, dambhabin.]

**BOASTLESS**, *a.* without ostentation—*Gair-takabbur, be-gurūr*—Garvahn, abhimānara-

**BOAT**, *n.* (*S. bat*) a small open vessel, a ship of inferior size.—*Nāw* kishkí, áhólá

*jaház*—Nauká, dengi. [māñjhi, dāñrī<sup>h</sup>—Kewat, nāvik.]

**BOATMAN**, *n.* one who manages a boat—*Malláh, kishkí-bán yā kishkí-wán, nāw w.*

**BOATSWAIN**, *bū'sn*, *n.* an officer in a ship who has charge of the boats and rigging—

*Sarkam, jaház ká ek 'uhda-dar jo malláhon se kām letā hai aur rassiyon ki khabar-*

*giri kartā hai*—mukhyavānik, galaiyá, nauká ká ek adhyaksh jo nāvikon se kām

letā hai aur rassiyon ki rakshā kartā hai.

**BÖB**, *v.* to play backward and forward, to cheat, to strike, to cut short; *n.* something that plays loosely, a blow, a short wig—*Jhūnā<sup>h</sup>, dōlnā<sup>h</sup>, hīlnā<sup>h</sup>, hīlānā<sup>h</sup>, thagnā<sup>h</sup>, dhokhā denā<sup>h</sup>, mārñā<sup>h</sup>, pīñā<sup>h</sup>, katarñā<sup>h</sup>, kāñā<sup>h</sup>; n. jhūlan<sup>h</sup>, laṭkan<sup>h</sup>, wār<sup>h</sup>, chot<sup>h</sup>, bāl ki chhoṭī topī<sup>h</sup>.*

**BÖB'CHER-RY**, *n.* a play among children—*Bachchoñ kā ek khel<sup>h</sup>.*

**BÖB'TAIL**, *n.* a short tail, the rabble—*Bāñri pūñch<sup>h</sup>, chhoṭe logon ki bñi<sup>h</sup>.*

**BÖB'TAILED**, *a.* having a short tail—*Bāñra, bañra<sup>h</sup>.*

**BÖB'WIG**, *n.* a short wig—*Bāl ki chhoṭī topī<sup>h</sup>.*

**BÖB'BIN**, *n.* (Fr. bobine) a small pin to wind thread upon, round tape—*Chhoñchhi<sup>h</sup>, sūt lapetne ke liye chhoṭī si phirkī<sup>h</sup>, gol niwār yā patti<sup>h</sup>.*

**BÖDE**, *v.* (S. bodian) to portend, to foreshew, to be an omen—*Peshṭar se dālīlat k., shugūn denā, shugūn honā*—*Pahle se jātinī dikhānā wā batānā, pūrvalakshap denā, śakun denā, śakun h.*

**BÖDEMENT**, *n.* a portent, an omen—*Shugūn, fāl, pesh-dālīl*—*Śakun, pūrvalakshap.*

**BÖD'ING**, *n.* an omen, a prognostic—*Shugūn, fāl*—*Śakun, pūrvaling, subhāsubhalakshap.*

**BÖD'KIN**, *n.* (bodikīn) an instrument to bore holes or dress the hair, a dagger—*Sīgā<sup>h</sup>, chhoñchhi<sup>h</sup>, sūā<sup>h</sup>, bāl sañwārne ki kī<sup>h</sup>.*

**BÖD'Y**, *n.* (S. bodig) the material part of an animal, a person, the main part, a collective mass, a corporation, a substance, a system; *v.* to produce in some form—*Badan, shakhs, aslī hissa, mujma', zumra, ijma', firqa, jasumat, shai, jism, qā'ida; v. sūrat khari karvī, paidā k.*—*Śarir, deh, purush, jan, pradhānabhāg, samuh, vrind, samuday, manḍali, jāthī, murti, vastu, riti, sañsthi; v. rūp kharā k., kisi rūp meñ utpanna k.*

**BÖD'TED**, *a.* having a body—*Mujassam*—*Śariri, dehī, aūgi.*

**BÖD'T-LESS**, *a.* without a body—*Be-jism, be-jasad, rūhānī*—*Angahin, nirākār, anaṅg.*

**BÖD'T-LY**, *a.* relating to the body, corporeal, real, actual; *ad.* corporeally—*Budani, jismānī, huyiqi; ad. badan yā tan meñ, budani taur par*—*Śaririk, daihik, kāyik, yathārth, sachchā; ad. śarir meñ, deh meñ, śaririk riti se.*

**BÖD'ICE**, *n.* short stays for women—*Añgiyā<sup>h</sup>, choli<sup>h</sup>, choliyā<sup>h</sup>, kanchukī<sup>h</sup>.*

**BÖD'Y-CLOTHES**, *n.* clothing for the body—*Lībās, peshuk*—*Kapre, vāstra.*

**BÖD'Y-GUARD**, *n.* a guard to protect the person—*Badanī mukhajī, khāss chaukī*—*Śarirarakshak, deharakshak, mukhyarakshak wā chauki.*

**BOG**, *n.* (Ir.) a marsh, a morass; *v.* to whelm as in mud or mire—*Daldal<sup>h</sup>, dhasan<sup>h</sup>, phasāw<sup>h</sup>; v. dubonā jaise daldal yā kīchar meñ<sup>h</sup>.*

**BÖG'GY**, *a.* marshy, swampy—*Daldalī<sup>h</sup>, daldaliyā<sup>h</sup>.*

[*deś meñ vās k. w.*

**BÖG'LÄND**, *a.* living in a boggy country—*Daldalī mulk meñ rahne w.*—*Daldaliyā*

**BÖG'TRÖT-TER**, *n.* one who lives in a boggy country, a freebooter, a robber—*Daldalī mulk kā bāshinda, qazāq, dākū<sup>h</sup>, ruh-zan, duzd, chor<sup>h</sup>*—*Daldali deś kā nivāsi, dakait, baimār, chotā, luterī.* [chhāyā<sup>h</sup>.

**BÖ'GLE**, **BÖG'GLE**, *n.* (W. bug) a bughear, a spectre, a goblin—*Hauwā<sup>h</sup>, pret<sup>h</sup>, bhūt<sup>h</sup>,*

**BÖG'GLE**, *v.* to start, to hesitate—*Chauñknā<sup>h</sup>, chihñknā<sup>h</sup>, jhajhknā<sup>h</sup>, hidiyānā<sup>h</sup>, hichknā<sup>h</sup>, āgā-pichhā k.<sup>h</sup>.*

**BÖG'GLER**, *n.* one who beggles—*Chauñkel<sup>h</sup>, darpoknā<sup>h</sup>.*

**BÖG'GLISH**, *a.* doubtful, wavering—*Hichaktā<sup>h</sup>, hidiyātā<sup>h</sup>, āgā-pichhā kartā<sup>h</sup>.*

**BÖ'HĒA'**, *n.* a species of tea—*Chā yā chāe ki ek qism*—*Chā ki ek jāti.*

**BÖIL**, *v.* (L. bulla) to be agitated by heat, to bubble, to heat to a boiling state, to cook by boiling—*Khaulnā<sup>h</sup>, khalbalānā<sup>h</sup>, usijnā<sup>h</sup>, usinnā<sup>h</sup>, ubalnā<sup>h</sup>, autnā<sup>h</sup>, paknā<sup>h</sup>, khaulānā<sup>h</sup>, ubalnā<sup>h</sup>, autnā<sup>h</sup>, sijhānā<sup>h</sup>, pakānā<sup>h</sup>.*

**BÖIL'ER**, *n.* one who boils, a vessel for boiling—*Khaulāne ubālne autne autāne sijhāne usijne yā pakāne w.<sup>h</sup>, kizāh<sup>h</sup>, ballohi<sup>h</sup>, batuā<sup>h</sup>.*

**BÖIL'ING**, *n.* the act of bubbling, ebullition—*Khalbalāhā<sup>h</sup>, khaulīhā<sup>h</sup>, ubāl<sup>h</sup>.*

**BÖIL OR BILE**, *n.* (S. byl) a sore angry swelling—*Phorā<sup>h</sup>, pirkī<sup>h</sup>, phuriyā<sup>h</sup>.*

**BÖIS'TER-OUS**, *a.* (D. byster) stormy, violent, noisy, turbulent—*Tūfānī, andhīyāhā<sup>h</sup>, tund, tez, shorī, pur-shor, kalla-darāz, hangāmi, dānge-bāz*—*Vātamay, vātawān, garjātī, prachand, uchchhad, sabdakāri, dhumdhamī, kolāhalakāri, daṅgait.*

**BÖIS TER OUS-LY**, *ad.* violently, tumultuously—*Shiddat se, ba-shiddat, zor-shor se*—*Prachand rūp se, bārē sād se, kolāhal se.* [tā, sarochatā, veg.

**BÖIS TER OUS-NESS**, *n.* turbulence, violence—*Tundi, tezi, zor, eakhtī, shiddat*—*Prachanda-*

**BÖLD**, *a.* (S. bald) daring, brave, confident, impudent, striking to the sight—*Diler, bahādur, jawān-mard, mustaqī, mu'tayid, shokh, gustāk<sup>h</sup>, be-sharm, ubhri<sup>h</sup>*—*Sūr, vir, nirbhay, sāhasī, drish, vidharak, nirlajja, mūncharhā, dhith, utth, niklā.*

**BÖLD'EN**, *v.* to made bold—*Himmat bandhānā, hausila denā, diler k.*—*Dhārbhas denā, nirbhay k., nidar k., sāhasī k., sāhas denā.*

**BÖLD'LY**, *ad.* in a bold manner—*Dilerāna, mardāna, gustāk<sup>h</sup>hāna, shokhī se*—*Sāhas pūrvak, nirbhay, binbhay, dhithāi se, nirlajjatī se.*

**BÖLD'NESS**, *n.* courage, intrepidity, confidence, freedom, impudence—*Dilerī, dilūwari,*

- shuj'at, taqwiyat, istiqlāl, be-bāki, shokhi, gustākhi, be-hayāi**—Sāhas, nirbhayātā, śūratā, viratā, viśwās, bharosā, nidharakpan, nirlajjatā, dhithāi, dhriśtatā.
- BOLD/FACED, a.** impudent—*Gustākhi, shokh, sir-chuphā<sup>h</sup>, be-sharm*—Nirlajja, lajjāhīn, muārcharhā, dhithī, dhriśht.
- BOLÉ, n.** a kind of earth—*Multāni yā Kābuli matti<sup>h</sup>*.
- BOL'LA-RY, a.** pertaining to bole or clay—*Multāni yā Kābuli matti ke muta'alliq*—Multāni wā Kābuli matti kā vishayak.
- BOLL, n.** (S. *bolla*) a round pod or capsule; *v.* to form into a round pod—*Phali<sup>h</sup>, thōhthi<sup>h</sup>, dheñri<sup>h</sup>, dheñrā<sup>h</sup>, tukhm-khina<sup>h</sup>*; *v.* *tukhm-khānc kū paidā k., phaliānā<sup>h</sup>, thōhthiānā<sup>h</sup>*—Vijādhār; *v.* vijādhār h.
- BOL'STER, n.** (S. *bol'star*) a long pillow, a pad; *v.* to support, to hold up—*Barā girdā, gaddi<sup>h</sup>*; *v.* *tek denā<sup>h</sup>, sañbhālnā<sup>h</sup>, uñhānā<sup>h</sup>, āsrā denā<sup>h</sup>, thāñbhānā<sup>h</sup>*.
- BOL'STERED, a.** swelled out—*Phali hūā<sup>h</sup>*. [pakshi, ālambi, poshak.]
- BOL'STER-ER, n.** a supporter—*Pushi-bān, dast-gir, saibhālne w.*—Thāñbhāne w.,
- BOL'STER-ING, n.** support, a prop—*Tik<sup>h</sup>, sāharā<sup>h</sup>, thenk<sup>h</sup>, thian<sup>h</sup>*.
- BOLT, n.** (S.) an arrow, the bar of a door, a fetter; *v.* to fasten with a bolt, to fetter, to spring out suddenly—*Bān<sup>h</sup>, bilāi<sup>h</sup>, chhūkani<sup>h</sup>, billi<sup>h</sup>, hukā<sup>h</sup>, beluā<sup>h</sup>, beñā<sup>h</sup>, kutā<sup>h</sup>, āgari<sup>h</sup>, jhar<sup>h</sup>, berī*; *v.* *āgari billi, chhūkani, belnā yā beñā lagani<sup>h</sup>, band k., berī dānā<sup>h</sup>, nikal-pāni<sup>h</sup>, chhūkni<sup>h</sup>, jwatpat se nikalnā<sup>h</sup>, jhar se nikalnā<sup>h</sup>, uñhuknā<sup>h</sup>*. [dhīñrh nikālā<sup>h</sup>, alag k<sup>h</sup>.]
- BOLT, v.** (Fr. *bluter*) to sift, to separate—*Chālānā<sup>h</sup>, chhānnā<sup>h</sup>, chhān k., būhānā<sup>h</sup>*.
- BOLT'ER, n.** a sieve—*Chālānī<sup>h</sup>*.
- BOLT'HEAD, n.** a long glass vessel—*Kāñch kā lambā bartan<sup>h</sup>*.
- BOLT'SPRIT.** See BOWSPRIT. [ki barī golī—Aushadh ki barī golī.]
- BOYLUS, n.** (L.) a quantity of medicine to be swallowed at once, a large pill—*Durwā*
- BOMB, būm, n.** (Gr. *bombos*) a loud noise, a hollow iron shell filled with gun-powder to be thrown from a mortar—*Barā shor, bārūt se bhārā huā golā jo top se chhorne jāne par phūtkar hāzārōn tukre ho jatā hai*—Barā śabd, āgneyachūrn se bhārā huā golā jo agnyastra se jab chhorī jatā hai tab phūt jātī hai aur uske sahasrōn tūk ho jatē haiñ.
- BOMB-BARD, v.** to attack with bombs—*Bārūt se bhārā huā golā jo top se chhorne jāne par phūtkar hāzārōn tukre ho jatā hai us se chaphāi k.*—Aise golōn se charahāi karnā jo āgneyachūrn se bhare rahte haiñ aur jab unko agnyastra se chhortē haiñ tab we phūtkar sahasrōn tūk ho jatē haiñ.
- BOMB-BAR-DIER, n.** one who shoots bombs—*Bārūt se bhare hue golōn ko top se chhorne w.*—Āgneyachūrn se bhare hue golōn ko agnyastra se chhorne w.
- BOMB-BIRD MENT, n.** an attack with bombs—*Bārūt ke bhare hue golōn se chaphāi.*
- BOMB'KETCH, BOMB'VESSSEL, n.** a ship for firing bombs—*Bārūt ke bhare hue golōn ke chhorne kā jahāz*—Āgneyachūrn se bhare hue golōn ke chhorne kī naukā.
- BOMB-BĀ-SIN, n.** (L. *bombyx*) a slight stuff made of silk and worsted—*Kālā atlas*.—Ek prakār kā patāvāstra.
- BOMB-BASTI, n.** stuff of a soft loose texture, fustian, inflated language; *a.* high-sounding, inflated; *v.* to inflate—*Nām jhīr-jhīrī bunam kū kuprā, ct qism kā rāt-kū-kuprā, mubālagā, be-fāida bare bare lafzōn ki tahrir yā taqrīr*; *a.* *mubālagā-āmez, be-fāida bare bare lafzōn se bhārā hūi*; *v.* *phulānā<sup>h</sup>*—Nāmra aur viral bināwat kā kappī, ek prakār kā rūi kī kappī, garvvitavākya, asīravākya; *a.* unarthak bare bare vākya viśisht.
- BOMB-BAS TIC, a.** high-sounding, inflated—*Mubālagā-āmez, be-mā'ne bare bare lafzōn se bhārā huā, phulā hūā<sup>h</sup>*—Nirarthak bare bare śabd viśisht. [bhanak.]
- BOMB-BI-LĀTION, n.** (Gr. *bombos*) sound, noise, report—*Awāz, shor*—Śabd, dhvani,
- BOMB-BY'Y-NOUS, a.** (L. *bombyx*) made of silk, of the colour of the silk-worm—*Rosham kī, resham ke hūye ke rang kī*—Paṭṭanirmī, paṭṭa kī, koshakār wā tantukī ke rang kī.
- BONL, n.** (S.) any thing that binds, a cord, a chain, a writing of obligation; *pl.* imprisonment, captivity; *a.* captive—*Bāñdhne-wālī shai, band, rishta, russā<sup>h</sup>, zunjir, sīsilā, tamassuk*; *pl.* *qaid, asīrī, habs, pā-bandī*; *a.* *r. āqaiyad, mahbūs, giriftār*—Bāñdhnē-wālī vastu, paṭṭī, bandhan, nāṭī, sambandh, dori, sīrī, sīrūkhāl, tip; *pl.* *bandhuai, vaudibhāw*; *a.* vāndikrit, bāñdhū.
- BOND'AGE, n.** captivity, slavery, imprisonment—*Asīrī, qaid, gulāmi, halqa-ba-goshi, habs, giriftārī*—Bāñdhnai, vānditwa, dāsātwa, dāsabhāv, vāndibhāv.
- BOND'MAN, n.** a man slave—*Lauñ<sup>h</sup>, cherī<sup>h</sup>, dāsī<sup>h</sup>, bāndī<sup>h</sup>*.
- BOND'MAN, n.** a female slave—*Gulām, halqa-ba-gosh*—Dās, kīnkar.
- BOND'SER-VANT, n.** a slave—*Gulām, bandā*—Dās, kīnkar.
- BOND'SER-VIČE, n.** slavery—*Gulāmi, halqa-ba-goshi*—Dāsātwa, dāsabhāv, cherāī.
- BOND'SLAVE, n.** one in slavery—*Gulām, bandā, halqa-ba-gosh*—Cherā, kīnkar, dās.
- BOND'SMAN, n.** a slave, a surety—*Gulām, bandā, sāmān, kafīl*—Dās, kīnkar, patibhū.
- BOND'SWOM-AN, BOND'WOM-AN, n.** a female slave—*Lauñ<sup>h</sup>, cherī<sup>h</sup>, dāsī<sup>h</sup>*.

- BONE**, *n.* (S. *ban*) the firm hard substance in an animal body—*Haḍḍi<sup>h</sup>, hār<sup>h</sup>, haḍḍā<sup>h</sup>.*
- BONED**, *a.* having bones—*Haḍḍi-dār*—*Harilā.*
- BONELESS**, *a.* without bones—*Ni-haḍḍā<sup>h</sup>, be-haḍḍi, bin hār kā<sup>h</sup>.*
- BONY**, *a.* consisting of bones, full of bones—*Haḍḍi kā banā huā<sup>h</sup>, mazbūt, qawī, haḍḍi-dār*—*Asthinay, drihāṅg, asthipūrn, harilā.* [vyathā, hār ki pīrā.]
- BONEACHE**, *n.* pain in the bones—*Dard-i-haḍḍi, haḍḍi kā dard*—*Asthivedanā, asthi-*
- BONESET** *v.* to set broken bones—*Tīṭi ha-tāi baithānā yā jorñā<sup>h</sup>.*
- BONESETTER**, *n.* one who sets broken bones—*Tāi: haḍḍi baithāne yā jorñe w<sup>h</sup>.*
- BONFIRE**, *n.* (S. *baḷ, fūr* ?) a fire made to express public joy—*Ek ulāw yā dhūnī jo Inḡlistān ke log khushī meñ kartē huīn*—*Harshasūchanārthak mahājwālogni, utsavakāl meñ dhandhakti dh-inī wī agni.*
- BONNET**, *n.* (Fr.) a covering for the head—*Top<sup>h</sup>.*
- BONNY**, *a.* (L. *bonus*) beautiful, gay—*Khūb s'rat, hasin, khush-tab<sup>h</sup>, bashshūsh*—*Sundar, rūpawan, surūp, ānandī, pramodī, nīlasit, praphulla.*
- BONNELY**, *ad.* handsomely, gayly—*Khūb-sūratī se, khushī se*—*Ramanīya prakār se, sundaratā se, ānand se, harsh se, pramod se.*
- BONUS**, *n.* (L.) a premium in addition to a privilege or to interest for a loan—*Kisī haq yā qarā ke sūd ke 'alāwa jo beshī dī jāti hai*—*Kisī adbhikār wā riṇ ke byāj ke upar jo barhī dī jāti hai.*
- BONZE**, *n.* a Japanese priest—*Japān mulk kā ek pādri*—*Japān deś kā ek purohit.*
- BOOBY**, *n.* (Ger. *bube*) a dunce, a bird—*Ahmaq, kaulan, bluch<sup>h</sup>, ek qism ki chiriyā*—*Mūrkh, mūrkh, ek prakār ki chiriyā.*
- BOOK**, *n.* (S. *boṇ*) a volume in which we read or write, a literary work, a division of a work; *v.* to register in a book—*Parhne yā likhne ki kitāb, risāla yā tasmā f, kitāb kā bāb*; *v. kitāb meñ darj yā dākhil k.*—*Parhne wā likhne ki pustak, pothī wā granth, granth kā kāṇḍ wā adhyāy*; *v. pothī wā bahī meñ tāik lenī wā likh lenā.*
- BOOKFUL**, *a.* full of notions from books—*Kitābōn ke khīyālāt se bhārā huā, kitābī khīyālāt se pur*—*Granthōn ki kulhanā wā mat se pūrñ.*
- BOOKISH**, *a.* given to books or study—*Kitāb-dost, 'ilm-dost*—*Granthī, pustakī, pustakoñ wā adhyāyan meñ lagā huā.*
- BOOKISHLY**, *ad.* in a way devoted to books—*Kitāb-dosti se, 'ilm-dosti se, kitābōn meñ masrūf rahne ke tarīq se*—*Granthōn meñ lage rahne ki rītī se.*
- BOOKISINESS**, *n.* fondness for books—*Kitāb-dosti, 'ilm-dosti*—*Granthōn kā pyār, pustakoñ ki chāh, adhyāyan meñ prīti, vidyābhyāsaprema.*
- BOOKLESS**, *a.* without books, unlearned—*Be-kitāb, kitāb-bogair, jāhil, nā-khwānda*—*Pustakahiñ, bin pothī, granth bīnā, ausikhā, apanhā, mūrkh.*
- BOOKBINDER**, *n.* one who binds books—*Mujallid, jilt-band, jilt-gar*—*Pothi ke upar chām wā kaprē kā pīthāutā bāndhne w.* [petī, granthabhāṇḍ, granthādhar.]
- BOOKCASE**, *n.* a case for holding books—*Kitāb rakhne kā sandūq*—*Pothi rakhne ki*
- BOOKKEEPER**, *n.* a keeper of accounts—*Hisāb likhne w., jam'kharch-nawīs*—*Lekhā jokhā likhne w., khātā likhne w.* [jokhā, bahī khātē ki lekhyā.]
- BOOKKEEPING**, *n.* the art of keeping accounts—*Hisāb kitāb, khātē kā 'ilm*—*Lekhā-*
- BOOKLEARNED**, *a.* versed in books—*Mullāna, kitābōn se wāqif*—*Pandit, fāstrajna, granthōn ko parhā huā.* [vidyā, pustakoñ se prāpta hui vidyā.]
- BOOKLEARNING**, *n.* learning acquired from books—*Kitābī 'ilm*—*Pustakī wā granthī*
- BOOKMAKING**, the act of making books—*Kitāb tasnīf karne kā hunar*—*Grantha rachane ki vidyā.*
- BOOKMAN**, *n.* a scholar by profession—*Mu'allim jo kitābōn kā shuḡl kiyā kartā hai*—*Pandit jo granthōn ke parhne kā vyavasāy kartā hai.*
- BOOKMATE**, *n.* a schoolfellow—*Ham-maktab*—*Sam-inaśālādhyāyī.*
- BOOKGATE**, *n.* an oath made on the Bible—*Tauret aur Injil par qasam*—*Isāiyōn ki dharma-pustak par śapath.* [pustakavikretā, granthavikrayī.]
- BOOKSELLER**, *n.* one who sells books—*Kitāb-farosh, sahāif*—*Pothi beñohne w.,*
- BOOKWORM**, *n.* a worm that eats holes in books, a student closely given to books—*Kitāb kā kirā, muta'allim, kitāb-dost*—*Pothi kā kirā, pothī khāne w. kirā, granth-āṅkt, granthī, granthōn meñ laulīn rahne w.*
- BOOM**, *n.* (D.) a long pole used to spread out the clue of the studding sail, a pole set up as a mark, a bar laid across a harbour; *v.* to rush with violence, to swell—*Būz pālōn ke niche ke hīse ke phailāne ke liye lakrī, nishān ke tawr par ek lakkar jo jahāz-rānōn ki rah-numāi ke liye kharā kar dīyā jāta hai, ek lakrī jo kisī bandar ke ār, pār dhari jāti hai*; *v. gahghah-kar ānā yā jānā<sup>h</sup>, dhaḍdhaḍ-kar ānā yā jānā<sup>h</sup>, phūl-nā<sup>h</sup>*—*Koi koi pālōn ke niche ke bhāg ke phailāne ke nimitta lakrī, māñjhiyōn ko path dikhāne ke liye jo ek lakrī kharī kar dī jāti hai, nāw ke khāt ke ārpār beṇore ki māñ jo ek lakkar dharā jāta hai.*
- BOON**, *n.* (S. *bene*) a gift, a favour—*Bakhshish, 'atā, in'ām, ganimat, 'ināyat*—*Dān, prasād, varadān, var, anugrah.*



- BŌON**, *a.* (L. *bonus*) gay, merry, kind — *Khush-tab', khush-misāj, zinda-dil<sup>h</sup>, yār-bāsh, mīr-bān, shafiq* — Āmodī, ānandī, rasik, harabīṭ, kripālū, dayālū.
- BŌOR**, *n.* (D. *boer*) a rustic, a clown — *Gañwār<sup>h</sup>, wahshī, dihqāni, dihātī* — Gañwailā, gañwārī, angārī, angārī, gañwāinā, jānglī. | *li, asabhyā, aśiṣṭ, anohillā, angārī.*
- BŌOR'ISH**, *a.* rustic, clownish — *Gañwārī<sup>h</sup>, wahshī, nā-tarāshidā, dihātī, be-tam'z* — Jāng-
- BŌOR'ISH-LY**, *ad.* in a boorish manner — *Dihqāniyat se, nā-tarāshidagi se, wahshī-pan se* — Jānglipān se, gañwārpan se, asabhyatā se, aśiṣṭatā se.
- BŌOR'ISH-NESS**, *n.* rust city, clownishness — *Dihqāniyat, nā-tarāshidagi, be-tamīzi* — Asabhyatā, gañwārpan, jānglipānā, aśiṣṭatā.
- BŌOT**, *v.* (S. *bot*) to profit, to advantage; *n.* profit, gain, advantage — *Fūida pānā yā denā yā karnā*; *n.* fūida, hāsīl, naf' — Phal wā lābh denā, upakār k., hit k.; *n.* phal, lābh, arth. [anarthak.]
- BŌOT'LESS**, *a.* useless, unprofitable — *Be-fūida. li-hisil* — Akārath, nishphal, nirarthak, nirarthak.
- BŌOT'LESS-LY**, *ad.* to no purpose — *Be-fūida, lā-hāsīl* — Nirarthak, nishphal.
- BŌŌT'**, *n.* spoil, plunder — *Ganimat, yagmā* — Lūt, lūtpāt.
- BOŌT**, *n.* (Fr. *botte*) a covering for the foot and leg, part of a coach; *v.* to put on boots — *Moza, gārī ke āge chamrē se marhī huī sandūq*; *v.* moze chaphūnā, moze pahinnā.
- BŌŌT'ED**, *a.* having boots on — *Moze chaphūyē hue, moze pahine hue.*
- BŌŌT'HOSE**, *n.* stockings to serve for boots — *Nūtī yā kī moze.* [chhāyā<sup>h</sup>.]
- BOŌTH**, *n.* (W. *beth*) a shed of boards or branches — *Kuriyā<sup>h</sup>, Chhappar<sup>h</sup>, chhān<sup>h</sup>, BŌ-PĒP', *n.* a play among children — *Mulkā-mulk<sup>h</sup>, jhūnkū-jhūnkī<sup>h</sup>.**
- BŌRAX**, *n.* a salt formed of boracic acid and soda — *Sohūgā<sup>h</sup>.*
- BŌR'DEL**, *n.* (Fr.) a brothel — *Kasbi-khāna* — Paturiyā kī ghar, gaṇikāgrih, veśyāgrih.
- BŌR'DER**, *n.* (S. *bord*) the outer part or edge, the exterior limit, a bank round a garden; *v.* to touch at the side or edge, to approach near to, to adorn with a border — *Kināra, hāshiyā. qor. dāman, magzī, sanjōf, sar-hadd, hadd, khānirān<sup>h</sup>, meṃr<sup>h</sup>; v. muttasil h., paicavastā h., qarib h., hāshiyā kināra sanjōf yā magzī lagānā* — Auñṭh, chhor, āñchal, kagar, simā, khāññ, dāñwārī; *v.* dāñrā meṃrā<sup>h</sup>, lagā h., niarānā, nikaṭ h., auñṭh āñchal wā chhor lagānā. [sar-haddī — Siwamañt, siwaniyā, sināvāsi.]
- BŌR'DER-ER**, *n.* one who dwells near a border — *Sar-hadd kī rahne w., sar-hadd-nishīn,*
- BŌRE**, *v.* (S. *borian*) to make a hole, to perforate; *n.* a hole, the size of any hole — *Chhednā<sup>h</sup>, bedhnā<sup>h</sup>, barmānā<sup>h</sup>, nīthnā*; *n.* bedh<sup>h</sup>, chhed<sup>h</sup>, nukri<sup>h</sup>, muñh<sup>h</sup>, pet<sup>h</sup>.
- BŌR'ER**, *n.* one who bores — *Chhedne w<sup>h</sup>, bedhne w<sup>h</sup>, barmā<sup>h</sup>, barmi<sup>h</sup>.* [Bān<sup>h</sup>.]
- BŌRE**, *n.* (bear ?) a tide swelling above another tide, a sudden influx of the tide —
- BŌRE**, *p. t. of bear.* [uttarā vāy<sup>h</sup>.]
- BŌRE-AS**, *n.* (L.) the north wind — *Bād-i-shimāl, uttar kī hawā* — Uttarahiyā, uttarā,
- BŌRE-AL**, *a.* northern — *Shimālī, uttar kī<sup>h</sup>* — Uttarahī. uttarī.
- BŌRN**, *p. p.* of bear, brought forth — *Paiddā, ziddā, janā<sup>h</sup>* — Jāt, janit, janmā.
- BŌRNE**, *p. p.* of bear, carried — *Uthā liyā gayā<sup>h</sup>, uthāyā gayā<sup>h</sup>, lōyā gayā<sup>h</sup>.*
- BŌR'OUGH**, bū'ro, *n.* (S. *burh*) a corporate town — *Qaumi majlis ko mukhtār bhejne kī ikhtiyār rakhne w. shahr* — Prajāpratidinidhisabhā ko pratidinhi bhejne kī adbhikār rakhne w. nagar. [garz lenā — Mañgnī lenā, udhār lenā, rīp k.]
- BŌR'ROW**, *v.* (S. *borgian*) to take the use of for a time, to ask a loan — *ʿAriyatun lenā,*
- BŌR'ROW-ER**, *n.* one who borrows — *Qarz-khūāh, qarz-dūr* — Mañgtā, mānganhār, rīpī, rīp lene w., rīn māngne w.
- BŌR'ROW-ING**, *n.* the act of taking in loan — *Qarz lenā* — Rīnagrahan.
- BŌS'CAGE**, *n.* (Fr. *bocage*) wood, woodlands, the representation of woods — *Jangal<sup>h</sup>, jangal kī tasvīr* — Ban, ban kī chitra.
- BŌS'KY**, *a.* woody — *Jangalī<sup>h</sup>.*
- BŌ'SOM**, *n.* (S. *bosum*) the breast, the heart; *a.* confidential, intimate; *v.* to inclose in the bosom, to conceal — *Sina, dil*; *a.* mut'amad, rūz-dār, ham-dam, ham-dil; *v.* dil meñ rakhnā, poshida k., maḥfi k. — Chhātī, hriday; *a.* viśwāsi, pratrayī, anta-rāg, ātmīyā; *v.* pet meñ rakhnā, antahkaran wā man meñ rakhnā, chhippanā, gupt
- BŌSS**, *n.* (Fr. *bosse*) a stud, a knob — *Phūl<sup>h</sup>, phūli<sup>h</sup>.* [k., lukānā.]
- BŌSS'ED**, *a.* ornamented with bosses — *Phūl-dār, pluloñ se ārasta* — Phūloñ se yukt, phūliyoñ sahīṭ, phūliyoñ se śoblit. [phūliyoñ sahīṭ, phūliyoñ se jarā huā.]
- BŌS'T**, *a.* having bosses, studded — *Phūl-dār, gul-mekhoñ se jarā huā* — Phūloñ se yukt,
- BŌT'ANY**, *n.* (Gr. *botanē*) the science which treats of plants — *'Ilm-i nabātāt* — Aushadhividya, vrikshayurveda, vrikshasāstra.
- Bo-TĀN'IC**, **Bo-TĀN'ICAL**, *a.* relating to plants — *'Ilm-i nabātāt ke muta'alliq, nabātī, nabātātī* — Aushadhividya-vishayak, vrikshayurvedasambandhak, vrikshasambandhī.
- Bo-TĀN'ICAL-LY**, *ad.* according to botany — *'Ilm-i nabātāt ke bamūjib* — Aushadhividya ke anusār, vrikshayurveda ke anusār.
- BŌT'ANIST**, *n.* one skilled in plants — *Nabātāt ke 'ilm meñ kāmīl, nabātāt kī 'ilm jānne w.* — Aushadhividya-pāṇḍit, vrikshayurveda-pāṇḍit, pērōñ kī vidyā jānne w., vrikshasāstrapāṇḍit.

**BOTANIZE**, *v.* to study plants—*Nabūtāt kā akwāl daryāft k.*—Vriksho ke dharan gun adi kā ebhan sur vichar k.

**BOTCH**, *n.* (It. *bozzo*) an ulcerous swelling, a work ill finished; *v.* to mark with blotches, to mend awkwardly—*Dāg, mukhān<sup>h</sup>, chat<sup>h</sup>, buri tarah kā jor yā marammat; v. dāgilā k., mukhān se bharnā<sup>h</sup>, buri tarah se marammat k. jā jor lagānā*—Dadorā, phora, berhab pyōndā wā chakti, kanthā; *v.* dhappōn se bhar denā, dadorōn se bhar denā, buri bhānti se jor pyōndā wā chakti lagānā.

**BOTCHER**, *n.* a mender of old clothes—*Rafā-gar, purāne kapron ki marammat k. w., para-doz*—Purāne kapron mein pyōndā chakti wā jor lagāne w.

**BOTCHERY**, *a.* clumsy, patched—*Bul-munā, kharāb, pairand-kāri kiyā huā, pairand lagāyā huā, dāg-dozī yā parav-dozī kiyā huā*—Kharāb, jutā huā, gāntilā huā, thegalī lagāyā huā, chappi wā chakti lagāyā huā.

**BOTCHER-Y**, *n.* a clumsy addition, patchwork—*Be-dhah jor, para-dozī, dāg-dozī*—Bura jor, thegalī, chappi, pyōndā. [—Dhabhon se bhara huā, dadorōn se bhara huā.]

**BOTCHY**, *a.* marked with blotches—*Dāgilā, dāg-dār, dhappe-dār, mukhān se bhara huā<sup>h</sup>* **BOTCH**, *a.* (S. *ba, twa*) the two, the one and the other; *con.* as well—*Donoh<sup>h</sup>; con. nāi tarah se, wāṣṣā<sup>h</sup>*—*Abhay; con. tatvā, usī prakār se.* [khijhānā, vyākul k., pirā denā.]

**BOTHER**, *v.* to perplex, to tease—*Diq k., tang k., tasdā denā, koirān k.*—Satānā,

**BOTTLER**, *n.* (Fr. *botteur, eidos*) having the form of a bunch of grapes—*Angir ke guchekhe kā sarot kā*—Dākh ke guchekhe ke ākār kā. [chhote kīse<sup>h</sup>, jōnkī<sup>h</sup>, jōnkī<sup>h</sup>.]

**BOTS**, *n. pl.* small worms in the entrails of horses—*Charon ki antarghon mein chhote*

**BOTTLE**, *n.* (Fr. *bouteille*) a vessel with a narrow mouth to put liquor in, the contents of a bottle, a quantity of hay or straw bundled up; *v.* to put into bottles—*Shāba, sarāhi, qarābe, kisi shishī sarāhi yā qarābe mein jo ho, sūkhī ghās yā tīnke kā bafā<sup>h</sup>; v. shishī sarāhi yā qarābe mein dālā*—Kūch ki kuppi, garue wā karawe ke ākār kā bāsan, garue wā karawe ke ākār ke pātra mein jo ho, sūkhī ghās wā tripi kā bāndhā huā gūthā; *v. kūch ki kuppi mein dālā.*

**BOTTLE**, *a.* put into bottles, putaberaut—*Shishī sarāhi yā qarābe mein dālā huā, motā shikam-dār, ullhā huā<sup>h</sup>*—Kuppi mein dālā huā, tonḍā, lamḍā, phulā huā.

**BOTTLING**, *n.* the act of putting into bottles—*Shishī sarāhi yā qarābe mein dālā*—Kuppi mein dālā.

**BOTTLE-Nosed**, *a.* having a large thick nose—*Dar bhāri nās<sup>h</sup>.*

**BOTTLE-SCREW**, *n.* a screw to pull out a cork—*Shishī yā sarāhi kā dāgh nikālne kā perh*—Kāchakupī kā dāth nikālne kā parivartakayanta.

**BOTTOM**, *n.* (S. *botm*) the lowest part, the ground under water, the foundation, a dale, a ship, an adventure; *v.* to found or build upon, to rest upon for support—*Talhai<sup>h</sup>, talā<sup>h</sup>, peṇḍā<sup>h</sup>, tal, bumerāḍ, dara, jāhāz, gismā<sup>h</sup>, āzādā, khātra; v. bunyād dālā, qām k.*—Tala, peṇḍi, thāh, jar, new, ghāt, darā wā duri, nāw, jōkhim; *v.* new darā, thāhānā, sthāpit k., sthāpan k.

**BOTTOM**, *a.* having a bottom—*Tale-dār, peṇḍe-dār*—Talayukt, satāl, peṇḍī sahil.

**BOTTOMLESS**, *a.* without a bottom—*Be tal, be-thāh, athāh<sup>h</sup>*—Talāhin, agūth.

**BOTTOMRY**, *n.* the act of borrowing money on a ship—*Jahāz bandhak māskar rupiya qarz lenā*—Naukā bandhak māskar rupiya udhār lenā.

**BOUGH**, *boū, n.* (S. *bagu*) a branch of a tree—*Shākh, dāl<sup>h</sup>*—Dālā, kanawā, kanāī, sākhā.

**BOUGHT**, *a.* a twist, a bend, the part of a sling which holds the stone—*Bhūnj<sup>h</sup>, gūth<sup>h</sup>, lachā<sup>h</sup>, dhelvān ki khoṭi, jismen dhelā rakkhā jātā hai<sup>h</sup>, gopān ki khoṭi<sup>h</sup>.*

**BOUGHT**, *bāt. p. t. and p. p. of buy*—*Kharidā, kharidā gayā*—Mol liyā, mol liyā gayā.

**BOUNCE**, *v.* (Fr. *honzin*) to leap, to spring, to thump, to boast, to lie; *n.* a heavy blow, a sudden noise, a boast—*Kūdnā<sup>h</sup>, jast k., tappā-khānā<sup>h</sup>, uṭhānā<sup>h</sup>, takkar-khānā<sup>h</sup>, dhayānā<sup>h</sup>, lāf-zamī k., dān-khānā<sup>h</sup>, jhūthī shekhi<sup>h</sup>, jhūth bolnā<sup>h</sup>; n. bhāri chupet<sup>h</sup>, nāgūdhān skor, lāf-zamī, khud-faroshī, shekhi—Chhaukū, chhauki bharnā, lapaknā, kulāch mārṇā, takrānā, takkar mārṇā, dharḍharānā, thalaknā, dīng mārṇā, lambi chauri hānkṇā, darp k., mithyā kahṇā; n. barā āghāt, akasmāt sabd wā dhwanī, dīng, darp, apnī barāī.* [—Dāmbhik, dīmbhī, dīng mārṇe w., pharphariyā, laporā, mithyāvādī.]

**BOONER**, *n.* a boaster, a bully, a liar—*Khud-farosh, lāf-zam, mubālā, akarfiā, jhūthā<sup>h</sup>*

**BOONINGLY**, *ad.* boastingly, with threat—*Lāf-zamī yā khud-faroshī se, shor-puṭhī se, dhabhī se*—Dambh wā garv se, dīng se, dhamkī se.

**BOUND**, *p. t. and p. p. of bind*—*Bāndhā<sup>h</sup>, kasā<sup>h</sup>.*

**BOUND**, *n.* (S. *bande*) a limit, that which restrains; *v.* to limit, to restrain—*Hadd, sar-hadd, intihā, mantahā; v. sar hadd bāndhnā, mahdūd k., zabt k.*—Simā, dānra-meṇrā, siwānā, chhor, ant, avadhī, maryāda; *v. simā nirāpanā, dānra bāndhnā, rokṇā, bāndhej k., dabānā.*

**BOUNDARY**, *n.* a limit—*Hadd, sar-hadd, raqaba-bandi*—Simā, dānra-meṇrā, siwānā.

**BOUNDEN**, *a.* obliged, appointed—*Mammūn, mashkūr, muqarrar, mahdūd*—Badhā, kanauṣā, nibaddhā, niyat, nirūpit.

**BOUNDER**, *n.* one that limits—*Hadd bāndhar w., mahdūd k. w., hadd, sar-hadd*—Simā

- BÖUND'LESS**, *a.* without bound, unlimited — *Be-hadd, be-intihā, lā-intihā* — *Asimā, binā ant kā, anant.*
- BÖUND'LESS-NESS**, *n.* the being unlimited — *Lā-intihāi, be-intihāi, be-haddi* — *Anantatā.*
- BÖUND**, *v.* (Fr. *bondir*) to spring, to jump, to fly back ; *n.* a spring, a leap — *Kūdmā<sup>h</sup>, uchhalnā<sup>h</sup>, tappā-khānā<sup>h</sup>, tarapnā<sup>h</sup>, pallā khānā<sup>h</sup> ; n. uchhlā<sup>h</sup>, kulānch<sup>h</sup>, kūd<sup>h</sup>.*
- BÖUND'ING-STÖNE**, *n.* a stone to play with — *Khelne kā patthar<sup>h</sup>.*
- BÖUNTY**, *n.* (L. *bonus*) generosity, liberality, munificence, a premium — *Faiz, fazl, lutf, nawāzish, karām, 'ināyat, bukhsish* — *Udāratā, dānasīlatā, dātritwa, prasād, dān, pāritoshik.*
- BÖUN'TE-OUS**, *a.* liberal, kind — *Faiyāz, mukhaiyar, sakhi, karām* — *Dānasīl, datā, udār, kripālu, dayālu.* [dānasīlatā se, udāratā se.]
- BÖUN'TE-OUS-LY**, *ad.* liberally, generously — *Sakhāwat se, faiyāzi se* — *Dātritwa pūrvak,*
- BÖUN'TE-OUS-NESS**, *n.* liberality, munificence — *Faiyāzi, sakhāwat, faiz, dād-dihish* — *Dānasīlatwa, udāratā, dān, prasād, anugrah.* [sīl, datā, kripālu.]
- BÖUN'TI-FUL**, *a.* liberal, generous — *Faiyāz, sakhi, karām-gustar, mukhaiyar* — *Udār, dāna-*
- BÖUN'TI-FUL-LY**, *ad.* liberally, generously — *Sakhāwat se, faiyāzi se, kushāda-dilī se* — *Udāratā se, dānasīlatā se, dātritwa pūrvak.* [latā.]
- BÖUN'TI-FUL-NESS**, *n.* generosity — *Faiyāzi, m, hāwat, faiz* — *Udāratā, dātritwa, dānasī-*
- BOU'QUET**, *bū'kū, n.* (Fr.) a nosegay — *(tul-ūsta, turra* — *Phūlon kā guchehā.*
- BOUR'GEON**, *v.* (Fr.) to sprout, to bud — *Panupnā<sup>h</sup>, kaliyānā<sup>h</sup>, kalī-khīlnā<sup>h</sup>, dālī phūtnā<sup>h</sup>.* [ant.]
- BÖURN**, *n.* (S. *burne*) a bound, a limit — *Sar-hadd, hadd, intihā* — *Sīnā, siwānā, chhor,*
- BOŪSE**, *v.* (D. *buyse*) to drink sottishly — *Be-tī-dād pīnā, dhakosnā<sup>h</sup>* — *atīsay pīnā, atīsay pān k.* [madhosh — Ummatta, matta, ummad, madānwit.]
- BOŪSY**, *a.* drunken, intoxicated — *Matrālā<sup>h</sup>, nashe meñ āyā huā, sar-shūr, sar-mast,*
- BOŪT**, *n.* (It. *botta*) a turn, a trial — *daf, martaba, dawra, āzmāish, qasd, koshish* — *Vār, bār, ber, yatn, prayatn, udyog.*
- BÖVINE**, *a.* (L. *bos*) pertaining to oxen — *Gāy bailōn ke mutā'alliq, gāy bailōn kū<sup>h</sup>* — *Gāy bailōn kā sambandhī, gāy bailōn kā vishayak.*
- BÖW**, *v.* (S. *bugan*) to bend, to incline towards, to depress, to make a reverence ; *n.* an act of reverence or respect — *Jhuknā<sup>h</sup>, jhuknā<sup>h</sup>, nihurānā<sup>h</sup>, nihurnā<sup>h</sup>, dubānā<sup>h</sup>, zer k., salām k., kornish k., sijda k. ; n. sulām, kornish, sijda* — *Mornā, munrā, nawānā, naunā, kuchaknā, kuchaknā wā lachnā, dābnā, dalnā, mastak nawānā, prajān k., namaskār k. ; n. namaskār, prajān.*
- BÖW'ER**, *n.* one who bows — *Jhukāne w<sup>h</sup>, nurāne w<sup>h</sup>, jhukne w<sup>h</sup>, naurne w<sup>h</sup>.*
- BÖW**, *n.* (S. *boga*) an instrument for shooting arrows, any thing bent in the form of a curve, an instrument with which stringed instruments are played — *Kamān, qaus, kamānchu* — *Chāp, dhanu, dhanuhī, sarāsan, sārīkā, koñ.*
- BÖW'YER**, *n.* a maker of bows, an archer — *Kamān-gar, tir-andāz, kamān-dār* — *Dhanuhī banāne w<sup>h</sup>, dhanushkar, dhanurdhar, kamathait, dhanubār.*
- BÖW'BENT**, *a.* crooked like a bow — *Kamān ke mānind kham, kamān sū terhā* — *Dhanu ke sadris vakra wā terhā.*
- BÖW'HAND**, *n.* the hand that draws the bow — *Kamān-dant, jis hāth se kamān khīnchī jāti hai* — *Chāpahast, jis hāth se dhanu khīnchā jāti hai.*
- BÖW'LEG**, *n.* a crooked leg — *Terhī tāj<sup>h</sup>.* [pragatajānu, viralajānu.]
- BÖW'LEGGED**, *a.* having crooked legs — *Tri-bhangī<sup>h</sup>, kaj-pā, khamida-sāy* — *Terhī tāj kā,*
- BÖW'MAN**, *n.* an archer, one who shoots a bow — *Kamān-dār, kamnait, tir-andāz* — *Dhanurdhārī, dhanurdhar, kamathait, dhanushmān.*
- BÖW'SHOT**, *n.* the distance an arrow may reach — *Ek tūr kā tappā, jitnī dūr ek tūr jā-sake* — *Saragochar, sarapāt, sarapātasthān, jitnī dūr par vān jākar giro.*
- BÖW'STRING**, *n.* the string of a bow — *Zih, chilla, kamān kā charhāw* — *Tānt, dhanurgun, dhanu kā charhāw.* [naukā ke agra bhāg se jo lakkar nikalā rahtā hai.]
- BÖW'SPRIT**, *n.* a large boom or spar projecting from the head of a ship — *Sadbharā* —
- BÖW'WIN-DÖW**, *n.* a projecting window — *Ek khirki io dōwāl ke bāhar niklī rahtī hai* — *Ek khirki jo bhīt ke bāhar uikalī rahtī hai.*
- BÖW'ELS**, *n. pl.* (Fr. *boyau*) the intestines, the entrails, pity, tenderness — *Āntariyān<sup>h</sup>, rodā, riggat, rahm* — *Āntē, lād, karunā, māyā, moh.* [mohī, bin karunā, bin māyā.]
- BÖW'EL-LESS**, *a.* without tenderness or pity — *Be-rahm, be-riggat, sang-dil* — *Kāthor, nir-*
- BÖWER**, *n.* (S. *bur*) a retired chamber, a shady recess — *Kunj<sup>h</sup>, guphā<sup>h</sup>.*
- BÖW'ER-Y**, *a.* having bowers, shady — *Kunj-dār, sāya-dār* — *Kunjaviśisht, kunjawān, chhāyāyukt, latāvrit.* [khorā<sup>h</sup>, katorī<sup>h</sup>, khorī<sup>h</sup>.]
- BÖWL**, *n.* (S. *bolla*) a vessel to hold liquid, the hollow part of any thing — *Katorā<sup>h</sup>, bōwl, n.* (Fr. *boule*) a ball for playing ; *v.* to roll as a bowl, to play at bowls — *Geñd<sup>h</sup> ; v. luhkānā<sup>h</sup>, dhulkānā<sup>h</sup>, geñd se khelnā<sup>h</sup>.*
- BÖW'LER**, *n.* one who plays at bowls — *Geñd se khelne w<sup>h</sup>, geñd luhkāne w<sup>h</sup>.*
- BÖW'LING**, *n.* the act of playing at bowls — *Geñd se khel<sup>h</sup>.*

**BŌW'LING-GREEN**, *n.* a level piece of ground for playing at bowls—*Geind se khelne ke liye chauras jagah<sup>h</sup>*.

**BŌW'DER-STONES**, *n.* *pl.* round stones found chiefly on the sea-shore—*Gol patthar jo khās karke samundar ke kināre paye jāte haiñ*—*Gol gol patthar jo viśesh karke samundra ke tat par milte haiñ*. [*Ek rassā jo pāl ko tāñ rakhne ke kām ātā hai<sup>h</sup>*.

**BŌW'LINE**, *n.* (Fr. *bouline*) a rope used to make a sloop stand close to the wind—

**BOX**, *n.* (L. *boxus*) a tree or shrub—*Shamshād*—*Ek per wā jhār*.

**BŌX'EN**, *a.* made of box, like box—*Shamshād ki lukri kā banā huā<sup>h</sup>*, *shamshād sā<sup>h</sup>*.

**BŌX**, *n.* (S.) a case made of wood, a chest; *v.* to inclose in a box—*Sandūq, sandūqcha*; *v. sandūq meñ band k.*—*Peti, samput*; *v. peti wā samput meñ dhar denā*.

**BŌX**, *n.* (W. *bock*?) a blow with the fist; *v.* to fight with the fist—*Ghūnsā<sup>h</sup>*, *mukkā<sup>h</sup>*, *thappar<sup>h</sup>*; *v. ghūnsē se larnā<sup>h</sup>*, *mukkā larnā<sup>h</sup>*. [yodhi.]

**BŌX'ER**, *n.* one who boxes, a pugilist—(*Ghūnsē-bāz, musht-zan*)—*Mukki larnē w.*, *bāhu*.

**BŌX'ING**, *n.* the act of fighting with the fist—*Ghūnsē-bāzī*—*Mukki ki larāi, bāhuyuddha*.

**BŌY**, *n.* (Gr. *pais*?) a male child, a youth—*Larkā<sup>h</sup>*, *chhokrā<sup>h</sup>*.

**BŌY'HOOD**, *n.* the state of a boy—*Larkā<sup>h</sup>*, *chhokrā-pan<sup>h</sup>*, *Lark-pan<sup>h</sup>*. [*lā<sup>h</sup>*, *halkā<sup>h</sup>*.

**BŌY'ISH**, *a.* like a boy, childish—*Larkē sā<sup>h</sup>*, *chhokrē sā<sup>h</sup>*, *chhululā<sup>h</sup>*, *chibillā<sup>h</sup>*, *chibāw*.

**BŌY'ISH-NESS**, *n.* the being like a boy—*Ochhlā<sup>h</sup>*, *ochhlā-pan<sup>h</sup>*, *chibillā-pan<sup>h</sup>*, *halkāi<sup>h</sup>*.

**BŌY'ISM**, *n.* the state of a boy, puerility—*Larkāi<sup>h</sup>*, *chibillā-pan<sup>h</sup>*, *lark-pan<sup>h</sup>*, *ochhlā-pan<sup>h</sup>*.

**BŌY'PLAY**, *n.* amusement of a boy—*Lark-khel<sup>h</sup>*, *lark-khelwār<sup>h</sup>*.

**BRACE**, *n.* (Gr. *brachion*) a bandage, a piece of timber to keep a building from swerving, a crooked line in writing and printing, a pair; *pl.* straps to keep up any part of the dress; *v.* to bind, to tie close, to strain up—*Band, patī<sup>h</sup>*, *bandhan<sup>h</sup>*, *bandhnā<sup>h</sup>*, *kusn<sup>h</sup>*, *thūnhi yā gāñchi jo ghar ko idhar udhar tasukne nūñhi deti, likhne aur chhāpne meñ ek āsi terhi lakir jaisi yāh* —, *jurā<sup>h</sup>*; *pl. patī yā baddhi jins se kapre sambhale rāhte haiñ<sup>h</sup>*; *v. bāndhnā<sup>h</sup>*, *jukarnā<sup>h</sup>*, *kusnā<sup>h</sup>*, *samētnā<sup>h</sup>*, *sikornā<sup>h</sup>*.

**BRACE**, *n.* a bandage, a cincture—*Patī<sup>h</sup>*, *bandhan<sup>h</sup>*, *bandhnā<sup>h</sup>*.

**BRACE'LET**, *n.* an ornament for the arm—*Chūri<sup>h</sup>*, *phūñchi<sup>h</sup>*, *kañjan<sup>h</sup>*, *kankān<sup>h</sup>*.

**BRACE'IAL**, *a.* belonging to the arm—*Bāzū ke mut'aliq*—*Bāhusambandhi*.

**BRACE'ET**, *n.* a support fixed to a wall, a crooked line in writing and printing—*Lakri ki thek yā tekan jo bhūt meñ lagi rāhtī hai<sup>h</sup>*, *likhne aur chhāpne meñ terhi lakir jaisi*.

**BRACH**, *n.* (Fr. *braque*) a bitch hound—*Shikāri kutiyā*—*Ākheti kutiyā*. [*yāh* | *J.*

**BRACH'MAN**. See **BRAMIN**. [*Saṅkshiptalikhana vidyā, saṅketalekhanavidyā*.

**BRA-CH'YĠ'RA-PHY**, *n.* (Gr. *brachus, grapho*) short-hand writing—*Mukhtasar-navisi*.

**BRA-CH'YĠ'RA-PHER**, *n.* a short-hand writer—*Mukhtasar-navis*—*Saṅketalekhak*.

**BRACK**, *n.* (S. *brucan*) a breach, a crack—*Darār<sup>h</sup>*, *darkā<sup>h</sup>*.

**BRACK'EN**. See under **BLAKE**.

[*thorā khārā*.

**BRACK'ISH**, *a.* (D. *bruck*) rather salt—*Namkin-māil, kisi qadr khārā*—*Kuchh lonā*,

**BRACK'ISH-NESS**, *n.* saltiness in a small degree—*Thorā khārā-pan<sup>h</sup>*, *kuchh lonā-pan<sup>h</sup>*.

**BRAG**, *v.* (D. *braggeren*) to boast; *n.* a boast, a game at cards—*Lāf-zanī k.*, *khud-faroshī k.*, *dāñ lenā<sup>h</sup>*; *n.* *khud-sandā, lāf-zanī, khud-faroshī, tās ke khel ki ek tarāh*—*Dambh k.*, *ding mārne, ātmasāghā k.*; *n.* *dambh, darp, apni jhūthī barāi, tās kā ek khel*.

**BRAG-GA-DŌ'Q-O**, *n.* a boaster—*Khud-farosh, khud-sanā*—*Ātmasāghī, apni barāi karne w.*, *apnā sarāhan k. w.* [*sarāhan, apni barāi*.

**BRAG'GAR-DISM**, *n.* boastfulness—*Khud-faroshī, lāf-zanī, khud-sanāi*—*Ātmasāghā, apnā*.

**BRAG'GART**, *n.* a boaster; *a.* boastful—*Lāf-zan, khud-farosh khud-sanā*—*Ātmasāghī, apni barāi k. w.* [*han k. w., ding mārne w.*

**BRAG'GER**, *n.* a boaster—*Khud-sanā, khud-farosh, khud-tarāsh*—*Ātmasāghī, apnā sarā*.

**BRAG'GING-LY**, *ad.* boastingly—*Khud-sanāi se, lāf-zanī se, khud-faroshī se*—*Darp se, dambh se*. [*nā<sup>h</sup>*, *binnā<sup>h</sup>*; *n.* *binan<sup>h</sup>*, *bināwā<sup>h</sup>*, *goiā<sup>h</sup>*, *choī<sup>h</sup>*, *lari<sup>h</sup>*, *beni<sup>h</sup>*.

**BRAID**, *v.* (S. *bredan*) to weave together; *n.* a texture, a sort of lace, a knot—*Bun*.

**BRAIN**, *n.* (*brāgen*) the soft whitish mass inclosed in the skull, the understanding, the fancy; *v.* to dash out the brains—*Magz, dimāg, hosh, fahm, khiyāl*; *v. nār-kar magz nikāl dālnā*—*Mastishk, bhejā, mastak kā gūdā, buddhi, mati, dhyān, kalpanā*; *v. mārkar bhejū arthāt mastak kā gūdā nikāl dālnā*.

**BRAIN'ISH**, *a.* hotheaded, furious—(*Garm-mizāj, tez-mizāj, tund-tab<sup>h</sup>*, *gussa-war, gazaab-nāk*)—*Uttapt, uchchād, prachād, śighrakrodhi*. [*durmati, vicārahin, bhoñdū*.

**BRAIN'LESS**, *a.* silly, thoughtless—*Be-māg, be-dimāg, nā-dāñ, be-khabar*—*Nirbuddhi*.

**BRAIN'PAN**, *n.* the skull containing the brains—*Khoprā<sup>h</sup>*, *khopri<sup>h</sup>*.

**BRAIN'SICK**, *a.* disordered in the understanding—*Ganda-māg, khalal-dimāg, gāfil, be-khud*—*Asthirabuddhi, vibhrāntāsil, chañchalāmāti*.

**BRAIN'SICK-LY**, *ad.* weakly, giddily—*Ganda-māgi yā khalal-dimāgi se, gāfilī yā be-khudī se, subuk-sārī se*—*Vibhrāntāsilātā se, pramāditwa se, chañchalātā se, asthirbuddhi se*.

**BRAIN'SICK-NESS**, *n.* giddiness, indiscretion—*Gāfilī, be-khudi, subuk-sārī, be-lhāzī, be-imbtiyāzī, be-shu'ūrī*—*Vibhrāntāsilātā, pramādyā, chañchalātā, chapalātā*.

- BRÅKE**, *n.* (S. *bracan*) an instrument for dressing flax, a snaffle for horses—*San taigār karne ká álá, gacai, dahánu*—*San banáne chmane ká yantra, dhattí, mukhayantran.*
- BRÅKE**, *n.* (S. *bracan*?) fern, a thicket—*Kañtíle jhāyá ká janjal*?
- BRÅKY**, *a.* thorny, rough, prickly—*Khār-dār, pur-khār*—*Kañtilā, kañtahā, kañtailā*
- BRÅK'EN**, *a.* fern—*Jhāyā<sup>h</sup>, jhāyā<sup>h</sup>*
- BRÅMB'LE**, *n.* (S. *bremel*) the blackberry bush, a prickly shrub—*Jhar-berā<sup>h</sup>, kañtilā*
- BRÅMBLED**, *a.* overgrown with brambles—*Khār-dār, pur-khār*—*Kañtilā, kañtailā.*
- BRÅMIN**, **BRÅH'MIN**, *n.* an Indian priest—*Brāhman*—*Brāhman.*
- BRÅ-MIN'-CAL**, *a.* relating to the Bramins—*Brāhman ká, brāhman ke mutā'alliq*—*Brāhmya, brāhmanajīya.*
- BRÅN**, *n.* (W.) husks of ground corn—*Chokar<sup>h</sup>, bhāsi<sup>h</sup>, kanā<sup>h</sup>.*
- BRÅN'NY**, *a.* consisting of bran—*Chokar yā bhāsi ká, chokurnay<sup>h</sup>.*
- BRÅN'CH**, *a.* (Fr. *branche*) a bough, a shoot, offspring; *v.* to divide into branches—*Shākh, shākh-cha, antāḥ, nast*; *v. phailānā<sup>h</sup>, phailānā<sup>h</sup>, shākh-dār-shākh k. yā h.*—*Dāl, dālī, śākhā, kulasantāi, kulasantāi*; *r. dālāin nikālā, kanāwā phornā, śākhon meñ vibhakt k. wā h., balundhārā k. wā h.*
- BRÅN'CH'ER**, *n.* one that shoots out into branches, a young hawk—*Shākhēñ nikālne w., kam-sin bāz, bāz ká bāchcha*—*Śākhā nikāl. e w., dālāin nikālne w., kanāwā phorne w., thore vayas ká syenapakshi.*
- BRÅN'CH'LESS**, *a.* without branches—*Be-shākh*—*Bīn dāl pāl ká, śākhābīn.*
- BRÅN'CH V**, *a.* full of branches—*Shākh-dār, pur-shākh*—*Śākhī, śākhya, dālōn se bhārā, śākhayukt, lotun, jhūplā.*
- BRÅND**, *n.* (S.) a burning piece of wood, a sword, a mark of infamy; *v.* to burn with a hot iron, to mark with infamy—*Jalti lakṣ<sup>h</sup>, sokhta lakṣ, talvār<sup>h</sup>, dāg, harf*; *v. garm lohe se dāgnā yā dāg karnā, dāg lagānā, harf lānā*—*Lakṣī, loṭh, lūkat, aṣi, kharg, apānān ká chihñ, apakirtichihñ, kalañk*; *v. tapt lohe se ankīt k., tāt lohe se chiln k., kalañk ká tika lagānā.*
- BRÅND'ISH**, *v.* to wave, to shake, to flourish, to play with; *n.* a flourish—*Ghumunā<sup>h</sup>, phirānā<sup>h</sup>, chamkānā<sup>h</sup>, bhāñjā<sup>h</sup>*; *n. chamkāvat<sup>h</sup>, ghurnāv<sup>h</sup>, bhūñjāv<sup>h</sup>.*
- BRÅND'LING**, *n.* a kind of worm—*Kēchvrā<sup>h</sup>, kēchvrā<sup>h</sup>.*
- BRÅN'DY**, *n.* (*brand, wine*) a liquor distilled from wine—*Brāndī sharāb, angārā tez araq*—*Dākh ki ugra madirā, madyāsav.*
- BRÅNGLE**, *v.* (*be, wrangle*?) to dispute, to squabble; *n.* a dispute—*Qissa k. yā machānā, qaziya k.*; *n. qissa, qaziya, jhagrā<sup>h</sup>*—*Jhagarnā, vivād k., kalkalānā, jhaurnā, tañtā k.*; *n. kalkalāhat, bakherā, tañtā, jhaur.*
- BRÅN'GLING**, *n.* quarrel—*Qaziya, qissa*—*Jhagrā, bakherā, tañtā.*
- BRA-SIL**. See **BRAZIL**.
- BRÅSS**, *n.* (S. *brass*) a yellow metal composed of copper and zinc, impudence—*Bīraj, pital<sup>h</sup>, be-sharmi, be-hajāi, be-gairat, gustākhi, shokhi*—*Pitar, nirlajjatā, dhithāi.*
- BRÅS'ER**, **BRÅZ'ER**, *n.* one who works in brass—*Thātherā<sup>h</sup>, kasarā<sup>h</sup>.*
- BRÅS'SY**, *a.* partaking of brass, impudent—*Bīraj, pital sā<sup>h</sup>, pital kā<sup>h</sup>, be-sharm, be-gairat, be-hajā, shokh, gustākhi*—*Pitalhā, pitalēnd, pitalhā, nirlajja, dhith.*
- BRÅZE**, *v.* to solder with brass—*Pital se mainphnā yā jorā<sup>h</sup>.*
- BRÅ'ZEN**, *a.* made of brass, impudent; *v.* to be impudent, to bully—*Bīraj, gustākhi, be-sharm*; *v. gustākhi yā be-sharm honā, gustākhi k., gurfish k., bandar-ghurki dī-khānā<sup>h</sup>*—*Pitalhā, pital ká banā huā, nirlajja, dhith*; *v. nirlajja honā, nirlajjatā wā dhithāi k., dhamkānā, dhīrānā.* [wā lajjāhīn jan, dhithā jan.]
- BRÅ'ZEN-FACE**, *n.* an impudent person—*Be-sharm be-gairat yā gustākhi shukhs*—*Nirlajja*
- BRÅ'ZEN-FACE**, *n.* impudent, shameless—*Gustākhi, be-gairat, be-hajā, be-sharm*—*Dhithā, nirlajja, lajjāhīn.*
- BRÅT**, *n.* a child so called in contempt—*Chīngnā<sup>h</sup>, laundā<sup>h</sup>.*
- BRÅVE**, *a.* (Fr.) courageous, gallant, bold; *n.* a bold man, a boast; *v.* to defy—*Diler, mardānū, jawān-mard, dilāwar*; *n. bahādūr, jawān-mard, lāf-zan, khul-faroshī, shekhi*; *v. ham-chāhni k., muqābalat k., sar-kashī k.*—*Sāhasī, sāhasik, sūr, vir*; *n. sūr, vir, dambhī, dambh, ātmāslaghā, ahañkār, cing*; *v. sāmā k., hañknā, hañkarnā, lalkārnā.* [Sāhaspūrvak, viratā se, sūratā se.]
- BRÅVELY**, *ad.* in a brave manner—*Dilerānā, mardānā, bahādūrānā, shujā'at se*—*BRÅ'VE*, *n.* courage, intrepidity, heroism—*Shujā'at, bahādūri, diliri, jawān-mardi, jurat*—*Sūratā, viratā, viratwā, sāhas.*
- BRA-VÅ'DO**, *n.* a boast, an arrogant threat—*Lāf-zanī, shekhi, dhamki<sup>h</sup>, gidaḥ-bhakhi<sup>h</sup>*—*dambh, dīng, apnī barāi, bandarghurki, bhakki.*
- BRÅ'VO**, *n.* an assassin, a daring villain—*Khāni, saffāk, qatīl*—*Guptaghatā, ātatāyī.*
- BRÅWL**, *v.* (Fr. *braviller*) to quarrel noisily, to drive away; *n.* a noisy quarrel—*Quziya k., shor-shūr k., gul-gupārā karke quziya k., hañk denā<sup>h</sup>, hatā denā<sup>h</sup>*; *n. gul-gupārā, gawgā, khur-khushā*—*Kalāh k., jhagrā k., hañk denā, dūr k.*; *n. kalāh, jhagra, thuk-kañthukā, gāligalauj.*

**BRÄWL'ER**, *n.* a noisy fellow, a wrangler—*Gangai, dangai<sup>h</sup>, khāna-jang, hujjati*—*Jhag-rāli, larāñkā, bakheriyā, vitandavāli*.

**BRÄWL'ING**, *n.* the act of quarrelling—*Jhagrā<sup>h</sup>, ragrā<sup>h</sup>, tantā, bakherā<sup>h</sup>, larāi<sup>h</sup>*.

**BRAWN**, *n.* (*S. bar*) the flesh of a boar, the muscular part of the body, the arm—*Sūr kā gosht, badan kā wah jūz jismēn bi-l-kull gosht aur patthā hai, bāzū, pahvā-chā<sup>h</sup>*—*Sūkaramāñs, sūr kā māñs, sarir kā wah bhāg jismēn māñs aur patthā rahtā hai, bāñh, bāñh*. [*mūñsāl, dirhāñg, pōrhā, balawāñ*].

**BRÄWN'ED**, *a.* muscular, strong—*Kuñgrā<sup>h</sup>, gathilā<sup>h</sup>, mazbūt*—*Hurmushā, peñmay*.

**BRÄWN'ER**, *n.* a boar killed for the table—*Khāñc ke liye mārā huā sūr<sup>h</sup>*.

**BRÄWN'Y**, *a.* muscular, fleshy, hard—*Gathilā<sup>h</sup>, kuñgrā<sup>h</sup>, hurmushā<sup>h</sup>, k'irā<sup>h</sup>*.

**BRÄWN'NESS**, *n.* strength, hardness—*Zor, quwwat, sukhlā, kuñdā<sup>h</sup>*—*Bul. ākti, śarīradri-phatā, porhāi*.

**BRÄY**, *v.* (*S. brayan*) to grind small, to pound, to make a harsh noise like an ass; *n.* the noise of an ass—*Kāñnā<sup>h</sup>, jūñnā<sup>h</sup>, bukñi k<sup>h</sup>, rēñnā<sup>h</sup>; n. rēñk<sup>h</sup>*.

**BRÄY'ER**, *n.* one that brays—*Rēñkue w<sup>h</sup>*.

**BRÄY'ING**, *n.* clamour, noise—*Shor, gul, āwāz*—*Kalkal, hullay, šabd, hāñk, kolāhal*.

**BRÄZE**. See under BRASS.

**BRA-ZIL'**, *n.* (*Port. brazā*) a kind of wood for dyeing—*Ek bhāñti kī lakri jo rangue ke* [*kām āti hai<sup>h</sup>*].

**BRĒA'CH**, *n.* (*S. breccā*) the act of breaking, a gap, a quarrel, an infraction—*Shikāñi, muph, shikāf, darz, buqārā, buqār, qazigā, jhagrā<sup>h</sup>, rakhuā, faskh*—*Khāñdan, tūt, bhāñjan, phūt, señdh. dārār, sandhi, bigār, vair, larāi, atikram, ullañghan*. [*anjāl<sup>h</sup>*].

**BRĒAD**, *n.* (*S. bread*) food made of ground corn, support of life—*roti<sup>h</sup>, khāñā<sup>h</sup>, khāñā pinā<sup>h</sup>*.

**BRĒADTH**, *n.* (*S. bread*) measure from side to side—*Arz, pahar, pāñsar<sup>h</sup>, pāt<sup>h</sup>*—*Chaurāi, chaklāi, vistār*. [*pātahin, bin chaurāi kā, bin pāt kā*].

**BRĒADTH'LESS**, *a.* having no breadth—*Be-ārz, be-pahar, be-pāt kā*—*Bin chaklāi kā*.

**BRĒĀK**, *v.* (*S. breccā*) to part by violence, to burst, to crush, to shatter, to tame, to make bankrupt, to discard, to infringe; *p. t.* **BRĒK'ER** or **BRĒKE**, *p. p.* **BRĒ'KEN**—*Tornā<sup>h</sup>, tūñā<sup>h</sup>, phornā<sup>h</sup>, phāñnā<sup>h</sup>, kuchālūā<sup>h</sup>, dubāñā<sup>h</sup>, purze-purze k., nikālūā<sup>h</sup>, dewālā nikālūā<sup>h</sup>, mē'zūl k., bar-tarāf k., faskh k.*—*Khāñdai k., turkāñā, turkāñā, darkāñā, darakñā, dahnāñā, dar dāñnā, dār dārā k., tūk tūk k., pachhāñnā, sādñnā, rachāñā, dewālā kārñnā, nikāl d., nikās d., padachyut k., atikram k., ullañghan k.*

**BRĒĀK**, *n.* the state of being broken, an opening, a pause, a line drawn, the dawn—*Shikastagi, tūñā<sup>h</sup>, phūñar<sup>h</sup>, shikāf, darz, wafjā, sukht, ek khāñchā huā khat, fājir, subh, nūr kā tōpā*—*Bhāñjan, tūt, phāñk, darār, vichehchod, virāñ, khūñchī lakir, bhor, arupoday*.

**BRĒĀK'ER**, *n.* one that breaks, a wave broken by a rock or sandbank—*Torne w<sup>h</sup>, phorne w<sup>h</sup>, mauj jo chātāñ jā char par tukkar khāñti hai*—*Khāñd khāñd k. w., bhāñjak, bhāñgakar, bhedak, vidārak, halkorā jo chātāñ wā char par tukrātā hai*.

**BRĒĀK'ING**, *n.* bankruptcy, dissolution—*Iflās, dewālā<sup>h</sup>, shikastagi, bar-khāñti*—*Ripa-sodhanāsakti, rīpamokshapāñmārthya, nirbhanatī, bhāñjan, khāñdan, tūñāñ*.

**BRĒĀK'ĀST**, *v.* to eat the first meal in the day; *n.* the first meal in the day—*Nāshatā k., hāñri khāñā; n. nāshatā, hāñri*—*Kalewā k., jālpāñ k.; n. kalewā, jālpāñ*.

**BRĒĀK'NECK**, *n.* a steep place—*Gardāñ-tor, khārī-jogah<sup>h</sup>*—*Ghūñch tor, thārā sthāñ*.

**BRĒĀK'WÄ-TER**, *n.* a mole to break the force of the waves—*Ek bāñd maujñ kā zor torñe ke liye*—*Ek bāñdh hūñkorñ kā bal torñe ke nimittā*.

**BRĒĀM**, *n.* (*Fr. brème*) a fish—*Ek machhī<sup>h</sup>*.

**BRĒĀST**, *n.* (*S. breast*) the part of the body between the neck and the belly, the bosom, the heart, the conscience; *v.* to meet in front, to oppose breast to breast—*Sina, chāñchī<sup>h</sup>, dil, zamir, quwwat-i-tamiz-i-neck-o-bād; v. samñe milñā<sup>h</sup>, chhātī se chhātī milāñā<sup>h</sup>*—*Chhātī, vakshā, stan, hriday, sadāsudvivekāsakti*. [*hāñdi*].

**BRĒĀST'BONE**, *n.* the bone of the breast—*Sarsina*—*Urosthī, vakshosthī, chhātī kī*

**BRĒĀST'DEEP**, *a.* up to the breast—*Chhātī tak<sup>h</sup>, chhātī tak gahīrā<sup>h</sup>*.

**BRĒĀST'HIGH**, *a.* up to the breast—*Chhātī lag<sup>h</sup>, chhātī tak ūñchā<sup>h</sup>*. [*hāñ<sup>h</sup>*].

**BRĒĀST'KNÖT**, *n.* a knot worn on the breast—*Kapre kā phūñ jisko chhātī par lagāte*

**BRĒĀST'PIN**, *n.* an ornament for the breast—*Sina-bamī*—*Chhātībāñdhāñ*.

**BRĒĀST'PLATE**, *n.* armour for the breast—*Sina-baktar, sinu-zirah, luche kī takhtī jis-ko larāi ke waqt sinu par bāñdhete haiñ*—*Chhātī kā kavach, uruśtrāñ, vakshastrāñ*.

**BRĒĀST'WORK**, *n.* a work as high as the breast—*Sinu tak ūñchā morcha*—*Garhī kī bhīt ohhātī tak ūñchī*.

**BRĒĀTH**, *n.* (*S. breath*) the air drawn in and expelled by the lungs, life, respite, pause, breeze, an instant—*Dam, rūñh, jāñ, fursat, wafjā, hawā, lahza, lamha*—*Sāñs, swāñs, prāñ, avasār, viśrām, virām, vāyū, samirāñ, kshāñ, pāl, nimesh*.

**BRĒĀTH'LE**, *v.* to draw in and expel the air, to live, to pause, to utter privately—*Dam lenā aur chhōññā, dam lenā, zinda-rakñā, thakar kar dam lenā, poshūdagī mēñ kahñā*—*Swāñs lenā aur chhōññā, sāñs lenā, jīñā, sustāñā, chupke se kahñā*. [*sāñs lenu v.*]

**BRĒĀTH'ER**, *n.* one who breathes—*Dam-kash, dam-dār, dam lenu w.*—*Swāñs lenu w.*

**BRĒATH'FŪL**, *a.* full of breath or odour—*Pur-dam yā pur-khush-bū*—Śwāsapūrṇ wā sugandhapūrṇ.

**BRĒATH'ING**, *n.* respiration, vent., accent—*Tanaḥṣi, dam lenā, khurūj, makhrāj, qirāt*—Śwāsapraswās, śwās, nikāl, nikāsi, prāṇasūchak chhin, ulechhāraṇ kā chhin.

**BRĒATH'ING-PLĀQE**, *n.* a pause, a vent—*Wagfa, tawagqaf, jursat, makhrāj, khurūj*—*Visrām, virām, rahāv, nikāsi, nikāl.* [nirvritti, virām, upaśam.

**BRĒATH'ING-TIME**, *n.* relaxation, rest—*Kāhili, tafarruh, āram, mustān<sup>h</sup>, jursat*—*Visrām.*  
**BRĒATH'LESS**, *a.* out of breath, dead—*Be dam, kāiphtā<sup>h</sup>, bejān, murda*—Śwāsarahit, haṇphhaṇphātā, prāṇahin, marit, mrit. [jānā khul-jānā yā tūt-jānā<sup>h</sup>.

**BRĒATH'LESS-NESS**, *n.* the state of being out of breath—*Haṇphhaṇphī<sup>h</sup>, sāis kā bhar*—**BRĒD**, *p. t. and p. p. of breed*—*Breed kā māzi-mutluq aur māzi-ma'tūf alai-hi*—Breed kā samānyabhit aur pūrnakriyā.

**BRĒE'CH**, *n.* (*S. breech*) the lower part of the body, the hinder part of any thing; *v.* to put into breeches, to fit with a breech—*Chātān<sup>h</sup>, pichhā<sup>h</sup>*; *v. pāc-jāme men dālnā, pāc jāme se āraṣṭa k.*—*r. Suthne men dālnā, suthne se saṇwārānā.*

**BRĒE'CHES** brē'ches, *n. pl.* a garment worn by men over the lower part of the body—*Pāc-jāma, jānghigā<sup>h</sup>*—*Suthnā, suthan.*

**BREECH'ING**, *n.* a whipping—*Kora-būzi, chā, nk-būzi*—*Kore se mārānā, korānā,*

**BRĒ'ED**, *v.* (*S. breed*) to procreate, to give birth to, to educate, to bring up, to be with young, *p. t. and p. p. BRĒD*—*Paīdā k., paīdā h., jānnā<sup>h</sup>, turbiqt d. yā k., tarbiqt pānā, parvarish k., parvarish pānā, hamal se h.*—*Santān jānnānā, jānnānā, utpānnā k. wā h., byānā, dhaṅg d. wā sikhānā, sikhānā, pālnā wā pālā, pet se h., garbhavati h.* [Vāūs, santān, santati, apatya, kul, jāti.

**BRĒED**, *n.* a race, offspring, progeny, a kind—*Nash, aulāt, āl, zād, qism, khāndan*—**BRĒE'ER**, *n.* one that breeds—*Jāme wā<sup>h</sup>, jāme wāh<sup>h</sup>, pālne wā<sup>h</sup>, gallā-bān, bacheh-kash*—*Janak, utpādak, sūtī, jānnā, poshak, charwāhā, gabhel.*

**BRĒE'ING**, *n.* education, manners, nurture—*Turbiqt, ta'lim, ilm-i-majlis, ravish, atār, garina, khalq, parvarish*—*Sikshā, dhaṅg, ācharan, chalan, pālan, poshan.*

**BRĒESE**, *n.* (*S. briosa*) a stinging fly—*Nesh-dār makkhā*—*Ḍāns, danśak, banmakkhī, vanamakkhikā.*

**BRĒE'Z**, *n.* (*Fr. brise*) a gentle gale, a soft wind; *v.* to blow gently—*Dhimā harā, mulāim harā*; *v. dhime dhime bahnā<sup>h</sup>, mulāimat se buhnā*—*Mandaḥawan, suvatās*; *v. mand mand bahnā, dhire dhire bahnā.*

**BRĒE'ZLESS**, *a.* without a breeze—*Be-harā*—*Nirvāt.*

**BRĒE'ZY**, *a.* fanned with gales, full of gales—*Mulāim harā se thandhā kiya gayā, mulāim harā se bharā huā*—*Suvāt wā mand anil se thandhī kiya gayā, mand anil*

**BRĒTH'REN**, *pl. of brother*—*Bhāi<sup>h</sup>.* [wā dhimi batās se bharā huā.

**BRĒVE**, *n.* (*L. brevis*) a musical note, a writ, a short note or minute—*Rāje kā ek sur<sup>h</sup>, parvāna, ek chhotī chitthī<sup>h</sup>*—*Swar, ek lekhatpatra, ek chhotā patra.*

**BRĒV'ET**, *n.* a commission which entitles an officer to rank above his pay—*Ek sanad jis se ek 'uhde-dār apni tankhwaḥ se ziyāda martabē kā gūnā jātā huī, jagat darje ki tarāqi nā ki tankhwaḥ ki*—*Adhik vetan ke binā śreshṭhpad ki prāpti, padamātra-vridhī aur vetan ki nahīn.*

**BRĒV'IA-RY**, *n.* an abridgment, an epitome, a book containing the daily services of the Romish church—*Khulāsa, muntakhub, Rāmī pādri ki vord-o-wazife ki kitāb*—*Saṅgrah, saṅkshepāgranth, Rāmī prārthanāsāngrah, Rāmī prārthanāsānhitā.*

**BRĒV'ATE**, *n.* a short compendium—*Khulāsa, muntakhub*—*Saṅgrah, saṅkshepāgranth.*

**BRĒV'ITY**, *n.* shortness, conciseness—*Ikhtisār, ījmāl*—*Saṅkshep, alpatā, laghutā, saṅksheptatwa.*

**BREW**, brū, *v.* (*S. brew*) to make malt liquor, to mingle, to contrive; *n.* that which is brewed—*Murakkab chizon ki sharāb banānā, joshanda k., boza-garī k., boza-kashī k., shāmīl k., āmez k., makhlūt k., tadbir k., mansūba bāndhnā*—*Misrit vastuon ki madirā banānā, madirā banānā, milānā, mejharnā, misrit k., upāy k., mathnā, pakānā, bāndhnā, gathnā.*

**BREW'AGE**, *n.* drink brewed, a mixture—*Murakkab chizon kā sharbat yā sharāb, āmezish*—*Nānāsammisrādravyanirminītapāniya, misrāy wā sammisrāy, nānā misrita dravyon ki banī huī pine ki vastu.*

**BREW'ER**, *n.* one who brews—*Boza-kash, boza-gar, kalwār<sup>h</sup>, mansūba k. w., tadbir k. w.*—*Madya banāne w., kalār, upāy k. w.* [madyālay, madirā banāne ki jagah.

**BREW'ER-Y**, *n.* a place for brewing—*Boza-khāna, boza-banāne ki jagah*—*Kalwariyā,*

**BREW'ING**, *n.* the quantity brewed at once—*Boze ki ghān, sharāb banāne ki ghān*—*Madirā ki ghān, madya ki ghān.* [madirā banāne kā sthān, madyālay.

**BREW'HÖUSE**, *n.* a house for brewing—*Boza banāne kā ghar, boza-khāna*—*Kalwariyā,*

**BRIBE**, *n.* (*Fr. bribe*) a reward given to corrupt the conduct; *v.* to give a bribe, to gain by bribes—*Rishwat*; *v. rishwat d., rishwat se hāsīl k.*—*Ghūs, akor, muh-lharī*; *v. ghūs wā akor d. wā khilānā, ghūs wā akor se pānā.*

- BRIB'ER**, *n.* one who gives bribes—*Rishwat d. w.*—*Ghús wá akor d. w.*
- BRIB'ER-Y**, *n.* the giving or taking of bribes—*Rishwat-dihí yá rishwat-khorí*—*Ghús ká den wá len, akor ká den wá len.*
- BRICK**, *n.* (Fr. *bricque*) a squared mass of burnt clay, a small loaf; *v.* to lay with bricks, to place as a brick—*Ínt<sup>h</sup>, ek chhotí páw rotí<sup>h</sup>, v. ínt bichháná<sup>h</sup>, ínt-si rakhná<sup>h</sup>.*
- BRICK'BAT**, *n.* a piece of brick—*Royá<sup>h</sup>, ínt ká tukrá<sup>h</sup>.*
- BRICK'CLAY**, *n.* clay for making bricks—*Ínt banáye ká piyóor yá chahlá yá gárá<sup>h</sup>.*
- BRICK'DUST**, *n.* dust made by pounding bricks—*Ínt ká surkhá<sup>h</sup>—Ínt ká chor.* [bhatthí.
- BRICK'KILN**, *n.* a kiln for burning bricks—*Pazáya, pajáwá—Áwá, áhwan, bhatthá,*
- BRICK'LAY-ER**, *n.* a brick-mason—*Ráz yá ráj—Thawái*
- BRICK'MAK-ER**, *n.* one who makes bricks—*Khishí paz, kunhár<sup>h</sup>—Ínt w., ínt banáne w.*
- BRIDE**, *n.* (S. *bríde*) a woman about to be married or newly married—*Dulhan<sup>h</sup>.*
- BRID'AL**, *n.* a wedding; *a.* belonging to a wedding, nuptial, connubial—*Shádi, byáh<sup>h</sup>; n. shádi ke muta'alliq—Viváh; a. vaiváhiik, vivahayogya, viváhasambandhi.*
- BRIDE'BED**, *n.* a marriage bed—*Shádi ká bistar, shádi ká palang—Vivahanyá, navo-phásayan.*
- BRIDE'CAKE**, *n.* cake distributed at a wedding—*Roti jo ahl-i-Inglistán ká shádi mein bánti jati hai, shádi ki roti yá mithái—Mithái jo Ingland desiyon ke viváh mein bánti jati hai.*
- BRIDE'CHAM-BER**, *n.* the nuptial chamber—*Shádi ká kamará—Viváh ki kothri.*
- BRIDE'GROOM**, *n.* a man about to be married or newly married—*Duláh<sup>h</sup>, dúlhá<sup>h</sup>.*
- BRIDE'MAID**, *n.* she who attends on the bride—*Barátin, 'aurat jo shádi ke waqt dulhan ke sath hoti hai—Janyá, strí jo viváh ke samay dulhan ke sath hoti hai.*
- BRIDE'MAN**, *n.* he who attends the bridegroom—*Barátin, mard jo shádi ke waqt duláh ke sath hota hai—Janyá, jo purush viváh ke samay dulhe ke sath hota hai, saháilá.*
- BRIDE'WELL**, *n.* a house of correction so called from a palace near St. Bride's Well in London which was turned into a work-house—*Wah gaid-khána jahán qáutiyon ko nek ámal ki tá'lim dete hain—Bandhuon ko suchál sikháne ká ghar, wah ghar jismein bandhuon ko suchál sikháte hain, kárigár.*
- BRIDGE**, *n.* (S. *brigej*) a building raised over water for convenience of passage, the upper part of the nose, the supporter of the strings of a musical instrument; *v.* to build a bridge over—*Pul<sup>h</sup>, bánsá<sup>h</sup>, jurári<sup>h</sup>, ghorí<sup>h</sup>, ghoraun<sup>h</sup>; v. pul bándhná<sup>h</sup>, pul banána<sup>h</sup>—Setu, náśaváśa, tantráranab.*
- BRIDLE**, *n.* (S. *bridl*) the reins by which a horse is governed, a restraint, a curb; *v.* to put on a bridle, to restrain—*Lagám, báý<sup>h</sup>, nakal<sup>h</sup>, náth<sup>h</sup>, rok<sup>h</sup>, rukáwat<sup>h</sup>; v. lagám d., atkáná<sup>h</sup>, rokná<sup>h</sup>.*
- BRIDLER**, *n.* one who bridles—*Lagám d. w., rokne w<sup>h</sup>, atkane w<sup>h</sup>.*
- BRIDLE-HAND**, *n.* the hand which holds the bridle in riding—*Lagám pakayne ká háth, jis háth se báý pakarte hain<sup>h</sup>.*
- BRIEF**, *a.* (L. *brevis*) short, concise, contracted; *n.* a short extract, the statement of a case given to a pleader—*Mukhtasar, mujmal, kotáh, tang; n. ikhtisár, intikháb, khulása, munpaltame ká khulása jo rukit ko uski ágáhi ke liye diya jata hai—Sañk-shipt, alp, hraswa, sañkuchit; n. sañkshap, sangrah, sárāns, sārārth, arthavád ká sārāns jo parārthavád ko diya jata hai, arthatatwajnápakaputra.*
- BRIEF'LY**, *ad.* in few words, concisely, quickly—*Al-garaz, hásil i kalām, fil-jumla, qissa-kotáh, qissa-mukhtasar, garáz, ikhtisár se, shifáhi se, jald—Thore mein, sañkshap mein, sighra.* [twa, sañkshiptatwa, sañkshap.
- BRIEF'NESS**, *n.* shortness, conciseness—*Kotáhi, ikhtisár, ijmál, tangi—Laghutá, alpa.*
- BRI'ER**, *n.* (S. *brar*) a prickly shrub—*Kaítailá jhár<sup>h</sup>, kaítailá pep<sup>h</sup>, gokhwar<sup>h</sup>.*
- BRI'ER-Y**, *a.* full of briars, rough—*Kaítailé peron se bhara huá<sup>h</sup>, khur-khurá<sup>h</sup>, kaítailá<sup>h</sup>, kaítailá<sup>h</sup>.* [visistapot.
- BRIG**, *n.* (brigantine) a vessel with two masts—*Do mastilá jaház—Kúpakadwaya.*
- BRI-GÁDE**, *n.* (Fr.) a division of troops—*Tuman, fauj ká hissa—Sainyadal, vyúh.*
- BRIG-A-DIER**, *n.* an officer who commands a brigade—*Tuman-dár, fauj ke ek hisse ká sardár—Sainyadalapati, vyúhádhyaksha.*
- BRIG'AND**, *n.* (Fr.) a freebooter—*Qazzák, rah-zan, dákú<sup>h</sup>—Luterá, dakait, chor.*
- BRIG'AN-DAGE**, *n.* theft, plunder—*Duzdí, qazáki, rah-zani—Dakaiti, lút, chori.*
- BRIG'AN-DINE**, *n.* a light vessel such as was formerly used by pirates, a coat of mail—*Ek halká jaház jaisi ki agle zamános mein daryái dákú rakhte the, baktar, zirah, jashan—Ek halki náw jaisi ki ágo ke dinon mein samudri dákú rakhte the, kavach, jhilam.*
- BRIG'AN-TINE**, *n.* a light vessel—*Ek halká jaház—Ek chhoti nauká.*
- BRIGHT**, *brit, a.* (S. *beorht*) shining, clear, resplendent, evident, illustrious—*Raushan, sáf, tábáh, táb-nák, jilá-dár, munawwar, záhir, nám-war—Chamkilá, chamaktá, pharchá, vimal, nirmal, swachchha, diptimán, ujjawál, ujlá, pratyaksh, yási, kirtimán.*



- BRIGHTEN**, *v.* to make or grow bright—*Raukhan k. yā k., jilā d., jilā k., pharchā hunā<sup>b</sup>, khal jānā<sup>b</sup>, nikhānā<sup>b</sup>*—Chamkānā, jhalkānā, ujlinā, ujā lī. [kāhat wā tej se.
- BRIGHTLY**, *ad.* splendidly, with lustre—*Rauṇag se, raukhanī se*—Dipti kānti cham-
- BRIGHTNESS**, *n.* lustre, brightness—*Raukhanī, lāb-dārī, lāb, jalwagari, āb-dārī, safai, tezi, zirakī, tez-jahni*—Ujjwalatā, jhalak, swachchhatā, pharchā, chamkānat, chamchamānat, tikshnat, nijmatā.
- BRIQUE**, *n.* (Fr.) cabal, intrigue, contention; *v.* to canvass, to solicit—*Randish, sāzish, qaziya, jhagpā<sup>b</sup>*; *v. jāchnā, chāchnā māgnā*—Kumantranā, kuyuktī, kapatprabandh.
- BRILLIANT**, *a.* (Fr. *briller*) shining, sparkling; *n.* a diamond of the finest cut—*Rauṇag-dār, bē rauṇag, tābān, āb-tābī*; *n. almās, 'umda hira*—Tejomay, jyotirmay, tojaswī, diptimān, chamkilā, jhaljhalatā; *n. uttam hira*. [bhā, dyuti.
- BRILLIANTLY**, *ad.* splendidly—*Rauṇag se, āb-dārī se*—Tej dipti prabhā wā kānti se.
- BRIM**, *n.* (S. *brymē*) the edge, the upper edge of a vessel, the brink of a fountain river or sea; *v.* to fill to the brim—*Lab, kināra, chashmē daryā yā samundar kā kināra*; *v. malabbab k., lab-ā-lab bharnā*—Aunth, muñh, dhār, kund nadi wā samundarā kā tat wā tīr; *v. aunth tak bharnā, d. ār wā bār tak bharnā*.
- BRIMFUL**, *a.* full to the brim—*Lab-ā-lab, malabbab, lab-rez*—Muñh-ā-muñh, bharpūr, bār tak bhārī, aunth tak bhārī, nakenak.
- BRIMLESS**, *a.* without a brim—*Be-lab, be-kināra*—Bin aunth kā, bin bār kā.
- BRIMMER**, *n.* a bowl full to the top—*Lab-rez pyāla, lab-ā-lab pyāla*—Muñh-ā-muñh bāsan, aunth tak bhārī bāsan.
- BRIMING**, *a.* full to the top—*Lab-ā-lab, lab-rez*—Muñh-ā-muñh, nakenak.
- BRIMSTONE**, *n.* (S. *brymē, stan*) sulphur—*Gandhak<sup>b</sup>*.
- BRIMSTONY**, *a.* full of brimstone—*Gandhak se bhārā<sup>b</sup>*—Gandhakamay, gandhakapūrn.
- BRINDLED**, *a.* (S. *brymā<sup>b</sup>*) streaked—*Abloy, lahar-dār, kabrā<sup>b</sup>*—Chitrāng, chitravi-chitra, chitrit, lahariyā, nāmavary. [trātā, lahariyāpan, chitrīngatwa, chitrātā.
- BRINDLE**, *n.* the state of being brindled—*Abloy, lahar-dārī, kabrā pan<sup>b</sup>*—Chitravichi-
- BRINDLED**, *a.* streaked, spotted—*Abloy, lahar-dār, kabrā<sup>b</sup>*—Chitravichitra, lahariyā, chitrānkīti. [bahr, samundar<sup>b</sup>—Lonā pāni, khārī pāni, samundr, sindhu.
- BRINE**, *n.* (S. *brymē*) water impregnated with salt, the sea—*Ab shor, namkin pāni*.
- BRINY**, *a.* saltish, like brine—*Shor, namkin*—Lonā, khārī.
- BRISY**, *a.* salt, like brine—*Shor, namkin*—Khārī, lonā.
- BRINEPIT**, *n.* a pit of salt water—*Lonē pāni kā gupahā<sup>b</sup>, khāre pāni kā kund<sup>b</sup>*.
- BRING**, *v.* (S. *bringan*) to fetch from, to convey or carry to, to draw along, to procure, to attract, to induce, to prevail upon; *p. t. and p. p.* BROUGHT—*Lānā<sup>b</sup>, le-ānā<sup>b</sup>, lawākār ānā<sup>b</sup>, ghasi-ānā<sup>b</sup>, ghasi-ānā<sup>b</sup>, ghīrā lānā<sup>b</sup>, pahūchānā<sup>b</sup>, dilānā<sup>b</sup>, khīnch-ānā<sup>b</sup>, phīrānā<sup>b</sup>, pherānā<sup>b</sup>, jhukānā<sup>b</sup>*. [lāne v., phīrāne phāne yā jhukāne w<sup>b</sup>.
- BRINGING**, *n.* one who brings—*Lāne v<sup>b</sup>, le-āne v<sup>b</sup>, ghasi lāne w<sup>b</sup>, dilāne w<sup>b</sup>, khīnch*
- BRINK**, *n.* (Dan.) the edge, the margin—*Kināra, lab*—Karārī, apārī, tat, tīr.
- BRISK**, *a.* (Fr. *brusque*) lively, active, full of spirit, vivid, bright—*Trī, chālāk, zinda-dil, chust, shokh, bhaykīlā<sup>b</sup>*—Chatakwal, phurtīlā, chanchal, satej, chatkīlā, chatak.
- BRISKLY**, *ad.* actively, spiritedly—*Chustī se, chālākī se, trī se, jakhī se, zinda-dilī se*—Phurtī se, chanchalatā se, chatakwāī se, tej se, sigratā se.
- BRISKNESS**, *n.* liveliness, activity—*Zinda-dilī, chustī, chālākī, jān-dārī, chābuki*—Phurtī, chatakwāī, chatpatūhat, chanchalāhat.
- BRISKET**, *n.* (Fr. *brechet*) the breast—*Chātī<sup>b</sup>*.
- BRISTLE**, *n.* (S. *brist*) the hair of a swine, stiff hair; *v.* to erect as bristles—*Sār kā bāl<sup>b</sup>, karā bāl<sup>b</sup>*; *v. phurakrī lenā<sup>b</sup>, roinā khayī k<sup>b</sup>, kāyranā<sup>b</sup>, bāl khīranā<sup>b</sup>*. [tālā<sup>b</sup>, khar-kharā<sup>b</sup>.
- BRISTLY**, *a.* thick set with bristles—*Khar huc karī bālon se bhārā huā<sup>b</sup>, katilā<sup>b</sup>, kūr*
- BRITISH**, *a.* relating to Britain—*Mutā'alliq-i mulk-i Britān*—Britān de sambandhī.
- BRITON**, *n.* a native of Britain—*Akh-i Britān, mutasalliq-i Britān*—Britān kā de-siya jān.
- BRITANNIC**, *a.* belonging to Britain—*Britān-mulk ke mutā'alliq*—Britān kā sambandhī.
- BRITTLE**, *a.* (S. *brytan*) easily broken—*Zarre meñ tūt jāne w., nā-śik, bārik, tunak*—Thore meñ tūṭne w., bhāngur, sukhahedya, subhāng, bhurbhurā.
- BRITTLENESS**, *n.* aptness to break—*Nāzūkī, bārikī, zarre meñ tūṭne kī khāsiyat*—Bhauguratā, thore meñ tūṭne kā dharm, mākhāt, bhurbhurāhat.
- BRIZE**. See BREKE.
- BROACH**, *n.* (Fr. *broche*) a spit; *v.* to spit, to pierce, to open, to let or give out—*Sikh*; *v. chheknā<sup>b</sup>, sālnā<sup>b</sup>, kholnā<sup>b</sup>, kah d<sup>b</sup>, battā d<sup>b</sup>*.—Lohe kī sikh.
- BROACHER**, *n.* a spit, one who broaches—*Sikh, lohe kī sikh<sup>b</sup>, chhedne sālnē kholne yā pahile kah d. w<sup>b</sup>*.
- BROAD**, *a.* (S. *brad*) wide, large, extensive, open, coarse, obscene—*Wāsī, 'azīm, kalān,*

'aria, pahan-dār, farākh, khulāsa, zāhir, durusht, galiz, pūch, ganda—Chaurā, barā, vipul, viśāl, vistīr, phailā huī, khulā, motā, nich, phūhar, avāchya.

BROAD'EN, *v.* to grow broad—*Chaklānā<sup>h</sup>, chaurānā<sup>h</sup>, chaurā ko jānū<sup>h</sup>, chaurā honā<sup>h</sup>.*

BROAD'EN, *a.* rather broad—*Kuchh chaurā<sup>h</sup>, thora chaurā<sup>h</sup>.*

BROAD'LY, *ad.* in a broad manner—*Chaklāi se<sup>h</sup>, chaurāi se<sup>h</sup>.*

BROAD'NESS, *n.* breadth, coarseness—*'Arz, pahan, kaminagi, gandagi, galiz-pan,—Chaurāi, chaklāi, pāt, muṭāi, nichpanā, adhamatā, avāchyatā, asabhyatā.*

BROAD'EN, *n.* a fine kind of woollen cloth—*Bānāt<sup>h</sup>.*

BROAD'SIDE, *n.* the side of a ship, a discharge of all the guns at once from the side of a ship, a large sheet of paper—*Jahāz kī ek pahlu, jahāz ke ek pahlu kī topoñ kī ek-burgi chhūtnā yā'ni shalkh, kāgaz kī ek barā takhta—Naukā kī ek alaṅ, naukā kī ek alaṅ se topoñ kī ek hī ber chhūtnā, kāgad kī ek barā tāw.*

BROAD'SWORD, *n.* a cutting sword with a broad blade—*Khānpā<sup>h</sup>, chauri talcār<sup>h</sup>.*

BROAD'WISE, *ad.* in the direction of the breadth—*Chaurā chaurā<sup>h</sup>, chaklā chaklā<sup>h</sup>, chaklāi meñ<sup>h</sup>, chaurāi meñ<sup>h</sup>.* [*zar-doz, zari—Lappā, bütewālī patṭī, bādā.*]

BRO-CADÉ, *n.* (Sp. *brocado*) a kind of flowered silk—*Kam-khwāb, kim-khwāb, zar-baft,*

BRO-CADÉ, *a.* woven or worked as brocade, dressed in brocade—*Kam-khwāb kim-khwāb zar-baft zar-doz yā zari sā bent yā banā huā, zar-baft-posh, kam-khwāb-posh, bādā-posh—Lappe wā bütewālī patṭī kī nāin binā wā banā huā, lappā pahue hue, bütewālī patṭī pahue hue.*

BRO'CAFE. See under BROKE.

BRO'CO-LI, *n.* (It.) a species of cabbage—*Ek qism kī kobi—Ek prakār kī kobi, kobi* [kī ek jāti.

BROCK, *n.* (S. *broc*) a badger—*Beṛī yā b-jū<sup>h</sup>.* [kā raktavarn harin.

BROCK'ET, *n.* a red deer two years old—*Do baras kī 'amr kī surkh hiran—Do baras*

BROGUE, *n.* (Ir. *brog*) a kind of shoe, corrupt dialect—*Ek qism kī jūtā, bad mūdā-wara yā talaguz, kharāb zabān yā boli—Ek bhānti kī jūtā, ek prakār kī charmapā-dukā, bhrashtabhashā, asuddhochchārān, mlechohbabhashā.*

BRO'IDER, *v.* (Fr. *broider*) to adorn with figures of needlework—*Kār-chobi k., gul-būtā k.—Būtā nikālā, būtā kāphnā.* [būtā nikālne w.

BRO'IDER-ER, *n.* one who broiders—*Chikan-doz, gul-kār, bātā-gar—Būtā kāphne w.,*

BRO'IDER-Y, *n.* ornamental needlework—*Kār-chobi, chikan-dozī, gul-kārī—Būtā karhāi, jāṛaw karn.* [Jhagrā, jhaujhat, tūtā, bakherā, raindhā.

BROIL, *n.* (Fr. *brûiller*) a tumult, a quarrel—*Qaziyā, qissa, takār, kushtam-kushtā—*

BROIL, *v.* (Fr. *brûler*) to cook by laying on the coals, to be in the heat—*Kabāb k., garm k.—Bhūñjā, bhūñā, bhūmā, jhūñā, jhūlā, dhiknā, tapt h., tāt h.*

BRO'ILER, *n.* one who broils—*Kabāb k. w., garm k. w.—Bhūme w., bhūñjā wā bhūñ-ne w., jhūlāne w., dhikne w., tapt h. w.*

BROKE, *v.* (S. *brucan*) to transact business for others—*Dallālī k., arhatiyāi k<sup>h</sup>.*

BRO'KAGE, BRO'KAGE, *n.* profit gained by promoting bargains, dealing in old goods, hire—*Dallāl kī dastāri, dallālī, purāni chizon kī saudāgarī, kirāya—Arhatiyā kī parito-shik, āṭhat, purāni vastuon kī vyāpār k., bhāṭā.*

BRO'KER, *n.* a factor, a dealer in old goods—*Dallāl, purāni chizon kī saudāgar—Arha-tiyā, purāni vastuon kī vyāpār k. w.*

BRO'KER-AGE, *n.* the pay or reward of a broker—*Dallālī—Āṭhat wā bechauni.*

BRO'KER-LY, *a.* mean, servile—*Kamīnā, pāji, razilā—Nich, adham, pāmār.*

BRO'KER-Y, *n.* the business of a broker—*Dallālī<sup>h</sup>, arhatiyāi<sup>h</sup>.*

BROKE, *p. t. of break.—Torā<sup>h</sup>.*

BRO'KEN, *p. p. of break.—Torā<sup>h</sup>, tūtā<sup>h</sup>.* [tūti bhānti se.

BRO'KEN-LY, *ad.* in an interrupted manner—*Be-sil-sila, shikasta tour se—Binā kram se.*

BRO'KEN-NESS, *n.* the state of being broken—*Shikastagi—Tūtan, tūtāw, phūtan, phutāw.*

BRO'KEN-HEART'ED, *a.* having the spirits crushed by grief or despair—*Shikasta-khātīr, dīl-shikasta—Manṭūtā, niammalin, bhagnahriday.*

BRO'KEN-WIND'ED, *a.* having short breath—*Dam-chorā, kam-dam kī—Thori sāns kī.*

BRO'NCHI-AL, *a.* (Gr. *bronchos*) belonging to the throat—*(Gul ke mutā'allig, gul kī kā—Kanthasambandhī, kanṭhya, kanṭh kī.*

BRO'NCHO-CELE, *n.* a tumor in the throat—*Gheghā<sup>h</sup>, gheghwā<sup>h</sup>, galgand<sup>h</sup>.*

BRO'NCHOTOMY, *n.* the operation of cutting the windpipe—*Nashtar se nari kāṭnā, nari meñ nashtar karnā—Nari kāṭne kī vaidyopachār.*

BRONZE, BRONZE, *n.* (Fr.) a metal compounded of copper and tin; *v.* to harden as brass, to colour like bronze—*Kānsā<sup>h</sup>, phul<sup>h</sup>, pital<sup>h</sup>; v. pital sā korā k<sup>h</sup>, pital kī rang k<sup>h</sup>.*

BROOCH, *n.* (Fr. *broche*) a sort of buckle for fastening the dress, a jewel; *v.* to adorn with jewels—*Kapron kō atkā rakhne ke liye chhātī par ek baksū<sup>h</sup>, gahnā<sup>h</sup>; v. zewer se āṛastā k.—v. Gahnē se sōbhīt k., alankār se alankrit k.*

BROOD, *v.* (S. *brod*) to sit as on eggs, to remain long in anxiety, to mature with care; *n.* offspring, progeny, the number hatched at once, a production—*Sewnā<sup>h</sup>, der tak*

*taraddud meñ rahná, andesha k., taraddud k., úhtiyát se pukhta k.; n. bachche, awlād, jhol<sup>h</sup>, paidá hui chíz*—Apdon par baithná, bahukál paryaat chintá meñ rahná, bañ sávváhná se jakká k.; *n. santati, santán, pál, byánt, utpanna vastu.*

**BRÓOD'Y**, *a.* inclined to brood—*Sewne ko rujú, sewne ko máil*—Sewne ko jhuká manváhná, wá pravritta.

**BRÓOK**, *n.* (S. *broc*) a stream, a rivulet—*Chhoti nadi<sup>h</sup>, nála<sup>h</sup>.*

**BRÓOK'Y**, *a.* abounding with brooks—*Chhoti chhoti nadiyon já nálon se bhará huá<sup>h</sup>.*

**BRÓOK**, *v.* (S. *brucan*) to bear, to endure—*Bar-dásh k., burd-bári k., tuhammul k., sabr k.*—*Salná, sahan k.*

**BRÓOM**, *n.* (S. *brom*) a shrub, a besom—*Jhár<sup>h</sup>, jhári<sup>h</sup>, jhárú<sup>h</sup>, barhná<sup>h</sup>, buhári<sup>h</sup>, bu-*

*bróm or BREAM, v.* to clean a ship—*Jaház sáf k.*—*Nauká parishkár k.*

**BRÓOM'Y**, *a.* full of broom, consisting of broom—*Jhár se bhará huá<sup>h</sup>, jhár ká baná huá<sup>h</sup>, jhári se bhará já baná huá<sup>h</sup>.*

**BRÓOMSTAFF**, **BRÓOMSTICK**, *n.* the handle of a besom—*Jhárú kí máth<sup>h</sup>.* [máns ká jús.

**BRÓTH**, *n.* (S.) liquor in which flesh has been boiled—*Shorbá, shirwá*—*Pareh, sup.*

**BRÓTH'EL**, *n.* (Fr. *bordel*) a house of lewdness, a bawdy-house—*Kusbi-khána, kharábat-khána*—*Veśyálay, veśyágrih, paturiyá ká ghar.*

**BRÓTH'EL-ER**, *n.* one who frequents brothels—*Kusbi-kháne meñ jáne w.*—*Paturiyon ko ghar jáne w., veśyálay meñ jáne w.*

**BRÓTH'EL-RY**, *n.* whoredom, obscenity—*Yár-bázi, qahbagi, rangi-bázi, chhínál-pan<sup>h</sup>, fahkháshi, shahwat, fahsh*—*Veśyágunan, veśyávritti, phuharpan, lampatpaná.*

**BRÓTH'ER**, *n.* (S.) one born of the same parents, any one closely united, an associate; *pl.* **BRÓTH'ERS** and **BRÉTH'REN**—*Sagá-bháú<sup>h</sup>, birádar, dost, qerábat-mand, rafiq, ham-suhbatí*—*Bháí, bhráti, sahodar, bandhu, bandhav, sajáti, sahsargi, sáthi.*

**BRÓTH'ER-MÓD**, *n.* the state of being a brother, a fraternity, an association—*Biráderi, cýjanagi, firqa, abná-i-jins, ittífáq, rifáqat*—*Bháichará, bhrátritwa, bháipana, bháiyapa, játhá, bandhutá, sahsarg, mel, samáj.*

**BRÓTH'ER-LESS**, *a.* without a brother—*Baqair birádar, birádar baqair*—*Bin bhái, bhrátrihin.*

**BRÓTH'ER-LIKE**, *a.* becoming a brother—*Birádar ke lági*—*Bháí ke yogya.*

**BRÓTH'ER-LY**, *a.* like a brother, affectionate; *ad.* in the manner of a brother—*Birádar-ána, birádar-sá, shafq, ulfatí*; *ad. birádarána*—*Bhrátriya, bhrátrik, chhohi, mayawant, snehakári*; *ad. bháipán se, bháicháre se, bhái kí riti se.*

**BRÓUGHT**, *brat, p. t. and p. p. of bring*—*Lagá<sup>h</sup>.*

**BRÓW**, *n.* (S. *brooe*) the ridge over the eye, the forehead, the edge of any high place; *v.* to form the edge or border of—*Abrú, penháni, lab, kinúra*; *v. kinúra banána, háshiya banána*—*Bhanú, bhrú, bhrikutí, lalát, kapál, parvatádi sthán kí bār wá dhár.*

**BRÓW'BEAT**, *v.* to depress by stern looks—*Ghurakná<sup>h</sup>, dabkaná<sup>h</sup>, dhamkáná<sup>h</sup>, dabáná<sup>h</sup>, ghurkí<sup>h</sup>, dhankí<sup>h</sup>, ánkíh dikháw<sup>h</sup>.*

**BRÓW'BEAT-ING**, *n.* a depressing by stern looks—*Ghurakná<sup>h</sup>, dhamkáná<sup>h</sup>, dabáná<sup>h</sup>, ghurkí<sup>h</sup>, dhankí<sup>h</sup>, ánkíh dikháw<sup>h</sup>.*

**BRÓW'BO'ND**, *a.* crowned, having a diadem—*Táj-dár, sáhib-i-táj*—*Kirití, kiritádhári.*

**BRÓW'LESS**, *a.* without shame—*Be-hayá, be sharm*—*Nirlajja, lajjáhlín.*

**BRÓWN**, *n.* (S. *brown*) the name of a colour; *a.* of a brown colour, dusky—*Gandumí rang, gandumí-yan, bhúrá<sup>h</sup>; a. bhúrá<sup>h</sup>, dhímilá<sup>h</sup>, tárik*—*Gehún ká rang, champai rang, khairá rang; a. khairá, dhúndhlá, káli, maila.*

**BRÓWN'ISH**, *a.* somewhat brown—*Kuchh bhúrá<sup>h</sup>, thora khairá<sup>h</sup>, bhúrá sá<sup>h</sup>, khairá sá<sup>h</sup>.*

**BRÓWN'NESS**, *n.* a brown colour—*Bhúrá-pan<sup>h</sup>, khairá-pan<sup>h</sup>.*

**BRÓWN-STUD'Y**, *n.* deep thoughtfulness—*Álam-i-gaflat, khud-furámoshi*—*Sannátá, samádhán, antardhyán, chintákulatá.*

**BRÓWSE**, *v.* (Gr. *brosko*) to eat tender branches or shrubs; *n.* branches or shrubs—*Chupná<sup>h</sup>, tūgná<sup>h</sup>, tūgyar k.; n. pullaw<sup>h</sup>, dál<sup>h</sup>, jhár<sup>h</sup>, jhári<sup>h</sup>.*

**BRÓW'ING**, *n.* food for cattle—*Gáy gorá ke tiye hcará<sup>h</sup>.*

**BRÚINE**, *v.* (S. *brusan*) to crush or mangle by blows; *n.* a hurt from a blow—*Kuchalná<sup>h</sup>, kíuchná<sup>h</sup>, dalná<sup>h</sup>, yimá<sup>h</sup>, chakná-chár k.; n. kuchlái<sup>h</sup>, chon<sup>h</sup>, daláw<sup>h</sup>, pisáw<sup>h</sup>.*

**BRÚIN'ER**, *n.* one who bruises, a boxer—*Kuchalne v<sup>h</sup>, kíuchne w<sup>h</sup>, dalne w<sup>h</sup>, ghúrá márne w<sup>h</sup>.*

**BRÚIT**, *n.* (Fr.) report, rumour; *v.* to noise or spread abroad—*Shukrat, ofwák; v. shukrat urána, zahír k., mashhír k.*—*Charchá, hūhá; v. hūhá urána.* [haimant.

**BRÚ'MAL**, *a.* (L. *bruma*) belonging to the winter—*Sarmái, zamistáni*—*Sítakálin.*

**BRU'NETTE**, *n.* (Fr.) a woman with a brown or dark complexion—*Sánwali 'awrat, gandumí rang kí 'awrat*—*Sánwali strí, syátná, bhúre rang kí strí.*

**BRÚNT**, *n.* (S. *byrman*) the heat or violence of an onset, a shock—*Sadma, zor, zarb*—*Jhoák, veg, bhir, bal, dhakká.*

**BRÚSH**, *n.* (Fr. *brosse*) an instrument for cleaning or sweeping, a pencil used by painters, the tail of a fox, an assault, a thicket; *v.* to sweep with a brush, to move with haste—*Kúichá<sup>h</sup>, má-qalam, lomí kí dum, hamla, yurish, jangal<sup>h</sup>; v. kíuchí márná, já pherná<sup>h</sup>, kíuchí se sáf k., tez chalná, káfúr honá, hawá ho jáná*—*Kúich, potá,*

- chitrakār ki kūñchī, lokharī wā lomrī ki pūñchh, charhāī, dhāwā, ban ; v. kūñchī se jhārnā, champat ho jānā, khisak jānā, āghra chalnā.
- BRUSH'ER, n. one who brushes—*Kūñchī se jhārne w<sup>h</sup>*, *champat hone w<sup>h</sup>*, *khisakne w<sup>h</sup>*.
- BRUSH'Y, a. rough or shaggy, like a brush—*Jhotrailā<sup>h</sup>*, *jhotrahā<sup>h</sup>*.
- BRUSH'WOOD, n. low close bushes—*Jhārī<sup>h</sup>*, *jhār<sup>h</sup>*, *jhār-būtā<sup>h</sup>*, *jungāl<sup>h</sup>*.
- BRÜSK, a. (Fr. *brusque*) rude, abrupt—*Nā-tarāshidā*, *be-murawwat*, *be-adab*, *nashab-jarāz*, *nā-hamwār*—*Asabhya*, *gañwār*, *angarh*, *ūñchā nichā*, *arbar*.
- BRUSTLE, brūs'al, v. (S. *brustlian*) to crackle, to make a noise—*Taraknā<sup>h</sup>*, *karak-nā<sup>h</sup>*, *chatakānā<sup>h</sup>*, *garajnā<sup>h</sup>*, *kharkharānā<sup>h</sup>*.
- BRÜTE, a. (L. *brutus*) senseless, irrational, savage ; n. an irrational animal—*Be-his*, *be-hawās*, *be-aql*, *gair-nātiq*, *wahshī* ; n. *haiwān-i-mutlaq*—*Achetan*, *chaitanyahin*, *vimūhātmi*, *ajnañi*, *jañgali*, *banailā*, *krūrakarinasāli*, *asabhya* ; n. *paśu*, *jantu*.
- BRÜTAL, a. like a brute, savage, cruel—*Haiwāni*, *haiwān wā*, *wahshī*, *be-rahm*, *sang-dil*—*Paśu sarikhā*, *paśu sā*, *paśuvyavahār*, *paśusil*, *krūr*, *nirday*, *kāthor*, *niṭhur*, *nish-thur*, *kattar*.
- BRÜTAL'ITY, n. savageness, inhumanity—*Haiwāniyat*, *be-rahmi*, *sang-dil*—*paśutwa*, *paśusilatā*, *amanushyatā*, *krūrātā*, *krūrāchārātā*, *nishthuratā*.
- BRÜTAL'IZE, v. to make or grow brutal—*Haiwān-sirat k. yā h.*, *bahāim-kho k. yā h.*, *sang-dil k. yā h.*, *be-rahm k. yā h.*—*Paśusil k. wā h.*, *paśuvat k. wā h.*, *krūr k. wā h.*, *nishthur k. wā h.*, *nirday k. wā h.*
- BRÜTAL'LY, ad. in a brutal manner—*Haiwāniyat se*, *durushti se*, *be-rahmi se*, *sang-dili se*, *haiwān kā sū*—*Paśuvat*, *paśurūp se*, *kāthoratāpūrvak*, *nirday rūp se*.
- BRÜTE'LY, ad. in a rude manner—*Be-ahabī se*, *nā-tarāshidugi se*, *be-murawwati se*—*Asabhyatā se*, *anāripan se*, *karkas rūp se*, *āsishatāpūrvak*, *rukhai se*.
- BRÜTI-FY, v. to make like a brute—*Haiwān-kho k.*, *bahāim-sū k.*, *bahāim-sirat k.*—*Paśuvat k.*, *paśusil k.*
- BRÜTISH, a. bestial, savage, gross—*Haiwāni*, *haiwān-sirat*, *wahshī*, *fāhish*, *pūkh*, *Paśu sā*, *paśu-sarikhā*, *jañgali*, *krūr*, *krūrāchār*, *āsishat*, *asabhya*, *kutsit*.
- BRÜTISH'LY, ad. in the manner of a brute—*Haiwān kā sū*, *haiwāniyat se*, *durushti se*—*Paśuvat*, *paśu rūp se*, *jañavat*, *paśu ki nāin*.
- BRÜTISH'NESS, n. savageness—*Wahshī-pan*, *haiwāniyat*, *sa'biyat*, *be-rahmi*—*Gañwārpan*, *anāripanā*, *asabhyatā*, *āsishatā*, *krūrātā*, *kāthoratā*.
- BRÜY'Ö-NY, n. (L. *brionia*) a plant—*Fāshira*—*Vimb*, *vimbikā*.
- BÜBBLE, n. (D. *bobbel*) a small bladder of water, any thing empty, a cheat, a false show ; v. to rise in bubbles, to run with a gentle noise, to cheat—*Hubāb*, *koī be-asl chiz*, *namūd-be-būd*, *dagā-bāz*, *fureb*, *mugābūtā* ; v. *hubāb uṭhnā*, *dhar-dharānā<sup>h</sup>*, *fureb d.*, *dagā d.*—*Bulbulā* *bullā*, *bulūkā*, *bhabkor*, *asāravastu*, *chhūñchhī vastu*, *thag*, *vañchak*, *ṭhagāī*, *vañchanā*, *jul*, *dhokhā* ; v. *bulbulā bullā wā bulūkā uṭhnā*, *jhir-jhirānā*, *kialkhalānā*, *dhokhā d.*, *thagā*.
- BÜB'BLER, n. a cheat—*Dagā-bāz*, *jul-bāz*—*Thag*, *vañchak*, *dhūrt*.
- BÜB'BL'Y, a. consisting of bubbles—*Bulbulon kā banā huā<sup>h</sup>*.
- BÜ'BO, n. (Gr. *boubon*) the groin, a tumor in the groin—*Jañghūsā<sup>h</sup>*, *chadḍhā<sup>h</sup>*, *gohi-yā<sup>h</sup>*, *kakhauli<sup>h</sup>*, *kakharwāri<sup>h</sup>*.
- BÜ'BO-NO-CELE, n. rupture in the groin—*Jañghūse yā chadḍhe meñ ghūw<sup>h</sup>*.
- BÜC-A-NI'ER, BÜC-CA-NEER, n. (Fr. *boucaner* ?) a pirate—*Daryāi chor yā dākū*—*Samudra kā dakait wā chor*.
- BÜCK, n. (Gr. *beuche*) lye or suds in which clothes are soaked or washed ; v. to soak or wash in lye—*Sābun se milā huā pāni jismen kapre bhūyoge yā dhoqe jāte haiñ* ; v. *sābun se milē hue pāni meñ bhūgonā yā dhoñā*. [*Kapre dhone ke liye le-jāte haiñ<sup>h</sup>*].
- BÜCK'BAS-KET, n. a basket in which clothes are carried to be washed—*Tokrā jismen*.
- BÜCK, n. (S. *bucca*) the male of certain animals as the deer, a dashing fellow—*Hiran<sup>h</sup>*, *harnā<sup>h</sup>*, *khariū<sup>h</sup>*, *chhailā<sup>h</sup>*, *bāñkā<sup>h</sup>*, *chikanīyā<sup>h</sup>*.
- BÜCK'SKIN, n. leather made from a buck's skin ; n. made of the skin of a buck—*Hiran kā chamrā* ; a. *harne yā hiran ke chām kā banā huā<sup>h</sup>*.
- BÜCK'STALL, n. a net to catch deer—*Hiran pakarne kā jāṭ<sup>h</sup>*. [*purvat<sup>h</sup>*].
- BÜCK'ET, n. (S. *buc*) a vessel for drawing water—*Dol<sup>h</sup>*, *dolchī<sup>h</sup>*, *moṭ<sup>h</sup>*, *bālī<sup>h</sup>*, *pur<sup>h</sup>*.
- BÜCK'LE, n. (Fr. *boucle*) an instrument for fastening dress ; v. to fasten with a buckle, to prepare for action, to bend—*Bakṣūā* ; v. *bakṣūā lagānā<sup>h</sup>*, *kamarbandī k.*, *jang ke liye taiyār honā*, *jhuknā<sup>h</sup>*, —v. *Bakṣūā kasnā*, *plāñr bāñdhnā*, *lāne ke liye*.
- BÜCK'LER, n. a kind of shield—*Phāl<sup>h</sup>*, *pharī<sup>h</sup>*. [*utārū h.*, *nihurnā*].
- BÜCK'RAM, n. (Fr. *bougran*) a sort of stiffened cloth ; a. stiff, precise—*Kalapmālā kappā<sup>h</sup>* ; a. *karā<sup>h</sup>*, *kūñhin<sup>h</sup>*, *ṭhik<sup>h</sup>*. [*ahiri*].
- BU-CÖL'IC, BU-CÖL'I-CAL, a. (Gr. *boukolos*) pastoral—*Chaupāni*, *dihgāni*—*Gañwārū*, *BU-CÖL'IG*, n. a pastoral poem—*Chaupāni masnavi*, *chaupāni qat'-band*, *chaupāni gazal*—*Gañwārū kāvya*, *ahiri gīt*.
- BÜD, n. (Fr. *bouton*) the first shoot of a plant, a gem ; v. to put forth buds—*Koñ-*

- BUD**, *an̄khuwá<sup>h</sup>, t̄is̄i<sup>h</sup>, kalí<sup>h</sup>* ; v. *kaliyáná<sup>h</sup>, koṇpal pháṇná<sup>h</sup>, koṇpal nikalná<sup>h</sup>*.  
**BUDGE**, v. (Fr. *bouger*) to stir—*Sarakná<sup>h</sup>, talná<sup>h</sup>, hatná<sup>h</sup>, dābná<sup>h</sup>*.  
**BUDGER**, n. one who stirs—*Hatne w<sup>h</sup>, talne w<sup>h</sup>, sarakne w<sup>h</sup>, hatwaiyá<sup>h</sup>, talwaiyá<sup>h</sup>*.  
**BUDGE**, n. the dressed fur of lambs—*Memnoā kā achchhá banáyá huá muláim bál*—Memnoā kā banáyá huá komal rom.  
**BUDGET**, n. (Fr. *bougette*) a bag, a stock, a statement respecting finances—*Thaikh<sup>h</sup>, boqcha, máya, khaṣāna, mahāsil ká hieab*—Borā, gaṭhri, pūñji, rūā, rájaswa wá rájukar ká nikās wá jāpanapatra.  
**BUFFALO**, n. (It.) a kind of wild ox—*Bhainsū<sup>h</sup>, bhains<sup>h</sup>*.  
**BUFF**, n. leather made of a buffalo's skin, the colour of buff, a light yellow—*Bhains kā chamrá<sup>h</sup>, bhains ke champe kā rang<sup>h</sup>, halkā zard rang*—Bhains kí khāl, bhains kí khāl ká varṇ, halkā pítavarn.  
**BUFFET**, n. (It. *buffetto*) a blow with the fist ; v. to strike with the fist—*Mukki<sup>h</sup>, killi<sup>h</sup>, thappar<sup>h</sup>, dhau<sup>h</sup>, thapera<sup>h</sup>, thappar<sup>h</sup>, ghuṇsā<sup>h</sup>* ; v. *dhauliyáná<sup>h</sup>, ghusiyáná<sup>h</sup>, mukki mārná<sup>h</sup>*.  
**BUFFERING**, n. striking, contention—*Mār-pit<sup>h</sup>, jhagrā<sup>h</sup>, bakherā<sup>h</sup>, tantā<sup>h</sup>*.  
**BUFFET**, n. (Fr.) a kind of cupboard—*Ek qim kī almāri*—Bāsan rakhne ke liye ek prakār ká ādhār.  
**BUFFON**, (Fr. *bouffon*) a. low jester, a mimic ; v. to make ridiculous—*Maṣkhara, hazzāl, zatali* ; v. *tazhiki k., qābil-i-tasakhkhur k.*—Bhāñr, thathol, sawāñgi ; v. *haṇsāu k., upahāsya k., upahāsavishay k.* [—Bhāñrpanā, bhāñraitī, sawāñg.  
**BUFFONER**, n. low jesting, mimicry—*Tasakhkhur, maṣkhara-pan, maṣkharaḡi, hazz*  
**BUG**, n. an insect—*Khatmal<sup>h</sup>, khat-kirwā<sup>h</sup>, uñrus<sup>h</sup>*.  
**BUG**, *Būg<sup>h</sup>, beār*, n. (W. *bug*) something that scares or raises absurd fright—*Harwā<sup>h</sup>, gho-gho<sup>h</sup>, go-go<sup>h</sup>, bhokas<sup>h</sup>, dharakkā<sup>h</sup>, dharallā<sup>h</sup>*.  
**BUGLE**, *Būgle-hōrn*, n. (S. *bugun*) a hunting or military horn—*Shikāri yā jangī karnāc*—Ākhet kí turhī, turhī, siñgi. [kī chamakti guriyā.  
**BUGLE**, n. a shining bead of black glass—*Kāle kāñch ká chamkilā dāna*—Kāle kāñch  
**BUILD**, v. (S. *byldan*) to raise a fabric or edifice, to erect, to construct, to depend on :  
*p. t. and p. p. BUILT*—*Imārat banāwā, kharā k<sup>h</sup>, ta'mir k., itibār rakhnā, ummed rakhnā, itimād rakhnā*—Banāwā, uthānā, bharosā k., avalamb k.  
**BUILDER**, n. one who builds, an architect—*Bānī, rāz, mīmār*—Bānāne w., nirmāṇa-kartā, vidhāyak, grihakāri, gharkāri.  
**BUILDING**, n. a fabric, an edifice—*Imārat, haveli, makān, mahāl*—Griha, Ghar, koṭhī.  
**BULB**, n. (Gr. *bolbos*) a round root—*Gol jar<sup>h</sup>, gāñth<sup>h</sup>, potī<sup>h</sup>, putiyā<sup>h</sup>*—Gol mūl.  
**BULBOUS**, a. having bulbs—*Gāñhilā<sup>h</sup>, gāñth-dār, potī-dār, putiyā-dār*—Golamūlā-viśiṣht.  
**BULGE**, n. (S. *bolg*) the protuberant part of a cask, a protuberance ; v. to swell out, to be protuberant—*Pipe kā ubhrā hissa, ubhār<sup>h</sup>, ubhrāw<sup>h</sup>* ; v. *phul jānā<sup>h</sup>, ubhār-gā<sup>h</sup>, ubhār jānā<sup>h</sup>*—Pipe kā ubhrā bhāg, dhībikā, gumrī.  
**BULK**, n. (W. *bulg*) size, magnitude, the mass, the main part of a ship's cargo, a part of a building that juts out—*Miqdār, qadd-o-qāmat, andāza, 'arzo-tūl, kibārat, kulāñi, qadr, kisi chiz ká ziyāda hissa, bār-i-jahāz ká ziyāda hissa, kisi 'imārat ká ubhrā huā hissa*—Mutāi, sthūlatā, parimān, barāi, lambāichaurāi, bit, dīl, dhor, samūh, adhikāñsa, adhik bhāg, naukā kí bhartī ká adhik bhāg, kisi grih wā ghar ká ubhrā huā bhāg. [chaurā.  
**BULKY**, a. of great size—*Jusim, qadd-āwar*—Bhāri, sthūl, motā, barā, sthūlākār, lambā.  
**BULKINESS**, n. greatness of size—*Jusūmat, tan-āwari*—Mutāi, sthūlākāyatī, barāi, sthūlatā, vrihatwa.  
**BULKHEAD**, n. a partition across a ship—*Jahāz meā ār-pār kāth kí bhīt*.  
**BULL**, n. (Ger. *bulle*) the male of cattle, one of the signs of the zodiac—*Sāñr<sup>h</sup>, andā-bail<sup>h</sup>, burj-i-saur*—Āñruā barth, vriṣh, āñruā, vriṣharāsi.  
**BULLOCK**, n. an ox—*Badhiyā<sup>h</sup>, budhiyā bail<sup>h</sup>, bail<sup>h</sup>*.  
**BULLBAITING**, n. a fight of bulls with dogs—*Bailōñ sur kutton kí larāi<sup>h</sup>*.  
**BULLCALF**, n. a male calf, a stupid fellow—*Bachharā<sup>h</sup>, ahmaq, gabī*—Bāchhā, bhakwā, bhuggā, jar. [aur sāhasī kuttā.  
**BULLDOG**, n. a species of dog—*Ek qism ká qavi jurat-dār kuttā*—Ek jāti ká balawān  
**BULLFINCH**, n. a species of bird—*Qism-i-tāñr, ek qism kī chiriyā*—Sārikā, ek bhāñti  
**BULLFROG**, n. a large kind of trout—*Ek barī muchhlī<sup>h</sup>*. [kī chiriyā.  
**BULLRUSH**, n. a large rush growing in water—*Barā mothā<sup>h</sup>*.  
**BULL**, n. (L. *bulia*) an idiot of the pope, a blunder—*Rūm ke sardār pādri ká hukm-nāma, galatī, khatā*—Rūm ke mahādharmādhyaṣh ká prakāśit ājñāpatra, pramāḍ, bhūl, chūk.  
**BULLA-RY**, n. a collection of papal bulls—*Rūm ke sardār pādri ke hukm-nāmōñ ká majma'*—Rūm ke mahādharmādhyaṣh kē prakāśit ājñāpatroñ ká sañgrah.  
**BULLIST**, n. a writer of papal bulls—*Rūm ke sardār pādri ká hukm-nāma-navis*—Rūm

ke mahādharma-dhyaksh ke prakāśit ājñāpatroṇ ká lekhaḥ.

BŪL'LISH, *a.* of the nature of a bull or blunder—*Galat*—*Aśuddh*.

BŪL'LAḤ, *n.* a sort of wild plum—*Jangulī khattā bair*<sup>h</sup>.

BŪL'LET, *n.* (Fr. *boulet*) a round ball of metal, shot—*Golī*<sup>h</sup>, *būndā*<sup>h</sup>, *chharā*<sup>h</sup>.

BŪL'LE-TIN, *n.* (Fr.) an official report—*Ilākīmāna kaifiyat*, *varīhte se kaifiyat*—*Adhikārasambandhiyasamichārapatra*.

BŪLL'ION, *n.* (Fr. *billon*) gold or silver in mass or uncoined—*Zar-o-sim*, *gair-maskūk* *yā gair-mazrūb zar-o-sim*—*Sonā-chāndī*, *chāndī-sonā*, *sonā-rupā*, *amudrit sonā wā rūpī*.

BUL'LITION, *n.* (L. *bullitio*) the act of boiling—*Josh*—*Ubal*, *khaul*.

BŪL'LY, *n.* (L. *bully*) a noisy quarrelsome fellow; *v.* to bluster, to threaten—*Kal-la-zun*, *shekhi-bāz*, *sher-qālin*, *akar fān*; *v. lā-j-zunī k.*, *gurfish k.*—*Dāngai*, *pharphariyā*, *harinushtak*; *v. dhirinā*, *dhunkānā*.

BUL'WARK, *n.* (D. *bolwerke*) a fortification, a security; *v.* to fortify—*Marhala*, *burj*, *sadd*, *panāh*; *v. mazbūt k.*, *qawi k.*—*Durg*, *garhi kā koṭhā*, *garhi kī bāhri bhīt kī or mittī kā jo dhus rahtā hai*, *garh*, *garhi*, *surakshā*; *v. driph k.*, *porhā k.*, *sabal k.*

BŪM, *v.* (D. *bonnen*) to make a noise—*Shor k.*—*Śabd k.*

BŪMP, *v.* to make noise, to strike; *n.* a swelling, a protuberance—*Bak-bak k.*<sup>h</sup>, *shor k.*, *mārnā*<sup>h</sup>; *n. sūjan*<sup>h</sup>, *ubhāp*<sup>h</sup>—*Śabd k.*, *pīṭna*, *thoṅknā*, *tāranā k.*; *n. phūlan*, *phūlnā*, *gumrā*, *dadorā*, *dhikkā*. [*maṇshikā*, *bārī madhumākhi*]

BŪM'BLE-BEE, or HŪM'BLE-BEE, *n.* a large bee—*Shahd kī bārī makkhi*—*Bārī madhu*.

BŪM'BŪAT, *n.* a boat that carries provisions to a ship—*Jahāz par khāne kī chiz wāyāira pahunchāne kī chhoṭī kiṣhtī*—*Bārī nāw par khāne kī sāmagrī pahunchāne ke liye chhoṭī nāw*.

BŪM'KIN, *n.* a clown, a rustic—*Dihgānī*, *be-tumiz*, *nā-tarūshidā shakh*, *gañwār*<sup>h</sup>—*Lau-thā*, *dhoṇdhā*, *gañwelā*, *gañwainyā*, *asabhyā*, *anārī*. [*chaprāsī*]

BŪM-BAIL'IFF, *n.* (*bound*, *bailiff*) an under bailiff—*Adālat kā piyāda*—*Kachahri kā*

BŪM'PER, *n.* (Fr. *a bon, père* ?) a cup or glass filled to the brim—*Jām-i-lab rez*, *lab-ā-lab piyālū*—*Auṭh bār wā muñh tak bhārī pātra*, *muñhamuñh pātra*, *naṅnak pātra*.

BŪN, BŪNN, *n.* (Ir. *bunna*) a kind of cake—*Puā*<sup>h</sup>, *gañdaurā*<sup>h</sup>, *muṭhuliyā*<sup>h</sup>.

BŪNCH, *n.* (Gr. *bunke*) a lump, a cluster; *v.* to swell out in a bunch—*Guchchhā*<sup>h</sup>, *ghoṇpā*<sup>h</sup>, *jūri*<sup>h</sup>, *mūthā*<sup>h</sup>, *gawdh*<sup>h</sup>, *pūnjī*<sup>h</sup>, *ganj*<sup>h</sup>, *gadli*<sup>h</sup>, *pūli*<sup>h</sup>, *āñī*<sup>h</sup>, *pūlā*<sup>h</sup>, *phāñri*<sup>h</sup>, *phūl*<sup>h</sup>, *jhūlī*<sup>h</sup>; *v. phailnā*<sup>h</sup>, *gawdh bannā*<sup>h</sup>, *guchchhā bannā*<sup>h</sup>. [*pā sā*<sup>h</sup>]

BŪNCH'Y, *a.* full of bunches, like a bunch—*Guchchhe-dār*, *chhāñnār*<sup>h</sup>, *gawdh sā*<sup>h</sup>, *ghoṇ-*

BŪN'DLE, *n.* (S. *byndel*) a number of things bound together; *v.* to tie together—*Āñī*<sup>h</sup>, *gathri*<sup>h</sup>, *mutrā*<sup>h</sup>, *potli*<sup>h</sup>, *pot*<sup>h</sup>, *pulindā*<sup>h</sup>, *bojhā*<sup>h</sup>, *guthā*<sup>h</sup>; *v. gathri*<sup>h</sup>, *bāndh-nā yā karnā*<sup>h</sup>, *āñīyānā*<sup>h</sup>, *kaṭṭhā bāndhnā*.

BŪNG, *n.* (W. *bung*) a stopper for a barrel; *v.* to stop up a barrel—*Gattā*<sup>h</sup>, *dhātthā*<sup>h</sup>, *dāñt*<sup>h</sup>, *dhāt*<sup>h</sup>; *v. pipe meñ dhāt gattā yā dhātthā kuyānā*, *pipe kā muñh bānd k.*, *dāñt jāpnā*<sup>h</sup>.

BŪNG'OLE, *n.* the hole in the side of a barrel—*Pipe meñ chhed*.

BŪN'GLE, *v.* (W. *bungler*) to perform clumsily; *n.* a clumsy performance—*Burī tarāh k.*, *nā-kāra bunānā*, *kharrāb k.*; *n. kharrāb anjām*, *nā-kāra kām*—*Bigarūnā*, *anārī kī nāñ k.*, *burī bhañtī k.*; *n. bin dhañg kā kām*, *phūhar kām*.

BŪNG'LER, *n.* one who bungles—*Nā-āzmāda-kār*, *nā-karbi*, *khām-dast*—*Anārī*, *phūhar*, *kūrb*, *mūrkh*. [*Kudaul*, *burā*, *anārīpan se*, *bhaddā*]

BŪNG'LING-LY, *ad.* clumsily, awkwardly—*Bad-ustūb*, *be-hunari se*, *kharrāb*, *bad-numā*

BŪNT'ING, *n.* the name of a bird—*Ek qism kī chiriyā*—*Ek jāti kī chiriyā*.

BUOY, *n.* (Fr. *bouée*) a piece of cork or wood floating on the water tied to a weight at the bottom; *v.* to keep afloat, to bear up—*Tirēndā*<sup>h</sup>, *tirēnd*<sup>h</sup>, *langar-numā*, *langar kā nishān*, *lakri jo langar se bāndhi ruṭhi hai aur jal ke upar tairā kurti hai*; *v. tirā-nā*<sup>h</sup>, *utarānā*<sup>h</sup>, *sāñbhālnā*<sup>h</sup>, *thāñbnā*<sup>h</sup>, *nibāhnā*<sup>h</sup>, *thāñbhānā*—*Kāth jo langar meñ bāndhā rahtā hai aur pāni ke upar utarāyā kartā hai*.

BUOY'AN-CY, *n.* the quality of floating—*Tirōw*<sup>h</sup>, *utarāw*<sup>h</sup>, *bhasāw*<sup>h</sup>, *utirāha*<sup>h</sup>.

BUOY'ANT, *a.* floating, light—*Uṭirāw*<sup>h</sup>, *bhasāw*<sup>h</sup>, *utirātā*<sup>h</sup>, *utirātā*<sup>h</sup>, *hulūk*<sup>h</sup>.

BŪR, *n.* the prickly head of burdock—*Ek qism ke khār-dār darāḥt kī phumang*—*Ek prakār ke kañṭhale per kī phungi*.

BŪR'DEN, or BŪR'THEN, *n.* (S. *byrthen*) what is borne, a load; *v.* to load—*Bār*; *v. bojhānā*<sup>h</sup>, *bojh rakhnā*<sup>h</sup>, *lādnā*<sup>h</sup>, *bujhel k.*—*Bojhā*, *bojh*, *bhār*.

BŪR'DEN-IOUS, *a.* grievous, useless—*Sakht*, *pur-dard*, *dard-angez*, *be-fāida*—*Pirākār*, *kashtakar*, *vyarth*, *nishphal*.

BŪR'DEN-SOME, *a.* heavy, grievous, severe—*Girān*, *waznī*, *pur-dard*, *dard-angez*, *sakht*—*Garū*, *guru*, *bhārī*, *pirākār*, *kashtakar*, *karā*, *kaṭhin*.

BŪR'DEN-SOME-NESS, *n.* weight, heaviness—*Wazn*, *girānī*, *sakhtī*—*Bojh*, *bhār*, *kāthīn-ātā*, *guruai*, *gurutā*. [*gāte hañ*—*Āvartaniyāsālok*, *parivartakaślok*]

BŪR'DEN, *n.* (Fr. *bourdon*) a chorus—*Ūpaj*<sup>h</sup>, *mīrā*<sup>h</sup> *yā shēr jo koi log milke ek sūth*

- BU-REAU'**, bu-rō', *n.* (Fr.) a chest of drawers with a writing board—*Likhne ki almāri.*
- BURG-NET'**, Būrg'-no-*net*, *n.* (Fr. *bourguignote*) a kind of helmet—*Ek tarah kā khod yā magfur*—Ek bhāūtī kā yuddhasambandhī top, ek prakār kī mastakarakshapī.
- BURGH**, būrg, *n.* (S. *burk*) a corporate town, a borough—*Wah shahr jiske bāshindōn ko qawmī majlis meñ apne naukhtār bhejne kā iktiyār ho*—Mahāsabhi meñ pratinidhi bhejne kā adhikār rakhe w. nagar. [ments—*Pattā*]
- BURGESS**, *n.* a tenure by which the inhabitants of towns hold their lands or tene-
- BURGESS**, *n.* a freeman of a burgh—*Shahri, us shahr kā bāshinda jiske logon ko qawmī majlis meñ naukhtār bhejne kā iktiyār ho*—Nagarajan, nagarastha, mahāsabhi meñ pratinidhi bhejne kā adhikārī nagar kā jan.
- BURGESS-SHIP**, *n.* the state of a burgess—*Shahri kā iktiyār yā 'uhda*—Nagarjanapad, nagarasabhasadadhikār.
- BURGHIER**, *n.* a freeman of a burgh—*Shahri, us shahr kā bāshinda jiske logon ko qawmī majlis meñ naukhtār bhejne kā iktiyār hotā hai*—Nagarajan, nagarastha, jis nagar ke logon ko mahāsabhi meñ apne pratinidhi bhejne kā adhikār hotā hai uskā niyāsi.
- BURGH-MOTE**, *n.* a burgh court—*Jis shahr ke log qawmī majlis meñ apne naukhtār bhejne kā iktiyār rakhte hain uski kachakri*—Jis nagar ke log mahāsabhi meñ apne pratinidhi bhejne kā adhikār rakhte hain uski kach. hri.
- BURGO-MAN-TER**, *n.* a magistrate of a city—*Shahr kā hākim*—Nagarādhyaksha, nagar kī adishthātā, purādhiakārī. [pati, garh wā kot kā adhikārī.]
- BURGHAVE**, *n.* a governor of a town or castle—*Shahr kā nāzim, gul-a-dār*—Nagarādhi-
- BURGLAR**, *n.* (S. *burk*, Fr. *larron*) a thief who breaks into a house by night.—*Nayb-zan*—Señdh lagane w.
- BURGLARY**, *n.* housebreaking by night—*Nayb-zanī*—Señdh. [señdh vishayak.]
- BURGLARIOUS**, *a.* relating housebreaking—*Muta'atig-i-nayb-zanī*—Señdh sambaudhī,
- BURGUNDY**, *n.* wine made in Burgundy—*Bargandī mulk kī angūrī sharāb*—Bargandī deś kī angūrī madirā.
- BURIAL**. See under BURY. [khodne kā yantra, takshanayantra.]
- BURINE**, *n.* (Fr. *burin*) a graving tool—*Nagsh-kunī kā āla*—Kāth tāmbe ityadi par
- BURIN**, *n.* to dress cloth, as fullers do—*Istri karnā*, *dholiyoñ kī nāñ kaprā banānā*°.
- BURLER**, *n.* a dresser of cloth—*Dholī*, *istri karne w.*
- BURLESQUE**, *a.* (Fr.) tending to raise laughter, jocular; *n.* a ludicrous representation; *v.* to turn to ridicule—*Hānsāb*, *zurrāf*, *masakharagi-angez*, *hurrāf*, *zurif*, *thātthē-bāz*; *n.* *tusakhhur*, *mazāh*, *zurāfat-āmez bayān*; *v.* *tusakhhur k.*, *maskharagi k.*, *mazāh k.*, *zurāfat k.*—Parihāsakar, hāsyajanak, hāsotpādak, hānsor, thātthol; *n.* hānsī, thātthā, khillī, parihās, upahās, parihāsavākya, parihāsavachan; *v.* parihās k., hānsī k., thātthā k., khillī k., banānā.
- BURLY**, *a.* (born, like ?) big, tumid, boisterous—*Jasim*, *'azīm-ul-jassa*, *mutallāb*, *shekh-bāz*, *zor-shor k. w.*, *tund*, *lantarānī*—*Sthūl*, *sthūlāsārīn*, *barē dīl kī*, *phulāphālā*, *phulā hua*, *śabdakārī*, *phakoriyā*, *pharphariyā*.
- BURLINESS**, *n.* bulk, bluster—*Qudd*, *miqdūr*, *mutāpāb*, *mutāb*, *shekhā*, *lūf-zanī*, *khud-faroshī*, *kalla-zanī*, *gul-gapārā*—*Dīl*, *parimān*, *sthūlatā*, *sthūlāsārīratā*, *dīmbh*, *phakoriyāpanā*, *garāj*, *tarāj*, *tarapī*.
- BURN**, *v.* (S. *byran*) to consume with fire, to wound with fire, to be on fire; *p. t.* and *p. p.* **BURNED** or **BURNT**;—*Julānā*°, *jalnā*°, *dāhnā*°, *dahnā*°, *jārnā*°, *jarnā*°, *bāhnā*°, *bārnā*°, *bulnā*°, *burnā*°, *dudhdhānā*°, *dahaknā*°. [agnidāh, dāh.]
- BURN**, *n.* a wound caused by fire—*Jalne kā zakhm*, *sukhta yā sokhta*—*Jalā*, *dagdha*, *BURNER*, *n.* a person or thing that burns—*Julāne w.*°, *ātash-angez*, *ātash-afroz*, *chirāg*—*Dāhak*, *jālawayā*, *phukanhārā*, *dagdhā*, *tāpak*, *dīpak*, *diyā*.
- BURNING**, *n.* fire, flame, inflammation; *a.* flaming, vehement, powerful—*Ātash*, *sozish*, *soz*, *ātash-zanī*, *ihitirāg*; *a.* *sozulanā*, *soz-nāk*, *shudīd*, *tez*, *tund*, *sukht*—*Āg*, *dāh*, *dāhan*, *jālan*, *jwālan*, *jwālā*; *a.* *jālāu*, *dāhak*, *tāpak*, *jaltā*, *ugrā*, *prachand*, *karā*, *karā*.
- BURNING-GLASS**, *n.* a glass which collects or condenses the sun's rays—*Ātashī shisha*—*Sūrajmukhī*, *sūryakānt*.
- BURNISH**, *v.* (Fr. *brunir*) to polish, to grow bright; *n.* a gloss, brightness—*Chamakānā*°, *jilā denā*, *saiqal k.*, *sāf k.*, *chamaknā*°, *cham-cham k.*°; *n.* *chamak*°, *jilā*, *saiqal*—*Jhalaknā*, *opnā*, *mānjnā*, *chikuānā*, *jhalaknā*; *n.* *jhalak*, *op*, *laplapahat*.
- BURNISHED**, *n.* one that burnishes—*Saiqal-gar*, *jilā-sāz*, *jilā dene w.* *shakhs yā āla*, *saiqal karne kā āla*—*Opnī*, *tejak*, *kāntidāyān jan wā yantra*.
- BURROW**, *n.* (S. *beorgan*) a hole in the ground for rabbits, &c; *v.* to make holes in the ground—*Bil*°, *mānd*°; *v.* *bil banānā*°, *mānd banānā*°, *bil khodnā*°.
- BURSE**, *n.* (L. *bursa*) an exchange where merchants meet—*Saudāgaron ke ekatthā hone kī jagah*—*Banīksamāgamasthān*, *baipariyon ke ekatra hone kā sthān*.
- BURSAR**, *n.* the treasurer of a college, a student who has an allowance from a fund—*Madrasē kā khazānchī*, *wazīfē-dār tālibu-l-ilm*—*Pāthasāliyadhanādhikārī*, *pāthasālī kā rokariyā*, *māsik pāne w. vidyārthī*.

**BŪR'SAR-SHIP**, *n.* the office of a bursar — *Madrase ki khazānchī-garī, tankhwaḥ-dār tālibu-l-ilm kā darja* — Pāthasāliyahadnādhikār, pāthasālā ki rokariyāi, māsik pāne wālo vidyārthī kā pad.

**BŪR'SA-RY**, *n.* the treasury of a college, the allowance paid to a bursar — *Madrase kā khazāna, tālibu-l-ilm kā wazifu* — Pāthasāliyahadnāgrīha, vidyālayidhanāgar, pāthasālā kā rokarghar, vidyārthī kā masik.

**BŪRST**, *v.* (S. *berstan*) to break or fly asunder, to break open suddenly, to come suddenly or with violence, *p. t.* and *p. p.* BŪRST — *Phūtṇāḥ, phatṇāḥ, tūtṇāḥ, phoṛṇāḥ, phāṛṇāḥ, tornāḥ, tarṇāḥ, tarkṇāḥ, chaṭṭṇāḥ, chaṭṭakṇāḥ, phūt nikalṇāḥ, tūt parṇāḥ, ek-ek ā-paṇṇāḥ*. [phūtḥ, tūtḥ]

**BŪRST**, *n.* a sudden disruption, a rupture — *Kapaḥ, tapapḥ, jharapḥ, phūṭanḥ, tūṭanḥ*, BŪR'THEN. See BURDEN.

**BUR'Y**, *bēry*, *v.* (S. *birgan*) to put into a grave, to cover with earth, to conceal — *Dafn k., mudfin k., dufanānā, chhīpānā* — Mitti d., gār d., gārṇā, topuī, dhāṅknā, dhānpnā, lukānā. [mitti d.]

**BUR'AL**, *n.* the act of burying, a funeral — *Dafn, kafan-dafn, tadfin, tajhiz* — Gār top, BUR'ING-ING, *n.* the act of putting into the grave — *Dafn, tadfin* — Gār top.

**BUR'ING-PLAḤE**, *n.* a place for graves — *Qabr-gāh, qubristān, goristān, maqbar, maqbara, darqāh* — Gārṇe ki jagah, mitti dene ki jagah, miraswirasthān.

**BUSH**, *n.* (Ger. *busch*) a thick shrub, a bough; *v.* to grow thick — *Jhārḥ, jhārīḥ, dālḥ, dālīḥ*; *v. jhāṛṇulā ghanā gā jhūmrā honāḥ*.

**BŪSŪ'Y**, *a.* full of bushes, like a bush — *Jhār-dār, jhār ke mānind* — Jhārmay, jhār ke sadris, jhāṛṇulā, jhūmrā, loṭan, ghanā, nivir.

**BŪSH'NESS**, *n.* the quality of being bushy — *Jhār-dārī, jhūmrāḥḥ, jhāṛṇulā-panḥ* — Jhāṛṇulāḥ, nivirātā, ghanatā. [mānā — Battis se kā parimān.]

**BUSH'EL**, *n.* (Fr. *boisseau*) a dry measure containing eight gallons — *Battis se kā pū-bŪSK, *n.* (Fr. *buse*) a piece of steel or whalebone worn in stays — *Faulād, gā uhel nām darqāyī sab se bare jānwar ki haddi ki takhtī jis ko Parangistān ki auratē sinuband meḥ lagāti hūn* — Sārālōh wā whel nām samudrī bare jāntu ki phūli jo Yuropiya striyān apni āngiyōn meḥ lagāti hān.*

**BŪS'KIN**, *n.* (D. *broeken*) a kind of half boot, a high shoe worn by ancient actors of tragedy — *Nisf-moza, nim-moza, ek qism kā ūchā jūtā jis ko pukhū ke qadīm zamāne ke naḡḡāl dahshut-nāk bāṭon ki naḡl karte the* — Adhā mojī, ek bhāntī ki jūtī jisko prāchīn kāl ke naṡ pahinte the. [mojā charhaye, ūchī panahīn charhaye.]

**BŪSKINED**, *a.* dressed in buskins — *Nim-moza pahīne hūc, ūchī jūtī pahīne hūc* — Adhā BŪSS, *n.* (L. *basium*) a kiss, a salute with the lips; *v.* to kiss — *Bosa*; *v. bosa lenā* — Chūmā, chūmī; *v. chūmā lenā*. [ki nāv.]

**BŪSS**, *n.* (D. *buis*) a boat used in fishing — *Machhli ke shikār ki kishṭī* — Machhli mārne BŪST, *n.* (It. *busto*) a statue of the head and shoulders — *Nim-qudd, nisf-qāmat kī lū'bat, sir se le kandhōn tak ki miratḥ* — Mastak aur kandhōn ki murti, adhe sarir ki pratimā, mastak se le chhātī paryant mamushya ki pratimā.

**BŪSTARD**, *n.* a large bird of the turkey kind — *Barā perāḥ, kaḡdarḥ*.

**BUSTLE**, *būs'el*, *v.* (S. *Busstlin*?) to be busy with quick motion, to be active; *n.* a hurry, a tumult — *Tagā-pū k., darā-darish k.*; *n. tagā-pū, darā-darish, jaldī, afrā-tafri, gul-qapāpā, shor-sharābā, harj-marj* — Daurdhūp k., dhūmdhām k., daurdhūp machānā, khalbali k. wā ḡlṇā, kām kāj k.; *n. daurdhūp, dhūmdhām, vyastatī, utāwālī, khalbālī, kolāhāl*. [jyā, tikshvakarmā.]

**BŪSTLER**, *n.* an active stirring person — *Har-bābī, mihnatī shakhs* — Kāmkājī, chhatpatī-

**BUS'Y**, *biz'y*, *a.* (S. *bieg*) employed with earnestness, active, officious; *v.* to employ, to engage — *Mashḡūl, masrūf, mustagraq, sar-garm, pesh-āmadi, fuzūl-khidmat*; *v. mashḡūl k., masrūf k., mashḡūl h., masrūf h.* — Niyukt, karmanivishṭ, udyamī, pravitṭī, karmishṭh, vyavastīyī, kāmkājī, anadhikāracharchak, parākīryacharchak, parādhikārapaveśak; *v. kām meḥ niyukt k. wā lūḡnā, kāryyanivishṭ k.*

**BŪY'LY**, *ad.* in a busy manner — *Mashḡūlī se, sar-garmī se, chālūki se* — Phurtī se, vyas-

tātā se, utāḥ se, abhinivē se.

**BŪY'NESS**, *biz'ness*, *n.* employment, serious engagement, an affair, concern, trade — *Shuḡl, muḡimn, kār, matlab, mu'āmalā, kāmḥ, peshā* — Udyam, vyāpār, vyavasāy, pravitṭī, barā kām, karm, kāryya, arth, vishay, prayojan, vrittī, jivikā. [kāracharchak.]

**BŪY-BŪY**, *n.* a meddling person — *Har-degi-chamchā* — Parākāryacharchak, parādhī-

**BŪT**, *con.* (S. *butan*) except, except that, besides, only, unless, yet; *ad.* no more than; *prep.* except — *Magar, illā, lekin, walekin, amma*; *ad. sirf, faqat*; *prep. sirwā, juz* — Par, pai, mul, pun, parantu, kintu, balki; *ad. nirā, keval, mātra*; *prep. ohhorā, chhorākar, upar*.

**BŪT**, *n.* (Fr. *bout*) a boundary, a limit; *v.* to touch at one end — *Hadd, sar-hadd, intihā*; *v. paicasta honā, muttāḥl honā* — Sīmā, avadhī, dāḡrāmēnṛā, ant; *v. milā honā, jurā honā, dāḡrāmēnṛe meḥ honā*.



**BŪT'END**, *n.* the blunt end of any thing—*Kisi chiz ká kund sirá yá nok*—Kisi vastu ká bhoṭā agraḥhā wā ṭoṅk, sṭhūlāgrā.

**BŪT'MENT**, *n.* the support of an arch—*Mīkrāb ká puskta*—Toranapadādhar.

**BŪTT**, *n.* a mark to be aimed at, an object of ridicule, a blow or push; *v.* to strike with the head or horns—*Hadaf, nishāna, rish-khand, goe-majlis, dhakkā<sup>h</sup>, takkar<sup>h</sup>; v. takranā<sup>h</sup>, takkar lapnā<sup>h</sup>, takkar mārā<sup>h</sup>*—Lakṣha, upahāsatthān, parihāssāpad,

**BŪT'SHAFṬ**, *n.* an arrow—*Tir*—Bān, vāṇ. <sup>h</sup> isyabhūmi, ṭhokar.

**BŪT'CH'ER**, *n.* (Fr. *boucher*) one who kills animals to sell, one who delights in slaughter; *v.* to kill, to murder—*Qassāb, qasāi, zābiḥ* : *v. qatl k., khūn k., halāk k., zabah k.*—Mānsavikrayī, mānsik, ghātāk, prānihinsāpar; *v. badh k., hatyā k., mār dālnā.*

**BŪT'CH'ER-LY**, *a.* bloody, cruel—*Khūni, khūn-khwar, saffāk, be-rahm, sang-dil*—Lohū ká pyāsa, nishṭhur, krūr, nirdayī.

**BŪT'CH'ER-Y**, the trade of a butcher, slaughter, the place where animals are killed—*Qassābi, qatl, qassāb-khāna*—Mānsavikrayī kī vritti, badh, hanan, ghātan, badhasthān, sunā, sunā.

**BŪT'LER**, *n.* (Fr. *bouteille*) a servant who has charge of liquors, &c.—*Khān-sāwān, mār-sāmān, shārab wāgaira chizōn ká muhāfẓ*—Madyā ādī ká rakshak, bhandārī.

**BŪT'LER-SHIP**, *n.* the office of a butler—*Khān-sāmān-gari, mār-sāmān-gari, shārab wāgaira chizōn ke muhāfẓ ká 'uhda*—Madyā ādī ke rakshak ká pad, bhandārī ká pad.

**BŪTT**, *n.* (S. *but*) a large cask—*Harā pīpā.*

**BŪT'TER**, *n.* (L. *butyrum*) an oily substance made from cream by churning; *v.* to smear or spread with butter—*Makkhan<sup>h</sup>, nainā<sup>h</sup>, nehnā<sup>h</sup>* : *v. makkhun chaparnā<sup>h</sup>, nehnān chaparnā<sup>h</sup>.*

**BŪT'TER-Y**, *a.* having the qualities of butter; *n.* a room where provisions are kept—*Rauqani, ghi ká chiknā<sup>h</sup>* : *n. nī-mat-khāna, modī-khāna, bhavḍār<sup>h</sup>*—Ghiyālā, ghiār, ghritamay; *n. khādyaḍavṛgār.*

**BŪT'TER-FLY**, *n.* a winged insect—*Titri<sup>h</sup>, titli<sup>h</sup>, tullī<sup>h</sup>.*

**BŪT'TER-MILK**, *n.* the milk which remains when butter has been made—*Ghol<sup>h</sup>, mat-thā<sup>h</sup>, mātthā<sup>h</sup>, chhāckh<sup>h</sup>, chhānchh<sup>h</sup>, maherī<sup>h</sup>.*

**BŪT'TER-PRINT**, *n.* a stamp to mark butter—*Makkhan par chhīpā karne ká thappā<sup>h</sup>.*

**BŪ-TY-RAGROU**, **BŪ-TY-ROUS**, *a.* having the qualities of butter—*Rauqani, chiknā<sup>h</sup>*—

**BŪT'TOCK**, *n.* (Fr. *bout* ?) the rump—*Chūtar<sup>h</sup>*. [Ghiyālā, ghritamay, ghiāhā.

**BŪT'TON**, *n.* (Fr. *bouton*) a knob or ball for fastening clothes, the bud of a plant; *v.* to fasten with buttons—*Tukma, girih, shigīf* : *v. tukma bāndhnā, girih denā*—Ghundi, kali; *v. ghundi bāndhnā, ghundi lagānā.*

**BŪT'TON-HOLE**, *n.* a hole to admit a button—*Tukme ká halga*—(Ghundi ká phāndā.

**BŪT'TON-MĀK-ER**, *n.* one who makes buttons—*Tukme-sāz*—(Ghundi banāne w.

**BŪT'TRESS**, *n.* (Fr. *bout*) a prop, a support; *v.* to prop, to support—*Puskta, thek<sup>h</sup>, sahārā<sup>h</sup>* : *v. thek denā<sup>h</sup>, sahārā denā<sup>h</sup>.*

**BŪX'OM**, *a.* (S. *boesam*) obedient, yielding, gay, lively, brisk, wanton—*Farmān-bardār, muti, khush-tab, zinde-dil, chālāk, shokh, 'aiyāsh*—Ajnākārī, adhin, raṅgilā, rasik, ānandī, chapal, phurtilā, chānchal, lampat.

**BŪX'OM-LY**, *ad.* obediently, wantonly—*Farmān-bardārī se, shokhī se, be-hayāī se*—Ājnāpālan adhinatā chānchalatā chānchalāī chānchalāhat khelwārpan wā qhithāī se.

**BŪX'OM-NESS**, *n.* obedience, wantonness—*Farmān-bardārī, shokhī, be-hayāī*—Ājnāpālan, adhinatā, chānchalatā, chānchalāhat, khilārpan, qhithāī.

**BUY**, *v.* (S. *byegan*) to obtain for money, to purchase : *p. t.* and *p. p.* **BOUGHT**—*Mol lenā<sup>h</sup>, kharidnā*—Kinnā, kray k., besahnā.

**BUYER**, *n.* one who buys, a purchaser—*Khuridār*—Kinne w., kretā, krayī, besahwayā.

**BŪZZ**, *v.* to hum like a bee, to whisper; *n.* the noise of a bee or fly, a whisper—*Bhin-bhinānā<sup>h</sup>, ghunghunānā<sup>h</sup>, phusphusānā<sup>h</sup>, kānāphūsi k.* : *n. bhimbhināhat<sup>h</sup>, ghunghunāhat<sup>h</sup>, phusphusāhat<sup>h</sup>.*

**BŪZZER**, *n.* a secret whisperer—*Kānā-phūsi k. w<sup>h</sup>, phusphusāhat k. w<sup>h</sup>.*

**BŪZZARD**, *n.* a species of hawk, a blockhead; *a.* senseless, stupid—*Bāz, ahmaq* : *a. nā-dān, be-vuqūf, kund-zihn*—Śyen, mūrkh; *a.* mandmatī, jaṛ, mūrph.

**BY**, *prep.* (S. *be*) denotes the agent way or means, at, near; *ad.* near, beside, in presence, passing—*Se<sup>h</sup>, ba-sabab, ke sabab, ke bā'is, par<sup>h</sup>, meṇ<sup>h</sup>, nazdik*; *ad. nazdik, pās<sup>h</sup>, samne<sup>h</sup>, guzartā*—Dwāra, us karke, uske hetu, uske kāraṇ, nikat; *ad. nere, nikat, sākhāt, sanmukh, jātā huā.*

**BY**, **BYE**, *n.* something not the direct and immediate object of regard, as **BY** the **BY** or **BYE**—*Kahte kahte koi bāt sūjh pare* to by the by *yā* by the bye *kahte haiṇ<sup>h</sup>, hān<sup>h</sup>, bhālā<sup>h</sup>.*

**BY'AND-BY**, *ad.* in a short time—*Dam bhar meṇ, dam meṇ, thori der meṇ, thori der ke ba'd*—Kuchh kāl piche, ek kṣaṇa piche, thori ber meṇ, kinchit kāl pare.

**BY**, *prep.* (S. *be*) implies something out of the direct way—*Bāi ká lafz jab kisī dūre lafz ke sāth joṛā jātā hai tab iske mātne sidhī rāh ke bāhar hote haiṇ*—Bāi ká

śabd jab kisī dūse śabd ke sāth joṛī jātā hai tab iskā arth sidhe path ke bāhar hotā hai.

**BṚ'CŌR-NER**, *n.* a private corner—*Ek poshida gosha*—*Ek gupt konā*.

**BṚ'END**, *n.* private interest—*Poshida garaz*—*Gupt hit*, *gupt arth*, *swahit*, *swārth*.

**BṚ'GŌNE**, *a.* past—*Guzrā*—*Bitā*, *vyatit*, *gat*, *gaya*.

**BṚ'LĀNE**, *n.* a private lane—*Kūcha*—*Gālī*, *chorgālī*, *koli*.

**BṚ'LĀW**, *n.* a private rule—*Qā'idā-i-makhśūs*, *khāss qā'idā*, *poshidagi se yā āpas meṁ muqarrar kiyā gāgā qā'idā*—*Upavyavasthā*, *upavidhi*, *chupchāp wā āpas meṁ banāyā* hūś niyam.

**BṚ'NĀME**, *n.* a nickname—*Laqab*—*Upādhi*, *upanām*.

**BṚ'PĀST**, *a.* past, gone by—*Gayā<sup>h</sup>*, *guzrā*, *raft-guzast*—*Bitā*, *vyatit*, *gat*.

**BṚ'PĀTH**, *n.* a private path—*Chor-rāh*, *kūcha*—*Guptapath*, *pagdāndī*, *chorgālī*.

**BṚ'RŌAD**, *n.* a private road—*Chor-rāh*, *kūchu*—*Chorgālī*, *koliyā*, *guptapath*.

**BṚ'STĀND-ER**, *n.* a looker on—*Pās khare hokar dekhne w<sup>h</sup>*. [paglāndī, *koli*.

**BṚ'STRĒET**, *n.* an obscure street—*Chor-rāh*, *kūcha*—*Guptapath*, *upamārg*, *chorgālī*,

**BṚ'VIEW**, *n.* a self-interested purpose—*Apnī garaz*—*Swahit*, *swārth*.

**BṚ'WĀLK**, *n.* a private walk—*Chor-rāh*, *kūchu*, *gālī<sup>h</sup>*—*Chorgālī*, *pagdāndī*, *koliyā*.

**BṚ'WĀY**, *n.* a private and obscure way—*Chor-rāh*, *kūchu*, *gālī<sup>h</sup>*—*Chorgālī*, *pagdāndī*, *koliyā*. [wā bolīhōlī.

**BṚ'WIFE**, *n.* a secret stroke or sarcasm—*Poshida wār yā tanz*—*Gupt ghāw wā vyaṅgya*

**BṚ'WŌRD**, *n.* a saying, a proverb—*Musal*—*Kahāwat*, *kahūt*, *kahtūt*.

**BṚ'Z'ANT**, **BṚ'Z'AN-TINE**, *n.* a gold coin made at Byzantium—*Bāizānehiam shāhr ki bani hui ashrafī*—*Bāijānshiam nagar kā banā huā sone kā mudrā*.

## C.

**CĀB**, *n.* (H.) a Hebrew measure of about three pints—*Qarīo deṛh ser kā Yahūdī paimāna*—*Prāy deṛh ser kā Yahūdī māp*.

**CA-BĀL'**, **CĀB'A-LĀ**, *n.* (H.) Jewish tradition, secret science—*Yahūdiyōṁ ki rivāyat*, *poshida 'ilm*—*Yahūdiyōṁ ki paramparā kahāwat*, *guptavidyā*, *gūrhavidyā*.

**CĀB'A-LISM**, *n.* the science of the cabala—*Yahūdiyōṁ kā poshida 'ilm*—*Yahūdiyōṁ ki gūrhavidyā*.

**CĀB'A-LIST**, *n.* one skilled in Jewish tradition—*Yahūdiyōṁ ki rivāyat aur poshida 'ilm kā 'ālim*—*Yahūdiyōṁ ki kahāwat aur gūrhavidyā kā pandit*.

**CĀB'A-LIS'TIC**, **CĀB'A-LIS'TI-CAL**, *a.* secret, occult—*Poshida*, *mugla*, *makhfi*—*Gūrh*, *gupta*, *guhya*, *rahasya*.

**CĀB'A-LIS'TI-CAL-LY**, *ad.* mysteriously—*Iqlāq se*, *poshidagi se*—*Gūrhātā se*, *guptarūp se*.

**CĀB'A-LIZF**, *v.* to speak like the cabalists—*Yahūdiyōṁ ki rivāyat aur poshida 'ilm ke 'ālimōṁ ki tarāh bolnē*—*Yahūdiyōṁ ki paramparā kahāwat aur gūrhavidyā ke jānne wālōṁ ke sadris kahnā*.

**CA-BĀL'**, *n.* a private junto, an intrigue; *v.* to intrigue—*Khalwat meṁ fasād kā mashwara karne wālī jam'at*, *sāzish*, *bandish*; *v.* *sāzish k.*, *bandish k.* *yā bāndhnā*, *fasād kā mashwara k.*—*Bure kām meṁ gupt ekṛā*, *gusht*, *gut*, *kumantranā*; *v.* *gusht k.*, *bure kām meṁ gupt ekṛā karke kumantranā k.*, *gut k.*

**CA-BĀL'ER**, *n.* one who intrigues—*Fitrātī*, *muftarī*, *bandish k. w.*, *sāzish k. w.*, *fasādi*—*Gut k. w.*, *gupt kām meṁ yuktī k. w.*, *gupt manorath ke sādhnē ke liye gathāw gathne w.* [śwasambandhī.

**CĀBĀL-LINE**, *a.* (L. *caballus*) belonging to a horse—*Ghoṛe ke muta'alliq*—*Ghoṛe kā*,

**CĀBĀ-RET**, *n.* (Fr.) a tavern—*Kalwār-khāna*—*Kalwariyā*, *madyālay*.

**CĀB'BAGE**, *n.* (L. *caput* ?) a vegetable—*Kobi<sup>h</sup>*.

**CĀB'RAGE**, *v.* to steal in cutting clothes—*Kāpre ke katar byōṁt meṁ chorānā<sup>h</sup>*.

**CĀB'TIN**, *n.* (W. *caban*) a cottage, a small room, a room in a ship; *v.* to live or confine in a cabin—*Jhopṛā<sup>h</sup>*, *jhopṛī<sup>h</sup>*, *kuriyā<sup>h</sup>*, *kuṭī<sup>h</sup>*, *chhoṭī kothri<sup>h</sup>*, *jahāz ki kothri*; *v.* *jhopṛī meṁ rahnā<sup>h</sup>*, *ek chhoṭī kothri meṁ rahnā<sup>h</sup>*.

**CĀB'T-NET**, *n.* (Fr.) a closet, a room in which consultations are held, the collective body of ministers of state, a set of drawers for curiosities, a place for things of value—*Khalwat-khāna*, *mashwarat-khāna*, *arkān-i-daulat*, *arkān-i-saltanat*, *'ajīb chizon ke rakhne ki atmārī*, *'ajāib-khāna*—*Ekiṁt kothri*, *nirālī kothri*, *vichārāśālā*, *vichārāgrih*, *mantranā karne kā ghar*, *pradhānsachivasamāj*, *pradhānamantrigaṇ*, *durlabh padārthōṁ ke rakhne kā sādhar*, *durlabhadravayādhār*, *durlabh padārthōṁ ke rakhne kā sthān*.

**CĀB'T-NET-CŌŪN-QIL**, *n.* a council of cabinet ministers—*Divān-i-khāss*—*Pradhān mantriyoṁ ki sabhā*, *pradhānasachivasabhā*. [kā barhiyā kām k. w.

**CĀB'T-NET-MĀK-ER**, *n.* a maker of fine wood-work—*Barhai kā achchhā kām k. w.*, *barhai*

**CĀ'BLE**, *n.* (D. *cabel*) a rope to hold a ship at anchor, a large rope—*Lahūs<sup>h</sup>*, *lahāsī<sup>h</sup>*, *langar kā rassā*, *borā rassā<sup>h</sup>*.

CABLED, *a.* fastened with a cable—*Lahāsī se bandhā huā<sup>b</sup>, langar ke rasse se bandhā huā.*

CARRI-O-LET, cāb'ri-o-lē, *n.* (Fr.) a sort of open carriage commonly shortened into CAB—*Ek qism ki upar se khuli gārī*—*Ek bhānti ki upar se khuli hui gārī.*

CACHEX-Y, *n.* (Gr. *kakos, hexis*) a bad state of body—*Abtar sarisht*—*Śariradosh, sarir ki durāvasthā.* [*se be-hāl*—*Śariradosh so pirīt, śarirakarogavīśiṣṭ.*]

CACHECTIC, CA-CHĒCTI-CAL, *a.* having a bad state of body—*Abtar sarisht kā, badan CACHIN-NĀ'TION, n.* (L. *cachinno*) loud laughter—*Khilkhilāhat<sup>b</sup>.*

CACKLE, *v.* (D. *kaeckelen*) to make a noise like a hen or goose; *n.* the noise of a fowl, idle talk—*Murgī yā bat ki tarah āwāz k., kā-kū k<sup>b</sup>, karkarānā<sup>b</sup>;* *n.* *murg ki āwāz, be-hūda-goi, burphāhat<sup>b</sup>*—*Bat wā kukkuṭī ke sadriś śabd k.; n. kukkuṭī wā bat kā śabd, bakkak, arbar, sarbar.* [*śabd.*]

CACKLING, *n.* the noise of a hen or goose—*Murgī yā bat ki āwāz*—*Kukkuṭī wā bat kā CAC-O-CHYM-Y, n.* (Gr. *kakos, chymos*) a bad state of the humours—*Akhīlāt ki buri hūlāt, abtarī-i-akhīlāt*—*Raktapittādivikār.*

CAC-O-CHYM'IC, CAC-O-CHYM'I-CAL, *a.* having the humours in a bad state—*Abtar afhlāt rakhe w., jiske akhlāt abtar hūlāt meñ hōn*—*Raktapittādivikāravīśiṣṭ.* [*tya.*]

CAC-O-DEMON, *n.* (Gr. *kakos, daimon*) an evil spirit—*'Ifrit, bhūt*—*Pisāch, vetāl, dai-*

CAC-O-ETHES, *n.* (Gr. *kakos, ethos*) a bad custom—*Bad-dastūr, burā dastūr*—*Kurīti,*

CACOGRA-PHY, *n.* (Gr. *kakos, grapho*) bad spelling—*Imle ki galatī*—*Aksharutī ki CA-COPHO-NY, n.* (Gr. *kakos, phone*) a bad sound of words—*Afjāz ki bad-lahzī yā*

CAD, *n.* (L. *cadaver*) like a dead body—*Murdani, murdār sā, murda sā*

CAD'DIS, *n.* (Gael. *cadan*) a kind of tape, a worm or grub—*Ek qism kā fūta, kīrā<sup>b</sup>*—

CAD'DOW, *n.* a chough, a jackdaw—*Ek samundari chiriyā<sup>b</sup>, kaṇelā<sup>b</sup>.*

CADRE, *a.* tame, bred by hand—*Hilā<sup>b</sup>, palvā<sup>b</sup>, hāth se pālā guṇā<sup>b</sup>, hāth se pālā huā<sup>b</sup>.*

CADRE, *n.* (L. *cadus*) a barrel or cask—*Pipā.*

CADENCE, *n.* (L. *cadu*) the fall of the voice in reading or speaking, the flow of verses or periods, the tone or sound—*Parhne yā bolne meñ āwāz kā utār, tarāzū-i-kulām yā mīzān-i-kulām, lahja nuwā sadā yā āwāz*—*Parhne wā bolne meñ swar kā utār, padya wā gadya ki dhārā, swar, lay.*

CADENT, *a.* falling down—*Utarā<sup>b</sup>, girtā<sup>b</sup>.*

CAD-ET, *n.* (Fr.) a younger brother, a volunteer in the army who serves in expectation of a commission—*Chhotā bhāī<sup>b</sup>, jo nau-jawān mard-i-sharif' uḥde ki ummed meñ binā tankhrah paltan meñ kām kartā hai*—*Lahurā bhāī, jo kulīn yuvā purush pad pāne ki ās meñ binā vetan senā meñ kām kartā hai.*

CAD'I, *n.* (Ar.) a Turkish magistrate—*Turkistān kā qāzī*—*Turk deś kā nyāyādhipati, Turk deś kā daūdānyāk.* [*—Sighra girne w., niyāt sanay ke pahile girne w.*]

CAD'COUS, *a.* (L. *caducus*) falling early—*Savere girne w<sup>b</sup>, waqt se peshkar girne w.*

CAD'CTY, *n.* tendency to fall, frailty—*Girne ki ragbat, galatī*—*Patanaśilātā, girne ki or jhukāw, chūk.*

CÆS'URA, *n.* (L.) a pause in verse—*Waqfa-i-misra', waqfa-i-shi'r, misra' yā shi'r ke waqn meñ jo waqfu hotā hai*—*Virām, avachched, vichehded.*

CÆS'URAL, *a.* relating to a cæsura—*Misra' yā shi'r ke waqn meñ jo waqfu hotā hai us ke mutā'alliq, mutā'alliq-i-waqfu-i-misra'*—*Virāmasambandhi, vichehdedavishayak.*

CAGE, *n.* (Fr.) an inclosure for birds or beasts; *v.* to inclose in a cage—*Pinjra<sup>b</sup>, ka-tahrā<sup>b</sup>, katgharā<sup>b</sup>;* *v. pinjre meñ dālnā<sup>b</sup>.*

CÄIRN, *n.* (G.) a heap of stones—*Pattharon kā dher<sup>b</sup>.*

CÄIT'IFF, *n.* (It. *cattivo*) a mean villain, a knave; *a.* base, servile—*Murdād, mal'ian, mūzi, thag<sup>b</sup>;* *a. lū'īn, mal'ūn, mūzi, pōji*—*Khul, dhūrt, durvritta, sūth, durāt-mā;* *a. adham, nich.*

CÄJÖLE, *v.* (Fr. *cajoler*) to flatter, to coax, to delude—*Khush-āmad k., dam d., phus-lānā<sup>b</sup>, fareb d.*—*Lallopatto k., mīthī mīthī bāteñ karnā, jhāns lenā, jhānsnā, bhulā-wā donā, thagnā, dhokhā denā.* [*bhulāwā, thagāi.*]

CÄJÖLERY, *n.* flattery, deceit—*Khush-āmad, fareb, dogā*—*Lallopatto, chhal, kapat,*

CÄKE, *n.* (D. *koek*) a kind of bread, concreted matter; *v.* to form into a cake—*Rotī<sup>b</sup>, tikki<sup>b</sup>, papari<sup>b</sup>;* *v. rotī banānā<sup>b</sup>, tikki banānā<sup>b</sup>, sukhānā<sup>b</sup>, sūkhnā<sup>b</sup>, karrānā<sup>b</sup>, papuriyānā<sup>b</sup>.*

CÄLÄ-MÄN'CO, *n.* a kind of woollen stuff—*Ek qism ki bānāt*—*Ek bhānti ki bānāt.*

CÄLÄ-MINE, *n.* an ore of zinc—*Kachchā dastā<sup>b</sup>.*

CÄLÄM'I-TY, *n.* (L. *calamitas*) misfortune, misery, distress—*Bad-bakhti, talā, musibat, taklīf*—*Daurbhāgya, vipat, vipatti, āpat, sañkat, klēś.*

CÄLÄM'I-TOUS, *a.* full of misery, distressful—*Kam-bakhti, bad-bakht, āfat-xada, āfat*

*rasida, taklif-dih, pur-taklif, zabín, kharáb, taklif pahuñcháne w.* — Abbágá, dukkhi, ápadgrasta, dukkhadáyak, sókapúrñ, vyathákár.

CAL/A-MUS, *n.* (L.) a sort of reed — *Gaur gáchh<sup>h</sup>, qasbu-z-zaríra, narbat<sup>h</sup>, sarpat<sup>h</sup>* — Mahaktá beñt, sugandhi beñt, bharuí.

CA-LASH', *n.* (Fr. *calèche*) a sort of open carriage, a kind of hood — *Ek qism ki úpar se khulí hui gári, ek qism ká sir ká kaprá* — Ek prakár ki úpar se khulí hui gári, ek bhánti ká inúñ ká kaprá, ophni.

CAL-CÁ'RE-OUŠ. See under CALX.

CAL/CE-DO-NY. See CHALCEDONY.

CAL-CINE'. See under CALX.

CAL-CÓG'RA-PHY. See CHALCOGRAPHY.

CAL-CU-LATE, *v.* (L. *calculus*) to compute, to reckon, to adjust — *Hisáb k., andáza k., shumár k., hisáb se durust k.* — Giuná, lekhná k., áñkná, kútná, atkal k., lekhe se thik wá upayukt k.

CAL-CU-LA-BLE, *a.* that may be computed — *Shumár kiye jáne ke láiq, hisáb kiye jáne ke qábil, andáza kiye jáne ke láiq* — Gananiy, gine jáne ke yogya, kute wá áñke jáne ke yogya. [qiyás — Ginti, jortí, gapan, lekhná, atkal, kút, áñkáv.

CAL-CU-LÁ'TION, *n.* a computation, a reckoning — *Hisáb, shumár, andáza, takhmina, CAL-CU-LA-TIVE, a.* belonging to calculation — *Muta'alliy-i-hisáb, hisáb se nisbat-dár* — Gapanásambandhi, gintivishayak.

CAL-CU-LÁ-TOR, *n.* a computer, a reckoner — *Muhásib, hisáb-dán, siyáq-dán, andáza-gír* — Gapanak, sañkhyak, lekhná karwáiyá, lekhná k. w., atkal k. w., kútne w.

CAL-CU-LUS, *a.* stone in the bladder — *Pathrí<sup>h</sup>, pathurí<sup>h</sup>.*

CAL-CU-LA-RY, *a.* relating to the stone — *Pathari ká<sup>h</sup>, pathari se nisbat-dár* — Pathari ká sambandhi, patharivishayak. [rilá<sup>h</sup>.

CAL-CU-LÖSE, CAL-CU-LOUS, *a.* stony, gritty — *Patharilá<sup>h</sup>, kirkirá<sup>h</sup>, áñkariyá<sup>h</sup>, kunka-CAL-DIRON, n.* (L. *caldarium*) a large kettle, a boiler — *Deg, hamdā<sup>h</sup>, karāh<sup>h</sup>, chirvā<sup>h</sup>, charuā<sup>h</sup>.* [dhiknā.

CAL/E-FY', *v.* (L. *caleo*) to grow hot — *Garm k. yá h.* — Tapáná wá tapná, dhikáná wá CAL-E-FY'-TION, *n.* the act of heating — *Garm k.* — Tapun, tapun, dhikāv.

CA-LID'-TY, *n.* heat — *Garmi, harárat, tapish* — Táp, ushnatā.

CAL'I-DÜCT, *n.* a pipe to convey heat, a stove — *Garmi pahuñcháne kí nali, añgithí<sup>h</sup>, bhār<sup>h</sup>* — Ushnatā pahuñcháne kí choñgi wá poñgi, borsí, bhatthí, bharsāñin.

CAL/ENDS, *n. pl.* (L. *calendae*) the first of every month among the Romans — *Ahál-i-Rom ke darmiyān har mahine ká gurra* — Rom ke logoñ meñ pratyek mahine ká pahilá din.

CAL/EN-DAR, *n.* a yearly register, an almanac; *v.* to enter in a calender — *Taqwim, jantri-bahí<sup>h</sup>; v. taqwim meñ darj k., jantri-bahí meñ dákhil k.* — Patrā, pañjikā, pañcháñg; *v. patre meñ likhnā, pañcháñg meñ chaprá denā.*

CAL/EN-DER, *v.* (Gr. *kulindros*) to dress cloth; *n.* a hot press for dressing cloth — *Kundí k. h., ghōñtā<sup>h</sup>, nard par chaphánā, chiknānā<sup>h</sup>; n. kundí karne kí kal<sup>h</sup>.*

CAL/EN-TURE, *n.* (L. *caleo*) a species of fever peculiar to hot climates — *Tap-i-hárr jo khās-kur garm mulkoñ meñ hojāti hai* — Jwararogavishesh jo ushna deoñ meñ hotā hai.

CALF, calf, *n.* (S. *cealf*) the young of a cow, a stupid fellow, the thick part of the leg; *pl.* CALVES — *Bachhwá<sup>h</sup>, bachhiyá<sup>h</sup>, bhuygá<sup>h</sup>, bhakwá<sup>h</sup>, jar<sup>h</sup>, piñrli<sup>h</sup>.*

CALF-LIKE, *a.* resembling a calf — *Bachhwá sá<sup>h</sup>, bachhiyá sá<sup>h</sup>.*

CÁLVE, *v.* to bring forth a calf — *Byánā<sup>h</sup>.*

CÁLVIŠH, *a.* like a calf — *Bachhwá sá<sup>h</sup>, bachhiyá sá<sup>h</sup>, parwá yá pariya sá<sup>h</sup>.*

CAL'I-BER, CAL'I-BRE, *n.* (Fr. *calibre*) the bore of a gun, capacity, cast, sort — *Top, bandúq wogaira ká muñh, phulāw<sup>h</sup>, chaurāw<sup>h</sup>, naqsha, tarur, zāt, qism* — Agyastra kí muhri, vistār, chaklāv, sañchā, dhab, jāti, prakār.

CAL/ICE. See CHALICE.

CAL/I-CO, *n.* a stuff made of cotton from Calicut in India — *Chhít<sup>h</sup>, chhápá kaprá<sup>h</sup>.*

CÁLIF, CÁLIPH, *n.* (Ar. *khalifa*) a title of the successors of Mohammed — *Khalífa* — Khaliphā.

CAL'I-PHATE, *n.* the office or dignity of a caliph — *Khiláfat* — Khaliphā ká pad.

CAL-I-GÁ'TION, *n.* (L. *caligo*) darkness — *Tárikí, ándherā<sup>h</sup>* — Andhakár, dhuñdh.

CAL-YG'-NOUS, *a.* dark, obscure, dim — *Ándherā<sup>h</sup>, dhuñdhilá<sup>h</sup>.*

CA-LIG'RA-PHY, *n.* (Gr. *kalos, grapho*) beautiful writing — *Khush-khatt, khush-nawisi* — Sundaralipi, sundaralekhan, sundaralekh.

CAL-I-GRÁPH'IC, *a.* relating to beautiful writing — *Muta'allig-i-khush-nawisi, khush-khatt se nisbat-dár* — Sundaralipisambandhi, sundaralekhanavishayak, sundar likhná ká sambandhi.

CAL-I-PASH', CAL-I-PÉE', *n.* terms of cookery in dressing turtle — *Kachhue ke pakāne meñ ye lafz bole jāte haiñ* — Kachhue ke rindhne meñ ye shabd bole jāte haiñ.

- CAL-TVER**, *n.* (Fr. *calibre*) a hand-gun—*Chhoti bandūq*—*Chhotā agnyastra*.
- CALIX, CAL'YX**, *n.* (L. a flower-cup—*Kāsa-i-phūl*—Pushpegarbh, pushpakosh.
- CALK**, *calc*, *v.* (S. *cale*) to stop the leaks of a ship—*Darz-mār k.*, *jahāz ke darzeñ band k.*—*Gābhna, gābna, gāhnā, nāw ki sandhi mūndnā*.
- CALK'ER**, *n.* one who calks—*Darz-mār k. w.*, *jahāz ke darzeñ band k. w.*—*Gābhne w.*, *gābne w.*, *gāhne w.*, *nāw ki sandhi mūndne w.*
- CALK'ING-IRON**, *n.* a chisel for calking—*Jahāz ke darzeñ band karne ke liye rukhāni yā tānki*—*Naukā ki sandhi mūndne ke liye rukhāni wā tānki*.
- CALL**, *n.* (L. *calo*) to name, to summon, to convoke, to cry out, to make a short visit; *n.* an address, a summons, a demand, a short visit—*Kahnā<sup>h</sup>*, *nām rakhnā<sup>h</sup>*, *bulā bhejnā<sup>h</sup>*, *bulcānā<sup>h</sup>*, *batornā<sup>h</sup>*, *ekathā k.*, *jornā<sup>h</sup>*, *pukārnā<sup>h</sup>*, *hānk mārnnā<sup>h</sup>*, *gohrānā<sup>h</sup>*, *pherā k<sup>h</sup>*, *ā-jānā<sup>h</sup>*, *bheñt k<sup>h</sup>*; *n.* *pukār<sup>h</sup>*, *hānk<sup>h</sup>*, *gohār<sup>h</sup>*, *bulāhut<sup>h</sup>*, *bulāvā<sup>h</sup>*, *māng<sup>h</sup>*, *chāh<sup>h</sup>*, *bheñt<sup>h</sup>*, *dekhnā sunnā<sup>h</sup>*. [*batorne w<sup>h</sup>*, *ekathā k. w<sup>h</sup>*, *ā-jāne w<sup>h</sup>*, *bheñt k. w<sup>h</sup>*]
- CALL'ER**, *n.* one who calls—*Bulāne w<sup>h</sup>*, *pukārne w<sup>h</sup>*, *gohrāne w<sup>h</sup>*, *hānk mārne w<sup>h</sup>*.
- CALL'ING**, *n.* vocation, profession, trade—*Pesha, kasb, kār-o-bār, roz-gār*—*Dhāndha, udyam, vyavasāy, vyāpar*.
- CAL-LID'ITY**, *n.* (L. *callidus*) craftiness—*Makr, hila-sāzi*—*Dhūrtatā, khalatā*.
- CAL'LI-PERS**, *n. pl.* (Fr. *calibre*) compasses with curved legs—*Kham-dār parkār*—*Terhe karkātak viśesh, gol padārth kā vyās nāpne ke liye karkātak viśesh*.
- CAL'LOUS**, *a.* (L. *callus*) hardened, insensible, unfeeling—*Sakht, karakht, be-dard, nā-tars<sup>h</sup>*—*Kathor, karā, karā, niñhur, nirday*.
- CAL-LÖS'ITY**, *n.* a hard swelling without pain—*Ghatthā<sup>h</sup>*, *dhatthā<sup>h</sup>*.
- CXL'LOUS-LY**, *ad.* in an unfeeling manner—*Be-dardī se, be-rahmī, nā-tarsi se<sup>h</sup>*—*Kathorātā se, nirdayatā se*.
- CXL'LOUS-NESS**, *n.* hardness, insensibility—*Sakhtī, nā-tars<sup>h</sup>*, *sang-dili, be-dardī, be-rahmī*—*Kathināi, karāi, kathorātā, nirdayatā niñhuratā*.
- CAL'LOW**, *a.* (S. *culo*) unfledged, naked—*Be-bāl-o-par, nangā<sup>h</sup>*—*Binpankh, pakshahin, ledā, gedā, lūñrā, mūñrā, magna*.
- CALM**, *cām*, *a.* (Fr. *calme*) quiet, serene, undisturbed; *n.* serenity, quiet, repose; *v.* to still, to quiet, to pacify—*Sākin, muhtabī, āhista, hamvār, havā-basta, be-harukat, bā-garār*; *n.* *ihitihās, sukūn, havā-bastagi, khamas<sup>h</sup>, qarār, āhistagi, rāhat, āsāish, ārām, āsūdagi*; *v.* *shāistu k.*, *sākin k.*, *roknā<sup>h</sup>*, *havā-basta k.*, *band k.*, *taskin d.*, *tasalli d.*, *Rukā, sunsān, sun, sthīr, susthīr, sānta, nirvāt, nirveg, nirvittavāyu, nistarāng, nīschal*; *n.* *nirvāt, vāyunivritti, nirvegatā, nistarāngatā, sānti, sunsān, sukḥ, chain, ānand*; *v.* *thāmbhnā, sānta k.*, *baithālnā, miñānā, dhairyā d.*, *dilāsā d.*, *susthīr k.*, *nirvāt k.*, *nirveg k.*
- CALMER**, *n.* one that calms—*Band k. w.*, *roknē w<sup>h</sup>*, *shāista k. w.*, *sākin k. w.*, *taskin-bakhsh*—*Sāntikar, thāmbhne w.*, *baithālnē w.*, *dilāsā d. w.*, *susthīr k. w.*
- CALM'LY**, *ad.* serenely, quietly—*Shāistagi se, taammul se, āhistagi se, mulāimat se*—*Sānti se, dhime, dhire*.
- CALM'NESS**, *n.* tranquillity, mildness—*Taammul, āsāish, ārām, itminān, mulāimat, sukūn, havā-bastagi, havā kā rukāw*—*Sānti, sthīratā, mirākulatā, avyākulatā, nirvāt-tatwa, nistarāngatā*. [*Sānta, sthīr, nirvāt, nirveg*]
- CALM'Y**, *a.* quiet, peaceful—*Shāista, āhista, havā-basta, be-havā-o-tīfān, bā-garār*—*ke fajr*—*Isāiyōn ke Yunāni panth ke sannyāsi*. [*feet*—*Khār-ḥasak*—*Gokhri*]
- CAL'TROP, CAL'THROP**, *n.* (S. *coltrecippe*) an instrument of war for wounding horses'
- CAL'U-MET**, *n.* an Indian smoking pipe—*Huqqa, gurgurī<sup>h</sup>*.
- CAL'UM-NY**, *n.* (L. *calumniā*) slander, false accusation—*Tuhmat, iftirā, itihām, buhtān*—*Apavād, kalañk, jhūthī nindā, lim*.
- CAL'UM-NI-ATE**, *v.* to slander, to accuse falsely—*Tuhmat lagānā, ilzām denā, bad-nām k.*—*Kalañk lagānā, lim lagānā, mithyā apavād k.*, *jhūthī nindā k.*
- CAL'UM-NI-Ā-TION**, *n.* false accusation—*Tuhmat, bad-nāmī*—*Kalañk, mithyā apavād, jhūthī nindā*. [*āpavādak, kalañk lagāne w.*]
- CAL'UM-NI-Ā-TOR**, *n.* a slanderer—*Tuhmat lagāne w.*, *nā-haqq bad-go*—*Nindak, mithyā*
- CAL'UM-NI-A-TO-RT**, *a.* false, slanderous—*Tuhmat-āmez, gibatī*—*Kalañki, mithyā apavādī, nindak, limmi*. [*Kalañkamay, kalañki*]
- CAL'UM-NI-OUS**, *a.* falsely reproachful—*Tuhmat-angez, bad-go, tuhmat lagāne w.*—*CAL'UM-NI-OUS-LY*, *ad.* in a slanderous manner—*Tuhmat se, bad-goī se, bad-go taur se*—*Kalañk se, mithyā nindā se, mithyā apavād se*.

- CAL'LUM'NI-OUS-NESS**, *n.* slanderous accusation—*Tuhmat, ná-haqq bad-námi, ná-haqq bad-goí*—Kalaúk, mithyá apavád, jhúthí nindá. [nám dharmopadesák ká mat.]
- CAL'VIN-ISM**, *n.* the doctrine of Calvin—*Qasís Kálvín ká gaul yá mazhab*—Kálvín
- CAL'VIN-IST**, *n.* a follower of Calvin—*Qasís Kálvín ká mu'taqíd, Qasís Kálvín ká pairau*—Kálvín nám dharmopadesák ke mat ká avalambí, Kálvínpanthí.
- CAL'VIN-IS'TIC**, **CAL'VIN-IS'TI-CAL**, *a.* relating to Calvinism—*Qasís Kálvín ke gaul yá mazhab ke muta'alliq*—Kálvín nám dharmopadesák ke mat ká sambandhí, Kálvínpanthá-sambandhí. [mittí<sup>h</sup>, rákh<sup>h</sup>, chhá<sup>h</sup>, bang<sup>h</sup>, bhasm<sup>h</sup>.]
- CÁLX**, *n.* (L.) lime or chalk, powder made by burning: *pl. CÁL'CEs—Chúná<sup>h</sup>, khari*
- CAL-OÁ'RE-ous**, *a.* of the nature of lime or chalk—*Chúná-giá, áhuk-sífat, khari mittí kí khásiyat ká*—Chúnámáy, chúnágupavísisht, kharimittímay, kharimittígunavísisht, khari mittí ke dharm ká. [rákh k., chhá<sup>h</sup> k., bhasm k.]
- CÁL'QINE**, *v.* to burn to a calx or powder—*Khákistar k., kushta k.*—Márná, bang k.,
- CÁL'QI-NA-BLE**, *a.* that may be calcined—*Khákistar yá kushta kiye jáne ke láiq*—Máre jáne ke yogya, bang rákh chhá<sup>h</sup> wá bhasm kiye jáne ke yogya.
- CÁL'QI-NATE**, *v.* to burn to calx or powder—*Khákistar k., kushta k.*—Márná, bhasm k., rákh k., chhá<sup>h</sup> k., bang k. [khará, rákh k.]
- CÁL'QI-NÁ'TION**, *n.* the act of calcining—*Jalákar reza reza k., khákistar k.*—Bhasmi-
- CÁM'BRIC**, *n.* a kind of fine linen from Cambray in Flanders—*San ke mihin kapre kí ek qism jiski ibtidá Flándarz mulk ke Kámbré shahr se hai*—San ke patle kapre kí ek játi jiski utpatti Flándars des ke Kámbré nagar se hai, chandeli.
- CÁME**, *p. t.* of come—*Áyá<sup>h</sup>*. [Shutur—Únt.]
- CÁM'EL**, *n.* (L. *camelus*) an animal common in Arabia and other eastern countries—
- CÁM'EL-OT**, **CÁM'LET**, *n.* a stuff made of camel's hair or wool and silk—*Shutur ke bál ká yá ún aur reshám ká baná huá kaprá*—Únt ke rom ká wá rom aur paíta ká baná huá vāstra, dhussá, dhúsá, patíti.
- CÁM'EL-O-PÁRID**, *n.* (L. *camelus, pardus*) the giraffe, a large quadruped—*Zaráfa, guo-palang, shutur-guo*—Ek prakár ká jantu jo chhote únt kí náin hota hai aur uski lambí ghíneh hotí hai aur uske áng par chíte kí náin chhotí chhotí chittiyan hotí hai.
- CÁM'E-O**, *n.* (It.) a gem on which figures are engraved—*Ek qism ká patthar jis par tasnein khodí játi hai*—Ek prakár ká patthar jis par chitra khode játe hai.
- CÁM'E-RA OB-SCÚ'RA**, *n.* (L.) an optical machine used in a darkened chamber by which objects without are exhibited—*Ek úla jisko andheri kothri mein dharné se báhar kí chizoñ ká aks us mein á partá hai*—Ek prakár ká yantra jisko andheri kothri mein dharné se báhar ke padarthoñ ká prativimb us mein á partá hai.
- CÁM'E-RÁ'TION**, *n.* (L. *camera*) a vaulting or arching—*Gumbaz banána, mihráb banána*—Torá banána, toránákar dwár wá path lanána. [rát ká chhápá<sup>h</sup>.]
- CÁM-I-SÁ'DO**, *n.* (Fr. *chemise*) an attack made in the dark—*Rát ko chhápá márná<sup>h</sup>*,
- CÁM'O-MILE**, *n.* (Gr. *chamai, melon*) a plant—*Bábina*—Aushadhiya aushadhi.
- CÁMP**, *n.* (L. *campus*) the order of tents for an army, an army encamped; *v.* to fix tents, to lodge in tents—*Lashkeri dere, khaime, dere<sup>h</sup>, khaimeñ meñ pari hui fauj*; *v. khaime gárne, khaimeñ meñ rahná yá basána*—Sená ke tambú, paráw par pari hui sená, tambuon meñ purí hui sená; *v. tambú gárná, derá dálná, tambuon meñ tikná wá tikána, tambuon meñ basná wá basána*.
- CÁM-PAIGN'**, **cam-pán'**, *n.* a large open country, the time an army keeps the field in one year; *v.* to serve in a campaign—*Maidán, wási hamwár zamin, sál bhar ke andar wah muddat jismeñ lashkar apne maqám se muhimm par raftá hai*; *v. muhimm meñ naukari k.*—Samabhumi, samasthal, patapar, baras bhar meñ wah kál jis meñ sená apne niyat sthán ko chhorkar rapakshetra meñ raftí hai; *v. rapakshetra meñ sevá wá kám k.* [jaune w., jañgali.]
- CÁM-PÉS'TRAL**, *a.* growing in fields—*Maidán ká ugne w., khet meñ ugne w<sup>h</sup>*—Khet meñ
- CÁM-PÁNTI-FÓRM**, *a.* (L. *campana*) in the form of a bell—*Ghaná-numá, ghané kí sírat*—Ghanákrítí, ghanákar.
- CÁM'PHOR**, **CÁM'PHIRE**, *n.* (L. *camphora*) a solid white gum—*Káfúr*—Karpúr, kapúr.
- CÁM'PHIRE**, *v.* to impregnate with camphire—*Káfúr-ámez k.*—Kapúr milána, karpúra-yukt k.
- CÁM'PHO-RATE**, **CÁM'PHO-RA-TED**, *a.* impregnated with camphor—*Káfúr-ámez*—Karpúriya, karpuramay, karpurayukt, kapúr se milá huá.
- CÁN**, *v.* (S. *cunna*) to be able, to have power; *p. t.* **COULD**—*Sakná<sup>h</sup>*.
- CÁN**, *n.* (S. *canna*) a vessel for liquor—*Piyála, qarába, suráhi*—Chukarí, jalapátra, pání ká bāsan, katorá, khorá.
- CÁN'A-KIN**, *n.* a little cup, a small cup—*Piyáli*—Katorí, khorí, khoríyá.
- CÁ-NÁILLE'**, **ca-náíl'**, *n.* (Fr.) the rabble—*Kamíne log*—Adham log, nich log.
- CÁ-NÁL'**, *n.* (L. *canalis*) a water-course made by art, a duct—*Nahr*—Nálá, náli.
- CÁ-NÁ'RY**, *n.* wine brought from the Canary islands, a singing bird, an old dance—

*Kaneri jazair ki anguri sharab, khush-awaz ek chiriyā jo ibtidā meñ Kaneri ke jaziron se ai thi, ek qadim nach*—Kaneri tāpuñ kā drākshāmadya, mīthe bol kī chiriyā jo pahile pahal Kaneri nām tāpuñ se ai thi, ek purānā nāch.

CAN'CEL, *v.* (L. *cancelli*) to blot out, to efface, to obliterate—*Mansūkh k., bātīl k., radd k., mitānā*<sup>h</sup>—Metnā, dho dālnā, uṭhā denā, pōchhṇā, kāṭ dālnā, lōp k., vyarth k.

CAN'CEL-LA-TEP, *a.* marked with cross lines—*Chār-khāna, jāl-dār*—Aṛi beṛi lakiron se khinchāyā huā.

CAN'GER, *n.* (L.) a crab-fish, one of the signs of the zodiac, a virulent sore—*Kekarā*<sup>h</sup>, *burj-i-sartān, sartān, nāsūr*—Kark, karkaṭ, karkatarāsi, karkarāsi, baṇḍarghāw, visphot, bhagandar. [ghāw kā rogī h., visphot kā rogī h.]

CAN'GER-ATE, *v.* to grow cancerous—*Bhagandar kā rogī h., nāsūr kā rogī h.*—Baṇḍar

CAN'GER-OUS, *a.* having the qualities of a cancer—*Nāsūr sā, bhagandar-sifat*—Visphotagupavisishṭ, baṇḍarghāw kā dharm rakhne w.

CAN'DENT, *a.* (L. *canleo*) hot, glowing with heat—*Garm, tābān, munawwar*—Ushpa, daṇḍaktā, damaktā, jāwalyamān, uttaptā.

CAN'DID, *a.* (L. *candulus*) fair, open, frank, ingenuous, sincere—*Sāf, kushād-dil, sāf-dil, sūnā-sāf, be-makr-o-furṭ, be-rub-o-riyā, be-riyā, rāst, sādiq, pāk, rāst-bāz*—Nirmalamati, suddhāntahkarayā, khule mai. kā, saral, sidhā, nishkapat, sachchā. kharā.

CAN'DID-LY, *ad.* fairly, openly, frankly—*Safāi se, sāf-dilī se, sadāqut se, rāstī se*—Saralāṭī se, khulākhulī, man kholkar, sachchāi se, kharāi se, sidhāi se, binā kapat.

CAN'DID-NESS, *n.* frankness, ingenuousness—*Safāi, sāf-dilī, rāstī*—Saralāṭī, kharāi, sachchāi, sidhāi.

CAN'DOUR, *n.* openness, frankness, fairness—*Sāf-dilī, safāi, rāstī, pāk-bāzī, be-riyāi*—Mankholāw, vimalātmātā, sachchāi, sachchāi, kharāi, sidhāi, saralāṭī.

CAN'DI-DATE, *n.* one who competes for an office—*Ummad-wār, khwāhān*—Padābhilāshī, padānweshī, āsraṭ. [Sikthadīpak, madhichehlishtadīpak, govapamayadīpak.]

CAN'DLE, *n.* (L. *candela*) a light made of wax or tallow—*Mom-batti, charbi kī battī*—CAN'DLE-HOLD-ER, *n.* one who holds a candle—*Battī dikhāne w.<sup>h</sup>, battī pakarne w.<sup>h</sup>*—Dīpadhāri. [battī kī roshni—Dīpaprabhā, pradīpadyanti, diyā kā ujjyalā.]

CAN'DLE-LIGHT, *n.* the light of a candle—*Mom-batti kī roshni, charbi kī battī kī roshni*, CAN'DLE-MAS, *n.* the feast of the purification of the Blessed Virgin, formerly celebrated with lights—*Ilazrat Mariam ke chillā nahāne kā dīn, is roz āge bahut battiyāñ rau-shan hoti thiñ*—Isā Masih kī mātā Mariam ke prasavauch kā parvadin.

CAN'DLE-STICK, *n.* an instrument for holding a candle—*Shum'-dān*—Dīpadhār, dīpa-pidap, varttyādhār. [kī sāmagri.]

CAN'DLE-STUFF, *n.* stuff for making candles—*Battī banāne kā masūlih*—Battī banāne

CAN'DLE-WAST-ER, *n.* one that wastes candles—*Battī kharāb k. w., battī be-fāida sarf k. w.*—Battī nishprayojan uṭhā dāne w.

CANDY, *v.* (L. *candeo* ?) to conserve with sugar, to grow congealed; *n.* a conserve—*Pāgnā<sup>h</sup>, pugnā<sup>h</sup>, jam jānā<sup>h</sup>; n. pāg<sup>h</sup>, pāk<sup>h</sup>, murabba*—*n.* Sarkarā.

CANE, *n.* (L. *canna*) a reed, the sugar-plant, a walking-stick; *v.* to beat—*Narkat<sup>h</sup>, beṭ<sup>h</sup>, beṭ<sup>h</sup>, ūkh<sup>h</sup>, ūkh<sup>h</sup>, jānā<sup>h</sup>, kalā jānā<sup>h</sup>, chhari<sup>h</sup>, lāthī*; *v. beṭiyānā<sup>h</sup>, lathiyānā<sup>h</sup>, beṭ mārṇā<sup>h</sup>, lāthī mārṇā<sup>h</sup>*. [narkat yā beṭ kā bunā huā<sup>h</sup>.]

CANY, *a.* full of canes, consisting of canes—*Narkat beṭ ūkh yā chhari se bharā huā<sup>h</sup>*, CA-NINE, *a.* (L. *canis*) having the properties of a dog, pertaining to a dog—*Sag-sifat, kutte ke muta'ulliq*—Kukkuriyā, kukkurasambadhak. [matārā.]

CAN'I-CULE, CA-NIC'U-LA, *n.* the dog-star—*Shi'ra-l'-abūr, shi'ra-l'-yamānī*—Kukkuranā-

CA-NIC'U-LAR, *a.* belonging to the dog-star—*Muta'ulliq-i-shi'ra-l'-abūr, shi'ra-l'-yamānī se nisbat-dār*—Kukkuranāmanakshatrasambandhī.

CAN'IS-TER, *n.* (L. *canistrum*) a small box for tea, a small basket—*Chā kā ḍabbā<sup>h</sup>, pitārī<sup>h</sup>, tokri<sup>h</sup>*.

CANK'ER, *n.* (L. *cancer*) a worm, a disease in trees, a corroding ulcer, any thing that corrupts or consumes; *v.* to corrupt, to decay, to infect—*Kirā<sup>h</sup>, ghun<sup>h</sup>, ek rog jo peron meñ lag jātā hai jis se unke patte aur chhilke narkar gir pāte haiñ<sup>h</sup>, baṇḍarghāw<sup>h</sup>, ghāw<sup>h</sup>, larṭon ke munñ meñ jo nīnāvān hotā haiñ<sup>h</sup>, sapane khā-dāne bigārne yā meñ dāne w.; v. sapānā<sup>h</sup>, bigārṇā<sup>h</sup>, khā-lenā<sup>h</sup>, sapnā<sup>h</sup>, bigārṇā<sup>h</sup>*.

CANK'ERED, *a.* crabbed, morose—*Tund-kho, tursh-rū, durusht-kho*—Chirchirā, nak-charhā, karkas. [khilāfi se—Chirchirāhat se, virodh se.]

CANK'ERED-LY, *ad.* crossly, adversely—*Durusht-khoi se, tund-khoi se, mukhālafat yā bar-*

CANK'ER-OUS, *a.* corroding like a canker—*Kirā yā ghun sā khā-lene w.<sup>h</sup>*

CANK'ER-BIT, *a.* bitten by an envenomed tooth—*Zahrile dānt se kāṭā huā*—Bikhahe dānt se dānsa huā.

CANK'ER-WORM, *n.* a worm that destroys plants and fruit—*Ek kirā jo andar se nadōsāt aur meñon ko khā letā hai*—*Ek kirā jo bhitār se paudhon aur phalon ko khā letā hai*.

- CAN'NI-BAL**, *n.* (L. *canis*?) a man-eater—*Adam-khor*—Manushyabhoji, rákshas.  
**CAN'NI-BAL-ISM**, *n.* the eating of human flesh—*Adam-khori*—Manushyabhojitwa, manushyamānsabhojan.  
**CAN'NI-BAL-LY**, *ad.* in the manner of a cannibal—*Adam-khor ke taur par*—Rákshas ke  
**CAN'NON**, *n.* (L. *canna*) a great gun for battery—*Top*—Bará agnyastra.  
**CAN-NON-ADÉ**, *v.* to batter with cannon; *n.* an attack with cannon—*Topen márná gole lagáná*<sup>b</sup>; *n.* *topon ki mār, goloñ ki mār*<sup>b</sup>.  
**CAN-NON-IER'**, *n.* one who manages cannon; *v.* to fire upon with cannon—*Gol-andáz*; *v.* *topen chhorná, topen márná*—Golá chālāne w., golchālā; *v.* *gole chhorná, goloñ se mārna*.  
**CAN'NON-BALL**, *n.* a ball for a cannon—*Top ká golá, golá*—Agyastra ká golá.  
**CAN'NON-PRÓOF**, *a.* proof against cannon—*Jis meñ top ká golá asar na kar sake*—Agyastrábhedya, jismeñ agnyastra ká golá paith na sakai.  
**CAN'NON-SHÓT**, *n.* balls for cannon, the distance a cannon will throw a ball—*Top ke gole, jis dūri tak top ká golá já saktá hai, gole ká tappá*<sup>b</sup>—Agyastra ke gole, jis antar tak agnyastra ke gole já sakain.  
**CAN'NOT**, (*can, not*) a word denoting inability—*Nahin saktá*<sup>b</sup>. [doñgi.  
**CA-NOE'**, *n.* an Indian boat—*Amerika ke usli logon ká doñgi*—Amerika ke ádi logon ki  
**CAN'ON**, *n.* (L.) a rule, a law, the books of Holy Scripture, a dignity in cathedrals—*Qánuñ, qá'idá, raam, áin, kitá'í-muqaddas. ek qism ká pādri*—Niyam, vyavasthá, riti, ísáiyon ki dharmapustak, ek prakār ká dharmopadesak.  
**CAN'ON-ESS**, *n.* a woman possessed of a prebend—*Ek aurat jisko kisi girje ki ámadani se tankhárah milti hai*—Ek stri jisko kisi ísáibhajanabhawān se vetan miltá hai.  
**CA-NÓN'I CAL**, *a.* according to canon, regular—*Qánuñ yá mazhabí-qá'idé ke muváfiq, bá-qá'idá*—Dharmasástríya, dharmasāstra ke anusār, vyavahárik, náiyamik.  
**CA-NÓN'I-CAL-LY**, *ad.* agreeably to canon—*qá'idé ke muváfiq*—Vidhi ke anusār, yathá-vidhi, vidhipurvák. [bá-qá'idagi—Dharmasāstríyatwa, vyavahárikatwa.  
**CA-NÓN'I-CAL-NESS**, *n.* the quality or state of being canonical—*Qánuñ ke muváfiq honá*.  
**CA-NÓN'I-CALS**, *n. pl.* the full dress of a clergyman—*Pádríyon ká muqarrarí purá libás*—Purohiton ke niyat sákal vastra, purohitavés.  
**CA-NÓN'I-CATE**, *n.* the office of a canon—*Pádrí ká 'uhda*—Purohit ká pad, vājakapad.  
**CAN'ON-IST**, *n.* one versed in canon law—*Faqih, díní qánuñ jánne w.*—Purohitavyavahárapāndit, purohitadharmaśāstrājña.  
**CAN'ON-IS'TIC**, *a.* belonging to a canonist—*Faqih ke mutá'alliq, díní qánuñ jánne wale ke mutá'alliq*—Purohitavyavahárapānditavishayak, purohitadharmaśāstrājnāsambandhi. [logon meñ sañsthāpit k., kisi sādhu ko siddha jāon meñ ganānā k.  
**CAN'ON-IZE**, *v.* to declare a man a saint—*Kisi ko wali yá pir qarār dená*—Kisi ko siddha  
**CAN'ON-I-ZÁ'TION**, *n.* the act of declaring a saint—*Kisi ko wali yá pir qarār d.*—Siddha logon meñ kisi sādhu ko sañsthāpitk. [uhda—Purohitasambandhi pad wá jiviká.  
**CAN'ON-RY**, **CAN'ON-SHIP**, *n.* a benefice in a cathedral or collegiate church—*Pádrí ká ek*  
**CAN'O-PEY**, *n.* (Gr. *konops*) a covering over the head; *v.* to cover with a canopy—*Sāya-bāñ, shāmiyānu*; *v.* *shāmiyānu tanná, sāya-bāñ lagáná*—Chāidawā; *v.* chāidawā tanná.  
**CA-NÓ'ROUS**, *a.* (L. *cano*) musical—*Khusk-áwáz, shirín-lahn*—Suswar, mīthe swar ká.  
**CANT**, *n.* (L. *cantum*) a whining hypocritical manner of speech, corrupt dialect, auction; *v.* to speak with a whining affected tone, to sell or bid at an auction—*Gingínāne ki mukt-ámez guft-o-gú, kamsalá, kharáb Urdú, kharáb bolí, nilám*; *v.* *gingínáná*<sup>b</sup>, *bhinbhináná*<sup>b</sup>, *nilám k., nilám meñ bolná*—Jhíkhe aur kapat ki bāchit, bhrashābhāshá, kubhāshá; *v.* jhikhná, girgiráná.  
**CANTER**, *n.* a hypocrite—*Makkár, riyákár, zahíd-khusk*—Dimbhi, dhoñgi, kapaṭavésí.  
**CANTING-LY**, *ad.* in a canting manner—*Gingínahat se<sup>b</sup>, bhinbhinahat se<sup>b</sup>, jhikhte<sup>b</sup>, buri bolí se<sup>b</sup>*.  
**CAN'TI-CLE**, *n.* a song, Song of Solomon—*Gít<sup>b</sup>, Sulemán ká banáyá huá gít<sup>b</sup>*.  
**CAN'TO**, *n.* a book or section of a poem—*Nazm ká báñ, fasl, qu'ta*—Káya ká káñd, *CAN-ZO-NÉT'*, *n.* a little song—*Ek chhotá gít<sup>b</sup>*. [adhyaya, skandha, sarg, parv.  
**CAN'TÉEN**, *n.* (Fr. *cantine*) a tin vessel used by soldiers to carry liquors—*Sufed-máil lohe ká bartan jismeñ sipáhi log sharáb wagaira raqíq shai le-játe hain*—Trapushābhāñd jismeñ sāstradhári madya ádi le játe hain. [v. *poññ chalná yú chalaná*<sup>b</sup>.  
**CANTER**, *n.* (*Canterbury*) an easy gallop; *v.* to gallop easily or gently—*Poññ chál<sup>b</sup>*.  
**CAN'THAR-I-DES**, *n. pl.* (L.) Spanish flies used to raise blisters—*Zarāríh, sūn-kirá<sup>b</sup>, badan meñ phore paidá karne ke liye Spen mull ki makkhiyáñ*—Bīndli, sārīr meñ phore utpanna karne ke nimitta Spen des ki makkhiyáñ. [khañd.  
**CANT'LET**, *n.* (L. *quantulum*?) a piece, a fragment—*Pára, purra*—Tukrá, tūk.  
**CANTON**, *n.* (Fr.) a division of a country; *v.* to divide into little parts—*Zí't, pargana*; *v.* *chhoṭe chhoṭe tukroñ meñ mungasam k.*—Bhúchakra, bhupradeś; *v.* *chhoṭe chhoṭe tūkon meñ vibhakt k.*



- CAN'TON-IZE**, *v.* to divide into small districts—*Chhote chhote zil'oh meñ mungasam k., zil'-bandi k.*—Chhote chhote bhūchakroñ wā bhūpradesoh meñ bāntān. [n<sup>h</sup>]
- CAN'TON-MENT**, *n.* a division or district occupied by soldiers when quartered—*Chhāw-*
- CAN'VASS**, *n.* (*L. cannabis*) a coarse hempen cloth, examination, solicitation; *v.* to sift, to examine, to solicit votes—*Vilāyati tāt yā gazi, tahqiqāt, āzmāish, iltimās, dārkhwāst; v. daryāft k., tahqiqāt k., āzmāish k., logoh se 'uhde par muqarrar hone ke wāste iltimās k.*—*Tāt wā gārā, parikshā, jāñchāw, chhanāw, chiriyāñ, biñti, chirauf, nivedan, prārthanā; v. parikshā k., jāñchnā, chhānnā, bhali bhāñti dekhlāñ lēnā, kisi pad par niyukt hone ke nimitta logoh se prārthanā k., logoh se kisi pad ke pāne ki prārthanā k.*
- CAN'VASS-ER**, *n.* one who canvasses—*Āzmāish k. w., tahqiqāt k. w., kisi 'uhde par tagar-rur hone ke liye logoh se iltimās k. w.*—*Jāñchawāiyā, dekhnē w., parikshak, logoh se kisi pad kī prārthak.* [sir to dhāñpnā<sup>h</sup>]
- CĀP**, *n.* (*S. cappe*) a covering for the head; *v.* to cover the head—*Sar-posh, topi<sup>h</sup>; v.*
- CĀP'FER**, *n.* one who makes or sells caps—*Sar-posh-sāz, sar-posh-farosh, topi-sāz, topi-farosh*—*Topi banāne w. wā beñchne w.*
- CĀP-A-PI'E**, *a.* (*Fr.*) from head to foot—*Sar-ā 'ā*—*Sir se pāñw tak, nakhsikh.*
- CĀP'CASE**, *n.* a covered case, a chest—*Dhāñpā yā mūndā dūbbā<sup>h</sup>, peti<sup>h</sup>, sandūq.*
- CĀP'PĀ-PER**, *n.* a sort of coarse paper—*Motā kīguz*—*Motā likhanapatra.*
- CĀP'A-BLE**, *a.* (*L. capio*) able to hold or contain, equal to, qualified for—*Rakhne yā shkūñt karne ke lāiq, muwājiz, lāiq, qābil*—*Dhāranaksham, adānayogya, yogya, upa-yogit, samarth.* [upayogitā, kshamatā, samarthya]
- CĀ-PA-BIL'I-TY**, *n.* the quality of being capable—*Qābiliyat, liyāqat, isti'dād*—*Yogyatā,*
- CĀ-PA-BLE-NESS**, *n.* the state of being capable—*Liyāqat, qābiliyat*—*Yogyatā, upayogitā.*
- CA-PĀ'P-F**, *v.* to make capable—*Lāiq k., qābil k.*—*Samarth k., upayukt k., yogya k.*
- CA-PĀ'CI-ŌUS**, *a.* wide, large, extensive—*Kushūda, farākh, wasi'*—*Chaurā, barā, prasast, phailā.* [liyāqat—*Chaurā, chaklāi, prasastatā, visālātā, dhāranāsakti.*]
- CA-PĀ'CI-ŌUS-NESS**, *n.* the power of holding—*Kushūdaqi, wasat', rakhe kī tāqat yā*
- CA-PĀ'Ō-TATE**, *v.* to make capable—*Qābil k., liyāqat d., maqdūr bahshnā*—*Samarth k., yogya k., upayukt k.*
- CA-PĀ'Ō-TY**, *n.* room, space, power, ability, state, character—*Gunāish, maidān, was'at kushūdaqi, tāqat, maqdūr, huisiyat, liyāqat, qābiliyat, isti'dād, khalat, dorja, pesha, khashiyat*—*Añtāw, samāw, samāi, phailāw, chaurā, vistār, samarthya, śakti, parā-kram, yogyatā, upayuktatī, upayogitā, dāñi, avasthā, bhāv, vritti.*
- CA-PĀ'Ō-ŌN**, *n.* (*Fr. caparaçon*) a covering for a horse; *v.* to dress pompously—*Ghore kī ārāish kī jhūl; v. zel-o-zinat kī kaprā pahinānā, pūzi puttā lagānā*—*Ghore kī barhiyā jhūl, āswasājī; v. achchhe achchhe kapre pahinānā, uttam vastroñ se sajanā.*
- CĀPE**, *n.* (*L. caput*) a headland, the neck-piece of a coat or cloak—*Teg-i-koh, binī-koh, rās, girebān, kurtē kī girebān*—*Antarip, girvāprachchhad, gale kī vāstra.*
- CĀPER**, *n.* (*L. caper*) a leap, a jump; *v.* to dance, to leap, to skip—*Bakar-kūd<sup>h</sup>, uchhāl<sup>h</sup>, kūd<sup>h</sup>; v. nāchnā<sup>h</sup>, kiñdnā<sup>h</sup>, uchhāl<sup>h</sup>.*
- CĀPER-ER**, *n.* one who capers—*Kūdne w<sup>h</sup>, uchhālne w<sup>h</sup>, kudakkar<sup>h</sup>.*
- CĀPER-ŌLE**, *n.* (*Fr.*) a leap without advancing, a dance—*Bakar-kūd<sup>h</sup>, nāch<sup>h</sup>.*
- CĀPER**, *n.* the bud of the caper-bush used as a pickle—*Ek jhārī kī kali jiskā achār bantā hai<sup>h</sup>.*
- CĀP'IL-LĀ-RY**, *a.* (*L. capillus*) like a hair, small, minute; *n.* a small tube—*Bāl ke mānind, mihīn, bārīk; n. chhotī nālī<sup>h</sup>*—*Keśopam, keś ke sadriś, chhotā, atisūkshma; n. sūkshmanālī.*
- CA-PIL'LA-MENT**, *n.* a fine thread or fibre—*Bārīk sūt yā resha*—*Sūkshmasūt.*
- CĀP'I-TAL**, *a.* (*L. caput*) relating to the head, affecting the life, chief, principal; *n.* the upper part of a pillar, the chief city, the principal sum, stock, a large letter—*Sir ke mutā'alliq, wājibu-l-qatl, qābil-i-qatl, 'azim, kalāñ, khāss; n. kisi khambhe ke upar kā hisā, sitūñ ke sir kī kagar, pāe-takht, talh-gāñ, dīru-l-khilāfat, dāru-l-saltā-nat, jam', aal, sar-māya, qalāmī yā chhāpe kā barā harf*—*Mastakasambandhi, mastakiya, muññ kā, badhadandya, badhadand ke yogya, mukhya, pradhān, barā, uttam; n. khambhe kā uparī bhāg, stambhasīrsh, khambhe kā mātā, rājadhāñi, mūladhan, mūladhavya, pūñji, barā akshar.* [mūladhanādhyā, dhanādhyā]
- CĀP'I-TAL-IST**, *n.* one who has capital or stock—*Sar-māya-dār, māl-dār, Pūñjiwālā,*
- CĀP'I-TAL-LY**, *ad.* in a capital manner—*Khūbi se, wājibu-l-qatl*—*Uttam prakār se, bhali bhāñti se, prāpadand se.*
- CĀP'I-TĀ'TION**, *n.* numeration by heads, taxation on each individual—*Sar-shumārī, har shakhs par kar-bandī*—*Mastakasāñkhyā, pratyek vekti par karlagāñ.*
- CĀP'I-ŌL**, *n.* the temple of Jupiter at Rome, a temple, a public edifice—*Shahr-i-Rom meñ Jūpitar kā mandir, mandir<sup>h</sup>, but-khāna, sarkārī 'imārat*—*Rom nagar meñ jūpitar kā dewālay, dewālay, mandap, rājasambandhi griha.*

- CA-PĪT'U-LAR, *n.* a statute or member of an ecclesiastical chapter—*Pādriyon ki majlis kā qū'ida yā ek shakhs*—Dharmādhyakshon ki sabhā ki vyavasthāsāhita wā uskā sabhāsād.  
[*see*—Dharmādhyakshon ki sabhā ki rīti se.]
- CA-PĪT'U-LAR-LY, *ad.* in the form of an ecclesiastical chapter—*Mazhabī majlis ke taur*
- CA-PĪT'U-LAR-Y, *a.* relating to the chapter of a cathedral—*Girje ke muta'alliq pādriyon ki jamā'at se nisbat-dār*—Dharmādhyakshon ki sabhā kā sambandhi.
- CA-PĪT'U-LATE, *v.* to surrender on conditions—*Sharton par muti' h.*—Kuchh bandhej wā niyam karke šatru ke vās meñ honā.
- CA-PĪT'U-LĀ'TION, *n.* the act of capitulating—*Sharton ke sāth muti' h. yā saunpnā*—Niyamapūrvak šatru ke vās meñ honā wā šatru ko saunp denā. [kut.]
- CĀ'PON, *n.* (L. *capo*) a castrated cock—*Khasi murg, ākhta murg*—Vriśhanahin kuk-
- CA-POUCH', *n.* (Fr. *capuce*) a monk's hood, the hood of a cloak—*Paqir ke sir kā kapra, darvesh kā sar-posh, darvesh ki orhni*—Yatī wā udāsī ke sir dhānpne kā kapra, vairāgi ki orhni.
- CA-PRĪC'E', *n.* (Fr.) whim, fancy—*Wahm, khūm-khiyāli, tavakkhum, be-sabāti, tazalul, talawwun-mizājī, har-dam-khiyāli*—Sanak, lahar, lalak, tarañg, asthir icchhā, manolaulya.
- CA-PRĪCIOUS, *a.* whimsical, fanciful—*Talawwun-tub', talawwun-mizāj, hardam-khiyāl*—Ochhā, lahārī, sanakī, asthir, chañchalahriday.
- CA-PRĪCIOUS-LY, *ad.* whimsically—*Talawwun-mizājī se, tazalul se, be-sabāti se, wahm se*—Sanak se, lahar se, lalak se, tarañg se, ochhepan se.
- CA-PRĪCIOUS-NESS, *n.* whimsicalness—*Talawwun-mizājī, har-dam-khiyāli, tazalul, wahm*—Chañchalatā, asthiratī, chittatarulatā, chapalata. [Makararāsī, makar.]
- CĀPRI-CORN, *n.* (L. *caper, cornu*) one of the signs of the zodiac—*Burj-i-jadī, jadī*
- CĀP-RĪ-FĪ-CĀ'TION, *n.* (*caper, ficus*) a method of ripening figs—*Anjir pakāne kā ek taur*—Anjir gulār wā pipal ke phal ke pakā karne kā ek prakār.
- CAP-SIZE', *v.* to upset, to overturn—*Ulatnā<sup>a</sup>, ulat d<sup>b</sup>, ulātānā<sup>b</sup>, ulāt-ūpar k<sup>b</sup>*.
- CĀP'STAN, *n.* (Fr. *cheستان*) a machine to draw up a great weight—*Jurr-i-baqil, langar kā charkh*—Bhārī vastu ko ūpar khinchnene ki kal. [karnikā.]
- CAP-SULE, *n.* (L. *capsula*) the seed vessel of a plant—*Tukhm-dān*—Vijakoś, vijaput,
- CĀP'SU-LAR, CĀP'SU-LAR-Y, *a.* hollow like a chest—*Sandūg ki tarah jauf-dār*—Vijakośakar, putikār, peṭīrī ke sadris polā. [*see*—Kosasth, kosaparigat.]
- CĀP'SU-LATE, CĀP'SU-LA-TED, *a.* inclosed—*Aisā band ki goyā sandūq meñ ho, band, gilāfi*
- CĀP'TAIN, *n.* (Fr. *capitaine*) the commander of a ship, a troop of horse, or a company of foot, a chief—*Nākhudā, risāla-dār, siba-dār, kaptān, sar-dār, sar-guroh, sargana, peshuā*—Naukā athawā sāinya ki adhipati, mukhiyā, nāyak.
- CĀP'TAIN-CY, *n.* the office of a captain—*Nākhudā, risāla-dār, siba-dār, jamā'at-dārī, sar-dārī, sar-gurohī*—Naukā athawā sāinya ke adhipati ka pad, mukhiyā, nāyak kā pad.
- CĀP'TAIN-RY, *n.* chieftainship—*Sar-dārī, sar-gurohī*—Mukhiyā, pradhānatā.
- CĀP'TAIN-SHIP, *n.* the rank or post of a captain, skill in warfare—*Nākhudā, risāla-dārī, siba-dārī, jamā'at-dārī, sar-dārī, jungī hunar*—Naukā athawā senā ke adhipati kā pad, mukhiyā, yuddha meñ nipunatā, larāi ki kuśalatā wā chaturāī.
- CAP'TION, *n.* (L. *captum*) the act of taking by a judicial process—*Hākim ki taraf se giriftārī*—Rājā ki or se dharpakar. [lenā, lokaprasānssevan.]
- CAP-TĀ'TION, *n.* the act of catching favour—*Khātir-joi, rozā-talabī, khush-ūmad*—Barāī
- CĀPTIOUS, *a.* catching at faults, apt to cavil—*Aib-jo, nukta-chin, hujjati, takrārī, qaziya-dallāl, tunuk-mizāj, mutariz*—Dosh nihārne w., doshagrāhī, chhidrānweshī, kisī kā chhed dekhe w., jhagrālū, bakheriyā, chirehīrā, vitāṇḍā k. w.
- CĀPTIOUS-LY, *ad.* in a captious manner—*Nukta-chini se, aib-jo se, hujjati taur se, qaziya-dallālī se, tunuk-mizājī se*—Dosh nihārne ki rīti se, chhidrānweshī rīti se, chhirepan se.
- CĀPTIOUS-NESS, *n.* inclination to find fault—*Tunuk-mizājī, kaj-bohsi, nukta-chini*—Doshagrāhitwa, chhidrānweshitā, vivādasāilitā, dosh nihārne ki icchhā, jhagrālūpanā.
- CĀPTI-VATE, *v.* to take prisoner, to charm—*Qaid k., giriftār k., pā-band k., halqa-bagosh k., farefta k., lubbhānā<sup>b</sup>*—Aṭkānā, phānsinā, vandī k., vasiḥhūt k., mohit k., moh lenā.
- CĀPTI-VĀ'TION, *n.* the act of captivating—*Giriftārī, pā-bandī, halqa-bagoshi, fareftagi, lubbhāw<sup>b</sup>*—Vandikarap, dāsikarap, bandhan, grahan, vāsikarap, mohan.
- CĀPTIVE, *n.* one taken in war, one charmed; *a.* made prisoner—*Lorāī meñ giriftār huā asir, qaid, banda, gulām, farefta shakhs*; *a.* giriftār, muqaiyad, mahbūs—Yudhalebbhavandī, yuddhagrīhi, jo šatrujan larāi meñ bāth lage, bandhuā, vasiḥhūt jan, mohitavyakti; *a.* pakārā gayā, vandikrit, šatru ke vās kiyā gayā, šatrudhrit, šatrugraat. [*see*—Vasiḥhūtātā, vasyatā, bandhuā, dāsātwa, dāspanā, dāsabhāv.]
- CAP-TIV-I-TY, *n.* subjection, bondage, slavery—*Tābī-dārī, asirī, qaid, giriftārī, gulāmī*

**CAPTOR**, *n.* one who takes a prisoner or a prize — *Wah shakhs jo larai men lut kartā hai yā dushman ke admi pakartā hai* — Wah purush jo larai men lut kartā hai wā śatru-  
jan pakartā hai, pakarne w., pakarwaiya.

**CAPTURE**, *n.* the act of taking, a prize; *v.* to take as a prize — *Giriftārī, yaqmā, qanī-  
mat*; *v.* *yaqmā lenā, sar k.* — Pakar, dhar, lut; *v.* yuddha men lut lenā.

**CAP-U-CHIN'**, *cāp-u-shin'*, *n.* (Fr. *capuce*) a cloak with a hood, an order of friars, a  
kind of pigeon — *Sarposh-dār labāda, faqīrān kā firqa, ek qism kā kabūtār* — Jhabarā,  
vairāgiyān wā udāsiyān kā ek panth wā jatliā, ek prakār kā kapot.

**CARR**, *n.* (L. *carrus*) a small carriage of burden, a chariot of war or triumph — *Chhakrā<sup>h</sup>,  
jany yā fath ki gārī* — Ladūī gārī, yuddha wā jay ki gārī wā bahal.

**CARRMAN**, *n.* a driver of a car — *Garī-bān* — Bahalwan. [Chhotā agnyāstra.

**CARRABINE**, **CARBINE**, *n.* (Fr. *carabine*) a short gun — *Qarābīn, chhotī bandūq* —

**CARRABIN-ÉER**, *n.* a sort of light horseman — *Sulūk-silāh-savār* — Jo ghurcharphā halke  
sāstra bāndhie rahtā hai.

**CARRACK**, *n.* (Sp. *caraca*) a large ship — *Barā jahāz* — Barī naukā.

**CARAT**, **CARACT**, *n.* (Gr. *keration*) a weight of four grains, a weight that expresses  
the fineness of gold — *Char chāwal kā wazn* — Char chāwal kā bānt. [mūh.

**CARAVAN**, *n.* (Ar.) a body of travellers — *Kārwān, qāfila* — Pathikagan, pathikasa-

**CARAVAN-SARAY**, *n.* a house for travellers — *Sarāe, musafir-khāna, kārwān-sarāe* — Pathi-  
koñ ke tike kā sthān, pathikāśray. [ki naukā.

**CARAVEL**, **CARVEL**, *n.* (Sp. *caravela*) a sort of ship — *Ek qism kā jahāz* — Ek prakār

**CARBON**, *n.* (L. *carbo*) pure charcoal — *Nirālā koylā<sup>h</sup>*.

**CARBONACEOUS**, *a.* containing carbon — *Nikhālis koyle-dār, jismein nikhālis koylā ho* —  
Nirālā koylāmāy, jismein nirālā koylā ho. [sambandhī.

**CARBONIC**, *a.* pertaining to carbon — *Nikhālis koyle ke mutā'alliq* — Nirale koyle kā

**CARBONACEOUS**, *n.* meat cut across to be broiled on the coals; *v.* to cut for broiling on  
the coals — *Qina-pāra, patthar ke koylān par bhūanne ke laūg kātā aur banāyā huā*  
*gosht*; *v.* *gosht ko koylān par bhūanne ke laūg kāt-kūt kar banānā* — Bhūanne ke yogya

kātā aur banāyā huā māns; *v.* māns ko patthar ke koylān par bhūanne ke yogya  
kātkūt kar banānā. [manī, raktamanīk, sarpananī, padmarāg, pluṁsi

**CARBUNCLE**, *n.* a red gem, a pimple — *Lāl, shah-chirāg, munh par kā mahānā<sup>h</sup>* — Rakta-

**CARBUNCLE**, *a.* set with carbuncles — *Shub-chirāg se jarā huā* — Padmarāg se jarā huā  
raktamanī se jarā huā. [tang — Raktanīh ki sikarī wā patṭā.

**CARCA-NET**, *n.* (Fr. *carcan*) a chain or collar of jewels — *Jawāhir ki sanjir yā*

**CARCASS**, *n.* (Fr. *carcasse*) a dead body — *Lāsh, murda* — Loth, mritasarīr, śav.

**CARCE-RAL**, *a.* (L. *carcer*) belonging to prisons — *Zindān ke mutā'alliq, qaid-khāne se*  
*nisbat-dār* — Bāndhuoñ ke ghar kā sambandhī, kāragārasambandhī, bandhanālayasam-  
bandhak.

**CARD**, *n.* (L. *charta*) a painted paper used for games, a paper containing an address,  
a note — *Khelne kā tās<sup>h</sup>, ek ṭukrā kāgaz jis par nām yā thikanā likhā rahtā hai,*  
*chitṭī<sup>h</sup>*.

**CARDER**, *n.* one who plays at cards — *Tās khelne w<sup>h</sup>*.

**CARDING**, *n.* the act of playing at cards — *Tās kā khel<sup>h</sup>*.

**CARDMAKER**, *n.* a maker of cards — *Tās-sāz* — Tās banāne w.

**CARDTABLE**, *n.* a table for playing cards — *Tās khelne ki mez* — Tās khelne kā phalak wā

**CARDMATCH**, *n.* a piece of card dipped in melted sulphur — *Gulāye huc gundhak men*  
*dubāyā huā tās<sup>h</sup>*.

**CARD**, *v.* (L. *caro*) to comb wool, to mingle, to disentangle; *n.* an instrument for  
combing wool — *Tūmnā<sup>h</sup>, tūmnā<sup>h</sup>, dhunnā<sup>h</sup>, dhunnā<sup>h</sup>, milnā<sup>h</sup>, suljūnā<sup>h</sup>*; *n.*  
*dhunne kā āla* — *n.* Dhunnake wā dhunne kā yantra. dhanvikī.

**CARDER**, *n.* one who cards wool — *Dhunniyā<sup>h</sup>, behnā<sup>h</sup>, bikhā<sup>h</sup>*.

**CARDIAC**, **CARDIACAL**, *a.* (Gr. *kardia*) pertaining to the heart — *Dili, mutā'alliq-i-*  
*dil, musarrīh, muqawwī* — Hridayasambandhī, pusht. [jwālā.

**CARDIAC-GY**, *n.* the heart-burn — *Sozish-i-dil, dil kā jalan* — Hridayā kā jalan, hridaya-

**CARDINAL**, *a.* (L. *cardo*) principal, chief; *n.* a dignitary in the Romish church  
next in rank to the pope, a woman's cloak — *'Azīm, akbar, awwal*; *n.* *Romī firqe ke*  
*nasrāniyān kā mujtahid jiskā darja sardār pādri ke niche hotā hai, aurat kā labāda*  
— Pradhān, śreṣṭhā, mukhya, uttam; *n.* Rom nagar ke mahādharmaḍhyaksh ke  
niche dharmādhipati, striyān kā uttariyavastra viśesh.

**CARDINAL-ATE**, **CARDINAL-SHIP**, *n.* the office of a cardinal — *Romī firqe ke Nasrāniyān*  
*ke mujtahid kā uḍā* — Rom nagar ke mahādharmaḍhyaksh ke niche dharmādhipati  
kā pad.

**CARE**, *n.* (S. *car*) anxiety, caution, charge; *v.* to be anxious, to have a regard to, to  
be inclined — *Fikr, andeshā, taraddūd, gaur, hosh-yārī, harāṭā, mahāfazat, ihtimām,*  
*hirāsāt*; *v.* *flr k., flr-mand k., andeshā-nāk k., lihāz k., khīyāl k., khātīr men*  
*lānā, māl k., rāgīb k.* — Chintā, bhāvanā, khuṭkā, gunān, khaṭkā wā khaṭkā, avadhīn,

soch, sucheti, rakshá ká bhár, rakshá; v. chintá k., bhávaná k., udvigna h., utkanthit h., man men láná, samajhna, bhatakná, jhukná, dhalná, pravritta h.

CARE'FUL, a. anxious, provident, watchful — *Mutaraddid, fikr-mand, dūr-andesh, pesh-bān, khabar-dār, iosh-yār* — Chintit, bhāvit, udvigna, utkanthit, agrasochi, sāvadhān, chaukas, suchet.

CARE'FUL-LY, ad. heedfully, providently — *Khabar-dārī se, hosh-yārī se, ihtiyāt se, pesh-bīnī se, dūr-andeshī se* — Sāvadhānī se, chaukasāī se, agrasoch se.

CARE'FUL-NESS, n. heedfulness, anxiety — *Hosh-yārī, ihtiyāt, khabar-dārī, dūr-andeshī, āqibat-andeshī, fikr-mandī, undesha-nāki* — Chaukasāī, sāvadhānī, chintā, bhāvanā, utkanthā.

CARE'LESS, a. having no care, heedless — *Be-khabar, be-ihitiyāt, gāfil, be-gam, be-fikr, be-andeshā, lā-parwā* — Asāvadhān, asoch, achet, asochī, alhar, nischint.

CARE'LESS-LY, ad. without care, negligently — *Be-parwā: be-khabarī be-ihitiyati yā gaflat se* — Asāvadhānī nischintatī wā amanoyog se.

CARE'LESS-NESS, a. heedlessness, negligence — *Be-khabarī, be-ihitiyati, gāfilī, gaflat, tagāful, be-parwāī, be-fikrī* — Asāvadhānī, alharpanā, nischintatī, amanoyog. [chintāvayakul.

CARE'LESSENED, a. brokon with care — *Fikr-zado, fikr ká mārā* — Chintakul, chintāvayagra, CARE'TENED, a. mournful — *Gam-gūh, muta'ussif, gam-khez* — Khedayukt, dukhī, vilapi.

CA'REEN', v. (L. *carina*) to lay a vessel on one side, in order to repair the other — *Kisi jaház ko ek pahlu ke bal karnā tāki दूसरे पहलु ki marammat ho* — Kisi naukā ko ek knit ke bal karnā jismen दूसरी kait juhān tūti phatī ho wahan sudhāri jāy.

CA'REER, n. (Fr. *carrière*) a course, a race, speed; v. to move rapidly — *Daur<sup>h</sup>, sarpap<sup>h</sup>, rau, tez-rani*; v. *tez chalnā, daurnā<sup>h</sup>*, — Gati, chāl, gumān, chalan, veg; v. dhāwnā, āghra chaluā.

CA'RESS', v. (L. *carus*) to fondle, to embrace with affection; n. an act of endearment — *Pyār k<sup>h</sup>, dulār k<sup>h</sup>, dulārā<sup>h</sup>, sahajjānā<sup>h</sup>, dulārānā<sup>h</sup>, chhok k<sup>h</sup>, pyār se gale lagānā<sup>h</sup>, pyār se kauriyānā<sup>h</sup>; n. lāp<sup>h</sup>, pyār<sup>h</sup>, dulār<sup>h</sup>.*

CARET, n. (L.) a mark [^] which shows where something interlined should be read — *Ek nishān [^] jis se yah garaz hai ki kuchh wahan chhut gayā hai so kahin hāshiyē waganā par likhā hai usko parhnā chāhiye* — Ek chihna [^] jis se yah āsay hai ki us sthān par kuchh chhut gayā hai so kahin likhā hai usko parhnā chāhiye.

CAR'GO, n. (L. *carrus* ?) the lading of a ship — *Bār-i-jahāz* — Bhartī, khep, nāw ki bojhāī.

CAR-ICA-TURE', n. (It. *caricatura*) a ludicrous painting or description; v. to ridicule, to represent ludicrously — *Sawāng ke taur par kisi ki taswir yā naql*; v. *sawāng ke taur par kisi ki taswir khinchnā yā naql k.* — Sawāng ki bhānti kisi ká chitra wā vāman; v. sawāng ki bhānti kisi ká chitra khinchnā wā vāman k.

CAR-ICA-TURIST, n. one who caricatures — *Bhān<sup>h</sup>, naqqāl, sawāng ke taur par kisi ki taswir khinchne w. yā naql k. v.* — Sawāng ki bhānti kisi ká chitra khinchne w. wā vāman k. w. [sarāw.

CAR'RI-ES, n. (L.) rottenness of a bone — *Had<sup>h</sup> ki bosidagi* — Hār ki sarāwat, hār ká CAR'RI-OUS, a. rotten — *Bosidā* — Sarā.

CAR-RI-OS-I-TY, n. rottenness — *Bosidagi* — Sarāw, sarāwat.

CAR-MIN-A-TIVE, n. (L. *carmen*) expelling wind; n. a medicine that expels wind — *Harā nikālne w., bād-hur, bār-hartā<sup>h</sup>*; n. *harā nikālne wāli dūrā, bād-hur dūrā* — Vātughna, vāyughna, vāyunāsi; n. vāyunāsi aushadh, vātughna aushadh.

CARK, v. (S. *care*) to be anxious — *Mutaraddid h., mutafukkir h.* — Chintit honā, bhāvit h., chintakul honā, chintāvayakul honā. [kharkā, gumān.

CARK'ING, n. anxiety, care — *Andesh, fikr, turaddid* — Chintā, bhāvanā, khūtka, CAR'LE, n. (S. *ceorl*), a strong rude man — *Ek mazbūt nā-tarāshide shakhs* — Ek porhā gañwar. [rang — Raktarang.

CAR'MINE, n. (Fr. *carmin*) a bright red or crimson colour — *Ahmar, ek nihāyat surkh*

CAR'NAL, v. (L. *caro*) fleshly, lustful — *Jismānī, nafsnā, buland, shahwat-parast, tamāsh-bīn, mast, shahwatī* — Śāririk, dūbhik, kāyik, vishayi, vishayāsaktā, kāmī.

CAR'NAL-IST, n. one given to carnality — *Shahwat-parast, shahwatī* — Kāmī, vishayi.

CAR'NAL-I-TY, n. fleshly lust, sensuality — *Shahwat-parastī, shahwat, mastī* — Kāmāsakti, vishayāsakti, vishayākān. [Kāmī k., vishayāsakt k., vishayi k.

CAR'NAL-IZE, v. to debase to carnality — *Shahwat-parast k., tamāsh-bīn k., mast k.*

CAR'NAL-LY, ad. according to the flesh — *Nafsnānīyat se, jismānī taur se, shahwat se* — Śāririk bhāv se, kāyik bhāv se, kāmāsakti se, vishayāsakti se.

CAR'NAGE, n. slaughter, havoc — *Qatl, khūn-rezi, tabāhī, qitāl* — Katā, jūh, sañhār, nā.

CAR'NATION, n. a flesh colour, a flower — *Gosht ká rang, gul-nārī rang, gul-nār* — Māns ká rang, mānsavarn, raktavarn, mānsavarnaphul.

CAR'NE-OUS, CAR'NOUS, a. fleshy — *Pur-gosht, farbāh* — Mānsāsil, motā.

CAR'NI-FY, v. to breed or form flesh — *Gosht bannā, barhne ke waqt gosht se bhar ānā* — Māns bannā, barhne ke samay māns se bhar jānā.

- CAR-NIV'O-ROUS**, *a.* flesh-eating—*Gosht-khor, darinda*—Mānsabhakshī, mānsāhārī.
- CAR-NÖS'I-TY**, *n.* fleshy excrescence—*Massā<sup>h</sup>, masā<sup>h</sup>, māns kī gulthī yā gillī<sup>h</sup>, batavri<sup>h</sup>, tetar<sup>h</sup>, illā<sup>h</sup>.*
- CÄR'NAL-MIND-ED**, *a.* worldly-minded—*Dunyā ki taraf rāgib, jāhān ki taraf māil, dunyāvi tabī'at kī*—Sānsār meñ pravritta, vishayī, vishayāsakt, vishayaparāyan.
- CÄR'NAL-MIND-ED-NESS**, *n.* grossness of mind—*Dunyā ki taraf ragbat, dunyāvi tabī'at-dārī*—Sānsārik pravrittī, laukik pravrittī, vishayabuddhi, vishay meñ vasañā.
- CAR-NĒL'IAN**, *n.* a precious stone—*Surkh besh-qimātī patthar, jauhar*—Bare mol kī raktavarn patthar, ratna.
- CÄR'NI-VAL**, *n.* a popish feast before Lent—*Ek jashn jo Roman Kāthalik ke mazhab-wālōn ke bich meñ rozōn ke dinōn se pahle har sāl mugarrar hai*—Isāiyōn ke mahā upavās ke pahile Romiya matāvalambiyōn kī ek utsav. [kār kī gārī.]
- CÄR-RÖCHE'**, *ka-rōsh, n.* (It. carrozza) a sort of carriage—*Ek tarah kī gārī*—Ek pra-CÄR'OL, *n.* (It. carola) a song of joy and exultation; *v.* to sing, to warble—*Khushi kī git*; *v. gānā<sup>h</sup>, chuhul k<sup>h</sup>, kuhaknā<sup>h</sup>, alāpnā<sup>h</sup>*—Harshagān, harshagit, āhlādagān.
- CÄR'OL-ING**, *n.* a song of devotion, a hymn—*Bhajan<sup>h</sup>, Khudū kī hamd-āmez jīt*—Bhaktigān, Īśwarastutigit.
- CAR-RÖTID**, *a.* (Gr. karos) a term applied to the two arteries which convey the blood from the aorta to the brain—*Un donōn shiryān ke mutā'alliq jinke wasīle se khūm dāmūg ko pahunchētā hai*—Un donōn nariyōn kī sambandhī jinke dwārā bridayapradeś se mastishk ko rakt kī prachār hotā hai.
- CÄ-RÖÜSE'**, *v.* (Fr. carrousse) to drink largely, to revel; *n.* a drinking match—*Kasrat se sharāb pinā, khushi kī, jashn kī*; *n. mai-noshi kī khel yā mugar-masti*—Atīśay madyapān kī, bahut mad pinā, ānand kī; *n. madyapān kī utsav wā khel.*
- CÄ-RÖÜ'SAL**, *n.* a festival, a revelling—*Shādī, jashn, ziyāfat, sharāb-khōrī, mai-noshi*—Utsav, atīśayamadyapān, bahut mad pinā, atipān.
- CÄ-RÖÜ'SER**, *n.* a drinker, a toper—*Piakkār<sup>h</sup>, ānand kī w<sup>h</sup>.*
- CÄRP**, *n.* (Fr. carpe) a pond fish—*Ek bhānt kī talāv kī machhlī<sup>h</sup>.*
- CÄRP**, *v.* (L. carpo) to find fault, to cavil—*'Aib-girī kī, khurda-girī kī, kaj-bāhī kī, nukta-chīnī kī*—Dosh pakarnā, dosh denā, jhagarnā, ulājhnā, vitandā kī, vad kī.
- CÄRP'ER**, *n.* a caviller, a censorious man—*Takrārī, 'aib-gir, sukhan-chīnī, nukta-chīnī, 'aib-jo, mu'ariz*—Vād kī w., jhagarne w., vitandā kī w., nindak, doshagrahī, doshānweshī, dosh niharne w., chhidra dekhne w.
- CÄRP'ING**, *a.* captious, censorious; *n.* cavil, censure, abuse—*Hujjatī, takrārī, nukta-chīnī, 'aib-jo, 'aib-gir*; *n. takrār, nukta-chīnī, 'aib-girī, 'aib-joī, gibat, nū-haqq ilzām*—Jhagrālū, vādānuvādī, doshagrahī, nindak; *n. vitandā, apavād, nindā, doshakalpan, dosh lagānā, gālī, kuvachan.*
- CÄRP'ING-LX**, *ad.* captiously, censoriously—*Nukta-chīnī se, 'aib-girī se, harf-girī se*—Apavād se, doshakalpan se, doshānweshan se, chhidranihār se.
- CÄR'PEN-TER**, *n.* (L. carpentum) a worker in wood, a builder of houses or ships—*Barhai<sup>h</sup>, sutār<sup>h</sup>.*
- CÄR'PEN-TRY**, *n.* the trade of a carpenter—*Darod-garī, najjārī, barhai kī kām<sup>h</sup>.*
- CÄR'PET**, *n.* (Cairo, It. tapeto?) a covering for the floor; *v.* to spread with carpets—*Qālīn, shatranjī, farsh, qālīcha yā gālīcha*; *v. fursh kīkhānā, qālīn shatranjī yā qālīcha bichhānā*—*Tāt, chāndnī, jājam*; *v. tāt chāndnī wā jājam bichhānā.*
- CÄR'RI-ON**, *n.* (L. caro) dead putrefying flesh; *a.* relating to carcasses, feeding on carrion—*Sartā murdār gosht*; *n. lūsh ke mutā'alliq, murde ke mutā'alliq, murdā-khor, murdār-khor*—Sarātī loth, mritasārīr kī sarātī māñs; *a. loth kī sambandhī, mritasārīrasambandhī, sarā māñs bhakshak.*
- CÄR-RON-ÄDE'**, *n.* (Curron) a short cannon—*Ek chhotī top*—Ek kshudra agnyāstra.
- CÄR'ROT**, *n.* (Fr. carotte) an esculent root—*Gājar<sup>h</sup>.*
- CÄR'ROT-Y**, *a.* like a carrot in colour—*Gājar ke rung kī<sup>h</sup>.*
- CÄR'RY**, *v.* (L. currus) to bear, to convey, to transport, to effect, to behave—*Le jānā<sup>h</sup>, dhonā<sup>h</sup>, bahnā<sup>h</sup>, le chalnā<sup>h</sup>, pār utārū<sup>h</sup>, kām nikālū<sup>h</sup>, jītnā<sup>h</sup>, karnā<sup>h</sup>, nibāknā<sup>h</sup>, chālānā<sup>h</sup>, sanbhālū<sup>h</sup>, chāl-chalnā<sup>h</sup>, chalan chalnā<sup>h</sup>.*
- CÄR'RIAGE**, *cār'rij, n.* the act of carrying, a vehicle, behaviour, manners—*Dholāī<sup>h</sup>, dhovāī<sup>h</sup>, le jānā<sup>h</sup>, sawārī, vāhan<sup>h</sup>, bāhan<sup>h</sup>, parohan<sup>h</sup>, chāl<sup>h</sup>, chalan<sup>h</sup>, chāl-chalan<sup>h</sup>.*
- CÄR'RI-ER**, *n.* one that carries—*Bār-kash, bār-bardār, hammāl, gāsīd*—Vāhak, motiyā.
- CÄRT**, *n.* a carriage with two wheels for luggage; *v.* to carry or place in a cart—*Larhiyā<sup>h</sup>, larhā<sup>h</sup>, chhakrā<sup>h</sup>, do pahiyē kī ladūī gārī*; *v. chhakre meñ lad le jānā<sup>h</sup>, larhī meñ dho le jānā<sup>h</sup>, larhī meñ ladnā<sup>h</sup>, gārī meñ ladnā<sup>h</sup>.* [larhī meñ ladāī kī thārā<sup>h</sup>.]
- CÄRT'AGE**, *n.* act of carting or charge for it—*Chhakre meñ ladāī<sup>h</sup>, gārī meñ ladāī<sup>h</sup>.*
- CÄRT'ER**, *n.* one who drives a cart—*Gārī-bān, gārī-wān*—Bahalwān, sārathī.
- CÄRT'ER-LY**, *a.* like a carter, rude—*Gārī-wān nā, gārī-bān ke mānīnd, nā-tarāshidu, wāhshī, gañwār<sup>h</sup>*—Bahalwān sarikhā, sārathī ke sadrī, asabhya, angarh, gañwelā, gañwardal.

CART'FUL, *n.* as much as fills a cart—*Jitná ek chhakre meñ amátá hai<sup>b</sup>, larhi meñ jitná ahtatá hai<sup>b</sup>.*

CART'HORSE, *n.* a horse that draws a cart—*Larhi khinchne ká ghorá<sup>b</sup>.*

CART'LOAD, *n.* as much as loads a cart—*Chhakre bhar bojh<sup>b</sup>.*

CART'ROPE, *n.* a strong cord—*Porhá rassá<sup>b</sup>, larhi par bándhne chháandne ká rassá<sup>b</sup>.*

CART'RU, *n.* the track of a wheel—*Gúri ki lík<sup>b</sup>.*

CART'WAY, *n.* a way for a carriage—*Gári ki ráh*—*Larhi ki bát, rathamárg.*

CART'WRIGHT, *n.* a maker of carts—*Gári yá larhi banáne wá<sup>b</sup>, bapshá<sup>b</sup>.*

CART'TEL, *n.* (*L. charta*) an agreement for the exchange of prisoners, a ship commission—*ed to exchange prisoners—Qaidiyon ke mubádale ká 'ahd-o-paimán, qaidiyon ki adlá-badli ki shart-mashrút, qaidiyon ká mubádala karne meñ jo jaház kam áta hai—Bañdhuon ki erápheri ká niyam wá bándhej, bañdhuon ki erápheri karne meñ jo nāv kām áti hai.* [ká chitra, pat.

CAR-TÖÖN', *n.* a drawing on large paper—*Bare kágaz par ki tasvír*—*Bare kágad par*

CAR-TOUGH', *n.* a case for powder and ball—*Tos-dán*—*Siingará, señgará.*

CART'IDGE, *n.* a paper case containing the charge of a gun—*Toñtá<sup>b</sup>.*

CART'U-LA-RY, *n.* a register, a record—*Daftar*—*Bahí, smaranáarthak bahí.*

CAR-TE'SIAN, *a.* relating to the philosophy of *Des Cartes*; *n.* a follower of *Des Cartes*—*De Kárti ke 'ilm-i-hikmat ke mula'alliq*; *n.* *De Kárti hakim ká pairvus*—*De Kárti ke sastra ká vishayak*; *n.* *De Kárt ká annyáyi, De Kárt ká matávalambí.*

CART'I-LAGE, *n.* (*L. cartilago*) gristle—*Kurri<sup>b</sup> chabni hadlí<sup>b</sup>, murmuri hadlí<sup>b</sup>.*

CAR-TI-LAQ'I-NOUS, *a.* consisting of gristle—*Kurri ká<sup>b</sup>, chabni hadlí ká<sup>b</sup>, murmuri hadlí ká<sup>b</sup>.*

CAR'UN-CLE, *n.* (*L. caro*) a small protuberance of flesh—*Masá<sup>b</sup>, illá<sup>b</sup>, tetar<sup>b</sup>.* [rah i.

CA-RÜN'CU-LA-TED, *a.* having a protuberance—*Masé-dár, ille-dár, tetar-dár*—*Illahí, teta-*

CARVE, *v.* (*S. corfun*) to cut into elegant forms, to cut meat at table, to hew—*Pat-thar yá káth par naqsh k., kháne ke waqt gosht ko chák k., taráshni*—*Patthar wá káth par khodkar chitra banána, bhojan ke samay máns ki chhoṭi chhoṭi boṭi kar-dálna, garhna, kútna, kítkítkar banána.*

CAR'VEYER, *n.* one who carves, a sculptor—*Kanda-gar, naqqásh, kháne ke waqt gosht ko kátne w., sang-tarásh, but-sáz, but-tarásh*—*Patthar wá káth par khodkar chitra baná-ne w., bhojan ke samay máns ki chhoṭi chhoṭi boṭi banáne w., patthar wá káth ki murti banáne w.*

CARV'ING, *n.* the act of carving, sculpture—*Tarásh, kát<sup>b</sup>, naqqáshi, sang-taráshi, naqsh-o-nigár, but-sázi*—*Boṭi boṭi karná, túk túk karná, takshan, takshanakarmma, patthar wá káth par khodkar murti banáne ki vidyá.*

CAS-CÁDE', *n.* (*L. casum*) a waterfall—*Áb-shár, jharná<sup>b</sup>, chídár*—*Nirjhar.*

CASE, *n.* (*Fr. caisse*) a covering, a box, a sheath; *v.* to put in a case, to cover—*Giláf, sandúq, miyán*; *v.* *sandúq yá giláf meñ rakhná, giláf se dhánpná*—*Khol, bethan, dabba peti, kosh*; *v.* *bethan charhina, bethan se lapetna, dabbe wá peti meñ dharná, dháñkna, marhna.*

CAS'ING, *n.* the covering of any thing—*Kisí chiz ká giláf*—*Kisí vastu ká bethan.*

CASE'HARD-DEN, *v.* to harden on the outside—*Báhari or kará<sup>b</sup>.*

CASE'KNIFE, *n.* a long kitchen knife—*Bávarchi-khúne ki lambi chhuri*—*Lambi chhuri jo rasoin ke ghar meñ kám áti hai.* [Goli wá buñdiyo jo kisi peti meñ kase hoñ.

CASE'SHÖT, *n.* bullets inclosed in a case—*Goli yá chharre jo kisi gunj meñ band hoñ*—

CASE'WORM, *n.* a worm that makes itself a case—*Ek kirá jo apne liye ek khol baná letá hai<sup>b</sup>*—*Koshakár, kosakár, kosasth.*

CASE, *n.* (*L. casum*) condition, state, contingency, question, a cause or suit in court, an inflection of nouns—*Hál, hálut, váqi'a, ittifaq, haqiqat yá májuru, nizá, amr, amr-i-tasfiya-i-talab, muqaddama, nálísh, mu'ámala, ism ki hálut*—*Dási, avasthá, sañgati, ghatná, jahgra, arthavivád, vád, vibhakti, kárák.*

CX'S'U-AL, *a.* accidental, not certain—*Ittifaqi, 'arizi, nághahí, gair-muqarrar*—*Ákas-mik, daiví, daivaghatit, achának, anisshit.* [Hatát, achánchak, anjáne, anchit.

CX'S'U-AL-LY, *a.* accidentally, without design—*Ittifaqan, ná-dida-o-dániata, be-qaed*—

CX'S'U-AL-TY, *n.* accident, chance—*Ittifaq, 'arizu, sar-guzaht*—*Daivagati, daivaghat-aná, daivayog.* [—*Khorkasirsh, arddhagolákáraprasádasirng.*

CASE'MATE, *n.* (*It. casamatta*) a kind of vault or covered arch-work—*Gumbaz, qubbá*

CASE'MENT', *n.* (*It. casamento*) a window that opens on hinges—*Khirkí<sup>b</sup>, jharokhá<sup>b</sup>.*

CÁSE-OUS, *a.* (*L. caseus*) resembling cheese, cheesy—*Panir sá, panir ke máinind, panir-sifat*—*Panir ke sadrisi, paniragunavisisht.*

CÁ'SERN, *n.* (*Fr. caserne*) a lodging for soldiers between the houses of a town and the ramparts—*Qasaba ke makánon aur gal'a-bandi ki diwáron ke dar-miyán sipáhiyon ki chhauñi*—*Kisi nagar ke gharon aur koṭ ke bich sená ki chhawni.*

CASH, *n.* (*Fr. caisse*) money, ready money; *v.* to turn into money, to pay money for—*Zar-naqd, naqd*; *v.* *bhañjána<sup>b</sup>, torjána<sup>b</sup>, chuká d<sup>b</sup>.*—*Rok, rokar.*

- CASHIER', n.** one who has the charge of money—*Khazānchī, tahvīl-dār*—Rokariyā.  
**CASH'KEEP-ER, n.** one intrusted with money—*Khazānchī, tahvīl-dār*—Rokariyā.  
**CASHIER', v.** (Fr. *cassier*) to dismiss from a post, to discard—*Bar-turaf k., mō'zūl k., javāb d.*—Nikāl d., chhorā d., nām kāṭnā, dūr k.  
**CASK, n.** (Fr. *cagüe*) a barrel—*Pipā*.  
**CASK'ET, n.** a small box for jewels—*Sandūqcha, muqāwā, durjak*—Dabbā, battā.  
**CASK, CASK, n.** (Fr.) a helmet—*Mīyār, khod*—Yuddhatop, ārastrāp.  
**CAS'SI-A, n.** (L.) a sweet spice, a tree—*Taj<sup>h</sup>, tejpat<sup>h</sup>*.  
**CAS'SOCK, n.** (Fr. *casaque*) a loose coat, a vestment worn by clergymen—*Kurta, khirqa, jubbā*—Dhilā jhūlā, purohit kā vāstra wā paridhān.  
**CAS'SO-WA-RY, n.** a large bird—*Ek bīrī chiriyā<sup>h</sup>*.  
**CAST, v.** (Dan. *kaster*) to throw, to fling, to scatter, to condemn, to compute, to contrive, to found, to warp: *p. t.* and *p. p.* *CĀST*—*Phēnkū<sup>h</sup>, phēnk d<sup>h</sup>, dālnā<sup>h</sup>, jhoṅk-nā<sup>h</sup>, girānā<sup>h</sup>, jhārnā, chhitrānā<sup>h</sup>, bithrānā<sup>h</sup>, chhitnā<sup>h</sup>, aparādhi thahrānā<sup>h</sup>, doshī thahrānā<sup>h</sup>, harānā<sup>h</sup>, girnā<sup>h</sup>, jōrnā<sup>h</sup>, gānth gānthnā<sup>h</sup>, sochnā<sup>h</sup>, dhātnā<sup>h</sup>, thahrānā<sup>h</sup>, bat khānā<sup>h</sup>, ciithnā<sup>h</sup>, ciith jānā<sup>h</sup>, terhā<sup>h</sup>*.  
**CAST, n.** a throw, a mould, a shade, air or mien, a small statue—*Andākhṭ, sūnchā<sup>h</sup>, kulkā rang<sup>h</sup>, shakt, sūrat, vāz, chhotā but*—*Pheñk, pheñkāw, sānch, rang kī thoṛī ābhā, ākār, rūp, dhab, chhotī murti*.  
**CAST'ER, n.** one who casts, a small box or phial for the table, a kind of small wheel—*Phēnkne w<sup>h</sup>, jorne w<sup>h</sup>, girne w<sup>h</sup>, mez ke liye sandūqcha yā shishi, ek chhotā pahiya<sup>h</sup>*.  
**CAST'ING, n.** the act of throwing or founding—*Phēnkū<sup>h</sup> yā dhālnā<sup>h</sup>, pheñkāw yā dhālnā<sup>h</sup>*.  
**CAST'ING, n.** an abortion—*Isqāt-i-hamāl, peṭ-girnā<sup>h</sup>*—Garbhapat, garbhasrāv.  
**CAST'AWAY, n.** an abandoned person, a reprobate; a. rejected, useless—*Qayā-guzrā shā'ih, khurāb shakh<sup>h</sup>; a. khārij, khurāb, khwār, be-fāida*—Nikamnā purush, mahā-pātākī, agūlāhijāy vekti: *a. tyagā huā, tyakt, nikamnā, nishphal*.  
**CAST'ING-NET, n.** a net to be thrown—*Phēnkne kā jāl<sup>h</sup>, hāth se pheñkne kā jāl<sup>h</sup>*.  
**CAST'ING-VOTE, n.** the vote which casts the balance when opinions are equally divided—*Qawū-i-qāṭi', wāh rāc jis se koi guṭ-gū fāisal pāwe jab mukhtalif buhās ham-shu-mār hoñ g'uñ jab kisi bāt meñ hāñ aur nahīn kahne wāle log shumār meñ burābar hoñ*—Nirṇāyakānmti, nishpattikārakavachān, wāh vachān wā ānuṇati jo kisi vivād ko tor dālāi jab vādī aur prativādī arthāt kisi vishay meñ hāñ aur nahīn kahne wāle jan sūkhīyā meñ tulīyā hoñ.  
**CAST, CĀSTE, n.** (Sp. *casta*) a race, a tribe—*Zāt, qaum*—Jāti.  
**CASTA-NET, n.** (Sp. *castaneta*) a small shell of ivory or wood which dancers use to keep time with when they dance—*Kartāl<sup>h</sup>*.  
**CAST'IGATE, v.** (L. *castigo*) to chastise—*Sazā d., tumbīh k., tādīb k.*—Dand d., mārṇā, sāsan k., damān k., tāran k. [tāran, sāsan].  
**CAS'TIG-ATION, n.** chastisement, correction—*Sazā, tumbīh, tādīb*—Dand, mār, prahār.  
**CAS'TIG-ATOR, n.** one who corrects—*Sazā d. w., tumbīh k. w., tādīb k. w.*—Dand d. w., tāranā k. w., mārṇe w., prahārṇe w., sāsanakartā. [k. w.].  
**CAS'TIG-TO-RY, a.** tending to correct—*Tumbīh k. w., sazā d. w.*—Dand d. w., tāranā k. w.  
**CAS'TLE, cas'sl, n.** (S. *castel*) a fortified house, a fortress—*Qal'a, koṭ<sup>h</sup>*—Garhī, durg.  
**CAS'TEL-LAN, n.** the governor of a castle—*Qal'a-dār*—Koṭapāl, durgādhipati, durgādhyaksha.  
**CAS'TEL-LA-NY, n.** the lordship of a castle—*Qal'a-dāri*—Koṭapāl kā pad, durgādhipatipad.  
**CAS'TEL-LATED, a.** adorned with battlements—*Qal'a ke mārīnind banā huā, fasīl se āraṣṭa*—Durgakār, koṭ ke sadris banā huā. [koṭ hoñ].  
**CAS'TLED, cas'sled, a.** having castles—*Jismēn qal'a hoñ*—Koṭayukt, durgayukt, jismēn  
**CAS'TLE-RY, CAS'TEL-RY, n.** the government of a castle—*Qal'a kī 'amaldāri*—Koṭ kā alihikār.  
**CAS'TLET, n.** a small castle—*Chhotā qal'a*—Chhotā koṭ, garhī.  
**CAS'TLE-BUILD-ER, n.** one who forms visionary schemes—*Khām-khiyālī k. w., hawā-bandī k. w., khiyāl-bandī k. w.*—Anarthakabhāvanā k. w., anarthakavāsanā k. w.  
**CAS'TLE-BUILD-ING, n.** the act of building castles in the air—*Hawā-bandī, khiyāl-bandī, khām khiyālī*—Anarthakavāsanā, anarthakabhāvanā.  
**CASTOR, n.** (L.) a heaver—*Udbilāw<sup>h</sup>*. [Chhāwṇī karne kā dhab<sup>h</sup>.]  
**CAS'TRA-MET-ATION, n.** (L. *castra, metor*) the art or practice of encamping—*Be-khāya k., v. (L. castris) to geld—Khāsi k., ākhta yā ākhta k., be-tukhm k., khoja k., be-khāya k.*—Badhiyā k., vrishanahin k., chhinnavrishana k.  
**CAS'TRATION, n.** the act of gelding—*Khāsi k., khoja k.*—Badhiyā k., vrishanahin k., vrishanachhed, vrishanotpatan.  
**CAS'TREL, n.** a kind of hawk—*Ek qism kī bāz*—Ek prakār kā ūyen.  
**CAS'U-AL.** See under CASE.  
**CAS'U-IST, n.** (L. *casus*) one who studies and settles cases of conscience—*Faqih, ma-*

**sāil-dān**, 'ilm-i-muqaddamāt-i-zamir-dān — Doshādoshaviveki, dharmādharmavichāarak, sadāsatsaṅṣāyanivarttak, dharmādharmavishay meṅ vivādī.

**CĀṣ-U-Ṣ-TI-CAL**, *a.* relating to cases of conscience — *Fiqh ke muta'alliq, masāil-dāni se nisbat-dār, muta'alliq-i-'ilm-i-muqaddamāt-i-zamir* — Dharmādharmavichāraviṣhayak, dharmādharmavishayavivādāsambandhi, doshādoshavivechanāsambandhi.

**CĀṣ-U-Ṣ-TRY**, *n.* the sciences of a casuist — *Masāil-dāni, fiqh, 'ilm-i-muqaddamāt-i-zamir* — Doshādoshavivechanāvidyā, sadāsatsaṅṣāyanivarttanavidyā, dharmādharmavichāravidyā.

**CAT**, *n.* (S.) a domestic animal — *Billī<sup>h</sup>, bilār<sup>h</sup>*.

[*korā<sup>h</sup>*]

**CĀT-O-NINE-TĀIṢ**, *n.* a whip with nine lashes — *Nau phūndī kī korā<sup>h</sup>, nau phūndne kī CĀT'S-TĀW*, *n.* the dupe of an artful person — *Jo kisi ke phānde meṅ atā hai<sup>h</sup>*.

**CĀT'A-MŌYN-TAIN**, *n.* a wild cat — *Jungali billī<sup>h</sup>, bun-bilār<sup>h</sup>*.

**CĀT'ŌAL**, **CĀT'PIPE**, *n.* a squeaking instrument — *Bānsri<sup>h</sup>, bansi<sup>h</sup>*.

**CĀT'ER-WĀUL**, *v.* to make a noise like cats — *Myūn-myūn k., meṅ-meṅ k., ghurrānā<sup>h</sup>, gurrānā<sup>h</sup>*.

[*yā pāne kī kuprā<sup>h</sup>, tāṭ<sup>h</sup>*]

**CĀT'GŪT**, *n.* a string for musical instruments, a kind of linen or canvas — *Tūnt<sup>h</sup>, sun CĀT'KIN*, *n.* a sort of flower — *Ek gisn kī phūl* — *Ek prakār kī phūl*.

**CĀT-A-BĀPTIST**, *n.* (Gr. *kata, baptō*) one opposed to baptism — *Intibāq kī mukhālif* — *Isāijalasaṅskār kī virodhī*.

**CĀT-A-CHRE'SIS**, *n.* (Gr. *kata, chresis*) the abuse of a trope — *Tamsil kī bejā ist'īmāl, ba'idu-l-fahm tamēl* — *Kuvyanjakavisesh jaise: kānoṅ se sundararūpawālō śabd ko pite hain*.

[*śha, yatnakrit*]

**CĀT-A-CHKĒS-TI-CAL**, *a.* forced, far-fetched — *Diqqat-talab, ba'idu-l-fahm* — *Klišit, vilak CĀT-A-CHKĒS-TI-CAL-LY*, *ad.* in a forced manner — *Diqqat-talabī se, ba'idu-l-fahm se* — *Klišhtarūp se, vilaksha bhāv se, vilakshya se*. [*buggāni*] — *Būrā, bārh, jalaplāvan*.

**CĀT'A-CLYSSM**, *n.* (Gr. *kata, kluzō*) a deluge, an inundation — *Sail, sailāb, tūfān*.

**CĀT'A-COMB**, *n.* (Gr. *kata, kumbos*) a cave for the burial of the dead — *Murda ke rakhe kī tak-khānō* — *Mritasavir ke dharne kī talgharī, loth dharne kī bluinghar*.

**CĀT'A-DĒPPE**, *n.* (Gr. *kata, doupos*) a waterfall, one who lives near a waterfall — *Jharnā<sup>h</sup>, jharne ke pās rahne w<sup>h</sup>*.

[*mār, āngavikār, āngavikritī*]

**CĀT'A-LĒPSY**, *n.* (Gr. *kata, lepsis*) a kind of apoplexy — *Ek tarāh kī saktā* — *Apas CĀT'A-LOGUE, *n.* (Gr. *kata, logos*) a list; *v.* to make a list of — *Fihrist; v. fihrist banānā* — *Bijak, khaurā, chitṭhā, nāmāvali; v. bijak khaurā chitṭhā wā nāmāvali banānā*.*

**CA-TĀLY-SIS**, *n.* (Gr. *kata, lusis*) dissolution — *Bar-bādī, shikastā* — *Nās, tūtan*.

**CĀT'A-PHRACT**, *n.* (Gr. *kata, phraktos*) a horseman in complete armour — *Sarāṅ jo sar-ā-pā lohe meṅ garq rahtā hai* — *Ghurchaphā jo nukhsikh lohā pahine rahtā hai*.

**CĀT'A-PLĀSM**, *n.* (Gr. *kata, plasso*) a poultice, a soft plaster — *Lep<sup>h</sup>, lubdī<sup>h</sup>, loi<sup>h</sup>*.

**CĀT'A-PULT**, *n.* (Gr. *kata, peltē*) a military engine for throwing stones — *Patthar phenkne kī ālu* — *Patthar phenkne kī yantra*.

**CĀT'A-RACT**, *n.* (Gr. *kata, raktos*) a waterfall, a disorder in the eye — *Barā jharnā<sup>h</sup>, jāṭā<sup>h</sup>, motiyā-bind<sup>h</sup>, phūlī<sup>h</sup>*.

[*kām, sarḍi*] — *Nāk kī buhnā, śleshmā*.

**CA-TARRH**, *ca-tār*, *n.* (Gr. *kata, rheo*) a disease in the head and throat — *Nazla, zu-CA-TARRH'AL*, **CA-TARRH'OUS**, *a.* relating to a catarrh — *Zukāmi, rezisi, muta'alliq-i-nazla* — *Śleshmāvishayak, śleshmāsambandhi*.

**CA-TĀSTRO-PHE**, *n.* (Gr. *kata, strophē*) a final event, a calamity — *Āqibat, anjām-kār, bad-anjām, āfat* — *Sesh, seshavrittānt, dushpariṇām, āpad, vipad, durgati*.

**CĀTCH**, *v.* (Gr. *kata, echo* ?) to lay hold on, to seize : *p. t.* and *p. p.* **CĀUGHT** or **CĀTCH-ED** — *Dharnā<sup>h</sup>, pakarnā<sup>h</sup>, pakar-lenā<sup>h</sup>, phansnānā<sup>h</sup>*.

**CĀTCH**, *n.* seizure, an advantage, a snatch, any thing that catches, a kind of song — *Girift, qabza, fāida, jhapṭ<sup>h</sup>, qulāb, ek tarāh kī git* — *Pnkar, dhar, līh, phal, lapkā, chhin, chhor, āukrī wā ānki, ek prakār kī git, parivartakagit, parāsparagit*.

**CĀTCH-A-BLE**, *a.* liable to be caught — *Pakre jāne kī lāq* — *Pakre wā dhare jāne ke jogya*.

**CĀTCH'ER**, *n.* one who catches — *Pakarne w<sup>h</sup>, dharne w<sup>h</sup>*.

[*kāj kī pustak*]

**CĀTCH'PEN-NY**, *n.* a worthless publication — *Chhāpe kī māgis kitāb* — *Chhāpe kī bin kām*.

**CĀTCH'TŌIL**, *n.* a sergeant, a bumbailiff — *Ādālat kī piyāda* — *Kachahri kī chaprasāi*.

**CĀTCH'WŌRD**, *n.* a word under the last line of a page repeated at the top of the next — *Khārijā, ek safhe kī sab ke niche kī satar ke tale kī lafz jo dūsrē safhe kī sab se pahilī satar meṅ anwāl rahtā hai* — *Parapatragahśabd, ek pithaute kī sab ke niche kī lakir ke tale kī śabd jo dūsrē pithaute kī pahilī lakir meṅ sab se pahilī atā hai*.

**CĀTCH'UP**, **CĀT'SUP**, *n.* a liquor made from boiled mushrooms — *Ras jo kukarain-dhon ke ubālne se bantā hai<sup>h</sup>*.

**CĀT'E-CHISE**, *v.* (Gr. *kata, echo*) to instruct by questions and answers, to question, to interrogate — *Suvāl-o-javāb se sikhānā, suvāl k., hāz-purs k.* — *Prasnottarakram se upadēś k., prasnottar se sikhānā, pūchhnā, prasnā k.*



- CAT'E-CHĪ-ER**, *n.* one who catechises—*Suwāl-o-jawāb ke taur se ta'lim k. w., pursān, sāl*—Prasnottarakram se jo sikhātā hai, pūchhne w., prāsna k. w.
- CAT'E-CHĪ-ING**, *n.* interrogation, examination—*Isfīār, pursāh, imtīhān*—Pūchh-pāchh, prāsna, parīkshā. [kī pustak, prasnottaramālā, prasnottaravālī.]
- CAT'E-CHĪ-M**, *n.* a book of questions and answers—*Suwāl-o-jawāb kī kitāb*—Prasnottar
- CAT'E-CHĪ-ST**, *n.* one who instructs by questions—*Suwāl-o-jawāb ke taur se ta'lim k. w.*  
—Prasnottaravidhi se sikhāh, prasnottarakram se sikhāne w.
- CAT'E-CHĪ-STI-CAL**, *a.* instructing by questions—*Suwāl-o-jawāb ke taur se sikhāne w.*—Prasnottarakram se sikhāne w. [kram se, prasnottar se.]
- CAT'E-CHĪ-STI-CAL-LY**, *ad.* by question and answer—*Suwāl-o-jawāb se*—Prasnottara-
- CAT'E-CHĪ-TIC**, **CAT'E-CHĪ-TI-CAL**, *a.* consisting of question and answer—*Suwāl-o-jawāb kī, suwāl-o-jawāb-ūmez*—Prasnottaramay, saprasnottara, prasnottaravisiht.
- CAT'E-CHĪ-TI-CAL-LY**, *ad.* by question and answer—*Suwāl-o-jawāb se*—Prasnottaravidhi-pūrvak, prasnottarakram se.
- CAT'E-CHĪ-MEN**, *n.* one who is yet in the rudiments of Christianity, a pupil little advanced—*Isāi dīn ke 'aqāid kī muttadī, muttadī*—Isāi dharm kā navachātrā, 'sāi dharm kā navāśishya, navāśishya, navachātr.
- CAT'E-GO-RY**, *n.* (Gr. *kata, agora*) a series of ideas, a class, a predicament—*Silsila-i-khiyālāt, darja jais yā nam', maqūla*—Mamūkalpanāsrenī wā bhāvanāsrenī, padārth, samānāulbhikarap wā samānavarg. [nirpāyak, nirdhārak, spāshṭ, niyāt.]
- CAT'E-GO-RI-CAL**, *a.* absolute, positive—*Qat'i, mutlaq, sāf, gātī*—Binlagāw, sidhā,
- CAT'E-GO-RI-CAL-LY**, *ad.* directly, expressly—*Sarih, sāf-sāf*—Sidhā, khulākhulā.
- CAT'E-NĀ'R-I-AN**, *a.* (L. *catena*) relating to a chain—*Rezhir ke muta'alliq, silsile se nisbat-dār*—Śrīnkhalasambandhī, śrīnkhalākār, sikarī kā sambandhī.
- CAT'E-NĀ'TION**, *n.* regular connexion—*Zanjir-bandī, silsila, 'alāqa, tasalsul*—Śrīnkhalatwa, śrīnkhalatā, sambandhī, lagāw. [Āhār juhānā, bhojan jutānā.]
- CĀ'TER**, *v.* (Fr. *acheter*?) to provide food—*Khāna-dārī k., khāne kā sar-anjām k.*—
- CĀ'TER-ER**, *n.* a provider, a purveyor—*Khāne kā sar-anjām k. w., kharch-bardār, khān-sāmān, ihtimānchī*—Bhāndārī. ābār juhāne w., bhojan jutāne w.
- CĀ'TER-ESS**, *n.* a woman who provides food—*Khāne kā sar-anjām karne wālī, jo 'aurat khānā bahām pakūnchātī hai*—Bhāndārīn, jo strī bhojan juhā detī hai.
- CĀTES**, *n.* pl. food, viands, dainties—*Khānā, khurāk, laziz qizā, n' mut*—Āhār, bhojan, bhog, uttam bhojan, mishṭāna. [shakrī, kosāsth.]
- CĀ'TER-PIL-LAR**, *n.* an insect, a grub—*Kirāḥ, jhānjhāḥ, bhuāḥ, kamālāḥ*—Kit, ku-
- CĀTHĀ-RIST**, *n.* (Gr. *katharos*) one who pretends to great purity—*Bārī safāi kā dā'wā k. w.*—Bārī swachchhatā kā abhimān k. w.
- CA-THĀR-TIC**, **CA-THĀR-TI-CAL**, *a.* purgative—*Jullābī*—Bhedak, rechak, sārak.
- CA-THĀR-TIC**, *n.* a purging medicine—*Jullāb, mus-hil*—Rechak aushadh.
- CA-THĒDRAL**, *n.* (Gr. *kata, hedra*) the head church of a diocese; *a.* pertaining to the see of a bishop—*Bārā girjā; a. mujtahidī*—Pradhānabhajanabhawan; *a.* pradhānadharmādhyaksh ke adhikār kā sambandhī.
- CĀTH'E-DRA-TED**, *a.* relating to the chair or office of a teacher—*Mu'ullim ke 'uhde ke muta'alliq*—Adhyāpak kī gaddī kā sambandhī.
- CĀTH'O-LIC**, *a.* (Gr. *kata, holos*) universal, general, liberal; *n.* a papist—*Kull, kullī, 'amm, 'amūm, āzād-tul'*, *kushāda-dil, be-taraf-dār*; *n.* *Rom ke sar-dār pādri kā pūrvav*—Sarvasamānya, samānya, sādharan, apakshapātī, sab se prasanna, anyamatā-valambiyon par komal; *n.* *Rom ke sarvapradhānadharmādhyaksha kā anuyāyi, Romiyamatadhārī.* [nya, sādharan.]
- CA-THŌL'I-CAL**, *a.* universal, general—*Kull, kullī, 'amūm, 'amm*—Sarvasamānya, samā-
- CA-THŌL'I-CISM**, *n.* adherence to the catholic church, universality, liberality—*Kullī mazhab se 'alāqa, kulliyat, 'amūmiyat, be-taraf-dārī, āzād-tab'i, aur mazhab-dārōn ke sāth mulāimāt*—Sarvasādharanamat kā avalamban, sarvasādharanapatā, samānyatā, apakshapāt, anyamatāvalambiyon par komalatā.
- CĀTH'O-LIC-LY**, *ad.* generally—*'Amūman*—Samānyarūp.
- CĀTH'O-LIC-NESS**, *n.* universality—*'Amūmiyat, kulliyat*—Samānyatā, sarvasādharanapatā.
- CA-THŌL'I-CON**, *n.* a universal medicine—*Sub bimāriyōn ke liye ek dāwā*—Sab rogōn ke nimitta ek aushadh.
- CAT-ŌP'TRICS**, *n.* (Gr. *kata, optomai*) that part of optics which treats of vision by reflection—*'Ilm-i-manāzara-o-marāziya kā wah hissā kī jismeh 'aks se jo sūratēh bantī haih unkā bayān hai*—Drigvidyā kā prativimbavishayak aṅg.
- CAT-ŌP'TRI-CAL**, *a.* relating to catoptrics—*'Ilm-i-manāzara-o-marāziya ke us hissē ke muta'alliq kī jismeh 'aks se jo sūratēh bantī haih unkā bayān hai*—Drigvidyā kā prativimbavishayakāṅgasambandhī. [pāṣu.]
- CĀ'TTLE**, *n.* (L. *capitalia*?) beasts of pasture—*Mavāshi, gorūḥ, gāy-gorūḥ*—Godhan,
- CĀU-DAL**, *a.* (L. *cauda*) relating to the tail—*Dum se nisbat-dār*—Pūnchh kā vishayak.
- CĀU'DATE**, *a.* having a tail—*Dum-dār*—Pūnchh w., pūnchhaviśiṣṭ.

**CÂUDLE**, *n.* (*L. calidus*) a warm drink mixed with wine, &c.; *v.* to mix caudle—*Sharab se milā huā garm shorbā*; *v.* *sharab se milā huā garm shorbā banānā*—Madirā se milā huā tattā jūs; *v.* *madirā se milā huā tattā jūs banānā*.

**CÂUL**, *n.* (*L. caula*) a membrane covering the intestines, a kind of net—*Antariyon kā bethanā, ānton ki jhiliā, jānā, jāliā*. [kullā.]

**CÂULI-FLOW-ER**, *n.* (*S. cawl and flower*) a species of cabbage—*Phul-kohi, karav*.

**CAU'PO-NISE**, *v.* (*L. campo*) to sell wine or victuals—*Sharab yā khurāk bechnā*—Madirā wā siddhā bechnā.

**CÂUSE**, *n.* (*L. causa*) that which produces an effect, a reason, a motive, a suit, a side, a party; *v.* to effect as an agent—*Sabab, bā'is, mājib, jihat, wāsta, wajh, muqaddama, mā'amala, taraf, pahlā; v.* *karnā, paidā k., ijād k.*—Kāran, hetu, nimitta, vād, paksha; *v.* jammānā, upjānā, karānā, rachnā, nikālnā, nṭhānā.

**CÂU'S-IBLE**, *a.* that may be caused—*Jo ho sake, jisko kar sake*.

**CÂU'S-AL**, *a.* relating to a cause—*Sabab ke mutā'alliq, musabbih*—Kāranik, hetuk.

**CÂU-SĀL'T-ry**, *n.* the agency of a cause—*Pā'ilīyat*—Kāranatwa, nimittatwa, hetutā.

**CÂU'S-AL-Ly**, *ad.* according to the order of causes—*Sababon ke silsile ke mutābiq*—Kāranon ke kramānūsār.

**CAU-SĀ'TION**, *n.* the act of causing—*Pā'ilīyat*—Kāranatwa, hetutā.

**CÂU'S-ATIVE**, *a.* that expresses a cause—*Sabab bagān k. w., bā'is zāhir k. w.*—Kāranaprakāsak, hetudyotak. [prakāsak bhāv se, hetudyotak rīti se.]

**CÂU'S-ATIVE-Ly**, *ad.* in a causative manner—*Sabab zāhir karne ke taur se*—Kāranaprakāsa-

**CÂU-SĀ'TOR**, *n.* one who causes—*Mujid, bāni, jā'il*—Kārak, janak, utpādak, kartā, prayojak. [nishprayojan. akāran, ahelik, hetuśūnya.]

**CAUSE'LESS**, *a.* having no cause—*Bih-wāsta, be-sabab, nā-haqq, be-mājib*—Nishkāran,

**CAUSE'LESS-Ly**, *ad.* without cause—*Be-sabab, nā-haqq, be-mājib*—Akāran, nishprayojan, binā hetu.

**CAUSE'LESS-NESS**, *n.* state of being causeless—*Be-sababi, be-mājibi, be-hungulī*—Nishkāranatā, hetuśūnyatwa, nishprayojanatā. [jak.]

**CÂU'S-ry**, *n.* one who causes—*Mujid, bāni, jā'il*—Kartā, kārak, janak, utpādak, prayo-

**CÂUSEY**, **CÂUSE'WAY**, *n.* (*Fr. chaussée*) a way raised and paved—*Bānd*—Bāndh.

**CÂU'TER-Y**, *n.* (*Gr. kaulō*) a burning by a hot iron, a searing—*Gosht ko garm lohe se dāgnā, gul d.*—Tapt lohe se māns ko dagdh k.

**CÂU'TER-IZE**, *v.* to burn, to scar—*Dāg d., gul d.*—Tapt lohe se jalinā, dagdha k.

**CÂU'TER-ISM**, *n.* the application of cautery—*Dāg d., gul d.*—Tapt lohe se dagdh k.

**CÂU'TER-I-ZĀ'TION**, *n.* the act of cauterizing—*Garm lohe se gosht ko dāgnā, gul*—Tapt lohe se māns ko dagdh k. [khā lene w.]

**CÂUS'TIC**, **CÂUS'TI-CAL**, *a.* burning, corroding—*Jālīne w<sup>h</sup>, khā-jāne w<sup>h</sup>*—Dāhak,

**CÂUS'TIC**, *n.* a corroding application—*Muqarririh, mukiriy tez āb*—Dāhak aushadh, dāhak pradaj.

**CÂUTION**, *n.* (*L. cautum*) prudence, care, security, warning; *v.* to warn—*Hazar, ihtiyāt, hosh-gārī, zāmānī, kufālat, lambāh, masāhat*; *v.* āgāh k., khabar-dār k.—Vichār, vivechanā, chintā, sāvadhnā, soch, rakshā, bandhak, pratyādeś, chetānī, agrasoch, chetānā; *v.* chitānā, jānānā.

**CÂUTION-ARY**, *a.* given as a pledge, warning—*Girri kiyā gayā, kufālat meñ rakkhā gayā, masāhat-āmce, āgāh k. w., khabar-dār k. w.*—Sābandhak, pratyādeśak, chitāne w., jānāne w. [bedār—Suchet, sāvadhnā, satark, chaunkas.]

**CÂU'TIOUS**, *a.* wary, watchful—*Hosh-gār, khabar-dār, dīr-andesh, āqibat-andesh*.

**CÂU'TIOUS-Ly**, *ad.* warily, prudently—*Khabar-dārī se, hosh-gārī se, dīr-andeshī se, āqibat-andeshī se*—Sāvadhnā se, chaunkasī se, agrasoch se.

**CÂU'TIOUS-NESS**, *n.* carefulness, watchfulness—*Khabar-dārī, hosh-gārī, ihtiyāt, bedārī*—Sāvadhnatā, chaunkasī, sāvadhnā.

**CÂU'TEL-ous**, *a.* cautious, cunning—*Khabar-dār, hosh-gār, dīr-andesh, bedār, fīratī, makbūr, hila-bāz*—Satark, sāvadhnā, chaunkas, suchet, dhūrt, saynā.

**CÂU'TEL-ous-Ly**, *ad.* cautiously, cunningly—*Khabar-dārī se, hosh-gārī se, dīr-andeshī se, bedārī se, fīratī se, makr se, hila-bāzī se*—Sāvadhnā se, chaunkasī se, dhūrtatā se, dhūrtī se, sayānapan se. [charhe, yuddhasambandhī ghurecharhī, āswārōhī sāmya.]

**CÂV'AL-ry**, *n.* (*L. caballus*) horse troops—*Sawār, turk-sawār, risāla*—Larānke ghur-

**CÂV-AL-CĀDE**, *n.* a procession on horseback—*Sawārōn ki sawārī yā jīlāu*—Ghurechar-

hōn kī chālī srenī wā pañktī.

**CÂV-A-TIER**, *n.* a horseman, a knight, a gay military man; *a.* gay, brave, haughty—*Sawār, munāz sawār, ek khush-tab' sipāhī*; *a.* *khush-tab', khush-dīl, dīler, magrār*—Ghurecharhā, pratishṭhit ghurecharhā, kulinasādī, ruṅglā yoddhā; *a.* rasik, sāhasī, dhīthā, ahaṅkāri, ghamāndī.

**CÂV-A-TIER-Ly**, *ad.* haughtily, disdainfully—*Gurūr se, shekhi se, hīqārāt se, ihānat se*—Ghamānd se, ahaṅkā se, ghripūrvak, ghin se, avamānapūrvak, anādar se.

**CĀVE**, *n.* (*L. cava*) a hole under ground, a cell, a den; *v.* to dwell in a cave, to make

hollow — *Kahaf, mugāra, gār*; v. *gār meñ rahná, kahaf banánú, gār banánú* — Khop, khoh, guphá, guhá, dahak, garahá; r. khoh meñ basaná, guphá meñ rahná, guphá banána, khoh banána.

CAV'ERN, n. a hollow place in the ground — *Gār, kahaf* — Khoh, guphá.

CAV'ERNED, a. full of caverns, hollow, living in a cavern — *Gār-dār, pur-kahaf, mujan-waf, nichá<sup>b</sup>, gār sé baná huá, gār ká ruhne w.* — Khohamay, gahwari, gahwaravisishṭ, guphá ko sádris baná huá, gahira, khálá, guphávasi, khohavási, gahwaravási.

CAV'ER-NOES, a. full of caverns — *Pur-gār, gār-dār* — Gahwaramay, gahwari, guphámay.

CAV'ET-ty, n. hollowness, a hollow place — *Janf, gār* — Gahirai, khál, garaha, garbará, khokhrá, kandarí wá kandulá.

CA'VE-AT, n. (L.) intimation of caution — *Khabar-dār hone ke liye ágáhi* — Sáwadhán hone ke niniṭta chatánú, sain, pratyádes. [Machhli ká uchár<sup>b</sup>.

CA-VIARE<sup>c</sup>, ca-ver', n. the roe of the sturgeon and other large fish salted —

CAV'IL, v. (L. cavillor) to raise captious objections; n. a false or frivolous objection — *Nukta-chini k., harf-giri k., f'iráz-i-lá-hásil k., ná-hayq 'aib pakarná, takrár k., be-já 'azr k.; n. nukta-chini, harf-giri, ná-hayq 'aib-jo, be-já 'azr, be-húda 'azr, kharda giri, f'iráz-i-lá-hásil* — Nirarthak dosh nikálná, ihúthi pay laginá, mithyá vivád k., vitandá k., vyarth dushman d.; n. mithyá viva l, vyarth doshagrahan, vitandá, mith-yápatí.

CAV'IL'TION, n. the practice of objecting — *Ná-hayq 'azr yá takrár karne ki 'adat, f'iráz-i-lá-hásil karne ki 'adit* — Vitandá karne ki ban, mithyápatí karne ki ban.

CAV'IL-TER, n. a captious disputant — *Aib-jo, harf-gir, nukta-chin, kharda-gir, kujjati, takrári, muta'ariz* — Doshagrálak, mithyápatí k. w., vitandákári, mithyávivádi.

CAV'IL-LING, n. frivolous disputation — *Ná-hayq takrár, be-húda kujjat* — Mithyápatí, vitandá, mithyávivád.

CAV'IL-LOUS, a. full of vexatious objections — *f'iráz-i-lá-hásil se bhará huá, be-já 'azr se par* — Mithyápatimay, mithyávivád se bhará huá, vitandamay.

CAV'IL LOUS-LY, adv. in a cavillous manner — *f'iráz-i-lá-hásil ke rá se, be-já 'azr ke taur se* — Mithyápatipurvák, vitandá ke anusár.

CAW, v. to cry as a rook — *Kán-kán k<sup>b</sup>, kaur-e-sí boli bolná<sup>b</sup>*. [khiyá.

CA-ZIQUE', n. an American chief — *Amerika ká ek sar-dár* — Amerika deí ká ek mu-CEASE, v. (L. cessare) to leave off, to stop, to fail, to be at an end — *Báz-rahná, dust-bar dár h., rukná<sup>b</sup>, mauqúf h., mauqúf k., turk k., jálá rahná<sup>b</sup>, ákhir h., tamám h.* —

Thambhá, thaharná, hath uthána, chhútná, sánt h., sánt k., chhoiná, chukná, oth jáná, sesh h. [antar, avirat, anivritta, nitya, amantar, anavarat.

CEASE-LESS, a. without stop, continual — *Bagair rukáw, lagátár, dáim, mudámi* — Nir-CEASE-LESS-LY, adv. perpetually, continually — *Dáim, lagátár* — Nirantar, nitya, anantar, avirat, anavarat. [thakráw, nivritti, visim, virán, vichehhd.

CE-S-SATION, n. a stop, a rest, a pause — *Tarraqquf, maqfa, muhlat, faráyat* — Rok, rukáw, CE-CIT-ty, n. (L. cecus) blindness — *Ná-binái, ándhlá<sup>b</sup>, ándhlá pan<sup>b</sup>, kori* — Andhatá, drishṭihinatá, ádrishṭi. [timur, ándhlapan, dhumdi, durdarsatva.

CE-C'TIEN-ty, n. dimness of sight — *Dhumdhlá<sup>b</sup>, tiragi, kam-binái, ná-binái* — Timir, CE-DATE, n. (L. cedrus) a large tree — *Sanaubar* — Devadárú. [sambandhi.

CE'DARK, CE'DRINE, a. belonging to the cedar — *Sanaubar se nishat-dár*, — Devadaru CE'DRY, a. of the colour of cedar — *Sanaubar ke rang ká* — Devadárúvarná.

CE'DE, v. (L. cedo) to yield, to give up — *Havála k., de-dálná<sup>b</sup>* — Swádhikár de dálná, samarpán k., saupná. [de dálná.

CE'S-SION, n. act of yielding, surrender — *Havála, taslim, tafviz* — Samarpán, pradán, CE'ST-BLE, a. yielding, easy to give way — *Dabhá<sup>b</sup>, dabne w<sup>b</sup>, chappá<sup>b</sup>, chapne w<sup>b</sup>*.

CE-SI-BILI-ty, n. quality of giving way — *Dabhi-pan<sup>b</sup>, chappá-pan<sup>b</sup>*.

CE'IL, v. (L. celum) to overlay the inner roof of a building or room — *Bhitari chhat banená yá mayhá<sup>b</sup>, pátan ke tale ki or banána<sup>b</sup>*.

CE'ILING, n. the inner roof — *Bhitari chhat<sup>b</sup>, pátan ke tale ki or ki chhat<sup>b</sup>, saqf*.

CE'L'A-TURE, n. (L. celo) the art of engraving, the thing engraved — *Naqqáshi, jis shai par naqqáshi ki gayi ho so* — Takshanapakarmavidyá, jis vastu par takshanapakarm huá ho so.

CE'L'E-BRATE, v. (L. celebrare) to praise, to extol, to honour, to make famous, to distinguish by solemn rites — *Ta'rif k., hand k., tansif k., to'zim k., mashhúr k., mebarak jánná, mutabarrak jánná, khusi ke sáth k., bayá k<sup>b</sup>* — Saráhná, prasánsú k., pratish-thá k., prasiddha k., kirtimán k., vikhyút k., mánná, yathávidhi harshe se karná, vidhipurvák koí bát harsh se karná.

CE'L'E-BRÁ-TION, n. the act of celebrating, praise, renown — *Rusimát ke sáth 'amal meñ lánú, ta'rif, áfrin, saná, ním-wari* — Vidhivat ácharán, prasánsú, stuti, kirtí, yás.

CE'L'E-BRÁ-TOR, n. one who celebrates — *Rusimát ke sáth 'amal meñ lánú w., saná k. w., ta'rif k. w., náre-var k. w.* — Vidhipurvák ácharán k. w., mánné w., prasánsak, kirtimán k. w., yási k. w.

- CEL-LEB-RI-TV**, *n.* fame, renown, distinction—*Nām-wari, shukrat, ta'zim*—Kirti, *yās, prasiddhi, khyāti, pratishthā*. [sighragati.]
- CEL-LEB-RI-TV**, *n.* (L. *celer*) swiftness—*Shitābī, tez-ravi, subuk-ravi*—Sighratā, *veg, [Swargiy, nabhahsth.]*
- CEL-LEB-Y**, *n.* a species of parsley—*Ajwāyan khurāsāni*. [Swargiy, nabhahsth.]
- CE-LEST'IAL**, *a.* (L. *caelum*) heavenly—*Bikishitī, jannatī, falakī, jirdausī, āsmānī*—
- CEL-LI-AC**, *a.* (Gr. *kōilia*) pertaining to the lower belly—*Perū ke mutā'alliq, tal-pet ke mutā'alliq*—*Perū wā talpet sambandhi*. [—*Kuārpan, avivāhāvasthā.*]
- CEL-T-BA-QY**, *n.* (L. *celebs*) single life, unmarried state—*Mujarradī, tajrid, tajarrud*
- CEL-T-BATE**, *n.* single life—*Tajrid, tajarrud*—*Avivāhāvasthā, kuārpan*.
- CELL**, *n.* (L. *cello*) a small close apartment, a cavity, a cave—*Chhotī band kothri, guruhā, khokh, guphā*.
- CEL-LAR**, *n.* a place under ground for stores—*Sharāb waqaira chizon ke rakhne ká tak-khona*—*Madirā ādi samagri rakhne ká talghar wā bhuinghar*.
- CEL-LAR-AGE**, *n.* cellars, space for cellars—*Tah-khāne, tah-khāne ke liye jagah*—*Talghar, bhuinghar, talghar ke nimitta jagah*.
- CEL-LAR-ER**, *n.* one who has charge of a cellar—*Tah-khāne-dār, tah-khāne ká mulāfiz*—*Talghar wā bhuinghar ká bhāndāri*. [pūrn madhukoshākar.]
- CEL-LU-LAR**, *a.* consisting of little cells—*Khāna-dār, khāna-khāna*—*Sakshmarandhra*
- CEL-SI-TUDE**, *n.* (L. *celsum*) height—*Bulandī, ū'chāi*.
- CÉM-ENT**, *n.* (L. *cementum*) a substance which makes bodies unite, mortar—*Woh shai jis se do chizon ko tāham jorte hain jaise sirish waqaira*. *leb, rekhtu*—*Wah dravya jis se do vastuon ko jorte hain jaise gond ityadi, let, girā*.
- CÉM-ENT'**, *r.* to unite, to cohere—*Pairwand k, wast k, pairwand h, wast h*—*Chiptānā, jomā, milnā, gūthnā, sātā, lehnā, jarnā, sātā*.
- CÉM-EN-TATION**, *n.* the act of cementing—*Jurāsh, jutāsh, sātāsh, chipkāsh*.
- CÉ-MÉ-NTER**, *n.* one that cements—*Jurm w<sup>h</sup>, sātne w<sup>h</sup>, milāne w<sup>h</sup>, chipkāne w<sup>h</sup>*.
- CÉM'E-TER-Y**, *n.* (Gr. *kōimeterion*) a place where the dead are buried—*Rauza, maq-barā, mazir-gāh, gur-istān*—*Loth gūrne ki jagah, mitāsur gārne ká stān*.
- CÉM'E-TER-I-AL**, *a.* relating to a cemetery—*Gur-istān ke mutā'alliq*—*Loth arthāt marōn ke gārne ke stān ká sambandhi, śwasānasambandhi*.
- CÉ-NATION**, *n.* (L. *cenare*) the act of supping, a meeting for supper—*Byālū k<sup>h</sup>, bigiri k<sup>h</sup>, byālū karne ke liye jamāwār*.
- CÉ-NA-TO-RY**, *a.* relating to supper—*Byālū ká bigiri ká*.
- CÉN'O-BY**, *n.* (Gr. *koinos, bios*) a place where persons live in community—*Ek jagah jakūn bahut se log ekathke rakhe hain* *akhārā, sangat*. [w<sup>h</sup>.]
- CÉN'O-BITE**, *n.* one who lives in community—*Sangat meā rahne w<sup>h</sup>, akhāre meā rahne*
- CÉN-O-BIT-CAL**, *a.* living in community—*Sangat meā rahne w<sup>h</sup>, bairāgiyon ke akhāre meā rahne w<sup>h</sup>*.
- CÉN'O-TAPH**, *n.* (Gr. *kenos, taphos*) a monument for one buried elsewhere—*Rauza jisko jagat yād-giri ke wāste banāte hain, aur us meā koi madfūn nahin rakhtā, jiski yād-giri ke wāste banāte hain wah aur hī koi madfūn hotā hai*—*Aur bīkahiṁ mare hue ká smarapārth mandir wā stambh jo kūnya hotā hai*. [kānā.]
- CÉN-SE**, *n.* (L. *candeo*) to perfume—*Mu'attar k, khush-bū dār k*—*Sugandhi k, mah-*
- CÉN-SE**, *n.* a vessel for burning perfumes—*Bakhār-dān, lakhlakhā, ād-soz, dhūp-dān*—*Dhūpādhār, dhūpapātra*.
- CÉN'SOR**, *n.* (L.) an officer at Rome whose business was to register persons and property and to correct manners, one who finds fault, a scrutinizer—*Sāliq meā Rom ká ek 'uhda-dār jiskī yah kām thā ki logōn ká nām aur unkā māl-o-ustāb chidhatar meā likh rakkhe aur unke atvār durust kare, muhtasib, nukta-chīn, 'aib-jo, khāb āzmaish k. w., mumtahiṁ*—*Prachinakā meā Rom ká ek adbhikāri jiskā yah kām thā ki logōn ká nām aur dhan likhe aur unke ācharon aur vyavahār sudhāre, dosh nikālne w., dosh dekhe w., chhidra dhūnrhne w., bhālī bhāntī jānchne w., parikshak*.
- CÉN-SŌ'RI-AL**, *a.* full of censure, severe—*'Aib jo, 'aib jo, harf-gir, khurda-gir, sakht*—*Nindak, paradoshak, apavādak, doshagrūhi, karā*.
- CÉN-SŌ'RI-AN**, *a.* relating to a censor—*Rom ke us 'uhda-dār ke mutā'alliq jiskā yah kām thā ki logōn ká nām aur māl-o-ustāb likhe aur unke atvār durust kare, muhtasib se nishat-dār, mumtahiṁ ke mutā'alliq*—*Rom ke us adbhikāri ká sambandhi jiskā yah kām thā ki logōn ká nām aur dhan likhe aur unke ācharon sudhāro, parikshak-sambandhi, bhālī bhāntī jānchnewāle ká vishayak*.
- CÉN-SŌ'RI-OUS**, *a.* addicted to censure, severe—*Harf-gir, 'aib-jo, nukta-chīn, sakht*—*Doshānweshī, nindak, apavādak, chhidra dhūnrhne w., doshagrūhi, agunavādi, karā*.
- CÉN-SŌ'RI-OUS-LY**, *ad.* in a censorious manner—*'Aib-jo ke taur, harf-giri ke taur, nukta-chīn ki tarah, sakhti se*—*Nindāpūrvak, apavādapūrvak, dosh nikālne ki riti se, chhidra dhūnrhne ki riti se*. [giri—*Nindakutā, apavādāśīlatwa.*]
- CÉN-SŌ'RI-OUS-NESS**, *n.* disposition to find fault—*'Aib-jo, harf-giri, nukta-chīn, nukta-*
- CÉN'SOR-SHIP**, *n.* the office of a censor—*Rom ke us 'uhda-dār ká 'uhda jiskā yah*

*kām thā ki logon kā nām aur māl-asbāb likh le aur unki chāl-o-chalan durust karē, muhtasib kā 'uhda, mumtāzin kā 'uhda*—Rom ko us adhikārī kā pad jiskā yah kām thā ki logon kā nām aur dhau likh le aur unko āchārān sudhārē, āchārādrashtāpad, parikshak kā pad, jānchne wālē kā pad.

ČEN'SURE, *n.* blame, judgment, judicial sentence ; *v.* to blame, to condemn—*Malāmat, ilzām, gila, shikwa, shikāyat, hākīm kī tajwiz, fuisla, fatwā, hukm ; v. ilzām d., mulzim k., mujrim thahrānā, kharāb thahrānā, nā-jāz thahrānā, nā-manzūr k.*—*Nindā, apavād, kalañk, nyāyādhipati kī vyavasthā wā nirṇay ; v. nindā k., dosh d., dosh lagānā, burā thahrānā, doshī k., aparādhi k., agrahya k.*

ČEN'SU-RA-BLE, *a.* deserving censure, blamable—*Ilzām ke lāiq, malāmat ke gābil, mulzim—Dūshapīy, nindantī, aparādhi.* [Nindyatā, nindanīyatā, kṣarādhatā.

ČEN'SU-RA-BLE-NESS, *n.* fitness to be censured—*Qābilīyat-i-ilzām, bijāgat-i-mulāmat—*

ČEN'SU-RER, *n.* one who censures—*Ilzām d. w., shāki, 'aib-go, gila-guzār—Nindak, apavādak, dosh d. w., dokhwaiyā.*

ČEN'SU-RING, *n.* blame, reproach—*Ilzām, shikwa, gila, shikāyat, dush-nām, malāmat—Nindā, apavād, kalañk, tiraskār, durvākya, ghriyā.*

ČEN'SE, *n.* a public rate, a tax, rank—*Mahsūl, darja, hālat—Kar, rājkar, pad.*

ČEN'SIS, *n.* an official enumeration of the inhabitants of a country—*Mardum-shumārī, khāna-shumārī—Log-gintī, janasankhya.*

ČEN'SU-AL, *a.* relating to the census—*Mardum-shumārī ke mutā'alliq, khāna-shumārī ke mutā'alliq—Janasankhyasambandhi.*

ČENT, *n.* (L. *centum*) a hundred, an American copper coin—*Sud, Amerika ke mulk kā paisā—Sau, Amerika deś kā ek paisā.*

ČENT'AGE, *n.* rate by the cent or hundred—*Saikarā kā hisāb—Saikarā kā lekhiā.*

ČEN'TE-NARY, *n.* the number of a hundred—*Sau kā 'ahad, sudī—Šatak, sau.*

ČEN'TEN-NIAL, *a.* consisting of a hundred years—*Sud-sāla, sau-sāla—Sau baras kā, satavarsh, satābīl.*

ČEN'TES-I-MAL, *a.* the hundredth—*Sauvātī<sup>h</sup>.* [ḡunā kathopakathan, saugunī bāchit.

ČEN'TILO-QUY, *n.* a hundred fold discourse—*Sau pech kā bayān, sau-ḡina bayān—Sau-*

ČEN'TI-PEDE, *n.* a poisonous insect—*Kankhajār<sup>h</sup>, gojar<sup>h</sup>.* [*v. sau-ḡunā k<sup>h</sup>.*

ČEN'TU-PLE, *a.* a hundred fold ; *v.* to multiply a hundred fold—*Sau-ḡunā<sup>h</sup>, sud-chaud ;*

ČEN'TU-PLI-CATE, *v.* to make a hundred fold—*Sau-ḡunā k<sup>h</sup>.*

ČEN'TU-RI-Ā-TOR, ČEN'TU-RIST, *n.* a historian who distinguishes time by centuries—*Wah muawarrikh jo zamāne ko sau sau sāl meñ tafrīq kartā hai—Wah itihāsavettā jo samay ko sau sau baras meñ vibhakt kartā hai.*

ČEN'TU-RION, *n.* a Roman military officer who commanded a hundred men—*Rom kā afsar jiske tābi<sup>h</sup> sau jawān the—Rom kā senāpati jiske adhiñ sau yoddhā the, satayoddhādhipati.*

ČEN'TU-RY, *n.* a period of a hundred years—*Sud-sāl, sudī—Sau baras, šatak, satavarsh.*

ČEN'TAUI, *n.* (Gr. *kentō, tenros*) a fabulous being half man half horse—*Qantīras, ek aise wujūd kā nām jiskī jism nisf insān aur nisf asp hotā hai—Narāswa.*

ČEN'TO, *n.* (L.) a composition formed of passages from various authors—*Wah un-nishta jisko mukhtalif kitābōn se jayre lkar banāte haiñ, intikhab, tālif—Prakirṇā-kāvya, nānāgranthasamgrihītākāvya.*

ČEN'TRE, *n.* (Gr. *kentron*) the middle point ; *v.* to place on a centre, to collect in a point—*Markaz, madār, nāf ; v. markaz par ḡāim k., ek jā jam<sup>h</sup> k., dar-miyān meñ ḡāim h., ek jā mujlami<sup>h</sup> h.—Kendra, madhya, bīch ; v. kendra par thahrānā, madhya meñ ekatra k., bīch meñ thaharnā, ek sthān meñ milnā.*

ČEN'TRAL, *a.* relating to the centre—*Markaz ke mutā'alliq, dar-miyānī—Kendrasambandhi, madhya, madhyavartī, bīch kā.* [*hone kī hālat—Madhyatwa, madhyasthātā.*

ČEN'TRAL-ITY, *n.* the state of being central—*Markaz par hone kī hālat, dar-miyān meñ*

ČEN'TRAL-LY, *ad.* with regard to the centre—*Bichobīch<sup>h</sup>, bichobīch<sup>h</sup>.*

ČEN'TRIC, ČEN'TRI-CAL, *a.* placed in the centre—*Mutawassit, dar-miyānī, dar-miyān meñ ḡāim—Madhyasthāyī, madhyavartī, garbhasth, bīch 'ā.*

ČEN'TRI-CAL-LY, *ad.* in a central situation—*Bichobīch<sup>h</sup>, bichobīch<sup>h</sup>.*

ČEN'TRI-Ā-GAL, *a.* flying from the centre—*Markaz se bhāgne w., guruzanda-az-markaz—Kendra wā madhya se bhāgne w., kendraṭyāgi, madhyatyāgi.*

ČEN'TRI-Ā-TAL, *a.* tending to the centre—*Markaz ki taraf māl, māl-ba-markaz—Kendrabhigāmi, kendrabhisāri, madhyābhigāmi, madhyābhisāri.*

ČE-PHĀL'IC, *a.* (Gr. *kephalē*) pertaining to the head—*Sar ke mutā'alliq, mutā'alliq-i-sar—Mastakasambandhi, mastaki.*

ČE-RĀSTES, *n.* (Gr.) a serpent having horns—*Sing-dār sānp—Śrīngī sarp.*

ČERE, *v.* (L. *cera*) to cover with wax ; *n.* the naked skin on a hawk's bill—*Mom laḡā-nā yā chuparnā ; n. bāz kī thonṭh par kī khāl—Sikh chuparnā ; n. ŷeyu kī thonṭh par kī khāl.*

ČE-RATE, *n.* an ointment of wax oil, &c.—*Marham, mom-raḡun—Sikh ātī kā pralep.*

- CERE'MENT, CERE'CLOTH**, *n.* cloth dipped in wax or glutinous matter—*Mom-jāma, momi kaprā*—Sikh men dhūbāyā huā kaprā.
- CERE'OUS**, *a.* waxen, like wax—*Momi, mom kā, mom sā*—Saikthik, sikthakasadrīs.
- C'E-BŪ'MEN**, *n.* the wax of the ear—*Kān kā khūnī<sup>h</sup>, kān kā mail<sup>h</sup>*. [Dhānyasambandhī.
- CER'E-A'LI-OUS**, *a.* (L. *ceres*) pertaining to corn—*Anāj yā galle ke muta'alliq*—
- CER'E-BRUM**, *n.* (L.) the brain—*Magz, dimāg*—Bhejā, mastishk.
- CER'E-BRAL**, *a.* pertaining to the brain—*Magz ke muta'alliq, magzī, dimāg se nisbat-dār*—Mastishkasambandhī. [mastishk kā ek anś.
- CER'E-BEL**, *n.* part of the brain—*Magz kā hissa, dimāg kā hissa*—Mastishkabhāg.
- CER'E-MO-NY**, *n.* (L. *ceremonia*) outward form in religion state or civility—*Itnam, adab, rukn, zāhir-dārī shart, takalluf*—Kriyā, riti, chāl, vidhi, negchār, śishtāchāra-vidhi, ādaropachār, ādarasatkār.
- CER'E-MŌ'NI-AL**, *a.* relating to ceremony ; *n.* outward form or rite—*Zāhiri tarīgūn ke muta'alliq, zāhiri tariq aur rasmijāt ki taraf māil, takalluf-mizāj, zāhir-dār-pa-rast ; n. rasm, zāhir-dārī, adab, rukn*—Vaidhik, māyamik, āchārik, vyāvahārik ; *n. riti, chāl, dhārā, vidhi, negchār, śishtāchāra-vidhi*.
- CER'E-MŌ'NI-AL-LY**, *ad.* according to ceremony—*Hasb-i-rasm, adab ke mutābiq, ba-das-tūr, takalluf ke sālth, zāhir-dārī se, ba-takalluf*—Riti ke anusār, vidhivat, vidhi ke anusār, śishtāchār ke anusār.
- CER'E-MŌ'NI-ŌUS**, *a.* full of ceremony, formal—*Zāhir-dār, takalluf-mizāj, zāhiri tariq aur rasmijāt ki taraf māil, zāhir-dārī-parast*—Śishtāchārī, lokāchārī, atisabhya, sabhyāchārā-śīl, ādaropachārā-śīl, ādarā-atkāra-śīl.
- CER'E-MŌ'NI-ŌUS-LY**, *ad.* formally—*Ba zāhir-dārī, ba takalluf, adab ke mutābiq, hasb-i-rasm, ba-dastūr*—Śishtāchārapūrvak, bare ādar se, bare samman se, lokāchār ke anusār, vidhivat.
- CER'IRUS**, *n.* (L.) the bitter oak—*Ek qism kā karuā shākh-balūt*—Sindūravrikshabhed.
- CER'IR-AL**, *a.* relating to the ceruus—*Ek qism ke shākh-balūt ke muta'alliq*—Sindūra-vrikshabhedasambandhī.
- CER'TAIN**, *a.* (L. *certus*) sure, resolved, undoubting, unfailing, regular, some—*Yaqīnī, sahīh, tahqīqī, mutaqayyiq, muqarrar, yaqīn jānne w., hukmī, kār-gar, mutas-sir, mu'ayyan, muta'ayyan, ba'z, yā ba'z, fidaū*—Dhruv, samīchit, niśchit, nishpan-na, nihsandeh, asandighī, sach mānne w., achūk, amogh, kāri, niyat, koi.
- CER'TAIN-LY**, *ad.* without doubt, without fail—*Be-shakk, ehlatta, zarrār, khirāk-ma-khūsh*—Sachmuchi, sachsach, nihsandeh, avāsyā.
- CER'TAIN-TY**, *n.* exemption from doubt or failure, that which is real, truth, fact—*Yaqīn, dāst, muassiri, muvaf-i-asar, ta'ayyūn, jo shai muqarrar aur sach hai, ta-yayyūn, tahayyūq, haqiqat*—Nischayajñān, asandighdhatā, guṇakāri, jo sach hai, sachchī hāt, satya, yathārthatā, drishyapramāṇ.
- CERTES**, *ad.* certainly, in truth—*Fi-tahqīqat, be-shakk*—Sachmuchi, nischayarūp se.
- CERT-IF-Y**, *v.* to give certain information of—*Muttalī k., ayāh k., vadyīy k., muqarrar bayān k.*—Nischayarūp se jānānā, samāchār denā, pramāṇī k., pramāṇ denā. [patra.
- CER-TIF-I-CATE**, *n.* a testimony in writing—*Samad, dast-āwaz*—Pramāṇapatra, nirṇaya.
- CER-TI-FI-CĀ'TION**, *n.* the act of certifying—*Muqarrar bayān k., ittillā-dihī*—Nischaya-rūp se jānānā, pramāṇīkaran. [asandighdhatā.
- CER-TI-TUDE**, *n.* freedom from doubt—*Yaqīn, tahayyūq*—Nischay, nihsandehatwa.
- CER'ULE-AN, CER'ULE-ŌUS**, *a.* (L. *ceruleus*) blue, sky-coloured—*Nil-gūn, ābi, āsmā-nī rang*—Nīlavarn, nīlī, ākāśavarn. [nīlā rang utpanna k. w.
- CER-U-LIF'IC**, *a.* producing a blue colour—*Nīlā rang paidā k. w.*—Nīlavarnotpādak.
- CER'USE**, *n.* (L. *cerussa*) white lead—*Safida yā safedā, safed sisā*—Śwet sisā, śwet sisā kā chūrn.
- CER'USED**, *a.* washed with white lead—*Safed sisā se dhoyā gayā, safede se dhoyā huā*—Śwet sisā se dhoyā huā, śwet sisā ke chūrn se dhoyā huā. [ghīnch kā sambandhī.
- CER'VI-CAL**, *a.* (L. *cervis*) belonging to the neck—*Gardan se nisbat-dār*—Graiva.
- CER-SĀ'RE-AN**, *a.* (L. *Cæsar*) the Cæsarean operation is the act of cutting the child out of the womb—*Pet chāk karke larkā nikālne ke muta'alliq*—Garbhochchedan-asambandhī, pet phār kar larkā nikālne kā vishayak.
- CES-PI-TY'TIOUS**, *a.* (L. *cespes*) made of turf—*Dūb-chaurē yā chakte kā banā huā<sup>h</sup>*.
- CESS**, *n.* (access f) a rate ; *v.* to rate—*Būchh<sup>h</sup>, dāmāsāhī<sup>h</sup>, bikhī<sup>h</sup> ; v. būchh lagānā<sup>h</sup>, bikhī lagānā<sup>h</sup>, dāmāsāhī k<sup>h</sup>*.
- CES'son**, *n.* a taxer, an assessor—*Muhsāl lagāne w., khirāj lagāne w., takhmīna-kunand, tashkhis k. w.*—Kar lagāne w., ankhwaiyā, kūtne w.
- CES-SĀTION**. See under CEASE.
- CES'SION**. See under CEDE. [khālā, vivāh kā patkā.
- CES'TUS**, *n.* (L.) the girdle of Venus—*Ratī kā patkā<sup>h</sup>, shālī kā kamur-band*—Ratimce.
- CES'URÉ**. See CÆSURA. [Samudrī sab se bāre jantu kī jāti kā.
- CETĀ'CEOUS**, *a.* (L. *cete*) of the whale kind—*Daryāī sab se bāre jānwar kī qism kā*—

**CHĀFE**, *v.* (Fr. *chauffer*) to warm by rubbing, to fret, to make angry; *n.* a fret, a rage — *Mālish se garm k., malke garm k., khafa k., khafa h., gusse h., khashm-nāk k.; n. josh, garmi, izirāb, khafagi, gussa* — Ragarkar wa ghiske tapanā, khijhāna, rūthnā, krudhā h., krodh k., prakopit h., chīrhnā, rūthāna, krudhā k.; *n.* chher, chīrh, krodh, kop. [barosi.]

**CHĀFING-DISH**, *n.* a portable grate for coals — *Āngehī, majmir, ātash-dān* — Borsi,

**CHĀFER**, *n.* (S. *ceafor*) a sort of beetle — *Gubrautā<sup>h</sup>, gubrilā<sup>h</sup>.*

**CHAFF**, *n.* (S. *ceaf*) the husks of grain — *Bhūsi<sup>h</sup>, chokar<sup>h</sup>, kan<sup>h</sup>, phokar<sup>h</sup>.*

**CHĀFFLESS**, *a.* without chaff — *Binā bhūsi kā<sup>h</sup>, binā chokar kā<sup>h</sup>.*

**CHĀFFY**, *a.* full of chaff, *i. e.* chaff — *Bhūsi se bhavā<sup>h</sup>, chokar-bharā<sup>h</sup>, chokar sā<sup>h</sup>.*

**CHĀFFINCH**, *n.* a bird said to like chaff — *Ek chhotī chīpīgā jisko log kahte haiñ ki bhūsi yā chokar achchhā lagtā hai<sup>h</sup>.*

**CHĀFFER**, *v.* (S. *cepfan*?) to treat about a bargain, to haggle, to buy, to exchange — *Kharid-furakht ki guft-gā k., kharid-furakht mein tukrār k., kharidnā, mubādala k., allā-baddī k.* — Krayavikray ki bātehit k., bhāw thāhrānā, lenden mein ragar-jhagur machānā, kīnā, besāhnā, kray k., erapherī k. [jya, vyapar, krayavikāy.]

**CHĀFFERY**, *n.* traffic, buying and selling — *Tijjīrat, saudā-gari, kharid-furo, nt* — Bāpī-**CHA-GRIN**, *sha-grin*, *n.* (Fr. *chagrin*) ill humour, vexation; *v.* to vex, to waste — *Bad-mizājī, bar-hamī, nā-khātī, ranjāhagi, āzardgi; v. bar ham k., āzard k., digg k., mag-nām k.* — Keshoh, jhāñjh jhūñjhlānat, kurhān, asantosh, sōk, vyathā; *v.* kurhānā, jhūñjhlānā, satānā, khijhānā.

**CHAIN**, *n.* (L. *catenā*) a series of connected links or rings, a bond, a fetter; *v.* to fasten or bind with a chain, to enslave, to unite — *Zanjir, silsila; v. zanjir se bāndhnā, halq-e-ba-gosh k., gulām k., tābī k., silsila-wār k., bes-silsila k., milānā<sup>h</sup>* — Śrīkhal, sikārī, srenī, berī; *v.* sikārī se bāndhnā, bāndhnā k., adhīn k., jōrnā. [kal.]

**CHĀIN-PUMP**, *n.* a pump used in large ships — *Rupe bare jahāzñ mein pāni uthāne ki*

**CHĀIN'SHÖT**, *n.* bullets fastened by a chain — *Zanjīre-gole, zanjir mein bāndhe hue gole*

— Sikārī mein bāndhe hue gole, sikārī mein maho hue gole.

**CHĀIN-WORK**, *n.* work with links like a chain — *Zanjir-amā kām, ek kām jis mein zanjir ki kariyon ke mānānd bich bich mein jagah chhāt jāti hai* — Sikārī ke sadris kām, ek kām jismēñ sikārī ki kariyon ke sadris bich bich mein jagah chhāt jāti hai.

**CHĀIR**, *n.* (Fr. *chaire*) a moveable seat, a seat of justice or authority, a sedan — *Kursī, hākīm ki nishast-gāh, mansif ki nishast, pālki<sup>h</sup>, nālki<sup>h</sup>* — Chaūkī, dharmāsān, nyāyāsān, vicārāsān, chaupālā wā chaupālā, sukhāsān, khaṭkhariyā.

**CHĀIR-MAN**, *n.* the president of an assembly, one who carries a sedan — *Mir-majlis, kahār<sup>h</sup>, charukī yā pālki dhōne w.* — Sabhapati, goñr, sukhāsān dhōne w.

**CHĀISE**, *shiz*, *n.* (Fr.) a light carriage — *Ilalkī gārī<sup>h</sup>.*

**CH. L'Œ-Œ-Œ-Œ-Œ**, *n.* (Chalcedon) a precious stone — *Jauhar* — Manī, ratnā.

**CHALCŒGRA-PHY**, *n.* (Gr. *chalka, grapho*) the art of engraving on brass — *Pital par ki nuqush* — Pital par khodnē ki silpavidyā. [dhi.]

**CHALDEE**, *n.* relating to Chaldea — *Kaldea ke mulk ke muta'alliq* — Kaldiadēsasāmban-

**CHALDRON**, *chā'dron*, *n.* (Fr. *chaudron*) a coal measure of thirty-six bushels — *Patthar ke koyle kā ek parimān jismēñ atthāis man battis ser ke qarib antā hai* — Patthar ke koyle kā ek parimān jismēñ atthāis man battis ser ke lagbhag samātā hai.

**CHALICE**, *n.* (L. *calix*) a cup, a bowl — *Piyāla, jam* — Katorā, katori, khorā.

**CHĀLICE**, *a.* having a cup or cell — *Piyāle-dār* — Katorē sahī, khorī sahī.

**CHALK**, *chāik*, *n.* (S. *ceule*) a white calcareous earth; *v.* to rub or mark with chalk — *Kharī-mitti<sup>h</sup>, chhū<sup>h</sup>, dūkhī-mitti<sup>h</sup>*; *v. kharī-mitti se patnī yā nishān k.* — *Chhū<sup>h</sup> se bhārānā wā aūk k.* [Chhūmāy, chhū<sup>h</sup> ke sadris.]

**CHĀLK'Y**, *a.* consisting of chalk, like chalk — *Kharī-mitti kā banā huā<sup>h</sup>, kharī-mitti sā<sup>h</sup>* —

**CHĀLK'ŒUT TER**, *n.* a man who digs chalk — *Kharī-mitti kā khodnē w<sup>h</sup>, chhū<sup>h</sup>, khodnē w<sup>h</sup>.*

**CHĀLK'ŒIT**, *n.* a pit in which chalk is dug — *Wah qarakhā jismēñ kharī-mitti khodī jāti*

**CHĀLK-STONE**, *n.* a small piece of chalk — *Kharī-mitti k' ek chhotā tukrā<sup>h</sup>.* [hai<sup>h</sup>.]

**CHĀLLENGE**, *v.* (L. *calumnior*?) to call to a contest, to accuse, to object, to claim;

*n.* a summons to a contest, a demand — *Jang māngnā, muqābala chāhnā, ilzām d., tukhmat lagānā, inkār k., 'uzr k., dā'wā k.; n. jang-talabī, jang-joi, dā'wā* —

Larāī māngnā, lalkārā, dosh denā wā lagānā, na mānnā, aswīkār k., apnā kahkar māngnā, nijaswā chāhnā; *n. lalkār, larāī ki māng, yuddhāhwan, apnī vastu ki māng.*

**CHĀLLENGE-ABLE**, *a.* that may be challenged — *Jis se muqābala chāh-sakēñ, jis se jang māng-sakēñ, jisko ilzām de-sakēñ, jisko inkār kar-sakēñ, jis chiz par dā'wā kar-sakēñ* —

Jis se larāī māng sakēñ, jisko lalkār sakēñ, jisko dosh lagā sakēñ wā de sakēñ, jisko na mān sakēñ, jisko apnā bolkar māng sakēñ.

**CHĀLLEN-ŒER**, *n.* one who challenges — *Jang-joi, muqābala chāhne w., 'uzr k. w., inkār k. w., dā'wā k. w.* — Lalkārne w., larāī māngne w., doshak, apavādak, na mānne w., aswīkār k. w., apnā kahkar māngne w.

**CHA-LYBE-AN**, *a.* (Gr. *chalups*) relating to iron or steel well wrought or tempered — *Khub banaye ya saht kiye gaye lohe ya fualad ke muta'allig* — Bhali bhānti kamāye wā pakāye lohe kā sambandhī.

**CHA-LYBE-ATE**, *a.* impregnated with iron — *Lohe ke zarre rakhne w.*, āhan-āmez — Lohe ke rawā rakhne w., lohaviśiṣṭ. [*khān* — Tūran deś kā rājā.

**CHAM**, *n.* (P.) the sovereign of Tartary — *Tātūr kā bānshāh*, Tūran ke mulk kā bādshāh,

**CHA-MADE**, *shā-mād*, *n.* (Fr.) the beat of the drum for a parley or a surrender — *Tambūr ki awāz jis se shikast pāne-wālē log fath-mandon ki tābi-dāri qabūl-o-manzūr karte hai* — Dhul kā šabd jis se hārnawālō apnī har aur jitnawālōn ke adhin hone ki apnī ichchhā prakāś karte hai.

**CHAM-BER**, *n.* (L. *camera*) an apartment, a room, a cavity, a court; *r.* to shut up as in a chamber, to be wanton — *Kamarā, khāna, gēr, 'adilat* : *v.* band karnā jaisē kamare meṁ, bad-māst h., aubāsh yā 'aiyāsh h. — Kōthri, sālā wā kutī, garāhā wā bil, kachaharī; *n.* mūnd denā jaisē kisi kōthri meṁ, lampat h.

**CHAM-BER-ER**, *n.* a man of intrigue — *Ashiq-tun, 'ishq-bāz* — Rāsīyā, lampatāi kā sātīā batīā lagāne w., lampat.

**CHAM-BER-ING**, *n.* intrigue, wantonness — *'Ishq-bāzi, randī-lāzī* — Strigaman, lampatālā.

**CHAM-BER-LAIN**, *n.* an overseer of the chambers, an officer of state — *Kōthriyōn kā 'dār-rōgā yā nāzār, pādshāhī 'ahda-dār* — Kōthriyōn kā adhikārī, ek rājasambandhī adhikārī.

**CHAM-BER-LAIN-SHIP**, *n.* the office of chamberlain — *Kōthriyōn ki nazārat, ek pādshāhī afšar kā 'ahda* — Kōthriyōn ke adhikārī kā pad, grīh-adhikārīpad, ek rājasambandhī adhikārī kā pad. [*subhā*.

**CHAM-BER-COUNCIL**, *n.* private or secret council — *Dīwān-i-khāss* — Gūrhasabhā, mantri-  
**CHAM-BER-COUNSEL**, *n.* a counsellor who gives his opinion in private — *Jo raikil tankhāi meṁ apnī rāc detā hai* — Jo parārthavādī ekānt meṁ apnā viehār khatā hai. [*w<sup>b</sup>*.

**CHAM-BER-FELLOW**, *n.* one who sleeps in the same apartment — *Ekhi kōthri meṁ sone*

**CHAM-BER-MAN**, *n.* a servant who has the care of bedrooms — *Ek khidīm jiske muta'allig khawāb-gāh ki khidmat hotī hai* — Ek dāsi jo śayanāgarōn arthāt some kī kōthriyōn kā kāj-kām kartī hai, antahpurachārā.

**CHAM-BER-PRAC-TICE**, *n.* the business of counsellors who give their advice privately — *Un-sakīlōn kā peshā jo apnī rāc goshe meṁ dete haiṁ aur 'adilat meṁ nahīn hazīr hote* — Un parārthavādīyōn kā vyavasāy jo apnā viehār ekānt meṁ kahī diyā karte haiṁ aur kachahriyōn meṁ nahīn jātē. [*īm<sup>b</sup>*.

**CHA-MÉTÉ-ON**, *n.* (Gr. *chamai, leon*) an animal of the lizard kind — *Girgīh, girgi-*

**CHAM-FER**, *r.* (Fr. *chanerier*) to channel, to flute as a column, to wrinkle — *Khūyār-dār k., stīn par khoiyār-sāzi k., shikōn dālnā, chin dālnā* — Prapālī ke sadhīā khodnā, stambh par nālīyōn ke sadhīā lambī lambī rekhā banānā, sikornā.

**CHAM-FER**, **CHAM-FRET**, *n.* a furrow, a channel — *Kānp<sup>b</sup>, nālī<sup>b</sup>*.

**CHAM-MOIS**, *shā-mōi*, *n.* (Fr.) a kind of goat whose skin is made into soft leather

**CHAM-O-MILE**. See CAMOMILE. [*called shammy* — *Pahāri chherī<sup>b</sup>, pahāri bakri*.

**CHAMP**, *r.* (Gr. *kupto*) to bite with much action, to bite frequently, to chew, to devour — *Chabānā<sup>b</sup>, chābānā<sup>b</sup>, dānt se phar-khānā yā habak-lenā<sup>b</sup>, dānt se kuchalnā<sup>b</sup>, bhakosnā<sup>b</sup>, habak kar khānā<sup>b</sup>*. [*kutarne w<sup>b</sup>*.

**CHAMPER**, *n.* a biter, a nibbler — *Dānt se kātnē w<sup>b</sup>, khutharne w<sup>b</sup>, khutakne w<sup>b</sup>*.

**CHAM-PAGNE**, *sham-pān*, *n.* a kind of wine from Champagne in France — *Ek tarāh ki angūri sharāb jo Frāns ke mulk ke Shāmpen zīl<sup>b</sup> se ātī hai* — Ek prakār kī drākshāmadirā jo Frāns deś ke Shāmpen pradēśkahānīl se ātī hai.

**CHAM-PAIGN**, *shām-pān*, *n.* (L. *campus*) a flat open country; *a.* open, flat — *Maidān*; *n.* *khulā<sup>b</sup>, chaurās<sup>b</sup>, chaplā<sup>b</sup>* — Patṭar, samān bhūmī kī pradēś, samapradēś, samasthal.

**CHAMPERTY**, *n.* (L. *campus, pars*) maintenance of a man in his suit on condition of having part of the thing if recovered — *Qimār-bāzī, kisi shakhs ke muqaddame meṁ zar se madad is shart par karnā ki agar wah jite to jiti hui shai meṁ se kuchh apne madad-gār ko dewe* — Arthavivād meṁ kisi kī sahāyātā is bānīhī se karnā kī jo wah jite tau jiti hui vastu meṁ se kuchh apne sahāyāk ko dewe.

**CHAM-PER-TOR**, *n.* one guilty of champerty — *Qimār-bāzī kā mujrīm, kisi shakhs ke muqaddame meṁ is shart par zar se madad k. w. ki jo agar wah shakhs muqaddame ko jite to jiti hui shai meṁ se kuchh us madad-gār ko de* — Kisi ke arthavivād meṁ is bandhej se sahāyātā k. w. kī jo wah jan apne arthavivād ko jite to jiti hui vastu meṁ se kuchh apne sahāyāk ko de.

**CHAM-PIGNON**, *sham-pīn-yon*, *n.* (Fr.) a kind of mushroom — *Ek qism kī kukraundhā* — Ek prakār kā dhartī kī phūl, kukraundhā, chubātā.

**CHAM-PI-ON**, *n.* (L. *campus*) one who fights in single combat, a warrior, a hero; *r.* to challenge — *Ek pahalwān jo akeli-akelā lartā hai, sūr<sup>b</sup>, bīr<sup>b</sup>; v. lapūi māngnā<sup>b</sup>, lalkārnā<sup>b</sup>* — Vir, bhāt jo akeli akelā lartā hai.

**CHAM-PI-ON-ESS**, *n.* a female warrior — *Pahalwānīn, sūrīn<sup>b</sup>, bīrīn<sup>b</sup>*.



**CHĀNCE**, *n.* (L. *cado*) casual event, accident, fortune; *a.* happening by chance; *v.* to happen—*Ufūd, itifāq, qismat, nasib*; *a.* *itifaqi, nāghāni*; *v.* *waqī' h., nāzil h., itifāq h.*—*Daivayog, daivaghatana, daivagati, bhāvi, bhāgya*; *a.* *ākasmik, daivagat, daivik, āgantuk*; *v.* *ā pāna, ā jāna, bitna.*

**CHĀNCE-ABLE**, *a.* accidental, fortuitous—*Itifāqi, nāghāni, 'ārisi*—*Ākasmik, āgantuk.*

**CHĀNCE-MED'LEY**, *n.* the killing of a person by chance—*Itifāqan kisi ko mār-dālnā*—*Haṭat kisi ko mār dālnā.*

**CHĀN'CEL**, *n.* (L. *cancelli*) the eastern part of a church where the altar stands—*Girje ki sharqi taraf jismen wah mez rakhī hai ki jis par log Hazrat 'Isā ki taslīb ki yād mein roti khāte aur sharāb pite hain*—*Isāi bhajanaśāla kā pūrvi bhāg jismen wah bhojanamānch rakhī hai ki jis par log Isā ki mrityu ke smarakārth roti khāte aur madirā pite hain.*

**CHĀN'CEL-LOR**, *n.* (L. *cancelli*) a judge or other officer who presides over a court—*Inglistān kā mīr-munsif, kisi 'adālat kā sab se bary hākīm*—*Ingland kā pradhānnyāyādhipati, kisi kachahri kā pradhān ju.*

**CHĀN'CEL-LORSHIP**, *n.* the office of chancellor—*Inglistān ki mīr-munsafi, kisi 'adālat ke sab se bary hākīm kā 'ahda*—*Ingland ke pradhānnyāyādhipati kā pad, kisi kachahri ke pradhān vyakti kā pad.*

**CHĀN'CEL-V**, *n.* the high court of equity—*Inglistān ki sab se bary 'adālat*—*Ingland ki sab se bari kachahri, mahāvichārasāhān.* [Galitakshat, nālivraṇ.]

**CHĀN'CEL**, shānk'er, *n.* (Fr.) a venereal ulcer—*Tānki<sup>h</sup>, chū<sup>h</sup>, garmi kā ghāw*—*CHĀN'OUS*, *a.* ulcerous—*Nāsūri*—*Ghawekā, ghawhā, pirkīyāhā.*

**CHĀN'D'LEH**, *n.* (L. *candel*) one who makes and sells candles, a dealer—*Sham'-sāz, sham'-firosh, shamnā', batti-sāz, batti-firosh, kīr-bīrī, saulā-gar, beqāl*—*Batti banāne w., batti bechnē w., vyavasāyī, vyāpārī, baniyā.*

**CHĀN-DE-LIER**, shān-de-liēr', *n.* a branch for candles—*Battiyon kā jhāp<sup>h</sup>.*

**CHĀN'D'LER LY**, *a.* like a chandler—*Kār-bārī yā saulā-gar sā, batti-firosh ke mānind, batti-sāz ke mānind, sham'-firosh ke mānind, sham'-sāz ke mānind*—*Batti banāne wāle wā bechnē wāle ke sadris, vyavasāyī ke sadris.*

**CHĀN'D'LER-Y**, *n.* the articles sold by a chandler—*Jo chūzū batti-sāz yā batti-firosh bechī<sup>h</sup> hai*—*Jo palārth batti banāne w. wā batti bechnē w. bechī<sup>h</sup> hai.*

**CHĀN'D'RY**, *n.* a place where candles are kept—*Batti-khāna*—*Battiyon kā ghar, jis jagah mein batti dhari jātī hain.*

**CHĀNGE**, *v.* (Fr. *changer*) to put one thing in place of another, to alter, to make different; *n.* alteration, novelty, small money—*Tabdil k., 'icazat mī'āwaza k., adā-baullī k., badalnā, badlānā, badl jānā, mutaqayyar k.*; *n.* *tabdil, tagayyar, inqilāb, nayā-pān<sup>h</sup>, nān-tarzī, tharī pākā-kurī<sup>h</sup>, kuchh zar*—*Paltā k. palatnā, parivartan k., palat jānā, phir jānā, phernā, erīpherī k., rūpāntar k.*; *a.* *vikriti, vikār, palat, rūpāntarābhāw, vaichitrya, vibhed, navinatā, alpaḍhan.*

**CHĀNGE-ABLE**, *a.* subject to change, fickle—*Tabdil-pāzīr, mutazalzal, guir-mustaqill, mutalawwīn*—*Parivartaniya, palte jāne ke योग्य, vikārya, adhur, asthīr, asthāyī.*

**CHĀNGE-ABLE-NESS**, *n.* inconstancy, fickleness—*Be-sabābi, talawwun, mutazalzalī*—*Asthiratā, althirātā, chālechalatā, chālechittatā.*

**CHĀNGE-FUL**, *a.* full of change, inconstant—*Mutaqayyar, mutazalzal, mutalawwīn, talawwun-tub*—*Vikāramay, vikritimay, anitya, asthīr, adhir.* [sthīr, atal, uchal.]

**CHĀNGE'LESS**, *a.* without change, constant—*Guir-tahdīl, tā-tahdīl, mustaqill*—*Binā vikār, CHĀNGE'LING, *n.* a child left or taken in place of another, an idiot, one apt to change—*Ek larkē ke baule mein dūsrā larkā jo chhor jāte hain yā le jāte hain, dhūmag, gārdī<sup>h</sup>, talawwun-tub<sup>h</sup> shakhs, mutazalzal shakhs*—*Ek larkē ke palte mein dūsrā larkā jo chhor jāte hain wā le jāte hain, bhakūā, asthīr adhir wā chālechal jān.**

**CHĀN'GER**, *n.* one who alters, a money-changer—*Tabdil k. w., mutaqayyar k. w., sarraf, khawdīyā*—*Palatne w., parivartak, hūmlikāpatrasuvaryaparū<sup>h</sup>ādhiparivartak.*

**CHĀN'NEL**, *n.* (L. *canalis*) the hollow bed of running waters, a long cavity, a strait, a furrow; *v.* to cut in channels—*Daryā yā nālē ki zamin jiske upar pānī bahkā hai, nālā<sup>h</sup>, āb-nālī, kūr<sup>h</sup>, khuiyār-sāzi*; *v.* *khuiyār-dār k.*—*Nadigarbh, nālī ki wah bhūmī jis par se pānī bhitā hai, prapālī, nārā, nār, jalakūmarumadhyā, khamble par jo lambī lambī rekha nālī ke sadris rakhī hain.*

**CHĀNT**, *v.* (L. *canto*) to sing, to sing the church-service; *n.* a song, a part of the church-service—*Gānā<sup>h</sup>, bhajan gānā<sup>h</sup>*; *n.* *gil<sup>h</sup>, gān<sup>h</sup>, bhajan<sup>h</sup>.*

**CHĀNT'ER**, *n.* one who chants, a singer—*Gawāziyā<sup>h</sup>, gāne wā<sup>h</sup>, gā-kar parhne wā<sup>h</sup>.*

**CHĀNT'HESS**, *n.* a female singer—*Gāne wālī<sup>h</sup>, gā-kar parhne wālī<sup>h</sup>.*

**CHĀNT'RY**, *n.* a chapel for priests to sing mass in—*Ek chhotā girjā jismen murdūn ke haqq mein pādri dū<sup>h</sup> māngte hain*—*Ek chhotā bhajanabhanwan jismen maron ke nimitta purohit arādhnā karte hain.* [kā bārā śabd k. w.]

**CHĀNT'-CLEER**, *n.* a cock, a loud crower—*Murg, zor se hūng d. w.*—*Kukkut, kukkut*

**CHĀ'OS**, *n.* (Gr.) a confused mass, confusion—*Be-tartīb majma', hūyulā-i-awmālī,*

*be-tartibi*—Astavyast dheri, ekārṇav, spañchikritabhūtasthiti, bhūtesañkar, garbar, astavyastatā.

CHĀ-ŌTIC, *a.* resembling chaos, confused—*Hayulā-i-awvali ke mánind, be-tartib, darham-barham*—Bhūtesañkarasadrīś, astavyast, ekārṇavibhūt, garbar.

CHĀP, chōp, *v.* (S. *ge-yppan* ?) to cleave, to split, to crack; *n.* a cleft, a chink, a gap—*Phārnā<sup>h</sup>, chīrnā<sup>h</sup>, tarkānā<sup>h</sup>, darkānā<sup>h</sup>, taraknā<sup>h</sup>, daraknā<sup>h</sup>, phatnā<sup>h</sup>, karaknā<sup>h</sup>; n. darā, shikāf yā shigāf, rakhnā—n. Darar, chir, phānk.* [*gal-pharā<sup>h</sup>, gal-phay<sup>h</sup>.*]

CHĀP, chōp, *n.* (S. *ceañ* ?) the upper or under parts of a beast's mouth—*Jabrā<sup>h</sup>.*

CHĀP'LESS, *a.* without flesh about the mouth—*Kam gosht ká muñh w., ba-gair gosht ká muñh w., khuehk-rú, súkhe kalle ká*—Chuchuke muñh ká, súkhā muñh, jiske muñh meñ máns na ho.

CHĀP'FALLEN, *a.* having the mouth shrunk—*Chuchuke muñh ká<sup>h</sup>, sikure muñh ká<sup>h</sup>, muñh lajkā huā<sup>h</sup>, súkhe muñh ká<sup>h</sup>, khushk-rú*—Mlānavadan, malīnamukh, śushkamukh.

CHĀPE, *n.* (Fr.) a catch, a hook, a tip—*Bakue ká kúnā<sup>h</sup>, ānkṛā<sup>h</sup>, kañṭiyā yā āñṣī<sup>h</sup>, kothī<sup>h</sup>.*

CHĀP'LESS, *a.* wanting a chape—*Binā kothi ká<sup>h</sup>, binā ānkṛe ká<sup>h</sup>, binā kante ká<sup>h</sup>.*

CHĀP'EL, *n.* (L. *capella*) a place of worship; *v.* to deposit in a chapel, to enshrine—*'Ibādat-khāna, girjā; v. 'ibādat-khāne meñ rakhnā, pāk jūn-kar mahfūz rakhnā*—Devālay, devagār, pūjāsālā, bhajanabhawan; *v.* devālay meñ dharnā, pavitra samāj-kar dhar rakhnā. [*bhawan ká adhikār.*]

CHĀP'EL-RY, *n.* the jurisdiction of a chapel—*'Ibādat-khāne ká 'alāqa*—Bhajana-

CHĀP'LAIN, *n.* one who performs divine service in the army or navy or in a family—*Fauj bahr yā kisi khāndān ká pātri*—Senā naukāsamūh wā kisi ke ghar ká āchārya.

CHĀP'LAIN-CY, CHĀP'LAIN-SHIP, *n.* the office or business of a chaplain—*Lashkari bahri yā kiske khāndān pātri ká 'uhda yā kām*—Senā ke wā naukāsamūh ke wā kisi ke ghar ke āchārya ká pad wā kām. [*devālay, chhotā bhajanaśālā.*]

CHĀP'LET, *n.* a small chapel or shrine—*Chhotā girjā, chhoṭā 'ibādat-khāna*—Chhotā

CHĀP'LE-RO, shāp'e-ron, *n.* (Fr.) a kind of hood or cap; *v.* to attend on a lady in public—*Ek gism ká sur-posh yā topi; v. majlis-i-'amm meñ kisi bitī ke sāth h.*—Ek prakār ká top; *v.* sabhā meñ kisi stri ke sāth jānā.

CHĀP'LET, *n.* (L. *caput*) the upper part or capital of a pillar—*Khambe kī choṭī yā choṭī<sup>h</sup>.* [*raṭṭā hai<sup>h</sup>.*]

CHĀP'TREL, *n.* a capital which supports a pillar—*Khumbhe kī choṭī jis se wah kharā*

CHĀP'LET, *n.* a garland or wreath for the head, a string of beads, a moulding—*Sikrā<sup>h</sup>, tasbīh, diwār waqūroñ meñ lamblā ubhari hui tukir*—Pushpamālā, phūl kī mālā, japamālā, jāp kī mālā, bhīt ityādī par lamblā ūñchī rekhnā.

CHĀP'TER, *n.* a division of a book, an assembly of the clergy of a cathedral, a decretal epistle; *v.* to tax, to correct—*Bāb, fasl, bare girje ke 'alāqe ke pādrīyōñ kī jamā'at, shar'i ruq'a, ānu khatt; v. chashm-numāi k., sur-zanish k., malāmat k., saṣā d.*—Adhyāy, kānd, sarg, parv, skandh, mahābhajanamandir meñ pradhān purohitōñ kī sabhā, vyavasthasaṁbandhī cchitṭhi; *v.* dāntnā, tāranā k., dand d.

CHĀP'MAN, *n.* (S. *ceap, man*) a dealer—*Kār-bāri, kharidār, mushtari*—Vyavasāyī, vyāpārī, bosahne w., bechhene w.

CHĀR, *n.* a kind of fish—*Ek gism kī machhli*—Ek jāti kī machhli.

CHĀR, *v.* (S. *cerran* ?) to burn to a cinder—*Jalā-kar koylā banānā<sup>h</sup>.*

CHĀR'COAL, *n.* coal made by burning wood—*Lakri ke jalāne se jo koylā banē<sup>h</sup>.*

CHĀRK, *v.* to burn to a black cinder—*Jalā-kar kālā koylā banānā<sup>h</sup>.*

CHĀR, *n.* (S. *cer*) work done by the day; *v.* to work at another's house by the day—*Thike par dīn ko jo kām ho<sup>h</sup>; v. dūse ke ghar par dīn ko thike par kām k<sup>h</sup>.*

CHĀR'WOM-AN, *n.* a woman who does charwork—*Thike par dīn ko kām karne-wālī<sup>h</sup>.*

CHĀR'AC-TĒR, *n.* (Gr.) a mark, a letter, a personage, personal qualities, reputation; *v.* to inscribe, to describe—*Nishān, harf, shukhs, jauhar, wasf, sifāt, khāsiyat, khaslat, māhiyat, ābrū, hurmat, martaba, mansub, shān, nām<sup>h</sup>, nām-wari; v. kanda k., naqsh k., ta'rif k., bayān k.*—Āñk, lakshan, chihna, akshar, varṇ, vyakti, jan, bhāv, swabhāv, prakṛti, guṇ, charitra, maryādā, yaś, kirti, gaurav; *v.* khodnā, varṇan k., bakhānnā.

CHĀR'AC-TĒR-ISM, *n.* distinction of character—*Jauhar-shināsī, khāsiyat kī tamiz*—Guṇ wā charitra ká bilgāw wā pahichān, guṇavibhed, charitṛavivek.

CHĀR'AC-TĒR-IS'TIC, *n.* that which marks the character—*Nishān, 'alāmat, khāsiyat*—Lakshan, viśesh lakshan, liṅg, chihn, swabhāv.

CHĀR'AC-TĒR-IS'TIC, CHĀR'AC-TĒR-IS'TI-CAL, *a.* constituting or marking the character—*Khāsiyat zāhir k. w., mushakkhāas k. w.*—Guṇaprakāśak, lakshanik, lakshanya.

CHĀR'AC-TĒR-IS'TI-CAL-LY, *ad. in* a manner that distinguishes the character—*Khāsiyat zāhir karne ke taur se*—Guṇaprakāśak riti se, lakshanik prakār se.

CHĀR'AC-TĒR-IS'TI-CAL-NESS, *n.* the quality of being peculiar to character—*Khāsiyat*—Viśeṣatā.

**CHĀR'AC-TER-IZE**, *v.* to give a character, to engrave or imprint, to mark with a stamp or token—*Khāsiyat bayān k.*, *kanda k.*, *naqsh k.*, *muhār k.*, *nishān k.*, *mushakhkhas k.*—*Lakshap kahna*, *gunap prakās k.*, *gun augun bakhānnā*, *khodnā*, *chhāpnā*, *chhāp chārānā*, *chīnā dālnā*, *chīln k.*, *līngī wā ankīt k.* [*maryādāhīn*, *lakshapahīn*.]

**CHĀR'AC-TER-LESS**, *a.* without a character—*Be-nām-o-nishān*, *be-khāsiyat*—*Alākshāṇik*, **CHĀ-RADE'**, *sha-rūd'*, *n.* a kind of riddle—*Ek qism kā mu'ammā*, *chīstān*—*Pahelī*, *bujhauwal*.

**CHARGE**, *v.* (Fr. *charger*) to intrust, to impute as a debt, to accuse, to command, to enjoin, to load, to make an onset; *n.* care, precept, mandate, trust, accusation, imputation, expense, cost, onset—*Hawāla k.*, *ta'ināt k.*, *zimma k.*, *mahmūl k.*, *kharch meñ likhnā*, *hisāb par chārānā*, *'illat meñ mākhūz k.*, *ilzām k.*, *hukm k.*, *tākid k.*, *taqāyūt k.*, *bharuā'*, *hamla k.*; *n.* *hawāla*, *hifāzat*, *ihitāmā*, *talqīn*, *tākid*, *taqāyūd*, *hukm*, *amr*, *amānat*, *tahwīl*, *zimma*, *nālīsh*, *'illat*, *dā'wā*, *ilzām*, *kharch*, *lāgāt*, *gīmat*, *hamla*—*Sauhpnā*, *ṭhālirānā*, *lāgānā*, *nām likhnā*, *apavād k.*, *dosh lāgānā*, *ājnā k.*, *ādeś k.*, *samjhānā*, *thāsnā*, *chārāhī k.*; *n.* *raksha*, *rakshan*, *upadeś*, *samjhāwan*, *ājnā*, *ādeś*, *nikshep*, *bhār*, *apavād*, *kalañk*, *doshārōp*, *doshakalpan*, *vyay*, *mol*, *v.ūlya*, *chārāhī*, *ākramān*.

**CHARGE-A-BLE**, *a.* imputable, expensive, costly—*Muktamal*, *qābil-i-mākhūzī*, *zimma-wār*, *mansūb hone ke qābil*, *gīmatī*, *besht-bahū*—*Āropāṇiya*, *doshī hone ke yogya*, *abhi-yoktavya*, *vyayakārī*, *bahumūlya*, *barē mol kā*.

**CHARGE-A-BLE-NESS**, *n.* expense, cost—*Khurch*, *lāgāt*, *gīmat*—*Vyay*, *mol*.

**CHARGE-A-BLY**, *ad.* expensively, at great cost—*Barc kharch se*, *bhārī gīmat se*—*Bahu vyay se*, *barī lāgāt se*, *barē mol par*.

**CHARGE-LESS**, *a.* cheap, unexpensive—*Kam-bahū*, *arzān*—*Sastā*, *mandā*.

**CHĀR'GER**, *n.* a large dish, a war horse—*Qāb*, *tashī*, *masghāb*, *tabaq*, *jangī ghōrā*—*Thāl*, *parāt*, *yuddhāsua*, *yuddha kā ghōrā*.

**CHĀR'I-LY**. See *CHARY*.

[—*Gūpī*<sup>h</sup>, *ghur-bahal*<sup>h</sup>, *rath*<sup>h</sup>.

**CHĀR'I-OT**, *n.* (L. *carvus*) a carriage of pleasure or state, a car formerly used in war

**CHĀR-I-OT-ĒĒR'**, *n.* one who drives a chariot—*Sārathi*<sup>h</sup>, *bahat-wān*<sup>h</sup>, *rath hānkne w*<sup>h</sup>.

**CHĀR'I-OT-RĀḌE**, *n.* a race with chariots—*Rathōn kī daup*<sup>h</sup>, *rath-daup*<sup>h</sup>.

**CHĀR'I-TY**, *n.* (L. *carus*) kindness, love, good will, liberality to the poor, alms—*Lutf*, *mīhr-bānī*, *muhabbat*, *nek-andeshī*, *khair-khwāhī*, *khairūt*, *faizāzī*, *zakāt*, *sadqā*—*Kripā*, *anugrah*, *prem*, *chāl*, *pyār*, *hitechchhā*, *paropakārāśīlā*, *darīdrapālān*, *darīdraposhan*, *dānāśīlātā*, *dān*, *bhīkshā*, *bhīkh*, *punya*.

**CHĀR'I-TA-BLE**, *a.* kind, benevolent, liberal—*Mīhr-bān*, *karīm*, *nek-andesh*, *khair-khwāh*, *mukhāyir*, *faizāz*—*Kripālūn*, *dayālū*, *hitechchhuk*, *paropakārī*, *darīdrapālāk*, *darīdraposhāk*, *punyātūnā*, *dānāśīl*, *dātā*. [Dātavya, dānāśīlātā, paropakārāśīlātā.

**CHĀR'I-TA-BLE-NESS**, *n.* disposition to charity—*Nek-andeshī*, *faizāzī*, *khair-khwāhī*—**CHĀR'I-TA-BLY**, *ad.* kindly, benevolently—*Mīhr-bānī se*, *nek-andeshī se*, *faizāzī se*—*Kripāpūrvak*, *anugrah se*, *hitechchhāpūrvak*, *paropakā āśīl se*. [dayawant.

**CHĀR'I-TA-TIVE**, *a.* disposed to tenderness—*Mīhr-bānī kī taraf mālī*, *shafiq*—*Kripāśīl*,

**CHĀR'LA-TAN**, *shār-la-tan*, *n.* (Fr.) a quack, a mountebank, an empiric—*Jhūthā tabīb*, *bāzārī-tabīb*, *thag-hakīm*, *nīm-hakīm*—*Jhūthāvaidya*, *mithyāchikitsuk*, *thagavaidya*.

**CHĀR-LA-TĀN'I-CAL**, *a.* quackish, ignorant—*Nīm-hakīmī k. w.*, *bāzārī tabābat k. w.*, *jahil*, *be-wuqūf*—*Jhūthī vaidagī k. w.*, *mithyāchikitsāsambandhī*, *thagavaidagī k. w.*, *jar*.

**CHĀR'LA-TAN-RY**, *n.* wheedling, deceit—*Dagā-bāzī*, *fareb*—*Phuslāwā*, *thagāī*, *thagāmī*, *chhal*, *kapāt*, *dhokhā*.

[Bear—*Dubh-i-akhar*—*Saptarishi*,

**CHARLES'S-WAIN'**, *n.* (S. *carles*, *wān*) the northern constellation called the Great

**CHĀRM**, *n.* (L. *carmen*) a spell, something to gain the affections; *v.* to bewitch, to delight, to subdue—*Afsūn*, *sīhr*, *tilām*, *jādū*, *farefta*, *karne kī shūi*; *v.* *afsuñ k.*, *jādū k.*, *farefta k.*, *khush k.*, *moh lenā*<sup>h</sup>—*Tonā*, *toṭkā*, *latkā*, *mantravidyā*, *pralobhan*, *lubhānewālī vastu*; *v.* *toṭkā k.*, *ṭonā k.*, *mantra phūṭkna*, *jhārnā*, *lubhānā*, *mohīt k.*, *mohanā*, *ānand denā*, *harshit k.*, *vaśībhūt k.*, *vaś meñ k.*

**CHĀRMED**, *p.* a. enchanted, fortified by charms—*Farefta*, *jādū se muassar*, *kiyā gayā*, *mahsūs*, *khush*, *jādū se mazbūt*, *kiyā gayā*—*Mantra ke dwārā vaśībhūt*, *mohīt*, *lubhā huā*, *mantra se porhā*, *kiyā gayā*, *abhimantrit*.

**CHĀRM'ER**, *n.* one who charms, an enchanter—*Farefta k. w.*, *dīl-bar*, *jādū-gar*, *sāhir*—*Manmohan*, *manohar*, *mohini*, *mugdha*, *abhichārī*, *ṭonhā*, *toṭkā k. w.*

**CHĀRM'FUL**, *a.* abounding with charms—*Ahsan*, *dīl-āwez*, *pur-afsuñ*, *pasandīdā*—*Ramya*, *kāntimay*, *abhicharamantramay*.

**CHĀRM'ING**, *p.* a. pleasing in the highest degree—*Dīl-rubā*, *dīl-chasp*, *khātīr-fareb*, *pasandīdā*—*Manohar*, *atisundar*, *ramāṇiya*, *kamāṇiya*, *sohāwnā*, *manbhāwnā*.

**CHĀRM'ING-LY**, *ad.* in a highly pleasing manner—*Dīl-rubāī se*, *dīl-chaspi se*, *dīl-farebī se*, *bahūt hī pasandīdā taur se*—*Ramāṇiyatā se*, *kamāṇiyatā se*, *ramāṇiya prakār se*, *manohar prakār se*. [pūrṇ.

**CHĀR'NEL**, *a.* (L. *caro*) containing flesh—*Pur-gosht*, *gosht-dār*—*Mānsamay*, *mānsa*.

**CHÂN'NEL-HÖUSE**, *n.* a place for the bones of the dead—*Murdoh ki hadqiyon ke rakhne ki jagah*—Maroh ki haddiyon ke dharné ká sthán, asthisandhayasthán.

**CHÁRT**, *kárt*, *n.* (L. *charta*) a delineation of coasts, a map—*Daryá ke kináre ká naqsha, bahr ke sáhl ká naqsha, naqsha*—Samudra ke tír ká likhá huá paṭ, samudrī taṭ ká likhá paṭ, deśálekhyapatra, deśachitra.

**CHÁR'TER**, *n.* a writing bestowing privileges; *v.* to establish by charter, to let or hire a ship by contract—*Sanad*; *v. sanad ke rú se qáim k.*, *sar-khat ke rú se koi jaház kirá-ye ko lená yá d.*—Rájájnápatra, adhikárapatra; *v. adhikárapatra ke dwára pushṭ k.*, thúke meñ koi nauká lená wá dená.

**CHÁR'TERED**, *p. a.* granted by charter, hired or let—*Sanad ke rú se bakhshá gayá, kirá-ye par liyá gayá yá diyá gayá*—Adhikárapatra ke dwára diyá gayá, bháre par liyá gayá wá diyá gayá.

**CHÁR'TU-LÁ-RY**. See CARTULARY. [Adhikárapatra ke dwára jo bhúmi ho.

**CHÁR'TER-LÁND**, *n.* land held by charter—*Sanad zamin, nanad ke rú se jo zamin ho*—

**CHÁR'TER-PÁR-TY**, *n.* a contract respecting the hire and freight of a ship—*Jaház ke kirá-ye aur bojhai ká iqar-náma*—Nauká ke bháre aur bojhai ká niyamnapatra.

**CHÁ'R'Y**, *a.* (S. *cearyi*) careful, cautious—*Khubar-dár, hosh-yár*—Sávdhán, chaukas, suchet, vichakshan, avahit.

**CHÁ'R'I-LY**, *ad.* warily, frugally—*Hosh-yári se, kifáyat se, juz-rasi se*—Sávdhání se, chaukasi se, alpayay se, parimitavyayapúrvak. [chaukasi, súkshmatá.

**CHÁ'R'I-NESS**, *n.* caution, nicety—*Hosh-yári, khabar-dári, báriki, bárik-bíni*—Sávdhání,

**CHÁSE**, *v.* (Fr. *chasser*) to hunt, to pursue, to drive away; *n.* hunting, pursuit, ground where beasts are hunted, bore of a gun—*Shikár k.*, *ta'áqub k.*, *khaderná<sup>h</sup>*, *bhagáná<sup>h</sup>*, *hánkná<sup>h</sup>*; *n. khader<sup>h</sup>, shikár, ta'áqub, shikár-gáh, ramna, ná<sup>h</sup>*—Aherná, ákhet k., pichhá k., pichherá k., raghná, khedná, rapetná, dūr k.; *n. rapet, raged<sup>h</sup>*, ákhet, alher, pichherá, pichhá, mrigayábhumi, mrigayasthán, agnyastra ki nali.

**CHÁSE'ABLE**, *a.* fit for the chase—*Shikár ke láig*—Ákhet ke yogya, mrigavyayogya.

**CHÁ'SER**, *n.* one who chases, a pursuer—*Shikári, ta'áqub k. w., muta'áqib*—Ákhetí, aherí, ákhetak, aher k. w., pachherí, khaderú.

**CHÁSE'GUN**, *n.* a gun in the fore part or stern of a ship—*Ek top jo jaház par agári yá pichhári ki taraf rakhi hai*—Agyastra jo nauká par agári wá pichhári ki or rahtá hai.

**CHÁSM**, *n.* (Gr. *chasma*) a cleft, a gap—*Dar-z, shikáf, shigáf*—Darár, sandhi, chhidra, pháñk. [sandhimay.

**CHÁSMED**, *a.* having gaps or openings—*Shigáf-dár, shikáf-dár, dar-z-dár*—Daráramay,

**CHÁSTE**, *a.* (L. *castus*) pure, uncorrupt—*Pákiza, pák, shusta, pák-dáman, 'afifa*—Yatendriya, avyabichári, dharinachári, jitendriya, nirmal, súddha.

**CHÁST'E-LY**, *ad.* in a chaste manner, purely—*Pákizagi se, safái se, shustagi se, pák-dámání se*—Jitendriya bháw se, dharmachári rūp se, avyabichári riti se, súddhatá se, nirmalarúp se. [driyatwa, indriyanigrah, brahmacharya, satitwa, avyabichár.

**CHÁST'E-NESS**, *n.* purity, chastity—*Pákizagi, shustagi, pák-dámání*—Súddhatá, jiten-

**CHÁST'I-TY**, *n.* purity, freedom from obscenity—*Shustagi, pákizagi, 'ifat, pák-dámání*—Súddhatá, swachchhatá, parishkár, avyabichár, jitendriyatwa, indriyanigrah, satitwa.

**CHAST'EN**, *chás'n*, *v.* (L. *castigo*) to correct, to punish, to mortify—*Tambúh k.*, *tádúh k.*, *gosh-máli k.*, *sazá d.*, *taklíf d.*—Táraná k., dand dená, pirá dená, kasht dená.

**CHÁST'EN-ER**, *n.* one who corrects—*Sazá k. w.*, *tambúh k. w.*—Táraná k. w., dand dene w.

**CHAS-TISE**, *v.* to correct by punishment—*Sazá d.*, *tambúh k.*—Dand dená, táraná k.

**CHÁST'ISE-MENT**, *n.* correction, punishment—*Tambih, sazá*—Táraná, dand.

**CHAS-TISER**, *n.* one who chastises—*Tambúh k. w.*, *chasm-numái k. w.*, *sazá d. w.*—Táraná k. w., dand dene w.

**CHÁT**, *v.* (Fr. *caqueter*) to prate, to talk idly, to converse at ease; *n.* idle or familiar talk—*Bakná<sup>h</sup>, be-húda guft-gú k.*; *n. be-húda-goi, be-takalluf ki guft-gú*—Barbaráná, charbar k., gap k., gharbári ki náin báteñ k.; *n. gap, bakwad, gharbári ki náin báteñ.*

**CHÁ'TY**, *a.* full of prate, conversing freely—*Bakbakiyá<sup>h</sup>, be-húda-go, be-takalluf guft-gú k. w.*—Barbariya, bakwádi, gharaú ke sadris báteñ k. w.

**CHÁ'TER**, *v.* to make a noise like birds or with the teeth, to talk idly or carelessly; *n.* noise of birds, idle prate—*Teñ-teñ k<sup>h</sup>, cheñ-cheñ k<sup>h</sup>, kán-kán k<sup>h</sup>, charcharáná<sup>h</sup>, raj-ná<sup>h</sup>, kaitkatáná<sup>h</sup>, daglagáná<sup>h</sup>, babbakáná<sup>h</sup>, bak-bak k., kilkiláná<sup>h</sup>, kichkicháná<sup>h</sup>, bar-baráná<sup>h</sup>; *n. teñ-teñ<sup>h</sup>, cheñ-cheñ<sup>h</sup>, bak-bak<sup>h</sup>, bakwad<sup>h</sup>, bar-bay<sup>h</sup>, kilkiláhat<sup>h</sup>, kichkichá-hat<sup>h</sup>.**

**CHÁ'TER-ER**, *n.* an idle talker, a prattler—*Barbariya<sup>h</sup>, báchechi<sup>h</sup>, bakki<sup>h</sup>.*

**CHÁ'TER-ING**, *n.* idle or unprofitable talk—*Bak-bak<sup>h</sup>, barbaráhat<sup>h</sup>.*

**CHÁ'TER-BÖX**, *n.* an incessant talker—*Báw-jhakki<sup>h</sup>, bátoñ ki dhun lagáne w<sup>h</sup>, bátoñ ki jhar lagáne w<sup>h</sup>.*

**CHAT'RAU**, shāt'6, n. (Fr.) a castle—*Qal'a*—*Kot*, garh, garhi.

**CHĀT'EL-LA-NY**, n. the district of a castle—*Qal'a kā tā'alluq*—*Kot* ke adhīn bhūmi, garh ke adhīn prades. [sa, māl-o-matū—Asthawaradhan, sāmagri.]

**CHĀT'TEL**, n. (L. *capitalia* ?) any moveable property—*Māl-i-maṅgūla*, *chiz-bast*, *asā-CHĀV'EN-DER*, n. the club, a fish—*Ek qism ki machhli*—*Ek prakār ki machhli*.

**CHĀW**, v. (S. *ceowan*) to masticate, to chew ; n. the chap—*Chātnā<sup>h</sup>*, *chābānā<sup>h</sup>* ; n. *jab-rā<sup>h</sup>*, *galphar<sup>h</sup>*, *galpharū<sup>h</sup>*.

**CHĒAP**, a. (S. *ceap*) bearing a low price, of small value, easy to be had—*Kam qimat kā*, *kam-bahā*, *be-gadar*, *arzān*—*Alpamūlya*, *sastā*, *mandā*, *sādhāran*, *sulabh*.

**CHĒAP'EN**, v. to attempt to buy, to lessen value—*Kharidne ki koshish k.*, *qimat k.*, *qimat ghatānā*—*Kinne ki cheshtā k.*, *besahne kā udyog k.*, *mol k.*, *mol ghatānā*.

**CHĒAP'LY**, ad. at a small price—*Kam qimat par*, *kam-bahā*, *arzān*—*Sastā*, *mandā*.

**CHĒAP'NESS**, n. lowness of price—*Kam-qimati*, *arzūnī*—*Mand* i, *sastāi*.

**CHĒAT**, v. (S. *ceat*) to defraud, to impose upon ; n. a fraud, a trick, a deceiver—*Dagā-bāzi k.*, *fareb d.*, *firat laṛānā* ; n. *dagā-bāzi*, *fareb*, *makr*, *dagā-bāz*, *farebī*, *makkūr*—*Thagnā*, *chhalnā*, *pravāñchanā k.*, *dhokhā denā*, *dahkāna* ; n. *thagāi*, *kapāt*, *chhal*, *dhokhā*, *chhālī*, *thag*, *vañchak*. [yatā, pratārāniyatā.]

**CHĒAT'-BLE-NESS**, n. liability to be cheated—*Fareb meñ āne ki gābīliyat*—*Vañchanī*.

**CHĒAT'ER**, n. one who practises fraud—*Dagā-bāz*, *makkūr*, *farebī*—*Chhālī*, *kapātī*, *thag*, *vañchak*.

**CHĒCK**, v. (Fr. *echec*) to repress, to curb, to reprove, to stop ; n. stop, restraint, curb, reproof, a term in chess—*Dabānū<sup>h</sup>*, *zabt k.*, *sar-zaniṣh k.*, *mauqūf k.*, *band k.*, *roknā<sup>h</sup>*, *kisht d.*, *shah d.*, *māt k.*, *band k.*, *rukūnā<sup>h</sup>* ; n. *rukāwat<sup>h</sup>*, *rokh<sup>h</sup>*, *zabt*, *sar-zaniṣh*, *mālāmat*, *shah*, *kisht*—*Hatūnā*, *sāsan k.*, *daman k.*, *tārānā k.*, *ārnā*, *atkānā*, *ārnā* ; n. *atkāw*, *ār*, *bādhā*, *pratirodh*, *nigrah*, *nivāran*, *tārāpā*, *parājay*.

**CHĒCK**, **CHĒQUE**, n. an order for money—*Tip<sup>h</sup>*, *hundī<sup>h</sup>*.

**CHĒCK'ER**, n. one who checks—*Dabāne w<sup>h</sup>*, *calī k. w.*, *sar-zaniṣh k. w.*, *band k. w.*, *roknē w<sup>h</sup>*, *kisht dene w.*, *shah dene w.*—*Haṭāne w.*, *sāsan k. w.*, *tārānā k. w.*, *atkāne w.*

**CHĒCK'LESS**, a. uncontrollable, violent—*Be-zabt*, *be-qaid*, *shādīd*, *tund*—*Ādamya*, *anivārya*, *abādhaniya*, *prachand*.

**CHĒCK'MATE**, n. a movement on a chess-board ; v. to finish—*Māt*, *shah-māt*, *biṣāt-i-shat-ranj par ki ek chāl* ; v. *taṁām k.*, *khatm k.*—v. *Chaturāṅgapaṭṭa wā śāriphalak par ki ek chāl* ; v. *pūrā k.*, *samāpt k.* [rang-rang ke chāukor ghar bane rahte haiñ<sup>h</sup>.]

**CHĒCK**, n. (Fr. *echec*) cloth woven in squares of different colours—*Kapūrā jismēñ*.

**CHĒCK'ER**, **CHĒQU'ER**, v. to variegate, to diversify ; n. a board for chess or draughts—*Muraqqa<sup>h</sup> k.*, *qin-ā-qin k.*, *rang-ā-rang k.*, *tarah tarah kā k.* ; n. *biṣāt*, *biṣāt-i-shatranj*—*Chitravichitra k.*, *nārāṅgi k.* ; n. *chaturāṅgapaṭṭa*.

**CHĒCK'ER-WORK**, n. variegated work—*Muraqqa'a-sāzi*—*Chitravichitra kām*. [kapol.]

**CHĒĒK**, n. (S. *ceac*) the side of the face below the eye—*Rukhsār*, *'āriz*, *'uzār*—*Gāl*.

**CHĒĒKED**, a. brought near the cheek—*Rukhsār ke r'azdik lāyā gayā*—*Gāl ke samīp lāyā gayā*.

**CHĒĒK'BONE**, n. the bone of the cheek—*Gāl ki haddī<sup>h</sup>*.

**CHĒĒK'TOOTH**, n. the hinder tooth or tusk—*Dārh<sup>h</sup>*.

**CHĒĒK**, v. (Gr. *chairo* ?) to encourage, to comfort, to gladden, to applaud ; n. shout of applause, gaiety, entertainment—*Himmat d.*, *himmat bañdhānā*, *tar-o-tāza k.*, *dīl-bari k.*, *dīl-dārī k.*, *taskin d.*, *tashaffi d.*, *tasallī k.*, *khush k.*, *khush h.*, *āfrīn k.*, *shābāshī d.* ; n. *shābāshī*, *khushi ki āwāz*, *masarrat*, *khurramī*, *'aish*, *'ishrat*, *ziyāfat*—*Dhārhas denā*, *sāhas denā*, *dilāsā denā*, *dhīraj denā*, *ānand denā*, *hulāsnā*, *barāi k.* ; n. *barāi*, *sarāhnā*, *jayadhwani*, *ānand*, *chuhāl*, *āhlād*, *harsh*, *utsāh kā bhojan*, *āhārāsāmagri*.

**CHĒĒR'ER**, n. one who cheers—*Taskīn-bakhsh*, *ārām-bakhsh*, *farah-bakhsh*, *rāhat-bakhsh*, *himmat d. w.*—*Dhārhas dene w.*, *dilāsā dene w.*, *ānand dene w.*, *āśwāsak*, *praharshak*. [rās, khush—Rasik, vilāsī, harshit, pulkit, praphullachitta.]

**CHĒĒR'FUL**, a. lively, gay, moderately joyful—*Khush-mizāj*, *khush-dīl*, *khandā-rī*, *mas-CHĒĒR'FUL-LY, ad. in a cheerful manner—*Shauq-zauq se*, *dīl-dīhi se*, *khushi se*—*Harsha-pūrvak*, *ānand se*, *man se*.*

**CHĒĒR'FUL-NESS**, n. animation, gaiety, alacrity—*Zinda-dīl*, *khush-mizāj*, *khush-tabī*, *khushī*, *masarrat*, *khurramī*, *zauq-shauq*, *shauq-zauq*—*Chāñchalatā*, *harsh*, *ānand*, *sphūrti*, *phurtī*, *ullās*. [nand, bin chuhāl, harsharāhit.]

**CHĒĒR'LESS**, a. without gaiety or gladness—*Nā-khush*, *be-dīl*, *be-raunag*—*Udās*, *nirā-CHĒĒR'LY, a. gay, brisk ; ad. briskly—*Khandā-rī*, *khandā-pehāñī*, *khush-tabī*, *khush-mizāj*, *zinda-dīl*, *chālāk*, *chust-o-chālāk* ; ad. *chālāki se*, *chusti-o-chālāki se*—*Praphulla-chitta*, *pulkit*, *harshit*, *ullāsīt*, *rasik*, *phurtīlā*, *chatakwhā* ; ad. *phurtī se*, *chatak-wāi se*.*

**CHĒĒR't**, a. gay, sprightly, making gay—*Khush-tabī*, *khush-mizāj*, *zinda-dīl*, *chust-o-chālāk*, *khush k. w.*, *masrūr k. w.*—*Praphullachitta*, *rasik*, *ullāsī*, *vilāsī*, *harshit*,

- pulkite, phurtilā, sphūrtimān, chatakāh, pulkāne w., hulāsne w., harahak, harahakar. [chitta se, prasannaman se, harsh se.
- CHEER'-LY**, *ad.* in good spirits—*Zinda-dili se, dil-dihī se, khurrami se*—Prasanna-
- CHEESE**, *n.* (S. *cyse*) a kind of food made by pressing the curd of milk—*Panir*—*Ek prakār ki kshiravikriti.* [kritigunavāishit.
- CHEE'RY**, *a.* having the nature of cheese—*Panir sā*—Kshiravikriti ke sadriś, kshiravi-
- CHEESE'CAKE**, *n.* cake made of curds, sugar, &c.—*Phate hue dūdh aur chini aur makhan kā bani hui ek mithāi*<sup>h</sup>.
- CHEESE'MON'-GER**, *n.* one who deals in cheese—*Panir-farosh, panir kā kār-bār k. w.*—Kshiravikriti bechnē w., kshiravikriti kā vyāpār k. w. [vikriti ki sārhi wī kataran
- CHEESE'PAR'-ING**, *n.* the rind or paring of cheese—*Panir kī sārhi yā kataran*—Kshira-
- CHEESE'PRESS**, *n.* a machine for pressing curds—*Panir banāne kā shikanja*—Kshiravikriti banāne ki kal, panir banāne ke liye wah kal jis se dahi dabāyā jātā hai.
- CHEESE'VAT**, *n.* a wooden case for curds—*Panir kā sūnchā, lakri kā sūnchā jisme dahi dabāne ke liye dharā jātā hai*<sup>h</sup>. [karkatanakh.
- CHE'LY**, *n.* (Gr. *chele*) the claw of a shell-fish—*Keṅkre kā nākhūn*,—Keṅkre kā nakh,
- CHE-MISE**, *she-mi-se*, *n.* (Fr.) a shift—*'Auratōn kā bhītari kurtā*—Striyōn kā bhītari jhūlā.
- CHEM'IS-TRY**, *kīm'is-try*, *n.* (Ar. *kimia*) the science which shows the nature and properties of bodies—*Kisīyā, 'ilm-i-kimīyā, wah 'ilm jis se aśhyā ki khāsiyat ma'lūm hoti hai, aśhyā ki khāsiyat daryāft karne kā 'ilm*—Rasāyanavidyā, wah vidyā jis se dravyagun jānā jātā hai.
- CHEM'IC**, **CHEM'ICAL**, *a.* pertaining to chemistry, made by chemistry—*Kimīyāi, us 'ilm ke muta'alliq jis se chizon ki khāsiyat ma'lūm hoti hai, kimīyā se banā huā, us 'ilm ke rū se banā huā jis se aśhyā ki khāsiyat ma'lūm hoti hai*—Rasāyanavidyā-sambandhī, rasāyan se banā huā, rasāyan.
- CHEM'ICAL-LY**, *ad.* by a chemical process—*Kimīyā ke rū se, kimīyā-garī se*—Rasāyanavidyānusār se, rasāyanakriyā se. [daryāft k. w.—Rasāyanī, rasājūn, rasāyanavidyājūn.
- CHEM'IST**, *n.* one versed in chemistry—*Kimīyā-gar, kimīyā-sāz, aśhyā kī khāsiyat*
- CHE-MIS'TI'-CAL**, *a.* relating to chemistry—*Kimīyāi, us 'ilm ke muta'alliq jis se chizon kī khāsiyat ma'lūm hoti hai*—Rasāyanavidyāsambandhī, rasāyanavishayak.
- CHEQU'ER**, *chēck'er*. See under **CHECK**.
- CHE-QUIN'**. See **ZECHIN**.
- CHE'RISH**, *v.* (L. *carus*) to treat with tenderness, to nurse, to support, to shelter—*Nawāzish k., pālūnā, parwarish k., khabar-girī k.*—Lāpnyār k., chāhnā, sneh k., poshan k., poshanā, pratipālan k., nibāhnā, āsray denā.
- CHE'RISH'-ER**, *n.* one who cherishes—*Hāmi, murābbī, parwarish k. w.*—Poshak, pratipālak, pālak, dhairya dene w., dhārhas dene w.
- CHE'RISH'-ING**, *n.* support, encouragement—*Parwarish, khabar-girī, taqwīyat, himāyat*—Pālan, poshan, dilāsā, dhārhas, āswās.
- CHE'RRY**, *n.* (L. *cerasus*) a small stone fruit; *a.* pertaining to a cherry, like a cherry, ruddy—*Ālu-bālū, shāh-dānā, kākanj, wīlāyati makoy; a. ālu-bālū yā shāh-dānē ke muta'alliq, ālu-bālū yā shāh-dānē ke mānind, surkh, lāl*—Yuropiyā makoy kī ek jāti; *a.* cherī phal kā vishayak, cherī phal ke sadriś, raktavarn.
- CHE'RRY'-PIT**, *n.* a child's play—*Ek bhānt kā turke kā khel*<sup>h</sup>.
- CHE'RSO-NESE**, *n.* (Gr. *chersos, nesos*) a peninsula—*Jazīra-numā*—Prāyadwīp.
- CHE'RT**, *n.* (Ger. *quarz*) a kind of flint—*Chakmākh kī ek qism kā patthar, chaqmaq kī ek qism kā patthar*—Agniprastar wā arāni kī ek jāti.
- CHE'RTY**, *a.* like chert, flinty—*Chaqmaq ke mānind, chaqmaqi*—Arāni kī nāūn, agni-prastaramay.
- CHE'RUB**, *n.* (H.) a celestial spirit, an angel: *pl.* **CHE'RUBS** or **CHE'RUBIM**—*Firishṭa, karrūbī yā karūbī*—Swargiyadūt, swargadūt, swargiyajan, kiruv.
- CHE'RUBIC**, **CHE'RUBI'-CAL**, *a.* pertaining to cherubs—*Firishṭa-sirat, karrūbiyōn ke muta'alliq, firishṭōn se nisbat-dār*—Swargadūtasambandhī, swargiyajanavishayak, swargiy.
- CHE'RUBIN**, *n.* an angel; *a.* angelical—*Firishṭa; a. firishṭa-sirat, firishṭe se nisbat-dār*—Swargiyadūt, īswaridūt; *a.* Swargiyadūtasambandhī, īswaridūtavishayak.
- CHE'RUP**, *v.* (*chirp*) to make a cheerful noise like a bird—*Chūn-chūn k.<sup>h</sup>, churagnā<sup>h</sup>, kiṅnā<sup>h</sup>, chahchahanā<sup>h</sup>.*
- CHESS**, *n.* (Fr. *echec*) a game—*Shatranj, sadranj*—Chaturāṅg.
- CHESS'BOARD**, *n.* a board for playing chess—*Bisāt, shatranj kī bisāt, bisāt-i-shatranj*—Chaturāṅgapaṭṭā, śārīphalak, ashtāpad.
- CHESS'MAN**, *n.* a puppet for chess—*Goṭ<sup>h</sup>, goti<sup>h</sup>.*
- CHESS'PLAY'-ER**, *n.* one who plays at chess—*Shātir, shatranj-bās*—Chaturāṅg kā khelārī.
- CHESS'SOM**, *n.* mellow earth—*Nam-dār mittī, narm mittī*—Pīlīlī mittī, komal mritikā.
- CHEST**, *n.* (S. *cyst*) a large box, the thorax; *v.* to lay up in a chest, to place in a

- coffin—*Sandūq*, *chhāti*<sup>h</sup>; v. *sandūq meñ rakhnā*; *sandūq meñ jam*<sup>h</sup> k.—*Peṭi*, *peṭāri*, *vakshasthal*, *ur*, *vaksh*; v. *peṭi meñ dharnā*.
- CHEST'ED, a. having a chest—*Sandūq-dār*—*Peṭiyukt*, *peṭisabit*.
- CHEST'NUT, *chēs* nut, n. (L. *castanea*) a tree, a nut; a. of a bright brown colour—*Shāh-balūt*, *janū*; a. *bhūvā*<sup>h</sup> *khairā*<sup>h</sup>—*Ek peṭ*, *supāri*.
- CHEV-A-LIER', *shēv-a-lēr*<sup>h</sup>, n. (Fr.) a knight, a gallant man—*Muntāz sawār*, *bahādūr*, *diler shakhs*—*Pratishṭhit* *ghureharhā*, *kulinasādī*, *mahārath*, *mahāvīr*.
- CHEV'ER-IL, n. (L. *caper*) a kid, kid-leather—*Bukrautā*<sup>h</sup>, *mennā*<sup>h</sup>, *bakri kā chamrā*<sup>h</sup>.
- CHEV'RON, *shēv'ron*, n. (Fr.) an honourable ordinary in heraldry representing two rafters meeting at the top—*Anirōṇ ke khāndān ki 'alāmut-dār dhāl waḡairu par aisi do kānriyōṇ ki sūrat jo ūpar jūkar milē hoṇ*—*Vaṇsamaryyādālakshapātra kā wah bhāg jo saral wā anya rekhaōṇ ke mālihya meñ hotā hai aur us meñ ūpar ki or ek vindu meñ milī hūi do kānriyōṇ kā ākār rahtā hai*.
- CHEV'RONED, a. shaped like a chevron—*Sheeran ki sūrat kā*—*Sheeran ke ākār kā*.
- CHEW, *chū*, v. (S. *crocan*) to crush with the teeth, to masticate, to ruminate—*Chabānā*<sup>h</sup>, *chābnā*<sup>h</sup>, *dānt se kuchalnā*<sup>h</sup>, *chabānā*<sup>h</sup>, *pagurānā*<sup>h</sup>.
- CHEW'ING, n. mastication—*Chabā*<sup>h</sup>, *chabwā*<sup>h</sup>, *kuchlā*<sup>h</sup>.
- CHI-CANE', *shi-cāne*<sup>h</sup>, n. (Fr.) trick in law proceedings, artifice; v. to prolong a contest by tricks—*Lait-o-la'al*, *hila-hawāla*, *hila-sāzi*, *batole-bāzi*: v. *loit-o-la'al k.*, *hila-hawāla k.*, *batole-bāzi k.*, *hila-sāzi k.*—*Tālmātāl*, *satarpatār*, *kapāt*, *chhālma*, *chhal*; v. *tālmātāl k.*, *satarpatār k.*, *chhal se dhillamdhilāi k.*
- CHI-CĀ'NER, n. one guilty of chicanery—*Tuḡirī*, *hujjati*, *hila-sāz*, *farebī*—*Mithyāvi-vādī*, *mithyātārki*, *chārṇāk*, *kapātī*, *chhalī*.
- CHI-CĀ'NER-Y, n. trickery, mean artifice—*Jhūṭhi hujjat*, *nā-haqq taḡrir*, *hila*, *fareb*, *daḡā-bāzi*—*Chhal*, *chhādma*, *kapāt*, *mithyāvivād*, *mithyātārki*.
- CHICK, *chīck*'EN, n. (S. *cicn*) the young of a bird particularly of a hen—*Chīriye kā bachcha*, *chūza*, *murgi kā bachcha*—*Chūngnā*, *kukkut kā buchela*.
- CHICK'EN-HEART-ED, a. timorous, cowardly—*Buz-dil*, *kūdar*<sup>h</sup>—*Darpoknā*, *kauchhe jī kā*.
- CHICK'EN-PÖX, n. an eruptive disease—*Kōdarā*<sup>h</sup>, *pensā*<sup>h</sup>, *motiyā siltī*<sup>h</sup>.
- CHICK'WEED, n. the name of a plant—*Ek paudh kā nām*<sup>h</sup>.
- CHIDE, v. (S. *cīdan*) to reprove, to scold, to find fault: p. t. *Chūid* or *Chūide*, p. p. *Chūid* or *Chūiden*—*Sar-zanish k.*, *dhamkūnā*<sup>h</sup>, *jhīraknā*<sup>h</sup>, *nuktā-chini k.*, *'aib-jōi k.*, *harf-giri k.*—*Tāranā k.*, *dāntnā*, *ghurakūā*, *ānkh dikhānā*, *jhūñjhānā*, *dosh denā*, *doshān-weshay k.*, *dosh pakarnā*. [kalarav, kalaswar, nandaswar.
- CHIDE, n. inurmur, gentle noise—*Narm-āwāz*, *kulkulāhat*<sup>h</sup>, *dhīnī āwāz*—*Marmar*.
- CHIDER, n. one who chides—*Sar-zanish k. w.*, *gila k. w.*, *shukwa k. w.*, *jhīrakne w.*<sup>h</sup>—*Dāntne w.*, *ghurakne w.*, *nindak*.
- CHID'ING, n. scolding, rebuke, contention—*Ghurki*<sup>h</sup>, *dhamki*<sup>h</sup>, *jhīrki*<sup>h</sup>, *jhagrā*<sup>h</sup>, *tanā*<sup>h</sup>.
- CHID'ING-LY, ad. in a reproving manner—*Ghurki se*<sup>h</sup> *dhamki se*<sup>h</sup>, *jhīrki se*<sup>h</sup>.
- CHIEF, a. (Fr. *chef*) principal, most eminent; n. a commander, a leader, the principal part; ad. principally—*Khāss*, *awwal*, *sadr*, *muqaddam afzal*, *bartar*; n. *mīr*, *peahwā*, *sar-dār*, *sar-khail*, *khāss hīssa*; ad. *khāss-karke*—*Pradhān*, *śreshṭh*, *agragan-ya*; n. *nāyak*, *mukhiyā*, *pati*, *śirovartī*, *ganapati*, *viśesh bhāg*; ad. *viśeshkarke*, *pradhānyapūrvak*.
- CHIEF'LESS, a. without a chief—*Be-sar-dār*—*Bin-mukhiyā*, *anāyak*.
- CHIEF'LY, ad. principally, eminently—*Khāss-karke*, *khūssān*, *awwalān*—*Viśeshkarke*, *mukhyakarke*, *pradhānyapūrvak*. [nāyak, ganapati.
- CHIEF'TAIN, n. a leader, the head of a clan—*Sar-dār*, *sar-khail*, *sar-guroh*—*Mukhiyā*.
- CHIEF'TAIN-RY, CHIEF'TAIN-SHIP, n. headship—*Sar-dārī*, *sar-khailī*, *sar-gurohī*—*Mukhiyāi*, *pradhānatā*, *ganapatya*. [pichhe kar, prativyakti par kar.
- CHIEF'AGE, CHIEF'AGE, n. a tribute by the head—*Fi shakhs pichhe khīrāj*—*Prativyakti*.
- CHIEF'RIE, n. a small feudal rent—*Thorā khīrāj jo bare zamīn-dār ko diyā jāta hai*—*Thorā kar jo koi chhotā apne bare thākur ko detā hai*.
- CHIL'BLAIN, n. (*chill*, *blain*) a swelling or sore caused by frost—*Biwāi*<sup>h</sup>.
- CHILD, n. (S. *cild*) an infant, a very young person, a descendant: pl. *Chīl'dren*—*Shīr-khōra*, *larṇā*<sup>h</sup>, *tiṭ*, *farzand*, *betā*<sup>h</sup>, *betī*<sup>h</sup>—*Bālak*, *sisu*, *bachchā*, *dhōṭā*, *santān*, *santati*. [bālyāvasthā, larṇāi, bālapān.
- CHILD'HOOD, n. the state of children—*Tufūliyat*, *tiṭī*, *bachagī*—*Bachapan*, *larāpan*, *CHILD'ISH*, a. like a child, trifling—*Tifāna*, *tiṭ-mizāj*, *ochhī*<sup>h</sup>, *sabuk yā subuk*—*Larṇe kā sā*, *bālak ki nāin*, *halkā*, *chibāwlā*, *chhuluhlā*. [larāpan, chibāwlāpan, chhuluhlāpan, chibillāpan.
- CHILD'ISH-LY, ad. in a childish manner—*Tifāna*, *larāṇ-pān* se<sup>h</sup>—*Larṇāi se*, *bālarūp se*, *ochhepan se*, *halkāi se*.
- CHILD'ISH-NESS, n. puerility, triflingness—*Tifī*, *tiṭ-mizājī*, *chhichhor-pān*<sup>h</sup>—*Larṇāi*.
- CHILD'LESS, a. without children—*Lā-walad*, *be-aulād*, *be-farān*—*Asantān*, *nihantān*, *nishputra*, *aputra*, *nirvanā*. [prasav, savan, garbhatyāg.
- CHILD'BEAR'ING, n. the act of bearing children—*Larṇā jannā*<sup>h</sup>, *jannā*<sup>h</sup>—*Prasavakriyā*,

**CHILD-BED**, *n.* state of a woman in labour — *Janne ki hālat*, — *Prasavāvasthā*, *prasavakāl*, *prasavavedanā*, *garbhavedanāvasthā*.

**CHILD-BIRTH**, *n.* the act of bringing forth — *Zachagi*, *zāchagi*, *larkā jannā*<sup>h</sup> — *Prasav*, *prasūti*, *sūti*, *janan*.

**CHILD-LIKE**, *a.* like or becoming a child — *Tīflāna*, *kodakī*, *larke kā sā*<sup>h</sup> — *Bāleya*, *bālas*.

**CHILD-DEB-MAS-DĀY**, *n.* the day which commemorates the slaying of the children by Herod — *Sāl kā wah roz jismein Hīrodās nām Yahūdī pādshāh ne hazrat 'Isā ke shu-bhe se larkeon ko qatl kiya thā wah din sāl-ha-sāl mānā jāta hai* — *Wah din jis-mein Hīrod nām Yihūdī rājā ne Isā ki bhrānti se larkeon ko mardālā thā yah parv prati varsh mānā jāta hai*.

**CHILD-AD**, *n.* (Gr. *chiliās*) a thousand — *Hazāra*, *hazārī* — *Sahasra*, *sahasrī*. [kshetra.

**CHILD-T-A-HE'DRON**, *n.* a figure of a thousand sides — *Hazār-pahlū shakl* — *Sahasrabhujā*.

**CHILD-ARCH**, *n.* a commander of a thousand — *Hazār sipāhiyon kā sar-dār*, *hazārī* — *Sahasra jan ki senā kā pati*, *sahasrasainyādhipati*. [senā.

**CHILD-AR-CHY**, *n.* a body of a thousand men — *Hazār javān ki fauj* — *Sahasra jan ki*

**CHILD-AST**, *n.* a millenarian — *Wah shakhs jiskā yah qeul hai ki hazrat 'Isā zumīn par phir ākar hazār burus tak saltanat karēge* — *Wah Isā jiskā yah mat hai ki Isā prithwī par phir ākar saba-sa varsh paryant rājya karēge*.

**CHILD-FAC'TION**. See under **CHYLE**.

**CHILL**, *a.* (S. *cele*) cold, dull, depressed; *n.* cold, a shivering; *v.* to make cold, to depress — *Sard*, *khumuk*, *bārid*, *phikā*<sup>h</sup>, *afsurda*, *sir-faru*, *āzurda*; *n.* *sardī*, *kaṅp-kapī*<sup>h</sup>; *v.* *sard k.*, *afsurda k.*, *āzurda k.* — *Thandhā*, *sital*, *rukḥā*, *udās*, *adhomukh*, *munhlatkā*; *n.* *thandhak*, *thandhiak*, *śitalatā*, *phurahrī*, *tharthari*; *v.* *thandhā k.*, *sital k.*, *sirānā*, *ulās k.*, *milān k.*

**CHILLY**, *a.* somewhat cold; *ad.* coldly — *Thorā thandhā*<sup>h</sup>; *ad.* *thandak yā thandhak se*<sup>h</sup>.

**CHILL-NESS**, **CHIL'NESS**, *n.* coldness, shivering — *Thandak yā thandhak*<sup>h</sup>, *thandh*<sup>h</sup>, *juravaniyā*<sup>h</sup>, *phurahrī*<sup>h</sup>, *kaṅp-kapī*<sup>h</sup>, *tharthari*<sup>h</sup>.

**CHIME**, *n.* (L. *clamo*?) sound of bells in harmony, concord of sound; *v.* to sound in harmony, to agree — *Thandakā*, *thandakā*<sup>h</sup>, *qajar*<sup>h</sup>, *tāl*<sup>h</sup>, *tāl-mel*<sup>h</sup>; *v.* *ek tāl h.*, *ham-āhang h.*, *yuk-sān h.*, *barābar h.*, *muwāfiq h.* — *v.* *Samatāl h.*, *milnā*, *anurūp h.*, *sadrīs h.*, *sandān h.*

**CHI-ME'RA**, *n.* (Gr. *chimaira*) a wild fancy — *Khiyāl-i-lā-tāil*, *wahm*, *'unqā*, *khām-khi-yālī* — *Amulak kalpanā*, *asambhav chintā*, *anarthakavāsana*, *tarāng*.

**CHI-ME'R-CAL**, *a.* imaginary, fanciful — *Wahmī*, *khām-khiyāl*, *khiyālī* — *Kalpī*, *vāsana-kalpī*, *amulak*.

**CHI-MERE'**, *shi mēre'*. See **CYMAR**.

**CHIMNEY**, *n.* (L. *caminus*) a passage for the ascent of smoke, a fireplace — *Dūd-kash*, *dūd-dān*, *bukhārī*, *gul-kham*, *ātash-dān*, *ātash-kaula* — *Dhūnārā*, *dhūmapath*, *chulhā*, *agnikund*.

**CHIMNEY-CORNER**, *n.* the fireside — *Ātash-kade ki atrāf aur ātash ke bich mein jo jagah rukti hai* — *Agnikund ki alāf aur āg ke bich mein jo sthān rahtā hai*.

**CHIMNEY-PIECE**, *n.* a shelf over the fire place — *Ātash-kade ke upar kā takhta*, *ektakhta jo zināt ke waste ātash-kade ke girā lagāte haiin* — *Angothi ke upar kā patārā wā patiyā*, *lakari wā patthar jo sobhārth angethī ki chārōn or lagāte haiin*.

**CHIMNEY-SWEEP-ER**, *n.* a cleaner of chimneys — *Dūd-kash sōf k. w.*, *dūd-dān sōf k. w.*, — *Dhūnārā jhārne pōchhne w.*, *dhūmapathamārjak*, *dhūnārā dhone w.* [vuk.

**CHIN**, *n.* (S. *cyn*) the lowest part of the face — *Zanakh*, *zagan* — *Thuddī*, *thorhī*, *chhi*.

**CHINNED**, *a.* having a chin — *Zanakh-dār*, *zagan-dār* — *Chivukayukt*, *thorhī sahī*.

**CHINA**, *n.* porcelain, a species of earthenware made in China — *Chini bartan*<sup>h</sup>.

**CHI-NESE'**, *n.* the language or people of China — *Chini zabān*, *Chin ke log*<sup>h</sup> — *Chin des ki bhāshā*, *Chin ke desjān*.

**CHIN-COUGH**, **chīn'cof**, *n.* (D. *kind*, *kuch*) the whooping cough — *Dābā*<sup>h</sup>, *habbā-dabbā*<sup>h</sup>.

**CHINE**, *n.* (Fr. *chine*) the back-bone or spine; *v.* to cut into chines or pieces — *Rīkh*<sup>h</sup>, *kaṅgor*<sup>h</sup>; *v.* *tukre tukre k.*

**CHINED**, *a.* relating to the back — *Pusht ke muta'alliq* — *Prishthasambandhī*, *pīth kā*.

**CHINK**, *n.* (S. *cina*) a crack, a gap, an opening; *v.* to crack, to open — *Dar*, *shikāf*, *shigāf*, *sūrakh*, *raḥlāna*; *v.* *taraknā*<sup>h</sup>, *karaknā*<sup>h</sup>, *daraknā*<sup>h</sup>, *phūṭnā*<sup>h</sup>, *khul jānā*<sup>h</sup>, *bol jānā*<sup>h</sup> — *Darār*, *sandhi*, *chhed*, *randhna*, *chhidna*.

**CHINKY**, *a.* opening in narrow clefts, gaping — *Dar-dār*, *shigāf-dār*, *tarḥā huā*<sup>h</sup> — *Chhidrit*, *chhidrapūr*, *phatā*, *darkā*.

**CHINK**, *v.* to make a sharp sound — *Khankhanānā*<sup>h</sup>, *chhanchhanānā*<sup>h</sup>, *jhanyhanānā*<sup>h</sup>.

**CHINTZ**, *n.* printed cotton cloth — *Chhit*<sup>h</sup>.

**CHIOP-PINE'**, *n.* (Sp. *chapin*) a high shoe — *Ūnchī jūtī*<sup>h</sup>.

**CHIP**, *v.* (D. *kappen*) to cut into small pieces; *n.* a small piece cut or broken off — *Tukrā tukrā k.*<sup>h</sup>; *n.* *tukrā*<sup>h</sup>, *chailī*<sup>h</sup>, *chhilān*<sup>h</sup>.

**CHIR-PING**, *n.* a fragment cut off — *Chailī*<sup>h</sup>, *tukrā*<sup>h</sup>, *tūk*<sup>h</sup>.



**CHI-RĀG'RI-CAL**, *a.* (Gr. *cheir, agra*) having gout in the hand—*Jiske hāth meñ nigris kā marz ho*—Jiske hāth meñ vātarog ho, vātaroghaast.

**CHI'RO-GRĀPH**, *n.* (Gr. *cheir, grapho*) a writing, a deed, a fine—*Navishta, dast-āvez, kisi mīhr-bāni yā ikhtiyār hasil karne ke liye jurmāna*—Hastalekh, pramāṇapatra, kisi anugrah wa adhikār pāne ke nimittā arthadaṇḍ.

**CHI-RŌG'RA-PHER**, *n.* a writer, an officer who engrosses fines—*Muharrir, jurmāna-nawis*—Lekhak, hasta-lekhak, dhanadandalekhak.

**CHI-RŌG'RA-PHIST**, *n.* one who tells fortunes by the hand—*Dast-shinās, hāth dekhkar qismat batlāne w.*—Sāmudrikavettā, hastarekhā dekhkar jo burā bhālā honewālā hai uskā batlāne w.

**CHI-RŌL'O-GY**, *n.* (Gr. *cheir, logos*) talking by manual signs—*Dasti guft-gū, hāth ke ishāre ke guft-gū*—Hastasanketavartā, bāth ke saiket kī bāthchit.

**CHI'RO-MĀN-CY**, *n.* (Gr. *cheir, manteia*) the art of foretelling by inspecting the hand—*Hāth dekhkar qismat kī hāl zāhir karne kā 'ilm, 'ilm-i-kaṣf*—Hastasāmudrik, hastarekhavidyā.

**CHI'RO-MĀN-CER**, *n.* one who foretells by inspecting the hand—*Dast-shinās, hāth dekhkar qismat kā hāl zāhir k. w.*—Sāmudrikavettā, hāth dekhkar honhār kā batlāne w., hastarekhajñātā.

**CHIRP**, *v.* (Ger. *zirpen*) to make a noise like a bird; *n.* the voice of birds—*Chūh-chūh k<sup>h</sup>, chūh-chūh k<sup>h</sup>, churagū<sup>h</sup>, cheh-cheh k<sup>h</sup>, chahchahānā<sup>h</sup>, kūgnā<sup>h</sup>; n. chiriyon kī āwāz*—*n. chiriyon kī chahchahāhat, chiriyon kī dhvani.*

**CHIRP'ING**, *n.* the gentle noise of birds—*Chiriyon kī dhvni āwāz yā chahchahāhat*—Chiriyon kī mand chahchahāhat wā dhvani.

**CHI-RŪR'GE-ON**, *n.* (Fr. *cheir, cygne*) one who cures ailments by external applications, a surgeon—*Jarrāh*—Astrachikitsak, śāstravaidyā.

**CHI-RŪR'GE-RY**, *n.* the art of curing by external applications, surgery—*Jarrāhi*—Astrachikitsā, śāstravaidyak.

**CHI-RŪR'GIC**, **CHI-RŪR'GICAL**, *a.* relating to the art of healing by external applications, surgical—*Jarrāhi*—Astrachikitsāsambandhī, śāstravaidyakarmasambandhī.

**CHISEL**, *n.* (L. *seisum*) an instrument for paring wood or stone. *v.* to cut with a chisel—*Rukhānī<sup>h</sup>, tānkī<sup>h</sup>, chhenī*: *v. rukhānī tānkī yā chhenī se kātnā<sup>h</sup>, tānkī mārṇā<sup>h</sup>.*

**CHIT**, *n.* (S. *cith*) a sprout, a shoot, a child; *v.* to sprout, to shoot—*Killā<sup>h</sup>, kullā, aikurā<sup>h</sup> aikurā<sup>h</sup>, gābh<sup>h</sup>, gābhā<sup>h</sup>, kōpnā<sup>h</sup>, tarkā<sup>h</sup>, bālak*; *v. panapnā<sup>h</sup>, ugnā<sup>h</sup>, aikurā phātnā<sup>h</sup>, nikātnā<sup>h</sup>.*

**CHIT'CHAT**, *n.* (*chat*) idle talk, prattle—*Bātrū<sup>h</sup>, bāt-chit<sup>h</sup>, gap-shap<sup>h</sup>, bol-chāl<sup>h</sup>.*

**CHITTER-LINGS**, *n. pl.* (Ger. *kuttel*) the bowels of an eatable animal—*Halāl jān-war kā rodā*—Bhakshaniyā jantu kī āntēn.

**CHIVAL-RY**, *n.* (Fr. *cheval*) knighthood, valour, the body or order of knights—*Bahāduri, dilērī, munāz savārōn kā darjā*—Mahārathatwa, kulīnasālīpad, viratā, śūrātā, suvikran, kulīnasālīvarg arthāt pratishthit ghureharhōn kā varg.

**CHIVAL'ROUS**, *a.* relating to chivalry, knightly, gallant, warlike, adventurous—*Munāz savārōn ke mutā'alliq, bahādurāna, dilēr, jungī, razm-peshā, jān-bāz*—Pratishthit ghureharhōn kā sambandhī, mahārathavishayak, suvikrānt, mahāvīrya, larānkā, yuddhayogyā, kathinakarmanavyavasāyī, kathinakarmanakārī.

**CHIVES**, *n. pl.* the filaments in flowers—*Phūlōn ke sūt yā jhotlā<sup>h</sup>.*

**CHLO-RŌSIS**, *n.* (Gr. *chloros*) green sickness—*Ek marz jo 'auratōn ko hotā hai jis-meñ post zard yā sabz ho jātā hai aur zū'f hotā hai aur dil dharkā kartā hai*—*Ek rog jo striyōn ko hotā hai jis-meñ śārīr pilā ho jātā hai aur śakti hīn hotī hai aur hriday dharaktā rahtā hai.*

**CHLO-RŌT'IC**, *a.* affected by chlorosis—*Aise marz ke mutā'alliq jo 'auratōn ko hotā hai aur jis-meñ post zard yā sabz ho jātā hai aur zū'f hotā hai aur dil dharkā kartā hai*—*Aise rog kā sambandhī jo striyōn ko hotā hai aur jis-meñ śārīr pilā ho jātā hai aur śakti hīn hotī hai aur hriday dharaktā rahtā hai.*

**CHOC'O-LATE**, *n.* (Fr. *chocolat*) a preparation of the cocoa-nut—*Nāriyal kī gari ko aur chizōn ke sāth milākar jo shai banāte hain aur jisko garm pāni meñ gholkar pite hain, 'araq-i-nāriyal*—Nāriyal kī gari ko aur dravyōn ke sāth milākar jo vastu banāte hain aur jisko tap pāni meñ gholke pite hain.

**CHOÏCE**. See under CHOOSE.

**CHOIK**, *kwir*, *n.* (L. *chorus*) a band of singers, the part of a church where the singers are placed—*Gāne-wālōn kā tūifa, girje kī wah jagah jahan gāne-wāle baithte hain*—Gāyakachakra, gāyakasamūh, gawaiyōn kā dal, Isābhajanāsālā kā wah bhāg jahan gāyakachakra baithtā hai.

**CHO'RUS**, *n.* a number of singers, verses of a song in which the company join the singer—*Gāne-wālōn kā tūifa, git kā wah maqam jahan sab gāne-wāle milke gāte hain, upaj<sup>h</sup>*—Gāyakachakra, āvartanīyāślok, parivartakāślok.

- CHÖ'RAI**, *a.* belonging to or composing a choir—*Gáne-wáloh ke táife ke muta'allig, gáne-wáloh ká táifa banáne w.*—*Gáyakaganassambandhi, gáyakasamuhakári*
- CHÖ'RAI-LY**, *ad.* in the manner of a chorus—*Gáne-wáloh ke táife ke taur se, gít ke us maqám ke taur se jahán sab gáne-wále milke gáte haiñ, upaj ki bhánt se*—*Gáyakaga-napúrvak, ávarttaniaslok ki riti se.*
- CHÖ'RIST**, **CHÖ'RIS-TER**, *n.* a singer in a choir—*Táife men gáne w., gáne-wáloh ke táife ká ek gawaiyá*—*Gáyakagap ká ek jan, gáyakachakra men gáne w.*
- CHO-RÁ'GUS**, *n.* the superintendent of the ancient chorus—*Zamána-i-salaḥ' men kalín-watón yá 'atáiyón ke táife ká dároga yá názir*—*Práchinagáyakaganádhyaḥsh, púr-vakálinagáthakasamúhádhiḥári.*
- CHÖKE**, *v.* (S. *accocan*) to suffocate, to stop up, to obstruct, to suppress—*Nareti dáb-ná<sup>h</sup>, galá ghoinná<sup>h</sup>, galá pháismá<sup>h</sup>, band k., chunwána yá chunáná<sup>h</sup>, táy-lená<sup>h</sup>, táy-dena, árna<sup>h</sup>, rokná<sup>h</sup>, riáhdhá<sup>h</sup>, dabána<sup>h</sup>.*
- CHÖKE-FULL**, *a.* as full as possible—*Nake-nak<sup>h</sup>, ná-k-o-nák<sup>h</sup>, muñhá-muñhá<sup>h</sup>, dhar-púr<sup>h</sup>.*
- CHÖLER**, *n.* (Gr. *cholē*) bile, anger, rage—*Safrá, khafagi, gussa, taish, gazab*—*Pitta, CHÖL'ER-A*, *n.* a disease from bile—*Sitras<sup>h</sup>, haiza.* [krodh, mahákop.
- CHÖL'ER-IC**, *a.* full of choler, irascible—*Safrái, safrái-mizáj, zúd-ranj, álash-mizáj, gussa-war, khashm-gín*—*Pittapúrn, pittavegi, krodhi, chirchirá, kopí.*
- CHÖL'ER-IC-NESS**, *n.* anger, irascibility—*Gussa, khafagi, álash-mizáj, zúd-ranj*—*Krodh, kop, chirchiráhat, krodhasáilata, prachandata.*
- CHÖÖSE**, *v.* (S. *ccosan*) to take by preference, to pick out, to select; *p. t.* **CHÖÖSE**, *p. p.* **CHÖÖTEN**—*Pasand k., chun lená<sup>h</sup>, muntakhab k.*—*Cháhná, ruchná, chháñt lená, báchh lená, baráy lená, chug lená, bin lená, ubel lená.*
- CHÖÖSER**, *n.* one who chooses—*Pasand k. w., chunne w<sup>h</sup>, muntakhab k. w.*—*Cháhne w., bará lene w., chháñt lene w., báchh lene w.* [taw, bachhaw.
- CHÖÖTING**, *n.* election, choice—*Pasand, chunáwat<sup>h</sup>, intilkháb*—*Cháh, báchhná, chháñ-*
- CHÖÖCE**, *n.* the act or power of choosing, the thing chosen; *a.* select, precious, careful—*Pasand, pasand karne ká ikhtiyár, chun-lene ká ikhtiyár, chunáwat<sup>h</sup>, muntakhab shai, chuni gai chíz; a. nádír, tukfa, pasandida, nafis, khássa, besh-gímat, mushkil-pasand, hosh-yár*—*Varán, báchhaw, chháñtaw, baráw, vikalp, chháñtne ká adhi-kár, baráne ká adhi-kár, varán ká adhi-kár, baráí gai vastu, chháñtkar lí hui vas-tu; a. baráyá huá, sarvottam, suthrá, chokhá, anuthá, bare mol ká, bahumúlya, sávdhán, chaukas.*
- CHÖÖCELESS**, *a.* without power to choose—*Pasand ká ikhtiyár na rakhne w., pasand karne ke ikhtiyár ba-gair*—*Bará lene wá cháhne ká adhi-kár na rakhne w., baráw wá cháh ke adhi-kár bin, avikalp, avikalpik.*
- CHÖÖCELY**, *ad.* with great care, curiously—*Barí hosh-yári se, ihtiyát se, tukfagi se, khúbi se, nádír-pcn se*—*Barí sávdhání se, anokhi riti se, uttam prakár se, visishtá-rup se.*
- CHÖÖCE-NESS**, *n.* nicety, particular value—*Nafásat, báriki, khúbi, tukfagi, lutf, besh-gi-mat*—*Utkrishata, visishtatá, uttamata, bahumúlyatá.*
- CHÖÖCE-DRAWN**, *a.* selected with great care—*Barí ihtiyát se muntakhab kiya gayá, barí hosh-yári se pasand kiya gayá*—*Barí sávdhání se baráyá gayá.*
- CHÖP**, *v.* (D. *keppen*) to cut with a quick blow, to cut into small pieces; *n.* a piece chopped off, a small piece of meat—*Ek choi se kát dálná<sup>h</sup>, ek kát se utár dálná<sup>h</sup>, tukrá-tukrá k<sup>h</sup>, tuk-tuk k<sup>h</sup>, boti-boti k.; n. tukrá<sup>h</sup>, dālí<sup>h</sup>, boti<sup>h</sup>, máns ká lothrá yá tukrá<sup>h</sup>, máns ki chhoti boti<sup>h</sup>.*
- CHÖP-HÖUSE**, *n.* a house of entertainment—*Wah ghar jismein paká gosht biktá hai, nán-bái ki dukan, ziyáfat-khána*—*Bhojanaghar, paká máns bechné ká sthán, páka-śślá, pakwamánsavikrayasthán.*
- CHÖP**, *v.* (S. *ceap*) to barter, to exchange, to bargain, to bandy—*Mu'áwaza k., mubá-dala k., kharid-farokht k., radd-badal k.*—*Palṭa k., bechábachi k., kahákahi k., jaise ke sáth waisá k., muñhámuñhi k.*
- CHÖP'PING**, *n.* act of bartering, altercation—*Mu'áwaza, mubádala, badlá, adlá-badlá, radd-o-kadd, jidd-o-kadd, bahá-bahsi, chakhá-chakhá, takrár*—*Palṭa, tañṭa, kahákahi, rá, pahpat, raindhá, khatápatí.*
- CHÖP**, *n.* (chap) a crack, a cleft—*Shikáf, shigáf, darz*—*Dará, chí, sandhi* [sandhimay.
- CHÖP'PY**, *a.* full of cracks or clefts—*Shigáf, darz-dár*—*Tarká, phatá huá, darká huá,*
- CHÖP'PING**, *a.* stout, lusty, plump—*Farbiḥ, táza, phulá<sup>h</sup>*—*Motá, hrishtapushṭ, sthál.*
- CHÖPS**, *n. pl.* (chaps) the jaws—*Jabrá<sup>h</sup>, chauhar<sup>h</sup>.*
- CHÖP'FALEN**, *a.* dejected, dispirited—*Shikusta-díl, shikasta-khátir*—*Udás, dinaman, nistej, manamalin, mlánaman, manṭuṭá.*
- CHÖRD**, *n.* (Gr. *chorde*) the string of a musical instrument, harmony in two or more notes, a right line drawn from one extremity of an arc to another; *v.* to string—*Tár, báje ká tár, áam-áwázi, ek tál<sup>h</sup>, watr; v. tár chakháná*—*Tánt, ek sur, samatál, púrpaýá; v. táñṭ wá dori chapháná.*

**CHO-RE-PIS'CO-PAI**, *a.* (Gr. *choros, epi, skopeo*) relating to the power of a local or suffragan bishop—*Kisi jagah ke bare pādri ke ikhtiyār ke mutā'alliq—Sthāniya-pradhānadharmādhyaksh ke adhikār kā sambandhī.*

**CHO-RŪG'RA-PHY**, *n.* (Gr. *choros, grapho*) the art or practice of describing or forming maps of particular regions or countries—*Takht-i-bilād, khāss zil'ōn yā khāss mulkōn kā bayān k., khāss zil'ōn yā khāss mulkōn ke naqsha banāne kā 'ilm—*Vīśeshā-desāvārjān, vīśesh desāvibhāgōn wā desōn ke chitra banāne ki vidyā.

**CHO-RŪG'RA-PHER**, *n.* one who describes particular regions or countries—*Khāss zil'ōn yā khāss mulkōn kā naqsha banāne w., khāss zil'ōn yā khāss mulkōn kā bayān k. w.—*Vīśeshā-desāvibhāgōn wā desōn kā chitra banāne w., vīśesh desāvibhāgōn wā desōn kā vivaraṇ k. w.

**CHŌ-RO-GRĀPH'ī-CAL**, *a.* descriptive of countries—*Mulkōn kā bayān k. w.—*Desāviva-  
**CHŌ-RO-GRĀPH'ī-CAL-LY**, *ad.* in a manner descriptive of regions or countries—*Mulkōn ke bayān karne ke taur se, zil'ōn ke bayān karne ke tariq se—*Desōn wā desāvibhāgōn ke vivaraṇ karne ki rīti se.

**CHŌṢE**, **CHŌṢ'EN**, *p. t.* and *p. p.* of *choose*—*Choose ke mūzi aur mūzi-mā'tuf'ālū-hi yā f'l-i-mā'tuf—*Choose ke sūniyabhūt aur pūrnakriyā wā pūrvakālikakriyā.

**CHOUGH**, **chūf**, *n.* (S. *ceo*) a sea-bird—*Kawce ke māniṇd chiriyā jo duryā ke kinārōn par rahī hai, samundari chiriyā<sup>h</sup>—*Kawce ki jāt ki chiriyā jo samudra ke karārōn meṇ rahī hai, samudri pakshi.

**CHŌŪLE**. See **JOWL**.

**CHŌŪSE**, *v.* (Turk. *chiaous* ?) to cheat, to trick; *n.* one who is easily cheated, a trick—*Chhalnā<sup>h</sup>, thapnā<sup>h</sup>; n.* jo butte meṇ ā-jātā hai<sup>h</sup>, bhōdnā<sup>h</sup>, jo jul yā chhakke-panje meṇ ā-jātā hai<sup>h</sup>, chhal<sup>h</sup>, thagū<sup>h</sup>, kapū<sup>h</sup>.

**CHRISM**, *n.* (Gr. *chrio*) consecrated oil—*Dīni rasmiyat kī tel—*Dharmaritisambandhī tel.

**CHRIS'MAL**, *a.* relating to chrism—*Dīni rasmiyat ke tel ke mutā'alliq—*Dharmaritisam-

**CHRIS'MA-TO-HY**, *n.* a vessel for chrism—*Dīni rasmiyat ke tel kī bartan—*Dharmaritisambandhī tel kā bāsan.

**CHRIS'OM**, *n.* a child that dies within a month after its birth, a cloth anointed with holy oil which children formerly wore till they were baptized—*Wah larhā jo apni paidāish se ek mah'ne ke andar martā hai, ek kaprā jo pāk tel meṇ duboyā jātā thā aur jisko gure zamāne meṇ 'Isāiyōn ke larke 'Isāi mazhab meṇ dākhil hone ke peshkar tak pahinte the—*Jann ke piche ek mahine ke blitar jo larhā mar jātā hai, ek kaprā jo pavitra tel meṇ duboyā jātā thā aur jisko pūrvakāl meṇ Isāiyōn ke larke Isāi dham meṇ saṅskār hone ke pahile tak pahinte the.

**CHRIS'TEN**, **krī's'n**, *v.* (Gr. *christos*) to baptize, to baptize and name—*Isitbāg d., 'Isāi banānā aur nām rakhnā—*Jalasānskār ke dwārā Isāi mat meṇ k., jalasānskār se Isāi karnā aur nāmakarān k.

**CHRIS'TEN-ING**, *n.* the act of baptizing and naming—*Isitbāg aur nām rakhnā—*Jalasānskār se Isāi mat meṇ praveśan aur nāmakarān.

**CHRIS'TEN-DOM**, *n.* the countries inhabited by Christians, the whole body of Christians—*We mulk jin meṇ 'Isāi rahite haiṇ, jamī 'Isāi—*We des jin meṇ Isāi baste haiṇ, sab Isāiyōn kā samūh, sab Isāi.

**CHRIST'IAN**, *n.* a believer in the religion of Christ; *a.* believing or professing the religion of Christ—*'Isāi; a. 'Isāi, 'Isāwi, —*Kristhiyamatavalambī; *a.* kristhiyā.

**CHRIST'IAN-ISM**, *n.* the Christian religion—*'Isāwi mazhab—*Isāimat, Isāidharm.

**CHRIS-TI-AN'ī-TY**, *n.* the religion of Christians—*'Isāwi mazhab—*Isāimat, Isāidharm.

**CHRIST'IAN-IZE**, *v.* to convert to Christianity—*'Isāi k<sup>h</sup>, 'Isāi banānā<sup>h</sup>.*

**CHRIST'IAN-LIKE**, *a.* befitting a Christian—*'Isāi ke lāiq—*Isāi ke yogya.

**CHRIST'IAN-LY**, *a.* becoming a Christian; *ad.* like a Christian—*'Isāi ke lāiq; ad. 'Isāi ke māniṇd—*Isāi ke yogya; *ad.* Isāi ke sadris.

**CHRIST'IAN-NAME**, *n.* name given at baptism—*'Isāi kā wah nām jo isitbāg ke waqt rakhā jātā hai—*Wah nām jo Isāi ko jalasānskār ke samay meṇ diyā jātā hai.

**CHRIST'MAS**, *n.* the festival of Christ's nativity 25th December—*Hazrat 'Isā ki paidāish ki khushi kā roz jo har sāl mah-i-Disambar kī pachiswīn tārīkh ko hotā hai—*Isā kā janmaparv, Isā ke jann kā barā utsav, Isāiyōn kā barā din, Disambar mahine kā pachiswīn din.

**CHRIST'MAS-BŌX**, *n.* a Christmas present—*'Isāiyōn ke bare dīn kī nazr'ināyat yā dād—*  
**CHRO-MAT'IC**, *a.* (Gr. *chroma*) relating to colour, relating to music—*Rang se nisbat-dār, mūsīqi ke mutā'alliq—*Varnasambandhī, raṅgasambandhī, saṅgitavidyāsambandhī.

**CHRON'IC**, **CHRON'ī-CAL**, *a.* (Gr. *chronos*) relating to time, continuing a long time—*Wagt ke mutā'alliq, muzmin, der-pā, sarī'u-l-mī'd, dāimī—*Kālasambandhī, kālik, dīrghakālik, dīrghakālīn.

**CHRON'T-CLE**, *n.* (Gr. *chronos*) a register of events in the order of time, a history; *v.* to record in a chronicle, to register—*Wagt ke silsile ke mutābiq tawārīkh, tawā.*

*rikk*; v. *tavārikk* meñ *likhnā*, *daftar* meñ *likh lenā*—*Kālānupūrvak* itihās, *purāvrit-tavivarān*. v. *kālānupūrvak* itihās meñ *likhnā*, *yathākram vrittāvarān* k.

**CHRON'-CLER**, n. a writer of a chronicle—*Rāwī*, *muarrikk*—*Itihāsarachak*, *purāvrit-tarachak*.

**CHRON'-O-GRĀM**, n. (Gr. *chronos*, *gramma*) an inscription in which the date is expressed by numeral letters—*Ek kitāba jis meñ koi tārikk yā san sangarā abjad ke hisāb se likhā rahitā hai*, *kitāba jiske hurūf ke 'ādād se sāl-o-tārīkh ma'lūm ho*—*Pāshānālekh* jiske aksharān ki saukhyā se sañvat mahinā aur din jāne jāte haiñ, *pāshānālekh wā mudritālekh* jis meñ aṅkaprakāsak aksharān ke dwārā tāte wā kāl kī bodh hotā hai.

**CHRON'-O-GRAM-MĀT'-CAL**, a. belonging to or containing a chronogram—*Aise kitābe ke mutā'alliq yā aise kitāba rakhne v. jiske hurūf ke 'ādād se sāl-o-tārīkh ma'lūm ho*—*Aise pāshānālekh kī sambandhī wā aise pāshānālekh se yukt jiske aksharān kī saukhyā se sañvat mahinā aur din jāne jāte haiñ*.

**CHRON'-O-GRĀM'-MA-TIST**, n. a writer of chronograms—*Aise kitābe kī navis jiske hurūf ke 'ādād se sāl-o-tārīkh ma'lūm ho*—*Aise pāshānālekh kī lekhak jiske aksharān kī saukhyā se sañvat mahinā aur din jāne jāte haiñ*.

**CHRO-NŌG'-RA-PHY**, n. (Gr. *chronos*, *grapho*) the description of past time—*Guzre zamāne kī tuwārikk*—*Vyatit kāl kī itihās*.

**CHRO-NŌG'-RA-PHER**, n. one who writes of past time—*Guzre zamāne kī muarrikk*—*Vya-*

**CHRO-NŌL'-O-QY**, n. (Gr. *chronos*, *logos*) the science of computing dates or periods of time—*Itm-i-tārīkh*, *vārīdāt kī tārikk daryāft-karne aur guzre auqāt shumār-karne kī ilm*—*Kālānirūpanavidyā*, *kālānirūpanavidyā*, *kālāganānāvidyā*.

**CHRO-NŌL'-O-GER**, **CHRO-NŌL'-O-QIST**, n. one who studies or explains chronology—*Tārīkh-lūn*, *vārīdāt kī tārikh daryāft-karne v. aur guzre auqāt shumār k. v.*—*Gatakālānirūpā*. *kālāganānāvidyājñā*, *vrittakālānirūpak*.

**CHRON'-O-LŌG'-IC**, **CHRON'-O-LŌG'-ICAL**, a. relating to chronology, according to the order of time—*Mutā'alliq-i-tārīkh*, *vārīdāt kī tārikh daryāft-karne aur guzre auqāt shumār-karne ke ilm ke mutā'alliq*, *auqāt ke silsile ke mutābiq*, *waqt kī tartīb ke mutābiq*—*Kālāganānāvidyāvishayak*, *kālānirūpanavidyāsambandhī*, *kālānusāri*.

**CHRON'-O-LŌG'-ICAL-LY**, ad. in the order of time—*Ba-tartīb-i-waqt*, *waqt kī tartīb se*—*Kālākrāmānusār*, *kāl ke kram se*.

**CHRO-NŌM'-ETER**, n. (Gr. *chronos*, *metron*) an instrument for measuring time—*Waqt ke andāza karne kī āla*, *gharīḥ*, *ghantāḥ*—*Kālāparimānārthayantra*.

**CHRY'SA-LIS**, n. (Gr. *chrysos*) aurelia or the form of certain insects before they become winged—*Bādūna*, *kipe kī pahlā taqāigur*—*Gutikā*, *koshakār*, *kosavāsī*, *kosasth*.

**CHRY'SO-LITE**, n. (Gr. *chrysos*, *lithos*) a precious stone—*Lahaniyāḥ*, *ek qīm kī subz yā zard najina*—*Haritāsūn*, *pitāmāṇī*.

**CHRY'SO-PRASE**, **CHRY-SŌP'-RA-SUS**, n. (Gr. *chrysos*, *prason*) a precious stone—*Ek qīm kī besh-qimati najina*—*Ek prakār kī bahumūlyā māṇī*, *nag*.

**CHUB**, n. a river fish—*Nadi kī ek bhānt kī machhī*. [aur *motāḥ*].

**CHUBBY**, a. like a chub, short and thick—*Nadi kī chub nām ek machhī sāḥ*, *chhotā*

**CHUBBY-FACED**, a. having a plump round face—*Gal-phulāḥ*, *thothal mothalḥ*.

**CHUCK**, v. to make the noise of a hen, to call as a hen; n. the noise of a hen—*Kut-kutānāḥ*, *kurkurānāḥ*; n. *kutkutḥ*, *kurkurāhatḥ*.

**CHUCKLE**, v. to call as a hen, to fuddle, to laugh convulsively, to laugh inwardly in triumph—*Murgi kī āwāz dē*, *murgi kī tarah se bulānā*, *nāz-bardārī k.*, *lūp-pyār kḥ*, *qahqahā mārānā*, *dīl meñ haṁsānā*—*Kutkutānā*, *kukkuṭī kī nāṁ bulānā*, *dulārānā*, *dulār k.*, *khilkhilākar haṁsānā*, *khilkhilānā*, *man meñ kalol k.*

**CHUCK**, v. (Fr. *choquer*) to strike gently, to throw with quick motion; n. a gentle blow—*Dhīre se mārānāḥ*, *jaldi phenkānā*; n. *ek halkā ghīṁsāḥ*, *ek dhīmā ghīṁsāḥ*—*Thapthapānā*, *dhīme mārānā*, *sighragati se phenkānā*.

**CHUCK-FAR-THING**, n. a game—*Ek khelḥ*.

**CHUFF**, n. (S. *chf*) a coarse blunt clown—*Angharḥ*, *gañwārḥ*. [motā].

**CHUFFY**, a. blunt, surly, fat—*Be-tanūz*, *talkh-nizāj*, *farbīḥ*—*Angharḥ*, *gañwār*, *rūkhā*.

**CHUFFY-LY**, ad. in a rough surly manner—*Be-tanūzi aur talkhī se*—*Gañwārpan aur rūkhāi se*. [kothrī kī rahne w.

**CHŪM**, n. (*chōmer*) a chamberfellow—*Ham-lajra*, *ham-khāna*—*Sahavāsī*, *saṁsargī*, *ek*

**CHŪMP**, n. a thick heavy piece of wood—*Kunda*, *chailāḥ*.

**CHURCH**, n. (Gr. *kurios*, *oikos*) a place of Christian worship, the collective body of Christians, a particular body of Christians, the body of the clergy; ecclesiastical authority; v. to return thanks in church—*Girjā*. *Isāiyōn kī ibādat-gah*, *jumla-i-Isāi*, *Isāiyōn kī ek khāss jirqa*, *jumla-i-pādri*, *dīnī ikhtiyār*; v. *girje meñ shukr-gusāri k.*—*Isāiyōn kī bhajanabhavan*, *Isāiyōn kī bhajanagriha*, *sab Isāiyōn kī māṇḍalī*, *saṁpūrṇ Isāiyōn kī saṁāj*, *Isāiyōn kī ek vīśesh māṇḍalī wā jāti*, *Isāipurohitasaṁsth*, *Isāidharmasaṁbandhī adhikār*; v. *Isāiyōn ke bhajanagriha meñ dhanyavād k.*

**CHURCHING**, *n.* thanksgiving in church—*Girje meñ shukr-guzari karuná—Isáiyon ke bhajanagriha meñ dhanyavád k.*

**CHURCHMAN**, *n.* the authority of the church—*Dini tákhtiyár, mashahi kutimat—Isáidharmasambandhi adhikár, Isáidharmasambandhi rájastwa wá prabandh.*

**CHURCHMAN**, *a.* becoming the church—*Girje ke láig, 'Isái mazhab ke láig, pádríyon ke láig—Isáibhajanagriha ke yogya, Isáidharm ke yogya, Isái purohitoñ ke yogya.*

**CHURCHMAN**, *n.* an ecclesiastic, an adherent of the church, an episcopalian—*Pádrí, 'Isáiyon ki dín-dári ke intizám ká mu'taqid yá pairau, bare pádrí ká pairau—Purohit, Isáiprabandh ká anugámi wá pakshapáfi, pradhánadharmádhyaksh ká anugámi.*

**CHURCHSHIP**, *n.* institution of the church—*'Isái mazhab ká intizám yá taqarrur—Isáidharm ká prabandh wá sañsthápan.*

**CHURCH'ALE**, *n.* a wake or feast to commemorate the dedication of a church—*Kisi girje ke tashakhhkhus ki yát-gári ká tyohár—Kisi Isáibhajanagriha ki pratishthá ke smaran ke liye parv.* [liq ho—Purohitasamúhasambandhi bhúmi.

**CHURCH'LAND**, *n.* land vested in an ecclesiastical body—*Jo zamin pádríyon ke muta'al—CHURCH-MUSIC*, *n.* music suited to church service—*Girje ke láig mūsīqi—Isáibhajanabhavan ke yogya sañgit wá gánábajáni.*

**CHURCH-PRE-FERMENT**, *n.* a benefice in the church—*Girje ke muta'alliq rozí—Isáibhajanagrihasambandhi vritti.*

**CHURCH'WARDEN**, *n.* an officer appointed as guardian of the concerns of the church and representative of the parish—*Girje ká mukáfiq, girje ke kár-bár ká nigah-bár—Isáibhajanagriha ká rakshak, Isáipujasálá ká adhyaksh.*

**CHURCH'YARD**, *n.* the burial ground of a church—*Girje ke muta'alliq nagbara, goristán jo girje meñ hotá hai—Isáibhajanagrih ke samip maroi ke gárne ká sháhr.*

**CHURL**, *n.* (S. *coor*) a rustic, a surly man, a miser, a niggard—*Dihqáni, be-tamiz shakhs, bakhlil, sám<sup>b</sup>—Gañwár, rukhá mamushya, kuñil purush, kripan, kañjús.*

**CHURL'ISH**, *a.* rude, harsh, avaricious—*Be-lház, be-tamiz, durusht, talakh-mizaj, sakht, bakhlil, khasis—Asisht, kruráchár, duráchár, dushprakti, lálachi, lobhi, kripan.*

**CHURL'ISH-LY**, *ad.* rudely, brutally—*Be tamizi se, be-lhází se, durushti se, sang-dil se, be-rahmi se—Asabhyatá se, gañwápan se, kruráchár se, duráchár se, kathorátá se.*

**CHURL'ISH-NESS**, *n.* rudeness, niggardliness—*Be-lhází, gustákhi, be-tamizi, karukhtagi, sakhti, bakhlili, bukhil—Asabhyatá, kuñilatá, asishtatá, kañjusi, kripanatá.*

**CHURN**, *n.* (S. *cier*) a vessel used in making butter; *v.* to make butter, to shake or agitate—*Mathane ki náñdi<sup>b</sup>, náñdi jisneñ makkhan mathkar nikálá játá hai<sup>b</sup>; v. makkhan banáná<sup>b</sup>, nainú nikálná<sup>b</sup>, mathaná<sup>b</sup>, mahná<sup>b</sup>.*

**CHURN'ING**, *n.* the act of making butter—*Makkhan banáná<sup>b</sup>, nainú nikálná<sup>b</sup>.*

**CHURN'STUFF**, *n.* the stuff used in churning—*Matháni<sup>b</sup>, mathni<sup>b</sup>.* [Annaras, annasár.

**CHYLE**, *n.* (Gr. *chulos*) a milky juice formed in the stomach by digestion—*Kailús—CHY-L'A'CEOUS*, *a.* consisting of chyle—*Kailúsi—Annarasasambandhi, annasárasambandhi.*

**CHYL-I-FAC'TION**, *n.* the act of making chyle—*Kailús 'anáná, kailús ki banáwat—Annaras ká utpádan.* [ne v.—Annarasotpádk.

**CHYL-I-FAC'TIVE**, **CHYL-O-PO-ET'IC**, *a.* having the power of making chyle—*Kailús baná—CHY'LOUS*, *a.* consisting of chyle—*Kailús ká, kailús ká baná huá—Annaras ká, annaras ká baná huá.*

**CHYME**, *n.* (Gr. *chumos*) food after it has undergone the action of the stomach—*Kaimis—Jathar meñ paripák ke paschát jo dasá bhojan ki hoti hai, jathar meñ paripakwa anna ki dasá.*

**CHYM'IS-TRY**, *See* CHEMISTRY.

**CIC'A-TRICE**, *n.* (L. *cicatrice*) a scar—*Zakhm ká nishán—Ghāw ká chihñ.*

**CIC'A-TRIZE**, *v.* to heal a wound by inducing a skin, to skin over—*Zakhm par gosht láná, champiyáná<sup>b</sup>—Ghāw bharná, ghāw puráná, ghāw chañgá k, jhilliyáua, ghāw súkh áua.* [ká bharáw.

**CIC-A-TRI-ZA'TION**, *n.* the act of healing a wound—*Zakhm ká sukhná yá súkhná—Ghāw CI-CE-RO'NE*, *chi-che-ro'ne*, *n.* (It.) a guide, one who explains curiosities—*Rah-numá, jo shakhs nádir chizen samjhátá hai—Pathadarshak, jo jan anúthi vastuon ká vrittánta hai.* [Sisiro ke sadris suvaktá.

**CIC-E-RÓ-NI-AN**, *a.* resembling Cicero—*Sisiro ke nánind khush-taqir yá fasih—CIC-E-RÓ-NI-AN-ISM*, *n.* imitation of Cicero—*Sisiro ká tatábu<sup>b</sup>—Sisiro ká anukarap.*

**CIC'U-RATE**, *v.* (L. *cicur*) to tame—*Hiláná<sup>b</sup>, sádhná<sup>b</sup>, sídhá k, racháná<sup>b</sup>.*

**CIC-U-RAT'ION**, *n.* the act of taming—*Hiláw<sup>b</sup>, rucháw<sup>b</sup>, sádháw<sup>b</sup>.* [Sev ki madirá.

**CIDER**, *n.* (Fr. *cidre*) the juice of apples expressed and fermented—*Séb ki sharáb—CIDER-IST*, *n.* a maker of cider—*Séb ki sharáb banáne v.—Sev ki madirá banáne v.*

**CIDER-KIN**, *n.* an inferior kind of cider—*Séb ki zabún sharáb—Sev ki apakrisht madirá.*

**CIGAR'**, *n.* (Sp. *cigarro*) a small roll of tobacco for smoking—*Pine ke liye tóbákú yá súrti ki pupli<sup>b</sup>.*

**CILIA-RY**, *a.* (L. *cilium*) belonging to the eyelids—*Papoti ke mata allig—Pakha sambandhi.*

**CILICIOUS**, *a.* (L. *cilicium*) made of hair—*Bālon kā bandā hūh—Lomanirān, loman.*

**CIMETER**. See **SCIMITAR**.

**CIMMERIAN**, *a.* (L. *Cimmerii*) extremely dark—*Bahut andherā<sup>h</sup>.*

**CINCTURE**, *n.* (L. *cinctum*) a band, a belt, a girdle, an inclosure—*Band, hamar-band, gherā<sup>h</sup>—Mekhalā, paṭukā, peṭi, kaṭibandh, bandhan, kaṭisūtra.*

**CINDER**, *n.* (S. *sinder*) matter remaining after combustion, a hot coal that has ceased to flame—*Koylā<sup>h</sup>, aṅgārā<sup>h</sup>, aṅgūr<sup>h</sup>.*

**CINDER-WENCH**, **CINDER-WOMAN**, *n.* a woman who rakes ashes for cinders—*Ek randi jo koylon yā aṅgārōn ke liye rākh baṭorti hai<sup>h</sup>. [ke rang kā<sup>h</sup>.*

**CINERE-OUS**, *a.* (L. *cinis*) like ashes, having the colour of ashes—*Rākh sā<sup>h</sup>, rākh*

**CINERITIOUS**, *a.* having the form of ashes—*Khākistar sā, khākistari, khāk kī surat kā—Blasmarup.*

**CINNA-BAR**, *n.* (Gr. *kinnabari*) an ore of quicksilver—*Shangarf—Ingur, rasasindūr.*

**CINNA-MON**, *n.* (Gr. *kinnamomon*) the spicy bark of a tree—*Dār-chini, dāl-chini—Siganadhatwak, gaudhavakal.*

**CINQUE**, *n.* (Fr.) the number five—*Panja—Pañchak, pañchatwa, pānch.*

**CINQUEPÆGE**, *n.* a dance—*Ek nāch<sup>h</sup>.*

**CION**. See **SCION**.

**CIPHER**, *n.* (Fr. *chiffre*) an arithmetical figure (0), an intertexture of letters as the initials of a name, a secret manner of writing; *v.* to practise arithmetic, to write in occult characters, to designate—*Sifr, nām kā pahilā harf, ramz-naṭisi, kam-salā; v. hisāb karnā, kam-salā likhnā, ramz naṭisi k., kisi kī khāsiyat bayān k., nishān k.—Sunā, āṇya, vindu, nām kā pratham akshar, vijākshar, vij, saṅket kī likhāwat; v. āṅkavidyā kā abhyas k., vijākshar meṁ likhnā, saṅket meṁ likhnā, lakshā<sup>h</sup> k., chiln k.*

**CIRC**, **CIRQUE**, **CIRCUS**, *n.* (L. *circus*) an arena for sports with seats around for the spectators—*Tamāshe kī gol-ghar jisṁen tamāsha dekhne-wālon ke liye gird ā-gird chaukiyān yā tukhte bichhe ruhte hain—Golakrīrāraṅg, golakrīrāṅgan.*

**CIR-CEN-STAN**, *a.* relating to the circus—*Tamāshe ke gol-ghar ke muta'allig—Golakrīrāraṅgasambandhi, golakrīrāṅganavishayak.*

**CIRCLE**, *n.* (L. *circus*) a line continued till it ends where it began having all its parts equidistant from a common centre, the space included in a circular line, a round body, an orb, compass, a surrounding company; *v.* to move round any thing, to inclose, to surround—*Dāira, halqa, gol shai, kura, ihāta, logōn kā dāira; v. kisi ke gird ghūmnā, dāura k., dāir h., muhāsaru k., gher lenā<sup>h</sup>—Vartul, vritta, kundaḷ, golākāravastu, chakra, gherā, gol jagah, logōn kī maṇḍali, logōn kā maṇḍal; v. kisi ko garernā, kisi kī chārōn or ghūmnā, chakkar mārnā, garernā, garer lenā, ghernā. [chakrākār.*

**CIRCLED**, *a.* having the form of a circle—*Dāira-numā, dāire kī surat kā—Maṇḍalākār.*

**CIRCLET**, *n.* a little circle, an orb—*Chhotā dāira, chhotā halqa yā kura—Chhotā vartul, ohlotā vritta wā maṇḍal. [pariveshtak.*

**CIRCLING**, *p. a.* round, surrounding, inclosing—*Gird, ghere hue<sup>h</sup>—Or pās, chārōn or,*

**CIRCU-LAR**, *a.* round like a circle, moving round, addressed to a number of persons having a common interest; *n.* a letter or notice addressed to a number—*Dāire ke mānind mudawar, halqa-dār, gird-āwari k. w., kisi jamā'at ke logōn ko likhā yā bhejā gayā; v. gashtī khatt yā ishtihār—Gol, varttulākār, vrittākār, garerkar ghūmne w., chakkar mārne w., kisi maṇḍali ko likhā wā bhejā gayā; n. putra wā vijnāpanapatra jo logōn ko bhejā jātā hai.*

**CIRCU-LAR-TY**, *n.* a circular form—*Golā<sup>h</sup>, gird-ā-girdi—Golākāratwa, chakrākāratā.*

**CIRCU-LAR-LY**, *ad.* in form of a circle—*Gird-ā-gird, tadwīrāna, dāire kī surat par—Chakkrarūp se, chakkravat, vartul rūp se. [hone w.*

**CIRCU-LAR-RY**, *a.* ending in itself—*Apne hī par khatm hone w.—Apne hī par samāpt*

**CIRCU-LATE**, *v.* to move round, to spread—*Ghumānā<sup>h</sup>, ghumā-denā<sup>h</sup>, ghūmnā<sup>h</sup>, phirānā<sup>h</sup>, phirā-lānā<sup>h</sup>, phirnā<sup>h</sup>, dāurnā<sup>h</sup>, chalnā<sup>h</sup>, chakkar mārnā<sup>h</sup>, phailānā<sup>h</sup>.*

**CIRCU-LATION**, *n.* a moving round, currency—*Gardish, ijrā—Ghumāw, pher, chalan.*

**CIRCU-LATO-RIOUS**, *a.* travelling in a circle—*Dāire meṁ safar yā dāura k. w.—Chakkar meṁ bhraman k. w., varttulabhramanākārī.*

**CIRCU-LATO-RY**, *a.* moving round, circular—*Dāura k. w., gardish k. w., dāire ke mānind mudawar—Chakkar mārne w., chakkar meṁ ghūmne w., gol, varttulākār.*

**CIRCUIT**, *n.* (L. *circum, itum*) the act of moving round, the space inclosed in a circle, extent, a ring, visitation of judges, the tract of country visited by judges; *v.* to move round—*Gardish, gol jagah<sup>h</sup>, was'at, dāira, halqa, hākīmōn kā dāura, jis diyār meṁ hukām dāura karte hain; v. gardish k.—Ghumāw, pher, varttul kā garbh, varttul ke bhitār kī jagah, phailāw, vistār, maṇḍal, dharmādhyakshabhraman, dharmā-*

- dhayaksh ká pherá, jis pradeś meñ dharmādhayaksh bhraman karte haiñ, jis deśavibhāg meñ dharmādhayaksh pherá karte haiñ; v. ghúmná, chakkar márná. [kar phirne w.]
- CIR-CUT-TEE', *n.* one who travels a circuit—*Daura k. w.*—Pherá k. w., ghúmghúm
- CIR-CU-YTION, *n.* a going round, compass—*Daura, gardish, iháta*—Pherá, pheri, ghumáw, gherá, gheráw.
- CIR-CŪ'I-TOUS, *a.* round about, not direct—*Ghúma huá<sup>h</sup>, pher kháyá huá<sup>h</sup>, sidhá nahú<sup>h</sup>.*
- CIR-CŪ'I-TOUS-LY, *adv.* in a circuitous manner—*Ghumáw se<sup>h</sup>, pher khá-kar<sup>h</sup>.*
- CIR-CUM-AM'BI-ENT, *a.* (L. *circum, am, eo*) surrounding, encompassing—*Muhit, girá-i-gird*—Pariveshtak, ghere hue, parigat. [gaman.]
- CIR-CUM-AM'BI-EN-CY, *n.* act of encompassing—*Gheráw<sup>h</sup>, iháta k.*—Pariveshtan, pari-
- CIR-CUM-AM'BU-LATE, *v.* (L. *circum, ambulo*) to walk round about—*Gird áwari k., gird phirná*—Ghúmgám k., parikramá k., chároñ or idhar udhar ghúmná.
- CIR-CUM-CISE, *v.* (L. *circum, caesum*) to cut off the prepuce or foreskin of males—*Khatna k., sunnat k.*—Musalmáni k.
- CIR-CUM-CISE-ER, *n.* one who circumcises—*Khatna k. w., sunnat k. w.*—Musalmáni k. w.
- CIR-CUM-CISION, *n.* the act or rite of cutting off the foreskin—*Khatna, sunnat*—Musalmáni. [Vyarth k., lupt k., rahit k., nishphal.]
- CIR-CUM-DUCT', *v.* (L. *circum, ductum*) to contravene, to nullify—*Bátíl k., radl k.*—
- CIR-CUM-DŪCTION, *n.* a leading about, an annulling—*Sáth lekar ghúmná wá ghúmná, lop, mitáw, vyarth k., mangúfi, radl*—Sáth lekar ghúmná wá ghúmná, lop, mitáw, vyarth k.
- CIR-CUM-FER-ENCE, *n.* (L. *circum, fero*) measure round about, the line that bounds a circle—*Gird, iháta, muhit*—Ghera, gherghumáw, mangal, pariná, paridhi.
- CIR-CUM-FER-ENTIAL, *a.* relating to the circumference, that surrounds, circular—*Muhit se nisbat-dár, girá-i-gird, dáire ke mániñd mudawwar*—Paridhisambandhi, pariveshtak, ghernewálá, vartulákár, gol.
- CIR-CUM-FLEX, *n.* (L. *circum, flectum*) a mark used to regulate the pronunciation of syllables—*Talújiz ká nishán, us talújiz ká nishán jo na bahut zor se na dhre udá kiyá iháta hai*—Swarit, tritití necheharañachilín. [tá huá—Gherkar bahtá huá.]
- CIR-CUM-FLU-ENT, CIR-CUM-FLU-OUS, *a.* (L. *circum, fluo*) flowing round—*Gird bah-*
- CIR-CUM-FO-RA-NE-AN, CIR-CUM-FO-RA-NE-OUS, *a.* (L. *circum, fero*) travelling about, wandering from house to house—*Idhar-udhar ghúmtá huá<sup>h</sup>, ghar-ghar ghúmtá huá<sup>h</sup>.*
- CIR-CUM-FUSE', *v.* (L. *circum, fusum*) to pour round, to spread every way—*Gird dhálná, chároñ taraf phailáná*—Chároñ or dhálná wá phailáná.
- CIR-CUM-FŪ-SILE, *a.* that may be poured round—*Gird dhále jáne ke qábíl*—Chároñ or dhále jáne ke yogya.
- CIR-CUM-FŪ-SION, *n.* the act of pouring round—*Chároñ or dháláw yá phailáw<sup>h</sup>.*
- CIR-CUM-GEST-ATION, *n.* (L. *circum, gestum*) the act of carrying about—*Sáth liye liye phirná<sup>h</sup>.*
- CIR-CUM-GYRE', CIR-CUM-GY-RATE, *v.* (L. *circum, gyro*) to roll or turn round—*Dhulkáná<sup>h</sup>, turhkaná<sup>h</sup>, dhungáná<sup>h</sup>, dhungáná<sup>h</sup>, ghúmná<sup>h</sup>, phiráná<sup>h</sup>.*
- CIR-CUM-GY-RATION, *n.* a rolling or turning round—*Dhulkáw<sup>h</sup>, turhkáw<sup>h</sup>, dhungáw<sup>h</sup>, ghumáw<sup>h</sup>, phiráw<sup>h</sup>.*
- CIR-CUM-JA'CENT, *a.* (L. *circum, jaceo*) lying round, bordering on every side—*Ghere hué, chároñ taraf se muttasil*—Paryantasth, chároñ or para huá, samantasth, upántik, chároñ or se lagá huá.
- CIR-CUM-LO-CUTION, *n.* (L. *circum, locutum*) a circuit of words, the use of indirect expressions—*Gardish-i-lafzi, túl-i-kalám, pecháda kalám*—Vákyaubábulya, vákprapāñch, bahuvákya, atisayokti, vakrokti, vyajokti. [vistirpavákya.]
- CIR-CUM-LŪC-U-TO-RY, *a.* using many words—*Túl-i-kalám, túl-tavíl*—Bahuvákya,
- CIR-CUM-MŌRED', *a.* (L. *circum, murus*) walled round, encompassed with a wall—*Chároñ taraf dūvar se ghirá huá, iháte se ghirá huá*—Chároñ or blit se ghirá huá.
- CIR-CUM-NAV'I-GATE, *v.* (L. *circum, navis, ago*) to sail round—*Jaház par gird-áwari k.*—Náw par chároñ or ghúmná.
- CIR-CUM-NAV'I-GA-BLE, *a.* that may be sailed round—*Jaház par se jiski gird-áwari ho-sake*—Náw par jiski chároñ or ghúm sakeñ. [or ghúmná.]
- CIR-CUM-NAV'I-GATION, *n.* act of sailing round—*Jaház par gird-áwari*—Náw par chároñ
- CIR-CUM-NAV'I-GA-TOR, *n.* one who sails round—*Jaház par gird-áwari k. w.*—Náw par chároñ or ghúmné w. [dik—Dhruv ki chároñ or, dhruv ke samú.]
- CIR-CUM-PŌLAR, *a.* (L. *circum, polus*) round or near the pole—*Gyeli ke gird yá naz-*
- CIR-CUM-PŌ-SITION, *n.* (L. *circum, positum*) the act of placing round about—*Chároñ taraf rakhná*—Chároñ or sthiti.
- CIR-CUM-RO-TATION, *n.* (L. *circum, rota*) the act of whirling round—*Chároñ taraf kí gardish*—Chároñ or ká ghumáw, chakravart, ávriti, ávartta.
- CIR-CUM-RO-TA-TO-RY, *a.* whirling round—*Chároñ taraf gardish k. w., chák ke mániñd gardish k. w.*—Chakravat ghumne w., ávarttaman, pahiye ke sadri phirne w.

- CIR-CUM-SCRIBE'**, *v.* (L. *circum, scribo*) to inclose, to bound, to limit, to confine—*Gher lená<sup>h</sup>, hadd bāndhná—Chhekná, gherná, simá bāndhná.* [simá.]
- CIR-CUM-SCRIPTION**, *n.* limitation, bound—*Hadd-bandí, sar-hadd—Simá ká bāndhej,*
- CIR-CUM-SCRIPTIVE**, *a.* marking the limits—*Hadd-bandí k. w., mahádú k. w., sar-hadd bāndhne w.—Simá bāndhne w.* [Parimit rūp se, bāndhej se.]
- CIR-CUM-SCRIPTIVE-LY**, *adv.* in a limited manner—*Hudd-bandí se, mahádú tar se—*
- CIR-CUM-SPECT**, *a.* (L. *circum, spectrum*) watchful on all sides, cautious, prudent—*Hosh-yár, khabar-dár, ihtiyát, zirak, dūr-andesh—Sāvadhān, satark, suchet, dūradar-ái, chaukas, parinámadarái.* [ní, sāvadhānatá, satarkatá, chaukasí, chaukasái.]
- CIR-CUM-SPECT'ION**, *n.* watchfulness, caution—*Hosh-yári, khabar-dári, ihtiyát—Sāvadhā-*
- CIR-CUM-SPECT'IVE**, *a.* vigilant, cautious—*Hosh-yár, khabar-dár, dūr-andesh—Sāvadhān,*
- CIR-CUM-SPECT-IVELY**, *adv.* watchfully, cautiously—*Hosh-yári se, khabar-dári se, ihtiyát se, dūr-andeshi se—Sāvadhāni se, chauka-sai se.*
- CIR-CUM-SPECT-NESS**, *n.* caution, vigilance—*Dūr-andeshi, ihtiyát, hosh-yári, khabar-dári—Chaukasí, sāvadhāni, satarkatá, suchetawā.*
- CIR-CUM-STANCE**, *n.* (L. *circum, sto*) something attending or relative to a fact, an adjunct, accident, event, condition, state of affairs—*Kisi bāt ke mutá'alliq hoi shai, dūsrí chiz ke sáth lagi hui chiz, ittifāq, wazū, kaifiyat, majarā, haqiqat, hálát, hál, sūrat-i hál—Kisi ki sambandhí vastu, dūsrí vastu ke sáth lagi hui vastu, sambandh, anubandh, daivayog, daivagati, ghaṭanā, vrittānt, daśā, avasthā, gati, vritti.*
- CIR-CUM-STANT**, *a.* surrounding, environing—*there hue<sup>h</sup>.*
- CIR-CUM-STANTIAL**, *a.* accidental, not essential, casual, particular, detailed—*Nāghāñ, ittifāq, 'arizi, khāss, mufassal, tafsil-wār—Achāñchak, āgantuk, aprakrit, ākasmik, viśesh, vistari, savivaran.*
- CIR-CUM-STANTIAL-LY**, *adv.* accidentally, not essentially, minutely, in every circumstance—*Ittifāq, 'arizen, mufassalan, mashrūhan, tafsil-wār—Daivayog se, daiva-ghaṭanā se, aprakrit rūp se, sūkshmatāpūrvak, savivaranāpūrvak.*
- CIR-CUM-STANTIAL-ATE**, *v.* to place in particular circumstances, to describe exactly—*Kisi khāss hálát meñ rakhná, mufassalan bayān k., mashrūhan bayān k.—Kisi viśesh avasthā meñ rakhná, savivaran varnan k., byore ke sáth bakhān k.*
- CIR-CUM-TER-RANE-OUS**, *a.* (L. *circum, terra*) around the earth—*Zamín ke gird—Prithví ki chārón or, prithví ke chaturdik.*
- CIR-CUM-VAL-LATION**, *n.* (L. *circum, vallum*) fortification round a place—*Shahr-punáh, kisi jagah ke gird ki morcha-bandí—Kisi sthān ke chaturdik dripñ bhít, chārón or ki bhít aur khái.*
- CIR-CUM-VENT'**, *v.* (L. *circum, ventum*) to deceive, to cheat, to impose upon—*Fareb k., fareb d., dagá d., 'iwári k.—Thagná, chhādná, dhokhá d.*
- CIR-CUM-VENTION**, *n.* fraud, deception—*Fareb, dagá—Kapat, chhal, thagái, dhokhá.*
- CIR-CUM-VEST'**, *v.* (L. *circum, vestis*) to cover round with a garment—*Kapre se lapetná<sup>h</sup>.* [Ghumáná<sup>h</sup>, ghúmná<sup>h</sup>, phiráná<sup>h</sup>.]
- CIR-CUM-VOLVE'**, *v.* (L. *circum, volvo*) to roll round, to put into a circular motion
- CIR-CUM-VO-LUTION**, *n.* a rolling round—*Ghumán<sup>h</sup>, gardish, phirāw<sup>h</sup>—Āvarttan.*
- CIRCUS**. See CIRC.
- CIST**, *n.* (L. *cista*) a case, an excavation—*Pel<sup>h</sup>, garhá yá khokhar<sup>h</sup>—Samput, khát wá khokhará.* [jalāsāy.]
- CISTERN**, *n.* a receptacle for water, a reservoir—*Hauz, chah-bachcha, āb-gir—Kund.*
- CIT**. See under CITE.
- CITE**, *v.* (L. *cito*) to summon, to quote—*Talab k., 'ilām bhejná, kisi 'ibārat ko naql k. yá tamsil meñ láná, iqtibás k.—Bulá bhejná, buláná áhwán k., drishtānt wá pramān d.*
- CIT'AL**, *n.* summons, quotation, reproof—*Talabí, kisi 'ibārat ki naql yá tamsil, iqtibás, tumbh, malámat—Buláhat, buláwá, áhwán, drishtānt wá pramān jo kisi granth se liyá jáy, avatāran, upanitivachan, avatāritavākya, jhirkí, ghurkí, bhartsana.*
- CIT-ATION**, *n.* summons, quotation, mention—*Talab, talabí, 'ilām, kisi 'ibārat ki naql yá tamsil, iqtibás, bayān, zikr—Buláwá, buláhat, áhwán, kisi granth se li hui lipi, avatāran, upanitivachan, avatāritavākya, varnan, bakhān.*
- CIT-TO-RY**, *a.* having power to cite—*Talab karne ki tāqat rakhne w., sháki—Buláne ká adhikári, áhwáyak, apavádak.*
- CIT'ER**, *n.* one who cites—*Taláb, 'ilām k. w., kisi 'ibārat ká naql karne w. yá tamsil meñ lāne w., iqtibás k. w., tumbh k. w., malámat k. w.—Buláne w., áhwátá, kisi granth se vachan le lene w., upanetá, apavádi, nindak.* [śesh, tantri.]
- CITH'ERN**, *n.* (Gr. *kithara*) a kind of harp—*Bín<sup>h</sup>, sitár, tambúrá, kīgri<sup>h</sup>—Vinávi-*
- CIT'RON**, *n.* (L. *citrus*) a kind of lemon—*Turunj—Chakotará, jambir, khattá nibú.*
- CIT'RENE**, *a.* lemon-coloured, of a dark yellow—*Nibú ke rang ká<sup>h</sup>, dhūmlá-pilá<sup>h</sup>.*
- CIT-RI-NATION**, *n.* a turning to a yellow colour—*Kuchh pilá-pan<sup>h</sup>.*
- CIT'Y**, *n.* (L. *civitas*) a large town, a town corporate; a relating to a city—*Shahr,*



wah shahr jiske bāshindōñ ko gaurmī majlis meñ apni taraf se mukhtār bhējne kī ikhtiyār ho ; a. shahrī, muta'alliq-i-shahr—Nagar, pur, wah nagar jiske nivāsīyon ko desīya mahāsabā meñ apni or se pratindhī bhējne kī adhikār ho ; a. nagari, nagarasambandhī, nāgar, nagarasth.

CIT, n. a pert low citizen—*Gustākh nich shahrī*—Chāuchal adham nagaravāsī.

CIT'A-DEL, n. a fortress in a city—*Shahr kā qal'a*—Nagar kā garh.

CIT'I-QISM, n. the manners of a citizen—*Shahrī ke atwār, ahl-i-shahr ke tariq*—Nagar ke nivāsī ke icharap, nagar ke nivāsī kī chālchalan. [asambandhī.]

CIT'IED, a. belonging to a city—*Shahrī, shahr ke muta'alliq*—Nagari, nāgar, nagar-

CIT'I-ZEN, n. an inhabitant of a city, a freeman—*Shahrī, ahl-i-shahr, shahr ke huqūq kā mushṭarik*—Nagurajan, puravāsī, pur ke adhikār rakhne w., purādhikārī. [kār.]

CIT'I-ZEN-SHIP, n. the freedom of a city—*Shahrī huqūq*—Nagaranādhikār, purādhī-

CIV'ET, n. (Fr. civette) perfume from the civet cat—*Zubād, ek qiam kī khush-bū jo musk-bilāi se paidā hotī hai*—Ek prakār kī sugandh jo mahaktī bilāi se utpanna hotā hai, gandhanārjir kī sugandh.

CIV'IC, a. (L. civis) pertaining to a city, relating to civil affairs or honours—*Shahr ke muta'alliq, shahrī, mulkī kām yā 'izzat ke muta'alliq*—Nagarasambandhī, nāgar, purasambandhī, rājavyāparasambandhī kārya wā samman.

CIV'IL, a. relating to the community, political, intestine, complaisant, well-bred—*Mulki, milī, dīwānī, andarīnī, bū-murawwat, mul'īm, narm, khalīq, sāhib-i-akhlaq, sāhib-i-sulūk*—Purasambandhī, nagarasambandhī, rājavyāparavishayak, rājakarm-avyavastīyasambandhī, nītīsambandhī, gharāū, gharailā, desī, milāpī, sisht, anunayī, suśil, satkāri, sabhya, suvinit.

CIV'ILIAN, n. one skilled in civil law—*Ahl-i-dīn, āin-dān, ahl-i-qalam, ahl-i-'adālat*—Nītijā, vyavahāravaidhijā, vyavasthākūśal, rājavyāpārī.

CIV'IL-ITY, n. politeness, courtesy—*Ahliyat, khulq, insāniyat, tamalluq, takrim-tawāzū*—Śishtatā, sabhyatā, saujanya, suśilatī, śishtīchār, bhalmansī, āwabhagat, āgatswagat.

CIV'IL-IZE, v. to reclaim from barbarism, to instruct in the arts of regular life—*Ādmi banānā, insān banānā, tarbiyat k., tā'lim k., shāista k., ārasta k.*—Manushya banānā, śishtachār sikhānā, śisht k., sabhya k., sudhārnā, vyavasthit k.

CIV'IL-I-SĀ'TION, n. the act of civilizing, the state of being reclaimed from barbarism—*T'a'lim-dihī, tarbiyat-dihī, ūlmiyat, tarbiyat, insāniyat, shāistagi*—Śishtachār kī sikhā, sabhyakaran, sabhyatā, śishtachāratwa, śishtatā.

CIV'IL-IZER, n. one who civilizes—*Ādmi k. w., insān banāne w., tā'lim k. w., tarbiyat k. w., shāista k. w.*—Manushya banāne w., śishtakārī, sabhyakārī.

CIV'IL-LY, ad. in a civil manner, politely—*Akhlaq se, adab se, ūdāb se, bū-murawwat, shāistagi se, ādmiyat se, insāniyat se*—Suśilatā se, śishtatāpūrvak, śishtatā se, bhalmansī se, sabhyatā se.

CLACK, v. (Fr. claquet) to make a sharp continued noise ; n. a sharp continued noise—*Thankārānā<sup>h</sup>, karakarānā<sup>h</sup>, kharkharānā<sup>h</sup>, jhanjhanānā<sup>h</sup> ; n. jhankār<sup>h</sup>, jhanjhanānā<sup>h</sup>, hat<sup>h</sup>, kharkharāhat<sup>h</sup>, tantnūhat<sup>h</sup>.* [kharāne w<sup>h</sup>.]

CLACK'ER, n. one that clacks—*Thankārne w<sup>h</sup>, jhanjhanāne w<sup>h</sup>, thanthanāne w<sup>h</sup>, khar-*

CLACK'ING, n. continual talking, prating—*Lablabāhat<sup>h</sup>, babbak<sup>h</sup>, bakwād<sup>h</sup>.*

CLAD, p. t. and p. p. of clothe—*Clothe kā māzi aur māzi-ma'tūf'alai-hi yā f'il-i-ma'tūf*—Clothe kā samanyabhūt aur pūrnakriyā wā pūrvakālikakriyā.

CLAIM, v. (L. clamo) to demand of right, to require ; n. a demand as of right, a title—*Da'wā k., taqāzā k., talab k. ; n. da'wā, istihqāq*—Apnā kahke māngnā, apnā bolkar chāhnā, swaswatwa māngnā, chāhnā, māngnā ; n. swaswatwa kā māngnā, abhyarthanā, adhikār, swaswatwa.

CLAIM'ANT, CLAIM'ER, n. one who claims—*Tālib, da'wā-dār, dā't, mudda'i*—Apnā bolkar māngne w., swaswatwa chāhne w., abhiyoktā.

CLAIM'ANT, a. crying, beseeching earnestly—*Nāla k. w., zārī k. w., 'ijz-o-inkisārī se illī-jā k. w.*—Chillāne w., rone w., girgirāne w., chiriyāñ o bintī k. w., prarthanā k. w.

CLAM'OUR, n. outcry, noise, vociferation ; v. to make an outcry, to vociferate—*Josh-kharosh, gul, shor, gaugā ; v. gul k., shor k., gaugā k., chillānā<sup>h</sup>*—Chillāhat, haurā, kolāhal, chigghār, chinghār, hānpukār ; v. haurā k., kolāhal k., chillānā, chinghārnā, pukārānā, hānpukār k., chichiyānā.

CLAM'O-ROUS, a. noisy, vociferous, loud—*Shorī, shor k. w., gaugāi, buland-āwāz*—Haurā k. w., kolāhalakārī, hānpukār machāne w., ūchā bolne w., mahāsvara.

CLAM'O-ROUS-LY, ad. in a noisy manner—*Gaugāi taur se, shor se, gul se*—Kolāhal se, hānpukār se, hulla se.

CLAM'OUR-ER, n. one who makes an outcry—*Gaugā k. w., gul k. w., shor machāne w.*—Hulla k. w., kolāhal k. w., chinghār mārne w., chigghārne w., chillāne w.

CLAM, v. (S. claudian) to clog with any glutinous matter, to be moist—*Lāsā lagānā<sup>h</sup>, tar h., nam h.*—Lāsās k., chipchips k., ārdra h., gilā h., bhigā h.

**CLĀM'MY**, a. viscous, glutinous, sticky — *Laslasí<sup>h</sup>*, *lasilá<sup>h</sup>*, *chipchipá<sup>h</sup>*.

CI.ĀM'MI-NESS, *n.* stickiness, tenacity — *Lasī<sup>h</sup>, laslasúhat<sup>h</sup>, chipchipáhat<sup>h</sup>.*

CLAMBER, v. (climb) to climb with difficulty or with hands and feet — *Mushkil se charhná, hátk páino ke bal charhná* — Kasht se charhná.

**CLAMP, n.** (D. *klamp*) a piece of wood or iron used to strengthen any thing; v. to strengthen by a clamp—*Pattar<sup>h</sup>, lohe ká pattar<sup>h</sup>, lakṛi ki paṭari<sup>h</sup>; v. pattar jārná<sup>h</sup>, pattar lagúna<sup>h</sup>.* [mardali]

CLĀN, *n.* (fr. *clann*) a race, a tribe—*Qaum, zāt, khail, guroh*—Kul, vanš, jāti, sakhā,  
CLĀN'NISH, *a.* like a clan, closely united—*Qaumī, khail sī, guroh ke mānind, multasil,*  
*jutā huā<sup>b</sup>*—Jātiya, kul ke sadriē, mandali ke sadriē, milā huā, lagā huā, guthā huā

CLĀN'SHIP, n. state of union as in a clan—*Guroh-bandī, qājila-bandī*—Jathe kā mel, ganthāw.

CLÂN'CU-LAR, a. (L. clau) secret, private—*Posk'ida, mal'khi*—Chhipá, gupt, gopaniva.

CLĀN'CU LAR-LY, *ad.* closely, privately—*Poshidayi se, chup-cháp<sup>h</sup>*—Gupt rūp se, gopa-  
mīya riti se. [Chhimi] gunt aprakāśa bahava.

CLAN-DĒŠ'TINE. *a.* secret, hidden, private—*Poshida, makhfī, khufya, nihān, pinhān*—

CLAN DĚS'TINE-LY, *ad.* secretly, privately — *Poshidagi se, khufyan, khufyatan* — *Gup-chup, chhipake lukake, chupchup, guptrúp se.*

CLANG, *n.* (fr. *klänge*) a sharp shrill sound; *v.* to make a sharp shrill sound, to strike together with a sharp sound — *Jhṛṇṇkāṇḍat<sup>h</sup>*, *tātāwāhat<sup>h</sup>*, *jhaṇḍikarāhat<sup>h</sup>*, *khātikhātāhat<sup>h</sup>*, *tātā: āhat<sup>h</sup>*, *dharāṇḍhar<sup>h</sup>*, *tūtā<sup>h</sup>*, *bhoṣṭhoṣṭ<sup>h</sup>*; *v.* *jhaṇḍanāhat<sup>h</sup>*, *tātā: nānā<sup>h</sup>*, *khāḥkhatānā<sup>h</sup>*, *dharāḍharānā<sup>h</sup>*. [dharāhat<sup>h</sup>.

CLĀN'GOUR, *n.* a loud shrill sound—*Jhānjhānāhat<sup>h</sup>, tantanāhat<sup>h</sup>, khatākhāt<sup>h</sup>, dhar-*  
CLĀN'GOURS, *a.* making a clang—*K'khatkhat k. w<sup>h</sup>, jhānjhan k. w<sup>h</sup>, tantan k. w<sup>h</sup>, dhar-*  
*dhar k. w<sup>h</sup>, ihānjhānāhat<sup>h</sup>; s. ihānkārānā ihānjhānānānānā*

**CLANK**, *n.* a shrill noise as of a chain; *v.* to make a sharp shrill noise—*Ṭhankārṇh*.

CLAP, v. (S. *clappan*) to strike together with quick motion, to applaud with the hands, to thrust suddenly, to shut hastily: *n.* a noise made by sudden collision, an explosion of thunder, an act of applause—*Patpatan<sup>h</sup>, bayānā<sup>h</sup>, thapthapānā<sup>h</sup>, phat-phatānā<sup>h</sup>, thapaknā<sup>h</sup>, thapōr<sup>h</sup> bayānā<sup>h</sup>, thapōr<sup>h</sup> bayākar bayā<sup>h</sup>, ekā-eki bhīrānā bhīrānā tagatā tagatā lagnā ghasnānā ghasnānā nā raknānā, phatpat mānānā<sup>h</sup>; n. jhārakā<sup>h</sup>, dhārakā<sup>h</sup>, chāmālā<sup>h</sup>, tūl<sup>h</sup>, tūlā<sup>h</sup>, thūmā<sup>h</sup> karak<sup>h</sup>, karkakā<sup>h</sup>, tūlī bayākar bayā<sup>h</sup>.*

CLAP/PER, *n.* one that elaps- *Táli bajakar bará k. w<sup>h</sup>, ghunte ká lokak jibhi yá lorí<sup>h</sup>.*

CLARE-OBSCURE', *n.* (1. *clarus, obscurus*) light and shade in painting—*Trajan's eagle*

*dhīp aur chhōyī*—Chitra men up̄ ālā aur andhīyārī.

CLARRET, *n.* (Fr. *clair*) a species of French wine — *Frāns ke mulk ki ek qism ki shā-rāb* — Frāns des ki ek prakār ki madirā.

CLAR'Y-CHORD, *n.* (L. *clarus, chorda*) a musical instrument—*Ek b'ráib*.

CHARI-Fÿ *c.* (1. *charus*) to make clear, to purify, to brighten, to grow clear—*Sáf k.*, *chamkáná<sup>h</sup>*, *sáf b.*, *chamkná<sup>h</sup>*—Mail *chhāntná*, mail *katná*, uirinal *k.*, parishkrit *k.*, *chamchamáná*, swachchh *k.*, wā *h.*, nirmal *h.*, vimal *h.*

CLĀR-I-FI-CĀ'ṬI'ON, *n.* the act of making clear—*Khālīs k., safāi*—Parishkār, mail kātñā, mail chhāññā, malāpkareshan. [dīnti]

CLĀR'ī-TY, brightness, splendour--*Safāi*, *chamak*<sup>b</sup>, *tāb*—Swachchhatā, *kānti*. [dipti. *druti*.]

CLĀR'I-ON, *n.* a kind of trumpet—*Qarnác. búq, surnác*—Turkí, nársingá, singá.

CLĂR'I-O-NĚT, *n.* a kind of hautboy — *Ek qism ki qarnāc* — *Ek prakār ki turhī.*

CLASH, *v.* (D. *kletsen*) to strike against, to act in opposition; *n.* noisy collision—*Khatkhatánú<sup>h</sup>*, *tukránú<sup>h</sup>*, *khaiñchú-khaiñchi k.*; *n.* *khatkí<sup>h</sup>*, *dharáká<sup>h</sup>*, *jhankár<sup>h</sup>*, *takkúr<sup>h</sup>*, *bhuriká<sup>h</sup>*. [*tá viruddhata asaṃgati*]

CLASH'ING, *n.* opposition, contradiction—*Mugdhalu, zald, bar-khilāfi*—*Virodh, viparita-*

CLASP, *n.* (fr. *clasha*) a hook to hold any thing close, an embrace; *v.* to shut with a clasp, to embrace—*Kāntā yā āṅkrī<sup>h</sup>, baṅgul-gīrī*; *v. āṅkre se band k., āṅkrī se jakar-nā yā atkānā<sup>h</sup>, tapetnā<sup>h</sup>, gale lagānā<sup>h</sup>, gird meñ lenā<sup>h</sup>, kauriyānā<sup>h</sup>, āṅkwar meñ lenā<sup>h</sup>*—*Āṅkra, āṅṅan, āṅkwar, kaniyā, kaulā, godī.*

LĀSĀ'ER, *n.* one that elaps—*Buḡal-gīr k. w., buḡal-gīr hone w., bel jo dārakhton meñ*  
*lipat jātī hai*—*Kauriyāne w., god meñ lene w., gale lagāne w., lat jo perōñ par*  
*phail jātī hai.*

CLASP-KNIFE, *n.* a knife which folds into the handle—(Chhuri jiskā phatī bent men ho

CLASS, *n.* (1. *classie*) a rank, an order, a number of pupils learning the same lesson; *v.* to arrange in a class — *Darja, pāye, qism, tafrīq, sāt, jins, širqa, nau', ek hi sabaq parhne-wālōn kī darja*; *v. qism-ba-qism rakhnā, ba-tartīb rakhnā* — Pad, pañkti, šrenī, varg, sabūh, gan, chihātravarg; *v. yathāvarg rakhnā, varṇakram se raohanā, varṇakram se rakhnā.*

**CLAS'SIC, CLAS'SI-CAL, a.** relating to authors of the first order or rank, elegant, denoting an order of presbyterian assemblies -- *A'awal darje ke musannifon ke muta'alliq.*

- 'umda, *kāssa*, *muhagqig*, *mu'tabar*, *Kālvīn ke pīrau kī majlisō kā ek darja rāhīr k. w.* — *Sreshthavargiyagranthakāravishayak*, *uttamagranthakārasambandhi*, *uttam*, *achchhā*, *pratham pad kā*, *Kālvīnpanthiyōn kī subhāōn kā ek varg prakās k. w.*
- CLAS'SIC, *n.* an author of the first rank — *Awwal darje kā musannif*, 'umda *musannif* — *Sreshth granthakār*, *pradhān granthakār*.
- CLAS'SI-CAL-LY, *ad.* in a classical manner — *Khāsee taur se*, 'umda *taurī se*, *awwal darje ke taur se* — *Uttam prakār se*, *uttam rīti se*, *uttam varg kī rīti ke anusār*.
- CLAS'S-IF, *v.* to arrange in classes — *Ba-tartīb k.*, *ba-tartīb rakhnā*, *qiem-ba-qiem rakhnā* — *Varnakram se raohanā*, *yathāvarg rakhnā*.
- CLAS-SI-FI-CATION, *n.* a ranging into classes — *Tartīb*, *zīl-bandī*, *jins-wāri*, *tajnis* — *Pratīvidhan*, *vargakram se vinyās*.
- CLAT'TER, *v.* (D. *klateren*) to make a confused noise; *n.* a rattling confused noise — *Kharkharānā*<sup>h</sup>, *thakthakānā*<sup>h</sup>, *tartarānā*<sup>h</sup>; *n.* *thakthakāhat*<sup>h</sup>, *kharkharāhat*<sup>h</sup>, *tartarāhat*<sup>h</sup>.
- CLAT'TER-ER, *n.* one who clatters — *Kharkharāne w.*<sup>h</sup>, *thakthakāne w.*<sup>h</sup>, *tartarāne w.*<sup>h</sup>.
- CLAT'TER-ING, *n.* noise, clamour — *Jhanjhanāhat*<sup>h</sup>, *kharkharāhat*<sup>h</sup>.
- CLAU-DI-CATION, *n.* (L. *claudus*) a halting or limping, lameness — *Rukūwat*<sup>h</sup>, *lang-rā*<sup>h</sup>, *lang-rāhat*<sup>h</sup>.
- CLAU'SE, *n.* (L. *clausum*) the words in a sentence between two points, an article or stipulation — *Figra*, *jumla*, *shart*, *daf*, *madd* — *Vākyakhaṇḍ*, *niyam*, *bāndhej*.
- CLAU'STRAL, *a.* relating to a cloister — *Takiye yā hujre ke muta'alliq* — *Mathisambandhi*, *kuṭisambandhi*, *mathasambandhi*.
- CLAU'SURE, *n.* act of shutting, confinement — *Hab*, *qaid* — *Atkāw*, *bāndhuai*, *bandhan*.
- CLAV'A-TED, *a.* (L. *clava*) club-shaped — *Ganthilā*<sup>h</sup>, *chaykāv-utār*<sup>h</sup>.
- CLAVE, *p. t. of cleave* — *Cleave kā māzi* — *Cleave kā sāmānyabhūt*.
- CLAV'I-CHORD, *n.* (L. *clavis*, *chorda*) a musical instrument — *Ek bhānt kā bōjā*<sup>h</sup>.
- CLAV'I-CLE, *n.* (L. *clavis*) the collar bone — *Haṇṣāl*<sup>h</sup>, *kāṇs*<sup>h</sup>, *haṇṣuā*<sup>h</sup> — *Grivasthi*.
- CLAW, *n.* (S.) the sharp hooked nail of a beast or bird; *v.* to tear with claws, to pull, to scratch — *Nākhūn*, *chaṅgul*; *v.* *nochnā*<sup>h</sup>, *choṭhnā*<sup>h</sup>, *noch dālānā*<sup>h</sup>, *bakotnā*<sup>h</sup>, *nakhī-yānā*<sup>h</sup>, *khujlānā*<sup>h</sup>, *kharochnā*<sup>h</sup>, *khurchnā*<sup>h</sup> — *n.* *Nakh*, *naṇh*, *nakhar*.
- CLAWED, *a.* furnished with claws — *Nākhūn-dār*, *chaṅgul-dār* — *Nakhawān*, *nakhī*.
- CLAW'BACK, *n.* a flatterer, a sycophant — *Khush-āmzī*, *chāplūs* — *Lallopatto k. w.*, *lutrā*, *mithyā prasaṅgak*.
- CLAY, *n.* (S. *clay*) a tenacious kind of earth; *v.* to cover or manure with clay — *Chikni mittī*<sup>h</sup>, *piṇṇor*<sup>h</sup>, *chakhlā*<sup>h</sup>, *kachlā*<sup>h</sup>, *kahgil*<sup>h</sup>, *gārā*<sup>h</sup>; *v.* *chikni mittī se pur zamin* — *Chikni nā yā pānānā*<sup>h</sup>, *piṇṇor se lipnā bharnā yā pānānā*<sup>h</sup>.
- CLAY'Y, *a.* consisting of clay, like clay — *Matiyār*<sup>h</sup>, *matti kā*<sup>h</sup>, *mittī sā*<sup>h</sup>.
- CLAY'ISH, *a.* partaking of the nature of clay — *Mitti sā*<sup>h</sup>, *matiyār*<sup>h</sup>.
- CLAY'Y, *a.* cold as clay, lifeless — *Mitti ke mānānd sard*, *be-jān*, *murda* — *Mitti ke sadris* *thandhā*, *nirjiv*, *mrīt*, *marā*. [mittī wā piṇṇor se bhari hui bhūmi.]
- CLAY'GROUND, *n.* ground abounding with clay — *Chikni mittī se pur zamin* — *Chikni*.
- CLAY'PIT, *n.* a pit where clay is dug — *Chikni mittī kī khān*<sup>h</sup>, *piṇṇor kī khān*<sup>h</sup>.
- CLAY'MARL, *n.* a whitish chalky clay — *Chhūā*<sup>h</sup>, *dūdhī chikni mittī*<sup>h</sup>, *khuri mittī*<sup>h</sup>.
- CLAY'MORE, *n.* (Gael, *claidhamh*, *more*) a two-handed sword, a broad-sword — *Khān-rā*<sup>h</sup>, *kharg*<sup>h</sup>.
- CLEAN, *a.* (S. *clan*) free from dirt or impurity, chaste, guiltless, neat, dexterous, entire; *v.* to free from dirt, to purify; *ad.* quite, perfectly, completely — *Sāf*, *pākīza*, *pāk*, *tāhīr*, *be-gunāh*, *mukallaf*, *naṣīf*, *chālāk*, *dast-gābil*, *musallam*, *sārā*<sup>h</sup>; *v.* *sāf k.*; *ad.* *tamām-o-kamāl*, *bi-t-kull*, *kull* — *Nirmal*, *vimal*, *suddha*, *akalmash*, *nirdoshi*, *niraparādhī*, *vimalātmā*, *sutharā*, *swachchha*, *chiknā*, *paṭu*, *nipuṇ*, *dakṣha*, *samūchā*, *akhand*; *v.* *parishkār k.*, *parishkrit k.*, *nirmal k.*, *vimal k.*, *suddha k.*, *ujlānā*; *ad.* *sampūrṇ rup se*, *sakal prakār se*, *samyak rīti se*.
- CLEAN'LY, *a.* free from dirt, neat, pure — *Sāf*, *pāk*, *pākīza*, *tāhīr* — *Nirmal*, *vimal*, *swachchha*, *ujlā*, *sutharā*, *pavitra*, *suddha*, *parishkrit*.
- CLEAN'LINESS, *n.* freedom from dirt, neatness — *Safāi*, *pākīzagi*, *naṣāsat*, *pākī*, *tahārat* — *Nirmalatā*, *vimalatā*, *suddhatā*, *swachchhatā*, *ujlāi*, *sutharāi*.
- CLEAN'LY, *ad.* neatly, purely, dexterously — *Safāi se*, *pākīzagi se*, *chālākī se* — *Nirmalatā se*, *vimalatā se*, *pavitratā se*, *swachchhatā se*, *suddhaprakār se*, *nipunatā se*, *dakṣhatā se*. [malatā, vimalatā, suddhatā, swachchhatā, ujlāi.]
- CLEAN'NESS, *n.* freedom from dirt, purity — *Safāi*, *pākīzagi*, *naṣāsat* — *Parishkār*, *nir-CLEANSE*, *v.* to free from dirt, to purify — *Sāf k.*, *pāk k.* — *Parishkrit k.*, *nirmal k.*, *vimal k.*, *suddha k.*, *swachchha k.*, *ujlānā*.
- CLEAN'SER, *n.* one that cleanses, a detergent — *Sāf k. w.*, *pāk k. w.*, *ālāish nikālne wālī dawā* — *Ujlāne w.*, *swachchha k. w.*, *śodhak*, *malakāṭ*, *mal nikālne wālī aushadh*.
- CLEAN'SING, *n.* the act of purifying — *Safāi*, *pākīzagi* — *Parishkār*, *śodhan*, *suddhi*.
- CLEAR, *a.* (L. *clarus*) bright, serene, pure, perspicuous, indisputable, manifest, acute,

distinct, innocent, free ; v. to make or grow bright, to free from obscurity or encumbrance, to vindicate, to cleanse, to gain over and above all expenses ; *ad.* plainly, quite — *Barrāq*, *be-abr-o-kohirā*, *pāk*, *shaffāf*, *qat'i*, *qair-qābil-i-tirāz*, *zāhir*, *khu-lāsa*, *mumkinu-l-idrāk*, *fahm-pazir*, *sāf*, *tāhir*, *be-gunāh*, *āzād*, *khalās* ; v. *barrāq* k. *yā h*, *zāhir* k., *ruf* k., *āzād* k., *mubarrā* k., *pāk* k., *sāf* k., *pas-andāz* k. ; *ad.* *safāi* se, *ka-māl*, *bī-l-kull* — Vimal, ujā, nirabhra, anabhra, binbēdal kā, swachchha, akalmasah, a-mal, nirmal, sphaṭikaprabha, pāradarsak, nihsandeh, nirvivād, pratyaksh, suprakāś, spaṣṭārth, sugamya, sugrāhya, spaṣṭ, bhinna, alag, nirdoshi, niraparādhi, śuddha, mukt, nishkāntak, nirvighna ; v. vimal k. wā h., ujā k. wā h., śuddha k., pariśhkr k., dūr k., ūthā denā, tāt denā, chhorānā, nishkalaṅki k., nirdoshī k. pariśhkrit k., nirmal k., bachā rakhnā, nikāl rakhni ; *ad.* spaṣṭarūp se, swachchhatā se, vimalatā se, sampūrṇarūp se, samyak prakār se.

**CLĒAR'ANCE**, n. the act of clearing, a certificate that a ship has been cleared at the custom-house — *Safāi*, *parmit* ki *nikāsi* kī *chitṭhi* — Śuddhi, śodhan, karagrāhi ki *nikāsi* kī *chitṭhi*.

**CLĒAR'ER**, n. one who clears, a brightener — *Sāf* k. w., *pāk* k. w., *roshan* k. w. — Śodhak, malkāt, vighnanāśak, ujwal k. w., ujā k. w., vimal k. w. [laṅki ṭhaharānā, śuddhi.

**CLĒAR'ING**, n. justification, vindication — *Mubarrā* k., *pāk* k. — Nirdoshikaran, nishka-

**CLĒAR'LY**, *ad.* brightly, plainly, evidently — *Barrāqī* se, *chamak* se<sup>h</sup>, *safāi* se, *sāf-sāf*, *zāhiran*, *sarihun* — Swachchhatā se, vimalatā se, spaṣṭarūp se, pratyaksh, pratyaksh bhāw se.

**CLĒAR'NESS**, n. brightness, transparency, purity, distinctness, sincerity — *Barrāqī*, *chamak* se<sup>h</sup>, *shaffāfī*, *pākī*, *pākizagī*, *safāi*, *rāst-bāzi*, *rāsti*, *diyanāt* — Ujjwalatā, nirmalatā, swachchhatā, parādarsakatā, śuddhi, spaṣṭārth, sachāi, sachautī, kharāi.

**CLĒAR'SIGHT-ED**, a. discerning, acute, judicious — *Mubassir*, *binā*, *tez-nazar*, *peṣh-bīn*, *dūr-andesh*, *dūr-bīn*, *aql-mand*, *dānā* — Viveki, śuddhadriṣhti, t. keṣhpadriṣhti, dūradarī, vivechak, paripāmadarī. [śuddhadriṣhti, t. keṣhpadriṣhti.

**CLĒAR'SIGHT-ED-NESS**, n. discernment — *Peṣh-bīnī*, *dūr-andeshī*, *dūr-bīnī*, *dānāi* — Vivek,

**CLĒAR'STARCH**, v. to stiffen with starch — *Kalap* k.<sup>h</sup>, *kapre* par *māri* denā<sup>h</sup>.

**CLĒAR'STARCH-ER**, n. one who clearstarches — *Kalap* k. w.<sup>h</sup>, *kapre* par *māri* denē w.<sup>h</sup>.

**CLĒAVE**, v. (S. *clifan*) to adhere, to hold to, to unite aptly ; p. t. **CLĀVE** — *Lagā-rakhnā*, *lipā-rakhnā*, *chimat-rakhnā*.

**CLĒAVE**, v. (S. *clefan*) to split, to divide ; p. t. **CLŪVE**, **CLĀVE**, **CLĒFT** ; p. p. **CLŪVEN** or **CLĒFT** — *Phārnā*<sup>h</sup>, *chirnā*<sup>h</sup>, *kātnā*<sup>h</sup>, *phārnā*<sup>h</sup>, *chirnā*<sup>h</sup>, *katnā*<sup>h</sup>.

**CLĒAVER**, n. an instrument for cleaving — *Kulhārī*<sup>h</sup>, *chhūrā*<sup>h</sup>, *pharā*<sup>h</sup>.

**CLĒFT**, n. an opening made by splitting — *Durz*, *rakhnā*, *chāk* — Darār, chīr, chhed.

**CLĒF**, n. (Fr.) a character in music — *Mūsiquī* kā *wah* *nishān* *jis* se *sur* *ma'lim* *hove* — Saṅgitavidyā meṅ ek chihṅ jis se swar wā sur jānā jātā hai.

**CLĒM'ENT**, a. (L. *clemens*) mild, gentle — *Rahim*, *rahm-dīl*, *mulāim*, *shafiq* — Dayālu, kripālu, dayāśīl, komal, mridu. [Dayā, kripā, anugrah, komalatā, mridutā.

**CLĒM'EN-ty**, n. mildness, mercy, leniency — *Rahm*, *rahm-dīlī*, *mulāimat*, *shafaqat* —

**CLĒM'ENT-LY**, *ad.* in a meritorious manner — *Rahm* se, *mulāimat* se, *shafaqat* se — Dayā-pūrvak, anugrah se, kripāpūrvak. [Pāni kī ghari<sup>h</sup>.

**CLĒP'SY-DRA**, n. (Gr. *klepto*, *hutor*) a kind of water-clock among the ancients —

**CLĒR'GY**, n. (L. *clericus*) the body of men set apart for the services of religion — *Pādri log* — Purohitasamūh. [— Purohitasambandhi.

**CLĒR'GICAL**, a. relating to the clergy — *Muta'alliq-i-pādri*, *pādrīyā* se *nishat-dār* —

**CLĒR'GY-ABLE**, a. admitting benefit of clergy — *Pādri* ke *fāida* kā *mustahiqq*, *jismēn* *pādri* *kām* *ā sake* — Purohit se lābh pāne ke yogya, jismēn purohit dharmakarya kar sake.

**CLĒR'GY-MAN**, n. a man in holy orders — *Pādri* — Purohit.

**CLĒR'IC**, n. a clergyman ; a. relating to the clergy — *Pādri* ; a. *muta'alliq-i-pādri*, *pādri* se *nishat-dār* — Purohit, dharmopadeśak ; a. *purohitasambandhi*, *dharmopadeśaka* *vishayak*. [— Purohitasambandhi, dharmopadeśakasambandhi.

**CLĒR'ICAL**, a. relating to the clergy — *Pādrīyon* ke *muta'alliq*, *pādrīyon* se *nishat-dār* —

**CLĒRK**, clark, n. a clergyman, a scholar, one employed under another as a writer, one who reads the responses in church — *Pādri*, *ālim*, *mu'allim*, *muharrir*, *navisanda*, *mutasaddi*, *kātib*, *wah* *shakh* *jo* *girje* *meṅ* *jama'at* *ke* *āge* *parhā* *jātā* *hai*, *peṣh-namāz* — Purohit, dharmādhyāpek, dharmopadeśak, paṇḍit, vidwān, lekhak, wah purush jo isāi bhajanagriha meṅ parhātā jātā hai. [Paṇḍit ke sadriā, vidwān.

**CLĒRK'LIKE**, a. like a clerk, learned — *Mu'allim* ke *mānind*, *ālim*, *fāzil*, *mu'allim* —

**CLĒRK'LY**, a. scholar-like, clever ; *ad.* in an ingenious or learned manner — *Mu'allim*, *ālim*, *fāzil*, *koṣh-yār* ; *ad.* *ālimāna* *taur* se, *aql-mandī* *ke* *taur* se — Vidwān, chatur, nipun ; *ad.* nipunatā se, dakshatāpūrvak.

**CLĒRK'SHIP**, n. scholarship, office of a clerk — *'Ilmiyat*, *fazilat*, *muharriri*, *peṣh-namāzī* — Pāṇḍitya, lekhakakarm, isāi bhajanabhavan meṅ parhnewālā kī pad.

**CLĒV'ER**, a. (S. *gleav* f) dexterous, skilful, ingenious — *Tez-dast*, *chāduk-dast*, *hunar-*

*mand, māhīr, qābil, hosh-gār, z'arak*—*Chālāk, chaṭakwāh, prastut, gupī, guṇawān, chatur, nīpūn, kuṣāl, dakṣha*.

**CLEVERLY**, *ad.* dexterously, ingeniously—*Chābuk-dastī se, chālāki se, tez-dastī se, hosh-gārī se, hunar-mandī se, z'araki se*—*Chaṭakwāhī se, chaturāī se, nīpūnatā se, dakṣhatā se, pravīnatā se, dakṣhatā se, pravīnatāpūrvak*.

**CLEVERNESS**, *n.* dexterity, skill, ingenuity—*Chābuk-dastī, chālāki, tez-dastī, hunar-mandī, qābīlīyat, hosh-gārī, dāncī, zakāwat*—*Chaṭakwāhī, chaturāī, kuṣalātā, nīpūnatā, dakṣhatā, pravīnatā*.

**CLEW**, *n.* (*S. cliue*) a ball of thread, a guide, a direction; *v.* to guide as by a thread, to direct, to raise the sails—*Sūt kī pechuk, ruh-mundī, hīdāyut; v. goyā sūt kī pechak ke wazīle se ruh-mundī k., hīdāyut k., bād-bān lapetnā*—*Sūt kī pīrī, kukrī, sūt kī golī, pathadarāsakavastu, pathasachak, uddes, nirdes; v. sūt kī pīrī arthāt kukrī ke dwārā path dikhānā, uddes k., nirdes k., patā batānā, pāl lapetnā*.

**CLICK**, *v.* (*D. klikken*) to make a small sharp noise; *n.* a small sharp noise—*Khaṭ-khat k<sup>h</sup>, thukthuk k<sup>h</sup>, thukthukānā<sup>h</sup>; n. thukthukāhat<sup>h</sup>, khotkhotāhat<sup>h</sup>*.

**CLIENT**, *n.* (*L. cliens*) a dependent, one who employs a lawyer—*Tābī-dār, wā-basta, muwakkil, munāb, asāmī*—*Āsrit, adhīn, vyavahārasachivasānsrit*.

**CLIENTAL**, *a.* dependent—*Tābī dār, zer-dast*—*Adhīn, paravas, āsrit*.

**CLIENTED**, *a.* supplied with clients—*Jiske pās muwakkil hōn, jiske pās asāmī hōn, jiske lawābhīg yā tābī dār hōn*—*Jiske pās vyavahārasachivasānsrit hōn, jiske āsrit hōn*.

**CLIENTELE**, *n.* the condition or office of a client—*Tābī-dār yā muwakkil kī hālat yā 'uhda*—*Āsrit wā vyavahārasachivasānsrit dastī wā pad*.

**CLIENTSHIP**, *n.* the condition of a client—*Tābī-dār yā muwakkil kī hālat*—*Āsrit wā vyavahārasachivasānsrit kī dastī*.

**CLIFF**, *n.* (*S. cliff*) a steep rock—*Khari pahārī<sup>h</sup>, tilā<sup>h</sup>, dhānā<sup>h</sup>*.

**CLIFFY**, *a.* broken, craggy—*Tūā<sup>h</sup>, arbar<sup>h</sup>, behar<sup>h</sup>, kūchā-nichā<sup>h</sup>*. [*tūā<sup>h</sup>, chār<sup>h</sup>, chhed<sup>h</sup>*].

**CLIFT**, *n.* a steep rock, a crack, a fissure—*Khari pahārī yā chuttān<sup>h</sup>, darwā<sup>h</sup>, phānū<sup>h</sup>*.

**CLIFTED**, **CLIFTY**, *a.* broken, craggy—*Tūā<sup>h</sup>, arbar<sup>h</sup>, behar<sup>h</sup>*.

**CLIMACTER**. See under CLIMAX.

**CLIMATE**, *n.* (*Gr. klima*) a region or tract of country, temperature of the air—*Iqlīm, digār, āb-o hawā*—*Prades, deś, jalavāyū, vāyugun, desaprakriti*.

**CLIME**, *n.* a region, a tract of the earth—*Iqlīm, digār, mulk*—*Prades, prithwikhand*.

**CLIMAX**, *n.* (*Gr.*) gradation, ascent, a figure in rhetoric by which the sentence gradually rises—*Tadrij, darja-ba darja 'arāj, su'āl, ilm-i-fasāhat kā ek qā'idā jis se ba-tadrij jumla kāmīl ho jātā hai, 'ilm-i-samīya-o-badā'gā kā ek qā'idā jis se jumla yā figure ba-tadrij kāmīl ho jātā hai jin se main sun'tī hūn dekhtā hūn balkī samaghtā hūn*—*Kram se viddhī, utthāw, chaphāw, uttaracthar, alankāraśāstrasanbandhī uttarot-taraviddhī*.

**CLIMACTER**, **CLIMACTERIAL**, *n.* a progression of years ending in a critical period of human life—*Mizāj yā gismat meñ barā tabaddul paidā k. wālē aigām*—*Śarīr wā bhāgya meñ barā vikār uppanna k. wālē varshachakra*.

**CLIMACTERIAL**, **CLIMACTERIALITY**, *a.* critical—*Mizāj yā gismat meñ barā tabaddul paidā k. wālē aigām ke muta'allīg, nāzak, bārk*—*Śarīr wā bhāgya meñ barā vikār uppanna k. wālē varshachakra kā sambandhī, sūkshma*. [*CLIMAX*—*Uthnā<sup>h</sup>, chaphnā<sup>h</sup>*].

**CLIMB**, *clim*, *v.* (*S. climare*) to ascend with labour, to mount; *p. t.* and *p. p.* **CLIMBED** or

**CLIMBER**, *n.* one that climbs—*Charphac w<sup>h</sup>, charphāyā<sup>h</sup>, bel<sup>h</sup>, latā<sup>h</sup>, bacūr<sup>h</sup>*.

**CLIMBING**, *n.* the act of ascending—*Charphā<sup>h</sup>, chaphāw<sup>h</sup>*.

**CLINCH**, *v.* (*D. klinken*) to grasp, to confirm, to fix, to rivet; *n.* an ambiguity—*Mūthī meñ mazbūtī se pakarnā, mazbūt k., rābīt k., pukhta k., mukh se jarnā, pā-band k.; n. muzabzab na'ni, do mū'ni kā lafz*—*Mūnthī meñ porhe pakarnā, drīph k., athīr k., gārnā, bāndhnā, kīl se bāndhnā; n. dwyarth, sandigdharth, dwyarthak śabd*.

**CLINGHER**, *n.* a cramp, a holdfast—*Lohe kī kīl<sup>h</sup>, lohe kī oṅkī<sup>h</sup>*.

**CLING**, *v.* (*S. clingan*) to hang upon, to adhere, to dry up; *p. t.* and *p. p.* **CLUNG**—*Latakānā<sup>h</sup>, hilagnā<sup>h</sup>, chipaknā<sup>h</sup>, chīmatnā<sup>h</sup>, lagā rahnā<sup>h</sup>, sukhnā<sup>h</sup>, jharānā<sup>h</sup>, mur-jhānā<sup>h</sup>*. [*chhaune kā sambandhī, bichhaune kā vishayak*].

**CLINIC**, **CLINICAL**, *a.* (*Gr. klinō*) pertaining to a bed—*Bistar ke muta'allīg*—*Bi-*

**CLINIC**, *n.* one confined to bed by sickness—*Bistar par paye rahnewālā mariz*—*Bi-chhaune par paye rahnewālā rogi*.

**CLINK**, *v.* (*D. klinken*) to make a small sharp sound; *n.* a sharp successive noise—*Jhanjhanā<sup>h</sup>, jhanjhanā<sup>h</sup>; n. jhanjhanāhat<sup>h</sup>, jhanjhar<sup>h</sup>, thanthanāhat<sup>h</sup>*.

**CLIP**, *v.* (*S. clippon*) to cut with shears, to cut short, to curtail—*Katarnā<sup>h</sup>, kōt dāl-nā<sup>h</sup>, chhānt dālnā<sup>h</sup>, ghaṭānā<sup>h</sup>*. [*nā<sup>h</sup>*].

**CLIPPER**, *n.* one who clips, a barber—*Katarne w<sup>h</sup>, chhāntne w<sup>h</sup>, ghaṭāne w<sup>h</sup>, nāt<sup>h</sup>*.

**CLIPPING**, *n.* a part clipped off—*Kataran<sup>h</sup>, chhānt<sup>h</sup>*.

**CLOAK**, *n.* (*S. lach*) a loose outer garment, a cover; *v.* to cover with a cloak, to hide, to conceal—*Fargūl, labāda, parāda, sar-posh; v. fargūl yā tabāde se dhāpnā, chhi-*

- pānā<sup>h</sup>, poshida k., ikhā<sup>h</sup> k.*—*Āngarkhā, bethan, dhapnā, dhaknā; v. āngarkhe se dhāpnā, lukānā, gopan k.*  
*[chupke chupke, chupchāp.]*  
**CLĀK'ED-LY**, *ad.* in a concealed manner—*Posh'dagi se, ikhā<sup>h</sup> se*—*Chhipākār, lukākār, CLĀK'BAU, n.* a travelling bag, a portmanteau—*Khurji, juma-dāni*—*Batohi kā jholā, kapre kā jholā.*  
*[bajtā hā<sup>h</sup>, ghur<sup>h</sup>, dharan ghaz<sup>h</sup>, gubritā<sup>h</sup>.]*  
**CLÖCK**, *n.* (*S. cluega*) an instrument which tells the hour, an insect—*Augrezi ghanā<sup>h</sup> jo CLÖCK'AK-ER, n.* one who makes clocks—*Sā'ut-sāz, ghaz<sup>h</sup>-sāz*—*Ghaz<sup>h</sup> banāne w.*  
**CLÖCK'SET-TER**, *n.* one who regulates clocks—*Ghaz<sup>h</sup> ki chāl thik k. w.*  
**CLÖCK'WORK**, *n.* the machinery of a clock—*Ghaz<sup>h</sup> kī kām<sup>h</sup>, ghaz<sup>h</sup> kī kāl kīntā<sup>h</sup>.*  
**CLÖCK**, *v.* (*S. cloccan*) to make a noise like a hen; *n.* the sound of a hen calling her chickens—*Geñ pū<sup>h</sup> k., murgī kī āwāz k.; n. murgī kī aqme chāzōn ke bulāne kī āwāz*—*Kukkutī ke sadris sabd k.; n. kukkūtī kī apne bachchoñ ke bulāne kī sabd.*  
**CLÖD**, *n.* (*S. clud*) a lump of earth, a dolt; *v.* to gather into lumps—*Dhelā<sup>h</sup>, ahmag, nā-dān; v. dhelōn kī sīrat meñ kothā<sup>h</sup> h.*—*Londā, dalā, pipd, mūrkh, mūrph, jar; v. dalōn ke akār ekatra h.*  
**CLÖD'DY**, *a.* consisting of clods—*Dhelā<sup>h</sup>, dhelōn se bhārā hūā<sup>h</sup>*—*Lōndāmāy, dālāmāy, dalōn se bhārā hūā.*  
*[bodh.]*  
**CLÖD'TAT-ED**, *a.* stupid, dull—*Ahmag, nā-dān, le wāqūf*—*Mūrkh, jar, mandinatī, nir-  
**CLÖD'PÖLL**, *n.* a dolt, a blockhead—*Kāndan, ahmag*—*Bhakwā, bluchch, mūrkh.*  
**CLÖFF**. See **CLOUGH**.  
**CLÖG**, *v.* (*W.*) to load with, to encumber, to obstruct; *n.* a weight, an encumbrance, a wooden shoe—*Lādnā<sup>h</sup>, bhōnā<sup>h</sup>, bhārī k<sup>h</sup>, atkānā<sup>h</sup>, rokūnā<sup>h</sup>; n. lojh<sup>h</sup>, bhār<sup>h</sup>, atkāw<sup>h</sup>, rok<sup>h</sup>, kharān<sup>h</sup>, khatnī yā khatnā<sup>h</sup>.*  
**CLÖG'WIC**, *a.* an obstruction, a hindrance—*Rukā<sup>h</sup> w., rokāwā<sup>h</sup>, atkāw<sup>h</sup>, rok<sup>h</sup>.*  
**CLÖG'GY**, *a.* that clogs, thick, adhesive—*Rokne yā atkāw<sup>h</sup> w., bhārī<sup>h</sup>, motā<sup>h</sup>, lastasā<sup>h</sup>, las-dār chhipchā<sup>h</sup>.*  
**CLÖIS'TER**, *n.* (*L. clausum*) a monastery, a nunnery, a piazza; *v.* to shut up in a cloister, to confine, to immure—*Khāngā<sup>h</sup>, takig, hujra, auratōn kī khāngā<sup>h</sup>, satū-*  
*nōn ke bal chhat ke niche kī rāh, satūn-bandī, āv'ān, dahliz; v. 'ābidōn ke ghar meñ band k., ghāt k., chon lenā<sup>h</sup>*—*Math, vairāgiyōñ kī akhār, vairāginīyōñ kī math, khambhōñ ke bal chhat ke tale kī path, chhaunapath, dehālī; v. math meñ rakhnā wā mūnd lenā, mūndlenā, chonā lenā.*  
**CLÖIS'TER-AL**, *a.* solitary, reclusive—*Tanhā, khalwat-nishīn, goshā-nishīn, mutā'alliq-i-khāngā<sup>h</sup>*—*Mathsambandhī, ekānt, niralā, sānsāratyāgi, udāsī.*  
**CLÖIS'TERED**, *a.* solitary, built with cloisters—*Tanhā, goshā-nishīn, khalwat-nishīn, khāngā<sup>h</sup> kī rahne w., mutā' khāngā<sup>h</sup> ke banā hūā, mutā' 'ābid-khānōñ ke banā hūā*—*Sānsāratyāgi, ekāntvāsī, mathānīvāsī, udāsīn, mathōñ ke sahīt banā hūā.*  
**CLÖIS'TER-ER**, *n.* one belonging to a cloister—*Khāngā<sup>h</sup> kī rahne w., 'ābid*—*Mathavāsī, sanniyāsī, vairāgi, udāsī.*  
*[vairāgin, mathavāsīn.]*  
**CLÖIS'TRESS**, *n.* a nun—*Abdhātunī<sup>h</sup>, zan-i-khāngā<sup>h</sup>, khāngā<sup>h</sup> kī rahne-wālī*—*Sanniyāsīn, CLÖKE.* See **CLOAK**.  
**CLÖMB**, *clōm, p. t. and p. p. of climb*—*Climb kā mūzi aur māz-mūt-f'alai-hi yā fl-i-mā'tūf*—*Climb kā sāmānyabhūt aur pūrpakriyā wā pūrvālikakriyā.*  
**CLÖSE**, *v.* (*L. clausum*) to shut, to conclude, to inclose, to join, to coalesce; *n.* conclusion, end, pause, cessation—*Band k. yā h., khatm k. yā h., gher-lenā<sup>h</sup>, milānā yā milnā<sup>h</sup>, pāwastā k. yā h., jupnā<sup>h</sup>; n. khatm, tamāmī, wājfa, tawwūq, rukāw<sup>h</sup>*—*Mūndnā wā mūnd jīnā, samāptī k. wā h., samāptī k. wā h., bernā chhōpnā wā parivrīt k., jōrnā jutnā wā sātūnā, jutnā; n. śesh, samāptī, ant, virām, avasān, nirvriti, thāhrāw, thānbhāw.*  
**CLÖSE**, *a.* shut fast, confined, compact, solid, secret, sly, retired, penurious, near to; *ad.* secretly, nearly; *n.* an inclosed place, a field—*Band, muqayyad, mahsūr, khamas<sup>h</sup>, masdūd, ghanā<sup>h</sup>, gunjān, sangōn, kam-sukhan, poshida, 'aiyār, makkār, goshā-nishīn, tanhā, tung-dil, bukhil, muttasil, pāwastā, nazdik; ad. poshidagi se, ikhā<sup>h</sup> se, qarīb, anqarīb; n. ghiri hūi jagah<sup>h</sup>, barā<sup>h</sup>, khet<sup>h</sup>*—*Mūndā, baddhā, bandhā, atkā, nirvāt, garhā, gajhin, thos, aviral, daba, chhipā, gupt, rukā, rūkhā, dhūrt, sayānā, ekānt, vivikt, udāsīn, niralā, kanjūs, lobhī, kripāñ, nikat, samip, lagā, bhīrā; ad. chupchāp, guptarūp se, lagbhāg, nikat, prāy.*  
**CLÖSELY**, *ad.* in a close manner, secretly—*Taqayyud se, qurbat se, pāwastagi se, sangōn hālat se, 'aiyārī se, bakhilī se, poshidagi se*—*Baddharūp se, sate sate, lagalag, garhēpan se, thōpāne se, dhūrtāi se, guptarūp se, chupchāp, gupchup.*  
**CLÖSENESS**, *n.* the state of being close—*Bastagi, pāwastagi, khamasāhat<sup>h</sup>, masdūdgi, ghanā-pan<sup>h</sup>, 'aiyārī, robāh-bāz, bukhil, poshidagi*—*Baddhā, samipatā, satūn, lagaw, nirvātātā, ghanatā, garhāpan, dhūrtatā, kārpanya, kanjūsī, gūrhatwa, guptatā.*  
**CLÖSET**, *n.* a small private room, a cupboard; *v.* to shut up in a closet, to conceal—*Khalwat-khānā, almārī, nī-mat-khānā; v. khalwat-khānē meñ band k., khalwat-khānē meñ makhwarat ke wāste le-jānā, poshida k., makhfī k.*—*Gopānāgar, gupt kothrī,**

bhandariyā; v. sūni kōṭhri meṇ mūḍnā, nirjan kōṭhri meṇ parāmarś ke nūnitta le  
jānā, cchhipanā, lukānā.

CLÔS'ING, *n.* period, conclusion—*Khatm*, *tamāmī*, *akhīr*—*Samāpti*, *ant*, *śesh*.

CLOSURE, *n.* the act of shutting up, end—*Thāta, gherā<sup>h</sup>, band k., khātima, tamāmi, akhīr*—Gherāw, veshtan, chunīw, mūd lenā, samāpti, ant. [satī huā, kasā.

CLÓSE'BÖD-IED, *a.* made to fit the body exactly — *Badan se milá huá, chust* — Šarir se

CLŌSE FĪST-ED, CLŌSE HĀND-ED, *a.* penurious — *Ba'ḥal, khasin* — *Kanjús, sūm, kripan.*

CLÖSE'STÖÖL, *n.* a chamber utensil — *Sone k' kothri men jhūyā phirne ke liye ek chauti*.<sup>h</sup>  
CLŪT, *n.* (*clot*) concretion, coagulation; *v.* to form clots, to concreate, to coagulate —  
*Ānṭhi<sup>h</sup>, thakkā<sup>h</sup>, chakkā<sup>h</sup>; v. āṇṭhi bāndhnā<sup>h</sup>, āṇṭhi honā<sup>h</sup>, jam jānā<sup>h</sup>, jamnā<sup>h</sup>,  
thakkā honā<sup>h</sup> | āṇṭhi bannā<sup>h</sup>.*

CLŌT'TER, *v.* to congregate, to gather into lumps—*Jam júná<sup>h</sup>, jamná<sup>h</sup>, thakkú honá<sup>h</sup>.*

CLÖT'IV, *a.* full of clots, concreted — *Anti-dúr*, *thakke-dúr*, *jamá huá<sup>b</sup>*, *thakká<sup>b</sup>*.

CLÖT'PÖLL, *n.* a thickskull, a blockhead—*Ahmaq, ná-dán, kaudan*—*Múrkh, jar, múrh,*  
*bhakwá.*

**CLÓTH**, *n.* (*S. cloth*) any thing woven for dress or covering, a covering for a table—*Kapāḥ*, *pārchā*, *dastur-khān*—*Vastra*, *vasan*, *āchchhadāu*, *bhojanādhāravāstru*, *bhojanamanāch* ke *ūpar kā kapri*.

CLÓTHĒ, *v.* to cover with garments, to dress, to invest; *p. t.* and *p. p.* CLÓTHĒD or CLĀD — *Kapri pahnáná yú pahanná<sup>h</sup>, malbús k., lapetná<sup>h</sup>, dhánpná<sup>h</sup>* — *Vastra pahnáná wá pahinná, vastra orbaná, gheriná, áchelbádit k.*

CLÖTHES, *n. pl.* garments, raiment, dress—*Kapre<sup>h</sup>, libás, poshák*—*Vastra, vasan.*

CLÖTH'ER, n. a maker or seller of cloth—*Juláhá, koli<sup>h</sup>, kori<sup>h</sup>, kaprá beñchne w<sup>h</sup>, bazzáz yá ba-áz*—Vastrakār, patakār, patavikrayī.

CLÔTH'ING, n. dress, garments, vesture — *Pârche, libâs, poshâk, gilâf, poshish* — *Vastra, vasan, kâure, âchchhâdan, ohâr, bethan.* [katarkar dūr k. w<sup>h</sup>.

CLŌTH'SHĒAR-ER, *n.* one who trims cloth—*Kaprā sañwārne w<sup>h</sup>, kapre kā jhoñthrá*

CLÖTH'WÖRK-ER, *n.* one who makes cloth—*Juláhá, kori<sup>h</sup>, kol.<sup>h</sup>*—*Vastrakár.*

**CLÓUD**, *n.* (*S. ghe-clod?*) a collection of visible vapour in the air, obscurity or darkness, a vein or spot in a stone, a multitude; *v.* to cover with clouds, to darken, to obscure—*Ab*, *tárik*, *dhuidláit*, *patthar* *pá* *asá* *dáy*, *kasrat*, *ifrát*; *v. ab* *se gher lená*, *abr* *se tárik* *k. yá* *h*, *parda dálná*, *tárik* *k. yá* *h*—*Bádal*, *badli*, *ándherá*, *patthar* *pá* *ká* *swábhávik* *chiñh*, *bahutáyá*, *jhund*; *v. badli* *se chhá lená* *wá* *gher lená*, *ándherá* *k. andherá* *gháñá*, *chhá* *jáná*, *ghir* *áná*, *ghir* *jáná*. *gháñá*, *ghanchor*, *ándherá*.

CLÖÜP'Y, *a.* covered with clouds, obscure—*Abr se ghirá huá, tárik*—Badli se chháyá

CLŮD'1-LY, *ad.* with clouds, obscurely, darkly—*Abr se, tárikí se, dhundhlái se<sup>h</sup>—*

Badlī wā bādāl se, andhakār se, timir se. [dherā, megh kā andhakār:

CLÖÖD'I-NESS, *n.* the state of being cloudy — *Abr ki târik'i*, *abr ki tiragi* — Bâdal kâ añ-  
CLÖÖD'LESS, *a.* without clouds, clear, bright — *Be-abr, sâf* — Amegh, bin bâdal, pharchâ,  
khulâ huâ. nirmal.

CLÖÜD'CÄPT, a. topped with clouds—*Choti ki taraf abr se chhipá huá, choti par abr se ghirá huá*—Abhraśekhar, bádál se śikhar par dhañpá huá, choṭi par badli se ghirá huá.

**CLOUGH**, clōf or cluf n. (S.) the cleft of a hill, an allowance of weight — *Pahār kā tū-tū huā pahū, pahārī kā shigaf yā shikaf, wazn jō kuchh mujrā diyā jāta hai* — *Darī fandar taul mēn jō kuchh ebhor divā jāta hai, taul kā ebhān*

**CLÓUT, n. (S. clut)** a cloth for any mean use, a patch; v. to patch, to cover with a cloth, to join clumsily, to beat—*Lattá<sup>h</sup>, kisi hulke kám ke liye kapre ká tukrá<sup>h</sup>, laṅgō<sup>h</sup>, lūṅ<sup>h</sup>, jhārān<sup>h</sup>, pōṅchhā<sup>h</sup>, aṅgauchhā<sup>h</sup>, jor<sup>h</sup>, theḡiā<sup>h</sup>, chippiā<sup>h</sup>; v. jor lagānā<sup>h</sup>, gāñihnā<sup>h</sup>, theḡi lagānā<sup>h</sup>, kapre se dhāñpnā<sup>h</sup>, kaprā orhānā<sup>h</sup>, dh-bāññor jorā<sup>h</sup>, burā jorā<sup>h</sup>, mīrñā<sup>h</sup>, aṅṅāwāñā<sup>h</sup>, jāmā huā<sup>h</sup>, thākā huā<sup>h</sup>*

CLŪT'ED. n. a. patched, conglutated—*Theoli lagáwá* huá<sup>b</sup>. *iorá* huá<sup>b</sup>. *gáñthá* huá<sup>b</sup>.

CLOUTED, *p. a.* patched, conglutinated — *Inegit amajya nuu*-, *joja nuu*-, *ganina nuu*-  
 CLÖUT'ER-LY, *a.* clumsy, awkward — *Be-saliqa, ná-tarásh:da, bad-andám, bad-wae*-, *bad-*  
*daul* — Bhadesal, nuhuar, kudaul, bin dhang ká.

CLÖVE, CLÖ'VEN, p. t. and p. p. of *cleave* — *Cleave kî mazi aur mazi-ma'tuf'alai-hi yâ kî-ma-ma'tuf* — *Cleave kî sāmānvahhūt aur nūrnakrivā wā nūrnaklīkkrivā*

CLŪ'VEN-FŌOT-ED, CLŪ'VEN-HŌOFED, *a.* having the foot divided into two parts—*Khuri-dār phatī*—*rum*—Chira wa phatē khur kē dwiṣaṇ dwikhaṇṇaṇ.

**CLOVE** *n.* (S. *klufe*) a spice, grain or root of garlic, a weight — *lanch* *lahum ká isaná*

ELÓVER, *n.* (*S. cluŕe*) a spice, grain or root of garlic, a weight — *Laung<sup>n</sup>*, *lahsun ka jawa*  
 ELÓVER, *n.* (*S. cloŕer*) a species of trefoil — *Tipatvá chár<sup>b</sup>* [ná iárb. ek tau]<sup>b</sup>

CLŌ'VERED, *a.* covered with clover—*Tipatinya ghās se bhārā huā* <sup>ya jar<sup>n</sup>, ek laul<sup>n</sup>.</sup>

**CLOWN**, *n.* (L. *colonus*?) a rustic, a coarse ill-bred man, a fool or buffoon — *Dihqāni*, *nā-tarashida shakhs*, *bet-amiz shakhs*, *ahmaq yā maskhara* — *Gahwār*, *angarh*, *as-ahhvajan*. *mūrh wā bhān*

CLÖWN'NB-Y, n. ill-breeding, rudeness—*Bad-akhlāqi, be-imtiyāzi, be tamīzi, nā-tarāshī-dagi, karakhtāni*—Gapwāran, asubhvātā, asishtatā kusūlatā rukshatā rukhshī.

CLÖW'NISH, a. coarse, ill-bred, ungainly — *Dihqāni, durusht, rakht, nā-tarāshida, be-tamiz, kaj-aḥlāq, bad-saliqa, bad-andām, bad-daul, bad-waz* — *Gauwāru, grāmya, grāmīn, angaḥ, asabhya, aśishḥ, kuṣil, kudaul, phūhar.*

CLÖW'NISH-NESS, n. rusticity, coarseness — *Dihqān-pan, durushti, karakhtagi, kaj-khulqi* — *Gauwāran, angarīpan, grāmyatā, asabhyatā, aśishatā.*

CLÖY, v. (L. *claudo*?) to fill to loathing — *Ser k., āsūda k., eer karke muh pher denā* — *Aghwānā, aghwākār jī umthānā, atitript k.*

CLÖY'LESS, a. that cannot cloy — *Wah jis se serī nahīn ho saktī, wah jis se āsūdagi nahīn ho saktī* — *Atriptikārī, wah jis se man nahīn bhar saktā.* [umthāi.]

CLÖY'MENT, n. satiety, surfeit — *Serī, āsūdagi, uḡhāi* — *Atitriptī, atitushtī, atipurnatā,*

CLÜB, n. (W. *clupa*) a heavy stick — *Soitā<sup>h</sup>, lath<sup>h</sup>.*

CLÜBBED, a. heavy like a club — *Soite sā bhāri<sup>h</sup>, lath sarikhā bhāri<sup>h</sup>.*

CLÜB'FIST-ED, a. having a large fist — *Barī mūthī kā<sup>h</sup>, barī mutthī w<sup>h</sup>.*

CLÜB'FOOT-ED, a. having crooked feet — *Terhe pāiw kā<sup>h</sup>, terh-pāwān<sup>h</sup>, terh-pāw<sup>h</sup>.*

CLÜB'HEAD-ED, a. having a thick head — *Bar-sirā<sup>h</sup>, bare sir kā<sup>h</sup>, bare sir w<sup>h</sup>.* — *Baro mūn kā, sthūlāsīrask, bare mastak kā.*

CLÜB'LAW, n. the law of brute force — *Zubar-dastī kā āin yā qānūn, zabar-dastī kī hukūmat* — *Andher kā nīyam, andher kā āsan wā rājya, labed.* [bādhne w.]

CLÜB'MAN, n. one who carries a club — *Chob-dār, 'asā bar-dār, soitā-bar-dār* — *Soitā*

CLÜB, n. (S. *clefian*?) an association of persons contributing each his share; v. to join in a common expense, to contribute to one end — *Mushā'ara, majlis jo kisi kām ke liye huā kartī hai, majlis jiskā har shakhs apne hisse kā kharch detā hai; v. hissā-rasād d., chandā d<sup>h</sup>, kisi 'amm kharch meñ sharakāt k., kisi kām meñ muttafiq h. — Samāj, gaṇ, sahsarg, sabhā jiskā pratyek jan apne aṇṣ kā vyayadhan detī hai; v. sarvasadhāraṇ dhanavyay meñ apnā aṇṣ d., biharī d., kisi sarvasadhāraṇ kām meñ sahakārī honā.*

CLÜB'BIAT, n. one who belongs to a club — *Ahl-i-majlis* — *Sabhājan, sabhāsad, samājī.*

CLÜB'ROOM, n. a room in which a club meets — *Majlis-khāna* — *Sabhāsthān, sabhāsālā.*

CLÜCK, v. (S. *cloccan*) to call as a hen — *Murgi ke taur par bulānā, kutkutānā* — *Kukkuṭī ke sadris bulānā, kutkūṭ k.*

CLUE. See CLEW. [be-bartib dher, kudaul dher<sup>h</sup>, peṛon kā jhūnd<sup>h</sup>, kunj<sup>h</sup>.

CLÜMP, n. (Ger. *klump*) a shapeless mass, a cluster of trees or shrubs — *Kunda, CLÜM'FER, v. to form into clumps or masses* — *Thok-thok k<sup>h</sup>, jhūnd-jhūnd k<sup>h</sup>.*

CLÜM'SY, a. (Ger. *klump*) awkward, heavy, ungainly, unhandy, ill-made — *Be-saliqa, be-tamiz, bhāri<sup>h</sup>, bad-daul, bad-waz, bad-waj, nā-mā'qul, bad-andām* — *Anārī, bhaddā, kudaul, bhadesal, phūhar, kurūp.*

CLÜM'SI-LY, ad. in a clumsy manner — *Be-saliqagi se, bad-wa'zi se, bad-dauli se, nā-mā'qulī se, bad-andāmī se* — *Anārīpan se, bhadedpan se, kudauli se, bhadesalpan se.*

CLÜM'SI-NESS, n. awkwardness, ungainliness — *Be-saliqagi, bad-wa'zi, bad-andāmī, be-hunari, nā-mā'qulī* — *Anārīpan, phūharpan, bhadesalpan, kudauli.*

CLÜNG, p. t. and p. p. of *cling* — *Cling kā māzi aur māzi-ma'tuf-alai-hi yā f'i-i-ma'tuf* — *Cling kā samānyabhit aur pūrpakriya wā pūrvakālikakriya.*

CLÜSTER, n. (S. *clyster*) a bunch, a collection, a body; v. to grow in bunches, to collect in a body — *Khosha, turru, dasta, jamā'at, ijmā', majma'*; v. *khoshe kī sūrat honā, jam' k., jam' h.* — *Guchchhā, ghaur, ghaud, samūh, gaṇ, vrind; v. guchchhe ke ākar h., ghaud bannā, ekatthā k., ek vrind meñ k., ek samūh meñ k., ekatra honā, ek vrind meñ honā.*

CLÜTCH, v. (S. *ge-laccan*?) to seize, to grasp, to gripe; n. grasp, gripe; pl. talons, paws — *Pakarṇā<sup>h</sup>, mūthī meñ pakarṇā<sup>h</sup>, hāth meñ karnā<sup>h</sup>; n. girift, qabza; pl. nākhūn, chaingul, panja, thāp<sup>h</sup>* — *n. Pakar, graham, gaḥ, mūthī meñ karnā; pl. nakh, paṣupad.*

CLÜTTELT, n. (clutter) a noise, a bustle; v. to make a noise or bustle — *Shor, gul, hangāma; v. shor k., gul k., hangāma k.* — *Haurā, kolāhāl, kālākil; v. haurā k., kolāhāl k.* [vastikarm.]

CLYSTER, n. (Gr. *kluster*) an injection — *Huqna* — *Mal ke path meñ piclikārī denā,*

CO-A-CERVATE, v. (L. *con, accervus*) to heap up together — *Ambar k., jam' k.* — *Saṇchay k., dher lagānā, puñj wā rūsi k.* [yukarān, rūsikarān.]

CO-XC-ER-VATION, n. the act of heaping up — *Jam' k., ambar k.* — *Yher lagānā, saṇchā-*

COACH, n. (Fr. *coche*) a close four wheeled vehicle with seats fronting each other; v. to ride or carry in a coach — *Chār pahīye kī gāri<sup>h</sup>; v. chār pahīye kī gāri par charhnā yā le-jānā<sup>h</sup>.*

COACH'BOX, n. seat of the driver of a coach — *Gāri-wān ke baithne kī jagah<sup>h</sup>.*

COACH'FUL, n. a coach filled with persons — *Ek gāri jo logoñ se bhārī h<sup>h</sup>, logoñ se bhārī*

COACH'HIRE, n. money for the use of a coach — *Chār pahīye kī gāri kā bhārā<sup>h</sup>. [gāri<sup>h</sup>.*

COACH'HORSE, n. a horse for drawing a coach — *Chār pahīye kī gāri khinchne kā ghorā<sup>h</sup>.*

COACH'MAN, n. one who makes coaches — *Gāri banāne w<sup>h</sup>, barhai<sup>h</sup>.*

COACH'WHEEL, n. the driver of a coach — *Gāri-wān<sup>h</sup>, sārathi<sup>h</sup>.*



- COACHMAN-SHIP**, *n.* the skill of a coachman — *Gāri-wāni, gāri-wān kā fann* — *Gāri hāukne ki vidyā, sārathividhyā.* [kār, atyāhār, pramāth.]
- CO-ACTION**, *n.* (L. *con, actum*) compulsion, force — *Zalar-dasti, zor-āwari, zor* — *Balāt-Cō-actīve*, *a.* compulsory, restrictive — *Zabar-dast, zabīṭ, mānī* — *Balātkārī, pramāthī, nibandhan wā nibandhak, niyāmak, rokne w.* [pramāthī se, bal se.]
- CO-ACTIVELY**, *ad.* in a compulsory manner — *Zabar-dastī se, ba-zor* — *Balātkār se.*
- CO-ADJUTANT**, *a.* (L. *con, ad, jutum*) helping, assisting, co-operating — *Madad-gār, mu'āwin, milke kām k. w<sup>h</sup>* — *Sahāyak, upakārak, sahakārī, kisi kām mein sāthī d. w.*
- CO-ADJUTOR**, *n.* a fellow-helper, an assistant — *Madad-gār, yāwar, rafiq, muddad* — *Upakārak, sahakārī, sahayak.* [kām k. wālī<sup>h</sup> — *Strī sahayak, sahakārīnī, upakārīn.*
- CO-ADJUTRIX**, *n.* a female fellow-helper — *Aurat madad-gār, zan-hāmi, milkar sāth*
- CO-ADJUVANT**, *n.* concurrent help — *Madad, milke madad-gārī, pushṭī* — *Sahakār, milke sahayatā, pratiyogitā.*
- CO-ADUNATION**, **CO-ADUNITION**, *n.* (L. *con, ad, unis*) union of different substances — *Nā-murāfiq chizōn kī āmez yā ittifāq* — *Nyāri nyāri vastuon kī mel wā sahyog.*
- CO-ADVENTURER**, *n.* (L. *con, ad, ventum*) a fellow adventurer — *Ham-qismat-āz nā, ham-jān bāz* — *Sahakāṭhīnakarmakārī, sahakāṭhīnavyavāsīyī, kaṭhīnakarīm mein sāthī, kaṭhīm vyavāsīy mein saṅgi.*
- CO-AGENT**, *n.* (L. *con, ago*) an assistant, one co operating with another — *Madad-gār, hāmi, kisi ke sāth milke kām k. w<sup>h</sup>* — *Upakārak, sahayak, sahakārī.*
- CO-AGULATE**, *v.* (L. *con, ago*) to force or run into concretions, to change from a fluid into a fixed state — *Jamānā<sup>h</sup>, jamānā<sup>h</sup>, munjamid k., munjamid h.* — *Jamā denā, jam jānā, thakkā k. wā h.*
- CO-AGULABLE**, *a.* that may coagulate — *Jam jāne ke qābīl* — *Jam jāne ke yogya thak-kā hone ke yogya.* [wālī<sup>h</sup>, thakkā<sup>h</sup>.]
- CO-AGULATION**, *n.* the act of coagulating, the body formed by coagulating — *Jamā*
- CO-AGULATIVE**, *a.* having power to coagulate — *Jamā d. w<sup>h</sup>, thakkā kar d. w<sup>h</sup>*
- CO-AGULATOR**, *n.* that which causes coagulation — *Thakkā kar dāle w<sup>h</sup>, jamā d. w<sup>h</sup>*
- COAL**, *n.* (S. *col*) a common fossil fuel, charcoal; *v.* to burn wood to charcoal — *Patthar kī kōylī<sup>h</sup>, kōylā<sup>h</sup> ; v. bakī kī kōylī bandānā<sup>h</sup>*
- COALIER**, *n.* a place where coals are dug — *Patthar ke kōyle kī khān<sup>h</sup>*. [huā<sup>h</sup>.]
- COALY**, *a.* containing coal — *Patthar ke kōyle se bhārā huā<sup>h</sup>, patthar ke kōyle se milā*
- COLLIER**, *n.* a digger of coals, a coal-merchant — *Patthar kī kōylā khod-kar nikālne w<sup>h</sup>, kōyle kī ton-den k. w<sup>h</sup>, kōyle kī bīpārī<sup>h</sup>*
- COLLIERY**, *n.* a place where coals are dug — *Patthar ke kōyle kī khān<sup>h</sup>*
- COLLY**, *v.* smut of coal; *v.* to smut with coal — *Kōyle kī kālak ; v. kōyle se kālā k<sup>h</sup>*
- COLLBLACK**, *a.* black in the highest degree — *Kōyle sarīkhā kālā<sup>h</sup>, bahut hī kālā<sup>h</sup>*
- COALBOX**, *n.* a box to carry coals to the fire — *Sandūg jismein patthar kī kōylā bharke āg ke pās le jāte huā<sup>h</sup>* — *Kōyle kī petī.*
- COALHOUSE**, *n.* a house to put coals in — *Kōylā-ghar<sup>h</sup>, kōylā rakkne kī ghar<sup>h</sup>*
- COALMINE**, *n.* a mine in which coals are dug — *Patthar ke kōyle kī khān<sup>h</sup>*
- COALMINER**, *n.* one who works in a coal mine — *Patthar ke kōyle kī khān mein se kōylā khod-kar nikālne w<sup>h</sup>*
- COALPIT**, *n.* a pit in which coals are dug — *Patthar ke kōyle kī khān<sup>h</sup>*
- COALSTONE**, *n.* a sort of cannel coal — *Patthar kī kayā kōylā<sup>h</sup>*
- COALWORK**, *n.* a place where coals are dug — *Patthar ke kōyle kī khān<sup>h</sup>*
- CO-ALESCE**, *v.* (L. *con, alere*) to grow together, to unite, to join — *Ekathā h<sup>h</sup>, makhilāt h., pairastā h., āmekhtā h.* — *Ekatra h., ek h., milnī, jurnā, jutnā.*
- CO-ALESCENCE**, *n.* act of coalescing — *Pairastagi, āmeksh, ikhtilāt* — *Saṅhyog, mel, milāp, saṅghāt, saṅsarg.*
- CO-ALESCENT**, *a.* joined, united — *Milā huā<sup>h</sup>, jutā huā<sup>h</sup>, jurā huā<sup>h</sup>, lagā huā<sup>h</sup>*
- CO-ALITION**, *n.* union in one body, junction — *Ittifāq, āmeksh, mel<sup>h</sup>* — *Saṅg, saṅgatī, saṅgam, sahyog.* [murāfiq k. — *Samāyog, saṅyojan.*
- CO-ADJUSTION**, *n.* (L. *con, apto*) the adjustment of parts to each other — *Chizōn ko*
- CO-ADJUST**, **CO-ADJUST**, *v.* (L. *con, arcto*) to press together, to straiten, to restrain — *Dabānā<sup>h</sup>, tang k., band k., zaṭ k.* — *Dābnā, chāpnā, kasnā, saṅkuchit k., sakranā, atkānā, bāndhnā, rokṇā.* [rukāwāt, bandhan, pratibandhan.]
- CO-ADJUSTION**, *n.* restraint, confinement — *Zabī, rok<sup>h</sup>, qaid* — *Ātkāw, saṅyam, saṅkooh,*
- COARSE**, *a.* (L. *crassus* ?) not refined, not soft or fine, rude, gross, inelegant — *Khām, be-jilā, gunda, molā<sup>h</sup>, nā-tarāshidā, durushṭ, zabīn, khayāb, galīz, nā-pāk, nā-mā'gūl* — *Aparīshkrīt, asaṅskrit, ghanā, sthūl, asabhya, āsisṭ, kuṣīl, adham, nikrisṭ, śīla, avāchya, mand.*
- COARSELY**, *ad.* in a coarse manner — *Be-sāliqagi se, khāmī se, nā-tarāshidagi se, durushṭī se, kharābī se, nā-pākizagi se* — *Aparīshkār se, motēpan se, sthūlātā se, nikrisṭātā se, mandarup se, śīlātāpūrvak.*

- CŌARSH'NESS**, *n.* rudeness, grossness—*Nā-tarāshidagī, betamizi; kaj-khulqī; durushti, motāi<sup>h</sup>, motā pan<sup>h</sup>*—*Asubhyatā, asiastatā, kuśilata, aparishkār, sthūlatā, ghanatā.*
- CŌAST**, *n.* (*L. costa*) the shore, a border, a limit; *v.* to sail near the coast—*Kināra, lab-i-daryā, sāhil, hadd, sar-hadd; v. kiśti ko kināre kināre le-jānā—Samudratir, samudratat, simā, bār; v. nāw ko tir tir le-jānā.*
- CŌASTER**, *n.* one that sails near the coast—*Jahāz yā kiśti ko kināre kināre le-jāne w., kināra pakar-kar jahāz yā kiśti le-jāne w., jo jahāz kināre kināre jāyū kartā hai—Nāw ko tir tir le-jāne w., tir tir jāne wālī naukā.*
- CŌAT**, *n.* (*Fr. cotte*) the upper garment, a petticoat, the hair or fur of a beast, a covering; *v.* to cover, to overspread—*Qabā, aikhūlay, kurti, samūr, gilāf; v. astar lagānā, tah charhānā—Aṅgarkhā, aṅgī, anarkhī, paśū kā komāl rom, beṭhan, āveshtan, khol, ohār; n. puṭ charhānā, mañrhānā.*
- CŌAT'ING**, *n.* the act of covering, a covering—*Astar lagānā, tah charhānā, gilāf—Mañrhāw, jurāw, ohār, beṭhan, puṭ.*
- CŌAX**, *v.* (*Gr. koge?*) to wheedle, to flatter, to persuade by flattery—*Phuślānā<sup>h</sup>, dam denā, dam-dilāsā denā, larkhūrī k<sup>h</sup>, bahlānā<sup>h</sup>, lallo-patto se bahlānā yā manānā<sup>h</sup>.*
- CŌAX'ER**, *n.* a wheedler, a flatterer—*Dam-dilāsā denē w<sup>h</sup>, mithī-mithī bātōn se mohne w<sup>h</sup>, lullo-patto k. w<sup>h</sup>, phuślāne w<sup>h</sup>, bahlāne w<sup>h</sup>, larkhūrī k. w.*
- CŌB**, *n.* (*S. cop*) the head, any thing round, a coin, a strong pony—*Sir<sup>h</sup>, koī gol chiz, sikkā, mazbūt ghorā—Mūñr, nastak, koī gol vastu, madra, porhā tattu.*
- CŌBLE**, *n.* a roundish stone, a pebble—*Gol patthar<sup>h</sup>, kankar<sup>h</sup>.*
- CŌB'IONS**, *n. pl.* irons with a knob at the end—*Qulāba, lohē kā ḍanḍā jiskā matthā gol aur bhāri hotā hai<sup>h</sup>.*
- CŌB'N'T**, *n.* a boy's game, a large nut—*Larkōn kā ek khel<sup>h</sup>, ek bārī supārī<sup>h</sup>.*
- CŌB'SWAN**, *n.* the head or leading swan—*Wah haus jo sah se āge urtā jātā hai<sup>h</sup>.*
- CŌCBALT**, *n.* (*Ger. kobalt*) a mineral—*Ek dhāt kā nām hai<sup>h</sup>—Madhuchātu, manah-*
- CŌBBLE**, **CŌBLE**, *n.* (*S. cuoble*) a fishing boat—*Machhī māne ki nāv<sup>h</sup>. [silādhlātū.*
- CŌB'BLE**, *v.* (*Dan. kobler*) to mend coarsely, to do clumsily—*Gāñthnū<sup>h</sup>, tāñknū<sup>h</sup>, kōī kām bin dhūñg kā k<sup>h</sup>. [w<sup>h</sup>, kārph<sup>h</sup>, anārī<sup>h</sup>, bin dhūñg kā kamārā<sup>h</sup>.*
- CŌB'BLER**, *n.* a mender of shoes, a clumsy workman—*Chamār<sup>h</sup>, mochi<sup>h</sup>, jūtā gāñhne*
- CŌB'WEB**, *n.* (*D. kopreeb*) the web or net of the spider; *a.* fine, slight, flimsy—*Makrī kā jāl<sup>h</sup> : a. mihīn, patlā<sup>h</sup>, pat<sup>h</sup>, jhīrjhīrā yā jhīmīlā<sup>h</sup>.*
- CŌB'WEBBER**, *a.* covered with spider's webs—*Makrī ke jālōn se chhāyā huā<sup>h</sup>.*
- CŌCH'INÉAL**, *n.* (*Sp. cochiniillo*) an insect used to dye scarlet—*Qirmiz, kirm-dāna—Lākshā, raktavarn rūñgne meñ jo kirmī kām ātā hai.*
- CŌCH'LE-A-RY**, **CŌCH'LEAT-ED**, *a.* (*L. cochleat*) in the form of a screw—*Peck-munā—Vyāvarttanakīlākār, āvarttanakīlākār, parivarttanakīlākār.*
- CŌCK**, *n.* (*S. coce*) the male of birds, a spout to let out water, part of a gun lock, a small heap of hay, the form of a hat; *v.* to set erect, to strut, to set up the hat, to fix the cock—*Murg, chiriyōn kā ur. murgā. pānī nikālne ki toṭī<sup>h</sup>, bandūq kā ghorā, kaṭī hui ghās ki dhīrī<sup>h</sup>, topī kī sūrat : v. sūdhā khārā k<sup>h</sup>, akarnā<sup>h</sup>, topī khārī k<sup>h</sup>, bandūq kā ghorā charhānā—Kukkut, pūñg pakshī, jāī nikālne ki toṭī<sup>h</sup>, nal, agnyastrā kā ghorā, kaṭī hui sūkhī ghās ki rāsī, topī kā ek ākar.*
- CŌCK'ER-ER**, *n.* a young cock—*Murg kā patthā, murg jo bachcha ho—Kukkutaśavak, kukkūṭ jo bachchā ho. [larāī, prānidyūt, samāhway.*
- CŌCK'ING**, *n.* the sport of cockfighting—*Murg kī larāī—Kukkutayuddha, kukkūṭ kī*
- CŌCK'ADE'**, *n.* a riband worn in the hat—*Phūl yā phuñdnā jo topī meñ lagāte hai<sup>h</sup>.*
- CŌCK'AD'ED**, *a.* wearing a cockade—*Topī meñ phūl yā phuñdnā lagāye yā pahne huc<sup>h</sup>.*
- CŌCK-A-TŌŌ'**, *n.* a bird of the parrot kind—*Kākātū<sup>h</sup>.*
- CŌCK'A-TRĪṢ**, *n.* a serpent supposed to rise from a cock's egg—*Ek sānp jisko log farz karte haiñ ki murg ke ande se nikaltā hai—Ek sānp jisko log anumān karte haiñ ki kukkūṭ ke ande se nikaltā hai, kukkūṭāndaj sarp.*
- CŌCK'BRAINED**, *a.* giddy, rash, hair-brained—*Bad-dimāg, be qarār, be-jīkr, gāṭl, nim-dī-vāna—Asthir, vibhṛant, chañchal, usāvadhān, pramatta, pramādi.*
- CŌCK'ORŌW'ING**, *n.* the dawn, early morning—*Subh, fajr—Arupoday, prātaḥkāl.*
- CŌCK'FIGHT**, **CŌCK'FIGHT-ING**, *n.* a battle of cocks—*Murg kī larāī—Prānidyūt, samāhway, kukkūṭ kī larāī.*
- CŌCK'HŌRSE**, *a.* on horseback, exulting—*Ghore par savār, fakhr k. w., khush, nāzān—Ghore par charhā huā, āśvārūph, ullasit, atyānandī, sagarv. [kothā.*
- CŌCK'LOFT**, *n.* the room over the garret—*Makān ke upar kā darjā—Ghar ke upar kā*
- CŌCK'MA'S-TER**, *n.* one who breeds game cocks—*Larāī ke murg pālne w.—Yuddhakuk-kutaposhak. [huā kukkūṭayuddha.*
- CŌCK'MATCH**, *n.* a cockfight for a prize—*Shart lagi hui murgōn kī larāī—Pap lagayā*
- CŌCK'PIT**, *n.* the area where cocks fight, a place on the lower deck of a ship of war—*Murgōn kā akhārā, murgōn ke lārne kī jagah, jāngī jahāz ke niche ke darje kī ek jagah—Kukkūṭayuddhabhūmī, bārī yuddhanaukā ke niche kī pāṭan kā ek sthān.*

- CÖCK'SHÜT**, *n.* the close of the evening—*Shām, āftāb ke gurūb hone kā waqt*—Sānjh, sayānkāl. [asandigdha.]
- CÖCK'SÜRE**, *a.* confidently certain—*Yagin k. w., mu'taqid*—Sunīschit, nihsandeh.
- CÖCK**, **CÖCK'SÖAT**, *n.* (G. kogge) a small boat belonging to a ship—*Jahār ke sang jo chhoti kishki rahi hai*—Upanaukī wā kshudranaukā jo barī naukā ke sāth rahi hai.
- CÖCK'SWAIN**, **kök'su**, *n.* the officer who has the command of the cockboat—*Jahās ke mutāallig kī chhoti kishki kā nākhudā*—Barī naukā ke sāth kī chhotī nāw kā adhi-pati wā pradhān nāvīk.
- CÖCK'ER**, *v.* (W. *cocum*) to fondle, to indulge, to pamper—*Pyār k<sup>h</sup>, nāz-bar-dāri k., nāz-o-nū mat se pālūā, khōb khilīnā pilānā*—Lār pyār k., dulār k., dularānā, dulār se poshanā, barī chhoh moh se pālkar phulūnā.
- CÖCK'ENG**, *n.* indulgence—*Nāz-bar-dāri, pyār<sup>h</sup>*—Dulār, lār, poshan, chhoh, moh.
- CÖCK'LE**, *n.* (S. *coccol*) a weed—*Ghās<sup>h</sup>*.
- CÖCK'LE**, *n.* (Gr. *kochlos*) a shell-fish; *v.* to contract into wrinkles like the shell of a cockle—*Ghoighi<sup>h</sup>; v. ghoighe k. sip sarīkhā sikurnā sikurnā mornā yā murnā<sup>h</sup>*.
- CÖCK'LED**, *n.* shelled, twisted, spiral—*Sip dār, aiñhā<sup>h</sup>, mu'ā<sup>h</sup>, pech-dār*—Sipayukt, barārī huā, murkā huā, phirauwān, ghumaunwān, āvartī, vyāvartī.
- CÖCK'NEY**, *n.* (Fr. *cocagne*?) a native of London, an effeminate ignorant citizen—*Landan shahr kā mutawatt'in, ek zanīna jāhil shakri*—Landan nagar kā desāj, mūrkh nishpurush wā kīpurush puravāsi.
- CÖCK'NEY-LIKE**, *a.* having the manners of a cockney—*Landan shahr ke mutawattin ke mānind, zanāne jāhil shakri ke mānind*—Landan nagar ke desāj ke sadriś, mūrkh nishpurush wā kīpurush puravāsi ke sadriś.
- CÖCÖA**, *n.* (Sp. *coco*) a species of palm-tree and its fruit or nut—*Nāriyal kā per<sup>h</sup>, nā-riyal<sup>h</sup>*—Nārikel kā per, nārikel.
- CÖCTION**, *n.* (L. *cocum*) the act of boiling—*Josh*—Ubāl.
- CÖD**, **CÖD'FISH**, *n.* a sea-fish—*Ek samundarī muchhī<sup>h</sup>*—Samudrimatsyavīshesh.
- CÖD**, *n.* (S. *codd*) a husk, a case, a bag; *v.* to inclose in a bag—*Phul<sup>h</sup>, dheñrhī<sup>h</sup>, chhimi<sup>h</sup>, thail<sup>h</sup>; v. thaili mēi rakhnā<sup>h</sup>*.
- CÖDE**, *n.* (L. *codex*) a collection of laws—*Āinōn kā majmū'a*—Dharmasañhitā, smriti-sāstra, rājāniti-saṅgrah. [kī upāṅg, dānapatra kā upāṅg wā anubandh.]
- CÖD'I-GIL**, *n.* an appendage to a will—*Wasīyat nāme kā tatimma*—Mumūshujanapatra.
- CÖD-I-GIL'LA-RY**, *a.* of the nature of a codicil—*Wasīyat-nāme ke tatimma sū*—Mumūshujanapatra ke upāṅg ke sadriś, dānapatra ke upāṅg wā anubandh ke sadriś.
- CO-DILLE'**, *n.* (Fr.) a term at ombre—*Tish-bāzi ke ek istilāh*—Tās ke khel kī ek bāzī wā sanjhnā vīshesh. [ohurā k.]
- CÖD'LE**, *v.* (L. *calidus*?) to parboil—*N m-josh k., adh-pakkā k<sup>h</sup>*—Ādhī siddha k., adh-CÖD'LE, *n.* a kind of apple—*Ek qism kā seb*—Ēk prakār kā sev wā sew.
- CO-EFFI-CACY**, *n.* (L. *con, ex, facio*) the power of two or more things acting together—*Ek sath asar karne wālī chizōn kā zor*—Sahakārī vastūōn kā prabhāv.
- CO-EP'FY-CIEN-CY**, *n.* co-operation—*Milke kām k<sup>h</sup>, k. si kām mēn itijāy*—Sahakārī, sāhyogitā.
- CO-EP'FY-CIENT**, *n.* that which unites in action with something else; *a.* co-operating—*Dūre ke sāth milke asar k. w., amāl, sār; a. muttāfiq hokar kām k. w.*—Sahakārī, dūre ke sāth milkar kārya k. w.; *a.* sahakārī.
- CO-EL'DER**, *n.* (L. *con, S. eulder*) an elder of the same rank—*Ham-buzurg, ek hi dar-je kā buzurg, ek hi darje kā ek qism kā pādri*—Ek hi pad kā gurujan, ek hi pad kā āryajan, ek hi pad kā purohitavīshesh.
- CÖ'LI-AC**. See CELIAC.
- CO-EMPTION**, *n.* (L. *con, emptum*) the act of buying up the whole quantity—*Kisi chiz ko sab kharid lenā, bi-l-kull kharid*—Samudayakray, kisi vastu ko sab kā sab kin lenā. [chukhnā bilasnā yā bhog k<sup>h</sup>.]
- CO-EN-JÖY**, *v.* (con, en, joy) to enjoy together—*Ek sāth lāhnā pānā lenā chākhnā*.
- CO-EQUAL**, *a.* (L. *con, equus*) of the same rank or dignity; *n.* one who is equal to another—*Musāwī martabē yā darje kā, ham-rutba, ham-martaba, ham-darja*; *n. ham-sar*—Samānapadasth, saman pad kā; *n.* samānapadasth.
- CO-EQUA'L'I-TY**, *n.* the state of being equal—*Ham-sarī, musāwat, barābari*—Samatā, samānāvasthā. [k. wā anu'āsān k., rok nā.]
- CO-ERCE'**, *v.* (L. *con, arceo*) to restrain—*Zer k., zabt mēn lānā*—Balātkār se daman.
- CO-ER'CI-ON**, *n.* penal restraint, check—*Stiyāsāt ke rā se zabt, rok<sup>h</sup>*—Dāp ke dwārā da-man wā anusāsan, pratyāsharan, pratirodh, daman, aikāw, rukāw.
- CO-ER'CI-VE**, *a.* restraining by force—*Ba-zor zabt mēn lāne w., zer k. w.*—Balātkār se daman k. w., pratirodhī.
- CO-ER'CI-VE-LY**, *ad.* by constraint—*Jabran, zabar-dasti se, ba-zor*—Balātkār se.
- CO-ES-SENTIAL**, *a.* (L. *con, esse*) partaking of the same essence—*Ham-jins*—Sama-vastu, samabhāv.

- CŌ-ĀEN-TI-ĀL'I-TY**, *n.* participation of the same essence—*Ham-jinsiyat*—*Bhāvāsa-*  
*śānatā*, *sahabhāvitva*, *sahabhāv*. [*Milā huā saśāsthāpan*.]
- ESTABLISH-MENT**, *n.* (*L. con, sto*) joint establishment—*Milī hui taqarrur-i*—*COETĀNE-AN*, *n.* (*L. con, ætas*) one of the same time or age with another—*Ham-*  
*umr*, *ham-zamāna*, *ham-waqt*—*Samān kāl kā*, *savay*, *tulyavay*, *samauriyā*.
- CŌ-E-TĀNE-ŌUS**, *a.* of the same age—*Ham-umr*, *ham-waqt*, *ham-sinn*—*Samānavayask*,  
*samauriyā*, *ek kāl kā*.
- CŌ-E-TĒR'NAL**, *a.* (*L. con, æternus*) equally eternal with another—*Ham-qāim*, *ham-*  
*dāim*—*Auroh ke sāth sanāta*, *auroh ke sāth anantakālasthāyī*, *samānānant*.
- CŌ-E-TĒR'NAL-LY**, *ad.* with equal eternity—*Ham-dāimi se*, *ham-dāvām se*, *ham-giyāmi*  
*se*—*Samanityatāpūrvak*, *samānānantatā se*. [*tyatā*, *samanityatā*, *samānānantatā*.]
- CŌ-E-TĒR'NI-TY**, *n.* equal eternity—*Ham dāimī*, *ham-dāvāmī*, *ham-giyāmī*—**SAMĀNANI-**  
**CO-E'VAL**, *a.* (*L. con, ærum*) of the same age with another; *n.* a contemporary—*Ham-jolī*,  
*ham-umr*, *ham-sinn*, *ham-zād*, *ham-waqt*; *n.* *ham-waqt*, *ham-āsar*—*Samāna-*  
*kālin*, *samānavay*, *ekakālin*, *tulyavay*, *samānājanmā*; *n.* *tulyavay*, *sahabhāvi*, *savay*.
- CO-E'VOUS**, *a.* being of the same age—*Ham-waqt*, *ham-zamān*, *ham-āsar*—*Samavay*,  
*samākālin*, *ekakālin*.
- CŌ-EX-IST'**, *v.* (*L. con, ex, sisto*) to exist at the same time with another—*Ham-waqt*  
*honā*, *ek waqt meñ h.*—*Ek kāl meñ jinā*, *ek samay meñ honā*.
- CŌ-EX-IST'ENCE**, *n.* existence at the same time—*Ham-waqt meñ wujūd*, *ham-waqt meñ*  
*h.*—*Ek kāl meñ jivan wā vartan*, *sahavartan*, *sahajivan*. [*varti*, *sahajivi*.]
- CŌ-EX-IST'ENT**, *a.* existing at the same time—*Ham-wujūd*, *ham-waqt hone v.*—**Saha-**  
**CO-EX-TĒNI'**, *v.* (*L. con, ex, tendo*) to extend equally with another—*Dūstre ke sāth*  
*harābār phailāwā*—*Dūstre ke sāth samānarūp se phailānā*.
- CŌ-EX-TĒN'SION**, *n.* equal extension—*Borābar phailāw yā phailāvat*—*Samavistār*.
- CŌ-EX-TĒN'SIVE**, *a.* having the same extent—*Dūstre ke borābar phailā huā*—*Samavis-*  
*tīrn*.
- CŌFF'EE**, *n.* (*Fr. café*) the berry of the coffee-tree, an infusion from the berry—*Qahwa*,  
*qahwe kā 'araq*—*Kahūā*, *ubāle kahue kā jua*.
- CŌFF'EE-HŌUSE**, *n.* a house of entertainment—*Qahwa-khāna*, *ziyāfat-khāna*—*Kahue kā*  
*vikrayasthān*, *atithisatkārāsālā*, *sambhojanāsālā*.
- CŌFF'EE-MAN**, *n.* one who keeps a coffeehouse—*Qahwa-farosh*—*Kahūā beñchne w.*
- CŌFF'EE-PŌT**, *n.* a pot for boiling coffee—*Qahwa-dān*—*Kahūā ubāle kā bāsan*.
- CŌFF'EE-RŌOM**, *n.* the public room in an inn—*Sarāe meñ ek kothri jo sab ke kām ā*  
*sukti hai*—*Bha'hiyāre ke ghar meñ ek kothri jismeñ sab ko ā jā sakte haiñ*.
- CŌFF'ER**, *n.* (*Fr. coffre*) a chest, a money chest, a treasure; *v.* to treasure up—*Sandūg*,  
*kharāne ki sandūg*, *kharānā*; *v.* *jam' k.*—*Peṭī*, *rokar ki peṭī*, *rokar*; *v.*  
*batornā*, *sañchay k.*
- CŌFF'ER-ER**, *n.* one who treasures up—*Jam' k. v.*—*Baṭorne w.*, *sañchayi*.
- CŌFF'IN**, *n.* (*Gr. kophēnos*) a chest for a dead body; *v.* to inclose in a coffin—*Tābūt*,  
*wah sandūg jismeñ murde ko rakh-kar dafn karte haiñ*; *v.* *tābūt meñ rakhnā yā*  
*band k.*—*Savādhar*, *wah peṭī jismeñ loth wā šav ko dharkar gār dete haiñ*; *v.*  
*savādhar meñ dharnā wā mūd d.*
- CŌFF'IN-MĀK-ER**, *n.* one who makes coffins—*Tābūt-gar*, *wah sandūg banāne w. jismeñ*  
*murde ko rakh-kar dafn karte haiñ*—*Wah peṭī banāne w. jismeñ loth wā šav ko*  
*rakhkar gār dete haiñ*, *savādharakār*. [*v<sup>h</sup>*.—*Dūstre ke sāth milkar banāne w.*]
- CO-FOUN'DER**, *n.* (*L. con, fundo*) a joint founder—*Ham-sūz*, *kisi ke sāth banāne*
- CŌG**, *n.* (*G. koggē*) a little boat, the tooth of a wheel; *v.* to wheedle, to cheat—*Ek*  
*chhoti kishṭi*, *chakkar ki dānti jis se dūstre chakkar ko harakat hoti hai*; *v.* *chāpūsī*  
*k.*, *charb-zabāni se rāzi k.*, *jurē denā*—*Ek chhoti nāw*, *chakkar ki khūṅṭi*; *v.* *phu-*  
*lānā*, *phuslā lenā*, *batolon se prasanna k.*, *mīṭhī mīṭhī bāton se phuslānā wā jhañ-*  
*ṇā*, *lurkhuri k.*, *ṭhagnā*, *dhokhā denā*, *chhalnā*. [*kapat*, *pravañchana*, *ṭhagāi*.]
- CŌG'ER-Y**, *n.* trick, falsehood, deceit—*Hila-bāzi*, *darog*, *dagā-bāzi*, *farēb*—**CHHAL**, *jūṭh*,  
*CŌG'ING*, *n.* cheat, fallacy, imposture—*Dagā*, *galat*, *mugālata*, *kizb*, *mākṛ*, *farēb*—  
*ṭhagāi*, *vañchakatva*, *bhrāntī*, *mīṭhīahetu*, *chhal*, *kapat*, *vañchan*, *pravañchana*.
- CŌ'GENT**, *a.* (*L. con, ago*) forcible, powerful, convincing—*Muqawwi*, *qawi*, *ustunār*,  
*mazbūt*, *qāil k. v.*—*Bali*, *balawān*, *prabal*, *niśchayajanak*, *vi-wāssakārī*.
- CŌ'GEN-ČY**, *n.* force, strength, power—*Quwwat*, *tāqat*, *zor*, *istiqrār*—**Bal**, *samarthya*,  
*samarthatā*, *prabhāw*, *śakti*.
- CŌ'GENT-LY**, *ad.* forcibly, powerfully—*Ba-zor*, *tāqat se*, *quwwat se*—*Balavat*, *bal se*.
- CŌG'I-TATE**, *v.* (*L. cogito*) to think—*Gaur k.*, *khiyāl k.*—*Vichārnā*, *sochnā*, *chintā k.*
- CŌG'I-TABLE**, *a.* that may be thought on—*Gaur kiye jāne ke qābil*, *khiyāl kiye jāne*  
*ke lāiq*, *jiskā khiyāl ho sake*—*Vichāranīya*, *soche jāne ke yogya*, *jiski chintā ho*  
*sake*. [*yat*, *khiyāl kiye jāne ki liyāqat*—*Vichāranīyatā*, *soche jāne ki yogyatā*.]
- CŌG-I-TĀ-ĀL'I-TY**, *n.* the state or quality of being cogitable—*Gaur kiye jāne ki qābili-*  
**CŌG-I-TĀ'TION**, *n.* thought, meditation—*Khiyāl*, *andeshā*, *gaur*—*Vichār*, *soch*, *chintā*.

- CÖG'I-TA-TIVE**, *a.* having the power of thought—*Āhiyāt k. v., andeśha k. w., gaur kar-ne ki tūqat rakkhe w.*—Dhyānapar, chintāpar.
- CÖG'NATE**, *a.* (L. *con, natum*) allied by blood, related in origin, kindred—*Ham-jin ham-asī, yagāna*—Sahajāti, sajāti, sagotra, swajan, gotra].
- CÖG-NĀ'TION**, *n.* relationship, kindred—*Qorābat, rishta-dāri, yagāniyat*—Sajātiṭwa, gotrajatwa, sambandhi, sampark. [vijñān, pariññān.]
- CÖG-NĪ'TION**, *n.* (L. *con, nosce*) knowledge—*Ilm, dānist, dānistagi, khabar*—Jñān.
- CÖG-NĪ-TIVE**, *a.* having the power of knowing—*Dānish-mand, āgil, jānne ki tūqat rakkhe w.*—Jñānawān, prajñawān, jñāni.
- CÖG'NI-ZABLE**, *a.* liable to be tried or examined—*Tojwiz kiye jāne yā āzmāe jāne ke lāiq*—Jñeya, bodhya, grāhya, abhiyoktavya, vicharya, vichār kiye jāne ke yogya.
- CÖG'NI-ZANCE**, *n.* judicial notice, trial, a badge—*Adūlat ki bāz-pursi, tahqīqāt, tajwiz, nishān, 'alāmāt*—Vichār, anusandhān, nirupan, parikshā, chihni, liṅg, lakshan.
- CÖG-NÖS'CEŢE**, *n.* knowledge, act of knowing—*Ilm, jānānā*—Jñān, pariññān. [jñeya.
- CÖG-NÖS'CI-PLĒ**, *a.* that may be known—*Daryāft hone ke lāiq*—Jñātavya, bodhya.
- CÖG-NÖS'CI-BILĪ-ŢY**, *n.* the state or quality of being cognoscible—*Daryāft hone ki qābilīyat, daryāft hone ki ligāqat*—Jñātavyatā, bodhyatā, jñeyatā.
- CÖG-NÖS'CI-TIVE**, *a.* having the power of knowing—*Daryāft karne ki tūqat rakkhe w., daryāft k. v.*—Anusandhānakāri, jān sakne w.
- CÖG-NÖM'I-NAL**, *a.* (L. *con, nomen*) having the same name, pertaining to the sur-name—*Ham-nām, ham-nām, mutā'alliq i-layab, khitāb-i-khāndān ke mutā'alliq*—Eka-nāmak, eka-sañjñak, samāsasañjñawān, kulānāmasambandhi, upanāmavishayak. [nām.
- CÖG-NÖM-I-NĀ'TION**, *n.* a surname—*Layab, khitāb-i-khāndān, khitāb*—Kulānā, upa-
- CO-HAB'IT**, *v.* (L. *con, habitō*) to dwell together, to live as husband and wife—*Ek jā rahnā, ham-khwaā h., hum-āgosh h., hum-bistar h., mard aur 'awrat ke taur par ham-bistar ruhānā*—Ekatra rahnā, ekatra sonā, stripurush ke sadris sambhog k.
- CO-HĀB'I-TANT** one living in the same place—*Ek jā rahne w.*—Sahavāsi, ekasthānāvāsi.
- CO-HĀB-I-TĀ'TION**, *n.* the act of cohabiting—*Ham-bistari, ham-khwaābi, ham-āgoshi, ek jā rahnā*—Sahavās, ekatrawās, sahsarg, sambhog, stripurushasāṅgam.
- CO-HEIR'**, *co-heir*, *n.* (L. *con, heres*) a joint heir, one who inherits along with others—*Ham-wāris, ham-wāra*—Ansi, samādhikāri, samānsahāri, rikthabhbhāgi.
- CO-HEIR'ESS**, *n.* a joint heiress—*Ham-wārisa*—Samānsini, samānsaharini.
- CO-HĒ'RE'**, *v.* (L. *con, herco*) to stick together, to be united, to fit, to agree—*Bāham lipat jānā, pairasta h., mutābiq h., muwāfiq h.*—Lipāt jānā, chipak jānā, lag jānā, jut jānā, jur jānā, yogya honā, upayukt h.
- CO-HĒ'RENCE**, **CO-HĒ'REN-ŢY**, *n.* connexion—*Silsila, 'alāqa, bāham jaiwastagi, mutā-baqat*—Sātāw, sahyog, sahlagnatwa, prabandh, avirodh.
- CO-HĒ'REST**, *a.* sticking together, connected—*Chuspidā, basta, mutā'alliq, pairasta, mutābiq*—Chiptā huā, liptā huā, milā huā, sambaddha, sahlagna, aviroddha.
- CO-HĒ'SION**, *n.* the act of sticking together—*Charwadagi, ta'alluq, 'alāqa*—Sahyog, sahlagnatwa, sātāw.
- CO-HĒ'SIVE**, *a.* having the power of sticking—*Lasilā<sup>h</sup>, lasilā<sup>h</sup>, chip-chipā<sup>h</sup>*. [het<sup>h</sup>.
- CO-HĒ'SIVE-NESS**, *n.* the state or quality of being cohesive—*Lasilā<sup>h</sup>, lassilā<sup>h</sup>, chipchijā<sup>h</sup>*.
- CÖHO-BATE**, *v.* to distil again—*Phir chuānā<sup>h</sup>, phir chulānā<sup>h</sup>, phir khiñchnā<sup>h</sup>*.
- CÖ-HO-BĀ'TION**, *n.* repeated distillation—*Phir chuānā<sup>h</sup>, phir chulānā<sup>h</sup>, phirkar khiñchānā<sup>h</sup>*.
- CÖ'HÖRT**, *n.* (L. *cohors*) a body of foot soldiers among the Romans, a troop—*Qadīm zamāne meī Romiyoñ ke piñādoñ ki paltan, sipāhiyoñ kī guroh*—Prāchīn kāl meī Romiyoñ kī sainyadal, sainyadal.
- CÖIF**, *n.* (Fr. *coiffe*) a head-dress, a cap; *v.* to cover or dress with a coif—*Ophni<sup>h</sup>, topi<sup>h</sup>*; *v.* ophni ophānā<sup>h</sup>, topi puhirānā<sup>h</sup>, topi sir par denā<sup>h</sup>.
- CÖIF'FURE**, *n.* a head-dress—*Ophnā<sup>h</sup>, topi<sup>h</sup>*.
- CÖIGNE**, **CÖYN**, *n.* (Gr. *gonia*) a corner, a wooden wedge—*Konā<sup>h</sup>, lakri kī pachchap<sup>h</sup>, lakri kī phani<sup>h</sup>*.
- CÖILL**, *v.* (L. *con, lego*?) to gather into a narrow compass; *n.* rope wound into a ring, turnoil, stir—*Guñdli banānā<sup>h</sup>, guñrli banānā<sup>h</sup>, kuñdli mārānā<sup>h</sup>, kuñrli mārānā<sup>h</sup>, gehñur yā gehñuri mārānā<sup>h</sup>, gehñara mārānā<sup>h</sup>; n. lapeti hui rassi<sup>h</sup>, kuñdli<sup>h</sup>, guñdli<sup>h</sup>, lapet<sup>h</sup>, gehñur<sup>h</sup>, gehñuri<sup>h</sup>, jhagrā<sup>h</sup>, tantā<sup>h</sup>, bakherā<sup>h</sup>, haurā<sup>h</sup>*.
- CÖIN**, *n.* (L. *cuneus*) money stamped by authority; *v.* to stamp money, to make, to invent—*Sikka; v. sikka k. yā banānā, zarb d. yā zarb mārānā, banānā<sup>h</sup>, tjad k.*—Mudrā; *v.* mudrā thāpuā, mudrā banānā, rachnā, nikālānā, sirajānā.
- CÖIN'AGE**, *n.* act of coining, money, invention—*Sikka-zāni, sikka-zarbī, sikka, tjad, banāwā<sup>h</sup>*—Mudrānak, mudrā, kalpanā, vāsana, srishṭi.
- CÖIN'ER**, *n.* one who coins, an inventor—*Zarrāb, sikka-gar, bāni, mījīd, mulhṭari*—Taksilīyā, mudrānikak, mudrānirmāpakartā, rachne w., banāne w., nikālne w., sirājane w., kalpak.

- CÖ-IN-ÇIDE'**, *v.* (L. *con, in, cado*) to fall upon the same point, to concur—*Milnā<sup>h</sup>, muwāfiq h., mutābiq h., muttafiq h.*—*Saṅgam k., sadriś honā, tulya h., sammat h.*
- Co IN-ÇI-DENGZ**, *n.* the act or state of coinciding, concurrence—*Muwāfaqat, ittisāl, munāsabat, mutābaqat, ittifiq*—*Mel, sampāt, saṅgam, samāgati, sammatī, ekachittatā.* [āsay ki or jhukāw wā pravritti.]
- Co-IN-ÇI-DEN-ÇY**, *n.* tendency to the same end—*Ek hi murād ki taraf mailān*—*Ek hi Co-IN-ÇI-DENT, a.* falling upon the same point, concurrent, consistent—*Milne w.<sup>h</sup>, muwāfiq, muttafiq, mutābiq*—*Sannipatit, sampātī, saṅgāmī, aviruddha, amasāri, sadriś.*
- CÖ-IN-ÇI-DER**, *n.* one that coincides—*Milne w.<sup>h</sup>, muwāfiq h. w., muttafiq h. w., mutābiq h. w.*—*Sampāt k. w., saṅgam k. w., sammat h. w., sadriś h. w.*
- CÖISTRIL**, *n.* (*kestrel*) a coward—*Buz-dil, kādar<sup>h</sup>*—*Kāyar, darpoknā.*
- CÖIT**. See **QVOIT**.
- CÖI-TION**, *n.* (L. *con, itum*) a going together, copulation—*Bāham jīmā, muhāsharat, mujāma'at, jīmā*—*Ekatra jānā, saṅgam, maithun, aṅgasāṅg, sambhog, ratikriyā, rat.*
- CO-JU'ROR**, *n.* (L. *con, iuro*) one who swears to another's credibility—*Dūstre ki mut-tabarā ke liye qasam khānc w.*—*Dūstre ki vīswasapātratā ke nimitta śapath k. w.*
- CÖKE**, *n.* (L. *coqui*?) fuel made by charring pit-coal—*Wah patthar kū kohlē jo julā-kar bujhā ligā gayā ho<sup>h</sup>.*
- CÖLAN-DER**, *n.* (L. *colo*) a sieve—*Chalanī<sup>h</sup>, chulnī<sup>h</sup>.*
- CÖLA-TURE**, *n.* the act of straining, filtration—*Chhanār<sup>h</sup>, chhān<sup>h</sup>, chālnā<sup>h</sup>.*
- CÖL-BER TINE'**, *n.* a lace so named from the maker Colbert—*Gotā<sup>h</sup>, patthā<sup>h</sup>.*
- CÖLD**, *a.* (S. *cauld*) not hot, frigid, chill, indifferent, without passion, reserved; *n.* privation of heat, a disease—*Sard, khumuk, bārid, be-parwā, afsurda, sust, be-tapāk, be-niyāz, kashida, nā-āshnā-mi-āj; n. sardi, zukām, nuzla*—*Thāndhā, śital, jūr, virakt, udāsin, dhilā, nihsneh, kñiñchā, rūkhā, an lāpī; n. thāndhak, thāndh, sakharma, khānsī, kapḥ, śleshmā.*
- CÖLDLY**, *ad.* without heat, without concern—*Sardi se, be-parwā se, be-garāzi se, be-tapāk*—*Thāndhak se, thāndh se, virakti se, udāsinatāpūrvak, binā sneh.*
- CÖLDNE'S**, *n.* want of heat, unconcern—*Sardi, khumuki, be-parwā, afsurdagi, kam-nigāh, afsurda-dil*—*Thāndhak, thāndhā, udāsinatā, virakti, vairāgya, nihsnehatā.*
- CÖLD'BLÖÖ-ED**, *a.* without feeling or concern—*Sard-mi-āj, be-tapāk, be-rahm, be-parwā*—*Snehahin, nirmohi, udāsin, virakt.* [Udāsin, virakt, nirmohi, nihsneh.]
- CÖLD'HEART-ED**, *a.* indifferent, wanting passion—*Be-parwā, be-tapāk, be-rahm, sang-dil*—
- CÖLE**, *n.* (S. *cawl*) cabbage—*Kob<sup>h</sup>.*
- CÖLESEED**, *n.* cabbage seed—*Kobī kō biyā<sup>h</sup>.*
- CÖLE'WORT**, *n.* a species of cabbage—*Ek gism kī kobī*—*Ek prakār kī kobī.*
- CÖL'IC**, *n.* (Gr. *kolon*) a pain in the bowels; *a.* affecting the bowels—*Qūlinj, qūlanj, bāw-sūb<sup>h</sup>; a. qūlinj paitā k. w., qūlinj ke mutā'alliq*—*Śul, udaravedanā; a. udarav-edan-janak, sūlakar.* [nā<sup>h</sup>, pachak jānā<sup>h</sup>, bāith jānā<sup>h</sup>.]
- COL-LAPSE'**, *v.* (L. *con, lapsum*) to fall together, to close by falling together—*Pachak-*
- Col-LAPSED**, *p.* a fallen together, withered—*Pachakā huā<sup>h</sup>, bāithā huā<sup>h</sup>, chuchakā huā<sup>h</sup>, murjhāyā huā<sup>h</sup>, sikurā huā<sup>h</sup>.* [jhāw<sup>h</sup>, sikuran<sup>h</sup>.]
- COL-LAP'SION**, *n.* falling together or shrinking—*Pachakār<sup>h</sup>, pa-hakh<sup>h</sup>, chuchakār<sup>h</sup>, mur-*
- CÖL-LAR**, *n.* (L. *collum*) something worn round the neck; *v.* to seize by the collar—*Gūli-band, girebān, tauq; v. gulā-band pakarnā, girebān pakarnā, tauq pakarnā, Patṭā, mālā, hañsī; v. patṭā pakarnā, mālā pakarnā, hañsī pakarnā.* [patte sahī.
- CÖL'LARED**, *a.* having a collar—*Gūli-band-dār, girebān-dār, tauq-dār*—*Mālāvisishṭ,*
- CÖL'LAR-BÖNE**, *n.* the clavicle—*Hāñs<sup>h</sup>, hañsū<sup>h</sup>*—*Grivāsthī, kaphthasti.*
- COL-LÄTE'**, *v.* (L. *con, latum*) to lay together and compare, to place in a benefice—*Ekuthā rakh-kar muqābala k., mazhab-dār ke liye de dālnā*—*Dharkar milānā, jāñch-nā, dharmādhyāpak ke nimitta vritti denā.*
- COL-LÄ'TION**, *n.* comparison, the act of placing in a benefice, a repast—*Muqābala, mazhab-dār ko bakhshish, muql, nāshṭā*—*Upamān, milān, milāw, dharmādhyāpak ke nimitta vritti denā, kalewā, jālpān, kiñchit āhār.*
- COL-LÄ'TIVE**, *a.* able to confer or bestow—*Bakhshish k. w., de-dālnē w.<sup>h</sup>*—*Vritti dene w., dharmādhyāpak ko vritti d. w.*
- COL-LÄ'TOR**, *n.* one who collates—*Muqābala k. w., bakhshish k. w.*—*Milāne w., mila-waiyā, de dālnē w., dharmādhyāpak ko vritti d. w.*
- COL-LÄ'TER-AL**, *a.* (L. *con, latus*) being side by side, not direct, concurrent—*Pah-lū-ba-pahlū, barābar-sarābar, ham-pahlū, sidhā nah<sup>h</sup>, bāham, muttafiq*—*Lagelāge, anyonyaparśwasth, prasaṅgik, ānushaṅgik, vakra, sahakāri, sambhūyakāri.*
- COL-LÄ'TER-AL-LY**, *ad.* side by side, indirectly—*Pahlū ba-pahlū, pech se, kināyatan, hīlatan*—*Lagelāge, kait kait, prasaṅgakram se, sidhā nahīn.*
- COL-LÄUD'**, *v.* (L. *con, laus*) to join in praising—*Ta'rif karne meṅ sharik honā, milke ta'rif k.*—*Milkar sarāhnā, milkar prasaṅs k.*
- CÖL'LEAGUE**, *n.* (L. *con, lego*) a partner or associate in office or employment—

*Hum'uhda, ham-mansab, ham-pesha, kām meñ sharik*—Tulyavrittivālā, tulyavyāpārī. ekavishayī, saṅgi, saṅhakārī. [h., sājhī k. wā h., milāna wā milnā.]

**COL-LEAGUE**, *v.* to unite with—*Sharik h., rafiq k. yā h.*—Sāthī k. wā h., saṅgi k. wā

**COL-LEAGUE-SHIP**, *n.* partnership—*Shirkat, sharakat, rifāqat*—Sāth, sājhā, saṅg.

**COL-LECT**, *v.* (L. *con, lectum*) to gather together, to gain by observation, to infer—*Jam' k. yā h., ek jā k. yā h., dargāft k., istikhraj k., kisi dalil se ma'lām k.*—Samet-nā, batornā, ekathā k. wā h., sañchay k., baṭurnā, anubhav k., samajhnā, anumān k., nikālnā. [thanā.]

**COL-LECT**, *n.* a short comprehensive prayer—*Ek mukhtasar du'ā*—*Ek saṅkshēpik prār-*

**COL-LECTED**, *p. a.* gathered, recovered, cool—*Jam', furāham, bā-qarār, bahāt-tab'i-ṣat, dil-jam', mutahammil, khāmush*—Sañchit, ba-urā, samitā, avyagra, avyast, nirākul, dhairyawan.

**COL-LECTED-LY**, *ad.* in one view, coolly—*Ek nazar meñ. ek nigāh meñ, dil-jam' se, khā-moshi se, bā qarār*—*Ek dīshī meñ, ek ber dekhuc meñ, avyastatā se, dhairya se.*

**COL-LECTED-NESS**, *n.* state of being collected—*Dil jam', bā qarārī, khāmushi, ijma', jam' hone ki hūlat*—Sañchitabhav, ekasthātā, rāsibhūtātā, avyastātā, dhairya, avyagrātā. [niya, sañcheya, chetavya.]

**COL-LECTIBLE**, *a.* that may be collected—*Qābil-i-ijma', jam' kiye jāne ke lāiq*—Chaya-

**COL-LECTION**, *n.* the act of gathering together, contribution, an assemblage, a compilation, deduction, corollary—*Bator', jam' k., chandā', ijtimā', majma', jam'iyat, tālīf, natija, istidlāl*—Sañchay, samet, bihari, bāchh, sanub, vrind, suṅgrah, nigaman, siddhānt. [Rāsibhūt, sañchit, saṅgrihit.]

**COL-LECTIVE**, *a.* gathered into one body—*Majmū', jam' kiā gayā, furāham-shuda*—

**COL-LECTIVELY**, *ad.* in a body, not singly—*Haqat-i-majmū', ek sāth, sab milke*—Samūh meñ, vrind meñ, apriṭhakarūp se.

**COL-LECTOR**, *n.* one who collects, a tax-gatherer—*Jam' k. w., jam', muallif, tahsil-dār*—*Batorū, batorne w., sañchetā, sañchayī, saṅgrāhak, karagrāhī, ughane w.*

**COL-LECTOR-SHIP**, *n.* the office of a collector—*Jam' karne-wālē kī 'uhda, muallifī, tahsil-dārī*—*Bāṭonewālē kī pad, sañchetā kī pad, saṅgrāhakapad, karagrāhukapad, ughānewālē kī pad.*

**COL-LEGE**, *n.* (L. *con, lego*) a society of men set apart for learning or religion, a seminary of learning, a house in which collegians reside—*'Im yā dīn kī paivari ke wānto jo jam'iyat muqarrar rahti hai, dars kī jagah, maktab, madrasa*—*Vidyā wā dharm kī vriddhi ke niuitta niyat saḥā wā janāsamūh, pīṭhālay, vidyālay, pāthāśālā.*

**COL-LEGE-AN**, *n.* a member of a college—*Tālib-i-'ilm, tālibu-'ilm, madrase ke muta'al-lig shāḥis*—*Vidyārthī, chhātra, vidyālayasth.*

**COL-LEGI-ATE**, *a.* containing a college, like a college; *n.* a member of a college—*Madra-se-dār, madrase kenutā'allig, madrase ke mānind; n. tālib-i-'ilm, tālibu-'ilm, madrase ke muta'allig shāḥis*—*Pāthāśālāviśiṣṭ, pāthālayasādriś, vidyālayasambandhi; n. chhātra, vidyārthī, vidyālayasth.*

**COL-LET**, *n.* (L. *collum*) the part of a ring in which tl. stone is set—*Āngūthī kī khāna*—*Āngūthī kī wah bhāg jisucn nag jarā jātā hai.*

**COL-LIDE**, *v.* (L. *con, lido*) to strike against each other, to dash together—*Āpas meñ takrānā yā bhīrnā, āpas meñ takkar mārnnā.*

**COL-LISION**, *n.* the act of striking together—*Takkār', thokar', theś', dhakkā'.*

**COL-LIER**. See under COAL.

**COL-LI-FLÖ-ER**. See CAULIFLOWER.

**COL-LI-GATE**, *v.* (L. *con, ligo*) to tie or bind together—*Bāndhnā', kasnā'.*

**COL-LI-GATION**, *n.* a binding together—*Bāndh', chhāndh', bāndhāv', bandhan'.*

**COL-LI-QUATE**, *v.* (L. *con, liquo*) to melt—*Gholnā', ghuṭnā', galānā', galnā', gālnā', pighlānā', pighalnā'.*

**COL-LIQUA-BLE**, *a.* easily melted—*Āsāni se ghuṭne ke qābil, āsāni se galne ke lāiq*—*Drāvya, galāniya, sugamatā se gal jāne ke yogya.*

**COL-LIQUATION**, *n.* the act of melting—*Ghulāw', gulāw', pighlāw'.*

**COL-LIQUA-TIVE**, *a.* melting, dissolving—*Gulāne w.', ghulāne w.', pighlāne w'.*

**COL-LIQU-E-FAC-TION**, *n.* a melting together—*Ekathā gulāw', ek sāth ghulāw'.*

**COL-LISION**. See under COLLIDE. [rakhnā'; a. ekathā rakkhā huā'.]

**COL-LI-CATE**, *v.* (L. *con, locus*) to place together; *a.* placed together—*Ekathā*

**COL-LO-CATION**, *n.* act of placing together—*Tartīb, ekathā rakhāw'—Sañsthāpan, eka-tra dharnā, sañsthiti.* [māns kī dali, mānsalav.]

**COL-LOP**, *n.* (Gr. *kollōps*) a slice of flesh—*Gosht kī pārchā, māns kī tukrā'*—*Botī,*

**COL-LO-QUY**, *n.* (L. *con, loquor*) conference, conversation, dialogue—*Gusht-gū, zikr-mazkūr, kalāma-kalām, suwāl-jawāb*—*Bāthchit, vārtilāp, kathopakathan, sambhā-shan, pūchhpāchh, prasnōttar.*

**COL-LO-QUI-AL**, *a.* relating to conversation—*Gusht-gū ke muta'allig, ros-marre ke muta'allig*—*Sailāpī, lāchit kī sambandhī, kathopakathanasambandhī.*

- CÖL'LO-QUIST, CÖL-LO-CÜ'TOR**, *n.* a speaker in a dialogue—*Suwál-jawáb meñ báteñ k. w.*—*Práśnottar ki riti se báthit k. w.*
- CÖL-LUC-TATION**, *n.* (L. *con, luctor*) contest, contrariety, opposition—*Qaziya, takrár, khiláf, ikhtiláf, muqábalá, zidd*—*Tañtá, bakherá, jhagrá, virodh, vaiparitya.*
- CÖL-LÜD'E**, *v.* (L. *con, ludo*) to conspire in a fraud, to act in concert—*Kisi fareb meñ sázish k., bandish k., sázish k., ittífāq k.*—*Kisi kapaṭ meñ guṭ k., kapaṭamantra k., pratāraṇasañket k., kisi ke sath milkar kām k.*
- CÖL-LÜD'ER**, *n.* one who conspires in a fraud—*Kisi fareb meñ sázish k. w., bandish k. w.*—*Kisi chhal meñ guṭ k. w., kapaṭamantra k. w., pratāraṇasañket k. w.*
- CÖL-LÜD'ING**, *n.* trick, deceit—*Duḡá-bāzi, fareb, duḡá, malk, h la*—*Chhal, kapaṭ, pravañchanā.*
- CÖL-LÜ'SION**, *n.* secret agreement for fraud—*Kisi fareb ke liye bandish, kisi duḡá-bāzi ke waste sázish*—*Kisi kapaṭ ke nimitta kape, pratāraṇasañket, kapaṭamantra.*
- CÖL-LÜ'SIVE**, *a.* fraudulently concerted—*Sázish se kiya gayá, bandish se kiya gayá*—*Guṭ se kiya gayá, kapaṭaprabandh se kiya gayá, kapaṭamantra wá pratāraṇasañket se kiya gayá.*
- CÖL-LÜ'SIVE-LY**, *ad.* in a collusive manner—*Bandish karke, sázish karke*—*Kapaṭaprabandh se, kapaṭamantra se, pratāraṇasañket se, milkar chhal karke.*
- CÖL'LY**. See under **COAL**.
- CÖL'O-CYNTH, CÖL'O-QUIN'TI-DA**, *n.* (Gr. *kolokynthis*) the bitter apple, a kind of gourd, a purgative drug—*Talkh seb, ek qism ká kadhdá, dust-áwar durá*—*Khattá sev wá sew, kumharí wá lauki ki ek jati, rechak aushadh.*
- CÖL'ON**, *n.* (Gr. *kolon*) a point (.), the largest of the intestines—*Ek aisá nishán jaisá yah (.)*, *sub se bari ántar*—*Ek aisá chilun jaisá yah (.)* *sub se bari ánt.*
- CÖL'ONEL, CÖL'ONEL**, *n.* (Fr.) the commanding officer of a regiment—*Hazári, sálár, ek paltan ká sub se bari afsar*—*Ek paltan ká swámi, ek paltan ká adhipati.*
- CÖL'ONEL-CY, CÖL'ONEL-SHIP**, *n.* the rank or commission of a colonel—*Hazári-gari, sálár-gari, ek paltan ke sub se bari afsar ká 'ahd*—*Ek paltan ke swámi lá pad wá adhikár, vyūhapatitwa.* [*ki qatár, silk-i-sutiñ*—*Stambhāśreni, stambhapañkti.*]
- CÖL-ON-NÁDE**, *n.* (L. *columna*) a range of columns or pillars—*Chhal-sutiñ, sutiñ*
- CÖL'O-NY**, *n.* (L. *colo*) a body of people drawn from the mother country to inhabit some distant place, the country planted—*Admigrān ká guruh jo apne mulk ko chhor-kar kisi dūr ke dūsre mulk meñ jakar rahen, nau-ábád mulk*—*Log jo swades ko chhorke dūr pradē meñ jakar basāñ, desāsākhāsthajan, pradē avasi, swades atyāgiyon se basā huā pradē, nayā basā huā pradē, desāntaras-harājyasākhā, desāsākhā.*
- CO-LÖ'NI-AL**, *a.* relating to a colony—*Nau-ábád mulk ke muta'alliq*—*Desāsākhāsambandhī, desāntarastharājyasākhāsambandhī, naye base hue pradē ká sambandhī, navinasastisthānavishayak.* [dht, kisānoñ ká vishayak.]
- CO-LÖN'I-CAL**, *a.* relating to husbandmen—*Kishtkārōñ ke muta'alliq*—*Krishakasambandhī*
- CÖL'O-NIST**, *n.* an inhabitant of a colony—*Nau-ábád mulk ká bāshanda*—*Naye base hue pradē ká nivāsi, desāntaravāsi, desāntarastharājyasākhāvāsi.*
- CÖL'O-NIZE**, *v.* to plant with inhabitants—*Nau-ábád k., ábád k.*—*Basāñ.*
- CÖL'O-NI-ZÁ'TION, CÖL'O-NIZ-ING**, *n.* the act of planting with inhabitants—*Nau-ábádi, ábád k.*—*Basāñ, pradēvāsan, desāntarādhivāsan.*
- CÖL'O-PHON**, *n.* (L.) the conclusion of a book containing the date and place of publication—*Kisi kitāb ká khātina jismēñ us kitāb ke chhapne ki tārīkh aur jagah mundaraj ho*—*Kisi pustak ká ant jismēñ us pothī ke chhapne ká sañvat aur sthāñ*
- CÖL'O-PHO-NY**, *n.* a black resin—*Rāl<sup>h</sup>, dhūp<sup>h</sup>.* [likhā ho.]
- CO-LÖS'SAL**, *n.* (L.) a gigantic statue—*But-i-'azim*—*Bahut bari murti, vrihatpratimā.*
- CO-LÖS'SUS, CÖL'OS-SE'AN, CO-LÖS'SIC**, *a.* like a colossus, gigantic, huge in size—*Bahut bari murt ke mūnind, 'ifrit-sūrat, 'azim shakl, qadd-áwar*—*Bahut bari murti ke sadri, asambhavamurti, vrihatkay, dānavākār, bahut barā.*
- CÖL'OUR**, *n.* (L. *color*) the hue or appearance of bodies to the eye, the tint of the painter, false show, complexion; *pl.* a standard; *v.* to mark with some hue, to palliate, to make plausible, to bluish—*Raṅg<sup>h</sup>, raṅg-raugan, zāhir-numā sūrat, rangarāṅ<sup>h</sup>; pl. nishāñ; v. raṅgnā<sup>h</sup>, khusposh k., khaṣif k., narm k., zāhir-numā k., sharmānā, sharm khānā*—*Rāg, varṇ, varṇak, lep, dekhāw, jhūthā dekhāw, kapolarāg, rūp; pl. patākā, jhañdā; v. raṅg charhānā, halkā k., nūn k., satyasadriś k., lajānā, lajjit h.*
- CÖL'O-RATE**, *a.* tinged, dyed, coloured—*Raṅgā huā<sup>h</sup>, raṅgin.*
- CÖL'O-RÁ'TION**, *n.* the art of colouring—*Raṅg-sāzi*—*Raṅgawāt, raṅgāi.*
- CÖL'O-RÍ'TO**, *a.* able to give colour—*Kisi chiz ko raṅg dene ke lāig, raṅg paidā k. w.*—*Rāgād, varṇad, raṅg d. w.* [Satyabhāsi, sudriyā, sudriyā, satyasadriś.]
- CÖL'OUR-A-BLE**, *a.* specious, plausible—*Zāhir-numā, sūrat-dār, zāhir-dār, numāishi*—*CÖL'OUR-A-BLY*, *ad.* speciously, plausibly—*Zāhir-numāi se, sūrat-dāri se, zāhir-dāri se*—*Satyabhās se, sudriyātā se, satyasadriśātā se.*



**CÔL'OURÉD**, *a.* streaked, striped, specious — *Raṅgin, raṅg-ba-raṅg, gūn-ā-gūn, zāhir-numā, zāhir-dār* — *Raṅjit, raṅgā huā, varṇit, nānavarparekshāṅkit, satyasadris.*

**CÔL'OUR-ING**, *n.* the art of applying colours — *Raṅg-sāzi, raṅgini* — *Raṅgawāt, raṅgāi.*

**CÔL'OUR-IST**, *n.* one who excels in colouring — *Raṅg bharne meñ ustād, jo shakhs raṅgne ke kām meñ kāmīl ho* — *Raṅjak, chitrakar, raṅg chārḥāne meñ jo kusal ho, raṅg bharne meñ jo nipuñ ho.* [ *hin, pāradarsak, nirmal, swachchha.* ]

**CÔL'OUR-LESS**, *a.* without colour, transparent — *Be-raṅg, shaffāf, musaffā* — *Avur, varṇa.*

**CÔL'STAFF**. See COWLSTAFF.

**COLT**, *n.* (S.) a young horse, a foolish youth; *v.* to *colic*, to befool — *Bachherā<sup>h</sup>, all-har<sup>h</sup>, chhichhkorā<sup>h</sup>, v. khetnā<sup>h</sup>, atol kulol k<sup>h</sup>, andhlānā<sup>h</sup>, thagnā<sup>h</sup>, chhatnā<sup>h</sup>, dhokhā d<sup>h</sup>.*

**CÔLT'ISH**, *a.* like a colt, frisky, wanton — *Bachhere ke mānind, shokh, be-lihāz, be-gairat, be-zab* — *Bachhere ke sadris, alok, kudakkar, chañchal, dhithi, swechchhachārī.*

**CÔLT'ISH LY**, *ad.* in the manner of a colt — *Bachhere yā chhichhchore ke mānind* — *Bachhere wā allhar ke sadris.* [ *Jovanāvasthā ke sukh ki chāh.* ]

**CÔLT'TOOTH**, *n.* love of youthful pleasure — *Ālam-i-shabāb ke 'āsh-o-'ushrat kā shauq*

**CÔLUM-BA-RY**, *n.* (L. *columba*) a dovecot, a pigeon-house — *Kābuk, kabūtar-ghāna* — *Kapotāgar.*

**CÔLUM-BINE**, *n.* the name of a plant — *Nabāt ki ek gism* — *Paudhe ki ek jāt.*

**CÔLUMN**, *n.* (L. *columna*) a round pillar, any body pressing perpendicularly on its base, a line of figures, a section of a page, a file of troops — *Rūkn, satān satān yā sūhān, pilpāya, shakhs ki qutār, safir kā ek zīl, sipāhigūn ki qutār* — *Golastambk, gol khambhā, thūmhi, chitron ki paṅkti, patrārdhprishṭh, prishṭh kā ek khayṭ, sānya-paṅkti, sūchivryūh.*

**CÔLUM-NAR**, *a.* formed in columns — *Sutārī satānī yā sūhī, sitān-shakl, pilpāye ki sūrat, gol khambhē ki sūrat* — *Golastambhākār, golastambhākriti.*

**CÔL'URES'**, *n. pl.* (Gr. *kolourai*) two great circles passing through the poles and the equinoctial and solstitial points — *Do bāz dāire jo qutb meñ hokar aur nūqtā-i-ḥti-dāl-i-radi nūqtā-i-ḥti-dāl i khurifi nūqtā-i-rāsu t-satān aur nūqtā-i-rā-sul-jawī meñ hokar guzarte hain* — *Ādhārāvritta.*

**CÔM'A**, *n.* (Gr.) lethargy, stupor — *Khvāb-āludagi, majhūli, be-hoshi, be-hissī* — *Nidrā-sīlāt, ghoranidrā, jarāt, indriya-tambh, vyāmoh, jarāmā.*

**CÔM'A-TÔSE**, *a.* lethargic, drowsy — *Majhūl, Khvāb-ālud, āngāsā<sup>h</sup>, nindāsā<sup>h</sup>, kāhil* — *Nidrātūr, nidrālu, alsāyā, aūghāyā.*

**CÔ-MĀTE'**, *n.* (L. *com. S. maco*) a companion — *Sāthī<sup>h</sup>, sangī<sup>h</sup>.*

**CÔM'ATE**, *a.* (Gr. *komē*) hairy, like hair — *Bāl sā<sup>h</sup>, bāl-pur, mūr sā, mūr-dār* — *Lom ke sadris, lomaniy, lomawān.*

**COMB'**, *cōm. n.* (S. *camb*) an instrument for the hair, the crest of a cock, the cavities in which bees lodge their honey, a dry measure; *v.* to divide clean and adjust the hair, to lay smooth and strait — *Shāwa, kanghi<sup>h</sup>, tāj-i-khurās, makkhiyon kā shahd-ghāna, sūkhī chiz kā parimān*; *v. bāl jhānā<sup>h</sup>, kanghi se sāf k., dhunā<sup>h</sup>, ārasta k.* — *Kāngahī, keshmarjani, kukkutaśūra, kukkutaśikā, madhukosh, madhunākhī kā chhātā, sūkhī dravya kā parimān*; *v. kāngahī k., dhunaknā, sānwārnā, chiknānā.*

**CÔMB'ER**, *n.* one who combs — *Kānghi k. w<sup>h</sup>, dhuniyā<sup>h</sup>, behnā<sup>h</sup>, sānwārne w<sup>h</sup>.*

**CÔMB'LESS**, *a.* without a comb or crest — *Be-choti, be-tāj* — *Churāhin, sūkhābin.*

**CÔMB'MĀK-ER**, *n.* one who makes combs — *Kānghi-sāz* — *Kāngahī banāne w.*

**CÔM'BAT**, *v.* (L. *con, Fr. battre*) to fight, to oppose; *n.* a contest, a battle, a fight — *Larāi k<sup>h</sup>, muqābalu k., mukhālafut k.; n. ṭantā<sup>h</sup>, jhagrā<sup>h</sup>, larāi<sup>h</sup>* — *Jhagra k., larānā, roknā, sānnā k.*

**CÔM'BAT-ANT**, *n.* one who combats, a champion; *a.* disposed to quarrel — *Larne w<sup>h</sup>, bir<sup>h</sup>, pahalwān*; *a. jhagrālā<sup>h</sup>, larānkā<sup>h</sup>* — *Yoddhā, vir, subhāt.*

**COM-BINE'**, *v.* (L. *con, binus*) to join together, to unite, to agree, to coalesce — *Paiwasta k., milānā<sup>h</sup>, paiwasta honā, mīlnā<sup>h</sup>* — *Jornā, gānthnā, ek k., jurnā wā jutnā, ek honā.*

**COM-BI'NA-BLE**, *a.* that may be combined — *Paiwasta kiye jāne ke qābil, milāye jāne ke lāiq, ek hone ke qābil* — *Sandheya, sambhāvya, jore jāne ke yogya, ek hone ke yogya, aviruddh.*

**CÔM-BI-NĀ'TION**, *n.* union, association — *Ittifāq, rifāqat, mel<sup>h</sup>, ittisāl* — *Sāhyog, yog, sandhi, sāñhātī, sāñsarg.*

**COM-BINER**, *n.* one that combines — *Milāne w<sup>h</sup>, jorne w<sup>h</sup>, jurne w<sup>h</sup>, mīlne w<sup>h</sup>.*

**COM-BÛST'**, *a.* (L. *con, ustum*) applied to a planet when apparently very near the sun — *Āstāb ke nihāyat nazdik kā sāryāra* — *Sūryanikatasthagrah, sūrya ke samip kā grah.*

**COM-BÛS-TI-BLE**, *a.* that may be burnt; *n.* a substance that may be burnt — *Bārūt sā, sozandā, ātash-gīr*; *n. ātash-gīr shai, sozandā chiz* — *Dahaniya, jwalaniya, sabhajwālaniya, sīghradahaniya, sīghrajwālaniya*; *n. sabhajwālaniya dravya, sīghradahaniya vastu.*

**COM-BÛS-TI-BÛL'I-TY**, **COM-BÛS-TI-BLE-NESS**, *n.* quality of catching fire, aptness to take

fire—*Sozandagi, átarsh-giri, áسانی se jal ułhne ki khashiyat*—Sahajajwalaniyatá, éigh-radabaníyatá, éighrajwalanaśilatwa. [jwalan.]

COM-BUST'ION, *n.* a burning, conflagration—*Sozish, sokhtagi, jalañ, afrokhtagi*—Dáh, COM-BUST'IVE, *a.* disposed to take fire—*Átarsh-gir*—Jwalanaśil, dahaniya.

COME, *v.* (S. *cuman*) to draw near, to advance towards, to arrive, to happen; *p. t.* CAME; *p. p.* COME—*Ánáñ, á jánáñ, áge bephnáñ, pahunchnáñ, konáñ, á parnáñ, parnáñ, bítanáñ*.

COM'ER, *n.* one who comes—*Ánc wñ, pahunchne wñ, áranharñ*.

COM'ING, *n.* approach, arrival; *a.* advancing near, ready to come, future—*Ámad, rasid*; *a.* nazdik áta hwa, áne ko mustá'íkel, áyazda, mustagbil—*Awáí, ágam, upasthiti, upasthán*; *a.* áne wñ, udyut, suprastut, áne ko prastut, ágami, bhavishyat, bhávi.

COM'E-DY, *n.* (Gr. *komos, odè*) a play representing the lighter actions and passions of mankind—*Saríngñ, naql*—Prahasanañatak.

COM'ED'IAN, *n.* an actor of comic parts, a stage-player, a writer of comedies—*Naqqál, naql-ház, bháññ, ek qism ká bhát*—Sawáñgi, vaiháśik, rañgájiw, nañ, sawáñgarachak, prahasanañatakarakachak.

COM'IC, *a.* relating to comedy, raising mirth—*Muta'alliq-i-naql, moshkara, zarif*—Prahasanañatakasambandhi, hañsor, thathol, chuhlá, háśakar, kantuki.

COM'ICAL, *a.* raising mirth, diverting, droll—*Haisáñ, dil-bahláñ, zarif*—Hasyapádañ, manbahláñ, vinodak, háśakar, kantuki.

COM'ICAL-LY, *ad.* in a comical manner—*Naql házi se, moshkaragi se*—Haisáñ ríti se, kantuki bháv se, chuhulpán se, hasyaprakár se.

COM'ICAL-NESS, *n.* the quality of being comical—*Naql-házi, moshkaragi, zarífat, khush-tabí*—Thatholí, chuhul, chuhulpán, kantuk, háyatwa.

COM'E'LY, *a.* (S. *cireman*) graceful, decent—*Khub-sírat, khush-numá, hasin, jamil*—Šender, surup, rūpawán, sudrísya.

COM'E'LI-NESS, *n.* grace, beauty, dignity—*Khub-síratí, khush-numái, husn, shán*—Šam-darya, lávañya, suripatá, sunderatá, sajavat, naryáda, máháryya.

COM'ES-SÁ'TION, *n.* (L. *con, cum*) revelry—*Dhám-dhám se 'aish-o'-akras, dhám ke sath zifáfat*—Ángodapírak sambhojan, ótsavapírak jawnár.

COM'ET, *n.* (Gr. *komè*) a heavenly body with a train of light and eccentric motion—*Dum-dár saigára, saigára-i-dum-dár*—Jháñ, barháñ, dhúmaketañ, ketutará.

COM'E-TARY, *a.* relating to a comet—*Dum-dár saigára ke muta'alliq, saigára-i-dum-dár se nisbat-dár*—Jháñ ká sambandhi, barháñ ká viśhayak, dhúmaketusambandhi.

COM'ET-LIKE, *a.* resembling a comet—*Dum-dár saigára-numá, saigára-i-dum-dár ke manind*—Jháñ ke sadrís, barháñ ke sadrís, dhúmaketu ke sadrís.

COM'ET-OG'RAPHY, *n.* a description of comets—*Bayán-i-dum-dár saigára, dum-dár saigára ká bayán*—Dhúmaketuvarnan, ketuvarnan.

COM'FIT, *n.* (L. *con, factum*) a dry sweetmeat; *v.* to preserve dry with sugar—*Ek qism ki khushk mithái, laddúñ, giláfí mawa, iláki-dána; v. mithái bananáñ, chíñi se pápnañ*—Ek prakár ki śukh mithái, modak.

COM'FIT-URE, *n.* a sweetmeat—*Mithá*.

COM'FORT, *v.* (L. *con, fortis*) to strengthen, to enliven, to console, to cheer; *n.* support, countenance, consolation—*Qurewat d., zinda-dil k., tasalli d., taskin d., khatir-dári k., khush k., bakhshish k.*; *n.* taqwiyañ, qurewat, madad, khatir-dári, taskin, tassalli, dil-díhi—*Uháñhas d.* man porhá k., satej k., tejawán k., chatak k., dilásá d., áśwasan k., dhíraj d., áñand d., prasanna k.; *n.* áśwasan, dháñhas, sahayatá, prabodh, dhíraj, sukh, chain, santosh.

COM'FORT-A-BLE, *a.* giving or admitting comfort—*Áśida-hál, qurewat-dih, taskin-bakhsh, farah-bakhsh*—Sukhi, swasth, sukhad, santoshak, śántid, swasthayañnak.

COM'FORT-A-BLE-NESS, *n.* state of comfort—*Áśidagi, qurewat-díhi, taskin-bakhshi, áram, chainñ*—Swasthya, susthata, saukhya, sukh. [se, áñand se, santosh se.]

COM'FORT-ABLY, *ad.* in a comfortable manner—*Áram se, khushi se, chain señ*—Sukh

COM'FORT-ER, *n.* one who administers comfort, the title of the Holy Spirit—*Khatir-nawáz, muñ'im, taskin-bakhsh, áram-bakhsh, Rúhu-l-quds yá Rúhu-l-láh ká khatáb*—Áśwasak, santoshad, prabodhak, pavitra átmá ká upanám.

COM'FORT-LESS, *a.* without comfort—*Díktang, dil-shikasta, be-kas, be-chára, be-chain*—Niráñand, santoshahin, udás. [áram-díh 'aurat—Áśwasak śtri, prabodhak śtri.]

COM'FORT-RESS, *n.* a female who comforts—*'Aurat khatir-nawáz, taskin-bakhsh 'aurat*, COM'IC. See under COMEDY.

CO-MIT'IAL, *a.* (L. *comitia*) relating to the assemblies of the people of Rome, relating to an order of Presbyterian assemblies—*Rom ke qadím logon ki majlison ke muta'alliq, pádríyon ke ek firqe ki majlison ke muta'alliq*—*Rom nagar ke práchín logon ki sabháon ká sambandhi, purohiton ke ek viśesh panth ki sabháon ká viśhayak*.

COM'MA, *n.* (Gr. *komma*) a point (,)—*Ek aísá nishán jaisá yah (,)*—*Ek aísá chihñ jaisá yah (,)*.

**COM'MA-TISM**, *n.* briefness, conciseness—*Ikhtisār, ijmāl, kotāhi*—*Saṅkshiptatā, saṅkshēp, saṅkshipti, alpatwa.*

**COM-MĀND'**, *v.* (1. *com, mando*) to govern, to order, to lead as a general; *n.* the right of commanding, order, authority—*Hukūmat k., tahakkum rakhnā, farmānā, hukm d., hukm k., sar-dārī k., sālārī k.*; *n. sar-dārī, hukūmat, tahakkum, hukm, farmān, farmāish, ikhtiyār, iqtidār, maqdār*—*Sāsan k., prabhutwa k., ājñī k. wā d., ādeś k., senāpati h., senā par ādhipatya k.*; *n. ādhipatya, adhyakshatā, prabhutwa, ājñā, ādeś, nirdēś, adhikār, adhikāritwa.*

**COM-MAN-DĀNT'**, *n.* the commanding officer of a place or of a body of forces—*Qal'a-dār, hākīm, sar-dār, sālār, fanj-dār*—*Garhī k. ādhipati, kisi sthān k. senānī, senāpati.*

**COM-MĀND'A-TO-RY**, *a.* having the force of a command—*Hukūmat k. tāqut rakhne w., sar-dārī k. barābar*—*Ādhipatya k. ādhikārī, prabhutwa k. śakti rakhne w., ādeś ke tulya.*

**COM-MĀND'ER**, *n.* one who commands, a leader—*Hākīm, sar-dār, sipah-sālār*—*Ādeśī, COM-MĀND'ER-Y*, *n.* a body of knights, the revenue or residence of a body of knights—*Muntāz sarārdār ki jam'at, muntāz sarārdār ke guroh ki āmatdarī jā jā-i-sukh-nat*—*Kulīnasādivarg arthāt pratishthit ghurcharhon k. samūh. kulīnasādivarg arthāt pratishthit ghurcharhon ke samūh ki prapti wā nivāsusthān.*

**COM-MĀND'ING**, *a.* controlling, powerful—*Zabt k. w., hukūmat k. w., tāqut-war, muqawari, mazhūt*—*Anuśasan k. w., śaktimān, prabāl, balawān.*

**COM-MĀND'ING-LY**, *ad.* in a commanding or powerful manner—*Zabt karne ke taur se, zabt se, tāqut se, zor se*—*Anuśasanapurvak, śakti se, bal se.*

**COM-MĀND'MENT**, *n.* a mandate, a precept—*Hukm, amr, farmān, musht, nasihat, pand*—*Ājñā, ādeś, vidhi, nirdēś.*

**COM-MĀN'DRESS**, *n.* a female who commands—*Hukūmat karne-wālī, farmāne wālī, sar-dārīn, hākima*—*Adhikāriṇī, adhishṭhatri, ādhipatyakāriṇī.*

**CŌM-MĀRK**, *n.* (S. *meare*) a frontier—*Sar-haūd, haūd*—*Se-wānā, simā.*

**CŌM-MA-TĒRI-AL**, *a.* (1. *com, materia*) consisting of the same matter—*Ham-jins, ek hi shai kī banā hūā*—*Ekavastu, ekabhāv, ek hi dravya k. banā hūā, ekamūrti.*

**COM-MĒAS'U-RA-BLE**, *a.* (1. *com, metior*) reducible to the same measure—*Ham-andāz, munkind-i-ma'sūm-'alāi-hi-mushtarak, ham-icāz*—*Sāpavartta, samaparinām, samamātra, samamān.*

**COM-MĒM'O-RATE**, *v.* (1. *com, memor*) to preserve in memory, to celebrate solemnly—*Yād-gārī rakhnā, ta'zim jā muhabbat ke sāth kisi shakhs jā mājare kī yād-gārī k.*

—*Smāraṇ rakhnā, sudh banāye rakhnā, kisi purush wā karm ke smāraṇārth parv mānā, ādar wā prem se kisi ghatnā wā purush ke smāraṇ k. utsav k.*

**COM-MĒM'O-RĀ-TION**, *n.* public celebration—*Shādī, yād-gārī, yād-dihī*—*Kisi karm wā purush ke smāraṇārth utsavācharaṇ.*

**COM-MĒM'O-RĀ-TIVE**, **COM-MĒM'O-RĀ-TO-RY**, *a.* preserving the memory of—*Yād-gār, yād-gārī bar pā rakhne w.*—*Smāraṇ, uddeśak, smāraṇ banāye rakhne w.*

**COM-MENCY'**, *v.* (1. *com, in, item* ?) to begin, to enter upon, to originate—*Shurū k. jā h., pācā k., wujūd pakrānā, wujūd pakarānā, hāth lagānā, jād k.*—*Ārambh k. wā h., lagnā, hāth dānā, nikālnā, nikālnā, utpanna k. wā h.*

**COM-MENC'EMENT**, *n.* beginning—*Shurū, āgāz, ibtildā*—*Ārambh, prārambh, upskram.*

**COM-MĒND'**, *v.* (1. *com, mando*) to represent as worthy, to praise, to commit—*Sifārish k., taqrīb k., ta'rif k., tausif k., sipurd k., harālu k.*—*Prasānsā k., sarābnā, barāī k., sauṇpnā.*

**COM-MĒND'A-BLE**, *a.* worthy of praise, laudable—*Qābil-i-ta'rif, qābil-i-tahsin, ta'rif ke lāiq, mustahsan*—*Prasānsaniya, kīrtanīya, prasānsā kiye jāne ke yogya, stutya.*

**COM-MĒND'A-BLE-NESS**, *n.* the state or quality of being worthy of praise—*Qābiliyat-i-ta'rif*—*Prasānsaniyatwa, kīrtaniyatā, stutyatwa.*

**COM-MĒND'A-BLY**, *ad.* laudably—*Ta'rif kī qābiliyat se, tahsin kī liyaqat se, qābil-i-ta'rif ke*—*Prasānsaniya prakār se, stutya bhāv se.*

**COM-MEN-DĀ'TION**, *n.* praise, eulogy—*Āfrīn, ta'rif, sitāish*—*Prasānsā, stuti, barāī.*

**COM-MĒND'A-TO-RY**, *a.* containing praise, holding in commendam; *n.* eulogy—*Pur-tahsin, ta'rif-amez, pādri kī ma'āsh amānatnā rakhne w.*; *n. ta'rif, tahsin, āfrīn*—*Stutimay, prasānsakar, dharmādhyāpakavrittī dharohar ke sadris rakhne w.; n. prasānsā, stuti, barāī.*

**COM-MĒND'ER**, *n.* one who commends—*Sanā-khūān, āfrīn k. w., ta'rif k. w., madhlāh, sipurd k. w.*—*Nārāhne w., prasānsak, barāī k. w., stāvak, sauṇpne w.*

**COM-MĒND'AM**, *a.* a benefice held in trust—*Pādri kī ma'āsh jo kisi shakhs ke pās amānat rakhi hai*—*Dharmādhyāpakavrittī jo kisi jan ke hāth mein dharohar ke sadris rakhi hai.*

**COM-MEN-DĀ'TOR**, *n.* one who holds a benefice in commendam—*Wah shakhs jiske pās pādri kī ma'āsh sipurd ho*—*Wah jan jiske pās dharmādhyāpakavrittī dharohar ke sadris ho.*

**CÔM-MEN-SÂI-L'I-TY**, *n.* (L. *con, mensa*) fellowship at table—*Ek hi mez par khânâ, ek sâth khânâ*—Sahabhojitwa, ek sâth ahâr k., ek sâth bhojan, pañktibhojan, ek pânt meñ bhojan. [Sahabhojan, ek sâth bhojan k.]

**CÔM-MEN-SÂ'TION**, *n.* eating at the same table—*Ek hi mez par khânâ, ek sâth khânâ*—

**CÔM-MÊN'SU-RÂ'TE**, *v.* (L. *con, mensum*) to reduce to some common measure; *a.* reducible to a common measure, equal, proportionable—*Maqsûm-alai-hi tak ghatânâ, maqsûm-alai-hi-mushatarak nikalnâ, ham-andâz k., ham wazn k.; a. mumkinu-l-maqsûm-alai-hi-mushatarak, ham-andâz, ham-wazn, barâbar, muwâfiq, ham-andâz hone ke lâiq*—Samaparinân k., samamân k.; *a.* samaparinâm, tulya, samamân hone ke yogya. [hi-mushatarak, ham-andâz, ham-wazn—Samaparinâm, samamân.]

**CÔM-MÊN'SU-RÂ-BLE**, *a.* reducible to some common measure—*Mumkinu-l-maqsûm-alai-*  
**CÔM-MÊN'SU-RÂ-BIL'I-TY**, **CÔM-MÊN'SU-RÂ-BLE-NES**, *n.* capacity of being compared with another in measure—*Qâbiligat-i-maqsûm-alai-hi-mushatarak, andâze meñ dâsre ke sâth muqâbuli kiye jâne ki qâbiligat*—Parinâm meñ dâsre ke sâth milaye jâne ki yogyatâ, samaparinâmatwa. [niqdâr se—Tulya parinâm se, samân parinâm se.]

**CÔM-MÊN'SU-RÂ-TÉ**, *adv.* with equal measure—*Ham-andâzi se, ham-wazni se, barâbar*  
**CÔM-MÊN'SU-RÂ'TION**, *n.* reduction to some common measure, proportion—*Maqsûm-alai-hi-mushatarak kâ nikalnâ, ham-andâzi, ham-wazni, barâbari*—Samaparinâmatâ, samatâ, tulyatâ.

**CÔM-MENT**, *v.* (L. *com, mens*) to write notes on, to expound, to explain; *n.* annotation, explanation, exposition—*Shurh likhnâ, tushrihan bagîn k., ma'ni bagîn k., ta'wil qâ ta'bir likhnâ; n. shurh, ta'wil, ta'bir*—Tîkâ likhnâ, tippanî likhnâ, kholkar samjhânâ, spâshit rip se prakâs k.; *n.* tîkâ, tippanî, bhâshya, vyâkhyâ.

**CÔM-MEN-TÂ-RY**, *n.* an exposition, annotation—*Shurh, ta'bir, ta'wil*—Tîkâ, tippanî, vyâkhyâ, bhâshya. [tikâlekhak, bhâshyakâr, vyâkhyatâ.]

**CÔM-MEN-TÂ-TOR**, *n.* an expositor or annotator—*Shârih, mufassir, mu'abbir*—Tîkâkâr,

**CÔM-MEN-TER**, *n.* an explainer, an annotator—*Shârih, mu'abbir, mufassir*—Tîkâkâr, tikâlekhak, vyâkhyatâ, bhâshyakâr. [kâlpânik, mânâsik.]

**CÔM-MEN-TÍ-TUS**, *a.* invented, imaginary—*Íjâdî, khiyâlî, wahmî*—Kalpit, kritrim,

**CÔM-MERCE**, *n.* (L. *com, merx*) trade, traffic, intercourse; *v.* to traffic, to hold intercourse—*Tijârat, saudâgari, râh-ravish, râh-rasm, ta'alluq, suhat; v. tijârat k., saudâgari k., râh-rasm rakhnâ, râh-ravish rakhnâ, ta'alluq rakhnâ, 'alâqa rakhnâ*—Bâñjîya, byopâr, vyavahâr, lokasâsurg, gunanâgamau, lokavyavahâr, sañsarg; *v.* bâñjîya k., byopâr k., kray vikray k., sañsurg k. wâ rakhnâ, vyavahâr k. wâ rakhnâ.

**CÔM-MER'ÇIAL**, *a.* relating to commerce—*Tijâratî, saudâgarâna, muta'alliq-i-saudâgari*—Bâñjîyasambandhî. [—Bâñjîya ki drishtî se, byopâr ki drishtî se.]

**CÔM-MER'ÇIAL-LY**, *adv.* in a commercial view—*Tijârat ki nazar se, saudâgari ki nigâh se*

**CÔM-MI-GRÂ'TION**, *n.* (L. *com, migro*) removal of a large body of people from one country to another—*Ek mulk se dâsre mulk ko bahut se logon ke guroh kâ intiqâ*—*Ek des se dâsre des ko bahut se logon kâ gunan.*

**CÔM-MI-NÂ'TION**, *n.* (L. *com, minor*) a threat, denunciation of punishment—*Dham-kâ, ta'nat*—Tarjâ, bhartsan, abhîsâp. [sabhartsan, âkroshak, sasâp.]

**CÔM-MINÂ-TO-RE**, *a.* threatening—*Dhamkî kâ, dhamkî d. wâ, ta'nat d. wâ*—Satarjan,

**CÔM-MIN'GLE**, *v.* (L. *com, S. mengon*) to mix into one mass, to blend, to unite—*Ek meñ milânâ, ek wâ, ekuthâ kâ.* [k., bukni kâ.—Tûk tûk k., chûrn k., pisân k.]

**CÔM-MI-NÔTE**, *v.* (L. *com, minuo*) to break into small parts, to pulverize—*Reza-reza*

**CÔM-MIN'U-BLE**, *a.* reducible to powder—*Reza-reza kiye jâne ke qâbil, purze-purze kiye jâne ke lâiq, safâf kiye jâne ke lâiq*—Chûrniya, khandniya, chûr. hone ke yogya, pise jâne ke yogya.

**CÔM-MI-NŪTION**, *n.* the act of breaking into small parts, pulverization, attenuation—*Zarra-zarra k., reza-râzi, pulbî kâ.*—Chûrnatâ, chûrnikaran, mardan, pisâw, pisân k., pâr k. [gam-khwarî k.—Dayâ k., anukampâ k., mayâ k., karunâ k.]

**CÔM-MIS'ER-ATE**, *v.* (L. *com, misere*) to pity, to compassionate—*Rahm k., tars khânâ,*

**CÔM-MIS'ER-ABLE**, *a.* worthy of compassion—*Qâbil-i-rahm, tarahhum yâ riqqat ke lâiq*—*Karunâ ke yogya, anukampya, dayâpatra, dayâ ke yogya.* [karunâ.]

**CÔM-MIS'ER-ATION**, *n.* pity, compassion—*Rahm, riqqat, tarahhum*—Dayâ, anukampâ,

**CÔM-MIS'ER-ATIVE**, *a.* compassionate—*Sâhib-i-dard, sâhib-i-riqqat, naram-dîl, shafiq, rahim*—Karunâmay, karunâtnak, dayâwant, anukampak.

**CÔM-MIS'ER-ATIVE-LY**, *adv.* out of compassion—*Riqqat se, rahm se, shafaqat se*—*Karunâ-pûrvak, karunâ se, dayâ wâ mayâ se, anukampâ se.*

**CÔM-MIS'ER-Â-TOR**, *n.* one who has compassion—*Mutarahhim, gam-khwar, rahim, sâhib-i-riqqat*—*Karunâtnak, karunâkar, karunâmay.*

**CÔM-MIT'**, *v.* (L. *com, mitto*) to intrust, to deposit, to send to prison, to perpetrate, to expose—*Hawâla k., sipard k., qaid-khâne ko bhejnâ, irtikâb k., khatre meñ dâlnâ, balâ meñ dâlnâ*—Sauipnâ, denâ, rakhnâ wâ dharnâ, samarpnâ k., dâlnâ, vandisâla ko bhejnâ, kârîgâr ko pathaunâ, karnâ, sañsâyasth k., bhay meñ dâlnâ.

**COM-MIT'MENT, COM-MIT'TAL**, *n.* the act of committing, imprisonment—*Haawála, sipurdagi, qaid-khāne ko irsāl, irtikāb, qaid, habs*—*Sauñp, kartab, kriyā, ācharan, kāragār ko pathwāi, kāragārpraveś, vaudisālāpraveśan, kāragārihapreshan.*

**COM-MIT'TEE**, *n.* persons selected to examine or manage any matter—*Panchāyat<sup>h</sup>, logōh ki jamā'at jo kisi kām ke karn ke muqarrar ho*—*Niyuktasabhá, kāryasamupādan ke nimitta niyuktasabhá, karmanmasampādikāsabhá.*

**COM-MIT'TEE-SHIP**, *n.* office of a committee—*Panchāyat kē kām<sup>h</sup>*—*Niyuktasabhāpad.*

**COM-MIT'TER**, *n.* one who commits—*Haawála k. w., sipurd k. w., murtakib, qaid k. w., qaid-khāne ko bhejne w.*—*Sauñpue w., kartā, vidhāyī, kāragār ko bhejne w., vandi-griha ko pathāune w.*

**COM-MIT'TI-BLE**, *a.* that may be committed—*Sipurd kiye jāne ke qābil, kiye jāne ke lāiq, qaid kiye jāne ke qābil, qaid-khāne bheje jāne ke lāiq*—*Sauñpe jāne ke yogya, kartavya, kāragār men praveś kiye jāne ke yogya, vandi-griha men dāle jāne ke yogya.*

**COM-MIS-SA-RY**, *n.* a delegate, a deputy, an officer in the army who regulates provision and ammunition—*Nāib, wakil, pesh-kār, lashkari sar-anjām aur rasāl ká dārogi*—*Niyogi, pratindihī, senā ke bhojanādi aur yuddhasāmagri ká adhyaksh, bhojanādhikār.*

**COM-MIS-SA'RI-AT**, *n.* the body of officers who regulate provisions and ammunition—*Lashkari sar-anjām aur rasāl ke dārogi*—*Senā ke bhojanādi aur yuddhasāmagri ká adhyakshagan, bhojanādi-parikalpakasamūh.*

**COM-MIS-SA-RY-SHIP**, *n.* the office of a commissary—*Nāibi, nigābat, pesh-kārī, lashkari sar-anjām aur rasāl ká dārogi-garī*—*Pratindhipad, niyogipad, senā ke bhojanādi aur yuddhasāmagri ke adhyaksh ká pad, bhojanādhikāripad.*

**COM-MIS'SION**, *v.* the act of committing, a trust, warrant, charge, mandate, perpetration, a number of persons joined in a trust or office; *v.* to empower, to appoint—*Sipurdagi, irsāl, amāni, samul, dust-ārez, mukhtār-nāma, harāla, tafiriz, amakat, hukm, farmāish, irtikāb, kisi kām ke anjām ke liye muqarrar pañch ; v. ikhtiyār d., qudrat d., samul d., muqarrar k.*—*Sauñp, bhejā, nikshep, nyās, pratayapatra, ājāpatā, adhikār, rakshā, ājā, āles, samāles, karnā, ācharan, kisi kām ke nimitta niyukt jamasamūh, kisi kārya ke nimitta niyukt pañch ; v. adhikār d., śakti wā samarthya d., niyukt k.*

**COM-MIS'SION-AL, COM-MIS'SION-A-RY**, *a.* appointing or appointed by a warrant of authority—*Samul yā parwāne ke rā se muqarrar k. w. yā muqarrar kiyā gayā*—*Pranāyāpatra wā ājāpatra ke dwārā niyukt k. w. wā niyukt kiyā gaya.*

**COM-MIS'SION-ARY**, *v.* to empower—*Ikhtiyār d., qudrat d., samul d.*—*Adhikār d., śakti wā samarthya d., samarth k.*

**COM-MIS'SION-ER**, *n.* one empowered to act—*Amān, mukhtār-kār, wakil, gymāshat*—*Niyogi, adhikārawān, adhikārī, karmanirvāh ke nimitta niyukt jan.*

**COM-MIS'SURE**, *n.* a joint, a seam—*Jop<sup>h</sup>, gāth<sup>h</sup>, sūca<sup>h</sup>, siā<sup>h</sup>, silāi<sup>h</sup>.*

**COM-MIX', v.** (*L. con, misceo*) to mingle, to blend, to unite into one mass—*Ek meñ milānā<sup>h</sup>, ek k.<sup>h</sup>, ekutthā k.<sup>h</sup>.*

**COM-MIX'TION**, *n.* mixture, incorporation—*Āmezish, judē judī ekizon ká milāw, imtizāj, mukhlātagi*—*Misran, sāhyog, sāhsarg, milāw.*

**COM-MIX'TURE**, *n.* the act of mingling—*Milān<sup>h</sup>.*

**COM-MO'DI-OUS**, *a.* (*L. con, modus*) convenient, suitable, useful—*Mā'qūl, khūb, muwāfaq, munāsib, munfid, fāida-bakhsh*—*Yathāyogya, upayukt, upayogi, gunakārī.*

**COM-MO'DI-OUS-LY**, *ad.* conveniently, suitably—*U'slūb se, khēbi se, suthrāi se<sup>h</sup>, munāsabat se, muwāfaqat se*—*Yathāyogya rūp se, yathochit prakār se, upayukt bhāv se.*

**COM-MO'DI-OUS-NESS**, *n.* convenience—*Khūbī, āwām, muwāfaqat, suthrāi<sup>h</sup>*—*Yathāyogya-twa, upayogitā, yuktatā, upayog.*

**COM-MO'DI-TY**, *n.* interest, advantage, any thing bought and sold, merchandise—*Naf', fāida, koi chiz jo kharid farokht ho, samudā-sulf, jins, samudāgarī ká ashūb, māl-māl'*—*Lābh, arth, phal, prāpti, koi dravya jo kray vikray ho, bāniyadravya, byopār kī sāmagri.*

**COM-MO'DE'**, *n.* a head-dress—*Orhān<sup>h</sup>, zanāni topī kī ek qism*—*Striyōn ká mastakābharan.*

**COM-MO-DORE**, *n.* (*Sp. comendador*) the commander of a squadron—*Lashkari bahr ká sar-dār, baharī sipak-sālār*—*Ālayodihādhyaksh, yuddhanaukādhipati.*

**COM-MO'D-U-LĀ'TION**, *n.* (*L. con, modus*) measure, agreement—*Andāz, māp<sup>h</sup>, ittifāq, muwāfaqat*—*Parimān, mel, anurūpatā.*

**COM-MO-LI'TION**, *n.* (*L. con, mola*) the act of compressing and grinding—*Dabānā<sup>h</sup>, COM-MON*, *a.* (*L. con, unus*) belonging to more than one, general, usual, vulgar, mean; *n.* an open public ground; *v.* to share together—*Mashtarak, āmm, rāij, mura'waj, mustāmal, kam-qadr, adnā, zulil, kamina ; n. maidān, sāir ; v. sharik h.*

—*Sāmānya, sādharan, prāyik, vyāvahārik, āchārik, laukik, adham, nich ; n. patpar, gochār, samānyabhūmi, sādharan kshetra ; v. sājlū h.*

**COM'MONS**, *n. pl.* the common people, the lower house of parliament, food at a common table — '*Awamm*, '*amm log*, *Inglistān meñ jo log rā'iyat ki taraf se wakīl hote hain unki jamā'at*, '*amm kā khānā*, *ek hi mez par khānā* — *Sāmānya log*, *antayavarn ke log*, *prajāpratinidhisabdhā*, *pañkṛtibhojan*, *ekapañkṛtibhojan*, *gañāna*.

**COM'MON-A-BLE**, *a.* held in common — *Mushtarak* — *Sājhe* kā, *bahuswāmik*, *sāmānya*.

**COM'MON-AGE**, *n.* right to a common — *Mushtarak maidān meñ haqq*, '*amm maidān meñ istihqāq* — *Sāmānyabhumī meñ adhikār*, *sādhārān kshetra meñ adhikār*, *gochārādhikār*.

**COM'MON-AL-TY**, *n.* the common people — '*Amem log*, '*awamm* — *Sāmānya log*, *antayavarn ke log*.

**COM'MON-ER**, *n.* one of the common people, a man not noble, a member of the house of commons — '*Awamm kā ek shakhs*, '*amm darje kā ek shakhs*, *Inglistān meñ jo log rā'iyat ki taraf se wakīl hote hain unki jamā'at kā ek shakhs* — *Antayavarn kā ek jān*, *antayajātiya*, *akulīn*, *prajāpratinidhisabhasad*. [ *bār*, *bahudhā*, *bahut ber*, *pherpher*.

**COM'MON-LY**, *ad.* usually, frequently — *Aksar*, *besh-tar*, *bār-bār* — *Prāy*, *bahut karke*, *bār*.

**COM'MON-NESS**, *n.* the state or quality of being common — *Kasrat*, *aksarīyat*, *udāwat*, *ishkārak* — *Sādhārānatwa*, *sāmānyatwa*, *bābūlya*, *prachalan*.

**COM-MON-COUNCIL**, *n.* the council of a city or corporate town — *Kisi shahr ke amm majlis* — *Kisi nagar ki sādhārānaprajāsabha*.

**COM-MON-CRITER**, *n.* one who gives public notice of things lost or for sale — *Daggrī wā*.

**COM-MON-HALL**, *n.* the place where the inhabitants of a town meet — *Kisi shahr ke bāshindon kā majlis-khāna* — *Kisi nagar ke mīāsīyon kā sabhālay*.

**COM-MON-LAW**, *n.* unwritten law, which has been established by usage — *Ricāj*, *dastūr*, '*umal* — *Deśachār*, *deśavyavahār*, *vyavaharavidhi*.

**COM-MON-PLACE**, *n.* a memorandum, a common topic; *v.* to reduce to general heads; *a.* ordinary, trite — *Batigāz*, *sofina*, *gād-dāsh*, '*amm mazmūn*, '*amm mazmū*; *v.* '*amm jāns gā nāt meñ k.*; *a.* *rājī*, *marwajī*, '*amm* — *Smaranāpārthakaleh*, *sādhārān prasāng*, *sāmānya prakarañ*; *v.* *ek jādīya nirdhārān k.*, *bahusāmānya k.*, *bahuvyāpak k.*; *a.* *sādhārān*, *sāmānya*, *chālīt*, *prachalit*, *prasādhā*.

**COM-MON-PLACE BOOK**, *n.* a book in which things to be remembered are ranged under general heads — *Batigāz*, *sofina*, *gād-dāsh* *bukh* — *Smaranāpārthakapustak*.

**COM-MON-WEAL**, *n.* the public good — '*Awamm ki bhalāi*, *jūz-i-awam* — *Prajā kā hit*, *prajā ki bhalāi*, *sab kā hit*.

**COM-MON-WEALTH**, *n.* the state, the public, a government in which the supreme power is lodged in the people, a republic — *Saltanat*, '*awamm*, *jumhūrī saltanat*, *jumhūr* — *Rājya*, *prajā*, *prajālok*, *prajāprabhutwa*, *prajābhīpatya*, *prajāpālīt rājya*.

**COM-MON-WEALTHSMAN**, *n.* one who favours a republican government — *Jumhūr-parast*, *jumhūr-parwar*, *dost-i-jumhūr* — *Prajāprabhutwawādī*, *prajāpālīt rājya upāsak*, *prajādhīpatyawahāyāk*.

**COM-MON-ITIVE**, **COM-MON-ITIVE-TO-RY**, *a.* (L. *con*, *monitum*) advising, warning — *Salāh dene w.*, *nāsīh*, *agāh k. w.*, *khabar dene w.* — *Upadesak*, *paramarsak*, *pratyadesak*, *chetāne w.*

**COM-MO-RANCE**, (**COM-MO-RANCE**), *n.* (L. *con*, *moror*) residence, habitation — *Maskan*, *makān*, *ipānat*, *būst-o-bāsh*, *qiyām*, *muskana* — *Ghar*, *vās*, *nivās*.

**COM-MO-RANT**, *a.* dwelling, resident — *Sākīn*, *bāshinda* — *Vāsī*, *nivāsī*.

**COM-MO-RIENT**, *a.* (L. *con*, *morior*) dying at the same time — *Ek hi sāth marne w.*, *ek hi waqt meñ marne w.* — *Ek hi samay meñ marne w.*

**COM-MOVE**, *v.* (L. *con*, *moveo*) to put into violent motion, to disturb, to agitate — *Harakat denā*, *mutarīb k.*, *jumbish denā* — *Chalānā*, *hilānā*, *asthīr k.*, *vyākul k.*, *du-lānā*. [ *jhat*, *hīlāw*, *khalbālī*, *hālbālī*, *dīnd*, *kalāh*, *ghabrāhiat*.

**COM-MOTION**, *n.* tumult, disturbance — *Harāmāt*, *tazālūt*, *iztirār*, *halchal* — *Jhāt*.

**COM-MOTION-ER**, *n.* a disturber of peace — *Pīna angz*, *tafānū*, *tañf-bāz* — *Bukheriyā*, *kshobhakar*, *kalahakārī*.

**COM-MUNE**, *v.* (L. *con*, *munus*) to converse, to talk together, to hold intercourse — *Guft-gā k.*, *kam-sukhan k.*, *sarokār rakhnā*, *rāh-rasm rakhnā*, *rāh-rasmī h.* — *Bātehit k.*, *sambhāshan k.*, *āvāgachchh rakhnā*, *rit bhānt rakhnā*, *sañsarg rakhnā*.

**COM-MUNI-CABLE**, *a.* that may be communicated, capable of being imparted — *Zāhir hone ke qābil*, *fāsh hone ke lāyq*, *bakhshe jāne ke lāyq* — *Batlāye jāne ke yogya*, *sañvadaniy*, *pratipādaniy*, *diye jāne ke yogya*.

**COM-MUNI-CABIL-TY**, **COM-MUNI-CABLE-NESS**, *n.* the quality of being communicable — *Zāhir hone ki qābīliyat*, *fāsh hone ki liyāqat*, *bakhshe jāne ki qābīliyat* — *Batlāye jāne ki yogyatā*, *sañvadaniyatā*, *pratipādaniyatwa*, *diye jāne ki yogyatā*.

**COM-MUNI-CANT**, *n.* a partaker of the sacrament of the Lord's Supper — *Hazrat 'Isā ki yād-gārī ke rusmī khāne meñ shurīk hone w.* — *Isā ki mrityu ke smaranāpārthak bhojan kā sahabhojī*.

**COM-MUNI-CATE**, *v.* to impart, to bestow, to reveal, to deliver, to partake of the sacrament of the Lord's Supper — *Kahnā*, *bakhsnā*, *zāhir k.*, *denā*, *hazrat 'Isā ki yād-*

*gūri ke rasmi khāne meñ sharik h.* — Batlānā, samjhlānā, de dālnā, prakās k., bolnā, Isā kī mrityu ke smaraṇārthak bhojan kā sababhojī honā.

COM-MU-NI-CATION, *n.* the act of imparting, conference, conversation, intercourse, a common inlet, passage—*Iskhā-i-rāz, denā<sup>b</sup>, guft-gū, muvāl-jurūb, 'alāqa, ta'alluq, sarokār, rabt, rāh-rasm, vā-ta, qizār-gūh* — Bhed kholnā, vijñāpan, sañvad, sandeśavād, sampadān, pradān, bācheit, sambhāshay, ālap, gamanagamān, sañsarg, samāgum, āwāgachehh, samānyadwār, samānyapath.

COM-MU-NI-CATIVE, *a.* ready to impart, not selfish, not reserved—*Faiqāz, āshnā-mizāj, be-garaz, gufr-mahjub, be-hijāb* — Sampradānāsīl, sañvadanaśīl, aswārthadrishṭī, kathānotok, ākāpi, āsanokochi.

COM-MU-NI-CATIVE-NESS, *n.* the state or quality of being communicative, readiness to impart—*Faiqāz, āshnā-mizāj, be-garaz, be-hijāb* — Sampradānāsīlatā, sañvadanaśīlatā, sañvadāśīlatwa, vijñāpakatwa.

COM-MU-NI-CAT-ORY, *a.* imparting knowledge—*Im batlāne v.* — Vijñāpak, vidyā d.

COM-MUNION, *n.* intercourse, fellowship, common possession, union in faith and discipline, celebration of the Lord's Supper—*Amud-raft, amud-shud, rāh-rasm, 'alāqa, sarokār, unsiyat, nus, ham-sar, suhbat, mushtarak qabza, 'awānūm kī milkiyat, ham-din, ham-mahjub, din aur mahjub meñ ittijāq, Hazrat 'Isā kī qūd-gāri ke khāne-pir ki mishast* — Awājahi, āwāgachehh, sañsarg, sañgam, ālap, sājhā, mel, milāp, sarvasādharan adhikār, dharm aur ācharan meñ mel, Isā kī mrityu kā smaraṇārthak bhojan.

COM-MU-NITY, *n.* the commonwealth, the body politic, common possession—*Jamhūr, guroh, khaly, khilqat, khāss-o-'amm, 'awānūm kī milkiyat* — Prajāprabhutwa, prajāpālitarājya, prajālok, prajā, janasamūh, sarvasādharan adhikār, sadhāranasatwa.

COM-MUTE, *v.* (L. *com. mutō*) to exchange, to bargain for exemption—*Tabdil k., badlat dālnā, muhādala k., 'irāz meñ h., rikāz ke liye shart yā band-o-bast k.* — Parivartan k., palṭā k., herpher k., ehtikāre wa mukti ke nimitta niyam wā bhugtan k.

COM-MU-TABLE, *a.* that may be exchanged—*Mumkinat-tabdil, muhādala hone ke liye* — Parivartaniya, palṭe ke योग्य.

COM-MU-TATION, *n.* change, alteration—*Tabdil, adlā-badli, 'irāz-mu'āwaze* — Vikār, pa-

COM-MU-TATIVE, *a.* relating to exchange—*Muta'alliq i-adlā-badli, 'irāz-mu'āwaze ke muta'alliq* — Herpher wa palṭe kā sambandhī, parivartanavishayak.

COM-MU-TATIVELY, *ad.* in the way of exchange—*Adlā-badli se, 'irāz-mu'āwaze se, muhādale kī surat se* — Herpher se, palṭe kī riti se.

COM-MUTUAL, *a.* (L. *com. mutuas*) jointly mutual, reciprocal—*Do-tarfi, jānibain, tarfain* — Do orā, paras-par, anyonya.

COMPACT, *n.* (L. *com. pactum*) an agreement, a contract, a league, a union—*Qaul-qa-rār, shart, 'ahad-o-paimān, ittijāq* — Niyam, nirdhāran, bācha, hoṛ, sandhī, aikya, ekarā, mel.

COMPACT, *v.* to join together, to unite closely, to league with; *a.* firm, solid, close, held together—*Milnā<sup>b</sup>, gafs k., pur-kār k., ittijāq k.; n. mazbit, munjamūd, gafs, kasf, pur, pur-kār, bastā* — Jorna, ghanā k., gāhā k., saghan k., gajhlū k., gāhīlma, sandhī k., mel k.; *a.* thos, ghanī, gāhī, nivir, aviral, jakarā hua.

COMPACTEDLY, *ad.* closely—*Gāfsi se, pur-kārī se, sangīni se* — Saghanatā se, gūrhepan se, aviralatāpūrvak.

COMPACTED-NESS, *n.* firmness, density—*Gāfsi, pur-kārī, bastagi, kasāfat* — Driṣṭatā,

COMPACTLY, *ad.* closely, densely—*Kasāfat se, Gāfsi se, pur-kārī se* — Gajhlūat se, gārhepan se, nivirāpū se, ghanatā se.

COMPACTNESS, *n.* firmness, closeness—*Mazbūtī, kasāfat, sangīni, gāfsi, pur-kārī* — Driṣṭatā, porhāpan, nivirātā, ghanatwa, gajhlūat, gārhepan.

COMPACTURE, *n.* close union, structure—*Jokar-bandī, tarkīb, sākhṭ, bandish* — Gārghā-mel, ghanī banāwat, dand.

COM-PACTNESS, *n.* (L. *a* system of many parts united)—*Murakkab shai* — Samahār,

COM-PACT-NATE, *v.* to set together—*Ekathā baithānā yā rakhnā<sup>b</sup>, milānā<sup>b</sup>, jornā<sup>b</sup>.*

COM-PACT-NATION, *n.* union, structure—*Ittijāq, mel<sup>b</sup>, tarkīb, sākhṭ* — Sañyog, sañhati, banāwat.

COM-PAN-NY, *n.* (L. *com. panis*?) persons assembled together, fellowship, a band, a society, a body corporate, subdivision of a regiment; *v.* to associate with—*Majlis, rifāqat, ikhtilāt, unsiyat, suhbat, ham-rāhī, tāifa, jamā'at, firqa, mardumān kī ijlās jo sar-kar ke hukm se niwarratāb hoti hai aur jiska iḥtiyār aur zṭidār ek hi hākim kā sā hotā hai, tuman*; *v. ham-rāhī k., suhbat rakhnā* — Sahhā, samaj, sañgati, sāth, sañg, sañsarg, sanūh, dal, jathā, mandalī, pañchāyat, tolī; *v. sāthī h., sāthī h., sañsarg k.*

COM-PAN-ION, *n.* one who keeps company with another, an associate, a fellow, a mate—*Ham-suhbat, ham-rāhī, ham-dam, ham-nishīn, ham-jalsa, rafiq, sharik, yār-qār* — Sahavartī, sāthī, sañgī, sakhā, anuchar.

COM-PAN-ION-A-BLE, *a.* social, agreeable—*Āshnā-mizāj, majlis-dost, milansār, har-dil' aziz,*

- pasandida*—Milāpi, meli, maitreya, tushṭikar, anukūl, santoshak, raunya, manorañ-jak.  
 COM-PAN'ION-SHIP, *n.* company, fellowship—*Sahbat, risfāt, murāfaqat, unsiyat, shira-*  
 COM-PARE', *v.* (L. *con, paro*) to estimate one thing by another, to liken; *n.* the state of being compared, similitude—*Mugābala k., tashbih d., mushābahat d.*; *n. muqā-bala, mushābahat*—Milānā, taulnā, launiyā d., upamā d., tulya k., sadriś k.; *n. upa-mā, launiyā, tolan, sādriśya.*  
 COM-PAR-A-BLE, *a.* worthy to be compared—*Mumkin-i-tashbih, muqābala kiye jāne ke lāiq, muqābil*—Upameya, tulanīya, launiyā kiye jāne ke yogya, tulypakarapayogya.  
 COM-PAR-A-BLY, *ad.* of equal regard—*Mushābahat kī qābilyat se, tashbih diye jāne kī biyāqat se*—Upameyatāpūrvak, tulanīyatwāpūrvak.  
 COM-PAR-ATES, *n. pl.* two things compared—*Do chiz jinkā muqābala ho*—Do vastu jin-kī paraspar launiyā dī jāy, do padārth jo āpas meñ milāye jāyñ.  
 COM-PAR'A-TIVE, *a.* estimated by comparison—*Nisbat se takhmin kiya gayā, muqābale se tajvīz kiya gayā*—Launiyā se atkal kiya gayā, upamā ke dwārā nirmit, sāpekshay, anyāpeksh.  
 COM-PAR'A-TIVE-LY, *ad.* by comparison—*Mugābali ke rū se, ba-nisbat, nisbatan*—Upamā-  
 COM-PAR'ER, *n.* one who compares—*Mugābala k. w., mushābahat denē w.*—Launiyā d. w., tulanā k. w., upamā d. w., tulya k. w.  
 COM-PAR'ISON, *n.* the act of comparing, a comparative estimate, a simile, inflection of an adjective—*Tashbih, muqābala, nisbatī andāza, muqābale ke rū andāz, mushā-bahat, tamsil, gardān-i-sifat yā tafzīl-i-sifat*—Upamā, upamiti, upamān, utprekshā, upamā ke dwārā nirṇay, drishtant, viśeshanātulyatā, viśeshanātolan.  
 COM-PART', *v.* (L. *con, pars*) to divide—*Khāna-khāna k., taqsim k., judā judā k.*—*Vibhag k., nyārā nyārā k.*  
 COM-PART, *n.* a member, a division—*Qaf'a, hissa*—*Vibhag, khand, aṅś.*  
 COM-PARTITION, *n.* the act of dividing—*Taqsim, hissa-hissa yā khāna khāna k.*—*Vi-bhag.*  
 COM-PART'MENT, *n.* a division, a separate part—*Hissa, khāna, judā qaf'a*—*Bhāg, parich-*  
 COM-PART'NER, *n.* a partaker, a sharer—*Sharik, hissa-dār*—Sājhi, bātait, aṅś, bhāgi.  
 COMPASS, *c.* (L. *con, passum*) to encircle, to walk round, to besiege, to obtain; *n.* circle, grasp, reach, space, an instrument by which ships are steered; *pl.* an instrument for drawing circles—*Halqa, bāndhnā, ikāta k., gird-āwarī k., mukhāsara k., hāsil k.; n. halqa, dāira, daura, girda, gardish, girift, rasā, wāṣat, miqdār, qulb-munā, qulbā-munā; pl. purgār yā parkār*—Ghera, garera, chheṅkna, rūndhnā, pānā, uparjan k., lābh k.; *a. gherā, ghumāw, pariveshan, mapād, pakar, grabah, pahnch, parimān, vistār, diṇnirāpanayantva, samudāyat hānirāpanayantva, diṇnirāpanayantva; pl. karikātak.*  
 COM-PASSION, *n.* (L. *con, passum*) pity—*Rahm, tars, riqat, dard*—*Karūṇā, daya.*  
 COM-PASSION-ABLE, *a.* deserving of pity—*Riqat yā tars ke qābil, rahm yā dard ke liq*—*Karūṇātrā, dayāyogya.*  
 COM-PASSION-ATE, *a.* inclined to pity, merciful; *v.* to pity, to commiserate—*Sāhib-i-dard, sāhib-i-tars, sāhib-i-riqat, shafiq, vashiq, mihr-bān*; *v. rahm k., gum-khwāri k., tars khānā*—*Karūṇāpak, anukampak, karūṇāwant, dayālū, kripālū; v. karūṇā k., hamjoli, dekhkar kiel k., anukampā k.*  
 COM-PASSION-ATE-LY, *ad.* mercifully, tenderly—*Mihr-bānī se, shafiqat se, narm-dilī se, karīmāna, rahm se, tars yā riqat se*—*Karūṇāpūrvak, kripā se, dayā wā mayā se.*  
 COM-PASSION-ATENESS, *n.* the state or quality of being merciful—*Sāhib-i-dardī, sha-fiqat, tars, riqat*—*Karūṇāmayatva, dayālutā.*  
 COM-PAT'ERNITY, *n.* (L. *con, patern*) relation of a godfather—*Dharam bāp kī udāt*—*Dharmapitrīta, dharmapitā kī bhaw.*  
 COM-PAT'IBLE, *a.* (L. *con, pto*) consistent with, suitable to, agreeable—*Muwāfiq, munāsib, lāiq, qābil*—*Aviruddh, yogya, upayukt, anusri.*  
 COM-PAT'IBLITY, COM-PAT'IBLENESS, *n.* consistency, suitability, suitableness, agreement—*Murā-fuqat, munāsabat, liyāfat, mutābaqat*—*Aviruddhatā, yogyatā, upayuktatī, avirodh, anusarīta.*  
 COM-PATIENT, *a.* (L. *con, patiōr*) suffering together—*Ham-gam-khwār, dūse ke sāth taklif bar-dāshṭ k. w.*—*Dūse ke sāth dukh bhogne w.*  
 COM-PATRI-OT, *n.* (L. *con, patriā*) one of the same country; *a.* of the same coun-try—*Ham-watan, watanī*; *a. ham-watan*—*Swadesaj, swadesīya, ehaḍesavāsī; a. ekadesīya, swadesaj.*  
 COM-PEER', *n.* (L. *con, par*) an equal, a companion; *v.* to be equal with, to mate—*Ham-sar, ham-nartaba, ham-darja, rafiq; v. ham-sar h., barābar k. yā h.*—*Samāna-padasth, tulyavritti, sāngī, sāthī; v. tulya h., tulyapadasth k. wā h.*  
 COM-PEL', *v.* (L. *con, pello*) to force—*Jabr k., zor yā zabar dastī se koi kām karānā, majbūr k.*—*Badadwārā karānā, bal se karānā.*



COM-PÊL'LA-BLE, *a.* that may be forced—*Jo majbûr kiya jāy, jisko majbûr kar saketi*—Jis se baladwārā karā sakeñ, jis par bal chal sakai.

COM-PÊL'LA-TO-RY, *a.* having power to compel—*Majbûr karne kī tāqat rakhne w.*, *zor yā zabar-dasti se ko kām karāne kī tāqat rakhne w.*—Bal se ko kām karāne ko samarth.

[*w.*—Baladwārā ko kām karāne w., bal se karāne w.  
COM-PÊL'LER, *n.* one who compels—*Majbûr k. w.*, *zor yā zabar-dasti se ko kām karāne*  
COM-PÊL'SION, *n.* act of compelling, force—*Zor, zabar-dasti, zor-āwari, ziyādātī, zulm, jabr, tā'addī, bid'at*—Balātkār, bal, pramāth.

COM-PÊL'SA-TO-RY, COM-PÊL'SIVE, COM-PÊL'SO-RY, *a.* having power to compel, forcing—*Zulmāna, zabar-dast, sakht, nā-yuzūr, jal'ri*—Balātkārī, baladwārā ko kām karāne ko samarth, prabād.

[*dasti se*—Baladwārā, bal se, balātkār se.  
COM-PÊL'SIVE-LY, COM-PÊL'SO-RI-LY, *ad.* by force—*Jabran, quhuran, ba-zor, zulm se, zabar-*  
COM-PÊL'LAT'ION, *n.* (*L. con. pello*) style or manner of address—*Laqab, khitāb*—

Abhāshan, amantran, abhivād, upādhi, sambodhan kī rīt.  
COM-PÊND, COM-PÊN'DI-UM, *n.* (*L. compendium*) an abridgment, a summary—*Ikhtisār, ijmāl, intikhāb, khulāsa*—Saūkshep, saūgrah, saūhār, sār, sārasaūgrah.

COM-PÊN'DI-OUS, *a.* short, abridged, concise—*Mukhtasar, mujmal, muntakhab*—Saūkshipt, saūgrihit, saūkshepik, avistīr, parimit.

COM-PÊN'DI-OUS-LY, *ad.* shortly, summarily—*Ikhtisār se, intikhāb se, mukhtasarān, mujmalān*—Saūkshep se, thore meñ, avistārapūrvak.

COM-PÊN'DI-OUS-NESS, *n.* shortness, brevity—*Ikhtisār, ijmāl, intikhāb*—Saūkshep,  
COM-PÊN'SATE, *v.* (*L. con. pensum*) to give equal value to, to make amends for—

*Ajr yā jazā d., talāfi k.*, *i'waz d.*, *badlā k.*—Pāritoshik d., pratiphal d., pariśodh k., kshatī pūrī k., nyūnatā pūrī k.

[Pāritoshik, pratiphal, kshatīpūrap, dapd.  
COM-PÊN'SA'TION, *n.* amends, remuneration—*Jazā, badlā, talāfi, mukāfāt, i'waz, ajr*—  
COM-PÊN'SA-TO-RY, *a.* making amends—*Talāfi k. w.*, *jazā d. w.*, *i'waz yā ajr d. w.*—

Pāritoshik, pratyupakārī, kshatīpūrvak.  
COM-PÊTE', *v.* (*L. con. peto*) to strive for the same thing as another, to rival—*Jis shai ke liye dūsrā koshish karē usī ke hāsil karne ke waste ap koshish k., kisi chiz ke liye dūsrē ke sāth muqābala k., ham-sarī k., ham-chashnī k., barābarī k., riqābat k.*—Jis vastu ke nimitta dūsrā abhilāshī ho usī ke nimitta ap yatna k., paraspar śreshth hone kī cheshṭā k., hiskā k.

COM-PÊT'TION, *n.* rivalry, contest for superiority—*Ham-sarī, muqābala, munāza'at, riqābat, muqāwarat, buzurgī ke liye muqābala*—Hiskāhiskī, paraspar śreshth hone kī cheshṭā, sparddhā, parasparābhībhavechhā, saūgharsh, śreshthtā wā utkriśhatā ke nimitta larāi.

COM-PÊT'TOR, *n.* a rival, an opponent—*Ham-sar, ham-magsad, ham-matlab, muqābil, mukhālif*—Ekārthābhilāshī, sparddhī, pratisparddhī, pratipaksha, pratirodhī.

COM-PÊT'TO-RY, *a.* in competition—*Muqābala meñ, riqābat meñ, muqāwarat meñ, ham-sarī meñ*—Sparddhā meñ, hiskā meñ, paraspar śreshth hone kī cheshṭā meñ, saūgharsh meñ, parasparābhībhavechhā meñ.

COM-PÊT'TRESS, COM-PÊT'TRIX, *n.* a female who competes—*Jo 'aurat ham-matlab ho, jo 'aurat ham-magsad ho, jo 'aurat muqābala karē*—Ekārthābhilāshīnī, hiskā karne wālī strī, jo strī dūsrē kī apkeśhā śreshth hone kī cheshṭā karē.

COM-PÊ-TEXT, *a.* suitable, moderate, qualified—*Lāz, muwāfīq, mūtadil, qābil*—Yogyā-upayukt, mit, parimit, sam, samarth, karmaksham, kāryaksham.

COM-PÊ-TENCE, COM-PÊ-TEN-CY, *n.* sufficiency—*Kifāyat, wajhi-kāfāf, āsūda hālī, farāgat*—Sāmārthyā, yogyatwā, yuktatā, yatheshṭatā.

COM-PÊ-TEXT-LY, *ad.* adequately, moderately—*Munāsabat se, ba-quadr-i-zarīwat, ba-quadr-i-ihtiyāj, andāz se*—Tulyā rūp se, upayukt rūp se, yatheshṭatāpūrvak, parimit rūp se.

COM-PÎLE', *v.* (*L. con. pila*) to collect from various authors, to compose—*Kilābōñ meñ se intikhāb k., jam' k., talīf k., furāham k., tusūf k.*—Saūgrah k., sañchay k., batōrā, līkhā, grauth nirmān k.

[Sārasaūgrah, saūhitā, sañchay, batōr, dher, rāi.  
COM-PÎ-LA'TION, *n.* a collection, an assemblage—*Tālīf, muntakhab, majmū'a*—Saūgrah,  
COM-PÎ-LE-MENT, *n.* the act of heaping up—*Jam' k., furāham k.*—Sanchay, batōr.

COM-PÎ-LE'r, *n.* one who compiles, a collector—*Muallif, jam'ī*—Saūgrahakār, sañchayakārī, sañchayī.

COM-PLA'CENT, *a.* (*L. con. placeo*) civil, affable, having a desire to please—*Mulāim, sāhib-i-sulūk, murawwat, khālīq, khush karne ko mushtāq*—Śishtāchārī, śisht, suśīl, ālāpī, tusht karne ko śchechhvk.

COM-PLA'CEGE, COM-PLA'CE-GE, *n.* pleasure, satisfaction, civility—*Khushī, taskīn, dīl-jam'ī, khātīr-jam'ī, razā-mandi, murawwat, uhliyat, inshāniyat, khulq*—Ānand, harsī, prasannatā, bulās, tushtī, santōh, suśīlatā, śishtatā.

COM-PLA'CE-TIAL, *a.* causing pleasure—*Taskīn-bakhs, farhat-bakhs*—Tushtīkar, santōshakar, āmodak, ānandakar.

- COM-PLA'CENT-LY, *ad.* in a soft or easy manner — *Mulūmat se, narni se, bāshshāshi se* — Komalata se, maridutā se, śishtatā se, tushṭ man se.
- COM-PLAIN', *v.* (L. *con, plango*) to lament, to find fault, to bewail — *Afsos k., shikūyat k., nālīsh k., faryād k., nāla k.* — Vilāp k., vilāpapurvak apne vishay meñ nivedan k., sasok nivedan k., dosh lagānā, vivād k., hāy hāy k., khed k., rok k.
- COM-PLAIN'ANT, *n.* one who urges a suit — *Faryādi, gila-guzār, nālīsh-mand, nālīshi, mudda'i* — Vivādārthī, abhiyoktā. [thī, khed k. w.]
- COM-PLAIN'ER, *n.* one who complains — *Shāki, nālīshi* — Vilāpi, hāy hāy k. w., vivādār-
- COM-PLAIN'ING, *n.* expression of sorrow — *Nāla, zūri* — Khedaprakāś, vilāpaprakāś.
- COM-PLAIN'T, *n.* lamentation, malady, accusation, information against — *Gam, ham-ogam, bināri, kāhili, nālīsh, shikwa, shikāyat* — Khed, šok, vilāp, rog, vyādhi, vivād, abhiyog, ulāhnā, paisūnya.
- COM-PLAI-SANT', *a.* (L. *con, placeo*) civil, courteous, desirous to please — *Khalīq, sāhib-i-akhlaq, khush-akhlaq, nek-nihād, khushkarne ko mushtēg* — Sabhya, suśīl, śisht, priyavād, tushṭ karne ko ichchhuk.
- COM-PLAI-SANCE', *n.* civility, courteousness — *Khulq, myravrat, ādam-gari, insāniyat, akhlāq* — Sabhyatā, suśīlatā, śishtatā, śishtachār.
- COM-PLAI-SANT'LY, *ad.* civilly, politely — *Khulq se, akhlat se, insāniyat se, murawwat se, mulāimat se* — Sabhyatā se, suśīlatā se, śishtatā se, śishtachār se.
- COM-PLA'NATE, COM-PLANE', *v.* (L. *con, planare*) to make level — *Chauras k., barā-bar k., chiknānā* — Sam wā samān k.
- COM-PLÉ-MENT, *n.* (L. *con, plere*) the full number or quantity, perfection — *Pūri tī-dād, pūrā miqdār, kamāl yā tamām* — Parisaṅkhyā, puripurak, parisaṅkhyā, sampūrṇ parimān, sampūrṇatā, pūrti. [sampūrṇ k. w.]
- COM-PLÉ-MENTAL, *a.* filling up, completing — *Pūrā k. w., kamāl yā tamām k. w.* — Pūrak,
- COM-PLÉ-TE', *v.* (L. *con, plerum*) to fill, to perfect, to finish ; *a.* full, perfect, finished, ended — *Pūrā k., kamāl k., kamāl k., tarām k., anjām ko pahuichānā ; a. pūrā, kāmīl, khatm, ākhīr, sar-gūd* — Sampūrṇ k., sampanna k., siddh k., samāpt k., *a. sampūrṇ, sampanna, siddh, saṁsiddh, samāpt*. [se, sampannabhāv se, siddh rūp se, nipat.]
- COM-PLÉ-TE'LY, *ad.* fully, perfectly — *Sar-i-sar, tamām se, tamām-o-kamāl* — Sampūrṇ rūp
- COM-PLÉ-TE'MENT, *n.* the act of completing — *Kamāl k., kāmīl k., puraṭh, tamām* — Sampūrṇakaraṇ, siddhi.
- COM-PLÉ-TE'NESS, *n.* state of being complete — *Tamām, kamāl, takmīl, intihā, ikhtitām* — Sampūrṇatā, paripūrṇatā, pūrti, saṁsiddhi, samāpti.
- COM-PLÉ-TION, *v.* fulfillment, perfect state — *Kamāl, takmīl, tamām, ikhtitām* — Samāpan, sādhan, sampāku, nīrvāh, siddhi, saṁsiddhi, samāpti, nishpatti, paripāk.
- COM-PLÉ-TIVE, *a.* making complete, filling — *Kamāl k. w., tamām k. w., pūrā k. w.* — Samāpak, sampādak, sādhak, pūrak, paripūrak.
- COM-PLÉ-TO-RY, *a.* fulfilling, accomplishing — *Pūrā k. w., anjām ko pahuichāne w., tamām-o-kāmīl k. w.* — Paripūrak, pūrak, samāpak, sampādak, sādhak, siddh k. w., nīberne w.
- COM-PLEX, *a.* (L. *con, plerum*) of many parts, not simple, intricate ; *n.* collection — *Murakkab, pech-dar-pech, pechida ; n. ijma', majma'* — Saṅkarikrit, miśrit, sāmāsik, asaral, uljha ; *n.* samūh, bator.
- COM-PLÉX'ED-NESS, *n.* compound state — *Murakkab hālat* — Miśritavasthā, saṅkīrnadaśā.
- COM-PLÉX'ION, *n.* involution, colour of the skin, temperament of the body — *Pech, badan k. rang, mizāj* — Uljherā, uljhaw, varṇ, sariravarṇ, prakṛiti, dehaswabhāv, sarirabhāv.
- COM-PLÉX'ION-AL, *a.* pertaining to complexion — *Badan ke rang ke muta'alliq, mizāj se nisbat-dār* — Dehaswabhāvasambandhi, prakṛit, sarirabhāvavishayak, sariravarṇavishayak. [dehaswabhāv se.]
- COM-PLÉX'ION-AL-LY, *ad.* by complexion — *Badani rang se, mizāj se* — Sariravarṇ se,
- COM-PLÉX'ION-A-RY, *a.* relating to complexion — *Badani rang ke muta'alliq, mizāj ke muta'alliq* — Sariravarṇasambandhi, dehabhāvavishayak, prakritisambandhi.
- COM-PLÉX'IONED, *a.* having a complexion — *Rang-dār, mizāj-dār* — Varṇayukt, savarṇ, prakṛitvishīṣṭ. [— Saṅkar, miśritavastha, miśratā, saṅkīrnatā, uljhaw.]
- COM-PLÉX'ITY, COM-PLÉX-NESS, *n.* state of being complex — *Murakkab hālat, pechidagi*
- COM-PLÉX-LY, *ad.* in a complex manner — *Murakkab taur se, pech se* — Saṅkar se, miśratā se, lapet se, uljhaw se.
- COM-PLÉX'URE, *n.* involution, complication — *Pech, uljhaw* — Lapet, uljherā.
- COM-PLI-ANCE. See under COMPLY.
- COM-PLI-CATE, *v.* (L. *con, plico*) to entangle, to involve ; *a.* compounded of many parts — *Lapetnā, uljhānā, phasānā, phādnā* ; *a. murakkab, pechida* — *a.* Miśrit, saṅkīrn, asaral.
- COM-PLI-CATE-LY, *ad.* in a complicated manner — *Pechida taur se, pechidagi se, murakkab hālat se* — Lapet se, uljhaw se, uljhere se, saṅkar se, miśratāpurvak.

**COM'PLI-CATE-NESS**, *n.* the state or quality of being complicated — *Pechida hālat, uljhā hālat, murakkab hālat* — Uljhāw, uljherā, misratā, saṅkar.

**COM'PLI-CĀ'TION**, *n.* a mixture of many things, intricacy — *Murakkab, pechidagi, pech* — Saṅkar, misratā, lapet, uljhāw.

**COM'PLI-MENT**, *n.* (*L. con, pleo*) an act or expression of civility; *v.* to flatter, to praise, to congratulate — *Mudirāt, mudārā, salām*; *v. khush-āmad k., zāhir-dārī k., ta'rif k., mubarak-bād d., mubārak-bādī d.* — Śishtichār, mānokti, sāntwokti, namaskār; *v. lallopitte k., mithyā prasaṅsa k., stuti k., sarāhnā, barāi k., dhanyavād k., jayjaykār mānānā, takallufāna* — Stutisichak, śishtatāprākāśak, stutimay, priyavādī.

**COM'PLI-MENT'AL**, *a.* implying compliments — *Ta'rif-nūmā, salām-nūmā, tamalluḡāna, COM'PLI-MENT'AL-LY, ad.* by way of civility — *Takrim-tawāzūl se, akhlāq se, insāniyat se* — Śishtatā se, suśilatā se, āwbhāw se, śishtichār se.

**COM'PLI-MENT'AL-ICY**, *a.* expressive of compliment — *Tamalluḡāna, takallufāna, ta'rif-āmez, salāmī* — Stutimay, sāntwavad, priyavādī.

**COMPLINE**, *n.* (*L. con, pleo*) the last act of worship at night which completes the service of the day — *'Ishā, shām ki namāz* — Sānjh ki pūjā, rātr-pūjā.

**COM'PLOT**, *n.* (*L. con, S. plōtan* ?) a conspiracy, a confederacy in crime — *Bandish, qarār meñ sāzish* — Gut, kupārāmār, kūtasānsarg, apārādḥ meñ gut wā ekarā.

**COM'PLOT'**, *v.* to form a plot, to conspire — *Sāzish k., bandish k.* — Gut k., kumantranā k., kūtasānsarg k., burī riti se ekarā k. [burī bāt kā ekarā.]

**COM'PLOT'MENT**, *n.* a conspiracy — *Bandish, sāzish* — Gut, kūtasānsarg, kupārāmār, **COM'PLOT'TER**, *n.* a conspirator — *Bandishi, mānsūbe meñ shayik, ham-sāzishī, bad-andeshī* — Kūtasānsargī, kūtasahit, pāpasahit, kumantranākārak, kumantranā meñ ralmē w.

**COM'PLY**, *v.* (*L. con, pleo*) to yield to, to accord with, to suit with — *Rāzī yā razā-mand h., tābī' h., qabūl k., muwāḡiq k.* — Sammat h., dabnā, mānmā, aṅgikār k., upayukt h., milnā, sam-n h. [kar sake, jo chāhp sake dab sake wā may sake.]

**COM'PLI'ABLE**, *a.* that can bend or yield — *Jo qabūl kar sake, jo jhuk sake* — Jo swikār

**COM'PLI'ANCE**, *n.* the act of yielding, submission, compliance, performance — *Razā-mandi, istirzā, marzī, tābī'-dārī, khulq, insāniyat, khush karne kā shauq, aulā, ijzā, an-jām* — Sammatī, ammatī, swikār, anurodhī, anuvritti, suśilatā, śishtatā, tushṭī karne ki ichchhā, kriyā, niherī, saṅsidilhi.

**COM'PLI'ANT**, *a.* yielding, bending, civil — *Qabūl k. w., mulāimē, jhukne w., dahtāb, khulq, khush-akhlāq, sāhīb-i-khulq* — Anurodhī, swikār k. w., mānmē w., chāhpū. chāhpne w., vinayī, śisht, suśil, sabhya.

**COM'PLI'ER**, *n.* one who complies — *Rāzī h. w., qabūl k. w., jhukne w.* — Aṅgikār k. w., swikār k. w., mānmē w., chāhpne w., dabnē w.

**COM'PO'NENT**, *a.* (*L. con, pono*) forming a compound; *n.* an elementary part of a compound body — *Murakkab banāne w.*; *n. jaz, ferd, kisi murakkab kā jaz* — Saṅkara-rachak, saṅkarasiddhak; *n.* saṅkarāvayav, saṅkarānā, saṅkar kā ek khayl.

**COM'PO'NEX-CE**, *n.* mixture, combination — *Āmezish, ittisāl, paicvastagi* — Milāw, sam-melan, miśraṇ.

**COM'PORT**, *v.* (*L. con, porto*) to agree, to suit, to bear; *n.* behaviour, conduct — *Muwāḡiq h. yā k., mutābiq k. yā h., bar-dāshṭ k., ravish chalnā; n. rāh-ravish, wa'z, atwār, ravish, tariqa* — Yogya k. wā h., upayukt k. wā h., sahuā, chalan chalnā, ācharaṇ k.; *n.* ācharaṇ, chāl chalan, vyavahār.

**COM'PORT'ABLE**, *a.* suitable, comestant — *Muwāḡiq, munāsib* — Yogya, upayukt, aviruddh.

**COM'PORT'MENT**, *n.* behaviour, demeanour — *Rāh-ravish, wa'z, ravish, tariqa, atwār* — Ācharaṇ, vyavahār, chāl chalan.

**COM'POSE**, *v.* (*L. con, positum*) to put together, to form a compound, to write as an author, to calm, to adjust, to settle — *Turtīb d., murattab k., murakkab banānā, tasūif k., inshā k., taskīn d., zabī k., darsat k., ishlā d., raf k., tasfiya k., munqatī k.* — Ektra dharmā, saṅstāpān k., ekatra k., ek meñ milānā, saṅkar k., granth rachnā, granth banānā, dhīraj d., thābhānā, sudhārnā, thikthāk k., saṅwārnā, niptānā, mitānā, miwārnā. [Sānt, dhīr, gambhīr, sthīr, nirudvigna.]

**COM'POSED**, *p. a.* calm, serious, sedate — *Salīm-t-tab', sanjidā, mustaqill, bā-qarār* —

**COM'POSE'LY**, *ad.* calmly, seriously, sedately — *Salīm-t-tab'ī se, sanjidagi se, istiglāl se, bā-qarār* — Dhīr rūp se, gambhīratāpūrvak, sthīratā se, nirudvignatā se.

**COM'POSE'D-NESS**, *n.* calmness, sedateness — *Salīm-t-tab'ī, sanjidagi, istiglāl, qarār* — Sāntatā, sāntī, nirākulatā, nirudvignatā.

**COM'POS'ER**, *n.* one who composes — *Musannif, inshā pardāz, taskīn-bāhsh, qarār d. w.* — Granthakār, virachak, rachak, sānt k. w., dhīraj d. w.

**COM'POS'ITE**, *a.* applied to the last of the five orders of columns because its capital is composed out of those of the other orders — *'Ilm-i-mī'mārī meñ sitūn-bandī ki ākhiri yā nī pānchvīn waz' jo qalīm chār waz' se milkar bantī hai* — Grihādinirmāṣāilp meñ stambh banāne ki antya arthāt pānchvīn riti jo prāchīn chār aur ritoṅ se milkar bantī hai.

**COM-PO-SITION**, *n.* the act of composing, a mixture, a written work, adjustment, compact, agreement—*Murakkab k.*, *tarkīb*, *ameziṣh*, *tasnīf*, *imshā*, *uslūb*, *tartīb*, *'ahd-o-pā-mān*, *musālahā*, *ittifāq*, *band-o-bast*, *qaul-qarār*—Sandhi, sahyog, saṁsthāpan, milāw, rachanā, grantharachanā, granth, samādhān, sandhān, nishpatti, saṁsthiṭi, niyam, hor, vachan, mel. [thāne w.]

**COM-PO-SITOR**, *n.* one who sets types—*Chhāpe ke hūrīf baithāne w.*—Mudrākshar bai-

**COM-POST**, *n.* a mixture, manure; *v.* to manure, to enrich with soil—*Amezish*, *khād<sup>h</sup>*; *v.* *khād dālnā<sup>h</sup>*, *khād ki tarkīb k.*—Milāw, pāns; *v.* pāns dālnā, bhūmi ko pāns dālkar sabal k.

**COM-POSURE**, *n.* the act of composing, settlement, sedateness, calmness—*Tarkīb*, *uslūb*, *ameziṣh*, *musālahā*, *milāw<sup>h</sup>*, *tasfiya*, *qarār*, *ahistagi*, *dil-jam'i*, *salim-u-t-tah'i*, *tahannimul*, *ham-wārī*, *itminān*—Rachanā, nirmān, banāwat, sahyog, milāw, sandhān, chukti, niptārā, śānti, sthīratā, nīrakulata.

**COM-PO-TATION**, *n.* (L. *con. potō*) the act of drinking together—*Subhat meñ ki mai-khūrī*, *hazm ki yāla-bāzī*—Ek sañg madyapān k., ekatra madyapān, sapiti, sam-piti.

**COM-PO-TATOR**, *n.* one who drinks with another—*Dūsrē ke sāth mai-khūrī k. w.*, *dūsrē ke sāth pādā bāzī k. w.*—Dūsrē ke sāth pine w., sahapāyī.

**COM-POUND**, *v.* (L. *con. ponō*) to mingle, to combine, to unite, to adjust—*Maḥlūt k.*, *murakkab k.*, *milāw<sup>h</sup>*, *tarkīb k.*, *musālahā k.*, *banānā<sup>h</sup>*, *band-o-bast k.*—Sammiśran k., ek k., ekatra k., sañkar k., jorñā, niptārā k., niptiṭṭā, bhugtānā, chukānā, sandhān k.

**COM-POUND**, *a.* formed out of many ingredients, not simple; *n.* a mass of many ingredients—*Murakkab*, *manzūj*, *amekhta*, *maḥlūt*; *n.* *murakkab shai*, *tarkīb*, *ameziṣh*, *ikhtilāt*—Miśrit, ekatirikrit, sañyukt; *n.* milāw, miśritadravya, yog.

**COM-POUNDER**, *n.* one who compounds—*Milāne w<sup>h</sup>*, *murakkab k. w.*, *dāwā-sāz*—Sañkar k. w., miśranakārī, sandhānakartā, aushadh samāne w.

**COM-PRE-CATION**, *n.* (L. *con. precor*) supplication, public prayer—*Istīd'ā*, *du'ā*, *n amāz jo bahut se log khatthā hokar payheñ*—Prārthanā, āradhanā, Iśwaraprarthanā jo anek log milkar karen.

**COM-PRE-HEND**, *v.* (L. *con. prehendō*) to include, to contain, to understand—*Mushtamil k. yā h.*, *shāmil k.*, *mutazammīn k. yā h.*, *samajhnā<sup>h</sup>*—Dhāraṇ k., antargat k., samāviśh k., bujhñā, bodh k.

**COM-PRE-HENS-IBLE**, *a.* intelligible, conceivable, that may be comprised—*Qābīl-u-fahm*, *mumkin-u-fahm*, *qābīl-i-idrāk*, *mushtamil hone ki qābīl*, *jo mutazammīn hone yā kiye jāne ke lāiq ho*—Bodhaniyā, maneganyā, avadhāniyā, samajhe jāne ke yogyā, grāhaniyā, grāhiyā. [yatā, manoganyatā, dhigamyatā.]

**COM-PRE-HENS-IVENESS**, *n.* intelligibleness—*Qābīl-u-fahmā*, *qābīl-i-idrākī*—Bodhani-

**COM-PRE-HENS-IBLY**, *ad.* significantly—*Bā mā'nī*, *mā'nī ke sāth*—Sārth, arthasahit.

**COM-PRE-HENSION**, *n.* the act or quality of comprehending, capacity, a summary—*Shumūl*, *mutazammīn k. yā h.*, *samajh<sup>h</sup>*, *'aql*, *zihn*, *zihnī tāqat*, *ikhtisār*, *ikhlāsa*—Grahāṇ, parigrah, samāveś, vyāpti, bīj, bodh, avadhāraṇ, medhā, buddhi, mati, matīśakti, sañkshēp, sañgrah.

**COM-PRE-HENSIVE**, *a.* comprising much—*Gunjāishī*, *bahut mushtamil*, *ziyāda mutazam-mīn k. w.*, *qalīl-u-lafz-kusūr-u-mā'nī*—Bahugrah, bahugrahī, bahwarthī, bahumarmī.

**COM-PRE-HENSIVELY**, *ad.* with great extent—*Bārī kushādagi se*, *bārī was'at se*—Bārē vistār se, bārē phulāw se, bārī lambāi chaurāi se.

**COM-PRE-HENSIVENESS**, *n.* the quality of including much in narrow compass—*Thore meñ bahut mushtamil karnē ki khāsiyat*, *gunjāishī khāsiyat*, *qalīl-u-lafz-kusūr-u-mā'nī hone ki khāsiyat*—Bahugrahātā, vyāpakatwa, bahwarthitwa, bahumarmatwa.

**COM-PRE-SBY-TÉRI-AL**, *a.* (L. *con. Gr. presbys*) relating to the presbyterian form of ministration—*Kāfirin ke mazhab yā ta'lim ke mutadallig*—Kālviumatasambaudhi.

**COM-PRESS**, *v.* (L. *con. pressum*) to press together, to condense, to embrace—*Dabā-nā<sup>h</sup>*, *dābnā<sup>h</sup>*, *gajhin k<sup>h</sup>*, *ghānā k<sup>h</sup>*, *samētnā<sup>h</sup>*, *god meñ lenā<sup>h</sup>*, *chhātī se lagānā<sup>h</sup>*, *gale meñ liptānā<sup>h</sup>*.

**COM-PRESS**, *n.* a bolster of soft linen cloth—*Gulgul gaddī<sup>h</sup>*, *gulgul torh<sup>h</sup>*.

**COM-PRESS-IBLE**, *a.* that may be compressed—*Samete jāne ke lāiq*, *ghānā kiye jāne ke lāiq*, *dabne ke lāiq*—Samete jāne ke yogyā, sañharaniyā, dabanhār.

**COM-PRESS-IBLY**, *n.* the quality of being compressible—*Dabne ki qābīliyat*, *samētnē ki khāsiyat*—Dabne ki yogyatā, samētnē ki śakti, sañharaniyatā, sampiraniyatwa.

**COM-PRESSION**, *n.* the act of compressing—*Dabāw<sup>h</sup>*, *samētn<sup>h</sup>*, *dabānā<sup>h</sup>*, *samētnā<sup>h</sup>*.

**COM-PRESSIVE**, *a.* having power to compress—*Dabāne ki tāqat rakhne w.*, *samētnē ki tāqat rakhne w.*—Dabāne ko samarth, samētnē ko samarth.

**COM-PRESSURE**, *n.* act of pressing together—*Dabāw<sup>h</sup>*, *samētn<sup>h</sup>*, *dabānā<sup>h</sup>*, *samētnā<sup>h</sup>*.

**COM-PRISE**, *v.* (Fr. *compris*) to include—*Mushtamil h. yā k.*, *mutazammīn h. yā k.*, *lānā<sup>h</sup>*, *dālnā<sup>h</sup>*—Dhāraṇ k., antargat k., samāviśh k.

COM-FRĪ'SAL, *n.* the act of including—*Shumāl, dukhāl*—Graham, dhāraṇ, samāveś.

COM-PRO-BATE, *v.* (L. *con, probō*) to agree with, to concur in testimony—*Muttafīq k., tasāfīq k., subūt yā dalīl kī pushtī k.*—Sammat h., pramāṇī k., kisi pramāṇ ko pusht k. [—Milā huā pramāṇ, sapramāṇ, pramāṇīkaraṇ, sākshīṭā.

COM-PRO-BĀ'TION, *n.* joint proof, attestation—*Ham-dalīl, milā huā subūt, tasāfīq, shahādāt*

COM-PRO-MISE, *v.* (L. *con, pro, misum*) an agreement in which concessions are made on each side; *v.* to adjust a dispute by mutual concessions—*Musālahā, bāham raj'-i-dād, bāham raj'-i-sharr, sulh k.*—*Apas meñ milkar niptārā, ubhay paksh ke milne se jo niptārā ho; v. āpas meñ milkar niptārā, ubhay paksh ke kuchh kuchh chhor dene se āpas meñ niptārā.*

COM-PRO-MIT, *v.* to pledge, to promise—*Zabān d., qaul k., iqrār k.*—Vachan d., bāt bārānī, pratijñā k. [*Ham-sīha, ham zīf*—Ekapradēśasth, ekapradēśīya.

COM-PRO-VIN'CIAL, *n.* (L. *con, pro, vinco*) one belonging to the same province—

COMPT. See COUNT.

COMPTROL. See CONTROL.

COM-PULSION. See under COMPEL.

COM-PUNCTION, *n.* (L. *con, punctum*) a pricking, remorse, contrition—*Chukhānā<sup>h</sup>, tussuf, nadāmūt, tūba*—Kochhā, garona, pachhtāwā, pāschāttāp, santāp, anuśok.

COM-PUNCTIOUS, *a.* repentant, sorrowful—*Mutaussif, pashmān, musta'fir*—Pāschāt-tāpi, anutāpi, anuśochak, santāpi.

COM-PUR-GATION, *n.* (L. *con, purgo*) the act of establishing one man's veracity by the testimony of another—*Apni hurmat ke wasil se dūstre ki nek tīnūt sābit k., dūstre ki rāst bāzī par gawāhī d.*—Ek ke pramāṇ se dūstre ki satyā ilātā kī pramāṇīkaraṇ, ek ki sākshīṭā se dūstre ki satyāsilātā ko pramāṇī k.

COM-PUR-GĀTOR, *n.* one who bears testimony to the credibility of another—*Dūstre ki rāst-bāzī par gawāhī d w.*—Dūstre ki satyāsilātā par pramāṇ d w. wāsākshī h. w.

COM-PUTE, *v.* (L. *con, putō*) to reckon, to calculate, to number, to count—*Shumār k., hisāb k., jumla-bandī k., gintī k.<sup>h</sup>*—Ginnā, ganānā k., parisaūkhyā k., saūkhyā k.

COM-PŪ'TA-BLE, *a.* that may be computed—*Shumār hone ke qābil, shumār-pāzīr, qā-bil-i-tī-dād*—Ganāniya, saūkhyeya, gine jāne ke yogya.

COM-PŪ'RĀ'TION, *n.* the act of reckoning—*Gintī<sup>h</sup>, tī-dād*—Ganan, ganānā, saūkhyān.

COM-PŪ'TER, COM-PŪ'TIST, *n.* a reckoner—*Muhāsib, hisāb-dān, hisāb k. w.*—Ganāk, ginne w., gintī k. w., saūkhyatā. [*rafīq*—Sahachar, bandhu, mitra.

COM'RADE, COM'RADE, *n.* (L. *camera*) a companion, an associate—*Sāthī<sup>h</sup>, sangī<sup>h</sup>, yār,*

CÓN, *v.* (S. *cunio*) to commit to memory, to fix in the mind—*Yād k., del-nishīn k., zāhn-nishīn k.*—Ghokhnā, abhyās k.

CON-CAM-ERATE, *v.* (L. *con, camera*) to arch over, to vault, to lay a concave over—*Mīhrāb banānā, qubba yā gumbaz banānā*—Torāṇ banānā, torāṇākār nirmāṇ k.

CON-CAM-ERĀ'TION, *n.* an arch, a vault—*Mīhrāb, qubba, gumbaz*—Torāṇ, khorāsāīrah.

CON-CATE-NATE, *v.* (L. *con, catena*) to link together, to unite in a successive order—*Musalsal yā silsila-band k., ranjira band k.*—Sikarī kī kariyōṇ ke sadris jōrnā, sikarī kī kariyōṇ ke kram ke sadris milānā.

CON-CAT-E-NĀ'TION, *n.* a series of links—*Silsila-bandī, ranjira-bandī, lar-bandī, tasalsul yā silsila*—Sikarī kī kariyōṇ ke kram ke sadris jor, śrīnkhalatī, śrenī, pañkti, mālā.

CON-CAVE, *a.* (L. *con, cavus*) hollow, opposed to convex; *n.* a hollow, a cavity—*Khālī, chhīkhhī<sup>h</sup>, mujuwaj, qausi; n. khālī jagah, gār, jauj*—Khokhlā, khokhrā, putākār, gaganākār, gaganākritī; *n.* khokhlā, khokhra, polī jagah, garhā, garbarā.

CON-CĀV'ITY, *n.* hollowness, internal surface—*Jauj, khālū, polā-pan<sup>h</sup>, kisi gumbaz kī andarānī sath*—Khokhlāpan, khokhrāpan, gaganākār vastu ke bhitarī bhāg kī ākār, gaganākār vastu. [*hone kā<sup>h</sup>.*

CON-CA-VOUS, *a.* hollow without angles—*Polī aur binā kone kā<sup>h</sup>, khokhlā aur binā*

CON-CA-VOUS-LY, *ad.* with hollowness—*Khokhle-pan se<sup>h</sup>, polī se<sup>h</sup>, pole-pan se<sup>h</sup>.*

CON-CĀ'VO-CON'VEX, *a.* concave on one side and convex on the other—*Ek taraf qausi aur dūsrī taraf gumbazī*—Ek or gaganākār aur dūsrī or golaprishthākritī, ardhachandrārūp. [*k. lukānā, ot k., dhānpnā.*

CON-CEAL, *v.* (L. *con, celo*) to hide—*Makhfi rakhnā, chhipānā<sup>h</sup>, poshida k.*—Gupt.

CON-CEAL-A-BLE, *a.* that may be concealed—*Makhfi rakhe jāne ke lāq, poshida kiye jāne ke qābil, chhipaye jāne ke lāq, pinhān yā khusfā kiye jāne ke qābil*—Gopaniya, gopya, prachchhādaniya, lukāye jāne ke yogya.

CON-CEAL'ED-LY, *ad.* so as not to be detected—*Aisā kī jismēñ zāhir na ho sake, poshi-dagi se*—Aisā kī jismēñ khul na sake, aisi riti se kī jismēñ prakāshit na ho sake, guptārūp se. [*k. w., gopī, lukāne w.*

CON-CEAL'ER, *n.* one who conceals—*Makhfi rakhe w., parda-posh, chhipāne w.<sup>h</sup>*—Gupt.

CON-CEAL'ING, *n.* a hiding, a keeping close—*Rū-poshī, poshidagi, chhipāw<sup>h</sup>, ikhāfā*—Gopān, lukāw.

CON-CEAL'MENT, *n.* a hiding, a hiding-place—*Ikhfá, rú-poshi, chhipáw'h, jác-rú-poshi*  
—Gopan, lukáw, lukne kí jagah, chhipno kí jagah.

CON-CEDE', *v.* (*L. con, cedo*) to yield, to admit as true, to grant, to allow—*Hawála k., qabíl k., musallam rakkná, jáiz rakkná, rawá rakkná*—Deqálná, mánleuá, swikár k., angikár k.

CON-CESSION, *n.* act of yielding, a grant—*Hawála, qabíl. marhamat, 'ináyat, ri'áyat*  
—Dená, dán, tyág, swikár, angikár, kshamá, sampradán, pralán.

CON-CESSIVE, *a.* implying concession—*Hawála-namá, qabúl-namá, marhamat zahir k. w., 'ináyat zahir k. w.*—Dánaprakásak, tyágaprakásak, swikáraprakásak, kshamápra-kásak.

CON-CESSIVE-LY, *ad.* by way of concession—*Hawála ke rá se, qabúl ke rá se, 'ináyat ke rá se. marhamat ke taur se*—Kshamá se, dán kí ríti se, swikárapúravak, tyág kí bhánt.

CON-CEIVE', *v.* (*L. con, capio*) to form in the mind, to imagine, to comprehend, to think, to become pregnant—*Tajríz k., khyál k., samajhná, qiyás k., hámila h., humat lená*—Vicháraná, sochná, bújhná, bodh k., kalpana k., bhavána k., atkal k., anubhav k., pet se h., pet rahná, garbhadháran k., garbhavati h.

CON-CEIVE-BLE, *a.* that may be conceived—*Qábíl-i-idrák, mutasawwar, mumkin-i-fahm*  
—Manoganya, bodhaganya, dhiganya, samjhe jáne ke yogya, soche jáne ke yogya.

CON-CEIVABLE, *ad.* in a conceivable manner—*Mumkin-i-fahm se, samjhe jáne ke taur se*—Manoganyatá se, dhiganyatápurvak, samjhe jáne kí ríti se.

CON-CEIVER, *n.* one who conceives—*Hámila, samjhe w<sup>h</sup>, mudrik, qiyás k. w.*—Garbhadháriní, bújhe w., bodh k. w.

CON-CEIVING, *n.* apprehension—*Samajh<sup>h</sup>, khyál, fahm*—Bújh, vichár, soch.

CON-CEIT', *n.* thought, notion, pleasant fancy, self-flattering opinion; *v.* to form a notion, to think, to fancy—*Khyál, qiyás, lot-fa, lahar<sup>h</sup>, khud-parasti, pindár, kibr*; *v. khyál k., qiyás k., tasawwar k.*—Káhná, bhavána, dhyan, chintá, taraú, smay, átop, darp, abhinnati; *v.* chintá k., kalpaná k., bhavána k., sochná.

CON-CEITED, *a.* having a high opinion of self—*Khud-rá, khud-pasand, khud-bín, khud-parast*—Ahañkárí, atmábhimáni, garvit, darpí, sátop.

CON-CEITED-LY, *ad.* with foolish vanity—*Takalbur se, gurúr se, khud-parasti se, pindár se, khud-pasandí se*—Átmábhimán se, ahañkár se, darp se, átop se.

CON-CEITEDNESS, *n.* fondness of self, pride—*Khud-parasti, pindár, khud-pasandí, takalbur*—Átmábhimánatá, ahañkárítwa, náriti, abhinnamátá, garv.

CON-CEPTACLE, *n.* a vessel, a receiver—*Khánu, ghar<sup>h</sup>, jagak<sup>h</sup>, burtan<sup>h</sup>, bāsan<sup>h</sup>*—Ádhār, pátra, bhájan, ásmay, petí.

CON-CEPTIBLE, *a.* that may be conceived—*Qábíl-i-idrák, qaribu-i-fahm, mumkin-i-fahm*  
—Manoganya, bodhaganya, dhiganya, bodhya.

CON-CEPTION, *n.* the act of conceiving, notion, image in the mind, purpose, thought—*Hamat, khyál, qiyás, iráda, idrák*—Pet se h., garbhádhán, garbhagrahan, anubhav, kalpana, vāsana, bhavána, soch, dhyan.

CON-CEPTIVE, *a.* capable of conceiving—*Hámila hone ke láig, khyál karne ke láig*—Garbhádhán ko samarth, garbhagrahan ke yogya, samajhe ke yogya.

CON-CENT', *n.* (*L. con, centum*) harmony—*Samá, ham-áwáz, muwáfagat*—Ekatál, ekatán, ekalay, mel, avirodh, ekatá, anusaritá.

CON-CENT'FUL, *a.* completely harmonious—*Ham-áhang, khush-áwáz, ham-nagma, pur-samá, muwáfq, yakzán*—Samaswar, ekatál, ekalay, aviruddha, anusári.

CON-CENT'U-AL, *a.* harmonious, accordant—*Par-samá, ham-áwáz, ham-nagma, muwáfq, yakzán*—Samaswar, ekalay, ekatál, aviruddha.

CON-CENT'RATE, *v.* (*L. con, centrum*) to drive to a common centre, to bring into a narrow compass—*Ham-markaz k., jam' k., ekatrá k<sup>h</sup>, sametrá<sup>h</sup>, kisi chíz ko thori wus-'at meñ k.*—Ek kendra meñ k., ekágra k., ekatra k., batoriná, alp sthán meñ k.

CON-CEN-TRATION, *n.* act of concentrating—*Ham-markaz k., santr<sup>h</sup>, thori wus-'at meñ k.*—Ekatra k., ek kendra meñ k., ekágratá, alp sthán meñ k.

CON-CENTRE, *v.* to tend to a common centre—*Ham-markaz h., ek hí markaz kí taraf ruj<sup>h</sup> h.*—Ek hí kendra kí or jhukná. [dra, samánakendra, sádháranukendra.

CON-CENTRIC, CON-CENTRI-CAL, *a.* having a common centre—*Ham-markaz*—Ekaken-CON-CEPTION. See under CONCEIVE.

CON-CERN', *v.* (*L. con, cerno*) to belong to, to affect, to interest, to make uneasy; *n.* business, affair, interest, anxiety—*Aláqa rakkná, muta'alliq h., sarokár rakkná, asar k., dil kh'íchná, garaz-mand h., dil-gúr k., fikr-mand k., andesha-mand k.*; *n. mu-'ámala, sarokár, kár-o-bár, 'aláqa, garaz, dil lagáw, fikr, andesha, gam*—Sambandh rakkná, phal utpanna k., nivisht k., man harná wá khíchná, bhávit k., udvigna k., vyagra k., chintit k.; *n.* kárya, vishay, prayojan, vyápar, arth, abhisandhán, sprihá, anurág, lagáw, chintá, khatká, udveg, vyagratá.

CON-CERN'ED-LY, *ad.* with affection or interest—*Ba-garaz, ba-líház, dil-lagáw se*—Sprihá-purvak, anurág se, man lagáw se.

CON-CERN'ING, *prep.* relating to, regarding—*Nisbat meñ, dar-báb, wáste, bábat meñ—Sambandhi, vishay meñ, vishayak, prati.*

CON-CERN'MENT, *n.* business, interest, moment—*Sarokár, kár-o-bár, 'alága, dil-lagáw, garaz, zarárat—Kámkáj, kárya, vyapár, man lagáw, anurág, sprihá, gaurav, gurutwa, prabháv.*

CON-CERT', *v.* (*L. con, certo*) to settle, to contrive, to adjust, to consult—*Ek sáth band-o-bast k., bandish k., talhír k., manséba k., durust k., sijil k., muslakhat k., mush-aravat k.—*Ek sáth milkar nishpatti k., milkar thahráná, upáy k., cheshtá k., udyog k., thik k., mantraná k., parimáns k., milke viehár k.

CON-CERT, *n.* agreement, accordance, harmony, a musical entertainment—*Ittífáq, mu-wáfáqat, munásabat, ham-áwáz, samá, tájiz, ráq-rang<sup>h</sup>—*Mel, ekatá, avirodhi, anusár, anurupatá, sadrisya, ekatál, ekatán, samaswar, gáná bajáná.

CON-CERTO *n.* (*L.*) a piece of music composed for a concert—*Git yá háje kí kitáb, gánc yá hájác ke háh meñ tashá—*Saṁgitavidyāsambandhi rachaná. [bakherá, taṭtá.

CON-CER TÁ-TION, *n.* strife, contention—*Qaziga, munáqasha, nizá, munáza'at—*Jhagrá.

CON-CES'SION. See under CONCEDE.

CONCH, *n.* (*L. concha*) a shell—*Saṁkh<sup>h</sup>, kaurá<sup>h</sup>—*Saṁkh.

CON-CHÓ-L-OG-Y, *n.* the science of shells—*Utm-i-saṁkh—*Saṁkhavidyá, saṁkhasástra.

CON-CLIA'IR. See under CONCIL.

CON-CLIA'TE, *v.* (*L. concilio*) to win, to gain, to reconcile—*tír-ráta k., hásil k., muwájiq k., suth karáná, phir báham dost banáná, mel karáná<sup>h</sup>—*Mohit k., moh lená, árádhaná k., anuranjit k., piná, apuná, apna kar lená, phir ek karáná, phir maitri karáná, phir mitra banáná, milap karáná.

CON-CLIA'TION, *n.* act of conciliating—*Muhabbat qadr yá mihr-báni hásil k., razá-mandí, phir se báham dost banáná, tasfiya, suth, phir se muwájiqat karáná—*Anu-grah maryádí wá such kí prápti, prasanna k., árádhan, prasádan, anuranjan, miláp, milaná, phir se mitra banáná.

CON-CLIA'T-ION, *n.* one who makes peace—*Muhabbat qadr yá mihr-báni hásil k. w., rázi k. w., suth ráz, tasfiya k. w., phir se báham dost banáne v.—*Peasanna k. w., priti ádar wá dayá páne w., anuranjak, árádhak, sandhanakartá, mel karáne w., miláp karáne w.

CON-CLIA'T-TO-RY, *a.* tending to conciliate—*Muhabbat qadr yá mihr-báni hásil karne ko rázi yá ráqib, rázi karne ko rázi, suth karáne ko rázi, mel karáne ko mál k. w.—*Anuranjak, árádhak, hridayagráhi, miláp karáne w., mel karáne w.

CON-CIN'NOUS, (*n. L. concinnus*) becoming, pleasant, agreeable, suitable—*Muzaiyab, zeb-áwár, khush-numá, dil-pasand, khátir pazir, munásib, muwájiq—*Yatháyogya, manabháwan, manohar, manoranjak, priya, yogya, upayukt.

CON-CIN'N-ITY, *n.* fitness, neatness—*Liyagat, munásabat, qábiliyat, Muht-tari—*Yog-yaṭá, upayuktáti, sundaratwa, sutharapan, uttámatá.

CON-CI-O-NÁ-TO-RY, *a.* (*L. concio*) used in discourse to public assemblies—*Wá'z yá 'aam majlis meñ jo baṭn hotá hai us meñ musá'at-al—*Dharmoyudés meñ wá sa-dhāran sabhá meñ jo vākya-prakāndhi hotá hai us meñ kām āne w.

CON-CISE', *a.* (*L. con, cossus*) brief, short—*Mukhtasar, tang, kotáh, mejmál—*Saṁk-shipt, chumbak, saṁhrit, avistír. [avistíratápirvak, alp meñ.

CON-CISE'LY, *ad.* briefly, shortly—*Ikhtisár se, thore meñ<sup>h</sup>, qissa-kotáh—*Saṁkshép se,

CON-CISE'NESS, *n.* brevity, shortness—*Ikhtisár, ijmal, kotáhi, tangi—*Saṁkshép, avistírtatá, saṁkshiptatá, saṁhriti.

CONC'ISION, *n.* a cutting off—*Ká'f<sup>h</sup>, tarásh—*Katāran, chhedan.

CON-CI-TATION, *n.* (*L. con, cito*) the act of stirring up or putting in motion—*Uk-sáná'f, jumbish d.—*Uttáapan, utteján, dolání, elalání.

CON-CLA-MÁ'TION, *n.* (*L. con, clamo*) an outcry or shout of many together—*Bahu-terán kí ekatá'fá chilla'at-yá juyjuykár<sup>h</sup>.*

CON-CLÁ'VE, *n.* (*L. con, clavis*) an assembly of cardinals, a close assembly—*Romí jirge ke nasrániyón ke anjlatá'idón kí majlis, poshida majlis—*Rom nagar kí dharmá-dhupatisabhá, gúrhasabhá, gúrhasamáj, guptsamáj.

CON-CLU'DE', *v.* (*L. con, claudo*) to shut, to comprehend, to decide, to end, to infer—*Band k., mushtamil k. yá h., mutazammín k. yá h., tajwiz k., tasfiya k., tamám k., khatm k., ákhir k., natíja níkálná—*Topná, mündná, antargat k., nirpáy k., nischit k., thahráná, samápt k., sampúrñ k., anumán k., nigaman k.

CON-CLU'DEN-CY, *n.* logical deduction—*Natíja—*Anumiti, nigaman.

CON-CLU'DENT, *a.* bringing to a close, decisive—*Khatm k. w., tamám k. w., anjám ko pakucháne w., qat'i, qátí—*Samápt k. w., purá k. w., nischit, sunischit, nishpat-tikarak, nirpáyak.

CON-CLU'DER, *n.* one who concludes—*Band k. w., mushtamil k. w., yá h. w., tajwiz k. w., infisál k. w., tamám k. w., natíja níkálné w.—*Topne w., mündne w., antargat k. w., nirpáyak, thahráne w., samápt k. w., anumán k. w., nigaman níkálné w.

CON-CLU'DING-LY, *ad.* incontrovertibly — *Lā-kulām, qat'an, be-hujjat* — Nirvivād, nih-sandeh.

CON-CLU'SI-BLE, *a.* that may be inferred — *Muntij hone ke qūbil, qūbil-i-istidlāl, tajwiz ke rā se šaḥarne ke lāiq* — Anuraya, uḥaniya, anuṁān ke dwārā jo siddha hone ke yogya ho.

CON-CLU'SION, *n.* end, close, inference, determination, final decision — *Khātima, ikhtilām, anjām, intihā, tamām, ākhirat, hāsil, natija, tajwiz, infisāl* — Samāpti, avasān, ant, sesh, paripām, nigaman, ūhan, avagun, niṣṭhay, niṣpatti, nirmay, siddhant.

CON-CLU'SIVE, *a.* decisive, ending debate — *Qat'i, qat'i', baḥs jā hujjat khatm k. w.* — Nirmāyak, niṣṭhāyak, vād samāpt k. w., vivāda-bhāṅjak, pramānik.

CON-CLU'SIVE LY, *ad.* decisively, finally — *Qat'an, ākhir infisāl jā tajwiz se, kāmilāna* — Nirnay se, siddhāntapūrvak, antyanishpatti se.

CON-CLU'SIVE NESS, *n.* the state or quality of being conclusive — *Qat'i khāsiyat, qat'i khāsiyat, baḥs jā hujjat ko khatm karne ki khāsiyat* — Niṣṭhāyakatwa, nirmāyakatwa, pramānya, vivāda-bhāṅjakatā. [ — *Bāḥem jamānā* — Ekātthā thakkā k.

CON-COAGU-LATE, *v.* (*L. con, con, ago*) to curdle or congeal one thing with another — *CON-COCT*, *v.* (*L. con, coctum*) to digest, to purify, to refine, to ripen — *Haḥm k., sāf k., musaffi k., khulās k., pakānāḥ, pokhla k.* — Pachānī, nirmal k., śodhanā, parishkrit k., paripakwa k., pakkā k. [pakwatā, pāk.

CON-COCTION, *n.* digestion, maturation — *Haḥm, tablil, pakān* — Pachāw, paripāk, pari-

CON-COCTIVE, *a.* digesting, ripening — *Haḥm jā tablil k. w., pakkā k. w.* — Pachak, pachan, paripāki, pakāne w.

CON-COM-TANT, *a.* (*L. con, comes*) conjoined with; *n.* an attendant — *Lāhiq, pai-rasta, ham-basta, shāmīl*; *n.* *kāhiq shai, pairasta jā shāmīl shai, ham-rāḥ* — Saṅyukt, āmushāṅgik, sahavartī; *n.* amushāṅgī, sahachārī, sahavartī, sāṅgi, sāthī.

CON-COM'T TANGE, CON-COM'T TAN CY, *a.* being together with another thing — *Ham-bā-shi, luḥān, luhāq* — Saṅyog, saṅg, sith, sahavartan.

CON-COM'T TANT-LY, *ad.* along with others — *Aurān ke sāth* *h.*

CON-CORD, *n.* (*L. con, cor*) agreement, union, harmony, a compact — *Ittifaq, tatābūq, tawāfuq, mel*, *mawāfuqat, ham-āḥuq, ham-āwāz, samā, qat' qarār, shart* — Milāp, sammātī, ekachittatā, ekatā, aikya, sādrīśya ekatā, tālāikya, ekaswar, swarnikya, ekalay, niyām, hor.

CON-CORD', *v.* to agree — *Murāfiq k., mutābiq h.* — Mitnā, ekatā rakhnā, sādrīś h.

CON-CORD'ANCE, *n.* agreement, a dictionary of the principal words used in the Scriptures with the book chapter and verse in which they occur — *Ittifaq, mawāfuqat, mutābaqat, baqat-i-kitāb i-muqaddas, Tawrat aur Injil ki fuqat* — Mel, aikya, ekatā, sādrīśya, isāidharmapustakakosh, isāidharmapustakasūchi, sādrīśya, ekatā.

CON-CORD'AN CY, *n.* agreement — *Ittifaq, mawāfuqat, mutābaqat* — Mel, milāp, aikya.

CON-CORD'ANT, *a.* agreeing, harmonious; *a.* that which is correspondent — *Murāfiq, mutābiq, mutāfiq, muttāhid, ham-āwāz, ham-safir, ham-rāq, ham-sur*; *n.* *mawāfiq shai, mutābiq shai* — Anurūp, sādrīś, ekatā, ekalay; *n.* anurūp wā sādrīś vastu.

CON-CORD'ANT-LY, *ad.* in conjunction — *Ba ittisāl, ba-mel* — Saṅyog meḥ, yog meḥ.

CON-CORD'AT, *n.* a compact, a convention — *Qat' qarār, 'ahd-o-paimān* — Niyām, hor.

CON-COR'PO-RATE, *v.* (*L. con, corpus*) to unite into one body or substance — *Jam' k., Kisi chiz ko milāke ek dher k.* — Kai vastu ko milākar ek rāsi k., kai vastuon kā ek dher k.

CON-COR-PO R'ATION, *n.* union in one body — *Kai chizon ki āmezish, kai chizon kā maj-mū'a* — Kai vastuon ki rāsi, kai vastuon kā milkar ek dher.

CON-COURSE, *n.* (*L. con, cursus*) a meeting, an assembly of people, a multitude — *Majlis, jamā'at, hujjāt, majma', idhām* — Janasamāgam, jamāw, jamāwprā, baṭor, lokasabhā, janasamūh, bhīr.

CON-CRE-ATE', *v.* (*L. con, creo*) to create at the same time — *Kisi dūsrī chiz ke sāth ek hi waqt paidā k.* — Kisi dūsrē padārth ke sāth ek hi samay meḥ utpanna k.

CON-CRE'TE', *v.* (*L. con, cretum*) to coalesce into one mass, to form by concretion — *Munjamid k., munjamid h., basta h., basta k.* — Jamānā, jamnā, bāndhnā, bāndhnā, ek piṇḍ h. wā k. ek rāsi h. wā k.

CON-CRE'TE, *a.* formed by concretion, not abstract; *n.* a mass formed by concretion — *Munjamid, basta, murakkab, jamid*; *n.* *injamād se jo ambār jā dher bane* — Jamā huā, piṇḍbhūt, rāsibhūt, ghanā, samavet, avivikt, dharmivāchak; *n.* piṇḍ, dher, jam jāne se jo rāsi banī ho.

CON-CRE'TE-LY, *ad.* not abstractly — *Jāmidāna* — Dharmivāchakatwa se.

CON-CRE'TION, *n.* act of concreting, a mass — *Injamād, bastagi, ambār* — Jamāw, piṇḍikaran, ghanīkaran, piṇḍ, ogh, samūh, rāsi.

CON-CRE'TIVE, *a.* causing to concrete — *Jamāne w.*, *thakkā k. w.*

CON-CRE-MENT, *n.* mass formed by concretion — *Injamād se banā huā ambār* — Jamāw se banā huā dher, piṇḍ, rāsi.



- CON-CRĒS'ČENČK**, *n.* the act of growing by union of particles—*Ajason ke ekatthā milne se injimān*—Kapon ke ekatra milne se jamaūw.
- CON'CU-BINE**, *n.* (L. *con, cubo*) a woman who cohabits with a man without being married—*Madkhūlā, rukhel<sup>h</sup>, uphari<sup>h</sup>, harām*—Upapatni, upastri, suraitiū.
- CON-CŪ'NI-NAČK**, *n.* the act or state of living as man and wife without being married—*Madkhūliyat, suraitiū-parā<sup>h</sup>, uphari-parā<sup>h</sup>*—Upastriśevā, upastrigaman, upapatni-sambhog.
- CON-CŪL'CATE**, *v.* (L. *con, caleo*) to tread or trample under foot—*Rauindū<sup>h</sup>*.
- CON-CŪ'PIS'ČENČE**, *n.* (L. *con, cupio*) irregular desire, lust, carnal appetite—*Shah-wat, masti, nafsāniyat*—Kām, kāmāgnī, ratarhitwa.
- CON-CŪ'PIS'ČEST**, *a.* libidinous, lecherous—*Shahwat-paras, shaharatī, mast, tamāsh-biū*—Kāmi, kāmuk, ratarhi, lampal.
- CON-CŪ'PIS'ČULE**, *a.* impelling or inclining to carnal pleasure—*Shahwat ki taraf māil k. w., tamāsh-bani ki taraf raijū k. w.*—Kāmāgnī uttejāk, kāmāgnivardhak.
- CON-CŪL'**, *v.* (L. *con, curro*) to meet in one point, to agree, to contribute with joint power—*Ek angte meū milwā, muttāfiq h., muraṭfiq h., qābil k., ek dil h., bāham mil-kar madad k.*—Ek vindu meū milna, ekatra saṅgam k., sammatta h., ekachitta '., swikār k., ekatra milke sahay k., ek saṅg milke kām k.
- CON-CŪR'ČENČE**, **CON-CŪ'REN-ČY**, *n.* union, agreement, combination, assistance—*Ittiḥād, ittifāq, muraṭfiqat, tarāfiq, ikhtilāf, siṣṭā, sar rishā, kimāyat, madad*—Mel, sam-mati, sammāt, swikār, yag, sahsarg, saṅhati, sahayatā.
- CON-CŪ'RENT**, *a.* acting in conjunction, concomitant; *n.* a joint cause, equal claim—*Muttafiq, muttāhid, musalsal, lāhiq, ham-basta, purvasta*; *n.* *mushtamil sabab, milā huā sabab, ham-dāwā, musāwi dāwā*—Sabakari, dūse ke sath milkar kām k. w., saṅgi, amushaṅgi, saṅyukt; *n.* amushaṅgi kārū, saṅyukt kārū, tulyābhi-kār. [matipūrvak, sammāt se, milkar.
- CON-CŪ'RENT-LY**, *ad.* with concurrence—*Be-ittifāq, muraṭfiqat se, ittiḥād se*—Sam.
- CON-CŪ'SSION**, *n.* (L. *con, quassum*) the act of shaking, agitation, a shock—*Jumbish, tazulzūl, harakat, takkar<sup>h</sup>*—Hilaw, qūlāw, dhakkā.
- CON-DEAN**, *condem<sup>n</sup>*, *v.* (L. *con, damno*) to pronounce guilty, to doom to punishment, to censure, to blame—*Taqir-wār k., gūnah-gār thakrāw, sazā k. fatwā d., shikā-yat k., shikrā k., gilā k., radd k., ilzām d., wādāwat k., had-nām k.*—Dodu k., aparādhi thahrānā, dāpd d., nindā k., nikamā thahrānā, nikāl dāhū, dokhmā, kalaiki k.
- CON-DEAN-ABLE**, *a.* blamable, culpable—*Taqir-wār kiye jāne ke lāiq, gūnah-gār thak-rāye jāne ke qābil, sazā jāne ke lāiq, taqir-wār, wājiba-t-taqir, mulzim*—Dāndāniya, nindāniya, aparādhi, dusriya.
- CON-DEAN-TION**, *n.* sentence of punishment—*Sazā k. hukm, fatwā*—Dāndājhiā.
- CON-DEAN-TO-RY**, *a.* implying condemnation—*Patwā-āwar, fatwā-mazmūn, sazā k. hukm-āwar*—Dāndāvādī, dāndājnaprakāsik. [dosbagrahi, aparādhanirpeta.
- CON-DEMER**, *n.* a blamer, a censorer—*Ilzām d. w., gilā-qazār, aib-gar, shakī*—Nindak.
- CON-DENSE**, *v.* (L. *con, densus*) to make or grow more dense; *a.* thick, close—*Gārḥā k. gā h., kasif k. gā h., munjamid h. gā k., saṅgūn h. gā k.; a. munjamid, kasif, gārḥā<sup>h</sup>*—Jamānā wā jam jānā, ghanā k. wā h., gajhin k. wā h.; *a.* thakka, jamā huā, ghanā, gajhin, avirāl.
- CON-DEN-SA-BLE**, *a.* that may be condensed—*Saṅgūn kiye jāne ke qābil, munjamid kiye jāne ke lāiq, kasif kiye jāne ke qābil*—Jamāye jāne ke yogya, ghanā kiye jāne ke yogya, ghanikarāniya.
- CON-DEN-SATE**, *v.* to make or grow thicker; *a.* made thick, compressed—*Munjamid k. gā h., saṅgūn k. gā h., kasif k. gā h.; a. munjamid kiya gayā, kasif kiya gayā, sametā gayā, thore wistār meū kiya gayā*—Jamānā wā jam jānā, gārḥā k. wā h., ghanā k. wā h.; *a.* gārḥā kiya gayā, ghanikrit, ghanā kiya gayā, thore wistār meū kiya gayā.
- CON-DEN-SATION**, *n.* act of making more dense—*Taksif, jamāhat<sup>h</sup>, jamāw<sup>h</sup>*—Ghanā k. wā h., gārḥā k. wā h., ghanikarān.
- CON-DEN-SEH**, *n.* one that condenses—*Munjamid k. w., harā w. ko munjamid k. wālī gā kasif k. wālī kal*—Jamāne w., vāyu ko ghanī karne wālī kal.
- CON-DE-SC'END**, *v.* (L. *con, de, scando*) to descend from the privileges of superior rank or dignity, to stoop, to yield—*Apne martabē k. khiyāl nā karke apne kḥurdon ke sāth, aisi farotāni se pesh āne jo insāf gā rivāj se rū se wājib nā ho, farotāni se mihurmā, dabnā<sup>h</sup>, qābil k., tābi*—Apne gaurav pad wā mām k. vichār nā karke apne se chhotōn ke sāth aisi siṣṭachār karnā jo nāyā wā lokavyavahār ki rīti se kartāyā nā ho, anugrah se jhuknā, swikār k., vasibhūt h., adhin h.
- CON-DE-SC'EN'DENCE**, *a.* a voluntary yielding—*Az-khud apne kḥurd se dab-jānā*—Jān-būjhkar apne mān se apnā gaurav tyāg karke apne se chhotē ke sāth namratā k.
- CON-DE-SC'ENDING**, *a.* yielding to inferior, courteous, obliging; *n.* act of voluntary humiliation—*Akḥurdon se jaro-tāni ke sāth pesh āne w., sahib-i-kḥulq, khalīq, kḥush-akhlaq, amimu-t-ilwān, sahib-i-murawwat*; *n.* *kḥurdon se az-khud farotāni yū inkisār*

- Gaurav chhorkar apne se chhoton ke sath atyant shishtachar k. w., shishtachari, shisht, upakari, paropakari; n. gaurav wa man chhorkar apne se chhoton ke sath namratacharan. [Shishtachar se, vinay sahib, namratapurvak.
- CON-DE-SCEN'DING-LY, *ad.* courteously—*Khush akhlai se, khul se, garib-nawazi se*—
- CON-DE-SCEN'SION, *n.* descent from superiority—*Khwadon ke sath aisa farotani jo inakf ya riwaj ke ru se wajib na ho, inkisar*—Apne chhoton ke sath aisa shishtachar jo kisi riti se uchit na ho, gauravatyag, namrata.
- CON-DE-SCEN'SIVE, *a.* courteous, not haughty—*Khabib, garib-nawaz, khush-akhlai, nek-nihad, furo-tan, khak-nishin*—Shishtachari, musil, nauira, vinayi.
- CON-DIGN', *con-din'*, *a.* (*L. con, dignus*) deserved, merited, suitable—*Saza-war, mustajib, laiq, munasib, lazim, wajib*—Yathartha, upayukt, yogya, uchit.
- CON-DIG'NI-TY, *n.* merit, desert—*Saza-wari, liyaqat*—Upayuktata, yogyatā.
- CON-DIGN'LY, *ad.* according to merit—*Saza-wari ke mutabiq, liyaqat ke mutabiq*—Yathayogya, yogyatā ke anusar.
- CON-DIMENT, *n.* (*L. conditio*) seasoning, sauce, any thing used to give relish—*Masala<sup>h</sup>, chashni, achar<sup>h</sup>*—Salan, vyanjan, chatni.
- CON-DITE', *v.* to pickle, to preserve—*Masala d<sup>h</sup>, chashni-dar k., achar dalna<sup>h</sup>, murabba rakha<sup>h</sup>*—Achar banana, pagna, guramba rakha. [achar<sup>h</sup>.
- CON-DITE'MENT, *n.* a composition of conserves—*Gul-gand, murabba, guramba<sup>h</sup>*.
- CON-DITION, *n.* (*L. con, datum*) quality, state, temper, rank, stipulation, terms of contract; *v.* to make terms, to stipulate—*Waf, khasiyat, kaifiyat, halat, 'alam, waq, mizaj, tubat, sirisht, kho, khaslat, darja, martaba, 'ahd-o-paiman, shart, shara'it; v. shart badna ya laqana, shart k., 'ahd-o-paiman k.*—Gun, avastha, dasa, gati, sthiti, prakriti, bhav, pad, aspal, sunket, hor, niyam, pap, niyamanavakya; *v.* niyamanavakya k., pratijna k., hor k., niyam k.
- CON-DITION-AL, *a.* containing or depending on conditions, not absolute—*Sharti, mushrut*—Hor sambandhi, niyamasambandhi, pananishit, niyamik, sapratibandhi.
- CON-DITION-AL-ITY, *n.* the state of being conditional—*Sharti halat, mushrut halat*—Hor sambandhi dasa, pananishit avastha. se.
- CON-DITION-AL-LY, *ad.* with certain limitations—*Be shart*—Niyamanavakypurvak, hor
- CON-DITIONED, *p. a.* having a certain state or qualities—*Waf-dar, khasiyat-dar, kisi halat mein rakha yaqad*—Sthit.
- CON-DOLE', *v.* (*L. con, dolere*) to lament with others—*Matam-parsi k., gam-khwari k.*—Aur ke dukh mein sok wa khed k., dusre ke sath sok wa vilap k., samadukhi h., dusre ke sath samaok k.
- CON-DOLE'MENT, *n.* sorrow with others—*Matam-parsi, gam-khwari, ta'zigat*—Dusre ke dukh mein sok k., samaokakarap, aur ke sath sok wa vilap.
- CON-DOLE'NCE, *n.* grief for another's sorrow—*Ta'zigat, matam-parsi, gam-khwari*—Aur ke dukh mein sok, dusre ke dukh mein sok wa sokasichak vyavahar, sahsok.
- CON-DOL'ING, *n.* expression of condolence—*Matam-parsi*—Dusre ke dukh mein sokaprasak, sahasok. [hu, amuzish—Aparadhiakshama, kshama.
- CON-DO-NATION, *n.* (*L. con, dono*) a pardoning, a forgiving—*Af, dar-guzar, mu'a-*
- CON-DUCE', *v.* (*L. con, ducere*) to lead or tend, to contribute, to serve—*Age jana ya mail h., madad k., tayrigat d., qurwat d., pushi d., mumidd h.*—Age chalna wa jhukna wa dhalna, anukul wa sahakari h., sahara d., upakar k., sahayata k.
- CON-DUCE'MENT, *n.* a leading to, tendency—*Dar<sup>h</sup>, mail, mailan*—Pahunch, jhukaw, dhalaw.
- CON-DUCE'NT, *a.* tending to, contributing—*Mail, mumidd, mu'arin*—Jhuka hua, dhal hua, sahayak, upakari. [hua, sahayak, upakari.
- CON-DUCE'NT-LE, *a.* tending to, promoting—*Mail, mumidd, mu'arin*—Jhuka hua, dhal hua.
- CON-DUCE'NT-LE-NESS, *n.* quality of conducing—*Mail hon ke khasiyat, pushi dene ki khasiyat, mu'awanat, madad karne ki khasiyat*—Dhalne ka dharn, jhukne ka gun, upakar karne ka gun, sahayata karne ka gun. [kari, sahayak, upayik, prayojak.
- CON-DUCE'VE, *a.* that may forward or promote—*Mu'arin, madad gar, mumidd*—Upa-
- CON-DUCE'VE-NESS, *n.* quality of conducing—*Mu'awanat, 'anad, pushi d., madad karne ki khasiyat*—Prayojakata, upayikatwa, sampadakatawa, sahayata.
- CON-DUCT, *n.* management, guidance, command, convoy, behaviour—*Ijra, madar, tadbir, anjam, kar-ravai, ihtimam, rah-numai, sar-dari, lashkar-kashi, fauj-kashi, padriga, atwar, rawish, kariya, waq*—Nirvah, path dikhana, adhiakar, sainapatya, senadhipatitwa, parichar, path ka rakshak, acharan, achar, charitra, vyavahar.
- CON-DUCT', *v.* to lead, to direct, to manage—*Le-jana<sup>h</sup>, rah-numai k., rah-dikhlanā, sar-dari k., lashkar-kashi k., hukm-rani k., kar-ravai k., ihtimam k., ravai k.*—Le chalna, pahunchanā, le anā, path dikhana, marg dikhana, sainapatya k., nirvah k., chalna.
- CON-DUC-TIOUS, *a.* employed for wages—*Ajra-dar, mazdur*—Thike ka, bhare ka.
- CON-DUC'TOR, *n.* a leader, a chief, a director—*Rah-numa, rah-bar, peshwa, pesh-rau, sar-*

- dār, sipah-nālār, ihtimāmchi, kār-par-dāz*—Pathadarśak, path dikhāne w., agnā, vāhak, adhiśhātā, nāyak, mukhiyā, pradhān nirvāhak, chālāne w., sampādak.
- CON-DUC'TRESS, *n.* a woman that directs—*Peshrau' aurat, ihtimāmchin, kār-par-dāzin*—Aragāwini, nirvāhikā, nāyikā. [nālī.]
- CON-DUIT, *cūn'dit*, *n.* a water-pipe, a canal—*Nālār, āb-rez*—Nāl, pranālī, pranālā, nālā.
- CONE, *n.* (Gr. *konos*) a solid body circular at the base and ending in a point, the fruit of the fir-tree—*Gāw-dum, maḥrūt, maḥrūt-i-mustadira, deo-dārū kā phal*—Gopuchchhākriti, sāṅku, sūṇḍākār vastu, devadārūphal.
- CON'IC, CON'I-CAL, *a.* having the form of a cone—*Gāw-dumī, maḥrūtī*—Sāṅku-sambandhi, gopuchchhākār, sūṇḍākār.
- CON'I-CAL-LY, *ad.* in the form of a cone—*Gāw-dum ki sūrat, maḥrūtī dawl se*—Sūṇḍākār se, gopuchchhākār se. [vidyā.]
- CON'ICES, *n. pl.* the doctrine of conic sections—*'Ilm-i-tarāsh-i-maḥrūt*—Sāṅkuchhinna.
- CO-NIF'ER-ous, *a.* bearing cones—*Gāw-dum paidā k. w., maḥrūtī phal paidā k. w.*—Sūṇḍākārāphalaprada, sāṅkuphalawān, sūṇḍākārāphalawān. [puchchhākār murti.]
- CŌ'NŌID, *n.* a figure like a cone—*Maḥrūtī yā gāw-dumī shakl*—Sūṇḍākār murti, go-
- CON'EY. See CONY.
- CON-FAB'U-LATE, *v.* (L. *con, fabulator*) to talk familiarly together, to chat, to prattle—*Be-takallufāna bāham guft-gū k., baknā<sup>h</sup>, gap hāknā<sup>h</sup>*—Āpas meṇ mitravat bāt-chit k., barbarānā, gap marnā.
- CON-FAB'U-LĀTION, *n.* familiar talk—*Be-takallufāna guft-gū*—Mitravat pralāp, mitra ke sadri bātchit, viśrambhakathā, kathopakathan, ālap.
- CON-FAB'U-LA-TO-RY, *a.* belonging to talk—*Be-takallufānu guft-gū ke muta'alliq, guft-gū kā*—Mitravat pralāp sambandhi, ālāpī, kathopakathanasambandhi.
- CON-FAR-RE-ATION, *n.* (L. *con, far*) the solemnizing of marriage by eating bread together—*Bāham rotī khāne se nikāh k.*—Ekathā rotī khāne se vivah k.
- CON-FECT', *v.* (L. *con, fectum*) to make up into sweetmeats, to preserve with sugar—*Mithāi banānā<sup>h</sup>, murabba banānā, pāpnā<sup>h</sup>.*
- CON-FECT, *n.* a sweetmeat—*Mithāi<sup>h</sup>, murabba.*
- CON-FECT'ION, *n.* a sweetmeat, a mixture—*Mithāi<sup>h</sup>, murabba, milāw<sup>h</sup>.*
- CON-FECT'ION-ARY, *n.* one who makes sweetmeats, a preparation of sweetmeats—*Halwāi, mithāi w<sup>h</sup>, murabba, mithāi<sup>h</sup>.*
- CON-FECT'ION-ER, *n.* one who makes or sells sweetmeats—*Halwāi, mithāi w<sup>h</sup>.*
- CON-FEC'TO-RY, *a.* relating to sweetmeats—*Mithāi ke muta'alliq, murabba ke muta'alliq*—Mithāi kā sambandhi.
- CON-FIT, CON-FI-TURE, *n.* a sweetmeat—*Mithāi<sup>h</sup>, murabba.*
- CON-FED'ER-ATE, *v.* (L. *con, fectus*) to join in a league; *a.* united in a league; *n.* one united in league, an ally—*Ham-shart k., ham-ahd k., muttāfiq hokar saziśh k., ham-malāh k.; a. muttāhid, mushārik; n. mu'ahid, rafiq, shariq*—Sandhi k., parāmār karke ekarā k.; *a.* sandhit, ekarē meṇ mil' huā; *n.* sandhit jai, sandhi meṇ milā huā jan, parasparopakāri, sāṅgi, sāthī, sājhi.
- CON-FED'ER-A-CY, *n.* a league, federal compact—*Ittikād, ittifaq, bandish, 'ahd-o-paimān, qaul-qarār*—Mel, sandhi, sāṅghoṭṭan, ekarā.
- CON-FED-ER-ĀTION, *n.* league, alliance—*Ittikād, bandish, 'ahd-o-paimān, rafāqat, qaul-qarār, muwāfaqat*—Mel, sandhi, parasparopakārārthak sandhi, milāp, banāw, sandhān.
- CON-FER', *v.* (L. *con, fero*) to discourse, to consult, to compare, to give, to bestow—*Guft-gū k., mashwara k., khulvat k., muqābala k., nishit d., milānā<sup>h</sup>, baḥshnā, marhamat k., ināyat k., 'atā k.*—Sambhaṣhan k., bātchit k., parāmār k., mantranā k., milāke jāchnuā, laggā lagākar jāchnuā, denā, dān k.
- CON-FER-ENCE, *n.* formal discourse, an appointed meeting for debate, comparison—*Guft-gū, suwāl-jawāb, muzākara, mukālama, mubāharā ke liye muqarrar jamāw yā mulaqāt, muqābala, tashbih*—Bātchit, kathopakathan, mantranā wā bātchit ke nimitta suniśhit sabhā wā jamāwā, launiyā, upamān, milān.
- CON-FER-ER, *n.* one who confers—*Guft-gū k. w., mashwara k. w., baḥshkne w., muqābala karke dekhne bhāne w.*—Bātchit k. w., mantranā wā parāmār k. w., datā, dene w., milākar jāchnē w., laggā lagāne w.
- CON-FER-ING, *n.* comparison, examination—*Muqābala, tashbih, āzmāish, tajwiz, parakh<sup>h</sup>*—Upamiti, milān, upamān, jāchnē, parikshā.
- CON-FESS', *v.* (L. *con, fassum*) to acknowledge a crime, to avow, to grant—*Qusūr iqrār k., iqrār k., qabūl k., qabūlnā, taslim k.*—Āparādh mān lenā, kahnā, batlānā, prakās k., swikār k., āṅgikār k.
- CON-FESS'ED-LY, *ad.* avowedly, indisputably—*Muqarrar, yaqinan, qat'an, lā-kalām, be-shubhā, be-shakl*—Prakās se, swikār purvak, nirvād, nishchit rūp se.
- CON-FESS'ION, *n.* acknowledgment, avowal—*Iqrār, qabūl, 'itirāf, izhār*—Swikār, āṅgikār, prakāsan, pratipatti, batāw, kahā.

- CON-FES-SION-AL**, *n.* the place where a priest hears the confession of a penitent—*Wah jagah jahān pādri kisi tauba-gar yā mustagfir ke gunāh kā iqrar suntā hai—* Wah ethān jahān dharmopadesak kisi anutāpi jān ke aparādh kā prakāśan wā vivaran suntā hai, pāpavivaran sunnewālē āchārya kī kuṭī. [dhi.]
- CON-FES-SION-ARY**, *a.* belonging to confession—*Iqrār ke muta'alliq—* Swikārasamban.
- CON-FES-SION-IST**, *n.* one who professes his faith—*Apne dīn aur mazhab kā iqrār k. w., apnā dīn mānne w.—* Swadharmaprakāśak, swadharmānuyāyī.
- CON-FES-SOR**, *n.* one who professes his faith in the face of danger, a priest who hears confessions—*Khatar-nak muqām meñ apne dīn par qāim rahne-wālā, shahid, jis pīr ke pās gunāh qabūl kureā—* Duhkh meñ bhī swadharm mānne w., vipat meñ bhī swadharm kā ācharan k. w., swadharmārth dukkhabhāgi, pāpawikārasrotā, wah āchārya jiske pās aparādhī apnā aparādh swikār karai, doshasārvanaguru.
- CON-FEST'**, *a.* acknowledged, open, known—*Qabūl kiya gayā, iqrār kiya gayā, mashhūr, fāsh, ma'lūm—* Swikrit, angikrit, mānā huā, pratyaksh, khulā, vidit, jānā huā.
- CON-FI-TENT**, *n.* one who confesses his faults—*Apnā gunāh qabūlne w., apne gunāh kā iqrār k. w.—* Apne dosh ko kah d. w., apnī aparādh swikār k. w.
- CON-FIDE'**, *n.* (L. *con, fido*) to trust—*Itibār k., itimād k.—* Pratyay k., viśwās k., bharosā k., bharosā rakhnā.
- CON-FI-DANT'**, **CON-FI-DANTE'**, *n.* one trusted with secrets, a confidential friend—*Rāz-dār, kam-rāz, parda-dār, mutamad dost, dost-i-jāni—* Viśwāsījan, rahasyājan, rahasyapātra, ekāntamitra, viśwāsī mitra, rahasyamitra.
- CON-FI-DENCE**, *n.* firm belief, trust, boldness—*Itiqād, yaqīn, taqayqun, itibār, itimād, khātir-jam'i, be-bāki, dilerī—* Bharosā, viśwās, pratyay, dhithāi, pragalbhatta.
- CON-FI-DENT**, *a.* fully assured, positive, trusting, bold; *n.* one trusted with secrets—*Mutaqīd, khud-pasand, yaqīn jānne w., mustaqīl, shukh, be-bāk; n. rāz-dār, kam-rāz—* Sunīśhit, dīrgh, pratyayī, pratyay k. w., dhithā, pragalb, nidharak; *n.* rahasyājan, rahasyamitra.
- CON-FI-DENTIAL**, *a.* trusty, faithful, private—*Mutamad, mutadaiqin, waṣfā-dār, imān-dār, poshida, makhfi—* Viśwāsuyātra, viśwāsuyogya, viśwāsya, gupt, gūrh, rahasya.
- CON-FI-DENT-LY**, *ad.* without doubt or fear—*Be-shuk, be-shubh, be-andesha, be-khauf—* Nihśandeh, niśśauk, nidar, nirbhay. {k. w., pratyay k. w., bharosā rakhne w.
- CON-FID'ER**, *n.* one who confides—*Itibār k. w., itmad k. w., bharosā k. w.—* Viśwās
- CON-FIG'URE**, *v.* (L. *con, figura*) to form, to dispose into a certain shape—*Shakl d., sūrat-shakl d.—* Banānā, sākār k., garbnā, ākār d.
- CON-FIG'U-RATE**, *v.* to show like the aspects of the planets towards each other—*Saiyārōn kī haiyat ke mānind zāhir k., saiyārōn kī sūrat jaisī ek dūse ke nisbat rahtī hai us tarāh se zāhir k.—* Grahasṭhiti ke sadris dikhlanā.
- CON-FIG'U-RATION**, *n.* form, aspect of the planets—*Sūrat, shakl, tarkib, saiyārōn kī haiyat yā sūrat—* Ākār, banawat, ākriti, grahasṭhithi, grahōn kī avasthā.
- CON'FINE**, *n.* (L. *con, finis*) a limit, a border, a boundary; *v.* to border upon—*Sar-hadd, kināra, intihā, hadd; v. hadd lagnā, ihāta lagnā—* Simā, bār, siwānā, sewān; *v.* simā lagnā, dāire meīre honā, siwāne se siwānā chhū jānā.
- CON-FIN'**, *v.* to limit, to shut up, to restrain—*Mahdūd k., hadd bāndhnā, band k., qaid k., zabt k.—* Simā bāndhnā, dāurī bāndhnā, mūd d., atkānā, kāragār meñ dāl k., roknā, dabānā. [ehhedaniya, jiski simā ho sake.]
- CON-FIN'ABLE**, *a.* that may be limited—*Mahdūd kiye jāne ke lāiq—* Parimeya, parich-
- CON-FINE'LESS**, *a.* boundless, unlimited—*Be-hadd, be-intihā, gair-mutanāhī—* Anant, a-pār, niravadhī. [atkāw, pratibandhan, rodh, uirodh, sañyam.]
- CON-FINE'MENT**, *n.* imprisonment, restraint—*Qaid, asirī, hubs, zabt, rok—* Bāndhua,
- CON-FIN'ER**, *n.* a borderer, a restrainer—*Sar-hadd kā rahne w., mahdūd k. w., zabt k. w., rokne w.—* Simā kā nivāsi, siwāne kā rahne w., atkāne w., nirodhak, niyamak.
- CON-FIRM'**, *v.* (L. *con, firmus*) to make firm, to fix, to establish, to ratify, to admit fully into Christian communion—*Mashūt k., qāim k., muqarrar k., tahqiq k., sābit k., tasdiq k., bar-qarār rakhnā, bu-dastūr rakhnā, ba-hāl rakhnā, manzūr k., 'Isāi mazhab meñ ba-khūbī dākhil k.—* Dīrgh k., sthīr k., sthāpan k., ṭhahrānā, satya k., pramāṇī k., 'Isāi dharm meñ pravritta k.
- CON-FIRM'ABLE**, *a.* that may be confirmed—*Muqarrar hone ke lāiq, qābilu-n-subūt, dalil-pazīr, qāim kiye jāne ke lāiq, tahqiq kiye jāne ke qābil, tasdiq kiye jāne ke qābil, man-zūr kiye jāne ke lāiq—* Dīrgh kiye jāne ke yogya, sthīr kiye jāne ke yogya, pramāṇī kiye jāne ke yogya.
- CON-FIR-MĀ'TION**, *n.* the act of establishing, convincing testimony, an ecclesiastical rite—*Tahaqquk, ta'aayun, tahqiq, istikhām, muqarrari, subūt, dalil, dalālat, 'Isāi mazhab kī ek rasm—* Dīrgh k., sthīr k., sañstambh, pramāṇī k., dīrghokti, dīrghapramāṇ, 'Isāi dharm meñ pravartan, 'Isāi dharm kī ek riti.
- CON-FIR-MĀ'TOR**, *n.* one that confirms—*Mashūt k. w., qāim k. w., muqarrar k. w., tahqiq k. w., sābit k. w., tasdiq k. w., bar-qarār yā ba-dastūr rakhne w., manzūr k. w., 'Isāi*

*mazhab meñ ba-khūbī dākhlī k. w.* — Drīḥ k. w., sthāpan k. w., satya k. w., pramāṇi k. w., Īsāi dharṁ meñ pravritta k. w.

CON-FIRM'A-TO-RY, *a.* that serves to confirm — *Mazbūt k. w., sūbūt k. w., bar-qarār yā ba-dastūr rukhne w.* — Pramāṇi k. w., drīḥ k. w., drīḥ pramāṇ d. w.

CON-FIRM'ED-NESS, *n.* state of being confirmed — *Mazbūt kiye jāne ki hālat, ba-dastūr yā bar-qarār rukhne jāne ki hālat, manzūr tahqīq yā tasdiq kiye jāne ki hālat* — Drīḥ-kritāvasthā, pramāṇikritāvasthā, satyakritāvasthā.

CON-FIRM'ER, *n.* one that confirms — *Mazbūt k. w., tahqīq k. w., qāim k. w., muqarrar k. w., bar-qarār ba-dastūr yā ba-hāl rukhne w., tasdiq k. w., sūbūt k. w.* — Drīḥ k. w., pramāṇi k. w., sthīr k. w., drīḥ-pramāṇalātā.

CON-FIRM'ING-LY, *ad.* with confirmation — *Is bāt se, sūbūt se, tahqīq se, istiqlāl se, mazbūti se, dalīl yā dalālat se* — Drīḥ karue se, sanstambh se, pramāṇīkaray se, drīḥ-pramāṇalān se.

CON-FISCATE, *v.* (*L. con, fiscus*) to forfeit to the public treasury : *a.* forfeited — *Zabt k., baitu-l-māl meñ dālāz : a. zabt, baitu-l-māl meñ dālāz gayā* — Dand ki riti se koī vitta chhinkar rājādḥin k., rājādḥin laga lenā : *a. dand ki riti se chhinkar rājādḥin kiya gayā.* [*dukhūl* — Dand ki riti se chhinkar rājādḥin k.]

CON-FIS-CĀ-TION, *n.* the act of forfeiting to the public treasury — *Zabt k. w., baitu-l-māl meñ dālne w., sūbūt* — Dand ki riti se chhinkar rājādḥin k. w. [*chhinkar rājādḥin k. w.*]

CON-FIS-CĀ-TO-RY, *a.* consigning to forfeiture — *Zabt meñ dālne w.* — Dand ki riti se CON-FIT. See under CONFECT.

CON-FI-TENT. See under CONFESS.

CON-FIX', *v.* (*L. con, firmare*) to fix down — *Iqānā<sup>h</sup>, jārnā<sup>h</sup>, atkānā<sup>h</sup>, gūrnā<sup>h</sup>, bāndh* — CON-FIX'URE, *n.* the act of fastening — *Bāndh<sup>h</sup>, bandhan<sup>h</sup>, qarār<sup>h</sup>, jārān<sup>h</sup>, atkān<sup>h</sup>.*

CON-FLA-GRANT, *a.* (*L. con, flagro*) burning together, involved in a common flame — *Ham-soz, ek sāth jalne w.* — Ekatra wā ek sāth bahne w., mahāgū meñ parā huā.

CON-FLA-GRĀ-TION, *n.* a general fire — *Ātash-zadagī, āmm shū'la, lūkwā<sup>h</sup>, ayarān<sup>h</sup>* — Dāh, dahan, jwālā, mahāgū, dāwānāl, prakhyāgni. [*Bahut bājōn ko ek hi sāth bujānā<sup>h</sup>.*]

CON-FLĀ-TION, *n.* (*L. con, flatum*) the act of blowing many instruments together — CON-FLICT', *v.* (*L. con, flictum*) to strive — *Mugābala k., qaziya k.* — larnā, jhagarnā.

CON-FLICT, *n.* collision, contest, struggle — *Kharīkhasha, jang, muqābala, qaziya* — Tañā, yuddha, lārā, jhagrā, sangrām, kalah.

CON-FLU-ENCE, *n.* (*L. con, fluo*) the junction of several streams, a concourse — *Sangam<sup>h</sup>, mutiyōn kā sangam<sup>h</sup>, melā<sup>h</sup>, bhag<sup>h</sup>.* [*ne w.*]

CON-FLU-ENT, *a.* flowing together, meeting — *Ek sāth chalne yā bahne w., ek sāth mil-*

CON-FLUX, *n.* union of several currents, crowd — *Kai ek mutiyōn kā sangam yā milnā<sup>h</sup>, melā<sup>h</sup>, chhip<sup>h</sup>.*

CON-FLU-X-I-BIL-I-TY, *n.* the tendency of fluids to run together — *Saiyāl yā raiyiq chizōn ki bahām milkar bahne ki raghat* — Dravadravayā ki ekaṭṭhā milkar bahne ki pravritti.

CON-FORM', *v.* (*L. con, forma*) to make like, to comply with ; *a.* made like, similar — *Ham-shakl k., muwāfiq k., muwāfiq h., qabūl k., rāzi k. ; n. muwāfiq kiya gayā, muwāfiq, mānūt* — Ek dand k., anurūp k., sadris k., swikār k., mānnā, mān lenā ; *a. anurūp kiya gayā, sadris kiya gayā, sadris, sarikhā.*

CON-FORM'A-BLE, *a.* having the same form, agreeable, suitable, consistent, compliant — *Ham-shakl, yuksān, mutābiq, munāsib, lūq, muwāfiq, kalīm, mulām, qarīb, fermān-bar-dār* — Anurūp, anusāri, yogya, yukt, aviruddha, aviparit, saigat, anavartī, anurodhi, anuvayī, vinayī. [*Anusār, anurūp se, yathāvat.*]

CON-FORM'A-BLY, *ad.* agreeably, suitably — *Bar-hukm, ba-mūjib, mutābiq, muwāfiq* — CON-FORM-MĀ-TION, *n.* the act of conforming, the form of things as relating to each other, structure — *Murāfaqat, mutābaqat, tarkīb, sarat, bunāwāt<sup>h</sup>* — Sadris k., anurūpatā, sansthan, sunskār, rūp, ākriti.

CON-FORM'ER, *n.* one who conforms — *Mutābaqat k. w., muwāfaqat k. w., qabūl k. w.* — Sadris h. w., anusāri, swikār k. w., sammat h. w.

CON-FORM'IST, *n.* one who conforms, one who complies with the worship of the established church — *Mutābaqat k. w., murāfaqat k. w., muqarrar rit rasm ko qabūl-manzūr k. w., Inqilātān ke muqarrar din ko mānne w.* — Sadris h. w., anusāri, mānne w., uyyatadharmanusāri, Inqilādiyāniyatadharmanusāri.

CON-FORM'I-TY, *n.* resemblance, consistency — *Mushābahat, mutābaqat, muwāfaqat* — Sadrisatā, sadrisiyya, anurūpatā, yogyātā, upayuktatā, avirodh.

CON-FOUND', *v.* (*L. con, fundo*) to mingle, to perplex, to stupify, to destroy — *Makh-lūt k., ahtar k., sar-gardān k., mustarīb k., pushemān k., be-hawāss k., purchān k., gārat k., jāe-māl k.* — Milānā, miśrit k., vyākul k., ghabrī d., hadiyānā, hakkābakkā k., sudh budh har lenā, achet k., nasht k., satyānās k.

CON-FOUN'D, *a.* hateful, enormous — *Makrūh, zabān, nā-gawār, ashadd, saḥīh, shādīd* — Ghriyārha, mand, burā, kutsit, aparimit, aṭimand.

CON-FÜND'ED-LY, *ad.* shamefully, enormously—*Makrühána, be-sharmi se, zabúni se, ba-shiddat*—Nirlajjatá se, kutsit rūp se, nindit rūp se, nipat, atyant.

CON-FÜND'ED-NESS, *n.* the state of being confounded—*Makhlúti, abtari, sar-gardáni, iztirúb, pashemáni, be-hawási, paresháni, páe-máli*—Mísritávasthá, vyakulatá, ghab-rábat, achetatá, satyanási, nás.

CON-FÜND'ER, *n.* one who confounds—*Makhlút k. w., abtar k. w., sar-gardáni k. w., mustarib k. w., pashemán k. w., be-hawás k. w., pareshán k. w., gúrat k. w., páe-mál k. w.*—Miláne w., misrit k. w., vyakul k. w., ghabrá d. w., súdh budh har lene w., achet k. w., nasht k. w., satyanás k. w.

CON-FRA-TÉRNÍ-TY, *n.* (*L. con. frater*) a religious brotherhood, a brotherhood—*Mazhabi firqa, biráduri*—Dharmasambandhi jathá, dharmasambandhi sañhati wá samáj, bháipán.

CON-FRÍ-ER, *n.* one of the same religious order—*Ek hi mazhabi firqa kú shakhs*—*Ek hi dharmasambandhi jathe samáj wá sañhati ká jan.* [*ragarā<sup>h</sup>, ghassā<sup>h</sup>*]

CON-FRI-CÁ-TION, *n.* (*L. con. frico*) a rubbing against, friction—*Chisāw<sup>h</sup>, vagar<sup>h</sup>*.

CON-FRONT', *v.* (*L. con. frons*) to stand face to face, to oppose, to compare—*Kú-ba-rú k., dá-ba-dá k., chár-chashm k., murájah k., mugáhalá k., ek chíz ko dúsrí se milána*—*Sámne k., sammukh k., ánnne samne khara k., lagga lagána, lumiyá d., upaná d., ek vastu ko dúsrí ke sáth milákar jánehná.* [*sánná, milán, upaná*]

CON-FRON-TÁ-TION, *n.* act of confronting—*Mugáhalá*—*Sammukhá sammukhi, ánná*

CON-FÜSE', *v.* (*L. con. fusum*) to mix, to perplex, to disorder, to abash—*Makhlút k., pareshán k., mushawwsh k., murtarib k., dar-ham bar-ham k., abtar k., shármána, sharmána k.*—*Milána, misrit k., vyakul k., ghabrá d., garbarána, uljhána, lajjit k., hajwána.*

CON-FÜSE', *p. a.* mixed, perplexed, abashed—*Makhlút, hairán, pareshán, mustarib, dar-ham bar-ham, abtar, sharmána, sharmína*—*Misrit, milá huá, akulayá, vyakul, ghabráyá, garl aráyá, uljháuljhá, lajjáyá, lajjit.*

CON-FÜS'ED-LY, *ad.* indistinctly, not clearly—*Tazabub se, ná-khulúsái se, ná-safái se*—*Aspasht rūp se, gholmad se, garbar, avyakt rūp se.*

CON-FÜS'ED-NESS, *n.* want of distinctness—*Tazabub, ná-safái, ná-khulúsái*—*Aspashtatá, avyaktatá, garbarábat, gholmáijhá.*

CON-FÜSION, *n.* irregular mixture, tumult, disorder, overthrow, astonishment—*Abtari makhlútayi já ámezish, gangá, balwá, shor-o-shorish, intishár, bar-hamí, bar-bádi, chikast, páe-máli, hairán, paresháni, hairat*—*Garbar, miláw, sañkar, khichri, andher, gabra, raulá, harbari, parájay, parabhav, vinás, vyakulatá, vyastatá, vyagratá, vimay.*

CON-FÜTE', *v.* (*L. con. futo*) to convict of error, to prove to be wrong, to disprove—*Qáil k., bátil k., galat sábit k., radd k., lá jawáb k., kát dáhná*—*Haráná, pachháruí, niruttar k., asúddha tháhráni, jhutháni, khandan k., kátná, apramáni k.*

CON-FÜ-TA-BLE, *a.* that may be disproved—*Bátil já radd kiye jáne ke láiq, galat sábit hone ke qábil*—*Khandániya, nirakarániya, jhutháye jáne ke yogya, asúddhá tháhráye jáne ke yogya.*

CON-FÜ-TANT, CON-FÜ-TER, *n.* one who confutes—*Bátil k. w., radd k. w., qáil k. w., mardúd k. w.*—*Khandan k. w., nirakaran k. w., asúddhá tháhráne w., kátné w., jhuthá-ne w.* [*nirakaran jhutháw.*]

CON-FU-TÁ-TION, *n.* the act of confuting—*Butlán, ibtál, irád*—*Khandan, vákyakhandan,*

CON-FÜTE'MENT, *n.* disproof—*Radd, ibtál, butlán*—*Khandan, jhutháw.*

CON'GÉ, *n.* (*Fr.*) act of reverence, bow, courtesy, leave, farewell; *v.* to take leave—*Kornish, salám, banduqá, tá'zim, tarázu, rukhsat, wulá já wulá*; *v. rukhsat lená já h.*—*Pranati, prapám, prapáit, áwabghag, ádar, anujhá, anumati, bidá; v. bidá h., chhutí lená.*

CON'GÉ-D'E-LÍRE', *n.* the sovereign's permission to a dean and chapter to choose a bishop—*Bará pádri muqarrar karne kú bútsáhi parrwanagi*—*Pradhán dharmadhhyaksh niyukt karne ká rajjáná.*

CON'GÉAL', *v.* (*L. con. gelo*) to change from a fluid to a solid state, to concrete—*Munjamád k. já h., basta k. já h., jamáná<sup>h</sup>, jam jáná<sup>h</sup>*—*Thakká k., thakká ho jáná, bándhná, bándh jáná.* [*yogya, thakká ho jáne ke yogya.*]

CON'GÉAL-A-BLE, *a.* that may be congealed—*Munjamád hone ke láiq*—*Jam jáne ke*

CON'GÉAL-MENT, *n.* mass formed by congealing—*Injamád, munjamád hone se jo anbar bane*—*Jamáwat, thakká, jam jáne se jo pind wá rási bane.* [*ánthí.*]

CON'GÉ-LÁ-TION, *n.* the act or state of congealing—*Bastagi, injimád*—*Jamáwat, thakká,*

CON'GÉ-NER, *n.* (*L. con. genus*) one of the same origin or kind—*Ham-jins, ham-asl, ham-gism*—*Sajáti, savargi, samánajátiya.* [*sajátitwa, játisamatá.*]

CON'GÉ-ER-A-CY, *n.* similarity of origin—*Ham-jinsiyat, ham-asliyat*—*Samánajátitá,*

CON'GÉ-ER-OUS, *a.* of the same kind—*Ham-jins, ek-jins*—*Sajáti, samánajátiya, sama-*

bhav, samadhariná, ekajáti.

CON-QĒN'ER-OUS-NESS, *n.* similiarity of origin—*Ham-jinsiyat, ham-asliyat ek-jinsiyat—Bhāvasamatā, samānajatīwa, sajātīwa.*

CON-QĒN'IAL, *a.* of the same nature, kindred—*Ham-jins, ham-sūt, muwāfiq, ham-rang—Sadharmā, ekbhāv, samānabhāv, sajāti, samānajatīya.*

CON-QĒN'ĀL'I-TY, *n.* state of being congenial—*Ham-jinsiyat, ek-jinsiyat—Samānasīlātā, sajātīwa, sadharmakatwa, ekajatīwa.* [jāt, samakāla]

CON-QĒN'ITE, CON-QĒN'I-TAL, *a.* of the same birth—*Ham-paidā, ham-sād—Sahaj, saha-*

CON'QĒR, *n.* (Gr. *gongros*) the sea-eel—*Samundar ki bām nachhī<sup>h</sup>—Samudravyāl.*

CON-GEST', *v.* (L. *con, gestum*) to heap up—*Ambar k., dher lagānā<sup>h</sup>—Rāsi k., puñj k., dheri lagāni, tāl k., batōrnā.*

CON-GEST'ION, *n.* a collection of matter—*Jamāv<sup>h</sup>, dher<sup>h</sup>, tūl<sup>h</sup>.* [chhotī vastuon ki rāsi.

CON-QĒ'RI-ES, *n.* a mass of small bodies—*Chhoti chhoti chizon kā dher yā tūda—Chhoti*

CON'GLA-RY, *n.* (L. *congiarium*) a gift to the Roman people or soldiers—*Rom ke logon yā sipāhiyon ko ek bakhsish—Rom ke nivāsiyon wā yoddhāon ko ek dāu wā paritoshik.*

CON-GLĀ'CI-ATE, *v.* (L. *con, glacies*) to turn to ice, to freeze—*Yakh jamnā, yakh k., munjamid h.—Saghanatushār jamnā, saghan tushār bunnā, jamnā, jam jānā.*

CON-GLĀ'CI-Ā'TION, *n.* a freezing, congelation—*Injimād, yakh kā banāv, jamāv<sup>h</sup>—Bandhāv, thakkā jamāv, jamawāt.*

CON-GLĀ'BE', *v.* (L. *con, globus*) to gather into a ball, to collect into a round mass—*Goliyānā<sup>h</sup>, golē sā banānā yā bannā<sup>h</sup>.*

CON'GLA-BATE, *v.* to gather into a hard firm ball; *a.* gathered into a hard firm ball—*Guthlānā<sup>h</sup>, goliyānā<sup>h</sup>, kare golē sā banānā yā bannā<sup>h</sup>; a. kare golē sā banā huā<sup>h</sup>, guthlāyā huā<sup>h</sup>.*

CON-GLO-BĀ'TION, *n.* collection into a ball—*Golē sā bannā<sup>h</sup>, golī sā bannā<sup>h</sup>.*

CON-GLĀ'CI-ATE, *v.* to gather into a small mass—*Ek chhotī golī sā bannā<sup>h</sup>.*

CON-GLĀ'CI-Ā'TION, *v.* (L. *con, glomus*) to gather into a ball; *a.* gathered into a ball—*Goliyānā<sup>h</sup>, golā yā golī banānā; a. goliyāyā huā<sup>h</sup>, golī sā banā huā<sup>h</sup>.*

CON-GLĀ'CI-Ā'TION, *n.* collection into a ball—*Goliyānā<sup>h</sup>, golā yā golī sā bannā<sup>h</sup>.*

CON-GLŪ'TI-NATE, *v.* (L. *con, gluten*) to glue together; *a.* joined together—*Lāse se jorā<sup>h</sup>, jor-jānā<sup>h</sup>, jutānā<sup>h</sup>, jut jānā; a. jorā huā<sup>h</sup>, jutā huā<sup>h</sup>, jurā huā<sup>h</sup>.*

CON-GLŪ'TI-NĀ'TION, *n.* a gluing together—*Lāse se jorū<sup>h</sup>, jor<sup>h</sup>, jutāw<sup>h</sup>.*

CON-GLŪ'TI-NĀ-TOR, *n.* one that glues together—*Lāse se jorne w<sup>h</sup>, jutāne w<sup>h</sup>.*

CON-GRĀT'U-LATE, *v.* (L. *con, gratulor*) to wish joy to, to compliment on any happy event—*Mubārak-bād kahnā, mubārak-bādi d., tahniyat k.—Jayjākar manānā, sahānand k., sahānandokti k., sahānandakathan k., dhanyavād k.*

CON-GRĀT'U-LĀ'TION, *n.* an expression of joy—*Mubārak-bādi, tahniyat, mubāraki—Badhāi, badhāvā, abhinandan, abhivandan, sahānandokti, sahānandakathan, jayjākar, dhanyavād.*

CON-GRĀT'U-LĀ-TOR, *n.* one who congratulates—*Mubārak-bād kahne w., mubārak-bādi d. w., tahniyat k. w.—Jayjākar manāne w., sahānand k. w., sahānandokti k. w., sahānandakathan k. w., badhāi k. w., dhanyavād k. w.*

CON-GRĀT'U-LĀ-TOR-Y, *a.* expressing joy—*Tahniyat-āmez, mubāraki-mazmūn, mubārak-bādi zāhir k. w.—Sahānandasūchak, sahānandaprakāsak, māngalavādi.*

CON'GRE-GATE, *v.* (L. *con, gress*) to assemble, to meet, to collect together; *a.* collected, compact—*Jam' k. yā h., ekatthā k. yā h.; a. jam' kiya gayā, jam' huā, basta, munjamid, sangin—Batōrnā, batōrnā, ekatra k. wā h., samūh k. wā h.; a. ekatribhūt, samūhabhūt, batūrā huā, ghana, thos, jamā huā.*

CON-GRE-GĀ'TION, *n.* an assembly, a collection—*Jam'iyyat, jamā'at, majlis, guroh, batōrn<sup>h</sup>, ijma'—Sabhā, samāj, samūh, samāgam, sānehay, samuday, samāhār.*

CON-GRE-GĀ'TION-AL, *a.* pertaining to a congregation, public, general—*Jam'iyyat majlis guroh yā ijma' ke mutā'alliq, 'amm, 'amum—Sahāsambandhī, samājik, sarvasambandhī, pañch kā, samānya, bahusamānya.*

CON'GRESS, *n.* (L. *con, gressum*) a meeting, an assembly, the legislature of the United States—*Jamā'at, majlis, Amerika ki muttāfiq saltanatōn ki narkār ki qānūn banāne-wālī majlis—Sabhā, samāgam, samāj, Amerika ke sandhit rājyon ki vyavasthāra-chakasabhā.*

CON-GRES'SIVE, *a.* meeting, coming together—*Milne wāle<sup>h</sup>, ekatthā h.-wāle yā āne-wāle<sup>h</sup>.* [ruddhā, samānjas, yukt, sadris, milne w.

CON'GRU-ENT, *a.* (L. *congruo*) agreeing—*Muwāfiq, mutābiq, muttāfiq—Thik, avir-*

CON'GRU-ENCE, CON'GRU-EN-CY, *n.* agreement—*Munāsabat, muwāfaqat, mutābaqat, sazā-wārī—Mel, aikya, sadrisiya, yogyatā, yuktatā, sāngatatwa.*

CON'GRŪ'I-TY, *n.* agreeableness, consistency—*Muwāfaqat, ittīfiq, munāsabat—Yogyatā, yuktatā, sadrisatā sāngatya.*

CON'GRU-OUS, *a.* agreeable to, consistent—*Muwāfiq, mutābiq, ham-wār, munāsib—Uchit, yogya, yukt, sadris, sāngat, aviruddhā, sambhāvya.*

CON'GRU-OUS-LY, *ad.* suitably, consistently—*Mutabaqat se, ham-wári se, muwáfaqat se, munásabat se*—Yogyatá se, upayuktatá se, saígat rúp se, aviruddhatá se.

CON'IC. See under CONE.

CON-JECTURE, *v.* (L. *con, jactum*) to guess; *n.* guess, imperfect knowledge—*Qiyás k., andáza k., khiyál k.; n. qiyás, andáza, khiyál, takhmína, gumán*—*Atkal k., anubhav k., anumán k.; n. atkal, anumán, anubhav, adhúra bodh.*

CON-JEC'TOR, *n.* one who guesses—*Andáza k. w., khiyál k. w., qiyás k. w., atkal-báz*—*Atkal k. w., anubhav k. w.*

CON-JEC'TU-RAL, *a.* done or said by guess—*Khiyáli, qiyási, gumáni*—*Atkalí, anumánik.*

CON-JEC-TU-RÁL'I-TY, *n.* the state or quality of being conjectural—*Khiyáli-pan, qiyási-pan, gumániyat*—*Atkalipaná, anumánikatá.*

CON-JEC'TU-RAL-LY, *ad.* by guess—*Khiyál se, qiyás se, andáze se*—*Atkal se, anubhav se.*

CON-JEC'TU-RER, *n.* one who guesses—*Atkal-báz, andáza k. w., qiyás k. w.*—*Atkal k. w., anubhav k. w.* [*lag-jána<sup>h</sup>.*]

CON-JOIN', *v.* (L. *con, jungo*) to unite—*Milána<sup>h</sup>, milná<sup>h</sup>, jorna<sup>h</sup>, jurná<sup>h</sup>, laginá<sup>h</sup>, laginá<sup>h</sup>*, *CON-JOINT', a.* united, connected—*Mulhaq, paivasta*—*Saṇyukt, sandhit, milá huá.*

CON-JOINT'LY, *ad.* in union, together—*Bi-l-ittifúq, bi-l-ishtirák, báham*—*Milkar, milke, ek sáth.* [*sañshist, saígat.*]

CON-JUNCT', *a.* united, concurrent—*Mulhaq, paivasta, magráh, muttafiq*—*Saṇyukt,*

CON-JUNCTION, *n.* union, a connecting word—*Ittisál, juitcand, vasl, inzinán, iqitrán, qirán, 'atf, harf-i'atf*—*Mel, miláw, lagáw, jor, sambandh, saṇyog, samuchchay, samuchchayabodhak sabd.* [*Yaugik, saígatik, anushangí, miláne w., jorne w.*]

CON-JUNCTIVE, *a.* uniting, connecting—*Wasl k. w., paivasta k. w., mulhaq k. w.*

CON-JUNCTIVE-LY, *ad.* in union—*Bi-l-ittifúq, bi-l-ishtirák*—*Milkar, milke, ek sáth.*

CON-JUNCT'LY, *ad.* together, in union—*Báham, bi-l-ittifúq, bi-l-ishtirák*—*Ek sáth, milkar, milke.* [*súksm samay, avasar,*]

CON-JUNCTURE, *n.* union, a critical time—*Ittifúq, mel<sup>h</sup>, 'ain waqt, ganu<sup>h</sup>*—*Saṇyog, yog,*

CON-JU-GATE, *v.* (L. *con, jugum*) to unite, to inflect verbs; *n.* a word agreeing in derivation with another word—*Milána<sup>h</sup>. tusrif k., gardánná k., n. sarfí yá gardáni lafz, ham-asl lafz, ham-jins lafz*—*Jorna, saṇyukt k., rúpákhyá k.; n. sahanúlak sabd, samánajátiy sabd, samotpannasabd.*

CON-JU-GÁTION, *n.* a couple, a pair, the form of inflecting verbs, union, assemblage—*Juft, jorá<sup>h</sup>, jor<sup>h</sup>, gardán, tusrif, ittisál, paivand, vasl, iqitimá, majma'*—*Yugm, yugal, rúpákhyá, rúpakaraṇ, saṇyog, samáhar, samuñh.*

CON-JU-GAL, *a.* belonging to marriage—*Zauji, byáh ke muta'alliq*—*Vivábhavishayak, viváhasambandhi, vaiváhik.* [*riti se, vaiváhik prikar se.*]

CON-JU-GAL-LY, *ad.* matrimonially—*Zauji taur se, byáh ke taur se*—*Viváhasambandhi*

CON-JÜRE', *v.* (L. *con, juro*) to summon in a sacred name, to enjoin solemnly—*Kisi pák nám ko kahkar talab k., qasam dilákar kahná yá tákid k.*—*Kisi pavitra nám-ocheháran ke dwára bolána, sapath khilákar kahná wá ádes k.*

CON-JURE, *v.* to practise charms—*Jádú k., sihr k., afsún k.*—*Tóná k., totká wá tatká k., jhárphúñk k., chhúchhá k.*

CON-JU-RÁ'TION, *n.* the act of conjuring—*Jádú-garí, sihr-kári, sáhiri, kisi pák nám ko kahkar talab k., qasam ke rú se tákid*—*Tóná, tonhá, totká wá tatká, jhárphúñk, chhúchhá, kisi pavitra námocheháran ke dwára buláhat, sapath ke dwára ádes.*

CON-JUR-ER, *n.* an enchanter, a juggler—*Jádú-gar, afsún-gar, sáhir, sihr-kár*—*Tonhá, jhárphúñk k. w., totká k. w., indrajálik.* [*Sápathapúrvak ádes.*]

CON-JÜRE'MENT, *n.* solemn injunction—*Qasam ke rú se tákid, sanjídagi ke sáth tákid*

CON-NAS'CENCE, *n.* (L. *con, nascor*) birth of two or more at the same time—*Ham-zádagi, ek waqt meñ do yá ziyáde ká paidá h.*—*Sahajatwa, samakál meñ janma, eka-kálotpatti, samakálotpatti.*

CON-NATE, *a.* born with another—*Ham-zád, ham-paidá, ek hi waqt meñ dútre ke sáth paidá huá*—*Sahaj, sahaját, samakálaj, eka-kálotpanna.*

CON-NÁT'U-RAL, *a.* connected by nature—*Ham-zát, ham-sifat, ham-tah'at*—*Ekabháv, ekaswabháw, swabhávaj, sahaj.* [*ekaswabhávatá, sahajatá.*]

CON-NÁT-U-RÁL'I-TY, *n.* union by nature—*Ham-jinsiyat, ham-sifatíyat*—*Ekabhávatwa,*

CON-NÁT'U-RAL-IZE, *v.* to connect by nature—*Ham-zát k., ham-sifat k., ham-jins k.*—*Ekaswabháw k., ekabháv k., swabhávaj k., sahaj k.*

CON-NÁT'U-RAL-LY, *ad.* by nature, originally—*Ham-jinsiyat se, ham-sifatíyat se, bi-l-asálat, aslíyat se, apní khashiyat se*—*Ekabhávatwa se, ekaswabhávatá se, sahajatwa se, nijadharmapúrvak.*

CON-NÁT'U-RAL-NESS, *n.* natural union—*Záti ittisál yá paivand, aslí wasl yá ittifúq, ham-jinsiyat*—*Swábhávik mel, ekswabhávatá, sahajatwa.*

CON-NECT', *v.* (L. *con, necto*) to join, to unite, to fasten together—*Wasl k., paivand k., milána<sup>h</sup>, bándhná<sup>h</sup>, wasl h., milná<sup>h</sup>, bándhná<sup>h</sup>*—*Jagná, lagáná, yukt k., saṇyog k., gánthná, jurná, lagná, yukt h., gánthná.*



CON-NĒC'TIVE, *a.* joining ; *n.* a conjunction — *Paivand yā wast k. w., milāne w.<sup>b</sup> ; n. 'atf, harf-i-'atf* — *Jorne w., yukt k. w., sambandhak, ānushaṅgik ; n. samuchchay, samuchchayabodhakasabd.* [ *men, sāth, ek sāth, milkar, milke.* ]

CON-NĒC'TIVE-LY, *ad.* in conjunction, jointly — *Bi-l-ittisāy, bi-l-isthirāk, mel men<sup>b</sup> — Yog*  
CON-NĒX', *v.* to join or link together — *Mulhaq k., paivasta k., paivand k., wast k. —*  
*Milānā, jōnā, sātnā, sahyukt k., gāṭhnā.*

CON-NĒX'ION, *n.* union, junction, relation — *Paivastagī, ittisāḥ, tamassul, paivand, 'alā-qā, ta'alluq, nisbat, jinsiyat, wāsta, ruḥt, sarokār, rishṭa, rishṭa-dār — Mel, jor, yog, sahyog, saṅgam, saṅgut, anway, nātā, bhāichārā, sambandh, sampark, bāndhav, bandhu, sambandhī, gotait, bhāi.*

CON-NĒX'IVE, *a.* having power to connect — *Paivand yā wast karne kī lāyat rukhne w., paivasta k. w. — Sambandhak, ānushaṅgik, milāne w., jorne w.*

CON-NIVE', *v.* ( *L. con, nico* ) to wink at, to close the eyes upon a fault — *Igmāz k., chashm-poshī k., 'aib-poshī k. — Ānkh mūndnā, dekhkar bhī na deknā, ānkh chhipānā, kisi ke dosh ko dekhke bhī na deknā, matiyānā, wā mahtiyānā.*

CON-NIV'ANCE, *n.* voluntary blindness — *Igmāz, chashm-poshī, jān bījkar chashm-poshī — Jān bījke ānkh chhipānā, matiyānā wā mahtiyānā.*

CON-NIV'EN-CY, *n.* pretended ignorance — *Qasdi chashm-poshī, jānkar na jānā<sup>b</sup> — Mahtiyānā wā mahtiyānā, jān bījkar sun khūchebnā.*

CON-NIV'ENT, *a.* forbearing to see — *Igmāz-dost, chashm-poshī-parast, ānkh chhipāne w.<sup>b</sup> — Ānkh mūndne w., dekhkar bhī na dekhne w., matiyāne wā mahtiyāne w.*

CON-NIV'ER, *n.* one who commives — *Chashm-poshī k. w., 'aib-poshī k. w., igmāz k. w. — Ānkh chhipāne w., dekhkar bhī na dekhne w., matiyāne wā mahtiyāne w.*

CON-NOIS-SEUR', *n.* ( *Fr.* ) a judge, a critic — *'Allāmā, lānā, nukta dān, bārik-biñ, nukta-chū — Vijnā, parikshak, parkhiyā, parkhī, gupadoshaparikshak.*

CON-NŌTE', *v.* ( *L. con, noto* ) to betoken — *Dalālat k. — Jātānā, batlānā.*

CON-NO-TATE, *v.* to imply, to infer — *Dalālat k., natija nikālānā, tajmīz k. — Savīsheshabodhan k., jātānā, batlānā wā batlānā, nigamānā nikālānā, anumān k.*

CON-NO-TĀ'TION, *n.* implication, inference — *Dalālat yā imā, natija — Savīsheshabodhan, anumiti wā niguman.* [ *ke muta'alliq, nikāhī — Vivāhasambandhī, vaivāhik.* ]

CON-NŌ'BI-AL, *a.* ( *L. con, nubel* ) pertaining to marriage, matrimonial — *Zanji, byāh*

CON-NŌ-MER-ATION, *n.* ( *L. con, numerus* ) a reckoning together — *Huṣṣ-shumārī, ek sāth hisāb k. — Ek sāth gintī k., sahasaūkhyākaraṇ.*

CON-NŌID. See under CONE.

CON'QUER, *v.* ( *L. con, quero* ) to gain by conquest, to overcome, to subdue — *Fath se hasil k., fath k., galba k., sar k., dast-burd k., gālib h., tashkir k., shikast d., maqlūb k., fero k., zabt k., 'amal k. — Jitnā, harānā, dalānā, jay k., parājay k.*

CON'QUEA-BLE, *a.* that may be conquered — *Sar hone ke qābil, fath kije jāne ke lāiq, mumkin-i-fath — Jeyā, jayānīy, jayyā, damānīyā, parābhavānīyā, jetavyā.*

CON'QUER-OR, *n.* one who conquers — *Fath-mand, gālb, fath-nash, muzaffār, zafar-gāb, feroz-mand — Jētā, vijayī, jayī, jitne w.* [ *stri. jayī stri.* ]

CON'QUER-ESS, *n.* a female who conquers — *Fath-mand 'awrat, zafar-gāb 'awrat — Vijayī*

CON'QUEST, *n.* the act of conquering, victory, that which is conquered — *Fath, zafar, tashkir, maqlūba shai — Jayan, vijayan, vasikaraṇ, jay, vijay, jit, jitā hui vastu, vasi-krit wā parābhūt vastu.*

CON-SAN-GUINE-OUS, *a.* ( *L. con, sanguis* ) of the same blood, near of kin — *Ham-zāt, ham-khūn, qarīb, yugānā, khwesh — Ek lohī, ekapīnd, sagotra, sagarīb, ekarakat, ekavañsajāt, antaraṅg.* [ *trātā, sagarabhatwa, ekasāriratā.* ]

CON-SAN-GUIN-ITY, *n.* relation by blood — *Ham-zātī, khweshī, qarābat, yugānagī — Sago-*

CON'SCIENCE, *n.* ( *L. con, scio* ) the faculty of knowing right from wrong — *Bure bhale kī samajh<sup>b</sup>, haqq aur nā-haqq kī tamiz kī quwat, zamīn, quwat-i-tamiz-i-nek-o-bad — Doshādoshañjān, litāhit kā jñān, antahkaraṇ, antahsamijñā.*

CON-SCI-ENTIOUS, *a.* regulated by conscience — *Imān-dār, diyānat-dār, haqq-shinās, sūf-bātin, sīna-sāf, āgāh-dil — Śuddhāntahkaraṇ, śuddhamati, śuddhatmā, nyāyāchār, dharmasīl.*

CON-SCI-ENTIOUS-LY, *ad.* according to the direction of conscience — *Imān-dārī se, sūf-bātinī se, sīna-safī se, haqq-shināsī se — Śuddhāntahkaraṇapūrvak, śuddhamati se, śuddhaman se, śuddhatmā se, antahkaraṇasuddhi se.*

CON-SCI-ENTIOUS-NESS, *n.* tenderness of conscience, exactness of justice — *Diyanat-dārī, imān-dārī, haqq-shināsī — Matīśuddhatwa, antahkarnasuddhi, nyāyāchāratwa.*

CON'SCION-A-BLE, *a.* reasonable, just — *Mā'qūl, rāst-bāz, wājib, munisif, munāsib — Yathānyāyā, nyāyā, yathārth, thūk, sachchā, khārā.*

CON'SCION-A-BLY, *ad.* reasonably, justly — *Mā'qūlī se, wājibī se, insāf se — Yathānyāyā se, yathochit, yathārth, dharmanusar, dharmapūrvak.*

CON'SCIOUS, *a.* knowing one's own thoughts and actions, knowing by mental percep-tion — *Apne khyālāt aur kār se wāqif, khud khabar-dār, khabar-dār, muttālī, wā-*

*gīf*—Apne anubhav aur kritakārya kā jānne w., satark, subodh, sachetan, jānne w., jānāi.

**CŌN'SCIOUS-LY**, *ad.* with knowledge of one's own thoughts and actions—*Apne khyā-lāt aur kār ki wāqifiyat se, wāqūf se, khud-khahar-dāri se, khud-āgāhi se*—Apne anubhav aur kritakārya ke jānne se, antarjān se, jānāpūrvak, jān bijhkar.

**CŌN'SCIOUS-NESS**, *n.* the perception of what passes in one's own mind—*Jo apne zihn meñ guzartā ho uski wāqifiyat, khud-āgāhi*—Jo apne man meñ ho rahā ho uskā jān. antarbodh, antaschaitanya.

**CŌN'SCRIPT**, *a.* (L. *con, scriptum*) enrolled; *n.* one enrolled for the army—*Narish-ta*; *n.* *nayā sipāhi*—Likhit, likhā huā; *n.* *navayoddhā*.

**CŌN-SCRIPT'ION**, *n.* an enrolling or registering—*Nām likhāi*.

**CŌN'SE-CRATE**, *v.* (L. *con, sacer*) to make sacred, to appropriate to a sacred use, to dedicate; *a.* sacred, devoted, dedicated—*Muqaddas k., pāk k., kisi pāk kām ke liye makhsūs k., niyāz k., fidā k., nazr k.*; *a.* *pāk, muqaddas, makhsūs kiya gayā, niyāz kiya gayā, fidā kiya gayā, nazr kiya gayā*—Pavitra k., punit k., saṅskār k., pratishthā k., arpan k., samarpan k., saṅkalp k., charhānā, utsarg k.; *a.* *pratishthit, supratishthit, pavitrakrit, arpit, dharmārthasamarpit, abhishikt, viniyojit, charhāyā gayā, utsarg kiya gayā*.

**CŌN-SE-CRAT'ION**, *n.* the act of consecrating—*Makhsūsiyat, fidā, niyāz, pāk k., muqaddas k., kisi pāk kām ke liye makhsūsiyat*—Saṅskār, pratishthā, supratishthā, abhi-mantran, abhishek, utsarg, saṅkalp.

**CŌN-SE-CRAT'OR**, *n.* one who consecrates—*Muqaddas k. w., pāk k. w., kisi pāk kām ke liye makhsūs k. w., niyāz k. w., fidā k. w.*—Pavitrakārī, saṅskartā, pratishthāpak, abhishechak, abhi-mantran k. w., saṅkalp k. w.

**CŌN-SE-CRA-TORY**, *a.* making sacred—*Pāk k. w., muqaddas k. w., fidā k. w., niyāz k. w.*—Abhi-mantranakārī, pavitrakārī, abhishechak, saṅskartā, pratishthāpak.

**CŌN'SEC-TA-RY**, *a.* (L. *con, sector*) following, consequent; *n.* deduction—*Muntaj, muta'āqib*; *n.* *nut-jā*—Anuyāyī, anusārī, ānushāṅgik; *n.* *anushāṅg, nigaman*.

**CŌN-SEC'UT-IVE**, *a.* (L. *con, secutum*) following in train, successive, consequential—*Mutasalsul, muta'āqib khulaf, mutawātir, muntaj*—Kramāgat, kramānusārī, ānukramik, yathākram, parampar, kramānuyāyī, ānushāṅgik.

**CŌN-SEC'UTION**, *n.* a train of consequences, succession—*Natijon kā silsila, natijon kā tasalsul, tarwātūr, tasalsul*—Prayuktiśreṇī, anumanākram, niḡamanamālā, śreṇī, paramparā.

**CŌN-SEC'UT-IVE-LY**, *ad.* in succession—*Tasalsul se, pai-dar-pai, ba-silsila, ba-tarwātūr*—Kramānusār se, yathākram, anukram se.

**CŌN-SENT'**, *n.* (L. *con, sentio*) agreement to something proposed; *v.* to be of the same mind, to agree, to yield—*Razā-mandī, qabūl, manzūrī, itifāq*; *n.* *muttāfiq h., razā d., qabūl k., rāzī h., manzūr k.*—Sammati, sammat, anumati, anujñā, swikār, grahaṇ; *v.* *sammat h., ek man h., ek ji h., mānnā, swikār k., aṅgīkār k., anumati d., anujñā d.*

**CŌN-SEN'SION**, *n.* agreement, accord—*Ittifāq, razā-mandī, razā, marzi, qabūl*—Mel.

**CŌN-SEN-TĀ'NE-OUS**, *a.* agreeable to, accordant—*Mutābiq, muwāfiq*—Anuyāyī, anusārī, yogyā, anurūp, aviruddh, sāṅgat.

**CŌN-SEN-TĀ'NE-OUS-LY**, *ad.* agreeably consistently, suitably—*Mutābiq, muwāfiq, mutābaqat se, muwāfaqat se, munāsabat se*—Anusār se, anurūpatā se, sādrīṣya se, yogyatā-pūrvak, aviruddhatāpūrvak, upayuktatā se.

**CŌN-SENT'ER**, *n.* one who consents—*Muttāfiq shakhs, ek dil yā ek rāe kā shakhs, razā-mand h. w., rāzī h. w., qabūl k. w.*—Mānne w., sammat h. w., ek chitta h. w., swikār k. w.

**CŌN-SENT'IENT**, *a.* agreeing in opinion—*Ek rāe, ek dil, muttāfiq-rāe*—Graham, ekamat, ekachitta.

**CŌN'SE-QUENCE**, *n.* (L. *con, sequor*) that which follows, an effect, an inference, importance, influence—*Mā-basal, hāsul, natija, istidlāl, qadr, wazn, 'ilbār, mu-zāqa, awar, tāsir*—Anushāṅg, prayukti, phal, nigaman, apavāh, yukti, gaurav, gurutā, prabhāv.

**CŌN'SE-QUENT**, *a.* following as an effect or inference; *n.* an effect, an inference—*Muntaj, muakhhkar, muta'āqib*; *n.* *natija, hāsul*—Prayukt, ānushāṅgik; *n.* *phal, prayukti, nigaman*.

**CŌN-SE-QU'ENTIAL**, *a.* following as the effect, important, conceited, pompous—*Muntaj, muta'āqib, wazn, qadr kā, khud-bīn, mayrūr, numāishi, 'ālī-shān*—Prayukt, ānushāṅgik, guru, paramaprabhāv, bahuprabhāv, dambhī, darpi, dimbhi, thāthī, dāmbhik, [phal dwārā, anushāṅgapūrvak.

**CŌN-SE-QU'ENTIAL-LY**, *ad.* by consequence—*Ba-natija, natije se*—Prayukti se, phal se, **CŌN-SE-QUENT-LY**, *ad.* by necessary connexion—*Lihāzā, ba-natija, zarūratan, bi-z-zurūr, khwāḥ-ma-khwāḥ, is wāste*—Is nimitta, is hetu se, iske anusār. [anusārītā.

**CŌN'SE-QUENT-NESS**, *n.* regular connexion—*Silsila, tasalsul*—Pūrvāparasambandh,

CON-SERTION, *n.* (L. *con, sertum*) junction, adaptation — *Ittisāl, paiwand, wasl, munāsib k., murāfiq k.* — Yog, sañyog, jor, mel, yukt k.

CON-SERVE, *v.* (L. *con, servo*) to preserve without loss, to candy fruit; *n.* a sweetmeat — *Mahfūz rakhnā, murabba banānā; n. mīthāi, gul-gand, murabba* — Yasn se dhar rakhnā, rakshā k., hāni se bachānā, pāgnā. [Sañrakshak, sañrakshak. pālāk.

CON-SERVANT, *a.* that preserves or continues — *Mahfūz rakhne w., hāfiz, hifāzat-gar* — CON-SER-VATION, *n.* the act of preserving — *Hifāzat, muhāfazat, nigah-bāni* — Sañrakshā, sañrakshan, kshayanivāraṇ, rakshā. [shak, pālāk.

CON-SERVA-TIVE, *a.* having power to preserve — *Hifāzat-gar, hāfiz* — Sañrakshak, surakshak. [— Rakshāsthān, vastuon ko rakshā meñ dharne kā sthān.

CON-SERVA-TORY, *n.* a place for preserving — *Ch zoñ ko hifāzat meñ rakhne ki jagah* — CON-SERVIER, *n.* one who conserves — *Halecā, mīthāi banāne w., murabba banāne w., uchār dharne w.*

CON-SID-ER, *v.* (L. *considero*) to think upon with care, to ponder, to study — *Be-ihiti-gat qaur k., khauz k., fikr k., taammul k., mutāla'a k., tanlā, dekhnā* — Dhyān k., sochne, vichānā, nirupā, vivechanā k., chintā k., samīkshā k.

CON-SID-ER-A-BLE, *a.* worthy of consideration, respectable, important, more than a little — *Qābil-i-tihāz, qaur ke lāiq, ri-dār, namūd, sāhib-i-tibār, 'azīm, buzurg, qadr kā, wazn, kam nahīn, ziyāda* — Vichārāñya, chintāñya, ādārīya, māñya, bhārī, guru, bahuprabhāv, paramaprabhāv, analp, laghu nahīn, thoṛā nahīn, prachur.

CON-SID-ER-A-BLE-NESS, *n.* importance — *Qadr, wazn, asar, tāsir* — Gaurav, gurutā, prabhāv. [Vichārāñya pariññ meñ, bahut, analp, guru bhāv se.

CON-SID-ER-A-BLY, *ad.* in a considerable degree — *Lihāz ke qābil miqdār meñ, ziyāda* — CON-SID-ER-ATE, *a.* thoughtful, prudent, quiet — *Mutaammil, dur-andesh, āyibat-andesh, hel w., sāt w.* — Chintāpar, vichārāñ, vichārāñ, vichārāñ, parīññadarsi, duradarsi, matīmān, śānt, dhīr.

CON-SID-ER-ATELY, *ad.* calmly, prudently — *Hilm se, taammul se, dur-andesh se, āyibat-andesh se* — Sāntipurvāk, dhīratā se, parīññadrishtī se, vichār se.

CON-SID-ER-ATION, *n.* the act of considering, prudence, contemplation, importance, compensation, motive of action, reason — *Qaur, khauz, khig ul, dur-andesh, āyibat-andesh, tihāz, mutāla'az, wazn, riyāz, ri-dārī, tibār, 'īwaz, jā ā, rōr, bās, sabah* — Chintī, vichār, parīññadrishtī, duradrishtī, dhyān, chintā, gaurav, gurutā, prabhāv, pūritoshik, hetu, nimitta, kīrap.

CON-SID-ER-A-TIVE, *a.* taking into consideration — *Lihāz k. w., qaur k. w.* — Chintī k. w., vichār k. w. [mutaammil shakhs — Chintā k. w., vichār k. w., sochne w.

CON-SID-ER-A-TOR, *n.* one given to consideration — *Qaur k. w., khauz k. w., fikr-mand* — CON-SID-ER-ER, *n.* one who considers — *Khigāl k. w., qiyās k. w., qaur k. w., khauz k. w.* — Sochne w., vivechak, chintāpar, dhyān k. w., dhyānapar, vichārak, chintak.

CON-SID-ER-ING, *n.* hesitation, doubt — *Pas-o-pesh, hai, baīs, shubhā, shakk* — Āgā pichhā, āpīchh, dubhā, sūndeh, sacāy. [dhyān se, man lagākār.

CON-SID-ER-ING-LY, *ad.* with consideration — *Ra-qaur, ho-lihāz* — Chintā se, vichārapurvāk, CON-SIGN, *con-sin, v.* (L. *con, signo*) to give to another, to transfer, to commit — *Hawāla k., munt qal k., tafwiz k., dūse ke zimma k., supurd k.* — Dūse ko denā, de dālnā, samūpnā. [Samarpān, samūpnā, sauñp.

CON-SIG-NATION, *n.* the act of consigning — *Hawāla, tafwiz, supurdāñ, amānat* — CON-SIGNMENT, *n.* the act of consigning, the writing by which any thing is consigned — *Hawāla, tafwiz, supurdāgi, supurd, amānat, supurd-nāma* — Samarpān, sauñp, samarpānapatra, chālanapatra.

CON-SIG-NI-FICATION, *n.* (L. *con, signum, facio*) similar signification — *Ham-mā'ni, ham-mudda'ā, ham-mutlab* — Tulyarth, sadrisārth.

CON-SIM-I-LAR, *a.* (L. *con, similis*) having a common resemblance — *Ham-mushābih, ham-murāfiq, mushābih, murāfiq* — Sahasadrisā, ek sañkhā, sadris, tulya, samān.

CON-SIM-I-LITY, *n.* resemblance — *Mushābahut, murāfiqat* — Sādrisya, anurūpatā.

CON-SIST, *v.* (L. *con, sisto*) to continue fixed, to be comprised, to be composed, to agree — *Qāim rahnā, bar-qarār rahnā, mavjūd h., mazīf h., mukhtalāq h., murakkab h., mujassam h., murāfiq h., mutābiq h.* — Thāharnā, tishthānā, rahna, antargat h., bannā, anukūl h., aviruddh h., sāngat h.

CON-SISTENCE, CON-SIST-ENCY, *n.* natural state of bodies, degree of density, substance, agreement with itself — *Hasti, tul'ī hālut, bastagī, injimād, kasāfat, aungīni, qiyām, istikhkām, murāfugāt, tarāfug, mutābaqat, munāsabat* — Sthiti, swabhāvik avasthā, gatī, dasā, ghaṇatā, aviralatā, gajhinatā, sthāirya, tīkāw, anusāritwa, avirodh, anurūpya.

CON-SISTENT, *n.* firm, not fluid, uniform — *Qāim, munjamid, kasif, basta, mutābiq, murāfiq, sāc-gar, munāsib* — Sthir, achapal, thos, ghaṇā, drīṛh, aviruddh, aviparīt, sāngat, yogya.

- CON-SIS'TENT-LY**, *ad.* without contradiction — *Mutabaqat se, lá-kalam, be-takháluf, be-khi-láf* — Aviruddh, saṅgatarúp se.
- CON-SIS'TO-RY**, *n.* (L. *con, sisto*) a spiritual court, an assembly — *Mazhabí 'adálat, diní 'adálat, majlis, jam'at* — Dharmasambandhí kachahri, dharmádhyakshasabhá, dharmádhyakshasamáj, sabhá, samáj.
- CON-SIS'TO-RI-AL**, *a.* relating to a consistory — *Mazhabí 'adálat ke muta'alliq, majlis ke muta'alliq* — Dharmasambandhí kachahri vishayak, dharmádhyakshasamájasambandhí, purohitasamájavishayak, sabhāvishayak.
- CON-SIS'TO-RI-AN**, *a.* relating to an order of presbyterian assemblies — *Mazhabí iylás ke muta'alliq, Kávinpanthiyon ki majlis ke muta'alliq* — Purohitasamájasambandhí, Kávinpanthiyon ki sabhá ká vishayak.
- CON-SO-CI-ATE**, *n.* (L. *con, socius*) a partner, an accomplice; *v.* to unite — *Ham-ráh, sharik, rafiq*; *v. miláná<sup>b</sup>, miluá<sup>b</sup>, mil-jul ruhá<sup>b</sup>* — Sáthi, sāngi, sājhi.
- CON-SO-CI-ATION**, *n.* alliance, union — *Ittifāq, rafāqat, suhbat, jamāwā<sup>b</sup>* — Sañyog, yog, saṅgam, sānsarg, saṅg, saṅgati.
- CON-SOLE<sup>t</sup>**, *v.* (L. *con, solor*) to comfort — *Taskin d., tasalli d., khátir-jam'i d.* — Dhí-raj d., sahará d., dilásá d. man ko bodh d., prabodh d., dhārhas d.
- CON-SOL-A-BLE**, *a.* admitting comfort — *Dilásá-pazir, tasalli-gir hon ke qábil, khátir-jam' hone ke kábil* — Santwaniya, áswásaniya, prabodhaniya, santoshaniya.
- CON-SOL-ATION**, *n.* comfort, alleviation — *Tasalli, taskin, khátir-jam'i* — Dhārhas, dilásá, prabodh, dhíraj, áswásan. [sak, sāntwád, dilásá d. w., dhārhas d. w.]
- CON-SOL-ATOR**, *n.* one who comforts — *Taskin-bakhsh, tasalli-bakhsh* — Prabodhak, áswá-
- CON-SOL-ATO-RY**, *a.* tending to comfort — *Ham-tarāsh, tasalligāna, taskin-bakhsh, áram-bakhsh, áram-dih* — Sāntwad, santoshak, áswasak, śokāpaharak.
- CON-SOL-ER**, *n.* one who gives comfort — *Tasalli-bakhsh, taskin-bakhsh* — Áswasak, prabodhak, sāntwád, dilásá d. w.
- CON-SOL-I-DATE**, *v.* (L. *con, solidus*) to make or grow solid, to form into a compact body, to unite; *a.* formed into a compact body, fixed — *Sakht k. yá h., mun-jamid k. yá h., basta k. yá h., miláná<sup>b</sup>*; *n.* munjamid, basta, sakht — Thos k. wá h., ghaná k. wá h., jamná wá jam jāná, thakká k. wá h., kará k. wá h., gajhin k. wá h., ek k. sañyukt k., jorá, jor d.; *a.* thos, ghaná, thakká, kará.
- CON-SOL-I-DATION**, *n.* the act of consolidating — *Bastagi, injimad* — Jamáwat, ghaná k. wá h., thos k. wá h., ghanikarap.
- CON-SO-NANT**, *a.* (L. *con, sono*) agreeable, consistent; *n.* a letter which cannot be sounded by itself — *Munāqiy, mutābiq, munāsib, láiq, sáz-gár*; *n. horf-i-sahih* — Anu<sup>e</sup>, sári, yogya, yukt, upayukt, sadris, anugun, aviruddh, aviparit, saṅgat; *n.* vyāñjan, hal.
- CON-SO-NANCE**, **CON-SO-NAN-CE**, *n.* agreement of sound, consistency, concord — *Ham-rág, ham-sur, ham-dhāniq, dam-sāzi, samá, sur yá áwáz ká mel, munāfiqat, munāsabat, ittifāq, mel<sup>b</sup>* — Swarnmel, surmel, ekatál, ektán, sur ki aikyatá, aviruddhata, aviparitatá, saṅgatwa, aviruddh, anúsaritá, anurūpya, aikya, ekata.
- CON-SO-NANT-LY**, *ad.* consistently, agreeably — *Munāfiqat se, mutabaqat se, munāsabat se, ba-mūjib, mutābiq* — Aviruddhata se, aviparitatá se, saṅgat rūp se, anusar, anurūp.
- CON-SO-PITE**, *v.* (L. *con, sopio*) to lull asleep, to calm; *a.* calmed, quieted — *Soláná<sup>b</sup>, nind láná<sup>b</sup>, lori d<sup>b</sup>*; *a. soláyá<sup>b</sup>, thandhá kiya gayá<sup>b</sup>*.
- CON-SO-PI-ATION**, *n.* a lulling asleep — *Soláná<sup>b</sup>, nind láná<sup>b</sup>*.
- CON-SORT**, *n.* (L. *con, soris*) a companion, a partner, a wife or husband — *Ham-sar, ham-dam, rafiq, gár, sharik, jor, yá khasam* — Sáthi, sāngi, sājhi, sahavási, sahavartí, patni, baidhi, bhārya, pati, bharta, bhatár.
- CON-SORT<sup>t</sup>**, *v.* to associate, to join — *Sukhat k., ham-dam h., rafiq h. yá k., byá h. k., miláná<sup>b</sup>, málua<sup>b</sup>* — Sáthi k., sáth meñ lená, saṅg k., saṅgi banána, vivá h. k., saṅsarg k., yog k. [kut, sáth<sup>b</sup> — Sānsarg, saṅgam, saṅg, sañyog, sājhi.]
- CON-SORT-SHIP**, *n.* fellowship, partnership — *Suhbat, rafāqat, ham-sari, ham-damí, shir-*
- CON-SPIC-U-OUS**, *a.* (L. *con, specio*) obvious to the sight, distinguished, eminent — *Záhir, 'alāniya, áshkár, munmá, ma'rúf, azhar, namúd, mashhúr* — Pratyaksh, suprakás, spashat, khulá, ubhíra, pratishthit, dipyamán, dedipyamán, utkishit, pramukh, visishit, prasiddh, nāmí, ujágar.
- CON-SPIC-U-ITY**, *n.* obviousness, brightness — *Záhir, saráhat, tanzih, raushni, safiá, táb-dári, julaa* — Pratyakshatwa, spashatá, ujálá, chamkálát, dípti.
- CON-SPIC-U-OUS-LY**, *ad.* obviously, eminently — *Záhiran, nám dári se, surikan yá saráhatan* — Pratyaksh, vyaktarúp se, spashat bháv se.
- CON-SPIC-U-OUSNESS**, *n.* exposure to the view, obviousness, eminence — *Áshkárá-pan, zuhár, munmázi, nám-dári, nám-wari, buzurgí* — Pratyakshatwa, prakasatwa, spashatá vyaktatwa, prakrishatwa, visishatá, vikhyáti, prasiddhi.
- CON-SPIRE<sup>t</sup>**, *v.* (L. *con, spiro*) to concert a crime, to plot, to contrive, to concur — *Kisi gunáh ki bandish bāndhná, bad-suláh ki sázish k., mansaba k., mastahat k., tadbir*

- k., muttafiq h., ham-saláh h., ek ráe h., ek díl h.*—Kapataprabandh *k.*, dushtakarmasádhán ke nimitta sahsarg *k.*, mantraná *k.*, paramárs *k.*, guṭ *k.*, yatn *k.*, upáy *k.*, kalpaná *k.*, vichárná, sammat *h.*, ek chitta *h.*
- CON-SPÍR'A-CY, *n.* a plot, a combination—*Kiní bure kám ke karne ke liye kai-ek yá bahut logon kí sáziśh, bandish, ittífāq*—Dushtakarmasampádan ke nimitta bahut jānōn ká sahsarg, kapataprabandh, kumantraná, guṭ, ekurá, eká, saṅghát, mel.
- CON-SPÍR'ANT, *a.* plotting, conspiring—*Bad-kár ke liye bahut log milkar sáziśh k.-rále, bandish k.-rále*—Dushtakarmasampádan ke nimitta bahut jān milke kumantraná *k.* wále, kapataprabandh *k.* wále, guṭ *k.* wále.
- CŌN-SPÍR'ĀTION, *n.* agreement to an end—*Kisí murád ke liye ittífāq*—Kisí abhipráy ke nimitta sammatí wá ekavákyatá, guṭ, ekará.
- CON-SPÍR'A-TOR, *n.* one engaged in a plot—*Bad andesh shakhs, mufríd, bad-saláhi, bāgi, bandishí*—Guṭ *k. w.*, kapataprabandh meñ sahsargí, kumantraná meñ sáthi, dushtakarmasádhán ke nimitta kumantraná *k. w.*
- CON-SPÍR'ER, *n.* one who conspires—*Mufríd, bāgi, bandishí, sáziśhí, bad-saláhi*—Guṭ *k. w.*, kapataprabandh meñ sahsargí, dushtakarin ke nimitta kapataprabandh *k. w.*
- CON-SPÍR'ING-LY, *adv.* by conspiracy—*Ba-sáziśh, ba-bandish, bandish se, bad-saláh se*—Guṭ *se, kapataprabandh se, kumantraná se.* [thakká *h.*, gárhá-pan *h.*]
- CŌN-SPIN-SĀTION, *n.* (L. *con, spissus*) the act of thickening, thickness—*Garhár<sup>h</sup>, bādhsháhí*
- CŌN'STA-BLE, *n.* (L. *comes, stabulum*) an officer of the crown, a peace officer—*Ek bādhsháhí 'uhda-dár, kotrál, tháne-dár, mirdahá, chauki-dár*—Rāja *ká* ek adhikari, rajapurush, dandapāpi, dandadhár, gorait, chaprási.
- CŌN'STA-BLE-SHIP, *n.* the office of a constable—*Ek bādhsháhí 'uhda-dár ká 'uhda, kotwáti, tháne-dári, mirdahe ká kám, chauki-dári*—Rāja ke adhikári *ká* pad, dandadhárapad, goraití.
- CŌN'STA-BLE-WICK, *n.* district of a constable—*Kotwál tháne-dár yá mirdahe ká 'alāqa*—Dandadhár *ká* gorait *ká* adhikár.
- CON-STĀB'U-LA-RY, *a.* pertaining to constables—*Kotrál tháne-dár aur chauki-dároñ ke mutá'altiq*—Dandapāpisambandhí, dandadháravishayak.
- CŌN'STANT, *a.* (L. *con, sto.*) firm, fixed, unchanging, steady, certain—*Sābit, mustahkam, mustaqim, sābit-qadam, gáim-mizáj, qarári*—Stáir, sthāyí, aṭal, aṭhal, drīṭh, sthīrmatí, dhīr, vyavasthít, niyát, sthīrachitta.
- CŌN'STAN-CY, *n.* firmness, lasting affection—*Subūt, istiqrār, usturári, mazbūti, qarár, qiyám, istihkám, istiqlál, sābit-qadamí, wafá-dári, wafá-purastí*—Sthīratá, dhīratwa, drīṭhatá, sansthīti, vyavasthīti, drīṭhabhakti, drīṭhabhaktitwa.
- CŌN'STANT-LY, *adv.* perpetually, firmly—*Har-dum, 'ala-d-dawám, bar-qarár*—Nitya, nīrantar, sadá, kurrwadá, sthīratápúrvak, drīṭhatá *se.*
- CŌN'STĒL'LATE, *v.* (L. *con, stella*) to shine with united radiance, to unite in splendour—*Bāhm tez-rushan h., milkar tábán h., ekathá tez-rushan yá tábán k.*—Ek sáth milke chamakní, ekatra dedīpyamán *h.*, ekatra dedīpyamán *k.*, bahut *se* dedīpyamán padārthōn kí prabhá ko ek meñ milá *d.*
- CŌN-STĒL-LĀTION, *n.* a cluster of fixed stars, an assemblage of excellencies—*Burj, akhtar, tārā-mandál<sup>h</sup>, majma-i-rushani, majma-i-khubiyān*—Tārāgan, tārārāsi, tārāsamūh, pratāpasamūh, dīptīsamūh, prabhāgan.
- CŌN-STER-NĀTION, (L. *con, sternu*) amazement, surprise, terror—*Hairat, hairáni, sar-gardáni, ta'ajjub, iztiráb, hawl, khauf*—Vyākulata, ákulata, ákulatá, ghabráhat, vismay, chamatkár, ásharya, bhay, šaṅká, dar, trās.
- CŌN'STI-PATE, *v.* (L. *con, stipu*) to thicken, to condense, to stop up, to make coactive—*Gufs k., munjamid k., band k., ráh rokkar band k., qub k.*—Gárhá *k.*, jamáná, thakká *k.*, path rūndhná, árna, avarodh *k.*, koshṭhabuddh *k.*, baddhakoshṭh *k.*
- CŌN-STI-PĀTION, *n.* condensation, costiveness—*Bastagi, injimád, takfif, qabziyat, inqibáz, gahz*—Jamáwat, bāndhāw, thakká, malávarodh, koshṭhanibandh, baddhakoshṭh.
- CŌN-STI-TUTE, *v.* (L. *con, statuo*) to make, to establish, to appoint, to depute—*Paidá k., bunáná<sup>h</sup>, nash k., gáim k., muqarrar k., mu'aayan k., mukhtas k., mukhtár k., majáz k.*—Nirmán *k.*, rchaná, karná, vidhán *k.*, khará *k.*, sansthápan *k.*, ṭhahráná, niyukt *k.*, niyog *k.*, pratínidhi niyog *k.*
- CON-STIT'U-ENT, *a.* forming, composing, essential; *n.* one that constitutes, an elector—*Banáne w<sup>h</sup>, aṭi, khilqí, jibillí, zati*; *n.* *jism-i-jauhari, aṭl, munib, muvakkil, muqarrar k. w.*—Sádhak, vidhāyí, sansthāpak, nirmāyak, vāstav, sārabhūt, swābhāvik; *n.* sádhán, mul, aṅg, sār, niyojak, niyukt *k. w.*
- CŌN-STI-TŪ-TER, *n.* one who constitutes—*Banáne w<sup>h</sup>, paidá k. w., muqarrar k. w.*—Rachak, sádhak, kartá, niyojak, niyukt *k. w.*
- CŌN-STI-TŪTION, *n.* the act of constituting, the frame of body or mind, the system of laws, form of government—*Muqarrari, sirisht, mizáj, tab'iyyat, tab', tinat, jibillat, sirat, khaslat, 'adat, níhád, zābita, áin ká qá'ida, majma'i-i-qawānín, zabt-rab, nazm-o-nasq, intizám, band-o-bast*—Niyojan, pratishṭhāpan, vyavasthāpan, nirmīti, nirmān,

dehaswabhāv, śarīrasthiti, janmaswabhāv, prakṛiti, prakṛtiśwabhāv, vyavasthā, vidhi, rājartī, rājyavidhi, rājyaniti.

CON-STI-TŪ-TION-AL, *a.* inherent in the constitution, consistent with the constitution — *Khilqī, zāti, aslī, jibillī, paidāshī, shar'ī, jāiz, rawā, hasb-zābita, hasb-qānūn, qānūnī* — Prakṛitik, swābhāvik, rājyavyavasthānusārī, rājyanitīyanusārī.

CON-STI-TŪ-TION-AL-IST, CON-STI-TŪ-TION-IST, *n.* an adherent to a constitution — *Band-o-bast-dost, nazm-o-nasq-dost, intizām-dost, majmū'a-i-yawānīn-dost* — Rājyavyavasthābhakt, rājyanitībhakt, vyavasthābhakt, rājyaritimitra.

CON-STI-TŪ-TION-AL-ITY, *ad.* legally — *Shar'an, mashrū'an, az-rūe-shar'* — Nyāyānusār, yathānyāy, rājyavyavasthānusār se.

CON-STI-TŪ-TIVE, *a.* that constitutes — *Muqarrar k. w., muta'iyin k. w., asl, bunyādī* — Nirmāyak, sañsthāpak, niyojak, vāstav, śārabhūt, swābhāvik.

CON-STRAIN', *v.* (L. *con, stringo*) to force, to compel, to restrain, to confine — *Majbūr k., zabar-dastī se kisi kām ko qabūl karānā, dābānā, bāz-rakhnā, zabt k., quid k.* — Kisi se koi kām bal ke dwārā karānā, kisi ammanē jan se koi kām bal ke dwārā karānā, buddh k., avarodh k., roknā, dābānā, atkīnā, bāndhnā.

CON-STRAIN'-BLE, *a.* liable to constraint — *Zor yā zabar-dastī se kiye jāne ke lāiq, qaid kiye jāne ke qābīl, zabt kiye jāne ke lāiq* — Bal ke dwārā kiye jāne ke yogya, balāt-karādīn, avarodhanīy, atkāye jāne ke yogya. [dwārā.]

CON-STRAIN'-ED-LY, *ad.* by constraint — *Ba-zor, zabar-dastī se* — Bal se, balātkār se, bala-CON-STRAIN'T, *n.* compulsion, confinement — *Zor, zabar-dastī, zulm, jabr, quid* — Balātkār, bal, dābāw, dāb, avarodh, atkāw. [nā<sup>h</sup>, sametnā<sup>h</sup>, khīnchnā<sup>h</sup>.]

CON-STRICT', *v.* to bind, to cramp, to contract — *Bāndhnā<sup>h</sup>, thātharānā<sup>h</sup>, akrānā<sup>h</sup>, sikor-CON-STRICT'ION, n.* contraction, compression — *Sikor<sup>h</sup>, simtāw<sup>h</sup>, dabāw<sup>h</sup>, dāb<sup>h</sup>.*

CON-STRICT'OR, *n.* one that constricts — *Sikorne w<sup>h</sup>, sametne w<sup>h</sup>, sikorne-wālī nas.*

CON-STRINGE', *v.* to compress, to contract — *Dabānā<sup>h</sup>, dābānā<sup>h</sup>, sikornā<sup>h</sup>, sametnā<sup>h</sup>, khīnchnā<sup>h</sup>.* [dāne w<sup>h</sup>, dābne w<sup>h</sup>.]

CON-STRI'NGENT, *a.* binding, compressing — *Bāndhne w<sup>h</sup>, sikorne w<sup>h</sup>, sametne w<sup>h</sup>, da-CON-STRICT', *v.* (L. *con, struam*) to build, to form, to compose, to devise — *Ta'mīr k., 'imārat banānā, banānā<sup>h</sup>, shakl d., naqsha bāndhnā, tajwīz k., mansūba k.* — Ghar uṭhānā, nirmān k., rachanā k., daul d., garhūā, upāy k., nikālānā.*

CON-STRICT'ION, *n.* one who constructs — *Ta'mīr k. w., 'imārat banāne w., banāne w<sup>h</sup>, naqsha bāndhne w., Ghar banāne wā uṭhāne w., daul d. w., rachanā k. w., garhne w., upāy k. w.*

CON-STRICT'ION, *n.* the act of building, fabrication, the connexion of words in a sentence, interpretation — *Ta'mīr, sūkhī, jast-bast, figre meñ lafzon ki turkīb yā jor-bandī, ta'wīl, ma'nī, mazmūn* — Nirmān, nirmīti, rachanā, virachanā, padānway, vākya-pad-dhati, padayojanā, vivakṣhā, arth, abhiprāy, āsāy.

CON-STRICT'ION-AL, *a.* respecting the meaning — *Dar-bāb-i-mazmūn, dar-bāb-i-ma'nī* — Arthavishayak, vivakṣhāvishayak, abhiprāyavishayak.

CON-STRICT'IVE, *a.* by construction, deduced — *Ta'mīr se, jo mazmūn se nikle, jo mat-lab se nikle* — Banāwat se, jo banāwat abhiprāy wā arth se niklai wā jānā jāy.

CON-STRICT'IVE-LY, *ad.* by way of construction — *Ta'mīr se, mazmūn se zāhir hone ke taur se, ma'nī se zāhir hone ke taur se* — Banāwat se, banāwat arth wā āsāy se jān par-ne ke yogya.

CON-STRICT'URE, *n.* an edifice, a fabric — *'Imārat, havelī, qasr* — Griha, ghar.

CON-STRICT', *v.* to arrange words in their natural order, to interpret, to explain — *Lafzon ko unke aslī yā zāti silsile meñ murattab k., rubt d., ta'wīl k., bayān k.* — Anwāyalāpan k., śābdavinyās k., śābdon ko unke swābhāvīk kram meñ rakhnā, arthavyākhyā k., samjhnā.

CON-STU-PRATE, *v.* (L. *con, stupro*) to violate, to debauch, to defile — *Hurmat lūtnā, harām zinā k., perda lūtnā, kharāb k.* — Balātkār se parastṛigaman k., parastṛī kā pānī lenā, parastṛī ko bigār dālnā, bhrasht k.

CON-STU-PRAT'ION, *n.* violation, defilement — *Harām zinā, ālūdagi* — Balātkār se parastṛigaman, stṛiharan, dharshan, dūshan.

CON-SUB-SIST', (L. *con, sub, sisto*) to exist together — *Ekattāhā h. yā rahnā<sup>h</sup>.*

CON-SUB-STANT'IAL, *a.* (L. *con, sub, sto*) having the same essence or nature — *Ham-zāt, ham-jins, ham-asl, yak-sān* — Sajātiyā, ekabhāv, samabhāv, ekayoni.

CON-SUB-STANT'IAL-IST, *n.* one who believes in consubstantiation — *Wah shakhs jo yah mat māntā hai ki hazrat 'Isā ki yād meñ 'Isā jo roti khāte hūn aur sharāb pite hūn us roti meñ hazrat 'Isā kā badan aur sharāb meñ unkā khūn mil jātā hai* — Jo jan yah mat māntā hai ki Isā ke smarapārth Isāi log jo roti khāte hūn aur madīrā pan karte hūn us roti meñ Isā kā sarīr aur madīrā meñ unkā rakt mil jātā hai.

CON-SUB-STANT'IAL-I-TY, *n.* existence of more than one in the same substance — *Ham-zāti, ham-jinsīyat, ham-asīyat, ek hi shai meñ ek se ziyāda kā wujūd* — Samānjātītā, sujātītā, bhāvasamātā, ek hi vastu meñ anek ki astī.

**CÖN-SUB-STÄN-TI-ATE**, *v.* to unite in one common substance or nature—*Ham-jins k., ham-zät k., ham-asl k.*—Samabhāv k., sajātyi k., ekabhāv k.

**CÖN-SUB-STÄN-TI-Ä-TION**, *n.* the union of the body and blood of Christ with the sacramental elements—*Haizat' Isā ki yād meñ Isāi log jo roti khāte haiñ aur sharāb pite haiñ us roti meñ haizat' Isā ke badan kā aur sharāb meñ unke khūñ kā mil jānā*—Isā ke samāpār, arth Isāi log jo roti khāte haiñ aur madirā pān karte haiñ us roti meñ Isā ke sarir ki aur madirā meñ unke ruddhir kā mil jānā.

**CÖN-SUE-TÜ'DI-NA-RY**, *n.* (*L. con., suctum*) a ritual of customs and forms; *a.* customary—*Thādat-nāma, mazhabī-dastūru-l-'amal ki kibāb; n. muramaj, mā'mūlī, rasmi*—Karmapaddhati, vidhipaddhati, saṅskārapaddhati; *a.* āchārik, vyāvahārik.

**CÖN'SUL**, *n.* (*L.*) the chief magistrate in the ancient Roman republic, an officer appointed to protect the commerce of his country in foreign parts—*Zamāna-i-salaf meñ shahr-i-Rom kā ek mulki ajsar yā hākim, qair mulk meñ jo shakhs apne mulk ke saudāgarī kām ko anjām dene ke liye amīn mugarrar ho*—Prāchīn kāl meñ Rom nagar kā dāpdañayak, vides meñ swadesiyabāñijyavyāpār ke nirvāh ke nimitta niyukt jan.

**CÖN'SULAR**, *a.* relating to a consul—*Qadīm zamāne meñ shahr-Rom ke hākim ke sut-a'alliy, qair mulk meñ apne mulk ke saudāgarī kām ko anjām dene ke liye mugarrar amīn kā sut-a'alliy*—Pūrvakāl meñ Rom nagar ke dāpdañayak kā sambhandhī, vides meñ swadesiyabāñijyavyāpār ke nirvāh ke nimitta niyukt jan kā sambandhī.

**CÖN'SULATE**, *n.* the office of consul—*Qadīm zamāne meñ shahr-Rom ke hākim kā 'ukhda, qair mulk meñ apne mulk ke saudāgarī kām ko anjām dene ke liye mawā'yan amīn kā 'ukhda*—Pūrvakāl meñ Rom nagar ke dāpdañayak kā pad wā adhikār, vides meñ swadesiyabāñijyavyāpār ke nirvāh ke nimitta niyukt jan kā pad wā adhikār.

**CÖN'SULSHIP**, *n.* the office of consul or the term of his office—*Rom ki qadīm hukmī yā nskī m'ād*—Pūrvakāl meñ Rom nagar kā dāpdañayakapad wā dāpdañayakādhi-karakāl.

**CÖN-SULT'**, *v.* (*L. consulto*) to take counsel together, to ask advice of, to regard, to plan; *n.* the act of consulting, determination, a council—*Maslahat k., mashwarat k., sulāh k., maslahat lenā, nasihat yā sulāh lenā, nazār k., khyāl k., tajwiz k., tad-bir yā mawā'za k.; n. maslahat, mashwarat, tajwiz, iqtisād, mashwarat ki majlis, maslahat ki majlis*—Parāmar's k., mantranā k., parāmar's lenā, mantranā lenā, dhyan k., vichār, nikālnā, upāy k., upāy rachnā; *n.* parāmar's, mantranā, vichār, nir-dhār, nishpatti, parāmar'sabha, mantranāsabha.

**CÖN-SUL-TÄ-TION**, *n.* the act of consulting—*Maslahat, mashwarat, sulāh-kh-rāhī, mashwarat lenā*—Parāmar's, mantranā, sammantranā, vichār.

**CÖN-SULT-A-TIVE**, *a.* having power to consult—*Mashwarat lenē kā mukhtār, mashwarat karne kā iktidār rakhne w.*—Parāmar's lenē kā adhikārī, parāmar's karne kā adhikār rakhne w.

**CÖN-SULTER**, *n.* one who consults—*Mashwarat k. w., maslahat k. w., sulāh k. w. yā lenē w.*—Parāmar's k. w., mantranā k. w., parāmar's lenē w.

**CÖN-SUME'**, *v.* (*L. con., sumo*) to waste, to spend, to destroy, to be exhausted—*(Girat k., kharēh k., sarf k., talaf k., zāt k., pāmāl k., zāt h., zu'f h., naqih h., ghl jānā, pāmāl h.*—Kshay k., vyay k., kātnā, nasht k., satyānās k., galānā, ghatānā, nih-śesh h., chuk jānā, gal jānā, sukūh jānā, kshay h.

**CÖN-SUM'ABLE**, *a.* that may be consumed—*Zāt pāmāl sarf girāt naqih yā talaf hone ke qābil*—Kshay vyay wā nasht hone ke yogya, nihśesh kiye jāne ke yogya, ghlāye wā gahāye jāne ke yogya.

**CÖN-SUM'ER**, *n.* one who consumes—*Zāt k. w., pāmāl k. w., girāt k. w., sarf yā talaf k. w., musrif*—Kshay vyay wā nasht k. w., nihśesh k. w., ghlāne wā galāne w., nā-śuk, kshayakārī, kshayī, dhwānsakar.

**CÖN-SUMPTION**, *n.* the act of consuming, a disease that wastes away—*Talaf, kharj, kharēh, sarf, sill, chhai-roq*—Vyay, kshay, nās, dhwāns, upayog, khapat, kshayarog, kshayakās, jakshma.

**CÖN-SUMPTIVE**, *a.* wasting, destructive, affected with consumption—*Pāmāl k. w., talaf k. w., zāt k. w., musrif, girāt k. w., maslūl, madqūy*—Vyayī, upāyī, kshayī, nāsī, nāśak, kshayarogī, yakshmi.

**CÖN-SUMPTIVE-LY**, *ad.* in a consumptive way—*Pāmāl' ke taur se, talaf ke tariq se, sill yā chhai-roq ke taur se*—Vyay, nās, dhwāns wā kshay ke bhāv se, kshayarog wā jakshamī ki riti se.

**CÖN-SUM'MATE**, *v.* (*L. con., summus*) to complete, to perfect; *a.* complete, perfect—*Tamām k., ākhir k., pūrā k., ba-sar le jānā; a. tamām, kāmīl, pukhta, pūrā, pak-kā*—Samāpt k., pūrṇ k., sampūrṇ k., sampanna k., siddh k.; *a.* samāpt, sampūrṇ, paripūrṇ, sampanna, siddh, utkrisht.

**CÖN-SUM'MATE-LY**, *ad.* completely, perfectly—*Tamāmī se, kamāl se, pukhtagi se, pakkepan se*—Samāptī se, sampūrṇatā wā paripūrṇatā se, siddhī saṅsiddhī wā sampannatā se.

- CON-SUM-MĀ'TION**, *n.* completion, perfection—*Tamāni, ākhirat, 'āqibat, insirām, sar-anjām, takmil, kamāl*—*Samāpti, nishpatti, sampādan, samāpan, sampūrpatā, paripurpatā, siddhi.*  
[*ke patare lagānā wā bichhānā.*]
- CON-TABU-LATE**, *v.* (L. *con, tabula*) to floor with boards—*Takhta-bandī k.*—*Kāth*
- CON-TACT**, *n.* (L. *con, tactum*) touch, close union, juncture—*Chhūw<sup>h</sup>, itisāl, ilhāq, mass*—*Sparś, mel, lagav, yog, milāv.*
- CON-TACT'ION**, *n.* the act of touching—*Chhūw<sup>h</sup>, chhūwrat<sup>h</sup>, lagāv<sup>h</sup>*—*Sparś, saṅsparś.*
- CON-TA'GION**, *n.* communication of disease by contact, infection, pestilence—*Sirāyat, 'uṣṇat, ta'afun, wabā*—*Sparśasāñchār, saṅsraṇ, rogākārshan, chhūt, māri, mahamāri, mari.*  
[*w<sup>h</sup>*—*Sparśasāñchāri, sparś se lag jāne w.*]
- CON-TA'GIOUS**, *a.* caught by contact—*Jismēn sirāyat ki khāsiyat ho, chhūne se lag-jāne*
- CON-TA'GIOUS-NESS**, *n.* the state of being contagious—*Sirāyat ki khāsiyat, chhūne se lag-jāne ki khāsiyat*—*Sparśasāñchāritwa, sparś se lag jāne kā bhāv.*
- CON-TAIN'**, *v.* (L. *con, teneo*) to hold, to comprehend, to comprise, to restrain—*Rakhnā<sup>h</sup>, shāmil k., mushtamil k. yā k., pī jānā<sup>h</sup>, zabt k., roknā<sup>h</sup>*—*Dhārān k., thābhānā, antargat k., antarbhūt k., ārnā, vāraṇ k.*
- CON-TAIN'A-BLE**, *a.* that may be contained—*Samāne ke qābil, shāmil hone ke qābil*—*Samāne ke yogya, āntne ke yogya, dharāniya, parigrahāniya.*
- CON-TAIN'ER**, *n.* one that contains—*Rakhnē w<sup>h</sup>, shāmil k. w., pī jāne w<sup>h</sup>, zabt k. w.*—*Dhārak, antargat k. w., ārne w.*  
[*ant. antarbhūt, antaravartī.*]
- CON-TENT'**, *n.* that which is contained—*Mazrīf, mazmūn*—*Purak, bharak, arth, antar.*
- CON-TI-NENCE**, **CON-TI-NEN-CE**, *n.* restraint, self-command, chastity—*Zabt, parhez-gāri, taqāwat, taqwā, shahwat-parastā kā ijtināb*—*Daman, dam, saṅyam, ātmasaṅyam, ātmavāṣ, jitendriyatā, yatendriyatwa, saṅyatendriyatā, avyabhihār, alampatatā.*
- CON-TI-NENT**, *a.* chaste, temperate : *n.* a large portion of land containing several countries—*Mujtānib, muhtariṣ, be-shahwat, pārsā, parhez-gīr : n. barr-i-'āzam*—*Saṅyatendriya, jitendriya, alampatā, avyabhihārī, saṅyatnī, mit, parimit : n. mahādwp.*
- CON-TI-NENT'AL**, *a.* relating to a continent—*Muta'alliq-i-barr-i-'āzam*—*Mahādwpasambandhi, mahādwpīya.*
- CON-TI-NENT-LY**, *ad.* chastely, temperately—*Ijtināb se, shahwat-parastī ke ijtināb se, taqāwat se, taqwā se, pārsā se, parhez se, parhez-gāri se*—*Yatendriyatā se, jitendriyatwa se, alampatatā se, saṅyam se, parimit rup se.*
- CON-TAM'I-NATE**, *v.* (L. *contaminare*) to defile, to pollute, to corrupt; *a.* polluted—*Nā-pāk k., galiz k., najis k., mulawvas k., ganda k.* : *a. nā-pāk, najis, mulawvas, galiz, ganda*—*Asuddh k., bhrasht k., chhut k., apavitra k., nasht k., bigar dālū : a. apavitra, asuddh, bhrasht, kahisht.*  
[*Bhrashtatā, āsanā, chhūt.*]
- CON-TAM-I-NĀTION**, *n.* pollution, defilement—*Nā-pākī, gandaqī, galāzat, najāsāt*—*CON-TEMN', **con-tem'**, *v.* (L. *con, temno*) to despise, to scorn, to disregard, to neglect—*Haqir jānnā, ihnat k., makrūh jānnā, karāhiyat k., nā-chiz samajhnā*—*Avajñā k., ghrīṇā k., ghin k., tuchehh jānnā, halkā jānnā, chhotā jānnā, kutsit samajhnā.**
- CON-TEM'NER**, *n.* one who contemns—*Haqir jānnē w., ihnat k. w., makrūh jānnē w., karāhiyat k. w.*—*Avajñā k. w., ghrīṇakār, ghin k. w., tuchehh samajhnē w.*
- CON-TEMPT'**, *n.* the act of despising, the state of being despised, scorn, vileness, disgrace—*Ihnat, hiqārat, zilāl, mazammūt, khifāt, mazallat, ibtīzāl, tahqir, subukī, jazihat, ruswā*—*Avamān, avajñā, ghrīṇā, ghin, kutsā, halkāpan, tiraskār, adhamatā, āsamabhram, āpamān.*  
[*Tuchehhā, avamāniya, kutsit, nich, garhāpi, avajñeya.*]
- CON-TEMPT'BLE**, *a.* worthy of contempt—*Haqir, zilāl, khafif, mutāzal, be-qadr*—*CON-TEMPT'BLE-NESS*, *n.* meanness, baseness—*Kāmīnagi, zalūlat, ibtīzāl, mazallat, subukī, be-qadrī*—*Adhamatī, nichatwa, tuchehhatwa.*
- CON-TEMPT'BLY**, *ad.* meanly, basely—*Kāmīnagi se, hiqārat se, mazallat se, subukī se*—*Nichatwa se, adhamatapūrvak, tuchehhatwa se.*
- CON-TEMPTU-OUS**, *a.* scornful, apt to despise—*Mutanāfir, mudammig, hiqārat k. w.*—*Avadār k. w., ghrīṇī, ghin k. w., avajñākār, avamānta, avamānī.*
- CON-TEMPTU-OUS-LY**, *ad.* in a scornful manner—*Mutanāfir tur se, mudammigāna, hiqārat karne ke tariq se*—*Avajñākārī bhāv se, ghrīṇī rīti se, avamānī rūp se, ghin karne ke prakār se.*  
[*mānasīlatā.*]
- CON-TEMPTU-OUS-NESS**, *n.* disposition to contempt—*Gurūr, takabbur-i-misāj*—*Avā-*
- CON-TEM'PER**, *v.* (L. *con, tempero*) to moderate, to reduce to a lower degree—*Mu'tadil k., tarkīb se durust k., kisi chiz meṇ aur chizōn ko milākar uski tezi yā garmi ko kam k.*—*Madhyam k., kisi vastu meṇ aur vastuōn ko milākar uski ugratā ko nyūn k.*
- CON-TEM'PER-A-MENT**, *n.* degree of quality—*Hālat-i-'itidāl, 'itidāl, darja-i-khāsiyat*—*Parimitatā, madhyamāvasthā, kisi guṇ wā dharm ki nyūnatā, guṇaparimān, guṇadāsā.*
- CON-TEM'PER-ATE**, *v.* to moderate, to temper—*Mu'tadil k., kisi chiz meṇ aur chizōn*



- ko milākhar uski tezi yā khāsiyat ko kam k* — Madhyam k., parimit k., kisi vastu meñ aur vastuñ ko milākhar uske gun wā dharm ko nyūn k.
- CON-TĒM-PER-Ā-TION, *n.* act of moderating — *I'iddāl, kisi chiz ki khāsiyat ko thopā kam k* — Parimitatwa, madhyamāvasthā, kisi vastu ke gun wā dharm ko nyūn k.
- CON-TEM'PLATE, *v.* (L. *con, templum*) to study, to meditate, to consider, to intend — *Mutālā'a k., mulāhaza k., gaur k., taammul k., irāda k., matlab k.* — Dhyān k., dekh-nā, avalokan k., niripānā, sochnā, bhāvanā k., chintā k., manasth k., abhiprāy k.
- CON-TEM-PLĀ-TION, *n.* studious thought — *Taammul, gaur, khauz, tasawwur, mulāhaza* — Dhyān, soch, chintā, bhāvanā, avalokan.
- CON-TEM-PLA-TIVE, *a.* given to thought — *Mutaammil, murāqib, mutafakkir, mutālā'a-dost* — Dhyānasil, chintāwān, bhāvitātina, chintanbar, dhyānapar, samādhisth, dhyānasil.
- CON-TEM-PLA-TIVE-LY, *ad.* with deep attention — *Ba-kamāl gaur, ba-khauz, ba-taammul, ba-mulāhaza* — Bhāvanā sahīt, chintā sahīt, dhyān se, samādhipūrvak.
- CON-TEM-PLĀ-TOR, *n.* one who contemplates — *Gaur k. v., taammul k. w., mulāhaza k. w.* — Bhāvanā k. w., chintā k. w., dhyān k. w., sochne w., dekhne w., dhyānakartā, chintak, vichārī.
- CON-TEM-PO-RA-RY, *a.* (L. *con, tempus*) living or existing at the same time; *n.* one who lives at the same time — *Ham-waqt, ham-ʿasr, ham-ʿahd; n. muʿasir, ham-ʿasr, ham-ʿahd, ham-waqt* — Samakālīn, ekakālīn, samanakālīn; *n. samānakālavartī, samānakālāj.* [ *ham-ʿahd, ham-zamān* — Samānakālavartī, ekakālīn.
- CON-TĒM-PO-RĀ-NE-OUS, *a.* living or existing at the same time — *Ham-ʿasr, ham-waqt,*
- CON-TĒM-PO-RĀ-RI-NESS, *n.* existence at the same time — *Ek hi waqt meñ wujūd, ham-waqtī, ham-ʿahdī* — Samakālīnatwa, sahavartan, sahajivan.
- CON-TĒM-PO-RĪSE, *v.* to make contemporary — *Ham-ʿasr k., ham-waqt k.* — Samānakālīn k., samakālīn k., samakālālvartī k.
- CON-TĒND', *v.* (L. *con, tendō*) to strive, to struggle, to vie, to dispute, to contest — *Koshish k., jidd-o-jahd k., ham-chashmī k., muqābala k., munāqasha k., qaziya k.* — Yātū k., cheshtā k., udyog k., daur dhūp k., hiskā k., spardhā k., laṛnā, jhagarnā, taṇṭā k.
- CON-TĒND'ER, *n.* a combatant, a champion — *Laric w<sup>h</sup>, pahalwān, bahādūr* — Yoddhā.
- CON-TĒNTION, *n.* strife, debate, contest — *Qaziya, munāqasha, muhāwaza, khatish, radd-badal, muqābala, mizā'* — Jhagrā, kalah, vākkalah, vivād, vadānuvad, virodh, larāī.
- CON-TĒNTIOUS, *a.* given to strife, quarrelsome — *Jang-jo, hujjati, takrārī, jhuygālā<sup>h</sup>* — Larāṅkā, vivādi, bakherivā, kalahakārī, kalahapriy.
- CON-TĒNTIOUS-LY, *ad.* quarrelsomely — *Qaziya-joi se, jang-joi se* — Jhagrālūpan se, larāṅkepan se. [kāpan.
- CON-TĒNTIOUS-NESS, *n.* proneness to contest — *Qaziya-joi, jang-joi* — Jhagrālūpan, larāṅ-
- CON-TĒNT', *a.* (L. *con, tentum*) satisfied, easy, quiet; *v.* to satisfy, to please; *n.* satisfaction, acquiescence — *Rāzi, ser, khush, qānī, mutawakkil, muktafi, farigu-l-hāl, khursand, bā-ʿarām, bā-qarār; v. rāzi k., mutawakkil k., khush k.; n. khushi, qanāʿat, seri, tawakkul, rāzā-mandī, bā-qarār imtihan taslim kar lenā* — Santushī, paritushī, tript, sukhi, śānt; *v. tript k., tushī k., santushī k., prasanna k.; n. triptī, tushī, śāntī, kāmānavritti, śāntī, santosh, binā parikshā wa jāñche bijhe mān lenā.*
- CON-TĒNT'ED, *p. a.* satisfied, not repining — *Rāzi, khush, qānī, sābir, mutawakkil, muktafi* — Tript, santushī, tushī, śānt, santoshī. [Tushī se, santosh se, triptī se.
- CON-TĒNT'ED-LY, *ad.* in a contented manner — *Rāzā-mandī se, qanāʿat se, tawakkul se* —
- CON-TĒNT'ED-NESS, *n.* state of being content — *Qanāʿat, seri, rāzā-mandī, khushī, tawakkul* — Triptī, tushī, santoshītatwa. [tushī, paritushī, tript, santoshī.
- CON-TĒNT'FUL, *a.* perfectly content — *Ser, bā-khūbī rāzī yā khush, qānī, sābir* — San-
- CON-TĒNT'LESS, *a.* dissatisfied, uneasy — *Nā-khush, be-zār, ranjida, be-chain, be-ʿarām* — Asantushī, atript, tushīlīn, asukhī, kōkānwit.
- CON-TĒNT-MENT, *n.* acquiescence, gratification — *Rāzā-mandī, khushī, seri, qanāʿat, tawakkul* — Prasannatā, prīti, santosh, tushī, triptī.
- CON-TER-MI-NA-BLE, *a.* (L. *con, terminus*) capable of the same bounds — *Ham-sar-hadd hone ke qābil, ham-hudūd hone ke lāiq* — Sahasimāvantariy, samānasimāvantariya, samasimāvantariya. [wān, samasimāwān.
- CON-TĒR-MI-NATE, *a.* having the same bounds — *Ham-sar-hadd, ham-hadd* — Samānasimā-
- CON-TĒR-MI-NOUS, *a.* bordering upon — *Puivasta, mulhaq, lagā huā<sup>h</sup>, hadd-ba-hadd lagā huā* — Simāvartī, paryantasth, sutā huā, simā se simā lagā huā.
- CON-TER-RĀN'ĀN, *a.* (L. *con, terra*) of the same land or country — *Ham-mulk, ham-watan* — Ekadesiy, ekadesāj, sades.
- CON-TĒS-SER-Ā-TION, *n.* (L. *con, tessera*) a variety, assemblage, collection — *Tarah ba-tarah, qism ba-qism, jamāʿat, majmūʿa, ijtimā'* — Vichitrātā, batōr, samūh, vrind.
- CON-TĒST', *v.* (L. *con, testis*) to dispute, to strive, to contend, to vie — *Hujjat k., tak-rār k., koshish k., jidd-o-jahd k., jang k., muqābala k., munāqasha k., ham-sari k.,*

*hiská k<sup>h</sup>, ham-chashmí k.*—Vád k., vādánuvád k., cheshťé k., udyog k., yatn k., larái k., jhagará, yuddh k., spardhá k.

CON-TÉST, *n.* dispute, debate, quarrel—*Hujjat, takrár, mubáhasa, jang, munáqasha, kushí, khalish, nizá'*—Vád, vákkalah, vivád, kalah, yuddh, virodh, jhagrá, bakherá, tántá. [Kalah, vád, vákkalah, vivád, jhagrá, larái.]

CON-TES-TÁ'TION, *n.* act of contesting, debate—*Hujjat, takrár, mubáhasa, qaziya*—CON-TÉST'ING-ly, *ad.* in a contesting manner—*Hujjat qaziye munáqashe yá mubáhase ke taur se*—Kalah jhagre vád vivád wá larái ki riti se.

CON-TÉST'LESS, *a.* not to be disputed—*Be-mubáhasa, be-takrár*—Nirvivád.

CONTEXT, *n.* (L. *con, textum*) the series of a discourse, the parts that precede and follow a sentence—*Matn, 'ibárat ká qarína yá silsila*—Vákyaprabandh, vákya-prasaṅg. [ekatra biná huá, gārhā, ghanā, nivir, gajhin.]

CON-TÉXT', *a.* knit together, firm—*Báham buná huá, sangin, kasf, gafa*—Gathá huá,

CON-TÉX'TURE, *n.* composition of parts—*Tarkib, bunáwaq<sup>h</sup>*—Vinyas, sansthiti, banáwat, binái.

CON-TÉX'TU-RAL, *a.* relating to the human frame—*Insáni jism ki tarkib ke muta'alliq, insán ke jism ke muta'alliq*—Mánushikaśarírasambandhí, mánushikadehavishayak.

CON-TIG-NÁTION, *n.* (L. *con, tignum*) a frame of beams, the act of framing—*Kāñgiyon ká dhānchá<sup>h</sup>, kāñgiyon kó dhānche meñ lagáná<sup>h</sup>*.

CON-TIG'U-ŌUS, *a.* (L. *con, tango*) meeting so as to touch, bordering upon—*Muttasil, mulhaq, paivasta, lagá huá<sup>h</sup>*—Avyavahit, sannihit, chhue, milá huá, satá, jutá huá.

CON-TI-GŪ'T-Ų, *n.* a touching, actual contact—*Ittisál, wasl, paivastagi*—Sannidhán, ásannatá, avyavahitwa, chhuáw, lagáw.

CON-TIG'U-ŲUS-ly, *ad.* in a manner to touch—*Ittisál yá paivastagi ki surat se, wasl ke taur se*—Lagá huá, milá huá, ásannatápirvak. [twa, lagáw, chhuáw.]

CON-TIG'U-ŲUS-NESS, *n.* state of contact—*Paivastagi, ittísál*—Ásannatá, avyavahita-

CON-TI-NENCE. See under CONTAIN.

CON-TIN'GENT, *a.* (L. *con, tango*) happening by chance, depending on something else; *n.* chance, proportion—*'Arizi, ittífáq, ná-muyarrar, gair mu'ayyan, gair par munhasir*; *n.* ittífáq, hissa, andáza—Ákasmik, ágantuk, ánišchit, daivavás, parádhín, paravás; *n.* daivagati, daivayog, achānchak ghaṭanā, añś, bhāg.

CON-TIN'GENCE, CON-TIN'GENT-Ų, *n.* the quality of being contingent, a casualty, an accident—*'Ariza, ittífáq, wāq'á*—Ákasmikatwa, daivayog, daivagati, daivaghaṭanā.

CON-TIN'GENT-ly, *ad.* accidentally—*Ittífáqan, ittífáq se*—Daivayog se, hatát, achānchak, akasmát, daivavás se.

CON-TIN'UE, *v.* (L. *con, teneo*) to remain in the same state or place, to last, to persevere, to protract, to extend—*Ek hál yá já meñ qáim rahná, bar-pá áhná, ba-hál rahná, páe-dár h., der-pá h., sábit-qadam rahná, qáim rahná, khínch le-jáná<sup>h</sup>, tavíl k., daráz k., túl d., lambáná<sup>h</sup>*—Ek avasthá wá sthán meñ baná rahná, chirastháyi rahná, nibhná, lagá rahná, banáye rahná, nibáhná, barháná, phailáná.

CON-TIN'U-AL, *a.* incessant, uninterrupted—*Be-thānkhāw, mudám, dáim, lagá-tár*—Bin rukáw, avisargi, nitya, nirantar, chirastháyi.

CON-TIN'U-AL-ly, *ad.* unceasingly—*Lagá-tár, be-rok, hamesha, mudám, roz-marra*—Bin thahráw, bin thānkhāw, nitya, sadá, sarvadá, nirantar.

CON-TIN'U-AL-NESS, *n.* permanence—*Páe-dári, dawám*—Stháiyitwa, nityatá.

CON-TIN'U-ANCE, *n.* duration, permanence, perseverance, abode, progression of time—*Madávamat, páe-dári, der-pái, wáhit-qadamí, dhun<sup>h</sup>, rukúmat, búd-o-básh, daur-i-zamán, daur-i-dahr*—Sthiratá, nityatá, stháiyitwa, chirastháiyitwa, abhiniveś, vyavasthítí, nirantaracheshṭásthítí, avasthán, nivas, kílagati.

CON-TIN'U-ATE, *v.* to join closely together; *a.* immediately united, uninterrupted—*Paivasta k., paivand k., wasl k.; a. paivasta, mulhaq, mutawátir*—Jorná, miláná, sátaná; *a.* satá huá, milá huá, lagá huá, nirantar, avisargi.

CON-TIN'U-ATE-ly, *ad.* without interruption—*Ilháq se, páe-dári se, mudávamat se, lagá-tár*—Nirantar rūp se, nitya.

CON-TIN'U-Á'TION, *n.* uninterrupted succession—*Mudávamat, dawám, hameshagi, istim-rár, ittíqámat, tavátur*—Stháiyitwa, nityatá, śreni, anukram. [stháyi vastu.]

CON-TIN'U-A-TIVE, *n.* that which continues—*Qáim yá ba-hál rahne-wálí shat*—Chiras-

CON-TIN'U-Á-TOR, *n.* one who continues—*Qáim ba-hál yá bar-pá rahne w.*—Banáye rahne w., stháyi rahne w., kram wá śreni banáye rahne w.

CON-TIN'U-ED-ly, *ad.* without interruption—*Lagátár*—Nirantar.

CON-TIN'U-ER, *n.* one who continues—*Ek hí hál yá jagah meñ qáim rahne w., bar-pá ba-hál yá páe-dár rahne w., sábit rahne w., qáim rahne w., khínch le-jáne w.*—Ek hí avasthá wá sthán meñ bane rahne w., chirastháyi rahne w., dhun k. w., nibhne w., nibáhne w., banáye rahne w., barhane w.

CON-TI-NŪ'T-Ų, *n.* uninterrupted connexion—*Ilháq, tavátur, paivastagi*—Nairantarya, ánantarya, aparichchhed, avichchhinnatwa.

CON-TIN'U-ous, *a.* joined without interruption — *Lagátár, mulhaq, paivasta, be-rukáv* — Sannihit, nirantar, anantar, avichchhinna.

CON-TIN'U-ous-ly, *ad.* without interruption — *Lagátár, mutanátir, ilháq se, paivastagi se, ek tár se* — Nirantar rūp se, anantar bhāv se, avichchhinna rūp se.

CON-TORT', *v.* (*L. con, tortum*) to twist — *Ainhná<sup>h</sup>, marorá<sup>h</sup>, umethná<sup>h</sup>.*

CON-TORT'ION, *n.* a twist, wry motion — *Ain<sup>h</sup>, aikar<sup>h</sup>, maror<sup>h</sup>, marorá<sup>h</sup>.*

CON-TOUR', *n.* (*Fr.*) outline of a figure — *Nagshp, sirat ká daul* — Gherá, rūparekhá, ákárarekhá, ákrti ká báhari dhánehá wá daul.

CON-TRA-BAND, *n.* (*L. contra, It. banda*) prohibited, illegal : *n.* illegal traffic — *Man', mamná, khiláf-i-qánun, ná-jái* : *v.* ná-jáis saudágari, khiláf-i-qánun tijárat — Varjil, nishiddh, rájyavyavasthávirusddh, rájyavidhibhūñjak ; *n.* rájyavyavasthávirusddh-bániyya.

CON-TRACT', *v.* (*L. con, tractum*) to draw together, to lessen, to abridge, to bargain, to betroth, to affiancé, to acquire, to shrink up — *Sikorná<sup>h</sup>, sikurná<sup>h</sup>, kotáh yá kam k., kotáh yá kam h., mukhtasir k. yá h., tarkhām k., hafz k., shart k., qaul-qarār k., nikáh ke iye mansūb k., byáh ki nisbat k., hásil k., chhotá h.* — Sametná, sinat-ná, nyūn k. wá h., saūkshep k., saūkshept k., hor k., niyam k., vivah ká vag-dān k., viváhasambandh k., páua, saūkshept h.

CON-TRACT, *n.* a covenant, a bargain, a compact, a writing containing an agreement — *Qarār-dād, qaul-qarār, mu'ámla, ijára, 'ahd-o-paimán, iqrár-náma, 'ahd-náma* — Hor, niyam, vachan, lenden, byohár, thika wá theká, pap, pratijñān, niyamaupatra, pratijñāpatra.

CON-TRACTED, *a.* narrow, mean, selfish — *Kotáh, tang, tang-dil, kamina, khud-garaz, khud-matlab* — Sañkar, sañkará, nich, adham, swárlhi.

CON-TRACTED-ly, *ad.* in a contracted manner — *Tungi se, kotáhi se, tang-dil se, khud-garazi se* — Sañkará se, nichlatwápurvak, swárlhi se.

CON-TRACTED-NESS, *n.* the state of being contracted — *Tangi, kotáhi, tang-dil, kamina, khud-garaz* — Sañkará, nichlatwa, adhamatá, swárlhi bhāv.

CON-TRACT'IBLE, *a.* capable of contraction — *Ikhtisár-pazir, kotáh yá kam kiye jáne ke qábil, sikurne ke láiq* — Sañkshepaniy, sañkochaniy, chhoté hone ke योग्य, sinat-ne ke योग्य.

CON-TRACT'IBLE-ty, *n.* the state of being contractible — *Ikhtisár-paziri, kotáh yá kam kiye jáne ki khásiyat, sikurne ki khásiyat* — Sañkshepaniyatwa, sañkochaniyatwa, sikurne ká dharm.

CON-TRACT'ILE, *a.* having power to contract — *Sinatne w<sup>h</sup>, sikurne w<sup>h</sup>.*

CON-TRACT'ION, *n.* the act of drawing together, an abridging, a shrinking, abbreviation — *Simkú<sup>h</sup>, kotáhi, jakrāv<sup>h</sup>, ikhtisár, hafz* — Sañkoch, sañkshep, jakrábat, sikurnáw, sañkshepani. [kartá, niyam k. w., thika lene w., thike w.]

CON-TRACT'OR, *n.* one who contracts — *'Ahd-o-paimán k. w., ijára-dár* — Hor k. w., papa. CON-TRA-DICT', *v.* (*L. contra, dictum*) to oppose ver'ally, to assert the contrary — *Zabáni-raud k., bar-aks bolná, bar-khiláf kahná, bar-zidd kahná* — Kisí ki bát kát-ná, kisí ki bát dohrána, viparít kahná, viruddh varnan k.

CON-TRA-DICT'ER, *n.* one who contradicts — *Radd k. w., khiláf kahne w., bar-khiláf ba-gán k. w.* — Viparítavádi, pratívádi, kisí ki bát kátne w.

CON-TRA-DICT'ION, *n.* verbal opposition, inconsistency, contrariety — *Zabáni muqábalá, inkár, khiláf-bayáni, mu'árazá, tanáqiz, ikhtiláf, zidd, ná-muwáfaqat* — Vachanavirodh, viparítavachan, virodhokti, asaṅgati, viruddhatá, asaṅsthiti, virodh, viparítatá.

CON-TRA-DICT'IONAL, *a.* inconsistent — *Bar-khiláf, bar-aks, mukhláf, ná-muwáfaq, mukhtatif* — Viparít, viruddh, asaṅgat.

CON-TRA-DICT'IOUS, *a.* inclined to contradict — *Ikhtiláf-máil, radd karne ko ráqib, bar-khiláf-bayáni ko rujú* — Vachanavirodhasíl, viruddhoktisíl, viparít kahne ko pravittra, kisí ki bát kátne wá dohráne ko manwhána.

CON-TRA-DICT'IOUS-NESS, *n.* inconsistency — *Bar-khiláfi, ná-muwáfaqat* — Viruddhatá, viparítatwa, asaṅgati.

CON-TRA-DICT'ORY, *a.* opposite to, inconsistent with ; *n.* a contrary proposition — *Bar-khiláf, mukhláf, bar-aks, munáqiz, mukhtatif, ná-muwáfaq ; n. qaziya-i-munáqiz* — Viparít, viruddh, vibhinna, vipaksh, asaṅgat, parasparavirodhi ; *n.* udbhavanaparyáptádhikabádhyaádhakabhávasambandh, viruddhávayav.

CON-TRA-DICT'ORY-ly, *ad.* inconsistently — *Bar-khiláfi se, takhláf se, mu'árazé se, ná-muwáfaqat se* — Viparít, viruddh, asaṅgat, parasparavirodh se.

CON-TRA-DICT'ORY-NESS, *n.* entire opposition — *Bi-l-kull takhláf, tamám bar-khiláfi, kamál mukhláfat, bi-l-kull ná-muwáfaqat* — Sampūrṇ virodh, pūrṇ viparítatwa, pūrṇ asaṅgati.

CON-TRA-DIS-TIN'GUISH, *v.* (*L. contra, dis, stinguo*) to distinguish by opposite qualities — *Mukhtalíf ausaf se farq tamiz yá ma'ruf k.* — Viruddh guṇo se pahchán-ná, viparít guṇo se bhin bhin kar jánná wá aúkit k.

CŌN-TRA-DIS-TINCT', *a.* of opposite qualities—*Bar-'aks ausāf ká, mukhtalíf ausāf ká*—Viparít guṇōṇ ká, viruddh dharṇōṇ ká, asaṅgat guṇōṇ ká.

CŌN-TRA-DIS-TINCT'ION, *n.* distinction by opposite qualities—*Mukhtalíf ausāf se tamiz yá farq k.*—Viparít guṇōṇ se pahchān, viruddh dharṇōṇ se pahchān, viparita guṇavaiśiṣṭatá, vaikalakshanya, vaiparitya, viruddhatá, vipakshatá.

CŌN-TRA-DIS-TINCT'IVE, *a.* opposite in qualities—*Ausāf meṇ mukhtalíf, ausāf meṇ bar-'aks, mukhtalíf ausāf ká*—Guṇōṇ meṇ viparít, viparitagunavaiśiṣṭ, viruddhagunavaiśiṣṭ.

CŌN-TRA-ÍN-DI-CATE, *v.* (*L. contra, in, dico*) to point out a symptom or cure contrary to the general tenor of a disorder—*Kisi marz ke hál ke mukhtalíf ásar yá 'ilāḡ batlána*—Kisi rog ki dáśá ke viruddh lakshan wá aushadh batlána, apathyalakshan k., apathyauśadhalakshan k.

CŌN-TRA-ÍN-DI-CANT, CŌN-TRA-ÍN-DI-CÁ'TION, *n.* a symptom forbidding the usual treatment of a disorder—*K'isi marz ká aísá nishān jis se na'mulá mu'áloja band kiyá játa hai, kisi binári ki aisi 'alámat jiske sobab se na'mulá 'ilāḡ mauqúf kar dete haiṇ*—Kisi rog ká aísá lakshan jiske kárap se un rog meṇ jo aushadh dete haiṇ so nahin dete, apathyauśadhalakshan, apathyalakshan.

CŌN-TRA-NÁT'U-RAL, *a.* (*L. contra, natum*) opposite to nature—*Khiláf-i-tab'at, khiláf-i-tab', mukhtalíf siráht yá mizáj*—Viparitaprakriti, viruddhaprakriti.

CŌN-TRA-PO-SÍ'TION, *n.* (*L. contra, positum*) a placing over against—*Muqábil rakhná yá dharná, muqábale ká rakháw yá dharáw*—Sammukh meṇ sthāpan, pratimukh meṇ sthāpan.

CŌN-TRA-PÚNT'IST, *n.* (*L. contra, punctum*) one skilled in counterpoint—*Ham-áwázi dam-sázi ham-áhangi yá samá ke durust karne meṇ máhír shakhs*—Tál wá súr miláne meṇ nipun jan.

CŌN-TRA-RÉG-U-LÁR'I-TY, *n.* (*L. contra, rego*) contrariety to rule—*Khiláf-i-dastúr, kaj-ráwí, qáunín-khiláfi*—Niyamaviruddhatá, niyamavaiparitya.

CŌN-TRA-RY, *a.* (*L. contra*) opposite, contradictory, adverse; *n.* a thing of opposite qualities, a contrary proposition—*Muqábil, mukhtalíf, mukhláf, bar-'aks; n. zidd, qaziya i-munáḡiz*—Pratimukh, pratikúl, virodhí, viparít, pratipaksh, abhimukh, vipaksh; *n.* viparyay, viparyás, vyatyay, viparít, pratipaksh, uttarapaksh, udbháwanaparyáptádhiakabádhayabádhakabhávasambandh, viruddhávayav.

CŌN-TRÁ'RÍ-ANT, *a.* inconsistent, opposite—*Mukhlíf, ná-muwáfiq, mukhtalíf, bar-'aks*—Asaṅgat, parasparavirodhí, abhimukh, viparít, viruddh.

CŌN-TRA-RÍ'E-TY, *n.* opposition, inconsistency—*Ikhtiláf, mukhlálat, zidd, mukhláf, ná-muwáfiqat*—Virodh, viparitatá, vaiparitya, viruddhatá, asaṅgati, parasparavi-rodh.

CŌN-TRA-RÍ-LY, *ad.* in a contrary manner—*Ná-muwáfiqat se, bar-khiláf, bar-'aks, ná-*

CŌN-TRÁ'RÍ-OUS *a.* opposite, repugnant—*Mukhtalíf, ná-muwáfiq, bar-'aks, gair-mutábíq*—Viruddh, viparít, abhimukh, pratipaksh, asaṅgat.

CŌN-TRÁ'RÍ-OUS-LY, *ad.* oppositely, contrarily—*Ná-muwáfiqat se, ná-mutábíqat se, bar-khiláf, bar-'aks, gair-mutábíq*—Viparít, viruddh, vipaksh, abhimukh.

CŌN-TRA-RÍ-WÍSE, *ad.* conversely, oppositely—*Bar-khiláf, bar-'aks*—Viruddh, viparít, abhimukh.

CŌN-TRÁST', *v.* (*L. contra, sto*) to place in opposition so as to exhibit the difference—*Farq záhír karne ke liye muqábul k.*—Antar wá bhéd dekháne ke nimitta milána wá paraspar viruddhí rakhná.

CŌN-TRÁST, *n.* opposition, dissimilitude—*Muqábala, ikhtiláf, ham-jins chíṇō ká ikhtiláf*—Milán, pratipakshatá, vaikalakshya, pratyavasthān, paryavasthān, virodh, viparitatá, vaiparitya, viruddhatá.

CŌN-TRA-TÉN-OR. See COUNTERTENOR.

CŌN-TRA-VAL-LÁTION, *n.* (*L. contra, vallum*) a fortification round a city to prevent the sallies of the besieged—*Shahr ke gird qal'a-bandi jo muhásir is garaz se uṭhát haiṇ ki andar ke log ek-ek un par tūt na parcū*—Nagar ki chāroṇ or bhít jo us nagar ke gher lene wále is abhipráy se banáte haiṇ ki bhítar ke log achāñchak báhar uth na dauráiṇ.

CŌN-TRA-VENE', *v.* (*L. contra, venio*) to oppose, to obstruct, to baffle—*Báz rakhná, rokná, radd k.*—Pratirodh k., nishedh k., árna, akáráth k., vyarth k.

CŌN-TRA-VÉN'ER, *n.* one who opposes—*Báz rakhné w., rokné w., radd k. w.*—Pratirodhak, nishedhak, árne w., akáráth k. w., vyarth k. w.

CŌN-TRA-VÉN'TION, *n.* opposition, obstruction—*Mukhlálat, muzáhamat, rok, rokná*—Virodh, pratirodh, pratikár, pratiyatn, nishedh, vyághát, bádhá, pratibandhakatá.

CŌN-TRA-VER'SION, *n.* (*L. contra, versum*) a turning to the opposite side—*Uṭi or phiráw*—[*gáw, chhina, háth lagána*].

CŌN-TREC-TÁTION, *n.* (*L. con, tracto*) a touching or handling—*Chhúáw, háth la-*

CŌN-TRÍB'UTE, *v.* (*L. con, tributum*) to give to a common stock, to bear a part—*Kisi*

'*omn piñji meñ madad k., imdād k., chanda d<sup>n</sup>, chande meñ apnā hissa d.* — Kisi sādharan piñji meñ sahāyatā k., sahāyatā k., behri d., behri meñ apnā bhāg d.

CON-TRĪB'U-TA-RY, *a.* paying tribute to the same sovereign — *Ek hi bādshāh ko khrāj d. w., ek hi bādshāh kā muti* — Ekarājādhin, ek hi rājā ko kar d. w.

CON TRI-BU'TION, *n.* the act of contributing, that which is given to a common stock — *Bakhshish, hissa-rasad, chandā* — Anśadan, karadan, aṅs, bhāg, kar, behri.

CON-TRĪB'U-TIVE, *a.* tending to contribute — *Bakhshish meñ madad karne ko rājib, chande meñ imdād karne ko rājū* — Behri meñ sahāyatā karne ko utārū, sahāyak.

CON-TRĪB'U-TOR, *n.* one who contributes — *Bakhshish yā chande meñ madad k. w., mumidd, madad-gār* — Behri meñ sahāyatā k. w., aṅśadātā, upakāri, pravardhak, sahāyak.

CON-TRĪB'U-TO-RY, *a.* promoting the same end — *Madad-gār, mumidd* — Sahāyak, upakāri, sampādak.

CON'TRITE, *a.* (*L. con, tritum*) worn with sorrow, grieved for sin, penitent — *Afsos se be-hāl, mutaasif, mustagfir, nādim, pashemān, tāib* — Śokāgnisantapt, kritapaschāt-tāp, anuśochak, anuśokasantapt, anutāpī.

CON-TRĪ'TION, *n.* sorrow for sin, penitence — *Tauba, taussuf, nadāmat, pachhtāwā* — Paśchāttāp, anutāp, santāp, anuśok, anuśochan.

CON-TRIVE', *v.* (*L. con, Fr. trouver*) to plan, to devise, to invent, to scheme — *Tadbir k., nuyshu bāndhnā, tajwiz k., jīrat lārānā, kisi kām meñ utār k., ijād k., mansūba k.* — Upāy k., dāul bāndhnā, yatn k., nikālū, apnī buddhi se nirmān k., cheshtā k., yukti k.

CON-TRIV'A-BLE, *a.* that may be contrived — *Tadbir-pazīr, ijād kiye jāne ke lāiq, mansūba-pazīr* — Prachintaniya, kalpanīy, vidheya.

CON-TRIV'ANCE, *n.* the act of contriving, the thing contrived, a plan, a scheme — *Tajwiz, tajwiz ki gayi shai, ijād ki gayi shai, hikmat, tadbir, mansūba* — Upāyachintan, kalpanā, jo kalpit vihit wā ghaṭit ho, upāy, cheshtā, yukti.

CON-TRIV'EMENT, *n.* invention, contrivance — *Ijād, tajwiz, tadbir, mansūba* — Nirūpan, nirmān, kalpanā, upāyachintan, yuktikalpan, upāy, yukti.

CON-TRIV'ER, *n.* an inventor, a schemer — *Mijid, ijād k. w., mansūba-bāz, hikmatī* — Parikalpaka, nirūpaka, nirmātā, vidhātā, rachaka, upāyachintaka, upetā, upāy k. w.

CON-TROL', *n.* (*Fr. contre, rôle*) check, restraint, power, authority; *v.* to check, to restrain, to govern — *Rok<sup>n</sup>, zabt, ikhtiyār, qabū, hukm, hukūmat; v. rokna<sup>n</sup>, tābi<sup>n</sup> k., zabt meñ k., mahkīm k., zer k., hukūmat k., hidāyat k.* — Nirodha, atkāw, nivāraṇ, daman, prabhutwa, vās, adhikār; *v. atkānā, avarodh k., nirodh k., nivāraṇ k., vās k., adhin k., niyam k., anuśasan k.*

CON-TROL'LA-BLE, *a.* subject to control — *Qabil-u-zabti, siyāsat-pazīr, zabt meñ lāye jāne ke lāiq, tābi<sup>n</sup> yā zer kiye jāne ke qābil* — Damaniy, saṅyamaniy, sāwaniy, pratyāharaniy.

CON-TROL'LER, *n.* one who controls or directs — *Amil, amīn, nazār, hidāyat k. w., zer k. w.* — Anuśāsita, śāstā, śāsan k. w.

CON-TROL'LER-SHIP, *n.* the office of controller — *'Amili, amīni, nazārat* — Anuśāstritwa, anuśāsanakartāpad. [Anuśāsan, daman, śaman, nirodh, atkāw.]

CON-TROL'LEMENT, *n.* the act of controlling — *Zer yā tābi<sup>n</sup> k., hidāyat, hukm-rāni, rok<sup>n</sup>* —

CON-TRO-VERT', *v.* (*L. contra, verto*) to dispute, to debate, to contend against — *Mubāhasa k., bahasā, takrār k., hujjat k., radd-badal k., qaziya k.* — Vād k., vādānuvād k., vivād k., kalā kahī k., jhagrā k., taṇtā k., bakherā k., jhājhiat k.

CON'TRO-VER-SY, *n.* dispute, debate, quarrel — *Mubāhasa, bahs, hujjat, takrār, radd-badal, qaziya* — Vād, vādānuvād, vivād, vādāyuddh, jhagrā, taṇtā.

CON-TRO-VÉR'SIAL, *a.* relating to controversy — *Hujjat-mansūb, bahs se nisbat-lār, muta'alliq-i-mubāhasa* — Vivādī, vādānuvādī, vitarkī, vivādāsambandhī.

CON-TRO-VÉR'SIAL-IST, CON'TRO-VÉRT-ER, CON'TRO-VÉRT-IST, *n.* one engaged in controversy, a disputant — *Hujjati, mubāhasa k. w., bahasne v.* — Vivādārthī, vādī, vivādī.

CON-TRO-VÉRT'IBLE, *a.* disputable — *Hujjat-pazīr, mashkūk, mushṭabih, jismēn bahs yā takrār ho sake* — Vivadaniy, vitarkaniy, vitarkya, pratyākhyeya.

CON'TU-MA-ÇY, *n.* (*L. con, tumeo*) obstinacy, stubbornness, perverseness — *Magrā<sup>n</sup>, machlā<sup>n</sup>, hath<sup>n</sup>, hathilā-pan<sup>n</sup>*. [hathilā<sup>n</sup>.]

CON-TU-MĀ'ÇIOUS, *a.* obstinate, stubborn — *Magrā<sup>n</sup>, machlāhū<sup>n</sup>, arcl<sup>n</sup>, arial<sup>n</sup>, hathi<sup>n</sup>, hathilā<sup>n</sup>* —

CON-TU-MĀ'ÇIOUS-LY, *ad.* obstinately — *Hath se<sup>n</sup>, arial-pan se<sup>n</sup>, magrā<sup>n</sup> se<sup>n</sup>*.

CON-TU-MĀ'ÇIOUS-NESS, *n.* obstinacy — *Hath<sup>n</sup>, hathilā-pan<sup>n</sup>, magrā<sup>n</sup>, arial-panā<sup>n</sup>*.

CON'TU-ME-LY, *n.* (*L. con, tumeo*) rudeness, insolence, reproach — *Be-imtiyāzi, be-lī-hāzi, nā-tarāshidagi, be-adabi, shokhī, gustākhi, bad-zabāni, darida-dahani, dush-nām* — Gaṅwāraṇ, anārpan, asabhyatā, asishtatā, dhīṭhāi, dhristhatā, uddhati, avinay, pragalbhatā, nishṭhauravachan, durvākya, gālī.

CON-TU-MĒ'LI-ous, *a.* reproachful, rude — *Darida-dahan, 'aib-go, bad-zabān, dush-nām, shikāyat-āmez, nā-tarāshida, be-murāuwat, be-adab, gustākhi, shokh* — Nindak, avamāni, nishṭhur, apavādi, galehndā, angārā, gaṅwār, asabhyā, asisht, kuṣil.

CON-TU-MĒ'LI-ous-LY, *ad.* reproachfully — *Dush-nām se, bad-zabāni se, darida-dahani se,*

- gustākhi se, shokhī se*—Nishthuravachan se, durvākya se, nindāpūrvak, avajāṇa se, tīraskār se, gaṇwārpan se, aśishatāpūrvak.
- CON-TU-MĒ-LI-OUS-NESS, *n.* rudeness, reproach—*Gustākhi, shokhī, be-adabi, nā-tarāshī-dugi, dush-nām, daridā-dahani, bad-zubāni*—Dhīthāī, asabhyatā, aśishatātā, dhīrīshatātā, gaṇwārpan, nishthuravachan, nindā, tīraskār, durvākya, galī.
- CON-TUŠE, *v.* (L. *con, tuum*) to bruise—*Kuchalnā<sup>h</sup>, kuchal dālnā<sup>h</sup>, dalmās dālnā<sup>h</sup>.*
- CON-TUŠION, *n.* act of beating, a bruise—*Bhītar-mār<sup>h</sup>, chaknā-chūr k.<sup>h</sup>, piān k.<sup>h</sup>, kuchlā<sup>h</sup>, thokar<sup>h</sup>.*
- CO-NUN'DRUM, *n.* a low jest, a riddle—*Ek nich thatthā<sup>h</sup>, pakeli<sup>h</sup>, bīj-bujhawwa<sup>h</sup>.*
- CON-VA-LĒS'CENT, *a.* (L. *con, valeo*) recovering health after sickness—*Bimāri ke piche arām pāne w.*—Rog ke piche chāṅgā h. w.
- CON-VA-LĒS'CENTCE, CON-VA-LĒS'CENT-CY, *n.* renewal of health, recovery from sickness—*Bimāri ke piche shifā, tan-durasti ki ba-hālī*—Rogopāśam, rogaukti, swāsthya.
- CON-VENE', *v.* (L. *con, venio*) to come together, to assemble, to call together—*Ek jā h., jam' k. yā h., ekathā k. yā h.*—Ekatra milnā, batornā wā baturnā, jornā wā jurnā.
- CON-VEN'ABLE, *a.* that may be convened—*Jinko ek jā kar sakein, jam' kiye jāne ke qābil, jam' hone ke lāzī*—Jinko batōr sakein, batōre jāne ke yogya, baturne ke yogya.
- CON-VEN'ER, *n.* one who convenes—*Jam' k. w., ek jā k. w.*—Batōrne w., ekatra k. w.
- CON-VEN'ING, *n.* the act of coming together—*Jamāw<sup>h</sup>, jamāwrā<sup>h</sup>*—Batōr, batūrāw, jurāw.
- CON-VEN'EN-CE, CON-VEN'EN-CY, *n.* fitness, commodiousness, accommodation—*Munāsabat, tarāfiq, liyāqat, farāqat, āsūdagi, nīmāt, gunīmāt, arām*—Yogyatā, upayogitā, ānand, susthātā, sukhi, saukhya, sopakāratwa, subhītā.
- CON-VEN'IENT, *a.* fit, suitable, commodious—*Munāsib, mā'qūl, wājib, lāzim, sazā-wār, suthrā<sup>h</sup>*—Yogya, upayukt, uchit, yathāyogya, sopakār.
- CON-VEN'IENT-LY, *ad.* commodiously, fitly—*Munāsabat se, munāfaqat se, arām se, suthrā<sup>h</sup> se, liyāqat se*—Yathochit, subhīte se, yathāyogya.
- CON-VENT', *v.* to call before a judge, to meet—*Uktem ke sanne talab k., jam' h., ek jā h., muttāfiq k.*—Nyāyādhipat ke sammukh bulānā, ekatra h., milnā, sammāt h.
- CON-VENT, *n.* an assembly of religious persons, an abbey, a nunnery, a monastery—*Paqiroin ki jamā'at, tikiya, auraton ki khānqāh, khanyā<sup>h</sup>*—Dharmachāriyon ki mandali, math, vairāginiyon kā math, vairāgiyon kā akhārā, āsram, dharmachāriyon kā math.
- CON-VENT'U-AL, *a.* belonging to a convent; *n.* one who lives in a convent, a monk, a nun—*Muta'ulliq-khānqāh; n. darvesh, fuqar, qalandar, rāhib, zar-i-gosha-nishīn, abdhūtani<sup>h</sup>*—Mathasambandhī, āsrami; *n.* mathavāsi, sanniyāsi, udāsī, vairāgi, vānaprasth, vairāgin, sanniyāsini, vairāgini, tapaswini, yogini.
- CON-VEN'TI-CLE, *n.* an assembly for worship—*'Ibādat ke liye majlis*—Īśwarapūjāsabhā.
- CON-VEN'TI-CLEH, *n.* a frequenter of conventicles—*'Ibādat ki majlis mein āmād-raft k. w.*—Īśwarapūjāsāmajasevi, Īśwarapūjāsabhāsevi.
- CON-VEN'TION, *n.* an assembly, a contract—*Majlis, jamā'at, qaul-qarār, 'ahd-o-paimān*—Samāj, sabhā, hor, pratijñā, niyam.
- CON-VEN'TION-AL, *a.* agreed on by compact—*Mashrūt, mā'hūd, muqarrar*—Sarvasammat, niyamit, naiyamik, sāmayik.
- CON-VEN'TION-A-RY, *a.* acting upon contract—*'Ahd-o-paimān ke mutābiq kār-band, qaul-qarār par qāim*—Niyamānusāri, niyamānugāmī.
- CON-VEN'TION-IST, *n.* one who makes a contract—*Shart k. w., qaul-qarār k. w., 'ahd-o-paimān k. w.*—Hor k. w., niyamakārī.
- CON-VERGE', *v.* (L. *con, vergo*) to tend to one point, to incline and approach nearer—*Ek hī markaz ko māl h., ek simt ko māl h., ham-markaz h., nazdik-tar h.*—Ek hī vindu kī or jhuknā, ekakendrābhimukh h., nikātatar h.
- CON-VER'GEN-CY, *n.* tendency to one point—*Ek hī markaz yā simt ko māl*—Ekakendrābhimukhātā, ek vindu kī or gamanāśīlātā.
- CON-VER'GENT, CON-VER'GING, *a.* tending to one point—*Ek hī markaz yā simt ko māl*—Ekakendrābhimukh, ek vindu wā sthān kī or gamanāśīl.
- CON-VERSE', *v.* (L. *con, versum*) to hold intercourse, to talk familiarly—*'Ālāqa rakhnā, sarokār rakhnā, shinasāi rakhnā, ham-bistar h., musāhib h., ham-kalam h., ham-sukhan h., guft-gū k., be-takallufāna guft-gū k.*—Saṁsarg rakhnā, sam-park rakhnā, sambhog k., saṁgam k., sambhasan k., ālap k., bolnā, bāchhit k.
- CON-VERSE, *n.* familiar talk, acquaintance—*Be-takallufāna guft-gū, shinasāi, āshnāi, wāqifiyat*—Sambhāshan, bolchāl, bāchhit, parichay, jān pahchan.
- CON-VER'SA-BLE, *a.* qualified for conversation—*Mā'qūl-go, guft-gū ke qābil*—Ālāpi, sambhāshanayogya, kathopakathanayogya.
- CON-VER-SANT, *a.* acquainted with, familiar—*Wāqif, āgāh, muttālī, māhir, āshnā*—Vijñā, vyutpanna, kuśal, nipun, parichit, suvid.
- CON-VER-SĀ'TION, *n.* familiar discourse, talk—*Guft-gū, suwāl-jawāb, zikr-makrūr, makā-lama, tazkira*—Bolchāl, bāchhit, ālap, sambhāshan.

**CŌN-VER-SĀ'TION-AL**, *a.* relating to conversation, conversable—*Guft-gū se nisbat-dār, ma'gūl-go, guft-gū ke qābil*—Sambhāshanasambandhī, ālāpasambandhī, ālāpī, bolchāl ke yogya, sambhāshana-yogya, kathapakathanayogya.

**CON-VER-SA-TIVE**, **CON-VER-SIVE**, *a.* relating to public life, sociable—*Mardum-āmez, majlis-dost*—Janasaṅgāsakt, sambhāshana-priy, janasaṅgapriy.

**CON-VER-SAZ-I-O'NE**, **cōn-ver-sūt-zi-o'ne**, *n.* (It.) a meeting of company—*Majlis, bazm, suhbat-dāri*—Samāj, sabhā.

**CON-VERT**, *v.* (L. *con, verto*) to change into another form or state, to turn—*Badal dālānā, badal jānā, ek sūrat hālat yā dīn se dūsri hālat sūrat yā dīn meñ lānā*—Palat dālānā, parivartan k., pakāt jānā, ek avasthā ākār wā dharm se dūsri avasthā ākār wā dharm meñ lānā.

**CON-VERT**, *n.* one who is converted—*Nau-murīd, jisne apnā dīn tark karke dūsre dīn ikhtiyār kiya ho*—Paradharmāsrit, swadharmatyāgi, paramatagrāhī, anyamatāvalāmbī, swamatatyāgi.

**CŌN-VERSE**, *n.* an opposite proposition—*Qaziyā-i-munāqiz*—Udbhāwanaparyyāptādhi-kabodhyabādha-kabhāvasambandh, viruddhāvayav. [viparyay se, ultā.

**CON-VERSELY**, *ad.* with change of order—*Taghlībān, bar-khilāf, bar-aks*—Vyatikram se,

**CON-VERS'ION**, *n.* the act of converting, change into another form or state—*Taghlīb, inqilāb, tagallub, istihāla, tabdil*—Vikār, vikriti, bhāvāntaraprapṭi, dharmapari-vart.

**CON-VERT'ER**, *n.* one who converts—*Nau-murīd k. v., ek dīn se dūsre dīn meñ lāne w.*—Ek dharm se dūsre dharm meñ lāne w. paradharmāsritakārī.

**CON-VERT'IBLE**, *a.* that may be converted—*Taghlīb-pazīr, tabaddul-pazīr, jisko tabdil kar sakēn*—Parivartanīya, parivartanayogya.

**CON-VERT-I-BIL'I-TY**, *n.* the state of being convertible—*Taghlīb-pazīrī, tabaddul-pazīrī*—Parivartanīyatā, parivartanakshamatā.

**CON-VERT'IBLY**, *ad.* reciprocally—*Istīrākān, āpas meñ*—Anyonya, paraspar.

**CŌN'VEX**, *a.* (L. *con, rectum*) rising in a circular form, opposed to concave; *n.* a convex body—*Gumbazī, murg-sina, qubba-dār, gūz*; *n.* *gumbazī chiz, murg-sina chiz*—Kūrmapriṣṭhākār, madldhyonnat, adhomukhadundubhyākār; *n.* kūrmapriṣṭhākār vastu, madldhyonnat vastu, adhomukhadundubhyākār vastu.

**CON-VEXED**, *a.* made convex—*Gumbazī banā huā, murg-sina banā huā*—Kūrmapriṣṭhākār banā huā, madldhyonnat banā huā, adhomukhadundubhyākār banā huā.

**CON-VEX'ED-LY**, *ad.* in a convex form—*Gumbazī sūrat meñ, murg-sina shakl meñ*—Kūrmapriṣṭhākāravat, madldhyonnat rūp se, kūrmapriṣṭhākār se.

**CON-VEX'ITY**, *n.* a globular form—*Rāhar ki muddamwar sūrat, gumbaz-dāri, qubba-dāri*—Kūrmapriṣṭhākārābhāv, adhomukhadundubhyākārāwta.

**CŌN'VEX-LY**, *ad.* in a convex form—*Gumbazī sūrat meñ, murg-sina shakl meñ*—Kūrmapriṣṭhākārābhāv se, madldhyonnat rūp se.

**CON-VEX'O-CŌN'CAVE**, *a.* convex on one side and concave on the other—*Jiski bhitari sūrat qansī aur bāhiri sūrat gumbazī ho*—Arddhachandrakriti, arddhachandrarūp.

**CON-VĒY'**, *v.* (L. *con, veho*) to carry, to transmit, to transfer, to impart—*Le-jānā<sup>h</sup>, baham pahunchānā iblāg k., irsāl k., intiqāl k., havāla k., bayān k.*—Lechalnā, vahanā, pahunchānā, bhejānā, sancharān k., de dālānā, arpan k., bechnā, denā, batlānā, batānā.

**CON-VĒY'ANCE**, *n.* the act of conveying, that which conveys, a deed for transferring property—*Le-jānā<sup>h</sup>, irsāl, bār-bardārī, hiba, intiqāl, markub, intiqāl-nāma, bai-nāma, hiba-nāma*—Dholāī, bechī, dān, samarpan, arpan, sancharān, chūlan, vāhan, parohan, yān, samarpanapatra, dānapatra, krayalekhyā.

**CON-VĒY'AN-GĒR**, *n.* one who draws deeds for transferring property—*Hiba-nāma intiqāl-nāma yā bai-nāma wagaīra husb-i-zābita likhne w.*—Dānapatra bechīpatra krayapatra ityadi kā vidhipūrvak likhne w.

**CON-VĒY'AN-QING**, *n.* the act or practice of drawing deeds for transferring property—*Hiba-nāma intiqāl-nāma yā bai-nāma wagaīra k. husb-i-zābita likhnā*—Dānapatra bechīpatra krayapatra ityadi kā vidhipūrvak likhnā.

**CON-VĒY'ER**, *n.* one who conveys—*Le-jānē w.<sup>h</sup>, pahunchāne w.<sup>h</sup>, intiqāl k. w., muntaqāl k. w., hiba k. w., bai k. w.*—Le chalne w., dho le chalne w., vāhak, vāhī, sancharāk, de dālne w., arpan k. w., samarpan k. w., bechī k. w.

**CŌN-VI-CIN'I-TY**, *n.* (L. *con, vicinus*) neighbourhood, nearness—*Qurbat, qurb, ham-sāyugī, ham-diwāri, nazdīki*—Paṛos, aṛospaṛos, gweṇrā, sānnidhya, nikatātā, naikatyā.

**CON-VINCE'**, *v.* (L. *con, vinco*) to make sensible of by proof, to satisfy, to persuade—*Qāil k., qāil-mā'qūl k., kisī kī rāsī par bāwar karānā, subūt se dīl-jam'i k., khātir-nishīn k.*—Pramān se swikār wā aṅgikār karānā, viśvās jamānā, pratyay karānā, manānā, praoḍh k., nischay karānā, saṅsāy dūr k., samjhānā.

**CON-VICT'**, *v.* to prove guilty—*Gunaḥ-gar sābit k., mulcim sābit k., taqsir-wār thahrānā*—Pramān se aparādhi wā doshī thahrānā.

- CON-VICT, *n.* one found guilty—*Gunah-gār, mulzim, taqīr-wār*—Doshagrast, pramānapūrvak aparādhi wā doshi, drishtāparādh.
- CON-VICT'ION, *n.* the act of proving guilty, the act of convincing, the state of being convinced—*Gunah yā ilzām kā subūt, qāil-ma'qūl, qāilī*—Aparadhashāpan, sāpara-dhikarap, sadoshlikarap, viśwās jannāna, pariñān, prabodh, pratyay, viśwās.
- CON-VICTIVE, *a.* having power to convince—*Qāil k. w., qāil-ma'qūl k. w.*—Viśwās wā pratyay jannāno ko samarth, pramānapūrvak aṅgikār wā swikār karāno ko samarth, man mānāno ko samarth.
- CON-VICTIVE-LY, *ad.* in a convincing manner—*Qāil karne ke taur se, qāil-ma' qūl karne ke tariq se*—Viśwās jannāno ki rīti se, pramānapūrvak aṅgikār wā swikār karāno ki rīti se.
- CON-VINCEMENT, *n.* the act of convincing—*Gunah yā qusār kā subūt, qāil-ma'qūlī*—Pramānapūrvak viśwās jannāna, pratyay karāna, prabodh, doshashāpan.
- CON-VINCER, *n.* one that convinces—*Qāil k. w., qāil-ma'qūl k. w., subūt se dil-jam'ī k. w.*—Pramānapūrvak viśwās wā pratyay jannāno w., pramān ke dwārā aṅgikār wā swikār k. w., pratyay wā viśwās k. w.
- CON-VINCIBLE, *a.* that may be convinced—*Qāil hone ke lāiq*—Jātaviśwās wā jātaniś-chay hone ke yogya, niruttarikrit hone ke yogya.
- CON-VINCING, *a.* persuading by evidence—*Subūt se qāil k. w.*—Pramān se viśwās jannāno w., niśchāyak, nirpayak, viśwāsajanak.
- CON-VINCING-LY, *ad.* in a convincing manner—*Subūt se qāil karne ke taur se*—Pramān se viśwās jannāno ki rīti se, jis rīti se pratyay ho us rīti se.
- CON-VIV'IAL, *a.* (L. *con, vivo*) relating to an entertainment, festive, social—*Ziyāfatī, tekhārī, khush-ikhtilāt, milan-sār, khurram, khush, bashshāsh, musrūr, martab-amez, majlis-dost, āshnā-mizāj*—Autsavik, sunbhojan, utsavasambandhi, āhlādajanak, utsavakārī, ānandī, milāpī, ālāpī, jama-sārgasambandhi, saṅgamaapriya.
- CON-VIV-I-AL-ITY, *n.* convivial disposition—*Khush-ikhtilātī, khush-tab'ī, khush-dilī, khurramī, bashshāshī*—Autsavikatwa, ānandī chitta, saṅgamaśilātā, saīsargashilātā.
- CON-VOKE', *v.* (L. *con, voco*) to call together, to summon to an assembly—*Bulāke jam' k., jam' k., majlis meñ talab k.*—Bulākar ekatra k., batornā, sabhā wā samāj meñ āhwān k. wā bulānā.
- CON-VO-CATE, *v.* to summon to an assembly—*Majlis meñ talab k.*—Sabhā wā samāj.
- CON-VO-CATION, *n.* an assembly—*Majlis, iytinā*—Sabhā, samāj.
- CON-VOLVE', *v.* (L. *con, volvo*) to roll together, to roll one part on another—*Bāham lapetnā, ek hisse par dūre ko lapetnā*—Ekattā lapetnā, gurīyānā, ek bhāg par dūre ko lapetnā. [huā<sup>h</sup>, bhānjā huā<sup>h</sup>.
- CON-VO-LUT-ED, *a.* rolled upon itself, twisted—*Lapetā huā<sup>h</sup>, gurīyājā huā<sup>h</sup>, aīnthā*
- CON-VO-LUTION, *n.* the act of rolling together—*Lapet<sup>h</sup>, lipat<sup>h</sup>, aīnth<sup>h</sup>.*
- CON-VÖY', *v.* (L. *con, reho*) to accompany for defence, to escort—*Muhāfizat ke liye ham-rāh jānā, badrīqā jānā*—Bachāw ke nimitta sāth jānā, rakshārth saṅg jānā.
- CON-VÖY', *n.* attendance for defence, defense—*Muhāfizat ke liye ham-rāhī, badrīqā*—Bachāw ke nimitta sāth gaman, rakshārth auvrajan, patharakshak, patharakshā.
- CON-VULSE', *v.* (L. *con, culsum*) to affect by violent motion, to shake—*Maropnā<sup>h</sup>, aīnthnā<sup>h</sup>, ankrānā<sup>h</sup>, hilānā<sup>h</sup>, dulanā<sup>h</sup>.*
- CON-VULSION, *n.* violent motion, tumult—*Marop<sup>h</sup>, aīnth<sup>h</sup>, ankrāv<sup>h</sup>, dhūm-dhām<sup>h</sup>, halchal, harbarī<sup>h</sup>.*
- CON-VULSIVE, *a.* producing convulsion—*Maropne w<sup>h</sup>, aīnthne w<sup>h</sup>, ankrāne w<sup>h</sup>, hilāne*
- CON-Y, *n.* (L. *conyn*) a rabbit, a simpton—*Khargosh, sādā-larh yā ukmaq*—Kharhā, śasuk, murkh wā mūrhi.
- CON-Y-BUR-row, *n.* a rabbit's hole—*Khargosh kā hil*—Śasakavil, śasagart, kharhe kā bil.
- CON-Y-OTCH, *v.* to cheat, to trick, to deceive—*Thughnā<sup>h</sup>, chhāl<sup>h</sup>, chhāl lenā<sup>h</sup>, dholehā<sup>h</sup>, kapat<sup>h</sup>.* [Kapat kā sū sabd k., kūkū k.
- COO, *v.* to cry as a dove or pigeon—*Kabūtār vogaira ki si āwāz nikāl<sup>h</sup>, gutaknā<sup>h</sup>.*
- COO'ING, *n.* the note of the dove—*Kabūtār ki si āwāz, gutak<sup>h</sup>*—Kūjan, kūkū sabd, gutākī.
- COOK, *v.* (L. *cogno*) to dress and prepare victuals for the table; *n.* one who prepares victuals—*Rindhnā<sup>h</sup>, pakānā<sup>h</sup>, rasoi banānā<sup>h</sup>; n. tabbākh, bāwarchī, rasoi-dār—n. Sūpakār, rasoi banāne w.*
- COOK'ER-Y, *n.* the art of dressing victuals—*Bāwarchī-garī, tabbākhī*—Pākavidyā.
- COOK'MAID, *n.* a maid that dresses victuals—*Bāwarchān, rasoi-dārīn*—Sūpakārī, rasoi banāne wālī. [pākashān, pākīgar.
- COOK'ROOM, *n.* a place for dressing victuals—*Bāwarchī-khānā, matbakh*—Pākashālā.
- COOL, *a.* (S. *col*) somewhat cold, not ardent; *n.* a moderate state of cold; *v.* to make cool—*Kisi qadr sardī, sardī sū, khunuk*; *n. kisi qadr sardī, kuchh sardī, khunukī*; *v. kisi qadr sardī k., sardī sū k., khunuk k.*—Thorā sū thāndhā, thāndhā sū, kuchh thāndhā; *n. thorī sī thāndhak wā thāndhī, kuchh thāndhak*; *v. serānā, thorā sū thāndhā k., kuchh thāndhā k.*



- CÓOL/ER**, *n.* one that cools—*Kisi qadr sard k. w., kisi qadr sard karne ká bartan*—Kuchh thāndhā k. w., kuchh thāndhā karne ká pātra, serāne ká bāsan.
- CÓOL/ISH**, *a.* rather cool—*Kisi qadr sard*—Thorā sá thāndhā, kuchh kuchh thāndhā.
- CÓOL/LY**, *ad.* without heat or passion—*Kisi qadr sardē se, āhista, taammul se, ānistagi se, bá-qarār, ba-hilm*—Kuchh thāndhak se, thorī sī thāndh se, bina sambhram, sāntatā se, avyagratā se.
- CÓOL/NESS**, *n.* gentle cold, indifference—*Kisi qadr sardī, khunuki, be-parwāi, afsurdagi, afsurda-dili*—Kuchh thāndh, thorī sī thāndhak, sīsiratwa, udāsīnatā, nihsnehatā.
- CÓOL/HĒAD-ED**, *a.* without passion—*Salīm-t-tab', halīm*—Rāghin, nirāg, dhīr, sānt.
- CÓOP**, *n.* (L. *cupa*) a barrel, a cage, a pen for animals; *v.* to shut up, to confine—*Pipā, pūjhrā<sup>h</sup>, tūpā<sup>h</sup>, khāichā<sup>h</sup>, darbā<sup>h</sup>*; *v. qafas meñ rakhnā, qaid k.*—*v. Mūnd d., pūjre meñ mūnd d., atkānā.* [kāsthbābhājanakār.]
- CÓOP/ER**, *n.* one who makes barrels—*Pipā-sāz, pipā-gar, barmāl-gar*—Pipā banāne w.,
- CÓOP/ER-AGE**, *n.* price for cooper's work, a place where a cooper works—*Pipā-gar kī mazdūri, pipā-sāz ká kār-khānā*—Pipā banāi, kāsthbābhājanakār ká vetan, pipā banāne kī jagah, kāsthbābhājanakārāsilpasalā.
- CO-OP/ER-ATE**, *v.* (L. *con, opus*) to work together, to labour for the same end—*Bā-ham kām k., ek hī kām ke anjām ke liye mīhnat ká sharīk h.*—Mīlkar kām k., sahakārī h., ek hī kārya kī siddhī ke nimitta pariśram meñ sāthī h., ek hī karm ke sampādan ke nimitta pariśram k.
- CO-OP/ER-ATION**, *n.* the act of working together—*Ek hī kām meñ ittifāq, kisi kām ko bā-ham anjām d.*—Sahakār, sahodyog. [mumidd—Sahodyogi, sahakārī.]
- CO-OP/ER-A-TIVE**, *a.* promoting the same end—*Ek hī kām ká mudat-gār, ek hī matlab ká*
- CO-OP/ER-ATOR**, *n.* one who co-operates—*Bā-ham kām k. w., ek hī kām ke anjām ke liye mīhnat ká sharīk h. w.*—Sahakārī, pratiyogi, milke kām k. w.
- CO-ORDI-NATE**, *a.* (L. *con. ordo*) holding the same rank, not subordinate—*Ham-qadr, ham-martaba*—Samapadasthī, samānagaurav.
- CO-ORDI-NATE-LY**, *ad.* in the same rank—*Ham-qadrī meñ, ham-martaba meñ, ham-darja meñ*—Samān pad meñ, samagaurav meñ. [gaurav meñ tulyatā.]
- CO-ORDI-NATION**, *n.* equality in rank—*Ham-qadrī*—Samapadasthatwa, maryādā wā.
- CÓOT**, *n.* (D. *koet*) a small black waterfowl—*Pan-dubb<sup>h</sup>, yargā, zāynol, zūg-i-ābi, bānūā<sup>h</sup>*—Ek chhotī kālī jalāchar chiriyā.
- COP**, *n.* (S.) the head, the top—*Sir<sup>h</sup>, chotī<sup>h</sup>, choñtī<sup>h</sup>*.
- CÖPE**, *n.* a cover for the head, a priest's cloak, an arch; *v.* to cover as with a cope—*Sar-posh, sir kī orñtī<sup>h</sup>, pādri ká labāda yā jubba, mīhrāb*; *v. gayā sar-posh yā pādri ke labāda se dhāñpnā*—Mastakābharañ, mātke kī topī, mastakāchchhādan, purohit ká āngarkhā, purohitaparidheya, torañ; *v. mānoñ mastakābharañ wā purohitaparidheya se dhāñpnā wā mūndua.*
- CÖPING**, *n.* the top or cover of a wall—*Muñrerī<sup>h</sup>, muñrer<sup>h</sup>, bhāt ke upar kī chhān<sup>h</sup>*.
- CÖPPED**, *a.* rising to a top or head—*Upar yā sir tak uñ<sup>h</sup> yā yā charhātā huā<sup>h</sup>*.
- CÖPPLED**, *a.* rising in a conical form—*Gāv-dumī yā makhṛūtī sūrat meñ uñtā huā*—Gopuchchhākār wā śūṇḍākār rūp meñ upar ko uñtā huā.
- CO-PAR/CE-NER**, *n.* (L. *con, pars*) one who has an equal share of an inheritance—*Ham-wāris, bapauti meñ barābar wāris*—Samāñsī, samāñsābhārī, bapautī ká samāñsī.
- CO-PAR/CE-NARY**, *n.* joint heirship—*Ham-wīrásat, ham-mīrás, wīrásat ká ham-istihqāq*—Bapautī ká samāñsī, bapauti meñ sājhā. [sājhī añsī wā bhāgi.]
- CO-PART/NER**, *n.* one who has a share in business—*Kisi kām meñ sharīk*—Kisi kām meñ
- CO-PART/NER-SHIP**, *n.* joint concern in business—*Kisi kām meñ sharīkat yā ishtirāk*—Kisi kām meñ sājhā.
- CÖPE**, *v.* (S. *ceapian*?) to contend, to strive, to encounter, to interchange kindness or sentiments—*Jang k., barābarī k., ham-sarī k., ham-chashmī k., muqābala k., muqābalat k., āpas meñ mīhr-bāñi yā khīyālāt ká mubādala k.*—Jhagrā k., larāi k., sparddhā k., hīskā k., udyog k., cheshṭī k., sāmñā k., sammukh h., anugrah wā vichār ká paltā k.
- CÖPES/MATE**, *n.* a companion, a friend—*Ham-suhbat, musāhib, sāthī<sup>h</sup>, rafūq, yār, dost*—Sāñgi, sāñsārgī, mitra, snehī, premī.
- CO-PERNI-CAN**, *a.* relating to Copernicus—*Koparnīkan ke muta'alliq*—Koparnīkansambandhī. [vipul.]
- CÖPI-OUS**, *a.* (L. *copia*) plentiful, ample—*Ziyāda, kasīr*—Bahut, paripūrñ, bhūri.
- CÖPI-OUS-LY**, *ad.* plentifully, largely—*Ifrāt se, kasrat se, bu-kasrat*—Bahutāyat se, bāhulya se, adhikāi se, vistar se. [tāyat, bāhulya, vipulatā.]
- CÖPI-OUS-NESS**, *n.* plenty, exuberance—*Ifrāt, ziyādātī, kasrat, wufūr, firāwāñī*—Bahu-
- CÖPPER**, *n.* (L. *cuprum*) a metal, a large boiler; *a.* consisting of copper; *v.* to cover with copper—*Tāmā<sup>h</sup>, tāñbā<sup>h</sup>, deg, hanḍā<sup>h</sup>*; *a. tamahā<sup>h</sup>, tañbahā<sup>h</sup>, tāñbrā<sup>h</sup>*; *v. tāme yā tāñbe ke pattar se marñnā<sup>h</sup>*.
- CÖP/ER-ISH**, *a.* containing or like copper—*Tāñbrā<sup>h</sup>, tañbahā<sup>h</sup>, tamahā<sup>h</sup>, tāñbe yā tā-me sā<sup>h</sup>*.

COP'FER-Y, *a.* containing copper, like copper—*Tānbra<sup>h</sup>, taṇbakā yā tamahā<sup>h</sup>, tānbe yā tāme sā<sup>h</sup>.*

COP'FER-NŌSE, *n.* a red nose—*Surkh nāk*—*Tāmrānāsikā, lohī nāk.*

COP'FER-PLATE, *n.* a plate on which designs are engraved, an impression from the plate—*Tānbe kī takhtī jis par naqsha khodā jāta hai, tānbe kī takhtī par se jo naqsha utārā jāta hai*—*Tāmrapatra jis par chitra khodā jāta hai, tāmrapatra par se jo chitra utārā jāta hai.*

COP'FER-SMITH, *n.* one who works in copper—*Thatherā<sup>h</sup>, mis-gar*—*Tāmrakār, tāmrīk.*

COP'FER-WORK, *n.* a place where copper is worked or manufactured—*Jis jagah mein tānbe kā kām bantā hai<sup>h</sup>.*

COP'FER-AS, *n.* sulphate of iron, green vitriol—*Hirā kāsī<sup>h</sup>.*

COP'PICE, *n.* (Gr. *kopto*?) wood of small growth, wood cut at stated times for fuel—*Jhārī<sup>h</sup>, jhār<sup>h</sup>.*

COPSE, *n.* a wood of small trees, a place overgrown with short wood; *v.* to preserve underwoods—*Chhote chhote peron kā janjal<sup>h</sup>, janjal yā ban<sup>h</sup>; v. ban rakhānā<sup>h</sup>, janjal rakhānā.*

COP'SY, *a.* having copses—*Chhote chhote peron ke janjal se bhārā huā<sup>h</sup>, janjalī<sup>h</sup>.*

COP'U-LA, *n.* (L.) the term that unites the subject and predicate of a proposition—*Harf-i-salb-o-jab*—*Uddeśyavidheyasanyojak.*

COP'U-LATE, *v.* to unite, to conjoin, to come together sexually; *a.* joined—*Milānā<sup>h</sup>, joinā<sup>h</sup>, jurnā<sup>h</sup>, milnā<sup>h</sup>, mubāsharat k., jinā<sup>h</sup> k.; a. milā huā<sup>h</sup>, jurā huā<sup>h</sup>, lagā huā<sup>h</sup>*—*Sānyog k., lagānā, sānyukt k., lagnā, sānyukt h., stripurushavat saṅgam k., maithun k., sambhog k.*

COP-U-LĀTION, *n.* embrace of the sexes—*Mubāsharat, jimā' mujāma'at*—*Ratikriyā, ratikarm, maithun, stripurushaprasaṅg, stripurushasambhog.*

COP'U-LA-TIVE, *a.* that unites or couples; *n.* a conjunction—*Milāne w<sup>h</sup>, joinne w<sup>h</sup>; n. harf-i-ṭarf*—*Sānyogakāri, sānsargakāri, ubhayānwayī; n. samuchchayabodhak śabd, ubhayānwayī śabd.*

COP'Y, *n.* (Fr. *copie*) a manuscript, an imitation, a transcript, a pattern, an individual book; *v.* to transcribe, to imitate—*Dast-navishta, dast-khatt, naql, nuskhā, namūna, ek 'adad kitāb; v. naql k., naql nuwīn k.*—*Hastalekh, pratilipi, pratirup, ādās, mil, ek pustak; v. utārā, mūl dekhkar pratilipi k., anurup k.*

COP'Y-ER, COP'Y-IST, *n.* one who copies—*Naql-navis, mututabbi*—*Pratilipikar, anukāri.*

COP'Y-BŌOK, *n.* a book in which copies are written for learners to imitate—*Tā'lim ke mutābiq likhnā mashq karne kī kitāb*—*Śikshānusār likhnā abhyās karne kī pustak.*

COP'Y-HŌLD, *n.* a tenure by copy of court roll—*Patā<sup>h</sup>.*

COP'Y-HŌLD-ER, *n.* one having right of copyhold—*Patā-dār, patā rakhne w<sup>h</sup>.*

COP'Y-RIGHT, *n.* the property which an author or his assignee has in a literary work—*Kisī chhāpe kī kitāb mein musannif yā uske mukhtār kā haqq, musannif yā uske mukhtār kā kitāb chhāpne kā haqq*—*Mudrāṇkitapustak mein granthakār wā uske pratīdhi kā adhikār wā swatwa.*

CO-QUETTE', co-kēt' *n.* (Fr.) a vain female who endeavours to gain admirers—*Nakhre-bāz 'aurat, 'ashwa-gar, kirishma-bāz, nāznīn, nāz-pardāz 'aurat*—*Choñchlā k. wālī, hāwbhāw k. wālī.*

CO-QUET', *v.* to act the lover from vanity—*Nakhra k., kirishma k., nāz k.*—*Itrānā, choñchlā k., hāwbhāw k.* [bhāw.]

CO-QUET'RY, *n.* trifling in love—*Nakhra, kirishma, 'ashwa-garī, nāz*—*Choñchlā, hāw.*

CO-QUET'TISH, *a.* practising coquetry—*Nakhre-bāz, kirishma-bāz, 'ashwa-gar, nāznīn, nāz-pardāz*—*Choñchlā k. wālī, hāwbhāw k. wālī.* [nāw<sup>h</sup>.]

COR'A-CLE, *n.* (W. *curwyle*) a boat used by fishers—*Machhwā-dēngī<sup>h</sup>, machhwoñ kī*

COR'AL, *n.* (Gr. *korallion*) a hard calcareous substance found in the ocean, a child's toy; *a.* made of coral—*Mūngā<sup>h</sup>, bussad, chusni<sup>h</sup>, gullī<sup>h</sup>, chajwā<sup>h</sup>, larke kā khilāunā<sup>h</sup>; a. mūnge kā banā huā<sup>h</sup>.*

COR'AL-LINE, *a.* consisting of coral; *n.* a marine production, a sea-plant—*Bussad-āmez, mūnge kā<sup>h</sup>; n. bahri shai, bahri nabāt*—*Prabālamay, prabāl kā; n. samudri padārth, samudrī aushadhi.*

COR'AL-LŌID, COR-AL-LŌID'AL, *a.* like coral—*Mūnge sā<sup>h</sup>, mūnge sarīkhā<sup>h</sup>*—*Prabālasadrīā.*

CO-RĀNT', *n.* (L. *curro*) a dance—*Ek bhānt kā nāch<sup>h</sup>.*

COR'BAN, *n.* (H.) an alms-basket, a gift—*Bhikh rakhne kī tokri<sup>h</sup>, khairāt, bakhshish*—*Bhikshādhār, bhikshā dhare kī tokri, dān, bhikshā.*

CŌRD, *n.* (Gr. *chordē*) a string, a rope, a sinew; *v.* to bind with cords—*Rasā<sup>h</sup>, rassi<sup>h</sup>, patihā<sup>h</sup>, nas; v. rassiyoñ se bāndhnā<sup>h</sup>.*

CŌRD'AGE, *n.* a quantity of cords, ropes—*Rasse<sup>h</sup>, rassiyañ<sup>h</sup>.* [huā<sup>h</sup>.]

CŌRD'ED, *a.* bound with cords, made of cords—*Rasson se bāndhā huā<sup>h</sup>, rassiyoñ kā banā*

CŌN-DE-LER', *n.* a Franciscan friar—*Sent Frānsis ke mat kā qalandar*—*Frānsispanthī, Frānsimatāvalambī udāsī.*

**COR'bon, cōr'dong, n.** (Fr.) a line of military posts—*Jangī nākoṅ ká silsila*—Yud-dhasambandhi addoṅ kī śreṇī.

**COR'DI-AL, a.** (L. *cor*) proceeding from the heart, sincere, reviving; *n.* a medicine or drink for reviving the spirits, any thing that comforts or exhilarates—*Qalbi, dili, rāst, sādiq, be-riyā, muqawwi, muḥarriḥ, dil-afzā; n. dawā-i-muqawwi, jawāriḥ, yāqūtī, muqawwiya*—Nirmalachitta, nishkapat, saral, paushtik, dhātuposhak, tejas-kar, swasthyajanak; *n.* balavardhak aushadh, ruchak, rochan, swasthyajanak vastu.

**COR-DI-ĀL'ī-TY, n.** heartiness, sincerity—*Sādīqat, rāstī, rāst-bāzi*—Chittanirmalatā, sa-COR'DI-AL'ī-Y, *ad.* heartily, sincerely—*Ba-dil, shauq se, rāstī se, sūlq-i dil se, sadīqat se*—Chittasantosh se, sachāī se, sachautī se, chittanirmalatā se, saralatāpīrvak.

**CORE, n.** the heart, the inner part—*Dil, qalb, darīn, darīna, andar, kisi chiz ká bhītari* *hīst*—Friday, gaibh, madhyabhaḡ, sar.

**COR'DO-VAN, n.** a kind of leather originally from Cordova in Spain—*Spen ke mulk ke Kārdova shahr ká ek qism ká mih'n chamrū*—Spen deś ke Kārdova nagar ká ek prakār ká chamrā.

**COR'DWAIN ER, COR'DY-NER, n.** a shoemaker—*Jūtī banāne wā, mochi, chamār*.

**COR-RÉ'GENT, n.** (L. *con, rego*) a joint regent or governor—*Ham-nāzim, ham-nāib, ham-hākim*—Saharījapratidinḍhi, saba'āsak, sahadhīpati.

**CORI-ACEOUS, a.** (L. *corium*) consisting of leather, resembling leather—*Chamrē ká, chamrē sī, chamrē sarikhā*.

**CORI-ANDER, n.** (L. *coriandrum*) a plant—*Kothmīr, dhanīyā ká pēṭ*.

**COR-IVAL. See CORIVAL.**

**CORK, n.** (L. *cortex*) a tree and its bark, a stopple; *v.* to stop with corks—*Shole sarikhā ek per aur uskā bakī'ā yā chhilkā, dhatthā, dattā, theipi, dānt; v. dhatthā dattā dānt yā theipi lagānā*.

**CORK'Y, a.** consisting of cork, like cork—*Shole ká, shole sarikhā*.

**CORK'ING-PIN, n.** pin of the largest size—*Sab se barī sū, sab se barā kūtā*.

**COR'MO-RANT, n.** (L. *corvus, marinus*) a bird that preys upon fish, a glutton—*Māhi-gir parand, biyār khōr, pur-khōr*—Matsyakhādakapakshi, machhli khāne wālī chiriyā, atyāhārī, khātī, peṭī.

**CORN, n.** (S.) seeds which grow in ears, grain; *v.* to form into grains, to sprinkle with salt, to preserve with salt—*Galla, anāj, ann, dāna; v. dānz dānu k, dāna-dār k, namkīn k, namak malnā yā milānā*—Dhānya; *v. rawā rawā k, vijikār k, lavai k, lavai wā lon wā non malnā wā milānā*.

**CORN'Y, a.** containing corn—*Galla-dār, anāj-dār, galla-āmez*—Dhānyawān, annawān,

**CORN'CHAND-LER, n.** one who retails corn—*Anāj ká khurda furosh, chhotā baqqāl*—Anāj ko thorā thorā karke bechne wā, chhotā baniyā.

**CORN'FIELD, n.** a field where corn is growing—*Anāj ká khet, ann ká khet*.

**CORN'FLOOR, n.** a floor for storing corn—*Anāj rakhne ki gach*.

**CORN'HEAT, n.** a store of corn—*Anāj ká dher*.

**CORN'MILL, n.** a mill to grind corn—*Jūtī, anāj piene ki chakkī*.

**CORN'PIPE, n.** a pipe made of a stalk of corn—*Anāj ke dānthe ki banī hui nālī choṅgi yā phoṅphī*.

**CORN'WAIN, n.** a waggon loaded with corn—*Anāj bhari gārī, anāj se bhari hui gārī*.

**COR'NE-OUS, a.** (L. *cornu*) horny, resembling horn—*Shākhī, shākh-dār, sīng ke mánind*—Sīngihā, sīngamay, sīngī, sīng sā, sīng sarikhā, sīngasadrī.

**CORN, n.** an excrescence on the feet—*Gatta, gha'thā*.

**CORN'AGE, n.** an ancient tenure of lands which obliged the tenant to give notice of invasion by blowing a horn—*Qudim zamāne ká ek qism kī puttā jiske rī se patte-dār ko kisi hāmle ki khabar sīngā phāṅkar denī partī thī*—Prachīn kāl ká ek pattā jiske kārān se patte-dār ko kisi charhū ká samāchar sīngā bujākar denā partā thā.

**COR'NE-A, n.** the horny coat of the eye—*Ānkh ke agle hisse mein ek purda jisme se ho-kar roshnī ki shu'ā guzartī hai*—Chakshusuklamanḍal, ānkh ká swetamanḍal.

**COR'NI-CLE, n.** a little horn—*Ek chhotā sīng*.

**COR'NU'U-LATE, COR'NU'ER-OUS, a.** horned—*Sīng-dār, shākh-dār*—Sīngī, sīngamay,

**COR'NU'TE, v.** to bestow horns, to cuckold—*Sīng d. yā lagānā, daiyus banānā, zan-jalab banānā, kisi shākh kī jorū ke sāth āshnī karnē se usko be-hurmat k., chori kī yār karnē se apne khasam ko be-hurmat k.*—Sīngī k., kisi strī ke sāth pāpamāitri karnē se uske pati ká apamān k., anyapurush ke sāth dushṭamāitri karnē se apne swāmī wā bhatār ká apamān k.

**COR'NU'TED, a.** having horns, cuckolded—*Sīng-dār, shākh-dār, daiyus banāyā huā, apnī jorū kī bad-kārī ke sabab se be-hurmat huā*—Sīngamay, vyabhihārīpibhāryā-wān, jīskī strī puñschālī ho.

**COR'NU'TO, n.** a man with horns, a cuckold—*Daiyus, zan-jalab, bad-kār 'aurat ká khasam*—Vyabhihārīpī ká swāmī, kulatāpātī, puñschālīpātī.

COR-NŪ-TOR, *n.* a cuckold-maker—*Daiyās banāne w., kisi ki jorū ke sāth āshnāi karne se us shakhs ko de-hurmat k. w.*—Vyabhichārīnibhāryāwān *k. w., kisi ki stri ke sāth pāpasānsarg rakhne se us purush kā apamān k. w., parādāragāmī.* [*k. w.*]

COR-NŪT-TER, *n.* one who extirpates corns—*Gattā ghattū yā thelā kōtne-w. yā dūr*

COR-NEL, COR-NEL'IAN TREE, *n.* a plant—*Ek gism ke newe kū darakt*—*Ek phalavriksh.*

COR-NŪ-CŌ-P'IA, *n.* (L.) the horn of plenty—*Ifrāt kā s'ng, ifrāt dalālat karne kā s'ng yā nishān*—Bāhulyasūchak *sing wā chihn, dhānyādi sambandhī bāhulyasūchak s'ng wā chihn, śrīpadma.*

COR-NEL'IAN-STONE. See CARNELIAN.

COR'NER, *n.* (L. *cornu*) an angle, a secret or remote place, the utmost limit—*Gosha, khalwat yā dūr ki jagah, nihayat dūr ki hadd*—*Kona, kon, kon, nirjanadeś, vivikta-deś, dūradeś, kunj, atyant dūr ki simā.*

COR'NERED, *a.* having corners or angles—*Gosha-dār, kona-dār*—*Sakon, konavisishṭ.*

COR'NER-STONE, *n.* the stone which unites two walls at the corner, the principal stone—*Sang-i-gosha, hajār-i-kīnār, kone kā patthar*<sup>h</sup>, *jo patthar do divārōn ko goshe mein milatā hai, khāss patthar*—*Wah patthar ki jiske hone se do bhitaīn kone mein jū-jātī hai, rukhya patthar.*

COR'NET, *n.* (L. *cornu*) a musical instrument, an officer who bears the standard of a troop of cavalry—*Qarnāe, risāle kā 'alam-bar-dār*—*Ek bājā, turhī, āswikasainyadal kā patākādhārī wā dhwajadhārī.*

COR'NET-CY, *n.* the commission of a cornet—*Risāle ke 'alam-bar-dār kā 'uhda yā iḥtiyār*—*Āswikasainyadal ke patākādhārī kā pad wā adhikār, ghūchrahne sainyadal ke dhwajadhārī kā pad wā adhikār.* [*w.*, *siṅgā bajāne w.*]

COR'NET-ER, *n.* a blower of the cornet—*Qarnāe-nawāz, qarnāe bajāne w.*—*Turhī bajāne*

COR'NISH, *a.* relating to Cornwall: *n.* the people or language of Cornwall—*Kārnawal ke mutā'alliq*: *n.* *Mulk-i Kārnawal ke bāshandī yā wāṭān ki zabān*—*Kārnwaldeśasambandhī*; *n.* *Kārnwaldeślog, Kārnwaldeśibhāsha.*

COR'OL-LA-RY, *n.* (L. *corolla*) a conclusion, an inference, a consequence, surplus—*Natija, kāsīl, mā-kasāl, beshī, fāzil, afzānī*—*Niguman, anuman, siddhant, bachtī, baṛhī.*

COR-RŌ'NA, *n.* (L.) the large flat member of a cornice which crowns the entablature—*Khambe ke upar kā hissa jo chiptā aur barā hotā hai*—*Stambh ke upar kā bhāg jo chiptā aur barā hotā hai.*

COR'NICE, *n.* the top of a wall or column—*Qarnas, tāj-i-divār, kaṅṅai<sup>h</sup>, sīnkā<sup>h</sup>, divār yā khambe ke upar kā hissa*—*Bhit wā khambe kā uparī bhāg.* [*malā.*]

COR'O-NAL, *n.* a crown, a garland—*Tāj, phūt-mālā<sup>h</sup>, hārā<sup>h</sup>*—*Mukut, kirīt, pushpamālā,*

Co-RŌ'NAL, *a.* belonging to the top of the head—*Sir ke upar se nisbat-dār, majrīq yā sir ki chūndī se nisbat-dār*—*Mūn ki chāndī kā sambandhī, mastakoparīshī.*

COR'O NA-RY, *a.* relating to a crown—*Tāj se nisbat-dār*—*Kirītī, mukutasambandhī.*

COR'O-NĀ'TION, *n.* act or solemnity of crowning—*Julus, rājtilak<sup>h</sup>, talak par biṭhlāne aur sir par tāj rakhne ki rasm*—*Rājābhishek, mukutādhārārasānskā.*

COR'O-NER, *n.* an officer who inquires into the cause of any casual or violent death—*Ek 'uhda-dār jiskā yuh kām hai ki agar kā ādmī nāghahān maut se marc to uske marne kā sabab o mājārā sab talqīq karē*—*Apmurītyukāranavichārak, apmurītyukāranaparīkshak.* [*kut jo kulīn pahinte hai, kulīnōn ke pahinne kā ek mukut.*]

COR'O-NET, *n.* a crown worn by the nobility—*Ek tāj jo 'umarā pahinte hai*—*Ek mu-*

COR'PO-RAL, *n.* (Fr. *corporal*) the lowest officer of infantry—*Paltanōn mein sab se chhotā 'uhda-dār, nīyāk<sup>h</sup>, daf-dār*—*Padātikasainya kā sab se chhotā adhikārī.*

COR'PO-RAL, *a.* (L. *corpus*) relating to the body, material, not spiritual—*Jismānī, badanī, mujassam, jismī, mādī*—*Śarīrī, dāhik, kāyik, śarīrik, āngik, āngī.*

COR'PO-RAL, COR'PO-RALE, *n.* a linen cloth used to cover the sacred elements in the eucharist—*Haṣrat 'Isā ki wafāt ki yād-gārī ke liye jo khīnā 'Isāi khāte hai uske dhāṅpne kā kaprā*—*Isā ki mrityu ke smaraparth jo bhojan Isāi khāte hai uske dhāṅpne kā kaprā.*

COR-PO-RĀL'ITY, *n.* state of being embodied—*Jismiyat, jismānīyat*—*Śarīrikatwa, śarīravatā, dehavattwa, mūrtinatwa.* [*bhāv se, śarīrik rūp se, śarīr mein.*]

COR'PO-RAL-LY, *ad.* bodily, in the body—*Jasāmatan, jism mein*—*Śarīrī rūp se, kāyik*

COR'PO-RATE, *a.* united in a body, general—*Muttoṣṭiq, 'amm, kullī*—*Samūhibhūt, sāmājik, sādharan, sāmānya.* [*riti se, sāmājik rūp se, sādharan bhāv se.*]

COR'PO-RATE-LY, *ad.* in a corporate capacity—*Ittiṣāq se, kullī taur se*—*Saṅghātawān*

COR-PO-RĀ'TION, *n.* a body politic or society authorized by law to act as a single person—*Mardum kō ijlas jo sar-kār se hukm se murattab hotā hai aur uskā milke iḥtiyār aur iqtidār ek hi hākīm kā sū hotā hai*—*Grāmasaṅgh, nagar ke kāryanmilke ek ni-mitta nagarī samāj, pañchayat.* [*śarīrik, dehi.*]

COR-PŌ'RE-AL, *a.* having a body, not spiritual—*Jismī, jismānī, mujassam, mādī*—*Śarīrī,*

COR-PŌ'RE-AT-IST, *n.* a materialist—*Munkir-i-rūh, jismānīyat kā mutāqīd, jiskā yah*

*mat hai ki ruh bhi jismāni hai*—Anātmavādī, dehātmavādī, chārvākamatādhārī, chārvākamatāvalambī. [se, śārīrik bhāv se, dehi ākār se.]

COR-PŌRE-AL-LY, *ad.* in a bodily form or manner—*Jasumatan, jismi taur se*—Kāyik rūp  
CŌR-PO-RĒ'I-TY, *n.* the state of having a body—*Jismiyat, jismāniyat*—Śarīravatta, deha-  
vattwa, mūrtimattwa.

COR-PŌRE-OUS, *a.* having a body, bodily—*Jismi, jismāni, maddī*—Śārīrī, dehi, kāyik.  
CORPS, *cōr*, *n.* (Fr.) a body of soldiers—*Lashkar, paltan, fauj*—Sainyadal.

CŌRSE, CŌRSE, *n.* a dead body—*Murda, lāsh, maigī, mat, loth*, *mūti yā matī*—Śav, mritāśarīr, mritadeh, mūā, marā.

CŌR'PU-LENCE, CŌR'PU-LEN-CY, *n.* bulkiness of body, fleshiness, excessive fatness—*Tan-  
āwari, furbihī, jasumat, motāpū yā mutāpā*—Sthūlakāyatwa, motāi wā mutāi, sthūlātā.

CŌR'PU-LENT, *a.* bulky, fleshy, fat—*Tan-āwar, jasim, farbih*—Sthūlakāy, sthūl, motā.

CŌR'PUS-CLE, *n.* a small body, a particle—*Zarra, reza*—Apu, paramānu, lav, leś, kapikā, apurenu. [wār, reza-wir—Apuvishayak, paramānusumbandhī.]

COR-PŪS'CU-LAR, *a.* relating to corpuscles—*Muta'alliq-i-zarra, reze ke muta'alliq, zarra*—  
COR-PŪS-CU-LĀ'R-AN, *a.* relating to bodies; *n.* an advocate for the corpuscular philoso-  
phy—*Jismi, jismāni, muta'alliq-i-jism*; *n.* wah shakhs jo yuh muntā hai ki tamām  
dunyāvi chizein aur shaklein zarroon ke bā'is se hoti hain—Śārīrī, dehi, sariravishayak;  
*n.* jo yah māntī hai ki sampūrṇ prākṛitik kautuk arthāt drigvishay keval paramānuon  
ki viśeṣ avasthiti aur parivartan se utpanna hote hain.

CŌRSE'LET, *n.* light armour for the body—*Halkā baktar yā zirah*—Halkā jhilam wā  
kavach, halkā varṇ wā tanutrap.

CŌR'SET, *n.* (Fr.) a bodice for a woman—*Angiya*, *choli*.

COR-RĀ-DI-ATION, *n.* (L. *con, radius*) a conjunction of rays in one point—*Kirnoñ  
yā partaun kā ek markaz mein milāw*—Ek vindu mein kīraṇon kā saṅyog, kīraṇasaṅ-  
yog.

COR-RĒCT', *v.* (L. *con, rectum*) to make right, to amend, to chastise, to punish; *a.* free  
from faults, right, accurate—*Durust k., sahih k., tambih k., tādīb d. yā k.; a. sahih,  
durust, tahqiq*—Śodhanā, śuddh k., śuddhārnā, śāsan k., tāraṇā k., dāp d.; *a.* nirdosh,  
śuddh, viśuddh, thik.

COR-RĒCTION, *n.* the act of correcting, amendment, discipline, punishment—*Sikhat,  
islāh, durusti, tamh k., tādīb*—Śodhan, śuddhī, śāsar, anusāsan, dand.

COR-RĒCTIVE, *a.* having power to correct; *n.* that which corrects—*Sikhat-rasān, du-  
rust k. w.; n. sikhat-rasān shai, durust k. wāb shai*—Doshanāsak, śodhak; *n.* dosha-  
nāsak wā śodhak vastu. [se.]

COR-RĒCT'LY, *ad.* in a correct manner—*Sikhat se, durust se*—Śuddhatā se, śuddharūp  
COR-RĒCT'NESS, *n.* accuracy, exactness—*Sikhat, durustagi, durusti*—Śuddhatā, nir-  
doshatā, śuddhī, śuddhatwa.

COR-RĒCTOR, *n.* one who corrects—*Sikhat-rasān, durust k. w., sikhat k. w., tambih k.  
w., tādīb d. w. yā k. w.*—Śodhak, śuddh k. w., thik ā. w., śāsan k. w., tāraṇā k. w.,  
dāp d. w., dāp d. prapētā.

COR-RĒCT'DOR, *n.* (Sp.) a Spanish magistrate—*Mulle-i-Spen kā qāzi muhtasib yā hākim*  
—Spen deś kā vicharakartā wā śāsanakartā.

CŌR'RI-CT-IBLE, *a.* that may be corrected—*Nusihat-pazir, islāh-pazir, tambih yā tādīb  
pāne ke qābil*—Śodhaniy, śāsanīy, dāndanīy.

CŌR'RE-LATE, *n.* (L. *con, re, latum*) one that stands in an opposite relation—*Lāzim-  
malzūm, ham-nisbat*—Parasparasambandhī, anyonyasambaddha.

COR-RĒL'A-TIVE, *a.* having a reciprocal relation; *n.* that which has a reciprocal relation  
—*Ham-nisbat, ham-marja', marja', lāzimu-l-izāfat, lāzimu-l-izāfat, ham-malzūm,  
ham-nisbat, ham-marja', marja'*—Parasparasambandhī, anyonyānwayī, anyonyāśrit,  
parasparāśrit; *n.* parasparasambandhī, anyonyānwayī, anyonyāśrit, parasparāśrit.

COR-REPT'ION, *n.* (L. *con, raptum*) chiding, reproof, reprehension—*Sar-zanish, gosh-  
māli, mālamāt*—Jhūrki, ghūrki, tāraṇā, dāpāt, dāñt, apaman.

COR-RE-SPOND' v. (L. *con, re, spondeo*) to suit, to answer, to agree, to be propor-  
tionate, to hold intercourse by letters—*Muwāfiq h., mutābiq h., jawāb h., yak-sān h.,  
ham-wār h., barābar h., khatt-kītābat rakhnā*—Anurūp h., samān h., milnā, sadriś h.,  
tulya h., paraspar chitthī bhejna, āpas mein likhā parhī rakhnā.

CŌR-RE-SPŌN'DENCE, CŌR-RE-SPŌN'DEN-CY, *n.* relation, fitness, intercourse, interchange  
of letters or civilities—*'Alāqa, ta'alluq, muwāfaqat, munāsabat, tawāfuq, rāh-raam,  
sābiqa, khatt-kītābat, khatt-khutūt, navisht-khvānā*—Sambandh, anurūpātā, yogyatā,  
sādriyā, saṁsarg, sampark, likhā parhī, patrāpatrī, likhan parhan, patravinimay.

CŌR-RE-SPŌN'DENT, *a.* suitable, adapted; *n.* one who holds intercourse by letters—*Mu-  
wāfiq, munāsib, mutābiq, lāiq*; *n.* mukātaba-sāz, khatt-kītābat rakhne w.—Yogya, upa-  
yukt, thik, sādriś, anurūp; *n.* likhā parhī k. w., chitthī patra likhne w., patrāpatrī  
k. w., patrādwarāsānsargakārī.

COR-RE-SPON'DENT-LY, *ad.* suitably, fitly—*Muwāfaqat se, munāsabat se, liyāqat se, mu-tābaqat se*—*Yogyatā se, upayuktatā se.*

COR-RE-SPON'DING, *p. a.* answering, agreeing—*Muwāfiq, mutābiq*—*Yogya, anurūp, sa-driś, udayukt.* [anurūp.]

COR-RE-SPON'SIVE, *a.* answerable, adapted—*Muwāfiq, munāsib*—*Yogya, upayukt wā*  
CŌR'RĪ-DŌR, *n.* (Fr.) a gallery round a building, a covered way round a fortification, a passage, a long aisle—*Makān ke gird ek baramda, gal'a-bandī ke gird ek patī huī rāh, rāh, ek lambā rāstā*—*Ghar kī charōn or ek varand, garhī ko garer kar ek patā huā mārg, path, ek lambī gali.*

COR-RĪ'VAL, *n.* (L. *con, rivus*) a fellow rival; *a.* contending; *v.* to vie with—*Ham-sar*; *a. ham-sarī yā ham-chashmī k. w.*; *v. ham-sarī yā ham-chashmī k.*—*Hiskā k. w.*, pratisparddhī; *a. hiskāhiskī k. w.*, pratisparddhī, sparddhī; *v. hiskāhiskī k.*, sparddhā k. [Hiskāhiskī, sparddhā.

COR-RĪ'VAL-RY, COR-RĪ'VAL-SHIP, *n.* competition—*Ham-sarī, ham-chashmī, muqābala*—*Kai nadiyon kā pānī kh' nch-kar ek meī milānā<sup>b</sup>.*

COR-RĪ-VĀ'TION, *n.* the uniting of waters—*Kuī nadiyon ke pānī kā milnā yā milāw<sup>b</sup>.*

COR-RŌB'O-RATE, *v.* (L. *con, robur*) to strengthen, to confirm; *a.* confirmed—*Mazbūt k.*, *mustahkam k.*, *sābit k.*, *tāid d.*; *a. mazbūt yā mustahkam kiya huā*—*Pushk k.*, *porhā k.*, *drīṭh k.*, *pramāṇī k.*; *a. porhā, pushk, pramāṇīkṛit, pramāṇī kiya gayā.*

COR-RŌB'O-RANT, *a.* giving strength—*Muqawwi yā mustahkam k. w.*, *quwwat-bakhsḥ, tāqat-dih*—*Pushṭikar, paushtik, pramāṇī k. w.*

COR-RŌB'O-RĀ'TION, *n.* the act of confirming—*Tūīl, taqwīyat, istihkam, usturārī, sabāt*—*Drīṭhikarap, sabal k.*, *pramāṇī k.*, *satya k.*, *pramāṇīkarap, dīṭhāpramāṇadan.*

COR-RŌB'O-RA-TIVE, *a.* strengthening; *n.* that which increases strength—*Muqawwi k. w.*, *mustahkam k. w.*, *mazbūt k. w.*; *n. tāqat-bakhsḥ shai, quwwat bay'hāne-wālī chiz*—*Paushtik, pushṭikar, pramāṇī k. w.*; *n. paushtik wā balawarddhak vastu, pushṭā wā pashtāi.*

COR RŌDE', *v.* (L. *con, rodo*) to eat away by degrees, to prey upon, to consume—*Rafta-rafta khā jānā, khā lenā<sup>b</sup>, gulāz k.*—*Dhīre dhīre khā jānā, kram-śe nās k.*, *bhakshay k.*, *kshay k.*

COR-RŌ'DENT, *a.* having the power of corroding; *n.* that which eats away—*Rafta-rafta khā jānē w.*, *khā lenē w.<sup>b</sup>*; *n. rafta-rafta khā jānē-wālī shai, khā lenē-wālī shoi*—*Kshayakar, aruntud, nāsak*; *n. kshayakarapadārth, nāsakavastu.*

COR-RŌ'DI-ATE, *v.* to eat away by degrees—*Dhīre dhīre khā jānā<sup>b</sup>, khā lenā<sup>b</sup>.*

COR-RŌ'DI-BLE, *a.* that may be corroded—*Tahlīl-pazīr, talaf yā zāi' hone ke qābil*—*Kshayanīya, nāsya, galanīya.* [qābil-yat—*Kshayanīyatā, nāsya, galanīyatwā.*

COR-RŌ-SI-BIL'I-TY, *n.* the state of being corrodible—*Tahlīl-pazīrī, talaf yā zāi' hone kī*  
COR-RŌ'SION, *n.* act of eating away by degrees—*Ba-tadrīj kutāw galāw yā kāt, burrish, hiddat*—*Kram se kshay nās galan wā jāran.*

COR-RŌ'SIVE, *a.* consuming, wearing away, fretting, vexing; *n.* that which consumes—*Hādd, burrinda, kutāw<sup>b</sup>, galāw<sup>b</sup>, diqq yā bezār k. w., kurhāne w.<sup>b</sup>, tez yā talkh*; *n. burrinda yā galāw shai, rafta-rafta khā lenē-wālī shai*—*Kram se khā jānē w.*, *khā-dak, kshayakar, kāt dālne w.*, *tivra, marmabhedī, ruthāne khijhāne wā chirhāne w.*, *tikshna*; *n. kshayakārī wā khā jānē wālī vastu, marmabhedīpadārth.*

COR-RŌ'SIVE-LY, *ad.* in a corrosive manner—*Ba-tadrīj khā jānē ke taur se, burrinda ta-rīq se, burrish se, hiddat se*—*Kram se kshay karnē kī rīti se, kram se nās karnē kī rīti se, dhīre dhīre kutāw wā galāw se.*

COR-RŌ'SIVE-NESS, *n.* the quality of corroding—*Rafta-rafta khā jānē kī khāsiyat, bur-rish, hiddat*—*Kram se kshay karnē kā dharm wā gup. dhīre dhīre khā jānē kā gup, aruntudatwā, khādakatwā, tivrātā.*

CORRU-GATE, *v.* (L. *con, ruga*) to wrinkle, to purse up; *a.* contracted—*Jhurīyānā<sup>b</sup>, jhūrī lānā<sup>b</sup>, sikorjā<sup>b</sup>*; *a. jhurīyā<sup>b</sup>, jhūrī lāyā huā<sup>b</sup>, sikorā yī sikorā huā<sup>b</sup>.*

COR-RU-GĀ'TION, *n.* contraction into wrinkles—*Jhūrī<sup>b</sup>, sikorjā<sup>b</sup>, sikor<sup>b</sup>.*

COR-RŪPT', *v.* (L. *con, ruptum*) to change from a sound to a putrid state, to deprave, to pervert, to bribe; *a.* tainted, unsound, vicious—*Sarānā<sup>b</sup>, sarānā<sup>b</sup>, bigarānā<sup>b</sup>, bi-garānā<sup>b</sup>, burā k. yā k.<sup>b</sup>, ghūs d.<sup>b</sup>, akor d.<sup>b</sup>*; *a. bigarā<sup>b</sup>, khotā<sup>b</sup>, burā<sup>b</sup>, sarā<sup>b</sup>, ubā<sup>b</sup>, ghūs khā<sup>b</sup>, nash<sup>b</sup>, bhrasht<sup>b</sup>.*

COR-RŪPT'ER, *n.* one who corrupts—*Mukharrib, kharāb k. w., rishwat d. w.*—*Bigārne w.*, *khotā k. w.*, *nash<sup>b</sup> k. w.*, *bhrasht<sup>b</sup> k. w.*, *bhrāṇsākārī, ghūs d. w.*

COR-RŪPT-I-BLE, *a.* that may be corrupted—*Sarne w.<sup>b</sup>, fanā-pazīr, rishwat-pazīr*—*Bigār-ne ke yogya, sarānhār, sar jānē ke yogya, kshayī, ghūs khāne ke yogya, ghūs ke vās hone ke yogya, dūshagāsham.*

COR-RŪPT-I-BIL'I-TY, *n.* the state or quality of being corruptible—*Sar jānē kī khāsiyat, bigar jānē kī khāsiyat, fanā-pazīrī, rishwat-pazīrī*—*Bigar jānē kā dharm, sar jānē kā dharm, ghūs ke vās hone kā dharm, dūshapāślatwā.*

**COR-RŪP'T-BLY**, *ad.* in a corrupt manner—*Kharāb ho jāne yū bigar jāne ke tariq se, is taur se jismēn kharāb ho jāy yā bigar jāy*—Aisi rīti se jismēn bigar jāy wā nashṭ wā bhrasṭ ho jāwe, khotāi se.

**COR-RŪP'TION**, *n.* wickedness, perversion, putrescence, taint, bribery—*Bad-zāti, kharābi, mām kā tabaddul, sayan<sup>h</sup>, āludagi, kundurat, rishwat-dihī yā rishwat-khorī*—Khotāi, dushṭatā, bhrasṭatā, sarāw, galitātwa, putatā, dūshan, kalaūk, mal, ghūs kā den wā len.

**COR-RŪP'TIVE**, *a.* tending to corrupt—*Bigarū<sup>h</sup>, sarāū<sup>h</sup>, galāū<sup>h</sup>, pachāū<sup>h</sup>.*

**COR-RŪP'T-LESS**, *a.* free from corruption—*Be-sayan, be-fanā, gair-tabaddul, pāk, bari az-rishwat*—Nirjar, bin sarāw, akshay, nirmal, aduṣṭ, khotā nahīn, ghūs khāū nahīn.

**COR-RŪP'T-LY**, *ad.* in a corrupt manner—*Kharābi se, bad-zāti se, fanā se, rishwat se*—Burāi se, khotā se, dushṭatā se, bhrasṭatā se, ghūs se.

**COR-RŪP'T-NESS**, *n.* the state of being corrupt—*Kharābi, bad-zāti, āludagi, fanā, sayan<sup>h</sup>, imān-faroshi, rishwat-khorī*—Dushṭatā, bhrasṭatā, khalatā, khotāi, sarāw, galāw, ghūs khāū.

**COR-RŪP'TRESS**, *n.* a female who corrupts—*Bigārne-rāū<sup>h</sup>, burā k. wālī<sup>h</sup>, bhrasṭ k. wālī<sup>h</sup>*

**COR-SAIR**, *n.* (L. *cursum*) a pirate—*Daryāi dākū yā dākait*—Samudrī dākū wā dākait.

**CORSE**. See under CORPSE.

**CORS/NED**, *n.* (S. *cors, saad*) the morsel of excretion, a piece of bread to be swallowed as a trial of innocence—*Luqma-i lū nat, roti kā ek tukrū jo bejurmi ki āzmāish ke taur par aise shukhs ko khilātē the ki jis par kisi but kā shubha hotā thā: loy qiyās karte the ki ayaar wah shukhs qusūr-wir ho to wah roti kā tukrū uske haṭṭ meñ aṭṭak jāyā aur bimāri patlā karegi*—Śipagras, roti kā ek tūk jo nirdoshatā ke jāich-ne ki rīti se aise jan ko khilātē the ki jis par kisi khotāi kā sandeh hotā thā: log samajhte the ki jo wah jan doshī ho to wah roti kā tūk uski natai meñ aṭṭak jāyā aur rog utpanna karegi.

**COR-TÈGE**, *cor-tāzh*, *n.* (Fr.) a train of attendants—*Mulāzimūn kī porā*—Parichara-

**COR-TEX**, *n.* (L.) bark, the cover—*Baklā<sup>h</sup>, chhilkā<sup>h</sup>, dhaupnā<sup>h</sup>, dhaūknā<sup>h</sup>.*

**COR-TICAL**, *a.* belonging to the bark—*Bakle kā<sup>h</sup>, chhāl yā chhilke ke mutā'alliq*—Bak-

le kā sambandhī, twainay, twāch.

**COR-TIC-AT ED**, *a.* resembling bark—*Bakle sā<sup>h</sup>, bakle sarikhā<sup>h</sup>, chhilke sarikhā<sup>h</sup>, chhāl*

**CO-RUS'CATE**, *v.* (L. *corusco*) to flash—*Chamaknā<sup>h</sup>, lauknā<sup>h</sup>, chamchamānā<sup>h</sup>.*

**CO-RUS'CANT**, *a.* flashing, glittering—*Lahaktā lauktā chamaktā chamchamūtā yā bha-*

*bhaktā huā<sup>h</sup>.*

**CO-RUS'CATION**, *n.* a sudden burst of light—*Chamok<sup>h</sup>, lauk<sup>h</sup>, lahak<sup>h</sup>, bhabhuk<sup>h</sup>, cham-*

**COR-VÉTTE**, *n.* (Fr.) an advice-boat—*Khubar-rasāū juhāz, khabar pahunchāne ki*

*kishti*—Samāch r pahunchāne kī naw.

**CO-RVO-RANT**. See CORMORANT.

**COR-Y-BAN'TIC**, *a.* (L. *Corybantēs*) madly agitated—*Diwāna, khaṭṭi, khalal-dimāg*.

**COR-Y-PHÉTUS**, *n.* (Gr. *κορυφή*) the chief of a company—*Sar-guroh, guroh kā sar-dār*

—Dulapati, samāj kā mukhiyā.

**COS-MÉT'IC**, *n.* (Gr. *kosmos*) a preparation to improve beauty: *a.* beautifying—*Ubtan<sup>h</sup>,*

*uphan<sup>h</sup>, abtan<sup>h</sup>, luknā<sup>h</sup>: a. deh chiknāne w<sup>h</sup>, sundarutā baghāne w<sup>h</sup>.*

**COS-MICAL**, *a.* (Gr. *kosmos*) relating to the world, rising or setting with the sun—

*Dunyāwī, jahānī, āftāb ke sāth tulī yā qurūb k. w.*—Jagatsambandhī, laukik,

sānsarik, sūrya ke sāth udayī wā ast.

**COS-MICAL-LY**, *ad.* with the sun—*Āftāb ke sāth*—Sūrya ke sāth.

**COS-MO'O-NY**, *n.* the creation of the world—*Khilqat yā jahān kī āfrinīsh*—Jagadut-

**COS-MO'O-NIST**, *n.* one who describes creation—*Jahān kī āfrinīsh kā bayān k. w.*—Ja-

gatsrishtīvaranānakartā, jagadutpattivyākhatā.

**COS-MO'O-RA-PHY**, *n.* the science which treats of the general system of the world—*Bay-*

*ān-i-jahān, 'ilm-i-jahān, wah 'ilm jismēn kāināt ke marbūṭ hone kā bayān hai*—

Prithivivivaranavidyā, jagadvivaran, jagadvarnan.

**COS-MO'O-RA-PHER**, *n.* a describer of the world—*Kāināt kā bayān k. w.*—Jagadvarnana-

kartā, prithivivivaranarachak.

**COS-MO-GRAPH'I-CAL**, *a.* describing the world—*Kāināt kā bayān k. w., kāināt ke bayān*

*ke mutā'alliq*—Jagadvivaranavishayak, jagadvarnanasambandhī.

**COS-MO-GRAPH'I-CAL-LY**, *ad.* in a manner relating to the structure of the world—*Kāi-*

*nāt ke bayān karne ke taur se*—Jagadvivaran kī rīti se, jagadvarnan karne kī rīti se.

**COS-MO-PLAS'TIC**, *a.* forming the world—*Jahān-āfrīn, jahān banāne w.*—Sānsārarachak,

jagat rachane w.

**COS-MO'O-LITE**, *n.* a citizen of the world—*Ahl-i-jahān, wah shukhs jo jahān meñ har*

*jagah apnā ghar samajhtā hai aur apne tziñ kahīn nahīn begāna jāntā*—Prithivivāsi,

sarvadeśavāsi, sarvalokamitra.

**COST**, *n.* (Ger. *kost*) price, charge, expense, luxury, loss; *v.* to be bought for, to be had

at a price: *p. t.* and *p. p.* **COST**—*Qimat, bahā, saman, dar<sup>h</sup>, nirṭh, kharch, 'aiyāshī,*

'*aish-ishrat, nuqān* ; v. *qimat parná, lagná yá áná<sup>b</sup>* — Mol, mulya, lágat, bhāw, vyay, sukhbhog, bhogavilās, bahuvyay, ghātā, hāni ; v. mol parná, baithná.

COST'LESS, a. without expense — *Be-kharch, muft ká* — Bina vyay, señt ká.

COST'LY, a. expensive, of a high price — *Qimati, besh-qimat, girān-qimat, girān-qimat* — Mahāngá, bahumulya, bare mol ká, bari lágat ká. [vyayabāhulya, mahāngāpan.

COST'LI-NESS, n. expensiveness — *Besh-qimati, girān-bahái, girān-qimati* — Bahumulyatá,

COSTAL, a. (L. *costa*) belonging to the ribs or side — *Pañi yá pahlu se muta'allig* — Pañi sambandhi, pañjarsambandhi, párswiya.

COSTARD, n. a head, a large round apple — *Sir<sup>b</sup>, máthā<sup>b</sup>, min<sup>b</sup>, ek bará gol sew<sup>b</sup>*.

COSTARD-MON-GER, COSTER-MON-GER, n. a dealer in apples, a fruiterer — *Sel-furosh, me-wa-furosh* — Sew ká vyāpāri, kn<sup>b</sup>jrā.

COSTIVE, a. (L. *con, stipo*?) bound in body, constipated, close, cold, formal — *Qabzi, shikam meñ baidhā huá, sukht yá gair-munkina-l-guzār, kashida, kará yá qinani* — Baddhakoshth, baddhamal, kara apravesaniya wá avyāpya, kñhinchā huá wá virakt, kathin wá rityanusāri.

COSTIVE-NESS, n. state of being costive — *Qabziyat, qabz* — Malāvarodh, baddhakoshth.

COS-TUME', n. (Fr. *coutume*) style or mode of dress — *Pahirāw<sup>b</sup>, puhirāwā<sup>b</sup>, kapre pahine ká dhab<sup>b</sup>*.

CO-SUFFER-ER, n. (L. *con, sub, fero*) one who suffers along with another — *Dusre ke sath nuqsān uñhāne w., gam khāne w., balā har-diasht k. w.* — Dusre ke sath hāni šok wá kleś sahne w. [sharik, ham-sar-dār — Sabaprabhu, sapradhānidhikāri.

CO-SU-PREME', n. (L. *con, supremus*) a partaker of supremacy — *Sarwari meñ*

COT, n. (S. *cota*) a small house, a hut, a sheep-fold, a bed, a hammock — *Jhoñprā<sup>b</sup>, jhoprā<sup>b</sup>, mañrai<sup>b</sup>, kuti<sup>b</sup>, jhoñpri<sup>b</sup>, jhopr<sup>b</sup>, bheriyon ká goñrā yá bārā<sup>b</sup>, khatiyā<sup>b</sup>, bichhāwā<sup>b</sup>, nāw par ká jhulā<sup>b</sup>*. [goñrā yá bārā<sup>b</sup>.

COTE, n. a cottage, a sheep fold — *Jhoñprā<sup>b</sup>, jhoprā<sup>b</sup>, mañrai<sup>b</sup>, kuti<sup>b</sup>, bheriyon ká*

COT'TAGE, n. a small house, a hut — *Jhoñpri<sup>b</sup>, jhopr<sup>b</sup>, jhoñprā<sup>b</sup>, jhoprā<sup>b</sup>, mañrai<sup>b</sup>, kuti<sup>b</sup>*.

COT'TAGE, a. having cottages — *Jhoñpre-dār, jhopre-dār, jhoñpri-dār, jhopri-dār* — Kutimay. [ke qābil — Mañrai wá kuti ke yogya.

COT'TAGE-LY, a. suitable to a cottage — *Jhoñpre yá jhopre ke lāñg, jhoñpri yá jhopri*

COT'TA-GER, n. one who lives in a cottage — *Jhoñpri yá jhopri ká rahne w<sup>b</sup>, jhoñpre ká rahne w<sup>b</sup>*. [w<sup>b</sup>.

COT'TER, COTT'IER, n. one who lives in a cot — *Jhoñpri jhopri mañrai yá kuti ká rahne*

CO-TEMP-O-RA-RY. See CONTEMPORARY. [sabhā, mitrasamāj.

COT'TER-IE, n. (Fr.) a friendly or fashionable association — *Doston ki majlis* — Mitra-

CO-TIL'LON, co-til'yong, n. (Fr.) a brisk lively dance — *Chālāki-o-chusti ká ek nāch* — Phurti aur chapalātā ká nāch.

COT'QUEAN, n. (Fr. *coquin*?) a man who busies himself with women's affairs — '*Aura-ton ke kām meñ jo shakhs lagū rahā hui* — Str.kāryacharak.

COT'TON, n. (L. *contoneum*?) a plant, the down of the cotton-plant, cloth made of cotton ; a. pertaining to cotton, made of cotton — *Kapās<sup>b</sup>, senbal<sup>b</sup>, rūi<sup>b</sup>, sūti kaprā<sup>b</sup> ; a. rūi ká<sup>b</sup>, rūi ká banā huā<sup>b</sup>*.

COT'TON-OUS, COT'TON-Y, a. full of cotton, soft like cotton, downy — *Rūi-dār, pumba-dār, pur-pumba, rūi sá mulāim, narm roci-dār* — Rūimay, tūlamay, rūi sarikhā kornal, nridulomawān.

COT-Y-LE'DON, n. (Gr. *kotulē*) a seed lobe — *Qilāf-i-tukhm* — Vijaveshtan.

COŪCH, v. (Fr. *coucher*) to lie down, to stoop, to repose, to include, to fix a spear in the rest, to remove a cataract from the eye ; n. a seat of repose, a bed — *Letnā<sup>b</sup>, nihurnā<sup>b</sup>, ghutnōn ke bal baithnā<sup>b</sup>, dabak rahnā<sup>b</sup>, chhip rahnā<sup>b</sup>, letinā<sup>b</sup>, chhipā-kar rahnā<sup>b</sup>, shāmīl k., bhāle ko tolnā<sup>b</sup>, āñkh banānā<sup>b</sup> ; n. palang<sup>b</sup>, khat<sup>b</sup> — Parnā, par rahnā, lotnā, jhuknā, ghutniyāñ baithnā, gūñthōn ke bal baithnā, dhukkī mārnā, luk rahnā, phailānā, pasarnā, lotnā, lukākār rahnā, antargat wā antarbhūt k., barchhi ko tek par rahnā, māñrā kātā, phūli nikālā*. [thā huā.

COŪCH'ANT, a. lying down — *Gurba-nisāst, ukri baithā huā<sup>b</sup>* — Letā huā, sir uñhāye bai-

COUCH'EE, cūsh'ee, n. (Fr.) bedtime — *Sone hā waqt* — Sone ká sainay.

COUCH'ER, n. one who couches cataracts — *Āñkh banāne w<sup>b</sup>, sathiyā<sup>b</sup>*.

COŪCH'ING, n. the act of bending — *Nihur<sup>b</sup>, nihurāw<sup>b</sup>, jhukāw<sup>b</sup>*.

COŪCH'FEL-Low, n. a bedfellow, a companion — *Ham-bistar, ham-khwāba, ham-palang, ham-sukbat, sāthi<sup>b</sup>* — Sāth sone w., sabašāyi, ek hi bichhāune par sone w., kisi dūare ke sath ek hi khāt par sone w., sāñgi.

COŪCH'GRASS, n. a weed — *Ghās<sup>b</sup>* — Triṇ.

COUGH, cōf, n. (D. *kuch*) a convulsion of the lungs ; v. to have the lungs convulsed, to eject by a cough — *Khāñsi<sup>b</sup>, khokhi<sup>b</sup> ; v. khāñsnā<sup>b</sup>, khokhnā<sup>b</sup>, khañkhārnā<sup>b</sup>, khañ-khār dālnā<sup>b</sup>*.

COULD, cūd, p. t. of can — *Can ká māzi-matlag* — Can ká sāmānyabhūt.

COULTER, n. (L. *cultor*) the fore iron of a plough which cuts the earth — *Phār<sup>b</sup>*.



**CÖÖN'ÇIL**, *n.* (L. *concilium*) an assembly for consultation deliberation or advice, the body of privy counsellors—*Mashwarat yā maslahat ki majlis, ahāliyān-i-dīwān-i-khāss, mushīrān-i-d. wā n-i-khāss*—Mantrañā vichār wā parāmārś karne ki sabhā, mantrīsabhājānasamūh, gūḥasabhājānasamūh.

**CON-ÇIL'ĀR**, *a.* relating to a council—*Mashwarat yā maslahat ki majlis ke mutā'alliq*—Mantrañā vichār wā parāmārś karne ki sabhā kā sambandhī, mantrīsabhājānasamūhaviśhyak.

**CÖÖN'ÇIL-LOR**, *n.* a member of a council—*Mashwarat yā maslahat ki majlis kā ek ahl yā rāhib*—Mantrañā vichār wā parāmārś karne ki sabhā kā ek jan wā vyakti, gūḥasabhājan.

**CÖÖN'ÇIL BÖARD**, **CÖÖN'ÇIL-TĀ-BLE**, *n.* the table round which a council deliberates—*Mez jiske gird sāhibān-i-majlis baithkar mashwarat karte haiñ*—Mañch jiskī chārōñ or baithke sabhājan mantrañā wā vichār karte haiñ.

**CÖÖN'SEL**, *n.* (L. *consilium*) advice, direction, consultation, secrecy, an advocate; *v.* to give advice, to advise—*Nasihāt, pand, hukm, mashwarat, maslahat, rāz, mushīr, wakīl*; *v. mashwacat d. yā k., maslahat d. yā k., nasihat d.*—Upadēś, mantra, ādēś, parāmārś, vichār, vivechan, bhed, gopan, gupt bāt, parārthavādī; *v. parāmārś d. wā k., mantrañā k. wā d., upadēś d.*

**CÖÖN'SEL-TĀ-BLE**, *a.* willing to follow advice—*Nasihāt-pazīr, pand-pazīr*—Upadēśagrāhī, **CÖÖN'SEL-LOR**, *n.* one who gives advice—*Mushīr, sulāh-kār, maslahatī, mudabbīr*—Upadēśhtā, upadēśak, mantri. [upadēśhtavya. [dēśakapad.

**CÖÖN'SEL-LOR-SHIP**, *n.* the office of a counsellor—*Mushīr kā 'uhda*—Mantripad, upa-

**CÖÖN'SEL-KEEP-ER**, *n.* one who keeps a secret—*Rāz dār, mahram rāz, ham-rāz, jo shukh rāz rakh sake*—Viśwastajan, bhed kā sāthī, jo bhed rakh sake.

**CÖÖN'SEL-KEEP-ING**, *a.* keeping secrets—*Mahram-rāz, ham-rāz, rāz rakhne w.*—Bhed jānkar kisi ko na batāne w.

**CÖÖNT**, *v.* (L. *con, putō*) to number, to reckon; *n.* number, reckoning, a charge—*Shumār k., tī'dād k., hisāb k.*; *n. tī'dād, shumār, hisāb, taqīr-nāme kā ek jumla*—Ginnā, gintī k., sañkhyā k., jorñā; *n. sañkhyā, gintī, gaṇanā, doshavad, abhiyog.*

**CÖÖNT-A-BLE**, *a.* that may be numbered—*Qābil-i-shumār, shumār hone ke lāiq*—Sañkhyeya, ganya, gaṇaniya.

**CÖÖNT'ER**, *n.* a substitute for money used in counting, a reckoner, a shop-table—*Shumār karne ke liye ek qism kā jhūthā sikka, shumār k. w., dūkān kī mez jis par sikke shumār karte haiñ*—Ginne ke nimitta ek prakār kā jhūthā mudrā, gaṇak, ginne w., gaṇaiyā, ek mañch wā patārā jis par mudrā ginte haiñ. [gaṇaniya.

**CÖÖNT'LESS**, *a.* that cannot be numbered—*Be-shumār, be-hisāb*—Asañkhyā, aganya, **CÖÖNT'ER-CĀST**, *n.* a delusive contrivance—*Mugūlata dene kī tadbīr, daḡā kā mānsūba*—Dhokhā dene kā upāy, kapaṭ kā upāy. [jokhā likhne w.

**CÖÖNT'ER-CĀST'ER**, *n.* a book-keeper—*Jam'-kharch-nawīs*—Khātā bahī likhne w., lekḥā **CÖÖNT'ING-HÖÜSK**, *n.* room for accounts—*Daftar-khāna, jam'-kharch-khāna*—Lekh-yasthān, khātō bahī kā ghar, khātō bahī kī kothī.

**CÖÖNT**, *n.* (L. *comes*) a foreign title—*England ko chhor-kar Yuroḡ ke aur mulkoñ kī laḡab*—Ingland ko chhorḡkar Yuroḡ ke aur deśōñ ke kulīnōñ kī upādhi wā khyāti viśēsh. [patnī.

**CÖÖNT'ESS**, *n.* the wife of an earl or count—*Arī yā Kāunt kī begam*—Arī wā Kāunt kī **CÖÖNT'Y**, *n.* a shire, a circuit or district—*Zīl*—Chaklā.

**CÖÖN'TE-NAN'ÇE**, *n.* (L. *con, teneo*) form of the face, air, look, composure, patronage, support; *v.* to support, to patronise, to encourage—*Chihra, qiyāfa, rū, sūrat, rū-dārī, chihre kī sanjīdagī, tawajjuh, shafaqat, taqwīyat*; *v. taqwīyat d., pushṭī d., mīhr-bānī k., dast gīrī k., parwarish k., dil dārī k., himmat d.*—Rūp, ākar, muñh, vadan, mukh, ānan, drisṭhī, vadan wā ānan kī sāntī wā sthīratā, anugrah, āsray, ādhār, anupālān, anukūlya, dilāsā, sahāyatā, sahāyya, upakār; *v. ā ray d., sañbhālā, dilāsā d., pratipālān k., sahāyya k., upakār k., bharosā d.*

**CÖÖN'TE-NAN-ÇEH**, *n.* one who countenances—*Taqwīyat d. w., mu'āwin, mumidd, himmat d. w., dast-gīr, parwarish k. w., dil-dārī k. w.*—Anupālāk, upakārak, sahāyatā k. w., sahāy, bharosā d. w., anugrahī, āsray d. w. [Uṭṭī, viparīt, viruddh.

**CÖ NT'ER**, *ad.* (L. *contra*) contrary to—*Bar-khilāf, bar-'aks, nukhālīf, āla-r-ragm*—**CÖÖN-TER-ACT'**, *v.* (L. *contra, actum*) to act contrary to, to hinder—*Bar-khilāf k., bar-'aks k., muzāhamat k.*—Uṭṭā k., viruddh k., viparīt k., roknā, ārnā, bēdhā k.

**CÖÖN-TER-ACTION**, *n.* opposition, hindrance—*Mugūbala, bar-khilāfī, mugūbalat, mugā-wamat, muzāhamat*—Viruddhakriyā, vipratikār, atkāw, rukāw.

**CÖÖN-TER-AT-TRAC'TION**, *n.* (L. *contra, ad, tractum*) opposite attraction—*Bar-'aks kashīsh, bar-khilāf kashīsh*—Viparīt ākarshan, viruddh ākarshan, uṭṭā khīnchāw.

**CÖÖN-TER-BAL'ANCE**, *v.* (L. *contra, bis, lanx*) to weigh against; *n.* opposite weight—*Ham-wazn k., pā-sang k.*; *n. ham-wazn, ham-wazmī, pā-sang*—Tulyabhār k., tulyabal k., samān bhār k.; *n. tulyabhār, samān bhār, tulyabal.*

**COUNTER-BUFF**, *v.* (L. *contra*, It. *buffetto*) to repel, to strike back; *n.* a blow in a contrary direction—*Haṭā d<sup>h</sup>*, *tāl d<sup>h</sup>*, *mār ke haṭā d<sup>h</sup>*; *n.* *ultā or yā piche ki or dhakkā yā ghūṭā<sup>h</sup>*

**COUNTER-CHANGE**, *n.* (L. *contra*, Fr. *changer*) reciprocation; *v.* to exchange—*Adlā-badlī, mubādala, mu'āwaza*; *v.* *adlā-badlī k.*, *mubādala k.*, *donoh taraf se k.*—*Paraspar paltā*; *v.* *paltā k.*, *paraspar parivartan k.*

**COUNTER-CHARM**, *n.* (L. *contra, carmen*) that which breaks a charm; *v.* to destroy enchantment—*Afsūn kā kātne w. afsūn, jādū par jādū*; *v.* *jādū par jādū k.*, *jādū ko jādū se kātne, afsūn ko afsūn se kātne*—*Tone par tonā, totke par totkā, tonā torne w. tonā*; *v.* *tone yā totke ko tonā, ek tone ko dūse tone se kātne*

**COUNTER-CHECK**, *v.* (L. *contra*, Fr. *echeck*) to oppose, to stop; *n.* a rebuke, a stop—*Muqābala k.*, *roknā<sup>h</sup>*; *n.* *sar-zanish, malāmut, rukāw<sup>h</sup>*—*Pratirodh k.*, *pratibandh k.*, *āra, atkānā*; *n.* *dānt, dapaṭ, ghurki, atkāw, arāw*

**COUNTER-EVIDENCE**, *n.* (L. *contra, e, video*) opposite evidence—*Khilāf shahādāt, bar-aks subūt yā gawāhi*—*Pratikūlasākshī, viruddha sākshya, ultā pramāṇ, pratipakshapramāṇ*

**COUNTER-FEIT**, *v.* (L. *contra, factum*) to forge, to copy, to feign; *a.* forged, fictitious, deceitful; *n.* an impostor, a forgery—*Libāsi banānā, taqlid k.*, *naql k.*, *makk k.*; *a.* *ja'l, ja'lī, sākhṭa, taqlidī, libāsi, makkār, farebī*; *n.* *makkār, dagū-bāz, ja'l, ja'l-sāzi*—*Kritrim k.*, *jhūṭhā banānā, anurūp k.*, *pratirūp k.*, *kapat k.*, *kapataves k.*, *chhal k.*, *ohhadim k.*; *a.* *kritrim, kalpit, jhūṭhā, banauā, kapatī, chhalī*; *n.* *thag, vanchak, chhalī, kapatalek, banauā lek, jhūṭhā patra wā lek, banānā*

**COUNTER-FEIT-ER**, *n.* a forger, an impostor—*Ja'l-sāz, makkār, dagū-bāz*—*Kapatalekhyakārī, kritrim lekhyakārī, jhūṭhā patra banāne w.*, *thag, vanchak, chhalī*

**COUNTER-FEIT-LY**, *ad.* falsely, fictitiously—*Darog se, ja'l se, sākhṭ se, taqlid se*—*Jhūṭh-mūnṭh, jhūṭhāi se, kūt wā kapat se, kritrim bhāv se*

**COUNTER-FEIT-NESS**, *n.* the state or quality of being counterfeit—*Sākht, taqlid*—*Kritrimatwa, jhūṭhī banāwat, kalpitatwa*

**COUNTER-FERMENT**, *n.* (L. *contra, fermentum*) ferment opposed to ferment—*Josh ke bar-khilāf josh*—*Ubāl ke viruddh ubāl*

**COUNTER-INFLUENCE**, *v.* (L. *contra, in, fluo*) to hinder by contrary influence—*Bur-aks zor yā ikhtiyār se roknā*—*Viparī bal wā adhikār se ārnā, viruddh sakti se pratirodh k.*

**COUNTER-MAND**, *v.* (L. *contra, mando*) to revoke a command—*Hukm tabdil k.*, *radd k.*, *yā mansūkh k.*, *hukm ultānā, hukm ke bar-aks hukm d.*—*Pahlā ādes tornā wā anyathā k.*, *ādes ke viruddh ādes k.*, *viparītajnā d.*, *ājnā palatnā*

**COUNTER-MAND**, *n.* repeal of a former order—*Tabdil-i-hukm, mansūkhī-i-hukm, hukm kā ultānā*—*Viparītajnā, viparītādes, pratyādes, ājnā kā palatnā*

**COUNTER-MARCH**, *v.* (L. *contra, Fr. marcher*) to march back—*Pichhe laṭṭnā<sup>h</sup>, pichhe kūch k.*—*Viparīyatātrā k.*, *pratigaman k.* [pratigaman]

**COUNTER-MARCH**, *n.* a marching back—*Pichhe ko laṭṭh, pichhe ko kūch*—*Viparīyatātrā*

**COUNTER-MARK**, *n.* (L. *contra, S. mearc*) an after mark on goods or coin—*Māl asbāb yā sikke par pichhe kā nishān*—*Sāmāgrī vastu wā mudrā par pichhe kā ohihn, pratichihn, pratilakshan*

**COUNTER-MINE**, *n.* (L. *contra, Fr. mine*) a mine to frustrate one made by an enemy; *v.* to defeat secretly—*Naql-bar-naql, dushman ki surang ki talāsh ke liye zamin meṅ jo surang khodī jāti hai, ultī surang<sup>h</sup>*; *v.* *ultī surang mārṇā<sup>h</sup>, poshidagi se zer k.*—*Sātru ki surang ke viruddh surang, viparī surang*; *v.* *sātru ki surang ke viruddh surang k.*, *chup-chap parājay k. wā mar lenā*. [dīvāl—*Bhit ke pichhe bhit*

**COUNTER-MORE**, *n.* (L. *contra, murus*) a wall behind another—*Dīvāl ke pichhe*

**COUNTER-NOISE**, *n.* (L. *contra, noxia*) a sound by which any noise is overpowered—*Koī āwāz jo aur shor par gālib ho jāti hai*—*Koī sād jo aur sād ko dabā detā hai*. [koshish—*Viparī upāy, viruddh cheshtā wā udyog*

**COUNTER-PACE**, *n.* (L. *contra, passus*) contrary measure—*Bar-aks tadbīr, bar-khilāf*

**COUNTER-PANE**, *n.* (counterpoint) a coverlet for a bed—*Palang-posh*—*Palang par kā kaprā*. [naql—*Pallā, pratirūp, pratimb, pratimūrti*

**COUNTER-PART**, *n.* (L. *contra, pars*) a correspondent part, a copy—*Jorā<sup>h</sup>, jawāb*

**COUNTER-PLOT**, *v.* (L. *contra, S. plian*?) to oppose one plot by another—*Ek sāzish ke muqābil yā zidd meṅ dūsrī sāzish k.*—*Ek guṭ ke viruddh wā jōrtor meṅ dūsrī kumantrapā k.*, *praticheshtā pratiyatn wā pratyupāy k.*

**COUNTER-plot**, *n.* a plot opposed to a plot—*Ek sāzish ke muqābil yā zidd meṅ dūsrī sāzish*—*Ek kumantrapā ke viparī dūsrī kumantrapā, ek guṭ ke jōrtor meṅ dūsrī guṭ, pratiyatn, praticheshtā, pratyupāy*. [pratirodh, pratikār]

**COUNTER-plot-ting**, *n.* the act of opposing—*Muqābalat, muqābala*—*Virodh, rukāw*

**COUNTER-PÖ-SE**, *v.* (L. *contra, Fr. peser*) to counterbalance; *n.* equivalence of weight—*Ham-wazn k.*, *muqābil k.*, *ham-sang k.*, *pā-sang k.*; *n.* *ham-wami, ham-sang*

*pā-sang*, *dharā*<sup>h</sup> — Tulyabhār k., samabhi r k., *dharā* bāndhnā wā sādhnā, tulyabal k.; n. tulyabharatwa, samabharatwa, tulyabalatwa, samabulatwa.

**COUNTER-POINT**, n. (L. *contra*, *punctum*) a coverlet woven in squares, the art of composing harmony, an opposite point — *Palang-posh*, *tāl yā sur milāne kū hunar*, *ultī taraf kī nok* — Palang ke upar kā kaprā, tāl wā sur milāne kī vidyā, viparīt dīg, ultī anī agrabhāg wā vindu.

**COUNTER-POISON**, n. (L. *contra*, *potio*) an antidote to poison — *Tiryāq*, *tiryāk*, *zahr mukhra*, *bikh-mār*<sup>h</sup> — Vishaghñ, prativish, vishanāsak.

**COUNTER-PRESSURE**, n. (L. *contra*, *pressum*) opposite force — *Mugābil zor*, *bar-aks dabāw* — Pratibal, viparīt bal, viruddh bal wā dabāw.

**COUNTER-PROJECT**, n. (L. *contra*, *pro*, *jectum*) an opposing scheme or project — *Mugābil tadbir*, *bar-aks tudbir*, *zidd kū mansūba* — Pratyupāy, pratyatn.

**COUNTER-SCARP**, n. (L. *contra*, It. *scarpus*) the exterior slope of a ditch round a fortified place, a covered way — *Fasil*, *qāl'a ke girā jo khanday rahitā hai uski bāhari yā nī mauldān kī taraf kū dhāl*, *patī rāh* — Garh ko gherkar jo khāi rahitā hai uski bāhari or kā dhāl, patā hua path.

**COUNTER-SEAL**, n. (L. *contra*, *sigillum*) to seal with another — *Dūsre ke sāth rāher* *COUNTER-SIGN*, cōūn'ter-sin, v. (L. *contra*, *signum*) to sign what has already been signed by a superior; n. a military watch-word — *Buzurg ke dast-khatt kiye navishke par dast-khatt k.*; n. *chavki-dārūn meñ mustāmal ishāre kī bāt* — Bare ke hastākshar se ankīt kiye hue patra par apnā hastākshar likhnā, pahruñ kā saūket, rapasanubhāshā.

**COUNTER-STATUTE**, n. (L. *contra*, *statutum*) a contradictory ordinance — *Bar-khālāf qā'idā*, *bar-aks āin* — Ultī vyavasthā, ultī vidhī, viparīt vidhī. [hūi thokar<sup>h</sup>]

**COUNTER-STROKE**, n. (L. *contra*, S. *astrican*) a stroke returned — *Ultī thokar<sup>h</sup>*, *patī* *COUNTER-SWAY*, n. (L. *contra*, D. *zwaaijen*) opposite influence — *Bar-aks tāqat yā* *ikhtiyār* — Viparīt bal wā prabhāw, viruddh bal wā śakti.

**COUNTER-TASTE**, n. (L. *contra*, Fr. *tâter*) false taste — *Bar-khilāf yā galat salīqa*, *bar-aks pasand* — Viparīt wā mithyā ruchi.

**COUNTER-TENOR**, n. (L. *contra*, *tenco*) a part in music between the tenor and the treble — *Māsīq meñ bich kū hissā* — Udattaviparīt, swaramārg.

**COUNTER-TIDE**, n. (L. *contra*, S. *tid*) a contrary tide — *U'la bhāthā<sup>h</sup>*, *ūpar ūpar jis or ko bahāw ho uski ultī or niche niche bhāthā<sup>h</sup>* — Viparītapravāh.

**COUNTER-TIME**, n. (L. *contra*, S. *time*) resistance, opposition, defence — *Rok<sup>h</sup>*, *muqā-bala* — Pratirodh, bādhdā, apāw, virodh.

**COUNTER-TURN**, n. (L. *contra*, S. *tyrnan*) the height of a play — *Kisī sawāng kū* *haad darjā jis se ummed mungatē ho jāti hai* — Kisi sawāng kī paramānvadhi jis se āsā tūt jāti hai.

**COUNTER-VAIL**, v. (L. *contra*, *valeo*) to have equal force or value; n. equal weight — *Ham-quwat h.*, *ham-qinut h.*, *ham-wazn h.*, *ham-sāy h.*; n. *ham-wazn*, *ham-sāy* — Tulyabal h., tulyabhār h., tulyamūlyā h., samānabali h.; n. tulyabhār, samānabal.

**COUNTER-VIEW**, n. (L. *contra*, Fr. *vue*) opposition, contrast — *Mugābala*, *ikhtilāf* *zāhir karne ke liye do chizon kū mugābala* — Virodh, viruddhasthiti, parasparavirodh, parasparavaiparitya prakāś karne ke nimitta milān.

**COUNTER-VOTE**, v. (L. *contra*, *rotum*) to oppose, to outvote — *Mugābala k.*, *rok-nā<sup>h</sup>*, *ziyāda logon kī razā-mandī yā razā-mandī ke nishān se jitrā* — Ārūn, pratirodh k., adhik logon kī sammati ke dwārā kisi ko parājay k. wā harānā.

**COUNTER-WEIGH**, cōūn'ter-wā, v. (L. *contra*, S. *weg*) to weigh against — *Ham-wazn k.*, *dharā yā dharū bāndhnā<sup>h</sup>*, *pā-sang k.* — Tulyabhār k., tulyabal k.

**COUNTER-WHEEL**, v. (L. *contra*, S. *hweol*) to wheel in an opposite direction — *Ultā ghumānā yā phernā<sup>h</sup>*.

**COUNTER-WORK**, v. (L. *contra*, S. *weore*) to work in opposition to — *Bar-khilāf kām k.*, *bar-aks kām karne se kisi kū zor tornā* — Kisi ke ultā kām k., kisi ke ultā kām karke uskā bal tornā wā usko roknā.

**COUNTRY**, n. (L. *con*, *terra*) a tract of land, a region, one's native soil or residence, rural parts opposed to town or city; a. rustic, rural, rude — *Sar-zanin*, *mulk*, *watan*, *mufassal*, *dihāt*, *diyār*; a. *dihqāni*, *dihāti*, *gañwār<sup>h</sup>*, *nā-turashida* — Des, prades, jan-mabhūmi, swades, grām, gānw, gañwai; a. grāmya, grāmyī, asabhya, angarh.

**COUNTRY-FIELD**, a. rustic, rude — *Dihqāni*, *dihāti*, *nā-turashida*, *gañwār<sup>h</sup>* — Grāmyī, asabhya, angarh.

**COUNTRY-MAN**, n. one born in the same country, a rustic, a farmer — *Ham-watan*, *ham-mulk*, *dihqāni*, *gañwār<sup>h</sup>*, *dihāti*, *kisān<sup>h</sup>* — Swadesī, ekadesāj, gañwelā, grāmyajan, grāmavāsi, krishak, jotihar, jotī.

**COUNTRY**. See under **COUNT**.

**COUPLE**, n. (L. *copula*) two, a pair, the male and female, man and wife, a chain; v. to join, to marry — *Dō<sup>h</sup>*, *juft*, *nar aur uski mādā*, *sāhib-bibi*, *jorū-ikhasam*, *sangir*; v. *jor-nā<sup>h</sup>*, *juft khānā*, *byāh k<sup>h</sup>* — Dwi, dwandwa, yug, yugal, yugm, jorā, stri-purush,

dampatī, bhāryāpatī, sikarī, sūkārā; v. milānā, saṁyukt k., milnā, maithun k., sambandh k., gaṇṭhbandhan k., vivāh k.

COUP'LE-MENT, n. union—*Milān*<sup>h</sup>, *mel*<sup>h</sup>, *milnā*<sup>h</sup>.

COUP'LET, n. two verses, a pair—*Bait*, *fard*, *shēr*, *juft*, *joṛā*<sup>h</sup>—*Dolā*, *soṛthā*, *yugal*, *yugm*, *yug*. [*joṛāw*<sup>h</sup>, *mel*<sup>h</sup>.

COUPLING, n. that which couples, junction—*Joṛ*<sup>h</sup>, *bandham*<sup>h</sup>, *bandhāv*<sup>h</sup>, *milāv*<sup>h</sup>.

COUR'AGE, n. (L. *cor*) bravery, valour—*Ḥimmat*, *dilerī*, *bahāduri*, *mardānagi*, *mardumī*, *jasārat*—*Sāhas*, *viratā*, *śūratā*, *dhithāi*.

COUR'AGEOUS, a. brave, daring, bold—*Diler*, *dil-āwar*, *mardāna*, *jawān-mard*, *shujā'*—*Vir*, *sūr*, *sāhasī*, *dhith*, *nirbhay*, *nidar*.

COUR'AGEOUSLY, ad. bravely, boldly—*Dilerāna*, *dilerī se*, *bahāduri se*, *mardānagi se*—*Sāhasapūrvak*, *sāhas se*, *viratā wā śūratā se*.

COUR'AGEOUSNESS, n. bravery, boldness—*Dilerī*, *mardānagi*, *mardumī*, *jasārat*—*Viratā*, *śūratā*, *dhithāi*, *sāhas*.

COU-RANT, n. (L. *curro*) a dance, any thing that spreads quick as a newspaper—*Chusti-o-chālāki kī ek nāch*, *koī bāt jo jald phailī hai jaise akhbar-nāme kī mazmun*—*Ek bhānt kī nāch*, *koī bāt jo sīghrā phail jātī hai jaise samachārapatra kī saṁvād*.

COU-RIER, n. a messenger sent in haste—*Qāsid*, *har-kara*—*Daurahā*, *śīghragāmī dūt*.

COURSE, n. (L. *cursum*) race, career, progress, order, conduct, inclination, ground for racing, track in which a ship sails, number of dishes set on a table at once; pl. the menses; v. to hunt—*Daur*<sup>h</sup>, *rau*, *raftār*, *bahān*<sup>h</sup>, *jaryān*, *sar-rishta*, *silsila*, *vaz'*, *tariga*, *varish*, *atrār*, *raghat*, *zūti gā khilī* *maīl gā maīlān*, *ghurdaur kā maidān*, *jahāz ke chalne kī rāh*, *jīnī rikābīgān khāne se bhari hui ek bārgī meṁ par tagāi jātī hai*; pl. *hoiz*; v. *daurnā*<sup>h</sup>, *bahnā*<sup>h</sup>, *shikār k.*, *ragednā*<sup>h</sup>—*Gati*, *mārg*, *chalan*, *gaman*, *pragaman*, *pravāh*, *kram*, *pranapara*, *śrenī*, *avali*, *chālehalan*, *dhaṅg*, *āchar*, *ācharan*, *jhusaw*, *pravrittī*, *ghurdaur kī jagah*, *naikamārg*, *naikāpāth*, *bhojan ke samay jīnī thālī ek hī ber parosī jātī hai*; pl. *raj*, *ritu*; v. *dhawānā*, *ākhet k.*, *pichhā k.*, *kha-dernā*.

COUR'SER, n. a swift horse, a hunter—*Bād-pā*, *tez-rau* *ghorā*, *shikārī*—*Śīghragāmī ghorā*, *achchhā chaluwayā ghorā*, *ākhetī*, *ākhetī jan*. [lekar *ākhet k.*

COU'RING, n. hunting with greyhounds—*Tīzi kutton se shikār k.*—*Kukuroṅ ko sāth*.

COURT, n. (Fr. *cour*) the residence of a sovereign, the attendants of a sovereign, a hall or place where justice is administered, an assembly of judges, address, flattery, an inclosed place in front of a house, a space inclosed by houses; v. to solicit, to woo, to flatter—*Bādshāhī mahal*, *bār-gāh*, *takht-gāh*, *bādshāhī mulāzim*, *adālat*, *ar-bāb-i-adālat*, *majma'-i-hukūm-i-adālat*, *khush-karne kā tariga*, *chāplūsī*, *khush-āmad*, *jīlan-khāna*, *chauk*<sup>h</sup>, *kai mukānōn ke bich meṁ jo maidān ho*; v. *darkhwaṣt k.*, *hānil karne kī koshish k.*, *talāsh k.*, *ishq-bāzī k.*, *khush-āmad k.*—*Rājasalā*, *rajjagrih*, *rāja-mandir*, *rājaparījan*, *kachahri*, *dharmaśābha*, *vichārasthān*, *nyāyādhipatisamūh*, *dharmaadhikarisamūh*, *ārādhnan*, *anunay*, *sewā*, *bhakti*, *āngan*, *gharōn ke bich meṁ jo phailān rahī hai*; v. *chālunā*, *prārthanā k.*, *vivāh ke nimitta strī kī sewā wā upasānā k.*, *stryupāsānā k.*, *bhakti k.*, *ārādhnā k.*, *bhajanā*.

COUR'TER, n. one who courts—*ishq-bāz*, *shūdi ke lige aurat kī khush-āmad k. v.*—*Strī-upāsak*, *stryupāsak*, *vivāharthapārthak*, *vivāharthayāchak*.

COUR'TIER, n. one who frequents court, one who courts favour—*Darbāri*, *huzūrī*, *muj-rāi*, *khush-āmadī*, *mih-bānī kī istīfā k. v.*—*Rājasābhasād*, *rājavallabh*, *kripāprārthak*.

COUR'TLIKE, a. elegant, polite—*Latīf*, *khūb*, *khulīq*, *salīm-i-tab'*, *khush-akhlaq*—*Sundar*, *suthrā*, *sabhyā*, *śisht*.

COUR'TLING, n. a retainer of a court—*Darbāri mulāzim*—*Rājavallabh*, *rājasewak*.

COUR'TLY, a. relating to a court, elegant, flattering; ad. in the manner of a court—*Bār-gāhī*, *darbār ke mutā'alliq*, *khūb*, *latīf*, *mulāzim*, *shirīn*; ad. *bār-gāhāna*, *darbār ke taur se*—*Rājasābhasambandhī*, *rājasābhasāth*, *sundar*, *suthrā*, *sabhyā*, *śisht*, *priyā*, *manorānjuk*, *manohar*; ad. *rājasābhā kī riti se*, *rājadwār kī bhānt se*.

COUR'TLINESS, n. elegance of manners—*Khush-atwārī*, *khush-wa'zī*, *dhaṅg kī khūbī*—*Sabhyatā*, *śishtatā*, *sujanatā*, *śishtāchāratwā*, *suśīlatā*.

COUR'TSHIP, n. the act of soliciting, the act of making love to a woman—*Mih-bānī kī darkhwaṣt*, *khush-āmad*, *āshiqī*, *byāh ke lige ishq-bāzī*—*Anunay*, *ārādhnā*, *bhajan*, *bhakti*, *sewā*, *stryupāsān*, *vivāharth* *stryupāsān*.

COUR'TE-OUS, a. polite, well-bred, civil—*Mulāzim*, *sāhib-i-akhlaq*, *nek-nihād*, *nek-atwār*, *khush-khulq*, *khush-akhlaq*, *sāhib-i-murawwat*, *salīm*—*Sabhyā*, *śisht*, *suśīl*, *śishtā-chārī*, *anunayī*.

COUR'TE-OUSLY, ad. politely, respectfully—*Mulāzim se*, *khush-akhlaqī se*, *nek-nihādī se*, *adab se*, *mundābānā*—*Śishtatā se*, *sabhyatā se*, *adar se*, *sammān wā sanmān se*.

COUR'TE-OUSNESS, n. civility, complaisance—*Murawwat*, *khush-akhlaqī*, *nek-nihādī*, *ta'zim*, *iltifāt*, *huf*, *tarāzū*, *mih-bānī*, *navāzish*, *khulq*, *akhlaq*—*Sabhyatā*, *śishtatā*, *suśīlatā*, *adar*, *awābhagat*, *sammān wā sanmān*, *anunay*, *namratā*.

- COUR'TE-SY**, *n.* civility, complaisance, respect—*Khulq, murawwat, nek-nihādi, khush-akhlaq, ta'zim, tavazu'*—Sabhyatā, śīkṣatā, suśīlatā, ādar, samman, āwābhagat.
- COURTE-SY**, *n.* reverence made by women; *v.* to make a reverence—*Ek qism kā salām jo Farang-istān ki bibiyon ke bich meṁ murawwat hai*; *v.* 'auraton ki tarah salām k., salām k.—Pranām wā ādar kā ek prakār jo Yurop deśī striyon ke bich meṁ prachalit hai; *v.* Yurop deśī striyon ke sadris prapām wā ādar k., prapām k.
- COUR'TE-ZAN**, *n.* a prostitute—*Kasbi*—Vesya, paturiya.
- COURT-BREED-ING**, *n.* education at court—*Darbār yā 'adālat meṁ ta'lim*—Rājadwār wā kachahri meṁ śīkṣā.
- COURT-DAY**, *n.* the day on which a court sits—*Darbār yā 'adālat kā roz, jis roz darbār yā 'adālat khule*—Rājasabhā wā kachahri kā din, jis din rājasabhā wā kachahri khulāi.
- COURT-HAND**, *n.* the manner of writing used in records and judicial proceedings—*Jo khatt daftar aur 'adālat ke kāgazon ke likhne meṁ musta'mal hotā hai, 'adālat kā khatt*—Hathauti jo kachahri ke patroṁ ke likhne meṁ kām ātī hai, kachahri ki hathauti.
- COURT-MARTIAL**, *n.* a court of officers for trying offences in the army or navy—*Lash-kari 'adālat*—Sainikanyāyasabhā, sainikadharmasabhā.
- COUS'IN**, *ctiz'n*, *n.* (Fr.) the child of an uncle or aunt, a kinsman—*Chacherā phupherā mamurā yā mamerā bhāi<sup>h</sup>, chacheri phupheri mameri yā mameri bhāi<sup>h</sup>, natāi<sup>h</sup>*.
- COVE**, *n.* (S. cof) a small creek or bay, a shelter; *v.* to arch over—*Chhotā nālā yā khalij, panāh-gāh*; *v.* mīhrāb banānā—Chhotā kol wā khlāl, chhotī khārī, āsrayasthān; *v.* toraṁ banānā.
- COVE-NANT**, *n.* (L. *con, venio*) an agreement, a compact; *v.* to bargain, to contract, to agree—*Qaul-qarār, shart, 'ahd-o-paimān*; *v.* qaul-qarār k., shart k., 'ahd-o-paimān k., rāzi h., munzār k.—Niyam, hor, paṁ; *v.* niyam k., hor k., paṁ k., sammat h., mānnā, angikār k.
- COVE-NANT-EE**, *n.* a party to a covenant—*Qaul-o-igārā kā fariq, 'ahd-o-paimān meṁ wābasta*—Niyamahaddha vyakti, wāh jan jiske sath hor ho.
- COVE-NANT-ER**, *n.* one who makes a covenant—*Qaul-qarār k. w., 'ahd-o-paimān k. w.*—Niyamakartā, niyamakārī, hor k. w.
- COVER**, *v.* (L. *con, operio*) to overspread, to conceal, to hide, to shelter; *n.* a concealment, veil, shelter, defence—*Chhānā<sup>h</sup>, pātnā<sup>h</sup>, lemnā<sup>h</sup>, līpnā<sup>h</sup>, marhnā<sup>h</sup>, chhipānā<sup>h</sup>, lukānā<sup>h</sup>, mīdnā<sup>h</sup>, dhāpnā<sup>h</sup>, dhāknā<sup>h</sup>, orhānā<sup>h</sup>, jhāpnā<sup>h</sup>, chhōpnā<sup>h</sup>, bachānā<sup>h</sup>; *n.* ohār dhāknā<sup>h</sup>, dhāpnā<sup>h</sup>, dhāknā<sup>h</sup>, oṭ<sup>h</sup>, āp<sup>h</sup>, rok<sup>h</sup>, bachāw<sup>h</sup>.*
- COVER-CLE**, *n.* a small cover, a lid—*Dhāpnā<sup>h</sup>, dhāpnā<sup>h</sup>, dhāknā<sup>h</sup>, dhāknā<sup>h</sup>.*
- COVER-ING**, *n.* any thing spread over, dress—*Poshish, libās*—Āchchhādan, āvaran, be-ṭhan, vastra, kapre. [kā kaprā, sayyāchchhādan.
- COVER-LET**, *n.* the upper covering of a bed—*Palang-posh, bālā-posh*—Pālāng ke upar
- COVERT**, *n.* a shelter, a defence, a thicket; *a.* sheltered, secret, insidious—*Panāh-gāh, panāh ki jagah, hifāzat ki jagah, jhār<sup>h</sup>*; *a.* sāya-dār, hawā waguira se bachāw kā, poshida, mukhfi, sirat badle hue, sirat banāe hue, 'aiyār—Āsray, āsrayasthān, bachāw, ār, jhār; *a.* nirvāt, vāyu se ār kā, gupt, gūrh, rūpāntar kiye hue, kapatarūpi, kapatavesi.
- COVERT-LY**, *ad.* secretly, closely—*Poshidagi se, ikhfā se*—Gūrhātā se, gupt rūp se.
- COVER-TURE**, *n.* shelter, defence, the state of being a married woman—*Panāh, hifāzat, rok<sup>h</sup>, sohāgīn-panā<sup>h</sup>*—Āsray, bachāw, ār, sadhāvāvasthā.
- COVER-ET**, *v.* (L. *con, rotum*) to desire inordinately, to have a strong desire—*Lālach k<sup>h</sup>, lobb k<sup>h</sup>, lobbhā<sup>h</sup>, lūlchānā<sup>h</sup>, hirs k., tam k.*
- COVER-ING**, *n.* inordinate desire—*Lālach<sup>h</sup>, lobb<sup>h</sup>, hirs, tam*.
- COVER-TOUS**, *n.* avaricious, greedy—*Lālachi<sup>h</sup>, lobbhi<sup>h</sup>, hirsī, tamī*.
- COVER-TOUS-LY**, *ad.* avariciously, greedily—*Lālach se<sup>h</sup>, lobb se<sup>h</sup>, hirs se, tam se*.
- COVER-TOUS-NESS**, *n.* eagerness of gain, avarice—*Hirs, tam, lālach<sup>h</sup>, lobb<sup>h</sup>.*
- COVEY**, *n.* (L. *cubo*) a brood of birds—*Jhol<sup>h</sup>, pāl<sup>h</sup>, jhuṇḍ<sup>h</sup>.*
- COV'IN**, *n.* (L. *con, venio*) a deceitful agreement—*Farebi qaul-qarār, fareb kā 'ahd-o-paimān*—Kapatapan, chhal kā hor, kapataniyam.
- COV'E-NOUS**, *COV'I-NOUS*, *n.* deceitful—*Farebi, 'aiyār, dagā-bāz*—Chhali, kapaṭi.
- COW**, *n.* (S. *cu*) the female of the bull—*Gāy<sup>h</sup>, gau<sup>h</sup>.*
- COW-HERD**, *n.* one who tends cows—*Gwālā<sup>h</sup>, ahī<sup>h</sup>, gopāl<sup>h</sup>.*
- COW-HOUSE**, *n.* a house in which cows are kept—*Go-shālā<sup>h</sup>, gwāl-bāri*—Gośālā.
- COW-LEECH**, *n.* one who professes to cure cows—*Gauṁ kī bimāri dūr k. w.*—Govyādhināsak, gauṁ kā rog dūr k. w.
- COW-KEEP-ER**, *n.* one who keeps cows—*Gwālā<sup>h</sup>, ahī<sup>h</sup>, gopāl<sup>h</sup>, gau pālne w<sup>h</sup>.*
- COW-LIKE**, *a.* resembling a cow—*Gau sā<sup>h</sup>, gau sarikhā<sup>h</sup>.*
- COW-POX**, *n.* the vaccine disease—*Go-than-sitalā<sup>h</sup>*—Gostanasitalā.
- COWSLIP**, *n.* a species of primrose—*Bohār kā ek phūl*—Vasant kā ek phūl.

**CŌW**, *v.* (Sw. *kufwa*) to depress with fear—*Dhamkáná<sup>h</sup>, dabakná<sup>h</sup>, daráná yá darwíná.*  
**CŌWARD**, *n.* (Fr. *coward*) one wanting courage, a poltroon; *a. dastardly, timid—Buz-dil, ná-mard, kádar<sup>h</sup>;* *a. buz-dilá, ná-mardá—Darpokná, lenji, gidar;* *a. ká-yar, katar, bhiru, darálú.*

**CŌWARD-DICE**, *n.* want of courage, fear—*Buz-dili, ná-mardi, be-jigari—Darpoknapan, ká-CŌWARD-LIKE*, *a.* acting as a coward—*Buz-dil ke mánind, kádar ke mánind—Darpokne sarikhá, káyar sarikhá.*

**CŌWARD-LY**, *a.* fearful, pusillanimous, mean; *ad.* in the manner of a coward—*Buz-dilá, kádar<sup>h</sup>, kamina;* *ad. buz-dilána, kádar ki tarah—Káyar, katar, darálú, adham, nich;* *ad. gidar sarikhá, káyar sarikhá, darpokne ki náin.*

**CŌWARD-LI-NESS**, *n.* timidity, pusillanimity—*Buz-dili, ná-mardi, be-jigari, kádar-pa-ná<sup>h</sup>—Darpoknapan, gidarpaná, káyarpan, kátarutá, bhirutá.*

**CŌWER**, *v.* (W. *cwrian*) to sink by bending the knees, to crouch—*Nihurná<sup>h</sup>, dar se dabakná yá kukriyáná<sup>h</sup>.*

**CŌWL**, *n.* (S. *cufle*) *a.* monk's hood, a vessel for carrying water—*Kuláh, qalandar ki CŌWLED*, *a.* wearing a cowl, hooded—*Qalandari topi diye hue—Sannyási ká top diye hue.*

**CŌWI-STAFF**, *n.* a staff for supporting a cowl—*Do janon ke bich men ek dolchi yá dol latkane ke liye lathi báns ya lakri<sup>h</sup>.*

**CO-WŌRK-ER**, *n.* (L. *con*, S. *veore*) one engaged in the same work—*Milke kám k. w<sup>h</sup>, ek hi kám ke anjam ke liye dúsré ke sáth miñnat men sharik h. w.—Sahakári, ek hi kárya ki sañsiddhi ke nimitta dúsré ke sáth śram k. w.*

**CŌX-CŌMB**, *n.* (*cock's comb*) *a.* comb formerly worn by licensed fools, a fop—*Táj-i-khuris ke mánind ek kaljá jo ayle zamánon men mákhare apni topiyon men lagáte the, báñká<sup>h</sup>—Mayúrasikhá wá kukkútasikhá ke sadris ek phul jo bháñr práchin kál men apni topiyon men lagáte the, chhailá.*

**COX-CŌM'I-CAL**, *a.* foppish, conceited, vain—*Báñke ke mánind, khud-bín, khud-numá, magrúr—Chhaile sarikhá, ochhá, chhichhorá, dambhi, dimbhi, darpí.*

**CŌY**, *a.* (L. *quies*?) shy, modest, reserved; *v.* to behave with reserve, to caress, to stroke, to allure—*Kashida, sharmilá, sharm-gín, mahjúb, ná-áshná-mizáj;* *v. shurmáná, mahjúb h., kashida rahná, nuwázish k., shafagut k., duláraná<sup>h</sup>, háth pherná<sup>h</sup>, fareb d., lubháná<sup>h</sup>—Anmilá, lijuk, sañkochi, lajjauwit, rúkhá, análapí, muñhechor, alpabháshi;* *v. sañkoch k., lajjá k., láppýar k., dulár k., sohráná, suhráná, moh lená, rijháná.*

**CŌY'ISI**, *a.* somewhat coy, reserved—*Andak shormilá yá sharm-gín, kam-sukhan, ná-áshná-mizáj—Kuchh lájuk, thorá sañkochi, rúkhá, análapí, alpabháshi.*

**CŌY'LY**, *ad.* with reserve, shyly—*Kam-sukhani se, ná-áshná-mizáji se, hijáb se, sharm se—Rukhái wá rukhawát se, análapitwa se, alpabháshitwa se, anmilansári se, sañkoch se, lajjá se.*

**CŌY'NESS**, *n.* reserve, shyness—*Kam-sukhani, ná-áshná-mizáji, he-murawwat, hijáb, sharm—Rukhái, rukhawát, anmilansári, análapitwa, alpabháshitwa, sañkoch, lajjá, salaajjatá.*

**CŌY'S'TREL**. See **COISTRIL**.

**CŌZ**, *n.* a familiar word for cousin—*Chacherá phupherá mamerá yá mauseará bhái<sup>h</sup>, chacheri phupheri mameri yá mauveri bahin<sup>h</sup>.*

**COZEN**, *cū'z'n*, *v.* (D. *kozen*) to cheat—*Thagmá<sup>h</sup>, dhokhá d<sup>h</sup>, chhálná<sup>h</sup>.* [*dhokhá<sup>h</sup>.*

**CŌZEN-AGE**, *n.* fraud, deceit, trick—*Thagái<sup>h</sup>, chhal<sup>h</sup>, chhal-bal<sup>h</sup>, kapat<sup>h</sup>, dhappá<sup>h</sup>,*

**CŌZEN-ER**, *n.* one who cheats—*Thag<sup>h</sup>, chhal<sup>h</sup>, kapat<sup>h</sup>, dhappá yá dhokhá d. w<sup>h</sup>.*

**CRAB**, *n.* (S. *crabba*) a shell-fish, a wild apple, a peevish person, one of the signs of the zodiac; *v.* to sour—*Kekrá<sup>h</sup>, junglí sen<sup>h</sup>, tursh-rú yá tunuk-mizáj shakhs, burji-sartáin;* *v. khattá k. yá chirháná<sup>h</sup>, khatáná yá chirchirá h<sup>h</sup>—Gegta, karkat, banailá sew, chirehirá jan, karkarási.* [*Chirchirá, kitkitiyá, karkas, duhsil, karwá, kathin.*

**CRAB-RED**, *a.* peevish, morose, difficult—*Tunuk-mizáj, tursh-rú, durusht, mushkil—CRAB-BED-LY*, *ad.* peevishly, morosely—*Tunuk-mizáji tursh-rú tund-khoi yá jal-tarangí se—Chirchiráhat se, kitkitíahat se.* [*chiráhat, kitkitíahat, karkasatá.*

**CRAB-BED-NESS**, *n.* sourness, asperity—*Turshi, tursh-rú, tundi, durushti—Khatái, chir-CRAB-BY*, *a.* difficult, perplexing—*Mushkil, dushwár—Kathin, uljháu, jhanjhati.*

**CRÁBER**, *n.* the water-rat—*Páni ká chuhá<sup>h</sup>, chuhá jo páni men bahut jáyá áyá kartá hai<sup>h</sup>.*

**CRACK**, *v.* (Fr. *craker*) to break into chinks, to split, to burst, to craze, to boast; *n.* a chink, a flaw, a sudden noise, craziness, a boast—*Phárná<sup>h</sup>, phatná<sup>h</sup>, chikáná<sup>h</sup>, tarjáná<sup>h</sup>, tarakná<sup>h</sup>, torná<sup>h</sup>, tútná<sup>h</sup>, phorná<sup>h</sup>, phútná<sup>h</sup>, karkáná<sup>h</sup>, karakná<sup>h</sup>, adh-pagal k<sup>h</sup>, adh-bauraká k<sup>h</sup>, adh-bailá k<sup>h</sup>, lambi-chauri háñká<sup>h</sup>, apni baráí k<sup>h</sup>, sitná<sup>h</sup>, sitái k<sup>h</sup>, dīng máñná<sup>h</sup>; *n. darár<sup>h</sup>, pháñk<sup>h</sup>, daraká<sup>h</sup>, chir<sup>h</sup>, karáká<sup>h</sup>, kartará-hat<sup>h</sup>, chatáká<sup>h</sup>, karak<sup>h</sup>, adh-bailái<sup>h</sup>, adh-baurakí<sup>h</sup>, adh-pagalaí<sup>h</sup>, apni baráí<sup>h</sup>, sitái<sup>h</sup>, dīng<sup>h</sup>.**

**CRACK-ER**, *n.* one that cracks, a boaster, a firework, a hard biscuit—*Phárne chikáne tarjáné torne phorne yá karakáne w<sup>h</sup>, dīng márne w<sup>h</sup>, apni baráí k. w<sup>h</sup>, sitáí<sup>h</sup>, paráká<sup>h</sup>, murrá<sup>h</sup>, lauki<sup>h</sup>, kari rotí<sup>h</sup>.*

CRACKLE, *v.* to make slight cracks, to make small and frequent noises—*Chitaknā<sup>h</sup>, charcharānā<sup>h</sup>, charcharānā<sup>h</sup>, machmachānā<sup>h</sup>, marmarānā<sup>h</sup>, murmurānā<sup>h</sup>, bhariharānā<sup>h</sup>* [*hat<sup>h</sup>, murmurāhat<sup>h</sup>, bhariharāhat<sup>h</sup>*].

CRACKLING, *n.* a small frequent noise—*Charcharāhat<sup>h</sup>, machmachāhat<sup>h</sup>, marmarāhat<sup>h</sup>, murmurāhat<sup>h</sup>, bhariharāhat<sup>h</sup>*.

CRACKNEL, *n.* a hard brittle cake—*Ek kari maraknū bhurbhuri yā churchuri roti<sup>h</sup>*.

CRACKBRAINED, *a.* crazy—*Ath-baurahā<sup>h</sup>, adh-pāgal<sup>h</sup>, adh-bailā<sup>h</sup>*.

CRA'DLE, *n.* (*S. cradle*) a moveable bed in which infants are rocked, a case for a broken limb; *v.* to lay or rock in a cradle—*Hindolē<sup>h</sup>, pālnā<sup>h</sup>, tūti hui sāng jo baithā dī jāy uske rakhne kā khol<sup>h</sup>*; *v.* *hindole yā pālne meñ rakhnā yā solānā<sup>h</sup>, hindole yā pālne meñ rukhkar hilānā dulanā jhulanā yā solānā<sup>h</sup>* [*kappre<sup>h</sup>*].

CRA'DLE-CLOTHES, *n.* bed clothes for a cradle—*Hindole yā pālne ke bichhaune ke*

CRAFT, *n.* (*S. craft*) manual art, trade, fraud, cunning, small ships—*Dastī hira, dastī hunar, peshā, dagā, fureh, fitrat, hāla bāzi, chhote chhote jahāz*—*Hathkarā, silpevidyā, silpakarm, vyapar, vyavasāy, thagā, chhal, kapaṭ, dhūrtatā, kuṭilatā, kshudra naukā* [*chhalī, kapaṭī, syānā*].

CRÆFTY, *a.* cunning, artful, sly—*Aigār, fitratī, makkār, mufannī*—*Dhūrt, kuṭī, chāṭī* [*ly, ad, cunningly, artfully*—*Aigārī se, fitrat se, makkār se, hikmat se, dagā-bāzi se*—*Dhūrtā se, dhūrtatā se, kuṭilatā se, chhal wā kapaṭ se, syānepan se*].

CRÆFTINESS, *n.* cunning, stratagem—*Aigārī, robāh bāzi, makkārī, hikmat, fitrat*—*Dhūrtatā, kuṭilatā, chhalbāl* [*kār, karmakār*].

CRÆFTSMAN, *n.* an artificer, a mechanic—*Kārī gar, peshā-dār, ahl-i-hirfa*—*Silpi, silpa-*

CRÆFTSMAN-TER, *n.* a man skilled in his trade—*Apne jann meñ ustād, apne jann yā peshe meñ kāmīl*—*Apne vyavasāy wā silpakarm meñ daksh wā nipun jann*.

CRAG, *n.* (*C. crag*) a rough steep rock—*Karārā<sup>h</sup>, karārā<sup>h</sup>, arārā<sup>h</sup>* [*nichā<sup>h</sup>*].

CRAGGED, *a.* full of crags, rugged—*Karārōñ yā arārōñ se bhārā huā<sup>h</sup>, behar<sup>h</sup>, inchā<sup>h</sup>*.

CRAGGEDNESS, *n.* fullness of crags—*Nā-hamwārī, nashch-jarāzi*—*Beharpan, unchā-nichāi, silayawa* [*chā, kharbarā, sileya*].

CRAGGY, *a.* rocky, rugged, rough—*Nā-hamwār, nashch-jarāz*—*Arbar, behar, unchā-ni-*

CRAGGINESS, *n.* the state of being craggy—*Nā-hamwārī, nashch-jarāzi*—*Arbarāhat, beharpan, unchā-nichāi, kharbarāhat, silayawa*.

CRAM, *v.* (*S. cramion*) to stuff, to thrust in by force, to eat beyond satiety—*Thāsnā<sup>h</sup>, thāsnā<sup>h</sup>, dhāsnā<sup>h</sup>, thāskar bhāsnā<sup>h</sup>, chhakkār khilānā<sup>h</sup>, chhakkār khānā<sup>h</sup>, thāskar khilānā<sup>h</sup>, thāskar khānā<sup>h</sup>*.

CRAMBO, *n.* a play at rhymes, a rhyme—*Qāṭṭya-bāzi, qāṭṭya*—*Kriyārūp samasyāpūran, samasyāpūranakriyā, yamak, antyaśabdayamak*.

CRAMP, *n.* (*D. cramp*) a spasmodic contraction of the muscles, a restriction, a piece of bent iron; *v.* to pain with spasms, to confine, to bind with cramps; *a.* difficult, knotty, troublesome—*Nas kā chaphnā, nas kā tamār, thithar<sup>h</sup>, akar-bāh, akar<sup>h</sup>, akayār<sup>h</sup>, atkā<sup>h</sup>, rok<sup>h</sup>, ānkri<sup>h</sup>, kilā<sup>h</sup>*; *v.* *akrānā<sup>h</sup>, thithrānā<sup>h</sup>, ānithnā<sup>h</sup>, maroṛnā<sup>h</sup>, rok<sup>h</sup>, atkānā<sup>h</sup>, ānkri yā kil se bāndhnā<sup>h</sup>*; *a.* *kathin<sup>h</sup>, gathilā<sup>h</sup>, kantak<sup>h</sup>, atpātūgā<sup>h</sup>*—*Angkarsāh, avarodh, kil, lohbandhani* [*akar jātā hai<sup>h</sup>*].

CRAMPFISH, *n.* the torpedo—*Ek aisi machhī ki vah jis se chhū jātī hai so thithar yā*

CRAMPIRON, *n.* a piece of bent iron—*Pattar<sup>h</sup>, kilā<sup>h</sup>, ānkri<sup>h</sup>, kil<sup>h</sup>*.

CRANCH. See CRANCH.

CRANE, *n.* (*S. crane*) a bird, a machine for raising heavy goods, a crooked pipe—*Sā-*

ras<sup>h</sup>, bhārī bojh aṭhāne kī kaḥ, terhi natī<sup>h</sup>, terhi paṇṇi yā choṅgi<sup>h</sup>.

CRANIUM, *n.* (*L.*) the skull—*Khoprā<sup>h</sup>, khopri<sup>h</sup>*.

CRAN-TOT-O-GY, *n.* the study of the skulls of animals in connexion with the faculties and propensities—*‘Ilm i kūsā-i-sar, ‘ilm i qiyāfa, wah ‘ilm jis se jānnarōñ kī khopriyōñ kī banāvat ko ba-gaur dekhte se unki kō aur saghat kā hūl daryāft hotā hai, kapāl-shāstra*—*Kapālavidyā, kapālasāstra, kapālalakṣhanavidyā, kapālasāmudrik*.

CRANK, *n.* (*crane, neck* ?) the end of an iron axis turned down, a bend, an iron brace, a twisting or turning in speech; *v.* to turn, to bend—*Dhūri kā kuhū-dār sirā, mor<sup>h</sup>, āhnkāsnā, pech-dār guṭt yā, pechāda guṭt-gū, guṭt-yā kī pechādagī*; *v.* *phirmā<sup>h</sup>, ghūmnā<sup>h</sup>, bhaunā<sup>h</sup>, murnā<sup>h</sup>*—*Dhūri kā tehuñi wā tihuni ke sadris agrabhāg, mārg kā ghumāv wā phirāv, ghūmnā phirā wā murā huā mārg, lohe kā bāndhanā wā bandhan, vakrokti, vakrabhanit*.

CRANKLE, *v.* to break into bends or angles—*Torṅar kone aur mor banā dānā<sup>h</sup>*.

CRANK, *a.* (*D. crank*) stout, bold, liable to be overset—*Machūṭ, dilēr, ulat jāne ke qābil*—*Drīh, porhā, sāhasī, dhīthā, ulat jāne ke yogya*.

CRAN'NY, *n.* (*L. crena*) a chink, a cleft—*Darūr<sup>h</sup>, darkā<sup>h</sup>, chir<sup>h</sup>* [*chirōñ se bhārā huā*].

CRAN'TIED, *a.* full of chinks—*Shigūf-dār, shikāf-dār, darz-dār*—*Darāruay, chirmay,*

CRANTS, *n. pl.* (*Ger. kranz*) garlands carried before the bier of a maiden and hung over her grave—*Phūl kī malā jo ek an-byāhī larṅī ke janāze ke āge āge log le jāte haiñ aur unki qabr ke upar laṅkā dete haiñ*—*Phūl kī malā jo ek kumārī kī rathī ke āge āge log le jāte haiñ aur uske gārñe kī jagah ke upar laṅkā dete haiñ*.

**CRÅPE**, *n.* (Fr. *crêpe*) a thin stuff loosely woven—*Ek qism kâ patlâ kappâ*—*Ek prakâr kâ jhirjhirâ patlâ wâ viral kappâ*.

**CRÅP'U-LÅ**, *n.* (L. *surfeit*)—*Khane pine ki ziyâdati yâ bad-parhezi*—*Ajirp*.

**CRÅSH**, *v.* (Fr. *craser*) to make a noise as of things falling and breaking, to break, to bruise; *n.* a loud mixed noise—*Churchurânâ<sup>h</sup>, marmarânâ<sup>h</sup>, kurkurânâ<sup>h</sup>, dhar-dharânâ<sup>h</sup>, harharânâ<sup>h</sup>, toynâ<sup>h</sup>, kuchalnâ<sup>h</sup>; n. churchurâhat<sup>h</sup>, marmarâhat<sup>h</sup>, harharâhat<sup>h</sup>, dhurâkâ<sup>h</sup>* [râhat<sup>h</sup>.

**CRÅSH'ING**, *n.* a violent mixed noise—*Dharâkâ<sup>h</sup>, churchurâhat<sup>h</sup>, kurkurâhat<sup>h</sup>, marmarâhat<sup>h</sup>*.

**CRÅ'SIS**, *n.* (Gr.) the temperament, the mingling of two vowels in one syllable—*Sirisht, mizāj, do hurif-i-illat kâ ek rukn yâ hije meñ bāham milnâ*—*Prakriti, swabhāv, do swarōñ kâ ekatra aisi milnâ wâ milnâ ki unkā uchehārāñ ek bār meñ ho*.

**CRÅSS**, *a.* (L. *crassus*) gross, coarse—*Motâ<sup>h</sup>, patlâ nahîñ<sup>h</sup>, mihin nahîñ*.

**CRÅS'SI-MENT**, *n.* thickness—*Gāphā-pan<sup>h</sup>, mutâñ<sup>h</sup>*.

**CRÅS'SI-TUDE**, *n.* grossness, coarseness—*Mutâñ<sup>h</sup> motâñ<sup>h</sup>, motâ-pan<sup>h</sup>*.

**CRÅSS'NESS**, *n.* grossness—*Mutâñ<sup>h</sup>, motâñ<sup>h</sup>, motâ-pan<sup>h</sup>* [gharâ<sup>h</sup>.

**CRÅTCH**, *n.* (L. *crates*) a frame for hay—*Sikhi ghās rakhar kâ machāñ yâ kuth-*

**CRÅTE**, *n.* a wicker pumier, a hamper—*Tokrâ<sup>h</sup>, tokri<sup>h</sup>, dālā<sup>h</sup>, dālī<sup>h</sup>, dūrā<sup>h</sup>, daurī<sup>h</sup>*.

**CRÅTER**, *n.* (L.) the mouth of a volcano—*Kok-i-âlāsh-afshāñ kâ dhānā*—*Jwālā-mukhi kâ muñh* [dālñā<sup>h</sup>.

**CRÅUNCH**, *v.* (D. *schrantzen*) to crush in the mouth—*Chubnâ<sup>h</sup>, chubāñā<sup>h</sup>, chabā*

**CRA-VÅT**, *n.* (Fr. *cravate*) a neckcloth—*Gulā-band*—*Gulāveshtāñ, gale kâ kaprā, galā lapetne kâ kaprā*. [k.—*Ati anurāg se prārthanā k., lālasā k., bārī abhilāshā k.*

**CRÅVE**, *v.* (S. *crāvan*) to ask earnestly, to long for—*Minnat k., darkhīrāst k., istid'ā*

**CRÅVER**, *n.* one who craves—*Minnat k. w., darkhīrāst k. w., sāl*—*Prārthak, atī anurāg se wâ vinay pūrvak prārthnā k. w.*

**CRÅV'ING**, *n.* unreasonable desire—*Nā-mā'qūl khvāhish, guir-vājib huwas, hanbā<sup>h</sup>*—*Atīsayavāñchhā, ukāñchhā*.

**CRÅV'EN**, *n.* (Fr. *crave*) a coward, a recreant; *a.* cowardly; *v.* to make cowardly—*Baz-dil, nā-mard; n. baz-dilā; v. baz-dil gā nā-mard k.*—*Darpoknā, kāyar; a. katar, bhiri, darālū; v. katar wâ bhiri k.*

**CRÅW**, *n.* (Dan. *kroc*) the crop of birds—*Chirgōñ kâ potī oñrā petā yâ hjojñ<sup>h</sup>*.

**CRÅW'FISH**, *CRÅY'FISH*, *n.* (Fr. *cravisc*) a small crustaceous fish—*Jhōgā<sup>h</sup>, chhotī chhōgī makhilā<sup>h</sup>* [chotnā<sup>h</sup>, kīre sarikhā chotnā<sup>h</sup>, dhīre dhīre chotnā<sup>h</sup>.

**CRÅWL**, *v.* (D. *krielen*) to creep, to move as a worm, to move slowly—*Reignā<sup>h</sup>, pet se*

**CRÅWL'ER**, *n.* one that crawls—*Reignue w<sup>h</sup>, pet se chalne w<sup>h</sup>, kīre sarikhā chalne w<sup>h</sup>*, [ki ek lekhnī.

**CRÅY'ON**, *n.* (Fr.) a kind of pencil—*Nagsh khīñchne kâ ek qalam*—*Chhavi khīñchne*

**CRÅZE**, *v.* (Fr. *craser*) to break, to crush, to disorder the intellect—*Tukre tukre k<sup>h</sup>, toynâ<sup>h</sup>, adh-pāgal k<sup>h</sup>, baurakā k<sup>h</sup>, baurāñā<sup>h</sup>, pāgal k<sup>h</sup>*.

**CRÅZED'NESS**, *n.* state of being crazed—*Tūtī hālat, naqāhat, zūf, khalat-i-dimāg, khushk-nagzi*—*Jirnatā, tūtī avasthā, baurahāpan, vātulātā, pāgalpanā*. [pāgal.

**CRÅZY**, *a.* broken, disordered in intellect—*Tūtā<sup>h</sup>, baurakā<sup>h</sup>, baurā<sup>h</sup>, pāgal<sup>h</sup>, adh-*

**CRÅZI'NESS**, *n.* weakness, disorder of mind—*Nā tarāñt, zūf, dimānagi, khalat-i-dimāg*—*Jirnatā, daurbalya, baurahāpan, pāgalpanā, vātulātā*.

**CRĒAK**, *v.* (W. *erccian*) to make a sharp harsh grating sound—*Machmachāñā<sup>h</sup>, char-churāñā<sup>h</sup>, kirkirāñā<sup>h</sup>, gharrīñā<sup>h</sup>, charrāñā<sup>h</sup>*.

**CRĒAK'ING**, *n.* a harsh grating sound—*Machmachāhat<sup>h</sup>, charchurāhat<sup>h</sup>, jhankār<sup>h</sup>*.

**CRĒAM**, *n.* (L. *cremor*) the oily part of milk, the best part of any thing; *v.* to skim off the cream—*Malū<sup>h</sup>, talūf, zūbat, lūf; v. malū<sup>h</sup> utārñā<sup>h</sup>*—*Sārī, sārhi, sār; v. sārī wâ sārhi utārñā wâ kātñā*. [se bharā hui, sārhi wâ sārī sarikhā.

**CRĒAM'Y**, *a.* full of cream, like cream—*Malū se bharā huā<sup>h</sup>, malū se<sup>h</sup>*—*Sārhi wâ sārī*

**CRĒAM'FACED**, *a.* pale, cowardly—*Zarī, pilā<sup>h</sup>, baz-dilā, nā-mardā*—*Malīñ, milānavādāñ, malīnamukh, darpoknā, bhiri, darālū*.

**CRĒASF**, *n.* (T. *krocsen*) a mark left by a fold; *v.* to mark by doubling—*Chīñ kâ nishāñ; v. chīñ kâ nishāñ k.*—*Chunat wâ chunan-kā chihñ; v. chunat wâ chunan kâ chihñ k.*

**CRĒATE**, *v.* (L. *creatum*) to form out of nothing, to make, to cause, to produce—*Khalq k., hast k., banāñā<sup>h</sup>, ijād k., paidā k.*—*Srishti k., rachnā, sirājñā, nirmāñ k., utpannā k.* [jahnā—*Srishti, sarjāñ, utpādāñ, jagat, vīswā, sañsār*.

**CRĒATION**, *n.* act of creating, the universe—*Āfrīñish, paidāish, khilqat, káināt, dunyā*.

**CRĒATIVE**, *a.* having the power to create—*Paidā-karne ijād-karne yâ banāñe ki qudrat rakhne w.*—*Utpādak, vidhāyī, srishṭikaranaksham, nirmāṇasālī, janak*.

**CRĒATOR**, *n.* the Being who creates—*Khālīq, āfrīñanda, khallāq*—*Srashtā, vidhātā, srishṭikartā*.

**CRĒATURE**, *n.* a created being, any thing created, an animal, a dependant, a word of contempt or petty tenderness—*Makhliq, khalq, jāñwar, haiwāñ, banda, parwardā*.



*is lafe ká isti mál hīqarāt yá muhabbat zāhīr kārne ke liye bhī hotā hai*—*Bhūt, ariśt vastu, jantu, prāṇi, jivī, āśrit jan, upajivī, is śabd ká vyavahār ghin wā pyār prakāś kārne ke nimittā bhī hotā hai.*

**CRĒA'TU-RAL**, *a.* belonging to a creature—*Makhlūq ke mutā'alliq, jānwari, haiwānī*—*Bhūtasambandhi, prāṇisambandhi, jivīsambandhi.*

**CRĒA'TURE-LY**, *a.* like a creature—*Makhlūt sā, khalq ke mánind, jānwār ke mánind*—*Bhūtasadris, prāṇisadris, jivisadris.* [prāṇidāsā, jivadāsā.]

**CRĒA'TURE-SHIP**, *n.* the state of a creature—*Makhlūgiyat, haiwāniyat*—*Blūtatwa,*

**CRĒED**, *n.* (L. *credo*) that which is believed, a summary of the articles of faith—*'Aqāid, dīn ke mujmāl 'aqāid*—*Mat, viśwāsaniyaviśhayasūtrasaṅgrah.*

**CRĒ'DENCE**, *n.* belief, credit, confidence—*Bāwar, 'itibār, 'itiqād, 'itimād*—*Viśwās, pratyay, śraddhā.*

**CRĒ'DEN-DA**, *n. pl.* (L.) things to be believed—*'Itiqād kī kīzein, 'aqāid*—*Jo bātāin pratyay wā śraddhā ke yogya howāin, dharmavishay meñ avāśya śraddhā kī bātāin.*

**CRĒ'DENT**, *a.* easy of belief, having credit—*Jald 'itiqād k. w., mu'taqid, mu'tabar*—*Śraddhāwān, śighra māne w., śighra viśwās k. w., pratyayi, pramāṇik.*

**CRĒ'DENTIAL**, *n.* that which entitles to credit; *a.* giving a title to credit—*Dast-āwez, sunad*; *a. mu'tabar k. w.*—*Viśwāsapatra, pratyayapatra, pratyayakāriṇi, pramāṇ; a. pramāṇikakāri, pramāṇakāri.*

**CRĒ'D-I-BLE**, *a.* that may be believed—*Mu'tabar, mu'tamad, 'itibārī, bāwar-pazīr*—*Viśwāsayogya, viśwāśya, pramāṇik.* [pātrata, pramāṇikatwa, viśwāsayatwa.]

**CRĒ'D-I-BIL-I-TY**, *n.* claim to belief—*Mu'tabari, mu'tamadi, 'itimād, 'itibār*—*Viśwāsa-*

**CRĒ'D-I-BLE-NESS**, *n.* worthiness of belief—*Mu'tabari, 'itimād kī qābiliyat*—*Śraddheyatā, viśwāsapātratā, pramāṇikatwa.* [se, pramāṇikatwa se.]

**CRĒ'D-BLY**, *ad.* in a manner claiming belief—*Mu'tabari se, 'itibār se*—*Viśwāsapātratā*

**CRĒ'D-IT**, *n.* belief, honour, good opinion, faith, trust reposed, influence; *v.* to believe, to trust, to admit as a debtor—*'Itiqād, 'izzat, qadr, waṣn, bharam, nek-nāmi, 'itimād, imān, 'itibār, iktihār; v. 'itibār k., 'itimād k., bāwar k., qayin lānā, wām d., qarz d., qarzan d., 'arijatan d.*—*Pratyay, sambhram, maryādā, sākh, samman wā samman, sukhyāti, yas, mānyatā, śraddhā, viśwās, prabhāv, guṛav, chaltā, kahā-sunā; v. pratyay k., viśwās k., sākh mānna.*

**CRĒ'D-I-TA-BLE**, *a.* worthy of credit—*Nām-wār, surkh-rū, 'izzat-dār, rū-dār, 'umda, qābil-i-tā'rif*—*Kirtikar, yaśakar, mānya, pūjya, prasaṁsaniy, uttam.*

**CRĒ'D-I-TA-BLE-NESS**, *n.* reputation, estimation—*Nām-wari, surkh-rū, rū-dāri, mu'tabari, qadr, 'izzat*—*Mānyatā, sammanāyatā, ādar, mān.*

**CRĒ'D-I-TA-BLY**, *ad.* with credit—*Bā-hurmat, bā-qadr, 'izzat se, nek-nāmi se, surkh-rū se*—*Mān se, viśišt rūp se, barāi kī yogyatā se, sukhyāti se, kirti se, prasaṁsaniyatā se.*

**CRĒ'D-I-TOR**, *n.* one who trusts or gives credit—*'Itibār k. w., dāin, qarz-dihunda, qarz-khawāb*—*Viśwās k. w., byohar, mahajan, dhani, dhanik, riṇ d. w.*

**CRĒ'D-I-TRIX**, *n.* a female creditor—*'Itibār kārne-wālī 'aurat, qarz dene-wālī 'aurat, qarz dihandin*—*Viśwās karnewālī strī, riṇ denewālī strī, byoharin.*

**CRĒ'D-U-LOUS**, *a.* easy of belief—*Sari'u-l-'itiqād, za'ifu-l-'itiqād, sāda-dil, jald 'itibār k. w.*—*Viśwāsaṇi, pratyayaṣil, śraddhāmāy, aśaṅkāśil, śighra viśwās k. w., bholā.*

**CRĒ-DŪ-LI-TY**, *n.* easiness of belief—*Za'ifu-l-'itiqādi, sari'u-l-'itiqādi, sāda-dili*—*Pratyayaṣilatā, viśwāsaṣilatā, śraddhālūtā, bholāi, bholāpan.*

**CRĒ'D-U-LOUS-I-Y**, *ad.* with easy belief—*Za'ifu-l-'itiqādi se, sari'u-l-'itiqādi se, sāda-dili se*—*Pratyayaṣilatā se, viśwāsaṣilatā se, śraddhālūtā se, bholepan se.*

**CRĒ'D-U-LOUS-NESS**, *n.* aptness to believe—*Za'ifu-l-'itiqādi, sari'u-l-'itiqādi, sāda-dili*—*bholāi, bholāpan, viśwāsaṣilatā, pratyayaṣilatā.*

**CRĒĒK**, *n.* (S. *crecca*) a small inlet, a bay, a cove, a turn—*Kōl<sup>h</sup>, khārī<sup>h</sup>, nālā<sup>h</sup>, khāl<sup>h</sup>, kolki<sup>h</sup>, mor<sup>h</sup>, ghumāw<sup>h</sup>, bānk<sup>h</sup>, bhañwāw<sup>h</sup>, pher<sup>h</sup>, phirāw<sup>h</sup>.*

**CRĒĒK-Y**, *a.* full of creeks, winding—*Kol khārī nālā khāl yā kolki se bharā huā<sup>h</sup>, muṣ-tā<sup>h</sup>, ghumāw<sup>h</sup>, phirtā<sup>h</sup>, bhañtā<sup>h</sup>, ghūmtā<sup>h</sup>, bānkilā<sup>h</sup>.*

**CRĒĒP**, *v.* (S. *creopan*) to move as a worm, to move slowly or feebly, to grow along, to steal in, to fawn; *p. t.* and *p. p.* **CRĒĒT**—*Reṅgnā yā riṅgnā<sup>h</sup>, peṭ ke bal chalnā<sup>h</sup>, dhire dhire chalnā<sup>h</sup>, baṁṛnā<sup>h</sup>, boṛnā<sup>h</sup>, phailnā<sup>h</sup>, chupke se ghusnā<sup>h</sup>, an-dekhe yā an-jāne ānā yā jā rahnā<sup>h</sup>, jigjigi k<sup>h</sup>, turkhuri k<sup>h</sup>.* [makorā<sup>h</sup>.]

**CRĒĒP-ER**, *n.* one that creeps—*Reṅgne w<sup>h</sup>, peṭ ke bal chalne w<sup>h</sup>, bel<sup>h</sup>, latā<sup>h</sup>, kirā-*

**CRĒĒP-ING-LY**, *ad.* slowly, like a reptile—*Dhire-dhire<sup>h</sup>, rase-rase<sup>h</sup>, kirā-makore sarikhā<sup>h</sup>.*

**CRĒ-MĀ'TION**, *n.* (L. *cremo*) a burning—*Sozish, jalan<sup>h</sup>*—*Agnidāh, dāh, dahan.*

**CRĒ'MOR**, *n.* (L.) a creamy substance—*Dūdh kī malāi aisi chiz*—*Dūdh kī sārī wā sārhi aisi vastu.* [nichā katā huā.]

**CRĒ-NĀ-TED**, *a.* (L. *crena*) notched—*Khandānā-dār, dandānā-dār*—*Lahriyā, ūchhā-*

**CRĒ-PŪS-CU-LINE**, **CRĒ-PŪS-CU-LOUS**, *a.* (L. *crepusculum*) glimmering—*Shafaq-āmez, roshni-o-tārīkī-āmez, jhilmilātā<sup>h</sup>*—*Dhūndhlā, kuchh ujera aur kuchh āndherā, ṭim-ṭimātā.*

- CRÉSCENT**, *a.* (L. *creresco*) increasing, growing; *n.* the moon in her state of increase, any thing in the shape of the new moon; *v.* to form into a crescent—*Barhtā huā<sup>b</sup>, barā hotā huā<sup>b</sup>, n. nau-chāūd, hilāl, chāūd jab taraggi kī hālāt meñ ho, hilāl kī sūrat koi shai, nau-chāūd ke mānind koi chiz; v. hilāl yā nau-chāūd kī sūrat banā-nā—Varddhamān, varddhi; n. apurpachandra, varddhamān chandra, barhtā chandra, barhte hue chandra ke ākār koi vastu, navinachandrakāravastu; v. navina-*
- CRÉSČIVK**, *a.* increasing, growing—*Barhtā huā<sup>b</sup>, barā hotā huā<sup>b</sup>. [chandrákār banāná.*
- CRÉSS**, *n.* (S. *cerse*) an herb—*Chansur<sup>h</sup>. [dip, ulká.*
- CRÉS'SET**, *n.* (Fr. *croisette*) a light on a beacon, a torch—*Ákās-diyā<sup>b</sup>, mask'al—Ákās-*
- CRÉST**, *n.* (L. *crista*) a plume of feathers, a helmet, the comb of a cock, a tuft, pride, spirit; *v.* to furnish with a crest, to mark with streaks—*Par kā turra yā kalgi, khod, marg kā chūrā, táj-i-khūrās, táj yā kalgi, gurūr, shekhī, fakhr, shān, dāleri; v. turra-dār yā kalgi-dār k., lambi lambi tuhriyāñ yā lakirēñ khīñchnā—Par kā chūrā wā śikhā, mastak ke liye lohe kā top, sūrastrāñ, kukkūtachūrā, śikhā, abañkār, abhī-māñ, tej, sahas; v. chūrāwāñ k., śikhādhār k., dhārīyāñ khīñchnā.*
- CRÉST'ED**, *a.* having a crest—*Turra-dār, kufcha-dār, kalgi-dār—Chūrāwāñ, śikhādhār.*
- CRÉST'LESS**, *a.* without a crest—*Be-turra, be-kalgi, be-zirāh, be-baktar—Chūrāhīñ, śikhā-hīñ, sūrastrāñhīñ.*
- CRÉST'FALLÉN**, *a.* dejected, dispirited—*Afsandā-dil, máyās, gam-gūñ, be-dil—Muñh-latkā, sir-latkā, udās, inalīnamukh, khīñna, nistej. [huā<sup>b</sup>, khari mitti sā<sup>b</sup>.*
- CRÉ-TÁ'CEOUS**, *a.* (L. *creta*) abounding with chalk, like chalk—*Khari mitti se huā<sup>b</sup>.*
- CRÉV'IC'E**, *n.* (L. *crepo*) a crack, a cleft; *v.* to crack, to flaw—*Shigáf, shikáf, sūrākh, darz, rakha; v. phatná<sup>b</sup>, tarakná<sup>b</sup>—Darār, sandhī, darkā, chīr.*
- CREW**, *crū*, *n.* (S. *cruth*) a company, a ship's company—*Jemā'at, jahāzī, ahl-i-jahāz—Samāj, maṇḍalī, janāsamūh, nankāsambandhījanāsamūh.*
- CREW**, *crū*, *p. t. of crew—Crew kā māzi-mutlūq—Crew kā sāmānyabhūt.*
- CREW'EL**, *crū'el*, *n.* (D. *clerevel*) yarn twisted and wound on a ball—*Sāt jo batte par batā hove<sup>b</sup>, batā huā sāt<sup>b</sup>.*
- CRIB**, *n.* (S. *crib*) a manger, a stall, a cottage, a child's bed; *v.* to shut up, to confine—*Nāñd<sup>b</sup>, charāñ<sup>b</sup>, thāñ<sup>b</sup>, go thāñ<sup>b</sup>, jhōppī<sup>b</sup>, jhōppī<sup>b</sup>, māñra<sup>b</sup>; v. mūd d<sup>b</sup>.*
- CRIB'BA'P**, *n.* a game at cards—*Tās kī ek bhāñt kī khel<sup>b</sup>. [band k., atkāñā<sup>b</sup>.*
- CRICK**, *n.* (S. *criec*) a painful stiffness in the neck—*Ghīñch yā gule kī ankrahā<sup>b</sup>.*
- CRICK'ET**, *n.* (D. *cricken*) an insect—*Jhōgūr<sup>b</sup>, ghurgurā<sup>b</sup>. [dandā.*
- CRICK'ET**, *n.* (S. *criec*) a game—*Gor chaugāñ, go bāzī, grand-ṭāñde kī khel—Geñd-*
- CRIT'ER**. See under *Chr*.
- CRIME**, *n.* (L. *crimen*) a great fault, a wicked act, an offence—*Barā jurm, zabūñ harakat, taqsīr, gunāh—Mahāpātak, mahāpārādh, dushkarm, pātak, aparādh, dosh, chūk, bhūl, ghātī. [pātakī, doshī, anyāyī.*
- CRIME'FUL**, *a.* wicked, contrary to virtue—*Ma'yīb, nā-mā'qūl, muznīb, shavī<sup>b</sup>—Pāpī,*
- CRIME'LESS**, *a.* without crime, innocent—*Be-gunāh, be-jurm, pāk, be-sharr—Nira-parādhī, nirdoshī.*
- CRIM'I-NAL**, *a.* guilty, wicked, relating to crime; *n.* one accused or guilty of a crime—*Gunāh-gār, gunah-gār, taqsīr-wār, mā'yīb, nā-mā'qūl, muznīb, 'aibi, fauj-dārī, muta'alliq-i-jurm; n. gunāh-gār, gunah-gār, bad-kār, 'āsi, taqsīr-wār, mujrim—Doshī, aparādhī, pāpī, pātakī, anyāyī, dāñdavidhisambandhī, aparādhavishayak; n. pāpī, pātakī, aparādhī. [gārī—Aparādhitwa, sadoshutwa, pāpitwa.*
- CRIM-I-NAL'I-TY**, *n.* state of being criminal—*Gunāh-gārī, gunah-gārī, mī'āsiyat, khatā-*
- CRIM'I-NAL'I-Y**, *ad.* wickedly, guiltily—*Aib se, sharr se, sharārāt se, gunah-gārī se, taqsīr-wārī se—Dushtatā se, anyāy se, dosh se, pātak se, aparādh se.*
- CRIM'I-NATE**, *v.* to charge with crime—*Ilzām d., tukmat lagāñā, ittihām lagāñā yā d.—Dosh lagāñā wā d., aparādh lagāñā, kalāñk lagāñā.*
- CRIM-I-NAT'ION**, *n.* accusation, charge—*Ittihām, tukmat, ilzām, 'aib-goī—Doshārop, apavād, kalāñk kī lagāñā. [mukta-chīñ—Apavādak, kalāñkakar, nindak.*
- CRIM'I-NA-TO-RY**, *a.* accusing, censorious—*Tukmatī, 'aib go, harf-gir, ilzāmī, mukta-gir,*
- CRIM'I-NOUS**, *a.* very wicked, guilty—*Nihāyat sharīr, burā bad-kār, zabūñ, gunāh-gār, gunah-gār, taqsīr-wār—Atidusht, atimand, doshī, aparādhī.*
- CRIM'I-NOUS-LY**, *ad.* very wickedly—*Nihāyat sharārāt se, bahut bad-kārī se—Atidushtatā se, bari khotā se. [tūī, aparādh, dosh, pātak.*
- CRIM'I-NOUS-NESS**, *n.* wickedness, guilt—*Sharr, sharārāt, gunāh, taqsīr—Dushtatā, kho-*
- CRIMP**, *a.* (S. *acrymman*) easily crumbled, friable, brittle—*Murmurā<sup>b</sup>, phuskā<sup>b</sup>, thope meñ chūr chūr h. w<sup>b</sup>, dhurbhurā<sup>b</sup>.*
- CRIM'PLE**, *v.* (D. *krimpen*) to contract—*Jakrāñā<sup>b</sup>, aiññnā<sup>b</sup>, jhurīyāñā<sup>b</sup>, sikoñā<sup>b</sup>.*
- CRIM'SON**, *crīm'zn*, *n.* (Ar. *kermes*) a deep red colour; *a.* of a deep red; *v.* to dye with crimson—*Qirmiz, argawāñi, surkh, 'albāsi, lāl; a. khūb lāl, nihāyat surkh; v. qirmizi rangnā, surkh rangnā—Lohit, raktimā, aruñimā; a. lohit, raktavar; v. lohit rangnā, aruñ rangnā.*

**CRINGE**, *v.* (Ger. *kriechen*?) to bow, to fawn, to flatter; *n.* a servile bow—*Zamīn-bosī k.*, *salām k.*, *chāplūsī*, *tamalluq k.*, *khush-āmad k.*; *n.* *zamīn-bosī*, *farrāshī-salām*, *chāplūsī*—*Sāshtāngapranām k.*, *jigjigī k.*, *lurkhuṛī k.*, *namratāshār k.*, *dinatābhāv k.*, *stāvastuti k.*, *lallopatto k.*; *n.* *sāshtāngapranām*, *ashtāngapranām*, *atyādar*.

**CRIN'TE**, *a.* (L. *crinitus*) like hair—*Bāl sāḥ*, *bāl sarikhāḥ*, *bāl aīsāḥ*.

**CRIN'KLE**, *v.* (D. *krinkelen*) to wrinkle, to bend, to wrinkle; *n.* a wrinkle—*Murnāḥ*, *bhawnāḥ*, *chakkar mārāḥ*, *jhuknāḥ*, *chunan chunan ho jānāḥ*, *sikurnāḥ*, *sikornāḥ*, *chunan chunan banārāḥ*; *n.* *chin*, *shikan*, *morḥ*, *pherḥ*—*n.* *Chunāt*, *bānk*, *ghumāw*, *bhānwāw*, *phirāw*. [guḥ; *a.* *laṅgrāḥ*; *v.* *laṅgrāḥ* kḥ. *paṅgu kḥ*.

**CRIP'PLE**, *n.* (D. *krepel*) a lame person; *a.* lame; *v.* to make lame—*Laṅgrāḥ*, *pañ-*

**CRIS'IS**, *n.* (Gr.) a critical time or turn: *pl.* *CRIS'ES*—*'Ain-waqt*, *bukhrān*—*Sukshmakāl*, *thik samay*, *subhasubhalagna*, *seshāvasthā*.

**CRISP**, *a.* (L. *crispus*) curled, brittle, friable, brisk; *v.* to curl, to twist—*Aīnthā huāḥ*, *kurkurāḥ*, *churchurāḥ*, *tez*, *chālūk*; *v.* *ghurchānāḥ*, *aiñ'hāḥ*, *morornāḥ*, *sikornāḥ*—*Mororā huā*, *ghurchāyā huā*, *ghuṅgharāyā huā*, *ghurchiāyā huā*, *murmurā*, *bhaṅgur*, *phuskā*, *phurtilā*, *chatakāwāḥ*. [haṭḥ.

**CRIS-P'ATION**, *n.* the act of curling—*Aīnthāḥ*, *marorḥ*, *ghurchānāḥ*, *sikurnāḥ*, *ghurchā-*  
**CRIS'PY**, *a.* curled, brittle—*Aīnthāḥ*, *marorāḥ*, *ghurchānāḥ*, *ghurchiāyā huāḥ*, *murmurāḥ*, *kurkurāḥ*, *churchurāḥ*. [yā ghuṅghrāne ke liye lohā yā kīḥ.

**CRIS'PING-IRON**, **CRIS'PING-PIN**, *n.* a curling iron—*Bāl aīnthne kī lohāḥ*, *bāl ghurchāne*

**CRIS'TER-ION**, *n.* (Gr.) a standard by which any thing can be judged: *pl.* *CRIS'TER-IA*—*Kisī chiz kī bhalāī burāī daryāft karne kī 'alāmat*—*Lakshan*, *kisī vastu kī bhalāī burāī nirnay karne kī lakshan*, *līng*, *gunāgunalakshan*, *gunāgunanirṇay akachihna*.

**CRIT'IC**, *n.* (Gr. *krites*) a judge of merit in literature or art, one who finds fault; *a.* relating to criticism; *v.* to play the critic—*Nukta-dān*, *muhagqig*, *daiṇqa-sanj*, *bārik-bīn*, *'allāmat*, *nukta-chīn*, *khurda-gir*, *harf-gir*, *'aib-jo*; *a.* *nukta-dānī muhagqig daiṇqa-sanjī yā nukta-chīnī ke mutā'allig*; *v.* *nukta-dān muhagqig daiṇqa-sanjī yā nukta-chīn kī kām k.*—*Gunāgunajna*, *gunadoshaparikshak*, *gunadoshanirṇapik*, *doshagrāhī*, *chhidranweshī*; *a.* *gunadoshanirṇapanavidyāvishayak*, *gunadoshaparikshavishayak*; *v.* *gunadoshaparikshak wā chhidranweshī kī kām k.*

**CRIT'ICAL**, *a.* relating to criticism, exact, judicious, censorious, producing a crisis—*Nukta-dānī bārik-bīnī muhagqigī yā khurda-girī ke mutā'allig*, *bārik*, *nazak*, *thīkḥ*, *wāqif-kār*, *hosh-yār*, *aql-mand*, *'aib-jo*, *harf-gir*, *khurda-gir*, *bukhrānī*, *'ain-waqt kā*—*Gunadoshajñānavishayak*, *gunadoshanirṇapanavidyāsambandhī*, *gunadoshaparikshāvishayak*, *sukshma*, *sayatn*, *sāvadhān*, *suddhī*, *yathārthī*, *suvicehak*, *vivekī*, *gunadoshajña*, *sūkshmadarsī*, *doshadarsī*, *doshanweshī*, *chhidranweshī*, *parīnamadarśakabhedasambandhī*, *tātkālik*.

**CRIT'ICAL-LY**, *ad.* in a critical manner, at the exact point of time—*Nukta-dānī bārik-bīnī yā nukta-chīnī se*, *bar-waqt*, *bar-mahul*, *'ain-waqt*—*Gunadoshaparikshā se*, *sukshmadarśhī se*, *thīk samay men*, *thīk kāl men*.

**CRIT'IQUE**, *v.* to judge, to censure—*Tamiz k.*, *tajwiz k.*, *bārik-bīnī k.*, *khurda-bīnī k.*, *ilzam d.*, *harf-girī k.*, *'aib-goi k.*—*Vicharānā*, *gunadoshaparikshā k.*, *gunadoshanirṇapān k.*, *chhidra dekhnā*, *chhidra dhuṛhnā*, *dosh nikālnā wā d.*

**CRIT'IQUE-ER**, *n.* one who criticises—*Tamiz yā tajwiz k. w.*, *bārik-bīn*, *khurda-bīn*, *nukta-dān*, *nukta-chīn*, *harf-gir*, *khurda-gir*, *'aib-jo*—*Sukshmadarsī*, *gunadoshaparikshak*, *chhidranweshī*, *doshadarsī*, *doshagrāhī*.

**CRIT'ICISM**, *n.* the act of judging, remark, aninadversion—*Khurda-bīnī*, *daiṇqa-sanjī*, *nukta-dānī*, *gaul*, *nukta-chīnī*, *harf-girī*, *khurda-girī*, *'aib-jo*—*Gunadoshaparikshā*, *gunāgunajñān*, *gunadoshanirṇapanavidyā*, *bāt*, *kahā*, *chhidranwesh*, *doshānusandhān*.

**CRIT'IQUE**, *n.* a critical examination—*Khurda-bīnī ke sūth imtihan yā āzmāish*, *nukta-dānī yā bārik-bīnī ke sūth imtihan yā āzmāish*—*Gunadoshanirṇapān*, *gunadoshaparikshā*, *sukshmadarśhī se vichār*.

**CROAK**, *v.* (L. *crociō*) to cry as a raven or a frog, to make a hoarse noise, to murmur; *n.* the cry of a raven or a frog—*Kā-kā kḥ*, *ghar-ghoñ kḥ*, *ghoñ-ghoñ kḥ*, *tar-toñ kḥ*, *tar-tar kḥ*, *kar-kor kḥ*, *thak-thoñ laṅānāḥ*, *thak-dhoñ kḥ*, *kurkurānāḥ*, *ghuṅghunānāḥ*, *bhānbhānānāḥ*; *n.* *kawee yā menḍak kā hōḥ*.

**CROAK'ER**, *n.* one who croaks, a murmurer—*Ghar-ghoñ tar-toñ tar-tar yā kar-kar k. wḥ*, *ghuṅghunāne wḥ*, *bhānbhānāne wḥ*, *kurkurāne wḥ*.

**CROAK'ING**, *n.* a low hoarse noise, murmuring—*Tar-toñḥ*, *ghar-ghoñḥ*, *ghoñ-ghoñḥ*, *bar-barāḥḥ*, *kurkurāḥḥ*, *ghuṅghunāḥḥ*.

**CROCK**, *n.* (S. *crocca*) an earthen vessel—*Mitti kī bartanḥ*, *māti kī bāsanḥ*.

**CROCK'ERY**, *n.* earthen ware—*Mitti ke bartanḥ*, *māti ke bāsanḥ*.

**CROC'O-DILE**, *n.* (Gr. *krokodēilos*) an amphibious animal of the lizard kind—*Ghar-riyāḥ*, *magarḥ*—*Kumbhīr*.

**CROC'US**, *n.* (L.) a flower—*Za'farān*, *ek bhānt kī pilā phūḥ*—*Kuūkum*. [chhoḥā khetḥ.

**CROFT**, *n.* (S.) a small field near a house—*Ghar ke pās kī chhoḥā khetḥ*, *goḥḍre kā*

**CROÏ-SÁDE'**. See **CRUSADE**.

**CRÓNE**, *n.* (Ir. *criona*) an old woman, an old ewe — *Burhiyá<sup>b</sup>, buddhi<sup>b</sup>, búrhi<sup>b</sup>, búrhi<sup>b</sup>*  
**CRÓ'NY**, *n.* an old acquaintance, a companion — *Qadim-áshná, qadim-rafiq, ham-suhbat,*  
*ham-dam* — Puráná jánpahcháñ w., chiraparichit, lañgotiyá sáthi, chiramitra, sáthi,  
 sañgi.

**CRÓN'Y-CAL**. See **ACRONYCAL**.

**CRÓOK**, *n.* (D. *krook*) a bent instrument, a shepherd's hook, an artifice; *v.* to bend, to pervert — *Āham-dār ausār, ankai<sup>b</sup>, galla-bán ki kham-dār láthi, hila jareb yá fann*; *v.* *kham-dār k., kham k., gum-ráh k., bad-ráh k.* — *Terhá bathiyár, lañgai, gareyie wá bheriháre ki terhi láthi, meshapálakadand, upay, chhal*; *v.* *terhá k., nawána, jhukána, aínthná, lachána, viparít k., bhrasht k., bigárná.*

**CRÓOK'ED**, *a.* bent, not straight, curved, winding, perverse, untoward — *Āhamída, kham-dār, kham, kaj, bal-dār, pech-dār, báik-dār, kaj-raftár, ná-rást, kaj-rau, bad-ráh, gum-ráh, ziddi* — *Terhá benká, terhá berá, ghumauán, pher wá ghumáw ká, pher khayá huá, kutíl, bhrashtabáiv, kutílasíl, hathilá.*

**CRÓOK'ED-LY**, *ad.* in a crooked manner — *Kaji se, khani yá khamídagi se, pech se, gum-ráhi se, zidd se* — *Terhá se, pher wá ghumáw se, kutilati se, hath se.*

**CRÓOK'ED-NESS**, *n.* stato of being crooked — *Āhami, khamídagi, kají, pech, báik<sup>b</sup>, zidd, gum-ráhi, bad-ráhi* — *Terháí, vakrutá, ghumáw, pher, bhanwáw, hath, kutílatá, kutílasílatá.*

**CRÓOK'BACK**, *n.* a person with a crooked back — *Kúz-pusht, pusht-kham* — *Kubrá, kubjá.*

**CRÓOK'BACKED**, *a.* having a crooked back — *Pusht-īham, kūz-pusht* — *Kubrí, kubjá.*

**CRÓOK'KNEED**, *a.* having crooked knees — *Kaj-záná, kham-záná* — *Terhe ghutnón ká, terhi theuniyón ká.* [ká.]

**CRÓOK'SHOUL DERED**, *a.* having bent shoulders — *Kaj-dosh, kham-dosh* — *Terhe kandhoñ*

**CRÓP**, *n.* (S.) the first stomach of a bird — *Potá<sup>b</sup>, oirá<sup>b</sup>, jhojh<sup>b</sup>.*

**CRÓP'FUL**, *a.* having a full belly — *Potá bhavá huá<sup>b</sup>, ser, áśúda* — *Jhojh bhará, pet bharí,*

*agháya, tript.* [ká kapot.]

**CRÓP'FER**, *n.* a pigeon with a large crop — *Bare jhojh yá pote ká kabútar<sup>b</sup>* — *Bare pote*

**CRÓP'SICK**, *a.* sick with excess — *Bad-parhezi se bimár* — *Kháne pine ke asañyam se rogí.*

**CRÓP'SICK-NESS**, *n.* sickness from excess — *Bad parhezi se bimári* — *Kháne pine ke asañyam se rog.*

**CRÓP**, *n.* (S.) the harvest, produce; *v.* to cut off, to mow, to reap — *Fasl, paidá-wár, galla*; *v.* *khoitná<sup>b</sup>, chhánú<sup>b</sup>, nochná<sup>b</sup>, tūngná<sup>b</sup>, kátná<sup>b</sup>, kañi k<sup>b</sup>* — *Khetí, anáj, krishiphal, upaj.*

**CRÓP'EAR**, *n.* a horse with cropped ears — *Kan-kutá ghorá<sup>b</sup>.*

**CRÓP'EARED**, *a.* having the ears cropped — *Kan-katá<sup>b</sup>.*

**CRÓSS**, *n.* (L. *cruc*) one straight body laid over another, the ensign of the Christian religion, misfortune, hindrance, vexation; *a.* transverse, oblique, perverse, peevish; *v.* to lay athwart, to sign with the cross, to cancel, to pass over, to thwart, to embarrass; *prep.* athwart, over, from side to side — *Salib, Iswi mazhab ká ek nishán, hádian, áfat, otkáiv<sup>b</sup>, rukúv<sup>b</sup>, muzáhamat, qabáhat, khalat, diqqat*; *a.* *árá<sup>b</sup>, tirchhá<sup>b</sup>, kuthilá<sup>b</sup>, machlá<sup>b</sup>, magrá<sup>b</sup>, chirchirá<sup>b</sup>*; *v.* *árá rakhná<sup>b</sup>, salib ki khyáli shakt banána, salib ká nishán banána, mansúkh k., radl k., qalam khichná<sup>b</sup>, qalam narná, guzar k., tai k., ubir k., muzáhamat k., man k., rávgán k., bar-bád k., diqq k.*; *prep.* *árá<sup>b</sup>, pár<sup>b</sup>, ek or se dúsi or tak<sup>b</sup>, ek alang se dúsi alang tak<sup>b</sup>* — *Ek vastu jo dúsi par ári dhari hu, krús wá krús, Isúidharmachihñ, ápad, vipatti, vyághát, vighna, pratirodh, bádhá, kleś, kashit, dukkh*; *v.* *árá lagána, krús ká ákar banána, krús ká chihñ banána, kát dálná, vyarth k., metná, anyathá k., utarná, pár k., náinghná, vighna dálná, bádhá dálná, rokná, árná, vyághát k., pratirodh k., garbará d.*

**CRÓ'SIEB**, *n.* a bishop's staff — *Bare pádrí ká 'asá jis par salib hotá hai* — *Bare dharmá-dhyaksh ká krúsawán dand, krusalakshitadharminádhyakshadand.*

**CRÓ'SLET**, *n.* a small cross — *Chhotá salib* — *Chhotá krús wá krús.*

**CRÓSS'ING**, *n.* the act of signing with the cross, opposition, impediment, vexation — *Salib ki shakt banáni, salib ká nishán banána, 'ahal, muqábalá, rok<sup>b</sup>, muzáhamat, diqqat, qabáhat* — *Krúsachihñ banána, krúsákar banána, vyághát, pratirodh, bádhá, vighna, dukkh, kleś, kashit.*

**CRÓSS'LY**, *ad.* athwart, adversely, peevishly — *Árá<sup>b</sup>, zidd se, bar-khilá<sup>b</sup>, tunuk-mizóji se, zúd-ranji se* — *Vyatyast, hath se, viparít, pratikúl, viruddh, chirchirábat se, karkasatá se.*

**CRÓSS'NESS**, *n.* perverseness, peevishness — *'Aks, zidd, zúd-ranji, tunuk-mizóji* — *Hath, bhávakráta, kutílatá, kutílasílatá, chirchiráhat, karkasatá.* [hue.]

**CRÓSS'ARMED**, *a.* with arms across — *Bázú par bázú dhare hue* — *Báñh par báñh dhare*

**CRÓSS'BARRED**, *a.* secured by transverse bars — *Áre chharón se mahfúz kiya huá* — *Áre dañdon wá chharón se surakshit kiya huá.* [thagmá<sup>b</sup>] *dhagná<sup>b</sup>*

**CRÓSS'BITE**, *n.* a cheat; *v.* to cheat — *Dhokhá<sup>b</sup>, chhal<sup>b</sup>*; *v.* *dhokhá d<sup>b</sup>, chhalná<sup>b</sup>.*

**CROSS'BOW**, *n.* a weapon for shooting—*Gucl, kamán*—*Kamthá, dhanuh, dhanu*.  
**CROSS'GUT**, *v.* to cut across, to intersect—*Ár pár kátná<sup>h</sup>, ápas meñ kátná<sup>h</sup>*.

**CROSS-EX-AMINE**, *v.* to test evidence by questions from the opposite party—*Mugábil farig ke suwálat se kisi ki shahádat ko jánchná, suwálat i-tardid k., jirah ke suwálat k.*—Prativádi ko prashn se sakshita ki pariksha k.

**CROSS'GRAINED**, *a.* having the fibres transverse, perverse, peevish, vexatious—*Ári-ári rag yá reshe ká, hathlá<sup>h</sup>, magrá<sup>h</sup>, chirchirá<sup>h</sup>, dukhdá<sup>h</sup>*—*Vilom, pratilom*.

**CROSS'LEGGED**, *a.* having the legs crossed—*Palthi máre hue<sup>h</sup>, palthi márkar baithá huá<sup>h</sup>, táng par táng dhare hue<sup>h</sup>*.

**CROSS'PUZZLE**, *n.* a kind of enigma or riddle, a contradictory system—*Mu'ammá, chintán, khilíf iráda, khiláf qá'ida*—*Bujhawál, paheli, viruddh manorath, viparit vyavasthá*.

**CROSS'QUESTION**, *v.* to cross-examine—*Mugábil farig ke suwálat se kisi ki shahádat ko jánchná, suwálat i-tardid k., jirah ke suwálat k.*—Prativádi ke prashn se sakshita ki pariksha k. [ *játi har<sup>h</sup>, pag-dandá<sup>h</sup>, chau-ráha*—*Upápath, chatushpath* ].

**CROSS'ROAD**, *n.* a road across the country—*Ek chhoti sarak jo bari sarak ko katkar*

**CROSS'ROW**, *n.* the alphabet—*Ahjad, alif-be ki takhti*—*Varjamála*.  
**CROSS'WAY**, *n.* a path crossing the chief road—*Ek chhoti ráh jo bari sarak ko katkar chak<sup>h</sup> játi hai, chau-ráha*—*Ek nuág jo bari sarak ke pár hokar nikal játa hai, upápath, chatushpath*.

**CROSS'WIND**, *n.* an unfavourable wind—*Bád-i-mukhálíf*—*Pratikúl váyu, viruddh váyu*.

**CROTCH**, *n.* (Fr. *crot*) a hook, a fork—*Aukri<sup>h</sup>, kántá<sup>h</sup>*.

**CROTCH'ET**, *n.* a note in music, a mark in printing, thus [ *]*, a fancy, a whim—*'Ilm-i-músiqí meñ ek nishán, chháp meñ ek nishán jáisa yah [ ]*, *khiyál, manj*—*Saṅgitavidyá meñ ek chihñ, chháp meñ ek chihñ jáisa yah [ ]*, *man ki lahar, tarañg*.

**CROUCH**, *v.* (Ger. *kruehen*) to stoop low, to lie close down, to fawn, to cringe—*Bahut jhukná<sup>h</sup>, dabak jáná<sup>h</sup>, chápási k., tamollug k., páur pagná<sup>h</sup>*—*Bahut nilhurná, jhuk jáná, dabak baithná, jigjigí k., lurchlurík, dinabháv prakás k., ashtāṅgaprapañam k., dú wá atinamra h.*

**CROUP**, *n.* (Fr. *croupe*) the buttocks of a horse, the rump of a fowl—*Puthe<sup>h</sup>, chítas<sup>h</sup>*.

**CRUP'PER**, *n.* a strap to keep a saddle right—*(Ghore ki) dumchi*—*Aśwapachchhabandhan, ghore ki pūichh meñ jo chatnā bañdhá rahtá hai*.

**CROUP**, *n.* (S. *crepan*) a disease in the throat—*Nareti yá natai ká ek rog<sup>h</sup>*.

**CROW**, *n.* (S. *crux*) a large black bird, the cry of a cock, an iron lever; *v.* to cry as a cock, to boast; *p. t.* **CRAW** or **CROWED**—*Kauwá<sup>h</sup>, zág, murg ki áwáz, báñg, lohe ká á-bhar sabrá yá sábul<sup>h</sup>; v. báñg d., gurjish k., shekhi k.*—*Don-kauwá, kág, kukkutarav, lohádand; v. kukkutarav k., diñg marna, phulphulána, dambh k., dimbh k.*

**CROW'FOOT**, *n.* a flower—*(Gokhrá<sup>h</sup>, gukhurá<sup>h</sup>)*.

**CROW'KEEP-ER**, *n.* a scarecrow—*Kauwai yá chiriyón ke daráne ke live ek múrat<sup>h</sup>*.

**CROW'S FEET**, *n.* the wrinkles under the eyes—*Áñkhoñ ke niche jhāriyāñ yá sikuran<sup>h</sup>*.

**CROWD**, *n.* (S. *cruth*) a confused multitude, the populace; *v.* to thrust together, to press close, to fill to excess, to encumber—*Jam'at, izdihāñ, anām-u-nār; v. thekar bhar d<sup>h</sup>, gunjāñ k., kasrat se bhar d., jam' h., bhar jáná, boj d<sup>h</sup>*—*Bhír, melá, samáj, samūh, vrind, sañkul, bahujanasamūh, itar lokasamūh; v. thūskar bharná, dabákar bharná, ghaná k., bahut hí bhar d., relná, bhír karná, atisay bhar jáná, bharkar sañkará kar d., lálná*.

**CROWD**, *n.* (W. *cruth*) a fiddle; *v.* to fiddle—*Sārangí<sup>h</sup>; v. sārangí bajána<sup>h</sup>*.

**CROWD'ER**, *n.* a fiddler—*Sārangiyá<sup>h</sup>, sārangí bajáne w<sup>h</sup>*.

**CROWN**, *n.* (L. *corona*) an ornament worn on the head by sovereigns, a garland, the top of the head, regal power, reward, honour, completion, a silver coin; *v.* to invest with a crown, to dignify, to adorn, to reward, to complete, to finish—*Táj-i-sháhi, phálon ká háñ, sir ki chándi<sup>h</sup>, bádsháhi hukumat yá iktiyár, in'am, bakhshish, 'izzat, hürmat, buzurgí, tamámí, anjám, ihtimám, chándi ká ek sikke; v. táj-i-sháhi rakhná, hürmat d., 'izzat d., raunaq d., in'am bakhshish yá jazá d., tamám k., ákhir k., anjám ko pahnáchána*—*Mukut, rájamukut, kirít, pushpamálá, mastak ki chándi, rájatwa, rájya, páritoshik, sammán, mán, ádar, siddhi, sañsiddhi, rupe ká ek mudrá; v. mukut wá kirít mastak par dharná, rájamukutádi se abhishek k., sammán k., ádar k., alaúkrit k., bhúshit k., sobhit k., páritoshik d., sampanna k., sampádan k., paripurn k., sañsiddh k., samápt k.*

**CROWN'ER**, *n.* one that crowns—*Táj-i-sháhi sir par rakhne w., hürmat d. w., 'izzat d. w., raunaq d. w., in'am yá jazá d. w., tamám k. w., anjám ko pahnácháne w.*—*Rájamukutádi se abhishek k. w., sammán k. w., ádar k. w., páritoshik d. w., alaúkrit k. w., bhúshit k. w., sampanna k. w., sañsiddh k. w., samápt k. w.*

**CROWN'ET**. See **CORONET**.

[ *d., yantrapá d.*

**CRUCIATE**, *v.* (L. *crux*) to torture—*'Uqubat d., 'azáb d., ázúr d.*—*Kles d., atiduhkh*  
**CRUCIAL**, *a.* transverse, intersecting—*Árá<sup>h</sup>, ápas meñ kátné-wále<sup>h</sup>, bích meñ kátné-wále<sup>h</sup>*.

- CRÜ-GI-ĀTION, *n.* torture, agony — *ʿAzāb, ʿazār, uqūbat* — *Klēś, duhh, vyathā, yantranā.*
- CRÜ-GI-BLE, *n.* alchemist's melting pot — *Ghariyā<sup>h</sup>, dhāt galāne kā bartan<sup>h</sup>, kuhiyā<sup>h</sup>.*
- CRÜ-GI-FIX, *n.* an image or painting of Jesus on the cross — *Jīs hāl meñ Hazrat ʿIsā salīb par mare the us surat ki taswir yā mīrat* — *Jīs riti se ʿIsā krūs par mare the uski pratimā wā mūrti.* [*d., taslīb* — *Krūs par bāndhkar dand wā yantranā d.*
- CRÜ-GI-FIXION, *n.* the punishment of nailing to the cross — *Salīb par bāndhkar ʿuqūbat.*
- CRÜ-GI-FORM, *a.* having the form of a cross — *Sulībī, salīb sū* — *Krūsākār, krūsakriti.*
- CRÜ-GI-FF, *v.* to put to death by nailing to a cross, to mortify, to torment — *Salīb par charhānā, salīb par mekh mārke yā bāndhkar mār dālnā, taslīb k., salīb d., ʿazāb d., uqūbat d., ʿazār d.* — *Krūs par charhā aur usmeñ bāndhkar mār dālnā, klēs d., vyathā d., yantranā d.*
- CRÜ-GI-FI-ER, *n.* one who crucifies — *Taslīb k. v., salīb par mekh mārke yā bāndhkar mār dālnē v.* — *Krūs par charhākar aur us meñ bāndhkar mār dālnē w., yantranā d. w.*
- CRÜDĒ, *a.* (*L. crudus*) raw, unripe, harsh, indigested, unfinished — *Khām, nā-pukhta, sukht, nā-luzm, qair-tulīl, nā-tamām* — *Kachchā, nāpakka, apuripakwa, apakwa, kārā, ajirū, asaunpūr, asaunāpt, aparishkrit.*
- CRÜDĒLY, *ad.* without due preparation — *Pa qair munāsib taiyārī ke, nā-pukhtagi khāmī nā-tamāmī yā bad hazmī se* — *Ayatnapurvak, apak asaunāpti wā ajirpāt se.*
- CRÜDĒNESS, *n.* rawness, unripeness — *Khāmī, nā-pukhtagi, kachchā<sup>h</sup>* — *Apak, apakwatā, asiddhatwa, aparishkar.*
- CRÜ-DI-TY, *n.* indigestion, unripeness — *Bad-lazmī, nā-pukhtagi, khāmī, kachchā<sup>h</sup>* — *Ajirpātā, ajirpī, apak, apakwatā, aparishkar, asiddhatwa.*
- CRÜ-EL, *a.* (*L. crudelis*) inhuman, hard hearted, savage, ferocious — *Be-dard, be-tars, sang-dil, durukht, be-rahm, zālīm, be-mīhr, be-murawwat, sitam-gar, jallād, khāmī, khān-khacār* — *Nirday, kathor, nishthur, dayāhīn, krūr, atikrūr.*
- CRÜ-EL-LY, *ad.* in a cruel manner — *Be-dardī be-rahmī sang-dilī yā durukhtī se* — *Nirdayātī kathoratā nishthuratā wā krurātī se.* [*nishthuratā, krurātā.*
- CRÜ-EL-NESS, *n.* inhumanity — *Be-dardī, be-rahmī, sang-dilī, durukhtī* — *Nirdayātā,*
- CRÜ-EL-TY, *n.* inhumanity, barbarity — *Be-rahmī, durukhtī, zālīm, be-dardī, sang-dilī, sitam-garī, qasabī, sukhtī, be-murawwatī* — *Nirdayātā, nishthuratā, kathoratā, krurātā, nirdayātwa.*
- CRÜ-ET, *n.* (*Fr. cruchette*) a vial for vinegar or oil — *Sirka-dānī, tel-dānī, sirka yā tel rakhnē kī shishī* — *Aulāras wā tel dharmē kī kachakūpi, aulāras wā tel ke liye kāñch kī kuppī.*
- CRÜISE, *n.* (*L. crux*) a voyage without any certain course; *v.* to rove over the sea — *Idhar udhar safar-i-daryā; v. idhar udhar safar-i-daryā k.* — *Idhar udhar samudrabhraman; v. idhar udhar samudrabhraman k.*
- CRÜISER, *n.* a person or ship that cruises — *Idhar udhar safar-i-daryā k. w. shakhs, jo jahāz idhar udhar lūt kī talāsh meñ phirā kartā hai* — *Idhar udhar samudrabhramanākārī, jo naukā lūt ke khoj meñ idhar udhar ghūmā kartī hai, jo jan naukā par idhar udhar phirā kartā hai.*
- CRÜM, CRÜMB, *n.* (*S. cruma*) a small particle; a fragment, the soft part of bread; *v.* to break into small pieces — *Reza, zarru, pārchā, tukrā<sup>h</sup>, rotī kī magz; v. chūr-chūr k., malnā<sup>h</sup>, dalmasul k., misnā<sup>h</sup>* — *Ānu, kanikā tūk, chūr chūrn, rotī kī gūdā.* [*yā h<sup>h</sup>, misnā<sup>h</sup>, malnā<sup>h</sup>, dalmus dālnā<sup>h</sup>, dalmus jānā<sup>h</sup>.*
- CRÜMBLE, *v.* to break or fall into small pieces — *Chūr-chūr k. yā h<sup>h</sup>, tukre tukre k.*
- CRÜMP, *a.* (*S.*) crooked — *Terhā<sup>h</sup>, bānkā<sup>h</sup>.*
- CRÜMPLE, *v.* to draw into wrinkles, to shrink up, to contract — *Torā<sup>h</sup>, moronā<sup>h</sup>, jhol dālnā<sup>h</sup>, jhurīgānā<sup>h</sup>, sikornā<sup>h</sup>, sikurnā<sup>h</sup>, jhol khānā yā parnā<sup>h</sup>, tūnā<sup>h</sup>.*
- CRÜ-ÖR, *n.* (*L.*) gore, coagulated blood — *Khūn-i-basta, munjamul-khūn* — *Gārhā lohu, jamā huā lohu.*
- CRÜ-EN-TATE, *a.* smeared with blood — *Khūn-ālūdā* — *Lohū lohān, lohū se bharā huā.*
- CRÜPPER. See under CROUP. [*piñrlī kā sambandhī, jāughāsābandhī.*
- CRÜ-RAL, *a.* (*L. crus*) belonging to the leg — *Tāng yā piñrlī se nisbat-dār* — *Tāng wā*
- CRÜ-SADE, *n.* (*L. crus*) an expedition against the infidels — *Jihād, kāfirōn yā be-dīnōn ke upar ʿIsāiyōn kī charhāī, jo log ʿIsāimazhab nahīn mānte the un par ʿIsāiyōn kī charhāī* — *Jo log ʿIsāi dharm nahīn mānte the un par ʿIsāiyōn kī charhāī, ʿIsāidharmārthayuddh.*
- CRÜ-SÄD'ER, *n.* one employed in a crusade — *Jihād meñ sharik, jo log ʿIsāi mazhab nahīn mānte the un par ʿIsāiyōn kī charhāī meñ sharik* — *Jo log ʿIsāidharm nahīn mānte the un par ʿIsāiyōn kī charhāī meñ sathī, ʿIsāidharmārthayoddhā.*
- CRÜ'SES, *n. pl.* pilgrims who carry the cross, soldiers in the crusades — *Salīb-dār ziyāratī, jo ziyāratī salīb le chalte hain, jihādī sipāhī, jo log ʿIsāimazhab nahīn mānte the un par charhāī karnē-wālē ʿIsāi sipāhī* — *Krūsadhari tirthasevī, krūsavāhak tirthayātrī, ʿIsāidharmārthayoddhāgān.*
- CRÜSE, *n.* (*Fr. cruche*) a small cup — *Pyālī, ohkotā pyālā yā jān* — *Kaṭorī, khorī.*

- CRÜSH**, *v.* (Fr. *écraser*) to squeeze, to bruise, to subdue; *n.* a rushing together, a collision—*Nichornā<sup>h</sup>, masalnā<sup>h</sup>, kuchalnā<sup>h</sup>, chūr-chūr k<sup>h</sup>, tor dālnā<sup>h</sup>, dālnā<sup>h</sup>, dabā d<sup>h</sup>, dab jānā<sup>h</sup>, harā d<sup>h</sup>; n. relā<sup>h</sup>, ragrā<sup>h</sup>, takkar<sup>h</sup>, dhakkā<sup>h</sup>, dabāw<sup>h</sup>.*
- CRÜST**, *n.* (L. *crusta*) an external coat or covering, a shell, a case, the outer part of bread; *v.* to cover with a hard case, to gather a crust—*Kach-kurā<sup>h</sup>, puprā<sup>h</sup>, paprī<sup>h</sup>, belhan<sup>h</sup>, chhāl<sup>h</sup>, chhikā<sup>h</sup>, sip<sup>h</sup>, sipā<sup>h</sup>, khol<sup>h</sup>, roṭī kā chhikā<sup>h</sup>; v. parat dālnā<sup>h</sup>, lapet-nā<sup>h</sup>, paparigānā<sup>h</sup>, parat parnā<sup>h</sup>.*
- CRUS-TĀ'QEUS**, *a.* shelly, with joints—*Sip-dār, sipī-dār, chhikā-dār, girih-dār, jor-dār*—*Sipawān, chhilkāhā, valkawān, guṇṭhīlā, jorōn se yukt.*
- CRUS-TĀ'TION**, *n.* an adherent covering—*Paprā<sup>h</sup>, puprī, parat<sup>h</sup>.*
- CRÜS'TY**, *a.* covered with crust, snappish—*Chhikā-dār, paprī-dār, sakht, tursh-rū, tunuk-mizāj, tund-mizāj, bad-kho*—*Baklawān, valkawān, chhilkāwān, kuṛā, karkas, krūrasīl, chirchirā.* [bad-khoī se—*Chirchirāhat se, karkasatā se.*
- CRÜS'TI-LY**, *ad.* snappishly, peevishly—*Durushī se, tunuk-mizāj se, tund-mizāj se,*
- CRÜS'TI-NESS**, *n.* the quality of being crusty—*Chhikā-dārī, paprī-dārī, sakhtī, tursh-rū, tunuk-mizāj, bad-khoī*—*Papriyāhat, karāpan, chirechirāhat, karkasatā.*
- CRÜT'LI**, *n.* (S. *crice*) a support used by cripples; *v.* to support on crutches—*Baisakhi<sup>h</sup>, basakhi<sup>h</sup>, phirvā<sup>h</sup>; v. baisakhi par sambhālā<sup>h</sup>.*
- CRY**, *v.* (Fr. *crier*) to utter a loud voice, to call, to exclaim, to make public, to proclaim, to weep; *n.* a loud voice, clamour, lamentation, shriek, weeping—*Chillānā<sup>h</sup>, bulānā<sup>h</sup>, shor k., pūkārā<sup>h</sup>, mushkār k., mushtuhar k., manāṭī k., wāla k., wā-wailā k., giriya k., zārī k.; n. chhīlāhūt<sup>h</sup>, shor kī āwāt, shor-o-gul, gangā, nālā, wā-wailā, chikh<sup>h</sup>, giriya, giriya, zārī*—*Chheliyānā, gohrānā, hānk mārā, kuknā, hānk mārkar bolnā, prakās k., prachār k., phailānā, dhāndhorā phernā, ronā, phikarnā, biloknā; n. hānk, pūkār, gohār, kalkal, hullār, vilāp, hāhākār, kūk, chinghār, chitkār, chitkār, roṭī, roṭī, Chī'ER*, *n.* one who cries goods for sale—*Mnāṭā*—*Dhāndhoriyā.* [rodan, roārāhat.
- CRŸ'ING**, *n.* clamour; *a.* notorious—*Gul, shor, gangā; a. 'alāniya, angusht-numā, 'ālam-nashr*—*Kalkal, hullār; a. lokaprasiddh, prakāt wā pragat.*
- CRŸPT**, *n.* (Gr. *crypto*) a cell or cave—*Guphā<sup>h</sup>, tal ghār<sup>h</sup>, bhvīn-ghar<sup>h</sup>, guhā<sup>h</sup>.*
- CRŸPTIC**, **CRŸPTI-CAL**, *a.* hidden, secret—*Poshidā, mukhī*—*Gupt, chhipā, gūph.*
- CRŸPTI-CAL-LY**, *ad.* secretly, occultly—*Poshidagi se, ikhā se*—*Gūpt rūp se, gūphatā se.*
- CRŸPTOG'MY**, *n.* concealed fructification—*Poshidā bar-āwarī, mahji-samar-dārī*—*Gupt phalāw, gūph phulāw phalāw.*
- CRŸPTOG'MOUS**, *a.* secretly married, having the fructification concealed—*Poshidagi meñ nikahā gayā, poshidagi se byāhā gayā, nā-mālūm bar-āwar yā samar-dār, poshidagi se phaltā philtā*—*Chupchāp byāhā gayā, gupchup byāhā huā, gupt wā gūph rūp se phaltā philtā huā.*
- CRŸPTOG'RA-PHY**, *n.* the art of writing in secret characters—*Nā-mālūm hurīf meñ likhne kā fann, muglaq nawisht-khuvānī*—*Sāṅket meñ likhne kī vidyā, aspashtakshar meñ likhne kī vidyā.*
- CRŸSTAL**, *n.* (Gr. *crystallos*) a regular solid body, a kind of glass; *a.* consisting of crystal, clear, transparent—*Billaur, ek gism kā shishu; a. billaurin, blaurī, sāf, shaffāf*—*Sphatik, ek prakār kā kāñch wā kāñch; a. sphatik, sphatikamay, nirmal, swachchhā, vimal, parādarśak, prakāśabhedyā.*
- CRŸS'TAL-LINE**, *a.* consisting of crystal, resembling crystal, bright, clear, transparent—*Billaurī, billaurin, billaur sā, billaur ke mānind, sāf, safū, shaffāf*—*Sphatik, sphatikamay, sphatikasadrīś, sphatik sarikhā, vimal, nirmal, prakāśabhedyā, parādarśak.*
- CRŸS'TAL-LIZE**, *v.* to form into crystals—*Qalam k., qalam parnā*—*Sphatikākritī k. wā h.* [kākritī k. wā h.
- CRŸS-TAL-LI-ZĀ'TION**, *n.* the act of crystallizing—*Qalam kā karnā yā parnā*—*Sphati-*
- CÜB**, *n.* (L. *cubo*?) the young of a beast, a stall for cattle; *v.* to shut up—*Jānwār kā bachchā, pillā<sup>h</sup>, mawāshī yā dawāb kā thān; v. band k.*—*Pa'u ādī kā bachchā, āw, pasusthān, pasuon kā thān; v. mūd d., atkānā, chhehknā.*
- CÜBE**, *n.* (Gr. *kubos*) a regular solid body with six equal sides, the product of a number multiplied twice into itself—*Shash-phaltū yā shash-pahal, shash-dār, ka'b*—*Ghan.*
- CÜ'BC**, **CÜ'BI-CAL**, *a.* having the form of a cube—*Shash-dār sā, muka'b, shash-phaltū*—*Ghan, ghanasadrīś.* [—*Ghanavat, ghanarūp se.*
- CÜ'BI-CAL-LY**, *a.* in a cubical method—*Shash-phaltū ke mānind, shash-dār kī sūrat par*
- CÜ'BI-CAL-NESS**, *n.* the state of being cubical—*Shash-dārī, shash-phaltū, ka'b kī hūlat*—*Ghanatwa.* [—*Kothri sambandhī.*
- CÜ-BIC'ULAR**, *a.* (L. *cubo*) belonging to a chamber—*Kamare yā kothrī ke mutā'allig*
- CÜ-BIC'U-LAR-RY**, *a.* fitted for lying down—*Letne ke lāig*—*Letne ke yogyā.*
- CÜ BIT**, *n.* (Gr. *kubiton*) a measure from the elbow to the extremity of the middle finger estimated at eighteen inches—*Hāth bhar māp<sup>h</sup>, hāth<sup>h</sup>.*
- CÜ'BI-TAL**, *a.* containing the length of a cubit—*Hāth bhar<sup>h</sup>.*
- CÜ'BI-TED**, *a.* having the measure of a cubit—*Hāth bhar<sup>h</sup>.*

**CUCKING-STOOL**, *n.* an engine for punishing scolds and unquiet women—*Jhagrālū aur nā-shāista 'auraton ko sāsā dene kū shikanja*—*Jhagrālū aur kalahī striyon ko dand dene kī ek kal.*

**CUCK'OLD**, *n.* (*L. cuculus*) one whose wife is false to his bed; *v.* to corrupt a man's wife—*Daiyūs, qaltabān, zan-jalab, wah shakhs jiski jorū fāhisha ho; v. daiyūs yā qaltabān imānā, kisi kī jorū kō fāhisha k., aur kisi ke sāth āshnāī karne se apne khasam ko be-khramat k.*—*Jiski patnī vyabhihārīnī ho, vyabhihārīnīpatī, puñśchalī-patī; v. dūse kī patnī ke sāth vyabhihār k., dūse ke sāth vyabhihār karke apne pati kā pānī utārna.* [dabbū, darpoknā, kāyar, kātar.

**CUCK'OLD-LY**, *a.* poor, mean, cowardly—*Pāji, kamīna, luz-dilā*—*Nich, adham, darālū, CUCK'OL-DOM*, *n.* adultery, state of a cuckold—*Zinā-kārī, harām-kārī, zinā, daiyūsī, zan-jalabī*—*Chhinilā, parādāragaman, vyabhihārīnīpatitwa, puñśchalīpatitwa, vyabhihārīnīpatidāsā.*

**CUCK'OLD-MÅK-ER**, *n.* one who makes a cuckold—*Daiyūs yā qaltabān imāne w., fājir, zinā-kār*—*Parādāragamī, parādārik, chhinalā, kisi vivāhīta stri ke sāth vyabhihār karke uske pati kā pānī utārne w.*

**CUC'KOO**, *n.* a bird—*Koyal<sup>h</sup>, pik<sup>h</sup>*—*Kokil.* [dār—*Orhni wā ghūngghat sahī.*

**CUC'UL-LATE**, **CUC'UL-LA-TED**, *a.* (*L. cucullus*) hooded—*Top-dār, orhni-dār, barga-*

**CUC'UM-BER**, *n.* (*L. cucumis*) a plant, and its fruit—*Khūrā kā gāchh<sup>h</sup>, khirā<sup>h</sup>, kakrī<sup>h</sup>, phūt<sup>h</sup>, kavailā<sup>h</sup>, khaksā<sup>h</sup>.* [sāyami bāsan.

**CUC'UR BITE**, *n.* (*L. cucurbita*) a chemical vessel—*Ek qism kā kimiyāī bartan*—**RACUD**, *n.* (*S.*) food which ruminating animals bring from the first stomach to chew again—*Jugālī<sup>h</sup>.*

**CUD'WEED**, *n.* a plant—*Ek bhāt kā pundhā<sup>h</sup>.*

**CUD'DLE**, *v.* (*T. kudden*) to lie close, to join in an embrace, to hug—*Sat ke letnā<sup>h</sup>, god meñ sonā<sup>h</sup>, lipat rahnā<sup>h</sup>, chīmat rahnā<sup>h</sup>, līptā lenā<sup>h</sup>, chhātī se lagānā yā tagnā<sup>h</sup>.*

**CUD'GEL**, *n.* (*W. cujel*) a stick to strike with; *v.* to beat with a stick—*Lāthī<sup>h</sup>, lak-kar<sup>h</sup>, lāth<sup>h</sup>; v. lāthiyānā<sup>h</sup>, lāth yā lāthī se mārānā<sup>h</sup>.*

**CUD'GEL-ER**, *n.* one who cudgels—*Lāthiyāne w<sup>h</sup>, lāth yā lāthī se mārne w<sup>h</sup>.*

**CUD'GEL-PROOF**, *a.* able to resist a stick—*Lāthī ko rokne w<sup>h</sup>, lāthī kī mār se nahīn bhāgne w<sup>h</sup>, lāthī kī mār sah lenē w<sup>h</sup>.* [puchhī, ānchal, sesh bhīg, patā, sauket.

**CUE**, *n.* (*L. cauda*) the tail, the end, a hint—*Dum, ākhīrī hissā, ishāra*—**Pūnchh**,

**CUERPO**, *n.* (*Sp.*) the body—*Badan, jism*—*Šarīr, deh, deñb.*

**CUFF**, *n.* (*Gr. kupto*?) a blow, a stroke, part of a sleeve; *v.* to strike with the fist—*Ghūsnā<sup>h</sup>, dhaut<sup>h</sup>, thappar<sup>h</sup>, kos<sup>h</sup>, bāñh kī mūhrī<sup>h</sup>; v. ghūsnā mārānā<sup>h</sup>, ghūsnīyānā<sup>h</sup>.*

**CU'IRASS**, *n.* (*Fr. cuirasse*) a breastplate—*Baktar, chār-ūina, jaushan*—*Kavach, urastrān.*

**CU'IRAS-SIÈR'**, *n.* a soldier armed with a breastplate—*Baktar-posh, zirah-posh, jaushan-posh*—*Kavachī, jhilamwān, urastrāpawān.* [wā jhilam, jānghatrāp.

**CUISH**, *n.* (*Fr. cuisse*) armour for the thighs—*Jāngh kā baktar*—*Jāngh kā kavach*

**CUL'IN-ARY**, *a.* (*L. culina*) relating to the kitchen or cookery—*Matbakhī, bāwarchā-khāne kā, tabbākhī*—*Pākāśūlāsambandhī, pakasambandhī, pakavidyāsambandhī.*

**CUL'L**, *v.* (*L. con, lego*) to pick out—*Chūnā<sup>h</sup>, chugnā<sup>h</sup>, binnā<sup>h</sup>, bāchhnā<sup>h</sup>, biluchnā<sup>h</sup>.*

**CUL'LING**, *n.* any thing selected—*Muntaḥḥab shai, chunī huī chiz*—*Chunī chugi binī bāchhī wā barāī huī vastu.* [luchchā, durātmā, adham nar, nich jan.

**CULL'ION**, *n.* (*It. coglione*) a scoundrel, a mean wretch—*Bad-zāt, shuhdā<sup>h</sup>, pāji*—

**CULL'ION-LY**, *a.* mean, base—*Dūn, zulūl, kamīna*—*Adham, nich.*

**CUL'LY**, *n.* a dupe; *v.* to be fool, to cheat—*Modhī<sup>h</sup>, sādū-dil, fareb-khurdā; v. ahmaq banānā, fareb d.*—*Gāwdī, dhūrttavānchit, jo anāyās thagay jāy; v. mūrkh bauānā, thagnā, chhālānā.*

**CUL'LY-ISM**, *n.* the state of a cully—*Modhū-pan<sup>h</sup>, gāwdī-pan<sup>h</sup>.* [kā chhānā huā jū.

**CUL'LIS**, *n.* (*Fr. coulis*) broth of boiled meat strained—*Chhānā huā shorbā*—**Māns**

**CUL'MIFER-OUS**, *a.* (*L. culmus, fero*) producing stalks—*Dāñth-dār, dāñthā pāsā k. w.*—*Nālotpādak, dāñthā utpanna k. w.*

**CUL'MI-NATE**, *v.* (*L. culmen*) to be vertical, to be in the meridian—*Samtu-r-rāsī h., sir par ānā<sup>h</sup>, kamāl 'urūy ko pahunchnā, nisfu-n-nahār par ānā, dopahriyā nishān par ānā*—*Mastakoparishthān par pahunchnā, mastak ke upar h., dopahriyā chihn par h.*

**CUL'MI-NĀ'TION**, *n.* the transit of a planet through the meridian, the top or crown—*Kisī sayāre kā khatt-i-nisfu-n-nahār par ānā, choti<sup>h</sup>*—*Paramonnati, agra āikhā, sir.*

**CUL'PA-BLE**, *a.* (*L. culpa*) blamable, guilty, criminal—*Mulzim, gunah-gār, gunāh-gār, taqīr-wār, mujrīm*—*Nindya, nindā ke yogya, nindaniya, doshī, aparādhī.*

**CUL'PA-BLE-NESS**, *n.* blame, guilt—*Ilzām, gunāh, jurm*—*Nindā, nindiyatā, nindaniya-twa, apavād, aparādhitā, dosh.* [Nindā se, nindya rūp se, dosh se, aparādh se.

**CUL'PA-BLY**, *ad.* blamably, criminally—*Ilzām se, jurm yā gunāh se, taqīr-wārī se*—

**CUL'PA-TO-RY**, *a.* charging with crime—*Ilzām lagāne w., tukmat yā itihām lagāne w.*—*Nindek, apavādak, kalañk lagāne w.*



CŪL'PRIT, *n.* a person accused of a crime—*Gunah-gār, taqsir-wār, mujrim*—Doshi, aparādhi.

CŪL'TER. See COULTER.

CŪL'TI-VATE, *v.* (L. *cultum*) to till, to prepare for crops, to improve—*Jotnā<sup>h</sup>, khet banānā<sup>h</sup>, durust k., ārāsta k., taraqqi d., tarbiyat d.*—Hal chālānā, khet nikālānā, banānā, sevā k., barhānā, sudhānā, sañwārānā.

CŪL'TI-VĀ'TION, *n.* act of tilling, improvement—*Zirā'at, jotā<sup>h</sup>, ābādi, durusti, ārāstagi, taraqqi*—Khetī, krishī, kisanī, kisanī, jot, banāw, sudhār, sañwār, sevān, parishkar, anupālān, sañvārdhān.

CŪL'TI VĀ-TOR, *n.* one who cultivates—*Kisān<sup>h</sup>, kāsht-kār, muzārī, taraqqi d. w., durust k. w., ārāsta k. w.*—Krishak, jotuā, kuñbī, kāchhī, sudhārne w., sañwārne w., anusevī, anushthāyī, anupālī.

CŪL'TURE, *n.* the act of cultivating, improvement; *v.* to till, to improve—*Zirā'at, jotā<sup>h</sup>, durusti, durustagi, ārāstagi, taraqqi*; *v. jotnā<sup>h</sup>, durust k., ārāsta k., taraqqi d.*—Kisānī, kisanī, krishī, khetī, jot, banāw, sudhār, sañwār, sevān, parishkar, sañvārdhān, anupālān; *v.* hal chālānā, krishī k., khet nikālānā wā banānā, banānā, sudhānā, anusevā wā sevā k., barhānā.

CŪL'VER, *n.* (S. *culjra*) a dove—*Jungali kabātar*—Jaṅgali kapot.

CŪL'VER-HŪSE, *n.* a dovecot—*Kabātar-khāna*—Kapotāgar.

CŪL'VER-IN, *n.* (L. *coluber*) a cannon—*Top, bari top*—Barī agnyastra.

CŪMBENT, *a.* (L. *cumbo*) lying down—*Letā<sup>h</sup>, solājā<sup>h</sup>, letājā<sup>h</sup>, parā<sup>h</sup>.*

CŪMBER, *v.* (D. *kommeren*) to embarrass, to load, to busy; *n.* vexation, hindrance, embarrassment—*Pareshān k., mutarib k., tang k., bojhnā<sup>h</sup>, mashgūl yā mutaraddid k.*; *n. diqqat, gahūhat, taklif, rok<sup>h</sup>, mucāhamat, pureshānī, haurānī*—Ghabrānā, vyākul k., jhānjhat dekar pirā d., lādna, uljhāw wā phānsānā; *n. kleś, dukh, bādhnā, vighna, kankat, kashṭ, vyākulātā, ghabrāhat.*

CŪM'BER-SOME, *a.* troublesome, burdensome—*Ranj-āwar, taklif-dih, wazni, sakht, girān*—Dukhdāi, dukhkar, kleśak, kashṭakar, bhāri, karā.

CŪM'BER-SOME-IV, *ad.* so as to cumber—*Ranj-āwarī se, taklif-dihī se, sakhtī se, girānī se, tang yā pureshān karne ke taur se*—Ghabrāne vyākul karne pirā dene wā lādne ki rīti se.

CŪM'BRANCE, *n.* burden, hindrance—*Bojhā<sup>h</sup>, bojh<sup>h</sup>, rok<sup>h</sup>, rukāwat<sup>h</sup>, rukāw<sup>h</sup>.*

CŪM'ROUS, *a.* troublesome, burdensome—*Taklif-dih, ranj-āwar, wazni, sakht, girān*—Kashṭakar, kleśak, bhāri, karā.

CŪM'ROUS-IV, *ad.* in a burdensome manner—*Taklif-dihī se, ranj-āwarī se, sakhtī yā girānī se*—Kleś wā kashṭ dene ki rīti se, bādhnā dālne wā vighna karne ke bhāv se, bhār se.

CŪMIN, *n.* (Gr. *kumīnon*) a plant—*Zira*—Jirā.

[*k.*, sañchay k.

CŪMUL-ATE, *v.* (L. *cumulus*) to heap together—*Jamī k., furāham k.*—Bāṭornā, dher

CŪMUL-ATION, *n.* act of heaping together—*Bator<sup>h</sup>, dherī karnā<sup>h</sup>.*

CŪMUL-ATIVE, *a.* consisting of parts heaped together—*Majmū' hisson kā banā huā*—Bāṭore hue wā sañchit avayavon kā banā huā.

CUNC-TATION, *n.* (L. *cunctor*) delay—*Derī, der, dirangi*—Vilamb, dūrghasūtratā.

CUNC-TĀTOR, *n.* one who delays—*Der k. w., dirangi k. w.*—Vilambakārī, vilamb k. w.

CŪN'NING, *a.* (S.) skilful, artful, sly; *n.* skill, artifice, craft, slyness—*Hunar-mand, hikmatī, hosh-gār, nakkār, fītratī, hila-bāz, 'aiyār*; *n. hunar, hikmat, fītrat, hīrfat, robāh-bāzī, makkārī, 'aiyārī, 'aiyār-pan*—Nipūn, chatur, syānā, dhūrt, chhālī, kapatī; *n. naipunya, nipunatā, syānāpan, chaturāi, dhūrttatā, kuṭīlatā, chhāl.*

CŪN'NING-IV, *ad.* skilfully, artfully—*Hosh-gārī se, hunar-mandī se, fītrat hikmat yā hīrfat se, robāh-bāzī yā hila-bāzī se*—Nipunatā se, chaturāi se, dhūrttatā se, chhāl se.

CŪN'NING-NESS, *n.* artifice, slyness—*Hikmat, fītrat, hīrfat, 'aiyārī, robāh-bāzī*—Chaturī, yuktī, syānāpan, dhūrttatā, kapat.

CŪN'NING-MAN, *n.* a fortune-teller—*Rummāl, nasībā-go*—Maṅgalānāṅgālādēśī, śubhāśu-bhādarsanājīva, kīśī ke adrisht kā burā bhalā batlāne w.

CŪP, *n.* (S. *cupp*) a drinking vessel, a draught, a part of a flower; *v.* to draw blood by a cupping-glass—*Pyāla, jān, nosh, shurb, kasa-i-gul*; *v. sīngī laṅgānā<sup>h</sup>, tomrī yā tumbī laṅgānā<sup>h</sup>, pāchhnā<sup>h</sup>, pāchhne d.<sup>h</sup>*—Kāṭorā, kāṭorī, khorā, khorī, pān wā ekapan, pushpagarbh, pushpakosh.

CŪP'FER, *n.* one who cups—*Sīngī w<sup>h</sup>, tomrī yā tumbī laṅgāne w<sup>h</sup>.*

[*liye rahe.*

CŪP'BEAR-ER, *n.* an attendant at a feast—*Sāqī*—Pānapātravāhak, jo pine kā pātra

CŪP'BOARD, *n.* a case with shelves—*Pyāla wāgaira rakhne ke liye tānṛ bhañṛeriyā yā bhandariyā*—Kāṭorā ādi dharne ke nimittā tānṛ wā bhañṛeriyā.

CŪP'PING-GLASS, *a.* a glass used for drawing blood—*Sīngī<sup>h</sup>, lohū khīnchne kā purwā<sup>h</sup>.*

CŪ'PEL, *n.* (L. *cupella*) a small cup or vessel used in refining metals—*Filizz khālīs karne ki pyālī*—Sōnā ādi dhātū sōdhane ki kāṭorī wā khorī. [*—Dhātūsōdhan.*

CŪ-PEL-LĀ'TION, *n.* the process of assaying and purifying metals—*Filizz kā khālīs k.*

CUPIDITY, *n.* (L. *cupio*) eager desire, covetousness—*Tamannā, kamāl ārzū, hirs, havas, tam*—*Abhikāṣkṣhā, atysprihā, atiyabhilāsh, lālassā, lālach, lobh.*

CÚPO-LÁ, *n.* (It.) a dome, an arched roof—*Gumbaz, qubba*—*Arđdhgolākāraprasāda-śring, harmyaśikhar.*

CÚPPEOUS, *a.* (L. *cuprum*) coppery, consisting of copper—*Tanbāhā<sup>h</sup>, tānbe kā<sup>h</sup>.*

CÚR, *n.* (D. *korr*) a degenerate dog—*Leiri<sup>h</sup>, nikam kutlá<sup>h</sup>.* [kilkilātā<sup>h</sup>.

CÚR'RISH, *a.* like a cur, snarling—*Kutte aisa<sup>h</sup>, kutte sā<sup>h</sup>, gurrātā<sup>h</sup>, ghurrātā<sup>h</sup>, gurajātā<sup>h</sup>.*

CÚR'RISH-LY, *ad.* snarlingly, brutally—*Gurrāhat ghurrāhat yā guraj se<sup>h</sup>, kattar-pan se, kathoratā se<sup>h</sup>.*

CÚR'RISH-NESS, *n.* moroseness, churlishness—*Bad-khoi, tund-mizāj, tunuk-mizāj, ka-rakhtagi, be-rahmi*—*Chirchirāhat, rukhāi, kuśilātā, kathoratā, nirdayatā.*

CÚR'SHIP, *n.* meanness, ill-nature—*Kaminagi, razilagi, kurakhtagi, bad-khoi, bad-mizāj*—*Nichatwa, adhamatā, dushaparakriti, kuswabdhav.*

CÚRA-BLE. See under CURE.

CÚRB, *n.* (Fr. *courber*) part of a bridle, restraint; *v.* to restrain, to check—*Ghore kā thūthan bāndhuc ki zanjir, zabt, mac<sup>h</sup>, rok<sup>h</sup>*; *v.* *zabt k., muzāhamat k., mam<sup>h</sup> k., san-bhātā<sup>h</sup>*—*(Ghore ki thūthni bāndhuc ki kari, nigrah, avarodh. nishedh, atkāw, rukāw; v. thūnnā wā thābhnā, veg nivāran k., saniyam k., roknā, āpnā, atkānā.*

CÚR'ING, *n.* restraint, check—*Zabt, rok<sup>h</sup>, muzāhamat*—*Avarodh, nigrah, atkāw, āf wā arāw, rukāw.*

CÚRD, *n.* (L. *crudus*?) the coagulated part of milk; *v.* to turn to curds—*Dahi<sup>h</sup>, chkenā<sup>h</sup>*; *v.* *dahi jamānā yā jamnā<sup>h</sup>.* [ā<sup>h</sup>, jamānā yā jam jānā<sup>h</sup>.

CÚR'DLE, *v.* to change into curd, to coagulate—*Dahi jamānā yā jamnā<sup>h</sup>, thakkā k. yā CÚR'DY, a.* full of curds, coagulated—*Dahi se bharā huā<sup>h</sup>, jamā huā<sup>h</sup>, thakkā huā<sup>h</sup>.*

CÚRE, *n.* (L. *cura*) the act of healing, remedy, the benefice of a clergyman; *v.* to heal, to pickle—*Shifā-bakhshi, shifā, sikkhat, āram, chāra, 'ilāj, mu'ālaja, pādri kā 'uhda yā rozī*; *v.* *shifā d., tan-durust k., dār k., 'ilāj k., mu'ālaja k., 'ilāj k., namak malnā, namak milākār achār dharnā yā mahjū. rakhnā*—*(Chikitsā, rogāsūnti, rogopāsan, swāsthya, austhātā, aushadh, bhesaj, purohitavritti, purohit kā vyāpār wā adhikār; v. chaṅgā k., ārogya k., achedhā k., bhalā k., rogopāsan k., lavan milānā, lon wā non milākār rakh chhorjā wā achār dharnā.*

CÚRA-BLE, *a.* that may be healed—*Mumkinu sh-shifā, qābil-i-shifā, 'ilāj-pazir*—*Chikit-sya, swāsthyayogya, swāsthyaksham, chaigā h. wā karne ke yogya, sādhya.*

CÚRA-BLE-NESS, *n.* possibility to be healed—*Mumkinu-sh-shifā, 'ilāj-paziri, shifā ki qābiliyat*—*Chikitsyatwa, rogopāsananiyatā, sādhya.*

CÚRA-TIVE, *a.* relating to the cure of diseases—*Muta'allij-i-mu'ālaja, bimāriyon ke 'ilāj ke muta'allij*—*Rogachikitsāsambandhi, chikitsāvishayak.*

CÚRELESS, *a.* without cure, without remedy—*Be-'ilāj, gair-mumkinu-sh-shifā, be-chāra*—*Achikitsya, asādhya, nirupāy.*

CÚRER, *n.* one who cures, a healer—*Shifā-bakhsh, āram k. w., tan-durustā d. w., mu-'ālāj, daf' yā raf' k. w., shufi*—*Chikitsak, rogāsantak, rogahārī, ārogya k. w.*

CÚRATE, *n.* a clergyman hired to perform the duties of another, a parish priest—*Pādri kā 'iwaz, mahalle kā pādri*—*Purohitapratinidhi, tole kā purohit.*

CÚRA-CY, *n.* the office or employment of a curate, a benefice—*Pādri ke 'iwaz kā 'uhda yā kām yā rozī*—*Purohitapratinidhi kā pad vyāpār adhikār wā vritti.*

CÚRATE-SHIP, *n.* the office of a curate—*Pādri ke 'iwaz kā 'uhda*—*Purohitapratinidhi kā pad vyāpār wā adhikār.* [rakshak.

CÚRATOR, *n.* one who has the care of any thing, a guardian—*Dāroga, muhājiz*—*Adhīś, CÚR'FEW, n.* (Fr. *courrier, feu*) an evening bell—*Shām kā ghanā*—*Sāñh kā ghanā.*

CÚRI-OUS, *a.* (L. *curiosus*) inquisitive, accurate, exact, rare—*Rāz-jo, mutajassus, mutalāshi, kosh-yār, khabar-dār, bārik-bān, dushcār-pasand, 'umda, bārik, nāzuk, durust, nādīr, 'ajīb-o-garīb*—*Anusandhānechchhu, apūrvadarśanotsuk, anweshanā-sakt, khoj wā khojī, bhediyā, kāvadhān, chaukas, suchet, suthrā, uttam, sūksm, thik, anūthā, anokhā, adbhut, vichitra, apūrva.*

CÚR'IOUS-ITY, *n.* inquisitiveness, a rarity—*Rāz-joī, tafakhus, tajassus, sangāt, tuhfa, kam-yābi, nā-dirā*—*Apūrvadarśanotsukātā, śravadarśanotsukātā, anweshanā-sakti, khojipan, durlabhadravya, utkrishādravya, kautuk.*

CÚR'IOUS-NESS, *n.* inquisitiveness, a rarity—*Rāz-joī, tafakhus, tajassus, sangāt, tuhfa, kam-yābi, nā-dirā*—*Apūrvadarśanotsukātā, śravadarśanotsukātā, anweshanā-sakti, khojipan, durlabhadravya, utkrishādravya, kautuk.*

CÚR'IOUSLY, *ad.* inquisitively, artfully—*Talāsh se, tajassus se, tafakhus se. rāz-joī se, gaur yā tuammul se, bārik se, nazākat se, khūbi se, durust se, 'ajīb tarah se*—*Khoj se, anweshanā-sakti se, soch vichār se, nipunātā se, sūksmātā se, adbhut rītī se.*

CÚR'IOUS-NESS, *n.* inquisitiveness, a rarity—*Tajassus, tafakhus, rāz-joī, bārik, sabuki, tuhfa, khūbi, nazākat*—*Anweshanā-sakti, apūrvadarśanotsukātā, khojipan, suthrāī, sūksmātā, suthrāpan.*

**CŪRI**, *v.* (D. *krullen*) to turn the hair in ringlets, to twist, to rise in waves; *n.* a ringlet of hair, wave, flexure—*Bāl ko ghurehānā<sup>h</sup>, ghurachnā<sup>h</sup>, guvrti banānā yā banā, aīnthnā<sup>h</sup>, marvānā<sup>h</sup>, marvānā<sup>h</sup>, lapetnā<sup>h</sup>, liputnā<sup>h</sup>, lahrānā<sup>h</sup>; n. kākul, zulf, mauj, kham, pech, tūb, shikan—n. Kākapaksh, alak, ghūnglar wā ghūngar, lahar, tarang, laekāw, mor.*

**CŪR'Y**, *a.* having curls, tending to curl—*Zulf-dār, kākul-dār, pech-dār, pechilā, tād-dār, mauj-dār, aīnthā huā<sup>h</sup>*—Ghūnghrālā, ghurehiyālā, alakawān, kākapakshavīshat, tarāngamay, ghurehtā huā.

**CŪR'LI-NESS**, *n.* the state of being curled—*Zulf-dārī, kākul-dārī, pech-dārī, mauj-dārī, aīnth<sup>h</sup>*—Ghūnghrālāpan, ghurehiyāhat, kākapakshavīshatātā.

**CUR-MŪD'GEON**, *n.* (Fr. *curur*, *merchant*) an avaricious churlish fellow—*Hirsi khasis shakhs*—Lobhi kahnās jan. [kripan, kanjīs.

**CUR-MŪD'GEON-LY**, *a.* avaricious, churlish—*Hirsi, tāmi<sup>h</sup>, bakhil, khasis*—Lobhi, lālchi, shakhs—*(Corinth)* a shrub and its fruit—*Ek chhotā per aur uskā phal<sup>h</sup>*.

**CŪR'ENT**, *a.* (L. *curro*) running, passing, generally received; *n.* a running stream, course—*Ranā, hāl, hāl kī, rāj, jāri, murawaj, rīwaj, nāfz, rājāt-ī waqt; n. āb-ī-ranān, āb-ī-jārī, raftār, durg<sup>h</sup>*—Chalanān, vīdyamān, vartamān, ab kā, pracharī, prachalit, sancharī, survasammat, sarvagrihit, prāmānik; *n.* srot, bahtī nadi, pravāh, gati.

**CŪR'EN-CY**, *n.* circulation, general reception, money or paper passing as money—*Gardish, ravāj, jirā, murawaj paisā rūpaya yā lot*—Ghumāw, pher, chalan, prachār, prachalanmudrā, prachalitānmudrā, pracharitalot.

**CŪR'ENT-LY**, *ad.* in constant motion, generally—*Haamsha gardish meñ, 'amāmān, 'ala-l'amām*—Sadā daurtā, sadā gati meñ, prachār se, chalan se, sāmānya rūp se, sādharan rūp se. [—Chalan, prachār, sukhochehārān, vākpatutā, vāgdrutātā.

**CŪR'ENT-NESS**, *n.* circulation, fluency—*Gardish, jirā, ravāj, zabān-āwari, khush-guyūi*—*CŪR'RI-CLE*, *n.* an open chaise with two wheels—*Do pahije ki khuli hui gari<sup>h</sup>*.

**CŪR'RY**, *v.* (L. *corium*) to dress leather, to beat, to rub a horse, to flatter—*Chamā kamānā<sup>h</sup>, mānā<sup>h</sup>, pūnā<sup>h</sup>, khurahrā k<sup>h</sup>, ghorc ko malnā<sup>h</sup>, chiknānā<sup>h</sup>, phustānā<sup>h</sup>, luykhari k., lallo-patto k<sup>h</sup>*.

**CŪR'RI-ER**, *n.* one who dresses leather—*Chamār<sup>h</sup>*.

**CŪR'RY-ING**, *n.* the act of rubbing down—*Mālīsh, ragarū<sup>h</sup>*—Minjāw, ghisāw.

**CŪR'RY-COMB**, *n.* an iron comb—*Kharahrā<sup>h</sup>*.

**CŪRSE**, *v.* (S. *cursum*) to wish evil to, to execrate, to afflict, to utter imprecations; *n.* malediction, affliction, torment—*Badī yā badā chāhnā, la'nat k., āfat dānā, taklif d., ranjide k., bad-du'ā d.; n. la'nat, bad-du'ā, 'azāb, taklif, azīz*—Āmaigal wā anīsh chāhnā, dhikkārnā, phītkārnā, kles d., duhk d., satānī, śāp d., kosnā; *n.* śāp, ākrośan, kashṭ, kles, duhk, yatānā, yantranā.

**CŪRSED**, *p. a.* deserving a curse, vexatious—*La'nati, ma'īn, la'in, mardād, karih, ranj-āwar, taklif-dih*—Śāpārha, abhīśapt, ākrīshṭ, śāp wā dhikkār ke yogya, kashṭakar, duhkdhāyak.

**CŪRSED-LY**, *ad.* miserably, shamefully—*Bad-zillat, zabānī se, sharm-āwari se*—Burī se, durgati se, durvāśāpūrvak, garhaniyaprakār se, lajjit wā adham rūp se.

**CŪRSED-NESS**, *n.* the state of being cursed—*Ma'īni, mardādī*—Garhaniyatā, ghri-nārhatā, dhikkār ki yogyatā. [yā, kosne w., śāp d. w., dhikkārne w., phītkārne w.

**CŪR'SER**, *n.* one who utters curses—*Bad-du'ā d. w., bad-du'ā-go, la'nat k. w.*—Koswai—**CŪR'SING**, *n.* the uttering of a curse—*Bad-du'ā-go*—Śāp, ākrośan.

**CŪRST**, *a.* hateful, peevish, malignant—*Makrūh, karih, zūl-ranj, tūnuk-mizāj, bad-andesh, bad-khūrah, sh rir*—Ghinārha, chirehirā, karkasā, dweshī, drohī.

**CŪRST-NESS**, *n.* peevishness, malignity—*Zūl-ranjī, tūnuk-mizājī, bad-andeshī, bad-khūrahī, sharārāt*—Chirehirāhat, karkasātā, dwesh, droh. [twarit, asāvadhān, halkā.

**CŪR'SO-RY**, *a.* (L. *cursum*) hasty, slight—*Jald, be-līhāz, rawa-ravi kā, thorā<sup>h</sup>*—Śighra, **CŪR'SO-RI-LY**, *ad.* hastily, slightly—*Jaldī se, shītāb se, sar-ā-sari, rawā-ravi, mujma-lan, thorā sā<sup>h</sup>*—Śighra, twarā se, jhatpat, asāvadhānī se, aṭhūrī drishti se, kuchh kuchh.

**CŪR'SI-TOR**, *n.* a clerk in the court of chancery who makes out original writs—*Ing-listān kī sadar diwānī 'adālat kī muharrir*—Inglaṇḍ deś kī mahāvichāranasabha kī lekha.

**CŪRT**, *a.* (L. *curtus*) short—*Mukhtasar, kam*—Chhotā, nyūn, saṅkshipt.

**CUR-TAIL**, *v.* to shorten, to cut off—*Kotāh k., kam k., mukhtasar k., kamānā, kātnā<sup>h</sup>*—Saṅkshipt k., chhotā k., ghatānī, nyūn k., chhāntnā.

**CUR-TAIL'ER**, *n.* one who curtails—*Kotāh kam yā mukhtasar k. w., kamāne w., kātna w.*—Saṅkshipt k. w., chhotā k. w., ghatāne w., chhāntne w.

**CUR-TAIL'ING**, *n.* abbreviation, abridgment—*Iktisār, kotāhī, kam k.*—Saṅkshap, ghatāw, nyūnatā, nyūn k.

**CŪRTAL**, *n.* a dog or horse with a docked tail; *a.* brief, abridged—*Dum-kotā kutū yī*

- ghorā*; *a. mukhtasar kam yā kotāh kiya huī, muntaḥab*—Pūnchh katā yā bañrwā kutā yā ghorā; *a. brāsaw, sañhrit, sañkshipt.* [rip se, thore meñ.]
- CŪRT'LY**, *ad. briefly, shortly*—*Iktisār se, al-garaz, fā-jumla, hānī-i-kulām*—Sūkshepa-
- CUR'TAIN**, *cūr'tin, n.* (Fr. *courtine*) a hanging cloth; *v. to hang with curtains*—*Masahri*; *v. masahri (āṣṣnā<sup>h</sup>), masahri se ghernā<sup>h</sup>.*
- CŪRTAIN-LĒC-TURE**, *n.* a reproof given in bed by a wife to her husband—*Ta'l'm-i-khil-rati, malāmat jo koi 'aurat apne khusam ki bistare par karti hai*—Jhirkī jo rāt ko
- CŪRTSY**. See **COURTESY**. [koi stri apne pati ko bichhaume par deti hai.]
- CŪ'RULE**, *a.* (L. *curulis*) belonging to a chariot, senatorial, magisterial—*Gāri ke munta'alliq, amiri majlis ke muta'alliq, hākīmānu*—Gāri wā rath kā sambandhī, kulīna-sabbāsambandhī, nyayādhyakshasambandhī.
- CŪRVE**, *a.* (L. *curvus*) crooked, bent; *n.* any thing bent: *v. to bend*—*Munkani, kham-dār, kaj*; *n. kham, pech, kaj shai*; *v. kham-dār k., kaj k., tephā k<sup>h</sup>, buch inā<sup>h</sup>, nawā-nā<sup>h</sup>, jhukānā<sup>h</sup>*—*Terhā, aṅkuśākār, bānkā, vakra, nawā huā, jhukā huā, bal khayā huā*; *n. terhī vasti, vakrarekhākriti, dhamarnārg, terhāi, bānk; v. vakra k.*
- CUR-VĀ'TION**, *n.* the act of bending—*Nairār<sup>h</sup>, jhukār<sup>h</sup>.*
- CŪRVA-TURE**, *n.* crookedness, bent form—*Terhāi<sup>h</sup>, terhī sūrat*—*Vakratā, vakrākār.*
- CŪR'VITY**, *n.* crookedness—*Terhāi<sup>h</sup>, bānk<sup>h</sup>.*
- CŪR-VI-LĪN'E-AR**, *a.* consisting of a crooked line—*Terhe khatt w., terhe khatt kā banā huā, munkanīkhatt w., bā-khatt-i-munkani*—*Vakrarekh, vakrarekhāmay, vakrarekhānirmūt, vakrarekhī wā vakrarekhān kī banā huā.*
- CUR-VĒT'** *n.* (It. *corretta*) a leap, a bound; *v. to leap, to bound*—*Kūd<sup>h</sup>, phānd<sup>h</sup>, uckhā<sup>h</sup>*; *v. kūdnā<sup>h</sup>, phāndnā<sup>h</sup>, uckhānā<sup>h</sup>.* [lor, gaddi.]
- CUSH'ION**, *cūsh'un, n.* (D. *kussen*) a pillow for a seat—*Gāo-takiya, masnad*—*Bālīs, CŪSH'IONED*, *a.* seated on a cushion—*Masnad par baithā huā, takiya lagāye hue*—*Gaddi par baithā huā, bālīs lagāye hue.*
- CŪSH'ION-ET**, *n.* a little cushion—*Chhoti takiya yā masnad*—*Chhotī bālīs wā gaddi.*
- CŪSP**, *n.* (L. *cuspis*) the point or horn of the moon or other luminary—*Chānd waqaira kī nok*—*Chandra-sring, ardhachandrakon.*
- CŪS'D-AL**, *a.* ending in a point—*Nok-dār, nokilā*—*Sūksmāgra, sūchyagra.*
- CŪSTARD**, *n.* (W. *custard*) a composition of milk eggs sugar, &c.—*Ek mithūi jo dūdh, ande aur chini se bani hai<sup>h</sup>.*
- CŪSTO-DY**, *n.* (L. *custos*) imprisonment, care, security—*Quid, band, nigāh-bānī yā nigāh-bānī, hīrasat, amānat, kawālat, hifāzat, selāmat*—*Kāragār meñ nirodh, vandigrih meñ atkāw, rakshay, rakhvālī, rakshā.*
- CŪS-TŌ'D-AL**, *a.* relating to custody, guarding—*Quid hubs nigāh-bānī yā hifāzat ke muta'alliq, nigāh bān, mukāfi*—*Kāragār meñ nirodh kā sambandhī, rakshāvishayak, rakshak.*
- CŪSTOM**, *n.* (L. *con, suctum*) habitual practice, fashion, manner, a tax or duty on exports and imports—*Kho, 'ādāt, riti, dastūr, rasmi, zābita, rawaiya, rawish, rawāj, tariq, khirāj, maksul*—*Abhyās, bān, rīti, vyavahār āchār, dhārā, kram, chāl, chalan, sampradāy, kar.*
- CŪS'TOM-A-BLE**, *a.* common, habitual—*'Amm, 'amām, dastūrī, rājī, rasmi*—*Sādharan, samānya, lokasiddh, vyavahārik, āchārik.* [tābiq—*Yathāvyavahār, rityānusār se.*
- CŪS'TOM-A-BLY**, *ad.* according to custom—*Hasbu-l dastūr, rawāj rasmi yā dastūr ke mu-*
- CŪS'TOM-A-RY**, *a.* conformable to custom—*Murawra, ba-dastūr, mu'mūl, dastūrī, rasmi*—*Āchārik, vyavahārik, vyavahāranusār, āchāranusāyī, prāyik, laukik, sampradāyā-nusār.*
- CŪS'TOM-A-RI-LY**, *ad.* commonly, habitually—*Aksar, aksar angāt, hasbu-l-dastūr, hasbu-l-rawāj*—*Prāyik, prāyash, bahudhā, bahut karke, rityānusār se, vyavahāranusār se.*
- CŪS'TOM-A-RI-NESS**, *n.* commonness, frequency—*Aksariyat, kasrat*—*Sāmānyatā, sādharanātā, bahutwa, nityatā, prāyikatā.* [sāmānya lokasiddh, sādharan, prāyik.]
- CŪS'TOMED**, *a.* usual, common—*Mu'mūl, dastūrī, 'amm, 'amām*—*Vyavahārik, āchārik,*
- CŪS'TOM-ER**, *n.* one in the habit of purchasing—*Kharidār*—*Gāhuk wā gāhuk, gāhukī.*
- CŪS'TUM-A-RY**, *n.* a book of laws and customs—*Ain aur rasmon kī kitāb, qanūn aur dastūrāt kī kitāb*—*Vyavasthā aur lokarītiyon kā sangrah, vyavasthāsangrah, ritisāngrah.* [—*Maksul-ghar, chabūtara<sup>h</sup>, chauki<sup>h</sup>*—*Karasānchayagrih.*
- CŪS'TOM-HŌ'ISE**, *n.* a house where duties on exported or imported goods are collected
- CŪT**, *v.* (Gr. *kopto*?) to separate by an edged instrument, to divide, to hew, to carve, to pierce: *p. t. and p. p.* **CŪT**—*Katnā<sup>h</sup>, kut-dālnā<sup>h</sup>, katnā<sup>h</sup>, alag k<sup>h</sup>, do-tūk k<sup>h</sup>, chīdnā<sup>h</sup>, phārnā<sup>h</sup>, khodnā<sup>h</sup>, chhednā bedhnā yā phornā<sup>h</sup>.*
- CŪT**, *n.* the action of an edged instrument, a wound made by cutting, a part cut off, a near passage, an engraving, fashion, shape—*Turāsh, zakhm, khatt, tukrā<sup>h</sup>, nazdik kī rāk, taswir-i-kamda, chhāpe kī taswir, qat', flaut<sup>h</sup>, sūrat, shakl*—*Kāt, ghaw, tūk, chhānt, khand, sidhā path, adirghapath, chhāpe kī chhavi, khodī huī murti, dhab, byōnt, akār, rūp.*

**CUTTER**, *n.* one that cuts, a light sailing vessel — *Burrinda, gāṭī, kātūḥ, katarūḥ, ek gism ki tez-rau kishī* — *Kāṭne w., kaṭwaiyā, chibettā, vedhak, halki daurtī nāw, laghu-naukā.* [ghāw<sup>h</sup>, chhed<sup>h</sup>, kaṭ-ghāw<sup>h</sup>.

**CUTTING**, *n.* a piece cut off, an incision — *Tukrāḥ, chhūnt<sup>h</sup>, kataran<sup>h</sup>, chhūntan<sup>h</sup>, kāt<sup>h</sup>, CUT'LING, n.* a broad cutting sword — *Khāṇyā<sup>h</sup>.*

**CUT'LER**, *n.* one who makes cutting instruments — *Sakkāk, kārd-gar, chhuri waḡaira kā banāne w., lohār<sup>h</sup>* — *Chhurikākār, sāstrakār, chhuri ādi kā banāne w.*

**CUT'LER-Y.** *n.* a cutler's ware or business — *Lokhar yā lohār<sup>h</sup>.* [chhotā tūk.

**CUT'LET**, *n.* a small piece of meat — *tosht kā ek chhotā tukrū* — *Māns ki dalī botī wā*

**CUT'PURSE**, *n.* a pickpocket, a thief — *Jeb-katrā, kisa-bur, girih-bur, uchakkā<sup>h</sup>* — *Gānth-*

**kattā, gaṇthkattā, chor.**  
**CUT'THROAT**, *n.* a murderer, an assassin; a. cruel, inhuman — *Qassāb, gātīl, khūn-rec, jallād, rāh-zan; a. be-rahm, sang-dīl, be-dard, be-tars* — *Galkatā wā galkattā, garkatā, ghātak, prapaghātak, gupṭaghātak, baṭpār wā baṭpār; a. krūr, nirday, kāthor, badhodyat, marātnak.*

**CUT'WORK**, *n.* work in embroidery — *Chikan-dozī, kāv-chobi, chikan-kārī, gul-kārī, naḡā-shī* — *Būte kā kām, sūī kā kām, some ke sūt se phūl bōte ki silāī.* [khī<sup>h</sup>.

**CUT'W'LE**, *n.* (*L. cutis*) a thin skin, the scarf skin — *Patlā chamrā<sup>h</sup>, jhūllī<sup>h</sup>, chhevar<sup>h</sup>,*

**CUT'W'U-LAR**, *a.* belonging to the skin — *Chamre se nisbat-dār, khāl kā<sup>h</sup>, jūḍī* — *Chamre ki sambandhī, charmmī, twaksambandhī.*

**CUT'W'NEOUS**, *a.* relating to the skin — *Chamre yā khāl se nisbat-dār* — *Chamre kā sambandhī, charmik, charmasambandhī.*

**CUT'TLE**, *n.* (*S. eudle*) a fish, a foulmouthed fellow — *Sipīyān, bud-zabān, darīda-dahān* — *Ek prakār kī machhī, phenak, samudraṭien, dūrmukh, kaṭubhāshī, mukhar, vagdushī.*

**CY'CLE**, *n.* (*Gr. kuklos*) a circle, a periodical space of time — *Dāira, charḡh, daur, muḡarrar zamāna, daur-i-zamān* — *Chakra, māḡal, kālachakra, kīlāvritī.*

**CY'CLOID**, *n.* a geometrical curve — *Ilm-i-handasa wā ek khatt-i-munhanī* — *Rokhāganita-sambandhī vaktarekhā.* [tūlamāpanavidyā, vrittāmapanavidyā.

**CY'CLOMETRY**, *n.* the art of measuring circles — *Dāirān kī paimāish kā fann* — *Vart-*

**CY'CYCLO-P'ÉAN**, *n.* a circle of the arts and sciences, a book of universal knowledge — *Ilm-o-funūn kā dāira, dāira-i-ūlm, kull bāton kī lugat, majmū'a-i-ūlm* — *Vidyā-chakra, jñānachakra, vidyāhārāvalī, vidyāmālā, vidyāvanī.*

**CY'CYCLO-P'ÉAN**, *n.* (*L. Cyclops*) vast, terrific, savage — *Āzīm, haṇṭ-nāk, dahshat-nāk, wahshī* — *Barā, vrīhat, bhayānak, bhayānkar, kattar, krūr.*

**CY'DER**. See **CIDER**. [yuvahāns.

**CY'GNET**, *n.* (*L. cygnus*) a young swan — *Hans kā bachcha* — *Hānsasvak, bākhāns,*

**CY'LIN'DER**, *n.* (*Gr. kulindros*) a long round body, a roller — *Ustūrāna-i-mustadīra, nāl<sup>h</sup>, belan<sup>h</sup>, dandā<sup>h</sup>* — *Lambavartūl, vartūlastambhī.*

**CY'LIN'DRIC**, *CY'LIN'DRI-CAL*, *a.* having the form of a cylinder — *Ustūrāna-mansūb, belan sāḥ, belan sarīkhū<sup>h</sup>* — *Lambavartūlākār, vartūlastambhākār.*

**CY'MAR**, *n.* (*Fr. simarre*) a scarf — *Ophī<sup>h</sup>, ek-patā<sup>h</sup>, do-patā<sup>h</sup>, ek-loī<sup>h</sup>.*

**CY'MBAL**, *n.* (*Gr. kumbalon*) a musical instrument — *Jhūnj<sup>h</sup>, manjirā<sup>h</sup>, kar-tāl<sup>h</sup>.*

**CY'NIC**, *n.* (*Gr. kuon*) a surly person, a snarler, a misanthrope — *Durush-kho shakhḥ, tursh-rā shakhḥ, insān-dushman, jins-i-insān ko nafrat k. w.* — *Chirehīrā jan, chirehī-rāhā jan, gurāne wā jhānw-jhānw k. w., manushyadveshī, purushadveshī.*

**CY'NIC**, **CY'NICAL**, *a.* snarling, satirical — *Durush-kho, tursh-rā, tanz-go* — *Gurrātāgurajātā wā jhānw-jhānw kartā huā, kattar, chirehīrā, kuṭīl, anmīla, anālāpya, vyaṅgi.*

**CY'NO-SURE**, *n.* (*Gr. kuon, ouro*) the star near the north pole by which sailors steer, any thing which directs or attracts attention — *Wah sitāra jo qutb-i-shimālī ke pās wāqī hai aur jisko dekh ke mallākh jahāz chālātē hain, koī cheiz jo dhyān ko sidhī rah mēn yā apnī tarf lagāwe* — *Wah nakshatra jo dhruv ke nikat hai aur jisko dekhkar nāvik naukā wā pot chālātē hain, koī vastu jo dhyān ko sidhī mārg mēn wā apnī or lagāwe.*

**CY'PHER**. See **CIPHER**. [— *Ek jāti kā per, šok kā ek lakṣan wā chihn.*

**CY'PRESS**, *n.* (*L. cypressus*) a tree, an emblem of mourning — *Saro, mātām ki 'alāmat*

**CY'PRUS**, *n.* a thin transparent stuff originally made in Cyprus — *Patlā jāṭī<sup>h</sup>, patlā jhīrhīrā kaprā<sup>h</sup>.*

**CYST**, *n.* (*Gr. kistis*) a bag containing morbid matter — *Pib kī thailī<sup>h</sup>.*

**CYSTIC**, *a.* contained in a bag — *Thailī mēn samāyā huā<sup>h</sup>, thailī mēn kā<sup>h</sup>.*

**CY'TISUS**, *n.* (*L.*) a flowering shrub — *Ek phūltā huā jhāp<sup>h</sup>, ek khillā huā per<sup>h</sup>.*

**CZAR**, *zar*, *n.* the title of the emperor of Russia — *Rūs ke mulk ke pādshāh kā laḡab* — *Rūs deś ke rājā kī upādhi, Rūsadeśarājopādhi.*

**CZAR'ISA**, *a.* relating to the czar — *Rūs ke pādshāh se mansūb, Rūs ke pādshāh ke laḡab ke muta'alliq* — *Rūs deś ke rājā kā vishayak, Rūsadeśarājopādhisambandhī.*

**CZA-RI'NA**, *n.* the empress of Russia — *Rūs ke mulk kī pādshāh-begam* — *Rūs deś kī rānī.*

## D.

**DĀB**, *v.* (G. *danjjan*) to strike gently with something moist, to slap; *n.* a blow with something moist, a small lump—*Puchārā k<sup>h</sup>. yā d<sup>n</sup>., chuparnā<sup>h</sup>, lagānā<sup>h</sup>, thappar mārānā<sup>h</sup>; n. puchārā<sup>h</sup>, chhittā<sup>h</sup>, chhittā<sup>h</sup>, ek dālī yā chhotā tukrā<sup>h</sup>.*

**DĀB'BLE**, *v.* to smear, to spatter, to wet, to play in water, to do any thing in a slight manner, to tamper—*Bharnā<sup>h</sup>, lippnā<sup>h</sup>, chhirkunā<sup>h</sup>, bhigonā<sup>h</sup>, gilā k<sup>h</sup>., pānī meṅ khelnā<sup>h</sup>, dab-dūb k<sup>h</sup>., koi kām aukhūrā k<sup>h</sup>., upar-tapukā sarikkhī koi kām k<sup>h</sup>., hāth dālnā<sup>h</sup>, hāth lagānā<sup>h</sup>.*

**DĀB'BLER**, *n.* one who dabbles or meddles—*Pānī meṅ khelne w<sup>h</sup>., dab-dūb k. w<sup>h</sup>., upar-*

**DĀB'CHICK**, *n.* a small water-fowl—*Ek chhotā abī murg*—*Ek chhotā jalacharapakshi.*

**DAB**, *n.* (adept) one expert at any thing, an artist—*Hosh-yār shakhs, kāri-jar*—*Nipun patu wā daksh jan, śilpakār.*

**DĀ'CE**, *n.* a small river fish—*Ek bhānt kī chhotī machhlī<sup>h</sup>.*

**DĀCTYL**, *n.* (Gr. *daktulos*) a poetic foot consisting of one long syllable and two short ones—*Nazm meṅ ek rukn kā nām jismēn tūn hīe yā juz hote hain pahlā lambā aur dūsrē do chhote*—*Bhagan.*

**DAC-TYLIC**, *a.* relating to the dactyl—*Nazm meṅ aise rukn ke mutā'alliq kī jismēn tūn hīe yā juz hote hain pahlā lambā aur dūsrē do chhote*—*Bhaganavishayak, bhagana-*

*[avilambitavākya-kavitārachak.*

**DĀC'TY-LIST**, *n.* one who writes flowing verses—*Fas'h yā lassān shūr*—*Vagārutakavi,*

**DĀC'TY-LŌI'Ō-GY**, *n.* the art of conversing by the hands—*Anguliyon se khigādn. ke bat-*

*lane kā hunar, hāthōn ke ishāre se guft-gā karne kā hunar*—*Angulisaṅketabhāshā,*

*anguliyon ke saṅket se bātehit karne kī kalā, karapallavibhāshā.*

**DĀD**, **DĀD'DY**, *n.* (da, dā) father—*Bāp<sup>h</sup>, tātā<sup>h</sup>.*

**DĀ'DĀL**, *de dāl. n.* (L. *Diedalus*: variegated, skillful)—*tiār-ā-gūn, rang-ā-rang, hosh-yār,*

*hunar-mund, kār-shinās*—*Chitraviehitra, nānāprakār, bahuviddh, daksh, nipun, pra-*

*vin, gunī.* [jātiyapushp.

**DĀ'FO-DIL**, **DĀ'FO-DIL-LY**, *n.* (Gr. *asphodelos*?) a flower—*Nargis, hīrvar*—*Utpala-*

**DAG'GER**, *a.* (Fr. *daguer*) a short sword—*Khanjar, kaṭār<sup>h</sup>, chhurā<sup>h</sup>, bichhwā<sup>h</sup>, bi-*

*chhuā<sup>h</sup>.* [khiñchanat<sup>h</sup>.

**DĀ'GENS-DRAW-ING**, *v.* approach to open violence—*Chhurā niklaunā<sup>h</sup>, kaṭār yā bichhuā<sup>h</sup>.*

**DĀ'GLE**, *v.* (Dan. *dag*?) to trail in mire or water, to run through wet or dirt—*Lathernā<sup>h</sup>, k ch yā pānī meṅ ghasitnā<sup>h</sup>, sanādnā<sup>h</sup>, pānī yā kich w. ṅ hokar dāpnā<sup>h</sup>.*

**DĀ'GLE-TĀN**, **DĀ'GLE-TĀLED**, *a.* bemired, bespattered, trailed in mud—*Kich meṅ bhārā*

**DĀ'LY**. See under **DAY**. [huā<sup>h</sup>, k-char meṅ sanādnā huā<sup>h</sup>, latherā huā<sup>h</sup>.

**DĀIN'TY**, *a.* (L. *dens*?) delicious, nice, squeamish, scrupulous, elegant, affectually fine;

*n.* something nice or delicate—*Laziz, nafis, lat'f, khush zāiq, maze-dār, bārik, dush-*

*war-pasand, mīzā-mīzāj, nak-charhā<sup>h</sup>, pasand karne meṅ waswāsī, sāhib-i-ihitiyāt,*

*pakāza, nāznīn, tuḥfā, nazuk, nakhre-bāzī ke sāth khūd yā khāssa;* *n.* *tuḥfa, nī mat,*

*lazī shai*—*Suswādī, suvas, sukhādyā, suksm, machhlā, tiraskiri, dustoshapiyā,*

*sukshmadarśī, suksmācharī, suśayī, uttam, achchhā, sukumār, sukurār, komal,*

*banāwat wā aīnth-marar ke sāth achchhā;* *n.* *suswādī pudārth, sukhādyā dravya.*

**DĀIN'TI-LY**, *ad.* delicately, nicely fastidiously—*Narfāsāt yā nazākat se, pūkizagī yā khūbī*

*se, mīzā-mīzājī se, khush-dimāg se*—*Komalatā se, sukhumārī wā sukurārī se, suksm-*

*matā se, suthrāī se, bhālāī se, dustoshapiyatā se, nakeharhāhat se.*

**DĀIN'TI-NESS**, *n.* delicacy, fastidiousness—*Lazizāt, nazākat, latāfat, khush-dimāgi, mīz-*

*zā-mīzājī*—*Komalatā, mridutā, lāvanya, vilās, suksmatā, sukhumārī wā sukurārī,*

*suswādūtī, nakeharhāhat, dustoshapiyatī.*

**DĀIRY**, *n.* (Sw. *dä*) a place where milk is kept and made into butter and cheese, a

milk farm—*Dūdḥ kā ghar<sup>h</sup>, dūdḥ rakhne aur dahi mathne kā ghar<sup>h</sup>.*

**DĀIRY-MĀID**, *n.* a female servant who manages the dairy—*Ahīr<sup>h</sup>, ghar ke dūdḥ-dahi*

*kī rakḥvātī<sup>h</sup>.*

**DĀIRY**, *n.* (S. *dag, cage*) a flower—*tiāl i-bahār*—*Vasant ritu kā ek viśesh phūl.*

**DĀIRYED**, *a.* full of daisies—*tiāl i-bahār se pur yā bhārā huā*—*Vasant ritu ke ek viśesh*

*phūl se bhārā huā.*

**DĀLE**, *n.* (D. *dāl*) a space between hills—*Darī<sup>h</sup>, ghātī<sup>h</sup>, dara yā darra.*

**DĀLLY**, *v.* (D. *dollen*) to trifle, to fondle, to sport, to dally—*Tāpā-toī k<sup>h</sup>., rār-chāw*

*k<sup>h</sup>, dūlār k<sup>h</sup>, lār-pyār k<sup>h</sup>, katol k<sup>h</sup>, khelnā<sup>h</sup>, dhil k<sup>h</sup>, ber k<sup>h</sup>.*

**DĀ'LI-ANGE**, *n.* mutual caresses, acts of fondness, dally—*Rār-chāw<sup>h</sup>, hāw-bhāw<sup>h</sup>, chūmā-*

*chātī<sup>h</sup>, chīmā-chīmī<sup>h</sup>, dūlār<sup>h</sup>, rang-rās<sup>h</sup>, dūlār-pyār<sup>h</sup>, lār-pyār<sup>h</sup>, dhil<sup>h</sup>, ber<sup>h</sup>.*

**DĀ'LI-ER**, *n.* a trifier, a fondler—*Tāpā-toī k. w<sup>h</sup>., rār-chāw k. w<sup>h</sup>, dūlār k. w<sup>h</sup>,*

*lār-pyār k. w<sup>h</sup>, hāw-bhāw k. w<sup>h</sup>, rang-rās k. w.*

**DĀM**, *n.* (Fr. *dame*) a female parent—*Mā<sup>h</sup>, matārī<sup>h</sup>, mahārī<sup>h</sup>.*

**DĀM**, *v.* (S. *demman*) to confine water; *n.* a mole or bank to confine water—*Pānī ke*

*rok ke liye bāndh bāndhnā<sup>h</sup>, bāndh bāndhnā<sup>h</sup>; n. bāndh<sup>h</sup>.*

**DAM'AGE, n.** (L. *damnum*) mischief, hurt, loss : *pl.* compensation for mischief or loss ; *v.* to injure, to impair — *Khasarat, zarar, āsh, khalal, harj, qabāhat, kharābī, pāc-mālī, ziyān, nuqsān* ; *pl. tāwān* ; *v. nuqsān pahunchānā, khasarat k., khalal dānā, ziyān k., kharāb k.* — Burāī, khotāī, kshatī, bigar, apakār, ghātā, toṭā, hānī ; *pl. dānī, kshatipūran* ; *v. kshatī k., hānī k., bigārānā.*

**DAM'AGE-A-BLE, a.** that may be damaged — *Bigar jāne ke qābil, kharāb ho jāne ke laiq, jake nuqsān qā ziyān hone kā ihtimāl ho, jiskā nuqsān ho sakē* — *Bigar jāne ke yogya, kshatiksham, jiskī hānī hone kā sambhav ho, jis dravya kī hānī ho sakai.*

**DAM'ASC'ENE, n.** (L. *Damascus*) a species of plum — *Ek qism kā ber gā baīr* — *Ek jāti kā ber wā baīr.*

**DAM'ASK, n.** figured linen or silk : *v.* to form flowers on stuffs, to variegate — *Jām-dānī qā mushajjar* ; *v. mushajjar binā, bāte-dār binā, gūn ā-gūn k., rang-ā-rang k.* — *Jis vastra wā patla par phūl bāte kārhe hon* ; *v. kapron par phūl bāte kārhnā, chitru-vichitra k.*

**DAM'ASKIN, n.** a salve — *Tgā, teg* — *Kharg.*

**DAM'ASK ROSE, n.** a red rose — *Ek lāl gul, ek surkh gulāb* — *Raktajavā, hernapuslip.*

**DAM'LE, n.** (Fr.) a lady, a mistress of a family — *Bibi, abliqā, khānam* — *Āryā, grihīnī, kārī.*

**DAMN, dam, v.** (L. *damno*) to doom to eternal torments, to curse, to condemn — *Jahannam ko bhejnā, maf'ūn k., lā'nat k., rānda k., 'nqibat ke qābil qī gunāh-gār thahrānā, haqir qā khaṭīf thahrānā* — *Narak meñ jāne kā śāp d., narak meñ parne kā arthāt anant duḥkh bhogne kā śāp d., kosnā, dhikkārnā, phitkārā, doshī aparādhi wā adham thahrānā.*

**DAM'NA BLE, a.** deserving damnation — *Lā'natī, makrūh, jahannamī, zabūa, jahannam ko jāne ke laiq* — *Narak meñ girne ke yogya, narakalandārha, atidusht, anant kashṭ pāne ke yogya, garhīt.*

**DAM'NA BLE NESS, a.** state of being damnable — *Jahannam ko jāne kī liqāqat, lā'natī qā makrūh hone kī liqāqat qī bīlat* — *Narak meñ girne kī yogyatā, narakalandārhatā, anant kleś pāne kī yogyatā.*

**DAM'NA BLY, ad.** in a damnable manner — *Jahannam ko jāne kī liqāqat se, kar'āhiyat se, lā'nat se* — *Narak meñ girne kī yogyatā se, narakalandārhatāpūrvak, aisi rīti se kī jismēñ narak meñ parne.*

**DAM NĀ'TION, n.** exclusion from divine mercy, condemnation, state of eternal torment — *Lā'nat i-Khudā, lā'nat-i Dāh, lā'nat, bad 'āqibat, qair intihā' nqibat* — *Īswar kī kripā vāhishkaran, Īswar kī kripā se prithakkarān, dhikkār, phitkār, narakaguman, anantayātānā, narakayātānā.*

**DAM'NA-TO-RY, a.** containing condemnation — *Lā'nat-āmēz* — *Dhikkāramay, phitkāramay.*

**DAM'NED, p. a.** hateful, detestable, abhorred — *Ma'ān, bē'nat, dozukhī, jahannamī, makrūh, magzūb* — *Chūn kiye jāne ke yogya, garhāyā, giriārha, narakagat, naraka-patit, abhisāpt, koshī gaya, dhikkārā gaya, phitkārā gaya.*

**DAM'NI-FY, v.** to injure, to cause loss — *Khasarat k., ziyān k., nuqsān pahunchānā* — *Kshatī k., bigārī k., hānī k.*

**DAM'NING-NESS, n.** tendency to procure damnation — *Lā'nat i-Khudā kāsīl karne kī raqbat* — *lāwārakripāvāhishkaran sampadan karne kī pravrittī, Īswar kī kripā se phitkār wā dhikkār sampadan karne kī pravrittī.*

**DAMP, n.** (D.) moist, wet, foggy, dejected ; *n.* moisture, fog, dejection ; *v.* to moisten, to wet, to depress, to discourage — *Nam, martab, tar, kuhāsā-pur, gam-gūn, sir-faro, āsurda* ; *n. tarī, namī, kuhāsā<sup>h</sup>, bukhār, khusā-dilī, dil-girī, malāl* ; *v. nam k., tar k., sarī k., dil gir k., āsurda k., dil toṭnā* — *Odā, ārdra, sīhlāyā, gilā, bhigā, dhuñdhī, kuhāsā-may, udās, mlān, klānt, muñh laṭkāye* ; *n. ārdratā, sīhlāw, gilāi wā gilpan, odāi wā odāpan, bhāp, vāshp, kuhirā, udāsi, mlānt, mlānatā* ; *v. odā k., ārdra k., gilā k., bhigona, udās k., man toṭnā.* [ *kuehī odā, sīhlāyā, gilā.* ]

**DAMP'ISH, a.** inclining to wet, moist — *Kisī qadr mar'ūb, nam* — *Kīnchit ārdra, kuehī*

**DAMP'ISH-NESS, n.** tendency to wetness — *Kisī qadr namī qā tarī* — *Kīnchit ārdratā, kuehī kuehī gilāpan wā odāpan.* [ *Ārdratī, odāpan, gilāpan, dhuñdhilāpan, ghaṅgoratā.* ]

**DAMP'NESS, n.** moisture, fogginess — *Namī, tarī, rutūbat, kuhāsā-purī, dhuñdhilā<sup>h</sup>*

**DAMP'y, a.** moist, dejected — *Nam, tar, āsurda, āsurda* — *Ārdra, odā, gilā, bhigā, udās, mlān.* [ *aurat, tarī<sup>h</sup>* — *Yuvatī, anbhāhī strī, kumārī, chhokri.* ]

**DAM'SEL, n.** (Fr. *damoiselle*) a young woman, a girl — *Do-shizā, nau-javān an-yāhī*

**DAM'SON, dam'zn.** See DAMASCENE.

**DANCE, v.** (Fr. *danser*) to leap or move with measured steps ; *n.* a regulated movement of the feet, a motion of one or many in concert — *Nāchnā<sup>h</sup>* ; *n. nāch<sup>h</sup>.*

**DAN'S'ER, n.** one who practises dancing — *Nāchn<sup>h</sup> v<sup>h</sup>, nachwaiyā<sup>h</sup>.*

**DAN'S'ING, n.** a moving with steps to music — *Nāch<sup>h</sup>.*

**DAN'S'ING-NAN'S-TER, n.** one who teaches dancing — *Nāch sikhāne kā ustād* — *Nāch sikhāne kā guru, nṛtyāchārya, nṛtyaśikshak, nṛtyaguru.*

DĀN'CHING-SCHÖOL, *n.* a place where dancing is taught—*Nāch sikhūne ká ghar<sup>h</sup>*—Nrityan-śikshanaśālā, nrityaśālā. [sikh ke dānt sá hotá hai<sup>h</sup>—Sinhaparni.]

DĀN-DE-L'ON, *n.* (Fr. *dent, de, lion*) a plant—*Ek pandhū<sup>h</sup>, ek chhotá per jiská pattá*

DĀN'DLE, *v.* (Ger. *tandeln*) to move a child up and down, to fondle, to delay—*Lā-ke ko káth par hilānā yá uchhālā<sup>h</sup>, dūlār k<sup>h</sup>, dūlārānā<sup>h</sup>, lūr-pyār k<sup>h</sup>, dhil k<sup>h</sup>, ber k<sup>h</sup>.*

DĀN'DY, *n.* (Fr. *dandin*) a fop—*Chhailā<sup>h</sup>, chikaniyā<sup>h</sup>, albelā<sup>h</sup>.* [bāwnā.

DĀN'DI-PRAT, *n.* a conceited little fellow—*Ek khud-jū bārnā<sup>h</sup>*—*Ek dimbhi wá dambhi*

DĀNE, *n.* a native of Denmark—*Denmārk ke mulk ká bāshundā*—Denmārk desījan.

DĀ'NISH, *a.* relating to the Danes—*Denmārk ke mulk ke mutā'alliq. Denmārk ke mulk ke bāshandān ke mutā'alliq*—Denmārk desī.

DĀNE'GELT, *n.* tribute paid to the Danes—*Ek khirāj yá mahsūl jo Denmārk ke logon ko diyā jātā thā*—*Ek kar jo Denmārk desījanon ko diyā jātā thā.*

DĀN'GER, *n.* (Fr. *risk, hazard*), peril—*Khatra, āfat, khauf*—Jokhim, āpad, vipattī, dar, sukā, bhay, vighna.

DĀN'GER-LESS, *a.* without hazard—*Be khatra, be-āfat*—Binjokhim, nibh-sukā, nirvighna.

DĀN'GER-OUS, *a.* hazardous, perilous—*Khatar-nāk, par-āfat, khauf-nāk, makhtār*—Śaṅkājānak, bhayānikar, jokhim ká, bhayānak, darauna, saṁsayasth, bhayākrant.

DĀN'GER-OUS-LY, *ad.* hazardously, perilously—*Khatre se, khauf yá dahshat se*—Jokhim se, śaṅkāpūrvak, isī rīti se kī jismen wá dar ho.

DĀN'GER-OUS-NESS, *n.* hazard, peril—*Khatra, āfat, khauf, khatar-nāki*—Jokhim, sukā, bhay, dar, bhayānakatwa. [rahnā<sup>h</sup>, picchā pakre rahnā<sup>h</sup>.

DĀN'GLE, *v.* (Dan. *dingler*) to hang loose, to follow—*Latakā<sup>h</sup>, hilāgnā<sup>h</sup>, piche lage*

DĀN'GLER, *n.* one who dangles or hangs about—*Picche-lagā<sup>h</sup>.*

DĀNK, *a.* (Ger. *tunken* ?) damp, moist—*Nam, tar*—Oḍā, āmlā, sihlāyā, gilā.

DĀNK'ISH, *a.* somewhat dank—*Kisī qudr nam yá tar*—Kinchit ādrā, kuchh kuchh oḍā wá gilā. [w. parosne w<sup>h</sup>.

DĀP'T-FER, *n.* (L. *dapes, fero*) one who brings meat to the table—*Mez par khānā lāne*

DĀP'PPER, *a.* (D.) little and active, neat—*Nūtā aur chālāk, khāssa*—Thiṅgnā aur chapal, sutbarā.

DĀP'PLE, *a.* (apple ?) marked with various colours, streaked : *v.* to streak, to variegate—*Gān-ā-gūn, rang-ā-rang, lahar dār* : *v. lahar-dār k., gān-ā-gūn yá rang-ā-rang k.*—Nānāvārū, chitravichitra, lahariyā : *v. lahariyā k., chitravichitra k., nānāvārū k.*

DĀRE, *v.* (S. *dear*) to have courage for any purpose, not to be afraid, *p. t.* DŪRST—*Jurat k., himmat yá mardānagi rakhnā, khauf-zulā na h.*—Sāhas k., hiyāw rakhnā, nirbhay h.

DĀRE, *v.* to challenge, to defy—*Hānkā<sup>h</sup>, lalkārnā<sup>h</sup>, dhāmkanā<sup>h</sup>.*

DĀR'ER, *n.* one who dares or defies—*Jurat k. w., himmat yá mardānagi rakhne w., hānkne w<sup>h</sup>.*—Sāhas k. w., hiyāw rakhne w., lalkārne w., dhāmkanē w.

DĀR'ING, *p. a.* bold, adventurous, fearless—*Diler, mardān, shujā, jarī, himmat, be-khauf*—Dhrisht, dhithā, sāhasik, sāhasī, nirbhay, nidar.

DĀR'ING-LY, *ad.* boldly, courageously—*Dilerī se, shujā'at se, bahādūrānā, himmat se, be-khauf*—Sāhas se, sāhasapūrvak, nirbhay, nidar, dhithāī se.

DĀR'ING-NESS, *n.* boldness, fearlessness—*Dilerī, himmat, mardānagi, be-khaufī, be-bāki*—Sāhas, dhithāī, dhrishṭatā, viratā, nirbhayatwa, dhithāī.

DĀRK, *a.* (S. *deore*) wanting light, not of a vivid colour, obscure, gloomy : *n.* want of light, obscurity—*Tārik, tira, siyāh, muglaq, mushkil, yash'dā, afsārda-dil yá surd-dil k. w., zabān-āsār kā* : *n. tārikī, tīraqī, jahālāt*—Andherā, andhakāramay, krishṇ, kālā, gūph, āspashṭ, chhipā, mantor, bure lakshyōn kā : *n. andhakār, gūphatā, āspashṭatā, ajñān.*

DĀR'KEN, dār'kn, *v.* to make dark—*Tārik k. yá h.*—Andherā k. wā h.

DĀR'KEN-ER, *n.* one that darkens—*Andherā k. w<sup>h</sup>.*

DĀR'KISH, *a.* approaching to dark, dusky—*Kisī qudr tārik, dhūmlā<sup>h</sup>*—Kuchh kuchh andherā, dhundhlā. [wā ujiyārā, tamovartī, andhakāravartī.

DĀR'KING, *a.* being in the dark—*Tārikī mein, be-roshni.*—Añdhīyāre mein, bin ujiyālā

DĀR'KLY, *ad.* obscurely, blindly—*Iqlāq se, dushvār-fahmī se, ā-bīnāī se, andhlā-pan se<sup>h</sup>*—Gūphatā se, nigūphatāpūrvak, āspashṭ rūp se, añdhavat, andhlāī se, andhepan se.

DĀR'NESS, *n.* absence of light, obscurity—*Tārikī, tīraqī, iqlāq, dushvār-fahmī, jahālāt*—Andherā, añdhīyāra, andhakār, timir, gūphatā, āspashṭatā, ajñānatā.

DĀR'NSOME, *a.* gloomy, obscure—*Tārik, tira, dhūmlā<sup>h</sup>*—Andherā, andhakāramay, ghor, dhundhlā.

DĀR'NHŌ'SI, *n.* a madhouse—*Pāgal-khāna, divāna-khāna*—Unmattālay, pāgalghar.

DĀR'WORK-ING, *a.* working in secret—*Poshidagi yá tārikī mein kām karīā huā*—Chhipkar wā andhere mein kām kartā huā.

DĀR'TING, *a.* (S. *dyre*) beloved, favourite : *n.* one much beloved—*Mahbūb, 'azīz* : *n. chashm-o-chirāg, lakht-i-jigar*—Priyatam, baidyapriya, pyārā, lāl : *n. lārlā, dūlārā.*



**DARN**, *v.* (W.) to mend a rent or hole—*Chir ko marammat k., rafā k.*—Kaprē ki chir ko tākhnā wā bhar d. [rāi wā tākhnā, phatē hue kapron ko tākhnā.]

**DARN'ING**, *n.* the act of mending holes—*Refū-gari*—Phatē wā jhare hue kapre ki bha-

**DAR'NEL**, *n.* a weed—*Ek bhānt ki ghās*<sup>h</sup>.

**DART**, *n.* (Fr. *dard*) a weapon thrown by the hand; *v.* to throw, to emit—*Bhālā<sup>b</sup>, barchhā<sup>b</sup>, barchhā<sup>b</sup>, sāng<sup>b</sup>, ballam<sup>b</sup>; v. phēnkā<sup>b</sup>, chālānā<sup>b</sup>, chhōpnā<sup>b</sup>.*

**DART'ER**, *n.* one who throws a dart—*Bhālā barchhā sāng yā ballam chālāne w<sup>b</sup>.*

**DASH**, *v.* (Sw. *daska*) to strike against, to break, to besprinkle, to mingle, to sketch in haste, to obliterate, to confound, to fly off, to rush; *n.* collision, a blow, admixture, a mark in writing—*Takkar mārā<sup>b</sup>, takrānā<sup>b</sup>, putāknā<sup>b</sup>, de-mārā<sup>b</sup>, tor-nā<sup>b</sup>, chār-chār k<sup>b</sup>, bhar-dālā<sup>b</sup>, chhirkā<sup>b</sup>, mīlānā<sup>b</sup>, mejhānā<sup>b</sup>, utāceli meñ dāul banānā yā chitra khīnkā<sup>b</sup>, meñā<sup>b</sup>, kāt d<sup>b</sup>, gharānā<sup>b</sup>, dabānā<sup>b</sup>, chhalaknā<sup>b</sup>, tūt-papā<sup>b</sup>, jhapā<sup>b</sup> nā: *n.* takkar<sup>b</sup>, thakkar<sup>b</sup>, dhakkā<sup>b</sup>, mīlām<sup>b</sup>, likhne meñ ek aisi chīn-hānī jaise pah-sath lūkī<sup>b</sup>. [ne w<sup>b</sup>, utāmlā<sup>b</sup>, harbhariyā<sup>b</sup>.*

**DASH'ING**, *a.* rushing carelessly, precipitate—*Ni-dharyak jhapatē yā dardharātē chāl-*

**DASTARD**, *n.* (S. *adustriyan*) a coward; *a.* cowardly; *v.* to intimidate—*Buz-dil, nā-mard; a. buz-dilā, nā-mardā; v. buz-dil k., khauf dikhānā, himmat tornā*—Darpok-nā, kupurush; *a.* kāyar, kātar, bhīru; *v.* darpoknā banānā wā k., darwānā, bhay dikhānā dhamkānā. [dar dikhānā<sup>b</sup>.

**DASTAR'DIZE**, *v.* to intimidate, to terrify—*Darānā<sup>b</sup>, dhamkānā<sup>b</sup>, darwānā<sup>b</sup>, dhlānā<sup>b</sup>.*

**DASTARD'LY**, *a.* cowardly, timorous, mean—*Buz-dilā, nā-mardā, kāmīnā, razila, dān*—Kāyar, kādar, kātar, jī kā kachhā, darpoknā, darālū, adham, mel. [darpan.

**DASTARD'LI-NESS**, *n.* cowardliness—*Buz-dilī, nā-mardī*—Darpoknāpan, lenripan, gi-

**DASTAR'DY**, *n.* cowardliness, timorousness—*Buz-dilī, kādū-pan<sup>b</sup>, nā-mardī*—Kāyar-pan, darpoknāpan, jī kī kachhā, kādarāi.

**DATE**, *n.* (L. *datum*) the time at which a letter is written or an event happens, a stipulated time, duration, continuance; *v.* to note the time, to reckon, to begin—*Tārīkh, mu'āyan yā muqarrar waqt, darām, khatāw<sup>b</sup>; v. tārikh d., shumār k., shūrā<sup>b</sup> h.*—Tithi, miti, kisi patra ke likhne wā hone kā kāl, nūrūpī, kāl, uschit samay, kālāvadhi, thahrāw, tikāw; *v.* tithi wā miti dāhnā wā likhnā, ginnā, ganānā, k., ārambh h. [waqt kā—Binā tithi miti wā kisi nūrūpī kāl kā, tithihin.

**DATE'LESS**, *a.* without a date or fixed term—*Be-tārīkh, binā kisi tārikh yā mu'āyan*

**DAT'ER**, *n.* one who dates writings—*Tārīkh likhne w.*—Tithi wā miti chahāne w. wā dāhne w.

**DAT'ARY**, *n.* an officer of the chancery at Rome, the office of a datary—*Shahr-i-Rom ki bari kachahri kā ek 'uhda-dār, shahr-i-Rom ki bari kachahri ke ek 'uhda dār kā kām*—Rom nagar ki pradhān kachahri kā ek adhkārī, Rom nagar ki pradhān kachahri ke adhkārī kā pad.

**DAT'IVE**, *a.* the epithet of the case that signifies the person to whom any thing is given—*Maf'ul-bihī, hālat-i nasabi*—Sampradānakārak. *v.* baturnthī vibhakti.

**DATUM**, *n.* a truth granted; *pl.* DĀ'TA—*Maqbūl, haqiqat, jo haqiqat firz ki jāy*—Jo lāt mām lī jāy, swikrit tattwa.

**DĀTE**, *n.* (Gr. *daktulos*) the fruit of a species of palm tree—*Khurma*—Chihuhāri.

**DAUB**, *v.* (W. *darbau*) to smear, to paint coarsely; *n.* a coarse painting—*Bharnā<sup>b</sup>, les-nā<sup>b</sup>, potnā<sup>b</sup>, lipnā<sup>b</sup>, lagānā<sup>b</sup>, kisi chitra meñ adhūre-pan se rang bharnā<sup>b</sup>; n. kisi chitra meñ adhūri yā nikammī rang bhārā<sup>b</sup>. [ne w<sup>b</sup>.*

**DĀB'ER**, *n.* one who daubs—*Bharnē leone lipnē yā potne w<sup>b</sup>, adhūre-pan se rang bhar-*

**DĀB'ER'Y**, *n.* any thing artful—*Hikmatī yā farabī shai*—Yukti wā chhal kī vastu.

**DĀB'ING**, *n.* plaster, mortar, paint—*Lep<sup>b</sup>, pot<sup>b</sup>, poti<sup>b</sup>, lei<sup>b</sup>, let<sup>b</sup>, rang<sup>b</sup>.*

**DĀB'Y**, *a.* glutinous, viscous, adhesive—*Chhiphīpā<sup>b</sup>, lastānā<sup>b</sup>, lablabā<sup>b</sup>. [kanyā<sup>b</sup>, putrī<sup>b</sup>.*

**DAUGH'TER**, *dā'ter*, *n.* (S. *dohtor*) a female child, a female descendant—*Larkī<sup>b</sup>, betī<sup>b</sup>, dāugh'ter-ly*, *a.* like a daughter—*Larkī yā betī se<sup>b</sup>, betī sarikhi<sup>b</sup>.*

**DAUGH'TER-LI-NESS**, *n.* the quality or state of a daughter—*Betī kī khūsiyat yā hālat*—Kanyā kī dāsā wā dharu. [dākhānā<sup>b</sup>, dhamkānā<sup>b</sup>.

**DĀUNT**, *v.* (L. *donito* ?) to discourage, to frighten, to intimidate—*Darānā<sup>b</sup>, dahlānā<sup>b</sup>, dāunt'less*, *a.* fearless, bold—*Be-dar, ni-dar<sup>b</sup>, ni-dharyak, diler*—Nirbhay, sāhasī.

**DĀUNT'LESS-NESS**, *n.* fearlessness—*Be-bākī, be-khaufī*—Nidharakī, nirbhayatwa, abhay.

**DĀUPHIN**, *n.* (Fr.) the heir apparent to the crown of France—*Frāns ke mulk kā walī-ahd*—Frāns dēs kī yuvārāj. [dēs ke yuvārāj kī patni.

**DĀUPHIN'ESS**, *n.* the wife of the dauphin—*Frāns ke mulk ke walī-ahd kī bibī*—Frāns

**DĀW**, *n.* a bird—*Ek bhānt ki chīriyā<sup>b</sup>, kagelā<sup>b</sup>, kanwā<sup>b</sup>.*

**DĀW'ISH**, *a.* like a daw—*Kawee yā kagele sā<sup>b</sup>.*

**DĀW'DLE**, *v.* to waste time, to trifle—*Waqt bar-bād k., tāsī-i-augāt k., khelnā<sup>b</sup>*—Vrithā kālāksay k., kāl ganwānā, tāpātō k.

**DĀWN**, *v.* (S. *dagian*) to begin to grow light, to glimmer, to open; *n.* break of day, beginning, rise—*Subh hone lagnā, nūr kā tarqā hone lagnā yā h., jhilmilānā<sup>b</sup>,*

*zāhīr hone lagnā*; n. *subh*, *nūr kā tarkā*, *shurā*, *ibtidā*—Pau phatnā, tarkā h., dīn nikalnā, bhor h., tūmtimānā, dikhilāi parne lagnā, ārambh h.; n. bhor, tarkā, prātahkāl, arunoday, ārambh, uday. [kāl, bhor.

**DĀWN'ING**, n. break of day, morning—*Nūr kā tarkā*, *subh*—Arunoday, tarkā, prātah-DĀY, n. (S. *deg*) the time between the rising and setting of the sun, the time from noon to noon or midnight to midnight, light, sunshine, life, an appointed time, an age, a contest—*Āfshā ke tulū se gurūb tak kā zamāna*, roz, do-pahar se dūtro do-pahar tak kā zamāna, ādhī rāt se āyanda ādhī rāt tak kā zamāna, roshni, dhūp, zindagi, mu'āy-yan waqt, ek zamāna, qaziga, munāqashā—Din, divas, sūryoday se sūryast tak kā kāl, dopahar se dūtro dopahar tak kā kāl, ādhī rāt se dūtro ādhī rāt tak kā kāl, dīptī, prabhā, aūjor, ghām, āyu, nischit wā nīrūpit kāl, yug, samay, jhagrā, tahtā. **DĀ'LY**, a. happening every day; ad. every day, very often—*Har-roz*, roz-marra; ad. har-roz, roz-ba-roz, roz-roz, aksar—Dinwāri, daiuik, āluik, daivasik, pratidin kā; ad. dīn dīn, pratidin, bahudhā.

**DĀY'BĒD**, n. a couch for rest during the day—*Din kā bichhauā*, *din kā palang*.

**DĀY'BOOK**, n. a daily register of mercantile transactions—*Roz-nāma*, roz-nāma—Khasrā.

**DĀY'BREĀK**, n. first appearance of light, dawn—*Subh*, *tarkā*—Bhor, prātahkāl, arunoday, prabhāt. [kā sapnā, sachet avasthā kā swapna.

**DĀY'DREAM**, n. a vision to the waking senses—*Din kā khurāb*, *be-dāri kā khawāb*—Din

**DĀY'LĀ-BOUR**, n. labour by the day—*Din-bhar kā mazdūri yā mihnāt*—Din bhar kā kām, dīn bhar kā thīke kā kām, dainikakarm.

**DĀY'LĀ-BOUR-ER**, n. one who works by the day—*Mazdār*, rozina-dār mazdār, dīn ko kām k. w. —Dinwāri (thikālā, dīn ko jo thīke par kām kartā hai, dainikakarmakar).

**DĀY'LIGHT**, n. the light of day—*Roz-raushan*, āftāb ki roshni—Din ki jyoti, dinajyoti, sūry kā ujālā.

**DĀYS MAN**, n. an umpire, a mediator—*Sālīs*, *darmiyanī*—Bichwānī, bichwai, madhyasth.

**DĀY'SHINE**, n. the rise of the day, dawn—*Tarkā*, *bhor*.

**DĀY'STAR**, n. the morning star—*Subh kā sitāra*, *zohra*, *nāhid*—Bhor kā nakshatra, prabhātānakshatra, sūkra. [waqt—Din kā kāl, dinakāl, ravikāl.

**DĀY'TIME**, n. time in which there is light—*Waqt-i-roz*, roz kā waqt, dīn ko, dīn ke

**DĀY'WORK**, work imposed by the day—*Din bhar ki mazdūri yā mihnāt*—Din bhar kā kām, dīn bhar kā thīke kā kām, divasakarm, divikarm.

**DĀZE**, v. (S. *daras* ?) to overpower with light, to blind by too strong a light—*Ziyāda roshni se nazar ko rokna*, *nihāyat kārī roshni se andhā k.*—Adhik jyoti se andhā wā chuñdhā k.

**DĀZ'ZLE**, v. to overpower with light, to surprise with splendour, to be overpowered by light—*Ziyāda roshni se nazar ko rokna*, *nihāyat kārī roshni se andhā k. yā chubhna*, *chavūndhiyanā*—Adhik jyoti se andhā wā chuñdhā k., tinnirānā.

**DĀZ'ZLING**, p. a. striking with splendour—*Nihāyat kārī roshni se andhā k. w. yā nazar ko rokne se*, *nihāyat tābān*—Ātītajas, durālok.

**DĀZ'ZLING-LY**, ad. in a manner to dazzle—*Ziyāda roshni se nazar ko rokne ke taur se*, *nihāyat kārī roshni se andhā karne ke taur se*—Ātitej se chuñdhā wā andhā karne kī rīti se.

**DEA'CON**, de'kn, n. (Gr. *dia*, *koaco*) one of the lowest order of the clergy, an overseer of the poor, the master of an incorporated company—*Pādriyon ke sab se niche darje kī ek 'uhda-dār*, *muktājōn aur garibōn kā nigāh-bān*, ek qism kī jamā'at yā guroh kā sar-dār—Sab se niche varg kā purohit, daridriyōn kā rakshak wā adhikārī, ek prakār ke jathe kā adhishthātā wā mukhiyā. [purohitin.

**DEA'CON-ESS**, n. a female deacon—*Sab se niche darje kī pādri*—Sab se niche varg kī

**DEA'CON-RY**, **DEA'CON-SHIP**, n. the office of a deacon—*Sab se niche darje kī pādri kī 'uhda*, *muktājōn aur garibōn ke nigāh-bān kā 'uhda*, ek qism kī jamā'at yā guroh ke sar-dār kā 'uhda—Sab se niche varg ke purohit kā pad, dīn aur daridriyōn ke rakshak wā adhikārī kā pad, ek prakār ke jathe kī mukhiyā.

**DEAD**, a. (S.) deprived of life, inanimate, motionless, dull, still, tasteless; n. dead men, a still time, depth—*Murda*, *murdār*, *be-jān*, *be-harakat*, *sākin*, *sust*, *sunh*, *gārkā*, *gahirā*, *be-maza*, *be-zāigā*; n. *murde*, *nihāyat tirikī yā sannātē kā waqt*, *bīcho-bīch yā bīchoñ-bīch*, *gahirā*—Mūs, marā, murit, nirjiv, vichetan, prānahin, ātal, nischāl, maud, nistej, sunsān, gajhīn, gambhīr, phikā, utarā, niras, swādahin; n. mare log, mūte log, urit jan, sannatē kā samay, madhyakāl, mailhya.

**DEAD'EN**, v. to deprive of force or sensation, to make vapid or spiritless—*Kam-zor k.*, *pach-murda k.*, *be-hiss k.*, *be-maza k.*, *be-zāigā k.*—Durbal k., nirbal k., sun k., nistej k., phikā k., niras k. [mrityat.

**DEAD'ISH**, a. resembling what is dead—*Murda sā*, *murda aisā*—Mūs wā mare sarikhā,

**DEAD'LY**, a. destructive, mortal; ad. mortally, implacably—*Qātil*, *halākā*, *mukhik*; ad. *bā-halākī*, *halākāt se*, *mukhikāna*, *qātil taur se*, *jānī adāwat se*, *be-rahmī se*—Nāsak, prāpanāsak; ad. prāpanāsāpūrvak, mahādvesh se, kathonatā se, atoshanīyatā se.

- DĒAD/LI-HOON**, *n.* the state of the dead—*Murda ki hālat*—*Mūe wā mare ki dasā*.
- DĒAD/LI-NESS**, *n.* the quality of being deadly—*Qātil yā muhlik hone ki khāsiyat*—*Nāsak wā prāpaghātak hone kā dharm wā guṇ, nāsakatwa*.
- DĒAD/NESS**, *n.* loss of life, frigidity, faintness—*Murda-pan, afsurdagi, susti*—*Prāpa-hinatā, nihlsnehatā, vairāgya, mlāni, glāni, nirbalatā, asakti, nissattwatā*. [ghātak.
- DĒAD/DÓ-ING**, *a.* destructive, killing—*Qātil, muhlik, halākā*—*Nāsak, prānahāri, prāpa-*
- DĒAD/DRUNK**, *a.* so drunk as to be helpless—*Sar-shār, bad-mast*—*Chūr, pīkar achet*.
- DĒAD/HEART-ED**, *a.* having a faint heart—*Sust-dil, pach-murda-dil*—*MLānāman, dhile ji kā*. [pan.
- DĒAD-HEART'ED-NESS**, *n.* want of fortitude—*Ruz-dil, nā-mardī*—*Jī ki kachāi, kāyar-*
- DĒAD/KILL-ING**, *a.* killing at once—*Ek hi ber mār dāne wā*.
- DĒAD/LIFT**, *n.* a hopeless exigence—*Sakht tangī, aisi zurūrat jismēn koi chāra na ho*—*Aimī vipatti jismēn koi upāy na ho, aisi āvasyakatā jismēn koi upāy na chale*.
- DĒAD/HĒCK-ON-ING**, *n.* conjecture of the place where a ship is by the log—*Samandar men bu-gair sītārā-bīni ke jahāz ke thikāne kā andāzā k.*—*Binā sūrya tarā ādi ke de-khe hue samudra men kisi naukā ke thikāne kī atkal k.*
- DĒAD/STUCK**, *a.* struck with horror—*Khūf-zuda, mutahaiyir*—*Bhay se vyākul, dar ke māre ghabrayā huā, bhayātur, bhayākul*.
- DĒAF**, *a.* (S.) wanting the sense of hearing, not listening, obscurely heard—*Bahirā<sup>h</sup>, be-itifāt, be-lihāz, dhimi āwāz kī, dhimā<sup>h</sup>, kam sun partā huā<sup>h</sup>*—*Badhīr, amanoyogi, dhyan na detā huā, adhmārā sun partā huā, dabe hue sūbd kā*.
- DĒAFEN**, *r.* to make deaf—*Bahirā k<sup>h</sup>, bahirā banānā<sup>h</sup>, kān phoṇnā<sup>h</sup>*.
- DĒAF'NESS**, *n.* want of power to hear—*Bahirāi<sup>h</sup>, bahirā-pan<sup>h</sup>*.
- DĒAL**, *n.* (S. *dāl*) a part, a quantity, a thin plank; *r.* to distribute, to traffic, to inter-vene, to act—*Hissa, qadr, nigdār, takhta*; *v.* *taqsim k., chhūṭkānā<sup>h</sup>, hisa k., tijarat k., darmigān men mu'āmalā k., darmigāni k., mu'āmalā k., kām k<sup>h</sup>, chalan chalnā k., sulūk k.*—*Bhāg, parimān, patārā*; *r.* *bāṭhā, chhīnā, lenden wā lyohār k., vyavasāy vyāpār wā bāpijya k., bichwai k., malhiyasthi k., ācharaṇ chalnā*.
- DĒALER**, *n.* one who deals, a trader—*Kār-bārī, saulā-gur*—*Vyavasāyi, vyāpārī, len-den k. w., baniyā, banik*.
- DĒAL'ING**, *n.* action, intercourse, traffic—*Kār, kār-o-bār, kār-bār, ravish, sulūk, sar-o-kār, 'alāya, mu'āmalā, tijarat, saulā-garī*—*Kām, kārya, āchār, ācharaṇ, vyāpār, sānsarg, lenden, mahājani, banai, bāpijya*. [k.—Dhulā k., dhulāi.
- DĒ-AL-BĀTION**, *n.* (L. *de, albus*) the act of bleaching—*Nikhārnā<sup>h</sup>, nikhrāi<sup>h</sup>, safed*
- DĒ-AM-BU-LĀ'TION**, *n.* (L. *de, ambulo*) the act of walking abroad—*Bāhur tūhnā<sup>h</sup>, bāhar tūhnā<sup>h</sup>*. [tūhnā k. jagah<sup>h</sup>.
- DĒ-AM-BU-LA-TO-RY**, *a.* walking abroad; *n.* a place to walk in—*Bāhur tūhnā wā<sup>h</sup>*; *n.*
- DĒAN**, *n.* (L. *decanus*) the second dignity of a diocese—*Imām yā mujtahid kā nāib*—*Pradhānadharmādhyaikshādhikār men dwitīyapadasth arthāt dūsrā pūrwālā*.
- DĒAN'ER-Y**, *n.* the office or house of a dean—*Imām yā mujtahid ke nāib kī 'uḥdā yā makān*—*Pradhānadharmādhyaikshādhikār men dwitīyapadasth kā adhikār wā ghar*.
- DĒAN'SHIP**, *n.* the office and rank of a dean—*Imām yā mujtahid ke nāib kī 'uḥdā aur martaba*—*Pradhānadharmādhyaikshādhikār men dwitīyapadasth kā adhikār aur gaurav*.
- DĒAR**, *a.* (S. *dyre*) beloved, precious, costly, scarce; *n.* a word of endearment—*'Aziz, mahbūb, besh-gīmat, girān, kam-yāb*; *n.* *muhabbat zāhir karne kā yūh lafz hai, 'aziz, mahbūb*—*Pyarā, priya, baṛe mol kā, mahāngā, bahumūlya, durlabh*; *n.* *priya, kānt, pyārī*.
- DĒAR'LY**, *ad.* with fondness, at a high price—*'Ashiqāna, shauq se, muhabbat se, besh-gīmatī se, girānī se*—*Chūh se, pyār se, pīti se, prem se, mahāngī, baṛe mol se, dur-mūlya se*. [mahāngī, bahumūlya, dūrmūlya, mūlyagurutā.
- DĒAR'NESS**, *n.* fondness, costliness—*Shauq, muhabbat, girānī, besh-gīmatī*—*Chāh, prem*,
- DĒARTH**, *n.* scarcity, want, famine—*Kam-yābī, kami, gīlat, tangī, iṭtiyāj, qāht*—*Dur-labhatā, daurlabhya, abhāv, totā, aprāpti, anākāl, akāl, kāl, durbhiksha*.
- DĒAR'BOUGHT**, *a.* purchased at a high price—*Girān-kharīd*—*Mahāngē mol kā, baṛe mol se kinā gayā, dushkrit*.
- DĒAR'LOVED**, *a.* much loved—*Bahut pyār kiyā gayā<sup>h</sup>, bahut chāhā gayā<sup>h</sup>*.
- DĒATH**, *n.* (S.) extinction of life, mortality, manner of dying, state of the dead—*Maut, faut, ajal, marg, qazā, marne kā taur, murdōn ki hālat*—*Mrityu, mich, maraṇ, kāl, marne kā prakār, mare hue logōn kī avasthā wā dasā*.
- DĒATH'FUL**, *a.* destructive, murderous—*Qātil, muhlik, khūn-khwar, khūnī*—*Nāsak, prāpaghātak, prāpāntak*. [kā darsan wā rūp.
- DĒATH'FUL-NESS**, *n.* appearance of death—*Maut yā qazā kī surat*—*Mrityu wā mich*
- DĒATH'LESS**, *a.* never-dying, immortal—*Lā-zawāl, lā-maut*—*Amar, amarapiya, anant*.
- DĒATH'LIKE**, *a.* resembling death—*Marg-numā, maut sā*—*Mich aīsā, urityusadris, kālasadris*.

DEATH-BED, *n.* the bed on which a person dies—*Bistar-i-marg*—*Mrityusāyā*, *marapā-sāyā*.

DEATH-WARD, *ad.* toward death—*Maut ki taraf*—*Mīch* *ki* *or*, *mrityu* *ki* *or* *wā* *dig*.

DEATH-BOD-ING, *a.* portending death—*Maut ke āsar dikhāne w.*, *qazā kā āgam jānāne w.*—*Mrityusūchak*, *mīch* *kā* *āgam dikhāne w.* [*prāṇanāśak*, *prāṇāntak*].

DEATH-DART-ING, *a.* inflicting death—*Maut dālne w.*, *qātil*, *mukhlīk*—*Mīch* *dālne w.*,

DEATH'S-DOOR, *n.* near approach of death—*Maut ki qurīb ūmad*, *qazā kā darwāza*—*Mrityu kā āgaman*, *yamadwār*, *mrityudwār*.

DEATHSMAN, *n.* an executioner—*Jallād*, *qātil*—*Badhakarmādhikārī*, *ghātākajan*.

DEATHSHADOWED, *a.* encompassed by the shades of death—*Maut ke sāya se ghīrā huā*—*Mīch* *wā* *mrityu* *ki* *chhāyā* *se* *ghīrā* *huā*. [*āgaman kā lakshan*, *mrityulakshan*].

DEATH-TOKEN, *n.* a sign of approaching death—*Qazā-i-qurīb ki 'alāmat*—*Mrityu ke*

DEATH-WATCH, *n.* an insect whose noise is supposed to prognosticate death—*Ek qism kā kīrā jiske āwāz se log qiyās karte hain ki maut āwgi*—*Marapasūchakasābhalakārī* *kit*, *ek prakār kā kit* *jiske sābd se log anuman karte hain ki mrityu kā āgam jān* *partā* *hai*. [*mahrūm k.*—*Bāhar k.*, *nikāl dālne*, *āryā*, *roknā*, *varjanā*].

DE-BÄR, *v.* (*L. de, Fr. barre*) to exclude, to hinder—*Khārij k.*, *bāz rakhnā*, *mun' k.*,

DE-BÄSE, *v.* (*L. de, basis*) to lower, to degrade, to adulterate—*Past k.*, *zail k.*, *haqir k.*, *sabuk k.*, *khafif k.*, *be-ābrū k.*, *dagal k.*, *nāqis chiz se āmezish k.*, *khārāb k.*, *khotā k.*—*Nīch* *wā* *adham k.*, *tuchehla k.*, *halkā k.*, *sthānabhrasht k.*, *padachyut k.*, *laghu k.*, *mīlāunī k.*, *mīlāunī* *karke* *chokhī dhātu ko* *khotā k.*

DE-BÄSEMENT, *n.* the act of debasing—*Tazlīl*, *be-ābrū*, *sabukī*, *nāqis chiz se āmezish*—*Apakarslan*, *apadhwās*, *avamānānā*, *sthānabhrashtatā*, *halkāī*, *apamānabhāv*, *mīlāunī*, *mīlāunī* *karke* *chokhī dhātu kā* *khotā k.*

DE-BÄSER, *n.* one who debases—*Zail k. w.*, *be-ābrū k. w.*, *nāqis chiz se āmezish kar-* *ke* *khotā k. w.*, *khārāb k. w.*—*Nīch* *wā* *adham k. w.*, *tuchehha k. w.*, *halkā k. w.*, *sthānabhrasht k. w.*, *padachyut k. w.*, *mīlāunī* *karke* *khotā k. w.*

DE-BÄTE, *v.* (*L. de, Fr. battre*) to dispute, to contest, to deliberate; *n.* a dispute, a quarrel, a contest—*Bahs k.*, *bahasnā*, *takrār k.*, *mubāhasa k.*, *gaur k.*, *taammul k.*; *n.* *mubāhasa*, *qaziya*, *bahs*, *takrār*—*Vādānuvād k.*, *śāstrārth k.*, *kalah k.*, *kachkach k.*, *jhagrā k.*, *vichārānā*, *sochanā*; *n.* *vādānuvād*, *śāstrārth*, *jhagrā*, *taūtā*, *bakherā*, *kalah*. [*jāne ke qābil*—*Vivādānīya*, *vichārānīya*, *vitarkya*].

DE-BÄT-A-BLE, *a.* subject to debate—*Mubāhasa-pazīr*, *jis par bahs ho sake*, *gaur kiye*

DE-BÄTEFUL, *a.* quarrelsome, contentious—*Jhagrālū*, *bakherīyā*, *tante-rālā*.

DE-BÄTEMENT, *n.* controversy, combat—*Mubāhasa*, *takrār*, *jhagrā*—*Vādānuvād*, *taūtā*, *bakherā*, *larāī*. [*vādī*, *vichārak*].

DE-BÄTER, *n.* a disputant, an arguer—*Mubāhasa k. w.*, *bahhās*, *hujjatī*—*Vivādī*, *hotu-*

DE-BÄUCH, *v.* (*Fr. debauchee*) to corrupt, to vitiate; *n.* a fit of intemperance, excess, lewdness—*Khārāb k.*, *khār k.*, *abtar k.*, *āwāra k.*, *harām k.*, *zinā k.*; *n.* *be-tidāli*, *bad-parhezi*, *ziyādātī*, *bad-mustī*, *zinā-kārī*—*Bigārnā*, *pānī* *utārnā*, *dharmabhrasht k.*, *bhrasht k.*; *n.* *asāhyam*, *aparimitāchār*, *kāmāves*, *lampatātā*, *ratāsakti*, *luchpanā*.

DE-BÄUCH'ED-LY, *ad.* in a profligate manner—*Luch-pane se*, *shuhde-pan se*.

DE-BÄUCH'ED-NESS, *n.* intemperance, lewdness—*Bad-parhezi*, *be-tidāli*, *zinā-kārī*, *bad-mustī*—*Āparimitāchār*, *asāhyam*, *kāmāves*, *lampatātā*, *ratāsakti*, *luchpanā*.

DEB-AU-CHEE, *dēb-o-shōē*, *n.* a drunkard, a man given to intemperance—*Mat-rālā*, *piakkar*, *luchchā*, *lampat*, *shuhlā*. [*w*].

DE-BÄUCH'ER, *n.* one who debauches—*Bigārū*, *bigārne w.*, *bigār dālne w.*, *bhrasht k.*

DE-BÄUCH'ER-Y, *n.* intemperance, lewdness—*Bad-parhezi*, *be-tidāli*, *bad-mustī*, *zinā-kārī*—*Āparimitāchār*, *asāhyam*, *luchpanā*, *lampatātā*, *kāmāśakti*. [*meñ dālne*].

DE-BÄUCH'MENT, *n.* the act of debauching—*Bigārānā*, *bad-rāh k.*—*Bhrasht k.*, *kumārg*

DE-BENTURE, *n.* (*L. debeo*) a writing acknowledging a debt—*Ek nawishta jismēn qara kā* *iqbal hotā hai*—*Ek* *lekhapatra jismēn* *rip wā* *dene kā* *swikar* *rahtā hai*.

DÉB'ILE, *a.* (*L. debilis*) weak, feeble—*Kam-zor*, *nā-tawān*, *zā'if*—*Durbal*, *nirbal*, *śithilāsakti*, *śithil*. [*k.*—*Durbal k.*, *nirbal k.*, *śithil k.*, *śithilāsakti k.*, *kshīp k.*]

DE-HIL-TATE, *v.* to weaken, to enfeeble—*Nā-tawān k.*, *kam-zor k.*, *nā-quwat k.*, *zā'if*

DE-HIL-TATION, *n.* the act of weakening—*Nā-tawān k.*, *kam-zor k.*—*Durbal k.*, *kshīp k.*, *nirbal k.* [*nirbalatā*, *kshīnatā*, *śithilatā*, *balaśāthilya*, *kshīnāsaktitwa*].

DE-HIL-TY, *n.* weakness, feebleness—*Nā-tawān*, *kam-zor*, *nāqāhat*, *zā'if*—*Durbalatā*,

DÉBIT, *n.* (*L. debitum*) the debtor side of an account; *v.* to enter on the debtor side of an account—*Hisāb ki wah taraf jismēn kharch likhā jātā hai*; *v.* *hisāb meñ kharch ki taraf likhnā*, *kharch meñ likhnā*—*Lekhe* *khāte wā* *bahī* *ki* *wah* *or* *jismēn jo* *dhan* *uṭhtā hai* *arthāt* *vyay hotā hai* *so* *likhā jātā hai*; *v.* *lekhe* *khāte wā* *bahī* *meñ* *uṭhāw* *wā* *vyay* *ki* *or* *likhnā* *wā* *charhānā*.

DEBT, *dēt*, *n.* what one person owes to another, what one is obliged to do or suffer—*Qarz*, *farz*—*Rip*, *den*, *udhār*, *dhār*, *lahuā*, *kartavya*, *swakartavya*.

**DEBT'OR**, *n.* one who owes to another, the side of an account on which debts are charged—*Qurb-dār, dain-dār, hisāb ki wah tarāf jismen kharch likhā jāta hai*—Rīnī, dhartā, rūpgrast, lekḥā buhī ki wah alāṅ jismen uṭhāw arthāt vyay likhā jāta hai.

**DEB-O-NĀIR**, *a.* (Fr. *de, bon, air*) elegant, civil, well-bred—*Latif, khush-akhḷāq, khaliq, turbiyat-gūst, khush-atrār, khush-khulq, majlis-dāda*—Chāru, subhag, agrāmya, komalāswabhāw, anūnayī, sabhiya, suṣil, suṣiṣht.

**DEB-O-NĀIR'LY**, *ad.* elegantly, civilly—*Khush-akhḷāqī se, khush-atwārī se*—*Suṣhatā se, suṣilātā se, sabhiyatā se.* [sabhilyatā, suṣilātī.]

**DEB-O-NĀIR'NESS**, *n.* civility, complaisance—*Khush-akhḷāqī, nek-atwārī, khulq*—*Suṣhatā, DĒCA* (CHORD, *n.* (Gr. *deka, chordē*) a musical instrument with ten strings—*Ek*

*bījā jismen das tār lage rakhte haiṅ, das tār kā bājū.*

**DECADE**, *n.* (Gr. *deka*) the sum or number of ten—*Dahāīḥ, dasḥ.*

**DECADE'NCE**, **DECA'DES-ŶY**, *n.* (L. *de, cado*) decay, fall—*Zawāl, tanazzul, utārḥ*—[*Dasāra, dūśakōṇ.*]

**DECA'GON**, *n.* (Gr. *deka, gonia*) a figure having ten sides—*Mu'ashshar, dah-gōsha*—

**DECA'LOGUE**, *n.* (Gr. *deka, logos*) the ten commandments—*We das hukm jo 'Isāiyā ki kitāb-i-muqaddas meṅ marqūm haiṅ, Khudā ke das hukm*—*We das ājnā wā vidhān jo Isāidharmapustak meṅ haiṅ, dasavidhān, Iswaraprokṭ dasājñā.*

**DECA'LOGIST**, *n.* an expositor of the decalogue—*Un das hukmōṅ kā muṣawwir jo 'Isāiyā ki kitāb-i-muqaddas meṅ marqūm haiṅ*—*Dasavidhānatikākār, un das ājnāṅ kā tīkākar wā arthaprakāśak jo Isāidharmapustak meṅ likhī haiṅ.* [jānāḥ.]

**DE-CAMP**, *v.* (L. *de, campus*) to shift the camp, to move off—*Derā uṭhānāḥ, chalc*

**DE-CANAL**, *a.* (L. *decimus*) pertaining to a deanery—*Imām ke wāḥ ke 'uhde yā makān ke mutā'alliq*—*Pradhānadharmādhyaṅksh meṅ dwitīyapadasth arthāt dūsrē padwālē ke adhikār wā ghar kā sambandhī.* [nāḥ, pāsānāḥ.]

**DE-CANT**, *v.* (L. *de, cantum*) to pour off gently so as to leave the sediment—*Nithār-*

**DE-CAN'TEN**, *n.* a glass vessel for liquor—*Pīgāla, pyāla, āḡina*—*Kāchakūpi, kāchapa-*

*tra, kāch ki kuppī.* [lenā wā kāt dāḡnā.]

**DE-CAP'I-TATE**, *v.* (L. *de, caput*) to behead—*Gardan-mārnā, sir-kāpnāḥ*—*Mūnrkāt*

**DE-CAP'I-TATION**, *n.* the act of beheading—*Gardan-kushī, sir-katonāwāḥ*—*Mūnrka-*

*tanwāl, nastakacchhedan, śiraśchedh.* [nawī—*Das pad kā śloka, das charaṇ kā śloka.*]

**DECA-STICH**, *n.* (Gr. *deka, stichos*) a poem of ten lines—*Das misrā' kā guzāl yā mas-*

**DECAY**, *v.* (L. *de, cado*) to lose excellence, to decline, to impur; *n.* decline, gradual failure—*Tanazzul h., zawāl h., dhalnāḥ, abtar h. yā k.*; *n. tanazzul, zawāl, ghisāw, dhalnāḥ*—*Bigarṇā, kshay h., utārṇā, ghatnā, khiyānā, ghisnā, bigarṇā, ghatnā, mshṭ k.*; *n. kshay, ghatāw, utār, jirnātā, kshinātā.* [dhwastatā.]

**DECAY'ED-NESS**, *n.* state of decay—*Tanazzul—Jirnātā, kshinātā, śirnātā, galitaw,*

**DECAY'ER**, *n.* that which causes decay—*Jo shai tanazzul karē, zawāl-karne-wālī shai*—*Kshayakārak vastū, kshinakārī paurth.*

**DECAY'ING**, *n.* decline—*Tanazzul, zawāl, dhalnāḥ*—*Kshay, utār, ghatāw.*

**DE-CEASE**, *n.* (L. *de, cessum*) departure from life, death; *v.* to die—*Rihlat, intigāl, wafāt, marṭ; v. intigāl k., wafāt k., rihlat k.*—*Jīvanatyāg, maraṇ, mṛityu; v. marnā.*

**DE-CEIVE**, *v.* (L. *de, capio*) to cause to mistake, to impose upon, to cheat, to mock—*Bhḡḡānāḥ, bhulāwā dḥ, bhulwānāḥ, dhokḡā dḥ, ṭhagnāḥ, chhalnāḥ, torḡ dāl-*

*nāḥ, niras kḥ.*

**DE-CEIV'ABLE**, *a.* that may be deceived—*Dhokḡā khāne ke qābil, thage jāne ke laiq, fareb-pazir*—*Chhale jāne ke yogya, dhokḡā khāne ke yogya, vañchanīya, pratārāṇīya.*

**DE-CEIV'ABLE-NESS**, *n.* liableness to be deceived—*Fareb-khāne ki liqāqat, fareb-pazirī*—*Dhokḡā khāne ki yogyatā, vañchanīyatā, pratārāṇīyatwa.* [chhalī, vañchak.]

**DE-CEIV'ER**, *n.* one who deceives—*Farebī ādmī, dhokḡā d. wḥ., muzawwir—Ṭhag,*

**DE-CEIV'ING**, *n.* the act of cheating—*Thagāḡḡ, dhokḡāḥ, bhḡḡāwāḥ, bhulāwāḥ.*

**DE-CEIT**, *n.* fraud, a cheat, artifice—*Fareb, dagā, mukr, hilā, jitrāt, hikmat—Dhokḡā,*

*chhal, kapat, pravāñchanā, māyā, chāturi, kūtīl upāy.*

**DE-CEIT'FUL**, *a.* full of deceit, fraudulent—*Dagā-baz, farebī, makkār, muzanowir, jitrati,*

*hīla-sāz—Kapatī, chhalī, pravāñchak.* [se, māyā wā pravāñchanā se.]

**DE-CEIT'FUL-LY**, *ad.* fraudulently, with deceit—*Dagā-bāzi se, fareb se—Kapat se, chhal*

**DE-CEIT'FUL-NESS**, *n.* the state of being fraudulent—*Dagā-bāzi, fareb—Kapatatā,*

*kūtātā, vañchakatwa, kīpatya.*

**DE-CEIT'LESS**, *a.* free from deceit—*Be-fareb—Nishkapat, nischhal.*

**DE-CEPT'IBLE**, *a.* liable to be deceived—*Dhokḡā khāne ke qābil, fareb-pazir, mun-*

*kinu-l-fareb—Dhokḡā khāne ke yogya, thage jāne ke yogya, vañchanīya, pratārāṇīya.*

**DE-CEPT'IBILITY**, *n.* liableness to be deceived—*Dhokḡā khāne ki liqāqat yā khāsiyat,*

*fareb-pazirī—Vañchanīyatā, thage wā chhale jāne ki yogyatā, pratārāṇīyatwa.*

**DE-CEPT'ION**, *n.* the act of deceiving, fraud—*Thagāḡḡ, chhal, dhokḡāḥ, fareb.* [vañchak.]

**DE-CEPT'IOUS**, *a.* apt to deceive—*Dagā-baz, farebī, hīla-sāz, makkār—Kapatī, chhalī,*

- DE-ĀP'TIVE, *a.* having power to deceive—*Farebī, daḡā-bās*—Chhālī, kapaṭī.
- DE-ĀM'BER, *n.* (L. *decem*) the last month of the year—*Angrezi sāl kā ākhiri mahinā*—*Angrezi baras kā śeshamās*.
- DE-ĀM'VI-RI, *n. pl.* (L.) ten men appointed to draw up a code of laws in ancient Rome—*Das ādmī jo qadīm zamāne meñ Rom ke shahr meñ āin banāne ke liye muqarrar the*—*Das jan jo pūrvakāl meñ Rom nagar meñ vyavasthā rachane ke nimitta niyukt the*.
- DE-ĀM'VI-RAT, *a.* belonging to a decemvirate—*Das hākimoñ ki hukūmat ke mutā'alliq*—*Das janōñ ke rājya kā sambandhī, daśajanapālitarājyavishayak*.
- DE-ĀM'VI-RATE, *n.* government by ten men—*Das ādmīyōñ ki hukūmat*—*Das janōñ kā rājya, daśajanapālitarājya*.
- DE-ĀM'T, *a.* (L. *deco*) becoming, fit, suitable, modest, not gaudy or ostentatious—*Munāsib, lūiq, wājib, ma'qūl, mahjūb, sharm-sār, sūla*—*Sohātā, phabṭā, yathā-yogyā, uचित, yogyā, sañkochī, lajilā, śisht, lajjāsīl, saral, sīdhārān*.
- DE-ĀM'CY, *n.* propriety, modesty—*Ma'qūliyat, munāsibat, intiyāz, adab, sharm*—*Upayuktatā, auchityā, lajjā, vinay*.
- DE-ĀM'LY, *ad.* in a decent manner—*Shāistagi se, liyāqat yā hayā se, intiyāz se, adab se, ma'qūliyat se*—*Yathochit rīti se, upayuktatā se, lajjā se, sañkoch se, śishtatā se*.
- DE-ĀM'SESS, *n.* propriety, due formality—*Ma'qūliyat, intiyāz, takalluf*—*Upayuktatā, auchityā, sabhyānyānasevan, sabhyaritinishṭhā*.
- DE-ĀM'NI-ĀL, *a.* (L. *decem, annus*) continuing ten years—*Dah-sāla*—*Das-baras, daśavarshik, daśavatsari, daśavarship, daśavarshiy*.
- DE-ĀM'T, *a.* (L. *de, capsum*) cropped—*Kātā huā<sup>h</sup>, kātā huā<sup>h</sup>, chhāntā huā<sup>h</sup>*.
- DE-ĀM'TION, *n.* a cropping or taking off—*Kāt<sup>h</sup>, chhānt<sup>h</sup>*.
- DE-ĀM'TATION, *n.* (L. *de, certō*) strife, contest for mastery—*Qaziya, sar-dāri yā hukūmat ke liye ham-chashmī yā munāqasha*—*Jhagrā, prabhūtā ke nimitta tāntā*.
- DE-ĀM'SSION, *n.* (L. *de, cessum*) departure—*Kūch, rawānārī*—*Bidā, gaman*.
- DE-ĀM'HARM, *v.* (L. *de, carmen*) to counteract a charm—*Jādū ulāt d., afsūn kātā*—*Tonā wā totkā ulātā, batkā wā totkā kātā*.
- DE-ĀM'DE, *v.* (L. *de, cedo*) to fix the event of, to determine, to settle—*Muqarrar k., qāim k., qarār d., hukm k., fatwā d., infisāl k., faisal k., tajwiz k., bai k., munqatī k., band-o-bast k.*—*Nisṭhay k., nirnay k., thahrānā, nishpatti k., nivernā, pharchānā, nipātnā, chukānā, vyavasthā k.*
- DE-ĀM'D-ABLE, *a.* that may be decided—*Infisāl-pazīr, faisal pāne ke lūiq, qarār pāne ke qābil, tajwiz yā band-o-bast kiye jāne ke qābil, munqatī yā raf' hone ke qābil*—*Nirnay kiye jāne ke yogya, pharchā hone ke yogya, nipāte jāne ke yogya, nirpeya*.
- DE-ĀM'D-ED, *p. a.* determined, unequivocal—*Muqarrar, qāim, qatī, nā-mashkūk, sāf, gair-mubham*—*Sumīschit, nirpit, nishpanna, vyavasthāpit, suspasht, asandigdā*.
- DE-ĀM'D-ELY, *ad.* in a determined manner—*Bā-īrār, yaqīnan, albatta, sarīh, qat'an*—*Nisāndeh, sumīschit rūp se*. [Nirpetā, nishpatikarak, nipāte w.]
- DE-ĀM'D-ER, *n.* one who determines—*Munsif, faisal k. w., tahqiq k. w., tajwiz k. w.*
- DE-ĀM'TION, *n.* determination of a difference, doubt or event, the act of separation—*Infisāl, faisala, tajwiz*—*Niptārā, chukautī, nirnay, nishpatti*.
- DE-ĀM'SIVE, *a.* conclusive, final, positive—*Qatī, qatī, nātīq, munqatī, kāmīl, muqarrar, yaqīnā*—*Nisṭhayak, nirnayak, pūrā, nishpatikarak, pramāṇikarak*.
- DE-ĀM'SIVE-LY, *ad.* in a conclusive manner—*Qat'an, yaqīnan, albatta, be-shakk*—*Nirnay se, nirnayapūrv, nisṭhit rūp se*. [Nisṭhayakatwā, nirnayakatwā, nishpādakatā]
- DE-ĀM'SIVE-NESS, *n.* state of being decisive—*Qatī qatī nātīq munqatī yā yaqīnī hulat*
- DE-ĀM'DENGE, *n.* (L. *de, cedo*) a falling off—*Girāw<sup>h</sup>*.
- DE-ĀM'D-U-ous, *a.* falling, not perennial—*Girne w<sup>h</sup>, jharne w<sup>h</sup>, jhar parne-w<sup>h</sup>, ek baras se thorā ruhne w<sup>h</sup>, ek sāl se kam ruhne w., nā-pāc-dār*—*Patauasīl, patuk, vidhwānsī, achirasthāyī, asthāyī*.
- DE-ĀM'I-MAL, *a.* (L. *decem*) numbered by ten; *n.* a tenth—*'Ashrī, 'ashrātī, ta'shīrī; n. 'ashār*—*Dasak, dasasāñkhyak; n. dasamālav, dasāmabhāg, dasāñś*.
- DE-ĀM'I-MATE, *v.* to select every tenth—*Dah-yak nikālānā, das meñ se ek nikālānā<sup>h</sup>, dah-ek yā dahāi nikālānā<sup>h</sup>*—*Dasāñś nikālānā*.
- DE-ĀM'I-MATION, *n.* a selection of every tenth—*Dah-yak kā nikālānā, dah-ek yā dahāi kā nikālānā<sup>h</sup>, das meñ se ek kā nikālānā<sup>h</sup>, ta'shīr*—*Dasāñśagrahan*.
- DE-ĀM'I-MATOR, *n.* one who decimates—*Dah-yak nikālne w., dah-ek yā dahāi nikālne w<sup>h</sup>, das meñ se ek kā lene w<sup>h</sup>*—*Dasāñś nikālne w.*
- DE-ĀM'I-MO-SEXTO, *n.* (L.) a book in which the sheet is folded into sixteen leaves—*Ek ek tāw ke solah solah waraq-wālī kitāb*—*Ek ek tāw ke solah solah patrāwālī pustak*.
- DE-ĀM'IPHER, *v.* (L. *de, Fr. chiffre*) to explain, to unfold, to unravel—*Zāhir k., bayān k., ramz batlānā, ta'bīr k.*—*Batlānā, samjhānā, prakās k., gūph bat wā akshar ki vyākhyā k., kholnā, kholke batlānā*.

- DE-ÇÏ'PHER-ER**, *n.* one who deciphers—*Zâhir k. w., bayân k. w., rame batlâne w., ta'âlâ k. w.*—*Prakâśak, kholke batlâne w., gûrh bāt wā akshar kī vyākhyā k. w., vyākshatā.*
- DĒCK**, *v.* (*S. decan*) to dress, to adorn; *n.* the floor of a ship—*Pahinānā<sup>h</sup>, ārāsta k., zeb d., saiwārna<sup>h</sup>, siṅgār k<sup>h</sup>;* *n.* *jahāz kī monzil yā takhta-bandi*—*Bhūshit k., śobhit k., alaṅkrit k.; n. nāw kā paṭautan, nautkāprishth, nautal.*
- DĒCK'ER**, *n.* one who dresses or adorns, a ship having decks—*Pahināne w<sup>h</sup>, zebāish d. w., ārāsta k. w., monzil-dān jahāz, takhta-bandi-rālā jahāz*—*Saīwārne w., siṅgārne w., bhūshit k. w., alaṅkrit k. w., paṭautan-wālī nāw.*
- DĒCK'ING**, *n.* ornament—*Zebāish, ārāish, zeb*—*Bhūshan, alaṅkār, śobhā.*
- DE-CLAIM'**, *v.* (*L. de, clamo*) to speak to the passions, to harangue—*Rahm-angez guft-gū k., fusih kalām k., taqīr jhārnā*—*Vismay wā moh utpanna karne ke nimitta varnan k., alaṅkāramay vākya bolnā, śabdālāṅkārapūrvak vākya bolnā.*
- DE-CLAIM'ER**, *n.* one who declaims—*Rahm-angez guft-gū k. w., fusih kalām k. w., khush-taqīr, guft-gū se dil par usar k. w.*—*Vākya ke dwārā vismayotpādak wā indriyamohak, vāgīs.*
- DE CLAIM'ING**, *n.* an appeal to the passions—*Riqqat-angez kalām yā taqīr, targībāna-guft-gū*—*Karupāvākya, vismay wā karuṇā, utpādan karne kā vākya.*
- DEC-LA-MĀ'TION**, *n.* a discourse to the passions—*Sukhan-goī, fusih kalām yā taqīr, riqqat-angez guft-gū kalām yā taqīr*—*Vismay wā moh utpādan karne kā vākya, karupāvākya, śabdālāṅkāramayavākya.*
- DEC-LA-MĀ'TOR**, *n.* an orator, a rhetorician—*Sukhan-go, khush-taqīr, fusih kalām k. w., riqqat-angez guft-gū yā kalām k. w.*—*Vākya ke dwārā vismay wā moh kā utpādak, vāgīs, suvaktā, vākpaṭi.*
- DE-CLAIM'A-TO-RY**, *a.* appealing to the passions—*Riqqat-angez, riqqatī, targībāna, targībī*—*Vāgālāṅkāramay, vismayotpādak, indriyamohak.*
- DE-CLĀRE'**, *v.* (*L. de, clarus*) to make known, to proclaim, to publish—*Zâhir k., iqrār k., 'alāniya k., āshkārā k.*—*Bolnā, kalnā, batānā, jātanā, prakāś k., prachār k.*
- DE-CLĀR'A-BLE**, *a.* capable of proof—*Sābit hone ke qābil, zâhir hone ke qābil*—*Prameya, pramāṇī hone ke yogya, prakāśit hone ke yogya.*
- DEC-LA RĀ'TION**, *n.* an open expression, an affirmation, a proclamation—*Iqrār, izhār, ta'bir, tashrīh, ishtihār*—*Vachan, kathān, drīhāvachan, prakāś, prakāśun, prachār.*
- DE-CLĀR'A-TIVE**, *a.* proclaiming, explanatory—*Muchīr, muqīr, zâhir k. w., bayân, k. w., musharrīh*—*Khyāpak, jñāpak, prakāśak, bodhak.*
- DE-CLĀR'A-TO-RY**, *a.* affirmative, expressive—*Muqīr, muchīr, wāqif yā zâhir k. w., ba-khūdā bayân k. w.*—*Nivedak, vachak, jñāpak, prakāśak.*
- DE-CLĀR'A-TO-RI-LY**, *ad.* by declaration—*Izhāran, izhār yā iqrār se, 'alāniya*—*Vachan se, nivedanapūrvak, vyakt rūp se.*
- DE-CLĀR'ED-LY**, *ad.* avowedly, openly—*Izhāran, barmalā<sup>h</sup>, 'alāniya, sāf-sāf, sāf iqrār se, āshkārā taur se*—*Drīhāvachan se, khulī khulā, spāshṭ rūp se, kholke.*
- DE-CLĀR'ER**, *n.* one who declares—*Muqīr, mu'tarif, zâhir k. w., āshkārā k. w.*—*Prakāśak, jñāpak, spāshṭ k. w., kalne wā bolne w.* [jñāpan, vyākhyā.]
- DE-CLĀRING**, *n.* publication, exposition—*Izhār, tashrīh, ta'bir*—*Prakāśan, prakāś.*
- DE-CLĀINE'**, *v.* (*L. de, clino*) to lean, to fail, to decay, to bring down, to shun, to refuse, to inflect: *n.* a failing off, diminution, decay—*Idhālā<sup>h</sup>, jhuknā yā jhukānā<sup>h</sup>, kam h., zarwāl h., niche k<sup>h</sup>, hāz rohnā, ihtirāz k., irāz k., inkār k., tarrif k., gardānā; n. utār<sup>h</sup>, kamī, zarwāl*—*Namnā, nihurnā, ghatnā, kshay h., jirn h., nawānā, nihurnā, haṭak rahnā, nakarnā, aswikār k., vibhakti k., pad sādhanā, rūp-sādhanā; n. ghaṭiw, dhalāw, girāw, ghaṭi, kshay, dhwāns.*
- DE-CLĒN'SION**, *n.* tendency to fall, degeneracy, descent, inflection of words—*Tanazzul, kharābī, abtārī, nuzūl, tarrif, gardān*—*Girāw, patān, dhwāns, bhrāshṭatā, utār, pada-sādhān, śabdākhyān, rūpakāran, vibhakti.*
- DE-CLĪN'A-BLE**, *a.* that may be declined—*Gardān ke qābil, gardān-pazīr, mutasarrif, sarf-pazīr, qābil-i-tarrif*—*Vibhakti-sādhyā, ākhyā.*
- DEC-LI-NĀ'TION**, *n.* the act of bending down, descent, variation, deviation, decay, obliquity—*Jhukāw<sup>h</sup>, nuzūl, tanazzul, inkirāf, farq yā tafāruṭ jaise qutb-numā kē shimāl se aur kisi nīlāre kā khut-i-istiwā se, gum-rahī, de-rahī, abtārī, zarwāl, kaji, terhāi<sup>h</sup>*—*Nihurāw, nawāw, utār, utarāw, adhogatī, krāntī, krānt, utkram, bhrash, antar jaise kisi nakshatra kā mirāksh se, vipatth, kumārg, bhrāshṭatā, kshay, kahī-patā, jirnatā, vakratā.*
- DEC-LI-NĀ-TOR**, **DE-CLĪN'A-TO-RY**, *n.* an instrument used in dialling—*Dhūp-ghaṭī banāne ke jan meṅ ek āla*—*Dhūpghaṭī banāne kā ek yantra.*
- DE-CLIV'I-TY**, *n.* (*L. de, clivus*) a gradual descent, a slope—*Utār<sup>h</sup>, dhāl<sup>h</sup>, nashab*—*Pātuk, nimanatā, pātukabhūmī.* [yā *utārānā<sup>h</sup>, churāunā yā churānā<sup>h</sup>, pakānā<sup>h</sup>.*
- DE-COCT'**, *v.* (*L. de, coctum*) to prepare by boiling, to digest—*Ubalnā<sup>h</sup>, usenā<sup>h</sup>, aupnā*
- DE-COCT'ION**, *n.* the act of boiling, a preparation made by boiling—*Josh k. yā d., jo-shānda*—*Unāl, autāw, churāw, kārhā, kwāth.*

- DE-COL/LATE, *v.* (L. *de, collum*) to behead—*Sir kátná<sup>h</sup>, máñr kátná<sup>h</sup>, mastak kátná<sup>h</sup>.*  
 DEC-OL-LATION, *n.* the act of beheading—*Sir-katáí<sup>h</sup>, máñr-katáí<sup>h</sup>—Śiraschhedan, śirshaghāt.* [Rañg ká abhāv, varpābhāv.]
- DE-COL-O-RATION, *n.* (L. *de, color*) absence of colour—*Be-rañgí, rañg ki nentí—*  
 DE-COM-POSE', *v.* L. *de, com, positum*) to separate the constituent parts, to resolve into elementary principles, to dissolve—*Aslí hisson ko judá judá k., murakkab ko usul meñ tafriq k., hull k.—Múl avayavon ko bilginá wá prithak prithak k., mūlatattwaśodhan k., galānā.* [milāyá huá, punarmiśrit, dwimiśrit.]
- DE-COM-POUND', *v.* to compound a second time—*Naye sir se murakkab huá—Phir se*  
 DE-COM-PO-SITION, *n.* a separation of parts—*Murakkab ke hisson ki tafriq—Múl avayavon ká bilgāw wá prithakkarap, mūlatattwaśodhan.*
- DE-COM-POUND', *v.* to compound a second time; *a.* compounded a second time—*Naye sir se murakkab k., sāni tarkūb d. yá k. : a. naye sir se murakkab huá—Phir se milānā ; a. phir se milāyá gayā, punarmiśrit, dwimiśrit.*
- DE-COM-POUNDA-BLE, *a.* liable to be decomposed—*Naye sir se murakkab hone ke qābil—Phir se milāye jāne ke yogya, punarmiśrit hone ke yogya.*
- DEC'O-RATE, *v.* (L. *decor*) to adorn, to deck, to embellish—*Zeb d., zināt d., árúish d., árústa k.—Sīngārā, sīngār k., sañwārā, bhūshit k., alañkrit k., soñhit k.*
- DEC-O-RATION, *n.* ornament, embellishment—*Zebāish, zeb, árāish, zināt, árústagi—Bhūshan, sīngār, soñhā, banāw, sañwār, sañaw, alañkār, alañkriyā.*
- DE-CO'ROUS, *a.* becoming, proper, decent—*Munāsib, lāiq, wājib, ma'qūl, shāista—Phahtā, soñhātā, yathāyogya, uchit, yukt, śishtāchāranusāri, upayukt, suśil.*
- DE-CO'ROUS-LY, *ad.* in a becoming manner—*Ma'qūliyat se, liqāyat se, munāsabat se, shāistagi se—Yathāyogya se, upayuktatā se, savinay, suśilātipirvak.*
- DE-CO'RUM, *n.* propriety, decency, order—*Intigāz, shāistagi, liqāqat, salīqa—Nyāy, aunchitya, sabhyatā, śishtatā, suśilātā, sucharitra, suniti.*
- DE-COR'TI-CATE, *v.* (L. *de, cortex*) to strip off bark, to peel—*Chhilkā utārnā<sup>h</sup>, nikhornā<sup>h</sup>, nikolnā<sup>h</sup>.*
- DE-COR-TI-CATION, *n.* the act of peeling—*Chhilke ká utārnā<sup>h</sup>, nikhornā<sup>h</sup>, nikolnā<sup>h</sup>.*
- DE-CO'Y, *v.* (D. *koai*) to lure into a snare, to entrap; *n.* a lure, a snare—*Phāñul meñ dālnā<sup>h</sup>, phuslāñā<sup>h</sup>, phūsāñā<sup>h</sup> : n. lālch<sup>h</sup>, loh<sup>h</sup>, phuslāw<sup>h</sup>, dhokhā<sup>h</sup>, phandā<sup>h</sup>, phāñā<sup>h</sup>.*
- DE-CO'Y'DUCK, *n.* a duck that lures others—*Ek battak jo aur battakon ko bahkū-kar phande meñ dālnā diti huī<sup>h</sup>.*
- DE-CREASE', *v.* (L. *de, cresco*) to grow less, to diminish; *n.* state of growing less, decay—*Ghatnā<sup>h</sup>, thorā<sup>h</sup>, ghatānā<sup>h</sup>, thorā<sup>h</sup> : n. kamti, kami, takhfif, nuzūl, zarāf—n. Ghatī, nyūnatā, kshay.*
- DE-CREMENT, *n.* decrease, waste—*Kamti, zarāf—Nyūnatā, ghatī, kshay.*
- DE-CREE', *v.* (L. *de, cretum*) to determine, to ordain, to appoint; *n.* an edict, a law, a determination—*Tajwiz k., infisāl k., hukm d., fatwā d., farmānā, mu'ayyan k., muqarrar k., qāim k. : n. hukm, fatwā, ān, infisāl, tajwiz—Nirdhāray k., nishpanna k., nishpatti k., ājnā k., vyavasthā k., thahrānā, thāunā ; n. vidhi, vidhān, niyam, vyavasthā, nishpatti, niptārā.*
- DE-CRE'TAL, *a.* pertaining to a decree; *n.* a book of decrees or edicts—*Shar'ī, āini, hukmī ; n. hukm-nāma, shar' qā āin ki kitāb, āinon ká majmū', qawānin—Vyavasthāvi-shayak, vyavasthāyak ; n. dharmasāñhitā, vyavasthāsañgrah.*
- DE-CRE'TIST, *n.* one who studies the decretal—*Āinon ke majmū' ká parhne w. yā mutā'allam—Vyavasthāsañgrah ká abhyāsī wá chintinhār.*
- DE-CRE'TIVE, *a.* having the power of decreeing—*Hukm d. yā infisāl karnē ká mukhtār—Vyavasthā wá niyam wá ājnā karnē ko samarth.* [vyavasthāpak.]
- DE-CRE-TORIAL, *a.* belonging to a decree—*Hukmi, āini, shar'ī—Vyavasthāviśhayak,*  
 DE-CRE-TORY, *a.* judicial, definitive, critical—*Shar'ī, āini, āin ke mutā'allig, mu'ayyan, qāti, muqarrar, qā'i—Vyavasthāviśhayak, vicārak, niyat, nishchāyak.*
- DE-CRE-TOR-ILY, *ad.* in a definitive manner—*Qā'im, qā'i taur se, muqarrar taur se—Nishchayakāri riti se, nishchit wá niyat prakār se.*
- DE-CREP'IT, *a.* (L. *de, crepitum*) wasted and worn by age or infirmity—*Za'if, kamzor, munhāni, pīr-farāt—Jirn, jarātūr, dokrā, jarāgrast.*
- DE-CREP'IT-NESS, DE-CREP'ITUDE, *n.* a broken state of body from age or infirmity—*Pirī, za'ifi—Jirnatā, jirnāvasthā, jarāvasthā, jarā.*
- DE-CREP'ITATE, *v.* to crackle in the fire—*Ag meñ parparāñā yā taraknā<sup>h</sup>.*
- DE-CROWN', *v.* (L. *de, corona*) to deprive of a crown—*Tāj se mahrum k., tāj-i-shāhi se mahrum k., tāj-i-shāhi chhin lenā, takht-i-shāhi se ma'zul k.—Mukut le lenā, kirit harāñ k.* [kut ká le lenā, rājamukut ká chhin lenā.]
- DE-CROWN'ING, *n.* the depriving of a crown—*Tāj-i-shāhi se mahrumi yā ma'zulī—Mu-*  
 DE-CRY', *v.* (L. *de, Fr. crier*) to cry down, to clamour against, to censure—*Bad-nām k., malāmat k., zor-shor se mazammāt k., 'aib lagānā—Durnām k., akhyāti k., apavād k., dokhnā, nám dharnā, nindā k.*



- DE-CH'AL**, *n.* clamorous censure—*Mazammāt, malāmāt, bad-nāmi, kam-qadārī*—*Nām-dharāī, akhyāti, apavād, upakroś, ūnche swar se nindā k.*
- DE-CH'ER**, *n.* one who decries—*Mazammāt k. w., bad-nām k. w., zor-shor se 'aib lagāne w.*—*Ūnche swar se nindā k. w., durnām k. w., akhyāti k. w.*
- DE-U-BĀ'TION**, *n.* (*l. de, cubo*) the act of lying down—*Letnā<sup>h</sup>, paṛnā<sup>h</sup>.*
- DE-CŪM'BEŢE, DE-CŪM'BEŢ-Y**, *n.* the act of lying down, the posture of lying—*Letnā<sup>h</sup>, hātut-i-khīftani*—*Par rahnā, lotāw, sayanāvasthā, letne kā bhāv.* [*huā<sup>h</sup>.*]
- DE-CŪM'BEŢ**, *a.* lying, leaning, bending—*Letā huā<sup>h</sup>, paṛā huā<sup>h</sup>, jhukā huā<sup>h</sup>, nihurā*
- DE-CŪM'BI-TURK**, *n.* confinement to bed—*Bimārī meñ bistar par paṛe rahnā*—*Rog meñ bichhaune par paṛe rahnā.*
- DE-CŪ-PLE**, *a.* (*l. decem*) tenfold—*Dah-chand*—*Das gunā, daśagun.*
- DE-CŪ'RI-ON**, *n.* a commander over ten—*Das sipāhiyōn kā sar-dār*—*Daśayodhanāyāk, das yoddhāñ kā nīyāk wā adhipati, daśādhyaksh.*
- DE-CŪ'RY**, *n.* a body of ten men—*Das sipāhiyōn kā guroh, das javāññōn ki toli*—*Das yoddhāñ kā samūh, daśayodhasamūh, das janōñ ki toli.* [*daurtā yā phailtā huā<sup>h</sup>.*]
- DE-CŪR'RENT**, *a.* (*l. de, curro*) running or extending downwards—*Niche ki or*
- DE-CŪR'SION**, *n.* the act of running down—*Nichi ki or daur<sup>h</sup>.*
- DE-CŪSS'ATE**, *r.* (*l. decusso*) to intersect at acute angles—*Zūwiya-i-hadda par kāt-nā*—*Nyūnakon par kātñā.*
- DE-CUS-SĀTION**, *n.* the act of crossing—*Zūwiya-i-hadda par kātñā, āpus meñ kātāw<sup>h</sup>*—*Nyūnakon par kātāw, parasparavichchhed, parasparachhed.*
- DE-DEN-TĪTION**, *n.* (*l. de, dens*) loss or shedding of the teeth—*Dāñton kā gīrnā<sup>h</sup>.*
- DE-DĪ-CĀTE**, *r.* (*l. de, dico*) to devote, to consecrate, to inscribe; *a.* devoted, consecrated—*Niyāz k., makhsūs k., waqf k., madah k., jalāne ke nām par banānā; a. nīyāz kiḡā huā, makhsūs kiḡā huā, madah kiḡā huā*—*Arpan k., utsarg k., charhānā, pratipāl k., sañkalp karke d., kisi jan kā nām likhkar granth ko use arpan k.; a. samarpit, charhāyā huā, sañkalp karke diyā gayā.*
- DE-DĪ-CĀTION**, *n.* the act of dedicating, consecration, an address to a patron—*Tushakhhās, niyāz, taḡbās, waqf, madah*—*Pratishṭhākaran, samarpay, utsarg, sañkalp-karan, charhānā, pratipāl k. nām likh ke granth kā samarpay, pratipāl k. nām māṅgalicharan.*
- DE-DĪ-CĀ-TO-IR**, *n.* one who dedicates—*Makhsūs k. w., niyāz k. w., waqf k. w., madah k. w., murābbi kā nām likh kar kitāb niyāz k. w.*—*Sañkalp k. w., utsarg k. w., charhāne w., samarpay k. w., pratipāl k. nām māṅgalācharay k. w., pratipāl k. wā upakārakajan kā nām pratham patrā meñ likhkar granth ko use samarpay k. w.*
- DE-DĪ-CĀ-TO-RY**, *a.* composing a dedication—*Madah-āwez*—*Granthamāṅgalācharanāvishayak, upakārakajan wā pratipāl k. nām granth ko samarpay kā vishayak.*
- DE-DĪTION**, *n.* (*l. de, do*) a giving up, surrender—*Tark, hucālā*—*Tyāg, samarpay, de donā.*
- DE-DŪCE**, *r.* (*l. de, ducō*) to draw from, to infer, to gather—*Nikālñā<sup>h</sup>, natija nikālñā, istinbāt k., hāsīl k., istikhrāj k.*—*Nikāsnā, lānā, tark ke dwārā nirpay k., nigaman k.*
- DE-DŪCEMENT**, *n.* the thing deduced—*Natija, hāsīl*—*Nigaman.*
- DE-DŪCE-BLE**, *a.* that may be deduced—*Natija-āwar, istinbātī, istikhrājī, muntij, tajwiz ke rū se qiyās meñ āne ke qābil*—*Anumeya, ūhaniya, avaganya, anumān ke dwārā thahune ke योग्या.* [kātñā.]
- DE-DŪCT**, *v.* to take away, to subtract—*Minhā k., waṛ k.*—*Nikāl dāñī, bād d., bād k.,*
- DE-DŪCTION**, *n.* that which is deducted, abatement, inference, conclusion—*Waṛ, minḡāī, karmī, kumtī, natija, hāsīl*—*Bād, nikāl wā kātā huā bhāg, uddhritabhāg, ghaṭī, ghātā, ghaṭāw, chhūt, battā, kātūt, nigaman sidhānt se parikshā kā sthāpan.*
- DE-DŪCTIVE**, *a.* that may be deduced—*Muntij, tajwiz ke rū se hasil hone ke liḡ*—*Anumeya, ūhaniya, sidhāntenaparikshāsthāpanayukt, anumān ke dwārā nikālne wā siddha hone ke योग्या, ānumānik, ānushaṅgik.*
- DE-DŪCTIVE-LY**, *ad.* by regular deduction—*Natije se, natije ke rū se, natija nikālne ke rū se*—*Sidhānt se, parikshāsthāpan ke dwārā, nigaman ke dwārā, nigaman nikālne ki rīti se.*
- DEED**, *n.* (*S. deed*) an action, an exploit, fact, a writing containing a contract and the evidence of its execution—*Kirdār, 'anal, j'l, muhimin, kār-i-'azim, haqiqat, daat-āwez*—*Kānī, kārya, karm, adbhutakarm, āscharyakarm, jokhim, vastu, tattwa, lekha-pramāu.* [*Nishkārya, adbhutakarmahin, āscharyakarmarahit, kathinakarmanūnya.*]
- DEED'LESS**, *a.* without action, without exploits—*Be-kār, sust, be-muhimm, be-kār-i-'azim*
- DEEM**, *v.* (*S. deam*) to think, to judge, to determine, to imagine—*Qiyās k., gaur k., daryāft k., tajwiz k., rāc qāim k., khīyāl k., tasawwur k., gumān k.*—*Sochnā, vichārnā, vivechanā k., nirpay k., anumān k., aṭkal k.*
- DEEP**, *a.* (*S. deep*) extending or being far below the surface, profound, low, entering far, sagacious, insidious, grave, dark-coloured; *a.* the ocean, the most solemn or still part, the midst; *ad.* to a great depth—*Gahirā<sup>h</sup>, amīq, garq-āb, daḡiq, nichā<sup>h</sup>, dūr tak*

- jāne w<sup>h</sup>*, *bārīk-bā*, *daqīqa-akīnās*, *zīrak*, *tez-fukm*, *riyā-kīr*, *stīratī*, *bhārī*<sup>h</sup>, *ghor raṅg kāḥ*, *shokh*; *n. samundar<sup>h</sup>*, *daryā-i-shor*, *bahr-i-mukh*, *nihāyat muhūb yā sunsūn hissa*, *bich<sup>h</sup>*; *ad. gahirā<sup>h</sup>*, *gahirāi men<sup>h</sup>*, *gahire-pan se<sup>h</sup>*—*Gambhīr*, *agadh*, *agamyā*, *durgam*, *khālā*, *dūr tak paighne wā dhānsne w.*, *tikshnabuddhi*, *gambhīrabuddhi*, *upāyājña*, *dhūrtatā*, *kapaṭī*, *gabhrī*, *dhīr*, *ghan*, *gārḥā*; *n. samudra*, *sāgar*, *sannātā*, *atī ghor wā sunsān bhāg*, *madhya*. [*daryā āndherā yā kālā k<sup>h</sup>*, *aur bhārī k<sup>h</sup>*.]
- DEEPEN**, *dēep'n*, *v.* to make or grow deep—*Gahirā k. yā h<sup>h</sup>*, *gārḥā k. yā h<sup>h</sup>*, *aur*
- DEEP'LY**, *ad.* to a great depth, profoundly—*Gahire-pan se<sup>h</sup>*, *bahut gahirāi par yā tak<sup>h</sup>*, *shokhī se*, *shokh*, *nihāyat*, *kāmilīna*—*Gambhīr*, *gabhrī*, *gambhīratā se*, *atyant*, *nītānt*.
- DEEP'NESS**, *n.* profundity, sagacity, craft—*'Umuq*, *gahirāi<sup>h</sup>*, *tez-fukmī*, *zīrakī*, *stīrat*, *hīrfa*—*Gambhīratā*, *gubhīratā*, *agādhātā*, *gārḥāpan*, *chaturatā*, *buddhitikshnātā*, *dhūrtatā*, *siyānpān wā syānpān*.
- DEPT<sup>h</sup>**, *n.* measure from the surface downwards, a deep place, the middle of a season, *abstruseness*, *obscurity*, *sagacity*—*'Umuq*, *gahirī juguḥ<sup>h</sup>*, *bich<sup>h</sup>*, *shabāb-i-aiyīm*, *'ain shabāb*, *ishkāl*, *iglāq*, *hosh-yārī*, *tez-fukmī*—*Gahiraw*, *gahirāi*, *gambhīratā*, *gambhīra-sthīn*, *agādhasthān*, *madhya*, *gūḥatā*, *nigūḥatā*, *kāḥinatā*, *durgamatā*, *buddhitikshnātā*, *chaturatā*.
- DEEP'DUAW-ING**, *a.* sinking deep into the water—*Pārī men bahut dūbtā huā<sup>h</sup>*.
- DEEP'NÖÜTHED**, *a.* having a hoarse loud voice—*Bhārī bol kā<sup>h</sup>*, *bhārī āwāz-dār*—*Gambhīr dhwani kā*, *gaubhīranādī*, *ghanādhwani*.
- DEEP'MUS-ING**, *a.* thinking profoundly—*Khiyāl men garq*, *gaur men dūbā huā*—*Dhyānamagna*, *dhyān men dūbā huā*, *chintāpar*.
- DEEP'READ**, *a.* profoundly versed—*Khūb parḥā huā*, *barā fāzil*—*Bahut parḥā huā*, *sarvasāstraparāg*, *sarvavishayājña*. [mrig.]
- DEER**, *n.* (*S. deer*) an animal hunted for venison—*Hiran yā haran<sup>h</sup>*, *āhū*—*Hārīn*.
- DE-FACE** ('*E*'), *v.* (*L. de, facio*) to destroy, to erase, to disfigure—*ḡārat k.*, *mismār k.*, *talaf k.*, *hakk k.*, *mahw k.*, *kāt dālne<sup>h</sup>*, *kharāb k.*, *bad-sīrat k.*, *bad-namā k.*, *sīrat bigār-dālne<sup>h</sup>*—*Nashī k.*, *nās k.*, *vinās k.*, *mitānā*, *meṭnā*, *chhil dālne*, *bigārna*, *virūp k.*, *kurūp k.*, *ākārabhaug k.*, *rūpabhaug k.* [*Bigār*, *mitāw*, *lop*, *vinās*.]
- DE-FACE'MENT**, *n.* injury, erasure, destruction—*Takhīr<sup>h</sup>*, *kharāb*, *hakk*, *mahw*, *bar-bādī*.
- DE-FACE'ER**, *n.* one who defaces—*ḡārat k. w.*, *talaf k. w.*, *hakk k. w.*, *mahw k. w.*, *kāt dālne w<sup>h</sup>*, *kharāb k. w.*, *bad-sīrat yā bad-namā k. w.*—*Vināsak*, *meṭ dālne w.*, *mitāne w.*, *chhil dālne w.*, *lop k. w.*, *virūp wā kurūp k. w.*
- DE-FAL'CATE**, *v.* (*L. de, fule*) to cut off—*Kāt dālne<sup>h</sup>*, *chhānt lenā<sup>h</sup>*. [truti.]
- DE-FAL'CATION**, *n.* diminution, abatement—*Kamī*, *kamī*, *tākhfif*—*Nyūnatā*, *ghatī*.
- DE FAME'**, *v.* (*L. de, fama*) to slander, to calumniate—*Nā-haqq bad-nām k.*, *jhūthī tukmat laḡīnā*, *be-jā 'aib laḡīnā*, *nā-haqq ruswā k.*—*Mithyā aparād k.*, *jhūthī nindā k.*, *jhūthā kalaṅk wā lim laḡānā*.
- DEFA-MĀ'TION**, *n.* slander, calumny—*Jhūthā ilzām*, *buktān*, *nā-haqq itihām bad-nāmī yā iftirā*—*Mithyā aparād kalaṅk wā lim*.
- DE-FAM'A-TO-RY**, *a.* slanderous, calumnious—*Tukmat-āmez*, *tukmatī*, *buktānī*, *nā-haqq ilzāmī*—*Kalaṅkakar*, *akirtīkar*, *aparādnak*, *apayānsuskar*, *gunāpavādnak*, *mithyā nindak*.
- DE-FAM'ER**, *n.* a slanderer, a calumniator—*Bukhtān go*, *'aib-go*, *muftarī*, *tukmatī*, *tufānī*—*Mithyā nindak*, *mithyākalaṅkakar*, *gunāpavādnak*.
- DE-FAT'I-GATE**, *v.* (*L. de, fatigo*) to weary—*Thakānā<sup>h</sup>*. [*yogya*, *thak-jāne ke yogya*.]
- DE-FAT'I-GABLE**, *a.* liable to be weary—*Mānda hone yā thak-jāne ke liq*—*Thakne ke*.
- DE-FAT-I-GĀ'TION**, *n.* weariness, fatigue—*Thakā<sup>h</sup>*, *māndagi*—*Klānti*, *thakāw*.
- DE-FAULT'**, *n.* (*L. de, fallo*) omission, failure, defect; *v.* to fail in performing—*Qusūr*, *tupūr*, *khātī*, *koṭāhī*, *kamtī*, *'aib*, *nugs*; *v. nugs yā khātā k.*—*Aparādh*, *chuk*, *blūḡ*, *ghatī*, *nyūnatā*, *abhrv*, *truṭī*, *doshī*, *vyatikram*, *agnu*; *v. ghātī aparādh nyūnatā wā*.
- DE-FAULT'ED**, *a.* having defect—*Nugs-dār*, *qusūr-wār*, *'aib-dār*—*Doshī*. [truti k.]
- DE-FAULT'ER**, *n.* one who makes default—*Qarār khilaf k. w.*, *qarār tor-dālne w.*, *qasīr*, *mujrim*, *qusūr-wār*, *biqūdār*—*Niyamalaṅghī*, *niyam ko anyathā k. w.*, *doshī*.
- DE FEA'SANCE**, *n.* (*L. de, facio*) the act of annulling—*Itbāl*, *munāsilāhī*—*Niyamabhaug*, *niyamalop*, *vyarth wā anyathā k.*
- DE-FEAS'IBLE**, *a.* that may be annulled—*Munāsilāhī yā bātīl hone ke qābil*, *radd yā mau-qūf hone ke liq*—*Vyarth wā anyathā wā lop kiye jāne ke yogya*, *lopya*, *lopaniya*.
- DE-FEAT'**, *v.* (*L. de, fectum*) to overthrow, to frustrate; *n.* an overthrow—*Shikast d.*, *hazimat k.*, *bar-bād k. yā d.*, *rūqār k.*, *zāi k.*; *n. shikast*, *hazimat*—*Harānā*, *mār hatānā*, *bhagānā*, *parājay k.*, *parābhav k.*, *nishphal k.*, *torṇā*, *anyathā wā vyarth k.*; *n. hār*, *parājay*, *parābhav*.
- DEF'E-CATE**, *v.* (*L. de, fore*) to purify, to cleanse; *a.* purified—*Sāf k.*, *mail kātnā<sup>h</sup>*, *nūthārnā<sup>h</sup>*; *a. sāf kiya huā*, *pākiza kiya huā*—*Parishkār k.*, *nirmāl k.*, *śodhanā*, *vimal k.*; *a. śodhit*, *parishkrit*, *vimal kiya huā*, *nirmāl kiya huā*.
- DEF-E-CĀ'TION**, *n.* purification—*Safāi*, *mail kā kātnā yā kātnā<sup>h</sup>*, *pākizgi*—*Parishkār*, *śodhan*, *maispakarshan*, *vimal k.*, *vimalikaran*.

- DE-FECT', n.** (L. *de, factum*) want, imperfection, fault—*Qasr, nuqs, 'aib, kamí, qusúr, gunáh*—Abhav, nyúnatá, truti, kshati, dúshan, dosh, aparádh, chuk, blúil, gháti.
- DE-FECT-I-BLE, a.** imperfect, liable to defect—*Ná-tamám, qásir, náqis*—Asampúrñ, adhúra, nyun, doshik, apúr.
- DE-FEC-TI-BIL-I-TY, n.** the state of failing—*Ná-tamámí, qasr, nuqs*—Apúrnatá, nyúnatá,
- DE-FECTION, n.** want, failure, apostasy, revolt—*Qasr, nuqs, 'aib, kamí, irtidád, bagawat, bar-gashlagi*—Abhav, nyúnatá, truti, kshati, dosh, tyag, swadharinatyág, bhrashtatá, rájadroh, sámanatyág, swaswámityág.
- DE-FECTIVE, a.** wanting, full of defects, faulty—*Muqassar, ná-tamám, náqis, ma'yúh, 'aibi, gunáh-gúr, gunah-gúr*—Asampúrñ, nyún, khandit, dúshanayukt, dúshanamay, truti se bhara hui, doshi, doshawán, aparádhí.
- DE-FECTIVE-LY, ad.** in a defective manner—*Ná-tamámí se, nuqs se*—Asampúrnatá se, khandit rūp se, nyúnatápúrvak, adhúra.
- DE-FECTIVENESS, n.** state of being defective—*Ná-tamámí, nuqs, qusúr-wári, gunáh-gári, gunah-gári*—Asampúrnatá, nyúnatá, hinatwa.
- DE-FEND', n.** (L. *defendo*) to protect, to maintain, to fortify, to repel—*Dast-giri k., himáyat k., pushti d., táid k., mustahkam k., mazbút k., hafáná<sup>h</sup>, daf k., raf k.*—Bachána, ásráy d., raksha k., paksh k., saubhálná, pashí k., porhá k., dripí k., árna, dúr k.
- DE-FENCE, n.** protection, guard, vindication—*Hifázat, himáyat, panáh, rakhwáli<sup>h</sup>, ta'arruz, ma'zarat, 'azr, jumáh*—Rakshá, bachaw, ásráy, ár, chauki, uttar, pratívád, pratyuttar, dosh dúr kame ke nimitta nivedan.
- DE-FENCELESS, a.** without defence, unarmed, unprotected, impotent—*Be-hifázat, be-síláh, be-tauzár, be-panáh, za'if, kam-zor*—Arakshit, rakshahin, nihásatra, bin bathiyár, astrahin, niráyudhi, asarap, nirásráy, durbal, balahin, nirbal.
- DE-FENCELESSNESS, n.** an unprotected state—*Be-panáhiyat, be-hifázati*—Raksháhina-twa, arakshitatá, anásrayatwa.
- DE-FEND-A-BLE, a.** that may be defended—*Hifázat kiye jáne ke qábil, mahfúz kiye jáne ke láig, mazbút kiye jáne ke qábil, mustahkam kiye jáne ke láig*—Rakshaníya, rakshya, piláníya.
- DE-FENDANT, a.** proper for defence, making defence: *n.* a person accused or sued—*Hifázat ke láig, hifázat k. w., rakhwáli k. w<sup>h</sup>, ta'arruz yá ma'zarat k. w.*: *n.* mudalá-'aláhi—Rakshak, rakshá k. w., árne w., pratívádí; *n.* pratyarthí, pratipakshí.
- DE-FEND'ER, n.** one who defends—*Himáyati, háfiz, pushti-dán, hámí, maháfiz*—Rakshak, rakhwál, púlak, bacháne w.
- DE-FEN'SA-TIVE, n.** guard, a bandage—*Rakhwáli<sup>h</sup>, bacháw<sup>h</sup>, ár<sup>h</sup>, patí<sup>h</sup>.*
- DE-FEN'SI-BLE, a.** that may be defended—*Hifázat-púrv, mahfúz yá mustahkam kiye jáne ke qábil, insáf-nimá*—Rakshaníya, anupálaniya, parisuddhiksham.
- DE-FEN'SIVE, a.** that serves to defend; *n.* a safeguard, state of defence—*Bacháne w<sup>h</sup>, rokne w<sup>h</sup>, árne w.*: *n.* chanki<sup>h</sup>, bacháw<sup>h</sup>, ár<sup>h</sup>.
- DE-FEN'SIVE-LY, ad.** in a defensive manner—*Hifázat ke rú se, hifázatan, hifázat ke taur se*—Raksha ki riti se, bachaw ke bháv se.
- DE-FER', v.** (L. *de, fero*) to put off, to delay, to submit—*Mauqúf yá multawí rakhná, ahl-ankári k., dirangi k., xusti k., der k., qabúl k., itá'at k., láház k.*—Tál rakhná, uthá rakhná, dhil k., vilamb k., tálmátol k., mín lená, ádar k., adhin h.
- DEFER-ENCE, n.** regard, respect, submission—*Liház, mutáhaza, aulab, imtiyáz, ta'zim, tabi'-dári, tal'iyat*—Ádar, samnán, sanmán, pranay, vinay, maryádá, mányatá, adhinatá, vasyatá. [*chávér<sup>h</sup>, pahnácháne w<sup>h</sup>.*]
- DEFER-ENT, a.** carrying; *n.* that which carries—*Le-jáne w<sup>h</sup>.*: *n.* jo le-jáy yá pahnú-
- DE-FER'MENT, n.** delay, postponement—*Dirangi, der, taragqúf, multawí yá pas-andákht k.*—Dhil, vilamb, ber, tál rakhná. [*Dhil k. w., vilamb k. w., tál rakhne w.*]
- DE-FER'ER, n.** one who defers—*Dirangi k. w., der k. w., mauqúf yá multawí rakhne w.*
- DE-FI'ANCE.** See under DEFY.
- DE-FI'ANCE, a.** (L. *de, facio*) failing, wanting, imperfect—*Qalíl, kam, qásir, kotáh, ná-tamám, khám, wíqis*—Nyün, hin, rahit, apúrñ, asampúrñ, adhúra.
- DE-FI'CIENCE, DE-FI'CIEN-CY, n.** want, failing—*Kamí, kamí, nuqs, qasr, qusúr, ná-tamámí, khúmi*—Ghátá, gháti, nyúnatá, abhav, hinatá, apúrnatá, totá, tút, truti, dosh.
- DE-FI'CI-T, n.** want, deficiency—*Kamí, kamí, qasr*—Ghátá, gháti, tút, tota.
- DE-FILE', v.** (S. *afylan*) to make foul, to pollute, to corrupt—*Máilá k<sup>h</sup>, najis k., ná-pák k., áluída k., kharáb k.*—Apavitra k., malú k., bhrasht k., bigárna.
- DE-FILEMENT, n.** pollution corruption—*Ná-páki, gundugi, najisat, áluídagi, kharábi*—Apavitrátá, ásauch, kalmash, malúati, bhrashtatá.
- DE-FIL'ER, n.** one who defiles—*Ná-pák k. w., ganda k. w., áluída yá kharáb k. w.*—Apavitra k. w., ásauchakári, bigírne w., bhrasht k. w.
- DE-FILE', v.** (L. *de, flum*) to go off file by file; *n.* a narrow pass—*Pánti pánti chalná<sup>h</sup>, qatár-ba-qatár chalná; n. naká<sup>h</sup>, gali<sup>h</sup>, paharón ke bich kí si lámí sakri gali<sup>h</sup>.*

- DE-FINE'**, *v.* (L. *de, finis*) to explain, to describe, to determine—*Batláná<sup>h</sup>, bayán k., tassik k., izhar k., tufsil k., wasf k., tarif k., sharh k., tashkhis k., hadd bāndhnā, hadd k., mahdūd k., mu'aiyan k.*—Samjhānā, vyākhyā k., lakshan wā guṇ ki vyākhyā k., varṇan k., simā bāndhnā. nirṇay k., nirdhāraṇ k.
- DE-FIN'-BLE**, *a.* that may be defined—*Qābil-i-tashkhis, qābil-i-ta'ayun, qābil-i-bayān*—Nirūpaniya, vyākhyeya. nirdhāraṇiya, jiske lakshan kā varṇan ho sake.
- DE-FIN'ER**, *n.* one who defines—*Mahdūd k. w., hadd-bāndhne w., tarif k. w., tashkhis k. w., mu'arrif, musharriḥ, bayān k. w.*—Simā bāndhne w., guṇanirupak, lakshanav-yākhyatā, lakshan batlāne w. [nirdisht, parimit, niyat, nirnit, nirdhārit.
- DEF'I-NITE**, *a.* certain, exact, precise—*Muqarrar, mahdūd, mu'aiyan, thik<sup>h</sup>*—Nischit, **DEF'I-NITE-LY**, *ad.* in a definite manner—*Muqarrar mahdūd mu'aiyan yā thik taur se*—Nischit nirdisht parimit wā niyat rūp se.
- DEF-I-NI'TION**, *n.* an explanation, a description—*Ta'rif, hadd, tashkhis, bayān*—Lakshanav-yākhyā, guṇanirūpan, varṇan, vyākhyā.
- DE-FIN'-TIVE**, *a.* determinate, positive, express; *n.* that which ascertains or defines—*Muqarrar, mu'aiyan, qat'i, qatī?, zāhir; n. taḥqiq mahdūd yā ta'rif karn-e-wālī shai*—Niyat, nischit, nirdhārit, nischāyak, nirṇāyak, āvaśyak wā āvaśyak, spashṭ; *n. nischāyak nirṇāyak wā lakshanik vastu.* [nischit rūp se, nirṇāyapūrvak.
- DE-FIN'-TIVE-LY**, *ad.* positively, decisively—*Mukammalan, yūqūlan, qat'an*—Niyat wā
- DEF'LA-GRATE**, *v.* (L. *de, flugro*) to set fire to, to burn—*Ag lagānā<sup>h</sup>, jalānā<sup>h</sup>, bālānā yā bārnā<sup>h</sup>, urānā<sup>h</sup>*. [jabaniya, dāhiya, sahajajwalaniya, sīghradalahaniya.
- DE-FLA'GRA-BLE**, *a.* combustible—*Atash-gir, āsāni se jalne w., sozandā*—Jwalaniya, **DEF-LA-GRA-BIL'-ITY**, *n.* combustibility—*Sozandagi, atash-giri*—Sahajajwalaniyatā, sīghradalahaniyatā. [julanā<sup>h</sup>—Jāb, jwalan.
- DEF-LA-GRĀ'TION**, *n.* burning, combustion—*l'ra<sup>h</sup>, jalnā<sup>h</sup>, jul-jānā<sup>h</sup>, sozish, nokhtagi*, **DE-FLECT'**, *v.* (L. *de, flecto*) to turn aside, to deviate, to bend—*Ek taraf h., sidihi rāh chhor-kar terhi rāh jānā, ek taraf k., sidihi rāh se terhi rāh meṇ k., be-rāh h. yā k., bad-rāh h. yā k., ek or jhuknā<sup>h</sup>*—Ek or h. wā k., sidihe path se terhe mārg meṇ jānā wā k., vipath k., vichalnā.
- DE-FLEC'TION**, *n.* a turning aside, deviation—*Kaj-rari, ek or jhukāw<sup>h</sup>, gum-rāhi, be-rāhi, inhiraḥ*—Vichalan, vipathagaman. vimārgagaman.
- DE-FLOUR'**, *v.* (L. *de, flos*) to deprive of flowers, to ravish—*Phul le-lenā<sup>h</sup>, chirā phārnā<sup>h</sup>, chirā phārnā yā utārnā<sup>h</sup>, bigār dālnā<sup>h</sup>, bikh tornā*—Kumārītwa har lenā.
- DEF-LO-RĀ'TION**, *n.* the act of deflouring—*Phul le-lenā<sup>h</sup>, chirā phārnā yā utārnā<sup>h</sup>, bikh tornā*—Kumārītawaharap, satitwanāsan. [twanāsak.
- DE-FLOUR'ER**, *n.* one who deflours—*Bikh-tor, bikh-phor*—Chirāphār, kumārīgami, satit-
- DE-FLOW'**, *v.* (L. *de, fluo*) to flow down—*Niche bah jānā<sup>h</sup>*.
- DE-FLUX'**, **DE-FLUX'ION**, *n.* a flowing down—*Niche ki or bahāw<sup>h</sup>*.
- DEF-CE-DĀ'TION**, *n.* (L. *de, fœdus*) the act of making filthy, pollution—*Galiz k., najāsāt, āludagi*—Mailā k., āsuachakrap, apavitra k.
- DE-FOR'C'E**, *v.* (L. *de, fortis*) to keep out of possession by force—*Zabar-dasti se haqq-dār ko be-dakhal yā be-qabza rakhnā*—Bal karke sattwādhikāri ko uske sattwa se dūr rakhnā, bal karke dūre ki bhūmi chhīn lenā.
- DE-FOR'CEMENT**, *n.* a withholding by force—*Zabar-dasti ki be-dakhlā, zabar-dasti se dūre ki zamin par qabza k.*—Bal karke dūre ki bhūmi chhīn lenā, bal karke sattwādhikāri ko uske sattwa wā bhūmi se dūr rakhnā.
- DE-FOR'C-ANT**, *n.* one who deforces—*Zabar-dasti se dūre ki zamin par qābiz ho baithne w., zabar-dasti se haqq-dār ko uski zamin se be-dakhal k. w.*—Bal karke dūre ki bhūmi chhīn lenē w., bal karke sattwādhikāri ko uski bhūmi se dūr rakhne w.
- DE-FORM'**, *v.* (L. *de, forma*) to spoil the form, to disfigure; *a.* disfigured—*Surat bigār dālnā, bad-numā k., bad-usūb banānā. bad-shakl k.; a. bad-shakl, surat bigārā hūā, kariḥ-manzar, be-daul, bad-aulām*—Rūp bigār dālnā, kudaul banānā, kurūp k., virūp k.; *a.* kudaul, virūp, kurūp.
- DEF-OR-MĀ'TION**, *n.* a disfiguring, a defacing—*Bad-shakl k., surat bigār dālnā*—Kudaul k., rūpabhañjan, rūp wā ākar bigār dālnā, virūpākaran.
- DE-FORM'ED**, *p.* a ugly, crooked, disfigured—*Bad-shakl, bad-haiat, bad-andām, zishti, kariḥ-manzar, bad-surat*—Kurūp, kudaul, rūpahin, vikritākār.
- DE-FORM'ED-LY**, *ad.* in an ugly manner—*Bad-shakli se, kariḥ-manzari se, bad-sūratī se, be-daulī se*—Kudaulī se, rūpahinatā se.
- DE-FORM'ER**, *n.* one who deforms or defaces—*Bad-sūrat yā bad-shakl k. w., surat bigār dālnē w.*—Kudaul wā kurūp k. w., ākar wā rūp bigār dālnē w.
- DE-FORM'-ITY**, *n.* ugliness, crookedness—*Bad-andāmi, bad-shakli, kariḥ-manzari, zishti, quḥ, kubārā-pan<sup>h</sup>, kujī*—Kurūpatī, virūpatī, aparūpatā, kudaulī, terhāi, kubjāpan.
- DE-FRAUD'**, *v.* (L. *de, fraud*) to deprive of by trick, to cheat—*Jhaṭe lenā<sup>h</sup>, dhokhā de-kar le-lenā<sup>h</sup>, chhālnā<sup>h</sup>, thagnā<sup>h</sup>*.
- DE-FRAU-DĀ'TION**, *n.* privation by fraud—*Thagāi<sup>h</sup>, dhokhā de-kar le-lenā<sup>h</sup>*.

DE-FRAUD'ER, *n.* one who defrauds, a cheat—*ṭhaḡ<sup>h</sup>, chhali<sup>h</sup>*.

DE-FRAUD'EMENT, *n.* privation by fraud—*ṭhaḡā<sup>h</sup>, ṭhaḡai<sup>h</sup>, dhokhā de-kar le-lenā<sup>h</sup>*.

DE-FRAY', *v.* (*L. de, Fr. fraie*) to bear the charges of, to pay—*Kḥurch yā kharj ki sar-barāhi k., kharēch yā kharj adā k., kharēch yā kharj k., adā k.*—*Vyaya kē dhan nirvāhi k., vyayadhan chalanā, pari-odh k., vyayaśodhan k., uthānā, laḡānā.*

DE-FRAY'ER, *n.* one who defrays—*Kharēch yā kharj kī anjām k. w., kharēch yā kharj k. w., kharēch yā kharj adā k. w.*—*Vyayaśodhak, dhanavyayaśodhak, uthāne w., laḡāne w.*

DE-FRAY'MENT, *n.* payment of expenses—*Kharēch yā kharj kī adā k., kharēch yā kharj kī insirām*—*Vyayaśodhan, vyayamukti, vyayamoksh.*

DÉFT, *a.* (*S. dafte*) neat, fit, ready—*Nafis, latif, liig, chālāk, hosh-yār, tayār*—*Suthrā, bhalā, yogya, dākshī, chaukas, prastut.*

DE-FUNCT', *a.* (*L. de, functus*) dead, deceased; *n.* a dead person—*Marhām, maḡfūr, murda*; *n. murda*—*Mrit, marā huā, mūtā huā*; *n. mritavyakti, marā jau.*

DE-FUNCTION, *n.* death—*Maut, wafāt, fant, marg, rihlat*—*Mṛtyu, mīch.*

DE-FY', *v.* (*L. de, fido*) to challenge, to dare, to brave—*Lalkārnā<sup>h</sup>, larāi chāhnā yā mānḡnā<sup>h</sup>, dhīrānā<sup>h</sup>, aḡḡūthā dikhlanā<sup>h</sup>, kuchh na samajhnā<sup>h</sup>, sāmna k<sup>h</sup>.*

DE-FYANCE, *n.* a challenge, a daring—*Lalkār<sup>h</sup>, huikār<sup>h</sup>, hāuk<sup>h</sup>, sāmna<sup>h</sup>, kiḡarat, khiffut, shāmat*—*Yuddh ke liye bulālat, avājī, aḡḡūhā dikhlaī, halkā wā tuchchh jānnā.*

DE-FY-TO-RY, *a.* bearing defiance—*Lalkārne w<sup>h</sup>, dhīrāne w<sup>h</sup>, larāi chāhnē yā mānḡnē w<sup>h</sup>, aḡḡūthā dikhlanā<sup>h</sup>, aḡḡūthā dikhlatī huā<sup>h</sup>, sāmna k. w<sup>h</sup>.* [*lāne w<sup>h</sup>, kuchh na samajhne w<sup>h</sup>.*]

DE-FYER, *n.* one who defies—*Lalkārne w<sup>h</sup>, larāi chāhnē yā mānḡnē w<sup>h</sup>, aḡḡūthā dikh-*

DE-GENER-ATE, *v.* (*L. de, genus*) to decay in kind or virtue, to become worse; *a.* decayed in good qualities, base—*Mubtazal h., tukhm-bad h., bad-zūt h., kam-qadr h., naḡis h., abtar h., zālil h.*; *a. tukhm-bad, kam-qadr, kam-asl, khwār, kharāb, zālil, dān*—*Mūlagunakshīp h., mūlasattwabhrasht h., mūlasattwapatit h.*; *a. mūlagunakshīp, mūlagunabhrasht, mūlasattwabhrasht, mūlasattwapatit, kshīnadharma, adham, nich.*

DE-GENER-ATE-CY, *n.* decay in goodness, a growing worse or inferior, meanness—*Nasab se, uftādagi, ibtizāl, kam-qadr, tawazzul, zillat, khissar, khiffut*—*Mūlagunakshīpatā, mūlasattwahāni, mūladharmabhrashtatī, adhamatā, nichpanā.*

DE-GENER-ATE-LY, *ad.* in a degenerate manner—*Nasab se uftādagi ke taur par, ibtizāl se, kam-qadrī yā zillat se*—*Mūlagunakshīpatāpūrvak, mūladharmabhrashtatā se, adhamatā se.*

DE-GENER-ATION, *n.* the act of degenerating—*Nasab se uftādagi, ibtizāl, kharābī, rus-wāi, tukhm-bad h., kam-qadr yā naḡis h.*—*Mūlagunabhrasht h., mūlasattwapatit h.*

DE-GENER-OUS, *a.* fallen from goodness, base—*Neki se uftādā, kharāb, khwār, zālil, kamānu*—*Bhrasht, dushkarmānwit, dharmachyut, dharmapatit, patit, adham, nich.*

DE-GENER-OUS-LY, *ad.* basely, meanly—*Zillat se, kaminagi se, khiffut se, kaminā-pan se*—*Adhamatā se, nichāi se.*

DÉG-LU-TITION, *n.* (*L. de, glutio*) the act of swallowing—*Nigalānā<sup>h</sup>, līlānā<sup>h</sup>, gataknā<sup>h</sup>.*

DE-GRADE', *v.* (*L. de, gradus*) to lower in degree, to dishonour—*Mu'zūl k., niche kar d<sup>h</sup>, taḡir k., girānā<sup>h</sup>, be-hurmāt k., kam-qadr k.*—*Utārnā padabhrānā<sup>h</sup> k., padachyut k., halkā k., asanbhrām k., apamān k., pañi utārnā wā lenā.*

DÉG-RAD'ATION, *n.* act of degrading, baseness—*Ma'zūlī, niche kar d<sup>h</sup>, be-hurmātī, rus-wāi, fazīhat, zillat, kaminagi, khiffut*—*Padachyuti, adhikārachyuti, padabhrānā, bhrashtatā, apamān, patitātwa, utār, adhogati, adhamatā, nichatwa.* [bhrānā.

DE-GRADE'MENT, *n.* deprivation of rank—*Ma'zūlī*—*Padachyuti, adhikārachyuti, pad-*

DE-GRAD'ING-LY, *ad.* in a depreciating manner—*Eshuk zālil yā kam-qadr karne ke taur se*—*Halkā karne ki riti se, laḡhavakārī wā apayaśaskar bhāv se.*

DE-GREE', *n.* quality, rank, station, step, order, measure, descent, a title at a university, the 360th part of a circle, 60 geographical miles—*Martaba, ruba, qadr, pāya, nau-bat, qadam, munzilāt, darjā, qism, jins, miḡlār, andāza, nusab, nasl, pušt, madrase meñ ek khitūb, kisi dāire ke tīn-su-sāth juz kā ek juz, tīs kos<sup>h</sup>*—*Pad, sthān, avasthā, sthiti, kram, varḡ, parimāṇ, vañsakram, vañs, pīrhi, pāthasālā ki ek upādhi wā pad-dhātī, aṇs, akshāns, sāth mil arthāt tīs kos.*

DÉG-US-TATION, *n.* (*L. de, gusto*) a tasting—*Chukhnā<sup>h</sup>.*

DE-HÖRT', *v.* (*L. de, hortor*) to dissuade—*Man' k., sabab batlā-kar bāz rakhnā, dil pher-nā*—*Man phernā, viparit upades d., nivārānārthak upades d.*

DE-HOR-TATION, *n.* dissuasion, advice against—*Man', bāz rakhne ki salāh, kisi bāt ke khilāf nasihat*—*Nishedhārthak parāmars, viparitamāntrān.*

DE-HÖR-TA-TO-RY, *a.* belonging to dissuasion—*Dil pherne ke mutā'alliq, man' karne yā sabab batlā-kar bāz rakhne ke mutā'alliq, kisi bāt ke khilāf nasihat ke mutā'alliq*—*Pratyādesak, viparitaparāmarsak, man pherne kā sambandhi.*

DEIGN, *dān, v.* (*L. dignus*) to think worthy, to condescend, to grant—*Lāiq khīyāl k., lāiq samajhnā, furotāni k., haqq se ziḡida tawajjuh k., mutawajjuh k., bakhsnā, ināyat k., qabūl k.*—*Yogya samajhnā, jītnā chāhiye us se adhik bishā'achār wā namratā, prakās k., denā, mānnā.*

- DE'I-TY, *n.* (L. *deus*) the divine nature, the Divine Being—*Uláhiyat, Khudá, Alláh*—Devatwa, Ísawatwa, Íswar, Parameswar, Paramátana. [ká badh.]
- DE'I-QIDE, *n.* the act of putting Jesus Christ to death—*Hazrat' ísá ko már dálná*—Ís DE'I-FY, *v.* to make a god of, to adore—*Dewtá k<sup>h</sup>, dewtá kar mánná<sup>h</sup>, parastish k.*—Dewtá banána, devapratishthá k., dev k., dewtá mákar pujná, archá k., pujná.
- DE'I-FICAL, *a.* making divine—*Dewtá banáue w<sup>h</sup>, dewtá kar mánnue w<sup>h</sup>*—Devapratishthákarak, deva ke tulya mánnue w. [devatwadán, devapratishthá.]
- DE-I-FI-CÁTION, *n.* the act of deifying—*Dew-kar jánna<sup>h</sup>, dewtá banána<sup>h</sup>*—Devakaran, DE'I-FIER, *n.* one who deifies—*Dewtá banáue w<sup>h</sup>, dewtá kar mánnue w<sup>h</sup>*—Devapratishthá k. w., deva k. w., deva banáue w., deva jánne wá mánnue w.
- DE'I-FÖRM, *a.* of a godlike form—*Dew-súrut, dew-namá*—Devarúpi, devákár, devákriti.
- DE'ISM, *n.* the doctrine or creed of a deist—*Tasawwuf, tauhid, bedúnt<sup>h</sup>*—Kevaleswarámat, adwaitavád, ekátmavád.
- DE'IST, *n.* one who acknowledges the existence of God but disbelieves revealed religion—*Mutasawwif, ahl-i-tasawwuf, bedánti<sup>h</sup>, mulhid, muwáhid, jo shakhs sirf Khudá ko mántá hai aur koí mazhab nahín mántá*—Adwaitavádi, ekátmavádi, kevaleswaravádi.
- DE-IS'TI-CAL, *a.* belonging to deism—*Mutasawwif mulhid yá muwáhid ke muta'alliq, mulhidi*—Adwaitavádavishayak, ekátmavádavishayak, kevaleswarámatasambandhi.
- DE-JÉCT', *v.* (L. *de, jactum*) to cast down, to grieve, to discourage, to make sad; *a.* cast down, low spirited—*Niche dálná<sup>h</sup>, sir-faro k., ranjda k., shikasta-dil k., dil-gir k., himmat torná, gam-gin k., ázurda k.; a. sir-faro, sar-nigún, dil-gir, khasta-khátir, ná-khush, afsurda-dil, ázurda*—Niche phenkna, múnir wá sir nihurána, múnir latkína, udás k., píra d., man wá ji torná, kurhána, thaúsána, vishadí k.; *a.* múnir wá sir nihuráye, múnir latkáye, udás, thaúsá huá, klánt, mláni.
- DE-JÉCT'ED-LY, *ad.* in a dejected manner—*Gum-ná se, ranjdaqi se, afsurda-dili se, ázurdaqi se, dil-giri se*—Udási se, múnir latkáye hue, múnir wá sir nihuráye huc, šok se.
- DE-JÉCT'ED-NESS, *n.* the state of being dejected—*Gum-gini, dil-giri, ázurdaqi, afsurdaqi*—Udási, kókanwita, vishapatá, avasannatá, klánti, gláni, mláni.
- DE-JÉCTION, *n.* lowness of spirits, depression—*Dil-giri, ranj, afsurdaqi, ázurdaqi, malálat, afsurda-khátiri*—Udási, šok, vishapatá, avasannatá, mláni, gláni, klánti.
- DE-JÉCT'ORY, *a.* having power to deject—*Gum-gin k. w., afsurda yá ázurda k. w., dil-gir k. w., dast-áwar*—Udás k. w., man wá ji torne w., reclk.
- DE-JÉCTURE, *n.* that which is dejected or ejected, excrement—*Galiz, uláish*—Mal, gub, sariramal, vishthá. [huá<sup>h</sup>.]
- DE-LAPSED', *a.* (L. *de, lapsum*) fallen down—*Girá huá<sup>h</sup>, phisal pará huá<sup>h</sup>, khisak pará*
- DE-LÁPSION, *n.* a falling down—*Girná<sup>h</sup>, phisalná<sup>h</sup>, khisak parná<sup>h</sup>*.
- DE-LÁTE', *v.* (L. *de, latum*) to carry, to convey, to accuse—*Le-jána<sup>h</sup>, pakuñchána<sup>h</sup>, ilzám d., mukház k., nálish k., shikayat k.*—Valaná, bahná, dhoná, dho le chalna, apavád lagána wá k., dokhná, vád khara k. [kayat, dá wá—Váhu, ányan, vád, abhiyog.
- DE-LÁTION, *n.* conveyance, an accusation—*Le-chalna<sup>h</sup>, pakuñchána<sup>h</sup>, ilzám, itihám, shi-*
- DE-LÁTOR, *n.* an accuser, an informer—*Bad-nám k. w., ilzám lagáne w., shikayat k. w., nálish k. w., mukhbir*—Nindak, apavádak, abhiyogi, dokhne w., bhediyá.
- DE LÁY', *v.* (L. *de, latum*) to put off, to hinder, to stop; *n.* a putting off, stay, stop—*Muttari rakhná, mauqif rakhná. tál k., deri k., tákhir k., arma kñichná yá lagána, man' k., báz rakhná; n. taucauf, dirangi, deri, man', rukáwat<sup>h</sup>, muzáamat*—Tál rakhná, tálmatol k., uthá rakhni, vilamb k., ber k., árna, rokna; *n. tál, tálmatol, vilamb, ber, vilambáw, aráw, thahráw, ár.*
- DE-LÁY'ER, *n.* one who delays—*Muttari rakhne w., mauqif rakhne w., der k. w., man' k. w., báz rakhne w.*—Tál k. w., tálmatol k. w., ber k. w., árne w., rokne w.
- DÉL'E-BLE. See under DELETE. [Manohar, manoranjak, ramaniy, kamaniy.]
- DE-LÉC'TA-BLE, *a.* (L. *delecto*) pleasing, delightful—*Margúb, dil-pazir, dil-chasp*—
- DE-LÉC'TA-BLE-NESS, *n.* delightfulness—*Margúb, dil-paziri, dil-chaspi*—Manoharatá, manoranjakatá, ramaniyatá, kamaniyatá.
- DE-LÉC'TA-BLY, *ad.* delightfully, pleasantly—*Margúb se, dil-paziri se, dil-chaspi se*—Manoranjakatá wá manoharatá se, ramaniyatá se, kamaniyatápirvak. [áhlád.]
- DÉL-EC-TÁTION, *n.* pleasure, delight—*Khushi, íshrut, khursandi*—Ánand, harsh, sukh,
- DÉL'E-GATE, *v.* (L. *de, lego*) to send on an embassy, to intrust; *n.* one sent to act for others, a deputy; *a.* deputed—*Elchi yá náib kar-ke bhejná, hawála k.; n. wakil, el-chi, náib, pesh-kar, pesh-dast; a. náib yá wakil muqarrar kiya gayá, náib yá wakil muqarrar ho-kar bheja gayá, muqarrar kiya gayá*—Pratinidhi niyukt karke pathána, saupná; *n.* pratinidhi, pratipurush, niyogi; *a.* pratinidhi niyukt kiya gayá, pratipurush niyukt hokar bheja gayá, niyukt.
- DÉL'E-GÁTION, *n.* the act of delegating—*Elchi yá náib kar-ke bhejná, niyabat, wakálat, hawála*—Pratinidhi niyukt karke bhejná, niyojan, prerap, samarpan, saupn.
- DE-LÉTE', *v.* (L. *deletum*) to blot out—*Mahw k., kápná<sup>h</sup>, qalam márná, hakt k.*—Metná, mitáná, chhílná, dho dálná, lop k.

**DEL'E-BLE**, *a.* that may be effaced — *Mahw kiye jāne ke līq, kāte jāne ke qābil, mum-kīnu-l-mahw, hakk-pazīr* — *Meṭe wā miṭāye jāne ke yogya, dho dāle jāne ke yogya, lopya.*

**DE-LĒTION**, *n.* the act of blotting out — *Mahw, qalam mārā, hakk* — *Meṭ, miṭāw, lop, dho dālnā, vilopan.*

**DEL'E-TO-RY**, *a.* that blots out — *Mahw k. w., qalam mārne w., hakk k. w.* — *Meṭne w., miṭāne w., dho dālnē w., lopakārī.* [śak, ghātuk, kshayakar.]

**DEL'E-TE'RI-OUS**, *a.* deadly, destructive — *Muhlik, halākū, gātil, muzīr* — *Prānāntak, nā-*

**DEL'E-TER-Y**, *a.* destructive, poisonous — *Muhlik, halākū, muzīr, ziyān-kār, zahr-dār* — *Nāsak, kshayakar, vishamay, vishadhar.*

**DELF**, *n.* (S. *delfan*) a mine, a quarry. earthen ware made at *Delft* — *Kān, kān-i-sang, Chini bartan ke mānuṭ bartan* — *Ākar, khān, prastarīkar, patthar kī khān, Chīn des kī mitti ke bāsan ke sadris bāsan, Chīnīmrītīkīpātra-andrīspātra.*

**DELI-BATE**, *v.* (L. *de, libo*) to taste, to sip — *Chakhnā<sup>h</sup>, chikhnā<sup>h</sup>, chāsnā<sup>h</sup>, ghāṭnā<sup>h</sup>.*

**DE-LI-BĀ'TION**, *n.* a taste, an essay — *Mazā, zāiq, koshish, sa'i* — *Swād, cheshṭā, udyog.*

**DE-LI-BĒ-ATE**, *v.* (L. *de, libra*) to weigh in the mind, to think, to consider; *a.* circumspect, wary, slow — *Chur k., khauz k., taammul k., khyāl k.* — *a. hosh-yār, dūr-andesh, mudabbir, sāhib-i-talbir, sust, kāhil, āhista* — *Vichār k., vichārānā, sochnā, dhyan k.; a. satark, chaukas, sāvadhān, sachet, dhīmā, dhilā dhillā wā dhilūa.*

**DE-LI-BĒ-ATE-LY**, *ad.* circumspectly, slowly — *Ba-gaur, ba hosh-yārī, hosh-yārī se, dūr-andeshī se, dīdā-o-dānista, taammul se, sustī yā kāhili se* — *Soch samajhkar, sāvadhānī se, chaukasāī wā chaukasī se, sachet, dhīmejan se, dhīre dhīre.*

**DE-LI-BĒ-ATE-NESS**, *n.* circumspection, caution — *Hosh-yārī, dūr-andeshī, ihtiyāt, khabar-dārī* — *Sāvadhānī, parīnāmādasan, satarkatā, chaukasī.*

**DE-LI-BĒ-Ā'TION**, *n.* the act of deliberating, thought, consideration — *Taammul, gaur, khauz, tafakkur, fikr, andeshā, khyāl* — *Vichār, soch, dhyan, suchintā, chintā.*

**DE-LI-BĒ-A-TIVE**, *a.* pertaining to deliberation; *n.* a discourse in which a subject is deliberated or discussed — *Mutā'allig-i-gaur, khauz ke mutā'allig; n. ek bayān jismēn kisi bāt kī ba-khūṭ gaur aur tajwīz hotī hai* — *Vichārak, vichārī, chintak, sochasambandhī; n. ek varṇan jismēn kisi bāt kā vichār hotā hai.*

**DE-LI-BĒ-A-TIVE-LY**, *ad.* by deliberation — *Gaur se, khauz yā taammul se* — *Soch samajhkar, vichārkar, soch se, vivechanāpūrvak, suchintā se.*

**DEL'I-CA-CY**, *n.* (L. *deliciei*) daintiness, nicety, softness, politeness, gentle treatment, scrupulousness, weakness — *Khush lazzat-dārī, maza-dārī, khush-gawārī, khābi, nafasat, nazakat, bārīkī, pākizagī, mulāimat, khush-akhāqī, khush-atwārī, murawwat, nek-sulūkī, khush-sulūkī, tarakkhum, wuham-nākī, kam-zorī, nāzūk budānī* — *Suswādutwa, surasatwa, sukhādātwa, mishṭatā, sūddhātā, sukhmatā, sukhshmyā, jhīrvjhīrāpan, patlāpan, lāvanya, lālitya, komalatā, mridutā, susilatā, śishtāchār, śishtatā, vinay, sneh, nechhā vyavahār, sukhmadrishṭī, sukhmavichār, bharam, hadiyahāt, nīrbalatā, śarīramridutā, sukmāratwa, sukwārī.*

**DEL'I-CATE**, *a.* nice, dainty, fine, soft — *Wahmī, mutawakkhim, nafīs, lazzat-dār, maza-dār, khush-dimāg, khāssa, nāzin, nāzūk, pākiza, bārīk, nāzūk-talī, tunūk, tunuk, mulāim, narm* — *Sūksmāndarī, bharmī, viśiṣṭ, utkrishṭ, uttam, lalit, suwādū, suras, sukhādya, sukhshmi, patil, viral, mriduśarīr, mridu, komal, sukmār, sukwār.*

**DEL'I-CATE-LY**, *ad.* in a delicate manner — *Nazakat se, pākizagī se, khābi se, lazzat se, tarakkhum se, bārīkī se, mulāimat se* — *Sūksmatā se, lāvanya se, lālitya se, komalatā se, susilatā se, śishtatā se, sukhmadrishṭī se, bharam se, sukmāratwa se, sukwārī se.*

**DEL'I-CATE-NESS**, *n.* the state of being delicate — *Nazakat, pākizagī, bārīkī, khābi, lazzat-dārī, maza-dārī, mulāimat, narmī, tarakkhum* — *Sukmāratwa, utkrishṭatā, sukhmatā, patlāpan, suswādutwa, surasatā, komalatā, mridutā, bharmīpan.*

**DE-LI'CIOUS**, *a.* highly pleasing, sweet — *Khush-āyand, nihāyat masgūb, khush-gawār, zāiq-dār, mulazzaz, khush-mazā, laziz, maza-dār, shirīn, mīthā<sup>h</sup>, khush-zāiq* — *Ramāṇīy, subhag, manoram, modak, manohar, madhur, suswādū, suras, miṣṭ.*

**DE-LI'CIOUS-LY**, *ad.* pleasantly, sweetly — *Latifāna, dil-chāspī se, khush-gawārī se, maza-dārī se, khush-mazā se, shirīnī se* — *Ramāṇīyatā se, manoramātā se, madhurātā se, mādhurya se, suswādūtā se, miṣṭatā se.* [Ramāṇīyatā, suswādūtā, mod, ānand, lahrā.]

**DE-LI'CIOUS-NESS**, *n.* pleasure, delight — *Khush-gawārī, dil-chāspī, khushi, khurramī* —

**DE-LIGHT**, *de-lit'*, *n.* great pleasure, that which gives great pleasure; *v.* to please greatly, to have pleasure in — *Khurramī, khushi, hazz, masarrat, hazz kā sabab, masarrat kā bā'is; v. khush k., masrūr k., masrūr h., khush h., hazz uṭhānā* — *Hulās, harsh, ānand, āhlād, mod, nandan, ānandad, harshakar; v. ānand wā sukh d., tript k., rijhānā, āhlādīt k., nihāl k., tript h., ānandit h., āhlādīt h., hulasnā, rijhānā, nihāl h., chāhnā, bilasnā.* [jñe w., nihāl h. w.]

**DE-LIGHT'ER**, *n.* one who takes delight — *Hazz uṭhāne w., masrūr h. w.* — *Hulasne w., ri-*

**DE-LIGHT'FUL**, *a.* pleasant, charming — *Khush-āyand, dil-chāspī, dil-kush, farah-baksh, pur-bahār* — *Ramya, ramāṇīy, manoram, manohar, subhag, mandak, modak, sukhad.*

DE-LIGHT'FUL-LY, *ad.* pleasantly, charmingly—*Khush-āgandī se, dil-chaspi se. bahār se, dil-rubāi se, bahūt ki pasandida taur se*—Sukh se, kamaniyatā se, ramaniyatā se.

DR-LIGHT'FUL-NESS, *n.* pleasure, satisfaction—*Dil-chaspi, khushi, musarrat, āsūdagi*—Ramyatā, ānand, harsh, tripti.

DE-LIGHT'LESS, *a.* wanting delight—*Be-khushi, be-hazz, jis se kuchh masarrat hāsīl na ho sake*—Nirānand, jis se kuchh bhi harsh wā sukh na mil sake, modarahit.

DE-LIGHT'SOME, *a.* pleasant, delightful—*Dil-chasp, khush-āgund, farah-bakhsh, pur-bahār*—Ramaniy, runya, subhag, nandak, pramodi, ānandamay.

DE-LIGHT'SOME-NESS, *n.* pleasantness—*Dil-āwezi, dil-chaspi, dil-kashi, dil-pasandī*—Kamaniyatā, ramyatā, ramaniyatā, manoramatawā.

DĒL-I-GĀTION, *n.* (*L. de. ligo*) a binding up, a bandaging—*Patī bāndhnā<sup>h</sup>.*

DE-LINE-ATE, *v.* (*L. de. linea*) to design, to sketch, to paint—*Naqsha banānā, mukhattat k., taswīr yā shabih khīchnā*—[*an*] banānā, akār utārnā, chitra likhnā wā utārnā, chhavi utārnā.

DE-LINE-A-MENT, *n.* a drawing, a painting—*Naqsha, taswīr*—Chitra, chhavi.

DE-LIN-E-ATION, *n.* the first draught of a thing, an outline, a representation, a description—*Daul<sup>h</sup>, naqsha, shabih, khākā, naql, bayān*—Dhānclā, ālekhyā, pāndulekhyā, chitrārambh, ādars, chitra, chhavi, varman, vyākhyān.

DE-LIN'QUENT, *n.* (*L. de. linguo*) an offender, one who has committed a crime—*Gunnāh-gār, gunah-gār, taqīr-wār, mujrim, āsī*—Aparādhī, doshī.

DE-LIN'QUEN-CY, *n.* a fault, a misdeed—*Gunnāh, taqīr, jurm, qusūr, khatā*—Aparādh, dosh, chūk.

DĒLT-QUATE, *v.* (*L. de. liqueo*) to melt—*Galānā<sup>h</sup>, galnā<sup>h</sup>, pighlānā<sup>h</sup>, pighalnā<sup>h</sup>.*

DE-LIQ'UI-UM, *n.* (*L.*) a melting or dissolving in the air, a fainting, loss—*Hawā meñ galnā yā pighalnā, be-hoshi, gashī yā gash, zurāt*—Vāyu meñ galnā wā pighalnā, mūrchchā, mūrchchhan, nāshcheshhtātī, pralay.

DE-LIR'I-UM, *n.* (*L.*) disorder of the intellect, alienation of mind—*Be-hoshi, mad-hoshi, sarwām, hazān, be-hawāssī, be-khudi, gash yā gashī*—Achetanatā, achaitanya, chaitanyanaś, jñānabhrānti.

DE-LIR'A-MENT, *n.* a doting or foolish fancy—*Sanak<sup>h</sup>, lahar<sup>h</sup>, tarang<sup>h</sup>, jhak<sup>h</sup>.*

DE-LIR'I-OUS, *a.* lightheaded, raving—*Be-hosh, be-khud, khāl-dimāg, hazānī, hazānzada, be-hawāss*—Kshiptachittā, chaitanyaradhī, bhrāntachittā, prakāpakāri.

DE-LIR'I-OUS-NESS, *n.* state of being delirious—*Be-hoshi, be-hawāssī, be-khudi*—Jñānabhrāntī, achaitanya, chaitanyanaś.

DĒL-JES'ENCE, *n.* (*L. de. luto*) retirement, obscurity—*Gosha-nishīnī, khalwat, tanhāi*—Guptawivās, ekāntavrittī, ekāntasthān, nirālā sthān, ekāntatā.

DE-LIVER, *v.* (*L. de. liber*) to set free, to release, to rescue, to surrender, to give, to utter, to disburden of a child—*Āzād k., najāt d., khalās k., panāh d., mahfūz rakhnā yā k., hawāla k., tafwiz k., sipurd k., sipurd k., denā<sup>h</sup>, bayān k., bolnā<sup>h</sup>, janānā<sup>h</sup>*—Chhor d., mukt k., bachnā, rakshā d. w. k., sauṃpnā, sauṃp d., arpan k., de dālnā, de denā, kahnā, ākhyān k., varman k., prasav karīnā.

DE-LIV'ER ANCE, *n.* the act of delivering—*Āzādī, najāt, mukhlāsi, hifāzat, panāh, hawāla, tafwiz, sipurdagi, sipurdagi, denā<sup>h</sup>, bayān, jannā<sup>h</sup>*—Mukti, tārāp, nistār, uddhār, rakshā, sauṃpnā, arpan, sanarpan, pradān, varman, kahnā, uchchārāp, garbhachyuti, prasav.

DE-LIV'ER ER, *n.* one who delivers—*Āzād k. w., najāt d. w., hifāzat k. w., mahfūz rakhne w., hawāla yā tafwiz k. w., sipurd k. w., bayān k. w., batlāne w<sup>h</sup>, bolne w<sup>h</sup>*—Mochak, mokshak, chhor d. w., uddhār wā nistār k. w., uddharttā, nistārak, tārak, rakshak, bachhne w., nivedak, kahne w., vijnapak.

DE-LIV'ER-Y, *n.* the act of delivering, release, rescue, surrender, utterance, childbirth—*Khalāsi, rihī, najāt, hifāzat, panāhiyut, sipurdagi, sipurdagi, tafwiz, hawāla, bayān, guftār, laqlaqa, waz-i-guft-gī, tuqrir, talāffuz, gogai, jannā<sup>h</sup>, waz-i-hamal, tavallud, byānā<sup>h</sup>*—Mukti, trān, nistār, uddhār, rakshā, bachhaw, sauṃp, arpan, sanarpan, pradān, de dālnā, kahnā, kathān, uchchārāp, varman karne kī rītī, bolne kī rītī, prasav, prasavakarān, garbhachyuti, garbhamochar.

DĒLL, *n.* (*D. dal*) a hollow—*Khandaq, wādi, dura, nicūān<sup>h</sup>*—Garhā, gahwar, khāl.

DĒLPH. See DELF.

DĒL'TA, *n.* (*Gr.*) a triangular tract of land towards the mouth of a river—*Kisi daryā ke muhāne kī taraf musallas-numā diyār*—Kisi nadi ke muhāne kī or tribhujākār prades.

DĒL'TŌD, *a.* shaped like a delta, triangular—*Musallas-numā*—Tribhujākār.

DĒ-LŪDE', *v.* (*L. de. ludo*) to beguile, to cheat, to disappoint—*Bakhānā<sup>h</sup>, bhulānā<sup>h</sup>, bakhānā<sup>h</sup>, thagnā<sup>h</sup>, chhālnā<sup>h</sup>, dhokhā d., niras k<sup>h</sup>.*

DE-LŪD'A-BLE, *a.* liable to be deceived—*Bakkāye bhulāye bakhāne thag-jāne yā chhal-jāne ke qābil, dhokhā khāne ke lāiq, fareb-paz'r*—Dhokhā khāne ke yogya, bakhāye wā bahlāye jāne ke yogya, thag jāne ke yogya, pravañchaniy.



- DE-LUD'ER**, *n.* one who deludes—*Dagā-bāz*, *bahkāū<sup>h</sup>*, *bhulāū<sup>h</sup>*—*Thag*, *chhalī*, *pravāṇ-chak*, *bahkāne* wā *bhulāne* w.
- DE-LUD'ING**, *n.* collusion, falsehood—*Dagā-bāzi*, *fareb*, *sāzish*, *darog*—*Kapaṭ*, *ṭhagāi*, *De-LU'SION*, *n.* the act of deluding, deception, fraud, false representation, error—*Dagā-bāzi*, *dagā*, *fareb*, *mugūlatā*, *khiyāl-i-khām*, *khwāb*, *tiliām*, *dhokkā<sup>h</sup>*, *namūd-be-būd*—*Thagāi*, *bhulāwā*, *bahkāvā*, *kapaṭ*, *chhal*, *vañchanā*, *moh*, *māyā*, *indrajālī*, *mithyā-mati*, *bhram*, *bhānti*.
- DE-LU'SIVE**, *a.* tending to deceive—*Fareb-sāz*, *farebī*, *dagā-bāz*, *hila-gar* yā *hila-sāz*, *bahkāū<sup>h</sup>*, *bhulāū<sup>h</sup>*—*Dhokkā d. w.*, *māyik*, *māyāmay*, *bhāntījanak*, *indrajālīk*.
- DE-LU'SIVE-NESS**, *n.* tendency to deceive—*Bahkāū-paṇ<sup>h</sup>*, *bhulāū-paṇ<sup>h</sup>*, *dagā-bāzi*—*Māyīkatwa*, *bhāntījanakatwa*.
- DE-LU'SO-RY**, *a.* apt to deceive—*Bahkāū<sup>h</sup>*, *bhulāū<sup>h</sup>*, *kapaṭī<sup>h</sup>*, *chhalī<sup>h</sup>*—*Māyik*, *māyā*.
- DÉLU'QUE**, *n.* (L. *diluvium*) an inundation, a flood; *v.* to drown, to overwhelm—*Tū-fān*, *sulāb*, *tūfān-i-ālam-gir*, *tugyāni*; *v.* *garq k.*, *mustaqraq k.*—*Jalaplāvan*, *jalamay*, *jālapralay*, *ekārpav*; *v.* *dubonā*, *dabonā*, *dubānā*.
- DÉLVE**, *v.* (S. *delfan*) to dig—*Khodnā<sup>h</sup>*, *gornā<sup>h</sup>*.
- DÉL'VER**, *n.* one who digs—*Khodue w<sup>h</sup>*, *gorue w<sup>h</sup>*.
- DÉM'A-GOGUE**, *n.* (Gr. *demos*, *ago*) a leader of the populace, a popular and factious orator—*Sar-guroh*, *jīṭna-gur*, *mutafannī*, *rah shakhs* jo *khalyū-l-lāh* ke *dūl-pazir* bā-teñ *bolc aur apnī khush-tuqir se nā-muāsisb kām meñ un se koshish karāve*—*Adhamavarnapakshapātī*, *hīnajanauāyak*, *adhām logon kā dalapati*, *logon se mithī mithī bā-teñ kahkar kalah karīne kā utyog wā cheshtā k. w.*
- DE-MĀ'IN'**, *DE-MENSE'*, *de-mēn'*, *n.* (L. *dominus*), an estate in land, land adjoining a mansion—*Tū'alluqa*, *'alaya*, *zamin-dārī*, *makān* ke *muttasil zamin*—*Swādhin bhūmī*, *ghar* ke *lagi hui bhūmī*.
- DE-MĀND'**, *v.* (L. *de, mando*) to ask or claim with authority, to question; *n.* a claim, a question, a calling—*Talab k.*, *da'wā k.*, *surāl k.*; *n.* *da'wā*, *talabī yā talab*, *surāl*, *khurāsh*, *khāirch*—*Adhikārapūrvak māngnā*, *pūchhnā*, *prasu k.*; *n.* *adhikārapūrvak māng*, *pūchh pūchh*, *pūchh*, *prasn*, *chāl*, *māng*, *khīrch*.
- DE-MĀND'A-BLE**, *a.* that may be demanded—*Talab kiye jāne ke qābil*, *munimū t-talab*, *da'wā-pazir*—*Mānge jāne ke योग्य*, *yachaniya*, *alhiyoktavya*.
- DE-MĀND'ANT**, *n.* a plaintiff in an action—*Mudda'i*—*Vāli*, *adhiyogī*.
- DE-MĀND'ER**, *n.* one who demands—*Da'wā k. v.*, *tālī*, *khurāsh-mand*, *ārzu-mand*—*Māngne w.*, *adhikārapūrvak māngne w.*, *yachitā*, *prārthak*, *prashitā*, *pūchhne w.*
- DE-MAR-CĀTION**, *n.* (L. *de, S. mare*) division, separation of territory—*Tuqsim*, *his-sa*, *zamin ki tafriq*, *hadd-landi*, *raqaba-bandī*—*Vilhag*, *bāñṭ*, *avachchhed*, *simā bāndhnā*.
- DE-MĒAN'**, *v.* (L. *de, Fr. mener*) to behave, to conduct, to lessen—*Wā' k.*, *ruwīsh k.*, *chalan chulnā<sup>h</sup>*, *zālī k.*, *kamīna k.*, *be-qadr k.*, *muttazal k.*—*Ācharaṇ* *chalanā*, *halkā k.*
- DE-MĒAN'OVE**, *n.* behaviour, carriage—*Wā'*, *ruwīsh*, *waṭīra*, *chalan<sup>h</sup>*—*Ācharaṇ*, *ḥaṇḡ*, *āchār*, *vyavahār*.
- DE-MĒN'TATE**, *v.* (L. *de, meus*) to make mad; *a.* mad, infatuated—*Dirāna k.*, *shoridū k.*; *a.* *dirāna*, *majnūn*—*Bāwlā k.*, *unmatta k.*, *pāgal k.*; *a.* *bāwlā*, *unmatta*, *pāgal*.
- DE-MĒN-TĀ'TION**, *n.* the act of making mad—*Dirāna-garī*, *majnūn k.*—*Bāwlā banāna*.
- DE-MERGE'**, *v.* (L. *de, mergo*) to plunge into, to sink down—*Dūbnā<sup>h</sup>*, *dubānā<sup>h</sup>*, *pānī meñ niche baithnā<sup>h</sup>*.
- DE-MERSED'**, *a.* plunged into, drowned—*Dubāyā huā<sup>h</sup>*, *dubā huā<sup>h</sup>*.
- DE-MER'SION**, *n.* a plunging into, a drowning—*Dubār<sup>h</sup>*, *dībnā<sup>h</sup>*, *dubānā<sup>h</sup>*.
- DE-MÉR'IT**, *n.* (L. *de, meritum*) ill desert, fault—*Nā-īqī*, *'adom-i-liyāqat*, *nā-sazā-wārī*, *khātā*, *gunāh*—*Nirgun*, *gunābhāw*, *dosh*, *chūk*, *aparādh*.
- DE-MESNE'**. See **DEM'AN**.
- DEM'I-DEV-IL**, *n.* (L. *dimidium*, S. *devil*) half a devil—*Nim-shaitān*, *nim-dev*, *chhoṭā shaitān*—*Ardhapiśach*, *ardhdhāmav*, *narapīśach*.
- DEM'I-GOD**, *n.* (L. *dimidium*, S. *god*) a deified hero—*Nim-devtā*, *jo bahādur devtā kar mānā jāy*—*Ardhdhadew*, *naradev*, *jis sūr ki devapratishṭhā hui ho*, *jo vīr dev ke samān mānā jāy*.
- DEM'I-LANCE**, *n.* (L. *dimidium*, *lancea*) a short spear—*Ek chhoṭā barchhī yā sāṅḡ<sup>h</sup>*.
- DEM'I-NĀTURED**, *a.* (L. *dimidium*, *natum*) partaking half the nature of another animal—*Dūse jān-var ki ādhi khāsiyat rakhne w.*, *nim-khāsiyat*—*Ardhāsavabhāwak*, *dūse jantu ki ādhi prakriti rakhne w.*, *ardhuprakriti*.
- DEM'I-RĒP**, *n.* (*demi-reputation*) a woman of suspicious chastity—*Wah 'aurat jiski pāk-dāmāni par shakk paidā hove*—*Wah strī jiske satitwa par sandeh hove*.
- DE-MISE'**, *n.* (L. *de, missum*) death, decease; *v.* to grant by will—*Rihlat*, *wafāt*, *intiqāl*; *v.* *hiba k.*, *wasīyat k.*—*Mritya*, *mīch*, *maran*; *v.* *de marnā*, *apnī ichohhā se kisi dhan wā sattwa ke vishay meñ kisi ke nām likhā parhī kar d.*
- DE-MIS'SION**, *n.* degradation, depression—*Be-'izzatī*, *be-kurmatī*, *mā'sūl*, *kam-qadri*,

- tanazzul, niche ki taraf dabāw*—Padachyuti, adhikārachyuti, niche ki or dabāw,  
DE-MISS, DE-MISSIVE, *a. humble*—*Past, zalil*—Din. [adhogati.]
- DE-MŌC'RA-CY, *n.* (Gr. *demos, kratos*) government by the people—*Jumhūr, ra'iyat*  
*ki bādhāhi yā hukūmat, hukūmat-i-jumhūr, jumhūrī sultānat*—Lokaprabhutwa,  
lokādhipatya, sāmānyajanakartrikarājya, lokarājya, prajāpālitarājya.
- DĒM'O-CRĀT, DE-MŌC'RA-TIST, *n.* one devoted to democracy—*Hukūmat-i-jumhūr-dost,*  
*ra'iyat ki bādhāhi yā hukūmat kā dost yā pairau*—Sāmānyajanakartrikarājyavālam-  
bi, prajāprabhutwāvalambī, lokaprabhutwamugrāhi, lokādhipatyopakarak.
- DĒM'O-CRĀTIC, DĒM'O-CRĀT'ICAL, *a.* relating to a popular government—*Hukūmat-i-*  
*jumhūr se nisbat-dāh, mutā'alliq-i-jumhūrī sultānat*—Lokādhipatyasambandhi, loka-  
prabhutwasambandī, lokarājyavishayak.
- DĒM'O-CRĀT'ICAL-LY, *ad.* in a democratical manner—*Hukūmat-i-jumhūr ke taur par,*  
*jumhūrī sultānat ke taur se*—Lokarājya ki rīti se, lokādhipatya ki rīti se.
- DE-MŌL'ISH, *v.* (L. *de, molo*) to throw down, to destroy—*Misnār k., girānā<sup>b</sup>,*  
*dhā d<sup>a</sup>, tor dāhnā<sup>b</sup>, torānā<sup>b</sup>, ujārānā<sup>b</sup>*—Nās k., vidhwāns k.
- DE-MŌL'ISH-ER, *n.* one who demolishes—*Munhawim k. w., bek-khan, ujārā<sup>b</sup>*—Nirmūla-  
karak, dhwānsakāri, vināsak.
- DE-MŌLISH-MENT, *n.* destruction, ruin—*Bar-bādī, virānī*—Nās, dhwāns.
- DĒM'O-L'ITION, *n.* the act of demolishing—*Pic-mālī, virānī, inhidām*—Nās, vinās,  
ujārā, tor dāhnā, dhā d, sañhār, dhwāns, pradhwāns, utpānan. [bhūt, pret, dānav.]
- DE-MŌN, *n.* (Gr. *daimon*) a spirit, an evil spirit, a devil—*Jinn, shaitān, 'ifrit*—Piśāch,  
DE-MŌN-ESS, *n.* a female demon—*Pisāchin<sup>b</sup>, bhūtin<sup>b</sup>, pretin<sup>b</sup>.*
- DE-MŌN'IAL, DĒM'O-N'IAL, *a.* belonging to demons, devilish—*Jinn-sirat, shaitānī,*  
*'ifritī*—Piśāchik, āsuri. [grast, bhūtaviśit, bhūt lagā, bhūtopabāt, pretavāhit.]
- DE-MŌN'IAL, *a.* one possessed by a demon—*'Ifrit girifta, dew-zada, āseb-zada*—Bhūta-  
DE-MŌN'IAL, *a.* of the nature of demons—*Jinn-sirat, shaitān-sirat*—Piśāchī, āsuri<sup>b</sup>.
- DE-MON'OL'A-TRY, *n.* the worship of demons—*Shaitān-parastish, 'ifrit parastish*—Piśā-  
chāpūjā, bhūtārchā.
- DE-MON'OL'O-GY, *n.* a treatise on demons—*Shaitānōn yā 'ifritōn ke bāb meñ kitāb*  
*yā risāla, 'ilm-i-shaitān*—Bhūtapisāchādivishayakagranth, bhūtapretādivishayakavi-  
dyā. [ādhinavyakti, bhūtavaśajan.]
- DE-MŌN'O-MIST, *n.* one subject to demons—*Shaitānōn kā tābī-dār yā ra'iyat*—Pret-  
DE-MŌN'O-MY, *n.* the dominion of demons—*'Ifritōn yā shaitānōn ki sultānat yā hukū-*  
*mat*—Bhūtarājya, pretaprabhutwa, piśāchādhipatya.
- DĒM-ON-SHUN, *n.* the state of a demon—*Shaitānī hālāt*—Bhūtadaśā, pretāvasthā.
- DE-MŌN'STRATE, *v.* (L. *de, monstrō*) to show plainly, to prove with certainty—  
*Dalālat k., mudallāt k., sābit k.*—Dikhlānā, pratyaksh dikhlānā, pramān ke dwārā  
nischit wā siddh k., pratipādan k.
- DE-MŌN'STRABLE, *a.* that may be demonstrated, that may be proved beyond doubt or  
contradiction—*Dalālat-pazīr, qābil-i-sābit*—Pratipādanīya, sādhyā, prameya, pramān  
ke dwārā nischit wā siddh hone ke योग्य.
- DE-MŌN'STRABLE-NESS, *n.* the quality of being demonstrable—*Dalālat-pazīrī, qābili-*  
*yat-i-sābit*—Pratipādanīyatā. sādhyaatā, prameyatwa, pramān ke dwārā nischit wā  
siddh hone ki योग्यता. [se, spashatarūp se.]
- DE-MŌN'STRABLY, *ad.* evidently, clearly—*Zāhīran, sarihan, sāf-sāf*—Pratyaksharūp
- DĒM-ON-STRĀ'TION, *n.* the highest degree of evidence, certain proof—*Dalīl, isbāt, subūt,*  
*burhān, dalālat*—Pramān, sādhan, upapādan, pramānyā.
- DE-MŌN'STRATIVE, *a.* invincibly conclusive—*Mubarrhan, mudallil, mushbit, burhānī*—  
Upapādak, pramānik, nischāyāk, nirpāyak, siddhāntākāraṇ.
- DE-MŌN'STRATIVE-LY, *ad.* clearly, plainly—*Zāhīran, zāhīrāna, sarihan, sāf-sāf*—Sa-  
pramān, siddhipurvak, spashatarūp se, pratyaksharūp se.
- DĒM'ON-STRĀ-TOR, *n.* one who demonstrates—*Sābit k. w., dalīl k. w., dalālat k. w.,*  
*bullāne w.*—Pramāpakartā, siddhāntī, pratyaksh dikhlāne w., pramān ke dwārā siddh  
wā nischit k. w., nirdoshātā.
- DE-MŌU'AL-IZE, *v.* (L. *de, mos*) to render corrupt in morals—*Akhilāq bigarnā, bad-*  
*akhilāq k.*—Āchar ācharaṇ wā vyavahār bhrasht k., bhrasht k., durvritta k.
- DE-MŌR-AL-I-ZĀ'TION, *n.* destruction of morals—*Bad-akhilāqī, ākhilāq kā biyār-jānā*—  
Ācharābhrashtatā, vyavahāradushtatā, dharmābhrashtatā.
- DE-MŌU'C'ENT, *a.* (L. *de, mulceo*) softening, mollifying—*Narm k. w., mulāim k. w.*—  
Komal k. w., mridulakāri, samak, śāntik.
- DE-MŪR, *v.* (L. *de, mora*) to delay, to pause, to hesitate; *n.* doubt, hesitation—*Derī*  
*k., dirangi k., taragguṇ k., pas-o-pesh k., muzahab k., hais-bais meñ h.; n. shakk,*  
*shubhā, pas-o-pesh, hais-bais*—Vilamb k., ber k., gauṇ k., atakū, āgāpichhā k.,  
dubdhā k. *n.* sandeh, saṁsay, dubdhā, āgāpichhā wā āgāpichh.
- DE-MŪR'RAGE, *n.* an allowance paid for detaining ships beyond the appointed time—  
*Jahāz ki gahri yā gahiri*—Nāw ki gahri wā gahiri.

- DE-MŪR'ER**, *n.* one who demurs — *Deri k. w., tawagquf k. w., pas-o-pesh k. w., shakk yá shubha k. w.* — Vilamb k. w., ber k. w., atkāv k. w., agpāchh wā āgāpichhā k. w., dubdhā wā sandeh k. w. {*mahjūb, sharm-sār* — Dhir, dhirā, gambhīr, bhāri, saṅkochi, lajjit.
- DE-MŪRE'**, *a.* (Fr. *des, mesure*) sober, grave, affectedly modest — *Sanjida, mudbir,*
- DE-MŪRE'LY**, *adv.* with affected modesty — *Mahjūbāna, sanjidagi yā hijāb se* — Saṅkoch wā lajjā se, gaurav se, gambhīratā se. [dhaiṛya, saṅkoch, lajjā.
- DE-MŪRE'NESS**, *n.* soberness, gravity — *Sanjidagi, hijāb* — Dhiratā, gambhīratā, gaurav,
- DEN**, *n.* (S. *denn*) a cavern, the cave of a wild beast; *v.* to dwell in a den — *Garhā<sup>h</sup>, guphā<sup>h</sup>, gār, bil<sup>h</sup>, thar<sup>h</sup>, mānd<sup>h</sup>*; *v. garhe thar guphe bil yā mānd meñ rahnā<sup>h</sup>* — Gahwar, kandar, guhā, dari, vivar, vil.
- DEN'A-RY**, *n.* (L. *denarius*) the number of ten — *Das kā 'adad<sup>h</sup>* — Dās ki saṅkhyā.
- DEN'ATION'AL IZE**, *v.* (L. *de, natum*) to deprive of national rights — *Qaumi huquq*
- DEN'IAL**, See under **DENY**. [se ma'zūl k. — Jātiya adhikāron se hīn k.
- DEN'I-GRATE**, *v.* (L. *de, niger*) to blacken — *Kālā k<sup>h</sup>.*
- DEN'I-GRATION**, *n.* a blackening — *Kālā k<sup>h</sup>.*
- DEN'I-ZEN**, *n.* (W. *dīnasaldyn*) a freeman; *v.* to make free — *Bā-ikhtiyār shahrī, kisi shahr yā mulk ke loguñ kī istihqāq-dār*; *v. āzād k., kisi shakhs ko kisi mulk yā shahr ke loguñ kī ikhtiyār yī istihqāq d.* — Swatantrajan, kisi deś wā nagar ke loguñ ke adhikār se yukt jan; *v. swatantra k., swaśā k., kisi jan ko kisi deś wā nagar ke nivāstiyon kā adhikār d.*
- DEN'I-ZĀ'TION**, *n.* the act of making free — *Kisi shakhs ko āzād k., kisi shakhs ko kisi mulk yā shahr ke loguñ kī ikhtiyār yā istihqāq d.* — Swatantra k., kisi jan ko kisi deś wā nagar ke loguñ kā adhikār d. [gab k., nām d<sup>h</sup>. — Nām rakhnā, kahā, bolnā.
- DEN-NŌM'I-NATE**, *v.* (L. *de, nomen*) to name, to give a name to — *Musammā k., mulaq-*
- DEN-NŌM'I-NA BLE**, *a.* that may be named — *Laqab-pazir, mulagqub yā musammā hone ke lāiq* — Nām rakhe wā diye jāne ke yogya, nām se kaho wā bole jāne ke yogya, āḥyeya.
- DEN-NŌM'I-NĀ'TION**, *n.* the act of naming, a name, an appellation, a class — *Nām rakhnā<sup>h</sup>, ism, laqab, darja, jirya* — Nām d., nām dharnā, nām, saṁjā, upādhi, varg, jathā.
- DEN-NŌM'I-NA-TIVE**, *a.* that gives a name — *Nām rakhe yā dharnē w<sup>h</sup>, nām d. w<sup>h</sup>, khitāb-gar* — Nāmākārī, saṁjā dāyāk, ākhyāyāk.
- DEN-NŌM'I-NĀ-TOR**, *n.* the giver of a name, the number below the line in a vulgar fraction — *Nām d. w<sup>h</sup>, nām rakhe w<sup>h</sup>, nusab-numā* — Nāmālātā, har, cihed.
- DEN-NŌTE'**, *v.* (L. *de, noto*) to mark, to be a sign of, to betoken — *Nishān d., batlānā<sup>h</sup>, 'alāmat h., jutānā<sup>h</sup>, dalālat k.* — Chīlān k., chīnkānī d., lakshap h., saṁjhanā, bujhānā, dikhānā, dikhānā, sūchanā k.
- DEN-NŌTA-BLE**, *a.* that may be denoted — *Nishān diye jāne ke qābil, batlāye jāne yā 'alāmat hone ke lāiq, dalālat-pazir* — Sūchanīy, āukit hone ke yogya, saṁjhayē wā dikhāye jāne ke yogya, lakshaniyā, āukaniyā, vāchyā, nirdeśyā. [sūchan, nirdeś.
- DEN-O-TĀ'TION**, *n.* the act of denoting — *Nishān-dīkī, d'ālāt* — Chīlnakārān, lakshap,
- DEN-NŌTA-TIVE**, *a.* having power to denote — *Nishān d. w., batlāne w<sup>h</sup>, 'alāmat k. w., dalālat k. w.* — Chīlnakārāk, sūchak, upalakshak, darsak, vāchak.
- DEN-NŌTE'MENT**, *n.* sign, indication, token — *Nishān, izhār, dalālat, 'alāmat* — Chīln, chīnkānī, sūchan, sūchanā, lakshap, līng.
- DEN-NŌUNCE'**, *v.* (L. *de, nuncio*) to threaten publicly, to inform against, to accuse — *Barmalā dhamkānā<sup>h</sup>, shikāyat k., bad-nām k.* — Dhamkī d., dhirānā, dosh d., apavād lagānī wā d. [Dhirānā, dosh d., apavād lagānā wā d., prakāśabhartsan.
- DEN-NŌUNCE'MENT**, *n.* the act of denouncing — *Dhamkī denī<sup>h</sup>, shikāyat k., bad-nām k.* —
- DEN-NŌUN'GER**, *n.* one who denounces — *Dhamkāne w<sup>h</sup>, shikāyat k. w., bad nām k. w.* — Dhamkī d. w., dhirāne w., doshadāyāk, apavādak.
- DEN-NŌUN'CI-ATE**, *v.* to threaten, to denounce — *Dhamkānā<sup>h</sup>, shikāyat k., bad-nām k.* — Dhirānā, dosh d., apavād d. wā lagānā.
- DEN-NŌUN'CI-Ā'TION**, *n.* the act of denouncing, a public menace, proclamation — *Dhamkānā<sup>h</sup>, barmalā dhamkī<sup>h</sup>, ven'd, ishtihār-i-dhamkī, ishtihār, izhār* — Dhirānā, pragat jhīrkī, prakāśatarjan, prakāśabhartsan, abhī-āp, prakāś, prachār.
- DEN-NŌUN'CI-Ā-TOR**, *n.* one who denounces — *Dhamkāne w<sup>h</sup>, shikāyat k. w., bad-nām k. w.* — Dhirāne w., anaṅgalaparakāsak, abhisāpak, doshadāyāk, apavādak.
- DENSE**, *a.* (L. *densus*) thick, close — *Kasīf, munjamid, saṅgīn* — Ghan, ghanā, ṭhos, gārha, nivrī.
- [nivrīatwa, ghanatwa, ghanatā.
- DEN'SI-TY**, *n.* closeness, compactness — *Saṅgīnī, inj'mād, kasāfut* — (Gārhapān, garhāi,
- DENT'AL**, *a.* (L. *dens*) relating to the teeth — *Dandānī* — Dantī, dantya.
- DEN-TIC-U-LĀ'TION**, *n.* the state of being set with teeth — *Dandāna-darī, khandānā-paṇ<sup>h</sup>* — Dantitwa, danturātā.
- DENT'FRICE**, *n.* a powder for the teeth — *Manjan<sup>h</sup>, sanūn* — Misi, dantaśodhan.
- DENT'IST**, *n.* one who cures diseases of the teeth — *Dānt kā tabīb, dānt ki bimārī dār k. w.* — Dantavaidya, dantachikitsak, dānt ke rog dūr k. w.

DEN-TY'TION, *n.* the breeding of teeth—*Dāntōn ká* *baṣhná yá nikalná<sup>h</sup>, dādḥ ke dānt ká nikalná<sup>h</sup>.*

DE-NÓDE', *v.* (*L. de, nudus*) to make naked, to strip—*Nangá k<sup>h</sup>, kapre utár lená<sup>h</sup>.*

DE-NÚ'DATE, *v.* to strip, to divest—*Nangá k<sup>h</sup>, kapre utár lená<sup>h</sup>.*

DEN-U-DÁ'TION, *n.* the act of stripping—*Kapre utár lená<sup>h</sup>, nangá k<sup>h</sup>.*

DE-NÝ', *v.* (*L. de, nego*) to contradict, to refuse, to disown—*Radd k., inkár k., ná k<sup>h</sup>, nafí k., munkir h., mukárná, na mánná<sup>h</sup>—Kátná, khandan k., nakárná, nahín k., aswikár k., aṅgikár na k.* [*qábil—Aswikárya, khandaniya.*]

DE-NÁ-BLE, *a.* that may be denied—*Qábil-i inkár, radd hone ke láig, radd kiye jāne ke*  
DE-NÁ'L, *n.* negation, refusal, abjuration—*Radd, nafí, radd-i-kalám, inkár, gasam par inkár yá tark—Khandan, pratyákhyān, nakár, aswikár, śapath ke dwārā tyāg wá aswikár.*

DE-NÉ'ER, *n.* one who denies—*Radd k. w., khláf hayān k. w., inkár k. w., ná k. w<sup>h</sup>, munkir, mukarne w., na-mānne w<sup>h</sup>—Khandan k. w., kátna w., nakárne w., nahín k. w., aswikár k. w., aṅgikár na k. w.* [*ke wat hatá d<sup>h</sup>.*]

DE-OB-STRUCT', *v.* (*L. de, ob. structum*) to remove obstructions—*Rok ko dūr k<sup>h</sup>, ru-*

DE-ŌB'STRU-ENT, *a.* removing obstructions : *n.* that which removes obstructions—*Rok dūr k. w<sup>h</sup>, rukáwat hatá d. w<sup>h</sup> ; n. rok dūr karne-wálí shai, rukáwat hatáne-wálí chíz—Pratibandh ko dūr k. w., nirvighnakári ; n. nirvighnakári vastu.*

DE-O-DÁND, *n.* (*L. Deus, do*) a thing forfeited to the king for pious uses—*Wah chíz jo bádsháh ke yahín díní kár ke tiye zabt ho jāy, sadqa—Wah vastu jo rájá ke yabán punyakárya ke nimitta lag jāy, devadāya, devopahār.*

DE-ŌP'I-LATE, *v.* (*L. de, ob. pālo*) to clear from obstructions—*Ráh saf k., rok dūr k<sup>h</sup>.*  
—*Pratibandh hatána, rukáwat dūr k., nirvighna k., bát wá márg jhár dālní.*

DE-ŌP'I-LÁ'TION, *n.* the act of clearing from obstructions—*Rok dūr k<sup>h</sup>, rukáwat hatána<sup>h</sup>.*

DE-ŌP'I-LA-TIVE, *a.* removing obstructions—*Rok yá rukáwat dūr k. w. yá hatáne w<sup>h</sup>.*

DE-ŌS-CU-LÁ'TION, *n.* (*L. de, osculum*) the act of kissing—*Chámná<sup>h</sup>.*

DE-PAINT', *v.* (*L. de, pingo*) to picture, to describe—*Taswír kh-ichná<sup>h</sup>, naqsha banána, bayán k., zahir k.—Chitra banána, chhavi banána, varnan k.*

DE-PÁRT', *v.* (*L. de, pars*) to go away, to leave, to die—*Chalá jáná<sup>h</sup>, kúch k., chhor d<sup>h</sup>, mar jáná yá marná<sup>h</sup>, rihlat k.* [*apagam, bilgaw, bichburaw, viyog.*]

DE-PÁRT'ING, *n.* a going away, separation—*Raw'naqi, julái—Chalá jáná, gaman.*

DE-PÁRT'MENT, *n.* a separate office or division—*Judá 'uhda khidmat 'aláqa mukál yá qismat—Prithak karm pad adhikár vishay aṅg prakaran vibhág wá bhág.*

DE-PÁRT-MÉNT'AL, *a.* belonging to a department or province—*Jude 'uhde 'alíqe khidmat mukál yá qismat ke muta'alliq—Prithak karm pad adhikár vishay aṅg prakaran vibhág wá bhág ká sambandhí.* *gaman, chalá jáná, murtiyu, maran.*

DE-PÁRT'URE, *n.* a going away, death—*Raw'naqi, kúch, rihlat, mant, wafát—Prasthán,*

DE-PAST'URE, *v.* (*L. de, pastum*) to eat up, to feed, to graze—*Kháná<sup>h</sup>, chárná<sup>h</sup>.*

DE-PAUPER-ATE, *v.* (*L. de, pauper*) to make poor—*Muhtij k., muhtij k.—Nirdhan k., daridri k., kaṅgál k.* [*lá<sup>h</sup>, chipchípá<sup>h</sup>, losarú<sup>h</sup>.*]

DE-PÉCTI-BLE, *a.* (*L. de, pecto*) tough, clammy, tenacious—*Kapá<sup>h</sup>, chimrá<sup>h</sup>, lasi-*

DE-PÉND', *v.* (*L. de, pendo*) to hang from, to rely on—*Lutakná<sup>h</sup>, muta'alliq h., dāman pakarná, ummed rakhná, yaṅin junná, mauqúf h., munhasir h.—Hilagná,*

avalamb k., parádhin h., bharosá rakhná.

DE-PÉN'DANT, DE-PÉN'DENT, *a.* hanging down, subordinate, relying on : *n.* one subordinate, a retainer—*Lutaká yá lutá huá<sup>h</sup>, mutábi, furmān-bardár, zer-i-hukm, mul-hag, munhasir, mauqúf, mutawakkil, mutawakkil : n. tábi-dár, wabasta, lawáhiq, dāman-gir, banda—Hilá wá hilagá hna, avalambit, adhin, parádhin, paravas, ásrít ; n. paravas jan. ásrít, parádhin vyakti, anujiví, picbh'agá, bhritya.*

DE-PÉN'DENCE, DE-PÉN'DEN-CY, *n.* state of being subordinate, connexion, reliance—*Tábi-dár, itá'at, 'aláqa, 'immed, silsila, ummed, 'itimád, 'itibár—Adhinatá, paravasitwa, parádhinatá, sambandh, sanpark, lagaw, mel, ásráy, avalamban, viewás, pratyay, bharosá.*

DE-PÉN'DER, *n.* one who depends—*Tábi-dár, dāman-gir, lawáhiq, ummed, 'itibár yá 'itimád k. w.—Paravas jan, parádhin jan, ásrít, picbh'agá, bharosá k. w., bharosá rakhné w.*

DE-PÉRDIT, *n.* (*L. de, per, do*) any thing lost or destroyed—*Jo chíz kho gai ho yá bar-bád ho gai ho—Koi vastu jo hiráy gai ho wá nasht ho gai ho.*

DE-PER-DY'TION, *n.* loss, destruction—*Nupsin, ziyān, zawál, bar-bádi—Kshati, hāni, nās, kahay, dhwaṇs.*

DE-PHLEG'MATE, *v.* (*L. de, Gr. phlegma*) to clear from phlegm—*Balgam daf k., zukám dūr k., jism ki rutúbat saf k.—Kaph chhātná wá dūr k., sleshmá nās k.*

DE-PHLEG-MÁ'TION, *n.* the separation of phlegm—*Balgam ká daf k., zukám ká dūr k., jism ki rutúbat ki safái—Kaph ká chhātna wá dūr k.*

- DE-PICT'**, *v.* (L. *de, pictum*) to paint, to portray, to describe—*Naqsha k., taswīr khīnch-nā, taswīr k., bayān k.*—Chitra banānā, chhavi banānā, varṇan k.
- DE-PICTURE**, *r.* to represent in colours—*Raṅg bhar-kur taswīr khīnchnā*—Raṅg bharkar chitra wā chhavi banānā. [Romaharāṇ, nishkeśīkarāṇ.]
- DE-PLI-ATION**, *n.* (L. *de, pilus*) the act of pulling off the hair—*Be-bāl yā be-mū k.*—**DE-PLI-A-TION**, *n.* taking away the hair—*Be-bāl yā be-mū k. w.*—Romahārī, keśanāśak.
- DE-PLETION**, *n.* (L. *de, pletum*) the act of emptying—*Ķhālī k., tihī k.*—Chhūnchhā k., śūnya k. [k., *hasrat k., giriya k.*—Vilāp k., ronā, hāyhāy k., khed k.]
- DE-PLŌRE'**, *r.* (L. *de, ploro*) to lament, to bewail, to mourn—*Afsos k., zārī k., taussuf*
- DE-PLŌ'RA-BLE**, *a.* lamentable, sad—*Mātam-angez, nāla-sāz, qābil-i-giriya, afsos karne ke lāiq, kam-bakht*—Sokamay, vilāpaniya, dukkhaṇak, kleśad.
- DE-PLŌ'RA-BLE-NESS**, *n.* state of being deplorable—*Mātam-angez, kam-bakhtī, nāla-sāzi*—Vilāpaniyatā, daurgatya. [se, daurgatya se, dukhī se, kleś se.]
- DE-PLŌ'RA-BLY**, *ad.* lamentably, miserably—*Afsos se, nāla-sāzi se, kam-bakhtī se*—Vilāp
- DE-PLŌ-RATION**, *n.* the act of deploring—*Giriya, taussuf, zārī, nāla, āh-zārī*—Vilāp, ronā, rodan, sok.
- DE-PLŌ'BER**, *n.* one who deplores—*Afsos k. w., zārī k. w., taussuf k. w.*—Vilāpākārī, rone w., khed k. w. [lūnā<sup>h</sup>.]
- DE-PLŌ'Y**, *r.* (L. *de, plico*) to display, to open, to extend—*Dikh-lūnā<sup>h</sup>, kholnā<sup>h</sup>, phai-*
- DE-PLŌME**, *n.* (L. *de, plume*) to strip of fathers—*Par akhāp-lenā<sup>h</sup>, par noch-lenā<sup>h</sup>, be-*
- DE-PŌNE'**, *r.* (L. *de, pono*) to lay down as a pledge, to bear testimony—*Gīran rakhnā, shart lagānā, gawāhī ke shahādāt k.*—Bāndhak dharnā, paj wā hor lagānā, sākshya d.
- DE-PŌ'NENT**, *n.* a witness, an evidence; *a.* having a passive form with an active signification—*Gurāh, shāhid*; *a.* ek jīl jiskī sūrat jīl imājīd kī zī hotī hai aur jiske ma'ne jīl imājīd kī hote hai—Sākhī, sākshī; *a.* ek dhātuprayog jiskā ākār karmapratyayāt ke tulya ho aur arth sakarmak ke tulya ho.
- DE-PŌPU-LATE'**, *r.* (L. *de, populus*) to unpeopple, to lay waste—*Wīraṇ k., tākht-o-tā-rāj k., zer-zabar k., girāt k.*—Nirjan k., śūnya k., naraśūnya k., ūjānā, tahasnaḥas k.
- DE-PŌP-U-LATION**, *n.* destruction, waste—*Wīraṇī, tabahī, pāc-mālī*—Deśavināś, ūjār, deśa ūjār, tahasnaḥas.
- DE-PŌP-U-LATOR**, *n.* one who depopulates—*Wīraṇ k. w., tākht-o-tārāj k. w., zer-zabar k. w., girāt k. w.*—Ūjār k. w., deś ūjār k. w., deśavināśakārī, tahasnaḥas k. w.
- DE-PŌRT'**, *r.* (L. *de, porto*) to carry, to demean, to behave; *n.* demeanour—*Le jānā<sup>h</sup>, chalan chaluā<sup>h</sup>*; *n.* chāl-chalan<sup>h</sup>. [han, pravāsan, vivāsan, deś chhūṇānā.]
- DE-PŌR-TATION**, *n.* a carrying away, exile—*Le jānā<sup>h</sup>, jāt-watan, mulk chhorānā*—Va-
- DE-PŌR-TMENT**, *n.* conduct, demeanour—*Raṭtār, tarīq, waṭ, rawish*—Chāl, chāl-chalan, dhaṅg.
- DE-PŌSE'**, *r.* (L. *de, positum*) to lay down, to degrade, to bear witness—*Pāluā<sup>h</sup>, ma'zūl k., taq r k., mānqīf k., gawāhī d., shahādāt d. gā k.*—Dāld, utārnī, pad wā adhikār se utār d., padachyut k., pramān, sākshitwa d., sākshya d.
- DE-PŌS'A-BLE**, *a.* that may be deposed—*Qābil-i-ma'zūlī, qābil-i-taqirī*—Utār diye jāne ke yogya, padachyut kiye jāne ke yogya. [padachyut k., utār d., rājyapanti.]
- DE-PŌS'AL**, *n.* the act of deposing—*Ma'zūlī, ma'zūl k., tagirī, mānqīfī*—Padachyuti.
- DE-PŌS'ER**, *n.* one who deposes—*Ma'zūl k. w., taqir k. w., mānqīf k. w.*—Utār d. w., pad wā adhikār se utārne w., padachyut k. w. [ch. utī, rājyabhaṅg, rājyapad se utārā jānā.]
- DE-PŌS'ING**, *n.* the act of dethroning—*Takht se ma'zūlī, badshāhat se tagirī*—Rājya-
- DE-PŌS'IT**, *r.* to lay down, to lodge in trust; *n.* any thing lodged in trust, a pledge—*Dharnā<sup>h</sup>, dālūā<sup>h</sup>, jānī k., sipard k., supard k., amānat rakhnā, zimma k., hawāla k., gīran rakhnā, gīran rakhnā, rihan rakhnā*; *n.* amānat, wāl'et, rihan, gīran, kofālat—Rakh chhormā, dāl d., pāt d., sauṇpā, thātī dharnā, dharohar dharnā, bāndhak dharnā, gahne dharnī wā mārṇā; *n.* dharohar, thātī, jākar, bāndhak.
- DE-PŌS'IT-ARY**, *n.* one with whom any thing is lodged in trust—*Amānat-dār, amīn, amānat-guzār, khatānchī*—Dharohariyā, nyāsadhārī, nyāsagrāhī.
- DEP-O-SITION**, *n.* the act of deposing—*Takht se ma'zūlī, būlshāh ko takht se utārnā, shahādāt, izhār, zabān-bandi, gawāhī, jānī hūi khat, jo chiz par jāy*—Itājyachyuti, chhatrabhaṅg, rājyapad se utārnā, sākshitwa, sākshya, jo vastu par jāy wā bāith jāy.
- DE-PŌS'IT-ORY**, *n.* a place for lodging any thing—*Amānat-khānē*—Dharohar kī jagah, kothī.
- DE-PO'T**, *de-pō'*, *n.* (Fr.) a place for stores, a magazine—*Zakhīra, kḥazāna, silāh-khāna, makhzan*—Ganj, bhāndār, astrāgar, yuddhadravayāgar, yuddhasamagri kā bhāndār.
- DE-PRAVE'**, *r.* (L. *de, pravus*) to vitiate, to corrupt, to contaminate—*Ķharāb k., ta-bāh k., fāsīd k.*—Bigarnā, bhrasht k., nasht k., khotā k., burā k.
- DEP-RA-VATION**, *n.* the act of depraving—*Ķharābī, tabānī, burāī<sup>h</sup>, kharāb k.*—Khotāī, bhrashtatā wā dushatā, khotā bhrasht wā dushk k., bigarnā. [wā dushatātā se.]
- DE-PRAVED'LY**, *ad.* in a corrupt manner—*Ķharābī se, burāī se<sup>h</sup>, khotāī se<sup>h</sup>*—Bhrashtatā

DE-PRĀVEDNESS, *n.* corruption, taint—*Ḳharābī, ālūdagi, khotāi<sup>h</sup>, burāi<sup>h</sup>*—Bhrashtatā, dushatātā. [tātā, bhrashtatā, dushatbhavatā.

DE-PRĀVE'MENT, *n.* vitiated state, corruption—*Ḳharābī, tabāhī, khotāi<sup>h</sup>, burāi<sup>h</sup>*—Dush-DE-PRĀVE'ER, *n.* one who depraves—*Ḳharāb k. w., tabāh k. w., khotā k. w.*—Bigarū, bigārne w., bhrañ-akāri, bhrasht k. w., burā k. w., dushat k. w.

DE-PRĀV'ITY, *n.* corruption, wickedness—*Bigarū<sup>h</sup>, Ḳharābī, tabāhī, khabāsat*—Bhrashtatā, dushatātā, dushatbhavatā, antardushatātā.

DEPRĒ-CATE, *v.* (*L. de, precor*) to beg off, to pray that evil may be averted—*Istigfār k., shaf'āt k., 'uzr k., ma'zarat k., 'uzr-khwāhī k., taklīf se najāt māngnā*—Kshama māngnā, kshama kī prārthanā k., dukkhanivāraṇ ke nimitta prārthanā k., kleś se mukti chāhnā. [atyant anisht w. anākañkshaniya.

DEPRĒ-CABLE, *a.* to be averted—*Daf' kiye jāne ke lāiq, nihāyat karāh*—Varjaniya,

DEPRĒ-CĀTION, *n.* prayer against, entreaty—*Istigfār, isti'ār, isti'fā, shaf'āt, 'uzr-khwāhī, illijā, dar-khwāst, illimās*—Klesanivāraṇ ke nimitta prārthanā, kshama kī prārthanā, chiraauri, bintī.

DEPRĒ-CATIVE, DEPRĒ-CATORY *a.* that serves to deprecate, apologetic—*Istigfār k. w., 'uzr-gā 'uzr-khwāhī k. w., muta'azzir*—Anishtanivāraṇarthaprārthanāvisishṭ, kleś wā vipad ke dūr karne ke nimitta prārthanā k. w., dukkhanivāraṇarthaprārthanākāri, anishtanivāraṇ, aparādhakshama māngne w. [naprārthanākāri aparādhaksham māngne w.

DEPRĒ-CATOR, *n.* one who deprecates—*Shaf' mustagfir 'uzr-khwāh*—Dukkhanivāra-

DEPRĒ-CI-ATE, *v.* (*L. de, pretinui*) to lessen the price, to undervalue—*Qimat ghatānā, kam-qadr k., kam-qimat jānnā, sabuk k.*—Mol nyūn k., mol ghatānā, heṭhā jānnā, halkā samajhnā, laghu mānnā, nyūn wā alp jānnā, apkarsh k.

DEPRĒ-CI-ĀTION, *n.* the act of lessening the price or value—*Qimat kā ghatānā, kam-qadri, kam-q matī, sabukī*—Mol kā nyūn k., mol kā ghatānā, heṭhā laghu wā nyūn jānnā, apkarashay, gunapakarashay, brās.

DEPRĒ-CI-ĀTOR, *n.* one who depreciates—*Qimat ghatāne w., kam-qimat k. w., kam-qadr k. w., sabuk k. w.*—Mol nyūn k. w., mol ghatāne w., heṭhā halkā wā laghu jānnē w.

DEPRĒ-DATE, *v.* (*L. de, praedo*) to rob, to pillage, to spoil—*Qarat k., tākht-o-tārāj k., tabāh k., kharab k., khāk-sigāh k.*—Lūtnā, lūtpāt k., har lenā, tabasnahas k., bārchāt k., nasht k. [tabāhī—Lūt, lūtpāt, tabasnahas, upadrav.

DEPRĒ-DĀTION, *n.* a robbing, a spoiling, waste—*Qarat, takht-o-tārāj, khwār, Ḳharābī,*

DEPRĒ-DĀTOR, *n.* a robber, a spoiler—*Qazzāk qā qazzāq, qarat k. w., tākht-o-tārāj k. w., tabāh k. w., khwār qā khāk-sigāh k. w.*—Lūtera, lūtpāt k. w., tabasnahas k. w.

DEPRĒDĒ-CATE, *v.* (*L. de, pro, dico*) to proclaim, to commemorate—*Mashhūr k., qād-qārī rakhnā*—Prachār wā prakās k., pratishṭhā k. wā smararth utsavādi k.

DEPRĒ-RE'ND', *v.* (*L. de,prehendo*) to catch, to discover—*Girifār k., inkishāf k., zāhir k.*—Pakamā, dharmā, dhuñh nikālā, kuoñ nikālā, prakās k.

DEPRĒ-HE'NSIBLE, *a.* that may be caught—*Qābul-i-giriftāre*—Pakare jāne ke yogya, dhar payne ke yogya, grabaniya, dharaniya. [karan, prakas, dhuñh nikālā.

DEPRĒ-HE'SION, *n.* a catching, a discovery—*Giriftāri, inkishāf, ifshā*—Dharan, pa-

DE-PRESS', *v.* (*L. de, pressum*) to press down, to humble, to deject—*Dabūnā<sup>h</sup>, past k., zer k., sarf k., afsurda k., dil tang k.*—Dabnā, jhuk unā, nawanā, apakrishṭ k., adham k., ghatānā, udās k., mlān k., mau toñnā.

DE-PRES'SION, *n.* the act of pressing down, abasement, dejection—*Dabūn<sup>h</sup>, pastī, zillat, dil-tangī, afsurdap*—Pachak, dabānā, apakrishṭakaran, apakarashay, u che k., ghatāw, udāś, udās k., mlānī, glānī, vishād, avasād, avasamatā.

DE-PRES'SIVE, *a.* tending to depress—*Dabāne w<sup>h</sup>, past k. w., zalil k. w., afsurda yā dil-tang k. w.*—Dābne w., adham wā apakrishṭ k. w., jhukāne w., udās k. w., avasādak.

DE-PRES'SOR, *n.* one that depresses—*Zalim, dabāne w<sup>h</sup>, past yā zalil k. w., zer k. w., afsurda yā dil-tang k. w.*—Upadravi, dābne w., adham wā apakrishṭ k. w., nawāne w., udās k. w., mlān k. w., man toñne w., avasādak.

DEPRĒ-MENT, *a.* pressing down—*Niche ko dabā d. w<sup>h</sup>.*

DE-PRĒVE', *v.* (*L. de, privo*) to take from, to bereave, to debar—*Le-lenā<sup>h</sup>, mahrum k., ma'zūl k., rokna<sup>h</sup>, khārij k.*—Har lenā, chhin lenā, apnā, bāhar k. wā rakhnā.

DE-PRĒVABLE, *a.* liable to deprivation—*Qābil-i-ma'zūlī yā mahrumī, ma'zūl yā mah-rām h.me ke lāiq, khārij hone ke qābil*—Bāhar kiye jāne ke yogya, āre jāne ke yogya, nikāl diye jāne ke yogya, apaharaniya.

DEPRĒ-VĀTION, *n.* act of depriving, loss—*Chhin-chhin-lenā<sup>h</sup>, 'ar-tarafi, ma'zūlī, 'adam, nuqṣān, zarāt*—Chhin chhor, haran, apahār, lop, bhrañs, dhwañs nikāl d. wā bāhar k., parityag, nās, kshatī, hānī. [rahitatwa, apahritatā.

DE-PRIVE'MENT, *n.* the state of losing—*Ma'zūlī, mahrumī, nuqṣānī*—Hinatā, parihinatā,

DE-PRĒVER, *n.* one who deprives—*Le-lene w<sup>h</sup>, ma'zūl yā mahrum k. w., khārij k. w., rokne w<sup>h</sup>*—Chhin lene w., har lene w., harttā, ārne w., bāhar k. w.

DEPTH. See under DEEP.

DE-PULSION, *n.* (*L. de, pulsum*) a driving away—*Hañkā d<sup>h</sup>, khader d<sup>h</sup>.*

- DĒP-U-RATE**, *v.* (L. *de, purus*) to purify, to cleanse; *a.* purified, cleansed—*Sāf k., mail kūtā yā chhāntā<sup>h</sup>*; *a. sif, be-mail, nirmal<sup>h</sup>*—Vimal k., nirmal k., śodhanā, swachchha k.; *a. vimal, swachchha, śodhit.* | Nirmalikaran, śodhan, malāpatarshan.
- DĒP-U-RĀ'TION**, *n.* the act of purifying—*Sāfā, pāk zagi, mail kā kūtā yā chhāntā<sup>h</sup>*—
- DE-PŪTE**, *v.* (L. *de, puto*) to send with a commission, to empower to act, to appoint—*Wakīl yā amin karke bhejnā, wakālat d., mukhtār muqarrar k., kisi kām ke anjām ke liye ikhtiyār d. muta'wīn yā muqarrar k.*—Pratinidhi niyukt karke bhejnā, kisi kārya ke nirmāl ke nimitta kisi ko adhikār d. niyukt k.
- DĒP-U-TĀ'TION**, *n.* the act of deputing, the persons deputed—*Nāib muqarrar karke bhejnā, wakālat, niyābat, amīn, amīn nāib wakīl yā mukhtār log*—Pratinidhi niyukt karke bhejnā, pratinidhigān, niyuktajanasamūh.
- DĒP-U-TY**, *n.* one who transacts business for another, a Lieutenant, a viceroy—*Gumāsh-tā, nāib, wakīl, pesh-kār, jā-nishā*—Pratinidhi, pratipurush, pratirup.
- DE-IC('I-NATE**, *v.* (L. *de, radix*) to pluck up by the roots—*Ukhār dālnā<sup>h</sup>, ukhār-nā<sup>h</sup>, upārdh, jay se khodnā<sup>h</sup>*.
- DE-RĀNGE**, *v.* (L. *de, Fr. ranger*) to disorder, to embarrass—*Dar-ham-bar-ham k., ultā-paltā k.<sup>h</sup>, pareshān k., ahtar k.*—Ghālmel k., ulāt pulāt k., avyavasthit k., asta vyast k., garbānā, ghabrā d. k., vyākul k.
- DE-RĀNGEMENT**, *n.* disorder, insanity—*Be-tarībī, pareshānī, dīwānagi, sandā*—Golmāl wā ghohmel, agarbagar, garbarāhat, avyavasthā, vyutkram, unmāl, unmattatā, chit-tavibhram, bawlāpan. [*dīdā-o-dānīta chhorā gayā*—Jān bījlikar chhorā gayā.
- DĒRE-LĪCT**, *a.* (L. *de, re, linguo*) wilfully relinquished—*Qasdam tark kiyā gayā*,
- DĒRE-LĪCTION**, *n.* the act of forsaking—*Tark*—Tyag.
- DE-RĪDE**, *v.* (L. *de, ridere*) to laugh at, to mock, to ridicule—*Istihzā k., sukhra k., tamaskhar k., tasakhkhur k.*—Hañsi k., hañsa, thatthā marnā, upahās k., parihās k.
- DE-RĪDER**, *n.* a mocker, a scotter—*Istihzā k. w., sukhra k. w., tanz-go, ta'na-zan*—Upahāsak, parihāsak, thatthol, thatthā karnehārā.
- DE-RĪDING-LY**, *ad.* in a jeering manner—*Istihzā karne ke taur se, sukhra ke taur se, tanz yā ta'na ke taur se*—Upahās kī riti se, parihās kī bhāntī se, thattho kī riti se.
- DE-RĪSTION**, *n.* the act of deriding, scorn—*Istihzā, sukhra, maskharagī, hīqarat, nafrat, karāhigat, istihzār*—Thatthā, thattholī, hañsi, uphās, parihās, avajmā, ghīn, ghripā.
- DE-RĪ-SIVE**, *a.* mocking, scoffing—*Maskhara, istihzi k. w., ta'na-zan*—Upahāsak, parihāsakar, hāsakar, thatthā k. w.
- DE-RĪ-SIVE-LY**, *ad.* in a derisive manner—*Maskhara-pan se, istihzā se, ta'na-zan se*—Upahās se, parihās se, avajñāpūrvak, avajmān se. [upahāsak, hāsakar.
- DE-RĪ-SO-RY**, *a.* mocking, ridiculing—*Maskhara, ta'na-zan, sukhra k. w.*—Parihāsak,
- DE-RIVE**, *v.* (L. *de, rivus*) to draw from, to deduce, to receive—*Nīpūn, akhāz k., mushtaq k., masdar se nikālā, nasab k., hāsīl k.*—Lānā, mūl se nikālā wā lānā, vyutpatti k., pānā.
- DE-RĪ-VA-BLE**, *a.* that may be derived—*Qābil-i-istihzā, qābil-i-istikhraj, hāsīl hone ke qābil*—Vyutpādaniya, yauktik, utpādaniya, prāpaniya, milne ke yogya.
- DĒR-I-VĀ'TION**, *n.* the act of deriving, the tracing of a word from its original—*Nikāl-nā<sup>h</sup>, istihzā, istikhraj*—Lānā, ānā, utpatti, sabdotpatti, dhātuvyutpatti.
- DE-RĪVĀ-TIVE**, *a.* derived from another; *n.* the thing or word derived from another—*Far, mushtaq, masdar*; *n. musdar yā mushtaq lafz*—Yauktik, autsargik, nikāl huā, vyutpanna; *n. vyutpannasabd, utpannasabd, mūl se nikāl huā sabd.* [se, sabdotpatti se.
- DE-RĪVĀ-TIVE-LY**, *ad.* in a derivative manner—*Istihzā se, istikhraj se*—Dhātuvyutpatti
- DE-RĪ-VER**, *n.* one who derives—*Mūdda yā masdar se nikālne w., bunyād se nikālne w.*—Mūl se nikālne w., vyutpattikārak, ānayanakartā.
- DĒR'O-GATE**, *v.* (L. *de, rogo*) to take away, to detract; *a.* degraded—*Kam k., be-qadr k., be-waqr k., haqir k.*; *a. zulī, haqir, be-waqr*—Nyūn k., ghaṣmā, laghu k., halkā k., tuchchha k.; *a. apamānit, ghatāyā gayā, laghu wā halkā kiya gayā, tuchchha kiya gayā.*
- DĒR'O-GATE-LY**, *ad.* in a manner to derogate—*Haq r zulī yā be-waqr karne ke taur se*—Laghu apamānit tuchchha wā halkā karne kī riti se.
- DĒR-O-GĀ'TION**, *n.* the act of taking away from reputation or honour, detraction—*Ruwāi, be-qadrī, be-waqri, bad-nāmī, hīqarat, sabukī*—Apamān, halkāī, halukāī, apayā, akhyātī.
- DE RŌG'A-TO-RY** *a.* detracting, lessening—*Buhtān-sāz, khafif k. w., be-qadr yā be-waqr k. w., kam k. w., kamāne w.*—Akirtikar, apayāsuskar, akhyātikārak, apamānakārī, ghatāne w., nyūn k. w., laghukārak.
- DE-RŌG'A-TO-RĪ-LY**, *ad.* in a detracting manner—*Khafif karne ke taur se, be-qadr yā be-waqr karne ke taur se, kam karne ke taur se*—Tuchchha karne kī riti se, halkā nyūn wā laghu karne ke bhāv se. [Turk deś kī sannayāsī wā yogī.
- DĒR'VIS**, *n.* (P.) a Turkish monk—*Darvesh yā darvesh, faqir, khāirqa-posh, jogī<sup>h</sup>*—
- DĒS'CANT**, *n.* (L. *de, cantum*) a song or tune in parts, a discourse—*Surod, barod, taqrīr, bayān, bañā*—Gān, rāg, gīt, vād, anukathan, varnan.

- DES-CANT', v. to sing in parts, to discourse—*Gānā<sup>h</sup>, taqrīr k., bayān k., baḥa k., guft-gā k.*—Gān k., git gānā, vistār karke kaḥnā, kathopakathan k.
- DES-OANT'ING, n. remark, conjecture—*Qaul, maqūla, qiyās, kḥiyāl, gumān, andāsa*—Vachan, kahā, lāt, atkal.
- DE-SCEND', v. (L. *de, scando*) to go or come down, to fall, to sink—*Uṭarnā<sup>h</sup>, nāzil h., niche jānā yā ānā<sup>h</sup>, nikulnā<sup>h</sup>, gīrnā<sup>h</sup>, pakuichnā<sup>h</sup>, dhalnā<sup>h</sup>, dhalaknā<sup>h</sup>, dūbnā<sup>h</sup>.*
- DE-SCEND'ANT, n. the offspring of an ancestor—*Nasl, awlād*—Vaṇs, santān, santati.
- DE-SCEND'ENT, a. coming down, falling—*Uṭartā huā<sup>h</sup>, girtā huā<sup>h</sup>, niche atā yā jātā huā<sup>h</sup>, dūbtā huā<sup>h</sup>, dhaltā huā<sup>h</sup>, dha'uktā huā<sup>h</sup>.* [dhalakne w<sup>h</sup>, dūbne w<sup>h</sup>.
- DE-SCEND'ER, n. one who descends—*Uṭarne w<sup>h</sup>, niche jāne yā āne w<sup>h</sup>, dhalne w<sup>h</sup>.*
- DE-SCEND'-BLE, a. that may be descended—*Jis par se utarā jāy<sup>h</sup>, jis par se utar saken<sup>h</sup>, buzurgōn se kḥurdoṇ yā wārison ko pakuichne ke lāiq*—Purkhon se larḥon ko pakuichne ke yogya, dāyayogya.
- DE-SCEND-I-BIL'-TY, n. the state of being descendible—*Buzurgōn se kḥurdoṇ ko pakuichne ki kḥāsiyat*—Purkhon se larḥon ko pakuichne kā dharm guṇ wā bhāv.
- DE-SCEN'SION, n. a going downward—*Uṭār<sup>h</sup>, girār<sup>h</sup>.*
- DE-SCENT', n. the act of descending, progress downwards, declivity, invasion, birth, extraction—*Nuzul, tamazzul, utār<sup>h</sup>, dhāl<sup>h</sup>, gūrish, hamla, tawallud, paidāish, nasl, kḥāndān*—Uṭarnā, niche jānā, adhogaṭi, adhogaman, dhālū jagah, abhikram, ākrānti, jamna, utpatti, vaṇi, kul.
- DE-SCRIBE', v. (L. *de, scribo*) to delineate, to mark out, to represent by words—*Banānā<sup>h</sup>, kḥiṇchānā<sup>h</sup>, naqsha banānā, bayān k., taqrīr k., wasf k., batlinā<sup>h</sup>*—Nirmāṇk, chitra banānā, dikhinā, varṇan k., bakhāmnā, bakhān l., vyākhyā k.
- DE-SCRIB'A-BLE, a. that may be described—*Qibīl-i bayān, bayān kiye jāne ke qābīl, bat-lāye jāne ke lāiq*—Varṇaniya, vyākhyā, nirvachaniya, jiskā varṇan ho sake.
- DE-SCRIB'ER, n. one who describes—*Bayān k. w., banāne w<sup>h</sup>, kḥiṇchne w<sup>h</sup>, taqrīr k. w., batline w<sup>h</sup>*—Nirmāṇ k. w., nirmatā, dikhāne w., varṇan karnehārā, vyākhyāṭi.
- DE-SCRIPTION, n. the act of describing, representation, delineation, definition, a sort—*Bayān, naql, sirat, naqsha, tawṣif, ta'rif, tawr, tarah*—Bakhān, varṇan, vivaraṇ, chitra, ākriti, ākār, vyākhyā, lakṣaṇ, prakār.
- DE-SCRIPTIVE, a. containing description—*Mubaiẓin, muzlūr, naql-kunanda, ta'rif k. w.*—Nirdeshak, vāchak, varṇanākārī, vivaraṇaviśiṣṭi.
- DE-SCRY', v. (L. *de, Fr. erier*?) to spy at a distance, to detect, to discover—*Dekh-pānā<sup>h</sup>, taknā<sup>h</sup>, nirakḥnā<sup>h</sup>, pakā-pānā<sup>h</sup>, dhūnḥ-nikālnā<sup>h</sup>.*
- DE-SCRIB'ER, n. one who describes—*Tākne w<sup>h</sup>, nirakḥne w<sup>h</sup>, dekh-pāne w<sup>h</sup>, pakā-pāne w<sup>h</sup>, dhūnḥ-nikālnē w<sup>h</sup>.*
- DES-ECRATE', v. (L. *de, sacer*) to divert from a sacred purpose, to profane—*Nā-pāk k., ālīda k., palid k.*—Apavitra k., pratishṭhāloṇ k., saṅskāradūṣhaṇ k., asūddh k., bigārnā, bhrasht k. [th dop. apavitra k., pratishṭhādhwāṇs, bhrasht k.
- DES-ECRAT'ION, n. the act of desecrating—*Ālīdāg, nā-pāk-zagi, ībtāl-i-niyāz*—Pratishṭhā-
- DE-SERT', v. (L. *de, sertum*) to forsake, to leave, to abandon—*Turk k., jirār h., chhor bhāgnā<sup>h</sup>*—Tajānā, tyāganā, chhor d., chhor ar bhāg jānā.
- DES'ERT, n. a wilderness, solitude, waste; a. wild, waste, uninhabited—*Bayābān, bādīya, wirāna, wādī*; a. wahshī, bayābānī, wirān, pāe-māl, nā-ābād—Jaṅgal, aranya, marubhūmī, marusthal; a. aranyak, jaṅgali, banailā, ū-ar, nirālā, ujār, nirjan.
- DE-SERT'ER, n. one who deserts—*Turk, jirārī*—Chhor d. w., tyāgane w., tyāgi, yud-dhatyāgi, senātyāgi, bhagorā, bhaggu. [tyāg, yuddhatyāg, bhaghag.
- DE-SERT'ION, n. the act of deserting—*Firār, tark, rawā-rawī*—Tyāg, parityāg, senā-
- DE-SERVE', v. (L. *de, servio*) to be worthy of, to merit—*Sazā-wār h., lāiq h., qābīl h., mustajīb h., muqtāzī h., mustahiqq h.*—Yogya h., upayukt h., uchit h.
- DE-SERT', n. merit or demerit, reward—*Sazā-wārī, liyāqat, qadr, jazā, badlā*—Yogyatā, guṇagun, punyāpunya, upayuktatā, guṇ, pratiphal, phal.
- DE-SERT'FUL, a. meritorious—*Wājib-u-l-ajr, mustahiqq-i-nāyat, sazā-wār*—Guṇī, guṇa-wān, upayukt, yogya. [ayogya.
- DE-SERT'LESS, a. without merit—*Nā-lāiq, nā-kāra, be-hunar*—Nir-guṇ, anupayukt,
- DE-SERT'LESS-LY, ad. undeservedly—*Nā-haqq, nā-sazā-wārī se, gair-wājīb*—Ayogyatā se, anupayuktatāpūrvak. [tātā se, uchit rīti se, nyāy se.
- DE-SERV'ED-LY, ad. according to desert—*Liyāqat ke mutābiq haqq se, insāf se*—Upayuk-
- DE-SERV'ER, n. one who deserves—*Sazā-wār yā mustahiqq shakhs, lāiq shakhs*—Yogya wā upayukt vyakti. [tātā, guṇagun, punyāpunya, dharmādharm.
- DE-SERV'ING, n. degree of merit or demerit—*Dhālī yā burī liyāqat, nekī yā bādī*—Upayuk-
- DE-SERV'ING-LY, ad. worthily—*Liyāqat se, mustajībāna, mustahiqqāna*—Guṇaviśiṣṭ-tatā se, yogyatā wā upayuktatā se.
- DE-SIC'CATE', v. (L. *de, sicco*) to dry up, to grow dry—*Khushk k. yā h., rutūbat kḥiṇchānā*—Sushk k. wā h., sukhānā wā sūkhnā, jhurinā. [dravya.
- DE-SIC'CANT, n. that which dries up—*Sukhā dālne-wālī shai*—Sukhānewālī vastu, soshak-



**DÉS-TO-CĀ'TION**, *n.* the act of making dry — *Sukhāvāt<sup>h</sup>, sukhā<sup>h</sup>, sukhā<sup>h</sup>.*

**DE-SŪ'CA-TIVE**, *a.* having the power of drying; *n.* that which absorbs moisture — *Sukhāne w<sup>h</sup>.*; *n.* *rutābat khānche-wālī chiz* — Śoshak, śushk *k. w.*; *n.* śoshakavastu, śushk karnewālī vastu.

**DE-SID'ER-ATE**, *v.* (*L. desidero*) to want, to miss, to desire — *Kīśi bāt yā chiz kī ārzū k., mahtāj k., khwāhish k.* — Kīśi vastu kī ichchhā *k.*, na rukhnā, akāñkshā *k.*, abhilāshā *k.*

**DE-SID-ER-Ā'TUM**, *n.* that which is desired or wanted : *pl.* **DE-SID-ER-Ā'TA** — *Jo chiz mau-jūd na ho magar uske liye ārzū yā khwāhish ho* — Avartanān vāuchhanīy vishay, avi-dyanān abhiśhṭ vastu, jo vastu upasthit na ho parantu uske liye akāñkshā wā abhilāshā ho.

**DE SIGN'**, *de sin'*, *v.* (*L. de, signo*) to purpose, to intend, to plan, to project, to sketch out; *n.* a purpose, an intention, a scheme, a plan, a sketch — *Irāda k., mutlab rukhnā yā k., mansūba bāndhnā yā k., tadbīr k., bandish k., naqsha banānā : n.* *irāda, mutlab, mansūba, bandish, tadbīr, naqsha* — Abhiprāy *k.*, manorath *k.*, manaskāmanā *k.*, vāñchhā *k.*, upāy rachnā wā *k.*, yukti *k.*, jugat bāndhnā, dhāñchā banānā; *n.* abhiprāy, manaskāmanā, manorath, vāñchhā, upāy, yukti, jugat, dhāñchā, katkanā.

**DE-SIGN'-ABLE**, *a.* that may be designed — *Mansūba bāndhe jāne ke lāq, mansūba-paz<sup>r</sup>.* *v.* *tadbīr yā bandish kiye jāne ke qābil, tadbīr-paz<sup>r</sup>, naqsha khānche jāne ke qābil, nishān kiye jāne ke lāq, munakim-i-naqsha, dikhāye jāne ke qābil* — Upāy kiye jāne ke yogya, dhāñchā wā katkanā banāye jāne ke yogya, ankaniya.

**DÉS'IG-NATE**, *v.* to point out, to distinguish — *Nishān k<sup>h</sup>, dikhānā<sup>h</sup>, intigāz k., tamiz k.* — Añkit *k.*, chilnit *k.*, janānā, viśesh *k.*, bilgānā, prithak *k.*

**DÉS-IG-NA'TION**, *n.* the act of pointing out, that which distinguishes, appointment — *Nishān se dikhānā, izhār, 'alāmāt, laqab, taqarrur, ta'ayun* — Nirdes, sūchan, lakshan, upalakshan, chiln, sūñjhā, ākhyā, viśeshan, niyog, niyojan, niyukti.

**DE-SIGN'-ED-LY**, *ad.* purposely, intentionally — *Qasdan, 'amdan, dida-o-dānista* — Jān-būjhkar, ichchhāpūrvak.

**DE-SIGN'ER**, *n.* one who designs, a plotter — *Mansūba-bāz, naqsha banāne w., fīratī, sāzishī* — Upāyī, upāyachintak, dhāñchā wā katkanā banāne w., kumantrapākāri, gut w. *k.*

**DE-SIGN'ING**, *p. a.* insidious, treacherous; *n.* the art of delineating — *Fīratī, rāgā-kār, farebī, daqā-bāz : n.* *taswir-kashī, musawwirī* — Dhūrt, ghātī, kapātī, chhālī; *n.* chitrakāri, chitralekhan.

**DE-SIGN'LESS**, *a.* without design, inadvertent — *Be-mansūba, be-irāda, be-khabar* — Abhiprāyahin, nishprayojan, nirutthak, amanayogi, asāvadhān.

**DE-SIGN'LESS-LY**, *ad.* inadvertently, ignorantly — *Be-khabarī se, garbat se, nā-dānī se* — Asāvadhānī se, amanayogī se, ajānatī se.

**DE-SIGN'MENT**, *n.* purpose, scheme, sketch — *Irāda, mansūba, naqsha* — Manorath, manaskāmanā, abhiprāy, upāy, yukti, dhāñchā, katkanā.

**DÉS'IGN'ENT**, *n.* (*L. de, signo*) a close — *Ikhitām, tumāmī* — Samāptī, ant.

**DÉS'IGN-ENT**, *a.* ending, extreme, lowermost — *Akhīr, ākhīr, sab se niche kā<sup>h</sup>* — Antya, antim, atyant, adharasth, adharatam.

**DE-SIRE'**, *v.* (*L. desidero*) to wish, to long for, to ask; *n.* wish, eagerness to obtain or enjoy — *Khwāhish k., ārzū-mand k., darkhwāst k. : n.* *khwāhish, ārzū, marād* — Chāhnā, abhilāshā *k.*, kāmānā *k.*, akāñkshā *k.*, tarasnā, lālāknā, māngnā, prārthanā *k.*, yāchanā *k.*; *n.* chih, chop, lālāsā, lalak, akāñkshā, abhilāsh, ichchhā, sprihā, kāmānā. [niy, akāñkshanīy, prārthanīy, kāmīya, kāmānīy, manohar, manorāñjak.

**DE-SIR'ABLE**, *a.* worthy of desire, pleasing — *Margib, dil-pasand, dil-chasp* — Vāñchha-

**DE-SIR'ABLE-NESS**, *n.* the state of being desirable — *Margibi, pasandidagi, dil-pasandī* — Vāñchhanīyatā, kāmānīyatā, kāmīyatva, suandaratā, manoharatā, manorāñjakatā.

**DE-SIR'ER**, *n.* one who desires — *Khwāhish, khwāhish-mand, ārzū-mand, darkhwāst k. w., sāl* — Kāmānā *k. w.*, vāñchhā *k. w.*, abhilāshī, prārthak, prārthanā *k. w.*

**DE-SIRE'LESS**, *a.* without desire — *Be garaz, ba quār kisi khwāhish yā ārzū ke* — Nisprīha, manorathahīn, kāmānārahīt.

**DE-SIR'OUS**, *a.* full of desire, eager — *Mushtāq, rāgib, mutamannī, khwāhish-mand, shāiq, shaunq* — Kāmuk, ichchhuk, ichchhāwān, akāñkshī, abhilāshī, laulīn.

**DE-SIR'OUS-LY**, *ad.* with desire, eagerly — *Ārzū-mandī se, ishtiyāq se, khwāhish se* — Ichchhāpūrvak, akāñkshā sprihā wā abhilāshī se, lālāsā se, chop wā chāh se.

**DE-SIST'**, *v.* (*L. de, sisto*) to cease from, to stop, to forbear — *Bāz-yahnā, dast-bar-dār k., parhez k.* — Nirvritta *h.*, virat wā vigat *h.*, ruk jānā, rah jānā, lāth uṭhānā.

**DE-SIS'TANCE**, *n.* a stopping, cessation — *Dast-bardāri, parhez, tawayquf* — Nirvritti, nirvritti, virām, rukāv, thābhīw.

**DÉS'K**, *n.* (*S. disc*) an inclined table for writing or reading — *Likhne yā parhne kī dhāl-wān mez* — Likhanaaphalak, lekhasādhanaḍhār.

**DÉS'O-LATE**, *a.* (*L. de, solus*) without inhabitants, laid waste, solitary; *v.* to lay waste, to make desert — *Wirān, pāc-māl, be-charāg, khālī, tanhā, mufroṣ, wāhīd : v.*

- wirān k.*, *pāc-māl k.*, *be-charāg k.*, *tākht-o-tārāj k.*—Nirjan, ujār, tahasnahas, akelā, eklā; v. ujārñā, ujār k., tahasnahas k., nirjan k., vasatihin k.
- DĒS'O-LĀTE-LY**, *ad.* in a desolate manner—*Wirāni se*, *pāc-mālī se*, *be-charāgi se*, *tanhāi se*—Ujār se, ujārñe ki riti se, nirjanabbāw se, akele.
- DĒS'O-LĀ-TER**, *n.* one who desolates—*Wirān k. w.*, *pāc-māl k. w.*, *tākht-o-tārāj k. w.*, *ujārñā*—Ujārñe w., tahasnahas k. w., nirjan k. w.
- DĒS-O-LĀ'TION**, *n.* destruction, waste—*Wirāni*, *khārābi*, *pāc-mālī*, *bar-bādī*, *tākht-o-tārāj*—Ujār, nirjanikaran, nās. [ujārñe w., nāsak.]
- DĒS'O-LĀ-TO-RY**, *a.* causing desolation—*Bar-bād k. w.*, *wirān yā pāc-māl k. w.*—Ujārū,
- DE-SPĀIR'**, *n.* (*L. de, spero*) loss of hope; v. to be without hope, to despond—*Nā-ummedī yās*, *māyūsi*; v. *nā ummed h.*, *māyūs h.*—Nirāsā, nairāsya, āśāhinatā; v. nirās h., nirās h., āśāhin h., hāth dhonā.
- DE-SPĀIR'ER**, *n.* one without hope—*Nā-ummed yā māyūs shakhs*—Āśāhin jan.
- DE-SPĀIR'ING-LY**, *ad.* in a despairing manner—*Māyūsi se*, *nā-ummedī se*, *yās se*—Nirāsā se, āśāhinatā se, bin āsā. [māyūsi yā be-bāk shakhs—Sāhsnik ātātāyī wā nidār jan.]
- DĒS-PE-RĀ'DO**, *n.* one who is desperate—*Gussa-war khashm-nāk be-dard himmat-war*
- DĒS-PE-RATE**, *a.* without hope, furious—*Nā-ummed*, *māyūs*, *be-tawakkul*, *be-daul*, *be-hāl*, *tābiḥ*, *khashm-nāk*, *majnūn*, *divāna*—Nirās, āśāhin, nirupayī, apratikār, sāhasik, nirbhay, nidār, ugra, duhsāhasī, unmatta.
- DĒS-PE-RATE-LY**, *ad.* furiously, violently—*Khashm-nāki se*, *be-bāki se*, *tahawwur se*, *gazab-nāki se*, *ātash-mizāgi se*, *turidī se*, *ba-shiddat*—Ugratā se, kop se, tivrātā se, prachandārūp se.
- DĒS-PE-RATE-NESS**, *n.* madness, fury—*Dirānagi*, *junūn*, *gazab*, *gussa*, *tahawwur*, *khashm-nāki*—Ummād, bāwāpan, unmattatā, kop, ugratā, prachandatā.
- DĒS-PE-RĀ'TION**, *n.* hopelessness, fury—*Nā-ummedī*, *māyūsi*, *gazab*, *gussa*, *tahawwur*—Nirāsā, nairāsya, āśāhinatā, ugratā, kop, prachandatā.
- DE-SPĀTCH'**, *v.* (*Fr. dépecher*) to send away hastily, to perform quickly, to conclude, to kill; *n.* haste, speed, an express, a message—*Jald rawāna k.*, *daurānā*<sup>h</sup>, *jald anjām d.*, *kisi kām ko jald tamām k.*, *ākhir k.*, *halāk k.*, *mār-dālānā*<sup>h</sup>: *n. jaldi*, *shitābi*, *ta'jil*, *chābuki*, *qasid*, *harkāra*, *khariṭa*, *khatt*, *payām*, *paigām*—Sighra bhejnā wā pathānā, sīghra kar dālānā. samāpt k., budh k.; n. twarā, sīghratā, utawli, chaṭakwāi, dhāvak, daurtā dūt, patra, samāchār, saṁdesā wā saṁdesā.
- DE-SPĀTCH'ER**, *n.* one that despatches—*Jald rawāna k. w.*, *daurāne w<sup>h</sup>*, *jald amal k. w.*, *jald anjām d. w.*, *kisi kām ko jald tamām k. w.*, *khatm k. w.*, *halāk k. w.*, *mār-dālne w<sup>h</sup>*—Sighra bhejne w., koi kārya sīghra kar dālne w., samāpt k. w., badhak.
- DE-SPĀTCH'FUL**, *a.* bent on haste—*Jald*, *jald-bāz*—Utiwāli, sīghrakāri, avilambī.
- DE-SPĪSE'**, *v.* (*L. de, specio*) to scorn, to disdain, to contemn—*Hiqārat k.*, *nafrat k.*, *tazīl k.*, *haqir jānnā*—Ghin k., avajñā k., ghriṇā k., tuchchha jānnā.
- DĒS'PI-CA-BLE**, *a.* contemptible, vile, worthless—*Haqir*, *khafif*, *khwār*, *zālil*, *kamīna*, *multazul*, *be-waqr*, *be-qadr*, *nā-chiz*—Ghin ke yogya, avamānya, garhāniya, avajñeya, adham, nich, kutsit, apakrishṭ, tuchchha, halkā, nikriṣṭ, nikamīnā.
- DĒS'PI-CA-BLE-NESS**, *n.* meanness, vileness—*Kamīnagi yā kamīna-pan*, *danāat*, *zillat*, *ihānat*, *be-qadri*, *be-waqri*, *pasti*—Nichatwa, tuchchhatwa, adhamatā, apakrishṭatā.
- DĒS'PI-CA-BLY**, *ad.* meanly, vilely—*Kamīnagi se*, *kamīna-pan se*, *pāji-pan se*, *zillat se*, *danāat se*, *hiqārat se*, *pūji sū*—Adhamatā se, nichatwa se, tuchchhatā se, apakrishṭatā se. [yogya, apamānya, garhāniya, adham, tuchchha, nich, kutsit.]
- DE-SPĪS'A-BLE**, *a.* contemptible, despicable—*Makrūh*, *kamīna*, *zālil*, *past*, *dūn*—Ghin ke
- DE-SPĪS'ED-NESS**, *n.* state of being despised—*Makrūh hone ki hālāt*, *zillat*—Apamānitatwa, avamānitatwa, garhitatwa, ghin kiye jāne ki avasthā.
- DE-SPĪS'ER**, *n.* one who despises, a scorner—*Hiqārat k. w.*, *nafrat k. w.*—Ghin k. w., ghriṇākāri, avajñātī, tuchchha jānne w., halkā samājhne w., avamantā.
- DE-SPĪS'ING**, *n.* scorn, contempt—*Hiqārat*, *nafrat*—Ghriṇā, avajñā, kutsā.
- DE-SPĪTE'**, *n.* (*L. de, spectum*) malice, defiance; v. to vex, to offend—*'Ādāwat*, *bad-andeshi*, *mukhālafut*, *ragm*, *zidd*, *aks*; v. *be-zār k.*, *nā-khush k.*, *tasdi' d.*, *khafa k.*—Droh, dweesh, pratirodh, virodh; v. satānā, chhernā, khijhānā, kurhānā.
- DE-SPĪTE'FUL**, *a.* malicious, full of spleen—*Bad-khwāh*, *bad-andesh*, *kina-war*, *pur-nisāq*, *ziddi*—Dweeshī, drohī, hīnsākāri. [*bad-khwāhi se*—Droh se, dweesh se, hīnsāpurvak.]
- DE-SPĪTE'FUL-LY**, *ad.* maliciously, malignantly—*Kina-wari se*, *kina se*, *bad-andeshi se*,
- DE-SPĪTE'FUL-NESS**, *n.* malice, hate, malignity—*Kina*, *'ādāwat*, *nafrat*, *hiqārat*, *aks*, *bad-andeshi*, *bad-khwāhi*, *kina-wari*—Droh, ghriṇā, avajñā, ghin, dweesh, daurjanya.
- DE-SPŌIL'**, *v.* (*L. de, spolio*) to rob, to deprive, to divest—*Lūt-lenā*<sup>h</sup>, *chhin-lenā*<sup>h</sup>, *le-lenā*<sup>h</sup>. [Nirās h., nirās h., nirāsā h., āśāhin h., bharosāhin h.]
- DE-SPŌND'**, *v.* (*L. de, spondeo*) to lose hope, to despair—*Nā-ummed h.*, *māyūs h.*—*DE-SPŌN'DEN-QY*, *n.* hopelessness, despair—*Nā-ummedī*, *māyūsi*, *yās*—Nirāsā, nairāsya, āśāhinatā. [āsāhin.]
- DE-SPŌN'DENT**, *a.* hopeless, despairing—*Māyūs*, *nā-ummed*—Nirās, nirās, bharosāhin,

- DE-SPŌN'DENT-LY**, *ad.* without hope—*Nā-ummedi se, māyūsi se, yās se*—*Nirāsa se, bin bharos, nairāsa se.*
- DE-SPŌN'DER**, *n.* one who desponds—*Nā-ummed yā māyūs shakhs*—*Nirās wā bhārosā.*
- DE-SPŌN'DING-LY**, *ad.* in a hopeless manner—*Nā-ummedi se, māyūsi se*—*Nairāsa se, bin bharos, nairāsa se.*
- DĒS-PON-SĀ'TION**, *n.* (L. *de, sponsum*) the act of betrothing—*Maigñā<sup>h</sup>, byāh ká qaul-qarār*—*Vāgdan, virāhārthapratijñā.*
- DĒS'POT**, *n.* (Gr. *despotes*) an absolute prince, a tyrant—*Bādshāh-i-mutlag, khud-mukhtār, bādshāh, bādshāh-i-mustagill, zālim, jābir*—*Swatantrarājā, swādhinarājā, adhirāj, swayamprabhu, upadravi, prajāpirak.*
- DĒS'POTIC**, **DE-SPŌ'TI-CAL**, *a.* absolute in power, arbitrary, tyrannical—*Mukhtār-i-kull, kull mukhtār, mustagill, be-zabt, be-qā'ida, zālim, zulmī, sitamī*—*Swayamprabhutwākārī, swatantrarājākārī, niyamārhit, swechchhachārī, swachchhand, ābadhya, anyā-yakārī, prajāpirak, prajopadravi.*
- DE-SPŌ'TI-CAL-ITY**, *ad.* in an arbitrary manner—*Be-zabtī se, khud-mukhtārī se, apne ikh-tiyār yā khushi se, zulm se, zālīmāna*—*Swatantratā se, swachchhand, krūrprabhu twa se, anirbandhāsān se.*
- DĒS'TO-TISM**, *n.* absolute power, tyranny—*Khud mukhtārī, kull-mukhtārī, bādshāh-i-mustagill kī saltanat, zulm, sitam*—*Swechchhaprabhutwa, swatantraprabhutwa, anirbandhāsān, anyāyāsān, upadravirājya, kusāsan, prajāpirān, prajopadrav, nish-thurātā.*
- DĒS'POT-MATE**, *v.* (L. *de, spuma*) to throw off in foam, to froth—*Phen-anā<sup>h</sup>, phen*
- DĒS-PU-MĀ'TION**, *n.* foam, froth, scum—*Phen ká ānā<sup>h</sup>, phen<sup>h</sup>, mail<sup>h</sup>.*
- DĒS'SĒCT'**, *n.* (L. *de, servio*) fruit served after meat—*Khānā khāne ke bād jo mewa khāte hūn, nūg*—*Bhojanāntaraphalāhār. bhojanottaraphalāhār.*
- DĒS'TINE**, *v.* (L. *destino*) to doom, to appoint, to devote—*Muqaddar k., maqsum k., mu'ayyan k., muqarrar k., muta'ayyin k., mahsūs k.*—*Pūrvaniyog k., pūrvaniyojan k., pūrvakalpana k., thahrānā, nirūpan k.*
- DĒS'TI-NATE**, *v.* to design for any end—*Makhsūs k., kisi kām ke liye muqaddar yā mu-qarrar k.*—*Kisi kārya ke nimitta nirūpan k., kisi vi-esh kārya ke nimitta thahrānā.*
- DĒS-TI-NĀ'TION**, *n.* purpose, end, design, the place to which a thing is appointed, the place intended to be reached—*Muqsud, maqsūd, niyat, irāda, matlub, nārjā, man-zil-i-maqsūd*—*Abhipray, āsay, manorath, niyuktavishay, niyuktasthān, nirūpitasthān.*
- DĒS'TI-NY**, *n.* fate, invincible necessity—*Taqdir, qismat, nasib, qazā, sar-nawisht, bhag<sup>h</sup>*—*Karmaphal, karmayog, daivadasa, bhāgya, adrisht, bhavitavyatā.*
- DĒS'TI-TŪTE**, *a.* (L. *de, statuo*) friendless, in want—*Ājiz, lā-char, be-nawā, be-dost, be-kasāna, be-kas, muhtāj, be-muqdir, tiki-dast, be-bahra, muftā*—*Nirāray, anāth, band-huhin, mītrahin, nirdhan, arthahin, hīn, kaṅgāl, daridra.*
- DĒS-TI-TŪTION**, *n.* want, poverty—*Lā-chari, be-nawā, muhtājī, tiki-dastī, tang-dastī, ifās, le-maqārī*—*Abhāv, śūnyatā, dukhāi, kaṅgālata, da'idratī, daridrya, dhanābhāv.*
- DE-STRO'Y**, *v.* (L. *de, struo*) to ruin, to lay waste, to kill—*Bar-bād k., nest k., nest-nā-būd k., mismār k., khāk k., wirān k., pāc-māl k., halāk k., mār-dūnā<sup>h</sup>*—*Vinās k., nasht k., dhā d., tor dālāna, ujārānā, ujār d., badh k., prāpānt k.*
- DE-STRO'YER**, *n.* one who destroys—*Bar-bād k. w., nest k. w., wirān k. w., bigārū<sup>h</sup>, ujār-ū<sup>h</sup>, pāc-māl k. w., halāk k. w., halākū*—*Vināsakārī, nāsak, dhwaṅsakārī, ujārne w., ghātī, mār dālne w.*
- DE-STRU'C-TI-BLE**, *a.* liable to destruction—*Nest hone ke qābil, bar-bād hone ke lāiq, wirān hone ke qābil, fanā-pazir*—*Nāsanī, dhwaṅsanī, nasht hone ke yogya.*
- DE-STRU'C-TION**, *n.* the act of destroying, ruin, murder, eternal death—*Halākī, ihlāk, bar-bādī, taluf, kharbī, mirwārī, inhidām, pāc-mālī, w-rānī, tabāhī, qatl, khūn-rezi, khūn, fanā*—*Nās, vinās, kshay, saṅhār, māraṇ, badh, pralay, lay, mahāpralay, prakritipralay.*
- DE-STRU'C-TIVE**, *a.* that destroys, ruinous—*Muhlik, hālik, halākī, muzirr, ziyān-kār*—*Nāsak, vināsak, dhwaṅsī, saṅhāarak, ghātuk, ghātī, hinsak, hānikar, apakarak.*
- DE-STRU'C-TIVE-LY**, *ad.* in a destructive manner—*Muhlik taur se, muzirr yā ziyān-kār taur se, mazarrat se*—*Vināsak prakār se, dhwaṅsī bhāv se, hinsak wā apakarak riti se, ghātuk riti se, vinās se.*
- DE-STRU'C-TIVE-NESS**, *n.* the quality of destroying—*Mazarrat, musaidī, muhlik yā muzirr hone kī khāsiyat, bar-bād karne kī khāsiyat*—*Nāsakatwa, ghātukatwa, apakarakatā.*
- DĒS'UE-TUDE**, *n.* (L. *de, suetum*) cessation of use, disuse—*Be-isti-mālī, 'adam-i-isti-māl, be-ruwājī*—*Riti kī nivrittī, nivrittī, nirvrittī, nivarttan.*
- DĒS'UL-TORY**, *a.* (L. *de, saltum*) roving from one thing to another—*Be-tartīb, be-zabt, be-rabt, be-sarrihta, be-taur, be-qā'ida*—*Lol, taral, dāmādol, chañchal, asthir, niyamamat, akramik.*
- DĒS'UL-TO-RI-LY**, *ad.* without method—*Be-sarrihtagī se, be-taur, be-zabt, be-tartībī se, be-qā'idagī se*—*Lolatā se, dāmādolī se, chañchalatā wā asthiratā se, binā niyam se.*

- DĒS'UL-TO-BI-NESS**, *n.* the state or quality of being desultory—*Be-sarrihātagi, be-tauri, be-turbābi, be-gi' idagi*—Dāmādolī, chanchalatā, asthiratā, niyamābhāv.
- DE-TĀCH'**, *n.* Fr. *détacher* to separate, to send off a party—*Judā k., ek gol ko kisi kām ke liye rawāna k.*—Prithak *k.*, alag *k.*, algānā, ek tōlī wā dal ko kisi viśesh kām ke nimitta bhejānā.
- DE-TĀCH'MENT**, *n.* a party detached—*Ek gol jise fauj se judā karke kisi khāss kām ke liye rawāna karēh, gol, guroh, risāla*—Ek tōlī wā dal jisko kisi viśesh kām ke nimitta bhejān, bhejā hūā sainyadal, jathā.
- DE-TĀIL'**, *v.* (L. *de. Fr. tailler*) to relate particularly; *n.* a particular account—*Mufassal mashrūhan yā sharh-wār bayān k., tafsil k.*: *n.* *tafsil, mufassal bayān*—Viśesh varṇan *k.*, vrittāntavivarṇan *k.*, byore se hatānā, vistārapūrvak varṇan *k.*; *n.* vrittāntavivarṇan, byore ke sāth varṇan, vistārapūrvak varṇan.
- DE-TĀIL'ER**, *n.* one who details—*Mufassal bayān k. w., mashrūhan yā sharh-wār bayān k. w., tasil k. w.*—Byore ke sāth varṇan *k. w.*, vrittāntavivarṇan *k.*
- DE-TĀIN'**, *v.* (L. *de. tenco*) to keep back, to withhold, to restrain—*Bāz rakhnā, atkānā<sup>h</sup>, roknā<sup>h</sup>, chheknā<sup>h</sup>, qaid rakhnā, band k.*—Dāb rakhnā, atkā rakhnā, uljhā rakhnā, pakar rakhnā, rok rakhnā, āṇā, dhar rakhnā, biṭhlā rakhnā.
- DE-TĀIN'ER**, *n.* one that detains—*Bāz rakhnē w., atkine w.<sup>h</sup>, rokne w.<sup>h</sup>, chheknē w.<sup>h</sup>, qaid rakhnē w.*—Dāb rakhnē w., atkā rakhnē w., uljhā wā pakar rakhnē w., rok rakhnē w., āṇē w., biṭhlā rakhnē w.
- DE-TĒN'TION**, *n.* the act of detaining—*Atkā<sup>w</sup>, uljhā<sup>w</sup>, rukāw<sup>h</sup>, giriftagi, qaid, habs*—Dāb rakhnā, chheknāw, āṇāw, nirodh wā nirodhan, bandhuai.
- DE-TĒN'VE**, *n.* a writ against a person that detains unlawfully—*Ek parwāna jo aise shakhs par nikaltā hai jo kisi ki chiz nā-huqg atkā rakhtā hai*—Kachābrī meṁ buli-bat ko nimitta ek patra jo aise jan ke nām se nikaltā hai jo kisi ki vastu anyāya-pūrvak dāb rakhtā hai.
- DE-TĒCT'**, *v.* (L. *de. tectum*) to discover, to find out a crime or artifice—*Zuhir k., dargāft k., mal'ām k., dikhnā<sup>h</sup>, pakarnā<sup>h</sup>, gunāh yā fareb fāsh k.*—Prakāś *k.*, dekh pānā, aparādh chūk dhūrtatā wā chhal pakar pānā.
- DE-TĒCT'ER**, *n.* one who detects—*Zuhir k. w., gunāh yā fareb dekh-pānē w. fāsh-k. w. yā pakar-pānē w.* *kāshif*—Prakāś *ah*, dekh pānē w., pakar pānē w., aparādh chūk dhūrtatā wā chhal pakar pānē w. wā prakāś *k. w.*
- DE-TĒCTION**, *n.* discovery of guilt or fraud—*Khatā-giri, zuhūr-i-khatā, zuhūr-i-fareh, dargāft-i-gunāh, girift, dargāft, kashf*—Chūk wā aparādh kā pakar pānā wā prakāś *k.*, kapat kā pakar pānā wā prakāś *k.*
- DE-TĒLT'**, *v.* (L. *de. terreo*) to discourage by terror, to prevent—*Khawf dikhā-kar be himmat k., bāz rakhnā, roknā<sup>h</sup>*—Dār dikhākar man toṛnā wā āṇā, bhay dikhākar nivritta karānā.
- DE-TĒR'MENT**, *n.* the act or cause of deterring—*Khawf dikhā-kar himmat-shikani k., bāz rakhnā, roknā<sup>h</sup>, khawf dikhā-kar himmat-toṛnē bāz-rakhnē yā rokne kī bā'is*—Bhay dikhākar man toṛnā wā nivritta karānā, bhay dikhākar man toṛnē wā nivritta karānē kā kārān.
- DE-TĒR'GE'**, *v.* (L. *de. tergeo*) to cleanse—*Sāf k., badan yā ghāw ki ālāish sāf k. yā nikālūnā*—Dhonā, parishkārk *k.*, sarir wā ghāw ke mal ko dhonā.
- DE-TĒR'GENT**, *a.* having the power of cleansing; *n.* that which cleanses—*Sāf k. v., ālāish nikālne w.*; *n.* *wah dāwā jo ghāw yā badan ke andar ki ālāish ko nikāl-detī hai yā sāf kar-dāltī hai*—Dhone w., sōdhak, mal kātne w.; *n.* wah aushadh jo sarir wā ghāw ke mal ko kātkar dūr kar dāltī hai.
- DE-TĒR'SION**, *n.* the act of cleansing—*Jirāhat ki mail sāf k., ghāw ki ālāish kātūnā, sajjāt*—Sodhan, parishkārk, ghāw kā mala-sodhan.
- DE-TĒR'SIVE**, *a.* cleansing; *n.* a medicine which cleanses—*Sāf k. v., ghīm ki mail dār k. w.<sup>h</sup>; n.* *sāf k. mail dārā, wah dāwā jo ghāw muqaira ki ālāish nikāl-dāltī hai*—Sōdhak, parishkārk, dhone w., ghāw ityadi kā mal kātne w.; *n.* mala-sōdhak aushadh, wah aushadh jo ghāw ādi ke mal ko kāt detī hai.
- DE-TĒR'I-ORATE**, *v.* (L. *deterior*) to make or grow worse, to impair—*Abtar k. yā h., bad-tar k. yā h., kharāb k. yā h.*—Bigarnā, bigarnā, khoā *k.* wā h.
- DE-TĒR'I-O-RĀTION**, *n.* act of making or growing worse—*Ab-tari, bad-tari, kharāb k. yā h.*—Apakarsh, vikār, bhrāshṭatā.
- DE-TĒR'MINE**, *v.* (L. *de. terminus*) to fix, to settle, to conclude, to bound, to resolve, to decide, to direct or influence—*Tā'aṇun k., qāim k., qarār d., tashkīk k., muqarrar k., khatm k. yā h., ākhir k. yā h., ihāta k., mahdūd k., hadd bāndhnā. qasd k., 'azm k., tasīm k., mazbūt irāda k., faisal k., tajwiz k., takrik d.*—Thāhrānā, atḥir *k.*, siddh *k.*, nirūpanā, nirdhāran *k.*, samāpt *k.* wā h., simā bāndhnā, sasim wā saparimān *k.*, man meṁ saṅkalp *k.*, thānnā, drīgh manorath *k.*, vichārnā, nirṇay *k.*, nipātnā, nibetā *k.*, pharechā *k.*, pharyānā, ehukānā, niptārā *k.*, pravritta *k.*
- DE-TĒR'MI-NA-BLE**, *a.* that may be decided—*Faisal hone ke lāiq, infisāl pānē ke qābil*,

*qābil-i-raf'* — Nipāte jāne ke yogya, nipārá páne ke yogya, nirdhāraṇiya, nirṇeya, vivechaniya.

DE-TÉR'MI-NATH, *a.* fixed, limited, definite — *Muqarrar, musammam, ma'hūd, nahūd, mī'āyan, mushakkhas* — Nirpit, nīschit, niyat, sasim, simāsahit, nibaddh, nirdhārit, nirdiaht, vyavasthit.

DE-TÉR'MI-NATE-LY, *ad.* resolutely, definitely, certainly — *Qasdan, 'amdan, muqarrar, yaqnan* — Drīḥ saṅkalp wā manorath se, nirṇayapurvak, nirṇay se, nīschay se, nis-sandeh.

DE-TÉR-MI-NĀ'TION, *n.* resolution, decision — *'Azm, nīyat, irāda, qasd, intiqāl, tajwiz, faisala, infisal* — Drīḥ manorath, drīḥ vichār, nirdhāraṇ, nīschay, nirṇay, nipārá, niberā. [nīschayak, nirṇayak.]

DE-TÉR-MI-NA-TIVE, *a.* directing to an end — *Ta'aṭyun k. w., muqarrar k. w.* — Nirdhārak,

DE-TÉR-MI-NA-TOR, *n.* one who determines — *Ta'aṭyun k. w., muqarrar k. w., qāim k. w., khatm k. w., hadd bāndhne w., qasd k. w., 'azm k. w., mazbūt irāda k. w., faisal k. w., tajwiz k. w.* — Nirṇayak, nīschayak, ṭhāhrāne w., siddh k. w., samāpt k. w., sasim wā saparimāp k. w., ṭhānne w., man meṇ saṅkalp k. w., drīḥ manorath k. w., nipāṭne w., nipārá k. w.

DE-TÉR-MINED, *p. a.* firm in purpose, resolute — *Sābit-qadam, mustaqill, bar-qarār, irāda meṇ mazbūt, ūlt-l-'azm, ūlt-l-'azm* — Manorath meṇ drīḥ, drīḥamati, sthīramati, āṭal, drīḥasaṅkalp, vajrasaṅkalpi, teki.

DE-TÉR-MI-NER, *n.* one who determines — *Ta'aṭyun k. w., qāim k. w., musammam irāda k. w., hadd bāndhne w., faisal k. w., tajwiz k. w.* — Ṭhāhrāne w., siddh k. w., sthīr k. w., samāpt k. w., nirūpak, nirnetā, nīschayakāri, hasim k. w., man meṇ saṅkalp k. w., drīḥ manorath k. w., ṭhānne w., nipāṭne w., niberā k. w., pharchāne w.

DE-TÉR-RĀ'TION, *n.* (L. *de, terra*) a taking out of the earth — *Koi chiz jo garī ho us-ko khod-kar nikāl lenā* — Koi vastu jo garī ho usko khod kar nikāl lenā.

DE-TĒST', *v.* (L. *de, testis*) to hate extremely, to abhor — *Karāhiyat k., karāhat k., makrūh jānnā, nafrat k.* — (ghin k., ghriṇā k., avajñā k., dweshi var wā bair rakhnā.

DE-TĒST'-ABLE, *a.* extremely hateful, odious — *Karīh, makrūh, nafrat-angz* — Dweshā-nīya, ghriṇārha, garhāṇiya, ghin kiye jāne ke yogya.

DE-TĒST'-BLY, *ad.* hatefully, abominably — *Karāhiyat se, karāhat se, nafrat se* — Ghin se, ghriṇārhatā se, avajñā se.

DE-TĒST'-BLE-NESS, *n.* the quality or state of being detestable — *Makrūh hone ki hālat* — Ghriṇārhatā, garhāṇiyatā. [ghriṇā, dwesh.]

DE-TĒS-TĀ'TION, *n.* hatred, abhorrence — *Nafrat, istikrāh, karāhiyat, karāhat* — (ghin,

DE-TĒST'-ER, *n.* one who detests — *Nafrat k. w., makrūh jānne w.* — Ghriṇākāri, ghin k. w., dweshi, avajñākāri.

DE-THRONE', *v.* (L. *de, thronus*) to remove or drive from a throne — *Bādshāh ko takht par se utārā, be-tāj-o-takht k.* — Rājā ko sīnhāsān par se utārā, sīnhāsāna-chyut k. [takht k., bādshāh-gardi — Rājā ko sīnhāsān par se utārā, rājyabhrāṇā.

DE-THRÖNFMENT, *n.* the act of dethroning — *Bādshāh ko takht par se utārā, be-tāj-o-*

DE-THRÖN'ER, *n.* one who dethrones — *Bādshāh ko takht par se utārne w., be-tāj-o-takht k. w.* — Rājā ko sīnhāsān par se utārne w., rājyabhrāṇ k. w.

DE-TIN'UE. See under DETAIN.

DE'TO-NATE, DE'TO-NIZE, *v.* (L. *de, tono*) to explode — *Karkūnā<sup>h</sup>, tarkānā<sup>h</sup>, dharākā<sup>h</sup>, karaknā<sup>h</sup>, taraknā<sup>h</sup>, dharuknā<sup>h</sup>, chatchatānā<sup>h</sup>, charcharānā<sup>h</sup>.*

DE'TO-NĀ'TION, *n.* the act of exploding — *Karkāhat<sup>h</sup>, tarak<sup>h</sup>, tarkāhat<sup>h</sup>, dharākā<sup>h</sup>, karākā<sup>h</sup>, tapākā<sup>h</sup>, chatchatāhat<sup>h</sup>, charcharāhat<sup>h</sup>.*

DE-TÖRT', *v.* (L. *de, tortum*) to twist, to wrest, to pervert — *Aīshnā<sup>h</sup>, māṇrnā<sup>h</sup>, māṇrnā<sup>h</sup>, ulāṭnā<sup>h</sup>, ulāṭnā<sup>h</sup>.*

DE-TÖR'TION, *n.* a wrestling, perversion — *Aīsh<sup>h</sup>, māṇr<sup>h</sup>, māṇr<sup>h</sup>, ulāṭ<sup>h</sup>.*

DE-TÖUR', *n.* (Fr.) a turning, a circuit — *Ghumāw<sup>h</sup>, phirāw<sup>h</sup>, pher<sup>h</sup>, chakkar<sup>h</sup>.*

DE-TRACT', *v.* (L. *de, tractum*) to take away, to derogate, to defame — *Khīnchnā<sup>h</sup>, zalil k., be-qadr k., 'izzat yā qadr kam k., ruswā k., 'aib-goī k., 'aib lagānā, tuhmat lagānā* — Le lenā, ghaṭānā, dūre ke mān wā yās kī hāni k., nindā k., apavād lagānā, kalaṅk lagānā.

DE-TRĀCT'ER, DE-TRĀCT'OR, *n.* one who detracts — *Zalil k. w., dūre kī 'izzat qadr yā nek-nāmi kam k. w., ruswā k. w., 'aib lagāne w., tuhmatī, gibatī* — Guṇaghatī, guṇ-āpavādak, nindak, apavādi, dūre ke mān wā yās kī hāni k. w.

DE-TRĀCT'ING-LY, *ad.* so as to defame — *Iluswāi ke taur se, 'aib lagāne ke taur se, rus-wā karne ke taur se* — Nindā karne kī rīti se, apavād lagāne kī rīti se, kalaṅk lagāne kī bhāṭti se.

DE-TRĀCT'ION, *n.* a taking away, slander — *Ghaṭānā<sup>h</sup>, khāfīf k., 'aib-goī, bad-nāmi, zamm, gibat* — Hīras, nūm k., alp k., guṇanindā, guṇaghat, guṇāpavād, kalaṅk.

DE-TRĀCT'IVE, *a.* tending to detract — *'Aib-go, gibat-go, ruswā k. w., tuhmatī* — Apavādak, kalaṅkakar, guṇaghatī.

- DE-TRAC'to-ry, a. defamatory, derogatory—*Tukmatī, bad-nām k. w., ilzāmī, 'izut qadr yā nām ko kam k. w., vusuvā k. w.*—Akirtikar, durnām k. w., lim lagane w., kalaṁk lagane w., apamānakāri, mān wā nām ko ghaṭine w.
- DE-TRAC'tRESS, n. a censorious woman—*Bad-nām karne-wālī 'aurat, tuṁmat lagāne-wālī 'aurat*—Nindā karne wālī strī, apavādinī, nindākiriṇī, kalaṁkakāriṇī.
- DE'TRI-MENT, n. (L. *detrimentum*) loss, damage, harm—*Nuqsān, khalal, ziyān, khasārat, mazzarrat*—Hāni, kshatī, anisht, apakār, hūsa, nās.
- DE'TRI-MENT'AL, a. causing loss, injurious—*Nuqsān k. w., nuqsān-kunanda, muzirr, mukh'ill*.—Hūnikar, hānjanak, apakārak, khatikārak, hūsak.
- DE-TRITION, n. (L. *de, tero*) a wearing off—*(Ghisāw<sup>h</sup>, ghisāwat<sup>h</sup>).*
- DE-TRITUS, n. earthy substance worn away by attrition or the action of water—*Shai jo raqar yā pāni ke bū'is ghis-kar judā ho jāy*—Vastu jo raqar wā pāni ke kāran se ghiskar alag ho jāy. [*d<sup>h</sup>, n che dabā-ā<sup>h</sup>.*]
- DE-TRUDE', v. (L. *de, trudo*) to thrust down, to force into a lower place—*Niche dāl*.
- DE-TRU'SION, n. the act of thrusting down—*Niche ko pheṅk d<sup>h</sup>, niche dālne yā dabānā<sup>h</sup>.*
- DE-TRUN-CATION, n. (L. *de, truncus*) the act of lopping or cutting off—*Kāt<sup>h</sup>, chhāt<sup>h</sup>.*
- DE-TURPATE, v. (L. *de, turpis*) to defile, to pollute—*Āluda k., nā-pāk k., kharāb k.*—Bhrusht k., bigāṇā.
- DEUCE, n. (Fr. *deux*) two—*Do<sup>h</sup>, dūā<sup>h</sup>, durī<sup>h</sup>.*
- DEU-TER-O-GA-MY, n. (Gr. *deuteros, gamos*) a second marriage—*Pahle khasam yā jurū ke mar-jāne ke ba'd dūari shādī*—Pahile pati wā patnī ke mar jāne par dūarī vivāh.
- DEU-TER-O-GA-MIST, n. one who enters into a second marriage—*Dūarī shādī k. w. yā karne-wālī*—Dūarī vivāh k. w. wā karnewālī.
- DEU-TER-O-N-O-MY, n. (Gr. *deuteros, nomos*) the recapitulation of the law, the fifth book of Moses—*Mūsā ke āin kī muqarrar bayān, Mūsā kī tawfīf kī hui pānchvīn kitāb*—Mūsā kī vyavasthā kā dwitīyavivaraṇ, Mūsā kī banāī hui pānchvīn pustak.
- DE-VASTATE, v. (L. *de, vasto*) to lay waste—*Wiran k., talāh k., bur-bād k., pae-māl k.*—Ujāṇā, ujār k., tahsanahs k., dhwaṁs k., nās k. [hāni, kshatī, nās, vinās.
- DE-VAS-TATION, n. waste, havoc, desolation—*Tabāhī, nuqsānī, wirān, pae-mālī*—Ujār.
- DE-VÉLOP, v. (Fr. *développer*) to unfold, to uncover, to unravel—*Kholnā<sup>h</sup>, zāhir k., wāsih k., hall k., suljhānā<sup>h</sup>*—Prak s k., nikālūā, ughāṛnā, utpādan k., prakṣṭ wā pragṣṭ k. [Prasāraṇ, prakāśan, vistāraṇ, vikāśan, prakṣṭ k., prakṣatikāraṇ.
- DE-VÉLOP-MENT, n. an unfolding, disclosure—*Kholnā<sup>h</sup>, suljhānā<sup>h</sup>, mukāshafa, ichār*—
- DE-VI-ATE, v. (L. *de, via*) to wander from the right way, to err—*Gum-rāh h., bad-rāh-yā be-rāh jānā, munharif h., inhirāf k., tajāwuz k., khatā k., gumāh k.*—Bhatakānā, bhātḥatānā, vipath jānā, vicḥalan, kupath jānā, bhrami k., bhūlū, chuknā.
- DE-VI-ATION, n. a wandering from the right way, error, sin, variation—*Gum-rāhī, bad-rāhī, be-rāhī, khatā, gumāh, inhirāf, tajāwuz, jurq, tajāwut, turk*—Satpathatyaḡ, kupathagamāni, bhūl, chūk, bhram, aparādh, vicḥalan, tyag.
- DE-VI-ous, a. out of the common track—*Gum-rāh, be-rāh, bad-rāh, munharif, rū-gar-dān, kaj-rau*—Bhrānt, bhramī, vipathagāmi, kupathagāmi, supathavahirhūt.
- DE-VICE'. See under DEVISE.
- DEV'IL, n. (S. *deofol*) a fallen angel, an evil spirit, Satan—*Bihisht se khārīj kiyā huā jirāhta, khabis, iblis, shaitān*—Swarg se nikālā huā īśwaradūt, bhūt, pret, vetāl, piśach. [dharmak, piśachasadris, piśachik, durāchārī, dushṭ.
- DEV'IL-ISH, a. like a devil, wicked—*Dew-srat, shaitān, zabān, sharir, bad-zāt*—Bhūta.
- DEV'IL-ISH-LY, ad. in a devilish manner—*Shaitān-pane se, bad-zāti se, shurārat se*—Bhūt sarikhā, piśachavat, dushṭatā se, durāchār se. [chikatwa, dushṭatā.
- DEV'IL-ISH-NESS, n. the quality of a devil—*Shaitān-pānā, sharr*—Piśachapānā, piśā-
- DEV'IL-SHIP, n. the character of a devil—*Iblis yā shaitān kī khashiyat yā sirat*—Bhūt wā piśach kā charitra.
- DE-VISE', v. (L. *di, risum*) to contrive, to invent, to plan—*Mansūba k., mansū'a dau-rānā, tajwiz k., ikhtirā' k., ijād k., tadbir k.*—Upāy k., kalpanā karke nikālūā, vivechānā k., yukti k., yatn k.
- DE-VICE', n. a contrivance, a design, invention, an emblem, a spectacle—*Mansūba, fikr, gumān, hikmat, tajwiz, tadbir, ijād, nishānī, 'alāmat, taqma, tamāshā*—Upāy, kalpanā, yukti, jugat, manorath, abhiprāy, āśay, rachana, nirmāṇ, banāwat, chihn, ohinānī, kulinapadachiḥn, dekhāw, līlā, kautuk.
- DE-VISE'RUL, a. full of devices, inventive—*Hikmatī, pur-hikmat, pur-tadbir, pur-taqma, mujid, bānī, zāhin*—Upāyī, upāyakusāl, upāyamāy, kulinapadachiḥnamāy, yuktimān, nirmāṇakāri, kalpanā karke nikālne w.
- DE-VISE'RUL-LY, ad. in a deviceful manner—*Mansūba yā ijād kiye jāne ke lāiq, tadbir yā ijād*—Upāyakusālātā se, yuktimānatāpūrvak.
- DE-VIS'ABLE, a. that may be devised—*Mumkinu-t-tadbir, mumkinu-l-ijād, mansūba-pazir*—Upāy kiye jāne ke yogya, kalpanā se nikālne ke yogya, kalpaniā.
- DE-VISE'ER, n. a contriver, an inventor—*Fitrati, tadbirī, mansūba-būz, mujid, ijād k. w.,*

*bīnā, mukhtari* — Upāyī, upāyachintak, upāyajña, parikalpak, kalpanā karke nikāline w., utjālak.

DE-VIŠE, *v.* (L. *divinum*) to grant by will; *n.* the act of bequeathing by will — *Hiba k., vasiyat k.*; *n. hiba, was-yat, hiba-nāma, was-yat nāma* — De marnā, cihor jānā, apni icchihā se d., dānapatra ke dwārā d.; *n.* dānapatra ke dwārā rikthapradān.

DE-VIŠ'A-BLE, *a.* that may be granted by will — *Hiba yā was-yat kiye jāne ke gūbil, vasiyat-pazir, munlān-l-hiba* — Dānapatra ke dwārā diye jāne ke yogya. [ke dwārā d. w.

DE-VIŠ'ON, *n.* one who grants by will — *Wasiyat-kunanda, wasiyat k. w., nūsi* — Dānapatra

DE-VŌIDY, *a.* (L. *de, viduus*) empty, destitute, free from — *Khālī, tihī, mu'arrā, 'arī* — Śūnya, rahit, vivarjit, hin, vihin.

DE-VŌIR', dev-war', *n.* (Fr.) service, an act of civility or respect — *Mulāzamat, aḥliq, adab, ādāb* — Sevā, satkāra, samādar, saumān, ālar.

DE-VŌLVE', *v.* (L. *de, volvo*) to roll down, to pass from one to another — *Girānā<sup>h</sup>, luphkanā<sup>h</sup>, dhulkanā<sup>h</sup>, gīrnā<sup>h</sup>, luphkanā<sup>h</sup>, dhulkanā<sup>h</sup>, ek ke hāth se dūse ke hāth jānā gū ā pahūchūnā<sup>h</sup>, hāthūn bāth ānā yā pahūchūnā<sup>h</sup>, [dūse ke hāth jānā yā pahūchūnā<sup>h</sup>,*

DEVO-TĒTION, *n.* the act of devolving — *Luphkanā<sup>h</sup>, gīrnā<sup>h</sup>, dhulkanā<sup>h</sup>, ek ke hāth se*

DE-VŌTE', *v.* (L. *de, rotum*) to dedicate, to addict, to doom — *Pidā k., niyāz k., mukhās k., qurbān k., tasadduq k., masrūf k., hawāla k., le'nat k., mardūd k.* — Cha-

phāpā, samarpay k., lagānā, arpan k., saṅkalp k., saṅipnā, kosnā, śāp d.

DE-VŌTE-NESS, *n.* state of being devoted — *Fidūyat, jai-nisāri* — Samarpan, utsarg, saṅkalpakaray, bhakti, āsakti, upasevan, upāsakatā wā upāsana, nishṭhā.

DEVO-TĒE', *n.* one given wholly up to religion, a superstitious person, a bigot — *Zāhid, riyāzat, 'ābid, ahl-i-mān-i-bātil, muta'assib, to'assub* — Vairāgi, yogi, samnyāsi, tapaswī, tāpas, mithyadharmānibandhi, mithyadharmānirat, swannatāgrahī.

DE-VŌTMENT, *n.* the act of devoting — *Riyāz<sup>h</sup>, zuhd, 'ibādāt, sar-garmi, dil sozi, shugl, masrūf, muhabbat, fidūyat, jai-nisāri* — warasevā, īśwarabhakti, dharmakriyā, tap, tapasyā, yog, bhakti, āsakti, anurāg, upāsana

DE-VŌTER, *n.* one who devotes — *Pidā k. w., niyāz k. w., tasadduq k. w., hawāla k. w., 'ābid* — Chāphāne w., samarpay k. w., lagāne w., saṅkalp k. w., saṅipne w., pujāri.

DE-VŌTION, *n.* piety, worship, prayer, strong affection, ardour, disposal — *Riyāzat, zuhd, 'ibādāt, jap-tap<sup>h</sup>, parastish, namāz, bar, muhabbat, sar-garmi, dil sozi, ikhtiyār, gūbū* — Bhājana-śilatā, īśwarabhakti, īśwarasevākriyā, tap, puja, jap, īśwarapārthanā, devapārthanā, bhagavatpārthanā, anurāg, āsakti, yog, upāsana, utsāh, uttāp, vyagrata, adhinatā, vā, adhikār.

DE-VŌTION-AL, *a.* pertaining to devotion — *Mazhabī, dīnī, 'ibādātī, namāzi, parastish ke muta'alliq, barī muhabbat kī, sar gurm* — īśwarapūjāviśayak, dharmaviśayak, taponay, dharmān, bhājanaśil, anurāgi, āsakti, utsāhi.

DE-VŌTION-AL-IST, DE-VŌTION-IST, *n.* one formally or superstitiously devout — *Zāhid, 'ābid, bātil-parast* — Dharmāniviṣṭ, tapaswī, mithyadharmānirat, mithyadharmānibandhi.

DE-VŌT', *a.* pious, religious, earnest — *'Ābid, pārsā, muta'abbid, namāzi, dīn-dār, mush-tāq, shaug-mutad, sar-gurm* — Bhakt, bhaktimān, bhājanaśil, īśwarānishṭh, tapaswī, dharmi, dharmātmā, dhārmik, anurāgi, utauk, vyagrachitta.

DE-VŌT'LY, *ad.* piously, religiously, earnestly — *Zāhidānā, 'ābidānā, khudā-tarsi se, 'ibādāt, se, dīn-dāri se, sar-garmi se, shaug se, tapāk se* — īśwarabhaktipūrvak, īśwarasaddhāpūrvak, dhārmikātā se, dharmāśilatā se, anurāg se, utāh se.

DE-VŌT'NESS, *n.* the state of being devout — *'Ābidī, pārsā, ikhtiyār, shaug, sar garmi* — Bhakti, bhājanaśilatā, īśwarānishṭhā, dhārmikātā, anurāg, utāh.

DE-VŌUR', *v.* (L. *de, voro*) to eat up ravenously, to consume — *Bhukonā<sup>h</sup>, khā-jānā<sup>h</sup>, upā-dānā<sup>h</sup>, upā-d<sup>h</sup>*. [zā' k. w., pāc-māt k. w. — Bhakṣak, khādak, nāsak, upāi.

DE-VŌUR'ER, *n.* one who devours — *Bhakoone w<sup>h</sup>, k'ā-jāne w<sup>h</sup>, khāne w<sup>h</sup>, upā-dāne w<sup>h</sup>,*

DEW, *n.* (S. *deu*) moisture, a thin cold vapour; *v.* to wet with dew, to moisten — *Shab-nam, tall*; *v. shub-nam se tar k., tar k., ram k.* — Os: *v. os se bhigonā wā glā*

*k., olā k.*

DEW'Y, *a.* partaking of dew, like dew — *Shab-namī, shab-nam sā* — Osilā, os sarikhā.

DEW'BENT, *a.* bent by dew — *Os se jhukā huā<sup>h</sup>.*

DEW'BE-SPRENT, *a.* sprinkled with dew — *Os se sinchā chhirkī bhigoyā yā blīgū huā<sup>h</sup>.*

DEW'DROP, *n.* a drop of dew — *Dīna-i-shab-nam, shab-nam kā qatra* — Os kī būnd.

DEW'DROF-PING, *a.* wetting as with dew — *Mānōn os se bhigone w<sup>h</sup>.*

DEW'LAP, *n.* the flesh which hangs from the throat of an ox — *Gāw yā bail kā gub-gub* — Gan wā bail ke gale kā jhūltā huā māns, galakambal. [tā māns w.

DEW'LAFT, *a.* furnished with dewlaps — *Gub-gub-dār* — Galakambalayukt, gale meṇ jhūl-

DĒXTER, *a.* (L.) the right — *Dāhin<sup>h</sup>, dāhinā<sup>h</sup> dāhinā<sup>h</sup>, dahnā<sup>h</sup>.*

DEX-TER'ITY, *n.* readiness, activity, skill — *Chābuki, chusti, zūd-dasti, dast-kāri, charb-dasti, chālāki, ustādi, humar* — Chāṭakwāī, chapalatā, chaṭpaṭī, daksatā, hasta-

- kanāśalya, karadakhshatī, naipuniya, paṭatā, nipunatā, chāturya.**  
**DĒX'TER-ŌUS, a.** expert, ready, active—*Chālūk, chust-chālūk, chābuk-dast, tez-dast, āmāda, chust, tez*—Pakā. daksha, karadakhsh, chatur, nipun, chapal, chatpatiyā.  
**DĒX'TER-ŌUS-IV, ad.** expertly, skilfully—*Bā-chusti, ch iliki se, kīri-gar' se, dast kārī se, chaturāi se, hunar-mandī se*—Chapalatipūrvak, chanchelatā se, chatpatī se, dakshatā se, nipunatā se, kūsulatī se, chāturya se.  
**DĒX'TER-ŌUS-NESS, n.** skill, expertness—*Hunar, dast-kārī, kārī-garī, chātuk-dast, tezi, chālūk, chusti, chaturāi*—Nipunatā, dakshatī, karadakhshatī, chapulatī, chatpatī, chanchelatī, chāturya, svānāpan.  
**DĒX'TRAL, a.** the right, not the left—*Dāhinā<sup>h</sup>, dāhin<sup>h</sup>, dāhinā<sup>h</sup>, dāhā<sup>h</sup>.*  
**DEX'TRAL-ITY, n.** the state of being on the right side—*Dihini yī dahni taraf h., dāhinā jinh-dāri*—Dāhini or h. wā rahnā, dakshinasthatā, dakshinapūrvasthatā.  
**DĒY, n.** formerly the title of the governor of Algiers—*Agle zamīne meñ Aljīez ke nāzim kā khilāf yā laqab*—Prāchin kāl meñ Aljīez deś ke adhipati ki upādhi wā padavi.  
**DI-A-BĒ'TES, n.** (Gr.) a morbid copiousness of urine—*Silsil-i-band, salsul-i-band*—  
**DI-A-BŌL'IC, DI-A-BŌL'IC-AL, a.** (Gr. *diabolos*) devilish, atrocious—*Shaitāni, shaitān-shrūt, bad-kār, zabān, sharīr*—Pi'āchi, piśāchik, bhūt sarikhā, pretavat, dushṭ, apakrīshṭ, atimand, bahut burā.  
**DI-A-BŌL'IC-AL-IV, ad.** in a diabolical manner—*Shaitāni taur se, shaitān-pane se, sharārāt se*—Piśāchpane se, pi āchavat, bhūt sarikhē, dushṭatā se, bari burā se.  
**DI-A-BŌL'IC-AL-NESS, n.** the quality of a devil—*Shaitān-panā, bad-kārī, sharīr*—Piśāch-panā, bhūtpanā, dushṭatā, dārunatā.  
**DI-ĀN'O-LISM, n.** the actions of a devil, possession by a devil—*Shaitān ke 'āmāl yā kām, shaitān kā laqmā yā churhā, 'ifrit-giriftāni, āsch-cadagi*—Piśāchakarm, bhūt ke kām, piśāchavēs, bhūtavēs, bhūtābādā, piśāchalādhā. [mal k w. lep.  
**DI-ĀCH'Y-LOX, n.** (Gr. *dia, chulos*) a mollifying plaster—*Narm k. w. marham*—  
**DI-A-CŌ'DI-UM, n.** (Gr. *dia, kodeia*) syrup of poppies—*Duyāqiza, khashkhash yā khashkhāsh kā shira*—Khushkhas kā kwāh, khashkhas kā pāz.  
**DI-ĀC'O-NAL, a.** (Gr. *dia, cono*) pertaining to a deacon—*Mukhtājōn ke khabar-gīr ke muta'alliq, sab se niche darje ke pādri ke muta'alliq*—Darīdroh kā rakshakasambandhī, upadharmādhyāpakasambandhī, purohitasahāyasambandhī, sab se chhōṭe purohit kā vishayak.  
**DI-A-CRIT'IC, DI-A-CRIT'IC-AL, a.** (Gr. *dia, kritis*) distinctive—*Furq-kunanda, fāriq, tamiz k. w., mumaiyiz*—Vi'eshak, prithakkārī, prabhedasūchak.  
**DI-A-DEM, n.** (Gr. *dia, deo*) a crown, an ensign of royalty—*Tāj-i-shāhi, tāj, kulāh-i-shāhi, kulāh*—Mukut, kirīt.  
**DI-A-DEMED, a.** adorned with a diadem—*Tāj-dār, kulāh-dār*—Kiritādhārī, mukutādhārī.  
**DI-A-DROM, n.** (Gr. *dia, dromos*) a course, a vibration—*Raftār, guzar, jumhish, dū-lāw<sup>h</sup>*—Gati, chāl, jhulāw, tharthari.  
**DI-ĀRE-SIS, n.** (Gr. *dia, haireo*) the mark [ .. ] used to separate syllables, as, *aēr*—*Lafz ke hije judā karne kā nishān jisā yāh [ .. ]*—Swaravichelihed kā chihn jisā yāh [ .. ]  
**DI-AG-NŌSTIC, n.** (Gr. *dia, gnosko*) a distinguishing symptom—*'Alimat-i-marz, marz*  
**DI-ĀG'O-NAL, a.** (Gr. *dia, gonio*) reaching from angle to angle; n. a line from angle to angle—*Ek zivir se dūare zivir se tak pahunchne w., az gosha-tā-ba-gosha; n. qutr yā watr*—Karnākriti, karnarekhākriti, kopagūnī; n. karnarekhā, karn.  
**DI-ĀG'O-NAL-IV, ad.** in a diagonal direction—*Qutr yā watr ke rukh me, qutr yā watr ki shrat par*—Karnavat, karnarekhā ke sārvā.  
**DI-A-GRĀM, n.** (Gr. *dia, gramma*) a figure drawn for demonstration—*Kisī snibūt ke liye shakl yā naqsha, 'ilm-i-piyāzi ki shakl*—Chitra, kshetra, chakra, ākriti.  
**DI'AL, n.** (L. *diēs*) an instrument for measuring time by the sun—*Dhūp-gharī<sup>h</sup>, miqī-yāz*—Sānkhyāntra.  
**DI'AL-LING, n.** the art of constructing dials—*Dhūp-gharī banāne kā hunar*—Dhūpgharī  
**DI'AL-IST, n.** a constructor of dials—*Dhūp-gharī banāne w<sup>h</sup>*—Sānkhyāntranirmātā.  
**DI'AL-PLATE, n.** the plate on which the hours or lines are marked—*Gharī ki wah patrī jis par gharī jatāne ke liye lakirē khīchī rakhi hātī<sup>h</sup>*—Sānkhyāntra.  
**DI'A-LĒCT, n.** (Gr. *dia, lego*) a peculiar form or idiom of a language, speech, manner of speaking—*Zabān, bolī<sup>h</sup>, tarz-i-kalām, muhāvare*—Bhāshā, desābhāshā, vāgdhārā.  
**DI-A-LĒCTICS, n. pl.** the art of reasoning—*'Ilm-i-mantiq*—Tarkavidyā, nyāya.  
**DI-A-LĒCTIC, DI-A-LĒCTIC-AL, a.** logical—*'Ilm-i-mantiq ke muta'alliq, mantiqī*—Tarka-vidyāvishayak, tārki, nyāyī.  
**DI-A-LĒCTIC-AL-IV, ad.** logically—*'Ilm-i-mantiq ke taur yā rū se*—Tarkavidyā ke anu-  
**DI-A-LĒCTIC-AN, n.** a logician, a reasoner—*Sāhib-i-mantiq, mantiqī, bahhās, muhālis*—Nāivāvik, tarkī.  
**DI'A-LŌGUE, n.** (Gr. *dia, logos*) a conversation, a conference: *v.* to discourse with



another, to confer—*Mukálama, muzákara, guft-gú, suwál-jawáb*; *v. mukálama muzákara yá guft-gú k., suwál-jawáb k.*—*Báthit, batkahaw, parasparáláp, kathopakathan, prasnottar, uttarapratyuttar*; *v. báthit k., batkahaw k., kathopakathan k., parasparáláp k., bolná.*

DI-A-*ṬḬḬ*'*T*-CAL, *a.* pertaining to dialogue—*Muzákara guft-gú yá suwál-jawáb ke muta'alliq*—*Kathopakathan wá prasnottar ká vishayak wá sambandhi.*

DI-XL'O-*Ḡ*ISE, *v.* to discourse in dialogue—*Suwál-jawáb ki sūrat meñ guft-gú k.*—*Prasnottararūp se báthit k., uttarapratyuttar ki rīti se kathopakathan k.*

DI-XL'O-*Ḡ*ISM, *n.* speech between two or more—*Do yá ziyāda shukhsōñ ke dar-miyāñ guft-gú*—*Do wá adhik jāññ ke bich meñ báthit kathopakathan wá uttarapratyuttar.*

DI-XL'O-*Ḡ*IST, *n.* a speaker in a dialogue, a writer of dialogues—*Suwál-jawáb-āmez báthē k. v. yí līthē v.*—*Prasnottarakram se kathopakathak, prasnottararīti se báthit k. w., prasnottarakram se kathopakathānarachak, prasnottarakram se báthē k. w. wá likhē w.*

DI-XL'O-*Ḡ*IST'*I* CAL-*LY*, *a.* speaking in dialogue—*Suwál-jawáb-āmez báthē k. v., suwál-jawáb-āmez-guft-gú-munā*—*Prasnottarakram se báthē k. w., uttarapratyuttarakār, sañvādarūp, prasnottararūp.*

DI-XL'O-*Ḡ*IST'*I* CAL-*LY*, *ad.* in the manner of a dialogue—*Suwál-jawáb-āmez guft-gú ke taur se*—*Prasnottarakram se, uttarapratyuttar ki rīti se.*

DI-AM'E-TEL, *n.* (Gr. *dia, metron*) a line which passes through the centre of a circle and divides it into two equal parts—*Qutr, dāire ke bich ká khatt, wah khatt jo dāire ke markaz par se guzar-ke us dāire ke do hisse barābar kar dewe*—*Vyās, vrittārdharēkhā, vyāsarekhā, garbhasūtra.*

DI-AM'E-THAL, *a.* relating to the diameter, diametrical—*Qutri, qutr ke muta'alliq*—*Vyāsa-sambandhi, vyāsarūpi, vyāsakram se viparitagnat.*

DI-AM'E-THAL-*LY*, *ad.* in direct opposition—*Sidhe māḡbāle meñ, thik bar-khilāf*—*Vyāsakram se viparit, viparit, abhimukh, pratikūl, viruddh.*

DI-A-MĒ'T'R-I-CAL, *a.* describing a diameter, direct—*Qutri, qutr banāne w. sidhā<sup>b</sup>*—*Vyāsanirūpak, vyāsa-sambandhi, thik viparit, vyāsakram se viparitagnat.*

DI-A-MĒ'T'R-I-CAL-*LY*, *ad.* in a diametrical direction, in direct opposition—*Ba-sūrat-i-qutr, thik bar-khilāf*—*Vyāsakram se, thik viparit, thik viruddh.*

DI'A-MOND, *n.* (Gr. *adamas*) the hardest and most valuable of all the gems; *a.* consisting of diamonds, resembling a diamond—*Ḥirā<sup>b</sup>, almās*; *a. hire ká banā huā<sup>b</sup>, hire surikhā<sup>b</sup>.* [sarikhā varḡātnakākār wá chatushkoñ, hire kī nāñ chaukoñ.]

DI'A-MOND-ED, *a.* in squares like diamonds—*Almās ke māññd murabbōñ meñ*—*Hire DI-A-PĀ'ṢON, n.* (Gr. *dia, pas*) an octave in music—*Mūs-yi meñ āth mukhtalif surōñ ká āthwāñ sur, āthwāñ sur*—*Aṣṭam swar.*

DI'A-PĒR, *n.* (Fr. *diapre*) linen cloth woven in flowers or figures; *v.* to draw flowers on cloth, to variegate—*Jāmdāni, nānū<sup>b</sup>, khes<sup>b</sup>*; *v. rāshajjar binā, būte-dār binā, rang-ā-rang yá gun-ā-gūn k.*—*v. Phūl būte kārhnā, chitravichitra k., nānāvāñ k.*

DI-APH'A-NOUS, *a.* (Gr. *dia, phaino*) transmitting light, transparent—*Shaffāf, jiske ar-par roshni guzar sake*—*Prakāśabhedya, pāradarsak.*

DI-A-PHA-NĒ'I TY, *n.* transparency—*Shaffāfi*—*Prakāśabhedyatā, pāradarsakatā.*

DI-A-PHĀ'N'IC, *a.* transparent, pellucid—*Shaffāf, sif*—*Prakāśabhedya, pāradarsak.*

DI-A-PHO-RĒT'IC, *a.* (Gr. *dia, phoreo*) promoting perspiration; *n.* a medicine that promotes perspiration—*Pasīnā lāne wā<sup>b</sup>.*; *n. pasīnā lāne-wāli dawā*—*Swedakar, swe-dajanak*; *n. swedan, swedajanak aushadh.*

DI-A-PHRAGM, *di'a-gram, n.* (Gr. *dia, phragma*) the midriff—*Parda-i-shikam jo chhātī aur perū ke bich meñ lui*—*Chhātī aur perū ke bich kī mānsapesī wā mānsūsāirā.*

DI-AR-RHĒ'A, *di-ar-rē'a, n.* (Gr. *dia, rheo*) a purging, a flux—*Is-hāl, jaryāñ-i-shikam, sangrahni<sup>b</sup>*—*Atisār, sañgrahani, grāhāni.*

DI-AR-RHĒT'IC, *a.* purgative—*Dust-āwar, mus-hil, jullālī*—*Rechak, sarak, bhedak.*

DI'A-RY, *n.* (L. *diēs*) an account of daily events, a journal—*Roz-nāma, roz-nāmcha, āwāñja yā āwāñja*—*Dinavrittalekh, dinacharitralekh.*

DI-ASTO-LE, *n.* (Gr. *dia, stello*) dilatation of the heart—*Dil ká phailnā*—*Hriday kī praphullatā, hriday ká phailnā.*

DI-Ā'T'R-I-BE, *DI'A-TRIBE, n.* (Gr.) a continued discourse, disputation—*Lagā-tār bayāñ yā muhāhamā*—*Anantar varnāñ wā vivād.* [sābar<sup>b</sup>.]

DI'B'BLE, *n.* (D. *dipfel*) a pointed instrument used in planting—*Kudālī<sup>b</sup>, khurspi<sup>b</sup>.*

DI-CAČ'I-TY, *n.* (L. *dico*) pertness—*Shokhi, gustākhi, fuzūl-goi*—*Dhūthāi, pragalbhatā, avinay, vāchalatā, atisayokti.*

DICE. See DYE. [do kar-ke atag k.—Manabkalpanā ko do do karke prithak k.

DI-CHŌT'O MY, *n.* (Gr. *dicha, temno*) distribution of ideas by pairs—*Khayālāt ko do*  
DI-CHŌT'O-MIZE, *v.* to separate, to divide—*Judā k., taqsim k.*—*Prithak k., alag k., vibhāg k.*

**DICTATE**, *v.* (L. *dictum*) to deliver with authority, to tell what to say or write; *n.* a command, an order, a rule—*Hukumat ke sath kahná, farmáná, hukm d., 'ibarat batáná, jo kahne yá likhne ko ho use batáná'*; *n.* hukm, farmán, irshád, qá'ida yá qáwán—*Prabhutá ke sath kahná, ájñá d., batáná, likháná wá likhwáná, jo kahne wá likhne ko ho usko kahná; n.* ájñá, ádes, nides, nirdes, prerap, vidhi, niyam, vidhán.

**DICTATION**, *n.* the act of dictating—*Farmán, hukm ke sath kahná, jo kahne yá likhne ko ho use batáná, 'ibarat batlá-kur likháná—Ájñá, ádes, kahatavya wá likhatavya ko kahná, likhwána, batlákar likhwái.*

**DICTATOR**, *n.* one who dictates, one invested with absolute authority, a magistrate in ancient Rome—*Farmáne w., jo kahne yá likhne ko ho uská batláne w., 'ibarat batlá-kur likháne w., wah shakhs jisko sab se bará iktiyár ho, sab se bará hákim, qadím zamáne meñ Rom shahr ká kull-mukhtár hákim—Ájñá d. w., ádesák, kahatavya wá likhatavya ká batáne w., paramádhikárayuktajan, paramaprabhu, práchin kál meñ Rom nagar ká bandhanádhinaśástá wá apratibandhádhi-kári.*

**DICTATORIAL**, *a.* authoritative, overbearing—*Bá-hukimat, hukmi, jábir, mutakabbir, magrúr—Ádesák, nirdesák, uddhat, dhrisht, pragalb, garvit.*

**DICTATORSHIP**, *n.* the office of a dictator—*Sab se baré hákim ká 'uhda, qadím zamáne meñ Rom shahr ke kull-mukhtár hákim ká 'uhda—Paramádhikárayuktajan ká pad, paramaprabhupad, práchin kál meñ Rom nagar ke bandhanádhinaśástá wá apratibandhádhi-kári ká pad.*

**DICTATORY**, *a.* overbearing, dogmatical—*Mutakabbir, jábir, khud-numá, khud-hukmi, khud-ráe—Uddhat, dhrisht, pragalb, garvit, swamatábhimáni, swamatávalambi, swamatavádi, matágrahi, hathavádi.*

**DICTATOR**, *n.* the office of a dictator—*Sab se baré hákim ká 'uhda, qadím zamáne meñ Rom shahr ke kull-mukhtár hákim ká 'uhda—Paramádhikárayuktajan ká pad, paramaprabhupad, práchin kál meñ Rom nagar ke bandhanádhinaśástá wá apratibandhádhi-kári ká pad.*

**DICTION**, *n.* (L. *dictum*) language; style—*Zabán, 'ibarat, muhávvara—Bháshá, vápi, vákyavyápir, vágdhára, vágvritti, śabdaráchana, vágvýápir.*

**DICTIONARY**, *n.* a book containing the words of a language explained in alphabetical order, a lexicon, a vocabulary—*Lugat, farhang—Śabdakosh, śabdasāngrah, koś, kos.*

**DID**, *p. t. of do—Do ká mazi-mutlag—Do ká sámānyabhit.*

**DIDACTIC**, **DIDACTICAL**, *a.* (Gr. *didasko*) instructive—*Nasihát-ámez, pand-ámez, budh-dei<sup>a</sup>—Upadesák, śikshák, śikshákar.*

**DIDACTICALLY**, *ad.* in an instructive manner—*Nasihát-ámezi se, pand-ámez tariq se, pand-ámezi se—Upadosák rūp se, śikshákar bhāw se.*

**DIDASCALIC**, *a.* instructive, preceptive—*Nasihát-ámez, pand-ámez, budh-dei<sup>a</sup>—Śikshákar, śikshák, upadesák, upadesarup, upadesátmak.*

**DIDAPPER**, *n.* (*dip*) a bird that dives into the water—*Pan-ḡubbi<sup>b</sup>, ek chiriyá jo pání meñ ḡubki márti hai<sup>b</sup>.*

**DIDDLE**, *v.* to totter as a child—*Jaise ek bálak chalne meñ dagmagatá hai waise*

**DIDUCTION**, *n.* (L. *di, ductum*) a drawing apart—*Alag khtāchāw<sup>b</sup>.*

**DIE**. See **DYE**.

**DIE**, *v.* (Sw. *döe*) to lose life, to expire, to perish—*Faut h., halák h., sard h., khusk h., wafát h., wafat páná, má'dim h., rest-ná-bid h.—Mará, múná, kumhláná, súkh jáná, mích páná, śánt h., pránánt h., nasht h.*

**DYING**, *p. a.* pertaining to death; expiring or perishing, mortal; *n.* death—*Fauti, maut ke muta'alliq, mártá huá<sup>b</sup>, jáni, famá-páir; n.* maut, faut, wafat—*Mrityu-sambandhi, maranavishayak, kanthagatapran, asannamrityu, násidhin, mrityuvás; n.* mrityu, mích, marap.

**DYINGLY**, *ad.* as at the point of death—*Goyá qaribu-l-marg—Mánon kanthagatapran.*

**DIE**, *n.* (Fr. *dé*) a small cube used in gaming, hazard: *pl.* *Diçe—Pásá<sup>b</sup>, jokhim<sup>b</sup>.*

**Diçe**, *v.* to game with dice—*Páson se khelná<sup>b</sup>.*

**Diçer**, *n.* a player at dice—*Páse-báz—Akshadyút, akshakrírak, pásá khelne w.*

**Diçbox**, *n.* a box for throwing dice—*Sandúq jis se páse pheinke jate haiñ—Peñi jis se páse nikákar pheinke jate haiñ.*

**DIE**, *n.* a stamp used in coining—*Sikka, thappá<sup>a</sup>—Mudrá, chháp wá chhápá.*

**DIENT**, *n.* (Gr. *diata*) food, mode of living prescribed for the health; *v.* to feed, to eat by rule—*Khorák yá khurák<sup>b</sup>, gízá, path<sup>b</sup>; v.* khiláná yá kháná<sup>b</sup>, path lená<sup>b</sup>, pathná<sup>b</sup>—*Áhár, bhojan, pathya, pathyánna; v.* bhojan karáná wá k., pathya lená.

**DIENTER**, *n.* one who prescribes diet—*Path karwáne-wálá yá batláne-w<sup>b</sup>—Pathya karwáne w. wá batláne w.*

**DIENTERIC**, **DIENTERICAL**, *a.* relating to diet—*Khurák yá gízá ke muta'alliq, path ke muta'alliq—Bhojanasambandhi, pathyavishayak, pathyānnavishayak.*

**DIENTING**, *n.* the act of eating by rule—*Path k<sup>b</sup>—Pathya k.*

**DIENTINE**, *n.* medicated liquors—*Kophá<sup>b</sup>—Aushadhiyasal, pathyapāni, kwāth.*

**DIF'ET**, *n.* (L. *diē*) an assembly of princes or states—*Maḥla-t-umarā, maḥla-t-ashshin*—*Kulīnasabḥā, rājasabḥā, mandaleśwarasabḥā*.

**DIF'FER**, *v.* (L. *dis, fero*) to be unlike, to disagree, to dispute, to quarrel—*Farg rakhnā, mutafarriq h., nā-muwāfiq h., nā-sāz h., iktilāf rakhnā, mukhtaliḥ h., iktilāf h., muḥāḥasa k., takrār k., qaziya k.*—*Prithak h., bhinna h., asadriś h., asamān h., asammati k., asammat h., bhinnamat h., viparitaman h., vādānuvād k., jha-garā*.

**DIF'FER-ENCE**, *n.* state of being different, dissimilarity, dispute, distinction; *v.* to cause a difference or distinction—*Nā-muwāfaqat, nā-sāz-gārī, iktilāf, bāḥ, muḥāḥasa, qaziya, takrār, farg, tafāwut*; *v. farg tafāwut yā tamiz k.*—*Virodh, viruddhatā, viparitātā, asadriśya, asāmya, anmel, matiprabhed, vimati, vivād, kalah, jhagrā, bhed, prabhed, antar, bhinnatā; v. bhinnatā bhed wā antar k.*

**DIF'FER-ENT**, *a.* distinct, unlike, dissimilar—*Judā, 'alāhida, nā-muwāfiq, mukhtaliḥ, mukhtaliḥ, mutafarriq*—*Nyārā, alag, bhinna, vyatirikt, viparit, asam, asadriś, asamān*.

**DIF'FER-ENT-LY**, *ad.* in a different manner—*Aur tarah se, aur waz se, mukhtaliḥ*—*Aur bhānt se, bhinnariti se, auniya prakār se*.

**DIF'FER-ENTIAL**, *a.* infinitely small—*Be-intihā chhotā, juziyāt*—*Atyan chhotā*.

**DIF'FI-CULT**, *a.* (L. *dis, facilis*) not easy, hard to be done, troublesome, laborious—*Mushkil, 'asār, daḡiq, dushwār, sa'b, kuthin<sup>h</sup>, sukht, mihmat-talab*—*Asugam, dushkar, duhsādhya, kashṭakar, kleśāda, kashṭasādhya, śramasādhya, duhkhasādhya*.

**DIF'FI-CULT-LY**, *ad.* with difficulty, hardly—*Ba-sakhti, ba-dushwārī, ba-diḡat, diḡat*—*se, mushkil se*—*Kaptak se, jhanjhat se, dukkh se, kathinatā se, kāḥinya se*.

**DIF'FI-CULT-TY**, *n.* hardness to be done, that which is hard to be done, distress, perplexity, objection—*Ishkāl, dushwārī, sakht, su'ūbat, mushkil shai, diḡat, mushbat, takṭī, pareśhānī, haurini, tā'arruz, mu'ārazat, 'itirāz*—*Kathinatā, kāḥinya, dushkaratwa, kantak, jhanjhat, gārḥ, dukkh, kleś, vyākulatā, vyagrātā, virodh, bādḥ, ākshep, āsāṅkā, pakar*.  
[—*Aviśwās k., viśwās na k.*]

**DIF-FIDE**, *v.* (L. *dis, fido*) to distrust—*I'tiqād na rakhnā, bāwar na k., 'itiqād na k.*

**DIF-FID-ENCE**, *n.* want of confidence, distrust—*Wahm, shubḥa, waswās, be-himmatī, hijāb, shakk, 'adam-i-t'iqād*—*Lajjā, āsāṅkā, dharkā, saṅkoch, apratyay, aviśwās*.

**DIF-FID-ENT**, *a.* distrustful, not confident—*Shakki, waswāsī, wahmī, be-himmat, saṅkochī*—*Aviśwāsī, apratyayī, āsāṅkī, saṅdehaśīl, lajjāwān, adhrishṭ, apragubḥ, asāḥat*.

**DIF-FID-ENT-LY**, *ad.* in a diffident manner—*Shakk waswās wahm be-himmatī hijāb yā 'ulam-i-t'iqād se*—*Lajjā āsāṅkā saṅkoch wā aviśwās se*. [or *bahāw<sup>h</sup>*]

**DIF-FLU-ENCE**, *v.* (L. *dis, fluo*) a flowing away on all sides—*Chāroḥ*.

**DIF-FORM**, *a.* (L. *dis, forma*) not uniform, irregular, dissimilar—*Nā-hamwār, aksāṅ-nahīn, yak-raṅg nahīn, be-tartīb, nā-muwāfiq, mukhtaliḥ*—*Ek daul nahīn, ekākār nahīn, asam, asamān, asadriś*.

**DIF-FORM-ITY**, *n.* irregularity, of form—*Be-daulī*—*Kurūpatā, virūpatā*.

**DIF-FUSE**, *v.* (L. *dis, fusum*) to pour out, to spread abroad, to scatter—*Phālnā<sup>h</sup>, urelnā<sup>h</sup>, uṛnā<sup>h</sup>, bahānā<sup>h</sup>, phailānā<sup>h</sup>, bikhērā<sup>h</sup>, chhitrānā<sup>h</sup>, chhitrānā<sup>h</sup>*.

**DIF-FUSE**, *a.* widely spread, not concise—*Phailā huā<sup>h</sup>, muntashar, mufussal, musharrah, tawil*—*Bithrā, bikherā huā, chhitrā wā chhitrāyā huā, bikherā huā, bithrā huā, vistārī, vistirī, vistrit, asaṅkshipt*.

**DIF-FUSED**, *p. a.* spread, loose—*Phallā huā<sup>h</sup>, muntashir yā muntashar, chhitrā, huā<sup>h</sup>, chhutū<sup>h</sup>, khulā<sup>h</sup>, binā-rok<sup>h</sup>, binā-atkāw<sup>h</sup>*. [atkāw<sup>h</sup>]

**DIF-FUSED-LY**, *ad.* in a diffused manner—*Phailāw se<sup>h</sup>, chhitrāw se<sup>h</sup>, chhutū<sup>h</sup>, binā*.

**DIF-FUSED-NESS**, *n.* state of being diffused—*Phailāw<sup>h</sup>, chhutū<sup>h</sup>-pan<sup>h</sup>*.

**DIF-FUSE-LY**, *ad.* widely, not concisely—*Phailāw se<sup>h</sup>, bā-farāḡat, kushādagi se, mufussalan, mashrihan, tūl se*—*Vistār se, vistrit rūp se, asaṅkshipt rūp se, āsāṅkshēp se*. [bikherne w.]

**DIF-FUSE-R**, *n.* one who diffuses—*Phālne w<sup>h</sup>, wārlne w<sup>h</sup>, bahāne w<sup>h</sup>, phailāne w<sup>h</sup>*.

**DIF-FUSION**, *n.* a spreading, dispersion—*Phailāw<sup>h</sup>, tūl, intishār*—*Prasar, prasārān, prasarān, vistār*.

**DIF-FUSIVE**, *a.* spreading, scattered, dispersed, copious, prolix—*Phailne w<sup>h</sup>, chhitrā huā<sup>h</sup>, bikherā huā<sup>h</sup>, chhitrāyā<sup>h</sup>, tawil, mufussal*—*Vistirī, vistrit*.

**DIF-FUSIVE-LY**, *ad.* widely, extensively—*Phailāw se<sup>h</sup>, kushādagi se, tūl se, intishār se*—*Vistār se, lambāī chaurāī se, vistrit rūp se*.

**DIF-FUSIVE-NESS**, *n.* extension, dispersion—*Phailāw<sup>h</sup>, tūl, tūlānī, chhitrāw<sup>h</sup>*—*Vistār, prasarānāśīlatā, vāgvistār, prasar, prasārān*.

**DIG**, *v.* (S. *dic*) to work with a spade, to turn up the earth, to excavate: *p. f. and p. p.* *Digged or Dūa—Khodnā<sup>h</sup>, gornā<sup>h</sup>, khaḥdnā<sup>h</sup>, khannā<sup>h</sup>*.

**DIG-GER**, *n.* one who digs—*Khodne w<sup>h</sup>, khaḥdne w<sup>h</sup>, khanne w<sup>h</sup>, gorne w<sup>h</sup>, bel-dār*.

**DI-GASTRIC**, *a.* (Gr. *dis, gaster*) having a double belly—*Do-āśāmi*—*Do peṭwālā*.

**DI-GEST**, *v.* (L. *di, gestum*) to distribute, to arrange, to dissolve in the stomach, to reduce to a plan—*Mungasīn k., tagatn k., murattab k., āśāda k., tartīb se rakhnā*.

**DIGEST**, *n.* **tahil k., tartib d., murattib sarat d.** — **Prithak prithak k., bāṭmā, kram se dharmā, ārenipūrvak rakhnā, pachānā, pachā dānā, sudhānā, daul meñ lānā, khik kram se banānā.**

**DIGEST**, *n.* a collection or body of laws — **Āinoh k.ā majmū'a, majma't-āin** — Vyavas-thāsāhita, smritisāhita, smritisāgrah. [vak.]

**DIGESTED-LY**, *ad.* in a methodical manner — **Tartib se, ba-tartib** — **Kram se, ārenipūr-**

**DIGESTER**, *n.* one that digests — **Murattib, tartib d. w., nāsim, ārasta k. w., muhattil, hāsim, hazm k. w.** — **Kram se dharm w., ārenipūrvak rakhne w., daul meñ lāne w., sudhāne w., pachāne w., pāchak.**

**DIGESTIBLE**, *a.* that may be digested — **Hazm hone ke lāiq, hazm kiye jāne ke qābil, guvār guvārā yā guvārā** — **Paktavya, pachne ke yogya, pachaniya.**

**DIGESTIBILITY**, *n.* the state of being digestible — **Hazm hone ki liyāqat, hazm kiye jāne ki qābilitiy, tahil-pazīri** — **Paktavyatā, pachaniyatā, pachne ki yogyatā.**

**DIGESTION**, *n.* the act of digesting — **Tartib-diki, intizām, hazm, pukhtagi, tahil** — **Kram se sañsthitī, sudhārāw, niyam se banāw, pachāw, pāchan, pāk, paripāk.**

**DIGESTIVE**, *a.* causing digestion — **Hāzim, murattib, tartib d. w.** — **Pāchak, paripāki, pachāne w., agnivardhak, sudhāne w., niyam w. kram meñ lāne w.**

**DIGHT**, *dit, v.* (S. *diktan*) to dress, to deck — **Poshāk paknānā, ārasta k., zeb d.** — **Vas-trāṅkār pahinānā, bhlushit k., sobhit k.**

**DIGIT**, *n.* (L. *digitus*) three-fourths of an inch, the twelfth part of the diameter of the sun or moon, any number under ten — **Paun inch<sup>h</sup>, āftūb yā mahtūb ke qutr k.ā bārāh-wāñ hissa, āhād, koī ānk jo das se kam ho<sup>h</sup>** — **Ek inch ki tū chauthāī, kalā, āñā, sūrya wā chandramā ke vyās k.ā bārāh-wāñ bhāg, āñk, guṇanikā, das ke niche k.ā koī āñk.**

**DIGITAL**, *a.* branched out like fingers — **Āṅguliyon sarikhā phūt-kar niklā huā<sup>h</sup>.**

**DIGLADIATE**, *v.* (L. *di, gladius*) to fence, to quarrel — **Arnā<sup>h</sup>, bachānā<sup>h</sup>, jagagrnā<sup>h</sup>,**

**DIGLADIATION**, *n.* a combat, a quarrel — **Jagrnā<sup>h</sup>, laṛnā<sup>h</sup>, laṛā<sup>h</sup>, kulāh<sup>h</sup>, laṛnā<sup>h</sup>.**

**DIGNITY**, *n.* (L. *dignus*) honour, rank, elevation, grandeur — **Izzat, āb-rū, hurmat, qadr, waqf, martaba, rutba, darja, mansub, pāya, bar-pan<sup>h</sup>, bar-pāp<sup>h</sup>, sar-furās<sup>h</sup>, shān, rū dār, julāī, kashmat, shaukat** — **Maryādā, mān, gaurav, ūñcha pad, mahimā, utkrishatāt, utkrishatapad, pradhānatā, unnati, prabhaw, pratāp, tej, aishwarya.**

**DIGNIFY**, *v.* to honour, to promote — **Izzat d., hurmat d., tū'z'm-o-tukrīm k., taragqi d., martaba d., sar-furās k.** — **Mān k., maryādā k., ādar k., sūbhāvisishit k., barhānā, unnat k., ūñche pad par k.**

**DIGNIFY**, *p. a.* invested with dignity — **Shān-dār, 'Izzat-dār, zi-shaukat, sāhib-i-tamka-nat, sāhib-i-shaukat** — **Maryādāpanna, gauravavisishit, pratāpi, aishwaryawān, utkrish-tapadayukt.**

**DIGNIFICATION**, *n.* exaltation — **Sar-furāsī, taragqi** — **Unnatī, mahimā, barhtī.**

**DIGNIFY**, *n.* a clergyman of rank — **Mu'azzaz pādri, bar-e martaba k.ā pādri** — **Utkri-shatapadayuktapurohit, ūñche pad k.ā purohit.**

**DIGRESS**, *v.* (L. *di, gressum*) to turn aside, to wander — **Kanāre h., asl mazmūn ko tark k., asl mazmūn ko tark kar-ke aur bātoñ k.ā bayān k., gurez k., 'udul k., bhataknā<sup>h</sup>** — **Ek or h., kagar h., vākyaprasaṅg chhoṛnā, mūlavishay chhoṛkar aur aur bātoñ k.ā varṇan k., vichalnā.**

**DIGRESSION**, *n.* a turning aside, a deviation from the main subject — **Gurez, kanāre ho-jānā, asl mazmūn k.ā tark o aur bātoñ k.ā bayān, bhutak<sup>h</sup>, 'udul** — **Kagar h., vichalan, vakragaman, mūlavishayatyāg, vākyaprasaṅgatyāg, āvantarakathā, vākyakramabhāṅg.**

**DIGRESSIONAL**, *a.* not pertaining to the main design, deviating — **Asl mazmūn tark k. w., ba'idu-l-asl-mazmūn, bhatakne w.<sup>h</sup>, phirantā<sup>h</sup>, ghumanā<sup>h</sup>** — **Mūlavishaya-tyāgi, nirvishay, bhrampakāri.**

**DIGRESSIVE**, *a.* turning aside, deviating — **Kanāre h. w., bhatakne w.<sup>h</sup>, asl mazmūn ko tark kar-ke aur bātoñ k.ā bayān k. w., ba'idu-l-mazmūn** — **Kagar h. w., ek or h. w., mūlavishayatyāgi, vākyaprasaṅgatyāgi, vākyakram torṇe w., nirvishay, ananwit, vichalne w.** [k., vichār k.]

**DIJUDICATE**, *v.* (L. *di, iudex*) to determine, to decide, to judge — **Tajwiz k.** — **Nirṇay**

**DIJUDICATION**, *n.* judicial distinction — **Tajwiz** — **Nirṇay, vichār.**

**DIKE**, *n.* (S. *dīc*) a ditch, a bank, a mound; *v.* to secure by a bank — **Garahā<sup>h</sup>, nālā<sup>h</sup>, khāt<sup>h</sup>, karārā yā kagurā<sup>h</sup>, khūnwān<sup>h</sup>, tilā<sup>h</sup>, bānd, bāndh<sup>h</sup>, pushla, men<sup>h</sup>; v. khātūnā se ghernā<sup>h</sup>, bānd yā pushle se mazbūt k., bāndh bāndhnā<sup>h</sup>, bāndh se porhā k.<sup>h</sup>**

**DILACERATE**, *v.* (L. *di, lacer*) to tear asunder, to rend — **Chirnā<sup>h</sup>, phārnā<sup>h</sup>, chh-thārnā<sup>h</sup>, tukre-tukre k.<sup>h</sup>, dhājji urānā<sup>h</sup>.**

**DILACERATION**, *n.* the act of rending — **Chithār<sup>h</sup>, chir<sup>h</sup>, phār<sup>h</sup>.** [tukre k.<sup>h</sup>.

**DILANIATE**, *v.* (L. *di, laniō*) to tear, to rend in pieces — **Phārnā<sup>h</sup>, chirnā<sup>h</sup>, tukre-**

**DILAPIDATE**, *v.* (L. *di, lapid*) to go to ruin, to decay, to waste — **Wirān h., bar-bād jānā, kharāb k. yā h., tabāh k. yā h.** — **Chhinna bhinna h., dhahnā wā dhahānā, kshay k. wā h., našt k. wā h., gīrnā wā gīrnā.** [dhwañs, kshay, ujāj.]

**DILAPIDATION**, *n.* ruin, decay, waste — **Bar-bādī, xawāl, kharābī, tabāhī, wirānī** — **Nāś,**

- DI-LĀ'PĪ-DĀ-ROH**, *n.* one who causes dilapidation—*Tābāh yā wirān k. w., bar-bād k. w., yājārā, tor-dāline w<sup>h</sup>.*—Nāsak, ohinna bhinna k. w., dhabāne w.
- DI-LĀTE**, *v.* (L. *di, lotus*) to extend, to spread out, to enlarge, to widen, to speak largely; *a.* extensive—*Phailānā<sup>h</sup>, kholnā<sup>h</sup>, barhānā<sup>h</sup>, phulānā<sup>h</sup>, chaurānā<sup>h</sup>, phailnā<sup>h</sup>, barhnā<sup>h</sup>, phūlnā<sup>h</sup>, chaurā<sup>h</sup>, tūl bayān k., mufussal kahānā, mashrūhan bayān k.; a. kushāda, chaurā<sup>h</sup>—Pasārā, pasarnā, prasast k. wā h., vistārit k. wā h., bagārānā, chākal k. wā h., chaklānā, vistārapūrvak vyākhyā k., kholkar kahānā, atyukti k.; a. chākal, chaklā, prasast, lambā chaurā.*
- DI-LĀ'TA-BLE**, *a.* capable of extension—*Phailne ke lāiq, phailāye-jāne ke lāiq, phūl-jāne ke qūbil, barhne ke qūbil*—Pasarne ke yogya, pasare wā phailiye jāne ke yogya, phailne ke yogya, phul jāne ke yogya, vivānaksham, vivārapiya, vitatikanariya.
- DI-LĀ-TA-BIL'TY**, *n.* the state of being dilatable—*Phailne ki liyāqat, phailāye-jāne ki qūbiliyat, phūl-jāne ki liyāqat*—Vistārapiyatwa, phailne wā pasarne ki yogyata, phailāye jāne wā pasāre jāne ki yogyati, phul jāne ki yogyati, vivārapiyatwa, vivārakshamatā. [*barhāw<sup>h</sup>, pasārāw<sup>h</sup>.*]
- DI-LĀ'TĀTION**, *n.* expansion, extension—*Phailāw<sup>h</sup>, phūlāw<sup>h</sup>, chaurāw<sup>h</sup>, chuklāw<sup>h</sup>.*
- DI-LĀ'TER**, *n.* one who enlarges or extends—*Barhāne phailāne chaklāne yā phulāne w<sup>h</sup>.*
- DI-LĀ'TON**, *n.* that which widens or extends—*Barhāne phailāne chaklāne yā phulāne-wālī shai*—Barhāne phailāne wā phulānewālī vastu.
- DI-LĀTION**, *n.* (L. *di, latum*) delay—*Der, dirangi*—Vilamb, dhil, ber.
- DIL'A-TO-RY**, *a.* slow, tardy, loitering—*Sust, āhista, kihil, der k. w.*—Dhilā, dhimā, vilambi, dirghasūtri, mand. [*lamb se, dhimepan se, dhire dhire.*]
- DIL'A-TO-RI-LY**, *ad.* in a dilatory manner—*Susti se, dirangi se, kāhili se*—Dhil wā vi-
- DIL'A-TO-RI-NESS**, *n.* slowness, sluggishness—*Susti, kāhili, āhistaqi*—Dhimāpan, dirghasūtrata, chirakārīta, dhilāpan, mandatā. [*prem, priti, anugrah.*]
- DI-LECESSION**, *n.* (L. *di, lectum*) the act of loving, kindness—*Pyar<sup>h</sup>, mihr-bāni*—Sneh.
- DI-LEMMA**, *n.* (Gr. *dis, lemma*) a difficult or doubtful choice—*Dubdhā<sup>h</sup>, hais-bais, muhtamili-zinklān*—Vikalp, ubhaya-sambhāv, sandeh.
- DIL'ET TĀNTĒ**, *n.* (It.) a lover of the fine arts: *pl. DIL'ET-TĀN'TI*—*Umda hunaroñ kā khwahān yā shāiq*—Uttamasilpavidyā kā aurūgi vyakti.
- DIL'T-GENT**, *a.* (L. *di, lego*) constant in application, assiduous—*Tan-dih, mustaqill, sar-garm, shagil, mihnati*—Dhumi, udyukt, udyogi, vyavasāyi, udyami, śrami.
- DIL'T-GENCE**, *n.* industry, assiduity—*Mihnāt, tan-dih, mashaqqat, koshish, sur-garmi, kaul-o-kawish*—Prayas, śram, udyog, dhun, udyam.
- DIL'T-GENT-LY**, *ad.* with assiduity—*Mihnāt se, ba-mashqqat, ba-tan-dih, koshish se*—Parishram se, dhun se, udyog se, udyam se.
- DI-LŪTE**, *v.* (L. *di, luo*) to make thin, to make weak; *a.* thin, weakened—*Patlā k<sup>h</sup>, raqīq k., za'if k., kam-zor k.; a. patlā<sup>h</sup>, za'if, raqīq, kam-zor*—Jal milānā, pātār k., tej ghatānā; *a.* tanūkrit, pātār, balahin, tejahin, nyūmatejask.
- DI-LŪ-ENT**, *a.* making thin or more fluid; *n.* that which makes thin—*Patlā yā ziyāda raqīq k. w.; n. patlā yā ziyāda raqīq korne-wālī shai*—Kshīpakāri, tanūkāri, adlik jalavat k. w.; *n.* kshīpakāri vastu, tanūkāri vastu, adlik jalavat k. wālī vastu, vidrā-
- DI-LŪ'TER**, *n.* one that makes thin—*Patlā k. w<sup>h</sup>, jal milā-kar patlā k. w<sup>h</sup>.* [*vap.*]
- DI-LŪ'TION**, *n.* act of making thin or weak—*Patlā k<sup>h</sup>, raqīq k., tarqīq, za'if k., kam-zor k.*—Tanūkaran, kshīpakaran, kśīkaran, tej ghatānā, jalamisraṇ.
- DI-LŪ'VI-AN**, *a.* relating to the deluge—*Tūfāni, tūgūni se musāub*—Jalaprālayasambandhi, jalaplāvanavishayak. [*lay ke sadris phailnā.*]
- DI-LŪ'VI-ATE**, *v.* to spread as a flood—*Sail-āb yā tūfān ke mānuil phailnā*—Jalaprā-
- DĪM**, *a.* (S.) not seeing clear, obscure; *v.* to cloud, to obscure—*Dhundhā<sup>h</sup>, dhundhlā<sup>h</sup>, dhundhlā yā dhundhlā<sup>h</sup>, andhlā<sup>h</sup>, chundhlā yā chundhlā<sup>h</sup>, andhā<sup>h</sup>, dhumlā<sup>h</sup>, kund-nigāh, andherā<sup>h</sup>, be-nūr, be-āb; v. dhundhlānā<sup>h</sup>, chundhlānā<sup>h</sup>, dhundhlā yā chundhlā k<sup>h</sup>, be-nūr k., be-āb k., andhlā k<sup>h</sup>.*—Nyūnadrishtī, nyūnajyoti, malinaprabh, nishprabh; *v.* satimir k., aprabh k., aspasht k., malin k. [*dherā<sup>h</sup>.*]
- DĪM'TSE**, *a.* somewhat dim—*Kuchh kuchh dhumlā<sup>h</sup>, dhundhlā chundhlā andhlā yā andhlā<sup>h</sup>.*
- DĪM'LY**, *ad.* not clearly, obscurely—*Dhundh se<sup>h</sup>, dhundhlāi andhlāi yā chundhlāi se<sup>h</sup>, dhundhle-pan yā chundhle-pan se<sup>h</sup>.*
- DĪM'NESS**, *n.* dulness of sight, obscurity—*Dhundh<sup>h</sup>, dhundhlāi<sup>h</sup>, andhlāi<sup>h</sup>, chundhlāi<sup>h</sup>, dhundhlā-pan<sup>h</sup>, andhlā-pan<sup>h</sup>, chundhlā-pan<sup>h</sup>, dhundhkar<sup>h</sup>, andhkar<sup>h</sup>, tiragi*—Durālokatā, timir. [*chundhlā, andhlā, mandadrishtī.*]
- DĪM'SIGHT-ED**, *a.* having weak eyes—*Kund-nigāh, tūrik-chashm, kam-nazar*—Dhundhlā,
- DI-MĒN'SION**, *n.* (L. *di, mensum*) space, bulk, extent, capacity—*Wus'at, miqdār, 'ar-z-būl-umūq, phulāw<sup>h</sup>, masāhat*—Vistār, parimān, mān, lambāi chaurāi gahirāi, parisar, pasār. [*parimān kā.*]
- DI-MĒN'SION-LESS**, *a.* without definite bulk—*Bagair-mi'āyan-miqdār*—Binā nischt
- DI-MĒN'SI-TY**, *n.* extent, capacity—*Wus'at, miqdār, phulāw<sup>h</sup>, masāhat*—Vistār, pasār, prasar.

- DI-MĀS'SIVE, *a.* marking the boundaries—*Mahādū k. w., hadā bāndhne w.*—Parimāna-nirūpak, simā bāndhne *w.* [*rakkne w.*—Dwivānavritta, dwivritta.]
- DIME-TER, *a.* (Gr. *di, metron*) having two poetical measures—*Nām ke do voun*
- DI-MID'I-ATE, *v.* (Gr. *di, medius*) to divide into two equal parts—*Do barābar hison meñ taqim k.*—*Do samān bhāgōñ meñ vibhakt k., do tulya khaṇḍ k.*
- DI-MIN'ISH, *v.* (L. *di, minor*) to make or grow less, to impair, to degrade—*Kam k., yā h., kotāh k. yā h., darje se utārnā, tagir k., zulīl k.*—*Nyūn k. wā h., ghaṭānā, ghaṭnā, chhoṭā k. wā h., utārnā, pad se utārnā, padabhrāñ k.*
- DI-MIN'ISH-ER, *n.* one who diminishes—*Kam k. w. yā h. w., darje se utārne w.*—*Nyūn k. w. wā h. w., ghaṭāne w., ghaṭne w., padabhrāñ k. w., pad se utārne w.*
- DI-MIN'ISH-ING-LY, *ad.* so as to lessen—*Kam-karne yā kam-hone ke taur se*—*Nyūn karne wā nyūn hone ki riti se, ghaṭāne wā ghaṭne ki riti se.*
- DI-MIN'U-ENT, *a.* lessening—*Kam k. w. yā h. w., kotāh k. w. yā h. w.*—*Ghaṭāne w. wā ghaṭne w., chhoṭā wā thora k. w. wā h. w.*
- DIM-I-NŪ'TION, *n.* the act of making less, the state of growing less, discredit, degradation—*Kamān, kam k., kam h., kamī, taḡlīl, taḡīr, zillat, m'zulī*—*Nyūn k., ghaṭānā, hrās, nyūnatā, ghaṭī, kshay, kshīṭī, mān ki hānī, maryādābhāṅ, padachyutī, padabhrāñ, adhikārachyutī, maryādānā.*
- DI-MĪN'U-TIVE, *a.* small, little, contracted; *n.* a word formed to express littleness—*Chhoṭā<sup>h</sup>, nānh<sup>h</sup>, nannā<sup>h</sup>, kotāh, kūchak, mukhtasār; n. ek laṭz jo kotāhī yā chhoṭāī zāhir karne ke liye benāyā jāta hai*—*Alp, laghu, kshudra, sukshu; n. ek śabd jo chhoṭū wā laghuta prakas karne ke nimitta launāyā jāta hai.*
- DI-MĪN'U-TIVE-LY, *ad.* in a diminutive manner—*Kotāhī kūchakī yā tangi se, kotāh yā tang taur se*—*Alp bhāv se, chhoṭāī se, laghutā se.*
- DI-MĪN'U-TIVE-NESS, *n.* smallness, littleness—*Chhoṭāī<sup>h</sup>, nannāī<sup>h</sup>, chhoṭā-pan<sup>h</sup>, nannā-pan<sup>h</sup>, kūchakī, tangī*—*Alpatā, kshudratī, laghutā.*
- DI-MIT', *v.* (L. *di, mitto*) to send away—*Bhej d<sup>h</sup>, pathwā d<sup>h</sup>.*
- DI-MIS'SION, *n.* leave to depart—*Chale jāne ki chhutti<sup>h</sup>.*
- DIM'IS-IO-RY, *a.* granting leave to depart—*Chale jāne ki chhutti d. w<sup>h</sup>.*
- DIM'I-TY, *n.* (Gr. *di, mitos*?) a kind of cotton cloth—*Doriyā<sup>h</sup>, gimī<sup>h</sup>, parkāla.*
- DIMPLE, *n.* (S. *dynt*?) a hollow in the cheek or chin; *v.* to sink in small cavities—*Gul yā thuddī kā garhā<sup>h</sup>, chāh-i-zanakh, zanakh-dān; v. gul yā thuddī par garhā parnā<sup>h</sup>, dhasnā<sup>h</sup>, garhā parnā<sup>h</sup>, pachaknā<sup>h</sup>.* [*garhā parā huā<sup>h</sup>.*]
- DIM'PLED, *p. a.* set with dimples—*Gul yā thuddī garhōñ se bhari huī<sup>h</sup>, pachkā huā<sup>h</sup>, garhā parā huā<sup>h</sup>.*
- DIM'PLY, *a.* full of dimples—*Gul yā thuddī garhōñ se bhari huī<sup>h</sup>, garhōñ se bhari huā<sup>h</sup>.*
- DIN, *n.* (S. *dyne*) a loud noise; *v.* to storm with noise—*Shor, gul, gul-gupārā; v. shor se ghabrānā yā bahirā k.*—*Kolāhāl, chitkār, barī dhvani, haurā; v. haure se bahirā k. wā kām ki chailī uṇānā.*
- DINE, *v.* (S. *dyann*) to eat or give a dinner, to feed—*Khānā khānā<sup>h</sup>, khānā khilānā<sup>h</sup>*—*Bhojan k., bhojan karānā, bhojan d. wā khilānā.* [*bhojan, madhyahnikāhar.*]
- DIN'ER, *n.* the chief meal of the day—*Khānā<sup>h</sup>, din kā khānā<sup>h</sup>*—*Bhojan, madhyahna-*
- DIN'ING-ROOM, *n.* the room for dining—*Chāsht-gāh, khānc kā kamarā, mihmān-khāna*—*Bhojanagrih, bhojanasālā, āhāsthān.*
- DIN'ER-TIME, *n.* the time for dining—*Khāne kā waqt, khānā khāne kā waqt*—*Bhojanakāl, bhojanasamay, āhārakāl, madhyāhna-bhojanakāl.*
- DI-NĒ'TI-CAI, *a.* (Gr. *dinē*) whirling round—*Dauwār, gardish kartā huā*—*Ghūmtā huā, phirtā huā, chakkār mārta huā.* [*nā<sup>h</sup>, garajnā<sup>h</sup>, balbalānā<sup>h</sup>, tartarānā<sup>h</sup>.*]
- DING, *v.* (S. *denagan*) to thrust or dash with violence, to bluster—*Putak d<sup>h</sup>, de-mār-*
- DIN'GLE, *n.* (S. *dene*) a hollow between hills, a dale—*Wādī, dara*—*Ghaṭī, dari, kaudar.*
- DIN'GY, *a.* (S. *duñ*) dark, soiled—*Kālā<sup>h</sup>, mailā<sup>h</sup>, mailā-kuchelā<sup>h</sup>.* [*kuchelā-pan<sup>h</sup>.*]
- DIN'Q-NESS, *n.* the state or quality of being dingy—*Kālā-pan<sup>h</sup>, mailā-pan<sup>h</sup>, mailā-*
- DINT, *n.* (S. *dynt*) a blow, a mark, force; *v.* to mark by a blow—*Zarb, zurh kā nishān yā garhā, zor, qāwat yā quwat; v. zarb yā choṭ se nishān yā garhā k.*—*Choṭ, ghāw, choṭ wā ghāw kā chihū pachak wā garhā, āghāta-chihū, bal, śakti; v. āghāt se chihū k., choṭ wā ghāw se chihū k. wā pachkā d.*
- DIO-CESE, *n.* (Gr. *dia, oikos*) the jurisdiction of a bishop—*Sur-dār pādri kā qalam-rau yā tā'alluqa*—*Pradhānadharmādhyakshādhipadēs.*
- DI-OC'E-SAN, *n.* a bishop as he stands related to his clergy or flock; *a.* pertaining to a diocese—*Sar-dār pādri; a. sar-dār pādri ke qalam-rau ke mutā'alliq*—*Pradhānadharmādhyaksh, pradhānadharmopadesak; a. pradhānadharmādhyakshādhipadēsasambandhī, pradhānadharmopadesakādhipadēsasambandhī.*
- DI-OP'TRIC, DI-OP'TRI-CAL, *a.* (Gr. *dia, optomai*) aiding the sight, pertaining to diop-trics—*Madad-gār-i-basarat, madad-gār-i-bīnāī, 'ilm-i-basar yā 'ilm-i-manāzīr-o-marā-yā ke us hisse ke mutā'alliq jismen inhirāf-i-shū'ā kā bayān hai*—*Dūradrśanopakārak, dūradrśiṭyupakārak, dūrasthavadrśiṭyaviśayakachakshushasāstra-prakaraṇasambandhī.*

- DĪ-Ō-TRICS**, *n. pl.* that part of optics which treats of the refraction of light—*'Ilm-i-manāzil-o-marāyā kī wah hissa jismēn inhirāf-i-shu'ā kā bayān hai*—Dūrasthā-vastudrīṣṭivishayachākāshushasāstraprakaraṇ. [Lakṣhaṇavyākhyā, bhed.]
- DĀ-O-RĪSM**, *n.* (Gr. *dia, horos*) definition, distinction—*Hadd, ur'if, tamiz, farq*—
- DĪ-O-RĪS'TIC**, *a.* defining, distinguishing—*Mahdūd-kunanda, tamiz yā farq k. v.*—Lakṣhaṇavyākhyatā, viśeṣlak, prithakkārī. [Pañchchedak wā prithakkārī ritise.]
- DĪ-O-RĪS'TI-CAL-LY**, *ad.* in a distinguishing manner—*Tamiz yā farq karne ke taur se*—
- DĪP**, *v.* (S. *dyppan*) to put into any liquor, to immerse, to sink, to enter slightly; *n.* inclination downward—*Dubānā<sup>h</sup>, gota d., gota mārṇā, garq k. yā h., dūbū<sup>h</sup>, rawā-ravī dekhṇā, sarānari dekhṇā; n. niche kī or jhukāw<sup>h</sup>*—*Bornā, bor lenā, dūbo d., dubkī d., pāni meṅ baith jānā, būrṇā, kiṅchit praveś k., idhar udhar thorā bahut dekh lenā.* [lene w<sup>h</sup>.]
- DĪP'PER**, *n.* one who dips—*Dūbne w<sup>h</sup>, dūbki mārṇe w<sup>h</sup>, dūbāne w<sup>h</sup>, borne w<sup>h</sup>, bor*
- DĪP'CHICK**, *n.* a small bird that dives—*Ek chhotī chiriyā jo dūbki mārtī hai<sup>h</sup>, chhotī pan-dūbbī<sup>h</sup>.*
- DĪPHTHONG**, *dīp'thong, n.* (Gr. *dis, phthongos*) a union of two vowels in one sound—*Do harf-i-illat kī milī hai āwāz, lūfif-i-mayrūn*—Sandhiswar, yuktadwiswar.
- DĪ-PLŌ'MA**, *n.* (Gr.) a writing conferring some privilege—*Sanaud, manshūr, altamgā*—Adhikārapatra, padādhikāyapatra.
- DĪ-PLŌ'MA-CY**, *n.* a privileged state, forms of negotiation, body of envoys—*Ikhtiyār pā-ne kī hālat, pāge hue ikhtiyār kī hālat, elchiyōn ke mu'āmalōn ke dastūrāt, bādshāhī elchiyōn kī jam'at yā guroh*—Prāptādīhikārāvasthā, prāptādīhikārapāl, rājadūta-vyavahār, rājadūtasamūh, rājadūtamandal. [kārayukt k.]
- DĪ-PLŌ'MATE**, *v.* to invest with a privilege—*Ikhtiyār d. yā bakhshṇā*—Adhikār d., adhi-
- DĪ-PLŌ-MAT'IC**, *a.* pertaining to diplomas or diplomacy—*Sanaud ke muta'alliq, pāge hue ikhtiyār ke muta'alliq, bādshāhī elchiyōn ke dastūrāt yā tariyōn ke muta'alliq, bādshāhī elchiyōn ke guroh se nisbat-dār*—Adhikārapārasambandhī, prāptādīhikārāvasthā-sambandhī, prāptādīhikārapadavishayak, rājadūtavayvāhārasambandhī, rājadūtasamūhaviṣayak, rājapratinidhīkārnaviṣayak.
- DĪ-PLŌ'MA-TIST**, *n.* one versed in diplomacy—*Bādshāhī elchiyōn ke mu'āmalōn se raqīf shakhs, jo shakhs bādshāhī elchiyōn kī mu'āmalū yā kam khūb samjhe yā jāne*—Jo jan rājadūtavayavahār jāntā ho, jo vyaktī rājapratinidhīkārin jāntā ho.
- DĪP'SAS**, *n.* (Gr.) a serpent whose bite produces a mortal thirst—*Ek sānp jiske kātne se aisi gyaas lagti hai kī wah jāti nahīn aur uske mārṇe maran hotā hai<sup>h</sup>.*
- DĪPTYCH**, *n.* (Gr. *dis, ptuchō*) a register of bishops and martyrs—*Sar-dār yādri aur shahidōn ke nāmōn kī fihrist*—Pradhānadharmādhyakṣ aur swadharmarthaprapātyāgyōn ke nāmōn kī bahi. [dārūn, ghor, bhayaṅkar, bhayaṅkan.]
- DIRE**, *a.* (L. *dirus*) dreadful, horrible—*Khauf-nāk, hault-nāk, haibat-nāk*—Bhayaṅkar, dārūn, bhayā-
- DIRE'FUL**, *a.* terrible, dismal—*Haul-nāk, muhib, khauf-nāk*—Bhayaṅkar, dārūn, bhayā-nak, ghor. [fandratā, ghoratā, bhay.]
- DIRE'FUL-NESS**, *n.* dreadfulness, horror—*Haul-nākī, haibat-nākī, khauf*—Bhayaṅkatwa,
- DIRE'NESS**, *n.* dismalness, horror—*Haibat-nākī, haul-nākī, haibat, khauf*—Dārūnatā, dārūnatwa, bhīmatā, bhay, dar, mahāsaṅkā.
- DĪ-RECT**, *v.* (L. *di, rectum*) to aim or drive in a straight line, to point, to regulate, to order, to superscribe with the name and residence of the person to whom something is sent; *a.* straight, open, plain—*Nishān k., dikhlinā<sup>h</sup>, intizām k., band-o-bast k., ihtimām k., durust k., sūdhnā<sup>h</sup>, hidāyat k., tariqa batlānā, tajwiz k., farmanā, irshād k., hukm k., sar-nāma aur nām-nishān likhṇā; a. rāst, 'aim, mustawī, sūdhā<sup>h</sup>, mustaqīm, sarīh, sāf, zāhir*—Abhisandhān k., lakṣh k., tāk bāndhnā, batānā, dikhānā, ritibadhdhā k., vidhivat k., thik k., vyavasthāt k., anūsāsān k., chālāus, nirdes k., path batānā, mārgapradarsān k., thāhrānā, ājnā k., ādes k., nām aur patā thikhānā likhṇā; *a. riju, sūdhā, avakra, khulā, vyakt, spāshī.*
- DĪ-RECT'ION**, *n.* aim, order, superscription—*Nishān, sumt yā taraf, hukm, farman, irshād, sar-nāma, nām-nishān*—Sandhān, abhisandhān, or, diśā, ājnā, ādes, nirdes, patā, thikānā, patrādes, patra kā patā wā thikānā.
- DĪ-RECT'IVE**, *a.* having power to direct—*Rāh-numā, rah-numā, hidāyat-kunanda, hukm d. w., intizām karne kī tāqat rukhne w.*—Uddesak, nirdesak, ādesī, darsak, sūchak, pathadarśak.
- DĪ-RECT'LY**, *ad.* in a straight line, immediately—*Sidhe khatt meṅ, sūdhā<sup>h</sup>, fi-l-faur, isi-dam*—Saral rekḥā meṅ, sojhā, sūdhā, sūdh meṅ, jhat, jhatpat, usī kṣaṇ, tatkhāṇ.
- DĪ-RECT'NESS**, *n.* straightness, straight course—*Rāstī, sūdhā<sup>h</sup>, sūdhī rāh*—Sojhāī, sūdhāī, sūdhā path.
- DĪ-RECT'OR**, *n.* one who directs, a rule—*Kār-kun, kār-pardūz, mukhtār-i-kār, rāh-numā, rah-numā, rāh-bar, rah-bar, mushīr, salāh-kār, qā'idā, dastūr*—Sampādak, adhihātātā, kāryanirvāhak, adhyakṣ, anūsāsak, mantrī, pathadarśak, adhikārī, ādesī, niyam, vidhī.

**DI-REO-TŌ-RI-AN**, *a. giving direction, belonging to directors*—*Farmāne w., hidāyat k. w., kār-pardāzon ke mutū allig*—*Ādesī, nirdeshṭā, ādeshtā, ādes k. w., adhiṣṭhātāgapa-vishayak, kāryanirvāhakasamūhasambandhi*.

**DI-RĒC'TO-RY**, *n. a book of directions, a guide, a board of directors; a. guiding, commanding*—*Kitāb-i-hidāyat, hidāyat-nāma, dastūru-l-'amal, rāh-bar yā rāh-bar, rāh-numā, kār-kunōn yā kār-pardāzon ki majlis; n. rah-numāi k. w., hidāyat k. w., hukm k. w., irshād k. w.*—*Paddhatigranth, paddhati, pathadarśak, mārgadarśak, adhiṣṭhātāgapa-sabhi, kāryanirvāhakapa-sabhi; a. pradarśak, darsak, ādesak, ādesī*.

**DI-RĒC'TRESS, DI-RĒC'TRIX**, *n. a female who directs*—*Kār-pardāzin, kār-kunā, intizām k. wālī*—*Adhikārīnī, kārya nirvāh karnewālī strī, anuśāsan karnewālī strī*.

**DI-RĒMPTION**, *n. (L. dis, emptum) separation*—*Judāi, mufāraqat*—*Viyog, bilgaw, prithakkaran*.

**DI-RĒPTION**, *n. (L. di, raptum) the act of plundering*—*Lūt<sup>h</sup>, iūt-pāt<sup>h</sup>*. [git.

**DIRGE**, *n. (L. dirige)* a mournful ditty, a funeral song—*Marsiya, māṭami git*—*Šoka-DIRK*, *n. (Gael. dure) a dagger*—*Chhurā<sup>h</sup>, kharjar, katār<sup>h</sup>*.

**DIRT**, *n. (D. dryt) mud, filth, mire, earth; v. to foul, to bemire*—*Kichar<sup>h</sup>, kich<sup>h</sup>, mail<sup>h</sup>, chahla yā chihlā<sup>h</sup>, dhūl<sup>h</sup>, mitti<sup>h</sup>, māti<sup>h</sup>; v. mailā k<sup>h</sup>, bhar-dālā<sup>h</sup>, kich meṁ bhar-dālā<sup>h</sup>*.

**DIRTY**, *a. foul, nasty, filthy, sullied, mean, base; v. to foul, to soil*—*Mailā<sup>h</sup>, nā-pāk, najis, galiz, ālūla, dūn, zalil, kamīna; v. mailā k<sup>h</sup>, bhar dālā<sup>h</sup>*—*Malin, malin kalmash, kalush, samal, malawān, bhārā huā, kich wā mail meṁ bhārā huā, nich, kutsit, adham*.

**DIRTY-LY**, *ad. nastily, filthily, meanly*—*Maile-pan se<sup>h</sup>, kuchele-pan se<sup>h</sup>, nich-pane se<sup>h</sup>*.

**DIRTY-NESS**, *n. nastiness, meanness*—*Mailā-pan, najāsāt, gilāzat, pāji-pan, kamīnagi, nā-pāki, ālūlgi*—*Malinātā, malinātā, samalatā, kalushatwa, adhamatā, nichāi, nichatwa*. [k., za'if k.—*Āsakt k., asāmarth k., durlab k., balahin k.*

**DIS-ABLE**, *v. (L. dis, S. abal) to deprive of force, to weaken*—*Nā-tawān k., be-tāqat*

**DIS-A-BIL-ITY**, *n. want of power, weakness*—*Nā-tawānī, nā-tāqatī, be-quadrati, za'ifi, zu'f, lā-chāri, be-muqdiri*—*Āsakti, asāmarthya, śaktihinātā, daurlabya*.

**DIS-A-BLE-MENT**, *n. weakness, impediment*—*Nā-tawānī, kam-zorī, 'adam-liyāqat, nā-lāiqi ān ke rā se rok*—*Āsakti, asāmarthya, vyavasthā ke anusār pratibandhi*.

**DIS-A-BUSIV'**, *v. (L. dis, ab, usum) to misdeceive, to set right*—*Mugālate se bachānā, hosh-gār k., durust batānā*—*Bhram se chhurānā, dhokhe se bachānā, thik batānā*.

**DIS-AC-COM-MO-DATE**, *v. (L. dis, ac, com, modus) to put to inconvenience*—*Taklif yā diqq-dāri d.*—*Pirā d., kashṭ d., kleś d.* [wā ayogyatā.

**DIS-AC-COM-MO-DATION**, *n. state of being unfit*—*Taklif yā 'adam-i-liyāqat*—*Kashṭ kleś*

**DIS-AC-KNOWLEDGE**, *dis-ak-nōl'edge, v. (L. dis, S. enawen, lecyen) to deny, to disown*—*Inkār k., mukarnā<sup>h</sup>, munkir k.*—*Naṭnā, na mānnā, aswikār k.*

**DIS-A-DORN'**, *v. (L. dis, ad, orno) to deprive of ornament*—*Zewar utār lenā, rebāish dūr k.*—*Alankār utār lenā, śobhārahit wā śobhāhin k.*

**DIS-AD-VANTA(Ā)E**, *n. (L. dis, Fr. avant) loss, injury to interest; v. to injure*—*Nuqsān, ziyān, zarar, khalāl; v. ziyān k., nuqsān pahunchānā*—*Hāni, ghāṭī, apakār, kshati, ahit, anisht; v. hāni kshati wā apakār k.*

**DIS-AD-VAN-TĀ'GEUS**, *a. unfavourable*—*Be-fāida, lā-hāsīl, muzirr, quir-mufid, be-sūd*—*Hānikar, apakārī wā apakārak, kshatikarak, pratikūl, amaṅgal*.

**DIS-AD-VAN-TĀ'GEOUS-LY**, *ad. unfavourably*—*Be-fāida, lā-hāsīl*—*Pratikūlatā se, amaṅgal se, apakār wā ahit se*. [ahit, amaṅgal, anisht.

**DIS-AD-VAN-TĀ'GEOUS-NESS**, *n. loss, injury*—*Nuqsān, ziyān, zarar*—*Hāni, kshati, apakār*.

**DIS-AF-FECT'**, *v. (L. dis, ad, factum) to fill with discontent, to dislike, to disorder*—*Be-dil k., bad-gumān k., bad-khwāh k., nafrat k., nā-pasand k., darham-barham k., abter k.*—*Durmanask k., vīmanask k., dūse ke prati virakt wā asantusht k., ghin k., vair k., agar bagar k., astavyast k.*

**DIS-AF-FECT'EN**, *p. a. alienated, unfriendly*—*Be-dil, bad-dil, dil-phirā-huā, bad-zann, bad-bar, bad-gumān, bad-khwāh, bad-andesh*—*Durmanask, vīmanask, virakt, ahitāishi, ahit, vipriy*. [bad-buri, bad-andeshī—*Viraktatā, vipriyatā, ahitatwa*.

**DIS-AF-FECT'ED-NESS**, *n. the state of being disaffected*—*Be-dili, bad-dili, bad-khwāhī*.

**DIS-AF-FECTION**, *n. alienation, dislike*—*Mufāraqat, be-gānagi, bad-khwāhī, bad-gumānī, bad-andeshī, nafrat, kurāhat*—*Virakti, virāg, daurmanasya, vaimanasya, ghrinā, ghin, vair, dwesh, vipriyatā*.

**DIS-AF-FECTION-ATE**, *a. not well disposed*—*Bad-khwāh, bad-andesh, bad-gumān*—*Vairī, virakt, vipriy, vīmanask, durmanask, ahitāishi*.

**DIS-AF-FIRM'**, *v. (L. dis, af, firmus) to contradict, to deny*—*Bar-'aks kahnā, radd k., bar-khilāf kahnā, inkār k.*—*Viparīt kahnā, kāṭ d., khandan k., naṭnā, aswikār k.*

**DIS-AF-FIRM'ANCE**, *n. denial, confutation*—*Inkār, itāṭ, radd*—*Aswikār, nakār, khandan, pratyakhyān*. [ke liye khol d<sup>h</sup>.

**DIS-AF-FOR-EST**, *v. (L. dis, Fr. a, forêt) to throw open a forest*—*Kisi jagal ko sab*



**DIS-A-GREE'**, *v.* (L. *dis*, Fr. *a, gré*) to differ, to be unsuitable—*Nā-mawāṣṣq* h., *mu-khālīf* h., *mukhtaliṭ-rāc* h., *nā-nāz* h., *be-mel* h.—*Asammāt* h., *anaikya* h., *biphaṛ-nā*, *biphaṛnā*, *ayogya* h., *viruddh* h.

**DIS-A-GREE'A-BLE**, *a.* unsuitable, unpleasing—*Nā-murāṣṣq*, *nā-lāṣq*, *nā-pasand*, *nā-ga-wār*, *bad-maza*, *nā-maḥbūl*—*Ayogya*, *viruddh*, *viparīt*, *pratikūl*, *apriya*, *amanohar*, *aruchi*, *anishṭ*, *asukhad*. [*bad-mazgi*—*Viruddhatā*, *apriyatā*, *vipriyatā*, *armyatā*.]

**DIS-A-GREE'A-BLE-NESS**, *n.* unpleasantness—*Nā-murāṣṣagut*, *nā-pasandūlagi*, *nā-gawāri*,

**DIS-A-GREE'A-BLY**, *ad.* unpleasantly—*Nā-pasandūlagi se*, *nā-gawāri se*, *bad-mazgi se*—*Apriyatā se*, *vipriyatā se*, *anishṭ rūp se*.

**DIS-A-GREE'MENT**, *n.* difference, contrariety—*Nā-murāṣṣagut*, *cidid*, *mukhālāfat*, *iḥti-lāf*—*Bhed*, *bhinnatā*, *antar*, *asammāt*, *virodh*, *viruddhatā*, *viparitatā*.

**DIS-AL-LŌW**, *v.* (L. *dis*, S. *a, lyjan*) to deny, to refuse permission—*Inkār* k., *nā-man-zūr* k., *nā-gubūl* k., *ruṛā* na k., *ijāzāt* na d., *parwānaji* na d., *man'* k.—*Nāhiṇ* k., *nā-hiṇ* k., *makārnā*, *batnā*, *na mānā*, *nishedh* k., *batāknā*.

**DIS-AL-LŌW'A-BLE**, *a.* not allowable—*Nā-munkīnu-l-marzūnī*, *qābil-i-inkār*, *nā jāiz*, *gair-mubāh*—*Ananujneya*, *pratyākhyey*, *adharmya*. [nakār, pratirodh.]

**DIS-AL-LŌW'ANCE**, *n.* prohibition—*Inkār*, *man'*, *imtinā'*, *mumāna'at*—*Nishedh*, *hatak*, **DIS-ANT-MATE**, *v.* (L. *dis*, *animus*) to deprive of life, to discourage—*Mār* *qālnā*<sup>h</sup>, *jīn lenā* *yā mārnā*, *afsurda* k., *ulās* k<sup>h</sup>.—*Nirjiv* k., *man tornā*, *man chhotā* k.

**DIS-ANT-MATION**, *n.* privation of life—*Jān-halāki*, *be-jāni*—*Prāṇaharan*, *prāṇanāś*.

**DIS-AN-NŪL'**, *v.* (L. *dis*, *ad*, nullus) to make void—*Maṇqūf* k., *radl* k., *bātīl* k.—*Mitā* d., *metnā*, *lop* k., *khandan* k., *nishphal* k., *anyathā* k.

**DIS-AN-NŪL'LEM**, *n.* one who makes void—*Maṇqūf* k. w., *radl* k. w., *bātīl* k. w.—*Mitā* d. w., *met dāne* w., *lopakarak*, *nishphal* wā *anyathā* k. w. [anyathākaran.]

**DIS-AN-NŪL'LING**, *n.* the act of making void—*Radl*, *mansūkhī*, *maṇqūfi*—*Khandan*, *lop*,

**DIS-AN-NŪL'MENT**, *n.* the act of making void—*Rudd*, *maṇqūfi*, *mustardi*, *mansūkhī*—*Anyathākaran*, *nishphalakaran*, *lop*, *khandan*.

**DIS-A-NOINT'**, *v.* (L. *dis*, *ad*, *unctum*) to render consecration invalid—*Niyāz* *yā tadīs* *ko bātīl* k.—*Saṅskār* *pratiṣṭhā* wā *abhishek* ko *anyathā* k.

**DIS-AP-PAREL**, *v.* (L. *dis*, *ad*, *paro*) to disrobe, to disorder—*Pushāk* *yā libās utār lenā*, *be-tarīb* k., *darham-barham* k., *nā-durust* k.—*Kapre* *utār lenā*, *naṅgā* k., *vivastra* k., *astavyast* k., *garbarānā*, *ultā* *pultā* k.

**DIS-AP-PEAR'**, *v.* (L. *des*, *ad*, *pareo*) to be lost to the view, to vanish—*Kāfur* *ho jānā*, *gāib* h., *gum* h.—*Adriya* h., *apratyaksh* h., *jātā* *rahnā*, *champtat* h., *bilay* *jānā*.

**DIS-AP-PEAR'ANCE**, *n.* removal from sight—*Gāib* *yā gum* h., *lop*<sup>h</sup>—*Antardhān*, *adarśan*, *alokan*.

**DIS-AP-POINT'**, *v.* (L. *dis*, *ad*, *punctum*) to defeat expectation, to balk—*Nā-ummed* k., *māyūs* k., *mahrūn* k.—*Nirās* k., *nirās* k., *āsū* *tornā*, *āsābhaṅg* k., *dānt* *khatte* k.

**DIS-AP-POINT'MENT**, *n.* defeat of expectation—*Nā-ummedi*, *māyūsi*, *yās*, *nā-murādī*, *nā-kāmi*—*Āśākhandaṇ*, *nairāśya*, *āsābhaṅg*.

**DIS-AP-PROPRI-ATE**, *v.* (L. *dis*, *ad*, *proprius*) to withdraw from an appropriate use; *a.* not appropriated—*Kisi khāss kām se judā* k.; *a.* *gair-makhsūs*, *kisi khāss kām ke liye makhsūs nahīn*—*Kisi* *viśesh kārya se dūr* k. wā *khīnch lenā*; *a.* *kisi kārya meṇ* *viśesh kārke nahīn lagāyā gayā*.

**DIS-AP-PROVE'**, *v.* (L. *dis*, *ad*, *probo*) to dislike, to censure—*Nā-pasand* k., *nā-man-zūr* k., *ilzām* k. *yā d.*, *mazammāt* k.—*Aswikār* k., *grahaṇ* na k., *na chāhnā*, *ghriṇā* k., *nindā* k., *apavād* k., *dokhnā*, *dosh* d.

**DIS-AP-PRO-BATION**, *n.* dislike, censure—*Nā-pasandi*, *nafrin*, *nā-manzūri*, *nafrat*, *kar-āhat*, *ilzām*, *mazammāt*—*Apriti*, *aswikār*, *ghriṇā*, *ghin*, *niudā*. [apriti, nindā.]

**DIS-AP-PROV'AL**, *n.* censure, condemnation—*Nā-manzūri*, *nafrin*, *mazammāt*—*Aswikār*, *Aswikār*,

**DIS-ARM'**, *v.* (L. *dis*, *armo*) to deprive of arms, to divest—*Hathiyār* *chhīn-lenā*<sup>h</sup>, *be-silāh* k., *khālī* k., *le-lenā*<sup>h</sup>—*Sāstrahīn* k., *nirāyudh* k., *nihāstra* k., *utār lenā*, *har lenā*.

**DIS-ARM'ER**, *n.* one who disarms—*Hathiyār* *chhīn lene* w<sup>h</sup>, *be-silāh* k. w., *khālī* k. w., *le-lene* w<sup>h</sup>.—*Sāstrahīn* k. w., *nihāstrakāri*, *utār lene* w.

**DIS-ARM'ING**, *n.* deprivation of arms—*Hathiyār* *kā chhīn lenā*<sup>h</sup>—*Nihāstrakaran*.

**DIS-AR-RANGE'**, *v.* (L. *dis*, *ad*, Fr. *ranger*) to put out of order, to unsettle—*Be-band-o-bast* k., *darham-barham* k., *abtar* k.—*Astavyast* k., *garbar* k., *garbarānā*.

**DIS-AR-RANGE'MENT**, *n.* disorder, confusion—*Be-tarībī*, *be-intizāmī*, *darhamī*, *abtari*—*Vyutkram*, *kramabhaṅg*, *ulatpulat*, *garbarāhat*.

**DIS-AR-RAY'**, *v.* (L. *dis*, *ad*, S. *origan*?) to undress, to overthrow; *n.* undress, disorder, confusion—*Pushāk* *yā libās utār* *nā*, *shikast* d., *hazimat* d.; *n.* *be-libāsi*, *be-po-shaktī*, *abtari*, *be-tarībī*—*Kapre* *utār* *nā*, *vivastra* k., *harānā*, *mār* *bhagānā*; *n.* *vastra-hīnatā*, *vivastratā*, *vyutkram*, *ulatpulat*, *garbarāhat*. [thak k.]

**DIS-AS-SŌCI-ATE**, *v.* (L. *dis*, *ad*, *socius*) to disunite—*Judā* k.—*Alag* k., *algānā*, *pri-*

**DIS-ASTER**, *n.* (L. *dis*, *astrum*) misfortune, calamity, misery; *v.* to blast, to injure, to afflict—*Bad-bakhtī*, *ūfat*, *hādīsa*, *musibat*; *v.* *gārat* k., *ziyān* k., *nuqsān* *palnā*.

- cháná, taklif d., izá d.*—Abhāgya, duradrishṭ, vipad, vipatti, upadrava, āpad, ut-pāt, duhkḥ, kleś; *r. nashṭ k., hāni k., apakār k., pirā d., kleś d.*
- DIS-ĀS'TIOUS**, *a.* unlucky, calamitous—*Kam-bakht, bad-bakht, āfut-raṣṭa, musibat-zado, muzir, ziyān-kār, manhūs*—Durbhāgya, abhāga, āpatprāpt, vipadgrast, duhkḥi, apakārak, hānikarak, amanigal, anishṭ. [duhkḥ se, durbhāgya se.]
- DIS-ĀS'TROUS** *l.y., od.* in a disastrous manner—*Bad-bakhtī se, kam-bakhtī se*—Vipad se,
- DIS-AUTHORIZE**, *v.* (*l. dis, auctor*) to deprive of authority—*Ikhtiyār se ma'zāl k., be-mu'tabar k.*—Adhikār chhin lenī, bin sakḥ kā k.
- DIS-A-VŌUCH'**, *v.* (*l. dis, ul, vovo*) to retract profession, to disown—*Mukarnā<sup>b</sup>, in-kār k.*—Kalkar nat jānā, nāhiñ k., nāhiñ k., na mānā.
- DIS-A-VŌW'**, *v.* (*l. dis, ud, voreo*) to disown, to deny—*Inkār k., makarnā<sup>b</sup>*—Na mānā, aswikār k., nat jānā, nāhiñ k., nāhiñ k.
- DIS-A-VŌW'AL**, **DIS-A-VŌW'MENT**, *n.* denial—*Inkār*—Aswikār, nakār.
- DIS-BAND'**, *v.* (*l. dis, S. banda*) to dismiss from service, to disperse—*Gol bar-taraf k., tashkar ko tor dātā, bar-taraf k., jarāb d., chhitrānā<sup>b</sup>, judā h.*—Senā ko yuddha-karn se chhūrā d., sāinyabhañg k., bikhernā, bithrānā, alag h. [utarnā.]
- DIS-BARK'**, *v.* (*l. dis, Fr. barque*) to land from a ship—*Jahāz se utarnā*—Nāw se
- DIS-BELIEVE**, *v.* (*l. dis, S. gelyfan*) not to believe—*I'tihār na k., i'tiyād na k.*—Na mānā, viśwās na k., apratyay k., aviśwās k.
- DIS-BELIEF'**, *n.* refusal of belief—*Be-i'tihāri, be-i'tiyādi*—Apratyay, aviśwās.
- DIS-BELIEV'ER**, *n.* one who refuses belief—*Munkir, qutir-mu'taqid, nā-mu'taqid, kəfir*—Apratyayakārī, viśwās na k. w., nāstik. [pad se nikāl d.]
- DIS-BENCH'**, *v.* (*l. dis, S. bench*) to drive from a seat—*Kisi 'uhda se ma'zāl k.*—Kisi
- DIS-BOW'EL**, *v.* (*l. dis, Fr. boyau*) to take out the intestines—*Antā yā utariyāñ nikāl lenā<sup>b</sup>.* [nā<sup>b</sup>.]
- DIS-BRANCH'**, *v.* (*l. dis, Fr. branche*) to separate or break off—*Dāl-kātūā<sup>b</sup>, chhāt-*
- DIS-BURDEN**, *v.* (*l. dis, S. byrthen*) to ease of a burden, to unload—*Bajh utarnā<sup>b</sup>, bajh nikālā<sup>b</sup>, harkā k<sup>b</sup>.* [—Vyay k., utḥā d., utḥama, lagānā.]
- DIS-BURSE'**, *v.* (*l. dis, bursa*) to spend or lay out money—*Sarj k., kharch k., kharij k.*
- DIS-BURSEMENT**, *n.* a disbursing, the sum spent—*Sarj, musarf, kharij, kharch, kharch kiya, gupā mablag, mukhārij*—Vyay, dhanavyay, utḥayā hua rupiya, vyayitadhan.
- DIS-CALCEATE**, *v.* *l. dis, calceus*) to put off the shoes—*Jūtā utarnā<sup>b</sup>.*
- DIS-CALCE-ATION**, *n.* a pulling off the shoes—*Jūtā utarnā<sup>b</sup>.*
- DIS-CANDY**, *v.* (*l. dis, candeu*) to melt—*Ghuhā<sup>b</sup>, galā<sup>b</sup>.*
- DIS-CHARGE**, *v.* (*l. dis, charta*) to dismiss from service or employment—*Bar-taraf k., ma'zāl k., daf k., dūr k.*—Padachyut k., kisi kām se chhōṛā d., nikāl d.
- DIS-CARNATE**, *a.* (*l. dis, caro*, stripped of flesh—*Ni-goshṭa, be-goshṭ*—Mānsahin, nirmanā, amāns. [utarnā<sup>b</sup>.]
- DIS-CASE'**, *v.* (*l. dis, Fr. caisset*) to strip, to undress—*Nangā k<sup>b</sup>, udherā<sup>b</sup>, kappe*
- DIS-CAPTATION**, *n.* (*l. dis, captum*) controversy, disputation—*Mubāhaza, bahs, takrir, hujjat*—Vādānuvād, vād, vivād.
- DIS-CERN'**, *v.* (*l. dis, cerno*) to discover, to distinguish, to judge—*Zāhir k., daryāft k., mu'tim k., imtiyāz k., tamiz k., farq jinnā, tajvīz k.*—Dekhnā, bājhnā, tārnā, sōdh k., thikānā lagānā, jānā, pahchānā, vivechānā k., vichārānā, thaharānā.
- DIS-CERN'ER**, *n.* one who discerns—*Daryāft k. w., zāhir k. w., tamiz k. w., farq jinnā, tajvīz k. w.*—Dekhnē w., dekhwaiyā, tārnē w., thikānā lagānē w., pahchānē w., vivek k. w., vivechak, vivechānā k. w.
- DIS-CERN'BLE**, *a.* that may be discerned—*Daryāft hone ke qābil, tamiz hone ke lāiq, dekh-pānne ke lāiq, mankin-i-imtiyāz, zāhir, khulā<sup>b</sup>*—Drīṣya, drīṣhtigochar, pratyakṣ, samjhe jāne ke yogya, pahchānne jāne ke yogya. [spuṣṭ, vyakt, khulā khulā.]
- DIS-CERN'BLTY**, *ad.* perceptibly, apparently—*Zāhirān, zāhira, āshkāra*—Pratyakṣ,
- DIS-CERN'ING**, *n.* the power of distinguishing; *p. a.* judicious, knowing—*Tamiz karne ki tāqat, imtiyāz karne ki quwat, quwat-i-tamiz*; *a.* 'uql-mand, hosh-gār, sāhib-i-imtiyāz, zārak, fahmida, vāqif, āgāh—Vivechānāsakti, vivekāśakti; *a.* vivekī, dīrghadriṣṭī, purināmadarśī, vijñā.
- DIS-CERN'ING-LY**, *ad.* judiciously, acutely—*'Aql-mandī se, tez-fahmī se, zīrakī se*—Buddhi-mānī se, tikṣhnatā se, tikṣhambuddhi se.
- DIS-CERN'MENT**, *n.* power of distinguishing, judgment—*Tamiz karne ki tāqat, idrāk, imtiyāz, bīnāsh, shu'ūr, zīrakī, fahm*—Vivechānāsakti, vivek, vichār.
- DIS-CERN'**, *v.* (*l. dis, carpo*) to tear in pieces, to separate—*Chithārānā<sup>b</sup>, chīrānā<sup>b</sup>, phārnā<sup>b</sup>, alag k<sup>b</sup>.*
- DIS-CERN'TI-BLE**, *a.* separable, frangible—*Judāi pazir, āsānī se tūṭne ke lāiq*—Khañ-daniya, alag hone ke yogya, tūṭne ke yogya, bhañgur, bhedyā.
- DIS-CERN'TI-BIL'ITY**, *n.* the state or quality of being separable—*Judāi paziri, tūṭne ki hīyāqat*—Khañdaniyatā, alag hone ki yogyatā, tūṭne ki yogyatā, bhañguratā, vibhe-
- DIS-CERN'TION**, *n.* the act of pulling to pieces—*Tukre-tukre k<sup>b</sup>.* [dyatā.]

**DIS-CHARGE**, *v.* (L. *dis*, Fr. *charger*) to disburden, to unload, to pay, to execute, to dismiss, to release, to break up; *n.* a vent, explosion, dismissal, release, ransom, payment, execution—*Bojh utārnā<sup>h</sup>, bojh khālī k., dāgnā, adā k., be-bāq k., anjām d., ba-jā lūnā, bar-taraf k., mauqif k., jawāb d., rihā k., khalās k., makhlasī d., shikast h. ; n. nikāś<sup>h</sup>, dhārākā<sup>h</sup>, shaly, shalkh, bar-tarafi, mauqifī, rihāī, makhlasī, chhōpanti<sup>h</sup>, adī, be-bāqī, ba-jā-āvari*—Bhar utārnā, bhar nikālā, chālānā, chhōrnā, chukānā, chukā d., nibāhnā, nirvāh k., chālānā, chhōrī d., mukt k., chhōr d., phat jānā, tūt jānā; *n.* nikāl, karākā, bhārākā, padachyuti, kisi pad wā adhikār se bāhar k., mukti, chhutkārā, nistār, uddhārarthamūlyā, chhōrāne kā mol, pariśodhan, pariśuddhi, nirvāh, nibāh, nishpatti.

**DIS-CHARGE**, *n.* one who discharges—*Bojh utārne w<sup>h</sup>, bojh khālī k. v., dāgne v., adā k. v., anjām d. v., bar-taraf k. v., rihā k. v., khalās k. w., shikast h. v.*—Bhar utārne w., bhar nikālne w., chālāne w., chhōrne w., chukāne w., nibāhne w., nirvāhak, chhōrā d. w., mukt k. w., chhōr d. w., phat jāne w., tūt jāne w.

**DIS-CHURCH**, *v.* (L. *dis*, Gr. *kurios, oikos*) to deprive of the rank of a church—*tirje ke dera se khārij k.*—Isābhajnamābhawan ke pad se bāhar k.

**DIS-CIDE**, *v.* (L. *dis, scindo*) to cut in two, to divide—*Do-tūk k<sup>h</sup>.*

**DIS-CIPLE**, *n.* (L. *discipulo*) a scholar, a follower; *v.* to train—*Shāgird, murid, talim, pai-rau ; v. tarbiyat k., talim k.*—Śishya, chela, pāchhlagau, pāschādgami, anuyāyi; *v. sikhā d., sikhānā.* [vidyārthīwa, anuyāyitwa.

**DIS-CIPLESHIP**, *n.* the state of a disciple—*Shāgirdī, muridī, pai-rau-gari*—Sikshyatwa, **DIS-CIPLE LIKE**, *a.* becoming a disciple—*Shāgird murid jā pai-rau ke tāig*—Śishya chela wā anuyāyi ke yogyā.

**DIS-CIPLINE**, *n.* education, rule of government, military regulation, subjection, punishment, external mortification; *v.* to educate, to regulate, to keep in order, to punish—*Tarbiyat, talim, talim, band-o-bast kā qā'idā, intizām, zabt-o-rabī, jangī qā'idā yā intizām, fanj ke qawā'id, zabt, ihtiyār, tamhā, saza, jismānī taklif, tapasgā<sup>h</sup>, jog<sup>h</sup> ; v. tarbiyat k., talim k., band-o-bast k., intizām k., zabt meā rakhnā, ba-jā'idā rakhnā, sa'ā d. yā k., tā'sir k. yā d., saza se durast k.*—Siksha, upades, adhyāpan, rājanitī, yuddhā-ikshā, yuddhamiti, yuddhavyavasthī, yuddhābhyās, vāsūbhūtā, vāsātā, sāsan, dāman, dand, śāstrādand, nigrhā; *v. sikhā k. wā d., sikhānā, sikhānī, vidhivat k., niyam k., sāsan k., vyavasthit k., yathākram se rakhnā, dand d., tyānā k.*

**DIS-CIPLINABLE**, *a.* capable of instruction—*Tarbiyat-pāzīr*—Sāsaniyā, Sīkshaniyā.

**DIS-CIPLINABLENESS**, *n.* capacity of instruction, state of subjection—*Tarbiyat-pāzīrī, talim-pāzīrī, istihāj-pāzīrī, zabt, tāhī-dārī*—Sāsaniyatā, sikhshaniyatā, vāsātā.

**DIS-CIPLINANT**, *n.* one of a religious order so called from their practice of scourging themselves or other rigid discipline—*Paṭir jo apne badan ko tuki fere*—Yogi wā tapaswī jo apne sarīr ko dand dewe.

**DIS-CIPLINARY**, *a.* pertaining to discipline; *n.* one strict in discipline—*Tarbiyat se mansūb, band-o-bast-ke-qawā'id lashkārī-qawā'id zabt yā saza ke muta'alliq ; n. qā'idā-dān, hukm-pāz, qawā'id-dān*—Sikshā rājanitī yuddhasikshā vāsātā wā dand kā sambandhī; *n.* niyamak, śāsītā, sāsan k. w., yuddhamitijā.

**DIS-CIPLINARYRY**, *a.* pertaining to discipline—*Tālim ke muta'alliq, qawā'id intizām zabt tamhā yā band-o-bast ke muta'alliq*—Sikshavishayak, rājanitivishayak, yuddhābhyāsa-sambandhī, śishṭivishayak, sāsanavishayak.

**DISCLAIM**, *v.* (L. *dis, clamio*) to disown, to deny, to renounce—*Munkīr h., inkār k., tark k.*—Nāhiñ yā nāhiñ k., aswikār k., aungikār na k., parityāg k., chhōr d.

**DISCLAIMER**, *n.* one that disclaims—*Munkīr, inkār k. v., tark, tark k. v.*—Nāhiñ yā nāhiñ k. w., aungikār na k. w., aswikartā, chhōr d. w.

**DISCLAIMATION**, *n.* the act of disclaiming—*Inkār, tark*—Nakār, aswikār, tyāg.

**DIS-CLOSE**, *v.* (L. *dis, clausum*) to uncover, to reveal, to tell—*Kholnā<sup>h</sup>, fāsh k., āsh-kār āshkārā yā āshkārā k., kahnā yā kah-d<sup>h</sup>.*—Ughārnā, prakās k., pratāt wā pragat k., batānā wā batānā.

**DIS-CLOSE**, *n.* one who discloses—*Kholne w<sup>h</sup>, fāsh k. v., āshkār āshkārā yā āshkārā k. v., kahnē w<sup>h</sup>.*—Ughārne w., prakās k. w., prakāśak, batāne w.

**DIS-CLOSURE**, *n.* a revealing, discovery—*Ishār, poshida bāt ko huwānā yā āshkārā k., mukāshafā, zuhūr, inkishāf*—Prakatikāram, pratāt k., prakās, prachāran.

**DIS-CLOSURE**, *n.* a throwing out, emission—*Bāhar phūkāv<sup>h</sup>, khurāj, ikhrāj*—Utkshapan, nirasān, utsarg.

**DIS-COLOR**, *v.* (L. *dis, color*) to change the colour, to stain—*Bad-rang k., rang badalnā, dāg-dār yā dāgilā k., dāg dālnā*—Vivarn k., dhabā dālnā, bhar dālnā.

**DIS-COLORATION**, *n.* change of colour, stain—*Bad-rangī, dāg*—Varnavikār, vivarnatwa, dhabā.

**DIS-COLOURED**, *a.* having various colours—*Bad-rang, gūn-ā-gūn, rang-ā-rang*—Vivarn,

**DIS-COMFIT**, *v.* (L. *dis, con, fingo*) to defeat, to vanquish; *n.* defeat—*Shikast d.,*

*fath k.*, *magláb k.*; *n. shikast, hazimat*—Harána, jítná, jít lená, paríst k., parájit k.; *n. hár, parájay, parábhav.*

DIS-COM'FI-TURE, *n.* defeat, overthrow—*Shikast, hazimat*—Hár, parábhav, parájay.

DIS-COM'FORT, *n.* (*L. dis, con, fortis*) uneasiness, sorrow; *v.* to grieve, to sadden—*Be-chaini, gam, ranj*; *v. ranj d., gam-gin k.*—Asukh, asantushatá, pirá, kleś, santáp, śok, khed; *v. kurháná, dukh d., píra d., khedit k., udás k.*

DIS-COM'MEND, *v.* (*L. dis, con, mendo*) to blame, to censure—*Ilzám d., malámat k., shikáyat k., bad nám k.*—Dosh d., dokhná, aprasánsi k., apavád k., nindá k.

DIS-COM'MEND'ABLE, *a.* blamable—*Qábil-i-malámat, qábil-i-izám, mutzám*—Doshaniy, aprasánsaniy, dokhe jáne ke yogya. [nindá, kalañk.]

DIS-COM-MEN-DÁ'TION, *n.* blame, reproach—*Ilzám, malámat, bad-námi, dosh*.

DIS-COM-MIS'SION, *v.* (*L. dis, con, missum*) to deprive of a commission—*Kisi ikhtiyár se mu'zál k.*—Kisi adhikár se rahit k.

DIS-COM'MO-DATE, DIS-COM-MODE', *v.* (*L. dis, con, modus*) to put to inconvenience—*Taklíf d., tasdí d., zá d., diqqat d.*—Kleś d., pírá wá kushit d.

DIS-COM-MO'DIOUS, *a.* inconvenient—*Ná-muráfíq, ná-munasib, be-manqa', taklif dihi*—Anupayukt, ayogya, kashthakar, aswasthyajanak.

DIS-COM-MO'DIOUS-NESS, DIS-COM-MO'DI-TY, *n.* inconvenience, disadvantage—*Ná-muráfíqat, qubákut, taklif, tasdí, unqsán, ziyán, harj*—Thakthak, archan, ayuktatá, háni, apakar.

DIS-COM'MON, *v.* (*L. dis, con, munus*) to deprive of privileges—*Huqúq le lená, kisi jagh ke huqúq se na'zúl k.*—Adhikár le lená, kisi sháhn ke adhikáron se rahit k.

DIS-COM-POSE', *v.* (*L. dis, con, positum*) to disorder, to disturb, to vex—*Darkam-barham k., ahtar k., be-tartib k., muztarib k., hairón k., be-zár k., diqq k., tasdí d.*—Garbarána, ulat pulat k., ghabráná, vyákul k., asthir k., khijháná, satína.

DIS-COM-POSE-NESS, *n.* perturbation—*Istiráb, be-qarári, tashwish, hairáni, intishár*—Ghabráhat, vyákulatá, ákulatá, asthiratá.

DIS-COM-PO'SURE, *n.* disorder—*Darkami, barhami, istiráb, be-qarári, hairáni, intishár*—Garbaráhat, ghabráhat, vyákulatá, ákulatá.

DIS-CON'CERT, *v.* (*L. dis, con, certo*) to unsettle, to defeat—*Muztarib k., be-qarár k., shikast k., biqarání*—Vyákul k., asthir k., tor dálná, vrithá k.

DIS-CON-FORM'I-TY, *n.* (*L. dis, con, forma*) want of agreement—*Ná-ittifáq, be-mel, ná muráfíqat*—Anmel, asádrisya, asangati, viruddhatá.

DIS-CON-GRO'I-TY, *n.* (*L. dis, congruo*) disagreement—*Ná-muráfíqat, ikhtiláf, ná-mel*—Anmel, asádrisya, asangati, viparitátá. [Alag k., prithak k.]

DIS-CON'NECT, *v.* (*L. dis, con, neco*) to dis-unite, to disjoin—*Judá k., 'aláhida k.*—DIS-CON'NECT'ION, *n.* disunion—*Judái, 'aláhidiqi*—Viyog, asanyog.

DIS-CON'SENT, *v.* (*L. dis, con, sentio*) to disagree, to differ—*Ná-muwáhiq h., mukhtalif-rúe h., khiláf h.*—Asangut h., viruddh h., asannat h.

DIS-CON'SO-LATE, *a.* (*L. dis, con, solor*) comfortless, sorrowful—*Afsurda, dil-gir, malál, gam-gin*—Udás, mlán, niranand, khedit, śokánwit.

DIS-CON'SO-LA-CY, *n.* want of comfort—*Udási*. [niranand, khed se.]

DIS-CON'SO-LATE-LY, *ad.* comfortlessly—*Afsurdaqí se, dil-giri se, gam-gini se*—Udási se,

DIS-CON'SO-LATE-NESS, *n.* the state or quality of being comfortless—*Afsurdaqí, dil-giri, gam-gini, malál*—Udási, khed.

DIS-CON-SO-LÁ'TION, *n.* want of comfort—*Dil-giri, gam-gini, malál*—Udási.

DIS-CON-TENT', *n.* (*L. dis, con, tentum*) want of content; *a.* dissatisfied; *v.* to dissatisfy, to make uneasy—*Be-qaná'ati, ná-kámi, be-sabri, ná-rázi, ná-khushi*; *a. be-qaná'at, ná-ráz, ná-khush, ná-kám, be-sabr*; *v. ná-ráz k., ná-khush k., ranjída k., be-táb k., be-kal k., be-qarár k.*—Asantosh, asantushatá, atriptatá, atripti, aprasannatá; *a. asantush, udás, niranand, aprasanna*; *v. asantush k., aprasanna k., asukhi wá udvigna k.*

DIS-CON-TENT'ED, *a.* dissatisfied, uneasy—*Be-qaná'at, ná-kám, be-sabr, ná-khush, ná-ráz, be-táb, be-qarár, be-kal*—Asantush, udás, aprasanna, asukhi, udvigna.

DIS-CON-TENT'ED-LY, *ad.* with dissatisfaction—*Be-qaná'ati se, be-tábi se, ná-rázi se, ná-khush se*—Asantushatá se, asantosh se, aprasannatá se.

DIS-CON-TENT'ED-NESS, *n.* dissatisfaction—*Ná-rázi, ná-khushi, ranjídaqi*—Asantushatá, atripti, aprasannatá, asantosh.

DIS-CON-TENT'MENT, *n.* uneasiness—*Ná-khushi, ná-rázi, be-qaná'ati, be-tábi, be-kali, be-qarári, be-chaini*—Asantosh, asantushatá, aprasannatá, aparitripti, udveg, asukh, aswasthya.

DIS-CON-TIN'UE, *v.* (*L. dis, con, teneo*) to leave off, to cease—*Mauqíf k. yá h., munqatí k. yá k., bund k. yá k.*—Chhorná, Chhor d., rokná wá rukná, nivritta k. wá h.

DIS-CON-TIN'U-ANCE, *n.* cessation—*Náqa, waqfa, mauqífi, band k.*—Virám, nivritti, rukáw, añjhá, vichched. [chhed, algów.]

DIS-CON-TIN-U-Á'TION, *n.* disruption—*Farq, judái, tafriqa, fásila*—Bich, antar, vich-

- DIS-CON-TIN'-U-ER**, *n.* one who discontinues—*Manqūf-kunanda, band k. w.*—Rokne w., nivritta k., w., chhor d. w.
- DIS-CÖN-TI-NĒ'-T-Ų**, *n.* disunity of parts—*Judāi, 'alāhidagī, nā-pairastagi*—Vichehlied,
- DIS-CON-TIN'-OUS**, *a.* broken off, wide—*Manqūf, munqatī, m'attal, judā, kushāda*—Nivritta, vichehliina, rokā hūa, chhor diya gayā, pasarā, chaurā, algāya hūa.
- DİS'CÖRD**, *n.* (L. *dis, cor*) disagreement, mutual anger; *v.* to disagree—*Ikhilāf, nā-ittifāqī, nā-murāfaqat, be-tālī, nā-sāzi, chakhā-chakhī, khalish, qaziya*; *v.* *nā-murāqāg h.*—Bhed, viruddhatā, vaiswarya, annel, phūt, virodh, bigar, jhagra; *v.* paras-par viruddh h.
- DIS-CÖR'DANCE**, **DIS-CÖR'DAN'-CY**, *n.* disagreement, opposition, inconsistency—*Nā-murā-faqat, nā-sāzi, munqabala, nā-munāsabat*—Anmel, vibhinmatā, vimati, asammati, virodh, viruddhatā, viparitātā, asaṅgati.
- DIS-CÖR'DANT**, *a.* inconsistent, inharmonious—*Nā-munāsah, nā-murāqāg, bar-'aks, mukhta-lif, nā-sāz gar, be-tālī*—Asaṅgat, viparit, viruddh, viswar, aswar, vaitālik, kuswar.
- DIS-CÖR'DANT-LY**, *ad.* in a discordant manner—*Nā-murāfaqat se, nā-munāsabat se, mukhālafat se, be-tālī se*—Asaṅgati se, viruddhatā se, viparitātā se, virodh se, vis-war, kuswar.
- DIS-CÖR'DFUL**, *a.* quarrelsome, contentious—*Jhagrālū<sup>h</sup>, larākū<sup>h</sup>, larānkū<sup>h</sup>.*
- DİS'CÖUNT**, *n.* (L. *dis, con, puto*) deduction, an allowance—*Battā<sup>h</sup>, phirtā<sup>h</sup>.*
- DIS-CÖUNT'**, *v.* to pay back, to deduct—*De-denā<sup>h</sup>, chukā-d<sup>h</sup>, kūt-lenā<sup>h</sup>, battā kūt-lenā<sup>h</sup>, battā nikālū<sup>h</sup>, bāj kūt-lenā<sup>h</sup>.*
- DIS-CÖUNT'ER**, *n.* one who discounts—*Battā kūt-lene w<sup>h</sup>, bāj kūt-lene w<sup>h</sup>.*
- DIS-CÖUNT'ENANCE**, *v.* (L. *dis, con, tenco*) to abash, to discourage; *n.* cold treat-ment—*Sher-manda k., be-dil k., khātir na k., dabā d<sup>h</sup>.*; *n.* *be-ittifātī*—Lajwanā, la'jit k., man tornā, anukūl na h., anādar k., kisi bāt se muhi pher lenā; *n.* anādar.
- DIS-CÖUNT'EN-GER**, *n.* one who discourages—*Be-dil k. w., khātir na k. w., be-ittifātī k. w.*—Man torne w., anukūl na h. w., anādar k. w.
- DIS-CÖUR'AGE**, *v.* (L. *dis, cor*) to dishearten, to depress, to deter—*Be-dil k., himmat tornā, dabā rakhnā<sup>h</sup>, dahshat de-kar bāz rakhnā*—Man tornā, man chhotā k., dabānā, dabā d., bhay dekar hatā d. wā roknā.
- DIS-CÖUR'AGE-MENT**, *n.* the act of disheartening, that which disheartens—*Dil-shikanī, khātir-shikanī, dil-shikan*—Manobhang, mantutāw, wah jo ji ko torai.
- DIS-CÖUR'Y-GER**, *n.* one who discourages—*Be-dil k. w., himmat torne w., dabā rakhne w<sup>h</sup>, dahshat dikhā-kar bāz rakhne w.*—Man torne w., man chhotā k. w., dabāne w., bhay dikhākar hatā dene w.
- DIS-CÖURSE**, *n.* (L. *dis, cursum*) conversation, a speech, a sermon, a treatise; *v.* to converse, to treat of, to reason—*Guft-gū, qil-o-qāl, zabāni bayān, kullima, wa'z, risāla*; *v.* *guft-gū k., bayān k., bahs gū taqrir k.*—Bātechit, sambhāshan, ālāp, kathopapakathan, sālan-karavākya, dharmakathan, dharmopdeśavishayavākya, lekh, granth; *v.* *bātechit k., sambhāshan k., ālāp k., vyākhyā k., tark k., vichār k.*
- DIS-CÖUR'SER**, *n.* one who discourses—*Guft-gū k. w., zabāni bayān k. w., mutakallim, goqanda, wa'z k. w., bahs gū taqrir k. w.*—Bātechit k. w., sambhāshan k. w., vaktā, ālāpi, kathak, vādī.
- DIS-CÖUR'SING**, *n.* the act of conversing—*Guft-gū*—Bātechit, ālāp, sambhāshan.
- DIS-CÖUR'SIVE**, *a.* reasoning, conversable—*Taqrir k. w., mubāhasi, hujjati, ma'qāl-go*—Tarki, ālāpi.
- DIS-CÖURTE-ÖUS**, *a.* (L. *dis, Fr. cour*) uncivil, rude, impolite—*Bad-khulq, be-mu-ravwat, nā-tarāshida, durushit, bad-akhilāq, be-adab*—Asabhiya, asisht, rukhā, kusil.
- DIS-CÖURTE-ÖUS-LY**, *ad.* uncivilly, rudely—*Bad-khulqi se, be-muravwati se, durushit se, bad-akhilāqi se*—Asabhyatāpūrvak, asishtatā se, rukhā k.
- DIS-CÖURTES-SY**, *n.* uncivility, rudeness—*Bad-akhilāqi, be-adabi, shokhi, gustākhi, be-muravwati*—Kusilātā, duhsilātā, asishtatā, asabhyatā, rukhāi.
- DIS-CÖVER**, *v.* (L. *dis, con, operio*) to show, to expose, to reveal, to espy, to find out, to detect—*Dikhlanā<sup>h</sup>, ayān k., fāsh k., namūd k., āshkārā k., zāhir k., dekhnā<sup>h</sup>, dar-yāft k., ikhtirā k., jūd k., ma'lūm k., dhānirh-nikālū<sup>h</sup>, pakar-pānā<sup>h</sup>*—Dekhnā, prakāś k., vyakt k., kholnā, kah d., tāknā, nirakhnā, sanajh jānā, bīj jānā, nikālū, pānā, dekh pānā.
- DIS-CÖV'ER-A-BLE**, *u.* that may be discovered—*Zāhir hone ke qābil, daryāft hone ke tāiq, dekh parne ke tāiq*—Prakāt wā pragat hone ke yogya, jān parne ke yogya, dekh parne wā dekke jāne ke yogya.
- DIS-CÖV'ER-ER**, *n.* one who discovers—*Dekhlāne w<sup>h</sup>, 'ayān k. w., fāsh k. w., kāshif, kashshāf, zāhir k. w., mājid, daryāft k. w., dhānirh-nikālne w<sup>h</sup>, pakar-pāne w<sup>h</sup>*—Dekhnā w., prakāt wā pragat k. w., prakāśak, vyakt k. w., nikālne w., nirakhne w., dekh pāne w.
- DIS-CÖV'ER-Y**, *n.* the act of discovering, that which is discovered—*Inkishāf, ifshā, daryāft, zāhir ki huī shai, jo bāt daryāft hoti hai*—Prakāśan, nirūpan, anusan-

dhān, prakāśit vastu, jo bāt prakāṣ ki jāy.

**DIS-CREDIT**, *n.* (L. *dis, credo*) ignominy, reproach, disgrace; *v.* to deprive of credit, to disgrace—*Bad-nāmi, be-ētibārī, be-hurmātī, ruswāī, fazikat*; *v. be-ētibār k., bāwar na k., be-izzat yā khāyif k., bad-nām k., be-ābrā k.*—Akhyātī, durnām, apamān, asambhram, amaryāśā; *v. apramān k., avīśwās k., prāmānya laghu k., avīśwās k., akirtī k., apamān k., mānāhat k., halkā k.*

**DIS-CRED'IT-A-BLE**, *a.* disgraceful, reproachful—*Ma'yūb, ruswā, nā-shāista, zabūn*—Akirtikar, kalañkākar, apamānakārī, āyasaskar.

**DIS-CREĒT'**, *a.* (L. *dis, cretum*) prudent, cautious, modest—*'Āqil, 'āqibat-andesh, hosh-yār, fahmīdā, bū-hayā, sharm-sār, sharm-nāk, bā-tamīz*—Paripātnadarsī, sāva-dhān, chaukas, sañkoehī, kajlī, vinayī, vinit.

**DIS-CREĒT'LY**, *ad.* prudently, cautiously—*'Aql se, dānāī se, hosh-yārī se*—Vivechanā-pūrvak, paripānamadrishtī se, sāvadhānī se.

**DIS-CREĒT'NESS**, *n.* quality of being discreet—*'Aql-mandī, hosh-yārī, bū-hayāī, sharm-sārī*—Vivechanā, paripānamadrishtī, sāvadhānī.

**DIS-CRETE**, *a.* distinct, disjoined—*'Alāhīdā, judā*—Nyārī, prithak, alag.

**DIS-CRE'TION**, *n.* prudence, wise management, liberty of acting according to one's own judgment—*'Āqibat-andeshī, 'aql, imtiyāz, tamīz, 'aql-mandī k. bād-o-bast, ikhtiyār, marzī*—Samajh, bījh, vivechana, vichār, vijñatā, vivechanāpūrvakanirvāhan, prasaṅgānusāravarttanadhikār, swatantratā.

**DIS-CRE'TION-AL**, *a.* left to discretion or choice—*Ikhtiyārī, marzī ke mutābiq*—Ich-chhā ke anusār, svechchhānusārī, vichārādhiṇ.

**DIS-CRE'TION-AL-LY**, *ad.* at pleasure or choice—*Khushī yā ikhtiyār ke mutābiq*—Svech-

**DIS-CRE'TION-A-RY**, *a.* unlimited, unrestrained—*Nā-muqayyad, mutlaq, mutlaq-e-'inān, be-hadd, be-quāī*—Swādhiṇ, swachchhand, niravadhī, bin sinā kā, aniyat, bin bandhej.

**DIS-CRE'TIVE**, *a.* separate, distinct—*Judā, 'alāhīdā*—Nyārī, prithak, alag.

**DIS-CRE'TIVE-LY**, *ad.* in a disreitive manner—*Judāī se, 'alāhīdā tarāh se*—Nyārī rīti se, prithak bhāw se.

**DIS'CRE-PANT**, *a.* (L. *dis, crepo*) different, disagreeing, contrary—*Mukhtalif, mukhtalif, nā-sāz, nā-muwaṣṭiq, bar-khilāf, bar-aks*—Bhinna, viruddh, viparīt.

**DIS'CRE-PANCE**, **DIS'CRE-PAN-ÇY**, *n.* difference—*Farg, ikhtilāf, nā-muwaṣṭiqat*—Bhed, bhinnatā, virodh, viruddhatā.

**DIS-CRIM'N-ATE**, *v.* (L. *dis, crimen*) to distinguish, to separate, to make a difference; *a.* distinguished—*Imtiyāz k., tamīz k., judā yā 'alāhīdā k., farg k.*; *a. imtiyāz kiya gayā, tamīz kiya gayā, 'alāhīdā kiya gayā*—Pabehāma, viśesh k., alag k., prithak k., lakshya k., bhed k.; *a. viśeshit, viśesh kiya gayā, prithak kiya gayā.*

**DIS-CRIM'N-ATE-LY**, *ad.* distinctly, minutely—*Bā-imtiyāz, muṣṣasālāna, tafsilāna*—Nyārī rīti se, prithakarūp se, viśesh bhāw se, sūksmarūp se.

**DIS-CRIM'N-ATE-TION**, *n.* the act or faculty of distinguishing, distinction, a mark—*Imtiyāz, tamīz, tafriq, farg k. nishān*—Vivek, vivechana, algāw, prithakkarān, bhed, bhedachihṇ.

**DIS-CRIM'N-ATE-TIVE**, *a.* marking distinction—*Tamīz k. v., farg k. v., muṣṣayiz*—Vivekī,

**DIS-CRIM'N-ATE-TIVE-LY**, *ad.* with discrimination—*Bā-imtiyāz, bā-tamīz, bā-tafriq*—Vivek se, vivechanāpūrvak, vichār sahī.

**DIS-CO'BI-TO-RY**, *a.* (L. *dis, cudo*) leaning, inclining—*Jhukā huā<sup>h</sup>.*

**DIS-CUM'BEŊ-ÇY**, *n.* the act of leaning—*Jhukār<sup>h</sup>.*

**DIS-CUL'P-ATE**, *v.* (L. *dis, culpa*) to clear from blame—*Be-gunāh thāhrānā, be-jurm sābit k.*—Nirdoshī wā niraparādhi thāhrānā.

**DIS-CUM'BER**, *v.* (L. *dis, D. kommeren*) to unburden, to disengage—*Bojh utār lenā<sup>h</sup>.*

**DIS-CUR'SION**, *n.* (L. *dis, cursum*) a running or rambling about—*Daur-dhūp<sup>h</sup>, idhar udhar daurnā yā ghumnā<sup>h</sup>.*

**DIS-CUR'SIST**, *n.* an arguer, a disputer—*Bakhās, takrārī, taqrirī*—Vādī, tarkī, vivādī.

**DIS-CUR'SIVE**, *a.* moving about, desultory, argumentative—*Ghūmtā<sup>h</sup>, phirtā<sup>h</sup>, ramtā<sup>h</sup>, be-tartīb, be-rabt, be-zabt, qābil-i-hujjat, dalīlī*—Bhrānapāṣil, iol asthir wā niyamarahit, hetūpanyāsaṣil, tarkī.

**DIS-CUR'SIVE-LY**, *ad.* in a discursive manner—*Ghūmta-phirta<sup>h</sup>, be-silāla, be-tartībī se, taqrir yā bahs se*—Ramte ramte, bhrāman karte, binā niyain, lolatā se, asthiratā se, hetūpanyāsaṣilātāpūrvak, tark se.

**DIS-CUR'SIVE-NESS**, *n.* the state or quality of being discursive—*Ghūmta-phirne ki hālat yā khāsiyat, be-tartībī, be-rabtī, qābilyat-i-hujjat*—Bhrānapāṣilātā, lolatā, niyamarahitwa, hetūpanyāsaṣilātā.

**DIS-CUR'SO-RY**, *a.* argumental, rational—*Bahsī, dalīlī, hujjat ke mutā'allig, ma'qūl, bakhās, hujjatī, qābil-i-hujjat*—Tārkik, vitarkī, vivādī, nyāyanūsārī.

**DIS'CUS**, *n.* (L.) a quoit—*Chakra<sup>h</sup>, khelne ke liye chakkar<sup>h</sup>.*

**DIS-CÜSS**, *v.* (L. *dis, quassum*) to examine, to debate, to disperse—*Tajwīz k., talqīq*

- k.*, *bakasná*, *mubáhasa k.*, *tahlíl k.*, *phailáná<sup>b</sup>*, *baitháná<sup>b</sup>* — *Vichárná*, *dekhná bhálná*, *vivechaná k.*, *jāñcháná*, *tark k.*, *vādānuvād k.*, *rasadoshī nasht k.*, *utárná*, *phailá d.*
- DIS-CUS'SER**, *n.* one who discusses — *Tajwiz k. w.*, *tahqiq k. w.*, *bahhās*, *phorā waqaira baithālne w.*, *tahlil-kumanda* — *Dekhne bhālne w.*, *vivechak*, *jāñchne w.*, *tarkī*, *vādī*, *rasadoshanāśak*, *rasa utār d. w.*, *phailā d. w.*
- DIS-CUS'SION**, *n.* examination, disquisition, dispersion — *Tajwiz*, *imtihān*, *tahqiqāt*, *tahqiq*, *mubāhara*, *tahlil* — *Parikshā*, *vichār*, *sanikeshā*, *vivechanā*, *vitark*, *vādānuvād*, *vidāvanay*. [*Rasadoshanāśak*, *dushārasavidrāvak*, *phorā baithā dene ko samarth.*]
- DIS-CUS'SIVE**, *a.* discentent — *Phorā waqaira baithā dene ki tāqat rakhne w.*, *muhallil* —
- DIS-CU'TIENT**, *dis-cu'shent*, *a.* dispersing morbid matters ; *n.* a medicine which disperses humors — *Phorā ko baithā d. w.*, *bure ras ko phailā-kar dūr kar d. w.*, *muhallil* ; *n.* *phorā ko baithā dene-vādī dāwā*, *muhallil dāwā* — *Sothughna*, *visphotaghna* ; *n.* *sothaghna aushadh*, *visphotaghna aushadh*.
- DIS-DAIN'**, *v.* (*L. dis*, *dignus*) to think unworthy, to scorn ; *n.* scorn, contempt — *Khafiyā yā haqir jānānā*, *nā-chāz samajhnā*, *ihānat k.*, *haqarat k.*, *yā haqarat k.* ; *n.* *ihānat*, *haqarat*, *tahqir*, *karāhiyat* — *Halkā wā tuchehha samajhnā*, *avajñā k.*, *anādar k.*, *ghirñā k.*, *ghin k.* ; *n.* *ghirñā*, *ghin*, *avajñā*, *nirākaran*.
- DIS-DAIN'FUL**, *a.* scornful, contemptuous — *Ihānat-numāi*, *haqarat k. w.*, *mudammas*, *magrār*, *mutakabbir* — *Ghirñāvisishat*, *ghirñakārī*, *avajñakārī*, *abhaikārī*, *avamānī*.
- DIS-DAIN'FULLY**, *ad.* with haughty scorn — *Mudammagāna*, *haqarat se*, *ihānat se* — *Ghirñāpūrvak*, *ghin wā abhaikār se*. [*Ghirñāvisishatā*, *sonmāthātā*, *auddhatyā*.]
- DIS-DAIN'FULNESS**, *n.* haughty scorn — *Magrārī*, *takabbur*, *haqarat*, *ihānat-numāi* —
- DIS-DAIN'ING**, *n.* scorn, contempt — *Haqarat*, *ihānat* — *Ghirñā*, *ghin*, *avajñā*.
- DIS-EASE'**, (*L. dis*, *Fr. aise*) distemper, malady ; *v.* to afflict with disease, to infect — *Marz*, *maraz*, *āzār*, *bimāri* ; *v.* *mariz k.*, *bimār k.*, *āzār d.* — *Rog*, *vyādhi* ; *v.* *rogī k.*, *rogart k.*, *vyādhi-grast k.*
- DIS-EASED**, *p. a.* affected by disease — *Mariz*, *bimār*, *āzārī* — *Rogī*, *rogagrast*, *rogartta*.
- DIS-EASEDNESS**, *n.* sickness, morbidness — *Bimāri*, *be-āramī*, *āzār* — *Rog*, *vyādhi*.
- DIS-EASE'FUL**, *a.* abounding with disease — *Pur-marz*, *āzār yā bimāri se bharā huā* — *Rogamay*, *vyādhi se bharā huā*.
- DIS-EASE'MENT**, *n.* trouble, inconvenience — *Be-chainī*, *taklif* — *Asukh*, *kleś*, *sañkat*.
- DIS-EDGE'**, *v.* (*L. dis*, *S. ege*) to blunt — *Dhār murna yā motī k.*, *bhoitharā k.*, *bhoithā k.* { *utárnā yā utarnā<sup>b</sup>* — *Utárnā*, *utarnā* }
- DIS-EM-BARK'**, *v.* (*L. dis*, *in*, *Fr. barque*) to land, to put on shore — *Jahāz se kanāre*
- DIS-EM-BARRASS**, *v.* (*L. dis*, *Fr. embarras*) to free from embarrassment — *Jhanjhat se chhurānā<sup>b</sup>*.
- DIS-EM-BAY'**, *v.* (*L. dis*, *in*, *S. bayan*) to clear from a bay — *Khārī yā kol se nikālñā<sup>b</sup>*.
- DIS-EM-BITTER**, *v.* (*L. dis*, *in*, *S. biter*) to free from bitterness — *Kupwānikāl dālñā<sup>b</sup>*.
- DIS-EM-BODY'**, *v.* (*L. dis*, *in*, *S. body*) to divest of body, to discharge — *Be-jism k.*, *be-badan k.*, *nuuqif k.*, *bar-taraf k.* — *Āsarī k.*, *anañg k.*, *dehahīn k.*, *chhorā d.*
- DIS-EM-BODIED**, *p. a.* divested of the body — *Be-jism yā be-badan kiñā huā* — *Anañg*, *āsarī*, *dehātī*, *vidh*, *tyaktadeh*, *muktadeh*, *dehahīn kiñā huā*.
- DIS-EM-BÖGUE'**, *v.* (*L. dis*, *in*, *Fr. bouche*) to pour out, to discharge, to flow out — *Dhālñā<sup>b</sup>*, *ucelñā<sup>b</sup>*, *girāñā<sup>b</sup>*, *chhurnā<sup>b</sup>*, *bat jāñā<sup>b</sup>*, *phūt-nikālñā<sup>b</sup>*.
- DIS-EM-BÖŞOM**, *v.* (*L. dis*, *in*, *S. bosom*) to separate from the bosom — *Chhūti se alag k.* [*nikālñā<sup>b</sup>*.]
- DIS-EM-BÖWEI**, *v.* (*L. dis*, *in*, *Fr. boyau*) to take out the bowels — *Antei yā antari*
- DIS-EM-BRÖIL'**, *v.* (*L. dis*, *in*, *Fr. broniller*) to free from perplexity — *Bālū yā diqqat se rihā k.* — *Nirupāt k.*, *nirupadrav k.*, *jhanjhat se mukt k.*
- DIS-EN-ABLE**, *v.* (*L. dis*, *in*, *S. abal*) to deprive of power — *Be-maqdūr k.*, *nā-tāqat k.* — *Asamarth k.*, *saktihīn k.*
- DIS-EN-CHANT'**, *v.* (*L. dis*, *in*, *cantum*) to free from enchantment — *Jādū kātñā*, *jhārñā<sup>b</sup>*, *tonā utárnā<sup>b</sup>*, *afsiñ se mahfūz rakhñā* — *Tonā kātñā*, *mantramukt k.*, *ablichārābhāng k.* [*Jhārñe w.*, *tone totke ko kātñe w.*, *ablichārābhāng k.*]
- DIS-EN-CHANT'ER**, *n.* one who disenchants — *Jādū kātñe w.*, *afsiñ se mahfūz rakhne w.* —
- DIS-EN-CUM'BER**, *v.* (*L. dis*, *in*, *D. kommeren*) to free from encumbrance — *Bār se rihā k.*, *halkā k.* — *Bhār se mukt k.*, *bojh utárnā*, *nirvighna k.*
- DIS-EN-CUM'BRANCE**, *n.* freedom from encumbrance — *Bār se rihāi* — *Bhār se mukti*, *nirvighnatā*.
- DIS-EN-GAGE'**, *v.* (*L. dis*, *in*, *Fr. gager*) to separate, to extricate, to withdraw, to release, to free — *Judā k.*, *suljhāñā<sup>b</sup>*, *nikālñā<sup>b</sup>*, *uhāñā<sup>b</sup>*, *āzād k.*, *khalās k.* — *Alag k.*, *nyārā k.*, *kholñā*, *chhurā lenā chhurā d. wā chhurā lāñā*, *uṭhā lenā*, *mukt k.*, *ud-dhār k.*
- DIS-EN-GAGED**, *p. a.* separated, released, vacant, at leisure — *Rihā*, *khalās*, *khalī*, *be-shugl*, *fāriq* — *Alag*, *mukt*, *śūnya*, *nirvyāpār*, *vyāpārasūnya*. [*Mukti*, *chhutkāra*, *śūnyatā*.]
- DIS-EN-GAGE'MENT**, *n.* release, vacancy — *Makhlasī*, *rihāi*, *fāraqat*, *fursat*, *be-shuglī* —

- DIS-EN-NÓBLE**, *v.* (L. *dis, in, nobilis*) to deprive of what ennobles—*Zulfi k., pust k.*  
—Adham k. [*kátná*—Kharre se nám *kátná*, nám *kátná*.]
- DIS-EN-RÓLL**, *v.* (L. *dis, in, Fr. rôle*) to erase from a roll or list—*Fikrist se nám*
- DIS-EN-SLÁVE**, *v.* (L. *dis, in, Ger. slave*) to free from bondage—*Ázúd k., rihái d., khalás k.*—Mukt k., bandhan se chhoráná, bañdhuaí se uddhár k.
- DIS-EN-TÁN'GLE**, *v.* (L. *dis, in, S. tang* ?) to unravel, to disengage—*Suljháná<sup>h</sup>, jhan-jhat se chhoráná<sup>h</sup>, ulag k<sup>h</sup>.*
- DIS-EN-TÁN'GLE-MENT**, *n.* disengagement—*Suljhár<sup>h</sup>, algá<sup>h</sup> v<sup>h</sup>.*
- DIS-EN-THRAL'**, *v.* (L. *dis, in, S. thral*) to set free—*Ázúd k., rihái k., rihái d., khalás k.*—Mukt k., bañdhuaí se chhoráná.
- DIS-EN-THRÓNE'**, *v.* (L. *dis, in, thronus*) to depose from sovereignty—*Be-táj-o-takht k., takht se utárná*—Sinhásan se utárná, rájapadachyut k.
- DIS-EN-TITLE**, *v.* (L. *dis, in, titulus*) to deprive of title—*Laqáb yá haqq se mahrá<sup>m</sup> k.*—Padavi wá adhikár se rahit k.
- DIS-EN-TRANCE'**, *v.* (L. *dis, in, Fr. transe*) to awaken from a trance—*Be-hoshi se hosh-gár k., be-dár k.*—Jagáná, murchchhá se jagána.
- DIS-ESPOUSE'**, *v.* (L. *dis, e, sponsus*) to separate after espousal—*Tulág d., katkhu-dái k. 'agá se ázúd k.*—Stri purush ko paraspar prithak k.
- DIS-E-STÉEM'**, *n.* (L. *dis, estimus*) want of esteem, slight regard ; *v.* to regard slightly—*Be-'izzati, subk., haqárat k., be-'izat k., halká jámná<sup>h</sup>*—Anádar, avamán, avajhá, ghín ; *v.* anádar k., avajhá k.
- DIS-ES-TI-MÁ'TION**, *n.* disrespect—*Be-qadrí, be-'izzati*—Avamán.
- DIS-FÁ'VOUR**, *n.* (L. *dis, favor*) slight displeasure, dislike ; *v.* to discountenance, to deform—*Chukhú-chukhi. ná-ráz, ná-khushi, karáhat ; v. ná-iltifáti k., ná-mihr-bán h., bad-sírat k.*—Aprasannatá, anaukúlat, apriti, aruchi ; *v.* aprasanna h., anukúl na h., kudaul k.
- DIS-FÁ'VOUR-ER**, *n.* one who disfavours—*Ná-iltifáti k. w., ná-mihr-báni k. w.*—Anukúl na h. w., aprasanna h. w., anugrah na k. w.
- DIS-FIGURE**, *v.* (L. *dis, figura*) to change to a worse form, to deface—*Bad-sírat k., sírat bigárná, bad numá k.*—Virup k., kudaul k.
- DIS-FIG-URÁTION**, *n.* act of disfiguring—*Bad-shakli, bad síratí, bad numá<sup>h</sup>, bad-sírat k., bad-numá k.*—Kudaul k., kurupakaran, virupakaran. [*patá, kudaulí.*]
- DIS-FIG-URE-MENT**, *n.* change to a worse form—*Bad síratí, bad shakli*—Virupatá, kurupatá.
- DIS-FÓR'EST**. See **DISAFFOREST**.
- DIS-FRÁN'CHISE**, *v.* (L. *dis, Fr. franc*) to deprive of privileges—*Be-haqq k., be-istih-qáq k., haqq se mahrá<sup>m</sup> k.*—Adhikárahin k. [*rij k.*—Adhikáraháni, adhikáralop.
- DIS-FRÁN'CHISE-MENT**, *n.* the act of depriving of privileges—*Be-istih-qáq, haqq se khá-*
- DIS-FÚR'NISH**, *v.* (L. *dis, Fr. fournir*) to deprive of furniture or apparatus, to strip—*Asbáb se mahrá<sup>m</sup> k., samán le-lená, chhín lená<sup>h</sup>*—Sāmāgrí le lená, utār lená, nañgá k.
- DIS-GAR'NISH**, *v.* (L. *dis, Fr. garnir*) to strip of ornaments—*Gahná utār lená<sup>h</sup>.*
- DIS-GÁR'NISON**, *v.* to deprive of a garrison—*Qal'a ki fanj se mahrá<sup>m</sup> k., qal'a ki fanj ko utār lená*—Durgasaniya se rahit k., kot wá garhí ko sená se hín wá rahit k.
- DIS-GLÓR-I-FÝ**, *v.* (L. *dis, gloria*) to deprive of glory—*Be-'izat k., be-hurmat k.*—Apamán k., anádar k.
- DIS-GÓRGE'**, *v.* (Fr. *de, gorgie*) to vomit, to eject, to discharge—*Qai k., radd k., dhál-ná<sup>h</sup>, urelná<sup>h</sup>*—Vaman k., chhánt k., pheiká, giraní, chhorná.
- DIS-GÓRGE-MENT**, *n.* the act of disgorging—*Qai, radd, dhuláw<sup>h</sup>, pheikáw<sup>h</sup>*—Chhánt, vaman, urel, chhoráw.
- DIS-GRÁCE'**, *n.* (L. *dis, gratia*) state of being out of favour, dishonour, shame ; *v.* to put out of favour, to dishonour—*Tag rí, má'zúlí, zillat, khífat, be-'izzati, faz'há, ruswái, rá-sipáhi ; v. má'zúl k., tugir k., zúli k., be-'izat k., áh rá utárná, ruswá k.*—Anádar, apamán, apayás, akhyáti, asambhram ; *v.* anádar k., pad se utárná, apamán k., páni utárná. [*Lajjákár, apamanajanak, adham, nich.*]
- DIS-GRÁCE'FUL**, *a.* shameful, ignominious—*Má'yúb, ná-má'qúl, ná-sháista, qabáh, zalil*
- DIS-GRÁCE'FUL-LY**, *ad.* shamefully—*Má'yubi se, ruswái se, taf'zih se, zillat se, ná-sháistagi se*—Lajjákár rup se, apamanajanak bliv se, apamán se. [*apamanajanakatá, kalañk.*]
- DIS-GRÁCE'FUL-NESS**, *n.* shamefulfulness—*Má'yubi, zillat, ruswái, taf'zih*—Lajjákaratwa, ap-DIS-GRÁ'ÇER, *n.* one who exposes to shame—*Zalil-kunanda, be-'izat k. w., ruswá k. w.*—Apamánakári, apayásakári, páni utárne w.
- DIS-GRÁ'ÇIOUS**, *a.* unpleasing, ungracious—*Ná-gawír yá ná-gawír, ná-pasand, ná-mihr-bán, be-iltifát*—Asantosahanak, vimukh, abitaishi, ananukúl, pratikúl.
- DIS'GRE-GATE**, *v.* (L. *dis, grex*) to separate, to disperse—*Alag k<sup>h</sup>, chhitráná<sup>h</sup>.*
- DIS-GUISE'**, *v.* (Fr. *de, guise*) to conceal by an unusual dress, to hide by a counterfeit appearance, to disfigure ; *n.* a counterfeit dress, a false appearance—*Bhes-badal-ná, sírat-banáná, jhúthí sírat se chhípaná, bad-sírat k. ; n. banauá bhes<sup>h</sup>, jhúthí sírat*



— Anyaveś pahinnā, kapaṭaveś banānā, kuḍḍul k. ; n. anyaveś, veśantar, kapaṭaveś, bhagal wā bhaggal.

DIS-GUISE'D-LY, *ad.* so as to be concealed — *Jismē chhip-sake<sup>h</sup>, banau bhes meñ<sup>h</sup>.*

DIS-GUISEMENT, *n.* dress of concealment — *Chhipne kā libās, banau bhes<sup>h</sup> — Chhipne kā veś, kapaṭariṇagrahān, kapaṭaveśadhāraṇ, kapaṭaveś, cihhadmaveś.*

DIS-GUISE'R, *n.* one who disguises — *Bhes-badalne v., sūrat-banāne v. — Kapaṭaveśadhārak, anyaveś banāne v., veśantar k. w. [— Bhes banānā<sup>h</sup>, bahurupiṇyā-pan<sup>h</sup>, suvāṅg<sup>h</sup>.*

DIS-GUISE'ING, *n.* the act of giving a false appearance, theatrical mummery or masking

DIS GUST', *n.* (L. *dis, gustus*) distaste, dislike, aversion ; *v.* to offend the taste, to excite aversion — *Bad-mazgi, bad-zāiggi, karāhat, nafrat, karāhiyat ; v. ji ko umthānā yā umthānā<sup>h</sup>, man ko bhagānā uchatnā yā phernā<sup>h</sup>, kuṛhānā yā chīṛhānā<sup>h</sup>, bezār k., nā-khush k. — Aruchi, apriṭi, ghriṇā, ghin.*

DIS-GUST'FUL, *a.* offensive to the taste — *Nā-gurār yā nā-gurār, bad-maza, bad-zāiggi, nā-gubū, karūh, mukrūh — Aruchi, vibhatsajanak, ghriṇotpādak, kutsit, garhya.*

DIS-GUST'ING, *p. a.* nauseous, offensive — *Bad-maza, nā-pasand, nā-gubū, nā-gurār yā nā-gurār, zabūn, karūh — Aruchi, apriya, ghriṇotpādak, bibhatsajanak, garhya.*

DIS-GUST'ING-LY, *ad.* in a manner to disgust — *Bezār karne yā uchatne ke taur se, man umthāne ki rīti se<sup>h</sup>, karāhat se — Man ko umthāne bhagāne wā pherne ki rīti se, kuṛhāne ki rīti se, aruchi se.*

DISH, *n.* (S. *disc*) a vessel for serving up food, food : *v.* to serve or put in a dish — *Rikāhi, thālī<sup>h</sup>, khānā<sup>h</sup>, bhojan<sup>h</sup> ; v. parosnā<sup>h</sup>, parasnā<sup>h</sup>, thālī meñ nikālānā yā*

*Disn'cūṭṭ, n.* a cloth to wipe dishes — *Thālī pūchhne kā kapṛā<sup>h</sup>. [kāṛhū<sup>h</sup>.*

DISN'WATER, *n.* water for washing dishes — *Thālī dhōne kā pānī<sup>h</sup>.*

DIS-HABIT'ED, *n.* (Fr. *des. habiller*) undress, loose dress — *Phūlā kapṛā<sup>h</sup>, dhūle kapṛe<sup>h</sup>.*

DIS-HABIT'ING, *v.* (L. *dis. habitō*) to drive from a habitation — *Be-maskau k., ghar se nikālū<sup>h</sup>, nīṛnū<sup>h</sup> — Vāsasthān se nikāl d.*

DIS-HEART'EN, dis-hart'n, *v.* (L. *dis, S. heartē*) to discourage, to deject — *Shikasta-dil k., himmat torṇā, dil-gir k., gon-gā k. — Man torṇā, ji cchoṭā k., man mārnī, udās k.*

DIS-HEIR', dis-ār', *v.* (L. *dis, heres*) to debar from inheriting — *Irs se khārij k., be-irs k. — Aṁsāhīn k., pāitrikadhaṇ se rahit k., pāitrikadhaṇahīn k., pāitrikarikthahīn k.*

DIS-HEIR'S-ON, *n.* the act of disheiring — *Irs se ikhrāj — Pāitrikadhikāraṇop, pāitrikarik-thalop, dāyānadhikārikarāṇ.*

DIS-HEIR'ING, *v.* to cut off from inheriting — *Irs se khārij k., mīrās se nikālū<sup>h</sup>, be-nāris k. — Aṁsāhīn k., pāitrikadhaṇ se alag wā rahit k., pāitrikadhaṇahīn k., pāitrikarik-thahīn k. [yatā, pāitrikadhikārahānī.*

DIS-HEIR'ING-TANCE, *n.* the state of being disheirited — *Mīrās se ikhrāj — Pāitrikarikthasūn-*

*DI-SHEV'EL, v.* (Fr. *de. cheveu*) to spread the hair in disorder, to spread in disorder — *Bāl bakherṇā wā khānā<sup>h</sup>, khule talaknā yā phailū<sup>h</sup>.*

DIS-HON'EST, dis-ōn'est, *a.* (L. *dis, honor*) void of honesty, faithless, fraudulent — *Bad-diṇānāt, nā-rāsti, be-mān, jarebi, daga-bāz — Adharmī, adhārmik, ghatiyā, pravaṇchak, chhālī, kapūṭī. [nat se — Anyāyap, urak, ghatiyai se, adharm se.*

DIS-HON'EST-LY, *ad.* without honesty — *Be-imānī se, bad-diṇānātī se, nā-rāsti se, khiyā-*

*DIS-HON'EST-Y, n.* want of honesty — *Be-mānī, bad-diṇānātī, nā-rāsti, khiyānāt — Adharm, ghatiyai.*

DIS-HON'OUR, *n.* reproach, disgrace, ignominy, shame ; *v.* to disgrace, to bring shame upon, to treat with indignity — *Be-ābrū, be-hurmatī, bad-nāmī, rās-siyāhī, rusvāī, be-izzatī ; v. be-izzat k., be-ābrū k., be-hurmat k. — Tīraskār, apamān, anādar, apayaś,*

*apakīrtī, apratishthā, anaryaśādā ; v. apamān k., anaryaśādā k., pānī lenā wā utārnā, avajñā k., anūlar k.*

DIS-HON'OUR-A-BLE, *a.* shameful, reproachful — *Mā'yāb, be-ābrū, be-hurmat, zabūn, nā-shāista, nā-sāz, rusvā-sāz, zalīl — Apamānanak, akīrtīkar, apayaśsakar, lajjākar.*

DIS-HON'OUR-A-BLY, *ad.* ignominiously — *Mā'yābī se, rusvāī se, zillat se, faizhat se — Amaryaśapūrvak, apamān se, apayaś se.*

DIS-HON'OURER, *n.* one who dishonours — *Be-izzat k. w., be-ābrū k. w., rusvā k. w. — Apamānakārī, pānī utārne w., anādarakartā.*

DIS HUM'OUR, dis-ūmor, *n.* (L. *dis, humor*) ill humour, peevishness — *Bad-mizājī, chīrchīr'hat<sup>h</sup> — Prakritikāṭutwa, prakritīkarkaśatwa, kuṣīlātā. [k. — Aur burā k.*

DIS-IM-PROVE', *v.* (L. *dis, in, probo*) to reduce to a worse state — *Ab-tar yā bad-tar*

*DIS-IM-PROVEMENT, n.* reduction to a worse state — *Ab-tari, bad-tari — Aur burāī.*

DIS-IN-CARCER-ATE, *v.* (L. *dis, in, carcer*) to free from prison — *Qaid-khāne se rihā k. — Bāndhūnā se chhor d., kāragār se mukt k.*

DIS-IN-CLINE', *v.* (L. *dis, in, clino*) to produce dislike, to make disaffected — *Muta-nafrī k., dil phernā — Vimukh k., man phernā, virakt k., nihsprīh k., apravritta k., nirabhīlāsh k.*

DIS-IN-CLINATION, *n.* dislike, aversion — *Karāhat, gurez, nafrat, nā-pasandī, 'adam-i-mayalān, be-khwāhishī, 'irās — Aruchi, anīchchā, apriyatwa, viraktī, ghin, vimukhatā.*

- DIS-IN-CÔR-PO-RATE**, *v.* (L. *dis, in, corpus*) to deprive of corporate powers — *Panchâyat se nikálnā yā alag k<sup>h</sup>.* [yat se nikāl yā algāw<sup>h</sup>.]
- DIS-IN-CÔR-PO-RÂ'TION**, *n.* deprivation of the privileges of a corporate body — *Panchâ-*
- DIS-IN-GÊN'U-OUS**, *a.* (L. *dis, ingenium*) unfair, meanly artful — *Nā-râst, makâr, riyâ-kâr* — *Khotâ, kapaṭi, kuṭiṣawabhāṇ.* [ohhal.]
- DIS-IN-GÊN'U-ITY**, *n.* meanness of artifice — *Makr, riyâ-kârî, hila-bâzi* — *Khotâi, kapaṭ,*
- DIS-IN-GÊN'U-OUS-LY**, *ad.* unfairly — *Nā-râstī se, riyâ-kârī se, makr se, ſīrat se, hila-bâzi se* — *Kuṭiṣatā se, kapaṭ se.* [kapaṭ, dhūrtatā.]
- DIS-IN-GÊN'U-OUS-NESS**, *a.* mean subtlety — *Hila-bâzi, riyâ-kârī, makr* — *Khalatā, kuṭiṣatā,*
- DIS-IN-HÂB'IT**. See **DISHABIT**.
- DIS-IN-HÉR'IT**, *v.* (L. *dis, in, heres*) to cut off from an inheritance — *Be-wâris k., mirâs ke istihqâq se khârij k., irs se khârij k., mahjûb-ul-irs k., mahrum-ul-irs k.* — *Paṭrikâdhikâr se rahit k., aṣahin k., anaṣi k., paṭrikadhān se rahit wā alag k., paṭrikarikthahin k.*
- DIS-IN-HÉR'IT-ON**, *n.* the act of disinheriting, the state of being disinherited — *Mirâs se ikhrāj* — *Dāyanadhikārikaraṇ, pitridhanavibhāgikaraṇ, paṭrikarikthalop, paṭrikâ-dhikārahāni.*
- DIS-IN-TER'**, *v.* (L. *dis, in, terra*) to take out of the grave, to unbury — *Qabr se mur-de ko khod-nikálnā, gari hui chiz ko khod-kar nikálnā* — *Samādhisthan se khodkar ni-kálnā, gari hui vastu ko khod nikálnā.*
- DIS-IN-TER'MENT**, *n.* the act of unburying — *Khod-kar nikálnā<sup>h</sup>.*
- DIS-IN'TER-EST**, *n.* (L. *dis, inter, esse*) disadvantage, indifference to profit; *v.* to disengage from private interest — *Nughān. ziyān, fâide ki taruf be-parwâi; v. be-garaz k.* — *Hāni, kshati, lāb ki or nihsprihatā wā udāsinatā; v. nihswārthi k., aswārthārthi k.*
- DIS-IN'TER-EST-ED**, *a.* free from self-interest — *Be-garaz* — *Nihswārthi, aswārthārthi.*
- DIS-IN'TER-EST-ED-LY**, *ad.* in a disinterested manner — *Be-garazī se* — *Nihswārthi wā a-swārthārthī bhāv se.* [swārthārthitwa, nirmamatwa, uishkāmatwa, nirlihatā.]
- DIS-IN'TER-EST-ED-NESS**, *n.* freedom from self-interest — *Be-garazī* — *Nihswārthitwa, a-*
- DIS-IN'TER-EST-ING**, *a.* wanting interest — *Gair-dil-chasp* — *Amānorājik.*
- DIS-IN-URE'**, *v.* (L. *dis, in, utor* ?) to deprive of practice or habit — *Dastūr se khârij k., rawāj se mangūj k.* — *Vyavahār se rahit k.*
- DIS-IN-VITE'**, *v.* (L. *dis, invito*) to retract an invitation — *Newtā lautār yā pher lenā<sup>h</sup>.*
- DIS-IN-VOLVE'**, *v.* (L. *dis, in, volvo*) to uncover, to disentangle — *Khobnā<sup>h</sup>, parat khol-nā<sup>h</sup>, suljhānā<sup>h</sup>.* [— *Alag k. wā h., prithak k. wā h., nyārā k. wā h.*
- DIS-JOIN'**, *v.* (L. *dis, jungo*) to separate, to disunite — *Judā k. yā h., 'alāhida k. yā h.*
- DIS-JOINT'**, *v.* to put out of joint, to separate a joint, to break in pieces; *a.* separated — *Jor se alag k<sup>h</sup>, jor alag k<sup>h</sup>, tukre-tukre k. yā h<sup>h</sup>; v. alag kiya gayā<sup>h</sup>.*
- DIS-JOINT'LY**, *ad.* in a divided state — *'Alāhidagi se, judāi se* — *Prithak rūp se, vibhakt wā niyāri rīti se.*
- DIS-JUNCT'**, *a.* disjoined, separated — *Judā, 'alāhida* — *Alag, nyārā, prithak.*
- DIS-JUNCT'ION**, *n.* disunion, separation — *Judāi, 'alāhidagi* — *Algāw, viyog, asaṇyog.*
- DIS-JUNCTIVE**, *a.* separating, disjoining; *n.* a word that disjoins — *Judā k. w., 'alāhida k. w.; n. harf-i tardid* — *Algine w., prithak k. w., prithakkārī, viyogi, vibhedakār; v. vibhedakarasabd, prithakkārī-sabd.* [visaṇyog se, visaṇyukt, prithak.]
- DIS-JUNCTIVE-LY**, *ad.* distinctly, separately — *Judāi se, 'alāhidagi se* — *Viyog se,*
- DISK**, *n.* (Gr. *diskos*) the face of the sun or a planet, a quoit — *Qurr, girda, tabaq, chamber* — *Vinba, mandal, chakra.*
- DIS-KIND'NESS**, *a.* (L. *dis, S. epi*) want of kindness, injury — *Nā-mihr-bāni, zarar, nuqān* — *Akrīpā, aprīti, apakār, hāni.*
- DIS-LIKE'**, *n.* (L. *dis, S. lic*) disinclination, aversion; *v.* to disapprove, to regard with aversion — *Ni-gurāri yā nā-gurāri, karāhat, gurez, 'adam i-mayālān, nā-pasandī, nafrat, 'irāz; v. nā-pasand k., nafrat k., 'irāz rakhnā* — *Aruchi, aprīti, anīsohkhā, vimukhatā, ghrīnā, ghīn; v. aprīti k., na chāhnā, dwesh k., ghrīnā k., ghīn k.*
- DIS-LIK'EN**, *v.* to make unlike — *Nā-muwāfiq k., nā-mushābih k.* — *Asamān k., asadris k.*
- DIS-LIK'E'NESS**, *n.* want of resemblance — *Khilāf, nā-mushābahat* — *Asadrisya, asadrisatā.*
- DIS-LIK'ER**, *n.* one who dislikes — *Nā-pasand k. w., nafrat k. w.* — *Aprītikarak, dwesh k. w., ghīn wā ghrīnā k. w.* [nā<sup>h</sup>, jor yā gānth se ukhāpnā yā tālnā<sup>h</sup>.]
- DIS-LO-CATE**, *v.* (L. *dis, locus*) to displace, to put out of joint — *Sarkānā<sup>h</sup>, haddī tāl-*
- DIS-LO-CÂTION**, *n.* the act of displacing or putting out of joint, luxation, a joint displaced — *Huddī kā sarkāw<sup>h</sup>, jor yā gānth kā ukhar jānā<sup>h</sup>, jor se haddī kā sarak jānā<sup>h</sup>, sarkā huā jor<sup>h</sup>.* [bāhar k<sup>h</sup>.]
- DIS-LODGE'**, *v.* (L. *dis, S. logium*) to remove from a place — *Kīsi jagah se nikāl d<sup>h</sup>.*
- DIS-LOY'AL**, *a.* (L. *dis, lex*) not true to allegiance, faithless — *Bāgi, sar-kash, namak-harām, be-wafā, be-imān, bad-diyānat* — *Rājavairi, rājadrohi, viśwasaghatī, adharmi.*
- DIS-LOY'AL-LY**, *ad.* faithlessly, treacherously — *Be-wafāi se, bagawat se, namak-harāmi se, dagā-bāzi se* — *Rājadroh se, viśwasaghat se, adharm se, kapaṭ chhal wā ghatiyāi se.*

**DIS-LŌŪ'AL-TT**, *n.* want of fidelity — *Be-wafāi, namak-karāni, baqāwat, daḡā-bāzi* — Rājā-droh, viśwasaghat, adharṇa, kapaṭ.

**DIS'MAL**, *a.* (L. *dis, malus*) sorrowful, gloomy, dire, dark — *Qam-gin, ranjida, dil-gir, lag-o-daḡ, sianā* — *hulāt-nāk, haibat-nāk, tārīk* — Udās, kheelit, sunsān, nīrānaud, bhayanāk, bhayānak, duramā, ghor, dārmz, andherā.

**DIS'MAL-LY**, *ad.* sorrowfully, horribly — *Kanjidagi se, gam-gin se, haibat-nāki se, haibat se* — Udāsī se, šok se, bhayānpurvak, dārmz wā ghor rūp se.

**DIS'MAL-NESS**, *v.* gloominess, horror — *Sunsāni* — *tārīki, hulāt-nāk, afsardagi, haibat, khauf* — Udāsī, andherā, bhayānakatwa, ghoratwa, dārmzātā.

**DIS-MANTLE**, *v.* (L. *dis, mantle*) to strip, to divest, to break down, to deprive of outworks or forts — *Nangā k., utār-lenā* — *tor-dānā* — *shukr-pasāh tornā* — Nagar kī chārōn or kī bhītān aur durg tornā. [Kapaṭaveś utārā, kritrimanukh utārā.

**DIS-MASK**, *v.* (L. *dis, Fr. masquer*) to divest of a mask — *Be-parda k., birya' utārā* —

**DIS-MAST**, *v.* (L. *dis, S. masti*) to deprive of masts — *Be-mastāt k., mastāt tor-dānā* —

— Kūpak tornā, gunavrikshakān k.

**DIS-MAY**, *v.* (L. *dis, S. mārjan*) to terrify, to discourage; *n.* terror — *Khauf-zada k., dahshat dikhānā, be-dil k., himmat tornā*; *n.* *khauf, dahshat* — Darānā, bhay dikhānā, mar-tornā, jī tornā; *n.* trās, bhay.

**DISME**, *dēm*, *n.* (Fr.) a tenth, tithe — *Daswān-hissa* — Dasāns, dasam, daswān bhāg.

**DIS-MEMBER**, *v.* (L. *dis, membrum*) to divide, to separate to mutilate — *Taqsim k., judā k., am'zar gā' atā kātā, baat-baat judā k.* — Bāhūnā, vibhakt k., alag wā prithak k., aūgabhaug k., aūg kātā. [alagw, prithakkaran.

**DIS-MEMBER-MENT**, *n.* division, separation — *Taqsim, judāi, 'alāhidagi* — Bantwārā, bhāg,

**DIS-MISS**, *v.* (L. *dis, missum*) to send away, to discard, to despatch — *Rukhsat k. nā d., jarāb d., bar-taraḡ k., m'āl k., kharij k., rawāna k.* — Bidā k., dūr k., nikāl d., chhūrā d., chhūrānā, bhuj d., pathwā d.

**DIS-MISAL**, *n.* ascending away, discharge — *Rukhsat, rukhsat, bar-khāst, bar-tarfi, tagiri, m'ālī* — Vidai, bidai, preran, uḷhūkār se nīrākaran, padachyūti.

**DIS-MISSION**, *n.* the act of sending away — *Rukhsat, rukhsat* — Bidā, preran.

**DIS-MISSIVE**, *a.* giving leave to depart — *Rukhsat k. w. gā d. w., Bidā k. w., jano ke nimitta chhātā d. w.* [chhātās k., giran chhūrānā — Gahan chhūrānā.

**DIS-MORTGAGE**, *v.* (L. *dis, mors*, Fr. *gager*) to redeem from mortgage — *Bandhānā*

**DIS-MOUNT**, *v.* (L. *dis, mōns*) to throw or alight from a horse — *Ghore par se girānā*

*utārā gā utārā* — [harbat se khālī — Suchalun, vātsalyarahit.

**DIS-NATURED**, *a.* (L. *dis, natura*) devoid of natural affection — *Karakht, zālī ma-*

**DIS-O-BÉY**, *v.* (L. *dis, obedi*) to neglect or refuse to obey — *Nā farmān k., 'ulāt-hukmā k., sar-kashī k.* — Nā mānā, kalmā na mānā, ājābhāug k.

**DIS-O-BÉDIENT**, *n.* neglect or refusal to obey — *Nā farmān, 'ulāt hukmī, nā farmān-bardārī, sar-kashī* — Ājābhāug, ājābhāugī, anādeśakar, nā mānne w., haṭhī.

**DIS-O-BÉDIENT**, *a.* refusing to obey — *Nā farmān-bardār, nā farmān, sar-kash, mutamar-*

**DIS-O-BLIG'ER**, *v.* (L. *dis, ob, ligō*) to offend, to displease, to release from obligation — *Bezār k., ranjida k., ihsān na k., farz se khalās k.* — Kūthānā, kūrhanā, apasamua

*k., rusht k., khijhānā, nihorā na k., avayakaritavyatā se mukt k.*

**DIS-O-BLIGATION**, *n.* offence, cause of disgust — *Ranjidagi, nā-khush, nā-khushī gā nā-*

**DIS-O-BLIG'ING**, *p.* one who disobliges — *Ihsān ut k. w., nā-khush k. w., ranjida k. w.*

**DIS-O-BLIG'ING**, *p.* one who disobliges — *Ihsān ut k. w., nā-khush k. w., ranjida k. w.*

**DIS-O-BLIG'ING**, *p.* one who disobliges — *Ihsān ut k. w., nā-khush k. w., ranjida k. w.*

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**DIS-O-BLIG'ING**, *p.* one who disobliges — *Ihsān ut k. w., nā-khush k. w., ranjida k. w.*

**Abtar, darham, darham-barham, be-tartib, áwára, be-qá'ida, be-zab** ; ad. **abtar, ab-tari se, darham-barham, be-qá'ida** — *Utlápultá, garbar, anavasthít, avyavasthít, avas-tarimurodhí, adharimya* ; ad. *kram biná, biná kram, agarbagar, garbar, niyanavi-ruddh*. [chári.]

**DIS-ÓR-DI-NATE**, a. living irregularly — *Bad-waz'*, *áwára* — *Duráchári, niráchár, vyabhi-DIS-ÓR-DI-NATE-LY*, ad. irregularly, viciously — *Bad-waz'í se, bad-áwári se* — *Duráchár se, vyabhihár se*.

**DIS-ÓR-GA-NIZE**, v. (L. *dis*, Gr. *organon*) to destroy order or system — *Abtar k., darham-barham k., be-tartib k.* — *Utlápultá k., avyavasthít k., garbar k.*

**DIS-ÓR-GAN-I-ZÁ'TION**, n. subversion of order — *Abtari, be-tartibi, darhamí* — *Utlápultá, garbar, samsthánabhaug, kramabhaug*. [ *phérá huá* — *Thik disá se phérá huá*. ]

**DIS-ÓRI-ENT-ED**, a. (L. *dis*, *orior*) turned from the right direction — *Rást samt se*

**DIS-ÓWN'**, v. (L. *dis*, S. *agnen*) to deny, to renounce, not to allow — *Inkár k., munkir k., tark k., qabúl na k.* — *Aswikár k., naqá, chhópná, angikár na k., na máná, na-bhá k.* [ *alag k.* ]

**DIS-PÁIR'**, v. (L. *dis*, *par*) to separate a pair or couple — *Jore ko jadhá k.* — *Yug ko DIS-PÁ-RATE, a. separate, dissimilar — *Jadhá, mukhtadif ná-muváfiq* — *Alag, prithak, bhinna, asadris.**

**DIS-PÁ-RATES**, n. pl. things unlike — *Ná-muváfiq chizé* — *Asadris vastu*.

**DIS-PÁR-ITY**, n. inequality, difference — *Ná-hamwári, ná-buráburi, tafawut, farq* — *Asa-mánatá, asamatá, atulyatwa, bhed, prabhed, antar*.

**DIS-PÁ-RÁQE**, v. (L. *dis*, *par*) to injure by comparison, to undervalue, to vilify — *Muqábale se zizán k., kam-qadr k., khauf k., harf tánc* — *Tulaná se háni k., halká k., laghu k., jithá ho us se nyún jánna, apamán k., gum kí mindá k.*

**DIS-PÁ-RÁ-QUE-MENT**, n. injurious comparison, reproach, disgrace, indignity — *Muzirr muqábala, aisé muqábala jis ke zarur pahunché, ná-munásib muqábala, malámat, ikánat, be-qadrí, zillat, fuzihat* — *Kujor, ayogyatulaná, tiraskár, avajhá, gunápavád, paradoshavád, kónáshikakaran, mindá, apamán, análar, amaryádá*.

**DIS-PÁ-RÁ-GER**, n. one who disparages — *Muqábale se zizán k. w., kam-qadr k. w., khauf k. w., harf tánc w.* — *Tulaná se háni k. w., ayogyatulaná k. w., halká k. w., apamán k. w., gumagbáti, mindak.*

**DIS-PÁ-RÁ-GING-LY**, ad. so as to disparage — *Muqábale se muqsán karne ke taur se, kam-qadr yá khauf karne ke taur se* — *Tulaná se háni karne kí ritá se, halká karne kí bhánti se, apamán karne wá gum kí mindá karne kí ritá se*.

**DIS-PÁRK'**, v. (L. *dis*, S. *parcor*) to throw open, to set at large — *Khol d<sup>h</sup>, chhor d<sup>h</sup>, rikhá k., mukhlasi d.* — *Niravarodh k., sab ke nimitta sámánya k., mukt k.*

**DIS-PÁRT'**, v. (L. *dis*, *parco*) to divide, to separate, to break, to burst — *Do-túk k. yá h<sup>u</sup>, alag k. yá h<sup>u</sup>, torá<sup>h</sup>, phorná<sup>h</sup>*.

**DIS-PÁ'SSION**, n. (L. *dis*, *passioni*) freedom from passion, apathy — *Hawá-o-hawas se ázadí, sukun-t-tabi, be-parwá, murda-dili* — *Sánti, nirudveg, audásya, virág, vairág*.

**DIS-PÁ'SSION-ATE**, a. cool, calm, impartial — *Salim-t-tabi<sup>h</sup>, kalim, be-zahra, be-kawá-o-hawas, rást-báz, ádil, be-taraf-dár* — *Sánt, samachitta, thaná<sup>h</sup>, udásin, rághin, virakt, apakshapáti*. [ *Sántatá se, samachittatá se, nirudveg se, sánti se*. ]

**DIS-PÁ'SSION-ATE-LY**, ad. coolly — *Salim-t-tabi<sup>h</sup> kyé, taamul se, hilm se* —

**DIS-PÁ'SSIONED**, a. free from passion — *Be-hawá-o-hawas, be-zahra, halim, salim-t-tabi<sup>h</sup>* —

**DIS-PÁ'TCH'**. See **DISPATCH**. [ *Nirudvegí, samachitta, sánt, virakt, rághin*. ]

**DIS-PÁUP'ER**, v. (L. *dis*, *pauper*) to deprive of the claim of a pauper — *Muflis ko kisi kháns haqq se mahrim k.* — *Daridri ko kisi visesh adhikár se bábar k.*

**DIS-PÉL'**, v. (L. *dis*, *pello*) to drive away, to scatter, to dissipate — *Dúr k<sup>h</sup>, daf k., bhagá<sup>h</sup>, uráná<sup>h</sup>, raf k., máná<sup>h</sup>*.

**DIS-PÉND'**, v. (L. *dis*, *pendo*) to lay out — *Kharach k., kharj k., lajáná<sup>h</sup>* — *Vyay k.*

**DIS-PÉNC'**, n. cost, charge, profusion — *Kharach, kharj, fuzul-kharchi* — *Vyay, bahuvyay*.

**DIS-PÉNSE'**, v. (L. *dis*, *pensum*) to deal out, to distribute, to administer, to excuse, to free from obligation — *Taqsim k., bhátná<sup>h</sup>, áall k., insáf k., mu'áf k., furz se harí k., kisi furz se rikhá k.* — *Báht d., bhág k., demá, niti ke anusar nyáy k., kshamá k., kisi avasyakaryatá wá kartavyatá se mukt k.*

**DIS-PÉNSA-BLE**, a. that may be dispensed with — *Dúr kiye jáne ke qábil, tark kiye jáne ke láiq, chhore jáne ke láiq* — *Chhore jáne ke yogya, tyáge jáne ke yogya*.

**DIS-PÉNSA-BLE-NESS**, n. the capability of being dispensable — *Dúr kiye jáne kí qábili-yat, tark kiye jáne kí hijáqat* — *Chhore jáne kí yogyatá, tyáge jáne kí yogyatá*.

**DIS-PÉNSA-RE**, n. a place where medicines are dispensed to the poor — *Garibon aur mukhtajon ke liye dará-khána, aisi jagah jahan garibon aur mukhtajon ko must meñ dará di jati hai* — *Daridriyon ke nimitta aushadágár, aisé sthan jahan daridriyon ko aushad señt di jati hai*.

**DIS-PEN-SÁ'TION**, n. distribution, method of providence, an exemption from some law — *Taqsim, ádmijon ke haqq meñ Itáhi marz, ráhat yá taklif jo Khudá insán ko detá*

*kai, kisi áin se mu'áfi yá rihái*—Bánt, man ushyon ke prati ísvar kí gati vyavahár wá pravritti, ísvarakarttrikasukhaduhkhaniyog, vidhimukti, niyamanukti, kisi vidhi wá niyam se mukti.

DIS-PÉN'SA TIVE, *a.* granting dispensation—*Kisi áin se mu'áfi yá rihái bakhshne w.*—Kisi vidhi wá niyam se muktakarak, vidhimuktidáyak.

DIS-PÉN'SA-TIVE-LY, *ad.* by dispensation—*Tuqsim se, kisi áin se mu'áfi yá rihái ke taur par*—Bánt se, vidhimukti se, niyamanukti se.

DIS-PÉN-KÁ-TOR, *n.* one who dispenses—*Tuqsim k. w., bántne w<sup>h</sup>, 'adl k. w., insáf k. w., mu'áf k. w., farz se bari k. w.*—Bánt d. w., vibhágakalpak, niti ke anusár nyáy k. w., kahamá k. w., kisi kartavyatá se mukt k. w.

DIS-PÉN'SA-TO-RY, *a.* granting dispensation; *n.* a directory for making medicines—*Kisi áin se mu'áfi yá rihái bakhshne w.; n. kitab-i-nushkaját, alfazu-l-ulwiya*—Vidhimuktidáyak, niyamanuktidáyak; *n.* aushadhasaṁskáravishayakagrath, aushadh banáne ká grath.

DIS-PÉN'SER, *n.* one who dispenses—*Tuqsim k. w., 'adl k. w., insáf k. w., mu'áf k. w., farz se bari k. w.*—Bántne w., vibhág k. w., vibhágakalpak, niti ke anusár nyáy k. w., kisi kartavyatá se mukt k. w.

DIS-PEOPLE, *v.* (*L. dis, populus*) to empty of people, to depopulate—*Wíran k., tákht-o-tárúj k.*—Ujár k., ujárna, nirjan k., naraśunya k.

DIS-PEOPLER, *n.* a depopulator, a waster—*Wíran k. w., tákht-o-tárúj k. w.*—Ujár k. w., ujárne w., nirjan k. w.

DIS-PERSE, *v.* (*L. di, sperare*) to scatter, to dissipate, to distribute—*Phailáná<sup>h</sup>, chhitráná<sup>h</sup>, chhitná<sup>h</sup>, chhitkáná<sup>h</sup>, bithráná<sup>h</sup>, bakherná<sup>h</sup>, uráná<sup>h</sup>, bántná<sup>h</sup>.*

DIS-PERS-ED-LY, *ad.* in a dispersed manner—*Muntashar taur se, 'ulúhidagi se*—Chhitráw se, prithak rūp se. [*sháni*—Vibhinmatá, vikshiptatá, vigalitwatá.

DIS-PERS-ED-NESS, *n.* state of being dispersed—*Intishár, parágundagi, fafriga, pave*—DIS-PERS-ER, *n.* a scatterer, aspreader—*Chhitráne w<sup>h</sup>, chhitne w<sup>h</sup>, phailáne w<sup>h</sup>, bakherne w<sup>h</sup>, bithráne w<sup>h</sup>.* [*parágundagi.*

DIS-PER-SION, *n.* the act of dispersing—*Chhitráw<sup>h</sup>, chhitkáná<sup>h</sup>, phailáná<sup>h</sup>, intishár,*

DIS-PER-SIVE, *a.* having power to disperse—*Chhitráw<sup>h</sup>, phailáná<sup>h</sup>, parágunda k. w<sup>h</sup>.*

DIS-PIRIT, *v.* (*L. di, spiro*) to discourage, to dishearten, to deject—*Shikasta-díl k., be-díl k., díl torná, ázurda k., afsurda k.*—Man torná, sáhas torná, utsáhabhaug k., udás k., mlán k., muñh latká d.

DIS-PIRIT-ED-NESS, *n.* want of spirit—*Be-dílí, be-himmatí, ázurdagí, shikasta-dílí*—Sáhasahinatá, sáhasasūnyatá, vishayatá, khinnatá.

DIS-PLÁ'CE, *v.* (*L. dis, Fr. place*) to put out of place, to remove—*Be-já rakhná, be-mauqú rakhná, ulat-pulat k<sup>h</sup>, tagir k., mauqúf k., ma'zúl k., dúr k<sup>h</sup>.*—Kutáaur dharná, kutháaw rakhná, sarkáná, báhar k., chhuráw.

DIS-PLÁ'CEN-CY, *n.* (*L. dis, placeo*) incivility, dislike—*Durushtí, be-murawwatí, bad-akhláqí, ná-khushí, nafrat, karáhat, gurez*—Ásishtatá, kúsilatá, duhsílatá, ghinná, ghin, avajná, tiraskar, apriti, vimukhatá.

DIS-PLANT, *v.* (*L. dis, planta*) to remove a plant, to strip of inhabitants—*Per ukháw dálná<sup>h</sup>, per sarkáná<sup>h</sup>, níká-d<sup>h</sup>, njár-d<sup>h</sup>.*

DIS-PLAN-TATION, *n.* the act of displanting—*Darakht hatáná, báshandoi ko níká-ná*—Per ukháw dálná wá hatá d., vāsasthán se logón ko nisárná.

DIS-PLÁ'T, *v.* (*L. dis, W. pleth*) to untwist, to uncurl—*Áinthan kholná<sup>h</sup>, udhegná<sup>h</sup>.*

DIS-PLÁ'Y, *v.* (*L. dis, plico*) to spread wide, to exhibit, to set out ostentatiously; *n.* an exhibition, a show—*Phailáná<sup>h</sup>, pasáráná<sup>h</sup>, kholná<sup>h</sup>, díkháná<sup>h</sup>, díkhláná<sup>h</sup>; n. phailá w<sup>h</sup>, pasárá<sup>h</sup>, díkhá w<sup>h</sup>, díkhlá w<sup>h</sup>, ízhár, namúcl, numáish.*

DIS-PLÁ'YER, *n.* one that displays—*Phailáne w<sup>h</sup>, pasárne w<sup>h</sup>, kholne w<sup>h</sup>, díkháne w<sup>h</sup>, díkhláne w<sup>h</sup>.*

DIS-PLÉASE, *v.* (*L. dis, placeo*) to offend, to make angry, to disgust—*Ná-khush k., kusháná<sup>h</sup>, bezár k., khaśa k., mutanaññ k.*—Aprasanna k., asantushť k., krudhdha k., klujháná, rútháná. [Atushtikar, asukhad, kutsit, ghripotpádak, apriya, aruchir.

DIS-PLÉAS'ANT, *a.* offensive, unpleasant—*Zisht, karih, zabún, ná-guwar yá ná-gawár*—DIS-PLÉAS'ANT-LY, *ad.* in an unpleasant manner—*Ná-guwar yá ná-gawár tar'q se, ná-gawári se*—Apriyabháw se, aruchir rūp se. [—Aprasannatá, asantushťatá.

DIS-PLÉAS'ED-NESS, *n.* the state of being displeased—*Ná-khushí, kushida-khátiri, ná-rázi*

DIS-PLÉAS'ING-NESS, *n.* offensiveness—*Ná-gawári*—Apriyatá.

DIS-PLÉAS'URE, *n.* offence, anger, uneasiness, pain, state of disgrace—*Ranjish ká sabab, khaśagi, ázurdagí, taklíf, zillat, khiffat*—Aparádh, kop, krodh, rosh, atushtí, udveg, dukkh, asukh, apamán, anádar.

DIS-PLÓDE, *v.* (*L. dis, plando*) to disperse with a loud noise—*Chhorná<sup>h</sup>, tarkáná<sup>h</sup>, chatkáná<sup>h</sup>, phorná<sup>h</sup>, phúná<sup>h</sup>, phatná<sup>h</sup>, chatakná<sup>h</sup>, tarakná<sup>h</sup>.* [*charakná<sup>h</sup>.*

DIS-PLÓ'ION, *n.* the act of disploding—*Phúan<sup>h</sup>, chaták<sup>h</sup>, tarak<sup>h</sup>, karáká<sup>h</sup>, karak<sup>h</sup>.*

DIS-PLÓME, *v.* (*L. dis, pluma*) to strip of feathers—*Par noch lená<sup>h</sup>, par ukháw lená<sup>h</sup>.*

**DI-SPONGE'**, *v.* (L. *dis, spongia*) to discharge as from a sponge—*Goyā infanj se nichor-nā*—Mānon *paṣṣoshak samudri vastu se nichornā*.

**DIS-PORT'**, *v.* (L. *di, Ger. sport* ?) play, pastime; *v.* to play, divert—*Khel<sup>h</sup>, tamāškā, tafarruj, dā-bahlāo*; *v.* *khehnā<sup>h</sup>, dīl bahlānā*—*Krīpā, vihar, vilās*; *v.* *krīpā k., vihar wā vilās k., man phernā, man bahlāwā*.

**DIS-POSE'**, *v.* (L. *dis, positum*) to place, to arrange, to regulate, to adapt, to incline, to employ, to bestow, to sell—*Rakhnā<sup>h</sup>, durnat k., murattab k., ārstā k., murāfiq k., lāiq k., rāqib k., māl k., masrif k., mashgūl k., harāla k., dīre ke ikhtiyār k., bui k., farokht k.*—*Dharmā, sañwāna, rachnā, sudhārnā, kram se rakhnā, thik k., yogya k., pravritta k., lagūnā, denā, beelnā*.

**DIS-POSE'-ABLE**, *a.* free to be used or employed—*Masrif hone ke qābil, mashgūl hone ke lāiq*—*Lagāye jāne ke yogya, kām āne ke yogya*.

**DIS-POSAL**, *n.* control, regulation, management—*Ikhtiyār, qabza, qābū, intizām, band-o-bast*—*Adhīnātā, vās, vāsātā, adhikār, vihiān, nirvāh, vyavahartritva*.

**DIS-POSER**, *n.* one who disposes, a director—*Rakhnā<sup>h</sup>, murattib, murāfiq k. w., rāqib k. w., masrif k. w., mashgūl k. w., harāla k. w., farokht k. w., bakhshuc w., bakhshanda, muradazim, nāzim*—*Dharmē w., sañwānē w., rachnē w., sudhānē w., kram se rakhnā w., vyavasthāpak, thik wā yogya k. w., pravarttak, lagānē w., dātā, denē w., beelnē w., vidhātā, viniyantā, adhishthātā*.

**DIS-POSITION**, *n.* order, distribution, fitness, tendency, temper, inclination—*Tortib, band-o-bast, ārstāgi, intizām, taqsim, bakhshish, liqāyat, raghat, mizāj, talī, sirat, kho, munish, mailān yā magālān*—*Vinyās, vyavasthāpan, vidhān, vyūhan, bantāi, bānt, vilhāg, parikalpān, yogyatā, upayuktatā, pravīnatā, pravāh, pravānya, swabhaw, silātā, prakriti, pravritti*.

**DIS-POSURE**, *n.* management, direction—*Intizām, ikhtiyār, sar-barāhi, intinām*—*Vyadish*—*DIS-POSSESS'*, *v.* (L. *dis, possessum*) to put out of possession, to deprive—*Be-dakhil k., khārīj k., maharām k., be-qabza k.*—*Adhikār wā swattwa se nikāl dī, adhikār wā swattwa har lenā*. [tā, swattwabarān.

**DIS-POSSESSION**, *n.* a putting out of possession—*Be-dakhil, ikharāj*—*Adhikārabharshā*.

**DIS-PRaise**, *n.* (L. *dis, pretium*) blame, censure; *v.* to blame, to censure—*Bad-nāmī, malāmāt*; *v.* *bad-nām k., malāmāt k.*—*Aprasāns, āyās, apavād, nindā, tiraskār*; *v.* *aprasāns k., āyās k., nindā k., tiraskār k.* [apavādi, nindak, tiraskār k. w.

**DIS-PRaisER**, *n.* one who dispraises—*Bad-nām k. w., malāmāt k. w.*—*Aprasānsak, Dis-PRaisING-ly*, *ad.* with blame—*Bad-nāmī se, malāmāt se*—*Aprasānsapurvak, nindā se, tiraskār se*. [rindā yā chhitarnā<sup>h</sup>, pasārnā yā pasarnā<sup>h</sup>.

**DIS-PREAD**, *v.* (L. *di, S. sprēdan*) to spread around, to extend—*Phailānā<sup>h</sup>, chhit*—*DIS-PREADER*, *n.* a publisher, a divulger—*Muntashar k. w., fāsh yā āshkārā k. w.*—*Prakat wā pragat k. w., prakās k.*

**DIS-PRIZE'**, *v.* (L. *dis, pretium*) to undervalue—*Kam-qimat yā kam-qadr k., haqir jānū*—*Jitnā ho us se nyūn jānū, chhotā wā halkā jānū*. [rat—*Hāni, kshati*.

**DIS-PROFIT**, *n.* (L. *dis, pro, factum*) loss, damage, detriment—*Nuqsān, ziyān, khsā*—**DIS-PROOF'**. See under DISPROVE.

**DIS-PROPORTION**, *n.* (L. *dis, pro, portio*) unsuitableness of one thing to another, want of symmetry, disparity; *v.* to join things unsuitable in quantity or form—*Ek dīre se nā-murāfiqat, tafāwut, be-dauli, bad-andām, nā-ham-wārī, nā-barābarī, be-andāzgi*; *v.* *jo chhiz sirat yā sirat meñ nā-murāfiq hon unko milānā, be-andāza k., bad-ukhā k.*—*Ek dīre se annel, ayogyatā, kudauli, asamatā, atulyatā, asamānatā, chhotāī barāī*; *v.* *jo vastu gun wā rūp meñ asadris wā asamān hon unko milānā, ayogya sambandhan k., ayuktasambandhi k.* [asamān, asam, atulya.

**DIS-PROPORTION-ABLE**, *a.* unsuitable—*Nā-murāfiq, nā-barābar, be-andāz*—*Ayogya*, **DIS-PROPORTION-ABLE-NESS**, *n.* unfitness—*Nā-murāfiqat, nā-ham-wārī, be-andāzgi*—*Asamatā, ayogyatā, atulyatā*. [se, be-andāz—*Asamatā ayogyatā wā atulyatā se*.

**DIS-PROPORTION-AL**, *ad.* unsuitably—*Nā-murāfiqat se, nā-ham-wārī se, be-andāzgi*—**DIS-PROPORTION-AL**, *a.* without proportion—*Be-andāza yā be-andāz*—*Asam, ayogya, visham*. [wārī—*Vishamatā, asamatā, ayogyatā*.

**DIS-PROPORTION-AL-ITY**, *n.* want of proportion—*Be-andāzgi, nā-murāfiqat, nā-ham-wārī*—**DIS-PROPORTION-AL-ITY**, *ad.* unsuitably—*Nā-murāfiqat se, nā-barābarī se, be-andāz*—*Asamatā se, atulyatāpurvak, ayogyatā se*.

**DIS-PROPORTION-ATE**, *a.* unsuitable—*Be-andāz, nā-murāfiq, nā-ham-wārī, gair-mu'tadil*—*Ayukt, ayogya, asamān, vishamaparimānak, nyūnādhik, atulya, visham*.

**DIS-PROPORTION-ATE-ly**, *ad.* unsuitably—*Be-andāzgi se, nā-murāfiqat se kam-o-beh, be-andāz, chhotāī-barāī se*—*Ayukt rūp se, ayogya wā asamān bhāv se, vishamāparimānak rūp se, nyūnādhik bhāv se, asamatā se, vishamatā se*.

**DIS-PROPORTION-ATE-NESS**, *n.* unsuitableness—*Be-andāzgi, nā-ham-wārī, nā-murāfiqat, chhotāī-barāī*—*Asamatā, ayogyatā, vishamāparimānakatā, nyūnādhikātwā*. \*

**DIS-PROVE'**, *v.* (L. *dis, probō*) to prove false or erroneous, to confute—*Jhūhā sādīt*

- k., jhuthālnā, gūlat thahrānā, bātīl k., radd k.*—Jhūthī wā aśuddh thahrānā, khandan k., kāṭna wā kāt d.
- DIS-PROV'ER**, *n.* one who disproves—*Jhūtkā sābit k. v., jhuthālnā v., gūlat thahrānā v., bātīl k. v., radd k. v.*—Jhūthā wā aśuddh thahrānā v., khandan k. v., kāt d. v.
- DIS-PROOF**, *n.* confutation, refutation—*Itbat, butlān, radd*—Khandan, vākyakhandan, pūshighāt, pratyākhyān, asattwasthāpan.
- DIS-PUNG'IE**, *v.* (*1. dis, punio*) to blot out, to erase—*Mitā-dh., chhēt-dālnā, nikāl-kālnā.*
- DIS-PUN'ISH-ABLE**, *a.* (*1. dis, punio*) that may not be punished—*Nā-qābil-i-sazā, jo mē ā pāne kē lāiq wā kō*—Adāpnā, āsāpnā.
- DIS-PUTE**, *v.* (*1. dis, puto*) to argue, to debate, to contend; *n.* argument, controversy, contest—*Bahasnā, bahs k., mubāhasa k., hujjat k., takrār k.*; *n. hujjat, bahs, mubāhasa, takrār, mujādilat, munāzara*—Vādānuvād k., vād. k., vākkalah k., kalah k., jhagānā; *n. hotā, vād, vādānuvād, vivād, vāgyuddh, vākkalah, kalah, jhagā.*
- DIS-PUTABLE**, *a.* that may be disputed—*Jiske bāb mē bahs hujjat yā takrār ho sake, munāzara-bahs, munāzara-takrār*—Vivādānīy, vitarkyā, pratyākhyey, jiske vishay mē vivād wā vākkalah ho sakat.
- DIS-PUTAT'ION**, *n.* proneness to dispute—*Mubāhasa kī taraf raghat yā magalān*—Vivādānilatā, vākkalahāt latā.
- DIS-PUTANT**, *n.* an arguer, a controvertist—*Bahās, takrārī, mujādilat, hujjatī*—Tarkī.
- DIS-PUTATION**, *n.* the act of disputing—*Bahs, mubāhasa, hujjat, takrār*—Vivād, vādānuvād, vādāprativād, vākkalah, kalah.
- DIS-PUTATIVE**, *a.* inclined to dispute—*Takrārī, hujjatī, bahs kī taraf mūl*—Vādānuvād.
- DIS-PUTATION**, *a.* disposed to debate—*Takrārī, hujjatī, mubāhasa kī taraf mūl*—Vādānuvādānil, tarkapriy.
- DIS-PUTER**, *n.* one who disputes—*Hujjatī, bahās, takrārī, mujādilat*—Vādī, vivādī.
- DISQUALIFY**, *v.* (*1. dis, qualis*) to make unfit, to disable, to deprive of a right—*Nā-lāiq k., nā-qābil k., nā-skāsta k., be-maqlūl k., kisi haqq se khārij yā mahrum k.*—Ayogyā k., apātra k., amaryukt k., kisi adhikār se dūr k. wā rakhnā.
- DISQUALIFICATION**, *n.* that which disqualifies—*Nā-lāiq, nā-lāiqat, be-maqlūl, nā-sazā-rārī*—Ayogyakārān, apātrikārān, ayogyatwa, āsāmāthyā.
- DIS-QUIET**, *n.* (*1. dis, quies*) uneasiness, restlessness, anxiety; *a.* uneasy, restless; *v.* to make uneasy, to disturb—*Be-kālī, be-chainī, be-qarārī, tashrīsh, fikr, taraddud*; *a. be-qarār, muztarīb, be-kāl*; *v. be-kāl k., be-chain k., muztarīb k.*—Udveg, chittodveg, chittavedanā, mānasivyathā, vyastatā, asthiratā, chintā; *a. asthir, vyākul, udvigna, vyast*; *v. udvigna k., āsānt k., chintī k., asthir k., vyast k., vyākul k.*
- DIS-QUIETED**, *n.* one who disquiets—*Be-kāl yā be-chain k. v., muztarīb k. v.*—Asthir k. v., udvigna k. v., āsānt wā asthir k. v., chintit wā vyākul k. v.
- DIS-QUIETEDLY**, *ad.* producing uneasiness—*Be-kāl yā be-chain k. v., muztarīb k. v.*—Udvegakārī, chittodvegakārī, asthiratājanak, chintājanak.
- DIS-QUIETLY**, *ad.* without rest, anxiously—*Be-ārām, be-qarār, tashrīsh se, fikr se, taraddud*—Āsānti se, udveg se, chintā se.
- DIS-QUIETNESS**, *n.* uneasiness, restlessness—*Be-kālī, be-chainī, be-qarārī*—Udveg, chittodveg, mānasivyathā, vyastatā, asthiratā, āsānti.
- DIS-QUIETUDE**, *n.* uneasiness, anxiety—*Be-chainī, be-kālī, tashrīsh, taraddud, fikr*—Mānasivyathā, chittodveg, manastāp, asthiratā, vyastatā, chintā.
- DIS-QUISTION**, *n.* (*1. dis, quasitum*) a discussion, examination—*Mubāhasa, tajwiz, munāzara, tafish, tafakkus*—Vitark, vādāprativād, parikshā, vivechanā.
- DIS-REGARD**, *n.* (*1. dis, re, Fr. garder*) slight notice, neglect, contempt; *v.* to slight, to neglect, to condemn—*Be-iltifātī, be-tamiz, bad-lihāzī, ādam-i-khātiri, kam-nigāhi, gāfl, be-parwāi, haqārat, khifāt*; *v. be-iltifātī k., be-tamiz k., gāfl k., tarah d., nafrat k., haqārat k.*—Ānādar, amānoyog, avajñā, avamān, ghin wā ghripā; *v. ānādar k., amānoyog k., tuchch jānā, avajñā k., ghripā wā ghin k.*
- DIS-REGARDED**, *n.* one who slights or condemns—*Be-iltifātī k. v., be-lihāzī k. v., bad-tamiz k. v., gāfl k. v., mutanāfir, haqārat k. v., nafrat k. v.*—Ānādar k. w., avajñākārī, ghripā wā ghin k. w.
- DIS-REGARDEDLY**, *a.* negligent, contemptuous—*Be-iltifāt, bad-lihāz, gāfl, mutanāfir, maqrīr, mutakabbir*—Āmanoyogī, nīrapeksh, avamānī, ghripākārī, ghamāhī.
- DIS-RELISH**, *n.* (*1. dis, re, Fr. lécher*) distaste, dislike, nauseousness; *v.* to dislike, to make nauseous—*Nā-gavārī, nafrat, karāhat, gurez, karāhiyat*; *v. nafrat k., be-zauq mā līm k., bad-maza k., be-zauq k.*—Kuswād, aruchi, aprīti, ghripā, ghin; *v. ghripā wā ghin k., aruchi k., aprīti k., na chāhnā, kuswād k., apriy k.*
- DIS-REPUT'ION**, *n.* (*1. dis, re, puto*) discredit, dishonour; *v.* to bring into discredit or dishonour, to disregard—*Rusvāt, bad-nāmī, fuzihat, be-izzatī*; *v. rusvā yā bad-nām k., fuzihat k., be-izzat k., be-qudr k., be-tamiz k., be-lihāzī k., haqārat k.*—Ākhyatī, āpāyā, āyas, ākrī, āpakrī, amaryādā, āpratishthā, āpamān; *v. ākhyatī k., āpāyā k., āpakrī k., āpamān k., amaryādā k., avajñā k., ghripā wā ghin k.*

- DIS-RĒP-U-TA-BLE**, *a.* not creditable, mean—*Rusvā, mā'yūb, lumina, dān*—*Akirtikar, apakirtikar, payasaskar, aprasāsaniy, adham, nich*. [amaryādā, mār'yādāhāni.]
- DIS-RĒP-U-TĀ'TION**, *n.* disgrace, dishonour—*Zillat, khāfat, be-izzatī*—*Apakirti, apamān, asaminān, asamān, apamān, tirakār, asabhyatā, kuśilatā, dhihāi*.
- DIS-RE-SPECT**, *n.* (L. *dis, re, spectum*) want of respect, incivility—*Be-illijāt, be-adabī, be-imtiyāzi, gusākhi, shokhi, turk-i-adab, bad-akhlaqī*—*Anādar, amaryādā, asaminān, asamān, apamān, tirakār, asabhyatā, kuśilatā, dhihāi*.
- DIS-RE-SPECT'FUL**, *a.* uncivil, irreverent—*Be-lihāz, bad-lihāz, be-adab, be-murawwat, be-tamīz, be-imtiyāz*—*Asishit, asabhyā, anādarakārī, apamānī*.
- DIS-RE-SPECT'FUL-LY**, *ad.* uncivilly, irreverently—*Be-lihāzi se, be-adabī se, be-murawwati se, be-tamīzi se, be-imtiyāzi se, be-muhābā*—*Asabhyatā se, asishitatā se, duhūlatā wā kuśilatā se, anādar se, avajhā se, tiraskārapūrvak*. [khol-d<sup>h</sup>, nangā k<sup>h</sup>.]
- DIS-RŌBE**, *r.* (L. *dis, Fr. robe*) to undress, to uncover, to strip—*Kupre utār lenā<sup>h</sup>*.
- DIS-RŌBER**, *n.* one who disrobes—*Kupre utār-lene w<sup>h</sup>, khol d. w<sup>h</sup>, nangā k. w<sup>h</sup>*.
- DIS-RUPTION**, *n.* (L. *dis, ruptum*) the act of breaking asunder—*Dardagi, phātan<sup>h</sup>, phū<sup>h</sup>, tīdā<sup>h</sup>, tīd<sup>h</sup>*—*Bhāng, vidāran*.
- DIS-SAT'IS-FY**, *r.* (L. *dis, satis, facio*) to make discontented, to displease—*Nā-khush k., nā-rāz k., bezār k.*—*Asantushit k., atript k., aprasanna k., rutilhān, kurlhān*.
- DIS-SAT-IS-FĀCT'ION**, *n.* discontent, uneasiness—*Nā-khushī, nā-rāzi, bezārī, be-chānī, be-istiyālā, b'kālī*—*Atushit, atriptī, asantosh, atriptitā, asuntī, vyastatā, chittodveg, mānasivyathā, manastāp*. [tir-pasand—*Atushitkar, asantoshajanak, atriptikar*.]
- DIS-SAT-IS-FĀCT'ORY**, *a.* unable to give content—*Nā-khush-āgaur, gaur-mab<sup>h</sup>, nā-khā*.
- DIS-SAT-IS-FĀCT'ORY-NESS**, *n.* inability to give content—*Nā-khush-āgaurī, nā-khātīr-pasandī*—*Atushitkaratā, asantoshajanakatā, atriptikaratā*.
- DIS-SEAT**, *r.* (L. *dis, sedes*) to put out of a seat—*Kis jagah se hatinā yā dār k<sup>h</sup>*.
- DIS-SECT**, *r.* (L. *dis, sectum*) to cut in pieces, to divide and examine—*Parze-parze k., tashrīh k., kāt-kar intihān k.*—*Tukre tukre k., kāt-kar jāuchnā, khañd khañd kar-ke parikshā k.*
- DIS-SECT'ABLE**, *a.* that may be dissected—*Parze-parze hone ke lāiq, tashrīh kige jāne ke qābil, jisko kāt kar intihān kar sakēn, mukimū-t-tashrīh*—*Khañdaniy, tukre tukre hone ke yogya, jisko tukre tukre kar-ke jāuch sakāin*.
- DIS-SECT'ION**, *n.* the act of dissecting—*Tashrīh, lāt-kar intihān*—*Āngachhed, kātāw, sūkslmāparikshā, mūlatattwasādhanaī thaprit-hakkam*.
- DIS-SECT'OR**, *n.* one who dissects—*Parze-parze k. w., tashrīh kumanda, kāt-kar intihān k. w.*—*Tukre tukre k. w., āngachhedak, sūkslmāparikshak*.
- DIS-SEIZE**, *r.* (L. *dis, Fr. saisir*) to dispossess wrongfully, to deprive—*Zabar-dasti se be-dakhl k., milk-o-māl chhīn lenā*—*Adhikārachyut k., anadhikār k., kisī kā adhikār wā dham har lenā*.
- DIS-SEIZ'IN**, *n.* unlawful dispossession—*Zabar-dastī se dāstre kī milkiyat-o-māl chhīn lenā, be-dakhl-i-nā-jūz, be-dakhl-i-bi-l-jahr*—*Parādhi-kārahārāp*.
- DIS-SEIZ'OR**, *n.* one who dispossesses another—*Wah shakhs jo nā-haqq kisī ko uski milk se be-dakhl karā hai, bar-zabar-dastī dāstre kī milkiyat dakhl k. w.*—*Parādhi-kārahārāk, anyāy se apaharānakārī*.
- DIS-SEMBLE**, *r.* (L. *dis, similia*) to disguise, to play the hypocrite—*Poshida k., bhes badalnā, bhes bīnānā<sup>h</sup>, makt k., riyā k.*—*Chhipanā, rūp bananā, kapat k., chhadnā k.*
- DIS-SEMB'BLANCE**, *n.* want of resemblance—*Gair-mushābahat, nā-murāfaqat*—*Asadrī-shatā, asādrīshyā*. [dhongī, kapatī, dāmbhik, kapataveśī, chhadmaveśī.]
- DIS-SEMB'LER**, *n.* one who dissembles—*Makkār, riyā-kār, murā, zamānā-sāz*—*Dimbhī*.
- DIS-SEMB'LING**, *n.* fallacious appearance—*Banānā yā jhūthā bhes<sup>h</sup>*—*Kapataveś, chhad-maveś, kritrimaveś, bhagat wā bhagat*.
- DIS-SEMBLING-LY**, *ad.* with dissimulation—*Riyā-kārī se, makt se, zamānā sāzi se*—*Dimbh se, dhong se, chhadm se, kapat se, kritrimatā se, dambh se*.
- DIS-SEMI-NATE**, *r.* (L. *dis, semen*) to scatter as seed, to sow, to spread—*Chhitrānā<sup>h</sup>, chhitrā<sup>h</sup>, bonā<sup>h</sup>, phūlānā<sup>h</sup>, pasārnā<sup>h</sup>*. [pasār<sup>h</sup>.]
- DIS-SEMI-NĀ'TION**, *n.* act of disseminating—*Chhitrānā<sup>h</sup>, chhitrā<sup>h</sup>, bonā<sup>h</sup>, phūlānā<sup>h</sup>, pasār<sup>h</sup>*.
- DIS-SEMI-NĀ-TOR**, *n.* one who disseminates—*Chhitrānā<sup>h</sup>, chhitrā<sup>h</sup>, bonā<sup>h</sup>, phūlānā<sup>h</sup>, pasār<sup>h</sup>*.
- DIS-SENT**, *r.* (L. *dis, sentio*) to disagree in opinion, to differ; *n.* disagreement, difference of opinion—*Mukhtalif-rāe h., ikhtilāf rakhnā, nā-muwaṣṣiq h.; n. ikhtilāf, nā-muwaṣṣiqat, ikhtilāf-i-rāe*—*Asammatī k., bhīnamat h., natāntar h., viparit h.; n. viparitātā, asammatī, vimatī, bhīnamatatāhārāp*.
- DIS-SEN'SION**, *n.* disagreement, strife, discord—*Nā-ittifāqī, ikhtilāf, mukhālafat, nifāq, qaziya, nizā, jīna, fusūd*—*Asammatī, vimatī, virodh, kalah, jhagrā, ṭāñā, bakherā*.
- DIS-SEN'SIOUS**, *a.* quarrelsome, contentious—*Jhagrālā<sup>h</sup>, bakheriyā<sup>h</sup>*.
- DIS-SEN-TĀ'NE-OUS**, *a.* disagreeable, contrary—*Nā-guwar yā nā-gawār, khilāf-tāb, bar-khilāf*—*Apriya, viruddh, viparit*.
- DIS-SENTER**, *n.* one who dissents, one who does not conform to the established church



—*Mukhālīf*, *mukhtalif-rāe kā shakhs*, *mā ikir*, *din-i-rāj kā mukhīr*, *mashab-i-muqarrara kā mukhālīf*—*Bhinnamatadhāri*, *matāntarāvālambi*, *sādhārapadharmavirodhi*, *upādharmasevi*.

**DIS-SĒNT'IENT**, *dis-sēn'shent*, *a. disagreeing*; *n. one who disagrees*—*Nā-muwāfiq*, *mukhālīf*; *n. munkir*, *mukhālīf*—*Asammāt*, *vimat*; *n. asammāt*, *matāntarāvālambi*.

**DIS-SĒRT'**, *r. (L. dis, sero)* to discourse, to dispute—*Bayān k.*, *bahasnā*, *bahs k.*—*Vyā hyā k.*, *vivaran k.*, *vād k.*

**DIS-SĒR-TĀ'TION**, *n. a discourse, a treatise*—*Bayān*, *taqrīr*, *risāla*—*Vyākhyā*, *vivaran*,

**DIS-SĒR-TĀ-TOR**, *n. one who discourses or debates*—*Bayān k. w.*, *taqrīr k. w.*, *bakhās*—*Vyākhyātā*, *vivaranakartā*, *tarkī*, *vādī*, *vād k. w.*

**DIS-SĒRVE'**, *r. (L. dis, servio)* to injure—*Zarar k.*, *nuqsān pahuñchānā*—*Hāni k.*, *apakār k.*

**DIS-SĒR'VICE**, *n. injury, mischief*—*Nuqsān*, *zarar*, *ziyān*—*Apakār*, *hāni*, *kshati*.

**DIS-SĒR'VICE-A-BLE**, *a. injurious, hurtful*—*Muzīr*, *nuqsān-rasān*, *ziyān-kār*—*Apakārak*, *hānikārak*, *apakārī*, *kshatijānak*.

**DIS-SĒR'VICE-A-BLY**, *ad. so as to injure*—*Jismēn zarar yā nuqsān pahuñche*, *zarar pahuñchāne ke taur se*—*Jismēn apakār wā hāni howe*, *hāni karne ki riti se*.

**DIS-SĒR'VICE-A-BLENESS**, *n. injury, hurt*—*Nuqsān*, *ziyān*, *zarar*—*Apakār*, *hāni*, *kshati*.

**DIS-SĒVER**, *r. (L. dis, Fr. sever)* to part in two, to divide—*Do hisse k.*, *do-pāra k.*, *judā k.*—*Do tūk k.*, *dwibhāg k.*, *alag k.*, *bhinna wā prithak k.*

**DIS-SĒVER-ING**, *n. separation*—*Judāi*—*Algāw*, *bilgāw*.

**DIS-SI-DENT**, *a. (L. dis, sedeo)* not agreeing; *n. a dissenter*—*Nā-muwāfiq*; *n. munkir*, *mukhālīf*, *muqarrar din kā mukhālīf*—*Viparīt*, *viruddh*; *n. bhinnamatadhāri*, *sādhārapadharmavirodhi*.

**DIS-SI-LĀTION**, *n. (L. dis, solio)* the act of bursting open—*Phatnā<sup>h</sup>*, *phūtan<sup>h</sup>*.

**DIS-SIM'I-LAR**, *a. (L. dis, similis)* unlike—*Nā-muwāfiq*, *mukhtalīf*—*Asādrīs*, *bhinna*, *visham*.

**DIS-SIM'I-LĀR'I-TY**, *n. unlikeness*—*Nā-muwāfiqat*, *ikhtilāf*, *nā-barābari*—*Asādrīsātā*, *Asādrīsātā*, *asādrīsāya*, *bhinnatā*, *vishamatā*, *vishamnyā*, *asādrīsāya*.

**DIS-SIM'I-LĀR-I-TUDE**, *n. want of resemblance*—*Nā-muwāfiqat*, *ikhtilāf*, *nā-barābari*—*Vai-shamnyā*, *asādrīsāya*, *bhinnatā*, *asādrīsātā*.

**DIS-SIM-I-LĀ'TION**, *n. the act of dissembling, hypocrisy, false pretension*—*Poshīdagī*, *ripī*, *ripā kārī*, *ignāz*, *mudrāt*, *rip kī tabdil*, *mukr*—*Chhīpāw*, *gopan*, *dambh*, *dhimabh*, *kapalavac kṛtīnāvāc*, *banauā rūp*, *bhagāl wā bhagāl*.

**DIS-SI-PATE**, *r. (L. dissipo)* to scatter, to disperse, to squander—*Phailānā yā phail-nā<sup>h</sup>*, *urā-d<sup>h</sup>*, *ur-jānā<sup>h</sup>*, *surf k.*, *bar-bīd k.*—*Chhitarānā*, *chhitarājānā*, *chhitkānā*, *chhitnā*, *urānā*, *kshay k.*, *virthā vyay k.*

**DIS-SI-PABLE**, *a. liable to be dissipated*—*Phailāye jāne ke qābil*, *urāye jāne ke lāiq*, *surf yā bar-bād hone ke qābil*—*Chhitrāye jāne ke yogya*, *chhitarā jāne ke yogya*, *kshay hone ke yogya*, *virthā vyay hone ke yogya*.

**DIS-SI-PĀ'TION**, *n. dispersion, dissolute living, prodigality*—*Phailān<sup>h</sup>*, *intishār*, *aubāshī*, *āwārāgī*, *isārāf*—*Chhitarāw*, *urāw*, *dushtāchār*, *strisambhoganirityagitā*, *isevan*, *vesanītā*, *dhamaṇyay*. [*k.*, *chhapanā<sup>h</sup>*—*Alagānā*, *alag k.*, *prithak k.*, *asānlagāna k.*

**DIS-SO'CI-ATE**, *r. (L. dis, socius)* to separate, to disunite, to part—*Judā k.*, *'alāhida*

**DIS-SO'CI-A-BLE**, *a. not well associated*—*Achēhī bhānt se milā nahīn<sup>h</sup>*, *an-milā<sup>h</sup>*.

**DIS-SO'CI-AL**, *a. disinclined to society, not social*—*Gair-milānīst*, *an-milā<sup>h</sup>*—*An-lāpī*.

**DIS-SO'CI-AL-IZE**, *r. to make unsocial, to disunite*—*An-milā k<sup>h</sup>*, *alag k<sup>h</sup>*. [*pitā*.

**DIS-SO'CI-A-BIL'I-TY**, *n. want of sociability*—*Gair-milān-sārī*, *nā-āshnā-parastī*—*Anālā*.

**DIS-SO'CI-A'TION**, *n. separation, division*—*Judāi*, *'alāhidagī*—*Algāw*, *prithak bhāv*, *asān-lagatā*. [*ghulnā<sup>h</sup>*, *pighlānā<sup>h</sup>*, *alyānā<sup>h</sup>*, *alag k.*, *yā k<sup>h</sup>*.

**DIS-SŌLVE'**, *r. (L. dis, solvo)* to melt, to disunite, to separate—*Gālnā<sup>h</sup>*, *galānā<sup>h</sup>*, *gi-*

**DIS-SO-LU-BLE**, *a. that may be dissolved*—*Gālnē-jog<sup>h</sup>*, *pīghālne-jog<sup>h</sup>*, *gudāz hone ke qābil*, *alag hone ke lāiq*—*Gālnē wā pighālne ke yogya*, *galāniy*, *drāvya*, *alag hone ke yogya*.

**DIS-SO-LU-BIL'I-TY**, *n. liableness to be dissolved*—*Gudāz hone ke qābilitiyat*, *gal-jāne ke qābiliyat*, *alag hone ke qābiliyat*, *alag hone ke qābiliyat*, *gal jāne ke qābiliyat*, *alag wā prithak hone ke qābiliyat*.

**DIS-SO-LUTE**, *a. loose, debauched, vicious*—*Bad-wāz*, *rindānā*, *bad-kārī*, *aubāshī*, *āwārā*—*Bhrashtāchārī*, *durāchār*, *lampāt*, *kāmāsakt*, *bhogāsakt*, *kāmukā*, *vyasanī*, *vishayī*, *dusht*.

**DIS-SO-LUTE-LY**, *ad. loosely, in debauchery*—*Bad-wāzī se*, *bad-kārī se*, *āwārāgi se*, *aubāshī se*—*Bhrashtāchār se*, *durāchār se*, *lampatātā se*, *kāmāsaktī se*, *bhogāsaktī se*.

**DIS-SO-LUTE-NESS**, *n. looseness, debauchery*—*Bad-wāzī*, *āwārāgi*, *bad-kārī*, *aubāshī*—*Bhrashtāchār*, *durvrittātā*, *durāchār*, *vishayāsaktī*, *kāmāsaktī*, *lampatātā*, *vyasanītā*.

**DIS-SO-LŪ'TION**, *n. the act of dissolving, destruction, death, dissipation, the act of breaking up an assembly*—*Gudākhṛyā*, *gudāz*, *zawāl*, *bar-bād*, *halīkī*, *nestī*, *manū*, *nā-būdī*, *aubāshī*, *bad-wāzī*, *bar-bād*, *bar-khāstāgī*—*Pighlānā*, *galāw*, *drāv*, *nāś*, *vi-*

- nās, kahay, dhāyā, pralay, mṛityu, mich, bhrashtāchār, kāmāsakti, lampatā, sa-bhābhāṅg, sa-  
[tāhli-pazir—Galaniy, dravya.]
- DIS-SOLV'A-BLE, *a.* that may be dissolved—*Galan-hār<sup>h</sup>, galne-jog<sup>h</sup>, munkinu-l-tahlil*,  
DIS-SOLV'ENT, *a.* having power to dissolve; *n.* that which has power to dissolve—*Galāne w<sup>h</sup>, galānā<sup>h</sup>; n. galāne-wālī shai*—Drāvakar, vidrāvak, pighlāne w.; *n.* drāvakar vastu, pighlānēwālī vastu.
- DIS-SOLV'ER, *n.* one that dissolves—*Pighlāne w<sup>h</sup>, galāne w<sup>h</sup>, pighlān<sup>h</sup>, galān<sup>h</sup>.*
- DIS'SO-NANT, *a.* (L. *dis, sono*) harsh, unharmonious, discordant—*Sakht, bad-āwāz, nā-sāz, be-mel, nā-muwāfaqat, be-tāl*—Karkash, amel, viswar, parasparaviruddh, visaṅgat.
- DIS'SO-NANCE, *n.* discord, disagreement—*Sur ki nā-muwāfaqat, nā-sāz-gārī, nā-khush-āwāzī, nā-muwāfaqat, ikhtilāf, be-tālī*—Viswaratā, aparav, swar kā amel, anaiya, vai-paritya, visaṅvād.
- DIS-SUADE', *v.* (L. *dis, suadco*) to advise or exhort against—*Bāz rakhnā, man' k., dil phernā*—Man phernā, rokhnā, viparīt parāmarā d., nivāraṇopadeś k., samjhā bujhākar kisi viśeś karm se nivṛitta k.
- DIS-SUADE', *n.* one who dissuades—*Bāz rakhne w., man' k. w., dil pherne w., mānī, muzākim*—Man pherne w., viparīt parāmarā d. w., viparitamantrapadātā, samjhā bujhākar kisi kām se rokne w., nivāraṇopadeśak.
- DIS-SUA'SION, *n.* advice against—*Mumānā't, imtinā', kisi bāt ke bar-khilāf salāh*—Viparitamantṛaṇ, udyamabhāṅg ke nimitta prabodh, nishedhārthaparāmarā, nivāraṇopadeś.
- DIS-SUA'SIVE, *a.* tending to dissuade; *n.* a reason or argument that diverts from any purpose—*Mānī, kisi kām yā bāt ke khilāf salāh d. w., bāz rakhne v.; n. koi bā'is yā tagīr jo kisi kām se dil pher dene*—Viparitamantṛaṇakāri, rokne w., samjhā bujhākar kisi kām se rokne w.; *n.* hetu jo kisi viśeś kārya wā manorath se man pher dewe. [kī lufz—Dwyaksharāśabd, dwiswarāśabd.]
- DIS SYLLA-BLE, *n.* (Gr. *dis, syllabē*) a word of two syllables—*Do rukn hīc yā hisse*
- DIS-SYLLAB'IC, *a.* consisting of two syllables—*Do rukn hīc yā hisse ke lufz ke muta'al-līq*—Dwyaksharāśabdasambandhī, dwiswarāśabdasambandhī.
- DIS-TAFF, *n.* (S. *distaff*) the staff from which flax is drawn in spinning—*W'ah dandā jismēn sun yā patnā lupet dete hain aur kātne meṅ us se sūt nikaltā hai<sup>h</sup>*—Tarkut, sūtratarkutī. [bad-rang k.—Dhabbā dālnā, blur dālnā, mail k.]
- DIS-TAIN', *v.* (L. *dis, tingo*) to stain, to blot, to sully—*Dogilā k., dhuppā dālnā<sup>h</sup>*, DISTANCE', *n.* (L. *di, sto*) space between two objects, remoteness of place, space of time, respect, reserve; *v.* to place remote, to leave behind in a race—*Tafāwut, mufāsala, mufaraqat, farg, muddat, adab, kashī lagī, mahjūbi*; *v. tafāwut par rakhnā, daur meṅ piche chhornā<sup>h</sup>*—Antar, vyavadhān, dūrī, dūratā, tappa, pallā, kālāvadhi, kālāntar, summān, maryādā, rukāw, rukāwat, khīch; *v. dūr dharnā, dūr k., piche dālnā, daur meṅ piche dālnā wā āge nikal jānā.*
- DIS-TANT, *a.* remote in place or time, not allied, reserved, slight, faint, not obvious—*Ba'dī, jagah yā zamāne meṅ ba'dī, 'alāhidā, jūdā, kushāda, wā-āshnā-mizāj, mahjūb, halkū<sup>h</sup>, kisi qadr, za'if, muzabsab, sāf-sāf nahīn*—Dūr, sthān wā kāl meṅ dūr, alag, nyārā, anālāpī, annilā, kinchit, kuchh kuchh, laghu, thorā thorā, aspasht, khulā khulā nahīn. [—Dūri par, antar par, tappe wā pallē par.]
- DIS-TANT-LY, *ad.* at a distance, remotely—*Tafāwut par, mufāsale par, mufaraqat par*
- DIS-TASTE', *n.* (L. *dis, Fr. tater*) disrelish, aversion, dislike, disgust; *v.* to dislike, to loathe—*Bad-mazagī, bad-zāgi, nafrat, karāhiyat, karāhat, gurez, istikrāh, tanaffur, haqarat*; *v. karāhat k., haqarat k., nafrat k., karāhiyat k.*—Kuswād, aruchi, dwesh, virakti, apriti, aniechihā, ghriṇā, ghīn; *v. ghīn k., ghriṇā k., avajñā k., apriti k.*
- DIS-TASTE'FUL, *a.* nauseous, offensive—*Nā-guwar yā nā-gawār, bad-maza, mustakrih, zabūn*—Apriya, aruchir, aswādu, ghinaunā, asukhad, aramya.
- DIS-TASTE'FUL-NESS, *n.* disagreeableness—*Bad-mazagī, nā-guwarī yā nā-gawārī, nā-pasandidagi*—Apriyatā, aruchiratā.
- DIS-TAS'TIVE, *n.* that which causes distaste—*Bad-mazagī paidā karne-wālī shai*—Apriyatā wā aruchiratā utpanna karnehārī vastu, kuswādotpādak, aruchijanak.
- DIS-TEMP'ER, *n.* (L. *dis, tempero*) a disease, a malady, ill humour; *v.* to disease, to disorder, to disturb—*Azār, bimāri, maraz, bad-mizājī, bad-nihādi*; *v. bimār k., 'alīl k., mustarib k.*—Rog, vyādhi, chirchirāhat, dushprakriti; *v. rogī k., vyādhihīnat k., pīrīt k., vyākul k., udvigna k.* [mātrikt, rogī.]
- DIS-TEMP'ER-ATE, *a.* immoderate, diseased—*Gair-mu'tadil, mariz*—Asānyamī, niya-
- DIS-TEMP'ER-A-TURE, *n.* bad temperature, perturbation, confusion indisposition—*Sardī yā garmi ki shiddat, iztirāb, be-gurūri, pareshānī, be-tartībī, darhamī, bārhamī, kasal-mandi kasāla, halkī bimāri*—Ākāśavāilakshanyā, sīt wā ushnatā kī adhikāi, vyākulatā, udvignatā, chhittodveg, ghabrāhat, garbarāhat, aswāsthya, aswasthatā, śārīraswāsthya, thoī śārīrik pīrā. [śārnā<sup>h</sup>, phailānā<sup>h</sup>, phulānā<sup>h</sup>.]
- DIS-TEND', *v.* (L. *dis, tendo*) to stretch out, to spread apart—*Tannā<sup>h</sup>, bārhanā<sup>h</sup>, pa-*
- DIS-TENT', *a.* stretched out, spread apart—*Tanā huā<sup>h</sup>, bārhayā huā<sup>h</sup>, phailāyā huā<sup>h</sup>,*

- pasará huá<sup>h</sup>, phuláyá huá<sup>h</sup>.*
- DIS-TEN'SION, *n.* the act of distending — *Phailáw<sup>h</sup>, bayhaw<sup>h</sup>, phuláw<sup>h</sup>, pasár<sup>h</sup>.*
- DIS-TER', *v.* (L. *dis, terra*) to banish from a country, to exile — *Kisi mulk se khárij k., jilá-watan k.* — *Kisi dís se nikál d.*
- DIS'TICH, *n.* (Gr. *dis, stichos*) two poetic lines, a couplet — *Bait—Dohá, sorathá.*
- DIS-TIL', *v.* (L. *di, stillo*) to drop, to flow gently, to extract spirit — *Chúná<sup>h</sup>, lapakná<sup>h</sup>, rasná<sup>h</sup>, chhúná<sup>h</sup>, chuáná<sup>h</sup>, tapkíná<sup>h</sup>, chuláná<sup>h</sup>, khinchúná<sup>h</sup>.*
- DIS-TIL'LA-BLE, *a.* that may be distilled — *Jisko chúá chulá tapká yá khinch sakeñ.*
- DIS-TIL-LA'TION, *n.* the act of distilling — *'Araq-kashí, áb kári, chuáw<sup>h</sup>, chuláw<sup>h</sup>—Sañ dhán, khincháw, tapkáu, chulái.*
- DIS-TIL'LA-TO-RY, *a.* belonging to distillation — *Mutá'alliq-i-'araq-kashí, áb-kári ke mutá'alliq, chuáw yá chuláw se nisbat-dár—Sandhánasambandhi, khincháw ká sambandhi, tapkáu ká vishayak.* [surákár, sundi, kalawár, stáhi.
- DIS-TIL'LER, *n.* one who distils — *'Araq-kash, áb-kár—Madírá chúná w., sandhik.*
- DIS-TIL'LER-Y, *n.* a place for distilling — *'Kalawariyá<sup>h</sup>, mudírá chúná ká jagah<sup>h</sup>, 'araq khinchne ká jagah—Sandhánt, madyasandhánasálá.*
- DIS-TIL'MENT, *n.* that which is distilled — *Jo chuláyá yá khinchá jáy<sup>h</sup>.*
- DIS-TINCT', *a.* (L. *di, stinguo*) different, separate, clear, specified — *Mutá'farrig, judá, 'aláhida, mufassal, saf, záhir, wázih, muqarar, mushakkhásh, mu'ayyan—Bhimna, prithak, nyári, alag, khulá, spasht, nirdisht, viśeshit.*
- DIS-TINC'TION, *n.* difference, separation, notation of difference, preference, discernment, eminence, honourable estimation — *Farq, tafáwut, tafriq, qismat, judá, farq ká nishán, tashkhis, fauqiyat, tafzil, tafáwiz, tamiz, sar-faráz, marzalat, shán, 'izzat—Antar, bhed, bhinnatá, vil-bhinnatá, algáu, viśeshalakshan, adhikaruchi, adhikánurág, vivek, vivechan, samunnatí, śreshṭhatá, viśishtatá, sambhram, égar, maryádá, sammán, sammán.*
- DIS-TINC'TIVE, *a.* that marks distinction — *Fáriq, mamúyiz, judá k. w.—Viśeshan, viśeshak, prithakári, nyári k. w., algáu w.*
- DIS-TINC'TIVE-LY, *ad.* particularly, plainly — *Mufassalan, mashráhan, tafsilán, tafáwiz, záhiran, saf saf—Prithak rūp se, viśeshatápúrvak, spasht, pratyaksh, khulá khulá.* [tafsil-wár, judá-judá—Spasht rūp se, khulá khulá, prithak prithak.
- DIS-TINC'TLY, *ad.* clearly, not confusedly — *Sáf-sáf, bá intiyáz, mufassalan, tafsilán.*
- DIS-TINC'TNESS, *n.* the state of being different, clearness, precision — *Tafáwut, farq, safái, intiyáz, durustí—Bhinnatá, párthakya, spashtatá, suddhatá.*
- DIS-TIN'GUISH, *v.* to note the difference, to make distinction, to separate, to discern, to constitute difference, to make eminent — *Farq k. yá jánná, tamiz yá intiyáz k., judá k., tafáwiz k., tafáwut k., sar-faráz k., namál k., nam-war k., mashhár k., mum-táz k.—Bhed k., antar k., nyári k., prithak k., algáu, vivechaná k., viśeshalakshan k., prasiddh k., námi k., utkrisht k.*
- DIS-TIN'GUISH-A-BLE, *a.* that may be known — *Pahicháne jáne ke qábil, judá kiye jáne ke láq, mumkin-i-intiyáz, mumkin-i-farq—Pahicháne jáne ke yogya, prithak wá nyári kiye jáne ke yogya, viśeshanáy, bhedanáy.*
- DIS-TIN'GUISHED, *p. a.* eminent, celebrated — *Mumtáz, sar-faráz, nám-war, mashhár—Ut-krisht, viśisht, khyát, námi, prasiddh.*
- DIS-TIN'GUISH-ER, *n.* a judicious observer — *Kháb tamiz k. w., bári-k-bún, 'aql-mand gamr karne w.—Buddhimán viveki.* [se, viśishtatá se.
- DIS-TIN'GUISH-ING LY, *ad.* with distinction — *Tamiz se, 'izzat se—Viśeshatá se, sambhram.*
- DIS-TIN'GUISH-MENT, *n.* act of distinguishing — *Tamiz, intiyáz, farq k.—Antar k., bhed k.*
- DIS-TIT'LE, *v.* (L. *dis, titulus*) to deprive of right — *Be-haq k., kisi ká haqq le-lená, haqq se khárij k.—Adhikár se dúr k.*
- DIS-TORT', *v.* (L. *dis, tortum*) to twist, to deform, to wrest — *Ma'orná<sup>h</sup>, marorná<sup>h</sup>, ku-daul k., ku-rúp k., machorná<sup>h</sup>, umethná<sup>h</sup>, aithná<sup>h</sup>.*
- DIS-TORT'ION, *n.* act of distorting, perversion — *Ma'orná<sup>h</sup>, marorná<sup>h</sup>, pech yá pechish, khiláf-sázi, inqiláb—Ainṭhan, ainṭh, machor, ma'orá, marorá, virupatá, ultá k., ulat-pulat.*
- DIS-TRACT', *v.* (L. *dis, tractum*) to draw apart, to separate, to perplex, to make mad; *a.* mad — *Ek taraf khinchná, judá k., 'aláhida k., mustarib k., 'ájiz k., pareshán k., hairán k., diwána k.; a. diwána—Ek alag wá or khinch lená, alag k., prithak k., udvigna k., vyákul k., vyast k., unmatta k., págal k., baurahá k.; a. baurahá, págal, unmatta.*
- DIS-TRACT'ED-LY, *ad.* madly, frantically — *Diwánagi se, diwána-wár, saudái-pan se, maj-nún sá—Unmattatápúrvak, págalpan se, vikshiptatá se, bawla sá, sir se.*
- DIS-TRACT'EDNESS, *n.* state of being distracted — *Diwánagi, saudái-pan—Unmattatá, vikshiptatá, sir, bauráhat, baurahápan.*
- DIS-TRACT'ER, *n.* one that distracts — *Ek taraf khinchne w., mustarib k. w., pareshán k.*

*w., dāṛāna yā majnūn k. w.* — Ek or khūchne *w., vyākul k. w., udvigna k. w., unmatta vikshipt wā pāgl k. w.*

**DIS-TRAC'TION**, *n.* separation, confusion, perplexity, disorder, madness — *Judāi, 'alāhī-dagi, iztirāb, pareshāni, hairāni, abtari, darhami, barhami, diwānagi, āshuftagi* — Algāw, vibhēd, vidāran, ghabrāhat, vyākulatā, vyastatā, ghālmel, agarāgar, niyamā-bhāv, unmattatā, vikshiptatā, sir, baurahāpan, baurāpan.

**DIS-TRAC'TIVE**, *a.* causing perplexity — *Hairān k. w., pareshān k. w., mustarib k. w.* — Vyākul *k. w., vyast k. w., udvigna k. w.*

**DIS-TRAIN'**, *v.* (L. *di, stringo*) to seize for debt, to make seizure — *Qarḡ ke adā ke liye qurḡ k., qurḡ k.* — Rīn ke kāran kisi kā dhan wā sāmagri atkānā wā roknā, roknā wā atkānā. [dhan wā sāmagri atkāye wā roke jāne ke yogya.]

**DIS-TRAIN'A-BLE**, *a.* that may be distrained — *Qurḡ hone ke qūbil* — Rīn ke kāran kisi kā

**DIS-TRAIN'ER**, *n.* one who distrains — *Qurḡ-kunanda, qurḡ k. w.* — Rīn ke nimitta kisi ki sāmagri rokne wā atkāne *w.* [grī ko atkānā wā roknā.]

**DIS-TRAIN'T**, *n.* seizure for debt — *Qurḡi, qarḡ ke liye qurḡi* — Rīn ke kāran kisi ki sāma-

**DIS-TRÉSS'**, *n.* (Fr. *d'tresse*) misery, misfortune, affliction, seizure; *v.* to afflict, to harass, to make miserable — *Musibat, taklif, kam-bukhtī, izā, tasdī, tangi, pareshāni, qurḡi; v. tasdī d., taklif d., pareshān k., hairān k., kam-bukhtī yā bad-bukht k.* — Klesā, dukhī, āpad, vipad, vipatti, dauragatyā, duravasthā, kashī, saukāt, rīn ke hetu kisi ke dhan ko roknā wā atkānā; *v. kles wā dukhī d., vyākul k., vyast k., udvigna k., dukhī wā pīt k.*

**DIS-TRÉSS'FUL**, *a.* full of trouble, miserable — *Taklif-āwar, pur-dard, pur-taklif, taklif-dih, shikasta hāl, pareshān-hāl* — Klesād, pīrākar, dukhīhamay, pīrit, atidukhī, atidukhīhāt.

**DIS-TRÉSS'FULLY**, *ad.* in a miserable manner — *Shikasta-hālī se, pareshān-hālī se, taklif se, musibat se* — Atidukhī bhāv se, atidukhīhāt rūp se, durdāsī se, pīrā se, klesā se.

**DIS-TRÉSS'ING**, *a.* afflicting, painful — *Taklif-dih, pur-dard, pur taklif* — Klesād, dukhīkar, pīrākar, dukhīhamay.

**DIS-TRIBUTE**, *v.* (L. *dis, tributum*) to divide, to deal out, to dispense — *Hissa k., qism-ba-qism k., taqsim k., hissa kar-ke d., bakhshnā* — Bāntnā, bhāḡ k., prithak prithak *k., bhāḡ karke d.*

**DIS-TRIBUT-TER**, *n.* one who distributes — *Taqsim kunanda, taqsim k. w., qāsim, bakhshne w.* — Bāntne *w., baṅtwaiyā, vibhāgakartā, datā, dene w.*

**DIS-TRI-BU'TION**, *n.* the act of distributing — *Taqsim, bakhshish* — Bāntāi, bānt, vibhāḡ, vibhāgakarū, dān *d.*

**DIS-TRIBUT'IVE**, *a.* that distributes — *Taqsim kunanda, taqsim k. w., qāsim, bakhshne w.* — Bāntne *w., vibhāgakārī, anūkārī, dene w.* [bānt se, vibhāḡ se.]

**DIS-TRIBUT'IVE-LY**, *ad.* by distribution — *Be-taqsim, taqsim se* — Bāntwāre se, bāntāi se,

**DIS-TRIBUT'IVE-NESS**, *n.* desire of distributing — *Taqsim-karne yā bakhshne ki khwāhish* — Bāntne wā dene ki ichchhā, vibhāḡ karne ki ākūṣhā.

**DISTRICT**, *n.* (L. *dis, strictum*) a province, a territory, a circuit — *Pargana, zīl, mahāl, tā'alluq, 'amal* — Chaklā, pradeś, mandal.

**DIS-TRUST'**, *v.* (L. *dis, S. tyrsum*) not to trust, to doubt, to suspect; *n.* doubt, suspicion, discredit — *Bāwar na k., 'itiqād na rokhnā, 'itimād na k., shubha k., shakk k.; n. shubha, shakk, be-'itiqādi, be-'itimādi, be-'itibāri* — Viśwās na *k., na mānnā, pratyay na k., śūnkā k., sandeh k.; n. śūnkā, sandeh, aviśwās, apratyay, apratiti.*

**DIS-TRUST'FUL**, *a.* apt to distrust, diffident — *Shakkī, bad-gumān, waxrāsi, mutawahlīm* — Apratyayī, sandelī, śūnkāsīl, sāśauk, sāśauk. [— Apratitī se, aviśwās se.]

**DIS-TRUST'FUL-LY**, *ad.* in a distrustful manner — *Shakkī taur se, bad-gumāni se, shakk se.*

**DIS-TRUST'FUL-NESS**, *n.* the state of being distrustful — *Bad-gumāni, shakkī-pan* — Śūnkā-śīlatā, sāśaukatwa. [śūnkā wā sandeh na *k. w.*

**DIS-TRUST'LESS**, *a.* without suspicion — *Bāwar k. w., shakk yā shubha na k. w.* — Pratyayī,

**DIS-TURB'**, *v.* (L. *dis, turba*) to perplex, to disquiet, to interrupt — *Mustarib k., be-kāl k., diqq k., harj k., khalāl dālnā, harakat k., roknā* — Vyākul *k., khijhānā, udvigna k., āsāt k., vyagra k., vyast k., bādā dālnā, chīhnā, bhaṅg k., vighna k.*

**DIS-TUR'BANCE**, *n.* confusion, tumult — *Iztirāb, hairāni, harakat, harj-marj, hangāma, aḥor-o-fasād, khar-khasha* — Vyastatā, kshobh, vyagratā, vyākulatā, bhaṅg, vichehchhed, hullar, taṅtā, daṅgā, bakherā,

**DIS-TUR'BER**, *n.* one who disturbs — *Mustarib k. w., hairān yā pareshān k. w., ranj-āwar, mukhīl, harīj, fitna-angez, dange-bāz* — Vyākul *k. w., khijhāne w., āsāt k. w., vyagra k. w., kshobhakar, vichehchhedakārī, vighnakar.*

**DIS-U-NITE'**, *v.* (L. *dis, unus*) to separate, to divide, to part — *Alag k. yā h., judā k. yā h., 'alāhida k. yā h.* — Nyārā *k. wā h., prithak k. wā h., algānā, bilgānā, bhinna k. wā h., bipharṇā, bilgānā.*

**DIS-UN'ION**, *n.* separation, disjunction — *Judāi, 'alāhīdagi, nā-ittifāqī, be-ittihād, mufāraqat* — Algāw, bilgāw, phor tor, bhinnatā, viyog, vichehchhed, asanyog.

- DIS-Ū-NI-TY**, *n.* a state of separation—*Judái, mufáragat*—*Bhinnatá, pārtlakya*.
- DIS-ŪSE'**, *v.* (L. *dis, usum*) to cease to use—*Matruk k., isti mál chhōrná, tark-i' amal k., be-isti mál k., be-raváj k.*—*Vyavahár na k., úthá d., urá d., chhor d., abhyás chhōrná.* [*vyavaháranivritti, abhyásavichched, ácharatyág.*]
- DIS-ŪSE'**, *n.* cessation of use—*Be-isti mál, be-rabti, be-ravái, be-mashqi*—*Avyavahár, DIS-ŪSAGE*, *n.* cessation of custom—*Be-isti mál, be-mashqi, be-rabti*—*Anabhyás, vyavaháranivritti, ácharatyág, abhyásavichched.*
- DIS-VÁLUE**, *n.* (L. *dis, valeo*) to set a low price upon, to disesteem; *n.* disesteem, disregard—*Kam-qímat k., be-qadr k.; n. be-qadri, be-waqri*—*Thorá mol lagáná, halká wá laghu jánna, anádár k.; n. anádár, apratishthá.*
- DIS-VÁL-U-ÁTION**, *n.* disesteem, disgrace—*Be-qadri, be-waqri, zillat, fazihat, ruswái*—*Anádár, apratishthá, amaryádá, apamán.*
- DIS-VÓUCH'**, *v.* (L. *dis, voco*) to destroy the credit of, to contradict—*Be-ítibár k., bad-nám k., be-ítimád k., radd k., áhiláf kahná*—*Sákh bigárná, kápná, khandán k., viruddh kahná.*
- DIS-WONT'**, *v.* (L. *dis, S. unian*) to deprive of wanted usage—*Ravói-j-i-mi mál se khóir k., hamsha ke dastár se mahrim k.*—*Sarvadá ke vyavahár se lag wá rabti k.*
- DIS-WORSHIP**, *n.* (L. *dis, S. weorthsipe*) cause of disgrace—*Zillat ya fazihat ká sabub*—*Apamán ká káran.* [*nálá<sup>h</sup>; v. khái yá nálá banáná<sup>h</sup>.*]
- DIT'CH**, *n.* (S. *dic*) a trench cut in the ground, a moat; *v.* to make a ditch—*Khái, DITCHER*, *n.* one who digs ditches—*Khái khodne w., loniyá<sup>h</sup>, noniyá<sup>h</sup>, úhángur<sup>h</sup>.*
- DITHE-ISM**, *n.* (Gr. *dis, theos*) the doctrine of two Gods—*Do Khudá mánné ká mat*—*Do íswar mánné ká mat, dwíswaravád.* [*no w., dwíswaravád.*]
- DITHE-IST**, *n.* one who believes in two Gods—*Do Khudá mánné w.*—*Do íswar mánné w.*
- DITHE-ISTIC, DITHE-ISTICAL**, *a.* pertaining to ditheism—*Do Khudá mánné ke mat ke mutáallig*—*Do íswar mánné ke mat ká sambandhi, dwíswaravádavishayak.*
- DITH'Y-RÁMB, DITH-Y-RÁMBIC**, *n.* (Gr. *dithurambos*) a hymn in honour of Bacchus—*Bákas nám dewlá ká bhajan<sup>h</sup>.* [*unmatta, unmadáwán, utsuk, vyagra.*]
- DITH-Y-RÁMBIC**, *a.* wild, enthusiastic—*Be-qaid, be-zab, mutáallig<sup>h</sup>, sar-garm*—*Prachand,*
- DITTA-NY**, *n.* (Gr. *diktamnos*) a plant—*Ek bhánt ká paudhá<sup>h</sup>.*
- DITTO**, *ad.* (L. *dictum*) as said, the same—*Mac-kúr, áizan*—*Púrvokt, tathá, wahi.*
- DITTY**, *n.* (L. *dictum*?) a poem; a song—*Gáne ke qábil mukhtasar shír yá gazal, gith, sarod*—*Gáne ke yogya kávyabandh, gán.* [*ba-jáne ke yogya.*]
- DITTYEN**, *a.* sung, adapted to music—*Gáya gayá<sup>h</sup>, gáye jáne ke qábil, báje ke láiq*—*Gáne*
- DI-U-RÉTIC**, *a.* (Gr. *dia, ouron*) promoting urine; *n.* a medicine that promotes urine—*Mudírr, idrár-áwar, mutáú<sup>h</sup>; n. mutáú-dawá, mudírr dawá, idrár-áwar dawá*—*Mútravardhak, mutrotpádak; n. mútravardhak aushadh.*
- DI-ŪRNAL**, *n.* (L. *diēs*) relating to the day; *n.* a day book, a journal—*Yaumi, rozina; n. roz-námcha, roz-náma*—*Áhnik, daivasik, pratyahik, din ká; n. ghatanádi ke likhne ki bahi, pratidin ká samácharapatra, ek ek din ke krayavikray ki bahi.*
- DI-ŪRNAL-IST**, *n.* one who writes a journal—*Roz-námcha-navis, roz-náma-navis*—*Daini-kapustakakartá, prati din ká samácharapatra likhne v.* [*din din.*]
- DI-ŪRNAL-LY**, *ad.* daily, every day—*Roz-roz, har roz*—*Pratidin, pratyah, pratidivas, DI-U-TŪRNAL*, *a.* lasting, of long continuance—*Páe-dár, der-pá*—*Chirasthayi, chira-kálik, bahukálasthayi.*
- DI-U-TŪRNAL-ITY**, *n.* length of duration—*Páe-dári, der-pái*—*Chirasthayitwa, chirakálikatá.*
- DI-VÁN'**, *n.* (Ar.) the grand council of Turkey, a hall—*Diván, diván-khána, diván-i-ámm*—*Turk des ká rájasabha, mahásabha.*
- DI-VÁR-TCAFÉ**, *v.* (L. *di, varico*) to divide into two, to open, to stride—*Do-shákha k. yá h., do hisse k. yá h., do shákhoñ ke taur par phárná yá phatná*—*Dwíshákharúp k. wá h., do tük k. wá h., do khand k., dwíshákharúp phárná wá phatná, bilgáná wá bilagná.*
- DI-VÁR-I-CÁTION**, *n.* partition, division—*Do hisse k., taqsim, judái*—*Dwidhákaran, dwikhandikaran, vibhinuátá, bhág.*
- DIVE**, *v.* (S. *duftan*) to sink under water, to go deep, to penetrate—*Gota lagáná yá márná, garq h., dúbná*—*Dubki márná, búrná, burki márná, magna h., dhañsná wá dhasná, paithná.* [*wá burki márne w.*]
- DIVER**, *n.* one who dives—*Gota-zan, gota márne w., gota-khor*—*Burúá, dúbiyá, dubki*
- DI-VÉL'**, *v.* (L. *di, vello*) to pull asunder—*Khínch lená<sup>h</sup>, khínch-kar alag k<sup>h</sup>.*
- DI-VŪL'SION**, *n.* the act of pulling asunder—*Khínchán<sup>h</sup>.*
- DI-VŪL'SIVE**, *a.* having power to pull asunder—*Khínch lene w<sup>h</sup>.*
- DI-VÉRGE'**, *v.* (L. *di, vergo*) to tend various ways from one point—*Ek nok se níkal-kar muntashar h., paráganda h.*—*Ek vindu se níkal-kar chhitarná phailná pesarná wá phútná.*
- DI-VÉR'GENCE, DI-VÉR'GEN-CY**, *n.* tendency to various parts from one point—*Ek nok se níkal-kar phailáw yá intishár*—*Ek kendra wá vindu se níkal-kar chhitráw wá phailáw.*
- DIVER'GENT**, *a.* tending to various parts from one point—*Ek nok se níkal-kar phailne*

*yá guntashar hone w.*—Ek kendra wá vindu se nikalkar chhitarne wá phailne w.  
**DI-VERT'**, *v.* (L. *di, verto*) to turn aside, to amuse, to entertain, to exhilarate—*Munharif k., pherná<sup>h</sup>, khush k., bahláná<sup>h</sup>, mahsúz k.*—Mor d., phiráná, tushť k., rijháná, ramáná, ánanđit k.

**DI-VERS**, *a.* several, sundry, more than one—*Kaí<sup>h</sup>, koi koi<sup>h</sup>, kúí ek<sup>h</sup>.*

**DI-VERSE**, *a.* different, unlike, various—*Mutafarriq, mukhtalíf, rañg-ba-rañg, gún-á-gún,* *anwá*—Bhinna, vibhinna, nyára, asadris, asam, asaman, atulya, nánarúp, nánaprakár, nánávidh.

**DI-VER-SI-FY**, *v.* to make different, to vary—*Tufriq k., tarah-ba-tarah k., gún-á-gún k., rañg-á-rañg k., tabdil k.*—Vibhinna k., prakárantar k., bhinnarúp k., nánarúp k., chitravichitra k., nánávidh k., rúpabháw ádi ká parivartan k.

**DI-VER-SI-FY-CATION**, *n.* variation, change—*Tajapúr, tabaddul, tabdil*—Vibhinnatá, vaichitrya, nánaprakarakaran, nánarúpakaran, parivartan.

**DI-VER-SION**, *n.* a turning aside, sport, play—*Inhiráf, ek taraf se dúari taraf ko phiráw, tafarruj, dil-lagi, tamashá, bihár<sup>h</sup>, khel<sup>h</sup>*—Kisi márg se muráw wá phiráw, vinod, vilás, vilás, kantuk, lila, khrá.

**DI-VER-SITY**, *n.* difference, variety—*Tufáruq, farg, ikhtiláf, gún-á-gún, rañg-ba-rañg, anwá tarah, nuí*—Bhed, bhinnatá, vichitratá, vaichitrya, bhedábled.

**DI-VERSE-LY**, *ad.* in different ways, variously—*Judá-gána, farg se, mutafarriq taur se, anwá tarah se, rañg-ba-rañg se*—Nánaprakár se, bhinnaprakár se, nánarúp se.

**DI-VERT-EN**, *n.* one that diverts—*Munharif k. w., pherne w<sup>h</sup>, bahláne w<sup>h</sup>, khush k. w.*—Morne w., kisi márg se mor d. w., rijháne w., ramáne w. [k., ánanđit k.]

**DI-VERTISE**, *v.* to please, to exhilarate—*Khush k., bahláná<sup>h</sup>, mahsúz k.*—Rijháná, tushť

**DI-VERTISE-MENT**, *n.* pleasure, delight—*Haaz, khushi*—Ánanđ, vinod, vilás.

**DI-VERTIVE**, *a.* amusing, exhilarating—*Dil-chasp, khush k. w.*—Manoranjak, ramaník,

**DI-VEST**, *v.* (L. *di, vestis*) to strip—*Útárná<sup>h</sup>, nangá k<sup>h</sup>.* [Ánanđikári, paraharshak.]

**DI-VEST-URE**, *n.* the act of putting off or stripping—*Útárná<sup>h</sup>, nangá k<sup>h</sup>.*

**DI-VIDE**, *v.* (L. *divido*) to part, to separate, to sunder, to deal out—*Hissa k., 'alá-hida k. yá h., phutná<sup>h</sup>, do hissé h., taqsim k., hissé taqsimá*—Bhág k., aná k., algána,

**DI-VID-A-BLE**, *a.* that may be divided—*Munqasim hone ke qábil*—Vibhájya, vibhodaya, bánté jáno ke yogya. [alag.]

**DI-VID-ED-LY**, *ad.* separately—*Judá-gána, 'aláhidána, 'aláhidagi se*—Prithak rúp se, alag

**DI-VI-DEND**, *n.* a share, a part allotted in a division, a number to be divided—*Hissa, bahkrá, maqsim*—Bhág, aná, bhájya. [jak.]

**DI-VI-DER**, *n.* one that divides—*Qasim, maqsim-alai-hi*—Vibhágakalpák, bhedak, bhá-

**DI-VI-DING**, *n.* separation—*Judái*—Algáw. [krit, vibhakt, bántá gayá.]

**DI-VI-DUAL**, *a.* shared, participated—*Munqasim, taqsim yá hissá kiya gayá*—Aná-

**DI-VI-D-ABLE**, *a.* that may be divided—*Munqasim hone ke qábil, qábil-i-taqsim, taqsim-pazir*—Bhájya, vibhájya, anسانی.

**DI-VI-D-BIL-ITY**, *n.* the state or quality of being divisible—*Qábiliyat-i-taqsim, munqasim hone ki qábiliyat, taqsim paziri*—Vibhájyatá, anسانیyatwa, sávyavatwa.

**DI-VI-D-BLE-NESS**, *n.* quality of being divisible—*Taqsim-paziri*—Anسانیyatá, vibhájyatá.

**DI-VI-DION**, *n.* the act of dividing, that which divides, the part separated, disunion—*Taqsim, qismat, parda, hissá, bahkrá, farg, ikhtiláf, bigár<sup>h</sup>, an-banáu<sup>h</sup>, be-mel*—Vichohhed, khañdan, prithakkaran, bhájan, vibhág, oš, bhág, khañd, aná, viyog, visahyog, anmel.

**DI-VI-SIVE**, *a.* creating division or discord—*Ikhtiláf yá fasád bar-pá k. w.*—Viyogot-pádak, vichohhedak, anmel anbanáu wá tañtí utpauna k. w.

**DI-VI-SOR**, *n.* a number that divides—*Maqsim-alai-hi, qasim*—Viyojak, hárak, anka-harak, bar, hár, bhájak.

**DI-VINE'**, *a.* (L. *divus*) pertaining to God, godlike, heavenly; *n.* a minister of the gospel, a clergyman, a theologian; *v.* to foretel, to presage, to conjecture—*Rabbáni, Iláhi, Rahmání, bihišti*; *n.* *Injil ká sikháne w., Injil-i-dán, murshid, pádri, ahl-i-ilm-i-úlati, ahl-i-fiqh, ahl-i-ilm-i-ma'rifat*; *v.* *pesh-гой k., fál kahná, fál-bandi k., gáib-dáni k., sochná<sup>h</sup>, qiyás k.*—Íswariy, Íswaratulya, Íswaramúrti, devarúpi, swargiy; *n.* Ísáidharmopadesak, dharmádhyapak, purohit, śrotriya, śrúťadhyayanasamp-anna; *v.* bhavishyat kahná, ágam kahná wá bhákhná, pahle se kahná wá súchaná k., atkal k., anumán k., tárná.

**DI-VI-NATION**, *n.* the act of divining—*Fál-гой, pesh-гой, raml, kihínat, 'ilm-i-gaib*—Bhavishyat kathan, bhavishyadanuman, súbhásubhakathan, purvalakshaparikshá, bhavishyatsúchan, śakunaparikshan.

**DI-VI-NATOR**, *n.* one who professes divination—*Fál-гой, pesh-гой, gáib-dán, rammál, shugúníyá*—Bhavishyadvaktá, bhávikathak, ágam kahne w., śakunaparikshak.

**DI-VI-N-TO-RY**, *a.* professing divination—*Fál-гой k. w., pesh-гой k. w.*—Bhavidarsak, bhavishyatsúchak.

- DI-VINE**, *v.* *ad.* by the agency or influence of God, in a divine manner, excellently — *Ilāhi tāsīr yā qudrat se. Rabbāni tariq se, nihiyat khūbī se* — Īswarī prabhāv wā sakti se. Īswarīy prakār se, atī uttam rūp se.
- DI-VINE**, *NESS*, *n.* participation of the divine nature, supreme excellence — *Khudāī, ilāhiyat, nihiyat khūbī* — Īswaratwa, bhagavattwa, atī uttamātā.
- DI-VIS**, *EN*, *n.* one who professes divination — *Pāt-go. pesh-go, kāhin, rammāl* — Bhavishyatsielhak, bhavishyadvaktā, śakunaparīkshak, āgambhākhi, anumān k. w., atkal k. w.
- DI-VIS**, *ITY*, *n.* the state of being divine, the nature or essence of God, the Deity, a false god, a celestial being, the science of divine things, theology — *Ilāhiyat, khudāī, khudāī, devtā, bihištī jo khudā se ghat-kar māgar insān se burh-kar hotā hai, 'ilm-i-īlāhī, 'ilm-i-ma'rīfat, 'ilm-i-tasawwuf, fīqh* — Īswaratwa, bhagavattwa, Īswar, bhagawān, devatā, dev, devī, swargīy vyaktī jo Īswar se ghatkar parantu mānushya se burhkar hotā hai, parenēthavidyā, Īswaravishayakavidyā, śrutividyā, pāramārthikavidyā.
- DI-VORCE**, *v.* (1. *di. vorto*) to dissolve the marriage contract, to separate; *n.* the legal separation of husband and wife — *Katkhudāī ke 'aqd se āzād k., talāq d., judā yā 'alāhida k., n. āin ke rū se jurū o khasam ki jud ī, āin ke rū se katkhudāī ke 'aqd se khudāī yā 'azād, talāq* — Dharmānusār vivāhasambandhī tornā, vivāhasambandhan se mukt k., dharmānusār apnī strī ko tyāg d. wā apne pati ko chhor d., alag k., prithak k.; *n.* dharmānusār vivāhasambandhanmukti, vivāhasambandhanmochan, dāmpatyamukti.
- DI-VORCEMENT**, *n.* dissolution of marriage — *Katkhudāī ke 'aqd se āzādagi yā khalāsi, hājā ke 'aqd kā tātāt, jurū o khasam ki judāī, talāq* — Dāmpatyamukti vivāhasambandhanmochan, dharmānusār strī purush kā viyog.
- DI-VORCEE**, *n.* one that divorces — *Katkhudāī ke 'aqd se āzād k. w., āin ke rū se jurū o khasam ko judā k. w.* — Vivāhasambandhabhedak, strī purush kā vichchhed wā viyog karāne w., dharmānusār strī purush ko prithak k. w.
- DI-VORCEE**, *v.* having power to divorce — *Katkhudāī ke 'aqd se khalās k. w., āin ke rū se jurū o khasam ko judā k. w.* — Dharmānusār strī purush ko prithak karne ko samarth.
- DI-VULGE**, *v.* (1. *di. vulgus*) to make public, to make known, to proclaim — *'Ayan k., fāsh k., 'alāniya k., barwātā k., īshā k., zāhir k.* — Vidit k., prakās k., pratāt wā pragat k., prachār k., sab se kah d.
- DI-VULGATE**, *v.* to publish; *a.* published — *Zāhir k., 'alāniya k., 'ayān k.; a. 'alāniya, 'ayān, mushtahar, āshkāri kiya gayā, manshūr, fāsh* — Vidit k., pratāt k., prachār k.; *a.* pratāt, prakāsīt.
- DI-VULGATION**, *n.* the act of publishing — *Izhār, ishtihār, fān, intishār* — Prakāśan.
- DI-VULGER**, *n.* one who divulges — *Mushtahar, zāhir k. w., 'alāniya yā 'ayān k. w.* — Prakāśak, pratāt k. w.
- DI-VULSION**. See under **DIVEL**. [alanūkrit k., susobhit k.]
- DIZEN**, *v.* to dress, to deck — *Arāsta k., seh-o-zinat d.* — Banāw k., singār k.,
- DIZZY**, *a.* (S. *dysi*) giddy, thoughtless, whirling; *v.* to make giddy — *Sar-gardān, madhosh, be-khabar, gardān, ghūmtā*; *v. sar-gardān k.* — Bhramari, ghurparogi, bhramī, sir ghumtā, chakchanda, ghurnāvamān, pramādi; *v. sir ghumanā.*
- DIZZARD**, **DIZARD**, *n.* a blockhead — *Ahmaq, ullūh*. — Mūrkh, jar.
- DIZZI**, **DIZZI**, *n.* giddiness, vertigo — *Daurān-i-sar, sudā, doār yā dauwār* — Ghumrī, ghumtā, tīwāndh, ghūmī, bhramar, bhrāmar.
- DO**, *v.* (S. *don*) to practise, to perform, to execute, to exert to transact, to finish, to answer the purpose; *p. t. DĪP, p. p. DŌNE* — *'Amal meñ lānā, ba-jā lānā, adā k., koshish k., zor mārānā, anjīm k., tanīm k., ākhir k., kāfī h., kifāyat k.* — Karnā, banānā, rachanā, cheshatā k., sūchanā, sampanna k., siddh k., purā h., honā, bannā, yatheshat h.
- DŌEN**, *n.* one who does, an agent — *Fā'il, kunanda, āmil* — Karne w., kartā, karanhār, kārak. [Kām, kartūt, kriyā, vyāpār.]
- DŌINGS**, *n. pl.* things done, transactions — *Afāl, harakāt, kirdār, kār, mu'amalat* —
- DŌAT**. See **DOTE**. [śikshaniy.]
- DŌCILE**, *a.* (L. *docen*) teachable — *Tarbiyat-pazīr, islāh-pazīr* — Sikhhanhār, śikshāsīl,
- DŌCTBLE**, *a.* easily taught, tractable — *Tarbiyat-pazīr, āsāni se sikhāye jāne ke qābil, sadhne ke lāiq* — Anāyas se sikhāye jāne ke yogya, śikshaniy, śikshya, vāsag, vāsya, vāsytāmā, vās meñ āne ke yogya.
- DŌCTBLE**, *NESS*, *n.* readiness to learn — *Tarbiyat-pazīrī, sikhne ki tez-zihni* — Śikshāsīl-twa, sikhne ki chapel buddhi. [niyatwa.]
- DOCTILE**, *n.* aptness to be taught — *Islāh-pazīrī, tarbiyat-pazīrī, sakhāwat* — Śikshadōck, *n.* (S. *docce*) a plant — *Ek bhānt kā paudhā yā per*.
- DŌCK**, *n.* (G. *dok*) a place for building or laying up ships — *Jahāzōn ke banāne yā marammāt karne ki jagah* — Guddī, naukāvasthān, naukādhār, naukāgar, naukā banāns wā sudhārne kā sthān.
- DŌCKYARD**, *n.* a place where ships are built and naval stores reposit — *Jahāz ke ba-*

- nāne aur bāhri jins rakhne ki jagah*—Naukānīrmanāsthān, nāvīkabāhūlāgīr.
- DOCK, v.** (W. *to cut*) to cut off, to cut short; *n.* the stump of a tail—*Kātūā<sup>h</sup>, chhoṭā k<sup>h</sup>, lundā k<sup>h</sup>; n. kati pūchh<sup>h</sup>, bāhri pūchh<sup>h</sup>.*
- DOCI'ET, n.** a label or direction on goods, a list of cases in court; *v.* to mark with titles, to mark the contents of a paper on the back—*Nishān o pate kā ruṇ'ja jo ushāb par bāndh dete haiñ, 'udātāt meñ mujāddamoñ ki fīlrist; v. chīṭhī ki pusht par lhu-lāsa likhnā, aṣṭ aṣṭ bātēñ pusht par likh d.*—Sāmāgri ke upar kī āṅkapatra, kacchāhri meñ vivādōñ kī nāmāvalipatra; *v.* kisi patra ke āśy kī sāṅgrah uskī pīṭh par likhnā, mukhya mukhya bātāñ pīṭh par likh d.
- DOCTOR, n.** (L. *doctum*) a title in divinity physic law &c., a physician, a learned man—*Figh tibb āñ 'wagaira kā ek khitāb, tabīb, hakim, fūqih, maulwī, mu'allim, 'allāma*—Paramārthavidyā vaidyakaśāstra dharmasāstra ādi ek ek padāvi, vaidya, chikitsak, paṇḍit, āchārya.
- DOCTOR-AT, a.** relating to the degree of doctor—*Figh tibb āñ 'wagaira ke mu'allim ke khitāb ke mutā'allig, mu'allig yā 'allāma ke khitāb se nisbat dār*—Āchārya-ādāsambandhī, vaidyapadavishayak.
- DOCTOR-AT-LY, ad.** in the manner of a doctor—*Mu'allim ke taur par, fūqih tabīb 'ālim yā 'allāma ke taur par*—Āchārya kī rīti se, paṇḍit kī rīti se, āchāryavat, paṇḍitavat, vaidyavat.
- DOCTOR-ATE, n.** the degree of a doctor; *v.* to confer the degree of doctor—*Mu'allim tabīb hakim fūqih yā 'allāma kā khitāb; v. mu'allim tabīb fūqih yā 'allāma kī khitāb d.*—Āchārya paṇḍit wā vaidya kī padāvi; *v.* āchārya paṇḍit wā vaidya kī padāvi d.
- DOCTOR-ESS, n.** a female physician—*Baidīn<sup>h</sup>.* [paṇḍit ke sadriś, paṇḍitavat.
- DOCTOR-LY, a.** like a learned man—*'Ālim ke mānind, jāzib sā*—Āchārya ke sadriś,
- DOCTOR-SHIP, n.** the rank of a doctor—*Mu'allimī, maulawigat, mullāi, hakimī, tabībī*—Āchāryatā, āchāryapad, paṇḍitapad, vaidyapad.
- DOCTRINE, n.** what is taught, a principle of belief, a truth of the gospel, instruction—*Jo sikhāyā jāta hai<sup>h</sup>, 'ilm, mazhab kī aṣṭ bāt, mazhab, mazhab, Injil kī bāt, ta'lim*—Jo sikhāyā jāta hai, vidyā, mat, tattwa, Isāi dharm kī tattwa, sūlshā, upadēś.
- DOCTRINAL, a.** containing doctrine, pertaining to the act of teaching; *n.* something that is part of doctrine—*Muslak-mansūb, ta'lim āmez, ta'limī; n. koi chiz jo mazhab kī aṣṭ bāt kī hissa ho, muslak yā ta'lim kī hissa*—Tattwopadesak, tattwopadesī, tattwaśikshak, sikhāvishayak; *n.* dharmopades kī avayav, mat kī avayav, sikhāvayav.
- DOCTRINAL-LY, ad.** in the form of doctrine—*Muslak yā ta'lim ke taur par*—Dharmopades ke rūp se, tattwopades ke rūp se śikshārūp.
- DOCT-MENT, n.** precept, instruction, a written evidence; *v.* to instruct, to direct, to furnish with documents—*Nasihāt, paṇḍit, hidāyat, narishat dāḍil, sanad, dast-āwez; v. ta'lim k., sikhānā<sup>h</sup>, hidāyat k., sanad yā dast-āwez d.*—Upadēś, śikshā, ādesālipī, lekhyapramāṇ; *v.* śikshā k. wā d., upadēś d., lekhyapramāṇ d.
- DOCT-MENTAL, a.** belonging to instruction—*Hidāyat narishat ta'lim yā dast-āwez ke mutā'allig, ta'limī, dast-āwezi*—Ādesāvishīṣṭ, upadēśasambandhī, lekhyapramāṇavishayak.
- DOCT-MENTAL-RY, a.** pertaining to documents—*Dast-āwezi, sanadī*—Lekhyapramāṇa-
- DOD'DER, n.** (Ger. *dotter*) a plant—*Bel kī ek qism, akās-bel<sup>h</sup>*—Latāvriksha viśesh.
- DOD'DERED, a.** overgrown with dodder—*Ek qism kī bel se bhārā huā, akās-bel se bhārā huā<sup>h</sup>*—Viśesh latāvriksha se bhārā huā.
- DO-DOD'A-GON, n.** (Gr. *doddeka, gonía*) a figure of twelve equal sides—*Ek shakt jiske bārah barārah zīl hoñ, shakt-i-dumāzduh azlū*—Dwadāśāstra, dwadāśakop.
- DODGE, v.** (dog f) to use craft, to shift place, to play fast and loose—*Fereb k., kaniyā-nā<sup>h</sup>, jagah tabdil k., dagā d.*—Thāgnā, pravañchāwā k., dhokhā d., katrānā, sthān ko hatāt chhorkar anyatra jānā, bharrā wā jhānsā d.
- DON'GER, n.** one who dodges—*Fereb k. w., kaniyānē w., jagah tabdil k. w., dagā d. w., jhānsē-bāz*—Thāg, pravañchak, katrānē w., jhānsā d. w., bharrā d. w., kapaṭ.
- DON'GER-Y, n.** trick—*Fereb, jhānsā<sup>h</sup>*—Chhal, dhokhā.
- DOD'KIN, n.** (D. *duit*) a little doct—*Ek chhotā stikka*—Ek chhotā mudrā.
- DOD'MAN, n.** a crustaceous fish—*Ek bhānt kī machhli jiske kachkapā hotā hai<sup>h</sup>.*
- DOD'DO, n.** a large bird—*Ek bhānt kī bari chiriyā<sup>h</sup>.*
- DÖE, n.** (S. *du*) the female of a buck—*Harnī<sup>h</sup>, mrigi<sup>h</sup>.*
- DOFF, v.** (do, off) to put off, to strip—*Tāl rakhnā<sup>h</sup>, uṭhā-rakhnā<sup>h</sup>, ber k<sup>h</sup>, dār k<sup>h</sup>, utār-d<sup>h</sup>, utār-lenā<sup>h</sup>, nangā k<sup>h</sup>.*
- DÖG, n.** (Ger. *dogge*) a domestic animal; *v* to follow as a dog—*Kuttā<sup>h</sup>, kūkar<sup>h</sup>; v. kuttie sā piche lagnā<sup>h</sup>, kūkar kī nāñ piche-picche jānā<sup>h</sup>.*
- DÖE'GED, a.** sullen, sour, morose—*Sag-sirat, sag-tinat, tursā-rū, bad-kho, durusht, karakht*—Karkasabhāv, kiṅkiṭiyā, chirchirā, chirchirāhā, machlā, magrā, rūkhā.
- DÖE'GED-LY, ad.** sullenly, sourly, morosely—*Tursā-rū se, karakhtagi se, durushti se*—



Karkasatápúrvak, kiṭkiṭiyāpan se, chīrchirāl it se, rukhāī se.

DŌG'GUD-NESS, *n.* sullenness, moroseness—*Tursh-rūt, karakhtagi, bad-khoi, bad-mizājī, durushī*—Karkasatā, karkasāya, kiṭkiṭiyāpan, rukhāī, chīrchirāhaṭ, chīrchirāpan, inachlāī, magrāī.

DŌG'GER-EL, *a.* loose, irregular, vile, mean; *n.* a loose irregular kind of verse—*Be-gaid, be-gā'idā, pūch, haqir*; *n.* *zatal-qāfiya, khurāb o be-wazi bahar ki ek qism, shikasta-bahar*—Sithīl, niyamaraḍit, aniyam, kutsit, adham; *n.* kukavitā, mandakavitā, nichakavitā.

DŌG'GISH, *a.* churlish, brutal—*Durusht, karakht, bad-kho, bakāim-khaslat*—Karkas,

DŌG'GRI-ER, *n.* the brier that bears the hip—*Jawā-phūl<sup>h</sup>, sudā-gulāb*—Javāpushp, kantakagulma.

DŌG'CHEAP, *a.* cheap as dogs' meat—*Kutte ke gosht ki mānind sastā, nihāyat sastā, mittī ke mol<sup>h</sup>*—Kūkar ke māns ke tulya sastā, balut sastā.

DŌG'DAYS, *n. pl.* the days in which the dogstar rises and sets with the sun—*We din jinmei suhaiṭ qā shī-ra-l'abir afṭāb ke sāth tulī qā gurāb hotā hai*—We din jinmei kukkurasanjhatā sūrya ke sāth udit wā ast hotā hai. kukurasanjnā din.

DŌG'FIGHT, *a.* a battle between dogs—*Kuttoṭ ki lapāī<sup>h</sup>.*

DŌG'KEEPER, *a.* one who takes care of dogs—*Kuttoṭ kā rakhwāl<sup>h</sup>.* [hāngar.

DŌG'FISH, *n.* a species of shark—*Ek qism kā nuhaṅg qā nihang*—Ek prakār kā grāh wā

DŌG'FLY, *n.* a voracious biting fly—*Ek bari makkhī jo kūtī hai<sup>h</sup>.*

DŌG'HEARTED, *a.* cruel, pitiless, malicious—*Sag-dil, sang dil, be-rahm, be-dard, kina-war, bad-khrah*—Kukkuradriḍay, kathor, nirdayī, karuṇarahit, karuṇāsūnya, drohī, ādi-dweshī.

DŌG'HOUSE, *n.* a mean habitation—*Kuttoṭ ke rahne ke qābil jagah, nihāyat burā makān*—Kukkuragartta, śwāvivar, atikutsit vāsansthān, adhamasthān.

DŌG'KENNEL, *n.* a house for dogs—*Kuttoṭ ke rahne ke liye ghar qā jhoprā<sup>h</sup>, tāzi-khāna*—Kukkurālay, kukkuragrih.

DŌG'LEECH, *n.* a dog-doctor—*Tabib jo kuttoṭ kā mu'ālaḥ kartā hai*—Kukkuravaidya, vaidya jo kuttoṭ ki chikitsā kartā hai.

DŌG'MAD, *a.* mad as a dog—*Kutte sā pāgal<sup>h</sup>, kutte sarikhā pāgal<sup>h</sup>.*

DŌG'ROSE, *n.* the flower of the hip—*Sudā gulāb*—Javāpushp, juvāphūl.

DŌG'SEALS, *n. pl.* the corners of leaves of books folded down—*Kitābōṭ ke waraṇōṭ ke kone jo mure hōṭe*—Pustakapatrōṭ ke kone jo mure hōṭe.

DŌG'SICK, *a.* sick as a dog—*Kutte ke mānind hūnār*—Kūkar ke sadriś rogī.

DŌG'SKIN, *a.* made of the skin of a dog—*Kutte ki khāl kā bunā huā<sup>h</sup>.*

DŌG'SLEEP, *n.* pretended sleep—*Sag-khrahī*—Kūkarmiṇḍ, kukarmiṇḍ.

DŌG'SMEAT, *n.* refuse, offal, vile stuff—*Jūthā<sup>h</sup>, jūthā, ākhor, khrahāb chhutā huā khānā*—Uchchishistāna, bhojan se chhutā ana, kukkuramāns, kukkurāhār, kutsitabhojan.

DŌG'STAR, *n.* the star Sirius—*Shī-ra-l'abir, shī-ra-l-yamāni, suhaiṭ*—Kukkuratāra.

DŌG'TROT, *n.* a gentle trot like that of a dog—*Kutte ki chāl<sup>h</sup>, kūkar-chāl<sup>h</sup>.*

DŌG'TEETH, *n.* the teeth next the grinders—*Dārḥōṭ qā dārḥōṭ ke nazdik ke dānt*—Dārḥōṭ wā dārḥōṭ ke nikat ke dānt.

DŌG'TRICK, *n.* an ill turn, surly treatment—*Buri harakat, bad-sulāki*—Kucheshṭā, dū-DŌG'WEAR-RY, *n.* excessively weary—*Bahut hi thakā huā<sup>h</sup>.*

DŌG'E, *n.* (It) formerly the title of the chief magistrate of Venice and Genoa—*Sābiq meṭ Venis aur Jenoī shahroṭ ke bare hākim kā laqab*—Pūrvakāl meṭ Venis aur Jenoī nagarōṭ ke pradhānādhyakṣ ki padavi.

DŌG'MA, *n.* (Gr.) an established principle, a settled opinion, a doctrinal notion—*Qā'idā, qānūn, mat<sup>h</sup>, ta'lim*—Mūlatattwa, tattwavākya, tattwa, niyam, vyavasthā, nirdes, ādes.

DŌG-MAT'IC, DŌG-MAT'ICAL, *a.* authoritative, positive, magisterial, arrogant—*Bar-wajih-i-hākim, hā-hukūmat, sawadī, khud-hukmī, khud-rāe, yuqīnī, hākimānā, hākimī, mutakalbir*—Śāsanānūrūp, prāmāṇik, ādesak, nirdesak, swamatābhimānī, swamatāvālabhī, nischayārth, driḥ, prabhuvāt, ahaṅkāri, garvit.

DŌG-MAT'ICAL-LY, *ad.* positively, arrogantly—*Yaqīnan, yaqīni taur se, gurūr se, takabbur se*—Ādesak prakār se, driḥ nischay se, driḥhokti se, matābhimān se, ahaṅkāri se, garv se.

DŌG-MAT'IC-NESS, *n.* the quality of being dogmatical—*Khud-numāī, khud-rāī, yaqīni sūrat*—Ādesakatā, swamatābhimānitwa, swamatāvālabhī, nischayārthatwa.

DŌG-MATISM, *n.* positiveness in opinion—*Khud-rāī, apnī rāe par tūyaqqun*—Swamatāvālabhan, swamatābhimān, driḥhokti.

DŌG-MATIST, *n.* a positive asserter—*Khud-rāe, apnī rāe istihkām se sikhāne w., wah shakṣ jo apne mat ke sikhāne par mustahkam hō*—Swamatavādī, swamatābhimānī.

DŌG-MATIZE, *v.* to assert positively—*Yaqīnan dāyān k., hākimānā taur se kahnā, apnī rāe istihkām aur takabbur se sikhānā*—Swamatavād k., driḥhokti se apnā mat saṅsthāpan k.

DŌG-MATIZER, *n.* one who dogmatizes—*Khud-rāe, apnī rāe istihkām aur takabbur se*

- sikkhane* *v.* — Swamantavādī, swamatabhiniānī, apnā mat dīrīhokti se sañsthāpan k. w.  
**DÖ'LY**, *n.* a species of woollen stuff — *Ek qism ká pashmī kaprá* — *Ek prakār ká únī kaprá*. [chhotá mudrá.]
- DÖ'T**, *n.* (*D. duit*) a small piece of money — *Ek qism ká chhotá sikka* — *Ek prakār ká*
- DÖ'LE**, *v.* (*S. dālan*) to deal to distribute; *n.* the act of dealing, any thing dealt out, a portion, charity — *Taqsim k., hissā k.*; *n. taqsim, jo chēz taqsim karke dē jāy, hissā, bahkhrā, khairāt* — Bāñthā, bhāg karke d.; *n. bañtāi, vibhāg, aūs, bhāg, dān, dāna-dharm.*
- DÖ'LE**, *n.* (*L. dolere*) grief, sorrow — *Afsos, ranj* — *Šok, dukkh.*
- DÖ'LE'FUL**, *a.* sorrowful, dismal — *Ranjida, afsurda, malūd, dīl-gīr, gam-nāk, gam-angez, haul-nāk* — *Šokart, soki, udās, dukkhī, šokajanak, dārup, khedajanak.*
- DÖ'LE'FUL-LY**, *ad.* sorrowfully, dimally — *Ranj se, afsos se, afsardagi se, gam-nāki se, mātām-angez se, haul-nāki se* — *Šok se, dukkh se, udāsi se, dārunatā se, khedajanaka-twapīrvak.* [dukkh, udāsi, dārunatā.]
- DÖ'LE'FUL-NESS**, *n.* sorrow, melancholy, dimalness — *Ranj, afsos, gam, haul nāki* — *Šok,*
- DÖ'LESOM**, *a.* melancholy, gloomy — *Afsurda, gam-gū, ranjida, gam-nāk, mātām-angez, haul-nāk, dhumlā<sup>h</sup>*; *v.* — *Šokart, dukkhī, udās, ghor, dīrup.*
- DÖ'LESOME-NESS**, *n.* gloom, melancholy — *Dhumlā<sup>h</sup>, tārīkī, ranj, afsos* — *Dhundh, dhuñ-dhlāi, šok, udāsi, dukkh.* [dukkh.]
- DÖ'LOU**, *n.* grief, lamentation, pain — *Gam, andoh, afsos, malāl* — *Šok, vilāp, udāsi,*
- DÖ'LO-RIF'ER-OUS**, *a.* producing pain — *Taklīf rasān, gam rasān, afsos-angez, ranj-āwar* — *Vyathākar, dukkhajanak.* [taklīf āih] — *Šokajanak, pīrīkar, vyathākar.*
- DÖ'LO-RIF'IC**, *a.* causing grief or pain — *Gam-rasān, gam-angez, ranj-āwar, taklīf-rasān,*
- DÖ'LO-ROUS**, *a.* sorrowful, dismal, painful — *Gam-rasān, ranj-āwar, mātām-angez, haul-nāk, dard-angez, pur-dard* — *Šokanwīt, šokart, šokamay, dārup, ghor, dukkhanay, pīramay.* [Šok se, pīrā se, dukkh se, khed se.]
- DÖ'LO ROUS-LY**, *ad.* sorrowfully, mournfully — *Afsardagi se, malāl se, ranj se, afsos se* —
- DÖ'LI**, *n.* (*idol?*) a child's puppet or baby — *Gurpā<sup>h</sup>, pathā<sup>h</sup>*. [mudrá.]
- DÖ'LIAR**, *n.* (*Ger. thaler*) a silver coin — *Ek qism ká rīmī sikka* — *Ek prakār ká rūpya-*
- DÖ'LPHIN**, *n.* (*Gr. delphin*) a fish — *Ek qism kī samandari machhli* — *Ek prakār kī sanudri machhli.*
- DÖLT**, *n.* (*Š. doł*) a heavy stupid fellow — *Ahmaq, kandan, gārdī<sup>h</sup>* — *Mūrī, jar, mūrkh.*
- DÖLT'ISH**, *a.* stupid, dull — *Kurd, ahmaq, kandan, kund-zih* — *Mūrī, jarabuddhi, nandamati.* [rhatā.]
- DÖLT'ISH-NESS**, *n.* stupidity — *Kund-zihūt, kamāqat, be-waqūfī* — *Jaratā, mūrkhata, mū-*
- DO-MĀIN'**, *n.* (*L. dominus*) dominion, estate, land about a mansion-house — *Pādshāhat, mamlukat, saltanat, milk, amlik, kisi amir ke makān ke nazdik ki zamīn* — *Itāijya, deś, bhūmī, kisi kulīnapalasth ke ghar ke nikāt kī bhūmī.*
- DÖME**, *n.* (*L. domus*) a building, a house, an arched roof, a cupola — *'Imārat, makān, havelī, qubba, gumbaz* — *Griha, ghar, aridhagolākāraprāsā-lāring, harmyasikhar.*
- DÖ'MAL**, *a.* pertaining to a house — *Ghar ke mutā'aliq* — *Grihasambandhī.*
- DO-MĒS'TIC**, *a.* belonging to the house, private, tame, not foreign; *n.* one kept in the family, a servant — *Khāngī, khāss, poshida, khāna-parwardā, dast āmoz, palā huā<sup>h</sup>, desi<sup>h</sup>, ghar-mulk ká nahīn*; *n. khāna-zād, wā-basta, khidmat-gār* — *Gharāi, gharailā, grihasambandhī, nij ká, chhipā, aprakāśya, palua, hila, swadesī*; *n. grihavasī, gharailā jan bhritya, sevak, parichar, dās.*
- DO-MĒS'TIC-AL**, *a.* belonging to the house — *Khāngī* — *Gharailā, gharāi.* [bhāntī se.]
- DO-MĒS'TIC-AL-LY**, *ad.* in a domestic manner — *Khāngī taur se* — *Gharailī rīti se, gharāi*
- DO-MĒS'TIC-ATE**, *v.* to make domestic, to tame — *Khāna-parwardā k., khāngī k., wā-basta k., rachānā<sup>h</sup>, ranānā<sup>h</sup>* — *Gharailā k., gharāi banāna, palua k.*
- DÖM'T-CHLE**, *n.* a house, a residence — *Makān, ghar<sup>h</sup>, rahuc kī jagah<sup>h</sup>* — *Griha, vāsasthān.*
- DÖM'T-CHLED**, *a.* having an abode — *Makān-dār* — *Kritavās, kritālay, ghar w.*
- DÖM'T-CH'LA-RY**, *a.* pertaining to an abode, intruding into private house — *Makān se nisbat-dār, khāngī makānōn mein bu-gair ijāzat ghusne v.* — *Grihasambandhī, gharāi, lo-goh ke nij ke gharōn mein binā anumati ghusne w.*
- DÖM'T-CH'LAT-E**, *v.* to render domestic — *Gharāi yā gharailā k<sup>h</sup>.*
- DÖM'T-NATE**, *v.* (*L. dominus*) to rule, to govern, to prevail over — *Hukūmat k., 'amal k., farmān rawāt k., gālīb k., sar-dārī k.* — *Šāsan k., kartritwa k., ādhipatyā k., dāman k., dālā d.*
- DÖM'T-NANT**, *a.* ruling, governing, prevailing — *Hukūmat k. v., 'amal k. v., farmān-rawāt, gālīb k. v.* — *Šāsanakāri, prabhutā k. w., ādhipatyā k. w., dāman k. w., dabāne w., prabhūt, pradān, prabāl.*
- DÖM'T-NĀ'TION**, *n.* power, dominion, tyranny — *Tūqat, sar-dārī, hukūmat, zabar-dasti, zulm* — *Prabalatā, prabhutā, šāsan, ādhipatyā, atyāchār ká šāsan, upadāy, dāurātay.*
- DÖM'T-NĀ-TIVE**, *a.* governing, imperious — *Hukūmatī, hukūmat k. v., mutakabbī, zālīm* — *Šāsanakāri, prabhutā k. w., ādhipatyakāri, pragallāh, bhartsanakāri.*

**DŌM't-NĀ-TOR**, *n.* a ruler, an absolute governor — *Hákim, zálím, kull-muḥtár hákim* — Adhipati, prabhu, śivasanakartá, swayamprabhu, swádhīnárāj.

DŌM-r-NĒEŪ, r. to rule with insolence — *Zor-o-zulm se hūkūnat k., sar-hangi k., takabbur se sūhibī k., zabar-dastī k.* — *Atyāchār se śāsan k., uddhati wā avinay se ādhipatya k.*

Do-MIN'ION, n. sovereign authority, power, government, territory, region, district—*Pádsháhut, saltanat, iḡhtiyár, tahakkum, hákimí, 'amal-dár, hukumat, mamlukat*

qalam-rau, mulk, digār—Ādhipatya adhikār, rājyatwa, prabhutwa, śāsan, rājya, deś. pradeś.

DO-MĪN'T-ĀL, a. (L. *dominus*) noting the Lord's day or the Lord's prayer — *Khudā ke dīn yā namāz ke mutā'alliq. itār kā b. itār ki namāz kā* — Prabhudivasavishayak, lāwar.divasavishayak, ravivāsanubandhī, prabhutbhajanavishayak, bhagavadbhajanavishayak. [deś ke kulīn ki upādhi]

**DÖN**, *n.* (L. *dominus*) a Spanish title—*Spen ke malk ke ashraf ká luqab*—*Spen*

DŌN'SHŪ, *n.* the rank of a gentleman or knight—*Shurīf yā muntāz sarār kā darja*  
—Kulīn wā pratishthit ghureharhe kā pad.

DOŃ, *v.* (*do, on*) to put on—*Pahinná*<sup>h</sup>.

DO-NĀ'TION, *n.* (L. *donum*) the act of giving, a grant, a gift — *Bakhshish, dihiish, dād-dihish, 'utā, nisār, nazarāna* — *Dān, prulān, datta, sampradān.*

DŌ'NA RY, *n.* a thing given to sacred uses—*Wah shai' jo dini kāmōn ke liye dī jāti hai*  
—Dharmārthadatta. Iśvara ke nimitta datta vastu.

DŌN'-A-TIVE, *n.* a gift, a present, a largess — *Dād-dihish, bakhshish, nazar, 'atā, nisār*  
— *Dān, pradān, datta, pāritoshik.* [*jāti hai*—*Dānagrāhī, dānagrahitā.*]

Do-NĒĒ', *n.* one to whom any thing is given—*Bakhshish pāne w.*, *jisko bakhshish di*  
DĒ'NĒ', *n.* one who gives any thing—*Bakhshanda, wāhib, dihandā, dene w.*—*Dātā,*  
*dāyak, dāmākartā.* [*pūryakālikakriyā.*]

DŌNE, *p. p.* of *do*—*Do ká mazi-ma'túf'alai-hi yá fí l i ma'túf*—Do ká purnakriya wá.  
DŌN'JON, *n.* (Fr.) a strong tower—*Ek mazúw burj yá gal'*—Porhá kothá wá kot.

DOOM, *v.* (S. *dom*)—to judge, to condemn, to destine; *n.* judicial sentence, condemnation, destruction—*Tajviz k. fatrá d. sazâ kâ hukm d. muqarrar k. mu'addar*

*k.*: *n. fatirā, saṣā kū hukm, bar-bādī, pāc-māli, halākī* — *Vichār k.*, *dandājānā d.*, *thabrīnā sthōir k.*, *nirnay k.*: *n. nirnay, vichār, dand, dandānā kshay nās*

**D60m** r'ūl. a. full of destruction — *Bar-bādi halālī gā bharāi se bharāi huā* — Ná-gamav. d'waḥsamav. [vichārādīn. iazat ke śeṣh meṁ bhāvīchārādīvaṣ.

Dôoms'pāy, *n.* the day of final judgment — *Roz-i-qiyāmat*, *roz-i-'āqibāt*, *mahshar* — *Mahā-*  
*Dôoms'pāy-rôók* *n* a book made by order of William the Conqueror in which the

DOOMS DAY-BOOK, *n.* a book made by order of William the Conqueror in which the estates of England were registered—*Inglistān ki sab zamīn-dārīgon ke likhne ke liye William di Kānkarar nām pādshāh ke hukm se jo ek kitāb banī thi*—Ingland se jo ek kheton aur bhūmī ke likhne ke nimitta William di Kānkarar rāja ki ajā se jo ek mustak banī thi. [*dar. rīq. qazār*—Dwār. pravēṣ. nāth. mār.

**Dōor, n.** (S. *daur*) the entrance into a house or apartment, a passage — *Darwāza*, *Dār-e* *darwāza* the frame of a door — *Darwāze kâ chān-kathâ* — *Dwâr kâ chankathâ*

DOOR-CASE, *n.* the frame of a door — *Dwār-kāṣā* *dwār-kāṣā* — *Dwār* *ka* *chaurkāṣā*.  
 DOOR-KEEP-ER, *n.* one who keeps a door — *Dwārīn* *yā* *dwārīn*, *dwārīhī-bān*, *dwārīhī-dār*  
 — *Dwārīn* *mūl* *dwārarakshak*.

Dōōr/pōst, *n.* the post of a door—*Darwāze ki thūni*—Dwārastambh, dwār ki thūni.  
Dōōr/stēād, *n.* entrance of a door—*Darwāze ki jagah*—Dwār ki jagah.

DOCK'UET. See DOCKET.

ÖÖ'RI-AN, *a.* pertaining to *Doris*—*Mulk-i-Doris ke muta'alliq*—*Dorisdeśasambandhī*.  
 ÖÖ'RIC, *a.* pertaining to *Doris*, denoting one of the orders of architecture—*Mulk-*

*i-Doris* ke *mutu'alliq*, *mī-mārī* kī *ek waz' yū taur se mansūb*—*Doris* de *sasambandhi*,  
*grīhanirmān* ke *ek vishesh mātr* wā *rīti* kī *sambandhi*.

**DÖR'I-ÇİŞM**, n. a phrase of the Doric dialect—*Mulk-i-Doris ki zabân ki istilâh yâ mukhân*—Doriseda ki bhâshâ kâ vâkva.

**ŌŌ'MANT', a.** (*L. dormio*) sleeping, at rest, not used, concealed, leaning—*Khwá-bida khúffa káhil, xust awir-mant'al, m'attal noshida makhfi ibuláh*—*Sati*

śūdra, kṣatriya, kani, śūtra, gaur-mānu mā, mīn ātā, pōmān, mukhji, jhukā"—Sōtā,  
supt, dhīlā, nīrudhyōgi, cchīpā huā, gupt, utthāngi huā.

DOR MANT, DOR MAR, *n.* a large beam, a sleeper—*Shahir, khwubda*—*Kari, dharan,*  
 none w., sūtne w., sowaiyā. [shadh.  
 DOR MANTH *n.* a sorcerer, medicine—*Yūd, lānā, dān, Nīl, lānā,*

ÖD'RMI-TIVÉ, *n.* a soporific medicine—*Nind lanewali dawa*—Nind lanewali au-  
ÖD'RMI-TO-RY, *n.* a place to sleep in, a burial place—*Khawáb-gáh, gor-istán*—*Sayana-*

gar, nidrasula, sone wa sutne ka ghar, samadhisthan.  
 DOR'NÖUSE n. a small animal — *Ek qism ká chhotá ján-war jo járc bhar sotá rahtá hai*

— Ek prakar ka chhotā jantu jo jare bhar sota rahtā hai.  
 00RP, n. (D.) a small village—*Ek chhotā gāmh*.<sup>b</sup>

DOOR'SĀL, a. (L. *dorsum*) relating to the back—*Pusht ke muta'alliq*—*Prishthasam-*

- DORSEL, DORSEER, n.** a pannier, a basket—*Tokri<sup>h</sup>, khānchā<sup>h</sup>, jhawvā<sup>h</sup>, dālā<sup>h</sup>, daurā<sup>h</sup>.*
- DÓSE, n.** (Gr. *dosia*) the quantity of medicine taken at one time; *v.* to give in doses—*Dawā ki mu'tād, mu'tād, khurāk, jitni dawā ek bār mein pine yā khāne mein āve, mūqār; v. mu'tād mein d.—Aushadhamātrā; v. mātrā karke d.*
- DÖT, n.** (S. *dyttan*?) a small point or stop; *v.* to mark with dots, to make dots—*Nuqta, bindi<sup>h</sup>; v. nuqtoñ se nishān k., nuqte d., nuqte banānā—Śūnya, vindu; v. vinduon se aṅkit k., vindu banānā.*
- DÖTAL, a.** (Gr. *dos*) relating to the marriage portion of a woman—*Jahezī, jahez-mansūb—Stridhanavishayak, yantukasambandhi.*
- DO-TĀ'TION, n.** the act of endowing, endowment—*Jahez-dihī, jācādā-bakhshī, khairāt ke liye jācādā-bakhshī, waqf—Stridhanadān, devaswadān, devaswa.*
- DÖTE, v.** (I. *doten*) to have the mind impaired by age or passion, to be silly, to love extremely, to decay—*Burhāpe yā 'ishq se hawās-bākhṭa h., nihāyat pyār k., muhabbat mein gury k., zarāf h., tanazzul h., ablah h., farefta h., shefta h.—Vridhdhāpā wā prem ke kāray se mandmatī wā hatabuddhi h., sathiyānā, abudh h., mūrḥ h., atyant prem k., atyantānurakt h., sneh mein dūb jānā, jīm h., kshay ko prāpt h.*
- DÖTAGE, n.** imbecility of mind, silly fondness—*Burhāpe ke sahab se 'aql ki nuqsānī yā za'ifi, sathiyahat<sup>h</sup>, fareftagi, sheftagi—Vridhdhāpā ke kāray se buddhi kā nās, buddhinās, hatabuddhitwa, buddhikshinātā, barā dulāppyār, atyantaprem, atyantānurāg.*
- DÖTARD, n.** one whose mind is impaired by age—*Zāilu-l-'aql, kkarif, wah shakhs jiskī 'aql kharāb gāi ho, pīr-i-ablah—Kshinābuddhi, hatabuddhi, burhāpe se hatabuddhi.*
- DÖTARD-LY, ad.** like a dotard, stupid, weak—*Zāilu-l-'aql ke mānind, jis shakhs ki 'aql kharāb gāi ho uske mānind, pīr-i-ablah ke mānind, kund, be-wuqūf—Vridhdhāpā se hatabuddhi ke sadriś, mūrḥ, jarābuddhi, mandamatī.*
- DÖTTER, n.** one who dots, one weakly fond—*Burhāpe yā 'ishq se hawās-bākhṭa, kharif, be-wuqūf shakhs 'ishq mein shefta yā gury shakhs, farefta shakhs—Vridhdhāpā wā prem ke kāray se mandamatī wā hatabuddhi, sneh mein dūbne w., atyantānurāgī, atyant prem k. w.*
- DÖTTERING-LY, ad.** by excessive fondness—*Nihāyat muhabbat se, fareftagi se, sheftagi se—Atyantānurāg se, atyant prem se.*
- DÖTTARD, n.** (doddered?) a tree kept low by cutting—*Per jis chhāt kar barhne*
- DÖTTER-EL, n.** (dote) a bird—*Ek bhūt ki chiriyā<sup>h</sup>.*
- DOU-A-NIEV, n.** (Fr.) an officer of customs—*Rosūm kā 'uhda-dār, maksūl kā 'uhda-dār—Kar kā adhyaksh, karādhyaksh.*
- DOUB'LE, a.** (L. *duplex*) two of a sort, twice as much, twofold, deceitful; *ad.* twice over; *v.* to add as much more, to increase to twice the quantity, to repeat, to fold, to pass round; *n.* twice the quantity or number, a trick, a shift—*Dūnā<sup>h</sup>, dūgnā<sup>h</sup>, dūnālā<sup>h</sup>, do-chand yā du-chand, muzā'af, dohrā<sup>h</sup>, chhal<sup>h</sup>, kapṭā<sup>h</sup>; ad. dūgnā<sup>h</sup>, dūnā<sup>h</sup>; *v.* dūnā k. yā h<sup>h</sup>, dūgnā<sup>h</sup>, dūgnā<sup>h</sup>, dūgnā h. yā k<sup>h</sup>, dohrānā dohrā k<sup>h</sup>, mūrṇā yā mūrṇā<sup>h</sup>, ghām-kar jānā yā le jānā<sup>h</sup>; *n.* dūnā<sup>h</sup>, dūgnā<sup>h</sup>, dūnādān<sup>h</sup>, musannā, al-muzā'af, muzā'af, dhokhā<sup>h</sup>, chhal<sup>h</sup>.*
- DOUB'LE-NESS, n.** the state or quality of being double, duplicity—*Taz'if, dohrānā<sup>h</sup>, riqā, du-raṅgi, riqā-kārī—Dohrajan, dwaigunya, ubhayatwa, dwivyavahāritwa, chhal, kapṭ.* [w<sup>h</sup>, ghām-kar jāne w<sup>h</sup>.
- DOUB'LER, n.** one that doubles—*Dūgnāne w<sup>h</sup>, dohrāne w<sup>h</sup>, dūnā k. w<sup>h</sup>, mūrṇe*
- DOUB'LET, n.** a waistcoat, two, a pair—*Aṅgarkhā<sup>h</sup>, do<sup>h</sup>, jīrā<sup>h</sup>.*
- DOUB'LING, n.** the act of making double, a fold, an artifice, a shift—*Dohrānā<sup>h</sup>, parāb<sup>h</sup>, dhokhā<sup>h</sup>, chhal<sup>h</sup>, tāt-matol<sup>h</sup>.* [se, dagā bāzi se—Dūnā, dwigun, chhal wā kapṭ se.
- DOUB'LY, ad.** in twice the quantity, deceitfully—*Dūgnā, do-chand yā du-chand, fareb*
- DOUB-LÖÖN, n.** a Spanish coin—*Spen ke mūk kā ek sikka—Spen deś kā ek mudrā.*
- DOUB'LE-BIT-ING, a.** cutting on either side—*Har do taraf kātne w.—Donoñ or kātne w.*
- DOUB'LE-DEALER, n.** a deceitful person—*Du-raṅgā, do-raṅgā, furebi, makkār—Dwiyā-pāri, dwivyavahārī, kapṭī, chhalī.* [khā, kapṭ, chhal, dwivyavahāritwa, dwiyāpār.
- DOUB'LE-DEAL-ING, n.** artifice, duplicity—*Fareb, riqā, mākṛ, du-raṅgi, do-raṅgī wā kapṭ se.*
- DOUB'LE-DYE, v.** to dye twice over—*Dohrā-kar raṅgnā<sup>h</sup>.* [patākār, kapatarūp.
- DOUB'LE-FEED, a.** with a deceitful aspect—*Furebi rukh kā, dagā-bāzi ke rukh kā—Ka-*
- DOUB'LE-FACED, a.** deceitful, hypocritical—*Farebi, dagā-bāz, riqā-kār, makkār, do-rukṭā, do-rā—Chhalī, dwimukh, ubhayatomukh, kapṭī, dambhik.* [do ākār kā.
- DOUB'LE-FORMED, a.** having a mixed form—*Do-rukṭā, do-rukṭ kā—Dwirūp, dwākār.*
- DOUB'LE-FOUNT-ED, a.** having two sources—*Do aśl kā, do aśl rakhne w.—Do mūl kā, do mūlwālā, dwimūlak.* [raṅg se sonahlā k.
- DOUB'LE-GILD, v.** to gild with double colouring—*Dohre raṅg se tilā-kārī k.—Dohre*
- DOUB'LE-HAND-ED, a.** having two hands—*Do-dast—Do-hathā, dwihast.*

- DOUB'LE-HEART-ED**, *a.* having a false heart—*Dagú-báz, makkár, farehí*—Kapaṭi, chhali.  
**DOUB'LE-LOCK**, *r.* to fasten with double security—*Dohri mazbúti k., do-chand mazbúti se band k.*—Dohri porháí k., dohri porháí se mūhṇá.  
**DOUB'LE MIND-ED**, *a.* unsettled, wavering—*Be-qarír, do-dilá, pas-o-pesh k. w.*—Ashir, duchitá, dwimanask, ágápichá k. w., ágápih k. w.  
**DOUB'LE-MOUTHED**, *a.* having two mouths—*Do muhṇá<sup>b</sup>.*  
**DOUB'LE-NATURED**, *a.* having a two fold nature—*Do-sírat-chír, do-khássiyat-dár*—Dwi-dharmavíśisht, dwigunayukt, dwilbhá, dwilhátu.  
**DOUB'LE SHADE**, *r.* to double natural darkness—*Tab'í yá zúti tákiri ko do-chand k.*—Swábhávik andhakár ko dwigun k. [gun prabhá se chamaktá huá.  
**DOUB'LE-SHIN-ING**, *a.* shining with double lustre—*Do-chand áh-dári se ranshan*—Dwi-  
**DOUB'LE-TONGUED**, *a.* deceitful—*Dagú báz, du zabán, farehí, rigú-kár*—Chhali, kapaṭi.  
**DOUBT**, *dōūt. r.* (L. *dubito*) to waver, to hesitate, to suspect, to question; *n.* uncertainty of mind, hesitation, suspense, suspicion, difficulty—*Pas-o-pesh k., hais-bais k., shash-o-panj k., shubha k., ishtibáh k., shakk k.; n. shubha, ishtibáh, pas-o-pesh, shash-o-panj, hais-bais, khar'ká, chintá<sup>b</sup>, tazab-zab, shakk, gumán, waswás, 'azr, 'itiráz, ishkal*—Ágápih k., ágápichá k., sandeh k., sañsáy k., sañká k.; *n.* chittavibhāṣep, chittavibhāṣam, anirṇay, ágápichá, ágápih, dubdhá, sandeh, sañsáy aviśwās, sañká, bálhá, kashit, bálh. [ay ho sakai.  
**DOUB'TA BLE**, *a.* that may be doubted—*Jis par shakk ho sake*—Jis par sandeh wá sañ-  
**DOUB'TER**, *n.* one who doubts—*Shakkí, shash-o-panj k. w., hais-bais k. w., wahmí, was-wási*—Sandeh k. w., sañsáy k. w., sañká k. w., sandegdhá, sandehakartá, sañsáyātma.  
**DOUB'TFUL**, *a.* not settled, ambiguous, obscure, uncertain, hazardous, suspicious, not confident—*Do-dilá, shakk, waswás, qair-naqqarar, mazab-zab, mushtabih, mushkák, khatir náq, andesho-nak, shubhe ká, par shakk, wahmí, khar'í, andesho-mand*—Anavas-thit, ashir duchitá, sandigdhá, apashitá, aspsht, gūh, sandigdhá, an-chit, bhayahetuk, sañkaníy, sañsák, sañkaníy, sañkaníy.  
**DOUB'TFUL-LY**, *ad.* in a doubtful manner—*Shubhe se, shakk se, mushkák taur se*—Sandeh se, sañká se, sañsáyapurvák.  
**DOUB'TFULNESS**, *n.* suspense, ambiguity—*Hais-bais, pas-o-pesh, sash-o-panj, ishtibáh, íbhám*—Dubdhá, ágápichá, ágápih, sandigdhata, sañkaníyatwa, sandehá, aspshtá, [sañsáy, jhanjhat.  
**DOUB'TING**, *n.* scruple, perplexity—*Shakk, shubha, preh-o-táb, hairáni*—Sandeh, sañká,  
**DOUB'TING-LY**, *ad.* in a doubting manner—*Shubhe meñ, shakk meñ, pas-o-pesh se*—San-deh meñ wá se, sañsák, sañsáy sahít.  
**DOUB'TLESS**, *a.* secure; *ad.* unquestionably—*Makfú, be-khanf; ad. be-shakk, le-shubha, lá-raib*—Surakshit, bina bhay; *ad.* nirsandeh, sañsáy hína, sañsáchit.  
**DOUB'TLESS-LY**, *ad.* unquestionably, certainly—*Be-shubha, be shakk, gayáman, lá-raib, alhatta*—Nirsandeh, nirsañsáy, sañsáchit.  
**DOU'CE-UR**, *n.* (Fr.) a bribe, a lure—*Kishwat, tu'ma*—Ghús, akor, lobh.  
**DOUGH**, *do, n.* (S. *duh*) uncooked paste—*Gúndhe máñ, yá sáná huá áte áh<sup>b</sup>.*  
**DOUGHY**, *a.* like dough, soft, unhardened—*Gúndhe hue áte sa<sup>b</sup>, komal<sup>b</sup>, kará nahín<sup>b</sup>, pílplá<sup>b</sup>.* [mridu.  
**DOUGHY-KED**, *a.* unfinished, soft—*Ná-tamán, muláim, pílplá<sup>b</sup>*—Asamāpt, komal,  
**DOUGH-KNEAD-ED**, *a.* soft, like dough—*Muláim, gúndhe hue áte sa<sup>b</sup>, pílplá<sup>b</sup>*—Nannra, komal, mridu, gúndhe wá máire hue áte sa.  
**DOUGH'TY**, *dō'ūty, a.* (S. *dohitij*) brave, valiant, noble, eminent—*Diler, jawán-mard, mardána, shují, sharij, 'áli-nasab, 'áli-shán, buzurg*—Sáhasi, vir, súr, kulín, utkrisht, sreshth.  
**DOUGH'TY-NESS**, *n.* valour, bravery—*Dilerí, shují'at, gázi-mardí*—Viratá, sūratá, víhas.  
**DOUSE**, *r.* (Gr. *duo*?) to plunge into water, to fall suddenly into water—*(fota d., dukhi máñwá, gata khána, yak-á-yak pani meñ girná*—Chabho d., dubaná, dūbna, akasmát pani meñ girná.  
**DOVE**, *n.* (S. *duna*) a pigeon—*Kabútar, fákhta*—Kapot, kapotiká. [gár.  
**DOVE'COT**, **DOVE'HOUSE**, *n.* a place for doves—*Kabútar-khána, kábuk, kábák*—Kapotá-  
**DOVE-LIKE**, *a.* resembling a dove—*Kabútar sa*—Kapotavat, kapot rá, kapot sarikhá.  
**DOVE-SHIP**, *n.* the quality of a dove—*Kabútar yá fákhta kí khássiyat*—Kapotagun, kapotadharm. [sadrís, nirdoshi, niraparádhi, bhola.  
**DOVE'SH**, *a.* like a dove, innocent—*Kabútar kí máñind, be-jurmá, be-jurm*—Kapot ke  
**DOVE-TAIL**, *n.* a form of joining two bodies; *v.* to join by dovetail—*Qulfi*; *v. qulfná, qulfi d.*—Ek prakár ká jor wá granthan, kapotabálakárahkashthasandhi; *v.* ek vi-gesh riti se joiná.  
**DOWER**, **DOW'ER-Y**, **DOW'RY**, *n.* (Gr. *dos*) the property which a wife brings to her husband, a widow's portion, endowment—*Daher, jaher, mahar, baqshish*—Stridhan, yautuk, vidhavádhan, dán, pradán.  
**DOW'ER-BLE**, *a.* that may be dowered—*Jisko daker yá jaher mil-sake, jise mahar mil sake*

—Jisko stridhan mil sakai, jo yautukavati ho sakai.

**DŌW'-A-GER, n.** a widow with a jointure, a lady who survives her husband—*Mahr-dār bewā, bāshshā yā amiron ki bewā*—Yaukukaviśishṭavidhavā, stridhanayuktavidhavā, vidhavā rānī, kulin kī randā.

**DŌW'-EREN, a.** furnished with a dower—*Juhez-yāfta, mahr-yāfta, mahr-dār*—Yautukaviśishṭ, yautukawati, yautukapriptā. [dhanarabit.

**DŌW'-ER-LESS, a.** without a dower, unportioned—*Be-jahz, be-mahr*—Yautikahin, stri-

**DŌW'-DY, n.** (Gael, *dud*!) an awkward ill dressed woman; *a.* awkward—*Jo 'anrat phūhar ho aur buri tarah se kapre pahinc ho*; *a. phūhar*<sup>h</sup>—Phūhar durveśini, jo stri-phūhar ho aur buri bhāntī se kapre pahinc ho.

**DŌW'-LAS, n.** a kind of coarse linen—*Ek gism kā motā mazbūt kaprā, gazi, gāzina, gīrhā*<sup>h</sup>—Ek prakār kā motā porhā kaprā.

**DŌWN, n.** (Dan, *down*) soft feathers or hair, any thing that soothes—*Narm par gā roen, taskin-baksh shai*—Komal pañkh wā rom, āśwāsak vastu, mridupakṣa, mridulom. [se bhārā huā, mridupakṣ wā mridulom se bhārā huā]

**DŌWNED, a.** stuffed with down—*Narm par gā roen se bhārā huā*—Komal pañkh wā rom

**DŌWN'-Y, a.** covered with down, soft—*Roen dār, pashm-dār, mulām, narm*—Mridulomawān, mridupakṣaviśishṭ, mridu, komal.

**DŌWN, n.** (S. *down*) a flat on the top of a hill, a large open plain—*Pahāri ke upar kā maidān, ek barā wastī maidān*—Pahāri ke upar kī samabhūmi, bahut dūr tak samabhūmi, ek barā paṭhar.

**DŌWN, prep.** (S. *adun*) along a descent, from a higher to a lower place, towards the mouth of a river; *ad.* to a lower place or state, on the ground; *a.* plain, dejected; *v.* to descend, to conquer—*Niche<sup>h</sup>, tale<sup>h</sup>, leth<sup>h</sup>, kisī nadī ke muhāne kī or<sup>h</sup>*; *ad. tale<sup>h</sup>, niche<sup>h</sup>, bhām yā bhāmi par<sup>h</sup>*; *a. sālā<sup>h</sup>, thic<sup>h</sup>, udās<sup>h</sup>*; *v. utarnā<sup>h</sup>, pachhārnā<sup>h</sup>, marānā<sup>h</sup>, niche k<sup>h</sup>*, [—*Niche kī taraf, nasheb meñ*—*Niche kī or, utār meñ.*

**DŌWN'-WARD, DŌWN'-WARDS, ad.** from a higher to a lower place, in a descending course

**DŌWN'-WARD, a.** tending down, dejected—*Niche kī taraf jhukā, dhātā yā dhātān<sup>h</sup>, dil-shikasta, uftāda, pat*—*Niche kī or jhukā, adhogāmi, adhomukh, munh laṭkāye hue, udās.*

**DŌWN'-CAST, a.** bent down, dejected—*Jukā<sup>h</sup>, afsurda, sar-nigūṣ, sharm-gūṣ, mahjāb, dil gir*—Nihurā, udās, adhomukh, lajila, munh laṭkāye hue, dinamukh.

**DŌWN'-FAL, n.** ruin, calamity, a sudden fall—*Tabāhi, kharāri, kharābī, inhidām, mis-mārī, musbat, afāt, nigahān se girnā*—Dhwāns, nās, vipat, apāt, haṭāt girnā wā patan. [niche gir, huā, adhaṣpatit.

**DŌWN'-FALLEN, a.** ruined, fallen—*Bar-bād huā, tabāh, girā huā*<sup>h</sup>—Nasht huā, dhwānsit,

**DŌWN'-FVLED, a.** hanging down loose—*Niche totaktā huā*<sup>h</sup>.

**DŌWN'-FALL, n.** declivity; *a.* sloping—*Chār<sup>h</sup>, dhāt<sup>h</sup>*; *a. dhāt<sup>h</sup>, dhātān<sup>h</sup>*.

**DŌWN'-LOOKED, a.** gloomy, sullen, melancholy—*Dil-g-r, dil-tang, nā-khush, tira-zam'r, malāl*—Udās, udvigna, dinaman, khinna. [sāyanakal, nidrākāl.

**DŌWN'-LY-ING, n.** the time of repose—*Āram kā waqt, sone kā waqt*—Sone kā samay,

**DŌWN'-RIGHT, a.** plain, open, direct, unceremonious; *ad.* straight down, in plain terms, completely—*Sada, rāst, sāf, sāhir, mahz, sarīh, be-takalluf*; *ad. sidhā niche<sup>h</sup>, khattī-amāl ke taur par, kharā<sup>h</sup>, sarīhan, sāf sāf, tanwīm, kull, kullu-hum*—Thik, saral, khulā, spasht, sidhā, bina šil saukoch kā; *ad.* lambarūp se, sidhā, khulā khulā, thik thik, spashṭarūp se, sampūrṇarūp se sab.

**DŌWN'-RIGHT LY, ad.** in plain terms, bluntly—*Sāf sāf, sarīhan, be-intigāzī se, nā-shi-nāsūna, be-murawarati se*—Khulā khulā, spashṭarūp se, bina šil saukoch.

**DŌWN'-RIGHT-NESS, n.** plainness, bluntness—*Sādagi, be-sākhtagi, safāi, rāsti, sidhā<sup>h</sup> be-takalluf, be-intigāzī, be-murawarati, be-tihāzī*—Kharā, spashṭatā, aślātā, rukhāi, anāṣṭan asabhyatā.

**DŌWN'-SIT-TING, n.** the act of sitting, rest—*Baithuā<sup>h</sup>, āram*—Baithab, baithak, viśrām.

**DŌX'-OL'-O'-GY, n.** (Gr. *doxa, logos*) a form of giving glory to God—*Khulā kī hamd karne kā ek taur*—Parameśwar kā mātātmyaprakāśakastatīviśi.

**DŌX'-O'-DŌG'-ICAL, a.** giving praise to God—*Khulā kī hamd-āmez, k'ulā kī hamd k. w.*

—Parameśwar kā mātātmyaprakāśak, Parameśwar kī stuti k. w.

**DŌX'-Y, n.** a prostitute *a.* sweetheart—*Kusbi, yārni, mā'shūqa, mahbūba*—Paturiyā, veśyā, dhemni, urhārī.

**DŌZE, v.** (Dau, *doser*) to slumber, to sleep lightly, to stupify, to spend in idleness—*Jhapki lenā<sup>h</sup>, āñkh lagānā<sup>h</sup>, uñghnā<sup>h</sup>, āksānā<sup>h</sup>, uñghānā<sup>h</sup> achet k<sup>h</sup>.*

**DŌ'ZY, a.** sleepy, drowsy, sluggish—*Nindāsā<sup>h</sup>, uñghānā<sup>h</sup>, āskati<sup>h</sup>, dhilā<sup>h</sup>.*

**DŌ'ZI-NESS, n.** sleepiness, drowsiness—*Nindās<sup>h</sup>, uñghās<sup>h</sup>, uñghāi<sup>h</sup>.*

**DŌ'ZING, n.** a slumbering, sluggishness—*Nind<sup>h</sup>, solāi<sup>h</sup>, āskat<sup>h</sup>, dhilā-pan<sup>h</sup>, ālās<sup>h</sup>.*

**DOZ'-EN dūz'n, a.** (Fr. *douzaine*) twelve; *n.* the number twelve—*Bārāh*; *n. bārāh kī gintī<sup>h</sup>.* [phūhar<sup>h</sup>; *v. paturiyon kā sang k<sup>h</sup>.*

**DRA'B, n.** (S. *drabbe*) a slut, a strumpet; *v.* to associate with strumpets—*Paturiyā<sup>h</sup>,*

- DRĀB'BINU** *n.* a keeping company with drabs—*Paturiyōn yā phūharon ká sang k<sup>b</sup>.*
- DRĀB** *n.* (Fr. *drap*) a kind of thick woollen cloth; *a.* of a dun colour like drab—*Ek bhānt ká gūrhā vīni kaprā<sup>b</sup>; a. tānbe ke rang ká<sup>b</sup>, kálā<sup>b</sup>.*
- DRACHM**, **drām**, *n.* (Gr. *drachmē*) a Greek coin. the eighth part of an ounce—*Yunāniyōn ká ek qadim sikkā, ek qism ká wazn, dirham*—Yavanoñ ká ek rūpyamudrá viśesh ek parimāñ viśesh.
- DRĀFF** *n.* (D. *druff*) refuse, leek, dregs—*Sithi<sup>b</sup>, khūd<sup>b</sup>, phok<sup>b</sup>, khoi<sup>b</sup> khali<sup>b</sup>.*
- DRĀF'FISH**, **DRĀF'FY**, *a.* dreggy, worthless—*Sithi-dār, khūd-dār, guillā<sup>b</sup>, nā kāra, nā bakār*—*Sithimay, khūd phok khoi wā khali se bhārā huā, mā.lā, malin, malin, asār,*
- DRAFT**. See **DRAUGHT**. [gunarahit, adham.]
- DRĀG** *v.* (S. *dragan*) to pull along by force, to draw along, to trail on the ground, to proceed heavily; *n.* a kind of net, a hook, a car, whatever is drawn—*Tānnā<sup>b</sup> khūch le-jānā<sup>b</sup>, ghasitā<sup>b</sup>, ghasit le-jānā<sup>b</sup>, dhire dhire chahā<sup>b</sup>, karkhilā<sup>b</sup>, karkhile jānā<sup>b</sup>; n. ek bhānt ká jā<sup>b</sup>, ek kōntā ānkā ānkārā yā ānkā<sup>b</sup>, ek chhakrā yā gārī<sup>b</sup>, jo kuchh khūchā yā ghasitā jātā hai<sup>b</sup>.*
- DRĀG'MAN**, *n.* a fisherman who uses a dragnet—*Machhrā jo mahā-jāl dāltā hai<sup>b</sup>.*
- DRĀG'NET**, *n.* a net which is drawn along the bottom of the water—*Mahā-jāl<sup>b</sup>, jo jāl pāni ke neche bichhā-kar khūchā jātā hai<sup>b</sup>.*
- DRĀG'O MAN** *n.* (Ch. *torpan*) an interpreter in Eastern countries—*Sharqi mul-kōn kī mutarjīm*—*Pūrvī deśōn ká dohbhashiyā.*
- DRĀG'ON** *n.* (Gr. *drakon*) a kind of winged serpent, a fierce violent person—*Ek qism ká par-dār sānp, azhdahā, ek durasht aur tūnd-m-zīj shakhs*—*Pakshayuktasarp, ek ruksh aur prachand jān.* [Ek chhotā pakshayukt sarp.]
- DRĀG'ON-ET**, *n.* a little dragon—*Ek qism ká chhotā par-dār sānp, ek chhotā azhdahā*—*DRĀG'ON-ISI*, *a.* in the form of a dragon—*Ek qism ke par-dār sānp kī sūrat ká, azhdahē kī sūrat ká*—*Pakshayukt sarp ke ākār ká, pakshayuktasarpasūp.*
- DRĀG'ON-LIKE**, *a.* furious, fiery—*Gazab-nāk, tūnd, ātashī*—*Kopawān, atikrudh, ugraswabhaw, agniswabhāw.*
- DRĀG'ON-FLY**, *n.* a fierce stinging fly—*Ek bhayānak makkhi jo kātī hai<sup>b</sup>.*
- DRĀG'ON'S-BLOOD**, *n.* a resin—*Rū<sup>b</sup>, dhina<sup>b</sup>, dhūp<sup>b</sup>.*
- DRA-GOON**, *n.* (Gr. *drakon*) a soldier who serves either on horseback or on foot; *v.* to compel to submit—*Saurār yā pīnālā; v. ba-zor tāhī k., tāhī hone ko majbur k.*—*A-wārohi yoddhā wā padatikasainya, ghurehahā yoddhā, padatikayoddhā; v. bal dwārā adhin k., bal dwārā vās meñ kina.* [wānā.]
- DRĀG OON** **ADR'**, *n.* a ravaging by soldiers—*Sipāhiyōn se lutranā*—*Yoddhāōn se lut-*
- DRAIN**, *v.* (S. *dreknigan*) to draw off gradually to make dry; *n.* a channel for water, a watercourse, a sink—*Chhāmā<sup>b</sup>, nichryā<sup>b</sup>, pāni nikāl-dātā<sup>b</sup>, chūs-lenā<sup>b</sup>, sukhlānā<sup>b</sup>, ankhānā<sup>b</sup>; n. nāl<sup>b</sup>, mukhri<sup>b</sup>, moñhri<sup>b</sup>, pan-bōhāw<sup>b</sup>, panālā<sup>b</sup>, panārā<sup>b</sup>, panālā<sup>b</sup>, panārā<sup>b</sup>, panāl<sup>b</sup>, panārī<sup>b</sup>.*
- DRĀKE**, *n.* the male of the duck—*Bat-nar*—*Hañs.*
- DRĀM**, *n.* (Gr. *drachmē*) the eighth part of an ounce in apothecaries' weight and the sixteenth in avoirdupois, a glass of spirituous liquor—*Ek paināish, dirham, pyālā bhar sharāb, ek bār pūnē ke murāqiy sharāb*—*Ek parimāñ vēshē, ek katorā bhar mādirā wā ek bār pūnē ke tulya mādirā.* [play—*Naql, nātak<sup>b</sup>, sarāng<sup>b</sup>.*]
- DRĀ'MA**, **DRĀ'MA**, *n.* (Gr.) a poem accommodated to action, a tragedy, a comedy, a
- DRA-MĀ'TIC**, **DRA MĀ'TI-CAL**, *a.* pertaining to the drama, represented by action—*Nā-DRA MĀ'TI-CAL-LY*, *ad.* by representation—*Nā-tak yā sarāngi se<sup>b</sup>.* [pak<sup>b</sup>, sarāngi<sup>b</sup>.]
- DRĀM-A-TIST**, *n.* a writer of plays—*Nā-tak yā naql ká musannif*—*Nātakarachak, nātaka-*
- DRĀNK**, *p. t. of drink—*Drīnk ká muti mutlag*—*Drīnk ká sāmānyabhit.* [kartā.]*
- DRĀPE**, *v.* (Fr. *drap*) to make cloth—*Kaprá binā<sup>b</sup>.* [vastravikretā.]
- DRĀPER**, *n.* one who sells cloth—*Pārcha jārōsh, bazzāz yā bazz*—*Kaprá bechne w.*
- DRĀPER-Y**, *n.* the trade of making or selling cloth, cloth, the dress of figures in painting and sculpture—*Bazzāz, kapre binne yā bechne ká pushā, kaprā<sup>b</sup>, taswir ká libās yā hanāw*—*Kapre ká vyavāsāy, kapre binne wā bechne ká vyāpār, vastrādi-krayavikray, vastrakarīm, vastra, chitra ká kaprā, chitra ke orhāne ká vastra, parich-chhad.* [chhapal, plurtilā.]
- DRĀSTIC**, *a.* (Gr. *drao*) powerful, active—*Mazbūt, zor-āwar, chūlūk*—*Balawān, prabal,*
- DRAUGHT**, **draift**, *n.* (S. *dragan*) the act of drinking, the quantity drunk at once, the act of drawing, the quantity drawn delineation, sketch, a detachment, the depth to which a vessel sinks in water, an order for money; *v.* to draw out—*Pīnā<sup>b</sup>, ghīn<sup>b</sup>, jīnā ek bār meñ piyā jāy<sup>b</sup>, kashish, khāinch<sup>b</sup>, kashida mīqdār, naqsha, musawwada, fauj ká ek guroh, wah gahrāi jis tak ek nāv yā jahāz pāni meñ dubā rahtā hai, kmulā<sup>b</sup>; v. musawwada banānā*—*Pān, ekapān, khinchāi, khinchāw, ākarshap, karshit wā ākrishṭ parimāñ, ālekhyā, ālekan, dhānchā, kharrā, khākā, chitra sānya kī ek toli, jītnē parimāñ tak nāv pāni meñ dubī rahtī hai, rupaiyē kī chittī; v. rachanā, banānā, dhānchā banānā, kharrā banānā.*

- DRAUGHTS**, *n. pl.* a game resembling chess—*Shatranj ke mánind ek khel, nard*—*Chaturang ke sadris ek khel.* [dálne ká ghar.]
- DRAUGHT-HOUSE**, *n.* a house for refuse or filth—*Katwār-khāna*—Malagār, kura karkat
- DRAUGHTSMAN**, *n.* one who draws writings or designs—*Musawwada banāne w.*, *naqsh khinchne w.*, *naqqash*—Lekhak, álekhyakār, chitrakār, dhānchā wā kharrā banāne w.
- DRAW**, *v.* (*S. dragan*) to pull along, to pull out, to bring by force, to attract, to inhale, to extract, to extend, to derive, to deduce, to allure, to compose, to delineate, to move, to advance, to shrink or contract: *p. t. DREW, p. p. DRAWN—(ghasitnā<sup>b</sup>, bīhar nikāl lenā yā khinch lenā<sup>b</sup> zabir-dasti se yā ba-zor lānā, kashish k., jazh k., dam lenā, istikhraj k., wasi k., bayhānā<sup>b</sup>, hāsīl k., istimbāt k., hāsīl istikhraj k., talchīnā<sup>b</sup>, phuslīnā<sup>b</sup>, tasrif k., likhnā<sup>b</sup>, taswir khinchnā, naqsha banānā, naqqāshi k., chalnā<sup>b</sup>, āge bayhnā, simatnā<sup>b</sup>—(Ghisīyānā wā ghislīnā, tāmā, ānchīnā, nikānā, bal dwārī lānā ākarshap k., swas lenā, khinchnā, tāmā, chaklānā, chaurānā, phaitkār, pānā nigaman k., lubhānā, mohnā, rijhānā, rachnā k., chitrakārī k., chitra utārnā, saraknā, gaman k., āge ko chalnā, nikāt jānā wā ānā, sulārnā.*
- DRAW-A-BLE**, *a.* that may be drawn—*Khinchne jāne ke qābīl, munkin-i-kashish*—*Khinchne jāne ke yegya, ākarshaniy.*
- DRAW-EE**, *n.* one on whom a bill is drawn—*Wah jis par hundi hotī hai yā kī jāti hai<sup>b</sup>.*
- DRAW-ER**, *n.* one who draws, a sliding box in a case or table—*Khinchne w.*, *ghasitne w.*, *nikālne w.*, *hundi likhne w.*, *ghar<sup>b</sup>, peti<sup>b</sup>.*
- DRAW-ERS**, *n. pl.* a close under garment—*Pāc-jāma*—Jānghiyā, sūthan.
- DRAWING**, *n.* delineation, representation—*Naqqāshī, naqsh-o-nigār, naqsh*—Álekhyā, chitra, chitrakarm, chitrawidyā. [Samān, t., lyā, samān lālī rakhne w.]
- DRAWN**, *a.* equal having equal advantage—*Barābar, musarī, barābar fāida rakhne w.*
- DRAWBACK**, *n.* money paid back or returned—*Jo rūpiya pher diya jāta hai<sup>b</sup>, chhūt<sup>b</sup>, phirtā<sup>b</sup>.* [uthā lenā aur jab chāhēn tab girā yā luttā den, uñharwān pul<sup>b</sup>.]
- DRAW-BIDGE**, *n.* a bridge made to be lifted up—*Ek ānk pul kī jise jab chāhēn tab*
- DRAWING-ROOM**, *n.* a room for company—*Dwār-i-amm, darbar, baithak-khāna*—*Baithak, sabhābhawan, logon se bhent karne kī kothī, darsanāsalā.*
- DRAWL**, *v.* (*D. draalen*) to utter slowly: *n.* slow protracted utterance—*Chabā-chabā ke bolnā<sup>b</sup>, dhīre-dhīre bolnā<sup>b</sup>; n. dhīrī bol<sup>b</sup>.*
- DRAY**, *n.* (*S. dragā*) a low cart—*Ek nichā chhukrā yā rath<sup>b</sup>.*
- DRAY-HORSE**, *n.* a horse which draws a dray—*Ek nichā chhukrā yā rath khinchne kā ghorā<sup>b</sup>.* [yā sārathī<sup>b</sup>.]
- DRAYMAN**, *n.* a man who attends a dray—*Ek niche chhukre yā rath kā bahal-wān*
- DREAD**, *n.* (*S. dread*) great fear, terror, awe; *a.* awful, terrible frightful; *v.* to be in great fear, to fear—*Bayī dahshat, khauf, haibat, rūb*—*a. rūb-dār, rūb-bīta, muhib, hant-nāk; v. dahshat khānā, khauf-zada h., khauf k.*—*Tris, bhay, dar, āduraprayuktābhay; a. āduraprayuktābhayotpālak, ādaraniy, pūjya, trāsakar, bhayānak; v. DREADER, n.* one who dreads—*Darne w.* [bhay k., dārnā.]
- DREADFUL**, *a.* terrible, awful—*Khauf-nāk, dahshat-angez, muhib, hant-nāk, rūb-dār*—*Bhayānāk, bhayānak, dāruy, trāsakar, ghor, āduraprayuktābhayotpālak, ādaraniy.*
- DREADFULNESS**, *n.* terribleness—*Hant-nākī, khauf-nākī, dahshat nākī*—*Darūnatā, ghoratwa, ugratwa.* [nakarup se, dārunatā se, ghoratwa se.]
- DREADFULLY**, *ad.* terribly, frightfully—*Hant-nākī se, nihāyat khauf-nākī se*—*Bhayā-*
- DREADLESS**, *a.* fearless, intrepid—*Be-hāk, diler*—*Nidar, nirbhay, dlithā, sāhasī.*
- DREADLESSNESS**, *n.* fearlessness, intrepidity—*Be-bakī, dilerī*—*Nirbhayatā, trāsahī-natā, dlithī.*
- DREAM**, *n.* (*D. dream*) thoughts in sleep, idle fancy; *v.* to have thoughts in sleep, to imagine, to idle, to see in a dream—*Khwāb, khayāl-i-khām; v. khwāb dekhnā, khayāl k., sustī k., sust h., khwāb meñ dekhnā*—*Swapna, swapnadarsan, sapnā, sapan, anarthakachintā, anarthakābhāvanā, durvāsānā, vrithāvāsānā, asumbhavakalpānā, tarāng, lālār; v. swapna sapnā wā sapanā dekhnā, sochnā, chintā k., kalpanā k., vrithāvāsānā k., anarthakachintā k., ālasya k., vrithākālakshep k., swapna wā sapne meñ dekhnā.*
- DREAMER**, *n.* one who dreams—*Khwāb-bīn, khwāb dekhne w., wahmī, khayālī, sust*—*Swapnadarsak, swapna wā sapnā dekhne w., vrithāvāsānākārī, anarthakachintākār.*
- DREAMINGLY**, *ad.* sluggishly, negligently—*Susti se, gūlist se*—*Ālasya se, dhilāī se, DREAMLESS, a.* free from dreams—*Be-khwāb*—*Nihawapna.* [dhil se, asāvādhanī se.]
- DREAR**, *a.* (*S. drearig*) dismal, gloomy—*Hant-nāk, tārīk, sunsān<sup>b</sup>, dil-gir k. v., laqqo-dagq*—*Bhayānak, bhayānāk, ghor, āndherā, nirjan, udās.*
- DREARY**, *a.* dismal, gloomy, mournful—*Hant-nāk, muhib, haibat-nāk, tārīk, sunsān<sup>b</sup>, laqqo-dagq, dil-gir k. w., malūl k. w.*—*Bhayānāk, bhayānak, āndherā, ghor, nirjan, niranand, udās, dūshkharjanak.*
- DREARILY**, *ad.* dismally, gloomily—*Hant-nākī se, haibat-nākī se, tārīkī se, sunsānī se*—*Dārunatā se, ghoratā se, niranandatā se, nirjanatā se, sūnyatā se, āndhere meñ.*



**DRĒAR'-NESS**, *n.* dismalness, gloominess—*Haal' āki. khaibat-nāki, tārīki, sunsānī<sup>h</sup>, malāl*—*Dārūpatī, ghoratī, āndherā, nirjanatā, nirmamushayatī, śūnyatā, nīrānandatā, udāsī.* [*v. jāl se batornā yā pakarnā<sup>h</sup>.*]

**DRĒDGE**, *n.* (Fr. *drège*) a kind of net; *v.* to gather with a dredge—*Ek bhūt kū jāl<sup>h</sup>;*

**DRĒDGER**, *n.* one who fishes with a dredge—*Jāl se machhli pakarne v<sup>h</sup>.*

**DRĒDGE**, *v.* to scatter flour on meat while roasting—*Jab māns pakā ho tab us par ā'ā bhurkhurānā<sup>h</sup>.*

**DRĒGS**, *n. pl.* (Ger. *dreck*) sediment of liquors, lees, refuse—*Talchhat<sup>h</sup>, tirchhat<sup>h</sup>, tarchhat<sup>h</sup>, khāl<sup>h</sup>, sāth<sup>h</sup>, khūl<sup>h</sup>, mōil<sup>h</sup>, kūt<sup>h</sup>, utār<sup>h</sup>, chhātān<sup>h</sup>, chhāt<sup>h</sup>.*

**DRĒG'SAI**, *n.* foul with lees—*Mālā<sup>h</sup>, guḍā<sup>h</sup>, mukaddar*—*Malin, malin, talchhat wā tarchhat se bhārī hū.* [*malin, malin, samal.*]

**DRĒG'GY**, *a.* containing drags, muddy—*Sāthī-dār, guḍā<sup>h</sup>, mukaddar, mālā<sup>h</sup>*—*Sithimay,*

**DRĒN'CH**, *v.* (S. *drenan*) to wet thoroughly, to soak, to purge violently; *n.* a draught, a swill—*Tar-hatar k., bhigunā<sup>h</sup>, karā jullāh d<sup>h</sup>;* *n. ghāt<sup>h</sup>, galgalāh<sup>h</sup>, bahut pālāi gā pāpā<sup>h</sup>*—*Bhigānā, bhijānā, jhārā karānā, mālāsuddhi karānā.*

**DRĒSS**, *v.* (Fr. *dresser*) to clothe, to adorn, to deck, to cook, to cover a wound, to put in order, to arrange in a line: *p. t.* and *p. p.* **DRĒSSEN** or **DRĒST**—*Pahannā yā pah-nānā<sup>h</sup>, ārāstā k., ārāsh d., zebāish yā zūat d., tāigār k., pakūnā<sup>h</sup>, zakm baidhū<sup>h</sup>, marham rakhnā, durust k., ek qatār meñ murattab k.*—*Pahimā wā pahimānā, paharnā wā pahirānā, śobhit k., sañwārnā, siñgārnā, alankrit k., sijhānā, rūndhnā, ghāw bāndhnā, ghaw par patti bāndhnā, thikthāk k., kram se dharnā, ek paūkti meñ kram se rakhnā.*

**DRĒSS**, *n.* clothes, garment, habit—*Poshāk, libās, bānā<sup>h</sup>*—*Vāstra, kapre, pahrawā, veś.*

**DRĒSSEN**, *n.* one who dresses, a kitchen table—*Pahnāne v<sup>h</sup>, ārāstā k. n., murattāb, bāscarchi-khāne kī me;*—*Āchchhāḍak, pahirne w., sañwārne w., sañwārnāhar, thikthāk k. w., sañwārnāhar, ammaśāstānphelak, pakasālā kū pātā.*

**DRĒSS'ING**, *n.* attire, ornament, application to a wound, labour or manure upon land—*Poshāk, libās, zebāish, ārāish, marham, camū par mīhāt yā pās;*—*Vāstra, vāstrā chchhāḍan, kapre, bānāw, siñgār, sañaw, ghāw par kī patti, bhūmī par śram wā khādh wā khād.*

**DRĒSS'ING-RŌOM**, *n.* a room for dressing in—*Poshāk-khāna, poshāk yā libās pahirne kā ghar;*—*Vāstraparidhānāsālā, vibhūshanāgār, kapre wā bhushan pahirne kā ghar.*

**DREW**, *drū, p. t.* of *draw*—*Draw kā nāz mutlā;*—*Draw kā sāmanyabhūt.*

**DRĒB**, *v.* (S. *drepan*) to crop, to cut off, to defalcate; *n.* a drop—*Chhātānā<sup>h</sup>, kāt-lenā<sup>h</sup>, kāt-dānā;* *n. ek bōnd<sup>h</sup>.*

**DRĒB'BLE**, *v.* to fall in drops—*Tapaknā<sup>h</sup>, chīnā<sup>h</sup>, baidigānā<sup>h</sup>, thopiyanā<sup>h</sup>.*

**DRĒB'BLING**, *n.* a falling in drops—*Tapkan<sup>h</sup>, chulā<sup>h</sup>, baidigānā<sup>h</sup>, thopiyanā<sup>h</sup>.*

**DRĒB'LET**, *n.* a small quantity or sum—*Khurdā, rezā, chhotā mīglār, thorā mublag;*

*Lāv, lōṣ, kap, kanikā, alpaḥāg, chhotā parimān, dhanaleś, kinchiddhan, thore mudrīER.* See under **DIV**. [*drā.*]

**DRĒFT**, *n.* (S. *driftum*) any thing driven at random, a heap driven together, design, scope, impulse, force, counter; *v.* to drive, to throw together in heaps, to float or be driven along upon the water, to be driven into heaps—*Koī chiz jo be-qasṭ bah-jātī hai yā ur-jātī hai, tūda yā ambār jo kisi chiz kī ur kar jam hone se bantā hai, mag-sad, garaz, galaba, zor, chāt<sup>h</sup>;* *v. hālūā yā dārcānā<sup>h</sup>, ur-kar tūda yā ambār banānā, bah jānā<sup>h</sup>, ur-kar tūda yā ambār banānā*—*Koī vastu jo binā sandhān ke bah jāti hai wā ur jāti hai, rāsi wā dherī jo kisi vastu ke utkar ekatra hone se bantī hai, tātparya, abhipriyā, āśay, veg, bal, gati;* *v. bānknā, chālānā, urkar rāsi punj wā nikar banānā, bhas jānā, utrāte chālā jānā, urkar rāsi punj nikar wā dher banānā.*

**DRĒLL**, *v.* (S. *thrilium*) to pierce with a drill, to bore, to exercise troops, to train, to sow in rows, to flow gently, to muster; *n.* an instrument for boring holes, a small brook, military exercise, a row of grain, an ape, a lubbock—*Barme se sārākh k., sāl-nā<sup>h</sup>, jagṛ qawā'id sikhānā, tā'im k., qatār hu-qatār bonā, dhare-dhare bahūā, qawā'id ke liye jān<sup>h</sup> h.;* *n. barnā<sup>h</sup>, ek chhotā nālā<sup>h</sup>, jagṛ qawā'id, boye hue anāj kī qatār, bundār<sup>h</sup>, jagṛ<sup>h</sup>*—*Barme se chhednā, bedhnā, sāinya ko śāstrasikshā wā rapasikshā sikhānā, yuddhavidyā sikhānā, sikhānā, paūktikram se vij bonā, mand mand bahnā, ranaśikshā wā yuddhavidyā ke nimitta baturnā wā ekatra h.;* *n. vedhānī, barnī, chhōtī naḍī, śāstrasikshā, yuddhābhyās, sāstrābhyās, sāinyavyāyām, boye hue anna kī paūkti, bānār, kapi.*

**DRĒNK**, *v.* (S. *drinc*) to swallow liquors, to quench thirst, to be a habitual drunkard, to absorb: *p. t.* **DRĒNK**, *p. p.* **DRĒNK**—*Pīnā<sup>h</sup>, pyās bujhānā<sup>h</sup>, piyā k<sup>h</sup>, piakkar huā k<sup>h</sup>, chōn-lenā<sup>h</sup> pī-lenā<sup>h</sup> kh-ñch-lenā<sup>h</sup>.* [*vya, peya, pāniya, madya, madirā.*]

**DRĒNK**, *n.* liquor to be swallowed, beverage—*Sharbat, shurb, nonh, sharāb*—*Peyadrā, DRĒNK'-BLE*, *a.* that may be drunk—*Noshidānī, piye jāne ke qābil, pine-jog<sup>h</sup>*—*Peya, pāniya, āchamanīya.*

**DRĒNK'ER**, *n.* one who drinks, a drunkard—*Pine v<sup>h</sup>, piakkar<sup>h</sup>.*

- DRINK'ING, n.** the act of quenching thirst the habit of taking strong liquors to excess — *Píná<sup>h</sup>, pyás bujháná<sup>h</sup>, piakkar-pan<sup>h</sup>.*
- DRINK'MON-EX, n.** money given to buy liquor — *Sharbat shurb yá sharáb kharídne ke liye jo mublag diyá jáy* — Poyavastu kray karne ke nimitta jo dhan wá arth diyá jáy.
- DRIP, v.** (S. *drīpan*) to fall or let fall in drops; *n.* that which falls in drops — *Tapak-ná<sup>h</sup>, chiná<sup>h</sup>, tūpkáná<sup>h</sup>, chuláná<sup>h</sup>, chuíná<sup>h</sup>*; *n.* jo *tapak-kar girtá hai<sup>h</sup>, tapkan<sup>h</sup>.*
- DRIP'PING, n.** fat that falls from roast meat, that which falls in drops — *Kabá<sup>h</sup> se jo churbí tapak-kar girtí hai, jo tapak-kar girtá hai<sup>h</sup>, tapkan<sup>h</sup>* — Pachyusmán máns se jo med tapakkar girtá hai, mánsanirgatasár, prasrávan, sráv, sráv.
- DRIVE, v.** (S. *drīvan*) to force along, to urge forward, to impel, to force, to carry on, to guide, to rush with violence, to pass in a carriage, to tend, to aim, to deal a stroke; *p. t.* *DRÖVE, p. p.* *DRIV'EN* — *Khaderná<sup>h</sup>, khedná<sup>h</sup>, bhagáná<sup>h</sup>, dauráná<sup>h</sup>, hákná<sup>h</sup>, hákná<sup>h</sup>, dhasáná<sup>h</sup>, thoinná<sup>h</sup>, márná<sup>h</sup>, gárná<sup>h</sup>, kurná<sup>h</sup>, chuláná<sup>h</sup>, dag-ráná<sup>h</sup>, dharḍhará-kar yá harḍará-kar chalná<sup>h</sup>, gári hákná<sup>h</sup> yá gári par jáná<sup>h</sup>, jhukná<sup>h</sup>, ták lagáná<sup>h</sup>, wár k<sup>h</sup>.* [bhrāmaj wá vihar.
- DRIVE, n.** passage in a carriage — *Gári par savár hokar ghūmná yá jáná* — *Gári par*
- DRIV'ER, n.** one who drives, a coachman — *Khaderné w<sup>h</sup>, bhagáne w<sup>h</sup>, dauráne w<sup>h</sup>, hákné w<sup>h</sup>, gári-wán<sup>h</sup>, bahal wán<sup>h</sup>, sárthí<sup>h</sup>.*
- DRIV'EL, driv'EL v.** (dribble?) to slaver to be weak, to dote; *n.* slaver an idiot — *Rál yá lár tapkáná chuíná yá giráná<sup>h</sup>, báwla yá págal h<sup>h</sup>, bará lár-pyár k., bará dulár k.; n.* *rál yá lár<sup>h</sup>, págal yá báwla<sup>h</sup>.* [w<sup>h</sup>, págal<sup>h</sup>, báwla<sup>h</sup>.
- DRIV'EL-ER n.** a slaver, an idiot, a fool — *Lár yá rál giráne w<sup>h</sup>, lár yá rál tūpkáne*
- DRIZ'ZLE v.** (G. *drīsen*) to fall in small drops; *n.* small rain or snow — *Phūh par-ná<sup>h</sup> phūh girná<sup>h</sup>, phūhiyáná<sup>h</sup>, jhisi parná yá girná<sup>h</sup>, jhisiyáná<sup>h</sup>*; *n.* *phūh<sup>h</sup>, jhisi<sup>h</sup>.*
- DRIZ'ZLING, n.** the falling of small drops — *Phūhiyáhat<sup>h</sup>, jhisiyáhat<sup>h</sup>.*
- DRIZ'ZLY, a.** shedding small rain or snow — *Phūhiyáhat<sup>h</sup>, phūhiyáhat<sup>h</sup>, jhisiyáhat<sup>h</sup>.*
- DRÖIL, v.** (D. *druiden*) to drudge, to plod; *n.* a drudge, a slave — *Gulámi k., mīhnat k.; n.* *mazdūr, gulám* — Kathin tahal k., parisram k.; *n.* taliká, kamará, dās.
- DRÖLL, a.** (Fr. *drôle*) comical, odd, merry; *n.* a jester, a buffoon, a farce; *v.* to play the buffoon, to jest, to cheat — *Muzhik, zarif, 'ajib, 'ajab, khush-tab<sup>h</sup>* — *n.* *maskhara, hazzál, pekhná<sup>h</sup>*; *v.* *maskhará-pan k., maskharagá k., tumaskhur k., khill-bázi k., fareb d., dagá-bázi k.* — Hāsakar, upahāsyā, asaṅgat, aparūp, vismayajanak, achambhe ká, adbhut, rasik, vinodí; *n.* *thathol, bhāñr, sawāng, bhairai*; *v.* *bhāñrai k., sawāng k., thathá k., hañsi k., parihās k., thagná, chhalna, dhokhá d.*
- DRÖLL'ER, n.** a jester, a buffoon — *Hazzál, maskhara* — *Thathol, bhāñr, sawāng.*
- DRÖLL'ER-Y, n.** idle jokes, buffoonery — *Machhaka, hazl, hazzali, mazákh, maskharagá* — *Khilli, thatholi, hañsi, parihās, bhāñrai, sawāng.*
- DRÖLL'ING, n.** low wit, buffoonery — *Hazl, hazzali, maskharagá* — *Thatholi, bhāñrai.*
- DRÖLL'ING-LY, ad.** in a jesting manner — *Machhaka yá hazl ke taur se, muzhik tarig se* — *Khilli hañsi wá thatholi ki riti se.*
- DRÖLL'ISH, a.** somewhat droll — *Kisi qadr muzhik muskhura 'aji yá khush-tab<sup>h</sup>* — *Kuchh kuchh hāsakar aparūp vismayajanak wá rasik.*
- DRÖM'E-DA-RY, n.** (Gr. *dromas*) a species of camel — *Sāurná<sup>h</sup>.*
- DRÖNE, n.** (S. *drav*) the male of the honey bee, a sluggard, an idler, a low humming sound; *v.* to live in idleness, to emit a low humming sound — *Shahd ki makkhi ká nar, majhul shakhs, sust admi, áwáz-i-zambir, ek dhimi-o-khush áwáz; v.* *susti meñ auqát kátná, ek dhimi-o-bhūri áwáz d.* — *Mulhumakshikānar, punmadhukar, punmadhumakshikā, nishkarná, nithallú, álasí, ek dhimi gumgūnāhat wá bhimbhināhat; v.* *álasya meñ kál kátná, vrithakalakshay k., álasí rahná, bhimbhināna, bhramar ki dhvani d.*
- DRÖN'ISH, a.** idle, indolent, sluggish — *Sust, majhul, káhil* — *Dhíla, álasí, aidhí, álasyañil.*
- DRÖN'ISH-NESS, n.** laziness, inactivity — *Susti, káhilí, kahálat, majhulí* — *Álasya, nirud-yogata, nirvyāpār, álasatá.*
- DRÖOP, v.** (S. *drīpan*) to languish, to faint, to sink — *Pashmurdá h., zā'if h., ná-tawāñ h., gash-áná, be-hosh h., dab-jáná yá dhas-jáná<sup>h</sup>* — *Murjláná, kumbhláná, malin wá malin h., murebhit h., niral h., tejarahit h., kshin h., sithil h.*
- DRÖP, n.** (S. *dropa*) a globule of liquid, a very small quantity of liquor, an earring; *v.* to pour or fall in drops, to let fall, to quit, to die — *Qatra, vānd<sup>h</sup>, áweza, bulí<sup>h</sup>, bála<sup>h</sup>*; *v.* *qatra-ha-qatra giráná yá girná<sup>h</sup>, giráná<sup>h</sup>, girná<sup>h</sup>, mauqif h. yá k., tark k., marná<sup>h</sup>* — *Búndí, vindu, jhumká, kundal, lolak; v.* *búnd búnd giráná wá girná, tapkáná wá tapakná, chuáná wá chúná, chhojná, tyág k., debatyág k., múná, mar jáná.*
- DRÖP'LET, n.** a little drop — *Chhotá búnd<sup>h</sup>, búndí<sup>h</sup>, chhotá jhumká yá kundal<sup>h</sup>.*
- DRÖP'PING, n.** that which drops — *Wah chiz jo qatra qatra girtí hai, taqátir* — *Wah vastu jo búnd búnd girtí hai, tapkan, chuán.* [yá jalandhar<sup>h</sup> — *Jalodar, udakodar.*
- DRÖP'SY, n.** (Gr. *hudor, ops*) a collection of water in the body — *Istisqá, jalandar*

- DROÏ'SI-CAL**, *a.* diseased with dropsy, tending to dropsy, of the nature of dropsy—*Mustaqi, jalondari<sup>h</sup>, jalandhari<sup>h</sup>, jalondar-mâl, jalondar-sirat*—Jalodari, jalodara-grast, jalodarasîl, jalodarasâdris. [Jalodara-grast, jalodar rog se pîrit.
- DROÏ'SIED**, *a.* diseased with dropsy—*Jalondari<sup>h</sup>, jalandhari<sup>h</sup>, jalondar se kharân*—
- DROÏSS**, *n.* (S. *drox*) the scum of metals, rust, refuse—*Mail<sup>h</sup>, jilizz, rim, zang, juzla*—Mal, kit, morehâ wâ murehâ, khad, chihânt tarehhat talehhat wâ tirehhat.
- DROÏ'SI-NESS**, *n.* foulness, impurity, rust—*Qilâzat, mailâ-pan<sup>h</sup>, kudârat, zang*—Mal, malnat, samalat, kalushatwa, morehâ wâ murehâ.
- DROÏ'SY**, *a.* full of dross, worthless, foul—*Mail<sup>h</sup>, mukaddar, nâ-kâra, najis*—Malin, malin, samal, malavâsish, nihsar, sarahin, adham, nikrishit.
- DROUGHT**, *droat, n.* S. *draught* dry weather, want of rain, thirst—*Khusk-sâli, khushki, insik i birân, tishuqi*—Sushkakâl, jhûrâ, sûkhâ, anâvrishit, avrishit, jalâbhâv, trishâ, pipâsâ, piyas wâ pyas.
- DROUGHTY**, *a.* wanting rain, sultry, thirsty—*Re-bârân, khushk, pipâsâ yâ pyâsâ<sup>h</sup>*—Anâvrishit, vrishitsûnya, sushk, sulhâ, pipâsit, trishart, tarshit.
- DROVE**, *p. t.* of *drive*—*Drive kâ mâzi-mulhaq*—Drive kâ samânyabhit.
- DROVE**, *n.* (S. *draff*) a number of cattle, any collection of animals, a crowd—*Nâr<sup>h</sup>, lehrâ<sup>h</sup>, pâl<sup>h</sup>, jhund<sup>h</sup>, bhâr<sup>h</sup>*.
- DROVER**, *n.* one who drives cattle—*Charwâh<sup>h</sup>, charwâh<sup>h</sup>, baldiyâ<sup>h</sup>, bardiyâ yâ bardiyâ<sup>h</sup>*.
- DROWN**, *v.* (S. *drown*) to suffocate in water, to overwhelm in water to overflow, to inundate, to immerge—*Dubâ-mirnâ<sup>h</sup>, dubâ-d<sup>h</sup>, sâl-ab k., par-âh k., garq k., dûb-mar-nâ<sup>h</sup>*—Bor marnâ, burâ marnâ, borûnâ, burânâ, jalamay k., dubo banânâ, majjit wâ magna k., bûr marnâ.
- DROWNED**, *n.* one that drowns—*Dûbnar w<sup>h</sup>, bûgnar w<sup>h</sup>, dubâ d. w<sup>h</sup>, buyâ d. w<sup>h</sup>*.
- DROWNSE**, *v.* (D. *drownen*) to make heavy with sleep, to slumber, to look heavy—*Nind k. mâre sust k., ûnghnâ<sup>h</sup>, son<sup>h</sup>, sust dekh parnâ*—Nidralu k., nidrasîl k., nind k. mâre alama, aunglânâ, nitûdâsâ h., jhapki lenâ, dhilâ lagnâ, alsayâ dekh parnâ.
- DROÏ'SY**, *a.* sleepy, heavy, dull—*Kharâb âlâda, ûnghâsâ<sup>h</sup>, majhûl sust, kâhil*—Nindâsâ nidrasîl, nidralu, dhilâ, nistej, mand.
- DROÏ'SLY**, *ad.* sleepily, heavily, lazily—*Kharâb âlâdagi se, ûnghâsâ se, majhûl se, kâ-hil se, sust se*—Nindâsâ se, nidrasîlati se, dhilati se, mandatâ se, âlasya se.
- DROÏ'SI-NESS**, *n.* sleepiness, sluggishness—*Ungles<sup>h</sup>, ûngh<sup>h</sup>, ûnghnâ<sup>h</sup> susti, kâhili*—Nindâsâ, nidralutwa, âlasya, dhilâi.
- DROÏ'SY HEAD**, *a.* sluggish, heavy—*Sust, kâhil, majhûl*—Âlâsi, dhilâ.
- DRUB**, *v.* Sw. *drub* to beat, to thrash; *n.* a blow, a thump, a knock—*Mîrnâ<sup>h</sup>, pitnâ<sup>h</sup>, thoiknâ<sup>h</sup>*; *n.* mukke<sup>h</sup>, mukkeâ<sup>h</sup>, ghâsâ<sup>h</sup>, thapray<sup>h</sup>.
- DRUBBING**, *n.* a beating, a thrashing—*Mâr-pit<sup>h</sup>, kid pit<sup>h</sup>, thoik thoik<sup>h</sup>*.
- DRUDG**, *v.* (S. *drudge*) to work hard, to labour in mean offices; *n.* one employed in mean labour, a slave—*Sakht mihnât k., gulâmî k., mazdûrî k.; n. mazdûr, gulâm*—Barâ parîsam k., nich kâm k., adham tahal k.; *n.* kamera, tahalnâ, das.
- DRUDGIER**, *n.* mean labour, hard work—*Mazdûrî, sakht mihnât, gulâmî*—Nichakarm, nich kâm hinavritti, dasatwa, nitya-sram, barâ sram, nirantarâryas.
- DRUDGINGLY**, *ad.* laboriously, toilsomely—*Mashayqat se, mihnât se*—Sram se, bare sram se, bare tasht wâ kles se.
- DRUG**, *n.* (Fr. *drogue*) any substance used in medicine, any thing without value; *v.* to season or tincture with drugs—*Darâ, darâ ki chiz, be haqiqat chiz*; *v. darâ ki chiz se milânâ*—Aushadh, aushadhiyadravya tuchehha vastu, nihsar, nikammî vastu; *v. aushadhiyadravya se milânâ*.
- DRUGGIST**, *n.* one who deals in drugs—*Attâr, pansârî<sup>h</sup>*—Aushadhavikretâ aushadh beehne w. aushadhakar. [prakar kâ motâ unî vâstra.
- DRUGGET**, *n.* (Fr. *droguet*) a kind of woollen stuff—*Ek qism kâ motâ pashmina*—Ek
- DRUID**, *n.* (Gr. *drus*) an ancient Celtic priest—*Inglistân kâ qadim imâm yâ murshid*—Ingland des kâ porvakâlin âchârya wâ purohit.
- DRUIDICAL**, *a.* pertaining to the druids—*Inglistân ke qadim imâm yâ murshid se nisbat-dâr*—Ingland des ke purvakâlin âchârya wâ purohit kâ sambandhi wâ vishayak.
- DRUIDISM**, *n.* the religion of the druids—*Inglistân ke qadim imâmân yâ murshidoân kâ mazhab*—Ingland des ke purvakâlin âchâryoân wâ purohitoân kâ dharm.
- DRUM**, *n.* (D. *trom*) an instrument of military music, the tympanum of the ear, a large concourse of visitors; *v.* to beat a drum, to expel with beat of drum—*Tabl, tambûr, kân ki parda, mulâqâtioyân ki jamâ'at, bari majlis yâ mahfil*; *v. tabl bajâna, tambûr thoiknâ, tambûr yâ tabl bajâ-kar nikâl d.*—Dhol, duggi, dugdugi, damaru, huruk, dañkâ, karnopar, karnadundubhi, bhenjavaiyoân kâ batâr, bari sabhâ wâ mandalî; *v. dhol duggi huruk wâ dañkâ bajâna dhol duggi wâ dañkâ bajâkar nikâl d.* [holiyâ, pakhawaji, dugdugiya.
- DRUMMER**, *n.* one who beats a drum—*Tambûrchî, tabl-nawâz, naqqârchî*—Dholî,
- DRUM-MAJOR**, *n.* the chief drummer—*Sar-dâr tambûrchî, sadr naqqârchî*—Pradhân wâ

- mukhya (dholi wā dholiyā. [dānkā bajāne kā dānā-  
**DRUMSTICK**, *n.* a stick for beating a drum—*Tambūr yā naqqāre kā chōi*—Dhol wā  
**DRUMBLE**, *v.* (S. *drum*?) to be sluggish—*Majhūl yā kīhīl h.*—Dhīlā wā ālas h.  
**DRUNK**, *a.* (S. *drinc*) intoxicated with liquor, saturated with moisture—*Mast, makh-  
 mār, sar-shār, sar-mant, tar, nam*—Matwālā, matta madonmatta piye hue bhījā,  
 bhīgā. [panāsakt.  
**DRUNKARD**, *n.* one habitually drunk—*Sharābī, mai-khor, khammār*—Piakkā, madya-  
**DRUNKEN**, *a.* intoxicated with liquor—*Majhmār, sar-shār, sar-mant*—Madonmatta,  
 matwālā piye hue [madonmattatā se.  
**DRUNKENLY**, *ad.* in a drunken manner—*Majhmārāna, mastāna*—Matwāopan se,  
**DRUNKENNESS**, *n.* intoxication, inebriation—*Nasha-khorā, sharāb-khorā, mastī, nasha,  
 nasha-bāz, mai khorī*—Matwālāpan, madonmattatwa.  
**DRY**, *a.* (S. *dry*) not wet, not rainy, not juicy, arid, thirsty, barren, plain, cold, sar-  
 castic; *v.* to free from moisture, to drain, to grow dry—*Sukhā<sup>b</sup> be-hārish, be-ras,  
 khushk, tishna, pīyāsā gā pīyāsā<sup>b</sup>, bad maza gā te zeh, khālī, sāda be-namak, sukht,  
 talh, ta'na-zan gā ta'na-amez; v. sukhānā<sup>b</sup>, khushk k., pāni nikāl, 'tū<sup>b</sup> khushk  
 h.*—Jhūrā, nirjāl, avrishi, niras wā niras, sushk, pīyāsīt, trishāt, phikā, aras.  
 alankārahin, sunya, rukhā, aruntud, tikhā, tikshna, karuā, vyañgy m y; v. sukh-  
 lānā, jhurwānā, sushk k., pāni khīnch lenā pāni badā d., sushk h., jhur wā jhūrā h.,  
 jhurānī.  
**DRYER**, *n.* that which absorbs moisture—*Khushk k. w., jāzib, sukhāne w<sup>b</sup>*—Sukhlāne  
 w., jhurwāne w., soshak. [jhurepan se, rukhāī se, rukshatāpūrvak.  
**DRYLY**, *ad.* without moisture, coldly—*Khushkī se, rukhāwat se<sup>b</sup>*—Sushkatā se,  
**DRYNESS**, *n.* want of moisture, barrenness—*Khushkī, rukhāwat<sup>b</sup>, bad-maza, be-namak,  
 sādagi, phikāwat<sup>b</sup>*—Sukhāwat, sushkatā, sosh, rukhāī, arasikatwa aruntudatwa,  
 arasatwa, nirasatā.  
**DRY-NURSE**, *n.* a woman who brings up and feeds a child without the breast—*Dāi-  
 khilāī, āyā*—Jo stri bālakoṇ ko khilāī pilāī aur paltī hai parantu uskā kām  
 dūdh pilāne kā nahīn hotā, sūshpālīka.  
**DRY-SALT-ER**, *n.* a dealer in dried meats, &c.—*Sukhlāye hue gosht waqaire kā peshā k. w.,  
 —Sushkamañsavikretā, sukhāye hue māns ādi kā vyāpār k. w.*  
**DRY-FOOT**, *a.* without wet feet—*Sukhe pān<sup>b</sup>, sukhe jūtoṇ*—Jhūre pānw, sushkapād  
 sushkacharān.  
**DRY'AD**, *n.* (Gr. *drus*) a wood-nymph—*Jangal kī devī<sup>b</sup>.*  
**DUAL**, *a.* (L. *duo*) expressing the number two—*Musavānā, tasniya, do ko zāhir k. w.  
 —Dwivāchak, dwivāchanant, dwisaukhyak.*  
**DUALITY**, *n.* the state of being two, that which expresses two—*Tasniyat, do ko zāhir  
 k. w.*—Dwitwa dwaīta, dwivāchak.  
**DUB**, *v.* (S. *dubban*) to make a man a knight, to confer any dignity, to make a quick  
 noise; *n.* a blow, a knock—*Muntāz sawār kā khitāb d., kisi ko kōi martaba yā khitāb  
 d., ek jalā dīvāz k.; n. ghūnsā<sup>b</sup>, mukkā<sup>b</sup>, thokar<sup>b</sup>, thappar<sup>b</sup>*—Pratishthit ghurchapre  
 kī padāvī d., kisi ko dōi nāvinapad wā mītanapadāvī d., ek āghra āśad k.  
**DUBIOUS**, *a.* (L. *dubius*) doubtful, uncertain, not plain—*Mashkūk mushtabih,  
 gair-muqarrar, saf nahīn*—Sandigdih, sañsayasth, sañkanīy, anīshīt, āspasht, avyakt,  
 aprukās, apratyaksh.  
**DUBIOUSLY**, *ad.* uncertainly, doubtfully—*Shu'he se, hā-shakk*—Sañsay se, sandeh se.  
**DUBIOUSNESS**, *n.* uncertainty, doubtfulness—*Shakk shu'ha*—Sañkā, sañsay, sandeh.  
**DUBITABLE**, *a.* doubtful, uncertain—*Mashkūk, mushtabih, gair-muqarrar*—Sandigdih,  
 sañkanīy, anīshīt.  
**DUBITANTY**, *n.* doubt, uncertainty—*Shubha shakk*—Sandeh, sañsay.  
**DUBITATION**, *n.* the act of doubting—*Shubha k., ishtibāh*—Sañsay k., sandeh.  
**DUCAL**. See under DUKE.  
**DUCK**, *n.* (Ger. *ducken*) a water-fowl, a declination of the head, a dip under water; *v.*  
 to dive or put under water, to drop down the head, to cringe—*Bat, sir jhukānā<sup>b</sup>  
 dubk<sup>b</sup>; v. dubānā<sup>b</sup>, dubkī mārānā<sup>b</sup>, gotā lagānā, sir jhukānā<sup>b</sup>, khāya-bardārī k., khush-  
 āmad k., chāplīst k.*—Battak, kalahāns, hāis, hāns mastak mīhurānā, mastak jhukānā,  
 dūb, burkī; *v. bōrnā burkī mārānā, mastak akasmīt nawānā wā jhukānā, jigjigī k.,  
 lallopatto k.* [Burūī, burkī mārne w., jigjigī k. w., lallopatto k. w.  
**DUCKER**, *n.* a diver, a cringer—*Ghota-khor, dubkī mārne w<sup>b</sup>, khush-āmadī, chāplīst*—  
**DUCKLING**, *n.* a young duck—*Bat, kā bachcha*—Hānsasāvak.  
**DUCKING-STOOL**, *n.* a stool to duck scolds—*Sazā ke liye jhagrālū auraton ko bāndhkar  
 pāni meṇ ghota dene kī ek chaukī*—Dand ke nimitta jhagrālū striyon ko bāndhkar  
 pāni meṇ dubkī dene kī ek chaukī.  
**DUCK-LEGGED**, *a.* short-legged—*Kotāh-sāq, chhotī tāngōn kā<sup>b</sup>.*  
**DUCT**, *n.* (L. *ductum*) guidance, a passage, a canal, a tube—*Rāh-bari, rah-barī, rāh  
 —Pathadarān nirdes, mārg, bāt, prajāla, nālī, choṅgī, poṅgī, śirā.*

- DŪC'TILE**, *a.* easily drawn out, pliable—*Jo khīnchne se bā-āsāni barh sake, chimrā<sup>h</sup>, mulāim yā mulāyam, dam-dār—Sukhakarshaniy, khīnchne se barhne wā phailne ke yogya, uridu, komal.*
- DŪC'TILE-NESS**, *n.* flexibility, ductility—*Dam-dāri, mulāyamat yā mulāimat, chimrā<sup>h</sup>, khīnche jāne se phailne kī liyāgat—Mridutā, komalatā, namanīyatwa, sukarshaniyatā, khīnche jāne se phailne kī yogyatā.*
- DUC-TIL'ITY**, *n.* capacity of being drawn out without breaking, compliance—*Khīnche jāne se phailne kī liyāgat, dam-dāri<sup>h</sup>, mulāimat—Sukarshaniyatā, khīnche jāne se phailne kī yogyatā, namanīyatwa, mridutā, komalatā.*
- DŪD'(GEON)**, *n.* (Ger. *degen*) a small dagger, anger, sullenness, ill-will—*Ek chhoti katāri<sup>h</sup>, khufiyi, nā-khushi, ranjish, bāz-khōwāhi bad-andeshi—Katār, krodh, rosh, kop, dwesh.*
- DŪE**, *a.* (L. *debeo*) owed, that ought to be paid or done, proper, exact; *ad.* directly, exactly; *n.* that which belongs to one, a debt, right, just title, custom, tribute—*Dādāni, haqq-dān, wājib, ma'qūl, lāzīq, thik<sup>h</sup>; ad. rāst, thik<sup>h</sup>; n. haqq, qarṣ, istiḥqāq, haqq-wājib, mahsūl, tashār rusūm, marsūm, zābitāna—Dāniy, pratidey, śodhaniy, pariso-dhaniy, saṁsodhiya, kartavya, uclit, yogya, yathāyogya, yathochit; ad. sidhā, sūdh; n. swarth, deya, rin, adhikār, yatharthaswattwa, lāgat, kar, śulḥ.*
- DŪ'RY**, *ad.* in due manner, properly, fitly—*Jaisā chāhiye<sup>h</sup>, achchhī tarah se, wājibi se, komā-haqq-hu—Thik thik, yathāniyā, yathochit, yathāyogya.*
- DŪ'RY**, *n.* what one is bound to perform, obedience, service, tax, impost, custom—*Kām jo kisi ko karnā lāzim aur nā-guzir hai, furz, tābī-dāri, itā'at, khidmat, mahsūl, lāgat<sup>h</sup>, rusūm—Kartavya, swakartavya, swadharma, kritya, vasibhūtātā, vasatā, sevā, kar, lagūn, śulḥ.*
- DŪ'RE-ous**, *a.* obedient, respectful—*Mutī, tābī-dār, farmān-bardār, muaddab—Ājñā-pālak, ājñānuyāyi, ājñākāri, ādarakāri, ādara-sil, sammani, manakāri.*
- DŪ'RI-FUL**, *a.* obedient, submissive—*Farmān-bardār, tābī-dār, mutī—Ājñākāri, bhakt, bhaktimān, ājñāpālak, vāsya, vāsānug, vāsavarti, vāsātmā.*
- DŪ'RI-FŪL-ly**, *ad.* obediently, respectfully—*Farmān-bardāri se, itā'at se, muaddabāna—Ājñāpālakātī se, ājñākāritāpūrvak, bhakti se.*
- DŪ'RI-FŪL-NESS**, *n.* obedience, submission—*Farmān-bardāri, itā'at, tābī-dāri—Ājñā-nuvarṭan, ājñāmusarap, ājñāpālan, bhakti, vāsya, adhinātā.*
- DŪ'EL**, *n.* (L. *duellum*) a combat between two; *v.* to fight a single combat—*Do ki larāi<sup>h</sup>; v. akelī-akelā larāi<sup>h</sup>—Dwandwayuddha; v. dwandwayuddha k.*
- DŪ'EL-LEH**, *n.* a single combatant—*Akelī-akelā lārne-vālā<sup>h</sup>—Dwandwayoddhā.*
- DŪ'EL-LING**, *n.* the custom of fighting duels—*Akelī-akelā kī larāi kī chāt—Dwandwayuddha kā prachār.*
- DŪ'EL-LIST**, *n.* one who fights in single combat—*Akelī-akelā lārne wā<sup>h</sup>—Dwandwayoddhā.*
- DŪ'EL'LO**, *n.* (It.) the rule of duelling—*Akelī-akelā larāi kā qā'ida—Akelī akelā larāi kā niyam, dwandwayuddhaniyam.*
- DŪ'EN'NA**, *n.* (Sp.) an old woman who guards a younger, a governess—*Wah burhiyā jo ek jārwin 'aurat kī pās-bāni kartī hai, ustāni—Wah burhiyā jo ek yuvatī kī rakshā kartī hai, gurumai. [—Ek rag jisko do jan milke gāweñ.*
- DŪ'ET'**, *n.* (L. *duo*) an air for two performers—*Ek rag jise do shakhs mil-kar gāweñ.*
- DŪ'G**, *n.* (It. *deggia*) the pap of a beast—*Than<sup>h</sup>, chūnchī<sup>h</sup>.*
- DŪ'LI**, *p. t. and p. p. of dij—Dij kā māzi-mutlaq aur māzi-matūf-alai-hi yā fī'l-i-ma-tūf—Dij kā sāmaniyabhūt aur purvakriyā wā pūrvakālikakriyā.*
- DŪKE**, *n.* (L. *duco*) one of the highest order of nobility, a prince, a chief—*Sab se bāre martabē kā amīr, salātin, yādshāh, sar-dār—Kulīnavarḥ meñ sab se pradhān varḥ kā kulīn, rājā, adhipati.*
- DŪ'CAT**, *a.* pertaining to a duke—*Sab se bāre martabē ke amīr se nisbat-dār—Kulīnavarḥ meñ sab se pradhān varḥ ke kulīn kā sambandhī, pradhānakulīnapada-sambandhī.*
- DŪC'AT**, *n.* a coin struck by dukes—*Ek qism kā sikkā jise sab se bāre martabē kā amīr zarb dilvātā hai. E. prakār kā mudrā jisko sab se pradhān kulīn jan thapwātā hai.*
- DŪCH'ESS**, *n.* the lady of a duke—*Sab se bāre martabē ke amīr kī begam yā bābi—Sab se pradhān kulīn jan kī patni.*
- DŪCH'Y**, *n.* the territory of a duke—*Sab se bāre martabē ke amīr kī mamlukāt yā milk—Sab se pradhān kulīn jan kā rājya wā bhūmī.*
- DŪKE'DOM**, *n.* the possessions title or quality of a duke—*Sab se bāre martabē ke amīr kī amlak yā martabē—Sab se pradhān kulīn jan kā rājya ādhipatiyā adhikār wā pad.*
- DŪL'CET**, *a.* (L. *dulcis*) sweet, melodious—*Shirīn, khush-awāz, khush-ilhān—Mīthā, madhur, suswādū, suswar.*
- DŪL'CI-FF**, *v.* to make sweet—*Shirīn k.—Mīthā k., madhur k.*
- DŪL'CI-FI-CATION**, *n.* the act of sweetening—*Mīthā k<sup>h</sup>.*
- DŪL'CI-MEB**, *n.* a musical instrument—*Ek qism kā bājā—Ek prakār kā bājā.*

DUL/CO-RATE, *v.* to sweeten — *Shirín k.* — *Mithá k.*, madhur *k.*

DUL/CO-RATION, *n.* the act of sweetening — *Mithá k<sup>h</sup>.*

DULL, *a.* (S. *dol*) stupid, sluggish, blunt, awkward. not quick, sad, gross, not bright, drowsy; *v.* to stupify, to blunt, to sadden, to damp, to make heavy, to sully — *Ahmaq*, *sust*, *kund*, *be-wuqúf*, *mujhúl*, *káhl*, *ajmurd*, *ná-shád*, *be-hiss*, *dhimá<sup>h</sup>*, *tez-roshun nahín*, *dhundhlá<sup>h</sup>*, *andhlá<sup>h</sup>*, *khwáb-uláda*, *khwáb-núk*, *waghásá<sup>h</sup>*; *v.* *ahmaq k.*, *be-wuqúf k.*, *kund k.*, *afsurda k.*, *ná-shád k.*, *pásh-murda k.*, *munda k.*, *sust k.*, *dagilá k.*, *mailá k<sup>h</sup>*, *dauindhlá k<sup>h</sup>*, *andhlá k<sup>h</sup>*. — Mandabuddhi, mūrkh, mand, mandagati, bhoñthrá, bhoñtá, kunthit, mandonati, jar, dhilá, udás, vishádí, sun, achetan, malin, dhumla, mandakant, mandatej, mandadyuti, nilrálu, niúdasá, alsáya; *v.* jar wá mūrkh k., bhoñthrá bhoñtá wá kunthit k., udás k., vishádí k., man torná, mand wá mandagati k., dhilá k., malin k., mandakant k., dhappá dālná, malin k., dhūmlá k.

DUL/LARD, *n.* a blockhead; *a.* stupid — *Ahmaq*; *a.* *be-wuqúf* — Mūrkh, jar; *a.* mandamati, mandabuddhi.

DUL/LER, *n.* that which makes dull — *Sust kund afsurda be-hiss dhimá yá waghásá kar-ne-wálí chíz* — Mūrkh mandagati bhoñthrá jar udás achetan malin wá niúdasá karne-wálí vastu.

DUL/LY, *ad.* stupidly, slowly, sluggishly — *Be-wuqúfi se*, *hamáqat se*, *susti se*, *káhlí se* — Mandamati se, jaratá wá mūrhatá se, dhil se, askat se, mandagati se.

DUL/NESS, *n.* stupidity, heaviness, bluntness — *Hamáqat*, *be-wuqúfi*, *kaudani*, *susti*, *káhlí*, *majhúli*, *kundi* — Jaratá, mūrhatá, alsáya, gatimandata, askat, dhilápan, dhil, atikshnatá, ativratá, muthrái, bhoñtápan.

DULL/BRAINED, *a.* stupid, doltish — *Be-wuqúf*, *ahmaq* — Jar, mūrkh.

DULL/BROWED, *a.* having a gloomy look — *Be-wuqúf*, *ahmaq* — Jar, mūrkh.

DULL/EYED, *a.* having a downcast look — *Dil-gir*, *sir niche jhukáye hue<sup>h</sup>* — Duhkhit, vishádí, tunih niche latkáye hue.

DULL/HEAD, *n.* a blockhead, a dolt — *Kaudan*, *gárdí<sup>h</sup>*, *ahmaq* — Mūrkh, mūrkh.

DULL/SIGHT-ED, *a.* having weak sight — *Kund-nigáh*, *kotáh-nigáh* — *Chundhlá*, *dhundhlá*, *mandadrishí*. [*gup-chup<sup>h</sup>*, *gung<sup>h</sup>*, *chupká<sup>h</sup>*; *v.* *chup k<sup>h</sup>*, *gup-chup k<sup>h</sup>*.]

DUMB, *dūm*, *a.* (S.) mute, not able to speak, silent; *v.* to silence — *Chup<sup>h</sup>*, *an-bol<sup>h</sup>*.

DUMB/LY, *ad.* mutely, silently — *Chup-chup<sup>h</sup>*, *gup-chup<sup>h</sup>*, *chup-chup se<sup>h</sup>*.

DUMB/NESS, *n.* incapacity to speak, silence — *Be-zabán*, *gungá-puá*, *khamoshí* — *Guñgái*, *múkatá*, *vákstabdhatá*, *vákstambh*, *maun*, *guñgi*, *chuppi*, *chup*.

DUM/FOUND, *v.* to make dumb, to confuse — *Guñgá k.*, *ghabrá-d<sup>h</sup>*.

DUMP, *n.* (Ger. *dumm*) sadness, melancholy, sorrow, a melancholy tune — *Malál*, *malolá*, *gam*, *gam-angez rág*, *ranj paidá k. w. rág* — *Udási*, *vishád*, *khed*, *mláni*, *kheda-janak rág*, *udási ká rág*. [*dukhkhit*, *khedit*.]

DUM/ISH, *a.* sad, melancholy, dull — *Gam-gün*, *ranjida*, *afsurda*, *dil-gir* — *Udás*, *vishádi*, *DUM/ISH-LY*, *ad.* in a moping manner — *Afsurdagi ke tanir se*, *afsurdána* — *Udási se*, *śok se*.

DUM/ISH-NESS, *n.* sadness, melancholy — *Afsurdagi*, *gam*, *ranj* — *Udási*, *khed*, *śok*.

DUM/LING, *n.* a sort of pudding — *Ek qism ká gulgulá yá puá* — *Ek prakār ká gulgulá wá puá*.

DUM/PY, *a.* short and thick — *Chhotá aur motá<sup>h</sup>*, *nátá aur motá<sup>h</sup>*.

DUN, *a.* (S.) a colour partaking of brown and black, dark, gloomy — *Mis-rang*, *ashhab*, *bhírá aur kulá milá huá<sup>h</sup>*, *tíru*, *kálí<sup>h</sup>* — *Kapís*, *piñgal*, *támra*, *krishnavarn*, *krishna*, *śyam*. [*chit támra*, *krishnavarn*, *kuchh kuchh krishna*.]

DUN/NISH, *a.* inclining to a dun colour — *Bhírá-kálá mál*, *tíra-mál*, *kálá-mál* — *Kin*.

DUN, *v.* (S. *dynan*) to claim a debt importunately; *n.* an importunate creditor — *Muhassil k.*, *kará tapázá k.*; *n.* *sakht mulayázi*, *kará tapázá k. w.*, *qarz-khwáh*, *muhassil* — *Bár bár páwná mángná*, *dharná d.*, *dhanná d.*, *bár bár páwná mángue w.*, *dharná d. w.*, *dhanná d. w.*, *dharnait*.

DUN/NER, *n.* one employed in soliciting the payment of debts — *Tapázá k. w.*, *sazáwal*, *jo shakhs qarz tahsilne ke liye muqarrar rahitá hai*, *muhassil* — *Rip wá páwná ugáhne w.*, *jo jan páwná ugáhne men lagayá jatá hai*.

DUN/QUE, *n.* (Ger. *dum*) a dolt, a dullard — *Ahmaq*, *gárdí<sup>h</sup>*, *kaudan* — Mūrkh, mūrkh, jar.

DUN/GER-Y, *n.* stupidity, dullness — *Hamáqat*, *be-wuqúfi*, *kund-zihni*, *kaudani* — Mūrkhata, mūrhatá, jaratá.

DUN/G, *n.* (S.) the excrement of animals; *v.* to void excrement, to manure — *Gúh<sup>h</sup>*, *lid<sup>h</sup>*, *gobar<sup>h</sup>*, *leirí<sup>h</sup>*, *meigní<sup>h</sup>*, *bith<sup>h</sup>*; *v.* *lid gobar yá bith k<sup>h</sup>*, *leirí yá meigní hagná<sup>h</sup>*, *lid gobar yá leirí kí khád dālní<sup>h</sup>*, *khád dālná<sup>h</sup>*, *pāns dālná<sup>h</sup>*, *pānsnā<sup>h</sup>*.

DUNG, *a.* full of dung, mean, worthless — *Mailá<sup>h</sup>*, *dūn*, *kamína*, *be-qadr* — *Lid* gobar adi se bhará huá, nich, adham, nihsar, nikammá.

DUNG/HILL, *n.* a heap or accumulation of dung; *a.* sprung from the dunghill, mean — *Góbrár*, *gañdaur<sup>h</sup>*, *ghír<sup>h</sup>*, *gobar ká dher<sup>h</sup>*; *a.* *góbrár yá ghír se upjá huá<sup>h</sup>*, *nich<sup>h</sup>*.

DUNG/YARD, *n.* the place of a dunghill — *Ghír yá gañdaur kí jagah<sup>h</sup>*.

- DUN'GEON**, *n.* (Fr. *dunjon*) a close dark prison; *v.* to shut up as in a dungeon—*Siyāh-chāh, zindān, quid-khāna*; *v. siyāh-chāh yā quid-khāne meñ band k.*—Andhakup, karāgar; *v.* andhakup wā karāgar meñ dāl d.
- DŪ'O**, *n.* (L.) a song in two parts—*Ek git jiske do hisse hoñ*—*Ek git jiske do bhāg hoñ.*
- DŪ-O-DEQ'U MO**, *n.* a book in which a sheet is folded into twelve leaves; *a.* having twelve leaves to a sheet—*Ek ek takhte ke bārah bārah wariq kī banī huā kitāb*; *a. jismen ek ek takhte ke bārah bārah wariq hoñ*—*Ek ek tāw ke bārah bārah patron kī banī huī pustak*; *a. jismen ek ek tāw ke bārah bārah patra hoñ.*
- DŪ-O-DEQ'U PLE**, *a.* consisting of twelves—*Bārah bārah kā banā huā<sup>h</sup>*. [do kā rājya.
- DŪ-ŌM'YI-RATE**, *n.* government by two—*Do ki hukūmat*—*Do kā sāsān, do ki prabhutā,*
- DŪPE**, *n.* (Fr.) a credulous person, one easily tricked; *v.* to trick, to deceive—*Za'ifu-l-tiqād shakhs, sarī u l-tiqād shakhs, sāda-dil, jo shakhs āsiri se fareb meñ ā jātā hai*; *v. fareb d., dūgā d.*—*Viśwasāñ jan, jo jan kisi bāt ko sikhra mān letā hai, modhū, sulhā jan, jo jan anāyās dhokhe meñ atā hai, sukhavanchanī; v. thagnā, dhokā d.*
- DŪ'PLE**, *a.* (L. *duo, plico*) double—*Dohrā<sup>h</sup>, dūgnā<sup>h</sup>, dūnā<sup>h</sup>*.
- DŪ'PLI-CATF**, *v.* to double, to fold; *a.* double, twofold; *n.* an exact copy, a transcript—*Dohrā k<sup>h</sup>, do-tah k.*; *a. dohrā<sup>h</sup>, musannā, do-chand*; *n. naql, musannā*—*Doh-rānā, dwigun k., dūgnānā, dūgnā k., dūnā k., dōlārā k.*; *a. dūgnā, dūnā, dōlārā, dwigun*; *n. pratilipi, pratrūp, utār.* [nāw. dwigunīkaran, parat.
- DŪ-PLI-CATION**, *n.* the act of doubling, a fold—*Dohrān<sup>h</sup>, dohrā<sup>h</sup>, tashdīl, tah*—*Dug*
- DŪ'PLI-CATFIRE**, *n.* a fold, any thing doubled—*Tah, koi chez jo dohrāi yā dūgnāi jāy*—*Bhāñj, parat, koi vastu jo dūgnāi wā dohrāi jāy.* [muñhāpan, chhal, kapat.
- DŪ-PLI-CITY**, *n.* doubleness, deceit—*Do-zabān, do-rangī, fareb, rigā*—*Dwivyāpār, dui-*
- DŪRE**, *v.* (L. *dūro*) to last, to continue—*Pāc-dār rahnā, qāim rahnā, sābit rahnā*—*Tikā, thāharī, banā rahnā.* [chirakālīk, akshay.
- DŪ'RA-BLE**, *a.* lasting or continuing long—*Pāc-dār, der-jā, qāim, dāimi*—*Chirasthāyī,*
- DŪ'RA-BIL'ITY**, *n.* the power of lasting—*Pāc-dāri, der-pāi, istiqāmat, dawām*—*Chirasthāyitwā, sthīratā, sthāyitwā, akshyatā.* [sthīratā.
- DŪ'RA-BLE-NESS**, *n.* the power of lasting—*Pāc-dāri, der-pāi*—*Chirasthāyitwā, sthāyitwā,*
- DŪ'RA-BLY**, *ad.* in a lasting manner—*Pāc-dāri se, der-pāi se, ustwārī se, istiqāmat se*—*Chirasthāyī rūp se, sthīratāpūrvak.* [khatw. atkāw karāgarabandhan, bañdhuai.
- DŪ'RANCE**, *n.* continuance, imprisonment—*Pāc-dāri, quid*—*Chirasthāyitwā, tikāw,*
- DŪ-RATION**, *n.* continuance, length of time—*Pāc-dāri, qiyām, istimrār, istiqāmat, mād*—*Tikāw, khatw, sthāyitwā, sthīratā, chirasthāyitā, kālaparimāñ.*
- DŪ'RESS**, *n.* imprisonment, constraint—*Quid, habs, āsiri, zabar-dastī, jabr*—*Atkāw, kā-rāgarabandhan, bañdhuai, balātkār, bal.*
- DŪ'RING**, *prep.* for the time of continuance—*Meñ, bich<sup>h</sup>, hote<sup>h</sup>, rakhte<sup>h</sup>, bhar<sup>h</sup>.*
- DŪ'RING**, *p. t. of dare*—*Dare kā māt-mutlāq*—*Dare kā samānyabhit.*
- DŪSK**, *n.* (Ger. *düster*) tending to darkness, dark-colour; *n.* tendency to darkness, darkness of colour—*Kuchh kuchh āndherā<sup>h</sup>, kālā<sup>h</sup>, dhūmlā<sup>h</sup>, dhūndhlā<sup>h</sup>*; *n. go-dhūr<sup>h</sup>, mūñh-āndherā<sup>h</sup>, go-dhūli<sup>h</sup>, kālā<sup>h</sup>, dhūmlā-pan<sup>h</sup>, dhūndhlā<sup>h</sup>.*
- DŪS'KI-NESS**, *n.* incipient darkness—*Dhūmlāi<sup>h</sup>, dhūndhlā pan<sup>h</sup>, kuchh āndherā yā kālā<sup>h</sup>.*
- DŪS'KISH**, *a.* inclining to darkness—*Kuchh kālā yā dhūmlā<sup>h</sup>.* [pan se<sup>h</sup>.
- DŪS'KISH-LY**, *ad.* darkly, cloudily—*Go-dhūr sā<sup>h</sup>, go-dhūli sā<sup>h</sup>, dhūmlāi se<sup>h</sup>, dhūndhile-*
- DŪS'KISH-NESS**, *n.* approach to darkness—*Kuchh kālā<sup>h</sup>, dhūmlā-pan<sup>h</sup>, dhūndhlāi<sup>h</sup>.*
- DŪS'KY**, *a.* tending to darkness, gloomy—*Kuchh kālā<sup>h</sup>, dhūmlā<sup>h</sup>, dhūndhlā<sup>h</sup>.*
- DŪST**, *n.* (S.) earth or other matter reduced to powder; earth, the grave; *v.* to free from dust, to sprinkle with dust—*Khāk, qubār, mitti<sup>h</sup>, qabr, mazār*; *v. dhūl jhārnā<sup>h</sup>, phatakā<sup>h</sup>, jhārnā<sup>h</sup>, dhūl bharbhurānā<sup>h</sup>, dhūriy-mā<sup>h</sup>*—*Dhūl wā dhūr, raj, matti, māti, śavagart, śavavās, mritāsārīrasthān, loth*—*ke girne kā garhā.*
- DŪST'ER**, *n.* that which frees from dust—*Jhārnā<sup>h</sup>, jhāran<sup>h</sup>, jhīrne kā kaprā<sup>h</sup>.*
- DŪST'Y**, *a.* filled or covered with dust—*Khāk-ālūda, qubār-ālūda, gard-ālūda, khāki, pur-dhūl*—*Dhūlimay, dhūr se bhārā huā, pāñsur, pāñsul.*
- DŪST'Y-NESS**, *n.* state of being covered with dust—*Khāk-ālūdagi*—*Dhūl se bharāw, dhūliprachurātā, dhūliyuktatā.* [te-jāne se<sup>h</sup>.
- DŪST'MAN**, *n.* one who carries away dust—*Jhārnā d. w<sup>h</sup>, bhūhārā<sup>h</sup>, dhūl mitti jhār-kor*
- DŪT'EL**, *n.* the people and language of Holland; *a.* belonging to Holland—*Hāland ke bāshandē aur wahāñ kī zabān*; *a. Hāland ke mulk se nisbat-dār*—*Hāland deś ke log*
- DŪT'CHESS**. See **Duchess**. [aur wahāñ kī bhāshā; *a. Hālanddeśsabandhi.*
- DŪ'TY**. See under **Due**.
- DWARF**, *n.* (S. *dwerg*) a person below the usual size; *a.* below the usual size; *v.* to hinder from full growth—*Bāvnā<sup>h</sup>, banthul<sup>h</sup>, baunā<sup>h</sup>*; *a. nātā<sup>h</sup>, thiñgnā<sup>h</sup>, thumkā<sup>h</sup>*; *v. nātā yā thiñgnā k. yā rakhnā<sup>h</sup>, barchne nā d<sup>h</sup>.*
- DWARF'ISH**, *a.* below the natural size—*Nātā<sup>h</sup>, thumkā<sup>h</sup>, thiñgnā<sup>h</sup>, bāvnā<sup>h</sup>.*

DWARFISH-NESS, *n.* littleness of stature—*Nātū-pan<sup>h</sup>, thumkāt<sup>h</sup>, thūgnā-pan<sup>h</sup>.*

DWELL, *v.* (Dan. *dwæler*) to live in a place, to reside, to remain: *p. t.* and *p. p.* DWELT or DWELLED—*Tiknā<sup>h</sup>, barmā<sup>h</sup>, rahmā<sup>h</sup>.* [w., rahmanh.]

DWELLER, *n.* one who lives in a place—*Bāshanda, sākin, muqīm*—*Vāsī, nīvāsī, rahne*

DWELLING, *n.* place of residence, habitation—*Maskan, khāna, makān, maqām*—*Vās, vāsasthān, ghar.*

DWELLING-HOUSE, *n.* the house where one lives—*Haweli*—*Kothī, ghar, grih, bhavan.*

DWELLING-PLACE, *n.* a place of residence—*Maskan, makān*—*Vāsasthān, nīvasasthān.*

DWIN'DLE, *v.* (S. *dwinan*) to shrink, to grow less, to fall away, to make less—*Sūk-*  
*jānā<sup>h</sup>, sūkhnā<sup>h</sup>, sukarnā<sup>h</sup>, simatnā<sup>h</sup>, ghatnā<sup>h</sup>, gulnā<sup>h</sup>, utarnā<sup>h</sup>, ghatānā<sup>h</sup>.*

DYE, *v.* (S. *deyan*) to tinge, to colour, to stain; *n.* hue, colouring matter—*Raṅgnā<sup>h</sup>, raṅg charhānā<sup>h</sup>, raṅg d<sup>h</sup>, bhar-dālnā<sup>h</sup>; n. raṅg<sup>h</sup>.*

DYEING, *n.* the art of colouring cloth—*Raṅgār<sup>h</sup>.*

DYER, *n.* one who colours cloth—*Raṅg-rez, sabhāg*—*Raṅgwaiyā, raṅjak.*

DYING. See under DIE.

DYKE. See DIKE.

DYNAMICS, *n.* (Gr. *dunamis*) the science of mechanical powers—*'Ilm-i-jarr i-saqil kā wah hissa jismen quwwat-i-ajsān-i-ravān kā bayān hai, 'ilm-i-quwwat-i-ajsān-i-ravān*—*Gatividya*

DYNASTY, *n.* (Gr. *dynastis*) government, a race or succession of rulers—*Hukumat, saltanat, shāhī khāndān yā nasab, nās-i-malikān*—*Ādhipatyā, rājya, rājvaṇś, rājā-ki, rājvālī, khilt, khilt ki bari hālat*—*Raktādī kā dusht bhāv.*

DYS-CRA-SY, *n.* (Gr. *dus, krasis*) an ill habit or state of the humours—*Kasrat-i-*

DYS-ENTER-Y, *n.* (Gr. *dus, enteron*) looseness, bloody flux—*Is-hāl, jaryān-i-shikm, jiryān-i-shikam, ānw ki bimāri*—*Amatisār, amarakt, ānw kā rog.*

DYS-ENTER-IC, *a.* relating to dysentery—*Is-hāl yā jiryān-i-shikm ke muta'alliq, ānw ke mutaz ke muta'alliq*—*Amarakatasambandhi, ānw ke rog kā sambandhi.*

DYS-PEP-SY, *n.* (Gr. *dus, pepto*) difficulty of digestion, indigestion—*Bād-hazmi, be-haz-mi, kam-hazmi, sigl*—*Ajurnatā, apak, manḍapek, mandāgū.*

DYS-UR-IA, *n.* (Gr. *dus, ouron*) difficulty in voiding urine—*'Asar-i-baul, habs-i-baul, taqtir*—*Mūtrarodh, mūtrakriehhira, mūtre meṁ karkārī.*

## E.

EACH, *a.* (S. *ec*) either of the two, every one of any number—*Do meṁ se koi<sup>h</sup>, har ek*—*Uḥay meṁ se koi, prayek, ek ek.*

EAGER, *a.* (L. *acer*) ardently desirous, vehement, impetuous, sharp, keen—*Mushāq, ārz-i-mand, shauqm, sar-garm, shud d, jald, tez, sakht, tund*—*Laulin, atyākānkshī, atyābhilāshī, utsuk, ugra, vyagra, kutūhāl, vegawān, tikshn, tikhā, karā, prachand, uechhand.*

EAGERLY, *ad.* ardently, keenly—*Sar-garmī se, shauq se, tundī se, tezi se*—*Laulinatī se, ugratā se, vyagratā se, prachandatā se, atyābhilāshā se, tikshnatā se, tikhāī se.*

EAGERNESS, *n.* ardent desire, impetuosity—*Sar-garmī, nihāyat ārz-i-mandī, shauq, tundī, jaldī*—*Atyābhilāshā, atyākānkshā, laulinatā, uttāp, tikshnatā, tikhāī, ugratā, prachandatā, veg, sigratā, vyagratā, uechhandatā.*

EAGLE, *n.* (L. *agula*) a bird of prey, a military standard—*'Uqāb, humā, jangi nishān yā jhandā*—*Utkroś, gridhra, gid, larāī kā jhandā, yuddhapatakā.*

EAGLET, *n.* a young eagle—*'Uqāb yā humā kā bachcha*—*Utkrośasāvak, gridhrasāvak, gid kā bachchā.*

EAGLE-EYED, *a.* sharp sighted as an eagle—*'Uqāb yā humā ke mūnind tez-nazar yā tez-nigāh*—*Utkrośadrishṭī, gridhradrishṭī, gid sarikhā sūkshmadarśī, tikshnadrishṭī.*

EAGLE-SIGHT-ED, *a.* having quick sight—*Tez-nigāh, tez-nazar, dūr-bān*—*Sighradrishṭī, tikshnadrishṭī, sūkshmadarśī.* [sarikhī sīghragatī, gid ki sī sīghragatī.]

EAGLE-SPEED, *n.* swiftness as of an eagle—*'Uqāb ki sī tez-ravī*—*Utkroś wā gridhra ki*

EAGLE STONE, *n.* a kind of stone—*Ek qism ki patthar*—*Ek prakār kā patthar.*

EAGRE, *n.* (S. *egor*) a tide swelling above another tide—*Ek bhāthā yā jamār jo dūsrē*

EAN. See YEAN.

EAR, *n.* (S. *care*) the organ of hearing, the power of judging of harmony—*Gosh, kān<sup>h</sup>*

—*Karṇ, śrotra, śravānapath.*

EARLESS, *a.* without ears, deaf—*Be-gosh, be-kān, būchā<sup>h</sup>, kan-katā<sup>h</sup>, bahirā<sup>h</sup>*—*Karṇabin,*

EAR-MARK, *n.* a mark on the ear—*Kān par ek nishān*—*Karṇ par ek chihṇ, kān par ek*

chinhānī.

EAR-RING, *n.* an ornament for the ear—*Jhumkā<sup>h</sup>, goshvārā āweza dur kundal waghaira kān ke zewārāt*—*Lolak gujiyā karnaphūl bālā o bālī ādī kān ke gahne.*

EARSHOT, *n.* reach of the ear—*Kān ki pahunch<sup>h</sup>, jis tafāwut par lafz sun pare, sunte bhar meṁ<sup>h</sup>, partāb-i-āwāz, āwāz kā ṭappā*—*Karṇagochar, śrutiparyant, wah antar jis par sabd sun parai.*



EAR-WAX, *n.* cerumen of the ear—*Kān kī mail<sup>h</sup>, khūn<sup>h</sup>*. [*kan-phusā<sup>h</sup>, kan-lagwā<sup>h</sup>*.

EAR-WIG, *n.* an insect, a whisperer—*Kan-paithwā kīrā<sup>h</sup>, kan-gojār<sup>h</sup>, phusphusuhā<sup>h</sup>*.

EAR-WIT-NESS, *n.* one who attests what he has heard—*Sam'ī gawāh, suni hui bāt ká shāhíd yá gawāh*—Śrutasākshi, apne kán se suni hui bāt ká sākshi.

EAR, *n.* (S.) that part of corn which contains the seeds; *v.* to shoot into ears—*Kho-sha; v. kho-sha h.*—Bāl, (dhānyasīrshak, sasyamanjari; *v.* bāl phūtā, bāl h.

EAR, *v.* (S. *erian*) to till, to plough—*Jotnā<sup>h</sup>, chāsnā<sup>h</sup>, halwāhī k<sup>h</sup>, hal chulanā<sup>h</sup>*.

EAR-A-BLE, *a.* that may be ploughed—*Jotā<sup>h</sup>, jisko jot sake<sup>h</sup>, jo joti jiy<sup>h</sup>*.

EAR'ING, *n.* a ploughing of land—*Ch'is<sup>h</sup>, jot<sup>h</sup>, halwāhī<sup>h</sup>, halāhī<sup>h</sup>, jotā<sup>h</sup>*.

EARL, *n.* (S. *eorl*) a title of nobility—*Inglistān ke tīsre darje ká amir*—Kulīnapadasth, tritīyakulīnapadasth.

EARLDOM, *n.* the dignity of an earl—*Inglistān ke tīsre darje ke amir ká martaba*.

EARL-MÁR'SHAL, *n.* one of the great officers of state who has the superintendence of military solemnities—*Muhtamim-i-jang*—Yuddhotsavādhyaksh.

EAR'LY, *a.* (S. *ar*) soon, being in good time or season; *ad.* soon, betimes—*Jald, shītāb, savēr kād, bar-wagt*; *ad. jald, savēr<sup>h</sup>, bar aiyām, bar-mahal*—Śighra, samayo-chit, uchitak dik, kālānurūp, avasara-prāpt; *wl. jhal, sakāl meñ, samay meñ, avasār meñ*. [twārā.

EAR'LY-NESS, *n.* the state of being early—*Savērā<sup>h</sup>, shītābī, jāudī, zūdī*—Śighratā, avilamb.

EAR'N, *v.* (S. *earnin*) to gain by labour, to obtain, to deserve, to merit—*Hāsīl k., paitā k., suzāwār h., mustahiq h.*—Upārjan k., śram se lāb k., karnānā, yogya h., upayukt b.

EAR'NING, *n.* that which is earned—*Kamū<sup>h</sup>, upārjan<sup>h</sup>*.

EAR'NEST, *a.* (S. *earnest*) ardent, zealous, eager; *n.* seriousness, pledge, first fruits, money given in token of a bargain—*Dil-soz, sar-garm, sādī, mustā'idd, shaugūn, mushāy; n. sanjīdayī, tahammul, kajālat, chāshai, bat-ānā*—Ūtsuk, kutūhali vyagra, utsāhī, uchchapad, atyanurāgi, atyabhilāshī, atyākīṣhī; *n. aparīhās, gaurav, alighav, dhīratwa, upandhī, upanyās, pūrvabhukti, bāngī, pūrvadattamūlyā, kray arthāt kune meñ jo mudrā wā dhan pahile diyā jātā hai jismeñ bāt pakkī ho jāy*.

EAR'NEST-LY, *ad.* warmly, eagerly, zealously—*Sar garmī se, ishītyāy se, shaug se, dil-soz se, tan-dihī se, josh se*—Ūtāp se, atyabhilāsh se, atyākīṣhā se, chittasakti se, utsāh se, anurāg se.

EAR'NEST-NESS, *n.* eagerness, seriousness—*Ishītyāy, shaug, dil-sozi, sar-garmi, sanjīdayī, tahammul*—Ātyākīṣhā, atyabhilāshā, chittasakti, uchchapadātā, utsāh, gaurav, dhīratwa, aparīhās.

EARTH, *n.* (S. *eorthe*) the matter which composes the globe, soil, the ground, the terraqueous globe, the world; *v.* to hide in the earth, to bury, to cover with earth—*Wah shai jis se dunyā bani hai, mittī<sup>h</sup>, khākī, zamīn, kurū-zamīn, dunyā, jāhān, 'ālam; v. zamīn meñ chhipnā yā chhipnā, dafn k., madfūn k., zamīn meñ gār nā, mātī chaphnā<sup>h</sup>*—Wah vastu jiski prithivī bani hai, n. ātī, bhūmī, bhūgol, bhūman-dal, prithivī; *v. bhūmī meñ chhipnā wā chhipnā, gār nā, mātī se topnā*.

EARTH'EN, *a.* made of earth or clay—*Mittī kā<sup>h</sup>, mātī kā<sup>h</sup>, mātī kī<sup>h</sup>, mātīhā<sup>h</sup>, matiāy<sup>h</sup>*.

EARTH'LING, *n.* an inhabitant of the earth—*Zamīn ká bāshanda*—Prithivīvasī, prithīvisth, saṁsāri.

EARTH'LY, *a.* belonging to the earth, not spiritual, vile, mean, carnal—*Zamīn ke mutā'allig, dunyāwī, khākī, zalil, kam-na, dūn, jismānī, nafsānī*—Pārthiv, saṁsārik, laukik, alihik, saririk, adham, nich, dailik, kāyik, vishayī.

EARTH'Y, *a.* consisting of earth, resembling earth, relating to the earth, gross—*Mittī<sup>h</sup>, mittī ke mūmind, khākī, zamīn ke mutā'allig, zamīnī, dunyāwī, motā<sup>h</sup>, bārik nahīn*—Mātī ká banā huā, mātī kā, matiāh, mittī ke sudrā, mittī se, prithivīsambandhī, pārthiv, saṁsārik, sthūl, asūkshma, kutsit.

EARTH'Y-NESS, *n.* the state or quality of being earthy, grossness—*Dunyāwī-sifat, khākī-pan, motā-pan<sup>h</sup>*—Bhaumatwa, pārthivatwa, māleyatā, sthūlatā.

EARTH'BOARD, *n.* the board of a plough that turns over the earth—*Hāl ká paṭarā jo mittī ko ulaṭ-detā hai<sup>h</sup>*.

EARTH'BORN, *a.* born of the earth—*Zamīn ká paidā huā, dunyā ká paidā huā*—Bhūmīsambhav, bhūmij, kshitiy, prithivī ká upjā wā utpauna huā.

EARTH'BOUND, *a.* fastened by the earth—*Zamīn meñ yā zamīn se bañdhā huā*—Prithīvi meñ wā prithivī se bañdhā huā, bhūbaddha.

EARTH'BRED, *a.* low, abject, grovelling—*Past, zalil, dūn, pājī*—Nich, adham, kshudra.

EARTH'CRE-AT-ED, *a.* formed of earth—*Mittī ká banā huā<sup>h</sup>, matiāh<sup>h</sup>*. [tuchchha.

EARTH'FED, *a.* low, abject—*Past, zalil, dūn*—Adham, nich, tuchchha.

EARTH'FLAX, *n.* a kind of fibrous fossil—*Ek qism kī kānī shai jismeñ reshe yā sūt hote haiñ*—Ek prafār kī ākariy vastu jismeñ sūt hote haiñ.

EARTH'LY-MIND-ED, *a.* having a mind devoted to earthly objects—*Dunyāwī chīzōn kī*

- taraf mail, dunyāwī chizon meñ masrūf*—Vishayī, vishayāsaktachitta, sañsārāsaktaman.
- EARTHLY-MIND ED-NESS**, *n.* devotedness to earthly objects, grossness, sensuality—*Dunyāwī chizon ki taraf mailān yā mayalān, naṣāniyat, shahavat parasti, hawas*—*Sañsārāsaktatā, sañsārāsakti, vishayāsakti, bhogāsakti, kāmāsakti.*
- EARTH-NUT**, *n.* a root like a nut—*Supāri si ek jar yā kand<sup>b</sup>.*
- EARTHQUAKE**, *n.* a convulsion of the earth—*Zalzala, zamin kā larza, tazalsul*—*Bhūchāl, bhūchāl, hālidola, bhūndol, bhūkamp, bhūchal.*
- EARTH-SHAK-ING**, *a.* shaking the earth—*Zamin yā dunyā hilāne w.*—*Prithivi hilāne w.*
- EARTH-WORM**, *n.* a worm bred under ground, a mean sordid wretch—*Kharaṭin, kāmīna, pāji shakhs*—*Keñchūā wā kechūā, nichajan, tuchchhajan.*
- EASE**, *n.* (Fr. *aise*) quiet, rest, facility : *v.* to free from pain, to relieve—*Āram, rāhat, āśāish, āśidagi, tufarruh, furāgat, suhūlat, āsāni* : *v. ranj-o-dard ko dūr k., āram d., halkā k<sup>b</sup>.*—*Chain, kal, sukh, ānand, viśram, sānti, swāsthya, susthatā, saugamya, saukarya, sukaratwa, anāyās, sugamatā* ; *v. vyathā dūr k., dukh wā kleś harnā, sānt k., laghu k.* [nirupadrav, nishkantak.]
- EASEFUL**, *a.* quiet, peaceful—*Āśūda, sākin, pur sulh, hā-qarār*—*Sānt, prasānt, swasth.*
- EASELESS**, *a.* wanting ease, deprived of rest—*Be kal, be-chain*—*Sukhasūnya, niranand, bin kal, bin chain, viśramarahit.* [sāhāyā, sukh, ānand.]
- EASEMENT**, *n.* relief, convenience—*Malad, āram, rifāhiyat, farāgat, āśūlagi*—*Upakār, EASY*, *a.* not difficult, quiet, free from pain, complying, free from want, not formal, light—*Āsān, sāhl, sālis, khush-hāl, bā-āram, halim, mutahammil, mulāim, fārig, murāffah, be-takalluf, halkā<sup>b</sup>*—*Sugam, susādhya, sukhāsādhya, akathin, sānt, swasth, nirudveg, anukūl, dukkhahin, sukhi, saral, aguru, suvāh.*
- EASY-LY**, *ad.* without difficulty, readily—*Āsāni se, suhūlat se, fauran, dil se, āmādagī se, khushi se*—*Sugamatā se, anāyās, binā dukh wā kleś, jhat pat, turant, ichchhā se, prasannatāpūrvak.*
- EASY-NESS**, *n.* the quality of being easy—*Āsāni, suhūlat, sālasat, āsāniyat, āram, āśūdagī, mulāimat, hilm, tahammul*—*Susādhya, sugamatā, kal, chain, swasthatā, swāsthya, anukūlatā, sānti, dhiratā.* [gāne kā qālib—Chitrakār ke tāt bāndhne kā patārā.]
- EASEL**, *ēzl*, *n.* the frame on which a painter places his canvass—*Naqqāsh ke tāt la-*
- EAST**, *n.* (S) the quarter where the sun rises, the eastern parts of the earth ; *a.* from or towards the rising sun—*Mashriq, sharq* ; *a. sharqi, mashriqi*—*Pūrab* ; *a. pūrbī.*
- EAST-ER-LING**, *n.* a native of the east—*Mashriqi bāshanda, mashriq kā mutawattin, sharq kā watanī*—*Pūrab kā desijān.*
- EAST-ER-LY**, *a.* coming from the east, lying towards the east, looking eastward—*Purwī<sup>b</sup>, sharqi, mashriqi, sharqi rukh kī, mashriq-rū*—*Purwāiyā, pūrbī, prāmukh.*
- EASTERN**, *a.* being in the east, oriental—*Mashriqi, sharqi*—*Pūrbī, pūrvvadesiya.*
- EASTWARD**, *ad.* towards the east—*Pūrab-taraf, pūrab kī taraf, mashriq-rū*—*Pūrab muhl, prāmukh, pūrab kī or.*
- EASTER**, *n.* (S.) the festival which commemorates the resurrection of Jesus Christ—*Hazrat 'Isā ke bār-i-digar zinda hone kī yād-gāri kā tewhār*—*Isā ke punarutthān ke smaran kā parv, kristhapunarutthānaparvā.*
- EAT**, *v.* (S. *etan*) to chew and swallow, to take food, to devour, to consume, to corrode : *p.* **EAT** or **EAT**, *p. p.* **EAT** or **EATEN**—*Khānā<sup>b</sup>, chabānā<sup>b</sup>, khānā<sup>b</sup>, bhachhnā<sup>b</sup>, dhakosnā<sup>b</sup>, bhakosnā<sup>b</sup>, khā-jūnā<sup>b</sup>, khā-dālnā<sup>b</sup>.*
- EAT-ABLE**, *a.* that may be eaten : *n.* any thing that may be eaten—*Khāne-jog<sup>b</sup>, khāye-jāne ke qūbil, jise khā sakte<sup>b</sup> ; n. wah chiz jisko khā sakeñ, khurdani*—*Khādyā, khādaniy, bhakshya, bhakshaniy, bhojya, bhojaniy* ; *n. khādyadravya, bhakshya-vastu.* [bhakshak, bhoktā, marmabhedī.]
- EATER**, *n.* one that eats, a corrosive—*Khuranda, khāne w<sup>b</sup>, khā-jāne w<sup>b</sup>*—*Khādak.*
- EATING**, *n.* the act of chewing and swallowing—*Khānā<sup>b</sup>*—*Khādan, bhakshan, bhojan.*
- EATING-HOUSE**, *n.* a house where provisions are sold ready dressed—*Pake hwe khāne kī dukan, dukan jameñ pakā huā khānā biktā hai, bhāthiyār-khāna*—*Siddhāna bikne kā sthān, bhojanavikrayasthān.*
- EAVES**, *n. pl.* (S. *efese*) the edges of the roof of a house—*Orī<sup>b</sup>, oltī<sup>b</sup>, orautī<sup>b</sup>.*
- EAVES'DROP**, *v.* to listen under windows—*Oltī lag ke sunnā<sup>b</sup>, dhukkā lag ke sunnā<sup>b</sup>, khipki ke niche se sunnā<sup>b</sup>.*
- EAVES'DROP-ER**, *n.* an insidious listener—*Oltī lag ke sunne w<sup>b</sup>, kaule lag ke sunne w<sup>b</sup>.*
- EBB**, *n.* (S. *ebbe*) the reflux of the tide, decline, decay ; *v.* to flow back towards the sea, to decline, to decay—*Jar, tazazzul, zawāl* ; *v. samundar kī taraf phir bah-jānā, dhāthā lagnā<sup>b</sup>, bhāthiyānā<sup>b</sup>, tazazzul h., zawāl h., kam h.*—*Bhāthā, utār, khiskāw, ghatāw* ; *v. bhāthā h., utarnā, dhalnā, khisaknā, ghatnā.*
- EBBING**, *n.* the reflux of the tide—*Bhāthā<sup>b</sup>.*
- EBONY**, *n.* (Gr. *ebenos*) a hard black wood ; *a.* made of ebony—*Ābñus* ; *a. ābñusi*—*Ek prakār kī karī kālī lakri, kendu, kovidār, kshitisārak, tinduk, kulak* ; *a. kenduk, ek prakār kī karī kālī lakri kā banā huā.*

**ĒB'ON**, *a.* made of ebony, dark, black — *Abnāsi, sayāh, kālā*<sup>b</sup> — Kendu wā tinduk kā banā huā, ek bhānti ki karī kali lakṛī kā banā huā, āyam, krishṇ.

**E-BRI'E TY**, *n.* (L. *ebrius*) drunkenness — *Mud-hoshi, sar-shāri, sar-masti* — Unmattatā, madyomattatwa, matawālpan.

**Ē-BRI'ŌŠ' TY**, *n.* habitual drunkenness — *Sadā kā matawālā-pan*<sup>b</sup>.

**E-BULL'IENT**, *a.* (L. *e. bullio*) boiling over — *Ubalne w<sup>b</sup>, ubal-kar utrā jāne w<sup>b</sup>.*

**E-BULL'IES-Ū**, *n.* a boiling over — *Ubal<sup>b</sup>.*

**ĒB-UL-I'Y'ŌN**, *n.* the act of boiling — *Ubal<sup>b</sup>, josh, joshish* — Khaulāw.

**EC-CEN'TRIC**, **EC-CEN'TRI-CAL**, *a.* (Gr. *ek, kentron*) deviating from the centre, not having the same centre, irregular, anomalous; *n.* a circle not having the same centre as another, that which is irregular or anomalous — *Tārik-i-markaz, wahī ekhi markaz nā rukhne-wāle, jiskā ek markaz na ho, mukhtalifatu-l-markaz, be-dastūr, be-gā'ida; n. ek aisi dāira jiskā ek markaz dūstre dāire kā markaz na ho, dawāir-i-mukhtalifatu-l-markaz, jo be-dastūr hī be-gā'ida ho* — Kendrapagāmi, madhyasthānatyāgi, kendra-parānmukh, asamakendra, vishamakendra, vipathagāmi, ayyavasthit, anyabāchāri, niyamavahirgat, niyamavahirbhūt; *n. ek aisi vritta ki jiska kendra dūstre vritta kā kendra na ho, prativritta, jo ayyavasthit wā niyamavahirgat ho.*

**EC-CEN'TRI-C'ITY**, *n.* deviation from a centre, deviation from what is usual, irregularity — *Markaz se inhiraḥ, kaj-ravī, khaht, khilāf-dastūri, be-zābitagi* — Kendratyag, kendra-parānmukhatā, madhyasthānatyāg, asamakendrātā, lokāchāravirodh, vidhivirodhdhātā, lokamaryādāvyabhichār, vipathagāmi, ayyavasthit, anyābhā, vyatikram.

**EC-CHY-MŌSIS**, *n.* (Gr. *ek, chmo*) a livid spot in the skin — *Khāl par nilā-pilā til<sup>b</sup>.*

**EC-CLE-SI-ASTIC**, **EC-CLE-SI-AS-TI-CAL**, *a.* (Gr. *ekklesia*) relating to the church — *Imānat-mausib, mazhabī, dīnī* — Purohitasambandhī, purohit, purohityasambandhī, dharmopadeśavishayak. [*pāuri* — Purohit, dharmādhyāpak, dharmopadesak, āchārya, yājak.

**EC-CLE-SI-ASTIC**, *n.* a clergyman, a priest — *Khadīm-i-dīn, imām, pesh-namāz, jūghī.*

**EC-CLE-SI-ASTI-CAL-LY**, *ad.* as to the church — *Darbāb-i-mazhab, mazhabī taur se* — Purohitakarm ke vishay mein, dharmopadeśavishayak rīti se.

**EC-CLE-SI-AS'TES**, *n.* a book of Holy Scripture — *Kitāb-i-muqaddas ki ek Kitāb, taurat kā ek hissā* — Isādharmapustak kā ek bhāg wā ang.

**EC-CLE-SI-AS'TERS**, *n.* a book of the Apocrypha — *U-bibhōh mein ek bāb jo kitāb-i-muqaddas ke sath ham-jild hote hain lekin unke musannif ke tādāyūn hote mein shakk hai* — Ua kāydn mein se ek kāy jo Isādharmapustak ke sath rahte hain parantu unke grahakarā se vishay mein sandēb hai.

**E-CHIN'US**, *n.* (L. *a*) a hedgehog, a shell fish set with prickles, a prickly head — *Khār-puht, sip-dār machhī jo khār-dār hī ho, khār-dār sar* — Sāhi, sakapākakambusthāmatya, kantakayuktanastak, kañtailā sār.

**ĒCH'NATE**, **ĒCH'NATE**, *a.* set with prickles — *Khār dār* — Kañtailā, kañtilā, kañtailā.

**ĒCH'Ō**, *n.* (Gr.) the reverberation of a sound; *v.* to send back a sound, to resound — *Avāz-i-bāz-gasht, sādā; v. āvāz-i-bāz-gasht d. ānā qā b. sādā k.* — Gūñj, pratidhwani, pratind, pratisabd; *n.* gūñjā, pratisabd k., pratidhwani k., pratidhwani h.

**E-CLAIR'CISE-MENT**, *e-clair'cis-māng*, *n.* (Fr.) explanation, the act of clearing up an affair — *Baḡān, tasfīq* — Vyākhyā, vivaraṇ, pariśodhan.

**E-CLAT**, *e-clā*, *n.* (Fr.) applause, renown, splendour, show, lustre — *Āfrīn, tārif, nām-ravī, shukhrat, raunaq, shān-o-shaukat, numāish, ūb-dāri* — Praśaṁsā, stuti, barāi, sukhyāti, nām, kirtī, yāś, pratāp, sobhā, dikhāw, prabhā, dipti.

**EC-LECTIC**, *a.* (Gr. *ek, lego*) selecting, choosing; *n.* one of the sect of Eclectics — *Intikhāb k. w., pasand k. w.; n. wah shakhs jo khāss kisi mat' ke pā-band nahīn thā lekin mutafarrīq mazhabōh mein jo bāteṁ use durust aur ma'qūl mālūm hotīn unko mutakhalab kar leā* — Chāhūt, lena w., chunne w.; *n. wah jū ki kisi vesesh mat kā anuyāyī na thā parantu bhinna matōn se jo bātāin usko achehī jān partīn unko chunkar saṅgrah kartā.*

**E-CLIPSE**, *n.* (Gr. *ek, leipo*) the darkening of one heavenly body by the shadow of another, darkness obscuration; *v.* to darken, to obscure — *Chāhan<sup>b</sup>, tarīkī, andherā<sup>b</sup>; v. gahan lagānā<sup>b</sup>, tārīk k., andherā k<sup>b</sup>* — Grahan, andhakār, andhiyārā; *v. grahan lagānā, andhakār k., andhiyārā k.*

**E-CLIP'TIC**, *n.* a circle which marks the sun's path in the heavens; *a.* described by the ecliptic line — *Mintagatu-l-burūj, rah-i-āftāb, tariq-sh-shams; a. mintagatu-l-burūj se banā huā, rah-i-āftāb se banā huā* — Krāntimāṇḍal, krānti, krāntikakshā, ravīmārg; *a. krāntikakshā se banā huā, krānti wā krāntimāṇḍal se banā huā.*

**ĒCLŌQUE**, *n.* (Gr. *ek, lego*) a pastoral poem — *Chavpān waqāroṁ ki gīt, dīghānī gazal* — Charwāhōṁ ki gīt, gānwāyōṁ ki gīt wā kavītā, grāmyakavītā.

**E-CŌN'OMY**, *n.* (Gr. *oikos, nomos*) thrifty management, frugality, arrangement, regulation, system — *Grihastī<sup>b</sup>, grihastī<sup>b</sup>, jū-rasī kifāyat-shī'arī, kifāyat, tartīb, band-o-lasht, intizām, insirām, qā'ida, āin* — Grihakāryanirvāh, garhasthya, alpavay, parimitavay, virachan, saṁvidhān, vinyās, niyam, vyavasthā, vidhī, nīti.

**ĒC-O-NŌM'IC**, **ĒC-O-NŌM'IC-AL**, *a.* pertaining to economy, frugal, thrifty—*Girhisti yā girhisti ke muta'alliq, kifāyatī, juz-ras, kifāyat-shī'ār*—Grihakarmanirvahasambandhi, gārhaṣṭhyavishayak, parimitavyayi, alpavyayi.

**ĒC-O-NŌM'IC-AL-LY**, *ad.* with economy—*Juz-rasī se, kifāyat-shī'ārī se*—Parimitavyay se, alpavyay se.

**ĒC-O-NŌM'ICS**, *n. pl.* household management—*Girhisti<sup>h</sup>, grihastī<sup>h</sup>*—Gārhaṣṭhya, grihakar-

**ĒC-ŌN'O-MIST**, *n.* a good manager of affairs, one who writes on economy—*Achchhā muntazim, juz-ras shakhs, mulki yā khānagi insirām yā intizām ke bab meī musauntī*—Nipun kāryanirvāhal, parimitavyayi, nitijna, nitividyakūsal, nitisastrarachak.

**ĒC-ŌN'O-MIZE**, *v.* to use with economy—*Kam-kharch k., i'tidāl se kharch k., kifāyat k.*—Alpavyay k, parimitavyay k, sāvadhānī se vyay k. [rukāvat ko halā d. w.<sup>h</sup>]

**EC-PHRA'TIC**, *a.* (Gr. *ek. phratto*) dissolving, removing obstructions—*Galāne w.<sup>h</sup>*

**EC'STA-SY**, *n.* (Gr. *ek. stasis*) excessive joy, rapture, enthusiasm, a trance; *v.* to fill with rapture—*Nihayat khushī, wajd, kūrāl khushī, be-khudī; v. nihayat khush k., kūrāl khush k., khushī ke mārre be-khud k.*—Atyant āhlād, atī ānand, paramānand, harṣanimagatā, harṣanomatatī, mohāvastā; *v.* atyant ānand d., harṣanomatā k., harṣanomatī k., praharṣit k.

**EC-STĀT'IC**, **EC-STĀT'IC-AL**, *a.* rapturous—*Wajd-āwar, be-khud k. w., nihayat khush k. w., khushī ke mārre be-khud k. w.*—Atyant āhlādajanak, mohakāri, paramānandad, mohan, mohak, paramāhlādajanak.

**EC'TY'PE**, *n.* (Gr. *ek. typos*) a copy—*Naql*—Pratirūp, prati.

**EC'TY-PAL**, *a.* taken from the original—*Naql kiya huā*—U'tār huā.

**EC-U-MĒN'T-CAL**. See **ŒCUMENICAL**.

**ED-AC'TY**, *n.* (L. *edo*) voracity—*Jū u-l-baqerī, mar bhukhā<sup>h</sup>*—Haukā, atibhojan, [petūpanā.

**ED'DY**, *n.* (S. *ed. ea*) a contrary current, a whirlpool; *a.* whirling, moving circularly; *v.* to move as an eddy—*Gird-āb; a. chakkar-dār, chakkar ke mānind ghūmtā huā, phirki ke mānind phirtā huā; v. gird-āb ke mānind ghūmtā; bhaūwar, bhaūnī, bhaūntī; a. bhaūratā huā, chakratā, bhaūntā huā, chakā ke sadris phirtā huā; v. bhaūwar ke sadris ghūmtā, phirki ke sadris phirā.* [dārī<sup>h</sup>, mustaqī—Sūjā, jaladār.

**ED-ĒM'A-TŌSE**, **ED-ĒM'A-TŌS**, *a.* (Gr. *oideo*) swelling, dropsical—*Phulā huā<sup>h</sup>, jalat-*

**ED'EN**, *n.* (H.) paradise—*'Adn bihišt*—Swarg, vaikunth.

**ED'EN-IZED**, *a.* admitted into paradise—*'Adn meī dākhil, bihišt meī dākhil*—Vai-

kunth meī pravishit, swarg meī paithāyā huā.

**ED'GE**, *n.* (S. *egy*) the cutting part of a blade, the border, the brink, keenness; *v.* to sharpen, to give an edge, to border, to incite, to move sideways—*Hiddat, dhār<sup>h</sup>, kunāra, qor, zih, lā, tez, āb-dārī; v. bārakkhā<sup>h</sup>, tez k., bār d.<sup>h</sup>, hāshiyā lagānā, kanāra lagānā, tarqīb d., kunāre ke bal sarkānā, kutrānā<sup>h</sup>, kutrā-kar jānā<sup>h</sup>*—Bār, simā, kachchhā, ūr, taṭ, kāl, tikshnatā; *v.* painā k., paināna, tikshn k., jhālār wā kor lagānā, bārhwā d., pravartī jammānā, pravartī k., tīrchhāy ke sarkānā, tīrchhiyānā.

**ED'GED**, *p. a.* sharp, keen, not blunt—*Barrān, tez, kund nahīn*—Painā, tikshn, tikshnat-dhār, chokhā.

**ED'GING**, *n.* a border, a fringe—*Kunāra, qor, hāshiyā, jhālār<sup>h</sup>*—Kor, sunth, ānchal.

**ED'INGLESS**, *a.* blunt, obtuse, not sharp—*Kund, be-dhār, nā-tez, nī-dhār<sup>h</sup>*—Bhoṇthrā, bhoṇthī, kunthit, adhār, atikshn.

**ED'ING'ŌOL**, *n.* a tool with a sharp edge—*Āb-dār yā tez anzār*—Painā lokhar, chokhā wā

**ED'ING'WISE**, *ad.* with the edge forward—*Dhār kī or se kharā<sup>h</sup>, dhār ke bal<sup>h</sup>*.

**ED'IBLE**, *a.* (L. *edui*) fit to be eaten—*Kharānī, jisko khā saken<sup>h</sup>*—Khādyā, khādānīy, bhojyā, bhakshānīy, bhojanīy.

**EDICT**, *n.* (L. *e. dictum*) a proclamation, a command, a law—*Ishtihār, ishtihār-nāma, hukm, farman, ōm*—Vijñāpan, vijñāpanapatra, ājñā, adeś, vyavasthā, niyam, vidhī.

**ED'I-FY**, *v.* (L. *edes, facio*) to build, to instruct, to improve—*Ta'mir k., ta'lim d., tarbiyat k., durust k.*—Banānā, sikhlanā, śikshā d. wā k., sudhānā.

**ED'I-FY-CANT**, *a.* building, constructing—*Ta'mir k. w., ta'mir-kunanda*—Banāne w., ghar uṭhāne w.

**ED-I-FY-CĀ-TION**, *n.* instruction, improvement—*Ta'lim, tarbiyat, tahzib, 'ilm-o-daulat kī taragqī, bihtari*—Upadeś, śikhai, śikshā, vidyā aur dhan kī vridhī, bhalāī, uday, vridhī.

**ED-I-FY-CĀ-TO-RY**, *a.* tending to edification—*Ta'lim d. w. yā k. w., tarbiyat k. w., durust*

**ED'I-FICE**, *n.* a building, a structure—*Havelī, 'imārat, makān*—Grih, dhām, ghar.

**ED-I-FY-CIAL**, *a.* relating to edifices—*'Imāratīn ke muta'alliq, makānōn ke muta'alliq*—Grihādisambandhi, gharōn kā sambandhi. [śikshak, sikhlanē w., upadeśak.

**ED'I-FY-ER**, *n.* one who edifices—*Ta'lim k. w., tarbiyat k. w.*—Śikshā k. w. wā d. w.,

**ED'I-FY-ING**, *n.* instruction—*Tarbiyat, ta'lim*—Śikshā, upadeś. [sikhlanē kī rīti se,

**ED'I-FY-ING-LY**, *ad.* in an instructive manner—*Ta'lim-sāzi se*—Upadeś dene kī rīti se,

**ED'ILE**, *n.* (L. *edes*) a Roman magistrate who had charge of buildings, &c.—*Qadīm zamāne meī Rom shahr kā ek hākim jiske iktiyār meī sarkārī 'imāratīn rahtī thīn*

—Prāchin kāl meñ Rom nagar ká ek adhyaksh jiske adhīn grihādī rahte the.

**EDIT**, v. (L. *e, do*) to superintend the publication of a book, to publish—*Kisī kitāb yā navishṭa kī chhapāī kī nigāh-bānī k., chhāpnā<sup>h</sup>, muntashar k.*—Kisī granth wā lekḥ kī chhapāī dekhnā bhālnā, kisī lekḥ wā granth ko śodhakar prakāś k., prachalit k., prakāś k., prakāśit k.

**EDITION**, n. publication of a book, the whole impression of a book, republication—*Chhāpnā<sup>h</sup>, ek pothī kī jīnī pothī ek bār chhāpī jāyā<sup>h</sup>, dūsrā chhāpnā<sup>h</sup>, dohrā-kar chhāpnā<sup>h</sup>.*

**EDITOR**, n. one who superintends the publication of a literary work—*Jo shakhs kisī kitāb yā navishṭa ko siḥhat se chhāptā hai, wah shakhs jiskī nigāh-bānī se koi kitāb yā navishṭa chhāpnā jātā hai, muallif, jāmi*—Jo jan kisī granth wā lekḥ ko śodhakar chhāptā hai, wah jan jiske adhīn koi granth wā lekḥ chhāpnā jātā hai, śodhanapūrvakagranthaprakāśak.

**EDITORIAL**, a. belonging to an editor—*Jo shakhs kisī kitāb yā navishṭa ko siḥhat se chhāptā hai uske mutā'alliq, jiskī zer-niyāh koi kitāb yā navishṭa chhāpnā jātā hai us se nisbat-dār, mutā'alliq-i-jāmī, muallif-mansūb*—Jo jan kisī granth wā lekḥ ko śodhakar chhāptā hai uskā sambandhī, śodhanapūrvakagranthaprakāśakasambandhī.

**EDITORSHIP**, n. the office and duty of an editor—*Jo shakhs kisī kitāb yā navishṭa ko siḥhat se chhāptā hai uskā 'uhda aur kām, muallif yā jāmi kī 'uhda aur kām*—Jo jan kisī granth wā lekḥ ko śodhakar chhāptā hai uskā pad aur kārya, śodhanapūrvakagranthaprakāśakapad, śodhanapūrvakagranthaprakāśan.

**EDUCE**, v. (L. *e, duco*) to bring out—*Nikālṇā<sup>h</sup>, khīnchnā<sup>h</sup>, bhāhar nikālṇā<sup>h</sup>.* [*nīkṣ<sup>h</sup> i<sup>h</sup>*]

**EDUCATION**, n. the act of bringing out—*Nikālṇā<sup>h</sup>, nīkāś<sup>h</sup>, khīnch<sup>h</sup>, khīnchāw<sup>h</sup>, nīkṣ<sup>h</sup>.*

**EDUCATE**, v. to bring up, to instruct—*Parwarish k., tā'lim k. yā d., tarbiyat k.*—Pratipālān k., pālānā. poshan k., poshnā, siḥhānā, siḥhlānā, śikṣhā k. wā d., upadeś k. wā d.

**EDUCATION**, n. the act of bringing up, instruction, formation of manners—*Parwarish, tā'lim, tarbiyat, utṭar kī durustī*—Poshan, pālān, pratipālān, pratipāl. śikṣhā, upadeś, ācharaṇasuddhi. [*mutā'alliq-i-tarbiyat*—Śikṣhāvishayak, upadeśasambandhī.]

**EDUCATIONAL**, a. pertaining to education—*Tā'lim se nisbat-dār. tā'lim ke mutā'alliq.*

**EDUCATOR**, n. one who instructs youth—*Tā'lim-kunanda, tarbiyat k. w., tā'lim k. w. yā d. w.*—Śikṣhak, upadeśak.

**EDULCORATE**, v. (L. *dulcis*) to sweeten—*Shirīn k.*—Mithā k.

**EDULCORATION**, n. the act of sweetening—*Shirīn-garī*—Mithā k.

**EKE**. See EKE.

**EEL**, n. (S. *eel*) a serpentine slimy fish—*Bām machhlī<sup>h</sup>.*

**EFTABLE**, a. (L. *ex, fari*) utterable—*Bayān kiye jāne ke lāiq, jiskā bayān ho sake, mumkinu-l-bayān*—Kathaniy, vachaniy, nirvachaniy, vāchya.

**EFFACE**, v. (L. *ex, facio*) to blot out, to erase, to destroy, to wear away—*Kāt-dālnā<sup>h</sup>, uṭhā-dālnā<sup>h</sup>, chhīl-dālnā<sup>h</sup>, dho-dālnā<sup>h</sup>, metnā<sup>h</sup>, mitā-dālnā<sup>h</sup>, bhuṭānā<sup>h</sup>, bhūlnā<sup>h</sup>, nīkā-dālnā<sup>h</sup>.*

**EFFECT**, n. (L. *ex, factum*) that which is produced by a cause, consequence, event, purpose, completion, reality; pl. goods, moveables—*ʿAsar. tiskir, nūṭiyā, ʿamal, samara, waqʿa, mājarā, matlah, garaz, irāda, kumāl, tamīmī, huqūqat; pl. māl-o-mālū, māl-i-manqālā, māl-o-amrāl*—Kisī kām kī gun, phal, karṇaphal, ghaṭanā, vrittānt, manorath, prayojan, abhiprāy, siddhī, nishpatti, vastu, satyavishay, satya; pl. jāṅgam padārth wā samagrī, asthāvaradravya, asthāvaradhan.

**EFFECT**, v. to bring to pass, to produce—*ʿAmal meñ lānā, ba-jā lānā, usar k., paidā k.*

—Karnā, ghaṭanā, utpādan k., siddh k., nishpanna k.

**EFFECter**, **EFFECTOR**, n. one who effects—*ʿAmal meñ lāne w., ba-jā lāne w., asar k. w., paidā k. w.*—Kartā, karne w., ghaṭāne w., utpādak, siddh k. w., nishpanna k. w.

**EFFECTIBLE**, a. practicable, feasible—*Kārdani, mumkin, shudani*—Sādhyā, sādhanīy, karaniy, śakya, sambhāvaniy.

**EFFECTIVE**, a. having power to produce, operative, active, able, useful—*Kār-gar, muassir, qawī, mujarrab, mufīd*—Sādhak, kārak, sampādak, kāryasādhak, laṇe mārne w., prabāl, balawan, sanarthī, upayogī, hitakārī, gunakārī.

**EFFECTIVELY**, ad. with effect, powerfully—*Muassirāna, qarār-wāqʿī, kamā-yambaqī, mazbūtī se*—Saphalapūrvak, guṇ sahit, bal se. [vyarth.]

**EFFECTLESS**, a. without effect, useless—*Be-asar, be-tāsir, be-fāida*—Nishphal, nirguṇ.

**EFFECTUAL**, a. producing effect—*Muassir, kār-gar, hukmī, tir-ba-hadaf, mujarrab*—Phalotpādak, sārthak, gunakārī. [vak, guṇ se.]

**EFFECTUALLY**, ad. in an effectual manner—*Muassirāna, qarār-wāqʿī*—Saphalapūrvak.

**EFFECTUATE**, v. to bring to pass, to fulfil—*Ba-jā lānā, ʿamal meñ lānā, purā k.*—Karnā, ghaṭanā, siddh k., nishpanna k.

**EFFEMINATE**, a. (L. *ex, femina*) womanish, soft, tender, voluptuous; v. to make or grow womanish or weak—*Zan-sifat, nā-mard, zanāna, nihāyat nāznīn, bahut nā-zuk, ārām-talab, ʿariyāsh; v. nā-mard zanāna nihāyat-nāzuk yā kam-zor k., nā-mard zanāna nihāyat-nāzuk yā kam-zor k.*—Strain, stridharmi, strivyavahārī, komal, su-



- Bahāw**, *rezish*, *rezī*. *bar-bāhī*, *jo shai dhāli jāu hai*, *jo chiz bahāī jāti hai*—*l*harkāw, dhālāw, urolāw, nihsāran, srāv, kshay, srāvit vastu, dharkāī bahāī wā dhāli hui vastu.
- EFFUSE**, *v.* pouring out, dispersing—*Dharkān<sup>h</sup> bahān<sup>h</sup>*, *dharkāne w<sup>h</sup>*, *bahāne w<sup>h</sup>*, *phālāne w<sup>h</sup>*.
- EFFET**, *n.* (S. *efēta*) a newt—*Ek bhānt kī chhipkali yā tiktiki<sup>h</sup>*.
- EJECT**, *v.* (L. *e, gestum*) to throw out—*Bāhar pheiknā<sup>h</sup>*.
- EJECTION**, *n.* the act of throwing out—*Bāhar pheiknā<sup>h</sup>*, *bāhar pheiknā<sup>h</sup>*.
- EGG**, *n.* (S. *ay*) that which is laid by feathered and some other animals from which their young is produced, spawn—*Andā<sup>h</sup>*, *machhī kā andā<sup>h</sup>*.
- EGG**, *v.* (S. *eggān*) to incite—*Targūb d.*, *tahrik d.*, *takris d.*, *ishtīālāk k. yā d.*—*Uskānā*, *pravritti jāmanā*, *barhāwā d.*
- EGGING**, *n.* incitement—*Targūb*, *tahrik*, *takris*—*Uttejān*, *preran*, *uskāw*, *barhāwā*.
- EGLANTINE**, *n.* (Fr. *eglantier*) a species of rose, sweet-brier—*Nusrin*, *seuti<sup>h</sup>*—*Araṇyajva*.
- EGOIST**, *n.* (L. *ego*) one who doubts every thing but his own existence—*Wah shakhs jo apne vujud ke sirā aur har bāt meṁ shakk-o-shubh kartā hai*—*Aisā jan jo apne jivan ko chhorkar aur pratyek bāt ke vishay meṁ sandeh kartā hai*.
- EGOISM**, *n.* talking much of one's self—*Khud faroshi*, *anāniyat*, *khud-goī*, *khud-sitāī*, *khud-sanāī*—*Ātmasāghā*, *ātmastūti*, *apni barāī*, *ahmāī*.
- EGOTIST**, *n.* one who talks much of himself—*Khud farosh*, *khud sanāī*—*Ātmasāghī*, *ātmaprāsānsak*, *apni barāī k. w.*—*Ātmaprāsānsak*, *ātmāsāghī*, *apni barāī k. w.*
- EGOTISTIC**, *a.* praising one's self—*Khud-farosh*, *apni āfrīn o-tārif k. w.*, *khud-sanāī*.
- EGREGIOUS**, *a.* (L. *e, grex*) remarkable, eminent, extraordinary, enormous—*Mashhūr*, *uām rār*, *buzurg*, *ʿajab*, *ʿajīb*, *be-andāz*, *ʿazīm*, *shudat*, *sakht*—*Prasiddh*, *nāmi*, *ut-krisht*, *khyāt*, *adhbūt*, *anokhā*, *amūthā*, *atyant*, *bahūt hī barāī*, *vrihat*.
- EGREGIOUSLY**, *ad.* remarkably, eminently—*Nikāyat*, *ba shiddat*, *sakht*, *ʿajab tawar se*—*Nipāt*, *atyant*, *adhbūt riti se*.
- EGRESS**, *n.* (L. *e, gressum*) the act or power of going out, departure—*Khurāj*, *nikāl<sup>h</sup>*, *bar-āmad*, *rawānaqī*—*Nikās*, *nihsāran*, *nisār*, *bāhargaman*, *nirgam*, *prasthān*, *gaman*, *chalehalaw*, *chalnā wā chalaīwā*.
- EGRESSION**, *n.* the act of going out—*Khurāj*, *rawānaqī*, *nikāl<sup>h</sup>*—*Nikās*, *nisār*, *nihsāran*, *prasthān*, *gaman*, *chalnā wā chalaīwā*.
- EGRET**, *n.* (Fr. *avrette*) a kind of heron—*Ek gism kā baglā*—*Ek prakār kā baglā wā*.
- EGRIOT**, *n.* (Fr. *ayrie*) a sort of cherry—*Ek bhānt kā phal<sup>h</sup>*, *mukōṣ* *se ek phal<sup>h</sup>*.
- EYDER**, *n.* (Sw.) a species of duck—*Ek gism kī bat*—*Ek bhānt kā haīs*.
- EYEDOWN**, *n.* the down of the eider duck—*Ek gism kī bat kā narm roiwān*—*Ek bhānt ke haīs kā kowāl rom wā roiwān*.
- EIGHT**, *āl. a.* (S. *ahta*) twice four—*Āth<sup>h</sup>*.
- EIGHTH**, *a.* the ordinal of eight—*Āthvān<sup>h</sup>*.
- EIGHTHLY**, *ad.* in the eighth place—*Āthvān jagah meṁ<sup>h</sup>*.
- EIGHTEEN**, *a.* eight and ten—*Āthvān<sup>h</sup>*.
- EIGHTEENTH**, *a.* the ordinal of eighteen—*Āthvān<sup>h</sup>*.
- EIGHTY**, *a.* eight times ten, fourscore—*Assī<sup>h</sup>*, *chār koṭī<sup>h</sup>*.
- EIGHTYETH**, *a.* the ordinal of eighty—*Assīvān<sup>h</sup>*, *assīvān<sup>h</sup>*.
- EIGHTFOLD**, *a.* eight times the quantity—*Āth-gunā<sup>h</sup>*, *āth-gunā<sup>h</sup>*, *āth-gun<sup>h</sup>*.
- EIGHTSCORE**, *a.* eight times twenty—*Āth koṭī<sup>h</sup>*, *ek sau sāth<sup>h</sup>*.
- EITHER**, *a.* (S. *agither*) one or the other, one of the two, each; *con. or*—*Do meṁ se koṭī, do meṁ kā ek<sup>h</sup>*, *do meṁ kā koī ek<sup>h</sup>*; *con. yā*—*con.* *Wā*, *athwā*.
- EJECTU-LATE**, *v.* (L. *e, jacio*) to throw out, to cast, to shoot, to dart—*Pheiknā<sup>h</sup>*, *nikāl pheiknā<sup>h</sup>*, *chhornā<sup>h</sup>*, *chhīkñā<sup>h</sup>*.
- EJECTU-LATION**, *n.* the act of throwing out, a short occasional prayer—*Pheiknā<sup>h</sup>*, *pheik<sup>h</sup>*, *duʿā*, *gūh gūh yā ittifāqī duʿā*—*Utkshap*, *ākasmik prārthanā*.
- EJECTU-LATORY**, *a.* throwing out, sudden—*Pheiknā<sup>h</sup>*, *chhornā<sup>h</sup>*, *chhīkñā<sup>h</sup>*, *ittifāqī*—*Utkshepak*, *ākasmik*.
- EJECT**, *v.* (L. *e, jactum*) to throw out, to cast forth, to expel—*Pheiknā<sup>h</sup>*, *chhāñnā<sup>h</sup>*, *gīrñā<sup>h</sup>*, *dūr k<sup>h</sup>*, *nikāl d<sup>h</sup>*, *bāhar k<sup>h</sup>*. [*karan*, *bāhar k.*, *nishkāsan*.]
- EJECTION**, *n.* the act of casting out—*Ikhraj*, *nikāl<sup>h</sup>*—*Nikās*, *nihsāran*, *nisār*, *vahish*.
- EJECTMENT**, *n.* expulsion, a writ commanding an inhabitant or tenant to depart—*Nikāl<sup>h</sup>*, *ikhraj*, *ikhraj-nāma*—*Nikās*, *nisār*, *nihsāran*, *nishkāsan*, *nishkāsanapatra*, *nishkāranapatra*. [*nauha*—*Hāhākār*, *vilāp*, *ronā*, *rodan*.]
- EJULATION**, *n.* (L. *ejulo*) outcry, wailing, lamentation—*Wā-wailā<sup>h</sup>*, *zārī*, *nātām*.
- EKE**, *v.* (S. *evan*) to increase, to supply, to protract; *con. also*; *con.* also, likewise, moreover—*Ziyāda k.*, *sar-ba-rāh k.*, *baham pakurichānā*, *tāl d.*; *n. ziyādat*; *con. bhī<sup>h</sup>*, *usī tawar se*, *ʿalāwa*—*Barhānā*, *viddhī k.*, *jutānā*, *julhānā*, *dirgh k.*; *n. barhī*, *barhāw*, *jor*, *jōrti*; *con. aur*, *tadrūp se*, *usī bhānt se*, *iske upar*.
- ELABORATE**, *v.* (L. *e, labor*) to produce with labour, to improve by successive operations; *a.* finished with great labour—*Mihnāt se banānā*, *mukammāl k.*, *mukal-*

*laf k.*; *a. bari mīkhat se banāyā huā, mukammal, mukallaḥ*—Bare pariśram se siddh k., mahāyatn se pariśkrit k.; *a. bare śram se pariśkrit kiya gayā, mahāyatn se siddh kiya gayā.*

**E-LĀB'O-RATE** *LY*, *ad.* with great labour or study—*Bari jān-īshānī diqqat mīkhat yā takalluḥ se, bari yaw-o-shuḡl se*—Bare pariśram se, mahāyatn se pariśkār se.

**E-LĀB'O-RATE-NESS**, *n.* state of being elaborate—*Bari mīkhat se mukammalī yā tamāmī*—Mahāyatn se pariśkritatā.

**E-LĀB'O-RĀ'TION**, *n.* the act of elaborating—*Bari mīkhat se mukammal yā tamām k., mukallaḥ k.*—Mahāyatn se pariś kār sūdhān nīshpādan wā nirmān.

**E-LĀNÇ'E**, *v.* (*L. e. lancer*) to throw out—*Pheiknā<sup>b</sup>, chālānā<sup>b</sup>, chhōgnā<sup>b</sup>.*

**E-LĀPSE**, *v.* (*L. e. lapsus*) to glide away—*Guzarnā, guzar-jānā—Jīvā rahmā, honā, vyatit h., bitnā.*

**E-LĀSTIC**, **E-LĀS'TI-CAL**, *a.* (*Gr. elao*) springing back, returning to the form from which it is bent, pressed or extended—*Dam-dār, lachilā<sup>b</sup>—Lachlachā, sthitisthāpakā-vīśiṣṭ, chūṭiṭā.* —*Lachlak, chīmīrān, sthitisthāpakadharm.*

**E-LAS-TIC-I-TY**, *n.* the property of springing back to its original form—*Dam, lachilā-par<sup>b</sup>*

**E-LĀT'E**, *a.* (*L. e. lotum*) flushed with success, lofty; *v.* to puff up, to elevate—*Murād ke hāsīl hone se phulā huā, buland, magrār*; *v. phulnā<sup>b</sup>, buland k., magrār k.*—*Ishasiddhī se praphullachitā, hrīṣṭachitā, ullāsīt, unnat, praphulla*; *v. praphulla k., ullāsīt k., unnat k., netihat k.*

**E-LĀT'E-D-LY**, *ad.* in a proud manner—*Gurūr se—Ahaūkār se, praphullatā se.*

**E-LĀ'TION**, *n.* pride of prosperity—*Kām-gābī kī gurūr, īqbāl-mandī kī ghamand—Jaya-garv, unmatigary, chittasamannati.*

**ELBOW**, *n.* (*RS. cūgo*) the next joint of the arm below the shoulder, an angle; *v.* to push with the elbow, to jut out in angles—*Kuhnā<sup>b</sup>, kohnī<sup>b</sup>, tihunī<sup>b</sup>, konā<sup>b</sup>*; *v. kuhni yā kohnī se dhalnā<sup>b</sup>, kuhniyānā<sup>b</sup>, kuhniyānā<sup>b</sup>, tihuniyānā<sup>b</sup>, ubharnā<sup>b</sup>, ubhar-kar nikalnā<sup>b</sup>, konā hokar nikalnā<sup>b</sup>.* [nī wā tihunī rakhne ke nimitta hāth-wālī chāukī.

**ELBOW-CHAIR**, *n.* a chair with arms—*Pahlūdār chāukī, pahlūdār kursi—Kuhni koh-ELBOW-ROOM*, *n.* room to extend the elbows—*Kuhni kohnī yā tihunī phulāne ko jagah<sup>b</sup>.*

**ELD**, *n.* (*SL*) old age, old people—*Eldhāpā<sup>b</sup>, bāpke bāp<sup>b</sup>.*

**ELDER**, *a.* surpassing another in years; *n.* one more advanced in years, an ancestor, an office-bearer in the presbyterian church—*Um yā sū meṁ dūse se barā*; *n. jo shakhs dūse se sū meṁ bara hotā ho, buzurg, jald, girjōn meṁ ek qism kī 'ahle-dār—Jethā, jyeshtā, vayo-jyeshth*; *n. jethā, purkhā, pūrvapurush, Isāldhajanabhawan meṁ ek prakār kī adhikārī.*

**ELDER-LY**, *a.* bordering upon old age—*Adhe<sup>b</sup>, adhībāhā<sup>b</sup>, pīrānā.*

**ELDER-SHIP**, *n.* seniority, office of an elder—*Sir meṁ kolānā yā buzurgī, girjōn meṁ ek qism kī 'ahdā—Jethā jyeshtatā, Isāldhajanabhawan meṁ ek prakār ke adhyaksh*

**ELDEST**, *a.* most aged, oldest—*Sab se bāpā<sup>b</sup>, sab se barā<sup>b</sup>.* [kā pad.

**ELDER**, *n.* (*SL*) a tree—*Ek bhānī kī pap<sup>b</sup>.*

**E-LECT**, *v.* (*L. e. lectum*) to choose, to pick out, to prefer; *a.* chosen—*Pasand k., chun-land<sup>b</sup>, iktiyār k., tarjīh d.*; *a. pasandīdā, barguzīdā, magbāl, mujtabā, muntakhah—Barāy lenā, bāchh lenā, chhānī lenā, ubch lenā, ek kī apeskha dūse ko aachhānā jān-ī, dūse se uttamatār samajhna*; *a. barāyā bāchhā wā chhāntā huā, grāhya.*

**E-LECTION**, *n.* the act or power of choosing—*Barguzīdagi, pasandīdagi, magbāliyat, iktikhāb, pasand karne kī iktiyār—Barāw, bāchh wā bāchhaw, varāy, chunāw, barā lenā wā bāchh lene kī adhikār wā samarāhya.*

**E-LECTION-EERING**, *n.* arts used at an election—*We tadbīrch yā hīkmatān jo is murād se kī jāti hain kī kōi khāss shakhs kisi 'ahle par magarrar hone ke liye pasand kiya jāwe—We yatu jo is abhiprāy se kiye jāte hain kī jisment kōi vīśesh jan kisi pad par nī, ukt hone ke nimitta barāyā chunā wā bāchhā jāvāi.*

**E-LECTIVE**, *a.* bestowed by election—*Intikhābī, iktiyārī, pasand par maugūf, pasand kar-ke diya jāne w.*—*Varāpadhikaravīśiṣṭ, parāśrayādhin, barāykar wā bāchhkar diya jāne w.* [manmān se, chunāw se, bāchhne se, varān se.

**E-LECTIVE-LY**, *ad.* by choice—*Pasand se, pasand par, iktikhāb se, iktiyār se—Rījh se,*

**E-LECTOR**, *n.* one who has a vote at an election, the title of certain princes in Germany—*Pasand k. w., wāh shakhs jo Jarmani ke mulk ke bādshāh ko pasand kartā hai, Jarmani ke chand chhote chhote salātīnōn kī khitāb—Barāne w., bāchhne w., chhotā rājā jo Jarmani deś ke mahārāj ke niyukt hone meṁ apnī anumati dene kī adhikārī hai kī amuk vyaktī niyukt ho wā nahīn, Jarmani deś ke chhote chhote rājāōn kī upādī wā padāvī.*

**E-LECTORAL**, *a.* pertaining to an elector—*Mulk-i-Jarmani ke bādshāh ke pasand karne-wāle ke mutā'alliq, Jarmani ke ek chhote bādshāh ke mutā'alliq—Jarmani deś ke mahārāj ke barānewāle wā bāchhnewāle jan kī sambandhī, Jarmani deś ke ek chhote rājā kī sambandhī.* [sultanat—Jarmani deś ke ek chhote rājā kī rājya.

**E-LECTORATE**, *n.* the territory of an elector—*Mulk-i-Jarmani ke ek chhote bādshāh kī*



- E-LĒC'TRESS**, *n.* the wife or widow of an elect or—*Mul-k-i-Jarmani ke ek chhote bādhāh ki begam yā bewa*—Jarmani deś ke ek chhote rājā ki rānī wā vidhwā rānī.
- E LĒC'TRE**, *n.* (Gr. *elektron*) amber—*Kah-rubā*—Triṇamāṇi, tālāspatāṇik.
- E-LĒC'TRIC**, **E-LĒC'TRI-CAL** *a.* pertaining to electricity, containing electricity—*Quw-wat-i-kahrubā se nisbat-dār*, *quw-wat-i-kahrubā-dār*, *kah-rubāi*, *barqī*, *jāzib*—Triṇamāṇi-śaktisambandhī, triṇamāṇiśaktivishayak, vidyutvishayak, triṇamāṇiśaktivīśiṣṭ, triṇamāṇiśaktinay, vidyutwān. [*rubā kā shuṅṭ k. v.*—Triṇamāṇiśaktivetā.
- E-LĒC'TRI-CIAN**, *n.* one who studies electricity—*Quw-wat-i-kah-rubā-dān*, *quw-wat-i-kah-E-LĒC'TRI-CI TY*, *n.* a property of bodies which causes repulsion and attraction—*Quw-wat-i-kah-rubā*, *ek aisi kṣaiṣṣiyat jiske bā se se chizeṃ milī hōn to dūr dūr ho jāyē aur agar dār dār hōn to mil jāyē*—Triṇamāṇiśakti, ek aisi dharm wā gun jiske kāraṇ se vastu jo milī hōn to dūr dūr ho jāyē aur jo dūr dūr hōn to mil jāyē.
- E-LĒC'TRI-FY**, *v.* to charge with electricity, to give an electric shock, to excite suddenly—*Quw-wat-i-kah-rubā d. yā pahuñchānā*, *barqī yā quw-wat-i-kah-rubāi dhamak d.*, *yak-ā-yak hurakat d.*, *yak bārqī uksānā*—Triṇamāṇiśakti *d.*, triṇamāṇiśaktivishayak dhakkā chaṭkā wā dhamak *d.*, ekā eki uksānā uksānā wā uttejit *k.*
- E-LĒC'TRI-FI-CĀ'TION**, *n.* the act of electrifying—*Quw-wat-i-kah-rubā d. yā pahuñchānā*, *barqī yā quw-wat-i-kah-rubāi dhamak d.*—Triṇamāṇiśakti *d.*, triṇamāṇiśaktivishayak dhamak *d.* [*A valeh, avaleha aushadh.*
- E-LĒC'TU-A-RY**, *n.* (Gr. *ek, leicho*) a soft compound medicine—*Ma'jūn*, *nosh-dārā*—
- EL-ĒE-MÖSS'Y-NA-RY**, *a.* (Gr. *eleemosunē*) given in charity, depending on charity; *n.* one who lives on charity—*Khairāt yā sudaq meṃ diyā gayā*, *khairāt-khor*; *n.* *khairāt-khor*—Bhikṣhā meṃ diyā gayā, dān kiyā gayā, bhikṣhā se jīne w., bhikṣhopajivī; *n.* jo jan bhikṣhā wā dān se apnā peṭ jilātā hai, bhikṣhopajivī.
- ĒL'E GANT**, *a.* (L. *e, lego*) choice, pleasing, neat, beautiful—*Nihāyat 'umda*, *nādīr*, *dīl-pasand*, *dīl-chasp*, *mīś*, *larīf*, *khāssa*, *tuhfa*, *khush-qat*, *khush*, *khush-memā*, *khūb-sarāt*—Utkrīṣṭ, barē mol kā, manohar, manoranjak, sutharā, sundar, lalit, lāvā-nyawān, surip.
- ĒL'E-GANCE**, **ĒL'E-GAN-CY**, *n.* beauty, propriety, grace, neatness, symmetry—*Khūb-sūratī*, *huzn*, *khūbī*, *durustagi*, *zebāish*, *zebāi*, *tuhfagi*, *totf*, *lutāfut*, *nazākat*, *khush-qut'i*, *khush-daulī*, *gharā*—Saundarya, lāvanya, yathāyogyatā, upayuktatā, śobhā, kīlitya, sutharā, sugharā, śuddhātā, parīshkar, sudāulī. [*rup se. uttam rup se. līv:nya se.*
- ĒL'E-GANT-LY**, *ad.* with elegance, gracefully—*Lalāfut se*, *nazākat se*, *khūb se*—Sundar
- ĒL'E-GI-Y**, *n.* (Gr. *elegion*) a mournful poem, a funeral song—*Marsiya*, *soz gudāz kā qasda*, *mātānī qīl*—Kārunīkagīt, śokagān, śokasūchakagīt.
- ĒL'E-GI'AC**, *a.* a pertaining to elegy, mournful; *n.* elegiac verse—*Marsiya se nisbat-dār*, *mātānī*, *gam-nāk*; *n.* *marṣiya*—Kārunīkagītasambandhī, śokasūchakagītavi-shayak, śokasūchak; *v.* kārunīkagīt, śokasūchakagīt.
- ĒL'E-GI'ANT**, **ĒL'E-GIST**, *n.* a writer of elegies—*Marsiya-naṛis*—Kārunīkagītārachak, śokasūchakagītakartā. [*kā ajnāpatra.*
- E-LĒ GIT**, *n.* (L.) a kind of writ—*Ek qism kā parvona yī dastak*—Nyāyādhipatī
- ĒL'E-MENT**, *n.* (L. *elementum*) a first or constituent principle, an ingredient, proper state or sphere, rudiments of knowledge; *v.* to compound of elements, to constitute—*'Unsur*, *astūṅṅ*, *juz*, *munāsib hālat yā jā*, *'ilm-i-usūl*—Mūlavastu, aīś, bhāg, avayav, thīkānā, uchit bhāw wā sthān, tattwa, mūlasūtra.
- ĒL'E-MĒNT'AL**, *a.* pertaining to elements—*'Unsurī*—Maulīk, mūlavastusambandhī.
- ĒL'E-MEN-TĀL'I-TY**, *n.* composition—*'Anāsir ki tarkīb yā āmezish*—Mūlavastuon kā milāw, bhūtabhāvātā.
- ĒL'E-MĒNT'ARY**, *a.* primary, simple, uncompounded, pertaining to elements—*Aslī*, *muf-rad*, *basīl*, *gair-murakkab*, *'unsurī*—Mūlīk, prāthamīk, pāhīk, amīśrit, avyākrit, nir-avayav, mūlavastuvishayak.
- ĒL'E-MEN-TĀR'I-TY**, *n.* uncompounded state—*Mufrad hālat*—Amīśritāvasthā, amīśran.
- E-LĒNCH'**, *n.* (Gr. *elenchos*) a sophism—*Jhūthī dalīl*, *bahs-i-be-haqīqat*—Mithyā hetu, vākchhal, hetwābhās.
- E-LĒNCH'I-CAL**, *a.* serving to confute—*Bahs-i-be-haqīqat se nisbat-dār*, *jhūthī dalīl ke muta'alliq*, *qūl k. v.*—Mithyāhetusambandhī, vākchhalavishayak, hetwābhāśasam-bandhī, jhūthāne *w.* karī, dantī, kunjār.
- ĒL'E-PHANT**, *n.* (Gr. *elephas*) the largest of quadrupeds—*Hāthī*, *fil*, *pīl*—Hastī, gaj,
- ĒL'E-PHANT'INE**, *a.* pertaining to the elephant—*Hāthī ke muta'alliq*, *hāthī se nisbat-dār*, *filī*—Hasteyak, hāthī kā, hastisambandhī, gajavishayak.
- ĒL'E-PHAN-TI'AS-IS**, *n.* a species of leprosy—*Ek qism kā korh*, *fil-pā*—*Ek prakār kā korh*, dushcharmatwa, twagrog.
- ĒL'E-VATE**, *v.* (L. *e, levio*) to raise up, to exalt; *a.* raised, exalted—*Buland k.*, *sar-farāz k.*, *hurmat d.*; *a.* *buland kiyā gayā*, *mu'allā*, *sar-farāz*, *mumtāz*, *murtāf*—Uthānā, ūñchā *k.*, barhānā, sambhārant *k.*, unnat *k.*, utkrīṣṭ pad meṃ niyukt *k.*; *a.* *uthāyā gayā*, *ūñchā kiyā gayā*, *barhāyā gayā*, *unnat*, *utkrīṣṭ pad meṃ niyukt kiyā gayā*.

**EL-E-VĀ'TION**, *n.* the act of raising up, exaltation, dignity, height, altitude—*Buland k.* bulandī, irtifā', taragqī, sar-farāzī, martaba, ruba, 'urīj, su'ūd—Üchā k., utthāpan unnatī, baṛhī, sambhram, utkrishṭapad, uchāī, uchchātā.

**E-LEVEN**, *e-lēv'n*, *a.* (S. *endhifon*) ten and one—*Igarah<sup>b</sup>*, *gyārah<sup>b</sup>*.

**E-LEVENTH**, *a.* the next in order to the tenth—*Igarahwān<sup>b</sup>*, *gyārahwān<sup>b</sup>*.

**ELF**, *n.* (S.) a fairy; *v.* to entangle hair—*Pari*, *khātnā<sup>b</sup>*, *bhūt<sup>b</sup>*; *v.* *jaṭā banānā<sup>b</sup>*, *bāl ko jaṭiyānā yā laṭiyānā<sup>b</sup>*—Vidyādhari, apadevatā, vetāl, rākshasī.

**ELFIN**, *a.* relating to fairies—*Pari se nisbat-dār*, *pariyon ke mutā'alliq*—Vidyādhari-sambandhī, rākshasisambandhī. [Vidyādhārisambandhī, vetālāvishayak.

**ELFISH**, *ELVISH*, *a.* relating to elves—*Pari se nisbat-dār*, *pariyon ke mutā'alliq*—

**ELFLOCK**, *n.* a knot of hair twisted—*Jaṭā<sup>b</sup>*, *laṭ<sup>b</sup>*.

**ELICIT**, *v.* (L. *e, lacio*) to draw out, to strike out; *a.* brought into act—*Khinchnā<sup>b</sup>*, *khinch-nikātnā<sup>b</sup>*, *nikātnā<sup>b</sup>*, *jhārnā<sup>b</sup>*; *a.* *mustā'mal*, *kām meṇ jāyā guzā<sup>b</sup>*—*a.* *Vya-*

**ELICITATION**, *n.* the act of eliciting—*Khinchāw<sup>b</sup>*, *nikāl<sup>b</sup>*, *nikāś<sup>b</sup>*. [vahrīt.

**ELIDE**, *v.* (L. *e, lido*) to cut off—*Haṭf k.*, *kāt-dānā<sup>b</sup>*—*Lop k.*

**ELISION**, *n.* the act of cutting off—*Haṭf*, *izāla*—*Lop*, *aksharatyag*.

**ELIGIBLE**, *a.* (L. *e, lego*) fit to be chosen, worthy of choice, preferable—*Pasand* *kiye jāne ke qābil*, *pasand kelāy*, *tarjih ke qābil*, *bih-tar*, *aulā*, *mustahsan*—*Bārāye jāne ke yogya*, *varān-y*, *grāhya*, *grahaniy*, *adhikagrahya*.

**ELIGIBILITY**, *n.* fitness to be chosen—*Pasand kiyē jāne ki liyāqat*, *maqūl yā man-*

*chūr hone ki qābilīyat*—*Varāniyat*, *grahaniyat*, *grāhyatā*.

**ELIMINATE**, *v.* (L. *e, limo*) to put out of doors, to expel, to discharge—*Darwāze*

*ke bahār k.*, *dūr k.*, *khārij k.*—*Dwār ke bahār k.*, *nikāl d.*, *chhorā d.*

**ELIMINATION**, *n.* the act of expelling—*Nikāl d.*, *nikāl<sup>b</sup>*.

**ELISION**. See under ELIDE. [*phudphadihat<sup>b</sup>*, *khaulāhat<sup>b</sup>*, *sijhāw<sup>b</sup>*, *vināw<sup>b</sup>*.

**ELIXATION**, *n.* (L. *e, liro*) the act of boiling or seething—*Uḥāl<sup>b</sup>*, *khadhkhadhāhat<sup>b</sup>*.

**ELIXIR**, *n.* (Ar.) a liquid medicine, refined spirit, a cordial—*Aks r. iks r.*, *unūā' araḡ*, *ab-i hayāt*, *yaunūi*, *darā-i mugawri*—*Drava aushadh*, *hir*, *sirāras*, *puṣṭhakar aushadh*, *toj barhāmewāl aushadh*, *tojwardhan*.

**ELK**, *n.* (S. *ele*) a species of stag—*Ek bhānt kā bārah sūnā<sup>b</sup>*.

**ELL**, *n.* (S. *ella*) a measure—*Ek bhānt kā māp<sup>b</sup>*—*Ek visesh parimān*.

**ELLIP'SIS**, *n.* (Gr. *el, ellipse*) an omission, an oval figure—*pl. EL-LIP'SIS*—*Turk. haṣf*, *taḡdīr-i kalām*, *muqaddar-mūkh*, *shakl-i-bā'ari*—*Truṭi*, *chhor*, *tyag*, *vyanjana*, *vyangya*, *lukshana*, *padanyunatā*, *vakyanyunatā*, *padakānksha*, *padapeksha*, *vakyā-kānksha*, *apākar*, *andākriti*.

**ELLIP'TIC**, **EL-LIPTIC**, *a.* defective, having the form of an ellipsis, oval—*Nā-tamām*, *nāpis*, *taḡdīr-i kalām ke mutā'alliq*, *bā'ar shakl*, *bā'ari*—*Āpurv*, *padanyunatasam-*

*bandhī*, *vakyanyunatāvishayak*, *vakyā-kānkshasambandhī*, *apākar*, *andākriti*.

**ELLIP'TICAL**, *LY*, *ad.* with an ellipsis—*Nā-tamām se*, *nāpis se*, *haṣf se*, *taḡdīr-i kalām ke*

*mutā'alliq*, *bā'ari shakl k.*, *mutā'alliq*—*Āpurvapatvavak*, *truṭi se*, *vakyanyunatā se*,

*andākar ke anusār*, *andākriti ke anusār*.

**ELM**, *n.* (S. *elim*) a forest tree—*Ek bhānt kā barā jānāl pēḥ<sup>b</sup>*.

**ELMY**, *a.* abounding with elms—*Ek bhānt ke barā jānāl pēḥ se bhārā huā<sup>b</sup>*.

**EL-O-CATION**, *n.* (L. *e, locus*) a removal, a departure—*Intiqāl-i sukūnat*, *naql-i makān*,

*khilāf-i dastārī*—*Nivāsaparivartan*, *vāsanathanatyag*, *ek vāsansthān se dūre ko jānā*,

*vidhichyuti*, *ritityag*, *niyamatyag*, *tyag*.

**EL-O-CUTION**, *n.* (L. *e, locutum*) pronunciation, utterance—*Talaffuz*, *makhraj*,

*laṭlāṭ*, *lassanī*, *fāsihat*, *zabān-āwari*, *suḡhan-wari*—*Uchchāran*, *uchchar*, *vaktrita*,

*vaktritwasakti*, *vakpatulā*.

**EL-O-CUTIVE**, *a.* having eloquent expression—*Pur-zabān-āwari*, *pur-suḡhan-wari*, *fāsih*,

*shirīn-zabān*, *lassan*—*Vaktritwasaktiwan*, *vakpatutavīśiṣh*. [kānā<sup>b</sup>.

**EL-O-GY**. See ELOGY.

**E-LOGNE**, *e-lō'n*, *v.* (L. *e, longus*) to remove to a distance—*Dīr hatānā<sup>b</sup>*, *tāl-d<sup>b</sup>*, *khas-*

**E-LOGNATE**, *v.* to remove—*Uḥānā<sup>b</sup>*, *dūr hatānā<sup>b</sup>*, *tāl-d<sup>b</sup>*, *sorkānā<sup>b</sup>*.

**E-LOGNEMENT**, *n.* remoteness, distance—*Fāsila*, *tafāwut*—*Dūri*, *antar*, *dūrātā*.

**E-LOGGATE**, *v.* (L. *e, longus*) to lengthen, to draw out, to protract, to go off to a dis-

*tance*—*Lambānā<sup>b</sup>*, *lambā k<sup>b</sup>*, *khinch-kur lambānā<sup>b</sup>*, *barhānā<sup>b</sup>*, *tān-kur barhānā<sup>b</sup>*,

*dūr chālā jānā<sup>b</sup>*, *hutnā<sup>b</sup>*. [kar barhāw<sup>b</sup>, tān-kur lambā k<sup>b</sup>, dūrf<sup>b</sup>, hatnā<sup>b</sup>.

**ELON-GATION**, *n.* the act of lengthening out, distance, recession—*Lambāw<sup>b</sup>*, *khinch-*

**E-LOPE**, *v.* (S. *kleapan*) to run away clandestinely, to escape privately—*Chup-chāp*

*bhāgnā<sup>b</sup>*, *chori se champat ho-jānā<sup>b</sup>*, *chup-chāp nikāl-jānā<sup>b</sup>*. [chup chāp nikāl jānā.

**E-LOPMENT**, *n.* a running away clandestinely—*Pirār*, *gurez*, *rū-poshī*—*Bhig*, *bhagāw*,

**E-LOPS**, *n.* (Gr. *elops*) a sea-serpent—*Samundari sānp<sup>b</sup>*—*Samudri sarp*.

**EL-O-QUENT**, *n.* (L. *e, loquor*) the art of speaking well, fluent and elegant speech

—*Fāsāhat*, *khush-taqirri*, *khush-goi*, *goyāyi*, *shirīn-guftāri*, *balāḡat*, *lassanīyat*, *luḡẓi*—

—*Vaktritwasakti*, *vakpatutā*, *sadvaktrita*, *vagvidagdhatā*.

**EL'O-QUENT**, *a.* having the power of speaking with fluency elegance and animation — *Fasāh, khush-go, khush-guftār, khush-taqir, lassān, shirīn-kulām, shirīn-zabān, sukhān-dān, baṭiq, lūfūz, lussān* — *Vakpaṭa, vākyaviśarad, sadvakta, vāgyavidagdḥ, mīṭhibolā*. [— *Vaktrivāśakti se, vakpaṭa se.*]

**EL'O-QUENT-LY**, *ad.* in an eloquent manner — *Fasāhat se, khush-goī se, shirīn-guftāri se* **ELSE**, *a.* (*S. elles*) other, one besides; *ad.* otherwise, beside, except — *Dūsrā<sup>b</sup>, aur<sup>b</sup>*; *ad. wa-gar-na, illā, sivā* — *ad.* Nahiñ to, athawā, anyathā, aur bhī.

**ELSEWHERE**, *ad.* in another place — *Aur kahīñ<sup>b</sup>, ante<sup>b</sup>, kahīñ aur<sup>b</sup>*.

**E-LŪ'QI DATE**, *v.* (*L. e. lux*) to make clear, to explain, to illustrate — *Sāf k., wāzih k., bayān k., raushan k., tashriḥ k.* — *Spasht k., kholna, samjhanā, prakāś k., drish-tānt dekar vyākhyā k.* [khyā, vīvaran.]

**E-LŪ'QI-DĀTION**, *n.* explanation, exposition — *Bayān, ta'bir, tashriḥ, lauzih* — *Vyā-E-LŪ'QI-PĀ TOR*, *n.* one who explains — *Shūriḥ, musharriḥ, ta'bir yā bayān k. w.* — *Vyā-khyatā, prakāśak, vīvaranākartā*.

**EL-ŪC TĀTION**, *n.* (*L. e. luctor*) a bursting forth, escape — *Phūtan<sup>b</sup>, bhāgar<sup>b</sup>, bhājar<sup>b</sup>*.

**E-LŪDE**, *v.* (*L. e. ludo*) to escape by stratagem, to evade — *Hikmat-i-'amali se gurez k., farēh de-kar bachnā, hile se bachnā* — *Dhokhā dekar bhāgnā, nikal bhāgnā, khisaknā, chhal se bhāgnā*.

**E-LŪ DI-BLE**, *a.* that may be eluded — *Jis se farēh de-kar bhāg sakēñ, jis se hikmat-i-'amali se gure: kar-sakēñ yā bach sakēñ* — *Jis se dhokhā dekar bach sakaiñ, jis se chhal ke dwārā bhāg sakaiñ*.

**E-LŪ'SION**, *n.* escape by artifice, evasion — *Farēh de-kar firār h., hikmat-i-'amali se firār yā gurez, mugālatā, hila-sāzi, bahāna* — *Dhokhā dekar urāñ, chhal se nikal jāñā, dhokhā, urājhai, tālmāt*. [mukr-dmēz, khāin, dagā-bāz — *Balikāñ, bhulāñ, chhali.*]

**E-LŪ'SIVE**, *a.* practising elusion, deceptive — *Farēhī, hila-sāz, farēh de-kar gurez k. w.*

**E-LŪ'SO-RY**, *a.* tending to elude, deceitful — *Farēh dekar nikal jāñe w., hikmat-i-'amali se firār h. w., mukr-dmēz, khāin, hila-sāz, dagā-bāz* — *Dhokhā dekar bhāg jāñe w., chhali,*

**E-LŪTE**, *v.* (*L. e. luo*) to wash off — *Dho-dhnā<sup>b</sup>*. [mayi.]

**E-LŪTRI-ATE**, *v.* to decant, to strain off — *Nīth-rānā<sup>b</sup>, chhānnā<sup>b</sup>*.

**E-LŪTRI-ATION**, *n.* the act of straining off — *Nīth-rāñ<sup>b</sup>, chhānnā<sup>b</sup>*.

**E-LŪST-UM**, *n.* (*L.*) the place assigned by the heathen to happy souls after death — *Bihisht, jannat* — *Vaikunṭh, swarg*.

**E-LŪST-AN**, *a.* pertaining to Elysium, exceedingly delightful, deliciously soothing — *Bihishtī, jannatī, nihāyat farēh-bakhsh yā dīl-pasand, rāhat-āwar, nihāyat arām-dih* — *Vaikunṭhī, swargī, paramānand, paramapriya, atyantasukhad*.

**E-MĀ'CI-ATE**, *v.* (*L. e. macco*) to waste, to grow lean, to pine; *a.* wasted — *Dublā k. yāñ<sup>b</sup>, lāgar k. yā h., ghulā-dāñā yā ghul-jāñā<sup>b</sup>*; *a.* *ghulā huā<sup>b</sup>, lāgar, nahif, dublā<sup>b</sup>* — *Sukhāñā wā sukhnā, kris k. wā h., māñs kshay k., galnā; a.* *diṅgar, galā huā, krisāñg, kshīñamūñs*. [Śarīrakshīñatā, krishta, śarīrasoshan, māñsikshay.]

**E-MĀ'CI-ATION**, *n.* the act of making or growing lean — *Dublāñ, nahī jut, lāgarī* —

**E-MĀ'CI-LATE**, *v.* (*L. e. maculo*) to take out spots, to make clean — *Dag uthā lenā, sāf k.* — *Dhabbā wā dhappā dūr k., swachchh k.*

**ĒMA-NATE**, *v.* (*L. e. manō*) to flow from — *Nikalnā<sup>b</sup>, nikasnā<sup>b</sup>, nisarnā<sup>b</sup>*.

**ĒMA-NANT**, *a.* issuing or flowing from — *Nikalne w<sup>b</sup>, nikasne w<sup>b</sup>, nisarne w<sup>b</sup>*. — *Nih-srit, nirgat*.

**ĒMA-NĀTION**, *n.* the act of issuing from that which issues, an efflux — *Khurīj, jāri h., wah chiz jo jāri hoti hai, bar-āmāl* — *Nih-sār, nih-sarāñ, nisār, nikās, jo vastu nir-gat hoti hai wā nikastī hai, nih-sarāv*. [— *Nih-srit, nirgat*.]

**ĒMA-NĀ-TIVE**, **ĒMA-NĀ TO-RY**, *a.* issuing from — *Nikasnē w<sup>b</sup>, nikalne w<sup>b</sup>, nisarne w<sup>b</sup>*.

**E-MĀN'QI-PATE**, *v.* (*L. e. manas, capio*) to set free from servitude — *Gulāmi yā girif-tāri se āzād k., gulāmi se khalūs k., āzād k., khalūs k.* — *Bāñdhmā wā dāstawa se mukṭ k., bandhāñ se uddhār k.* [ti, mochan, uddhār.]

**E-MĀN'QI-PĀTION**, *n.* the act of setting free — *Rihāñ, āzādī, āzādī, khalūsī* — *Muk-E-MĀN'QI-PĀ-TOR*, *n.* one who sets free — *Rihā k. w., āzād k. w., khalūs k. w.* — *Mukṭ k. w., uddhār k. w., chhōṛ d. w.*

**E-MĀS'CU-LATE**, *v.* (*L. e. mas*) to castrate, to deprive of virility; *a.* unmaned — *Akhta yā ākhta k., nā-mard k., khojā banāñā*; *a.* *ākhta yā ākhta, nā-mard kiya gayā* — *Andāchhed k., puñstwanās k., napuñsak k., puñsaktiliñ k.; a.* *napuñsak kiya gayā, badhiyā kiya gayā*. [— *Andākosachhedan, badhiyā k., randipāñ.*]

**E-MĀS'CU-LATION**, *n.* castration, effeminacy — *Akhtagi, khusi k., nā-mardī, zanāna-pan*

**EM-BALE**, *v.* (*Fr. en, balle*) to pack, to bind — *Gaṭṭhar bāñdhñā<sup>b</sup>, gaṭhari yā moṭri banāñā<sup>b</sup>, bāñdhñā<sup>b</sup>*.

**EM-BALM**, *em-bām*, *v.* (*Gr. en, balsamon*) to impregnate with aromatics to prevent putrefaction, to preserve from decay — *Sārñe se mahfūz rakhne ke liye khush-bū-dur chizēñ bhar-nā, zawāl se mahfūz rakhnā* — *Sārñe se bachāñe ke nimittā sugan-dhidravya bharnā, kshay se bachā rakhnā*.

**EM-BÁL'M'ER**, *n.* one who embalms—*Sarne se mahfúz rakhne ke liye khush-bá-dár chizeñ bharne w.*, *zawál se mahfúz rakhne w.*—*Sarne se bachhane ke nimitta sugandhidravya bharne w.*, *kshay se bachá rakhne w.*

**EM-BÁR'**, *v.* (*Fr. en, barre*) to shut, to inclose, to block up—*Band k.*, *gher-lená<sup>h</sup>*, *mu-húsara k.*, *náká-bandí k.*—*Porhe lagá dená, chheinkná, gánsná wá gáns lená, rūndhná.*

**EM-BÁ'RGÓ**, *n.* (*Sp.*) a prohibition to sail; *r.* to prohibit from sailing—*Kishtí khol-ne yá chaláne kí munáhi*; *v.* *kishtí kholne yá chaláne ko man' k.*—*Naw kholne wá chaláne ká niváran*; *v.* *naw kholne wá chaláne ko niváran k.* wá *átná.*

**EM-BÁRK'**, *v.* (*Fr. en, barque*) to put or go on shipboard, to engage—*Jaház-nishín k. yá h.*, *jaház par chapháná yá chaphná, mashgúl k. yá h.*, *shayk k.*, *shámil k.*, *rafiq h.*, *rudákhalat k.*, *qudam marná*—*Nauká par chapháná wá chaphná, sáthi k. wá h.*, *lagáná wá lagná, háth dálná.*

**EM-BAR KÁ'T'ION**, *n.* the act of embarking—*Jaház-nishíní, kishití-nishíní, jaház par chapháná yá chaphná*—*Naukárohan, nauká par chaphná wá chaphná.*

**EM-BÁR' RASS**, *v.* (*Fr. embarras*) to perplex, to distress, to entangle—*Muztaríó k.*, *hairán k.*, *tasdi d.*, *tang k.*, *taklif d.*, *darham-barham k.*, *phasáná<sup>h</sup>*—*Vyakul k.*, *pirá d.*, *uljhána.*

**EM-BÁR' RASS-MENT**, *n.* perplexity, trouble—*Istiráb, hairáni, taklif, tasdi*—*Uljhera.*

**EM'BAS-SY**, *n.* (*S. ambasht*?) the message of an ambassador a solemn message—*Elchi-gari, paigám, purám*—*Dutái, rájadit ká sandesá, sandesá.*

**EM-BAS'SA-DOR**. See **AMBASSADOR**.

**EM-BÁ'T'TLE**, *v.* (*Fr. en, bataille*) to range in order of battle—*Saff-árái k.*, *saff-bandi k.*—*Vyúh racháná, yudh ke nimitta sená ko kram se sajáná.*

**EM-BÁ'T'TLED**, *a.* furnished with battlements—*Fasil-dár*—*Vájadí chhorne ke nimitta chhidrayukt bhít visisht, randayukt bhít visisht.*

**EM-BÁY'**, *v.* (*en, S. bogan*) to inclose in a bay, to landlock—*Khal'j men band k.*, *zamin se gher lená*—*Kol men atkáná, bhúmiveshit k.*, *bhúmi se gher lená.*

**EM-BÉD'**, *v.* (*en, S. bed*) to lay as in a bed—*Mano bichharne mán letáná yá dálná<sup>h</sup>.*

**EM-BÉL'LISH**, *v.* (*L. in, bellus*) to adorn, to beautify, to decorate—*Árásta k.*, *zeb yá zebáish d.*, *khúsh-sárat k.*, *árúsh d.*, *zínat d.*—*Singárná, saiwárná, sóbhit k.*, *alañkrit k.*, *sundar k.*, *bhúshit k.* [bhúshit k. w., singarne w.]

**EM-BÉL'LISH-ER**, *n.* one who embellishes—*Árásta k. w.*, *árúsh d. w.*—*Sóbhit k. w.*, **EM-BÉL'LISH-MENT**, *n.* ornament, decoration—*Zeb, zebáish, zínat, árúsh*—*Alañkár, singár, sujawat, sóbha, bhúshan.*

**EMBERS**, *n. pl.* (*S. empyrian*) hot cinders or ashes—*Ángur<sup>h</sup>, ángure<sup>h</sup>, bhauk<sup>h</sup>.*

**EM-BER-WEEK**, *n.* a week in which an emberday or day of humiliation falls—*Wah haf-ta jismen dú<sup>h</sup> mángne gur istigfár karne ká din partá hai*—*Wah saptáh jismen ísáar kí kriyá aur anugrah kí prásthana karne ká din partá hai.*

**EM-BÉZZLE**, *v.* (*Fr. embler*) to appropriate by breach of trust—*Khiyánat k.*, *gabn k.*, *tasarruf k.*—*Sauñpi hui vastu wá dravya ko viswasaghát karke khá jáná, viswasághát karke urájána chátjání nigaljána wá dakárájána.*

**EM-BÉZZLE-MENT**, *n.* the act of embezzling—*Khiyánat, gabn, taqallub, tasarruf, kisi ki zimma kí hui dúlat yá mál ká tasarruf*—*Par dhan viswasághát se urájána, sauñpi hui vastu kochhal se uráná.*

**EM-BLÁZIE**, *v.* (*en, S. blase*) to adorn with glittering embellishments—*Jhalak-dár shái se árásta k.*—*Jhalakána, chamakána, alañkár se sóbhit k. wá jhalakána.*

**EM-BLÁ'ZON**, *v.* to adorn with figures of herakley, to deck in glaring colours—*Amiri darje ke nishánon se zeb d.*, *chamak-dár rang lagí-kar zeb d.*—*Kulinapad ke chihñ likhkar sóbhit k.*, *chatkile rang se sóbhit k. wá singárná.*

**EM-BLÁ'ZON-ER**, *n.* one who emblazons—*Amiri darje ke nishánon se zeb d. w.*, *chamak-dár rang lagá kar árúsh k. w.*—*Kulinapad ke chihñ likhkar sóbhit k. w.*, *chatkile rang se singarne w.* [shán—*I'halón par chitra wá kulinapad ke chihñ.*

**EM-BLÁ'ZON-RY**, *n.* pictures on shields—*Dhalón par taswirén yá amiri darjón ke ní-*

**EM-BLEM**, *n.* (*Gr. emblemata*) enamel, a picture, a figure, a representation; *v.* to represent by similar qualities—*Míná, jild, taswir, shakl, sárat, 'alamat, nishán, imá, shabih*; *v. mushábih khássiyyatón se záhir k.*—*Jarúú káñ, chitra, murti, ákar, chihñ, lakshan, nidarsán, ádará*; *v. sadris dharin wá gun se prakás k.*

**EM-BLE-MÁ'T'IC**, **EM-BLE-MÁ'T'-CAL**, *a.* comprising an emblem, using emblems, allusive—*'Álmát-dár, nishán-dár, ramz-dár, imá k. w.*—*Chilnakári, nidarsanakári, liñgi, lákshanik, suchak, uddesák.*

**EM-BLE-MÁ'T'-CAL-LY**, *ad.* by emblems—*'Alámátan, isháratan*—*Lákshanik prakár se, nidarsanakram se, suchaná karne kí riti se.* [sañket ká nirupák.]

**EM-BLEM'A-TIST**, *n.* an inventor of emblems—*'Alámáton ká májid*—*Chihñ lakshan wá*

**EM-BLEM'A-TIZE**, *v.* to represent by an emblem—*'Alámát se záhir k.*, *ramz yá imá se bayán k.*—*Chihñ lakshan wá sañket se prakás k.*

**EM-BLE-MENTS**, *n. pl.* (*Fr. en, blé*) profits arising from lands sown—*Ábád zamin ká*

*fāida*, *joti bōi huā ārazi kā manāfi*—*Jo artī. wā lābh utthī bhūmi se hotā hai.*

EM-BOD'Y, *v.* (*en, S. bodig*) to form into a body, to incorporate—*Mujssam k., ek saṅg jorū yā milānā<sup>h</sup>*—*Ekāngī k., ek śarīrī k., saṅgrah k., ekatra k., ek k.*

EM-BOLD'EN, *v.* (*en, S. bald*) to make bold, to encourage—*Dīler k., kīmmat d., khā-tir-jan' k.*—*Dhīthā wā dhīth k., dhīrhas d.*

EM'RO LUS, *n.* (*Gr. en, ballo*) something inserted or acting in another—*Koi shai jo dūsrī ke andar dālī jātī hai yā kār kartī hai*—*Koi vastu jo dūsrī ke bhītar patlāī jātī hai wā kām kartī hai.*

EM-BOS'LISM, *n.* insertion of days or years to produce regularity of time, intercalation—*Din yā sāl kī milānā jismen waqt meñ barābarī ho jis tarah se adhik mās yā malmās*—*Din wā baras kā milā denā jismen samay ke bich meñ garbar na ho, adhikadivasanivesan, adhikavarshanivesan.*

EM-BOS'OM, *v.* (*en, S. bosom*) to hold in the bosom, to inclose, to surround—*Chhūti se la jānā<sup>h</sup>, god meñ lenā<sup>h</sup>, gale lagānā<sup>h</sup>, gherānā<sup>h</sup>, gher-lenā<sup>h</sup>, gaveranā<sup>h</sup>.*

EM BOSS', *v.* (*Fr. en, bosse*) to form with protuberances, to engrave with relief—*Gul jo, nū, phul jaynā<sup>h</sup>, munahbat k., khud kar yā kāt-kar naqsha banānā*—*Phulī jaynā, khodkar wā katkar ubhri huā kām banānā.*

EM-BOS'S'MENT, *n.* a prominence, raised work—*Gul jaynā, naqqāshī kī āchā kām, ubhri hui naqqāshī*—*Phulī, phul, butā, khodkar ubhri huā kām jo kamayā jātā hai.*

EM BOTTLE, *v.* (*Fr. en, bouteille*) to put into a bottle, to confine in a bottle—*Ek shai meñ band k.*—*Ek kachhapātr meñ mūdnā, kāchh kī kuppī meñ mūdnā.*

EM-BOW', *v.* (*en, S. bowen*) to bend, to arch, to vault—*Jhukānā<sup>h</sup>, mīhrāb banānā, qubba banānā*—*Nawānā, dhanurākar banānā, khopre wā haṅgī ke ākār banānā, torajā-kār banānā.*

EM-BOW'EL, *v.* (*Fr. en, boyau*) to take out the entrails, to sink in another substance—*Āitri nikālānā<sup>h</sup>, dūsrī shai meñ dūbanā yā gāpnā*—*Āit nikālānā, peṭ chīrnā, dūsrī vastu meñ gāpnā wā dhasnā.*

EM-BOW'EN'LER, *n.* one who embowels—*Āitri nikālne w., dūsrī chiz meñ dūbanne yā gāpnne w.*—*Āitnā nikālne w., dūsrī vastu meñ gāpnne wā dhasane w.*

EM-BOW'ER, *v.* (*en, S. bow*) to place in a bower, to lodge, to build—*Ek kunj meñ basānā yā rukhnā<sup>h</sup>, rahnā<sup>h</sup>, banānā yā ghar uṭhānā<sup>h</sup>.*

EM-BRACE', *v.* (*Gr. en, brachion*) to hold fondly in the arms, to seize ardently, to comprehend, to comprise, to take; *n.* fond pressure in the arms, clasp—*Bagul-girī k., āgosh k., hāre shay aur sar-garmī se pakarnā, shāmil k. yā h., mushṭamīl k. yā h., mūdṭaraj k., lenā<sup>h</sup> v. ham-āgoshī, bagul-girī*—*Kauriyānā, chhātī se lagānā, gale lagānā, god meñ lenā, milānā, bari chāh se pakarnā, antargat k., samāvishṭ k., grahan k.; n. āliṅgan, galbānī, kolī wā kaulā.* [samāves, antargapanā.]

EM BRACE'MENT, *n.* clasp, comprehension—*Bagul-girī, āgosh, shāmil k. yā h., mushṭamīl k., lenā<sup>h</sup>*—*Āliṅgan, galbānī,*

EM-BRAC'ING, *n.* one who embraces—*Bagul girī k. w., āgosh k. w., shāmil k. w., lenne w<sup>h</sup>.*—*Āliṅgan k. w., kauriyāne w., antargat wā samāves k. w., grahan k. w.*

EM-BRAC'ING, *n.* attempt to corrupt a jury—*Panchon ko milā lenne kī koshish*—*Pānchon ko milā lenne kī udhyog.*

EM-BRAS'URE, *n.* (*Fr.*) an aperture for cannon, a battlement—*Top kī jharokhā, fasīl*—*Agnyasthra chhorne ke liye bhīt meñ rahā, rahndī se yukt bhīt.*

EMBRO-CATE, *v.* (*Gr. en, brecho*) to moisten and rub a diseased part—*Badan ke jis hisse meñ bināri ho usko tar kar-ke malnā, tatārnā<sup>h</sup>, tīd k.*—*Jis aṅg meñ rog ho use bhīgākar malnā.*

EMBRO-CATION, *n.* the act of embrocating, the lotion used for embrocating—*Tīd, zamād, tatār, darā yā āraq jis se badan malā jātā hai*—*Jis śarīrāṅg meñ rog ho use anshadhīyājāl se malnā, alejan, lep, anshadhīyājāl.*

EMBROIDER, *v.* (*Fr. en, broder*) to adorn with figured needle-work—*Kār-chohī k., gul-bātī k.*—*Būṭā nīlānā, būṭā kāpnā.* [kāpnne wā nikālne w.]

EMBROID'ER ER, *n.* one who embroiders—*Gul-kār, zar-dāz, chikan-dāz, kār-choh*—*Būṭā*

EMBROID'ER-Y, *n.* ornamented needle work—*Gul-kārī, būṭe-kārī, chikan-dozī, kār-cholī, zar-dozī*—*Būṭe kām.*

EMBROIL', *v.* (*Fr. en, brouiller*) to disturb, to confuse, to entangle—*Muztarīh k., darham-barham k., phasānā yā phasānā<sup>h</sup>*—*Vyākul k., ghaḍrā dī, uljhnā.*

EMBROIL'MENT, *n.* confusion, disturbance—*Istirāb, darhamī, barhamī, fasād, hangāma*—*Ghaḍrābat, vyākulatā, barbarī, halechal, dāmādol.*

EMBROUE'. See IMBUE.

EMBRY-O, EM'BRY-ON, *n.* (*Gr. en, bruo*) the offspring yet imperfect in the womb, the rudiments of any thing unformed; *a.* yet imperfect or unfinished—*Janin, paidā h. w., bachche kī pahli sūrat qabl hone ke, kisi chiz kī pahli hīlat qabl hone ke; a. naqis, nā-tamām*—*Gābh, garbh, garbhasthabālāk ke pratham avayav, kisi vastu kī ārambh, banne ke pahle kisi vastu kī pratham daśā; a. khaṛ dī apūrṇ wā asamāpta, adhūrā.*

- E-MEND**, *v.* (L. *e. menda*) to correct—*Durust k., sahik k., islāh k.*—Thik k., śodhanā.  
**EM-EN-DĀ'TION**, *n.* correction improvement—*Durustī sikkhat, islāh, ārastagi, bih-tari*—*Śodhan, suddhi, parishkāra, śreyastwa.*  
**EM'EN-DĀ-TOR**, *n.* a corrector, an improver—*Durust k. w., sahik k. w., islāh k. w., bih-tar k. w.*—Śodhak, saśśodhak, uttamatar k. w., sudhārne wā sañwāne w.  
**E-MĒN'DA-TO-RY**, *a.* contributing correction—*Durust k. w., islāh k. w., sahik k. w.*—*Sodhak.* [*zabharjāt, sabz rang k. jaurāhīr*—*Pathnā, marakat.*]  
**EM'E-RALD**, *n.* (Fr. *emeraude*) a precious stone of a green colour—*Zumurrud, sobza.*  
**E-MĒR'IE'**, *v.* (L. *e. mergo*) to rise out of, to issue, to proceed—*Hālat-i-garqi se ūpar ānā, talū h., hādīs h., nikālūh, ānā*—*Magnāvasthā se ūpar ūthnā, udhī h., nikasnā, ūthnā, nisarnā.*  
**EMER'GENCE**, **EMER'GEN-CY**, *n.* the act of emerging, a sudden occasion—*Hālat-i-garqi se ūpar ūthnā, uchhalh, tāpuz i waqt, zarurat-i-maghābāt, ājāl, hādīsā*—*Magnāvasthā se ūpar ūthnā, uday, ūthnā, ākasnik*—*prayojan, ākasnik kārya wā avāśyakatā, āpad, vipad, bhūg, khānīch wā khīnīch.*  
**EMER'GENT**, *a.* rising out of, sudden, casual—*Ūpar nikālā huāh, nāgīh, itīfāqī*—*Ūpar ūthā huā, ummājjan, ākasmat utpanna, ākasnik, daivik.* [*ūpar ūthnā.*]  
**EMER'HON**, *n.* the act of rising out of—*Hālat-i-garqi se ūpar ūthnā*—*Magnāvasthā se*  
**E MER'IT-ED**, *a.* (L. *e. meritis*) having done sufficient service—*Kūfi khātmat-guzārī yā kār-guzārī kar-chukne w.*—*Yathesht sevā kar chukne w.*  
**EM'ER-ODS**, *n. pl.* (Gr. *haima, rho*; hemorrhoids, piles—*Duvāśīr*—*Ar-arog.*  
**EM'ER-Y**, *n.* (Fr. *emeri*) a mineral used in cutting gems and polishing steel—*Kūranj kīranj, sambādā*—*Maṇi kāṭne aur lohā parishkāra karne kā dhātū, mahāloh.*  
**E-MĒT'IC**, **E-MĒT'IC-AL**, *a.* (Gr. *emco*) causing to vomit—*Qai-āwar, muqayyī*—*Vamanakāri, vāntid, chhānt karāne w.*  
**E-MĒT'IC**, *n.* a medicine that causes vomiting—*Qai kī dawā, muqayyī dawā*—*Vaman-otpadak aushadh, vaman wā chhānt kī aushadh.* [*ho.*]  
**E-MĒT'IC-AL-LY**, *ad.* so as to cause vomiting—*Jismēn qai ho*—*Jismēn vaman wā chhānt*  
**EM-I-CĀTION**, *n.* (L. *e. mico*) a sparkling, a flying off in particles—*Chankāw<sup>h</sup>, jhalkā-ha<sup>h</sup>, chingārī yā chhotē chhotē tuk-ho-kar upā<sup>h</sup>.*  
**EM'IC-TION**, *n.* (L. *e. mictum*) urine—*Peshab<sup>h</sup>, mūt<sup>h</sup>*—*Mūtra.*  
**EM'I-GRATE**, *v.* (L. *e. migro*) to remove from one's native country—*Watan ko chhor-kar dīsrē mulk meñ jā rahnā, jilā-watan h.*—*Apne deś ko chhor dīsrē deś meñ jā rahnā, swades ko chhor-kar deśantar meñ jā basnā, apnā deś chhornā.*  
**EM-I-GRANT**, *n.* one who emigrates; *a.* removing from one country to another—*Wah shakhs jo apnā watan chhor-ke dīsrē mulk meñ bih-o-bāsh karē, shahr-bāhar; a. be-watan, ek mulk ko chhor-kar dīsrē mulk meñ jā-ke rahne w.*—*Swades ko chhor-kar deśantar meñ jā basne w., jo jan apne deś ko chhor parades meñ jā base; a. swa-desatyagi, ek deś ko chhor dīsrē meñ jā basne w., anyadesāvāsī.*  
**EM-I-GRĀTION**, *n.* the act of emigrating—*Nagīl-i-watan, apnā mulk chhor-ke dīsrē mulk meñ jā rahnā, jilā-watan*—*Swadesatyag, deśantar meñ basne ke nimitta swadesatyag.*  
**EM'I-NENT**, *a.* (L. *eminus*) high, dignified, conspicuous, remarkable—*Butand, dā, ālī, mātālī, muntāz, nām-war, bu-urg, bu-urg-war, murtajī, nām-zad, mush-hār*—*Ūcha, māni, pratapī, pramukh, utkrishṭ, viśiṣṭ, samunnat, sukhyat, yasī, nāmī, prasiddh.*  
**EM'I-NENCE**, **EM'I-NEN-CY**, *n.* loftiness, height, summit, fame, distinction, a title of honour—*Butandī, ūchāī<sup>h</sup>, qullā, choṭ<sup>h</sup>, nām-war, uk-nāmī, wān-īlat, qadr, buzurg, raj'at, izzat kī khitāb, huzrat, huzār*—*Ūchhatā, uchchatwa, phungī, śikhar, chūṇā, sukhyaṭī, yas, nām, prasiddhī, utkrishṭatā, samunnatī, viśiṣṭatā, pradhānatwa, sambhram, maryaḍānchak upādhi wā padavī, mahārāj.*  
**EM'I-NENT-LY**, *ad.* highly, conspicuously—*Ligādā, bahut<sup>h</sup>, zāhīran, muntāzī se, nām-wari se*—*Adhik, atisay rūp se, utkrishṭ rūp se, pratapī wā nāmī rīti se, sukhyatī se.*  
**EM'IR**, *n.* (Ar.) a title of dignity among the Turks—*Amīr*—*Turk deś ke kulīnō ki*  
**E-MĪT'**, *v.* (L. *e. mitto*) to send forth—*Bhejū<sup>h</sup>, chhornū<sup>h</sup>, nikālū<sup>h</sup>, denā<sup>h</sup>.* [*padavī.*]  
**EM'IS-ARY**, *n.* one sent on a mission, a spy, a secret agent; *a.* looking about, prying—*Harakā, koi shakhs jo kisi kām ke liye bhejī jātā huā, jāsi, khujīyā karandā, poshādā gumāshṭā; a. idhar udhar dekhtā huā<sup>h</sup>, jāsi karta huā*—*Jo jan kisi kārya ke nimitta bhejī jātā hai, sandeśhar, dut, bhediya, guptadūt; a. idhar udhar tāktā huā, bhed lagānā, bhed lagatā huā.* [*nirasān, chhūṭnā, srāv, utsarg, utkshep.*]  
**E-MIS'ION**, *n.* the act of sending out—*Isrāl, ikhrāj, khurāj*—*Pathāw, pathwānā, nikāl,*  
**EM'MET**, *n.* (S. *emet*) an ant, a pisuine—*Chyūṭ<sup>h</sup>, chyūṭī<sup>h</sup>, mātā<sup>h</sup>.*  
**EM-MEW'**, *v.* (Fr. *en, mure*) to coop up—*Piñjre wogaira meñ band k., qaid k., qafas meñ band k.*—*Piñjre meñ dāl d., atkānā.*  
**E-MOLL'IENT**, *a.* (L. *e. mollis*) softening; *n.* a medicine which softens—*Mulāyīn, mollant k. w.; n. mulāyīn dawā, mulāim karne-wālī dawā*—*Komalakāri, snigdha-kāri, mridu; n. komalakāri aushadh, snehan, ālep, abhyañjan.*

- ĒM-OL-L'Y'ION**, *n.* the act of softening—*Narm k., mulūm k.*—*Komal k., mridu k.*
- EMOLU-MENT**, *n.* (L. *e. mola*) profit, advantage, gain—*Naf', sūd, manāfi', fāida, hāsīl*—*Lābh, phal, arth, labhī, prāpti.* [Lābhajñanak, phaladāyak, hitakāri.]
- EMOLU-MENT'AL**, *a.* yielding profit—*Fāida-bakhsh, fāida-mand, sūd-mand, mufīd*—
- EMOTION**, *n.* (L. *e. motum*) a moving of the feelings, passion, agitation—*Jumbish-i-dil, josh-i-dil, josh, joshish, malolā, garvī, qulay, iztirāb, iztirāh*—*Man kā dulāw, manovikar, chittavritti, chittavikār, manorag, antahkshobh, chittakshobh, antarveg.*
- EM-PĀLE**, *v.* (L. *in. palus*) to fence with a pale, to put to death by fixing on a stake—*Tutti yā ūr se gherānā<sup>h</sup>, kuth-ghare se gherānā<sup>h</sup>, sūlī d.<sup>h</sup>, sili charhānā<sup>h</sup>.*
- EM-PĀLEMENT**, *n.* the act of empaling—*Tutti yā ūr se gherānā<sup>h</sup>, kuth-ghare se gherānā<sup>h</sup>.*
- EM-PAN'NEL**. See **IMPAN'NEL**.
- EM-PARK**, *v.* (en. *S. parruc*) to inclose—*Gherānā<sup>h</sup>, gherā banānā<sup>h</sup>.*
- EM-PASSION**. See **IMPASSION**.
- ĒMPHASIS**, *n.* (Gr. en. *phasis*) stress of the voice on a word or sentence, force impressed by pronunciation : *pl.* **ĒMPHAS-SES**—*Lafz par zor yā zarb, talaffuz meñ lafzōñ par zor, tākid*—*Guruchehāran, dirghochehāran, uechāran meñ sabdōñ par jhatkā.*
- EM-PHĀTIC**, **EM-PHĀTIC-AL**, *a.* uttered with emphasis, forcible, striking—*Zor se talaffuz kiya huā, tākidī, zor-dūr, muassir*—*Gaurav se uechārit, jhatke se uechārit wā uechāran kiya gayā, tejawān, prabal, gaurav se ukt, tikshy, vismayotpādak, vismāpak, chittaharī.* [Dirghochehāran se, gaurav se, avadhāran se, veg se.]
- EM-PHĀTIC-AL-LY**, *ad.* with emphasis, forcibly—*Ba-tākid, zor se, durāz talaffuz se*—
- ĒM-PHY-SEMA**, *n.* (Gr.) a puffy tumour—*Pickē<sup>h</sup>, phorā<sup>h</sup>.* [rāyā<sup>h</sup>.]
- EM-PHY-SĒMA** TOUS, *a.* bloated, puffed—*Phepsuhā<sup>h</sup>, phaphsū<sup>h</sup>, phulū<sup>h</sup>, sūjā<sup>h</sup>, bhūh.*
- ĒM-PİRE**, *n.* (L. *imperium*) the dominion of an emperor, supreme power—*Mamluk, bādshahat, saltanat, shāhan-shāhi, sultān, talakkum, nihāyat hari hukūmat*—*Adhirājya, rājya, rājdhikār, prabhutwa.*
- ĒM-TER-OR**, *n.* a monarch superior to a king—*Shāh-m-shāh, sultān*—*Mahārāj, rājādhirāj, mahārājadhīrāj, mañdaleswar, chakravartī, sarvabhaum.*
- EM-PİESS**, *n.* the wife of an emperor, a female who governs an empire—*Malika, shāhan-shāh ki begam, jo 'aurat shāhan-shāhī karē, wah 'aurat jo bādshāhat par hukm-rānī karti hai*—*Rājādhirāj ki patnī, mahārājapatnī, mahārānī, jo sūri adhirājya karāi.*
- EM-PİRIC**, *n.* (Gr. en. *peirao*) a quack—*Nim-hakim, kachchā tabīb*—*Kajhbaid, kachcha baid, mithyā chikitsak, chhadnavaidya.*
- EM-PİRIC**, **EM-PİRIC-AL**, *a.* versed in experiments, known only by experience—*Tajribā-kār, sirf tajribe se jānā gayā, sirf āzmūda-kārī se daryāft huā*—*Parikshak, kewal parikshā se jānā gayā.*
- EM-PİRIC-AL-LY**, *ad.* by experiment—*Tajribe āzmāish yā āzmūda-kārī se*—*Parikshā se.*
- EM-PİRIC-ISM**, *n.* dependence on experience without knowledge or art, quackery—*Baqar 'im yā humar ke sirf tajribe yā āzmūda-kārī par bharoā yā takiya, nim-hakimī, kath-baidī<sup>h</sup>*—*Bina vidyā wā gun ke kewal prīkshā abhyās wā bodh par avlamban, kachchī vaidgi, mithyā chikitsā.*
- EM-PLASTER**, *v.* (Gr. en. *plasso*) to cover with a plaster—*Potnā<sup>h</sup>, lep charhānā<sup>h</sup>, lep-laganā<sup>h</sup>, chīnā kari k.<sup>h</sup>, līpnā<sup>h</sup>, līpnā<sup>h</sup>, līsnā<sup>h</sup>, thopnā<sup>h</sup>.*
- EM-PLĀSTIC**, *a.* viscous, glutinous, adhesive—*Lāsasā<sup>h</sup>, lasū<sup>h</sup>, chipchīpā<sup>h</sup>.*
- EM-PLŌY**, *v.* (L. *in. plico*) to keep at work, to exercise, to use; *n.* business, occupation, agency—*Mashgūl rakhnā, naukari meñ lagānā, khidmat d., muqarrar k., mas rif k., sarf k., shuql k., istīmāl k., mustāmāl k., istīmāl meñ lānā; n. shuql, kār-bār, roz-gūr, ishtigūl, khidmat, lagānā, kār-kumī, 'uhda, manab*—*Niyukt k., kām meñ lagānā, lagānā, bajhānā, rakhnā, pravartā k., vyavahār k., kām meñ lānā; n. kām, kārya, vyāpār, karm vritti, kāryodyog, bajhāw, abhyās, pad.*
- EM-PLŌY-A-BLE**, *a.* that may be employed—*Mashgūl rakhe jāne ke qābil, istīmāl meñ lāye jāne ke qābil, muqarrar kiye jāne ke lāiq, kām yā khidmat ke lāiq, masrif hone ke lāiq*—*Niyukt kiye jāne ke योग्या, lagāye jāne ke योग्या, kārya wā vyavahār ke योग्या.*
- EM-PLŌY'ER**, *n.* one who employs—*Kām yā khidmat meñ mashgūl k. w., kār-farmā, āqā, munib, masrif k. w., shuql k. w.*—*Karmadātā, kām d. w., kām meñ niyukt k. w., lagāne w., vyavahār k. w., kām meñ lagāne w.*
- EM-PLŌY-MENT**, *n.* business, occupation—*Shuql, kār-bār, roz-gūr, ishtigūl, masrifā, lagāw<sup>h</sup>*—*Kārya, kām, karm, vritti, kāryodyog, vyāpār, vyavahār, bajhāw.*
- EM-POİSON**, en. *pōizn*, *v.* (L. *in. potio*) to destroy by poison, to taint with poison—*Zahr de-kar mār-dālnā, zahr-ūlūda k.*—*Vish dekar prān lenā wā mār dālnā, vish milānā, māhur milānā.* [Māhur dekar mār dālnē w., māhur milānē w.]
- EM-POİSON-ER**, *n.* one who poisons—*Zahr de-kar mār-dālnē w., zahr-ālūda k. w.*
- EM-POİSON-MENT**, *n.* the act of poisoning—*Zahr de-kar mār-dālnā, zahr-ālūdagī*—*Vish dekar mār dālnā, māhur kā milānā.* [Bānījyasthān, bāth wā hāt, arāng.]
- EM-PŌRI-UM**, *n.* (L.) a place of merchandise, a mart—*Saudā-garī ki jagah, bāzār*—

EM-POVER-ISH. See IMPOVERISH.

EM-POWER, *v.* (Fr. *en, pouvoir*) to give power to, to authorize—*Ikhtiyār d., mukhtār k.*—Adhikār d., samarthya wā sakti d., samarth k.

EM-PRISE, *n.* (Fr. *en, pris*) an attempt of danger, an enterprise—*Khatār-nik kām ki koshish yā usī, mukhim*—*Sahasā, durgakarm kā udyog, dushkar karm kī cheshṭī, jokhim.* [besahana, besahan, kinā wā kinab.]

EMPTION, *n.* (L. *emptum*) the act of buying—*Kharīd*—*Kray, krayakarān, krayan, EMPY, a.* (S. *emti*) containing nothing, void, unfurnished, barren, vain; *v.* to exhaust, to become empty—*Khālī, tihī, be-samān, be-ashāb, wā rān, shor, nā-baromand, tā-hānil, be-jāida, mukmil, be-mā'ni*; *v.* *Khālī k. yā h., tamām k. yā h.*—*Sūnya, simā, chhūnchhā, binā, asajjit, asajja, rikt, sajāya hua nahūn, usar, nishphal, aphal, oclhā, vyarth, anarthak*; *v.* *nihsatwa k. wā h., chhūnchhā k. wā h.* [k. w.]

EMPTI-ER, *n.* one who empties—*Khālī k. w., tamām k. w.*—*Sūnya k. w., chhūnchhā*  
 EMPTI-NESS, *n.* state of being empty, want of substance, unsatisfactoriness—*Khālī yā tihī hone kī hālat, Khālā, Khālā, nā-khātir-pawandi, rāzi karne kī nā-tiqūqat, be-hādāyī*—*Sūnyatā, riktatā, nihśārda, asarātwa, asantoshakatā, atushṭijanakatā.*

EM-PURPLE, *v.* (L. *in, purpura*) to make of a purple colour—*Argwānī k., bairjani raṅg k.*—*Bairjani raṅg k.* [punj.]

EM-PY-EMA, *n.* (Gr. *en, pūon*) a collection of purulent matter—*Pib kī imā'*—*Pib kā*  
 EM-PYRE-AL, *a.* (Gr. *en, pur*) formed of pure fire or light—*Khālīs ātash yā roshnī kā banā huā*—*Nirmal agni wā prakāś kā banā huā.*

EM-PY-RE-AN, EM-PYRE-AN, *a.* formed of pure fire; *n.* the highest heaven—*Sāf yā Khālīs āg kā banā huā*; *n.* *Jalakū-l-afāk, 'arsh*—*Swachchhā agni kā banā huā*; *n.* *sukshmaghniṣṭhan, uttamawarg.* [yā bā—*Jale hue tel kā swād wā gandh.*]

EM-PYRE-UM, EM-PYRE-UM, *a.* the taste or smell of burnt oils—*Jale hue tel kā zūqa*  
 EM-PYRE-MATIC, EM-PYRE-MATIC-AL, *a.* having the taste or smell of burning—*Jalne kā zūqa yā bā rakhne w.*—*Jalne kā swād wā gandh rakhne w.*

EM-PYR-ICAL, *a.* containing the combustible principle of coal—*Patthar ke koele kā ātash gir jūz rakhne w.*—*Patthar ke koele kā jwālanyī sār rakhne w.* [pralayagni.]

EM-PY-OSIS, *n.* conflagration, general fire—*Ātash-zadgi*—*Dāh, mahāgni, dāwanā,*

EMU-LATE, *v.* (L. *amulus*) to rival, to strive to equal or excel—*Mugābalat k., mugābalat k., barābarī k., ham-sarī k., ham-chashmī k., ham-sar yā aj'al hone kī koshish k.*—*Sparddhā k., hiskā k., samān hone wā jitne kā udyog k.*

EMU-LATION, *n.* rivalry, contest—*Ham-sarī, barābarī yā sabqat kī khwahish, ham-chashmī, mugābalat*—*Sparddhā, āsparddhā, hiskā, dūsrē ke samān hone wā use jitne kī ichchhā wā cheshṭā.*

EMU-LATIVE, *a.* inclined to emulation—*Hiskā k. w., ham-sarī kī khwahish k. w., sabqat-khawish*—*Sparddhā, dūsrē ke samān hone kā udyog k. w., dūsrē ke jitne kā udyog k. w.*

EMU-LATOR, *n.* a rival, a competitor—*Mugābalat k. w., mu'ariz, ham-talah, mugābil, sabqat-khawish, dūsrē se barh jāne kī khwahish yā tadbar k. w.*—*Sparddhākārī, dūsrē ke samān hone wā uske jitne kā udyog k. w.*

EMU-LATRESS, *n.* a female rival—*Ek 'aurat jo ham-sarī karē, sabqat-khawish 'aurat*—*Sparddhākārī strī, dūsrē ke samān hone wā uske jitne kā udyog karne wālī strī.*

EMU-LOUS, *a.* desirous to excel, rivalling—*Sabqat-khawish, dūsrē se barh jāne kā khwahish, ham-sarī yā ham-chashmī k. w.*—*Fū're ke jitne kā abhilāshī, dūsrē se barh jāne kā ākānkhshī, hiskā k. w., sparddhakārī.*

EMU-LOUS-LY, *ad.* with desire of excelling—*Sabqat-khawish se, dūsrē se barh-jāne kī khwahish se*—*Dūsrē ke jitne kī ākānkhshā se, dūsrē se barh jāne kī ichchhā se.*

EMUL-GENT, *a.* (L. *e, mulgeo*) milking or draining out—*Dhalne w., dhal-lene w., duhan-hārā<sup>b</sup>.*

EMUL-STON, *n.* a soft liquid medicine—*Ek mulām raqīq darā'*—*Pīne kī anshadh.*

EMUNCTORY, *n.* (L. *e, munctum*) a secretory gland, a duct—*Badn kī glāzāt ke nikulne kī rāh, nalī<sup>b</sup>*—*Śāriamalapath, sāuramalapath, nal. śirā.*

EMUSCATION, *n.* (L. *e, muscus*) the act of freeing from moss—*Kāi chhuranā<sup>b</sup>.*

EN-ABLE, *v.* (en, *S. abal*) to make able, to empower—*Qawwat d., taqwiyat d., qudrat d., lūq k.*—*Samarth k., sakti d., samarthya d., kshamatā d.* [Samarthya kā d.]

EN-ABLE-MENT, *n.* the act of enabling—*Qawwat-dihī, taqwiyat-dihī, tūqat-bakhshī*—*EN-ACT, v.* (L. *in, actum*) to perform, to establish by law, to decree—*Karnā<sup>b</sup>, bu-tawr āin ke hukm k., āin ke rū se muqarrar k., thahrānā<sup>b</sup>, fatwā d., farmānā, amr k.*—*Sādhana, vyavasthā ke dwārā nishpanna k. wā siddh k., vyavastha k., ājnā k., vhidhān k.*

*d.*—*Kisī vyavasthā ke dhānche wā kharre ko vyavasthā thahrānā*  
 EN-ACT-MENT, *n.* the passing of a bill into law—*Kisī āin ke musawwade ko āin qarār*  
 EN-ACT-OR, *n.* one who enacts—*Āin jāri k. w., karne w., kisī āin ke musawwade ko āin qarār d. w.*—*Sādhak, kartā, vyavasthāpak, kisī vyavasthā ke dhānche wā kharre ko*

*vyavasthā thahrakar prachalit k. w.*



EN-ĀL/LA-GE, *n.* (Gr.) a figure making some change in the mode of speech—*Ek tariqa jiske rā se roz-marra ki guft-gū meñ kuchh farq par jātā hai*—Alaunkār ki ek riti jiske anusār sādharan bātehit ki dhārā meñ kuchh vikār ho jātā hai.

EN-AM'BUSH, *v.* (Fr. *en, bois*) to hide in ambush—*Ghāt meñ chhip-kar baithnā<sup>h</sup>*.

EN-AM'EL, *v.* (Fr. *en, email*) to inlay, to variegate with colours, to form a glossy surface; *n.* a substance used in enamelling, the smooth hard covering of the teeth—*Minā-kārī k., gūn-ā-gūn k., rang-ā-rang k., jilā yā āb d.; n. minā, āb, jilā, dūntōn ko upar jo chikni aur sukht shai hoti hai*—Jarāū kām k., rang dekar chitra-vichitra k., pāni d. wā chaphānā; *n.* jarāū kām ko liye ek kachavat dravya viśesh, wah chikni aur kari vastu jo dāntōn ko upar hoti hai.

EN-AM'EL-IER, *n.* one who enamels—*Minā-kār, koft-gar*—Jarāū kām k. w.

EN-AM'EL-LING, *n.* the art of inlaying—*Minā-kārī, koft-garī*—Jarāū kām.

EN-AM'OUR, *v.* (L. *in, amor*) to inflame with love, to charm—*'Ashiq k., farefta k., shefta k.*—Kāmasakt k., premisakt k., mugdī k., mohit k., moh lenā, laṭṭā k.

EN-AM O-Ā'DO, *n.* one deeply in love—*Wah shakhs jo 'ishq meñ garq rahātā hai*—Atyant kāmiasakt jan.

EN-NATE', *a.* (L. *c, natum*) growing out—*Phūt-kar nikaltā huā<sup>h</sup>*.

EN-CAGE', *v.* (Fr. *en, cage*) to shut up, to coop up, to confine—*Piñjre meñ band k., qafas meñ band k., quid k.*—Piñjre meñ mūnd d., atkānā, piñjre meñ dāl d.

EN-CAMP', *v.* (L. *in, campus*) to pitch tents, to form an army into a camp—*Khima yā khatimā k. yā dāhnā, luskhar ko khime yā khatim meñ muqim k.*—Derā dāhnā wā k., senā ko dere meñ basānā.

EN-CAMP'MENT, *n.* the pitching of tents, a camp—*Khima k. k. yā dāhnā, mukhaiyam, khare hue khime*—Parāw, dere kī dāhnā wā k., khare hue dere. [bethan charhānā.]

EN-CASE', *v.* (Fr. *en, caiser*) to inclose or hide as in a case—*Qilāf k., band k.*—Lapetnā,

EN-CAUSTIC, *a.* (Gr. *en, kairo*) burnt in; *n.* the art of enamelling—*Andar jalā huā; n. minā-kārī*—Bhitar jalā huā; *n.* jarāū kām.

EN CAVE', *v.* (L. *in, carus*) to hide as in a cave—*Goyā kisi gār meñ band k. yā chhipnā*—Manōñ kisi guphā meñ mūndnā wā lukānā. [a. *pet se<sup>h</sup>, larkari<sup>h</sup>*.

EN-CEINT', *adj.* (Fr. *en, ceint*) to inclose, *n.* (Fr.) inclosure; *a.* with child, pregnant—*Gherā<sup>h</sup>, bairā<sup>h</sup>*.

EN-CHAFE', *v.* (Fr. *en, chauffer*) to enrage, to irritate, to provoke—*Khafa k., diqq k., chhernā<sup>h</sup>*—Krudh k., rusht k., chaphānā, khijhānā.

EN-CHAIN', *v.* (L. *in, catenā*) to fasten with a chain, to bind—*Zanjira-band k., bāndh-nā<sup>h</sup>*—Sikl se bāndhnā, baddh k., atkānā.

EN-CHANT', *v.* (L. *in, cantare*) to act upon by sorcery, to charm, to delight—*Afsūn k., jādū k., farefta k., girvida k., nihāyat khush k.*—Tonā k., totkā k., mohnā, moh lenā, mohit k., man har lenā, laṭṭā k., pāsama k. [latkā k. w., andrajālīk, māyākār.

EN-CHANT'ER, *n.* a magician, a sorcerer—*Sāhir, jādūgar, afsūn-gar*—Tonabā, totkā wā

EN-CHANT'ING, *p. a.* charming, delighting—*Farefta k. v., girvida k. w., dil-kash, dil-fareh, dil-rubā, dil-bar, dil-chasp*—Manchar, manorā'ak paramaharshakar, paramāndal mohi. [ke *taur se*—Mohne kī riti se, man har lenē kī bhānti se.]

EN-CHANT'ING-LY, *ad.* in a charming manner—*Dil-kashānā, dil-rubānā, girvida karne*

EN-CHANT'MENT, *n.* magical charms, spells, incantation, irresistible influence, delight—*Afsūn-garī, jādū-garī, sihr, dil-fareh, dil-rubā, dil-barī, khushī*—Tonā, totkā, latkā, māyā, andrajālī, mantramohan, mohan, harsh. [māyini, molini.]

EN-CHANT'NESS, *n.* a female who enchants—*Jādū-garnī, afsūn-garnī, sāhira*—Tonahin,

EN-CHARGE', *v.* (Fr. *en, charger*) to give in charge or trust—*Haawāla k., sipard k.*—Soipnā wā samipnā.

EN-CHASE' (Fr. *en, caiser*) to infix, to adorn by embossed work, to engrave—*Jarṇā<sup>h</sup> jar-kar sundar k<sup>h</sup>, jarāū kām se sundar k<sup>h</sup>, lakṛī patthar yā dhāt par rukhnā yā chheri se khol-kar koi kām banānā<sup>h</sup>*.

EN-CHIR'DIT'ON, *n.* (Gr. *en, cheir*) a little book for the hand, a manual—*Ek chhotī kitāb jisē bāth meñ bā-āsānī le-chal saken*—Ek chhotī pustak jisko hāth meñ le chal sakain.

EN-CIRCLE', *v.* (L. *in, circus*) to surround, to environ—*Muhāsara k., ihātā k., halqa bāndhnā*—Ghernā wā gher lenā, berhnā, rūndhnā wā rūndh lenā, pariveshtit k.

EN-CIRCLET, *n.* a small circle, a ring—*Ek chhotā dāira yā halqa*—Ek chhotā manḍal vartul wā gherā.

EN-CLIT'IC, *n.* (Gr. *en, klino*) a particle which throws back the accent upon the preceding syllable—*Harf-i-zād jiske subab se talafuz karne meñ zor peshān rukn yā hije par partā hai*—Ek subd wā subdāvayav jiske kāran se uchcharan karne meñ jhatkā purv avayav par partā hai.

EN-CLOISTER, *v.* (L. *in, claustrum*) to shut up as in a cloister—*Goyā kujre goshe yā takye meñ band k.*—Mānōñ mānṛhi wā kuṭi meñ mūnd d.

EN-CLOSE', *v.* (L. *in, clausum*) to shut in, to surround, to encompass—*Band k., gird k., ihātā k., halqa-bandi k., halqa bāndhnā*—Mūndnā, ghernā wā gher lenā, berhnā, lapetnā, rūndhnā, barā bāndhnā, pariveshtit k.

EN-CLOS'ER, *n.* one who encloses — *Band k. w., gird k. w., ilāta k. w., halqa bāndhne w. — Mūndne w., gherne w., berhne w., rūndhne w., pariveshit k. w.*

EN-CLOS'URE, *n.* the act of enclosing, the thing enclosed or which encloses — *Halqa-bandī, gird k., gherī hui shai, malfīf, muhawwata, sahn, raqaba, ihāta, kisār, halqa, chār-divāri, lifāfa — Gherāw, āvarān, āveshtān, veshān, bethān, veshit wā gherī hui vastu, bāra.*

EN-COFFIN, *v.* (Gr. *en, kophinos*) to inclose in a coffin — *Takfin k., sandūq yā tībūt meñ band k. — Savādhār wā savabhājan meñ mūndnā wā dharnā, mritasārīrabhājan meñ dharnā.* [sāsi, bārīi.]

EN-COMMI-UM, *n.* (L.) praise, panegyric — *Ta'rif, tahsīn, āfrīn. madh — Stuti, pra-*  
EN-COMMI-AST, *n.* a panegyrist, a praiser — *Muddāh, sanā-khwān, mu'arraf, mādh — Gupā-*  
prasaṅsak, stutikārī, barāī k. w.

EN-COMMI-ASTIC, EN-COMMI-ASTI-CAL, *a.* containing praise, laudatory — *Ta'rif-āmez, tahsīn-āmez, āfrīn k. w. — Stutimay, ślāghāmāy, prasaṅsak, kirtiprakaśak, guṇapra-*  
kāśak.

EN-COMPASS, *v.* (L. *in, con, passum*) to enclose, to surround, to go round — *Ihāta k., halqa bāndhnā, gher-lenā<sup>h</sup>, gird k. yā jūnā, gird-āvarī k. — Bārā bāndhnā, berhnā, rūndhnā, āvarān k., pariveshit k., lapetnā, parikramā k., pherī k. wā d.*

EN-COMPASS-MENT, *n.* act of encompassing — *Gherāv<sup>h</sup>, gherā<sup>h</sup>, pherī<sup>h</sup>.*

EN-CORE, ang-cōr, *ad.* (Fr.) again; *v.* to call for repetition — *Phir<sup>h</sup>, pher<sup>h</sup>, pher-*  
pher<sup>h</sup>; *v. phir māngnā<sup>h</sup>, pher chānā<sup>h</sup>.*

EN-COUNTER, *n.* (L. *in, contra*) a fight, a battle, a contest a meeting; *v.* to attack, to engage, to fight, to meet — *Jang, jadāl, qaziyā, kharkhasha, muqābala, mulāqāt; v. hamla k., jadāl k., jang k., muqābala k., mulāqāt k. — Larāī, yuddh, saṅgrām, jhagrā, tañtā, batbherā, jhurnūt, samāgam samāgati; v. charhāī k., yuddh k., lapnā, samar wā saṅgrām k., milnā.*

EN-COUN'TER-ER, *n.* one who encounters — *Hamla k. v., hamla-āvar, muqābala k. w., dushman, mukhālif, harif — Charhāī k. w., yuddh wā lapnā k. w., āstru, vairi.*

EN-COUR'AGE, *v.* (L. *in, cor*) to give courage to, to animate, to incite — *Himmat d., dil-āvar k., mustaqill k., jurat d., dil-dārī d., tahrik d., targib d. — Dhārhas d., dilāsā d., bārhwā d., bārī d.*

EN-COUR'AGE-MENT, *n.* incitement, support — *Tahrik, targib, taqwiyat, himāyat, madad — Bārī, bārhwā, uttejan, tejovardhan, dilāsā, sāhāyya, upakār, anugrah.*

EN-COUR'AGE, *n.* one who encourages — *Himmat d. v., jurat d. w., mustaqill k. w., dil-āvar k. w., tahrik yā targib d. w., muharrik, qadr-dān, khātīr-dār — Dhārhas d. w., dilāsā d. w., bārī d. w., bārhwā d. w., gungānhak, guṇagrāhāk.*

EN-COUR'AGE-ING, *p. a.* giving hope of success — *Kām-yābī ki ummed d. w. — Manoratha-*  
EN-CREASE'. See INCREASE. [siddilī ki āsā d. w.]

EN-CROACH', *v.* (Fr. *en, croc*) to intrude, to invade, to advance by stealth — *Be-jā mudākhlat k., dūre kā istihqāq dukhl k., qadam mārṇā, hadd tūrṇā, charhāī k<sup>h</sup>, āhista āhista nā-haq qige bayhnā — Par kā adhikār wā bhūmī dabā lenā, anyāy se ghus parṇā wā hāth dālnā, charh jūnā, kram se apne adhikār kī simā ko sāṅghkar dūre ke adhikār par charh chalnā wā bārī chalnā.*

EN-CROACH'ER, *n.* one who encroaches — *Dast-darāz, be-jā mudākhlat k. w., dūre kā istihqāq dukhl k. w. — Kram se parādhikāragrāsak parādhikākrārnak wā parādhīna-*  
dravyagrāsak, dūre kā adhikār wā dravya dāt lene w.

EN-CROACH'MENT, *n.* unlawful intrusion — *Dūre ke istihqāq yā māl ko be-jā dukhl k., dast-darāzī, be-jā mudākhlat — Anyāy se paith wā dabāw, kram se parādhikārapra-*  
veś, parādhikārakramāy wā parādhīnadravayagrāsān.

EN-CUMBER, *v.* (en. D. *kommeren*) to clog, to load, to impede — *Bojh d<sup>h</sup>, bojhṇā<sup>h</sup>, bhar-mārṇā<sup>h</sup>, lādṇā<sup>h</sup>, bhāri k<sup>h</sup>, phāṣṇānā yā phāṣṇā<sup>h</sup>, atkānā<sup>h</sup>, roknā<sup>h</sup>, ārnā<sup>h</sup>.*

EN-CUMBRANCE, *n.* clog, load, impediment — *Bhār<sup>h</sup>, bojh<sup>h</sup>, atkāw<sup>h</sup>, rukāw<sup>h</sup>, rok<sup>h</sup>, bādhā<sup>h</sup>.* [chakravat.]

EN-CYCLICAL, *a.* (Gr. *en, kuklos*) circular — *Mudawwar, halq-dār, gher-dār — Gol,*

EN-CYCLO-PÆDIA, *n.* (Gr. *en, kuklos, paidia*) the circle of the sciences, a dictionary of instruction or knowledge — *Dāira-i-ilm, jāmi'u-l-ulum, ma'ma'u-l-ulum, lugat — Vidyāchakra, vidyamaṇḍal, vidyāvalī.*

EN-CYCLO-PÆDI-AN, *a.* embracing the whole circle of learning and science — *Dāira-i-ilm, jāmi'u-l-ulum — Vidyāchakramay, vidyāchakravishayak.*

EN-CYCLO-PÆDIST, *n.* one who assists in compiling an encyclopædia — *Muallif-i-dāira-i-ilm, dāira-i-ilm ke taiyār karne meñ madad d. w. — Vidyāchakrakartā, vidyācha-*  
kra ke banāne meñ sāhāyak. [dālā huā<sup>h</sup>.]

EN-CYST'ED, *a.* (Gr. *en, kystis*) inclosed in a vesicle or bag — *Thailī meñ lapetā yā*

END, *n.* (S. *ende*) conclusion, termination, extremity, limit, death, final, doom, purpose, design; *v.* to terminate, to conclude, to finish, to cease, to die — *Iktitām, khātī-*  
ma, tamāmī, ākhīr, kanāra, hadd, maut, rihlat, āqibat, maqsad, matlab, garaz,

*murād* ; v. *tamām k. yā h.*, *khatm k. yā h.*, *ākhir k. yā h.*, *sar-cujēm d.*, *mauqūf k. yā h.*, *nest k. yā h.*, *na'dām k. yā h.*, *hulāk h.*, *marnā<sup>b</sup>*—*Samāpti*, *nirvritti*, *avasān*, *ant*, *śesh*, *sira*, *or*, *chhor*, *toṅk*, *agra*, *śikhā*, *simā*, *avadhi*, *maran*, *nā*, *vināś*, *dehā-kshay*, *mṛityu*, *pariṇām*, *śāsy*, *abhiprāy*, *arth*, *manorath* ; v. *samāpt k. wā h.*, *śesh k. wā h.*, *chukāna wā chuknā*, *pūrā k. wā h.*, *nivṛtta h.*, *jātā rahna*, *mṛityu pānā*, *śarīr tyāg k.*

**END'ING**, *n.* conclusion, termination—*Khātima*, *tanāmī*—*Śesh*, *ant*, *samāpti*.

**END'LESS**, *a.* without end, perpetual—*Be-intihā*, *be-hadd*, *nā-mutanāhi*, *mudāmī*, *dāim*—*Anant*, *apar*, *aparyant*, *nirantar*.

**END'LESS-LY**, *ad.* incessantly, perpetually—*Lagū-tār<sup>b</sup>*, *hamesha*, *'ala-d-dawām*—*Nirān-*

**END'LESS-NESS**, *n.* endless extension or duration—*Be-huddī*, *be-intihāi*, *dawām*, *hame-shagi*—*Anantata*, *aparyantatā*, *anant vistār*, *nityatā*.

**END'LONG**, *ad.* length ways, in a line—*Lambā-lambū<sup>b</sup>*, *lambān meñ<sup>b</sup>*.

**END'WISE**, *ad.* on end, erectly—*Khapū<sup>b</sup>*.

**EN DAM'AGE**, *v.* (*L. in, damnum*) to injure, to harm, to prejudice—*Nuqsān k.*, *zarar*, *pahnūchānā*, *khalāl k.*—*Vyāghāt k.*, *kshati k.*, *hāni k.*, *apakār k.*

**EN DAM'AGE-MENT**, *n.* injury, loss—*Nuqsān*, *zarar*, *lhalāl*—*Hāni*, *apakār*, *kshati*.

**EN-DAN'GER**, *v.* (*Fr. en, danger*) to put into hazard, to bring into peril—*Khatre meñ dālnā*, *āfat yā khauf meñ pheknā*, *mukhātara k.*—*Samsāyāpanna k.*, *sāṁsa-yasth k.*, *sandehasth k.*, *jokhim meñ dālnā*.

**EN-DAN'GER-MENT**, *n.* hazard, peril—*Khatra*, *āfat k.*, *khauf*, *bīm*—*Saṁkat k.*, *bhay*, *vi-pat k.*, *sāṁsay*, *jokhim*.

**EN-DEAR**, *v.* (*en. S. dyre*) to make dear, to make beloved—*'Azīz k.*, *pyārā<sup>b</sup>*—*Priya*

**EN-DEAR-MENT**, *n.* cause of love, affection—*Muhabbat k.*, *mujīb*, *ulfat k.*, *subub*, *ulfat*, *muhabbat*—*Premakāran*, *snehakāran*, *priyatā*, *prem*, *sneh*, *anurag*.

**EN-DEAVOUR**, *n.* (*Fr. en, devoir*) an effort, an attempt ; to attempt, to try—*Sa'i*, *jidd-o-jahd*, *qasd*, *koshish* ; v. *sa' i k.*, *qasd k.*, *koshish k.*—*Udyog*, *cheshṭā*, *yatn*, *upakram* ; v. *udyog k.*, *cheshṭā k.*, *yatn k.*

**EN-DEAVOUR-ER**, *n.* one who endeavours—*Sa'i*, *koshish k. w.*, *qasd k. w.*—*Udyogi*,

**EN-DEMIC**, **EN-DEM'I-CAL**, **EN-DE'MI-AL**, *a.* (*Gr. en, demos*) peculiar to a country—*Kisī mulk ke liye khāss*—*Viśesh* *deś meñ vyāpt wā utpanna*, *kisī deś ke nimitta-viśesh*.

**EN-DEN'T-ZEN**, *v.* (*W. dinazdlyti*) to make free, to naturalize—*Kisī gair mulkī ko apne mulk k.*, *āstihyag*, *bakhshna*, *kis* : *gair mulkī ko apne mulkiyōn meñ dākhil kar lenā* *sharik k. yā shāmīl k.*—*Kisī videsī ko apne deś k.*, *adhikār d.*, *kisī videsī ko*

**EN-DITE**. See **INDITE**. [apnānā arthāt apne deś ke logōn meñ ginnā.

**EN-DORSE**, *v.* (*L. in, dorsum*) to write on the back of a bill of exchange, to assign by writing on the back, to give sanction or currency to—*Hundī k.*, *pusht par dast-khatt k.*, *pusht par likh-kar muntaqal yā farokht k.*, *manzār yā rāj k.*—*Hundī k.*, *pith par likhnā*, *sakārnā*, *hundī k.*, *pith par likhkar bechī* ' , *grahan k.*, *wā* *prachalit k.*

**EN-DORSE-MENT**, *n.* the act of endorsing, that which is written on the back of a bill—*Hundī k.*, *pusht par likh-kar farokhtagi*, *hundī k.*, *pusht par jo narikhta hotī hai*, *'ibārāt zahri*, *tahrir zahri*, *dast-khatt zahri*—*Hundī k.*, *pith par likhkar bechī*, *hundī k.*, *pith par k.*, *lekh*, *sakār*.

**EN-DORSE-ER**, *n.* one who endorses—*Hundī sakārne w.*, *yā bechne w.<sup>b</sup>*

**EN-DOW**, *v.* (*L. in, dos*) to furnish with a portion, to settle upon, to enrich—*Jahez d.*, *waqf k.*, *bakhshnā*—*Yautuk d.*, *stridhan d.*, *vṛtti d.*, *devaswadān k.*, *denā*, *yukt k.*

**EN-DOW-MENT**, *n.* the act of settling upon, the fund settled, a gift of nature—*Jahez-dihī*, *jāc-dād-bakhshī*, *waqf*, *nigāz*, *khudā-dād waqf yā jawhar*—*Yautukadān*, *stridhanadān*, *vṛtti*, *devaswa*, *nibandh*, *swābhāvik guṇ wā sakti*.

**EN-DUE**, *v.* (*L. into*) to supply with, to invest with, to furnish—*Sar-ba-rāh k.*, *bakhshnā*, *'atā k.*, *'ināyat k.*—*Denā*, *sampanna k.*, *yukt k.*

**EN-DURE**, *v.* (*L. in, durare*) to bear, to sustain, to last, to remain—*Bar-dāshṭ k.*, *sabr k.*, *angzānā*, *der-pā rahnā*, *qāim rahnā*—*Titikshā k.*, *saṁnā*, *khatānā*, *ṭiknā*, *tishṭhānā*, *chirasthāyī rahnā*, *rahnā*.

**EN-DUR'ANCE**, *n.* continuance, patience—*Mudāwamat*, *der-pāi*, *qiyām*, *bar-dāshṭ*, *sabr*, *tāb*—*Khativ*, *ṭikāw*, *sthiti*, *sthāyitwa*, *titikshā*, *sahan*, *sahasasāṭa*.

**EN-DUR'ER**, *n.* one who endures—*Sābir*, *bar-dāshṭ k. w.*, *angzānē w.*, *der-pā rahne w.*, *qāim rahne w.*—*Sahanbār*, *sahane w.*, *khatāne w.*, *ṭikne w.*, *chirasthāyī*.

**EN'E-MY**, *n.* (*L. in, amicus*) a foe, an adversary, an opponent—*Dushman*, *mukhālīf*, *'adū*, *harīf*, *muddā'i*—*Śatru*, *ripu*, *ari*, *vairī*, *dveshī*, *pratirodhi*.

**EN'ER-GY**, *n.* (*Gr. en, ergon*) power, force, vigour, efficacy, spirit—*Quwwat*, *qūmat*, *tāqat*, *zor*, *qudrat*, *asār*, *matānat*—*Bal*, *śakti*, *paurush*, *sāmārthya*, *prabhāv*, *ras*, *tej*.

**EN-ER-GET'IC**, **EN-ER-GET'I-CAL**, *a.* forcible, active, vigorous, powerful, efficacious—*Mu-bāt*, *chust-o-chālāk*, *quwī*, *zor-āwar*, *qādir*, *mūsir*, *matīn*—*Balawān*, *phurtilā*, *prabul*, *saktiman*, *tejaswī*, *viryawān*, *gunakārī*.

EN-ER-GÉT-CAL-LY, *ad.* in an energetic manner—*Quwwat se, qudrat se, asar se, matá-nat se*—*Sákti se, bal se, paurush se, tej se.*

EN-ER-GÍZE, *v.* to give energy, to excite action—*Táqat bakhshná, mutaharrík k.*—*Sáktimán k., sákti d., ukhána, kám meñ pravritta k.*

EN-ER-GÍZE-ER, *n.* one that gives energy—*Táqat yá quwwat bakhshne w., táqat-bakhsh, mutaharrík k. w.*—*Sákti d. w., sáktidatá, kisi kám meñ pravartak.*

EN-ER-VATE, *v.* (L. *e, nerrus*) to weaken, to make feeble; *w.* weakened—*Kam-zor k., ná-tawán k., za'if k., ná-quwwat k., ná-mard k. ; a. za'if, ná-tawán*—*Durbal k., áithil k., kshin k., sáktihín k. ; a. kshin, áithil, durbal.*

EN-ER-VÁ'TION, *n.* the act of weakening—*Ná-tawán k., ná-tawáni, za'ifi, zu'f, kam-zori, ná-quwwatí*—*Sithil k., tejoharan, sáktiháni, viryakshay.*

EN-ERVAT, *v.* to weaken, to render feeble—*Kam-zor k., ná-tawán k.*—*Sithil k., durbal k., sáktihín k.* [k., nihákti k., sáktihín k., sithil k.]

EN-FEEBLE, *v.* (Fr. *en, foible*) to weaken—*Kam-zor k., ná-tawán k., za'if k.*—*Durbal*

EN-FÉOFF, *v.* (L. *in, fides*) to invest with possession, to surrender—*Qabza d., hawála k., jác-dádd d.*—*Swatwad d., vrittidán k., sampaná, [twadán, vrittidán, sampan, samarpan.]*

EN-FÉOFFMENT, *n.* the act of enfeoffing—*Qabza-dihí, hawála k., jác-dádd-bakhshí*—*Swat-*

EN-FI-LÁDE, *n.* (L. *in, filum*) a straight passage; *v.* to pierce in a straight line—*Sidhi ráh ; v. sidhe khutt meñ chhedná*—*Sudhá márg bat wá path ; v. sudhi lakir*

meñ chhedná wá bedhná.

EN-FÓRCE, *v.* (L. *in, fortis*) to strengthen, to urge with energy, to put in execution—*Mazbút k., qawí k., mustahkam k., taqriyat d., takú k., 'amal meñ láná, jári k., ta'míl k.*—*Porha k., pusht k., driph k., agha wá driphati se kahná, chalaná, balse chalaná.*

EN-FÓRCE-LY, *ad.* by violence—*Jabran, bezor, zabar-dasti se*—*Bal se, balátkár se.*

EN-FÓRCEMENT, *n.* the act of enforcing, compulsion, sanction, anything which compels—*Quwwat-dihí, taqriyat dhi, ta'míl, ijrá, zabar-dasti, zor-áwari, hukm, jo shai maj-búr kare, majbúr karne-wál chiz*—*Driph k., chalaná, balátkár, bal se pravartan wá nishpadán, driphapramán, baddh karnewáli vastu, bal se wá balátkár se pravritta karnewáli vastu.*

EN-FÓRCE, *n.* one who enforces—*Majbúr k. w., zabar-dasti se k. w., jári k. w., 'amal meñ láná w.*—*Baddh k. w., balátkár se pravritta k. w., bal wá balátkár k. w., chalané w.*

EN-FRÁN'CHISE, *v.* (Fr. *en, franc*) to make free, to admit to the privileges of a freeman, to liberate, to naturalize—*Rihá k., khalás k., ázád k., shahr ke huqúq meñ dukhil k., kisi shahr ke kháss huqúq yá ikhtiyár d., mukhlási d., kisi gair-mulk ke báshande ko apne mulk ke istihqáq yá ikhtiyár bakhshná, watani banána, kisi shahr ke loqni meñ shamíl k., rais banána*—*Mukt k., chhor d., mochan k., kisi videsi ko apne nagar ke adhiikár d., swádhín k., swatantra k., uddhár k., beji kápná, kisi videsi ko swadesiyon meñ ginná wá antargat k., swadesi banána.*

EN-FRÁN'CHISEMENT, *n.* the act of making free, admission to the privileges of a freeman—*Rihá, khalási, mukhlási, kisi gair-mulki ko apne shahr ke ikhtiyár d.*—*Mukti, uddhár, bandhanamoksh, purrajnadhikárwán, kisi videsi ko swadesiyon ke adhiikár d.*

EN-GAGE, *v.* (Fr. *en, gager*) to bind by contract, to enlist, to embark, to gain, to attack, to employ, to encounter—*Shart k., qaul-qarár k., áhd-o-paimán k., naukar rakhná, dálná, phánsáni<sup>b</sup>, jhonkná<sup>b</sup>, husil k., kashish k., chaspála k., hamla k., mashqúl k., masraf k., maidán k., muqábala k., jung k.*—*Hor k., niyam wá prati-jná se baddh k., pan k., bharti k., rakhná, niyukt k., atkána, uljhaná, dhasaná, laptaná, apne úpar lená, mohaná, ákarshan k., khinchná, charháí k., ákraman k., lagáná, pravritta k., yudh k., karná, samághát k.*

EN-GÁGED-LY, *ad.* with attachment—*Chaspálagi se*—*Anurág se, lagáw se.*

EN-GÁGEMENT, *n.* the act of engaging, obligation, employment, fight, conflict—*Páe bandi, muqarrari, ta'ináti, dálná<sup>b</sup>, phánsaw<sup>b</sup>, furz, shart, qaul-qarár, shugl, mashqala, lará<sup>b</sup>, muqábala, jadál, jung*—*Niyukti, atkaw, uljhaw, dhasaw, laptaw, prati-jná, niyam, hor, pan, awáyakartavya, lagáw, bajhaw, pravritti, pravartan, yuddh, sañ-grám, samághát, samar.* [k. w.]

EN-GÁGER, *n.* one who engages—*Qaul-qarár k. w., shart k. w.*—*Prati-jná k. w., pan*

EN-GÁ'ING, *p. a.* winning, attractive—*Dil-rubá, dil-chasp*—*Manohar, manoranjak,*

*anuranjak.* [se, manoharatá se.]

EN-GÁ'ING-LY, *ad.* in a winning manner—*Dil-rubái se, dil-chaspi se*—*Manoranjakatá*

EN-GÁR'LAND, *v.* (Fr. *en, guirlande*) to encircle with a garland—*Phúl ki málá se gher lená<sup>b</sup>.*

EN-GÁR'RI-SON, *v.* (Fr. *en, garnison*) to protect by a garrison—*Qul'a kí mukáfazat ke tiye sipáhi muqarrar yá ta'inát k., qul'a ke sipáhiyon se hifázat k.*—*Durg wá kot kí rakshá ke nimitta sená niyukt wá sthápít k., durg wá kot ke janoñ se bacháná.*

EN-GÉN'THE, *v.* (L. *in, genna*) to beget, to produce, to cause, to be caused or pro-

duced—*Páidá k., junná<sup>b</sup>, tur-pá k., maujúd k., paidá k.*—*Janmáni, utpanna k., úpjáná, karná, utpanna h.*

- EN-GEN'DER-ER**, *n.* one who engenders—*Paidā k. w., dar-pā k. w.*—*Jaumāne w., utpādak, upjāne w., karnie w.*
- EN-GILD'**, *v.* (*en, S. gild*) to brighten, to illuminate—*Chamkānā<sup>h</sup>, jhalkānā<sup>h</sup>, chaṭak-EN-GINE, n.* (*L. ingenium*) a machine—*Kal<sup>h</sup>.*
- EN-GI-NEER'**, *n.* one who constructs or manages engines, one who directs artillery—*Kal-saz, top-khāne kār-kun yā kār-guzār*—*Yantrakār, kal banāne w., kalājna, agnyastrakāryanirvāhak.*
- EN-GI-NEER'ING**, *n.* the art of an engineer—*Kal-sāzi, top-khāne ki kār-guzāri yā kār-kunī*—*Yantrakār ka vyāpār wā karm, kal banāne ki vidyā, agnyastrakāryanirvāhak ki vidyā.*
- EN-GINE-RY**, *n.* the act of managing engines, artillery, machination, device—*Kalon kā chālānā<sup>h</sup>, top-khāna, sūzish, bandish, fitrat, tadbir*—*Yantron kā chālānā, agnyastrādi yuddhasambandhi sāstra, bure kārya ke sadhne ke nimitta yatnachintan, drohachintan, yatin, upāy.*
- EN-GIRD'**, *v.* (*en, S. gyrdan*) to encircle, to encompass, to surround—*Ilalqa bāndhnā, muhāsarak k., gird k., khātā k., gheruā<sup>h</sup>*—*Maṇḍal bāndhnā, berhnā, chārōn or se rūndhnā, pariveshit k., gher lenā.*
- ENG'LISH**, *English, a.* belonging to *England*: *n.* the people or language of England—*Inglistāni, Aṅgrezi*; *n.* *ahāl-i-Inglistān, Aṅgrez, Inglistāni zabān, Aṅgrezi zabān*—*Inglanddesi, Inglanddesasambandhi*; *n.* *Inglanddesanivāsi, Ingland ke log, Inglanddesabhashā, Ingland ki bhāshā.*
- EN-GLUT'**, *v.* (*L. in, glutio*) to swallow, to fill, to plumper, to glut—*Nigalnā<sup>h</sup>, līlnā<sup>h</sup>, thīsnā<sup>h</sup>, phulnā<sup>h</sup>, thāsnā<sup>h</sup>, muhān-muh bharnā<sup>h</sup>, chhak-kar khānā yā khilānā<sup>h</sup>.*
- EN-GORGE'**, *v.* (*Fr. en, gorgie*) to swallow, to devour, to gorge—*Nigalnā<sup>h</sup>, līlnā<sup>h</sup>, habak-kar khānā<sup>h</sup>, habaknā<sup>h</sup>, muhān-muh khānā<sup>h</sup>, nāk-o-nāk bharnā yā khānā<sup>h</sup>.*
- EN-GRAFT'**. See **INGRAFT**.
- EN-GRAIN'**, *v.* (*S. geymian*) to dye in grain, to dye deep—*Jigar tak raṅgnā, raṅg paṇṇasta k.*—*Raṅg bhinānā wā pacheli k., pakkā raṅg k.*
- EN-GRAVE'**, *v.* (*Gr. en, grapho*) to cut figures on metals wood or stone, to impress deeply: *p. p.* **EN-GRAVED'** or **EN-GRAVEN'**—*Dhāt lakri yā patthar par kamda kar-ke sūratēn banānā, qulam-kārī k., naqqāshi k., naqsh k.*—*Dhāt kāth wā patthar par khodkar mūrten wā chitra banānā, bhālī bhānt garonā garānā wā chhāpnā.*
- EN-GRAVE-MENT**, *n.* the work of an engraver, an engraving, the act of engraving—*Kanda-gar kā banāyā huā kām, naqsh yā naqsha, qulam-kārī*—*Dhāt kāth wā patthar par khodkar banāyā huā kām, chitrakhodak kā banāyā huā kām, khodā huā chitra, chitra kā khodnā.*
- EN-GRAVER**, *n.* one who engraves—*Kanda-gar, qulam-kār, muhr-kar*—*Dhāt kāth wā patthar par khodkar mūrten wā chitra banāne w., takshak, chitrakhodak.*
- EN-GRAVING**, *n.* the art of cutting on metals wood or stone, the picture engraved—*Kandan, kanda-gari, dhāt lakri yā patthar par kamā gari yā qulam-kārī, taswir-i-kanda, naqsh, chhāpē ki taswir*—*Dhāt kāth wā patthar par khodkar mūrten banāne ki ālpaividya, chitrakhodak ki vidyā, takshan, khodā huā chitra, mudrā.*
- EN-GRIEVE'**, *v.* (*L. in, gravis*) to vex—*Ranj d., tasdi d. izā d., satānā<sup>h</sup>*—*Kurhānā, khijhānā, dukh wā pirā d.*
- EN-GROSS'**, *v.* (*L. in, crassus*) to increase in bulk, to seize in the gross, to take the whole, to copy in a large hand—*Motā yā barā k<sup>h</sup>, bi-l-kull pakarnā, ek qulam lenā, sūf kar ke bare khatt meñ likhnā*—*Sthul k., parimān meñ barhānā, sab kā sab pakarnā, sab le lenā, spasht rūp se barī lipi meñ likhna.*
- EN-GROSS-ER**, *n.* one who engrosses—*Bi-l-kull lenē w., ek qulam kharid lenē w., bare khatt meñ sūf-sūf likhne w.*—*Sab kā sab lenē w., sab kā sab pahile se kray karne wā kinne w., spasht rūp se barī lipi meñ likhne w., suryaktalipikār.*
- EN-GROSS-MENT**, *n.* the act of engrossing—*Sab kā sab le lenā<sup>h</sup>.*
- EN-GULP'**, *v.* (*Gr. en, kolpos*) to throw into a gulf, to swallow up, to absorb—*Khālīj meñ phenknā, nigalnā<sup>h</sup>, jaz' k.*—*Khāl meñ dālnā, līlnā, pi lenī wā sokhnā.*
- EN-HANCE'**, *v.* (*Fr. en, hausser?*) to raise, to advance, to increase—*Ziyāda k., izād k. yā h., qimat ziyāda k., ziyāda qimat laṅgīnā, sangin k., sakht k.*—*Charhānā wā charhū, barhānā wā barī nā. mol wā bhāw barhānā, adhik k., bhāri k.*
- EN-HANCEMENT**, *n.* increase, aggravation—*Ziyādātī, izifu, besht, sangini*—*Vridhhi, vardhan, barhti, ādhikya, gurutā.*
- EN-HAN'CEER**, *n.* one who enhances—*Ziyāda k. w., qimat ziyāda k. w., ziyāda qimat laṅgē w., sangin k. w.*—*Barhāne w., bhāw wā mol barhāne w., bhāri k. w.*
- EN-HAR-MON'IC**, *a.* (*Gr. en, harmonia*) that proceeds by very small intervals—*Nihāyat thorā thorā waqfa kar-ke chalne w.*—*Atyant laghu virām karke chalne w.*
- EN-IG'MA**, *n.* (*Gr. ainigma*) a riddle, an obscure question—*Chīstān, mu'ammā, luḡ-*
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- EN-IG-MAT'IC**, **EN-IG-MAT'ICAL**, *a.* obscure—*Gūmiz, daḡiq, mugluq, ramz-āmez*—*Gūph*

- EN-IG-MAT'-CAL-LY, *ad.* obscurely—*Ramz-amesi se, iglāq se*—Gūrhata se, aspeštār-thatā se. [kabne w., bujhauwal kabne w.]
- EN-IG'MA-TIST, *n.* one who deals in enigmas—*Lugs-go, mu'ammā-go, ramnāz*—Paheli
- EN-JŌIN', *v.* (L. *in, jungo*) to direct, to order, to prescribe—*Kahnā<sup>h</sup>, farmānā, hukm k., tākid k.*—Ājnā k., ādes k., vidhān k. [des, vidhān.]
- EN-JŌIN'MENT, *n.* direction, command—*Farmān, hukm, tākid, amr*—Ājnā, ādes, nir-
- EN-JŌY', *v.* (Fr. *en, joie*) to feel or perceive with pleasure, to delight in—*Khushi ke sāth ma'lum k., pānā<sup>h</sup>, kisi shai meñ khushi k.*—Ānandapūrvak bodh k., bhog k., lahānā, bilasnā, kisi vastu kā ras lenā, kisi vastu meñ ānand k.
- EN-JŌY'A-BLE, *a.* that may be enjoyed—*Khushi ke sāth kām ānc ke lāq, jisko bhog sakeñ<sup>h</sup>*—Bhogya, upabhogya, subhogin.
- EN-JŌY'ER, *n.* one who enjoys—*Bhog k. w.<sup>h</sup>, pāne w.<sup>h</sup>, kisi shai meñ khushi k. w.*—Bhogi, upabhogi, bhoktā, lahne w., bilasne w.
- EN-JŌY'MENT, *n.* pleasure, happiness, fruition—*'Aish, khushi, āram, āsāish, maza, hazz, bahār, tamattu', wusul, kusul, fauz, bhog-bilus<sup>h</sup>*—Ānand, hulās, chain, harshī, āmod, sukh, bhog, bhukti, sukhāswād, sukhabhog. [phānkūā<sup>h</sup>, bhārkānā<sup>h</sup>.]
- EN-KIN'DLE', *v.* (L. *in, candeo*?) to set on fire, to inflame—*Jalānā<sup>h</sup>, āg-lagānā<sup>h</sup>,*
- EN-LARD', *v.* (L. *in, lardum*) to grease, to baste—*Charbi malnā, ruqan lagānā, rau-gan chuparnā*—Med wā telidi malnā, ghī wā telidi chuparnā.
- EN-LARGE', *v.* (L. *in, largus*) to make greater, to increase, to extend, to amplify, to dilate, to expatiate, to set free—*Kalān k., zīdān k. yā h., kushāda k. yā h., wast' k. yā h., farākh k. yā h., tūl-i-kalām k., tafsil-wār kahnā, āzād k., khalās k.*—Bārī k., barhānā wā barhānā, chaklānā, chaurānā, phailānā wā phailnā, vāgvistār se vyākhyā k., vistār pūrvak varṇan k., chhor d. mukt k. [Adhikvapūrvak, vistārapūrvak.]
- EN-LAR'GED-LY, *ad.* in an enlarged manner—*Ziyādātī kushādāgi yā tūl-i-kalāmī se*—
- EN-LARGE'MENT, *n.* increase, augmentation, expansion, release, copious discourse—*Ziyādātī, āzāish, kushādāgi, farākhī, rihūi, āzādāgi, khalāsi, tūl-i-kalāmī, mubālaga*—Vridhhi, barhāw, barhti, phailāw, vistār, mukti, chhutṭi, chhutkārā, vāgvistārapūrvak vyākhyā, vistār se varṇan.
- EN-LAR'GER, *n.* one who enlarges—*Ziyāda kalān kushāda yā farākh k. w., mubālaga k. w., tūl-i-kalām k. w.*—Barhāne w., adhik k. w., chaklāne wā chaurāne w., vāgvistārapūrvak vyākhyātā, vistār se varṇan k. w. [munawar k.—Ujlā k., ujjwal k.]
- EN-LIGHT', *en-lit'*, *v.* (S. *on, likhtan*) to supply with light, to illuminate—*Raushan k.,*
- EN-LIGHT'EN, *v.* to supply with light, to illuminate, to instruct, to cheer—*Raushan k., munawar k., nūrānī k., raushan-tub' k., tarbiyat k., 'aql d., khush k.*—Ujlā k., ujjwal k., sikhā k., sikhilānā, upadeś d., ānand d., prasanna k., hulsānā.
- EN-LIGHT'EN-ER, *n.* one who enlightens—*Raushan k. w., munawar k. w., raushan-tub' k. w., tarbiyat k. w., 'aql d. w.*—Ujjwal k. w., ujlā k. w., upadeśk, sikhshak.
- EN-LINK', *v.* (Ger. *gelenk*) to chain to—*Zunjir se band k., bāham bāndhnā*—Sikrī se bāndhnā, ekatra jorā wā milānā.
- EN-LIST', *v.* (Fr. *en, liste*) to enrol, to register, to engage in public service—*Is-m-nawā-ai k., khrist yā daftr meñ nam dikhū k., naukar k. yā h., chikra likhnā yā likhānā*—Nām likhnā, nam chapā lenā, bharti k. wā h. [bharti.]
- EN-LIST'MENT, *n.* the act of enlisting—*Is-m-nawāsi, chikre kī likhnā*—Nām likhnā,
- EN-LI'VEN, *en-li-vn*, *v.* (en. S. *lij*) to make alive, to animate, to excite, to gladden—*Zinda k., himmat d., targib d., uhhārānā<sup>h</sup>, chālāk k., tez k., khush k., bashshāsh k.*—Jilānā, sajjv k., sāhas d., qhārhas d., barhāwā d., uksānā, jagānā, satej k., chatāk wā phurtilā k., ānand d., ānandit k., prasanna wā tushṭ k., hulsānā.
- EN-LI'VEN-ER, *n.* one that enlivens—*Zinda k. w., himmat d. w., targib d. w., uhhārne w., chālāk k. w., tez k. w., khush k. w.*—Jilāne w., qhārhas d. w., barhāwā d. w., uksāne w., jagāne w., satej k. w., ānandit k. w., ānand d. w., hulsāne w.
- EN-MESH', *v.* (en. Ger. *musche*) to entrap, to entangle—*Phande meñ phānsānā<sup>h</sup>, jāl meñ pakarnā<sup>h</sup>, phānsānā<sup>h</sup>, phūsānā<sup>h</sup>.*
- EN-MI-TY, *n.* (L. *in, amicus*) unfriendly disposition, hatred, malice—*Dushmanī, 'adawat, mukhālafat, nafrat, khusumat, buq, kina, bad-khrahī*—Virodh, satrutā, bair, vair, riputā, aritā, ghrinā, ghin, dwesh, lāg.
- EN-NŌBLE, *v.* (L. *in, nobilis*) to make noble, to dignify, to exalt—*Umrāw k., amirī darja d., mu'azzaz k., musharrāf k., muhtarim k., sar-farāz k.*—Kulīn banānā, kulīn pad d., samman k., utkarsh k., unnati k., barhānā, utkriшатapadasth k.
- EN-NŌBL'E-MENT, *n.* the act of ennobling—*Umrāw k., amirī-darja-dihī, mu'azzazi, musharrāfi, sar-farāzi*—Kulīnapadadān, utkarsh, padavridhhi, padasamunnati, barhti.
- ENN'UI, ān'wē, *n.* (Fr.) weariness, lassitude, disgust—*Māndagi, susti, zu'f, nafrat, karāhiyat*—Thakāi, glāni, klānti, sithilātā, śrānti, ghrinā, ghin, aruchi. [kholnā.]
- EN-O-DĀ'TION, *n.* (L. *e, nodus*) the act of untying a knot—*Girih-kushāi*—Gāuth
- EN-NŌRMŌUS, *a.* (L. *e, norma*) beyond rule or measure, excessive, very wicked—*Bē*

- andās*, *be-andāsa*, *lā-intihā*, 'azīm, *nihāyat*, *bahut hi ziyāda*, *shadīd*, *sakhti*, *nihāyat zabūn yā kharāb*—*Aparimit*, *atyant*, *atidushṭ*, *atimand*, *bahut burā*, *mahāpāpi*.
- E-NŌU'M-ŌU**, *n.* depravity, atrocious crime—*Zabūn*, *khabīmat*, *kharāb*, *bad-usūb*, *khlāf-d'ustūr*, *gunāh-i-kubirā*—*Atyachār*, *atidushṭatā*, *nghoratā*, *atipātak*, *mahāpātak*, *atipāp*, *mahāpāp*.
- E-NŌR-MOUS-ŌU**, *ad.* beyond measure—*Be-andās*, *lā-intihā*—*Aparimit rūp se*, *atyant*.
- E-NŌR-MOUS-NESS**, *n.* the state or quality of being enormous—*Be-andāzagi*, *lā-intihā*, *bahut hi ziyādāt*, *shiddat*, *sakhti*, *nihāyat zabūn yā kharāb*—*Aparimitatwa*, *atyantatā*, *atidushṭatā*, *atimandatā*.
- E-NOUGH**, 'e-nūf', *a.* (S. *genog*) that satisfies desire, sufficient; *ad.* in a sufficient degree; *n.* a sufficiency—*Kāfi*, *vāfi*; *ad.* *kāfi*, *az-bas*; *n.* *kifāyat*, *vafā*, *iktifā*, *mafur*—*Yatheshṭ*, *prachur*, *bas*; *ad.* *bas*, *yatheshṭ wā prachur rūp se*; *n.* *yā*.
- E-NŌW**, 'a. the old plural of enough.
- E-NŌŪN(CE)**, *v.* (L. *en, nuncio*) to declare—*Zāhir k.*—*Prakāśit k.*, *prakat*, *vā pragat k.*
- E-NŪN'CI-ATE**, *v.* to declare, to express—*Zāhir k.*, *bayān k.*—*Prakāś k.*, *bolnā*, *kahnā*.
- E-NŪN'CI-ATION**, *n.* declaration, expression, manner of utterance, intelligence—*Izhār*, *bayān*, *talāfuz kā tarz*, *talāfuz*, 'aql, *fahm*, *khabar*—*Prakāśan*, *varṇan*, *khyāpan*, *uchcharaṇ*, *saṃajh*, *buddhi*, *juān*, *medhā*, *vijnātā*.
- E-NŪN'CI-ATIVE**, *a.* declarative, expressive—*Maqirr*, *mashir*, *ba-khūb bayān k. v.*—*Vyaktakāri*, *uchchārak*, *khyāpak*, *prakāśak*, *suspashṭakāri*.
- EN-QUIRE**. See **INQUIRE**. [*k.*, *prakopit k.*, *bharkānā*, *jalānā*.]
- EN-RAGE**, *v.* (Fr. *en, rage*) to irritate—*Qazab-nāk k.*, *barham k.*, *khaṣī k.*—*Krudidh*.
- EN-RANK**, 'v. (Fr. *en, rang*) to place in ranks or order—*Saf men rakhnā yā tartīb d.*—*Pānti wā pañkti men rakhnā*, *suwārnā*.
- EN-RAPTURE**, *v.* (L. *in, raptum*) to transport with pleasure, to delight highly—*Khushi ke mare be-khud k.*, *khushi se be-ikhtiyār k.*, *vajd men dālnā yā k.*, *bāg-bāg k.*, *nihāyat khushi k.*—*Param harsh se murechhit k.*, *paramānand ke kārap se achet k.*, *nibāl k.*, *pulkānā*, *romāñchit k.*, *paramānandit k.*
- EN-RĀPT**, *u.* thrown into an ecstasy—*Nihāyat khushi se be-khud be-ikhtiyār yā be-hawāss*—*Harshamohit*, *harshomatta*.
- EN-RĀV'ISH**, *v.* (Fr. *en, ravir*) to throw into ecstasy, to transport with delight—*Nihāyat khushi se be-ikhtiyār be-khud yā be-hawāss k.*, *vajd men dālnā yā k.*, *bāg-bāg k.*—*Paramānand se achet k.*, *harshomatta k.*, *harshamohit k.*
- EN-RĀV'ISU-MENT**, *n.* ecstasy of delight—*Nihāyat khushi se be-khudi be-ikhtiyār yā be-hawāss*—*Param harsh se murechhitā*, *paramaharsh se sudh ka har jānā*, *harshaveś*.
- EN-RICH**, 'v. (en, S. *ric*) to make rich, to fertilize, to store, to supply—*Tālī-war yā tālī-mand k.*, *taṃgar k.*, *daulat-mand k.*, *gani k.*, *pur-zor k.*, *tāzi k.*, *zaiyid k.*, *zarkhez k.*, *ma'mūr k.*, *bakhshnā*, *ārasta k.*, *khūb-sirat k.*—*Dhanādhyā k.*, *dhani wā dhanawān k.*, *phalavati k.*, *prabāl k.*, *bharnā*, *sobhit k.*, *denā*.
- EN-RICH'MENT**, *n.* the act of making rich—*Tālī-war k.*, *taṃgar k.*, *pur-zor yā zaiyid k.*, *ma'mūr k.*, *bakhshnā*—*Dhani wā dhanawān k.*, *phalavati wā prabāl k.*, *bharnā*, *so-*
- EN-RIDGE**, *v.* (en, S. *rig*) to form into ridges—*Alaṇ yā tilā banānā*. [*hit k.*]
- EN-RING**, 'v. (en, S. *ring*) to bind round—*Ghermā*, *gher-kar bāndhnā*.
- EN-RŌBE**, 'v. (Fr. *en, robe*) to dress, to clothe—*Līās pahirānā*, *poshāk pahānā*—*Vastra pahānānā*, *kape pahirānā*.
- EN-RŌL**, 'v. (Fr. *en, rôle*) to insert in a roll or register, to record—*Daftar yā fihrist men mundaṛaj k.*, *daftar yā fihrist men dākhil k.*, *ism-nawis k.*—*Nām likhnā*, *nāmā-valipatra men likhnā*, *nāmāvarisanākhyaṭra men nam chārṇānā*.
- EN-RŌI'MENT**, *n.* the act of enrolling, a register—*Ism-nawisi*, *daftar*, *fihrist*—*Nām likhnā*, *nāmāropan*, *nāmāvalipatra*. [*ṭhānā*.]
- EN-ROOT**, 'v. (en, Sw. *rot*) to fix by the root—*Jar se lagānā gārnā yā ropnā*, *jār bai-*
- EN-ROUND**, 'v. (L. *in, rotundus*) to environ—*Ghermā*.
- EN-SAM'PLE**, *n.* (L. *exemplum*) a pattern—*Nāmānā*, *nacir*—*Ādarś*, *pratimā*, *upamā*.
- EN-SAN'GUINED**, *p. a.* (L. *in, sanguis*) stained or covered with blood—*Khūn-ālida*, *pur-khūn*—*Lahū se bhara*, *lohlohān*, *rudhiramay*.
- EN-SCHED'ULE**, *en-shēd'ule*, *v.* (Gr. *en, schedē*) to insert in a schedule—*Fard yā fihrist men mundaṛaj yā dākhil k.*—*Sāmāgripatra men chārṇānā wā likhnā*, *likh rakhnā*. [*hisār se mahfūz k.*, *mahfūz k.*—*Mānōh kot wā garh se rakshā k.*, *bachānā*.]
- EN-SCŌNCE**, 'v. (en, Ger. *schanze*) to cover as with a fort, to secure—*Gūya gal'a yā*
- EN-SEAL**, 'v. (L. *in, sigillum*) to impress—*Nishān k.*, *mukh k.*—*Āṅk wā chihn k.*, *mudrāñkit k.*, *mudrāchihnit k.*, *mudrābaddh k.*
- EN-SEAM**, 'v. (en, S. *seam*) to sew up—*Tāñknā*, *s'nāḥ*, *sī dḥ*. [*jalānā*.]
- EN-SEAR**, 'v. (en, S. *searum*) to cauterize—*Dāg d.*, *gul d.*—*Dagūh k.*, *tant lobe se*
- EN-SEMBLE**, *ang-sām'ble*, *n.* (Fr.) all the parts taken together—*Moth*, *guthrā*, *sa'* *mīl-kar*. [*ārnāḥ*, *bachānā*.]
- EN-SHIELD**, 'v. (en, S. *scyld*) to cover, to protect—*Dhāñknā*, *dhāñpnā*, *dhāl se*

- EN-SHRINE', *v.* (*en*, *S. scrio*) to preserve as sacred—*Pák ján-ka mahfúz rakhná—*  
*Paṭita samajhkar surakshit rakhná wá bachá rakhná.* [*bacháná* <sup>b</sup>.]
- EN-SHRÖUD', *v.* (*en*, *S. scrud*) to clothe, to invest, to shelter—*Lapetná<sup>b</sup>, dhāpná<sup>b</sup>,*  
 EN'SIGN, *én'sin*, *n.* (*L. in, signum*) the flag or standard of a regiment, the officer  
 who carries a standard, a badge—*Ek pallan ká nishán, 'alam-bardár, nishán-bardár,*  
*'alámāt, patāb<sup>b</sup>—* *Sená ká jhándá wá patáká, patákálhārī, patákávahak, dhawajadhārī,*  
*chihni, lakshay.* [*bardārī—* *Patákálhārī ká pad, dhawajadhārī ká pad.*]
- ÉN'SIGN-QY, *n.* the office of an ensign—*Nishán-bardārī, nishán-bardár ká 'uhda, 'alam-*  
 ÉN'SIGN-DEAR ER, *n.* one who carries a flag—*Nishán-bardár, 'alam-bardár—* *Patákává-*  
*hak, dhawajadhārī.*
- EN-SLAVE', *v.* (*en*, (*Ger. slave*) to reduce to slavery, to deprive of liberty—*Gulám k.,*  
*halqa-ba gosh k., asir k., quid k.—* *Dās banáná. vās k., bañdhua k., swādhinatwa-*  
*chyt k., parādhiin k.* [*goshī, asirī—* *Dāsyā, dāsatwa, dāsahāw, cherāī.*]
- EN-SLAVE'MENT, *n.* servitude, slavery—*Gulám-sāzi, gulāmī, lauñrī-panā<sup>b</sup>, halqa-ba-*  
 EN-SLAVE'R, *n.* one who enslaves—*Gulām k. w., halqa-ba-gosh banāne w., asir k. w.,*  
*quid k. w., giriftār k. w.—* *Dās banāne w., vās k. w., bañdhua k. w., swādhinatwa-*  
*chyt k. w., parādhiin k. w.*
- EN SNARE', *v.* (*en*, (*Dan. snare*) to entrap, to allure, to take by guile—*Phande se*  
*pakarnā, wargulānā, farch se giriftār k.—* *Phānsna, phāndnā, phānsnā, lubhānā,*  
*bañhānā, chhāl kapaṭ wā lobh dikhākar pakarnā.*
- EN-SNARE'ER, *n.* one who ensnares—*Phānsne w<sup>b</sup>, phāndne w<sup>b</sup>, phānsāne*  
*w<sup>b</sup>, lubhāne w<sup>b</sup>, bañhāne w<sup>b</sup>, lālach yā lobh dikhākar pakarne w<sup>b</sup>.*
- EN-SÖBER', *v.* (*L. in, sobrius*) to make sober, to compose—*Parhez gār k., sanjida k.*  
 —*Parimitāchārī k., amatta k., sānt wā dhīr k.* [*rakhnā<sup>b</sup>, gol banānā<sup>b</sup>.*]
- EN-SPHERE', *v.* (*Gr. en, sphaire*) to place in a sphere, to make round—*Gole meñ*  
 EN-STAMP', *v.* (*en, D. stampen*) to impress as with a stamp—*Thāpnā<sup>b</sup>, chhāpnā<sup>b</sup>.*
- EN-SÖP', *v.* (*L. in, sequor*) to follow—*Pichhe h<sup>b</sup>, ā-jānā<sup>b</sup>, ā-parnā<sup>b</sup>, konā<sup>b</sup>.*
- EN-SURE', *v.* (*L. in, securus*) to make certain or secure. See INSURE—*Zimma k.,*  
*qām k., gayin k., muqarrar k., be-khatar k.—* *Bīmā k., sumiśhit k., sthir k.*
- EN-SWEEP', *v.* (*en, S. swapan*) to pass over rapidly—*Khūch le-jānā<sup>b</sup>, uṭhā le-jānā<sup>b</sup>,*  
*jhūr le-jānā<sup>b</sup>.*
- EN-TAB'LA-TURE, *n.* (*L. in, tabula*) the architrave, frieze and cornice of a pillar—  
*Sitān ke sir ká nupshā—* (*Ghar ke stambh ká agraṭhāg, ghar ke stambh ke mastak*  
*kā ābharan ālī.*
- EN-TAIL', *v.* (*Fr. en, tailler*) to settle the succession of an estate so that it cannot  
 be bequeathed at pleasure; *n.* an entailed estate, the rule that limits the succe-  
 sion—*Jāc-dād ki wirāsāt ke bah meñ aīsā band-o-bast kurnā ki jismēñ wah apnī marz*  
*ke mutābiq hiba na ho-sake; n. jāc-dād jo kis khāss wāris ke liye muqarrar ho, jāc-dād*  
*jo kis khāss shart-i-wirāsāt se chālī ātī ho, wirāsāt ká mahmūd karnē-wālā qā'idā,*  
*wah qā'idā jis se wirāsāt mahmūd hotī hai, wirāsāt ká qā'idā—* *Sthāwar dhan ke*  
*vishay meñ aīsā niyām karnā ki jismēñ wah jisko chāhēñ usko na de sakeñ, sthāwar*  
*dhan ko vīśesh kramāgamānusār se sthir k.; n. kramāgatariṭh, sthāwar dhan jo*  
*kramāgamānusār se chālī ātī ho, kramāgamavidhī, uttārādhikāravidhī, dāyādhikā-*  
*ravidhī.* [*Paluā k., sūdhā k., vās k., damān k.*]
- EN-TAME', *v.* (*en, S. tamian*) to make tame, to subdue—*Hilānā<sup>b</sup>, rachnā<sup>b</sup>, tātī k.—*  
 EN-TAN'GLE, *v.* (*en, S. tang*?) to involve, to twist, to confuse, to perplex—*Phāsnā,*  
*phānsnā<sup>b</sup>, uljhnā<sup>b</sup>, bhāñwar-jāl meñ dālnā<sup>b</sup>, gherṇā<sup>b</sup>, lapetnā<sup>b</sup>, ghubā d<sup>b</sup>, har-*  
*barā d<sup>b</sup>, uljherā dālnā<sup>b</sup>.* [*ghabrāhū<sup>b</sup>, karbarāhū<sup>b</sup>.*]
- EN-TAN'GLE-MENT, *n.* involution, perplexity—*Lapṭāw<sup>b</sup>, uljherā<sup>b</sup>, phānsiāw<sup>b</sup>, phānsāwā<sup>b</sup>,*  
 EN-TENDER, *v.* (*L. in, tener*) to make tender, to mollify—*Narm k., mūlāim k.—*  
*Komal k., thāndhā k., sānt k.*
- ENTER, *v.* (*L. intro*) to go or come into, to initiate, to set down in writing—*Dākhil*  
*h., andar jānā gī ānā, dākhil k., dar lānā, āgāz karānā, mundaraj k., qalam-band*  
*k.—* *Bhītār jānā yā ānā, paṭhnā, dhasnā, ghūsṇā, pravēs k. wā karānā, pravritta k.,*  
*tānk lenā, likh lenā.*
- ÉNTER-ER, *n.* one who enters—*Andar jāne yā āne w., dākhil h. w., dākhil k. w., dar*  
*lāne w., āgāz karāne w., mundaraj k. w., qalam-band k. w.—* *Bhītār jāne wā*  
*āne w., paṭhne w., ghūsne w., pravēs k. w., pravēs karāne w., pravritta k. w., tānk*  
*lene w., likhne w.* [*mārg, path, bāt, dwār.*]
- ÉNTER-ING, *n.* passage into a place—*Paṭhne kī rāh, rūsta, darwāza—* *Paṭhne kī*  
 EN'TRANCE, *n.* the act of entering, the passage for entering, initiation—*Āmad, dakhil,*  
*dar-āmad, rasūi, idkhāl, paṭhne kī rūsta, darwāza, āgāz, ibtidā—* *Ānā, pahunch,*  
*āves, paith, dwār, pravēs, prārambh.*
- ÉNTRY, *n.* passage, the act of entrance, the act of setting down in writing, beginning—  
*Rūsta, darwāza, āmad, dar-āmad, rasūi, bāryābī, dākhila, navāzhta, āgāz, shurū<sup>b</sup>—* *Mārg,*  
*bāt, dwār, gamanāgamanapath, paith, pravēs, lekh, abhiliṭhan, ārambh, prārambh.*



EN-TER-PAR-LANCE, *n.* (L. *inter*. Fr. *parler*) mutual talk, conference—*Āpas meñ guſt-gā, suvāl jawāb*—*Āpas meñ bāchit, paraspār sambhāṣaṇ, vārtalāp.*

EN-TER-PRISE, *n.* (L. *inter*, Fr. *pris*) an undertaking of hazard, an arduous attempt; *v.* to undertake, to attempt—*Muḥimm, sakht yā 'azim kām ke liye sa'ī, sakht kām, kār-i-'azim; v. zimma lenā, 'azimat k., sa'ī k., koshish k.*—Jokhim, durgakarm, kathin karm, kathin karm ke nimitta cheshtā wā udyog; *v. uṭhā lenā, pānw dālāna, ārambh k., udyog wā cheshtā k.*

EN-TER-PRIS-ER, *n.* a man of enterprise—*Muḥimm k. w., sakht yā 'azim kām ke liye sa'ī k. w., sakht kām k. w., kār-i-'azim k. w.*—Kathinakarmavyavasāyī, kathinakarmapravritta. [Jokhimī, kathinakarmavyavasāyī, drirh, sahasī, hiyāī.]

EN-TER-PRIS-ING, *p. a.* adventurous, bold—*Jān-bāz, dil-chal, sāhib-i-himmat, diler*—

EN-TER-TAIN', *v.* (L. *inter, teneo*) to treat with hospitality, to keep, to hold in the mind, to amuse, to divert—*Mihmānī k., ziyāfat k., rakhnā<sup>h</sup>, naukar rakhnā, dil meñ rakhnā, khush k., dil bahlānā*—Pāhun kā saṭkāṛ k., seva meñ rakhnā, man meñ rakhnā, rījhānā, ramānī, man phernā, man bahlānā.

EN-TER-TAIN'ER, *n.* one who entertains—*Mez-bān, mihmān-dār, naukar rakhne w., dil bahlāne w.*—Saṭkāṛī, pāhun kā saṭkāṛī, bhṛitya rakhne w., man meñ rakhne w., rījhāne w., prakāṣṇa k. w., ramāne w., man pherne w., jī bahlāne w.

EN-TER-TAIN'ING, *p. a.* amusing, diverting—*Dil-chasp, mufarrīh, farhat angez, dil bahlāū*—Vinodak, vinodajanak, manorānjak, rāmya, man bhāū, man bhāwnā, man bahlāū. [ne ramāne wā man bahlāne kī rīti se.]

EN-TER-TAIN'ING-LY, *ad.* so as to amuse—*Khush kurne yā dil bahlāne ke taur se*—Rījhā-

EN-TER-TAIN'MENT, *n.* hospitable treatment, a feast, amusement, diversion—*Mihmānī, mihmān-dārī, tawāzū, ziyāfat, dil-luṭī, tafarruj, savād, dil-bahlāw*—Atithisevā, atithisaṭkriyā, saṭkāṛ, utsav, sambhojan, sahabhojan, vinod, vilās, man pher, jī bahlāw.

EN-THRĀL'. See INTHRĀL.

EN-THRĀL', *v.* (en, S. *thirliān*) to pierce, to penetrate—*Chhednā<sup>h</sup>, bedhnā<sup>h</sup>, chubhnā<sup>h</sup>* [sālnā<sup>h</sup>.]

EN-THRONE', *v.* (L. *in, thronus*) to place on a throne—*Takht par baithānā, bād-shāhī darja d.*—Sinhāsan par baithānā, rājā banānā.

EN-THŪ'SI-ASM, *n.* (Gr. en, *theos*) heat of imagination, ardent zeal—*Sar-garmī, josh, fharosh, tezi, wajd, ta'assub, shauq*—Uttāp, ugratā, āveś, atyutsāh, atyāsakti, paramotsāh.

EN-THŪ'SI-AST, *n.* one of a heated imagination elevated fancy or ardent zeal—*Sar-garm, le-hūda khayāl k. w., pur-shauq yā pur-josh shakhs, muta'assib, abdāl*—Uttapabuddhi, vyagrabuddhi, atyutsāhī āveśī atyāsakt wā paramotsāhī jan.

EN-THŪ'SI-ASTIC, EN-THŪ'SI-ASTIC-AL, *a.* having enthusiasm, ardently zealous—*Sar-garm, pur-josh, pur-shauq*—Vyagra. uttapt, āveśī, atyutsāhī, atyāsakt, paramotsāhī. [se, āveś se, atyāsakti se, atyutsāh se, paramotsāh se.]

EN-THŪ'SI-ASTIC-AL-LY, *ad.* with enthusiasm—*Sar-garmī; josh se, ta'assub se*—Uttāp

ENTHY-MEME, *n.* (Gr. en, *thumos*) a syllogism of which one of the premises is understood—*'Ilm-i-mantiq meñ ek dulīl jiska ek qaziya mahzif yā muqaddar rahā hai*—Nyāyākār jismēñ ek awayav hūpt wā upalakshit rahā hai, nyūnaikāvayavan-yāyavīśesh.

EN-TICE', *v.* (S. *tihtan* ?) to allure, to attract, to tempt, to incite—*Lubhnā<sup>h</sup>, kashish k., khīnchnā<sup>h</sup>, turqīb d., wargalānnā, takhris k. yā d.*—Lobhnā, phuslānā, ākarshan k., bahkknā, lālchānā, puchikārnā, jagānā, uṭhānā, baṛhāwā d, pravritti jāmnānā.

EN-TICE'MENT, *n.* alluremeut, blandishment—*Igwā, dil-farebī, dil-rubāī, nāz, karashma, 'ashwa, nakhra*—Phuslāhāt, ākarshan, pralobhan, lālan, lobhadārśan, choṭulā wā chochlā, hāv, hawbhāv. [ne w<sup>h</sup>.]

EN-TICE'ER, *n.* one who allures to ill—*Phuslāne w<sup>h</sup>, bahkknē w<sup>h</sup>, bure kām kī or bahkknē*

EN-TICE'ING-LY *ad.* in an alluring manner—*Dil-farebī yā dil-rubāī ke taur se, wargalānne ke taur se*—Phuslāne wā bahkknē kī rīti se.

EN-TIRE', *a.* (L. *integer*) whole, undivided, complete, full—*Kullī, musallam, kāmīl, tamām*—Sab, sakal, samagra, akbaṇḍ, akhil, sampūrṇ, sārā.

EN-TIRE'LY, *ad.* in whole, completely, fully—*Bi-l-kull, sar-ā-sar, sar-ba-sar, ek-galam*—Sarvāś, sampūrṇ rūp se, nihśesh rūp se, sārā, akhil prakār se, samagrata se.

EN-TIRE'NESS, *n.* completeness, fulness—*Kullīyat, takmīl, tamām, tamāmī, tamāmīyat*—Sampūrṇatā, samudayī, samastatā, samasti.

EN-TIRE'TY, *n.* completeness, the whole—*Kullīyat, tamāmīyat, tamāmī*—Sampūrṇatā, akhandatwa, samagrya, samastatā.

EN-TITLE, *v.* (L. *in, titulus*) to give a title or right to, to dignify with a title—*Zī-haqq k., mustahiqq k., haqq-dār k., khitāb d.*—Adhikārī k., adhikār wā swattwa d., nāmadheya k., padavī d.

EN-TIT'Y, *n.* (L. *ens*) being, existence—*Hastī, wujūd*—Sattwa, satā, bhūt, vastu.

EN-TÖIL', *v.* (L. *in, tela*) to enenare—*Phānnā<sup>h</sup>, phānnā<sup>h</sup>, phande yā jāl meñ pakarnā<sup>h</sup>.*

EN-TOMB', en-tôm', v. (Gr. *en, tumbos*) to put into a tomb, to bury—*Gor d., dafn k.*  
—Samādhi meñ dhiarnā wā gārnā, gārnā. [gār top.]

EN-TOMBMENT, *n.* burial—*Dafn, tadfin, gor meñ dafn*—Gār top, garāw, samādhi meñ

EN-TO-MŌL'O-QY, *n.* (Gr. *entoma, logos*) the natural history of insects—*Hasharāt-u-larz-nāma, husharāt-nāma, kīre-makorōn kā bayān*—Kīṭavarjan, kīre patāṅgōn kā varṇan.

EN-TŌR-TI-LĀ'TION, *n.* (L. *in, tortum*) a turning into a circle or round figure—*Ek dāira halqā qā mudawwar shakl ho jānā*—Ek vartul wā maṇḍalākār ban jānā.

ENTRAILS, *n. pl.* (Gr. *entera*) the bowels—*Āṭriyān<sup>h</sup>, āṇṭriyān<sup>h</sup>, rode, āṇṭēn<sup>h</sup>.*

ENTRANCE. See under ENTER.

EN-TRANŒ', v. (Fr. *en, transe*) to put into a trance. to put into ecstasy—*Qushī meñ dālānā, sakte yā wajl meñ dālūnā, be-khud k.*—Mūrchelkhāpanna k., mūrchelhit k., achet k., sudh har lenā.

EN-TRĀP', v. (en. *S. trappe*) to catch in a trap, to ensnare—*Phāūsānā<sup>h</sup>, phande meñ phāūsānā qā bejānā<sup>h</sup>, phā-<sup>h</sup>chū<sup>h</sup>, phande meñ pakarnā<sup>h</sup>, jāl se pakarnā<sup>h</sup>.*

EN-TREAT', v. (L. *in, tractum*) to beg earnestly. to beseech. to use—*Itijā k., 'arz k., iltimās k., dar-kharast k., istid'ā k., sulūk k., guft-gū k.*—Ghīghiyānā, prārthanā k., girgiranā, samay prarthana k., bintī k., chiraui k., nivedan k., ācharaṇ k., vyavahār k., bāchit k.

EN-TREAT'EN, *n.* one who entreats—*Itijā k. w., 'arz k. w., istid'ā k. w., sulūk k. w., guft-gū k. w.*—Prārthak, bintī k. w., chiraui k. w., nivedan k. w., vyavahār k. w., bāchit k. w.

EN-TREAT'IVE, *a.* pleading, treating—*Itid lānc w., 'arz k. w., 'arz k. w., sulūk k. w., guft-gū k. w.*—Bintī k. w., vinyapūrvak prārthanā k. w., ācharaṇ k. w., vyavahār k. w., bāchit k. w. [*dar-kharast*—Prārthanā, vinati, bintī, yāchanā, chiraui, nivedan.

EN-TREAT'Y, *n.* petition, prayer, request—*Itija, istid'ā, mīnat, guzārish, 'arz, iltimās,*  
ENTRE-METS, ang'tre-mā, *n.* (Fr.) small dishes set between the principal ones at table—*Chhoti chhoti rikābiyān jo mez par bari bari rikābiyōn ke bich meñ chuni jāti hain*—Chhoti chhoti thaliyān jo bhojan ke samay bari bari thaliyōn ke bich meñ dhari jāti hain.

ENTRE POT, ang'tre-pō, *n.* (Fr.) a magazine, a warehouse—*Makhzan, ganj, ganjina, jinn-khāna, asbāb-khāna*—Bhāṇḍikār, bhāṇḍār, vikrevadravyasālā.

ENTRY. See under ENTER. [*ānṭhūā<sup>h</sup>, batsā<sup>h</sup>, maronā<sup>h</sup>, lapetnā<sup>h</sup>, lipatnā<sup>h</sup>.*

EN-TWINE', v. (en. *S. twine*) to twine or wreath round—*Banriyānā<sup>h</sup>, bhānjnā<sup>h</sup>,*

EN-TWIST', v. (en. *D. twisten*) to twist or wreath round—*Banriyānā<sup>h</sup>, lapetnā<sup>h</sup>, ānṭhūā<sup>h</sup>, latnā<sup>h</sup>, maronā<sup>h</sup>, lipatnā<sup>h</sup>.*

E-NŌ'CLEATE, v. (L. *e, nucleus*) to clear, to explain, to solve—*Sāf k., bayān k., tufāf k., hall k.*—Spasht k., samjhānā, batānā, bujhānā, kholnā, suljhānā.

E-NŌ'MER-ATE, v. (L. *e, numerus*) to reckon up singly, to number—*Ek ek kar-ke shumār k., hisāb k., shumār k.*—Ek ek karke giṇnā, saṅkhyā k., giṇnā, gaṇanā k.

E-NŪ MER-Ā'TION, *n.* the act of numbering—*Shumār, hisāb*—Gintī, gaṇanā, saṅkhyā, parigaṇanā, parisaukhyā. [gaṇanā k. w., gaṇanākārī, gaṇak.]

E-NŪMER-A-TIVE, *a.* reckoning up, counting—*Shumār k. w., hisāb k. w.*—Gintī k. w., ENU'CI-ATE. See under ENOUNCE.

EN-VĒL'OP, v. (Fr. *envelopper*) to inwrap, to cover, to hide, to surround—*Lapetnā<sup>h</sup>, malfaf k., dhānpnā<sup>h</sup>, dhāṇḍnā<sup>h</sup>, chhipnā<sup>h</sup>, gherṇā<sup>h</sup>.*

EN-VE-LOP, ang've-lōp, *n.* a cover, a wrapper—*Lijfā, qilāf*—Beṭhan, pariveshtan, āveshtan, oḥār, uḥār wā uḥār, āchchhādan.

EN-VĒL'OP-MENT, *n.* perplexity, entanglement—*Pech-o-tāb, mār pech, itirār, phānsāw<sup>h</sup>*  
—Ghabrāhat, lapṭāw, uljheṛā, atkāw.

EN-VĒN'OM, v. (L. *in, venenum*) to taint with poison, to poison, to enrage—*Zahr-ālūda k., zahr-dār k., gazab-nāk k., barham k.*—Vishayukt k., vish milānā, bikh milānā, prakopit k., krudh k.

EN-VĒR'MELL, v. (Fr. *en, vermeil*) to dye red—*Surkh raṅgnā*—Raktavarṇ raṅgnā.

EN-VĪRON, v. (Fr. *en, river*) to surround, to encompass, to invest—*Gird k., gherṇā<sup>h</sup>, zhātu k., muḥāsara k.*—Gher lenā, rūḥlīmā, pariveshtan k., āveshtan k., āvrit k.

EN-VĪ'RONs, *n. pl.* places adjacent—*Gird-pesh ki jagah, pairāman, gird-nawāh, nawāh, jawānib, atrāf, suwād, jawār qā jawār*—Parisar, gweṇrā, paros, nerī ki jagah.

EN-VŌY, *n.* (Fr. *envoyé*) a public minister sent from one power to another—*Bādshāh kā wakīl, elchī, safir*—Rājadūt, rājachār. [Rājadūtāpad.]

EN-VŌY-SHIP, *n.* the office of an envoy—*Bādshāh ki wakīl, elchī-garī, shāhī wakālat*—

EN-VY, v. (L. *in, video*) to hate another for excellence lapjiness or success, to grieve at another's good, to grudge; *n.* pain or vexation at another's good—*Hasod k., rashk k., hasrat k., nā-rāzī se d., be-khushī se d.; n. hasad, rashk, hasrat*—Dāh k., irshā k., dūare kī bhālāfī par jalnā, anichchhāpūrvak d., anman d.; *n. dāh, irshyā, irshā, mātēary, parotkarshishishputī.*

EN'S-VI-A-BLE, *a.* exciting envy, desirable—*Hasad-pazir, hāsīdāna, wājibu-l-hasad, margāb, dil-pasand*—*īrshyaniy, īrshyotpālak, dāh kiye jāno ke yogya, ākānkshāniy, abhikshāniy.*

EN'S-VI-ER, *n.* one who envies—*Hasad yā rashk k. w., hāsīd*—*Dāhī, īrshyī.*

EN'S-VI-OTS, *a.* full of envy, malicious—*Hāsīd, hasūd, bad-chashm, kina-rear, bad-andesh*—*Dāhī, mātārī, īrshyī, dweshī, dūse kā anīshacheshīk, drohī.*

EN'S-VI-OTS LY, *ad.* with envy—*Hasad se, hāsīdāna*—*Dāh se, īrshyāpūrvak.*

EN-WHEEEL, *v.* (*en, s. hureol*) to encompass—(*īghnā*)<sup>h</sup>.

EN-WOMB, *en wōm, v.* (*en, s. wamb*) to make pregnant, to bury, to hide—*Hāmila k., dafā k., pashida k.*—*Pet se k., gārnā, lukānā, chhīpānā.*

EN-WRAP, *en-rāp, v.* (*en, wrap*) to involve. See *ISWRAP*—*Lapetnā*<sup>h</sup>.

EN-WRÄPMENT, *n.* a covering, a wrapper—*Lifāfa, dast-bagcha, gilāf*—*Bethan, lapetan, pariveshtan, ubhīr wā ohār.*

E-OLIC, *a.* pertaining to *Eolia*—*Iolia mull. ke mutā'alliq*—*Ioliadeśāsambandhī.*

E-OLIAN, *a.* pertaining to *Eolus* or the winds—*Iolus yā harā ke mutā'alliq, Iolus yā harā se nīshat-dār*—*Pawamalevatāsambandhī.* [*ulā yā toṭṭī baṭṭ ho*]<sup>h</sup>.

E-OLIPHE, *n.* (*1. Eolus, pila*) a hollow ball with a pipe—*Ek polā golā jismēn*

E'PACT, *n.* (*Gr. epī, ago*) the excess of the solar month and year above the lunar—*Shawst mahine aur sāl kī zīqādātī qamarī mahinō aur sāl se*—*Saur mās aur vatsar kā ādhikya chāndra mās aur vatsar se.*

EP-E-NÉTIC, *a.* (*Gr. epī, ainos*) laudatory, bestowing praise—*Sanā-khrān, maddāh, tashīn yā tarīf k. w.*—*Praśānsīkārī, stutivādak, stutikārī.*

EP'AU-LÉT, *n.* (*Fr. epaule*) a shoulderknot, an ornament for the shoulder—*Phuṭnā yā jhābā jo zīqāṭīgōn ke kaudhā par rakhtā hai*<sup>h</sup>, *jhābā*<sup>h</sup>, *phūṭnā*<sup>h</sup>.

ÉTHIA, *n.* (*1. a Hebrew measure*—*'Ibrānī yā Yahūdī mās*—*Yihudiya deś kā pari-mān vīshēh.* [*jitā hai*]<sup>h</sup>, *wah kirā jo jis dīn hotā hai usī dīn martā hai*<sup>h</sup>.

E-PHÉMERA, *n.* (*Gr. epī, hmera*) an insect that lives only a day—*Kirā jo ek hī dīn*

E-PHÉM'ERAL, E-PHÉM'ERIC, *a.* beginning and ending in a day, short-lived—*Jis dīn hore usī dīn marne w.*<sup>h</sup>, *thorē dīn rahne yā jine w.*<sup>h</sup>, *kon-zist, qalīlu-l-hayāt*—*Aikdīk, ekīhāmāstrasthīyī, alṭayū, ulūrahajivī, kshapajivī.*

E-PHÉM'ERUS, *n.* an account of the daily motions and situations of the heavenly bodies—*pl. EPHEMÉRIDĒS*—*Saigārōn kā roz-nāmcha, apām-i-jahāzī kī roz-roz kī harākat aur mutāqān kā hisāb yā bagān, tayrīm*—*Nakshatrōn aur grahōn ke pratidin kī gati aur sthiti kī pustak wā lekhnā, wah pustak jismēn nakshatrōn aur grahōn ke pratidin kī gati aur sthiti likhī jāti hai, patrā.*

E-PHÉM'ERIST, *n.* one who consults the planets—*Munajjim, saigārōn ke lāb mēn shaghl k. w.*—*Nakshatra aur graha-ālī ke vishay mēn abhyās k. w., phalīd jānne w., phā-litavettā.* [*pitābhār jo hriday par hotā hai, swapnakalpitanūthyāvasanā.*

ÉPI-LALTES, *n.* (*Gr*) the nightmare—*Kābūs*—*Ajīpmanayuktaswapna, swapnakal-*

ÉPHOD, *n.* (*1. an ornament worn by the Jewish priests*—*Yahūdīgōn ke padmī kā zewar*—*Yihudiyōn ke āchārya wā yājak kā bhūshan.*

ÉPIC, *a.* (*Gr. epis, narrative, heroic*—*n.* an epic poem—*Pāstānā, hikāyatī, bahādurī āmez, bahādurānī, dīlchirāp*—*n.* *māzaurī jismēn muratib aur maushhūr logōn kī bahādurī kī bagān ho*—*Nītilāsik, vīracharitrakathak, kathik, sūravrittāntavishay, sūratāsambandhī, vīradāyishayak, vīryawān, vikrānt*—*n.* *vīracharitravishayak kāvyā.*

ÉPI-CÉDE, *n.* (*Gr. epī, kados*) a funeral song or discourse—*Marsiyā, mātunā gīt yā gazzal*—*Śokasūchak gīt, kārūnik gīt, śokarān.*

ÉPI-CÉMIAN, *a.* elegiac, mournful—*Mātunā, marsiyē ke mutā'alliq, mātunā-angez*—*Śokasūchak, kārūnik, karūnāmāy, vilāpī.*

ÉPI-CENE, *a.* (*Gr. epī, kinos*) common to both sexes, of both kinds—*Do-jinsā, do-nū jinsōn ke līc āmun, tānīs-o-ārkir mēn mushtarak*—*Sāmānydīng, ubhayalīng.*

ÉPI-CURE, *n.* (*1. Epicurus*) one given to the luxuries of the table—*Shikam-parwar, shikam-banda, 'aigish, tamāsh-bīn, shikam-parast*—*Petū, chātorā, jībhlukā, vishaya-sevī, vishayāseakt, ulāhparāyan.*

ÉPI-CURĒAN, *n.* one of the sect of Epicurus; *a.* pertaining to Epicurus, luxurious—*Epiqyurus hakīm ke mat kē poi-ran*—*n.* *Epiqyurus hakīm ke mutā'alliq, 'aigish, shoh-ratī, mafsunā*—*Epikyurus parvidit kā matānūyiyī, Epikyuruspanthī, Epikyurus kā matāvalambī, Epikyurus kā mat māme w. jān*—*a.* *Epikyurassambandhī, Epikyurus-vishayak, vishayī, śārīrikasukhasevī, bhogaparāyan.*

ÉPI-CURĒAN-ISM, *n.* the doctrine of Epicurus—*Epikyurus kā mat*<sup>h</sup>.

ÉPI-CUR-ISM, *n.* luxury, sensual enjoyment, the doctrine of Epicurus—*'Aish, 'aigāshī shahwat, mafsunā khushī, Epikyurus kā mat*<sup>h</sup>—*Vishayasevā, śārīrikasukhānūrg, Epikyurus kā tattwā wā panth.*

ÉPI-CUR-IZE, *v.* to indulge like an epicure, to profess the doctrines of Epicurus—*Shikam-parwar ke mānīnd khānā pīnā yā 'aish k., Epikyurus ke mat kē poi-ran k., Epikyurus ke mat ke mutā'alliq chālū*—*Chātorā wā jībhlukā ke sadrīs khānā pīnā,*

udarnaparāyan jan ke sadris̄ vislayasevā k., Epikyuras kī mat mānnā, Epikyuras ke panth meñ chalnā.

ĒPI-ŪY-CLE, *n.* (Gr. *epi, kuklos*) a little circle whose centre is in the circumference of a greater — *Ek ekhotā dāira jiskā markaz bare dāire ke muhrt meñ hotā hai* — Ek chhotā vartul jiskā kendra bare vartul kī paridhi meñ hotā hai, prāchhakra, nichochelavritta.

ĒPI-I-DĒMTC, ĒPI-I-DĒM<sup>1</sup>-CAT, *a.* (Gr. *epi, demos*) affecting great numbers, generally prevailing — *Alan gir, āmm, jahān-gir, bahuteron ko giriftār k. w., aksar kar-ke phail-ne w.* — Bahujanāsāmānya, sarvatrag, bahut phailne w., bahuvyāpak, ghar ghar kā.

ĒPI-I-DĒM<sup>2</sup>TC, *n.* a disease generally prevailing — *Jo bimārī bahuteron ko hotā hai, mahā-mārī<sup>h</sup>* — Bahujanāsāmānya rog, jo rog bahut janon ko hotā hai, mārak, mārak.

ĒPI-GRAM, *n.* (Gr. *epi, grammā*) a short poem ending with a witty thought — *Kōf gazal jiske akhīr meñ zarāfat kī bāt rahtī hai, latīfe* — Ek laghu rasikakāvya, mukri, surusalaghnkāya.

ĒPI-GRAM-MĀT<sup>1</sup>TC, ĒPI-GRAM-MĀT<sup>1</sup>-CAT, *a.* belonging to epigrams, like an epigram, concise, pointed — *Aisi gazal ke mutā‘alliq kī jiske akhīr meñ zarāfat kī bāt rahtī hai, latīfe se nisbat-dār, latīfe ke mānūm, mukhtasar, mukht-par, latīfe-āmez, nokilā* — Laghurasikakāvya-sambandhī, rasikakavitā-sambandhī, laghurasikakāvya ke sadris̄, alp, laghu, rasik, rasawān, suras, chokhā, painā, tikshā.

ĒPI-GRAM-MĀT<sup>2</sup>TC, *n.* a writer of epigrams — *Aisi gazal kā musavvir jiske akhīr meñ zarāfat kī bāt rahtī hai, latīfe-āmez* — Laghurasikakāvya-kārtā. [Bhramar, mūrchelchāvayū.

ĒPI-I-LEP SY, *n.* (Gr. *epi, lepsis*) the falling sickness — *Mirgi, mirgi, sar, apasmār<sup>h</sup>* — ĒPI-I-LEP<sup>1</sup>TC, ĒPI-I-LEP<sup>1</sup>-CAT, *a.* affected with epilepsy, pertaining to epilepsy — *Mir-gigā, masrū, mirgi ke mutā‘alliq* — Apasmāragrast, apasmārāp<sup>1</sup>rit apasmārasambandhī, apasmārī, bhramarī. [saukhyā, gyanā.

EPILOGISM, *n.* (Gr. *epi, logos*) computation, enumeration — *Shumār, hisāb* — Gintī, ĒPI-LOGUE, *n.* (Gr. *epi, logos*) the poem or speech at the end of a play — *Nag-bāz kī akhīr gazal gā taqrīr, khātima* — Nāṭk wā jatrā kī antaslok wā samāpakavākya, antavākya. [— Nāṭk wā jatrā ke antaslok wā samāpakavākya ke sadris̄.

ĒPI-LOGIST<sup>1</sup>TC, *n.* of the nature of an epilogue — *Nag-bāz kī akhīr gazal gā taqrīr gā* — ĒPI-LOGIST<sup>2</sup>TC, ĒPI-LOGIST<sup>2</sup>-CAT, *v.* to pronounce an epilogue — *Nag-bāz kī akhīr gazal gā taqrīr kahā* — Nāṭk kī antaslok wā samāpakavākya kahā.

EPIPHĀNY, *n.* (Gr. *epi, phaino*) a Christian festival held on the 12th day after Christmas — *Ek Isī torchar jo Haraat Isī ke roz ī tawallud se gin-ke bārahwēz roz hotā hai* — Isī mahotsavadin jo Isī ke jannmapurab se pure bārahwēz din partā hai.

EPIPHONĒMA, *n.* (Gr. *epi, phoni*) an exclamatory sentence — *Tā‘ajjub-o-gam-par jhpa, aisi jhpa jis se tā‘ajjub-o-gam zidār hotā hai* — Āshcharyāprakāśak vākya, dukh wā kles-rachak vākya.

EPIPHY-SIS, *n.* (Gr. *epi, phos*) accretion, the part added by accretion — *Dūsri chiz meñ shāmīl ho-ke bagh-jātā, jo hissa dūsri chiz meñ shāmīl kar diyā jātā hai* — Dūsri vastu meñ jutne se barh-jātā, jo bhag dūsri vastu meñ jor diyā jātā hai.

EPISCO-PACY, *n.* (Gr. *epi, skopos*) government by bishops — *Isūyon ke jirge par imām gā sar-dār pādri kī hukumat* — Isūyon par dharmādhyaksh kī adhikār, Isūyon meñ dharmādhyakshādhipatyā, dharmādhyakshakartrik Isū samājantitī.

EPISCO-PAL, *a.* belonging to a bishop — *Sar-dār pādri ke mutā‘alliq* — Dharmādhyakshasambandhī. [adhyaksha ke adhikār wā sāsan so.

EPISCO-PAL-LY, *ad.* by episcopal authority — *Sar-dār pādri kī hukumat se* — Dharm-

EPISCO-PAL-IAN, *a.* belonging to episcopacy; *n.* an adherent of episcopacy — *Isūyon ke jirge par imām gā sar-dār pādri kī hukumat ke mutā‘alliq; n. Isūyon ke jirge par imām gā sar-dār pādri kī hukumat kī pai-rau gā dost gā tarāf-dār* — Dharmādhyakshādhipatyāsambandhī, dharmādhyakshakartrik Isū samājantitīvislayak; *n.* dharmādhyakshādhipatyā kī amnyāyī wā bhākt.

EPISCO-PATE, *n.* the office of a bishop — *Imām, sar-dār pādri kī ‘uhda* — Dharmādhyakshādhipak, dharmādhyakshādhipatyā, dharmādhyakshapad.

EPISCO-PY, *n.* survey, superintendence — *Nigāh, nazar, nigāh-bānī* — Nirikshan, nirikshā, ālochan, darsan, kāryālāsan, adhyakshatā, kāryādhisatā, adhikār, adhikarm.

ĒPI-SODE, *n.* (Gr. *epi, sis, hubos*) an incidental narrative, digression — *Qissa-dar-gissa, bālāi bagān* — Bāt meñ bāt, upākhyān, upakathā, prasāngavākya, prāsāngikavākya, mulavishayavahirgat kathā, prastutatyāg, vachanakramatyāg, vākya-prasāngatyāg, vākya-kramabhāng, vākyaantar, vichalan.

ĒPI-SOD<sup>1</sup>TC, ĒPI-SOD<sup>1</sup>-CAT, *a.* contained in an episode, pertaining to an episode — *Qisse-dar-gisse meñ shāmīl, bālāi bagān meñ shāmīl, bālāi bagān ke mutā‘alliq, gisse-dar-gisse se nisbat-dār* — Prāsāngik, upākhyān meñ antargat, prasāngavākya meñ antargat, upakathāsambandhī, vākyaantaravishayak.

**ĒP-I-SŌD'I-CAL-LY**, *ad.* by way of episode—*Qisse-dar-qisse ke taur se, bālās bayān ke taur par*—Upakhyān ki riti se, prasaṅgik bhāv se, upakathā ki riti se.

**E-PIS'TLE**, *e-pis'tl*, *n.* (Gr. *epi, stello*) a letter, a writing sent—*Āhatt, shugga, ruq'a, mursala*—Chitthi, patri, putrikā, patr, jo lekḥ bhejā jāy.

**E-PIS'TLER**, *n.* a writer of letters—*Āhatt-navīs, shugga-navīs, āhatt yā ruq'a likhne-w.*—Patra likhne w., chitthi likhne w. [patravishayak.

**E-PIS'TO-LA-RY**, *a.* relating to an epistle—*Āhatti, maktūth*—Patriya, patrasambandhi,

**ĒP-I-STŌL'I-CAL**, *a.* having the form of an epistle—*Āhatt-numā, shugga-numā, shuqqe kī sirat kā*—Chitthi ke akār kā, patri ke rūp kā.

**E-PIS'TO-LIZE**, *v.* to write letters—*Āhatt ruq'a yā shugga likhnā*—Chitthi wā patra

**ĒP'I STYLE**, *n.* (Gr. *epi, stulos*) an architrave—*Sitān kā uparī hissa*—Stambh ke upar kā bhāg. [Mritajan ki samādhi ke upar ki lipi wā lekḥ, chaityoparisthalipi.

**ĒP'I-TAPH**, *n.* (Gr. *epi, taphos*) an inscription on a tomb—*Kitāba, kitāba-i-qabr*—

**ĒP'I-TAPH'AN**, *a.* pertaining to an epitaph—*Kitābe se nisbat-dār, kitāba-i-qabr ke muta'alliq*—Mritajan ki samādhi ke upar ki lipi kā sambandhi, chaityoparisthalipi-sambandhi.

**E-PIT-A-SIS**, *n.* (Gr.) the progress of the plot in a play or poem—*Naql-hāzī yā gazal waqair meḥ jāuhar yā tautiqa ki torayqi*—Nāṭak wā kāvya ki vastu kā agragāman wā agrasāran.

**ĒP-I-THA-LĀMI-UM**, *n.* (Gr. *epi, thalamos*) a nuptial poem or song—*Shādāna-gīt, jābre kī gīt, shādī kī gīt*—Vaiivāhikagīt, vivāhasamay meḥ māṅgalikagīt.

**ĒP'I-THEM**, *n.* (Gr. *epi, tilthomē*) a fomentation or poultice—*Sark'h, lep'h*.

**ĒP'I-THET**, *n.* (Gr. *epi, thetos*) an adjective denoting a quality—*Sifāt, wasf, ta'rif, ek lafz jo koi sifāt wasf yā ta'rif zāhir kartā hai*—Viśeshan, gunāgunavāchakasādh. [mijaz, mukhtasar, khulāsa—Sāṅkshēp, sārasaṅgrah, sārasaṅhīt.

**E-PIT'OME**, *n.* (Gr. *epi, temno*) an abridgment, a compendium—*Ikhtisār, intikhāb*,

**E-PIT'O-MIST**, **E-PIT'O-MIZ-ER**, *n.* an abridger—*Ikhtisār, intikhāb k. w.*—*intikhāb yā khulōsa k. w.*—Sāṅkshēptā, sārasaṅgrahakartā, saralekḥak.

**E-PIT'O-MIZE**, *v.* to abridge, to reduce—*Avantakhab k., mijaz k., mukhtasar k., kam k.*—Sāṅkshēp k., sāṅkshipt k., sāṅkshēp karke likhnā, sārasaṅgrah k.

**ĒP'OCH**, **ĒPOEN**, *n.* (Gr. *epi, eche*) a time or period from which dates are numbered, any fixed time or period—*Ek zamāna jis se tarīkh kī shumār hotā hai, san, tarīkh, sākāb, koi muqarrar waqt yā zamāna*—Sak, sāk, saivat, kālavadhi, nirṇitakāl.

**ĒP'ODE**, *n.* (Gr. *epi, odē*) the stanza following the strophe and antistrophe—*Qaside kā tīsrā yā ākhir tukrā*—Ek prakār ke gīt kā tritīya arthāt ant bhāg.

**ĒP'O-PEE'**, *n.* (Gr. *epos, poiein*) an epic or heroic poem—*Wāḥ masnawī, jismēn mum-tāz bahāduron ki bahādari kā bayān rihātā hai*—Viracharitravishayakāvya, mahākāvya. [bhojan.

**ĒP-U-LĀTION**, *n.* (L. *epulum*) a feast—*Ziyāfat*—Utsav, utsavabhojan, mishtānna.

**ĒP-U-LŌT'IC**, *a.* (Gr. *epi, outos*) cicatrizing; *n.* a cicatrizing medicament—*Zakhā par gosht lāne w., mundāmīl; n. dūrā-i-jāzib, ek gism ki dūrā jis se zakhm par gosht ho jātā hai*—Ghāw chāṅgī k. w. ghāw bharne w. wā pūrā k. w.; *n.* ghāw chāṅgā karnewālī aushadh, ghāw bharnewālī wā pūrā karnewālī aushadh.

**E'QUAL**, *a.* (L. *aequus*) having the same extent bulk qualities degree or value, even, uniform, just, adequate; *n.* one of the same age rank or merit; *v.* to make equal, to be equal to—*Ek hī was'at qadd was'at darja yā qimat kā. ham-was'at ham-gadd ham-awsāf ham-darja yā ham-qimat. ham-wār, yak-sāh, barābar, rāst, kīfī, lāiq, mu-wāfiq; n. ham-unr, ham-jolī, ham-sinn, ham-darja, ham-sar, ham-liyāqat; v. barābar k., musāwī k., yak-sāh k., musāwī yā yak-sāh h., barābar h.*—Ekhi vistār parimān gun pad wā mol k. chauras. tulya, samān, ekakar, nyāyī, thik, yogya, yathesht; *n.* samān vay pad wā yogyatā kā jan, samānavayask, samānapadusth, samānagunavishisht; *v.* samān k., tulya k., chauras k., samān tulya wā chauras h.

**E'QUAL**, *a.* equal to itself, even, uniform—*Hamesha yak-sāh yā barābar, musāwī, ham-wār*—Sarvādā ek rūp, samān, ekākār. tulya.

**E-QUA-BIL'I-TY**, *n.* evenness, uniformity—*Ham-wārī, musāwāt, yak-sānī, barābarī*—Samatā, samānatā, tulyatā, ekarūpatā, ekākāratwa, samānarūpatā.

**E'QUA-BLY**, *ad.* uniformly, evenly—*Musāwāt se, ham-wār yā musāwī taur se*—Samatā-pūrvak, ekarūpatāpūrvak, samānarūpatā se, tulyatā se, samānatā se.

**E-QUAT'I-TY**, *n.* likeness, uniformity—*Musāwāt, barābarī, musāwāt, ham-wārī, yak-sānī*—Samatā, samānatā, ekarūpatā, tulyatā, samānarūpatā.

**E'QUAL-IZE**, *v.* to make equal, to make even—*Ham-wār k., musāwī k., barābar k.*—Tulya k., samān k., sam k. [tā, samānatā.

**E-QUAL-I-ZĀ'TION**, *n.* state of equality—*Ham-wārī, musāwāt, barābarī*—Tulyatā, sama-

**E'QUAL-LY**, *ad.* in the same degree, uniformly—*Barābar, ham-wārī se, yak-sānī se*—Tulyatā se, samānatā se, samānarūpatā se. [Tulyatā, samatā, samānatā.

**E'QUAL-NESS**, *n.* the state or quality of being equal—*Ham-wārī, musāwāt, barābarī*—

- E-QUA'TION**, *n.* a making equal, the reduction of extremes to a mean proportion—*Ham-wār yā musāwat k.*, *i'tidāl-i-haqqī*, *musāwat*—Tulyakaran, samānakaran, samikariyā.
- E-QUA'TOR**, *n.* a great circle passing round the middle of the globe at an equal distance from the two poles—*Khatt-i-istiwā*, *khatt-i-i'tidāl*—Niraksha, vishuvavritta, vishuvarekhā, bhūmadhyarekhā.
- E-QUA-TÖ RI-AL**, *a.* pertaining to the equator—*Muta'alliq i-khatt-i-istiwā*, *khatt-i-istiwā ke muta'alliq*—Nirakshasambandhi, nirakshavishayak, vishuvavrittāsambandhi, bhūmadhyarekhasambandhi. [Niraksh wā vishuvarekha ki disā meñ.
- E-QUA-TÖ RI-AL-LY**, *ad.* in the direction of the equator—*Khatt-i-istiwā ke rukh meñ*—
- E-QU'I-TY**, *n.* justice, right, impartiality—*Insāf*, *adl*, *haqq*, *rāsti*, *be-taraf dāri*—Nyāy, nyāyatā, dharm, yāthārthya, apakshapāt.
- E-QU-I-TABLE**, *a.* just, right, impartial—*Adl*, *haqq*, *rāst*, *munisif*, *be-taraf dār*—Nyāyī, dharmik, nyāyakārī, yāthānyay, vipakshapāt, apakshapātī, samadarśī.
- E-QU-I-TABLY**, *ad.* justly, impartially—*Munisifān*, *insāf se*, *bē-rāsti*, *rāst-bāzi se*, *be-taraf-dāri se*—Nyāya se, yāthānyay, binā pakshapātī apakshapāt se.
- E-QUA-NIM'I-TY**, *n.* evenness of mind—*Dil ki sarj-dagi yā ham-wārī*, *qarār*—Samachittatwa, samabuddhita, samānavrittī.
- E-QUI-ANGULAR**, *a.* consisting of equal angles—*Barābar zāwiyōn kā*, *mutasāwī-l-zāwiyā*—Tulyakōn, samān kōn kā, jiske sab kōn samān hōn.
- E-QUI-CH'RAL**, *a.* having legs of equal length—*Barābar tūngōn kā*, *jiski tūngōn barābar lambī hōn*—Samān tūngōn kā.
- E-QUI-DISTANT**, *a.* being at the same distance—*Ham-fāsila*, *ham-dūr*, *barābar fāsile kā*—Samāntar, samādūr, tulyāntar, ek hi pallē kā. [antar, samān dūri.
- E-QUI-DISTANCE**, *n.* equal distance—*Barābar fāsila*, *ham-dūri*—Samān antar, tulya
- E-QUI-DISTANT LY**, *ad.* at the same distance—*Barābar fāsile par*, *ham-dūri par*—Samān pallē par, samān antar par, tulya antar par.
- E-QUI-FORM'I-TY**, *n.* uniform equality—*Yak-wān ham-wārī yā musāwat*, *hamesha yak-samī yā ham-wārī*—EKarup tulyatā, ekakar samatā, sātāsamatā.
- E-QUI-LAT'ER-AL**, *a.* having the sides equal—*Mutasāwī-l-azlā*, *har-jānūb barābar*, *musāwīn-l-azlā*—Samabhuj, samānabāhu, samapāśwa. [wā sam k.
- E-QUI-LIBRATE**, *v.* to balance equally—*Ham-wazn k.*, *barābar k.*—Tulyabhar k., satōan
- E-QUI-LI-BR'ATION**, *n.* even balance, equipoise—*Ham-wazn*, *ham-sangī*, *barābar zor*—Bhāratulyatā, tulyabharatwa, samatolatwa.
- E-QUI-LIB'RE-ous**, *a.* equally poised—*Ham-wazn*—Tulyabhar, samabhar, talit, samatol.
- E-QUI-LIB'RE-ous LY**, *ad.* in equipoise—*Ham-wazn meñ*, *ham-sangī meñ*, *barābar zor meñ*—Tulyabharatwa meñ, samabhar meñ, tulya balatwa meñ. [bhar k. w.
- E-QUIL'I BRIST**, *n.* one that balances equally—*Ham-wazn k. v.*—Tulyabhar wā sama-
- E-QUI-LIB'R-UM**, *n.* equality of weight—*Ham-wazn*, *ham-tarāzī*, *mu'ādulat*, *i'tidāl*—Tulāsamatā, bhāratulyatā, samatolatwa, samānagurutwa.
- E-QUI-NÖX**, *n.* the time when the days and nights are equal about the 21st of March and 22nd of September—*i'tidāl-i-lail-o-nahar*, *wah zamāna jab rāt dīn barābar hote hain* *qu'āi Mārch mahīne ki ekkiswī tārīkh aur September mahīne ki bāiswī tārīkh ke qarīb*—Vishuv, vishup, wah samay jab rāt dīn tulya hote hain arthāt Mārch mahīne ke ekkiswī dīn aur September mahīne ke bāiswī dīn ke lagbhag.
- E-QUI-NÖC'TIAL**, *a.* pertaining to the equinox; *n.* the great circle in the heavens corresponding to the equator on the earth—*i'tidāl-i-lail-o-nahar ke muta'alliq*, *us zamāne ke muta'alliq ki jab rāt dīn barābar hūā kartē hain*; *n.* *āsmān kā wah barā dūira jo kura-i-zamīn ke khatt-i-istiwā ke mutābiq hotā hai*, *khatt-i-i'tidāl-i-lail-o-nahar*—Vishuvāsambandhi, vishuvi, us samay kā sambandhi ki jab rāt dīn tulya hote hain; *n.* *ākāś kā wah chakra wā vartul jo niraksh ke anurup hotā hai*, *vishuvachakra*. [Vishuv ki or, vishup ki disā meñ.
- E-QUI-NÖC'TIAL-LY**, *ad.* in the direction of the equinox—*i'tidāl-i-lail-o-nahar ki taraf*—
- E-QUI-NÖ MER-ANT**, *a.* having the same number—*Ham-'adad*, *ham-shumār*, *barābar shumar kā*—Samānasamīkhyā, samasamīkhyā.
- E-QUI-PEN'DEN-CY**, *a.* a hanging in equipoise—*Ham-wazn meñ latakānā*, *barābar zor meñ latakānā*—Tulyabhar meñ latakānā, samabharatwa wā samatolatwa meñ latakānā.
- E-QUI-POISE**, *n.* equality of weight or force—*Ham-wazn*, *ham-sangī*, *barābar zor yā tāqat*—Bhāratulyatā, tulyabharatwa, samatolatwa tulyabalatwa.
- E-QUI-PÖL'LENCE**, **E-QUI-PÖL'LEN-CY**, *n.* equality of force or power—*Tāqat yā zor ki barābarī*, *ham-tāqatī*—Samabalatwa, tulyasaktitwa, bal ki samatā.
- E-QUI-PÖL'LENT**, *a.* having equal force or power—*Tāqat yā zor meñ barābar*, *ham-tāqat*, *ham-zor*, *musāwī-l-qiwat*—Tulyabal, tulyāsakti, samasakti.
- E-QUI-PÖL'LENT-LY**, *ad.* of the same force—*Barābar yā ek-hī zor se*—Tulyabalatwa se, samasaktitwapūrvak. [samabharatwa, samatolatwa.
- E-QUI-PÖN'DER-ANCE**, *n.* equality of weight—*Ham-wazn*, *ham-sangī*—Bhāratulyatā,

- E-QUI-PŌN'DER-ANT**, *a.* equal in weight—*Ham-waen, waen yá bér meñ barábar*—Tulya-bháar, samatol, samánabhár.
- E-QUI-PŌN'DER-ATE**, *v.* to be of equal weight—*Ham-waen h., musáwú-l-waen h., bér yá waen meñ barábar h.*—Tulyabhár h., samatol h., samánabhár h.
- E-QUIV'A-LENCE**, *n.* equality of power or worth—*Ham-táqatí yá ham-qadrí, quwwat yá táqat meñ barábarí*—Samánasaktitwa wá samánamúlyatwa, tulyayogyatá.
- E-QUIV'A-LENT**, *a.* equal in value merit or power; *n.* a thing of the same value—*Ham-qímat ham-qadr ham-líqat yá ham-táqat* : *n. ham-qímat shái*—Samánamúlya samánayogyatá samánapátrata wá samánasakti; *n. samánamúlya vastu, samán mol kí vastu.*
- E-QUIV'A-LENT-LY**, *ad.* in an equal manner—*Barábar, barábar tawr se*—Samánarúp se.
- E-QUIV'O CAL**, *a.* doubtful ambiguous—*Mashkák, mushkák, muhham, muzabab, do-ma'ni-dár, qair-tá'ayun ma'ni ká*—Sandigh, anisheit, sandighháarh, aspashtáarh, dwyarth, vikárárthak.
- E-QUIV'O CAL-LY**, *ad.* doubtfully, ambiguously—*Shakk se, shubh se, íbhám yá muzababí se, qair-tá'ayun ma'ni se*—Sandeh se, anisheit rup se, aspashtabháv se, sandigh-dháarh rup se, dwyarth prakár se.
- E-QUIV'O-CAL-NESS**, *n.* double meaning—*Do-ma'ni, dohre ma'ni, íbhám*—Dwyarthatá, do arth, aspashtatá, sandighháarh, arthasandeh.
- E-QUIV'O-CATE**, *v.* to use words of double meaning, to speak ambiguously—*Do-ma'ni-dár alfáz ká ístí-mát k., pech-pách kí bát kalná, íaq'ish k., muhham yá muzabab bát bolná*—Dwyarthi wá sandighháarh shábdon ká vyavahár k., gol gol likhná wá bolná, aspashtatá wá arthasandighháarh se bolná.
- E-QUIV'O-CATION**, *n.* ambiguity of speech—*Do-ma'ni kí bát, pech-pách kí bát, muhham-kalámi, muzabab-kalámi*—Vakrokti, arthavaikalp, vákya kí dwyarthatá, vákya-vakratá, vákelhal.
- E-QUIV'O-CATOR**, *n.* one who equivocates—*Muhham-kalám-go, muzabab-kalám-go, pech-pách yá do-ma'ni kí bát k. w.*—Dwyarthavaktá, dwyarthavádí, vakravákya-vádí, pher phár wá do arth kí bát kalne w.
- E'QUI-VÔKE**, **E'QUI-VÔQUE**, *n.* a quibble—*Íthám, muqátata, farfand, íbhám, pech-pách kí bát*—Vakrokti, kutókti, dwyarthavákya.
- E'QUER-Y**, **E'QUERRY**, *n.* (Fr. *equier*) an officer who has care of horses—*Ghoroñ ká dáruga gá nigh-bán, nár-istabál, wár ákhor*—Áswapál, ghoroñ ká rakhwál.
- EQUÉSTRÍ-AN**, *a.* (L. *equus*) pertaining to horses or horsemanship—*Ghoroñ ke mutá'allíq yá ghoroñ ke swarí ke ján ke mutá'allíq*—Áswasambandhi, áswíya, áswík, áswárohanavídyávíshayak, ghoroñ par charhne kí vídya ká sambandhi.
- EQUÍP'**, *v.* (Fr. *équiper*) to fit out—*Arístá k., taigár k., siz-osámán se darust k.*—Sajána, sáj o sánagri se prastut k.
- E'QUI-PAGE**, *n.* the furniture of a horseman, furniture, attendance, retinue—*Sawár ká asbáb, sámán, sar-anjám, sáz, siz-sámán, larázima, sawá, í, jítan*—Ghurechaphe kí sá-magri, upakaran, sáj, sáth ká tháth bát, parijan, pariehar, pariharavarg.
- E-QUÍP'MENT**, *n.* the act of equipping, furniture, accoutrement—*Taigá'ar, árastagi, larázima, sámán, sáz, asbáb, jangí sáz-báz yá larázima*—Sajawat, sáj, upakaran, yuddhopakaran, yuddhasajjá, yuddh ká sáj.
- E'RA**, *n.* (L. *era*) a point or period of time, an epoch—*Zamána jis se tárikh ká shamár hotá hai, san, koi muqarrar waqt, sákáb, tárikh*—Šak, šak, sanvat.
- ERĀD'I-ATE**, *v.* (L. *r, radius*) to shoot like a ray, to beam—*Shu'á' d. yá dálná, shu'á' ke mándud nikalná*—Kiran phútná, kiran ke sáhris nikalná wá dálná, kiran ko sá-drís phút nikalná.
- ERĀD-I-ATION**, *n.* emission of radiance—*Kharúj-i-shu'á'*—Kiran ká phút nikalná.
- ERĀD'I-CATE**, *v.* (L. *r, radix*) to pull up by the root, to extirpate—*Beñh-kani k., ístí-sál k., bunyád khod-nikalná, nest k.*—Jar se ukhár dálná, jar se khod dálná, mitáná, mitá d. [samulotpatan, jar se khod dálná, vinás.]
- ERĀD-I-CATION**, *n.* the act of eradicating—*Istí-sál, beñh-kani, nestí*—Jar se ukhár,
- ERĀD'I-CATIVE**, *a.* that eradicates—*Beñh-kani k. w., ístí-sál k. w.*—Jar se khodú, jar se ukhár wá khod dálné w., samulotpatanakári.
- ER-ĀSH'**, *v.* (L. *e, rasum*) to rub or scrape out, to obliterate, to efface—*Hakk k., mahv k., nikál-dálná*<sup>h</sup>—Chhí dálná, dho dálná, meñ dálná, kát dálná, urá d., poñch dálná, har lená, malmeñ k. [kút kút, dhoaw, vinás.]
- ER-ĀSHUN**, *n.* the act of erasing—*Nashh, mahv, hakk*—Chhilehál, mitáw, chhiláw,
- ER-ĀSION**, *n.* the act of erasing, obliteration—*Hakk, mahv, páe-máli*—Chhiláw, mitáw, kátkút, vinás, vilopan. [Púrv, áge, pahle; prep. pahile, púrv, áge.]
- ÈRE**, *adv.* (S. *er*) before, sooner than; *prep.* before—*Pesh-az-in, pesh-tar*; *prep.* qabl—
- ÈRE-LONG**, *ad.* before long—*Thore zamáne meñ, chand muddat meñ, thore 'arise meñ, bahut roz guzarne ke pesh-tar hí*—Thore dinon meñ, alp kál meñ, bahut din bitne ke pahile hí.

**ÈRE-NŌW**, *ad.* before this time—*Pesh-az-în, qabl-az-în, is waqt ke pesh-tar*—Iske áge, is samay ke pahile.

**ÈRE-WHILE**, *ad.* some time ago—*Thore roz guze yá áge*—Thore din bíte wá áge.

**E-RECT**, *v.* (L. *e. rectum*) to place upright, to raise, to build, to exalt; *a.* upright, directed upwards, bold, intent—*Istáda k., qáim k., nasb k., 'imárat banána, tá'mír k., firdáz k., buland k.; a. istáda, mustaqim, nāsib, mustaqill, be-bák, sá'í, nazhúl*—*Khará k., sídhá khará k., úthmá, grih banána, ummat k., únchá k.; a. sídhá, khará, úrdhawamukh, úpar kí or muh kiye hue, nidar, sílhasi, nivisht, nirat, tatpar, dirh.*

[*Uthán, pratishthāpan, utthāpan, grih.*]

**E-RECTION**, *n.* the act of raising, a building—*Istádaq, istihkām, tá'mír, 'imárat*—**E-RECTNESS**, *n.* uprightness of posture—*Istádaq, sárat yá shak kí khará yá únchá*—*Rúp aur ákár kí khará, ummatá wá únchá.*

**E-RECTOR**, *n.* one that erects—*Sádhá khará k. w<sup>h</sup>, 'áclá k. w<sup>h</sup>, banáne w<sup>h</sup>.*

**ÈRE-MITE**, *n.* (Gr. *eremos*) a hermit—*Goshá nishín, sahrá-nishín, zāhúl*—*Vanavási, vānaprasth, udási, tīpas, tapaswī, nirjanasthān-vási.*

**ÈRE-MIT-AGE**, *n.* the residence of a hermit—*Hajra, g'rah-nishín ká khilwat-khāna*—*Aranyavās, āsram, munivās, muni-thān.*

**ÈRE-MIT-CAL**, *a.* solitary, secluded—*Goshá-nishín, sahrá-nishín, tanhái dost*—*Ekānta-vási, nirjanasthānavási, vijānasth, nirjanasth, janasaisargarahit, ekānt.*

**ÈR'GO**, *ad.* (L.) therefore—*Is-wásta, 'ikhá á, is-lij w<sup>h</sup>*—*Is nimitta, is hetu se, káran se.*

**ÈR'GO-TISM**, *n.* a logical inference—*Mantiqi natijā*—*Nigaman.*

**E-RISTIC**, **E-RISTI-CAL**, *a.* (Gr. *eris*) controversial—*Bahs dár, bahsi, hujjat-mansúb*—*Vitandaniy, vitarkaniy.*

**ÈR-MINE**, *n.* (Fr. *hermine*) a species of animal, the fur of the ermine—*Ek chhotá ján-war yá uská búl, qáqum*—*Ek prakár ká kshudrajantu, ek jātí ke kshudra jantu ká komal lom wá rou.*

[*rou ká baná huá vāstra pahine hue.*]

**ÈRMINE**, *a.* clothed with ermine—*Qáqum-posh*—*Ek jātí ke kshudra jantu ke komal*

**E-RODE**, *v.* (L. *e. rodo*) to eat away—*Khá-jāná<sup>h</sup>, kátná<sup>h</sup>, ká-t-dilná<sup>h</sup>.*

**E-RÖ'SION**, *n.* the act of eating away, canker—*Khá-jāná yá ká-t-dilná<sup>h</sup>, ek kírá jo jis-wásta meñ hui use khá-játá huá.*

[*—Premasambhí, kámi, kámvishay.*]

**E-ROTIC**, **E-RÖT-I-CAL**, *a.* (Gr. *eros*) relating to love—*'Ishq, mohabbat ke mutá'alliq*

**ÈRR**, *v.* (L. *erro*) to wander, to miss the way, to stray, to mistake—*Gum-ráh h., bud-ráh h., rāst-ráh bhúlkar ghómná, khatá k., galatí k.*—*Bhrāmān k., sídhá path bhúlkar idhar udhar bhrāmān k., vipathagāmi h., bhatakna, bhatakkar dūsrí or níkal jāná, bhrānt h., chūkna, bhūhā, bhrām k., bhrāntí k.* [*matwa, bhrāmābhīmatá.*]

**ÈRR-ABLE-NESS**, *n.* liableness to err—*Khatá-prīti, galatí karne ká imkān*—*Bhrānti.*

**ÈRKANT**, *a.* wandering, roving, vile, bad—*Ghómná huá<sup>h</sup>, phirtá huá<sup>h</sup>, árāra, sar-gar-dān, zadí, dān, khará, zabān*—*Bhrāmānakārí, bhrāmí, phirne w., phirantá, adham, nich, mand, burá, dūh.*

[*man, bhrāmāvas-thá.*]

**ÈRKAN-TRY**, *n.* an errant state—*Ghómnā kí hālat, sar-gar-dān*—*Bhrāmāy, paribhra-*

**ÈR-RÁTIC**, **ÈR-RÁT-I-CAL**, *a.* wandering, irregular, uncertain—*Ghāmāntá<sup>h</sup>, ghāntá huá<sup>h</sup>, sar-gar-dān, chhāntá<sup>h</sup>, be-qá'ida, qáir-anqarar*—*Bhrāmāpál, paribhramí, chāhchal, ramatá, aniyam, asthír, anisclit.*

[*Aniyam, zarpar.*]

**ÈR-RÁT-I-CAL-LY**, *ad.* without rule or order—*Be qá'ida, be tartīb yá be-band o-bast*—**ÈR-RÁTUM**, *n.* an error in writing or printing; *pl.* **ÈR-RÁT-A**—*Likkhe yá chhāpe meñ galatí*—*Likkhe wá chhāpe meñ bhul, asudhlí, asudhlí.*

**ÈR-ROR**, *n.* a mi-take, a blunder, a sin—*Galatí, khatí, qasír, gunáh*—*Bhúl, chúk, asuddhí, bhrām, bhrāntí, dosh, aparādh.*

[*ayathārth, bhrāmāy, asatya, mithya.*]

**ÈR-RÖ'NE-OURS**, *a.* mistaken, wrong, false—*Galat, ná-sahib, ná durust, jh'othá<sup>h</sup>*—*Asuddh,*

**ÈR-RÖ'NE-OURS-LY**, *ad.* by mistake, not rightly—*Galatí se, galatan, khatān, sahwan, ná-durustí yá ná rāstí se*—*Bhul wá chúk se, bhrām se, ayathārth rúp se.*

**ÈR-RÖ'NE-OURS-NESS**, *n.* state of being erroneous—*Ná-durustí, galat hālat, galatí, darog-igat*—*Áyathārthya, asatyatá, ayathārthatá, bhrāntimatwa, pramādatwa.*

**ÈR-RAND**, *n.* (S. *arand*) a message—*Pāqām, paqām*—*Sādesā, samāchār, sandes wá sandes.*

[*āne kí sughnā<sup>h</sup>.*]

**ÈRRHINE**, *n.* (Gr. *en, rhin*) a medicine for the nose, medicinal snuff—*Nās<sup>h</sup>, chhīnk*

**ÈRSE**, *n.* the language of the Scotch Highlanders—*Mulk-i-Skātland ke pahāriyōñ yā'ní*

*uttar taraf ke bāshandōñ kí zabān*—*Skātland des ke pahāriyōñ arthāt uttar ke ni-*

*vāsīyōñ kí bhāshā.*

[*iske pahile<sup>h</sup>, ab tak<sup>h</sup>.*]

**ÈRST**, *ad.* (S. *arset*) first, at first, formerly, till now—*Pahile<sup>h</sup>, áge<sup>h</sup>, agle dinōñ meñ<sup>h</sup>,*

**E-RÚCTATE**, *v.* (L. *e. ructo*) to belch—*Dakárná<sup>h</sup>, dhakárná<sup>h</sup>.*

**E-RUC-TATION**, *n.* the act of belching—*Dakár<sup>h</sup>, dhukár<sup>h</sup>.*

[*vyutpanna.*]

**ÈRU DÍTE**, *a.* (L. *e. rudis*) learned—*'Alim, fāzíl*—*Vidyāwān, vidwān, paplít,*

**ÈR-U-DITION**, *n.* learning, knowledge—*'Ilm, fāzilat, qābiliyat*—*Vidyā, vyutpatti,*

*pānditya.*

**E-RŪ'QI-NOUS**, *a.* (L. *arugo*) of the substance or nature of copper—*Tānbe ká<sup>h</sup>, tānbe*



**E-RUPTION**, *n.* (L. *e, ruptum*) the act of breaking forth, a violent emission, a sudden excursion, a breaking out of humours, efflorescence or redness of the skin—*Phitun<sup>h</sup>, ubhar<sup>h</sup>, dhadkak<sup>h</sup>, phuphkār<sup>h</sup>, chaphāw yā chapāh<sup>h</sup>, khaarā<sup>h</sup>, khujk<sup>h</sup>, phunsi<sup>h</sup>, dadrā<sup>h</sup>, khā<sup>h</sup>, phorā<sup>h</sup>, phuriyā<sup>h</sup>, chām yā khāl ki sūjan yā lālī.*

**E-RUPTIVE**, *a.* bursting forth, having eruption—*Phit-nikalne w<sup>h</sup>, ubhar-nikalne w<sup>h</sup>, khaarā<sup>h</sup>, khuj dād phunsi yā phorā se bhavā huā<sup>h</sup>.*

**ĒR-Y-SIPE LAS**, *n.* (Gr.) a disease called St. Anthony's fire—*Surih-bāda—Dadrā.*

**ĒR-Y-SI-PĒLA TOUS**, *a.* having erysipelas—*Surih-bāda-dār—Dadrāh.*

**ES-CA-LADE**, *n.* (L. *scala*) the act of scaling the walls of a fortification—*Kamand-andāzi, galē ki dūār par chaphār—Durgalaughan, koṭ ki bhīt par chaphār.*

**ES-CAL'OP**, scallop. See SCALLOP.

**ES-CA-PALDE**, *n.* (Fr. irregular motion of a horse—*Ghoṛe ki be-qā'ida harakat—Ghoṛe*

**E-SCAPE**, *v.* (Fr. *échapper*) to flee from, to avoid, to get out of danger, to pass unobserved, to evade; *n.* flight, a getting out of danger, evasion, sally, mistake—*Bhāgnā<sup>h</sup>, bach-nikalnā<sup>h</sup>, bachnā<sup>h</sup>, dar yā jōkhim se nikal jānā<sup>h</sup>, ānkh bachnā<sup>h</sup>, ānkh churānā yā chhipnā<sup>h</sup>, bach rahnā<sup>h</sup>, bach parā<sup>h</sup>; *n.* bhāgar<sup>h</sup>, bhājar<sup>h</sup>, bhāgnā<sup>h</sup>, dar yā jōkhim se bachnā<sup>h</sup>, tāl-matol<sup>h</sup>, urā-jh tirā<sup>h</sup>, urā<sup>h</sup>, jhap<sup>h</sup>, ubhār<sup>h</sup>, bhūt<sup>h</sup>, chūk<sup>h</sup>.*

**E-SCAP'ING**, *n.* avoidance of danger—*Dar yā jōkhim se bachnā yā bhāgnā<sup>h</sup>.*

**ES-CARP**, *v.* (Fr. *escarp*) to slope—*Dhāt banānā<sup>h</sup>, dhāt jāgh banānā<sup>h</sup>.*

**ES-CHA-LOT**, *n.* (Fr.) a species of small onion or garlic—*Ek qism ki chhotī piyāz—Ek jāti ki chhotā lahsun.*

**ĒS'CHAR**, *n.* (Gr. *eschara*) a crust or scab caused by a caustic application—*Jalne kā dāg, ghār kā dāg—Jalne kā chihm, jalne wā ghāw kā chihkī.*

**ĒS-CHA-RŌ'IC**, *a.* caustic; *n.* a caustic application—*Tez, hadd, gosh jalnē w.; *n.* tez-āb, muqerrāh, gosh jalnē-wādī shui—Mūsadāhāk, jāhī dāhne w.; *n.* mūsadāhāk pralep, kshār.*

**ES-CHEAT**, *n.* (Fr. *cheoir*) property that falls to the lord of the manor by forfeiture or for want of heirs; *v.* to fall to the lord of the manor, to forfeit—*La-wāris māt, baitu-l-māt; *v.* baitu-l-māt h., lā-wāris pārnā, zabt h. yā k.—Uttarādhikārī ke abhāv meñ bhoiswāmī ke hāth meñ bhūmī wā khet kī jāmī; *v.* bhoiswāmī ke hāth meñ pārnā, uttarādhikārī ke abhāv meñ bhoiswāmī ke hāth meñ phir pārnā.*

**ES-CHEAT'OR**, *n.* an officer who observes escheats—*Baitu-l-māt kā 'vhd-dār, lā-wāris māt kā 'vhd-dār—Uttarādhikārī ke abhāv meñ jo bhūmī bhoiswāmī ke hāth meñ phir par jāti hai uskā allyaksh.*

**ES-CHEW**, *v.* (Ger. *schauen*) to shun—*Bāz rakhnā, kanāra k., tark k.—Bhāgnā, bachnā*

**ĒS-CŌRT**, *n.* (Fr. *escorte*) a guard—*Badraja, rāh kā nigāh-ban—Rakhsāl, rakshak, parichar, rakshārth sānyadal, rā shārth anuvrajan.*

**ES-CŌRT**, *v.* to attend as a guard—*Rāh par nūhājazat ke liye sāth jānā, badraja jānā*

**ESCOT**. See SCOT. [—*Rakshārth sāng jāmī, rakshā karke pahunchāmī.*

**ES-CRI-TOIRE**, *es-cri-twār*, *n.* (Fr. *escritoire*) a box with implements for writing—*Qalam-dān, ek qism kā likhne kā sandūcha—Lekhas ūlhan idhār, lipisajjādhār, likhne ki sūmagri kī chhotī pitra.*

**ĒS-CU-AGE**, *n.* (L. *seutum*) a kind of tenure by knight's service—*Ek qism kā pattā jiske hāt se patte dār ko apne mālīk ke sāth lāyā par jāmī patte thā—Ek prakār kā pattā jiske kīrān se patte dār ko apne bhoiswāmī ke sāth krāī par jāmī partī thī.*

**ĒS-CU-LĀ PI-AN**, *a.* (L. *Esenlapius*) pertaining to the heading art—*Shifā-bāhsh fann ke mutā'alliq—Rogāntikārakavidyāsambandhī.*

**ĒS-CU LENT**, *a.* (L. *esca*) good for food, eatable; *n.* something fit for food—*Khur-dānī, khāye jāne ke qabil; *n.* khurdānī shak—Bhojan ke liye acchhī, bhakshaniy, khādyā, khādāniy; *n.* khādāniy vastu, khādyavastu.*

**E-SCŪT'CHEON**, *n.* (L. *scutum*) the shield of a family, ensigns armorial—*Khāndānī dhāt, bare gharāne kī nishān dār dhāt—Kisī kul kī dhāt, kulachihnapatra, vaishu-maryād bhakshnapatra, kulīn gharāne kī chitrayukt dhāt.*

**E-SCŪT'CHRONED**, *a.* having an escutcheon—*Khāndānī dhāt rakhne w., bare gharāne kī nishān-dār dhāt rakhne w.—Kul kī dhāt rakhne w., kulachihnapatravisishit.*

**E-SŌ'PI-AN**, *a.* pertaining to *Esop*, in the manner of *Esop—Esop ke mutā'alliq yā bar par—Isip sambandhī, Isip ke anusār.*

**ĒS-O-TĒRIC**, *a.* (Gr. *esotē*) secret—*Poshidā—Gupt, gūrh, guptokt, ekāntopadishit.*

**ĒS-O-TĒR'I-CAL-Y**, *ad.* secretly—*Poshidagi se, ilhāj se—Gupt rūp se, gūrhātā se.*

**ĒS'O-TER-Y**, *n.* secrecy, mystery—*Poshidagi rāz, bhed<sup>h</sup>—Guptatā, gūrhātā.*

**ES-PĀL'IER**, *n.* (L. *pallus*) a tree trained on a frame or stake—*Havā ke rokne ke wāste koi darakt jo kisi dhūnehe yā khambh se lagā-kar bāndhā rahtā hai—Vāyu ke ārne ke nimitta kshudrā vriksh jo kisi dhūnehe wā khambh se lagākar bāndhā rahtā hai.*

**E-SPE'CIAL**, *a.* (L. *species*) principal, chief, particular—*Sar-dār, afzāl, khāss, mukhās—Mukhya, pradhān, viśeshya.*

**E-SPE'CIAL-LY**, *ad.* principally, chiefly—*Awwālān, qālibān, khūsūs, khūsūsān—Mukhyatā*

**E-SP'IAL**, *v.* (Fr. *espier*) to spy, to observe.

**ES-PLA-NADE', n.** (Fr.) an open space before a fortification—*Qal'e ke sūmne ká mai-dán*—*Koṭ ke sūmne ká sam sthal, durg ke sanmukh ká sam sthal*.

**ES-POUSE', v.** (L. *e, sponsum*) to betroth, to marry, to maintain—*Byāh kī nishat yā mangū k.*, *byāh k.*, *hāmī h.*, *pushtī d.*, *tāid k.*—*Vivāhpratiññā k.*, *vivāh ká vāg-dān k.*, *vivāh k.*, *āngikār k.*, *anupālan k.*, *pakshapāt k.*, *pakshapāti h.*

**ES-POUSE', n.** the act of espousing, adoption, protection; *pl.* a contracting of marriage—*Byāh kī mangū h.*, *ikhtiyār, qabūl, hāmīyat, parvarish, pushtī, hifāzāt*; *pl.* *nikāh, shādī*—*Vivāh kī vāg-dān, vivāhpratiññā, vivāhasambandh, grahaṇ, swikār, anupālan, rakshā, pakshapāt*; *pl.* *vivāh*.

**ES-POUSE', a.** relating to the act of espousing—*Nikāhī, shādī-mansūb, shādī ke mu-ta'alliq*—*Byāhī, vivāhī, vivāhasambandhī, vivāhavishayak*.

**ES-POUSE', n.** one who espouses—*Byāh kī mangū k. w.*, *nikāh k. w.*, *hāmī h. w.*, *pushtī d. w. yā k. w.*, *tāid k. w.*, *qabūl k. w.*—*Vivāh kī vāg-dān k. w.*, *vivāh kī pratiññā k. w.*, *vivāh k. w.*, *rakshak, pakshapāti, āngikār k. w.*, *anupālan k. w.*

**ES-PI', v.** (Fr. *épier*) to see at a distance, to discover, to watch—*Tafseerut se dekhna, sāhr k.*, *nigāh-bāni k.*—*Dūr se dekhna, dhūnīh nikāhī, pragat k.*, *tūkmi, chauki d.*

**ES-PI', n.** a spy, observation, discovery—*Jāsūs, nigāh, mulāhaza inkishāf, ifshā*—*Bhediyā, āvalokan, ālokan, ālochan, prakāśan, āmsandhān*.

**ES-PI', n.** one who watches as a spy—*Jāsūs*—*Bhediyā*.

**ES-PI-O-NAGE, n.** the practice of a spy—*Jāsūsi*—*Bhediyāpan*.

**ES-QUIRE', n.** (L. *scutum*) the attendant on a knight, a title of courtesy—*Mumtāz saqīr ká ham-rāh yā mulāsim, ek khilāṭ jo sauravāt ke rā se lagūn, ko diyā jāta hai*—*Pratishthit ghurcharhe ká sevak, ek padavi jo śishtachar se logon ko dī jāti hai*.

**ES-SAY', v.** (Fr. *essayer*) to attempt—*Koshish k.*, *qosh k.*, *āzmāish, koshā*—*Udyog k.*, *cheshat k.*, *parikshā k.*, *tāmtā*.

**ES-SAY', n.** an attempt, a short treatise—*Koshish, qosh, āzmāish, risāle*—*Udyog, cheshat, yati, kisi vishay mein lekhyabandh, lekhyaprasāng*.

**ES-SAY', n.** one who writes essays—*Risāle-navis*—*Lekhyābandh, lekhyakartā*.

**ES-SAY-IST, n.** a writer of essays—*Risāle-navis, ek chek te risāle ka musannif*—*Lekhyābandhī, lekhyachak*.

**ESSENCE', n.** (L. *esse*) the nature, substance or being of any thing, existence, or time, scent; *v.* to perfume, to scent—*Jahar, zat, khāssīyat, mahiyat, wajūd, naṣ, asl, ātr, khāsh-bādār chiz*; *v.* *mutalāq k.*, *khāsh-bādār k.*—*Sū, mulāvastat, bhāv, adbhūt, sattwa, asti, vās, sugandhadravyat*; *v.* *sugandhī k.*, *sugandhavisishṭ k.*, *mahkānā*.

**ESSEN'TIAL, a.** necessary to existence, very important, pure, highly rectified; *n.* being, a first principle, the chief point—*Jahar, zat, asl, ātr, zat, ātr, bhārah, khāsh, bahūt saf, nihāyat latīf*; *n.* *wajūd, hasti, mahād, asl, bat*—*Atyāvāsyak, atiprayojanārth, āvāsyak, bāp, pradhān, swachchh, nirmal, atisūhīt*; *n.* *sattwa, asti, mūl, tattwa, paramārth, pradhānārth*.

**ESSEN'TIAL-ITY, n.** the state or quality of being essential—*Aslīyat, jouhar, zarārat, bhāriyat, safā, nihāyat latīf*—*Atyāvāsyakatā, āvāsyakatā, bāpān, pradhānatwa, swachchhatā, atisūhītyasthā*. [*āvāsyakarūp se, tattwa se*]

**ESSEN'TIAL-LY, ad.** in an essential manner—*Zarāratan, bī-zatī-hī, aslāt*; *n.* *Vastutāt*.

**ESSEN'TIAL, v.** to become of the same essence—*Ek hī javhar yā zat ká h.*, *ham-mā-hiyat ham-asl yā ham-khāssīyat h.*—*Ek hī sār ká h.*, *sanānasār wā sanānabhāv h.*

**ES-SOIN', n.** (L. *ex, out*) excuse, exemption; *v.* to excuse, to release—*Exc.*, *mu'āfi, rihāi*; *v.* *mu'āf k.*, *khalās k.*, *rihāi yā āzād k.*—*Kshamāpnārthan, kshamā, bachāw, chhutkārā*; *v.* *kshamā k.*, *chhornā, mukt k.*

**E-STABLISH, v.** (L. *st.*) to settle firmly, to fix, to ratify, to confirm—*Qāim k.*, *muqarrar k.*, *tā'ayun k.*, *bar-pā k.*, *marbūt k.*, *bahāl rakhna, bar-qarār rakhna*—*Nir-dhāran k.*, *khārā k.*, *sañsthāpan k.*, *nirnay k.*, *nischay k.*, *thaharānī, sthīr k.*, *drīh k.*, *pramāṇī k.*

**E-STABLISH-ER, n.** one who establishes—*Qāim k. w.*, *muqarrar k. w.*, *bar-pā k. w.*, *marbūt k. w.*, *bahāl rakhne w.*, *bar-qarār rakhne w.*—*Nir-dhāran k. w.*, *sañsthāpan k. w.*, *khārā k. w.*, *nirnay k. w.*, *nischay k. w.*, *sthīr k. w.*, *drīh k. w.*, *pramāṇī k. w.*

**E-STABLISH-MENT, n.** that which is established, fixed state, confirmation, settled regulation, foundation, income—*Jo shai muqarrar hoti hai, bastī h.*, *qiyām, muqarrar, tā'ayun, bahāl, bar-qarārī, intizām, band-o-bast, binā, bangād, mushāhara, āmad, tankhahā*—*Jo vastu sañsthāpit hoti hai, sañsthāpan, vyavasthāpan, sañsthithī, sthithī, drīhīkarap, pramāṇīkarap, vyavasthā, nischit niyam, new, vetan, māsik, pūpti*.

**ES-TA-FETTE', n.** (Fr.) a military courier—*Palāni harkara, jungī harkara*—*Yud-dhāvishayak dhāvak daurāh wā dūt*.

**E-STATE', n.** (L. *statum*) condition, property, rank, the government—*Ilālat, hāl, milk, amlak, mirās, jāe-dād, mīlkīyat, haqīyat, darjā, martaba, sarkār, bādshahāt*—

**Avasthā, dāśī, bhāv, rikth, dāy, dhan, adhikār, pad, sthān, padāvī, rājatwa, rājya.**

**E-STĒEM', v.** (L. *estimo*) to value, to prize, to regard, to respect, to think; *n.* value, regard, respect—*Qadr k., besh-qimat jānnā, gunimat jānnā, 'azīz jānnā, muhabbat k., 'izzat k., khayāl k., qiyās k. ; n. qimat, qadr, muhabbat, 'izzat, hurmāt*—Śreshth samajhni, bahumūlya k, mān k., ādar k., saumūn k., vichārnā, sochnā; *n.* bahumūlya, chūh, prem, ādar, mān, saumūn.

**E-STĒEM'-A-BLE, a.** that may be esteemed—*Mu'azzaz, qadr kiye jāne ke lāiq, 'azīz sam-jhe jāne ke qābil, 'azīz*—Ādurānī, pūjānī, mānya.

**E-STĒEM'ER, n.** one who esteems—*Qadr-dān, qadr k. w., 'izzat k. w., 'azīz samajhne w.*—Bahumūlya k. w., ādar k. w., mān k. w.

**ĒS'TI-MA-BLE, a.** worthy of esteem, valuable—*Mu'azzaz, besh-qimat, qimatī, 'azīz*—Pūjya, ādurānī, mānya, saumūnya. *baṛe mol kā, bahumūlya.*

**ĒS'TI-MATE, v.** to rate, to set a value on, to calculate; *n.* computation, value, comparative judgment—*Tashkhis k., andāz k., takdām k., takhmīn k., qimat k. yā lūgānā, shumar k. ; n. shumar, tashkhis, takhmīn, qimat, qiyās, andāz*—Kūtnā, ānkā, mol jānehai wā lūgānī, ginnā, guṇanā k., saṅkhyā k.; *n.* gintī, guṇanā, parisaṅkhyā, mol, mānyamirup, kūt, ānkīw, jānehai, janchīw, ātkal, vichār, samajh.

**ĒS-TI-MĀ'TION, n.** calculation, opinion, regard—*Shumar, hisāb, andāza, tashkhis, rāc, khayāl, nazar, qadr, 'izzat*—Ganānī, gintī, parisaṅkhyā, ātkal, kūt, ānkīw, matī, vivechanā, pyār, prem, mān, ādar. [makālasambandhī, grishmakālin.]

**ĒS'TI-VAL, a.** (L. *estus*) pertaining to the summer—*Garmā, tābistānī, saifi*—Grish-

**ĒS-TI-VĀ'TION, n.** act of passing the summer—*Garmī kītnā, mausim-i-garmā guzarnā*—Grishmakāl vyatī k.

**E-STOP', v.** (Fr. *etouper*) to impede—*Roknā<sup>b</sup>, āgnā<sup>b</sup>, ātknā<sup>b</sup>.*

**ES-TO'VERS, n. pl.** (Fr. *etoffes*) necessities allowed by law—*Haqq-i-asāmī, āin se jo zarūriyat jāiz hoī*—Khetihārōn kā adhikār, vyavasthānsar jo āvasyak vastu di jāyī.

**E-STRAN'GE, v.** (L. *extra*) to keep at a distance, to alienate, to withdraw—*Tafācut k., begāna k. gā h., muhabbat khīnch lenā, khīnch lenā<sup>b</sup>*—Dūr k., dūr rakhnā, parāyā k. wā h., prīthak k., nyāra k., virakt k., jī khīnch lenā. *chitta tornā wā phārnā, sneh utthā lenā.* [Snehanivritti, viraktī, suchabhed, virag, dūribhāv, prīthagbhāv.]

**E-STRANGE'MENT, n.** alienation, distance—*Muhabbat-kishōdāy, begānagi, tafācut*—

**E-STRA'Y, v.** (S. *stragan*) to wander; *n.* a beast lost or wandering—*Bhātāknā<sup>b</sup>, ghānā<sup>b</sup>, phīrnā<sup>b</sup>*; *n.* *phalā jānvar jo gun ho jātā hai yā ghāmā kartā hai*—*Palnā pasu jo hirāy jātā hai wā phīra kartā hai.*

**E-STRE'AT, v.** (L. *ex, tractum*) to copy, to extract, to take from; *n.* a true copy—*Naql k., intiklāb k., muntakhab k. ; n. sahik naql*—Uṭārnā, prātīrūp k., suikshēp k., nikāl lenā; *n.* thik prātīlī. [nā<sup>b</sup>, phadphadānā<sup>b</sup>, khatbatāwā<sup>b</sup>, nahnā<sup>b</sup>.]

**ĒSTU-ATE, v.** (L. *astus*) to boil, to be agitated, to rise and fall—*Khaulnā<sup>b</sup>, khaulbā<sup>b</sup>*—

**ĒS-TU-Ā'TION, n.** agitation, commotion—*Khaulāhat<sup>b</sup>, khaulbadāhat<sup>b</sup>, khaulbāhat<sup>b</sup>, khaul-bā<sup>b</sup>.* [kol<sup>b</sup>, mūhānā<sup>b</sup>.]

**ĒS-TU-A-RY, n.** the mouth of a river widened into an arm of the sea—*Saundar kā*

**E-SU'RI-ENT, a.** (L. *esurio*) hungry, voracious—*Phukhā<sup>b</sup>, peth<sup>b</sup>, harkhākā<sup>b</sup>, khān<sup>b</sup>.*

**ĒT-CET'E-RA, ad.** (L. and so on, and so forth, contracted etc. and &c.—*Wagāyā, gair-zātik, aur aur<sup>b</sup>*—Ityadi, ādi. [huc pattar par chhāpā k<sup>b</sup>.]

**ĒT'CH, v.** (Ger. *etzen*) to engrave on metal by means of aquafortis—*Tānbe ke khode*—*Ētching, n.* a method of engraving—*Tānbe ke khode huc pattar kā chhāpā<sup>b</sup>.*

**E-TĒR'NAL, a.** (L. *aternus*) without beginning or end, endless, perpetual, everlasting; *n.* an appellation of God—*Azālī-o-abādī, lā-ibtidā-o-intihā, lā-intihā, dāim, mudām, jāvidān, qāim ; n. qāiyūm, qādir-i-lā-yuzāl*—Anādyant, anant, nitya, niran-tar, anantakālasthāyī, chīrasthāyī; *n.* anant Parameswar.

**E-TĒR'NAL-IST, n.** one who holds the past existence of the world to be infinito—*Wāh shakhs jiskā yeh quāl hai ki zamin lā-ibtidā zamanē se hai*—*Wah jan jo yā māntā hai ki jagat anādī kāl se hai.*

**E-TĒR'NAL-LY, ad.** without beginning or end, endlessly, perpetually, unchangeably—*Lā-ibtidā-o-lā-intihā, lā-intihā, hameshā, mudām*—Anādyantarūp se, anantarūp se, nitya, sadā, sarvadā.

**E-TĒR'NI-TY, n.** duration without beginning or end, duration without end—*Azāl-o-abād, mudāvanat, hameshagi, durām*—Anādyantatā, anantatā, nityatā, anantya.

**E-TĒR'NIZE, v.** to make eternal or endless—*Dāim k., qāim k., lā-intihā k., abādī k., dāimu-l-hāl k.*—Anant k., nitya k., anantakālasthāyī k.

**E-TĒS'I-AN, a.** (Gr. *etos*) periodical—*Farī, mausimī, waqtī*—Sānvatsarik, sāmāyik.

**ĒTHĒR, n.** (Gr. *aither*) a matter supposed to be finer and rarer than air, air refined or sublimed, a volatile fluid—*Ek qism ki shai jo havā se palli aur bārik farz ki gai hai, havā-i-khālīs, ek qism ki raqīq shai jo nihāyat bārik hoti hai, asir*—*Ek prakār kā dravya jo vāyu se adhik patlā aur sūkshma anumān kiyā gayā hai, akāś, śūnya, nir-malavāyu, sūkshma-vāyu, ek prakār kā dravadravya jo khol dene se ur jātā hai.*

**E-THER'EAL**, *a.* formed of ether, celestial — *Khālīs harwā kā banā huā, harwā-i-khālīs kā banā huā, asirī, āsmāni* — *Ākāśaj, ākāśasambhav, atisūksham, bahut śodhā huā, ākāśīy, vā' av.* [Ākāśaj, ākāśasambhav, ākāśīy, vā' av.]

**E-THER'E-ous**, *a.* formed of ether, heavenly — *Harwā-i-khālīs kā banā huā, āsmāni* —

**E-THER'E-AL-IZE**, *v.* to convert into ether — *Harwā-i-khālīs banānā, nihāyat bārik raqīq shai banānā* — *Ākāś banānā, atisūksham dravadravya banānā.*

**ETH'IC**, **ETH'IC-AL**, *a.* (Gr. *ethos*) relating to morals, treating of morality — *'Ilm-i-akh-lāq ke mutā'alliq, akhlāq se mansūb, nasihat-mansūb* — *Nitivishay, nitividyāvisishayak, nitīśāstrasambandhī, nitīśāstrīy.* [Nīti ke anusār, nitividyā ke anusār.]

**ETH'IC-AL-ly**, *ad.* according to ethics — *'Ilm-i-akh-lāq ke mutābiq, akhlāq ke mutābiq* —

**ETH'ICS**, *n. pl.* the doctrines of morality, the science of moral philosophy — *'Ilm-i-akh-lāq, nasihat nāma, pand-nāma* — *Nitividyā, nitīśāstra.*

**ETH'IO-**, *n.* a native of *Ethiopia*, a blackamoor — *Ithiopia mulk kā mutarattin, zangī, sidi, habshī* — *Ithiopia des kā jan, kalā mamushya, syāmāng, syāmādah, krishnājig.*

**ETH'NIC**, **ETH'NIC-AL**, *a.* (Gr. *ethnos*) heathen, pagan — *Shirkī, mushrik, but-parastī-mansūb, but-parast. bejāna, gair-mulk kā, gair* — *Potalārādhak, murtīārādhak, murtī-pūjak, anyadēśīy, bhinnadēśīy, devārchchakasambandhī, devapūjakasambandhī, murtipūjāvishayak.* [devārchchak, devapūjak, videi.]

**ETH'NIC**, *n.* a heathen, a pagan — *Mushrik, but-parast, gair-mulk kā ādmī* — *Murtī-pūjak,*

**ETH'NIC-ISM**, *n.* heathenism, paganism — *Shirk. but-parastī* — *Murtī-pūjā, devapūjā, devārchchā.* [gān — *Mamshyajātiyon kā vīvaran, mīkulavidyā, nīritividyā.*

**ETH'NO-L-O-GY**, *n.* treatise on races of men — *Qaumon kā risāla, insān kī qaumon kā ba-*

**ET-I-OL-O-GY**, *n.* (Gr. *aitia, logos*) an account of the causes of any thing — *Mūjibāt kā baqān, sababon kā baqān* — *Kisī padārth kā hetuvivaran, kisi vastu ke kāraṇon kī vyākhyā, kāraṇavād.*

**ET-I-QUETTE**, **ET-I-KÉT**, *n.* (Fr.) forms of ceremony or decorum — *Adab, ādāb, takal-luf* — *Sajanāchāravidhī, vinayavidhī, śīśhtāchāravidhī, saujanya, suniti, sāhyachārārīti.* [kā kosh.]

**ET-UL**, *n.* (Fr.) a case for tweezers — *Chintā kā gūlāf* — *Chintā rakhmē kā ghar, chintā*

**ET-Y-MOL-O-GY**, *n.* (Gr. *etymos, logos*) the derivation of words — *Ishtiqāq-i-alfāz, waḡh-i-tasmiyeh* — *Śabdāsādhan, śabdāsādhanavidyā, śabdavyutpattividyā.*

**ET-Y-MOL-O-GY-AL**, *a.* relating to etymology — *Ishtiqāq, alfāz ke tashayiq ke mutā'al-lig* — *Śabdāsādhanavishayak, śabdāsādhanavidyāsambandhī, padārthanjanavishayak.*

**ET-Y-MOL-O-GY-AL-ly**, *ad.* according to etymology — *Ishtiqāq ke mutābiq, alfāz ke tashayiq ke mutābiq* — *Śabdāsādhanānusār, śabdāsādhanavidyā ke anusār.*

**ET-Y-MOL-O-GIST**, *n.* one versed in etymology — *Ishtiqāq-dān, alfāz kā ishtiqāq-dān* — *Śabdāsādhanakūśal, śabdavyutpattikūśal, śāblik.*

**ET-Y-MOL-O-GIZE**, *v.* to derive words from their roots — *Alfāz ko unke masdaron se nikāl-nā, alfāz kā ishtiqāq k.* — *Śabdavyutpatti k., śabdāsādhan k., padārthanjan k.*

**ET-Y-MON**, *n.* an original or primitive word — *Aslī lafz, masdar* — *Mūlasāb, dhātū.*

**EUCHA-RIST**, *n.* (Gr. *eu, charis*) the act of giving thanks, the sacrament of the Lord's Supper — *Shukr-guzārī, adā-i-shukr, Hazrat 'Isā kī wafāt kī yād-gārī ke liye khānā khānā* — *Dhanyavād, Isā kī mrityu ke smaran ke nimitta bhojan, Kriṣṭmrityusmaranārthbhakabhojan.*

**EUCHA-RIS-TIC**, **EUCHA-RIS-TIC-AL**, *a.* relating to the sacrament of the Lord's Supper — *Hazrat 'Isā kī wafāt kī yād-gārī ke khānē ke mutā'alliq, shukr-guzārī-mansūb* — *Isā kī mrityu ke smaran ke nimitta jo bhojan tiskā sambandhī, Kriṣṭnmrityusmaranārthbhakabhojanasambandhī, dhanyavādārthak.*

**EU-CHOL-O-GY**, *n.* (Gr. *euchē, logos*) a formulaary of prayers — *Namāz kā qānīn-nāma yā 'aqūd-nāma* — *Isvarapārthanāvidhī, devapārthanāvidhīhigrauth.*

**EU-CRA-SY**, *n.* (Gr. *eu, krasis*) a good habit of body — *Badan kī khūb 'ādat* — *Śarīr kā suandar blāv.* [prārthak.]

**EUCTI-CAL**, *a.* (Gr. *euchē*) suppliant — *Multamis, niyāz-mand, multajī* — *Vinayī,*

**EUC-DI-OME-TER**, *n.* (Gr. *eudios, metron*) an instrument for ascertaining the purity of the air — *Harā kī sufāt dargajt karne kā ālu* — *Vāyu kī swachchhātā kā thūkānā jagānē kā yantra, vāyuswachchhātāmāpakayantra.* [stuti, prasaṁsā, barāī, ślāghā.]

**EU-LŌ-GI-UM**, **EU-LO-GY**, *n.* (Gr. *eu, logos*) praise, panegyric — *Ta'rif, sanā, madh* —

**EU-LO-GIST**, *n.* one who praises or commends — *Ta'rif yā sanā k., sanā khichān, mādih* — *Prasaṁsak, stutipāthak, vandi, barāī k., w.* [k., barāī k., ślāghā k.]

**EU-LO-GIZE**, *v.* to praise, to commend — *Ta'rif yā sanā k., madh k.* — *Prasaṁsā k., stuti*

**EU-NŪCH**, *n.* (Gr. *eunē, echo*) a man who has been castrated — *Khojā, khwājā-sarā, khasī, be-khāyā* — *Hijrā, chhinnavrishan, napuṁsak.*

**EU-NU-CHATE**, *v.* to make a eunuch — *Khojā banānā* — *Hijrā banānā.*

**EU-NU-CHISM**, *n.* the state of a eunuch — *Khojā-pan, khwājā-sarā* — *Hijrāpanā, chhinnavrishanātā, napuṁsakatva.* [— *Yathārth sparśibodhī, yathārth bodhī, thūk jñān.*

**EUPA-THY**, *n.* (Gr. *eu, pathos*) right feeling — *Durust lame yā lāmisa, durust khayāl*

- EUPHEMISM**, *n.* (Gr. *eu, phēmē*) a delicate way of expressing what might offend—*Jis bāt se shāyud kōi nā-rāz ho usko mulāyamat se kalnā, narm-goī*—Apriya bāt ko amdar vā komal rūp se kalnā. suvākya, akatubhūshan.
- EUPHONY**, *n.* (Gr. *eu, phonē*) an agreeable sound, smooth enunciation—*Khush-āwāzī, talash-i-talaffuz*—Suswar, suśabī, suṇdar uchhāran.
- EUPHONIC**, **EUPHONICAL**, *a.* agreeable in sound—*Khush-āwāz*—Suswar, suśrītya, śrītisukh.
- EUPHRA-SY**, *n.* (Gr. *emphrasia*) the herb eye-bright—*Ek qism kī chhotā per*—*Ek*
- EURIPUS**, *n.* (L.) a strait where the water is much agitated—*Ek āb-nāc jiskā pāni bahut uckhātā hai*—*Ek jalā-tanarumadhya jiskā pāni bahut bilā dolā kartā hai.*
- EUROPEAN**, *a.* belonging to Europe: *n.* a native of Europe—*Parangistānī, Parangi, Afranjī, Yārop mulk kī, Yārop mulk ke mutā'alliq*: *n.* *Parangistānī, Parangi, Afranjī, Yārop mulk kī mutā'alliq*—Yūropī, Yūropdesasambandhī, Yūropdesāj; *n.* Yūrop kī desjān. [andāz, qurīn, khush-daulī—Mel. parimān, sudaulī.
- EURYTHMY**, *n.* (Gr. *eu, rhythmos*) harmony, proportion, symmetry—*Murāfaqat*.
- EUTAXY**, *n.* (Gr. *eu, taxis*) established order—*Mugarrar band-o-bast intizām yā tartīb*—Sūhīr vyavasthā wā niyām.
- EUTHAN-ASIA**, **EUTHAN-ASY**, *n.* (Gr. *eu, thanatos*) an easy death—*Āsān maut, āsānī kī maut*—Sugamī mṛityu, binā kashī wā kleś kī mīch.
- EVA-CU-ATE**, *v.* (L. *e, vaco*) to make empty, to discharge, to quit—*Khālī k., ikhrāj k., takhliya k., tark k.*—Śūnya k., nikālū, chhāññā, chhorna, chhurānā, chhor jānā, tyāganā.
- EVA-CU-ATION**, *n.* the act of emptying, discharge, abolition, a withdrawing from—*Khālī k., ikhrāj, takhliya, dust, radd, mangīfī, māsūkhi, tark, bāz-āwad*—Śūnyakārān, nikāl, jhār, jhārā, malotsarg, malamūtratyaḡ, chhorāw, khaññan, lop, uṭhā d., tyag, sidhārā, chhor jānī, chhōrā jēnā, uṭhā lēnā.
- EVA-CU-ĀTOR**, *n.* one who makes void—*Khālī k. w., ikhrāj k. w., takhliya k. w., tark k. w.*—Śūnya k. w., nikālū w., chhōrne w., chhūrāne w., chhor jāne w., tyāgane w.
- EVA-DÉ**, *v.* (L. *e, rado*) to elude, to avoid, to escape, to slip away—*Tālūā<sup>h</sup>, urānūā<sup>h</sup>, bārāc ruknūā<sup>h</sup>, bāchnūā<sup>h</sup>, dūr bhāpnūā<sup>h</sup>, bāchnūā<sup>h</sup>, nikāl jānūā<sup>h</sup>, nikāl bhāpnūā<sup>h</sup>.*
- EVA-DESION**, *n.* subterfuge, artifice—*Bahānā, hīla, hīla-harādā, fureb, fibrat, hīla-bāzī, mugālatā*—Talmāṭ, urāñjhāñ, tālā tālī, urāñ, chhālnā, chhāl, vāckhāl.
- EVA-DESIVE**, *v.* using evasion, elusive—*Dhokhe-bāz, hīla-ād, bāt se fureb d. w., furebī, muzabab*—Dhokhā d. w., chhālī, vāckhāk, vakpravāckhak, bāt se dhokhā d. w., bākhāñ. [muzabab taur se—Chhāl se, dhokhe se, vāckhāl se, vakrokti se.
- EVA-DESIVELY**, *ad.* by evasion, elusively—*Hīla se, fureb se, hīla-bāzī yā hīla-bāzī se.*
- EVA-GATION**, *n.* (L. *e, vagor*) the act of wandering, excursion, deviation—*Gusht, sair, bē sāhī, gum rāhī*—Bhraman, paribhraman, bhṛāntī, vichālan.
- EVA-NESCENT**, *a.* (L. *e, vanes*) vanishing, fleeting, passing away—*Gūb h. w., naqsh hāzī<sup>h</sup>, gurār-jāne w., kājūr ho-jāne w., zavāt-parcār*—Asthāyī, achirasthāyī, bhānūr, kshay bhāgnūr, kshapamāstrasthāyī, śighra chhād jāne w., ur jāne w.
- EVA-NESCENCE**, *n.* disappearance—*Kāfūr ho-jānā, gūb ho-jānā*—Urāv, ur jānā, adarsan, aprayakshatī.
- EVA-NED**, *a.* faint weak, evanescent—*H. lūā<sup>h</sup>, kachhūā<sup>h</sup>, ur-jāne w<sup>h</sup>.*
- EVA-NISH**, *v.* to disappear, to vanish—*Kāfūr ho-jānā, gūb ho-jānā*—Ur jānā, adriśya ho jānā, aprayakshī h. [Injīl—Maṅgalasamāchār, susānvād, Isāidharmapustak.
- EVA-NGEL**, *n.* (Gr. *eu, angello*) good tidings, the gospel—*Muzhda, khush khabarī,*
- EVA-NGELIC**, **EVA-NGELICAL**, *a.* according to the gospel, contained in the gospel—*Injīl ke mutābiq, murāfiq-i-Injīl, Injīlī*—Susānvādīnusāri. Isāidharmānusāri, Isāidharmānūyāyī, Isāidharmapustakāntargat. [dharmapustakānusār.
- EVA-NGELICALLY**, *ad.* according to the gospel—*Injīl ke murāfiq yā mutābiq*—Isāi-
- EVA-NGELISM**, *n.* promulgation of the gospel—*Injīl kī wāz ishtihār yā izhār*—Susānvād kā prachār, maṅgalasamāchār kā prachār, Isāidharm kā prachār.
- EVA-NGELIST**, *n.* a writer of the history of Jesus Christ, a preacher of the gospel—*Hazrat Isā kī tarārikh likhne w., Injīl-navis, Injīl kī wāz ishtihār yā izhār k. w., Injīl kī khatīb*—Ischārītarachak, maṅgalasamāchārālekhak, susānvādprachārak, maṅgalasamāchārprachārak, Isāidharmaprachārak.
- EVA-NGELIST-ARY**, *n.* a selection from the gospels to be read in divine service—*Injīl kī intikhab*—Maṅgalasamāchār kā saṅkshēp, Isāidharmapustak kā saṅkshēp.
- EVA-NGELIZE**, *v.* to instruct in the gospel—*Hazrat Isā ke mazhab ko jāri yā zāhir k., Injīl kī wāz k., Isāi mazhab kī tālīm k.*—Isāidharm kā upadēś k., maṅgalasamāchār kā prachār k., Isāidharm kā prachār k.
- EVAPO-RATE**, *v.* (L. *e, vapor*) to fly away in vapour, to waste insensibly—*Bukhār shāmāl h., bukhar bar-bar ur-jānā, bukhar banānā, kājūr ho-jānā, hawā ho-jānā, sūkh jānā<sup>h</sup>, sukhlā-tālūā<sup>h</sup>*—Vāshph., vāshp hokar ur jānā, vāshparūp se ur jānā, bhāph hokar ur jānā, bhāph banānā, sushk k. wā h.

**E-VAPORABLE**, *a.* easily dissipated in vapour—*Bukhār kī sūrat meñ urāye jāne ke qābil, jise bā-āsāni bukhār banā-kar urā sakeñ*—Vāshp wā bhāph ke ākār meñ urāye jāne ke yogya, jisko vāshp wā bhāph banākar urā sakeñ.

**E-VAPORATION**, *n.* the act of flying away in vapour, conversion into vapour—*Bukhār ho-ke urnā, bukhār h., tabakhkhur*—Vāshp wā bhāph hokar ur jānā, vāshp wā bhāph h.

**EVE**, **E'VEN**, *ē'vn*, (*S. even*) the close of the day, the evening before a holiday—*Shām, kisi tewhār kī agli shām*—Sāñjh, kisi tewhār kī agli sāñjh.

**E'VEN-ING**, *n.* the close of the day, the latter end of life; *a.* toward the close of day—*Shām, piri; a. shām kā*—Sāñjh, burhāpā, vridhāpā; *a. sāñjh kā.*

**E'VEN-SONG**, *n.* form of worship for the evening—*Shām ki dū'ā yā namāz yā mazhabī gīt*—Sāñjh kā bhajan, sāñjh kā dharmagīt.

**E'VEN-TIDE**, *n.* the time of the evening—*Shām kā waqt*—Sāyañkāl, sandhyākāl.

**E'VEN**, *ē'vn*, (*S. even*) level, uniform, smooth, equal, parallel, calm, capable of being divided into equal parts; *v.* to make even, to level; *ad.* exactly, verily, likewise, so much as—*Ham-wār, mustawī, yak-sāñ, musattah, barābar, mutawāzi, thundhā<sup>b</sup>, dhīrā<sup>b</sup>, sanjūta, jūst, zanj; v. ham-wār k. musattah k.; ad. bi-'ainih, bi-'aini-hi, waqīf, musākhā<sup>b</sup>, bhī<sup>b</sup>, yakhūn tak<sup>b</sup>*—Sam, samān, ekakār, samasth, chauras, chaupat, batādhār. tulya, samānāntar, sānt, samahāv, samavrittī, yugma; *v. sam k., chauras k., batādhār k.; ad. thik, sūtya, hāñ. sach, usi rīti se, tathā, itnā kī.*

**E'VEN-LY**, *ad.* equally, uniformly—*Barābarī se, sarāsar, ham-wārī se, yak-sānī se*—Tulyatā se, samūnatā se, chaurasā se, ē' ākār rāp se.

**E'VEN-NESS**, *n.* the state of being even—*Ham-wārī, barābarī, rāstī, dhīrā-pan<sup>b</sup>, sanjidaṇī*—Tulyatā, samātā, samūnatā, sāntī, samachittatwa, samānavrittī, samabhāv.

**E'VEN-HAND-ED**, *a.* impartial, equitable—*Pi-taraf-dār, munasif, be-garaz, rāst, sādīq, 'ādīl*—Apakshapātrī, vipakshapāt, samadarśī, ubhayaśam, nyāyī, nyāyakāri, nyāyavartī.

**E-VENT**, *n.* (*L. e, ventum*) that which happens, an incident, consequence—*Sar-guzashṭ, hādīsa, wāq'ā, mājara, natija, samara*—Ghaṭanā, vritta, vrittānt, phal, parinām.

**E-VENTFUL**, *a.* full of events, momentous—*Par-mājara, par-sar-guzashṭ, girān, sangīn, bhārī<sup>b</sup>*—Bahughaṭanāmay, bahughaṭanāvīśiṣṭ, bahuvrittavīśiṣṭ, gurughaṭanāvīśiṣṭ.

**E-VENTU-AL**, *a.* happening as a result—*Qat'ī, 'ārīzī, ākhīrī*—Anuvartī, ānushāngik, anusārī, antya, antin. [sesh meñ.

**E-VENTU-AL-LY**, *ad.* in the event—*Natije meñ, ākhīr ko*—Phal meñ, ant meñ, ant ko.

**E-VENTER-ATE**, *v.* (*L. e, renter*) to rip open, to disembowel—*Pet-shir-dāhnā<sup>b</sup>, pet chīr-kar ānten nikālnā<sup>b</sup>*. [nā<sup>b</sup>, jhāpnā<sup>b</sup>, chhān k<sup>b</sup>.

**E-VENTI-LATE**, *v.* (*L. e, ventus*) to winnow, to sift out, to discuss—*Chhāmnā<sup>b</sup>, chāl-EVEN-TI-LATION*, *n.* the act of ventilating—*Jhāpnā<sup>b</sup>, chālnā<sup>b</sup>, chhān<sup>b</sup>, chhāmnā<sup>b</sup>*.

**EVER**, *ad.* (*S. ever*) at any time, always—*Kadhi<sup>b</sup>, hamsha*—Kabhi, kisi samay meñ, kadapi, sadā, sarvadā.

**EVER-BURN-ING**, *a.* unextinguished—*Mudām roshan*—Sadā jalā huā.

**EVER-DU-RING**, *a.* eternal—*Dāimī yā dāim, mudāmī yā mudām, azalī-o-abadī*—Nitya, sanātan, anālyant, anantakālasthāyī.

**EVER-GREEN**, *a.* green throughout the year; *n.* a plant always green—*Hamsha tar-o-tāz, hamsha sahī. sadā bahār; n. sadā-bahār nabāt*—Sadā harā, sarvadā amlān aur āushk; *n. sadā harā pandhī, sarvadā amlānaushadhi*.

**EVER-LAST-ING**, *a.* lasting without end, perpetual, immortal, eternal; *n.* eternity—*Dāimī yā dāim, qīm, lā-zarwāl, be-zarwāl, mudāmī yā mudām; n. hameshagī, dawām*—Anantakālasthāyī, nityasthāyī, akshay, anāśya, ajar, anant, nitya; *n. nityatā, anantatā, anālyantatā*. [—Nitya, anant kāl tak, anantatā se.

**EVER-LAST-ING-LY**, *ad.* without end, eternally—*Hamshagī se, lā-zarwālī se, dawām se*

**EVER-LAST-ING-NESS**, *n.* eternity, perpetuity—*Lā-zarwālī, dawām, hameshagī*—Nityatā, anantatā. [mudāmī yā mudām—Nitya, akshay, ajar, anant, lagatār.

**EVER-LY-ING**, *a.* eternal, immortal, incessant—*Dāim yā dāimī, lā-zarwāl, be-zarwāl*, **EVER-MORE**, *ad.* always, eternally—*Hamsha, mudām*—Sadā, sarvadā, nitya.

**E-VERT**, *v.* (*L. e, verto*) to overthrow—*Bar-bād k., nest-o-nābūd k.*—Ulatpulat d., nās k., ukhār dālnā. [pulat, ukhār, nās, dhwañs.

**E-VER-SION**, *n.* overthrow, destruction—*Bar-bādī, nest-o-nābūdī, zarwāl, inhidām*—Ulat-E-VER-Y, *a.* (*S. ever, a/e*) each one—*Har, har ek*—Ek ek, pratyek. [sāmpradāyik.

**EVER-Y-DAY**, *a.* common, usual—*Amā, mē mālī, rājī*—Sādhāran, sāmānya, vyavahārik, **EVER-Y-WHERE**, *ad.* in every place—*Har jagah, har kuhīn*—Sarvatra, sab thaur.

**E VICT**, *v.* (*L. e, rictum*) to take away by a sentence of law, to dispossess—*Qānūnī hukm se le-lenā, be-daḥl k.*—Vyavasthā ke anusār chhīn lenā, britādhikār k., adhikār wā swattwa har lenā. [nirākaran wā valishkaran, pramāñ.

**E-VIC-TION**, *n.* dispossession, proof—*Be-daḥklī, daḥl*—Swattwaharan, adhikār se

**EVI-DENT**, *a.* (*L. e, video*) plain, apparent—*'Ayāñ, zāhīr, 'alāmīya, wāzih, huwaīdā, numāyāñ, āshkāra*—Khulā, pratyaksh, spasht.

**EV'-DENGE**, *n.* testimony, proof, a witness; *v.* to prove, to show, to evince—*Gawāhī*, *shāhīdī*, *shahādāt*, *daḥīl*, *dalālat*, *subūt* yā *subūt*, *wuzūh*, *gawāh*; *v.* *sābit k.*, *shahādāt d.*, *dalālat k.*—*Sākshita*, *pramān*, *sākshī*; *v.* *pramāpī k.*, *drīṇī k.*, *dikhānā*, *pratyaksh k.*, *prakāś k.*, *spasht k.*, *sujhana*, *sūchanā k.* [*pramānaviśisht.*]

**EV'-DĒN'TIAT**, *a.* affording evidence or proof—*Dalīl d. w.*, *dalīl-āvar*—*Pramān d. w.*, **EV'-DĒN'T-I-Y**, *ad.* plainly, obviously—*Zāhīran*, *surīhan*, *zāhīr*, *sāf-sāf*—*Khulākbulī*, *pratyaksh rūp se*, *spasht wā vyakt rūp se*, *sākshāt*.

**EV'-IL**, *ē'vl*, *a.* (*S. ḡfel*) not good, bad, wicked, corrupt; *n.* wickedness, injury, calamity; *ad.* not well, injuriously—*Burāḥ<sup>b</sup>*, *bad*, *zabān*, *kharāb*; *n.* *burāḥ<sup>b</sup>*, *badī*, *zabān*, *khuls*, *khābāsāt*, *nūqsān*, *kharābī*, *zīgān*, *balā*, *āfat*; *ad.* *zabānī se*, *kharāb tarū se*, *nūqsān yā kharābī se*—*Mand*, *abhadra*, *amanigal*, *dusht*, *pāpī*, *khal*, *sāth*, *adham*, *kutsit*; *n.* *dushtatā*, *khalatā*, *sāthatā*, *daurātmya*, *daurjanya*, *arishṭ*, *anishṭ*, *ahit*, *hānī*; *ad.* *mand rūp se*, *burā se*, *dushtatā se*, *apakār se*, *hīnsāpūrvak*.

**EV'-IL-Y**, *ad.* not well—*Burā se<sup>b</sup>*, *burāḥ<sup>b</sup>*.

**EV'-IL-NESS**, *n.* badness, viciousness—*Kharābī*, *zabānī*, *khuls*, *khābāsāt*, *sharārat*, *sharr*, *gunāh-gārī*—*Burāī*, *mandatā*, *dushtatā*, *daurjanya*, *daurātmya*.

**EV'-IL-DO-ER**, *n.* one who does evil—*Bad-kār*, *harām-kār*, *gunāh-gār*, *bad-fīl*, *bad-kir-dār*—*Kukarnī*, *asatkarnā*, *pāpakārī*, *durvritta*.

**EV'-IL-EYED**, *a.* having a malignant look—*Bad-nigāh*, *bad-andeśh-nigāh*, *manhīs-nigāh*—*Krīmadrīṣṭī*, *pāpdrīṣṭī*, *asaddrīṣṭī*.

**EV'-IL-F'YOUNG**, *a.* ill-countenanced—*Bad-sūrat*, *bad-shakl*—*Kurūp*.

**EV'-IL-F'YOUNG-NESS**, *n.* deformity—*Bad-sūratī*, *bad-shaklī*—*Kurūpatā*, *virūpatā*.

**EV'-IL-MIND-ED**, *a.* malicious, wicked—*Bad-bātin*, *bad-andeśh*, *bad-kho*, *bad-zāt*, *khābis*—*Dweshī*, *drohī*, *pāpatmā*, *durātma*. [*Parmindā*, *apavād*, *durvachan*, *durālap*, *kalaūk*.

**EV'-IL-SPEAK'ING**, *n.* slander, calumny—*Bad-goī*, *'aib-goī*, *zīṭār*, *tuknat*, *ūtiḥām*.

**EV'-IL-WORK-ER**, *n.* one who does wickedness—*Bad-kār*, *bad-fīl*—*Pāṭimā*, *durdehārī*.

**E-VINCE**, *v.* (*L. e. vinco*) to prove, to show, to manifest, to make evident—*Sābit k.*, *zāhīr k.*, *'ayān k.*, *āshkārā k.*—*Pramāpī k.*, *drīṇī k.*, *dikhānā*, *dikhānā*, *jatānā*, *bat-lānā*, *spasht k.*, *vyakt k.*, *prakāś k.*, *pragat k.*, *pratyaksh k.*

**E-VIS'CI-BLE**, *a.* capable of proof—*Sābit hōne ke gabil*, *dalālat-pazīr*, *qābil-i-subūt*—*Sūchya*, *nirdeśaniya*, *pramēya*, *pramāṇī* *kiye jāne ke योग्य*.

**E-VIS'GER-ATE**, *v.* (*L. e. rīscere*) to take out the entrails, to disembowel—*Aṭṭarī nī-kālūā<sup>b</sup>*, *pet chīr-kar aṭṭarīgān nīkālūā<sup>b</sup>*. [*bachī jānā*.

**E-VITE**, *v.* (*L. e. rito*) to avoid—*Bāz rahnā*, *gurez k.*, *'rās k.*—*Bār rahmā*, *barī jānā*.

**EV'-I-TABLE**, *a.* that may be avoided—*Jis se bāz rah sakaū*, *jis se gurez kar-sakaū*—*Jis se bhāg wā bach sakaū*, *jis se barīw wā bachīw kar sakaū*, *poriharāpī*, *varjaniya*.

**EV'-I-TATE**, *v.* to avoid, to shun, to escape—*Burānā<sup>b</sup>*, *bachānā<sup>b</sup>*, *bachā-jānā<sup>b</sup>*, *bhāgnā<sup>b</sup>*, *nīkal bhāgnā<sup>b</sup>*, *nīkal-jānā<sup>b</sup>*.

**EV'-I-TATION**, *n.* the act of avoiding—*Barānā<sup>b</sup>*, *bachānā<sup>b</sup>*, *nīkal<sup>b</sup>*, *bhāgnā<sup>b</sup>*.

**E-VOLVE**, *v.* (*L. e. roco*) to call forth—*Bulānā<sup>b</sup>*, *pukārnā<sup>b</sup>*, *khīnchnā<sup>b</sup>*.

**EV'-O-CATE**, *v.* to call forth—*Bulānā<sup>b</sup>*, *pukārnā<sup>b</sup>*, *khīnchnā<sup>b</sup>*.

**EV'-O-C'ATION**, *n.* a calling forth—*Bulānā<sup>b</sup>*, *pukārnā<sup>b</sup>*, *khīnchnā<sup>b</sup>*.

**EV'-O-L'ATION**, *n.* (*L. e. volo*) a flying away—*U'ṛānā<sup>b</sup>*, *up-jānā<sup>b</sup>*.

**E-VOLVE**, *v.* (*L. e. volvo*) to unfold, to open, to disclose, to expand—*U'dhermā<sup>b</sup>*, *suījānā<sup>b</sup>*, *kholaṇā<sup>b</sup>*, *ughārnā<sup>b</sup>*, *dikhānā<sup>b</sup>*, *bolnā<sup>b</sup>*, *phoṛnā<sup>b</sup>*, *phailānā<sup>b</sup>*, *pasārnā<sup>b</sup>*.

**EV'-O-L'UTION**, *n.* the act of unfolding—*Kholaṇā<sup>b</sup>*, *ughārnā<sup>b</sup>*, *kholaṇā yā ughārnā<sup>b</sup>*, *dikhānā<sup>b</sup>*, *bolnā<sup>b</sup>*, *phoṛnā<sup>b</sup>*, *phailānā<sup>b</sup>*, *pasārnā<sup>b</sup>*.

**EV'-O-M'ITION**, *n.* (*L. e. vomio*) a vomiting—*Qai*, *radā*—*Vaman*, *chhānṭ*, *nehār*.

**E-VULSION**, *n.* (*L. e. vulsum*) the act of plucking or tearing out—*U'khār<sup>b</sup>*, *khast<sup>b</sup>*, *uthā-dānā<sup>b</sup>*, *noch-dānā<sup>b</sup>*.

**EW-E**, *n.* (*S. euen*) a female sheep—*Bher<sup>b</sup>*, *meṛh<sup>b</sup>*, *bher<sup>b</sup>*. [*tolā<sup>b</sup>*, *āfāṭhā*, *āfāṭhā*.

**EW-ER**, *n.* (*S. hwer*) a kind of pitcher—*Karwā<sup>b</sup>*, *badhnā<sup>b</sup>*, *purwā<sup>b</sup>*, *surāhī*, *jharī<sup>b</sup>*.

**EX-AC'ER-BATE**, *v.* (*L. ex. acerbo*) to embitter, to increase malignant qualities—*Kuphānā<sup>b</sup>*, *'adāwat barhānā<sup>b</sup>*—*Khījānā*, *khījānī*, *kurkūnā*, *chīṛhānā*, *dwesh barhānā*.

**EX-AC-ER-B'ATION**, *n.* increase of malignity—*'Adāwat kī ziyādātī*—*Dwesh wā droh kī vridhī*.

**EX-AC'T**, *a.* (*L. ex. actum*) nice, accurate, strict, methodical, punctual; *v.* to require, to demand, to extort—*Bāyīk*, *durust*, *mukammal*, *sāhīb*, *sakht*, *murattab*, *muntazam*, *sāṭiga-shī'ar*, *uslub-dār*, *sādiq*, *rāst*, *wā'da-wafā*; *v.* *tolāb k.*, *dā'wā k.*, *taqāzā k.*, *istihāq k.*, *dā'wā k.*, *zabān-dustī se lenā*, *jabron lenā*—*Sūksmī*, *yathārthī*, *yāthārthīk*, *dosharahit*, *suddh*, *kapī*, *kathīn*, *nīyamāsīl*, *kramāsīl*, *kramānugat*, *sayatn*, *apramā-dī*, *kharā*, *sachchī*; *v.* *māṭignā*, *adhikār pūrvak chāṭnā*, *dabā lenā*, *ainṭh lenā*, *chhīn lenā*.

**EX-AC'T'ER**, **EX-AC'T'OR**, *n.* one who exacts—*Talāb k. w.*, *tālīb*, *mutaqāzī*, *muqtaṣī*, *ziyā-da-talāb*, *jabron lene w.*—*Māṭigne w.*, *adhikār pūrvak chāṭne w.*, *dabā lene w.*, *chhīn lene w.*, *ainṭh lene w.*

- EX-AC-TION**, *n.* extortion, unjust demand — *Dast-darāst, zabar-dast se lenā, bejā da'wā taqāzā yā mutālaba* — Paraswādān, dabā lenā, anyāyapūrvak lenā, anyāy māṅg.
- EX-AC-TITUDE**, *n.* nicety, exactness — *Bārīkī, durustī, takmīl* — Sūkshmatā, yathārthatā, yāthārthya, sūddhatā. [Sūddhatāpūrvak, sūkshmatā se, thik thik, thik.]
- EX-AC-TLY**, *ad.* accurately, nicely, precisely — *Sīkhat se, bārīkī se, hā-da-hā, bi'-ainī-hi* —
- EX-AC-TNESS**, *n.* accuracy, nicety, regularity — *Durustī, sīkhat, bārīkī, nāzūkī yā nazākat, sijil-bandī, qarīna-bandī* — Sūddhatā, yāthārthya, yathārthatā, sūkshmatā, bandhān, bandhej, kramānusār, samatā.
- EX-AC-TRESS**, *n.* a female who exacts — *Jo 'aurat tūlīb mutaqāzī mutqāzī yā jabran le-lene wālī hotī hai* — Jo sūri adhikār pūrvak māṅgnevālī dalālenewālī wā chhīnlenewālī wā anyāy se adhik lenewālī hotī hai.
- EX-AG-GER-ATE**, *v.* (L. *ex, agger*) to heap up, to heighten by representation — *Dher taqānā<sup>h</sup>, zigāda kar-ke bayān k., mubālaga k.* — Rāsi jagūnā, bayhānā, sañchay k., adhik karke wā bārīkār kahīnā, ativarnan k., atyukti k., vāgvistār k.
- EX-AG-GER-ATION**, *n.* amplification, hyperbole — *As' se zigāda kar-ke bayān, tūl-tawīl bayān, mubālaga* — Ativarnan, vīkyaśūlīya, vāgādūlīya, atyukti.
- EX-AG-GER-ATION**, *n.* containing exaggeration — *Pur-mubālaga, pur-tūl-tawīl bayān* — Ativarnanmay, atyuktīmay.
- EX-ALT**, *v.* (L. *ex, altus*) to raise, to elevate, to extol, to magnify — *Uthānā<sup>h</sup>, sar-farāz k., buland k., tarraqī d., tarīf k., waf k., sanā-khrānī k., barī k.* — Chārānā, bārīnā, ūchā k., umat k., praśnāsi k., barī k., stuti k., śhīghā k.
- EX-AL-TATION**, *n.* the act of exalting, elevation — *Tarraqī, sar-farāzī, waf, sanā-khrānī, tarīf, sar-bulandī, irtifā', urāj* — Umatī, chārānā, bārīnā, praśnāsi, stuti, uchchātā, ūchāī, ūchā k.
- EX-AL-TEDNESS**, *n.* state of dignity or greatness — *Sar-farāzī, muntāzī, mufakkhārī, fakhr, 'azīmush-shānī* — Umatī, umatī, pralubhā, mahimā, aīswarya.
- EX-ALT-ER**, *n.* one who exalts — *Sar-farāzī k. w., tarraqī d. w., buland k. w., tarīf k. w.* — Umat k. w., ūchāī w., chārānā wā bārīnā w., praśnāsi k., ūchā k. w.
- EX-AM-EN**, *n.* (L. *inquiry*, disquisition) — *Tahqīqāt, purīsh, munāzara, taftīsh* — Jijñāsā, parīkshā, anweshan, vichār, vitark, anusandhān.
- EX-AM-INE**, *v.* to search into, to question, to try, to scrutinize — *Talāsh k., surāt pūchh-nā, āzmānā, intihān k., tahqīq k., wazār-ambī k., qutār k., tajwīz k., taftīsh k.* — Khojū, dūmūphā, praśna k., pūchhīnā, parīkshā lenā, parakshā, kasnā, vichār k., jāñhīnā chhīnā.
- EX-AM-I-NA-BLE**, *v.* that may be examined — *Jiskā talāsh āzmāish intihān tahqīqāt tajwīz yā taftīsh ho-sake, munākinā-intihān, munākinā-taftīsh* — Jiskā khoj parīkshā kasnā vichār jāñhīnā wā chhīnāw ho sake, parīkshāniya, anweshāniya, vichārāniya, mirkshāniya. [honewālī ho.]
- EX-AM-I-NANT**, *n.* one to be examined — *Jiskā intihān hone-wālā ho* — Jiskā parīkshā
- EX-AM-I-NATE**, *n.* the person examined — *Intihān d. w., munātahān* — Parīkshā d. w.
- EX-AM-I-NATION**, *n.* the act of examining — *Talāsh, āzmāish, purīsh, intihān, tahqīqāt, tajwīz, taftīsh, just-o-jū* — Khoj, dūmūph, pūchhīnā pūchhīnā, parīkshā, parakh, vichār, jāñhī, chhīn, anusandhān, mirkshan.
- EX-AM-INE**, *n.* one who examines — *Talāsh k. w., talāshī, tajwībā-kār, muntahān, mutafakkhī, tahqīqāt k. w., tajwīz k. w., taftīsh k. w., munāsiib* — Khojū w., khojī, pūchhīnāwāyā, parīkshak, parakhāyā, kasnā w., vichārne w., vichārak, jāñhīnā w., jāñhīnāwāyā, chhīnne w., chhīn karne w.
- EX-AM-PLE**, *n.* (L. *exemplum*) a copy, a pattern, a model, an instance, a specimen, a precedent, an illustration — *Nuql, namūna, qātib, qidwa, misāl, bāngī<sup>h</sup>, nazīr, tamīl, taftīr, tabīr* — Pratrūp, pratimā, ādarś, drishānt, udāharan, nidārān, pūrvadrishānt, pūrvanidārān, utprekshā, pradārān, vyākhyā.
- EX-AM-PLE**, *n.* a pattern, a sampler — *Namūna, bāngī<sup>h</sup>* — Pratrūp, ādarś, nidārān.
- EX-AN-GU-LOUS**. See EXANGUOUS.
- EX-AN-I-MATE**, *a.* (L. *ex, anima*) lifeless, dead, spiritless, depressed — *Be-jān, murda, afsarāda, pach-murda, dīl-tang* — Nirjīw, ajīw, vichetan, prānahīn, mūtā, mrit, mistej, mirt-sāh, man tūtā, bhagnaman, udās. [japratīndhī.]
- EX-ARCH**, *n.* (Gr. *ex, archos*) a viceroy — *Bādshāh kā wāib, nawwāb, sūba-dār* — Rā-
- EX-AR-CHATE**, *n.* the office of an exarch — *Bādshāh ki niyābat, sūba-dārī, nawwābī* — Rājapratīndhitwa, rājapratīndhīya.
- EX-AS-PE-RATE**, *v.* (L. *ex, asper*) to provoke, to enrage; a. provoked — *Khafā k., nā-khush k., dīq k., gussa-nāk k.* ; a. *khafā yā gussa-nāk kiya gayā* — Khijhānā wā khujhānā, kurhānā, chhūpnā, rūthānā, krudh k. ; a. *khujhāyā kurhāyā rūthāyā wā krudh kiya gayā*. [gussa angēzī — Chher, prakop, krোধakaran, kopakaran.]
- EX-AS-PE-RATION**, *n.* provocation, irritation — *Khijhānā<sup>h</sup>, chir yā chirh lā kām, khafagī,*
- EX-AUC-TO-RATE**, *v.* (L. *ex, auctum*) to dismiss from service, to deprive of a benefice — *Bar-taraf k., narikārī se mauzūf k., nā-mustahiqq k., nazr-i-aimma chhīnlenā* —



Chhorā d., pad wā adhikār se dūr k. wā chh rā d., vritti haraṇ k., dharmasikshaka-vritti chhin lenā.

EX-ĀUC-TO-RĀ'TION, n. dismission, deprivation—*Bar-tarafī, mauqūfī, mā'zūlī, istiḥqāq k.ā chhīnā jānā*—Adhikār wā pad se nīrakāran, adhikārachyutī, padachyutī, vritti upharan, vritti wā dharmadhyajmakajivikā kā chhīnā jānā.

EX-ĀU'THO-RATE, v. to dismiss from service—*Naukarī se bar-taraf mauqūf yā mā'zūl k.*—Adhikār wā pad se chhorā d.

EX-ĀU'THO-RĀ'TION, n. deprivation of office—*Bar-tarafī, mauqūfī, mā'zūlī*—Adhikār wā pad se nīrakāran, padachyutī. [be-ikhtiyār k.—Adhikārārahin k., adhikārārahit k.]

EX-ĀU'THO-RIZE, v. to deprive of authority—*Ikhtiyār chhīn lenā, ikhtiyār se mā'zūl k.*  
EX-CĀ'VNATE, v. (L. ex, caro) to clear from flesh—*Be-gosht k., gosht chhorānā*—Mānsa-hin k., nirmāns k., māns chhorānā.

EX-CA-VATE, EX-CĀ'VATE, v. (L. ex, carus) to hollow, to cut into hollows—*Kornāḥ, kakornāḥ, khodnāḥ, khokhtā k.ḥ, polā k.ḥ, kūt-kar gurkhā k.ḥ*. [kholārāḥ, gurkhāḥ.]

EX-CA-VĀ'TION, n. act of hollowing, a cavity—*Khodāḥ, korāḥ, khokhtāḥ, khokharḥ*.  
EX-(ĒED)' v. (L. ex, cedo) to go beyond, to go too far, to surpass, to excel—*Kisi ke āge jānāḥ, barh jānāḥ, bahut-hi dūr jānāḥ, zigādā h., aḥzāl h., sabqat k., tarjīh rakhnā, pesh-qadam h., kisi se bīh-tar h.*—Nāghnā wā lāghnā, atyant dūr jānā, adhik h., barhkar h., barhiyā h., sreshth h., charitā h., saras h.

EX-ĒED'ER, n. one who exceeds—*Pesh-qadam h. w., aḥzāl h. w., sabqat k. w., kisi se bīh-tar h. w., tarjīh rakhnā w., zigādā h. w.*—Āge barh jānā w., nāghnā wā lāghnā w., barhiyā h. w., sreshth h. w., charitā h. w., saras h. w., adhik h. w.

EX-ĒEED'ING, p. a. great in extent quantity or duration; ad. in a very great degree; n. the act of going beyond bounds—*Zigādā, zād. nihāyat, ba-shiddat; ad. nihāyat-h; n. zigādātī*—Bahut, nipat, atyant, atīsy, atikrāntik; ad. bahut hi; n. adhikāī, maryādā ullāghān. [nitānt.]

EX-ĒEED'ING-LY, ad. greatly, very much—*Ba-shiddat, nihāyat*—Nipat, atyant, atīsy, EX-ĒEL', v. (L. excello) to outdo in good qualities, to surpass, to be eminent—*Fāq h., sabqat k., fauqiyat le-jānā, tarjīh rakhnā, sharaf rakhnā, aḥzāl h.*—Sreshth h., barhiyā h., charitā h., saras h., nīkaltā h., utkrishṭ h.

EX-ĒEL-LENCE, EX-ĒEL-LEN'CY, n. the state of excellent, good quality, dignity, high rank in existence, a title of honour—*Fauqiyat, tarjīh, sharaf, fāzil, khidā, latf, burzgi, qadr, 'ālī marāṭa, hazrat, jūdā, jūdā-i-'ālī*—Chokhān, sarasāī, suthrāī, utkrishṭatā, utkarsh, prakarsh, autkarshya, bhakāī, sreshthātā, uttamātā, utkrishṭ gūn, māhātmya, samman, pratāp, prabhāw, pradhinātā, utkrishṭ pad, mahārāj, āryya.

EX-ĒEL-LENT, a. eminent in any good quality—*Khāb, khāssā, latf, tafā, bīh tar, pākizā, mā'qūl, sharif, fāzil, nālīr, fāiq, mamtāz, aḥzāl, mustasā*—Uttam, sreshth, achchhā, bhālā, suthrāī, chokhā, saras amṭhā, utkrishṭ. [achchhī bhāntī se, sreshthātā se.]

EX-ĒEL-LENT-LY, ad. well in a high degree—*Ba-khūb, khāssī tarāḥ se*—Uttam rīti se,

EX-ĒEPT', v. (L. ex, capto) to leave out, to object; prep. exclusively of, unless—*Farogizashṭ k., tark k., istisnā k., mustasnā k., i'tirāz k., n'z k., chhā-ochhā k.; prep. sīwā yā sīwāc, ba-juz, ba-gair, illā, agw, magar*—Chhornā, chhor d., jāne d., bhīn k., toṅknā, bādā k., aswikār k., khaṇḍan k., kātnā; prep. chhorākar chhorkar wā chhorke, binā, jo, yadī. [ke wā chhorāke, chhorkar wā chhorākar, binā.]

EX-ĒEPT'ING, prep. with exception of—*Sīwā, ba-juz, qul-nazar, ba-gair, bidān*—Chhor-

EX-ĒEPT'ION, n. the act of excepting, exclusion, the thing excluded, objection, cavil—*Tark, istisnā, tūkhāsh, shāzz, jo shūi tark ki jāti hai, i'tirāz, nugs, 'aib-jō, 'aib-girī, muktā-chīnī*—Tyāg, vyatīrek, chhūt, chhorāw, rok, rukāw, nipātan, chhorī hūi vastu, jowastu chhor dī jāy, varjit vastu, bādā, aswikār, rok tok, doshakalpan, chhidhrānwesh, vākyakhāṇḍan. [i'tirāz, girifṭnā—Varjaniya, pariharaniya, agrāhya, bādhyā.]

EX-ĒEPT'ION-ABLE, a. liable to objection—*Irād-patir, jiskāb mēn i'tirāz ho-sake, gabil*

EX-ĒEPT'ION-ER, n. one who makes objections—*i'tirāz k. w., 'aib-go, 'aib-gir*—Bādā k. w., doshakalpak, chhidhrānweshī. [chirā, teṭhī, doshakalpak, chhidhrānweshī.]

EX-ĒEPT'IOUS, a. peevish, full of objections—*Tunuk-mā'āj, i'tirāz k. w., 'aib-gir*—Chir-

EX-ĒEPT'IOUS-NESS, n. peevishness—*Tunuk-mā'āj, zād-ranjī*—Chirehīrālat.

EX-ĒEPT'IVE, a. including an exception—*Istisnā-āncē, istisnā-dār, dākhil-i-istisnā*—Var-janavāsisht, nishedhavisisht, vyatīrekasūchak, dokhe jāne ke yogya.

EX-ĒEPT'OR, n. one who makes exceptions—*Mustasāī, girifṭ-kun, 'aib-jō*—Chhor d. w., jāne d. w., chhidhrānweshī, doshakalpak.

EX-ĒERN', v. (L. ex, cerno) to strain out—*Chlānnāḥ, chlān lenāḥ*.

EX-ĒERP', v. (L. ex, carpo) to pick out—*Chun-lenā yā chup-lenāḥ, channāḥ, chugnāḥ*.

EX-ĒERT'ION, n. a selecting, the thing selected—*Chun-lenāḥ, chunnāḥ, chugnāḥ, jisko chun lenḥ*.

EX-ĒEPT'OR, v. a picker, a culler—*Chun-lene wḥ, bāchhne wḥ, bāchh lene wḥ*.

EX-ĒESS', n. (L. ex, cessum) more than enough, superfluity, intemperance—*Ziyādātī, kasrat, firāwānī, ifrāt, tūgyānī, be-i'idāh, bad-parhezi*—Adhikāī, ādhikya, bāhulya,

- ātyantikatā, bahutāyat, bahutāt, niyamātikram, atyāchār, asaṅgham.
- EX-CHĒS/SIVE, *a.* beyond due bounds—*Ziyāda, nihāyat, fuzūl*—Adhik, bahut, nitānt, atisāy, nipat. [dat, az-hadd—Atyant, atisāy, nitānt.]
- EX-CHĒS/SIVE-LY, *ad.* in an extreme degree—*Be-hadd, hadd se ziyāda, nihāyat, ba-shid*—
- EX-CHANGE', *v.* (L. *ex*, Fr. *changer*) to give one thing for another; *n.* the act of exchanging, barter, balance of money, a place where merchants meet—*Badalnā, addā-badli k., iwaz mu'awaza k., mu'awaza k.; n. addā-badli, mu'awaza, mubādala, badlī, badl, add-badl, badlā, battā<sup>h</sup>, kurdā<sup>h</sup>, saudā-garōn ke bāham jam' hone kī jagah*—Erāpherī k., erpher k., paltā k.; *n.* erāpherī, erpher, paltā, bārā, phirtā, ppher, chauk, baniyōn ke ekatra hone kā sthān. [w., erpher k. w., paltā k. w.]
- EX-CHĀN'GER, *n.* one who exchanges—*Mubādala k. w., mu'awaza k. w.*—Erāpherī k.
- EX-CHEQ'UER, *ex chēck'er, n.* (Fr. *echec*) the court into which the public revenue is paid; *v.* to sue in the court of exchequer—*Inglistān kī wah kachahri jismen kharāj dākhil hotā hai, sar-kārī khazīna, khālisa; v. khālisa men nālish dār k.*—Ingland kī wah kachahri jismen rājakar diyā jātā hai, rājadbanāgar, rājaswakosh; *v.* kosādhayaksh wā kosādhālis kī kachahri men wā mahāvichārsthan men vyavahārabhiyog k.
- EX-CISE', *n.* (L. *ex*, *carsum*) a tax on commodities; *v.* to levy excise—*Saudā-garī kī chizon par mahsūl; v. saudā-garī kī chizon par mahsūl lagānā*—Bānījyadravya par kar, rājakar; *v.* bānījyadravya par kar lagānā.
- EX-CISE-ABLE, *a.* liable to excise—*Jispar mahsūl lag-sake, mahsūlī*—Jis par kar lag sakai.
- EX-CISE'MAN, *n.* an officer who inspects commodities and rates the excise upon them—*Saudā-garī kī chizon par mahsūl thahirne w., mirdhā, dāroga-i-mahsūl*—Bānījyadravya par kar thahirne w. karānirūpak, karādhayaksh.
- EX-CISION, *n.* a cutting off, extirpation—*Tarāsh, bek-kani, bar-bād*—Kāt, chīrpār, uchheld, atpātān jir se khot dāhnā, cīnās.
- EX-CITE', *v.* (L. *ex*, *cito*) to stir up, to rouse, to animate, to stimulate—*Jumbish d., harakat d., angūzā, bedār k., istiqāl d., himmat bāndhnā, targīb d., tahrīk d., tahrīk k.*—Uksān, uthānā, ubhīpnā, jagānā, dhārhas d., bārḥ d., uttejī k., pravartī k., pratsāhī k., utthāpī kī kharā k.
- EX-CITE'ABLE, *a.* easily excited—*Bā āsānī bedār kipe jāne ke qābil, jisko āsānī se targīb tahrīk yā tahrīs ho-saktī hai, tahrīk-pazir, tarīb-pazir, zūd-ranj, tunuk-mizāj*—Uttejanī, uddipānī, pravartānī, śighrakopī.
- EX-CITE'ABLE, *n.* the state or quality of being easily excited—*'ald bedār hone kī qābilīyat, targīb-pazirī, tahrīk-pazirī, tunuk-mizāj, zūd-ranj*—Uttejanīyatā, uddipānīyatā, śighrapravartānīyatā, śighrakopīyatā. [uddīpak, chittotāpakārī, utthāpak, uttejak.]
- EX-CIT'ANT, *a.* stirring up, animating—*Tahrīs-kun, targīb d. w., muharrik*—Dīpak.
- EX-CIT'ATION, *n.* the act of exciting—*Tahrīs, tahrīk, jumbish*—Uttejan, pratsāh, uddīpan, uksāw.
- EX-CIT'ATIVE, *a.* having power to excite—*Tahrīs tahrīk yā targīb dene ke qābil*—Uksāne uthāne wā bārḥ dene ko samarth, uttejī wā pravartī kārḥe ko samarth.
- EX-CITE'MENT, *n.* the act of exciting, the state of being excited, that which excites—*Tahrīs, tahrīk, targīb, jumbish, josh, bā'is-i-targīb, sahab-i-tahrīk, jis se targīb yā tahrīk ho*—Uttejan, utthāpan, uddīptī, chittotāp, uttejanakārī, jo uksāwā wā uttejī karai.
- EX-CIT'ER, *n.* one who excites—*Muharrīk, mushtāhī, targīb tahrīs yā tahrīk d. w.*—Uddīpak, uttejak, uksān, uksāne w., pratsāhak, pravartak.
- EX-CLAIM', *v.* (L. *ex*, *clamo*) to cry out—*Chillā-uthnā<sup>h</sup>, chillānā<sup>h</sup>, hānk-pukārnā<sup>h</sup>, pukār-uthnā<sup>h</sup>, bol-uthnā<sup>h</sup>, pukārnā<sup>h</sup>*. [pukārne w<sup>h</sup>, bol-uthne w<sup>h</sup>.]
- EX-CLAIM'ER, *n.* one who exclaims—*Chillā-uthne w<sup>h</sup>, chillāne w<sup>h</sup>, pukār-uthne w<sup>h</sup>*.
- EX-CLAM'ATION, *n.* outcry, clamour, a sentence passionately uttered, a mark (!) indicating emotion—*Shor, gūl, faryād, wā-wailā, nīla, nāta mār-kar jo fīra bolā jātā hai, ta'ajjub-o-gam kā nishān jaisā kī yah (?)*—(Chillāhat, chitkīr, chigghar, jo vākya chillākar bol jātā hai, āscharyasūchak wā sokasūchak chihn jaisā kī yah (!)).
- EX-CLAM'ATORY, *a.* containing exclamation—*Shor dār, bā faryād-o-zārī, ta'ajjub-pur, pur-gam*—Chitkāravisisht, āscharyādi bodhak, chillāhatmay.
- EX-CLODE', *v.* (L. *ex*, *clando*) to shut out—*Khārij k., bāz rakhnā, mahrūm k., mustasnā k.*—Bāhar k., nikāl wā nikās d., nisār d., alag k., alag rakhnā, varjanā.
- EX-CLOS'ION, *n.* the act of shutting out—*Ikhrīj, bāz-dārī, khurīj, irtidād, dūr-sāzi, rukāw<sup>h</sup>*—Nikāl, nisār, wahishkaran, nishkāsān, nivāran, vāran, varjan, vyatirek.
- EX-CLOS'ION-IST, *n.* one who excludes—*Bāz rakhne w., mahrūm k. w., khārij k. w.*—Bāhar k. w., dūr rakhne w., alag k. w. wā rakhne w.
- EX-CLOS'IVE, *a.* shutting out, debarring—*Gair kī shirkat ko bāz k. w., bilā-shirkat-i-gair, qul-i-nazar, 'alāwa, ba-istisnā, mā-simā*—Nivārak, bādhak, nishedhak, binā dūse ke sājhe ke, ananyagrāhya, anyagrāhya, chhor ke, chhōrkār.
- EX-CLOS'IVE-LY, *ad.* without admitting or comprehending others—*Sirf, ba-gair dūse ke shirkat ke*—Keval, dūse kisi ke sājhe ke binā.

EX-COCTION, *n.* (L. *ex, coctum*) the act of boiling—*Khaulānā<sup>b</sup>, ubālnā<sup>b</sup>, khaulāha<sup>b</sup>.*

EX-COGITATE, *v.* (L. *ex, cogito*) to strike out by thinking, to contrive, to invent—*Gaur kar-ke nikālānā, mansūba k., ijād k.*—Sochkar nikālānā, kalpanā k., upāy k., kalpanā karke navin vastu banānā. [parikalpanā, parikalpan, rachanā.]

EX-COGITATION, *n.* contrivance, invention—*Mansūba, tadbir, ijād*—Upāyachintan,

EX-COM-MUNI-CATE, *v.* (L. *ex, com, munus*) to eject from communion with the church; *a.* excluded from the church; *n.* one excluded or cut off—*Mardūd k., mal'ūn k., mazhab-dārōn ki musāhabat se khārij k., 'Isāi mazhab ke huqūq se khārij k.; a. 'Isāi mazhab se khārij kiya gayā, mardūd kiya gayā; n. jo shakhs mardūd kiya jātā hai, mal'ūn kiya huā shakhs. jo shakhs 'Isāi mazhab se khārij kiya jātā hai—'Isāi samāj se nikāl d., 'Isāi dharmādhikār se nikāl d. wā bāhar k., jāt ke bāhar k., jāt se nikāl d.; a. 'Isāi samāj wā dharmādhikār se nikālī huā, jāt se bāhar kiya gayā; n. 'Isāi samāj wā dharmādhikār se nikālī huā jan, jāt se bāhar kiya gayā jan.*

EX-COM-MUNI-CABLE, *a.* liable or deserving to be excommunicated—*'Isāi mazhab ke huqūq se yā 'Isāiyōn ki suhbat se khārij kiye jāne ke qābil, mardūd yā mal'ūn kiye jāne ke lāij—'Isāi samāj wā dharmādhikār se nikālīe jāne ke yogya, jāt se nikālīe jāne ke yogya.*

EX-COM-MUNI-CATION, *n.* exclusion from the fellowship of the church—*'Isāiyōn ki suhbat se khārij yā ikhrāj, 'Isāi mazhab se khārij yā ikhrāj, mardūdī—'Isāi samāj wā dharmādhikār se nishkīsan vahishkaran wā nirākaran, jāt se nisr wā nikāl.*

EX-COR-IATE, *v.* (L. *ex, corium*) to strip off the skin, to flay—*Chamrā udhepnā ukhebnā yā raqar-dāhnā<sup>b</sup>, chhūnā<sup>b</sup>, raqarznā<sup>b</sup>, ghisnā<sup>b</sup>, khal khūchnā<sup>b</sup>.*

EX-COR-IATION, *n.* act of flaying, abrasion—*Khal khūchnā<sup>b</sup>, raqar<sup>b</sup>, ghisnā<sup>b</sup>, kharish.*

EX-CRE-MENT, *n.* (L. *ex, crerno*) that which is discharged from the animal body—*Gālīz, ālāish, gūh<sup>b</sup>, gobar<sup>b</sup>—Sārīramal, vishā, vishā, vit.*

EX-CRE-MENTAL, *a.* that is voided as excrement—*Ālāishi, gālīz, gūh<sup>b</sup>—Vishāsam-bandhī, Sārīramalavishayak.* [Vishānamay, Sārīramalamay, vit se bharī huā.]

EX-CRE-MENTIOUS, *a.* containing excrement—*Ālāish-pur. gālīz-pur. gūh-bharā<sup>b</sup>.*

EX-CRE-TE, *v.* to send out by excretion—*Gālīz yā ālāish khārij k.*—Malamūtra tyāg k., vit k. [gālīz waqūre kā ikhrāj, ikhrāj-i-ālāish—Malamūtratyāg, vityāg.]

EX-CRE-TION, *n.* separation of animal matters—*Gālīz ālāish gūh yā gobar kā khurij.*

EX-CRE-TIVE, *a.* that separates and ejects—*Ālāish-guzar. gālīz-guzar, gūh yā gālīz chhor-ne ki tāqat rakhe w.*—Sārīramalavahishkārak, malarechak, utsargakārī.

EX-CRE-TORY, *a.* having power to excrete; *n.* a duct or vessel that excretes—*Gālīz chhorne ki tāqat rakhe w., ālāish bāhar karne ki tāqat rakhe w.; n. wāl nālī jiske wasīle se ālāish nikālī huī—Sārīramalavahishkārak, Sārīramalarechak, utsargakārī; n. Sārīramalavahishkārakana.*

EX-CRE-SCENT, *a.* (L. *ex, cresco*) growing out of something else—*Kisī dūsrī chīz se phūt-kar nikalne w.*—Kisī anya padārth wā vastu se nikalne w.

EX-CRE-SCENCE, EX-CRE-SCENCY, *n.* that which grows out, a tumor, a protuberance—*Jo phūt-kar nikālī huī, phorā<sup>b</sup>, phunsi<sup>b</sup>, gānth<sup>b</sup>, ma ā<sup>b</sup>, ugdā, girih, dadorā<sup>b</sup>, gītī<sup>b</sup>.*

EX-CRUC-IATE, *v.* (L. *ex, cruce*) to torture—*Āzūr d., āzab d., azyat d.*—Yātanā d., vyāthā d., pīrā d., tivravedanā d. [thā.]

EX-CRUC-IATION, *n.* torture, torment—*Āzūr, āzab, azyat—Yātanā, tivravedanā, vyā-*

EX-CUL-PATE, *v.* (L. *ex, culpa*) to clear from the imputation of a fault—*Be-gunāh thahrānā. be-jurm thahrānā, nir-dukhi thahrānā<sup>b</sup>—Nirdoshi thahrānā, niraparādhi thahrānā.* [yā be-jurm k.—Doshamuktī, niraparādhiakaran, doshamoehan.]

EX-CUL-PATION, *n.* act of clearing from blame—*Khatā yā gunāh se makhlasī, be-gunāh*

EX-CUL-PA-TORY, *a.* clearing from blame—*Be-gunāh yā be-jurm thahrāne w., khatā yā gunāh se makhlasī d. w.*—Doshamoehak, nirdoshakārī.

EX-CUR-SION, *n.* (L. *ex, circum*) a ramble, an expedition, a digression—*Sair, tākht, gīrīsh, ast mazmūn kā tark—Bhraman, paribhraman, daur, charhāī, pathatyāg, vi-chalan, mukhyavishayatyāg, vākyaprasāngatyāg.* [ghumanā, phiranā.]

EX-CUR-SIVE, *a.* rambling, wandering—*Sair k. w., gashī k. w., saiyār—Bhramanakārī,*

EX-CUR-SIVE-LY, *ad.* in a wandering manner—*Sair yā gashī ke taur par—Bhramana-kārī riti se, ghūmnephirne ke bhāv se.* [saiyār-pan—Bhramanakārītiwa.]

EX-CUR-SIVENESS, *n.* the state or quality of being excursive—*Gashī, sair, gīrīsh,*

EX-CUSE, *v.* (L. *ex, causa*) to pardon, to free, to disengage, to remit—*Mu'af k., dar-guzar k., rihā k., khalās k., bakhshnā, 'afū k.*—Kshamā k., mukt k., chhorānā, chhor-nā, chhor d.

EX-CUSE, *n.* a plea, an apology, the act of excusing, the cause of being excused—*Huj-jat, 'uzr, mā'arar, pozīsh, bahāna—Doshachhādan, aparādhachhādan, vyapades, kshamā, prārthan, doshaparīharakabhāshan.*

EX-CUSE, *n.* one who excuses another—*Dūse ke liye 'uzr k. w., muta'azzir, mu'af k. w., khatā-bakhsh—Pakshapāti, dūse ke nimitta uttaravādī, kshantā, kshamā k. w.*

EX-CUSELESS, *a.* having no excuse—*Be-'uzr, nā-mumkin-i-'afū—Niruttar, akshamapiy.*

**EX-CŪṢ'A-BLE**, *a.* admitting excuse, pardonable—'Uzr-pazīr, wājibu-r-r'āyat, mu'āf kiye jāne ke lāiq, munkinu-l-'afū, qāhil-i-'afū—Kshamaniy, kshantavya, mārjanīy, mochanīy. [*jāne ki liyāqat, wājibu-r-r'āyatī*—Kshamaniyatā, mārjanīyatwa.

**EX-CŪṢ'A-BLE-NESS**, *n.* the state or quality of being excusable—'Uzr-pazīrī, mu'āf kiye

**EX-CŪṢA-TO-RY**, *a.* pleading excuse—'Uzr yā mu'zarat k. w.—Vyapadesākārī, doshamārjanākārī, aparādhaśodhak, doshaparihārakabhāṣhan k. w.

**ĒX'E-CRATE**, *v.* (L. *ex. sacer*) to curse, to imprecate ill upon, to abominate—La'nat k., sarāp d<sup>h</sup>, istikrah k., mal'ūn k., nafrat k.—Kosnā, abhīśip d., śāp d., amaṅgal manānā, atighrīnā k., dwesh k.

**ĒX'E-CRA-BLE**, *a.* accursed, hateful, detestable—Mal'ūn, mardūd, la'in, makrūh, karūh—Ākrośanīy, śūjārha, gurhanīy, dweshanīy, gurīnārha.

**ĒX'E-CRA-BLY**, *ad.* cursedly, abominably—Mal'ūnī se, la'nat se, karūhigat se—Ākrośanīy rūp se, śūjārha rūp se, dweshanīy prakār se, atikutsit rūp se, barī buri rīti se.

**ĒX'E-CRA'TION**, *n.* curse, imprecation of evil—La'nat, nafri'n—Ākroś, śāp, abhīśāp.

**ĒX'E-CRA-TO-RY**, *n.* a formula of execrations—La'nat kā qānūn-nāma—Śāpavidhi.

**EX-ECT'**. See **EX-LECT**.

**ĒX'E-CŪTE**, *v.* (L. *ex. secutum*) to carry into effect, to perform, to put to death—Jārī k., tā'mil k., nāqī k., anjām ko pahūchānā, 'amal me'n lānā, ba-jā-lānā, udū k., qatl k., halāk k.—Siddh k., nibhūnā, karnā, banānā, nu'r dānā, prāpadand k., badbadand k.

**ĒX'E-CŪTER**, *n.* one who executes—Jārī k. w., anjām ko pahūchānē w., ba-jā-lānē w.—Siddh k. w., karne w., nishpādak, sādhak.

**ĒX'E-CŪTION**, *n.* performance, practice, effect, seizure, capital punishment—Kār-ravāī, par-dākt, ikhtibām, ba-jā-āvarī, kār-guzārī, udū, 'amal, tā'mil, shaghl, asar, tāsīr, qurqī, qatl, halākot—Siddhi, sādhan, karnā, sampādān, nishpādān, nishpatti, anushāhan, ācharaṅ, phd. haraṅ, grhaṅ, prāpadand, mārān, prāpahanān, phīnśī.

**ĒX'E-CŪTION-ER**, *n.* one who inflicts capital punishment, one who kills—Jallād, qātil, —Badhakarmādhikārī, badhyaparush, ghātakajon.

**EX-ĒCŪ-TIVE**, *a.* having power to execute; *n.* the power in the state that administers the government, executive authority—Kār-ravāī, kār-guzār, hukm-rān, kār-farmā; *n.* hukmān, 'amāl, kār-kun—Nishpādak, nirvāhak, rājyanīyamapravartak, rājyavidhi-pravartak, rājyanīyamapravartanādhikārī; *n.* rājyanīyamapravartak, rājyavidhi-pravartakādhikārī.

**EX-ĒCŪ-TOR**, *n.* one who executes a will—Wasi—Mritalekha-pravartak, mrityulekha-

**EX-ĒCŪ-TOR-SHIP**, *n.* the office of an executor—Wasi kā 'uhda—Mritalekha-pravartakapad, mritakarmādhikāripad.

**EX-ĒCŪ-TO-RY**, *a.* relating to execution—'Amal ke mutā'allig, kār-guzārī ke mutā'allig, anjām se nishbat-dar—Nishpādānasambandhī, nirvāhavishayak.

**EX-ĒCŪ-TRIX**, *n.* a female executor—Wasiya—Mritalekha-pravartak strī, mritakarmādhikārīnī, mritalekhādhikārīnī strī.

**EX-E-GĒ'SIS**, *n.* (Gr.) exposition, explanation, interpretation—Sharh, tafsīl, tafsīr, bayān, tā'bīr—Vyākhyā, varṇan, vīvaran, arth k., samjhnā.

**ĒX-E-GĒ'TI-CAL**, *a.* expository, explanatory—Musharrīh, sharh-vār, bayānī, tafsīlī—Vāchak, uddeśak, prakāśak, bodhak. [khyākrām se, vīvaran se.

**ĒX-E-GĒ'TI-CAL-LY**, *ad.* by way of explanation—Sharh tafsīr yā bayān ke taur par—Vyā-

**EX-ĒM'PLAR**, *n.* (L. *exemplum*) a pattern—Namāna, nuskha, namādār, nazīr, misāl—Pratīp, ādars.

**ĒX-EM-PLA-RY**, *a.* worthy of imitation—Qābil-i-pai-ravī, khūb, nek—Anukarānīy, anuka-

**ĒX-EM-PLA-RI-LY**, *ad.* in an exemplary manner—Qābīlīyat-i-pai-ravī se, khūbī se, qābil-i-pai-ravī taur se—Anukarānīyaprakār se, anukaranayogyarūp se.

**ĒX-EM-PLA-RI-NESS**, *n.* state of being exemplary—Qābīlīyat-i-pai-ravī, khūbī—Anukarānīyatā, anukaranayogyatā.

**ĒX-EM-PLAR'TY**, *n.* a pattern to be imitated—Namāna—Pratīrūp, ādars.

**EX-EM'PLI-FY**, *v.* to illustrate by example—Tamsīl k., misāl de-kar bayān k.—Drishtānt se spasht wā prakāś k., udāharan d.

**EX-EM-PLI-FI-CATION**, *n.* illustration, copy—Tamsīl-āmeś bayān, misāl se tafsīr, nagl—Drishtānt ke dwārā vyākhyā, udāharanayuktavīvaran, drishtāntayuktavyākhyā, ut. prekshā, samudāharan, pratirūp, pratilipi, ādars.

**EX-EM'PLI-FY-ER**, *n.* one who exemplifies—Tamsīl se bayān k. w., misāl de-kar samjhāne w.—Drishtānt ke dwārā spasht k. w., udāharan dekar vīvaran k. w.

**EX-ĒMPT'**, *v.* (L. *ex. emptum*) to free from; *a.* free by privilege, not liable—Āzād k., khālās k., rihā k., barī k.: *a.* mu'āf, mubarrā, barī, gair-mutā, gair-mustarjīb—Chhor d., bachā rakhnā, chhorā rakhnā, mukt k.; *a.* chhūtā, bachā, bāhar, mukt, rahit, śunya, vīgat, vīvarjīt. [chhutkāra, mukti, koi vīshesh adbhikār.

**EX-ĒMPTION**, *n.* freedom from immunity—Rihāī, mu'āfī, koi khāss ikhtiyār—Bachāw, **EX-ĒNTER-ATE**, *v.* (Gr. *ex. enteron*) to take out the entrails, to disembowel—Ānterī nikālānā<sup>h</sup>, peṭ chīr-kar āntariyān nikālānā<sup>h</sup>.

- EX-ĒN-TER-Ā'TION**, *n.* a disembowelling—*Āntar joñ ká nikálná<sup>h</sup>, peñ chir-kar āntēñ nikálná<sup>h</sup>.*
- ĒX-EQUIES**, *n. pl.* (L. *ex, sequor*) funeral rites, the ceremonies of burial—*Kafan, dafñ, kafan-dafñ kī rasm, tajhiz-o-takfin*—Mritasārīrakarm, pretakarm, śavakarm, śrāddhādī karu, kriyā karam.
- EX-ĒQUI-AL**, *a.* relating to funerals—*Kafan-dafñ ke muta'allig, kafan-dafñ kī rasm se mansūb, muta'allig-i-tajhiz-o-takfin*—Mritasārīrasatkarmasambandhī, pretakarma-vishayak, śavakarmavishayak, kriyākaram ká sambandhī.
- ĒX-ER-ĀISE**, *v.* (L. *ex, arceo*) to employ, to train, to practise, to exert, to keep busy; *n.* labour, practice, use, employment, task, an example for practice—*Mashq k., shuql k., sikhlaná<sup>h</sup>, istī'māl k., koshish k., chālānā<sup>h</sup>, mashgūl rakhnā<sup>h</sup>; n. mīknat, kasrat, shuql, istī'māl, muhāwara, ishtigāl, harakat, sa'ī, 'amal, muqarrar kām, shuql ke liye tawānā yā subhāq*—Niyukt k., sadhna, śikshā k., abhyās k., karmā, cheshatī k., lagā rakhnā<sup>h</sup>; *n.* śram, paristram, abhyās, vyavahār, vyavasyā, udyam, udyog, cheshatī, prayog, sevad, bhīr, kartavya, abhyasan wā ivritī ke nimitta pāth wā śikshā.
- ĒX-ER-ĀISE-ER**, *n.* one who exercises—*Mashshāq, shuql k. w., sikhlanē w.<sup>h</sup>, koshish k. w., chālānē w.<sup>h</sup>, mashgūl rakhnē w.*—Niyukt k. w., sadhne w., śikshā k. w., abhyās k. w., karmē w., cheshatī k. w., lagā rakhnē w.
- ĒX-ĒR-ĀT-TĀ'TION**, *n.* practice, use—*Mashshāqī, rat, mashq, shuql, istī'māl*—Abhyās, vyavasyā, vyāpār, udyam, vyavahār.
- EX-ĒRT**, *v.* (L. *ex, seruum*) to use with effort, to put forth, to perform—*Koshish k., zor-mārnā, jidd-o-jahd k., tan-dihī k., maqdūr-bhar k., ha-jā-tānā*—Udyog k., cheshatī k., yatñ k., daur bhar k., karmā. [*jidd-o-jahd*—Prayatñ, cheshatī, udyog.]
- EX-ĒRTION**, *n.* the act of exerting, effort—*Koshish, sa'ī, tan-dihī, tag-o-dar, mīknat.*
- EX-ĒSION**, *n.* (L. *ex, esum*) the act of eating out or through—*Khā-dānā<sup>h</sup>.*
- EX-ĒSTU-ATION**, *n.* (L. *ex, aestus*) the state of boiling, ebullition—*Uḡāl<sup>h</sup>, khad khadāhat<sup>h</sup>, khamāhat<sup>h</sup>.*
- EX-FŌ-LI-ATE**, *v.* (L. *ex, folium*) to scale off—*Chhīl-jānā<sup>h</sup>, chhīlkā utarnā<sup>h</sup>.*
- EX-FŌ-LI-ATION**, *n.* the act of scaling off—*Chhīl-jānā<sup>h</sup>, chhīlkā utarnā<sup>h</sup>.*
- EX-FŌ-LI-A-TIVE**, *a.* causing exfoliation—*Chhīlkā utarnē w.<sup>h</sup>, chhīlnē w.<sup>h</sup>.*
- EX-HĀLE**, *v.* (L. *ex, halo*) to send or draw out in vapour, to evaporate—*Bukhār kī sūrat meñ urānā yā khīnchānā, bukhār k., bukhār banā<sup>h</sup>—Vā-ḥp wā bhāph ke ākār meñ urānā wā khīnchnā, vāshp wā bhāph banānā wā k., bhāph banā<sup>h</sup>.*
- EX-HĀLA-BLE**, *a.* that may be exhaled—*Bukhār kī sūrat meñ urānā yā khīnchē jāne ke āig, mankīnēl zū'āl, bukhār kīye jāne ke qābil*—Vāshp wā bhāph ke ākār meñ urāyē wā khīnchē jāne ke yogyā, utnne ke yogyā, bhāph banne ke yogyā.
- EX-HĀ-LĀTION**, *n.* the act of exhaling, vapour—*Tabkhār, bukhār kī sūrat meñ urānā yā khīnchān, su'āl, bukhār—Vāshp wā bhāph ke ākār meñ urāw wā khīnchāw, vāshp wā bhāph.*
- EX-HĀLE MENT**, *n.* matter exhaled, vapour—*Jo shai bukhār kī sūrat meñ urānā yā khīnchī jāti hai, bukhār—Jo vastu bhāph ke ākār meñ urā wā khīnchī jāti hai, vāshp, bhāph.*
- EX-HĀUST**, *v.* (L. *ex, haustum*) to drain, to draw out totally, to consume—*Khālī k., sab khīnch lenā<sup>h</sup>, sarf k., kharch k., kharij k.*—Śūnya k., sukhānā, chūs lenā, khīnch lenā, sab nikāl lenā, urānā, kshay k., vyay k., sok lenā.
- EX-HAUST**, *n.* one who exhausts—*Sukhānē w.<sup>h</sup>, soknē w.<sup>h</sup>, chūs lenē w.<sup>h</sup>, sab khīnchne w.<sup>h</sup>, sab nikāl lenē w.<sup>h</sup>, urā dānē w.<sup>h</sup>.*
- EX-HAUST-I-BLE**, *a.* that may be exhausted—*Zurāl-pazīr, sarf yā khālī kīye jāne ke qābil, kharch yā kharij kīye jāne ke qābil*—T'hūse khīnchē urāyē wā sōke jāne ke yogyā, śūnya wā vyay kīye jāne ke yogyā.
- EX-HAUSTION**, *n.* the act of exhausting—*Khālī k., khīnchānā<sup>h</sup>, sukhānā<sup>h</sup>, chūsānā<sup>h</sup>, sarf*—Soshan, sarvasārahāran, kshay, nās, śūnyatā.
- EX-HAUSTLESS**, *a.* that cannot be exhausted—*Be-zawāl, sarf yā tanām hone ke āig nahīn, khālī hone ke qābil nahīn*—Śūnya hone ke yogyā nahīn, chuk jāne ke yogyā nahīn, akshey, avināsi, anāyā.
- EX-HAUSTMENT**, *n.* drain, diminution—*Khīnchānā<sup>h</sup>, chūsānā<sup>h</sup>, sukhānā<sup>h</sup>, ghatānā<sup>h</sup>.*
- EX-HERE-DATE**, *v.* (L. *ex, heres*) to disinherit—*Āirās ke istihqāq se khārīj k., be-irs k.*—Pāitrikādhikārahīn k., anāshīn k.
- EX-HER-E-DĀTION**, *n.* a disinheriting—*Āirās ke istihqāq se ikhrāj, be-irsi*—Anāshīnā-karan, pāitrikādhikārahīnā-karan, pāitrikarīkthalop.
- EX-HIBIT**, *v.* (L. *ex, habeo*) to offer to view, to show, to display—*Dikhlanā<sup>h</sup>, namūd k., rāḥir k., āshkānā<sup>h</sup> k.*—Pragat k., prakās k., pratyaksh k., kholnā.
- EX-HIBIT-ER**, *n.* one who exhibits—*Dikhānē w.<sup>h</sup>, namūd k. w., zāhir k. w.*—Darśak, prakāśak, dikhānē w., pragat k. w., pratyaksh k. w.
- EX-HIBITION**, *n.* the act of exhibiting, display, public show, benefaction to maintain a scholar at a university—*Izhār, namūdārī, inkishāf, tamāshā, sar-kārī madrasē*

*meñ tālibu-l'ilm kā wazifa*—Dikhāī, dekhāw, prakāsan, sawāng, kautuk, rājavidyālay meñ chhātra ki vritti.

**EX-HIBITION-ER**, *n.* one maintained at a university by exhibition—*Sar-kāri madrase meñ wazife-dār tālibu-l'ilm*—Rājavidyālay meñ wah chhātra ki jisko kuchh vritti hoti hai.

**EX-HIBITIVE**, *a.* serving to exhibit, displaying—*Zāhir k. w., namūdār k. w., āshkāra k. w.*—Dekhāne w., pragat wā prakat k. w., prakāśak, pratyaksh k. w., khol d. w.

**EX-HIBITIVE-LY**, *ad.* by representation—*Namūdārī yā izhār se*—Dikhāw se, prakāsan wā padarśan se. [—Prakāśak, pradarśak, pragat wā prakat k. w., dekhāne w.

**EX-HIBIT-TO-RY**, *a.* setting forth, showing—*Zāhir k. w., namūdār k. w., āshkāra k. w.*

**EX-HIL/A-RATE**, *v.* (L. *ex, hilaris*) to make cheerful, to enliven, to gladden—*Khush k., shād k., khurram yā masrūr k., hīg-bāg k.*—Hulsini, pulkani, ānandit k., āhlādīt k.

**EX-HIL-A-RATION**, *n.* the act of exhilarating—*Tufrih, jārhat, khurrami, masrūri, khūshī*—Hulās, harsh, ānand, praphullatī.

**EX-HORT**, *v.* (L. *ex, hortor*) to advise or incite to good, to admonish—*Neki ki targīb d., bhalā karne ki targīb yā tahrīk d., nasihat d. yā k.*—Bhale kām ki or pravrittī k., bhalā kām karne ke nimittā pravrittī jannāni, upadē d., mantranā d., śikshā d.

**EX-HORTATION**, *n.* the act of exhorting, advice—*Neki ki targīb yā tahrīk, nasihat, pand*—Bhale kām ki or pravartan, prabodhan, upadē.

**EX-HORTATIVE**, *a.* containing exhortation—*Neki karne ke liye targīb di, pand-āmez, nasihat-gar*—Bhale kām ki or pravartak wā pravrittī jannāne w., prabodhak, upadēśak.

**EX-HORT-TO-RY**, *a.* tending to exhort—*Nek kām ki taraf tahrīk di, nasihat gar, pand-āmez*—Bhalā ki or pravartak, prabodhak, upadēśak.

**EX-HORTER**, *n.* one who exhorts—*Achheh kām ki taraf targīb d. w., nasihat-gar, nāsikh*—Bhalā ki or pravartak, prabodhak, upadēśak.

**EX-HUMILIATION**, *n.* (L. *ex, humilis*) the act of unburying, disinterment—*Qabr se murde ko khod-kar nikālā, khod-kar nikālā*—Mritā-arū ko khodkar nikālā, savot.

**EX-ICATE**. See **EXSCICATE**. [khanan.]

**EX-IGENT**, *a.* (L. *ex, ago*) pressing; *n.* pressing business, a kind of writ—*Ba-jidd, zarūrī; n. zarūrī kām, hukm-nāma*—Dabī, āvāsyak; *n.* āvāsyak kām, vichārakartā ki ājñāpatra.

**EX-IGENCE, EX-IGENCY**, *n.* demand, want, need, pressing necessity, sudden occasion—*Talab, ihtiyāj, hājat, dūrkar, zarūrāt, tajāzā, muqtazā, tarqī, na-jahānī ki zarūrāt*—Mīng, elāh, āvāsyakatī, prayojan, mīntāvāsyakatī, āchan, akasmik kārya.

**EX-IGUOUS**, *a.* (L. *exiguus*) small—*'Chhotā* <sup>b</sup>.

**EX-IGUITY**, *n.* smallness—*Chhotāi* <sup>b</sup>.

**EX-ILE**, *n.* (L. *exilium*) banishment, the person banished; *v.* to banish—*Jilā-watani, shahr-badārī, shahr-badar, wah-shakhs jo apne mulk se nikālā jātā hai, mulk-rūnda be-watan; v. jilā-watan k., shahr-badār k.*—Swadēś se nikāl wā nirākarān, swadēś se nikālā gayā purush, vipravāsi, jo jan apne deś se nikālā jātā hai; *v.* deś se nikāl d., swadēś se bahār k.

**EX-ILEMENT**, *n.* banishment—*Shahr-badārī, jilā-watani*—Swadēś se nikāl wā nirākarān.

**EX-ILE**, *a.* (L. *ceilis*) small, slender—*Chhotā* <sup>b</sup>, *patlā* <sup>b</sup>.

**EX-ILITY**, *n.* smallness, slenderness—*Chhotāi* <sup>b</sup>, *chhotā-pan* <sup>b</sup>, *patlāi* <sup>b</sup>, *patlā-pan* <sup>b</sup>.

**EX-ILITION**, *n.* (L. *ex, salio*) the act of leaping or springing out—*Kūd* <sup>b</sup>, *kūdā* <sup>b</sup>.

**EX-IM'IOUS**, *a.* (L. *eximius*) excellent—*Umda, khūb*—Achheh, uttam. [kūdān <sup>b</sup>.

**EX-IN-A-NITION**, *n.* (L. *ex, inanis*) an emptying, privation, loss—*Khālī k., salb, ādam, nūqsān*—Śūnyatā, abhav, heini.

**EX-IST**, *v.* (L. *ex, sisto*) to be, to have being, to live, to remain, to endure—*Honā* <sup>b</sup>, *wujūd pakarnā, zinda h., hād-o-bāsh k., maujūd rahnā*—Vartamān h., vīdymān h., jīnā, rahnā, tīkni, tishthani. [astī, sthiti, jīvan, jiv.

**EX-ISTENCE**, *n.* state of being, a being—*Hastī, hast, būd, wujūd, zindagi, hayat*—Sattā

**EX-ISTENT**, *a.* having existence or being—*Zinda, maujūd, bā-wujūd*—Hotā, vartamān, vīdymān, jīvī, jītā.

**EX-ISTENTIAL**, *a.* having existence—*Maujūd*—Hotā, vartamān.

**EXIT**, *n.* (L.) a going out, departure, decease, a way or passage—*Ravānagi, kūch, rihlat, maūt, rah*—Gaman, bhāran jānā, prasthān, mich, mrityu, bāt, path, mārg.

**EX-ITIAL, EX-ITIOUS**, *a.* (L. *ex, itum*) destructive to life, fatal—*Muhlik, qatīl, halālū*—Prānaghātak, prānamāśak.

**EX-ODE**, *n.* (Gr. *ex, hodos*) the concluding part of a dramatic entertainment—*Naql-bāzi kā akhīr hissā*—Sawāng wā nātak kā śesh bhāg.

**EX-OUS**, *n.* departure from a place, the second book of Moses which describes the departure of the Israelites from Egypt—*Ravānagi, safar, kūch, Taurēt kā dīsā bāb jismēñ bānī-i-Izrā'īl kā safar, Mīsr mulk se Yahūdīyōñ ke mulk tak māzūr hai—Yātrā, prasthān, bhāran jānā, Isāī dharmapustak kā dīsā adhyāy jismēñ Mīsr deś se Yihūdī deś tak Isrā'īl logōñ ki yātrā kā varṇan hai.*

**EX-ŌN'ER-ATE**, *v.* (L. *ex, onus*) to unload, to disburden, to free from a charge—*Bār utārnā, be-bār k., saluk-bār k., kisi tukmat yā taqīr se khalās k., mubarrā k.*—Bojh utārnā, bhār uṭhā lenā, nār bhār k., halkā k., nirdoshī thahrnā.

**EX-ŌN'ER-ĀTION**, *n.* the act of exonerating—*Bār se rilāsi, tukmat yā taqīr se khalāsi yā āzādi*—Bhār se mukti, kalañk wā dosh se mukti.

**EX-Ō-RABLE**, *a.* (L. *ex, oro*) that may be moved by entreaty—*'Uz-mā'zarat se mulām h. w., 'arz se narm h. w.*—Sāntwaniy, chirauri bintī se pighalne w.

**EX-ŌR'BI-TANT**, *a.* (L. *ex, orbis*) enormous, excessive, extravagant—*Be-andāz, be-hadd, nihāyat, ziyāda, be-qiyās, fuzūl*—Aparimit, adhik, atyant, atīśay.

**EX-ŌR'BI-TANCE**, **EX-ŌR'BI-TAN-CY**, *n.* deviation from rule or right, enormity, extravagance—*Be-rāhī, gum-rāhī, bad rāhī, be-andāzi, ziyādātī, fuzūlī*—Vichalan, aparimitwa, ūlhikeya, atyāchār. [Aparimit rūp se, ūlhikeya se, adhikī se, atyāchār se.]

**EX-ŌR'BI-TANT-LY**, *ad.* beyond rule, excessively—*Be-andāz, ziyādātī se, fuzūlī se*—**EX-ŌR'BI-TATE**, *v.* to go out of the usual track—*Gum-rāh h., be-rāh h.*—Vichalā, kupaṭh jūmī, vipathagūmī h. [Jhārnā, phānkūṭh, bhūt utārnā yā chhurānā.]

**EX'OR** (TSE. *v.* (Gr. *ex, horkos*) to adjure by some holy name, to expel evil spirits—**EX'OR-CISE**, *n.* one who exorcises—*Jhārn-phānkūṭh w., bhūt utārn yā chhurāne w.*

**EX'OR-CISM**, *n.* expulsion of evil spirits—*Jhār-phānkūṭh, jhār, phānkūṭh, bhūt kā utārnā yā chhurānā.*

**EX'OR-CIST**, *n.* one who expels evil spirits—*Bhūt jhārn yā utārn w., bhūt chhurāne w.*

**EX-ŌR'BI-UM**, *n.* (L.) the beginning, the introduction, the preface—*Shurū, ibtidā, tamhīd, fātiha, mutla' dībācha, dībāja, muqaddama*—Ārambh, prārambh, vikyārambh, paribhāshā, prastāv, ābhāsh.

**EX-ŌR'DI-AL**, *a.* introductory—*Tamhīdī, dībācha-mansūb, shurū kē, fātiha yā mutla' ke mutla'alliy*—Praveśak, paribhāshik, prāthamik, prastāvanārūp.

**EX-ŌSSE-OUS**, *a.* (L. *ex, os*) without bones—*Be-haddī*—Nirasthikrit, asthirahit.

**EX-O-TÉR'IC**, **EX-O-TÉR'I-CAL**, *a.* (Gr. *exo*) external, public—*Berūni, sūri, zāhirī, āmm, mashhūr*—Bāhri, sāluhran, pragat. [sāluhran ho.]

**EX'O-TER-Y**, *n.* what is obvious or common—*Jo zāhir yā 'āmm ho*—*Jo pratyaksh wā*

**EX'OT'IC**, *a.* foreign; *n.* a foreign plant—*Gair-mulki, ajnabī*; *n.* *gair-mulki darakht*—Videśī, paradesī; *n.* videśī per, paradesī vriksh.

**EX-PAND'**, *v.* (L. *ex. pando*) to spread, to lay open, to dilate, to diffuse—*Phailānā yā phailnā, khol d., phulnā, chaurānā, chaurā k., chaklānā, pasārnā, pasurnā.*

**EX-PANSE'**, *n.* a wide extent of space or body—*Phailānā, pasār, pasārā, phulārnā, bichhāw, sath*—Vistār. [sathā, jo phailāne se phail sakē.]

**EX-PAN'SI-BLE**, *a.* capable of being expanded—*Jisko phailā phulā chaklā yā pasār*

**EX-PAN-SI-BIL'I-TY**, *n.* capacity of expansion—*Phailāne se phail jāne ki qābīliyat*—Vistārapiyatī, vistārakshamatī. [bichhāw, vistār, pasār, pasār.]

**EX-PAN'SION**, *n.* the act of spreading out, extent—*Kushātāgi, vus'at, darāzi*—Phailāw,

**EX-PAN'SIVE**, *a.* having power to expand—*Phailāū, pasārī, phailāne ki tāqat rakhne w., phailne w.*—Vistārak, pasārī.

**EX-PĀTI-ATE**, *v.* (L. *ex, spatium*) to range at large, to enlarge upon—*Bā-farāgat sair k., sharh-wār kahnā, tafsīl wār kahnā, tūl-kalām k.*—Be rok tok phirnā wā ghūmnā, vistār pūrvak vyākhyā k., vāgvistār k.

**EX-PĀTĪ-ĀTOR**, *n.* one who expatiates—*Bā-farāgat sair k. w., sharh-wār kahne w., tūl-kalām k. w.*—Bhruanapakāri, swechchhā ghūmne w., vistārāpūrvakavyākhyātā, vāgvistār k. w. [jilā-ratan k.—Swades se nikāl d., desintār k.]

**EX-PĀTRI-ATE**, *v.* (L. *ex, patria*) to banish from one's country—*Shahr-be-dar k.,*

**EX-PĀ-TRI-ĀTION**, *n.* banishment, emigration—*Shahr-baduri, jilā-ratan, naql-i-maskan*—Swadesanishkisan, apne des se nikās wā nisār, pravās, desintaranivās, swadesatyāg.

**EX-PÉCT'**, *v.* (L. *ex, spectro*) to look for, to wait for, to apprehend—*Rāh dekhnā, ummed rakhnā, intizār k., muntazir h., sochnā*—Bāt nihārnā, pratikshā k., pratyāsī k., jōhnā, apekshā k., anubhav k. [Jiski pratyāsī ho sakti hai, apekshya, apekshanīy.]

**EX-PÉCT'ABLE**, *a.* that may be expected—*Jiski ummed ho-sakti hai, mumkin-i-ummed*—

**EX-PÉCTANCE**, **EX-PÉCTAN-CY**, *n.* the act or state of expecting, something expected—*Intizār, chashm-dāsh, ummed, ummed-wārī, tarassud, wah shai jiski ummed ho*—Pratyāsī, apekshā, wah vastu jiski apekshā wā pratyāsī ki jāy.

**EX-PÉCTANT**, *a.* waiting in expectation, *n.* one who waits in expectation—*Muntazir, mutarassid*; *n.* *ummed-wār, mutaragqī, muntazir*—Apekshak, pratyāsī; *n.* pratikshī, apekshī, jōhne w., bāt dekhne w.

**EX-PÉCTĀTION**, *n.* the act of expecting, the object expected, prospect of good to come—*Intizār, chashm-dāsh, jis shai ki taraggu' ho, bih-tari ki ummed, tarassud, taraggu'*—Pratikshā, apekshā, jis vastu ki āsī ho, bhalāī ki pratyāsā wā nirikshā, bhalāī ki āsī. [kashak, pratyāsī, jōhne w., bāt nihārne w.]

**EX-PÉCT'ER**, *n.* one who expects—*Muntazir, ummed-wār, mutarassid*—Apekshak, prati-

**EX-PÉCTO-RATE**, *v.* (L. *ex, pectus*) to discharge from the breast by coughing—

*Khakhār phenkāṇā<sup>h</sup>, kuf girānā, khaṅkhārnā<sup>h</sup>, kaph chhāntnā<sup>h</sup>.*

**EX-PĒC-TO-RĀ-TION**, *n.* discharge by coughing—*Balgam kā chhāntnā, kaf-shikani, kaph kā chhāntnā<sup>h</sup>, khakhār kā gīrnā<sup>h</sup>.*

**EX-PĒC-TO-RĀ-TIVE**, *a.* promoting expectoration—*Balgam bāhar k. w., balgam chhāntne w., kaf-shikani*—*Kaph nikālkar dūr k. w., kaphanāsak, kaph chhāntne w.*

**EX-PĒ-DI-ENT**, *a.* (L. *ex, pes*) fit, proper, convenient, suitable; *n.* means to an end, shift, device—*Lāq, wājib, munāsib, sazā-wār, lāsim, ansab, awlā, murāfiq; n. tadbīr, 'ilāj, chāra*—*Yogya, upayukt, arthayukt, prayojaniy, uchiit, thik; n. upāy, sādhan, upakram, upakaran.*

**EX-PĒ-DI-ENCE**, **EX-PĒ-DI-EN-CE**, *n.* fitness, propriety, convenience, suitableness—*Liyāgat, maslahat, munāsabat, wujūb, luzūm, sazā-wārī*—*Yogyatā, auchitya, yāthārthya, upayuktatā, upayogitā, yathāyogyatā.*

**EX-PĒ-DI-ENT-LY**, *ad.* fitly, conveniently—*Liyāgat se, munāsabat se, sazā-wārī se*—*Yogyatā se, upayuktatāpūrvak, upayogitāpūrvak.*

**EX-PĒ-DITE**, *v.* to hasten, to facilitate, to despatch; *a.* quick, hasty, easy, active—*Jald k., tal'ij k., āsan k., sahl k., shilābi se bhejnā: a. jald, shilāb, āsan, sahl, chālāk, tez*—*Śighra k., sural k., sugam k., śighra bhejnā, daurānī; a. śighra, satwar, twardān, sugam, plūrtīlī, chatakwaī. [śighra, twarāpūrvak, chatakwaī se.*

**EX-PĒ-DITE-LY**, *ad.* with quickness, hastily—*Jaldi se, shilābi se*—*Śighratāpūrvak,*

**EX-PĒ-DITION**, *n.* haste, speed, activity, a march or voyage, an enterprise—*Jald-bāz, shilāb-kārī, shilābi, chālākī, chustī, kūch yā daryāī safar, muhimin, āzimat, tākht*—*Twarā, śighragati, plūrtī, chatakwaī, yātrā, jaldyātrā, bhāri udyam, kathinakarm.*

**EX-PĒ-DITION**, *a.* speedy, quick, nimble—*Jald-bāz, jald, shilāb-kār, chālāk, chust*—*Śighrakārī, śighra, satwar, śighragānī, plūrtīlī, chatakwaī.*

**EX-PĒ-DITION-LY**, *ad.* speedily, nimbly—*Shilābi se, tez se, jaldi se, chālākī se, chustī se*—*Śighratā se, twarāpūrvak, jaldpat, plūrtī se, chatakwaī se.*

**EX-PĒ-DITIVE**, *a.* performing with speed—*Shilāb-kār, jald-bāz se k. w., jald k. w.*—*Śighrakārī, plūrtī se k. w., chatakwaī se k. w.*

**EX-PĒ-DITATE**, *v.* (L. *ex, pes*) to cut off the balls or claws of a dog's fore feet—*Kutti ke agle pāw ke nākh kāt-dālnā<sup>h</sup>.*

**EX-PĒ-DITION**, *n.* mutilation of a dog's feet—*Kutti ke pāw kāt-dālnā<sup>h</sup>.*

**EX-PĒL**, *v.* (L. *ex, pellō*) to drive or force out, to eject, to banish—*Hānkā-d<sup>h</sup>, khārij k., daf' k., nikāl-d<sup>h</sup>, rāhid k., jilā-watan k., shahr-badār k.*—*Khadermā, khader d., bāhar k., nisār d., dūr k., desūtār k., swasēs se nikās d.*

**EX-PĒLER**, *n.* one that expels—*Hānkā-d. w<sup>h</sup>, khārij k. w., jilā-watan k. w.*—*Khaderne w., bāhar k. w., nisār d. w., desūtār k. w.*

**EX-PĒND**, *v.* (L. *ex, pendō*) to lay out, to spend, to disburse, to employ, to consume—*Masrif k., kharch k., kharij k., tasarruf k., sarf k., be-bāq k., talaf k.*—*Vyay k., uthānā, chukānā, lagānā, khajānā.*

**EX-PĒN-DITURE**, *n.* cost, disbursement—*Mol<sup>h</sup>, kharij, kharch, sarf, lāgat<sup>h</sup>*—*Vyay, uthān, khapāw. [—lāgat, vyay, uthān, khapāw, jo dhan vyay ho.*

**EX-PĒNSE**, *n.* cost, charge, money expended—*Mol<sup>h</sup>, kharch, sarf, jo mablag kharch ho*—*EX-PĒNSELESS*, *a.* without cost—*Be-sarf, be-dām, nī-kharcha, be-gimat, muft*—*Nirvyay, nirmūlya, sent.*

**EX-PĒNSIVE**, *a.* given to expense, costly—*Kharij, fazūl-kharch, mubazzir, musrif, qimātī, girān-bahā*—*Vyayasīl, bahuvyayī, urāt, bahummūlya, mahaṅgī, bahuvyay.*

**EX-PĒNSIVELY**, *ad.* with great expense—*Bare kharch se, bare dām se, bare qimat se*—*Bari lāgat se, bahuvyay se, bare mol se.*

**EX-PĒNSIVENESS**, *n.* extravagance, costliness—*Fazūl-kharchī, ziyāda-kharchī, girānī*—*Ativyay, mahavyay, bahummūlyatā, mahaṅgī.*

**EX-PĒRI-ENCE**, *n.* (L. *experīō*) trial, practical knowledge; *v.* to try, to practise, to know by practice—*Intihān, tajriba, waqif-kārī, āzmūda-kārī, tajriba-kārī, kār-dāmī; v. imtihān k., āzmāish k., tajriba k., mashq se jānnā, dekhnā<sup>h</sup>, pānā<sup>h</sup>, khūnā<sup>h</sup>*—*Parikshā, anubhāv, vyavahār ke dwārā jo jān hotā hai, paripāk, anubhūti; v. parikshā lenā wā k., anubhāv k., vyavahār ke dwārā jānnā, bhognā.*

**EX-PĒRI-ENCED**, *p. a.* skilful or wise by practice—*Tajriba-kār, kār-dām, waqif-kār, jāhān-dā, āzmūda*—*Bahudrisht, bahudarsī, vyutpanna, paripakwabuddhī.*

**EX-PĒRI-ENCER**, *n.* one who makes trials—*Āzmāish k. w., imtihān k. w.*—*Parikshak, parikshā k. w.*

**EX-PĒRI-ENT**, *a.* having experience—*Kār-āzmūda, tajriba-kār*—*Bahudarsī.*

**EX-PĒR-I-MENT**, *n.* trial, practical proof; *v.* to make experiment, to try—*Āzmāish, tajriba, imtihān; v. tajriba k., āzmāish k.*—*Parikshā, parakh, anubhūti; v. parikshā k., kasnā, parakhnā.*

**EX-PĒR-I-MENTAL**, *a.* founded on experiment—*Tajriba par mauqūf, imtihān par qāim, āzmāish ke rū se pāyā gayā*—*Parikshā par avalambit, parikshā se pāyā gayā, parikshā-labdh, parikshāmūl.*



**EX-PER-I-MENT-AL-IST, EX-PER-I-MENT-ER, n.** one who makes experiments — *Imtihānī, taj-rība-kār* — Parikshak, parikshakāri, parikshapakāri: [ — Parikshā se, parakh se.

**EX-PER-I-MENT-AL-ITY, ad.** by experiment — *Tajrība se, imtihānan, āzmāish se, imtihān se*

**EX-PERT, a.** (L. *expertum*) skilful, prompt, ready, dexterous — *Māhīr, wāqif-kār, chust, chālāk, taiyār, mustā'id, āmāda, tez-dast, hosh-yār* — Praviṇ, kuṣal, nipuṇ, tat-par, udyat, satwar, dakṣh, phurtīlī, paṭu.

**EX-PERT-LY, ad.** skilfully, dexterously — *Mahārat se, wāqif-kāri se, hosh-yāri se, chustī se* — Praviṇatā se, kuṣulatā se, nipuṇatā se, phurtī se.

**EX-PERT-NESS, n.** skill, readiness, dexterity — *Mahārat, wāqif-kāri, isti'dād, āmādagī, hosh-yāri, tez-dastī, chālākī, dast-kāri* — Nipuṇatā, naipunya, dakshatā, praviṇatā, kuṣulatā, phurtī. [nā. tauba k. — Pāpaprāyaścitta k., prāyaścitta se pāp dhondā.

**EXPIATE, v.** (L. *ex. pias*) to atone for — *Kaḥfāra yā kaḥfāra d., takfīr k., gunāh mi-lā-*

**EXPI-ABLE, a.** that may be expiated — *Kaḥfāra-pazīr, takfīr-pazīr, jiskā kaḥfāra yā takfīr ho sake* — Prāyaścitta ke dwārā mochanīy kshamanīy wā sōdhaniy.

**EXPI-ATION, n.** act of expiating, atonement — *Kaḥfāra, takfīr* — Prāyaścitta, pāpāso-dhan, pāpamochan, pāpāsūriti. [v. — Pāpāso-dhak, pāpamochak, aghānāsak.

**EXPIA-TO-RY, a.** having power to expiate — *Takfīr-kunānda, kaḥfāra-gar, gunāh mi-lāne*

**EX-PIRE, v.** (L. *ex. spiro*) to breathe out, to emit the last breath, to die — *Dam-choḥor-nā, akhīr dam choḥorā, faut h., mādām h.* — Sāns choḥorā wā nikālā, śwās tyāg k., prāṇ tyāg k., marnā.

**EX-PI-RATION, n.** the act of breathing, emission of breath, death, evaporation, cessation, conclusion — *Dam-zanī, tanāghus, maut, wafāt, tabkhār, bukhār h., manqūfī, tamāmī, ākhīrat, ingizā, ikhtilām* — Nihswās, prakṣwās, udgār, mṛityu, mich, vāshp wā bhūyāḥ kāmā, avasān, nirvṛtī, samāptī, śesh.

**EX-PLAIN, v.** (L. *ex. planus*) to make plain, to expound, to illustrate — *Zāhīr k., sharh k., tafsīr k., bayān k., tashrīh k.* — Spasht k., samjhānā, batlānā, bujhānā, sujhānā, suljhānā, vyākhyā k. [munimīn l bayān — Vyākhyey, pravaktavya

**EX-PLAIN-ABLE, a.** that may be explained — *Zāhīr kiye jāne ke qābil, bayān hone ke lāiq,*

**EX-PLAIN-ER, n.** one who explains — *Samjhāne w.<sup>h</sup>, batlāne w.<sup>h</sup>, bujhāne w.<sup>h</sup>, suljhāne w.<sup>h</sup>, kashīf, kushshīf, anfassir, shārīh* — Vyākhyātā, prakāśak, pravaktā.

**EX-PLA-NATION, n.** the act of explaining, the sense explained, adjustment of a difference — *Bayān, tafsīl, sharh, mā'nī, tashīr, musālahā* — Vyākhyā, vīvaran, samjhautī, arth, tilak, tīkā, mīkī, vaivasthī, punarnaitī, phīr se mānī wā śneh.

**EX-PLA-N-TO-RY, a.** containing explanation — *Tafsīl, sharh-wār, bayānī, musharrih* — Bodhak, prakāśak, arthakār, vīvaranākāri, vyākhyakāri.

**EX-PLETION, n.** (L. *ex. pletum*) accomplishment, fulfilment — *Tamāmī, anjām, adā, wafā, hajāt-wārī* — Siddhī, nishpattī, nīrvāh, samāptī.

**EX-PL-E-TIVE, a.** filling up, addeled for supply or ornament: *n.* a word used to fill a space — *Parā k. w.<sup>h</sup>, jagah bhārne gā zināt ke liye jorī huā; u. ek laṭ: jo jagah bhārne ke liye istīmāl meṇ adā hai, sāthun-takiya, takiya-i-kulām* — Purak, bharti wā alaṅkār ke nimitta mīlīyā huā; *n.* pūhapūran, pīdaprakāśabd.

**EX-PL-E-TO-RY, a.** filling up, taking up room — *Pūrā k. w.<sup>h</sup>, bhār-d. w.<sup>h</sup>, jagah chheink-lene w. yā le-lene w.<sup>h</sup>.*

**EX-PLI-CATE, v.** (L. *ex. plico*) to unfold, to explain, to clear, to interpret — *Khulāsa k., bayān k., sāf k., wāzīh k., zāhīr k., sharh k.* — Khol d., samjhānā, spasht k., vyākhyā k., batlānā, sujhānā, tilak wā tīkā k.

**EX-PLI-CABLE, a.** that may be explained — *Hall-pazīr, samjhāne jāne ke qābil, jiskā sharh yā tafsīl ho sake, munimīn-l-sharh, munimīn-l-tafsīl* — Samjhāne jāne ke yogya, spasht kiye jāne ke yogya, vyākhyey, pravaktavya. [vyākhyā, vīvaran,

**EX-PLI-CATION, n.** explanation, interpretation — *Tashrīh, tafsīl, bayān, sharh* — Varnan,

**EX-PLI-C-ATIVE, a.** tending to explain — *Bayān k. w., zāhīr k. w., wāzīh k. w., sharh k. w., musharrih* — Vīvaranārthak, prakāśak, vāchak.

**EX-PLI-C-TO-RY, a.** tending to explain — *Sharh k. w., bayān k. w., zāhīr k. w., tafsīl-wār, musharrih* — Prakāśak, vāchak, vīvaranārthak, vīvaranākāri. [sidhā.

**EX-PLI-CIT, a.** plain, clear, direct — *Sāf, zāhīr, wāzīh, sarīh, thīk<sup>h</sup>* — Spasht, khulā, pratat,

**EX-PLI-CIT-LY, ad.** plainly, directly — *Sāf-sāf, tafsīl-wār, bayān-wār, zāhīran, zāhira, sarīhan* — Spasht rūp se, byānre se, suvyakt prakār se, sidhī rīti se.

**EX-PLI-CIT-NESS, n.** the state of being explicit — *Safāi* — Spashtatā, spashatārthatwa.

**EX-PL-ODE, v.** (L. *ex. plaudo*) to burst forth with noise, to drive out, to reject — *A wāz ke sāth phūt nikalnā, zor se nikul-paṛnā, khārij k., be-ravāj k., nā-pasand k., matrūk k., tark k.* — Uṛnā, karakū, bhak se uṛnā, chhūṭnā, dharāke se phūt nikalnā, dūr k., aswikār k., ghrīnā k., avajñā k. [w., aswikārak, ghrīnā k. w., avajñā k. w.

**EX-PL-OD-ER, n.** one who explodes — *Khārij k. w., be-ravāj k. w., matrūk k. w.* — Dūr k.

**EX-PL-OSION, n.** a sudden bursting with noise and violence, a discharge — *A wāz-o-zor ke sāth phatnā phūṭnā yā chhūṭnā, tasādam, dharākā<sup>h</sup>, tarap<sup>h</sup>, thāhākā<sup>h</sup>* — Mahāśabd se phūṭnā phatnā wā chhūṭnā, urāw, karak, jhārākā, bharākā.

EX-PLŌ'SIVE, *a.* bursting with noise and violence—*Urne w<sup>h</sup>, karakne chhūne yā phūt-kar-nikālne w<sup>h</sup>, dharākā yā dharākā k. w<sup>h</sup>, phūrne yā phor-dālne w<sup>h</sup>.*

EX-PLŌIT', *n.* (*L. ex, pletum*) a great action, a heroic deed, an achievement—*Muhimm, dileri kā kām, kar-i-āzim, jurat*—*Malākarm, sāhasakarm, adbhut karm, prāsāsanīy karm.*

EX-PLŌRE', *v.* (*L. ex, ploro*) to search for making discovery, to examine—*Inkishāf ke liye tajussus k., just-o-jū k., talāsh k., āzmānā, imtihān k.*—*Chhān mārān, dhūnrh mārān, dhūnrhā, khojnā, parakhnā, parikshā k.*

EX-PLŌ-RĀ'TION, *n.* search, examination—*Just-o-jū, tajussus, talāsh, imtihān, āzmāish*—*Anweshan, anusandhān, khoj, dhūnrh, parikshā, parakh.*

EX-PLŌ-RĀ'TOR, *n.* one who explores—*Tajussus k. w., talāsh k. w., imtihān k. w., āzmāish k. w.*—*Anweshī, dhūnrhne w., khojne w., parikshak.*

EX-PLŌ-RĀ'TO-RY, *a.* searching, examining—*Talāshī, imtihānī, imtihān yā āzmāish k. w.*—*Anweshī, khojī, dhūnrhne w., parikshak.* [*Chhānānpak, ghātadyotak, dyotak.*]

EX-PŌNENT, *n.* (*L. ex, pono*) the index of a power in algebra—*Quwwat numā*

EX-PŌRT', *v.* (*L. ex, porto*) to carry or send out of a country—*Ek mulk se bāhar le-jā-nā yā bhejnā*—*Ek des se bāhar le-jā-nā yā bhejnā.*

EX-PORT, *n.* a commodity sent abroad—*Kuft-ī, sundā-garī asbāb-o-māl jo gair-mulk ko bhejī jātā hai*—*Bījyavastu jo desintar bhejī jītā hai.* [*bhejnā.*]

EX-PORTĀTION, *n.* the act of exporting—*Gair-mulk ko bhejnā*—*Videś wā de-santar*

EX-PORTER, *n.* one who exports—*Ek mulk se bāhar le-jāne yā bhejne w.*—*Ek des se bāhar le-jāne wā bhejne w.*

EX-POSE', *v.* (*L. ex, positum*) to lay open, to disclose, to put in danger—*Kholnā, fāsh k., āshkārā k., parda-darī k., bayānā k<sup>h</sup>, khātir meñ dālā*—*Ughānā, prakāś k., pragat k., vyakt k.* [*Chhāt wā bay meñ dālī phenān wā jhonkū.*]

EX-PO-SITION, *n.* explanation, interpretation—*Bayān, tafsīl, tashrīh, sharh, tafsīr*—*Vyākhyā, vivaran, tīlak, tīkī.*

EX-PO-SITIVE, *a.* explanatory, laying open—*Sherh wār, tafsīlī, mush-wrīh, khol d. w<sup>h</sup>.*—*Bodhak, prakāśak, vichak, samjhāne w., ughār d. w.*

EX-PO-SITOR, *n.* an explainer, an interpreter—*Musharrīh, mu'ni parāz, layān k. w., shāhīh, mu'ni munā, tashrīh k. w.*—*Samjhāne w., vyākhyāt, prakāśak, arthapariśodhak.*

EX-PO-SITO-RY, *a.* explanatory—*Musharrīh, sharh-e-ar, tafsīlī*—*Vachak, arthapra-kāśak, uddeśak.*

EX-PO-SURE, *n.* the act of exposing, the state of being exposed, the situation of a place as to sun and air—*Ishā, t-bār, parda-darī, ughrē<sup>h</sup>, dikhāwā<sup>h</sup>, dikhāw<sup>h</sup>, talā meñ girīār k., dhōp ar hōrā k. bāh meñ kī<sup>h</sup> jo rah k. rukh*—*Vivaran, prakāśan, vāyu ghām ālī meñ parā, vāy meñ ke vī-kay meñ kī jagah lī slīhī.*

EX-POUND', *v.* to explain, to interpret—*Bayān k., sharh k., tafsīl yā tafsīr k., tashrīh k.*—*Vyākhyā k., samjhānī, bujhānī, batānī, vivaran k.*

EX-POUNDER, *n.* an explainer, an interpreter—*Shāhīh, musharrīh, tashrīh, tafsīr yā tafsīl k. w.*—*Samjhāne w., bujhāne w., batāne w., prakāśak, bodhak, vyākhyāt, arthapra-kāśak.*

EX-PO-SU-LATE, *v.* (*L. ex, postulo*) to reason earnestly, to remonstrate—*Takrār k., radd-o-badal k., kujat k., shikāyat-ūmc, āz k., gila-guzārī k., jidd-o-kadd k., guft-o-sharīd k., āz-i-shikāyat k.*—*Āpatti k., aswīkār nivedan k., dīrghatā se viparīt vākya kahnā, anyāyākarm lī nīndī k.*

EX-PO-SU-LATION, *n.* reasoning, remonstrance, debate, altercation—*Takrār, taqrīr, radd-o-kadd, jidd-o-kadd, suvāt-jawāb, bahs, radd-o-badal*—*Tark, āpatti, anyāyā-karm kī nīndī, nīshedhrīthakaprabodhāvākya, uttarapratyuttar, vād, pratīvād, kalā kalā, kalī kunā, vāgyudh, vivād.*

EX-PO-SU-LATO-RY, *a.* containing expostulation—*Shikāyat ūmc, radd-o-kadd yā jidd-o-kadd se bhārā hūā*—*Nīndīmāy, āpattīmāy.*

EX-PRESS', *v.* (*L. ex, presum*) to press out, to utter, to represent, to denote; *a.* plain, in direct terms, used for a particular end: *n.* a messenger or message sent on purpose—*Per-kar yā dālā-kar nikālū<sup>h</sup>, uchehārā<sup>h</sup>, adā k., zikr k., zāhīr k., dā'idat k., nishān d.; n. zāhīr, saf, āshkārā, nātīq, sarīh, khāss kār meñ kām āne w.; n. qāsīd, paigīm, paigīm*—*Nichornī, gārnā kahnī, bolnā, uchehārān k., sūchānā k., dekhānā, sujhānā, upalakshān k., chīhn k.; a. spāshī, sidhā, spāsh-tārth, vīśesh kārya meñ upayogi; n. dhāwak, dāurhā, pūvik, sāndosā, prerit sān-vād.* [*jāne ke liye*—*Kathānī, nirvachan y., nichore jāne ke jogya, nishkarshānīy.*]

EX-PRESS'IBLE, *a.* that may be expressed—*Qābil-i-izhār, bayān pazīr, adā-pazīr, nichore*

EX-PRESSION, *n.* the act of expressing, utterance, a phrase or mode of speech—*Nichor<sup>h</sup>, per-kar nikālū<sup>h</sup>, bayān, izhār, adā, talūfuz, qaul, sukhān, kalīma, muhāvāra*—*Gārnā, garāw, per ke nīsarū, vījñāpan, prayachan, uchehārān, vākya, vākyaṛitī, vākyaḍhārā.*

EX-PRESS'IVE, *a.* serving to express—*Zāhīr h. w., ba-khūbī bayān k. w., dāl, thīk ma'nī-nunā, pur-matlab*—*Vāchak, sūchak, uddeśak, pūrpārth, arthawān.*

- EX-PRESSIVE-LY**, *ad.* in an expressive manner—*Ba-khūbi bayān karne ke taur se, zāhīr karne ke taur se, thik ma'ni-numāi se*—Vāchak wā suchak riti se, sārthatwa se.
- EX-PRESSIVE-NESS**, *n.* power of expression—*Thik ma'ni-numāi, pur-matlābi, zāhīr karne ki tāqat, matānat*—Vāchakatwa, pūrpārthatwa, sārthatwa.
- EX-PRESS'LY**, *ad.* plainly, in direct terms—*Sāf-sāf, zāhīran, sarihan, tākidan*—Spasht rūp se, kholkar, sidhi bāton meñ.
- EX-PRO-BRATE**, *v.* (L. *ex, probrum*) to upbraid, to censure, to reproach—*Malāmat k., ulām d., bad-nām k., sar-zanish k.*—Jhiraknā, jhihkārnā, dokhnā, nindā k., tiraskār k. [durvākya, bhartsanavākya, tiraskār.
- EX-PRO-BRA'TION**, *n.* upbraiding, reproach—*Malāmat, sar-zanish*—Jhirkī, jhihkār, **EX-PRO-BRA-TIVE**, *a.* upbraiding, reproaching—*Malāmat-sāz, sar-zanish k. w.*—Jhirakne w., jhihkārne w., upakrosāk, tiraskārī.
- EX-PRO-PRI-ATE**, *v.* (L. *ex, proprius*) to hold no longer as one's own, to give up—*Apni chiz dūre ko de-dālnā, tark k.*—Apni vastu dūre ko d., chhor d., tyāg k.
- EX-PRO-PRI-A'TION**, *n.* the act of giving up—*Apni chiz kā dūre ko de-dālnā, tark*—Apni vastu kā dūre ko de-dālnā, swattwatya, chhor, tyāg.
- EX-PUGN'**, *ex-pūn'*, *v.* (L. *ex, pugno*) to conquer, to take by assault—*Fath k., hamla kar-ke lenā*—Jitnā, jay k., ākraman wā charhāi karke lenā.
- EX-PUG-NĀ'TION**, *n.* act of taking by assault—*Hamla se lenā, hamla-āwari kar-ke lenā*—Charhāi wā ākraman karke lenā.
- EX-PULSE'**, *v.* (L. *ex, pulsare*) to drive out, to force away, to expel—*Khadermā<sup>b</sup>, bhagā<sup>b</sup>, hāuk-d<sup>b</sup>, kher-d<sup>b</sup>*—Nikāl d., nisār d., bāhar k. [Nishkāsan, nihāsan.
- EX-PUL'SION**, *n.* the act of driving out—*Nikāl<sup>b</sup>, nisār<sup>b</sup>, bāhar k<sup>b</sup>, istikhraj, ikhrāj*—*ki tāqat rakhe w.*—Nikāl dene ko samarth, bāhar karne ko samarth.
- EX-PUNGE'**, *v.* (L. *ex, pungo*) to blot out—*Mitānā<sup>b</sup>, ghis-dālnā<sup>b</sup>, chhilnā<sup>b</sup>, dho-dāl-nā<sup>b</sup>, urā-d<sup>b</sup>* [kāt-kūt<sup>b</sup>, chhil-chhāl<sup>b</sup>.
- EX-PUN-CTION**. **EX-PUN'GING**, *n.* the act of blotting out—*Mitānā<sup>b</sup>, ghisāw<sup>b</sup>, chhilāw<sup>b</sup>* [parishukār.
- EX-PUR'GATE**, *v.* (L. *ex, purgo*) to purge away, to cleanse, to purify, to expunge—*Sāf k., pāk k., shusta k., mitā-dālnā<sup>b</sup>*—Suddh k., nirmal k., pavitra k., parishkār k., dho-dālnā, chhil dālnā, ghis dālnā. [parishukār.
- EX-PUR-GĀ'TION**, *n.* the act of cleansing—*Sāfāi, pākī-agi, shustagi*—Sodhan, pavitra k., **EX-PUR-GA-TOR**, *n.* one who expurgates—*Sāf k. w., pāk k. w., shusta k. w.*—Sodhak, pavitra k. w., parishkār k. w., nirmalakārī. [pāwak, pāwan, pavitra k. w., nirmal k. w.
- EX-PUR-GA-TO-RY**, *a.* cleansing, purifying—*Khālis k. w., sāf k. w., pāk k. w.*—Sodhak, **EX-QUI-SITE**, *a.* (L. *ex, quæsitum*) excellent, complete, choice, extreme—*Nafis, nādīr, latīf, kamāl, bih-tar, khīb-tar, 'umda, shaulā, ziyāda*—Utkrishṭ, bahut achchhā, pūrā, uttam, śisht, tikshn, aityant, bahut.
- EX-QUI-SITE-LY**, *ad.* completely, nicely—*Kamāliyat se, latāfat se, nafāsat se, khūbi se, bārīk se*—Saampūrnarūp se, uttam rūp se, bhalī bhānt se, suikshn rūp se.
- EX-QUI-SITE-NESS**, *n.* nicety, perfection—*Nafāsat, latāfāt, tuhfagi, pākīagi, kamāliyat, kamāl*—Suikshmatā, uttamātā, utkriṣṭatā. [hin.
- EX-SAN'GUI-OUS**, *a.* (L. *ex, sanguis*) having no blood—*Be-ḥīm*—Bin lohū, rudhira-
- EX-SCIND'**, *v.* (L. *ex, scindo*) to cut off—*Kāt-dālnā<sup>b</sup>*.
- EX-SECT'**, *v.* (L. *ex, sectum*) to cut out—*Kāt-dālnā<sup>b</sup>, kāt-kar bāhar k<sup>b</sup>*.
- EX-SECT'ION**, *n.* the act of cutting out—*Kāt<sup>b</sup>, kāt-kar bāhar k<sup>b</sup>*.
- EX-SIC'CATE**, *v.* (L. *ex, sicco*) to dry—*Sukhānā<sup>b</sup>, khushk k.*—Sushk k.
- EX-SIC'CANT**, *a.* having power to dry—*Sukhāne w<sup>b</sup>, khushk k. w.*—Soshak, sushk k. w.
- EX-SIC-CĀ'TION**, *n.* the act of drying—*Sukhāw<sup>b</sup>, khushkī*—Sosh, sushk k. [sushk.
- EX-SUC'COUS**, *a.* (L. *ex, succus*) without juice, dry—*Be-ras, khushk, sukāh<sup>b</sup>*—Niras,
- EX-SUC'TION**, *n.* (L. *ex, suctum*) a sucking out—*Chis-lenā<sup>b</sup>, chusak-lenā<sup>b</sup>*.
- EX-SU-DĀ'TION**. See under EXUDE.
- EX-SUF-FLĀ'TION**, *n.* (L. *ex, sub, flatum*) a blowing from beneath, a kind of exorcism—*Niche se phūnk jhonkā yā jhakorā<sup>b</sup>, jhār-phūnk<sup>b</sup>, bhāt kā utārnā<sup>b</sup>*.
- EX-SUPER-ANCE**, *n.* (L. *ex, super*) excess—*Ziyādātī*—Adhikāi, ādhiḷya.
- EX-SUS-CI-TĀ'TION**, *n.* (L. *ex, sub, cito*) a stirring up, an awakening—*Ukānā<sup>b</sup>, jagānā<sup>b</sup>*.
- EX-TANT**, *a.* (L. *ex, sto*) standing out to view, now in being, not lost—*Nazar ke āge, maujūd, bāgī, gum nahīn*—Drishti ke sāmne, ubhār huā, vidyamān, vartamān.
- EX-TAN-CY**, *n.* the state of standing out—*Āge ubhāw yā niklāw<sup>b</sup>, sab se ūpar charhāi<sup>b</sup>*.
- EX-TA-SY**. See ECSTASY.
- EX-TEMP'O-RE**, *ad.* (L. *ex, tempus*) without previous study or meditation—*Be-taam-mul, be-gaur, jī-l-bādīha, bagair pahle se soche-bhāle bagair pesh-andesh ke*—Binā pahle se soche vichāre, pūrv chintā binā, pūrv dhyān binā, avichārit, anāyās se.
- EX-TĒM'PO-RAL**, *a.* uttered at the moment—*Fī-l-bādīha kahā gayā, jī-l-jaur kahā gayā*—Jhapṭā kahā gayā, binā pūrv chintā wā dhyān ke kahā gayā, avichārit, achāntit.

**EX-TĒM'PO-RAL-LY**, *ad.* without premeditation—*Ba-gair peshtar gaur kiye, ba-gair pesht-andeshi ke, fi-l-badiha*—Pūrv chintā wā vichār binā.

**EX-TĒM-PO-RĀ'NE-OUS**, **EX-TĒM'PO-RA-RY**, *a.* unpremeditated, sudden, quick—*Fi-l-badiha, be-taammul yā be-gaur kahā huā, nāgahān, yak-ā-yak fi-l-faur, jald, fauran*—Pūrv-vichārāhīn, samayakāpit, samayopasthit, binā pahile se vichārā huā, ākasmiḥ, achintit, akalpik, āghra, twarit.

**EX-TĒM'PO-RIZE**, *v.* to speak extempore—*Fi-l-badiha kahnā, be-gaur yā be-taammul bolnā, peshtar se ba-gair gaur kiye bolnā*—Jhatpat bolnā, binā pahile se soche vichāre bolnā.

**EX-TĒND'**, *v.* (L. *ex, tendo*) to stretch out, to expand, to enlarge, to continue—*Khā-chnā<sup>h</sup>, tānnā<sup>h</sup>, jānā<sup>h</sup>, puhūichnā<sup>h</sup>, lambānā<sup>h</sup>, pasārnā<sup>h</sup>, bichhānā<sup>h</sup>, phailānā<sup>h</sup>, barhānā<sup>h</sup>, barhā-d<sup>h</sup>, rahne-d<sup>h</sup>* [rahne-d. w<sup>h</sup>].

**EX-TĒND'ER**, *n.* one that extends—*Tānne w<sup>h</sup>, lambāne w<sup>h</sup>, phailāne w<sup>h</sup>, barhāne w<sup>h</sup>*,  
**EX-TĒND'IBLE**, *a.* that may be extended—*Jisko tān-sakeh lambā-sakeh phailā-sakeh chaurā kar-sakeh barhā-sakeh yā rahne-dene sakeh<sup>h</sup>*.

**EX-TĒN'SI-BLE**, *a.* capable of being extended—*Phailāye bichhāye yā barhāye jāne ke lāiq*—Vistārāniy, prasārāniy, phailāye laubhāye chaklāye wā barhāye jāne ke yogya.

**EX-TĒN-SI-BIL'I-TY**, *n.* the state or quality of being extensible—*Phailāye barhāye yā pasārē jāne ki qābilitiy*—Vistārāniyatā, phailāye wā barhāye jāne ki yogyatā, pasārē jāne ki yogyatā. [*dupi, jurākhī, darāzi, tūl*—Phailāw, pasār, vistār, chaurāī, barhāw.

**EX-TĒN'SION**, *n.* the act of extending, the state of being extended, enlargement—*Kushā-*  
**EX-TĒN'SIVE**, *a.* wide, large—*Kushāda, wāsī, tauṭl, barā<sup>h</sup>*—Chaurāī, chaklā, vistār, vipul, viśāl, vikāt. [vistār rūp se, viśālātpūrvak, vikāt rūp se.

**EX-TĒN'SIVE-LY**, *ad.* widely, largely—*Kushādagi se, barāī se<sup>h</sup>*—Chaurāī se, chaklāī se, *EX-TĒN'SIVENESS*, *n.* wideness, largeness—*Kushādagi, darāzi, tūl, barāī<sup>h</sup>*—Chaurāī, chaklāī, vistār, phailāw, vistārātā, pasār, viśālātā.

**EX-TĒN'SOR**, *n.* a muscle that extends—*Phailāne yā tānne w. patihā<sup>h</sup>*.

**EX-TĒNT'**, *n.* space, bulk, compass—*W'us ul, miq-dār, andāzu, kushādagi*—Vistār, pasār, parimān, phailāw.

**EX-TĒN'U-ATE**, *v.* (L. *ex, tenuis*) to make thin, to lessen, to palliate—*Raqīq k., dub-lā k<sup>h</sup>, kam k., takhfif k., mukhaffif k., 'uzr se khafif k.*—Patlā k., dāngar k., kriśāng k., ghatānā, nyūn k., hetu dikhākar hālā wā nyūn k.

**EX-TĒN'U-ATION**, *n.* palliation, mitigation—*'Uzr se gunāh ki takhfif, gunāh ki kamī, takhfif*—Hetu dikhākar pāpasānti, hetu dikhākar aparādh ghatānā, nyūnatā, lāghav.

**EX-TĒN'U-ATOR**, *n.* one who extenuates—*Raqīq k. w., dublā k. w<sup>h</sup>, kam k. w., takhfif k. w., 'uzr se mukhaffif k. w., mukhaffif*—Patlā wā dāngar k. w., kriśāngakāri, ghatāne w., hetu dikhākar nyūn k. w., nyūn k. w.

**EX-TĒR'IAL-OR**, *a.* (L. *ex, terminus*) outward, external, extrinsic; *n.* outward surface or appearance—*Bāharī<sup>h</sup>, berāni, zāhiri, 'ārizi*; *n.* berāni taraf, zāhiri sūrat—*Vāhya, vāhishth, vāhirbhūt, upari*; *n.* vāhirbhāg, vāhyabhāg, upar kē dikhāw.

**EX-TĒR'IAL-OR-LY**, *ad.* outwardly, externally—*Bāhari or se<sup>h</sup>, bāhar se<sup>h</sup>*.

**EX-TĒR'NAL**, *a.* outward, visible, foreign—*Berīni, bāharī<sup>h</sup>, zāhiri, sūfi, gair-mulki*—*Vāhirbhūt, vāhya, pratyaksh, drīṣya, darsaniy, videśi, paradesī.*

**EX-TĒR'NĀL'I-TY**, *n.* outwardness—*Berīni-hālut*—Bāhari dasā, vāhyatā.

**EX-TĒR'NAL-LY**, *ad.* outwardly, apparently—*Berīni taraf se, zāhiran, zāhir meh, sūratan*—*Bāhar, bāhari or se, dekhne meh, pratyaksh.*

**EX-TĒR'MI-NATE**, *v.* (L. *ex, terminus*) to destroy, to extirpate, to abolish—*Bar-bād k., tabāh k., nest-o-nāhūd k., istis il k., bekh-kani k., be-bekh k., mitā-d<sup>h</sup>*—*Nashṭ k., nās k., kshay k., nirmul k., jar se ukhār dālnā, uṭhā d.*

**EX-TĒR'MI-NĀ'TION**, *n.* destruction, excision—*Bar-bādī, pāc-mālī, nestī, istisāl, bekh-kani*—*Nās, dhwaṇs, sarvanās, samūlotpātān, jar se ukhār.*

**EX-TĒR'MI-NA-TO-RY**, *a.* causing destruction—*Bekh-kan, be-bekh k. w., pāc-māl k. w.*—*Jar se khod dāno w., saivanāvak.* [chūnā—Tapkāw, vindu vindu chūnā.

**EX-TIL-LĀ'TION**, *n.* (L. *ex, stillo*) the act of falling in drops—*Taqātūr, būnd-būnd*

**EX-TINCT'**, *a.* (L. *cr, stinguo*) put out, abolished, dead—*Gul, mungatī, mā'dūm, gum, nest, murda*—*Bujhā, butā huā, sant, nashṭ, nirvritta, mitāyā huā, marā marit.*

**EX-TINC'TION**, *n.* act of putting out, destruction—*Itfā, nestī, fanā, 'adam, ingitā, mahs*—*Bujhāw, butāw, nās, vinās, kshay, sanhār.*

**EX-TIN'GUISH**, *v.* to put out, to destroy—*Bujhānā<sup>h</sup>, gul k., maugf k., nest k., nā-būd k.*—*Butānā, mitānā, uṭhānā wā uṭhā d., nashṭ k.*

**EX-TIN'GUISH-A-BLE**, *a.* that may be put out—*Bujhāye jāne ke qābil, fanā-pasir, nest-o-nāhūd kiye jāne ke lāiq, bekh-kani-pazir, mumkinu-l-istisāl*—*Butāye jāne ke yogya, nāśya, nāsaniy, mitāye jāne ke yogya, samūlotpātāniya.*

**EX-TIN'GUISH-ER**, *n.* one that extinguishes, a hollow cone used to put out a candle—*Mutāfiḥ mulṭi, bujhāne w<sup>h</sup>, mitāne w<sup>h</sup>, gul-gir, gul-tarāsh, gul kharne ki shai*—*Butāne w., uṭhā d. w., nirvāpak, nirvāpakāri, dipanirvāpak, diyā bujhauni.*

**EX-TIN'GUISH-MENT**, *n.* suppression, destruction, abolition — *Bujhāw<sup>h</sup>, dabāw<sup>h</sup>, itfā, fanā, 'adam, mauqif, nesti* — Butāw, śānti, nirvāpan, sañhār, kshay, nāś, vināś, utthā d., mitāw.

**EX-TIR'PATE**, *v.* (L. *ex, stirps*) to root out — *Bekh-kani k., be-bekh k., bungād se khod-*

**EX-TIR'PA-BLE**, *a.* that may be rooted out — *Be-bekh kiye jāne ke qābūl, bungād se khod-*  
*dāle jāne ke lāg, bekh-kani-pazīr, munkimū-l-istisāl* — Ukhār dāle jāne ke yogya, jar se  
 ukhāre jāne ke yogya, mitāye jāne ke yogya, samūlotpātāniya. [se ukhār, nāś, vināś.]

**EX-TIR-PĀ'TION**, *n.* the act of rooting out — *Istisāl, bekh-kani, fanā* — Samūlotpātan, jar  
**EX-TOL'**, *v.* (L. *ex, tollō*) to praise, to exalt, to magnify, to celebrate — *Tārīf k.,*  
*sanā k., sanā-kharān k., āfrīn k., humd k., sitāish k.* — Sarāhnā, prasañsī k., barāi k.,  
 śāghā k., statī k. [stāvak, sarāhne w.]

**EX-TOL'LER**, *n.* one who extols — *Maddāh, mādih, sanā-kharān, wassāf* — Prasañsak,

**EX-TORT'**, *v.* (L. *ex, tortum*) to take by force, to wring from, to gain by violence — *Bar-*  
*zor lenā, ālūth-hu<sup>h</sup>, zabar-dasti se lenā* — Daurātāniya karke lenā. murer lenā, chhīn  
 lenā, chhor lenā. [lene w., aīnth lene w.]

**EX-TORT'ER**, *n.* one who extorts — *Dast-darāz, sakht-gīr, sitam-gar* — Chhīn lene w., chhor

**EX-TORTION**, *n.* illegal exaction — *Dast-darāzī, zabar-dasti se lenā sakht-gīr, gash, tā'addī*  
 — Chhīn, chhor, anyāś se wā bal se dūre kī vastu lenā, daurātāniya.

**EX-TORTION-ER**, *n.* one who practises extortion — *Dast-darāz, sakht-gīr, sitam-gar* —  
 Chhīn lene w., chhor lene w., aīnth lene w.

**EX-TORTIOUS**, *a.* oppressive, unjust — *Zālīm, jābir, qad-dār, be-īmān, jafā-kār* — Ujā-  
 dravi, durrivita, kle-sādyak, adharmī, anyāyi.

**EX-TRACT'**, *v.* (L. *ex, tractum*) to draw out, to take from, to select — *Istikhraj k.,*  
*nichornā<sup>h</sup>, nikāl-lenā<sup>h</sup>, intikhāj k.* — Khīnchmā wā khīnch lenā, nīsār lenā, chhīnt  
 lenā, chun lenā, saighā k.

**EXTRACT**, *n.* that which is extracted, a passage taken from a book, essence, tincture — *Jo*  
*shai istikhrajī kī jātī hai, mag, munt-khab, khawāsa, mihigut, asl, 'itr, araq* — Jo vastu  
 dūre se nīsār kī jātī hai, nishkarsh, avatritavākyā, upantavākyā, sūr, hūr, ras, niryās.

**EX-TRACT'ION**, *n.* the act of drawing out, imago, derivation — *Istikhraj, asl, zāt, jins,*  
*bekh-bungād, nishāl, khawāsa, istihyāj* — Khīnchāw, nishkarshan, ākarshan, nīsār,  
 ukhāw, vanāś, kul, jātī, utpattī, udhāw.

**EX-TRACT'IVE**, *a.* that may be extracted — *Khīnche jāne ke qābūl, munkimū-l-istikhraj*  
 — Khīnche jāne ke yogya jo khīnchī jāy, nishkarshāniya.

**EX-TRA JUDICIAL**, *a.* (L. *extra, judex*) out of the regular course of legal procedure  
 — *Be-ān, be-zābita, khilāf-i-sar-rishā, be-qā'idā, be-dastār* — Vyavahāraviddhivahirbhūt,  
 vyavahāritirikt, vyavahāritīchar.

**EX-TRA-JUDICIALLY**, *ad.* in a manner out of the regular course of legal procedure —  
*Khilāf-i-sar-rishā, be-ān, be-zābita* — Vyavahāraviddhivahirbhūtārūp se, vyavahāri-  
 tirikt bhāv se.

**EX-TRA-MISSION**, *n.* (L. *extra, missum*) a sending outwards — *Bāhar bhejā<sup>h</sup>.*

**EX-TRA-MUNDANE**, *a.* (L. *extra, mundus*) beyond the material world — *Dunyā ke*  
*bāhar* — Sansār ke bāhar, asūśūnik alaukik, lokavāhya.

**EX-TRA'NE-OUS**, *a.* (L. *extra*) of different substance, foreign — *Alāhida shai kā,*  
*be-āliqā, 'eqimā, ajnabī, berikū, qair-mulki* — Bhinna vastu kā, vivikt, asahaj, asam-  
 bandhī, अपरि. बिहारी, विदेशी.

**EX-TRAORDI-NARY**, *a.* (L. *extra, ordo*) beyond ordinary remarkable — *Nādir,*  
*'ajab, 'ajib, garib, mashhūr* — Anūbhā, asūdhāray, adbhut, apurv, vichitra, vilakshan.

**EX-TRAORDI-NARY-LY**, *ad.* uncommonly, remarkably, particularly, eminently — *Nādir-*  
*ana, 'ajib tarāh se, khāsa kar-ke, la-sānitār se, lucarī se* — Asūdhāray rūp se, anūbhi  
 rīti se, anokī rīti se, adbhut wā vichitra rūp se, viśesh carke, viśisht rūp se.

**EX-TRAORDI-NARINESS**, *n.* remarkableness — *Anokhā<sup>h</sup>, nūbrat* — Apurvātā, vichitratā,  
 adbhutatwa.

**EX-TRA-PAR'OCULAI**, *a.* (L. *extra, Gr. para, oikw*) not within the parish — *Pād-*  
*rī ke mahallē ke bāhar* — Viśesh dharmādhyaksh kī bhūmī ke bāhar, purohitādhi-  
 napradēś ke bāhar.

**EX-TRA-PRO VIN'CIAL**, *a.* (L. *extra, pro, vinco*) not within the province — *Sūbe ke*  
*bāhar, ek-hi sūbe meñ nahīn* — Maṇḍal wā chakle ke bihar, ek hi maṇḍal wā chakle  
 meñ nahīn.

**EX-TRA-RÉGU-LAR**, *a.* (L. *extra, rego*) not comprehended within a rule — *Be-qā'ida,*  
*be-zābita, be-ān, khilāf-i-dastār* — Vyavasthātirikt, avidhī, vidhīhīn, vidhiviruddh.

**EX-TRA'VA-GANT**, *a.* (L. *extra, vagor*) irregular, excessive, wild, wasteful — *Be das-*  
*tār, be-qā'ida, be-hadd, bad-waz', bad-tariq, fazūl-kharj, fazūl-karch, murrif, mubazzir* —  
 Niyamatirikt, vidhīhīn, aparimit, atyāchārī, vyabhichārī, ativyayi, urāū.

**EX-TRA'VAGANCE**, **EX-TRA'VAGAN-CY**, *n.* irregularity, excess, prodigal expense — *Be-*  
*dastārī, ziyādātī, be-andāzagi, fazūlī, fazūl-kharjī, israf* — Niyamatikram, vidhivirodh,  
 vidhibhaṅg, atyāchār, vyabhichār, aparimitatā, ativyay, bahuvyay.

- EX-TRĀV'A-GANT-LY**, *ad.* widely, wastefully—*Bud-tariqagī se, bad-wazī se, fazūlī se, fazūlī-kharjī se, musrifāna*—*Atyāchār wā vyabhihār se, ativyay wā bahuvyay se.*
- EX-TRĀV'A-GĀ'TION**, *n.* excess—*Ziyādātī*—*Atyāchār vyabhihār, niyamātikram, adhikya.*
- EX-TRĀV'A-SATE**, *v.* (L. *extra, vas*) to force out of proper vessels—*Alunāsib rag se utārān jāise khān ko*—*Thik wā uchit nāri se utārni jāise lohū ko.*
- EX-TRĀV'A-SĀ'TION**, *n.* the act of forcing out of the proper vessels—*Munāsib rag se utār*—*Thik wā uchit nāri se utār wā nikās, raktotsarg.* [*Nāri se bāhar kiya gayā.*]
- EX-TRA-VE'NATE**, *a.* (L. *extra, venā*) let out of the veins—*Rag se nikālā gayā.*
- EX-TRA-VER'SION**, *n.* (L. *extra, versum*) the act of throwing out—*Bāhar phenknā<sup>h</sup>.*
- EX-TREME'**, *a.* (L. *extra*) utmost, greatest, last, most pressing, rigorous; *n.* the utmost point, the highest degree—*Nihāyat, gāyat, 'azīm, ziyāda, ākhiri, ashadd, ba-jidd, shaddid, sakht*; *n.* *sirā<sup>h</sup>, nihāyat, intihā*—*Atyant, atisay, antya, antim, param, bahut dabān, barā kathin*; *n.* *śeshabhiḡ, agrabhiḡ, chhor, tonk wā tonkā, ātyantikatā, ātyantatā, atisayātī.* [*hadd*—*Nipat, alyant wā atisay karke, nitānt.*]
- EX-TREME'LY**, *ad.* in the utmost degree—*Nihāyat, ba shiddat, ba-darja-i-tamām, be-*
- EX-TREMIT-Y**, *n.* the utmost point or part, necessity, emergency, distress—*Ākhir, ākhīrat, pāyān, intihā, hadd, nihāyat, zārārat, ihtijāj, nā-chāri, be-magdūri, 'ājzi, tangī*—*Ant, chhor, tonkā, agrabhiḡ, samā, avadhī āvāyaktā, prayojan, sankat, ātyantaklē, ātyantatūlūh.*
- EX-TRI-C'ATE**, *v.* (L. *ex, trica*) to free from perplexity, to disentangle—*Istirāb yā pech se khalās k.* *azāl k., rihā k., suljhānā<sup>h</sup>*—*Sankat wā vyākulātā se bachānā wā mukt k., nikamā, chhupānā.*
- EX-TRI-C'ATE**, *a.* that may be extricated—*Khalās hone ke gābil, mumkin-i-rihāi*—*Bachāye nikālā wā chhūraye jāne ke योग, udharāyī, mochanīy, [nistār, muktī.*
- EX-TRI-C'ATION**, *n.* the act of extricating—*Takhīla, rihāi, āzādagi*—*Udharā, rakshā,*
- EX-TRIN'SIC**, **EX-TRIN-SI-CAL**, *a.* (L. *extra, seors*) outward, external—*Āriti, ākhiri, sari*—*Bāhar, vāhya, upari, āsambandhī, vāhishtha.*
- EX-TRIN-SI-CAL-LY**, *ad.* from without—*Bāhar se<sup>h</sup>, ūpar se<sup>h</sup>.*
- EX-TRUDE'**, *v.* (L. *ex, trudo*) to thrust off—*Thelā<sup>h</sup>, dhukigānā<sup>h</sup>, nikāl-d<sup>h</sup>, dhakelnā<sup>h</sup>.*
- EX-TRU'SION**, *n.* the act of thrusting off—*Dhakkā dākar honkā d. yā nikāl-d<sup>h</sup>.*
- EX-TU-BER-ANT**, *a.* (L. *ex, tuber*) swelling—*Phūtā kō<sup>h</sup>, ubhā<sup>h</sup> kō<sup>h</sup>.*
- EX-TU-BER-ANCE**, **EX-TU-BER-AN-CY**, *a.* a swelling—*Sējā<sup>h</sup>, phorā<sup>h</sup>, gāth<sup>h</sup>.*
- EX-TU-BER-ANT**, *a.* (L. *ex, uber*) abundant, luxuriant, plentiful—*Firācān, ziyāda, lab-rez, kōsī, wājir*—*Paripūrp, bahut, prachur, adhik.*
- EX-TU-BER-ANCE**, *n.* abundance, luxuriance—*Kasrat, ifrāt, firācān*—*Bāhulya, paripūrp i. adhikya, bahutiyat, adhikāi.* [*Bāhulya se, bahutiyat se, adhikāi se.*]
- EX-TU-BER-ANT-LY**, *ad.* abundantly, copiously—*Kasrat se, bahukasrat, ifrāt se, ziyādātī se.*
- EX-TU-BER-ATE**, *v.* to bear in great abundance—*Ist-kasrat h., ifrāt se h.*—*Bahutiyat se h., adhikāi se h., bahut h.*
- EX-UB'ER-ANT**. See **EX-UB'ER-ANT**.
- EX-UB'ER-ANT**, *v.* (L. *ex, sudo*) to sweat out, to issue out, to emit—*Pasīnā lānā<sup>h</sup>, pasijū<sup>h</sup>, risānā<sup>h</sup>, rasiqānā<sup>h</sup>, chhānā<sup>h</sup>, nikalū<sup>h</sup>, nisārnā<sup>h</sup>, nisārnā<sup>h</sup>, nikālū<sup>h</sup>, chhō<sup>h</sup> nā<sup>h</sup>.* [*chhānā<sup>h</sup>, pasir<sup>h</sup>, tirāvisk.*]
- EX-UB'ER-ANT**, *n.* the act of sweating out—*Pasijū<sup>h</sup>, pasinā chhētū<sup>h</sup>, risān yā risā<sup>h</sup>.*
- EX-UL-CER-ATE**, *v.* (L. *ex, ulcus*) to cause an ulcer, to become ulcerous—*Phore kā ghāw k. yā h<sup>h</sup>.*
- EX-UL-CER-ATION**, *n.* the act of causing ulcers—*Phore kā ghāw k. yā h<sup>h</sup>.*
- EX-ULT'**, *v.* (L. *ex, saltum*) to rejoice exceedingly, to triumph—*Nihāyat khush h., fakhir k., mahzūz h.*—*Hulasā, bilānā, āmand se piad jīmā.*
- EX-ULT'ANCE**, **EX-ULT'AN-CY**, *n.* transport—*Khushi ke sabab se be-khudī, nihāyat bashā-shat*—*Paramānand ke kāram se marchhī, paramaharsh.*
- EX-ULT'ANT**, *a.* rejoicing, triumphing—*Nihāyat khush yā mahzūz, fakhir k. w.*—*Paramānandī, ātyānandī, ullasit.* [*Paramānand, harsh, hulās, bilās, ātyānand*]
- EX-ULT'ATION**, *n.* joy, triumph, delight—*Khushi, fakhir, bashāshat, khurramī, hazz*—
- EX-UN-DĀ'TION**, *n.* (L. *ex, unda*) overflow, abundance—*Sailā<sup>h</sup>, lab-rez, fazūlī, kasrat, ziyādātī, firācān*—*Bārh, jalayridhī, bahutiyat, adhikāi, bāhulya.*
- EX-UP'ER-ANCE**. See **EX-SUPERANCE**.
- EX-UST'ION**, *n.* (L. *ex, ustum*) a burning up—*Jalāw<sup>h</sup>, jalnā<sup>h</sup>, barnā<sup>h</sup>.* [*chhilkā<sup>h</sup>.*]
- EX-UVI-Æ**, *n. pl.* (L.) east skins or shells—*Keichul<sup>h</sup>, keichul<sup>h</sup>, chhori huī khāl yā*
- EY'AS**, *n.* (Fr. *niais*) a young hawk; *a.* unfledged—*Bāz kā bachcha*; *a. be-par*—*Śyena-āvak*; *a.* *ajātapaksha, anagatapakh.* [*pakshaḡyen.*]
- EY'AS-MUS-KET**, *n.* an unfledged sparrowhawk—*Be-par bāz*—*Leḡā wā gedā śyen, ajāta-*
- EYE**, *n.* (S. *eage*) the organ of vision, sight, look, aspect, notice, a small perforation, a small loop or catch; *v.* to watch, to keep in view—*Ānkh<sup>h</sup>, nigāh, sūrat, chīḡra, tihāz, mulāhaza, nākā<sup>h</sup>, ek chhōḡā chhed<sup>h</sup>, sūfār, takma, halqa yā qulāḡa*; *v.* *nigāh k., nazar k., nazar meḡ rakhnā, nigāh meḡ rakhnā*—*Nayan, lochan, netra, chakshu, drishṡi,*

darśan, rūp, ākūr, avalokan, nirīkshā, chhidra, randhra, ek chhotī phalī wā ākūrī; v. dekhna, avalokan k., drishṭi meñ rakhnā.

EYED, a. having eyes—*Chashm-dār, āñkh-dār*—Nayanayukt, netrayukt.

EYER, n. one who eyes—*Dekhne w.*

EYELESS, a. deprived of sight—*Be-chashm, andhā, nir-āñkhā, nā-bīnā*—Achakshū, achakshu, vichakshū, anayan, drishṭihīn.

EYELET, n. a small hole for light, a perforation—*Roshnī ke liye ek chhotā chhed, roshan-dān, randa, sirākh*—Gavāksh, ujyāre ke nimitta ek chhotā mokhā, chhidra, EYLAD, n. an ogling glance—*Tirchhī-nigāh*—Kankhī. [jharokhā, randhra.

EYEBALL, n. the apple of the eye—*Mardum-i-chashm, mardumak, āñkh kī puttī*—Netrapiṇḍ, chakshuhpiṇḍ, netrakosh, akshigol.

EYEBEAM, n. a glance from the eye—*Nazar*—Drishtipāt, drishtivān.

EYEBRIGHT, n. the plant euphrasy—*Ek gism kā prudhā yā chhotā per*—Ek jāti kā pandhā wā chhotā per, oshadhī wā anshadhī vīśesh.

EYEBROW, n. the hairy arch over the eye—*Abrū, bhauṇ*—Bhrikutī, bhūlatī, bhrū.

EYEDROP, n. a tear—*Āñsū*. āñsū—Āśru, nayanavinūdu, netrajal.

EYEGLANCE, n. quick notice of the eye—*Jald nigāh yā nazar*—Sighra drishtipāt, sighra drishtivān. [upakarakakāch.

EYEGLASS, n. a glass to assist the sight—*Āinuk, chashma, chashmak*—Upanetra, drig-eyelāsh, n. the hair that edges the eye—*Bermī, baromī, papnī*. [akshipuṭ.

EYELID, n. the membrane that shuts over the eye—*Parda-i-chashm*—Papotā, palak,

EYESALVE, n. ointment for the eyes—*Āñkh kā anjan*.

EYESER-VICE, n. service performed only under inspection—*Jo kām sirf tākid yā dūsrē kī nigāh ke bī'is se hotā hai*—Jo kām keval prabhu ke dekhne se hotā hai, jo kām keval prabhu ke sannukh hotā hai.

EYESHÖR, n. glance of the eye, view—*Nigāh, dād, nazar*—Drishtigochar, drishṭi.

EYESIGHT, n. sight of the eye—*Bīnāī, nār-i-chashm, nār-i-dāda, dādār*—Drishtī, darśanaśakti, jot wā joti. [kā kāntī, chakshuhpīra, nayanakleśavastu.

EYESÖRE, n. something offensive to the sight—*Nā-dilani, dākhon, kā khār*—Āñkhon

EYESTRING, n. the tendon which moves the eye—*Wah nus jis se āñkh harakat kartī hai*—Wah śirābandhan wā nārī kī jis se āñkh hiltī hai.

EYETOOTH, n. the tooth in the upper jaw next to the grinders, the canine tooth—*Wah dānt jo ūpar ke masīqe yā jabre meñ sāmne ke dānton ke pās hotā hai*.

EYEWITNESS, n. one who testifies what he has seen—*Shāhid-i-hāl, shāhid, gawāh-bachashm dūd*—Pratyakshadarśī, sākshādarśī, apnī āñkhon dekhnewālā.

EYOT, n. (S. *iggath*) a little island—*Ek chhotā tāp*.

EYRE, n. (L. *iter*) a court of justices itinerant, a circuit—*Daura ke hukām kī kachah-rī, dāir-sār kī kachahri, dāir-sār, daura*—Deśabhrāmanakūri vichārakartāon kī kachahri, bhraman, dharmādhvakshābhyaṅaman.

EYRY, n. (S. *ay*) a place where birds of prey build and hatch—*Wah maqām jahāñ shikārī chiriyāñ ghonśā banātī haiñ aur apne bachche sevī haiñ*—Wah jagah jahāñ balibhuk wā balipriya chiriyāñ ghonśā banātī haiñ aur apne bachchon ko sevī haiñ.

## F.

FABLE, n. (L. *fabula*) a feigned story, a fiction; v. to feign, to write fiction—*Qissa, afsāna, naql; v. naql k.* qissa likhnā yā kahnā—Kahānī, mithyākathā, mithyā-rachanā, prabandhakalpanā; v. kalpanā k., kahānī kahnā, mithyākathā kahnā, kahānī wā mithyākathā likhnā. [kathā meñ kahā huā.

FABLED, p. a. celebrated in fables—*Qisse yā naql meñ kuhā-gayā*—Kahānī wā mithyā-

FABLER, n. a writer or teller of fables—*Ajsāna-sāz, qissa-nawīs, naql-gar, nāqil, qissa-go*—Kahānī likhne w., mithyākathārachak, kahānī kahne w., mithyākathā kahne w.

FABULIST, n. a writer of fables—*Ajsāna-sāz, qissa-nawīs, naql-gar, nāqil*—Kahānī-rachak, mithyākathārachak. [thyākathāmay, kritrim, kalpit, bandyā huā.

FABULOUS, a. full of fables, feigned—*Qissa-pur, sākhā*—Kahānī se bhārā huā, mi-

FABULOUSLY, ad. in a fabulous manner—*Qissa-pur yā sākhā taur se*—Mithyākathāmay rūp se, kritrim prakār se, kalpanāpūrvak. [mayatwa, kritrimatwa, kalpitatwa.

FABULOUSNESS, n. quality of being fabulous—*Qissa-pur, sākhāgi*—Mithyākathā-

FABRIC, n. (L. *faber*) a building, a structure, a manufacture; v. to build—*Imarat, makān, havelī, sākhī yā banāwat, kaprā*; v. 'imarat banānā—Ghar, griha, bhawan, dhām, sālā, nirmān, ākṛitī, vastra; v. ghar wā griha banānā.

FABRICATE, v. to build, to construct, to forge—*Imarat banānā, ta'mir k.*, banānā, iktirā k.—Ghar uṭhānā, nirmān k., garhnā, kalpanā k., mithyārachanā k.

FABRICATION, n. act of building, construction—*Ta'mir, sākhī, banāwat*—Grihanirmān, nirmatī, rachanā, kalpanā. [nirmānakāri, rachak.

FABRICATIONER, n. one who fabricates—*Ta'mir k. w.*, banāne w.—Ghar uṭhāne w.,

FACE, n. (L. *facies*) the visage, the countenance, the surface, the front, appearance,

**boldness**; *v.* to turn the face, to meet in front, to oppose with confidence, to stand opposite to, to cover—*Chihra, rukh, rū, sath, agwārā<sup>b</sup>, pesh, sirat, manzar, dilerī, shokhī*; *v. rukh phernā, dū-ba-dū h., rū-ba-rū h., muqābala k., muqābil h., dhānpnā<sup>b</sup>*—*Muñh, mukh, vadan, ānan, prishth, pith, tal, āgā, sāmna, akār, rūp, dhīthāi*; *v. muñh phornā, sāmne wā sam mukh milnā, sāmna k., sam mukh h., sāmne h., dhānkā, āvrit k.* [Oriha wā ghar kā āgā.]

**FAÇADE<sup>a</sup>, n.** the front of a building—*Imarat kā rukh yā pesh, ghar kā agwārā<sup>b</sup>*—

**FAÇET, n.** a small surface, a little face—*Ek chhotī sath, ek chhotā chihra*—*Chhotī prishth, kan, chhotī muñh.*

**FAÇIAL, a.** pertaining to the face—*Chihre ke mutā'alliq*—*Mukhasambandhī, muñh kā.*

**FAÇING, n.** a covering, ornamental covering—*Poshish yā qor, zebāish ke tiye poshish, sāmna yā astar-kārī*—*Āvaran wā vastrāñchal, sobhā ke nimitta āvaran mukh wā upalepan.*

**FAÇCLOTH, n.** a cloth laid over the face of a corpse—*Ek kaprū jo murde ke chihre par rakhlā jātā hai*—*Ek vastra jo šav wā mritāsarir ke muñh par dharā jātā hai.*

**FAÇEPAINTING, n.** the art of painting portrait—*Tasvir khāñchue kā funn, rang-sāzi, ūmī-nuqāshī, tasvir kashī*—*Chitra khūñche ki vidyā.*

**FAÇÈTE, a.** (*L. facetus*) cheerful, witty—*Khush-mizāj, khurrām, zarif, latifa-go*—*Prasanna, ānandit, anandī, rasik.* [Ānandī, prasanna, hañsor, thāthol, rasik.]

**FAÇETIOUS, a.** merry, jocular, witty—*Khush, khush-tabī, thoñtic-bāz, latifa go, zarif*—

**FAÇETIOUSLY, ad.** merrily, wittily—*Khush se, khush-tabī se, latifa-go se, zarāfāt se, latifan*—*Ānand se, prasannatā se, rasik prakār se, thātholi se.*

**FAÇETIOUSNESS, n.** cheerful wit, mirth—*Zarāfāt, latifa go, khush-tabī, khurrāmī, khushī*—*Rasikatā, rasikātva, ūllasātī, ūllis, hañsh, pranod, nāma, mridu, anukul.*

**FAÇILE, a.** (*L. facilis*) easy, pliant—*Āsān, sahī, narm, malām*—*Sugam, susādhya,*

**FAÇILELY, ad.** easily, pliantly—*Āsān se, narm yā malāgamat se*—*Sugamatā se, susādhya rūp se, namratā wā mridutā se, anukulatā se.* [Ī ī wā anukulatā.]

**FAÇILENESS, n.** easiness to be persuaded—*Māl hone ki āsānī*—*Māl jāne ki sugama-*

**FAÇILITY, n.** to make easy—*Āsān yā sahī k.*—*Sugam wā susādhya k., sukar k.*

**FAÇILITY-TATION, n.** the act of making easy—*Āsān k.*—*Sugamakāran, sukar k.*

**FAÇILITY, n.** easiness, readiness, dexterity, ready compliance, easiness of access—*Āsān, āsānīyat, suhuliyat, tayyārī, malākā, shīb-kārī, āst-chādkī, tezi, hosh-qurī, hā-āsānī yā fāuran rāzā-mandī, malāgamat, khulj, īsānīyat*—*Sugamatā, susādhya, pratyuppannatā, prastutva, dakshatā, karadākshatā, anukulatā, anurodhātī, śishta-tā, śishṭācharan, mridutā.* [Ātī-ā, dushṭ, kursit.]

**FAÇINOUS, a.** (*L. facinus*) atrociously wicked—*Nihāyat kharāb, bad-zāt*—*Pāp-FACIT, n. (*L. factum*) a thing done, reality, deed, truth—*Fīl, haqiqat, ash, māhiyat, kārī, harakat, rūstī, kufiyat*—*Kān, tattva, karm, kritavasun, satyātā, yathārthatā.**

**FACITION, n.** a party in a state, dissension—*Jamā'at jo kisi saltanat meñ hotī hai, mulkī fariq, jasad, jina*—*Rājya meñ tar wā dal, virodh, dwandwa, bhed.* [wa dal kā jan.]

**FACITIONARY, n.** one of a faction—*Saltanat meñ ek fariq kā shakhs*—*Rājya meñ ek tar*

**FACITIONIST, n.** one who promotes faction—*Fitna angez yā fusādī shakhs*—*Kalahakārī, upadravi.*

**FACIOUS, a.** given to faction, turbulent—*Fitna-angez, muṭṭari, muṭsid, fusād, faturiyā*

**FACIOUSLY, ad.** in a factious manner—*Fitna-angez se, fusād se*—*Bakhere se, upadrav se, kalah se.* [bhedakarañ-īlatī, bahkeriyāpan.]

**FACIOUSNESS, n.** inclination to faction—*Fitna-angezī, muṭsidī*—*Kalahakāritva,*

**FACITIOUS, a.** made by art, artificial—*Amalī, taqlidī, masnū, sukhta*—*Kritrim, kalpit, rachit, śilpik, śilpanirmī.* [dusre ki or se kām-kāji.]

**FACITOR, n.** an agent for another—*Gumāshta, kār-kun, nāib kāranda*—*Pratinidhī,*

**FACITORY, n.** a house or residence of factors, the body of factors in a place, a place where any thing is made—*Kothī<sup>b</sup>, kisi jagah meñ gumāshton yā kār-kunon yā jamā'at, kār-khāna*—*Ārhat kā ghar, wah ghar jismeñ dusre ki or se kām-kāji tīkain, kisi sthān meñ dusre ki or se kām-kājiyon wā pratinidhiyon kā samūh, wah sthān jismeñ koi vastu banāi, śilpagriha, śilpasālā.* [vidyā, śilpavidyā.]

**FACITURE, n.** the act or manner of making—*Banāne kā fann yā hunar*—*Banāne ki*

**FACILITY, n.** a power of mind or body, ability, dexterity, a body of professional men—*Zihnī yā badnī quwat, istī dād, tiyāqat, qabiliyat, hosh-yārī, kisi fann ke ustādon kā firqā*—*Man wā sarir ki śakti, योग्यता, dakshatā, nipunatā, vyavasāiyon ki mandalī, kisi śilpavidyā ke vyavasāiyon kā samūh wā mandalī.* [rūp.]

**FACILITY-LE, n.** an exact copy—*Thik-naql*—*Yathārth pratilipi, thik hastāksharapratī-*

**FACITORY, n.** a servant employed to do all kinds of work—*Har-kārī, wah naukār jis se sab tarah kā kām anjām ho-sake, har-bābi*—*Sarvakarmā, sarvakarmakār, sab kām k. w.* [Vākpatu, vāgiā.]

**FACUND, a.** (*L. facundus*) eloquent—*Lassān, fasih, shirin-shabān, sukhān-dān*—

**FADE, v.** (*L. vado* ?) to lose colour, to wither, to languish, to vanish; *a. faint*—*Utar-jānā<sup>b</sup>,*



*phikā ho-jānā<sup>b</sup>, murjhānā<sup>b</sup>, kumhlānā yā ku lānā<sup>b</sup>, dublā h<sup>b</sup>, ur-jānā<sup>b</sup>, jālā-rahnā<sup>b</sup>.*

**FAD'LESS**, *a.* not liable to fade—*Jo murjhāy kumhlāy yā jhurāy nahū<sup>b</sup>.*

**FAD'ING-NESS**, *n.* liability to fade—*Zawāl-pazīri*—*Kshayishputā.*

**FAD'Y**, *a.* wearing away, decaying—*Kumhlāyā<sup>b</sup>, murjhāyā<sup>b</sup>, utarā yā phikā<sup>b</sup>.* [milnā.

**FADGE**, *v.* (S. *fegan*) to suit, to agree—*Murāfiq h.*, *mutābiq h.*, *mutāfiq h.*—*Thūk h.*

**FÆ'CES**. See **FECES**.

**FAG**, *v.* (L. *fatigo*?) to grow weary, to drudge; *n.* one who works hard, a slave—*Thaknā<sup>b</sup>, mānda h.*, *mihnat k.*; *n.* *sakht mihnat k. v.*, *gulām*—*Thausnā*, *thaus jānā*, *ati parisram k.*; *n.* *ati sram se nichakarnakūri*, *dās*, *tahlūd.*

**FAG'END**, *n.* the end of a web or rope, the refuse or meaner part of any thing—*Kisī pārehe yā rasse kā kanārā*, *fuzlā*, *Kisī chīz kā khurāb hissā*—*Kisī thūn wā rasse kā chhor wā tūnk*, *uchchishit*, *avashit*, *Kisī vastu kā kutsit bhāg.*

**FAG'OT**, *n.* (W. *fagot*) a bundle of sticks for fuel; *v.* to tie up—*Jalānī lakri ki ānti<sup>b</sup>, ānhan ki lakri ki ānti*, *ānti<sup>b</sup>, āntigā<sup>b</sup>*; *v.* *āntigānā<sup>b</sup>, bāndhnā<sup>b</sup>.*

**FAIL**, *v.* (L. *fallō*) to be deficient, to cease, to decay, to miss, to miscarry, to desert, to disappoint; *n.* deficiency, omission, miscarriage—*Kam h.*, *nāqis h.*, *qasir h.*, *man-qis h.*, *manqatī h.*, *ma'diēm h.*, *zawāl h.*, *ghatnā<sup>b</sup>, khatā k.*, *khālī*, *paynā*, *nā-rast h.*, *kār-qar nā h.*, *kāmyāb nā h.*, *tark k.*, *nā-murād k.*, *yā h.*, *mafrām k.*, *yā h.*, *nā-tar-mad k.*, *yā h.*; *n.* *kamī*, *kamī*, *koṭābī*, *qillat*, *tark*, *gāḥ*, *qallat*, *qakam-andāzī*, *nā-rāstī*, *nā-sar-barābī*, *bad-anjāmī*—*Nym h.*, *niyritā h.*, *jāti-rāhūt*, *rah jini*, *nasht h.*, *dihānā*, *kshay h.*, *chūkiri*, *chūk k.*, *siddh nā h.*, *nishphal h.*, *vyarth h.*, *chhor d.*, *tyāg k.*, *mīrās k.*, *wā h.*; *n.* *nyumatā*, *toṭā*, *truṭi*, *tyāg*, *asevan*, *anamushthān*, *asiddhi*, *nish-phalatī*. [Nyumatā, ghatī, dosh, aparādh, agun.

**FAIL'ING**, *n.* deficiency, fault, lapse—*Kotāhī*, *kanoti*, *qasir*, *ghatī*, *tegrī*, *mays*, *glatī*—

**FAIL'URE**, *n.* deficiency, cessation, omission, insolvency, a lapse, a fault—*Kotānī*, *kanoti*, *manqatī*, *inqitā*, *q-shat*, *ghatī*, *bad-anjāmī*, *nā-lāzī*, *devatīgā h.*, *devatīgā pav<sup>b</sup>*, *nā-kām-gābā*, *taqar*, *qasir*—*Nyumatā* ghatī, *ghatī*, *toṭā*, *niyritā*, *himatā*, *lep*, *pari-tyāg*, *asevan*, *anamushthān*, *parik-hīyat*, *grīhcodhan*, *ididhī*, *aparādhī*, *dosh*.

**FALN**, *a.* (S. *fālan*) glad; *ad.* gladly—*Khush*, *nash*; *ad.* *Khush se*—*Praphullachitta*, *tushit*; *ad.* *tushit se*, *ānand wā ānand se*, *rechchhāpuraak*.

**FALNT**, *v.* (Fr. *faivre*) to decay, to grow feeble, to sink motionless and senseless; *a.* languid, weak, cowardly, dejected—*Zarāl h.*, *tonat*, *ul h.*, *sast*, *yā afānda h.*, *gāb h.*, *nā-tawān h.*, *zō'if h.*, *h.*, *tōb h.*, *q-sh*, *nūh ānti*, *be-hosh h.*; *n.* *mānda*, *manjōt*, *nā-tawān*, *zō'if*, *bu-dil*, *afānda*, *dil-gir*—*Murjhānā*, *ghatī*, *jat-rāhūt*, *uṣ-jinā*, *nirbal wā sithil h.*, *sattwarahit h.*, *murchchhīgat h.*, *murchchhit h.*; *a.* *mlōn glān*, *klōt*, *sithilā-bal*, *nirbal*, *darpoknī*, *Kāyar*, *ndās*, *vishatī wā dmanamach*. [Nyumatā.

**FALNT'ING**, *n.* a swoon, syncope—*Goshī*, *gash*, *be-hoshī*—*Murchchhit*, *chetamāhīn*, *chaita-*

**FALNT'ISH**, *a.* somewhat faint—*Kuchh gash mēn*, *Kisī-qadr be-hosh yā mānda*—*Ishad-murchchhit*, *kuchh sithil wā nirbal*.

**FALNT'ISH-NESS**, *n.* slight degree of faintness—*Thop*, *gashī*, *Kisī qadr be-hoshī yā nā-tawān*—*Kuchh mlōn glān daurbalya wā nigasū lūlyā*, *kuchh murchchhit*.

**FALNT'LY**, *ad.* feebly, languidly, timorously—*Zō'if se*, *nā-tawān se*, *sast se*, *be-dili se*—*Daurbalya se*, *sithilāt se*, *dhūm*, *mlōn wā glān se*, *Kāyarjan se*, *darpoknejan se*.

**FALNT'NESS**, *n.* the state of being faint—*Zō'if nā-tawān*, *gosh*, *sasti*, *dil-giri*, *bu-dili*—*Daurbalya*, *mlān*, *glān*, *sithilāt*, *murchchhit*, *mandatā*, *ndās*, *Kāyarjan*.

**FALNT'Y**, *a.* weak, feeble, languid—*Kom-zor*, *zō'if*, *nā-tawān*, *sast*—*Nirbal*, *sattwarahit*, *sithilabal*, *sithilīng*, *mlān*, *glān*, *dhūm*.

**FALNT-HEART'ED**, *a.* timorous, cowardly—*Buz-dil*, *kuchchā-dil*, *darpoknā<sup>b</sup>*—*Kāyar*, *kātar*.

**FALNT-HEART'ED-LY**, *ad.* timorously—*Buz-dili se*—*Kāyarjan se*, *kātaratā se*.

**FALNT-HEART'ED-NESS**, *n.* cowardice—*Buz-dili*—*Kāyarjan*, *kātaratā*.

**FAIR**, *a.* (S. *fāgeri*) beautiful, white, clear, favourable, equal, just, open, mild, civil; *ad.* openly, civilly, gently, equitably, on good terms; *n.* the female sex—*Khīb-sūrat*, *shakīl*, *hasīn*, *safīd<sup>b</sup>*, *gul-rā*, *sāf*, *be-murād*, *murāfiq*, *ma'qul*, *vājib*, *rast*, *ādil*, *imān-dār*, *khulāsā*, *khulā<sup>b</sup>*, *nulāim*, *narm*, *khālq*; *ad.* *Zohiran*, *sāf-sāf*, *sāfiri se*, *bī-akhlāq*, *mul-yamat se*, *ādil se*, *insāfān*, *dostānā*, *bā-murāfiqat*; *n.* *aurat*, *yā 'aurat*, *maṣṭā-rāt*—*Surūp*, *rūpawān*, *gorā*, *gauravar*, *swachchhā*, *nirmal*, *vimal*, *anukūl*, *sam*, *saral*, *nyāyā*, *nyāyavartī*, *sithī*, *mridu*, *komal*, *nāpura*, *sīst*; *ad.* *khulī khulā*, *saral-rūp se*, *sīstātā se*, *mridutā se*, *namratā se*, *nyāy se*, *yathānyāy*, *priṭi se*, *maitri se*; *n.* *ramapigan*, *strīyān*, *strīyarg*.

**FAIR'LY**, *ad.* beautifully, commodiously, openly, candidly, justly, completely—*Khīb-sūratī se*, *munāsabat se*, *sāfī se*, *nukhlisānā*, *sāf-dili se*, *rāstī se*, *ināf se*, *tamānī se*, *bī-l-kull*—*Sundaratā se*, *subhite se*, *khulī khulī*, *pratyaksharūp se*, *saratāpūrvak*, *bīnā kapāt*, *yathānyāy*, *dharm se*, *sampūrn rūp se*.

**FAIR'NESS**, *n.* beauty, honesty, clearness—*Khīb-sūratī*, *husn*, *imān-dārī*, *rāst-bāzī*, *sāf-dili*, *shaffāfī*, *scfāi*, *gorā<sup>b</sup>*—*Lāvanya*, *saundaryā*, *kāntī*, *kharāi*, *sachautī*, *dharmyatā*, *nyāyatā*, *nishkapātātwa*, *swachchhatā*, *nirmalatā*, *vīnalatā*, *gorāpan*, *suklatā*.

**FAIR'SPO-KEN**, *a.* civil, courteous, plausible—*Shirtā-zabān, khalīq, khush-akhīāq, charb-zabān, rāstī-numā, numāishi*—Priyavādī, śisht, sabhya, satyābhāsarup, ābhāsavādī.

**FAIR**, *n.* (L. *forum* ?) a present market—*Melā<sup>h</sup>, hāt<sup>h</sup>, hāth, penth<sup>h</sup>*.

**FAIR'ING**, *n.* a present given at a fair—*Mele yā hāt meñ jo tuha diya jāy*—Mele wā hāt meñ jo bheñt di jāy.

**FAIR'Y**, *n.* (Fr. *fée*) a kind of fabled being or spirit, an elf, an enchantress; *a.* belonging to fairies, given by fairies—*Pari, pari zād, shaitān, jinn, jādu-garnt, sāhira; a. pariyoñ se mansūb yā muta'alliq, pariyoñ kā diya huā*—Yogini, māyini, rākhasi, bhūt, rākhasas, tōnahin; *a.* paśīchik, yoginīsambandhi, yoginiyōñ wā rākhasōñ kā diya huā.

**FAITH**, *n.* (L. *fides*) belief, trust, confidence, fidelity, honour, sincerity, doctrine believed, revealed truth—*I'tiqād, imān, i'timād, i'tibār, diyānat, wafā, qaul, qarār, hurmat, sidq, rāstī, 'aqida, mazhab, 'Isāī dīn*—Viśwās, bharosā, nischay, pratyay, sachāī, kharāī, vachan, pratishthā, sachautī, satyatā, mat, panth, path, īsāī dharm.

**FAITH'FUL**, *a.* firm in belief, loyal, constant, upright, true, worthy of belief—*Dīn-dār, wafā-dār, namak-halāl, imān-dār, mutadaiyīn, diyānat-dār, rāst-bāz, sādiq, mu'tabar, mu'tamad*—Dharmik, Dhaktimān, śraddhāwān, prabhūbhakt, driṇ, kharā, satyātmā, sachchā, viśwāsya, viśwāsaniy.

**FAITH'FUL-LY**, *ad.* in a faithful manner—*Diyānat se, sadāgat se, wafā-dārī se, rāstī se, sidq se*—Bhaktī se, driṇbhābhaktī se, kharāī se, sachāī se, śraddhāpūrvak, yathār-tharūp se.

**FAITH'FUL-NESS**, *n.* honesty, veracity, loyalty—*Diyānat-dārī, wafā-dārī, rāstī, imāndārī, namak halāl, ferman bardārī*—Kharāī, sachautī, sachāī, driṇbhābhaktī, prabhūbhaktī.

**FAITH'LESS**, *a.* without faith, perfidious, disloyal, false, neglectful, deceptive—*Lā-mazhab, be-dīn, be-imān, bad-diyānat, namak harām, be-wafā, khān, be-murawwat, bad-ahd, be-qaul, siyāh-chashm, farbanda, furebi*—Śraddhārahit, viśwāsghātī, prabhūbhaktihīn, abhaktā, a viśwāsya, mithyāpratijñā, a-ivadhān, pranādi, dhokhā d. w., māyī.

**FAITH'LESS-NESS**, *n.* want of faith, perfidy—*Be d'ni, lā-mazhobi, dagā-bāzi, namak-harāmī, be-wafā, bad-ahd, be-qaul, khiyānat*—A-ivādhā, dharm meñ asradhā, chhal, kapāt, prabhūbhaktihīnatī, abhaktī, viśwāsghāt, pratijñābhāg, vratālopan, chhal. [Yogi, sanniyāsī.]

**FĀ'KIR, FĀ'QUIR**, *n.* (Ar.) a sort of wandering monk or dervīs in India—*Faqir*—

**FĀL'CHION**, *n.* (L. *falx*) a short crooked sword, a scimitar—*ʿInā, tūgā*—Kripān kharg.

**FĀL'CAT-ED**, *a.* bent like a sickle, hooked—*Hansue rā terhā<sup>h</sup>, jhukā huā<sup>h</sup>, terhā<sup>h</sup>*.

**FĀL-CĀ'TION**, *n.* crookedness, form of a sickle—*Khamī, kujī, hansue kī sirāt*—*Terhāī, vakratā, hansue kā ākār*.

**FAL'CON**, *falcon*, *n.* (L. *falcon*) a hawk trained for sport—*Shūhīn, shāh-bāz, bāz, jurrā, bishā, shikra, baharī, bishān*—Mrigayī te nimitta śikshī śyēnapakshī. [pālak.]

**FAL'CON-ER**, *n.* one who trains hawks—*Shūhīn-parvar, bāz-dār*—Śyēnaśikshak, śyēna-

**FAL'CON-RY**, *n.* the art of training hawks—*Shūhīn-parvarī, bāz-dārī*—Śyēnaśikshā, śyēnapālān.

**FĀL'CO NET**, *n.* a sort of cannon—*Ek qism kī top*—Ek prakār kā agnyastra.

**FĀLD'STOOL**, *n.* (*fold, stool* ?) a stool on which the king kneels at his coronation, the chair of a bishop, within the altar, a folding-chair—*Ek tripiṇī jis par bādschāh bar-wagt tukht-nishīnī ke do-zānā baithtā hai, gijh meñ sor-dār jis par rājā rājābhishēk ke samay ghutne tēktī hai, īsībhisjanābhawan meñ pradhinādharmādhyaksh kī chauki, ek prakār kī sukhād chauki*.

**FĀLL**, *v.* (S. *feullan*) to drop down, to decline, to decrease, to sink, to ebb, to die, to happen—*p. t. FĒLL, p. p. FĀLLEN*—*Girānā<sup>h</sup>, jhuknā<sup>h</sup>, kam h., baithnā<sup>h</sup>, zavānā<sup>h</sup>, bhāthīgnānā<sup>h</sup>, wafāt pānā, vāgī<sup>h</sup> h., nāl yā sālir h.*—*Parnā, gir pārnā, jharnā, dhalnā, dhuṇnā, dhulaknā, ghaṇnā, utarnā, khisānā, bhūthā lagnā, marnā, ā pārnā, ā jānā, honā*.

**FĀLL**, *n.* the act of falling, overthrow, destruction, diminution, cadence, a cataract, autumn—*Girānā<sup>h</sup>, uftādagi, shikast, pāc-mālī, kharānā, tanazzul, gārat, kamī, zavānā, utār, āb-shār, khizān*—Pachhāq, putan, pūtan, pāt, dhwāns, vidhwāns, nās, ghaṭī, kshay, nyūnatā, nirjhar, prapāt, varipravāh, sarakāl, jharnā, patijhar.

**FĀLL'EN**, *n.* one who falls—*Jo girtā hai<sup>h</sup>, girne wā<sup>h</sup>*.

**FĀLL'ING**, *n.* act of falling, that which falls—*Girānā<sup>h</sup>, pachhār<sup>h</sup>, utār<sup>h</sup>, jo girtā hai<sup>h</sup>*.

**FĀLL'ING-SICK-NESS**, *n.* epilepsy—*Mirgi, sar*—Apasmār, mīrchchhīvāy, bhramar.

**FĀL-LĀ'CIUS**, *a.* (L. *fallo*) producing mistake, deceitful, sophistical—*Gulat-kār, hila-āmez, furebi, dhokhā-āmez, jhūthā<sup>h</sup>, nakr-āmez*—Bhramajanak, māyī, vañchak, aviśwāsaniy, asatyā, mithyā, ābhāsātmak, satyābhāsī.

**FĀL-LĀ'CIUS-LY**, *ad.* in a fallacious manner—*Makr-āmezi se, hila-bāzi se, fareb se*—Dhokhe se, māyā se, bhramajanak rūp se, jhūthī riti se.

FAL-LA'CIOUS-NESS, *n.* tendency to deceive — *fila-bāzi, makr-āmraī, farob dene ki rag-bat, jhūthāi* — Bhṛāntijanakatwa, vañchakatā, asatyatā.

FAL-LA-CY, *n.* deceitful argument, sophism — *Mugālatā, nifāq, talhās, bahs-i-be-haṣiqat* — Mithyāhetu, hetwābhās. [bhramapātra, bhramayogya, vañchanīy.

FAL-LI-BLE, *a.* liable to error — *Mumkinus-sahw, mukhtī, khatā-pazīr* — Chūkne yogya.

FAL-LI-BLE-TY, *n.* liability to error — *Khatā-pazīrī, sahm-pazīrī, qābilyat-i-khatā* — Chūkne ki yogyatā, bhramayogyatā, vañchanīyatā, bhramasīlatā, mohādīnatā.

FAL-LOW, *a.* (*S. sealo*) pale red or yellow, ploughed but not sown, uncultivated; *n.* land ploughed but not sown; *v.* to plough without sowing — *Kuchh surkh yā kuchh zard, jotā huā par boyā nahīn, nā-mazrū*; *n.* jo zamīn jotī gai ho maṅgar boi na gai ho, nā-mazrū zamīn; *v.* jotnā par bonā nahīn — *Kuchh raktavarp wā kuchh pilā, jotā huā parantu boyā nahīn, partī wā partī*; *n.* jo bhūmī jotī gai ho parantu boi na gai ho, bāñjar, partī bhūmī; *v.* jotnā parantu bonā nahīn, pārnā, pār dīlnā.

FAL-LOW-ING, *n.* act of ploughing without sowing — *Jotnā par bonā nahīn, pārnā*.

FAL-LOW-NESS, *n.* state of being fallow — *Shorīqat, nā-mazrū* — Bāñjarpan, partīpan.

FALSE, *a.* (*L. falsum*) not true, counterfeit, unfaithful, dishonest, treacherous, unreal; *ad.* not truly, not honestly — *Darog, bātīl, taḡlīdī, libāsī, be-wafā, but-ahd yā but-gaut, but-dīqānat, daḡal, khūn, namak-harīm, daḡā-bāz, riḡā-kār, kāzīb, muzaw-wir, nā-rast, laḡo*; *ad.* darog se, nā-rastī se, daḡal-fasul se, daḡā-bāzī yā be-wafāī se, be-imānī se — *Jhūthā, khotā, kṛitrīm, adharmī, kapatī, chhalī, vīśwāsaghatī, avāstāv, asatya*; *ad.* jhūthmūth, mithyā, asatya, adharm wā kapat se.

FALSEHOOD, *n.* want of truth, dishonesty, treachery, a lie, a false assertion, counterfeit — *Darog, but-dīqānatī, be-imānī, daḡā-bāzī, daḡal-fasul, khīqānat, kīzb, jhūthā gaut, makr, taḡlīd, jīl sū-i, farob* — Asatyatā jhūthī, adharm, chhal, kapat, vīśwāsaghat, asatya, jhūth, jhūth hū, vyāj, kutātī, dhokhā.

FALSELY, *ad.* not truly, perfidiously — *Darog se, nā-rastī se, daḡā-bāzī se, riḡā-kārī se* — Jhūthmūth, mithyā, asatya, kapat wā adharm se.

FALSENESS, *n.* want of truth, deceit, perfidy — *Darog, farob, daḡā-bāzī, riḡā-kārī* — Jhūth wā jhūthī, asatyatā, chhal, kapat, vīśwāsaghat.

FALSIFY, *v.* to prove false, to counterfeit, to violate, to tell lies — *Darog thahrānā, jhūthā sūbt k., taḡlīdī k., libāsī k., muḡallībī k., fas-h k., radd k., darog kahānā* — Jhūthā thahrānā, jhūthhū, kṛitrīm k., banauā banauā, torū, jhūth bolū.

FALSIFICATION, *n.* the act of falsifying — *Jhūthhū, tor-dīlnā, banauā banauā*.

FALSIFI-CATOR, *a.* one who falsifies — *Jhūth bolne w., taḡlīdī yā libāsī k. w., muḡallīd, radd k. w.* — Mithyābhāshī, kapatakārī, jhūthā banāne w., tor dāne w.

FALSIFI-ER, *n.* one who falsifies — *Jhūthā sūbt k. w., taḡlīdī yā libāsī banāne w., muḡallīd, darog-w.* — Jhūthhūne w., kṛitrīm banāne w., mithyābhāshī, jhūthā.

FALSITY, *n.* an untruth, a lie, an error — *Nā-rastī, darog, qab-ṭī, khatī* — Asatya, jhūth, chūk, bhūl.

FAL-SET'TO, *n.* (*It.*) a feigned voice — *Sūkhā-āwāz, banau hui āwāz* — Banauā swar.

FALSEFACED, *a.* hypocritical, deceitful — *Riḡā-kār, makkār, farobi, daḡā-bāz* — Dambhī, kapatī, chhalī. [kapatī, chhalī.

FALSEHEARTED, *a.* treacherous, perfidious — *Daḡā-bāz, khūn, be-imān* — Vīśwāsaghatī,

FALSEHEARTED-NESS, *n.* perfidiousness — *Daḡā-bāzī, riḡā-kārī, khīqānat* — Kapat, chhal, vīśwāsaghat.

FALTER, *v.* (*L. fallo*) to hesitate in speech, to fail, to tremble — *Haklānā, larbarānā, hichkichānā, larkhānā, totlānā, chūkānā, kānpānā, thartharānā yā thirthirānā*.

FALTER-ING, *a.* feebleness, deficiency — *Nā-tawānī, zu'f, kam-zorī, mups, kamī* — Nir-balatā, sattwahīnatī, nyūnatī, totī.

FALTER-ING-LY, *ad.* with hesitation or difficulty — *Luknat se, hichkichīkāt se, dush-wārī se* — Hakkhāt yā totlīkāt se, kāmīnatī se.

FAME, *n.* (*L. fama*) renown, report, rumour; *v.* to make famous, to report — *Nām-wārī, nām, shukrat, afshā*; *v.* nām-wār k., mashhūr k., shukra k. — Yaś, khyātī, kīrtī, lūhā, charchā, lokavārtā; *v.* yaśī wā prasiddh k., lūhā wā charchā k.

FAMED, *p. a.* renowned, celebrated — *Mashhūr, nām-wār, ma'rūf* — Prasiddh, yaśī, nāmī, vikhyāt, kīrtimān. [akīrtimān, yaśahīn.

FAMELESS, *a.* having no fame, without renown — *Gair-mashhūr, nā-nām-wār* — Aprasiddh.

FAMOUS, *a.* renowned, celebrated, noted — *Nām-dār, nām-wār, mashhūr, ma'rūf, nāmūt, ālam-nashr* — Prasiddh, vikhyāt, nāmī, yaśaswī, yaśī, kīrtimān.

FAMOUSLY, *ad.* with great renown — *Shukrat se, nām-wārī se* — Kīrti se, yaś se, prasiddharūp se. [prasiddhī, yaśaswītā, kīrtimattwa.

FAMOUSNESS, *n.* renown, celebrity — *Shukrat, nām-dārī, nām-wārī* — Vikhyātī, nām,

FAMILY, *n.* (*L. familia*) a household, a race, a generation, a class — *Gharānā, ghar-bār, 'iyāl-atfāl, al-o-'iyāl, khāndān, qaum, nasab, nasl, muht, zāt, jins, qism, qabīl* — Kūṭumb, kurmā, kūmbā, grihajan, kul, vanā, gotra, santatī, pīrī, jātī, varg.

**FA-MĪL'IAN**, *a.* domestic, affable, free, well known, accustomed, common; *n.* an intimate, *a.* demon—*Khānagi, gharānā, halim, khush-go, murawwātī, be-takalluf, khālā-mālā, mā'rūf, mā'lūm, rasmi, mā'mūl, 'amm, rūj, mālūf*; *n.* *āshnā, dost, shaitān*—*Grihaj, kutumbasambandhi, śisht, suśil, priyavādī, komalasavabhāva, nirgaurav, ādarahin, milā julā, prasiddh, suvidit, abhyast, sādharan, prākrit, laukik*; *n.* *suhrid, superichit, mitra, bhūt, piśāch*.

**FA-MĪL-I-ĀR'ITY**, *n.* intimate converse, acquaintance, affability, easy intercourse—*Irtibāt, ikhtilāt, suhbat, raht, wāqifiyat, āshnāt, husn-i-khulq, kilm, mulāyamat, be-takallufi*—*Susahsarg, āsang, parichay, pariñān, suśilatā, śishtatā, gauravahinatā, abhiganyatā, gharānū*. [parichay k., abhyast k., nirantar abhyās se sugam k.]

**FA-MĪL'AR-IZE**, *v.* to make familiar—*Kho gar k, 'ādī k, raht k*.—*Sālhanā, hilānā, FA-MĪL'AR-LY*, *ad.* in a familiar manner—*Be-takallufāna, āshnāi se, āsānī se*—*Binā gaurav, ghargharantī se, chiramitrayat, sadā ke mitra sarikhā, sugamatā se*.

**FĀM'INE**, *n.* (*l. famēs*) scarcity of food—*Qaht, girānī*—*Ākāl, durbhikhā, mahaṅgi*.

**FĀM'ISH**, *v.* to die of hunger, to starve—*Bhūkhoi marnā<sup>b</sup>, bhūkhoi marnā<sup>b</sup>*.

**FĀM'ISH-MENT**, *n.* extreme hunger or thirst—*Baṭi bhūkhi gā pūā<sup>b</sup>*.

**FĀN**, *n.* (*S. fann*) an instrument used by ladies to cool themselves, an instrument used to winnow corn; *v.* to cool with a fan, to ventilate, to winnow—*Hāth-pankhā<sup>b</sup>, pankhā, beṇā, siṛ<sup>b</sup>*; *v.* *pankhā k<sup>b</sup>, beṇā dulanā<sup>b</sup>, beyār se thandhā k<sup>b</sup>, phatāknā<sup>b</sup>, pachhānā<sup>b</sup>*.

**FĀN'NER**, *n.* one that fans—*Pankhā k. w<sup>b</sup>, beṇā dulanē w<sup>b</sup>, pachhōne w<sup>b</sup>*.

**FA-NĀT'IC**, **FA-NĀT'ICAL**, *a.* (*Gr. phaino*) wildly enthusiastic—*Muta'assib, majzūb*—*Ātiśradhdhāvyagrā, devabhaktiivyagrā, uttapabuddhi, uchchhandabuddhi*.

**FA-NĀT'IC**, *n.* a wild enthus last, a visionary—*Muznā, muta'assib, ahlāl, khayāl-fāsid, man-manjī*—*Ātiśyadevabhaktaseunnāch jan, mithyābhaktinān, lahari wā tarāngi jan*.

**FA-NĀT'ICAL-LY**, *ad.* with wild enthusiasm—*Tā'assub, se, dīnī-harārat se*—*Devalbhaktiivyagrātā se, atibhaktiivyagrātā se, ātiśradhdhāprayukt unmatatā se*.

**FA-NĀT'ICAL-NESS**, *n.* religious frenzy—*Tā'assub, dīnī harārat*—*Ātiśradhdhāprayukt unmatatā, atibhaktiivyagrātā*. [matatā, atibhaktiivyagrātā, ātiśradhdhāvyagrātā.]

**FA-NĀT'ICISM**, *n.* wild enthusiasm—*Tā'assub, dīnī-harārat*—*Ātiśradhdhāprayukt, un-*

**FĀN'CY**, *n.* (*Gr. phaino*) the power of forming images in the mind, a notion, taste, inclination, whim; *v.* to figure in the mind, to imagine, to like—*Khayāl, tasawwur, wahm, tarakhum, qiyās, sulqā, shauq, pasand, mail, talak<sup>b</sup>, man-manj, manj*; *v.* *tasawwur k., khayāl k., chāhnā<sup>b</sup>*—*Kālpānī-śakti, bhāvanā, manogā, kālpānā, chintā, dhaṭ, dāul, ruḥl, chāh, lahar, tarāng*; *v.* *bhāvanā k., kālpānā k., chintā k., aṭkal k., jī daupnā, lahariyānā, rijhnā*.

**FĀN'CI-FUL**, *a.* dictated or influenced by fancy, imaginative, visionary, whimsical—*Khayālī, qiyāsī, wahmī, gumānī, tasawwur, mutarakhim, talawwur mizāj, har-dam-khayālī*—*Mānasik, manahkalpit, parikalpak, bhāvanāpar, avāstavik, manobhav, manoj, amūlak, lahari, tarāng, chapal, lol*.

**FĀN'CI-FUL-LY**, *ad.* in a fanciful manner—*Khayāl se, tarakhum se, gumān se, lahar se<sup>b</sup>*—*Kālpānik prakār se, anarthakachintāpūrvak, buddhichālpalya se, tarāng se*.

**FĀN'CI-FUL-NESS**, *n.* the being fanciful—*Khayālī-pan, mutarakhimi, talawwur-mizājī, qiyāsī hone ki hālāt*—*Māyāvattwa, mithyāsankalpayattwa, manolaulya, lolabuddhitwa*.

**FĀN'CY-FRAMED**, *a.* created by fancy—*Gumānī, qiyāsī, khayālī*—*Manahkalpit, mānasij, manoj, manorathasrist, mānasik*.

**FĀN'CY-FREE**, *a.* free from the power of love—*Ishq gā muhabbat ki tāqut se āzād, be-ishq*—*Amurūg wā kām ki śakti se mukt, pratiśaktirahit*.

**FĀN'CY-MON-GER**, *n.* one who deals in tricks of imagination—*Man-manjī, khayālī*—*Tarāngi wā lahari jan*. [buddhi.]

**FĀN'CY-SICK**, *a.* unsound in the imagination—*Khalud-damāq, wahm-zada*—*Vikrita-FĀNE*, *n.* (*l. fannm*) a temple—*Girja, dewal<sup>b</sup>, masjid*—*Devāyā, māndap, mandir*.

**FĀN'FARE**, *n.* (*Fr.*) a flourish of trumpets—*Turhiyon kī bajānā<sup>b</sup>*.

**FĀN'FA-ROH**, *n.* a bully, a blusterer—*Kalla-zan, shekhī-bāz, khud-farosh, lāf-zan, akay-fān*—*Pharphariyā, phakorā, batphakorā, phānkā*.

**FĀN'FA-RON-DE**, *n.* bluster, parade, boast—*Kalla-zanī, lāf-zanī, khud-faroshi, khud-sūāī, shekhī*—*Gidarbhabki, baṇdarghurki, tīmām, thātāt, sitāī, apnī barāī*.

**FĀNG**, *v.* (*S. fengan*) to seize, to catch; *n.* the tusk of an animal, a claw or talon—*Pakarnā<sup>b</sup>, dharnā<sup>b</sup>*; *n.* *nāb, bīr<sup>b</sup>, panja, nākhun, barā dānt<sup>b</sup>, khāg<sup>b</sup>, nakh<sup>b</sup>, naṣh<sup>b</sup>*.

**FĀNGED**, *a.* furnished with fangs—*Nāb-dār, bīr-dār, panje-dār, nākhun-dār*—*Khagailā, bare dānt w., dirghadanti nakhī, naṣh w.*

**FĀNG'LESS**, *a.* without fangs, toothless—*Be-nāb, be-bīr, be-panje, be-nākhun*—*Bin khāg kā, nirdant, nakhabin*. [kā udyog, nirarthak cheshtī.]

**FĀN'GLE**, *n.* (*S. fengan*) a silly attempt—*Nikammi koshish, be-wuqūfi ki sa'i*—*Murkhātā FĀN'GLE*, *a.* gaudy, ridiculously showy—*Bhāṅkilā<sup>b</sup>, be-hūda, zāhir-numā, numāishi*—*Chāṅkilā, upatāṅg, bharāngī, dikhāū, ādambarī*.

**FAN'NEL**, FAN'ON, *n.* (Fr. *fanon*) an ornament like a scarf worn by a priest—*Pádrí ke orhne ke do-patte ki qism ká kaprá*—Dharmádhiakári ká ekpatá.

**FAN'TA-SY**, *n.* (Gr. *phaino*) fancy, imagination, idea, humour; *v.* to like—*Khayál, qiyás, gumán, wahm, namúd-be-búl, man-mauj*; *v.* *cháhná*<sup>h</sup>—Bhāvaná, kalpaná, chintá, tarāng, lahar.

**FAN'TA-STED**, *a.* filled with fancies—*Wahmí, har-dam-khayáli*—Vrithāvasanāakári, bhā-

**FAN-TÁSTIC**, FAN-TÁSTIC-AL, *a.* irrational, imaginary, fanciful, whimsical, capricious—*Be-aql, be-húda, qiyási, khayáli, wahmí, maskharána, har-dam-khayáli, talawun-mizáj, be-garár*—Buddhihín, nyāyaviruddh, asāngat, mānasik, manahkalpit, mānasij, lahari, tarāngi, ochhí chibāwli, chhinakbuddhi, chalachitta, asthir, lol.

**FAN-TÁSTIC**, *n.* a whimsical person—*Lahri<sup>h</sup>, tarāngi<sup>h</sup>*.

**FAN-TÁSTIC-AL-LY**, *ad.* in a fantastic manner—*Be-húda-qiyási yá maskharána-taur se, talawun-mizáj se*—Asāngat bhāv se, mānasik lahari wá lol riti se, ochhepan se, chibāwlepan se, aparupatá se, manolaulya se.

**FAN-TÁSTIC-AL-NESS**, FAN-TÁSTIC-NESS, *n.* humorousness, whimsicalness, caprice—*Maskhará-pen, talawun-mizáj, be-sabáti, har-dam-khayáli, man-mauj*—Bhānīrāi, aparupatá, tarāngi, lahar, chibāwlyā, ochhīpan, chibāwliqan, manolaulya.

**FAN-TÁSTIC-LY** *ad.* whimsically, irrationally—*Talawun-mizáj se, be-sabáti se, be-húdagi se*—Lahar se, tarāng se, ochhepan se, chibāwlepan se, asāngat rūp se.

**FANTOM**. See PHANTOM.

**FÁ'QUIR**. See FAKIR.

**FÁR**, *a.* (S. *fēre*) distant, remote: *ad.* at a distance, remotely, in great part, by many degrees, to a certain point—*Dūr<sup>h</sup>, ba'id<sup>h</sup>*; *ad.* *dūr<sup>h</sup>, ba'id<sup>h</sup>, ziyáda, bare miqdār meñ, kisi khāss dūrje tak*—Dūrasth, dūravartī; *ad.* antar par, tappe par, palle par, bahut, atyant, atisay, kisi vishesh purimān tak.

**FÁR'MOST**, *a.* most distant, remotest—*Sab se dūr<sup>h</sup>, bahut hī dūr<sup>h</sup>*.

**FÁR'NESS**, *n.* distance, remoteness—*Dūr<sup>h</sup>, pall<sup>h</sup>, tappá<sup>h</sup>*.

**FÁR'THER**, *a.* more remote: *ad.* more remotely—*Ba'id-tar*; *ad.* *ziyáda dūr yá ba'id*—*Aur dūr, dūratar*; *ad.* *dūratar, aur dūr*.

**FÁR'THEST**, *a.* most distant or remote: *ad.* at or to the greatest distance—*Dūr-tarín*; *ad.* *nihāyat tafārut par yá tak*—Dūratam, sab se dūr; *ad.* atyant dūri par wá paryant.

**FÁR'FUTCHED**, *a.* brought from a remote place, studiously sought, forced, strained—*Dūr se láyá huá<sup>h</sup>, gaur-ekhan se talásh kiya gayá, bari diyyat se láyá huá, bare taraddud se nikálá huá, ba'id-í-fahm*—Dūr se láyá gayá, klishí, pratiyatnapūrv, khīnekhānchār kiya gayá, krikrim, asambhav.

**FÁR'CE**, *v.* (L. *farciō*) to stuff, to fill with mingled ingredients, to swell out; *n.* a ludicrous play—*Thāsná<sup>h</sup>, bharná<sup>h</sup>, phuláná<sup>h</sup>*; *n.* *sawāng<sup>h</sup>, pekhná<sup>h</sup>, bhānīrā<sup>h</sup>, pekhne ká khel<sup>h</sup>*.

**FÁR'CI-CAL**, *a.* belonging to a farce, ludicrous—*Naql-jāzi yá sawāng ke muta'alliq, tabassum-āwar, mustahzī, khanda-angez*—Sawāng wá pekhne ká sambandhī, sawāngi, hāsakar, uphāsyā, risik. [se, hāsakar wá uphāsyā bhāve se, sawāng se.

**FÁR'CI-CAL-LY** *ad.* in farcical manner—*Sawāng ke taur se, tabassum āwari se*—Pekhne

**FÁR'QING**, *n.* stuffing, forced meat—*Musālih, masālih dār gosht*—Vayānjan, vyanjana-yuktamānis.

**FÁR'DEL**, *n.* (Fr. *fardeau*) a bundle, a little pack; *v.* to make up in bundles—*Guthri<sup>h</sup>*,

**FÁRE**, *v.* (S. *farēn*) to go, to pass, to travel, to happen well or ill, to be in any state good or bad, to feed, to eat; *n.* price of conveyance, food, provisions—*Jānā<sup>h</sup>, guzar-nā, safar yá safir k., wāpī<sup>h</sup> h., wuqū<sup>h</sup> meñ ānā, angūt basar k., khānā pīnā<sup>h</sup>*; *n.* *khushī yá tawī k. rāh se jāne ke liye markab ká kirāya, khēnā<sup>h</sup>, kherāyā, khānā<sup>h</sup>, khurāq, khurāsh*—Chālā, gamau k., yātrā wá bhraman k., bitnā, ā parnā, nibāhnā, dīn kātān, bhojan k., āhār k.; *n.* thāl wá jal ke māng se jāne meñ parohan ká bhārá, taramūlyā, tārīk, bhojan, āhār, bhakshya, khādy, sānagri.

**FÁRE-WELL**, *ad.* adieu, the parting compliment—*Rukhsat ke waqt ká salām, al-widā<sup>h</sup>, widā<sup>h</sup>, Khudā hāfez*—Bīdā ke samay meñ kusālavīd wá prānām.

**FÁRE-WELL**, **FÁRE-WELL**, *n.* leave, departure; *a.* leave-taking—*Rukhsat, rawānagi*; *a.* *widā<sup>h</sup> ká*—Bīdā, āmantran, gamān, prasthān; *a.* *bīdā ká*.

**FÁ-RÍ'NA**, *n.* (L.) the pollen or fine dust in the anthers of plants, flour—*Phūlōn kī dhūl, phūlōn ke bhītar kī dhūl<sup>h</sup>, ātū<sup>h</sup>*—Parīg, pushparenu, pisin.

**FÁR-I-NÁ'GROUS**, *a.* consisting of meal or flour, containing meal, like meal—*Áte ká banā huá<sup>h</sup>, áte se bhārā huá<sup>h</sup>, áte sá bhushhū<sup>h</sup>*.

**FÁRM**, *n.* (S. *feorm*) land let to a tenant, land under cultivation; *v.* to lease or let, to cultivate land—*Mustājiri, ijāra, mazra'*; *v.* *ijāra d., zamīn jotnā-bonā*—Bhūmī jo thike par dī jāti hai, joti boi hui bhūmī, jot; *v.* thike par d., bhūmī jotnā bonā.

**FÁR'MER**, *n.* one who cultivates a farm—*Ijāra-dār, mustājir, kāsht-kār*—Thikedār, jotār, jotihār, jotnā kishān.

**FÁR'ING**, *n.* cultivation of land—*Kāsht-kāri*—Kisāni, kishi.

**FAR-RĀ'GO**, *n.* (L.) a medley — *Pañch-mel<sup>h</sup>, khichri<sup>h</sup>.*

**FAR-RĀ'GĪ-NOUS**, *a.* formed of various materials — *Pañch-mel<sup>h</sup>, pañch-mel<sup>h</sup>, khichri<sup>h</sup>.*

**FAR'RĪ-ER**, *n.* (L. *ferrum*) one who shoes horses, one who cures diseases of horses — *Na'l-band, sālōtari<sup>h</sup>, baitār* — *Āswapādūkākār, āswapādūkābandhā, āswachikitsak, āswavaidya.* [pādūkābandhanakārya, āswachikitsā.]

**FAR'RĪ-ER-Y**, *n.* the business of a farrier — *Na'l-bandī, sālōtari<sup>h</sup> gū baitār kā fann* — *Āswa-FAR'ROW*, *n.* (S. *fearh*) a litter of pigs; *v.* to bring forth pigs — *Sār kā jhol<sup>h</sup>; v. sār biyānā<sup>h</sup>.*

**FAR'THER**. See under FAR.

**FAR'THING**, *n.* (S. *fourth*) the fourth part of a penny — *Ek tāñbe kā sikkā jo ek penī sikkā kā chauthāi hotā hai aur bārāh penī mil-kar āñh āñe ke barābar hote haiñ* — *Tāmramudrā jo pen. nāmak mudrā ki chaturthiñs hotī hai aur bārāh penī āñh āñe ke tulya hote haiñ.*

**FAR'THING-WORTH**, *n.* as much as is sold for a farthing — *Jitnū ek fārdīng ko biktā hai<sup>h</sup>.*

**FAR'THIN-CALE**, *n.* (Fr. *ceinture*) a hoop to spread the petticoat — *Lahuñgā yā ghaghārā phailāñe ke liye chakkar yā mairrā<sup>h</sup>.*

**FĀS'QES**, *n. pl.* (L.) rods tied up in a bundle anciently carried before the Roman Consuls as a mark of authority — *Chharigāñ jinko ekatthā bāñdh-kar agle zamāñe meñ Kānsal nām Rom ke hākīm ke āge āge hokūmat dalātā kar-ne ke liye le-chalte the* — *Chharigāñ jinko ekatthā bāñdhkar purv kāl meñ Rōm nagar ke Kānsal nāmak adhyaksh ke āge āge prabhuatwā jatāñe ke nimittā lechalte the.* [samūh.]

**FĀS'QI-CLE**, *n.* a bundle, a collection — *Basta, bagcha, ijtimā', jam'* — *Gathri, moñri, mot,*

**FĀS'QIN'**, *n.* a fugot — *Āñh nū kī lakī kī āññī<sup>h</sup>, ek āññī likhī<sup>h</sup>.*

**FĀS'QI-ATION**, *n.* (L. *fasciatio*) bondage — *Pañi<sup>h</sup>.*

**FĀS'QI-NATE**, *v.* (L. *fascinare*) to bewitch, to enchant, to charm, to captivate — *Jādū k., afsūñ k., fareftā k., majlūñ k.* — *Tōñi k., tōñā k., manār chakmī, mohnā, moh lenā, mohit k., chitta har lenā.*

**FĀS'QI-NĀTION**, *n.* the power or act of bewitching, inexplicable influence — *Jādū-garī, afsūñ-garī, jādū, afsūñ, sīl, dīl-kashī* — *Tōñā, tōñkī, abhimantran, parimohan, vimohan, chittīkarshan.*

**FĀSH'ION**, *fash'ion*, *n.* (L. *facio*) make, form, mode, custom, general practice, rank; *v.* to form, to mould, to adapt — *Shakl, sūrat, tarkīb, tarā, vā'. tarīq, dastūr, rawāj, shāñ, sharāfat, najībūt; v. banāñā<sup>h</sup>, garhñā<sup>h</sup>, dhāññā<sup>h</sup>, dāññ gā dhab banāñā<sup>h</sup>, thik k., barābar k.* — *Ākār, ākrti, rūp, prakār, dhab, vidhī, ritī, laukikachār, lokachār, lokavyavahār, kunnatī, pradhinnatī.*

**FĀSH'ION-A-BLE**, *a.* made according to the prevailing mode, established by custom, observant of the fashion, genteel — *Rāj, murawāj, rawājī, rasmi, rawāj ke mutābiq chahne v., āmit-karāj, majb, ashraf, sharīf* — *Laukik, vyavahārik, āchārik, vya-vahārasiddh, lokachārīnūsār, lokamirgāñyūyī, sabbhya, sisht, suñil.* [sunderatī.]

**FĀSH'ION-A-BLE-NESS**, *n.* modish elegance — *Āññ dārī* — *Laukik saundarya, vyavahārik*

**FĀSH'ION-A-BLY**, *ad.* in a fashionable manner — *Āññ dārī se, chahāñ-rawāj ke mutā-biq, dastūr ke mutābiq* — *Laukik saundarya se, lokariti se, lokachārīnūsār se.*

**FĀSH'ION-ER**, *n.* one who forms or shapes — *Banāñe w., garhñe w., dhāññe w.*

**FĀSH'ION-MON-GER**, *n.* one who studies fashions — *Chhail-chhailā<sup>h</sup>, chhailā<sup>h</sup>, chhail-chhailāñā<sup>h</sup>.*

**FĀST**, *v.* (S. *fiestan*) to abstain from food, to mortify the body by religious abstinence; *n.* abstinence from food, religious humiliation, time of fasting — *Fāq-kash k., fāq k., roza rukhñā; n. fāq, roza, roze kā waqt* — *Laughāñ k., upās k., upavās k.; n. laughāñ, upās, upavās, upavāsakāl, upavāsasamay.*

**FĀSTER**, *n.* one who abstains from food — *Fāq-kash, roza-dār, sām* — *Upāsī, upavāsī.*

**FĀST'ING**, *n.* religious abstinence — *Roza-dārī, siyām* — *Upavās.*

**FĀST'DĀY**, **FĀST'ING-DĀY**, *n.* day of religious fasting — *Rōz-i-roza* — *Upavāsadin.*

**FĀST**, *a.* (S. *fast*) firm, strong, fixed, sound; *ad.* firmly, closely, nearly — *Mustah-kam, ustuwār, mazbūt, pukhta, qām, bhāri<sup>h</sup>; ad. mazbūtī se, ustuwārī se, kas-kar<sup>h</sup>, kas-ke<sup>h</sup>, qarīb, nazdīk* — *Drīph, porhī, achal, āñal, gāñhā; ad. drīphatā se, porhe, jakarke, galke, pās, paros meñ, nikat, lagbhag.*

**FĀST'EN**, **fās'āñ**, *v.* to make fast, to make firm, to hold together, to cement, to link, to fix itself — *Mazbūt k., ustuwār k., band k., mustahkam k., kasnā<sup>h</sup>, joñā<sup>h</sup>, vasl k., musalāl k., chīmāñā<sup>h</sup>, chīmāñū<sup>h</sup>* — *Porhī k., drīph k., bāñdhñā, jakarñā, utghāñā, orhkanā, gāññhñā, sātñā, mīlñā, lagāñā, lagnā.*

**FĀSTEN-ING**, *n.* that which fastens — *Bandhan<sup>h</sup>.*

**FĀST'LY**, *ad.* surely, firmly, closely — *Mazbūtī se, ustuwārī se, kas-ke<sup>h</sup>* — *Drīphatāpūrvak.*

**FĀST'NESS**, *n.* the state of being fast, strength, security, a strong place — *Mazbūtī, istihkām, ustuwārī, pāc-dārī, qiyām, qal'a* — *Drīphatā, porhāī, sthīratā, achalatā, koñ, garh.* [Lobhī, kripāñ, lāchhī.]

**FĀST'BĀND-ED**, *a.* avaricious, covetous — *Tang-dīl, tāñs, khāñs, harī, bakhīl, hīrsī* —

**FĀST**, *a.* (W. *fest*) speedy, quick, swift; *a. .* swiftly, quickly, frequently—*Jald, tez-ran, tund, tez*; *ad. tezī se, jaldi se, jald*—*Śighragāmi, twaritagati, vegawān*; *ad. śighratā se, veg se, śighragati se, twarit*.

**FĀSTIDIOUS**, *a.* (L. *fastus*) disdainful, squeamish, nice, difficult to please—*Muta-nāfir, mutakabbir, nā-khush-mizāji, bārik-bīn, nukta-dān, mirzā-mizāji, khush-dimāgi, ba-mushkil rāzi h. w.*—(Ghīn k. w., nakcharhā, naksandhit, atisukshmadrishtī, dustoshanīy, kathinatā se triptī h. w.)

**FĀSTIDIOUSLY**, *ad.* disdainfully, squeamishly—*Nafrat se, takabbir gurūr yā maqrūrī se, mirzā-mizāji khush dimāgi yā nā-khush-mizāji se*—*Ghīnāpūrvak, ghīn se, abaṅkār se, nakcharhā se, dustoshanīyatā se.*

**FĀSTIDIOUSNESS**, *n.* disdainfulness—*(gurūr, maqrūrī, haqārat, mirzā-mizāji, khush-dimāgi—Avamānashatā, machlahat, dustoshanīyatā, makeharhā.*

**FĀSTUOUS**, *a.* proud, haughty—*Mutakabbir, maqrūr—Ahaṅkāri, garvī, uddhat.*

**FĀSTUOUSLY**, *ad.* proudly, haughtily—*Takabbir se, maqrūrī se, gurūr se—Ahaṅkāra-pūrvak, garv se.*

**FĀSTUOUSNESS**, *n.* pride, haughtiness—*Takabbir, gurūr, maqrūrī—Ahaṅkāri, garv.*

**FĀSTIGIATE**, **FĀSTIGIATE**, *a.* (L. *fastigium*) roofed, narrowed to the top—*(Khājā huā<sup>h</sup>, āpar tak saṅkayā kiḡā huā<sup>h</sup>).*

**FĀT**, *a.* (S. *fat*) plump, fleshy, gross, rich; *n.* the unctuous part of animal flesh, the best or richest part of any thing: *v.* to make or grow fat—*Farbīh, jāsm, taiyār, tāza, gūlic, charb, zar-khez, motā<sup>h</sup>, at-bakhsh*; *n. charbī, raṅgan, sab se unṭa hīsa*; *v. farbīh k. yā h.*—*Motā, shul, mīṣal, medaswī, kutsit, līṇakar, līḥajamak, urvarā*; *n. med, kisi yastu ki sarvottam bhāg, hīr*: *v. motā k., motānā, motī h., chiknānā.*

**FĀTLING**, *n.* a young animal fed for slaughter—*Jān war kī bachcha jo khāne ke liye khilā-pilākar tāza kiḡā jāta hai*—*Kisi paṣu kī bachchī jo khāne ke nimitta khilā-pilākar motā kiḡā jāta hai.*

**FĀTNER**, **FĀTNER**, *n.* one that fattens—*Motā<sup>h</sup>, phalān<sup>h</sup>, farbīh k. w., zar-khez kar-*

**FĀTNESS**, *n.* the state or quality of being fat—*Motā<sup>h</sup>, motāpā<sup>h</sup>, farbīkī, jāsmāt, zar-khez—Shulātā, pinātā, sphītā, urvarāwa.* [urvarā k.]

**FĀTTEN**, *v.* to make or grow fat—*Motā k. yā h., motānā, zar-khez k.*—*Shul k. w. h.,*

**FĀTTY**, *a.* having the qualities of fat—*(Charbī-dār—Medaswī.*

**FĀTTINESS**, *n.* grossness, greasiness—*Motā<sup>h</sup>, motāpā<sup>h</sup>, chiknā<sup>h</sup>, chiknāhat<sup>h</sup>.*

**FĀTDRAINED**, *a.* dull of apprehension—*Bud-zīhn, kaṇḍ-zīhn, ahmaq—Mandabuddhi, shulādhi, jar, mūh.* [shulādhi, jar, mūh.]

**FĀTWTRED**, *a.* heavy, dull, stupid—*Sust, kaṇḍ-zīhn, ahmaq—Mand, mandabuddhi, FĀT.* See **VAT**.

**FĀTE**, *n.* (L. *fatum*) destiny, final event, death, destruction, cause of death—*Taqdir, qismat, akhīr mājarā, qazī, mant, hulāki, bar-bāti, mant kī sabab, jis sabab se mant ho—Bhāgya, adrisht, antya ghaṭanā, mṛityu, mūh, nāś, mṛityu kī kīraṇ.*

**FĀTAL**, *a.* deadly, mortal, destructive—*Qātil, muhlik, kalākā, muzīr—Prāpaghātak, prāpanāśak, mārak, māsak.*

**FĀTALISM**, *n.* doctrine of inevitable necessity—*Qazā-o-qudr kī mat, taqdir par ī-tiqād—Daivādhinātī, daiva par bhārōś, daivaparyāyatā.*

**FĀTALIST**, *n.* one who believes in fatalism—*Qātil-i-taqdir, jābarī, taqdir par ī-tibār k. w.*—*Daivapariyān, daivachintak, daivayatta, bhāgya par bhārōś k. w.*

**FĀTALITY**, *n.* invincible necessity, decree of fate, tendency to danger, mortality—*Sar-nawisht, qismat, taqdir, qazā, hātisā kī tarīf maglān, hulāki, fanā, mant—Bhavītyatā, āvश्यकतā, adrisht, bhāgya, arisht wā vipat kī or pravṛitti, mṛityuvaśatā, mṛityudharm, mṛityu, māś.*

**FĀTALLY**, *ad.* mortally, destructively, necessarily—*Muhlikāna, hulāki yā mant se, taqdiran, qazian—Prāpanāś se, prāpaghāt se, mīch wā mṛityu se, daivanyog se.*

**FĀTED**, *a.* decreed by fate, destined—*Qismat meṇ likhā huā, muqaddar—Daivaniyukt, daivaniṛdisht, bhāgya wā lilāt meṇ likhā huā, daivik, adrishtādhin.*

**FĀTEFUL**, *a.* bearing fatal power—*Qātil tāqat rakhne w., muhlik—Prāpanāśakāsakti-dhārak, mārak wā māsak.* [darsak, bhaviśyadvachak.]

**FĀTIFICAL**, *a.* having power to foretell—*Paigambarāna, gaib-numā—Bhaviśyutpra-*

**FĀTHER**, *n.* (S. *father*) the male parent, the first ancestor, one who creates inuenta or forms, one who acts with paternal care, one reverend for age learning or piety, the First Person of the Trinity; *v.* to adopt, to own as a child, to ascribe to any one as his offspring or production—*Bāp<sup>h</sup>, pidar, pakilā jadd yā buzurg, mājīd, bāni, mīrab-bī, valī-nī-mat, gila-gāh, murehīd yā pīr-murehīd, taslīs yā sālis-sālīs kī Amcal Shakhś*; *v. ikhtiyār k., mutabannā k., apne larke wā qabūl k., kot larke yā tasnīf kī shakhś se mansūb k., kīśi larke yā tasnīf ko kahnā kī fulān shakhś kī hai—Pitā, ādipurush, prathamapurush, āraṣṭā, rachak wā nirmātā, rachane w., kalpanā karke nikūline w. wā banāne w., pratipālak, rakshak, guru wā āchārya, vyaktitrayātmaka-devatā wā vyaktitrayaikatwa kī Pratham Jan*; *v. swikār k., le pālnā, rās lenā wā*

- baithālnā, apnā putra karke mānnā, kisi larke wā lekharachanā ko kabnā ki amuk jan kā hai, putrārōpan k., lekharapandhārōpan k. [bhāv, pitripād.]
- FĀ'THER-UÖÖN**, *n.* the state of being a father—*Abūwat*, *pidarī-hālat*—[Pitritwa, pitri-**FĀ'THER-LESS**, *a.* without a father—*Be-pidar*, *yatim*—Pitrihin. bin bāp kī, bāpmiā, anāth.
- FĀ'THER-LY**, *a.* like a father, paternal, tender; *ad.* in the manner of a father—*Pitarāna*, *pidarī*, *mulām*, *mīhr-bān*, *shafiq*; *ad.* *pidarāna*—Bāp kī sū, pitrivāt, patrick, kripālū, komal; *ad.* pitrivāt, janakurip se. [priti wā kripā, pitā kī anugrah.]
- FĀ'THER-LI-NESS**, *n.* the tenderness of a father—*Pidarī mīhr-bānī yā shafaqat*—Bāp kī **FĀ'THER-IN-LĀW**, *n.* the father of one's husband or wife—*Sasur*<sup>h</sup>, *sumar*<sup>h</sup>, *khumar*.
- FĀTH'OM**, *n.* (S. *fathom*) a measure of six feet; *v.* to try the depth of, to sound, to penetrate—*Chhu fut kī ek māp*<sup>h</sup>, *chār hāth kī ek māp*; *v.* *thahānā*<sup>h</sup>, *thāh lenā yā lagānā*<sup>h</sup>, *pahānānā*<sup>h</sup>, *dhaīsnā*<sup>h</sup>.
- FĀTH'OM-A-BLE**, *a.* that may be fathomed—*Thāh lagne jag*<sup>h</sup>, *jiskī thāh lag-saktī hai*<sup>h</sup>.
- FĀTH'OM-LESS**, *a.* that cannot be fathomed—*Atkāh*<sup>h</sup>, *be thāh*, *'amig*.
- FA-TIGUE**, *v.* (L. *fatigo*) to weary, to tire; *n.* weariness, lassitude, toil—*Thakānā*<sup>h</sup>, *mānda k.*, *vaharānā*<sup>h</sup>, *vaharūnā*<sup>h</sup>, *chahatūnā*<sup>h</sup>, *thausānā*<sup>h</sup>; *n.* *māndagi*, *susti*, *mīknat*—*n.* Thakāī, thakwai, sīthilātī, khlāti, parīśram.
- FĀT'I-GATE**, *v.* to weary; *a.* wearied—*Thakānā*<sup>h</sup>, *mānda k.*; *a.* *thakā*<sup>h</sup>, *mānda*.
- FĀT'I-GĀTION**, *n.* weariness—*Thakā*<sup>h</sup>. [mūrh, bhoṇḍū.]
- FĀT'U-OUS**, *a.* (L. *fatuus*) weak, silly—*Be-wuqūf*, *ahmaq*, *sīda-lauh*—Māmandatī, jar,
- FA-TŪ-L-ŪY**, *n.* weakness of mind, imbecility—*Be-wuqūfī*, *hamūpat*, *sīda-laukī*—Mugdhatā, mūrhatī, jaratī, mūrkhātī.
- FĀU'CET**, *n.* (Fr. *ausset*) a pipe inserted in a vessel to give vent to liquor—*Ek nalī jo kisi bartan ke andar kī pānī yā 'araq nikālne ke wāst' usmē laci rahtī hai*—*Ek nalī jo kisi bāsan ke bhitar kī pānī nikālne ke nimitta usmē lagi rahtī hai*.
- FĀU'CHION**, **FĀL'CHION**. See **FALCHION**. [thū-thū<sup>h</sup>, chhī-chhī<sup>h</sup>.]
- FAUGH**, *fa*, *int.* (S. *fa*) an interjection of abhorrence—*Tauba-tauba*, *lā-haul*, *ūf*, **FĀU'CON**. See **FALCON**.
- FAULT**, *n.* (L. *falla*) offence, slight crime, defect; *v.* to charge with a fault—*Qusūr*, *taqsir*, *quāth*, *halkā jurm*, *khātā*, *'aib*, *unqs*, *battā*<sup>h</sup>; *v.* *'aib lagānā*, *qusūr-wār* *thakrānā*—Aparādhī, laḥupī, dosh, truṭī, agun; *v.* dosh lagānā, nūndī k.
- FĀULT'ER**, *n.* one who commits a fault—*Taqas-wār*, *khātā gar*, *mujrim*—Aparādhī, doshī, truṭīkārī. [quāth se bhārā huā—Doshamay, jāpanay, aparādhī se bhārī huā.]
- FĀULT'FUL**, *a.* full of faults or sins—*Pur-quāth*, *pur-jurm*, *pur-khatā*, *khātā unqs yā*
- FĀULT'LESS**, *a.* without faults, perfect—*Be-'aib*, *be-taqas*, *lā jurm*, *be-unqs*, *kāmil*, *sakhī*—Nirdosh wā nirdoshī, niraparādhī wā niraparādhī, pūrī, akadmash, suḍḍha.
- FĀULT'LESS-NESS**, *n.* freedom from faults—*Be-'aibi*, *be-taqasī*, *lā-jurmī*, *be-unqsī*—Doshahinatā, niraparādhata, viṣuddhatī.
- FĀULT'Y**, *a.* guilty of fault, wrong, defective—*Taqas-wār*, *qāsir*, *qusūr-wār*, *galat*, *wā-durust*, *nāqs*, *'aib-dār*, *nā-kāra*, *zabūn*—Aparādhī, doshī, asūddha, sadosh, khaṇ-dit, khotā, apūrn. [se, sadosh, truṭī se, asūddhatī se, chūk se.]
- FĀULT'LY**, *ad.* defectively, erroneously—*Unqs se*, *kuṭhī se*, *galatī se*, *khātātā*—Dosh
- FĀULT'NESS**, *n.* badness, defect—*Khārābī*, *zabūnī*, *unqs*, *khōṭāī*<sup>h</sup>—Burāī, dosh, agun.
- FĀULT'FINDER**, *n.* a censurer, an objector—*'Aib jo*, *'aib-go*, *girift-gār*, *mūteriz*—Doshagrāhī, doshagrāhak, chhidrānūsī, chhidrānweshī, viruddhahetuvādī.
- FĀUN**, *n.* (L. *faunus*) a rural deity—*Ek jagṛī devatā*<sup>h</sup>.
- FĀUN'IST**, *n.* one who pursues rural studies—*Khavāssu-lashyā-dān*, *jaṅgī bātōn kī jānne wā*—Jāngal wāgānwānī kī bātōn kī jānne wā. [huā<sup>h</sup>, rākh sā<sup>h</sup>.]
- FA-VIL'LOUS**, *a.* (L. *farilla*) consisting of ashes, resembling ashes—*Rākh kī banā*
- FĀ'VOUR**, *v.* (L. *favere*) to regard with kindness, to support, to countenance, to assist; *n.* kindness, support, lenity, good will, advantage any thing worn as a token—*Mīhr-bānī k.*, *parvarish k.*, *pūshṭī d.*, *quṭr-dānī k.*, *madad k.*; *n.* *mīhr-bānī*, *tawajjuh*, *yāwazī*, *taqrīqat*, *pūshṭī*, *mulāmanāt*, *raḥm*, *nek-andeshī*, *khair-kharāsh*, *fāida*, *m'ām bakshish*, *'atā*, *koī chiz jo muhabbat ke nishān ke tawar par pahūnī jāti hai*—Anugrah k., kripā k., pratipālan k., sambhālnā, anukūl h., upakār k.; *n.* anugrah, āsray, sneh, anurodhī, prīti, hitechehrī, subhītī, upakār, hit, koī vasta jo prīti ke chiln ke tulya pahūnī jāti hai.
- FĀ'VOUR-A-BLE**, *a.* kind, propitious, friendly, convenient, advantageous—*Mīhr-bān*, *bih-tar*, *mumīdī*, *madad-gār*, *lāy*, *mumāsib*, *murāṭiq*, *muṣīd*, *fāida-baksh*—Dayālū, kripālū, hitakām, priyakār, subhīt, anukūl, upakārak.
- FĀ'VOUR-A-BLE-NESS**, *n.* kindness, benignity—*Mīhr-bānī*, *shafaqat*, *murāṭiqat*—Anugrah, kripā, anukūlatā, anurodh.
- FĀ'VOUR-A-BLY**, *ad.* with favour, kindly—*Mīhr-bānī se*, *navāzishāna*, *shafaqatāna*—
- FĀ'VOURED**, *p. a.* regarded with kindness, featured—*Mīhr-bānī kiya huā*, *rī'āyatī*, *maqbūl*, *mamnūn*, *khūb-sīrat yā bad-sīrat*—Anugrihit, upakrit, kanaurā wā kanaurā, jispar kripā kī jāy, suḍaul wā kuḍaul.



- FA'VOURED-NESS**, *n.* appearance—*Súrat, shakl*—Rúp, ákár.
- FA'VOUR-ER**, *n.* one who favours—*Murabbi, multaft, hámi, jánib-dár, pachchhi*—Anugráhi, anugráhak, upakárák, anupálak, pakshi.
- FA'VOUR-ITE**, *n.* a person or thing regarded with favour; *a.* regarded with favour—*Maqbúl shakhs yá shai, 'aziz, dost, muvákib, pyári shai; a. manzúr-nazar, margúb, khátir-kharáh, 'aziz*—Priya, snehapátra, nák kí bál, mitra; *a.* priya, abhisht.
- FA'VOUR-IT-ISM**, *n.* act of favouring, partiality—*Shafaqat, mihr-bán, jánib-dári, taraf-dári*—Anukúlát, sueb, anugrah, pakshapátití, pakshánugrah.
- FA'VOUR-LESS**, *a.* without favour, unpropitious—*Be-mulad, be-murabbi, ná-mihr-bán, ná-muráqig*—Biná ásráy ká, mitrahin, sabáyahin, amálgal.
- FÁU'TOR**, *n.* a favourer, a supporter—*Hámi, mumidd, jánib-dár*—Anugráhak, pakshi.
- FÁU'TRESS**, *n.* a female favourer—*Jo 'aurat hámi yá jánib-dár ho*—Jo stri anugrah karai.
- FÁWN**, *n.* (Fr. *faun*) a young deer; *v.* to bring forth a fawn—*Áhi-bacha, guzál, hirn ká bachchu*; *v. áhi-bacha byáná, hirn ká bachchu byáná*—Harnautá, mrigasávak; *v.* hirnautá wá mriga-ávak byáná.
- FÁWN**, *v.* (S. *fagnan*) to court servilely, to cringe; *n.* a servile cringe—*Cháplús k., kháya-bar-dári k., khush-ámad k., lujáut k.*; *n. chíplúsi, kháya-bar-dári, khush-ámad*—Lurkhuri k., jigjigí k., upásaná k.; *n. lurkhuri, jigjigí, upá-saná.*
- FÁWN'ER**, *n.* one who fawns—*Cháplús, kháya-bar-dár, khush-ámadí*—Jigjigiyá, lurkhuriyá, lurkhuri k. w. [lurkhuri, apakrishit rup se upásaná.]
- FÁWN'ING**, *n.* gross or low flattery—*Cháplúsi, kháya-bar-dári, khush-ámad*—Jigjigí, FÁWN'ING-*LY*, *ad.* in a cringing servile way—*Cháplúsi se, kháya-bar-dári se*—Lurkhuri se, jigjigí se, apakrishit rup upásaní se.
- FÁY**, *n.* (Fr. *fee*) a fairy, an elf—*Parí, jinn*—Vidyádhari, píśachi, yoginí, rákshasi.
- FÉ'AL-TY**, *n.* (L. *fides*) duty to a superior lord, loyalty—*Parván-bar-dári jo bare zamán-dár ke haq meñ wájib ho, wafá-dári, wafá, namak-hulálí*—Prabhubhakti, swámibhakti, prabhubhaktatá.
- FEAR**, *n.* (S. *fār*) dread, terror, awe, anxiety, the cause or object of fear; *v.* to make or be afraid, to dread, to reverence—*Khauf, dahshat, ru'b, tahluka, andeha, dagdaga yá dandegá, khauf ká bú'is yá chíz; v. dahshat zada k. yá h., dahshat d. yá rákhuá, dahshat khawá, takrím yá tú'ím k.*—Trás, sañká, dar, bhay, śradhdháyuktá-bhay, dhák wá dhák, dharká, khatkí, bhay kí káray wá vishay; *v.* darwáná wá darwá, bhay k., ádar k., máni k.
- FÉAR'FUL**, *a.* timorous, afraid, terrible—*Dahshat-zada, khauf-zada, khauf, buz-díl, dahshat-anger, muhúb, huw ník*—Dartá, bhayártta, bhayátru, trast, bhayáñkar, bhayáñak, darwáná.
- FÉAR'FUL-*LY***, *ad.* timorously, terribly—*Buz-dili se, ná-mardi se, khauf se, khauf-náki se, muhúbána*—Káraypané se, bhay se, sañká se, dartá, dárup rúp se, bhayáñkar wá bhayáñak rúp se.
- FÉAR'FUL-NESS**, *n.* timorousness, awe, dread—*Buz-dili, ná-mardi, ru'b, tahluka, khauf, dahshat*—Káraypaná, bhírutá, sambhaytawá, darpokhápan, śradhdháyuktábhay, dar, bhay. [rak, nirbhay, asañk, dhithá.]
- FÉAR'LESS**, *a.* free from fear, intrepid—*Be-bák, be-khauf, díler, ján-bá*—Nidár, nidha-
- FÉAR'LESS-*LY***, *ad.* without fear, intrepidly—*Be-báki se, be-khaufi se, díleriná, díleri se*—Nidár, nidharak, nirbhay, nihśaúk, dhithí se. *Súratí se.*
- FÉAR'LESS-NESS**, *n.* freedom from fear, courage—*Be-báki, be-khaufi, díleri*—Nidári, nirbhayatwá, abhay, dhithí, śauryya, śúratá.
- FÉA'SI-BLE**, *a.* (L. *facio*) that may be done—*Mumkin, shudani, kardani, hon-hár*—Súdhya, sambhavaníy, hone ke yogya, śakya. [vyatí, śakyatá.]
- FÉA'SI-BIL'I-TY**, *n.* the state of being practicable—*Imkán, hon-hári*—Súdhayatí, sambhá-
- FÉA'SI-BLE-NESS**, *n.* practicability—*Imkán, hon-hári*—Sambháyvatá, śakyatá, sádhayatá.
- FÉA'SI-BLY**, *ad.* practicably—*Hon-hári se*—Súdhayatí se, śakyatápurvak.
- FÉAST**, *n.* (L. *festum*) a sumptuous entertainment, something delicious to the palate, a ceremony of rejoicing, a festival; *v.* to eat or entertain sumptuously, to delight, to pamper—*Ziyáfat, mihmání, dáwat, nímat, koi laiz shai, jashn, tewhár*; *v. ziyáfat k., 'aish k., shádi k., khushi k., khush k., farhat bakhshná, níz-o-nímat se pálná*—Sambhojan, sahabhojan, jewanár, suswádnyastu, utsav, parv; *v. uttam bhojan k., utsav k., uttamáhar khiláná, satkár k., ánand d., tushk k., chhakkar khiláná, khilák phulání.*
- FÉAST'ER**, *n.* one who feasts—*Ziyáfat k. w., khúb khiláne w., shikam-parast*—Jewanár k. w. wá karáne w., utsav k. w., uttam bhojan k. w. wá karáne w.
- FÉAST'FUL**, *a.* festive, joyful, luxurious—*Ziyáfat, khush, mahzúz, 'aigúsh*—Utsavakári, utsav ká, ánandí, vilási, vishayásakt. [bhojan, utsav, chahal pahal, jewanár.]
- FÉAST'ING**, *n.* an entertainment, a treat—*Ziyáfat, mihmání, náv-nosh, dáwat*—Saha-
- FÉAST'RITE**, *n.* custom observed at feasts—*Ziyáfat kí rasm*—Utsav kí riti.
- FÉAT**, *n.* (L. *factum*) an act, a deed, an exploit, a trick; *a.* ready, skilful, neat; *v.*

to form, to fashion — *Kār<sup>h</sup>, f'l, muhimm, kār-i-'azm, bāz-garī* : a. *taiyār, musta'id, hosh-yār, māhār, pākizā* : v. *banānā<sup>h</sup>, shakt-d.* — *Kām, kārya, charitra, adbhutakarm, barā kām, natavidyā* : a. *upasthit, prastut, chatur, gunī, suthrī, swachchha* ; v. *daul d., garhmī* [— *Suthrāi se, nipunatā wā dakshatā se.*

**FEATH'LY**, *ad.* neatly, dexterously — *Pākizagī khūbī yā safai se, chālakī yā hosh-yārī se*  
**FEATHER**, *n.* (S. *fyther*) the plume of birds, species, an ornament ; v. to dress or cover with feathers, to enrich, to adorn — *Par, zāt, qism, zebāish, zinat, zewar, jauhar* ; v. *par se dhānpnā, par dār k., dardat-mand k., zinat d., ārasta k.* — *Pañkh, pakhnā, jīti, prakār, alaṅkār, gahmī* : v. *pañkh se sañwārnā wā dhānpnā, sapaksh k., dhanī k., dhanawān k., sañwārnā, sajhnā, bhūshit k.*

**FEATHERED**, *a.* clothed or fitted with feathers. swift, winged, smoothed — *Par dār, tez-rāu, dāim dār. paranda yā parand, chiknā<sup>h</sup>* — *Pakshayukt, pakshawīn, śighragūnī, sapaksh, chikkan.* [kā, pañkhahin.]

**FEATHERLESS**, *a.* having no feathers — *Be-par o-hāl, be-par* — *Pakshahin, binā pañkh*  
**FEATHER-LY**, *a.* resembling a feather — *Par sā* — *Pakshasudhī, pañkhī sarikhā.*

**FEATHER-Y**, *a.* clothed or covered with feathers, resembling a feather — *Par-dār, par-namā, par-sā* — *Pakshayukt, pakshatitya, pañkhī sarikhā.*

**FEATHER-BED**, *a.* a bed stuffed with feathers — *Par kā bichhawānā* — *Pakshasāyī, pañkhī se bhārī huī bichhawānā.* [parishkār k. w.]

**FEATHER-DEIVER**, *n.* one who cleans feathers — *Par sāf k. w.* — *Pañkh ko jhārkār*  
**FEAT'URE**, *n.* (L. *factum*) the cast or make of the face, a lineament — *Shakl, rukh, khatt-o-khāt, chhīre kā ek hīssā* — *Vadanīkriti, vadanīkār, mukharekhā, mukhāvay, mukharekhā, vadanarekhā, mukhalakṣaṇ, mukhabhīm.* [rekhwān.]

**FEAT'UR-LY**, *a.* having features — *Shakl dār, khatt-o-khāt dār* — *Vadanākārawān, mukha-*  
**FEB'RILE**, **FEB'RILE**, *a.* (L. *febris*), pertaining to fever, indicating fever — *Tap-mansāb, tap-nisbatī, tap-namā* — *Jwarasambandhī, jwarī, jwaraprakāśak, jwarastichak.*

**FEB'RIFE**, *a.* tending to produce fever — *Tap pāidā k. w., tap-āwar* — *Jwarakīrak, jwarotpādak.*

**FEB'RI-FUGE**, *a.* a medicine to allay fever ; a. having power to cure fever — *Tap-mār dard, tap dār karne ki dard* : a. *tap āram yā dār k. w., tap-mār* — *Jwaraghna wā jwarānāśak aushadhī* : a. *jwarānāśak, jwarānāśak, jwaraghna.* [mahinā<sup>h</sup>.]

**FEB'RU-ARY**, *n.* (L. *februus*) the second month in the year — *Angrī baras kā dūsarā FEB'RU-ATION*, *n.* purification — *Pākizagī, safai* — *Parishkār, sōd. m. suddhī.*

**FEC'ES**, *n. pl.* (L. *feces*) dregs, excrement — *Kudīrat, mailā<sup>h</sup>, sūth<sup>h</sup>, ālāish, bīrāz* — *Mal, guh wā guh, vishthī, vit.*

**FEC'ULENCE**, **FEC'ULEN-CE**, *n.* muddiness, sediment, lees, dregs — *Kudīrat, gilāzat, talchhāt<sup>h</sup>, dard, ālāish* — *Samalatā, sūthī, mal, nehelhishit, tīrchhat, khūd, kāt.*

**FEC'ULENT**, *a.* foul, dreggy, muddy — *Mailā<sup>h</sup>, par-kudīrat, ālāish se bhārā huā, dard-dār, ālāish* — *Samal, malawān, sūthī se bhārā huā, kāt se bhārā huā, malīn wā malīn, maladūshit, gadlā.*

**FEC'UND**, *n.* (L. *fecundus*) fruitful — *Murallīd, bachcha-kash, kasīru-l-atjūl, bār-dār, musmār, bār āwar, jūjūl* — *Byāti, abandhya, bahupraj, bahupatyā, phalanti, phalawān, bahuphalad, urvarī.*

**FEC'UNDATE**, *v.* to make fruitful or prolific — *Mera dār k., bār-āwar k., bār-dār k., zarkhez k., musmār k., sangarī k., bachcha-kash k.* — *Bahuphalad k., phalanti wā urvarī k., abandhyā k.*

**FEC'UNDATION**, *n.* act of making fruitful — *Musmār-sāi, mera-dār k., sangarī<sup>h</sup>, kasīru-l-atjūl k.* — *Saphalīkaran, abandhīkaran, phalawati wā urvarī k., bahupatyakaran.*

**FEC'UNDITY**, *n.* fruitfulness, prolificness — *Bār-dār, bār-āwar, zarkhez, bachcha kash, qumeut i-lūlūl* — *Phalawattā, phalotpādatwā, sphitī, abandhyatī, janakatā, prasavan, santānotpādatwā, prajānīshūtā, bahupatyatwā.*

**FED**, *p. t. and p. p. of feed* — *Feed kā māi-mūlīy aur māi-mā'īf-ālāi-hī yā f'l i-mā'īf* — *Feed kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

**FED'ER-AL**, *a.* (L. *fœdus*) pertaining to a league or contract — *'Ahd-mansib, muta'al-tiq i-itīfīq, sharta, qarārī* — *Sandhivishayak, niyamaghatit.*

**FED'ER-ATE**, *a.* leagued, joined in confederacy — *'Ahd-o-paimān meṁ sharik, muttafiq, ham-mashwrat, mu'āhade meṁ sharik* — *Sandhit, sañghātawān, sandhī meṁ milā huā.*

**FED'ER-ATIVE**, *a.* joining in league, uniting — *'Ahd-o-paimān meṁ milāne w., ham-maslahat k. w., muttafiq k. w., mu'āhade meṁ milāne w.* — *Sandhī meṁ gānthne w., sandhit k. w., sāthe w.* [sāth.]

**FED'ER-ATION**, *n.* a league — *'Ahd-o-paimān, mu'āhade, itīfīq* — *Sandhī, sañghāt, gānth.*

**FEE**, *n.* (S. *fiok*) reward, recompense, payment, a tenure by which property is held ; v. to reward, to pay, to bribe, to hire — *Ucāz, ajr, mazdūrī, mīhnat-āna, jazā, āfira, adā, denā<sup>h</sup>, patnā<sup>h</sup>* : v. *ajr d., ajūra d., adī k., rishrat d., kirāye par rakhnā yā lenā* — *Pāritoshik, sūlk, vetan, chukāw, parisodhan, pattī* : v. *pāritoshik d., sūlk wā vetan d., chukānā, denā, ghūs d., akor d., bhāre par rakhnā wā lenā.*

- FEE'FARM**, *n.* tenure by which lands are held — *Paṭṭā<sup>b</sup>, zamīn-dāri<sup>b</sup>*.
- FEE'BLE**, *a.* (Fr. *foible*) weak, infirm — *Kam-zor, nū-tawān, nū-gurwat, naṭh, za'if, be-tāb* — *Nirbal, balahin, sithilabal, śaktihin*. [*naṭi, aśmarthya, balasaithilya.*]
- FEE'BLE-NESS**, *n.* weakness, infirmity — *Zu'f, nū-tawān, naṭhāt* — *Nirbalatī, śaktihī*.
- FEE'BLY**, *ad.* weakly, without strength — *Zu'f se, nū-tawān se, naṭhāt se* — *Nirbalatā se, aśmarthya se, śaktihinatā se*.
- FEE'BLE-MIND-ED**, *a.* weak of mind — *Kam-aql* — *Alpabuddhi*.
- FEED**, *v.* (S. *fedan*) to supply with food, to take food, to nourish, to supply, to graze, to delight, to prey : *p. t.* and *p. p.* *FED* — *Kharāk d., kh'ina<sup>b</sup>, parwarish k., zarūrī chiz biham pahuich'ina, rasad pahuich'ina, chugānā<sup>b</sup>, chugnā<sup>b</sup>, khush yā tar k., guz-rān yā shikar k.* — *Khikānā, khikānā pilānā, bhojan d., āhar wā bhojan k., pālānā wā posnā, poshānā, bharti k., bharti, purī k., āvaśyak vastu pahuich'ina, chārānā, chārānā, tūngnā, tūngnā, ānand d., thānā<sup>b</sup> k., jupwānā, nibhānā wā nirvāh k., jī pilānā*.
- FELD**, *n.* that which is eaten, act of eating — *Kharāk, khurdanī, dānā, sahā, khānā<sup>b</sup>, chārā<sup>b</sup>, khurān* — *Bhokshya, bhojya, khādya vastu, jo vastu khāī jāy, bhakshan, bhojan k.* [*madī yā pharū jā dosrī nadi yā jhūl mēn pānī pahuich'ina<sup>b</sup>, khāne w<sup>b</sup>*].
- FELDER**, *n.* one that feeds — *Khilāne w<sup>b</sup>, Khilāwan-hār<sup>b</sup>, khilā<sup>b</sup>, muṭī, charwahā<sup>b</sup>*.
- FEED'ING**, *n.* pasture — *Charā<sup>b</sup>*.
- FEEL**, *v.* (S. *jelan*) to perceive by the touch, to be affected, to have the sense of, to try, to experience : *p. t.* and *p. p.* *FELT* — *Chhōnā<sup>b</sup>, lāms yā mass k., muassar h., riṭṭat k., qus khari k., dil se ma'lem k., ma'lem k., āmānā, imtihan k., pānā<sup>b</sup>* — *Spars k., tatvā, tonā, tatvānā, karuṇā k., upabāt h., jānī, samājhnā, parakhnā, parikshā k., anubhav k.* [*muṣ, masās* — *Sparsendriya, sparsjñan, spars.*]
- FELT**, *n.* the sense of feeling, the touch — *Quwat-i-lāmsā, dhas, hiss, lams, lāmsā*.
- FELTER**, *n.* one that feels, horn of an insect — *Chhōne w<sup>b</sup>, tatvāne w<sup>b</sup>, lāms, kire-pa-ṭang ke sir par ch'chhōnā se ting jis se uṭh ch'hū aur tatvā hai<sup>b</sup>* — *Spars k. w., kit ke hastak par ek chhōnā tā ting jis se wah spars kartā hai*.
- FEEL'ING**, *p. a.* expressive of sensibility, easily affected : *n.* the sense of touch, perception, sensibility — *Riṭṭat yā dū sozī zāhir k. w., juld riṭṭat-anger muassar yā dil-soz h. w. ; n. quwat-i-lāmsā, hiss, dhas, lams, lāmsā, riṭṭat, dil-soz* — *Karunaprakāśak, māyāprakāśak, rasawān, bhūvik, karuṇā wā māya se śūdra drav jāne w. ; n. sparsendriya, sparsjñan, spars, bodh, jñan, anukampā, karuṇā*.
- FEEL'ING-LY**, *ad.* in a feeling manner — *Riṭṭat yā dil-sozī se* — *Saras, sarāg, anukampā-pūrvak, aisi rati se ki jī-mēn karuṇā utpanna ho*.
- FEE'ET**, *pl. of foot* — *Aṅgūl, pād<sup>b</sup>* — *Pañw, charaṇ, pād*.
- FEE'ETLESS**, *a.* being without feet — *Be-pāi, be-pāne* — *Charanahin, pādahin*.
- FELIC**, *im. v.* *L. jingī* to invent, to relate falsely, to make a show of, to pretend — *Ijād k., ikhtirā k., darog taqān k., libāsi banānā, taqlid k., bahānā k.* — *Kalpanā k., bādhānā, tānā, jor jor mithya rachanā k., jhūṭhā vārān k., bhagal k., chhadmā k.*
- FELIC'ITY**, *ad.* in fiction, not truly — *Śāhīnā<sup>b</sup> se, darog se, bahāne se, haqiqat mēn nahīn* — *Mithyā, banīwat, acatya*.
- FELIC'IT-IES**, *n.* fiction, deceit — *Jhūṭh, banīwat<sup>b</sup>, chhāṭ<sup>b</sup>, kapaṭ<sup>b</sup>*.
- FELIC'ER**, *n.* one who feigns — *Ijād k. w., ikhtirā k. w., darog bayān k. w., taqlid k. w., bahānā k. w., kha-bāz, muassar* — *Kalpanā k. w., kapaṭ, jor jor kahne w., mithya rachanā k. w., jhūṭhā vārān k. w., bhagal k. w., chhadmā h. w.*
- FELIC'ING**, *n.* a false appearance — *Libāsi-sūrat, kha-bāz* — *Bhagal, banīwat kā bhes*.
- FELIC'ING-LY**, *ad.* with false appearance — *Libāsi-sūrat yā hūta sūz se* — *Bhagal se, banīwat ke bhes se*.
- FELT**, *n.* a false appearance, a mock assault — *Hila, bahānā, libāsi yā taqlidī-sūrat, muṭī yā jhūṭhā hanu* — *Bhagal, banīwat kā bhes, mithyākraman, mithyaghit*.
- FELIC'ITATE**, *v.* (L. *felice*) to make happy, to congratulate : *a.* made happy — *Kush k., mubārak-bād d. yā kahnā, mubārakī d. yā kahnā ; a. khush, kigā gayā* — *Hulānā, ānandī h., māṅgalkavād h., duse kā māṅgal jānkar uske sith utsav k. ; a. hulāyā wā bil-āyā gayā, ānandī kiya gayā*. [*vāṭ, abhivandan*].
- FELIC'ITATION**, *n.* congratulation — *Mubārakī, mubārak-bād* — *Dhanyavād, māṅgala*.
- FELIC'ITOUS**, *a.* happy, prosperous — *Kush, khurram, baḥt-āwar, bahra-mund, iqbāl-mand* — *Paramānandī, paramasukhī, atikalyān, bhūgyawān*.
- FELIC'ITOUS-LY**, *ad.* happily — *Khushi yā khurramī se* — *Ānand se, sukh se*.
- FELIC'ITY**, *n.* happiness, prosperity — *Khushi, furhat, khurramī, iqbāl-mandī, baḥt-gāri* — *Paramānand, paramasukh, sukh, chain, samriddhi, samvridhī, śreya, saubhāgya*.
- FELINE**, *a.* (L. *felis*) like a cat, pertaining to a cat — *Billī ke mānind, billī-sā<sup>b</sup>, billī-kā-sā<sup>b</sup>, billī ke mutā'atī, gurba-kho yā gurba-mansūb* — *Vairād, billī ke sadrī, mārjāriya, billī kā sambandh*. [*rahm, dursukh, wahshī* — *Nisithur, krūr, nirday, dārun, kaṭṭar*].
- FELL**, *a.* (S.) cruel, inhuman, savage — *Sang-dil, khūn-khwar, be-dard, be-tars, be-*

FELL'NESS, *n.* cruelty, savageness, fury—*Sang-dili, be-rahmī, be-dardī, durushtī, wahshī-pan, qahr, gazab*—Nishthuratā, nirdayatā, dārunatā, krūratā, kattarpan, kop.

FELL'LY, *ad.* cruelly, inhumanly, savagely—*Sang-dilī se, be-rahmī se, be-dardī yā be-tarsī se, durushtī se, wahshī-pan se*—Nishthuratā se, krūratā se, nirdayatā se, dārunatā, kattarpan se.

FELL, *n.* (Ger. *fels*) a hill, a mountain—*Pahārī<sup>h</sup>, pahāp<sup>h</sup>*.

FELL, *n.* (S.) a skin, a hide—*Chamrā<sup>h</sup>, khāl<sup>h</sup>, chām<sup>h</sup>, charsā<sup>h</sup>*.

FELL'MON-GER, *n.* a dealer in hides—*Charm-farosh, chamār<sup>h</sup>*—Charmakār, pasuchar-mavikretā, pasuchar-mavyavasāyī.

FELL, *v.* (S. *jyllan*) to knock or cut down—*Girā d. yā kūt-dālnī<sup>h</sup>, mār-girānā yā kāt-*

FELL'ER, *n.* one who knocks or cuts down—*Mār-girāne yā kūt-girāne w<sup>h</sup>*.

FELL, *p. t. of fall*—*Fall kā māz-nutlāq*—Fall kā sāmānyabhūt.

FELL'LOE, FELL'LY, *n.* (S. *falga*) the outward part or rim of a wheel—*Chakkar kā gher mehryā yā putikī<sup>h</sup>*.

FELL'LOW, *n.* (G. *fellow*) a companion, an associate, an equal, one like to another, a mean person, a privileged member of a college; *v.* to mix with, to match—*Ham-suhbatī, rafiq, sharik, ham-chashm, ham-sar, ham-jā, barābar, jarāb, sāni, mardak, ek madrasa kō aisi shakhs jisko wahān se kuchh waqt ke tuar pur milā kartā hai; v. milānā, jor lagā-ke milānā, barābar k.*—Sīnī, sāngī, sahabarī, samavayask, tulapadosth, sajātī, yugmak, jorī, dūsrā, jorī, goyānī, palā, jor, mānavak, manushyak, vidyalay mein wah jan kī jisko wahān se kuchh milī kartā hai, vidyalay mein lābh-lābhahat gī.

FELL'LOW-SHIP, *n.* companionship, association, partnership, frequency of intercourse, social pleasure, establishment in a college—*Sahbat, was. unsat, utfiq, sharābāt, ikhtilāf, āmad-r-igt yā rāh-rabī kī kawat, qarāshī, ātā-ichbat, madrasa mein wah fādārī*—Sāth, sāng, sāgh, bahut āwāz-e-hamba kī jāhī wā ānā jānā, vilās, utāh, vidyalay mein āwāz-higūwa vrittī wā lābh-lābhahat hīgi wā.

FELL'LOW-LIKE, FELL'LOW-LY, *a.* like a companion—*Ham-suhbat yā ham-chashm ke mā-nīnd, rafiq yā*—Sahavartī ke sāras, sāgī wā sūthī ke sādsī.

FELL'LOW-CITY-ZEN, *n.* one who belongs to the same city or state—*Ham-shahr, ham-watan*—Ekamānasth, ekapurwās, chadehī, sehadehī.

FELL'LOW-COMMONER, *n.* one who is the same right of common, a commoner at a university who dines with the fellows—*Ek shakhs jo dūsrē ke sūth mānān kā haqq barābar rakhtā hai, wah tajdīdīm jo jo mānān wā, wāhidān ke sūth kīnān khātā hai*—Sarasāmānyabhūmī kā sāmānadhikārī, rājwādhīkārī yā men āchāryagan ke sūth bhōjan k. w.

FELL'LOW-JOYNSEL-LOR, *n.* a member of the same council—*Ham-mashtarat-khāna, ek-hī jagah kō mushīr, ham-mushīr*—Sahamantī, samasachiv.

FELL'LOW-CREATURE, *n.* one who has the same creator—*Ham-khūqat, ham-jhalq, ham-jins*—Sāmānjātī, sajātī, sarajātīyā, sajātīyā.

FELL'LOW-FEELING, *n.* sympathy, joint interest—*Ham-soz, ham-gamī, ham-dardī, sharākat, hama-darāzī*—Samaduhiktesukhatwā, samaduhikatwā, anukompā, karunā, sājhā, scharāg, sahasambandh, ehsānūrag. [—Samānāsī, samānās dātrī, samādhikārī.

FELL'LOW-HEIR, *n.* a partner of the same inheritance, a coheir—*Ham-wārīs, ham-mirās*

FELL'LOW-HELPER, *n.* one who concurs or helps in the same business—*Ek-hī kām mein madad-gār*—Sahakārī, ek hī kām mein sahakārī.

FELL'LOW-LABOURER, *n.* one who labours in the same business or design—*Ham-mīk-nat, ham-mushq, ham-masāqqat, ek-hī kām yā masābē mein masāqqat k. w.*—Ek hī kām wā upīyā mein sām k. w., sabharā, i, ekakarmakārī.

FELL'LOW-MEMBER, *n.* a member of the same body or society—*Ham-jamā'at, ham-majlis*—Sahamandali, sahasamāj. [Sahavyavasāyī, ekhī vyāpār k. w.

FELL'LOW-MINISTER, *n.* one who serves the same office—*Ham-bādmāt, ham-pesha*—

FELL'LOW-PEER, *n.* one who enjoys the same privileges of nobility—*Jo shakhs āmirōn ke haqq dūsrē ke barābar rakhtā hai*—Jo jan kufūnōn ke ādhikār dūsrē ke tuiyā rakhtā hai. [wā—Ekakārāsthīyā, sahayandī, sāthī bandhū.

FELL'LOW-PRISONER, *n.* one confined in the same prison—*Ham-zindān, ham-qaid-khā.*

FELL'LOW-SCHOOLAR, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—Sādhidhyāyī, sahashhātra, sahasishya.

FELL'LOW-SERVANT, *n.* one who serves the same master—*Ek-hī āgā kā naukār, ham-khādnat, ham-pesha*—Sahadās, ekaprahūsvak, sahasavak, sahashhritya.

FELL'LOW-SOLDIER, *n.* one who fights under the same commander—*Ham-fauj, ham-lashkar, ek hī sar-dār ke zer tārpe w.*—Sahayoddhī, sahasainya.

FELL'LOW-STUDENT, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—Sādhidhyāyī, sahapāthak, sahashhātra.

FELL'LOW-SUBJECT, *n.* one who lives under the same government—*Ham-saltanat, ek-hī āmal-dārī kī rā'iyat*—Ekarājabhakt, ekarājādhīn, ekarājyavāsī.

**FEL-Low-SUR-FER-ER**, *n.* one who shares in the same evils—*Ham-dard, ham-azār, ham-safir*—Sahadukhi, sahabhogi, samadukhabhāgi. [gūmi, sahabpathik.]

**FEL-Low-TRAVEL-ER**, *n.* one who travels in company with another—*Ham-rāh*—Saha-

**FEL-Low-WORK-ER**, *n.* one employed in the same occupation or design—*Ham-pesha, ham-khidmat*—Sahakarini, sahakār, ekakarmakārī.

**FEL-Low-WRITER**, *n.* one who writes at the same time or on the same subject—*Ek-hi mat qā ek hi matmā par likhne w.*—*Ek hi samay wā vishay meñ likhne w.*

**FEL'ON**, *n.* (Fr.) one guilty of felony; *a.* cruel, fierce, malignant, traitorous—*Jo shakhs aise jurm kī gunāh-gār hotā hai jiske liye uskī māl zabt kar-liyā-jātā-hai*; *a. sañg-dil, be-rahm, durusht, kina-war, bad-andesh, bad-khrah, dagā-bāz, be-wafā, pāt-bāh dushman*—Aisi aparādhi kī rājā uskī dhan har le, mahāpātaki, mahā-parādhi; *n.* nishthur, krur, latgar, dārum, dweshi, dāhi, drohi, abhi, rājadrohi.

**FEL'IOUS**, *a.* wicked, malicious, perfidious—*Zabhi, shavir, kina-war, bad-andesh, dagā-bāz, rīpā-bāz*—Dusht, durichāri, ātāpī, dweshi, drohabandhi, kapātī, ehālī.

**FEL'IOUS-LX** *ad.* in a felonious manner—*Sharāratan, bā-qad-zāti, fāsīdanā*—Dushtabī se, drohabandhi se, dushmanapūrvak.

**FEL'OV**, *n.* a crime which incurs the forfeiture of life or property, a capital crime, an enormous crime—*Jurm qābil qatl gā zabtī māl ke, jurm-i-wājib-i-qatl, jurm-i-kabīra, jurm-i-shadād, jurm-i-sangin*—Prāmadand wā sarvadhānadand ke yogya aparādhi, badhadand ke yogya pītāk, mahāpītāk, mahāpāp, mahāparādhi.

**FELT**, *p. t.* and *p. p.* of *feel*—*Feel kā māzi-matlūq aur māzi-matūf' alai-hi yā f'li-matūf*—*Feel kā samānyabhit aur pūrnakriyā wā pūrvakālikakriyā.*

**FELT**, *n.* (S.) cloth or stuff made without weaving; *r.* to unite without weaving—*Ek kappā jaise kambal gā patlā jo binā binac ke dūb-kar banāyā jātā hai*; *v.* binā binac ke dūb-kar kappā sū banāyā. *kambal gā patlā banāyā.*

**FELTER**, *r.* to clod together like felt—*Dūb-kar jamāyā aur binā nahāyā.*

**FELT-MAKER**, *n.* one who makes felt—*Jo kappā dūb-kar banātā hai aur binā nahāyā.*

**FEL'UCCA**, *n.* (It.) a small open boat—*Ek ekhot khūi nāw.*

**FEM'ALE**, *n.* (L. *femina*) one of the sex that brings forth young; *a.* not male—*Māda, mādāna, mādā*; *a. mādā, anāna*—*Strī, nārī, mamushī, vanitājātī*; *a. strain, strisambandhi*. [vanitūdharm.]

**FEM'INILITY**, *n.* the female nature—*'Auratī khāssiyat, zanānī-sīrat*—Nārīdharm.

**FEM'ININE**, *a.* relating to females, soft, tender, delicate—*'Auratī, zanāna, 'aurat-numā, -munmas, mulīm, mādānī, mādak*—*Strain, strisambandhi, strīdharmā, komal, mridul, sukumār, sukumar*. [strī, pativati, byāhi strī]

**FEME-CO VERT**, *n.* a married woman—*Shādhar dār, byāhī 'aurat*—*Sohāgan, vivāhītā*

**FEM'O-RAI**, *a.* (L. *femur*) belonging to the thigh—*Rūvī, jānghī*; *jāngh ke mutā'atīq*—*Jāngh kā, jānghasambandhi*.

**FEN**, *n.* (S. *fen*) a marsh, a bog—*Daldal<sup>h</sup>, jhābar<sup>h</sup>, pank gā pānk<sup>h</sup>, dhasan<sup>h</sup>.*

**FEN'NY**, *a.* marshy, boggy—*Daldal<sup>h</sup>, jhābar<sup>h</sup>, pank gā pānk se bhārā huā<sup>h</sup>.*

**FENCE**, *n.* (L. *defensio*) guard, inclosure, a hedge, the art of fencing, skill in defence; *r.* to guard, to inclose, to fortify, to practise fencing—*Muhāfazat, ihātā, pardā, chār dārā, panāk, ihātā-bandī, lakri-bāzī, hathiyār-bāzī*; *v.* *muhāfazat k., hināyat k., ihātā banāyā, mazbūt k., hathiyār-bāzī k., lakri-bāzī gā pate-bāzī k.*—*Bachaw, rakshī, ār, ot, gherā, bhiti, tattī, berā, tatri, thathrā, gherā banāw, lakri phenknā, patī jhīrnā*; *r.* *ār k., bachāw k., ghernā, rūndhnā, porhā k., patī jhīrnā, lakri phenknā, lakri gā pate se larnā*. [k. w.]

**FENCE'FUL**, *a.* affording protection—*Panāk-bakhsh, hifāzat-bakhsh*—*Rakshakar, bachāw*

**FENCE'LESS**, *a.* without inclosure, open—*Be ihātā, be-pardā, khulā<sup>h</sup>*—*Binā gherā, bin ār, binā tatre tattī wā thathre kā, an ivrit.*

**FEN'GER**, *n.* one who practises fencing—*Lakri bāz, hathiyār-bāz, pate-bāzī sikhāne w.*—*Lakri phenkne w., patī jhīrne w., lakri wā pate kī jhīrnā sikhāne w.* [shamiya.]

**FEN'GIBLE**, *a.* capable of defence—*Bachāye jāne ke qābil, munkin-i-hifāzat*—*Rak-*

**FEN'GING**, *n.* the art of defence by weapons—*Hathiyār bāzī, lakri-bāzī, pate-bāzī*—*Patī jhīrnā, lakri phenknā.*

**FEN'GING-MAS TER**, *n.* a teacher of fencing—*Lakri bāzī pate-bāzī gā hathiyār bāzī kā ustād*—*Patāit, lakri patī banēthī wā hathiyār se larnā sikhāne w., āyudhavidyopa-desak, yashīkrirāsīkshak.*

**FEN'GING-SCHOOL**, *n.* a school where fencing is taught—*Akhārā<sup>h</sup>.*

**FEND**, *r.* to keep off, to shut out, to dispute—*Maunq<sup>h</sup> rakhnā, bāz rakhnā, bahs k.*—*Nivāran k., dur k., wā rakhnā, roknā, ārnā, vād k., kathanī k.*

**FEND'ER**, *n.* a utensil placed before the fire—*Atash-khāne ke sāmne kī ār jo dhāt kī banī rakhtī hai*—*Augirān ke rokne ke nimitta dhātū kī ār, āg kī jwālā wā chingārīyon ke rokne ke nimitta dhātū kī ār, augāravarānī, augāravarodhak.*

**FEN-ER-ATION**, *n.* (L. *foenus*) usury—*Byāj-khorī, sūd-khorī, sūd-nā-jāiz*—*Kusid, adhik byāj khānā, adhik byāj.*

**FENĒSTRAL**, *a.* (L. *fenestra*) belonging to windows—*Khirkiyōñ ke mutā'alliq*—*Khirkiyōñ kā, khirkiyōñ kā sambandhi*.

**FEN'NĒL**, *n.* (S. *fenol*) a plant—*Ek paudhā<sup>n</sup>, ek chhotā per<sup>n</sup>*.

**FEOD**, *fūd*. See **FEUD**.

**FEOFF**, *v.* (L. *fidēs*) to put in possession, to invest with right—*Qabza-o-dakhl d., mustahiq k.*—*Kashetrādhikār samarpān k.*, bhūmī kī adhikār d., adhikārī k., adhikār se sampanna k. [*pāne w.*—*Bhūmī kī adhikār pāne w.*, bhūswattwabhogī.

**FEOF FEE'**, *n.* one put in possession—*Jāgīr dār, āima-dār, tā'athuga-dār, qabza-o-dakhl FEOF FEE', FEOF FEE'*, *n.* one who feoffs—*Jāgīr-bekhsā, qabza-o-dakhl d. w., mustahiq k. w.*—*Bhūmī kī adhikār d. w., bhūswattwadhātī, adhikārasamarpak*.

**FEOFFMENT**, *n.* the act of granting possession—*Jāgīr-bekhsā, qabza-o-dakhl dīhi, istih-qāq dīhi*—*Bhūdān, bhūnyadhikārasamarpān, bhūmī ke adhikār kī denā*.

**FERĀ'CIUS**, *a.* (L. *fero*) fruitful—*Bār-dār, mewa-dār, zar-khez, sangar<sup>h</sup>*—*Phalad, phalawātī, phaladīyak, urvarī*. [*bahuphalotpādakatwa, urvarātwa*.

**FERĀCTY**, *n.* fruitfulness, fertility—*Fār-dārī, sangarī<sup>h</sup>, zar-khezī<sup>h</sup>*—*Phalawattwa*.

**FĒRAL**, *a.* (L. *feralis*) funereal, mournful—*Tadfin-mansāb, jonzā-mansāb, gungin, maguām, mātām*—*Śmāśtīnik, mrityasambandhi, sokasūchak, vībhī*.

**FĒR-TO-RY**, *n.* (L. *feretrum*) a place for a bier—*Jānāzā-gāh, tābūt-gāh, jonzāzā yā tābūt rakhne kī jagah*—*Sivikāsthan, śayavāhana-sthān, śayavāhan wī sivikā rakhne kī sthān*. [*dīnōñ ke mutā'alliq*—*Tewhār ke dīnōñ wā sādharan dīnōñ kī sambandhi*.

**FĒRLAL**, *a.* (L. *feriā*) pertaining to holidays or to common days—*Tewhār yā ām*.

**FĒR-ĀTION**, *n.* the act of keeping holiday—*Tā'til mānā, tewhār yā parāb ke dīn ko mānā<sup>h</sup>*—*Tewhār wā parvādīvas ko mānā*. [*Jāngalī, pasusīl, bamālā, kattār*.

**FĒRINE**, *a.* (L. *fero*) wild, savage—*Wahshī, darīndā nā darīndā, bahāim-sirāt*—*FERINESS*, *n.* wildness, savageness—*Wahshat, bahāim-sirātī*—*Jāngalī, jāngalīpan, bamālīpan, pasusīlatī*.

**FĒRTY**, *n.* cruelty, barbarity, wildness—*Sang-dīlī, bahāim sirātī, bahāimī, durushī, wahshat*—*Nishthuratī, kṛantī, kṛantīnīra wā, pasūtā, pasusīlatī, jāñ alīpan*.

**FĒRMENT**, *v.* (L. *fero*) to excite internal motion, to work, to ellevence—*Josh de-kar utānā, josh ke sath utānā, josh khīnā, khāmīr k.*—*Utānā, ubalkar utānā, ubāl khīnā, ubāl ke sath utānā, phūphūnā*. [*pāk, tā'tī, bakherī, ātī*.

**FĒRMĒT**, *n.* internal motion, tumult, yeast—*Josh, khamīrā, balā<sup>h</sup>, khāmīr*—*Utāl*.

**FĒRMEX-TĀTION**, *n.* an internal motion of the small particles of a mixed body—*Josh, takhmīr, autār yā arānī<sup>h</sup>*—*Utāl, pāk, phāñ, hāv*.

**FĒRMĒTAT-IVE**, *a.* causing fermentation—*Josh-arar, khamīr-saz, mukhammīr*—*Utāl k. w., phūphū d. w., autāne w., āmne w.*

**FĒRN**, *n.* (S. *ferān*) a plant—*Ek paudhā yā chhotā per<sup>h</sup>*.

**FĒR'Y**, *a.* overgrown with fern—*Fārā nām ek paudhā yā chhotē per se bhārā huā<sup>h</sup>*.

**FĒRŌCIUS**, *a.* (L. *fero*) fierce, savage—*Karakhtī, khāñ khwārī, darīndā yā darāndā, wahshī, bahāim-sirāt*—*Kattār, nishthūr, atikrūr, jāngalī, pasusīl, bamālā*.

**FĒRŌCIOS-LY**, *ad.* in a savage manner—*Karakhtī<sup>h</sup>, khāñ-khwārī se, wahshat se, bahāim-sirātī se*—*Kattārpan se, pasusīlatī se, atikrūrātī se*.

**FĒRŌCIOS-NESS**, *n.* fierceness, savageness—*Karakhtī, khāñ-khwārī, bi-dardī, sang-dīlī, wahshat*—*Atikrūrātī, raudrātī, kattārpan, jāngalīpan, pasusīlatī*.

**FĒRŌCTY**, *n.* fierceness, savageness—*Karakhtī, bi-dardī, sang-dīlī, khāñ-khwārī, wahshat*—*Raudrātī, atikrūrātī, kattārpan, jāngalīpan, pasusīlatī*.

**FĒRTEOUS**, *a.* (L. *ferreus*) pertaining to iron, like iron, made of iron—*Lohe ke mutā'alliq, āhan sī, āhanī, āhan kī banā huā*—*Lauha, lohe kī sambandhi, lohe ke sadrīs, lohe kī banī huī*.

**FĒRTEOUS-NESS**, *n.* pertaining to iron, containing particles of iron—*Āhan-sifat, āhan dār, āhan ām*—*Lohavīśīst, lohamay*.

**FĒRTE**, *n.* a metal ring to keep from cracking—*Chhattā mūndarī yā karī jo lāthī waqūfā kīśī chiz meñ pahīnā det*—*hātī tā kī wah phātī nahīñ*—*Chhattā mūndarī wā karī jo lāthī sī kīśī vastu meñ dīl dete hātī jismēñ wah tārkaī nā*.

**FĒRRET**, *n.* (L. *terrestra*) an animal of the weasel kind; *r.* to drive out of lurking places—*Newāl kī ek qism*; *v.* *kamūñ gāh se nikāl-d.*—*Newāl wā newāl kī ek jāti*; *r.* *lukne wā dhukne kī jagah se bīhar kar d.*

**FĒRRY**, *v.* (S. *farān*) to carry or pass over water in a boat; *n.* the place where a boat passes over water—*Nāw par pār utānā yā utānā*; *n.* *guzar-gāh, mā'bar, ghāt<sup>h</sup>*—*n.* *Utānī*.

**FĒRRY-BŌAT**, *n.* a boat for conveying passengers—*Guzārē kī nāw*—*Utārē kī nāw*.

**FĒRRY-MAN**, *n.* one who keeps a ferry—*(ghāt-mānjhī<sup>h</sup>, guzar-bān, mallāh*—*Kewat*.

**FĒRTILE**, *a.* (L. *fero*) fruitful, abundant—*Zar-khez, zar-rez, jāngal, sar-sahz, paitāishī, mā'mūr*—*Urvarī, bahuphalad, bahuphalotpādak, upjūñ, phalawīn, bhārī, purī, prachur, vipal*. [*pādakatwa, phalawattwa*.

**FĒRTILE-NESS**, *n.* fruitfulness, fecundity—*Zar-khezī, sangarī<sup>h</sup>*—*Urvarātwa, bahuphalot-*

- FÉR'YI-TY**, *n.* fruitfulness, abundance—*Zar-khezí, sangsari<sup>b</sup>, ma'múri*—Phalawat-twa, urvartwa, bahuphalotpádatwa, báhulya, prachuratwa.
- FÉR'TIL-IZE**, *v.* to make fruitful—*Zar-khez k., jainid k., sangsar k.<sup>b</sup>*—Urvár k., bahuphalotpádat k., upjái k.  
[—*Larkh ko hatheli par mārne ki ek lakri<sup>b</sup>*.]
- FÉR'U-IA, FÉR'ULE**, *n.* (*L. ferula*) an instrument for punishing children on the hand
- FÉR'VE'NT**, *a.* (*L. ferreo*) hot, boiling, vehement, ardent, earnest—*Garm, josh kháyá-huá, tez, tund, dil-soz, sar-garm, shauqin, mushtáy*—Ushya, tapt, khaulá huá, ubal-tá huá, vyagra, uchchhand, utsuk, atyanurági, anurakt.
- FÉR'VE'N-CY**, *n.* heat of mind, ardour, zeal—*Dil-garmi, dil-sozi, sar-garmi, shauq, dil-díhi*—Uttáp, ngratá, autsukya, chittásakti, utsáh, atyanurág.
- FÉR'VE'N-LY**, *ad.* ardently, vehemently, eagerly—*Sar-garmi se, tezi pá tundí se, dil-sozi se, shauq se, dil-díhi se*—Uttáp se, uchchhandatá se, vyagratápurvak, utsáh se, chittásakti se, ati anurág se. [datá, utsáh, chittásakti, atyanurág.
- FÉR'VE'N-NESS**, *n.* ardour, zeal—*Sar-garmi, dil-sozi, dil-díhi, shauq*—Uttáp, uchchhand-  
**FÉR'VID**, *a.* hot, burning, vehement—*Garm, jaltá-huá<sup>b</sup>, tez, tund*—Uttáp, ushya, bartá huá, vyagra, prachand, uchchhand.
- FÉR'VID-NESS**, *n.* ardour of mind, zeal—*Dil-garmi, dil-sozi, sar-garmi, tapák, shauq*—Uttáp, uchchhandatá, chittásakti, atyanurág, utsáh.
- FÉR'VOUR**, *n.* heat, warmth, zeal, ardour—*Harárat, garmi, sar-garmi, tapák, shauq, dil-sozi*—Ushmatá, uttáp, utsáh, atyanurág, chittásakti.
- FÉS'CEN-NINE**, *n.* (*L. Fescennia*) a licentious song : *a.* licentious—*Ná-shúista g't ; a. be-zabí, be-lagám, harán-kár, shokh*—Phúbar g't ; *a.* atyá-hriri, kámkichiri, lampat.
- FÉS'CUE**, *n.* (*L. festuca*) a small wire to point out the letters to children learning to read—*Parhne ke waqt larkh ko horf dekhane ke liye ek chhoti tar*—Jo larkhe parhne sikkhe hain unko akshar batane ke nimitta ek chhoti tar.
- FÉS'TAL**, *a.* (*L. festum*) pertaining to a feast, joyous, gay, mirthful—*Teekhári<sup>b</sup>, ziyá-futí, khushi, khurram, mesri, bashsháh, mahzúz*—Parvasambandhi, ánanadí, prasan-nachitta, mudit, máláit, hrishtachitta.
- FÉS'TI-VAL**, *a.* pertaining to a feast, joyous, mirthful : *n.* a time of feasting and joy—*Teekhári<sup>b</sup>, mesri, mahzúz, khurram* : *n.* ziyá-futí aur khushí ká waqt, teekhá<sup>b</sup>—Utsa-vasambandhi, ánanadí, prasan-nachitta, mudit, máláit, hrishtachitta ; *n.* sahabhojan aur ánanad ká kál, utsavakál, parvakál.
- FÉS'TIVE**, *a.* relating to a feast, joyous, gay—*Teekhári<sup>b</sup>, Mesri, bashsháh, mahzúz, mas-riar*—Utsavambandhi, hrishtachitta, prasan-nachitta, mudit, máláit.
- FES'TIV-I-TY**, *n.* social joy, gaiety, mirth—*Jashn, áish, íshrat, khushi, khurrami, bashsháh*—Mahotsav, samutsav, ánanad, ánanad, hars-h.
- FES'TER**, *v.* to rattle, to corrupt—*Ghar pokna<sup>b</sup>, sarná<sup>b</sup>, garha h.*
- FES'TOON**, *n.* (*Fr. feston*) an ornament in the form of a wreath—*Máti pá hár ki sirat ek ghos ki zakhsh jo gharon aur ámaraton án bandi kati*—Máli ke ákár jo kuchh bhúshapátri ghron men khodkar ban áe hain.
- FESTU-CINE**, *a.* (*L. festuca*) of a straw-colour between green and yellow—*Tinke khar pá ghás ke rang ká hore aur pále ke bich málá<sup>b</sup>*.
- FES-TU'COUS**, *a.* formed of straw—*Ghás pá khar ká baná huá<sup>b</sup>*
- FETCH**, *v.* (*S. ferre*) to go and bring, to bring, to draw, to reach—*Já kar láná<sup>b</sup>, le-kar-áná<sup>b</sup>, le-áná<sup>b</sup>, pahuncháná<sup>b</sup>, láná<sup>b</sup>, khinch-láná<sup>b</sup>, pahunchná pá jáná<sup>b</sup>*.
- FET'CH**, *n.* (*S. facies*) a trick, an artifice—*Ferat, facer-o-facer, kida, makt, mār-pech, hikmat*—Dhokhá, chhal, kapat, vyáj, vyapa-lá.
- FET'ID**, *a.* (*L. fetio*) having a strong and offensive smell, rancid—*Bad-bi-dár, muta-áffin, gandá<sup>b</sup>*—Durgandhi, sári, gandháit.
- FET'OR**, *n.* a strong and offensive smell—*Bad há*—Durgandh, kutsitagandh.
- FET'LOCK**, *n.* *fet, lock* a lock of hair that grows behind the pastern joints of horses—*Ghoron ke theene ki picchli or ká wál<sup>b</sup>*.
- FET'TER**, *n.* (*S. fetter*) a chain for the feet : *v.* to bind, to enchain, to tie—*Beri<sup>b</sup>, pai-kar<sup>b</sup>* : *v.* bandhná<sup>b</sup>, beri dálná<sup>b</sup>, pti-kare bharná<sup>b</sup>, atkáná<sup>b</sup>.
- FETTER-LESS**, *a.* free from restraint—*Be-zanjir-i-pá, ázád, quā-pác band*—Bin beri ká, bin atkáv ká, mukt, chhutá.
- FET'US**, *n.* (*L.*) an animal yet in the womb, any thing unborn—*Jo bachcha pet men rahit hai<sup>b</sup>, jo chiz paidá na hui ho*—Garbh, garbhasthabálak, jo vastu utpanna na bhái ho.
- FEC'D**, *n.* (*S. fecthe*) a deadly quarrel—*Ji-már jhagrú<sup>b</sup>, bakkerá<sup>b</sup>, jhagrú<sup>b</sup>*.
- FEÜD**, *n.* (*L. fides*) a right to land on condition of military service—*Zamín-dári is shart par ki agar saltanat ke málík ko kisi se jang karne paye to us waqt zamín-dár uski kumak kare aur uski taraf se laye*—Bhúmi ká adhikár is sandhi wá niyam par ki jo bhúswámi ko kisi se yuddh karná parai to jo bhúmi páta hai wah apne bhú-swámi ká sáth de.
- FEÜ'DAI**, *a.* pertaining to feuds, relating to tenures by military service—*Aisi zamín*.

*dári ke mutā'allig jo is shart par milti hai ki agar saltanat ke mālīk ko kisi se jang karnā pure to us waqt zamīn-dār uski kumak kare aur uski taraf se lape*—Aisi bhūmi ke adhikār kī sambandhī jo is niyam wā sandhī par milti hai ki yadi bhūpati ko kisi se yuddh karnā parai to jo bhūmi pātī hai wah apne bhūpati kī sāth de.

**FEUDALISM**, *n.* the feudal system—*Wah band-o-bast jis-men zamīn-dāri is shart par milti hai ki agar saltanat ke mālīk ko kisi se jang karnā pure to us waqt zamīn-dār uski taraf se lape*—Wah vyavasthā jis-men bhūmi is niyam par milti hai ki yadi bhūpati ko kisi se larnā parai to jo jan bhūmi pātī hai wah apne bhūpati kī sāth de.

**FEUDALITY**, *n.* feudal form or constitution—[Iske upar ke lafz kī mā'nā dekho—Pūr-vagat sālā kī arth dekho.] [trādhikārī.]

**FEUDALRY**, *a.* holding land of a superior—*Jāgīr-dār, patte-dār*—Bhūswāmyadhi-naksh-

**FEUDALRY**, **FEUDALRY**, *n.* one who holds land on condition of military service—*Wah zamīn-dār jo is shart par zamīn pātī hai ki agar saltanat ke mālīk ko kisi se jang karnā ho to us waqt wah zamīn-dār uski taraf se lape*—Wah kshetrādhikārī jo is niyam wā sandhī se bhūmi pātī hai ki yadi bhūpati ko kisi se larnā parai to wah uski sāth de.

**FEDIST**, *n.* a writer on fiefs or tenures—*Jāgīr-navis, jo shakhs jāgīrōn kī bayān likhtā hai*—Bhūswāmyadhi-nakshetra kī vivaranakārī wā vānan likhne w.

**FEEBLE-MORTEL**, *n.* (F.) the colour of a faded leaf, a yellowish-brown colour—*Marjhāye gā kumhāye patte kī rang, kachā pālī dhīrā rang*.

**FEVER**, *n.* (F.) *febris* a disease characterized by quick pulse, increased heat and thirst; *v.* to put into a fever—*Bukhār, jar, tap, toh, hummā; v. bukhār men dāl-d, bukhār kar-d*—Jwar, tip; *v.* jwar wā tip charnā d.

**FEVERISH**, *a.* diseased with fever, tending to fever, hot, burning, inconstant—*Bukhār-girifta, bukhār-māl, garm, sozā, be-qarār gā be-sabāt*—Jwaritūr, jwarapīrit, ishāj]waragrast, jarāshī, ushāj, jātī, asthīr. [bhav.]

**FEVERISHNESS**, *n.* tendency to fever—*Bukhār-mālī, bukhār kī taraf māyalūn*—Jwar-

**FEVEROUS**, *a.* affected with fever—*Bukhār-girifta, tap-girifta*—Jwarapīrit, jwaragrast,

**FEVERY**, *a.* diseased with fever—*Tap-girifta*—Jwaragrast. [jwaritūr.]

**FEW**, *a.* (S. *fewa*) not many—*Chanā, qalī*—Thore.

**FEWNESS**, *n.* smallness of number—*Qilāt, kamā*—Thoqā, alpatā.

**FEWEL**. See **FIRE**. [k., vāgdān k.]

**FIANCE**, *v.* (L. *fide*) to betroth—*Engāh kī nishāt k., māngnī k.*—Vivāh kī nichbandh

**FIAT**, *n.* (L.) an order, a decree—*Hukm, fatwā*—*Vijā, ādēs, nishāt.*

**FIB**, *n.* (L. *fibula*) a lie, a falsehood; *v.* to tell lies, to speak falsely—*Jhūth, jhūth bat; v. jhūth bolā, jhūth kahā*.

**FIBRE**, *n.* (L. *fibra*) a small thread or string, a filament—*Patlā chhoṭā sūt gā patlī chhoṭī rassa, khujhrā, jhothrā, tār, āns, resha, rag.*

**FIBRE**, *n.* a small fibre—*Bahut patlā sūt, khujhrā, jhothrā, āns, resha, rag.*

**FIBRILLOUS**, *a.* relating to fibres—*Āns-pātā, sūt-pātā, āns gā sūt kī.*

**FIBROUS**, *a.* composed of fibres—*Bhōth-dār, nosālā, raqīdā*—Jhothrikā, khujhrāhā, vātri, tantunay, sūtrī, sukshmanāgīrīshī.

**FICKLE**, *a.* (S. *fiṣṭ*) changeable, inconstant, wavering, unsteady—*Mut-dawarī, mutazāzil, be-qarār, be-sabāt, āp-pā-dar*—Asthīyī, asthīr, chāṇchal, ochnā, loi, adhār, anavasthī.

**FICKLENESS**, *n.* changeableness, inconstancy—*Nā-pā-dāri, be-qarārī, be-sabātī, be-istiqbālī, talawarī*—Asthīryā, asthīryā, loṭatī, chāṇchalatā, anavasthī.

**FICKLY**, *ad.* without firmness or steadiness—*Be-istiqbālī gā be-sabātī se*—Asthīratā wā chāṇchalatā se, loṭatī se.

**FICTION**, *n.* (L. *fictio*) the act of feigning or inventing, an invented story, a lie—*Iktirā' gā'fād, nā-pā-sakhtā, āfsāna-dar-q*—Kālpnā, banāwat, banāī bāt yā jhūthī kahānī, jhūth.

**FICTILE**, *a.* moulded into form—*Dāul men kōpī-huā, dāulīgāyā huā.*

**FICTITIOUS**, *a.* counterfeit, false, imaginary, not real, not true, allegorical—*Taghīdī, jhūthā, gīyāsī gī-khūyā, āwqāq nāhī, naqlī, mukhtārā, saḥī, tamsilī mutashābih mājāzī gā mutashā'ir*—Kritrim, banāwat, ayathīrth, kālpit, asatya, mithyā, lākshānik wā rupakamāy.

**FICTITIOUSLY**, *ad.* falsely, counterfeitedly—*Darog se, sakhtāgī se, taghīdī se*—Jhūth-

**FICTITIOUSNESS**, *n.* feigned representation—*Sakhtā bayān*—Banāī wā jorī hui bāt, kālpit wā jhūthī kahān.

**FIDDLE**, *n.* (S. *fithe*) a stringed instrument, a violin; *v.* to play on a fiddle—*Sā-rangī, kīngī, chikārā; v. sārangī gā chikārā bajānā.*

**FIDDLER**, *n.* one who plays on a fiddle—*Sārinda-nawāz, sārangī-nawāz*—Sārangiyā.

**FIDDLESTICK**, *n.* a bow used by a fiddler—*Mīrāb, kamāncha*—Sārangī bajāne kī dhanwī.



**FID'DLE-STRING**, *n.* the string of a fiddle—*Sārangī kā tār<sup>h</sup>.*

**FID'DLE-FAD'DLE**, *n.* trifles; *a.* trifling—*Wāhigāt, nā-chiz bātēn, adnī-bātēn; a. khafis, nā-chiz, be-hūda*—Dantakathā, vrithākathā, nirarthak wā halkī bāt; *a. halkā, tuch-chila, trinapray.*

**FIDELITY**, *n.* (*L. fides*) faithfulness, loyalty, honesty, veracity—*Digānat, wafā-dārī, namak-halālī, jibārigat, rāt-bāzī, sadāgat, imān-dārī, rāstī*—Viśwasatā, drīṣha-bhaktitwa, prabhūbhakti, satyaśilātā, dhārmikatwa, satyavādītwa.

**FID-Ū'CHAL**, *a.* confident, undoubting—*Mulagaggin, mu'taqid*—Sthirapratyayī, drīṣha-viśwas k. w., asandigd<sup>h</sup>.

**FID-Ū'CHALLY**, *ad.* confidently, undoubtingly—*Yaqīnā, i'tiqād se, ba-gair shakk kiye hue*—Drīṣh viśwās se, nīschay rūp se, binā sandeh kiye hue.

**FID-Ū'CHARY**, *a.* confident, undoubting, held in trust; *n.* one who holds in trust—*Mulagaggin, mu'taqid, amānatān rakhā huā; n. amānat-dār*—Pratyayī, drīṣh viśwās k. w., asandigd<sup>h</sup>, viśwās meṁ dharā huā, dhārōhar dhārā huā; *n. dhārōhariyā.*

**FIDGLE**, **FID'GET**, *v.* (*Sw. fika*) to move about in fits and starts, to be restless—*Jhūm-jhūm kar chulāū<sup>h</sup>, be-qarār chālūā, be-qarār h.*—Chulbulāna, kalmalānā, chānchal āsthir h., āsthir h.

**FID'GET**, *n.* irregular motion, restlessness—*Chulbutākā<sup>h</sup>, kalmalākā<sup>h</sup>.*

**FID'GET Y.**, *a.* restless, impatient—*Be-qarār, be-sabr*—Chānchal, āsthir, āsthir, adhāiryā.

**FIEF**, *n.* (*L. fief*) an estate held on condition of military service—*Zamīn-dārī jo is short par rakht hai ki jis waqt saltanat ke malik ko kisi se lapā pare us waqt zamīn-dār uski tarāf se lap-*—*Bhūmī jo is miyān wā sandhi se millī hai ki jisko mile wah yuddh ke samay meṁ bhūpati kā sāth de aur upakār karāi.*

**FIELD**, *n.* (*S. fīld*) a piece of land inclosed for tillage or pasture, the ground of battle, space, compass, extent—*Khet<sup>h</sup>, jang gāh gā razm gāh, mūraka, notidān, wa'sat, girdā, kushādagi, tūl*—Kshetra, rajabhūmī wā yuddhākshetra, vistār, gherā, prākār, wā pasār, phalāv. [kshetra wā rajabhūmī meṁ parā huā.

**FIELD'ED**, *a.* being in field of battle—*Jang gāh gā razm gāh meṁ parā huā*—Yuddha-

**FIELD'ED**, *n.* a bed for the field—*Khet par ke tūc bichhāwā<sup>h</sup>.*

**FIELD'FARE**, **FEFFARE**, *n.* a bird—*Ek bhāt ki chiriyā<sup>h</sup>.*

**FIELD'MARSHAL**, *n.* the commander of an army, an officer of the highest military rank—*Sipah sālār, sab se barā lashkāri 'uhda-dār*—Senādhipati, senāpatī.

**FIELD'MOUSE**, *n.* a mouse that lives in the fields—*Khetōn kā chūhā<sup>h</sup>, chūhā jo khetōn meṁ rahāt hai<sup>h</sup>.*

**FIELD'OF-FICER**, *n.* an officer above the rank of captain—*Lashkāri 'uhda-dār jo kaptan se upar hotā hai*—*Wah jūn jiskā pad senā meṁ Kaptān ke upar hotā hai.*

**FIELD'PIECE**, *n.* a small cannon used in battle—*Ek ekhotī top jo lapā meṁ kām ātī hai*—*Ek kshudhrāgnyāstra.*

**FIELD'PREACH-ER**, *n.* one who preaches in the open air—*Pādri jo khulē maidān meṁ wā'z kartā hai*—*Dharmāsikshak jo khulī jagah meṁ dharmopades kartā hai.*

**FIELD'PREACH-ING**, *n.* the act of preaching in the open air—*Khulē maidān meṁ wā'z k.*—*Khulī jagah meṁ dharmopades k.*

**FIELD'SPOT**, *n.* open space—*Khulī jagah<sup>h</sup>.*

**FIELD'SPORTS**, *n. pl.* shooting and hunting—*Maidān ke khet masalan sāyidī aur shī-kār k.*—*Khetōn ke khet jāise aur wā khet adī.*

**FIEND**, *n.* (*S. fiend*) a deadly enemy, the devil, an infernal being—*Dushman-i-jānī, shaitān, bhāt<sup>h</sup>*—*Jinār vānī, pragghatak sātri, piśāch, vetāl, danay, asur, daitya.*

**FIEND'FUL**, *a.* full of devilish practices—*Shaitānī a'māl se bhārā huā*—*Piśāchī kāmōn se bhārā huā.*

[piśāchī, vaitālīk.

**FIEND'ISH**, *a.* having the qualities of a fiend—*Shaitānī, shaitān-sirāt*—*Piśāchīk, FIEND'ISH-NESS*, *n.* the quality of a fiend—*Shaitān-sirāt, shaitān-janī*—*Piśāchatwa, āsuratwa, rākshasatā, atidushatā.*

[rākshas wā asur ke sadrīś.

**FIEND'LIKE**, *a.* resembling a fiend—*Shaitān ke mū'ind, shaitān-sirāt*—*Piśāchavat, FIEND'LY*, *a.* (*L. ferox*) savage, ravenous, violent, furious, vehement—*Wahshī, bahāim-sirāt, khūn khvār, tūnd, qazab-nāk, sukht durusht gā ātash-mizāj*—*Jāngalī wā katṭār, atikrūr, vegawān tikshu wā tikhā, kopākul, kopajwalit, tīvrā wā prachand.*

**FIEND'LY**, *ad.* violently, furiously—*Tūndī se, tezi se, qazab-nākī se*—*Krūrātā tikshmatā wā tīvrātā se, mahā kop se.*

**FIEND'NESS**, *n.* savageness, fury, violence—*Wahshat, durushtī, khūn-khvārī, qazab, qahr, tūndī gā tezi*—*Atikrūrātā, katṭārjan, koponmatatā, kopajwalitwa, tikshpatā, tīvrātā, prachandtā.*

**FIER-Y**, *a.* consisting of fire, hot, vehement, ardent. See **FIRE**—*Ātashī, garm, ātash-mizāj, tūnd, dil-soz*—*Agnimay, ushṇ, uttapt, tikshṇa, prachand.*

**FIFE**, *n.* (*Fr. fifre*) a small pipe or flute—*Nai, algūza*—*Murli, bānsī bānsurī wā bānsari*

**FIF'ER**, *n.* one who plays on a fife—*Nai-nawāz*—*Vāṇśavādak, murlīwālā, bānsī baja-wāiyā.*

**FIFTH.** See under FIVE.

**FÍG, n.** (*L. ficus*) a tree and its fruit—*Anjir ká per<sup>h</sup>, anjir ká phal<sup>h</sup>.*

**FÍG'LEAF, n.** the leaf of the fig-tree—*Anjir ke per ká pattá<sup>h</sup>.*

**FIGHT, fit, v.** (*S. feohtan*) to contend in battle, to war against, to combat, to strive, to struggle : *p. t.* and *p. p.* **FOUGHT**—*Jang k., maidán k., muqábala k., zor márná, jáh-jáhání k., jidd-o jáhd k.*—*Larái k., yuddh k., sámná k., rokná, udyog k., chesh-tá k., háth páhw márná.*

**FIGHT, n.** a battle, a combat—*Jang, razm, mujádala, larái<sup>h</sup>*—*Yuddh, samar, rap.*

**FIGHTER, n.** one who fights—*Jang-áwar, mubáriz, mulbírib, tarne w<sup>h</sup>.*—*Yoddhá, laran-hár, yodhi.*

**FIGHT'ING, p. a.** fit for battle ; *n.* contention—*Jang-áwar, jang yá larái ke láiq ; n. larái<sup>h</sup>, jhagrá<sup>h</sup>*—*Yuddhakarmayogya, yuddhopayukt ; n. tántá, bakherá.*

**FÍG'MENT, n.** (*L. fingo*) an invention—*Ikhtirá', naql-i sákhta, naql-i-bátíl*—*Kalpita-kathá, kalpitavákya, banái yá jori hui bát.*

**FIGURE, n.** (*L. fingo*) form, shape, semblance, a statue, an image, eminence, splendour, a character denoting a number, a diagram, a type, a mode of speaking or writing ; *v.* to form into any shape, to show by a resemblance, to adorn with figures, to imagine, to make figures, to be distinguished—*Shakl, sūrat, mushā'ahat yá shakhl, taswír sanam yá sūrat-i-az-sanam, but, but-wari yá sar-farāzi, raunag jalwa num-āish yá shankat, ādud ragam yá handasa, shakl-i-handasa yá naqsha, 'ulāmat yá ni-shān, guft-gū yá tahrir ká ek tariq yá muhāwara ; v. sūrat banāná, but yá taswír se zā-hír k., sūraton se sūrat d., gūyās yá khaqāl k., munagqash k. yá shaklā banāná, mumlāz yá nām-war h.*—*Ākār wā ākriti, rūp, ābhās wā pratirūp, pratimā, mūrti, larái wā pratishthā, pratāp wā mahātej, ānk chitra wā kshetra, lakshap chihñ wā lūng, holne ki ek vishesh riti arthāt rūpak ; v. kisi dāul meñ bānā, ākār banāná, pratimā wā chitra ke dwārā dikhāná, nānā chihñ wā nānā chitra se alānkrit k., kalpanā k. wā sochanā, chitra pratimā wā ākār banāná, prasiddh vīsishṭ wā vikhyāt h.*

**FÍG'U-RA-BLE, a.** capable of being formed—*Sūrat-pāzīr, mumkin-i-shakl*—*Kisi dāul meñ láye jāne ke yogya, kisi ākār meñ āne wā banne ke yogya.* [*se dikhlāyā gayā.*]

**FÍG'U-RAL, a.** represented by figure—*Sūrat yá shakl se zāhír kiñā gayā*—*Ākār wā rūp*

**FÍG'U-RATE, a.** having a determinate form—*Mushakkal, shakl-dār*—*Ākārāwān, sūkār, mūrtimān wā ākārādharī.*

**FÍG'U-RAT-ED, a.** of a determinate form—*Mushakkal, shakl-dār*—*Ākārāwān, sūkār, mūrtimān*

**FÍG'U-RAT'ION, n.** act of giving a certain form—*Sūrat-dihī, tashkīl, shakl banāná*—*Ākār-avidhān, rūpakarap.*

**FÍG'U-RATIVE, a.** representing something else, typical, metaphorical, full of figures—*Kuchh aur hi zāhír k. w., naqli yā tamsilī, raunag, majāzi murādi yā istilāhī, pur-tam-sil*—*Vyañjak, dwahanit wā lakshayik, rūpak, rūpakamāy.*

**FÍG'U-RATIVE-LY, ad.** by a figure, not literally—*Tamsilan yā misālun, majāzan yā intilāhan*—*Rūpak se, vyañjanāpūrvak wā lakshayik bhāv se.*

**FÍG'URED, p. a.** adorned with figures—*Munagqash, musawwar, shaklon se ārásta kiñā huā*—*Nānāchitrālānkrit, chitrit, nānārekhlānkrit.*

**FÍG'U-RIST, n.** one who makes figures—*Sūrat shakl but yá naqsha banāne w.*—*Ākār pratimā mūrti wā chitra banāne w.* [*kā banā huā.*]

**FÍL-Á'CEOUS, a.** (*L. filum*) consisting of threads, composed of threads—*Sūti<sup>h</sup>, sūt*

**FÍL-Á-MENT, n.** a slender thread, a fibre—*Patlá sūt<sup>h</sup>, resha, nus*—*Mahin dhāgā wā tāgā, khujhrā wā jhothrá, āns.*

**FÍL-Á-MENT'OUS, a.** like a slender thread—*Patle sūt sā<sup>h</sup>.*

**FÍL-Á-N-DEUS, n.** a disease in hawks—*Bāzon ki ek bīmāri*—*Śyenapakshī kā ek rog.*

**FÍL'BERT, n.** a species of hazel nut—*Pīnduq jīndaq yā bīnduq*—*Anḍákriti phal jis-ke bhitar suswādūn gūlá rahtī hai.*

**FÍLCH, v.** to steal, to pilfer, to rob—*Chorāná<sup>h</sup>, urā-lenā yá har-lenā<sup>h</sup>, mūsnā<sup>h</sup>.*

**FÍLCH'ER, n.** a thief, a petty robber—*Chor<sup>h</sup>, chottā yá hath-lupak<sup>h</sup>.*

**FILE, n.** (*L. filum*) a line or wire on which papers are strung, a roll, a series, a line of soldiers ; *v.* to string on a line or wire, to march in file—*Ek tār yá sikh jismēn kágaz natthī kar-diye-jāte-hain, filrist yá fard, qatār, sipāhīyon ki qatār yá saf ; v. ek tār par natthī kar d<sup>h</sup>, shutur-qatār chalnā*—*Ek salāká wā tār jismēn lekhyapatra kram se natthī kar diye jāte hain, parisañkhyāpatra, pañkti wā śreñi, sāinyasreñi ; v. ek salāká wā tār meñ pironā, śreñivyūh karkē chalna.* [*v. retnā yā retiyāná<sup>h</sup>.*]

**FILE, n.** (*S. feul*) an instrument for smoothing and polishing ; *v.* to smooth—*Reti<sup>h</sup>*

**FÍL'INGS, n. pl.** particles rubbed off by a file—*Retne se jo chūr nikalte hain<sup>h</sup>, chūr yá*

**FÍL'E'UT-TER, n.** a maker of files—*Sohau-gar, reti-gur*—*Reti banāne w.* [*retan<sup>h</sup>.*]

**FÍL'E-MOT.** See FEUILLE-MORTE.

**FÍL'IAL, a.** (*L. filius*) pertaining to a son or daughter, befitting a child—*Bete yá beti ke mutā'alliq, farzandī yá pisari*—*Putrasambandhī putrya putriyā wā putrisam-bandhī, putrayogya wā putriyogya.*

**FIL'IAL-LY**, *ad.* as becomes a son or daughter—*Jaisā beṭā yā beṭī ko chāhiye<sup>h</sup>, farzan-dāna, dukhlarāna*—Putratvat, putrivat.

**FIL-I-T'ION**, *n.* the relation of a child to a father—*Rāp se beṭe yā beṭī ki nisbat*—Putratwa, sutatwa, bāp se putra wā putri kā nātā.

**FIL'I-GRANE**, **FIL'I-GRÉE**, *n.* (L. *filum, graminum*) delicate work in gold and silver in the manner of threads or grains—*Sone aur chūndī par patle-patle aur chhote-chhote sūton aur dānon kā kāylnā yā nikālnā<sup>h</sup>*.

**FILL**, *v.* (S. *fillan*) to make or grow full, to satisfy, to glut, to store, to occupy; *n.* as much as fills or satisfies—*Par k. gū h., āsūda k. yā h., ser k. yā h., mā'miśk. yā zakhira k., amal k. yā mashgūl rakhnā<sup>h</sup>; n. peṭ-bhar<sup>h</sup>, bhūṛ-peṭ<sup>h</sup>, seri*—Pūrā k. wā h., tript k. wā h., aghwānā wā aghānā, sañchay k. wā bhārā, lagīnā wā lagī rakhnā<sup>h</sup>; *n.* triptī, pūrtī.

**FILL'ER**, *n.* one that fills—*Bhurne w<sup>h</sup>, jagah chhūk lene w<sup>h</sup>, bahut kar-ke jukāne w<sup>h</sup>*.

**FIL'LET**, *n.* (L. *filum*) a band for the hair, a bandage, the fleshy part of the thigh; *v.* to bind with a bandage or fillet—*Sir-band choti-band yā mubāf, zamād yā band, jaṅghe kā gusht-dār hisse*; *v.* zamād-band mubāf yā sir-band se bāndhnā—Choti-bandhan chāuṛī wā nira, paṭṭī, jaṅghe kā wālī bhāg jismēn māns rahtā hai; *v.* choti-bandhan wā nāre se bāndhnā.

**FIL'LI-BEG**, *n.* (Gael. *filleadh, beg*) a dress reaching only to the knees worn in the Highlands of Scotland instead of breeches—*Jaṅghiyā yā jaṅghiyā jo Skatland ke pahāri log suthnī ki jagah meṁ pahinte hai<sup>h</sup>*.

**FIL'LIP**, *v.* to strike with the nail of the finger; *n.* a jerk of the finger from the thumb—*Angūl ke nāih se mārā<sup>h</sup>, chutkī bajānā<sup>h</sup>; n. chutkī<sup>h</sup>*.

**FIL'LY**, *n.* (W. *filawg*) a young mare, a flirt—*Buchherī<sup>h</sup>, chhichhori lapkī<sup>h</sup>*.

**FILM**, *n.* (S.) a thin skin or pellicle; *v.* to cover with a thin skin or pellicle—*Jhillī phūlī mānṛā yā jāle<sup>h</sup>; v. jhillī yā jāle se chhā lenā<sup>h</sup>* [huā<sup>h</sup>].

**FILMY**, *a.* composed of pellicles—*Jhillī yā phūlī kā banā knā<sup>h</sup>, mānṛe yā jāle se chhāyā*.

**FIL'TER**, *n.* (S. *felt*) a strainer for clearing liquids; *v.* to strain, to percolate—*Chhānā<sup>h</sup>, wāh jis se chhāncū yā nīthārcū<sup>h</sup>; v. chhānā<sup>h</sup> yā chhānū<sup>h</sup>, nīthārnā yā nīthar-* [nā<sup>h</sup>].

**FIL'TRATE**, *v.* to strain, to percolate—*Chhānā<sup>h</sup>, nīthārnā<sup>h</sup>*.

**FIL'TRATION**, *n.* the act or process of filtering—*Chhānā yā nīthārā<sup>h</sup>*.

**FILTH**, *n.* (S. *fyllth*) dirt, nastiness—*Ālāish yā galic, malūmat kusāfat yā gilāzat*—Mal karkāt wā kaṭwār, malinatā malinatā wā apavitrātā.

**FILT'Y**, *a.* nasty, foul, polluted—*Mailā<sup>h</sup>, najis yā galic, ganda mī-sāf yā nā-pāk*—Malin malin wā apavitra, chikkat wā samal, malachūhit wā bhrasht.

**FILT'N-LY**, *ad.* nastily, foully, grossly—*Gilāzat se, kusāfat yā kudārat se, najūsāt yā nā-pāki se*—Malinatā wā malinatā se, apavitrātā wā bhrashtatā se, kutsit prakār se.

**FILT'N-NESS**, *n.* nastiness, foulness, pollution—*Gilāzat, kusāfat yā kudārat, najūsāt yā nā-pāki*—Apavitrātā, malinatā wā malinatā, āsūddhatā wā bhrashtatā.

**FIM'BRI-ATE**, *v.* (L. *fimbria*) to fringe—*Jhālār lagīnā<sup>h</sup>*.

**FİN**, *n.* (S.) the member by which a fish balances its body and moves in the water—*Machhli kā par, machhli kā dainā<sup>h</sup>*—Matsyapaksh.

**FİN'LESS**, *a.* without fins—*Be daine yā be-par*, [yah lafz sirf machhli ke liye musta'mal hai]—Paksharahit, pakshalin [yih śabd keval machhli ke nimitta vyavahār meṁ atā hai.] [śhasadrīś].

**FİN'LIKE**, *a.* resembling a fin—*Machhli ke par sā<sup>h</sup>, machhli ke daine sā<sup>h</sup>*—Matsyapak-

**FİN'NED**, *a.* having fins—*Par-dār yā daine-dār*, [yah lafz sirf machhli ke liye musta'mal hai]—Pakshayukt wā daine rakhte hue, [yah śabd keval machhli ke nimitta vyavahār meṁ atā hai.]

**FİN'NT**, *a.* furnished with fins—*Par-dār yā daine-dār*, [yah lafz sirf machhli ke liye musta'mal hai]—Pakshayukt wā daine rakhte w., [yah śabd keval machhli ke liye vyavahār meṁ atā hai.]

**FİN'ROOT-ED**, **FİN'TOED**, *a.* having a membrane between the toes—*Pānū ki āṅgūliyon ke bich meṁ ek jhillī rakhe w<sup>h</sup>, wasl pā*—Pānū jorā, jālapād.

**FİN'A-BLE**. See under FINE.

**FİN'AL**. See under FINE.

[wā rājaswa, rājakarādi wā śulka.]

**FİN'ANCE**, *n.* (Fr.) revenue, income—*Māl-guzārī yā khirāj, āmad yā mahāsīl*—Āya

**FİN'ANCIAL**, *a.* respecting finance—*Māl-guzārī khirāj āmad yā mahāsīl ke muta'alliq*

—Rajaswasambandhī wā rājakarādisambandhī.

**FİN'ANCIER**, *n.* one who understands or manages the public revenue—*Jo shakhs sar-kārī māl-guzārī aur mahāsīl ke kām ko samajhtā aur kartā hai, sar-kārī māl-guzārī aur mahāsīl ke kām kā samajhne aur karne w., sar-kārī sab mahāsīl kā dīwān*—Rājakośādhyaksh, rajaswapālak.

**FİNCH**, *n.* (S. *finch*) a small bird—*Ek bhānt ki chhotī chiriya<sup>h</sup>*.

**FIND**, *v.* (S. *findan*) to obtain by searching or seeking, to discover, to gain, to come to, to meet with, to determine by verdict, to furnish: *p. t.* and *p. p.* **FÖUND**—*Khoj-nikālnā<sup>h</sup>, daryāft k. yā mā'lūm k., hāsīl k. yā paidā k., pakūchnā<sup>h</sup>, milnā<sup>h</sup>, hukm k.,*

*futwā-d. yā tajwīz-k., sar-ba-rāh k. mukaiyā k. yā maujūd k.*—Dhūrūh nikālā, pakar-pānā dekhnā wā jānnā, pānā lūth ānā wā uparjau-k., jānā, bhenjānā wā hāth-lagnā, thairānā wā panchayat se nirnay k., pahūchānā juhanā wā jutānā.

**FIND'ER**, *n.* one who finds—*Pāne v<sup>b</sup>., khoj-nikālne v<sup>b</sup>.*

**FIND'ING**, *n.* discovery, verdict of a jury—*Inkiashāf, panchayat kā faisala tajwīz yā hukm*—Prakāsan wā anusandhān, panchayat kā nirnay.

**FIND'FAULT**, *n.* a censurer, a caviller—*Gila-guzār shūki yā 'aib go, 'aib-jo harf-gīr yā nukta-chīn*—Nindak wā dosh d. w., doshagrāhak wā chhūdrānweshak.

**FINE**, *a.* (Fr. *fin*) small, thin, not coarse, pure, keen, nice, artful, elegant, showy; *v.* to purify—*Chhūtā<sup>b</sup>, mihin, bārik, khālīs pākiza yā sāf, tez yā burrān, nāzūk, 'ariyār harraf yā farebī, latāf khūb yā nāfis, jilā-dār yā namūdār*: *v. khālīs yā sāf k.*—Nanhā, patlī wā jhīrjhīrā, asthūl wā motā nahiñ, swachchhā wā nirmal, tikshy chokhā wā painā, sūkshn, dhūrtā wā kapatī, sundar surūp wā uttam, bharkilā wā tā-tāwe w.; *v. swachchhā k., nirmal k., śodhanā.*

**FINE'LY**, *ad.* beautifully, elegantly, well—*Khūb-siwatī se, tuh fūgi nāzākat yā nāfāsāt se, khūbī se*—Sundarātī se, sundar rūp se, uttam prakār se.

**FINE'NESS**, *n.* elegance, delicacy, purity—*Nāfāsāt tuh fūgi latāfat yā chustagi, nāzākat yā bārikī, pakīzagi, safāi yā shaffāfi*—Uttamātā utkrishatā saundarya wā kanti, sūksmātā, swachchhātā wā vimalatwā. [*sāf-yar*—Dhātūśodhak, dhātuparishkārak.

**FIN'ER**, *n.* one who purifies metals—*Dhāt wāguire ko gulā-ker khālīs yā sāf k. w.*

**FIN'ER-Y**, *n.* show, splendour, gaiety—*Tāp tāp<sup>b</sup>, raunūq yā jilā, āraish zebāish yā zeb-zinūt*—Thūh bāt, tarak bhārak, banāw sajāw suhār wā singār.

**FIN'ESSE**, *n.* artifice, stratagem—*Fitrat, fann-fareb yā mār-pech*—Dhokhā wā chhal, kapāt wā chhahūnā. [*chikanīyā<sup>b</sup>*—Halkī bātōñ meñ sūksmadarāī, chhālehbhabilā.

**FIN'I-CAL**, *a.* nice in trifles, foppish—*Sabuk bātōñ meñ bārik-bāñ yā nāzūk, chhāl*.

**FIN'I-CAL-NESS**, *n.* extreme nicety, foppery—*Nihāyat nāzākat yā bārik-bīnī, abelā-paū yā chhāl-chikanīyā-paū*—Ātisūksmātā, bāhkāpan wā chhālehbhabilāpan.

**FINE'SPO-KEN**, *a.* using fine phrases—*Latif sukhān kā istī'māl k. v.*—Utkrishṭ vākya kā vyavahār k. w. [*mihin*—Chaturātī se bannīyā huā, sūksm wā patlā.

**FINE'SPUN**, *a.* ingeniously contrived, minute—*Hunar-mandī se banāyā gayā, bārik yā*

**FINE**, *n.* (L. *finis*?) a pecuniary punishment, a mulct; *v.* to impose a fine—*Jarīmāna, gunāh-gārī*; *v. jarīmāna k. yā lagānā*—Dhanadand, arthadand; *v. dhanadand k. wā lagānā.*

**FIN'A-BLE**, *a.* admitting or deserving a fine—*Jarīmānc ke lāiq*—Dhanadandaniy wā arthadandaniy. [samāpti.

**FINE**, *n.* (L. *finis*) the end, conclusion—*Ākhir, tamāmī yā ikhtitām*—Ant wā śesh, **FIN'AL**, *a.* last, conclusive, mortal—*Ākhirī yā ākhir, kāmīl mātīq qātī yā qatī, mukhlik yā qātīl*—Antya wā pichlā, samāptik wā ūrmayak, prānantak wā prānanāsak.

**FIN'AL-ISH**, *ad.* lastly, in conclusion, completely—*Ākhirash, ākhirū-l-umr yā ākhir-ko, kāmīlāna*—Ant ko, śesh meñ, samāpti rūp se. [*ti wā ant, bāje kā antya chhāl*.

**FIN'AL'IS**, *n.* the close, the last piece—*Tamāmī yā ikhtitām, bāje ko ākhirī sur*—Samāp-

**FIN'ISH**, *v.* to bring to an end, to complete, to perfect; *n.* the last touch, the last polish—*Khatm k., tamām k., kāmīl k. yā anjām ko pahūchānā*; *n. ākhirī zeb-dihī, ākhirī jilā yā ārāstagi*—Nibernā bhūgtānā niptānā wā śesh k., purā k. wā samāpt k., siddh k. wā parishkrit k.; *n.* samāpti meñ hāth lagānā wā sañwāna, antyaparikār. [*Niberū wā nibāhū, samāpt purā wā siddh k. w.*

**FIN'ISH-ER**, *n.* one who finishes—*Tamām yā khatm k. w., anjām ko pahūchāne v.*—

**FIN'ISH-ING**, *n.* completion, the last touch—*Tamāmī yā anjām, ākhirī zeb-dihī yā zināt-dihī*—Samāpti wā siddhī, antya sañwār wā sajāw, antyaparikār.

**FIN'ITE**, *a.* limited, bounded, terminated—*Mahdūd, mutanāhi, andāza-dār yā pūyān-dār*—Parimit, simāvisisht, ādyantawān.

**FIN'ITE-LESS**, *a.* without bounds, unlimited—*Be-kadd, guir-mahdūd*—Aparimit, asīmak.

**FIN'ITE-LY**, *ad.* within certain limits—*Andāze se*—Parimit rūp se.

**FIN'ITE-NESS**, *n.* limitation—*Tahdūd yā hadl, dhātū, takhīs*—Parimitatā, sādyantatwā.

**FIN'GER**, *n.* (S.) one of the extreme parts of the hand, the hand, a small measure; *v.* to touch lightly, to handle, to pilfer, to play on an instrument—*Angulī aṅgī yā uṅgī<sup>b</sup>, hāth<sup>b</sup>, āṅgul<sup>b</sup>*: *v. halkā hāth lagānā yā dhire se chhūnā<sup>b</sup>, tatobā uṅgīyānā yā hāth-lagānā<sup>b</sup>, chorānā chhurānā māsūā yā hāth-lupakī k<sup>b</sup>, chhernā yā bajānā<sup>b</sup>.*

**FIN'GERED**, *a.* having fingers—*Uṅgī-dār yā aṅgī-dār yā aṅguli-dār*—Āṅguliuykt, āṅguli sahīt. [*music*—*Halkē se chhīnā<sup>b</sup>, bājā chhernē kā dhab<sup>b</sup>.*

**FIN'GER-ING**, *n.* the act of touching lightly, the manner of touching an instrument of

**FIN'GER-BOARD**, *n.* the board at the neck of a musical instrument where the fingers act on the strings—*Sundarī<sup>b</sup>.*

**FIR**, *n.* (W. *fyr*) the name of a tree—*Sanobar*—Devadāru.

**FIRE**, *n.* (S. *fyr*) the igneous element, any thing burning, a conflagration, flame, light, lustre, ardour, spirit, passion; *v.* to set on fire, to take fire, to kindle, to discharge

firearms—*Ātash, koi jalti shai, ātash-zadagi. shu'la, roushni yā roshni, rawnaq yā jalwa, dil-sozi yā sor-garmi, jān chāluki tundi yā ūb-dāri, qazab yā muhabbat; v. āg-lagānā<sup>b</sup>, āg-lagūnā yā jalnā<sup>b</sup>, sulgānā yā kushānā<sup>b</sup>, chhōynā mārānā yā chālānā<sup>b</sup>—Agni āg anal wā pāwak, abrā lūkā wā koi jalti vastu, lukwāi agwāhi wā dāhan, bhābhūkā lawar wā lapat, dipti dyuti wā prakās, pratāp, uttāp wā uchchandatā, tej wā sattwa, rāgādi.* [w., phūnk d. w. wā grihadāhak.

FIRE<sup>ER</sup>, *n.* one who sets on fire. an incendiary—*Ātash-afroz, ātash-angez—Ag lagāne FIRE<sup>ING</sup>, n.* fuel, discharge of firearms—*īndhan<sup>b</sup>, topchā chhūnā yā chālānā<sup>b</sup>, ādi.* FIRE<sup>ARMS</sup>, *n. pl.* guns, muskets, &c.—*Topchā bandūqchī wāgaira—Agnyastra bhusūndi FIRE<sup>BALL</sup>, n.* a ball filled with combustibles—*Ātash-golī. ek golā jo bārūt wāgaira se bhārā rahtā hai aur jang ke waqt jab dushman ke darmiyān chhorā jātā hai tab phūt-kar barūt musāin kartā hai—Agnigol, lohe ki golā jo sīghradāhya vastuon se bhārā rahtā hai aur yuddh ke samay jab satru ke bich chhorā jātā hai tab phūtkar barī hāni kartā hai.*

FIRE<sup>BRAND</sup>, *n.* a piece of wood kindled, an incendiary. one who inflames factions—*Jalti lak<sup>b</sup>, ātash-afroz yā ātash-angez, jiltā-ungez—Lukthī lukthī lūkat lūkā luāth wā luwāth, grihadāhak wā phūnk d. w. jhagra lagāne v.*

FIRE<sup>BRUSH</sup>, *n.* a brush to sweep the hearth—*Ātash-dān sūf karne ki jhāyū—Chūlhā bh rasūn borsī ādi jhāne k jhāyū wā barhūi.*

FIRE<sup>DRAKE</sup>, *n.* a fiery serpent, an ignis fatuus—*Ātashī sānp, gul-i-bayābānī yā āg-shaitānī—Agnimayasarp wā āg kā sānp, pisāchadīpikā lūk wā lūk.* [kalā<sup>b</sup>.

FIRE<sup>ENGINE</sup>, *n.* a machine to extinguish fire—*Āg bujhāne yā butāne ki kal<sup>b</sup>, dam-FIRE<sup>LOCK</sup>, n.* a soldier's gun, a musket—*Pathar-kulā<sup>b</sup>, bandūq.*

FIRE<sup>MAN</sup>, *n.* one employed to extinguish fires—*Ātash-kash qū'ū wah ādmī jo ātash-zadagi ke bujhāne ke liye mugarrar rahtā hai—Agninirvāpakāri arthāt wah jan jo āg bujhāne wā butane ke nimitta niyukt rahtā hai.*

FIRE<sup>OFFICE</sup>, *n.* an office of insurance from fire—*Āg ke bime ki kachahri<sup>b</sup>.*

FIRE<sup>PAN</sup>, *n.* a pan for holding fire—*Āngethī yā borsī<sup>b</sup>.*

FIRE<sup>SHIP</sup>, *n.* a ship filled with combustibles to fire the vessels of the enemy—*Ek juhāz jo dushman ke juhāzoi ke jalā-due ke waste ātash-gir chizon se bhārā rahtā hai, juhāz-i-ātash-zar—Ek naukā jo satru ki naukāon meñ āg lagā dene ke nimitta sīghra-jwalanīyapadarthon se bhārī rahtī hai, sīghradāhyavastuon se pūrit yuddhanaukā.* FIRE<sup>SHOVE</sup>-EL, *n.* an instrument for taking up or removing hot coals—*Āngar ūthāne yā sarkāne ke liye kalchhulā chūlā yā saṁsā<sup>b</sup>.*

FIRE<sup>SIDE</sup>, *n.* the hearth, home—*Chūlhā<sup>b</sup>, ghar<sup>b</sup>.* [lukthi<sup>b</sup>.

FIRE<sup>STICK</sup>, *n.* a lighted stick or brand—*Luāth luwāth lukthā yā lukwārī<sup>b</sup>, lūkat<sup>b</sup>,*

FIRE<sup>WOOD</sup>, *n.* wood for fuel—*Jālūpe ki lakrī<sup>b</sup>, īndhan<sup>b</sup>.*

FIRE<sup>WORKS</sup>, *n. pl.* shows of fire—*Ātash-bāzī—Agnikrīrā wā agnitārīdikrīrā.*

FIRE<sup>KIN</sup>, *n.* (S. *jourer*) a vessel containing nine gallons, a small vessel—*Raqiq shai ki pāmāish kā bartan jismeñ talhānīnān battis ser aur das chhatānik amātā hai, ek chhotā bartan<sup>b</sup> Pāmī aisi vastu ke mapne kā bāsan jismeñ battis ser aur das chhatānik ke lagbhag amātā hai, ek chhotā basan wā pātra.*

FIRM, *a.* (L. *firmus* strong, fixed, constant, compact, solid; *r.* to fix; *n.* a partnership in business—*Mazbūt. bar-qarār qām yā pā-dār, mustayill wasiq yā sābit-pā, tāthūth<sup>b</sup>, gajs mawjamūd sangin yā basta; v. mazbūt yā mustahkam k. yā bar-qarār yā ba-hāl rukhūā; n. mahājagi kothī<sup>b</sup>—Porhā, atāl, dirīth sthir achal wā thāiryawān, ghan ghanā wā gāphā, thos; r. pushṭ dirīth achal wā atāl k.*

FIRM<sup>LY</sup>, *ad.* strongly, steadily, constantly—*Mazbūtī se, bar-qarārī yā pāc-dārī se, sābit-qadamī istiqlāl yā ustwārī se—Porhepan se, dirīthātā wā mīshalatā se, atāl wā sthir rūp se.*

FIRM<sup>NESS</sup>, *n.* stability, solidity, constancy—*Qiyām mazbūtī yā pāc-dārī, sakhtī sangtī yā bastagi, istiqlāl istiḥkām yā ustwārī—Mīshalatā dirīthātā wā sthāvaratwa, thospan wā gāphāpan, sthīratī wā dhritī.* [antarīksh.

FIR<sup>MA</sup>-MENT, *n.* the sky, the heavens—*Āsmān, falak—Ākās wā khagol, gagan wā FIR<sup>MA</sup>-MENT<sup>AL</sup>, a.* pertaining to the firmament, celestial—*Āsmānī, falakī—Ākāsī, gaganīy gagauasth wā nabhlāstī.* [yā sunul—Rājājñāpatra, raj jñāpramān.

FIR<sup>MAN</sup>, *n.* (Ar.) a passport, a license—*Farmān yā parwāna-i-rāh-dārī, hukm-nāma FIRST, a.* (S. *first*) earliest in time, foremost in place, highest in dignity; *ad.* before any thing else—*Waqf jagah yā ruthe meñ muayyaddam yā awwal; ad. sab se pahile yā āge<sup>b</sup>—Samāj sthān wā pad meñ āge pahile wā āgaganyā.*

FIR<sup>ST</sup>LING, *n.* the first produce or offspring—*Pahlā buchcha<sup>b</sup>—Prathamajātasantān, prathamaprasūtasantāni.* [yā sab se jethā lapkū<sup>b</sup>.

FIR<sup>ST</sup>BORN, *a.* eldest; *n.* the eldest child—*Pahlāuthā<sup>b</sup>, sab se jethā<sup>b</sup>; n. pahlāuthā FIR<sup>ST</sup>FRUITS, n. pl.* earliest produce, first profits—*Samara-i-awwal yā awral phal, pahlā naf<sup>b</sup>—Prathamotpanna wā pahlā phal, pratham wā pahlā lābh.*

FIRTH. See FRITH.

**FISC**, *n.* (*L. fiscus*) a public treasury—*Sar-kāri khazāna*—Rājakosh.

**FISCAL**, *a.* pertaining to the public treasury or revenue; *n.* revenue, a treasurer—*Muta'alliq-i-sar-kārī khazāna yā māl-guzārī*; *n.* *māl-guzārī āmadani madākhil yā hāsīl, khazānchī yā tahvīl-dār*—Rājakosambandhi wā rājakarādisambandhi; *n.* rājasa wā rājakarādi, kosādhī wā kosādhīyaksh.

**FISH**, *n.* (*S. fīsc*) an animal that inhabits the water; *v.* to attempt to catch fish, to seek by artifice—*Machhlī<sup>h</sup>, māhī*; *v.* *machhlī kā shikār k., fīrat-o-hikmat se talāsh k.*—*Matsya min wā machchha*; *v.* *machhlī pakarnā wā marnā, chhalbal se khojnā wā dhūnrhnā.*

**FISHER**, *n.* one who fishes—*Māhī-gīr*—*Machhwā jaliyā dhimar wā dhiwar.*

**FISHERY**, *n.* the business or place of fishing—*Māhī-gīrī yā māhī-shikār, māhī-gāh*—*Dhiwarakarm matsyagrahan wā machhlī-pakarnā, matsyagrahanasthān wā machhlī pakarne ki jagah.* [pakarnā wā matsyagrahan.

**FISHING**, *n.* the art or practice of catching fish—*Māhī-gīrī yā māhī-shikār*—*Machhlī*

**FISHY**, *a.* consisting of fish, like fish—*Māhī-dār, machhlī ke mārind, machhlī sū<sup>h</sup>*—

*Mātsik mainik wā machhlī rakhne w., matsyasādriś wā machhlī ke sadriś.*

**FISH-BOAT**, *n.* a boat used in fishing—*Machhlī mārne ki nāw yā machhwā kī nāw<sup>h</sup>.*

**FISHERMAN**, *n.* one employed in fishing—*Māhī-gīr*—*Machhwā jaliyā dhimar wā dhiwar.* [bharā huā.

**FISHFUL**, *a.* abounding with fish—*Māhī pur. pur-māhī*—*Matsyannay wā machhlī se*

**FISHING**, *n.* a dart for striking fish—*Ek bhālā yā barchhā jo machhlī par chālāyā jāta hai<sup>h</sup>.*

**FISHHOOK**, *n.* a hook to catch fish—*Machhlī mārne ki bānsī yā kantiyā<sup>h</sup>.*

**FISHKETTLE**, *n.* a kettle for boiling fish—*Māhī-tāba, māhī pakāne kī deg*—*Matsyapachani wā machhlī rūndhne kī batā; karāh wā hāndh.* [machhlī ke sadriś.

**FISHLIKE**, *a.* resembling fish—*Machhlī sū<sup>h</sup>, machhlī ke mārind*—*Matsyasādriś wā*

**FISHMONGER**, *n.* a dealer in fish—*Māhī-farosh, machhlī mol-tene aur bechne wā<sup>h</sup>*—

*Machhlīwālā matsyavikrētā wā matsyavikrayopajivī.* [jilāne kī tarāg wā tāl.

**FISHPOND**, *n.* a pond for keeping fish—*Machhlī jilāne kī tītāb*—*Mūnsāy, machhlī*

**FISHSPEAR**, *n.* a spear for striking fish—*Machhlī par chālāne kī bhālā yā barchhā<sup>h</sup>.*

**FISHWIFE**, **FISHWOMAN**, *n.* a woman who sells fish—*Māhī-faroshin yā jo 'aurat machhlī bechti hai*—*Machhlīwālī wā matsyavikrayopajivī.*

**FISSURE**, *n.* (*L. fissura*) a cleft, a narrow chasm; *v.* to cleave—*'Chāk shikāf yā shigāf, dar; v. shikāf yā shigāf k., phānā<sup>h</sup>*—*Chāhidra wā raudhra, chir dari sandhi wā tarak; v. sandhi k., tarkānā wā chirnā.* [chire jāne ke yogya, phātne ke yogya.

**FISILE**, *a.* that may be split or cleft—*Darid pazir, phāre jāne ke qābil*—*Bhidur,*

**FIST**, *n.* (*S. fist*) the clinched hand; *v.* to strike with the fist, to gripe—*Mūhī ghūsā yā mukō<sup>h</sup>; v. mukā mārna ghūsigūnā mukigūnā ga thūsnā<sup>h</sup>, mūhī meñ pakarnā<sup>h</sup>.*

**FISTULOUS**, *n. pl.* blows with the fist—*Ghūsam-ghūstā ghūsarwat yā mukkā-mukki<sup>h</sup>.*

**FISTULA**, *n.* (*L.*) a deep narrow ulcer—*Nāsir*—*Bhagandar wā bāndarghāw.*

**FISTULATE**, *v.* to make hollow like a pipe—*Pupli yā pōngi sū polā k<sup>h</sup>.*

**FISTULOUS**, *a.* having the nature of a fistula—*Nāsiri*—*Bhagandari.*

**FIT**, *n.* (*W. fit*) a sudden and violent attack of disorder, a convulsion, a paroxysm, a temporary affection, interval—*Ek-bārn bimāri kī sakht galaba, mār yā tashan-nay, bimāri kī josh yā 'alam, lahar yā thori der kī galaba, usfā yā 'arsa*—*Ekākei rog kī veg se charhāw. ānth, rog kī pāri āves āaramān wā charhāw, jh-jhak tarāng wā thori ber kī ākrāmān, antar wā virām.*

**FITFUL**, *a.* varied by paroxysms, full of fits—*Bimāri ke josh se be-qorrār be-istiqlāl yā mutalawin, lahar se bhārā huā<sup>h</sup>*—*Rog kī pāri ke ākrām se chānchal wā asthir, lol tarāngi tarāngamay wā lahār.*

**FIT**, *a.* (*L. factum*) qualified, proper, suitable; *v.* to adapt, to suit—*Lāiq yā sazā-wār, munāsib wajih yā lazim, durust yā mā'qūl; v. ārasta lāiq qābil sazi-wār yā munāsib k. yā h., durust mā'qūl yā muwāfiq k. yā h.*—*Ksham wā karmaksham, uchit wā yogya, upayukt wā thik; v. yogya k. wā h., ksham karmaksham uchit upayukt wā thik k. wā h.*

[*Yathochit, yathayogya thikthik wā jaisi-chāhiye.*

**FITLY**, *ad.* properly, suitably—*Munāsibat yā durusti se, muwāfaqat-se yā muwāfiq*—

**FITNESS**, *n.* propriety, suitability—*Qābiliyat liyāqat shāistagi shāyastagi yā durusti, munāsibat muwāfaqat yā sazā-wārī*—*Kshamatā, nyāyat, pātraka wā uchitawā, yogyati upayuktatā wā sāngatwā.* [*Karmaksham uchit upayukt wā thik k. w.*

**FITTER**, *n.* one who confers fitness—*Ārasta lāiq munāsib lazim yā durust k. w.*—

**FITTINGLY**, *ad.* properly, suitably—*Munāsibat yā durusti se, muwāfaqat-se yā muwāfiq*—*Yathochit, yathayogya thikthik wā jaisi-chāhiye.*

**FITCH**, *n.* (*L. ficia*) a kind of pea—*Matar kī ek qism*—*Matar kī ek jāt.*

**FITCHAT**, **FITCHW**, *n.* (*D. fissa*) a pole-cat—*Newal kī qism kī ek jān-war jiske badan se bad-bū nikalti hai*—*Newal wā neure kī jāt kī ek jantu jiski deh se bari durgandh nikalti hai.*

**FIVE**, *a.* (S. *ff*) four and one—*Pāñch<sup>h</sup>*.

**FIFTH**, *a.* the ordinal of five—*Pāñchwān<sup>h</sup>*.

**FIFTHLY**, *ad.* in the fifth place—*Pāñchwān jagah meñ<sup>h</sup>*.

**FIFTEEN**, *a.* five and ten—*Pandarāh yā pandrah<sup>h</sup>*.

[*dravāñ<sup>h</sup>*]

**FIFTEENTH**, *a.* the ordinal of fifteen—*Pandarāhwāñ pandrahāñ pañdrahwāñ yā pan-*

**FIFTY**, *a.* five times ten—*Pachāś<sup>h</sup>*.

**FIFTIETH**, *a.* the ordinal of fifty—*Pachāśwāñ<sup>h</sup>*.

[*dukakirā<sup>h</sup>*]

**FIVES**, *n.* a game with a ball—*Gend-bāzi yā gendā-bāzi*—*Gendkhel gendākhel wā kan-*

**FIVEBARRED**, *a.* having five bars—*Pāñch dande-wālā yā jismēñ pāñch dande hoñ<sup>h</sup>*.

**FIVEROLD**, *a.* having five times as much—*Pāñch-guñā<sup>h</sup>*.

**FIVES VIVES**, *n.* a disease of horses—*Ghorōñ kī ek bimāri*—*Ghorōñ kī ek viśesh rog.*

**FIX**, *v.* (L. *fixum*) to make fast firm or stable, to settle, to establish, to rest—*Mustah-*  
*kam mazbūt yā pāc-dār k., raf' k. yā mu'aigan k., gāim k., gāimā yā muqarrar k.,*  
*iqāmat k.*—*Porhā dirih wā sthāyi k.* arthāt lagāni luptānā jarnā bāndhūt thasānā  
thōknī chaptānā wā atkānā, chukānā niptānā nischay k. wā nirpay k., sthapan k.,  
thaharū wā rihmī.

**FIXATION**, *n.* act of fixing, stability, firmness—*Mustahkam yā pāc-dār k., pāc-dāri*  
*istihkām yā qiyām, mazbūtī*—*Gariw lagāw bāndhāw antkāw wā atkāw, sthiratā wā*  
*sthāvaratwā, dirihātā porhāt wā pushatā.*

**FIXEDLY**, *ad.* certainly, firmly, steadfastly—*Yagināñ, mazbūtī se, istihkām yā istiglāl se*  
—*Nischay se, dirihātā wā porhāt se, sthiratā wā sthāvaratwā se.*

**FIXEDNESS**, *n.* stability, firmness, solidity—*Pāc-dāri, mazbūtī, sangini yā injimād*—  
*Sthāvaratwā wā sthiratā, porhāt wā dirihātā, thosāi thospan ghanatā wā adratatā.*

**FIXITY**, *n.* coherence of parts—*Injimād, sangini, ujā kī bastagi*—*Saṁlagnatwā, saṁ-*  
*losh, avayavōñ kā jukriw.* [*yār yā jor diya jātā hai<sup>h</sup>*]

**FIXTURE**, *n.* any thing fixed to a place or house—*Kisi jagah yā ghar meñ jo kukh*

**FIXURE**, *n.* position, firmness—*Istihkām, mazbūtī*—*Stithi, dirihātā wā porhāt.*

**FIZZING**. See under *Fish*.

**FIZZ**, *FIZZLE*, *v.* to make a hissing sound—*Sansanānā yā sannānā<sup>h</sup>*.

**FLABBY**, *a.* (D. *flabby*) soft, not firm, easily shaking, hanging loose—*Pilpilā<sup>h</sup>, dhilā<sup>h</sup>,  
thulthulā jhurjhurā yā pich-pichā<sup>h</sup>, lataktā yā jhālā<sup>h</sup>.*

**FLACCID**, *a.* (L. *flaccid*) soft, loose, lax—*Pilpilā, dhilā yā thulthulā<sup>h</sup>, jhurjhurā<sup>h</sup>.*

**FLACCIDITY**, *n.* laxity, want of tension—*Dhilā-patñ<sup>h</sup>, pilpilāhat pichpichāhat thul-*  
*thulāhat yā jhurjhurāhat<sup>h</sup>.*

**FLAG**, *v.* (S. *flagan*) to hang loose, to grow spiritless, to grow weak; *n.* a water plant,  
a military or naval ensign—*Dhilā h. yā lataknā<sup>h</sup>, puzh-murda yā afsarā h., za'if yā*  
*nā-tawān h.; n. khyāl yā nī ek qism kī chhotā per jo pāni meñ hotā hai, jungi yā buhri*  
*nishān*—*Sithil h. wā jhulnā, udās wā bīn jī kā h., nirbal wā śaktihīn h.; n. swetaul-*  
*bbā golomī wā ek prakār kā chhotā paudhī jo jal meñ hotā hai, yuddhasambandhī*  
*wā yuddhanaukāsambandhī patika wā jhāndā.*

**FLAGGY**, *a.* weak, lax, insipid—*Kam-zor, dhilā<sup>h</sup>, phikā<sup>h</sup>*—*Nirbal wā śaktihīn, sithil pil-*  
*pilā wā thulthulā, niras wā swādhīn.*

**FLAGOFFICER**, *n.* the commander of a squadron—*Fanj yā bahri-jangi ke ek hisse kā*  
*sar-dār*—*Senā wā yuddhanaukāsamūh ke ek khañd kā adhyaksh.*

**FLAGSHIP**, *n.* the ship which bears the admiral—*Wah jahāz jismēñ amīr-ul-bahr*  
*rahtā hai*—*Wah naukā jismēñ jāyodhiādhipati rahtā hai.*

**FLAGSTAFF**, *n.* the staff that elevates the flag—*Chhar yā bāns jismēñ patākā yā*  
*jhāndā phahrātā hai<sup>h</sup>, dandā<sup>h</sup>.*

**FLAGWORM**, *n.* a worm bred among flags—*Ek kirā jo jal ke ek chhole per meñ hotā hai<sup>h</sup>.*

**FLAG**, *n.* (C. *flagan*) a broad flat stone—*Chatāñ chhatāñ yā patiyā<sup>h</sup>.*

**FLAGELLANT**, *n.* (L. *flagello*) one who whips himself in religious discipline—  
*Wah dīn-dār jo guñāh dīr karne ke liye apne ipar kore-bāzi kartā hai*—*Aisā*  
*tapaswī jo papamōchan ke nimitta apne tañi korōñ se mārta hai.*

**FLAGELLATION**, *n.* a whipping or scourging—*Kore-bāzi yā chābuk-bāzi*—*Kore kī mār.*

**FLAGGROLET**, *n.* (Fr. *a* musical instrument—*Bansi yā bānsuri<sup>h</sup>.*

**FLAGITIOUS**, *a.* (L. *flagitium*) wicked, villainous, atrocious—*Bad-zāt, sharīr, ni-*  
*hāyat kharāb yā zabāñ*—*Atidusht, atidurvritta wā mahāpātakī, atidoshi ghor dārun*  
*wā mahāpāpi.* [*yā gumāh-i-azīm se*—*Atidushtatā se, mahāpāp wā mahāpātak se.*

**FLAGITIOUSLY**, *ad.* wickedly, atrociously—*Sharārat yā bad-zātī se, nihāyat kharāb*

**FLAGITIOUSNESS**, *n.* wickedness, villany—*Sharārat, bad-zātī yā bad-kārī*—*Atidush-*  
*tatā wā dāurātīnā, durvrittatā mahāpātak wā mahāpāpi.*

**FLAGON**, *n.* (S. *flaze*) a drinking vessel—*Surāhī yā kūza*—*Jhāñjhar jhāri wā garuā.*

**FLAGRANT**, *a.* (L. *flagro*) burning, ardent, glowing, eager, notorious—*Sozāñ, sar-*  
*garm, tāh-nāk, tapāk-kī yā tez, zahīr āshkāra yā mashhūr*—*Jwalant, utsuk uchi-*  
*chand wā utsāhi, lālahātā dahaktā tamamātā wā damaktā, vyagra ugra wā lūshp,*  
*prasādh wā lokavidit.*

FLA'GRANCE, FLA'GRAN-CY, *n.* burning, heat, fire, notoriousness, enormity—*Sozish, hararāt, ātash, angusht-numāi yā mashhūrī, nihāyat shhararāt yā bad-zātī*—Jwālān wā jālān, ushpatā, āg wā agni, sarvaprakāsātī, atidushtatā wā ghoratī.

FLA'GRANT-LY, *ad.* ardently, notoriously—*Sar-garmī yā tajāk se, zāhiran angusht-numāi-se yā bad-zātī-se*—Uttāp uchchandatā wā vyagratā se, prakāś sarvapasiddhi wā atidushtatā se.

FLA'GRATE, *v.* to burn, to injure by fire—*Jalānā<sup>h</sup>, phūnk d<sup>h</sup>.*

FLA-GRAT'ION, *n.* a burning—*Sozish, julān<sup>h</sup>*—Dūlī wā jwālā.

FLAIL, *n.* (L. *flagello*) an instrument for threshing grain—*Khirman-kal, ek āla jis se khirman meū galle ko pitte haiñ tā-ki dāna bhūse se alag ho jāy*—Anāj kāmīne wā mānīne kā yantra wā jūmū.

FLAKE, *n.* (S. *flacca*) a small portion of snow, any thing held loosely together, a layer; *v.* to form into flakes—*Thopā sā barf, guchchhā<sup>h</sup>, tak yā tabaq*; *v. guchchhā banānā<sup>h</sup>, tak yā tabaq banānā*—Himalay wā himakap, pūhal wā glāh, parat wā part; *v. pahāl glāh wā parat banānī*. [pahāl kī.]

FLAKY, *a.* consisting of flakes or layers—*Tak-dār yā tabaq-dār*—Partilī, kār part wā FLAM, *n.* (L. *flim*) a whim, a falsehood; *v.* to deceive with falsehood—*Manj yā khayāl, darog*; *v. jhūth kah-kar thapnā yā dhokhā-d<sup>h</sup>*—Taraūg bahar wā lalak, jhūth.

FLAME, *n.* (L. *flamma*) light emitted from fire, fire, blaze, ardour, violence; *v.* to shine as fire, to burn—*Shu'la, ātash, bhābhākā<sup>h</sup>, sar-garmī dīl-sorī yā 'ishq, tundi yā tezī*; *v. dāudhākā<sup>h</sup> bhābhākā<sup>h</sup> yā damaknā<sup>h</sup>, jalnā<sup>h</sup>*—Agnisikhā tem lapak wā lapat, āg wā agni, bhābhak wā jwālāgnī, uttāp uchchandatā utsāh vyagratā wā atyanurāg, veg. [bahūt barī aur motā bartā huā kāmīnī.]

FLAM-BEAU, flām'bū, *n.* (Fr.) a lighted torch—*Ma-k'āl yā fakīrī*—I āmar wā nakkā, FLAME'LESS, *a.* without flame, without incense—*He-shu'la, he-bhūkhār*—Binā tem wā agnisikhā, binā dhūpdī.

FLAM'ING, *a.* brilliant, red, gaudy, violent, vehement; *n.* a bursting out in flame—*Tāb-dār yā mushkūl, surkh, zarqī-barqī, tez, tund yā garm*; *n. bhābhāk<sup>h</sup>*—Chatkīlā, lohīt wā raktavarī, bhārkīlā, vegarī wā prachapī, tikshī tivrā wā ugrā.

FLAM'ING-LY, *ad.* brilliantly, vehemently—*Tāb-dārī se, tezī yā tundi se*—Diptī wā chat-kilepan se, tikshnatā tivrātā wā ugratā se. [agnivarī pakshī, marāl.]

FLA-MIN'GO, *n.* a bird of a red colour—*Surkh rang kī ek chhīrīgā*—Ek raktavarī wā FLAM'MA-BLE, *a.* that may be set on flame—*Ātash-gīr yā sozish-pāzīr, jalāye jāne ke qā-bīl*—Dahaniyā wā jwalaniyā. [qābīlīgāt—Dahyatā dahanyatā wā jwalanāśīlatā.]

FLAM MA-BUL'ITY, *n.* the state of being flammable—*Sozish parīrī yā ātash-gīrī kī* FLAM-MAT'ION, *n.* the act of setting on flame—*Ātash-zanī yā shu'la-zanī*—Dahan wā dāhan.

FLAM'ME-OUS, *a.* consisting of flame, like flame—*Shu'la-dār yā shu'le kā banā huā, shu'le ke mānīd*—Agnisikhāmāy wā tem kā banā huī, tem sarikhā wā agnisikhā ko sadrī. [rangī-rang—Bhābhaktā, bartā, agnisikhavarī wā tem ke rang kā.]

FLA'MY, *a.* blazing, burning, flame-coloured—*Shu'la-zan, jaltā<sup>h</sup>, shu'la-rang yā nā* FLAME'COL-OUR, *n.* the colour of flame—*Shu'le kā rang, nāranjī-rang*—Agnivarī wā agnisikhavarī, tem kā rang. [tem ke rang kā.]

FLAME'COLOURED, *a.* of a bright yellow colour—*Shu'la-rang, nāranjī-rang*—Agnivarī,

FLAME'FEED, *a.* having eyes like flames—*Shu'la-chashm, surkh-chashm*—Agnivarīna-chakshu, bhābhūke sarikhī ānkhwāli.

FLA'MEN, *n.* (L.) a priest—*Pādri*—Purohit.

FLA-MIN'CAT, *a.* belonging to a priest—*Mutā'aliq-i-pādri*—Purohitasambandhī.

FLANK, *n.* (Fr. *flanc*) the part of an animal between the ribs and the thigh, the side of an army or fleet; *v.* to attack the side, to secure on the side, to border—*Kokhā yā kokh<sup>h</sup>, pahlu-i-lashkar yā kamar-i-bahr*; *v. kamar yā bāzū mārānā yā pahlu-i-lashkar yā kamar-i-bahr par hamla k.*, *bāzū yā pahlu par mazbūt k.*, *pāirvasta yā muttasil h.*—Pārswa wā pakshabhāg, senā wā yuddhanaukasamūh kā pārswabhāg; *v. behrā mārānā tīrehā mārānā wā pārswabhāg par dhāwā wā ākrāpan k.*, *pārswa wā pakshabhāg par porhā wā driph k.*, *chhi-jānā lagā-h.* wā pārswabhāg meñ h.

FLANK'ER, *n.* a fortification which commands the side of an assailing body; *v.* to defend or attack sideways—*Qal'a-bandī yā shahr-parāh jo dushman kī fānj ke rokne ke liye ho huī*; *v. pahlu kī taraf se bachānā yā hamla k.*—Durg wā koṭ jahañ se ākrā-mak wā chapahī karnewālī senā ke pārswabhāg ko mār sakte haiñ; *v. pārswa kī or se ārnā wā charhāi k.* [Ek prakār kī ūrnavastra.]

FLAN'NEL, *n.* (W. *gylan*) a soft woollen cloth—*Ek qism kā ūnī yā pashmī kaprā*—

FLAP, *n.* (D. *flappe*) any thing that hangs broad and loose, the motion or noise of a flap; *v.* to beat or move with a flap—*Jo koī chiz chaurī aur dhīlī latkī huī ho jaise dāman jhūl wāgaira, jhūl dāman yā chaurī aur dhīlī latkī huī chiz kī jumbish yā āwāz*; *v. jhātānā jhātāknā jhātāknā phātāknā yā phatphātānā<sup>h</sup>*—Jo vastu chaurī aur dhīlī lataktī ho jaise jhūl ādī, chaurī aur dhīlī lataktī huī vastu kā hildol wā sābd.



- FLÄP'PER**, *n.* one that flaps, a fan—*Jhalne jiaṭ kne phatkāne phatkāne yā phatphatā-ne w<sup>h</sup>, pānkā yā benā<sup>h</sup>.*
- FLÄP'DRÄG-ON**, *n.* a kind of play or game; *v.* to devour—*Ek khel<sup>h</sup>; v. nigalnā<sup>h</sup>.*
- FLÄP'EARED**, *a.* having loose and broad ears—*Phile aur chauṛe kān w<sup>h</sup>.*
- FLÄP'JACK**, *n.* an apple-puff—*Pāpār yā sohāri<sup>h</sup>.*
- FLÄP'MOUTHED**, *a.* having loose lips—*Phile latakte oñṭ w<sup>h</sup>.*
- FLÄRE**, *v.* (D. *flederen*?) to give an unsteady light, to glitter with transient lustre; *n.* an unsteady glaring light—*Digligātī yā hīṭī chamak se jalnā<sup>h</sup>, thoṛī ber tak da-maknā yā chamaknā<sup>h</sup>; n. digī yā hīṭī chamak<sup>h</sup>.*
- FLÄSH**, *n.* (Gr. *phlox*?) a sudden blaze, a sudden burst of wit, a short transient state; *v.* to burst out into a sudden flame or light, to rise in flashes—*Bhahak<sup>h</sup>, zarāfat kē lahar, be bunyād yā chand-roza hātut; v. bhahaknā yā dhadhaknā<sup>h</sup>, shu'la uhnā*—Lahak dhadhak kāmūdhā wā akasmāddipti. risikā kī jhājhak wā taraṅg, kshapik wā thoṛī ber kī avasthā; *v. lahaknā lauknā kāmūdhā wā akasmāt prakāś d., prajwal*
- FLÄSH'Y**, *a.* showy without substance, gay—*Bharkilā<sup>h</sup>, rangilā yā chatkilā<sup>h</sup>.* [h.]
- FLÄSK**, *n.* (S. *flasc*) a kind of bottle, a powder-horn—*Qarāba yā nī ek qism kī shīske-hi-sarāhī. bārd-dīn*—Ek prakār kī kāñch kī kuppi wā kupī, seṅgrā.
- FLÄS'KET**, *n.* a vessel in which viands are served—*Thālī yā parāṭ<sup>h</sup>.*
- FLÄT**, *a.* (D. *plat*) level, smooth, dull, depressed, peremptory, not sharp; *n.* a level, a plain, a shallow, a mark of depression in music; *v.* to mark or grow flat—*Musattah, ham-wār, be-maza be-kaifiyat yā be-namak. afsundā yā dil-gir, sāf yā qatī, bhārī<sup>h</sup>; v. jāc-musattah yā ham-wār jāpūṭ, maṭān. jai kī sath ke niche kā char, misiq meṅ sur kā ek nichā nishān; v. ham-wār musattah afsundā be-namak yā be-kaifiyat k. yā h.*—Batādhar wā chapṭā, chauras wā sam, niras viṛas wā phikā, udās wā nistej, khulā spashṭ wā dō tūk, maṇd wā gambhīr; *n. samasthal, patpar wā samalbhūmī, retal wā retī jo pānī ke upar se thoṛī hī dūr par niche hotī hai, anudātachiln; v. batādhar chauras udās niras wā phikā k. wā h.*
- FLÄT'LY**, *ad.* in a flat manner, peremptorily—*Ham-wārī be-kaifiyatī yā be-namakī se, sarīṭan sif sif nātīqan yā qatīan*—Chaurasī alavayya wā nirasatā se, dō-tūk khol ke wā spashṭ rūp se.
- FLÄT'NESS**, *n.* evenness, dullness, dejection—*Ham-wārī yā barīḥarī, be-kaifiyatī ō na-makī yā be-mazgī, afsundagī yā dil-girī*—Chaurasī wā samatā, nirasatā nihswā dutā wā alavayya, udāsī wā tejohinātā.
- FLÄT'TEN**, *v.* to make even or level, to depress—*Ham-wār yā musattah k. yā h., dil-gir yā afsundā k.*—Batādhar wā chauras k. wā h., udās wā tejohin k.
- FLÄT'TISH**, *a.* somewhat flat, rather flat—*Kisī qadr musattah, musattah-māl, chapṭā sū<sup>h</sup>*—Kuchh chapṭā wā chauras, chauras sī. |—Samatā.
- FLÄT'BÖT-TOMED**, *a.* having a flat bottom—*Chapṭī peñḍī kā<sup>h</sup>, chapṭī yā chauras peñḍī w<sup>h</sup>.*
- FLÄT'LÖNG**, *a. or ad.* with the flat downwards—*Pat<sup>h</sup>.*
- FLÄT'NÖSED**, *a.* having a flat nose—*Chapṭī nūk w<sup>h</sup>, nuk-chapṭā<sup>h</sup>.*
- FLÄT'WISE**, *a.* with the flat downwards—*Pat<sup>h</sup>.*
- FLÄT'TER**, *v.* (Fr.) to soothe with praises, to praise falsely, to raise false hopes—*Khush-āmad k., chāplūsī k., jhūṭhī unmad bayhānā*—Atiprasānsī stutivākya wā madhurvaṅchan se sustuṣṭ k., lallojatto wā mithiyāprasānsī k., mithiyā āśā bārhānā.
- FLÄT'TER-ER**, *n.* one who flatters—*Khush-āmadī, chāplūs*—Mithiyāprasānsak wā chātuvādī, jigjigī wā burkhurī k. w.
- FLÄT'TER-ING**, *a.* obsequious, pleasing, artful—*Khāya-har dūr, dil-chasp himmat-bakhsh yā tuskīn-dih, rigā-kūr yā dhokhe bāz*—Vasavartī wā atyanurodhī, paritoshak āśwāsak dilāsā d. w. wā bharosī d. w., māyī wā chhālī.
- FLÄT'TER-ING-LY**, *ad.* in an obsequious manner—*Khāya-har-dūri yā chāplūsī se*—Atiprasānsī chātuvādī wā atyanurodh se.
- FLÄT'TER-Y**, *n.* false praise, adulation—*Chāplūsī yā khush-āmad, dam-bāzī lajājat phū-lāre-bāz yā tamalluṛ*—Mithiyāprasānsā wā atiprasānsī, slāghā chātukār wā chātukti.
- FLÄT'U-LENT**, *a.* (L. *flutum*) windy, vain—*Bāṭī yā pur-harā, phulphulā phulā-huā yā khālī dimāg*—Vātik wā vāyū se bhārā huā, phulkā phepsī phapphas phaphal wā nihśār.
- FLÄT'U-LENCE**, **FLÄT'U-LEN'CY**, *n.* windiness, emptiness, vanity—*Bāī bāw rih yā harā-dārī, khālā yā tikhī-dimāgī, behudagī yā khayāl-i-khānā*—Vātikatwā wā vāyupur-patā, chhūñchhūpan wā śūnyatā, vyarthatā wā abhīmān.
- FLÄT'US**, *n.* wind, a breath, a puff—*Harā, dam yā nafs, harā-kā-jhikorā yā phūnk*—Vāyū, sūns wā swās, vāyū kā jhōnk wā jhōnkā.
- FLÄUNT**, *v.* (Lc. *flana*?) to display ostentatiously, to flutter, to carry a pert or saucy appearance; *n.* any thing loose and airy, an ostentatious display—*Bharak dekhānā<sup>h</sup>, phatphatānā phapharānā yā pharkānā<sup>h</sup>, akarnā yā chhātī phulā-kar chalnā-phirnā<sup>h</sup>; n. jo kuchh dhilā aur bharkilā ho<sup>h</sup>, bharak tarakbharak yā dekhānā<sup>h</sup>.*
- FLÄ'VOUR**, *n.* (Fr. *flair*?) relish, taste, odour; *v.* to give taste or odour—*Maza yā*

*zāga, lazzat yā zauq, khush-bū; v. zāga yā khush-bū d.* — Ras wā ruchi, swād, sugandh wā suvās; v. swād wā sugandh d.

**FLA'VOUS**, a. pleasant to the taste, fragrant — *Maz-dār yā zāga-dār, khush-bū-dār* — Suras wā suwād, sugandh suvās wā saugandhik.

**FLA'VOURED**, a. having a fine taste — *Maz-dār yā zāga-dār* — Saras suras wā suwādu.

**FLAW**, n. (S. *flah*) a crack, a defect, a sudden gust, a tumult; v. to crack — *Dar darār shikāf yā shigāf, naqs 'aib qusūr yā dāg. hanā kā yak-ā-yuk jhukorā, hangāma yā ghikpārā; v. tornā tarkānā chitkānā yā darkānā* — Chūr, dosh, battā wā pay, andhār wā vāyū kā jhoikā, hullar halbali wā baherā.

**FLAWLESS**, a. without cracks or defects — *Be shigāf yā be-dars, be-'aib yā be-dīg* — Nishchidra wā bin chīr kā, nirdosh wā nishkalānk. [per<sup>h</sup>, san<sup>h</sup>.

**FLAX**, n. (S. *flax*) a fibrous plant, the fibres of flax cleansed and combed — *San kā*

**FLAXEN**, a. made of flax, like flax, fair — *San kā banā-huā<sup>h</sup>, sun-sā<sup>h</sup>, achelkhā pilā yā gorā<sup>h</sup>.*

**FLAXY**, a. like flax, of a light colour — *Sam sā<sup>h</sup>, phike yā halke rang kā<sup>h</sup>.*

**FLAY**, v. (S. *flayn*) to strip off the skin, to take off the surface — *Khaliyānā yā khāl udhrynā yā khinchnā<sup>h</sup>, nikolnā yā ukelnā<sup>h</sup>.*

**FLĒA**, n. (S.) a small insect — *Pisā yā pissā<sup>h</sup>, kuik, ek kātne vālā kīrā<sup>h</sup>.*

**FLĒA'BITE**, a. having a bite caused by a flea — *Pisā yā pissā ke kāl kū dudorā yā dadrā<sup>h</sup>.*

**FLĒA'BITE-TEN**, a. stung by fleas, mean — *Pisā yā pissā kā kātā huā<sup>h</sup>, nich<sup>h</sup>, [sūt<sup>h</sup>, gān<sup>h</sup>.*

**FLĒAK**, n. (S. *flucca*) a small lock thread or twist — *Lat<sup>h</sup>, jhoit<sup>h</sup>, pahat<sup>h</sup>, phāhā<sup>h</sup>.*

**FLĒCK**, v. (Ger.) to spot, to streak — *Chhikī-d. yā būte yā bīti banānā<sup>h</sup>, lah-criyān*

**FLĒCTION**. See **FLEXION**. [yā dhāriyān banānā<sup>h</sup>.

**FLĒDGE**, a. (S. *flcogan*) feathered, able to fly; v. to furnish with feathers or wings — *Pur-dār, urne ke qābil; v. par-dār yā daine-dār k.* — Sapaksh pū shayukt wā pakshawān, urne ke yogya urāk wā urāū; v. pakshayukt wā pakshawān k., daine d.

**FLĒE**, v. (S. *fleem*) to run from danger, to depart, to avoid; p. t. and p. p. **FLĒD** — *Ji le kar bhūgnā saraknā yā talnā<sup>h</sup>, chalā-junā yā ram-junā<sup>h</sup>, dār-rahnā yā bachā-junā<sup>h</sup>.*

**FLĒECE**, n. (S. *fls*) the wool shorn from one sheep; v. to clip off, to strip, to plunder — *Ek mesh se jo ān katari jāti hai yā ek mesh se jo ān ek ber men katari jāti hai<sup>h</sup>; v. katarnā<sup>h</sup>, mūrīnā<sup>h</sup>, lūnā<sup>h</sup>.* [wā romamay.

**FLĒECED**, a. having a fleece — *Pashm-dār yā in-dār* — Lomawān lomaviśisht romamay.

**FLĒECER**, n. one who strips or plunders — *Luterī yā mūrīne w<sup>h</sup>.*

**FLĒE'CY**, a. covered with wool, like a fleece — *Pashm-dār in-dār yā īni, pashm-sā yā ūn-sā* — Meshalomaviśisht lomamay romawān lomas wā romas, meshalom ke sadris.

**FLĒER**, v. (Ic. *flyer*) to mock, to gibe, to leer, n. mockery, a deceitful grin — *Mūnh-banānā yā birānā<sup>h</sup>, bolī-mārnā huāsi k. yā thāt<sup>h</sup> k<sup>h</sup>, kankhiyōn dekhnā<sup>h</sup>; n. thāt<sup>h</sup> chīrhāw yā mūnh-banāw<sup>h</sup>, chhal yā kapat kī khis yā dānt-dikhāt<sup>h</sup>.* [k. w.

**FLĒERER**, n. a mocker, a fawner — *Mūnh-banāne w., chīrhāw yā birāne-w., lallo-patto*

**FLEET**, n. (S. *flcet*) a company of ships — *Bahr* — Mahānaukāsamūh.

**FLEET**, a. (Ic. *flotr*) swift of pace, nimble; v. to fly swiftly, to vanish, to skim — *Tez rau bād-raftar yā bād-pā, jald tez yā chālāk; v. jald chalā-jānā, gāib k., sath par se jald guzar jānā* — Sighragāmi wā drutagāmi, āsukārī chapalānā wā phurtilā; v. drutagati wā veg se chalā-jīnā, satakni wā adrisya<sup>h</sup>, ūpar se -ighra nikal jānā.

**FLEETLY**, ad. swiftly, nimbly — *Tez-raui se jald yā jaldi se, tezi yā chālīki se* — *Drutagati se wā sīghra, phurti se.* [satwaratā wā phurti, sīghragati wā veg.

**FLEETNESS**, n. swiftness, speed — *Jaldi yā jald-bāzi, tezi shilābi yā tez-raui* — Sighratā

**FLEETFOOT**, a. swift of foot — *Tez-rau* — Sighragāmi.

**FLESH**, n. (S. *flesh*) the muscular part of the body, animal food, human nature, corporeal appetites, a carnal state, mankind, kindred; v. to initiate, to glut — *Goshṭ, gizi-lahūt, bushkriyat yā insāniyat, nafsāni ragbaten yā shakwat, nafsāniyat yā nafsāni lahūt, bant ādam yā jns-i-bashur, khwāsh; v. pahile shurū k. yā karānā, ser yā āwāda k.* — Mān, mānshūr, manushyatwa, šāririkavishayōn kī ativānchhā, vishayāsakti wā šārīropasevā, manushyājāti, swajan wā sagotra; v. laggā-lagīnā laggā-lagwānā prārambh k. wā prārambh karānā, tript k.

**FLESHED**, a. having flesh, fat — *Pur-goshṭ, farbiḥ yā jastm* — Mānsal, motā wā pushtāṅg.

**FLESHY**, a. full of flesh, plump — *Pur-goshṭ, jastm yā farbiḥ* — Mānsal, motā wā pushtāṅg. [gatwa wā šārīrasthūlatā, motāpā wā pinatā.

**FLESH'LESS**, a. plumpness, fatness — *Jasāmat, farbiḥ yā motāi* — Mānsatwa pushtāṅg.

**FLESH'LESS**, a. without flesh — *Be-goshṭ yā lāgar* — Mīnashin wā dāngar.

**FLESH'LY**, a. carnal, not spiritual — *Baduni yā nafsāni, dunyāwi* — Šārīrik wā vishayi, sānsārīk wā laukik. [sakti wā vishayāsakti.

**FLESH'LI-NESS** a. carnal passions or appetites — *Shakwat yā masti* — Šārīropasevā kāmā.

**FLESH'MENT**, n. eagerness from initiation — *Shurū karne se jo shauq hotā hai* — Arambh karne se jo lālass wā ativānchhā hotī hai.

**FLESH-BRUSH**, *n.* a brush to rub the skin—*Thāl ragarne ke liye kūchhī*.

**FLESH-COL-OUR**, *n.* the colour of flesh—*Gosht kē rang*—*Mānsavarn*. [mānsabhojan.

**FLESH-DI-ET**, *n.* food consisting of flesh—*Gosht kī khurāk*, *gizā-lahmī*—*Mānsāhar wā*

**FLESH-FLY**, *n.* a fly that feeds on flesh—*Māns khāne-wālī makkhī*. [kā kāntā<sup>h</sup>.

**FLESH-HOOK**, *n.* a hook to draw up flesh—*Kisī haide se māns khinch-lene yā nīkāl-lene*

**FLESH-MEAT**, *n.* animal food—*Gizā-lahmī*—*Mānsāhar wā mānsabhojan*. [mānsavikrayī.

**FLESH-MON-GER**, *n.* one who deals in flesh—*Gosht-farosh*—*Māns kā vyavassay k. w.*

**FLESH-POT**, *n.* a vessel for cooking flesh—*Gosht pakāne kā bartan*—*Māns rindhne kī*

*bāsan*. [pankh laginā.

**FLETC'H**, *v.* (Fr. *flèche*) to feather an arrow—*Tir meō par laginā*—*Vān wā bān meī*

**FLETCHER**, *n.* a maker of bows and arrows—*Kamān o-tir banāne w.*—*Dhanuk aur bān*

**FLEW**, *p. t. of fly*—*Fly kō māzi mutlag*—*Fly kā samānyabhūt*. [banāne w.

**FLEWED**, *a.* chapped, mouthed—*Alvikhā<sup>h</sup>*, *mutih w<sup>h</sup>*.

**FLEX-IBLE**, *a.* (L. *flexum*) that may be bent, pliant, yielding, tractable—*Jhukāye*

*jāne ke qabil*, *mulāim*, *dam-dār*, *narm yā hukm pazir yā hukm-har-dār*—*Namanīy wā*

*nawāye jīne ke yogya*, *lachihi*, *namanāsil wā komal*, *vāsya wā śā-nīy*.

**FLEX-I-BIL-I-TY**, **FLEX-I-BLE-NESS**, *n.* the quality of being easily bent, easiness to be per-

suaded, pliancy—*Bā-āsānī jhukāye jāne kī qābilitiyat yā thāsīyat*, *tahrik pazirī yā tar-*

*gib-pazirī*, *dam-dārī mulāyamat yā mulāimat*—*Namanīyatā wā anāyās jhukāye jāne*

*kī yogyatī*, *sugamattī se manāye jīne kī yogyatī*, *lachihiyām wā uridutā*.

**FLEX-ILE**, *a.* easily bent, obsequious—*Narm yā āsānī se jhukāye jāne ke lāg*, *hukm-har-*

*dār yā hukmī-bandu*—*Namanāsil wā lachihi*, *atayamudhī wā ājhākari*.

**FLEX-ION**, *n.* the act of bending, a turn—*Jhukāne yā lachkār<sup>h</sup>*, *ghumāw yā bān<sup>h</sup>*.

**FLEX-OR**, *n.* a muscle which bends a joint—*Ek mātā jo gānth ko jhukā detā hai<sup>h</sup>*.

**FLEX-U-OUS**, *a.* winding, bending, wavering—*Pechla yā pech khā kar jātā huā*, *jhukā*

*yā jhuktā huā<sup>h</sup>*, *be qarār yā hiltā*—*Bhāuntī vakragamī wā pher khūkar jātā huā*, *te-*

*rhā hotā huā*, *digā huā*.

**FLEX-URE**, *n.* a bending, a joint—*Jhukāw lachkār yā mor<sup>h</sup>*, *gānth<sup>h</sup>*.

**FLICKER**, *v.* (S. *flitter*) to flutter, to move the wings, to fluctuate—*Pharpharānā*

*yā phatphatānā<sup>h</sup>*, *par jhāpnā*, *pankh phatkārnā<sup>h</sup>*, *lehavānā yā idhar udhar hīlnā<sup>h</sup>*.

**FLICKER-MOUSE**, *n.* a bat—*Chamgīdar<sup>h</sup>*.

**FLIER**. See under **FLY**.

**FLIGHT**, *lit.* (S. *flit*) the act of flying or fleeing, a flock of birds, a volley, a sally,

an excursion, a series of stairs—*Par-wā: tairān*, *toparān gurez yā firār*, *chiriyon kī*

*gol*, *shalkh yā shalak*, *munj*, *khayāl*, *zina-bandī yā kard bān*—*Ursīn urār bhagar bhag-*

*ar bhajar wā bhagehar*, *pak-hināilā wā pak-shiyon kī jhūn<sup>h</sup>*, *bāgh*, *lahar*, *tarāng wā*

*vīlās*, *paīrhī wā sirhiyon ke dande jo niche se upar tak lagē rahte hain*.

**FLIGHTY**, *a.* fleeing, unsettled, wild—*Tē-ran*, *be qarār*, *har-dam-khayālī yā wahmī*

—*Sighragamī*, *asthir chapal wā chāchhal*, *bhrīntabuddhi wā chāpalamatī*.

**FLIGHT-INESS**, *n.* the state of being flighty—*Be-qarārī har-dam-khayālī wahm yā be-*

*khudī*—*Buddhibhrāntī buddhivibhram wā matichāpalya*.

**FLIGHT-SHOT**, *n.* the distance an arrow flies—*Tir ka topkā*, *jēlnī dūr tīr jātā hai*—*Bān*

*kā pallā*, *jītnī dūr bān jātī hai*.

**FLIM-FLAM**, *n.* (ie. *flim*) a freak, a trick—*Lahar<sup>h</sup>*, *dhokhā<sup>h</sup>*.

**FLIM-SY**, *a.* (W. *flimsy*) weak, feeble—*Kam zor*, *zā'if*—*Nirbal sārāhīn wā nistēj*, *sīthil*.

**FLIM-SI-NESS**, *n.* weakness of texture—*Patilā-par jhīrjhīrī pan yā dhīlī bināwā<sup>h</sup>*.

**FLINCH**, *v.* (S. *flinch*?) to shrink, to withdraw from, to fail—*Hulnā talnā yā hich-*

*kichānā<sup>h</sup>*, *mīrnā kadrānā phīrnā yā kanigūnā<sup>h</sup>*—*thauk-jānā har-jānā yā rah-jānā<sup>h</sup>*.

**FLINCH-ER**, *n.* one who shrinks or fails—*Hutne hichkīchāne mīrne thaus jāne yā rah-*

*jāne w<sup>h</sup>*.

**FLING**, *v.* (S. *fling*?) to cast from the hand, to throw, to dart, to flounce: *p. t.* and

*p. p.* **FLUNG**—*Phēknā<sup>h</sup>*, *girā-d*, *dānsū yā putāknā<sup>h</sup>*, *chalānā<sup>h</sup>*, *uchhalnā yā du-*

*latti chhānānā yā mārānā<sup>h</sup>*.

**FLING**, *n.* a throw, a cast, a gibe, a sneer—*Phēk<sup>h</sup>*, *andākhī*, *tā'nā*, *ramz yā āwāza-*

*kaashī*—*Nīkshap*, *prākshap*, *bolī thōlī wā thātthā*, *mīlnā thēnī thēsā wā tāsā*.

**FLINT**, *n.* (S.) a hard stone, a stone for striking fire, any thing very hard—*Salhī*

*patthar*, *sang-i-chuqmaq*, *koi shai jo nihāyut sakht ho*—*Rā'ā patthar*, *aguprasthar*

*arthāt wah patthar jiske jhārne se āg nikaltī hai*, *koi bahut nī karī padārth*.

**FLINTY**, *a.* made of flint, hard, cruel—*Sang-i-chuqmaq kā*, *sakht*, *sa'ī-dīl*—*Agupras-*

*taramay*, *karī wā kathīn*, *pāshūnahriday kathīnahriday wā kathor*.

**FLINT-HEART-ED**, *a.* having a hard heart—*Sang-dīl*—*Kathīnahriday wā kathor*. [pāniya.

**FLIP**, *n.* drink made of beer and spirits—*Sharāb kā sharāb*—*Madyayavasurādīn*, *ita-*

**FLIPPANT**, *a.* (W. *flipant*?) nimble of speech, talkative, pert, petulant—*Jald-go*,

*ziyāda go*, *shokh*, *gustākhi yā be-lagām*—*Vāchāl wā lablabā*, *bakki bātūnī wā bata-*

*kar*, *dhīhī wā pragalbhi*, *lol chāchhal wī avīnt*.

**FLIPPANT-Y**, *n.* talkativeness, portness—*Ziyāda-goī yā bīyār-goī*, *shokhi gustākhi yā*

**be-intiyāzi**—Vachhalatā wā batakarpānā, pragalbhatā, dhithāi lolatā wā anavasthiti.  
**FLIP-PANT-ING**, *ad.* in a flip-pant manner—*Bisār-goi se, be-intiyāzi se*—Vachhalatā se, dhithāi lolatā wā chanchalakati se.

**FLIRT**, *v.* (S. *flirtān*?) to throw with a jerk, to move suddenly, to jeer, to run about, to coquet; *n.* a sudden jerk, a jeer, a pert girl a coquette—*Khīch-kar mārna yā chhipraknā<sup>h</sup>, ekāki chulānā<sup>h</sup>, hañsi thāt; hā thesrā yā tārā k<sup>h</sup>, idhar udhar daurnā yā dūrā phirnā<sup>h</sup>, ahlā-kar yā itā-kar chalnā<sup>h</sup>; n. uchhal kiā yā jharjharā-hat<sup>h</sup>, tā na yā āwā a-kashī, 'aiyārī larkī, nathre bāz choichele-bāz karashma bāz kirishma-bāz yā 'ishra-gar 'aurat*—*n.* Ākasnikakshap, thātthā thesrā mihnā wā tārā, dhithī wā chanchal larkī, premakhelākīrīnī līlīnī wā vilāsīnī.

**FLIR-TATION**, *n.* act of flirting, coquetry—*Tarawī kī ek taur, nāz nakhra kirishma yā karashma*—Sighragati kī ek pratār. choichele premakhelā wā hāwīhāwī.

**FLIT**, *v.* (Ic. *flitr*) to fly away, to flutter to remove—*U-jānā<sup>h</sup>, tarap-jānā, phatphatānā yā phurphurānā<sup>h</sup>, ek jagah chhor-kar dūsrī jagah jī-rahnā<sup>h</sup>.*

**FLIT-TINESS**, *n.* unsustainedness, levity—*Be-subāti yā be-qarārī, subkī*—Asthiratā wā chanchalakati, hallāī ochhāpan wā bilāpanī.

**FLITCH**, *n.* (S. *flice*) the side of a hog salted and cured—*Sār ke pahlā kā namak-ālūdā gosht*—Sūkar ke pāsīwā kī sushk aur kavanayuktā māsīs.

**FLOAT**, *v.* (S. *floatan*) to swim on the surface, to move lightly, to cover with water; *n.* a body swimming on the water, a cork or quill on a fishing-line—*Utarānā yā tairnā<sup>h</sup>, bhasnā yā bahnā<sup>h</sup>, dubonā bahā d. yā jal se bhar-d<sup>h</sup>; n. berā yā gharnā<sup>h</sup>, tircūl yā tircūlā<sup>h</sup>.*

**FLOAT-ER**, *n.* one who floats—*Utarā a tairne bahne yā bhasne w<sup>h</sup>.*

**FLOAT-Y**, *a.* swimming on the surface, buoyant—*Utarānā yā bahā<sup>h</sup>, hallā yā utarānā<sup>h</sup>.*

**FLOTA**, *n.* (Sp.) a fleet of merchant ships—*Sandī gari bahr*—Ranjjanaukāśamūh.

**FLOTTILA**, *n.* a fleet of small vessels—*Chhot jōhātū kī bahr*—Kshudranaukāśamūh.

**FLOCK**, *n.* (S. *floor*) a company of birds or beasts; *v.* to gather in crowds—*Galla gol yā halpā; v. jūn<sup>h</sup> h., baturnā<sup>h</sup>*—Pal rewar thātth jhūnūl wā dal; *v. tūtnā tūtparnī jūnūl wā caktthī h.*

**FLOCK**, *n.* (L. *floccus*) a lock of wool—*U<sup>n</sup> kī pahal<sup>h</sup>.*

**FLOQ**, *v.* (L. *flagro*) to whip, to lash—*Karīgnī<sup>h</sup>, kopā mārānā<sup>h</sup>.*

**FLOOD**, *n.* (S. *lood*) a great flow of water, the sea, a deluge, flux; *v.* to deluge—*Sailāb, dargā yā bahr, tōfān yā treggān, sūlān pā mudī; v. sūlā<sup>h</sup> pā garā k.*—Bārāh wā bīpā, samudra, jalapraday wā cūpāp, vāg chachaw jawār wā jūwār; *v. dubonā bornā wā bahānā.*

**FLOOD-GATE**, *n.* a gate to stop or let out water—*Utiāh kā phātāk<sup>h</sup>, pānī ke rokne yā*

**FLOOK**. See **FLUCK**.

**FLOOR**, *n.* (S. *floor*) that part of a building or room on which we walk, a platform, a story of a house; *v.* to lay a floor—*Gach<sup>h</sup>, machan chabūtā chaurā yā choutarā<sup>h</sup>, kothā pā khand<sup>h</sup>, manzil; v. gach<sup>h</sup>.*

**FLOORING**, *n.* the bottom of a building or room—*Furs<sup>h</sup>*—Gach. [bandhī.]

**FLOREAL**, *a.* (L. *flor*) relating to flowers—*Gul-mansāb, phūl kā<sup>h</sup>*—Paushp, pushpasam-

**FLORET**, *n.* a little flower—*Ek chhotā phūl<sup>h</sup>.*

**FLORENT**, *n.* bloom, blossom—*Kālī<sup>h</sup>, ph. P<sup>h</sup>.*

**FLORENT**, *a.* covered with flowers, flushed with red, embellished, splendid, brilliant—*Gul-dār, kīl pī suk<sup>h</sup>, āraśā, raṅgīn<sup>h</sup>, umad<sup>h</sup>*—Pushpamay, pushpavarn, raktavarn wā bhabhukā, sobhā wā alankrit, raṅgīt, pushpit wā vāgalānkāramay. [chatkīlāpan.]

**FLORENTY**, *n.* freshness of colour—*Surkhī yā raṅg kī tōzagi*—Raktatā wā raṅg kī

**FLORENTLY**, *ad.* in a showy manner—*Tarak-bharak se<sup>h</sup>, chatkīlā pan se<sup>h</sup>.*

**FLORENTNESS**, *n.* freshness, embellishment—*Raṅg kī tōzagi, raṅgīnī yā āraśā*—Raṅg kī bhabhukāpan wā chatkīlāpan, sobhā vāgalānkānī wā vāgalānkīryā.

**FLOREST**, *n.* a cultivator of flowers—*Gul kār yā gul-chīn*—Mīlī.

**FLORETOUS**, *a.* composed of flowers—*Chhot chhote pholūn kā banā-huā<sup>h</sup>.*

**FLOREN**, *n.* a coin first made at Florence—*Ek sikkā jo pūhile-pahul Flārens shahr meī banā thā*—Ek prastār kī mudrā jo prasthūn Flārens nagar meī banā thā.

**FLOTA**. See under **FLOAT**.

**FLOUNCE**, *v.* (D. *plonssen*) to move or struggle with violence, to deck with flourishes; *n.* a loose trimming—*Talaphna chhatpatānā lotnā yā hāth-pāise mārānā<sup>h</sup>, jhālar lagānā<sup>h</sup>; n. jhālor<sup>h</sup>.*

**FLOUNDER**, *v.* to struggle with violent motion—*Chhatpatānā yā lotnā<sup>h</sup>, talaphnā<sup>h</sup>.*

**FLOUNDEL**, *n.* (Ger. *flunder*) a flat fish—*Ek chaptī machhī<sup>h</sup>.*

**FLOUR**, *n.* (L. *flor*) the edible part of grain reduced to powder, meal—*Ālā<sup>h</sup>, pisān<sup>h</sup>.*

**FLOURISH**, *v.* (L. *flor*) to grow luxuriantly, to thrive, to be prosperous, to use florid language, to brandish, to embellish; *n.* vigour, beauty, ostentatious embellishment, a musical prelude—*Tar-o-tāzū h., sar-sabz h., kām-yab yā iqbal māud h., raṅgīn k. yā 'ibarat-ārāī k., chamkānā yā ghumānā<sup>h</sup>, āraśā k. yā zeb d.; n. tāqat, kh-b-sarātī yā*

*ārāish, numāish chamkāhat yā 'ibārat-ārāi, gar<sup>h</sup>*—Phalnā phūlnā tahtahānā dādhāhānā wā barhānā, panapnā, samriddh h., vāgalānkār k. wā vāgalānkāramayavākyā kā vyavahār k., bhājñā wā phirānā, śobhit wā alānkrit k.; n. bal. saundarya wā lāvanya, dekhāw chamkāw śobhā wā alānkriyā, ghunghunāhat bājā wā tāl.

**FLOURISH-ER**, n. one who flourishes—*Kām-yāb, iqbal-mand h. w., raṅgin k. w<sup>h</sup>, chamkāne w<sup>h</sup>, ārstā k. w.*—Panapne w. wā samriddh h. w., pushpit k. w., bhājñe w., śobhit k. w.

**FLOURISH-ING**, a. thriving, prosperous—*Sur-sabz yā tar-o-tāza, iqbal-mand yā kām-yāb*

**FLOURISH-INGLY**, ad. ostentatiously—*Numāish yā hashmat-numāi se*—Dekhāw wā ādambar se.

**FLOUT**, v. (S. *flitan*) to mock, to insult, to sneer; n. a mock, an insult—*Muñh banānā<sup>h</sup>, ihānat yā malōmat k. ta'na-zanī yā āwāza-kashi k.; n. ta'na yā tazhik, malāmat yā tanz*—Birānā wā chirhānā, thaṭhā karke tiraskār wā apamān k., nak-charhānā thaṭhā thesrā wā tasrā k.; n. upahās wā hañsi, avājñā panamān wā tiraskār.

**FLOUTER**, n. one who flouts—*Muñh-chirhāū<sup>h</sup>, ta'na-zan yā zahik*—Muñh birāne w., tasarilā.

**FLOW**, v. (S. *flowan*) to run as water, to rise as the tide, to melt, to proceed, to glide smoothly, to be full, to hang loose and waving, to inundate; n. the rise of water, a stream, abundance—*Bahnā<sup>h</sup>, mudit h. yā charhānā, gahū<sup>h</sup>, paidā h., narmī se bahnā yā jūnī, bhar-pūr h<sup>h</sup>, pharānā<sup>h</sup>, saūlīb se garq k.; n. madīyā chahār, tarrāwā yā dhārā<sup>h</sup>, ifrāt yā kasrat*—Bah chalnā, barhūnā wā jawār wā juwār anā, pighalnā taghīlnā wā pighalkar bahnā, nikalnā, anā wā utpanna h., dhīre dhīre chalnā lahnā wā dhalalnā. muñhāmūñh wā nakenak h. arthāt bhar jānā, lahrānā wā lahar ke samān hilmā, dubo-bharnā, bornā wā bahrīnā : n. bāph jawār wā juwār, pravāh jalā-vāhan wā srot, adhikāi wā bāhulya.

**FLOWING**, n. the rise of water—*Pānī kē chahār yā bār<sup>h</sup>*. [vaksarānī.]

**FLOWING NESS**, n. a stream of diction—*Goyī ki dhārā lassāniyūt*—Vāgdhārā wā

**FLOWER**, n. (L. *flor*) the blossom of a plant, an ornament, the prince, the most excellent part; v. to be in blossom, to adorn with flowers—*Phul yā gul, zeb yā zūnat, bahār jamīnī yā 'urāj, nihāyat 'unda hissa; v. shigūfta h. gul-kārī k. yā phulōn se ārstā k.*—Pushp wā kusum, gahnā wā alānkār navaṇṇavan wā yauvanāvasthā, sār wā sarvottamābhig; v. phūlnā khilnā lahlahānā dāhīdākinā wā vikāsnā, pushp-ādī alānkār se śobhit k., phul kīrhnā.

**FLOWER-ET**, n. a small flower—*Chhotā phūl<sup>h</sup>*. [pamay pushpit wā alānkrit.]

**FLOWER Y**, a. full of flowers—*Gul-dār gul-zār pur-gul yā raṅgin*—Pushpaviśiṣṭ push.

**FLOWER-I-NESS**, n. the state of being flowery—*Gul-dārī gul-zārī yā raṅginī*—Pushpaviśiṣṭā pushpamayawa wā alānkritatā. [dādhānā.]

**FLOWER-ING**, n. state of blossom—*Bahār yā shigūftagī*—Vikās lahlahāhat wā dāh-

**FLOWER-LESS**, a. without a flower—*Be-gul yā be-phūl*—Apushpak wā apushp.

**FLOWER-GARDEN**, n. a garden for flowers—*Phul-wā yā phul-wārī<sup>h</sup>*—Pushpavāṭī.

**FLOWN**, p. p. of *fly*—*Fly kē māzi-nu'āf 'alū-hī yā, 'l-i-ma'āf*—Fly ki purvakriyā wā pūrvakālikakriyā.

**FLUCTU-ATE**, v. (L. *fluō*) to roll hither and thither, to be unsteady—*Lahrānā<sup>h</sup>, be-qarār yā be-sabāt h. yā kam-besh h.*—Hilkornā, dāwāndol asthir anavasthit wā ghatbarh h. [rātā kulbulātā wā lolawān, chānchal asthir wā anavasthit.]

**FLUCTU-ANT**, a. wavering, uncertain—*Mauj-zan, be-istiqlāl, be-sabāt yā be-qarār*—Lah-

**FLUCTU-ATION**, n. motion hither and thither, unsteadiness, violent agitation—*Lahrāw yā tamawwaj, be-sabātī yā be-qarārī, tazulzūlī yā jumhish*—Hilkor wā dōlāya-mānatā, asthiratī wā chānchalatā, ālōyan wā dāwāndol.

**FLUE**, n. a chimney or pipe—*Dūd-dān yā dūd-kash*—Dhūnārā wā dhūnwārā.

**FLOW'ENT**, a. (L. *fluō*) liquid, flowing, copious, voluble; n. a flowing quantity—*Raṅgī, ramānī yā jāri, lassānī yā fusih, zabān-āwar; n. hisāb-i-juz'iyūt-o-kulliyūt*—Drav, bahātā wā dhalaktā, vāgdrut, twaritavāk wā vākapatu; n. vailakshana-puritatagunī, vahan. [wā vāgdrutatā.]

**FLUENT**, n. copiousness of speech—*Lassāniyat, zabān-āwarī yā fasāhat*—Vākapatā

**FLUENTLY**, ad. with ready flow, volubly—*Kuwin h. yā suf, lassāniyat yā fasāhat se*—Bin-ātkāw wā bin-lā; āw wā sarpat, drutavākā wā twaritavāchā se.

**FLUID**, a. running as water, liquid, not solid; n. any thing not solid, a liquid—*Ravān jārayān yā jiryān, raṅgī, suiyāl yā gair-munjamid; n. gair-munjamid yā suiyāl chiz, araq yā raṅgī*—Baltā, drav, anjāmā arthāt thas nahīn; n. dravadravya wā dravastu, pānī wā drav. [bahāw.]

**FLUIDITY**, n. the quality of flowing readily—*Saiyālī riqqat yā riqāqat*—Dravātā wā

**FLUIDNESS**, n. the state of being fluid—*Saiyālī yā riqqat*—Dravātā wā dravāvasthā.

**FLÜKE**, n. (S. *floc*) a flounder—*Ek chapṭī machhī jo samundar meñ hotī hai<sup>h</sup>*.

**FLÜKE**, n. (Ger. *pfug*) the part of an anchor which fastens in the ground—*Langer*

*kā khatā jo zamīn pakar letā hai*—Laṅgaradant wā laṅgarabhuj.

**FLUMMER-Y**, *n.* (W. *Ulmry*) a sort of jelly, flattery — *Halwā firnī fālūda yā māqūst, khusk-ṭamad yā chāplūst* — Lapsi wā mohanabhog, mithyāprasāns wā lallopatto.

**FLONG**, *p. t.* and *p. p.* of *fling* — *Fling ká māst-mullaq aur māzi-ma'ūf; alai-hi yā flī-i-ma'ūf* — Fling ká sāman-yabhūt aur pūrnakriyā wā pūrvakālikakriyā.

**FLŪ'OR**, *n.* (L.) a fluid state, a mineral — *Saigālī yā riqāqat, kāni yā khāni chiz* — Dravāvastha, śkariyadravya, dhātu wā dhāt.

**FLŪ'RY**, *n.* (Ger. *flugs* ?) a sudden blast, hurry, agitation; *v.* to agitate — *Jhatākā yā jhatkā<sup>h</sup>, harbari<sup>h</sup>, harbarāhat yā garbarīhat<sup>h</sup>; v. harbarā-d. yā garbarā-d<sup>h</sup>*.

**FLŪSH**, *v.* (Ger. *fliesen*) to flow suddenly, to glow, to redden, to elate; *a.* fresh, glowing, affluent, conceited; *n.* flow, bloom, growth, abundance — *Yuk-ā-yak bahna yā dawna<sup>h</sup>, tamtamini<sup>h</sup>, nāgahān surkh h. yā k., bāg-bāg h. yā k.; a. tāza, tamtamātā<sup>h</sup>, gani yā mā'mūr, khud-bin yā khud-pasand; n. bahāw<sup>h</sup>, jhalak yā shiguf-tagī, roddagi, bāldagi yā turaggi, ifrāt yā kusrat* — Ek ekī bahna, damakni wā tamakni, akasmāt lohīt w. aruṇ wā raktavarṇ h. wā k., harsh se phulnā wā phulnā; *a. taṭkā, damaktā wā tamaktā, dhanā-thya wā bharāpūra, dāmbhik wā dimbhi; n. pravah wā pravriti, dahdahāhat lalbahāhat wā vikās, barhī barh wā barhaw, bāhulya wā samriddhi.* [marakatwā, samūh ki arunatā wā mukhārunimā.

**FLŪSH'ING**, *n.* glow of red in the face — *Chihre par ki tamtamāhat yā surkhi* — Vada-

**FLŪSTER**, *v.* (Ger. *flugs* ?) to hurry, to be in a bustle or heat; *n.* hurry, agitation — *Shitābi k. yā mustarib k., mustarib yā nim-mast yā garm h.; n. harbari<sup>h</sup>, harbarāhat yā ghabrīhat<sup>h</sup>* — Harbarā d. wā ghabrā d., ghabrī-jānā ummatta h. wā utapt h.

**FLŪSTERED**, *a.* heated, agitated, confused — *Garm yā nim-mast, mustarib, bet-āb yā darham-bar-ham* — Ushp wā ummatta. ākul wā vyākul, ghabrāyā wā vyagra.

**FLŪTE**, *n.* (L. *flutum*) a musical instrument, a channel in a pillar; *v.* to play on the flute, to form channels in a pillar — *Alqāwā qā nūi, khambohān par jo lambi lambi lakirēn khod-kar banī jīti hain<sup>h</sup>; v. alqāwā yā nūi b-jānūt, khambohān par lambi-lambi lakirēn khod-kar banānā* — Murali bānsri yā vāsi, stambharekha wā stambhasitā; *v. murali bājīn, stambharekhi banīnī.*

**FLŪTTER**, *v.* (D. *flodderen*) to move the wings rapidly, to move about with bustle, to agitate, to disorder; *n.* quick and irregular motion, hurry, confusion — *Pharpharānā<sup>h</sup>,Josh yā zor se phatphatānā, mustarib k. pā h., be-garār k. yā h.; n. pharpharāhat phatphatūkat yā dhar-dharāhat<sup>h</sup>, harbari yā hūbali<sup>h</sup>, harbarāhat yā ghabrīhat<sup>h</sup>* — Pañkh jhāpnā, tarphānā w. idhar udhar dāpnā phirnā, vyākul k. wā h., ghabrā d. wā ghabrā jānī. [vyākulatā wā harbarāhat.

**FLŪTTER'ING**, *n.* tumult of mind, agitation — *Itirāb, bet-ābi yā be-garārī* — Ghabrāhat.

**FLŪX**, *n.* (L. *fluxum*) the act of flowing, issue, dysentery, fusion; *v.* to melt — *Sulān jarayān yā jiryān, kharāq, jiryān-i-shikarā yā is-hān, gabar yā gulāz; v. galānā<sup>h</sup>, taghilānā yā pighlānā<sup>h</sup>* — Bahāw, nisar wā nikas, ānw ka rog wā āmatisar, pighlāw wā tighlāw.

**FLUX'ATION**, *n.* the act of passing away — *Ravānagi yā qarar* — Bahāw wā chalāchalāw.

**FLUX'IBLE**, *a.* that may be fused — *Pighlāye yā taghilāye jāne ke qābil* — Drāvya, galanīy, galāye jāne ke yogya. [gābhīlyat — Galanīyatā wā dravaytwa.

**FLUX'IBILITY**, *n.* the state or quality of being fluxible — *Pighlāye yā taghilāye jāne ki*

**FLUX'ILITY**, *n.* possibility of being fused — *Taghilāye yā pighlāne ki gābhīlyat* — Dravatwa villinatā wā galanīyatā.

**FLUX'ION**, *n.* the act of flowing, the matter that flows: *pl.* the analysis of infinitely small variable quantities — *Sulān jarayān yā jiryān, jo shai bahtī hai; pl. hisāb-i-juziyāt-o-kulliyāt* — Bahāw wā pravāh, jo vastu bahtī hai: *pl.* vahan, vailakshana-pūritaganit. [navishayak, vahanasambandhi, vaila-sha-apūritaganit,sambandhi.

**FLUX'ION-ARY**, *a.* relating to fluxions — *Muta'alliq-i-hisāb-i-juziyāt-o-kulliyāt* — Vaha-

**FLUX'IONIST**, *n.* one skilled in fluxions — *Hisāb-i-juziyāt-o-kulliyāt-dān* — Vahanajna, vailakshana-pūritaganitajna.

**FLY**, *v.* (S. *heogan*) to move with wings, to pass swiftly, to part with violence, to depart, to escape, to flutter, to shun, to quit, to cause to fly: *p. t.* **FLĒW**, *p. p.* **FLŌWN** — *Par-wāz k., tair k., tayarān yā tairān k., tezi se jānā, taraknā<sup>h</sup>, ravāna h., firār h. yā gurez k., phahrānā<sup>h</sup>, parhez k., turk k., urānā<sup>h</sup>* — Ūrnā, veg se jhapatkar wā śighra jānā, karakkar phūṭnī, chāl jānī, bhāgnā wā bhāg jānā, pharpharānā, kani-yānā katrānā wā barāw k., chhor d., urwānā.

**FLY**, *n.* a small winged insect — *Makkhi<sup>h</sup>*. [khavisarpi, bhagorā.

**FLY'ER**, *n.* one that flies — *Tair yā parand, firārī yā gurez-pā* — Ākāsagāmi wā

**FLY'BLŌW**, *n.* the egg of a fly; *v.* to taint with the eggs which produce maggots — *Makkhi ki andā<sup>h</sup>; v. makkhi ke ande dāl-kar k'ron se bhar d<sup>h</sup>.*

**FLY'BOAT**, *n.* a light sailing vessel — *Ek halki nāv<sup>h</sup>, bhautiyā<sup>h</sup>*.

**FLY'CATCH-ER**, *n.* one that hunts flies, a bird — *Makkhi-mār<sup>h</sup>, ek chīriyā<sup>h</sup>*.

**FLY'FLY**, *v.* to angle with flies for bait — *Bānsi meṁ makkhi lagā-kar machhli pakarnā<sup>h</sup>*.

**FLY'FLAP**, *n.* fan to keep off flies — *Murchhal chānwar yā makkhi hānkne kā pañkhā<sup>h</sup>*.

**FLY'ING-FISH**, *n.* a small fish which flies—*Parand-machhlī yā māhi-parand*—*Urne-wālī machhlī wā ākāśagamanāśīlamatya*.

**FOAL**, *n.* (S. *fole*) the young of the horse or ass; *v.* to bring forth a foal—*Rachherā yā bachherā*<sup>b</sup>, *ghore yā gadhe kā bachchā*<sup>b</sup>; *v. bachherā yā bachherā byānā*<sup>b</sup>, *ghore yā gadhe kā bachchā junnā*<sup>b</sup>.

**FOAM**, *n.* (S. *foam*) froth, spume; *v.* to froth, to gather foam, to be in a rage—*Kaf*, *kaph*<sup>b</sup>, *phen*<sup>b</sup>; *v. phenānā*<sup>b</sup>, *phen uhnā yā nikilnā*<sup>b</sup>, *āg h*<sup>b</sup>.

**FOAM'y**, *a.* covered with foam, frothy—*Kaf-dār*—*Phenahī phenī wā phenawān*.

**FÖB**, *n.* a small pocket—*Ek chhotī jeb*—*Ek chhotī khisī wā khalitī*.

**FÖB**, *v.* (Ger. *foppen*) to cheat, to trick—*Thagānā*<sup>b</sup>, *dhokhā d. jatnā yā kapat h*<sup>b</sup>.

**FÖ'CLE**, *n.* (Fr. *foüle*) the greater or less bone of the arm or leg—*Bānh yā tāng kī bari yā chhotī haddī*<sup>b</sup>.

**FÖ'CUS**, *n.* (L.) a point where rays of light meet, a point of convergence: *pl. FÖ'cy*—*Nagta jahān roshnī kī kīrnē jam' hotī haiñ, ham-markazī kā nuqta*—*Kīrapa-samudayavindu wā kīrapasamūpīrasthal arthāt wah vindu wā kendra jahān tej kī kīrapēñ ekatthā mittī haiñ, ekakendrābhīmakhatī kā vindu*.

**FÖ'CAL**, *a.* belonging to the focus—*U's nuqte se mansh jahān roshnī kī kīrnē jam' hotī haiñ, ham-markazī ke nuqte se nīkat-dār*—*Kīrapa-samudayavindusambandhī arthāt us vindu wā kendra kā sambandhī jahān tej kī kīrapēñ ekatra miltī haiñ, ekakendrābhīmakhatī ke vindu kā sambandhī*.

**FÖ'DDER**, *n.* (S.) dry food stored up for cattle; *v.* to feed with dry food—*Chāra yā chārā*<sup>b</sup>; *v. sukka chārā d*<sup>b</sup>, *sikkā ghās-pāt khilnā*<sup>b</sup>. [*ripi, vairī wā ari*].

**FÖE**, *n.* (S. *feh*) an enemy, an adversary—*Dushman, gunim yā mukhālif*—*Satru wā FÖE'LIKE*, *a.* like an enemy—*Dushman yā gunim kī manāñ*—*Satruvat wā vairisadrīś*.

**FÖEMAN**, *n.* an enemy in war—*Jang dushman, jang mē dushman*—*Yuddhasatru*.

**FÖETUS**. See **FETUS**.

**FÖG**, *n.* (Ic. *fug*) thick mist—*Kuhāsā yā kuhāsā*<sup>b</sup>, *dhuñdh*<sup>b</sup>.

**FÖGgy**, *a.* misty, cloudy, dull—*Pur-kuhāsī, abī yā tārī, be-aruñf yā ahmaq*—*Kuhāsē se bhārī hū, ghaughor dhuñdhī wā bādāl se ghīrā hū, jor wā mūh*.

**FÖG'GLY**, *ad.* mistily, cloudily, darkly—*Kuhāsē pen se*<sup>b</sup>, *dhuñdhīyā yā badlī se*<sup>b</sup>, *andhe-re men yā dī dhore-pen se*<sup>b</sup>.

**FÖGgy NESS**, *n.* the state of being foggy—*Kuhāsī-pān yā dhuñdhīlā*<sup>b</sup>.

**FÖG**, *n.* (W. *fog*, after grass—*J. ghās phir se jamā hō yā latī mēñ jāti*<sup>b</sup>).

**FÖH**, *int.* (S. *feh*) an exclamation of abhorrence or contempt—*Chhī-chh*<sup>b</sup>.

**FÖIBLE**, *n.* (Fr.) a weakness, a failing—*Āib yā rakhsā khātā qusar yā nuqs*—*Hīnātī wā pay, aparīth dōsh kalmā wā truṭī*.

**FÖIL**, *v.* (Fr. *effiler*: to defeat, to puzzle, to blunt; *n.* a defeat, a blunt sword used in fencing—*Sikast d. yā radd k. hōrān k. khand k.*; *n. sikast gaharīdī, ek khand talār jo pātē hātī mēñ mīl pātē ke kām āti hai*—*Hārīnā parast k. wā vyarthī k.*, *ghabrā d.*, *thothkī bhōtī wā bhōtīl k.*; *v. hārī hāpāt wā bhōrū, gadkī wā patī*).

**FÖIL**, *n.* (L. *folium*, leaf; *gō'ling*, a coat of metal on a looking glass, something to heighten lustre or set off to advantage—*Harāq yā patlā, tilā-kārī yā zar-nigārī, āine mēñ jo dhāt rāhtī hai, kōi zamāt-lik shāi*—*Dhātupatra pīt wā patavī, some kī pīnī jo padārthōn par sōbhārth kiyā jātī hai, darpan mēñ jo dhātupatra rāhtī hai kīntivardhak*).

**FÖIN**, *v.* (It. *punga*) to push in fencing; *n.* a thrust, a push—*Patā ghōrāc yā lakrī phōkne mēñ dhōkel d*<sup>b</sup>; *n. bhōnk yā kōhchā*<sup>b</sup>, *thel yā dhokkī*<sup>b</sup>, [*adhikāī, bāhulya*].

**FÖISON**, *n.* (L. *fusus*) plenty, abundance—*Ifrāt, karat*—*Bahutāyat bahutāt wā*.

**FÖIST**, *v.* (Fr. *fausser*) to insert wrongfully or without warrant—*Jāt-sāzī se ilhāq k. yā milā d.*—*Chhal wā l apāt se ghuseer d. wā sūnā wā jor d.*

**FÖIS'ER**, *n.* one who foists—*Jāt-sāz yā be-guēr ikhtiyār ilhāq k. w.*—*Chhal se jor dō-ne w. wā sāt done w.*, *kapāt se kisi lek kō bhitar kuchh banā wā likh done w.*

**FÖIS'TY**. See **FESTY**.

**FÖLD**, *v.* (S. *foldan*) to double one part over another, to close over another, to inclose, to shut in a fold; *n.* a double, a plait, an inclosure for sheep—*Tah k. yā tā-hānā, kisi chiz ko dūsrī par band k. ghernā*<sup>b</sup>, *bāre mēñ band k.*; *n. tah chīn yā shikun, bāq yā bherī-khānā*—*Tornā mornā dugunā wā dubrīnā, kisi vastu ko dūsrī ke upar lagā d.*, *lapernā wā vyāvartan k.*, *berhnā wā bherōn ko goñre wā berhe mēñ pahān d.*; *n. part wā parāt, chumāt wā bhāñj, goñrā berhī wā meshāsālā*.

**FÖLD'ER**, *n.* one that folds—*Tahāne w.*, *gherne w*<sup>b</sup>.—*Tornē mornē lapetne dugunāne wā dohrāne w.*

**FÖLD'ING**, *n.* a doubling, the keeping of sheep in folds; *a.* closing over another—*Tah yā chīn banānā, bāyōn mēñ bherōn ko band k.*; *a. ek dūsrē par lag jāne yā mūñd jāne w.*—*Dugnā mor bhūñj wā dohrāw, bherōn ko berhnā wā goñrōn mēñ pahān d.*

**FÖLI-AGE**, *n.* (L. *folium*) leaves, a cluster of leaves; *v.* to furnish with leaves—*Pattiyāñ*<sup>b</sup>, *barg-dantā*; *v. barg-sāz k.*, *barg banānā*—*Patte wā vrikshapatra, parpa-samūh wā patton kā guchehhā*; *v. patte banānā*.

**FOLIA**, *a.* consisting of leaves—*Barg-dār*—*Patramay*.

**FOLIA**, *v.* to beat into leaves—*Warag banānā*—*Pitkar patra wā patte banānā*.

**FOLIA**, *n.* the act of beating into leaves—*Warag-sāzi yā aurag-dāri*—*Pitkar dhātupatra banānā*. [*hātut*—*Pitkar dhātupatra banāye jāne ki avasthā*.]

**FOLIA**, *n.* the state of being beaten into leaves—*Pitkar warag banāye jāne ki*

**FOLIA**, *n.* goldsmiths' foil—*Dhāt kā warag*—*Dhātupatra*.

**FOLIO**, *n.* a leaf or page, a book in which the sheet is folded into two leaves—*Warag yā kitāb kā warag*, *with kitāb jo ek ek taw ke do do warag kur-ke bantī hai*—*Pustakapatra*, *aīsi pustak ki jo ek ek taw ke do do patra karko bantī hai*.

**FOLI**, *a.* leafy, thin, unsubstantial—*Barg-dār yā patte-dār*, *patil<sup>h</sup>*, *be-wujūd yā be-sabūt*—*Patramay*, *patlā*, *avastāv*.

**FOLIO**, *n.* See *FETILLE*-*MORTE*.

[*nav ki ek jāti*.]

**FOLIO**, *n.* (It. *foletto*) a kind of demon—*Ek qism kā dew yā jin*—*Rākshas wā dā*.

**FOLK**, *fok*, *n.* (S. *fole*) people—*Log<sup>h</sup>*.

**FOLK**, *n.* copyhold land—*Patte ke rā se jo zamīn rahī hai*—*Patte ke dwārā jo bhūmī rahī hai*. [*Lokasamāj*.]

**FOLK**, *n.* a meeting of people—*Logon kā ijamā yā ijtīmā*—*Lokasamāj* wā

**FOL**, *n.* (L. *folia*) a little bag, a cavity, a seed vessel—*Ek chhotī thailī<sup>h</sup>*, *gār*, *zari<sup>h</sup> tūkhā*, *wah mahātī shai*, *jismā tūkhā rahī hai*—*Ek chhotā kosh wā ādhar*, *guphā wā garahī*, *vijakosh kī vijakosh*.

**FOLLOW**, *v.* (S. *folgan*) to go or come after, to pursue, to attend, to succeed, to imitate, to result—*Pichhe jānā yā ānā*, *pichhā k<sup>h</sup>*, *ham rah h.*, *mutavātir h.*, *naql k.*, *natija h.*—*Pāschādgraman k.*, *ragednā*, *sāth h.*, *sāth lagnā*, *anugāmi h.*, *dūse ke pratirūp k.*, *nikāhnā wā honā*.

**FOLLOWER**, *n.* one who follows, a disciple—*Pas-rau pāi-rau dīman-gir yā mutatabbī<sup>h</sup>*, *shāyid yā murād*—*Pachhāzī pichhlagā anugāmi anuyāyī jalasachar sevak wā anujīvi*, *panthi anushāngi bhakt wā śishya*.

**FOLLY**. See under *Fool*.

**FOMENT**, *v.* (L. *fovere*) to cherish with heat, to bathe with warm lotions, to encourage, to promote, to instigate—*Garm k.*, *sekhā<sup>h</sup>*, *himmāt d.*, *targīb k.*, *targīb yā tahrīk d.*—*Tapt wā ushūn k.*, *tātarnā wā takornā*, *bāh d.*, *machānā wā barhānā*, *uksānā*.

**FOMENTATION**, *n.* the act of fomenting, a warm lotion, encouragement, instigation—*Sekh<sup>h</sup>*, *ghāw magīra sāj karnā ke liye garm rang shai*, *himmāt-dihī yā tahrīs*, *targīb yā tahrīk*—*Sweden*—*sekhāw wā ushūn pāni se antulepan wā sechan*, *ushūnapādeh wā ushūnāleq*, *bāh wā uddipan*, *uttejān wā uksāw*. [*lagāne w.*, *bhedakār*.]

**FOMENTER**, *n.* one who foments—*Mafād pīta āgē; yā muftārī*—*Āg lagāne w.*, *jhagrā*

**FOND**, *a.* (It. *fuoco*) foolish, silly, foolishly tender, relishing highly; *v.* to caress, to dote on—*Be-wuqūf*, *nā-dīm yā be-sakh*, *nāz-bar-dār*, *sharīq yā ashīq*; *v.* *nāz-bar-dārī k.*, *īshq wā shūfāc h.*, *yā muhabbat wā qay h.*—*Maudamātī*, *mūh wā muḡh atyanurakt*, *anurakt wā anuragī*; *v.* *dulār wā lūpār k.*, *aty anurag k.* wā *prem meḡ muḡh h.* [*yā pūr ke mōre chhōṭī se līptānā<sup>h</sup>*.]

**FONDLE**, *v.* to treat with tenderness, to caress—*Lūp-pār k.*, *yā dulār k<sup>h</sup>*, *dulārū*

**FONDLE**, *n.* a person or thing fondled—*Lūp-pār k.*, *yā dulārā<sup>h</sup>*.

**FONDLY**, *ad.* foolishly, with great tenderness—*Be-wuqūfī se*, *nihāyat nawāzish yā nāz-bar-dārī se*—*Jaravat wā murhavat*, *atipitipūrvak wā abī such se*.

**FONDNESS**, *n.* weakness, foolish tenderness—*Be-wuqūfī yā nā-dīm*, *nāz-bar-dārī faref-tagī yā āshīqtagī*—*Mūhātī wā jaravī*, *atyant prem wā atī anurag*.

**FONT**, *n.* (L. *fons*) a basin for water used in baptism, an assortment of printing types of one size—*Pānī kā bartan jo istīmā dīm ke waqt kām ātā hai*, *ek qadd ke chhāpe ke harīf kī rangam*—*Pānī kā bāsan jo*—*īstīdharmanasambandhī jalasānskārk ke samay kām ātā hai wā*—*īstīdharmanasambandhī jalasānskāraprayuktajalādhār*, *samaparimāpamudrākscharaparīksahyā*.

**FONTANEL**, *n.* a dischorage opened in the body—*Jism kī kharāb rutībāt nikālne ke liye badan meḡ ek chhed*—*Sharīr ke vikrīt ras ādī ke nikālne ke nimitta ek chhed*.

**FONTANGE**, *n.* (Fr.) a knot of ribands on the head—*Sir ke ipar paṭṭī yā nāroḡ kā phūṭ<sup>h</sup>*.

**FOOD**, *n.* (S. *foda*) meat, victuals, provisions, any thing that nourishes—*Khānā yā gīzā*, *ta'ām yā khurīsh*, *khurāk*, *qūt*—*Bhojan*, *āhār*, *khādyadravya*, *jīvanak arthāt bhojansāmagrī*.

**FOODFUL**, *a.* full of food, supplying food—*Pur-khurāk*, *khurīsh-dihī yā qūt-bahsh*—*Āhārapūrṇ*, *bhojanādīyak wā bhojanadātī*. [*sāmagrī wā āhār na d. w.*, *ūsar*.]

**FOODLESS**, *a.* not affording food, barren—*Khurāk yā khurīsh na d. w.*, *shor*—*Bhojana-*

**FOOL**, *n.* (Fr. *fol*) one of weak understanding, an idiot, one who thinks and acts unwisely, a wicked person, a jester, a buffoon; *v.* to trifle, to deceive—*Ahmag*, *be-wuqūf shakhs*, *nā-dān shakhs*, *sharīr ādmi*, *khilī-bāz yā latīfā go*, *maskhara*; *v.* *lahw-*



*la'b k., fareb d.*—Mūrkh wá jar, mūrkh wá jhakuwá, abuddhi wá gáwdi, durjāt wá duratíná, thaṭhól, bháur; *v.* makkhí márná wá vrithákálakshép *k., gáhná wá thagná.*

**FÓL'LY, n.** want of understanding, weakness, absurdity, depravity—*Be-wuqúft, hamá-gat, ná-dánt yá behúdagt, kharábi yá sharárat*—Mūrkhata, mūrhatá wá jaratá, nyáyaviruddh wá vícháraviruddh kám, antardushtatá wá swabhávadaurjanya.

**FÓOL'ER y.** n. habitual folly, an act of folly—*Be-wuqúft, khar-mastí yá púch karakat*—Mūrkhata wá mūrhatá, mūrkhakarm wá mūrkhakriyá.

**FÓOL'ISH, a.** void of understanding, unwise—*Be-wuqúf be-khabar yá ahmaqána, ná-dán púch yá beh da*—Nirbodh mūrkh mūrkh wá ajñān, nirbuddhi buddhihín durmati wá asaṅgat.

**FÓOL'ISH-LY, ad.** unwisely, weakly, wickedly—*Be-wuqúft se, ná-dánt hamágat yá behúdagt se. shavírat yá khabásat se*—Mūrkhata wá mūrhatá se, jaratá wá bilalle-pān se, dushatá wá swabhávadaurjanya se.

**FÓOL'ISH-NESS, n.** want of wisdom, absurdity—*Be-wuqúft, ná-dánt yá behúdagt*—Mūrhatá wá mūrkhata, bilallápan wá mūrkhakarm.

**FÓOL'BORN, a.** foolish from the birth—*Paidúish se be-wuqúf*—Janma se mūrkh.

**FÓOL'HÁF-PY, a.** lucky without contrivance—*Bu-quir tudhír ke baht-úwar yá iqbal-mand*—Biná upáy wá ndyog ke bhágyawán wá bhágya áli.

**FÓOL'HÁR-DY, a.** daring without judgment—*Anjar anjar akkhar yá ní-dharyak<sup>b</sup>.*

**FÓOL'HÁR-DI-NESS, n.** courage without sense—*Anjar-paná akkhar-paná yá ní-dharyak-paná<sup>b</sup>.*

**FÓOL'TRAP, n.** a snare to catch fools—*Gáwdiyóu yá bilalloi ke pakarne ká phandá<sup>b</sup>.*

**FÓOL'SCAP, n.** (*folio. shape* ?) a kind of paper of small size—*Chhote qism ká kágaz*—Chhoti bháit ká likhanapatra wá kágad.

**FÓOT, n.** (*S. fot*) the part on which an animal stands, that by which any thing is supported, the base, the end, a measure of twelve inches, a certain number of syllables in a verse; *pl.* FEET—*Qadam, páya, dáman yá haziz, ákhir, ek máp jis-meh bārah inch ya'ni bārah tassú hote hain, juz yá rukn*—Pānw pair gor wá pād, ádhār áśray upastambh wá gorá, jar tal wá adhobhāg, ant wá chhor, manushyapadapari-māp wá ek parimāp jo bārah inch arthāt bārah tassú ke samān hotá hai, kavita ká charaṇ wá pād.

**FÓOT, v.** to dance, to walk, to make a foot; *n.* infantry, state, scheme, motion, step, —*Nachná<sup>b</sup>, chalná<sup>b</sup>. pánw jorá yá lagáná<sup>b</sup>; n. paidal yá piyáde, hálat, mansúba karakat, qadam*—*n.* Pádāt wá pādátikasainya, avasthá, upáy, gati, phál dag wá phalás.

**FÓOT'ED, a.** shaped in the foot—*Pair yá pánw meñ banáyá huá<sup>b</sup>.*

**FÓOT'ING, n.** ground for the foot, support, foundation, place, settlement, state, entrance, trend, dance—*Qadam rakhne ki zamin, páya, pushti-bān yá pushti-bāni, bun-yád, jagah<sup>b</sup>, pte-dári, hálat, dakhil, qadam-zam yá raftár, rays*—Pānw dharme kí thaur, ádhār upastambh wá gorá, tal jar wá adhobhāg, sthān wá sthal, saṁsthití wá chirasthāyitwa, avasthá, paith, pravés, chál, nāch.

**FÓOT'LESS, a.** without feet—*Be-pair*—Pádahín wá bin pánw ká.

**FÓOT'BALL, n.** a ball driven by the foot, the sport or practice of kicking the football—*Pānw se khelne yá chaklne ká geind<sup>b</sup>, pánw se geind chulānc ká khel<sup>b</sup>.*

**FÓOT'BÖY, n.** a menial, an attendant in livery—*Rawanná yá naukur-i-amrad, chaprá-si<sup>b</sup>*—Bálasevak wá yuvasevak, bhritya.

**FÓOT'BREADTH, n.** the breadth of the foot—*Pānw bhar chaurái yá chaklís<sup>b</sup>.*

**FÓOT'BRIDGE, n.** a bridge for foot passengers—*Pānw pánw chalne-wálon ke utarne ke liye ek chhotá pul<sup>b</sup>.*

**FÓOT'CLOTH, n.** a sumpter cloth—*Ludue taftá yá khachchar ká kaprá<sup>b</sup>.*

**FÓOT'FALL, n.** a trip of the foot, a stumble—*Lachak yá jhóuk<sup>b</sup>, thes yá thokar<sup>b</sup>.*

**FÓOT'FIGHT, n.** a fight or battle on foot—*Paidal ki laríi*—Padikayuddh, pánw pánw ki laríi. [dār—Padagarakshak, pādátikasainya.]

**FÓOT'GUARDS, n. pl.** guards of infantry—*Pá-piyáde muhájte yá nigah-bān yá chauki.*

**FÓOT'HOLD, n.** space to hold the foot—*Jis par pair jam-kar thahartá hai<sup>b</sup>.*

**FÓOT'LICK-ER, n.** a mean flatterer—*Pair cháñe w<sup>b</sup>, kamāna khusht-ámadí*—Páda-sevak charapasevak wá adhamachātukár.

**FÓOT'MAN, n.** a soldier who marches and fights on foot, a runner, a servant in livery—*Pá-piyáda sipáhi, harkára. naukár yá chaprási*—Pádátikayoddhá, páyik wá dháwak, sevak parichar wá kíukar. [wak ká gun.]

**FÓOT'MAN-SHIP, n.** the art or faculty of a runner—*Harkára-garí*—Páyikapaná, dhá-

**FÓOT'PAD, n.** a highwayman who robs on foot—*Pá-piyáda ráh-san yá dákait*—Batmár wá thag jo pánw pánw lút letá hai.

**FÓOT'PATH, n.** a path for foot passengers—*Pag-dandi<sup>b</sup>.*

**FÓOT'POST, n.** a post that travels on foot—*Pá-piyáda harkára*—Pádátikadháwak arthāt jo páyik pánw pánw chaltá hai.

- FÖÖ'SÖL-DIER**, *n.* a soldier that serves on foot—*Pä-piyāda sipihī*—*Pādātikayoddhā*.  
**FÖÖ'STĒP**, *n.* trace, track, token, mark—*Putā<sup>h</sup>*, *naqsh-i-pā*, *'alāmat*, *nishān*—*Chihn*, *padachihn* *padātūk wā padapūt*, *lakshan*, *aūk*.  
**FÖÖ'STÖÖL**, *n.* a stool for the feet—*Pānw rakhne ki chauki machiyā yā morhā<sup>h</sup>*.  
**FÖP**, *n.* (*L. vappa*) a man fond of dress and show, a coxcomb—*Chhailchikanīyā chhailchhabilā yā bānū<sup>h</sup>*, *chhailā yā bānkā<sup>h</sup>*.  
**FÖP'LING**, *n.* a petty fop—*Ek chhotā chhailā bānkā yā chhailchikanīyā<sup>h</sup>*.  
**FÖP'PER Y**, *n.* vanity in dress and manners—*Albelā-pan<sup>h</sup>*, *bānkā-pan<sup>h</sup>* *chhailā-pan<sup>h</sup>*.  
**FÖP'PISH**, *a.* vain in dress and manners—*Chhailā chhailchikanīyā yā bānkā<sup>h</sup>*.  
**FÖP'PISH-LY**, *ad.* with foolish vanity—*Albelā-pan bānkā-pan yā chhailā-pan se<sup>h</sup>*.  
**FÖP'PISH-NESS**, *n.* foolish vanity in dress—*Bānkā-pan chhailā-pan yā albelā-pan<sup>h</sup>*.  
**FÖLT**, *prep.* (*S.*) because of, with respect to, in place of, for the sake of; *con.* because, on this account that—*Ba-sulab*, *huyg-men rāh-se yā rā-se*, *wāste 'icaz yā ba-jāe*, *ba-lī-hāz yā khātir*; *con.* *kyūnki*, *is sabab se ki*—*Karān yā hetu se*, *prati*, *sthān men*, *arth wā nimitta*; *con.* *is karān wā hetu se ki*. [*hetu se*].  
**FÖR'AS-NÜCH**, *ad.* in regard that—*Az-ān-jā-ki az-bas ki yā chūnki*—*Jis karān se wā jis*.  
**FÖR'AGE**, *n.* (*Fr. fourrage*) food for horses and cattle, search for provisions; *v.* to wander in search of provisions, to ravage, to plunder—*Chārā<sup>h</sup>*, *chārā ki talāsh*; *v.* *chārē ki talāsh men idhar udhar ghūmnā*, *tārāj k.*, *gārat k.*—*Chārā aśwādan wā gavādan*, *chārē ki khoj wā aśwādibhojanānweshan*; *v.* *chārē ke khoj men idhar udhar phirnā*, *lūtnā wā mār lenā*, *dukaiti k.* [*Khātalyadravya wā chārā jutāne w.*].  
**FÖR'AGER**, *n.* one who provides food or forage—*Khānā yā chārā muhāiyā k. w.*—**FÖR'AGER**, *n.* roving in search of provisions—*Chārē ki talāsh men idhar udhar ghūmnā*—*Chārē ke khoj men idhar udhar phirnā*.  
**FOR'AMINOUS**, *a.* (*L. fori*) full of holes, perforated, porous—*Pur-sūrākh*, *chhedā-huā*, *masām-dīr masāmātī yā sūrākh dār*—*Kshudrachhidramay*, *bedhā gayā*, *sūksamarandhrayukt wā sūksamarandhrapūrp*.  
**FOR-BEAR**, *v.* (*S. for. beran*) to cease from, to stop, to abstain; *p. t.* **FOR-BORE**, *p. p.* **FOR-BORSE**—*Muqqif k.*, *tawāqquf k. yā thahor jīnā*, *bāz-rahnā*, *dast bar-dār h.* *gam-khānā yā dar-guzarnā*—*Nivritta h.* *rah jāne wā ruk jīnā*, *baclā-rahnā jāne-d. wā chhor d.*  
**FOR-BEARANCE**, *n.* the act of forbearing, intermission, command of temper, patience—*Dar-guzar yā parhez*, *tawāqquf wā yā waqfa*, *mufāyanat hilm yā ahlīyat*, *sabr tāb yā bar dāsh*—*Bachāw nivritti wā tyāg*, *vīram wā virālī*, *dam ātmasanyam wā sanyam*, *kshamā kshāntī sahan wā dhīraj*.  
**FOR-BEARER**, *n.* one who forbears—*Tawāqquf k. w.*, *bāz-rahne w.*, *dar-guzarne w. yā gam-khāne w.*—*Nivritta h. w.*, *rah jāne w.*, *ruk jāne w.*, *bachā rahne w. wā jāne d. w.*  
**FOR-BID**, *v.* (*S. for. bidden*) to prohibit, to interdict, to oppose; *p. t.* **FOR-BADE**, *p. p.* **FOR-BID'DEN** or **FOR-BID'**—*Man' k.*, *bāz-rakhnā*, *roknā<sup>h</sup>*—*Haṭkānā wā hatakānā*, *vāran k.*, *ārānā wā nishedh k.*, *roknā wā bādhnā*. [*wā virodh*].  
**FOR-BID'DANCE**, *n.* prohibition, edict against—*Man'*, *mumāna'at*—*Nishedh*, *vāran*.  
**FOR-BID'DEN**, *p. a.* prohibited, interdicted—*Mamū<sup>h</sup>*, *mumtana'*—*Nisheddh*, *nivārit*.  
**FOR-BID'DEN-LY**, *ad.* in an unlawful manner—*Gair-shar'ī taur se*, *nā-jāiz taur se*—*Vidhiviruddh wā dharmasāstraviruddh*. [*roknē wā nishedh k. w.*].  
**FOR-BID'DER**, *n.* one who prohibits—*Man' k. w.*, *bāz-rakhne w.*, *roknē w<sup>h</sup>*—*Haṭkāne*.  
**FOR-BID'DING**, *p. a.* repulsive; *n.* hindrance—*Kārū yā makrūh*; *n.* *rok yā rukāwāt<sup>h</sup>*—*Apritiyanak trasājanak wā ghriyotpādak*; *n.* *nishedh wā bādhnā*.  
**FÖRCE**, *n.* (*L. fortis*) strength, vigour, might, violence, compulsion, virtue, efficacy, argument; *v.* to compel, to constrain, to urge, to storm, to ravish—*Zor*, *quwwat*, *tāqat*, *zulm yā sinu-zorī*, *jabr*, *khāssiyat yā wasf*, *tāsir*, *layā<sup>h</sup>*, *ke liye āwāst fawj*; *v.* *mājbur k.*, *zor yā zabar-dastī se karānā*, *ba-jidd-h.* *tāqūtā yā tākid k.*, *halla k. yā hantā kar-ke lenā*, *ba-zor hurmat-lenā yā kharāb k.*—*Bal wā śakti*, *samarthya*, *tej wā parikram*, *balātkār*, *pramāth wā prasabbh*, *prabhāv*, *gun wā pratip*, *yuddh ke nimitta saji hui sonā*; *v.* *dabānā dhakelnā wā baddh k.*, *bal karke niyukt k. wā niyukt karānā*, *uttejan k. wā ulsānā*, *dhawā k. wā chāhlai karke lenā*, *balātkār se pāni utīrnā wā bhrasht k.*  
**FÖRCEFUL**, *a.* violent, strong, impetuous—*Tez*, *maz'ūt*, *tund*—*Vegawān*, *porhā wā balawān*, *vegi*, *uchchand wā tikshu*. [*nirbal*, *āsakt wā parākramahin*].  
**FÖRCELESS**, *a.* weak, feeble, impotent—*Kam-zor*, *nā-tawān*, *be-quwwat*—*Nihśakti*.  
**FÖR'ER**, *n.* one that forces—*Mājbur k. w. yā zabar-dastī se koi kām karāne w.*—*Dabāne w.*, *dhakelne w.*, *baddh k. w.*, *bal ke dwārā lagāne wā karāne w.*  
**FÖR'CI-BLE**, *a.* strong, mighty, violent, impetuous, efficacious, active, powerful—*Maz-būt*, *qawī*, *tez*, *tund*, *kār-gar yā muassir*, *mujarrab*, *kārt yā zor-āwar*—*Saktimān*, *samarth wā tejomān*, *vegawān*, *tikshu uchchand wā vegi*, *saprabhāv*, *gunakārī wā karmī*, *balawān wā amogh*.  
**FÖR'CI-BLY**, *ad.* strongly, powerfully, by force—*Mazbūti se*, *quwwat yā tāqat se*, *ba-zor*

*yā jabran yā jabran-qahran*—Porhāi se, sánarthya ~~hakti~~ wā bal se, balātkār wā pramāth se. [sak ká chintā, kañkamukh.]

**FÖR/CEPS**, *n.* (L.) a surgical instrument—*Jarrāh ká chintā, zambūr*—Astraohikitt-**FÖR/CI-PA-TED**, *a.* formed like pincers—*Chimte sá banā huā<sup>h</sup>*.

**FÖR/CI-PATION**, *n.* a tearing with pincers—*Chimte se chir-phā<sup>h</sup>*.

**FÖRD**, *n.* (S.) a shallow part of a river; *v.* to pass a river without swimming—*Pā-yāb, pāe-āb, daryā ká wah hissa jise chalne se pār kur-sakeñ*; *v. pā-yāb utar-jānā, pāni meñ hal-kar yā pāñw-pāñw chal-kar pār k<sup>h</sup>*.—Thāh arthāt uadī ká wah bhāg jisko halkar wā mañjhākar pār kar sakain; *v. halkar wā mañjhākar pār k., mañjhā jānā.*

**FÖRD'A-BLE**, *a.* passable without swimming—*Pā-yāb, pāñw-pāñw chalne se pār kiye jāne ke gābil*—Halkar wā mañjhākar pār kiye jāne ke yogya, utlīkī.

**FÖRE**, *n.* (S.) coming or going first, not behind; *ad.* in the part that goes first—*Awval yā aglī, pahilā pesh yā peshin*; *ad. qubl pahile yā pesh*—Pūrva wā agra, pūr-vagāini pūrvavartī wā pūrvagat; *ad. pūrva.*

**FORE-AD-MON'ISH**, *v.* (S. *fore*, L. *ad.*, *moneo*) to counsel before the event—*Pahile se nasihat d.*—Age se upadeś d. wā samjhā d.

**FORE-AD-VISE'**, *v.* (S. *fore*, Fr. *aviser*) to counsel before the time of action—*Pahile se salāh yā nasihat d.*—Age se samjhā d. wā upadeś d.

**FORE-AL-LĒ(Ē')**, *v.* (S. *fore*, L. *al.*, *lego*) to mention or cite before—*Pesh-tar se maz-kār k. yā tamsil meñ lānā*—Pahile se kahnā wā pramāñ d.

**FORE-ARM'**, *v.* (S. *fore*, L. *armo*) to arm beforehand, to prepare for attack—*Pesh-az-waqt musallāh k., pesh-tar se hanla ke ligc taigiri k.*—Pahile se yuddh ke nimitta sajānā, charhāi ke nimitta sajānā wā prastut k.

**FORE-BODE'**, *v.* (S. *fore*, *bodiri*) to foretell, to foreknow—*Pesh-goī k., pesh-tar se ma'liam k.*—Lakshan ke dwārā pahile se anunnān k. wā talimā, pahile se jān jānā.

**FÖR BÖD'ER**, *n.* one who forebodes—*Pesh-go, fū' go*—Bhavisyadvaktī pūrvalakshapājña wā pūrvastichak.

**FORE-BÖD'ING**, *n.* perception beforehand, presage—*Pesh-goī yā fūl-goī, fūl yā shugūn*—Pūrvalakshan ke dwārā anunnān, pūrvastichanā wā pūrvaling.

**FORE'CAST'**, *v.* (S. *fore*, Dan. *kaster*) to contrive beforehand, to form schemes—*Pesh-bandi 'aqibat-andeshī yā dār-andeshī k., pesh-tar se tadbir yā mansaba k.*—Agra-kalpanā agravivechanā wā agranirūpan k., pahile se upāy rachanā.

**FORE'CAST**, *n.* contrivance beforehand—*Pesh-bandi 'aqibat-andeshī*—Pūrvakalpanā dirghadrishī wā agranirūpan. [kī hissā, galibī<sup>h</sup>—Nāw ká agā wā pūrvabhāg.]

**FORE'CAST-LE**, *for'cās-əl*, *n.* (S. *fore*, *cast*) the fore part of a ship—*Jahāz ke āge*

**FORE'CI-TED**, *a.* (S. *fore*, L. *cito* quoted before or above—*Mazkār, mausiām, mar-gām, mastūr, masdūra-bāla*—Pūrvalikhit wā pūrvavijñāpit, pūrvokt.

**FORE-CLOSE'**, *v.* (S. *fore*, L. *clausum*) to shut up, to preclude, to prevent—*Band k., bāz-rakhnā, man' k.*—Mūdnā, rokūñ wā pratibandh k., nishedh k. wā āpnā.

**FORE-CON-CEIVE'**, *v.* (S. *fore*, L. *con.*, *capio*) to imagine beforehand—*Pesh-tar se khayāl yā qiyās k.*—Pūrvavivechanā k. wā pahile se chintā k.

**FORE-DATE'**, *v.* (S. *fore*, L. *datum*) to date before the true time—*Pahile kī tārīkh jānā yā d.*—Pahile kī titlī likhnā denā wā dālnā.

**FORE'DECK**, *n.* (S. *fore*, *decan*) the fore part of a deck or ship—*Jahāz ke agāri kī manzil yā hissa*—Naukāprishthī kā pūrvabhāg wā agrabhāg.

**FORE-DE SIGN'**, *för de-sin'*, *v.* (S. *fore*, L. *de*, *signo*) to plan beforehand—*Pesh-bandi k. yā pesh-tar se mansaba k.*—Pūrvavivechanā k. wā pahile se upāy bāndhna.

**FORE-DE-TERMINE**, *v.* (S. *fore*, L. *de*, *termino*) to decree beforehand—*Pesh-tar se tajwiz k. yā thahrinā*—Pahile se nischt wā nirpīt k.

**FORE-DOOM'**, *v.* (S. *fore*, *doom*) to doom beforehand; *n.* previous doom—*Age se mu-qarrar yā muqaddar k.*; *n. qarār-i-muqaddam yā taqdīr*—Pūrvavichār k. wā pahile se nirpīt k.; *n. pūrvanirūpan wā pūrvanirdhāran.* [yī sirā<sup>h</sup>.]

**FORE'END**, *n.* (S. *fore*, *ende*) the end which precedes, the anterior part—*Āgā<sup>h</sup>, mātā<sup>h</sup>*

**FORE-P'ATHER**, *n.* (S. *fore*, *father*) an ancestor—*Jadd, buzurg, mūris*—Pūrvapūrush, purkhā. [k., bāz rakhnā, mahfūz rakhnā—Vāran k., rokūñ yā āpnā, dūr k., bachānā.]

**FORE-FEND'**, *v.* (S. *fore*, L. *defendo*) to prohibit, to avert, to secure—*Man' yā daf'*

**FORE'FIN-GER**, *n.* (S. *fore*, *finger*) the finger next the thumb—*Anghust-i-shahādāt, sabbāba*—Pradesanī wā tarjani. [hāth<sup>h</sup>.]

**FORE'FOOT**, *n.* (S. *fore*, *foet*) the anterior foot of a quadruped—*Agā pāñw<sup>h</sup>, aglā*

**FORE'FRONT**, *n.* (S. *fore*, L. *frons*) the foremost part—*Āgā agāri yā muhrā<sup>h</sup>*.

**FORE'GAME**, *n.* (S. *fore*, *gamen*) a first game, the first plan—*Awval khel, awval mansaba yā tadbir*—Pahilā khel, pahilā upāy.

**FORE-GO'**, *v.* (S. *fore*, *gan*) to quit, to give up, to resign—*Tark k., chhornā<sup>h</sup>, dast-bar-dār h.*—Tyāganā wā tyāg k., jāne d., tajnā wā chhor bairhānā.

**FÖR'GÖ-ER**, *n.* one who goes before another or forbears to enjoy—*Qabl jāne w. yā dast-bardār hone w. yā dar-guzarne w.*—Dūsre ke āge jāne w. wā chhor bairhāne w.

**FORE'GROUND, n.** (S. *fore, grund*) the part of a picture which seems to lie before the figures—*Forwār ká ágá yá uske sámnē kī jagah*—Chitrāgatabhūmī ká āgrabhāg arthāt chitra ká ágá wá uske sámnē kī jagah.

**FORE'HAND, n.** (S. *fore, hand*) the part of a horse which is before the rider; a. done sooner than is regular—*Ghorē ká wah hīsa jo sawār ke sámnē rahtā hai; a. mu'āyīn waqt ke āge ya'ni bahut jaldī meñ kiya huā*—Ghorē ká wah bhāg jo ghorcharhē ke āge wá sámnē rahtī hai; a. niyamit kāl se pūrv arthāt bahut āghra kiya huā.

**FORE'HAND-ED a.** early, timely, seasonable, formed in the fore parts—*Sawarēh, bar-waqt, bar-āyām yā bar-mahal, ugle hisson meñ banāyā huā*—Sakāl wá niyamit kāl ke pahile, ucht kālīn, kālānukūl kālānusūri wá sāmāyik, pūrv wá āgle bhāgōn meñ banā huā. [nī yā jabīn—Lalāt lalātapattā lalātataṭ wá bhāl.]

**FORE'HEAD, n.** (S. *fore, head*) the part of the face which is above the eyes—*Peshā-FORE'HEAD, r.* (S. *fore, hyran*) to be informed before—*Pesh-tar se gosht-guzār wāqif yā āghā h.*—Pahile se vijñāpit jānāpit wá suchit h.

**FORE'HEW, v.** (S. *fore, hewan*) to cut in front—*Sámnē tarāshnā*—Āge kī or kátnā.

**FORE'HORSE, n.** (S. *fore, hors*) the foremost horse in a team—*Jo ghorū sab ke āge jātā rahtā hai*.

**FORE'IGN, for'in, a.** (L. *foris*) belonging to another nation or country, alien, remote, extraneous, not to the purpose—*Gair gaum yā gair mulk ká, ajnabi, ba'id, 'ārizī yā bālāt, be-ālāga wá bakīr yā be-huda*—Videsī, paradēśī wá anyadēśī, dūr, ūparī wá bāharī, āsāngat āsambandhī wá āsamparkī.

**FOR'IGN ER, n.** one born in a foreign country, not a native, a stranger—*Jo shakhs gair mulk meñ paidā huā ho, gair-watan, ajnabi*—Jo jan bhinnadēś meñ janmā ho, videsī wá paradēśī, vahirāng ūparichit wá anjān. [bandhī.]

**FOR'IGN-NESS, n.** want of relation—*Ajnābiyat yā begānagi*—Āsampark wá āsam-

**FORE-I-MAG'INE, v.** (S. *fore, L. imago*) to conceive or fancy before proof—*Pesh-tar se yā isbāt ke pesh-tar khayāl k.*—Pahile se wá pramāṇ ke pahile sochnā wá chintā k.

**FORE-JUDGE, v.** (S. *fore, L. judex*) to judge before hearing facts and proof—*Qaṭ aur isbāt sunne ke pesh-tar tajwīz k.*—Vrittānt aur pramāṇ sunne ke pahile vi-chār wá nirṇay k.

**FORE-JUDG'MENT, n.** judgment formed beforehand—*Huqūqat aur isbāt sunne ke pesh-tar kī tajwīz*—Vrittānt aur pramāṇ sunne ke pahile ká vi-chār wá nirṇay.

**FORE-KNOW, for-nō, v.** (S. *fore, cuawan*) to have previous knowledge of, to foresee—*Pesh-tar se ma'lūm k., pesh-bīn k.*—Pahile se jānā, āge se dekhnā.

**FORE-KNOW'ABLE, a.** that may be foreknown—*Pesh-tar se ma'lūm hone ke qābīl*—Pahile se dekhē jāne ke yogya, pūrvajāñēya, pūrvajāñātavya. [Pahile se jān jāne w.]

**FORE-KNOW'ER, n.** one who foreknows—*Pesh-tar se ma'lūm k. w., pesh-bīn k. w.*

**FORE-KNOW'EDGE, n.** knowledge of what is to happen, prescience—*'Ilm-i-gaib, gaib-dāni yā pesh-bīn*—Pūrvajāñān, bhavishyājñān wá bhavijñān.

**FORE'LAND, n.** (S. *fore, land*) a promontory, a headland, a cape—*Daryā meñ barh-kar niklī hūi zamīn kī nok, tūg-i-koh, rās*—Bhūmī ká bhāg jo samudra meñ ubhar wá nikāl jātā hai, bhūmināsikā, antariṇ.

**FORE-LAY, v.** (S. *fore, legan*) to lay wait for, to prevent, to lay beforehand—*Kamīn-gāh meñ baithālnā, man' k., pesh-tar se rakhnā*—Ghāt meñ baithālnā, rokūā, pahile se dharnā. [se apnī dekhā dekhī kōi bāt karāwēh.]

**FORE-LEADER, n.** (S. *fore, ledan*) one who leads others by his example—*Jo auron*

**FORE'LOCK, n.** (S. *fore, loc*) the hair on the forehead—*Peshānī ke ūpar ká bāl*—Lalāṭa-keś mastakāgras-ēs bhramarālak wá lalāt ke ūpar ke keś. [bīnī k.—Pahile se dekhnā.]

**FORE'LOOK, v.** (S. *fore, locian*) to see beforehand—*Pesh-tar se dekhnā ya'ni pesh-*

**FORE'MAN, n.** (S. *fore, man*) the first or chief person—*Sar-dār yā mīr yā peshwā*—Pradhān wá mukhya vyakti, mukhiyā.

**FORE'MAST, n.** (S. *fore, mast*) the mast nearest the head of a ship—*Jahāz ke agāyī ká mastūl*—Nānkā ke āgrabhāg ká gunavrikshak. [masdīra-bālā—Pūrvokt.]

**FORE-MENTIONED, a.** (S. *fore, L. mentio*) mentioned or recited before—*Mazkūr,*

**FORE'MOST, a.** (S. *fore, mast*) first in place or dignity—*Āwval yā sadr*—Pradhān āgra wá mukhya.

**FORE'MOTH-ER, n.** (S. *fore, modar*) a female ancestor—*Jadda*—Dādī, paradidī.

**FORE'NAMED, a.** (S. *fore, nama*) named or mentioned before—*Mazkūr yā mazbūr*—Pūrvokt wá pūrvābhūt.

**FORE'NOON, n.** (S. *fore, non*) the time from morning to mid-day—*A wāl-i-do-pahar, do-pahar se pahile ká waqt*—Pūrvāhna wá pūrvāhnaṭ, dopahar se pahile ká samāy.

**FORE'NOTICE, n.** (S. *fore, L. noto*) notice of an event before it happens—*Kisī mājare yā sur-guzasht kī pesh-āghāzī yā pesh-ittilā', pesh-khabarī*—Pūrvavijñāpan wá pūrvāsūchan. [liq—Kachahri ká sambandhī.]

**FO'REN'SIC, a.** (L. *forum*) belonging to courts of judicature—*Adālaton ke muta'al-*

**FORE-OR-DĀIN'**, *v.* (S. *fore*, L. *ordo*) to ordain beforehand, to predestinate—*Pesh-tar se muqarrar k., muqaddar k.*—Pahile se nirūpan k. wā nirūpanā, pahile se nir-dhāran k. wā sthir-k. [wā pūrvanirūpan, agranīśchay wā pūrvanirūpan.]

**FORE-OR-DĀN'TION**, *n.* predestination—*Tagdīr, qarār-i-muqaddam*—Pūrvanirdhāran

**FOREPART**, *n.* (S. *fore*, L. *pars*) the part first in time or place—*Waqt yā jagah kā awal hissa, aqlā hissa, agravāḥ*<sup>b</sup>—Kāl wā sthān kā prathamabhāg, prathamabhāg wā agrabhāg. [guzrā ~~hissā~~—Kisi nirūpit kāl se pūrv vyatit.]

**FOREPAST**, *a.* (S. *fore*, L. *passum*) past before a certain time—*Kisi waqt ke qabl*

**FORE-POSSESSED**, *a.* (S. *fore*, L. *possessum*) holding formerly in possession—*Sā-biq meñ yā pesh-tar daḥl meñ rakhne v.*—*Age wā pūrvakāl-meñ adhikār meñ rakh-ne v.* [yā dām thahrānā—Pahile se bhāw k. wā mol thahrānā]

**FOREPRIZE**, *v.* (S. *fore*, L. *pretium*) to rate beforehand—*Pesh-tar se qimāt lagānā*

**FORE-PROMISED**, *a.* (S. *fore*, L. *pro, missum*) promised beforehand—*Pesh-tar se iq-rār yā qawl kiya gayā, pesh-ma' hūd, pes-man'ūd*—Pūrvapratijñāt.

**FORE-RANK**, *n.* (S. *fore*, Fr. *rang*) the first rank, the front—*Awal darja yā saf-i-awal, pesh-gāh*—Agraṇad prathamapad wā prathamasthānī, mūhri mukhri sāmānā wā agrabhāg. [vapathan wā pūrvādhyayan.]

**FORE-READING**, *n.* (S. *fore*, *rwādan*) previous perusal—*Pesh-tar se pūrvādhyayan.*

**FORE-RE-CITED**, *a.* (S. *fore*, L. *re, cito*) mentioned or recited before—*Mazkūr, mazbūr, mastūr, masdūra-bālā*—Pūrvokt wā pūrvābhīhit.

**FORE-RE-MEMBERED**, *a.* (S. *fore*, L. *memor*) called to mind before—*Pesh-tar se yād kiya gayā*—Pūrvasmrit, pahile se chetā gayā.

**FORE-RIGHT**, *for'rit*, *a.* (S. *fore*, *riht*) ready, forward, quickly; *ad. forward*—*Kamar-basta yā amāda, mustā'idd, tez yā juld*; *ad. āge yā burh-ke*<sup>b</sup>—Prastut, utārū, āghra wā utāwlā. [ānā<sup>b</sup>, āge laḥnā<sup>b</sup>, āge jānā<sup>b</sup>.]

**FORE-RUN**, *v.* (S. *fore*, *rennan*) to come before, to advance before, to precede—*Age*

**FORE-RUN'NER**, *n.* a messenger sent before, a harbinger, a predecessor, a prognostic—*Jo har-kāra pesh-tar bhej diya jātā hai, pesh-ran, peshūn, 'alāmat pesh-numā yā pesh-khabarī*—Jo dhāwak pahile bhej diya jātā hai, agraṣar wā agraṣar, pūrvādhikārī pūrvabhogī wā agraṣ, pūrvalakṣap wā pūrvasūchakācchiḥ.

**FORE-SAIL**, *n.* (S. *fore*, *segl*) the sail of the foremast—*Jahāz ke aqāri ke mastil kā pāl*—Naukā ke agrabhāg ke gunavrikṣh kā pāl.

**FORE-SAY**, *v.* (S. *fore*, *segun*) to predict, to prophesy, to foretell—*Pesh-goī k., gaib ki khabar kahnā, āyande ki bāt kahnā*—Bhavishyat kahnā, āgam kahnā wā bhākhnā, āge se jānā wā kahnā. [—Pūrvokt wā prāgukt.]

**FORE-SEID**, *a.* described or spoken of before—*Mazkūr, mazbūr, mastūr, masdūra-bālā*,

**FORE-SEE**, *v.* (S. *fore*, *seon*) to see beforehand, to foreknow—*Pesh-bīn k., pesh-tar se ma'lūm k.*—Pahile se dekhnā arthāt anāgat parīṇām wā bhavishyat dekhnā, pa-hile se jānā. [anāgatadarsī pūrvadarsī wā bhavishyaddarsī.]

**FORE-SEER**, *n.* one who foresees—*Pesh-bīn k. v., pesh-tar se ma'lūm k. v.*—Agraḍarsī

**FORE-SEIZE**, *v.* (S. *fore*, Fr. *saisir*) to grasp before-hand—*Pahile se pakarnā*<sup>b</sup>.

**FORE-SHADOW**, *v.* (S. *fore*, *secud*) to signify beforehand, to typify—*Pesh-tar se batlānā, pesh-tar se dalāhūt k. yā 'alāmat kar-ke dikhlanā*—Pahile se jānā wā pūrvavarnan k., pūrvamūrti k. arthāt cihni wā lakṣap ke dwārā dikhlanā.

**FORE-SHIP**, *n.* (S. *fore*, *seip*) the fore part of a ship—*Jahāz ke aqāri kā hissa*—Naukā kā pūrvabhāg wā agrabhāg.

**FORE-SHORTEN**, *for-short'n*, *v.* (S. *fore*, *seort*) to shorten projecting parts of figures in drawing—*Taswiron ke ubhāre hue hisson ko chhotā k.* ~~se~~ *se pichhe ke dekh-parein*—Chitron ke ubhāre hue bhāgōn ko chhotā k. jismeñ pichhārī ke dekh parāin.

**FORE-SHORTEN-ING**, *n.* the act of shortening projecting parts of figures in drawing—*Taswiron ke ubhāre hue hisson ko chhotā k.*—Chitron ke ubhāre āge nikale hue bhāgōn ko chhotā k.

**FORE-SHOW**, *v.* (S. *fore*, *seavian*) to show or represent beforehand, to predict—*Pesh-numāi k., pesh-goī k.*—Pūrvalakṣap d., bhavishyatsūchan k. wā pūrvavarnan k., āgam bhākhnā wā bhavishyat kahnā. [w. bhavishyatsūchak, āgambhākhī.]

**FORE-SHOW'ER**, *n.* one who foreshows—*Pesh-numāi k. v., pesh-go*—Pūrvalakṣap d.

**FORE-SIDE**, *n.* (S. *fore*, *side*) the front side, a specious outside—*Āgā yā sāmne ki taraf, zāhir-numā sūrat yā nī jo sūrat dekhne meñ archehī ma'lūm ho*—Agrwār wā agrabhāg, bāhari or jo dekhne meñ acchehī lagai.

**FORE-SIGHT**, *for'sīt*, *n.* (S. *fore*, *gesight*) the act of foreseeing, foreknowledge—*Pesh-bīnā yā dūr-bīnī, gaib-dīnī yā 'ilm-i-gaib*—Pūrvadrishṭi wā parīṇāmadrishṭi, agra-jñān pūrvajñān wā bhāvijñān.

**FORE-SIGNIFY**, *v.* (S. *fore*, L. *signum, facio*) to betoken, to foreshow, to typify—*Dalālat k., pesh-numāi k., zāhir k. yā 'alāmat kar-ke dikhlanā*—Jatānā batlānā wā pūrvalakṣap d., bhavishyatsūchan k., pūrvamūrti k. arthāt cihni wā lakṣap ke dwārā pahile se dikhlanā.

- FORESKIN**, *n.* (S. *fore, setin*) the prepuce—*Nāni ke muñh ke upar ká champá*—Liñg-ágratwak Hīśāgraham wá śiśnāgratwak.
- FORESKIRT**, *n.* (S. *fore, Dan. skjørt*) the loose part of a coat before—*Pesh-dāman yā bālā-bar*—Áge ká anchal, paridhān ká agrāñchal, vastrāñchal.
- FORE-SPEAK**, *v.* (S. *fore, specan*) to predict, to foretell, to forbid—*Pesh-goí k., pesh-tar se kuhná, man' k.*—Bhavishyat kahni āgam bhākhná, várañ wá nishedh k.
- FORE-SPEAK'ING**, *n.* a prediction—*Pesh goí*—Bhāvīkathan wá bhavishyatkathan.
- FORE-SPENT**, *a.* (S. *fore, spendan*) past, bestowed before, wasted—*Guzrá yā gu-zashá, pesh-tar diyá huá, mānda yā zu'if*—Vyatit, pūrvadatta, kshīṇabala wá khinna.
- FOREST**, *n.* (Fr. *forêt*) a tract of land covered with trees; *a.* sylvan, rustic—*Jan-gal<sup>h</sup>*; *a.* *jungali<sup>h</sup>, dihqāni*—Aranya, van wá ban; *a.* āraṇyak, grānya wá grāmiya.
- FOREST-ED**, *a.* supplied with trees—*Darakhtoñ se bhavá huá, pur-darakht*—Vrikshamay.
- FORESTER**, *n.* the keeper of a forest, an inhabitant of a forest, a forest tree—*Jungal ká amin yā rakhwāla, jungal ká bāshanda, jungal ká darakht*—Aranyādhyaksh wá aranyarakshak, vanavāsi vanasthīyī wá aranyavāsi, vanavriksh wá bin ká per.
- FORE-STALL**, *v.* (S. *fore, steal*) to take beforehand, to anticipate—*Pesh-dastí k., sabqat yā pesh-qadamí k.*—Áge se le rakhní, pahile se grahan k.
- FORE-STALL'ER**, *n.* one who forestalls—*Pesh-dastí sabqat yā pesh-qadamí k. w.*—Áge se le rakhne w., pahile se grahan k. w.
- FORE-TASTE**, *v.* (S. *fore, Fr. tâter*) to taste before, to anticipate—*Pesh-tar maza yā zūga lená, pesh-dastí sabqat yā pesh-qadamí k.*—Pūrvaswādan k. wá pahile swād lená, áge se lení.
- FORE-TASTE**, *n.* a taste before, anticipation—*Pesh-tar maza yā zūga ká lená, pesh-dastí tasawwur yā chūshná*—Pūrvaswād wá pūrvaswādan, pūrvānubhav pūrvajñān wá pūrvagrahan.
- FORE-TEACH**, *v.* (S. *fore, taccan*) to teach before, to inculcate aforetime—*Pesh-tar ta'im k., waqt ke pesh-tar sikhlaná*—Pahile sikhānā, sunay ke pahile sikhā k.
- FORE-TELL**, *v.* (S. *fore, tellan*) to predict, to prophesy, *p. t.* and *p. p.* **FORE-TELL'**—*Pesh-tar kahná, pesh-goí k. yā gāñh ki bát battlaná*—Áge jatāná wá kahná, āgamabhākh-ná wá bhavishyat kahni. [bhāvivaktá.]
- FORE-TELL'ER**, *n.* one who foretells—*Pesh-go, jāl-go*—Agravādī āgamabhākhī wá
- FORE-TELL'ING**, *n.* prediction—*Pesh-goí yā jāl-goí*—Pūrvakathan bhāvīkathan wá bhavishyatkathan.
- FORETHINK**, *v.* (S. *fore, thincan*) to anticipate in the mind, to contrive before—*Pesh-tar se gūgús k., pesh-bandí āgibat-andeshí yā dār-andeshí k.*—Áge se sochní, pūrvavivechaná k. wá pahile se upāy bāndhná.
- FORETHOUGHT**, *n.* prescience, provident care—*Guñh dāñi yā pesh bini, āgibat-andeshí yā pesh-bandí*—Pūrvavivechaná wá pūrvajñān, pūrvadrishī wá paripānadrishī.
- FORE-TOKEN**, *for-tō'kn*, *n.* (S. *fore, tacan*) a previous sign; *v.* to foreshow—*Dalá-lat yā pesh-tar ki ālamat*; *v. dalálat k. yā pesh-tar se dikhlaná*—Pūrvachihñ pūrvalakshan wá pūrvaling; *v. pūrvalakshan d. wá pahile se dikhāná wá batāñi.*
- FORETOOTH**, *n.* (S. *fore, toth*) a tooth in the fore part of the mouth—*Aglá-dāñh<sup>h</sup>, pesh-dandāñ*—Agradant rájadant wá sam mukhadant.
- FORETOP**, *n.* (S. *fore, topi*) the hair on the forehead, the fore part of a head-dress—*Peshāñi ke upar ká bāl, orhñi ke upar ká hissa*—Mastakágrakes arthāt kapāl ke upar ká keś, mastakavāstra wá orhñi ká agrabhāg.
- FOREVER**, *ad.* (S. *for, afer*) at all times, eternally, without end—*Har-hamesh, hamesh, mudām yā dūimām*—Nitya, sadā wá sarvadā, anantakāl.
- FORE-VOUCHED**, *a.* (S. *fore, L. roco*) affirmed before, formerly told—*Pesh-tar kahá huá, sūbhī meñ kahá huá*—Áge kahá huá, pūrvakāl meñ kahá huá.
- FORE-WARN**, *v.* (S. *fore, warnian*) to admonish beforehand, to caution against—*Pesh-tar se nashat yā salāh d., khabar-dār yā āgāh k.*—Pahile se upadēś wá pūrvalakshan d., áge se jatāná wá chetīñ.
- FORE-WARN'ING**, *n.* previous admonition—*Pesh-nashat pesh-āgāhí yā pesh-tambīh*—
- FORE-WISH**, *v.* (S. *fore, wiscan*) to desire beforehand—*Pesh-khwāñhí k., pesh-tar se ārzú yā tananná rakhná*—Pahile se ichchhā wá ākāñkshā k.
- FORE-WORN**, *a.* (S. *fore, wearian*) worn out, wasted by time or use—*Be-jāñ yā be-hāl, gayá-guzrá yā malā*—Jirn, jarjar wá silpat.
- FORFEIT**, *v.* (L. *foris, fectum*) to lose by some offence; *n.* fine for an offence—*Tāwāñ jarimāna yā guñāh-gārī d., guñāh ki sazi meñ khoná*; *n. tāwāñ jarimāna yā guñāh-gārī*—Dand meñ d. wá khom; *n. dand.* [taniy wá apaharāniya.]
- FORFEIT-ABLE**, *a.* subject to forfeiture—*Zabti ke qābil, qābil-i-zabti*—Dandya apavar-
- FORFEIT-URE**, *n.* the act of forfeiting, the thing forfeited, a fine, a mulct—*Zabti yā qurq, zabt yā qurq ki gai shai, tāwāñ, jarimāna*—Apahār wá apavartan, apahrit vastu, dand, dhanadand wá arthband.
- FORFEX**, *n.* (L.) a pair of scissors—*Mīqráz yā qāñchí*—Katarní.

**FOR-GAVE', p. t. of forgive**—*Forgive ká mázi-mullaq*—*Förgive ká sámányabhtú*.

**FÖRGE, n. (Fr.)** a place where iron is wrought, a place where any thing is made; *v.* to form by the hammer, to beat into shape, to counterfeit, to falsify—*Lohár-khāna*, *koi jagah jahān koi chiz banti hai, āhan-gar-khāna*; *v. garhnā<sup>b</sup>, thōnk-thōnk-kar banāna, libāsi banāna, ja'l k. yā ikhtirā k.*—*Lohār ki bhaithi, koi nirmāpasthān*; *v. hathaure se thōnkkar banāna, pipkātkar banāna, chhal karke mithyā banāna, jhūthā banāna.* [pipkātkar banāne w., kritrim wā jhūthā banāne w.]

**FÖR'GER, n.** one who forges, a falsifier—*Garhne w<sup>b</sup>, ja'l-sāz*—*Thōnkthānkkar wā FÖR'GER-y, n.* the crime of falsifying—*Ja'l yā ja'l-sāzi*—*Kritrimalekhakaran wā kūtātā.*  
**FÖR-GÉT', v. (S. for, getan)** to lose memory of, to neglect: *p. t. FÖR-GÖT', p. p. FÖR-GÖT'TEN or FÖR-GÖT'*—*Parāmosh k., gāflāt k.*—*Bhūlnā bisarnā bisarnā wā avamarshan k., anavadhān avajhā wā amanoyog k.*

**FÖR-GÉT'FEL, a.** apt to forget, heedless—*Parāmosh-gār yā nasyān, gāflī*—*Bhullū bhu-lakkar bisarū vismaranāsīl wā vismīrak, asoch wā asavadhān.*

**FÖR-GÉT'FELNESS, n.** loss of memory, neglect—*Parāmoshi yā nisyān, gāflāt*—*Bhul bhu-lāhat bisarāt vismriti vismaranāsīlati wā asmaran, anavadhān avajhā wā amanoyog.*

**FÖR-GÉT'TER, n.** one who forgets—*Parāmosh k. w., gāflāt k. w.*—*Bhūlne w., bisarne w., bisarne w. wā vismriti k. w.* [dhūn wā amanoyog se.]

**FÖR-GÉT'TING-LY, ad.** without attention—*Gāflāt be-khaharī yā be-parvār se*—*Anava-*

**FÖR-GIVE', v. (S. for, giften)** to pardon, to remit: *p. t. FÖR-GĀVE, p. p. FÖR-GĪVEN*—*Mu'āf k., afā k., bukhsanā yā dar-guzarnā*—*Khamā k., chhorū wā jāne d.*

**FÖR-GIVE'NESS, n.** the act of forgiving, pardon—*'Afū, dar-guzar yā mu'āf*—*Kshamā, kshānti wā aparādīhakshamā.* [Kshamākāri.]

**FÖR-GIV'ER, n.** one who forgives—*Khatā-bakhsh, āmūr-gār gāflār yā bukhsanda*—

**FÖR-GIV'ING, p. a.** disposed to forgive—*Khatā-bakhsh bukhsanda yā gāfur*—*Kshamā-wān.*

**FÖR-GÖT', p. t. and p. p. of forget**—*Forget ká mázi-mullaq aur mázi-na'tūf'alai-hi yā fī'l-na'tūf*—*Forget ká sámányabhtū aur pūrvakriyā wā pūrvakālikakriyā.*

**FÖR-GÖT'TEN, for-göt'tn, p. p. of forget**—*Forget ká mázi-na'tūf'alai-hi yā fī'l-na'tūf*—*Forget ki pūrvakriyā wā pūrvakālikakriyā.* [paradeśi.]

**FÖR-IN'SE-CAL, a. (L. foris, secus)** foreign, alien—*Gair-mulk kā, ajnabī*—*Videśi,*

**FÖRK, n. (S. fore)** an instrument divided at the end into two or more points or prongs; *v.* to shoot into blades, to divide—*Kāi shākhon ká kāntā*; *v. shākh nikalnā, do-shākhā yā munqasim k.*—*Anekaśūlavisiśht kāntā wā astra*; *v. sūl wā kāntā nikalnā, prithak wā bhinna h.* [wā kantakār.]

**FÖRK'ED, a.** opening into two or more parts—*Shākh-dār yā kānte-dār*—*Sākhāvisiśht*

**FÖRK'ED-NESS, n.** the quality or state of being forked—*Shākh-dārī*—*Sākhāvisiśhtatā wā kantakākaratva.* [sākhāvisiśht.]

**FÖRK'Y, a.** opening into two or more parts—*Shākh-dār yā kānte-dār*—*Kantakār wā*

**FÖR-LÖRN', a. (S. for, leoran)** forsaken, helpless, destitute, desperate; *n.* a lost, forsaken, solitary person—*Tark-kiyā-gayā tanhā y. sunān, lū-chār yā be-kas, be-maqdūr yā 'ājiz, nā-ummūd*; *n. be-nawā-o-tanhā shakhs*—*Tyakt chhor-diya-gayā akelā wā sunā, sahayahin wā nirāstray, gatihin wā daridra, niravalamb wā nirāz*; *n. anāth aur ekāki purush.*

**FÖR-LÖRN'NESS, n.** destitution, misery, solitude—*Be-maqdūrī 'ājizi yā musīsi, be-kasi yā shikasta-hāli, tanhū yā khalwat*—*Dāridrya wā bandhuhinatā, durgati wā garhaduhkh, ekāntatā ekākiti wā nirjanatā.*

**FÖRM, n. (L. forma)** shape, figure, beauty, order, stated method, empty show, ceremony; *v.* to make, to shape, to model, to plan, to arrange—*Sūrat, shakl, khūb-sūratī, tarbiyā yā intizām, rasm dastūr yā zabita, numāish yā zahir-dārī, takalluf yā qū'ida*; *v. banānā<sup>b</sup>, garhnā<sup>b</sup>, naqsha k., munsibā k., taizār yā murattab k.*—*Ākār wā rūp, ākriti wā murti, saundarya wā lāvanya, kram, niyam riti iclār wā vyavahār, dekhāw wā ūpari dekhāw, siśhtāchār wā vidhi*; *v. nirmān k., dauliyānā, rachanā, bāndhnā wā vidhān k., kram se rakhnā sahnārnā wā sajānā.*

**FÖRM, n.** a long seat, a class, seat of a hare—*Ek gism ki lambi chauki, tālibu-l'ilmon ká darja, khargosh ká bistar*—*Ek prakār ki lambi chauki, chhātravarg arthāt sabādhya-yiyon ki pañkti, sāsakāsan wā sāsakasayyā arthāt kharāhe ká bichhānā.*

**FÖRMAL, a.** ceremonious, precise, exact, regular, methodical, external—*Takalluf-mi-zāj, saht yā vasmī, qānūnī, āini, shar'i, zahiri*—*Niyamāsīl wā āchārāsevi, karā wā rityanuyāyi, thik wā yūthārthik, niyamānusāri, kramānukāri wā kramānusāri, bāhari wā ūpari.*

**FÖRMAL-IST, n.** an observer of forms only—*Faqat rasm yā dastūr mānne w., zahir-dār*—*Niyamātrasevi ritimātrachārī vāhyopachārī wā vāhyadharmanishth.*

**FÖRMAL'TY, n.** ceremony, order, method—*Takalluf yā tamalluq, tarbiyā yā intizām, dastūr zabita yā rasm*—*Sabhyaritinishthā, kram wā vyavasthā, niyam vidhi vyavahār wā riti.*

**FÖRMAL-ly**, *ad.* in a formal manner, precisely — *Bā-qā'ida yā rasm ke muwāfiq, hasb-zā-bita ba-sabihā-yā bi-āināh* — Sabhyaniyamānusār wā yathāvidhi, thikthik wā ritya-nusār.

**FÖR-MÄTION**, *n.* the act of forming, production — *Tarkīb yā sākhṭ, paidāish yā ijād* — Banāwat banāw nirmān wā rachanā, utpādan wā utpatti.

**FÖR-MA-TIVE**, *a.* giving form, plastic — *Shakl tarkīb yā sūrat d. w., naqsha-band* — Akārakāri, rūpakāri wā rūpakar. [rachak wā srashtā, kartā wā kārak.

**FÖR-MER**, *n.* one who forms, a maker — *Banāne w.<sup>h</sup>, karne w.<sup>h</sup>* — Nirmatā vidhāyak

**FÖRM-FÜL**, *a.* ready to form, imaginative — *Banāne ke liye āmādu yā taiyār, pur-khayāl* — Nirmāṇsāl wā rachane ke nimitta upasthit, vibhāvanāsil. [nirākār.

**FÖRM-LESS**, *a.* without regular form, shapeless — *Be-dhāb, be-dāml* — Kudāul, arūp wā

**FÖR-MU-LA**, *n.* a prescribed form or order — *Zābita dastūr yā qā'ida* — Vidhi niyam wā paripīṭi. [— Niyamagranthi vidhipaddhati wā kriyāpaddhati.

**FÖR-MU-LA-RY**, *n.* a book of stated forms — *Qānūn-nāma 'uqūd-nāma yā dustūr-u-l-amal*

**FÖR-MER**, *a.* (S. form) before another in time, mentioned before another, past — *Dūsrē ke pesh-tar, dūsrē ke pesh-tar mazkūr, guzrā* — Samay meṁ dūsrē se purv wā pahile, dūsrē ke pahile ukt wā kahī gayā, gatakālin wā vyatit.

**FÖR-MER-ly**, *ad.* in time past, of old — *Pesh-tar yā awwal meṁ, sābiq meṁ* — Gatakāl meṁ wā āge ke dīnon meṁ, pūrvakāl meṁ wā āge.

**FÖR-MI-CÄTION**, *n.* (L. formica) a sensation as of ants creeping over the skin — *Radan par chhūntīyon kā reṅgnā aīsā mā'tām h.* — Sarir par chhūntīyon kā reṅgnā aīsā jān parnā.

**FÖR-MI-DABLE**, *a.* (L. formido) exciting fear, terrible, dreadful, tremendous — *Mulih, haibat-nāk, hant-nāk, khawf-nāk* — Bhayajanak, bhayānāk, trāsakar wā dāruṁ. [Bhayanākatwa wā dāruṁya.

**FÖR-MI-DABLE-NESS**, *n.* the state of being formidable — *Haibat-nākī yā hant-nākī* —

**FÖR-MI-DABLE-ly**, *ad.* in a formidable manner — *Haibat nākī yā hant-nākī se* — Bhayān-  
kar prakār se. [wī vyabhihār k.

**FÖR-NI-CATE**, *v.* (L. fornic) to commit lewdness — *Zinā yā zinā kāri k.* — Chhīnālā

**FÖR-NI-CÄTION**, *n.* incontinence or lewdness of unmarried persons — *An-byaḥī 'aurat yā an-byaḥe mard ki zinā-kāri, zinā* — Kuḥārī stēī wā kuḥārē purush ki lampaṭā, vyabhihār. [lampat wā vyabhihār.

**FÖR-NI-CÄTOR**, *n.* one who commits fornication — *Zinā jāsīr yā zinā-kār* — Chhīnālā

**FÖR-NI-CÄ-TRESS**, *n.* an unmarried woman guilty of lewdness — *Zāniya jāsīqa jahishu yā fajira* — Chhīnālā puṁśchalī wā vyabhihārīn.

**FÖR-RAY**, *v.* (forage) to ravage, to spoil a country; *n.* the act of ravaging — *Tākt-o-tārāj k., kisi mulk ko tābh yā wārān k.* — *tākt-o-tārāj* — Lūṭpīṭ k. kisi deś ko ujārmā; *n.* ujār wā lūṭpāt.

**FÖR-SÄKE**, *v.* (S. for. accan) to leave, to desert: *p. t.* **FÖR-SÖÖK**, *p. p.* **FÖR-SÄ'KEN** — *Tark k., chhorṇā* — Tyāg wā parityāg k., tajnā.

**FÖR-SÄKER**, *n.* one who forsakes — *Tark k. w., tārīk, chhor d. w.<sup>h</sup>* — Tajne w., tyāgi.

**FÖR-SÖÖTH**, *ad.* (S. for, soth) in truth — *Fi-t-haq, qal, ji-l-wāqē, haqiqatan, nafs-u-l-amr meṁ, yaqīnan* — Sachmuch, satya.

**FÖR-SWEÄR**, *v.* (S. for, swerian) to renounce or deny upon oath, to swear falsely: *p. t.* **FÖR-SWÖRE**, *p. p.* **FÖR-SWÖRN** — *Qasam yā half par tark yā inkār k., khilāf qasam khānā yā jhūth half k.* — Śapathapūrvak tyāganā wā aswikār k., mithyā śapath k. wā jhūthī kīriyā wā soḥh khānā.

**FÖRT**, *n.* (L. fortis) a fortified place — *Qal'a yā hisār* — Koṭ wā garh. [rakshit.

**FÖRT'ED**, *a.* guarded by forts — *Qal'ā se mahfūz* — Kōṭān wā garhōn se pusht wā su-

**FÖRT'EN**, *v.* to strengthen, to confirm, to fix — *Mazbūt k. yā qal'a-bandī k., mustah-kam k., muqarrar k.* — Pusht wā porhā k., dīrīh k., sthīr k.

**FÖRT-FI-CÄTION**, *n.* the science of military architecture, a place built for strength — *Qal'a-bandī kā 'ilm yā sunn, qal'a-sāzi, qal'a yā hisār* — Durgaprikāśīrādirachanavidyā arthāt koṭ wā garh banāne ki vidyā, koṭ durg wā garhī.

**FÖRT'FI-ER**, *n.* one who fortifies — *Qal'a-bandī k. w. yā mazbūt k. w., mustahkam k. w.* — Pusht wā porhā k. w., dīrīh wā sthīr k. w.

**FÖRT'LI-AGE**, *n.* a little fort, a block-house — *Chhotā qal'a, hisār* — Chhotā koṭ, garhī.

**FÖRT'IN**, *n.* a little fort to defend a camp — *Chhotā qal'a jo kisi khaimē ki muhafazat ke liye hotā hai* — Chhotā garhī jo kisi dēre ke raksbārth hotā hai.

**FÖRTI-RÜDE**, *n.* courage, strength to endure — *Jawān-mardi yā dilērī, jurat istiqlāl yā bardāshṭ karne ki tāqat* — Sūhas sūratā wā viratā, dhairyya dhriti wā sahne ki śakti.

**FÖR-TRESS**, *n.* a fortified place; *v.* to guard — *Qal'a*; *v.* *qal'a-bandī k. yā mahfūz k.* — Koṭ wā garh; *v.* koṭ se pusht wā surakshit k. [bākar<sup>h</sup>; prep. meṁ se<sup>h</sup>, se<sup>h</sup>.

**FÖRTH**, *ad.* (S.) forward, onward, abroad, out; *prep.* out of — *Age<sup>h</sup>, sāmnē<sup>h</sup>, bāhīr yā*

**FÖRTH-CÖM'ING**, *a.* ready to appear — *Hāsīr hone par, maujūd hone ko taiyār* — Ane par, upasthāyī, āne ko upasthit.



**FÖRTH-IS/SU-ING**, *a.* coming out—*Bāhar ātā huā yā nikalā huā<sup>h</sup>*.

**FÖRTH-RIGHT**, *ad.* straight forward—*Sidhā<sup>h</sup>*.

**FÖRTH-WITH**, *ad.* immediately, without delay—*Pi-l-faur yā fi-l-hāl, usi waqt yā isi waqt*—Jhat, tadantar tatishay wā binā vilamb.

**FÖRTI-ETH**. See under FORTY.

**FÖRTNIGHT**, *fört'nit*, *n.* (fourteen, night) the space of two weeks—*Do-hafta, ādhā-mahinā<sup>h</sup>*—Dwisaptāh, ardhmās, paksh wā pakhwārī.

**FÖR-TÖ'T-TÖ'IS**, *a.* (L. *fortis*) happening by chance, accidental, casual—*Ittifāq, 'ārizi nāghā'ih yā nāghā'ani*—Ākasmik, akasmādutpanna wā daivayatta, daivik wā daivādhih.

**FÖR-TÖ'T-TÖUS-LY**, *ad.* by chance accidentally—*Ittifāqan, nāghā yā 'ārizan*—Ākasmāt, daivat wā daivayog se.

**FÖR-TÖ'T-TÖUS-NESS**, *n.* chance, accident—*Ittifāq, 'ārizā*—Ākasmik ghatanā, daiva-lyog.

**FÖR-TÖ'T-TY**, *n.* chance, accident—*Ittifāq, ārizā*—Daivayog wā daivādhiyatā, ākas-mikātwa.

**FÖRTUNE**, *n.* (L. *fortuna*) the good or ill that befalls man, chance, success, event, estate riches, a portion : *v.* to befall, to happen—*Taqdir nasib qismat yā bakht, it-tifāq yā roz-gār, kām-yābi barakat yā ulha-barāt, sar-qazast yā majarā, nāl yā milk, dardāt, jahz* : *v.* *garāmā, sadir yā sar-zad h.*—Bhāgya wā adrisht, daivayog, arthasiddhi wā saphalatā, ghatana, rikth wā dhan, vitta wā sampatti, stridhan wā dajā : *v.* āpānā, honā bīnā wā ājīnā.

**FÖRTU-NATE**, *a.* lucky, happy, successful—*Nasib-war khush-nasib tālī-mand yā bakht-ā-war, khush khurram yā ībāl-mand, mayasud-war kām-rān yā kām-yāb*—Saubhā-gyawān wā śrīmān, sukhi wā sukh-bhāgi, śriyukt kalyānāyukt wā kusalsāli.

**FÖRTE-NATE-LY**, *ad.* luckily, successfully—*Khush nasibi yā nek-bakhti se, bakht-yārī yā kām-yābi se*—Saubhāgya wā subhādrishti se, kalyān wā arthasiddhi se.

**FÖRTU-NATE-NESS**, *n.* good luck, success—*Khush-nasibi nek-bakhti yā nasib-warī, kām-yābi yā kām-rān*—Saubhāgyavattwa wā mānūgalya, arthasiddhi wā saphalatā.

**FÖRTUNED**, *a.* supplied by fortune—*Qismat yā nasib se mahāyā kiya gayā*—Bhāgya wā adrisht se jutyā wā juhāya gavyā.

**FÖRTUNE-LESS**, *a.* luckless, without fortune—*Bad nasib bad-bakht kam-bakht yā be-nasib, be-pakht*—Abhāgi nībhāgya wā mānāgal, bīnā dajā wā stridhanahin.

**FÖRTUNE-BOOK**, *n.* a book of future events—*Tālī-nāma, āyande mājavān ki kitāb, Bhavishyadghatanapustak* añthāt ek pustak jiska dekhkar bhavishyat ghatamān kā bhikānā kartē haiin.

**FÖRTUNE-HÜNT-ER**, *n.* a man who seeks to enrich himself by marrying a woman with a fortune—*Wah shokhs jo dāulat-mand yā jahz-dār aurāt ke sath apnā byāh kar-ke māl-dār hone ki khirāsh ur koshish kartā hai*—Wah jan jo dhanavātī strī ke sath apnā vivih karke dhāndliya hone kā udyog kartā hai.

**FÖRTUNE-TELL**, *v.* to pretend to reveal futurity—*Nasib-goī yā fāl-goī kā dā'wā k.*—Bhavishyadghatanā wā subhāsubh kāhne kā dāmbh wā dimbh k.

**FÖRTUNE-TELL-ER**, *n.* one who pretends to reveal futurity—*Kammāl munajjim yā nasi-b-go*—Daivajña, mānāgalamānāgalādesī, subhāsubhā kāhne kā dāmbh wā dimbh k. w.

**FÖRTY**, *a.* (S. *forties*, *tig*) four times ten—*Chālīs yā chālīs<sup>h</sup>*.

**FÖRTI-ETH**, *a.* the ordinal of forty—*Chālīs-rān yā chālīs-wān<sup>h</sup>*.

**FÖRUM**, *n.* (L.) a public place in ancient Rome where lawsuits were decided, a tribunal—*Qadīm zamānē me Rom shahr ki 'adālat, adālat*—Prāchīn kāl meū Rom nagar ki kachahri, kachahri wā vichārasālā.

**FÖRWARD**, *ad.* (S. *fore, ward*) toward a part or place before, onward ; *a.* ready, ardent, bold, advanced, quick, anterior : *v.* to hasten, to advance, to send forward—*Sāmnē<sup>h</sup>, āgē<sup>h</sup>* : *a.* *tūjār yā mustā'id, dil-soz yā sar-garm, shokh dil-chalā mardāna yā mi-taqid, pesh-ras yā pesh-rav, jald, mungaddam yā pesh-rafi* : *v.* *jald k., taragqā d. yā madad k., rāzā yā rawāna k.*—*a.* Udyat prastut wā upasthit, uchchand wā vya-gra, nirlajja dhithi manchālā wā driph, ākālīk wā apūrnakāl, śighra wā chapal, āgra : *v.* śighra k., bārīnā wā upakār k., pathwānā wā bhejnā.

**FÖRWARD-LY**, *ad.* eagerly hastily, quickly—*Tapāk sar-garm yā shauq se, shītābi se, jald*—Uchchandātā wā atyanurag se, śighra, jhāt.

**FÖRWARD-NESS**, *n.* eagerness, quickness, earliness, boldness—*Tapāk, sar-garmi yā shauq, jald yā tezī, pesh-rasī yā shītābi, shokhi dil-chalāi yā dileri*—Vyagratā udyuktatā utsāh wā tikshnatī, twarā wā śighratā, āgratwa prāgbhāy wā purvapa-kwatā, dhithāi wā pragalbhatī.

**FÖR'WARDS**, *ad.* straight before, progressively—*Sidhe-sūmnē<sup>h</sup>, āgē<sup>h</sup>*.

**FÖSSE**, *n.* (L. *fossus*) a ditch, a moat—*Khandaq, paigār*—Khūī wā khānīn.

**FÖSIL**, *a.* dug out of the earth ; *n.* a substance dug out of the earth—*Zamin se khod-kār nikālā gayā* ; *n.* *zamin se khod-kār nikālī hui chiz ya'ni kānī yā mā'dani shai*—Utkhāt wā bhūmī se khodkar nikālā gayā ; *n.* utkhātadravya, akariyapadārth, bhūmī se khodkar nikālī hui vastu.

**FOS'IL-IST**, *n.* one versed in fossils — *Jo shakhs zamīn se khod-kar nikālī hai ohiṣān kī hāl ba-khūbī jāntā ho* — *Silsilādravyagunadharmādītattwajñā* arthāt jo vastu bhūmī se khodkar nikālī jāti hai unkā guṇ aur dharm jānne w.

**FÖSTER**, *v.* (*S. fostrian*) to nurse, to feed, to support, to cherish, to pamper — *Dāt-gari k.*, *parwarish k.*, *parwarda k.*, *navāzish yā khabar-giri k.*, *nāz-o-nīmat se parwarish k.* — *Pālnā, khilānā pilānā, pratipālān k.*, *posnā wā poshaṇ k.*, *bape dulār pyār se pālnā wā khilānā*.

**FÖSTER-AGE**, *n.* the charge of nursing — *Dāt-gari kā mushāhara yā ajr* — *Dhātī karm kā FÖSTER-ER*, *n.* one who fosters, a nurse — *Parwarish k. w.*, *khabar-gir, dāt yā dāyā* — *Pālak wā pratipālak, poshak wā dhātī*.

**FÖSTER-LING**, *n.* a foster-child, a nurse-child — *Mutabannā. parwarda bachcha* — *Poshya-putra wā poshyaputri, pālā huā betā wā pālī hui betī*.

**FÖSTRESS**, *n.* a female who nourishes, a nurse — *Jo 'aurat parwarish kartī hai, dātī* — *Pratipālīkā wā jo stri pālī hai, dhātī*. [*astanapāyibhrātā, dhātīputra*].

**FÖSTER-BROTHER**, *n.* one nursed at the same breast — *Dūdḥ-bhāīḥ, ham-shēr* — *Ek-*

**FÖSTER-CHILD**, *n.* a child nursed or bred by one who is not its parent — *Mutabannā yā parwarda bachcha* — *Poshyaputra wā poshyaputri*.

**FÖSTER-EARTH**, *n.* earth by which a plant is nourished though not its native soil — *Wah zamīn jismēn koi darakht ba-khūbī lag jāy hālān-kī wah uski aslī jagah nā ho* — *Dhātirimittikā, poshaṇabhūmī, wah bhūmī kī jismēn koi per bhālī bhāntī lag jāti hai yadyapi wah uski ādī bhūmī nā ho*.

**FÖSTER-FATHER**, *n.* one who brings up a child in place of its father — *Murabbī yā wah shakhs jo garī ke larkē kī parwarish kartā hai* — *Annadātā, pratipālak, palakapitā*.

**FÖSTER-MOTHER**, **FÖSTER-DAM**, *n.* a nurse — *Dūdḥ-pālā-dātī, dūdḥ-mā* — *Upamātā, pālakamātā, dhātī jo kisi aur ke larkē wā larkī ko dūdḥ pilākar pālī hai*. [*shyaputra*].

**FÖSTER-SON**, *n.* one brought up as a son though not a son by nature — *Mutabannā* — **FÖTHER**, *n.* (*S.*) a weight of lead — *Sinc kā ek batkharā yā bānī*.

**FOUGHT**, *fat, p. t. and p. p. of fight*.

**FÖÜL**, *a.* (*S. ful*) dirty, filthy, impure, muddy, stormy, wicked, unfair, coarse, gross : *v.* to make filthy, to dirty, to daub, to defile — *Moilāḥ, mulawwas yā ālūda, najis yā nā-pāk, palid yā nā-sūf, ganda-bahār. kharāb zabān sharīr yā karīh, nā-rast yā harām, zīkḥ, gunda yā galiz ; v. mailā k., ālūda k., mulawwas yā ganda k., najis galiz yā nā-pāk k.* — *Malin wā malin, maladūshit wā kalush, asuddh wā apavitra, paṅkil wā gadlā, ananukūl, dusht kutsit wā garhit, adhirmik wā vyavahāraviruddh, nishiddh, mand ; v. malin wā malin k., samal k., bhar dālū, bhrasht asuddh wā apavitra k.*

**FÖÜL'LV**, *ad.* filthily, odiously, not fairly — *Najāsāt yā galāzāt se, karāhiyat se, nā-rāstī se* — *Asuddhatā apavitrātā wā mal se. ghrīpāpūrvak wā dwesh se, dharmavirodh wā anyāya se*.

**FÖÜL'NESS**, *n.* filthiness, impurity, ugliness — *Galāzāt yā ālūdagi, najāsāt yā nā-pākī, bad-sūratī yā bad-dāntī* — *Samalātā wā malinatā, asuddhatā wā apavitrātā, kudaulī wā kurūpatā*. [*wā kutsitākār*].

**FÖÜL'FACED**, *a.* having an ugly visage — *Bad-shakht karīh-manzar yā zīst-rū* — *Kurūp* — **FÖÜL'FEED-ING**, *a.* feeding grossly, gross — *Harām-khor, gunda yā galiz* — *Malabhojī wā kutsitāhūrabhojī, kutsit wā mand*. [*kharā galenhdā wā katubhāshī*].

**FÖÜL'MOÜTHED**, *a.* using scurrilous language — *Bad-zabān yā saḥt-go* — *Jibhārā mu-*

**FÖÜL'SPÖ-KEN**, *a.* contumelious : slanderous — *Darida-duhan yā zabān-darāz, tukmat-āna* — *Durmuḥ katubhāshī wā galenhdā, apavādak wā kalaūkī*.

**FOU'MART**, *n.* (*foul, marten*) a polecat — *Nawal kī qism kā ek jān-war jis se barī bad-bū nikālī hai, bad-bū-dār billī* — *Nawal wā neure kī jāti kī jāntu jis se barī durgandh nikālī hai, pūtīsārījī, gandhamārjār*.

**FOUND**, *p. t. and p. p. of find* — *Find kā māzi-mulāq aur māzi-ma'tuf 'alai-hi yā fl-i-ma'tuf* — *Find kā samānyabhūt aur pūrpakriyā wā pūrvakālikakriyā*.

**FOUND'LING**, *n.* a child deserted or exposed — *Bāt-bahān larkāḥ, wah larkā jiske bāp mā kā thikānā nā hoḥ*.

**FOUND**, *v.* (*L. fundo*) to lay the basis of, to build, to establish, to fix firmly — *Bunyād dālnā, tā'mīr k., qām k., mustahkam yā mazbūt k.* — *New niw wā ne dālnā, uṭhānā wā banānā, ṭhahrānā, jar gārṇā*.

**FÖÜN-DÄ'TION**, *n.* the basis of an edifice, first principles or grounds, original, establishment, endowment — *Bunyād yā bekh, usul, asl yā shurū', istiḥkām muqarrarī yā binā-bandī, jāgir waqf yā ju'edād-bakhshī* — *New niw wā ne. tattwa, mūl wā ādī, ṭhahrāw saṁsthāpan wā bandhān, devaswadān vrittīdān wā devaswa*.

**FÖÜN-DÄ'TION-LESS**, *a.* without foundation — *Be-bunyād, be-asl, be-jāgir, be-waqf* — *Binā new kā, cirmūl, devaswahin*. [*Pratishṭhāpak wā ādikartā, nirmātā wā uṭhāne w.*]

**FÖÜN'DER**, *n.* one who founds, a builder — *Bānī yā mājīd yā bunyād-dāṭne w., tā'mīr k. w.*

**FÖÜN'DRESS**, *n.* a female who founds — *Jo 'aurat bunyād-dāṭī hai tā'mīr kartī-hai yā jāgir yā waqf detī-hai* — *Jo stri new dāṭī hai banātī hai wā devaswadān kartī hai*.

**FÖUND, v.** (L. *fundo*) to form by melting and casting into moulds, to cast—*Dhāt ko galā-kar aur sānche meñ dhāl-kar banānā<sup>h</sup>, dhālnā dharnā<sup>h</sup> yā bhartī k<sup>h</sup>*. [banāne w<sup>h</sup>.]  
**FÖÜN'DER, n.** one who casts metals—*Kasērā<sup>h</sup> bhartiya<sup>h</sup>, bharaiya<sup>h</sup>, sānche meñ dhāl-kar*  
**FÖÜN'DER-Y, n.** a place where metals are cast—*Lohār-khāna yā kasērā-khāna*—Wah jagah jabāñ dhāt ko galī ke sānche meñ dhālte haiñ, lohādīvilayanāsāñ.

**FÖUN'DER, v.** (L. *fundo*) to sink to the bottom, to fail, to cause soreness in a horse's foot—*Mārā-jānā dūb-jānā yā tale bañh-jānā<sup>h</sup>, chūkñā tātñā yā na sadhnā<sup>h</sup>, ghore ko lañgrā k.* [phūtā<sup>h</sup>.]

**FÖÜN'DER-ÖUS, a.** failing, ruinous—*Dhañstā-huā yā dhañs jāne wālā<sup>h</sup>, ujār yā thātā*  
**FÖÜNT, FÖÜN'TAIN, n.** (L. *fons*) a spring, a well, a jet, a source, a first cause—*Chashma, kūtā<sup>h</sup>, fawwāra, aśl yā bunyād, aśl sabab yā bā'is*—*Sotā wā jharnā, kūp, jalot-kshap wā jalotsek, mūl wā yoni, ādī wā pratham hetu.* [wā jalākarasūnya.]

**FÖÜN'TAIN-LESS, a.** having no fountain—*Be-chashma yā be-hauz*—*Sotāñin jharnāñin*  
**FÖÜNT'FUL, a.** full of springs—*Chashma-pur yā pur-chashma*—*Sotāmāy wā jalākaravisishṭ.*

**FÖÜN'TAIN-HEAD, n.** primary source—*Aśl yā bunyād*—*Mūl wā jar.*

**FÖÜLK, a.** (S. *fever*) twice two—*Chār<sup>h</sup>*.

**FÖÜRTH, a.** the ordinal of four—*Chauthā yā chauth<sup>h</sup>*.

**FÖÜRTH'LY, ad.** in the fourth place—*Chauthē<sup>h</sup>, chaunthī jagah meñ<sup>h</sup>*.

**FÖÜR'TEEN, a.** four and ten—*Chaulah<sup>h</sup>*.

**FÖÜR'TEENTH, a.** the ordinal of fourteen—*Chaudahvāñ yā chaulahāñ<sup>h</sup>*. [gunā.]

**FÖÜR'FÖLD, a.** four times as much—*Chār-chand yā chahār-chand*—*Chaturgun wā chau-*

**FÖÜR'FÖÖT-ED, a.** having four feet—*Chahār-pā yā chār-pāyū*—*Chatushpād wā chatushpād.*

**FÖÜR'SÖÖRE, a.** four times twenty, eighty—*Chār-korī<sup>h</sup>, aśṣī<sup>h</sup>*.

**FÖÜR'SQUARE, a.** having four equal sides and angles, quadrangular—*Murābbā', chun-gushā*—*Samachattushkon, samachatturbhuj wā varjittinak, chaunkhūñtā wā chatush-*  
**FÖÜR'WHEELS, a.** having four wheels—*Chār pahiyē kā<sup>h</sup>*. [kon.]

**FÖWL, n.** (S. *fugel*) a winged animal, a bird; v. to kill birds for food—*Tāir, parand*  
*chamung; v. chiriyōñ kā shikār k.*—*Pakshi, khag wā chiriyā; v. chirimāri k. wā khāne ke nimittā chiriyā uñrñā.*

**FÖWL'ER, n.** a sportsman who pursues birds—*Chirī-mār yā baheliyā<sup>h</sup>*.

**FÖWL'ING, n.** the act of shooting birds—*Chiriyōñ kā shikār k.*—*Chirimāri, golī se chiriyōñ ko mārñā.* [Chirimāri karne kā agnyastra.]

**FÖWL'ING-PIECE, n.** a gun for shooting birds—*Chiriyōñ ke shikār karne kī bandūy*—

**FÖX, n.** (S.) an animal remarkable for cunning, a sly cunning fellow—*Robāh, robāh-bāz*—*Lomrī lokhari wā lokhari, dhūrt jan.* [chhālī wā karzī.]

**FÖX'ISH, FÖX'LIKE, a.** cunning, artful—*Robāh-bāz, riyā-kār mukkār yā farabī*—*Dhūrt,*

**FÖX'LY, a.** having the qualities of a fox—*Robāh-sirāt, robāh ke māñind*—*Lomañi-dharin, lomrī ke sadris.* [jīrat—*Lomrī kā dharin wā gun, dhūrtāñ.*]

**FÖX'SHIP, n.** the character or qualities of a fox—*Rob' h kī kho yā khāñsiyāt, robāh-bāzi,*

**FÖX'Y, a.** belonging to a fox, wily as a fox—*Robāhī yā robāh ke muttā'allig, robāh-bāz*—*Lomrisambandhi, lomrī ke sadris dhūrt.*

**FÖX'CASE, n.** a fox's skin—*Lomrī kī khāt<sup>h</sup>*.

**FÖX'CHASE, n.** pursuit of a fox with hounds—*Lomrī-kā-shikār yā shikāri kuttoñ se lomrī kā pichhā k.*—*Lokhari wā lomrī kā ākhet arthāt kuttoñ ko lekar lomrī kā pichhā k.*

**FÖX'GLOVE, n.** a plant, the digitalis—*Ek gism kā pūdñā kā chhotā per*—*Oshadhibhed,*

*ek prakār kā paudhā.* [lomrī kā shikār karne haiñ—*Lomrī ke ākhet karne kā kuttā.*]

**FÖX'HÖÜND, n.** a hound for chasing foxes—*Lomrī ke shikār karne kā kuttā, jis kutte se*

**FÖX'HÜNT-ER, n.** one who hunts foxes—*Robāh-shikār, lomrī kā shikāri*—*Lomañākhetañ,*

*lomrimār, lomrī kā ākhet k. w.*

**FÖX'TRAPE, n.** a snare for catching foxes—*Lomrī pakarne kā phandā<sup>h</sup>*.

**FÖX, v.** (G. *foxa*) to deceive, to stupify, to intoxicate—*Thağñā<sup>h</sup>, be-hosh yā sar-gāññā<sup>h</sup>*  
*k., mast yā makhmūr k.*—*Chhalnā, sudh-budh har-lenā, matwālā k.*

**FRÄCT, v.** (L. *frango*) to break—*Torñā<sup>h</sup>*.

**FRÄCTION, n.** a breaking, part of an integer—*Tukrā yā tūtā huā hissa, kasr yā maksūr*—*Tor bhañjan vidārāñ wā bhāg, bhinnarāñi bhinnā wā apūrñāñk.*

**FRÄCTION-AL, a.** belonging to fractions—*Maksūr, mukussur, kasr-mansūb*—*Bhinnarāñi-sambandhi bhinnasambandhi, apūrñāñkavishayak.*

**FRÄCTIOUS, a.** cross, peevish, fretful—*Zūd-ranj, tunuk-mizāj, khafā bezār yā ātash-mizāj*—*Chirchirā, nakacharhā wā śighrakrodhī, risalū khūñsili wā śighrakopī.*

**FRÄCTURE, n.** a breaking; v. to break—*Darār, rukhna, shikast; v. torñā phorñā tarkāñā yā chāñkñā<sup>h</sup>*—*Tūt tūtā tarāk wā chutak.*

**FRÄGLE, a.** easily broken, brittle, weak—*Nāzūk ya'ñi bā-āsāññi tūtne ke lañg, shishā-bāññā, kam-zor*—*Subhāñg wā sukhapāññiya, bhañgur phuskā wā bhurbhurī, phus-phusahā arthāt porhā nahīñ.*

**FRA-GIL'ITY, n.** brittleness, weakness—*Nāzākat nāzūki yā bārīki, kam-zor*—*Bhañ-*

- guratwa subhaṅgata wā sukhāṇḍaniyatā, phusakāpan bhurbhurāpan wā kehinatā.  
**FRA'GMENT**, *n.* a part broken off, a piece—*Pārcha yā purza, pāra rea yā qī'a*—*Tukṛā wā tūk, chhānt chhūr bhāg wā aṅs.* [*banā-huā*—*Khandamay, tukron se banā huā.*]  
**FRA'GMENT-ARY**, *a.* composed of fragments—*Pārche-dār, pāre-pāre se jam'-huā yā*  
**FRA'GOR**, *n.* a noise, a crack, a crash—*Karak<sup>h</sup>, tarak<sup>h</sup>, chatak yā charcharāhat<sup>h</sup>.*  
**FRA'GRANT**, *a.* (*L. fragrans*) having a sweet smell, odorous—*K<sup>h</sup>ush-bo-dār, mī'attar*  
 —*Suvāsik wā saugandhik, gamakilā wā mahkilā.* [gamak wā mahak.  
**FRA'GRANCE**, **FRA'GRAN-CY**, *n.* sweetness of smell—*K<sup>h</sup>ush-bo, su-bās<sup>h</sup>*—*Sugandh suvās*  
**FRA'GRANT-ITY**, *ad.* with sweet smell—*K<sup>h</sup>ush-bo se*—*Sugandh suvās gamak wā mahak se.*  
**FRAIL**, *a.* (*L. fragilis*) weak, infirm—*Zu'f kam-pā yā nā-pāe-dār, nā-tawān fānī nāzūk*  
*tunuk yā suri'n-s-anil*—*Asakt adriph wā asthāyī, bhaṅgur kshayī kshinabal wā nirbal.*  
**FRAILNESS**, *n.* weakness, instability—*Zu'f nā-tawānī yā kam-zorī, kampāi nā-pāe-dārī*  
*fanā āzūki nāzākat yā tunūki*—*Nirbalatā daurbalya wā bhaṅguratā, asthāyitā*  
*anīyatā wā kshayitā.* [balya wā asakti, nirbalatā wā sthīlātā.  
**FRAILTY**, *n.* weakness, infirmity—*Nā-tawānī yā nāzūki, kam-zorī yā nāzākat*—*Daur-*  
**FRĀIL**, *n.* a basket made of rushes—*Narkat yā sarpat ki tobrī yā daurī<sup>h</sup>.*  
**FRĀME**, *r.* (*S. freeman*) to form by uniting several parts, to make, to fit, to regulate,  
 to contrive: *n.* a structure composed of parts united, a fabric, order, scheme, con-  
 trivance, shape—*Tā'mir k., banānā<sup>h</sup>, mūrāq k., durust k., jād yā tajwīz k.; n.*  
*'imārāt qālib-khānā yā thātthar, tā'mir, tartīb yā durustī, mansūba nāpshā yā tariq,*  
*taḥṭir, shīrat wāz' yā shakī*—*Nirmān k., garhnā gāṭhṇā wā rachanā, anurūp wā*  
*yogya k., thik k. wā sūdhnā, bāndhnā wā upāyachintan k.; n.* dhānchā thātth chāu-  
 kath chāukathā wā thātthī, bānīwāt wā nirmān, vyavasthā nīyam wā kram, yukti,  
 upāy, ākār akritī wā rūp. [rachak virachak kartā wā banāne w.  
**FRĀMER**, *n.* one who frames, a maker—*Sizanda, bānī yā mūdī*—*Nibandhā wā kārak,*  
**FRĀMEWORK**, *n.* work done in a frame—*Jō iparī kām kisi dhānche yā chāukathē mēn*  
*banā raktī hāi<sup>h</sup>.*  
**FRĀNCHISE**, *n.* (*Fr. franc*) privilege, right, exemption; *r.* to make free—*Haqq, istih-*  
*qāq yā ikhtiyār, mu'āfi yā āzādī; v. āzād mī rihā k.*—*Paurajanaḍhikār, swatwa*  
*wā sātā, mukti mochan moksh wā chhutkāri; r. mukṭ k. wā chhōp d.*  
**FRĀNCHISEMENT**, *n.* release, freedom—*Rihāi, āzādī yā mu'āfi*—*Mukti, mochan ban-*  
*dhanamukti wā swādhīnatā.* [subhaṅg wā sukhāṇḍaniy.  
**FRĀN'GI-BLE**, *a.* (*L. fragilis*) easily broken—*Nāzūk, kam-pā, shishā-bāshā*—*Bhaṅgur*  
**FRĀN'GI-BILITY**, *n.* state of being frangible—*Nāzākat nāzūki yā kam-pāi*—*Bhaṅgura-*  
*tā subhaṅgata bhurbhurāpan phusphusāpan wā sukhāṇḍaniyatā.*  
**FRĀNK**, *a.* (*Fr. franc*) free, liberal, open, ingenuous; *r.* to exempt from postage; *n.*  
 a letter which pays no postage—*Sāf, sakhi yā kushāda-dīl, sāf-dīl, sinā sāf; v. khātī*  
*yā chitthī ko be-mahsūl k.; n. be-mahsūl khātī*—*Nishkapāt, udār, vimalātmā, sara-*  
*laswabhiāv wā mīyābhī; r. kisi patra ko dāk ke vyay se mukṭ k. arthāt kisi patra*  
*ke upār likh d. ki yah patra rājasambandhī hai is nimitta iske liye dāk kā vyay na*  
*lagāigā; n. jo patra binā dāk ke vyay ke bhejā jātā hai, dākavyayamuktapatra.*  
**FRĀNK'LY**, *ad.* freely, liberally, openly—*Safai se, bā-sakhāwat yā kushāda-dīl se, dīl-*  
*khol-kar yā sāf-dīl se*—*Nishkapāt, udārātā se, man-kholkar wā khol ke.*  
**FRĀNK'NESS**, *n.* plainness, openness, liberality—*Safai sādagi yā sāf-dīl, sinā-safai,*  
*sakhāwat yā kushāda-dīl*—*Saralātā wā vimalātmātā, nishkapātātwa kapatahīnatā*  
*wā mīyāhīnatā, udārātwa wā audārya.* [kā adbhikār.  
**FRĀNK'CHASE**, *n.* liberty of free chase—*Shikār korne kā haqq yā ikhtiyār*—*Ākhet karne*  
**FRĀNK'IN-CHENSE**, *n.* an odoriferous drug—*Lobān yā lubān, bakhūr*—*Kunduru kuudu*  
*rasdī wā dhūp.* [—*Swādhīnabhimūhāri, karmanīrvāhak.*  
**FRĀNK'LIN**, *a.* a freeholder, a steward—*Zamīn dār yā jāgir-dār, kār-bārī yā iḥīmānchī*  
**FRĀNTIC**, *a.* (*Gr. phren*) mad, furious—*Majnūn yā saudāt, gazab-nāk yā gusse se dī-*  
*swāna*—*Unmatta baurahā bīwā wā siri, vyastachitta wā kop se vikshipt.*  
**FRĀNTIC-LY**, *ad.* madly, distractedly—*Dīwāna-wār yā junūn se, dīwānagi se*—*Unmatta-*  
*tyā wā unmād se, bailai sīr wā chittavyastātā se.*  
**FRĀNTICNESS**, *n.* madness, fury, distraction—*Junūn yā dīwānagi, gazab, shoridagi*—  
*Unmattātā wā unmād, kop, bailai chittavyastātā wā chittavikshiptātā.*  
**FRĀ-TERNAL**, *a.* (*L. frater*) brotherly—*Barādarāna yā barādari, bīrādarāna,*  
*bīrādar-sā*—*Bhrātrīsambandhī bhrātriya wā bhrātrik.*  
**FRĀ-TERN-ITY**, *n.* brotherhood, a society—*Barādari yā bīrādari, frga yā ham-jinsiyat,*  
*maghīa yā suhbat*—*Bhāichārā bhāiwād wā bhrātrītwā, bandhutā sahakārijanasamūh*  
*wā jathā.* [sadrīs sahsarg k.  
**FRĀ-TERNIZE**, *r.* to associate as brothers—*Barādarōn ke taur suhbat k.*—*Bhāiyon ke*  
**FRĀ-TERN-IZ-ATION**, *n.* union as of brothers—*Barādarāna suhbat yā itīfāq*—*Bhrātri-*  
*sahsarg wā mel.*  
**FRĀ-TR-ICIDE**, *n.* the murder of a brother, one who kills a brother—*Barādar-kushi barā-*  
*dar-kush*—*Bhrātrībatyā bhrātrībadh wā bhrātrīghāt, bhrātrīghātak wā bhrātrīghātī.*

- FRAUD**, *n.* (L. *fraus*, deceit, artifice — *Fareb yā dagā, ātrāt* — Kapat wā chhal, māyā wā ohhadina. [wā dhurt.]
- FRAUDFUL**, *a.* treacherous, artful — *Dagā-bāz, farebt yā ātrāt* — Chhali wā kapaṭi, māyī
- FRAUDULENCE**, **FRAUDULENCY**, *n.* deceitfulness, trickishness, proneness to artifice — *Dagā-bāzi, fareb-kārī, hila-bāzi hila-sāzi yā jul-bāzi* — Kapatatā, kūtatā, dhūrtatā.
- FRAUDULENT**, *a.* full of fraud, done by fraud — *Dagā-bāz hila-bāz jul-bāz yā farebt*, farebt yā dagā se kiyā huā — Kapaṭi chhali māyī wā pravanchak, kapat wā dhokhe se kiyā huā. [— Chhal wā chhalbal se, kapat māyā thagī wā dhokhe se.]
- FRAUDULENTLY**, *ad.* by fraud, deceitfully — *Dagā-bāzi se, jul-bāzi hila-bāzi yā fareb se*
- FRAUGHT**, *frāt, a.* (Ger. *fracht*) laden, charged, filled, stored — *Ladā-huā, bojā-huā, dharā-huā, dhar-pūr*.
- FRAY**, *n.* (Fr. *effrayer*) a broil, a quarrel, a fight; *v.* to fright, to terrify — *Qaziya yā kushām-kushā, hungāma yā kharkhasha, jāng; v. dahshut d., khauf-dekhānā* — Kalah tantā wā bakherā, jhagrā ragrā vīrodh bigēr jhānjhat wā uljherā, larāi yud-dha wā samar; *v.* darsnā wā dahlānā, bharmānā wā bhay dikhānā.
- FRAY**, *v.* (L. *frico*) to rub, to wear — *Ragarnā, ghisnā*.
- FRAYING**, *n.* the peel of a deer's horn — *Hiran ke sing kā chhilkā yā kholāṭ*.
- FREAK**, *n.* (Ger. *freck*) a whim, a fancy — *Mauj yā wahm, khayāl* — Lahar wā tarāng, manolaulya. [chal ochhā wā chhibāwā, lehari wā tarāng.]
- FREAKISH**, *a.* capricious, humoursome — *Har-dam-khayālī yā wahmī, man-maujī* — Chan-
- FREAKISHNESS**, *n.* capriciousness — *Wahm har-dam-khayālī yā talawār-mizājī* — Ochhāpan, chhibāwāpan, chāñchalya, manolaulya, laulya, chapalatā.
- FREAK**, *v.* (Ger. *fleck* ?) to variegate — *Gūn-ā-gūn yā rang-ā-rang k.* — Chitravichitra *k.*
- FRECKLE**, *n.* a yellowish spot in the skin — *Badan par ek pilā sū dāg, magas, khāl* — Til. [Tilachhinit.]
- FRECKLED**, *a.* marked with yellowish spots — *Magas-dār magsi khāl-dār yā dāg-dār* —
- FRECKLED, a. having freckles on the face — *Magas-dār yā khāl-dār chhike w.* — Tilachhinitavadan.**
- FREE**, *a.* (S. *free*) having liberty, not enslaved, unrestrained, open, frank, liberal, innocent, exempt. *v.* to set at liberty, to rescue, to clear, to rid from — *Āzād, be-qaṭ, mubarrā yā be-sūt, khulā yā sab ke liye amm. sāf-dil be-riyā yā sinā-sāf, kushāda-dil yā sakhāwat, pūk yā be-jurm, bari yā farig yā rihā; v. āzād k., khalās k., sāf k., rihā k.* — Swādhin swatantra wā mukt, abaddh, avas wā niryantrī, sarvasamānya wā sarvasādharan, nishkapat wā vimalātmā, udār, nirdosh wā niraparādh, varjit vivarjit rahit wā hū; *v.* mukt *k.*, chhorā *d.*, nirdosh *k.*, vinukt wā nirvighn *k.*
- FREEDOM**, *n.* liberty, independence, privilege, exemption, facility, frankness, license, familiarity — *Āzādgi āzādī yā ikhtiyār, khud-mukhtārī, haq, najāt makhlasī yā rihāi, sukhāt yā āsānī, sāf-dilī yā sinā-sāfī, ijāzat yā parwana, gushtākhi yā be-takallufī* — Mukti wā moksh, swādhinatā wā swatantratā, adhikār, rahitatwa sūnyatā wā abhāv, saralātā sugamatā wā sulabhatā, nishkapatatā wā kapatahinatā, anujā sājā wā anumati, vinayātikram maryādātikram wā gūthāi.
- FREELY**, *ad.* with freedom, frankly, liberally — *Āzādī se, sāf-dilī yā sinā-sāfī se, kushāda-dilī yā sakhāwat se* — Bin-ātkaw khule-bandhan swādhinatā-se wā niravarodh-se, mankholkar wā binā kapat wā binā māyā, udaratā se.
- FREENESS**, *n.* the state of being free, openness, candour, generosity, liberality, gratuitousness — *Āzādī, sāf-dilī, sinā-sāfī rās-bāzi yā sādagi, sakhāwat, kushāda-dilī yā faiyāz, muftī-panā yā khushi se bahshish* — Niravarodhatā wā abādhakatā, nishkapatatā, agurhasilatā kapatahinatā wā māyāhinatā, udaratā, muktahasatwa wā dānāśīlātā, nirmūlyatā wā dharmarthaktawa.
- FREEROBBER**, *n.* a robber, a plunderer — *Qazzāk yā qazzāq, gārat-gar* — Lūṭerā, dakaṭ.
- FREEROBBERY**, *n.* robbery, plunder — *Qazzākī yā qazzāqī, tākhī-o-tārāj* — Dakaṭī, lūṭ.
- FREEBORN**, *a.* free by birth — *Paidāish se barābar āzād. āzād kā farzand āzād* — Janm se swatantra wā anādhin, adāsaj, kulīnaj.
- FREECOST**, *n.* freedom from expense — *Muftī, kharch se rihāi* — Nirmūlyatā.
- FREEDOMEN**, *n.* a citizen; *v.* to make free — *Huqūq-dār shahrī; v. āzād k.* — Adhikārayukt purājan; *v.* mukt *k.* wā purājanādhikār *d.*
- FREEDMAN**, *n.* a slave manumitted — *Gulām jo āzād kar diyā jātā hai* — Muktajan muk-tadās wā dāsyamukt.
- FREERHARTED**, *a.* frank, liberal, generous — *Sādiq yā sāf-dil, sakhī yā kushāda-dil, fai-yās* — Nishkapat wā vimalātmā, udār, dānāśīl wā muktahasat.
- FREEHOLD**, *n.* property held in perpetual right — *Jāgīr* — Swādhinabdhūmī.
- FREEHOLDER**, *n.* one who has a freehold — *Jāgīr-dār* — Swādhinabdhūmīdhārī.
- FREEMAN**, *n.* one who enjoys liberty, one not a slave or vassal, one possessed of peculiar rights or privileges — *Āzād-marā, wārasta shukhs, sakhī-i-huqūq* — Swādhin swatantra wā aparādhin, adās, adhikāravāsisht jan.
- FREEMASON**, *n.* one of the fraternity of masons — *Sang tarāshōn yā mīmārōn kē ek*

*firq, āpne meñ madad karne-wāle logon ki jamā'at kā ek shakhs*—Patthar aur int ke kām karne wāle logon kā ek jathā, paraspar upakār karnewāle janoñ ke gañ kā ke jan.  
**FREE'IND-ED**, *a.* unperplexed, without care—*Be-andesha gair-muztarib yā gair-āsurdā, be-fīr yā be-purwā*—Avyākulachitta, chintāsūnyaman.

**FREE'SCHOOL**, *n.* a school where no fees are paid—*Khairātī maktab ya'ni wah maktab jahāñ lorñon ko kuchh denā nahīñ partā*—Dharmārtha pāthashālā arthāt wah pāthālay jahāñ lorñon ko kuchh denā nahīñ partā. [Man kholkar kahne w., aytavāk.]

**FREE'SPOKEN**, *a.* speaking without reserve—*Sāf-go, be-bāk-go, dil khol-kar kahne w.*—

**FREE'STONE**, *n.* a kind of stone easily wrought—*Ek gism kā patthar jo bā-āsāni chhedā aur kūtā jātā hai*—Ek prakār kā komal patthar jiske kātne meñ kuchh kathinatā nahīñ partī. [—Nāstik, dharmānindak wā aniswaravādī.]

**FREE'THINK-ER**, *n.* an unbeliever, an infidel—*Āzād-tub' yā dahriyā, mulhiid yā kāfir*

**FREE'THINK-ING**, *a.* unbelief, infidelity—*Āzād-tub' yā inkār-i-mazhab, kufr shirk yā dahriyāt*—Nāstikya nāstikatā wā dharmāśraddhā, aniswaravādī.

**FREE'TONGUED**, *a.* speaking freely and openly—*Be-lugām sāf-go yā dil khol-kar bolne w.*—Man kholkar kahne w., aytavāk.

**FREE'WILL**, *n.* the power of directing our own actions. voluntariness, spontaneousness—*Apne kāmōñ ko jis taur par chāheñ us taur se karne kā ikhtiyār, khud-marz yā khud-pasandī, khud-rarī*—Swachchhandatā, swechchhā, swakām.

**FREE'WOMAN**, *n.* a woman not enslaved—*Āzād'aurat ya'ni jo 'aurat giriftār ho-kar halqā-ba-gonhi meñ na ho*—Swādhīnastri swairachārīni wā adāsi.

**FRE'IZE**, *v.* (S. *freeze*) to be congealed by cold, to harden into ice, to chill : *p. t.*

**FROZE**, *p. p.* **FROZEN**—*Sardī se munjamid h., sardī se basta munjamid yā yakh k., sard k.*—Thandhak se jam jānā, thandhak se jamā-d. thakā-bāndhinā wā saghanatushār k., thandhī k. wā thithurā d.

**FREIGHT** *trūs. n.* (Ger. *frucht*) the cargo or lading of a ship. the money due for transportation of goods ; *v.* to load a ship with goods : *p. t.* **FREIGHT'ED**, *p. p.*

**FREIGHT'ED** or **FRUGHT**—*Jahāz ki bhartī yā bojhai, jahāz kā naul yā kirāya ; v. jahāz ko bojhnā yā jahāz par lādhnā*—Nāw ki bhartī wā bojhai, nāw kā bhārā ; *v. nāw ko bojhnā, nāw ki bhartī k. wā nāw par lādhnā.*

**FREIGHT'AGE**, *n.* transportation of goods—*Jahāz par saudā-garī ushāb ki ravānī*—Nāw par bāpiyyadravya ki chālān. [bojhai lādāi wā bhartī k. w.]

**FREIGHTER**, *n.* one who freights a vessel—*Jahāz ko bojhne w.*—Naukāpirak, nāw

**FREN'CH**, *a.* belonging to France ; *n.* the people or language of France—*Parāsīni ya'ni Frāns mulk kā ; n. Frāns ke mulk ke bāshandē yā Frāns ke mulk ki zabān, Parāsīni log yā Parāsīni zabān*—Frāns deśī ; *n.* Frāns deśī log wā Frāns deśī bhāshā.

**FRENCH'IFY**, *v.* to make French, to infect with the manner of the French—*Parāsīni k., Parāsīni wā' se kharāb k.*—Frāns deśī k., Frāns deśī ācharay se bhrasht k.

**FRENCH'LIKE**, *a.* imitating the French—*Parāsīniyon ke taur ki naql k. w.*—Frāns deśī ācharay wā riti kā anukaray k. w.

**FREN'ZY**, *n.* (Gr. *phren*) madness—*Junūn yā dīwānagī*—Bāwlāi, paglāi, unmad, sir.

**FRE'NETIC**, *a.* mad, distracted—*Divāna, suudāi*—Bāwlā wā bītul, pāgal baurahā wā unmatta. [matta.]

**FREN'ZICAL**, *v.* approaching to madness—*Divāna yā suudāi*—Pāgal bāwlā wā un-

**FRE'QUENT**, *a.* (L. *frequens*) often done seen or occurring. full, crowded—*Aksarīya ya'ne aksar kiya gayā yā dekhā gayā yā nazar āyā huā, ma'mūr, bhārā-huā*—

*Bār bār kiya gayā wā dekhā gayā wā bitā huā, purā wā purn, bhīr se bhar āyā huā*

**FRE'QUENT**, *v.* to visit often, to resort to—*Aksar jā-kar dekhnā, āmad-raft k.*—Bārbār jākar dekhnā, āyā k. wā jāyā k. wā āyā jāyā k. [meñ ānā—Bār bār h., punahpunastwa.]

**FRE'QUENCE**, **FRE'QUEN-CE**, *n.* occurrence often repeated—*Aksariyat, kasrat aksar wuqū'*

**FRE'QUENT-ABLE**, *a.* conversable, accessible—*Ashnā-mizā, mumkinū-d-dukhūl*—Ālpi wā milāpi, abhigamya arthāt jiske lag jāyā jāy wā pahunch ho sakai.

**FRE'QUEN'TATION**, *n.* act of visiting, resort—*Aksar jānā, aksar āmad-raft*—Bār bār jākar dekhnā, punahpunahgaman wā āwājāi.

**FRE'QUENT-ATIVE**, *a.* denoting frequency—*Aksariyat ki dalālat k. w., aksar wuqū' zāhir k. w.*—Yasilugant wā yāngant arthāt bār bār ki ghātānī prakās k. w.

**FRE'QUENTER**, *n.* one who frequents—*Aksar jāne w. yā āmad-raft k. w.*—Bār bār jāne w. wā āwājāi k. w. [bār wā bahubār, prāyay wā punahpunah.]

**FRE'QUENT-LY**, *ad.* often, commonly—*Aksar yā aksar-augāt, bārā yā besh-tar*—Bār

**FRE'SCO**, *n.* (It.) coolness, shade, a painting on fresh plaster—*Kuchh thandhā, sāya yā tārik, tāzi kaagil wā āhak par taswir khinchne kā ek taur*—Kuchh ātalātā, chhānā wā āndherā, taṭke gārē wā gach par chitra khinchne kā ek prakār wā māpōdak wā māpōdakachitra.

**FRESH**, *a.* (S. *fersc*) cool, not salt, new, recent, vigorous, healthy, brisk ; *n.* water not salt, overflowing of a river—*Thandhā yā sardī, phikā alonā yā shirā, tāza yā tar-ō-tāza, nayā*—mazbūt, sar-sabz shādāb sāirāb surkh-ō-safed yā bāshāhāsh, tund yā sor-

- āvar* ; n. *mīthā pāni<sup>h</sup>*, *nadi ki bār<sup>h</sup>* — *Sital wā jūp*, *alavan wā mīthā*, *ṭatkā wā korā*, *navin wā nūtan*, *tānth wā porhā*, *anlān aklānt navavarp wā raktavarp*, *karī wā prabal*.  
**FRESH'EN**, v. to make or grow fresh — *Tāzu k. yā h.*, *alonā yā shirīn k.*, *alonā yā shirīn h.*, *tund yā zor-āwar h.* — *Ṭatkā k. wā h.*, *alavan wā mīthā h.*, *karī wā prabal h.*  
**FRESH'ET**, n. a stream of fresh water — *Shirīn-charh<sup>ma</sup>* — *Mīthe pāni ki nadi*.  
**FRESH'LY**, ad. coolly, newly, ruddily — *Thandhāi se<sup>h</sup>*, *naye-sir-se yā dūrā-ka<sup>h</sup>*, *tāzagī se yā surkhi se yā bashahāshī se* — *Sitalatī se*, *phir se wā dohrākar*, *lahlahatī wā navavarp-se wā raktavarp-se*.  
**FRESH'NESS**, n. the state of being fresh — *Surli*, *thandhū<sup>h</sup>*, *tāzagī*, *tar-o-tāzagī*, *tari*, *tarāwat sahī yā sar-sabzī*, *surkhi*, *surkh-o-safedi*, *mīthās<sup>h</sup>*, *tundī* — *Sitalatī*, *ṭatkāpan*, *nūtanatī wā navinatī*, *amlānatī*, *aklāntī*, *navavarp*, *raktavarp*, *mishṭatwa*, *sabalatī wā tikshapatī*.  
**FRESH'BL'OWN**, a. newly blown — *Tāza khilā huā* — *Ṭatkā khilā huā*.  
**FRESH'MAN**, n. a novice, one in the rudiments, one of youngest class of students — *Nau-āmoz*, *mubtawī*, *nau-āgāz* — *shāgird* — *Nausikhawī wā navasishya*, *prathamakal-pik*, *navagīdhātra*.  
**FRESH'MAN'SHIP**, n. the state of a freshman — *Nau-āmozī* — *Navasishyāvasthā*.  
**FRESH'WATER**, a. raw, unskilled — *Kachchā<sup>h</sup>*, *anārī<sup>h</sup>*. [*chhipkā gayā<sup>h</sup>*].  
**FRESH'WATERED**, a. newly watered — *Ṭatkā-pāni se yā phir-se yā dohrā-kar sīnchā yā*  
**FRET**, v. (*S. fretari*) to corrode, to rub, to wear away, to agitate, to vex, to form into raised work, to variegate ; n. agitation, irritation, raised work, the stop which regulates the vibrations of a musical instrument — *Khā-jānā<sup>h</sup>*, *raganā<sup>h</sup>*, *ghis-dālnā yā ghis-jānā<sup>h</sup>*, *maztarīb k. yā h.*, *khafā be-ār yā diqq k. yā h.*, *gul jorā yā āpar ubharā huā kām yā maysha banānt*, *gan ā gān yā rang-raing k.* ; n. *istirāb yā istirār*, *diqqat kharāsh yā gussa*, *ek qism kā ubharā huā kām*, *mīxīgī kā ek nishān* — *Khā-dālnā*, *dāre-nā*, *ragarkar kshay k.* wā *khiyānī*, *garbapī d.*, *kuphīnā*, *kuphānā*, *ruthīnā*, *ruthīnā chīrīnā* wā *chīrīnā*, *phūlī jagmā wā khodkar unchā*, *mikāī huā kām banānt*, *chitravichitra k.* ; n. *garbarīhāt wā ghabarīhāt*, *ātmaklēś ris wā krodh*, *jo kām khodkar unchā banīyā jāti hai*, *saṅgitavidyā kā ek chiln* [*nakechārī wā chīrchīrā*].  
**FRET'FUL**, a. disposed to fret, peevish — *Atash-mizāj*, *nā-khush-mizāj* — *Sighrakopī*, *FRET'FUL-NESS*, n. peevishness, ill-humour — *Nā-khush-mizājī*, *bad-mīhādī yā bad-bāzī-nī* — *Chīrchīrāhāt wā chīrchīrāpan*, *dushprakritī wā prakritivakratī*.  
**FRET'TING**, n. agitation, commotion — *Istirār yā istirāb*, *hangāmū* — *Garbarīhāt wā ghabarīhāt*, *kolāhal wā halchal*.  
**FRI'A-BLE**, a. (*L. frius*) easily crumbled — *Qābil-i-safūf*, *sukhāt se buknī yā chār hone ke tāiq* — *Bhurhūrahā wā suchūrpānīy*, *churnayogya*.  
**FRI'A-BL'ITY**, n. the quality of being easily crumbled or reduced to powder — *Safūf hone ki yābilīyat* — *Bhurhūrahāt suchūrpānīyatī wā churnayogyatī*.  
**FRI'AR**, n. (*L. frater*) a brother of some monastic order, a monk — *Qalandar*, *zāhid yā darvesh* — *Samyāsī wā tapaswī*, *yogi wā vairāgi*, *tapaswī wā vairāgi ke sadris*.  
**FRI'AR-LY**, **FRI'AR-LIKE**, a. like a friar — *Qalandar yā darvesh ke mānind* — *Samyāsī*  
**FRI'AR-Y**, n. a monastery ; a. like a friar — *Khāngah* ; a. *qalandar yā darvesh ke mānind* — *Māth wā samyāsīyon kī akhārī* ; a. *saamyāsī wā vairāgi ke sadris*.  
**FRI'B'LE**, v. (*L. frivolus*) to trifle, to totter ; a. trifling, silly, frivolous — *Makkhi-mānāyā yā khelnā<sup>h</sup>*, *karāznā mutasāzal-h*, *yā jumbish-khānā* ; a. *sīlū yā subuk*, *be-shū'ūr yā nā-dān*, *bād-hawī yā be-hayiqat* — *Chibillāī wā tūpātī k.* wā *kāl gawānā*, *dagmagānā wā talmālnā* ; a. *halkā wā ochhā*, *anārī wā bilillā*, *chhichhorā*.  
**FRI'B'LER**, n. a trifler — *Sīlū yā bād-hawāī shakhs* — *Ochhā wā chhichhorā jan*.  
**FRI-CASS'ÉE**, n. (*Fr.*) a dish made by cutting chickens rabbits or other small animals in pieces and dressing them in strong sauce ; v. to dress in fricassée — *Qaliyā* ; v. *qaliyā pakānā* — *Māns kī sīlān* ; v. *māns kī sīlān rūndhnā wā banānā*.  
**FRI-C'ATION**, n. (*L. frico*) act of rubbing — *Ragor yā ghisāwat<sup>h</sup>*. [*yā ragar<sup>h</sup>*].  
**FRI'C'ION**, n. the act or effect of rubbing — *Ghisāw ghisāwat mālan*, *malāī dālān dālāī*  
**FRI'DAY**, n. (*S. frig-day*) the sixth day of the week — *Jum'ā*, *suk<sup>h</sup>* — *Sukravār*, *sūkravār wā bhṛiguvār*.  
**FRIEND**, n. (*S. friend*) one joined to another by affection, an intimate acquaintance, a companion, a favourite ; v. to favour, to countenance, to support — *Dost*, *yār*, *āshnā yā rafīq*, *mushfīq*, *dast-gīr yā mīhr-bān* ; v. *mīhr-bānī k.*, *madad k.*, *pushtī k.* — *Snehi wā premī*, *mītrā*, *sakhā sāthī wā sāngī*, *hitakārī* ; v. *anugrah k.*, *kripā wā upakār k.*, *sahāyatā k.* wā *sahārā d.* [*Snehi wā anurāgi*, *suhrit wā suhīt*].  
**FRIEND'ED**, a. inclined to love, well disposed — *Dost-dār yā mīhr-bān*, *khair-andesh* — *FRIEND'LESS, a. without friends, destitute — *Be-āsh nā be-dost yā be-yār*, *be-kas be-chāra yā musī* — *Mītrahīn wā anāth*, *nirāśray wā niravalamb*.  
**FRIEND'LIKE**, a. like a friend, kind — *Dostānū yā yārānā*, *mīhr-bān* — *Mītravat wā mītrā ke sadris*, *dayālū wā kripīlū*.*

**FRIENDLY**, *a.* having the disposition of a friend, kind, favourable, salutary; *ad.* in the manner of a friend—*Dost-mizāj, mihr-bān, munāsil munāsib bih-tar yā murāfiq, muftī*; *ad. dostāna yā yārāna*—*Suhrit, dayālu wā anugrahī, hitakārī suhasīl wā niravirodh, anukūl wā upakārī*; *ad. mitratvat, mitra sarikhā*.

**FRIENDLI-NESS**, *n.* disposition to friendship—*Dost-dāri āshnā-parastī yā dost-parwari*—*Mitratva mitratā wā mitrā*.

**FRIENDSHIP**, *n.* intimacy united with affection, personal kindness, affinity, assistance—*Dosti āshnā yā yāri, mihr-bānī yā shafaqat murāfaqat yā mulābaqat, madad*—*Mitratā wā maitrī, anugrah, sambandh, sahāyātā wā upakār*.

**FRIEZE**, *Frīze, n.* (*Fr. frise*) a coarse woollen cloth, the flat member between the architrave and the cornice—*Motā ūnī kaprā<sup>h</sup>, mīmārī meñ ek qism kī naqsha yā sās*—*Moṭī patṭī sthūla-sitak wā motā ūrī vāstrā, gharoñ meñ khambhon ke upar bhitoñ meñ jo lambī lambī ubhārī hui rekhā chālī jāti hain aur jin ke upar nānā jantuñ kī pratimā khudī rahti hain*.

**FRIEZE-LIKE**, *a.* resembling a frieze—*Mote pushmīn ke mānind, mīmārī meñ ek qism ke naqsha yā sās ke mānind*—*Mote ūnivastra ke sadris, gharoñ meñ khambhon ke upar bhitoñ meñ jo lambī lambī ubhārī hui rekhā chālī jāti hain aur jin ke upar nānā jantuñ kī pratimā khudī rahti hain unki sambandhī*.

**FRI(G)ATE**, *n.* (*Fr. frigate*) a ship of war smaller than a ship of the line—*Ek qism kā chhotā jangi jahāz*—*Ek chhotī yuddhanaukī*.

**FRIGHT**, *frit, r.* (*S. frighten*) to terrify, to daunt, to dismay; *n.* sudden terror—*Dahshat d., khauf-dekhlānā, haibat d.*; *n. khauf yā dahshat*—*Darīnī wā darwānā, bhārkānā wā dahlānā, bhay d. wā bhay dikhānā*; *n. bhay dar wā trās*.

**FRIGHTEN**, *v.* to terrify, to shock with dread—*Dahshat d., darwānā yā darwānā<sup>h</sup>*—*Bhay dikhānā, dahlānā*. [Bhayānak, darāwānā wā darwānī.

**FRIGHTFUL**, *a.* terrible, dreadful—*Haul-nāk yā haibat-nāk, khauf-nāk yā muhib*—

**FRIGHTFUL-LY**, *ad.* dreadfully, horribly—*Muhibāna, haul-nākī yā haibat-nākī se*—*Bhayānak rūp se, bhayānikar wā dārim rūp se*. [Dārimatī, ghoratā, randratā.

**FRIGHTFUL-NESS**, *n.* quality of impressing terror—*Muhibī haul-nākī yā haibat-nākī*—

**FRI(GB)ID**, *a.* (*L. frigens*) cold, dull—*Sard, phikā<sup>h</sup>, be-namākī yā be-sar-garmī-kā*—*Thāndhā sital wā jūr, rūkhi niras wā nistej*.

**FRI(GB)ID-NESS**, *n.* coldness, dullness—*Sardi, phikā-pan<sup>h</sup>, be-namākī yā be-sar-garmī*—*Thāndhak wā sitalatā, rukhāi rasahinatā wā tejahinatā*.

**FRI(GB)ID-LY**, *ad.* coldly, dully—*Sardi se, phikā-pan se<sup>h</sup>, be-namākī yā be-sar-garmī se*—*Thāndhak wā sitalatī se, rukhāi rukhāwat rasahinatī wā tejahinatī se*.

**FRI(GB)ID-ING**, *a.* causing cold—*Sardi-dār yā sardi-rasān*—*Sitajanak sitotpādak wā thāndhā k. w.*

**FRINGE**, *n.* (*Fr. frange*) an ornamental border of loose threads, edge, margin; *v.* to adorn with fringes—*Jhālār<sup>h</sup>, hāshiyā, kamārā*; *v. hāshiyā lagānā*—*Ānchal wā ānchal, awāñh wā awāñh, got*; *v. jhālār lagānā wā jhālār se solhit k.*

**FRINGY**, *a.* adorned with fringes—*Hāshiyā-dār yā jhālār-dār*—*Ānchalayukt, jhālār awāñh wā got se yukt*.

**FRINGENAK-EI**, *n.* a manufacturer of fringes—*Jhālār-sāz*—*Jhālār banāne w.*

**FRIPPER**, *n.* (*Fr. friper*) a broker—*Dallāl*—*Aṭṭiyā*.

**FRIPPERY**, *n.* old clothes, a place where old clothes are sold; *a.* trifling, contemptible—*Purāne kaprā<sup>h</sup> mah jagah jahāñ purāne kapre bikte hain<sup>h</sup>, gudar-hattā<sup>h</sup>*; *a. nā-chiz yā sabuk, huqir*—*a. Tucheḥha wā adham, ghrinārha wā nich*.

**FRISK**, *v.* (*Ger. frisch*) to leap, to skip, to gambol; *n.* a frolic; *a.* lively—*Kudaknā yā kīdnā<sup>h</sup>, neḥkalnā yā phudaknā<sup>h</sup>, chulbulānā chunchalānā yā kalol k. n. khel yā kalol<sup>h</sup>*; *a. chunchal chupal yā alolā<sup>h</sup>*.

**FRISKER**, *n.* one who frisks, a wanton—*Kudakkar<sup>h</sup>, alolā albelā yā chulbuliyā<sup>h</sup>*.

**FRISKFUL**, *a.* full of gaiety—*Khushtab<sup>h</sup> zimb-dīl yā hushshush*—*Rāngilā albelā wā* [hañsor.  
**FRISKING**, *n.* frolicsome dancing—*Kalol yā alolkalol<sup>h</sup>*.

**FRISKY**, *a.* frolicsome, gay, airy—*Chunchal<sup>h</sup>, khush-tab<sup>h</sup> yā khurram, chulbulā<sup>h</sup>*—*Kirāwāñ khelwārī khelārī wā hañsor, rāngilā praphulla wā ānandī, albelā wā kalolī*.

**FRISKY**, *n.* a frame to confine the sheets of paper in printing—*Ek halkā dhānchā jāmeñ kāgāz kā taw chhāpne meñ rukhā jātā hai<sup>h</sup>*. [muḥānā<sup>h</sup>.

**FRITH**, *n.* (*L. fretum*) a narrow passage of the sea, an estuary—*Khārī<sup>h</sup>, nākā yā*

**FRITH**, *n.* (*W. frith*) a woody place—*Ban yā jungal<sup>h</sup>*.

**FRITTER**, *n.* (*L. frietum*) a small piece cut to be fried; *v.* to cut or break into small pieces—*Ek chhotā tukrā jo talne yā bhājne ke liye kāt-liyā jātā hai<sup>h</sup>*; *v. tukre-tukre yā boti-boti k<sup>h</sup>*.

**FRIVOLOUS**, *a.* (*L. frivolus*) slight, trifling, of little worth or importance—*Sabuk, nā-chiz adnā yā sugir, nā-kāra yā be-qadr*—*Halkā wā laghu, tucheḥha nich wā adham, anarthak nirarthak wā nikanamā*.

**FRIVOLITY**, *n.* triflingness—*Subkī yā subkai, khiffat*—*Halkai laghutā wā tucheḥhatī*.



**FRIY'O-LOUS LY**, *ad.* triflingly, without weight—*Subki se, be-wazni yā be-qadari se—*  
Tuchohatā wā adhamatā se, halkāī wā laghutā se. [laghutā wā tuchohatā.]

**FRIY'O-LOUS NESS**, *n.* want of importance—*Subki be-wazni khiffat yā be-qadari—Halkāī*

**FRIZZ**, *v.* (Fr. *friser*) to curl, to crisp—*Ghurchiyānā<sup>h</sup>, aṣṭhānā yā umethnā<sup>h</sup>.*

**FRI-SUR**, *n.* (Fr.) a hair-dresser—*Bāl durust k. w.—Bāl sahnāne w.*

**FRI'ZLE**, *v.* to curl; *n.* a curl—*Ghurchiyānā yā umethnā<sup>h</sup>; n. zulf yā k'kul—n. Ghūn-*  
ghar ghurchi alak wā kākapaksha.

**FRO**, *ad.* (S. *fra*) backward—*Pichhe<sup>h</sup>.*

[*kurkū kā kurta, kapre<sup>h</sup>.*

**FROCK**, *n.* (Fr. *froc*) a kind of coat, a gown for children, a dress—*Angā yā āngarkhā<sup>h</sup>,*

**FRÖG**, *n.* (S. *froga*) a small amphibious animal, a kind of tassel—*Meṇḍak beng me-*  
jhukā yā mejhukī<sup>h</sup>, jhalbā yā phundnā<sup>h</sup>.

**FRÖL'IC**, *a.* (S. *freco, lic*) gay, full of levity; *n.* a prank; *v.* to play pranks—*Khush-*  
tab yā bhashhāsh, oekhā<sup>h</sup>; *n. khel yā kalol<sup>h</sup>; v. khelnā yā kalol k<sup>h</sup>.—Ānandī*  
raṅgilā wā albelā, chānchal wā halkā.

**FRÖL'IC-LY**, *ad.* with mirth and gaiety—*Bashshāshi aur khurramī se, chuhul aur cha-*  
halpahal se<sup>h</sup>—Raṅgas aur vilās se, hāsyavinod aur ullās se.

**FRÖL'IC-NESS**, *n.* wild gaiety, pranks—*Khurramī yā bashshāshi, khel kūd-phānd yā*  
kalol<sup>h</sup>—Chuhul wā chahalpahal, kirā līlā wā kautuk.

**FRÖL'IC-SOME**, *a.* full of wild gaiety—*Khush, khurram, hanso<sup>h</sup>, chānchal yā khelārī<sup>h</sup>*  
—Vilāsī līlāwān kripāwān wā vihārī. [phīnd<sup>h</sup>—Raṅgas wā vilās, kirā wā līlā.

**FRÖL'IC-SOME-NESS**, *n.* wild gaiety, pranks—*Chuhul yā chahalpahal<sup>h</sup>, kalol yā kūd-*

**FRÖM**, *prep.* (S. *fram*) noting privation distance absence or departure—*Ādam tafā-*  
wat gair-hāziri yā rukhsat ke zāhir karne meṇ yah lafz kām ātā hai<sup>h</sup>; se<sup>h</sup>, le<sup>h</sup>,  
le<sup>h</sup>—[Abhāv antar avidyamānatā wā prasthān ke prakās karne meṇ yah śabd ātā hai.]

**FRÖND**, *n.* (L. *frons*) a leafy branch—*Baro-dār shākh—Pattewālī dālī.*

**FRON-D'ATION**, *n.* a lopping of trees—*Peroṇ kā chhānā<sup>h</sup>.*

**FRÖNT**, *n.* (L. *frons*) the forehead, the face, the van of an army, the fore part of any  
thing; *v.* to oppose face to face, to stand foremost—*Peshānī, chihra, karāwat yā*  
*pesh-i-lashkar, pesh-gāh yā kisi chiz ke āge kā hissa; v. rū-ba-rū k. yā h., muqābil k.*  
*yā h., dū-ba-dū yā chār-chasm h.—Lalāt, muṇh wā mukh, senā kā muṇhā senāmukh*  
wī senāgra, sinūnī āgī agwārā wā agrabhāg.

**FRÖNT'AL**, *a.* relating to the forehead; *n.* any thing applied to the forehead—*Peshānī*  
*ke mutā'alliq; n. peshānī-band ya'ni jo chiz peshānī meṇ lagāī jāy—Lalāṭasambandhī;*  
*n. lalāṭabandhanī wā jo vastu lalāt meṇ lagāī jāy.* [ho.

**FRÖNT'ED**, *a.* formed with a front—*Pesh-dār yā muṇhā-dār—Mukhavisishṭ, jiske āgā*

**FRÖNT'IER**, *n.* the limit, the border, the utmost verge of a country; *a.* bordering—  
*Hadd, sar-hadd, mulk kī sar-hadd; a. muttasil—Simā, sewānā, desūnt arthāt kisi des*  
*kā dānāmeharā; a. satī wā lagā huā, simāvartī.*

**FRÖNT'IERED**, *a.* guarded on the frontiers—*Sar-hadd par mahfūz—Simā par surakshit.*

**FRÖNT'LESS**, *a.* void of shame, impudent—*Be-hayā, gulākh yā shokh—Naktā wā nir-*  
lajja, dhīth wā pragalbhi.

**FRÖNT'LET**, *n.* a bandage worn on the fore-head—*Sar-band ya'ni ek patṭī jo peshānī*  
*par ba-taur zebāish ke bāndhī jāti hai—Lalāṭapattā, lalāṭavethan, ek patṭī jo śobhārth*  
*lalāt par bāndhī jāti hai.*

**FRÖNT'BOX**, *n.* a box in the theatre from which there is a direct view of the stage—  
*Nāch-ghar meṇ ek chavki jo sab ke āge ruṭhī hai aur jis par se sab kuchh sāmne dekh*  
*partā hai<sup>h</sup>.*

**FRÖNT'IS-PIECE**, *n.* an ornament or picture fronting the first page of a book—*Zebāish*  
*yā taswīr jo kisi kitāb ke pahile safhe meṇ lagī ruṭhī huī. sar-daftar—Chitra wā*  
*chhavi jo kisi pustak ke pahile pithaute meṇ śobhārth lagī dete haiṇ, granthāgras-*  
*thachitra.* [kā agelā, ghar meṇ jo kothrī āge ruṭhī hai.

**FRÖNT'RÖÖM**, *n.* a room in the fore part of a house—*Pesh-dālān yā pesh-khāna—Ghar*

**FRÖST**, *n.* (S. *foerst*) the power or act of freezing, a fluid congealed by cold—*Sardī ke*  
*sabab se jamā dene-wālī tāyat ya'ni pālā, sardī se jam jānā, koi ragiq shai jo sardī*  
*se jam jāti hai—Pālā arthāt thār, thāndhak se jam jānā, koi dravadravya jo thān-*  
*dhak se jam jāti hai.* [non pālē se bhartī wā dhaṇpā huā.

**FRÖST'ED**, *a.* as if covered with hoar-frost—*Mānoṇ pālē se dhanṭā huā<sup>h</sup>—Mānoṇ wā jā-*

**FRÖST'Y**, *a.* producing or containing frost, resembling frost, very cold, hoary—*Pālā-*  
*āwar yā pālā-dār, pālē ke mānīnā, nihāyat sard, sufed yā safed—Pālā utpanna k. w.*  
*wā pālāmāy, pālē sarikhā wā pālē ke sadriā, bahut thāndhā, swet wā śukla wā dhaulā.*

**FRÖST'LY**, *ad.* with frost, very coldly—*Pālē se<sup>h</sup>, bart thāndhak se<sup>h</sup>.*

**FRÖST'BIT-TEN**, *a.* nipped by the frost—*Sarmā-zadā yā pālā-zadā—Pālāmārā.*

**FRÖST'NAIL**, *n.* a nail driven into a horse's shoe, to prevent it from slipping on the  
ice—*Ek kāntā jo ghore ke na'l meṇ is wāste thoṅk diyā jāti hai ki wah yakṥ par*  
*phisal na parē—Ek kāntā jo ghore ke khuratrāp meṇ is hetu se thoṅk dete haiṇ*  
*ki wah saghanatushār par phisal na parai.*

**FROST-WORK**, *n.* work resembling hoar-frost — *Jharon par jo pālā girtā hai uskā sū kām<sup>h</sup>.*

**FRÖTH**, *n.* (Gr. *aphros*) foam, spume, empty show; *v.* to foam, to cause to foam — *Phen yā phenā<sup>h</sup>, jhāg<sup>h</sup>, upari yā jhūrā dekhāw<sup>h</sup>; v. phenānā yā phen-ūthnā<sup>h</sup>, phen uthnā<sup>h</sup>.*

**FRÖTH'Y**, *a.* full of foam, soft, empty — *Kaf-dār yā pur-kaf, narm. khālī lā-hūsī yā sabuk* — Phenāhā wā phenamāy, komal phulphulā wā phapphal, oohhā balkā wā chhūchhāb<sup>h</sup>.

**FRÖTH'Y-NESS**, *n.* the state of being frothy, emptiness — *Kaf-dārī pur-kufī yā narmi, be-hūdagi yā subkī* — Phenamayātwa wā phulphulāhāt, sūnyatā asāratā wā anarthakatā.

**FRÖUNCE**, *v.* (Fr. *froncer*) to frizzle, to curl; *n.* a curl, a wrinkle, a plait — *Ghurchi-yānā<sup>h</sup>, ōinlhnā yā umethnā<sup>h</sup>; n. zulf, shikan, tah yā pech* — *n.* Kākapakh wā alak, sikor sikorī wā jhūri, chunāt part wā parāt.

**FRÖUNCELESS**, *a.* without wrinkle — *Be-shikan, be-tah, be-pech* — Bin sikor, binā jhūri kā.

**FRÖŪ'SY**, *a.* fetid, musty, dim, cloudy — *Sayā yā gāndhīlā<sup>h</sup>, ubā bisāhīnūlā yā bisāchādhā<sup>h</sup>, dhūidhlā yā dhūidhlā<sup>h</sup>, ghātā se gherā huā<sup>h</sup>.*

**FRÖWARD**, *a.* (S. *fræward*) perverse, peevish, refractory, ungovernable — *Sar-kash, zūd-ranj yā tunuk-mizājī, muharif mutamarrid yā gardan-kush, be-lagām muh-zor yā be-zabī* — Kutīl hāhīlā hāhīlā machīlā wā tēntī, chīrchīrā, magrā wā ullaughitāsāsan, adānya avāsyā wā dūhāsān.

**FRÖWARD-LY**, *ad.* perversely, peevishly — *Sar-kashī khud-rūi yā zidd se, zūd-ranjī yā tunuk-mizājī se* — Kutīlātī hāh wā tēntīpan se, chīrchīrāhāt se.

**FRÖWARD-NESS**, *n.* perverseness, peevishness — *Sar-kashī khud-rūi yā zidd, zūd-ranjī yā tunuk-mizājī* — Adāmyātwa vakrā-īlātī hāh wā machīlā, chīrchīrāhāt wā karkāsāīlātī.

**FRÖWER**, *n.* a cleaving tool — *Bānsulā yā ārā<sup>h</sup>.*

**FRÖWN**, *v.* (Fr. *froncer*) to look stern; *n.* a look of displeasure — *Chīn-ba-jāhīn-h. chīn-abrū-h. kuj-abrū-h. yā tursh-rūi k.; n. chīn-abrū jāhīn-chīnī yā chīn-bajāhīn* — Bhawēn terhī k. ānhk-dikhīnī bhānū-chāphānā wā ghuruknā; *n.* bhrikūti bhrūkūti bhrīkūti ghurkī wā ghurkī. [Bhrīkūti wā ghurkī se.

**FRÖWN'ING-LY**, *ad.* with a look of displeasure — *Chīn-abrū jāhīn-chīnī yā tursh-rūi se* —

**FRÖZEN**, *frō'zn*, *p. p. of freeze*; *a.* congealed, cold, chill, subject to frost — *Sardī se manjamūd, sard, khunuk yā bārid, pīlā-khāyā-huā<sup>h</sup>* — Thāndhak se jamā wā thakkāhū, sītāl, thāndhā wā jūr, thār khāyā huā. [dāst, thāndhak.

**FRÖZEN-NESS**, *n.* the state of being frozen — *Manjamūd hālat, sardī* — Jamāw, jamī hūi

**FRÖCT'IF-Y**. See under **FRUIT**.

**FRÖGAL**, *a.* (L. *fruges*) thrifty, sparing, economical, not lavish — *Jaz-ras, kifāyatī, kifāyat-shīār, kam-khurch yā munāsīb-khurch* — Parimitavyayī, wārā k. w., mitavyayī, swalpayayī. [Parimitavyayī, swalpayayī wā wārā.

**FRÖGAL'ITY**, *n.* thrift, economy — *Jaz-rasī yā wājīb-khurchī, kifāyat yā kifāyat-shīārī*

**FRÖGAL-LY**, *ad.* thriftily, sparingly — *Jaz-rasī yā wājīb-khurchī se, kifāyat yā kifāyat-shīārī se* — Parimitavyayī se, swalpayayī wā wārā se.

**FRÖGFER-OUS**, *a.* bearing fruit — *Bar-āwar yā meva-dār* — Phalantā phalotpādak phalawān wā phaladāyī.

**FRÖIT**, *n.* (L. *fructus*) the product of a tree or plant in which the seed is contained or which is used for food, the offspring of an animal, production, effect or consequence; *v.* to produce fruit — *Mewa yā bar, kisi jān-war kā bachehā, hasil natija yā samara*; *v. meva phalnā* — Phal wā vrikshādīphal, bachehā wā santatī, utpanna, karmaphal parīnām wā pratīphal; *v. phalnā wā pharnā.*

**FRÖTI-FY**, *v.* to make fruitful, to bear fruit — *Bar-āwar k., phalnā<sup>h</sup>* — Phalantā saphal upjāū wā urvarā k., pharnā. [karan, phalantā k.

**FRÖTI-FI-CĀ'TION**, *n.* the act of fructifying — *Bar-āwar-kardan, phalnā<sup>h</sup>* — Saphalī-

**FRÖTU-OUS**, *a.* fertile, causing fertility — *Bar-āwar yā zar-khez, zar-khezī-bakhsh yā zar-khez-kunanda* — Phalawān phalad phalantā wā urvarā, urvarākārak wā urvarāwādīyak.

**FRÖT'AGE**, *n.* fruit collectively, various fruits — *Mewa-jāt, mutafarriq yā mukhtulif meve* — Phalāsāmūh wā phalaphalārī, bhānt bhānt ke phal wā nūnā prakār ke phal.

**FRÖT'ER-ER**, *n.* one who trades in fruit — *Mewa-farosh* — Kunjār, phalphalārī w.

**FRÖT'ER-Y**, *n.* fruit collectively, a place for fruit — *Mewa-jāt, meva-khāna* — Phalāsāmūh wā phalaphalārī, phalīgār wā phal kī bhāndār.

**FRÖT'FUL**, *a.* fertile, prolific, plenteous — *Zar-khez kasīru-samar bar-āwar bār-dār phal-dār musmār yā jāyīd, bachehā-kash jānne-wālī yā sangur, wājūr yā kasīr* — Urvarā bahuphalī phalawān phalantā wā upjāū, bahuprasūtī gabhel larkorī wā abandhyā, bahut vipul wā prachur. [hulya wā adhīkār se.

**FRÖT'FUL-LY**, *ad.* abundantly, plenteously — *Kasrat se, ifrāt se* — Bahutāyat se, bā-

**FRÖT'FUL-NESS**, *n.* fertility, productiveness — *Zar-khezī bar-āwarī yā bār-dārī, paidā-sāzī yā sangurī* — Urvarātwa phalawātwa wā phalotpādakatwa, utpādakatā wā jānakatā. [wā bānjh, nishphal, nīrarthak wā vyarth.

**FRÖT'LESS**, *a.* barren, vain, unprofitable — *Be-bar, be-fāida, be-sūd* — Apha phalabāhīn

- FRUIT'LESS-LY**, *ad.* vainly, idly, unprofitably — *Be-fáida, ná-hagg, lá-hásil* — Nishphal, vrithá, vyarth wá nirarthak.
- FRUIT'LESS-NESS**, *n.* barrenness, vanity — *Be-bari be-samari ná-bár-dári yá ná-sangari, be-húdagí be-hásili yá be-faidagi* — Nishphalatá aphabetwa wá phalahinatá, vyarthatá wá anarthakatwa. [dátá, phalotpáda, phal utpanna k. w.]
- FRUIT'BEAR-ER**, *n.* that which produces fruit — *Bar-dár mewa-dár yá bar-áwar* — Phala-  
**FRUIT'BEAR-ING**, *a.* producing fruit — *Bar-áwar musmir bár-dár yá mewa-dár* — Phalot-  
 páda phalantá phaladáyi wá phalawán. [perón ká kuñj.]
- FRUIT'GROVE**, *n.* a plantation of fruit-trees — *Bar-áwar darakhñón ká bág* — Phalante  
**FRUIT'TREE**, *n.* a tree that produces fruit — *Bar-áwar darakhñi, mewa-dár yá phal-dár*  
*dara'ñi* — Phalantá per, pharnewála per.
- FRUIT'ION**, *n.* (L. *fruitum*) enjoyment — *Husúl wusúl tasarruf fauz yá bar-khurdári* —  
 Bhogvilás phalabhog bhog wá sukhánubhav. [paribhoktá paribhogi wá adhikári.]
- FRUIT'IVE**, *a.* enjoying, possessing — *Mutasarrif, qabiz yá bar-khurdári* — Phalabhogi.
- FRUMEN-TY**, *n.* (L. *frumentum*) food made of wheat boiled in milk — *Kár yá gachín*  
*aur diúh se banti hui<sup>b</sup>*. [thathú<sup>b</sup>, hañsi<sup>b</sup>.]
- FRUMP**, *v.* to mock; *n.* a joke — *Biráná muñh-banáná chirháná yá thathú k<sup>b</sup>*, *u.*  
*FRUSH*, *v.* (Fr. *froisser*) to bruise — *Kuchalná<sup>b</sup>, kuchal-dáñná<sup>b</sup>, masalná<sup>b</sup>*.
- FRUSTRATE**, *v.* (L. *frustra*) to defeat, to disappoint, to nullify; *a.* vain, ineffectual,  
 null, disappointed — *Shikast k., mahrum náyús yá ná-ummed k., bátíl rágán yá radd*  
*k.*; *a.* be-jáida, be-hásil yá be-tásir, rágán bátíl yá radd, náyús mahrum yá ná-um-  
 med — Torná, nirs k., vyarth nishphal wá nirarthak k.; *a.* vyarth, nishphal wá ni-  
 rarthak, vrithá nirbal anarthak wá rahit, nirs.
- FRUS-TRÁ'VE-ous**, *a.* vain, unprofitable — *Ráegán yá lá-hásil, be-súl yá be-fáida* — Vrithá  
 wá vyarth, nishphal wá nirarthak.
- FRUS-TRÁ'TION**, *n.* disappointment, defeat — *Mahrum náyús yá yús, shikast* — Ásábhang  
 wá áśākhāṇḍan, khaṇḍan bhaṅg nishphalikaran vrithákaran wá hār.
- FRUS'TRA-TO-RY**, *a.* that makes void — *Ráegán bátíl yá radd k. w.* — Vyarthakári ni-  
 rarthakakári nishphalakári wá vrithákári. [khaṇḍ.]
- FRUSTUM**, *n.* (L.) a piece of a solid body cut off — *Makhrañ i-nágis* — Súchyadhara-  
**FRUTICANT**, *a.* (L. *frutex*) full of shoots — *Gábhá gábh dáñi yá karil se bhavá huá<sup>b</sup>*.
- FRY**, *v.* (L. *frigo*) to dress in a pan on the fire, to be roasted in a pan, to melt; *n.* a dish  
 of any thing fried — *Karáhi yá karáh men bháñná bháñjá yá talná<sup>b</sup>, karáhi men*  
*bháñjá bháñná yá talá jina<sup>b</sup>, gulná yá taghilná<sup>b</sup>*; *n.* jo kuchh karáhi men bháñná yá talá  
*jáy uská bhojan yit kháná<sup>b</sup>*.
- FRY'ING-PAN**, *n.* a pan for frying food — *Karáhi yá karáhi<sup>b</sup>*. [jhund<sup>b</sup>.]
- FRY**, *n.* (Fr. *frei*) a swarm of little fishes — *Chhoti chhoti machhliyon kí jhánk yá*  
**FUB**, *n.* (Ger. *foppen*) to delay, to cheat — *Tálmá yá tal-matái k<sup>b</sup>, thamá yá dhokhá<sup>b</sup>*.
- FUCUS**, *n.* (L.) paint, disguise — *Potoc yá lagane ká rañ<sup>b</sup>, jhúthá bhek<sup>b</sup>*.
- FUCATE**, **FUCAT-ED**, *a.* painted, disguised — *Raigá huw yá raig se potá huá<sup>b</sup>, jhúthá*  
*bhek bháñye hue<sup>b</sup>*.
- FUD'DLE**, *v.* to make drunk, to intoxicate — *Mad-hosh k., mahmur k., bahut sharáb*  
*piná* — Matwálá k., mad men chur k., matwálá h. wá atisay madyapán k.
- FUD'DLER**, *n.* a drunkard — *Shurábi yá mai-khor* — Piakkar wá madyapánásakt.
- FUDGE**, *int.* an expression of contempt — [*Haqarat zahir karni men yah lafz musta-*  
*mal hotá hai,*] *chhi<sup>b</sup>, uh yá uf* — [Yah sabd ghriná prakásak hai,] *thúthú, thú.*
- FUEL**, *n.* (Fr. *feu*) the matter or aliment of fire; *v.* to feed with combustible matter,  
 to store with firing — *Indhan jaláwan yá táwan<sup>b</sup>; v.* nullun d. dáñná yá taganá<sup>b</sup>,  
*indhan se pátná<sup>b</sup>*.
- FUEL-ER**, *n.* one that supplies fuel — *Indhan jutáne w<sup>b</sup>, indhan juháne w<sup>b</sup>*.
- FUGACIOUS**, *a.* (L. *fugio*) flying away — *Ur-jáne w. yá bháñ jáne w<sup>b</sup>*.
- FUGACIOUS-NESS**, *n.* quality of flying away — *Ur-jáne yá bháñ-jáne kí sifat yá khásiyat*  
 — Ur-jáne wá bháñ-jáne ká dharm wá gun, paláyanaśilata.
- FUGACITY**, *n.* volatility, uncertainty — *Káfir-sifat, be-qarári yá be-sabáti* — Atisighra-  
 váyuparinámásilatá arthát sikhra váyu men ur-jáne ká dharm, asthiratá wá anisohay.
- FUGITIVE**, *a.* apt to fly away, volatile, unstable, fleeting, wandering, perishable; *n.*  
 a runaway, a deserter — *Bhag-jáne yá ur-jáne ke qabil. Káfir-sifat, be-sabúti yá be-*  
*garár, hubáhi árizi yá chad-roza, áwara saiyar yá dar-ba-dar, qábilu-zaravál yá*  
*jáni*; *n.* bhagorá<sup>b</sup>, gurez-pá ru-gardán yá firári — Bháñ-jáne wá ur-jáne w., atisighra-  
 váyuparinámásiil, asthir wá achirastháyi, chalá-játá urtá bahtá wá kshapanátra-  
 stháyi, báwdandí déwándol wá ramtáphirtá, náśavás wá náśaśil; *n.* bhaggi, paláyi.
- FUGITIVENESS**, *n.* volatility, instability — *Káfir-sifat, be-qarári be-sabáti yá ná-pae-*  
*dári* — Váyuparinámásiilatá arthát ur-jáne ká dharm, asthiratá astháyitwa wá chañ-  
 ehalatá. [men ek mazmún ká mutarátir áñá] — Sañgit men ek vishay ká bár bár áñá.
- FUGGE**, **fug**, *n.* a succession or repetition of parts in a musical composition — *Músiqi*  
**FUGH**, *int.* (S. *fah*) an expression of abhorrence — *Chhi<sup>b</sup>, thú-thú<sup>b</sup>*.

**FÜL'CRUM.** *n.* (L.) a prop. a support—*Tek tekni yā āṛ<sup>h</sup>, pushti-bān pāya yā markaz-i-harakat*—*Ādhār wā thānibh. avalamban ālamb tek wā uttolanādhār.*

**FÜL'CI-MENT.** *n.* a prop. support—*Tek tekni yā āṛ<sup>h</sup>, pushti-bān pāya yā markaz-i-harakat*—*Ādhār wā thānibh. avalamban ālamb wā uttolanādhār.*

**FÜL-FİL.** *v.* (S. *full, fyllan*) to accomplish, to perform, to complete—*Bajā-lānā yā bar-lānā, adā k. yā wafā k., tamām k.*—*Siddh k. wā sādhanā, karnā kar-lenā wā kar-dāl-nā, purā k.*

[*k. w. sādhanē w., kar dānē w., purā k. w., purak.*]

**FÜL-FÜL'LER.** *n.* one who fulfils—*Bajā-lānē w., adā k. w., tamām k. v.*—*Sādhak, siddh*

**FÜL-FÜL'LING.** *n.* completion, accomplishment—*Tamāmī, anjām sar-anjām sar-barāhī*

*yā insirām*—*Samāpti wā sampūrnatā, siddhi wā sādhan.*

**FÜL-FÜL'MENT.** *n.* accomplishment, performance, completion, execution—*Insirām yā anjām, adā ifā yā 'uhda-barī, tamāmī, kār-guzārī*—*Siddhi wā sahsiddhi, nirvāh wā nishpādan, pūrnatā wā samāpti, nishpatti, niberā wā sādhan.*

**FÜL'GENT.** *a.* (L. *fulgent*) shining, bright—*Utrakhshān yā tābān, raushan shu'la-war-tāb-nā yā julwa-war*—*Chamaktā laukti jagjagāt wā dīptimān, dyutimān prabhāwān wā tejomay.*

[*Prabhī prātī, wā dīpti, tej dyuti wā kari chamchamādhāt.*]

**FÜL'GOK.** *n.* splendour, dazzling brightness—*Jalwa, tāb-dārī yā nihāyat kari roshni*—

**FÜL'LIQ'I-NOUS.** *a.* (L. *fuligo*) sooty—*Kālā<sup>h</sup>, koylā-sā<sup>h</sup>, dhuān-sā<sup>h</sup>, kalautā<sup>h</sup>, kājāl*

*se dhūrā khū<sup>h</sup>.*

[*Kajjalamay avasthā meñ. dhūmradasā meñ.*]

**FÜL'LIQ'I-NOUS LY.** *ad.* in sooty state—*Kājāl se bhari hūi hālat meñ. pur-dīd hālat meñ*—

**FÜL'I-MART.** See **FOUMART.**

**FÜLL.** *a.* (S.) having no empty space, replete, abounding, supplied, plump, saturated,

complete, large, strong, mature : *n.* complete measure, the whole : *ad.* quite, ex-

actly, directly—*Pur, mā mīr, umāgītā-huā<sup>h</sup>, khālī-nahīn. tāza pur-gosht yī, taiyār,*

*āsīda ser yā lab ā-lab, musallam yā kāmīl. bhāri barā yā āsīda k. v., saht yā bu-*

*land, pakhta yā rusāda :* *n.* *kāmīl, kulliyā yā majmū'* : *ad.* *bi-l-kull yā be-kam-o-kāst,*

*bi-nahīn-hi bi-ānibh yā hī-ba-lū, sarihan*—*Purā, pūrī wā paripurī, bhārā, kūnya nahīn,*

*motā wā phildīphālā aghāyā tript wā nakenak, akhand wā samagra, nikhlī vipul wā*

*yatheshī, ūnchā karā wā spashī, pakkā wā sampanna :* *n.* *pūrnatā, sākalya ; ad.* *sar-*

*vathā, thik, siddhā.*

**FÜLLY.** *ad.* completely, entirely—*Bi-l-kulliyā, bi-tamāmī-hi*—*Nipāt, sampūrī rūp se.*

**FÜLL'NESS.** *n.* the state of being full, completeness, abundance, satiety, plenty—*Mā mīrī,*

*kāmāl yā tamāmī, ifrāt yā kasrat. ser yā āsīdaqī, fawqat yā ziyādūtī*—*Pūrnatā*

*wā paripurnatā, siddhi wā sampannatā, bahutāyat, triptī wā santushtī, bāhulya.*

**FÜLL'Y-CORNERED.** *a.* fed full with acorns—*Shāh-bulūt ke tukhm yā mewe se bhar-ṭeṭ*

*khilāyā huā*—*Sinduravriksh ke bij wā phal se bhar ṭeṭ khilāyā huā.*

**FÜLL'BLÓOMED.** *a.* having perfect bloom—*Pur-bahār*—*Tāṭahāyā, khilā huā, na-*

*vayavvanavishīst.*

**FÜLL'BLÓWN.** *a.* fully expanded or distended—*Khilā-huā yā phulā-huā<sup>h</sup>.*

**FÜLL'BÖT-TOMED.** *a.* having a full bottom—*Bhāri yā bari pēndī-walā<sup>h</sup>.*

**FÜLL'BÜT.** *ad.* directly and with violence—*Sidhā aur zor se*—*Sidhā aur veg se.*

**FÜLL'CHARGED.** *a.* charged to the utmost—*Nak-e-nak yā thūs-kar bhārā huā<sup>h</sup>.* [*yā<sup>h</sup>.*]

**FÜLL'CRAMMED.** *a.* crammed to satiety—*Nāk tak khilāyā-gayā<sup>h</sup>, thūs-kar khilāyā-ga-*

**FÜLL'DRESSED.** *a.* dressed in form—*Banā-thānā yā sub kapre pakhine huē<sup>h</sup>.* [*huā.*]

**FÜLL'DRIVE.** *a.* driving with full speed—*Barē zor se hānkīā huā*—*Barē veg se hānkīā*

**FÜLL'EARED.** *a.* having heads full of grain—*Galla-pur-ḡhoshā-dār*—*Jiskī bālī meñ*

*anāj bhārā ho, anāj se bhari hūi bālīwalā.*

**FÜLL'FED.** *a.* fed to fullness, sated, fat—*Bhar-ṭeṭ khilāyā huā<sup>h</sup>. ser yā āsīda, taiyār*

*yā farībī*—*Chhakkār khilāyā gayā, paritript, motā wā bhrīstapushī.*

**FÜLL'FRAUGHT.** *a.* fully stored—*Bhar-pūr<sup>h</sup>.* [*khilāyā gayā.*]

**FÜLL'GORGED.** *a.* too much fed—*Be-andāza khilāyā-gayā*—*Bīnā-parimān wā chhakkār*

**FÜLL'GROWN.** *a.* completely grown—*Barhā-huā yā barh-chukā<sup>h</sup>.*

**FÜLL'HEART-ED.** *a.* full of confidence—*Dhūrhas se bhārā huā<sup>h</sup>.*

**FÜLL'HÖT.** *a.* heated to the utmost—*Nihāyat garm kiyā huā, nihāyat garmāyā huā*—

*Atyant praḡhand wā ugra kiyā huā.*

**FÜLL'LÄ-DEN.** *a.* laden to the full—*Bhar-pūr lādā huā<sup>h</sup>.*

**FÜLL'MÄNNED.** *a.* fully furnished with men—*Ba-ḡhībī ādmīyon se bhārī huā*—*Sam-*

*pūrī rūp se manushyon se bhārā huā.* [*wā karē bol kā.*]

**FÜLL'MOUTHED.** *a.* having a strong voice—*Buland yā saht āwāz kā*—*Ūnche wā bhāri*

**FÜLL'ORBED.** *a.* having the orb complete—*Pure gur kā*—*Akhandamaṇḍal.* [*huā.*]

**FÜLL'SPRÉAD.** *a.* spread to the utmost extent—*Khūb phailā huā*—*Sampūrī rūp se phailā*

**FÜLL'STÖM-ACHED.** *a.* crammed in the stomach—*Pur-shikam*—*Ṭeṭbhārā.* [*huā<sup>h</sup>.*]

**FÜLL'STUFFED.** *a.* filled to the utmost extent—*Thūs-kar bhārā huā<sup>h</sup>, nak-e-nak bhārā*

**FÜLL'SUMMED.** *a.* complete in all its parts—*Musallam, sar-ā-pā kāmīl*—*Akhand.*

**FÜLL'WINGED.** *a.* having large or strong wings—*Barē yā masbūt dānē-dār*—*Barē wā*

*porhe dānē w.*

- FÜLL, v.** (S. *fullian*) to cleanse and thicken cloth in a mill—*Chakki mei kapre ko dhoñá aur motá k<sup>h</sup>*. [aur motá kartá hai<sup>h</sup>.]
- FÜLL'ER, n.** one whose trade is to full cloth—*Dhobi<sup>h</sup>, chakki mei kapre ko jo dhotá hai*
- FÜLL-ER'S-EARTH, n.** a kind of clay—*Sajji-matti<sup>h</sup>, rehi yá reh<sup>h</sup>*.
- FÜLL'ING-MILL, n.** a mill for fulling cloth—*Kapre ke dhone aur mote karne ki chakki<sup>h</sup>*.
- FÜL'MI-NATE, v.** (L. *fulmen*) to thunder, to explode, to denounce—*Gurojná<sup>h</sup>, karakná<sup>h</sup>, lá'nat ke sáth malámat k.*—Ghaharná wá ghaharíná, tarapná, garaj<sup>h</sup>, kosná wá sáp d. [Ghaharaha<sup>h</sup>, tarap, garaj ke sáth abhisip lá d.
- FÜL-MI-NĀ'TION, n.** the act of fulminating—*Garaj<sup>h</sup>, karak<sup>h</sup>, lá'nat ke sáth malámat*—
- FÜL'MINE, v.** to thunder, to shoot—*Garajna karakná yá tarapná<sup>h</sup>, chalíná yá phekná<sup>h</sup>*.
- FÜL'MI-NA-TO-RY, a.** thundering, striking horror—*Garajne w. yá tarapne w<sup>h</sup>, ghaharane w<sup>h</sup>*. [ná-pasand—Ghriñirha wá ghriñajanak, kutsit wá aruchir.
- FÜL/SOME, a.** (S. *ful*) nauseous, offensive—*Karāh yá mukráh, ná-guvar ná-guvar yá*
- FÜL/SOME-LY, ad.** nauseously, offensively—*Karāhiyat se, ná-guvarí yá ná-pasandi se*—Ghriñirhatipirvak wá guhya bhāv se, aruchirati wá kutsitatwa se.
- FÜL/SOME-NESS, n.** nauseousness, foulness—*Karāhiyat yá nafrat, qilázat yá najámat*—Garhyati wá aruchirati, kutsitatwa wá apavitratawa. [diya.
- FÜL'VID, a.** (L. *fulvus*) yellow, tawny—*Záfrání, zard*—Kunukmavarn wá piá. har-
- FÜM'BLE, v.** (D. *fommelen*) to attempt awkwardly, to handle much, to puzzle—*Anári-pan se kám k<sup>h</sup>, bahut háth-dútná yá háth-lagáná yá tapótná<sup>h</sup>, ghabrá-d<sup>h</sup>*.
- FÜM BLES, n.** one who fumbles—*Anári yá bluchch<sup>h</sup>*.
- FÜM'BLING-LY, ad.** in an awkward manner—*Anári-pan se<sup>h</sup>*.
- FÜME, n.** (L. *fumus*) smoke vapour, rage, idle conceit; v. to smoke, to rage—*Dúd, bukhár, gusz gussu yá qur, b-húda khaqál. v. dúl-uthná yá dúd se wa'attur k. yá hawá-ho-jáná, gusz yá josh-kharosh mei<sup>h</sup> k.*—Dhumán wá dhüm, váshp, wá bhaph, kop wá krodh, vyarth tarang; v. dhumán uthná wá dhüm se sugandhi k. wá ur jána, kop wá krodh k.
- FÜ-MĀ'DO, n.** a smoked fish—*Dhumán se sukhlái kú machhli<sup>h</sup>*.
- FÜ'MA-TO-RY, FÜ'MI-TER, n.** a plant—*Fü-pápyá<sup>h</sup>*.
- FÜ-MÉTTE, n.** the scent of meat—*Más ki mahuk yá gamak<sup>h</sup>*.
- FÜ'MID, a.** smoky, vaporous—*Pur-dúd, dukhání yá pur-bukhár*—Dhumamay wá dhumándhar, váshpamay wá bháphamay.
- FÜ'MI-GATE, v.** to smoke, to perfume—*Baphará lená yá dená<sup>h</sup>, básná yá mahkáná<sup>h</sup>*.
- FÜ-MI-GĀ'TION, n.** scent raised by smoke—*Bapháre ki gamuk mahuk yá bás<sup>h</sup>*
- FÜ'MING, n.** the act of scenting by smoke—*Bapháre se mahkáná<sup>h</sup>*.
- FÜ'MISO-LY, ad.** angrily, in a rage—*Gusse se, gusz yá qur mei*—Krodh se, kop mei.
- FÜ'MISH, a.** smoky, cruel, choleric—*Pur-dúd, garm, gussu-war*—Dhumamay wá dhumándhar, tap wá tát, krodh wá risahí. [wá dhúmotpádk.
- FÜ'MOUS, FÜ'MY, a.** producing fumes—*Dúd-náz dúd-áwar yá dhumán-gar*—Dhumajanak
- FÜ'MET, n.** (L. *fumus*) the dung of deer—*Il-ran ki le.ri yá meñgá<sup>h</sup>*.
- FÜ'N, n.** (S. *faññ*?) sport, merriment—*Khel<sup>h</sup>, chulul yá chahal-pahal<sup>h</sup>*.
- FÜ'N'Y, a.** droll, comical—*Shádi-angez yá maskhara yá tumáshe-ká, tabassum-áwar yá zaríf*—Kantuki wá hásyajanak, háskar wá rasik.
- FÜ-NĀ'M'BU-LIST, n.** (L. *funis, ambulo*) a rope-dancer—*Russe par náchne w<sup>h</sup>*.
- FÜ-NĀ'M'BU-LA-TO-RY, a.** like a rope-dancer—*Russe par náchne-wále sarikhá<sup>h</sup>*.
- FÜ'NCTION, n.** (L. *functus*) employment, office, occupation, power—*Kám<sup>h</sup>, khidmat yá 'uhda, peshu yá roz-gár, quwat yá qábiliyat*—Karm wá kárya, pad vritti wá adhikár, vyápár wá vyavasáy, śakti. [kari wá adhikári.
- FÜ'NCTION-ARY, n.** one who holds an office—*'Uhda-dár yá kám-dár*—Padasth karmat-
- FÜ'ND, n.** (L. *fundus*) stock, capital, money lent to government; v. to place in a fund—*Púnj<sup>h</sup>, máya yá sarmáya, sur-kár mei súd par zar-amánat; v. súd par dharná, kahin súd par jam' kar d.*—Sañchay wá punj, múladhau, jo dhan rájakosh mei byáj par diyá jatá hai; v. kahin byáj par lagá d.
- FÜ'ND-AMENT, n.** (L. *fundus*) foundation, the lower part of the body, the seat—*Bunyád yá biná, gáñr<sup>h</sup>, chútar<sup>h</sup>*—New wá jar, gud wá maladwár, adhobhág wá adhodes.
- FÜ'N-DA-MĒNT'AL, a.** serving for the foundation, essential, important; n. a leading principle, an essential part—*Bunyádi, asl, zarúri; n. mádda asl yá jauhar, zarúri yá asl hissa*—Múlik, vástav wá pradhánarth, avásyak; n. múlattatwa wá pradhánatattwa, sár. [sár se, jar wá mül se.
- FÜ'N-DA-MĒNT'AL-LY, ad.** essentially, originally—*Asl se, bunyád se*—Múlattatwa wá
- FÜ'N'ER-AL, n.** (L. *funus*) burial, interment; a. pertaining to burial, mourning—*Tadfn yá takfn, tajhiz yá dafn; n. dafn-mansúb, mátami*—Gártop, bhúmisamarpan; a. gártopsambandhi, vilápi wá śokasúchak.
- FÜ'N'ER-IAL, a.** belonging to funerals—*Dafn-mansúb*—Gártopsambandhi.
- FÜ'N'ER-Ā'TION, n.** the act of burying—*Tadfn yá dafn*—Gártop.

FU-NĒ'RE-AL, a. relating to a funeral, mournful—*Tadfin-mansūb, mātani mātam-zada yā gam-gin*—Gārtopsambandhi, vilāpi wā śokasūchak wā niranand.

FUN'GUS, n. (L.) a mushroom, an excrescence—*Kukur-mūṭā yā kukraundhā<sup>b</sup>, masā<sup>b</sup>*.

FUN'GE, n. a blockhead, a dolt, a fool—*Ghāmar yā ullū<sup>b</sup> gāwā<sup>b</sup>, dhuchch<sup>b</sup>*.

FUN-GOS'T-TY, n. soft excrescence—*Masā gulmā yā gillī<sup>b</sup>*.

FUN'GOS, a. excrescent, spongy—*Kisā dūse se phūt-kar niklā huā<sup>b</sup>, gulgulā pulmilā yā polā<sup>b</sup>*.  
[*bad-bū k.*—Durgandh; v. gandhanā wā durgandh k.]

FUNK, n. an offensive smell; v. to emit an offensive smell—*Bad-bo yā bad-bū*; v.

FUN'NEL, n. (W. *fynel*) an inverted cone with a pipe, a passage, the shaft of a chimney—*Purni yā choigā<sup>b</sup>, rāh, dūd-kash*—Nali wā pupli, marg wā path, dhuñ-śārā wā dhūniapath.

FUR, n. (Fr. *fourrer*) skin with soft hair; a. made of fur; v. to cover with fur—*Samūr, narm pashm*; a. *sumūr yā narm pashm kā ba...ā huā*; v. *sumūr yā narm pashm lagānā*—Salomacharm, komal pašulom; v. komal pašulom lagānā wā salomacharm lagānā.

FUR'RI-ER, n. a dealer in furs—*Samūr-furosh*—Paśulomavyavasiyī wā salomacharmavyavasiyī.  
[sucharm.]

FUR'RI-ER-Y, n. furs in general—*Samūr*—Paśulom salomacharm wā lomavisiṣṭapap.

FUR'RY, a. covered with fur, consisting of fur—*Samūri yā samūr-posh, sumūr yā pashm kā*—Komal pašulom wā komal salomacharm pahine huq, komalapaśulom wā salomacharm kā banā huā.

FUR'RE LÖW, n. fur or trimming round the lower part of a woman's dress; v. to adorn with furbelows—*Peshwā: kā chikan-dār kanāra*; v. *peshwāz kā chikan-dār kanāra lagānā*—Ghāghare ki auñth wā kor jismen chunat ralti hai; v. ghāghare meñ aisi auñth wā kor lagānā ki jismen chunat ralti hai. [wā komalalom kā banā huā.]

FUR'WROUGHT, a. made of fur—*Samūr yā narm pashm kā banā huā*—Salomacharm.

FUR'BISH, v. (Fr. *fourbir*) to burnish, to polish, to rub to brightness—*Saiyat k., sāf k. yā jilā-d., maṭ-kar chenkā d<sup>b</sup>*.—Jhalkānā, ujā wā ujjwal k., ragarkar chamchamā d.

FUR'CATION, n. (L. *furca*) division like a fork—*Shākh nikalnā, kai-muñhe kānte ke tar par munqasim h.*—Dāl nikalnā, kai phalwāle kānte ke sadriś nyārā wā prithak h.  
[rūsi<sup>b</sup>.]

FUR'FUR, n. (L.) husk, scurf, dandruff—*Chhilkā yā bhūsi<sup>b</sup>, chamre par ki papri<sup>b</sup>*.

FUR'IOUS. See under FURY.

FURL, v. (Fr. *ferler*) to draw or wrap up—*Khinchā yā lapet-lānā<sup>b</sup>*.

FURLONG, n. (S. *fur, lang*) a measure of length, the eighth part of a mile—*Lambāi kā nāp<sup>b</sup>, ek mil kā āthwāñ hissa yā nī ek kos kā solahvāñ hissa*—Lambāi kā māl wā pariman, ek mil kā āthwāñ bhāg arthāt ek kos kā solahwāñ bhāg. [Chhutti.]

FURLOUGH, fūr'lo, n. (D. *verlof*) a temporary leave of absence—*Rukhsat yā rizā*.

FUR'MEN-TY. See FRUMENTY.  
[thi<sup>b</sup>, bhār yā bharsāñ<sup>b</sup>.]

FUR'NACE, n. (L. *fornax*) a place for melting metals, an inclosed fireplace—*Bhat*.

FUR'NISH, v. (Fr. *fournir*) to supply, to store, to fit up, to equip—*Sar-barāh k. yā baham-pahunchānā, mā'mūr k., murattab k., ārāsta k. yā sās-o-sāmān se taiyār k.*—Juhānā jutānā wā pahunchānā. bhānā, sañwānā, sajānā.

FUR'NISH-ER, n. one who furnishes—*Sar-barāh k. w., baham-pahunchānē w., mā'mūr k. w., murattab k. w., ārāsta k. w.*—Juhānē w., bhānē w., sañwānē w., sajānē w.

FUR'NISH-ING, n. a sample, a show—*Namūna, numūish*—Bangī, dekhaw.

FUR'NITURE, n. moveables, goods, equipage—*Asās-u-l-bait yā lavāzima, asbāb, sās-o-sāmān*—Asthāwaravastu wā asthāwaradravya, sāmagrī wā ātilā, sāj wā alaṅkriyā.

FUR'ROW, n. (S. *fur*) a small trench made by a plough; v. to cut in furrows—*Kūār<sup>b</sup> harāi<sup>b</sup>, reghārī<sup>b</sup>*; v. *kūār harāi reghārī yā nāri banānā<sup>b</sup>*.

FUR'ROW FAGED a. having a wrinkled face—*Shikan-dār chihre w., pur-shikan chihre kā*—Rekhnākitavadan, jhūriyā muñhwāla.  
[hai<sup>b</sup>.]

FUR'ROW-WEED, n. a weed growing on ploughed land—*Jote hue khet par jo ghās jamī*.

FURTHER, a. (S. *forth*) at a greater distance; ad. to a greater distance; v. to promote, to advance, to assist—*Dūr-tar yā ziyāda*; ad. *dūr-tar*; v. *taqqiqī yā taqwiyyat d., barhānā<sup>b</sup>, madad d.*—Dūratar, aur dūr, adhik; ad. dūratar wā aur dūr; v. sahayatā k., āge k., upakār k.  
[wā upakār, sahayatā.]

FURTHER-ANCE, n. promotion, advancement—*Taraqqī, taqwiyyat yā madad*—Vridhdī.

FURTHER-ER, n. a promoter, an advancer—*Taraqqī yā taqwiyyat d. w., barhānē w<sup>b</sup>*.—Upakāri upakārak wā sahayyakartā, pravardhak wā sañvardhanakāri.

FUR'THEST, a. at the greatest distance—*Dūr-tarin, sab se dūr<sup>b</sup>*—Dūratam, atyantadūr.

FURTHER-MORE, ad. moreover, besides—*Tis par bhī<sup>b</sup>, alāwa yā siwā-iske*—Is par bhī wā aur bhī, iske upar.

FUR'TIVE, a. (L. *fur*) stolen—*Churāyā-huā yā chorī-kā<sup>b</sup>*.

FUR'RY, n. (L. *furo*) madness, rage, passion, frenzy, a raging woman—*Divānagi yā junūn, qahr yā qazab, taish yā josh-kharosh, saudā, jhagrālā aur tund-mizāj aurat*—Bailāi unmād wā krodh, ugratā, sir wā vikāshptatā, kalāhkāri aur prachand stri.

- FŪ'RI-OUS**, *a.* mad, raging, violent—*Dīwāna yā majnūn, qazab-nāk yā barham, tund yā shadid*—Unmatta pāgal wā sirī, kriddh kopākul krodhākul wā risalā, ugra wā uchchāṇḍ.
- FŪ'RI-OUS-LY**, *ad.* madly, violently—*Dīwānagī yā junān se, tundī yā shiddat se*—Unmattatā kopākulatī wā sir se, ugratā wā mahaveg se.
- FŪ'RI-OUS-NESS**, *n.* madness, frenzy—*Dīwānagī, junān yā josh-kharosh*—Unmattatā, ugratā kopākulatā uchchāṇḍatā wā unmād.
- FŪ'RUN-CLE**, *n.* an angry pustule, a boil—*(Chhālā yā phapholā<sup>h</sup>, phorā<sup>h</sup>).*
- FŪ'RY-LIKE**, *a.* raging, raging, violent—*Mojnūn, qazab-nāk, tund*—Sirī, kopākul wā krodhākul, ugra wā uchchāṇḍ.
- FŪ'RZE**, *n.* (S. *firs*) a prickly shrub, whin—*Kaṇṭailā jhār<sup>h</sup>, kaṇṭailā jaṅgīl per<sup>h</sup>.*
- FŪ'RZY**, *a.* overgrown with furze—*Kaṇṭailē jhār se bhārā huā<sup>h</sup>.*
- FŪS'COUS**, *a.* (L. *fuscus*) brown, dark—*Bharā<sup>h</sup>, kālā<sup>h</sup>.*
- FŪSE**, *v.* (L. *fusum*) to melt, to liquefy—*Galānā yā galnā<sup>h</sup>, pighlānā taghilānā pighlānā yā taghilānā<sup>h</sup>.* [taghilne ke yogya.]
- FŪ'SI-BLE**, *a.* that may be melted—*Gulāzanda, galne-jog<sup>h</sup>*—Galaniyā dravaniyā wā
- FŪ'SI-BIL'-TY**, *n.* quality of being fusible—*Gulāzendagī, gal jāne kī khāssiyat*—Galaniyā dravaniyatā wā taghil jāne kī yogyātā.
- FŪ'SILE**, *a.* capable of being melted, flowing—*Gulāzanda, ravānā yā saiyāl*—Galaniyā wā dravaniyā, dravya wā bahtā.
- FŪ'SION**, *n.* the act of melting, fluidity—*Gulāz yā gulāzhtagī, saiyālī*—Pighlāw wā taghilāw, bahaw wā dravyatwā.
- FŪ'SEE'**, *n.* (L. *fusus*) the cone round which the chain of a watch is wound—*Gharī ke andar ek gār-dumā kāñṭā jismē zanjir lapetī jāti hai*—Gharī meñ ek suī jismēñ sikri lapetī jāti hai.
- FŪ'SEE'**, *n.* (Fr.) a musket, a pipe for firing a bomb—*Bandūq, falitā yā palitā*—Patharkalā wā kslundra āgneyanārī, āgneyachūrnayisishṭanālī. [patharkalā.]
- FŪ'SIL'**, *fu-zē'*, *n.* a musket, a firelock—*Bandūq, tūpak*—Āgneyanārī, wā agnyāstra.
- FŪ'SI-LEER'**, *n.* a soldier armed with a musket—*Bandūq-chī yā bandūq-band*—Patharkalā bāndhne w. [chalchal yā kharbari<sup>h</sup>.]
- FŪ'SS**, *n.* (S. *fus*) a bustle, a tumult—*Daur-dhūp yā dhūm-dhām<sup>h</sup>, bhakherā haurā*
- FŪST**, *n.* (Fr. *jāt*) the shaft of a column, a strong smell; *v.* to become mouldy—*Tana-i-sitiān yā sitiān, bad-bū yā bad-bo*; *v.* *bhukuriyānā<sup>h</sup>, phaphūndiyānā<sup>h</sup>*—Stann-bhadand stannbh wā khaanbhā, durgandh wā kutsitagandh; *v.* basānā, bisāendhā h.
- FŪST'ED**, *a.* mouldy, having a bad smell—*Phaphūndiyāhā yā bhukuriyāhā<sup>h</sup>, bisāendhā yā basātā huā<sup>h</sup>.*
- FŪST'Y**, *a.* ill-smelling, mouldy—*Bisāendhā yā basātā<sup>h</sup>, phaphūndiyāhā phaphūndiyāhā huā yā bhukuriyāhā<sup>h</sup>.*
- FŪST'INESS**, *n.* mouldiness, bad smell—*Phaphūndiyāhā<sup>h</sup>, bisāendhā yā dur-gandh<sup>h</sup>.*
- FŪST'IAN**, *n.* (Fr. *fustine*) a kind of cloth, an inflated style of writing, bombast; *a.* made of fustian, bombastic—*Ek qism kī kaprā, mubālaga, lāf-zamī*; *a. ek qism ke kapre kī banā huā, raṅgin yā mubālaga-āmez*—*Ek bhāntī kī motā kaprī, atisayokti, darpavākya wā garvitavāgyvritti*; *a. ek bhāntī ke mote kapre kī banā huā atisayoktivyisishṭ wā anarthak aur bare bare vākyon se bhārī huā.*
- FŪST'IAN-IST**, *n.* a writer of bombast—*Mubālaga-navis*—Atisayoktirachak.
- FŪST'IC**, *n.* (L. *fustis*) a kind of dye-wood—*Ek lakri jis se pilā raṅg raṅgā jātā hai<sup>h</sup>.*
- FŪSTI-GATE**, *v.* (L. *fustis*) to eudgel—*Sontiyānā yā lāthiyānā<sup>h</sup>, sonte mā:nā<sup>h</sup>*. [kī mār.]
- FŪS-TI-GĀ'TION**, *n.* a beating with a cudgel—*Sontē-bāzī yā lāth-bāzī*—Sontē wā lāthī
- FŪ'TILE**, *a.* (L. *futilis*) trifling, worthless—*Sabuk yā nā-chiz, nā-kāra nā-bakār yā be-qadr*—Tuchchhā wā halkā, asūr wā nirarthak.
- FU-TIL'-TY**, *n.* triflingness, want of weight—*Khiffat le-haqiqatī yā be-qadrī, subhī*—Tuchchhātā wā asratāt, halkāpan halkāī wā lāghav.
- FŪ'TURE**, *a.* (L. *futurus*) that is to be or come hereafter; *n.* time to come—*Mustaqbil yā āyanda*; *n.* *istiqbāl yā nī āyanda-zamāna*—Bhāvi bhavishyat wā āgāmī; *n.* bhavishyatkal wā bhavishyat.
- FŪ-TU-R'ION**, *n.* the state of being future—*Istiqbāl*—Bhavishyattwā.
- FU-TŪ'RI-TY**, *n.* time or event to come—*Āyanda-zamāna yā āyanda-mājarā*—Bhavishyatkal wā bhavishyadghatanā.
- FŪZZ**, *v.* to fly out in small particles—*Zarra zarra ho-ke urnā*—Kap wā paramāṇu hokar ur jānā.
- FŪZZ'BALL**, *n.* a kind of fungus—*Ek bhānt kī kukur-mūtā yā kukraundhā<sup>h</sup>.*
- FŪZZ'LE**, *v.* to make drunk—*Pilā-kar matwālā<sup>h</sup>.*
- FŪY**, *int.* (S. *fian*) a word which expresses blame dislike or contempt—*Yah lafz mazammāt nafrat yā haqarat ke zāhir karne meñ mustamāl hotā hai jaisē shak yā ūh, chhī-chhō<sup>h</sup>, lā-haul, tauha*—Yah šabd nindā aruchi wā ghrīpā ke prakāś karne meñ bolā wā likhā jētā hai jaisē dhikdhuk, thūthū, thurīthūr.

## G.

**GĀB**, *v.* (S. *gabban*) to talk idly, to prate; *n.* loquacity—*Barbarānā<sup>b</sup>, baknā yā bak-wād k<sup>b</sup>*; *n.* *barbarāhat bakwās yā bakwād<sup>b</sup>*.

**GĀB'LE**, *v.* to talk without meaning, to utter inarticulate sounds; *n.* talk without meaning—*Baknā barbarānā yā bakwād k<sup>b</sup>, gheñ-peñ k. yā aisi boli bolnā jo samajh meñ na āwe<sup>b</sup> n. barbarāhat bukbak yā urbar<sup>b</sup>*.

**GĀBAR-DĪNE**, *n.* (Sp. *gabardina*) a coarse frock, a mean dress—*Ek qism kā moṭā aṅgarkhā yā jānu, pēch libā*.—*Ek bhāūt kā moṭā aṅgarkhā, kutsit vastra*.

**GĀ'BEL**, *n.* (Fr. *gabelle*) a tax—*Muhsūl*—*Sūlk wā kar*.

[dhyakhsh.

**GĀ'BEL-LER**, *n.* a collector of taxes—*Muhsūl kā tahsil-dār*—*Kar bāṭorne w. wā suikā*.

**GĀ'BJ-ON**, *n.* (Fr.) a basket filled with earth used in fortification—*Tukrā durā yā daurī jismeñ matī bhar-kar loy usko garhī meñ dhar dete haiñ aur larāī meñ uskī ār meñ rakhte haiñ<sup>b</sup>*.

**GĀ'BLE** *n.* (Ger. *giebel*) the triangular end of a house—*Pākhā yā pakhwā<sup>b</sup>*.

**GĀD**, *n.* (S.) a wedge, a stile or graver—*Pachchap<sup>b</sup>, sūi yā chheni<sup>b</sup>*.

**GĀ'D'PLY**, *n.* a fly that stings cattle—*Dāns<sup>b</sup>*.

**GĀ'D**, *v.* (S. *gāṇ*?) to ramble about—*Harza-phirā, harza-gardī k.*, *charkh-mārānā*—*Dāwān-dol phirāī rāṭnā wā idhar udhar phirāī*. [wān-dol phirantī.

**GĀ'D'ER**, *n.* one who goes about idly—*Harza-gard, kūcha gard, āwārā*—*Bāw-dandī, dā-*

**GĀ'D'ING**, *n.* a going about—*Harza-gardī kūcha-gardī yā āwārāgi*—*Dāwān-dol bhraman*.

**GĀ'D'ING-LY**, *ad.* in a gadding manner—*Harza-gardī yā āwārāgi se*—*Dāwān-dol bhra-*

*man se*.

**GĀ'ELIC**, *n.* (L. *gallic*) a dialect of the Celtic language; *a.* pertaining to the Gaelic language—*Selt wā Kelt logon kī ek zabān*; *a.* *Galik yā nī Selt yā Kelt logon kī ek zabān ke mutāalliq*—*Selt wā Kelt logon kī ek bhāshā wā boli*; *a.* *Galik arthāt Selt wā Kelt logon kī ek bhāshā kā sambandhī wā vishayak*.

**GĀ'FFER**, *n.* (S. *gāfira*) an old rustic—*Ek bīrhū gāwrelā<sup>b</sup>*.

**GĀ'FFLE**, *n.* (S. *gāfla*) a lever to bend a cross-bow, an artificial spur for a cock—*Kamān jhūkāw wā tipē ek dandā, harāṭke murgī kā torkā, kāitā*—*Dhanush jhūkāne ke nimittā ek dandā, lapāṅke kukkūt kā kītrīm kāitā*.

**GĀG**, *v.* (S. *gag*) to stop the mouth; *n.* something to stop speech—*Muñh-band-k.*, *muñh-dhatthānā yā muñh meñ dhatthā d<sup>b</sup>*. *n.* *muñh band karne kā dhatthā dhatthā nā dattā*.

**GĀG'ER**, *n.* one who gags—*Muñh band k. w.*, *muñh meñ dhatthā d. w<sup>b</sup>*.

**GĀ'GE**, *n.* (Fr.) a pledge, a pawn, a measure, a rule; *v.* to pledge, to measure—*Short, girāw nā rān, māj<sup>b</sup>, khott-kash*; *v.* *short k. yā girāw rakhnā, māpnā<sup>b</sup>*—*Pap wā hor, bandhak, nāp wā parimān-vidhī, mīpanayantra wā lakir khūchne kā yantra*; *v.* *pan k. wā hor badhnā wā bandhak dharnā, nāpnā*.

**GĀ'GGLE**, *v.* (D. *gagelen*) to make a noise like a goose—*Kān-kān yā ghon-ghon k<sup>b</sup>*.

**GĀ'GLING**, *n.* a noise made by geese—*Kān-kān ghon-ghon yā bat-kā-bol*.

**GĀ'I-ETTY**. See under **GAY**.

**GĀ'IN** *v.* (Fr. *gagner*) to obtain, to win, to attain, to have advantage or profit, to advance; *n.* profit, advantage—*Hāsil k.*, *jitnā<sup>b</sup>, tahsil k. yā paidā k.*, *naṭ<sup>b</sup>-uthānā yā qālib h. yā pesh-raft-lejānā, mazlik yā pesh jānā*; *n.* *naṭ<sup>b</sup> yā hāsil<sup>b</sup>, fāida yā sūd*—*Kamīnā, pānā wā parājay karke lenā, arjān wā uparjān k.*, *lābh uthānā, āge barhnā wā uikat jānā*; *n.* *lābh, phal wā arth*. [mān, arjanahār, arjak, uparjak, prāpak, labdhā.

**GĀ'IN'ER**, *n.* one who gains—*Bahra-yāb, mustafā, bahra-war nā f-yāb*—*Ka-*

**GĀ'IN'FUL**, *a.* advantageous, lucrative—*Sūd-mand yā muṣid, fāida-baksh gunjāishī yā*

*pur-naṭ*—*Phalad wā arthajanak, libhajanak*. [lābh se.

**GĀ'IN'FUL-LY**, *ad.* profitably, advantageously—*Bā-fāida, muṣilāna*—*Phal wā arth se*.

**GĀ'IN'FUL-NESS**, *n.* profit, advantage—*Fāida yā sūd, naṭ<sup>b</sup> yā hāsil*—*Arth wā phal, lābh*.

**GĀ'IN'LESS**, *a.* unprofitable, of no advantage—*Be-fāida, be-gunjāish be-sūd yā lā-hāsil*—

*Nishphal, nirarthak*. [anupayog.

**GĀ'IN'LES-NESS**, *n.* unprofitableness—*Lāhāsilī yā nā-bakārī*—*Nishphalatī vyarthatā wā*

**GĀ'IN'LY**, *ad.* handily, readily, dexterously—*Kārī-garī se, chustī se, chālākī se*—*Dakha-*

*tāpūrvak, phurtī se, nipunatī wā chātūrī se*.

**GĀ'IN'SĀY**, *v.* (*againsat, say*) to contradict, to oppose, to dispute, to deny—*Radd-o-badal k.*, *mubāhaza k.*, *hujjat yā baḥs k.*, *inkār k.*—*Viparīt-kahnā bāt-duhrānā wā bāt-kāt-*

*d. vād k.*, *vitandā wā vādānūvād k.*, *nakārna nahīn k. wā naṭnā*.

**GĀ'IN'SĀY-ER**, *n.* one who contradicts—*Radd-badal k. w.*, *bar-khilāf kahne w. yā bar-'aks kahne w.*—*Viparītavādī, vādī, virodhī, viparīt-kahne w.*, *bāt-duhrāne w.*, *bāt-kāṭne*

*jhuthlāne w.* [wā viparītavād.

**GĀ'IN'SĀY-ING**, *n.* opposition—*Radd-badal taḥkāluf mu'ārāza yā ta'arruz*—*Virodh vād*

**GĀ'IRISH**. See **GARISH**.

**GĀ'IT**, *n.* (D. *gat*) a way, march, the manner and air of walking—*Rāh, safar yā kūch,*

*raftar yā rawish*—*Mārg wā path, gati wā gaman, chāl chalan wā sarañ*.



GAI'R'ED, *a.* having a particular gait—*Khāas rawish-dār, khāas-raftār-dār*—Viśesh chāl w., viśesh chalen kā.

GAI'TER, *n.* (Fr. *gaitre*) a covering of cloth for the leg; *v.* to dress with gaiters—*Tāng ke liye sūtī moza*; *v. tāng meñ sūtī moza pahinānā*—Tāng ke liye kapre kā moja; *v. tāng meñ kapre kā moja pahinānā*.

GAL'LA, *n.* (Sp.) show, festivity—*Shān-o-shaukat yā namūd, parab*<sup>b</sup>—Bharak tarak-bharak wā dikhaw, utsava utsavadin wā parv.

GAL-LAGE'. See GALOCHE.

GAL'AX-Y, *n.* (Gr. *gala*) the milky way, a splendid assemblage—*Kahkashān, raunaq-dār jam'at*—Mandākini ākāsagaingā swargāngā wā nāgavithī, śobhanavastumandāl wā suprabhavastusamūh.

GAL'BA-NUM, *n.* (L.) a resinous gum—*Birjā birzad yā qinna*—Sugandhī goñd.

GAL'E, *n.* (Ir. *gab*) a strong wind—*Tund bād*—Karī bayār. [Loṣṭop diye hue.

GAL'E-A-TEI, *a.* (L. *gulea*) covered as with a helmet—*Khod-posh yā miqfar-posh*—

GAL'EN-ISM, *n.* the doctrine of Galen—*Jālinūs kā mat yā panth*<sup>b</sup>.

GAL'EN'IC, GAL'EN'I-CAL, *a.* relating to Galen or his method of treating diseases—*Jālinūs ke mut'alaliq yā Jālinūs ki tabābat se mansūb*—Jālinūs sambandhī wā Jālinūs ki chikitsā kā vishayak. [amushaṅgi wā bhakt.

GAL'EN-IST, *n.* a follower of Galen—*Jālinūs kā pai-rau, Jālinūs-panthī*<sup>b</sup>—Jālinūs kā

GALL, *n.* (S. *galla*) the bile, anything very bitter, bitterness of mind, raucour, anger—*Safra, nihāyat karui yā talakh shui, khafagi tursh-mizāji yā mizāj ki talakh, bug: yā kina-wari, gussa yā gazab*—Pit, atyant karuā padārth, krodh wā swabhiav kā karuapan, dwesh wā droh, kop wā ris.

GALL'ESS, *a.* without gall or bitterness—*Bagair turshi yā bagair talakh*—Binā karuāi kā.

GALL'Y, *a.* like gall, bitter as gall—*Safre ke mānind, safre ke mānind talakh yā karuā*—Pit sarikhā, pit sarikhā karuā. [dhi, dweshi wā drohi.

GAL'SOME, *a.* angry, malignant—*Khafa gussa-war yā gazab-nāk, bhy: yā kina-war*—Kro-

GALL, *v.* (Fr. *galer*) to fret the skin by rubbing, to tease, to vex; *n.* a slight hurt—*Rupar kar chhit-dānā yā ghis-kar chumrā chhitnā<sup>b</sup>, chhepnā<sup>b</sup>, satānā yā khijhānā<sup>b</sup>*; *n.* halki-chot yā raqar se chamre par halkā ghāw<sup>b</sup>.

GALL, *n.* (L. *gallu*) an excrescence on the oak tree—*Mājū jhal*<sup>b</sup>.

GAL'LANT, *a.* (Fr. *galant*) gay, splendid, brave, high-spirited, noble, courtly—*Khush-tab, mukallaf raunaq-dār yā tāb-dār, dilēr, jawān-mard yā jān-bāz, sharif, sāhib-i-ādāb yā sāhib-i-akhilāq*—Rasik, bharakilā wā rangilā, sur wā vir, māhātunik wā jigar, kulīn, sabhya wā suśil.

GAL'LANT', *a.* polite and attentive to ladies; *n.* a gay, sprightly man, a wooer; *v.* to pay attention to ladies—*Bibighō ki taraf navaddab aur mukhātib*; *n.* *khush-tab' aur chālāk shukhs, 'ishq-bāz yā 'ashiq-tan*; *v.* *'ishq-bāzi k.*—Stryupāsūnīl wā stryupachā-nīl; *n.* rasik wā rasiyā jān, stryupāsak kāmuk wā mīyāk; *v.* stryupāsūnīl k.

GAL'LANT-LY, *ad.* bravely, nobly, splendidly—*Jawān-mardi se yā dil'ērāna, sharifāna yā najībāna, raunaq se*—Śūratī wā viratā se, māhātunya wā mahāpratāp se, māhātū se. [dhi nipunatā wā parishkā.

GAL'LANT-NESS, *n.* elegance, accomplishment—*Khūbī, kumūd*—Sobhā wā lāvanya, id-gāli, GAL'LANT-RY, *n.* show, bravery, nobleness polite attention to women, lewdness—*Shān-o-shaukat yā num'ish, dil'ēr yā jawān-mardi, fuyūzi yā sharāfat, 'ishq-bāzi mastī yā shahwat*—Tarak bharak wā dikhaw, viratā wā śūratī, udīratā wā māhātunya, stryupāsānā wā stryupachār, kāmāsukti wā lampātātā.

GAL'LER-Y, *n.* (Fr. *galerie*) a passage leading to several apartments, a balcony round a building, a long room—*Ek rāh jo koi kamārōn ko jūtī hai, bālā-khāna yā barāma-da, ek lambā kamārā*—Ek māng jo kāi koṭhriyon ko jūtī hai, ghar ke chahuūn or kā chhajjā, ek lambī koṭhri.

GAL'LEY, *n.* (L. *galea*) a vessel navigated with sails and oars, a place of toil and misery—*Ek qism kā jahāz jo pāl se chaltā hai aur kheyā bhī jūtī hai, mihnat aur taklīf ki jagah*—Ek bhūt ki bari naukā jo pāl aur dāñr se chaltī hai, parisram aur kles kā sthān.

GAL'E-AS, *n.* a heavy low-built vessel—*Ek jahāz jo bhāri hotā hai par nichā banā rakhtā*—*Ek qism kā jahāz jo pāl se chaltā hai aur kheyā bhī jūtī hai, mihnat aur taklīf ki jagah*. [hai.

GAL'LE-ON, *n.* a large Spanish ship—*Spen kā barā jahāz*.

GAL'LI-OT, *n.* a small galley—*Ek chhotā jahāz jo pāl aur dāñr se chaltā hai*.

GAL'LEY-PÖIST, *n.* a barge of state—*Shān-o-shaukat kā bajrā*—Tarak-bharak ki nāw.

GAL'LEY-LAYE, *n.* a person condemned to row in the galleys—*Ek quidi jisko aise jahāz par khene ke liye hukm hotā hai jo pāl aur dāñr se chaltā hai*—Ek bāndhuā jisko aisi naukā meñ khene ke nimitta ājñā hotī hai jo pāl aur dāñr se chaltī hai.

GALL'LARD, *a.* (Fr. *gaillard*) brisk, gay, lively; *n.* a gay man, a sprightly dancer—*Chust-o-chālāk, khush-tab', zinda-dil*; *n.* *khush-tab' yā bāg-bāg admī, ek qism kā tez nāch*—Phurtilā wā chatak, rangilā rasik wā albelā, hrisht wā praphulla; *n.* rasiyā wā rangilā jān, chatakswāī kā ek nāch. [rasrang.

GALLIARD-ISE, *n.* merriment, gaiety—*Bashāshat, khurramī*—Chahalpahal wā chuhāl,

**GAL'LARD-NESS**, *n.* gaiety, cheerfulness—*Shādmāni, bashāshat yā khurramī*—Vilās wā utav, āhlād praphullatā chuhāl chahālpahāl wā ānaud.

**GALL'IC**, **GALL'ICAN**, *a.* (L. *Gallia*) French—*Frāns mulk kā, Farāsī*—Frānsdeśa-sambandhī, Frānsdeśī. [vāgdhārā.]

**GALL'ICISM**, *n.* a French idiom—*Farāsī zabān kā mukāwara*—Frānsdeśī vāgrīti wā **GALL'IC-GASKINS**, *n. pl.* (L. *caliga, Vasconum*) large open hose—*Baye moze yā jur-rāb, barī jānghiyā*—Ūni wā sūtī pādatrip, bhārī jānghiyā.

**GALL-LI-MĀTIA**, *n.* (Fr. *galimatias*) nonsense, talk without meaning—*Wāhiyāt, behū-da gufigū*—Nirarthakavākya, anarthakabhāshān wā vrithakathā.

**GALL-LI-MĀUFRY**, *n.* (Fr. *galimafrée*) a hotch-potch, a hash, a medley—*Pañch-mel<sup>h</sup>, gurguj yā ghūmel<sup>h</sup>, khichrī<sup>h</sup>*.

**GALL-LI-NĀ'CEOUS**, *a.* (L. *gallus*) denoting birds of the pheasant kind—*Paluo murg yā talavav ki qism ki chiriyān zūhir k. w.*—Paluo kukkut ki jāti ki chiriyōn kā vāchak, grihyakukutavāchak. [bartan—Ek bhūnt ki chūni bāsan.]

**GALL'LI PŌT**, *n.* (clay, pot) a small earthen pot painted and glazed—*Ek qism kā chūni GALL'ION*, *n.* (L. *lugena* ?) a liquid measure of four quarts—*Laqīq chiz kā ek paimāna*

*yō takhminan tūn ser aur das chhatānk hotā hai*—Dravadravya arthāt pañi sarikhi vastuon ki ek māp jo atkal se tin ser das chhatānk hogā.

**GALL'LOON**, *n.* (Fr. *galon*) a kind of close lace—*Kolābātūn<sup>h</sup>, goṭā<sup>h</sup>*.

**GALL'LOP**, *v.* (Fr. *galop*) to move forward by leaps, to move very fast; *n.* the swiftest motion of a horse—*Sarpāt jānā<sup>h</sup>, dāupā<sup>h</sup>*; *n.* *bagchhāt dāup<sup>h</sup>, ghore ki bari dāup<sup>h</sup>*.

**GALL'LOPER**, *n.* one that gallops—*Sarpāt jānā wā<sup>h</sup>, dāupā wā<sup>h</sup>*.

**GALL'LO-WAY**, *n.* a horse of small size originally from Galloway in Scotland—*Chhote qudd kā ghora*—Chhote dīl kī ghori.

**GALL'LOW-GLASS**, *n.* an ancient Irish foot-soldier—*Qadīm ramāne meī mulk-i-Āyar-laud kī pīṭāla*—Prāchīn kāl meī Āyarlān dēs kā palātīkayodhū.

**GALL'LOWS**, *n.* (S. *galga*) a beam on which malefactors are hanged—*Phānsī kā kham-bhā<sup>h</sup>, phānsī kā lokyā<sup>h</sup>, gal yā sūlī<sup>h</sup>*. [mukt wā bacchā huā.]

**GALL'LOWS-TREE**, *a.* exempt from being hanged—*Phānsī se barī yā āsād*—Phānsī se **GALL'LOWS-TREE**, *n.* the tree of execution—*Phānsī denē kī darokht*—Phānsī denē kī per.

**GAL-LO'NIE**, gal-lōsh, *n.* (Fr.) a shoe worn over another shoe—*Jūtā jo dūstre jūtē ke āpar pahīna jūtā hai*. [i-kahrubā—Ek bhūnt ki tripamāni-aktī wā bijlī.]

**GAL'VA-NISM**, *n.* (It. *galvani*) a species of electricity—*Ek qism kī bijlī yā quwat-GAL VĀNIC*, *a.* pertaining to galvanism—*Ek qism kī bijlī yā quwat-i-kahrubā ke mu-ta'alliq*—Ek bhūntī ki tripamāni-aktī wā bijlī kā sambandhī.

**GAL'VAN-IZE**, *v.* to affect by galvanism—*Ek qism kī bijlī yā quwat-i-kahrubā se muas-sar k.*—Ek bhūnt kī bijlī wā tripamāni-aktī se upahat wā grast k.

**GA-MĀSH'ES**, *n. pl.* short spatterdashes worn by ploughmen—*Pāñw kē ek chhotī po-shish jo kul-jote pahīnte hai*—Pāñw kā ek chhotī pahīrāwā jo halwāle pahīnte hai.

**GAM-BĀ'DOES**, *n. pl.* (It. *gamba*) spatterdashes—*Pāñw kī ek poshish*—Pāñw kā pahīrāwā.

**GAM'BLE**. See under GAME.

**GAM BOŪE**, *n.* a gum resin from Cambodia or Cambodia—*Ek qism kā goñd jo Kam-bodhiya se ātā hai, shira-i-rewand*—Ek prakār kā goñd jo Kambodhiya dēs se ātā hai.

**GAM'BOL**, *v.* (It. *gambu*) to dance, to skip, to frisk; *n.* a skip, a leap, a frolic—*Nāch-nā<sup>h</sup>, uchhalnā<sup>h</sup>, kūlnā yā kulolēn-mārnā<sup>h</sup>*; *n.* *kudān<sup>h</sup>, kād-phāñd<sup>h</sup>, kalol yā alol-kalol<sup>h</sup>*. [bāñdhā<sup>h</sup>.]

**GAM'BREL**, *n.* the leg of a horse; *v.* to tie by the leg—*Ghore ki picchhī tāng<sup>h</sup>*; *v.* *tāng*

**GĀME**, *n.* (S. *gamea*) sport, jest, a match at play, scheme, animals pursued in the field; *v.* to play, to play for money—*Khel<sup>h</sup>, thātū<sup>h</sup>, bāzi, mansiha yā tadbīr, said shikār yā'ūl wē jānvar jinkī shikār hotā hai*; *v.* *khelnā<sup>h</sup>, jūā khelnā yā jūā khelnā<sup>h</sup>*,—Jūā krīpā wā vikās, khilī wā hañsi, sāw kalpanā wā upāy, sāwaj wā stuj.

**GĀM'BLE**, *v.* to play for money—*Qimār-bāzi k., jūā yā jūā khelnā<sup>h</sup>*—Hār jīt khelnā, dyūtakrīpā k.

[—Dyūtakar, dyūtakrīpāk.] **GĀM'BLER**, *n.* one who plays for money—*Qimār-bāz, phar-bāz, jūārī jūārī yā jwārī<sup>h</sup>, GĀME'SOME*, *a.* frolicsome, sportive—*Chulbulā yā kalolī<sup>h</sup>, khilārī yā rasīgā<sup>h</sup>*.

**GĀME'STER**, *n.* one addicted to play—*Jūārī jūārī yā jwārī<sup>h</sup>, qimār-bāz, phar-bāz—Dyūtakar.* [qimār-bāzī, phar-bāzī, jūā<sup>h</sup>—Dyūtakar, dyūtakrīpā, dyūt.

**GĀM'ING**, *n.* the practice of playing for money—*Jūārī-pan jūārī-pan yā jwārī-pan<sup>h</sup>, GĀME'COCK, *n.* a cock bred to fight—*Ek murg jo larāne ke liye pālā jūtā hai, larāñkā murg*—Ek kukkut jo larāne ke nimitta pālā jātā hai.*

**GĀME'KEEP-ER**, *n.* one who protects game—*Hāñz-i-shikār, jin jānvaron kā shikār hotā hai unkā mukāñz, qarāwal*—Sāwaj kā rakhwārā wā rakshak, vanyajantuposhak.

**GĀM'ING-HOUSE**, *n.* a house for gaming—*Khel-ghar<sup>h</sup>, phar<sup>h</sup>, jūā-khāna, jūā-khāna—Dyūtāsālā, dyūtāgīh, dyūtāsthān.*

**GĀM'ING-TĀ-BLE**, *n.* a table used for gaming—*Jūā khelne kī mez*—Dyūtakrīpā kī chauki

**GAM'MER**, *n.* (S. *gemeder*) an old woman - *Burhiyá<sup>h</sup>*.

**GAM'MON**, *n.* (It. *gambo*) the thigh or buttock of a hog salted and dried - *Súar ki namak-áláda khushk rón* - *Súkar* wá *súar* ká *lavapayukt aur sushk jauglá wá putthá*.

**GAM'MON**. See **BAKGAMMON**.

**GAM'UT**, *n.* (Gr. *gamma*) the scale of musical notes - *Sarigam<sup>h</sup>, sur<sup>h</sup>*.

**GAN'CH**, *v.* (It. *gancio*) to drop upon hooks - *Kánton par dál-d. girá-d. yá chhoy-d<sup>h</sup>*.

**GAND'ER**, *n.* (S. *gundra*) the male of the goose - *Batá, hans<sup>h</sup>, rájahun<sup>h</sup>*.

**GANG**, *n.* (S.) a troop, a company, a band - *Toli yá dal<sup>h</sup>, jathá<sup>h</sup>, jhund yá juth<sup>h</sup>*.

**GANG'WAY**, *n.* a passage, a thoroughfare - *Ráh, guzar-gáh* - *Path wá márg, báñ wá dharrá*.

**GANG'WEEK**, *n.* rogation week - *Roze aur namáz ká hafta* - *Vrat aur bhajan ká saptáth*.

**GAN'GLI-ON**, *n.* (Gr.) a tumor in the tendinous parts - *Nasili jagah ká phorá yá gumrá* - *Sirá nápi wá patthé par ká phorá wá gumrá*.

**GANG'RENE**, *n.* (Gr. *gangraina*) a mortification; *v.* to become mortified - *Saran yá saráw<sup>h</sup>; v. sarná yá sar-jóná<sup>h</sup>*.

**GANG'RE-NATE**, *v.* to produce a gangrene - *Saráná<sup>h</sup>*.

**GANG'RE-NOUS**, *a.* mortified, putrefied - *Sará<sup>h</sup>, pachá yá galá<sup>h</sup>*.

**GANT'LOFT**. **GANT'LOPE**, *n.* (D. *gant, loopen*) a military punishment in which the criminal running between the ranks receives a lash from each man - *Ek jangí sazá jismeñ tajwir-wár do saññon ke darmiyán se dauráyá jātá hai aur daurne ke waqt donon saññon ká har shakhs usko ek ek korí mártá hai* - *Yuddhasambandhi dañl jismeñ aparádhí do manushyasaññeyon ke bich se dauriyá jātá hai aur daurne ko samay un donon saññeyon ká pratyak jan nsko ek ek korí mártá hai*.

**GAN'ZA**, *n.* (Sp.) a kind of wild goose - *Jangli bat* - *Banailá hañs*.

**GAOL**, *n.* (Fr. *geole*) a prison, a place of confinement; *v.* to imprison - *Quid-khána, bandi-khána yá cindin*; *v. quid k* - *Káragár, bandhanágár wá bandhuon ká ghar*; *v. káragár men díná wá bándhná*.

**GAOL'ER**, *n.* a keeper of a prison - *Quid ká inc ká díroga, bandi-kháne yé sindán ká nigáh-bán* - *Káragárdhíakshí, bandhuon ke ghar ká rakhwál wá rukshak*.

**GAOL-DE-LIV'ER-Y**, *n.* the judicial process which clears gaols by trying the prisoners - *Qaidiyon ke jurm ká tahqíqát yá tajwíz kar-ke quid-kháne ke sáf karne ká farmán yá hukm-náma* - *Bándhuon ko aparádh ká vichár karke káragár ke suddh karne ká rájá-jnápátra*.

**GÁPE**, *gáp, v.* (S. *geapan*) to open the mouth wide, to yawn, to open, to crave - *Muñh pasárná bagárná phailáná yá bámná<sup>h</sup>, jamhána yá jamhá-lená<sup>h</sup>, tarakná phatná yé khat-párná, mángná<sup>h</sup>* - *[sarákh* - *Pháñtan wá darár, sandhi wá randhra, chhed wá bil*.

**GÁP**, *n.* an opening, a breach, a hole - *Shigáf shikáf yá chák, shayq darz yá rakhna*.

**GÁP'ER**, *n.* one who gapes - *Muñh pasárne-w. yá phailáne-w<sup>h</sup>, karcane w<sup>h</sup>, jamháne w. yá jamhá lené w<sup>h</sup>, mángne w<sup>h</sup>*.

**GÁP'TOOTHEN**, *a.* wide between the teeth - *Dáñton ke bich men chauará<sup>h</sup>*.

**GÁRB**, *n.* (Fr. *garbe*) dress, clothes, habit, fashion of dress, exterior appearance - *Lí-bás, poshák, bhes<sup>h</sup>, bāná<sup>h</sup>, bihārí sárut* - *Vastra, kapre, ves wá vesh, puhiríwá, báhari rúp wá ákár* - *[uchchhiñt wá juthán, mal síthi wá tháli par jo anna chhút jítá hai*.

**GÁRBAGE**, *n.* bowels, offal, refuse - *Ántariyáñ<sup>h</sup>, fuzla, pas-phurda yá ákhor* - *Áñton*.

**GÁR'BLE**, *v.* (L. *cribello*) to sift, to pick out what may suit a purpose - *Chhánná chháñá yá puchhpná<sup>h</sup>, chunná chun-lená báchhná yá baráná<sup>h</sup>*.

**GÁR'BLEE**, *n.* one who garbles - *Chháñne w. chálné w. yá puchhpné w<sup>h</sup>, báchhne w. chunne-w. yá baráne w<sup>h</sup>*.

**GAR'DEN**, *gar'dn, n.* (Ger. *garten*) a piece of ground inclosed for the cultivation of herbs flowers and fruits; *v.* to cultivate a garden, to lay out a garden - *Bág bág-cha yá bágicha, shikhsár, chamanzár; v. bág banána, bágicha taigár k* - *Udyán wá vátika, phulwári, phulwái, bári, bári; v. udyán banáni, vátika lagáná wá vátika ko sewaná* - *[koeri, udyánaraksak, vátikasewak*.

**GÁR'DEN-ER**, *n.* one who cultivates a garden - *Bág-bán, chamán-band, máli<sup>h</sup>* - *Káchhi, GÁR'DEN-ING*, *n.* the cultivation of a garden - *Bág-báni, máli-gari, chamán-kári* - *Udyá-nakarap, vátikasevan, phulphalári utpanna karne ká karm*. [mittí].

**GÁR'DEN-MOULD**, *n.* mould fit for a garden - *Bág ke láiq mitti* - *Udyán wá vátika ke yogya*.

**GÁR'DEN-PLÖT**, *n.* a plot laid out in a garden - *Zamín ká párchá jismeñ per lagáe játe hañ* - *Bhumibhág jismeñ per lagáe játe hañ*.

**GÁR'GAR-IZE**, *v.* (Gr. *gargarizo*) to wash the mouth with medicated liquor - *Raqiq darwá se muñh ke andar sáf k* - *Kullí k. arthát drav aushadh se muñh ke bhitar dhoná*.

**GÁR'GA-RISH**, *n.* a wash for the mouth - *Muñh ke andar sáf karne ke liye raqiq darwá - Mukhamárajaujal, muñh ke bhitar dhone ke nimitta drav aushadh*.

**GÁR'GET**, *n.* (L. *gurgus*) a distemper in cattle - *Ek mura jo darwáb yá mawáshí ko hotá hai* - *Ek rog jo pasuon ko hotá hai*.

**GARGLE**, *v.* (Ger. *gurgel*) to wash the throat; *n.* a liquor for washing the throat—*Gargara k.*, *halq saf k.*; *n.* *halq saf karne ke liye ek raqiq shai*—*Kulkulnā kulli-k.* wā muhi ke bhitar nareṭi dhonā; *n.* *kulli karne arthāt muhi ke bhitar nareṭi dhone ke nimitta jalāli*.

**GARISH**, *a.* (S. *gearwian*) gaudy, showy—*Muzaiyah muzaiyan mukallaf yā zarqī, ramnaq-dār namūdār yā numāishī*—*Bharḳilā wā chaṭḳilā, bharangi raṅgilā dāmbhik ādambarī wā sōbbāmātrasevī*.

**GARISH-LY**, *ad.* gaudily, splendidly—*Bharak se<sup>h</sup>, chatak yā tarāvā se<sup>h</sup>*.

**GARISH-NESS**, *n.* gaudiness, showy finery—*Bharak<sup>h</sup>. tarak tarāvā yā chatak<sup>h</sup>*.

**GARLAND**, *n.* (Fr. *guirlande*) a wreath of branches or flowers; *v.* to deck with a garland—*Mālā gajarā yā hār<sup>h</sup>; v. mālā gajarā yā hār pahirā-kar sajānā<sup>h</sup>*.

**GARLIC**, *n.* (S. *garleac*) a plant—*Lahsun<sup>h</sup>, lahsun<sup>h</sup>*.

**GARLIC-EAT-ER**, *n.* a mean fellow—*Kamīnā yā varila shakhs*—*Adham wā nich jan*.

**GARMENT**, *n.* (Fr. *garvir*) a covering for the body, clothes, dress—*Poshish posh yā jāmā, poshāk, libās*—*Paridhān wā āchehḥadān, vāstra, kapre*.

**GARNER**, *n.* (L. *granum*) a place where grain is stored; *v.* to store as in a garner—*Ambar-khānā yā galla-khānā; v. ambar-khāne meṁ bharnā*—*Bhaṇḍār dhānyāgār wā bhāndāgār; v. bhaṇḍār dhānyāgār wā bhāndāgār meṁ bharnā*.

**GARNET**, *n.* (L. *granum*) a mineral or gem of a red colour—*Nāqāt—Raktamanī*.

**GARNISH**, *v.* (Fr. *garvir*) to adorn, to embellish; *n.* ornament, embellishment—*Arāstī k. yā zināt k., zebāish k. yā zeb d.; n. arāish yā zebāish, zināt—Sōbhit k. wā sajāwat alānkrit k. wā sahwārnā; n. sōbhi wā alānkār, sajāwat wā bhūshan*.

**GARNISH-MENT**, *n.* ornament, embellishment—*Zebāish, zināt yā arāish—Sōbhi wā sajāwat, alānkār wā bhūshan*. [sāj wā grīhasāmāgrī, sōbhi alānkār wā sajāwat.

**GARNITURE**, *n.* furniture, ornament—*Ashāb yā harāzīmā, zebāish yā zināt—Ghar kā*

**GARTOUS**, *a.* (L. *garum*) resembling pickle made of fish—*Maḥḥāṭī ke arḥār sā<sup>h</sup>*.

**GARRET**, *n.* (Fr. *guérite*) a room on the floor immediately under the roof—*Ūpar ki kothrī<sup>h</sup>, kothā<sup>h</sup>*. [kothē w.

**GARRET-ED**, *a.* protected by turrets—*Mīnār-dār, burj-dār—Kōthōn se surakshit*.

**GARRET-ER**, *n.* an inhabitant of a garret—*Ūpar ki kōthrī kā rahne wā<sup>h</sup>, kōthe kā rahne wā<sup>h</sup>*.

**GARRISON**, *n.* (Fr. *garnison*) soldiers for the defence of a town or fort, a fortified place; *n.* to place soldiers in garrison, to secure by fortresses—*Qal'a kī fauj ahl-i-qal'a yā kisi shahr yā qal'a kī hifāzāt ke liye sipāhī, qal'a; v. qal'a meṁ sipāhī muqarrar k. yā bharnā, qal'a se muhāfazāt k. yā qal'a-bandī se hifāzāt k.—Durgasthasainyā durgasthasainyā durgarakshak wā nagarakshak, durg garh wā koṭ; v. durg wā garh meṁ sentī niyukt k., koṭ se rakshā k. wā durg se surakshit k.*

**GARROB**, *n.* (Ir.) a small horse—*Ek chhotā ghorā<sup>h</sup>*.

**GARRULOUS**, *a.* (L. *garriv*) talkative—*Barbarīyā<sup>h</sup>, gappī<sup>h</sup>*. [haknās<sup>h</sup>.

**GARRULITY**, *n.* talkativeness, loquacity—*Bak'atikāhat yā barbarāhat<sup>h</sup>, bakvād yā*

**GARTER**, *n.* (G. *garter*) a string or ribbon to hold up the stocking, the badge of an order of knighthood; *v.* to bind with a garter, to invest with the garter—*Moza-band, bahādūrī ke ek darje kī nishānī yā 'alimat; v. moza-band se bāndhnā, bahādūrī ke ek darje kī 'alāmāt bakhshnā—Paṭṭī wā dori, kulīnapadachihn; v. paṭṭī se bāndhnā wā kasnā, kulīnapadachihn d.*

**GAS**, *n.* (S. *gast*) an aeriform fluid—*Gair-ma'mul havā—Asādhāranavāyūn*. [vāyurūp.

**GASSEOUS**, *a.* having the form of gas—*Gair-ma'mul havā kī shakl kā—Asādhāranā-*

**GASOMETER**, *n.* an instrument to measure gas, a reservoir of gas—*Gair-ma'mul havā-paimā yā nī ek anṣār jis se gair-ma'mul havā mēpī jāti hai, gair-ma'mul havā kā hanz—Asādhāranavāyūmīpanayantra, asādhāranavāyūnkuṇḍ*.

**GASCON**, *n.* a native of Gascony—*Mulk-i-Gāskānī kā mutawattin—Gāskānī kī deśjān*.

**GASCON-ADO**, *n.* a boast; *v.* to boast—*Shekhi yā lāf-guzāf; v. shekhi k. yā lāf-guzāf mārṇā—Ahaṅkārokti ātmā-lighī wā galphaṭīkī; v. ahaṅkārokti k., ātmāslaghā k., bamaknā*.

**GASH**, *v.* (Fr. *hacher* ?) to cut deep; *n.* a deep cut, a gaping wound—*Gahrī ghāw k<sup>h</sup>, bhārī kāt kātṇā<sup>h</sup>; n. barā ghūn<sup>h</sup>, zaḥm-i-kārī—n. Gambhir ghūw, gabirā ghāw*.

**GASFUL**, *a.* full of gashes, hideous—*Pur-zaḥm-i-kārī yā nī zaḥm-i-kārī se bhārā huā, muhiḥ huṇḍ-nāk yā huḥut-nāk—Gambhirakshatamay, bhāyānak wā bhāyānkar*.

**GASKINS**. See GALLIGASKINS.

**GASP**, *v.* (Dan. *gisper*) to open the mouth to catch breath; *n.* a catch for breath—*Dam lenē ke liye muhiḥ kholnā; n. dam—Sūs lenē ke nimitta muhiḥ bagārnā bāw-nā pasīrnā wā kholnā; n. sūs wā āwās*.

**GASTRIC**, *a.* (Gr. *gaster*) belonging to the belly or stomach—*Shikam ke muta'alliq—Udariyā andarīk wā peṭasambandhi*.

**GASTRULOQUIST**, *n.* one who speaks as if his voice came from another person or place—*Wah shakhs jo is taur se bolṭā hai ki goyā uski āwās gair-shakhs yā dūri jagah*

se áti ho—Wah jan jo is riti se boltá hai ki mánoh uská bol dúre jan wá dúre sthán se áti ho. [janvidyá.]

**GAS-TRÓN'O-MY**, *n.* the science of good eating—*Khush-khurák ká 'ilm*—Uttamabho-GÁT, *p. t. of get*—*Get ká mázi-mullaq*—*Get ká sámányabhūt*.

**GÁTE**, *n.* (S. *gate*) the door of a city or large building, a frame which opens and closes the passage into an inclosure, an opening, a way—*Kisi shahr yá bare makán ká bará durwáza, taftar<sup>h</sup>, dar, ráh*—*Kisi nagar wá bare ghar ká phátaq, tafti, dwár, path márg wá bit*.

**GÁTER**, *a.* having gates—*Phátaq-dár, darwáza-dár*—*Phátaq w.*, phatakoñ se yukt.

**GÁTEWÁY**, *n.* the way through a gate—*Phátaq men se ho-kar ráh*—*Phátaq men se ho-kar path wá bát*.

**GÁTH'ER**, *v.* (S. *gaderian*) to collect, to assemble, to pick up, to pluck, to pucker, to deduce, to increase, to generate matter; *n.* a pucker, cloth drawn together—*Faráhum k. yá h., jam<sup>h</sup> k. yá h., chhumá yá chhu-lená<sup>h</sup>, torná<sup>h</sup>, shikan<sup>h</sup> dálná, natija níkalná, ziyáda k. yá ragairá paidá k.*; *n. shikan, jhol<sup>h</sup>*—*Ekattá k. wá sañchay k.*, bátorná wá bátorní, bichli-lená bichlá wá baráy-lená, khasotní wá chohtuní, chumát k. wá jhol dálná, nigaman níkalná, barhná, páb ádi utpanná k.; *n. chumát, kaprá jo sikur jálá hai wá samut jítá hai*.

**GÁTH'ER-BLE**, *a.* that may be gathered—*Faráhum hone yá faráhum kiye jáne ke láiq*—*Bátorne wá bátorne jáne ke yogya*. [bátorne w., sañchayi, sañgrahitá, sañgráhak.

**GÁTH'ER-ER**, *n.* one who gathers—*Jam<sup>h</sup>, jam<sup>h</sup> k. w.*, *faráhum k. w.*—*Bátorú wá GÁTH'ER-ING*, *n.* an assembly, a collection—*Jamát yá majlis, jam<sup>h</sup> yá talas*—*Samúh samágam wá sabhá, bátor*.

**GÁUD**, *n.* (L. *gaudio*) a pleasing trifle, a toy, a bauble; *v.* to exult, to rejoice—*Khi-laná yá kheluná<sup>h</sup>*; *v. khush h., bág-bág h.*—*v. Anand k. wá ánandit-h., hulasma.*

**GÁUD'ER-Y**, *n.* finery, ornaments—*Áráish yá zeb-o-zinat, zewarát*—*Sajáwat wá sañwár-singár, bhúshap wá alaukár*. [Chatkilá, bharkilá wá rangilá.

**GÁUD'Y**, *a.* showy, ostentatiously fine—*Mukallaf mutaqib yá numúdr, zarqí-barqí*—

**GÁUD'LY**, *ad.* showily, finely—*Numáish se, áráish yá zebáish se*—*Bharyak chatak wá dekháw se, banáw wá sajawát se*. [dekháw, taráwá banáw wá sajawát.

**GÁUD'NESS**, *n.* showiness, finery—*Numáish, áráish yá zinat*—*Chatak bharyak wá*

**GÁUGE**, *v.* (Fr. *jauge*) to measure capacity or power; *n.* a measure, a standard—*Samái ko mápná<sup>h</sup>*; *n. máp<sup>h</sup>, náp<sup>h</sup>*.

**GÁUC'ER**, *n.* one who measures vessels—*Pipe yá aur baytanon ki samái mápné w<sup>h</sup>*.

**GÁUL'ISH**, *a.* relating to Gaul or France—*Gál ya'ni Fráns ke mulk ke muta'alliq, Paráisi*—*Gál wá Fráns des sambandhi*.

**GÁUNCH**. See GANCH.

**GÁUNT**, *a.* (S. *genuian*?) thin, lean—*Patlá<sup>h</sup>, dublá yá dūngar<sup>h</sup>*.

**GÁUNT'LET**, *n.* (Fr. *gant*) an iron glove—*Ahami dustána*—*Lohe ká hastatrāp, loha-nirmitalhastatrāp*. [Kapardhul.

**GÁUZE**, *n.* (Fr. *gaze*) a kind of thin transparent silk—*Niháyat bárik reshmi kaprá*—

**GÁVE**, *p. t. of give*—*Give ká mázi-mullaq*—*Give ká sámányabhūt*.

**GÁVEL-KIND**, *n.* (S. *gifan, eall, cyn*) a tenure by which lands descend from a father to all his sons in equal portions—*Qabza ki ek sūrat jis se bāp ká zamín uske laqkoñ men barábar munqasim ho jātá hai*—*Bhūmismatwa ká ek prakār jis se bāp ki bhūmí uske beton men samánarūp se bañt jātí hai*.

**GÁVOT**, *n.* (Fr. *garotte*) a kind of dance—*Ek Nách<sup>h</sup>*.

**GÁWK**, *n.* (S. *gac*) a cuckoo, a fool—*Koyal yá koel<sup>h</sup>, gáwli bhakrú yá bhuch<sup>h</sup>*.

**GÁWK'Y**, *a.* awkward, ungainly, clownish—*Anápi<sup>h</sup>, phúhar yá phúhar<sup>h</sup>, gáwli yá ujad<sup>h</sup>*.

**GÁY**, *a.* (Fr. *gai*) airy, cheerful, merry, fine, showy, specious; *n.* an ornament—*Bashshásh yá khurram, shád-mán, bág-bág yá khush-tab<sup>h</sup>, nafis, zarqí-barqí, rumnagi yá áráishí, numáishí yá záhir-numá*; *n. zewar yá zinat*—*Anandí wá pulakit, praphullachit, brishatriday hulási ullásit vilási wá rasik, uttam, chatkilá wá bharkilá, dekháw*; *n. gahná bhúshap wá alaukár*. [banáw sajawát bharyak yá taráwá<sup>h</sup>.

**GÁY'RY**, **GÁY'RY**, *n.* cheerfulness, finery—*Chohal chuhul chuhul yá chahal-pahul<sup>h</sup>, GÁY'LY*, **GÁY'LY**, *ad.* merrily, cheerfully, finely—*Khurramí se, shád-máni yá bash-sháshí se, áráish yá bharyak se*—*Hulás wá ullás se, harsh ánand wá vilás se, banáw chatakmaták wá taráwé se*. [yá sajawát<sup>h</sup>.

**GÁY'NESS**, *n.* cheerfulness, finery—*Chohal chuhul yá chuhul<sup>h</sup>, taráwá bharyak banáw GÁY'SOME, *a.* full of gaiety—*Bashshásh, shád-mán, khush-tab<sup>h</sup>*—*Praphullachit pulakit wá rasiyá*.*

**GÁZE**, *v.* (S. *gesean*) to look intently and earnestly; *n.* intent regard, a fixed look—*Ghurná<sup>h</sup>, ghurná<sup>h</sup>, tuk-báñdhná<sup>h</sup>, tuk-lagáná<sup>h</sup>, áñkh-lagáná<sup>h</sup>, dekh-rahná<sup>h</sup>*; *n. tak<sup>h</sup>, taktaki<sup>h</sup>*.

**GÁZE'RÚL**, *a.* looking intently—*Taktaki lagá-kar dekhne w<sup>h</sup>*.

**GAZ'ER**, *n.* one who gazes—*Taktaki lagāne w<sup>h</sup>.*

**GAZE'HOÜND**, *n.* a hound which pursues by the eye and not by the scent—*Ek shikāri kutā jo dekh-kar na ki sūngh-kar apne shikār kā pichhā kartā hai—Ek kutā jo dekhkar na ki sūnghkar un jantuon kā pichhā kartā hai jinkā wah ākhet kartā hai.*

**GAZ'ING-STÖCK**, *n.* a person or object gazed at—*Jis shakhs yā shai par taktaki lagti hai, nazar-gāh, angusht-nunā—*Wah jan wā vastū jis par taktaki bāndhī hai. [biran.]

**GA-ZĒL'**, *n.* (Fr. gazelle) an Arabian deer—*'Arab kā hiran—*Arab des kā haran wā

**GA-ZĒTTE'**, *n.* (It. gazetta) a newspaper; *v.* to insert in a gazette—*Akhbār, akhbār-nāma, akhbār kā kāgaz, khabar kā kāgaz; v. khabar ke kāgaz meñ chhāpnā yā darj k.—*Samāchārāpatra; *v.* samāchārāpatra meñ likhnā wā chhāpnā.

**GAZ-ET-TĒEN'**, *n.* a writer or publisher of news, a newspaper, a geographical dictionary—*Akhbār-nūcis yā akhbār kā chhāpne w., akhbār akhbār-nāma yā khabar kā kāgaz, 'ilm-i-jugrāfiyā kī 'lughat—*Samāchārāpatrarachak wā samāchārāpatra kā chhāpne w., samāchārāpatra, bhūgolavidyāsambandhikosh.

**GEAR**, *n.* (S. gearvān) furniture, accoutrements, ornaments, stuff, goods—*Ashūb, jungi kiz, zewarāt, پوشاک yā libās, māl-o-mut'ā yā chiz-bast—*Ghar ki samagri, yuddh kī sij, alaukik wā bhūshan, kapre wā vastra, ashvīvaravastu.

**GEËSE**, *pl.* of goose—*Goose kī jam'*—Goose ka bahuvachan.

**GĒL'A-TINE**, **GĒ-LĀT'I-NOUS**, *a.* (L. gelu) formed into a jelly, resembling jelly—*Lāsāsi<sup>h</sup>, chīpchipā yā gāghā<sup>h</sup>.*

**GĒLI**, *v.* (S. gylle) to castrate—*Khāc nikāl dālnā, khasi k., be-tukhm k. yā be-khāya k., khoja k., akhta yā akhtā k.—*Andakosh nikālvi, badhiyā k.

**GĒLD'ER**, *n.* one who gilds—*Khāc kātne w., be-khāya k. w., khasi-gar—*Andakosh nikāl-dālnē w., āūr kāt-dālnē w., badhiyā k. w.

**GĒLD'ING**, *n.* a castrated horse—*Akhta yā akhtā kiya huā ghorā, be-khāya ghorā—*Binā āūr kā ghorā, wah ghorā jiskā āūr kāt dāla jātā hai.

**GĒL'ID**, *a.* (L. gelu) very cold—*Nihāyat sarā—*Bahut thāndhā.

**GĒL'LY**. See **JELLY**.

**GĒM**, *n.* (L. gemma) a jewel, a precious stone, a bud; *v.* to adorn with jewels, to put forth the first buds—*Gauhar, javāhīr yā jawāhar, shigūfa shigūfa shayūfa kalgā yā gumcha; v. gauhar yā javāhīr se āvasta k., kalgā-nikālā yā shigūfa-khīnā—*

Māni, ratn, kali kōnpal wā ankhwā; *v.* māpi wā ratn se alānkrit k., sōhit k. wā sajānā, kaliyānā wā kōnpal nikālā. [—Mānivishayak, ratnasambandhī.]

**GĒM'MA-RY**, *a.* pertaining to gems or jewels—*Gauhar se munāsib, javāhīr ke mutā'alliq*

**GĒM'ME-OTS**, *a.* of the nature of gems—*Gauhar-khāssiyat, javāhīr-khāssiyat—*Māni-dharmavishisht, ratnagunavishisht. [dyoti.]

**GĒM'MY**, *a.* resembling gems—*Gauhar sū, javāhīr sū—*Mānisadris, mānimay, ratna-gēm'EL, *n.* (L. gemellus) a pair—*Jorā<sup>h</sup>.*

**GĒM'I-NATE**, *v.* (L. gemino) to double—*Doharānā<sup>h</sup>, dugmānā<sup>h</sup>, dohrā k<sup>h</sup>, dugnā k<sup>h</sup>.*

**GĒM'I-NĀTION**, *n.* repetition, reduplication—*Taqarrar, dohrāw<sup>h</sup>—*Punarukti dwirukti punarvād wā punarivriti, dwigun, karap wā dugunāw.

**GĒM'I-NI**, *n.* (L.) one of the signs of the zodiac—*Jauzā—*Mithun.

**GĒM'I-NOUS**, *a.* double, existing in pairs—*Dohrā dīnā yā dugunā<sup>h</sup>, jorā<sup>h</sup>.*

**GĒM'I-SY**, *n.* twins, a pair, a couple—*Tuamān yā tuwāmān, juṣṭ, jorā<sup>h</sup>—*Yamak yamal wā jorīyā larke, yugal, yug wā dwaya.

**GĒN'DER**, *n.* (L. genus) a kind, a sex, distinction of sex; *v.* to beget, to produce—*Qism yā nan', jins. tānīs tuzk'ir yā jins ki tamiz; v. paidā k., jamānā<sup>h</sup>—*Blūṭti bhañt wā jāti, liṅg, liṅgabhed; *v.* jamānā, jamna denā wā utpanna k.

**GĒN'E-ĀL'O-Q'Y**, *n.* (Gr. genea, genus) history of the descent of a person or family—*Nasab-nāma, asal-o-nas' kī bayan—*Vāṇsāvali vāṇsāvalī wā vāṇsāvivarān.

**GĒN'E-A-LÖG'I-CAT**, *a.* pertaining to descent—*Nasabi, nāsli—*Vāṇsāvalivishayak, vāṇsāvivarānasambandhī. [vāṇsāvalijna, vāṇsāvalirachak.]

**GĒN'E-ĀL'O-GIST**, *n.* one who traces descents—*Nasab-dān, nasl-tān, nasāb—*Kulajna,

**GĒN'ER-AL**, *a.* (L. genus) relating to a whole kind or order, public, common, usual;

*n.* the whole, the commander of an army—*Kull qim yā darje ke mutā'alliq, shāmīl yā mushtarak, 'amm, muraucay yā murawwaj; n. kulliya yā mujmū'a, sālār sipāh-sālār yā sipāh-sālār—*Sampurn jāti wā varg kā vishayak, sarvasādharan sarvajaniya sarvajanik wā sārvalaukik, sādharan wā sāmānya, prayik āchārik wā prachalit; *n.* samudāya wā sākalya, senāpati senāni wā senādhip.

**GĒN'ER-AL-IS'I-MO**, *n.* the supreme commander, the commander in chief—*Mir-sipāh-sālār, mīr-sipāh-sālār—*Pradhānasenāpati, mukhyasenāni, pradhānasamādhyaksh.

**GĒN'ER-ĀL'I-TY**, *n.* the main body, the bulk—*Kulliyat, aksar hissa—*Sādharāpatwa wā pradhānabhāg, pradhānās wā adhikabhāg.

**GĒN'ER-AL-IZE**, *v.* to reduce to a genus, to arrange under general heads—*Ek jins meñ ghaṭānā yā lānā, jins-wār murattab k.—*Anugatadharmakalpanā k., prithak prithak parajāti meñ k.

**GEN-ER-ĀL-I-ZĀ'TION**, *n.* the act of generalizing—*Ek jins meḥ ghaṭāw, ek jins meḥ lānā*  
—Anugataadharmakalpanā.

**GEN-ER-AL-LY**, *ad.* in general, commonly—*Aksar, 'umūman—Sādhāraṇ rūp se, prāyah*  
*prāy wā bahudhā.* [vyāpakatwa, sādhāraṇatwa wā sāmānyatwa.

**GEN-ER-AL-NESS**, *n.* wide extent, commonness—*Phailāw, aksariyat—Vistar wā*  
**GEN-ER-AL-SHIP**, *n.* the conduct of a general—*Sipāh-sālārī sipāh-sālārī—Senāpatitwa.*

**GEN-ER-AL-TY**, *n.* the whole, the totality—*Kulliyat, mujmū'a—Sākalya, samudāya.*

**GEN-ERIC**, **GEN-ERIC**, *a.* pertaining to a genus or kind—*Jinsi, jirgī, qaumi, zāti,*  
*ām—Vargī, jātiyā, amgat, jātivāchak, jātisambandhī.*

**GEN-ERICALLY**, *ad.* with regard to the genus—*Jinsī, jinsiyat ki nisbat se, jins ke*  
*hisāb se—Parajātisambandh se, jātisambandh se, vargasambandh se.*

**GEN-ER-ATE**, *v.* (L. *gens*) to beget, to produce, to cause, to propagate, to form—  
*Jannā, upjannā, karnā, jannanā yā bharṇā, banānā.*

**GEN-ER-ABLE**, *a.* that may be produced—*Jo upj sake yā ho-sake, jo janme.*

**GEN-ER-ANT**, *n.* the productive power—*Paidā karn-wālī tūq, taulidī quwat—Utpā-*  
*chaksakti, janakasakti.*

**GEN-ER-ATION**, *n.* the act of begetting, a race, offspring, a single succession, an age—  
*Taulidī tawallud yā paidāish, nasab nasl yā gh-irānī, awlād, pushl, zamānā yā*  
*deur—Jann utpādhan wā utpatti, kul wahs wā prawar, santān wā suntatī, pīrhī wā*  
*vaṇsasāreṇī, yug.*

**GEN-ER-ATIVE**, *a.* producing, prolific—*Murallid yā taulidī, bachcha-kash yā kasīru-l-*  
*awlad—Jannak wā utpādak, byāṭī phalantī bahupraj wā bahuprasav.*

**GEN-ER-ATOR**, *n.* one who produces—*Paidā k. w., upjann w., jannān w., karn w.,*  
—*Utpādak, janak, jannalāta.* [—*Śisnādī, bhagūlī, jannānūg*

**GEN-ER-ALS**, *n. pl.* the parts of generation—*Ālat, a'zā-i-tawallud, satr, sharm-yah, ling*

**GEN-ER-ATIVE**, *a.* applied to a case of nouns expressing property or possession—*Izafat yā*  
*kālat-i-jarri sāhir k. w.—Sambandhavāchak sambandh wā shashthī-vibhakti k.*  
*dyotak.* [madatī.

**GEN-ER-TOR**, *n.* a sire, a father—*Bīp, pidar yā wālīd—Pitā, janak jannad wā jan-*

**GEN-ER-TURE**, *n.* generation, birth—*Tawallud yā taulid, paidāish—Utpatti, jann.*

**GEN-ER-OUS**, *a.* (L. *gens*) of honourable birth, noble, magnanimous, liberal, strong—  
*Asl yā 'ālī-nasab, shurīf 'azīm sh-shān yā 'amda, baland-himmat yā 'ālī-himmat,*  
*faiz yā karīm kushāda-dil karīm-bakhsh yā karīm-gustar, mubār yā zor-āwar—Kulm*  
*wā saktulīn, āreshī, śīmūn wā utkrishī, mahatmā mahātmanik wā mahāsay, udār*  
*udāraharit wā dāmasīl, śūr pushl wā porhā.*

**GEN-ER-OS-ITY**, *n.* magnanimity, liberality—*'Ālī-himmatī yā baland-himmatī, kushā-*  
*da-dilī faizī yā faiz yā saḥawat—Mahātmanikā manomahimā wā matimahattwa,*  
*udārātā aulārya wā dāmasīlatī.*

**GEN-ER-OS-ITY**, *ad.* nobly, liberally—*Sharīfāna najībāna yā 'ālī-himmatī-se, faizī*  
*yā saḥawat se—Utkrishatī śreshṭhatā wā mahātmanikā se, udārātā se.*

**GEN-ER-OUS-NESS**, *n.* the state or quality of being generous—*'Ālī-himmatī, 'azīm-sh-*  
*shānī, faizī, jawān-mardī—Mahātmanikā, manomahimā, udārātā, śūrātā.*

**GEN-ER-SIS**, *n.* (Gr.) the first book of Scripture—*Taurat yā taurit kā pahilā bāb—*  
*Isādharmapustak kī pahilā kūṭṭ wā parv.*

**GEN-ET**, *n.* (Fr.) a small Spanish horse, an animal of the weasel kind—*Spen ke mulk*  
*kā ek chhotā ghora, neval kī qism kā ek jānnar—Spen deś kī ek chhotā ghora, ne-*  
*val kī jāti kī ek jantu.*

**GEN-ETH-LIA-CAL**, *a.* (Gr. *γενεθλι*) pertaining to nativities—*Paidāish ke waqt*  
*maqām yā taur se mansūb—Jann ke kāl sthān wā prakār kā sambandhī wā*  
*visṭayak.*

**GEN-ETH-LIA-IC**, *n.* one who calculates nativities—*Paidāish ke waqt maqām yā taur*  
*kā andāzā yā hisāb k. w.—Jannakūl jannasṭhān wā jannaprakār kī gaṇak wā*  
*vichārṇo w.* [—*Ek qism kī shurāb—Ek bhānt kī madirā.*

**GEN-É-VA**, *n.* (Fr. *gendere*) a spirit distilled from grain or malt with juniper berries

**GEN-É-AL**, *a.* (L. *gigno*) causing production, natural, enlivening, gay—*Murallid yā*  
*paidā k. w., tab'ī zāti yā khilqī, zinda k. w. tasallī-denc w. yā bashshāk k. w.,*  
*khurram yā khush—Utpādak prasavakārī wā prasūtiyādhak, swabhāvīk wā prakri-*  
*tik, jilāne w. tejovardhak ānandakar wā manoram, praphullachitta wā ānandī.*

**GEN-É-AL-LY**, *ad.* naturally, cheerfully—*Bi-z-zātihi yā khud-ba-khud, khushī yā khurramī*  
*se—Swabhāvānusār se wā āp-se-āp, ānand wā harsh se.* [granthil.

**GEN-É-AL-LY**, *a.* (L. *genu*) jointed—*Girah-dār yā jor-dār—Gathilā ganthilā wā*

**GEN-É-AL-LY**, *a.* jointing, knottiness, the act of kneeling—*Girah-dārī, jor-dārī,*  
*do-zānī baithnā—Gathilāpan, granthilātwa, ghutnōn kō bal baithnā.*

**GEN-É-AL-LY**, *n.* (L.) peculiar turn of mind, great mental power, a man of great mental

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virtti, dhīśakti buddhīśakti wā buddhīśāmarthya, guṇi buddhīśaktimān wā dhīśak-  
tiyukt, prakriti, swabhāv wā śil.

GEN'US, *n.* a spirit, *pl.* GEN'I-I—*Bhūt<sup>h</sup>, dānaw<sup>h</sup>, asur<sup>h</sup>, daitya<sup>h</sup>.*

GEN'TEEL, *a.* (*L. gens*) polite, elegant, civil, graceful, elegantly dressed—*Khalq, latif, khush-akhlag khush-atwār yā sāhib-i-sulūk, shusta yā zarif, khush-poshāk yā khush-libās*—*Sisht wā sabhya, chārū wā lalit, suāl sādhuvritta wā sishtāchārī, sajlā wā sundar, banā-thunā suveś wā suvasan.*

GEN'TEELY, *ad.* elegantly, politely—*Intf yā nazikat se, khulq yā khush-akhlag se—Chārutā wā sundaratā se, śisltatā sabhyatā wā sishtāchār se.*

GEN'TEELNESS, *n.* elegance, politeness—*Nazakat zarāfat intf yā khūbi, khulq shāstagi shāyastagi yā khush-atwārī*—*Sundaratā lāvanya wā chārutā, sabhyatā sishtatā su-śilātā wā sujanatā.*

GEN'TIL'ITY, *n.* dignity of birth, elegance of behaviour, gracefulness of mien, gentry—*Najābat yā asūlat, khush-atwārī tahzīb ahlīyat ahlīyat insāniyat yā insāniyat. khush-wazī, shurafā*—*Kulīnatā wā mahākulatwā, sishtāchārāt wā sabhyāchārāt wā wā suśilāt, sujanatā saujanya wā sādhuvrītatwā, kulīnalok.*

GEN'TLENESS, *n.* dignity of birth, mildness—*Asūlat, mulāimat mulāyamat narmī hilm yā gurbat*—*Kulīnatā, mridutā komalatā wā saumyatā.*

GEN'TLY, *ad.* softly, meekly, tenderly—*Mulāimat mulāyamat yā āhīstagi se, narmī yā gurbat se, dard-mandī se—Mridutāpūrvak, dhīmēdhlūme dhīredhlūre wā haule, nam- ratā vinay saumyatā wā dīnatā se, karuṇā se.*

GEN'TRY, *n.* a class of people above the vulgar—*Shurafā, najabā, ruasā*—*Kulīnalog wā kulīnalok wā kulīnavarg.*

GEN'TLEFOLK, *n.* persons above the vulgar—*Najābā, shurafā, ruasā*—*Kulīnavarg*

GEN'TLEMAN, *n.* a man raised above the vulgar by birth education or profession—*Murde-ādmi, miyān-ādmi, ashraf-zādā*—*Bhālāmānus, mahāsay, kulīnajan.*

GEN'TLEMAN-LIKE, GEN'TLEMAN-LY, *a.* becoming a gentleman, honourable, polite—*Murde-ādmi yā miyān-ādmi sū, shurif yā hurmat dār, khaliq yā khush-atwār*—*Bhālāmānus sū, pūjya wā ādarāfiya, sabhyāchārī suāl wā sisht.*

GEN'TLEMANSHIP, *n.* quality of a gentleman—*Murde-ādmiyat, ashraf-zādagi*—*Bhāl- mānsī wā bhālāmānsat, kulīnatā.*

GEN'TLEWOMAN, *n.* a woman above the vulgar, a female attendant—*Bhālī-bābi bhālī- ādmi ashraf-zādī yā mēk-bakht, lavīrī<sup>h</sup>*—*Bhālīmānāin bhālīmānāī wā kulīn strī, dāsī.*

GEN'TIAN, *n.* (*L. gentiana*) a plant—*Jantigānā*—*Kirāt kirātātikt chīrātikt wā kāndatiktak.*

GEN'TILE, *n.* (*L. gens*) a pagan, a heathen; *a.* belonging to pagans or heathens—*Jo ādmi Yahūdī na ho yā nī but-parast, mushrik; a. but-parast, but-parastōn ke muta- 'alliq*—*Jo jan Yihūdī na ho arthāt pratimāpūjak, pratimāsevi; a. pratimāpūjak, pratimāsevi.* [pūjak]

GEN'TILISH, *a.* heathenish, pagan—*But-parast, mushrik*—*Devapratimāsevi, pratimā-*

GEN'TILISM, *n.* heathenism, paganism—*But-parastī, shirk*—*Pratimāpūjā, pratimāseva.*

GEN'TILITIOUS, *a.* peculiar to a people or nation, national, hereditary—*Kisī qaum ke bīge khāss, qaumī, maurisi yā ābāi*—*Kisī des ke logōn ke nimitta vīshē, desiya wā jātiya, paramparagat wā paitrik.* [pratimāsevi ke sadrīś rahnā.]

GEN'TILIZE, *v.* to live like a heathen—*But-parast ke mānind rahnā*—*Devatāpūjak wā*

GEN'U-FLEC'TION, *n.* (*L. genu, flecto*) the act of bending the knee—*Ghūṇā jhu- kinā<sup>h</sup>, nihurā<sup>h</sup>.*

GEN'UINE, *a.* (*L. genuinus*) free from adulteration, not spurious, real, true—*Asil khālīs yā gair-ālūda, aslī, haqiqī, rāst yā sahīh*—*Suchchā wā kharī, akritrim wā akalpit, sachchī wā vāstavik, thik satya wā yathārth.*

GEN'UINELY, *ad.* without adulteration, truly—*Gair-ālūdagī se, rāstī yā sīkhat se—* Binā milāmī se wā kharī se, sachchī sachchūī wā yathārthatā se.

GEN'UINENESS, *n.* freedom from adulteration, purity, reality, natural state—*Gair-ālū- dagī, pākī yā asūlat haqiqat rāstī yā sīkhat, zātī yā aslī halat*—*Kharī wā chokhāī, swachchhatā wā nirmalatā, satyatā yathārthatā wā sachchī, vāstavikatā akritrimatā wā prakritatwa.* [Parajāti.]

GENUS, *n.* (*L.*) a class of beings comprehending many species: *pl.* GEN'ERA—*Jins—* GE-O-CEN'TRIC, *a.* (*Gr. ge, kentrum*) having the earth for its centre—*Jiskā markaz kura-i-zamīn ho—Jiskā kendra prithivī ho.*

GE'ODE, *n.* (*Gr. ge*) earth-stone—*Matiyā-patthar<sup>h</sup>.*

GE-O-DET'ICAL, *a.* (*Gr. ge, daio*) relating to the art of measuring surfaces—*Sath ki paimāish ke muta'alliq, muta'alliq-khunar-i-masāhat-i-sath*—*Frishthabhabgāmā- panasambandhi.*

GE-OG'RA-PHY, *n.* (*Gr. ge, grapho*) a description of the earth, a book containing a description of the earth—*Ilm-i-jugrāfiya yā haiatu-l-arrz, jugrāfiya ki kitāb*—*Bhū- golavidyā, bhūgolavidyā ki pustak.*



**GE-Ō-RA-PHEB**, *n.* one versed in geography — *Jugrāṣṭya-dāh* — Bhūgolaśāstra-jña wā bhūgolaavidyājña. [— Bhūgolaśāstrayak bhūprishṭhasambandhi wā bhūgolaśāstriya.

**GE-O-GRĀPHI-CAL**, *a.* relating to geography — *Jugrāṣṭya-mansūb*, *jugrāṣṭya ke mutā'alliq*

**GE-O-GRĀPHI-CAL-LY**, *ad.* in a geographical manner, according to geography — *Jugrāṣṭya ke rā se*, *jugrāṣṭya ke mutā'alliq* — Bhūgolaśāstra ke anusār se, bhūgolaavidyā ki rīti se.

**GE-ŌL-O-QY**, *n.* (Gr. *ge*, *logos*) the science which treats of the structure of the earth — *'Ilm-i-tarkīb-i-dunyā*, *'ilm-i-tarkīb-i-zamīn* — Bhūgarbhavivechananāmakavidyā, bhūstaravidyā, prithivividyā, bhūstaranirūpapavidyā, kṣhitrachanaśāstra, bhūkavachanaśāstra.

**GE-O-LOGI-CAL**, *a.* relating to geology — *'Ilm-i-tarkīb-i-zamīn ke mutā'alliq* — Bhūgarbhavivechananāmakavidyāsambandhi, bhūgarbhavivechananāmakavidyāvishayak.

**GE-ŌL-O-GIST**, *n.* one versed in geology — *'Ilm-i-tarkīb-i-zamīn-dān*, *aht-i-'ilm-i-tarkīb-i-dunyā* — Bhūgarbhavivechananāmakavidyājña, bhūstaravidyājña, bhūstaranirūpak.

**GE-O-MAN-QY**, *n.* (Gr. *ge*, *manteia*) divination by figures or lines — *Shaklōn aur kṣhetōn se fāl-goi k.* — Kṣhetrōn aur rekḥōn se bhavishyatkaṭhan.

**GE-O-MAN-QEI**, *n.* a fortune-teller, a diviner — *Nāsibā-qo, ramūāl* — Maṅgalāmaṅgalādeśī wā subhāśubhakatḥak, śaktunaparikṣhik wā daivajña.

**GE-O-MĀNTIC**, *a.* pertaining to geomancy — *Ramūālī yā fāl-goi ke mutā'alliq* — Bhavishyatkaṭhanavishayak, subhāśubhakatḥasambandhi.

**GE-ŌM-E-TRY**, *n.* (Gr. *ge*, *metron*) the science which treats of the dimensions of lines, surfaces and solids — *'Ilm-i-handasa*, *muhandisī*, *'ilm-i-masāhat* — Rekḥāganit, rekḥāganitāśāstra, kṣhetravidyā kṣhetramiti.

**GE-ŌM-E-TER**, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *aht-i-handasa*, *'ilm-i-masāhat dān* — Rekḥāganitājña, rekḥāganitāśāstradarśī, kṣhetravidyājña.

**GE-O-MĒTRIC**, **GE-O-MĒTRI-CAL**, *a.* pertaining to geometry, according to geometry — *'Ilm-i-handasa se nisbat-dār*, *'ilm-i-masāhat ke mutā'alliq* — Rekḥāganitāsambandhi, kṣhetravidyāanusār. [anusār se, rekḥāganit ke anusār.

**GE-O-MĒTRI-CAL-LY**, *ad.* according to geometry — *Handasa ke mutā'alliq* — Kṣhetravidyā.

**GE-ŌM-E-TRI-CIAN**, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *'ilm-i-masāhat dān* — Rekḥāganitāśāstradarśī, kṣhetravidyājña. [ganit ke anusār karnā.

**GE-ŌM-E-TRIZE**, *n.* to perform geometrically — *Handasa ke mutā'alliq koi kām k.* — Rekḥā-

**GE-O-PON'TICS**, *n. pl.* (Gr. *ge*, *ponos*) the art or science of cultivating the earth — *Kisht-kārī kā hunar yā 'ilm* — Krishividyā. [krishivishayak.

**GE-O-PON'TICAL**, *a.* relating to agriculture — *Kisht-kārī ke mutā'alliq* — Krishisambandhi,

**GEORGE**, *n.* a figure of St. George worn by knights of the garter, a brown loaf — *Jāry nām ek wali ki tasvir jo ek khāns darje ke bahādur pahinte haiñ*, *gundunā rang kā rot* — Jāry nām ek sant wā sādh ki chhavi jo ek vīśesh varg ke kulīnajan pahinte haiñ, bhūri roti.

**GEOR'GIC**, *a.* (Gr. *ge*, *ergon*) relating to agriculture; *n.* a rural poem — *Kisht-kārī ke mutā'alliq*; *n.* *kisht-kārī ke bāb mein gazal qasida yā masnawī* — Krishivishayak wā krishividyāvishayak; *n.* krishividyāvishayakakāvya, krishisambandhikāvya.

**GEOR'GI-UM SIDIUS**, *n.* (L.) one of the planets called also Herschel or Uranus — *Ek sayāre kā nām hai use Harshal yā Yūrenas bhi kahte haiñ* — Ek grah kā nām hai usko Harshal wā Yūrenas bhi kahte haiñ.

**GERTAL-CON**, *jēr'tā-kn*, *n.* (Ger. *geier*, *falke*) a bird of prey — *Shikār karnē-wālī chīrīyā*, *shikārī parand yā tāir* — Balibhuk pakshi, balipriyapakshi, jo chīrīyā aurōn ko bhakṣhap karti hai. [gābh yā gūbhā<sup>h</sup>, kalī<sup>h</sup>, jor<sup>h</sup>.

**GERM**, *n.* (L. *germen*) a sprout, a shoot, the seed-bud of a plant, origin — *Añkhūā<sup>h</sup>*,

**GERMI-NANT**, *a.* sprouting, branching — *Panapne w<sup>h</sup>*, *añkhūāne w. yā kaliyāne w<sup>h</sup>*, *dālī phēkne w<sup>h</sup>*.

**GERMI-NATE**, *v.* to sprout, to shoot, to bud — *Añkhūānā<sup>h</sup>*, *kansiyānā<sup>h</sup>*, *kaliyānā<sup>h</sup>*.

**GERMI-NATION**, *n.* act of sprouting, growth — *Añkhūānā yā kansiyānā<sup>h</sup>*, *bāgh yā panapnā<sup>h</sup>*.

**GERMAN**, *n.* (L. *germanus*) a brother, one nearly related; *a.* related — *Birāday*, *qarābati yā khwesh*; *a.* *rishta-mand* — Bhāī wā bhrātā, sagā kuṭumbī wā gotraj;

*a.* sambandhi wā samparkī.

**GERMAN**, *n.* a native of Germany, the language of the Germans; *a.* relating to the people or language of Germany — *Jarmanī ke mulk kā mutawattin yā aht-i-Jarmanī*, *Jarmanī ki zabān*; *n.* *Jarmanī ke logōn yā Jarmanī ki zabān ke mutā'alliq* — Jarmanī deś kā jān, Jarmanī deś ki bhāshā; *a.* Jarmanīdeśajanasambandhi, Jarmanīdeśabhāshāsambandhi. [bhāshāsampradāy.

**GERMAN-ISM**, *n.* a German idiom — *Jarmanī ki zabān kā muhāvārā* — Jarmanīdeśa-

**GERUND**, *n.* (L. *gerundium*) a kind of verbal noun in Latin grammar — *Lāṭīn ki zabān ke macdar ki ek ḡam* — Lāṭīn bhāshā kā ek kriyāvachak śabd.

**GEST**, *n.* (L. *gestum*) a deed, a show — *Fē'l*, *numāish yā tamāshā* — Kām wā kārya, sawāṅg kautuk wā līlā.

ĠĠĠ'S'TIC, *a.* legendary, historical—*Afsāna-wār yā rināyatī, tawārīkhī yā tārikhī*—Paurāṇik, aitihasik.

ĠĠĠ-TĀ'TION, *n.* (*L. gestum*) the act of bearing the young in the womb—*Peṭ meḥ bachcha bar-dārt, hāmila k.*—Garbhadhāraṇ, garbhavahan, garbhpinibhāv.

ĠĠĠ-TA-TO-RY, *a.* that may be carried—*Jo le-jāyā jāy<sup>h</sup>.*

ĠĠĠ-TIC'U-LATE, *v.* (*L. gestum*) to make gestures or motions, to act, to imitate—*Badanī-jumbish k. yā hāth-pair-hilānā, maskharā-pan yā naql-bāzī k., taqlid yā naql k.*—Hāw-bhāw *k. wā* āṅgavikshep *k., sawāṅg k., anurup k. anukaraṇ k. wā* dekhā-dekhi *k.*

ĠĠĠ-TIC-U-LĀ'TION, *n.* the act of gesticulating, gestures, motions, antic tricks—*Naql-bāzī, adā waz' yā hālat, badanī-jumbish, maskharā-pan yā tamaskhur*—Bhāvakarāṇ, hāw-bhāw *wā* cheshṭī, āṅgavikshep *wā* hastādivikshep, sawāṅg.

ĠĠĠ-TIC'U-LĀ-TOI, *one* who gesticulates—*Badanī-jumbish k. w., hāth pair pheṅkne w<sup>h</sup>, naql-bāzī k. w., naql k. w., naqyāl*—Āṅgavikshepak, hastādivikshepak, hāw-bhāw *k. w., sawāṅg k. w., tat.*

ĠĠĠ-TIC'U-LĀ-TO-RY, *a.* representing by gestures—*Badanī jumbish se yā hāth pair ke hilāne se zāhir k. w.*—Hāw-bhāw *se* bhāvakarāṇ *se wā* āṅgavikshep *se* prakāś *k. w.*

ĠĠĠ-TURE, *n.* action or posture expressive of sentiment, movement of body; *v.* to accompany with action—*Adā waz' yā hālat jis se khayāl zāhir hotā hai, badanī jumbish ye'nī hāth pair waḡaira kā hilānā dolānā; v. naql-bāzī yā badanī-jumbish ke sāth k.*—Cheshṭā āṅgahār bhāw-bhāw āṅgasthiti *wā* āṅgavinyās *jis se* nian *ki* kalpanā jñāi jātī hai, āṅgavikshep; *v. sāṅgavikshep k. wā* salaṣtavikshep *k.*

ĠĠĠT, *v.* (*S. getan*) to procure, to obtain, to gain, to receive, to learn: *p. t.* ĠĠĠT, *p. p.* ĠĠĠT or ĠĠĠT-TEN—*Baham pahunchānā, mugassar k., hāsīl k., pānā<sup>h</sup>, paidā k., tahsil k. yā yād k.*—Juhūd *wā* juhūn, upārjan *k., kamūdā, hastagat k., arjan k., wā* sampādan *k., sikhmā.*

ĠĠĠTER, *n.* one who gets or obtains—*Pāne w<sup>h</sup>, kamāne w<sup>h</sup>.* [lābh, arth.

ĠĠĠTING, *n.* acquisition, gain, profit—*Tahsil yā hāsīl, sūd, naṣ'*—Upārjan *wā* kamāi,

ĠĠĠ'U-AW, *n.* (*S. geyaf*) a showy trifle, a toy, a bauble: *a.* showy without value—*Khilānā yā khelānā<sup>h</sup>, kath-puṭlī<sup>h</sup>, gurīyā gururā yā hukā-gahnā<sup>h</sup>; a. bhayānā<sup>h</sup>.*

ĠĠĠSTLY, *ghostly, a.* (*S. gūst*) like a ghost, pale, dismal, horrible—*Bhūt sā<sup>h</sup>, sard hant-nāk, muhi yā haibat-nāk*—Bhūtasarūp *wā* pretasarūp, jīm *wā* śarvasavarī, ghor *wā* dāruṇ, bhayānāk. [bhayānakatwa *se.*

ĠĠĠSTFUL, *ad.* frightfully, dreadfully—*Hant-nāki se, khauf-nāki se*—Dāruṇatā *se,*

ĠĠĠST'LI-NESS, *n.* frightful aspect, paleness—*Hant-nāk sīrat, zarḍi khushki yā be-ranagī*—Dāruṇarūp *wā* vikātarūp, vivarṇatā pīlāi *wā* mukhavaivarṇya.

ĠĠĠST, *gōst, n.* (*S. gūst*) the soul, a spirit—*Rūh, bhūt<sup>h</sup>*—Ātmā, pret paret vetāl *wā* mīstīchar.

ĠĠĠSTLESS, *a.* without spirit or life—*Be-rūh yā be-jān*—Nīrātmā *wā* nirjiv. [thik.

ĠĠĠSTLY, *a.* relating to the soul, spiritual—*Rūhī, rūhānī yā dīnī*—Ātṇik, pāramār-

ĠĠĠSTLIKE, *a.* withered, ghostly—*Sukhā murjhāyā yā jhurāyā<sup>h</sup>, bhūt-sā bhayānak yā darāunā<sup>h</sup>.* [vikāṭasarīr, vrihatkāya.

ĠĠANT, *n.* (*Gr. gigas*) a man of extraordinary stature—*Mard-i-'azīm-tan*—Vikātarūp,

ĠĠANT'ESS, *n.* a female of extraordinary stature—*'Aurat-i-'azīm-tan, 'azīm-tan ki 'aurat*—Vrihat sarīr *ki* stri, rākshasi, vrihatkāya. [mahān, sthūl *wā* bhāri.

ĠĠANTLIKE, ĠĠANTLY, *a.* huge, vast, bulky—*'Azīm, kalūn, jīm*—Bārā, vrihat *wā*

ĠĠANTSHIP, *n.* quality or character of a giant—*Dew-sīrat*—Vikātarūpadharm, rāksha-sadharm. [vikāṭasarīr, ātal.

ĠĠ-AN-TE'AN, *a.* like a giant, irresistible—*Qari-haikal, dew-sā arak<sup>h</sup>*—Vrihatkāya *wā*

ĠĠ-AN'TIC, *a.* like a giant, very large—*Dew-sā 'ifrit-sīrat yā qari-haikal, nihāyat 'azīm*—Vikātarūp *wā* vikāṭasarīr, bahut bārā *wā* āti-mahān. [jautu.

ĠĠB, *n.* an old worn out animal—*Būrhā aur nihāyat zu'if jānvar*—Būrhā aur jarjar

ĠĠB'CAT, *n.* a he-cat, an old cat—*Billā yā bīlārā<sup>h</sup>, bīrhā billā<sup>h</sup>.*

ĠĠBBER, *v.* (*S. gaban*) to speak rapidly and inarticulately—*Halbal-halbal k<sup>h</sup>, gal-bal-galbal k<sup>h</sup>, harbari ke sāth uisā bolnā ki kuchh samajh na parē<sup>h</sup>.*

ĠĠBBER-ISH, *n.* talk without meaning; *a.* unmeaning, unintelligible—*Be-mā'nī guft-gū, wāhīgāt guft-gū, muntanā'i-fahm guft-gū; a. be-mā'nī, muntanā'i-fahm*—Anarthakavākya, anambadībhavākya, vrihākathā, barbari; *a.* anarthak nirarthak *wā* asaṅgat, abodhya arthāt samajh na parne *ke* yogya.

ĠĠB'BET, *n.* (*Fr. gibet*) a gallows; *v.* to hang and expose on a gibbet—*Phānsī kā khambhā yā lakkay<sup>h</sup>, phānsī<sup>h</sup>, sūlī<sup>h</sup>; v. phānsī par lākā d<sup>h</sup>.*

ĠĠB'BOUS, *a.* (*L. gibbus*) convex, protuberant, swelling, crook-backed—*Qubba-dār yā nurg-sina, ubhā huā<sup>h</sup>, phūlā huā<sup>h</sup>, kūz-pusht yā khamida-pusht*—Kūrmaphishṭhākār *wā* adhomukhadundubhyākār, gumrā huā *wā* niklā huā, uṭhā huā *wā* ūchā, kubrā *wā* kubjā.

ĠĠB-BOS'ITY, ĠĠB'BOUS-NESS, *n.* convexity, protuberance—*Qubba-dāri gumbaz-dāri yā*

*murg-sinat, ubhāp<sup>h</sup>*—Kūrmāpriahābhākaratwa wā sđhomukhadundubhyākratwa, dhibkā wā phulāwat.

**GIBE**, *v.* (S. *gubban*) to sneer, to scoff, to taunt, to deride; *n.* a scoff, a taunt—*Āwāsa-phenkā, tā'na-zant k., tā'na mārā, tasakhkhur yā maskhari k.; n. tā'na, tā'na-zant tasakhkhur yā ramz-bāzi*—Nāk charhānā wā nāk sikornā, thāthā k. wā āngū-thā-lekhānā, mihnā phenkā, hañsi avajñā wā ghrīpā k.; *n.* mihnā upahā wā thā, boli-tholi vyangya wā thesrā.

**GIBER**, *n.* a sneerer, a scoffer—*Ramz-bāz yā tā'na-zan, tā'in hazzāl yā zāhik*—Nākcharhā wā thesrhā, thātholiyā wā upahāsak. [se—Avajñāpūrvak, ghrīpā wā ghin se.

**GIBING-LY**, *ad.* scornfully, contemptuously—*Haqarat se yā mutakabbirānā, karāhiyat*

**GIB'LETS**, *n. pl.* (Fr. *gibier*?) the parts of a goose which are cut off before it is roasted—*Hans ke me āzū jinko uske kabūb karne ke peshtar kūt-dālte hañ*—Hans ke āng jinko usko bhūñjne ke pahile kūt dālte hañ.

**GIDDY**, *a.* (S. *gidig*) having in the head a sensation of circular motion, whirling, inconstant, heedless; *v.* to make giddy, to render unsteady—*Sar-gardān yā sar-gashta, dāir, be-qarār yā qair-nābit, gāñl be-khabar yā be-khūd; v. sar-gardān yā sar-gashta k., be-qarār k.*—Bhrāmari bhrāmi wā ghūrnarogī, ghūmtā phirtā wā bhāwatā, asthir chanchal anavasthit wā chapal, achet wā asavadhān; *v.* bhrāmari wā ghūrnarogī k., asthir anavasthit wā chanchal k.

**GID'DI-LY**, *ad.* inconstantly, carelessly—*Be-qarārī se, galat se*—Asthiratā chāñchalatā wā bhrāmāragagrasatī se, asavadhānī se.

**GID-NESS**, *n.* the state of being giddy—*Durān-i-sar, sar-gardānī, be-qarārī, doār, durāwār*—Bhrāmār, bhrāmār, vilhram, ghumri, chauñdhi, tewart, chauñdhiyāhat, asthiratā, lolatā, chāñchalatā. [achet wā aparīpāmadarsī.

**GID'DY-BRAINED**, *a.* careless, thoughtless—*Be-khabar, gāñl yā be-fkr*—Asavadhān, **GID'DY-HEAD**, *n.* one without thought—*Be-khabar yā be-tumik shakhs*—Alhar, asāvdhān jan, aparīpāmadarsī jan.

**GID'DY-HEAD-ED**, *a.* heedless, unsteady—*Be-khabar yā gāñl, be-qarār yā be-sabāt*—Achet asavadhān wā aparīpāmadarsī, asthir anavasthit wā chanchal.

**GID'DY-PACED**, *a.* moving irregularly—*Dagmagatā chalne w<sup>h</sup>, latpatātā chalne w<sup>h</sup>, larkharātā chalne w<sup>h</sup>*. [prakār kā gridhra wā gidh.

**GIEREA-GLE**, *n.* (Ger. *geier*, L. *aquila*) a kind of eagle—*Ek qism kā 'uqāb*—Ek **GIFT**. See under GIVE.

**GIG**, *n.* (Fr. *gigue*) any thing whirled round, a light carriage drawn by one horse, a ship's boat, a dart or harpoon—*Koi chiz jo khel meñ ghumāt jāti hai, gāri jise ek ghorā khīñchātā hai<sup>h</sup>, jahāz ke āng ki kishki, bhātā yā ballam<sup>h</sup>*—Phirkī phirihri wā aur koi vastu jo khel meñ phirātī jāti hai, do pahīye kī halkī gāri jisko ek ghorā khīñchātā hai, samudri bārī naukā ke sāth kī chhotī nāw, barchhā wā sāng.

**GI-GANTIC**. See under GIANT.

**GIG'GLE**, *v.* (S. *gagāl*) to laugh idly, to titter; *n.* a kind of laugh—*Khilkhilānā<sup>h</sup>, hāhiyānā khikhiyānā dānt-khisornā yā dānt-nikālnā<sup>h</sup>; n. khilkhilāhat<sup>h</sup>, khikhihi<sup>h</sup>*

**GIG'GLER**, *n.* one who giggles, a titterer—*Khilkhiliyā yā khikhihi-kar hañne w<sup>h</sup>, dānt-khisorne w<sup>h</sup>, hāhiyāne w<sup>h</sup>, yā hāhā-hihi k. w<sup>h</sup>*.

**GIG'LOT**, *n.* (S. *gagol*) a wanton, a lascivious girl; *a.* giddy, inconstant, wanton—*Yār-bāz 'aurat, shahwat-parast yā mastāna 'aurat; a. be-fkr yā mast, be-qarār, be-hayā yā be-zabt*—Punēchali wā lālini, kāmī wā kīmāsakt yuvāstri; *a.* anavasthit, asthir wā chāñchal, kāmuk kāmī wā nirlajja.

**GILD**, *v.* (S. *gildan*) to overlay with gold, to adorn with lustre, to brighten, to illuminate: *p. t. and p. p.* **GILD'ED** or **GILT**—*Sone kā mulamma' k., ārāsta k., raushan k., munawwar k.*—Sunahlī k., sone kā pāni dhārānā wā sone ke patra se mañrhne, bhūshit k., chamkānā, jhalkānā wā ujānā.

**GILDER**, *n.* one who gilds—*Tilā-kār mulamma'-sāz yā koft-gar*—Sunahlī kām k. w., sone kā pāni dhārne w., sone ke patra se mañrhne w.

**GILD'ING**, *n.* the art of overlaying with gold, gold laid on the surface for ornament—*Tilā-kārī koft-garī yā zar-nigārī, sone kā pāni<sup>h</sup>*—Swarnamāndan wā swarnparāñjan, jo sonā upar mañrhā jāti hai.

**GILT**, *n.* gold laid on the surface—*Jo sonā upar marhā jarā yā lagāyā jāti hai<sup>h</sup>*.

**GILL**, *n.* (L. *gula*) the organ of respiration in fishes, the flap below the beak of a fowl, the flesh under the chin—*Galpharā kankhalā yā kanais<sup>h</sup>, chhīyā kī choñch ke niche kā latakti māñs lolā yā lothrā<sup>h</sup>, thuddī yā thorkī ke niche kā māñs<sup>h</sup>*.

**GILL**, *n.* (Ic. *gil*) a fissure in a hill—*Pakār kī darār<sup>h</sup>*.

**GILL**, *n.* the fourth part of a pint, ground-ivy, malt liquor medicated with ground-ivy, a wanton girl—*Raqiq shai kī ek nāp jo ādh-pāw ke qarīb hotī hai, ek qism kī bel, ek qam kī bel ko dāl-kar banī hui sharāb, be-zabt be-hayā yā shahwat-parast 'aurat*—Dravadravya kī ek parimān jo prāyah ādhpāw ke tulya hotā hai, ek prakār kī latā, ek prakār kī latā ko dālkar banī hui madirā, punēchali wā lālini.

GILL'SÖUSE, n. a house where gill is sold—*Ek ghar jahān ek gism kī bel ko dāl kar banī hui sharāb biktī hai*—*Ek ghar jahān ek prakār ki latā ko dālkar banī hui*

GIL/LY-FLOW-ER, n. (Fr. *giroflée*) a flower—*Ek phūl<sup>h</sup>*. [madirā biktī hai.

GIM'GRACK, n. a trivial mechanism—*Ek halkā khilāunā<sup>h</sup>, ek halkī banāwat<sup>h</sup>*.

GIM'LET, GIM'BLER, n. (Fr. *giblet*) a borer with a screw at the point—*Barmā yā barmī<sup>h</sup>*.

GIM'MAL, n. device or machinery—*Koi hikmat yā kal<sup>h</sup>*—*Koi upāy kalpanā wā yantra*.

GIMP, n. a kind of silk lace—*Reshmī dāman kor got yā kanāra*—*Patt ki got wā kor*.

GIN, n. (engine) a trap, a snare; v. to catch in a trap—*Phandā<sup>h</sup>, phānd yā jāl<sup>h</sup>*; v. *phānde meñ pakarnā phānsānā yā phānsnā<sup>h</sup>*. [kār ki chuāi hui madirā.

GIN'G (Fr. *genève*) a distilled spirit—*Ek gism kī sharāb, chuāi hui sharāb*—*Ek pra-*

GIN'GER, n. (L. *zingiber*) a plant or root of a hot spicy quality—*Ad ādi yā adrak<sup>h</sup>*.

GIN'GER-BREAD, n. a sweet cake—*Sonthorā yā sonthaurā<sup>h</sup>*.

GIN'GER-LY, ad. cautiously, nicely—*Hosh-yārī yā khabar-dāri se, nafāsāt se*—*Sāva-*  
dhāni se, sundar rūp se. [mānsasambandhī, masūre kī sambandhī.

GIN'GI-VAL, a. (L. *gingiva*) belonging to the gums—*Masūre se nisbat-dār*—*Danta-*

GIN'GLE, v. (Ger. *klängen*) to emit or cause a sharp tinkling noise; n. a sharp tinkling noise—*Thanjhanānā<sup>h</sup>, khar'kharānā<sup>h</sup>, thankānā<sup>h</sup>, jhanānā<sup>h</sup>, jhankārānā<sup>h</sup>, than-*  
*thunānā<sup>h</sup>, tantanānā<sup>h</sup>; n. jhanjhanānā<sup>h</sup>, khar'kharānā<sup>h</sup>, jhankār, thankār, tan-*  
*kār<sup>h</sup>, thanthanānā<sup>h</sup>, tantanānā<sup>h</sup>*. [Dwārasandhī wā chūl ke sadriś.

GIN'GLY-MÖID, a. (Gr. *ginglomos, eidos*) resembling a hinge—*Qabce yā qulābe sā-*

GIP'SY, n. (Egyptian) one of a race of vagabonds supposed to have come originally from India, a name of slight reproach to a woman: a. denoting the language of the gipsies, denoting any jargon—*Un khāna-ba-doshōñ kā ek shukhs jo gipsīs meñ ātā hai kī avatāl meñ Hind se gaye the, natīn<sup>h</sup>; a. khāna-ba-doshōñ kī zabāñ zāhir k. w., kōi kachchi-boli yā kath-bhākhā zāhir k. w.*—*Un phirante logōñ kā jan jo ātkāl meñ ātī hai kī ādi meñ Bhāratavarsh se gaye the, natūñ wā chupail; a. phirantōñ kī bhāshā prakās k. w., kōi āsambaddhabhāshā wā misritabhihāshā prakās k. w.*

GIY'ER-ISM, n. the state of a gipsy—*Naṭ kī hālāt*—*Naṭ kī dāsī, natāitī*.

GIRD, n. (S. *gyrd*?) a twitch, a pang; v. to break a scornful jest, to gibe, to sneer—*Jhatak chilak yā naror<sup>h</sup>, pīr yā sankath<sup>h</sup>; v. tā'nū-zanī k., āwāz-phēknā, mihnā-*  
*mānā<sup>h</sup>*—*v. Thattā<sup>h</sup> k., hañsi wā upahās k., thesrā k. ṭasrā k. bolī-ṭhōlī k. wā nak*  
*chaphānā*.

GIRD'ER, n. a satirist—*Hajo-go, hajo-gur, hajo-navis*—*Doshopahāsak, durāchāropahāsī*.

GIRD, v. (S. *gyrdan*) to bind round, to invest, to dress, to encompass: p. t. and p. p.

GIRD'ED or GIRT—*Lapeñā yā lapet-bāndhnā<sup>h</sup>, chheñk-lenā yā gherñā<sup>h</sup>, pahīnānā yā*  
*pahīrānā<sup>h</sup>, gher-lenā<sup>h</sup>*.

GIRD'ER, n. the principal timber in a floor—*Shaktīr*—*Bārī dharan*.

GIRD'ING, n. a covering—*Uparnā yā ghatā-top<sup>h</sup>, uhār yā olār<sup>h</sup>*.

GIRD'LE, n. a band, a belt, inclosure, the zodiac; v. to bind as with a girdle, to inclose—*Kamar-band miyān-band, ihata, mintaqatu-l-burīj; v. goyā kamar-band se*  
*bāndhnā<sup>h</sup>, gherñā<sup>h</sup>*—*Paṭukā wā paṭkā, mekhalā kaṭibandhanī wā kardhanī, gherā*  
*mandal valay wā pariveshtan, risichakra; v. mānoñ paṭukā wā mekhalā se bāndhnā,*  
*gher lenā wā pariveshtan k.* [wā kardhanī banāne w.

GIRD'LER, n. a maker of girdles—*Kamar-band-sāz*—*Mekhlākār, kaṭisitrakārī, paṭukā*

GIRT, n. a circular bandage, compass—*Petī<sup>h</sup>, gherā<sup>h</sup>*.

GIRTH, n. a band by which a saddle is fixed on a horse, compass; v. to bind with a girth—*Tāng pushtang zer-tāng yā bāt-tāng, gherā<sup>h</sup>; v. tāng se bāndhnā*—*Petī, valay*  
*wā mandal; v. petī se kasnā wā bāndhnā*.

GIRL, n. (L. *gerula*?) a female child, a young woman—*Chhotī<sup>h</sup>, larī<sup>h</sup>*.

GIRL'HOOD, n. the state of a girl—*Larī kī hālāt, kuānīr-pan<sup>h</sup>*—*Kanyāitwa, kumārīitwa*.

GIRL'ISH, a. suiting a girl, youthful—*Kanizāna, jawān*—*Kanyāyogya wā kumārī-*

GIT'TERN. See CITHERN.

GIVE, v. (S. *gīfan*) to bestow, to confer, to yield, to grant, to allow, to utter—*Bakhshnā,*  
*'ināyat k., tark yā hawāla k., ijāzat d., parwānagī d. yā rawā-rakhnā, kahnā<sup>h</sup>*—*De-*  
*dānā, deus, chhornā wā saunpnā, aumutā d., anujūs d., bolnā*.

GIFT, n. a thing given, the act of giving, an offering, a bribe, power, faculty; v. to endow with any power or faculty—*Nazr in'ām yā bakhshish, 'ināyat dād-dihish*  
*'atā yā marhamat, niyāz yā qurbān, rishwat, qiwat yā quwat, qudrat yā tāqat; v. qudrat-mand k. yā tāqat d.*—*Dattavastu, dān wā pradān, balī wāran wā nichāwār,*  
*ghūs wā akor, śaktī, guṇ; v. guṇī k., guṇ wā śaktī se sampanna k.*

GIFT'ED, a. endowed with eminent powers—*Qudrat-mand yā sāhib-i-maqdūr*—*Ishṭa-*  
*gunavīśiṭ, ishṭagunāsampanna, guṇī*.

GIFT'ED-NESS, n. the state of being gifted—*Qudrat-mandī, sāhib-i-maqdūri, sāhib-i-*  
*awāzī*—*Ishṭagunavīśiṭatā, ishṭagunāsampannatā*. [dāyī wā dewāyī.

GIV'ER, n. one who gives, a donor—*Bakhshanda, dihandā*—*Dātā wā deue w., dāyak wā*

GIV'ING, *n.* the act of bestowing—*Dād-dikish*—*Dān wā pradān*.

GIVES. See GIVE.

GIZ'ZARD, *n.* (Fr. *gésier*) the strong muscular stomach of a fowl—*Murg wagaire ká potā yā andarūnī pet*—*Kukkuṭādi ká antarjathar wā udar*.

GLA'BROUS, *a.* (L. *glaber*) smooth—*Chiknā<sup>h</sup>*. [natushār h., ṭhañḍli se jam jānā.

GLA'CI-ATE, *v.* (L. *glacies*) to turn into ice—*Yakh h., sarāi se munjamil h.*—*Sagha-*

GLA'CI-AL, *a.* icy, consisting of ice, frozen—*Yakh-dār, yakh-āmez, sarāi se munjamil yā yakh-bastā*—*Saghanatushārārup, saghanatushāramay, ṭhañḍli se ṭhakki wā jamū hūa*. [jamāw, saghanatushār h.

GLA'CI-TION, *n.* the act of turning into ice—*Yakh-bastagi, yakh ká h.*—*Ṭhañḍhak se GLA'CI-ER, n.* a field or mass of ice—*Āmbār-i-yakh, yakh-āmbār*—*Saghanatushārāvistirparāsi, saghanatushārāpunj*.

GLA'CI-OUS, *a.* icy, resembling ice—*Yakh-dār yā pur-yakh, yakh-sū*—*Saghanatushārā-rup wā saghanatushāramay, saghanatushārasudriā*. [or ká dbāl.

GLA'CIS, *n.* (Fr.) a sloping bank—*Pushṭa, qal'a kī bāhri tarāf ká dhāl*—*Kot kī bāhri*

GLĀD, *a.* (S. *glad*) cheerful, pleased, gay, bright; *v.* to make glad, to exhilarate—*Khurram, masrūr yā shād, khush yā khush-tab, bhaykilā<sup>h</sup>*; *v. khush k., mahzāz yā masrūr k.*—*Praphullachitta, prasanna, ānandī ānandit tushṭi āhlādit wā rasik, chat-kilā*; *v. tushṭ k., prasanna praphullachitta wā āhlādit k.*

GLĀD'DEN, *v.* to make glad, to delight—*Khush k., masrūr yā mahzāz k.*—*Tushṭ wā āhlādit k., ānandit wā prasanna k.*

GLĀD'DER, *n.* one that makes glad—*Khush k. w., farhat-bakhsh*—*Tushṭikar, ānandak, ānandakārī, sukhlad*. [wā āhlādapūrvak.

GLĀD'LY, *ad.* with gladness, joyfully—*Khushi se, bā-khushi*—*Ānand se, harshapūrvak*

GLĀD'NESS, *n.* joy, cheerfulness, exhilaration—*Khushi, khurramī, shād-mānī surār masarrat yā farhat*—*Ānand, harsh, ulkās hukās āmod āhlād wā chittaprasannatā*.

GLĀD'SOME, *a.* pleased, gay, causing joy—*Khush masrūr khurram yā khush-tab, masarrat-bakhsh*—*Praphullachitta wā chittaprasanna, āhlādit wā pulakit, ānandajanak wā tushṭikar*. [wā āhlād se.

GLĀD'SOME-LY, *ad.* with joy, with delight—*Khushi se, masarrat se*—*Ānand se, harsh*

GLĀD'SOME-NESS, *n.* joy, delight—*Khurramī yā shād-mānī, surār yā masarrat*—*Ānand wā āmod, hukās wā harsh*. [bich kī khali hui jagah<sup>h</sup>.

GLĀDE, *n.* (L. *glad*?) an opening in a wood—*Jungal meṁ khali hui jagah<sup>h</sup>, peron ke*

GLĀD'I-Ā-TOR, *n.* (L. *gladius*) a sword-player, a prize-fighter—*Shamsher-bāz, shamsher-zan yā saiyāf*—*Āsikrīrak wā āsik, talwariyā malla wā māl*.

GLĀD'I-A-TŌRI-AL, *a.* relating to prize-fighters—*Shamsher-bāz se nisbat-dār, saiyāf ke muta'alliq*—*Āsikrīrakasambandhī, āsikavishayak*.

GLĀD'I-A-TŌ-RY, *a.* belonging to prize-fighters—*Shamsher-bāz yā shamsher-zan se nisbat-dār, saiyāf ke muta'alliq*—*Āsikrīrakasambandhī, āsikavishayak*.

GLĀIR, *n.* (S. *glirre*) the white of an egg, any viscous transparent substance—*Ānde ke bhitar ká dūdh yā ras<sup>h</sup>, koi las-dār aur shayf shai*—*Ānde ke bhitar ká śukla ras, koi chipchīp aur pāradārak vastu*.

GLĀ'RE-OUS, *a.* consisting of viscous transparent matter—*Las-dār aur shayf shai āmez*—*Āndaśuklarasagun, chipchīp aur pāradārak vastu ká banā hūa*.

GLĀN'CE, *n.* (Ger. *glanz*) a sudden shoot of light, a darting of the eye, a quick view; *v.* to dart a sudden ray of light, to look with a rapid cast of the eye, to fly off obliquely, to hint—*Jhalak<sup>h</sup>, nazar, jalāl nigāh*; *v. jhalaknā<sup>h</sup>, jhalpat nazar k., chhitaknā yā chhitaknā<sup>h</sup>, ranz k. yā āwāz-phēknā<sup>h</sup>*—*Chamak wā dyutipāt, nayanapāt avalokan katāiksha netrakatāiksha wā drishṭivān, ishādḍarsan wā ishādḍrishi*; *v. chamaknā, drishṭipāt k., drishṭivān-dālnā wā netrakatāiksha k., tīrelhā jānā, saṅket meṁ batānā sain k. wā sūchanā k.* [wā bhartsant.

GLĀN'CI-NG, *n.* censure by oblique hints—*Kināye se malāmat*—*Saṅket dwārā nindā*

GLĀN'CI-NG-LY, *ad.* by glancing, transiently—*Chhitak-kar yā chhitak-kar<sup>h</sup>, nā-yāe-dārī se*—*Tīrelhā jākar wā phisalkar, achirasthūyī rūp se wā kshanik bhāw se*.

GLĀND, *n.* (L. *glans*) an organ formed by the convolution of a number of vessels—*Giltā<sup>h</sup>, gultā<sup>h</sup>, gultī<sup>h</sup>, āngaurī<sup>h</sup>, kavri<sup>h</sup>*.

GLĀN'DU-LAR, *a.* pertaining to the glands—*Giltī ke muta'alliq, gultī se nisbat-dār, gultī yā kavri se manasūb*—*Giltīsambandhī, gultīvishayak, gultīsambandhī, kavri ká*.

GLĀN'DULE, *n.* a small gland—*Chhotī giltī<sup>h</sup>, chhotī gultī<sup>h</sup>, chhotī gultī yā kavri<sup>h</sup>*.

GLĀN'DU-LŌS'I-TY, *n.* a collection of glands—*Giltiyōn gultiyōn yā gultiyōn ká batōr<sup>h</sup>*.

GLĀN'DU-LOUS, *a.* pertaining to the glands—*Giltī ke muta'alliq, gultī yā kavri se nisbat-dār, gultī se manasūb*—*Giltīsambandhī, gultīvishayak, gultīsambandhī*.

GLĀN'DERS, *n.* a contagious disease in horses—*Ghoroṁ kī binārī jismēn nathnōn se bud-rutbat nikaltī hai*—*Ghoroṁ ká rog jismēn nathnōn se durgandhamal nikaltī hai*.

GLĀN'DERED, *a.* having glanders—*Kanār-dār*—*Nathnōn ká rogī*. [Supārī phalne w.

GLĀN-DIF-ER-OUS, *a.* (L. *glans, fero*) bearing acorns or mast—*Jauz phalne w.*

**GLARE**, *v.* (D. *glaren*) to shine with a dazzling light; *n.* a bright dazzling light—*Jhaljhalānā<sup>h</sup>, nihāyat kari roshni se chamaknā; n. jhaljhalāhat<sup>h</sup>, shu<sup>h</sup>ā, tāshish, tūpih, nihāyat kari roshni*—Bare karo tej se chamaknā, aise tej se chamaknā ki ānkh nā thāhrāi; *n.* barā kari tej, ujjjwālyuti, prakharadipī, drihṭisāntāpaka-dyuti. [Suspashṭ sarvaprakāś wā suprakāś, dhīṭhā wā nirlajja.

**GLĀR'ING**, *a.* notorious, barefaced—*Zāhir yā mushhūr, fūsh be-hayā yā barā shāir*—

**GLĀR'ING-LY**, *ad.* notoriously, evidently—*Zāhiran, surāhan*—Suprakāś rūp se, spūshṭa-rūp se wā khulikhulā.

**GLASS**, *n.* (S. *glas*) a hard brittle transparent substance, a glass vessel, a mirror, a telescope; *a.* mule of glass: *v.* to cover with glass—*Shisha, shishe kā piyāla yā pyāla, ghāṭā dūr-jān; a. zūjī, shishe-kā; v. shisha jaynā*—Kāñch wā kāñch, kachābhājan wā kachāpātra, darpan wā āḍars, dūrādarsakayantra wā dūrādarsanayantra; *a.* kachāmay kachānirmit wā kāñch kā: *v.* kāñch jaynā, kachūnuit k.

**GLĀSHY**, *a.* made of glass, like glass—*Zūjī yā shishe kā, shishe ke mānind*—Kachāmay kachānirmit wā kāñch kā, kachopam wā kāñch ke sadris. [chiknāf.

**GLĀSHI-NESS**, *n.* smoothness like glass—*Shishe ke mānind chiknāf*—Kāñch ke sadris

**GLAZE**, *v.* to furnish or cover with glass, to incrust with a vitreous substance, to overlay with something smooth and shining—*Shishe jaynā, shishe marhā, rangon k., mūhra k. yā lak phernā*—Kāñch jaynā, kāñch marhā, kalap k.

**GLĀZEN**, *a.* resounding glass—*Shishe ke mānind*—Kachopam, kāñch ke sadris.

**GLĀZ'EN**, *n.* one who glazes windows—*Durwāzā yā khikiyā meñ shisha jayne w.*—Kachābandhak, khikiyā meñ kāñch jayne w.

**GLĀZ'ING**, *n.* vitreous substance—*Shishe si shu*—Kāñch si vastu. [kāñch banāne w.

**GLĀSS'BLÖW-ER**, *n.* one who fashions glass—*Shisha gar, shishe-sāz*—Kachādhannak,

**GLĀSS'FÖT**, *n.* as much as a glass holds—*Piyāla bhār, pyāla bhār*—Kachāpātrabhar, kachāpātrapuran.

**GLĀSS'FURN-ACE**, *n.* a furnace for making glass—*Kāñch banāne ki bhatthi*.

**GLĀSS'GĀZ-ING**, *a.* finical, concealed, vain—*Khash-poshāk, khul-rac yā khul-bū, mag-rūp yā sīla*—Chhailā wā chhail-chhailiyā, dāmbhik dāmbhī wā akūkārī, chhulululā wā chhulululā.

**GLĀSS'GRIND-ER**, *n.* one who polishes glass—*Shisha sāf-k. w., shishe ko ghis-kar sāf-k. w.*—Kachāparishkārik, kachatejaskārī, kāñch ke ujjjwal karnē kā vyavastāyī.

**GLĀSS'HOUSE**, *n.* a house where glass is made—*Shishat-ustān, wāgairā banāne kā ghar, shisha-khāna*—Kachānirmitānālā, kachānālā, kāñch banāne kā ghar.

**GLĀSS-LIKE**, *a.* resembling glass, clear—*Shishe ke mānind, sāf*—Kachopam wā kāñch ke sadris, swachchha wā vimal. [kichavyavasāyī.

**GLĀSS'MAN**, *n.* one who sells glass—*Shisha-farosh*—Kachāvikretā, kachādravyavikrayī,

**GLĀSS'METAL**, *n.* glass in fusion—*Gulā huā shisha*—Dravibhūtakāñch, galī hui kāñch.

**GLĀSS'WORK**, *n.* a manufactory of glass—*Shishe kā kār-khāna*—Kachānirmitānālā,

kachādravyavirmitāgār, kāñch banāne kā sthān. [kām atā hai<sup>h</sup>, chak<sup>h</sup>.

**GLĀSS'WORT**, *n.* a plant used in making glass—*Ek pandhā yā per jo kāñch banāne ke*

**GLĀU-CŌMA**, *n.* (Gr.) a disease in the eye—*Āñkh ki ek bimāri*—Āñkh kā ek rog.

**GLAU'COUS**, *a.* (Gr. *glaukos*) of a sea-green colour—*Sannudar sū sabz, halkā-sabz-rangā*—Sannudravarna, sannudra kā sī harā.

**GLĀVE**, **GLĀIVE**, *n.* (L. *gladius*) a broad sword, a falchion, a lance—*Ek qism ki chauṛī talwār, tegā, blātā<sup>h</sup>*—Kripīyā wā asī, unā wā kharg, barchhā wā barchhī.

**GLĀY'MORE**. See **CLAYMORE**.

**GLAZE**. See under **GLASS**.

**GLEAM**, *n.* (S.) a shoot of light, a ray, brightness; *v.* to shine suddenly, to flash—*Jhalak<sup>h</sup>, partān yā parto, roshni yā tāh; v. leuknā kanindhnā yā ek-ek chamak-nā<sup>h</sup>, lapaknā bhābhaknā yā chamchamānā<sup>h</sup>*—Lapak chamak akasmāddipti wā akasmātsphuran, kiran, tej wā pralīṭ.

**GLEAM'ING**, *n.* a sudden shoot of light—*Jhalak yā ek-ek chamak<sup>h</sup>, lapak<sup>h</sup>*. [klā<sup>h</sup>.

**GLEAM'Y**, *a.* flashing, darting light—*Lapakṭā huā<sup>h</sup>, chamkilā chamchamātī yā jhalā*.

**GLEAN**, *v.* (Fr. *glaner*) to gather after reapers, to gather what is thinly scattered; *n.* a collection made by gleauing—*Khoshā-chini k., chinū<sup>h</sup>; n. khoshā-chini se jo jam ho*—Lawan ke piche jo khet meñ chhitrayā parī ho usko binne binne; *n.* lawan ke piche jo kñch anna khet meñ chhitrayā parā ho uske binne se jo batūrai.

**GLEAN'ER**, *n.* one who gleans—*Khoshā-chin, chinne w<sup>h</sup>*—Lawan ke piche anna binne w., binne w. [piche anna ki bināi, jo anna lawan ke piche binī jātā hai.

**GLEAN'ING**, *n.* act of gleauing, thing gleaued—*Khoshā-chini, chini hui chiz*—Lawan ke

**GLEBE**, *n.* (L. *gleba*) turf, soil, ground, land belonging to a parish church or benefice—*Chaprā<sup>h</sup>, mitti<sup>h</sup>, zamin, girje ke mutā'aliq zamin yā nār-i-aima*—Chaktā wā chakattā, mrittika, bhūmī, dharinā, dhāpākabhūmī wā dharinādhāpākaksētra.

**GLE'ET**, *a.* turf, cloddy—*Chaprē-dār yā pur-chaprā, dhelon se bhārā huā<sup>h</sup>*—Chaprāmāy chaktāmāy wā chakattāmāy, dhelāmāy wā loshtāmāy.

**GLEDE**, *n.* (*S. glida*) a kind of hawk—*Ek gism ká báz*—*Syen wá ghátipakshí kī ek jātī*.

**GLEE**, *n.* (*S. glee*) joy, merriment, gaiety, a sort of song or catch sung in parts—*Khusht, khurram, chahal ya chohat<sup>h</sup>, khayāl*—*Anand wá ahlád, harsh pramod ullás wá hulás, rangras chahalpahal wá utsav, tappá*.

**GLEEFUL**, *a.* gay, merry, cheerful—*Khusht yá khush-tab<sup>h</sup>, khurram, bashahásh yá shád-mán*—*Anandí wá pramodí, praphullachitta, áhládít pulakít wá harshít*.

**GLEESOME**, *a.* full of merriment, joyous—*Khurram yá khush, bashahásh*—*Praphullachitta, anandí harshít wá áhládít*.

**GLEEN**, *v.* (*Gr. glenos* ?) to shine—*Chamakná<sup>h</sup>, ujál honá<sup>h</sup>, jhalakná<sup>h</sup>*.

**GLEET**, *n.* (*S. glidan*) a thin matter running from a sore; *v.* to ooze, to run slowly—*Ghaw se jo panchhá chhúttá hai<sup>h</sup>; v. rasná yá jharyá<sup>h</sup>, dhire dhire bádná<sup>h</sup>*.

**GLEET'Y**, *a.* thin, limpid—*Patlá<sup>h</sup>, shaffíy yá musaffá*—*Drava, nirmal wá swachchha*.

**GLEN**, *n.* (*S.*) a valley, a dale—*Daru, do pahár ke bich kī zamin*—*Dari wá daribhumi*,

**GLEW**. See **GLUE**. [do parvat ke bich kī bhūmí.

**GLIB**, *a.* (*L. glaber* ?) smooth, voluble; *v.* to make smooth, to castrate—*Chikná yá khislá<sup>h</sup>, zabán-daráz yá zabán-chálak<sup>h</sup>; v. chikná<sup>h</sup>, khási ákhta ákhta yá be-kháya k.*—*Chikkan phislá<sup>h</sup> bichhlá<sup>h</sup> wá pichhlá<sup>h</sup>, liblibá batchal wá vákchopal; v. chikkan k., bin áur ká k. wá andakosh kát-dilmá*.

**GLIBLY**, *ad.* smoothly, volubly—*Chiknáhat yá phisláhat<sup>se</sup>, zabán-darází yá zabán-cháláki se*—*Snigdhatá khisláhat pichhláhat wá bichhláhat se, batchali wá vákchapatá se*.

**GLIBNESS**, *n.* smoothness, volubility—*Chiknáhat yá chikná<sup>h</sup>, zabán-darází yá zabán-*  
**GLIDE**, *v.* (*S. glidan*) to flow gently, to move swiftly and smoothly; *n.* the act of moving swiftly and smoothly—*Narmi se bahná, teží se guzarná; n. sarsuríhat yá sarvátá<sup>h</sup>*—*Dhime bahná, sarsarákar jáná*.

**GLIDER**, *n.* one that glides—*Sarsarú-kar jáne w<sup>h</sup>*.

**GLIMMER**, *v.* (*Ger. glimmen*) to shine faintly; *n.* a feeble light, a mineral—*Jhilmiláná<sup>h</sup>, jagmagáná<sup>h</sup>, tīmtīmāná<sup>h</sup>; n. jhilmiláhat jagmagáhat yá tīmtīmáhat<sup>h</sup>, dhát<sup>h</sup>*. [chánw<sup>h</sup>.

**GLIMMER-ING**, *n.* faint or imperfect view—*Tīmtīmáhat<sup>h</sup>, jhilmiláhat<sup>h</sup>, jagmagáhat<sup>h</sup>*,

**GLIMPS**, *n.* faint light, a flash of light, a short transitory view, short fleeting enjoyment; *v.* to appear by glimpses—*Jhilmiláhat<sup>h</sup>, lapak<sup>h</sup>, niháyat halkí nazar, thori der ká nazu; v. tīmtīmāná<sup>h</sup>, jagmagáná<sup>h</sup>, jhilmiláná<sup>h</sup>*—*Tīmtīmáhat wá jagmagáhat, jhalak chamchamáhat wá kshapaprabhá, ishaddarsan wá ishaddrishti, thori ber ká bhog*. [damakná jhalakná lahakná yá chamchamáná<sup>h</sup>.

**GLISTEN**, *glís'm*, *v.* (*S. glisian*) to shine, to sparkle with light—*Chamakná<sup>h</sup>*.

**GLISTER**, *v.* to shine, to be bright; *n.* lustre—*Chamakná<sup>h</sup>, darakhshán yá roshan k.* *n. roshni*—*Chamchamáná, prakāśmān wá kāntimān h.*; *n.* dyuti, dipti wá kánti, prabhá wá pratáp.

**GLITTER**, *v.* (*S. glitentan*) to shine, to sparkle, to gleam; *n.* lustre, splendour—*Chamakná<sup>h</sup>, chamchamáná damakná yá lahakná<sup>h</sup>, jhalakná<sup>h</sup>; n. táb, darakhsháni tajallí yá raunq*—*n.* Dyuti dipti wá kánti, prabhá wá pratáp.

**GLITTER-ING**, *n.* lustre, gleam—*Táb yá darakhsháni, jhalak<sup>h</sup>*—*Dyuti dipti wá kánti, chamak wá damak*.

**GLOAT**, *v.* (*Sw. glutta*) to stare with eagerness or desire—*Bure zauq yá khwáhish se tukáki luyáná*—*Bari abhilásh wá cháh se taktaki bándhkar dekhna*.

**GLOBE**, *n.* (*L. globus*) a round body, a ball, a sphere, the earth; *v.* to gather round—*Mudawwar shai, golá<sup>h</sup>, kura, jahán; v. goliyáná<sup>h</sup>, gole sá banáná<sup>h</sup>*—*Vartul wá chakra, gol, mandal, blugol wá bhūmandal*. [vartulákr.

**GLOBE'S**, **GLOB'OUS**, *a.* round, spherical—*Mudawwar, kurai*—*Gol, mandalákr wá*

**GLOBE'S-ITY**, *n.* roundness, sphericity—*Mudawwarí, golá<sup>h</sup>*—*Golatwa, mandalákratwa wá mandalatwa*.

**GLOB'ULE**, *n.* a small round particle or body—*Ravá<sup>h</sup>, gol dána*—*Chhotí goli, vindu*.

**GLOB'ULAR**, *a.* in the form of a sphere, round—*Kurai, mudawwar*—*Golákr wá mandalákr, gol*. [mandalákr.

**GLOB'ULOUS**, *a.* in the form of a small sphere—*Chhote kure kī sūrat, kurai*—*Golákr, Golákr*.

**GLOB'Y**, *a.* round, orbicular—*Mudawwar, kurai yá mustadr*—*Mandalákr, gol golákr wá chakrákr*. [banáná<sup>h</sup>, gol bándhná<sup>h</sup>.

**GLOMER-ATE**, *v.* (*L. glomus*) to gather into a ball or sphere—*Ekáthe kar-ke gol*

**GLOMER-ATION**, *n.* act of forming into a ball—*Gol k<sup>h</sup>, golá bándhná<sup>h</sup>*.

**GLOOM**, *n.* (*S. glomung*) partial darkness, obscurity, melancholy, sullenness; *v.* to be dark, to be melancholy, to look dismally—*Tárikí, tiragí, malál malálat yá ranj, ná-khusht yá barhami; v. tárik k., malúl yá ranjida k., tárik yá hawl-nák dekh-payná*—*Dhumlái wá dāuñdh, andherá wá andhiyará, udási wá udásinatá, aprasannatá wá antakrodh; v. andherá h., udás h., andherá ghangher wá dāruq dekh payná*.

GLÓOM'Y, a. obscure, dismal, melancholy — *Tárik, tira, dil-gir yá malúl* — *Ándherá, dhumlá, udási*. [— *Dhumlái se, ghor rūp se, udási se.*]

GLÓOM'LY, ad. dimly, dismally, sullenly — *Tárikí se, tiragí se, malál malálat yá ranj se* GLÓOM'NESS, n. obscurity, melancholy — *Tárikí tiragí yá zulmat, malálat malál kulfat yá ranj* — *Ándherá wá dhumlá, udási vishád wá nirānandatá.*

GLÓRY, n. (L. gloria) praise, honour, renown, splendour; v. to boast, to exult — *Hamá tá rif tahán tasbīh takmīd yá sitáish, ázmat fakhr yá hurmat, nám-war, nám-dári yá shuhrat, jalál raunag yá nūr*; v. *názán h. fakhr-k. náz-k. yá zū'm-k., khush khurram yá mastrúr h.* — *Prasānsá wá stuti, mán sammán wá pūjā, kirti yá nám sukhýáti kirtan wá mahimá, pratáp wá tej*; v. *garv wá ghamānā k., hulāsā pulekná wá bará ānand k.*

GLÓRI-FY, v. to make glorious, to praise, to extol, to honour, to exalt to glory — *Ázim yá jamil k., hamá yá tá rif k., siláish k., tá'zim-o-takrim k., sar-faráz k. jalil-k. mu'azzaz k. yá bihišt meñ dákhil k.* — *Utkrisht yásaswí wá pratápi k., prasānsá kirtan wá dhanyavád k., stuti k., mán k. sammán k. pūjya k. wá maryádáwán k., paramapad kó pahanúcháná wá swarg meñ charháná.*

GLÓRI-FI-CÁ'TION, n. elevation to glory — *Sar-farázi, jal-lu-l-qadr-k., bihišti banáná* — *Urddhawagati, awargárohan, swargugati, paramapadapripti.*

GLÓRI-OUS, a. noble, illustrious, excellent — *Ázim yá mu'azzaz, jalil jalilu-l-qadr yá Au-l-jalál, majid jamil' umla yá pákiza* — *Utkrisht, kirtimán ya-aswí srínú prátápawán tejáswí wá pratápi, úttam.* [— *Mahapratáp se, kirti sukhýáti wá yás se.*]

GLÓRI-OUS-LY, ad. splendidly, illustriously — *Jalíl-o-azamat se, nám-wari yá shuhrat se* GLÓRI-OUS-NESS, n. state of being glorious — *Jalilu-l-qadrí* — *Pratápawánatwa.*

GLÓRY-ING, n. the act of exulting — *Khurramí, fakhr* — *Hulás, harsh.*

GLÖSS, n. (S. glosa) a comment, a superficial lustre, specious interpretation; v. to explain by comment, to make smooth and shining, to give a specious appearance — *Sharh, jilá, zahir-numá tafsír yá bayán*; v. *sharh k. yá sharh-wár bayán k., jilá d., zahir-numá yá sūrat-harām k.* — *Tiká wá tippani, op kalap wá upari-chamak, satyābhāsi vivaran wá ābhāsi vyākhyā; v. tiki k. wá tiká ke dwārī spūshī k. wá sam-jhānā, op-dent chiknāná wá ghotnā, úpar se banī-chunā-dent sundar k. wá chuparnā.* GLÓSA-RY, n. a vocabulary, a dictionary — *Furhang, lugat* — *Abhidhān, kosh wá sabdakosh.* [dako-shavishayak, paribhāshaprakāśak.]

GLOS-SÁ'RI-AL, a. relating to a glossary — *Lugatí, furhang yá lugat ke muta'alliq* — *Sab-GLÖS-SA-RIST, n. a writer of comments, one who writes a vocabulary* — *Shārih yá sharh-navis, furhang-navis lugat-navis yá muallif-i-lugat* — *Tikākār, sabdakoshalekhak* [shyākār.]

GLOS-SÁ'TOR, n. a writer of comments — *Sharh-navis, shārih, mufassir* — *Tikākār, bhā-GLÖS-SER, n. a commentator, a scholar* — *Shārih yá sharh-navis, mufassir muhashshá yá hāshiya-navis* — *Tikākār, bhāshyakār.*

GLÖS'SIST, n. a writer of glosses — *Shārih, sharh-navis* — *Tikākār, bhāshyakār.* [tikākār.]

GLOS-SÖG'RA-PHER, n. a commentator — *Shārih, mufassir, sharh-navis* — *Bhāshyakār, GLÖS'SY, a. smooth and shining, specious* — *Jilá-dār, numāish zahir-numá yá sūrat-harām* — *Chiknā aur chamaktā, vahirdarāniya arthāt úpar kí or sōbhit wá sundar.*

GLÖS'SI-NESS, n. superficial lustre, polish — *Jilá-dārí, safái yá muhra-dārí* — *Chiknā chiknāhat váhyasobhá wá upari chamak, parishkār wá op.*

GLÖZE, v. to flatter; n. flattery, specious show — *Khush-āmad k.; n. khush-āmad, zahir-numá raunag* — *Lurkhurí k., jhūthí stuti k.; n. lurkhurí wá jhūthí stuti, bharak wá upari chatakmatāk.*

GLÖZER, n. a flatterer, a liar — *Khush-āmadí yá chāplús, jhūthā* — *Chātukār chātuvádí lurkhurí k. w. wá jhūthí stuti k. w., mithyāvádí.* [chhā ho.]

GLÖZ'ING, n. specious representation — *Zāhir-numá bayán* — *Varpan jo dekhne meñ ach-GLÖT'TIS, n. (Gr.) the opening of the larynx or windpipe* — *Nari na'atí yá nare'tí ká muhā*.

GLÖVE, n. (S. glos) a cover for the hand; v. to cover as with a glove — *Dastāna*; v. *goyá dastāne se dhānknā, dastāna charhānā* — *Hastatrān, hastaparidhān, karavehātan, hastāchchhādan*; v. *hastatrān karaveshtān wá hastāchchhādan se dhānpnā, hastatrān charhānā.*

GLÖW, v. (S. glowan) to shine with intense heat, to burn, to be hot, to feel passion; n. shining heat, brightness, passion — *Dahaknā dhakdhaknā yá dhadhaknā, jalnā, garm h., sar-garm h.; n. dahak yá dhadhak, roshni yá tāb-dārí, sar-garmi yá dil harārat* — *Bhabhaknā dagdagānā wá jaljalānā, barnā, dhiknā wá uttapt-konā, manovikār manovriti wá manorág bodh k.; n. bhabhak wá jaljalāhat, dīpti dyuti wá tej, manorág manovikār wá manovriti.*

GLÖW'ING-LY, ad. brightly, with passion — *Roshni yá āb-dārí se, dil harārat se* — *Dīpti dyuti tej wá chamkāhat se, manorág wá manovikār se.* [Khadyot, prabhākit.]

GLÖW'WORM, n. a small grub which shines in the dark — *Shab-tāb, shab-chirág, jugnū* —



## GLOZE. See under GLOSS.

**GLŪE**, *n.* (L. *gluten*) a viscous substance by which bodies are held together, a cement; *v.* to join with a viscous cement, to unite—*Suresh yā sirish, wāh ekiz jis se do chizon ko bāham jorte haiṅ* : *v. suresh yā sirish lagānā yā suresh yā sirish se jorṇā, wāt k.*—*Lāst, koṭ lāsi jis se do vastu jori jāti haiṅ* : *v. lāsā lagānā wā lāse se jorṇā, jorṇā.*

**GLŪ'EX**, *a.* viscous, adhesive—*Lastasā yā lijijāḥ, chipchipāḥ*.

**GLŪ'IM**, *a.* having the nature of glue—*Lastasāḥ*.

**GLŪ'TI-NOUS**, *a.* viscous, tenacious—*Chipchipāḥ, lastasāḥ*.

**GLŪ'TI-NOUS-NESS**, *n.* viscosity, tenacity—*Chipchipākatḥ, lastasāhatḥ*.

**GLŪM**, *v.* (*gloom*) to look sullen; *n.* sullenness of aspect; *a.* sullen—*Nā-khush yā tursh rā dekh parṇā*; *n. tursh-rūt*; *a. nā-khush yā burham*—*Udās dekh parṇā*; *n. udās*; *a. udās*. [dhūndhlā wā dhūnal.

**GLŪM'Y**, *a.* sullen, dark, dismal—*Nā-khush yā burham, tārīk, tīrā*—*Udās, āndhorā*.

**GLŪ'T**, *v.* (L. *glutit*) to swallow, to cloy, to saturate : *n.* more than enough, superabundance, plenty even to loathing—*Nigalṇā yā muhḥān-muḥḥ bharnāḥ, ser k., āsīda k.* : *n. bari karsat, ziyādat, ifrāt, yā ser*—*Chapaknā gatakṇā līhā wā habaknā, atyant tript k., nak tak khilānā wā bharptir k.*; *n. āśāyā wā ādhikya, atibahulya, atitripti*.

**GLŪ'TON**, *glūt'ṇ*, *n.* one who eats to excess—*Bisgar-khor, khurāki, jū'ul-baqar, akkāḥ, shikam-banda*—*Peṭū, khān, atyāhār, aprimitāhār*. [atyāhār k., atibhojan k.]

**GLŪ'TON-IZI**, *v.* to eat to excess—*Be-andāz khānā, bisgar-khorī k.*—*Aparimitāhār k.*

**GLŪ'TON-OUS**, *a.* given to excessive eating—*Bisgar-khor, jū'ul-baqar, akkāḥ, shikam-banda*—*Aparimitāhār, atyāhār, atibhoji*.

**GLŪ'TON-Y**, *n.* excess in eating, voracity—*Bisgar-khorī, ziyāda-khorī yā jū'ul-baqarī*—*Atyāhār wā aparimitāhār, atibubhukshā wā atibhojan*.

**GLŪ'TI-NOUS**. See under GLEE.

**GLY-CŌNI-AN**, **GLY-CŌN'ic**, *a.* denoting a kind of verse in Greek and Latin poetry—*Yān'at aur Lātīn zabān meṅ ek qism kā shēr-zāhir k.* *w.*—*Grik aur Lātīn bhāshā meṅ ek prakār kī kavīṭā kā dyotak*.

**GLYP-TŌG'IA-PHY**, *n.* (Gr. *glyptos, grapho*) a description of the art of engraving on precious stones—*Jawāhirōṅ par kunda-garī yā qalam-kārī kā bayān*—*Ratnoparītakshapāṣilpavivaraṅ, ratnōṅ ke ūpar khodne ke kām kā varṇan*.

**GLY-PŌ-GRĀPH'ic**, *a.* describing the methods of engraving figures on precious stones—*Jawāhirōṅ par kunda-garī yā qalam-kārī ke tarīqōṅ kā bayān k.* *w.*—*Ratnōṅ ke ūpar khodne ke kām kā varṇan k. w., ratnoparītakshapāṣilpavivaranakātā*.

**GNAR**, **GNARL**, *nār, nār*, *n.* (S. *gnorac*) to growl, to murmur, to snarl—*Gurṇānā yā gurrānāḥ, karkarānā yā ghughurānāḥ, jhiknā yā jhūkṇāḥ*.

**GNARLED**, *n.* full of knots, knotty—*Pur-girah yā girih-dār, qunṭhālā yā gaṭhālā*—*Gānthōṅ se bhārī huī, granthil*.

**GNASH**, *nāsh, v.* (D. *knuschen*) to strike together, to grind the teeth, to rage—*Khātākhāt yā ghrāṭhāt k.* *ḥ, dānt-pisnā yā dānt-karkarānāḥ, kichkicḥānā yā risānāḥ*.

**GNASH'ING**, *n.* act of grinding the teeth—*Dāntōṅ kā pisnāḥ, dānt-pisnāḥ, dānt-karkarānāḥ*.

**GNAT**, *nāt, n.* (S. *gnat*) a small insect—*Marchbhayḥ*. [nāḥ.]

**GNAT'SNĀFER**, *n.* a bird—*Ek chirgā jo machchay pakartī haiḥ*.

**GNAW**, *nā, v.* (S. *gnagan*) to eat by degrees, to bite off, to corrode, to waste—*Chābnā yā chabānāḥ, dānt se kāt-leṇā kutarnā yā kutarnāḥ, khā-jānāḥ, khānā yā ghis-lātṇāḥ*.

**GSNOWER**, *n.* one that gnaws—*Chabāne wḥ, dānt se kāt-leṇe wḥ, kutarne wḥ, khātṇe wḥ*.

**GNOME**, *nōm, n.* (Gr. *gnomē*) a brief reflection or maxim, an imaginary being—*Ek chhotā maqūla, ek qiyāsī jān-dār*—*Ek chhotī kahāwat kahnut wā kahtūt, ek kālpanik wā kalpit bhūtāvishēḥ*. [bharā huā.]

**GNŌM'IC-AL**, *a.* containing maxims—*Maqūla-āmez*—*Kahāwatmay, kahnut wā kahtūt se*

**GNŌMŌ'ic**, *n.* a collection of maxims—*Majma'ī-maqūla, maqūlōṅ kā majma'*—*Vākya-saṅgrah, vachana-saṅgrah, kahāwat-saṅgrah, kahtūt-saṅgrah*. [wā kil.]

**GNŌMON**, *nō'mon, n.* (Gr.) the hand or pin of a dial—*Miqyas*—*Dhūpgharī kā kāntā*

**GNŌMŌN'ic**, **GNŌMŌN'IC-AL**, *a.* pertaining to the art of dialling—*Dhūpgharī banāne ke 'ilm ke mutā'alliq*—*Dhūpgharī banāne kī vidyā kā sambandhī, dhūpgharīnirmānavi-dyā-sambandhī*. [karne kī vidyā.]

**GNŌMŌN'ICS**, *n.* the art of dialling—*Dhūpgharī banāne kā 'ilm*—*Dhūpgharī nirmāṇ*

**GNOST'IC**, *nōst'ic, n.* (Gr. *gnostko*) one of an early sect in the Christian church; *a.* relating to the heresy of the Gnostics—*Awval-zamāne kā ek 'Isawī firqa*; *a. awval-zamāne ke ek 'Isawī firqe ke ilhād ke mutā'alliq*—*I'rāchinakāl kī ek Krishṭiyya sākhā wā panth*; *a. prāchinakāl ke vishēḥ Krishṭiyyāndstikōṅ kā sambandhī*.

**GNŌSTI-CISM**, *n.* the heresy of the Gnostics—*Awval zamāne ke ek 'Isawī firqe kā ilhād*—*Prāchinakāl kī vishēḥ Krishṭiyya sākhā kī nāstikatā*.

**GŌ**, *v.* (S. *gan*) to walk, to move, to travel, to proceed, to depart, to pass, to extend,

to contribute : *p. t.* WĒNT, *p. p.* GÖNE—*Pair pair jānā<sup>h</sup>, chalnā<sup>h</sup> safar k., barhānā<sup>h</sup>, kich k. yā ravānā k., guzarnā, pahūchnā<sup>h</sup>, madaḥ k. yā shāmil k.*—Pāñw pāñw chalnā, gaman k., bhraman k., āge jānā, sidhārnā wā uṭh chalnā, chalā jānā wā jāta-rahnā, phailnā, milnā wā parnā.

GÖ'ER, *n.* one who goes—*Jāne w<sup>h</sup>, chalne w<sup>h</sup>, jaravaiyā<sup>h</sup>, chahoviyā<sup>h</sup>.*

GÖ'ING, *n.* the act of walking, departure—*Rastār, ravānagi yā kūch*—Gaman gati wā chāl, chalā chalachālā wā prasthān.

GÖ'BR-TWĒEN, *n.* an interposing agent—*Darmiyānī, dallāl*—Madhyasth, bichwai.

GÖ'BY, *n.* a passing by, evasion, artifice—*Dar-guzar, hila-havālu yā pech-pāch, fīrat yā bandish*—Gaman wā atikram, urān uranjhānā wā tālā, katkanā wā chhal.

GÖ'CAIKT, *n.* a machine to teach children to walk—*Ek kal jis se layke chalnā sikhete hain<sup>h</sup>, laykon ko chalnā sikhāne ke liye ek kal yā gāri<sup>h</sup>.*

GO-RÖ, *int.* come come—*Āo-āo<sup>h</sup>, chalo<sup>h</sup>, chalo-chalo<sup>h</sup>.*

GOAD, *n.* (*S. gad*) a pointed stick to drive oxen; *n.* to drive with a goad, to incite—*Arāi<sup>h</sup>, puñi yā pahn<sup>h</sup>; v. arai mārnā yā chubhānā<sup>h</sup>, uksānā uskānā yā jagānā<sup>h</sup>.*

GÖAL, *n.* (*Fr. gaulle*) the point to which racers run, a starting post, a final purpose—*Nishān yā manzil juhāñ tak daur hoti hai, nishān yā manzil juhāñ se daur shuru<sup>h</sup> hoti hai, maqsad yā garaz*—Thikānī juhāñ tak daur hoti hai, daur āram<sup>h</sup> hone kā thikānī, abhiprāy wā śeśābhiprāy.

GÖALR, *n.* (*lc. geir*) a slip of cloth inserted to widen a garment—*Kapre kā tukrā jo aingarkhā chaurā karne ke liye jor diyā jātā hai<sup>h</sup>.*

GÖAR'ISH, *a.* patched, mean, doggerel—*Gūnthāi kau<sup>h</sup>, halkā<sup>h</sup>, nīck<sup>h</sup>.*

GÖAT, *n.* (*S. gad*) an animal—*Bakrā<sup>h</sup>, bakri<sup>h</sup>, chhagrā<sup>h</sup>, chhagri<sup>h</sup>, chhāgal<sup>h</sup>, chheri<sup>h</sup>.*

GÖAT'ISH, *a.* resembling a goat—*Bakre sā<sup>h</sup>.*

GÖAT'HEND, *n.* one who tends goats—*Gaureriyā, gayeriyā<sup>h</sup>.*

GÖAT'SKIN, *n.* the skin of a goat—*Bakre ki khāl yā cham<sup>h</sup>.*

GÖB, *n.* (*Fr. gobe*) a quantity, a lump, a mouthful—*Miqdār, dher<sup>h</sup>, luqma*—Parimāñ, alpapind, grīs kawal wā kaur.

GÖN'NET, *n.* a mouthful, a lump—*Kawal yā kaur<sup>h</sup>, dher<sup>h</sup>.*

GÖN'BLE, *v.* to swallow hastily with noise, to make a noise as a turkey—*Bhakoṣnā bhakoṣnā gap-gap khānā yā lap-lap khānā<sup>h</sup>, perā yā perā sarikhā bolnā<sup>h</sup>.*

GÖB'LET, *n.* (*Fr. goblet*) a bowl, a cup—*Piyālā yā pyālā, jām*—Katorī, pānapātra.

GÖB'LIN, *n.* (*Gr. kobalos*?) an evil spirit—*Bhūt<sup>h</sup>, jinn, shaitān*—Pret, piśāch, niśāchar, vetāl, asur, rūkshas. [Iśwar Paramēśwar wā Paramātmā, dev devatā wā sur.

GÖD, *n.* (*S.*) the Supreme Being, an idol—*Khudā Allāh yā Rabb, but yā sanam*—GÖD'NESS, *n.* a female divinity—*Devī<sup>h</sup>, debī<sup>h</sup>, dewtīn<sup>h</sup>.*

GÖD'HEAD, *n.* deity, the divine nature, a god or goddess, the Supreme Being—*Khudāi, Ilāhiyat, devtā yā debī<sup>h</sup>, Khudā*—Devatwa, Iśwaratwa wā brahmatwa, dev wā devī, Paramēśwar.

GÖD'LESS, *a.* impious, wicked, atheistical—*Be-dīn yā nā-Khudā-tars, shavir yā zabān, kāfir mulhī yā nā-Khudā-shinās*—Adhārmik, atidhūst, nāstik wā anāśwāravādī.

GÖD'LESS-NESS, *n.* state of being impious—*Be-dīnī, nā-Khudā-tarsi, nā-Khudā-shināstī*—Nirdharmatī, anīśwaratwa, nāstikatwa. [devamūrti.

GÖD'LING, *n.* a little god or idol—*Chhotā sā devtā yā but*—Chhotā devatā wā chhotī

GÖD'LY, *a.* pious, religious; *ad.* piously—*Muttaqi sālih Khudā-tars yā Khudā-dost, Khudā-parast dīn-dār yā namāzi*; *ad.* Khudā-tarsi yā taqāwat se—Dhārmik dharmā-chāri wā bhaktimān, Iśwarasevī Iśwarabhakt wā Iśwarapūjak; *ad.* dhārmikatwa wā Iśwarabhakti se.

GÖD'LI-LY, *ad.* piously, religiously—*Taqāwat yā Khudā-tarsi se. dīn-dārī yā Khudā-parastī se*—Dhārmikatwa wā Iśwarabhakti se, Iśwarasevā wā Iśwarapūjā se.

GÖD'LI-NESS, *n.* piety, a religious life—*Taqāwat yā Khudā-tarsi, Khudā-parastī yā dīn-dārī*—Dharmasevā wā punyaśilātā, Iśwarasevā Iśwarabhakti Iśwarasādhū wā Iśwara-

GÖD'SHIP, *n.* the rank or character of a god—*Devatā<sup>h</sup>*—Devatwa wā devabhāw. [pūjā.

GÖD'WARD, *ad.* toward God—*Khudā ki taraf*—Iśwara ki prati wā or.

GÖD'LIKE, *a.* divine, supremely excellent—*Rubbānī yā Ilāhī, nihāyat khūb*—Iśwari-ya wā Iśwaratulya, paramotkrishṭ.

GÖD'NESS-LIKE, *a.* resembling a goddess—*Debī sā yā debī sī<sup>h</sup>*—Devisādrīś, devirūp.

GÖD'CHILD, *n.* one for whom a person becomes sponsor at baptism—*Dharam betā<sup>h</sup>, dharam betī<sup>h</sup>*—Dharmaputra, dharmaputrī, dharmasut.

GÖD'DAUGHTER, *n.* a female for whom one becomes sponsor at baptism—*Dharam-larkī<sup>h</sup>, dharam-betī<sup>h</sup>*—Dharmaputrī, dharmasutā.

GÖD'FATHER, *n.* a male sponsor at baptism—*Dharam bāp<sup>h</sup>*—Dharmapitā.

GÖD'MOTHER, *n.* a female sponsor at baptism—*Dharam mā<sup>h</sup>*—Dharmamātā.

GÖD'SMITH, *n.* a maker of idols—*But-sās, mirāt-bānānc w<sup>h</sup>*—Devamūrtikār.

GÖD'SON, *n.* a male for whom one becomes sponsor at baptism—*Dharam betā<sup>h</sup>*—Dharmaputra, dharmasut.

GÖD'WIT, n. (S. *god, wite*) a bird—*Ek bhānt ki chiriyā<sup>h</sup>*—Pakshibhed, dirghachañchu, dirghamukh. [ki ichchhā.

GÖG, n. (W.) haste, desire to go—*Shitābt yā jaldī, jāne ki khwāhish*—Sighratā, jāne Gōc'GLE, v. to roll or strain the eyes; n. a stare, a bold or strained look; pl. blinds for horses, glasses to protect the eyes; a. staring, having full eyes—*Ānkh nachānā yā dubānā<sup>h</sup>, tīrchhā dekhā<sup>h</sup>; n. taklakī<sup>h</sup>, tīrchhī nazār; pl. ghore ki āndhigārī<sup>h</sup>, ānkhon ki hifāzat karne ke liye āinak; a. ghūrtā huā<sup>h</sup>, bare chashmī w.*—n. Ghūri wā taklakābat, tiryagdrishti wā tīrchhī chitawan; pl. ghoron ki ānkh ke liye patī, drigupakīrakakīch; a. tak lagāye hue wā tāktā hūt, barī ānkhwālā. [ye-hue<sup>h</sup>.

Gōc'GLEd, a. prominent, staring—*Niklā-huā ubhrā yā barā<sup>h</sup>, ghūrtī tāktā yā yak-lagā<sup>h</sup>*—Gōc'GLE-EYED, a. having rolling prominent or distorted eyes—*Nāchti-ānkh w<sup>h</sup>, barī ānkh w<sup>h</sup>, teōndhā yā bheigū<sup>h</sup>*. [swarnsuvarṇ kanak wā kanchan, dhan arth wā dravya.

GÖLD, n. (S.) a precious metal, money—*Zar yā tilā, naqd mahlag yā dāulat*—Sonā GÖLD'EN, a. made of gold, of the colour of gold, bright, splendid, excellent, happy—*Tilāi tilāyāna zarina yā zarrin, tilā ke rang kī chamkilā<sup>h</sup>, raunag-dār yā 'umda, khāssa, khush*—Swarnamay wā sonāhī, sonahī, chatkīlī, bharkīlī wā utkrishit, uttam, sukhi. [kilpan wā bharak se, ānād wā harsh se.

GÖLD'EN-LY, ad. splendidly, delightfully—*Raunag-dār yā khībī se, khushī se*—Chat-GÖLD'HEAT-EN, a. covered with gold, gilded—*Zar-andūz yā nurusa<sup>h</sup>, mulamma<sup>h</sup>*—Swarnamapdit, sonahā kiya-huā.

GÖLD'HEAT-ER, n. one who beats gold—*Zarkob, sonē kī warag-sūz*—Swarnapatrakār.

GÖLD'RÖND, a. encompassed with gold—*Sone se matīhā yā gherā huā<sup>h</sup>*.

GÖLD'FNCH, n. a singing bird—*Ek qism kī khūb-sūrat aur khush-āwāz chiriyā*—Ek prakār kī sundar aur swarnavīshītī pakshi.

GÖLD'FIND-ER, n. one who finds gold—*Sonā pāne w<sup>h</sup>*.

GÖLD'PROOF, a. proof against bribery—*Jo rishwat na lewe*—Jo ghūs wā akor na le.

GÖLD'LEAF, n. gold beaten into a thin leaf—*Warag-i-tilāi, talay*—Sone kī pattar, swarnapatra, kanakapātra. [varṇ sōbhādayak tel.

GÖLD'size, n. a glue of a golden colour—*Tilāi rang kī rogūn*—Sonahī lep, swarna-

GÖLD'SMITH, n. a worker in gold—*Sonār yā sunār<sup>h</sup>*.

GÖR'DY-LOCKS, n. a plant—*Ek qism kī pandhā*—Ek jātī kī pandhā wā chhotā per.

GÖLF, n. (D. *kolf*) a game played with a ball and a club—*tiend aur ghunde kī ek khel<sup>h</sup>*.

GÖND'OLA, n. (It.) a boat used at Venice—*Ek qism kī nāv jo Venis meñ musta'mal hotī hai*—Ek prakār kī nāv jiski chāl Venis meñ hai.

GÖN'DO-LEW, n. one who rows a gondola—*Venis kī ek qism kī nāv kī khene w.*—Venis kī ek bhānt kī nāv kī khewat. [pūrvakālikakriyā.

GÖNE, p. p. of *go*—*Go kī māt-mātīf-atai-hi yā fīl-i-mātīf*—Go kī pūrvakriyā wā GÖN'FA-LON, GÖN'FA-NON, n. (Fr.) an ensign, a standard—*Nishān, jhandā<sup>h</sup>*—Pātkā, dhujā. [—Mukhya jh-andait, pradhin patākāvīhak.

GÖN'FA-LO-NIEN, n. a chief standard-bearer—*Sardār nezār-bardār, sardār jhandā-bardār*

GÖNG, n. a sort of metal drum—*Kānsī<sup>h</sup>, ghan<sup>h</sup>, ghuntā<sup>h</sup>*.

GON-OR-RHEA, gōn-or-rē'a, n. (Gr. *gonos, rheu*) a morbid running or discharge in venereal complaints—*Sosāk*—Mūtramārgarog, dhātuksharan.

GOÖD, a. (S. *god*) not bad, not ill, proper, wholesome, useful, convenient, sound, valid, skilful, happy, honourable, cheerful, considerable, elegant, kind, handsome; n. benefit, advantage, welfare; pl. moveables, property, merchandise; ad. well, not ill, not amiss—*Khūb, khāssa, munāsib, nihkāt-awar yā gurāra, musfil, mūqūl, durust, mustahkīm yā mustahkam, humar-mand, khush yā āsūdā-hāl, 'i-zat-dār, khurram, barā<sup>h</sup>, tufā yā nafis, mihr-hān, jamil yā khūb-sūrat; n. fīda-hāsi yā naf, khair-n-āfiyāt yā sahmātī; pl. ghar kī ashāb, māl amwāl yā malū, saradā-garī kī chiz; ad. khūb, bih-tar, khair yā durust*—Achehā, bhālā, uchit, sarīrahitakārī pathya wā ārogyavardhak, upakārī, yogya wā subhite kī, akshat wā adūsūt, dharmya wā drish, daksh wā nipun, sukhi, pūjya, ānandī wā praphullachitta, mahān wā prachur, uttam, hit hitakām wī kripāl, sundar wī rūpawān; n. fibh, arth, kshemakusal; pl. grihasūmagrī wā asthā-warnadravya, dravya wā vastu, bāpījadravya; ad. achehā, bhālā, thik.

GÖÖD'LY, a. beautiful, graceful, handsome—*Khūb-sūrat, khush-daul, khūb-rū khush-numā yā jamil*—Sundar, saulā, suthrā wā surūp.

GÖÖD'LI-NESS, n. beauty, grace, elegance—*Khūb-sūratī, husn, khūb-rū yā jamāl*—Saundarya, rūpalāvanya, sundaratā wā rūpawattva.

GÖÖD'NESS, n. excellence, kindness—*Khībī, nekī nikoi lutf yā mihr-bānī*—Bhālāi uttamātā wā utkrishitātā, sujanatwā dayā wā kripā.

GÖÖD'Y, n. a low term of civility—*Yah lafz kamīnā meñ mudārāt ke liye musta'mal hai*—Yah shabd nichon meñ śishtāchār ke nimitta vyavahrit hotā hai.

GÖÖD-BREED'ING, n. elegance of manners—*Khush-āhlāq, husn-i-khulq*—Sabbhyatā, suśīlatā, vinay.

GÖÖD-BYE, ad. a mode of bidding farewell—*Salām*—Namaskār, prapām.

- GOÓD-CON-DY'TIONED**, *a.* being in a good state—*Khush-hál*—*Susthit*, *suwrta*.
- GOÓD-FRĪ'DAY**, *n.* a fast in the Christian church to commemorate the crucifixion of Christ—*Isā jo salib par churhāye gaye the us bāt kī yād-gārī ke liye ek rose ká roz—Isā jo krús par churhāye gaye the us bāt ke jatāne ke nimitta ek malā upavāsadin*.
- GOÓD-HŪ'MOUR**, *n.* cheerfulness of mind—*Khush-tab'i*—*Chittaprasannatā*, *sadbhāv*, *suswabhāv*, *satprakriti*.
- GOÓD-HŪ'MOURED**, *a.* of a cheerful temper—*Khush-tab'*—*Prasannaswabhāv*.
- GOÓD-HŪ'MOURED-LY**, *ad.* in a cheerful way—*Khush-tab' se*—*Prasannaswabhāv se*.
- GOÓD'MAN**, *n.* a rustic term of civility, a familiar term for husband, the master of a family—*Yah lafe dihyāniyōn meh mulārāt ke liye mustā'mal hai, ghar-wālā<sup>b</sup>, ghar ká mātik*—*Yah sabd gañwārōn meh śishtāchār ke nimitta vyavahrit hotā hai, swāmī, kuṭumbī*.
- GOÓD-NĀ'TURE**, *n.* mildness, kindness—*Nek-śnati mulāyamat yā mulāimat, nek-khoi nek-dili yā mihr-bāni*—*Susilātā suswabhāv wā satprakriti, sadbhāv wā dayā*.
- GOÓD-NĀ'TURED**, *a.* mild, kind, benevolent—*Nek-tinat yā śhāista-mizāj, nek-mizāj yā mihr-bān, nek-kho khair-khwaś yā nek-andesh*—*Susil wā sādhuśil, kripālu wā suprakriti, śabbachintak wā suhrdayā*.
- GOÓD-NĀ'TURED-LY**, *ad.* mildly, kindly—*Śhāista-mizājī mulāyamat yā mulāimat se, mihr-bāni yā nek-tinat se*—*Susilātā satprakriti wā komalatī se, sadbhāv wā dayā se*.
- GOÓD'NŌW**, *int.* an exclamation of surprise—*Wāh wāh, wāh-ji*—*Are*.
- GOÓD WIFE**, *n.* the mistress of a family—*Chur kī sāhibā yā mātika*—*Gharwālī, grihīni*.
- GOÓB'WILL**, *n.* benevolence, kindness—*Nek-andeshi yā khair-khwaśi, mihr-bāni*—*Su-bhachintā wā hitechchhā, dayā wā kripā*.
- GOÓD-WŌM'AN**, *n.* the mistress of a family—*Chur kī mātika yā sāhibā*—*Gharwālī, grihīni*.
- GOOSE**, *n.* (S. gos) a water-fowl: *pk.* GĒESE—*Hāns yā hans<sup>b</sup>, bat*.
- GOŚ'LING**, *n.* a young goose—*But ká bachcha, hāns yā hans ká bachcha<sup>b</sup>*—*Hansāsāvak*.
- GOOSE-BERRY**, *n.* a common fruit, a shrub—*Ek qism ká mewa, jhāp<sup>b</sup>*—*Karaundā*—*Wā*.
- GOOSE'CAP**, *n.* a silly person—*Ahwaq*—*Mūrkh*. [ek prakār ká phal, jhāpī.
- GOOSE'QUILL**, *n.* the quill of a goose—*Hans ká qulam*—*Hāns kī lekhanī wā kalam*.
- GORDIAN**, *a.* (L. Gordius) intricate, difficult—*Pechila yā pech-dār, mushkil yā dushwār*—*Vakra wā kutil, kathin*.
- GORE**, *n.* (S. gor) clotted blood, dirt, mud; *v.* to stab, to wound with a horn—*Khūn-ibasta, khāk, kichar<sup>b</sup>*; *v.* *bhōknā yā koñchnā<sup>b</sup>, haliyānā yā sīng dhānsānā*—*Ghanarakt arthāt gārūhā lohī, mittī, pañk*.
- GŌ'RING**, *n.* a puncture, a wound—*Chōkh yā chhed<sup>b</sup>, ghām<sup>b</sup>*.
- GŌ'RY**, *a.* covered with clotted blood, bloody—*Khūn-ālūda yā lohū meh tar-batar, khūni*—*Lohū-khān wā gārūhā lohū se bhārā huā, mūrītnak wā krūr*.
- GŌR'BEL-LY**, *n.* a big belly—*Toñd<sup>b</sup>, burā pet<sup>b</sup>*.
- GŌR'BEL-LIED**, *a.* having a big belly—*Toñdail<sup>b</sup>, toñdailā<sup>b</sup>*. [khāne wālā kauwā.
- GŌR'CRŌW**, *n.* the carrion crow—*Murdār gosht khāne-wālā kaurā*—*Akhāya māns*.
- GŌRE**. See **GOAR**.
- GŌRGĒ**, *n.* (Fr.) the throat, the gullet; *v.* to swallow, to glut, to satiate, to feed—*Nareli yā natū<sup>b</sup>, galā<sup>b</sup>*; *v.* *bhākosnā nigalnā gapaknā yā gatuknā<sup>b</sup>, gale tak yā nake-nak bhārnā<sup>b</sup>, natāi tak ghōsnā<sup>b</sup>, khōsnā<sup>b</sup>*.
- GŌRGED**, *a.* having a gorge or throat—*Natāi w<sup>b</sup>, nareli w<sup>b</sup>, galā-dār*—*Galavisishṭ*.
- GŌR'GET**, *n.* a piece of armour defending the neck—*Gule kī hifāzat ke liye silāh*—*Galatrān, grivātriṇ*. [yā mūzaiyab—*Chamkilā wā chatkili, bhākilā, atisundar*.
- GŌR'GEŌUS**, *a.* splendid, showy, fine—*Raunaq-dār, numāishi, 'azimu-sh-shān 'ālī-shān*.
- GŌR'GEŌUS-LY**, *ad.* splendidly, magnificently—*Raunaq-dārī yā raunaq se, 'azimu-sh-shānī shān yā 'azamat se*—*Tarāk-bhārak se, chatāk matak se wā mahāpratāp se, atisobha wā aīswarya se*.
- GŌR'GEŌUS-NESS**, *n.* splendour, magnificence—*Raunaq yā tūb, 'azimu-sh-shānī shān 'azamat yā tajammul*—*Mahāpratāp mahātej wā bhārak, atisobhā wā aīswarya*.
- GŌR'GON**, *n.* (Gr.) a fabled monster which turned beholders to stone, any thing ugly or horrid—*Ek hikāyatī 'ajāīb-khilqat jiske dekhne-wālē patthar ho jāte the, koi bad-śūrat yā haibat-nāk shai*—*Ek kalpit vikatarūp jiske dekhnewālē patthar ho jāte the, koi kurūp wā bhayañkar vāstin*. [Ek kurūp wā bhayañkar vikatarūp ke sadris.
- GŌR-GŌN'AN**, *a.* like a gorgon—*Ek bad-śūrat yā haibat-nāk 'ajāīb-khilqat ke mānind*—*GŌR'MAND*, *n.* (Fr. gourmand) a greedy eater, a glutton—*Bhākosne w. gatākne w. yā gapak-kar khāne w<sup>b</sup>, khān yā petū<sup>b</sup>*.
- GŌR'MAN-DIZE**, *v.* to eat greedily or to excess—*Bhākosnā gapaknā yā natāi tak khānā<sup>b</sup>*.
- GŌR'MAN-DIZ-ER**, *n.* a voracious eater, a glutton—*Khān<sup>b</sup>, petū<sup>b</sup>*.
- GŌRSE**, *n.* (S. gorst) furze, a prickly shrub—*Ek junglī per<sup>b</sup>, ek kantelā jhāp<sup>b</sup>*.
- GŌ'RY**. See under **GORE**. [kā syen.
- GŌS'HĀWK**, *n.* (S. gos, hafoc) a kind of hawk—*Ek qism ká bāt*—*Syenabhed, ek jāti*.
- GŌŚ'LING**. See under **GOOSE**.

**GÖS'PEL**, *n.* (S. *god, spell*) the evangelical history of Jesus Christ, the word of God, divinity, theology, any general doctrine; *v.* to fill with sentiments of religion—*In-jil, Kḥudā kā kalam yā gaur, Kḥudās yā Ilāhiyat, 'ilm-i-ma'rifat, ek 'amm masla yā mazhab; v. mazhab ki tā'līm d.*—Isāi viśvayak itihās, Iswaravākya, Iswaratwa, paramārthavidyā, sūdhāraṇ mat; *v.* dharmasāikshā d.

**GÖS'PEL-Ā-RY**, *a.* theological—*Muta'alliq-i-'ilm-i-ma'rifat, 'ilm-i-ilāhī ke muta'alliq*—Paramārthavidyāvishayak, paramārthavidyāsambandhī.

**GÖS'PEL-LEN**, *n.* an evangelist, a Wickliffite—*Injil-nuvis mubashshir yā Injil kā wā'iz, Wiklif kā pairan*—Isācharitrarachak wā Isāidharmaprachārak, Wiklip kā anuyāyi wā Wiklip-panthī. [—Isivishayak itihās meñ śikshā d., Isāi dharm śikhlānā.]

**GÖS'PEL-LIZE**, *v.* to instruct in the gospel—*Injil meñ tā'līm d., Isāi mazhab śikhlānā*

**GÖSS**. See GÖRSE.

**GÖSSA MER**, *n.* (L. *gossipion*) the down of plants, a thin cobweb—*Paulhoñ kā roāñ yā sūt jo upā kurtā hai<sup>h</sup>, mācri kā ek puttā jālī<sup>h</sup>*. [jhirā<sup>h</sup>.]

**GÖSSA-MER Y**, *a.* like gossamer, light, flimsy—*Makri ke jāle sā<sup>h</sup>, halkā<sup>h</sup>, puttī yā jhir-*

**GÖSSIP**, *n.* (S. *god, sib*) a sponsor, a neighbour, an idle tattler, trifling talk; *v.* to chat, to tattle, to tell idle tales—*Dharam-bāp<sup>h</sup>, parosi<sup>h</sup>, guppi<sup>h</sup>, gap<sup>h</sup>; v. bāt-chit*

*Ek<sup>h</sup>, bukāñ yā bakwād k., gap-mārnā<sup>h</sup>*—Dharmapitā, samipavāsī, bakwādī wā barhāi-

**GÖSSIP-ING**, *n.* a prating, a tattling—*Gap<sup>h</sup>, bakwād<sup>h</sup>*. [yū, bakwād.]

**GÖSSIP-RED**, **GÖSSIP-RY**, *n.* spiritual affinity—*Istihāqī rishta, dinī rishta*—Isāi dharm meñ jalasānskāravishayak sampark, dharmasambandhī sampark. [bhritya.]

**GÖSSOON**, *n.* (Fr. *garçon*) a boy, a servant—*Larkā<sup>h</sup>, naukar*—Chhokrā, sevak wā

**GÖT**, *p. t. and p. p. of get*—*Get kā māzi-muttāñ aur māzi-ma'tuf-alai-hi yā fī'l-i-ma'tuf*—*Get* kā samiyābhūt aur pūrnakriyā wā pūrvakālikakriyā.

**GÖT-REN**, **GÖT-RI**, *p. p. of get*—*Get kā māzi-ma'tuf-alai-hi yā fī'l-i-ma'tuf*—*Get* kā pūrnakriyā wā pūrvakālikakriyā.

**GÖTH**, *n.* one of the people called *Goths*, a barbarian, an ignorant person—*Gāth nām ek gam kāk ek shukhs, dikhāñi, be-wuqūf*—*Gāth nām ek jāti kā ek jan, guñwār, mūrkh*

*wā j-r.* [bat-dār, gawwār<sup>h</sup>—*Gāth sambandhī.*]

**GÖTHIC**, **GÖTHICAL**, *a.* relating to the *Goths*—*Muta'alliq-i-Gāth, Gāth logon se nis-*

**GÖTHIC**, *n.* the language of the *Goths*—*Gāth logon ki zabāñ*—*Gāth logon ki bhāshā.*

**GÖTH-GISM**, *n.* a Gothic idiom—*Gāth logon kā zabāñ kā mahāvāra*—*Gāth logon ki vāgri.*

**GÖTH-GISE**, *v.* to bring back to barbarism—*Phir gawwārū yā junglī kar dālnā<sup>h</sup>.*

**GÖUGLE**, *n.* (Fr. *a chisel*) a chisel with a round edge; *v.* to scoop out as with a gouge—*Ek gol tāñki yā rukhīnā<sup>h</sup>; v. rukhīñi se khakhornā kornā yā khol k<sup>h</sup>.*

**GÖURD**, *gourd*, *n.* (Fr. *courge*) a plant—*Lauki<sup>h</sup>, kumhrā<sup>h</sup>, tumbi<sup>h</sup>, peilhtā<sup>h</sup>.*

**GÖURMAND**. See GÖHRMAND.

**GÖÜT**, *n.* (L. *gutta*) a painful disease—*Nagris yā nigris*—*Vāt vātarog, vātavyādhi.*

**GÖÜT-Y**, *a.* diseased with gout—*Nagris-dār, nigris-dār, nagrisi nigrisi*—*Vātarogi, vāt-grast.* [phulī huā.]

**GÖÜT-SWÖLLEN**, *a.* inflamed with gout—*Nagris yā nigris se phulā huā<sup>h</sup>*—*Vātarog se*

**GÖUT**, *gā, n.* (Fr. *taste, relish*)—*Zāiq, maza yā lazzat*—*Swād ras wā ruchi.*

**GÖV'ELN**, *v.* (L. *gubernare*) to rule, to direct, to manage, to exercise authority—*Hukū-*

*māt k., hidāyat k. yā fermāñ, sunbhālñā<sup>h</sup>, hukm-rāñi k.*—*Sāsān k., ādes k. wā ājñā k., nirvāñ k. wā chālāñ, rājya rājakriyā wā rājyavyavahār k.*

**GÖV'ERN-A-BLE**, *a.* that may be governed—*Hukm-pazir, hukmī, hukm-bar-dār*—*Damya, sāsaniyā wā ājñadhīn.*

**GÖV'ER-NANCE**, *n.* direction, rule, control—*Hidāyat yā hukūmat, hukm-rāñi yā hākimi, tahakkum yā siyāsāt*—*Anusāsān wā ādes, rājyasāsān wā ādhijatyā, damāñ wā vās.*

**GÖV'ER-NANT**, **GÖV'ER-NANTE**, *n.* one who has the charge of young ladies—*Ātīñ yā ātī, nau-juwāñ 'auratōñ ki hifāzat karne-wālī*—*Yuvatiyōñ ki rakshikā, yuvā striyōñ ki rakshā karne wālī.* [—*Sāsānakārī stri, upadesiñi wā śikshākārī stri.*]

**GÖV'ERN-ESS**, *n.* a female who rules or instructs—*Hukūmat karne-wālī, ustāñi yā ātīñ*

**GÖV'ER-MENT**, *n.* direction, control, exercise of authority, executive power—*Hukūmat, siyāsāt yā tahakkum, hukm-rāñi 'āmili yā hākimi, sarkār hukm-rāñ yā 'āmil*—*Anusāsān, damāñ wā vās, rājyavyavahār rājyapālāñ wā rājyasāsān, anusāsak nirvāhuk wā rājyādhikārī.* [adhyāpak, rājyasāsak wā rājyādhikārī.]

**GÖV'ERN-OR**, *n.* one who governs, a ruler—*Nāzim yā atāliq, hukm yā 'āmil*—*Sāsak wā*

**GÖWK**. See GAWK.

**GÖWN**, *n.* (W. *gown*) a woman's upper garment, a long loose upper garment, a loose robe worn by professional men—*Peshwāz, jāma, labāda*—*Lahangā, jhulā, paridhina-vīsh.* [wā paridhāñ pahīñe hue.]

**GÖWNED**, *n.* dressed in a gown—*Peshwāz-posh, jāma-posh, labāda-posh*—*Lahangā jhulā*

**GÖWN'MAN**, **GÖWN'S'MAN**, *n.* one whose professional habit is a gown, one devoted to the arts of peace—*Wah shukhs jo jāma yā labāda pahīñā-kartā hai, 'ilm-o-hunar*

**kā pesha-dār**—Wah jan jiskā pahirāwā jhūlā wā kurtā hotā hai, śilpevidyā aur rājanitī itiyādī kā abhyāsi. [marnā<sup>h</sup>.

**GRAB'BLE**, *v.* (I. *grabbelen*) to grope, to sprawl—*Tuḥnā<sup>h</sup>, lotnā yā hāth pānw*  
**GRACE**, *n.* (L. *gratia*) favour, kindness, pardon, mercy, privilege, beauty, elegance, embellishment, divine influence on the mind, religious disposition, a short prayer, a title of honour: *pl.* FAVOR—*Iaṭf, mihr-bāni, bahkshish najāt yā mu'āfi, rahm yā karam, haqq yā istiḥqāq, husn jamāl yā khūb-rū, khūb, zabāish yā ʿimāt, dil par Ḳhudā kā fuṣl yā ilāhī-taqāt, dir-i muḥabbat, chhoti nutmāz, huzrat yā janāb-i-ālī*; *pl.* *ṣūṭ tanfiq yā ʿinayat*—Anugrah, kripā, kshamā, dayā, adhikār, saundarya, lavanya wā sundaratā, śobhā wā bunāw, isan par īswarī śakti, dharmavāsanā wā dharmapriti, bhagawat prārthanā, mahatā; *pl.* kripā wā anugrah.

**GRACE**, *v.* to adorn, to dignify, to embellish, to favour, to honour—*ʿArāish d., hurmat d., zeb d., mihr-bāni k., ʿizzat k.*—Sanwānā, samān k., suśobhit k., kripā k., maryādā k.

**GRACEFUL**, *a.* beautiful with dignity, elegant—*Zi-martaba yā mu'azzaz, khāssa khūb zebā yā khush-adā*—Susobhit wā sulalī, sajili suḥlaul sunder wā lavanyawān.

**GRACEFUL-LY**, *ad.* elegantly, with dignity—*Ḳhibī se, mu'azzazān*—Lavanya wā saundarya se, maryādā wā dhaj se. [zabā--lālitya śobhā wā kī.

**GRACEFUL-NESS**, *n.* elegance of manner—*Nek-sulūki, khush-raṭṭarī, mu'azzazān atwār*.

**GRACELESS**, *a.* void of grace, abandoned—*Kam bakhtī, rānda ta dīn shorār abtar mar-dūt yā bad-zāt*—Durbhāgya wā īswaraprasādhavahishkrit, antardushṭabhai durachārī wā atidusht.

**GRACELESS-LY**, *ad.* without grace—*Kam bakhtī se, Ḳhudā ke fuṣl ke ba-qir*—īswara.

**GRACELESS-NESS**, *n.* want of grace, profligacy—*Kam bakhtī, shorār bad-zātī bedīni yā atwār*—Durbhāgya, antardushṭatī duracharatā wā nashātāt.

**GRACIOUS**, *a.* merciful, benevolent, favourable, kind, acceptable, virtuous, good—*Rahīm, nek-andesh yā khair-khorāh, malūm yā shofiq, mihr-bān mutḥib yā khair-khorāh, nek-kār yā nek-bakht, nek-kho yā nek*—Dayāwān, parojakāraśīl, anukūl, kripālu wā anugrahī, grahaniya wā priya, dhārmik wā panyasīl, śādhuṛitta wā śūtiwik.

**GRACIOUS-LY**, *ad.* kindly, mercifully—*Nawāzish yā mihr-bāni se, rahīmī karam yā karīmī se*—Anugrah wā kripā se, dayā karke.

**GRACIOUS-NESS**, *n.* mercifulness, condescension, pleasing manner—*Rahīmī rahmānī karam yā karīmī, malūmāt malūmāt yā furatāt, khush-atwārī*—Dayāluta, abhi-mānatyag wā nauratā, sumit wā sunder prakār. [wā śreṇī.

**GRADE**, *n.* (L. *gradus*) rank, degree—*Martaba, darjū*—Avasthā wā pad, kram varg

**GRADUATION**, *n.* regular progress, order, series—*Tadrij, darjā yā tartīb, silsila*—Par-amparā wā anukram, kram, śreṇī.

**GRADUATE**, *a.* proceeding step by step—*Tadrijī, silsila-wār*—Anukramik, ānupūrvik.

**GRADIENT**, *a.* walking, moving by steps; *n.* deviation from a level to an inclined plane—*Chalne w., ba-tadrij chalne yā chāhne w.*; *n.* *jhukāw<sup>h</sup>*—Jāne w., kramamān arthāt pad pad wā kram se chalne w.

**GRADUAL**, *a.* proceeding by degrees, advancing step by step; *n.* an order of steps—*Raṭṭa-raṭṭa, darjā ba darjā*; *n.* *silsila, tadrij*—Anupūrvik, ānukramik wā ānupa-dik; *n.* śreṇī. [anukramap.

**GRADUAL-TY**, *n.* regular progression—*Tadrij, darjā ba-darjā taraqqī*—Anukram.

**GRADUALLY**, *ad.* by degrees, step by step—*Raṭṭa-raṭṭa, darjā ba-darjā yā qadam-dar-qadam*—Kram se, dhīre dhīre.

**GRADUATE**, *v.* to dignify or to be dignified with a degree or diploma, to divide into degrees, to advance by degrees; *n.* one dignified with a degree—*Laqab yā sanad se sur-furāz k. yā h., darjā ba-darjā nishān denā, darjā ba-darjā taraqqī denā*; *n.* wah shakhs jo yā ʿide ke mutābiq madrase se darjā yā laqab pāye ratā hai—Vidyālay meṇ pad wā upādhi d. wā pāmā, ānukramikachihm se aṅk k., kram se bārhānā; *n.* wah jan jo rājavidyālay meṇ pad wā upādhi pātā hai.

**GRADUATESHIP**, *n.* the state of a graduate—*ʿUs shakhs kī hālat jo qāʿide ke mutābiq madrase se darjā yā laqab pāye ratā hai*—Us jan kī avasthā jo rājavidyālay meṇ pad wā upādhi pātā hai.

**GRADUATION**, *n.* regular progression, the act of marking with degrees, the act of conferring degrees—*Tadarruj tadrij yā darjā ba-darjā taraqqī, darjā-sāzī yā nī darjā ba-darjā nishān denā, sanad yā laqab se sur-furāzī*—Kramagatī, ānukramika-chihm:nākan, vidyālay meṇ pad wā upādhi d.

**GRAFF**, **GRAFT**, *v.* (S. *grafen*) to insert a shoot of one tree into the stock of another; *n.* a shoot inserted into another tree—*Qalam lagānā, pāiwand lagānā*; *n.* *qalam, pāiwand*—Ek per kī dāl dūre per meṇ lagānā, kalam lagānā; *n.* ek per kī dāl jo dūre per meṇ lagāī jātī hai, kalam. [w., kalam lagāne w.

**GRAFTER**, *n.* one who grafts—*Qalam lagāne w.*—Ek per kī dāl dūre per meṇ lagāne

**GRAIL**, *n.* (L. *gradus*) a book of offices in the Romish church—*Darūd-nāma, munājāt kī kitāb*—Prārthnāpaddhati, prārthanāsāhityā.

**GRĀIN, n.** (L. *granum*) a seed, a corn, a minute particle, the smallest weight—*Takhm, galla, dāna zarra yā reza, ek nihiyat chhola wazn*—Bij wā vij, anāj ann wā dhūnya, kaṇ reṇu lav wā aṇu, kaṇikā wā kikinī.

**GRĀINS, n. pl.** husk of malt after brewing—*Bora bunāne ke liye jo jau bligoyā jāta hai uskā phokar gā phok*—Yavānadirā banāne ke nimitta jo jau bligoyā jāta hai uskā phokar wā chokar. [golā, dhūnyāgar, śasyāgar.

**GRĀIN-ARY, n.** a store house for grain—*Ambir-khāna, galla-khāna*—Bakhlārī, khānā.  
**GRA-NIV'O-ROUS, a.** living upon grain—*Galla-khor, dāna-khor*—Śasyabhakshak, dhūnya-bhakshak, anāj khāne w.

**GRĀIN, n.** (S. *greṇian*) the direction of the fibres, temper, disposition—*Rag reshū yā janhar, mizij, sirat yā teb*—Kāstharekhā wā lakri-kī-āns, swabbāv, prakriti.

**GRĀINED, a.** rough, made less smooth—*Khar-kharā<sup>h</sup>, dardarā urbiṇ yā rūkhā<sup>h</sup>.*

**GRĀINING, n.** indentation—*Khandāna, khar-kharā<sup>h</sup>, dāt<sup>h</sup>.*

**GRĀIN, n.** (S. *geremian*) dyed substance—*Raṅgi hui chiz*—Raṅgi hui vāstu.

**GRĀINED, a.** dyed in grain—*Janhar rag reshū yā jiyar mēn rahyā huā*—Kāstharekhā arthāt lakri kī āns mēn raṅgi hui.

**GRAMIN'E-OUS, a.** (L. *gramen*) grassy—*Chasilā<sup>h</sup>, ghās sā<sup>h</sup>.*

**GRĀM-I-NIV'O-ROUS, a.** living upon grass—*Charanda, kāh-khor*—Triṇabhakshak, ghās-lārī, ghāskhātī, charanhar.

**GRAMMAR, n.** (Gr. *gramma*) the art of speaking or writing correctly, a book containing the principles and rules of grammar—*Sarf-o-naho gā kisi zabān kē qā'idā, sarf-o-naho kī kitāb*—Vyākaraṇ wā vyākaraṇasāstra. vyākaraṇasāstra kī pothī.

**GRAMMĀTĪAN, n.** one versed in grammar—*Sarfī, makhā, sarf-o-naho-dān, qā'idā-dān, sarfī makhī*—Vyākaraṇ. vyākaraṇasāstrājña, śābdik.

**GRAMMĀTIC, GRAMMĀTICAL, a.** belonging to grammar, taught by grammar—*Sarf-o-naho-masāb qā sarf-o-naho ke mutābiq, sarf-o-naho ke mutābiq sikhāyā huā*—Vyākaraṇasambandhī. vyākaraṇasāstrī wā vyākaraṇ kī riti se sikhāyā gayā.

**GRAMMĀTICAL-LY, ad.** according to grammar—*Sarf-o-naho ke mutābiq, bā-qā'idā*—Vyākaraṇasāstrī se, vyākaraṇ kī riti se. [dāmbhik.

**GRAMMĀTICAL-TER, n.** a mean verbal pedant—*Ālim-i-khud-farosh*—Tucheliḥ vidyā.

**GRAMMĀTICISE, v.** to render grammatical—*Sarf-o-naho ke mutābiq kī, sarf-o-naho ke mutā'alliq kī, bā-qā'idā kī*—Vyākaraṇasambandhī kī, vyākaraṇasāstrī kī.

**GRAMMA-TIST, n.** a pretender to grammar—*Sarf-o-naho kā jhūthā dā wā k. w.*—Vyākaraṇ kī dāmbhik. [mucchli—Ek jiti kī barī machhli.

**GRAM'PUS, n.** (Fr. *graut, poisson*) a large fish of the cetaceous kind—*Ek qism kī barī*

**GRA-NĀDO.** See **GRENADÉ.**

**GRĀN'A-RY.** See under **GRAIN.**

**GRĀND, a.** (L. *grandis*) great, illustrious, splendid, magnificent, principal, sublime, old—*'Ā'im, muntāz yā zī-shān, raṇnaq-dār yā mujallā, 'ālī-shān yā 'azim-sh-shān, awad yā kabīr, buland 'ālī yā unalo, bīrkā<sup>h</sup>*—Mahī wā barī, ujwal wā tejaswī, pratāpī, dedipyanān wā atisobhāwān, pradhān wā mukhya, atyutkrishṭ wā atyunnat, vridhī. [tapadasth, kulīnajan.

**GRĀN-DEE', n.** a man of great rank or power—*Amir, buzurg*—Uchchhapadasth, utkrishṭ.  
**GRĀN-DEE'SHIP, n.** rank or estate of a grandee—*Amir kā darjā yā milk*—Kulīnajan kā pad wā dhan.

**GRĀN'DEUR, n.** greatness, state, splendour—*'Ā'amat yā buzurgi, hashmat shukoh shikoh shān yā shaukat, jalāl jalwa yā rannay*—Mahimā wā mahattwa, prabhāv wā aīswa-ryya, pratāp vibhūti vāibhav wā ujwalatī. [Darpavākya, garvitavākya, atīśayokti.

**GRĀN'DILO'QUENCE, n.** lofty speaking—*Mahālaya-goi, raṅgin' ibarat yā raṅgin bagān*—

**GRĀN'DLY, ad.** sublimely, loftily—*Mā'azzānā, bulandī se*—Atyutkrishṭatāpūrvak, pratāp aīswarya wā mēhī se.

**GRĀN'DNESS, n.** greatness, magnificence—*'Ā'amat yā buzurgi, hashmat shān yā jalāl*—Mahattwa wā mahimā, pratāp aīswarya wā vāibhav.

**GRĀN'DM, n.** a grandmother, an old woman—*Dādī yā nānā<sup>h</sup>, burhiyā<sup>h</sup>*. [betī kī betī<sup>h</sup>.

**GRĀN'DCHILD, n.** the child of a son or daughter—*Bete kā betā<sup>h</sup>, bete kī betī<sup>h</sup>, betī kā betā<sup>h</sup>, betī kī betī<sup>h</sup>*.

**GRĀN'DDAUGH-TER, n.** the daughter of a son or daughter—*Bete kī betī<sup>h</sup>, betī kī betī<sup>h</sup>*.

**GRĀN'DFA-THER, n.** a father's or mother's father—*Dādā<sup>h</sup>, nānā<sup>h</sup>*.

**GRĀN'DMOTH-ER, n.** a father's or mother's mother—*Dādī<sup>h</sup>, nānī<sup>h</sup>*.

**GRĀN'DSIRE, n.** a grandfather, an ancestor—*Dādā yā nānā<sup>h</sup>, purkhā<sup>h</sup>*.

**GRĀN'DSON, n.** the son of a son or daughter—*Bete kī betā<sup>h</sup>, betī kī betā<sup>h</sup>*.

**GRĀNGE, n.** (L. *granum*) a farm, a granary—*Chakhasta mahāl tā'alluqā yā ijāra, ambār-khāna yā galla-khāna*—Khet, dhānyāgar khātā wā bakhārī.

**GRĀN'ITE, n.** (L. *granum*) a hard rock—*Karā patthar yā chātān<sup>h</sup>*.

**GRA-NY'IC, a.** pertaining to granite—*Kure patthar yā chātān kī<sup>h</sup>*.

**GRA-NIV'O-ROUS.** See under **GRAIN.**

**GRĀNT, v.** (Fr. *garantir*) to give, to bestow, to admit, to allow, to concede; n. any

thing granted, a gift, a boon—*Bakhshā, 'atā k. 'ināyat k. yā marhamat k., farz k., musallam rakhnā, qabūl k. ; n. bakhshish yā in'am, hiba yā marhamat, 'ināyat yā 'atā—Dand, de dālnā, swikār k., anujnā d. wā aṅgikār k., inānnā ; n. dattavastu arthāt dī hai vastu, dān, var prasād wā varadān.*

GRANTABLE, *a.* that may be granted—*Bakhsh jāne ke laiq—Diye jāne ke yogya.*

GRANTÉE, *n.* one to whom a grant is made.—*Leue w<sup>h</sup>, maukhū-ilaish, maukhū-ilaish* [dānakartā, d. w.

GRANTOR, *n.* one by whom a grant is made—*Wākib, bakhshanda, hiba-k. w.—Dātā,*

GRANTULE, *n.* (*L. granum*) a particle—*Reza, zarra, chhotā dāna—Rawā, kanikā,* [lavamay, anumay.

GRANTULAR, *a.* consisting of grains—*Dāna-dār, rarā-dār—Rawāmay, kāmikāmay,*

GRANTULARY, *a.* resembling a grain—*Dāna sā, dāna-nūmā,—Sasyavijakar, vijatulya,* rawā sarikhlā.

GRANTULATE, *v.* to form or break into grains—*Dāna-dār k., anḡūr lānā, dāna-dār* *ke-jānā, dāna-dāna ho-jānā, anḡūr ānā, anḡūr ho-jānā—Vijakar k., kshudrajind k.,* vijākār h., sikhshapind h. [*h.—Vijākārāpindabandhan, kshudrajindabandhan.*

GRANTULATION, *n.* act of forming into grains—*Dāna dāna-shudajī, dānā dāna k. yā*

GRAPPE, *n.* (*Fr. grappe*) the fruit of the vine—*Anḡūr, tāk—Dikh, drakshā.*

GRATELESS, *a.* wanting the flavour of the grape—*Anḡūr ke maza ba-guīr, anḡūr ke* *zāiqe se khārij—Drakshā-widāshūnya, dākh ke swād se rabit.*

GRATEY, *a.* full of grapes, made of the grape—*Pur-anḡūr, anḡūrī gū'nī anḡūr kī banā* *huā—Drakshāmay arthāt dākh se bhārā huā, drakshānirmit arthāt dākh kī banā* *huā.*

GRAPSTONE, *n.* the stone or seed of the grape—*Anḡūr kī guṭhī—Dākh kī guṭhī.*

GRAPESHOT, *a.* a combination of small shot put into a thick canvass bag—*Tāt kī thailī* *meñ bhare kuc chhotē chhotē chharre<sup>h</sup>.*

GRAPHIC. GRAPHICAL, *a.* (*Gr. grapho*) well described or delineated—*Mubāḡan,* *musharrak, ba-khūdā bayān kiyā huā, munawqash—Suvarpit, sunirdish, sukathit,* *sulikhit, suchitrit.*

GRAPHICAL-LY, *ad.* in a graphic manner—*Khush-bayānī se, musharrak taur se, ach-* *chhe naqshe se—Suvarpan se, sunirdes se, suvarpan se, suchitritarūp se.*

GRAPHOMETER, *n.* a surveying instrument—*Patmāish kī anzār—Bhūmipānyantra.*

GRAPPLE, *v.* (*S. gripan*) to seize, to lay fast hold of, to contest in close fight ; *n.* a seizing, close fight, an iron instrument—*Pakarū<sup>h</sup>, machū<sup>h</sup> se pakarū<sup>h</sup>, kushī k. ;* *n. pakar<sup>h</sup>, kushī, lohe kī anzār—Dharnā, porhe dharnā, burmushī wā bāthā-būhīn* *k., dharjakar k. wā bāhuyudh k. ; n. dhriti wā dhar, bāhuyudh burmushī wā* *bāthā-būhīn, kāntā arthāt lohe kī yantra.*

GRAPSEL, *n.* a small anchor, a grappling iron—*Chhotā langar, pakar leue ke liye anḡrī<sup>h</sup>.*

GRASP, *v.* (*L. graspare*) to hold in the hand, to seize, to catch ; *n.* seizure of the

hand, hold—*Hāth se pakarū<sup>h</sup>, gaku<sup>h</sup>, dharnā yā dhar-lenā<sup>h</sup> ; n. hāth se pakar<sup>h</sup>,*

GRASPER, *n.* one who grasps—*Pakarne w<sup>h</sup>, dharne w<sup>h</sup>, girī<sup>h</sup> k. w.* [dhar<sup>h</sup>.

GRASS, *n.* (*S. gers*) the common herbage of the fields, a plant ; *v.* to cover with

grass—*Ghās<sup>h</sup>, khar<sup>h</sup> ; v. ghās se chhā d. yā bur d<sup>h</sup>.*

GRASSLESS, *a.* wanting grass—*Be-ghās—Bū ghās, bintrīn, binkhar.*

GRASSY, *a.* abounding with grass—*Ghāsīlā<sup>h</sup>, ghās yā khar se bhārā huā<sup>h</sup>.*

GRASSGREEN, *a.* green with grass—*Ghās se harā<sup>h</sup>.*

GRASSGROWN, *a.* grown over with grass—*Ghās se harā-bharā<sup>h</sup>, ghās se bhārā huā<sup>h</sup>.*

GRASSHOPPER, *n.* an insect—*Tidā<sup>h</sup>, phungā<sup>h</sup>, ankh-phorā<sup>h</sup>.* [jagah<sup>h</sup>.

GRASSPLOT, *n.* a plot covered with grass—*Ghās se harī-bharī jagah<sup>h</sup>, ghās se bhārī huī*

GRASSATION, *n.* (*L. gressum*) progress, procession, a ranging about—*Raftār,* *thāt thamak se chalnā<sup>h</sup>, idhar-udhar ghūmnā<sup>h</sup>—Chāl, dhūndhām se chalnā, idhar* *udhar bhraman.* [which fires are made—*Jhūjhari<sup>h</sup>, anḡthi<sup>h</sup>.*

GRATE, *n.* (*L. crates*) a partition or frame made with bars, a range of bars within

GRATED, *a.* furnished with a grate—*Jhūjhari-dār, anḡthi-dār—Lohajālyukt.*

GRATING, *n.* a partition of bars—*Jhūjhari<sup>h</sup>.*

GRATE, *v.* (*Fr. gratter*) to rub hard, to wear away, to make a harsh noise, to fret—*Ghina yā ragarū<sup>h</sup>, ghis-dālnā yā ragar-dālnā<sup>h</sup>, kirkirānā kīrrānā yā charcharā-* *nā<sup>h</sup>, chirhānā yā khijhānā<sup>h</sup>.*

GRATER, *n.* a rough instrument to grate with—*Ek qism kī sohan—Retī.*

GRATING, *a.* fretting, irritating, harsh—*Ragarne w<sup>h</sup>, rag-dih yā nā-khush-gar, sakht* *yā durukht—Ghise w., chherne w. yā khijhāne w., karā rūkhī wā karkas.*

GRATEFUL, *a.* (*L. gratus*) thankful, pleasing, acceptable, delightful—*Shukr-guzār* *ihsān-mand maskūr yā haqq-shīnās. khush-guzār, maqbūl, dīl-kush yā farah-bakhsh*

—*Kritajñā wā upakāśmartā, ramya wā manohar, ramayīyā wā priya, bhāwnā suh-* *āwanā manoram wā ruchir.* [upkāśmaran se, ramya wā ruchir bhāw se.

GRATEFULLY, *ad.* in a grateful manner—*Shākīrāna, shukr se, khushi se—Kritajñavat,*



GRATEFULNESS, *n.* thankfulness, pleasantness—*Shukr-guzāri, dil-pasandī yā khūbi*  
—Kritajñatī wā upakāśmaran, ramyatī wā ramaniyatī.

GRATIFY, *v.* to indulge, to please, to delight—*Nāz-bar-dāri k., khush k., rāzi k. yā mahzūz k.*—Dulārīnā wā lippvār k., santushī k., āmodit wā praphullaohitta k.

GRATIFICATION, *n.* pleasure, delight—*Khushī farhat yā khātir-dāri, usfīh khurramī yā khātir-khawāhī*—Santosh, āmand, [tushī k. w.]

GRATIFIER, *n.* one who gratifies—*Nāz-bar-dāri k. w., khush k. w.*—Dulārane w., san-  
GRATITUDE, *n.* thankfulness—*Shukr, shukr-guzāri, haqq shīnāwī, īhsān-mandī*—Krita-  
jñatī, upakāśmaran. [binīmūlyā wā phokaṭ meñ.]

GRATIS, *ad.* (1.) for nothing, without reward—*Muṣṭ, bilā-īwaz yā yūhāt*—Señt,  
(GRA-TU)TIOUS, *a.* free, granted without claim or merit, asserted without proof—*Ikh-  
tiyāri, muṣṭi yā in'ānī, be-īsbāt*—Aichehlik, sentuēt diyā huā arthāt dharmārthak,  
ādetak nirmimittā wā pramāpasūnya. [phokaṭ meñ wā dharmārth, bimī pramāp.]

(GRA-TU)TIOUSLY, *ad.* freely, without proof—*Muṣṭ meñ yā bilā-īwaz, bilā-īsbāt*—Señt  
(GRA-TU)TY, *n.* a free gift, a present—*Bakhshish, in'ām yā in'iyat*—Dān wā pradān,  
bhōñt. [Jayjaykār manānā, abhinandan wā kalyāṇavād k.]

GRATULATE, *v.* to wish or express joy—*Mubārak-bād kahāwā, mubārak-bādi k. yā d.*—  
GRATULATION, *n.* expression of joy—*Mubārak-bād, mubārak-bādi, tahnīyat*—Kalyā-  
ṇavād abhinandan. [Kalyāṇavādī, abhinandak.]

GRATULATE TO-HY, *a.* expressing congratulation—*Mubārak-bādi-āmez, tahnīyat āmez*—  
GRAVE, *n.* (S. *graf*) a pit for a dead body, a sepulchre, a tomb—*Qabr, mazār, gor yā*  
*dar-gāh*—Samādhi, mritasārīrasthān, śavavās wā śavagartta.

GRAVELESS, *a.* without a tomb, unburied—*Be-qabr yā be-mazār, nā-mudfūn yā be-  
dafn-e-kufan*—Samādhihīn wā binā śavagartta, angarī.

GRAVECLOTHES, *n.* the dress of the dead—*Kufan*—Śavavāstra, mritasārīraparīdhān.

GRAVEDIGGER, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhihikanak, śava-  
garttākhanak, samādhi khamāne w., sanādhi khodne w.

GRAVEYARD, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhihikanak, śavagart-  
tākhanak, samādhi khamāne w. wā khodne w.

GRAVESTONE, *n.* a stone placed over a grave—*Qabr kā pathār*—Samādhiprastar,  
śavagarttaprastar, mritajanmasmaranaprastar.

GRAVE, *v.* (S. *grafen*) to dig, to carve, to write or delineate on hard substances : *p. t.*

GRAVED, *p. p.* GRAVED OR GRAVEN—*Khodnā<sup>h</sup>, kaudā k., naqsh k.*—Khamānā, mudrādī  
kāṭu, kisi karī vastū par khod kar likhnā.

GRAVER, *n.* one who engraves, a graving tool—*Kanda-gar, chhenī<sup>h</sup>*—Khodne w. wā  
takshak, khodne wā takshapakarm kā yantra. [khodāī kām, mudrā wā chhāp.]

GRAVING, *n.* carved work, an impression—*Kanda-garī, naqsh*—Takshanakarm wā  
GRAVE, *a.* (L. *gravis*) solemn, serious, sober, not showy, not acute in sound—*Sanjida,  
muṣṭatī yā mulabbir, āhista yā muttāgi, sāda, bhāri<sup>h</sup>*—Guru wā dhīr, bhāri, achāh-  
chāh, alankārāhīn wā sādharan, gambhīr.

GRAVELY, *ad.* solemnly, seriously, soberly—*Sanjidaḡi se, mudabbirāna, tahammul  
yā āhistaḡi se*—Gaurav se, dhīratā se, gambhīratā se. [gambhīratā.]

GRAVENESS, *n.* solemnity, seriousness—*Sanjidaḡi, tahammul yā āhistaḡi*—Gaurav,  
GRAVE-OLENT, *a.* strongly scented—*Bād-bū, kari bū kū*—Durgandhī, kari gandhī kā.

GRAVID, *a.* pregnant, being with child—*Hāmila, bār-dār yā ummed-se*—Pet se, gar-  
bhawati wā garbhīni. [jhuknā.]

GRAVITATE, *v.* to tend to the centre—*Markaz ki taraf mījū yā mīl h.*—Kendra ki or  
GRAVITATION, *n.* the act of tending to the centre of attraction, the force by which  
bodies are attracted—*Markaz-i-kashish ki taraf mīlān yā mayālān, kashish yā*  
*gaurav-i-jāziba*—Ākarshān ke kendra ki or jhukāw, ākarshānasakti.

GRAVITY, *n.* weight, tendency to the centre of attraction, force of attraction, solemn-  
nity, atrociousness—*Wīzn yā siḡl, markaz-i-kashish ki taraf mīlān yā mayālān,  
kashish yā gaurav-i-jāziba, sanjidaḡi, sangīnī*—Bojh gurutwā wā bhār, ākarshān ke  
kendra ki or jhukāw, ākarshānasakti, gambhīratā, gurutā wā atidhīratā.

GRAVEL, *n.* (Fr. *gravelle*) hard rough sand, sandy matter in the kidneys and blad-  
der : *v.* to cover with gravel, to stick in the sand, to puzzle—*Kankar<sup>h</sup> pathārī<sup>h</sup> : v.*  
*kankar bichhānā yā dāl dā<sup>h</sup>, bālū meñ gīrnā yā phānsānā<sup>h</sup>, ghabrā d<sup>h</sup>.*

GRAVELLY, *a.* full of gravel—*Kaṭkīlā<sup>h</sup>, phathīlā<sup>h</sup>.* [kā jūs.]

GRAVY, *n.* juice of roasted meat—*Ab-i-yoshī, yakhnī*—Mānsayīsh, mānsajūsh, māns

GRAY, *a.* (S. *gray*) white with a mixture of black, hoary, dark : *n.* a gray colour—  
*Siyaḡh-safed, safed, khākistari : n.* siyaḡh-safed rang—Śuklakrishn wā kabrī, dhawal  
dhawāl wā pakkā, dhūlīvarn krishn wā dhundhlā : *n.* pāñsuvār, dhūsaravār.

GRAYISH, *a.* approaching to a gray colour—*Siyaḡh-safed si, kuchh khākistari*—Kuchh  
śuklakrishn wā kabrā, ishātpāñsuvār. [ishātpāñsū varnatā, ishātśuklakrishnatī.]

GRAYNESS, *n.* the state of being gray—*Siyaḡh-safed si hālāt, khākistari hālāt*—  
GRAYBEARD, *n.* an old man—*Bīrhā<sup>h</sup>, budhdhā<sup>h</sup>.*

**GRÁZE**, *v.* (S. *grasian*) to eat grass, to supply grass, to feed on, to move on devouring, to touch or rub slightly in passing—*Charná<sup>h</sup>, charáná yá chugáná<sup>h</sup>, chugná<sup>h</sup>, bhakos-tá-huá dhakostá-huá yá habak-kar-khátá-huá jáná<sup>h</sup>, chhútá-huá yá ragartá-huá jáná<sup>h</sup>.*

**GRÁZ'ER**, *n.* one that feeds on grass—*Charne w<sup>h</sup>, chugne w<sup>h</sup>.*

**GRÁZ'IER**, *n.* one who feeds cattle—*Charáne w<sup>h</sup>, charwáh yá charwáhá<sup>h</sup>.*

**GRÉASE**, *n.* (Fr. *graisse*) animal fat in a soft state, a disease in the legs of horses—*Charbi, ghoron ki tángon ki ek bímári*—Med wá mánsa-dár, ghoron ki tángon ké ek rog.

**GRÉASE**, *v.* to smear or anoint with grease—*Charbi laginá yá málná*—Med lagáná, [ghritádi chuparná, chiknái lagáná.

**GRÉAS'Y**, *a.* smeared with grease, fat, gross—*Rangun-álida, charbi-dár yá farbih, ná-má gúl yá ná-sazá-wár*—Chiknái arbhút ghritádi se chuprá lua, sthul, kutsit wá ayogyá. [Chiknáhat chiknái wá med se, ayogyatá wá asishtatá se.

**GRÉAS'ILY**, *ad.* with grease, grossly—*Charbi se, ná-sazá-wári yá be-intiyádi se*—

**GRÉAS'INESS**, *n.* oiliness, fatness—*Chiknái<sup>h</sup>, charbi-dári yá furbihi*—Chiknáhat wá tániavattwa, medaswitá wá sthulatá.

**GREAT**, *a.* (S.) large, vast, important, principal, eminent, noble, magnanimous; *n.* the whole, the gross—*'Azim. kabir, bhári<sup>h</sup>, sar-dár, buzurg yá nám-war, sharif yá 'umda, 'alí himmat; n. kull yá kulliga, majmú yá jumla*—Barí, visál, guru, pradhán wá mukhya, máni wá prasiddh, kulin wá utkrishit, mahátma; *n. sákalya, samudáy.*

**GREATLY**, *ad.* in a great degree, nobly, bravely—*Niháyut yá bu-shiddat, bashahána yá amirána, dílarwá yá jwán-mardí se*—Nipat wá bahut, kulin rūp se wá utkrish-tatá se, sūrātá wá viratá se.

**GREATNESS**, *n.* state or quality of being great—*'Azamat, buzurgí, kaláni, jasámat, 'umdagí, ziyádutí*—Barí mahattwa wá mahimá, visálatá, vistirnatá, utkrishatatá, aiswaryya wá vaibhav, udáratá, kulnatá. [garbhini, pet se.

**GREAT BEL-LIED**, *a.* pregnant, teeming—*Hámila, bachcha-bar-dár*—Garbhavati wá

**GREAT HEART-ED**, *a.* high-spirited, undaunted—*'Alí himmat yá sáhíb-i-hausila, bashahásh yá khurram*—Mahátma wá udíracharit, praphullachitta.

**GREAVES**, *n. pl.* (Fr. *grèves*) armour for the legs—*Tángoñ ke liye baktar yá siláh*—Tángoñ ká kavach, janghatráp, janghákavach.

**GRECIAN**, *a.* relating to Greece; *n.* a native or inhabitant of Greece—*Yúnáni; n. —Yúnán ká mutawattin bāshanda yá bāshinda*—Grikadesiya, Grikadesaj, Yavana-desiya; *n.* Grikadesvasi, Yavan. [ulthá k.

**GRECISE**, *v.* to translate into Greek—*Yúnáni zabán meñ tarjama k.*—Grikabháshá meñ

**GRECIISM**, *n.* an idiom of the Greek language—*Yúnáni zabán ká muhāwara*—Grikabhá-shāsampradāya, Yavanadesiyavāgrití.

**GREEK**, *n.* a native of Greece, the Greek language; *a.* belonging to Greece—*Yúnán lá mutawattin, Yúnáni zabán; a. Yúnáni*—Yavan wá Grikadesavási, Grikabháshá; *a.*

**GREEKISH**, *a.* peculiar to Greece—*Yúnáni*—Yavanadesiya, Grikadesiya. [Grikadesiya.

**GREEKLING**, *n.* an inferior Greek writer—*Ek adná Yúnáni musannif*—Grikabháshá ká ek chhoṭí granthakartá.

**GREED'Y**, *a.* (S. *greedig*) ravenous, voracious, eager to obtain, vehemently desirous—*Mar-bhukhá<sup>h</sup>, jū'u-l-baqar yá jū'u-l-kalb, haris, tamamí yá timi<sup>h</sup>*—Bhukmá wá bubhukshu, khau petn wá bahubhakshak, lobhí wá lūchi, atyabhilāshí wá atyá-kānkshí. [risana—Hauka se wá atibubhulshá se atyabhilāsh wá atyākānkshá se.

**GREED'ILY**, *ad.* voraciously, eagerly—*Jū'u-l-baqarí yá jū'u-l-kalbí se, shaug se yá ha-*

**GREED'INESS**, *n.* ravenousness, eagerness—*Jū'u-l-kalbí yá jū'u-l-baqarí, hirs tama' yá shaug*—Hauka atibubhukshá wá gridhratá, atyākānkshá wá atisprīhā.

**GREEN**, *a.* (S. *grene*) verdant, flourishing, fresh, undecayed, new, not dry, unripe; *n.* green colour, a grassy plain, leaves, herbs; *v.* to make green—*Sabz yá sar-sabz,*

*tar-o-tāza, tūza rutb yá shādáb, guir i talaf yá be-zawál, nayá<sup>h</sup>, tar, ná-pukhta yá khām; n. sabz yá pistai rang, sabza-zar yá marg-zar, barg, nabātāt; v. sahs k.*—Hará harilá wá hariyálí, varidhamán wá barhtí, hariyar wá harerá, akhāñ wá

asīrñ, navin wá taṭká, gilí wá odá, kacchí; *n. harit wá hará rang, haritasthal wá*

ghasli jagah, patte, hareri hariyári wá ghaspát; *v. hará k, harit k.*

**GREEN'ISH**, *a.* somewhat green—*Sabzi-máil*—Hará sá, kuchh harit.

**GREEN'LY**, *ad.* with a greenish colour, freshly—*Sabzi-máil rang se, tūzagi yá tar-o-tāzagi se*—Hará sá wá kuchh harit varu se, hareri wá taṭkepan se.

**GREEN'NESS**, *n.* state or quality of being green—*Sabzi, sar-sabzi, tūzagi, tar-o-tāzagi, khāmi, ná-pukhtagi*—Haritatwa wá hareri, harāpan, gilāpan, kacchí.

**GREEN'LOTHE**, *n.* a board or court held in the counting-house of the king's household—*Inglistān ke bādsāh ke khāngí hisáb-khāne ká darbār yá kacchāri*—Ingland des

ke rāj ke gharáú lekhhāghar ká kacchāri.

**GREEN'COLOURED**, *a.* pale, sickly—*Zard yá be-rang, bímár*—Pilé, rogí.

**GREEN'EYED**, *a.* having green eyes—*Arzaq chashm*—Kanjá.

**GREEN'FINCH**, *n.* a kind of bird—*Sabz damé ki chíriyá*—Haritapakshayuktapakshí.

**GREEN-HOUSE**, *n.* a house for preserving plants—*Chhote peron ko tar-o-tāra rakhne kā makān*—Chhote peron ko harā rakhne kā ghar.

**GREEN'SICK-NESS**, *n.* chlorosis, a disease—*Nau-jawān 'auraton kī ek bimāri jismeñ we kam-zor aur zard ho jāti haiñ aur unki huiz bund ho jāti hai*—Ek rog jismeñ yuvā-strī nirbal aur pīlī ho jāti haiñ aur unki stridharm arthāt kapron se honā ruk jāti hai.

**GREEN'SWARD**, *n.* turf on which grass grows—*Ghās kā chaprā<sup>h</sup>*, *chaprā yā chakuttā*

**GREEN-WOOD**, *n.* wood when green as in summer; *a.* pertaining to the greenwood—*Hari-lakṛī<sup>h</sup>*; *a.* *hari-lakṛī kūt<sup>h</sup>*.

**GREET**, *v.* (S. *greetan*) to address at meeting, to salute, to congratulate—*Salām-ulaik k.*, *salām k. yā sāhib salāmat k.*, *mubārak-bād kahāñ yā mubārak-bādī-d.*—Bheūt hone par prapām wā śishṭāchār k., namāskār rām-rām wā juhūr k., māṅgalavād k. wā diare kā māṅgal jānkur us se dhanyavād k.

**GREETING**, *n.* salutation, compliments—*Salām, sāhib-salāmat salām-ulaik yā bandagi*—Namāskār wā prapām, rām-rām juhūr wā vandana.

**GREFFIER**, *n.* (Gr. *grapho*) a recorder—*Munshi, muharrir, daftar-naṭis*—Lekhak.

**GRE-GARIOUS**, *a.* (L. *græx*) going in flocks or herds—(*Golī, uasī*—Yūthāchārī, anekachār, saṅghachārī.

**GRE-GARIOUS**, *a.* of the common sort, ordinary—*'Amm qism kā, 'amm yā mā'mūlī*—**GRE-NADE**, (Fr. *grenade*) a hollow ball filled with gunpowder—*Bārūt se bharā huā golā*—*Āgneyachūrp se bharā golā*.

**GREY-A-DIER**, *n.* a tall foot soldier—*Lambī sipāhī*—*Lambī pādātikayoddhā*.

**GREW**, *p. t. of grow*—*Grow kā māzi-mutlaq*—*Grow kā samānyabhūt*.

**GREY**. See GRAY. [*shikār-kuttī*—*Ākheti kutta, urigayā kukkur*.

**GREY-HOUND**, *n.* (S. *gris-hund*) a tall fleet dog kept for the chase—*Tazī-kuttī*, **GRIDE**, *v.* (It. *gridure*) to cut, to pierce—*Kātnā<sup>h</sup> chhidnā yā bedhnā<sup>h</sup>*.

**GRID'E-LIN**, *a.* (Fr. *gris de lin*) of a purplish colour; *n.* a purplish colour—*Shahābī-māil, gul-fām sā, gulābī*; *n.* *gul-fām yā shahābī-māil rūṅg, gulābī rūṅg*—*Sukhrakt, dhawalrakṭ, baingani wā baingani*; *n.* baingani wā baingani rūṅg, sukharakṭavarn.

**GRID'I-IRON**, *grid'i-urn*, *n.* (W. *gridiaw*?) a portable grate on which meat is laid to be broiled—*Māns pakāne ke ligr lohe kī āṅgh<sup>h</sup>*.

**GRIEF**, *n.* (L. *gravis*) sorrow, trouble—*Afsos, gam yā mātām, ranjish yā kulfat*—*Sok khed wā manastāp, vyathā pīrā wā kles*.

**GRIEVE**, *v.* to afflict, to lament, to mourn—*Gam-denā be zīr k. yā ranj-d.*, *gam-khānā, afsos k.*—*Kurṭhnā talmalnā satānā kles-d.* *dukh-d. wā pīrā-d.*, *vilāp wā khed k.*, *kurṭhnā jhankhnā wā kalāpnā*.

**GRIEVANCE**, *n.* a wrong suffered, an injury—*Sakhti yā bud'at, jabr jāur zulm ziyān yā āzār*—*Apakār, aparādh anyāya kashatī wā hāni*. [*jan wā vastu, sok k. w.*

**GRIEVER**, *n.* one who grieves—*Tuklīf-dih shukhs yā shai, afsos yā gam k. w.*—*Klesād*

**GRIEVING-LY**, *ad.* in sorrow, sorrowfully—*Gam mein, afsos se*—*Sasok, khed wā sok se*.

**GRIEVOUS**, *a.* afflictive, painful, atrocious—*Ranj-āwar tuklīf-dih yā ranj-rasān, purdard yā sukht, nihāyat shulit*—*Klesak klesad wā pīrakar, vyathākar kashṭakar wā khedajanak, mala bhāri wā ghor*.

**GRIEVOUS-LY**, *ad.* painfully, vexatiously—*Pur-dardi yā sakhti se, tuklīf-dihī yā ranj-rasāni se*—*Pīrā se wā khedajanak rup se, klesad rīti se*.

**GRIEVOUS-NESS**, *n.* sorrow, pain, enormity—*Ranj yā gam, tuklīf yā dard, shiddat yā ziyādatī*—*Khed wā sok, pīrā wā vyathā, ghoratā wā gurutwā*.

**GRIEVSOME**, *a.* pierced with grief—*Gam-zada*—*Sok kā māri huā, sokopahat*.

**GRIFFIN**, *Griffon*, *n.* (Gr. *grups*) a fabled animal with the upper part like an eagle and the lower like a lion—*Ek naṅgī jān-war jiske badan ke upar kā hissa 'uqāb sā hotā hai aur niche kā hissa sher sā*. *simurg*—*Ek kalpit jantu jiske upar kā bhāg utkrōs ke sadris hotā hai aur niche kā bhāg sinha ke sadris*.

**GRIFFON-LIKE**, *a.* resembling a griffon—*Simurg sā, aise naṅgī jān-war ke mānind jiske upar kā hissa 'uqāb sā hotā hai aur niche kā hissa sher sā*—*Aise kalpit jantu ke sadris jiske upar kā bhāg utkrōs sā hotā hai aur niche kā bhāg sinha sā*.

**GRIK**, *n.* a small eel, a merry creature—*Chhoti bām nachhli<sup>h</sup>, khush-jānwar*—*Kashudra bām, harshit jantu*.

**GRILL**, *v.* (Fr. *griller*) to broil—*Biriyān yā kabāb k.*—*Bhūnnā wā bhūnnā, bhūnnā*.

**GRIM**, *a.* (S.) frightful, hideous, ugly—*Haibat-nāk, mukhib, bad-shakī*—*Bhayānak, bhayānak, karāi ghor vikaṭ wā daraunā, kudāl wā kurūp*.

**GRIMLY**, *ad.* horribly, hideously, sourly—*Haibat se, hiddat yā karāhiyat se, durushtī karukhtugi yā tursh-rūi se*—*Ghoratā se wā karālārūp se, bhayānak wā ghriṇārūp rup se, krūrātā wā udāsī se*. [*rūpatwā, ugramukhatwā*.

**GRIMNESS**, *n.* frightfulness of visage—*Tursh-rūi, zisht-rūi*—*Karāmukhatwā, vikata*. **GRIMACE**, *n.* distortion of face, affected air—*Bundar-bhāw khīs yā muñh-banānā<sup>h</sup>, aīñh-maror<sup>h</sup>*—*Mukhavakratā wā mukhavikritī, kriterimabhāw wā banāuā bhāw*.

GRIM'FACED, *a.* having a stern countenance—*Zisht-rú, tursh-rú*—Ghoravadan, karálavadan, karálmukh, ugramukh. [rumamukh, ghoravadan.

GRIM'VIS-AGED, *a.* having a grim countenance—*Zisht-rú, tursh-rú*—Karálavadan, dā-GRI-MÁL'KIN, *n.* (Fr. *gris*, and *malkin*) the name of an old cat—*Búhí billí<sup>h</sup>, búyá billá<sup>h</sup>*. [kájál<sup>h</sup>; v. *mailá k<sup>h</sup>, bhar-dálná<sup>h</sup>*.

GRIME, *n.* (S. *krum*) dirt deeply insinuated : *v.* to dirt, to sully deeply—*Mail<sup>h</sup>, kálak<sup>h</sup>, GRIMY, a.* full of grime, dirty, foul—*Mailá<sup>h</sup>, kuchelá<sup>h</sup>, chikkat<sup>h</sup> yá mail-bhará<sup>h</sup>*.

GRIN, *v.* (S. *gremian*) to set the teeth and open the lips : *n.* the act of setting the teeth and opening the lips—*Khis-nik<sup>h</sup>lná<sup>h</sup>, dānt-niporná<sup>h</sup>, dānt-nikānā<sup>h</sup>, dānt-kū-kilānā<sup>h</sup>, kachkachānā<sup>h</sup> ; n. *khis<sup>h</sup>, dānt-niporí<sup>h</sup>*. [dānt-niporne w<sup>h</sup>.*

GRIN'SER, *n.* one who grins—*Khiskhisā<sup>h</sup>, dānt-nikūlū<sup>h</sup>, dānt-nipor<sup>h</sup>, khis-nikāne w<sup>h</sup>*.

GRIND, *v.* (S. *grindan*) to reduce to powder, to sharpen, to make smooth, to rub, to oppress : *p. t.* and *p. p.* GRÖUND—*Pisná dálná bākná misná yá bāntná<sup>h</sup>, bāch-rakhnā<sup>h</sup>, chiknānā yā chiknā k<sup>h</sup>, k<sup>h</sup>chānā kākūā<sup>h</sup> i rogānā yā ghisnā<sup>h</sup>, satānā dabānā yā topnā<sup>h</sup>*.

GRINDER, *n.* one who grinds, an instrument for grinding, a back or double tooth—*Paan-hārā pisan-hārā pisan hārī yā pisanhrí<sup>h</sup>, lohī batīā silaut silwat mīsal okkari yā chakkí<sup>h</sup>, dērh<sup>h</sup>*. [sang-i-fsā<sup>h</sup>—Sān, sān, sānaprastar.

GRINT-STONE, GRIN'DLE-STONE, *n.* a stone on which edged tools are ground—*Sān<sup>h</sup>*.

GRIPPE, *v.* (S. *gripan*) to hold hard, to grasp, to clutch, to pinch, to squeeze, to feel colic : *n.* grasp, hold, squeeze, oppression : *pl.* colic—*Payle-pakarnā<sup>h</sup>, gahnā<sup>h</sup>, mūhī mūhī pakarnā<sup>h</sup>, mūhēnā nochnā kálnā bakōnā yā pīsnā<sup>h</sup>, dānā dabānā yā chāpūnā<sup>h</sup>, mūrōnā mūrōrā k. yā pet pīrānā<sup>h</sup> ; n. *pakar<sup>h</sup>, qah yā dhar<sup>h</sup>, nichor ma-chay yā chape<sup>h</sup>, andher dabār yā upadrav<sup>h</sup> ; pl. mūrōrā<sup>h</sup>, kurkuri<sup>h</sup>, pet kī pīr<sup>h</sup>*.*

GRIPPER, *n.* an oppressor, an extortioner—*Zōlīm yā jāir, dast-darāz saht-gīr yā sitam-gar*—Upadravi wā durātīm, puraswagrāhak arthār anyay wā bal karke dūre ki vastu āntīh len : *w.*

GRIPING-LY, *ad.* with pain in the bowels—*Marore se<sup>h</sup>, kurkur se<sup>h</sup>, pet kī pīr se<sup>h</sup>*

GRI-SETTE, *n.* (Fr.) the wife or daughter of a tradesman—*Baniyā kī jorī yā betī*—Bānik kī patnī wā putrā. [yānkār wā bhayānak, dārm karāl ghor wā daraunā.

GRIS'LY, *a.* (S. *grislic*, frightful, hideous—*Haibat-nāk, khauf-nāk yā muhīb*—Bha-GRIS'LINESS, *n.* frightfulness, hideousness—*Haibat nākī, khauf-nākī*—Dārupatī, ka-

GRIST, *n.* (S.) corn to be ground—*Pisac ke ligc anāj<sup>h</sup>*. [rālata ghoratā wā raudratā.

GRISTLE, *grisl. n.* (S.) a part of the body next in hardness to a bone, a cartilage—*Kurrī<sup>h</sup>, chabmī yā mūrmurī hadh<sup>h</sup>*. [haddī se bharā huā<sup>h</sup>.

GRIS'TLY, *a.* made of gristle, cartilaginous—*Kurrī kā banā huā<sup>h</sup>, kurri yā mūrmuri*

GRIT, *n.* (S. *grūt*) the coarse part of meal—*Kann<sup>h</sup>, kann<sup>h</sup>, bhāsi<sup>h</sup>, chokar<sup>h</sup>*.

GRIT, *n.* (S. *groat*) sand, gravel—*Bilā<sup>h</sup>, kunkar<sup>h</sup>*.

GRIT'TY, *a.* containing grit, sandy—*Aṅkariyā<sup>h</sup>, vātīā balvā kirkirā yā khiskhisā<sup>h</sup>*.

GRIT'TINESS, *n.* state of being gritty—*Ankariyā<sup>h</sup>, kirkirāhat, khiskhisāhat<sup>h</sup>*.

GRIZ'ZLE, *n.* (Fr. *gris*) gray—*Sigāh-sufed rang, khākistari rang*—Dhusaravarṇ, pān-śūvarṇ. [kīshu, dhūsar, bhasmavarṇ.

GRIZ'ZLED, *a.* interspersed with gray—*Sigāh-safed, khākistari, khākī-rang-dār*—Sukla-

GRIZ'ZLY, *a.* somewhat gray—*Sigāh-sufed-māil, khākistari-māil*—Kuchh kuchh sūkla-

GRÖAN, *v.* (S. *granian*) to breathe or sigh as in pain : *n.* a deep sigh from sorrow or

pain, any hoarse dead sound—*Kaharnā<sup>h</sup>, kānkhnā<sup>h</sup>, karāhnā<sup>h</sup> ; n. āh zār zārī nālā yā nālā-kashī, vāwailā*—Ārtanād dirghaniśwās wā dirghaniśwās, chinghār wā chitkar. [wā vilāp, ārtanād wā dirghaniśwās.

GRÖAN'ING, *n.* lamentation, a deep sigh—*Zār zārī yā vāwailā, āh<sup>h</sup>*—Chinghār chitkar

GROAT, *n.* (Ger. *grot*) four pence—*Ek sikkā jiskī gimat qarib paunc tin āne ke hotī hai*—Tāūbe kī ek mudrā jo paunc tin āne ke lag bhag hotā hai.

GRÖ'GER, *n.* (L. *grossus*) a dealer in tea sugar spices &c.—*Panāri yā pasārī<sup>h</sup>*.

GRÖ'GER-Y, *n.* grocers' ware—*Kīrānā<sup>h</sup>*. [se mīlī hui madirā, surā, madirā,

GRÖG, *n.* a mixture of spirits and water—*Sharāb aur pānī kī āmezish, sharāb*—Pānī

GRÖGRAM, GRÖ'GRAN, *n.* (Fr. *gros, grain*) stuff made of silk and mohair—*Ek gism kā kaprā jo rehām aur pashm kā bantā hai*—Patta aur ūn kā banā huā kaprā.

GRÖIN, *n.* (G. *grin*) the part next above the thigh—*Jaighūsā<sup>h</sup>*.

GRÖÖM, *n.* (D. *grom*) a servant, a waiter, a man or boy who tends horses—*Naukar, chākār, sās*—Sevak, anuchār wā cherā, āswapālak wā āswasavak.

GRÖÖVE, *v.* (S. *grafan*) to cut hollow : *n.* a hollow, a channel cut with a tool—*Jauf banānā* ; *n. jauf, nālī<sup>h</sup>, khāna*—Sīnkā banānā ; *n. sīnkā, sitā wā stambharekhā*.

GRÖPE, *v.* (S. *grapiān*) to feel where one cannot see, to search by feeling—*Tāolnā<sup>h</sup>, tonā yā toātōi k<sup>h</sup>*.

GRÖSS, *a.* (L. *crassus*) thick, bulky, indelicate, coarse, stupid, fat : *n.* the main body, the bulk, twelve dozen—*Moṭā<sup>h</sup>, jasīm, fāhish galiz yā mugallaza, pur-kār nā-mā'gul*

*nā-shāista durusht yā bad-daul, be-wuqūf, tan-āwar yā farbh; n. majmū'a, kull, ek sau chauālis 'adad*—*Sthūl, sthūlakāya, asuddh wā kutsit, asūkshma nivir aparishkarit avāchya wā āsishh, mūrḥ wā jar, pīn piwar wā medaswi; n. pradhānāsā wā pradhānabhāg, samudāy wā sūkālya, ek sau chauālis.*

**GRÖSS-LY**, *ad.* bulkily, coarsely, greatly—*Jasāmat yā tan-āwari se, pur-kāri be-sharmi be-imiṭṭāi nā-mā'gūli yā bad-dauli se, nihāyut yā ba-shiddat*—*Moṭapā wā sthūlatā se, nivrātā asūkshmatā aparishkar wā āsishhātā se, lahut kar ke.*

**GRÖSS-NESS**, *n.* thickness, coarseness, enormity—*Moṭai wā mutāi<sup>h</sup>, fuhsh durushti karakhtugī nā-shāyastagi yā nā-shāistagi, ziyādātī yā shiddat*—*Sthūlatā, asuddhi wā āsishhātā, ātyantatā wā bahutiyat.*

**GRÖT**, **GRÖT-RO**, *n.* (S. *grut*) a cave, a place for coolness and refreshment—*Kahaf yā gār, hujra yā sard-khāna*—*Guhā wā gahwar, kuṇj.*

**GRO-TESQUE**, *a.* (Fr.) whimsical, fantastic, ludicrous; *n.* fantastic figures or scenery—*Khayālī, berawāj yā 'ajīb, khawāḥ-angez; n. 'ajīb shuklū, 'ajīb tamāshā*—*Asāngat wā arapūp, vilakshan, hāsyarūp wā hāsyajanak; n. hāsyajanak chitra, asaṅgatkār dṛishṭipāṭavishayarachanā wā jalatrinavrikshādāsishhā.*

**GRO-TESQUE-LY**, *ad.* in a fantastic manner—*'Ajīb tarah se, masīharagi se*—*Asāngat rūp se, hāsyarūp se.*

**GRÖUND**, *n.* (S. *grund*) earth, land, territory, floor, bottom, foundation, first principle, fundamental cause or primary reason, principal colour: *pl.* *LEES*—*Zamīn, mitti<sup>h</sup>, mulk yā diyār, farah, talā<sup>h</sup>, bunyad, aṣl, hā'is mujīb yā sabab, urwal rang; pl. talchhat<sup>h</sup>, mail<sup>h</sup>*—*Dhārī dharanī wā prithivī, bhūmī, des, gach wā chhat, penḍā wā thāh, new jar wā mūl, tattwa, ādikāraṇ ālilehu wā hetu, pradhānavarṇ wā ādivarṇ.*

**GRÖUND**, *v.* to place or fix, to found, to settle—*Qāim k., binā qāimā, nuqarrar k.*—*Gārnā, saṁsthāpit k., thāhrānā.*

**GRÖUND-AGE**, *n.* a tax paid for a ship in port—*Bandar meṁ jahāz ke liye jo mahsūl diyā jutā hai*—*Naubandhanakhāt meṁ naukā ke nimitta jo kar lagā hai.*

**GRÖUND-LESS**, *a.* wanting ground, void of reason—*Be bunyad, be-mujīb be-sabab be-hā'is yā nā-haq*—*Nirmūl, ahetu, nishkāraṇ wā anarthak.*

**GRÖUND-LESS-LY**, *ad.* without reason or cause—*Be-sabab, be-mujīb*—*Nishkāraṇ wā akāraṇ, hetu binā.*

**GRÖUND-LESS-NESS**, *n.* want of just reason—*Be-bunyadī, 'adam-i-mujīb*—*Nishkāraṇatwa, GRÖUND-LING*, *n.* a fish which keeps at the bottom of the water, a mean person—

*Machhli jo pāni ke tūle rahti hai<sup>h</sup>, pīji ādmī*—*Machhli jo pān meṁ rahti hai, adham wā nich jan.*

**GRÖUND-ASH**, *n.* sapling of ash—*Āsh per kī paudhā<sup>h</sup>.* [jūtā hai<sup>h</sup>.

**GRÖUND-BAIT**, *n.* a bait allowed to sink—*Machhli ke liye chāra jo pāni ke tūle baith*

**GRÖUND-FLOOR**, *n.* the lower part of a house—*Ghar kī sab se niche kī gach<sup>h</sup>.*

**GRÖUND-IVY**, *n.* the plant alehoof—*Ek bitā yī bel<sup>h</sup>.* [pauḍhā.

**GRÖUND-OAK**, *n.* a sapling of oak—*Shāh balut yā balūt kī pauḍhā*—*Sindūravriksh kī*

**GRÖUND-PILOT**, *n.* ground occupied by a building—*Kūrsī, zamīn jis par 'imārat banī hai*—*Grihabhūmī, bhūmī jis par ghar banā hai.* [juwat<sup>h</sup>.

**GRÖUND-RENT**, *n.* rent paid for the ground on which a building stands—*Ghar kī par-*

**GRÖUND-ROOM**, *n.* a room on the ground—*Jo kothri zamīn par ho, niche kī kothri<sup>h</sup>.*

**GRÖUND-SEL**, *n.* timber next the ground, a plant—*Lakri jo 'imārat meṁ zamīn par rahti hai, pauḍhā<sup>h</sup>*—*Ghar meṁ jo lakri bhūmī par lagi rahti hai, per kī poā.*

**GRÖUND-WORK**, *n.* foundation, first principle—*Bunyad yā binā, aṣl*—*Mūl jar wā new, tattwa.* [fī-lī-mā'tūf—*Grind kī samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

**GRÖUND**, *p. t. and p. p.* of *grind*—*Grind kī māzi-mutluq aur māzi-na'tūf alai-hi yā*

**GRÖUP**, *n.* (Fr. *groupe*) a cluster, a collection; *v.* to form into a group—*Majmū'a, guroh zumra majma' ijtīmā' yā jam'iyat; v. jam' k.*—*Vrind samūh wā gap, samudāy sañchay wā ogh; v. ekatra k., samūh wā vrind banīnā.*

**GRÖUSE**, *n.* (S. *gorst* ?) heath-fowl—*Jūnglī murg*—*Jaunglī pakshī.*

**GRÖVE**, *n.* (S. *groef*) a small wood—*Kunj<sup>h</sup>, peṛon kī jhūnd<sup>h</sup>, durakht-istān*—*Upavan, vrikshavāṭikā, vrikshakhaṇḍ.*

**GROVEL**, **GRÖV'L**, *v.* (lc. *gruva*) to lie prone, to creep on the earth, to be mean—*Paṭ letnā<sup>h</sup>, zamīn par reignā, zulīl yā kḥufīf k.*—*Āuindhā parnā, reignā, nich adham wā tuchehh h.*

**GRÖV-EL-LEE**, *n.* a mean person—*Pājī yā sifā ādmī*—*Nich jan, adhamajan.*

**GRÖW**, *v.* (S. *growan*) to vegetate, to increase, to improve, to advance, to extend, to become, to raise by culture; *p. t.* *GREW*, *p. p.* *GRÖWN*—*Ugnā panapnā lagnā yā*

**GRÖW-ER**, *n.* one who grows, a farmer—*Ugjanē wā kisan<sup>h</sup>.* [jānā<sup>h</sup>, upjanā<sup>h</sup>.

**GRÖWTE**, *n.* vegetation, product, increase—*Roidagi yā būdidagi, paidāish yā hāsil, ziyādātī yā taragī*—*Bārḥ ugāw wā jamāw, utpatti wā phal, vriddhi, varddhan wā riddhi.*

GRÖWL, v. (Ger. *grollen*) to snarl, to murmur, to grumble; n. snarl—*Ghurráná yá jhínkná<sup>h</sup>, ghunghunáná yá kurruráná<sup>h</sup>, bhunbhunáná barbaráná yá tararáná<sup>h</sup>; n. gurrahá<sup>h</sup>, kurruráhá<sup>h</sup>, ghurrahá<sup>h</sup>.*

GRUB, v. (Gr. *graben*) to dig up, to root out; n. a kind of worm, a dwarf—*Khod-dálná<sup>h</sup>, ukhár-dálná<sup>h</sup>; n. ek chhotá kirá<sup>h</sup>, báwná<sup>h</sup>.*

GRUBBLE, v. to feel in the dark, to grope—*Ándhere meñ toná<sup>h</sup>, tatolná<sup>h</sup>.*

GRUDGE, v. (W. *grug*) to envy, to murmur, to repine: n. envy, ill-will—*Hasad k., kurruráni<sup>h</sup>, ná-ráz-honá yá gam k.; n. rashk, bad-khváhi bad-andeshi yá kina—Láh k., ghunghunáná kurlhá wá pachhtáná; n. dáh wá irshyá, dwesh wá droh.*

GRUDGEER, n. one who grudges—*Hasad k. w., kurruráni<sup>h</sup>, gam k. w. yá ná-ráz h. w.—Dáhi, ghunghunáne w., kurlhne w., pachhtáne w.*

GRUDGEING, n. discontent, reluctance—*Ná-rázi yá ná-khushi, kashidogi dareg yá be-dili—Atushti wá asantosh, anichchhá wá khinch.* Binman wá aprasmanátipurvak.

GRUDGEING-LY, ad. unwillingly, reluctantly—*Ná-rázi se, kashidogi dareg yá be-dili se—GRÜTEL, n. (Fr. *gruau*) food made by boiling oatmeal in water—Lups<sup>h</sup>, máhn<sup>h</sup>.*

GRUFF, a. (D. *grof*) surly, harsh, stern—*Talkh yá tursh, sakht, durusht—Karwá karwá wá karkas, kathor, kathin wá kará.*

GRUFFLY, ad. harshly, ruggedly, roughly—*Sakhti se, durushti se, talkhi yá tundi se—Kar-asatá kará wá kapitwa se, kathoratá se, kathinatá nishthuratá wá rukhái se.*

GRUFFNESS, n. harshness of manner or look—*Karakhti, durushti, sakhti, turshi, talkhi, tursh-rú—Karkasatwa, rukshatá, rukhái, nishthuratá, vadanaarukshatá, muñh ki rukhái.* [karwá wá karkas, nishthur ruksh wá rukhái, kathin kathor wá kará.

GRUM, a. (grim) sour, surly, severe—*Talkh yá tursh, durusht yá tund, sakht—Katu GRUMBLE, v. (D. *grommeln*) to murmur with discontent, to growl, to snarl—Kur-*

*kuráná<sup>h</sup>, guráná<sup>h</sup>, kutte sá guráná<sup>h</sup>—Barbaráná ghunghunáná wá bhunbhunáná, ghurrána, kutte sá ghuréná.* [ne w<sup>h</sup>.

GRUMBLER, n. one who grumbles—*Kurruráni<sup>h</sup>, kurruráni<sup>h</sup>, ghurráni<sup>h</sup>, gur-*

*grumbling, n. a murmuring, a grudge—Kurruráhá<sup>h</sup>, ghunghunáhá<sup>h</sup>, bhunbhunáhá<sup>h</sup>.*

GRUMBLY, ad. with grumbling—*Kurruráhá<sup>h</sup> ghunghunáhá<sup>h</sup> barbaráhá<sup>h</sup> yá bhun-*

*GRUMMOUS, a. (L. *grumus*) thick, clotted—Gárhá<sup>h</sup>, thakki<sup>h</sup>. [bhunáhá<sup>h</sup> se<sup>h</sup>.*

GRUMMOUSNESS, n. state of being clotted—*Gárhá-pan<sup>h</sup>, thakki-pan<sup>h</sup>.*

GRUNSEL. See GRUNDSEL. [ghurána<sup>h</sup>, káukhná yá kaharná<sup>h</sup>.

GRUNT, GRUNTLE, v. (S. *grunan*) to murmur as a hog, to utter a short groan—*Ghur-*

*GRUNT, n. the noise of a hog—Ghurghurchá<sup>h</sup>.*

GRUNTING, n. the noise of swine—*Ghurghurchá<sup>h</sup>.*

GRUTCH. See GRUDGE.

GRY, n. (Gr. *gru*) a small measure—*Ek chhotá náp yá máp<sup>h</sup>.*

GRYPHON. See GRIFFIN.

GUARAN-TÉE, GUARAN TY, n. (Fr. *ga-ant*) a power that undertakes to see stipulations performed, surety for performance; v. to secure performance, to warrant—*Zámin zimma dár zimma-kár yá kafil, zamánat zimma yá kafilat; v. zimma-dár yá zimma-kár h., zimma k. yá muhuqqq k.—Pratibhú wá madhyasth, pratibhávya wá pratyayakáripí; v. pratibhú wá pratinidhi h., pratibhávya k. pratyayik-d. wá pakká k.*

GUARD, v. (Fr. *garder*) to protect, to defend, to secure, to watch: n. a man or body of men employed for defence, that which defends, protection, care—*Muháfazat yá hifázat k., himáyat k. yá pushti d., hivasat k. yá salámat rukhná, pás binu k. kha-*

*bar lená yá nigáh-báni k.; n. pás bân nigáh-bân yá chauki-dar, panáh, hifázat yá muháfazat, khabar-dári yá hosh-yári—Bachúná, rakshák, saibhálni, agorná chauki-*

*d. pahrá-d. wá rakshwáli k.; n. pahruá rakshwál wá rakshivarg, trip wá bachaw, rakshá chakasi chakasi wá savadháni.*

GUARDABLE, a. that may be guarded—*Makhfíz hone ke qábil, hifázat kiye jáne ke láiq, mumkinu-hifázat, hifázat-pazir—Rakshaniya, pilaniya.*

GUARDED, a. cautious, circumspect—*Khabar-dár, hosh-yár—Chaukas, savadhán.*

GUARDED-LY, ad. cautiously, circumspectly—*Ihtiyát yá khabar-dári se, hosh-yári se—Chaukasi wá chaukasi se, savadháni se.*

GUARDER, n. one who guards—*Nigáh-bán yá nigáh-bân, pás-bân, muháfíz—Rakshak, rakshwál, pahruá.* [radhán.

GUARDFUL, a. wary, cautious—*Khabar-dár, hosh-yár—Chaukas suchet wá sachet, sá-*

*GUARDIAN, n. one who has the care of an orphan, a protector; a. performing the office of a protector—Murábi sar-parast yá walí, muháfíz hámi amín nigáh bân yá nigáh-bân; a. háfiz, hámi—Pitristhán matripitristhán wá náth, rakshak wá pdlak;*

*a. pálné w., pratipálak. [tá, rakshak ká pad, rakshakapad.*

GUARDIANSHIP, n. the office of a guardian—*Amánat, amni, sar-parasti—Pratipálaka-*

*GUARDLESS, a. without defence—Be-panáh, be-hifázat, be-himáyat—Rakshahin.*

GUARDSHIP, n. care, protection—*Ihtiyát yá hosh-yári, hifázat—Savadháni, rakshá.*

GUARD'CHAM-BER. GUARD'RÓOM, *n.* a room for the accommodation of guards—*Nigah-bān-khāna, muhāfiz-khāna*—Sainyasthān, sainikāśālā, rakshakāśālā.

GU-BÉR-NĀTION, *n.* (*L. gubernō*) government, rule, direction—*Hukūmat, hukm-rānī, tahakkum yā ihtimām*—Rājyasāsan, rāj, adhikār. [śāsan k. w.]

GU-BÉR-NĀ-TIYE, *a.* governing, ruling—*Hukm-rānī, hukūmat k. w.*—Rājyasāsan k. w.

GUD'(GEON, *n.* (*Fr. gonjon*) a small fish, a person easily cheated, a bait, an iron pin on which a wheel turns—*Ek chhotī machhlī<sup>h</sup>, bhuchel yā gāndā<sup>h</sup>, lāluch yā machhlī kī chārā<sup>h</sup>, kīl yā dhurī<sup>h</sup>.*

GUER'DON, *n.* (*Fr.*) a reward, a recompense: *v.* to reward—*Ajr yā ujrat, jazā; v. ujrat yā jazā d.*—Pratiphāl, pāritoshik; *v.* pratiphāl wā pāritoshik d.

GUËSS, *v.* (*D. gissen*) to conjecture, to hit upon by accident; *n.* a conjecture—*Atkal-nā yā atkal k<sup>h</sup>, tārnā yā lakh jānā<sup>h</sup>; n. atkal<sup>h</sup>.* [jbakkār.]

GUËSS'ER, *n.* one who guesses—*Atkal-bāz, tāp-bāz*—Atkalū, atkal k. w., tārne w., bu-guëss'ina-ly, *ad.* by way of conjecture—*Atkal se<sup>h</sup>, atkal-pachchū<sup>h</sup>.*

GUËST, *n.* (*S. guest*) one entertained by another, a stranger, a visitor—*Mihmān, zaif, vārīd-u-sādīr yā jīl*—Pāhun, bāharwālā wā atithī, abhyāgat.

GUËST'CHAM-BER, *n.* chamber of entertainment—*Mihmān khāna, rah kothrī jismēn mihmān khilāye pilāye jāte haiñ*—Atithīśālā, atithisatharavogyasālā, pāhunōn ke khāne pine kī kothrī.

GUËST'RITE, *n.* kindness due to a guest—*Mihmān-dāri, mihmānī, mihmān-parwari*—Pāhun kā sakkār, atithisakkār, atithisevī. [atithivat.]

GUËST'WISE, *ad.* in the manner of a guest—*Mihmān ke tour par*—Pāhun kī riti se.

GUIDE, *v.* (*Fr. guider*) to direct, to govern, to regulate: *n.* one who directs—*Hidāyat rah-numāī rah-numāī yā hukm k., hukm-rānī k., intizām yā ihtimām k.; n. rah-numāī yā rah-numā, rah-bar yā rah-bar, pash-e-añ*—Pāth dekhānā wā vidhān k., anusāsan k., niyām k. nirdāh k. wā chālānā: *n.* pāthdarsak, nirdesak, anusāsak, upadesak.

GUID'A BLE, *a.* that may be guided—*Hidāyat par, rah-numāī pacīr yā rah-numāī-pacīr*—Śikshapīya, upadesya.

GUID'ANCE, *n.* direction, government—*Rah-numāī rah-numāī hidāyat yā ihtimām, hukūmat yā hukm-rānī*—Pāthdarsān nirdes wā vidhān, anusāsan.

GUID'ELESS, *a.* having no guide—*Be rah-numāī, be rah-numāī, be-rah-bar, be-rah-bar*—Pāthdarsakāhīn, nirdesakāhīn, anusāsakāhīn.

GUID'ER, *n.* a director, a regulator—*Rah-numāī rah-numāī yā pīr, zāhīt rāhīt yā muhtamīm*—Pāthdarsak wā nirdesak, anusāsak wā vyavasthāpak.

GUID'EPOST, *n.* a directing post—*Rah-numāī yā rah-numāī ke ligē khambhā*—Pāthdarsān ke nimitta khambhā. [sahakārijanasamūh.]

GUID'D, *n.* (*S. guild*) a corporation—*Pirqa, jamā'at, gurun*—Jathā, mandalī, hapikasamāj,

GUID'A BLE, *a.* liable to tax—*Lāq-i-khīraj*—Kārdūlm, karavogya.

GUID'D'HALL, *n.* the hall in which a corporation usually assembles, a town-hall—*Jamā'at-khāna yā gurun-khāna, shahr ke logon ke jamā' hōne ka makān*—[hapikasamāj] wā sahakārijanasamūh kā samāgamasālā, nagarakāryyasamūpālān ke nirvāhita samāgamasālā. [Kapāt wā chhāl, dhūrtatā kutīlatā wā khalatā.]

GUILE, *n.* (*S. viglian*?) craft, cunning—*Hīla yā fitrat, 'aiyārī robāh-bāzī yā fareb*—GUILE'FUL, *a.* wily, insidious, artful—*Fareb, fitratī yā robāh-bāz, jūl-bāz hīla-bāz yā makkār*—Kapātī wā chhālī, kutīl wā khal, dhūrt wā māyāvī.

GUILE'FUL-LY, *ad.* insidiously, craftily—*Fitrat yā robāh-bāzī se, fareb 'aiyārī yā 'aiyārī-pan se*—Kutīlatā wā khalatā se, kapāt jūl wā dhūrtatā se.

GUILE'LESS, *a.* free from guile, artless—*Be-riyā, sīdhā yā bholā<sup>h</sup>*—Nishkapāt chhala-rahīt wā māyālīn, sarāl wā vimalītmā.

GUILL'OTINE, *n.* (*Fr.*) a machine for beheading; *v.* to behead by the guillotine—*Sir kātne kī ek kal<sup>h</sup>; v. ek kal se sir kūtūā<sup>h</sup>*—Sīrsachhedanayantra; *v.* sīrsachhedanayantra se mūr kātūā.

GUILT, *n.* (*S. guilt*) criminality, sin—*Gunah-gārī gunah-gārī khatā-gārī yā mā'āsīyat, qusūr taqīr khatā yā gunah*—Aparādhitā pāpavattwa wā doshavattwa, dosh pāp patak wā aparādh.

GUILE'LESS, *a.* free from crime, innocent—*Be-gunāh yā be-taqīr, pāk yā mā'sīm*—GUILE'LESS-LY, *ad.* without guilt, innocently—*Be-gunāhī se, be-jurmī pākī yā mā'sīmīyat se*—Binā aparādhit, binā dosh wā binī pāp. [nishpāpatwa, nirdoshatwa.]

GUILE'LESS-NESS, *n.* freedom from crime—*Be-gunāhī, be-jurmī, pākī*—Niraparādhitā,

GUILE'Y, *a.* justly chargeable with a crime, not innocent, wicked, corrupt—*Qusūr-wār gunah-gār yā mulzim, taqīr-wār yā mujrim, sharīr, bad*—Aparādhit wā patakī, doshī, dushī, pāpī. [khatā se—Sadosh, sūparādhit.]

GUILE'Y-LY, *ad.* in a criminal manner—*Taqīr-wārī se, gunah-gārī se, bā-jurm, gunah-o-*

GUILE'Y-NESS, *n.* the state of being guilty—*Taqīr-wārī, gunah-gārī yā gunah-gārī*—Aparādhitā, sadoshatā.

GUILE'YICK, *a.* diseased by guilt—*Gunah ke sabab se bimār*—Aparādhit ke kārañ se rogī.

**GUITY-LIKE**, *ad.* as if guilty — *Goyā tuqīr-wār* — *Māno aparādhī*.

**GUIN'EA**, *n.* a gold coin valued at twenty-one shillings first made of gold from Guinea — *Ek qism ki Ahgrezi ashrafī jiskī qimat qarīb sārhe das rupaye ke hotī hai* — Suvarnamadrū jiskī mol sārhe das rupaye ke lag bhag hotī hai.

**GUIN'EA-DRUP-PEN**, *n.* a kind of swindler — *Ek qism kī mā-i-mardum-khor* — *Ek prakār kī parāswāpahārī*. [wā dhaj], veś vesh wā vāstra.

**GUISE**, *n.* (Fr.) manner, dress — *Taur wa' yā sērat, libās yā poshāk* — Vyavahār rīti

**GUI-TAR**, *n.* (Gr. *kithara*) a stringed instrument of music — *Sitār, qūtār* — *Vīṇā*.

**GÜLES**, *a.* (L. *gula* ?) red, a term in heraldry — *Sarkh*, [yāh lūfā sunn-i-unsāb-i-nawāsi aur tagmā-bīnī meñ ātī hai] — Raktavarṇ, [yāh śabd kulīnapadachihnavishayakavidyā wā vānsāvalivishayakavadyā meñ ātī hai].

**GÜLF**, *n.* (Gr. *kolpos*) an arm of the sea extending into the land, an abyss — *Khaltij, be-pāyūn yār* — *Khat*, agādhātārī wā atālā-parāskhat.

**GÜLFY**, *a.* full of gulfs or whirlpools — *Par-khaltij, khaltij se bhurā huā, gird-ābūn se bhurā huā* — *Khātāmāy, bhāwārimāy*.

**GÜLL**, *v.* (D. *kullen*) to trick, to cheat, to defraud; *n.* a trick, one easily cheated — *Thagūā<sup>h</sup>, dhokhā jūl yā butlā d<sup>h</sup>, chāwānā<sup>h</sup>*; *n.* *dhokhā yā butlā<sup>h</sup>, bhuchhē gāwēdī yā*

**GÜLL-CATCHER**, *n.* a cheat — *Thag<sup>h</sup>*. [jo butle meñ ā jātā hai<sup>h</sup>.

**GÜLL**, *n.* (W. *gryll*) a sea bird — *Samundarī baglā<sup>h</sup>* — *Samudriyā baglā*.

**GÜLLET**, *n.* (L. *gula*) the throat — *Gūā ki nālī<sup>h</sup>, nareñ<sup>h</sup>, nārī<sup>h</sup>*. [bhojī.

**GÜLIST**, *n.* a glutton — *Bisqār-khor, jū u-l-baqar, jū u-l-kāib* — *Khānū, petū, atyāhārī, atī-gū-lis-tī*, *n.* gluttony — *Bisqār-khor, zīgārā khōrī* — *Atībhōjan, atyāhār*.

**GÜLLY**, *n.* (L. *gula* ?) a channel or hollow formed by running water — *Nālī<sup>h</sup>*.

**GÜLP**, *v.* (D. *gulpen*) to swallow eagerly; *n.* as much as can be swallowed at once — *Gutaknā<sup>h</sup>, gapak jānā<sup>h</sup>, tī-jānā<sup>h</sup>*; *n.* *jītnā ek bar gutkā yā tībī jūg<sup>h</sup>*.

**GÜM**, *n.* (S. *goma*) a viscous juice of certain trees, the fleshy covering that contains the teeth; *v.* to close or wash with gum — *Gūnd yē gūb<sup>h</sup>, māshūrā<sup>h</sup>*; *v.* *gūnd se jorīnā chipkānā yā chipkārā<sup>h</sup>*. [mag-sijat.

**GÜM-MOTS**, *a.* of the nature of gum — *Gūnd sū<sup>h</sup>, gūd sarikhā<sup>h</sup>, luslāsū<sup>h</sup>, chipchīpā<sup>h</sup>, sa-gūm-mōs-tī*, *n.* the nature of gum — *Chipchīpāhat<sup>h</sup>, luslāsū<sup>h</sup>hat<sup>h</sup>*.

**GÜM'NY**, *a.* consisting of gum — *Gūndī<sup>h</sup>, gūnd kā<sup>h</sup>, gūnd se bhurā<sup>h</sup>, luslāsū<sup>h</sup>, chipchīpā<sup>h</sup>*.

**GÜM'N-NESS**, *n.* state of being gummy — *Luslāsū<sup>h</sup>hat<sup>h</sup>, chipchīpāhat<sup>h</sup>*.

**GÜN**, *n.* (engine ?) a general name for fire-arms, a musket; *v.* to shoot — *Top, bandūq*; *v.* *chhōrā<sup>h</sup>, chhālānā<sup>h</sup>, mārā<sup>h</sup>* — *Āgnyāstra, gulikaprakshēpanī lohānūjī*.

**GÜN'NER**, *n.* one who manages artillery — *Gūl-andāz, top chī* — *Āgnyāstrādāhārī, gūl-chālī wā gūl chālā*. [Āgnyāstravidyā, lohānūjīdwārā gūlī chālānē kī vidyā.

**GÜN'NER-Y**, *n.* the art of managing artillery — *Gūl-andāzī, top andāzī, ūm-i-top-andāzī* —

**GÜN'POW-DER**, *n.* the powder put into guns — *Barūd* — *Āgnyāchūrn, sīghradāhīyachūrn*.

**GÜN'SHÖR**, *n.* the reach or range of a gun; *a.* made by the shot of a gun — *Gole kī tappī<sup>h</sup>, golī kī tappā<sup>h</sup>*; *a.* *golī ke mār se kīyā huā<sup>h</sup>*. [nirmatā.

**GÜN'SMITH**, *n.* one who makes guns — *Top sūz, bandūq-sūz* — *Āgnyāstrakār, āgnyānārī-gūl'stick*, *n.* a rammer or ramrod — *Top kī gūz, bandūq kī gūz* — *Āgnyāstrasambandhī*

*lohādānī, lohādānī jīs se āgnyāstra meñ āgnyāchūrn thāsi jātā hai*.

**GÜN'STÖCK**, *n.* the wood in which a gun is fixed — *Top kī kunda, bandūq kī kunda* — *Āgnyāstrādānī, kāth jismēñ āgny-śtralohānārī jāī rāhtī hai*.

**GÜN'STÖNE**, *n.* the shot of cannon — *Gūldā<sup>h</sup>*.

**GÜN'WALE**, *gūn'wāl*, *n.* the upper part of a ship's side from the half deck to the fore-castle — *Jahāz kī sīmā-pānāh* — *Nāpūrvāsvadhārī, nānūā kī donon alāhōn ke ghērē*

**GÜRGE**, *n.* (L. *gyrges*) a whirlpool — *Gūrd-āb* — *Bhāwār*. [kā kāth.

**GÜR'GLE**, *v.* to flow as water from a bottle — *Hārharā-kar pānī sā gīrnā yā bāhnā<sup>h</sup>*.

**GÜR'NARD**, **GÜR'NET**, *n.* a kind of fish — *Ek qism kī machhlī* — *Ek jāti kī machhlī*.

**GÜSH**, *v.* (Ger. *giessen*) to flow or rush out with violence; *n.* a sudden flow — *Phūt-nīkālā<sup>h</sup>, dhārthārā-kar nīkālā<sup>h</sup>, harharā-kar nīkālā<sup>h</sup>, phūt-bāhnā<sup>h</sup>, umāñr-ke nīkālā<sup>h</sup>*

*nīkālā<sup>h</sup>, umāñrū<sup>h</sup>*; *n.* *dhārthārā-kar bāhū<sup>h</sup>, ekā ek bāhū<sup>h</sup>*.

**GÜSSET**, *n.* (Fr. *gousset*) an angular piece of cloth at the upper end of a shirt sleeve — *Kapre kī tī-konā tukrā jo Āngrezi kurte kī bāñh kī ūparī or rāhtī hai*.

**GÜST**, *n.* (L. *gustus*) taste, relish, enjoyment, pleasure; *v.* to taste, to relish — *Zāiqā, lazzat, maza, hazz*; *v.* *zāiqā lenā, lazzat yā maza lenā* — *Swād, ruchi, bhog, sukh wā ānand*; *v.* *chakhnā wā chikhnā, swād lenā*.

**GÜST'ABLE**, *a.* that may be tasted — *Chikhē jāne ke lāiq* — *Chikhē jāne ke yogya*.

**GÜST'FUL**, *a.* tasteful, well-tasted — *Khush-zāiqā, shīrīn yā maza-dār* — *Suswādū, ruchir wā suras*. [sātā.

**GÜST'FUL-NESS**, *n.* pleasantness to the taste — *Maza-dārī* — *Ruchiratā, suswādātwa, sura-*

**GÜST'LESS**, *a.* tasteless, insipid — *Be-zāiqā, be-maza yā be-namak* — *Swādāhīn wā niras,*

*phikā*. [prīti.

**GÜS'to**, *n.* (It.) relish, taste, liking — *Lazzat, zāiqā, pasand* — *Ruchi, swād, chāh wā*



**GÜST**, *n.* (Dan.) a violent blast of wind, a sudden burst of passion—*shakorā jhikorā yā jhōkū<sup>h</sup>, phuphkār yā jhaghak<sup>h</sup>.*

**GÜSTY**, *a.* stormy, tempestuous—*Āndhiyāh<sup>h</sup>, tūfānī*—Vātawān, ativātamay.

**GÜT**, *n.* (Ger. *kuttel*) the internal passage for food, the stomach, a passage; *v.* to take out the bowels, to eviscerate, to plunder of contents—*Ant<sup>h</sup>, mīda, rah*; *v. ānteh nikālān<sup>h</sup>, antari nikālān<sup>h</sup>, lūt-lenā<sup>h</sup>*—Antari, ojh wā jhojh, mārg wā path.

**GÜTTLE**, *v.* to swallow greedily—*Mar-bhukhe sū khānā<sup>h</sup>, habuk-habuk kar khānā<sup>h</sup>, gapaknā<sup>h</sup> gataknā<sup>h</sup>.*

**GÜTTER**, *n.* (Fr. *gouttière*) a passage for water, a channel; *v.* to cut in small holes—*Nāh-dān, nālā<sup>h</sup>*; *v. chhole chhole nāle banānā<sup>h</sup>*—Prapālī wā jalamārg, nār wā nārī. [būnd sī.]

**GÜTTU LOUS**, *a.* (L. *gutta*) in the form of a small drop—*Qatra sā*—Būnd srikhā,

**GÜTTU RAI**, *a.* (L. *guttur*) belonging to the throat, pronounced in the throat—*Halī, halī se talaffuz hone w.*—Kānṭhā, kaṇṭh se uchcharit.

**GÜZZLE**, *v.* (It. *guzzo*) to swallow greedily, to feed immoderately; *n.* an insatiable person or thing—*Mar-bhukhe sū khānā<sup>h</sup>, bahut hi khānā<sup>h</sup>*; *n. na-ser shakhā yā be-ḡybe*. See GIBE. [hadd shai—*n.* Atoshanīya jan, atibhojī, atipāyī, dushpur vastu.

**GYM NĀSĪ UM**, *n.* (Gr. *gymnos*) a place for athletic exercises, a school—*Kushṭi-gāh yā warzish-gāh, mairasa*—Akhārā vyayāmasālā mallayuddhasālā wā mallasālā, pāṭhā-lay wā pāṭhāsālā.

**GYM NAST**, **GYM NĀSTIC**, *n.* one who teaches or practises athletic exercises—*Kushṭi waqaira ki kasrat kī ustād*—Vyayāmasikshak wā mallayuddhasikshak, vyayāma-bhīyāsī.

**GYM NĀSTIC**, *a.* pertaining to athletic exercises—*Kushṭi-mansūb, kusṭi waqaira kī kasrat ke mut'ulliq*—Vyayāmi, vyayāmasambandhī, mallayuddhasambandhī.

**GYM NĀSTICALLY**, *ad.* athletically—*Kushṭi ke taur se, kusṭi waqaira kī kasrat ke taur se*—Mallayuddhapurvak, vyayāmapurvak. [junn—Vyayam, vyayāmavidyā.

**GYM NĀSTICS**, *n.* gymnastic art or exercise—*Warzish, kusṭi waqaira kī kasrat kī*

**GYMNIC**, **GYMNICALLY**, *a.* pertaining to athletic exercises, performing athletic exercises—*Kushṭi waqaira kī kasrat ke mut'ulliq, kusṭi waqaira kī kasrat k. w.*—Vyay mi wā vyayāmasambandhī, vyayāmābhīyāsī wā mallayuddhā k. w. [layuddhā.

**GYMNICS**, *n.* athletic exercises—*Warzish, kusṭi waqaira kī kasrat*—Vyayam, mal-

**GYM NŌSŌPHIST**, *n.* (Gr. *gymnos, sophos*) one of a sect of Indian philosophers—*Hindhistān kī hakīm yā faisūf*—Bhāratavarshiyatattwajña, bhāratavarshiyajñāni.

**GYNŌCŌCRACY**, **GY NŌCŌCRACY**, *n.* (Gr. *gynē, kratos*) female government—*Āurat kī hukm-rānī yā saltanat*—Strī kī rājyasāsan, strīrājya-sāsan.

**GYNŌARCHY**, *n.* (Gr. *gynē, archē*) female government—*Āurat kī hukm-rānī yā saltanat*—Strī kī rājyasāsan, strīrājya-sāsan. [chhui wā dudhī-mattī.

**GYPSUM**, gypsum, *n.* (L.) plaster-stone—*Ek qism kī kharī-mittī*—*Ek bhānt kī ḡyḡs-ous, ḡyḡsine*, *a.* relating to gypsum—*Ek qism kī kharī-mittī ke mut'ulliq*—

**GYPSY**. See GIPSY. [Ek bhīnt kī chhui wā dudhī mattī kī sambandhī.

**GYRE**, *n.* (Gr. *gyros*) a circular motion, a circle; *v.* to turn round—*Gardish yā chak kar-gardi, hulqā yā dāira*; *v. ghumānā<sup>h</sup>, phirānā<sup>h</sup>*—Chakrāvartta chakragatī wā parivarttan, maṇḍal wā vartul; *v. chakkar d.*

**GYRATION**, *n.* the act of turning about—*Gardish*—Parivarttan, chakragatī, ghumāw.

**GYVE**, *n.* (W. *gryn*) a fetter, a chain for the legs; *v.* to fetter, to shackle—*Berī<sup>h</sup>, paī-kayē<sup>h</sup>*; *v. berī dālnā<sup>h</sup>, paī-kayē bhurnā<sup>h</sup>.*

## H.

**HĀ**, *int.* an expression of wonder surprise sudden exertion or laughter—*Hān<sup>h</sup>, hāy<sup>h</sup>, ā-hī<sup>h</sup>, hū<sup>h</sup>, hāy hāy<sup>h</sup>, ohō<sup>h</sup>, hā<sup>h</sup>, aho<sup>h</sup>, ahaha<sup>h</sup>.*

**HĀBE-AS CŌRPUS**, *n.* (L.) a writ by which a gaoler is ordered to produce the body of a prisoner in court—*Ek parvāna jiske rū se quid-khāne ke dāṅga ko yah hukm hotā hai kī jalīn quidī ko kuchehrī meṅ hāzīr karō*—*Ek ājnāpatra jismeṅ kārdhyaksh ko yah ājnā hotī hai kī amuk baṅdhuā ko kachehrī meṅ lao.*

**HĀBER-DĀSH-ER**, *n.* (Ger. *habe, tauschen*?) a dealer in small wares—*Bisātī<sup>h</sup>.*

**HĀBER-DĀSH-ER-Y** *n.* small wares—*Bisātī kī māl*—Bisātī kī sāmagrī.

**HA-BĒRGEON**, *n.* (S. *hals, beorgan*) armour for the neck and breast—*Gardan aur chhātī kī sī'āh*—Gale aur chhātī kī kavach, urastrāp, kaṇṭhasthakavach.

**HĀBIT**, *n.* (L. *habeo*) dress, garb, custom, inveterate use, state of any thing; *v.* to dress, to accoutre, to array—*Libās, poshāk, dastār 'adat shewa yā mā'mul, khaslat khūssa kho yā rawish, kisi chiz kī hālāt*; *v. libās yā poshāk pahnānā, sujnā<sup>h</sup>, ārustā k.*—Vastrī, bānā wā vesh, vyavahār wā riti, chaskā tyon bān parak wā abhyās, avasthā bhiv wā dāsā; *v. kapre pahnānā, thāṭhnā, saṅwārnā.*

**HA-BĪL'MENT**, *n.* dress, clothes, garment—*Poshāk, libās, kapre<sup>h</sup>*—*Veś wā vesh, vāstra wā vasan, prachchhādan wā āchchhādan.*

**HĀB'Ī-TA-BLE**, *a.* that may be dwelt in—*Jismē sukīnat yā istiḡāmat ho sake*—*Jismē nivās ho sake, vāsāyogya.*

**HĀB'Ī-TA-BLE-NESS**, *n.* capacity of being dwelt in—*Jismē istiḡāmat yā sukīnat kī*  
**HĀB'Ī-TA-OLE**, *n.* a dwelling—*Ghar<sup>h</sup>.* [gābīliyat ho—*Vāsāyogya.*

**HĀB'Ī-TANT**, *n.* a dweller, a resident—*Sākin, bāshanda yā bāshinda*—*Vāsi, nivāsi.*

**HĀB'Ī-TĀ'ṬION**, *n.* place of abode, dwelling—*Muqām maqām yā makān, maskan*—*Vāsasthān wā nivās, ghar vāsā wā dhām.*

**HĀB'Ī-TED**, *a.* clothed, accustomed, usual—*Poshāk-pahīne-hue mulabbās yā malbūs, 'ādī yā kho-gar, mā'ūlī*—*Kapre pahīne hue wā vāstrihchhādīt, abhyast, vyavahārik wā vyāvahārik.*

**HĀ-BĪ'T-AL**, *a.* formed by habit, customary—*Musāwāt, dastūrī rivājī rawājī rasmi yā mā'ūlī*—*Abhyāsi wā abhyast, āchārik ācharit vyāvahārik vyavahārik wā rityā-nuāri.* [aksar-augāt—*Abhyās se, yathāvyavahār yathārīti wā nitya.*

**HĀ-BĪ'T-AL-LY**, *ad.* by habit, customarily—*Dastūr yā kho se, rawāj se rivāj se yā*

**HĀ-BĪ'T-ATE**, *v.* to accustom, to make familiar; *a.* inveterate by custom—*'Adī k., kho-gar k.; a. 'ādī, kho-gar*—*Abhyast k., abhyāsi k.; a. abhyāsi.*

**HĀB'Ī-TUDE**, *n.* long custom, habit, state—*Purānā dastūr, 'ādāt kho rawāj yā rivāj, hālat*—*Prichin vyavahār āchār rīti wā chāl, tyaū bān wā abhyās, avasthā wā dasā.*

**HĀCK**, *v.* (S. *huccen*) to cut, to chop, to cut clumsily; *n.* a notch, a cut—*Kātnā<sup>h</sup>, tukre tukre k<sup>h</sup>, khutharnā yā khuthar-tālnā<sup>h</sup>*; *n.* *chhed khandānā yā kāṭ<sup>h</sup>, chhuri kā ghāv<sup>h</sup>.* [rc k<sup>h</sup>.

**HĀCK**, *n.* (Fr. *haquenē*) a horse let out for hire; *a.* hired—*Bhāre kā ghorā<sup>h</sup>*; *n.* *bhā-*

**HĀCK'NEY**, *n.* a nag, a hired horse, a hireling; *a.* let out for hire, much used, worn out; *v.* to use much, to carry in a hackney-coach—*Tattā<sup>h</sup>, bhāre kā ghorā<sup>h</sup>, thikāh<sup>h</sup>*; *a.* *kirāye par diyā huā, bahut mustā'mal, be-jān*; *v.* *ziddāt isti'māl meñ lānā, kirāye kī gārī meñ le jānā*—*a.* *Bhāre par diyā huā, bahut vyavahārī arthāt vyavahār meñ bahutāyā huā, jirp wā jarjar*; *v.* *vyavahār meñ bahut lānā, bhāre kī gārī meñ le jānā.*

**HĀCK'NEY-COACH**, *n.* a carriage let out for hire—*Bhāre kī gārī<sup>h</sup>.* [hānkuc v<sup>h</sup>.

**HĀCK'NEY-COACH-MAN**, *n.* the driver of a hired or hackney-coach—*Bhāre kī gārī*

**HĀCK'NEY-MAN**, *n.* one who lets horses for hire—*Jo bhāre par ghore diyā kartā hai<sup>h</sup>.*

**HĀCK'BUT**, *n.* a hand-gun, a culverin—*Bandūq, top*—*Agyastra.* [lā.

**HĀCK'BUT-TER**, *n.* one who fires a hackbut—*Bandūq-chī, gul-andāz*—*Gulchalā, gulcha-*

**HĀCK'CLE**, *v.* (Ger. *heckel*) to dress flax; *n.* a comb for dressing flax—*San sāf k.; n.* *san sāf karne kā ausār, dhunkā<sup>h</sup>*—*San jhūnā; n.* *san jhūnne kā yantra, sāna-mūrajānī, sānamūdrjak.*

**HĀD**, *p. t.* and *p. p.* of *have*—*Harc kā māzi-mutlaq aur māzi-mā'tūf'alai-hī yā fī-lī-mā'tūf*—*Have kā sāmānyabluūt aur pūrvakriyā wā pūrvakālikakriyā.*

**HĀD'DUCK**, *n.* a sea-fish of the cod kind—*Ek qism kī sāmanūdrī machlī<sup>h</sup>*—*Ek jāti kī sānudrī machlī<sup>h</sup>.* [qabza lagānā—*Būt, mūth*; *v.* *beñt lagānā, mūth jānā.*

**HĀFT**, *n.* (S. *hafte*) a handle, a hilt; *v.* to set in a haft—*Dast, qabza*; *v.* *dastā yā*

**HĀG**, *n.* (S. *heges*) a witch, a fury, an ugly old woman; *v.* to torment, to terrify—*Jādū-garīn yā jādū-garīnā, dāin yā churail<sup>h</sup>, bad-sūrat burhīnā*; *v.* *satanā yā dukh denā<sup>h</sup>, darvānā yā darvānā<sup>h</sup>*—*Tonahīn wā tonahī, dīkīnī, kurūpī vridhdhī stri.*

**HĀG'UED**, *a.* like a hag, lean, ugly—*Jādū-garīn yā dāin ke mānīnd, lāgar, bad-sūrat*—*Tonahī wā churail ke sadris, dubkī, kurūp.* [wā churail ke sadris, kurūp.

**HĀG'GIST**, *a.* like a hag, deformed—*Jādū-garīn yā dāin ke mānīnd, bad sūrat*—*Tonahī*

**HĀG'SHIP**, *n.* the state or title of a hag—*Jādū-garīn kī hālat, jādū-garīn kā lūqab*—*Tonahī kī avasthā wā upādhi.* [zād—*Tonahī wā churail se jānūm.*

**HĀG'BORN**, *a.* born of a witch or hag—*Jādū-garīn yā dāin se paidī, jādū-garīn-*

**HĀG'GARD**, *a.* (Fr. *lugard*) lean, pale, rugged, wild; *n.* any thing wild, a hawk—*Lāgar, zarā, ma-hamīrār, jānglī<sup>h</sup>*; *n.* *koi bad-sūrat yā jānglī shai, bāz*—*Dublā wā kshīnavadan, pilā, arbar wā kharbārā, banailā; n.* *koi kudāl wā banailī vastu, gēn.*

**HĀG'GARD-LY**, *ad.* palely, deformedly—*Zardī se, bad-sūratī se*—*Dubkīe wā pilepan se, kurūptā se.* [des kā ek prakār kā bhojan.

**HĀG'GIS**, *n.* (hack) a Scotch dish—*Mulk-i-Skātland kā ek qism kā khānā*—*Skātland*

**HĀG'GLE**, *v.* (hack) to cut, to chop—*Kūt-kūt k<sup>h</sup>, tukre tukre k<sup>h</sup>.*

**HĀG'GLE**, *v.* (Fr. *harceler*) to be difficult in making a bargain—*Kharid-o-farokht meñ jhanjhat k.*—*Kīnne wā beñchuc meñ ragar jhagar machānā.*

**HĀG'GLEB**, *n.* one who haggles—*Kharid-o-farokht meñ jhanjhat k. w., jhanjkatīyā<sup>h</sup>*—*Kīnne wā beñchne meñ ragar jhagar k. w.*

**HĀG-I-ŌG'RA-PHA**, *n. pl.* (Gr. *hagios, grapho*) sacred writings, a name given to part of the books of Scripture—*Kitāb-i-muqaddas, kitāb-i-muqaddas ke ek juz kī nām*—*Dharmmagranth wā dharmmasāstrasanhitā, Isāi dharmmapustak ke ek khaṇḍ kī nām hai.*

**HĀG-I-ŌG'RA-PHAL**, *a.* relating to the writings called hagiographa—*Kitāb-i-muqaddas ke mutā'allig, kitāb-i-muqaddas ke ek khāssa juz ke mutā'allig*—*Dharmmagranthasam-*

'bandhi wá dharmaśāstrassāhitaśviśayak, śāśidharmaṣṭak ke ek viśeṣ khaṇḍ ká viśhayak. [grantharachak.]

HAG-I-ŪG'A-PHER, *n.* a sacred writer—*Kitāb-i-muqaddas ká líkhne w.*—Dharma-HAGUEBUT. See HACKBUT.

HAIH, *hā, int.* an expression of surprise or effort—*Ilā<sup>h</sup>, hā-hā<sup>h</sup>, ahaha<sup>h</sup>, á<sup>h</sup>, aā<sup>h</sup>.*

HAIL, *n.* (S. *hægel*) drops of rain frozen in falling; *v.* to pour down hail—*Olā<sup>h</sup>, patthar<sup>h</sup>, binauli<sup>h</sup>, banauri<sup>h</sup>; v. ole parná<sup>h</sup>, patthar girná<sup>h</sup> yā parná<sup>h</sup>, binauli yā banauri<sup>h</sup> barasná<sup>h</sup>.* [banauri yā binauli se bharā huā<sup>h</sup>.]

HAIL'Y, *a.* consisting of hail, full of hail—*Ole yā patthar ká banā huā<sup>h</sup>, ole patthar HAIL'SHÖT, n.* small shot scattered like hail—*Chhote chhote chharre jo ole yā binauli sarikhe chhitrā jāte hui<sup>h</sup>.*

HAIL'STONE, *n.* a particle or single ball of hail—*Ek olā patthar banauri yā binauli<sup>h</sup>.*

HAIL, *int.* (S. *hæl*) a term of salutation; *v.* to salute, to call to; *a.* healthy, sound—*Salām, mubārak; v. salām yā sāhib salāmat k., pukārnā<sup>h</sup>; a. bhalā-chaṅgā<sup>h</sup>, acchkhā<sup>h</sup>—Namaskār wā prapām: v. namaskār wā prapām k., bulānā bhānk-marnā*

HAIL-FEL-LÖW, *n.* a companion—*Sāthi<sup>h</sup>, saugī<sup>h</sup>.* [wī tōñkūi.]

HAIR, *n.* (S. *hær*) a small filament issuing from the skin, any thing very small—*Hāl<sup>h</sup>, koi nihāyat chhoti chiz—Kos lom wā rom koi atyant chhoti vastu.*

HAINED, *a.* having hair—*Muc-dār, bāl-dār—Kesi, kesavān.*

HAIR'LESS, *a.* wanting hair—*Be-bāl, chandlā<sup>h</sup>—Bimbāl kī, akeś, lomarahit, kesāhīn.*

HAIR'Y, *a.* covered with hair—*Muc-dār, pashmi, pur-bāl, jhabrā<sup>h</sup>—Lomaś, romaś, kesī, lomawān, lomamay, lomapūrn.* [lomāśtwā.]

HAIR'Y-NESS, *n.* state of being hairy—*Pur-mūi, bāl-dāri—Bahulomatwā, romaśatwā,*

HAIR'BREADTH, *n.* a very small distance—*Bāl bhar tafāwut, sar-i-mū, nihāyat kam fāsila—Bil bhar antar, bāl bhar bich, atī apl antar, atyapāntar.*

HAIR'CLOTH, *n.* stuff made of hair—*Bil ká kaprā<sup>h</sup>.*

HAIR'HUNG, *a.* hanging by a hair—*Bāl se latkā huā<sup>h</sup>.*

HAIR'LAKE, *n.* a fillet for tying up the hair—*Narā<sup>h</sup>, mūr ká dorā<sup>h</sup>.*

HAL'BERD, *n.* (Fr. *hultbarde*) a battle-axe fixed to a long pole, a kind of spear—*Gaṇrāsā<sup>h</sup>, bhālū yā barchhī<sup>h</sup>.* [the h<sup>h</sup>.]

HAL'BER-DIER, *n.* one armed with a halberd—*Gaṇrāsā bāndhne-w<sup>h</sup>, jo gaṇrāsā bān-*

HAL'CY-ON, *n.* (Gr. *halkyon*) the kingfisher; *a.* placid, quiet, still—*Machhrāṅgā<sup>h</sup>, rām-chiriyā<sup>h</sup>; a. sākin, sākit, be-abr be-tāfān mubārak jo be-harakat—a. Śīnt, praśānt* sthir wā nirākul, nirveg wā nirvāt.

HAL'CY-ON'AN, *a.* peaceful, quiet, still—*Dā-suth yā sākin, sākit, be-abr be-tāfān yā be-harakat—Śānt wā akshubdh, swasth praśānt sthir wā nirākul, nirveg wā nirvāt.*

HAL'E, *a.* (S. *kal*) healthy, sound, hearty—*Tund-rust, musallam-o-sālāh, sukhu-badān—Nirogi wā nirog, bhalā chaṅgī, adbhivyādhirahit.*

HAL'E, *v.* (Fr. *haler*) to drag by force—*Ghasīnā<sup>h</sup>, karkhilānā<sup>h</sup>.*

HALF, *hāf, n.* (S. *healf*) an equal part of any thing divided into two, a moiety: *pl.*

*nisf hisse; ad. nisfa-nisfi, juzwī; v. nisfā-nisf k.*—Arddhāns wā ūdhā, arddhabhāg; *pl. arddhabhāg; v. do-tūk k., ādho ūdh k.*

HALF'ER, *n.* one who has only a half—*Nisf-wālā, ek nisf rakhne w.*—Arddhānsī, arddhabhāgī, jiske kewal arddhabhāg hotā hai. [ādhi k., do samabhāg k.]

HALVE, *v.* to divide into two equal parts—*Nisfā-nisf k.*—Ādho-ūdh k., adhiyānā, do

HALF'BLÖÖD, *n.* one born of the same father or of the same mother but not of both—*Jo ek hi bāp yā ek hi mā se paidā ho lēkin ek hi mā bāp se paidā na ho, santelā bhāt<sup>h</sup>, santelī bahīn<sup>h</sup>—Bhinnodār, vaimātra, jo dūsre bāp se ho.*

HALF'BLÖÖD-ED, *a.* mean, degenerate—*Pūji, zalāl—Nich, adham wā nikrisht.*

HALF'CLP, *n.* a cap slightly moved—*Topi jo ādhe sir par rakhti hui<sup>h</sup>.*

HALF'DEAD, *a.* almost dead—*Adh-marā<sup>h</sup>, adh-muā<sup>h</sup>, nim-murda.* [ho<sup>h</sup>.]

HALF'FACE, *a.* showing only part of the face—*Jiskā thoṛā hī sā muñh dekh partā*

HALF'HATCHED, *a.* imperfectly hatched—*Adhūrā seyi huā<sup>h</sup>.* [da—Alpeśrut.]

HALF'HEARD, *a.* not heard to the end—*Adh-sunā<sup>h</sup>, jo sah na sunā gayā ho<sup>h</sup>, nim-shani-*

HALF'LEARNED, *a.* imperfectly learned—*Kam-ilm—Alpajñā, alpajñāni.*

HALF'LOST, *a.* nearly lost—*Kam-beṣh gayā guzrā, qarīb l-zawāl—Nashapriy.*

HALF'MOON, *n.* the moon with its disk half illuminated, any thing in the shape of a half-moon, a crescent—*Ādhā chānd<sup>h</sup>, kot shai jo ādhe chānd kī shukl ho, hilāl—Arddhachandra, arddhachandrakār, apurṇachandra wā chandrārddh.*

HALF'PART, *n.* equal share—*Nisf, barābar hissa—Arddhāns, samabhāg.*

HALF'PEN-NY, *bēpen-ny, n.* a copper coin—*Ek qism ká tāñhe ká sikkā jiskī qimat āngrez chār pāi yā ek āne kī tihāi ke barābar holi hai—Tāmramudrāviśeṣ jiskā mol ek āne ke tritiyāns ke tulya hotā hai.*

HALF'PIKE, *n.* a small pike carried by officers—*Chhoti barchhī<sup>h</sup>.* [alpajñā.]

HALF'READ, *a.* superficially informed—*Kam-ilm, thoṛā parhā huā<sup>h</sup>—Kinchijñā,*

- HALF-SCHÖL-AR**, *n.* one imperfectly learned — *Nim'-ālim, kam'-ilm* — *Alpajñāni, kīñchij-ñā, alpajñā*.
- HALF-SIGHT-ED**, *a.* seeing imperfectly — *Kund-nigāh, za'ifu-l-nazar* — *Alpadrik, adūra*.
- HALF-STARVED**, *a.* almost starved — *Bhūkh ke mare adh-marā<sup>h</sup>*.
- HALF-TRAINED**, *a.* half-bred, imperfect — *Kam tarbiyat yāfta yā kam shāista, nā-kāmil* — *Durāchār durāchari wā duhsil, adhūrā*. [nikat ki larāi, nikatayuddha.]
- HALF-SWORD**, *n.* close fight — *Nazdik ki larāi, hāthōñ hāth ki larāi<sup>h</sup>* — *Nere ki larāi*.
- HALF-WAY**, *a.* equidistant; *ad.* in the middle — *Ham-fāsila, ham-dūr*; *ad.* *ādhi rāh meñ, darmiyān meñ* — *Samānūntar, tulyāntar, samāntarasth*; *ad.* *ādhi dūr, bich meñ, madhyapatni meñ, urddhamārg meñ*.
- HALF-WIT**, *n.* a blockhead, a foolish fellow — *Akmaq, be-wuqūf shakhs* — *Mūrkh, mūrkh*.
- HALF-WIT-TED**, *a.* foolish, weak in intellect — *Be-wuqūf, kam'-aql* — *Alpabuddhi, bāwlā*.
- HALT-BUT**, *n.* a large flat fish — *Ek bari aur chapri machhli<sup>h</sup>*. [wā jar]
- HALT-DOOM**, *n.* (*S. halig, dom*) an adjuration by what is holy — *Qasam* — *Śapath*.
- HAL-L**, *n.* (*S. heal*) a court of justice, a manor-house, a public room, a large room, a collegiate body — *Adalat yā dārū-l-awālat, zamīn-dār ká nakān, diwān-i-amm* *yatash-khāna yā diwān-khāna, aīwān yā bār-gāh, madrasa* — *Kachahri wā vichāra-kālā, bhūpati wā kisi thākūr ká ghar, baṭhikā wā bari kotlari, pāthashālā*.
- HAL-LE-LU-JAH**, *hal-le-lū'ya*, *n.* (*H.*) a song of thanksgiving — *Tashih-o-tahlil, al-hamdu-lillāhi* — *Īswar ká dhanyavād, stutivād*.
- HAL-LE-LU-JĀ'IC**, *a.* denoting a hallelujah — *Tashih-o-tahlil se mansūb, al-hamdu-lillāhi ke mutā'alliq* — *Stutivādaprakāśak, Īswar ke dhanyavād ká sambandhi*.
- HAL-LIARDS**, *HAL-TARDS*, *n. pl.* ropes or tackle to hoist or lower a sail — *Pāl uṭhāne yā nichā karne ke liye russe<sup>h</sup>*.
- HAL-LŌU**, *int.* expressing encouragement or call; *v.* to cry, to encourage — *Huskār yā bulkar<sup>h</sup>*; *v.* *chillānā yā tulkārñā, huskārñā yā tulkārñā<sup>h</sup>*.
- HAL-LŌU'ING**, *n.* a loud and vehement cry — *Lūkār<sup>h</sup>, pukār<sup>h</sup>*.
- HAL-LŌW**, *v.* (*S. halig*) to make holy, to consecrate, to reverence as holy — *Pāk k., miquaddas k., mutabarrak minnā* — *Pavitra k., pratishṭhā k. wā dharmārthasamarpan k., pūjanā wā pūjya mīmñā*.
- HALLOW-MAS**, *n.* the feast of All-souls — *Ek terkār<sup>h</sup>*.
- HAL-LŪ'CI-NATE**, *v.* (*L. hallucinor*) to blunder, to err, to mistake, to stumble — *Khatā k., galat yā galatī k., bhūl k<sup>h</sup>, thokur khūnā<sup>h</sup>* — *Chūkñā, bhūlñā, bhrānti k., thes khūñi*. [bhrānti.]
- HAL-LŪ'CI-NĀTION**, *n.* error, blunder, mistake — *Bhūl<sup>h</sup>, chūk<sup>h</sup>, khatā* — *Vyāmoh, bhraṇ, HĀLO*, *n.* (*L.*) a bright circle round the sun or moon — *Hālā* — *Sūrya wā chandra ki chārōñ or diptimāṇḍal*.
- HAL-SER**, *hāser*, *n.* (*S. hals, serl*) a rope less than a cable — *Nāw ká chhotā rassā<sup>h</sup>*.
- HALT**, *v.* (*S. health*) to limp, to stop, to hesitate; *a.* lame, crippled; *n.* the act of limping; a stop in a march — *Laṅgrīnā<sup>h</sup>, thaharñā khārā-rahnā ruknā yā thamakñā<sup>h</sup>, āgā-pichhā k<sup>h</sup>; a. laṅgrā<sup>h</sup>, pangrā<sup>h</sup>; n. laṅgrāhal<sup>h</sup>, tikāw thahrāv rukāw yā utārā<sup>h</sup>*.
- HALT'ER**, *n.* one who halts — *Laṅgrā<sup>h</sup>, laṅgrāne w<sup>h</sup>, thaharne w<sup>h</sup>, tikne w<sup>h</sup>, āgā*. [pichhā k. w<sup>h</sup>.]
- HALTING-LY**, *ad.* in a slow manner — *Phire dhire<sup>h</sup>*.
- HALT'ER**, *n.* (*S. halfter*) a rope to hang malefactors, a rope for leading or confining a horse, a strong cord; *v.* to bind with a cord — *Phāñsi-dene-kā-rassā yā phaṇsri<sup>h</sup>, ghore ki bāg-dar upāri yā paghā<sup>h</sup>, porhā russi yā dorī<sup>h</sup>; v. rassi se bāndhnā<sup>h</sup>*. [paghe se bāndhnā<sup>h</sup>.]
- HALVE**, *hāv*. See under **HALF**.
- HAM**, *n.* (*S.*) the hip, the thigh of an animal salted and dried — *Rān, namak-ālūda rān* — *Putṭhā kulī jāṅgh wā jāṅghā, javāñ se milākar sukṭhāyā huā jāṅghā*.
- HAM-STRIKING**, *n.* the tendon of the ham; *v.* to cut the tendon of the ham — *Rān ki nas yā pai*; *v. rān ki nas kūt-kur laṅgrā k.* — *Jāṅghāsirā*; *v. jāṅghāsirā kākhar laṅgrā k.*
- HAM-A-DRY-AD**, *n.* (*Gr. hamu, drus*) a wood-nymph — *Ban-deli<sup>h</sup>, ban-dextā<sup>h</sup>* — *Vanadevatī, aranyadevatī, vanadevi*.
- HAMATIS**, *a.* (*L. hamus*) hooked together — *Āñkri-dār, āñksi-dār* — *Āñkri w., āñksi w., āñkrivisiṣht, āñksivisiṣht*. [āñkriyukt.]
- HAM-ED**, *a.* hooked, set with hooks — *Āñkri-dār, kāñtōñ se jarā huā<sup>h</sup>* — *Āñkrivisiṣht*.
- HAMLET**, *n.* (*S. ham*) a small village — *Chhotā gāw<sup>h</sup>, chhoti basti<sup>h</sup>, kherā<sup>h</sup>, purwā<sup>h</sup>*.
- HAMMER**, *n.* (*S. hamur*) an instrument for driving or beating; *v.* to beat with a hammer, to form with a hammer, to work in the mind — *Hathaurā<sup>h</sup>, hathauri<sup>h</sup>*; *v. hathaure se thōiknā<sup>h</sup>, hathaure se garhñā<sup>h</sup>, sochnā yā man meñ k<sup>h</sup>*.
- HAMMER-CLOTH**, *n.* the cloth which covers a coach-box — *Kaprá jo sārathī ke baithne ki jagah par raitā hai<sup>h</sup>*.
- HAMMER-MAN**, *n.* one who works with a hammer — *Hathaurā se kām k. w<sup>h</sup>*. [dūlārā<sup>h</sup>.]
- HAM-MOCK**, *n.* (*Sp. hamaca*) a swinging bed — *Bichhauñā jo jhalne sarkhā hotā hai<sup>h</sup>*.
- HAMP'ER**, *n.* (*S. hneep*) a large basket, a kind of fetter; *v.* to shackle, to impede — *Tokrá yā daurā<sup>h</sup>, berī<sup>h</sup>; v. berī dālnā<sup>h</sup>, rokñā uljhāñā yā aikāñā<sup>h</sup>*.

HAN'A-PER, *n.* a basket, a treasury — *Tokri<sup>b</sup>, khaṣāna* — Daurā daurī yā dālā, dhana-koush. [— Andākār toran ke chhor wā tōnk.]

HAN'CES, *n. pl.* (L. *ansa*) the ends of elliptical arches — *Baizavi mīhrabōh ke kināre*

HAND, *n.* (S.) the palm with the fingers, a measure of four inches, side, act, skill, a workman, form of writing; *v.* to give, to transmit, to lead — *Dast, chār tassū yā tasū ká máp<sup>b</sup>, taraf, kār, mahārat yā dast-kārī. kārī-gar yā dast-kār, khatt<sup>b</sup> : v. hāthōh-hāth sauipnā<sup>b</sup>, denā yā pahūichānā<sup>b</sup>, hāth pakar-ke le-jinā<sup>b</sup> — Kar wā hāth, karatala-pariṇān, alaṅg wā paksh, kriyā, nūpanatā wā karadakshatā, śilpakār wā karmmakār, līpī wā swahastākshar.* [śisht, sahasht.]

HAND'ED, *a.* having the use of the hand — *Bā-dast. jo hāth se kām kar suke<sup>b</sup> — Karavi-*

HAND'ER, *n.* one who hands or transmits — *Hāthōh hāth denē yā pahūichānē w<sup>b</sup>.*

HAND'FUL, *n.* as much as the hand can contain — *Muthī yā mutthī bhar<sup>b</sup>.*

HAND'LE, *v.* to touch, to manage, to treat; *n.* that part of any thing which is held in the hand, that of which use is made — *Hāth-lagānā<sup>b</sup>, māmala k., sulūk zikr yā bagān k. : n. dasta yā qabza, auzār — Chhūnā tonā wā spars-k., ācharan k. wā chālānā, vyavahār k. wā varṇan k. : n. bōht muthiyā mūth wā karā, sīdhan upakaran wā hathiyār*

HAND'LESS, *a.* without a hand — *Be-dast, lūlā<sup>b</sup>, tundā<sup>b</sup> — Bin-hāthi, ahasht, akar, vihasht.*

HAND'LINO, *n.* touch, execution, cunning — *Hāth-lagāw<sup>b</sup>, kār-rawāi, fitrat — Chhūnāw wā chhulāi, kāryaniṛvāh, dhūrtāi wā dhūrtatāi.*

HAND'y, *a.* ready, dexterous, convenient — *Taiyār, chālūk-dast yā dast-kār, mū'qāl — Upasthit wā prastut, karadaksh wā nūpan, upayukt.*

HAND'Y-LY, *ad.* with skill, with dexterity — *Kārī-garī se, chālūk-dasti dast-kārī yā san'at se — Nūpanatā se, karadakshatāi wā hastakan-alya se.*

HAND'YNESS, *n.* readiness, dexterity — *Taiyārī amādagi yā shītāb-kārī, dast-kārī yā charī-dasti — Prastutatā wā pratyutpannatā, dakshatā wā karadakshatā.*

HAND'BALL, *n.* a game with a ball — *Geid ká khel<sup>b</sup>, geid se ek khel<sup>b</sup>.*

HAND BÄR-BÖW, *n.* a frame carried by hand — *Hāth-gārī<sup>b</sup>, gārī jo hāth se chālāi jāti*

HAND'BÄS-KET, *n.* a portable basket — *Hāth-tokri<sup>b</sup>, tokri jo hāth se le-jā sukein.* [hai<sup>b</sup>.]

HAND'BELL, *n.* a bell rung by the hand — *Ghanti<sup>b</sup>, ghanti jo hāth se bajāi jāti hai<sup>b</sup>.*

HAND'BÖW, *n.* a bow managed by the hand — *Hāth-dhanuk<sup>b</sup>, dhanuk jo hāth se chālāyā jāti hai<sup>b</sup>.* [chavā<sup>b</sup>.]

HAND'BREADTH, *n.* a space equal to the breadth of the hand — *Hāth bhar chaurāi<sup>b</sup>,*

HAND'GUFF, *n.* a fetter for the wrist, a manacle; *v.* to manacle, to fetter with handcuffs — *Hāth-karī<sup>b</sup> : v. hāth-karī lagānā<sup>b</sup>, hāth-karī d'itā<sup>b</sup>.* [sarpat<sup>b</sup>.]

HAND'GÄLL-LOP, *n.* a slow easy gallop — *Ghore kī dhire dhire kī daur<sup>b</sup>, poiyān<sup>b</sup>, dhimi*

HAND'GREENADE, *n.* a ball filled with powder — *Bārūt se bhārā hūā gōlā — Agneya-chūrp se bhārā hūā gōlā.* [sira jo hāth se chhorā jāti hai.]

HAND'GUN, *n.* a gun wielded by the hand — *Bandūq jo hāth se chhorī jāti hai — Agnya-*

HAND'I-CRAFT *n.* work performed by the hand — *Dast-kārī, kārī-garī — Hastavyāpār*

HAND'I-CRAFTS-MAN, *n.* a manufacturer — *Kārī-gar, dast-kār — Śilpī, śilpakār, hastavyāpārī*

HAND'I-WORK, *n.* work done by the hand — *Kārī-garī, dast-kārī, hāth ká kām<sup>b</sup> — Hastakarm, hastavyāpār.* [— Aṅgauchhā.]

HAND'KER-CHIEF, *n.* a piece of cloth used to wipe the face or cover the neck — *Rāmāt*

HAND'MAID, *n.* a maid that waits at hand — *Lauṛī<sup>b</sup>, d'isi<sup>b</sup>, khidmat-garī, sahelī<sup>b</sup>, dāi<sup>b</sup>.*

HAND'MAID-EN, *n.* a maid servant — *Lauṛī<sup>b</sup>, dāi<sup>b</sup>.* [jāntā<sup>b</sup>.]

HAND'MILL, *n.* a mill moved by the hand — *Hāth-chukki<sup>b</sup>, chakki<sup>b</sup>, darcuti<sup>b</sup>, duleti<sup>b</sup>,*

HAND'SAILS, *n.* sails managed by the hand — *Pāl, jiskā kam hāth se hotā hai<sup>b</sup>.*

HAND'SAW, *n.* a saw manageable by the hand — *Aṛī<sup>b</sup>.*

HAND'SMOOTH, *ad.* with dexterity or readiness — *Chālūk-dasti yā taiyārī se — Karadakshatā wā udyuktatā se.*

HAND'SPIKE, *n.* a kind of wooden lever — *Lakri ká dandā<sup>b</sup>.*

HAND'STAFF, *n.* a javelin — *Barchhi<sup>b</sup>, bhūlā<sup>b</sup>.* [rahtā hai<sup>b</sup>.]

HAND'WEAPON, *n.* a weapon in the hand — *Hāth ká hathiyār<sup>b</sup>, hathiyār jo hāth meī*

HAND'WRIT-ING, *n.* the form of writing peculiar to each hand or person, an autograph — *Dast-khatt, khāss hāth ká navishtā — Swahastākshar, swahastalekh wā swahastalipi.*

HAND'Y-BLÖW, *n.* a stroke by the hand — *Thapṛā<sup>b</sup>, thappar<sup>b</sup>, ghūnsā<sup>b</sup>, hāth kī mār<sup>b</sup> —*

HAND'Y-DÄND-Y, *n.* a play among children — *Larkoi ká ek khel<sup>b</sup>.* [Hastāghāt, karāghāt.]

HAND'Y-GHIRE, *n.* a seizure by the hand — *Hāth se pakar<sup>b</sup>.*

HAND'Y-STROKE, *n.* a blow by the hand — *Ghūnsā<sup>b</sup>, mukki<sup>b</sup> — Karāghāt, hastāghāt.*

HAND'SEL, hān'sel, *n.* (S. *hand, syllan*) the first act of using any thing, a gift, an earnest; *v.* to use any thing for the first time — *Pahilā ietī māl, bakhshish, buhnī yā bohnī<sup>b</sup> : v. pahile pahil kisi chiz ká ietī māl k. — Prathamavyavahār prathamaprayog*

*wā prathamakarmma, dān, prathamavikray wā ādivikray ká dām ; v. prathamavyavahār k., prathamaprayog k., anwānā.*

HAND'SOME, *a.* (S. *hand, sum*) well formed, beautiful, graceful, elegant, ample,

- liberal, generous—*Khush-daul, khūb-sūrat, qabūl-sūrat shakīl yā khush-rā, khush-qat' khush-hāl yā khūb, bahūt yā burā<sup>h</sup>, faiziyā yā latif, sukhi yā 'umūd*—Sndaul, sundar, kamaniya, suthrā salonā sohāwan wā sūghar, vipul wā visil, udār wā ut-krisht, akripan wā uttān.
- HAND/SOME-LY**, *ad.* gracefully, generously—*Khūb-sūrati se, kushāda-dili yā 'āli-himmati*
- HAND/SOME-NESS** *n.* beauty, grace, elegance—*Khūb sūrati, husn, jamāl yā khūbi*—Sundaratā wā saundaryya, lāvanya, suthrūt chārūtā wā sōbhā.
- HANG**, *v.* (*S. hangjān*) to suspend, to put to death by suspending, to cover with something suspended, to depend, to dangle, to decline; *p. t.* and *p. p.* **HANGED** or **HUNG**—*Latkānā yā hūgnā<sup>h</sup>, phānsi chahānā yā tūgnā<sup>h</sup>, latkā-kar bhar-denā yā marh-denā<sup>h</sup>, rahnā thakarnā yā lataknā<sup>h</sup>, hilagnā yā jhūlnā<sup>h</sup>, jhūknā yā jhuknā<sup>h</sup>.*
- HANG'ER**, *n.* one that hangs, a short sword—*Phānsi chahāne v. yā āweza, nimcha*—Phānsi par latkā denē w. wā latkān, laghu kharg wā hraswakripān.
- HANG'ING**, *n.* drapery hung or fastened against the walls of a room, death by a halter, display; *a.* foreboding death by a halter—*Kuprā jo kisi kamre ki dīwārōn par khūbi ke liye latkā dete hain, phānsi se mat, nūn-īsh n. phānsi se mat pahile se zāhir k. v.*—Javanikā chitrajavanikā prachelhad-paṭ arthāt vastra jo kisi kotri ki bhītō se lagākar sōbhārth latkā dete hain, phānsari wā phānsi se mich, dikhāi wā dekhāw; *a.* phānsi se mich pahile se jatāne w.
- HANG'BY**, **HANG'ER ON**, *n.* a servile dependant—*Dīman-gir, must-khor, tukar-khor*—Piehlagā, rotī-torne w., anujivī, parāmābhōjī.
- HANG'MAN**, *n.* a public executioner—*Jallād, dār-kash*—Phānsiyārī, dandapāsīk.
- HANK**, *n.* (1.) a skein of thread, a tie, a check; *v.* to form into hanks—*Phēūt āntī yā lūchhlā<sup>h</sup>, gānth<sup>h</sup>, rog<sup>h</sup>; v. phēūtī bānū<sup>h</sup>.*
- HANK'ER**, *v.* (*D. hankeren*) to long with keenness, to linger with expectation—*Nihā-git Khōdīsh k., der tak ho-ummed rahnā*—Lālasā k. jī-daurīnā wā atyākūshlā k., āsī wā abhilāsh meñ ber tak rahnā.
- HANK'ER-ING**, *n.* a longing, strong desire—*Armān yā ishtiyāq, nihāyat khwāhish yā shauq*—Chāh chāt wā lālasā, sprihā abhilāsh wā utkāṇṭhā.
- HAP**, *n.* (*W.*) chance, fortune, accident, casual event; *v.* to befall—*Ittisāq, qismat, wāq'ia, nāghānī yā nāghā-surguzasht; v. ā-paynā<sup>h</sup>, ā-jānā<sup>h</sup>, bitnā<sup>h</sup>*—Daivayog, bhāgya wā adriśt, daivagatī, daivaghatanā.
- HAP'LESS**, *a.* unhappy, unfortunate, luckless—*Kam-bakht, bad-nasīb yā bad-bakht, be-nasīb*—Abhagī wā bhāgyahīn, durbhāgya wā mandabhāgya, hatabhāgya.
- HAP'LY**, *ad.* perhaps, it may be, by chance—*Shāyad yā shāid, aisā-ho<sup>h</sup>, ittisāqan yā ittisāq se*—Kadīchit, ho-saktī hai, daivayog wā daivaghatanā se.
- HAP'EN**, **HAP'PN**, *v.* to come to pass, to chance—*Guzarnā, sarzud h. yā sūdir h.*—Bitnā ājānā āpānā wā āgirnā, akasmāt honā.
- HAP'PY**, *a.* lucky, fortunate, in a state of felicity, blessed, ready, harmonious—*Khush-nasīb sa'id bukh'iyār yā nasīb-war, himyānā bahra-mand be-lār-bakht khujistā kām-rān kām-yāb yā bah't-āwar, āsūdā-hāl, farrukh yā bihišt-nasīb, āmūdā yā taiyār, bā-mihabbat v. bā-mitwāfiqat*—Bhāgyawān, saubhāgyawān wā bhāgyasālī, sukhi wā ānandī, paramasukhbhāgī wā prīptaswarg, daksh wā prastut, aviruddh arthāt prem meñ poge hue aur mil-julkar rabne wāle.
- HAP'PI-LY**, *ad.* fortunately, in a state of felicity—*Khush-qismatī yā khush-nasibi se, āsūdā-hālī khushi yā khush-waqti se*—Saubhāgya wā kalyān se, sukhi wā ānand se.
- HAP'PI-NESS**, *n.* good fortune, felicity—*Khush-qismatī khush-nasibi sa'idat yā bakht-āwarī, āsūdā-hālī khushi kām-rān yā khush-waqti*—Saubhāgya, sukhi wā ānand.
- HAP-UX'AND**, *n.* chance, accident—*Ittisāq, wāq'ia yā nāghā-surguzasht*—Daivayog, daivaghatanā wā akasmādghatanā.
- HA-RANGUE**, *n.* (*Fr.*) a speech, an oration; *v.* to make a speech, to address—*Zabānī bayān, zabānī taqirir yā wa'z; v. zabānī bayān yā taqirir k., wa'z k. yā sukhān-sāz honā*—Alānkāramayavākya jisko bahujanāsamāj meñ kabeñ, sāluākāramayavākya; *v.* bahujanāsamāj meñ alānkāramayavākya kahnā, kahnā.
- HA-RANG'ER**, *n.* an orator, a public speaker—*Sukhan-pardāz sukhān-sāz yā khush-taqirir, 'amni majlis meñ zabān-āwar sukhān-war mutakallim yā wa'iz*—Vāgīś suvaktī wā sabhāvaktā, sabhāvādī.
- HAR'ASS**, *v.* (*Fr. harasser*) to waste, to fatigue, to perplex; *n.* waste, disturbance—*'Jārnā yā tuhasnahas k<sup>h</sup>, thakānā yā daurā mārnnā<sup>h</sup>, satānā khijhānā yā dukh-denā<sup>h</sup>; n. wāj<sup>h</sup>, garbahāt<sup>h</sup>* [mārne w., satāne w. yā dukh-d. w<sup>h</sup>].
- HAR'ASS-TH**, *n.* one who harasses—*Ujārne v. yā tahasnahas k. w<sup>h</sup>, thakāne v. yā daurā*
- HAR'BIN-GER**, *n.* (*S. here, beorgan*) a forerunner, a precursor—*Pesh-yau, harkāra*—Agragānī āgrasar wā āgresar, prāggānī wā dūt.
- HAR'BOUR**, *n.* (*S. here, beorgun*) a lodging, a port or haven for ships, an asylum; *v.* to lodge, to shelter, to entertain—*Mukān, bandar, māman yā panāh-gāh; v. bāsnā yā bāsānā<sup>h</sup>, panāh-lenā yā panāh-denā, rakhnā<sup>h</sup>*—Vāsasthān, naurakshapasthān wā

naukúsay, ásraya wá ásrayaasthán; v. tikná wá tikáná, ásráy-lená wá ásráy-dená, man men baithne wá paithne dená. [ya wá ásrayaasthán, satkár wá khilái-tikái.]

HÂR'BOUR-AGE, n. shelter, entertainment—*Panákh yá kifázat-gáh, mihmán-dári*—Ásra-HÂR'BOUR-ER, n. one who harbours—*Panákh d. w., mihmán-dári k. w.*—Ásrayakartá, ásraya d. w., tikáne w., tikáwanhá.

HÂR'BOUR-LESS, a. without harbour or shelter—*Be-panákh*—Nirásráy, ásrayahin.

HÂRD, a. (S. *heard*) firm, not soft, difficult, laborious, painful, severe, unfeeling, unjust, powerful, avaricious, impregnated with lime; ad. close, near, diligently, laboriously, earnestly, nimbly, violently—*Thos<sup>h</sup>, sangin, mushkíl, dushwár yá mihnat-talah, pur-dard, shadid yá sakht, be-rahm durusht sang-dil yá kurakht, gair-wájibi yá ná-má gú, gálib yá mazbút, havis yá khasis, chíni-ámec yá áhak-ámes*; ad. nazdik, qarib, bá-mashagqut, mihnat se, shung yá sar-garmí se, chálaki se, zor yá shiddat se—Ghaná, driph, dushkar, áramasádhya wá kashúsádhya, pirákar wá duhsádhya, kathin, kathór wá nishthúr, auyáyya wá nyáyaviruddha, balawán, lobhí wá kripan, chíni-may : ad. níkat, kamip, sram se, kashit se, atyanurág se, phurti wá ághratá se, bal se.

HÂRD'EN, hárd'n, v. to make or grow hard—*Sakht k. yá sakht ho jáná, puthrána<sup>h</sup>*—Kará k. wá kará h., kathín h. wá kathín h.

HÂRD'LY, ad. not softly, not easily, scarcely—*Sakhti se, dushcárv mushkíl yá diqqat se, sház z yá kam-tar*—Driphatá wá ghanatá se, kathínatá wá kashit se, viralatá se wá bírlá.

HÂRD'NESS, n. the quality of being hard—*Sakhti, sangini, mazbúti, ishkál, dushwári, sang-dilí, durushtí, kurakhtí, juz-rasi*—Karái, kathoratá, driphatá, kathínatá, duhsádhyaatí, nishthuratá.

HÂRD'SHIP, n. toil, fatigue, injury, oppression—*Sakht mihnat, koft kusála yá mashaqqat, zarar yá nuqsán, zulm yá bú'at*—Sram, thakáí wá sariraklé, hání wá kshati, utpát wá upadrav.

HÂRD'Y a. firm, strong, brave, bold, stout—*Mazbút, shahzor, mardána, díler yá gusták, qawí yá furúk*—Driph, porhá, súr, vír wá dhihthá, driphadeh driphasúvir wá sthúh. [shahzori—Suratí viratá wá dhihthá, porháí wá sariradriphatá.]

HÂR'DI-HOOD, n. boldness, stoutness—*Diléri shajá'at shujá'at yá gusták, mazbúti yá*

HÂR'DI-NESS, n. firmness, stoutness, courage—*Mazbúti, shahzori yá tázagi, diléri mardánagi shajá'at yá shujá'at*—Porháí, driphatá wá sariradriphatá, viratá. [ne w.]

HÂR'DE-SÉT TING, a. closely surrounding—*Nazdik se mukásura k. w.*—Níkat se glier

HÂR'DOÜND, a. costive—*Búndhá<sup>h</sup>, jakrú<sup>h</sup>*.

HÂR'DARNED, a. earned with difficulty—*Dushwári se hásil kiya gayá, diqqat se hásil huá*—Sram se upárijit, kashit se kamíya huá. [Kurup, kutsitakar, kudaul.

HÂR'D'FA-VOURED, a. coarse of features—*Zisht-rú, karásh-manzar, tursh-rú, bad-shakl*—HÂR'D'FA-VOURED-NESS, n. coarseness of features—*Karsh-manzari, bad-shakli*—Kurupatá, kudauli. [kripan.]

HÂR'DIST-ED, a. covetous, close-handed—*Íirsi yá támi<sup>h</sup>, khasis*—Lobhí wá lálchi,

HÂR'DFOUGHT, a. vigorously contested—*Mazbúti yá sakhti se lará-gayá*—Kathínatá wá porphean se lará gayá. [mihnat se káth lagá—Bare sram se upárijit wá milá-huá.]

HÂR'DGÜT-TEN, a. obtained by great labour—*Bari mihnat se hásil kiya gayá, sakht*

HÂR'DHÂND-ED, a. coarse, severe—*Ná-taráshida yá durusht, sakht*—Kará, kará.

HÂR'DHEAD, n. collision of heads—*Sir ki takarawal<sup>h</sup>, sir ká khatákhat<sup>h</sup>*.

HÂR'DHEART-ED, a. cruel, pitiless, unfeeling—*Sang-dil, be-dard, be-rahm*—Kathinahri-day, nirday, níthur wá nishthúr.

HÂR'DHEART-ED-NESS, n. cruelty, want of tenderness, want of compassion—*Sang-dilí, be-rahmi, be-dardi*—Kathinahridayatá, nishthuratá wá níthuratá, nirdayatá.

HÂR'DLÂ-BOURED, a. elaborate, studied—*Bahut mihnat se kiya huá, kámi yá pukhta*—Mabíyatn se kiya huá, pakká wá púrvakalpit. [driprhamukh.]

HÂR'DMÖUTHEN, a. not obedient to the bit—*Muñh-sor, be-zabt, bad-ingám*—Adamya,

HÂR'DWÁRE, n. manufactures of metal—*Lohe waqaira kí chíen, lokhar<sup>h</sup>*—Lohá ádi dháti kí bani hui vastu jaise karáhi chhuri ityádi.

HÂR'DWÁRE-MAN, n. a dealer in hardware—*Lohár<sup>h</sup>, kaserá<sup>h</sup>, thatherá yá thather<sup>h</sup>*.

HÂRE, n. (S. *hara*) a small quadruped, a constellation; v. to fright—*Khargosh, burj yá akhtar*; v. *daráná<sup>h</sup>, darwáná<sup>h</sup>*—Kharhá sás wá chaugará, tárasamúh wá tárárási.

HÂRE'BELL, n. a flower—*Ek gíam ká phúl*—Ek játi ká phúl.

HÂRE'BRAINED, a. volatile, giddy, wild—*Símáb-tab<sup>h</sup> yá be-qarúr, be-khud, mast*—Chañchal, anavasth wá anavasthit, lol wá adhir. [śāsakákhetí.]

HÂRE'HÜNT-ER, n. one who hunts hares—*Khargosh ká shikári*—Kharhe ká ákhetí,

HÂRE'HÜNT-ING, n. the hunting of hares—*Khargosh ká shikár*—Śāsakákhet, kharhe

HÂRE'LIP, n. a divided upper lip—*Katá huá úpar-ká onth<sup>h</sup>*. [ká ákhet.]

HÂRE'FIRE, n. a snare for catching hares—*Kharhá pakarne ká phandá<sup>h</sup>*.

HÂ'REM, n. (P.) the part of the house allotted to females in the East—*Haram, ha-ram-sarâ*—Antahpur, strigriha, kalatrás.

**HAR'I-COT**, *hār'i-co*, *n.* (Fr.) a kind of ragout of meat and roots — *Ek qism ká qaliya* — *Ek prakār ká sálan*.

**HARK**, *v.* (*hearken*) to listen; *int.* hear! — *Sunná<sup>h</sup>*; *int.* *suno suno<sup>h</sup>, kán deo<sup>h</sup>*.

**HARL**, *n.* the filaments of flax or hemp — *San yá patue ke sūt yá jhothre<sup>h</sup>*.

**HAR'LE-QUIN**, *n.* (Fr.) a buffoon, a merry-andrew — *Mas̄hara, tamásha-gar* — *Bhān̄r, parihāsavadi wá sawūng k. w.*

**HAR'LOT**, *n.* (*W. herlodes*) a prostitute; *a.* lewd; *v.* to practise lewdness — *Fāhisha, fāsiqa, fājira, zūniya*; *a.* *mast, shahwati*; *v.* *mastī zinā yá shahwat k.* — *Vyabhihārini várūnganā wá veyā*; *a.* *kāmāsakt, kāmātur*; *v.* *vyabhihār wá kāmāsakti k.*

**HAR'LOT** *RY*, *n.* ribaldry, lewdness — *Zinā-kārī yá fuksh, mastī shahwat yá kasbi-garī* — *Phakkar naug wá vyabhihār, veyāvritti veyāvayava-sāy chhinālā wá kāmāsakti*.

**HARM**, *n.* (*S. harm*) injury, crime, mischief, hurt; *v.* to injure, to hurt — *Zarar, gunāh yá taqsir, ziyān, nuqsān tuklīf yá izā*; *v.* *nuqsān puhūnchānā, zarar puhūnchānā yá tuklīf d.* — *Hāni, aparād̄h pap wá dosh, kshatī, apakār pirā wá vyathā*; *v.* *hāni k. wá kshatī k., apakār k. wá pirā d.* [*kārak, hīnsakar kshatījanak wá dusht*].

**HARM'FUL**, *a.* hurtful, mischievous — *Ziyān-kār, zabūn yá nuzirr* — *Apakārak wá hāni*.

**HARM'FUL**-*LY*, *ad.* hurtfully, noxiously — *Ziyān-kārī se, zarar yá nuqsāniyat se* — *Kshatīpūrvak hānipūrvak wá hīnsāpūrvak*.

**HARM'LESS**, *a.* innocent, not hurtful, unhurt — *Be-gunāh, gair-muzirr, be-zarar be-nuqsān yá be-āsh* — *Bholā nirdosh wá nishpāp, apakārak wá hanikārak, aprāptāpakār akshat wá binchof*. [*Bini aparād̄h wá binā dosh, bini koi hani wá apakār kiye*].

**HARM'LESS**-*LY*, *ad.* innocently, without hurt — *Be-gunāhī se, be-gair koi nuqsān kiye*.

**HARM'LESS**-*NESS*, *n.* quality of being harmless — *Mā'samīyat, be-nuqsānī, be-taqsirī* — *Bholapan wá nirdoshat wā. anupakārakatī, alihīnsakatwā*.

**HARM'NO**-*NY*, *n.* (*Gr. harmonia*) concord of sound, agreement, consonance — *Samā' tarāna khush-āhangī khush-āwāzī dam-sāzī yá ham-sāzī, muraqāyat, mutābaqat yá āwāz-kī mel* — *Ekataīl ekalay tālaikya wā swarāikatā, mel ekatī sādriśya wā avirodh, swarāikya aikya wā ānurūpya*.

**HAR-MON'IC**, **HAR-MON'ICAL**, *a.* relating to music or harmony, concordant, musical — *Māsīqī yá samā' ke mutā'alliq, muraqīq sūz-gār yá ham-āhang, ham-naq's khush-āwāz yá khush-āhang* — *Saṅgitavidyāsambandhī wā ekatālavishayak, sadriś aviruddh wā ekatāī, suswar wā śrūtisukh*.

**HAR-MON'ICAL**-*LY*, *ad.* in a harmonical manner — *Samā' se, ham sāzī se, khush-āwāzī se, muraqīqat se, dam-sāzī se* — *Ekataīl se, sādriśya wā avirodh se, suswaratā se*.

**HAR-MON'IOUS**, *a.* concordant, musical — *Muraqīq ham-naq's yá ham-āhang, khush-āwāz khush-āhang yá khush-nagma* — *Sadriś aviruddh wā ekatāī, suswar wā sukhsarav*.

**HAR-MON'IOUS**-*LY*, *ad.* with harmony — *Muraqīqat se, ham-āhangī yá ham sāzī se, samā' se, khush-āwāzī se, khush-āhangī se* — *Sādriśya se, ekatāī se, suswaratā se, aviruddhatā se*.

**HAR-MON'IST**, *n.* a musician, a harmonizer — *Māsīqī-dān, mutrib yá muqanni, mutābiq k. w. yá khush-āwāz k. w.* — *Kalāhwat, milāne w. sadriś k. w. wā suswar k. w.*

**HAR-MON'IZE**, *v.* to adjust in fit proportions, to make musical, to agree, to correspond — *Munāsib aulāz se dardst k. ya'nī muraqīq k., khush-nagma yá khush-āwāz k., muraqīq h., mutābiq h.* — *Milānā wā sadriś k., suswar wā śrūtisukh k., milnā, sadriś h.*

**HAR-MON'IZER**, *n.* one who harmonizes — *Muraqīq yá mutābiq k. w., khush-āwāz yá khush-nagma k. w.* — *Milāne w. wā ek kar-d. w., suswar k. w., kalāhwat*.

**HAR'NESS**, *n.* (*Fr. harnois*) armour, furniture for horses; *v.* to put on harness — *Silāh yá jang-kā-sūz, ghorōn kā sūz yá sāman*; *v.* *jang ke sūz se ārusta k. yá silāh pahinānū, ghorōn par sūz rakhnā* — *Kawach arthāt yuddh kā sāj, ghorōn kā sāj*; *v.* *yuddh kā sāj pahinānā, ghore par sāj dharnā*.

**HARP**, *n.* (*S. hearpa*) a musical instrument, a constellation; *v.* to play on the harp, to dwell on, to affect — *Bīn<sup>h</sup>, ek harj yá ahtar*; *v.* *bin bajānā<sup>h</sup>, ratnā<sup>h</sup>, muassar k.* — *Viṇā, tārtirisi wā tārasannūh*; *v.* *viṇā bajānā, atiprasaṅg k. wā bār bār kahnā, sprishṭ wā upahat k.* [*vādak*].

**HARP'ER**, *n.* one who plays on the harp — *Barbat-narāz, bin-kār<sup>h</sup>* — *Bin bajāne w., viṇā*.

**HARP'IST**, *n.* a player on the harp — *Barbat-narāz, bin-kār<sup>h</sup>* — *Bin bajāne w., viṇāvādak*.

**HARP'S**-*CHORD*, *n.* a musical instrument — *Ek qism ká bājā jo kuchh kuchh bin kī mā-nind hotā hai* — *Ek prakār ká bājī jo kuchh kuchh bin ke sadriś hotī hai*.

**HAR-POON**, *n.* (*Fr. harpon*) a dart to strike whales with; *v.* to strike with a harpoon — *Bhālā jo sab se bade daryāī jān-war par phenk-kar mārte haiṅ*; *v.* *bhālā se mārṇā<sup>h</sup>* — *Ballam wā barchhā jo sab se bade samudrī jantu par phenk kar mārte haiṅ*; *v.* *ballam se mārṇī, barchhe se mārṇā*.

**HAR-POON'ER**, **HAR-POON'ER**, *n.* one who throws the harpoon in whale-fishing — *Daryāī se sab se bade jān-war ke mārṇe ke waqt bhālā chalāne w.* — *Samudrī sab se bade jantu ke mārṇe ke samay ballam wā barchhī chalāne w.*

**HAR'PING**-*IRON*, *n.* a bearded dart — *Bhālā jiske muñh par kānte jare raht haiṅ<sup>h</sup>*.



**HĀR'PY**, *n.* (Gr. *harpua*) a fabulous winged monster, an extortioner—*Ek khayālī par-dār rāchhas, silam-gur yā sakht-gir*—*Ek kalpit pakshayukt rākshas, bal kar ke HĀRQUE-PUSS.* See *ARQUEPUSS.* [paraswagrāhak.

**HĀR-RA-TĒN'**, *n.* a kind of cloth—*Ek qism ká kaprá*—*Ek prakār ká kaprá.*

**HĀR'RI-DAN**, *n.* (Fr. *huridelle*) a decayed strumpet—*Ek búrhi paturiyá<sup>h</sup>.*

**HĀR'RI-ER**, *n.* (*hare*) a dog for hunting hares—*Khargosh ká shikār karne ke liye kuttá*—*Sakakakhetakakukkur, kharhe ká ākhet karne ke liye kuttá.*

**HĀR'ROW**, *n.* (Ger. *harke*) a frame of timber set with teeth to break clods and cover seed; *v.* to break or cover with a harrow, to tear up, to disturb—*Heigā<sup>h</sup>, sarāwan yā sārāwan<sup>h</sup>; v. heigānā yā heigā phernā<sup>h</sup>, phārnā yā chīrnā<sup>h</sup>, satānā chhepnā yā khijhānā<sup>h</sup>.*

**HĀR'ROW-ER**, *n.* one who harrows—*Heigā pherne w<sup>h</sup>, phārne w<sup>h</sup>, satāne w<sup>h</sup>.*

**HĀR'RY**, *v.* (S. *hergian*) to plunder, to pillage, to harass, to tease, to vex—*Lūnā<sup>h</sup>, dakūtī<sup>h</sup>, satānā<sup>h</sup>, chhepnā<sup>h</sup>, khijhānā<sup>h</sup>.*

**HĀR'SH**, *a.* (Ger. *harsch*) austere, sour, rough, crumpled, rugged, rigorous—*Sakht, tursh yā talkh, ná-mulāim, tund-kho yā tarsh-mizij, ná-hamcar, durusht yā karakht*—*Krūr wā karā, karṇā wā khatṭā, kharakharā, chīrchirā, arḥar wā behar, karer karkas nishthur wā kathin.*

**HĀR'SHLY**, *ad.* austere, sourly, severely—*Sakhtī se, turshī yā talkhī se, durushtī karakhtagi yā karakhtī se*—*Krurātā se, karṇā wā khatṭepan se, karkasātā wā nishthurātā se.*

**HĀR'SHNESS**, *n.* sourness, roughness, severity—*Turshī yā talkhī, ná-mulāimat ná-mulāimat yā ná-hamcarī, sakhtī durushtī karakhtī yā karakhtagi*—*Khatṭā wā karṇudāt, kharakharāpan wā arḥarāpan, karāi wā kathinā.*

**HĀR'T**, *n.* (S. *heort*) the male of the roe—*Harān yā hiran<sup>h</sup>, harnā<sup>h</sup>, āhū.*

**HĀR'T'SHORN**, *n.* the horn of the hart, a drug—*Harān yā hiran ká sing<sup>h</sup>, ek dawā*—

**HĀR'T'SHORE**, *n.* a plant—*Ek pawlūhā yā chhōfā per<sup>h</sup>.* [Mrigasring, ek aushadh.]

**HĀR'VEST**, *n.* (S. *harvest*) the season of reaping and gathering the crops, corn ripened and gathered, the product of labour; *v.* to reap and gather—*Wagt-i-dirau yā dirau, kharman yā dirau ká anāj, mihnat ká hāsil yā samara; v. dirau karke jam' k., anāj kūt-kar khatṭhā<sup>h</sup>.*—*Sasyalavanasamay arthāt laune ká kīl, saigrīhitā-sasya wā lūnā-sasya, śram ká phal; v. anāj kātkar ekatra k.*

**HĀR'VEST-ER**, *n.* one who works at the harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Anāj kātkar ekatra k. w., anāj kātne w., sasyasaugrāhak, sasyalavak, laune w.* [ut yā zigāfūt—*Laune arthāt anāj kātne par ká git wā mahā utsav.*

**HĀR'VEST-HOME'**, *n.* the song or feast at the conclusion of harvest—*Fast kāne par ká*

**HĀR'VEST-LORD**, *n.* the head reaper at harvest—*Wagt-i-dirau meū sardār kāne w., kharif ká sardār jam' k. w.*—*Mukhya laune w., pradhān sasyalavak, mukhya sasyasaugrāhak.*

**HĀR'VEST-QUEEN**, *n.* an image formerly carried about on the last day of harvest—*Ek but jisko sābiq meū log wagt-i-dirau ke akhir roz idhar-udhar liye phirte the*—*Ek murti jisko prachin kāl meū log laune ke antya divas meū idhar udhar liye phirte the.*

**HĀR'VEST-MAN**, *n.* a labourer in harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Laune w., anāj kātkar ekatra k. w., anāj kātne w., sasyasaugrāhak, sasyalavak.* [ekavachan.]

**HĀS**, third person singular of *have*—*Have ká wāhid qāib*—*Have ke anyapurush k.*

**HĀST**, second person singular of *have*—*Have ká wāhid fāzir*—*Have ke madhyamapurush k.* [ekavachan.]

**HĀSH**, *v.* (Fr. *hacher*) to mince, to chop into small pieces; *n.* minced meat—*Qima k., pára-pára k. yā purza-purza k.; n. qima*—*Khapl khapl k., tukre tukre k. wā khutharā; n. vyājanādi ke sāth siddh kiya huā khañḍamāns.*

**HĀS'LET**, **HĀS'LET**, *n.* (lc. *haslet*) the heart liver and lights of a hog—*Sūar ká dil jiger aur antariyān*—*Sūar ká hriday yakrit aur ānten.*

**HĀSP**, *n.* (S. *herps*) a clasp folded over a staple; *v.* to shut with a hasp—*Karī<sup>h</sup>, koñ-rhā<sup>h</sup>; v. karī lagānā<sup>h</sup>, koñrhā lagānā<sup>h</sup>, karī se jakar<sup>h</sup>, karī yā koñrh se bāndh<sup>h</sup>.*

**HĀS'SOCK**, *n.* (Sw. *hass, sock*) a thick mat for kneeling upon—*Ek qism ká musal-lī, sajjāda*—*Bhajanāsālā meū ghutnōn ke bal jhukkar ārādhnā karne ke nimitt āsan wā āsan.*

**HĀSTE**, *n.* (Ger. *hast*) hurry, speed, precipitation; *v.* to move with speed—*Tāwālī<sup>h</sup>, shītālī, jaldī yā tajīl; v. jald k., duwānā<sup>h</sup>, juld jānā*—*Twarī, sīghratī, drutatwa kshīpratā wā harbarī; v. sīghra chakīnā, sīghra jānā.*

**HĀSTEN**, *hās<sup>h</sup>, v.* to make haste, to urge on—*Jaldī k., jald k. yā jald karānā*—*Utāwālī k., sīghra k. wā sīghra karānā.* [k. w., sīghra k. w., sīghra karāne w.]

**HĀS'TEN-ER**, *n.* one that hastens—*Jald k. w., jald-bāz, jald karāne w.*—*Utāwālī, utāwālī*

**HĀS'TY**, *a.* quick, speedy, vehement, rash—*Jald, shītāb-bāz, tund, tund kho yā juld-mī.*

- zāj, be-līhūz*—Utāwīlā wā satwar, āghra wā kashpra, āghrakopī wā ugra, duhsāshāi aparināmadarsī wā avichārī. [se, kshipratā wā utāwīlī se.
- HAS'RI-LY**, *ad.* with haste, speedily, quickly—*Jaldī, jaldī se, shītābī se*—Sighra, āghratā
- HAS'RI-NESS**, *n.* speed, hurry, irritability—*Jaldī, shītābī, ātash-mizājī yā tund-khoi*—Sighratā, twarā wā utāwīlī, āghrakopitwa wā chirchirāhat.
- HAS'TING**, *n. pl.* early peus, early fruit—*Maṭar jo pesh-az-waqt hotī haiṇ, mewa jo apne waqt ke pahile hotā hai*—*Maṭar jo samay ke pahile hotī haiṇ, phal jo apne kāl ke pahile hotā hai.* [Dūdh yā pāni kī lapsīḥ.
- HAS-TY-PUD'DING**, *n.* a pudding made of water or milk and flour boiled together—
- HĀT**, *n.* (S. *hat*) a cover for the head—*Tōpī*ḥ.
- HĀT'EN**, *a.* wearing a hat—*Tōpī dīye kucḥ*. [w., topī beñchne w.
- HĀT'TER**, *n.* one who makes or sells hats—*Kulāh-sāz yā kulāh-farosh*—*Tōpī banāne*
- HĀT'BAND**, *n.* a string tied round the hat—*Tōpī meṇ jo dorā ghumā-kar bāndhā jātā haiṇ*. [dharne kī petī wā petīrī.
- HĀT'BŌX**, **HĀT'CASE**, *n.* a box or case for a hat—*Tōpī dharne kī yā kā sandāq*—*Tōpī*
- HĀT'CH**, *v.* (Ger. *hecken*) to produce young from eggs, to plot; *n.* a brood—*Ande se bachcha nikālne seonā yā seonāḥ, bāndhna gānthna yā sochnāḥ; n. jholḥ*.
- HĀT'CH'ER**, *n.* a contriver—*Bāndish bāndhne w., mansāba yā talbīr k. w.*—*Upāy rachne w., yukti nikālne w.*
- HĀT'CH**, *n.* (S. *hara*) a half door: *pl.* the openings in a ship's deck—*Ādhā darwāza: pl. jāhāz kī chhat yā manzil kī darwāza*—*Ādhā dīwār: pl. nāw kī patāutn kā dīwār*.
- HĀT'CH'WĀY**, *n.* the way through the hatches—*Jahāz kī manzil ke darwāze meṇ se ho-kar rāh*—*Naukodaragananāgamanapath, nāw kī patāutn ke dīwār meṇ hokar path.*
- HĀT'CH**, *v.* (Fr. *hacher*) to shade by lines in drawing and engraving—*Musawwari yā naqqāshī meṇ khatt khīnch-kar chhānū-dhūp bharnā*—*Chitrakārī wā takshanapakarm meṇ rekha khīnch kar chhānūw dhūp bharnā*. [prakār kā chitra wā takshanapakarm.
- HĀT'CH'ING**, *n.* a kind of drawing or engraving—*Ek qism kī taswīr yā naqqāshī*—*Ek*
- HĀT'CH'EL**, *n.* (Ger. *hechel*) an instrument for beating flax; *v.* to beat flax—*San kātne kī moṅgīḥ; v. san ko kātneḥ, san ko moṅgī se kātneḥ*.
- HĀT'CH'ET**, *n.* (Ger. *hacke*) a small axe—*Chhotī lūthāṛīḥ, baṇsūlāḥ*.
- HĀT'CH'ET-FACE**, *n.* a prominent ill-formed face—*Puinā aur kn-darūl mānḥḥ*.
- HĀT'CH'EMENT**, *n.* (*achievement*) an armorial escentcheon—*Ḥāl jis par khāndānī tagma ho*—*Ḥāl jis par kukachīn rahte haiṇ*.
- HĀT'E**, *v.* (S. *hatian*) to dislike greatly, to detest, to abhor; *n.* great dislike—*Dushmanī rakhnā, nafrat k., mukrūh jānā: n. karāhīyat, nafrat, bad-khwāhī, 'adāwat*—*Dwesh k., ghrīṇā wā ghīn k., awājū k. wā tuchehī jānā; n. dwesh, ghrīṇā, ghīn, bair, vair*. [—*Ghrīṇārha, garhaniya, ahit wā drohī.*
- HĀT'FUL**, *a.* odious, detestable, malignant—*Makrūh, karīh, bad-khwāh yā bad-andesh*
- HĀT'FUL-LY**, *ad.* odiously, malignantly—*Karāhīyat yā nafrat se, bad-andeshī yā bad-khwāhī se*—*Ghrīṇāpūrvak wā ghrīṇārha rīti se, dwesh wā droh se.*
- HĀT'FUL-NESS**, *n.* odiousness—*Karāhīyat*—*Dweshyatā, dweshanīyatā, ghrīṇārhatwa*.
- HĀT'ER**, *n.* one who hates—*Nafrat k. w., mukrūh jānne w.*—*Ghrīṇakārī, dweshī, virodhī*. [bairī ghrīṇā, droh wā virodh.
- HĀ'TRED**, *n.* great dislike, enmity—*Kamāl nafrat yā karāhīyat, dushmanī*—*Dwesh wā*
- HAU'BERK**, *n.* (S. *hals, beorgan*) a coat of mail without sleeves—*Ba-gair āstīn kī silāḥ*—*Bīnā bānḥ kā kavach*. [kāri wā ghamāndī.
- HAUGHT**, *bāt, a.* (L. *altus*) high, proud—*Buland yā baland, magrūr*—*Ūchā, ahañ*
- HAUGHTY**, *a.* proud, disdainful, arrogant—*Magrūr, mutanajīr, mutakabbīr*—*Ghamāndī, ghrīṇī wā tuchehhājānānakārī, ahañkārī wā aṭgarvit*.
- HAUGHTY-LY**, *ad.* proudly, arrogantly—*Gurūr se, dimāq zū'm takabbur yā kibr se*—*Ghamāndī se, garv wā ahañkār se*.
- HAUGHTY-NESS**, *n.* pride, arrogance—*Gurūr yā dimāq, zū'm takabbur yā kibr*—*Ghamāndī, ahañkar garv wā darp*. [mān, ahañkār.
- HAU'TEUR**, *n.* (Fr. *haute*) pride, haughtiness—*Gurūr takabbur yā dimāq, zū'm yā kibr*—*Abhi*
- HAUL**, *v.* (Fr. *hater*) to pull, to draw, to drag by force, to carry or convey in a cart or other vehicle; *n.* a pull, a draught—*Khīchnā yā khīnchnāḥ, khāinchnā yā āinchnāḥ, glasīnā ghrīṇānā yā tharrānā, lād-le-jānāḥ; n. khīnchḥ, āinḥḥ*.
- HAUM**, *n.* (S. *healm*) straw, stubble—*Puār yā pairāḥ, dānthā dānthī narai yā bichālḥḥ*.
- HAUNCH**, *n.* (Fr. *hanche*) the thigh, the hip—*Jānḡh yā janghāḥ, kulā yā putthāḥ*.
- HAUNT**, *v.* (Fr. *hanter*) to frequent, to be much about; *n.* a place much frequented—*Bārḡh āmad-o-raft k., hamesha āyā-jāyā k.; n. addāḥ, akhāḡḡḥ, bahut āne-jāne kī jagahḥ*—*Vārānāvār ānā jānā, nityagaman k. wā bahut gamanāgaman k.*
- HAUNTER**, *n.* one who haunts—*Bārḡh āmad-o-raft k. w., hamesha āne-jāne w.*—*Gamanāgamanakārī, bār bār āne jāne w.*

**HAUT'BOY**, ho'bōy *n.* (Fr. *haut, bois*) a wind instrument—*Nai, shahnac, shahnāt, surnāc*—Ek prakār kī bajā jo muñh se bajiyā jātā hai, ek bhīnt kī bānsī murī wā bansī.

**HAVE**, *v.* (S. *habban*) to possess, to hold, to enjoy, to maintain, to require, to procure, to contain; *p. t.* and *p. p.* HĀV—*Rakkhā<sup>h</sup>, jānnā yā rokhā<sup>h</sup>, bhay k. kāsna yā lahnā<sup>h</sup>, samajhnā yā mānā<sup>h</sup>, chāhnā yā māngnā<sup>h</sup>, pāna lenā lānā nikālā<sup>h</sup> jūtānā yā juhānā<sup>h</sup>, dharnā yā pakapnā<sup>h</sup>*. [bindhne ke yogya khat.

**HA'VEN**, hā'vū, *n.* (S. *hafen*) a port—*Bandar, kol<sup>h</sup>*—Naurakshanasthān, nāv ke HĀ'VEN-ER, *n.* an overseer of a port—*Hikā-i-bandar, shāh-i-bandar, bandar kī dāroga*—Naurakshanasthān kī alihkāri, nāv ke bindhne ke yogya jo khat tisk adhyak h.

**HĀV-ER-SĀCK**, *n.* (Fr. *harre sac*) a bag in which soldiers carry provisions—*Sipāhī-yon kī jholā jis meñ we apnā ushāb le-jāe kātīn*—Sastrajiviyon kī jholā jis meñ we apnī sūmagri le chalte hain.

**HĀV-OC**, *n.* (S. *hōfoc*) waste, devastation; *v.* to be waste, to destroy—*Wīrañt yā bhārā<sup>h</sup>, jānā yā kō'āhī<sup>h</sup>; v. wirān k. tūāh yā bō'āh k.*—Ujār, sarvvanā sūhar wā mahākshay; *v. ujār k. tashadhas k. sarvvanā k. wā mahānas k.*

**HĀW**, *n.* (S. *hoga*) the berry and seed of the hawthorn—*Ek qism ke khatīle darakht kī phal aur tukhā*—Ek khatīle per kī phal aur vīj.

**HĀW'THORN**, *n.* a thorn which bears haws—*Ek khatīlā per jis meñ phal lagte hain<sup>h</sup>*.

**HĀW**, *v.* (Ger. *hauhe*) to speak slowly and with hesitation—*Pār-dāc aur ruk-ruk-kar bolnā<sup>h</sup>, hichkīchā kar bolnā<sup>h</sup>, hān-hān yā kōh-hōh k<sup>h</sup>*.

**HĀWK**, *n.* (S. *hōfoc*) a bird of prey; *v.* to fly hawks at fowls, to fly at—*Jurra, hāz, shikra, shāhān, bātrī<sup>h</sup>, bāshā<sup>h</sup>; v. parānā yā bōc par bāz chhorā<sup>h</sup>, hō' parānā<sup>h</sup>*—*Syen*; *v.* Pakshiyon par syen chhorā<sup>h</sup>, jhapatā<sup>h</sup>. [chōch ke sadris tārī hua.

**HĀWKED**, *a.* formed like a hawk's bill—*Ter kī chōch ke manīnāl tanā hua*—*Syen kī HĀWKER*, *n.* a falconer—*Baz-dār, shāhān parānā, shikār*—*Syenajivī, syenaposhak, syenapālak, syenashikshak*. [khele.

**HĀWK'ING**, *n.* the diversion of flying hawks—*Bāz ke urāne kī kha<sup>h</sup>*—*Syen urāne kī HĀWK'ING*, *n.* having an aquiline nose—*Hāz ke si nās rākhne w.*—*Syen kī si nās*

**HĀWK**, *v.* (Ger. *hauhe*) to force up a bill gun with a noise—*Khōchhīrā<sup>h</sup>*. [rakhe w.

**HĀWK**, *v.* (Ger. *hauken*) to offer for sale by crying in the streets—*Bucht; phirnā<sup>h</sup>, bhātūrī yā pherī k<sup>h</sup>, dāhī dāhī k<sup>h</sup>*. [ast-jarosh.

**HĀWKER**, *n.* one who haws goods—*Pār-māl<sup>h</sup>, bāchī phirne w<sup>h</sup>, dāhī dāhī k. w<sup>h</sup>*.

**HAW'SER**. See **HAULER**.

**HĀY**, *n.* (S. *hoga*) grass dried for fodder—*Sukhā ghās chāre kī tīg<sup>h</sup>, sūkhī ghās<sup>h</sup>*.

**HĀY LÖT**, *n.* lot to put hay in—*Chāhī chās rakhe kī kothā<sup>h</sup>*.

**HĀY'MĀR-ER**, *n.* one employed in making hay—*Chāre ke hōy qīs kāt kar rakhāne w<sup>h</sup>*.

**HĀZ'ARD**, *n.* (Fr. *hazard*) chance, danger, a game at dice; *v.* to try the chance—*Ittīfāq, khātir mukhtārā yā awāshā, qimār bāz; v. khātir meñ qimā, bālī-āzmarī k., bāhī-bāz k.*—*Dāvagatī, jōkhīm, dyutakirī wā jūt; v. jōkhīm meñ jūnā, kōī bāt dāvādīn k.*

**HĀZ'ARD-A-BLE**, *a.* liable to hazard—*Ittīfāq, jōkhīm*—*Dāvādīn, sāhsayasth*.

**HĀZ'ARD-ER**, *n.* one who hazards, a gambler—*Qimār-āzmā yā jān-bāz, qimār bāz*—*Jōkhīm meñ pāne w. arthāt kōī sāhsayasth bāt k. w. jūnā*.

**HĀZ'ARD-OUS**, *a.* exposed to hazard, dangerous—*Makhtār, khātir-nāk*—*Jōkhīm, sāh*

**HĀZE**, *n.* (ic. *haze*?) fog, mist—*Kōhīsh, kumārā<sup>h</sup>*. [jayasth w. bhayahetuk.

**HĀ'ZY**, *a.* foggy, misty, dark—*Dhōthā<sup>h</sup>, kōhīrā s. thūrā huā<sup>h</sup>, āpthe<sup>h</sup>*.

**HA'ZEL**, hā'zī, *n.* (S. *hazl*) a shrub which bears nuts; *a.* like hazel, light brown—*Ek jhār jis meñ phal hotā hai<sup>h</sup>; a. māṭigā yā mīṭigā<sup>h</sup>, bhārā sā<sup>h</sup>*.

**HĀ'ZEL-LY**, *a.* of the colour of hazel nut—*Bhārā sā<sup>h</sup>, māṭigā yā mīṭigā<sup>h</sup>*.

**HĀ'ZEL-NUT**, *n.* the nut or fruit of the hazel—*Bhore rāṭī kī phal jo ek jhār meñ*

**HĒ**, *pr.* (S.) the man, the person—*Wah (mashakkār)*—*Wah (pānlīng)*. [hotā hai<sup>h</sup>.

**HĒAD**, *n.* (S. *heafol*) the part of an animal which contains the brain, the chief, the principal, the first place, understanding, front, fore part, top, source, topic of discourse, power, crisis; *a.* chief; *v.* to lead govern or command, to form a head, to decapitate, to fit with a head or to put a head on—*Sar, sardār, nēr, wawal jagah, wāl, rā, pesh-gāh, āpār kī hāssā, sar-i-chashma yā mātā, bayān yā gushtī kī mazmūn, tūpāt yā zor, bukrān yā 'āin rayāt; v. wawal yā mayaddam; v. sardār h. rā hukm-rānī k, shūrā h. yā wājūt-pakapnā, sir kātā<sup>h</sup>, sar yā pākīn lagānā*—*Sir wā mūñr, mukhiyā, pradhān jān, agrasthān, buldhī, āgā, agrabhāg, sirā wā māthā, mūl jāy wā prabhav, prakāṣṇ wā prasāṅg, bāl, sukshmakāl sūbhāsūbhādagna wā śeshavasthā; a. pradhān, mukhya; v. māyak bānā, nikālā wā uṭhā, mūñr kāt-nā, bhāl wā māthā lagānā*.

**HĒAD'ED**, *a.* having a head or top—*Sir-wālā<sup>h</sup>, choṭī-wālā<sup>h</sup>*. [lagāne w.

**HĒAD'ER**, *n.* one who heads—*Sardār hone w., sir banāne w.*—*Nāyak hone w., sir*

**HĒAD'LESS**, *a.* having no head—*Be-sar*—*Bīn sir kī, mastakahīn*.

**HĒAD'SHIP**, *n.* chief place, authority—*Awcal jagah, sardāri yā iḥṭiyār*—Agraśthān, mukhyatā wā pradhānatā.

**HĒAD'Y**, *a.* rash, hasty, violent—*Be-lihāz yā be-taummul, jald-bāz, tund yā tund-ḥo*—Aparimānadarsī wā duhsāhasī, utawlā, uchelaṇḍ wā śighrakopī.

**HĒAD'NESS**, *n.* rashness, precipitation—*Be-lihāzi yā be-taummuli, shivābi yā shītāb-kārī*—Duhsīhas wā aparimānadarsīti, utawlī.

**HĒAD'ACHE**, *n.* pain in the head—*Jard-i-sar*—Mūir kī pīrī, śirovedanā.

**HĒAD'BAND**, *n.* a fillet for the head—*Qasāba, sar-band*—Sir kī patti, mastakabandhanī.

**HĒAD'WOR OUGH**, *n.* a constable—*Mirdhā*—Nagararakshakajān, gorait, chaprāsī, dardajānī. [takabhūshan, mukut, kirīt.]

**HĒAD'DRESS**, *n.* a covering for the head—*Maur<sup>h</sup>, sar kī poshak*—Mastakābharan, mas-

**HĒAD'WEAR**, *n.* the dress of the head—*Sar kī poshak, sir kī ṭopī<sup>h</sup>*—Mastakābharan, mūir ka kaprā.

**HĒAD'LAND**, *n.* a promontory, a cape—*Zamīn kā nok-dār hisa jo doryā kī taraf nikal-jātī hai, rās*—Bhūmibhāg jo samudra meṇ bahīkar nikal jātā hai, bhūmibhāgīkā mahādwīpānāśāka wā antariyā.

**HĒAD'LONG**, *a.* steep, rash, sudden : *ad.* with head foremost, rashly, hastily—*Kharā<sup>h</sup>, be-lihāz yā be-ḥit-gūt, āghāz yā pātāgāk*; *ad.* *sar-nigūn, be-lihāz yā be-ḥitgūtī se, shikṭhi yā jald-bāz se*—Thānā, duhsāhasī kshīprakārī wā aparimānadarsī, achintit ākasmik wā alakshī; *ad.* amūdhā munibharān mūnibakā wā mūnī ke bal, duhsahas wā aparimānadarsīti, utawlī se.

**HĒAD'MAN**, *n.* a chief, a leader—*Sardār, mīr*—Mukhiyā, pradhān jan.

**HĒAD'MONEY**, *n.* a capitation tax—*Ḍīgā yā jūgā*—Ḍīc ek jan par kar, janhāi kar.

**HĒAD'TALE**, *n.* a helmet, understanding—*Khad, aql*—Sirastrāp śīrshak wā śīrcharaksh, dhūsakti wā buddhi.

**HĒAD'QUARTERS**, *n. pl.* the quarters of the chief commander of an army, the place from which orders are issued—*Sipah-salār kā salār maqām, sadar maqām jahān se hukm jātī hotī hai*—Senāpatinīket wā senāpativāsasthān, sthān wā parāw jahān se koi adhīkāri ājā kartā hai.

**HĒAD'SHAKE**, *n.* a significant shake of the head—*Sir kī hīlānā<sup>h</sup>*.

**HEADSMAN**, *n.* an executioner—*Jallād, gāṭī*—Bādhakarmādhīkāri.

**HEADSPRING**, *n.* fountain, origin—*Chashma, asal yā bānqā*—Sotā, jar wā mūl.

**HEADSTAIL**, *n.* part of a bride—*Sar-durāl, pāzi-patta, ghore kā sar-band*—Ghore kī mohrī, ghore ka mastakabandhan.

**HEADSTONE**, *n.* the capital stone, a grave-stone—*Banquād kā asal patthar, qabr kā patthar*—Naw kā mukhiya patthar, mīrās-sirāsthan kā patthar.

**HEADSTRONG**, *a.* ungovernable, obstinate—*Sar-kash suā-zor mūnūk-zor yā sar-zor, musīrr yā ḍiddī*—Aya<sup>h</sup>, baḥlīlā haṭṭhī wā magrā.

**HEADTIRE**, *n.* attire for the head—*Sar kī poshak*—Mastakābharan, mūir ka kaprā.

**HEADWORKMAN**, *n.* the chief workman—*Mīr kāri-gar, mazdūrān kā sardār*—Pradhān silpī, kamrōh wā gharānīyōh kā mukhiya.

**HEAL**, *v.* (S. *heal*) to cure, to grow well—*Changā<sup>h</sup>, changā hoū<sup>h</sup>*.

**HEALER**, *n.* one who heals—*Shafā-bakhsh yā shifā-bakhsh shāfi, sihhat-bakhsh*—Chāigā karnē wā, rogāśāntak.

**HEALING**, *n.* the act or power of curing : *a.* tending to cure, mild, mollifying—*Shafā-bakhsh, sihhat-bakhsh kī tāqat, shifā-ā<sup>h</sup>, baḥlī, shifā, mā'āla*; *a.* *shifā-bakhsh shifā-bakhsh yā shifā, mīrān, mūlām*—Rogāśāntī, chikitsā, rogāśāntikarāsaktī; *a.* rogāśāntak rogāśāntik rogahar wā, rogāghna, mīridh, komāl wā śāntik.

**HEALTH**, *n.* freedom from bodily pain or sickness, a sound state, purity, salvation, wish of happiness—*Tan-durasti, sihhat āṅghat yā chāirīyat, sukī yā neki, nujāt yā Khudā kā jazā, arām yā āsūlā-hālī kī dā*—Rogābhāv wā mīrāmayatī, kuśal wā susthiti, āḍullhatā wā pūnyatā, sukṭi wā Iswari dayā, sukṭi kī prīrtihānā.

**HEALTHFUL**, *a.* free from sickness, serving to promote health, wholesome, salutary—*Tan-durast, sihhat-āwar, gurārā gurārā yā mūrāṅg, mufīd yā jāṭā-mand*—Nirogi wā arogi, ārogyakar, śarīrahītakārī wā paushtik, hitakārī. [se, śarīrahītakār se.]

**HEALTHFULLY**, *ad.* in health, wholesomely—*Tan-durastī meṇ, sihhat-āwarī se*—Nirog

**HEALTHFULNESS**, *n.* the state of being well, wholesomeness, salubrity—*Tan-durastī, sihhat-āwarī, mūrājāyat yā khush-gawārī*—Arogi, śarīrahītakār, hitatā wā ārogyajanakatā. [bal. āsakt.]

**HEALTHLESS**, *a.* sickly, weak, infirm—*Bīnār, kam-zor, nā-tawān yā a'if*—Rogi, nīr-

**HEALTHY**, *a.* enjoying health, conducive to health, sound, wholesome, salubrious—*Tan-durast yā sahībū-bālan, sihhat-āwar, sahīb-o-sālīm, khush-gawārā yā mūrāṅg, mufīd*—Nirogi, ārogyajauak, bhālā-chāigā, śarīrahītakārī wā paushtik, hitakārī wā ārogyakar.

**HEALTHINESS**, *a.* the state of health—*Tan-durastī*—Rogābhāv, ārogya, arogiatā.

**HEAP**, *n.* (S.) a pile, a mass, an accumulation : *v.* to pile, to accumulate—*Āmbār,*

- ganj<sup>h</sup>, tūda yā toda ; v. jam<sup>h</sup> k., gānjnā<sup>h</sup>**—Rāsi, dher dheri wā atālā, puñj wā samūh ; v. dher wā rāsi lagānā, patnā batornā wā ekatthā k. [nichayi, pindī.]
- HEAP<sup>h</sup>, a** lying in heaps—*Ambār yā ganj ki sūrat parā huā*—Dher ke akār parā huā.
- HEAR, v. (S. *hyan*)** to perceive by the ear, to listen, to be told, to give audience, to attend ; p. t. and p. p. **HEARD**—*Sunnā<sup>h</sup>, kār-lagānā<sup>h</sup>, گوش-زان honā, istimā<sup>h</sup> k. yā mukhātī honā, lihāz k. yā mutawajjih h.*—*Śravaṇ k., kār d., samāchār-pānā, sun-wāi k., dhyān denā.* [shandū—Śrotā.]
- HEAR<sup>ER</sup>, n.** one who hears—*Sunne w<sup>h</sup>, sunwāigā<sup>h</sup>, sunan-hār<sup>h</sup>, sāmī, shinwā, nigū-HEAR<sup>ING</sup>, n.* the sense by which sounds are perceived, audience, a judicial trial—*Qumrat-i-sāmī, sāmī at yā istimā, hakim ki tahqiqāt yā tajrīb*—*Śraṇavendriya, sunwāi, vichār wā dharmavivechan.* [wā sunī hui bāt.]
- HEAR<sup>SAY</sup>, n.** report, rumour—*Afwāk, shuhra shuhrat yā samā<sup>i</sup>-bāt*—*Hūhā, charchā*
- HEAR<sup>KEN</sup>, hār<sup>ku</sup>, v. (S. *heorcan*)** to listen, to attend, to pay regard—*Kār-deni<sup>h</sup>, mutawajjih h., lihāz k.*—*Sunnā wā kār lagānā, (dhyān d. mānā.)*
- HEAR<sup>KEN</sup>-ER, n.** one who hears—*Shinwā, sāmī, mutawajjih h. w., lihāz k. w.*—*Śrotī, sunne w., sunan-hār, dhyān d. w., mānne w.*
- HEARSE, n. (Fr. *herse*)** a carriage to convey the dead ; v. to inclose in a hearse—*Ek qism ki gāri jis meṁ mardū le-jate hain ; v. murda le jāne wālī gāri meṁ rakhnā yā band k.*—*Savavāhan, sava le-jāne ki gāri ; v. savavāhan meṁ rakhnā, sava le jāne ki gāri meṁ dharnā.* [kī ohār wā rhar.]
- HEARSE<sup>CLOTH</sup>, n.** a cloth to cover a hearse—*Murda le-jāne ki gāri kī ohār*—*Savavāhan*
- HEARSE<sup>LIKE</sup>, a.** suitable to a funeral—*Mātami*—*Vilāpi, śokasūchak.*
- HEART, n. (S. *hearte*)** the primary organ of the motion of the blood in an animal body, the vital part, the chief part, the inner part, courage, spirit, affection ; v. to encourage, to animate—*Dil yā qā<sup>h</sup>, jin yā zabar, astī yā awval hissa, magz yā andarīn-hissa, दिली, himmat, mukhabbat yā nafs ; v. himmat yā dil-dārī d., tahrīk d. yā k.*—*Hriday wā antahkaran, marmma wā marmmaasthal, pradhān bhāg, garbh udar wā bhitar, sūratā, sattwa wā paurush, such bhāv wā rag ; v. dhyānas d. w., barhāwā wā dilāsā d.* [hriday meṁ garā huā.]
- HEART<sup>ED</sup>, a.** seated or fixed in the heart—*Dil meṁ garā huā, dil-nishīn*—*Hridayasthit,*
- HEART<sup>ED</sup>-NESS, n.** sincerity, warmth, zeal—*Rāstī, tūpāk,Josh yā shauq*—*Sachantī, ut-tāp, atyutkantiā wā uchchāḍatā.*
- HEART<sup>EN</sup>, hārt<sup>n</sup>, v.** to encourage, to animate—*Himmat yā dil-dārī d., tahrīk yā qum val d.*—*Dhyānas wā sāhas d., dilāsā wā barhāwā d.* [dilāsā d. w.]
- HEART<sup>EN</sup>-EN, n.** one that animates—*Tahrīk d. w., himmat-bakhsh*—*Dhyānas d. w.,*
- HEART<sup>LESS</sup>, a.** void of affection, spiritless—*Be-rahm yā sang dil, be-dil be-himmat buz-dil yā nā-mard*—*Kāthinahriday wā nirday, nirvir klivahriday wā kāyar.*
- HEART<sup>LESS</sup>-NESS, n.** want of affection or spirit—*Sang-dili yā be-rahmī, be-dili buz-dili yā nā-mardi*—*Nirdayatā wā kāthinahridayatā, viryāhīnatā wā klivatī.*
- HEART<sup>Y</sup>, a.** cordial, sincere, zealous—*Muqawwī yā muqarrin, rāst yā sādīq, dil-soz yā sar-garm*—*Paushṭik, saral nirmalachitta wā nishkapat, atyanurāgi wā atyanurakt.*
- HEART<sup>LY</sup>, ad.** from the heart, sincerely—*Rā-dil ba dil dil-n-jān-se yā dil se, sādīq-i-dil se yā rāstī se*—*Hriday chitta wā antahkaran se, sachantī wā kapatahīnatā se.*
- HEART<sup>I</sup>-NESS, n.** sincerity, zeal, eagerness—*Sādīq yā rāstī, sar-garmi yā dil-sozi, shauq*—*Sachantī wā chittanirumalatā, atyanurāgi wā uchchāḍatā, atyutkantiā wā atya-bhīlāsh.*
- HEART<sup>ACHE</sup>, n.** sorrow, pang, anguish—*Ranj yā dard-i-dil, koṭṭ yā nihāyat-dard, andoh-i-khātir yā siyāsāt*—*Hridayavyathā wā antahkaranavedanā, ativedanā wā ativyathā, yātānā.* [marmnabhedī.]
- HEART<sup>AP-PALL</sup>-ING, a.** dismaying the heart—*Dil ko khauf d. w.,*—*Hriday dahlāne w.,*
- HEART<sup>BLOOD</sup>, n.** the blood of the heart, life—*Khūn-i-dil, jān*—*Hriday kā rakt, prān.*
- HEART<sup>BREAK</sup>, n.** overpowering sorrow—*Dil-shikan, nihāyat-gam*—*Hridayabhedī, atyant śok.* [d. w.—Māntor, jī tor, hridayabhedī, marmnabhedī, atyant śok se tor d. w.]
- HEART<sup>BREAK</sup>-ING, a.** overpowering with sorrow—*Dil-shikan, khātir-shikan, gam se tor*
- HEART<sup>BRED</sup>, a.** bred in the heart—*Dil meṁ palā huā*—*Hriday meṁ palā huā.*
- HEART<sup>BRO</sup>-KEN, a.** overpowered with grief—*Dil-shikast, khātir-shikast, gam-sada*—*Māntūtā, jīntūtā, śokārtā, bhinnabriday.*
- HEART<sup>BURN</sup>, n.** an affection of the stomach—*Peṭ ki jalan<sup>h</sup>, peṭ ki pī<sup>h</sup>, kaleje ki jalan<sup>h</sup>, waja<sup>h</sup> u-l-jawāh, dard-i-mī<sup>h</sup> da*—*Amlapitta.* [Jiskā hriday phulā aur pīratā ho.]
- HEART<sup>BURNED</sup>, a.** having the heart inflamed—*Jiskā dil phulā aur dard kartā ho*—*HEART<sup>BURN</sup>-ING, n.* pain in the stomach, discontent, enmity ; a. causing discontent—*Dard-i-mī<sup>h</sup> da, nā-khushī yā ranjīdagi, dushmanī ; a. nā-khush k. w.*—*Jāṭharavedanā wā udaravyathā, asantushṭī wā asantosh, dwesh wā droh ; a. asantoshājauk, atush-tikar.* [hriday.]
- HEART<sup>CHILLED</sup>, a.** having the heart chilled—*Dil kī sard*—*Śītārttahrīday, tejohina-*
- HEART<sup>CON-SUM</sup>-ING, a.** destroying the peace—*Man ke chain yā sukḥ ko dūr k. w<sup>h</sup>.*

- HEART'DEAR**, *a.* sincerely beloved—*Aziz-tarín, jân-barâbar*—*Atipriya, barâ pyará, hridayapriya.* [meñ gara huá]
- HEART'DEEP**, *a.* rooted in the heart—*Dil meñ naqah yá garâ huá, dil-nishín*—*Hriday*
- HEART'EASE**, *n.* quiet, tranquillity—*Dil ká áram, ásaish yá áridagi*—*Hridayaswasthya wá hridayasukhi, hridayasáuti wá man ká sukh.* [sántikar.]
- HEART'EAS-ING**, *a.* giving quiet—*Dil-áram, ráhat-bakhsh*—*Hridayasukhajanak, manah*
- HEART'EAT-ING**, *a.* preying on the heart—*Dil-resh, dil-khar*—*Hridayakhádal, marimabkhakshak.* [w.]
- HEART EX-PAND-ING**, *a.* opening the feelings—*Dil-kushá*—*Hridayavikási, man kholne*
- HEART'FELT**, *a.* felt at heart, deeply felt—*Dili yá dil-nishín, bhári barâ yá gambhir*—*Chittabhav, hridayaját.* [yapirâ, hridayavedaná.]
- HEART'GRIEF**, *n.* affliction of the heart—*Dili gam, dard-i-dil, andoh-i-khátir*—*Hridaya-*
- HEART'HARDENED**, *a.* obdurate, impenitent—*Ná-tars, gair-mutaussif ná-mustagfir yá ba-taba*—*Nishthur wá pishúpahriday, paschúttipahin.*
- HEART'OF-FEND-ING**, *a.* wounding the heart—*Dil-shikan*—*Manfor.*
- HEART'QUELL-ING**, *a.* conquering the affection—*Man jine wá.*
- HEART'REND-ING**, *a.* overpowering with anguish—*Dil-ázir, dil-resh, dil-shikan*—*Manfor, marimabhedí, marimabhedí, hridayabhedí.*
- HEART'RÖB-BING**, *a.* stealing the affections—*Dil-rubâ*—*Manohar.*
- HEART'SEASE**, *n.* a plant—*Ek poudhâ, ek khotâ perh.* [marî, man dukhi, áturachitta.]
- HEART'SICK**, *a.* pained in mind or heart—*Afsarda-dil, ranjida-khátir, dil-tang*—*Man-*
- HEART'SÖRE**, *n.* that which pains the heart; *a.* violent with pain of heart—*Dard-i-dil, qalb-i-dard*; *a.* *ranjida-khátir*—*Hridayapirâ, man ki vyatha*; *a.* *aturachitta, manmarâ,*
- HEART'SÖR-RÖW-ING**, *a.* sorrowing at heart—*Afsarda-dil*—*Áturachitta.* [kshatahriday.]
- HEART'STRINGS**, *n. pl.* the tendons or nerves supposed to brace and sustain the heart—*Rag-i-dil*—*Hritpñdayaparigat-sirâli, hriday ki sirâ.* [dhaisi wá garâ hui, bhayâtur.]
- HEART'STRÜCK**, *a.* driven to the heart, dismayed—*Dil-nishín, kharf-zada*—*Chitta meñ*
- HEART'SWELL-ING**, *a.* rankling in the heart—*Dil meñ khatâkne w.*—*Chitta meñ khatâkne w.* [hridayakampakâri, chittakshobhakâri.]
- HEART'WHÖLE**, *a.* with the vitals yet unimpaired, not in love or with affections untouched—*Ná-shikast-dil, be-ishq*—*Akshatahriday wá avikalachitta, anamurâgawân wá kânasakt.* [se bhari hui—*Kamatur wá sokatur, prem wá sok se bhara huá.*]
- HEART'WOXND-ED**, *a.* filled with love or grief—*Isq-zada yá gam zada, 'ishq yá gam*
- HEART'WOXND-ING**, *a.* filling with grief—*Dil-shikan, dil-resh, dil-ázir, gam se bharne w.*—*Hridayabhedí, sok se bhare d. w., manfor.*
- HEARTH**, *n.* (S. *horth*) a place for a fire—*Chúhâ<sup>h</sup>.*
- HEARTH-MÖN-ER**, **HEARTH-PEN-ER**, *n.* a tax on hearths—*Chúhôn par karh.*
- HEAT**, *n.* (S. *hata*) the sensation produced by a hot substance, calorie, hot air, flush, excitement, agitation, passion, ardour, a course at a race, a single effort; *v.* to make hot, to warm—*Garmi, harârat, garmâ yá gam harâ, chihre par ki surkhi, josh, itirâb, sozish yá qazab, dil-soz yá sar-garmi, dardh.* *ek-hi kashish*; *v.* *garm k., gar-mânâ*—*Ushnata, ushn wá ushnâ, tûti-bayâr wá grishma, kapalarâg, uttâp, vyagrata, mad krodh wá ugratâ, uchchâpdatâ wá prachâpdatâ, charyyâ wá daurân, ek-hi prayatn*; *v.* *tapt wá ushn k., tapâna dhikane wá tâwnâ.*
- HEATER**, *n.* one that heats—*Garmâne w., garmâne-wâlî yá garm-karne-wâlî chiz*—*Tapâne wá dhikane w., tapâne-wâlî vastu.*
- HEAT'LESS**, *a.* cold, without warmth—*Sard, thandhâ*—*Śital, jûr wá jûrâ*
- HEATH**, *n.* (S. *hoth*) a shrub, a place overgrown with heath, a wild tract—*Jhâp<sup>h</sup>, jhâr<sup>h</sup>, jhâr se bhari hui jagah<sup>h</sup>.*
- HEATH'ER**, *n.* a shrub, heath—*Jhâp<sup>h</sup>, jhârî yá jhâr se bhari hui jagah<sup>h</sup>.*
- HEATH'Y**, *a.* full of heath—*Jhâr-dâr*—*Jhâmay.* [ha<sup>h</sup>.]
- HEATH'COCK**, *n.* a bird that frequents heaths—*Ek chiriyâ jo jhârôn meñ jâyâ karti*
- HEATH'POUT**, *n.* a bird—*Ek bhânt ki chiriyâ<sup>h</sup>.*
- HEATHEN**, *hē'thn*, *n.* (S. *hathen*) one ignorant of the true God, a pagan, a gentile, the gentile nations; *a.* pagan, gentile—*Mushrik, but-parast, kâfir, but-parast gaum*; *a.* *mushrik, but-parast*—*Asaddharmnasevi, pratimâpūjak, murttipūjak, murttipūjak jâti*; *a.* *pratimâpūjakasambandhi, murttipūjakasambandhi.*
- HEATHEN-ISU**, *a.* belonging to the heathens—*But-parastôn ke muta'alliq*—*Murttipūjakasambandhi, pratimâpūjakasambandhi.*
- HEATHEN-ISH-LY**, *ad.* in the manner of heathens—*Rut-parastôn ke taur par, but-parastî se*—*Murttipūjakôn ki riti se, pratimâsevakoñ ki riti se.*
- HEATHEN-ISH-NESS**, *n.* state of the heathens—*But-parastôn ki hâlat, but-parastî*—*Murttipūjakôn ki dasâ, pratimâpūjâ.* [pūjâ, pratimâpūjâ.]
- HEATHEN-ISM**, *n.* paganism, gentilism—*But-parastî, but-parastish yâ shirk*—*Murtti-*
- HEATHEN-IZE**, *v.* to render heathenish—*Mushrik yâ but-parast k.*—*Asaddharmnasevi-k., murttipūjak k.*

- HEAVE**, *v.* (S. *hebban*) to lift, to raise, to throw, to cause to swell, to swell or rise, to pant; *p. t.* HEAVED or HÖVE, *p.p.* HEAVED or HÖVEN—*Uthán<sup>h</sup>, ubhár<sup>n</sup> yá un-arná<sup>h</sup>, phenkná yá dálwá<sup>h</sup>, phuláná<sup>h</sup>, phúlá yá uthwá<sup>h</sup>, háuphna<sup>h</sup>.*
- HEAVE**, *n.* a rising, a swell, an effort—*Uthán<sup>h</sup>, phulán<sup>h</sup>, koshish—Uñchán ubhár wá uthaw, phulawat, cheshtá wá prayás.*
- HEAVER**, *n.* one who heaves—*Uthane w<sup>h</sup>, ubhárne w<sup>h</sup>, unárne w<sup>h</sup>.*
- HEAVING**, *n.* a panting, a rising, a swell—*Heuphí<sup>h</sup>, uthán uñchán yá ubhár<sup>h</sup>, phulan yá phulawat<sup>h</sup>.* [charháwá<sup>h</sup>.
- HEAVE'OFF FERRING**, *n.* an offering among the Jews—*Yahúdiyón ke bích meñ ek bali yá*
- HEAVEN**, *hēv'n, n.* (S. *hevon*) the expanse of the sky, the regions above, the habitation of God and the blessed, the Supreme Power—*Falak yá asmán. 'átam-i-bálá, bihišt yá jannat, Alláh—Gagan, nabh vyom wá antarikh, swarg pnyalok vaikunth wá baikuñth, Paramēswar wá Paramātmá.*
- HEAVEN-LY**, *a.* resembling heaven, celestial, supremely excellent; *ad.* in the manner of heaven, by the influence of heaven—*Bihisht yá jannat, falak yá asmán, uñhát kháb—ad. bihišt taur se, Alláh ki tāqat yá qudrat se—Swargiya vaikunth wá baikuñth, antarikh wá nabhaṣṭha, param uttam; ad. swargiya riti se, īswari śakti se.*
- HEAVEN-LI-NESS**, *n.* supreme excellence—*Nihát khāb—Uttamā, param-uttamā.*
- HEAVEN-WARD**, *ad.* towards heaven—*Bihisht ke taraf, asmán ke taraf—Swarg; ki or, antarikh wá gagan ki or.* [swargotpanna.
- HEAVEN-BORN**, *a.* descended from heaven—*Jannat-zāda, bihišt-zāda—Swargajāt,*
- HEAVEN-BRED**, *a.* produced in heaven—*Bihisht meñ paidā huā—Swargotpanna.*
- HEAVEN-BUILT**, *a.* built by divine agency—*Ilāh tāqat se banā huā, Khulā ki qudrat se banā huā—īswari śakti wá prabhāw se bana huā.*
- HEAVEN-DIRECTED**, *a.* raised toward heaven, taught or directed by heaven—*Asmān ki taraf uthā huā, rashid—Gagan wá ākāś ki or uthāyā huā, paramātmāperit wá īswaropadišt huā.* [datta.
- HEAVEN-GIFTED**, *a.* bestowed by heaven—*Khulā-dād—īswar kā diyā huā, īswara*
- HEAVEN-LY-MINDED**, *a.* having the affections placed on heaven and spiritual things—*Bihisht aur dīn chizōn ki taraf rāqib—Paramārthabuddhī, paramārthasakt.*
- HEAVEN-LY MIND ED-NESS**, *n.* the state of having the affections placed on spiritual things—*Bihisht aur dīn chizōn ki taraf rāqib—Paramārthasaktī, param artha buddhī.*
- HEAVEN WARRING**, *a.* warring against heaven—*Alláh se lāgne w.,—īswar se lāgne w.*
- HEAVY**, *a.* (S. *biḥī*) weighty, ponderous, sorrowful, dejected, afflictive, burdensome, sluggish; *ad.* with great weight—*Wazn, girān, gamgīn yā mulāl, afsorda, rawi-rasen, sahit, sust yā kihil; ad. bare wazn se, girān, se—Bhārī, bhārawān, śakīrtta wā śakīrtwāt, udās, dukhakar wā pīrkār, duṣah wā kashṭakar, dhīna wā mand; ad. bare bhār se.*
- HEAVY-LY**, *ad.* with great weight—*Bare wazn se, girānī se—Bare bhār se.*
- HEAVY-NESS**, *n.* weight, depression—*Wazn bār girānī yā sa'ālat, afsordagi susti yā gam-gīnī—Bhār, udāsī.*
- HEB'DO-MAD**, *n.* (Gr. *hebdomas*) a week—*Hafta, sāt-dīn<sup>h</sup>—Saptāh, saptadin.*
- HEB'DO-MADLY**, **HEB'DO-MAD-RY**, *a.* weekly—*Har hafta, hafta-hafta—Saptāhik.*
- HEB'DO-MAT'ICAL**, *a.* weekly—*Har-hafta, hafta-hafta—Saptāhik.*
- HEBETATE**, *v.* (L. *hebes*) to dull, to blunt—*Kund-zihā k., kund k.—Jar wā mūrḥ k., bhoñthā bhoñthā wā bhota k.* [wā bhoñthā.
- HEBETIDE**, *n.* dullness, bluntness—*Kund-zihā, kundi yā kundani—Mūrḥatā, jaratā*
- HEBREW**, *hēbrū, n.* (H. *Eber*) an Israelite, a Jew, the Hebrew language; *a.* relating to the people or language of the Jews—*Ibrānī, Yahūdī, Ibrānī zabān yā Yahūdī zabān; a. Ibrānī, Ibrī, Yahūdī, Ibrānī zabān ke mutā'alliq—Ibrānī, Yihudiya wā Yahūdī, Yihudiyabhāshā wā Yahūdī bhāshā; a. Yahūdī lokavishayak, Yahūdī bhāshāsambandhī, Yihudiyabhāshāvishayak.*
- HEBREW-ESS**, *n.* an Israelitish woman—*Yahūdī aurat—Yahūdī wā Yihudī strī.*
- HEBREW-ISM**, *n.* a Hebrew idiom—*Yahūdī zabān kē muhāvārā—Yahūdīyōn ki vāgritī wā vāgdhārā, Yihudiyabhāshānusūtrī vāgyapār.*
- HEBREW-IST**, **HEBREW'IAN**, *n.* one skilled in Hebrew—*Ibrānī-dān, Yahūdī zabān meñ māhīr shakhś—Yahūdī wā Yihudī bhāshā meñ nipūn jān, Yihudiyabhāshāvyutpanna.* [bail ki qurbānī—Sau bail kā bali, sātagomēdh.
- HEC'A-TOMB**, *hēc'a tōm, n.* (Gr. *hekaton, bou*) a sacrifice of a hundred oxen—*Sau*
- HECTIC**, **HECT'ICAL**, *a.* (Gr. *hexis*) habitual, constitutional, morbidly hot—*Ma'mūlī, zātī yā paidāshī, madqiy—Vyavahārik wā vyāvahārik, swābhāvīk, jwārī wā jwarī.*
- HECTIC**, *n.* a hectic fever—*Tap-dīqq—Dhātusthajwar, kshayajwar.*
- HECT'ICAL-LY**, *ad.* constitutionally—*Sarīshṭ yā sirīshṭ se—Swābhāv se.*
- HECTOR**, *n.* (Gr.) a bully; *v.* to bully—*Shēkhī-bāz, akār-fūn, kalla-zan, lāf-zan; v.*

*dhirānā<sup>b</sup>, dhambkānā<sup>b</sup>, kulla-zanī lāf-zanī yā gurfaḥ k.*—Pharphariyā, phānkṛā, hurmushtak.

**HĒC-TOR-LY**, *a.* blustering, insolent—*Kalla-zan akar-fīn yā lāf-zan, gustākḥ yā shokḥ*—Mukbar dhūmadhānī wā kalahakāri, pragalbh wā uddhat.

**HĒD**(JE, *n.* (*S. hedge*) a fence made of thorns or shrubs; *v.* to inclose with a hedge, to surround, to hide, to skulk—*Kāntē yā jhāron kī tattī bār yā aherā<sup>b</sup>*; *v. kāntōn yā jhāron kī tattī se gherā<sup>b</sup>, rūndhā<sup>b</sup> yā gherā<sup>b</sup>, chhāpnā<sup>b</sup>, lūknā yā dabaknā<sup>b</sup>.*

**HĒD-EU**, *n.* one who works at hedges—*Kāntōn yā jhāron kī tattī bāndhuc w<sup>b</sup>, bār bāndhuc w<sup>b</sup>.* [wā adbhāmajātiya, aprasiddh.]

**HĒDGE-BORN**, *a.* of mean birth, obscure—*Kāmīnā yā kam-nasab, gum-nām*—Hīnavarn.

**HĒDGE-NŌG**, *n.* an animal set with prickles—*Khār-pusht, darrāḥ, dal-dul, sāhi<sup>b</sup>*—Sallakī.

**HĒDGE-NŌTE**, *n.* a term for low writing—*Yāh lafz pēch nurishṭa ke liye ba-tanr haqārat ke mustāmal kotā hatī*—Yāh šabd adham lekh ke nimitta ghrīnāsūchan karne meṁ kam ātī hai.

**HĒDGE-ŲIG**, *n.* a young hedgehog—*Sāhi kā bachcha<sup>b</sup>*—Sallakī arthāt sāhi kā śivak.

**HĒDGE-RŌW**, *n.* a row of trees or bushes—*Darakhṭōn yā jhāron kī qatār*—Peyōn wā jīariyōn kī pāntī, vrikṣapāntī.

**HĒDGE-PAR ROW**, *n.* a bird—*Ek chiriyā jo jhāron kī atīyōn meṁ jāyā kartī hai<sup>b</sup>.*

**HĒDING BILL**, *n.* a hook for cutting hedges—*Jhāron kī jittiyōn yā ōar ke kāṭne kā dūc yā hātisudā<sup>b</sup>.*

**HĒED**, *v.* (*S. heed*) to mind, to regard, to attend; *n.* care, caution, notice—*Khayāl k., liḥāz k., dīl d., gaur k. yā iltifāt k.*; *n. khabar-dārī, hosh-yārī, dhāz yā khayāl*—Dhyān-rakṣā dhyan d. wā dhyān k., mānū, kāhī mānī wā man lagānā; *n. sāva-dhānī, chaukasi, wā chaukasi, manoyog.* [Sachet wā sachet, savadhān, manoyogi.]

**HĒEDFUL**, *a.* watchful, cautious, attentive—*Khabar-dār, hosh-yār, mutawajjih*.

**HĒEDFULLY**, *ad.* attentively, carefully—*Tuwajjuh se, iltifāt khabar-dārī yā hosh-yārī se*—Manoyog se wā man lagātār, savadhānī chaukasi wā chaukasi se.

**HĒEDFULNESS**, *n.* caution, vigilance, attention—*Hosh-yārī, be-āwāk yā khabar-dārī, mutawajjih*—Savadhānī, chaukasi wā chaukasi, manoyog wā man lagaw.

**HĒEDLESS**, *a.* negligent, inattentive, careless—*Ġafī, be-iltifāt, be-khabar, be-parwā yā be-fikr*—Pramāṇī dhūlā asoch wā achet, amanoyog, savadhān.

**HĒEDLESSLY**, *ad.* carelessly, inattentively—*Ġafāt yā be-khabari se, be-iltifātī yā ādam-tuwajjuh se*—Asavadhānī se, amanoyog se wā binā man lagāye.

**HĒEDLESSNESS**, *n.* carelessness, negligence—*Be-khabari, be-parwā yā be-fikrī, Ġafāt yā be-iltifāt*—Asavadhānī, amanoyog wā pramāṭatā.

**HĒEL**, *n.* (*S. heel*) the hind part of the foot; *v.* to dance, to add a heel—*Er<sup>b</sup>*; *v. nāchnā yā nāchnā<sup>b</sup>, erī jōrnā yā erī bagānā<sup>b</sup>.*

**HĒEL-PIECE**, *v.* to put a piece of leather on a shoe-heel; *n.* a piece fixed upon the heel—*Jete kī erī ke ūpar chamrē kā ek tukrā lagānā<sup>b</sup>*; *n. tukrā yā erī ke ūpar jor yōg wā cheshtā, dīgā jātī hai<sup>b</sup>.*

**HĒFT**, *n.* (*heft*) heaving, effort—*Haiphī<sup>b</sup>, koshish yā jumbish*—Haphhaphālat, ud-Heftēn, *a.* heaved, expressing agitation—*Uthānā gayā<sup>b</sup>, ghabrāyā<sup>b</sup>.*

**HĒGIRA**, **HĒIR-ERA**, *n.* (*Ar.*) the Mohammedan epoch or era reckoned from the day of Muhammad's flight from Mecca July 16, A. D. 622—*Sar-i-hijri*—Yāvanikaśik, Muslimānī sāk.

**HĒIFER**, *n.* (*S. heifer*) a young cow—*Bachhiyā<sup>b</sup>, kalor<sup>b</sup>, osar<sup>b</sup>.*

**HĒIGHT**, *liḥ, int.* expressing languor or uneasiness—*Ah<sup>b</sup>, oh<sup>b</sup>, are are<sup>b</sup>, oho<sup>b</sup>.*

**HĒIGHT**, *hū, n.* (*S. height*) elevation, altitude, summit, high place, utmost degree—*Balawāī raf'at irtifāḥ yā balawāī, anj, sar, ūchā-pānāḥ, pahār yā tūlī<sup>b</sup>, hadd-ūarjā yā intihā*—Uchchātī, ūchāī, chāī sikhār wā sring uchchasthān tūkrā tōkar tōkar, dhūhā dhūhā wā parvat, paramvadhī.

**HĒIGHTEN**, *hit n, v.* to raise high, to improve—*Uchhā k<sup>b</sup>, taragqī-d. yā bih-tar k.*—Unnat k. wā ūthānā, utkriṣṭ k. sudhirmā wā ban nā.

**HĒIGHTENING**, *n.* improvement, aggravation—*Taragqī yā durustī, ziyādātī*—Sudhrāw wā banāw, vridhī. [rup, atidusht.]

**HĒINOUS**, *a.* (*Fr. haine*) atrocious—*Kāḥira, shadid, saḥt, zabīn, sharīr*—Ghor, dā-

**HĒINOUSLY**, *ad.* atrociously, wickedly—*Be-shiddat yā saḥtī se, shararat yā zabīn se*—Daraṇ rūp se wā atyāchārāpūrvak, atidushtatā se.

**HĒINOUSNESS**, *n.* atrociousness, wickedness—*Shiddat saḥtī yā zabīnī, nihāyat shararat yā bad-zātī*—Ghoratā dārupatī wā atyāchār, atidushtatā wā patak.

**HEIR**, *ar, n.* (*L. heres*) one who inherits or succeeds to the property of another; *v.* to inherit—*Wāris*; *v. wāris honā, irs yā mirās lenā*—Uttarādhikāri, rikṭhubbāgi, anubhāri; *v. uttarādhikāri h., uttarādhiakar se pānt.*

**HĒIRDOM**, *n.* the state or possession of an heir—*Wirāsāt, mirās*—Uttarādhiakāritā.

**HĒIR-ESS**, *n.* a female who inherits—*Wārisa, zan-i-haq-dār*—Uttarādhiakāriṇī, dāyādī.

**HĒIRLESS**, *a.* without an heir—*Lā-wāris, be-wāris*—Adāyik, dāyādahin.



- HĒIR'**SHIP, *n.* the state of an heir—*Mírās, wīránt*—Uttarádhikarítā.
- HĒIR'**LÓOM, *n.* any furniture or moveable which descends by inheritance—*Maurúsi māl-i-mangúla*—Jo patirik asthāwaradhan vaṇsakram se miltā hai.
- HĒLD**, *p.t.* and *p.p.* of *hold*—*Hold kā māzi-mullag aur māzi-mā'ūf'alai-hi yā f'l-i-mā'ūf*—Hold kā sāmānyabhūt aur pūrnakryā wā pūrvakalikakriyā.
- HE-LI'A-CAL**, *a.* (Gr. *helios*) emerging from the light of the sun or entering it—*Aftāb ki roshni se nikalne w. yā us meñ pailhne w.*—Sūrya ko prakāś se nikalne w. wā us meñ pailhne w.
- HE-LI'A-CAL-LY**, *ad.* as if emerging from the light of the sun—*Goyā dīp ki roshni se nikaltā huā*—Jānōn sūrya ke prakāś se nikaltā huā.
- HĒ'LI-O-TROPĒ**, *n.* (Gr. *helios, trepo*) a plant which turns towards the sun, the sunflower, a mineral—*Ek gism kā pandhā jiskā rukh āftāb ki taraf phirā rāhtā hai, gul-i-āftāb, kānī yā mā'dani shai*—Ek chhotā per jo sūrya ki or phir jātā hai, sūryyakamal, ākariyadravya. [ghumanwā rekhī, marorī wā bhaūwāw.]
- HĒL'IX**, *n.* (Gr.) a spiral line, a winding—*Pech-dār khatt, pech*—Alakākār rekḥā wā.
- HĒL'I-CAL**, *a.* spiral, winding—*Pech-dār, pechkilā yā pech-dar-pech*—Ghumanwā, bhaūwatā.
- HĒLL**, *n.* (S.) the place of the devil and wicked souls—*Dozakh, jahannam, saqar, jahīm, dārul-bawār*—Narak, narak, pātāl, rasātāl, māgalok, adholok.
- HĒLL'ISH**, *a.* relating to hell, infernal—*Dozakhī, jahannamī*—Narakīyā wā narakī, narakī wā pātālīyā. [pisāchavat wā dushatātā se.]
- HĒLL'ISH-LY**, *ad.* infernally, wickedly—*Dozakhī taur se, sharārat se*—Narakī rīti se.
- HĒLL'ISH-NESS**, *n.* extreme wickedness—*Nihāyat sharārat, shaitānīyat*—Atidushatātā.
- HĒLL'WARD**, *ad.* towards hell—*Dozakh ki taraf*—Narak ki or. [pāpishatwā.]
- HĒL'Y**, *a.* having the qualities of hell—*Dozakhī, jahannamī*—Narakī, narakī.
- HĒLL'BLACK**, *a.* black as hell—*Dozakh ke mānind kūtā, jahannam sā kūtā*—Narak sarīkhā kālā, narak ke sadris kālā. [mā huā.]
- HĒLL'BORN**, *a.* born in hell—*Dozakh meñ paidā huā*—Narakotpanna, narak meñ jan-
- HĒLL'BRĒD**, *a.* produced in hell—*Jahannam meñ paidā huā*—Narak meñ utpanna huā. [gayā.]
- HĒLL'BREWED**, *a.* prepared in hell—*Dozakh meñ taiyār kiya gayā*—Narak meñ banāyā.
- HĒLL'BRÖTH**, *n.* an infernal composition—*Ture kīm ke liye pukāyā huā khānā*.
- HĒLL'CAT**, *n.* a witch, a hag—*Dāin, chupail yā chupēḥ*.
- HĒLL'DOÖMED**, *a.* consigned to hell—*Dozakh meñ dūtā gayā, dozakhī*—Narakagāmī, narakī, narak meñ dūtī huā.
- HĒLL'HAG**, *n.* a hag of hell—*Dozakh ki dāin yā chupail*—Narak ki dāin wā chupail.
- HĒLL'HAT ED**, *a.* abhorred like hell—*Dozakh ke mānind mukrāḥ, jahannam ke mānind nafrat kiya gayā*—Narak ke sadris ghrinī kiya gayā.
- HĒLL'HÄUNT-ED**, *a.* haunted by the devil—*Bhūtāḥ*.
- HĒLL'HÖUND**, *n.* a dog of hell, an agent of hell—*Sag-i-jahannam, dozakh kā gumāshat*—Narak kā kutṭā, narak kā kiryādhis.
- HĒLL'KITE**, *n.* a kite of infernal breed—*Jahannamī chīl*—Narakī chīl.
- HĒLL'LE-BÖRE**, *n.* (Gr. *helleboros*) a plant—*Pandhā yā ek chhotā per*, *kutk*.
- HĒLL'LE-BORISM**, *n.* a preparation of hellebore—*Kutkī ki dawā*—Kutkī ki aushadh.
- HĒLL'LE-NIC**, *a.* (Gr. *Hellen*) Grecian—*Yūnānī*—Yavaniyā, yavanadeviyā.
- HĒLL'LE-NISM**, *n.* a Greek idiom—*Yūnānī muḥāwara, Yūnānī zabān kā muḥāwara*—Grikabhāshānusāri vigyāpār, Grikabhāshā ki vāgrīti.
- HĒLL'LE-NIST**, *n.* one skilled in the Greek language, a Jew who spoke the Greek language—*Yūnānī zabān meñ mukhār yā ālīm shakhṣ, Yahūdī jo Yūnānī zabān bolṭā thā*—Grikabhāshā meñ nūjān jān, Yahūdī wā Yihūdīyā jo Grikabhāshā bolṭā thā.
- HĒLL'LE-NISTIC**, **HĒLL'LE-NIS'TI-CAL**, *a.* pertaining to the Hellenists—*Un logon yā Yahūdīyon ke muta'alliy jo Yūnānī zabān bolṭe the*—Un logon Yahūdīyon wā Yihūdīyon kā sambandhī jo Grikabhāshā bolṭe the. [mutābiq—Grikabhāshā ke anusar.]
- HĒLL'LE-NIS'TI-CAL-LY**, *ad.* according to the Hellenistic dialect—*Yūnānī muḥāwara ke*
- HĒLL'LE-NIZE**, *v.* to use the Greek language—*Yūnānī zabān kā istīmāl k.*—Grikabhāshā kā vyavahār k. [vāḥ; v. chālānā.]
- HĒLM**, *n.* (S. *helma*) the instrument by which a ship is steered: *v.* to steer—*Pat-*
- HĒLM'S**MAN, *n.* one who steers a vessel—*Sukkān-gir, sukkānī*—Mānjhi, patwār pakarne w. [shañi, mastak ke nimittā lohe kā ṭop.]
- HĒLM**, *n.* (S.) armour for the head—*Khod, magfar yā migfar*—Śirastra, mastakarak.
- HĒLMED**, *a.* furnished with a helm—*Khod-dār*—Śirastraviśiṣṭ, mastakarakhaṇīviśiṣṭ, mastak meñ lohe kā ṭop diye huā. [mastakarakhaṇī.]
- HĒL'MET**, *n.* armour for the head, a head-piece—*Khod, magfar yā migfar*—Śirastra.
- HĒL'MET-ED**, *a.* wearing a helmet—*Khod-dār, magfar yā migfar diye hue*—Mūñr meñ lohe kā ṭop diye hue, mastakarakhaṇīviśiṣṭ, śirastraviśiṣṭ. [dās.]
- HĒL'OT**, *n.* (Gr. *helos*) a Spartan slave—*Spārīā shahr kā gulām*—Sprātī nagar kā

**HĒLP**, *v.* (S. *helpan*) to assist, to support, to aid, to relieve, to remedy, to prevent, to avoid; *n.* assistance, aid, support, succour—*Madad k.*, *pushti k.*, *imād d. yā k.*, *kam yā taklīf k.*, *chūra-sāzi yā tadbīr k.*, *bāz-rakhnā yā raf k.*, *parhez k.*; *n.* *madad*, *imād*, *pushtī*, *himāyat dast-giri madad-gāri isti'ānat yā taqwiyat*—*Sahāyatā k.*, *sah-bhālnā*, *upakār k.*, *ghatānā wā halkā k.*, *upāy k.*, *dūr k.* wā *roknā*, *bachānā wā barāw rakhnā*; *n.* *sahāyatā*, *upakār*, *sahūrā*, *ūray wā upāy*.

**HĒLP'ER**, *a.* one who helps, an assistant—*Madad-gār yā mumidd*, *mu'āwin yā pushti-bān*—*Upakāri wā upakārak*. *sahāyak wā sahakāri*.

**HĒLP'FUL**, *a.* giving help, useful, salutary—*Madad-gār*, *mufid*, *sihhat-āwar yā fāida-mand*—*Sahāyak*, *upakāri wā upayogi*, *hitakāri wā śarirahitakāri*.

**HĒLP'FUL-NESS**, *n.* assistance, usefulness—*Madad*, *sūd-mandī yā fāida-mandī*—*Sahāyatā*, *upayogitā*.

**HĒLP'LESS**, *a.* wanting help or support—*Be-chāra*, *lā-chār*, *be-murabbī*, *be-yāwar*, *be-mag-dūr*, *be-bāl-o-par*, *lā'ilāj*—*Nirupāy*, *nirāśray*, *asahāy*, *niravalamb*, *vivas*, *abas*.

**HĒLP'LESS-LY**, *ad.* without help or support—*Be-chārāgi se*, *be-magdūri se*, *lā-chārāgi se*—*Binā upāy*, *binā āśray*, *nirāśrayatwa se*.

**HĒLP'LESS-NESS**, *n.* want of ability or succour—*Lā-chārāgi*, *be-chārāgi*, *be-magdūri*—*Nirāśrayatwa*, *upāyahinatā*, *nirupāyatwa*.

**HĒLP'MATE**, *n.* a companion, an assistant—*Sāthīh*, *maul-gār*—*Saūgi*, *sahāyak*.

**HĒL'TER-SKĒL'TER**, *ad.* (L. *hilariter*, *celeriter*?) in hurry and confusion—*Harbārī aur ghabrahāt meḥ*.

**HĒL'VE**, *n.* (S. *helf*) the handle of an axe—*Kulhāri lā beṭh*.

**HĒM**, *n.* (S.) the edge of a garment doubled and sewed, a border; *v.* to form a hem, to border, to inclose—*Sanjāf yā magzī*, *qor kanāra yā kināra*; *v.* *sanjāf yā magzī layānā*, *kināra-mirānā*, *ghor-lenāh*—*Añchal wā goṭ*, *kor wā kagar*; *v.* *turpanā lurihiyānā wā añchal lagānā*, *kor wā goṭ lagānā*, *ghernā wā chheṭknā*.

**HĒM**, *n.* (D. *hemmen*) a sort of voluntary cough; *v.* to utter a hem; *int.* hem!—*Apu se khāisnā yā khukhīrāḥ*; *v.* *binā khāisī ke khukhīrāḥ yā khāisnā*; *int.* *heḥ*.

**HĒM'T-CY-CLE**, *n.* (Gr. *hemisus*, *kuklos*) a half circle—*Nisf-dāira*, *nīm-dāira*—*Arddhavratta*, *arddhachakra*.

**HĒM'T-SPHĒRE**, *n.* (Gr. *hemisus*, *sphaira*) half a sphere or globe—*Nisf-kura*, *nīm-kura*.

**HĒM'T-SPHĒR'IC**, **HĒM'T-SPHĒR'IC-AL**, *a.* containing half a sphere, half round—*Nīm-kura*, *nisfu-t-kura*—*Arddhamanḍali*, *arddhagolīkār*.

**HĒM'T-STICH**, *n.* (Gr. *hemistus*, *stichos*) half a verse, a verse not completed—*Misrā'*, *Arddhaślokaśambandhi*, *ślokaṛddhaviśayaḥ*.

**HĒM'T-STICH-AL**, *a.* pertaining to a hemistich—*Misrā' yā misrā' ke mutā'alliq*—*Arddhaślokaśambandhi*, *ślokaṛddhaviśayaḥ*.

**HĒM'LOCK**, *n.* (S. *hemleuc*) a plant—*Shukrān*—*Tikshy aushadhi viśesh jismēn*.

**HĒM'OR-RHAGE**, **HĒM'OR-RHAGEY**, *n.* (Gr. *haima*, *rhagmos*) a flux of blood—*Jiryān-ikhān*, *ru'āf*, *akhsir*, *said-d-dam*—*Raktasrāv*, *rudhirasrāv*, *raktaprayāh*.

**HĒM'OR-RHOIDS**, *n. pl.* (Gr. *haima*, *rheo*) the piles, emoroids—*Dacisir*—*Arāsarog*, *arā*.

**HĒM'OR-RHOID-AL**, *a.* relating to hemorrhoids—*Davāsir ke mutā'alliq*—*Arāsarogaviśaya*.

**HĒMP**, *n.* (S. *hemp*) a fibrous plant—*Patuā yā patnāḥ*, *pātḥ*.

**HĒMP'EN**, *a.* made of hemp—*Patuā patnā yā pāt kāḥ*.

**HĒMP'y**, *a.* resembling hemp—*Patuā sūḥ*, *pāt sarikhāḥ*.

**HĒN**, *n.* (S.) the female of birds, the female of the domestic fowl—*Māda*, *murgī yā mākiyān*—*Pakshīni*, *kukkutī*.

**HĒN'BANE**, *n.* a poisonous plant—*Zahr-dār nobāt*—*Ek paudhā jismēn viśesh hotā hai*.

**HĒN'HEART-ED**, *a.* cowardly, dastardly—*Buz-dil*, *nē-nard*—*Darpoknā*, *kādar wā kāyar*.

**HĒN'PECKED**, *a.* governed by a wife—*Zan-murid*, *zorū kā mutī*—*Strivas*, *strijit*, *stri ke adhin wā ādhin*.

**HĒN'ROOST**, *n.* a place where poultry roost—*Murg-khāna*—*Kukkutālay*, *kukkutanivāsa*.

**HĒNCE**, *ad.* (S. *hence*) from this place, from this time, from this cause—*Yahān se yā is jagah seḥ*, *ab seḥ*, *is-tijēḥ*.

**HĒNCE-FORTH**, *ad.* from this time forward—*Ab seḥ*, *āgēḥ*, *ba'd iskr*.

**HĒNCE-FORWARD**, *ad.* from this time forward—*Ab seḥ*, *āgēḥ*, *ba'd iske*.

**HĒN-DE-CA-SYLLA-BLE**, *n.* (Gr. *hendeka*, *syllabē*) a metrical line of eleven syllables—*Ek misrā' jismēn lafz ke gūrah juz raḥte haiḥ*—*Ek pad jismēn igarah śab-dakhaṇḍ raḥte haiḥ*.

**HE-PAT'IC**, **HE-PAT'IC-AL**, *a.* (Gr. *hepar*) belonging to the liver—*Jigari*, *kaḥdī ya'nī jigār ke mutā'alliq*—*Yakritsambandhi*.

**HĒPTA-GŌN**, *n.* (Gr. *hepta*, *gonia*) a figure with seven angles and sides—*Haft-pahlū*, *haft-gosha*, *masabba*—*Saptakon*, *saptabhuj*.

**HEP'TA-GŌ-NAL**, *a.* having seven angles—*Haft-pahlū*, *haft-gosha*—*Saptabhuj*, *saptakon*.

**HEP-TAM'ER-EDE**, *n.* (Gr. *hepta*, *meris*) that which divides into seven parts—*Jo shai sāt hisson meṇ taqsim kartī hai*—*Jo sāt bhāg meṇ bāntai*.

**HĒPTAR-CHY, n.** (Gr. *hepta, archē*) a sevenfold Government—*Ek hī waqt sāt bādshāhōn kī bāham mil-ke ek mulk per hukūmat*—*Ek-hī kāl meñ sāt rājōn kī milkar rāj.*

**HĒP-TĀR'CHIC, a.** denoting sevenfold rule—*Ek hī waqt meñ sāt bādshāhōn kī bāham mil-ke ek mulk par hukūmat zāhir k. v.*—*Ek hī kāl meñ sāt rājōn kī milkar rāj prakāś k. w.*

**HĒP-TAR-CHIST, n.** one of seven rulers—*Un sāt bādshāhōn meñ se ek bādshāh jo bāham mil-ke ek hī waqt meñ ek hī mulk par hukūmat karte haiñ*—*Un sāt rājōn meñ se ek rājā jo milkar ek hī kāl meñ ek bī des meñ rāj karte haiñ.*

**HĒR, pr.** (S. *hyre*) belonging to a female, the objective case of *she*—*Iskā yā uskā<sup>b</sup>, isko yā usko<sup>b</sup>, [yāh lafz ism-i-muannus ke liye āta hai]*—*[Yāh šabd striling ke nimitta āta hai.]*

**HĒRS, the possessive case of she**—*I-skā<sup>b</sup>, [yāh lafz ism-i-muannus ke liye āta hai]*—*[Yāh HĒR-SĒLF, pr. the emphatic and reciprocal form of she and her—Wah āp<sup>b</sup>, āp hī<sup>b</sup>, [yāh lafz ism-i-muannus ke liye āta hai]*—*[Yāh šabd striling ke nimitta āta hai.]*

**HĒR'ALD, n.** (Ger. *herold*) an officer whose business is to carry messages between princes and to regulate all matters at public ceremonies, a proclaimer, a forerunner; v. to introduce as by herald—*Elehī yā āmm rasmon kī mulkūmim, munāsi, pesh-ran; v. ba-tawr elehī ke wāsile se dākhil k. yā mul'ūqāt karinā*—*Rājādūt wā rājghatak, dhindhoriyā, agesar agesar wā agragūmī; v. māneñ rājādūt ke dwārā praveś k. wā bheñt karinā.*

**HĒR'Ā'DIC, a.** relating to heraldry—*Fann-i-ansāl-nawisi aur tagma-dānī ke munā'allig, elehī-garī ke mutā'allig, āmm rasmon ke ihtimām ke mutā'allig*—*Kulmapadachihnavishayakavidyāsambandhī, kulmapadachihnavishayak, vaiśvavidyāśhak, rājādūtavidyāvishayak, rājādūtāpadakavidyāśhak, rājghatakakāryyasambandhī, rājghatakāpadavishayak.*

**HĒR'ALD-RY, n.** the art or office of a herald, blazonry—*Elehī garī yā āmm rasmon ke ihtimāmchī kā 'uhda, fann-i-ansāl-nawisi aur tagma-dānī*—*Rājādūtavidyā, rājādūtāpad rājghatakakāryya wā rājghatakāpad, kulmapadachihnavishayakavidyā.*

**HĒR'ALD-SHIP, n.** the office of a herald—*Elehī garī, āmm rasmon ke mulkūmim kā 'uhda*—*Rājādūtāpad, rājghatakāpad.*

**HERB, ħrb, n.** (L. *herba*) a plant with a soft or succulent stalk, a vegetable—*Nabāt, rustani*—*Aushadhi wā oshadhi, butī jarī šāk butī wā lata.*

**HER-BĀ'ČOUS, a.** belonging to herbs—*Nabātātī, nabāti*—*Aushadhiyishayak wā oshadhiyishayak, śākatripādivishayak.*

**HER'BAČE, n.** herbs collectively, grass—*Nabātāt, sabza*—*Śākiāli aushadhi oshadhi wā*

**HER'BAČED, a.** covered with grass—*Ġhās se bhārā hai<sup>b</sup>.*

**HĒR'BAL, a.** pertaining to herbs; n. a book on plants, a collection of preserved plants—*Nabātātī, nabāti; n. nabātāt kī kitāb, šākhī jarī butī kā majmū'*—*Aushadhiyishayak, oshadhiyishayak, śākatripādivishayak; v. aushadhipustak trīpādivishayak-agranth wā trīpādivivaraṇavrikshapustak, śūshkatripādisamūh wā śūshka-oushadhi-samūh.*

**HĒR'BA-LIST, HĒR'BA-RIST, n.** one skilled in herbs—*Nabātāt kī kāl jānne v., nabātāt kī khāssiyat jānne v., nabātāt-dān*—*Śākatripādivishayāśāstrājñā, oshadhitripādināmagunādītattwājñā.*

**HĒR'BA-RIZE, v.** to gather herbs—*Nabātāt jam' k.*—*Aushadhi wā jarī-butī ekatra k.*

**HĒR'BA-RY, n.** a garden of herbs—*Nabātāt kā bāg*—*Aushadhiatikā, oshadhiatikā, jarī-butī kī vātikā.*

**HĒR'BE-LET, n.** a small herb—*Ek chhotī nabāt, ek chhotī jarī<sup>b</sup>*—*Ek chhotī butī wā*

**HĒR'BE'SS, a.** destitute of herbs—*Be nabātāt*—*Aushadhihīn, oshadhihīn, latahīn, binā jarī butī kī.*

**HĒR'BO-RI-ZĀ'TION, n.** the appearance of plants in mineral substances—*Kunī chizōn*

**HĒR'BV, a.** having the nature of herbs—*Nabāt-śā, nabāt kī khāssiyat kī*—*Aushadhi-guṇavāśīṣṭ, oshadhi-guṇavāśīṣṭ, śākhī-guṇavāśīṣṭ.*

**HĒR-RIV'O-ROTS, a.** feeding on herbs—*Nabāt-khor, charand yā charanda*—*Trīnablak.*

**HĒR'WOM-AN, n.** a woman who sells herbs—*Śāg-wālī<sup>b</sup>, kuñjrin yā kuñjrin<sup>b</sup>, koerin<sup>b</sup>, kachhīn<sup>b</sup>.*

**HĒR-CŪ'LE-AN, a.** like *Hercules*, very strong, large, massy—*Harkyūlīs ke mānind,*

*bahut mazbūt, bayā<sup>b</sup>, kalān yā 'azīm*—*Harkyūlīj ke salīs, barī baiawān, vrihat, bhari wā sthūlarūp.*

**HĒRD, n.** (S. *heord*) a number of beasts together, a drove, a company, a keeper of cattle; v. to run in herds, to associate, to put into a herd—*Galla, gol, guroh, gal-la-bān; v. gol meñ milnā, milnā<sup>b</sup>, gol meñ milānā*—*Nār, leñbrā wā jhūnd, samūh wā paṇḍālī, charwāh wā rakhwāl; v. nār wā jhūnd meñ milnā, sañg honā wā sith meñ milnā, nār wā jhūnd meñ milnā.*

**HĒR'DMAN, HĒRDS'MAN, n.** one who tends herds—*Galla-bān, charwāh<sup>b</sup>, rakhwāl<sup>b</sup>—*

**HERÉ**, *ad.* (her) in this place or state—*Yahán<sup>h</sup>, is 'álam meñ yá is zindagi meñ—* Itháñ, is lok meñ.

**HERÉ'A-BŪT<sup>h</sup>**, **HERÉ'A-BŪTS**, *ad.* about this place—*Kahín-idhar<sup>h</sup>, kahín-yahán<sup>h</sup>.*

**HERÉ-ÁR<sup>h</sup>TER**, *ad.* in time to come, in future; *n.* a future state—*Min-ba'd yá iske ba'd, áyanda yá áinda yá 'áqibat meñ; n. 'áqibat, 'uqbá—*Iske piche, parakál meñ, paralok meñ; *n.* paralok, parakál.

**HERÉ-ÁT<sup>h</sup>**, *ad.* at this—*Is par<sup>h</sup>.*

**HERÉ-BÍ<sup>h</sup>**, *ad.* by this—*Is se<sup>h</sup>.*

**HERÉ-IN<sup>h</sup>**, *ad.* in this—*Is meñ<sup>h</sup>.*

**HERÉ-IN<sup>h</sup>TÓ**, *ad.* into this—*Iske andar—*Iske bhitár.

**HERÉ-ŌF<sup>h</sup>**, *ad.* of this, from this—*Is lá<sup>h</sup>, is se<sup>h</sup>.*

**HERÉ-ŌN<sup>h</sup>**, *ad.* upon this—*Is par<sup>h</sup>, is par<sup>h</sup>.*

**HERÉ-ŌT<sup>h</sup>**, *ad.* out of this place—*Iske báhar<sup>h</sup>, is jagah ke báhar<sup>h</sup>.*

**HERÉ TO FŌRE<sup>h</sup>**, *ad.* formerly, anciently—*Pesh tar yá qabl is waqt ke, súbq meñ—*Áge wa pūrvád meñ. pūrv gatakál meñ wá gaye dinon meñ.

**HERÉ-UX-TÓ**, *ad.* to this—*Yahán tak<sup>h</sup>.*

**HERÉ-UP-ŌN<sup>h</sup>**, *ad.* upon this—*Is par<sup>h</sup>.*

**HERÉ-WITH<sup>h</sup>**, *ad.* with this—*Iske sáth<sup>h</sup>.*

**HERÉ-DI-TA-RY**, *a.* (L. *heres*) descending by inheritance—*Maurási, ábái—*Páitrik, pitripátri, pitrikamáyá, dáydádhik, bapauti ká.

**HERÉ-DI-TA-BLE**, *a.* that may be inherited—*Maurási hone ke qábil, maurási-shudani—*Pitripátriya, uttarádhikáropabhogya, pitriputrāparamārabhogya.

**HERÉ-DIT<sup>h</sup>-MENT**, *n.* hereditary estate—*Is, mál-i-maurási—*Páitrik rikth, gotrarikth, bapauti. [rikthádhikár se, dáydádhikár se.

**HERÉ-DI-TA-RILY**, *ad.* by inheritance—*Is se, mirási se—*Bapauti se, uttarádhikár se,

**HERÉ-TA-BLE**, *a.* capable of being inherited—*Maurási hone ke qábil, maurási-shudani—*Pitriputrāparamārabhogya, pitripátriya, uttarádhikáropabhogya.

**HERÉ-TAGE**, *n.* an inheritance, an estate—*Is mirási ná masev, gír-mangúla jácdád—*Bapauti páitrikádhikár wá páitrikádhān, sthāvarádhān wá ajāngamādhān.

**HERÉ-MITE**. See **HERMIT**.

**HERÉ-SY**, *n.* (Gr. *haires*) a fundamental error in religion, an unsound opinion—*Ilhād bid'at rafz shirk yá gun ráhi-bid'at, ná pūshā rāc—*Vaidharmma parádharm-māvalamban āpathagānan wá matāntarāpraves, kachēhi mat.

**HERÉ-SI-ĀCH**, *n.* a leader in heresy—*Mulhidon ká sar-dār, ilhād ká sar-dār, kāftron ká sar-dār—*Vaidharmmanāyik, dharmmatyāgāpravartak.

**HERÉ-SI-ĀR-CHY**, *n.* principal heresy—*Arwal yá ba'ā ilhād—*Pradhānavaidharm-masevā, pradhānamatāntarāpraves.

**HERÉ-TIC**, *n.* one who entertains erroneous opinions in religion—*Mulhid, kāfir, bid-'atī, rafzī, gum-rāh—*Vaidharmmaivalambī, vidharmmanasevī, matāntarāvalambī, nūstik.

**HERÉ-TI-CAL**, *a.* containing heresy—*Ilhādī, kāfirī—*Vaidharmmik, vipāthagāmi, dharm-maviruddh. [riti se, dharmmaviruddh ritī se.

**HERÉ-TI-CAL-LY**, *ad.* in an heretical manner—*Ilhādī yá kāfirī taur se—*Vaidharmmik

**HERÉ-OT**, *n.* (S. *here, gotan*) a fine paid to the lord of a manor at the decease of a landlord or vassal—*Khirāj ná jarimāna jo kisi āsām ke mar jāne par zamīn-dār ko diyī jatā hai—*Kar wá dand jo kisi prajā ke mar jāne par bhūswāmi ko diyā jatā hai.

**HERÉ-O-TA-BLE**, *a.* subject to the fine of heriot—*Āsām ke mar jāne par zamīn-dār ko khirāj yá jarimāna dene ko mujbūr—*Kisi prajā ke mar jāne par bhūswāmi ko kar wá dand dene ke vāstwā adhīn.

**HERÉ-TA-BLE**. See under **HEREDITARY**.

**HER-MĀPH-(O-D) TE**, *n.* (Gr. *Hermes, Aphrodītē*) an animal or plant uniting the distinctions of the two sexes—*Jān-var yá nabāt jismēñ nar aur mādū in donoñ jin-soñ ki aslī khāssiyatēñ rahtī haiñ. khunsā, hijrā<sup>h</sup>—*Jantu wá aushadhi jismēñ purush aur strī in donoñ ke mukhya dharmma rahte haiñ, kliv.

**HER-MĀPH-RO-DÉ-TY**, *n.* the union of the two sexes in one individual—*Nar aur mādū in donoñ jinsoñ ki aslī khāssiyatēñ ki ek hi meñ āmezish, hijrā-pan<sup>h</sup>—*Purush aur strī in donoñ lingoñ ke mukhya dharmmon ká ek hi meñ yog, klivāwa.

**HER-MĀPH-RO-DÉ-TIC**, **HER-MĀPH-RO-DÉ-TI-CAL**, *a.* partaking of both sexes—*Nar aur mādū in donoñ jinsoñ ki khāssiyat rakhne w.—*Purush aur strī in donoñ lingoñ ke dharmma rakhne w., klivā.

**HER-MĀPH-RO-DÉ-TI-CAL-LY**, *ad.* after the manner of a hermaphrodite—*Us jān-var yá nabāt ke taur par jismēñ nar aur mādū in donoñ jinsoñ ki khāssiyatēñ rahtī haiñ—*Us jantu wá oshadhi ki riti se jismēñ purush aur strī in donoñ lingoñ ke dharmma rahte haiñ.

**HER-MÉT<sup>h</sup>IC**, **HER-MÉT<sup>h</sup>I-CAL**, *a.* (Gr. *Hermes*) chemical, perfectly close—*Kimiyái, ba-khábī band—*Rasāyanīya, drishābaddh wá chārōñ-or-se bhālī bhāntī-se mūdā-huā.

**HER-MÉT<sup>h</sup>I-CAL-LY**, *ad.* chemically, closely—*Kimiyá se yá kimiyái taur se, chārōñ taraf*

*se ba-khūbi band*—Rasāyan se wā rasāyaniya riti se, chāron or se bhalī bhāntī mūdā huā.

**HĒR-ME-NEŪ<sup>TI</sup>C**, **HĒR-ME-NEŪ<sup>TI</sup>-CAL**, *a.* (Gr. *Hermes*) interpreting—*Samjhāne w<sup>b</sup>*.

**HĒR-MIT**, *n.* (Gr. *eremos*) one who secludes himself from society, a recluse—*Takiya-nishīn yā gosha-gīr, gosha-nishīn khalwat-nishīn yā khalwat-guzīn*—Lokatyāgi wā vānaprasth, sānsāratyāgi wā sannyāsi. [sālā.]

**HĒR-MI-TAGE**, *n.* the habitation of a hermit—*Hujra, samma'a*—Munivās, āsram, parga-

**HĒR-MI-TA-RY**, *n.* a cell annexed to an abbey—*Kisi khānqāh ke muttasil hujra yā samma'a*—Kisi math se lagā huā āsram. [vairāgin.]

**HĒR-MI-TESS**, *n.* a female hermit—*'Aurat jo gosha-nishīn hoti hai*—Sannyāsin, tapaswini,

**HĒR-MIT<sup>1</sup>-CAL**, *a.* suitable to a hermit—*Gosha-nishīn ke lāq, khalwat-nishīn ke muwāfiq*

**HĒRN**. See **HERON**. [—Lokatyāgi wā sānsāratyāgi ke yogya.]

**HĒR-NI-A**, *n.* (L.) a rupture—*Fataq yā fatq, bāl-khāya*—Antravridhīhrog, antra-

vridhī. [pahlavān gā gāzi marl—Śūr, vir.]

**HĒRO**, *n.* (Gr. *heros*) a man eminent for bravery, a great warrior—*Bahādur, shujā'*

**HĒR-O<sup>1</sup>-CAL**, *a.* relating to a hero, like a hero—*Bahādurāna, gāzi-mard ke mānind*—

Śūrasambandhī, śūr ke sadrisā. [kī riti se.]

**HĒR-O<sup>1</sup>-CAL-LY**, *ad.* in the manner of a hero—*Bahādur yā gāzi-mard ke taur se*—Śūr

**HĒR-O<sup>1</sup>C**, *a.* pertaining to a hero, reciting the acts of heroes, brave, magnanimous; *n.*

a heroic verse—*Bahādurāna yā bahādur ke mutā'alliq, jurān-maydān kī shujāt*

*kā bagān k. w., diler, gāzīgāna*; *n. bahr-i-muntazārīh*—Vīrasambandhī, viracharitra-

kathak arthāt śūron kī śūratā kā varman k. w., sāhasik wā vīryawān, mahatma; *n.*

viracharitravishayak kāvya charan wā ślok. [ke yogya, śūravat.]

**HĒR-O<sup>1</sup>-LY**, *ad.* suitably to a hero—*Jurān-maydāna, dilerāna*—Śūr kī yogyatā se, vir

**HĒR-O<sup>1</sup>-INE**, *n.* a female hero—*Bahādurnī, bahādur 'aurat*—Vīryavati, śūrī arthāt

śūr stri. [mānī, rustamī—Vīratā, śūratā, sāhas.]

**HĒR-O<sup>1</sup>-ISM**, *n.* qualities or character of a hero—*Dilerī, bahādurnī, shujāt, jurat, pahlā-*

**HĒR-O<sup>1</sup>-SHIP**, *n.* the character of a hero—*Bahādurnī, dilerī*—Śūratā, vīratā.

**HĒR-O<sup>1</sup>-CŌM<sup>1</sup>C**, **HĒR-O<sup>1</sup>-CŌM<sup>1</sup>-CAL**, *a.* consisting of the heroic and the ludicrous—*Ba-*

*hādurnāna aur khanda-angaz chīzōn kā banā huā*—Śūrasambandhī aur hāsyajanak

**HĒR'ON**, *n.* (Fr.) a large bird—*Baglā<sup>b</sup>*—Vak. [bātōn kā banā huā.]

**HĒR'ON-RY**, *n.* a place where herons breed—*Wah jagah jahān bagle anq dēr hai<sup>b</sup>*

**HĒR'ON-SHAW**, **HĒRN'SHAW**, *n.* a heron—*Baglā<sup>b</sup>*—Vak.

**HĒR'PES**, *n.* (Gr.) a cutaneous disease—*Pā<sup>b</sup>, khā<sup>b</sup>*, *khassrā<sup>b</sup>*.

**HĒR'RING**, *n.* (S. *herring*) a fish—*Ek chhōlī nachhlī<sup>b</sup>*.

**HĒRSE**. See **HEARSE**.

**HĒS<sup>1</sup>-TATE**, *v.* (L. *hesum*) to be doubtful, to delay, to pause—*Shakk rakhnā, der k.,*

*pas-o-pesh k. hais-bais mēn h. yā ruk-jānā*—Sandeh wā saūkā k., vilamb k., āgāpichhā

*k. wā thahar jānā.* [pichhā wā dubdhā.]

**HĒS<sup>1</sup>-TAN<sup>1</sup>-CY**, *n.* uncertainty, suspense—*Shakk, pas-o-pesh yā hais-bais*—Sandeh, āgā-

**HĒS<sup>1</sup>-TANT**, *a.* pausing, wanting fluency—*Rukne w<sup>b</sup>, luknatī*—Āgā-pichhā k. w., hakhlāhā.

**HĒS<sup>1</sup>-TAT<sup>1</sup>-ION**, *n.* doubt, a stammering—*Shakk yā pas-o-pesh, luknat*—Āgā-pichhā wā san-

deh, hakhlāhat wā larbarāhat. [amal—Videśī kā rāj.]

**HĒTER-ĀR-CHY**, *n.* (Gr. *heteros, archē*) the government of an alien—*Ajnabī kā*

**HĒTER-O-CLITE**, *n.* (Gr. *heteros, klitos*) an irregular word; *a.* irregular—*Be-qā'ida*

*lafz, jo lafz 'amm gā'ide ke mutābiq nahīn hotā*; *a. be-qā'ida, khilāf-i-dastūr*—Sādha-

raṇavidhiviparitasabd; *a.* sādharanavidhiviparīt.

**HĒTER-O-CLIT<sup>1</sup>-CAL**, **HĒTER-ŌC<sup>1</sup>-LI-TOUS**, *a.* irregular, anomalous—*Be-qā'ida, khilāf-*

*i-dastūr*—Sādharanavidhiviparīt, vidhinipātīt.

**HĒTER-O-DŌX**, *a.* (Gr. *heteros, doxa*) differing from the established opinion, not

orthodox, heretical, erroneous—*Ilhādī, jhūthā<sup>b</sup>, kāfirī bid'atī mushrik yā rafzī, gum-*

*rāh yā galat*—Satmataviparīt, dharṃmaviruddh, satpathaviparīt, asuddh.

**HĒTER-O-DŌX**, *n.* erroneous doctrine, heresy—*Ilhād, rafz*—*bīd'at shirk yā dīnī gum-*

*rāhī*—Asatmat, vidharṃma paradharmamāvalamban wā matāntarapraves.

**HĒTER-O-GENE**, **HĒTER-O-ĠĒ<sup>1</sup>-NE-AL**, **HĒTER-O-ĠĒ<sup>1</sup>-NE-OUS**, *a.* (Gr. *heteros, genos*) of

a different kind or nature, dissimilar—*Gair-jins, mukhtalif yā nā-muwāfiq*—Vijātiya

wā bhinnajātiya, vividh prithagvidhī wā asadrisā.

**HĒTER-O-ĠĒ<sup>1</sup>-TY**, **HĒTER-O-ĠĒ<sup>1</sup>-NE-OUS-NESS**, *n.* opposition or difference of nature—

*Qim yā jins kā ikhtilāf, gair-jinsiyat*—Vijātiyatā, jātibhed, gunabhinnatā.

**HĒTER-ŌS<sup>1</sup>-CIAN**, *a.* (Gr. *heteros, skia*) having the shadow falling only one way—

*Jiskā sāya sirf ek hī taraf parā hāi*—Jiskī parchhāin kewal ek hī or parā hāi.

**HEW**, *v.* (S. *heaven*) to cut as with an axe, to hack, to chop, to make smooth, to form;

*p. p. HEW<sup>1</sup> or HEWED*—*Kulhārī se kātnā<sup>b</sup>, tukre-tukre k<sup>b</sup>, chūr-chūr k. yā khuthar*

*qālnā<sup>b</sup>, chiknānā yā chiknā k<sup>b</sup>, garhnā yā banānā<sup>b</sup>.* [kātnē w., barhāi.]

**HEW<sup>1</sup>-ER**, *n.* one who hews—*Sang-tarāsh yā hezan-kash*—Patthar garhne w. wā patthar

**HĒX'A-GŌN**, *n.* (Gr. *hex, gonía*) a figure with six sides and angles—*Shash-pahlā,*

- shash-gosha, shakli-musaddas**—Sharbhuj, shatkon, shat konś murtti. [sharbhuj.]  
**HEX-AG'ONAL**, a. having six sides and angles—*Shash-pahlū, musaddas-numā*—Shatkon,  
**HEX-AG'ON-Y**, n. a figure with six angles—*Shakli-musaddas, shash-pahlū*—Sharbhuj.  
**HEX-AM'E-TER**, n. (Gr. *hex, metron*) a verse of six metrical feet; a. having six feet—  
*Musaddas*; a. *musaddas-numā*—Shatpadislok, shatpadavisishṭaslok; a. shatpadavi-  
 śishṭ, shatpadi. [hiā, musaddas-numā—Shatpadi, shatpadavisishṭ.]  
**HEX-AM'ET'RIC, HĒX-A-MĒT'RIC**, a. consisting of hexameters—*Musaddas kā banā*  
**HEX-AN'GU-LAR**, a. (Gr. *hex, L. angulus*) having six angles or corners—*Shash-gosha*,  
 —Shatkon. [ki jān-war—Shatpadi jantu, chha pānw kī jantu.]  
**HEX'A-P'OD**, n. (Gr. *hex, pous*) an animal with six feet—*Shash-pāya jān-war, chha pair*  
**HEX'A-STICH**, n. (Gr. *hex, stichos*) a poem of six lines—*Chha misrā' kā qasida*  
*yā gazal*—Chha pad kī ślok, shatpadislok. [ohhō.]  
**HEY**, int. (*hight*) an expression of joy or mutual exhortation—*Jay-jay<sup>h</sup>, ahhā<sup>h</sup>*,  
**HEY'DAY**, int. an expression of frolic exultation or wonder; n. a frolic, wildness—  
*Wāh-wāh, shāshish, kyā khūb*; n. *kheḥ<sup>h</sup>, chanchalāha<sup>h</sup>*—Kheḥ āhlād wā vismay bodhak  
 avyay, hāhā, hū, āha, aho, ahaha.  
**HI-ĀTUS**, n. (L. *hiatus*) a gap, a chasm—*Shigāf yā shikāf, darz*—Darzār, chhed wā chhidra.  
**HI-BERNATE**, v. (L. *hibernare*) to winter—*Jārū kātnā<sup>h</sup>*.  
**HI-BERNAL**, a. belonging to the winter—*Sarmā<sup>h</sup>, zamistānā, jāroṇ kī<sup>h</sup>*—Haimant,  
 śitakīlasambandhi.  
**HI-BERNATION**, n. act of passing the winter—*Jāre kī kātnā<sup>h</sup>, jāroṇ kātnā<sup>h</sup>*.  
**HI-BERNIAN**, n. (L. *Hibernia*) a native of Ireland; a. relating to Ireland—*Āyarland*  
*kā mutawallī*; a. *Āyarland ke mutawallī*—Āyarland kī desī-jān; a. Āyarland desā-  
 sambandhi, Āyarlanddesavishayak.  
**HIC'COUGH**, hik'kof, HICK'UP, n. (D. *hicken*) a spasmodic affection of the stomach;  
 v. to utter a hicough—*Hickhā<sup>h</sup>, hikkū<sup>h</sup>*; v. *hickhī-tenā<sup>h</sup>, hickhījānā<sup>h</sup>*.  
**HI-DĀL'GO**, n. (Sp.) a Spanish nobleman—*Spēn ke mulk kī sharīf*—Spēn des kī kulīn.  
**HIDE**, v. (S. *hrydan*) to conceal, to cover, to protect; p. t. HED, p. p. HED or HED'DEN—  
*Luknā luknā chhipnā yā chhipānā<sup>h</sup>, dhūpnā dhūknā yā mīdnā<sup>h</sup>, bachānā<sup>h</sup>*.  
**HIDER**, n. one who hides—*Luknā w<sup>h</sup>, chhipnā w<sup>h</sup>, lukne w<sup>h</sup>, chhipne w<sup>h</sup>, dhūpnā*  
**HID'ING**, a. concealment—*Poshidagi, rī-poshī*—Chhipiw, gopan. [w<sup>h</sup>, bachāne w<sup>h</sup>.]  
**HID'AND-SEEK**, n. a game—*Ankhamudaulā<sup>h</sup>, ankhamudaurā<sup>h</sup>, chor-mudaurā<sup>h</sup>*.  
**HID'ING-PLACE**, n. a place of concealment—*Chhipne kī jagah<sup>h</sup>, lukne kī jagah<sup>h</sup>*.  
**HIDE**, n. (S. *hryde*) the skin of an animal, a certain quantity of land—*Bail ghore*  
*wagaira kī khāl, zamīn kī ek pārchā*—Charā chām chamrā wā pāsucharma,  
 bhūmī kī ek viśesh parimān.  
**HIDE'BOUND**, a. having the skin close—*Jiskā chamrā us se satā ho<sup>h</sup>*.  
**HIDE'OUS**, a. (Fr. *hideux*) horrible, frightful, dreadful, shocking—*Mahūb, haibat-nāk,*  
*khawf-nāk, nafrot azgar zishṭ yā makrūb*—Bhayānak, daraunā, karāl wā ghor, ghrip-  
 ūrha wā bibhatsakar.  
**HIDE'OUS-LY**, ad. horribly, dreadfully—*Haibat-nākī se, khawf-nākī se*—Bhayānak rūp se,  
 karāl rūp se. [dratā wā ghoratwa.]  
**HIDE'OUSNESS**, n. horribleness, dreadfulness—*Haibat-nākī, khawf-nākī*—Karālātā, rau-  
**HIE**, v. (S. *higan*) to hasten—*Jald jānā, shītābī k.*—Sighra jānā, utāwli se jānā.  
**HIE'RARCH**, n. (Gr. *hieros, archē*) the chief of a sacred order—*Pir, mutabarrak logon*  
*kā sar-dār*—Purohitagunapati, āchāryyavargādhipati.  
**HI-E-RARCH'AL, HI-E-RARCH'ICAL**, a. belonging to sacred or ecclesiastical government  
 —*Mutabarrak hukāmāt ke muta'alliq, dīnī intizām se mansūb*—Purohitādhipatyasam-  
 bandhi, purohitādhipakārasambandhi.  
**HI-E-RARCH-Y**, n. order or rank of celestial beings, ecclesiastical government—*Firishṭe*  
*yā firishṭon kā darja, dīnī intizām yā mutabarrak hukāmāt*—Swargadūtassamūh  
 wā swargadūtapat, purohitādhipatya wā pāramarthik rājya.  
**HI'ERO-GLYPH, HI-ER-O-GLYPH'IC**, n. (Gr. *hieros, glupho*) a symbolical character,  
 the art of writing in picture—*Naqshī yā 'alāmātī harf, harfōn yā lafzon kī jagah*  
*meṇ tasvīr likhne kī fann*—Śabdasūchakagūrhachihn wā gūrhākshar, śabdasūchaka-  
 chitra likhne kī vidyā.  
**HI-ER-O-GLYPH'IC, HI-ER-O-GLYPH'ICAL**, a. emblematical, expressing by pictures—*Naqshī*  
*yā 'alāmātī, tasviroṇ se zāhīr k. w.*—Gūrhākshariya wā śabdasūchakagūrhachihna-  
 sambandhi, chitroṇ ke dwārā prakāśak. [Gūrhachihn ke dwārā, gūrhākshar se.  
**HI-ER-O-GLYPH'IC-AL-Y**, ad. emblematically—*'Alāmātī yā naqshī taur se, 'alāmāt se*—  
**HI'ER-O-GRAM, n.** (Gr. *hieros, gramma*) a kind of sacred writing—*Ek qism kī muqad-*  
*das nawishta*—Ek prakār kī pavitralekh.  
**HI-ER-O-GRAM-MĀT'IC, a.** denoting a kind of sacred writing—*Ek qism kī muqaddas*  
*nawishta zāhīr k. w.*—Ek prakār kī pavitra lekh prakāś k. w. [tralekhak.]  
**HI-ER-O-GRAM'MA-TIST, n.** a sacred writer—*Muqaddas nawisanda*—Punyalekhak, pavi-  
**HI-ER-O-GRAPH'IC, HI-ER-O-GRAPH'ICAL**, a. (Gr. *hieros, grapho*) pertaining to sacred

writing—*Muqaddas navishta ke muta'alliq, pāk navishte se mansūb*—Pavitralekha-sambaundhi, pavitrarachanāvishayak.

**HIER-O-PHANT, n.** (Gr. *hieros, phaino*) a priest, one who teaches religion—*Murshid yā imān, pīr*—Purohit wā mahāpurohit, āchāryya wā mahāguru.

**HIGGLE, v.** (*haggle*?) to chaffer, to peddle—*Len-den meñ jhagṛnā yā jhanjhat k<sup>h</sup>, pheri kar-ke bechnā<sup>h</sup>*.

**HIGGLER, n.** one who higgles—*Len-den meñ jhanjhat k. v.<sup>h</sup>, pheri w<sup>h</sup>*.

**HIGH, hi, a.** (S. *heah*) elevated, exalted, difficult, proud, lofty, noble, violent, full, exorbitant; *ad.* aloft, aloud, greatly, powerfully; *n.* an elevated place—*Buland yā baland, murtafā, mushkil, mutakabbir, 'ālī, amir yā zi'izzat, tund yā sakht, pūrā<sup>h</sup>, girān*; *ad.* buland yā bālā, buland āwāz se, ziyāda, zor se; *n.* buland jagah—*Ūñchā ummat, kathīn, ghamāndī wā abhimānī, urddhwa, kulīn, prachand wā prabal, piṛ, mahāga; ad.* upar wā ūñchā, chillākār wā ūñche-bol-se, bahut, prabalya se; *n.* ūñchī jagah. [karke.

**HIGHLY, w.** aloft, in a great degree—*Bālā, nihāyat yā ziyāda*—*Ūpar, nipat wā bahut*

**HIGHNESS, n.** elevation, loftiness, dignity, excellence, a title of princes—*Bulandī, irtifā, manzalat yā martabā, khābī, bādskhān kī khitāb jaise qibla-i-ālam hazrat yā jam-i-āli waqairā*—*Uchchātā, ūñchā wā urddhatwa, utkrīṣṭapad, utkrīṣṭatā, rājān kī padāvī jaise bhagawān mahārāj maharāj ityāli.*

**HIGHLAND, n.** a mountainous region—*Kohistan, pahāri mulk*—*Pahāri deś.*

**HIGHLANDER, n.** an inhabitant of mountains—*Pahāri, pahāriyā<sup>h</sup>, parbatiyā<sup>h</sup>.*

**HIGHLANDISH, a.** denoting mountainous land—*Pahāri mulk kī*—*Pahāri deś kā.*

**HIGHWAY, n.** a public road—*Shāh-rāh, shāhī-āmm*—*Bārī sarak, rājamārg, dharrā.*

**HIGHWAY-MAN, n.** a robber on the highway—*Rōh-zan, qā-āki, gā-zūq*—*Batpār, batmār, thag.* [kā, mahāsay, mahābhiprāy.

**HIGHIMED, n.** having lofty designs—*Buland hausila yā buland hausāva*—*Ūñche man*

**HIGHARCHED, a.** having lofty arches—*Ūñchī mihrāb kī*—*Ūñche toran kā, uchchatoran.*

**HIGHBLY, a.** supremely happy—*Nihāyat khush yā āsūdā-hāl*—*Paramasukhī.*

**HIGHBLOWN, a.** much inflated—*Bah ut phūtā<sup>h</sup>.* [Mahākulaj. satkulajāt, kulīn.

**HIGHBORN, a.** of noble extraction—*Amīr-zādā, 'ālī-nasab, 'ālī-khāndān, buzurg-zādā*—

**HIGHBUILT, a.** of lofty structure—*Ūñchī banā-huā<sup>h</sup>.*

**HIGHCLIMBING, a.** difficult to ascend—*Charhne meñ mushkil*—*Charhne meñ kathīn.*

**HIGHCOLOURED, a.** having a deep colour—*Shokh*—*Garhā, atiranjit.*

**HIGHLY, a.** fine, befitting a holiday—*Khūb, terhar ke lūq*—*Uttam, utsavalinayogya wā parvva ke yogya.*

**HIGHDESIGNING, a.** having great schemes—*Bare mansibē bāndhne w., buland-hausila, buland-hausilā*—*Bare upay rachne w., mahāsay, mahābhiprāy.*

**HIGHEMBOWED, a.** having lofty arches—*Ūñchī mihrāb kī*—*Ūñche toran kā, uchchatoran.*

**HIGHEN-DEBARED, a.** turned aloft—*Ūpar banā huā<sup>h</sup>, hūrā meñ banā huā*—*Sūnya wā āk is meñ banā huā.*

**HIGHFED, a.** fed luxuriously, pampered—*Khūb khī'āgā pilāgā huā, nāz-parvanda*—*Bhālī bhāntī se khilā-pil ākar pālā huā, supusht wā hrīṣṭā, msht.*

**HIGHFLAMING, a.** throwing flame high—*Bārī ūñchāi tak dūdhaktā huā<sup>h</sup>.*

**HIGHFLIER, n.** one extravagant in opinion—*Pechāda gumān shakhs, buland-khayāl*—*Asambhāvitakalpanākārī.* [gair-wājibi—*Ummat, abhimānī, aparimit.*

**HIGHFLOWS, a.** elevated, proud, extravagant—*Murtajā yā murtajē, magrūr, fuzūl yā*

**HIGHFLUSHED, a.** elevated, elated—*Ūñchā<sup>h</sup>, phūtā huā<sup>h</sup>.*

**HIGHFLYING, a.** extravagant in opinion—*Buland-khayāl, br-hūda-gumān, buland-parwāz*—*Aparimit, atikrāntamaryād, asambhāvitakalpanākārī.*

**HIGHGLAZING, a.** looking upwards—*Ūpar kī or tak ināyē hue<sup>h</sup>, ūpar kī or dekhtā huā<sup>h</sup>.*

**HIGHGOING, a.** moving rapidly—*Tez-rau, jald jābā huā*—*Sighragamī, sīghra chaltā huā.*

**HIGHGROWN, a.** having the crop grown—*Jiskī fasl barhī ho*—*Jiskā dhunya wā kshe-traphal barhā ho.* [dhor laje hue<sup>h</sup>—*Atisañchit, mahārāsībūt.*

**HIGHHEAPED, a.** covered with high piles—*Ūñche dheron se bhārā huā<sup>h</sup>, bare bare*

**HIGHHEARTED, a.** full of courage—*Dīl, jawān-mard, jān-dār, jān-bāz*—*Sūr, dhīṭha, sāhasī.*

**HIGHHEELED, a.** having high heels—*Buland-pāshua, ūñchī erī-w<sup>h</sup>, jiskī erī ūñchī hō<sup>h</sup>.*

**HIGHHUNG, a.** hung aloft, elevated—*Ūñchā latkāyā huā<sup>h</sup>, ūpar utkāyā-gayā<sup>h</sup>*—*Ūrd-dhwabadh.* [mahāsattwa, vyagra.

**HIGHMETTLED, a.** having high spirit—*'Āli-dimāg, sar-garm, tez, jān-dār, jān-bāz*—*Satej, HIGHMIND-ED, a.* proud, magnanimous—*Mutakabbir, buland-himmat 'āli-himmat 'āli-dimāg yā 'āli-māzāj*—*Ghamāndī wā garvvit, mahāmanāsk mahātma wā udāracharit.*

**HIGHPLACED, a.** elevated in situation or rank—*'Āli-jāh, 'āli-majān yā 'āli-qadr*—*Uchchapadasth, ūñche pad kā.*

**HIGHRAISED, a.** raised aloft, elevated—*Ūñchā utkāyā gayā<sup>h</sup>, ūpar utkāyā gayā<sup>h</sup>.*

**HIGHREACHING, a.** reaching upwards, aspiring—*Ūpar pahūñchā huā<sup>h</sup>, buland-nazar*

- yá 'áhi-himmat—Úpar játi huá, aiswaryyaprepsu wá utkrishtapadaprepsu.
- HIGH'REARED, *a.* of lofty structure—*Únchi banawat ká<sup>b</sup>, únche baná-huá<sup>b</sup>.*
- HIGH'RED, *a.* of a deep red colour—*Niháyat surkh—Atrakt, ghanarakt.* [atisthiramati.
- HIGH'RE-SOLVED, *a.* very resolute—*Bahut mustaqill yá sabit-qadam—Atidirhanishchay,*
- HIGH'ROOFED, *a.* having a lofty roof—*Únchi pátan ká<sup>b</sup>.* [dit kiya huá.
- HIGH'SEA-SOINED, *a.* enriched with spices—*Masále-dár, khush-maza—Masálon se suswá*
- HIGH'SEAT-ED, *a.* fixed above—*Úpar baiháya yá qará huá<sup>b</sup>.*
- HIGH'SIGHT ED, *a.* always looking upwards—*Sadú úpar dekhá huá<sup>b</sup>.*
- HIGH'SPIR-IT ED, *a.* bold, daring, insolent—*Sar-qarm yá díler, tez yá jawán-mard, gusták yá be-líház—Súhasi wá mahisattwa, sat-j wá nirbhay, dhiti wá avinay.*
- HIGH'STOM-ACHED, *a.* proud, obstinate—*Ghamandí<sup>b</sup>, khatlá yá khatlí<sup>b</sup>.* [ghamandí<sup>b</sup>.
- HIGH'SWELL-ING, *a.* swelling greatly, inflated—*Bahut phultá huá<sup>b</sup>, phulá-huá yá*
- HIGH'SWOLN, *a.* swollen to the utmost—*Bahut hí phulá huá<sup>b</sup>.*
- HIGH'TAST-ED, *a.* having a strong relish—*Talkh, charpará<sup>b</sup>—Katu, titá, karwá.*
- HIGH'TOW-ERED, *a.* having lofty towers—*Beland minar ká, únche burj ká—Únche únche*
- HIGH'VICE, *a.* enormously wicked—*Niháyat kharáb yá bad—Atipápitmá.* [kothón ká.
- HIGH'WROUGHT, *a.* inflamed to a high degree, accurately finished—*Bahut sulgáya yá*
- julá huá<sup>b</sup>, ba-khíshí gaphá yá banáya huá—Samuttejit wá uddípt, sumirmit wá*
- parishkrit.* [Bharpur juwar wá jawár.
- HIGH'WATER, *n.* the utmost flow of the tide—*Bhári juwar yá jawár<sup>b</sup>, kamá<sup>b</sup> madd—*
- HI-LAR'ITY, *n.* (L. *hilaris*) mirth, gaiety—*Chahal<sup>b</sup>, khushi yá khurrami—Ullás wá*
- chahalpahal, harsh ánand wá ánand.* [aur káyar purush.
- HIL'DING, *n.* (S. *hyldan*) a mean cowardly person—*Kamína buz-dilshakhs—Adham*
- HILL, *n.* (S.) an elevation of ground less than a mountain, an eminence—*Pahári yá*
- chhotá paháir<sup>b</sup>, tilá<sup>b</sup>.*
- HILLED, *a.* having hills—*Pahár-dár, tilé-dár—Pahárimay, chhote chhote paháron ká.*
- HILL'ING, *n.* an accumulation—*Majmá<sup>b</sup>, ijlimí<sup>b</sup>—Pheri wá dher, samúh.*
- HILL'OCK, *n.* a little hill—*Chhoti paháir<sup>b</sup>—Kshudraparvat.*
- HILL'Y, *a.* full of hills—*Paháiriyón yá chhote chhote paháirón se bhará huá<sup>b</sup>, koki, koh-sár*
- Saparat, parvatamay, parvatíya.*
- HILT, *n.* (S.) a handle—*Qabza, dasta—Múth.* [sahit.
- HILTED, *a.* having a hilt—*Qabza-dár, dasta-dár—Mush'tivíshíht, múthavíshíht, mútha-*
- HIM, the objective case of he—*Eska<sup>b</sup>, iska<sup>b</sup> (yeh muzakkar hai)—(Yah puñling hai.)*
- HIM-SÉLF, *pr.* the emphatic and reciprocal form of he and him—*Áp<sup>b</sup>, áp-kí<sup>b</sup>, áp-hé-áp<sup>b</sup>,*
- apar-táin<sup>b</sup>, apar-kó<sup>b</sup> (yah muzakkar hai)—(Yah puñling hai.)*
- HIN, *n.* (H.) a Hebrew measure—*Ek Yahudi máp<sup>b</sup>.*
- HIND, *n.* (S. *hinde*) the female of the stag—*Harui<sup>b</sup>, bárah-singí<sup>b</sup>.*
- HIND, *a.* (S. *hindan*), backward—*comp. HINDER; sup. HIND'MOST or HIND'ER-MOST—*
- Pichhlá<sup>b</sup>, comp. aur pichhlá<sup>b</sup>; sup. sab se pichhe ká<sup>b</sup>, sab se pichhlá<sup>b</sup>.*
- HINDER, *v.* (S. *hindrion*) to stop, to obstruct, to impede, to retard, to prevent—
- Rokná<sup>b</sup>, muzáhamat k, atkána<sup>b</sup>, máni<sup>b</sup> h. yá harj k, man' k.—Árná, chhekná,*
- avarodh k, vyághat wá bádhá dálna, hatkíná varan k, wá niváran k.*
- HIN'DER-ANCE, HIN'DRANCE, *n.* obstruction—*Átkáir<sup>b</sup>, muzáhamat, mumána'at, rukáir<sup>b</sup>,*
- roktok<sup>b</sup>, rukáir<sup>b</sup>—Avarodh, vyághat, bádhá, nírodh, pratibandh, niváran, vighn.*
- HIN'DER-ER, *n.* one that hinders—*Muzáhamat k, w. mu'nána'at k, w. rokne w<sup>b</sup>, atkáne*
- w<sup>b</sup>, háil—Vighnakári, nivarak, pratibandhak, bádhak.*
- HIN'PE, *n.* (S. *hantai*) a joint on which a door or gate turns, a governing principle;
- v.* to furnish with hinges, to turn upon—*Darwáze ká qabza yí qulába, avval mádda;*
- v. qabza yá qulába laginá, phirna yá maugí<sup>b</sup> h.—Dwár ká chul, mukhya tattwa;*
- a. dwár ká choil laginá, ghummá wá thaharná.*
- HINT, *v.* (S. *hintai*) to mention slightly, to allude to; *n.* slight mention, distant
- allusion, suggestion—*Ishtara k, imá kináya ramz yá áwaza k.; n. ishtara, imá,*
- kináya ramz yá áwaza—Súchaná k, úgit wá sañket k.; n. súchaná, úgit sañket*
- wá sain, upanyás.*
- HIP, *n.* (S. *hype*) the joint of the thigh, the haunch; *v.* to sprain the hip—*Kulá yá*
- putthá<sup>b</sup>, chatur<sup>b</sup>; v. kile yí putthe men moch khárá<sup>b</sup>, kulá yá putthá ukharná<sup>b</sup>.*
- HIP'SHOT, *a.* having the hip dislocated—*Kulá talá huá<sup>b</sup>, kile yá putthe ká jor ukhýá huá<sup>b</sup>.*
- HIP, *n.* (S. *hiop*) the fruit of the dog-rose—*Sadá-guláb ká phal—Jarápushp ká phal.*
- HIP, HIPPED, HY'PISH, *a.* (hypochondriac) low in spirits, melancholy—*Afsardá-dil,*
- dil-gir yá pazhmurdá-dil—Vishádi wá man-mará, udas.* [ghorá.
- H PPO-CÁMP, *n.* (Gr. *hippos, kampè*) a sen-horse—*Samundari ghorá<sup>b</sup>—Samudri*
- HIP-PO-ÇEN TAUR, *n.* (Gr. *hippos, kenteo, tauros*) a fabulous monster—*Naqli 'ajáib-*
- khilqat—Kalpit vikatákár.* [madirá.
- HIP-PO-CRÁN, *n.* (Fr.) a medicated wine—*Darú-ámez sharáb—Aushadhavishishata-*
- HIP-PO-DRÔME, *n.* (Gr. *hippos, dromos*) a course for chariot and horse races—*Rathôn*
- aur ghorôn ke darune ká chakkar<sup>b</sup>.*



- HÍPPO-GRÍFF**, *n.* (Gr. *hippos, grups*) a winged horse—*Par-dár ghorá*—Kavikalpita-pakshawánaśwa, pakshawān ghorī. [kā ghorā, vidu, grāh.]
- HÍP-PO-PÓT'A-MUS**, *n.* (Gr. *hippos, potamos*) the river-horse—*Daryái ghorá*—Nadi
- HÍRE**, *v.* (S. *hyrian*) to engage for pay, to let, to bribe; *n.* reward, wages—*Kirāye par lená yá rakhná yá naukar-rakhná, kirāye par dená, rishwat dená*; *n.* *kirāya yá vjrat, mazdúri yá mihnai-ána*—Thike wá bhāre par lená wá rakhná, bhāre wá thike par dená, glús dená; *n.* páritoshik wá bhāra, vetan wá bhriti. [bináparitoshik.]
- HÍRE'LESS**, *a.* without hire, unrewarded—*Be-kirāya, be-ajr yá be-vjrat*—Biná-vetan.
- HÍRE'LING**, *n.* one who serves for wages, a mercenary; *a.* serving for hire, mercenary—*Ajára-dár yá mazdúr, ajir yá rozinu-dár*; *a.* *ajára-dár yá mazdúr, ajir yá rozina-dár*—Thikabá, bhritak wá vaitanik; *a.* thikahá, bhritak wá vaitanik.
- HÍR'ER**, *n.* one who hires—*Bharaít<sup>h</sup>, thike par rakhne-wálá<sup>h</sup>, bhāre par lene-wálá<sup>h</sup>, kirāya-dár.* [ará<sup>h</sup>.]
- HÍR-SÚT'Y**, *a.* (L. *hirsutus*) rough, shaggy—*Kharkhará yá rúkhá<sup>h</sup>, jhabrá yá roh-*
- HÍR-SÚTE'NESS**, *n.* hairiness, roughness—*Jhabrá-pun<sup>h</sup>, khurkharáhat yá rúkhárat.*
- HÍŚ**, the possessive case of *he*—*Iská<sup>h</sup>, iská<sup>h</sup>, apná<sup>h</sup>* (Yah muzakkar hai)—(Yah pun-ling hai).
- HÍŚPID**, *a.* (L. *hispidus*) rough—*Kharkhará<sup>h</sup>, rúkhá<sup>h</sup>.*
- HÍSS**, *v.* (S. *hysian*) to make a sound by driving the breath between the tongue and the teeth, to express contempt or disapprobation by hissing; *n.* the sound made by driving the breath between the tongue and the teeth, an expression of contempt—*Sánp sá phuphkárná<sup>h</sup>, phuphkár se haqárat hígárat yá nafrat záhir k.*; *n.* *sánp kí sí phuphkár<sup>h</sup>, haqárat yá hígárat kí áwáz*—Sarpanád sarpasabd wá sítár k., karkasabd wá sís-sabd ke dwára ghriná wá apriti suchaná k.; *n.* sarpanád wá sarpa-sabd, karkasabd wá sís-sabd.
- HÍSS'ING**, *n.* the sound of a hiss—*Sánp kí sí phuphkár<sup>h</sup>, sansanáhat<sup>h</sup>.*
- HÍST**, *int.* an exclamation commanding silence—*Chup<sup>h</sup>, chup-rahó<sup>h</sup>.*
- HÍSTO-RY**, *n.* (Gr. *historia*) a narrative of past events, knowledge of facts and events, relation, description—*Tawárikh yá tárikh, hikáyat, dástán, bayán*—Itihás, purávit-ta wá upákyān, vrittánt, varnan wá vivaran.
- HÍS-TÓR'AN**, *n.* a writer of history—*Muwarrikh, sálh-i-tárikh, tarárikh-dáin, tárikh-navis, ráwá*—Aitihásik, Itihásarachak, purávitrittarachak, charitral-klak.
- HÍS-TÓR'IC**, **HÍS-TÓR'I-CAL**, *a.* relating to history—*Tárikh, tárikh yá tawárikh se man-sáb*—Itihásasanbandhí, aitihásik, vrittitarachasambandhí.
- HÍS-TÓR'I-CAL'LY**, *ad.* in the manner of history—*Tárikhan, Tárikh ke rá se*—Itihásakran se, itihás kí riti se. [wá varnan k., itihás meñ likhná.]
- HÍS-TÓR'I-PY**, *v.* to relate, to record in history—*Bayán k., tárikh meñ likhná*—Vivaran
- HÍS-TO-RÍ-ÓG'RA-PHER**, *n.* a writer of history—*Muwarrikh, tárikh-navis*—Itihásarachak, aitihásik, purávitrittarachak.
- HÍS-TRÍ-ÓN'IC**, **HÍS-TRÍ-ÓN'I-CAL**, *a.* (L. *histrio*) relating to the theatre—*Naql-khāne ke mutá'alliq, bhānpon aur sawāngon se nisbat-dár*—Nātyasālasambandhí, natākiya, nātyasambandhí, rāngasambandhí.
- HÍS-TRÍ-ÓN'I-CAL'LY**, *ad.* theatrically—*Bhānpon aur sawāngon ke taur se, naql-bāzi ke taur se*—Nātkiy rīti se, nātyasālasambandhí rīti se.
- HÍS-TRÍ-O-NISM**, *n.* theatrical representation—*Naqqālī, naql-bāzi*—Sawāng, bhānpon kā kautuk.
- HÍT**, *v.* (L. *ictum*?) to strike, to clash, to reach, to suit; *p. t.* and *p. p.* **HÍT**—*Márná lagáná yá laqná<sup>h</sup>, takráná yá khatkhātíná<sup>h</sup>, pukhūchná yá chkhúná<sup>h</sup>, mīlná yá thik-hmá<sup>h</sup>.* [sūbhagatī wá sūbhaghatanā.]
- HÍT**, *n.* a stroke, a lucky chance—*Zorb, khūb ittīfāq*—Ághat mār wá chot, sudaiv
- HÍT'CH**, *v.* (S. *higan*) to move by jerks, to be caught; *n.* an impediment, a catch—*Hichke yá haehke mārte chahná<sup>h</sup>, atakná yá phans-jānā<sup>h</sup>, n. rukāw rok yá rukāwat<sup>h</sup>, phanda pakar ānkā yá ānkā<sup>h</sup>.*
- HÍTH'ER**, *ad.* (S. *hiter*) to this place; *a.* nearer, towards this side—*Idhar<sup>h</sup>, yuhān-tak<sup>h</sup>*; *a.* *aur nazdik yá nazdik-tar, is taraf*—*a.* Aur nikat, is or. [bahut nikat.]
- HÍTH'ER-MÓST**, *a.* nearest on this side—*Is taraf ke nazdik-tarin, bahut-idhar<sup>h</sup>*—Is or
- HÍTH'ER-TÓ**, *ad.* to this time, yet, till now—*Ab-tak<sup>h</sup>, abhí<sup>h</sup>, ablag abtōri āj-tak yá āj-lag<sup>h</sup>.*
- HÍTH'ER-WARD**, **HÍTH'ER-WARDS**, *ad.* this way—*Idhar<sup>h</sup>, is taraf*—Is or.
- HÍVE**, *n.* (S. *hyfe*) a place for bees, the bees in a hive; *v.* to collect into a hive—*Zambúr-khāna, zambúr-khāne ke zambúr*; *v.* *zambúr-khāne meñ jam<sup>h</sup> k. yá jam<sup>h</sup> h.*
- Chhatte madhumakshikādhar wá madhukarālay, chhatte kí madhumakshikā; *v.* chhatte meñ baturná wá baturná, madhumakshikādhār meñ ekatra k. wá ekatra k.
- HÍV'ER**, *n.* one who puts bees into a hive—*Zambúr-khāne meñ zambūron ko jam<sup>h</sup> k. v.*
- Chhatte meñ madhumākhiyon ko batorne w., madhumakshikādhār meñ madhu-makshikāon ko ekatra rakhne w.
- HÓ**, **HÓ'A**, *int.* commanding attention—*Ājī<sup>h</sup>, ho<sup>h</sup>, are<sup>h</sup>, hot<sup>h</sup>.*

**HOAR**, *a.* (S. *har*) white, white with frost, gray with age, mouldy; *n.* antiquity—*Safed sufed yā sufaid, pale se safed, sufed-bāl yā safed-bāl-dār, phaphūndiyāhā<sup>h</sup>; n. qadāmat*—Dhaval dhaulā wā swet, pale se dhaulā, dhavalakeś wā pakwakēśī, bhukriyāhā; *n.* purātanatwa wā prāchinatwa.

**HOARED**, *a.* mouldy, musty—*Phaphūndiyāhā<sup>h</sup>, ubā yā sarā<sup>h</sup>.*

**HOAR'Y**, *a.* white, gray with age—*Safed sufed yā sufaid, safed-bāl yā sufed-bāl-dār*—Dhaval dhaulā wā swet, dhavalakeś wā pakwakēśī.

**HOAR'Y-NESS**, *n.* the state of being hoary—*Sufedi, pukhta-mūs, shāib, sufed-bāl-dārī, kab-rāi<sup>h</sup>*—Dhavalatā wā gauratā, keś-pakwatā wā keś-suklatā

**HOAR'FROST**, *n.* dew frozen—*Pālā<sup>h</sup>.*

**HOAR'HOUND**, *n.* a plant—*Ek qism kī nabāt*—Ek paudhā, aushadhivīvesh.

**HOARD**, *n.* (S. *hord*, a store laid up, a treasure; *v.* to lay up a store—*Ganj māya zāhī-ra yā jam', khizāna yā khazāna; v. jam' k.*—Pūñjī pūñj sañchay wā sañgrah, nīhī nīdhān wā kosh; *v.* batōrnā wā sañchay k. [kāri.]

**HOARD'ER**, *n.* one who hoards—*Jam' k. w., bā'orne w. yā batōrā<sup>h</sup>*—Sañchayī. sañchaya-

**HOARSE**, *a.* (S. *has*) having the voice rough, having a rough sound—*Ghargharātī āwāz kā yā baithā āwāz kā, gulā-giriftā yā sakht āwāz kā*—Rukshaswar, baithē-gale-kā wā swarabhagna.

**HOARSE'LY**, *ad.* with a rough voice—*Ghargharātī āwāz se, baithā āwāz se, giriftagi-āwāz se*—Rukshaswar se, bhagnaswar se, baithē gale se, swararukshatā se.

**HOARSE'NESS**, *n.* roughness of voice—*Giriftagi-i-āwāz, giriftagi-i-gulā, āwāz kī sakhtī*—Swararukshatā, swarabhagnatā.

**HOAX**, *n.* (S. *luce*) an imposition, a deception; *v.* to impose upon, to deceive—*Dhokhā<sup>h</sup>, chhat<sup>h</sup>; v. dhokhā denā<sup>h</sup>, thagnā yā chhatnā<sup>h</sup>.* [pisāchī.]

**HOB**, *n.* a clown, a fairy—*Dihgānī yā ahmaq, pari*—Gāwdī wā gañwār, vidyādhari wā

**HOB'NAIL**, *n.* a nail with a thick head, a clown—*Gulmekh, dihgānī yā ahmaq*—Kil jiskā matthā bhāri aur motā hotā hai, gāwdī wā gañwār.

**HOB'NAILED**, *a.* set with hobnails—*Gulmekh se jarā huā*—Kil se jarā huā.

**HOB'NISM**, *n.* the opinions of Hobbs—*Hābs ke āqāid*—Hābs kī mat.

**HOB'BIST**, *n.* a follower of Hobbs—*Hābs kā pairau*—Hābspanthī, Hābsmatāvalambī,

Hābs ke mat kā anuyāyī.

**HOB'BLE**, *v.* (S. *hoppin*) to walk lamely, to limp; *n.* uneven awkward gait, a difficulty, perplexity—*Lāghgānā<sup>h</sup>, mataktī chalnā yā laighgātā chalnā<sup>h</sup>; n. matak<sup>h</sup>, jhan-jhāt<sup>h</sup>, thakthak yā janjāl<sup>h</sup>.*

**HOB'BY**, *n.* (G. *hobby*) a strong active horse, a child's horse, a favourite pursuit—*Ek mazbūt tez-rāu ghorā, lakri kā ghorā jispar tarke chahēte hai<sup>h</sup>, koi chiz jiski pairāvi log bare shauq se kartē hai<sup>h</sup>*—Prabā aur kighragānū ghorā, kāch kā ghorā jispar bābā chahēte hai, priyavastu.

**HOB'BLER**, *n.* a kind of horse-soldier—*Ek qism kā sawār*—Ek prakār kā āswārōhī yoddhā.

**HOB'BY-HORSE**, *n.* a wooden horse on which children ride, a favourite object or pursuit—*Lakri kā ghorā jispar tarke chahēte hai<sup>h</sup>, pyāri shai yā koi chiz jiski pairāvi log bare shauq se kartē hai<sup>h</sup>*—Bālatōn kā kath-ghorā, priyavastu.

**HOB'BY**, *n.* (Fr. *hubereau*) a kind of hawk—*Ek qism kā bāz*—Šyenabhed, utkrośabhed.

**HOB'GÖB-LIN**, *n.* (Robin goodfellow?) a fairy, a frightful apparition—*Pari yā bhātūnī, haul-nāk sirāt*—Vidyadhari wā pisāchī, pret retāl pi-āch wā bhayānkar-ākār.

**HOB'NÖB**, *ad.* (S. *habban, nabhan*?) a familiar call in drinking—*Apas mēū sharāb pine ke wāste bulāne ke liye yah lafz mustāmul hotā hai*—Madirā pān karne ke nimitta

**HOB'BOY**. See HAUTOBOY. [bulāne ke liye yah šabd kām ātā hai.]

**HOCK**. See HOTTU.

**HÖ-CUS-PÖ-CUS**, *n.* (Ochus Bochus) a juggler, a cheat; *v.* to cheat—*Nañ thag yā natak-chātak-k. w.<sup>h</sup>, tonā-tonā<sup>h</sup> jhup phūkh<sup>h</sup> dhokhā yā natak-chātak<sup>h</sup>; v. thagnā dhokhā-denā yā natak chātāk k.*

**HÖD**, *n.* (Ger. *hütte*) a kind of trough for carrying mortar—*Kāth-rā<sup>h</sup>.*

**HÖDGE'PODGE**. See HÖTCH-POTCH. [siy.]

**HÖ-DI-ERNAL**, *a.* (L. *hodie*) of to day.—*Āj kā<sup>h</sup>, im-roz kā*—Adyatan, varttamānādīva-

**HÖE**, *n.* (Ger. *haue*) an instrument for cutting weeds and loosening the earth; *v.* to cut with a hoe—*Āndārī<sup>h</sup>, kudārī<sup>h</sup>, phaurā<sup>h</sup>; v. gornā<sup>h</sup>, kudārī se kītā yā khotnā<sup>h</sup>.*

**HÖG**, *n.* (W. *huch*) a swine—*Šār<sup>h</sup>, khinzir, khūk*—Šukar. [ravat, apavitra.]

**HÖG'GISH**, *a.* having the qualities of a hog—*Šār-sā<sup>h</sup>, galiz, najis*—Šukarasagun, šuka-

**HÖG'GISH-LY**, *ad.* in the manner of a hog—*Šār ke taur par*—Šār kī bhānti se.

**HÖG'COTE**, *n.* a house for hogs—*Šār kā ghar<sup>h</sup>, khinzir-khāna, khūk-khāna, šār-khāna*—Šukarālay.

**HÖG'HÖRD**, *n.* a keeper of hogs—*Šārōn kā rakhnā<sup>h</sup>*—Šukarapālak wā šukarapāl.

**HÖG'HEAR-ING**, *n.* much ado about nothing—*Binā sir kī jhanghai<sup>h</sup>.*

**HÖG'ERY**, *n.* an inclosure for hogs—*Šār kā ghar<sup>h</sup>, khinzir-khāna, khūk-khāna, bad-salī, šār-khāna, bakhō<sup>h</sup>*—Šukarālay, šukarasthān.

**HOG** wāsh, *n.* draff given to swine—*Sīlhi khoiyā yā chhānt jo sūaron ko digū jātā hai*<sup>b</sup>.  
**HOGS** HEAD, *n.* (D. ockshood) a measure of 54 gallons, a large cask—*Raqiq shai kā ek mēp jo takhmīnan pānch man ke qarīb hogā, ek barā pipā*—Dravadravya kā ek parimāṇ jo takal se pānch man ke lagbhag hogā, kāthi kī ek barā bāsan jo dhol ke ākār hotā hai.

**HOLDEN**, hō'dn, *n.* (W. hoeden) a rude awkward girl; *a.* rustic, inelegant, rude; *v.* to rounp indecently—*Phūhar anārīn larī*<sup>b</sup>; *a.* gūnār<sup>b</sup>, phīhar<sup>b</sup>, anār<sup>b</sup>; *v.* gūnārī<sup>b</sup> aur phūhar khel khelū<sup>b</sup>. [*charhānā yā incha-k*<sup>b</sup>, *ipar khīnchnā*<sup>b</sup>.]

**HOLISE**, Hōist, *v.* (Ger. hassen) to raise up on high, to lift, to draw up—*Ūpar ūthānā*<sup>b</sup>, Hōist, *n.* the act of raising up, a lift—*Ūthāi<sup>b</sup>, ūthān yā chayhāw<sup>b</sup>*.

**HOLT**, *v.* (lc. hanta) to leap, to caper—*Kūdān<sup>b</sup>, uchhālū<sup>b</sup>*.

**HOTTY-TOTTY**, *int.* expressing surprise—*Is lafz se ta'ajjub zāhir kiya jātā hai*—Yah šabd vismayaprakāśak hai.

**HOLD**, *v.* (S. healdan) to grasp, to keep, to retain, to maintain, to consider, to receive, to contain, to possess, to stop, to refrain, to endure; *p. t.* and *p. p.* **HELD**—*Thānhnā yā pakarnā<sup>b</sup>, rakhnā<sup>b</sup>, ūkū-rakhnā<sup>b</sup>, karnā bachānā lagā-rakhnā yā smbhālū<sup>b</sup>, jīnānā yā sochnā<sup>b</sup>, pānū<sup>b</sup>, p-jīnā<sup>b</sup>, lenā yā hāth-karnā<sup>b</sup>, rokū<sup>b</sup>, ārnā yā rah-jīnā<sup>b</sup>, nibāhnā tiknā thaharnā nīkūnā yā chālū<sup>b</sup>*.

**HOLD**, *n.* grasp, support, catch, power, custody, a prison, a fort—*Girift, āsrā yā thek<sup>b</sup>, pakar yā ankri<sup>b</sup>, magdūr yā ikhtiyār, qaid yā humlāt, qaid-khina, qal'a*—Dhriti wā dharan, ālamb wā ālthir, ānksi grahap wā dhāran, vās ā adhikār, rakkhan wā bandhan, kāragār, garh. [Dhārak, grūhak, grāhi, ānksi.

**HOLD**ER, *n.* one that holds—*Qābi<sup>b</sup>, pakarne w<sup>b</sup>, ankri<sup>b</sup>, jis se koi chiz pakri jāy*—**HOLD**ING, *n.* tenure, farm, influence—*Ālāqa, ijāra, ikhtiyār*—**Pattā**, thike kī bhūmī,

**HOLD**BACK, *n.* hinderance, restraint—*Rukāwat yā rukāw<sup>b</sup>, rok<sup>b</sup>*. [vās wā adhikār,

**HOLD**ER-FORTH, *n.* a haranguer, a preacher—*Sukhan-parāz, wā'iz*—**Vāgī** wā bahujan-samāj meñ alaukīkramayavikyavakti, dharmmakathak.

**HOLD**FAST, *n.* that which holds, a catch, a hook—*Ankri<sup>b</sup>, anksi<sup>b</sup>, kūtū yā kīlū<sup>b</sup>*.

**HOLE**, *n.* (S. ho) a cavity, a perforation, a cell; *v.* to form a hole, to go into a hole—*Garhā yā kandarā<sup>b</sup>, chhed<sup>b</sup>, kunj bil yā mānd<sup>b</sup>; v. garhā chhed yā bil banānā<sup>b</sup>, garhe chhed yā bil meñ jīnā<sup>b</sup>*.

**HOLL**ow, *a.* excavated, not solid, deep, low, not faithful; *n.* a cavity, a den, a pit, a channel; *v.* to make hollow—*Mujawaf, khālī, bhārī<sup>b</sup>, dhīmū<sup>b</sup>, be-wafā yā riyā-kār*; *n.* gār, mīnd<sup>b</sup>, chāh, jūf; *v.* khālī k., kakornā<sup>b</sup>—Khokhrā khunrā phophrā phokar wā pulkhā, chhūchhā wā polā, zambhīr, mānd, jūthā wā chhālī; *v.* gahwar kandarā wā guhā, vivar wā bil, garhā gartā wā dārī, pranālī; *v.* chhūchhā k., kōnrrānā, khokhrā phophrā wā polā k. [kūtātā wā kapāt se.

**HOLL**ow-ly, *ad.* unfaithfully, insincerely—*Be-wafāi se, riyā yā dūrangī se*—**Chhal** se, **HOLL**ow-NESS, *n.* state of being hollow, deceit—*Gambhīrtā khulū yā jāuf, riyā dorangi yā dūrangī*—**Mandata** sūnyatī wā khol, chhal wā kapāt.

**HOLL**ow-EYED, *a.* having the eyes sunk—*Baithi ānkhōn kāh, dhañsi ānkhōn w<sup>b</sup>*.

**HOLL**ow-HEARTED, *a.* insincere, dishonest—*Be-wafā, riyā-kār yā be-imān*—**Kutīl** wā

**HOLL**IDAY. See under **HOLY**. [kapātī, chhālī wā adhārumik.

**HOL**LA', **HOL**LO', **HOL**LOA', **HOL**LO', *int.* (S. hlowan) a word used in calling; *n.* a shout; *v.* to call out loudly—*Are<sup>b</sup>, aji<sup>b</sup>, ho<sup>b</sup>, kyā ho<sup>b</sup>; n. jayjaykār yā pukar<sup>b</sup>; v. pukārnā<sup>b</sup>, chillā kar bulānā<sup>b</sup>*.

**HOLL**ow, *v.* to shout, to hoot—*Pukārnā<sup>b</sup>, hū-hū k. yā lalkārnā<sup>b</sup>*.

**HOLL**AND, *n.* fine linen originally made in Holland—*San kā achchhā kaprā jo pahile pahil Haland meñ banū thā<sup>b</sup>*.

**HOLL**Y, *n.* (S. holeru) a tree—*Ek gism kā darāht jo hamesha sahā rahtā hai, sadā-harī-per<sup>b</sup>*—*Ek prakār kā per jo sadā harā rahtā hai*. [mahāvrikshabhed.

**HOLM**, hōm, *n.* the evergreen oak—*Shih-bal't jo hamesha sahā rahtā hai*—**Chirasthāyī**

**HOLL**Y-HOCK, *n.* (S. holihor) a plant—*Ek gism kī nabūt, panūthi<sup>b</sup>*—**Oshadhibhed**.

**HOLM**, hōm, *n.* (S.) a river island, low flat land on the banks of a river—*Nadī kā tāpū<sup>b</sup>, nadi ke kināre par kī nichī musattah zamīn*—**Char** wā nadi-kā-char, nadi ke tīr par kī nichī aur sam bhūmī.

**HOL**OCĀUST, *n.* (Gr. holos, karistos) a whole burnt sacrifice—*Bal jise jalā deveh<sup>b</sup>, gurbānī jise jalā dete haiñ*—**Hom**, hut, hutahom, āhut.

**HOL**O-GRAPH, *n.* (Gr. holos, grapho) a deed written by the grantor's own hand—*Ek dastāwez jise bal-hshanda yā hila-k. w. khud apne hāth se likhtā hai*—**Ek pramānapatra** jisko dānakartā apne hāth se likhtā hai.

**HOL**STER, *n.* (S. heolter) a case for a horseman's pistol—*Qubūr-i-bandūqcha*—**Gulikā**, prakshepapī hastanāpī rakhne ke liye jo charmmadhār-ghore ke sāj meñ lagā rahtā hai. [yā chhotā pahār<sup>b</sup>.

**HOLT**, *n.* (S. holt) a wood, a grove, a hill—*Jangal yā ban<sup>b</sup>, kunj yā kunj-ban<sup>b</sup>, pahārī*

**HOL**Y, *a.* (S. halig) good, religious, pure, hallowed, consecrated, sacred—*Nek, dān-dār*

- tākir musallī yā pārsā, pāk yā muta'arrak, mutahhar, niyāz kiya gayā yā kisi nek kār ke liye makhsūs kiya gayā, muqaddas*—Vimal purya wā sādhu, dhārmik wā dharm-masīl, śūchi, saṅkalpit, dharmmarthasamarpit, pavitra. [masīlatā se, pavitrātā se.
- HOL'LI, *ad.* devoutly, with sanctity—*Pārsūi se, taqaddus se*—Purpāsāla wā dharm-
- HOL'LI-NESS, *n.* sanctity, piety, sacredness, a title of the pope—*Pāki yā tahārat, pārsāi, taqaddus yā taqāwat, janāb-i-muqaddas yā hazrat*—Śūchitā, dharmmasīlatā wā purpāsā, pavitrātā, Pop namak mahādharmmādhyaṅksh ki upādhi.
- HOL'I-DĀM, *n.* an ancient oath—*Qatim qasam*—Prāchin śapat.
- HOL'I-DĀY, HOL'Y-DĀY, *n.* a festival day, a day of rest or joy; *a.* befitting a holiday, gay, cheerful—*Tevhār<sup>h</sup>, āram yā khushi kā roz; a. khushi ke roz yā tevhar ke lāg, khush, khurram yā masrūr*—Purpādin wā parvāh, viśrāmādivas wā utsavadin; *a.* purpādin viśrāmādivas wā utsavadin ke yogya, ānandī, prapṛhullachitta.
- HOL'Y-GHŌST, *n.* the Third Person of the Trinity—*Ruhul-l-quds, ruhul-l-lāh*—Īsāī trayāikatwā kā tritīy puruṣh.
- HOL'Y-ŌNE, *n.* an appellation of the Supreme Being, an appellation of Jesus Christ, one consecrated to the service of God—*Khudā, Umrat Īsā, jo Khudā ki khidmat ke liye makhsūs kar diya jātā hai*—Paramātmā, Īsā, jo jan Parameśwar ki sevā ke nimittā niyukt kar diya jātā hai. [ke pahile kā saptāh.
- HOL'Y-WEEK, *n.* the week before Easter—*Istar tevhar ke pahile kā hafā*—Istar tevhar
- HOM'AGE, *n.* (L. *homo*) service, fealty, duty, respect: *v.* to profess fealty—*Farmān-dār-dārī yā khidmat, tāhī-dārī yā itā'at, furz yā wājib-kim, taslim; v. itā'at yā taslim k.*—Sewā, prabhūbhakti, swādharmma kartavya wā upāsana pūjā satkār wā samman; *v.* pūjana, samman satkār wā upāsana k.
- HOM'AGE-A-BLE, *a.* subject to homage—*Tā'if-dār*—Sewak. [Sewak, pūjak, sammanakārī.
- HOM'AGER, *n.* one who pays homage—*Farman-dār-dārī, tāhī-dār, itā'at yā taslim k. w.*
- HOM'E, *n.* (S. *homo*) one's own house habitation or country: *a.* domestic, native, close; *ad.* to one's own habitation, closely, to the point—*Makān, maskan, watan yā apnā mulk; a. khāngī, wātani, sukht; w. apne makān ko, sukhtī se yā nazdik, nō-dārī yā nakile pan se*—Swagēh swagrīh wā ghar, swadēś; *a.* gharailā wā gharāū, swadēśī, kuthīn wā tikshya: *ad.* apne ghar ko wā swagrīh ko, nikāt, tikshnatā se.
- HOM'ELESS, *a.* without a home—*Be-makān*—Nirālay, bin ghar.
- HOM'E'LY, *a.* plain, not elegant, coarse—*Sāda, nā-zeb yā nā-zebā, nā-tarāshida*—Sād-haraparūp, asundar, bhaddā anchhilā motā angārā wā aparishkrit.
- HOM'E'LI-NESS, *n.* plainness, coarseness—*Sādagi, nā-tarāshidagi yā bād-sūrati*—Asaundaryya wā madhyamarūpātā, aparishkar.
- HOM'EWARD, HOM'EWARDS, *ad.* towards home—*Makān ki taraf*—Ghar ki or.
- HOM'E'BO'RN, *a.* native, domestic, not foreign—*Wātani, khāngī yā khānagi, gair-mulk kā nahān*—Swadēśī wā swadēśaj, swagrīhaj wā gharānī, vidēśī nahān.
- HOM'E'BRED, *a.* native, plain, domestic—*Wātani yā zāti, sāda, khānī yā khānagi*—Swadēśī swābhāvik wā swadēśaj, sādharaparūp wā aparishkrit, swagrīhaj wā gharāū.
- HOM'E'FELT, *a.* felt within, inward, private—*Mal'īm kiya gayā, darūni yā andarūni, پوشیدā*—Antarbhūt, antarasht, antaratam wā chhipā.
- HOM'E'KEEP'ING, *a.* staying at home—*Ghar meñ lāith rahne n<sup>h</sup>.*
- HOM'E'MADE, *a.* made at home—*Ghar kā anā hui<sup>h</sup>, apne des kā banā hui<sup>h</sup>*—Grihanimmit, swadesanirmit. [gunakārī bātchit.
- HOM'E'SPEAK'ING, *n.* plain and forcible speech—*Sādi aur muassir guft-gū*—Sārāl aur
- HOM'E'SPUN, *a.* spun or wrought at home—*Ghar kā banā yā banā hui<sup>h</sup>.*
- HOM'E'STALL, HOM'E'STEAD, *n.* the place of a house, native seat—*Makān ki jagah, asli* [makān—Vāsasthān, ādyavasasthān.
- HOM'E'ER. See OMER.
- HOM'I-CIDE, *n.* (L. *homo, cædo*) the killing of a man, a manslayer—*Qatl-shibh khūn yā mardum-kushi, mardum-kush*—Nrihatyā manushyabadh wā manushyaghat, nrihatyā wā manushyaghatītak. [dhavishayak, manushyaghatavishayak, manushyaghatī.
- HOM'I-Ū-DAL, *a.* pertaining to homicide—*Khūnī, qatl-shibh ke muta'alliq*—Manushyabā-
- HOM'I-LY, *n.* (Gr. *homilos*) a discourse—*Wa'z, muwā'izat*—Pūjāsālā meñ dharmma-vishayakavākya. [Sāhsargasāl wā sāṅgapriy, milāpī wā ālāpī.
- HOM-I-LĒT'I-CAL, *a.* social, conversable—*Āshnā-mizāj yā majlis-dost, mardum-amez*—
- HOM'I-LIST, *n.* a preacher—*Wā'iz*—Dharmmakathak, dharmmapravaktā.
- HOM-O-Œ'NE-AL, HOM-O-Œ'NE-ŪS, *a.* (Gr. *homos, genes*) having the same nature—*Ham-jins, ek-jins, hum-khilqat*—Samānājātiy, samadharma, sajāti.
- HOM-O-Œ'NE-AL-NESS, HOM-O-Œ'NE-I-TY, HOM-O-Œ'NE-ŪS-NESS, *n.* sameness of nature—*Hum-jinsiyat*—Samānājātītā, sajātītā, jātisamātā.
- HOM-O-Œ'NY, *n.* joint nature—*Mushtarak khāssiyat, hom-jinsiyat*—Saṅvibhaktadharmma, sāmānyadharmma, sajātītā. [andāz—Paraspar samaparimān.
- HOM-O'LO-GOUS, *a.* (Gr. *homos, logos*) proportional to each other—*Apas meñ bā-*
- HOM-O'N'Y-MY, *n.* (Gr. *homos, onoma*) equivocation, ambiguity—*Ibhām yā tazabab, do-mā'ne yā muzabab mā'ne*—Vākobhā wā vākyaavakratā, dwyarthatā.

HO-MŌN-Y-MOUS, *a.* equivocal, ambiguous—*Muzabzab, mudham*—*Aspeaht wá sandig-dhárth, dwarth.*

HŌNE, *n.* (S. *hēnan*) a whetstone—*Sān<sup>b</sup>—Sān, sán.*

HŌN'EST, *on'est, a.* (L. *honestus*) upright, just, true, sincere, creditable—*Rást-mu'á-mala, rást-báz, rást, diyānat dār mutadāyan bā-wafá yá sādīq, mu'tabar*—*Khará, nyāyāchar wá dhārmik, sachchā, nishkapat, sammānya.*

HŌN'EST-LY, *ad.* uprightly, justly—*Rást-mu'ámalagt se, rást-bázt yá rástí se*—*Khará se, nyáy se wá dharmapúrvak.*

HŌN'ES-TY, *n.* justice, truth, frankness—*Rástí, sidq imān-dāri yá diyānat-dāri, sáf-dilí*—*Khará wá nyāyít, sachchā wá satyaśilattí, kapālahinatí wá vimaldímatí.*

HŌN'EY, *n.* (S. *huniy*) a sweet juice collected by bees, sweetness, lusciousness; *v.* to talk fondly, to sweeten—*Shahd, shirini, mithás<sup>b</sup>*; *v. pyār se bát-chit k<sup>b</sup>, mithá k<sup>b</sup>.*  
—*Madhu, mithāi, madhuratā.*

HŌN'EY-LESS, *a.* being without honey—*Be-shahd*—*Binmadhu, madhurahtí.*

HŌN'IED, *a.* covered with honey, sweet—*Shahd-álūdā yá pur-shahd, shirín*—*Madhu-may, mithā wá madhur.*

HŌN'EY BĀG, *n.* the stomach of the bee—*Shahd ki mukhí ke pet ke andar shahd rakh-ne ki thailí*—*Madhumakshukí ke pet ke bhitar madhu rakhne ki thailí.*

HŌN'EY-COMB, *n.* cells of wax for honey—*Shahd khāna, chhattā<sup>b</sup>, ghuriyā<sup>b</sup>, shahd rakhne ke ligé mom ke bauc hae chhote chhote ghar*—*Madhukosh.*

HŌN'EY-COMBED, *a.* having little cells—*Súrākh-dār, shahd-khāne-sá súrákh-dār*—*Madhukoshakār, madhukosh ke sadris sūkshmarandhravishit.*

HŌN'EY-DĒW, *n.* sweet dew—*Mithá ras<sup>b</sup>, ras<sup>b</sup>.* [madhu.]

HŌN'EY-HĀN-VEST, *n.* honey collected—*Mujmā'a shahd*—*Sañchitamadhu, batōrá huá*

HŌN'EY-MŌON, HŌN'EY-MŌNTH, *n.* the first month after marriage—*Khashi ká mahíná, byāh ke bād ká pahilā mahíná*—*Anandantis vivāh se purē ká prathamamās.* [bhāshí.]

HŌN'EY-MŌZTHED, *a.* using homed words—*Muth ká mithā<sup>b</sup>, shirín-zabān*—*Madhura,*

HŌN'EY-STALK, *n.* clover flower—*Ti-jatigā ghās ká phūl.*

HŌN'EY-SŪC-KLE, *n.* woodbine—*Ek gism ki nabāt*—*Latiyāish.* [mithā.]

HŌN'EY-SWEET, *a.* sweet as honey—*Shahd sa shirín yá maze-dār*—*Madhu ke sadris*

HŌN'EY-TŌNGUED, *a.* using soft speech—*Shirín-zabān*—*Madhuravādi, madhurabhāshí.*

HŌN'OUIT, *on'ur, n.* (L. *honor*) dignity, rank, reputation, fame, magnanimity, reverence, respect, a title; *v.* to reverence, to dignify, to glorify—*Shān shukoh yá shikoh, darjā pāyā yá martabā, waqr wāqir*—*'izzat yá nok-nāni, nám-wari yá nám-dāri, 'āl-him-matí yá dīl-o-dimāq, ta'zim, adab yá qadr, ek 'aqab jaise hazrat*; *v. takrim yá ta'zim k., m'azzaz yá sar-jarús k., hamd k. yá nám-war k.*—*Pradhānatá utkarsh wá shresh-thatwa, pradhūnpal utkrishatapad wá kulīnpad, hirtti wá sukhyāti, yās wá vikhyāti, mahāśaywatwa mahātmatā wá matimāhatwa, samman wá pūjā, sambhram ādar wá maryādāt, ek upādhi jaise mahāśay wá sriman*; *v. samman k. wá pūjāni, mām k. wá utkrishit pad ko pahuñchānā, vikhyāt wá yāgaswī k.*

HŌN'OR-A-RY, *a.* conferring honour—*'Izzat-bakhsh, fākhira, 'izzatí*—*Sammānakar, kirt-tikar, sammānanātrā, kirtimātrakar.*

HŌN'OUR-A-BLE, *a.* having honour, conferring honour, illustrious, noble, magnanimous—*'Izzat-dār sāhib-i-hurmat yá mauwaffar, 'izzat bakhsh yí hurmat-bakhsh, nám-war yá mu'azzaz, sharif yá musharrāf, 'āl-him-mat*—*Pūjya ādarāyī wá maryādāwān, kirt-tikar wá sammānakar, pratāpí wá yā-aswī, kulīn, mahātma mahāśay wá mahāmātí.*

HŌN'OUR-A-BLE-NESS, *n.* the state or quality of being honourable—*Mumtāz, nám-wari, 'izzat-bakhshí, 'azimat*—*Pūjyatā wá ādarāyīyatā, sammānakaratwa, mahātmatā.*

HŌN'OUR-A-BLY, *ad.* with honour, generously—*Bā-hurmat yá 'izzat se, sharifāna*—*Maryādāpúrvak wá sammānapúrvak, udārchīttatwa se wá mahātmatā se.*

HŌN'OUR-ER, *n.* one who honours—*Tā'zim-o-takrim k. w., 'izzat dene w., sar-farús k. w.*—*Samman wá sauman k. w., ādar k. w., utkrishit pad ko pahuñchāne w.* [hín.]

HŌN'OUR-LESS, *a.* without honour—*Be-hurmat, be-'izzat*—*Maryādāhīn, mānāhīn, yāsā-HŌOD, n.* (S. *hod*) a covering for the head; *v.* to dress in a hood, to cover—*Orhní<sup>b</sup>, pichhaurí<sup>b</sup>, top<sup>b</sup>, topí<sup>b</sup>*; *v. orhní orhná yá top dení<sup>b</sup>, mīndná dhānpnā yá dhāñkná<sup>b</sup>.*

HŌOD'WINK, *v.* to blind, to cover, to deceive—*Áñkh mīndná<sup>b</sup>, chhipānā yá dhānpnā<sup>b</sup>, chhalná thagnā yá áñkhon mēn dhāl dātū<sup>b</sup>.*

HŌOF, *n.* (S. *hof*) the horny part of a beast's foot; *v.* to walk as cattle—*Sum*; *v. mā-wāshí yá dawāh ke taur chalnā*—*Khur*; *v. pasuvat chalnā.*

HŌOFED, *a.* furnished with hoofs—*Sum-dār*—*Khurayukt, khuri.*

HŌOK, *n.* (S. *hoc*) any thing bent so as to catch hold; *v.* to catch, to bend—*Áñkrí<sup>b</sup>, añkrí<sup>b</sup>, añksi<sup>b</sup>, lagi<sup>b</sup>, kantiyá<sup>b</sup>, banat<sup>b</sup>, kántā<sup>b</sup>, koñhlā<sup>b</sup>, koñhí<sup>b</sup>*; *v. kantiye se pa-kapnā<sup>b</sup>, jhuknā yá terhā honā<sup>b</sup>.*

HŌOKED, *a.* bent, curved, aquiline—*Jhukā<sup>b</sup>, áñkrí-sā yá bāñkā<sup>b</sup>, terhā<sup>b</sup>.*

HŌOK'NŌPED, *a.* having an aquiline nose—*Terhí nāk ká<sup>b</sup>, tote ki-sí nāk ká<sup>b</sup>.*

HŌOP, *n.* (S. *hop*) any thing circular, a band of wood or metal; *v.* to bind or fasten

- with hoops, to encircle—*Chakkar yā jo kuchh muhādarī-sā gol ho<sup>h</sup>, kūth yā dhāt ká meharā yā gherā<sup>h</sup> ; v. kāth yā dhāt ke meharā yā ghere se bāndhnā<sup>h</sup>, gherā<sup>h</sup>.*
- HOO'ER**, *n.* one who hoops, a cooper—*Kāth yā dhāt ká gherā lagāne w<sup>h</sup>, pipā-sāz—Lohavalayabandhā wā kashthavalayabandhā, kashthabhapdakār.*
- HOO'P**, *v.* (G. *woppan*) to shout, to drive with shouts; *n.* a shout—*Lalkarnā wā hū-hū k<sup>h</sup>, hū-hū kar-ke nikāl denā<sup>h</sup> ; n. hū-hū<sup>h</sup>, talkār<sup>h</sup>—Chitkār k., chitkārāsabd karke nikāl denā ; n. chitkār.*
- HOO'ING-COUGH**, *n.* a convulsive cough—*Dāhā<sup>h</sup>, dabbā<sup>h</sup>, habbā dabbā<sup>h</sup>.*
- HOOT**, *v.* (W. *hant*) to shout in contempt, to cry as an owl; *n.* a shout of contempt—*Dhikkarnā yā dut-karnā<sup>h</sup>, hū-hū k<sup>h</sup> ; n. dhikkār yā dut-kār<sup>h</sup>.*
- HOO'ING**, *n.* a shouting, clamour—*Shor, gul—Chitkār, dhūm wā kolāhal.*
- HOP**, *v.* (S. *hoppan*) to dance, to skip, to leap on one leg; *n.* a dance, a jump, a leap on one leg—*Nāchnā yā nāchnā<sup>h</sup>, kādū<sup>h</sup>, ek tāng se kudūnā yā kudaknā<sup>h</sup> ; n. nāch yā nāch<sup>h</sup>, kudak yā kād<sup>h</sup>, ek tāng se kudak yā kād<sup>h</sup>.*
- HOP'PER**, *n.* one who hops, a box or frame into which corn is put to be ground—*Kudakkar yā ek tāng se kādne w<sup>h</sup>, daurī yā dhāmā jismen antā pisme ke liye dhārā jāta hai<sup>h</sup>.* [ *tor yā jamāwā<sup>h</sup>.* ]
- HOP'PING**, *n.* a dance, a meeting for dancing—*Nāch yā nāch<sup>h</sup>, nāch ke liye jamāw bā-*
- HOP**, *n.* (D.) a plant used in brewing; *v.* to impregnate with hops—*Ek gism ká per jo sharāb banāne meā kām āta hai ; v. Hāp nām per mīlānā<sup>h</sup>—Ek latā jo madirā banāne meā upayogī hotī hai.*
- HOP'BIND**, *n.* the stem of the hop—*Hāp nām per kī dānth yā dūl<sup>h</sup>.*
- HOP'PICK-ER**, *n.* one who gathers hops—*Hāp nām per kō bātore w<sup>h</sup>.*
- HOP'YARD**, *n.* ground on which hops are planted—*Zamin jahan Hāp nām per lagāyā jāta hai—Dhūmī jisar Hāp kī per lagāyā jāta hai.*
- HOPE**, *n.* (S. *hopā*) desire joined with expectation; *v.* to live in expectation—*Ummēd, tarāqīqī, āsrā<sup>h</sup>, ās<sup>h</sup> ; v. ummēd rakhnā, ummēd-wār honā—Āsā, pratyāsā, āsāisā, ākānkshā, bharosī ; v. āsā rakhnā wā k., bharosā k.*
- HOP'FUL**, *a.* full of hope, promising—*Ummēd wār yā mutawāqīqī, ummēd-bakhsh—Āsāwān āsābaddh wā pratyāsā, āsājanan āsākārī wā honhār.* [ *āsānāpūrvak.* ]
- HOP'FUL-LY**, *ad.* in a hopeful manner—*Honhār taur se, ummēd wār se—Āsāpūrvak,*
- HOP'FUL-NESS**, *n.* promise of good—*Phalāī kī ummēd, ummēd-bakhshī—Āsāvattwa, sapratyāsātwa.* [ *āsāhin, āsārahit wā hatāś.* ]
- HOP'LESS**, *a.* wanting hope, despairing—*Nā-ummēd, be-tawāqīqī yā māyūs—Nirās wā*
- HOP'LESS-LY**, *ad.* without hope—*Nā-ummēd, be-ummēd—Bīmā āsī, bīmās.*
- HOP'LESS-NESS**, *n.* state of being hopeless—*Nā-ummēdī, māyūsī yā yās—Nairāsya, nirāsutā, āsāhinatī.* [ *āsī rakhe w.* ]
- HOP'ER**, *n.* one who hopes—*Ummēd wār, ummēd k. w., ummēd rakhne w.—Āsī k. w.,*
- HOP'ING-LY**, *ad.* with hope—*Ummēd se—Āsā se.* [ *Mauhūrttik, ghatikāvishayak.* ]
- HOR'AL**, *a.* (Gr. *hora*) relating to an hour—*Sā'atī, sā'at-mansūb, ghante ke mutā'alliq*
- HOR'ARY**, *a.* relating to an hour, noting the hour, continuing for an hour—*Sā'atī yā ghante ke mutā'alliq, sā'at-namā yā ghante zāhir k. w., ek ghante tak rahne w.—Mau-*
- HURTİK** wā ghatikāvishayak, ghatikādyotak, ghāṭī bhār rahne w.
- HORDE**, *n.* (S. *hord*) a clan, a multitude—*Firqa, qair-sākīn-o-wahshī logon ká guroh—Dul, asthiravasiyon ká gan jathā wā samūh.*
- HOR'IZON**, *n.* (Gr. *hōrōs*) the line which bounds the view, an imaginary line equally distant from the zenith and the nadir which divides the globe into two hemispheres—*Āsmān ká gherā, ufūq yā ufq—Drishṭimāryādā wā diṅgmaṇḍal, kshitiy wā ākāśa-kakshā.* [ *barābar—Digantasān wā kshitiyasamasūtra, sam wā sapāt.* ]
- HOR-I-ZON'TAL**, *a.* parallel to the horizon, level—*Ufqi yā ufūq ke barābar, ham-wār yā*
- HOR-I-ZON'TAL-LY**, *ad.* in a horizontal direction—*Ufqi ke barābar, ham-wārī se—Samā-*
- NARIP** se, ākāśakakshā kī samatā ko auusār.
- HORN**, *n.* (S.) a hard pointed substance growing on the heads of some animals, a wind instrument of music, a drinking cup; *v.* to bestow horns upon—*Sīng<sup>h</sup>, qarnāe, pyāla yā piyāla ; v. sīng denā yā lagānā<sup>h</sup>—Śring, turhī wā sīngī, pānapātra.*
- HORN'ED**, *a.* furnished with horns, like a horn—*Shūkh-dār yā sīng-dār, sīng ke mānind—Śringī, śringākār.*
- HORN'ED-NESS**, *n.* appearance of a horn—*Sīng kī sūrat—Śringākāratwa.*
- HORN'ER**, *n.* one who works or deals in horn—*Shākh-gar, sīng ká kār-gar—Sīng ká kām k. w., sringavyavasiyī.* [ *sīng ke sadrī, kuṣh kuchh śringākār.* ]
- HORN'ISH**, *a.* somewhat resembling horn—*Kūī qadr sīng ke mānind—Kuchh kuchh*
- HORN'LESS**, *a.* having no horns—*Be-sīng, be-shākh, munda<sup>h</sup>, munda<sup>h</sup>, mūrā<sup>h</sup>, mūr-*
- LĀ<sup>h</sup>—Śringahin, āsring. [ *gun.* ]**
- HORN'Y**, *a.* made of horn, like horn—*Sīng ká banā huā<sup>h</sup>, sīng-sā<sup>h</sup>—Śringamay, śringā-*
- HORN'BOOK**, *n.* the first book for children—*Larkon ke pahle aikhne ke liye kitāb, larkon kī pahle kitāb—Bālakoṅ kī ārambhāpustak, larkon kī prathamāpāthgranth.*

- HÖRN'RÖÖT**, *a.* having hoofs, hoofed—*Sum-dār, khur-dār*—Khuri, khurayukt.
- HÖRN'FIFE**, *n.* a dance, a wind instrument—*Ek qism ká nách, ek qism ká gárnáe*—Nri-tyavísesh wá ek prakár ká nách, turhi wá síngá.
- HÖRN'SHÁV-ING**, *n. pl.* scrapings of deer horns—*Hiran ke síng ká chholan*<sup>b</sup>.
- HÖRN'SPOON**, *n.* a spoon made of horn—*Síng ká baná huá chamcha*—Síng ki bani hui karchhi. [ká kopavísíht garh.]
- HÖRN'WÖRK**, *n.* a kind of angular fortification—*Ek qism ká goshe-dār qal'a*—Ek prakár
- HÖRN'NET**, *n.* (*S. hyrnet*) a kind of wasp—*Zambúr, bar*<sup>b</sup>, *bírní*<sup>b</sup>—Varalabhed.
- HÖR'O-LOGE**, *n.* (*Gr. hora, logos*) an instrument that indicates the hour—*Sá'at-numá, ghari*<sup>b</sup>—Kálaghatiká, gháti.
- HÖR'O-LO (I.O. GRAPHIC)**, *a.* (*Gr. hora, logos, grapho*) pertaining to dialling—*Dhúp-ghari banáne ke 'ilm se munsub*—Dhúpghari banáne ká vidyá ká vishayak.
- HO-RÖME-TRY**, *n.* (*Gr. hora, metron*) the art of measuring hours—*Sá'at yá waqt ke andáza karne ká hunar*—Kálamápanavidyá.
- HÖKO-SCOPE**, *n.* (*Gr. hora, skopeo*) aspect of the planets at the hour of birth—*Táli-náma, záicha, janam-patrá yá janam-patrí*<sup>b</sup>—Janmapatra, janmapatriká, janma-nakshatrapatra, lagnakundali.
- HÖR'ROLL**, *n.* (*L. horreo*) terror mixed with hatred, a shuddering, gloom—*Nafrat se milí hui dahshat, haul haibat yá khauf se káhpná, táriki yá khauf-nák-sírat*—Ghripayuktahay, bhayakamp, ghor wá andhakár. [huá<sup>b</sup>, báhar ko díkhátá huá<sup>b</sup>.]
- HÖR'REST**, *a.* bristled, pointing outwards—*Róin khará kige hue yá phuráhi láyá*
- HÖR'RIBLE**, *a.* dreadful, terrible, shocking—*Muhíl, haibat-nák, zishti yá mukrúh*—Bháyának, dárup vikát wá karál, atikutsit bíbhatsakar wá trásanak.
- HÖR'RIBLENESS**, *n.* dreadfulness, hideousness—*Haibat-náki, wahshat angezi 'ibrat-angezí haul-náki yá zabhíni*—Ghoratá wá dárupatá, karálatá vikatatá wá kutsitatwa.
- HÖR'RIBLY**, *ad.* dreadfully, hideously—*Khauf-náki se, wahshat-angezí 'ibrat-angezí haul-náki yá zabhíni se*—Ghoratá wá dárupatá se, karálatá wá kutsitatwa se.
- HÖR'RID**, *a.* hideous, dreadful, shocking—*'Ibrat-angezí wahshat-angezí zabhíni yá haul-nák, khauf-nák, mukrúh yá zishti*—Atikutsit wá ghor, dárup wá bháyának, bíbhatsakar wá trásanak.
- HÖR'RID-LY**, *ad.* dreadfully, shockingly—*Haul náki yá khauf-náki se, 'ibrat-angezí wahshat-angezí zishti yá karáhiyat se*—Ghoratá wá dárupatá se, karálatá wá atikutsitatwa se. [shúddhat—Dárupatá wá ghoratá, bhayánakatwa wá kutsitatwa.]
- HÖR'RID-NESS**, *n.* hideousness, enormity—*Haul-náki yá zishti, zabhíni wahshat-angezí yá*
- HÖR'RIFIC**, *a.* causing horror—*Muhíl, haibat-nák, wahshat angez, 'ibrat-angez, zishti*—Bháyának, bhayánakar, karál, kutsit.
- HÖRSE**, *n.* (*S. hors*) a quadruped, cavalry; *v.* to mount on a horse—*Ghorá<sup>b</sup>, sawár; v. ghore par charhána<sup>b</sup>*—Áswa hay turag váji váh saindillav wá turag, áswik áswa wá ghurcharhe; *v.* áswáurúp k. [púth<sup>b</sup>—Áswaprishth, ghore par charhá.]
- HÖRSEBACK**, *n.* the state of being on a horse—*Ghore par sawár, ghore-sawár, ghore ki*
- HÖRSEBEAN**, *n.* a small bean given to horses—*Lobiya borá yá sem jo ghorón ko dete hai<sup>b</sup>*. [sais—Ek lárká jo ghorón ki rakhwáli kartá hai, áswapálak.]
- HÖRSEBOY**, *n.* a boy who dresses horses—*Ek larká jo ghorón ki khabar-girí kartá hai*, **HÖRSEBREAKER**, *n.* one who tames horses—*Cháluk-sawár, sawár-kár*—Áswáshak, áswáshiksháji, ghorón ko súdhne w.
- HÖRSECHEST-NUT**, *n.* a tree and its nut—*Ek per aur uská phal<sup>b</sup>*.
- HÖRSECOUR-SER**, *n.* one who runs horses—*Ghore dauráne w<sup>b</sup>*.
- HÖRSE'DRENCH**, *n.* physic for a horse—*Ghore ke wáste dawá*—Ghore ke liye aushadh.
- HÖRSE'FLESH**, *n.* the flesh of horses—*Ghorón ká másh<sup>b</sup>, ghore ká gosht*—Áswamáns.
- HÖRSE'GUARDS**, *n. pl.* cavalry of the king's guard—*Bádsháh ke khás sawár, bádsháh ki hífasat ke liye sawár*—Rájá ki rakshá ke liye ghurcharhe, rájasárirarakshak áswáru.
- HÖRSE'HAIR**, *n.* the hair of horses—*Ghorón ke bal<sup>b</sup>, ghore ke bal<sup>b</sup>*. [rhasainya.]
- HÖRSE'KEEPER**, *n.* one who takes care of horses—*Sús, ghorón ká khabar-gir*—Áswarakshak, áswapálak, ghorón ká rakhwál. [thathákar hánsi.]
- HÖRSE'LAUGH**, *n.* a loud rude laugh—*Qahqahá*—Attahás, khilkhili wá khilkhilshat.
- HÖRSE'LEECH**, *n.* a large leech, a farrier—*Ek qism ki bari jónk, ghorón ká hakti yá tabi<sup>b</sup>*—Bháinsaliya jónk, sálotari áswavaidya wá áswachikitsak.
- HÖRSE'LIT-TER**, *n.* a carriage hung upon poles borne between two horses—*Ek gárt jo do ghorón ke bich mein dandón par lalki hui játi hai<sup>b</sup>*. [vake<sup>b</sup>.]
- HÖRSE'LOAD**, *n.* as much as a horse can carry—*Ek ghore ká boj<sup>b</sup>, jítná ek ghora le-já*
- HÖRSE'MAN**, *n.* a rider, one skilled in riding—*Sawár, shah-sawár sawár-kár yá khud-aspá*—Ghurcharhá áswáurúp wá áswároh, hayavidyáśárad. [pavidyá.]
- HÖRSE'MANSHIP**, *n.* the art of riding—*Shah-sawári, sawár-kári*—Ghurcharhi, áswároha.
- HÖRSE'MEAT**, *n.* provender for horses—*Ghorón ke liye chára yá chára<sup>b</sup>*. [chalí hai<sup>b</sup>.]
- HÖRSE'MILL**, *n.* a mill turned by a horse—*Ghurchakki<sup>b</sup>, chakki jo ghore ke ghumáne se*
- HÖRSE'MUS-CLE**, *n.* a large muscle—*Ek bari patlá<sup>b</sup>*.

HORSE-PLAY, *n.* coarse rough play—*Khar-masti, khira-bāst*—Gaṇwārū khel.

HORSE-POND, *n.* a pond for horses—*Ghorōh ke liye táláb, ghorōh ke dhōne aur pāni pi-lānte ke liye táláb*—*Āswatārāg, āswarāpi*.

HORSE-RACE, *n.* a match of horses in running—*Ghur-daur<sup>h</sup>*.

HORSE-RAD-ISH, *n.* a root of a pungent taste—*Sahajānā sahjanā yā sahajnū<sup>h</sup>*.

HORSE-SHOE, *n.* a shoe for horses—*Na'l-i-asp, ghore kā na'l*—*Āswakhuratrāp, āswakhu-ratra, āswakhurabandhan*. [hartīf.]

HORSE-STEAL-ER, *n.* a thief who steals horses—*Āsp-dudā, ghur-chor<sup>h</sup>*—*Āswahārak, vīji*.

HORSE-WAY, *n.* a road for horses—*Ghorōh ke liye sarāk<sup>h</sup>*—*Āswamārg, āswapath*.

HORSE-WHIP, *n.* a whip to strike a horse with; *v.* to strike or lash with a horsewhip—*Ghore ke mārne ke liye kopū<sup>h</sup>; v. kop se mārū<sup>h</sup>, kopiyānū<sup>h</sup>*. [kya.]

HOR-TATION, *n.* (L. *hortor*) advice—*Salāh, nasihat*—*Upades, mantran, upadesavā-*

*HOR-TA-TIVE, n.* exhortation; *a.* encouraging—*Tam-āh, nasihat; a. tarqiyat-dih, tar-gib-dih, musihat-dih*—*Upades, prabodh; a. prabodhak, tejaskar*.

HOR-TA-TO-RY, *a.* encouraging, animating—*Īlm-mat-dih, tarqib-dih*—*Prabodhak wā dhārās dene w., tejaskar uttejak wā uksine w.*

HOR-TENSIAL, *a.* (L. *hortus*) fit for a garden—*Bāg ke liq*—*Udyān ke yogya*.

HOR-TU-LAN, *a.* belonging to a garden—*Bāg ke muttā'alliq, gulistāni*—*Udyānasam-bandhi*. [gul-tari—*Udyānavidyā, udyānakarānavidyā*.

HOR-TI-CULT-URE, *n.* art of cultivating gardens—*Bāg-bāni, chaman-bandī, māli-garī,*

*HOR-TI-CULT-U-RAL, a.* relating to horticulture—*Bāg-bāni ke muttā'alliq, chaman-bandī se munsih*—*Udyānavidyāsambandhi, udyānakarānavidyāvishayak*.

HOR-TI-CULT-U-RIST, *n.* one skilled in the culture of gardens—*Chaman-bandī kā hunar-jānne w., jo shakhs mālī-garī yā bāg-bānī meṁ māhir ho*—*Udyānavidyājñā, udyānakarānavidyājñā*. [Sushkaushaṭṭhisāgrah, sutihaye hue chhothe peton kā sāṅgrah.

HOR-TUS-SIC-ERS, *n.* (L.) a collection of dried plants—*Sukhlāt hui nabātāt kā majmū'*—*HOR-TYARD, n.* a garden of fruit trees, an orchard—*Sumaristān, meṁh kā bāg*—*Phala-vrikshodyān, phalavrikshon ki baṛī*. [—*Dhanya īśwar, īśwar kā dhanyavād*.

HO-SAN-NA, *n.* (Gr.) an exclamation of praise to God—*Al-hamdu-lillāhi, subhān-allāh*

HOSE, *n.* (S. *hos*) stockings, covering for the legs: *pl. HOS-ES or HOS-ES—Moz, jurrāb-yā piē-tah, piē-jāma*—*Īrnamayapadatrīn wā aurapadatrīn, jaughripārīdhān wā jānghiyā*. [padatrānavikrayī, urnamayapadatrānavikrayī.

HOS-TER, *n.* one who sells stockings—*Moz-firosh, jurrāb-bīf, jurrāb-farosh—Aurja-*

*HOSPI-TA-BLE, a.* (L. *hospes*) receiving and entertaining strangers, kind to guests—*Garīb-nawāz sayyāh-dost musāfir-parvar yā musāfir-dost, mihmān-nawāz mihmān-dār yā mihmān-parvar—Atithisewak atithipūjak wā atithiya, priyāitithi sat-ārāsīl wā pāhunon par dayālū*. [dosti—*Atithisewā, atithisatkar*.

HOSPI-TA-BLE-NESS, *n.* kindness to strangers—*Garīb-nawāzī, musāfir-parwarī, sayyāh-*

*HOSPI-TA-BLY, ad.* with kindness to strangers—*Garīb-nawāzī se, musāfir-parwarī se, sayyāh-dostī se—Atithisewā se, atithisatkar se, atithipūjā se*.

HOSPI-TAL-ITY, *n.* the act or practice of entertaining strangers or guests—*Musāfir-parwarī, garīb-nawāzī, sayyāh-dostī mihmān-parwarī, mihmān-nawāzī, mihmān-dārī*—*Atithisewā, atithisatkar, atithipūjan, satkar, satkriyā, pāhunon par kripā*.

HOSPI-TAL, *hospitāl, n.* a building for the reception of the sick or the poor—*Shafā-khāna, shifā-khāna dāru-sh-shifā, dāru-sh-shafā, bimār-khāna—Rogisālā, chī itsāsālā, rogopachārāsālā, dharmma-sālā*. [masīl jānon ke varg kā kulīn.

HOSPI-TAL-ER, *n.* a knight of a religious order—*Din-dār firqē kā ek bahādur—Dharm-*

*Hōst, n.* one who entertains, a landlord—*Mez-bān yā mihmān-dār, sihib-i-khāna—Sat-kārī atithyakrit wā atithisewak, uttaranagribaswāmī wā bhāṭhiyārā*.

Hōst'EL, Hōst'EL-RY, Hōst'RY, *n.* an inn—*Bhāṭhiyār-khāna, sarāe, musāfir-khāna—Uttaranagribh, uttaranasthān, chatti*.

Hōst'ESS, *n.* a female host, a landlady—*Mez-bān aurat yā mihmān-dār aurat, bhāṭhiyā-rin yā bhāṭhiyārī<sup>h</sup>*—*Atithyakarīnī wā sakkārīnī, uttaranagribaswāmīnī*.

Hōst'ESS-SHIP, *n.* the character of a hostess—*Bhāṭhiyārī kā kām<sup>h</sup>*.

Hōst'LER, *oslor, n.* one who has the care of horses at an inn—*Bhāṭhiyār-khāne kā sās, musāfir-khāne meṁ jo log utharte haiṁ unke ghoron ki khabar-giri k. w.*—*Uttara-nagribh meṁ jo jan utharte haiṁ unke ghoron kā rakshak, uttaranasthān meṁ āswa-pālak*.

Hōst, *n.* (L. *hostia*) the sacrifice of the mass in the Romish Church—*Īsāiyon ke ek khāss firqē meṁ ek fidā yā qurbān jismch log rotī aur sharāb char-hāte haiṁ aur yāh samajhte haiṁ ki rotī dar-haq-yat hazrat 'Isā kā jism ho-jāti hai aur sharāb unkā kākā—Viśesh īsāiyon meṁ ek bali wā charhāwā jismch log rotī aur madirā oharhāte haiṁ aur yāh jānte haiṁ ki rotī īsā kā sarīr ho-jāti hai aur madirā unkā rudhir*.

Hōst'IR, *n.* a consecrated wafer—*Charhāt hui rotī<sup>h</sup>, muqaddas rotī—īsāiyon meṁ samarpit rotī*. [chamū wā anīk, samūh wā gap.

Hōst, *n.* (L. *hostis*) an army, a multitude—*Laṅkar yā fauj, dal yā jhund<sup>h</sup>*—*Senā*



**HÖST'AGE, n.** (Fr. *otage*) one given as a pledge for the performance of conditions—*Yargamāl, kafil*—Ol, sarirabandhak.

**HÖST'ILE, a.** (L. *hostis*) belonging to an enemy, adverse, opposite—*Dushman ke mut'āliq, mu'ānāl, mukhālif yā bad-andesh*—Satrusambandhī, vairī wā vipaksh, virōdhī viruddh pratikūl wā viparīt.

**Hos TIL'TY, n.** state of war, act of an enemy—*Larāi<sup>h</sup>, dushmanī mukhālafat yā 'adawat*—Yuddh wā yuddhāwasthā, vair dweśh wā sātrutā.

**HÖS'TIL-IZE, v.** to make an enemy—*Dushman k.*—Vairī wā sātru k.

**HÖT, a.** (S. *hat*) having heat, fiery, furious, ardent, eager, acrid—*Garm, hār yā ātashī, sakhl yī qazab-nāk, garm-mizāj yī ātash-mizāj, tez sar-garm yā nushtaq, talakh*—Tapt, ushna wā ugra, ghor bhārī wā barā, sīghrakopī, utsuk wā uchchhapd, kaṭu karwā wā charjara.

**HÖT'LY, ad.** with heat, ardently, violently—*Harārat se. sar-garm se, shauq-se tezi-se yā ba shiddat*—Utap wā ushpata se, tikshnatī wā tivrata se. ugratā wā uchchhapdatā se.

**HÖT'NESS, n.** heat, violence, fury—*Harārat yā garmi, tundi yā tezi, qazab yā josh-kharosh*—Ushpati, vyagrata tikshpati wā tivrata, uchchhapdatā.

**HÖT'PEN, n.** a garden bed fermented by dung—*Gobar yā bul dāl-kar garm ki hūi bāg ki kigiri*—Gobar wā lid se ushna ki hūi kiyārī. [ghrakopī, uchchhapd.]

**HÖT'BRAINED, a.** violent, furious—*Garm mizāj, ātash-mizāj tez tund yā qazab-nāk*—**HÖT'HEAD-ED, a.** vehement, passionate—*Tez mizāj tund-mizāj garm-mizāj yā tund, tund-tab' yā gussa-war*—Uchchhapd, sīghrakopī.

**HÖT'HÖUSE, n.** a place kept hot for rearing plants and ripening fruits—*Ek mazkūn jise laye hue darakhton ki hifāzat ke wāste aur phalon ke pukhta hone ke wāste hamesha garm rakhte haiñ*—Ek sthān wā ghar jisko lage hue pephōn ki rakshā ke nimitta aur phalon ke pakne ke nimitta sadā ushna rakhte haiñ,

**HÖT'MÖUTHED, a.** head-strong, ungovernable—*Muñh zor yā sar-zor, sar-kash be-lāqām yā be-zabt*—Arañl aṛel wā hatbhī, adānya.

**HÖT'SÜR, n.** a violent precipitate man; a. violent, impetuous—*Tez aur be-lāhūz ādmī; a. tund, sīna zor tund tab' yā jald-bāz*—Uchchhapd aur utāwlā jau, tikshnaswabhāw jan; a. ugra wā uchchhapd, tikshnaswabhāw wā utāwlā.

**HÖT'SÜRRED, a.** vehement, rash, heady—*Tund yā tez, be-lāhūz yī be-andehā. sar-zor sīna-zor yā tund tab'*—Uchchhapd wā ugra, prānatta wā avichārī, hatbhī tikshnaswabhāw wā sīghrakopī. [i yā ghāt-mūl, garbar dher<sup>h</sup>.]

**HÖT'CH'PÖTCH, n.** (Fr. *hochepot*) a mixture of ingredients, a confused mass—*Khuch-khuch*

**HÖT'CÖCKLES, n. pl.** (Fr. *hautes coquilles*) a childish play—*Larkōñ ki ek khet<sup>h</sup>*

**HÖ'TEL', n.** (Fr.) an inn, a lodging-house—*Sarāe, musāfir-khāna yā bhathiyār-khāna*—Uttaranagrih wā uttarapasthān, chatti uttarapasālā wā prayasīyagrih.

**HOUGH, hōk, n.** (S. *hoh*) the joint of the hinder leg of a beast; v. to hamstring—*Jān-war ki picchhī tūng kā jor jo rāñ se milā rahitā hai; v. rāñ ki nas yī pāi kūt-kar lañgrā k.*—Pañ ki picchhālī tūng kā jor jo jāñgh se milā rahitā hai, jāñghāsāndhibandhan; v. jāñghāsīrā ko kātkar lañgrā k.

**HÖUND, n.** (S. *hund*) a dog used in the chase; v. to set on the chase, to hunt—*Shikā-ri kuttā; v. hukkārnā<sup>h</sup>, shikār k. yā picchā k.*—Mrigayā knkkur, mrigavyakukur, ākhetī kuttā; v. āket ke hyc hukkārnā wā lalkārnā, ragēdnā khadepnā aher k. wā ākhet k.

**HOUR, ōūr, n.** (Gr. *hora*) the twenty-fourth part of the natural day, sixty minutes, a particular time—*Din rāt ke chauvis barābar hisōñ kā ek hisā yīñi ghari ghantā yā sā'at. sāth minit<sup>h</sup>, koi khāss waqt yā zānāna*—Din rāt ke chauvis sanabhaṅg kā ek aūs arthāt ghatikā ghantā wā ghari, shashtī minit, koi vīśesh samay wā kāl.

**HÖUR'LY, a.** happening or done every hour, frequent; ad. every hour, frequently—*Ghari ghari kā<sup>h</sup>, aksariya; ad. sā'at-bu-sā'at yā har ghari, aksar aksar-waqt yā daf-atan*—Pratidand kā, vārañvār kā wā bahuvār kā; ad. pratidand, bahudhā bārbār vārañvār wā bahuvār.

**HÖUR'GLASS, n.** a glass containing sand for measuring time—*Bālā ki ghari<sup>h</sup>*.

**HÖUR'HAND, n.** the hand or pointed pin which shows the hour on a clock or watch—*Ghante kā kīñtā<sup>h</sup>, ghante ki sūā<sup>h</sup>, ghari ke upar wah sūi jis se ghari ki atkal jāñt jāñt hai<sup>h</sup>*. [chhoti lakīrñ kīñchī raktī haiñ<sup>h</sup>.]

**HÖUR'PLATE, n.** the dial of a clock or watch—*Ghari ke upar ki parī jis par chhoti*

**HÖUR'RI, n.** a Muhammadan nymph of paradise—*Hūr yā hūrī*—Swarvesyā, divyāñgand, swargakanyā.

**HÖUSE, n.** (S. *hūs*) a place of abode, a family, a race, a legislative body—*Makāñ khāna yā harālī, khāñ-dāñ, naal, qānūn-sāzōñ kā guroh yā mujawwizāñ-i-qānūñ*—Ghar grih geh bhawan ālay āgur wā niket, pariwar wā kuṭumb, kul wā vañś, vyavas-thāvidhāyī samāj wā vidhiśthāpakamaṇḍalī.

**HÖūg, v.** to harbour, to shelter, to reside—*Panūñ denā, makāñ meñ rakhñā yā sāya denā, rahñā<sup>h</sup>*—Āsray denā vāsasthāñ denā wā ghar meñ rakhñā, ṭikñā wā baññā.

HÖUSELESS, *a.* without a house or abode—*Be-ghar, be-dar, be-khān-o-mān*—Binghar, nirvās, gribahin. [mūh-vās wā vāsasthān]

HÖÜYING, n. houses collectively, habitation—*Makánát, sukinat yá havelí*—Grihasa-  
HÖÜSBRÁK-ER, n. one who breaks into a house to steal, a burglar—*Naqab-zan yá naq-  
zan, sendhiyá<sup>h</sup>*—Sendhmár, sendhchor wá sandhichaur.

**HŌUSE-BREĀK-ING**, *n.* the crime of breaking into a house to steal, burglary—*Naqab-zani yā naqb-zani, sēndh-māri<sup>h</sup>*—Sēndhiyāi. *chhat tornā wā bhīt phorūā.* [kuttā<sup>h</sup>.

HÖUSE'DOG, n. a dog kept to guard a house—*Ghar ká kutāh*<sup>h</sup>, *ghar kī rakhvālī kā*  
HÖUSE'HÖLD, n. a family living together—*Khāndān*, *gharānā*<sup>h</sup>—*Grihajan*, *parijan*.

[i-*khana*—Gharbarī, gribasth, grihaswāmī, gharwāla, grihī.

HŌUSE'HŌLD-ER, *n.* an occupier of a house—*Khāna-dār, ahl-i-khāna, makān-dār, sahib*—  
HŌUSE'HOLD-STUFF, *n.* furniture of a house—*Ghar kā asbāb*—*Ghar ki sāmagrī, griha-*  
*sāmagrī.*

**HOUSE-KEEPER**, *n.* one who keeps a house, a servant who has the charge of a house—  
*Khāna-dār yā ahl-i-khāna, ek laurī jo ghar kī khabar-giri kartī hai*—Grihasta grihi  
 gharbārī gharwālā yā grihaswamī, grihiṇī ghehinī yā kutumbinī arthāt 'ek strī jispār  
 ghar kī sab bhār sahātī hai. [*karmā*<sup>h</sup>—Grihavyāpār, gṛāhasthya, grihasthā.

HŌUSE'KEEP-*ing*, *n.* management of a house — *Khāna-dārī*, *girhisti*<sup>h</sup>, *ghur-bārī*<sup>h</sup>, *ghar*  
HŌUSE'LEEK-*ing*, *n.* a plant — *Ek nabāt* — *Ek aushadhi wā latā*.

HOUSE-DEER, *n.* a plant—*Ek mōut*—*Ek aushadhi wā itā*.  
 HOUSE-Maid, *n.* a female servant employed to keep a house clean—*Dāsi jo ghar ko*  
*jhārā buhārā karti hai*"—Grīlādāsi. grihapaṛishkāriṇi. [chā wā sudhā kapot.

HŌSŪ'YŌ-KON, *n.* a tame pigeon — *Palua kabútar, sukhú yá rachá kabútar* — Palua ra-  
HŌSŪ'RĀIS-ER, *n.* one who builds a house — *Ghar banāne wā*.

**HŌŪSE-RŌŌM**, *n.* room or place in a house — — *Ghar mēn jagah yā thaur<sup>h</sup>.*

HOŪṢE-WIFE, hūz'if, *n.* the mistress of a family, a female economist—*Ghar ki khā-windini, jo 'aurat kifāyat-shī'ār ho*—Grihiṇī gehinī wā purkhin, grihavyāpārakūśalā wā grihakarmamanipunā.

HOUSE WIFE-LY, *a.* pertaining to domestic economy, economical — *Khāna-dāri se mansīb, kifāyat-shī'ār* — Gārhasthyavishayak wā grihakarmanirvāhaviśhayak, parimita-vyavi. [grihakarmanirvāhataḥ]

HOUSE/WIFE-RY, *n.* domestic economy — *Khāna-dāri, qirhisti*<sup>h</sup> — Gribavyāpārakusālata.

HOÜSING, n. (Fr. *houssie*) a saddle-cloth—*Zin-posh*—*Aśwasajjāvastra*.

HÖVE, *p. t.* of *heave*—*Heave ká mázi-mutiaq*—*Heave ká sámányabhút.*

HÖVEL, *n.* (S. *hof*) a shed, a cottage, a mean habitation; *v.* to shelter in a hovel—*Chhappar<sup>h</sup>, jhoprá yá jhōṃprā<sup>h</sup>, kuti kuriyá yá māṇrai<sup>h</sup>; v. chhappar ke tale rakhná<sup>h</sup>, jhopre meṇ karná rakhná yá tikáná<sup>h</sup>.*

HÖVER, v. (W. *horiaw*) to hang fluttering in the air, to wander about a place—  
*Mairráná mairlíná thirthiráná yá thirakná<sup>h</sup>, kisi jagah meñ ghúmná phirná yá*  
*erá-pheri-lagúná<sup>h</sup>. [meñ ghúmné w. phirné w. yá erá-pheri k. w.<sup>h</sup>*

HŌ'ER ER, n. one who hovers — Mañrráne w<sup>h</sup>, thirthráne w<sup>h</sup>, thirakne w<sup>h</sup>, kisi jaguh w<sup>h</sup> [men gñanne w. phinne w. ga era-pheri k. w-  
HŌ'W ad. (S. ku) in what manner, to what degree, in what state — *Kis tarah w<sup>h</sup>*

kyûnkur, kuja-haddi ya kahan tak, kis hâlat men—Kaise wâ kis prakar se, kahan-talak kahan-lag wâ kahan tâtin, kis awasthâ men.

**HŌW-ĒV'ER**, *ad.* in whatsoever manner, at all events, nevertheless — *Kaisáhi<sup>h</sup>, ba-har-sírat* yá ba-har-ho, *lekin magari táham yá ammá* — *Kitnáhi kitnahi wá kittáhi*, *sab rítí* *re wá jo-chálah-sá-ho*, *tisnarbhí taubhí tatháni wá kintu*.

Hŏw-so-ĕv'ER, *ad.* in whatsoever manner — *Kaisáhi<sup>h</sup>, kitnáhi<sup>h</sup>, kittáhi<sup>h</sup>, kittahí<sup>h</sup>.*

—Golá chaláne ki ek prakár ki bari lohanári, ek prakár ká golásau.

**HÖWL**, *v.* (Ger. *heulen*) to cry as a wolf or dog, to wail, to roar; *n.* the cry of a wolf or dog, a cry of distress or horror — *Bheriye yā kutte sā chillānā yā kūknā<sup>h</sup>, phikar-nā bilbilānā yā rānā<sup>h</sup> gārānā<sup>h</sup>.* *n.* *bheriye yā kutte kī kūt<sup>h</sup> bilbilānāt yā phikar-nā<sup>h</sup>*

**HŌWĪ'ING**, *n.* the cry of a wolf or dog, a cry of distress, a loud or horrid noise—  
*Rherine* *nā kutte ki kūt<sup>h</sup>* *hībilīhāt wā phikarnā<sup>h</sup>* *harā wā bhāri haurā<sup>h</sup>* *naute*

HÖWK'ER, Hôók'ER, n. a Dutch vessel — *Dachch logon ká jaház* — *Dachch logon ká jaház* (Er bulóite) an owl — *Illáh*

HOW'LET, *n.* (Fr. *huitotte*) an owl — *Uuwa'*.  
 HOÏY, *n.* (Fr. *heu*) a small vessel — *Ek chhoṭi nāw<sup>h</sup>, ek chhoṭā jahāz.*  
 HOÏY inf. *hoṭ* stop! — *Hoṭ chum<sup>h</sup>* [hullaṭ<sup>h</sup>]

HÖY, *int.* ho! stop!—*Ho<sup>a</sup>, chup<sup>a</sup>.* *hullar<sup>a</sup>*  
HÖBBÜB, *n.* noise, tumult, riot—*Hänk-pukár<sup>h</sup>, halchal yá kharbari<sup>h</sup>, bakherá yá*  
HÖCKLE, *n.* (Ger. *höcker*?) the bin—*Puthá<sup>h</sup> külá<sup>h</sup> chátar<sup>h</sup>*

HÜCKLE, *n.* (Ger. *hocker*!) the hip—*Puttna*, *kula*, *chutar*.  
HÜCKLE-BÖNE, *n.* the hip-bone—*Putthe küle yā chutar kī haddi*.  
HÜCK/STER, *n.* (Ger. *hucke*) a retailer, a pedlar: "to deal in petty business."

**HUCKSTER, n.** (Ger. *hucke*) a retailer, a pedlar; *v.* to deal in petty bargains —  
*Khurda-farosh, dast-farosh yā paikār; v. khurda-faroshi dast-faroshi yā paikāri k.*  
*K-hudrahānīyākārī ubhīr-wālī wā bisātī; v. kahudrahānīyā v. ubhīr-wālē.*

—Kshudrabaniyākārī, pheri-wālā wa bisatī: v. kshudrabaniyā k. pheri-wālā wa  
 HŪK'STER-AGE, n. dealing, business—*Len-den yā byohārā, kām-kāṣh*. [bisatī kā kām k.  
 HŪK'STER-AGE, n. dealing, business—to do in a hurry, to throw together in confusion: v. *amā*]

**HUD'DLE**, *v.* (Ger. *huden*) to do in a hurry, to throw together in confusion; *n.* crowd.

- tumult, confusion—*Sarāsari k. yā sarāsari banāna, makhliṭ k. yā darham-barham k. ; n. hīrī<sup>h</sup>, bakherā halchal yā kharbarī<sup>h</sup>, harbarī yā uljherā<sup>h</sup>*—Jhatāpatī wā utāwli meṇ karnā, astavyast k. wā ekatthā agarbagaṛ dāl d.
- HŪP'DLE, n. one who huddles, a bungler—*Sarāsari banāne w. yā makhliṭ k. w., khām-dast yā nā-ānūda-kār*—Jhatāpatī wā utāwli meṇ banāne w. wā astavyast k. w., anāṛī wā bhuchoh.
- HŪE, n. (S. *hio*) colour, tint, dye—*Raṅg<sup>h</sup>, laun, gūn yā gūna*—Varp, rāg, raṅg.
- HŪED, a. coloured—*Raṅgā huā<sup>h</sup>.*
- HŪE, n. (Fr. *huer*) a shouting, an alarm—*Chillāhaṭ<sup>h</sup>, kānk-pakār<sup>h</sup>.*
- HUFF, n. (Sp. *chufa*) a swell of sudden anger or arrogance, a boaster; v. to swell, to bluster, to bully—*Tuṣh kharfāṛī yā kharfī, khul-farosh khul-sanā lāf-zan yā khul-sitā*; v. *phulnā yā phūlnā<sup>h</sup>, bamaknā bhahaknā akrā-takrī k. yā phāp-phān k<sup>h</sup>, jharjharānā dhirānā yā dhankānā<sup>h</sup>*—Krodhāves chirechirāhaṭ wā tāw, siṭṭu dambhi uddhat wā darpadlmāt.
- HUFFER, n. a blusterer, a bully—*Khul-farosh yā khul-sitā, akarfūn lāf-zan yā kalla-zan*—Dāmbhik wā bhahakne w., pharphariyā wā jharjharāne w.
- HŪFF'NESS, n. petulance, arrogance—*Chirchirāhat yā tāo<sup>h</sup>, ghamand<sup>h</sup>.*
- HŪG, v. (S. *hegian*) to embrace closely, to hold fast; n. a close embrace—*Gale lagānā yā chhātī se lagānā<sup>h</sup>, mazbūtī se pakarṇā*; n. *god yā godī<sup>h</sup>, aṅkār<sup>h</sup>, kanīyā<sup>h</sup>*—God k. wā kauriyānā, porho pakarṇā.
- HŪGE, a. (D. *hoog*) very large, vast—*Kalān, 'āzim*—Bahut barā, ativiśāl wā atimahāu.
- HŪG'LY, ad. immensely, enormously—*Be-huḍḍ yā huḍḍ se ziyādā, hadḍ se bāhur*—Atyant, apārimitarūp se. [vrihattwa, ativiśālā wā vrihattwa.
- HŪG'NESS, n. enormous bulk, greatness—*Jasāmat. kalānī*—Vrihatkīyatwa wā kāya-
- HŪG'GER-MŪG-GER, n. secrecy, a bye-place—*Purā-poshī, gosha yā takhliya*—Tahās, guptasthān wā ekānt. [naukā, naukā kā sthūlabhāg peṭ kāya khol wā koṭhī.
- HŪLK, n. (Gr. *holkas*) a ship, the body of a ship—*Jahāz, jahāz kī koṭhī yā peṭ*—Bari
- HŪLL, n. (S. *hal*) a husk, the body of a ship; v. to take off the hull, to float—*Chhil-kā, jahāz kī koṭhī yā khol*; v. *chhil-kā chhorānā yā nekinā<sup>h</sup>, bahnā yā tairnā<sup>h</sup>*—Baklā twak wā put, naukā kā sthūlabhāg kāya koṭhī wā khol.
- HŪM, v. (Ger. *hummen*) to utter the sound of bees, to sing low; n. the noise of bees, a low dull noise—*Bhinbhinānā bkinaknā gūnjnūt yā manmanānā<sup>h</sup>, ghunghunānā gungunānā yā mūnḥ meṇ gānā<sup>h</sup>*; u. *gūnj bhinak bhinbhināhat yā manmanāhat<sup>h</sup>, gungunāhat yā ghunghunāhat<sup>h</sup>*. [gungunāhat yā ghunghunāhat<sup>h</sup>.
- HŪM'ING, n. the sound of bees, a low noise—*Bhinak bhinbhināhat yā manmanāhat<sup>h</sup>, HŪM'BLE-BEE, n. a buzzing wild bee—Bhamūrā<sup>h</sup>. [jār wā mūṭh.*
- HŪM'DŪM, a. dull, drowsish, stupid—*Kund, sust, almarq*—Matimand, mand wā dhimā,
- HŪM'ING-BIRD, n. a very small bird—*Ek bahut chhotī ekiriyā<sup>h</sup>.*
- HŪ'MAN, a. (L. *homo*) having the qualities of a man, belonging to man—*Insānī, bashrī*—Mānavī, mānuslik wā mānushyajātiy.
- HU-MĀNE', a. kind, benevolent, tender—*Mīhr-bān, nek-kho yā nek-andesh, halīm salīm narm-dīl rahm-dīl mulāim yā dard-mand*—Dayālū, paropakārī paralhitakām wā parahitaiṣī, anukampī karuṇārdra karuṇātmā wā komal.
- HU-MĀNE'LY, ad. kindly, tenderly—*Mīhr-bānī se, mulāimat mulāyamat rahm-dīlī yā dard-mandī se*—Dayā wā kripi se, karuṇā wā komalaswabhāw se.
- HŪ'MAN-IST, n. a philologist, a grammarian—*Ilm-gauhar-sauj yā zabūn-dān, sarfī yā nahwī*—Śabdasastravyutpanna wā śūbdlik, vaiyākaraṇ.
- HU-MĀN'ITY, n. the nature of man, mankind, benevolence, tenderness, philology—*Insāniyat yā ālmiyat, banī-ādām yā jins-i-ādām, nek-andeshī nek-khwāhī yā nikoī, dard-mandī mom-dīlī mulāyamat yā mulāimut, 'ilm-i-sarf-o-nahō yā zabūn-dānī*—Mānushyatwa mānavatwa wā mānushyatā, mānushyajāti, parahitechchhā wā paropakāraśālā, bhalmansit anukampā karuṇā wā karuṇārdratā, śabdasastra wā śabdopattividyā.
- HŪ'MAN-IZE, v. to render humane, to soften—*Insān yā ālmi banānā yā ahl-i-murawwat k., mulāim narm-dīl yā dard-mand k.*—Vinit suṣīl wā śūsl k., sabhya wā komal k.
- HŪ'MAN-LY, ad. after the manner of men—*Insānoṇ ke taur par, ādmī ke mānind*—Mānushyavat, mānushya ki riti se.
- HŪ-MAN-KIND, n. the race of man—*Ādam-zād, banī-ādām, jins-i-ādām*—Mānushyajāti.
- HŪM'BLE, an'ble, a. (L. *humilis*) lowly, modest, not proud, submissive; v. to make humble, to crush, to subdue—*Khāk-sār miskīn past yā 'ājiz, halīm farōtan yā mulāim, be-takabbur, hukmī yā mutī*; v. *past halīm yā khāk-sār k., tor-dālnā<sup>h</sup>, zer yā mutī k.*—Nirabbimān wā agarv, vinit wā vinayī, nirahaukār, naurāṣil vūṣya wā vaṣavartī; v. naurā apakriṣṭ wā adham k., dabiṭ donī, daman k. wā vāṣ k.
- HŪM'BLE-NESS, n. absence of pride—*Gurūt, khāk-sārī, hilm, be-takabburi, inikisūri*—Naurāṣilātī, darpahinatā, vinay. [garibī yā 'ājizī se—Savinay, dinātā se.
- HŪM'BLY, ad. without pride, modestly—*Bā-gurūt garībānu yā farōtani-se, khāk-sārī*

HUM'BLE-MÖÜTHED, *a.* mild, meek—*Muláim, khák-sár farotan yá hálím*—Komalaswa-bháv wá suáíl, síshṭ vīnīt wá namrásíl.

HUM'BUG, *n.* imposition; *v.* to impose upon—*Chhal yá dhokhá<sup>b</sup>*; *v. dhokhá dená yá chhalná<sup>b</sup>*. [wá odá k., bhigóná.]

HU-MECT', HU-MECTATE, *v.* (L. *humeo*) to wet, to moisten—*Tar k., nam k.*—Árdra HU-MEC-TATION, *n.* the act of moistening—*Tar yá nam k.*—Bhigóná.

HU-MECTIVE, *a.* having power to moisten—*Tar yá nam kurne ki qudrat yá táqat rakhne w.*—Bhigone kí śakti rakhne w., bhigóne ko samarth.

HU'ME-RAL, *a.* (L. *humerus*) belonging to the shoulder—*Dosh ke muta'alliq, kandhe se mansúb*—Skandhasambandhí, kándhe wá morhe ká sambandhí.

HU-MI-CU-BATION, *n.* (L. *humus, cubo*) the act of lying on the ground—*Zamin par letná*—Bhúmi par letná.

HU'MID, *a.* (L. *humidus*) moist, damp—*Martúb, tar yá nam*—Árdra, odá wá gílá.

HU-MID-I-TY, *n.* moisture, dampness—*Nami nam-náki yá rutúbat, taráwat yá tarí*—Árdratá, odápan wá gílápan.

HU-MIL-I-ATE, *v.* (L. *humilis*) to lower in condition, to depress, to humble—*Zalíl k., khufif k., pust yá 'ajiz k.*—Ápakrishṭ k., torṭ dālná wá dabá dená, adham k. wá darpamardan k.

HU-MIL-I-ATION, *n.* the act of humbling, descent from greatness, abasement—*Zalíl k., zillat, khiffat*—Abhibhav wá abhibhūti, mānāhāni wá padachyuti, apakarsāh daman wá hetthi. [Darpahinatá wá vinay, dīnatá dainya wá namrásīlatá.]

HU-MIL-I-TY, *n.* lowliness, modesty—*Haṭmī farotānī yá gurbat, inkisārī yá 'ajist*—HUM'MOCK, *n.* a hillock, a mound—*Chhotī pahārī<sup>b</sup>, tīlá yá dháká<sup>b</sup>*.

HU'MOUR, hú'mur, *n.* (L. *humor*) moisture, any fluid of the animal body, temper, disposition, caprice, peevishness, fucetiousness; *v.* to gratify, to indulge—*Namī yá turī, jismānī khūlt yá mādā, kho, mizāj, man-manj, zūd-ranjī yá tunuk-mizājī, khush-tab'ī yá zarāfat*; *v. khush k. yá dil-dārī k., marzī rakhnā yá khātir rakhnā yá nāz-bardārī k.*—Árdratá wá gílápan, śārīrik ras wá dhātū, swabháv, prakriti, tarāng lahar wá manolaulya, chirchirāhat, rasikatá wá rasitá; *v. santushṭ k. wá anurodh k., man rakhnā*.

HU'MOR-AL, *a.* proceeding from the humours—*Jismānī akhlāt yá marwād se paidá yá niklá huá*—Śārīrik ras wá dhātū se utpanna wá niklá huá.

HU'MOR-IST, *n.* a whimsical person, a wag—*Talawwun-mizāj shakhs, maskhara yá haríf*—Chalachitta jan, thāthol rasik wá bhāñr.

HU'MOR-OUS, *a.* whimsical, jocular, playful—*Talawwun-mizāj, khush-tab'ī yá zarif, alolá<sup>b</sup>*—Chalachitta wá tarāngī, thāthol hañsor wá rasik, lol wá kautuki.

HU'MOR-OUS-LY, *adv.* whimsically, jocosely—*Talawwun-mizājī se, khush-tab'ī yá maskha-ragī se*—Tarāng wá lahar se, rasikaprakār se wá thatthe kí riti se.

HU'MOR-OUSS-NESS, *n.* jocularity, peevishness—*Khush-mizājī yá zarāfat, zūd-ranjī yá tunuk-mizājī*—Thātholī rasikatwa wá parihāsūsīlatá, chirchirāhat.

HU'MOR-SOME, *a.* peevish, petulant, odd—*Tunuk-mizāj yá zūd-ranjī, shokh ziddī yá be-īmīyāz, 'ajib yá zarif*—Chirchirā wá vakrasīl, dhith magarī wá chalachitta, adbhut wá rasik. [se—Chirchirāhat se, magarāí wá vakrasīlatá se.]

HU'MOR-SOME-LY, *adv.* peevishly, petulantly—*Tunuk-mizājī se, zūd-ranjī yá be-īmīyāz*

HUMP, *n.* (L. *umbo*?) a protuberance—*Kúz, kub<sup>b</sup>, kohán*—Kúbar, garu, sthagu, kakud.

HUMP'BACK, *n.* a crooked back—*Kúz pusht*—Kubrí pith. [kubbá, vakraprishṭh.]

HUMP'BACKED, *a.* having a crooked back—*Kúz-pusht, pusht-kham*—Kubrá, kubjā,

HUNCH, *v.* (Ger. *huschen*) to strike, to push; *n.* a blow, a push—*Kuhniyāná yá márná<sup>b</sup>, dhakelná yá kuhní se dhukká dená<sup>b</sup>*; *n. ghúsá yá ghúsoá<sup>b</sup>, dhakká<sup>b</sup>*.

HUNCH, *n.* (Ger. *hücker*) a protuberance—*Kúz, kohán*—Kúbar, garu, sthagu, kakud.

HUNCH'BACKED, *a.* having a crooked back—*Kúz-pusht, pusht-kham*—Kubrá, kubjā, kub-bá.

HUNDRED, *a.* (S.) ten multiplied by ten; *n.* the number of ten multiplied by ten, a division of a county—*Sau<sup>b</sup>*; *n. saikrá<sup>b</sup>, zil' yá paryana*—Sat; *n. śat wá śatak, desakhand*.

HUNDRED-TH, *a.* a jurymen in a hundred, the bailiff of a hundred—*Zil' ká panch, zil' ká sazáwal shakna yá nāzir*—Desakhand ká panch, desakhand ká chaprasī wá danda.

HUNDREDTH, *n.* the ordinal of a hundred—*Saiwān yá sawwān<sup>b</sup>*. [nāyāk.]

HUNG, *p. t. and p. p. of hang*—*Hang ká māzi-mutlaq aur māzi-ma'tūf-alai-hi yá f'l-i-ma'tūf*—Hang ká samānyabhūt aur pūrnakriyá wá pūrvakālikakriyá.

HUN'GER, *n.* (S.) desire of food, pain felt from fasting; *v.* to feel hunger—*Bhúkh<sup>b</sup>, gursinagī yá gursanagī*; *v. bhukháná<sup>b</sup>, bhúkhá honá<sup>b</sup>, bhúkh lagná<sup>b</sup>*—Kshndhá, kharáí wá bhúkh ke mare śāton ká jalná.

HUN'GRED, HUN'GRED, *a.* famished, starved—*Mar-bhúkhá<sup>b</sup>, upśós<sup>b</sup>*.

HUN'GRE-LY, *a.* wanting food or nourishment; *adv.* with keen appetite—*Bhúkhá gur-sina yá gursana*; *adv. bārī bhúkh se<sup>b</sup>, mar-bhúkhá sá<sup>b</sup>, gursina-wár*.

- HUN'GRY**, *a.* feeling pain from want of food — *Bhúkhá<sup>h</sup>, mar-bhukhá<sup>h</sup>, gursina yá gur-sana* — Kshudhárta, kshudhit, kshudhápírit, kshudhátur.
- HUN'GRY-LY**, *ad.* with keen appetite — *Bari bhúkh se<sup>h</sup>, mar-bhúkhá sá<sup>h</sup>, gursina-wár.*
- HUN'GER-STÁRVED**, *a.* starved with hunger — *Mar-bhúkhá<sup>h</sup>, dhákhoñ ke máre mártá huá<sup>h</sup>* — Kshudhárdit, kshudhávāsanna, kshudhápírit.
- HUNKS**, *n.* (Ic. *hunksur*) a miser — *Khabis, bakhil shakhs* — Kañjús, kripán.
- HUNT**, *v.* (S. *huntian*) to chase, to pursue, to search for; *n.* chase, pursuit — *Shikár k., tá'agub k. yá darpai honá, just-o-jú yá talásh k.; n. shikár, just-o-jú tá'agub yá pai-ravi* — Mrigayá aher wá ákhet k., khaderná ragelná wá pichhá k., herná khojná wá dhúñrhá; *n.* aher ákhet wá mrigayá, pachherá dhúñrh khoj wá anudhāwan.
- HUNTER**, *n.* one that hunts — *Saiyad, shikár-báz, shikári* — Ákhetak wá ákhetí, aheriyá wá aherí. [mrigayákrírá.]
- HUNT'ING**, *n.* the diversion of the chase — *Shikár, shikár ká khel* — Mrigayá, ákhet.
- HUNT'RESS**, *n.* a female hunter — *Shikárin, shikár karne-wáli* — Ákhetakí, mrigayá-káripí, aheriní. [aherí, mrigayákári.]
- HUNTS'MAN**, *n.* one who practises hunting — *Shikári, shikár-báz, saiyad* — Ákhetak.
- HUNTS'MAN-SHIP**, *n.* qualifications of a hunter — *Shikár ká fann, shikári ká fann* — Ákhetavidyá, mrigayávidyá.
- HUNT'ING-HORN**, *n.* a bugle used in hunting — *Narsingá yá narsingá<sup>h</sup>*. [ghorá.]
- HUNT'ING-HORSE**, *n.* a horse used in hunting — *Shikári ghorá* — Aherí ghorá, ákhetak.
- HUNT'ING-SEAT**, *n.* a temporary residence for the purpose of hunting — *Shikári derá, shikár ke liye chand-roza derá yá makán* — Ákhet ke nimitta vāsasthán, aherí derá.
- HURDLE**, *n.* (S. *hyrdel*) a texture of twigs, a crate; *v.* to inclose with hurdles — *Tattar thalthar tattí yá dhaddhá<sup>h</sup>, tokri yá tokri<sup>h</sup>; v. tattar thalthar yá tattí se*
- HURDS**, *n.* (S. *heordas*) refuse of flax — *San yá jutue ká chhāntān<sup>h</sup>*. [gherná<sup>h</sup>.]
- HURDY-GUR-DY**, *n.* a stringed instrument — *Ek bájá jismein tánt bál yá dori lagi* rahití hai<sup>h</sup>, chikará<sup>h</sup>, kingrí<sup>h</sup>, sārangi<sup>h</sup>.
- HURL**, *v.* (G. *hurra*) to throw with violence, to move rapidly; *n.* act of throwing — *Zor se phenkná, jald chalná; n. phenknā<sup>h</sup>, phenk<sup>h</sup>, paikān<sup>h</sup>* — Veg se phenkná dál-dení wá girá-dená, síghra chalná. [chalne w. — Veg se phenkne w., kshepak, síghragami.]
- HURL'ER**, *n.* one who hurls — *Zor se phenkne w., dál-dene w<sup>h</sup>, girá-dene w<sup>h</sup>, jald*
- HUR'LY**, *n.* tumult, confusion, bustle — *Tántá yá bakherá<sup>h</sup>, halchal garbar yá harbar<sup>h</sup>, dhām-dhām hullar bhāp-bhāp yá khalbali<sup>h</sup>*.
- HUR'LY-BUR-LY**, *n.* commotion, tumult; *a.* tumultuous — *Khalbali halchal yá har-bar<sup>h</sup>, tántá bakherá yá hullar<sup>h</sup>; a. dangait<sup>h</sup>, halchal<sup>h</sup>, bakheriyá<sup>h</sup>*.
- HUR-RAH'**, *int.* a shout of joy or triumph — *Jay-jay<sup>h</sup>*. [ándhi<sup>h</sup>, ándhi yá andhar<sup>h</sup>.]
- HUR'RIL-CANE**, *n.* (Sp. *huracan*) a violent storm, a tempest — *Jhakkar yá bari bhári*
- HUR'RY**, *n.* (Gr. *hurra*) to hasten, to drive forward; *n.* a driving forward, bustle — *Jaldí k., shítáb-tar chalná; n. dangá-dauri yá áge ko jhapat yá daur<sup>h</sup>, bharbhará-hat kalhaláhat harbarí halbali hullar yá khalbali<sup>h</sup>* — Harbarí utáwli wá twará k., utáwli se le-janá wá síghra le-janá. [kelne w., síghra le-jane w.]
- HUR'RI-ER**, *n.* one who hurries — *Jaldí k. w., shítáb-tar chalne w.* — Utáwli k. w., dha-
- HURT**, *v.* (S. *hyrt*) to harm, to wound, to injure, to damage; *p. t. and p. p.* **HURT** — *Nuqsán pahuncháná, zakhmí k., zarar k. yá zarar-pahuncháná, ziyán k.* — Háni k., lagná chotiyaná ghāw k. ghāil k. ghāyal k. wá ghaulhá k., apakár k., kshati wá hīnsá k. [khiāri — Háni, ghāw, úghat wá kuchlú, kshati apakár wá hīnsá.]
- HURT**, *n.* harm, wound, bruise, injury — *Nuqsán, zakhm, choi<sup>h</sup>, zarar ziyán khasára yá*
- HURT'EN**, *n.* one who hurts — *Ziyán-kár, zarar-ranán, nuqsán pahuncháne w., zakhmí k. w.* — Kshatakári, choi wá ghāw k. w., apakári, hīnsak.
- HURT'FUL**, *a.* injurious, mischievous — *Muzír yá mukhíl, ziyán-kár* — Kshatakári wá abít, hánijanak apakári anishtajanak wá ghátuk.
- HURT'FUL-LY**, *ad.* injuriously, perniciously — *Ziyán-kári se, mazarrat yá zarar se* — Háni-púrvak wá hánikári riti se, kshatipúrvak wá kshatijanak bhāv se.
- HURT'LESS**, *a.* harmless, innoxious — *Gair-muzír yá be-mazarrat, gair-mukhíl* — Ahīn-sak wá akshatikar, anapakári wá aghátuk.
- HURT'LESS-LY**, *ad.* without harm — *Be-zarar, be-nuqsán, be-ziyán* — Biná háni, biná kshati.
- HUR'GLE**, *v.* to clash, to push with violence — *Takráná<sup>h</sup>, dhakelná yá dhakká-d<sup>h</sup>*.
- HUSBAND**, *n.* (S. *hus, buan*) a man joined to a woman by marriage, an economist, a farmer; *v.* to supply with a husband, to manage frugally, to till — *Shauhar khasam khāwind yá zanj, kifāyat shi'ar kifāyat yá juz-ras, kish-kár yá mazári<sup>h</sup>; v. shauhar yá khasam kar-d., shiyāt yá kifāyat-shi'arí se chalná, kish-kári yá gulbārānī k.* — Pati var bhartá bhar wá kánt, parimitavyayi, kishak wá kisán; *v.* pati wá var kar-d., parimitavyay k. wá parimitavyayapúrvak chalná, kisáni wá kishak k.
- HUSBAND-LESS**, *a.* without a husband — *Be-shauhar, be-khasam* — Patihín, nirpáth, bin bhátar kí.
- HUS'BAND-LY**, *a.* frugal, thrifty — *Juz-ras, kifāyat-shi'ar* — Parimitavyayi, alpavyayi.

- HŪS'BAND-MAN**, *n.* one who tills the ground—*Mazārī, khaht-kār, khetihār<sup>h</sup>, khetiyār<sup>h</sup>, kisān<sup>h</sup>, jotahā<sup>h</sup>*—Krishak, krishik, krishijivi.
- HŪS'BAND-RY**, *n.* tillage, frugality—*Kishti-kārti yā sirā'at, juz-rasī yā kifāyat-shī'ārī*—Kisāni krishi kisnāi wā krishikarmma, parimitavyay.
- HŪSH**, *int.* silence! be still! *a.* silent, still; *v.* to be or make silent, to suppress—*Chup<sup>h</sup>, chup-raho<sup>h</sup>; a. chup<sup>h</sup>, chupkā yā chup-chāp<sup>h</sup>; v. chup h. yā chup-chāp k<sup>h</sup>, dabānā yā thandhā k<sup>h</sup>.* [*karne ke liye ghūs<sup>h</sup>.*]
- HŪSH'MŌN-EY**, *n.* a bribe to secure silence—*Muñh-marāt<sup>h</sup>, muñh-bharī<sup>h</sup>, chup-chāp*
- HŪSK**, *n.* (D. *huldsch*) the covering of certain fruits; *v.* to strip off the husk—*Chhilkā<sup>h</sup>, baklā<sup>h</sup>, bhūsi<sup>h</sup>, chhāl<sup>h</sup>, pholar<sup>h</sup>, post; v. nikholnā<sup>h</sup>, nikhornā<sup>h</sup>, chhilkū yā baklā utārnā<sup>h</sup>, nikolnā<sup>h</sup>.*
- HŪSK'R**, *a.* abounding with husks, rough—*Chhilkē-dār post-dār yā bhūsi-dār, āwāz-girifta gulū-girifta yā rūkhā<sup>h</sup>*—Satush tushamay twāmāy wā chhilkāmāy, rukh karkās wā rukshaswar. [*rukhlā<sup>h</sup>*—Tushamayātā, rukshatā wā rukshaswaratā.
- HŪSK'R-NESS**, *n.* the state of being husky—*Chhilkā-dārī, post-dārī, āwāz-giriftagi*
- HŪS'SĀR'**, *n.* (Ger. *husar*) a kind of horse-soldier—*Ek gism kū sawār, ghōr-sawār sipāhī*—Aswārūrhasainya, ghurcharhā yoddhā.
- HŪSTINGS**, *n. pl.* (S. *hus, thing*) a council, a place of meeting for electing a member of parliament—*Majlis, qaumi majlis kā rukn muqarrar karne ke liye majlis-gāh*—Sabhi. prajāpratinidhisabhi kā jan niyukt karne ke nimitta sabhāsthān.
- HŪS'WIFE**. See HOUSEWIFE.
- HŪ'Y**, *n.* a worthless woman—*Chhichhlorī<sup>h</sup>, phūhar 'aurat, chhināl<sup>h</sup>*—Dusht stri.
- HŪT**, *n.* (Ger. *hutte*) a cottage, a shed—*Jhoprā yā jhoiprā<sup>h</sup>, chhappar kuriyā māñrāi yā kuti<sup>h</sup>.*
- HŪTCH**, *n.* (S. *hucca*) a chest, a box, a coffer; *v.* to hoard—*Sandūq, sandūqcha, kothī<sup>h</sup>; v. jum' k.*—Kothilā, petī, dabbā wā samput; *v.* batōrnā, sañchay k.
- HUZ ZĀ'**, *huz-zā, int.* an exclamation of joy or triumph; *n.* a shout of joy; *v.* to utter a shout of joy, to receive or attend with shouts of joy—*Wāh-wāh, shābāsh, āfrīn-o-sād-āfrīn; n. shābāshi, khushi-āmez āwāz; v. shor-shagub utānā yā khushi-āmez āwāz utānā, shābāshi khushi-āmez āwāz yā shor shagab' se lenā*—Jayjay; *n.* jayjaykār, jayakolihāl, jayanād, jayasabd; *v.* jayjaykār wā jayasabd k., jayjaykār wā jayanād se lenā.
- HŪ'Y-A-ĀINTH**, *n.* (Gr. *huakinthos*) a flower, a gem—*Sambul sumbul yā ābrūd, ek qism kū jāuhar*—Sugandhapushpa-oshadhibhed wā sugandhikusumā, ek prakār kā māñi wā ratn.
- HŪ'Y-A-ĀINTHINE**, *a.* made of hyacinth, resembling hyacinth—*Sambul sumbul yā ābrūd kā banī huā, sambul yā ābrūd ke mānind*—Sugandhikusumāmāy, sugandhikusumāsādris. [*rāsī, varshajauakātārāsī.*]
- HŪ'Y-A-DEŚ**, **HŪ'ADŚ**, *n. pl.* (Gr. *hualen*) a constellation—*Ad-dubārān, ek burj*—Ek tarā.
- HŪ'Y-A-LINE**, *a.* (Gr. *hualon*) glassy—*Zujājī, shishr kū, shisha sā, shisha-numā*—Kāchamāy wā kāuchamāy, kāchanirumit wā kāuchanirumit, kāchāsādris, kāuch sā.
- HŪ'YBRID**, *n.* (Gr. *hūbris*) an animal or plant produced from a mixture of species; *a.* produced from different species—*Mujannas jānvar yā nabāt; a. mubannas, har-jinsā*—Saṅkarajāt jantu wā aushadhi; *a.* saṅkarajāt, dwijātīy.
- HŪ'YBRI-DOUS**, *a.* of a mixed breed, mongrel—*Mujannas, har-jinsī yā do-naslā*—Saṅkarajāt, dwijātīy wā khachhar. [*hue jhalke yā phaphole<sup>h</sup>.*]
- HY-DĀT'I-DEŚ**, *n. pl.* (Gr. *hudor*) little transparent bladders of water—*Pāni se bhare*
- HY'DRA**, *n.* (Gr. *hudor*) a water-serpent, a monster with many heads—*Pānīhā yā pānī-kā sānp<sup>h</sup>, bahul sir kū sānp<sup>h</sup>*—Jalavyāl wā jalabhujāṅg, kavikalpitabahumastakaviśishṭajalavyāl wā śeshanag.
- HY-DRAŪ'LICS**, *n.* (Gr. *hudor, aulos*) the science which treats of the motion and force of fluids—*'Ilm-i-āb-i-ravānī, āb ke zor kū 'ilm*—Udakagatividya, jalagatīśāstra.
- HY-DRAŪ'LIC**, **HY-DRAŪ'LI-CAL**, *a.* relating to hydraulics or to the conveyance of water through pipes—*'Ilm-i-āb-i-ravānī se mansūb, āb ke zor ke 'ilm se nishat-dār yā naliyōñ kī rūb se pānī chālāne ke 'ilm se nishat-dār*—Jalagatividyaśambandhi, jalagatīśāstrāsambandhi, nālādwarājalachalanavishayak.
- HŪ'DRO-ĀLE**, *n.* (Gr. *hudor, kelē*) a watery tumor—*Āb-nuzūl, nuzūl-i-mā, and-soṭh<sup>h</sup>, āb-i-nuzūl*—Koshavridhi, jaladosh, pānī kā utarnā.
- HŪ'DRO-ĀEPH'A-LUS**, *n.* (Gr. *hudor, kephalē*) dropsy in the head—*Sir par pānī kā chārhnā<sup>h</sup>, ek rog jo sir par pānī ke chārhnē se hotā hai<sup>h</sup>*—Jalamastak.
- HŪ'DRO-GEN**, *n.* (Gr. *hudor, gennao*) a gas which is one of the elements of water—*Yake az' anāsir-i-āb, ek gas kū nām hai*—Jalakār, jalakāravāyū, jalajanakavāyū.
- HY-DRŌGR'APHY**, *n.* (Gr. *hudor, grapho*) the art of measuring and describing seas, lakes, rivers and other waters—*Bahr jhāl daryā wāgaira ke māpne aur bayān karne kī jann*—Samudra jhāl nādī ādī ke māpne aur vivarāṇ karne kī vidyā, samudrasādivivaraṇ, samudranadyāpīpatralikhan.

- HY-DRŌG'RA-PHEN**, *n.* one versed in hydrography, one who draws maps of the sea—*Bahr jhāl daryā waqaira ke māpne aur bayān karne ká fann jāne w., bahr aur uske jazirōn aur kināre ke shahrōn ká nazsha khinchne w.*—Samudrapratralekhak wá samudralekhak, samudra aur uske tūpuon aur taṭ par ke nagarōn ká chitra banāne w.
- HY-DRO-GRÁPH'IC-CAL**, *a.* relating to hydrography or the description of water—*Bahr jhāl daryā waqaira ke māpne aur bayān karne ke fann ke muta'alliq, bayān-i-áb ke muta'alliq*—Samudralikhanaśambandhī, samudravivarānavishayak.
- HY'DRO-MAN-CY**, *n.* (Gr. *hudor*, *manteia*) divination by water—*Pāni se peśh-goi k.*—Jalādilakshān se śubhāśubhadarsan wá bhāvivishayapradarsan.
- HY'DRO-MĒLI**, *n.* (Gr. *hudor*, *meli*) a liquor made of honey and water—*Shahd-āba, shahd aur pāni ká sharbat*—Jalasānśrīṣṭamadhū, jalamadhū, madhu aur jal ká ras.
- HY-DRO-PHŌBI-A**, *n.* (Gr. *hudor*, *phobos*) dread of water, canine madness—*Khauf-i-áb yā pāni ká khauf, bimāri jo pāgul kutte ke kātne se hoti hoi*—Jalabhay, rog jo pāgul kutte ke kātne se hotā hai. [udari, udakodar.
- HY'DROP-SY**, *n.* (Gr. *hudor*, *ops*) dropsy—*Istisqā, jalandhar yā jalandar<sup>h</sup>*—Jalodar, Hy-DRŌP'IC, Hy-DRŌP'IC-CAL, *a.* dropsical—*Istisqā, mustasq, jalandar<sup>h</sup>*—Jalodari.
- HY-DRO-STÁT'ICS**, *n.* (Gr. *hudor*, *statike*) the science which treats of the weight of fluids or their properties when at rest—*Sākin pāni waqaira raqīq chizōn ke wazn aur ausāf ká 'ilm*—Udakasthitiyidya, sthāvarajalavishayakavidya, udakasthitiśāstra.
- HY-DRO-STÁT'IC**, **HY-DRO-STÁT'IC-CAL**, *a.* relating to hydrostatics or the weighing of fluids—*Sākin pāni waqaira raqīq chizōn ke wazn aur ausāf ke 'ilm se nisbat-dār, sākin raqīq chizōn ke wazn se nisbat-dār*—Udakasthitiśāstravishayak, udakasthitiyidyāvishayak.
- HY-DRO-STÁT'IC-CAL-LY**, *ad.* according to hydrostatics or hydrostatic principles—*Sākin raqīq chizōn ke wazn aur ausāf ke 'ilm ke mutābiq*—Udakasthitiyidya ke anusār, udakasthitiśāstra ke anusār.
- HY-DRŌT'IC**, *n.* (Gr. *hudor*) a medicine which purges off water or phlegm—*Danā jo pāni aur balgam ko nikāl deti hai*—Aushadh jo jal aur kaph ko nikāl deti hai, kaphaghna aushadh.
- HY'DRUS**, *n.* (Gr. *hudor*) a water-serpent—*Panikhā sūnp<sup>h</sup>, pāni ká sūnp<sup>h</sup>*.
- HY'E-MAL**, *a.* (L. *hiems*) belonging to winter—*Sarmā, sarmā ke muta'alliq*—Śita-kālīn, haimant wā haimantik, jāye kā. [shuk.
- HY'E'NA**, *n.* (Gr. *húaina*) a fierce animal—*Kuftār, lakṛbhaghā<sup>h</sup>*—Taraksha, tarak.
- HY'GĒ'IAN**, *a.* (Gr. *hugieia*) relating to health—*Tan-durusti se nisbat-dār, muta'alliq-i-sikhat-ladani*—Ārogyavishayak, arogitāvishayak.
- HY-GRŌM'E-TER**, *n.* (Gr. *hugros*, *metron*) an instrument for measuring the moisture of the atmosphere—*Namī-i-hād-paimā, bād-namī-paimā, tarī-i-hād-paimā*—Kledapari-māpakayautra, temaparināpakayautra.
- HY'GRO-SCŌPE**, *n.* (Gr. *hugros*, *skopeo*) an instrument for showing the moisture of the atmosphere—*Namī-i-hād-paimā, bād-namī-paimā, tarī-i-hād-numā*—Temadarśa-kayautra, kledadarśakayautra, temaparināpak.
- HY-GRO-SCŌP'IC**, *a.* imbibing moisture—*Namī-jāzib, tarāwat khinchne w.*—Temaśo-shak, kledaśośhak, ādratā pi-jāne w., gilāi rok jāne w.
- HY-LĀR'CHI-CAL**, *a.* (Gr. *hulē*, *archē*) presiding over matter—*Sarshai, shai par bālā, khudāwān-i-jism*—Vastupati, vastunāyak, vastwadhiśthātī.
- HY-LO-ZŌ'IC**, *n.* (Gr. *hulē*, *zōē*) one who believes matter to be animated—*Wah shakhs jo yah māntā hai ki sab shai meñ jān hai*—Wah purush jo yah māntā hai ki vastu mātra meñ prān wā jīv hai.
- HY'MEN**, *n.* (Gr. *hymen*) the god of marriage—*Byāh ká dewtā<sup>h</sup>*—Vivādhādhiśthātā.
- HY-ME-NĒ'AL**, **HY-ME-NĒ'AN**, *a.* pertaining to marriage; *n.* a marriage song—*Byāh kā, shādī-mansūb*; *n.* *byāh ká gīt<sup>h</sup>*—Vaivāhik, vivāhīy; *n.* vaivāhikagīt.
- HYMN**, *hīm*, *n.* (Gr. *hymnos*) a song of praise, a divine song; *v.* to worship with hymns, to sing in praise—*Hamd-āmez gīt, Ilāhī hamd-āmez gīt*; *v.* *hamd-āmez gīt se parastish k.*, *hamd-āmez gīt gānā*—Stutigit wā stutigān, īśwarastutigit bhaktigit wā bhajan; *v.* stutigit wā īśwarastutigān se pūjā k., stutigān bhaktigān īśwarastutigit wā bhajan gān. [—Bhajanavishayak, īśwarastutigānavishayak.
- HYM'NIC**, *a.* relating to hymns—*Ilāhī gīt se mansūb, Ilāhī hamd-āmez gīt se nisbat-dār*.
- HYM-NŌI'O-GY**, *n.* a collection of hymns—*Hamd-āmez gīt ká majmā', Ilāhī hamd-āmez gīt ká majmā'a*—Bhajanasaṅgrah, stutigitasaṅgrah, īśwarastutigānasaṅgrah.
- HYP**, *v.* (*hypochondriac*) to make melancholy, to depress the spirits—*Malāl k.*, *afsurda-dīl yā pazshmurda-khātīr k.*—Udās k., man-mān k. jī-tornā wā man-chhotā k.
- HY-PER-ASP'IST**, *n.* (Gr. *huper*, *aspis*) a defender—*Muhāfiz, hāfiz, hāmī*—Rakshak, bachāne w.
- HY-PER-BA-TON**, *n.* (Gr. *huper*, *baino*) a figure which inverts the natural order of words and sentences—*Ek muhāwara jis se lafzōn aur figrōn kī muqarrar yā sāti tartīb ulāt jātī hai*—Alaṅkāri kī ek rīti jis se śabdoṅ aur vākyōṅ wā padoṅ ká swābhāvik wā yathāsyogya kram ulāt jātī hai.

- HY-PÉR/BO-LA**, *n.* (Gr. *hyper, ballo*) a section of a cone—*Ba'idu-l-baizawi shakl—Únakalachhinna.* [bandhi.]
- HY-PÉR/BOL'IC**, *a.* belonging to the hyperbola—*Ba'idu-l-baizawi—Únakalachhinna* sam-
- HY-PÉR/BO-LE**, *n.* (Gr. *hyper, ballo*) a rhetorical figure which represents things as greater or less than they really are—*Mubálaga, igraq—Atyukti, atisayukti, adhikokti, vákyabáhulya.*
- HY-PÉR/BOL'ICAL**, *a.* relating to hyperbole, exaggerating or extenuating—*Mubálaga mánsib wá mubálaga-ames, igraq-ames—Atisayoktimay wá adhikoktivisthayak, vákyabáhulyavishisht.* [Atisayoktipúrvak, vákyabáhulya se, adhikoktipúrvak.]
- HY-PÉR/BOL'ICAL-LY**, *ad.* with exaggeration or extenuation—*Mubálaga se, igraq se—*
- HY-PÉR/BO-LIST**, *n.* one who uses hyperbole—*Mubálaga-go—Vákyabáhulyavaktá, atisayoktívakta.* [k., vákyabáhulya k., adhikokti k.]
- HY-PÉR/BO-LIZE**, *n.* to use hyperbole—*Mubálaga ist'mál k., mubálaga-goí k.—Atisayokti*
- HY-PÉR/BO-REAN**, *a.* (Gr. *hyper, borcas*) northern, frigid—*Shimáli, sard—Uttariy* uttará wá uttar-ká, tháidhí wá sítal.
- HY-PÉR-CRIT'IC**, *n.* (Gr. *hyper, kritis*) one who is critical beyond measure or reason—*Harf-gir, 'aib-gir, hukik-bin, nukta-chín, nú-shigáf—Vitandak, atisay karke gunadoshaparikshak, doshagráhi.*
- HY-PÉR-CRIT'ICAL**, *a.* critical beyond reason—*Harf-gir, nú-shigáf, 'aib-gir, nukta-chín—Vitandak, doshagráhi, atisay karke gunadoshaparikshak.*
- HY-PÉR/DÚ-LIA**, *n.* (Gr. *hyper, doucia*) a superior kind of service to the Virgin Mary in the Romish Church—*Mariam ki 'unda 'ibádat yá pújá—Meri námak Isá ki mitá ki uttam upásana wá pújá.*
- HY-PÉR/DÚ-LICAL**, *a.* relating to hyperdulia—*Mariam ki 'umla 'ibádat se nisbat-dár—Meri ki uttamapujábishayak, Meri ki uttamapujásambandhi.*
- HY-PÉR/CON**, *n.* (Gr.) a plant—*Nabát, ek chhotá per yá pavulh<sup>h</sup>—Aushadhvisesh.*
- HY-PÉR/ME-TER**, *n.* (Gr. *hyper, metron*) any thing greater than the standard—*Koi chíz jo namúne nírkh yá andáze se barí hu—Koi vastu jo bínagi bháw wá parimán se barí ho.* [sin'iyát—Alaukik, mánushasádhya.]
- HY-PÉR-PHY'SICAL**, *a.* (Gr. *hyper, phusis*) supernatural—*Fanq-i-l'-adat, fanq-i-l'-in-*
- HY-PÉR-SAR-CÓSIS**, *n.* (Gr. *hyper, sarx*) the growth of fungous flesh—*Masá yá masá<sup>h</sup>.*
- HY'PHEN**, *n.* (Gr. *hupo, hen*) a note of conjunction thus [-]—*Nishán-i-fásila, ek nishán jaise ki yah [-] jo lafz<sup>h</sup> me jojne ke liye unke bech meñ kar diya jata hai—Sambandhachihni wá sañyogachihni jaise yah [-], sambandhasatlakachihni jaise yah [-]*
- HYP-NÓT'IC**, *n.* (Gr. *hupnos*) a medicine that induces sleep, a soporific—*Khawab-áwar dawa, soláú 'iláj—Nidrikarak aushadh, nidrijanak aushadh.*
- HYP'O-CAUST**, *n.* (Gr. *hypo, kauto*) a place for a stove under a bath or hot-house—*Hammám yá garm-makán ke niche bhatthi ki jagah—Suñnasála wá ushpaúsála ke niche bhatthi ki jagah.*
- HYP'O-CHÓN'DRIA**, *n.* (Gr. *hupo, chondros*) melancholy, depression of spirits—*Khafayán mukhál'iyá yá malúl, afsurdagi yá ázurdagi—Kupitaváyu vishád wá vishá-patá, udási vishádvrittigáni wá mláni.*
- HYP'O-CHÓN'DRE**, **HYP'O-CHÓN'DRY**, *n.* one of the two spaces which contain the liver and the spleen—*Jin donon muqánnon meñ jigar aur pilái haiñ un meñ se koi ek kokhá, kokhá<sup>h</sup>, kokhá<sup>h</sup>—Jin donon sthánon meñ yakrit aur pilái haiñ un meñ se koi ek kokh.*
- HYP'O-CHÓN'DRIAC**, *a.* pertaining to hypochondria, melancholy, producing melancholy; *n.* one who is melancholy—*Khafayán yá malúl ke muta'alliq, pazhmurda-díl zi-mákhúliyyá afsurda-khátir yá malúl, afsurdagi-angez yá malúl-angez; n. malúl zi-mákhúliyyá yá afsurda-díl shukhs—Vishádvishayak, vishádi khinna wá udás, kheadajannak wá sokajanak; n. vishádi khinna wá udás jan.*
- HYP'O-CHON-DRI'AL**, *a.* pertaining to hypochondria, melancholy, depressed in spirits—*Khafayán yá malúl ke muta'alliq, malúl yá zi-mákhúliyyá, afsurda-díl—Vishádvishayak, vishádi khinna wá sadákhedi, udás dinachetan wá klántaman.*
- HYP'O-CHON-DRI'ALISM**, **HYP'O-CHON-DRI'AL-SIS**, *n.* melancholy—*Malúl, afsurda-díl, mákhúliyyá—Vishád, khed, sok, udási, klínnatá.*
- HY-POC'RISY**, *n.* (Gr. *hupo, krino*) dissimulation, deceitful appearance—*Riyá yá makr, du-rangi do-rú yá fureb—Dambh wá dímhb, kapaṭves chhadmaves wá kapaṭadharma.*
- HYP'O-CRIT**, *n.* a dissembler in religion—*Mazhab meñ makkár, dín meñ riyá-kár, do-riya, do-rang, munnáfi, murái—Kapaṭadharmani, dambhi, dímhb, kapaṭaves.*
- HYP'O-CRIT'IC**, **HYP'O-CRIT'ICAL**, *a.* counterfeiting religion, dissembling, insincere—*Záhir-parast yá dín meñ makkár, riyá-kár do-rú yá do-riya, fareb yá do-rang—Kapaṭadharmani, dambhik dambhi wá dímhb, kapaṭi chhadmavesi wá chhali.*
- HYP'O-CRIT'ICAL-LY**, *ad.* with dissimulation—*Záhir-parasti se, riyá-kári se, fareb yá do-rangi se, makr se—Kapaṭadharma se, dambh wá dímhb se, kapaṭ se.*



- HYP-O-GÄSTRIC**, *a.* (Gr. *hypo, gaster*) situated in the lower part of the belly—*Peri meñ wāq'*—*Peri meñ sthit*. [vyaktitā wā vyaktitwa.]
- HY-PÖSTA-SIS**, *n.* (Gr. *hupo, stasis*) substance, personality—*Shai, shakhsyat*—*Shai, shakhsyat*.
- HY-PO-STÄT'-CAL**, *a.* personal—*Shakhsī, zāti, makhsūs*—*Visheshavyaktisambandh*.
- HY-PO-STÄT'-CAL-LY**, *ad.* personally—*Shakhsīyat se, bi-z-zāt, asālatan, khud*—*Shakhsīyat se, swayam, vyaktitwa se*.
- HY-PÖT'E-NÖSE**, *n.* (Gr. *hupo, teino*) the line which subtends a right angle—*Wat-i-musallas-i-ziviyi-i-qāima, wat-i-musallas-qāimu-z-zāviya*—*Karṇ, vishamakarp*.
- HY-PÖTH'E-CATE**, *v.* (Gr. *hupo, thekē*) to pawn, to pledge—*Giran rakhnā, rihñ rakhnā*—*Bandhak rakhnā, gahne mārñā*.
- HY-PÖTH'E-CÄTION**, *n.* the act of pledging—*Giran rakhnā, rihñ*—*Bandhak*.
- HY-PÖTH'E-SIS**, *n.* (Gr. *hupo, thesis*) a supposition, a system or theory formed upon some principle not proved—*Qiyās yā khayāl, qiyāsi qā'ida*—*Anumān kalpanā anubhav upanyās wā ātkal apramānapūrvva upanyās wā nishpramān karko upanyās*.
- HY-PO-THÉT'-IC**, **HY-PO-THÉT'-CAL**, *a.* including a hypothesis or supposition, conditional—*Qiyās-ānc: yā qiyāsi, mushrūt yā sharti*—*Anumānik wā kālpānik, nibaddh wā panānischit*. [nyāsakram se, nishpramān se.]
- HY-PO-THÉT'-CAL-LY**, *ad.* upon supposition—*Farzan, bi-l-farz, ba-farz*—*Anumān se, upa-*
- HÿSSOP**, *h'isop*, *n.* (Gr. *hussopos*) a plant—*Zūfā, zūfā*—*Kaṭurasaviśiṣṭ oshadhi*.
- HYS-TÉR'ICS**, *n. pl.* (Gr. *hysteria*) fits or nervous affections peculiar to women—*Ek qism ká murchhā yā murchhā rog jo 'auraton ko hotā hai*—*Ek prakār ká murchhā rog jo strivon ko hotā hai*.
- HYS-TÉR'IC**, **HYS-TÉR'IC-LY**, *a.* troubled with fits—*Gash-zada, murchhā-zada, gash yā murchhe se huirān*—*Murchchlagrast, murchchhanopahat, murchchhā se pirit*.
- HÿSTE-RON-PRÖTE-RON**, *n.* (Gr.) a figure of speech by which that is said last which was done first—*Ek muh-wara jis se wah sab ke piche kahā jatā hai jo sab ke pahle huā ho*—*Alānkār kī ek riti jis se wah sab ke piche kahā jatā hai jo sab ke pahle ho chukā ho*.

## I.

- I**, *pr.* (S. *ic*) one's self—*Mai<sup>h</sup>*.
- I-ÄMBUS**, *n.* (L.) a poetic foot consisting of a short and a long or an accented and an unaccented syllable—*Nazm meñ ek qism ká rukn jismen pahile hisse yā hije ká talāfuz chhotā aur dūre ká lambā hotā hai, nazm meñ ek waqn jismen pahilā hissa yā hije chhotā aur dūsrā lambā hotā hai*—*Pañchachāmar, laghu-guru laghu-guru is kram se jo pād ho*.
- I-ÄMBIC**, *a.* composed of iambic feet; *n.* a verse composed of iambic feet—*Nazm meñ us waqn ke mutā'alliq jismen pahilā hissa yā hije chhotā aur dūsrā lambā hotā hai; n. aīsā waqn jismen pahilā hissa yā hije chhotā ho aur dūsrā lambā ho*—*Pañchachāmarasambandhi, pañchachāmarabaddhi; n. pañchachāmarabaddhupād, pañchachāmarabaddhachhand*.
- I-BIS**, *n.* (Gr.) an Egyptian bird—*Misr ke mulk kī ek chiriyā*—*Misr deś kī ek chiriyā*.
- ICE**, *n.* (S. *is*) water or other liquid made solid by cold; *v.* to cover with ice—*Yakh, yakh ke sāth jamā huā dūdh waqūra; v. yakh se dhānpnā dhānkā ho—pāgnā*—*Saghanatushār, ghanajal, ghanadravadravya; v. saghanatushār se dhānpnā dhānkā wā pāgnā*.
- I'CR-ÖE**, *n.* a pendent shoot of ice—*Barf ká qalam, barf ká lambā tukrā jo lataq partā hai*—*Saghanatushār ká kalam, saghanatushārāṇ, saghanatushār ká lambā tukrā jo lataq partā hai*.
- I'QING**, *n.* a covering of concreted sugar—*Chīni se pāgnā<sup>h</sup>, chīni ká lep<sup>h</sup>*.
- I'CR**, *a.* full of ice, made of ice, cold, frosty—*Pur-yakh, yakh ká banā huā, sard, pālē ká-sā<sup>h</sup>*—*Saghanatushāramay, saghanatushārānirmmit, thanādhā wā sītāl, pālē ke sadriś*. [—*Saghanatushārāparvvat, ghanajalarūsi*.]
- I'CR-BÖG**, *n.* a mountain or great mass of ice—*Yakh ká pūhār yā majmā, yakh-pahār*.
- I'CR-BÜLT**, *a.* formed of heaps of ice—*Yakh-ke dheron ká banā huā, yakh ká banā huā*—*Saghanatushārānirmmit, ghanajalarūsinirmmit*.
- I'CR-HÖUSE**, *n.* a place for keeping ice—*Yakh-khāna, yakh rakhne kī jagah*—*Saghanatushārāsālā, saghanatushārāday, saghanatushār rakhne kā sthān*.
- I'CR-PÄARLED**, *a.* studded with spangles of ice—*Yakh kī tikkiyon yā tikkiyon se jarā huā*—*Saghanatushār kī tikkiyon wā tikkiyon se jarā huā*. [newal wā neurā.]
- ICH-NEÜ-MON**, *n.* (Gr.) a small animal—*Ek qism ká newal yā neurā*—*Ek jāti ká*.
- ICH-NEÜ-MON-PL'F**, *n.* an insect—*Ek kirā<sup>h</sup>, ek qism ká kirm*—*Kīṭ wā krinī*.
- ICH-NÖG'RA-PHY**, *n.* (Gr. *ichnos, grapho*) a ground-plot, a platform—*Kursi, chabūtārā<sup>h</sup>*—*Grihabhūmi, māñch*.
- ICH-NO-GRÄPH'-I-CAL**, *a.* representing a ground-plot or platform—*Kursi-numā, chabūtārā numā, kursi yā chabūtārā zāhir k. w.*—*Grihabhūmiprakāśak, māñchaprakāśak*.

**I'CHOR**, n. (Gr.) a thin watery humour—*Zard-áb, zahráb, gháw ká páni<sup>a</sup>, kachlohá<sup>a</sup>—Pávarakt, panchhá.*

**I'CHOROUS**, a. like ichor, watery, serous—*Zard-áb yá zahráb ká-sá, ábi, pur-áb—Pávarakt kachlohá wá gháw ká páni ke sadris, panihá, patlá wá pansa.*

**ICH'THY-OL'O-GY**, n. (Gr. *ichthys*, *logos*) the science of fishes—*Machhliyon ká 'ilm, wah 'ilm jismen machhliyon ki qism-o-khassiyat waqaira ká bayán rahhá hai—Matsya-vidyá, matsyajátigunádivishayakavidyá.*

**I'CON**, n. (Gr. *eikon*) an image—*Múrat<sup>a</sup>, tasvir, shabih, but—Múrtti, pratimá.*

**I-CÓN-O-CLÁST**, n. a breaker of images—*But-shikan, múrat-to<sup>a</sup>—Devatápratimábhañjak, devatámúrttibhañgakar, múrtti torne w.*

**I-CÓN-O-CLÁSTIC**, a. breaking images—*But-shikan, múrat-to<sup>a</sup>—Devatámúrttibhañjak.*

**I-CO-NÓG'RA-PHY**, n. a description of images—*But-náma, butón ká bayán, múratón ká bayán—Múrttivivarán, pratimávyakhyá.*

**IC-TÉR'IC**, IC TÉN'I CAL. a. (L. *icterus*) affected with jaundice—*Yargáni, kahwal-dár—Pápdurogi, pínhdurogagast, kahwal se pírit.*

**I-DE'A**, n. (Gr.) a mental image, notion, conception, thought, opinion—*Tasawwur, khayál, idrák, gaur yá ghyas, ráe—Manahkalpaná, bodh wá bhávaná, manogat wá dhyán, chintá wá anuntá, mati wá mat.* [k ilpanik wá manahkalpit.

**I-DE'AL**, a. mental, not perceived by the senses—*Khayáli, ghyási yá farzi—Mánasik.*

**I-DE'AT-LY**, ad. mentally, intellectually—*But-díl díl-se yí khayál se, tasawwur yá idrák se—Man men wá man se, buddhi samajh wá chintá se.*

**I-DE'AL-IZE**, v. to form images in the mind—*Díl men taswir banáná, tasawwur k., khayál k.—Man men kalpaná k., manahkalpaná k.*

**I-DE'AL-ISM**, n. the doctrine of ideal existence—*Wah mat jiske mutábigh jahán men sirf khayál hi khayál hai aur iske síwá aur koi shai nahín hai, mayá<sup>a</sup>—Vishayábhívaubuddhi, amúritvad.* [nyatá, abhinnatá, samatá.

**I-DENTITY**, n. (L. *idem*) sameness—*Yak-sáni, mutábagat, ham-hasti—Ekáí, ana-*

**I-DENT'IC**, I-DENT'IC-AL, a. the same—*Yak-sán, wahí<sup>a</sup>—Ananya, abhinna, abhed.*

**I-DENT'IC-AL-LY**, ad. with sameness—*Yak-sán yí ek-sán se—Ananyatá wá abhinnatá se.*

**I-DENTIFY**, v. to make or prove the same—*Wahí k<sup>a</sup>, ekhi k<sup>a</sup>, yak-sán yá ek-sán k., wahí yá ek-sán sabót k., wahí yá ekhi honá<sup>a</sup>, ek-sán yá mutábigh h.—Ananya wá abhinna k., sam k., ananya wá abhinna titharíná, ananya wá abhinna honá, sam honá, sarúp honá.* [Ekikarón, ananyatá ká pramán, abhinnatásthápan.

**I-DENTIFY-CÁTION**, n. proof of identity—*Ek-sán ká sabót, mutábagat ká sabót yá sabót*

**IDES**, n. pl. (L. *idus*) a term of the Roman calendar denoting the 13th day of each month except March May July and October in which it was the 15th—*Rúmiyon ki tugón men Márch Me Julái aur Áktobar mahinón ki pandrahín táríkh aur búqi mahinón ki terahín táríkh—Romiyapanjika men Márch Me Julái aur Áktobar mahinón ki pandrahín dín aur sesh mahinón ki terahín dín.*

**ID'IDOM**, n. (Gr. *idios*) a mode of expression peculiar to a language—*Muháwara, istiláh, turz-i-kalam—Vágriti, vágdhará, bháshasampradíy.*

**ID-I-O-MÁ'TIC**, ID-I-O-MÁ'TIC-AL, a. peculiar to a language, phraseological—*Bá-muháwara, istiláhi yá majá-i—Visheshavágrityanusári, bhásháritvanusári.*

**ID-I-O-TISM**, n. peculiarity of expression—*Muháwara—Vágriti, vágdhará.*

**ID-I-ÓP'A-THY**, n. (Gr. *idios*, *pathos*) a primary disease, peculiar affection—*Asli bímári, khássa khayál yá samajh—Ádi rog, vishesh jñán wá bodh.*

**ID-I-O-SYN'CRÁ-SY**, n. (Gr. *idios*, *sun*, *krasis*) peculiar temperament—*Kháss mizáj, kháss tabi'at—Prakritiswabháw, jítiswabháw.*

**ID-I-O-SYN-CRÁ'TIC**, a. peculiar in temperament—*Kháss tabi'at ká, mizáj men kháss—Vishesh prakritiswabháw ká, jítiswabháw men vishesh wá asádháran.*

**ID'I-OT**, n. (Gr. *idios*) one without reason, a fool—*Be-wuqúf shakhá yá'ní jo shakhá paidáish se ahmaq ho, ablah yá ná-dán—Jar mürh wá mürkh, gíwdí bilallá ajná wá bhakwá.* [múgat—Jaratá wá mürkhata, mürhatá wá ajnatá.

**ID'I-O-QY**, v. want of reason, imbecility—*Ahmaqí ablahí yá be-wuqúfi, himáqat yá ha-*

**ID-I-ÓT'IC**, ID-I-ÓT'IC-AL, a. foolish, stupid—*Be-wuqúf, lá-aql yá kund-zihñ—Jar wá mürh, ajná wá nirbódh.* [Jaratá wá mürkhata, mürkhata wá ajnatá.

**ID'I-O-TISM**, n. folly, imbecility—*Be-wuqúf yá ablahí, himáqat hamáqat yá ahmaqí—*

**ID'I-O-TIZE**, v. to become stupid—*Be-wuqúf yá lá-aql h.—Jar wá mürh h.*

**I'DLE**, a. (S. *idle*) lazy, not employed, useless, trifling; v. to spend in idleness—*Majhúl káhl yá sust, be-kár yá mu'attal, be-jáida, be-ma ní púch yá be-húda; v. susti yá káhlí meñ kátná—Álasi karmmavimukh wá karmmadveshi, baithá nirudyog wá avyápári, nirarthak vyarth wá nishprayojan, tuchchh; v. álasya wá anudyog meñ kátná.* [anudyog, káryyáshinyatá, baitháw, baithaki.

**I'DLENESS**, n. the state of being idle—*Susti, káhlí, majhúl, be-kári, be-húdagí—Álasya,*

**I'DLER**, n. a lazy person, a sluggard—*Majhúl yá sust ádmí, káhlí yá áram-talab shakhá—Álasi jan, álasyasiil wá nithallú.*

**IDLY**, *ad.* lazily, carelessly, vainly — *Kāhili yā susti se, be-parvāi yā gāst se, rāgān ābas yā be-fāida* — *Alasya se, amanoyog wā asāvadhāni se, vrithi wā nirarthak.*

**IDLE-HEAD-ED**, *a.* foolish, unreasonable — *Be-wuqūf, be-hūda yā nā-mā'qūl* — *Ja...* wā mūrkh, anyāya. [nirbodh wā nīr...

**IDLE-PAT-ED**, *a.* foolish, stupid — *Be-wuqūf, ahmaq y'i kund-zih* — *Ja...* mūrkh wā mārkh.

**IDOL**, *n.* (Gr. *eidos*) an image worshipped as a god, one loved to adoration — *But yā sanam, āzis shakhs yā muhbūb* — *Devatāpratiṃ devapratimā wā devamūrti, atī priya vyakti.* [Devapratimāpūjak, pratimāpūjak, pratimāsevi.

**IDOL-ATER**, *n.* a worshipper of idols — *But-parast, shaman, mūshrik, mūrāt-pūjak* —

**IDOL-A-TRESS**, *n.* female idolater — *But-parast āurat, but-parastin, mūrāt-pujerin* —

Pratimāsevitri, pratimāsevinī, pratimāpūjayitri.

**IDOL-AT-RI-CAL**, *a.* tending to idolatry — *But-parasti kī taraf māl* — *Pratimāpūjāsīl.*

**IDOL-ATRIZE**, *v.* to practise idolatry — *But-parasti k., but-pūjā* — *Pratimāpūjā k.,*

pratimāsevak k. [māpūjak, pratimāpūjayitri, isht, pratimāpūjasambandhi.

**IDOL-A-TROUS**, *a.* pertaining to idolatry — *But-parast, but-parasti ke mutā'aliq* — *Prati-*

**IDOL-A-TROU-LY**, *ad.* in an idolatrous manner — *But-parasti ke taur se* — *Pratimāpūjā*

kī rīti se. [Pratimāpūjā, pratimāsevak, devapratimāpūjā, mūrtisevak.

**IDOL-TRY**, *n.* the worship of idols — *But-parast, but-parasti, mūrāt-pūjā, shirk* —

**IDOL-ISH**, *a.* pertaining to idolatry — *But-parasti ke mutā'aliq* — *Pratimāpūjasambandhi,*

devapratimāsevisambandhi.

**IDOL-ISM**, *n.* idolatry or worship — *But-parasti* — *Pratimāpūjā.* [māpūjak.

**IDOL-IST**, *n.* a worshipper of images — *But-parast, shaman* — *Mūrttipūjak, devatāprati-*

**IDOL-IZE**, *v.* to love or reverence to adoration — *But-parasti, muhbūb jāna, devatā jāna*

*yā devatā mūrti* — *Atyant ānuraagī honī, atyanti kī behut chānīf devavat pūjanī.*

**IDOL-IZER**, *n.* one who idolizes — *Atyanti muhbūb jāna, n., devatā jāna wā, devatā*

*mūrti se wā* — *Atyanti wā, atyanti ānuraagī h. wā, devavat pūjane w.*

**IDONE-OUS**, *a.* (L. *idoneus*, fit, proper — *Thāh, munāsib* — *Yū, i, yugya.*

**IDYL**, *n.* (Gr. *eidyllon*) a short poem — *Mukht-e-ansoor* — *Chhotī kāvya.*

**IF**, *con.* (S. *if*) supposing that, allowing that, whether or not — *Apar yī farz kar-ke*

*kī, kash yā māt kar-ke kī, yā mutā* — *Yādi wā mānke lī, jo wī swīkar kar-ke kī,*

*wā nahīn wā lī nahīn.*

**IGNE-OUS**, *a.* (L. *ignis*) consisting of fire, containing fire, resembling fire — *Ātashi*

*yā...* *āsh-hud, āsh-hud yā āsh khassīyat, ātash-sā* — *Āgneya aguinay wā*

*ag kī...* *hūd, agnīnīn, agnīnīya wā agnīn mābīy wā āg sarikhī.*

**IGNITE**, *v.* to form into fire — *Ātash-sā k., āg-sā k., āsh kī sarīk k.* — *Agurīp k.,*

*agnivat k., āg sarikhī k.* [yā sulagūh.

**IGNITE**, *v.* to set on fire, to take fire — *Jalānā phūknī bēnā yā āg-lagānā, jalnā*

**IGNITION**, *n.* the act or state of igniting — *Ātash giri, sozdagi, soqhtagi* — *Jwālan,*

*dahan.* [dhishhātī.

**IGNIFERENT**, *a.* presiding over fire — *Khudā-rand-inār, ātash par bilī* — *Āgnya-*

**IGNIFEROUS**, *a.* vomiting fire — *Ātash qūl k., āg yūqānā wā, ātash-rez, ātash-khez*

— *Āgoivamaṇakīr, āgoyutk-h-pak.* [Piśāchadīpikā, mithyādīpti, mithyāgni.

**IGNIFEROUS**, *n.* (L. *ignis*) a fiery meteor — *Gāl-i-shaybānī, āg shāitānī, lūk yī lūkā* —

**IGNOBLE**, *a.* (L. *ignobilis*, not noble, mean or birth, worthless — *Kamīna yā pāji*

*furo-māya dān kam-zarf, sigl rizāla budast yī bā-l-mash, wā-kāra nā-bakār yā nā-chā*

— *Nīkrisht wā ban, ātūn binajīti wā meh,* — *n. sh tuchehha wā nīrgun.*

**IGNOBLENESS**, *a.* want of dignity, meanness — *Be-waqri, kamīnagi yā razilat* — *Nichatā*

*wā anāryatī, adhamatī tuchehhatā wā pamaratī*

**IGNOBLY**, *ad.* meanly, dishonourably — *Kamīnagi yā pāji-pān se, nā-mardī mā'yūbī yā*

*be-āb-rīk se* — *Adhamatī se, nich wā apamāyā prakār se.*

**IGNOMIN-Y**, *n.* (L. *ignominia*) disgrace, shame, reproach, dishonour, infamy — *Be-*

*hurmātī, fazīhat, ruswā, zillat yī be-izātī, bad-nāmī* — *Āpamān, avajānī wā tejohāni,*

*marry-īd thāni, apratī hātī wā amaryādī, akhyādī dīrtī wā apukīrtī.*

**IGNOMINIOUS**, *a.* shameful, dishonourable — *Mā'yūbī yā qūbī, pājiyāna zabān yī ruswā-*

*sāz* — *Lajjīkar wā akīrtīkar, kutsī nich garīf wā anīyya.*

**IGNOMINIOUSLY**, *ad.* meanly, disgracefully — *Kamīnagi yā khīfāt se, zillat yā be-hur-*

*mātī se* — *Adhamatī wā pamaratī se, āpamān wā apratishthā se.*

**IGNORANT**, *a.* (L. *ignorans*) wanting, knowledge; *n.* a person wanting knowledge

— *Jāhīl, nā-shivānda, nā-dīnīst, be-khabar, nē-dān; n. jāhīl nā-dān yī nā-rānīna*

*shakhs* — *Ajūnān, avajānī, vidyāhīn, vidyāśūnya; n. mūrkh, vidyāśūnya jūn.* [nirbodh.

**IGNORANTLY**, *ad.* without knowledge — *Nā-dīnīst, nā-dānī se, be-khātārī se, jīhl yā*

*jūhl se, jahālat yā jīhlāt se, nā-shīnāsāi se* — *Ajūnātā wā ajnatā se, ajūnān se, avidyā*

**IGNORE**, *v.* not to know — *Nā-jānāh.* [se.

ILE. See AISLE.

[Āntri', perū kā sambandhi wā viśayaḥ.

IL'I-AC, a. (L. *ilia*) relating to the lower bowels — *Perū kāḥ*, *perū ke mutā'aliq* —

ILK, a. (S. *ylc*) the same, each — *Wahi<sup>h</sup>*, *ek-ek<sup>h</sup>*.

ILL, a. (S. *yfelt*) bad, not good, sick; n. wickedness, misfortune, misery; ad. not well, not easily, with difficulty — *Kharāb*, *bad yī zabān*, *bimūr nā-sāz kasāl-mand yā 'atīl*; n. *zabān bādī yā kharābī*, *shūnat bālī yī āfat*, *khwāri yā shikasta hālī*; ad. *kharāb yā kharūb-tawāh se*, *ishkāl se*, *dīqat se* — *Burā wā dushit*, *mand wā abhadra*, *rogagrast rogārīta asustha vī aswasthī*; n. *dushitātā mandatā khalatā wā burā*, *vī-patti āpad durgatī wā durbhāgya*, *kleś kashṭ wā dūrdaśā*; ad. *burā wā burī rītī se*, *kā*, *hinatā se*, *kashṭ se*.

ILL'NESS, n. badness, sickness, wickedness — *Kharābī*, *bimārī āz īr marz yā maraz*, *zabānī shūrārāt yā ṭhābāsāt* — *Burā*, *rog wā vyādhī*, *dushṭatī kukarūma wā dushkurūma*.

ILL'FACED, a. having an ugly face — *Zīh-rē*, *karīh manar* — *Kurūp*, *kutsitarūp*.

ILL-FA'VOURED, a. ugly, deformed — *Ba-sūrat*, *zīh-rē* — *Kurūp*, *asundar*.

ILL-FA'VOURED-LY, ad. with deformity, roughly — *Bad-sūratī se*, *nā-brāshidagī se* — [— *Kurūpatā*, *apūripatā*.

ILL-FA'VOURED-NESS, n. ugliness, deformity — *Bad-sūratī*, *karīh-manzarī yā bad-shaklī*

ILL'LIVED, a. leading a wicked life — *Kā-chelī<sup>h</sup>*, *pāpī*.

ILL-NAT'URE, n. bad temper, malevolence — *Bad mīzājī ba-ṭ-sūratī bad-khoī yā bad-bātīnī*, *bad-hwāhī yā bī-āndeshī* — *Swabhāv-vakratā wā prāritivakratā*, *drohachintan ahi-tochchhā wā ahi-hyechchhā*.

ILL-NAT'URED, a. cross, peevish, fractious — *Tunuk mīzājī*, *zād-ranjī*, *nā-khush-mīzāj yā bad-mīzāj* — *Chīrechīrī ka-uswabhīv wā kū'il nakhī*, *rūt jhanjhanā dushṭaswabhāv wā karkasabhīv*, *be-shafuatī se* — *Chīrī āpāt wā jhanjhanādhāt se*, *apritī wā akripā se*.

ILL-NAT'URED-LY, ad. crossly, unkindly — *Zād-ranjī yā tunuk-mīzājī se*, *nā-mīhr-bānī yā*

ILL NAT'URED NESS, n. crossness, unkindness — *Zād-ranjī*, *yā tunuk-mīzājī*, *nā-mīhr-bānī* — *Chīrechīrī that wā kar-asa-wabhīv*, *apritī adayā wā akripā*. [bhāgya.

ILL'STARRED, a. fated to be unfortunate — *Bad-bakht*, *kam bakht* — *Durbhāgya*, *hata-*

ILL-WILL', n. enmity, malevolence — *Dra-ṣṇā*, *bad khādāhī yā bā-āndeshī* — *Vair bair wā śatrutā*, *drohachintan wā ahi-tochchhā*. [— *Drohachintak*, *aśubhachintak*.

ILL-WILLER, n. one who wishes ill to another — *Bad kowāh*, *dhīre kī burāi chāhne wā*.

ILL-LAPSE', n. (L. *in lapsu*) a sliding in, a falling in, a sudden attack — *Saraknā<sup>h</sup>*, *āpar gīrnā<sup>h</sup>*, *nāgīh-bānī* — *Khiskīnī<sup>h</sup>*, *āpar tū nī ākasmik ākraman wā ekīk kī chārṭā*.

ILL-LAPSE BLE, a. not liable to fall — *Gīrn ke lāq nakhā* — *Gīrne ke yogya nahūn*, *gīrne ke ayogya*. [phāṣṇā<sup>h</sup>, *bajhānā<sup>h</sup>*.

ILL-LA'QUE-ATE, v. (L. *in laqueo*) to entangle, to entrap, to ensnare — *Ujḥānā<sup>h</sup>*.

ILL-LA'QUE-ATION, n. the act of ensnaring — *Phaśīcī<sup>h</sup>*, *bāḥ wā bajhānā<sup>h</sup>*. [gaman.

ILL-LA'TION, n. (L. *in latum*) an inference — *Natja*, *hāsil* — *Anumān*, *anumitī*, *nī-*

ILL-LA'TIVE, a. that may be inferred, denoting inference; n. that which denotes inference — *Mantij*, *hāsil yā natja zīhīr k. w.*; n. *nat-ja yā hāsil zīhīr k. w.* —

Uhamyā anumitī wā ānu hānik, nigamanadyotak wā anumānaprakāśak; n. nigamanadyotak, anumānaprakāśak. [ujhā se, nigaman se.

ILL-LA'TIVE-LY, ad. by illation or inference — *Natja se*, *hāsil se* — *Anumān se*, *ānu wā*

ILL-LAUD'A-BLE, a. (L. *in laus*) not worthy of praise, deserving censure — *Nā gābī-i-ta<sup>h</sup>*.

rīf yā gair-mustahsan, gābī-i-tān yā lāq i-nā'imāt — *Apra ān-aniya*, *nirdāniya*.

ILL-LAUD'A-BLY, ad. without deserving praise — *Gair mustahsan taur se*, *baqīr tārif*

ke lāq — *Apra ān-aniya rup se*, *prāṣaṣa ke hīnī yogya*.

ILL'E'GAL, a. (L. *in, lē*) contrary to law — *Nā-mashrū<sup>h</sup>*, *gair-shar<sup>h</sup>*, *gair-jāiz*, *khlāf-*

*ishar<sup>h</sup>*, *nā-haqq*, *harām* — *Vādhiviroddha*, *vyavasthāviroddha*, *smritiviroddha*, *vyav-*

*ahāraviroddha*, *śāstrāviroddha*, *vidhāviroddha*.

ILL'E'GAL-TY, n. contrariety to law — *Mukhāfat i-shar<sup>h</sup>*, *nā-mashrū<sup>h</sup>*, *nā-durustī* —

*Smritivirodh*, *śāstravirodh*, *vyavahārovirodh*, *vyavasthāvirodh*, *vyavahāritikram*, *dharma-virodh*.

ILL'E'GAL-LY, ad. in a manner contrary to law — *Mukhāfat i-shar<sup>h</sup>* se, *nā-mashrū<sup>h</sup>* se, *nā-haqq* — *Smritivirodh se*, *śāstravirodh se*, *vyavahārovirodh se*, *vyavasthāvirodh se*, *dharma-virodh se*.

ILL'E'G-I-BLE, a. (L. *in, lego*) that cannot be read, indistinct, defaced — *Nā-khwāndānī*

*yā bad-khattī*, *nā-sāf*, *māho yī gīrt kī huā* — *Durvachya*, *aspashtīkshar wā aspa-*

*shtav rū*, *aspasht*, *bīgnā wā mīṭī huā*.

ILL'E'G-I-BLY, ad. in a manner not to be read — *Nā-khwāndānī taur se* — *Durvachyatā-*

*pūrvak*, *aspasht rītī se*, *nā-sāf rītī se* kī jīsnēn parhā nā jāy, *aspashtatī se*.

ILL-E'G-I-TI-MATE, a. (L. *in, lex*) unlawful, not born in wedlock, not genuine; v. to

render or prove illegitimate — *Nā-mashrū<sup>h</sup>* yā *khlāf-i-shar<sup>h</sup>*, *harām-zādā yī wālādū-z-*

*zīnā*, *nā-durust*; v. *wālādū-z-zīnā k.*, *wālādū-z-zīnā sībī k.* — *Vyavahāroviroddha*

*śāstraviroddha wā nishiddha*, *jīraj upastrijāt vijānamā wā kṛishnapakshī*, *kṛitrim*

*kalpit wā nyūyaviruddha*; v. *jāraj k.*, *upastrijāt wā kṛishnapakshī ṭhārdnā*.

**IL-LE-GIT-MA-CY**, *n.* state of bastardy — *Harām-zādagi, harām-sariṣhti yā harām-sirīṣhti* — *Vijanma, anaurasatī, vijātātā*. [*sirīṣhti se* — *Vijanma se, anaurasatā se*.]

**IL-LE-GIT-MATE-LY**, *ad.* not in wedlock — *Harām-zādagi se, harām-sariṣhti yā harām-*

**IL-LE-GIT-MĀ-TION**, *n.* the state of being born out of wedlock, want of genuineness — *Harām-zādagi harām-sirīṣhti yā harām-sariṣhti, nā-durustī* — *Vijanma wā anaurasatī, kritrimatwa wā nyāyavirodh*.

**IL-LEV-I-A-BLE**, *a.* (*L. in, levīs*) that cannot be levied — *Jam' hone ke nā-gābil, jo utā nahin saktā* — *Baturne ke ayogya, jo batur na sakai*.

**IL-LIB'ER-AL**, *a.* (*L. in, liber*) not liberal, not generous, sparing, mean — *Tang-dil tang chashm yā dū-i-himmat, be-fuiz, baḥlīl, kamīna* — *Kshudramanask arthāt uich man kā, anudār wā adānasil, kripap, kutsit wā adham*.

**IL-LIB-ER-ĀL'I-TY**, *n.* meanness, parsimony — *Past-himmatī dū-i-himmatī tang-dilī tang-chashmī yā kaminagi, baḥlīl yā baḥlīlī* — *Buddhinichatā wā adhamatī, kripapatā karpānya wā anudārātā*.

**IL-LIB-ER-AL-ITY**, *ad.* meanly, parsimoniously — *Tang-dilī dū-i-himmatī yā kaminagi se, baḥlīl yā baḥlīlī se* — *Buddhinichatī wā adhamatī se, karpānya wā kripapatī se*.

**IL-LIC'IT**, *a.* (*L. in, licitum*) unlawful — *Ni-mashrū, nā-rawā, nā-jāiz, mannū* — *Vyavaharaviruddha, dharmanaviruddha, nishiddha*.

**IL-LIC'IT-LY**, *ad.* unlawfully — *Mukhālafat-i-shar' se, nā-jāiz, nā-rawā, nā-haqq* — *Vyavaharavirodh se, dharmanavirodh se*. [*dharmanavirodh, vyavasthāvirodh, āstravirodh*.]

**IL-LIC'IT-NESS**, *n.* unlawfulness — *Mukhālafat-i-shar'*, *nā-jawāz* — *Vyavaharavirodh,*

**IL-LIM'I-TA-BLE**, *a.* (*L. in, lines*) that cannot be bounded or limited — *Be-hadd, be-pāyān, be-intihā* — *Anantya, anant, asīmāk*.

**IL-LIM-I-TĀ-TION**, *n.* want of certain bounds — *Be-haddī, be-intihāī* — *Anantatā*.

**IL-LIM'IT-ED**, *a.* unbounded, interminable — *Be-hadd, be-intihā* — *Aparimit niravadhī wā asīmāk, anant wā aparyant*.

**IL-LIM'IT-ED-NESS**, *n.* exemption from bounds — *Be-intihāī, be-haddī* — *Anantatā*.

**IL-LIT'ER-ATE**, *a.* (*L. in litera*) unlettered, untought, unlearned — *Jāhil, nā-āmokhta yā be-tālim, nā-khwānda* — *Nirakshar wā anakshar, aśikshit, avidyā vidyāhīn wā apāndit*. [*Vidyāhīnatī, avidyā, vidyābhāv*.]

**IL-LIT'ER-ACY**, *n.* want of learning — *Jihl yā jahil, jihālat yā jahālat, nā-khwāndagi* — *IL-LIT'ER-AL*, *a.* not literal — *Lafz nahin, harfī nahin, na lafzī* — *Asabālanusārī, asabdar-thānusārī, anaksharī*. [*Avidyā, vidyābhāv, vidyāhīnatī, apānditya*.]

**IL-LIT'ER-ATE-NESS**, *n.* want of learning — *Jihl yā jahil, jahālat yā jihālat, nā-khwāndagi*

**IL-LIT'ER-A-TURE**, *n.* want of learning — *Jihl yā jahil, jahālat yā jihālat* — *Avidyā, apānditya*.

**IL-LŌG'I-CAL**, *a.* (*L. in, Gr. logos*) contrary to the rules of logic — *Gair-mantiqī, khilāf-i-aql* — *Nyāyaviruddha, nyāyaviparīt, ātarkī, anyāyānusārī*.

**IL-LŌG'I-CAL-LY**, *ad.* in an illogical manner — *Gair-mantiqī-taur se, mantiqī ke khilāf* — *Nyāyavirodh se, anyāyānusār se*. [*Nyāyavirodh*.]

**IL-LŌG'I-CAL-NESS**, *n.* contrariety to logic — *Mukhālafat-i-mantiqī, ikhlāf-i-mantiqī* —

**IL-LŪDE**, *v.* (*L. in, ludo*) to deceive, to mock, to in pose on, to play upon by artifice — *Thaghnā, lūchnā, lūchnā yā tanānā, chhahvā, dhokhā, dhokhā*.

**IL-LŪSION**, *n.* false show, mockery, error — *Namūd-be-būt, dhokhā, bhūt* — *Māyā wā indrajāl, kajāt kūt wā chhāl, bhram wā bhraṁtī*. [*Jālik*.]

**IL-LŪSIVE**, *a.* deceiving by false show — *Fareh-dih, bātīl-numā* — *Māyāvī, māyik, indra-*

**IL-LŪ'SO-RY**, *a.* deceiving, fraudulent — *Fareh-dih, be-asl yā bātīl* — *Dhokhā, bhraṁtī-janak wā vañchak, māyī jālik wā chhālī*. [*jwalit k., prakāśit k.*]

**IL-LŪME**, *v.* (*L. in, lumen*) to enlighten — *Jalwa denā, munawwar k., raushan k.* — *Uj-*

**IL-LŪ'MI-NATE**, *v.* to enlighten, to adorn, to illustrate; *a.* enlightened; *n.* one pretending to superior knowledge — *Raushan yā munawwar k., drāsta k. yā zināt denā, tash-*

*rīh k. yā sif k.; a. raushan munawwar yā tāb-nāk; n. kā-sinī ilm jānne kā dāwā k. w.* — *Ujālā k. ujāgar k. wā ujwalit k., saiwārnā wā susobhit k., prakāśit wā spāshit k.; a. ujāgar ujwalit wā pradipit; n. auokhī wā anūkhī vidyā jānne kā gha-*

*mañd k. w.*

**IL-LŪ-MI-NĀ-TI**, *n. pl.* the name of a sect of heretics, the name of an association of infidels — *Mulhūdōn ke ek khāss firqē kā nām hai, kāfirōn kī ek jam'at kī nām hai* —

*Nāstikōn ke ek vīśesh panth kā nām hai, aniswaravādīyōn kā jathī wā sahsarg*.

**IL-LŪ-MI-NĀ-TION**, *n.* the act of illuminating, display of light as a token of joy, brightness, knowledge, inspiration — *Darakhshānī, roshnī yā raushnī jo kisi tewār meḥ*

*kurtē haiṁ, nūr farq tawēr yā tujālī, 'ilm, ilham yā ilqā* — *Pradīpan wā ujwalen, utsavakāl meḥ harshasūchak dipamālīkā, dyuti chamak wā diptī, vidyā, īśwar-pre-*

*ranā īśwaraprayuktajñān wā dāivajñān*. [*dīpak*.]

**IL-LŪ'MI-NĀ-TIVE**, *a.* giving light — *Jalwa-gar, afrozanda, farog-bāḥh* — *Dyutikar, pra-*

**IL-LŪ'MI-NĀ-TOB**, *n.* one who gives light — *Munawwir, farog-bāḥh, jalwa-gar, afrozanda* — *Prakāśak, diptikartā*.

**IL-LŪ'ṢṢṢ**, *v.* to enlighten, to adorn — *Raushan roshan munawwar yā tāb-nāk k., ārásta k. yā āinat denā* — *Ujlāl wā ujwalit k., sañwárnā wā susobhit k.*

**IL-LŪ'SION**. See under **ILLUDE**.

**IL-LŪSTRATE**, *v.* (L. *in, lustro*) to make clear, to brighten, to explain, to elucidate — *Sāf k., raushan roshan yā tāb-nāk k., mudaiyan mashrūh yā munkashaf k., wāzih k. zāhir k. yā sāf bayān k.* — *Vimal k., prakāśit wā ujāgar k., samjhānā wā vyākhyā k., kholnā wā suspasht k.* [*ta bīr* — *Vyākhyā, nidarsān wā pradarsān.*]

**IL-LUS-TRATION**, *n.* explanation, elucidation — *Bayān, tashrīh tasrīh tauzīh taujīh yā* **IL-LUS-TRA-TIVE**, *a.* tending to illustrate — *Mudaiyin, musharrih, tāb-nāk roshan yā raushan k. w.* — *Prakāśak, nidarsak, vyākhyā-kārī, prakāśamān wā ujāgar k. w.*

**IL-LUS-TRATIVE-LY**, *ad.* by way of explanation — *Tafsīlan, tashrihan, tauzihan, bayān ke taur se* — *Vyākhyā kī rīti se, nidarsān kī chāl se.*

**IL-LUS-TRA-TOR**, *n.* one who illustrates — *Munawwir, musharrih, mufassir, mu'abbir* — *Prakāśak, arthaprakāśak, arthavyākhyātā, arthapradarsak.*

**IL-LUS-TRI-OUS**, *a.* conspicuous, eminent, noble — *Mumtāz mashhūr yā 'izzat-bakhsh, namūd buland yā zi-shān, sharīf yā buzurg-wār* — *Śrimān vikhyāt yasaswī wā yasas-kar, unnat utkrishṭ viśiṣṭ mahān wā kirtimān, śreshṭh wā uttam.*

**IL-LUS-TRI-OUS-LY**, *ad.* conspicuously, eminently — *Shukrat nek-nāmī yā nīm-warī se, buzurg-wārī jāh-o-jalāl yā awj-mauj se* — *Mahiyās wā mahākirtī se, utkrishṭ viśiṣṭ wā prasiddha rūp se.*

**IL-LUS-TRI-OUS-NESS**, *n.* eminence, grandeur — *Buzurgī jāh-o-jalāl yā awj-mauj, shikoh shukoh hashmat yā shān* — *Utkristatī wā vikhyātī, vibhūtī wā aiswaryya.*

**IL-LUX-URI-OUS**, *a.* (L. *in, luxus*) not luxurious — *Qair-nafs-parast, nā-'aiyāsh* — *Sukhabhogāsakt nahīn, avilāsī.*

**IM'AGE**, *n.* (L. *imago*) a statue, an idol, a likeness, an idea; *v.* to form a likeness in the mind — *Mīrāt<sup>h</sup>, but yā simān, shabl yā shabīh, khayāl yā tasawwur*; *v. tasawwur k., dil meṁ shabīh banānā* — *Mūrtī, devatāpratimā, pratirūp wā prativimb, manahkalpanā*; *v. manahkalpanā k., man meṁ kisī vastu kī pratirūp wā prativimb banānā.*

**IM'AGER-Y**, *n.* sensible representations, pictures, statues, show, forms of fancy, figures of speech — *Picture, taswīr, mārat<sup>h</sup>, namūnā, khayāl-i-bātil yā wahm, khush-bayān* — *Pratirūp wā ślekhya, chitra, mūrtī, dikhāwā wā dikhāwā, manahkalpanā wā manavāsānā, vyanjan īvrittī.*

**IM-MĀ'INE**, *v.* to form ideas in the mind, to combine mental images, to conceive — *Tasawwur k., khayāl k., qiyās k. yā mālīm k.* — *Manahkalpanā k., chintā wā manovāsānā k., sochīr vicārīnā bījñī samajhnā wā bodh k.*

**IM-MĀ'IN-ABLE**, *a.* possible to be conceived — *Mutasawwir, khayāl nishīn, qiyās yā kha-yāl kīye jāne ke qābil* — *Bhāvanīya, manahkalpanīya, bodhaniya, bodhya, chintaniya, chintya.* [— *Kāpnik, manahkalpīt, mānāsik, manogat.*]

**IM-MĀ'IN-ARY**, *a.* existing only in imagination — *Tasawwur, mahām, khayāl, gumān*

**IM-MĀ'IN-ATION**, *n.* the power or faculty of forming mental images, an image in the mind, idea, conception, contrivance — *Qawāt-i-mutakhila, tasawwur, khayāl, gumān qiyās yā takhūlūt, musābaq* — *Kāpanāsaktī wā bhāvanāsaktī, manovāsānā, manahkalpanā, bodh chintā soch wā bījñ, upāy wā yukti.*

**IM-MĀ'IN-ATIVE**, *a.* full of imagination, forming imaginations, fantastic — *Pur-khayāl, qiyās k. w., wahmī yā gumānī* — *Manahkalpanāmāy, bhāvanāpar wā kalpak, tarāngī.*

**IM-MĀ'IN-ER**, *n.* one who imagines — *Mutasawwir, mutakhayil, qiyās k. w.* — *Sochne w., vicārne w., kalpanā k. w., kalpak.* [kalpanā]

**IM-MĀ'IN-ING**, *n.* fancy, imagination — *Khayāl, qiyās yā tasawwur* — *Soch wā bhāvanā,*

**IM'AGE-WOR-SHIP**, *n.* the worship of idols — *But parastī, but-parastish* — *Devatāpratimā-pūjā, mūrtipūjā.*

**IM-BANK**, *v.* (S. *in, banc*) to inclose with a bank to defend by banks — *Pushte se ghermī, pushte se mazbūt k.* — *Bīndh se ghermā, bāndh se pusht wā porhā k.*

**IM-BANK-MENT**, *n.* inclosure by a bank — *Pushta, pushta-bandī* — *Bīndh.*

**IM-BASE**. See **EMBASE**.

**IM-BASTARD-IZE**, *v.* (L. *in, W. bastardit*) to convict of being a bastard — *Waladu-zina yā harāmī-pillā sābit k.* — *Vijammā wā krishnapakshi tahrīmā.*

**IM-BĀTHE'**, *v.* (S. *in, bath*) to bathe all over — *Sab nahlānā<sup>h</sup>, nahlānā<sup>h</sup>, dhonā<sup>h</sup>.*

**IM-BE-ČILE**, *a.* (L. *imbecillis*) weak, wanting strength of either body or mind — *Kam-zor yā nā-tawān, za'ifu-l-tan yā za'ifu-z-zihn* — *Alpāsaktī wā nirbal, kshinabal wā alpabuddhi.* [śaktihin asamarth wā śithil k.]

**IM-BE-ČIL-I-TATE**, *v.* to weaken, to render feeble — *Kam-zor k., nā-tawān k.* — *Nirbal k.,*

**IM-BE-ČIL-I-TY**, *n.* weakness of body or mind — *Nā-tawānī, kam-zorī, tan yā zihn kī nā-tawānī* — *Nirbalatā, asamarthya, śithilatī, śarir wā buddhī kī śithilatā.*

**IM-BED**. See **EMBED**.

**IM-BEZ-ZLE**. See **EMBEZZLE**.

[ohis lenā, gharap k.]

**IM-BIBE'**, *v.* (L. *in, bibo*) to drink in — *Jazb k., munjazab k., qabūl k.* — *Pi lenā, sok lenā,*

**IM-NIB'ER**, *n.* one that drinks in—*Jāzib, munjazab k. w., sok lene w<sup>b</sup>.*—Pi lene *w.*, chūs-lene *w.*, śoshak.

**IM-BI'Y'ION**, *n.* the act of drinking in—*Jazb, sok<sup>b</sup>.*—Śoshap.

**IM-BI'T'TEIT**, *v.* (S. *in, biter*) to make bitter, to make unhappy, to exasperate—*Talkā k., munaggas k., barham yā diqq k.*—*Kapwā wā kapu k., nirānand wā duhkhi k., ugra tivra wā prakopit k.*

**IM-BIT'TER-ER**, *n.* one that makes bitter—*Talkā k. w., munaggas k. w., barham yā diqq k. w.*—*Kapwā k. w., nirānand wā duhahi k. w., ugra wā prakopit k. w.*

**IM-BLĀ'ZON**. See EMBLazon.

**IM-BOD'Y**. See EMBODY.

**IM-BOLD'EN**. See EMBOLDEN.

**IM-BOR'DER**, *v.* (S. *in, bord*) to bound—*Hadd bāndhnā—Simā bāndhnā, gherṇā.*

**IM-BOSK'**, *v.* (Fr. *en, bœrger*) to lie concealed, to hide—*Luknā yā chhipnā<sup>b</sup>, dā'aknā yā [dhuknā<sup>b</sup>.*

**IM-BO'SOM**. See EMBOSOM.

**IM-BOUND'**, *v.* (S. *in, bande*) to inclose—*Gherṇā<sup>b</sup>.*

**IM-BOW'**. See EMBOW.

**IM-BOWER**. See EMBOWER.

**IM-BRAN'GLE**, *v.* (L. *in and brangle*) to entangle—*Phāṇsānā<sup>b</sup>, phāṇsānā<sup>b</sup>, uljhānā<sup>b</sup>.*

**IM-BREED'**, *v.* (S. *in, breedan*) to produce—*Pāḍā k.—Upama k., upjānā.*

**IM-BRI-CATE**. **IM-BRI-CĀT ED**, *a.* (L. *imbrex*) laid one under another as tiles—*Khap-*

*yon sā tale apar rakhnā yā gāḍ<sup>b</sup>.*  
**IM-BRI-CĀTION**, *n.* a laying of one under another, concave indentation—*Kist chiz ko dōsri ke tale rakhnā<sup>b</sup>, gausi shakti—Ek vastu ko dōsri ke tale rakhnā, gaganācār wā kōmmaprishthakār* [varṇ k.]

**IM-BROWN'**, *v.* (S. *in, brun*) to make brown—*Ihārā rang k<sup>b</sup>, gandum k.—Tāmira-*

**IM-BRUE'**, *v.* (Gr. *en, bruchō*) to steep, to soak—*Tur k., sarbor k.—Dubonā dabonā*

**IM-BRUTE'**, *v.* (L. *in, brutus*) to degrade to the state of a brute—*Huicān-sā za'il k.,*

*hai cān binā<sup>b</sup>—Pāvat k. pasu ke sādhiś adham k.* [pāṇi yā soknā<sup>b</sup>.

**IM-BUE'**, *v.* (L. *imbue*) to tincture deeply, to cause to imbibe—*Gephā rang rangnā<sup>b</sup>.*

**IM-IT-ATE**, *v.* (L. *imitor*) to copy, to endeavour to resemble, to counterfeit—*Naql k.,*

*a hz tata'ni yā pā-rani k., t q d k. yā libānā bandā<sup>b</sup>—Utmān wā dekhidkhi k.,*

*prathirūp wā anukarap k., mithānurūp k. wā sa pit k.*  
**IM-IT-ABLE**, *a.* that may be imitated—*Munkinu l naql, munkinu l-aqhz, tatabbū'-pasir—Anukarany anugamany, anuvartuniy.*

**IM-IT-ABILITY**, *n.* quality of being imitable—*Tatabbū'-pasiri, munkinu l naql—Anu-*

**IM-IT-ATION**, *n.* the act of imitating, a copy—*Tatr hū pā-rani yā iqtidā, naql—Anu-*

**IM-IT-ATIVE**, *a.* inclined or tending to imitate—*Matatabbi<sup>b</sup>, naql, taqlidi, muqallid—*

*Anukāri, anukarapāḍi, anugamāḍi.*

**IM-IT-ATOR**, *n.* one who imitates—*Nāql, matatabbi<sup>b</sup>, muqallid, ākhiz. pas-rau, pāi-rau,*

*muqallid—Anukāri, anukarap, anuvartī, anuvartī anugami.*

**IM-IT-ATOR-SHIP**, *n.* the office of an imitator—*Nāql yā matatabbi<sup>b</sup> kā 'uhda, muqal-*

*lidi—Anukārapāḍi, anuvartīvasthā.*

**IM-MAC'U-LATE**, *a.* (L. *in, macula*) spotless, pure, undefiled—*Be-dāg, be-'aib yā be-*

*jurm, pāk yā sāf—Nishkalānā wā nishkalamash, niraparidh nirmal wā anagh, suddha*

*wā nirdosh* [nirmalatā, suḍhatā.

**IM-MAC'U-LATE-NESS**, *n.* spotless purity—*Pikizagi be-'aibi, pāki yā safi—Vimalatā,*

**IM-MAILED**, *a.* (Fr. *en, mailé*) wearing mail or armour—*Baktur yā jaushan pahine*

*huc—Kivach wā ura-trūp pahine hac.*

**IM-MAL'LE-A-BLE**, *a.* (L. *in, mal'leus*) not to be extended by hammering—*Gair-kof-*

*pazir, jo hat'harpe ke pūne se barh na sake<sup>b</sup>—Jo agh ura-dīhanīy na ho*

**IM-MAN'A-CLE**, *v.* (L. *in, manūs*) to fetter—*Be-r dīna<sup>b</sup>.* [wā kaṭṭar, bahut barā.

**IM-MANE'**, *a.* (L. *immanis*) fire-re, huge—*Wahshī yā durusht, kulān yā 'azim—Kvūr*

**IM-MANE'LY**, *ad.* monstrously, hugely—*Kalāni yā joushnat se, durushti yā sang-dīli se*

*—Vrihatk yatwa wā dārupatī se, nishthuratī wā kathoratī se.*

**IM-MAN'T-IV**, *n.* barbarity, savageness—*Be-rahmī, wahshut yā nā-ādmiyat—Nishthu-*

*ratā wā nirdyatā, krurātā wā asabhyatī.*

**IM-MA NENT**, *a.* (L. *in, maneo*) inherent, intrinsic, internal—*Zāti, asī yā haqiqi,*

*darīnā—Swibhāvīk prakritīsth wā antarjāt, prakritik antarbhūt wā yathārth, ān-*

*tarik wā antarasth.*

**IM-MA-NEN-GY**, *n.* internal dwelling—*Darīni būd-o-bāsh—Antarik nivās.*

**IM-MAR-CE'S/SI-BLE**, *a.* (L. *in, marcesco*) unfading—*Humesha tāza, be-zawāl—*

*Amlāni, ekshay, ajar, amar.* [mik, arapavir.

**IM-MAR'TIAL**, *a.* (L. *in, mars*) not warlike—*Nā-jangāna, nā-jangī—Asamarik, asāḍgrā*

**IM-MASK'**, *v.* (Fr. *en, masque*) to disguise — *Burqa' lagáná, bhes badalná, sūrat badalná* — *Kapatavés dhāraṇ k., kapatavés k., dūsrā rūp k.*

**IM-MAT'CH'ABLE**, *a.* (L. *in, S. maca*) that cannot be matched, peerless — *Lā-sānt, be-nazir* — *Anokhá wā atulya, anūthā anupam wā adwitiy.*

**IM-MA-TÉ-RI-AL**, *a.* (L. *in, materia*) not material, incorporeal, unimportant — *Be-jasād yā gair-māddi, be-wujūd yā be-jism, be-gair be-waṣṇ yā gair-zurūri* — *Āsarīri adāhiḥ wā ātmīy, anārttik amūrttimān wā niravayav, alpaprabhāv halkā laghū anāvāśyak wā nishprayojan.* [*rīhi* — *Ātmistitwa, ātmistitwavad, ātmistitwamat.*]

**IM-MA-TÉ-RI-AL-ISM**, *n.* spiritual existence — *Rūhānī hasti, be-jism, wujūd-i-rūhānī, ī'tiqād-i-*  
**IM-MA-TÉ-RI-AL-IST**, *n.* one who believes in immateriality — *Mu'taqid-i-rūhānī, jism se 'alaihidiyā kā mu'taqid* — *Ātmavādī, nīrīkāravādī, amūrttivādī.*

**IM-MA-TÉ-RI-AL-ITY**, *n.* the quality of being distinct from matter — *Be-jasadi, be-jismi, jism se 'alaihidiyā* — *Niravayavatwa, mūrttimānā, nīrīkāratwa.*

**IM-MA-TÉ-RI-AL-LY**, *ad.* in a manner not depending on matter — *Gair-māddī taur se, aise taur se jism se 'alīqā nā rahē* — *Niravayavatwa se, mūrttimānā se, nīrīkāratwapiurvāk.* [*wā bhīna.*]

**IM-MA-TÉ-RI-AL-IZED**, *a.* distinct from matter — *Jism se judā* — *Sākāravastu se pīthāk*

**IM-MA-TÉ-RI-ATE**, *a.* not consisting of matter — *Be-jism, be-jasud* — *Amūrttimān, āsīrīrik, amūrttimay.*

**IM-MAT'URE**, *a.* (L. *in, maturus*) not ripe, not perfect, too early — *Khām yā nā-pukhtā, nā-tamām yā nā-jis, pishāz-e-yaft yā waqt ke pīthē* — *Asidhā kachchā apakwa wā apāk, apam āsampanna wā āsamapam, atīghā wā apūr ukāl.*

**IM-MAT'URE-LY**, *ad.* too early, too soon — *Pishāz-e-yaft, bahūt jald* — *Āsamapūpakāl meṇ wā pur ukāl se pūrvva, atī ghīr.*

**IM-MAT'URENESS**, **IM-MAT'URE-ITY**, *n.* unripeness, incompleteness — *Nā pukhtagī yā khāmī, nā-tamāmī* — *Kā hū apā wā ātīthī wā apīrīrik, apūrvātā.*

**IM-MEAS'UR-ABLE**, *a.* (L. *in, metior*) that cannot be measured, immense — *Be-pā-yān be-hadd yā be-intihā, be-andāzā be-andāz yā gair-mutanāhi* — *Aparimey aney aparimit wā amit.* [*aparimit.*]

**IM-MEAS'UR-ABLY**, *ad.* beyond all measure — *Be-intihā, be-hadd, be-andāzā* — *Ātyant, IM-MEASURED*, *a.* exceeding common measure — *Be-hādī, be-intihā* — *Amit, aparimāp.*

**IM-MECHANICAL**, *a.* (L. *in, Gr. mechē*) not mechanical, not according to the laws of mechanism — *Kā kē gair-mutāhī, ilāhī jāsā, wā wā gīr be ke 'ar-khīlāf* — *Āyātīk āsīlpak wā yantīr-sambhānī-nahī, yantīr-saraviparīt, yantīr-ravidyaviruddh.*

**IM-ME'DI-ATE**, *a.* (L. *in, medius*) with nothing intervening, proximate, instant — *Be-wāsītā yā be-wāsītā, māyūd qarī nā hīlī fīstī, hāzīr hīlī'l-lā yā fīl-jaw* — *Anantar avyavahīt wā avyavadhīn, upasthīt sāmparīk wā nikāṭ, tātkālīk wā vart-tamīn.* [*śāstī, avyavadhānāsaktī.*]

**IM-ME'DI-ACY**, *n.* immediate power — *Bīlī-wāsītā tīqat, be-lā aṭṭī tīqat* — *Avyavahita-*  
**IM-ME'DI-ATE-LY**, *ad.* directly, instantly — *Bīlī-wāsītā yā bīz-zat, fīl-faur yā fauran* — *Sadya, jhāt tātkālī wā tātkāban.*

**IM-ME'DI-ATENESS**, *n.* presence with regard to time, exemption from intervening causes — *Fīl-hāzī yā fīl-faur, be-wāsītāgī* — *Sādyaskatā wā tātkālikatwa, anantaryya wā nairantaryya.*

**IM-ME'DI-CABLE**, *a.* (L. *in, medior*) not to be healed, incurable — *Lī-mumkīnu-sh-sha-fā yā muntanā'ul-sh-fā, lā'ilīj be'itāj yā lā-dwā* — *Achikitsya, āsadhya wā achī-kitsaniy.* [*hānī, karīn-ud* — *Ku-wār, viswār wā āswār.*]

**IM-ME-LÓ'DI-IOUS**, *a.* (L. *in, Gr. melos, ois*) not melodious, unmusical — *Karīh-ā-*  
**IM-ME-MÓ'RI-AL**, *a.* (L. *in, memor*) past the time of memory — *Be-yād, yād ke bāhar,*

*qadīm, mādhat kā* — *Smaravīkīrīt, smaravītig, ā-mārtta.*

**IM-ME-MÓ'RI-AL-LY**, *ad.* beyond memory — *Be-yād, yād ke bāhar yā bāhar* — *Smaravī-tikīrītārīp se, āsmārttārīp se.*

**IM-MENSE'**, *a.* (L. *in, mensu*) unlimited, unbounded, very great — *Be hadd, be-intihā yā gīr-mutanāhi, be-andāzā yā nīhāyāt bāpā* — *Anant, āparimān wā nīravadhī, ātī-mān wā bahūt bāṭī.* [*bāhar* — *Ātyant, nītant wā atīśay karke.*]

**IM-MENSE'LY**, *ad.* infinitely, without measure — *Be-hadd, hadd se ziyāda yā hadd se*  
**IM-MENSE'NESS**, *n.* unbounded greatness — *Be-intihā kulīm* — *Anantavīhātwa, ātyan-tavīhātwa.* [*yā be-pāyān* — *Āparimānātwa wā anantavīstīt, ātyantātā wā anantātā.*]

**IM-MENSE-ITY**, *n.* unlimited extension, infinity — *Be-hadd phailāw, be-haddī be-nīhāyātī*

**IM-ME'SU-R-ABLE**, *a.* not to be measured — *Be-pāyān, be-andāzā, be-hadd, lā-intihā* — *Aparimey aney wā amit.*

**IM-ME'SU-R-ATE**, *a.* unmeasured — *Be-hadd, be-pāyān, be-hisāb* — *Aparimit, amit.*

**IM-MERGE'**, *v.* (L. *in, mergo*) to plunge into a fluid, to plunge the light of the sun — *Gurg k. mustagraq yā mustagraq k., āftāb kī mushhī yā roshnī meṇ gurg honā yā nī guriḥ ho jānā* — *Dubonā dubānā wā bōrnā, sūryya ke prakāś meṇ dubnā arthāt ast hōnā.*



**IM-MĀRĀS'**, *v.* to put under water, to plunge, to sink, to engage deeply; *a.* sunk deep — *Garq k., mustagraq yā mustagriq k. ḍubonā<sup>h</sup>, nihāyat masrūf k.; a. garq, mustagraq yā mustagriq* — *Dubānā wā ḍabonā, bornā, magna k., lin wā niviah<sup>h</sup> k.; a. dūba, būrt, magna, lin, nivisht.*

**IM-MĀR'SION**, *n.* the act of immersing, the state of being immersed, the act of entering the light of the sun — *Garq k., garq yā gota, āftāb ki roshnī meḥ garq yā nī gurūb* — *Dob, majjan wā nimajjan, sūrya ke prakās meḥ praveś.*

**IM-ME-THOD'I-CAL**, *a.* (L. *in*, Gr. *meta*, *hodos*) being without method or system — *Be-saltqa, be-tartib, be-raht, be-uslub, be-band-o-bast, be-dastūr* — *Ākramak, avyavasthit, kramābhīn, kramaviruddha.*

**IM-ME-THOD'I-CAL-LY**, *ad.* without method — *Be-tartībī se, be-dastūri se, be-band-o-bastī se* —

**IM-ME-THOD'I-CAL-NESS**, *n.* want of method — *Be-tartībī, be-band-o-bastī, be-uslubī be-saltqagī* —

**IM-MEW'**. See **EMMEW**.

**IMMI-GRATE**, *v.* (L. *in*, *migro*) to go to dwell in a place, to remove into — *Kisi maqām meḥ rahne ke liye jānā, kisi mulk meḥ jā kar rahnā* — *Kisi sthān wā deś meḥ rahne ke nimitta jānā, desāntar meḥ jākār vās k.*

**IM-MI-GRATION**, *n.* the act of immigrating — *Gair-mulk meḥ jā kar rahnā* — *Pradeśādhi-vīsan, desāntarādhiyāsan.*

**IM'MI-NENT**, *a.* (L. *in*, *minor*) impending, threatening, near — *Sir par latkā huā<sup>h</sup>, me'ullaq, qarib yā nazdik* — *Mūñr par lataktā huā, upasthit samupasthit wā upasthāyī, nikāṭavartī samīpavartī wā āsannavartī.*

**IM-MI-NENCE**, *n.* impending danger — *An-qarib balā, sir par latkā huā āfat* — *Mūñr par latkā hū āpīdī, upasthit vipattī.*

**IM-MIN'GLE**, *v.* (S. *in*, *mengun*) to mix, to unite with numbers — *Milīnā<sup>h</sup>, amēḥṭa k.*

**IM-MI NUTION**, *n.* (L. *in*, *minor*) decrease, diminution — *Kamī yā kamī, mīnhāi takhfiḥ yā taḥfīl* — *Gharī wā ghā'iw, nyūnatā hrās wā apchay.*

**IM-MIT'**, *v.* (L. *in*, *mitto*) to send in — *Andar bhejnā, andar paikhānā* — *Bhitar bhejnā, bhitar paikhānā wā ghūsānā.*

**IM-MIS'ION**, *n.* the act of sending in — *Ikkhāl, du'khāl* — *Bhitar nikshepan, bhitar nive-*

**IM-MIT-GABLE**, *a.* (L. *in*, *mitis*) that cannot be mitigated — *Nurm hone ke qābil nahīn, nā-takhfiḥ-pazir, nā-takīn pazir* — *Āsamānīy, āsānīy, ānupāsānīy.*

**IM-MIX'**, *v.* (L. *in*, *misceō*) to mingle — *Milānā<sup>h</sup>, milā dā'ni<sup>h</sup>* — *Amīśraṇīy, ayojanīy.*

**IM-MIS'CI-BLE**, *a.* that cannot be mingled — *Mantamā'ul-ikhtilāt, nā-āmezīsh-pazir* —

**IM-MIX'ABLE**, *a.* not capable of being mixed — *Mutamā'ul-ikhtilāt, nā-āmezīsh-pazir* — *Amīśraṇīy, miśrakarānīyegya, ayojanīy.*

**IM-MIXED'**. **IM-MIXT'**, *a.* unmixed — *An-milā<sup>h</sup>, khālīs* — *Amīśrit.*

**IM-MOB'ILITY**, *n.* (L. *in*, *mobis*) resistance to motion, unmovableness — *Be-harakatī, 'adwī i harakat yā sukūn* — *Nīsh latwa wā aḥalatawā, sthīratwa wā sthīratī.*

**IM-MOD'ER-ATE**, *a.* (L. *in*, *modus*) exceeding due measure, extravagant — *Be-andāza, be-hadīl gūr-mu'tadīl yā ziyādī* — *Aparimit wā anit, atyant nīfāt wā niyamitirikt.*

**IM-MOD'ER-A-CY**, *n.* excess — *Be-'itidālī, ziyādātī* — *Ātyantikātī, adhikātī wā bīhulya.*

**IM-MOD'ER-ATE-LY**, *ad.* in an excessive degree — *Be-andāz, be-'itidālī se, be-andāza se* — *Aparimit rūp se, atyant, nīfāt, atīay karko.*

**IM-MOD'ER-ATE-NESS**, *n.* excess, extravagance — *Be-'itidālī yā ziyādātī, be-andāzagi* — *Āt-*

**yantikātī wā adhikātī, nīyamitīkram wā aparimitatī.**

**IM-MOD'ER-ATION**, *n.* want of moderation — *Be-'itidālī, ziyādātī* — *Aparimitatwa, mary-*

**yādātī ram, ātyantikātī.**

**IM-MODEST**, *a.* (L. *in*, *modus*) wanting modesty, unchaste, obscene — *Be-hijāb be-*

**gairat be-sharm yā be-hayā, nā-pik-dāman yā fāsīda, zabūn pūch yā galiz — *Nirlajja***

**lajjābhīn wā alajja, kāmkuk vyabhihārī wā vyabhihārīnī, āsuddha wā avāchya.**

**IM-MOD'EST-LY**, *ad.* in an immodest manner — *Be-hayā se, be-hijābī se, be gairatī se, nā-*

**pāk-dāmanī se, nā-pābī se** — *Nirlajjātī se, vinayavirodh se, āsūchī se.*

**IM-MOD'EST-Y**, *n.* want of modesty, indecency — *Be-hayātī be gairatī be-hijābī nā-pāk-dā-*

**manī yā be-sharmī, be-intīgāzī yā nā-shīyastagī** — *Vyasūm vyabhihār nirlajjātī wā lajjābhīnātī, āsuddhātī āsūchitā wā avāchyatī.* [charhānā, balidīn k.

**IM-MO-LATE**, *v.* (L. *in*, *mola*) to sacrifice — *Qurbān k., zahh k.* — *Bal d., bal k., bal*

**IM-MO-LATION**, *n.* act of sacrificing, sacrifice — *Qurbānī, qurbān* — *Balidān, balī wā bal.*

**IM-MO-MENTOUS**, *a.* (L. *in*, *momentum*) unimportant — *Nā-chiz, be-haqīqat, adnā* —

**Laghu, balkā, tuchelha.**

**IM-MOR'AL**, *a.* (L. *in*, *mos*) not moral, wicked, vicious, dishonest — *Khīlūf-i-shar' yā*

**ma'yūb, bad zabūn yā kaj-waz', bad-kirdār yā bad-f'ī, bad-diyanāt bad-mā'ash yā be-**

**īmān** — *Dharmmaviruddha, dushṭ wā asādhu, pāpī wā vyaṣanī, adhārmīk wā*

**adharmmāchārī**

**IM-MOR'AL-ITY**, *n.* want of virtue, wickedness — *Bad-kirdārī, badī zabūnī 'aib bad-*

**ma'āshī yā shar' ke bar-khīlūf kām** — *Adhārmīkatwa adharmmatwa apūpyatā wā*

**āsūchitā, dushṭatī vyabhihār wā duścharitrātī.**

**IM-MO-RIG'ER-OUS**, *a.* (L. *in, mos, gero*) rude, uncivil, disobedient—*Gustākḥ nā-tarā-shīda nā-shūsta yā karakḥt, be-murawwat, nā-farmān-bardar*—*Asabḥya wā asīshṭ, duḥail wā kuṣail, ājnālāngḥi*.

**IM-MÖRTAL**, *a.* (L. *in, more*) exempt from death, everlasting, perpetual—*Be-marg yā lā-zawāl, mudām mudām dāim yā dāimī, mustamirr yā istinrārī*—*Amar sadājivi wā maraparahit, avināsi ajar wā nityasthāyī, nitya sanātan wā sarvvakālīn*.

**IM-MOR-TAL-I-TY**, *n.* exemption from death—*Be-margi, baqā, hayāt-i-abadi, hayāt-i-jāwē-dānī, lā-yamūt*—*Amaratā, ajaratā, sadāsthāyitwa, nityatā, akshayatā*.

**IM-MÖR-TAL-IZE**, *v.* to make immortal—*Bāqi rakhnā, lā-zawāl k., be-marg k., dāimī k.*—*Amar k., akshay k., ajar k.* [*se*—*Amaratwa se, akshayatā wā ajaratā se*].

**IM-MÖR-TAL-I-Y**, *ad.* with exemption from death—*Lā-yamūt, abud-tak, hamesha, be-margi*.

**IM-MÖR-TI-FI-CATION**, *n.* (L. *in, mors, fucio*) want of subjection of the passions—*Nā-kar-i-nafs, nā-nafs-kushī, nā-nafs-shikunī*—*Ajitendriyatwa*.

**IM-MÖV'ABLE**, *a.* (L. *in, movo*) that cannot be moved, fixed, firm—*Gair-mulḥarrik yā be-harakat, qāim, mustaqill*—*Sthāvar wā atal, aḥal wā nirḥol, nisḥal wā ājaigam*.

**IM-MÖV'ABLE-Y**, *ad.* in a state not to be moved—*Be-harakatī se, istiqlāl se*—*Achal rūp se, atal bhāw se, sthāvaratwa se*. [*wā apavitra*].

**IM-MÖND**, *a.* (L. *in, mundus*) unclean—*Nā-sūf, nā-pāk*—*Apharchā, samal, asuddha*.

**IM-MUN-DI-FI-TY**, *n.* uncleanness, impurity—*Nā-sūfi yā nā-sofāt, nā-pākī*—*Samalatā wā apharchai, asuddhatā wā apavitrati*.

**IM-MÖNI-TY**, *n.* (L. *in, munus*) privilege, exemption, freedom—*Haqq yā istihqāq, mu'ajfi yā mukhlās, āzādī rihāi yā najāt*—*Adhikār, chhutkārā mukṭi wā moksha, sūnyati abhāv wā nirmok*.

**IM-MÖRE**, *v.* (L. *in, murus*) to inclose within walls, to shut up, to confine—*Chun-lenā', band k., qutl k.*—*Chunwī d., münd-lenā wā münd denā, atkīnā wā kārigār meṇ rakhnī*. [*band-sur nā-sāz-gīr nā-sāz-kār yā be-rāy*—*Kuswar, karkasaswar*].

**IM-MÖS-I-CAL**, *a.* (L. *in, musa*) not musical, inharmonious—*Be-mūsīqī, bad-alḥān*.

**IM-MÖT'ABLE**, *a.* (L. *in, mutō*) unchangeable, invariable, unalterable—*Be-tabdil, be-tabaddul, bilā-taḥayyir yā gair-mutaḥayyir*—*Aparivartaniy, nirvikalp wā nirvikār, avikāryya shūr wā nitya*. [*gur*—*Aparivarttan, avikāratwa, nityatī, sthīratī*].

**IM-MÖT'ABLE-I-TY**, *n.* exemption from change—*Be-tabdili, sabāt, ek-hālī, 'adām-i-tagāim*—*Im-mōt'able-y, ad.* unchangeably, invariably—*Be-tabdili yā gair-mutaḥayyir se, 'adām-i-tagāim se*—*Aparivarttan se, avikāryyatī wā nityatī se*. [*vikār wā viparyyay*].

**IM-MÖT'ATION**, *n.* change, alteration—*Tabaddul yā tabdil, taḥayyir*—*Parivarttan*.

**IM-MÖT'E**, *v.* to change, to alter—*Badalnā, tabdil k.*—*Parivarttan k. wā blinnarūp k., palatnā*.

**IMP**, *n.* (S. *impan*) a seion, a pony, a puny devil; *v.* to graft, to lengthen—*Shākh yā qalam, farzand, bhānūāḥ; v. qalam lagānā, barhānūāḥ*—*Pallō wā kalam, beṭī, kshudra nisṭeḥar wā piṣṭeḥ; v. kalam lagānī, lambānī*. [*sūnya, asāntwanīy, atoshaṇīy*].

**IM-PĀ'CA-BLE**, *a.* (L. *in, pacē*) not to be appeased or quieted—*Nā-tasṭin-pazir*—*A-*

**IM-PACT**, *v.* (L. *in, pacere*) to drive close—*Sukḥī se paṭhānā, dāb-kar jorṇā yā baithīnīḥ*—*Kuske milānī, dīrḥa karke jorṇā*.

**IM-PĀINT**, *v.* (L. *in, pingō*) to colour—*Rāḡnūāḥ, raṅg bhurnāḥ, raṅg dḥ*.

**IM-PĀIR**, *v.* (L. *in, peior*) to make worse, to diminish, to weaken—*Kḥarāb k., kam k., kam-zor yā zā'if k.*—*Bigānī wā mand k., gḥatnā wā nyūn k., nirbal k. sithil k. wā tej har-lenā*. [*gīṇe w., mand k. w., gḥatne w., nirbal k. w., tej har lene w.*].

**IM-PĀIR'ER**, *n.* one that impairs—*Kḥarāb k. w., kam k. w., kam-zor yā zā'if k. w.*—*Bi-*

**IM-PĀLE**. See **EMPALE**.

**IM-PĀL'PA-BLE**, *a.* (L. *in, palpo*) that cannot be perceived by the touch—*Gair-mas-*

*sis, nā-qābilu-l-lams, nir-ckhuāḥ, jo chhāne se jān na payēḥ*—*Aspriśya, asparśaniy, sparśāvayakt*. [*yatā*].

**IM-PĀL'PA-BLE-I-TY**, *n.* state of being impalpable—*Gair-masāsi*—*Aspriśyatā, asparśanī-*

**IM-PĀ'NATE**, *v.* (L. *in, panis*) to embody with bread; *a.* embodied in bread—*Rotī ke sāth miyassam k.; a. rotī ke sāth miyassam*—*Rotī ke sāth ekiūgi k.; a. rotī ke sāth ekiūgi*.

**IM-PĀ'NĀTION**, *n.* the supposed subsistence of the body of Christ in sacramental bread—*Ḥabar-ṛukī rotī meṇ hazrat 'Isā ke badan kī farzī maujūdagī*—*Mahāyājñasambandhi rotī meṇ 'Isā ke śarīr kī kalpit upasthiti*.

**IM-PĀ'NĒI**, *v.* (Fr. *en, punneau*) to enrol a list of jurors—*Ek fihrist meṇ panchon ke nām likhnā*—*Nāniyavālipatra wā nāmaparisaukhyāpatra meṇ panchon ke nām likhnā*. [*yā bihiṣṭ meṇ rakhnā*—*Sukḥadḥām wā vaikunṭh meṇ rakhnā*].

**IM-PĀRA-DISE**, *v.* (Gr. *en, paradeisos*) to put into a place or state of felicity—*Jannat*

**IM-PĀ'RAL-LELED**. See **UNPARALLELED**.

**IM-PĀR'DON-ABLE**, *a.* (L. *in, per, dono*) that cannot be pardoned—*Nā-'uzr-masmū', nā-'uzr-pazir, nā-qābilu-l-'afū, gair-munkinu-l-mu'af*—*Akshantavya, akshamarḥa, akshamanīy*.

**IM-PÁR'T-TY**, *n.* (L. *in, pars*) inequality, disproportion, difference—*Ná-barábari, be-andásagi yá ná-muwáfagat, tafáwut yá farq*—Asamatá asamánatá wá asámya, vishamatá wá asamanjáas, antar wá atulyatá.

**IM-PÁRL**, *v.* (Fr. *en, parler*) to have delay in law for mutual adjustment—*Kisi muqaddame ko ápas meñ fuisala karne ke liye muhlat páná*—Kisi arthavivád ko ápas meñ níptáne ke nimitta avakás páná.

**IM-PÁR'LANÇE**, *n.* licence for delay of trial—*Rási-náme ke liye muqaddama multari rakhná*—Vádí pratívadí ke ápas meñ samajbhújkar mel kar lene ki apekshá meñ arthavivád ke nyáyapúrvak vichár karne meñ vilamb.

**IM-PÁRT'**, *v.* (L. *in, pars*) to grant, to give, to make known, to communicate—*Iná-yat k., bakhsná, zahir k., batlána*<sup>h</sup>—Pradán wá dán k., dená, vidit k. vyakt k. wá prakás k., kahná janána samjhána wá bolná.

**IM-PÁRT'Í-BLE**, *a.* that may be imparted—*Bukhshe jáne ke láig, zahir kiye jáne ke qábil, batláye jáne ke láig*—Diye jáne ke yogya, batáye jáne ke yogya.

**IM-PÁRT'MENT**, *n.* communication, disclosure—*Batlána*<sup>h</sup>, *izhár yá zahir*—Vijápan, prakásan prakás wá vivarap.

**IM-PÁR'TIAL**, *a.* (L. *in, pars*) not partial, not favouring one more than another—*Munsif yá ádil, rást sádiq be-tarf-dár yá donoh jánib ko barábar dekhne w.*—Apakshapáti pakshapátarahit wá pakshapútahin, samadarí ubhayaasam wá ubhayaasamánya. [dekhne w.—Apakshapáti, ubhayaasam, samadarí jan.

**IM-PÁR'TIAL-IST**, *n.* one who is impartial—*Ádil shahís, munsif, donoh jánib ko barábar*  
**IM-PÁR-TÍ-ÁL'T-Y**, *n.* equitableness, justice—*Ád' yá rástí, insáf yá sádiq*—Apakshapát wá nyayatá, nyáy. [rástí se—Apakshapát se wá bini pakshapát ke, nyáy se.

**IM-PÁR'TIAL-LY**, *ad.* without bias, equitably—*Be-gurazi yá be-jánib-dári se, 'adl insáf yá yá masdúh, gair-dukhúh yá ná-mumkinu-t-yuzár*—Agamya wá agamaniyá, apraveséya wá apravesániy.

**IM-PÁR'SA-BLE-NESS**, *n.* the quality or state of being impassable—*Be-nikásti, ná-mumkinu-t-quzári, gair-dukhúh*—Agamyatí wá agamaniyatí, apraveséyatí wá apravesániyatí.

**IM-PÁR'SÍ-BLE**, *a.* (L. *in, passum*) incapable of suffering, exempt from pain—*Jis par taklif asar na kar sake, taklif yá dard se ázád yá mubarrá*—Achetan wá dukhákshahi, kleshahin wá klesadukhkhádhin.

**IM-PÁR-SÍ-BÍL'T-TY**, **IM-PÁR'SÍ-BLE-NESS**, *n.* exemption from pain or suffering—*Dard yá taklif se ázádlagi yá bacháw*—Klesadukhkhádhinatá, klesadukhkhádi se chhutkírá, shokadukhkhádyakshamatí. [tan.

**IM-PÁR'SION-ATE**, *a.* without passion or feeling—*Be-josh yá be-hiss*—Rágahin wá achet-  
**IM-PÁR'SÍVE**, *a.* exempt from pain or suffering—*Dard yá taklif se ázád yá mubarrá*—Klesadukhkhádhin, achetan. [Klesadukhkhádhinatá, klesadukhkhádi se chhutkírá.

**IM-PÁR'SÍVE-NESS**, *n.* state of being impassive—*Dard yá taklif se ázádlagi yá bacháw*—  
**IM-PÁR'SION**, *v.* (L. *in, passum*) to move with passion, to affect strongly—*Shahrati yá gussa-war k., bará asur k. yá muassar k.*—Sairakt wá sarág k., bará phal utpanna k. wá kshobhit k.

**IM-PÁR'SION-ATE**, *v.* to affect powerfully; *a.* powerfully affected—*Bará asar k., muassar k.; a. khúh muassar*—Bará phal utpanna k., kshobhit k.; *a.* upahat wá kshobhit. [Lai banána<sup>h</sup>, gárhá rang jamána lagáwú yá charhína<sup>h</sup>.

**IM-PASTE'**, *v.* (Fr. *en, pête*) to make into paste, to lay on colours thick and bold—

**IM-PÁ'TIENT**, *a.* (L. *in, patior*) not able to endure, fretful, hasty, eager; *n.* one who is not able to endure—*Be-sabr ná-sabr yá be-táb, be-zár yá diqq, jald-báz, tez yá sar-garm*; *n.* *be-sabr shakhs*—Asahamán wá asahanaásil, chirchirá, utáwalá, ugra wá utsuk; *n.* asahanaásil jan.

**IM-PÁ'TIENCE**, *n.* want of patience, uneasiness under suffering, restlessness, eagerness—*Be-sabr, iztirábi, be-qarari yá be-istiqláli, jald-bázi yá sar-garm*—Asahan wá asahish-putá, dukhkhádi sahan karne meñ akshamatá, vyagrasilatá, uttáp wá prachandatá.

**IM-PÁ'TIENT-LY**, *ad.* in an impatient manner—*Be-sabré se, be-istiqláli se, iztirábi se*—Asahanaásilatwa se, asahishputá se, uchchandatí wá veg se.

**IM-PÁ'TRON-IZE**, *v.* (Gr. *en, pater*) to gain to one's self the power of a signiory, to put in possession of a signiory—*Ta'alluqa-dárá hásil k., ta'alluqa par gábis k.*—Adhipatitwa páná, grámeswarabhúmi ká adhikári k.

**IM-PÁWN'**, *v.* (L. *in, pignus*) to pledge—*Marhún k., girau-rakhná*—Bandhak rakhná.

**IM-PÉACH'**, *v.* (L. *in, pes*) to hinder, to accuse by public authority, to bring into question; *n.* trial, accusation—*Rokná<sup>h</sup>, hukúmat ke rá se muttáhim yá mákhús k., shakk dálná*—Árná wá nishedh k., rájyádhikár kí riti se doshí k., dosh-dená kalañk lagána pai lagána wá sandeh k. [shicáyat ke láig—Doshí, dúshya, abhiyoktavya.

**IM-PÉACH'-BLE**, *a.* liable to impeachment—*Mákhúzi ke qábil, íslám yá túhmat ke qábil*,  
**IM-PÉACH'-ER**, *n.* one who impeaches—*Rokne w.<sup>h</sup>, íslám yá túhmat d. w., mákhús k. w., shakk dálné w.*—Árne w., doshí k. w., dosh d. w., kalañk lagáne w., batá wá pai lagáne w.

**IM-PĒAČ'MENT**, *n.* hinderance, the act of impeaching, public accusation, imputation — *Rok yā rukāwat<sup>h</sup>, itihām yā mākhūst, sarkār 'uhde-dār par nālīsh, tukmāt yā buktān* — *Ār wā nīshedh, dosh lagānā wā dosh denā, sarvvalokasambandhī wā rājyasambandhī adhikārī par apavād, abhiyog wā kalañk.*

**IM-PĒARL'**, *v.* (*S. in, pearl*) to make like pearls, to adorn with pearls — *Moti ke mānind banānā, motī se ārāsta k.* — *Moti ke sadriś banānā, motī se sañwānā wā suso-bhit k.* [*aiś pāk yī be-gunāh* — *Nishpāp, apāp pāpātīt wā pāpāhīn.*]

**IM-PĒC'CA-BLE**, *a.* (*L. in, pccn*) not liable to sin, not subject to sin — *Be-khatā, be-IM-PĒC-CA-BIL'I-TY, n.* exemption from sin — *Pāki, pākizagi, be-gunāh, be-khatāt, gunāh se āzādagi* — *Nishpāpatwa, pāpāhīnatā, pāpāksamatā.*

**IM-PĒC'CAN-CY**, *n.* exemption from sin — *Be-gunāhī, khatā yā gunāh se āzādagi* — *Nishpāpatwa, pāpāhīnatā.* [dhā dālnā, avarodh *k.*]

**IM-PĒDE'**, *v.* (*L. in pes*) to hinder — *Roknā<sup>h</sup>, band k., bāz-raknā* — *Atkānā, āpnā, bā-*

**IM-PĒD'I-MENT**, *n.* hinderance, obstruction — *Atkāw rok yā āp<sup>h</sup>, tā'arruz mānī hālī sadd luknat yā lagzīsh* — *Ātak rok-ṭok wā avarodh, rukāwat rūkāw bādhā vighn prati-bandh wā haklāhat.*

**IM-PĒD'I-MENT'AL**, *a.* hindering, obstructing — *Rokne w<sup>h</sup>, ātkāne w. yā ārne w<sup>h</sup>.*

**IM-PĒD'I-TIVE**, *a.* causing hinderance — *Rokne w<sup>h</sup>, ārne w<sup>h</sup>.*

**IM-PĒL'**, *v.* (*L. in, pello*) to urge forward — *Chalānā<sup>h</sup>, daurānā<sup>h</sup>, tākid k.* — *Āge ko thelnā, huriyānā, ragar k., prerānā k., pravritta k.*

**IM-PĒL'ENT**, *n.* a force that drives forward — *Āge chalāne-wālī tāgat, daurāne-wālā zor, dhakkā jo āge ko dhakel ile<sup>h</sup>* — *Āgo thelne wālī saktī, āge ko dhakelne wālā bal.*

**IM-PĒL'ER**, *n.* one who impels — *Āge chalāne w<sup>h</sup>, tākid k. w.* — *Āge ko thelne w., huri-yāne w., prerak, pravarttak, prachodak.* [mūnd rakhnā.]

**IM-PĒN'**, *v.* (*S. in, pyndan*) to shut up — *Band kar-d., qaid k.* — *Mūndnā, mūnd d.,*

**IM-PĒND'**, *v.* (*L. in, pendeo*) to hang over, to threaten, to be near — *Ā-latak-rahnā<sup>h</sup>, qarīb h., nazdik pihūichnā* — *Sir par latakānā, upasthit h., ā-pahūichnā wā nikāt h.*

**IM-PĒN'DENCE**, **IM-PĒN'DEN-CY**, *n.* the state of hanging over, near approach — *Ā-latak-rahnā<sup>h</sup>, nazdik āmad* — *Sir par latak rahnā, nikāt āgamān wā upasthiti.*

**IM-PĒN'DENT**, *a.* hanging over, pressing closely — *Sir par laṭkā huā<sup>h</sup>, nazdik āne w.* — *Sir par pahūichā hua, upasthit wā nikātavartī.*

**IM-PĒN'E-TRA-BLE**, *a.* (*L. in, penetro*) that cannot be pierced, not to be affected — *Be-naṭ; be-guzārā yī gair-mumkinu-d-dukhāl, gair-muassār* — *Avedhya abhedya abhe-daniy wā apraveśya, aspriśht wā anupahat.*

**IM-PĒN'E-TRA-BIL'I-TY**, **IM-PĒN'E-TRA-BLE-NESS**, *n.* the state or quality of being impene-trable — *Gair-mumkinu-d-dukhālī, imtīnā-i-tadākhul, gair-muassārī* — *Avedhyatā, abhedyatā, apraveśyatā, aspriśhtatā wā anupahatatā.*

**IM-PĒN'E-TRA-BLY**, *ad.* so as not to be penetrated or affected — *Gair-mumkinu-d-dukhālī se, gair-muassārī se, imtīnā-i-tadākhul se* — *Abhedya rūp se, abhedyatā se, aspriśhtatā se.*

**IM-PĒN'I-TENT**, *a.* (*L. in, penā*) not penitent; *n.* one who does not repent — *Gair-muluassīf, be-taubā; n. gair-mutaussīf shukhs, jo shukhs gīnāh ke liye tauba na kure* — *Ananūtīpī, pāschāttāpāhīn; n. ananūtīpī wā pāschāttāpāhīn jan.*

**IM-PĒN'I-TENCE**, **IM-PĒN'I-TEN-CY**, *n.* want of repentance, obduracy, hardness of heart — *Be-taassūfī yī be-nadāmātī, sakhtī nā-tarsī yā nā-pashemānt, sang-dilī yā be-rahmī* — *Ananūtāp pāschāttāpāhīnatā wā ananūsok, nishthuratā, nirdayatā.*

**IM-PĒN'I-TENT-LY**, *ad.* without repentance — *Be-taassūfī se, be-nadāmātī se, nā-pashe-mānī se* — *Binā pāschāttāp, ananūtāp se, ananūsok se.* [hin.]

**IM-PĒN'NOUS**, *a.* (*L. in, pennu*) wanting wings — *Be-par, be-daine* — *Bin-daine, daine-*

**IM-PĒO'PLE**, *v.* (*L. in, populus*) to form into a community — *Banānā<sup>h</sup>.*

**IM-PĒR-ATE**, *a.* (*L. impero*) done by impulse or direction of the mind — *Man ke zor yā hidāyat se kiya gayā* — *Man ke veg wā prerāp se kiya gayā.* [pak, ādesak, ādesī.]

**IM-PĒR'A-TIVE**, *a.* expressive of command — *Hukmī, hūkimātī, hākimānā, amr, ājēnā.*

**IM-PĒR'A-TIVE-LY**, *ad.* with command — *Hukm se, amr se, hākimānā* — *Ājēnā se, ādes se.*

**IM-PĒR-ĈĒP'TI-BLE**, *a.* (*L. in, per, capio*) that cannot be perceived; *n.* that which cannot be perceived — *Lā-mā'lūm, gair-mahsūs, gair-namūd; n. lā-mā'lūm shai, gair-mahsūs shai* — *Avyakt, apratyaksh, agochar, atindriyā, indriyātīt; n. avyakt agochar wā indriyātīt padārth.*

**IM-PĒR-ĈĒP'TI-BLE-NESS**, *n.* the quality of being imperceptible — *Gair-mahsūsiyat* — *Indriyātītata, atindriyatā, agocharatwa, apratyakshatā.*

**IM-PĒR-ĈĒP'TI-BLY**, *ad.* so as not to be perceived — *Lā-mā'lūm, bilā-ijbār, bilā-ihās, be-mā'lūm* — *Apratyaksharūp se, alakshyabhāv se, jismēn dekh wā jān na parai.*

**IM-PĒR-ĈĒP'I-ENT**, *a.* not having perception — *Nā-hassā, nā-mudrik* — *Avishayagrāhak, avishayagrāhī, ananubhāvī, avishayagrahanassamarth.*

**IM-PĒR'DI-BLE**, *a.* (*L. in, per, do*) not to be destroyed or lost — *Lā-zavāl, nā-mum-kīnu-lfanā* — *Anāśya, avināśī, akhāy.*

**IM-PĒR-DI-BIL'I-TY**, *n.* state of being imperdible — *Lā-zavāh* — *Anāśyatā, akhāyātā.*

IM-PERFECT, *a.* (L. *in, per, factum*) not perfect, not finished, defective—*Nā-kāmīl, nā-tamām, nāgis nim-taiyār yā khām*—Asampūrṇ wā apūrṇ, asiddha asampanna wā asamāpt, adhūrā khaḍit nynn wā doshi.

IM-PERFECT-I-ON, *n.* defect, failure, fault—*Nuqs naqs yā 'aib, rakhna yā qasr, qusūr*—Dosh khaṭi wā dūshan, truṭi wā nyūnatā, aparādhī chūk wā bhūl.

IM-PERFECT-IV, *ad.* in an imperfect manner—*Nā-tamāmī se, khāmī se, nuqs yā naqs se, 'aib se*—Asampūrṇatā se, apūrṇatā se. asiddhi se, truṭi se, chūk wā bhūl se.

IM-PERFECT-NESS, *n.* state of being imperfect—*Khāmī, nā-tamāmī, nuqs yā naqs, qasr, 'aib*—Dūshan, dosh, khaṭi, asiddhi, asampūrṇatā, asampannatā, asamāpti, nynnātā.

IM-PERFECT-RATE, IM-PERFECT-RATE-ED, *a.* (L. *in, per, foro*) not pierced through—*An-bedhā<sup>h</sup>, an-chhedā<sup>h</sup>*—Nirandhra, nīschhidra, achhidrit.

IM-PERFECT-AL, *a.* (L. *impero*) relating to an empire or emperor. royal—*Saltanātī khāqānī yā shāhanshāhī, sultānī yā shāhī*—Ādhirājyasambandhī wā ādhirājik, mahārājakyī wā rājayogyā.

IM-PERFECT-AL-IST, *n.* one belonging to an emperor—*Shāhanshāhī mulāzim, shāhī mutawassil, shāhanshāh se 'alāqa rakhne w.*—Mahārājādhir: vyakti, ādhirājādhir, mahārājānuchār. [mahārājyasambandhī]

IM-PERFECT-AL-IZED, *a.* belonging to an emperor—*Shāhanshāhī, sultānī*—Ādhirājik.

IM-PERFECT-AL-TY, *n.* imperial power—*Shāhanshāhī ikhtiyār, shāhī qudrat*—Ādhirājik śakti, mahārājakyī śakti.

IM-PERFECT-ON, *a.* commanding, arrogant—*Sāhibāna hākīmāna amīrā yā hukūmatī mutakabbir yā magrūr*—Prabhuṭwasīchak wā ādeśak, ghamañḍi udhat wā ahañkāri.

IM-PERFECT-ON-LY, *ad.* in an imperious manner—*Ru'inat se, takabbur se, qurūr se, jabr yā zulm se, hukūmat se*—Ghamañḍ se, ahañkā se, ājñā wā sāsan kī riti se.

IM-PERFECT-ON-NESS, *n.* air of command—*Takabbur, qurūr, jabr*—Udhatī, ghamañḍ, ahañkā. [meñ dālān, sānsayasth wā bhayasth k.]

IM-PERFECT-IV, *v.* (L. *in, periculum*) to bring into danger—*Khatr meñ dālne*—Jokhim

IM-PERFECT-IV-BLE, *a.* (L. *in, per, eo*) not liable to perish—*Lā-zawāl, be-halāk, nā-murdañ*—Akshay, akshayī, avināsi, anāśya, ajar, nirjar, akshayanyī.

IM-PERMANENT, *a.* (L. *in, per, maneo*) not permanent, not enduring—*Nā pāc-dār nā-der-pāc yā nā-qām, nā-istimrārī yā nā-mustahkam*—Asthāyī, asthāvar wā anityā.

IM-PERMANENCE, IM-PERMANENT-NESS, *n.* want of duration, instability—*Nā-pāc-dārī yā nā-der-pāc, nā-istimrārī be-istigālī yā be-sabātī*—Asthāyitva, asthāvaratva asthiritā wā anityatā. [nā-mumkinu-l-guzār, guir-jāzib—Apraveśya, apravesaniy.]

IM-PERMEABLE, *a.* (L. *in, per, meo*) that cannot be passed through—*Guir-dakhāl, nā-mumkinu-l-guzār, guir-jāzib*—Apraveśyatā, apravesaniyatā.

IM-PERMEABLE-TY, *n.* the quality of being impermeable—*Guir-dakhālī, nā-mumkinu-l-guzārī, guir-jāzibī*—Apraveśyatā, apravesaniyatā.

IM-PERSONAL, *a.* (L. *in, persona*) not varied according to the persons—*Amr-i-gāib, stge ke mutābiq jo baḍā nā-jāy*—Bhāvavāchak, akarttrivāchya, purush ke anūsār jiskā rūp paltā nā jāy. [apriṭhagātmikā]

IM-PERSONALITY, *n.* want of personality—*Guir-shakhsīyat, guir-tashakhhūs*—A vyakti.

IM-PERSONAL-LY, *ad.* without personality—*Guir-shakhsīyat yā guir-tashakhhūs se, amr-i-gāib ke tuar par*—A vyakti se, apriṭhagātmikā se, akarttrivāchya kram se, bhāvavāchyānūsār se. [rūpi, chetanabhāv wā chetanadharmna denā.]

IM-PERSON-ATE, *v.* to personify—*Shakhs (shakhsānā, furzi shakhs banānā)*—Vyakti thah-

IM-PERSPICUITY, *n.* (L. *in, per, specio*) want of perspicuity or clearness—*Nā-shafāī, guir-shafāī, nā-salāsat*—Aspāshitātā, avyaktatā.

IM-PER-SUASIBILITY, *a.* (L. *in, per, suasum*) not to be moved by persuasion—*Guir-targīb-pazir, guir-tahrīb-pazir*—Aprabodhanīy, aprarochanīy, apravarttanīy.

IM-PERTINENT, *a.* (L. *in, per, teneo*) not pertaining to the matter on hand, intrusive, meddling, rude: *n.* a meddler—*Nā-ba-kār nā-ma'qūl behūda yā be-'alāqa, be-īmīyāz yā be-likhāz, be-jā mudākhalat k. v. yā nā-huq hāth-dālne v., gustākḥ be-adab yā shokḥ, n. har-degī chamcha, be-jā mudākhalat k. v., nā-huq hāth-dālne v.*—Aprasāngik nirvishay wā asambandhī, pragalbḥ wā anadhikāracharchī, parādhikāracharchak, aśiṣṭ wā kuṣil; *n.* parādhikāracharchak, parādhikāravyāpārī, paravyā-pārāntargūmī.

IM-PERTINENCE, IM-PERTINENT-NESS, *n.* that which does not belong to the matter on hand, intrusion, rudeness—*Be-'alāqagī, be-jā mudākhalat, be-likhāz be-īmīyāzī yā gustākḥī*—Aprasāngikatva nirvishayatā wā asambandhī, parādhikāracharchā wā parādhikārapraveś, aśiṣṭatā wā dūṣilātā.

IM-PERTINENT-LY, *ad.* intrusively, rudely—*Be-jā mudākhalat se, gustākḥāna shokḥī-se yā be-adabī se*—Parādhikārapraveś se, aśiṣṭatā avinay wā kuṣilātā se.

IM-PERTURBABILITY, *a.* (L. *in, per, trans, eo*) unpassableness—*Nā-mumkinu-l-guzārī*—Apraveśyatā, agamyatā, durgamyatā.

IM-PERTURBABLE, *a.* (L. *in, per, turba*) that cannot be disturbed—*Guir-mustarīb, qāim-misāj*—Akshobhya, akshobhaniy, anākulachitta, athiramati.

**IM-PER-TUR-BÄ'TION**, *n.* calmness, tranquillity—*Tuhammul yā sanjida-mizāji, rāhat yā iminān*—*Anākulachittatā, avyagrata.*

**IM-PER'VI-IOUS**, *a.* (*L. in, per, via*) that cannot be passed through, impenetrable—*Be-nafz yā be-guzārā, gair-dukhūl nā-mumkinu-l-yuzār yā gair-jāzib*—*Apraveśya abhedya avedhya wā avyāpya, apraveśanīy.*

**IM'PE-TRATE**, *v.* (*L. impetror*) to obtain by entreaty; *a.* obtained by entreaty—*Ghi-ghiyā-kar lenā<sup>h</sup>, māng lenā<sup>h</sup>, bā-minnat hāsīl k.; a. bā-minnat hāsīl kiyā huā, ghīghiyāne se milā-huā<sup>h</sup>*—(*Girgīrkar lenā, vinatī chiriyañ wā chiraurī se pānā, prārthanā kārke pānā; a. prārthanā se prāptī, vinatī wā chiraurī se milā huā.*)

**IM-PE-TRÄ'TION**, *n.* act of obtaining by entreaty—*Bā-minnat hāsīl k.*—*Prārthanā se prāptī wā prāpan.* [thanā wā vinatī se pāne w.]

**IM'PE-TRÄ-TIVE**, *a.* obtaining by entreaty—*Itijā lajājat yā iltimās se hāsīl k. w.*—*Prār-*  
**IM'PE-TRA-TO-RY**, *a.* entreating, beseeching—*Itimās yā lajājat k. w., guzārish itijā yā arz k. w.*—*Girgīrāne w. wā chiraurī k. w., prārthanā wā vinatī k. w.*

**IM-PET'U-IOUS**, *a.* (*L. in, peto*) violent, forcible, vehement, passionate—*Tund, tez, sakht yā shadīd, gurm yā gussa-war*—*Tivra tikhshīp wā uchchhand, prabal vegī wā vega-wān, praehand wā vyagra, ugra wā krodhī.*

**IM-PET'-U-ÖS'-TY**, *n.* violence, vehemence—*Tezi jaldī zor yā tundī, sakhtī garmī shiddat yā harārat*—*Veg, tikshnatī tivratā uchchhandatā wā ugratā.*

**IM-PET'-U-ÖS-IV**, *ad.* violently, vehemently—*Tezi jaldī zor yā tundī se, sakhtī harārat yā shiddat se*—*Veg se, tikshnatā tivratā uchchhandatī wā ugratā se.*

**IM-PET'-U-ÖS-NESS**, *n.* violence, fury—*Tezi jaldī zor yā tundī, qazab taish yā josh-kharosh*—*Veg wā mahāveg, kop ugratā wā uchchhandatā.*

**IM'PE-TUS**, *n.* violent tendency to any point—*Kisī taraf ko sakht mail yā mayalān, gurat, tez-ravī, zor-i-tez ravī*—*Kisī or ko prabal pravritī, veg, gatisaktī.*

**IM-PICTURED**, *a.* (*L. in, pictum*) painted, impressed—*Reetigā gayā<sup>h</sup>, chhāpā gayā yā thipā gayā<sup>h</sup>*. [chubhānā dhaxīnā yā bedhnā<sup>h</sup>.]

**IM-PIERCE**, *v.* (*Fr. en, percer*) to pierce through, to penetrate—*Ar-pār chhednā<sup>h</sup>*,  
**IM-PIERCE'-BLE**, *a.* not to be pierced—*Jo chhedē jāne ke lāq nā ho, gair munkinu-d-*  
*dukhūl*—*Abhedya, avedhya, achhedanīy.*

**IM-PINGE**, *v.* (*L. in, pango*) to fall against, to strike against, to dash upon—*Ūpar girnā<sup>h</sup>, laqnā<sup>h</sup>, takkar khinā yā takranā<sup>h</sup>*.

**IM'PI-ÖUS**, *a.* (*L. in, pius*) irreligious, ungodly, wicked, profane—*Be-din, Khudā-dush-*  
*man fāsīq yā nā-Khudā-tars, zabih, mulhid kāfir yā nā-pāk*—*Dharmmahīn, deva-*  
*nindak wā anīswararochit, pēpi wā dush, apūya wā asdhu.*

**IM-PĪE-TY**, *n.* ungodliness, profaneness—*Nā-Khudā-tarsi, nā-pāki fīq ihād yā kufī*—*Dharmmahīnatā wā devanīndā, apūnyatī asādhutā wā sapāpatwa.*

**IM'PI-ÖS-IV**, *ad.* profanely, wickedly—*Nā-pāki be-dīn yā yā-Khudā-tarsi se, kāfirāna yā sharārat se*—*Adharmīna apūnyatwa asādhutā wā sapāpatā se, dushatā se.*

**IM'PI-ÖS-NESS**, *n.* profaneness, wickedness—*Nā-Khudā-tarsi yā nā-pāki, sharārat yā kufī*—*Apūnyatwa asādhutā wā dharmmahīnatā, dushatā wā sapāpatwa.*

**IM-PLÄ'CA-BLE**, *a.* (*L. in, placeo*) not to be appeased, inexorable—*Sakht yā gair-*  
*tasqīn-pazīr, nā-'uzr-pazīr gair-'uzr-shīnawā yā be-rahn*—*Asāmya asāmānīy wā*  
*atoshanīy, asāntwanīy anārādhānīy wā kathorachitta.* [tā.]

**IM-PLÄ'CA-BIL'-TY**, *n.* irreconcilable enmity—*Jānī dushmanī*—*Hār-bair, paramasātru-*

**IM-PLÄ'CA-BLE-NESS**, *n.* state of being implacable—*Sakhtī, gair-tasqīn-pazīrī, nā-'uzr-*  
*pazīrī, be-tarsi*—*Asīnyatā, atoshanīyatā, asāntwanīyatā.*

**IM-PLÄ'CA-BLY**, *ad.* in an implacable manner—*Jānī dushmanī se, be-tarsi se, nā-'uzr-*  
*pazīrī se*—*Asāmyatā se, atoshanīyatā se, hār bair se, paramasātrutā se.*

**IM-PLÄNT**, *v.* (*L. in, plantare*) to infix, to insert, to ingraft, to set—*Gāpnā yā donā<sup>h</sup>, dālū<sup>h</sup>, haithālū<sup>h</sup> yā ropnā<sup>h</sup>, rakhnā<sup>h</sup>*.

**IM-PLAN-TÄ'TION**, *n.* the act of implanting—*Bāthālū<sup>h</sup> yā baithālū<sup>h</sup>, gāpnā<sup>h</sup>*.

**IM-PLÄU'SI-BLE**, *a.* (*L. in, plausum*) not plausible or specious—*Nā-khush-numā,*  
*nā-pasandīdā, nā-mū'qūl*—*Sudrīśya nahīn, amanoranīya, aswikāryya.*

**IM-PLEAD**, *v.* (*Fr. en, plaider*) to accuse—*Mākhūz k., muttāhim k., ilzām yā tuhmat*  
*lagānā*—*Dosh d., aparādh lagānī.* [ridh lagāne w.]

**IM-PLEAD'ER**, *n.* an accuser—*Muddā'i mākhūz yā muttāhim k. w.*—*Vādī, doshak, apa-*

**IM'PLE-MENT**, *n.* (*L. in, plico*) an instrument, a tool, a utensil—*Auzār, ālat, bāsun yā bartan<sup>h</sup>*—*Hathiyar, yantra upakaran wā sādhan, bhānd wā pātra.*

**IM-PLETION**, *n.* (*L. in, pletum*) a filling—*Purā k<sup>h</sup>, bharnā<sup>h</sup>, bhārāw<sup>h</sup>, bhartī<sup>h</sup>*. [dālū<sup>h</sup>, sānnā<sup>h</sup>, milānā<sup>h</sup>.]

**IM'PLI-CATE**, *v.* (*L. in, plico*) to involve—*Lapetnā<sup>h</sup>, uljhānā<sup>h</sup>, phasānā yā phāsānā<sup>h</sup>*,  
**IM-PLI-CÄ'TION**, *n.* involution, inference—*Pech, ishāra imā yā kināya*—*Lapet uljhāw*  
*phasāw wā lagāw, anumān wā upalakshya.*

**IM'PLI-CÄT-IVE**, *a.* having implication—*Imā-āmez, pech-dār*—*Anumānavīśishṭ, uljhāu.*

- IM-PLI-CAT-IVE-LY**, *ad.* by implication — *Pech se, ishāre yā imā se, ishāratan, kināyatan* — *Lapet wā uljhāw se, upalakshya anumān wā vivakshā se.*
- IM-PLI-CT**, *a.* entangled, inferred, trusting to the word or authority of another — *Phaṣṣā huā<sup>h</sup>, mutazammān murādī muḥussal mafhūm yā muntaj, be-uzr yā ni dūre ki bāt yā sanad par 'ittibār k. w.* — *Liptā sanā wā uljhā huā, anumit wā tarkasiddh, anisānkīṭ asānkīṭmak arthāt dūre ki bāt wā pramān par vīśwās k. w.*
- IM-PLI-CT-IV**, *ad.* in an implicit manner — *Ishāratan, kināyatan, yaqīnan, be-chūn-o-charā* — *Anumān se, asāṣayapūrvak, ūṅkh mūndkar.* [pikatwa.]
- IM-PLI-CT-NESS**, *n.* state of being implicit — *Be-'uzrī, mafhūmī* — *Anisānkīṭatwa, avāikal-*
- IM-PLT'**, *v.* to involve, to contain by inference — *Lapetnā<sup>h</sup>, ishāra k. dakīlūt k. mā'ne rakhnā natija-rakhnā yā murād-rakhnā* — *Uljhānā wā guṇrīyānā, vivakshā sūchanā wā upalakshya k.* [vakshā se, dḥwanitārth se.]
- IM-PLI-ED-LY**, *ad.* by implication — *Ishāratan, kināyatan, zimman* — *Upalakshya wā vi-*
- IM-PLÖRE'**, *v.* (L. *in. ploro*) to entreat — *Ārzū k., 'ājizt k., 'ijz k., iltijā k., istid'ā k., minnat-o-zārī k.* — *Ghūghīyānā, girgirānā, vinātī k., bintī k., vinayapūrvak prārthanā k., māūgnā.* [yā ārzū — *Vinātī wā bintī, prārthanā.*]
- IM-PLO-RĀTION**, *n.* supplication, solicitation — *Illijā 'ijz minnājāt yā minnat, istid'ā 'ājizī*
- IM-PLÖR-ER**, *n.* one who implores — *Mustad'ī, iltijā k. w., 'ijz k. w., minnat-o-zārī k. w.* — *Prārthak, yachak.*
- IM-PLÜNGE'**, *v.* (Fr. *en, plonger*) to immerse — *Dubā denā<sup>h</sup>, dūbānā<sup>h</sup>.*
- IM-POISON**. See **EMPOISON**.
- IM-PÖL'I-CY**, *n.* (L. *in. (Gr. polis)*) bad policy, inexpediency, imprudence — *Burī hīk-mat'amālī, gābāhat nā-manūsabat yā nā-mā'qūlī, kotāḥ-andeshī be-tadbīr yā be-tamīzī* — *Kuṇitī wā durnīti, ayogyatī wā anupayuktatā, avichār wā aprajñatā.*
- IM-PÖL'I-TIC**, *a.* inexpedient, imprudent — *Nā-mā'qūl nā-manūsib yā be-mānq', kotāḥ-andesh be-tadbīr yā nā-'āqibat andesh* — *Ayogya amuchit wā akartavya, abuddhimān durnit wā avechak.* [yā be-tadbīr se — *Abuddhipūrvak, avichār se,*]
- IM-PÖL'I-TIC-LY**, *ad.* unwisely, imprudently — *Nā-'āqibat-andeshī yā be-vuqūf se, nā-dānī*
- IM-PÖL'ISHED**, *a.* (L. *in. polis*) rude — *Gānwār<sup>h</sup>, nā-tarāshidat, nā-shāshīta, be-udab* — *Asabhyā, asishṭ.*
- IM-PO-LITE'**, *a.* not polite, rude — *Be-khulq be-murawwat yā be-akhlāq, be-adab be-līhāz nā-shāshīta yā nā-tarāshīda* — *Kuṣil duḥsīl wā asishṭ, gānwār wā asabhyā.*
- IM-PO-LITE'NESS**, *n.* want of politeness — *Be-murawwatī, be-akhilāqī, bad-khulqī* — *Asish-tatā, asabhyatī, kuṣilatā.* [hīn<sup>h</sup>. — *Nirbhār.*]
- IM-PÖNDER-ÖUS**, *a.* (L. *in. (pondus)*) void of perceptible weight — *Be-wazn, bhārī nā-*
- IM-PÖRÖUS**, *a.* (L. *in. (Gr. poros)*) free from pores, close, solid — *Be-masāmāt yā nā-masām-dār, thoṣ<sup>h</sup>, sangīn* — *Sūksmāchhidrarahit, ghanā, gajhin wā nīvir.*
- IM-PO-RÖS'T-RY**, *n.* want of pores, closeness — *Be-masāmātī yā nā-masām-dārī, bastagī yā sangīn* — *Sūksmāraundhrābhāv, ghanāpau nīviratā wā aviralatā.*
- IM-PÖRT'**, *v.* (L. *in. porto*) to carry into a country, to signify, to imply — *Kinī mulk meñ le-jānā, zāhir k. yā dalālat k., mā'nī yā murād rakhnā* — *Kisī des meñ le-jānā, arth denā, sūchan k.*
- IM'PORT**, *n.* any thing imported, moment, consequence, signification, tendency — *Āma-dani yā nā jo kuchh kisī mulk meñ pahunchāyā jāy. wazn muzāyaga yā qadr, zarīrat, mā'nī yā murād, guruz yā maysad* — *Bhartī wā jo kuchh kisī des meñ pahunchāyā jāy, gaurav wā gurutwa, prabhāv, arth, abhipray wā āsay.*
- IM-PÖRT'A-BLE**, *a.* that may be imported — *Kisī mulk meñ pahunchāyē jāne ke gābil* — *Kisī des meñ pahunchāyē jāne ke yogya.* [wā gurutwa, gaurav.]
- IM-PÖRT'ANCE**, *n.* consequence, moment — *Zarīrat yā muzāyaga, wazn yā qadr* — *Prabhāv*
- IM-PÖRT'ANT**, *a.* momentous, weighty — *Barā<sup>h</sup>, bhārī<sup>h</sup>.*
- IM-PÖRT'ANT-LY**, *ad.* weightily, forcibly — *Wazn yā qadr se, zor yā asar se* — *Gurutā se, gaurav wā prabhāv se.* [chānā — *Kisī des meñ pahunchānā wā le-jānā.*]
- IM-PÖR-TĀTION**, *n.* the act of importing — *Idkhāl, āmad, āmadani, kisī mulk meñ pahūn-*
- IM PÖRT'ER**, *n.* one who imports — *Kisī mulk meñ le-jāne w.* — *Kisī des meñ pahunchāne w. wā le-jāne w.*
- IM-PÖRT'LESS**, *a.* of no moment — *Be-qadr, nā chīz, gair-zarūr, adnā* — *Halkā, tuchchha.*
- IM-PÖR-TÖNE'**, *v.* (L. *in. porto*) to solicit earnestly, to tease; *a.* troublesome, vexatious, unseasonable — *Tagāzā k. yā minnat se mā'gnā, 'ājiz tang yā diqq k.; a. ranj-āwar, taklif-dih, be-wagt* — *Vārānvār prārthanā k. wā mā'gnā, satānā wā chhernā; a. dukhkhed wā dukhdāī, klēśad, akālik.* [prārthanā, āgrah karke prārthanā.]
- IM-PÖRT'U-NA-GY**, *n.* the act of importuning — *Tagāzā* — *Nityaprarthanā, atinirbandh se*
- IM-PÖRT'U-NATE**, *a.* incessant in solicitation — *Mutagāzī, muqtasī, minnat-o-zārī k. w., garaz-bāwīdā, bār-bār minnat k. w., ba-jidd* — *Nityaprarthak, atiprarthak, vārānvār prārthanā k. w., dharneit, atinirbandhasīl, āgrahasīl, āgrah karke mā'gne w.*
- IM-PÖRT'U-NATE-LY**, *ad.* with urgent request — *Tagāze se, ba-jidd ho-kar* — *Vārānvār prār-thanā se, āgrah se, dharne se, āgrah karke prārthanā se.*

**IM-PÖRT'U-WATE-NESS**, *n.* urgent solicitation — *Tagāzā, ar<sup>h</sup>, dharnā<sup>h</sup> — Vārañvār prārthanā, nityayāchanā, atinirbandh se prārthanā, āgrah karke māng.*

**IM-PÖRT'U-NĀ-TOR**, *n.* one who importunes — *Mutaqāzī, muqtazī, ba-jidd shakh<sup>s</sup> — Nitya-prārthak, vārañvār māngne w., atiprārthak, āgrah karke māngne w.*

**IM-PÖR-TUNE'LY**, *ad.* with urgent solicitation — *Tagāze se, ba-jidd ho-kar māngne se — Atiyāchanā se, nityaprārthanā se, vārañvār māngne se, āgrah karke prārthanā se.*

**IM-PÖR-TUN'ER**, *n.* one who is importunate — *Mutaqāzī, muqtazī, ba-jidd ho-kar māngne w. — Dharnatī, atiprārthak, nityayāchak, vārañvār prārthanā k. w., āgrah karke māngne w.*

**IM-PÖR-TUN'ITY**, *n.* incessant solicitation — *Tagāzā, dharnā<sup>h</sup>, ar<sup>h</sup> — Atiyāchanā, nitya-IM-PÖŠE', v. (L. *in, positum*) to lay on, to enjoin, to deceive — *Rukhnā yā dharnā<sup>h</sup>, lagānā bāndhnā yā thahrānā<sup>h</sup>, dhokhā-d. buttā-d. thagnā yā chhālānā<sup>h</sup>.**

**IM-PÖŠ'A-BLE**, *a.* that may be imposed — *Jo lagāyā yā bāndhā jāy<sup>h</sup>, lagāye yā bāndhe jāne ke lāig — Lagāye wā bāndhe jāne ke yogya.*

**IM-PÖŠ'ER**, *n.* one who imposes — *Rakhne w<sup>h</sup>, lagāne w<sup>h</sup>, bāndhne w<sup>h</sup>, thahrāne w<sup>h</sup>.*

**IM-PÖŠ'ION**, *n.* the act of laying on, injunction, oppression, deception — *Lagānā yā dharnā<sup>h</sup>, farmāish hukm yā tikid, zul'm sitam yā jaur, fireh — Thahrānā bāndhnā sthāpan wā āropān, āde's wā ājñā, upadrav wā vimardan, chhāl dhokhā jul buttā wā vañchanā.*

**IM-PÖŠT**, *n.* a tax, a toll, custom — *Khirāj, rāh-dārī, mahsūl — Kar, tarik wā tāryya,*

**IM-PÖŠTOR**, *n.* one who imposes on others, one who cheats by a false character — *Thagh<sup>h</sup>, dagā-bāz, farēhī muzarvīr 'aiyār yā makkār — Chhālī kapatī wā vañchak, dambhī dāmbhik wā kapatavēsī.*

**IM-PÖŠTURE**, *n.* cheat, fraud, deception — *Farēh, dugā-bāzī, 'aiyār-bāzī talbis tazvīr yā IM-PÖŠTURED, *a.* of the nature of imposture — *Farēh kī khāssiyat kī — Kapataśīl.**

**IM-PÖŠ'SI-BLE**, *a.* (L. *in, posse*) that cannot be, not possible, impracticable — *Nā-shu-dani yā nā-būdani, gair-mumkin nā-mumkin yā be-imkān, muhūl mutū'azzir yā nā-sākhani — Asambhav, asākya asādhyā wā asādhanīy, aparāñiy asambhāvya dushkar wā anupapādyā.*

**IM-PÖŠ-SI-BIL'ITY**, *n.* the state of being impossible, that which cannot be done — *Gair-imkānī yā be-imkānī, istihālā yā gair-imkān bāt — Asākyatā wā asādhyatā, asādhyā asambhav wā mīrshārthak.*

**IM-PÖŠTHŪME**, *n.* (aposteme) a collection of purulent matter, an abscess — *Pib se*

**IM-PÖŠTHU-MATE**, *v.* to form an abscess — *Phorā honā<sup>h</sup>, paknā<sup>h</sup>.*

**IM-PÖŠTHU-MĀ'TION**, *n.* the act of forming an imposthume or abscess — *Phorē kī honā*

**IM'PO-TENT**, *a.* (L. *in, potens*) wanting power, weak, feeble; *n.* one who is infirm — *Nā-mard nā-taqat be-maqdūr yā be-ikhtiyār, nā-tawānī, za'if; n. nā-mard yā nā-tawān shakh<sup>s</sup> — Nishpurush nirvirya wā āsakt, nirbal wā balahīn, asamarth śakti-hīn wā nistēj; n. nirbal wā nistēj vyaktī.*

**IM'PO-TENCE**, **IM'PO-TEN-CE**, *n.* want of power, inability, weakness, imbecility — *Nā-mardī be-maqdūrī yā be-ikhtiyārī, nā-tawānī, nā-quvvatī yā kam-zorī, zu'f — Nishpurushatwa nirvijatī nistējatī wā āsaktī, asamarthya, āsaktatā, nirbalatā wā nihattwa.*

**IM'PO-TENT-LY**, *ad.* without power, feebly — *Nā-mardī yā nā-tawānī se, kam-zorī yā zu'f se — Āsaktī nirvijatī wā āsaktī se, asamarthya wā nirbalatā se.*

**IM-PÖUND'**, *v.* (S. *in, pyndan*) to inclose as in a pound, to confine — *Band k., qaid k. — Berhnā, atkā rakhnā wā bāndh rakhnā.*

**IM-PÖVER-ISH**, *v.* (L. *in, pauper*) to make poor, to exhaust fertility — *Mufsi yā garīb k., kam-zor k. — Nirdhan wā daridra k., sattvahiin k. nistēj k. wī urvarātwa har lenā.*

**IM-PÖVER-ISH-ER**, *n.* one that impoverishes — *Mufsi k. w., garīb k. w., kam-zor k. w. — Daridrī k. w., nirdhan k. w., nistēj k. w., urvarātwa har lene w.*

**IM-PÖVER-ISH-MENT**, *n.* reduction to poverty — *Miskīnī, iflās, mufsi k. — Daridrī k., dari-*

**IM-PRĀCTI-CA-BLE**, *a.* (L. *in, Gr. prasso*) that cannot be done, untractable — *Gair-mumkin nā-sākhani yā muhāl, be-zabt yā gardan-kush — Asādhyā asambhav wā anupapādyā, dubsāsan wā adamyā.*

**IM-PRĀCTI-CA-BIL'ITY**, **IM-PRĀCTI-CA-BLE-NESS**, *n.* impossibility, untractableness — *Gair-imkānī yā istihālā, be-zabtī yā gardan-kushī — Asādhyatā asambhāvayatā wā dushkaratwa, adamatā.*

**IM-PRE-CATE**, *v.* (L. *in, precor*) to pray or call for evil, to invoke a curse — *Bad-du'ā IM-PRE-CĀ'TION, *n.* prayer for evil, a curse — *Bad du'ā, la'nat — Šāp denā, kosnā wā ākrośan k. wā sarāp.**

**IM-PREGN'**, **im-prēn'**, *v.* (L. *in, pra, gigno*) to fill with young, to make prolific — *Hā-*

**IM-PREGNATE**, *v.* to make or become pregnant — *Hāmila k. yā h., gābhīn k. yā h<sup>h</sup>.*

**IM-PREGNĀTION**, *n.* the act of impregnating — *Hāmilogī, bār-dārī — Garbhādhān, gar-*

**IM-PREGNABLE**, *a.* (L. *in, prehendo*) not to be taken, invincible — *Gair-mumkinu-tashkīr yā gair-maqlūb, manī — Anākramāñiyā wā durākram, ājeṃyā wā aparājīt.*



**IM-PREŖ'SA-BLY**, *ad.* so as not to be taken — *Gair-maghlūbi se, gair-mumkinu-t-tashkhiri se* — Durākrmaranip se, ajevarup se.

**IM-PRĒP-A-RATION**, *n.* (L. *in, præ, paro*) want of preparation — *Gair-taiyāri, nā-āmādagi, be-sāmānī* — Aprastutawa, asiddhatā.

**IM-PRE SCRIP-TIBLE**, *a.* (L. *in, præ, scribo*) that cannot be lost by prescription — *Jo gair shakhs ke quṣa-o-tasarruf-i-ḡadīm ke bīs se bar-bād nahīn ho saktā* — Jo dūre ke pūchinabhog ke kīraṇ se nasit nahīn ho saktā.

**IM PRĒSS'**, *v.* (L. *in, pressum*) to stamp, to mark, to fix deep, to force into service — *Nuqsh k., nishān k., ḡirnā<sup>h</sup>, beḡar pakaynā* — Chhāpnā wā mudrit k., aūk wā chihñ k., nishthit k., rājakāryya ke nimitta logōn ko pakarnā. [chihñ.

**IM-PRESS**, *n.* mark, stamp, device — *Nishān, nuqsh, 'alāmāt* — Aūk, chhāpā wā mudrā.  
**IM-PRES'SI-BLE**, *a.* that may be impressed — *Nuqsh-pazīr, nishān-pazīr* — Aūkaniya, chihñakhamā. [yatwa, chihñakshamatā.

**IM-PRES SI-BIL-I-TY**, *n.* the state or quality of being impressible — *Nuqsh-pazīri* — Aūkani-

**IM-PRES SION**, *n.* the act of impressing, mark, stamp, image in the mind, influence, effect, an edition of a book — *Nuqsh k., nishān, nuqsh, tasawwar gā khayāl, asar, tāsīr, chhāpā<sup>h</sup>* — Aūk k. wā aūkan, aūk wā chihñ, ṡappī wā mudrā, anubhav wā kalpanā, prabhāṡ, gr̥n wā phal, kisi gr̥nṡh ki jīnī gr̥n ek vār meñ chhāpān.

**IM-PRES SIVE**, *a.* capable of making an impression, capable of being impressed — *Muas-sir, muassir* — Hridbhedaḡ wā prabhāvotpādak, sprishṡ upahat wā kshobhit.

**IM-PRES SIVE LY**, *ad.* in an impressive manner — *Muassirānā, muassarāna* — Hridbhedaḡ wā prabhāvotpādak rīti se, sprishṡ wā kshobhit rīti se.

**IM-PRES SIVE NESS**, *n.* the state or quality of being impressive — *Muassiri, muassiri* — Hridbhedaḡkawa wā prabhāvotpādakāṡ, spristatwa upahatatwa wā kshobhitatwa.

**IM-PRES SMENT**, *n.* act of forcing into service — *Beḡar pakaynā* — Rājakāryya meñ lagā-ne ke nimitta logōn ko pakarnā. [Chhāpe kī aūk wā chihñ.

**IM-PRES SURE**, *n.* a mark made by pressure — *Chhāpe kī nuqsh, ṡe nishān, chhāp<sup>h</sup>*.

**IM-PRĒV'A-LENCE**, **IM-PRĒV'A-LEN-CY**, *n.* (L. *in, præ, ruleo*) incapability of prevail-ing — *Pesh-rafi gā ḡalīb hone kī nā-tiqiqat* — Prabād hone kī asāṡit.

**IM-PRĒ-MĀTUBIL**, *n.* (L.) licence to print — *Chhāpnā kī hukm* — Chhāpnā kī ājūā.

**IM-PRĒMIS**, *ad.* (L.) in the first place — *Awalan, awal* — Pahlē wā pahle.

**IM-PRĒINT'**, *v.* (L. *in, premo*) to mark by pressure, to stamp, to fix on the mind — *Chhāpe kī nishān gā nuqsh k., chhāpnā<sup>h</sup>, k'zātīr-nishān dīl nishān gā zikn-nishān k.* — Chhāpe kī aūk wā chihñ k., mudrit k. wā ṡāpnī, hriday-nishthit hridayanishṡh chittāniveṡit wā manogāt k. [ḡalīb k. — K'irāḡr meñ ḡilnā, muṡndnā wā atkānā.

**IM-PRISON**, **im-priz'n**, *v.* (Fr. *en, prison*) to put into a prison, to confine — *Mahās k.*

**IM-PRISON MENT**, *n.* confinement — *Habs, ḡid, asiri, ḡid-bandī* — Bāndhuā, karāḡā-nirodh, karābandhan.

**IM-PRŖB'A-BLE**, *a.* (L. *in, proba*) unlikely — *Gair-muhtamil, gair-bāwar, khilāf-i-ḡiyās, ba'idu-l-fahm, ba'idu-az-aql* — Asambhav, asaḡat, anupapanna, aghatamān, anhona.

**IM-PRŖB'A-BIL-I-TY**, *n.* unlikelihood — *Adam-i-ihṡimāl, khilāf-i-ḡiyās, ba'idu-l-fahm* — Asambhāva, asambhāvyatā, aghataniyatā, abhavanīyatwa.

**IM-PRŖB'A-BLY**, *ad.* without likelihood — *'Adam i ihṡimāl se, khilāf-i-ḡiyās se, ba'idu-l-fahm se* — Asambhāvānā se, aghataniyatā se.

**IM-PRŖBI-TY**, *n.* (L. *in, probus*) dishonesty, baseness — *Rud-diyānati, kamīna-pan* — Khatā wā adharima, nichatwa wā adhamatā.

**IM-PRO-FĒ(CI)ENCE**, **IM-PRO-FĒ(CI)EN-CY**, *n.* (L. *in, pro, fario*) want of improvement — *Nā-taraḡḡī, nā-ṡṡālī* — Ayutpatti, ayutpamnatī, apravinatī.

**IM-PRŖMPTU**, *ad.* (L. *in, promptus*) without previous study; *n.* an extemporaneous composition — *Be-tuammah, beḡaur, ṡi-l-badīha*; *n. badīha* — *ad.* Pūrvvachīntā binā, pūrvvavichār binā; *n.* pūrvvavichārahīnarachūnā, ayatnapūrvvvarachūnā.

**IM-PRŖPER**, *a.* (L. *in, propius*) not proper, not decent, unsuitable, inaccurate — *Nā-māḡul yā be-jā, nā-lāḡ, nā-saṡāṡār gā nā-munāsib, nā-durust* — Anuchit, ayukt, ayogyā asamanjās wā asaḡat, asamichin wā asuddh.

**IM-PRŖPER LY**, *ad.* not properly, not fitly — *Nā-māḡulī se, be-jā yā nā-haḡḡ, nā-munā-sabat se* — Anuchit rūp se, ayogyatā se. [ḡyatī, anupayuktatī, asaḡatwa.

**IM-PRO-PRĒE-TY**, *n.* want of propriety — *Nā-māḡulī, nā-ṡāṡatagi, nā-munāsibat* — **AYO-IM-PRO-PORTION-A BLE**, *a.* (L. *in, pro, portio*) not proportionable, unfit — *Be-an-dāza, nā-munāḡiq* — Asamaparimān, ayogyā wā asaḡat.

**IM-PRO-PORTION-ATE**, *a.* not proportionate — *Be-andāza* — Asamaparimān.

**IM-PROPRI-ATE**, *v.* (L. *in, proprius*) to convert to private use, to put church prop-erty into the hands of a layman; *a.* converted to private use — *Apne khāss kām meñ lānā ya'nī tasarruf k., ḡirje kī mil k. kī dūnyā-dār ke hāth meñ saṡṡpnā; n. tasarruf kīyā ḡayā, apne khāss kām meñ lāyā ḡayā* — Apne swakīya kām meñ lānā, lāṡī bhajānasālā kī dhan kī dīkshābīn arṡhāt sūmānyalok ko saṡṡpnā; *a.* swakīya kām meñ lāyā ḡayā.

**IM-PRŌ-PRI-ATION**, *n.* the act of appropriating, the benefice impropriated—*Girje ki milk ko kisi dunyā-dār ke ikhtiyār meñ deua, girje ki milk jo dunyā-dār ke ikhtiyār meñ de jātī hai*—Isāibhajanabhawan ke dhan ko kisi dikshāhīn arthāt samānyalok ke hīth meñ sauñpā, Kriṣṭīyabhajanāsilā kī dhan jo kisi dikshāhīn jan ke hāth meñ sauñpā jātī hai.

**IM-PRŌ-PRI-ATOR**, *n.* one who appropriates, a layman who has possession of church-land—*Apne khāss kām meñ lāne w., dunyā-dār jiske ikhtiyār meñ girje ki milk rahtī hai*—Apne kām meñ lagāne w., dikshāhīn wā samānyalok jiske hāth meñ Isāi bhajanāsilā kī dhau rahtī hai.

**IM-PRŌSPER-IOUS**, *a.* (L. *in, prosper*) unsuccessful, unfortunate, unhappy—*Nā-kām-yāb, baṭ-musib, nā-bakht-āwar gī nā shak*—Asanridhī akalyān wā akritakāryya,

**IM-PROS-PERT-TY**, *n.* want of success—*Nā kām-yābī*—Akalyān, [abhāgā, dukhī,

**IM-PROS-PER-IOUS-LY**, *ad.* unsuccessfully—*Nā kām-yābī se*—Akalyān se.

**IM-PROS-PER-IOUS-NESS**, *n.* ill success—*Nā kām-yābī*—Akalyān.

**IM-PROVE**, *v.* (L. *in, probo*) to make better, to increase, to advance, to use—*Bih-tar k., barhānā gī barhānā, khāb bar h. taragī d. gī taragī d. k. istī māl k.*—Uttam wā bhadratar k., adhik k. wā h., sudhānā sañwānā sudhānā wā sañwānā, vartanā wā kām meñ lānā.

**IM-PRŌV-A-BLE**, *a.* that may be improved—*Qābil dī durustī, taragīyat-pazīr, munakīn-t-taragī*—Uttam wā bhadratar hone ke योग्य, sudhāne ke योग्य, sañvārdhāniya, śre-yastwakhamatā, [taragīyat-pazīr—Sreyastwakhamatā, sañvārdhāniyatā,

**IM-PRŌV-A-BLE-NESS**, *n.* the state or quality of being improvable—*Qābilīyat-durustī,*

**IM-PRŌVEMENT**, *n.* the act of improving, progress from good to better, instruction—*Taragī gī istīh, bih-tarī gī durustī, taragīyat gī talīm*—Sreyastwa wā banāw, sudhāw wā bhadratar-wā, vidyagām wā vidyā-jñān. [or.—Bhadratar k. w., sudhāne wā

**IM-PRŌVER**, *n.* one who improves—*Bih-tar k. w., bih-tar hone w., taragī k. w. yā d.*

**IM-PRŌVIDENT**, *a.* (L. *in, pro, video*) wanting forethought, not making provision—*Nā-āqibat-andesh, kotāh-andesh, kōtāh-andesh yā be-tadbīr*—Aparipāmadarsī, abhaviṣyadarsī adūmadarsī wā asāvadhān.

**IM-PRŌVIDENT-CE**, *n.* want of forethought—*Nā-āqibat-andeshī, kotāh-andeshī, be-tadbīrī*—Aparipāmadarsan, adūmadarsī, pūrvvachīntā, asāvadhānatī, asāvadhānī,

**IM-PRŌVIDENT-LY**, *ad.* without forethought—*Nā-āqibat-andeshī, kotāh-andeshī yā be-tadbīrī se*—Aparipāmadarsan adūmadarsī wā asāvadhānatī se, pūrvvachīntā bīnā.

**IM-PRŌDENCE**, *n.* want of prudence, rashness—*Nā-āqibat-andeshī, kotāh-andeshī yā be-tadbīrī*—Aparipāmadarsan adūmadarsī wā asāvadhānatī se, pūrvvachīntā bīnā.

**IM-PRŌDENT**, *a.* want of prudence, rashness—*Nā-āqibat-andeshī, kotāh-andeshī yā be-tadbīrī*—Aparipāmadarsan adūmadarsī wā asāvadhānatī se, pūrvvachīntā bīnā.

**IM-PRŌDENT-LY**, *ad.* without prudence—*Be-shū-ārī se, nā-āqibat-andeshī se, be-ihitgātī yā be-līhāzī se*—Avidhār se, aparipāmadarsan se, asāvadhānatī se, durvīnitātī se, duh-sāhas se.

**IM-PTU-DENT**, *a.* (L. *in, pulens*) shameless, wanting modesty, bold—*Be-sharm, be-hayā yā shokh-chashm, gusākh*—Nirlajja, avīnit wā durvīnit, pragalbī wā dhīthī.

**IM-PTU-DENCE**, *n.* shamelessness, effrontery—*Be-sharmi, be-hayā yā be-gairatī, be-adabī, tark-i-adab yā shokh-chashmī*—Nirlajjātī, dhīrīhātī pragalbhatī wā durvīnitātī.

**IM-PTU-DENT-LY**, *ad.* shamelessly, boldly—*Be-sharmi se, shokh-chashmī se*—Nirlajjātī se, pragalbhatī dhīrīhātī wā dhīthī se.

**IM-PTU-DENT-TY**, *n.* immodesty—*Be-hayā, be-gairatī*—Nirlajjātī, avīnitātī,

**IM-PUGN**, *im-pūn*, *v.* (L. *in, pugno*) to attack, to assault by argument—*Radd k., kāṭnā*—Doshī k., khandan k. [wā pratibandh.

**IM-PUG-NATION**, *n.* opposition, resistance—*Mukhālafat, muqābalat*—Virodh, pratirodh

**IM-PUGNER**, *n.* one who impugns—*Radd k. w., kāṭnē w.*—Doshī k. w., khandan k. w.,

**IM-PU-ISSANT**, *a.* (L. *in, posse*) impotent—*Nā-tawān*—Asakt. [prativādī.

**IM-PU-ISSANCE**, *n.* impotence, weakness—*Nā-tūqatī, nā-tawānī*—Aparākram wā nirba-latī, asaktī.

**IMPULSE**, *n.* (L. *in, pulsus*) communicated force, influence, impression—*Dhakkā, māl, yā bā'is, zor yā tūxir*—Thelue se jo gati wā śaktī dī jāy, prabhāv bel wā pravṛtī, śaktī manahsaṅskār wā chittasaṅskār. [wā pravṛtī, śaktī.

**IMPULSION**, *n.* the act of impelling—*Dhakkā, māl, zor*—Dhakeṇā wā theṇā, bal

**IMPULSIVE**, *a.* having power to impel, moving; *n.* an impelling cause or reason—*Dhakeṇe yā chālāne kī tāqat rakhne w., muharrik*; *n.* bā'is-i-muharrīka—Dhakeṇā wā prerak, gatījanak chālī wā dūlāū; *n.* prerak kāran.

**IMPULSIVELY**, *ad.* by impulse—*Zor se, dhakte se*—Veg wā śaktī se.

**IM-PŪ-NI-TY**, *n.* (L. *in, punio*) exemption from punishment—*Be-siyāsati, be-azābī*—Dañdābhāv, adāñd, apirā.

**IM-PŪRE', a.** (L. *in, purus*) not pure, unholy, unchaste, foul—*Nā-sāf, nā-pāk, shah-watī yā nafs-parast, pakā galiz najis yā kharāb*—Anirmal malin wā malin, asuddh wā apavitra, lampat, kutsit wā garhit. [se, asuddhatā se.

**IM-PŪKE'LY, ad.** in an impure manner—*Nā-pākī se, najāsāt se, nā-safī se*—Apavitratā

**IM-PŪRE'NESS, n.** the quality of being impure—*Nā-pākī, najāsāt, nafs-parastī*—Apavitratā, asuddhatā, kutsitatwa, lampatatwa. [Asuddhi wā asuchi, mal wā mail.

**IM-PŪ'RI-TY, n.** want of purity, any foul matter—*Ġilāzūt gandagī yā ālūdagi, ālāish*—

**IM-PŪRTLE.** See EMPURPLE.

**IM-PŪTE', r.** (L. *in, puto*) to charge upon, to reckon as belonging to, to attribute—*Ṭhahrānā<sup>h</sup>, luḡānā<sup>h</sup>, mansūb k.*—Āropai k., dharnā wā thopnā, sambaddh k. wā sambandh lagānā. [bandhaniya, luḡiyo jāne ke yogya.

**IM-PŪT'A-BLE, a.** that may be imputed—*Mansūb kiye jāne ke qābil*—Āropaiya, sam-

**IM-PŪT'A-BLE-NESS, n.** the state or quality of being imputable—*Mansūb kiye jāne kī qābīliyat*—Āropaiyatā, sambandhaniyatā.

**IM-PŪ-TA'TION, n.** act of imputing, censure—*Luḡū<sup>h</sup>, tuḡmat ilzām yā buhtān*—Āro-

**IM-PŪT'A-TIVE, a.** that may be imputed—*Mansūb kiye jāne ke lāiq*—Āropaiya, abhi-

**IM-PŪT'A-TIVE-LY, ad.** by imputation—*Luḡūr se<sup>h</sup>, tuḡmat yā il-ām se*—Āropai se, apa-

**IN, prep.** (L.) noting the place where any thing is present or the state or thing present at any time, noting time power proportion or cause; *ad.* within some place—*Andar, ko<sup>h</sup>, mān, fī dor, meī<sup>h</sup>, bich<sup>h</sup>*; *ad.* andar—Bhitar; *ad.* blutar.

**IN-A-BĪL'I-TY, n.** (L. *in, S. abal*) want of power, impotence—*Jo-maqdūrī tang-dastī yā nā-qābīliyat, nā-tāqatī yā nā-tawānī*—Asamarthiya asaktī wā ayogyatā, nirbalatī wā aparāikram. [Asāmya, ayatendriyatwa.

**IN-ĀBSTINENCE, n.** (L. *in, abs. tenceo*) indulgence of appetite—*Nā-purhe-girī*—

**IN-A-BŪ'SIVE-LY, ad.** (L. *in, ab. usum*) without abuse—*Ġair-lā-sakhun, zabān da-rāzī yā dush-nām ke bi-ḡair*—Ġilī bimī.

**IN-AC-ĠĒS'SI-BLE, a.** (L. *in, ad. cessum*) not to be reached or approached—*Be-ḡuzā-rā, ḡair-mumkin-u-l-wasūl, ḡair-wasṭ-pazīr, nā-rasūlī pazīr, be-charḡār, be-luḡū<sup>h</sup>, mum-tanā'u-l-wasūl*—Agamya, anabhiḡamya, durgamya wā durgam, anghat, aprāpya.

**IN-AC-ĠĒS'SI-BL'I-TY, n.** the state or quality of being inaccessible—*Ġair-wasṭ-pazīrī, mumtanā'u-l-wasūlī, ḡair-mumkin-u-l-wasūlī*—Agamyatī, anabhiḡamyatā, aprāpyatā.

**IN-AC-ĠĒS'SI-BLY, ad.** so as not to be reached—*Ġair-wasṭ-pazīrī se, mumtanā'u-l-wasūlī se*—Agamyatā se, aprāpyatī se.

**IN-ĀC'CU-RATE, a.** (L. *in, ad, cura*) not accurate, not exact or correct—*Ġair-sahīh, ḡalat yā nā-durust*—Asuddh, thik nahin wā saclosh.

**IN-ĀC'CU-RACY, n.** want of accuracy—*ḡalati, nā-durustī, chūk<sup>h</sup>, bhūl<sup>h</sup>*—Asuddhatī, asuddhatwa. [dhatī se.

**IN-ĀC'CU-RATE-LY, ad.** not correctly—*Ḡalati se, nā-durustī se, chūk se<sup>h</sup>, bhūl se<sup>h</sup>*—Asud-

**IN-ACTION, n.** (L. *in, actum*) want of action, forbearance of labour, idleness—*Be-shuḡlī yā be-kirī, āram yā āram-talabī, sustī*—Akarmuna nvyavasīya wā anudyog, viśrām wā aparīśram, ālasya.

**IN-ĀC'TIVE, a.** not active, indol nt, sluggish—*Be-shuḡlī yī be-charakat, āram-talab yā majhūl, kāhil yā sustī*—Nishkarmnā nirvyāpār wā vrittirahit, anudyogi wā avyava-sāyī, mand dhilī wā ālasi.

**IN-ĀC'TIVE-LY, ad.** without labour, sluggishly—*Be-mīkhat, sustī yā kāhilī se*—Binā pariśram wā binā udyog, dhilīdī dhilī mandatī wā ālasya se.

**IN-ĀC'TIV'I-TY, n.** rest, idleness, sluggishness—*Be-shuḡlī yā āram, sustī, kāhilī yā majhūlī*—Nirvyāpār anudyog wā viśrām, ālasya, dhilīdī dhilī wā mandatī.

**IN-ĀDE-QUATE, a.** (L. *in, ad, æquus*) not equal to the purpose, defective—*Ġair-kūfī yā nā-lāiq, ḡasir yā nāḡis*—Ayogya anupayukt aksham asamarth wā ayatheshṭ, hin nyūn wā apūrṇ.

**IN-ĀDE-QUACY, n.** insufficiency—*Kamī, ḡusūr, 'adam-i-qābīliyat, nā-lāiqī*—Nyūnatā, hīnatā, ayatheshṭatā, ayogyatā, asamarthiya, akshamatā.

**IN-ĀDE-QUATE-LY, ad.** not sufficiently—*Kamī se, nā-lāiqī se, ḡusūr se*—Nyūnatāpūrv-

**IN-ĀDE-QUATE-NESS, n.** the state or quality of being inadequate—*Kamī, ḡusūr, 'adam-i-hyāḡat*—Nyūnatā, hīnatā, anupayuktatā, ayatheshṭatā, akshamatā, asamarthya.

**IN-ĀDE-QUATION, n.** want of correspondence—*Nā-mutābaqat, nā-muwāfaqat*—Asāḡ-gatī, amel, anupayuktatā.

**IN-AD-MIS'SI-BLE, a.** (L. *in, ad, misum*) not to be admitted or allowed—*Nā-mas-mū, qābil karne ke nā-qābil, radd karne ke lāiq*—Aswikaraiya, aḡrahaiya, aswi-kāryya, aḡrāhya.

**IN-AD-VĒR'TENT, a.** (L. *in, ad, verto*) careless, negligent, heedless—*Be-lḡhabar, ḡā-ḡil, be-iltifāt be-parwā yā be-fikr*—Asāvadhān, pramatta wā alolā, amanoyogi wā achet.

**IN-AD-VÉR-TENCE, IN-AD-VÉR-TEN-CY, n.** carelessness, negligence, inattention — *Be-khabari, gaflat yá tagáful, be-iltifati be-parwá yá be-liházi* — Asávdhánatá, pramattatá wá alólápan, amanoyog.

**IN-AD-VÉR-TENT-LY, ad.** carelessly, negligently — *Be-khabari se, gaflat tagáful yá be-iltifati se* — Asávdhánatá se, pramattatá wá amanoyog se.

**IN-AID'A-BLE, a.** (L. *in, ad, jutum*?) that cannot be assisted — *Ná-madad-pazir, jiski madad nahin ho sakti* — Jiská upakár nahin ho saktá.

**IN-ÁL-TEN-A-BLE, a.** (L. *in, alienus*) that cannot be alienated — *Gair-mumkinu-l-infi-kák, gair-munfakk* — Parádhiin kiye jáne ke ayogya, ananyádeya, ananyasainarpaniya, parádeya.

**IN-ÁL-I-MÉNTAL, a.** (L. *in, alo*) affording no nourishment — *Ná-gurvat-bakhsik, ná-IN-ÁL-TÉR-A-BLE, a.* (L. *in, alter*) that cannot be altered or changed — *Gair-muta-baddil, gair-mumkinu-tahdil* — Avikáryya, aparivarttaniya.

**IN-A-MISSI-BLE, a.** (L. *in, a, missum*) not to be lost — *Lá-zawál, ná-mumkinu-l-faná* — Anásiya, avinásiya, áharaniya.

**IN-AM-O-RÁ'TO, n.** (L. *in, amor*) a lover — *Áshiq, muhibb* — Piyá, kánt, kámi, anu-  
**IN-ÁNE', a.** (L. *inanis*) empty, void — *Khálí, tihí* — Súnya, rikt wá chhúnehhá.

**IN-A-N'TION, n.** emptiness, want of fulness — *Khulá, kámi yá gair-má-mári* — Súnyatá, apúrnatá.

**IN-ÁN'I-TY, n.** emptiness, vanity — *Khulá yá khulá, tihí-dimági yá tihí-magzi* — Súnyatá wí chhúnehhápan. ochhípan aludhí wá áhankár.

**IN-ÁN'I-MATE, v.** (L. *in, animus*) to put life into, to quicken — *Ján bakhsná, zinda k.* — Jiláná wá sajjv k. satej k. [jānābāhīn]

**IN-ÁN'I-MATE, IN-ÁN'I-MÁ-ED, a.** void of life — *Be-ján, murda, beji* — Nirjiv, apráñi,  
**IN-ÁPTE-TENCE, IN-ÁPTE-TEN-CY, n.** (L. *in, ad, pto*) want or appetite — *Zu'f-i-mida, kam-hizmat, seri* — Aruchi, mandágni, akshudhá, anichelihá.

**IN-ÁPPLI-CA-BLE, a.** (L. *in, ad, plico*) that cannot be applied, unfit — *Ná-muwá-fiq yá be-muwá', gair-mutábíq* — Aprayojya arthát jo lagáye jáne ke yogya ná ho, ayogya wá anupayukt. [yati, anupayuktatá, aprayojyatá]

**IN-ÁPPLI-CA-BIL'I-TY, n.** unfitness — *Gair-mutábíqat, ná-muwáfíqat, ná-líyíqat* — Áyog.

**IN-ÁP-PRE-HÉN'SI-BLE, a.** (L. *in, ad, prehensum*) not intelligible — *Mumtana'u-l-fahm, ná-qibíl-i-fahm, ná-fahm-pazir* — Átálhya, abodhaniya, bodhágamya, aspashit.

**IN-ÁP-PRE-HÉN'SION, n.** want of understanding — *Ná-samajh', kaj-fahm'* — Durbuddhi.

**IN-ÁP-PRE-HÉN'SIVE, a.** regardless — *Be-fikr, be-parwá, be-iltifát, gáfl* — Asávdhán, amanoyogi. [gat — Áyogyatá, asángati, anupayuktatwa]

**IN-ÁP-TÍ-TUDE, n.** (L. *in, apto*) unfitness — *Ná-munasabat, ná-muwáfíqat, ná-líyí-*  
**IN-Á-QÁTE, a.** (L. *in, aqua*) made water — *Páni baná huá'*.

**IN-Á-QÁTION, n.** state of being inaquate — *Páni ban jánáb'*.

**IN-AR-TÍC'U-LATE, a.** (L. *in, artus*) not uttered with distinctness — *Ná-sáf, talaf-fuz meñ ná-áhir ná-khulása yá ná-sáf* — Aspashit, avyakt.

**IN-AR-TÍC'U-LATE-LY, ad.** not distinctly — *Ná-safai se, ná-sáf talaffuz se* — Aspashatá se, aspashit rūp se. [aspashatá, uchchāranāspashatwa]

**IN-AR-TÍC'U-LÁTION, n.** indistinctness — *Ná-safai, talaffuz ki ná-safai* — Aspashatá, vá-

**IN-ÁR-TÍ-FÍ'CIAL, a.** (L. *in, ars, fario*) not done by art, artless, simple — *Be-sákhta yá ná-masni', neb bakht yá qarib, rast yá sáf* — Akritrim wá akritak, sídhá, saral wá bhalá. [se, akritrimaprakár se]

**IN-ÁR-TÍ-FÍ'CIAL-LY, ad.** without art — *Be-sákhtagi se, be-takallufuna* — Akritrimabháv

**IN-Á-TÉN-TION, n.** (L. *in, ad, tentum*) want of attention, neglect, heedlessness — *'Adam-i-tawajjuhi yá gaflat, be-iltifati tagáful yá gáflí, be-parwá yá be-khabari* — Amanoyog, pramattatá wá pramá, asávdhání wá asatarkatwa.

**IN-Á-TÉN-TIVE, a.** heedless, careless, negligent — *Be-parwá yá be-khabar, gáfl yá be-liházi, be-iltifát* — Amanoyogi, asávdhán, pramattá wá anavadhán.

**IN-Á-TÉN-TIVE-LY, ad.** without attention — *'Adam-i-tawajjuhi se, gaflat se, be-khabari se, tagáful se* — Amanoyog se, pramattatá se, pramá se, asávdhání se.

**IN-ÁU'DI-BLE, a.** (L. *in, audio*) that cannot be heard, making no sound — *Ná-mas-mi', be-áwáz* — Ásravya ásravaniya wá karnágochar, chupeháp wá sabdasúnya.

**IN-ÁU'GU-RATE, v.** (L. *in, augur*) to consecrate, to invest with office; a. invested with office — *Makhsús k. darja yá 'uhda d. : a. 'uhda-yáfta* — Pratishthá wá abhishek k., abhishek ke dwárá navapad par baithálná; a. abhisikht, abhishek ke dwárá navapad par baitháyá gayá.

**IN-ÁU'GU-RAL, a.** relating to inauguration — *Naye 'uhde par julús ke muta'alliq* — Adhi-lárapravásasanskiravishayak, navapadapravéśasambandhi.

**IN-ÁU'GU-RÁ'TION, n.** investiture with office — *Naye 'uhde par julús yá tiká* — Navapada-pravés, adhikarapravéśasanskár.

**IN-ÁU'GU-RÁ-TO-RY, a.** relating to inauguration — *Naye 'uhde par julús yá tiká ke muta-'alliq* — Navapadapravéśasambandhi, adhikarapravéśasanskáravishayak.

**IN-AU-RATION**, *n.* (L. *in, aurum*) the act or process of gilding—*Mulamma'-sāz, tilā-kārī*—Swarnarājan, swarnapatrāchchhādan, sone kā pāni phernā. [Asubh.]

**IN-AUSPICATE**, *a.* (L. *in, avis, specio*) ill omened—*Bad-shuyān, nā-mubārak*—

**IN-AU-SPICIOUS**, *a.* ill omened, unlucky—*Nā-mubārak, bad bukht nahs manhūs yā nā-mas'ūt*—Asubh, abhūgāy amāṅgalajanak anishtasūchak wā ananukūl.

**IN-AU-SPICIOUS-LY**, *ad.* with ill omens—*Bad-fālī se, bad-bakhtī se, nahsiyat se*—Bure śakun se, amāṅgal se, ananukūlatāpūrvak.

**IN'BE-ING**, *n.* (*in, be*) inherence—*Ek-zīlī, ham-bāshī, ham-khilqatī*—Sahajātātwa, sakti sāhyog, sahavartitā, antarbhāw, antarvritti.

**IN'BORN**, *a.* (*in, born*) implanted by nature, innate—*Zātī yā khilqī, jībillī yā jiyarī*—Swābhāvik, antarjāt antarvartī wā sahaj. [prerit.]

**IN'BREATHED**, *a.* (*in, breath*) inspired—*Mulham, ilhāmī*—Īswaropadiśhī, īswara-

**IN-BREED**, *v.* (S. *in, bredan*) to produce—*Paiddī k.*—Utpanna k., jammīnā.

**IN'NED**, *a.* bred within, innate, natural—*Andar paidī huā, jībillī khilqī jiyarī yā bhūmī, zātī yā tabī*—Antarjāt, antarbhav antarjanit wā sahaj, swābhāvik.

**IN-CAGE**. See ENGAGE. [hisab—Aganyā, asaṅkhyā-ya.]

**IN-CAL/CU-LA-BLE**, *a.* (L. *in, calculus*) that cannot be calculated—*Be-shumār, be-*

**IN-CA-LÉS-CENT**, *a.* (L. *in, caleo*) growing warm, increasing in heat—*Garm hotā jāne w., ziyāda garm ho jāne w.*—Kram se ushna hone w., adhik ushna hotā jāne w.

**IN-CA-LÉS-CENCE**, **IN-CA-LÉS-CEN-CY**, *n.* the state of growing warm, incipient heat—*Garm hotā jānā, ziyāda garm-shudagī*—Kram se ushna hotā jānā, kram se adhik hone wālī ushnatī.

**IN-CAN-TATION**, *n.* (L. *in, cantum*) a magical charm, enchantment—*Ajsūn, jādū*—Ṭonā, laṭkī jhārpūṅk wā mantra. [mantrik, abhichārīk wā dāhichārīk.]

**IN-CANT-TO-RY**, *a.* dealing by enchantment—*Ajsūnī, jādūnā*—Ṭonhī, jhārpūṅk w.,

**IN-CANT'ON**, *v.* (Fr. *en, canton*) to unite into a canton or separate community—*Pargane zīl' yā qam meū milānā*—Kisī desakhān wā jīti meū milānā.

**IN-CAPA-BLE**, *a.* (L. *in, capio*) not capable, unable, unfit, disqualified—*Gair-qābil, nā-lāq, nā-qābil, mā'zūr qasir yā nā-rasā*—Apārak, aksham wā asamarth, anupayukt, ayogyā.

**IN-CAPA-BIL'ITY**, **IN-CAPA-BLE-NESS**, *n.* the state of being incapable, inability—*Be-maqdūrī yā nā-qābilī, nā-liyāqat yā nā-tiqatī*—Apātratī asamarthya wā āsaktī, ayogyatā wā akshamātā. [karī.]

**IN-CA-PAC'IOUS**, *a.* not capacious, narrow—*Gair-wasī, tūng*—Aprāśast wā avīśāl, saū-

**IN-CA-PAC'ITY-TATE**, *v.* to disable, to disqualify—*Be-maqdūr yā mā'zūr k., nā-qābil banā-nā yā mahrim rakhnā*—Āsakt wā asamarth k., ayogyā anupayukt wā apvrit k.

**IN-CA-PAC'ITY-TION**, *n.* disqualification—*Nā-qābilīyat, nā-liyāqat*—Ayogyatā, apātratā,

**IN-CA-PAC'ITY**, *n.* want of capacity, inability—*Nā-qābilīyat, nā-liyāqat yā be-maqdūrī*—Ayogyatā, apātratā āsaktī wā asamarthya.

**IN-CAR-CER-ATE**, *v.* (L. *in, carcer*) to imprison, to confine; *a.* imprisoned—*Mah-būs k., qaid yā band k.; a. mahbūs, muqayyad*—Kāragār meū dānā, atkūnā; *a. kāragār meū niruddh, kāragār meū atkā huā.* [bandhan.]

**IN-CAR-CER-ATION**, *n.* imprisonment—*Ilās, qaid-bandī, asirī*—Bāndhnaī, kāragār-

**IN-CARN**, *v.* (L. *in, caro*) to cover with flesh, to generate flesh—*Gosht se bharnā, gosht paidī k.*—Māns se bharnā, māns utpanna k.

**IN-CAR'NA-DINE**, *v.* to dye red; *a.* of a red colour—*Surkh rang rangnā; a. surkh, lāl*—Raktavarṇ k.; *a. raktavarṇ.*

**IN-CAR'NATE**, *v.* to clothe with flesh, to embody in flesh; *a.* embodied in flesh—*Gosht se bharnā, mujassam yā zī-jism k.; a. mujassam*—Māns se bharnā, sarīrawan k.; *a. sarīrī, sarīrawān, sarīradhārī, avatārī.* [rap, avatār.]

**IN-CAR'NATION**, *n.* the act of assuming flesh—*Jism-gīrī, tajassum, autār*—Sarīradhārī-

**IN-CAR'NA-PIVE**, *a.* generating flesh; *n.* a medicine which generates flesh—*Gosht paidī dā k. w.; n. ek ilavā jo gosht paidī kartī hai*—Mānsavariddhak; *n. mūsavariddhak*

**IN-CASE**. See ENCASE. [ausadh.]

**IN-CAU'TIOUS**, *a.* (L. *in, cautum*) not cautious, unwary, heedless—*Be-khabar, gāfil, be-ihiyāt yā be-iltifāt*—Āsivadhān, pramāṭī wā avivechhak, pramatta wā asatark.

**IN-CAU'TIOUS-LY**, *ad.* unwarily, heedlessly—*Be-khabarī yā tagāful se, be-parwā yā gāfilī yā be-ihiyātī se*—Āsivadhānatā wā āsivadhānī se, pramattatā wā pramād se.

**IN-CAU'TION**, **IN-CAU'TIOUS-NESS**, *n.* want of caution, heedlessness—*Be-khabarī yā gaf-lat, be-ihiyātī*—Āsivadhānatā wā āsivadhānī, pramattatā wā pramād.

**IN-CEND**, *v.* (L. *in, candeo*) to inflame—*Jalānā, sulgānā*—

**IN-CEN'DI-ARY**, *n.* one who sets on fire, one who fomenters strife; *a.* fomenting strife—*Atash-afroz ātash-andāz ātash-xān yā ātash-angez, fitna-angez yā mufsid*; *a. fitna-angez*—Grihadāhak ghar-jalāū wā āg-lagāū, bakherā wā jhagrā lagāne w.; *a. jhagrā lagāne w.*

**IN-CENSE**, *n.* perfume exhaled by fire; *v.* to perfume with incense—*Lobán*, 'ud, *ba-khár yá bukhár*; *v.* *lobán se khush-bo-dár yá mu'attar k.*—*Dhúp*, *yajñadhúp*; *v.* *yajñadhúp* wá *dhúp* se *suvásik* wá *gamkilá k.*

**IN-CENSE**, *v.* to enrage, to provoke, to irritate—*Khafá k.*, *khaskh-nák k.*, *diqq k.*—*Krudh k.*, *chíphána jaláná wá chherná*, *khijháná wá kurlháná.*

**IN-CENSEMENT**, *n.* heat, rage, fury—*Harárat*, *gussa*, *taish*—*Ugratá*, *krodh*, *kop.*

**IN-CENSION**, *n.* the act of kindling—*Jaláná<sup>h</sup>*, *jalan<sup>h</sup>*.

**IN-CENSE**, *v.* tending to inflame—*Jaláú<sup>h</sup>*, *sulgáú<sup>h</sup>*, *jaláne w<sup>h</sup>*.

**IN-CENSOR**, *n.* a kindler, an inflamer—*Sulgane w<sup>h</sup>*, *jaláne w<sup>h</sup>*.

**IN-CENTIVE**, *a.* inciting, encouraging; *n.* that which incites or encourages—*Muharrík yá targib-dih*, *himmat-bahshá*; *n.* *targib*, *muharrík*, *bá'is*, *sabab*—*Uttejak wá pravartak*, *prerak wá protsáhak*; *n.* *utt-jan*, *preran*, *pravarttan*, *hetu*, *káran*, *nimitta*.

**INCEPTION**, *n.* (L. *in. captum*) beginning—*Shurú*, *ibtidá*—*Árambh*, *prárambh*.

**INCEPTIVE**, *a.* beginning, noting beginning—*Shurú k. w.*, *ágáz zahír k. w.*—*Árambhak*, *árambhobodhak*. [nūtanābhyāsi.]

**INCEPTOR**, *n.* a beginner, one in the rudiments—*Mubtalí*, *nan-āmoz*—*Árambhak*, [nūtanābhyāsi.]

**INCERTAIN**, *a.* (L. *in. certus*) doubtful—*Mu'abzah*, *mashkiák*, *mushatabh*—*Sandighi*.

**INCERTAIN-LY**, *ad.* without certainty—*Shubhe se*, *ba-gair tahayyiq ke*, *ba-gair-taqarrur ke*—*Anishay se*, *aniray se*, *sandighlatá se*

**INCERTAIN-TY**, *n.* doubtfulness—*Jhloom*, *ishtibáh*—*Sandighlatá*, *dnbdhá*.

**INCERTITUDE**, *n.* doubt, uncertainty—*Shakk yá shubha*, *gair-muqarrari tazabzú yá be-sab dí*—*Sandeh wá sandighlatá*, *aniray wá anishay*.

**INCESSANT**, *a.* (L. *in. cessans*) unceasing, continuing—*Mutawátir yá yak-lakht*, *mudāmā mutawátir paishaz yá dáim*—*Anivritta wá aparichchhima*, *lagátir nirantar wá ditya*. [wí anivritta rūp se, sarvvalá.]

**INCESSANT-LY**, *ad.* without intermission—*Lagá-tār<sup>h</sup>*, *mudām*, *ala-d-dawām*—*Nirantar*

**INCEST**, *n.* (L. *in. castus*) criminal connexion of persons within the prohibited degrees of kindred—*Zinákári-bá-khewsh-qarabát*—*Gotragaman*.

**INCESTUOUS**, *a.* guilty of incest—*Zinákári-bá-khewsh-qarabát*—*Gotragami*.

**INCESTUOUS-LY**, *ad.* in an incestuous manner—*Zinákári-bá-khewsh-qarabát se*—*Gotragaman se*. [tragaman.]

**INCESTUOUSNESS**, *n.* state of being incestuous—*Zinákári-bá-khewsh-qarabát*—*Gotragami*.

**INCH**, *n.* (S. *inca*) the twelfth part of a foot, a small quantity or degree; *v.* to drive by inches, to deal out by inches—*Tassá<sup>h</sup>*, *ek ekhotá mīplār yá darja*; *v.* *thorá thorá dhakelná<sup>h</sup>*, *thorá thorá dená<sup>h</sup>*—*Angul*, *ek ekhotá parimān*.

**INCHES**, *a.* containing inches—*Tassá-dār*—*Angulmāy*.

**INCHMEAL**, *n.* a piece an inch long—*Ek tassá lambá tukrá<sup>h</sup>*.

**INCHASTITY**, *n.* (L. *in. castus*) want or loss of chastity—*Ná-pák-dāmāni*, *ná-pákí-cagi*—*Lampatā*, *usattwa*.

**INCH-O-ATE**, *v.* (L. *incho*) to begin, to commence; *a.* begun, entered upon—*Shurú k.*, *ágáz k.*; *a.* *shurú kīgā ge-yá*, *ágáz kīgā gayá*—*Árambh k.*, *laggá* *laganá wá prárambh k.*; *a.* *árabdh*, *samirabdh*.

**INCH-O-ATELY**, *ad.* in an incipient degree—*Thorá thorá kar-ke<sup>h</sup>*.

**INCH-O-ATION**, *n.* beginning, commencement—*Íbtidá*, *ágáz*—*Árambh*, *prárambh*.

**INCH-O-TIVE**, *a.* noting beginning, inceptive—*Ágáz zahír k. w.*, *shurú k. w.*—*Árambhachak*, *árambhak*.

**INCHIDE**, *v.* (L. *in. cado*) to cut—*Kátná<sup>h</sup>*. [náná<sup>h</sup>.]

**INCHISE**, *v.* to cut, to carve, to engrave—*Kátná<sup>h</sup>*, *kát-kát-kar khodná<sup>h</sup>*, *khod-kar ba-*

**INCHISE**, *a.* cut, made by cutting—*Kátá huá<sup>h</sup>*, *kát kar bunayí huá<sup>h</sup>*.

**INCHISION**, *n.* a cut, a gash, a wound—*Kát<sup>h</sup>*, *zakhm-i-kári*, *zakhm*—*Phár*, *bhári ghāv*, *ghāv*. [kátne w.]

**INCHISIVE**, *a.* having the quality of cutting—*Burrán*, *taráshinda*, *gáti*—*Chhedak*, [kátne w.]

**INCHISOR**, *n.* a cutter, a fore tooth—*Taráshinda yá burrán*, *ápe ká dánd<sup>h</sup>*—*Chhedak wá kátne w.*, *agradant rájudant wá samukhadant*.

**INCHISURE**, *n.* a cut, an aperture—*Kát<sup>h</sup>*, *pháp yá chhed<sup>h</sup>*.

**INCHIDENT**, *a.* (L. *in. cado*) casual, happening; *n.* that which happens, casualty—*Ittifāq*, *sar-zul hone v. yá guzarne w.*; *n.* *sar-guzasht*, *májará wāq'a sánika yá ittifāq*—*Ákasmiik wá ágantuk*, *upasthit wá s-parne w.*; *n.* *vritta wá ágantu*, *ghatáná*.

**INCHIDENCE**, **INCHIDENCY**, *n.* casualty, the direction in which one body strikes another—*Ittifāq mājará yá wāq'a*, *wah rukh jisimēn ek shai dūsi par takkar márti hai*—*Daivaghataná ghataná wá patan*, *wah dūsi jisimēn koi vastu dūsi par partí wá takkar márti hai*. [ágantuk wá prásaṅgik.]

**INCHIDENTAL**, *a.* happening by chance, casual—*Nāgaháni yá 'arisi*, *ittifāq*—*Ákasmiik*, [ágantuk wá prásaṅgik.]

**INCHIDENTAL-LY**, *ad.* casually, without design—*Ittifāqan*, *be-qasd yá nāgahán*—*Ákas-*  
*maut*, *anichehlá wá dáivayog se*.

IN-CHIN'ER-ATE, *v.* (L. *in, cinis*) to burn to ashes; *a.* burnt to ashes—*Jalā-kar khāk kar-dālnā*; *a.* *khāk-shuda*—*Rākh wā bhasm kar-dālnā*; *a.* *bhasmibhūt, rākh kiya hua*.

IN-CHIN-ER-ATION, *n.* act of burning to ashes—*Jalā-ke khāk k.*—*Bhasmīkaran, rākh k.*

IN-CHIP'IENT, *a.* (L. *in, capio*) beginning—*Shurū k. w., āgāz k. w.*—*Ārambhak.*

IN-CIR'CLE. See ENCIRCLE. [hadd—*Niravadhi.*

IN-CIR-CUM-SCRIPTI-BLE, *a.* (L. *in, circum, scriptum*) not to be limited—*Be*

IN-CIR-CUM-SPECTION, *n.* (L. *in, circum, spectrum*) want of caution—*Be-khabari, tagāful, gaflat*—*Asāvadhānā, asāvadhānī, anavadhān, asamikshā.*

IN-CISE', *v.* See under INCISE. [vritta wā udyukt k., uttejīt wā uddipt k.

IN-CITE', *v.* (L. *in, cito*) to stir up, to rouse—*Targīb denā yā tez k., uksānā*—*Pra-*

IN-CIT-ATION, *n.* incentive, motive, impulse—*Targīb, bā'is, tahrīs yā tahrīk*—*Pravart-*

tan, kārap wā hetu, uttejan preran wā prarochan.

IN-CITE'MENT, *n.* inciting cause, motive—*Tahrīs tahrīk yā targīb, bā'is*—*Uttejan pra-*

varttan wā preran, kārap wā hetu. [uksāne w.

IN-CIT'ER, *n.* one that incites—*Targīb tahrīs yā tahrīk d. v.*—*Prerak, pravartak,*

IN-CIVIL'I-TY, *n.* (L. *in, civis*) want of civility, rudeness—*Be-murawwāi yā bad-*

*akhlaqī, guslākhi yā be-adabi*—*Asistāchār asishpatā wā kuslātā, asabhyatā wā avin-*

*ay.*

IN-CLASP', *v.* (L. *in, Ir. clasha*) to hold fast—*Maḥṭūi se pakarnā*—*Porhe pakarnā.*

IN-CLA-VAT-ED, *a.* (L. *in, clarus*) set, fixed—*Rakkhū yā jarā huā<sup>h</sup>, garā huā<sup>h</sup>.*

IN-CLÉ'MENT, *a.* (L. *in, clemens*) unmerciful, severe, rough, stormy—*Be-rahm,*

*sakht yā karakht, tund, tufānī*—*Nirday wā karunāhin, karkas wā nishṭhur, ugra*

*ruksh krūr wā rukhī, andhiyāhā wā vātawān.*

IN-CLÉ'MEN-CY, *n.* severity, roughness—*Sakhtī yā be-rahmī, tundi yā karakhtagī*—*Nir-*

*dayatā karunāhinatī nishṭhuratī wā kashoratī, karkasatī wā prachandatī.*

IN-CLIN', *v.* (L. *in, clino*) to bend, to lean, to be disposed—*Jhuknā yā jhukānā<sup>h</sup>,*

*dhulnā<sup>h</sup>, māl yā rāgib k.*—*Nauna nawnā nihurānā wā nawnā, nihurnā, chāhnā.*

IN-CLIN'-BLE, *a.* leaning, tending, disposed—*Māl, rāgib, mustā'idd taiyār yā sar-garm*

—*Jhukā huā, pravartta, pravartit ichchhuk wā manwhiya.*

IN-CLI-NATION, *n.* a leaning, a bending, tendency, disposition, affection—*Mailān yā*

*mayulān, māl, ragbat, mizāj mayad yā tal'igat, khavāhish urmān shauq yā muhabbat*—

*Jhukāw, nawāw, pravritti, sil wā prakriti, chah sneh wā abhikish.*

IN-CLIN'-A-TO-RY, *a.* leaning to one side—*Ek taraf māl*—*Ek or jhukā huā.*

IN-CLIN'-A-TO-RI-LY, *ad.* with inclination—*Mailān mayulān yā māl se*—*Jhukāw se.*

IN-CLIP', *v.* (S. *in, clyppan*) to grasp—*Pakarnā<sup>h</sup>.*

IN-CLOISTER. See ENCLOISTER.

IN-CLOSE'. See ENCLOSE.

IN-CLOUD', *v.* (*in, cloud*) to darken—*Ghanghor k<sup>h</sup>, andherā k<sup>h</sup>.*

IN-CLUDE', *v.* (L. *in, claudo*) to contain, to comprise, to comprehend—*Dākhil k.,*

*mukht yā shāmil k., mushtamil yā mutazammīn h. yā k.*—*Dhārāp k., antarbhūt k., ant-*

*targat wā samāvishṭ k.* [grahap.

IN-CLU'SION, *n.* the act of including—*Shumūl, dukhūl*—*Samāveś, antarganānā, antar-*

IN-CLU'SIVE, *a.* inclosing, comprehended—*Gherne w<sup>h</sup>, mushtamil*—*Pariveshṭak, ant-*

*tarbhūt wā antargat.* [karhep.

IN-CLU'SIVE-LY, *ad.* so as to include—*Shāmil kar-ke*—*Milākar, antarbhūt wā antargat*

IN-CO-AG'U-LA-BLE, *a.* (L. *in, con, ago*) that cannot be coagulated—*Nā-bastani,*

*jamne ke gair-qābil*—*Asyeya, garhā hone ke ayogya, jo gājhā na ho sakai.*

IN-COG', IN-COG'NI-TO, *ad.* (L. *in, con, notum*) in disguise, in private—*Nā-ma'lūm,*

*poshida*—*Alakshyārūp wā kapataves se, chhipāke wā guptārūp se.*

IN-COG'I-TANT, *v.* (L. *in, cogito*) not thinking, thoughtless, inconsiderate—*Be-kha-*

*yāl, be-fikr, be-taammul yā be-gaur*—*Binsoch, nischint wā chintārahit, vichārāhin wā*

*aviveki.* [taniya, abhāvaniya.

IN-COG'I-TA-BLE, *a.* not to be thought of—*Gaur ke nā-lāig, khayāl ke nā-qābil*—*Achin-*

IN-COG'I-TAN-CY, *n.* want of thought—*Be-fikri, 'adam-i-khayāl*—*Achintā, chintābhāv,*

*bhāvanāsūnyatwa.*

IN-COG'I-TANT-LY, *ad.* without consideration—*Bilā-taammul, be-lihāzī se*—*Binā soche,*

*binā vichār.*

IN-COG'I-TA-TIVE, *a.* wanting power of thought—*Khayāl ki tāgat se khālī*—*Chintā-*

*saktihīn, bhāvanāsaktihīn.*

IN-CO-HE'RENT, *a.* (L. *in, con, haereo*) wanting cohesion, loose, inconsistent—*Gair-*

*munjamid, dhilā<sup>h</sup>, be-jor be-mel nā-muwāfiq yā nā-mutābiq*—*Asambaddh wā*

*abadh, algā chhutṭā wā phasphas, asaṅgat wā asamanjas.*

IN-CO-HE'RENCE, IN-CO-HE'REN-CY, *n.* want of coherence, want of connexion—*Nā-basta-*

*gāt, gair-mutābaqat be-nisbatī yā be-melt*—*Dhilāpan wā asambandh, asaṅgati asaṅ-*

*gam wā asampark.*

**IN-CO-HÉ-RENT-LY**, *ad.* without coherence—*Ná-bastagi se, ná-muwáfaqat be-meli yá be-nisbati se*—*Dhilepan se wá asambaddhaprakár se, asaṅgati wá asampark se.*

**IN-CO-LUMI-TY**, *n.* (L. *in, columis*) safety—*Hifázat, salámat*—*Kahem.*

**IN-COM-BINE'**, *v.* (L. *in, con, binus*) to differ, to disagree—*Ná-muwáfiq h., bar-khíláf h.*—*Viruddh h., bipharṇá wá prithak rahná.*

**IN-COM-BUST-I-BLE**, *a.* (L. *in, con, ustum*) that cannot be consumed by fire—*Ná-sokhtani, ná-sozunda*—*Ajwalaniya, adāhya.* [laniyatá, adahaniyatá.]

**IN-COM-BUST-I-BIL'I-TY**, *n.* the quality of being incombustible—*Ná-sozandagi*—*Ajwa-*

**IN-COME**, *n.* (S. *in, cuman*) revenue—*Amad, amadani, yáft, kusúl, naf'*—*Dhanágam,*

**IN-COM-ING**, *a.* coming in—*Andar áne w.*—*Bhitar áne w.* [arthágam, lábh, prápti.]

**IN-COM-MÉN'SU-RATE**, *a.* (L. *in, con, mensum*) not admitting a common measure—*Mumtana' u-l-maqsúm-'alai-hi-mushtarak, jiske maqsúm-'alai-hi-mushtarak na ho*—*Asamaparimán, atulyaparimán, asamán.*

**IN-COM-MÉN'SU-RA-BLE**, *a.* not to be measured together, having no common measure—*Ek sath mape jine ke ná-qábil, mumtana' u-l-maqsúm-'alai-hi-mushtarak ná-mumkinu-l-maqsúm-'alai-hi-mushtarak yá jiske maqsúm-'alai-hi-mushtarak na ho*—*Asam asamán wá ananurúp, asanuparimán.*

**IN-COM-MÉN'SU-RA-BIL'I-TY**, *n.* the state of having no common measure—*'Adam i-sifat-i-maqsúm-'alai-hi*—*Asanaparimánatwa, asamánatá.* [zish—*Anúshar, anmílauṇi.*

**IN-COM-MIX-TURE**, *n.* (L. *in, con, mixtum*) the state of being unmixed—*Ná-áne-*

**IN-COM-MO-DATE**, **IN-COM-MODE'**, *v.* (L. *in, con, modus*) to give inconvenience to—*Tasdi' d., taklif d., izá d.*—*Jhanjhat men dálni, píri d., bádh k.*

**IN-COM-MO-DÁ-TION**, *n.* inconvenience—*Taklif, qubáhat, harj*—*Pirá, jhanjhat, bádhá.*

**IN-COM-MODE'MENT**, *n.* inconvenience—*Taklif, qubáhat, harj*—*Klés, jhanjhat, vighna.*

**IN-COM-MÓ-DIOUS**, *a.* inconvenient—*Mutasaddi', ná-ma'yúl, be-dhab, muzirr*—*Klesadā-yak, anupayukt, jhanjhatiyá.*

**IN-COM-MÓ-DIOUS-LY**, *ad.* inconveniently—*Qubáhat se, taklif yá harj se*—*Jhanjhat se.*

**IN-COM-MÓ-DIOUS-NESS**, *n.* inconvenience—*Qubáhat, tasdi', harj*—*Jhanjhat, klés, vighna.*

**IN-COM-MÚ-NI-CA-BLE'**, *a.* (L. *in, con, munus*) that cannot be communicated—*Jis-ko de na sakeñ<sup>h</sup>, ná-guftani*—*Adeya, asnavadaniya, avaktavya.*

**IN-COM-MÚ-NI-CA-BIL'I-TY**, **IN-COM-MÚ-NI-CA-BLE-NESS**, *n.* the state or quality of being incommunicable—*Diye jáne ki ná-qábiliyat, ná-guftani sifat*—*Adeyatá, asnavadaniyatá, avaktavyatá.*

**IN-COM-MÚ-NI-CA-BLY**, *ad.* in a manner not to be communicated—*Na diye jáne yá na kahe jáne ki dhab se<sup>h</sup>*—*Adeyatá wá asnavadaniyatá se.*

**IN-COM-MÚ-NI-CÁT-ING**, *a.* having no communion or intercourse with each other—*Ápas muh saro-kár yá ámad-rajt ná rakhne-wále*—*Parasparasāṅsarg ná rakhne wále.*

**IN-COM-MÚ-NI-CÁT-IVE**, *a.* not communicative—*Kushida, ná-ashná-micāj, kam-sukhan yá ná-sukhan*—*Asnavadāsil, bhāshanavirakt, anilāpí.*

**IN-COM-MÚ-TA-BIL'I-TY**, *n.* (L. *in, con, mutō*) the quality of being unchangeable—*Ná-mumkinu-l tabdili*—*Aparivartaniyatá.*

**IN-COM-PACT'**, **IN-COM-PACTED**, *a.* (L. *in, con, pactum*) not compact—*Ná-basta, ná-gufi, ná-thos<sup>h</sup>*—*Aghan, viral, garhá nahíñ.*

**IN-COM-PÁ-RA-BLE**, *a.* (L. *in, con, parō*) excellent, beyond comparison—*Lá-sáni, be-na'ir, be-misál*—*Anúthá, anokhá, atyuttam, anupam, adwitiya.*

**IN-COM-PÁ-RA-BLY**, *ad.* beyond comparison—*Be-naziri se, be-misáli se, lá-sáni, be-nazir, be-misál*—*Anupameyatá se, anokhepan se, atulyatá se.* [tiya.]

**IN-COM-PÁ-RED'**, *a.* unmatched, peerless—*Lá-sáni, be-nazir*—*Anúthá, anokhá wá adwi-*

**IN-COM-PÁ-S'SION**, *n.* (L. *in, con, passum*) want of compassion or pity—*Be-dardi, be-rahmi*—*Nishthuratá, nishkarunatwa, nirdayatá.*

**IN-COM-PÁ-S'SION-ATE**, *a.* void of pity—*Be-dard, be-rahm, be-riqqat*—*Nishthur, nish-*

*karup, nirdaya.* [dayatá.]

**IN-COM-PÁ-S'SION-ATE-NESS**, *n.* want of pity—*Be-dardi, be-rahmi*—*Nishkarunatwa, nir-*

**IN-COM-PAT-I-BLE**, *a.* (L. *in, con, peto*) that cannot subsist with, inconsistent—*Muta'arraz yá be-mel, ná-muwáfiq yá bar-khíláf*—*Parasparaviruddh, asaṅgat wá viparít.* [viparitatá, asaṅgatatwa.]

**IN-COM-PÁT-I-BIL'I-TY**, *n.* inconsistency—*Be-mel, ná-muwáfaqat, bar-khíláf*—*Viruddh,*

**IN-COM-PE-TENT**, *a.* (L. *in, con, peto*) inadequate, unequal, insufficient, unfit—*Qásir, ná-qábil yá ná-burábar, ná-káfi, ná-láiq be-maqdúr yá ná-jáiz*—*Aksham wá apúr,*

*anupayukt wá asamán, asamarth wá hín, ayogya wá ásakt.*

**IN-COM-PE-TENCE**, **IN-COM-PE-TEN-CY**, *n.* want of adequate ability or qualification—*Be-maqdúri, ná-liyáqat, ná-qábiliyat*—*Akshamatá, asamarthiya, ayogyatá, anupayukta-*

*twa.*

**IN-COM-PLÉTE'**, *a.* (L. *in, con, pletum*) not finished, imperfect, defective—*Ná-ta-nám, ná-kámi, nágis yá muqassar*—*Asamápt wá asiddh, apúr, asampanna wá anishpanna, asamagra wá khañdit.*



**IN-COM-PLÈTE'NESS**, *n.* an unfinished state—*Ná-tamámí, adhúrá-pan<sup>b</sup>*—Asanáp̄ti, asid-dhi, nyūnatī, apūnatī.

**IN-COM-PLEX'**, *a.* (L. *in, com, plexum*) not complex, uncompounded, simple—*Gair-pechida, gair-murakkib, nufṣat*—Asanūkir, anisrit, nīravayab wā kewal.

**IN-COM-PLI'ANT**, *a.* (L. *in, com, plico*) not disposed to comply, untractable—*Ná-ra-zá-mand, be-zab*—Ananūyā wā ananūrdhi, adanūya.

**IN-COM-PLI'ANCE**, *n.* untractableness—*Be-zabī*—Adamyatā.

**IN-COM-PRE-HEN'SI-BLE**, *a.* (L. *in, com, prehensum*) that cannot be understood—*Ba'idu-l-fahm, muntan'u-l-fahm, gair-mumkinu-l-fahm, gair-mudrak, ná-nafḥām*—Abodhaniya, bodhātī, bodhāganyā.

**IN-COM-PRE-HEN'SI-BIL'I-TY**, **IN-COM-PRE-HEN'SI-BLE-NESS**, *n.* the state or quality of being incomprehensible—*Ba'idu-l-fahmī, muntan'u-l-fahmī, gair-mumkinu-l-fahmī*—Bodhāganyatā, abodhaniyatā.

**IN-COM-PRE-HEN'SI-BLY**, *ad.* inconceivably—*Ba'idu-l-fahmī se, be-qiyās, 'aql ke bahar*—Abodhaniyatāpūrvvak, samajh wā bodh ke bahar. [samajh.]

**IN-COM-PRE-HEN'SION**, *n.* want of comprehension or understanding—*Ná-fahmī*—Nā-

**IN-COM-PRE-HEN'SIVE**, *a.* not extensive—*Gair-wasī, ná-kushūda*—Aprasast, laubā chaurā nahū.

**IN-COM-PRES'SI-BLE**, *a.* (L. *in, com, pressum*) that cannot be compressed—*Ná-da-banḥār<sup>b</sup>, sakht*—Dalm ke yogya nahū, asakochaniya, karā.

**IN-CON-CEAL'A-BLE**, *a.* (L. *in, con, celo*) that cannot be concealed—*Ná-poshidanī, na-chhipe kā<sup>b</sup>*—Agornūya, agopya, aprachchādanīya.

**IN-CON-CEIV'A-BLE**, *a.* (L. *in, con, capio*) that cannot be conceived by the mind—*Gair-mumkinu-l-fahm, ná-qābil-idrak, gair-mutasawwar, gair-mudrak, ná-nafḥām*—Achintīya, achintya, abhāniya, abodhya.

**IN-CON-CEIV'A-BLE-NESS**, *n.* the quality or state of being inconceivable—*Gair-mumkinu-l-fahmī, gair-mutasawwari*—Achintyatī, abhāniyatī, bodhāganyatwā.

**IN-CON-CEIV'ABLY**, *ad.* beyond comprehension—*'Aql-o-fahm ke bahar, 'ulam-i-idrāk se, gair-mumkinu-l-fahmī se*—Samajh ke bahar, achintyaprakār se.

**IN-CON-CIN'NITY**, *n.* (L. *in, concinnus*) unsuitableness, unaptness—*Nā-hamawārī yā ná-mutābiq, ná-murāfaqat yā ná-munāsib*—Anupayuktatī, ayogyatī.

**IN-CON-CLU'SIVE**, *a.* (L. *in, con, claudo*) not producing a conclusion—*Gair-natija, gair-qaṭī, gair-qāṭī*—Nigamanaśūnya, anīśchayak, anirīpāk.

**IN-CON-CLU'SIVE-LY**, *ad.* not conclusively—*Ba-gair-natije ke, gair-qaṭ'an*—Asiddhānta-pūrvvak, binī nīśchay.

**IN-CON-CLU'SIVE-NESS**, *n.* want of evidence to satisfy the mind and put an end to debate—*'Adam-i-intillāl, 'ulum-i-subūt*—Nidarśnahinatā, pramāṇāpānatā, anirīpākak-twa. [be-tahit]—Aparīpakwā, ajirp.

**IN-CON-COCT'**, **IN-CON-COCT'ED**, *a.* (L. *in, con, coctum*) not fully digested—*Nā-hazm, IN-CON-COCT'ION*, *n.* state of being indigested—*Nā-hazmī, baal-hazmī, be-tahitī*—Aparī-

**IN-CON-COCT'ING**, *a.* (L. *in, con, curro*) not concurring—*Nā-murāfiq, ná-mutāfiq, IN-CON-CU'SSI-BLE*, *a.* (L. *in, con, quassum*) that cannot be shaken—*An-dolī<sup>b</sup>, a-tal<sup>b</sup>*. [tarāshidū—Aniyam, asūdhya, asīsit wā aparīśhkrit.]

**IN-CON'DITE**, *a.* (L. *in, con, do*) irregular, rude, unpolished—*Be-gā'ida, wahshī, ná-*

**IN-CON-FORM'A-BLE**, *a.* (L. *in, con, forma*) not complying with established rules—*Khilāf-i-qā'idu, be-zābitu, ná-murāfiq*—Niyamaviruddh, ananurūp, asadrīś.

**IN-CON-FORM'I-TY**, *n.* want of conformity—*Nā-murāfiqat, ná-mutābaqat*—Amanurūpa-tā, asadrīśya. [Prithak, bhīnna wā vivikt.]

**IN-CON-FUSED'**, *a.* (L. *in, con, fuscum*) not confused, distinct—*Judā, mutāfarriq*—

**IN-CON-FU'SION**, *n.* distinctness—*Judāi, safai, farq*—Prithakatawā, bhīnnatī, spaṣṭhatī.

**IN-CON-GEAL'A-BLE**, *a.* (L. *in, con, gelo*) that cannot be frozen—*Jo jam jāne ke lāq na ho*—Jo thakkā na ho sakai.

**IN-CON-GRU-ENT**, *a.* (L. *in, congruo*) unsuitable, unfit, inconsistent—*Nā-murāfiq, ná-mutābiq yā ná-munāsib, bar-khilāf yā be-mel*—Ayukt, ayogyā, asaṅgat wā vi-

**IN-CO'NGRU-ENCE**, *n.* want of adaptation—*Nā-mutābaqat, ikhtilāf*—Ayogyatā, ayuk-

**IN-CO'NGRU'ITY**, *n.* unsuitableness—*Nā-murāfiqat, ná-mutābaqat, ikhtilāf*—Ayuk-tatā, ayogyatā, asaṅgat, asamanjas, viruddhatā, asambandh.

**IN-CO'NGRU-OUS**, *a.* unsuitable, inconsistent—*Nā-murāfiq yā ná-mutābiq, ba'id ná-munāsib bar-khilāf yā be-mel*—Ayukt ayogyā wā asambaddh, asamanjas asaṅgat wā viruddh. [Ayuktatā se, asaṅgatī se, virodh se.]

**IN-CO'NGRU-OUS-LY**, *ad.* unsuitably—*Nā-mutābaqat se, ná-murāfiqat se, ikhtilāf se*—

**IN-CON-NEX'ION**, *n.* (L. *in, con, nexum*) want of connexion or just relation—*Ju-dāi yā be-nisbatī*—Asaṅyog wā asambandh. [se—Asaṅyog se, asambandh se.]

**IN-CON-NEX'ED-LY**, *ad.* without connexion—*Be-nisbatī se, gair-mel se, ikhtilāf yā judāi*

- IN-CÓN'SCION-A-BLE, *a.* (L. *in, con, scio*) having no sense of good and evil—*Nek-o-had ke báb meñ be-intigáz yá be-fahm*—Bhale bure ká ajñani, anyáya, ayathárh.
- IN-CÓN'SE-QUENT, *a.* (L. *in, con, sequor*) without regular inference—*Natije se kháli, nágis*—Siddhantaśinnya, ayauktik. [nwaya.
- IN-CÓN'SE-QUENCE, *n.* want of just inference—*Be-hásili*—Aprayukti, aparinám, ana-
- IN-CÓN'SE-QUENTIAL, *a.* not leading to consequences, not of importance—*Gair-natiya-ávar, khafif*—Phalaśinnya, halkú wá tuchchh.
- IN-CÓN'SID'ER-A-BLE, *a.* (L. *in, considero*) not worthy of consideration, unimportant—*Gaur yá liház ke ná-yábil, khafif ná-chiz yá be-quadr*—Aganya avicháraníya wá achintya, laghu kshudra wá halkú. [twa, alpata.
- IN-CÓN'SID'ER-A-BLE-NESS, *n.* small importance—*Be-quadrí, ná-chizi*—Lághav, aganya-
- IN-CÓN'SID'ER-ATE, *a.* careless, thoughtless—*Be-ihitigát be-liház yá be-parwá, be-fikr gáfil yá be-taammul*—Asávuadhán, avichári aviveki wá pramatta.
- IN-CÓN'SID'ER-ATE-LY, *ad.* thoughtlessly—*Be-fikr be-lihází yá be-taammuli se*—Achintá avichár wá avivek se, bini soche vicháre. [asávuadháni, amanoyog, avivechana.
- IN-CÓN'SID'ER-ATE-NESS, *n.* carelessness—*Be-khalári, gáflat, be-ihitigáti*—Asávuadhánatá,
- IN-CÓN'SID'ER-ATION, *n.* want of thought—*Be-fikri, be-taammuli, gáflut, be-lihází*—Avichár, avivechanaí, achintá.
- IN-CÓN'SIST'ENT, *a.* (L. *in, con, sisto*) not consistent, not suitable, contrary—*Da'id yá ná-mutábíy, ná-muwáfiq yá ná-sazáwír, mukhálif yá bar-khiláf*—Asángat wá púrvváparaviruddh, ayogyá, viruddh wá viparít.
- IN-CÓN'SIST'ENCE, IN-CÓN'SIST'EN-CY, *n.* want of agreement, incongruity, contrariety—*Ná-muwáfiqat, ná-mutábíqat yá ikhtiláf, mukhálat yá zillá*—Asángati wá bhed, ayogyatá wá asambháj, viruddhata wá viparítati.
- IN-CÓN'SIST'ENT-LY, *ad.* incongruously—*Ná-muwáfiqat se, ná-mutábíqat se, bar-khiláfi se*—Asángati se, asambandh se, virodh se.
- IN-CÓN-SÓL'A-BLE, *a.* (L. *in, con, solor*) not to be comforted—*Ná-taskín-pazír, gair-tasallí-pazír, gair-mutasallí, gaur-jin, dil-gir*—Asántwaniya, asantoshaniya, aprabodhaniya, anasvasaniya.
- IN-CÓN'SO-NANT, *a.* (L. *in, con, sono*) not agreeing, discordant—*Ná-muwáfiq, bar-khiláf yá ná-mutábíy*—Ananusiri wá amanurúp, viruddh wá asadriś.
- IN-CÓN-SPI'C-U-OUS, *a.* (L. *in, con, specio*) not conspicuous, not discernible—*Ná-nashhír, be-namúd yá ná-záhir*—Aprasiddh, apratyaksh.
- IN-CÓN'STANT, *a.* (L. *in, con, sto*) not firm, not steady, changeable, variable—*Be-qarár be-suhít yá ná-páe-dár, be-istiglál yá mutalawwín, tabdíl-pazír, haft-rangí yá mutagayir*—Asthir, lol wá chañchal, anitya, astháyí wá anavasth.
- IN-CÓN'STAN-CY, *n.* unsteadiness, fickleness—*Be-qarári yá ná-páe-dári, talawwun yá be-istigláli*—Asthiratá anavasthiti wá astháyitwa, chañchalatá lolatí wá chalachit-tatí. [se—Asthiratá se, anityatí wá chañchalatá se.
- IN-CÓN'STANT-LY, *ad.* unsteadily, changeably—*Be-qarári yá ná-páe-dári se, be-istigláli*
- IN-CÓN-SÓM'A-BLE, *a.* (L. *in, con, sumo*) not to be consumed, not to be wasted—*Gair-tahlit-pazír, ná-hulák-shudani yá lá-zawál*—Akshayaniya wá akshay, anásya.
- IN-CÓN-SÓM'MATE, *a.* (L. *in, con, summus*) not completed—*Ná-kámil, ná-tamám*—Asampanna, apúrñ.
- IN-CÓN-TAM'I-NATE, *a.* (L. *in, contumino*) not contaminated, genuine—*Pák yá sáf, khális*—Adúshit wá akalaukit, súddh.
- IN-CÓN-TEST'A-BLE, *a.* (L. *in, con, testis*) that cannot be disputed—*Lá-kalam, be-takrár, lá-jawáb, qatí, shifí*—Akhandaniya, nirvaid, avitarkaniya, suniśchit.
- IN-CÓN-TEST'A-BLY, *ad.* indisputably—*Lá-kulam, be-takrár, suríhan, be-shakk, yaqinan*—Nirvaidarúp se, nihsaisay, nihsandeh, nissandeh.
- IN-CÓN-TIG'U-OUS, *a.* (L. *in, con, tango*) not touching each other—*Ná-paivasta, gair-muttasil*—Anulá, asahlagna.
- IN-CÓN-TI-NENT, *a.* (L. *in, con, teneo*) unchaste; *n.* one who is unchaste—*Be-'ismat, fásida, nafs-parast*; *n.* *be-'ismat yá nafs-parast shakhs*—Ajatendriya, ajitendriya, lampat, vyasani; *n.* ajitendriya wá lampat jan.
- IN-CÓN-TI-NENCE, IN-CÓN-TI-NEN-CY, *n.* want of restraint of the passions, unchastity—*Nafs-parasti yá be-'ismati, ná-pák-dámání*—Ajitendriyatwa, lampatatí wá vyabhi-chár. [vyabhihár se, lampatatá se.
- IN-CÓN-TI-NENT-LY, *ad.* unchastely—*Ná-pák-dámání se, be-'ismati se*—Ajitendriyatwa se,
- IN-CÓN-TRACTED, *a.* (L. *in, con, tractum*) not contracted, not shortened—*Ná-kotáh, gair-mukhtáwar*—Asaukuchit, asauhrit.
- IN-CÓN-TROL'A-BLE, *a.* (L. *in, Fr. contre, rôle*) that cannot be controlled—*Be-zabt, ná-qábilu-zabt*—Adamiya, adamaniya, asaniya. [saníyatwa se.
- IN-CÓN-TROL'A-BLY, *ad.* without control—*Be-zabt, bu-gair zabt ke*—Adamýati se, asá-
- IN-CÓN-TRO-VERT'I-BLE, *a.* (L. *in, contra, verto*) that cannot be disputed—*Lá-kulam, be-takrár, lá-rudd, gair-mutabaddil*—Avivádyá, akhandaniya, asandigd.

IN-CŌN-TRO-VĒRT'LY, *ad.* beyond dispute—*Lá-kalám, bilá-takrár, lá-jawáb, be-hujjati se*—Aivádyarūp se, nirvivád se, asāṣay se.

IN-CŌN-VĒ'NI-ENT, *a.* (*L. in, con, venio*) incommodious, unsuitable, unfit—*Ná-ma'qúl ná-ba-kár ná-kára yá mutasaddi', muzirr yá ná-muwáfiq, 'be-mauqa' ná-láiq yá ná-mutábiq*—Ahit asmañjas wá kleśad, ayogya, ayukt wá anupayogi.

IN-CŌN-VĒ'NI-ENGE, IN-CŌN-VĒ'NI-EN-CY, *n.* unfitness, disadvantage, difficulty—*Ná-mu-wáfaqt yá ná-mutábagaq, gabáhat yá harj, taklif yá diqat*—Ayogyatá wá anupayuktatá, vírambaná wá kantak, pírá bádhe kleś wá asukh.

IN-CŌN-VĒ'NI-ENGE, *v.* to put to trouble—*Qubáhat yá harj k., taklif d.*—Vírambaná wá kantak meñ dálná, pírá d., kleś d.

IN-CŌN-VĒ'NI-ENT-LY, *ad.* unfitly, unseasonably—*Ná-muwáfaqt yá taklif se, be-mauqa'*—Ayogyatápirvak kleś wá vírambaná se, anavasár se wá biná subhite.

IN-CŌN-VĒ'NI-ENT-LY, *a.* (*L. in, con, versum*) not communicative, reserved, unsocial—*Kom-sukhan, ná-ashná-mizáj kashida yá pumba-dahan, tanhá-khor*—Asāivádasíl, anilipi, samigamadweshi wá saṁsargavimukhi.

IN-CŌN-VĒ'NI-ENT-LY, *a.* (*L. in, con, verso*) not convertible, that cannot be changed—*Gair-mutabaddil, gair-tubdíl-pazir*—Aparivartanayogya, aparivartaniya.

IN-CŌN-VĒ'NI-ENT-LY, *a.* (*L. in, con, vinco*) that cannot be convinced—*Jo qáil na ho sake*—Jo samjháne se mán na sakai, jo samjháne bujháne par swikár na kar sakai. [na ho sake]—Aswikárapúrvvak, aisi ríti se ki jismeñ swikár na ho sakai.

IN-CŌN-VĒ'NI-ENT-LY, *ad.* without conviction—*Bilá-t'iqád, is taur se ki jismeñ t'iqád*

IN-CŌR-PO-RATE, *v.* (*L. in, corpus*) to form into a body or corporation, to unite, to associate; *a.* mixed, associated—*Mujassam k. yá kisi firqe yá jum'at meñ miláná, makhlút k. yá h., miliná yá milná*: *a.* makhlút, miláyu huá—Śariri k. wá kisi maṁḍali wá jathe meñ milána, ekrata k. wá h., jorna wá sath k.; *a.* misrit, sahyukt wá saṁślisht.

IN-CŌR-PO-RATION, *n.* union into one mass, association, formation of a body politic—*Amezish se ek jism ká bauná, kisi firqe yá jum'at meñ dakhil honá, kisi mulki jamá-at ká bauná*—Miláv se ek pind wá sarir ká bauná, kisi jathe wá rájukiya maṁḍali meñ sahyog, kisi rájukiya wá rájyasambandhi maṁḍali ká bauná.

IN-CŌR-PO-RAL, IN-CŌR-PO-RE-AL, *a.* not consisting of matter or body, immaterial—*Be-jasad yá be-tan, be-jism yá gair-maddi*—Anurttiman wá asariri, avistav. [se]

IN-CŌR-PO-RE-AL-LY, *ad.* immaterially—*Be-jism, be-tan*—Asariravattwa se, avastavatwa

IN-CŌR-PO-RE-AL-LY, *n.* immateriality—*Be-jismi, be-jasadi*—Asariravattwa, dehasūnyata, nirákaratwa. [pind k.]

IN-CŌR-PO-RE-AL-LY, *v.* to unite into one body—*Mujassam k. milí-kar ek jism k.*—Milákar ek

IN-COR-RECT'LY, *a.* (*L. in, con, rectum*) not correct, not exact, containing faults—*Gair-sāhīh, ná-durust, qulāt yá ná-rast*—Āsuddhi, asamiclin wá ayathārth, doshawān

IN-COR-RECTION, *n.* want of correction—*Ná-durust*—Āsuddhi [wá sadosh.]

IN-COR-RECT'LY, *ad.* inaccurately, not exactly—*Galati se, ná-durust se*—Āsuddhi se, ayathārtharip se. [āsuddhati, ayathārthatá, asamiclinatá.]

IN-COR-RECT'NESS, *n.* want of correctness—*Ná-durust, galati, gair-sikhat*—Āsuddhi,

IN-CŌR-RI-GI-BLE, *a.* bad beyond correction—*Gair-islāh-pazir, ná-tambh-pazir, jisko sudh'ir na sakená, nihāyat kharāb*—Āsodhan'ya, asodhiya, śikshātīt, ati adham.

IN-CŌR-RI-GI-BLE-LY, IN-CŌR-RI-GI-BLE-NESS, *n.* depravity or error beyond amendment—*'Adam-i-islāh, gair-islāh-paziri, nihāyat shararat yó galati*—Āsodhaniyatá, śikshātītatawa, ati dushṭatá wá ati āsuddhi.

IN-CŌR-RI-GI-BLE-LY, *ad.* beyond amendment—*Gair-islāh-paziri se, nihāyat shararat yá galati se*—Āsodhaniyatá se, atyant dushṭatá se, ati āsuddhi se.

IN-COR-RUPT', IN-COR-RUPT'ED, *a.* (*L. in, con, ruptum*) not corrupt, pure, honest—*Bari yá sālih, pák yá saf, rast-baz*—Śuddh abhrasht' adūshit wá avikrit, pavitra wá śuchi, dhārmik sāttwik wá sādhu.

IN-COR-RUPT'ED, *a.* incapable of corruption—*Gair-fāni, sālih, kharāb hone ke ná-qābil, nihāyat rast-bāz*—Akshay, avikārya, adūshan'ya, bigarne ke ayogya, ati dhārmik.

IN-COR-RUPT'ED-LY, IN-COR-RUPT'ED-LY, *n.* the quality of being incorruptible—*Kharāb hone ki ná-qā-biliyat, 'adam-i-faná, nihāyat rast-bāzi*—Bigarne ki ayogyatá, akshayatá, adūshyatá, ahāryyatá.

IN-COR-RUPT'ED-LY, *n.* incapacity of corruption—*'Adam-i-faná, kharāb hone ki ná-qābili-yat*—Akshayatá, anās, avikār, bigarne ki ayogyatá.

IN-COR-RUPT'ED-LY, *a.* free from corruption—*Pák, saf, sālih, gair-fāni*—Śuddhi, pavitra, akshay, bigarne ke ayogya, ahāryya.

IN-COR-RUPT'ED-LY, *n.* purity, honesty, integrity—*Pāki yá safai, rast-bāzi, tmān-dāri yá salāhiyat*—Śuddhata, satyasālitatá, sachcharitratá abhedyatá wá ahāryyatá.

IN-CRAS-SE, *v.* (*L. in, crassus*) to thicken, to grow fat; *a.* fattened, filled—*Gārkhá k. yá h., mola k. yá h.*: *a.* gārkhá yá mola kiya huá, dhārā huá.

IN-CRAS-SE, *n.* the act of thickening—*Gārkhá k. yá k.*

IN-CRĀS'SA-TIVE, *a.* having the quality of thickening; *n.* that which thickens—*Gārlā k. w<sup>h</sup>.*; *n.* *gārḥā k. w<sup>h</sup>.*

IN-CREASE, *v.* (*L. in, cresco*) to grow, to advance, to make or grow greater—*Barḥ-nā<sup>h</sup>, ziyāda k. yā h., masīd k. yā h.*—*Vridḍhi pānā, barḥnāt wā adhik h., barḥ k. wā h.*

IN-CREASE, *n.* augmentation, produce—*Ziyādātī taraqqī yā afzūnī, paidā-wār*—*Vridḍhi adhikātī bārḥ barḥtī wā saṁvaddhan, phal wā utpatti.*

IN-CREASE'FŪL, *a.* abundant of produce—*Pur-paidā-wār*—*Phalamay.*

IN-CREAS'ER, *n.* one who increases—*Barḥāne w<sup>h</sup>, barḥne w<sup>h</sup>.*

IN-CRE-MENT, *n.* increase, produce—*Ziyādūtī afzūnī taraqqī yā afzūnī, paidā-wār*—*Barḥtī vridḍhi wā unnatī, phal wā utpatti.* [*lūq*—*Asrisht, ajanit.*]

IN-CRE-ATE', IN-CRE-AT'ED, *a.* (*L. in, creatum*) not created—*Nā-paidā, gair-makh-*  
IN-CRED'IBLE, *a.* (*L. in, credo*) not to be credited, surpassing belief—*Be-t'ibār, gair-mu'tabar*—*Aviśwāsyā, aprāmānik atipratyay wā atipratyay.*

IN-CRED-I-BIL'ITY, IN-CRED'IBLE-NESS, *n.* the quality of being incredible—'*Adam-i-t'ibār, 'adam-i-t'iqād, be-t'imādi*—*Aviśwāsyatī, aviśwāsapatrātī, aprāmānikatwa.*

IN-CRED'IBLY, *ad.* in an incredible manner—*Be-t'ibārī se, be-t'imādi se*—*Aprāmānikatwa se, aviśwāsyatā se.*

IN-CRED'U-LOUS, *a.* not disposed to believe—*Gair-mu'tiqād*—*Apratyayī, aviśwāsaṁ.*

IN-CRE-DŪ-LI-TY, *n.* indisposition to believe—*Be-t'iqādi*—*Apratyayaṣailatī, apratitī.*

IN-CREMA-BLE, *a.* (*L. in, cremo*) not consumable by fire—*Nu-sokhtanī, āg se lā-zawāl*—*Adhāniyā, ug se akshay.*

IN-CRE-PATION, *n.* (*L. in, crepo*) a chiding, rebuke, reprehension—*Sar-zanish, malāmat, ilzām yā chashm-numūi*—*Jhirkī, dānt, nindā wā dhiikār.*

IN-CRUST', IN-CRUST'ATE, *v.* (*L. in, crusta*) to cover with a crust or hard coat—*Les-nā<sup>h</sup>, karā lep chupḥānā<sup>h</sup>, parat jamānā<sup>h</sup>.*

IN-CRUS-TATION, *n.* a crust or hard coat—*Parat<sup>h</sup>, karā lep<sup>h</sup>, papars<sup>h</sup>.*

IN-CU-BATION, *n.* (*L. in, cubo*) the act of sitting on eggs to hatch them—*Sewnā<sup>h</sup>.*

IN-CU-BUS, *n.* the nightmare, a demon—*Kābūs, jinn*—*Dulhawapna kuswapna wā ajirpa-prayuktaswapna, bhūt wā pret.*

IN-CUL-CATE, *v.* (*L. in, culx*) to impress by frequent admonition or repetition—*Man meḥ dālnā<sup>h</sup>, sikkilānā<sup>h</sup>, battlānā<sup>h</sup>, samjḥnā<sup>h</sup>, salāh d., nasihat k., zih-n-nishīn k.*  
—*Upadēs wā śikshā k.*

IN-CUL-CATION, *n.* the act of inculcating—*Nasihat, ślāḥ, tākid, zih-n-nishīn k.*—*Upadēs, śikshā, vāraṁvīr upadēs karne se chitta meḥ dhasnā.*

IN-CUL'PA-BLE, *a.* (*L. in, culpa*) without fault, unblamable, not reprehensible—*Be-gunāḥ, be-ilzām, nā-qābil-i-ilzām*—*Nirdosh, niraparādh, anindya wā anindaniyā.*

IN-CUL'PA-BLE-NESS, *n.* unblamableness—*Be-gunāhī, nā-qābil-i-ilzāmī*—*Niraparādhātī, anindyatī.* [*aparādhātī se, anindyatā se.*]

IN-CUL'PA-BLY, *ad.* unblamably—*Be-gunāhī se, nā-qābil-i-ilzāmī se, be-taqīrī se*—*Nir-*  
IN-CULT', *a.* (*L. in, cultum*) untilld—*Nā-mazrū, nā-tarāshidū*—*Partī wā anjotā, aparishkrit.* [*shrit aparishkrit wā asabhyā.*]

IN-CUL'TI-VĀ-ED, *a.* not cultivated—*Nā-mazrū, be-tarbiyat*—*Partī wā anjotā, asik-*  
IN-CUL'TI-VĀ-TION, *n.* want of cultivation—*Nā-mazrū, nā-tarāshidagi*—*Akriahi wā akarshan, aparishkr.* [*Akriahi wā akarshan, aparishkr wā asanškār.*]

IN-CUL'TURE, *n.* neglect of cultivation—*'Adam-i-mazrū, nā-mazrū, nā-tarāshidagi*—  
IN-CUM'BENT, *a.* (*L. in, cumbo*) lying upon, imposed as a duty; *n.* one who is in present possession of a benefice or any civil office—*Upār parā huā, farz wājib zarūr bar-huq yī lāzim*; *n.* *nazr-i-aimma-dār yū 'uhdu-dār*—*Avalambit wā uparishth, avāśyakartavyā avāśyakarāniyā avāśyak wā āvāśyak*; *n.* *dharmmavrittibhogī, dharmmavrittidhārī, vrittibhogī.*

IN-CUM'BER, *v.* (*L. in, curro*) to run into, to become liable to, to bring on—*Andar daurnā, mustawjib yā suzā-wār h., paidā k.*—*Bhitar daurnā, adhīn wā yogya h., utpanna k. wā lānā.*

IN-CUR'ABLE, *n.* an invasion, an inroad—*Yūriah, tākt*—*Charḥāī, ākraman.*

IN-CURA-BLE, *a.* (*L. in, cura*) that cannot be cured; *n.* an incurable patient—*Lā'ilāj, nā'ilāj-pastī, be'ilāj, lā-dawā, be-dawā*; *n.* *lā'ilāj mariz, jo mariz changā na hone-wālā ho*—*Asādhyā wā achikitsya*; *n.* *asādhyā wā achikitsya rogi.*

IN-CŪ-RA-BIL'ITY, *n.* impossibility of cure—*Be'ilājī, lā'ilājī, nā'ilāj-pastī, lā-dawāī*—*Asādhyatā, achikityatwa.* [*dhayatā, achikityatwa.*]

IN-CŪ'RA-BLE-NESS, *n.* state of being incurable—*Be'ilājī, nā'ilāj-pastī, lā'ilājī*—*As-*  
IN-CŪ'RA-BLY, *ad.* without remedy—*Lā'ilājī se, nā'ilāj-pastī se, be'ilājī se*—*Asādhyatā se, achikitya rūp se.*



**IN-DE-FECTIVE**, *a.* not defective, perfect — *Be-nuqa yā be-naqa, kāmīl* — Akhaṇḍit, pūrṇ wā paripūrṇ.

**IN-DE-FEN'SI-BLE**, *a.* (*L. in, defendo*) that cannot be defended or maintained — *Nā-mumkinu-l hiṣṣat, muntana'u-l'uzr* — Arakhaṇiṇya, apratipādaniya.

**IN-DE-FEN'SI-BLY**, *ad.* so as not to be defended — *Nā-mumkinu-l hiṣṣatī se, muntana'u-l'uzrī se* — Arakhaṇiṇyatī se, apratipādaniyatāpūrvvak.

**IN-DE-FEN'SIVE**, *a.* having no defence — *Be-hiṣṣat, be'uzr* — Binā bacīw.

**IN-DE-FICIENT**, *a.* (*L. in, de, fario*) not deficient, not failing, perfect, complete — *Nā-qāsir, nā-kotāh, kāmīl, tamam* — Anyūn wā ahin, arahit, sampūrṇ, samagra.

**IN-DE-FICIENT-CY**, *n.* quality of not failing — *Nā-qasr, nā-kotāhi, kāmāl* — Anyūnatā, ahinatā, sampūrṇatā.

**IN-DEFT-NITE**, *a.* (*L. in, de, finis*) not limited, not determined, not precise — *Nā-mahḍād, gair-muqarrar yā gair-mushakḥkhas, bilā-ta'ayun yā gair-mutā'ayin* — A-parimit, aniyat alakshit wā aniyamit, anīshīt. [tarūp se, aniyamapūrvvak.]

**IN-DEFT-NITE-LY**, *ad.* without limitation — *Nā-mahḍādī se, be-ta'ayuni se* — Aparimī-

**IN-DEFT-NITE-NESS**, *n.* the state or quality of being indefinite — *Nā-mahḍādī, be-ta'ayuni* — A-parimitatā, aniyamitatwā, anīshītatā.

**IN-DEFT-NITE-ATE**, *a.* (*L. in, de, libra*) done without deliberation, unpremeditated — *Be-tammulī se kiya' huā, pesh-tar se na sochā huā* — Binā soche vichāre kiya' huā, apūrvvachintit wā apūrvvachalpit.

**IN-DELT-BLE**, *a.* (*L. in, deleo*) not to be blotted out, not to be annulled — *A-miḥ, gair-mahw yā lā-radd* — Anapamriṇya arthāt jo dhonē wā unīṭane se na miṭe, anāṣya alopaniya wā akhaṇḍaniya.

**IN-DELT-BLY**, *n.* quality of being indelible — *Gair-mahwī* — Anapamriṇyatā, amitpanā.

**IN-DELT-BLY**, *ad.* so as not to be effaced — *Aisā ki jismēn nīl na jāyḥ*.

**IN-DELT-CATE**, *a.* (*L. in, delicio*) wanting delicacy, indecent, offensive, impure — *Gair-nāzūk yā be-luṭ, nā-khūstā yā be-huṭ, zabān yā nā-parand, nā-pāk* — Anuchit wā anupayukt, nirlajja wā asīsh, sālchāraviruddh kutsīt wā apriya, asuchi malin wā malin. [pākizugi] — Sālchāravirodh, kuṣīlatā, asūndhātā, asīshatā.

**IN-DELT-CATE-CY**, *n.* want of delicacy — *Gair-nāzūkāt, nā-khūstāgi yā nā-khūyastāgi, nā-*

**IN-DEM'NI-FY**, *v.* (*L. in, damnum*) to secure against loss or penalty, to make good — *Mahfūz rakhnā yā dīl-jam'i k., tārān denā yā muṣān bharnā* — Hānī se rakshā k., bhar denā wā kshatipūrān k.

**IN-DEM'NI-FY-CATION**, *n.* the act of indemnifying, security against loss, reimbursement — *'Iwaz-i-muṣān d., tārān, muḥādala* — Kshatipūrān, dandānistār wā hānī se rakshā, hānipūrān wā paritosh.

**IN-DEM'NI-TY**, *n.* security against loss or penalty — *'Iwaz-i-muṣān, tārān, muṣān se hiṣṣat* — Dandānistār, kshatipūrān, hānipūrān, hānī se rakshā.

**IN-DE-MON'STRA-BLE**, *a.* (*L. in, de, monstro*) that cannot be demonstrated — *Be-dalāl-pazīr, nā-qābil-i-shubḥ, gair-da'ulat-pazīr* — Anupapādaniya, aprameya.

**IN-DENT**, *r.* (*L. in, dens*) to cut in the edge like teeth, to notch, to bind by contract — *Dandāna-dār k., khundāna-dār k., shart se bīndhnā* — Dantapāukṭirip kaṭnā, khandānā k., hor se bīndhnā wā paṇ k.

**IN-DEN-TATION**, *n.* inequality in the margin — *Khandānā<sup>h</sup>, khandāna<sup>h</sup>*.

**IN-DENT'URE**, *n.* a contract; *v.* to bind by contract — *Shart, 'ahd-nāma, iqār-nāma* : *v. shart se bīndhnā* — Niyamapatra, pratijñā, hor; *v. niyam pratijñā wā hor se bīndhnā*.

**IN-DE-PEN'DENT**, *a.* (*L. in, de, pendeo*) not relying on others, not subject to the control of others; *n.* one who holds that every congregation is a complete church subject to no superior authority — *Be-rāc-khud yā dūre se be-ta'alluq, khud-sar āzād mutlaq-i-inān, khud-mukhtār yā mustagī*; *n. wah shakhs jiskā yah mat hai ki 'Isāiyōn kī har firqā purā girja hai aur mustagī hai* — Anāsrīt anavalamb wā anpāsīt, anadhīn swādīhin swatantra aparūḥīn aparavās wā aparatantra : *n. wah jan jiskī yah mat hai ki Isāiyōn kī prayek maṇḍalī purī Isāibhajanabbhawan hai aur swatantra hai*.

**IN-DE-PEN'DENCE**, **IN-DE-PEN'DENCE-CY**, *n.* exemption from reliance or control — *Khud-sarī, khud-mukhtārī, āzādī, istigā* — Anadhinatā, swādīhinatā, ūtmāśray, swatantratā, anavalambatwā.

**IN-DE-PEN'DENT-LY**, *ad.* without dependence — *Be-ta'alluqī se, khud-sarī se, āzādī se, istigānā se, mustagīyāna, ba-gair* — Swatantratav, swādīhinavat, anāsrīt, binā avalamb wā sambandh ke.

**IN-DEP-RE-HEN'SI-BLE**, *a.* (*L. in, de, prehensum*) that cannot be found out — *Jo daryāft nahīn ho sakatā, nā-mumkinu-l-huḍū, jisko nikāl nahīn sakte<sup>h</sup>* — Jisko pī nahīn sakte, alabhya. [sakeḥ<sup>h</sup>, jisko le na sakeḥ<sup>h</sup>.

**IN-DE-PRIV'A-BLE**, *a.* (*L. in, de, privo*) that cannot be taken away — *Jisko chīn na*

**IN-DE-SCRIPT'A-BLE**, *a.* (*L. in, de, scribo*) that cannot be described — *Be-bayān, nā-mumkinu-l-bayān* — Avarṇaniya, anirvachaniya, avyākhyeya.

- IN-DE-ŠĒRT**, *n.* (L. *in, de, servio*) want of merit or worth—*Nā-lyāqat*, 'adam-i-jauhar—*Ayogyatā*, *nirgunatā*.
- IN-DĒS'I-NĒNT**, *a.* (L. *in, de, sino*) not ceasing, incessant, perpetual—*Yak-lakht*, *mutawātis*, *hamesha*—*Anivrita*, anavarat wā nīrantar, nitya wā sarvavālin.
- IN-DĒS'I-NĒNT-LY**, *ad.* without cessation—*Lagā-tār*<sup>h</sup>—*Nīrantar*.
- IN-DE-STRŪCTI-BLE**, *a.* (L. *in, de, structum*) that cannot be destroyed—*Lā-sawāl*, *nā-mukinu-l-janā*—*Anāśya*, *avināśi*, *akshay*, *adhwaṇsanīya*.
- IN-DE-TĒR'MI-NA BLE**, *a.* (L. *in, de, terminus*) that cannot be determined—*Mumtana-u-l-husar*, *be-tā' aiyun*—*Anirpeya*, *avivechaniya*, *anirdhāraṇīya*.
- IN-DE-TĒR'MI-NATE**, *a.* unfixed, indefinite—*Gair-muqarrar*, *gair-mushakkhās yā bilā-ta' aiyun*—*Aniṣhit*, *anirdhārit wā anirpit*. [uniyatarūp se, aparimitarūp se.]
- IN-DE-TĒR'MI-NATE-LY**, *ad.* indefinitely—*Bilā-ta' aiyunīse*, *bilā-ta' aiyun*—*Bīnī thikūn se*.
- IN-DE-TĒR-MI-NĀ'TION**, *n.* an unfixed state—'Adam-i-ta' aiyun, *gair-muqarrari*—*Aniṣchay*, *anirpay*, *anirdhāran*, *anishpatti*.
- IN-DE-TĒR-MINED**, *a.* unfixed, unsettled—*Nā-mu' aiyun*, *gair-mustaqill nā-pāc-dār yā gair muqarrar*—*Aniṣhit*, *anirpit wā anishpanna*.
- IN-DE-VOTE**, **IN-DE-VOTED**, *a.* (L. *in, de, votum*) not devoted, disaffected—*Gair-māil*, *bad-khwāh bud-andesh wā bad-gumān*—*Abhakt wā asakt*, *virakt wā alhit*.
- IN-DE-VŌ'TION**, *n.* want of devotion, irreligion—*Gair-jid'iyat yā nā-jān-nīwārī*, 'adam-i-'ibadat 'adam-i-zuhd yā nā-khudā-parastī—*Abhakti wā aprasakti*, *abhajanasīlatā*, *adharminatwā wā dharminahinatā*.
- IN-DE-VŌ'ŪT**, *a.* not devout, irreligious—*Nā-'arif nā-musallī yā nā-pārsā*, *be-dīn yā mulhid*—*Abhakt wā aniswaranishth*, *adharminī wā dharminahin*.
- INDEX**, *n.* (L.) that which points out, a hand to show the way or the hour, a table of the contents of a book : *pl.* **INDEX-ES** or **IN'DI-CESES**.—*Dalil dāl yā mudallil*, *rāh dikhlanē ke wiste hāth kā panja yā ghari mēn waqt zahir karne kā kāntā*, *kisī kitāb ke mazmūn kī fihrist*—*Dikhāne w. darsak* deśinī pradēśinī pradēśanī wā prakāśak, mārg dikhāne ke nimitta hāth kā ākār wā samay jānīne ke liye ghari kī suī wā kil, sūchīpatra sūchī wā anukramanīkā. [na-kar-sāzī—*Anipinātā*, *adakshyātā*.]
- IN-DEX-TĒR-I-TY**, *n.* (L. *in, dexter*) want of dexterity—*Nā-chālāki*, *nā-dast-kārī*.
- IN'DI-CATE**, *v.* (L. *in, dico*) to show—*Dalālat k.*, *batlānā*<sup>h</sup>—*Dikhānā wā dikhlanā*, *batnā*.
- IN-DI-CĀ'TION**, *n.* mark, token, symptom—*Nishān*, 'alāmat, *asār*—*Chihn*, *sūchanā wā liṅg*, *lakshān*.
- IN-DI-CĀ-TIVE**, *a.* showing, pointing out—*Dikhlanē w. batāne v. yā jātanē w<sup>h</sup>*, *dāl*—*Uddeśak wā darsak*, *sūchak wā nirdēśak*. [ya—*Swārthanīyam*.]
- IN-DI-CĀ-TIVE**, *a.* a term applied to the mood of the verb which affirms—*Sīrat-bayānī*.
- IN-DI-CĀ-TIVE-LY**, *ad.* in a manner which shows—*Dikhlanē ke taur se*, *batlāne ke tariq se*—*Dikhlanē kī riti se*.
- IN-DI-CĀ-TOR**, *n.* one that shows—*Dikhlanē w<sup>h</sup>*, *batāne w<sup>h</sup>*.
- IN-DI-CĀ-TO-RY**, *a.* showing, pointing out—*Dikhlanē w<sup>h</sup>*, *batlāne w<sup>h</sup>*.
- IN-DICT**, 'in-dite', *v.* (L. *in, dictum*) to accuse, to charge with a crime—*Mākhūz k.*, 'illat lagānā yā muttahiṁ k.—*Kalaṅk lagānā*, *dosh d. wā dosh lagānā*.
- IN-DICT'A-BLE**, *a.* liable to be indicted—*Mākhūz yā muttahiṁ kiye jāne ke qābil*—*Abhi-yoktavaya*, *abhiyojanīya*. [yoktā.]
- IN-DICT'ER**, *n.* one who indicts—*Mākhūz k. w.*, *muttahiṁ k. w.*—*Kalaṅk lagānē w.*, *abhi-*
- IN-DICTION**, *n.* declaration, proclamation, a cycle of fifteen years—*Isbat*, *izhār*, *pandrah sāl kā dāura*—*Prakāśan*, *ghoshanā*, *pandrah baras kā kālachakra*.
- IN-DICTION**, *a.* proclaimed, declared—*Zahir kiya gayā*, 'alāniya kiya gayā—*Prakāśit*, *sūchit wā jñāpit*.
- IN-DICT'MENT**, *n.* an accusation, a charge—'Illat, *ittihām*—*Apavād*, *abhiyog wā kalaṅk*.
- IN-DIF'FER-ENT**, *a.* (L. *in, dis, fero*) neutral, unconcerned, impartial, passable—*Mu'allaq bain-bain mābain musāwi yā mu'arrā*, *be-garaz yā be-parwā*, 'adil yā munisif, *chaltā*<sup>h</sup>—*Samapakshī wā madhyavartti*, *virakt wā udāsīn*, *samadarśī wā apakshapātī*, *kām-chalāū*.
- IN-DIF'FER-ENCE**, **IN-DIF'FER-EN-CY**, *n.* neutrality, impartiality, unconcernedness—*Mu'allaqi be-ta'alluqi tasāwi yā bain-bain kī hālat*, *adl yā rāsti*, *be-garāzi yā be-parwāi*—*Madhyasthātī*, *apakshapāt wā vipakshapātātwa*, *udāsīnatā wā viraktatā*.
- IN-DIF'FER-ENT-LY**, *ad.* impartially, passably, unconcernedly—'Adl yā rāsti se, *mumkin-u-l-'ubūrī se*, *be-parwāi yā be-garāzi se*—*Bīnā pakshapāt ke*, *kām chalāū riti se wā kām chalāw se*, *udāsīnatī wā viraktatā se*. [nirdhan, vittahin wā arthahin.]
- IN'DI-GEN'T**, *a.* (L. *in, ego*) poor, needy—*Muslis*, *miekin yā muhtāj*—*Darīda wā IN'DI-GEN'CE*, **IN'DI-GEN-CY**, *n.* want, penury—*Ihtiyāj yā iflās*, *tihī-dastī be-nawāi tang-dastī yā gadāi*—*Darīdratā wā durgatī*, *nirdhanatā wā nihwatā*. [yajan.]
- IN'DI-GEN'E**, *n.* (L. *in, gigno*) a native—*Mutawattin*—*Deśaj*, *deśavāsī*, *deśalok*, *deśi*.
- IN-DY-CENOUS**, *a.* native to a country—*Watani*, *mulki*—*Deśī*, *swadeśaj*.

- IN-DI-GĒST'ED**, *a.* (L. *in, di, gestum*) not digested, not regularly disposed—*Nā-hasm yā be-tahlil, be-tarīb abtar yā darham-barham*—*Ajirn wā apakwa, avyavasthit*.
- IN-DI-GĒST'IBLE**, *a.* not digestible—*Mumtana'u-l-hasm, saqil*—*Apachaniya, apāchya, apaktavya*.
- IN-DI-GĒST'ION**, *n.* want of digestive power—*Bad-hazmī*—*Ajirn, ajirnatā, aparipāk*.
- IN-DIG'ITATE**, *v.* (L. *in, digitus*) to point out with the finger—*Āngulī se dikkhlānā<sup>b</sup>*.
- IN-DIG'ITATION**, *n.* the act of pointing out—*Āngulī se dikkhlānā<sup>b</sup>*.
- IN-DIGN'**, *in-din'*, *a.* (L. *in, dignus*) unworthy, undeserving, disgraceful—*Nā-lāiq yā be-qadr, nā-sazā-wār, nā-mā'qul*—*Ayogya wā nirguṇ, apātra, apakrisht wā lajjākār*.
- IN-DIG'NANT**, *a.* inflamed with anger and disdain, angry, raging—*Qazab ke sāth haqārat k. w., qazab-nāk yā taish-nāk, qahr-nāk*—*Krodhapūrvvakaghrīpākārī, atikruddh wā atirushit, atikopi wā jaljalatā*. [se, atikrodh wā atirosh se.
- IN-DIG'NANT-LY**, *ad.* with indignation—*Qazab-nāki-o-haqārat se*—*Avajnipūrvvakakop*.
- IN-DIG-NĀ'TION**, *n.* anger mixed with disdain—*Khashm ke sāth haqarut, qazub-nāki, qahr nāki, qazab, qahr, taish*—*Avajnipūrvvakakop, atirosh, atyanta krodh*.
- IN-DIG'NI-TY**, *n.* contemptuous injury—*Khifāt, ihānut, hatk, fuzhātī, istiḥfūf, subkī*—*Halkāi, timskār, apanān, anūdār, avajnā*.
- INDI-GO**, *n.* (L. *indicium*) a plant used in dyeing blue—*Nīl<sup>h</sup>*. [ālasi.]
- IN-DIL'IGENT**, *a.* (L. *in, di, lego*) careless—*Be-khabar, gāfil, sust*—*Asāvadhān, dhlīlā*.
- IN-DIL'IGENCE**, *n.* slothfulness, carelessness—*Kūhili yā sust, tagāful yā be-khabarī*—*Ālasya wā āskat, asāvadhānatī wā asāvadhānī*.
- IN-DIL'IGENT-LY**, *ad.* without diligence—*Sustī se, gāfilat se*—*Ālasya se, asāvadhānī se*.
- IN-DI-MIN'ISH-A-BLE**, *a.* (L. *in, di, minor*) that cannot be diminished—*Jisko ghaṭā na sukūṇ<sup>b</sup>*.
- IN-DI-RECT'**, *a.* (L. *in, di, rectum*) not straight, not direct, improper, unfair—*Nā-rāst, peshida, na-darust yā nā-nāsih, nā-sāf yā be-imān*—*Terhī, vakra wā pherwat kā, anuchit wā asanichin, anyāyya khal wā adharmmik*. [Vakra gati wā upāy.]
- IN-DI-RECTION**, *n.* oblique course or means—*Nā-rāst yā kham wasila yā tadbīr*.
- IN-DI-RECT'LY**, *ad.* obliquely, unfairly—*Pech-se hilitan ishāratan, nā-sāfāi yā be-imānī se*—*Pherwat se vakrarūp se wā avyaktarūp se, ayogyatā khalatā wā adharminā se*. [Tirchhīpan vakratī wā terhīpan, khalatā wā adharminā.]
- IN-DI-RECT'NESS**, *n.* obliquity, unfairness—*Nā-rāstī yī kham, nā-sāfāi yā be-imānī*.
- IN-DIS-CERN'IBLE**, *a.* (L. *in, dis, cerno*) that cannot be discerned, not perceptible—*Lā-mā'lim yā gair-namūd, gair-mahsūs be-namūd yā gair-zāhir*—*Adrisya wā adarsaniya, apratyakṣi aprekshya wā alakshya*.
- IN-DIS-CERN'IBLE-NESS**, *n.* incapability of being discerned—*Gair-namūdi, gair-mahsūsīyat*—*Adrisyatā, adarsaniyatā, apratyakṣhatā, alakshyatā*.
- IN-DIS-CERN'IBLY**, *ad.* so as not to be discerned—*Gair-namūdi se, gair-mahsūsīyat se, bīlū tjbār*—*Adrisyarūp se, apratyakṣharūp se, alakshyatā se*.
- IN-DIS-CERP'IBLE**, **IN-DIS-CERP'TI-BLE**, *a.* (L. *in, dis, cerpo*) that cannot be destroyed by dissolution of parts—*Jo hison kī tafriq se bar-bād na-ho-sake, gair-tafriq-pazar, judi hone ke nā-qābil*—*Jo avayavon ke prithak hone se nashṭ na ho sakai, achhedyā, akhandaniya*.
- IN-DIS-CERP'TI-BLE-NESS**, **IN-DIS-CERP'TI-BLE-NESS**, *n.* the quality of being indiscerptible—*Hison kī tafriq se bar-bād kī nā-qābīliyat, gair tafriq-pazirī*—*Avayavon ke prithak hone se nashṭ hone kī ayogyatā, achhedyatā, akhandaniyatā*.
- IN-DIS'CIPLIN-A-BLE**, *a.* (L. *in, disco*) that cannot be improved by discipline—*Gair-tarbiyat-pazar*—*Asikshaniya*. [daryāfstani—*Anurpaniya, apreksaniya*.
- IN-DIS-COV'ER-A-BLE**, *a.* (L. *in, dis, con, operio*) that cannot be discovered—*Nū*.
- IN-DIS-CREET'**, *a.* (L. *in, dis, cretum*) not discreet, imprudent, injudicious—*Be-lihāz yā be-īmtiyāz, be-shū'ūr, be-taammul yā be-aql*—*Aviveki aparimādarī wā abuddhimān, vichārasūnya wā amatiman*. [dhimattwa se, avivek se.
- IN-DIS-CREET'LY**, *ad.* without prudence—*Be-lihāzī se, be-wuqūfi se, nā-dānī se*—*Abud*.
- IN-DIS-CRETE'**, *a.* not separated or distinguished—*Judā nahīn, alag nahīn<sup>b</sup>*—*Bhinna wā prithak nahīn*.
- IN-DIS-CRE'TION**, *n.* imprudence, rashness—*Nā-dānī be-shū'ūrī yā be-wuqūfi, be-lihāzī be-īmtiyāst yā gusṭākhī*—*Abuddhimattwabuddhiśūnyatā wā avivechanā, avichār wā avinay*.
- IN-DIS-CRIM'I-NATE**, *a.* (L. *in, dis, crimen*) not making any distinction, promiscuous—*Be-tamiz yā nī kuchh farq yā tamiz na k. w., makhlūt amekhta gair-mu'ayan be-tashkhis yā sarāsari*—*Aviveki arthāt kuchh bhed wā antar na k. w., abhed nirvisesh wā bhedavichārahin*. [ke—*Binā kisi bhedavichār ke, abhed se*.
- IN-DIS-CRIM'I-NATE-LY**, *ad.* without distinction—*Be-tamiz se, ba-gair kisi farq yā tamiz*.
- IN-DIS-CRIM'I-NĀ-ING**, *a.* (L. *in, dis, crimen*) not distinguishing, making no distinction—*Be-tamiz, kuchh farq yā tamiz na k. w.*—*Aparichhedak wā aviveshajnā, aviveki wā kuchh bhed na k. w.* [ā, *adam-i-īmtiyāz*—*Avichār, avivek, aparichhedak, abhed*.
- IN-DIS-CRIM-I-NĀTION**, *n.* want of discrimination or distinction—*Be-tamizi, be-tashkhi-*



**IN-DIS-CÜSSED'**, *a.* (L. *in, dis, quassum*) not discussed, not examined—*Qair-bahs kiya huá, na-tajwiz kiya huá yá na-ázmáyá huá*—Amathit wá avicharit, aparikshit wá jo jánchá na gayá ho.

**IN-DIS-PEN'SA-BLE**, *a.* (L. *in, dis, pensum*) that cannot be dispensed with, that cannot be spared, absolutely necessary—*Jisko judá na kur sakeñ, jisko cinhor na sakeñ<sup>h</sup>, lázin wáñih furz yá nihayut zarúr*—Aparityáya, atyáya wá apariharaniya, atyavas-yak wá avasyakaraniya.

**IN-DIS-PEN SA-BHĪ-TY**, **IN-DIS-PEN'SA-BLE-NESS**, *n.* the state or quality of being indis-pensable—*luzūm, wujūb, farziyat, nihāyat zarūrāt*—Atyávyatwa, atyávaśyakatā, avasyakartavyatā. [Atyávaśyakatā se, atyājiyatwa se, avasya.

**IN-DIS-PEN'SA-BLY**, *ad.* without dispensation—*Luzūman, zarūratan, wujūban, farzan*—

**IN-DIS-PERSED'**, *a.* (L. *in, di, sparsum*) not dispersed—*Qair-muntashar yá ná-muntashir, ná-parāgunda, phut-phāt nahīn<sup>h</sup>*—Tirī birī nahīn, tin terah nahīn, abhi-ma, chhitariya nahīn.

**IN-DIS-POSE'**, *v.* (L. *in, dis, positum*) to make averse, to render unfit, to disorder—*Almuharif ná-mih-r-bán ná-ráz yá ná-khush k., ná-sháista yá ná-bāq k., kasal-mand 'utl yá mutakhalál k.*—Man phernā wá vimukh k., ayogya wá anupyukt k., asusth aswasth wá asusthasarir k.

**IN DIS-PÖSED'**, *p. a.* disinclined, disordered—*Qair-māil ná-ráz yá ná-khush, ná-sāz kasal-mand yá 'utl*—Anmanā apravritta vimukh pratikūl wá aniechhu. aswasth asusth wá aswasthasarir. [Adam-i-mail—Apravritti, pratikūlatā, aswasthatā.

**IN-DIS-PÖSED-NESS**, *n.* disordered state—*Ná-khushi, ná-sāz, kasal-mand yá kasal,*

**IN-DIS-PO-SITION**, *n.* disinclination, aversion, slight disease—*Ná-marzi gurez 'iráz ná-pasundi yá be-khawāshī, hayarat hiyārat yá nafrit, kasal-mandi kasal mādagi yá ná-sāz*—Aniechhā aruchi apravritti wá vimukhatā, dwesh, aswasthya asusthatā wá alparog.

**IN-DIS-PU-TA-BLE**, *a.* (L. *in, dis, puto*) not to be disputed, incontrovertible, evi-dent—*Qair qābīl-i 'ittirāz qut'i gayinī be-takrār yá lá-bahs, lá-radd yá lá-kalām, zā-hir yá sirih*—Nirvivād wá avitarkya, akhandaniya, pratyaksh wá spashit.

**IN-DIS-PU-TA-BLY**, *ad.* without dispute—*Lá-radd, lá-kalām, qat'an, gayinan, sarihan, be-shakk*—Nirvivād, nissandeh, missandeh, avivādapūrvvak.

**IN-DIS-PŪRED**, *a.* not disputed—*Lá-kalām, lá-radd, gayinī, qut'i*—Nirvivād, akhandaniya.

**IN-DIS-SO-LU-BLE**, *a.* (L. *in, dis, solutum*) not to be dissolved, firm, stable, bind-ing—*Qair-mukhallil lá-hall yá muntanā'ut-infikāk, mazbūt, mustaqill yá pā-dār, zābit yá qābiz*—Agalanā anpighalāu agalanīya wá adravya, drīh wá vajraprāy, sthāyī wá ātāl, avāśyamantavya wá avāśyamānīya. [sakai<sup>h</sup>.

**IN-DIS-SÖLY A-BLE**, *a.* not to be dissolved—*An-galā'ū<sup>h</sup>, an-pighalā'ū<sup>h</sup>*. *jo na gal yá pighal*  
**IN-DIS-SO-LU-BHĪ-TY**, **IN-DIS-SO-LU-BLE-NESS**, *n.* the quality of being indissoluble—*'Adam-i-infikāk, bastagi, ná-gulākhtagi*—Agalaniyatā, adravyatā, abhedyatā, sthāyī-twa, avāśyamantavyatwa.

**IN-DIS-SO-LU-BLY**, *ad.* so as not to be dissolved—*Sakhtī se, bastagi se, ná-shikustagi se, ná-gulākhtagi se*—Agalaniyatā se, adravyatā se, abhedyatā se, sthāyī-twa se, avāśya-manantavyatwa se.

**IN-DIS-TINCT'**, *a.* (L. *in, di, stinguo*) not plainly marked, confused, obscure—*Ná-sáf, ná-marbūt yá abtar, mazab-zab*—Aspashit avyakt wá aprakāś, qarīar wá vyast, gurh wá asphut. [zab—Garbarābat wá aspash'atwa, anishchay.

**IN-DIS-TINCT-NESS**, *n.* confusion, uncertainty—*Abtari yá ná-marbūt, be-nabūt yá tazab-*

**IN-DIS-TINCT'LY**, *ad.* confusedly, obscurely—*Abtari ná-marbūt yá ná-safū se, tazab-zab se*—Garbarībat wá aspashitatā se, gurhātā wá avyaktatwa se.

**IN-DIS-TINCT-NESS**, *n.* confusion, obscurity—*Ná-marbūt khālī abtari yá ná-safū, tazab-zab*—Garbarībat vyastatā wá abhinmatī, aprakāśitwa aspashitatā gurhātā wá avyaktatā.

**IN-DIS-TIN'GUISH A-BLE**, *a.* that cannot be distinguished or separated—*Qair-mutamāyaz, muntanā'ut-judāi, ná-mumkinu-t-furq, qair-i-qābīl-i 'intigāz*—Alakshya, avibhava-nīya, aparichchedaniya.

**IN-DIS-TŪRBANCE**, *n.* (L. *in, dis, turba*) freedom from disturbance, calmness—*'Adam-i-hangāmā, āsūdagi yá āsūsh*—Avyastatā wá kalobhābhūy, sānti.

**IN-DITCH'**, *v.* (S. *in, dic*) to bury in a ditch—*Khāi mēn gāru<sup>h</sup>*.

**IN-DITE'**, *v.* (L. *in, dictum*) to compose, to write, to dictate what is to be written—*Banānā<sup>h</sup>, likhnā<sup>h</sup>, jo likhnā ho usko kahte jānā<sup>h</sup>*.

**IN-DIT'ER**, *n.* one who indites—*Banānew<sup>h</sup>, likhnew<sup>h</sup>, jo likhnā ho usko kahte jāne w<sup>h</sup>*.

**IN-DI-VID'A-BLE**, *a.* (L. *in, divido*) that cannot be divided—*Qair-mumkinu-t-taqsim, qair-tafriq-pazir*—Avibhāgya, anāśaniya.

**IN-DI-VID'ED**, *a.* not divided—*Qair-taqsim, qair-marqūm*—Avibhakt, avibhājīt.

**IN-DI-VID'U-AL**, *a.* single, one, separate from others : *n.* a single person or thing—*Furd yá murfad, wāhid, aurōñ se judā ; n. shakhs yá tun-i-tanhā, koi wāhid shai*—Kewal wá ekāki, ek, aurōñ se bhinnā wā alag ; *n.* vyakti wá ek jan, koi ek vastu.

IN-DI-VĪD-U-ĀL'-I-TY, *n.* separate existence—*Fardiyat, wahdiyāt, yaktyāt, wahdat, ahādīyat, tanhāt*—*Ekād, aikya, vyaktitā, avibhaktatā.* [alag alag.]

IN-DI-VĪD-U-ĀL'-LY, *ad.* separately—*Fardan, fard-fard, judā-judā*—*Ek ek, prithak,*

IN-DI-VĪD-U-ĀT'E, *v.* to distinguish from others, to make single; *a.* undivided—*Auroṇ se judā k., fard yā wahid k. : a. gair-taqsim, gair-maqsim*—*Auroṇ se prithak k., nyūrā alag wā ekāki k. : a. avibhakt.*

IN-DI-VĪD-U-Ā'TION, *n.* act of making single—*Fard yā wahid k.*—*Ekāki k., ek k.*

IN-DI-VĪS'-I-BLE, *a.* that cannot be divided—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim*—*Avibhājya, ananāniya.*

IN-DI-VĪS'-I-BIL'-I-TY, IN-DI-VĪS'-I-BLE-NESS, *n.* the state or quality of being indivisible—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim, 'adam-i-tajazzī*—*Avibhājyatā, ananāniyatā.*

IN-DI-VĪS'-I-BLY, *ad.* so as not to be divided—*'Adam-i-tajazzi se, gair-tafriq-pazīr se, maqsim na hone ke taur se*—*Avibhājyatā se, vibhakt na hone ke prakār se.*

IN-DŪC'-I-BLE, *a.* (L. *in, doceo*) unteachable, not capable of being taught—*Gair-islāh-pazīr, nā-tarbiyat-pazīr*—*Asikshaniya, asikshya wā asikshāsīl.*

IN-DŪC'-ILE, *a.* unteachable, unteachable—*Gair-islāh-pazīr yā nā-tarbiyat-pazīr, be-zabt yā nā-zabt-pazīr*—*Asikshaniya, dūshāsiya wā adamya.*

IN-DŪC'-IL'-I-TY, *n.* unteachableness—*Gair-islāh-pazīr, nā-tarbiyat-pāziri, nā-ta'lim-giri*—*Asikshaniyatā, asikshāsīlatā.* [Turbiyat k., ta'lim k.—*Sikshā k. wā d., sikhānā.*

IN-DŪC'TRI-NATE, *v.* (L. *in, docetum*) to instruct, to tincture with any opinion—

IN-DŪC'TRI-NĀ'TION, *n.* instruction, information—*Ta'lim yā turbiyat, khabar yā agāhā*—*Sikshā wā upadēś, samāchār.*

IN-DŪ-LENT, *a.* (L. *in, doleo*) lazy, listless—*Sust kāhil majhūl yā ārām-talab, be-khabar yā gūfīl*—*Dhīlī āskati ālasi wā avyavāsiyi, asivadhān.*

IN-DŪ-LENCE, IN-DŪ-LEN-CE, *n.* laziness—*Sustī, kāhili, majhūli*—*Ālas wā ālasya, dhīlāī wā dhīl, vyavāsiyadwesh, āskat.*

IN-DŪ-LENT-LY, *ad.* lazily, listlessly—*Sustī kāhili yā ārām-talabī se, be-khabarī yā gūfālī se*—*Ālas wā ālasya se, asivadhānī wā āskat se.*

IN-DŪM'-I-TA-BLE, *a.* (L. *in, domo*) that cannot be subdued, untamable—*Gair-mag-lūb, nā-zabt-pazīr yā munānu'w-zabt*—*Aparijeya, adamya wā adamaniya.*

IN-DŪRSE'. See ENDORSE. [Khāl, khārī<sup>b</sup>.]

IN-DRAUGHT, IN'DRĀFT, *n.* (L. *in, drugan*) an opening from the sea into the land—

IN-DRENCH', *v.* (S. *in, drenchen*) to overwhelm with water, to drown, to soak—*Dubonā dūbonā yā dūbānā<sup>b</sup>, hōnā yā bornā<sup>b</sup>, bhigonā bhigānā yā bhijānā<sup>b</sup>.*

IN-DŪB'-I-TA-BLE, *a.* (L. *in, dubito*) not to be doubted, unquestionable—*Be-shakk yā be-shubha, lā-kalam yā bilā-ī-tirāz*—*Asandigh wā nihsandeh, asānsaya wā sunīchit.* [sandeh wā asānsaya, sunīchit.]

IN-DŪB'-IOUS, *a.* not doubtful, certain—*Be-shakk yā be-shubha, yaqīnī yā tahqīq*—*Nih-*

IN-DŪB'-I-TA-BLY, *ad.* undoubtedly—*Be-shakk, yaqīnan*—*Nihsandeh, binā sānsaya.*

IN-DŪC'E', *v.* (L. *in, duco*) to lead, to persuade, to prevail upon, to influence—*Khinch-nā klichānā yā lānā<sup>b</sup>, māl k. yā turgīb d., tahrīk d., tahrīs d.*—*Chalānā, ukṣānā mānānā wā jhukānā, pravartā wā pravartit k., prerānā k. wā karan dikhākar utsuk k.*

IN-DŪC'EMENT, *n.* any thing that induces—*Turgīb, tahrīk, tahrīs, bā'is, muharrik*—*Prarochan, pralobhan, lobh, lālch, prerānā, hetu.* [jhukāne w., pravartak.]

IN-DŪC'ER, *n.* one who induces—*Turgīb tahrīk yā tahrīs dene w., lāne w<sup>b</sup>.*—*Manāne w.,*

IN-DŪC'IBLE, *a.* that may be induced—*Turgīb-pazīr, jisko lā-sakē<sup>b</sup>*—*Prarochaniya, pralobhaniya.*

IN-DŪCT', *v.* to bring in, to introduce, to put in possession of a benefice—*Andar lānā yā dākhil k., nazr-i-ainma par qābīz k., girje ki anlāk k. wā mālīk k. yā girje ki anlāk ke sūbh padrī k. 'uhde denā*—*Bhitar lānā, pravāsh k. wā bharti k., vrit-tivīshṭadharmmapad par niyukt k. wā vrittivīshṭadharmmapad kā adhikār denā.*

IN-DŪC'TION, *n.* introduction, admission to a benefice, a mode of reasoning from particulars to generals—*Dākhil, nazr-i-ainma yā nī dīnī ma'āsh yā 'uhde par muqarrarī, istiqrāa yā istiqrā*—*Praveśan, vrittivīshṭadharmmapad par niyukti, parikshayāsiddhāntasthāpan arthāt parikshā se siddhānt kā sthāpan.*

IN-DŪC'TIVE, *a.* proceeding by induction—*Istiqrāī*—*Parikshayāsiddhāntasthāpanayukt, parikshā se siddhāntasthāpan ke anugam.*

IN-DŪC'TIVE-LY, *ad.* by induction, by inference—*Istiqrāa yā istiqrā se, istidlāl yā natīja se*—*Parikshā se siddhāntasthāpan ke anusār, nigaman wā tarkāsiddhānt se.*

IN-DŪC'TOR, *n.* one who inducts—*Dākhil k. w., nazr-i-ainma yā dīnī 'uhde par muqarrar k. w., kisi ke liye nazr-i-ainma yā dīnī ma'āsh muqarrar k. w.*—*Pravāsh k. w., vrit-tivīshṭadharmmapad par niyukt k. w.* [Sampāna wā yukt k., kaprī pahānā.]

IN-DŪE', *v.* (L. *induo*) to invest, to clothe—*Bakhshnā, mulabbas yā malbās k.*—

IN-DŪE'MENT, *n.* investment, endowment—*Lībās yā poshāk, waqf yā jāedūd-bakhshi*—*Vāstra wā paridhān, devaswadān wā devaswā.*

IN-DŪLGE', *v.* (L. *indulgeo*) to encourage by compliance, to gratify, to humour—

*Khātir rakhnā yā ziyāda k.*, *khush k.*, *rī'āyat k.* *marzī rakhnū yā nāz-bardāri k.*—Anugrah k. wā barhānā, santusht k., man rakhnā.

IN-DŪ'GENQ, IN-DŪ'GEN-QY, *n.* foudness, forbearance, compliance, gratification, permission, a favour granted—*Shauq, sabr yā shafaqat, razū-mandī, nāz-bardāri khātir-dāri yā dāl-dāri, ijāzat, 'ināyat marhamat yā bakhshish*—Pyār wā dulār, kshamā, anurodh, adam anigrah wā anishedh, anumati wā anujā, prasād wā upakār.

[*mīhr-bān*—Anurodhī, kshamāwān, kripālū.  
IN-DŪ'GENT, *a.* compliant, mild, kind—*Nāz-bardār, mulūm, shafiq, rahīm, karīm yā*  
IN-DŪ'GENT-LY, *ad.* with indulgence—*Shafaqat se, mīhr-bānī se, nāz-bardāri se, khātir-dāri se*—Kripā se, anugrah karke, anurodh se.

IN-DŪ'GER, *n.* one who indulges—*Khātir rakhne w.*, *ziyāda k. w.*, *khush k. w.*, *nāz-bardāri k. w.*—Anugrah k. w., barhāne w., santusht k. w., man rakhne w.

IN'DU-RATE, *v.* (*L. in, duro*) to make or grow hard; *a.* hard, impenitent, obdurate—*Sakht k. yī h.*; *a. sakht, nā-pashemān nā-tūh nā-mustagfir gair-mutuassif yā be-tarba, sang-dil yā nā-tars*—Kāpī k. wā h.: *a. kāpī wā kathōr, paschātāpahn wā kathina-chitta, nishthur wā ananutāpāsīl.*

IN-DU-RĀ'TION, *n.* the act of hardening—*Sakhtī*—Karāi, patharāhāt, kathoratā.

IN'DUS-TRY, *n.* (*L. industria*) diligence—*Mihnat, mashaqqat*—Sram wā parisram.

IN-DUS'TRI-OUS, *a.* diligent, laborious—*Mihnatī, mashaqqatī*—Parisramī, udyogi wā vyavasāyī.

IN-DUS'TRI-OUS-LY, *ad.* diligently, laboriously—*Mihnat se, mashaqqat se*—Parisram se, [udyog wā vyavasāya se.

IN'DWELL-ER, *n.* (*in, dwell*) an inhabitant—*Bāshinda yā bāshanda*—Nivāsi.

IN'DWELL-ING, *a.* dwelling within—*Andar rahne w.*—Bhitar rahne w.

IN-É-BRI-ATE, *v.* (*L. in, eōrius*) to make drunk, to intoxicate—*Sar-mast k.*, *mad-hosh k. yā h.*—Matwāī k., madonmatta k. wā h. [matatwa, madonmattatā.

IN-É-BRI-ATION, *n.* drunkenness, intoxication—*Sar-mastī, mad-hoshi*—Matwāījan wā

IN-ÉD-I-TED, *a.* (*L. in, e, do*) unpublished—*Gair-'ālam-nashr kiyā huā*—Aprakāshit, aprachārit.

IN-ÉFFA-BLE, *a.* (*L. in, ex, firi*) unspeakable, unutterable, not to be expressed—*Nā-guftani, gair-mutalāffuz, be-bayān*—Avaktavya, akathaniya, avachaniya wā avāchya. [avaktavyatā se, akathaniyatāpurvak.

IN-ÉFFA-BLY, *ad.* unspeakably—*Be-bayānī se, nā-guftanī taur se*—Avāchyātā se,

IN-ÉF-FÉCT-IVE, *a.* (*L. in, ex, factum*) not effective, producing no effect, useless—*Nā-kār-gar yā gair-musirr, be-asar be-tāsir yā gair-mutawssir, lā-hāsīl*—Prabhāvahin wā aksham, aphalotpādak wā nishphal. vyarth wā nirarthak. [thak.

IN-ÉF-FÉCT-IVE-LY, *ad.* without effect—*Lā-hāsīl, be-fāida*—Nishphal, vyarth wā nirar-

IN-ÉF-FÉC-TU-AL, *a.* not able to produce effect—*Nā-kār-gar, gair-musirr, gair-kāfi, be-tāsir, be-asar, lā-hāsīl*—Aphalajanak, aprahal, phalahin, vyarthī, nishphal.

IN-ÉF-FÉC-TU-AL-LY, *ad.* without effect—*'Adam-i-tāsir se, lā-hāsīl, be-asarī se, hātīl, be-fāida*—Vrithā, nishphal, vyarth. [himatā, nishphalatā.

IN-ÉF-FÉC-TU-AL-NESS, *n.* want of effect—*'Adam-i-tāsir yā be-asarī, be-hāsīl*—Prabhāva-

IN-ÉF-FI-CA-QY, *n.* want of power or effect—*'Adam-i-tāqut, 'adam-i-tāsir, be-asarī, be-hāsīl*—Asakti wā prabhāvahinata, nishphalatī.

IN-ÉF-FI-CA-QIONS, *a.* unable to effect—*Nā-kār-gar, gair-musirr, gair-kāfi, be-tāsir, be-fāida, lā-hāsīl*—Nishprabhāv, aphalawān, aksham, aprahal.

IN-ÉF-FI-CA-QIOUS-NESS, *n.* want of efficacy—*'Adam-i-tāsir, be-hāsīl*—Prabhāvahinata, nishprabhāvatwa, nishphalatī, akshamatī, asāmarthya.

IN-ÉF-FI-ÇIENT, *a.* not efficient, not active—*Nā-muassir yī nā-kār-gar, majhūl yā sust*—Apārak aksham ayogya asādhak wā akāryyakāri, dhīlā wā ālasi.

IN-ÉF-FI-ÇIEN-QY, *n.* want of power, inactivity—*'Adam-i-tāqut yā nā-quwwat-i-asar, kāhili yā sust*—Akshamatā aprakatatwa wā asāmarthya, dhīl wā ālasya.

IN-ÉLE-GANT, *a.* (*L. in, e, lego*) not elegant—*Nā-mā'qulī, be-lutf, bad-ustūb, nā-shusta, be-raunaq, nā-zeb, bad-numāi, gair-fasih, be-āb o tāb*—Asundar, asish, asōbhīt, avinīt, kurūp, kudaul, alaṅkārasūnya.

IN-ÉLE-GANQE, *n.* want of elegance—*Nā-mā'qulī, be-lutfī, bad-ustūbī, nā-shustagī, be-raunaqī, nā-zebāi, bad-numāi, bad-daulī*—Asundarya, asōbhā, alāvanya, kurūpatī.

IN-ÉLE-GANT-LY, *ad.* not elegantly—*Nā-mā'qulī se, be-lutfī se, bad-ustūbī se, nā-shustagī se, be-raunaqī se, nā-zebāi se, bad-numāi se*—Asaundaryya se, usōbhā se, alāvanya se, kurūpatī se.

IN-ÉL-I-GI-BLE, *a.* (*L. in, e, lego*) that cannot be chosen—*Nā-qābil-i-pasand, nā-lāiq*—Avaraniya arthāt jo chun liye jāne wā chhānt liye jāne ke yogya na ho, ayogya.

IN-ÉL-O-QUENT, *a.* (*L. in, e, loquor*) not eloquent, not persuasive, not fluent—*Gair-fasih nā-shirīn-zabān nā-khush-guftār yā nā-shirīn-kalām, nā-muassir yā nā-targībī, nā-tassan yā nā-zabān-āwar*—Asadvaktā, aprarochohak apravrittījanak wā avnāśakarak, avākpātu. [na sakeñ, gair-maglūb—jis se bhāg na sakeñ, adamyā.

IN-E-LŪ-DI-BLE, *a.* (*L. in, e, ludo*) that cannot be eluded or defeated—*Jis se bach*

- IN-ÉPT**, *a.* (L. *in, apto*) unfit, useless—*Ná-munásib yá ná-láiq, ná-kára yá be-fáida*—Ayogya wá annuht, vyarth wá nirarthak. [yuktatá.]
- IN-ÉPTITUDE**, **IN-ÉPTNESS**, *n.* unfitness—*Ná-munásabat, ná-liyáqat*—Ayogya, anupa-
- IN-ÉPTLY**, *ad.* unfitly, uselessly—*Ná-munásabat se yá ná-liyáqat se, be-fáida yá lá-hánil se*—Ayogyatá se, vyarth.
- IN-ÉQUAL**, *a.* (L. *in, æquus*) not equal—*Ná-barábar, ná-hamwár*—Asam, asamán.
- IN-ÉQUALITY**, *n.* want of equality, unevenness, difference, diversity, inadequacy—*Ná-barábari, ná-hamwári, jarq yá tofáwut, ná-muwáfaqat, ná-qábilíyat*—Asamánatá, asamátá, bhed, asádrísyá wá bhinnatá, ayogyatá wá akshamatá. [adhármik.]
- IN-ÉQUITABLE**, *a.* not equitable, unjust—*Ná-'ádl, ná-munsif yá ná-rást*—Anyáyi,
- IN-ÉRRABLE**, *a.* (L. *in, error*) exempt from error, infallible—*Ná-khatá hukm-andáz yá ná-galat-pazir, a-chúh*—Abhramádhin, abhrántisil wá nirbhúl.
- IN-ÉRRABLELY**, **IN-ÉRRABLENESS**, *n.* exemption from error—*Ná-galat-paziri, be-khatá*—Abhramádhinatá, abhrántisilatá wá abhrinti.
- IN-ÉRRINGLY**, *ad.* without error—*Be-gair galatí ke, bilá-khatá*—Biná bhúl, biná chúh.
- IN-ÉRT**, *a.* (L. *in, ars*) dull, sluggish, motionless, unable to move of itself—*Shuk, majhul yá káhil, be-harakat, gair-mutaharrik*—Mand, álasá wá álasyañil, gatihin, achal wá jar. [álas áskat wá álasya se.]
- IN-ÉRTLY**, *ad.* dully, sluggishly—*Susti se, káhilí yá majhulí se*—Dhil wá mandatá se,
- IN-ÉRTNESS**, *n.* state or quality of being inert—*Susti, káhilí, be-harakatí, majhulí*—Dhil, mandatá, álasya, álas, áskat, gatihinatá, jaratá.
- IN-ÉSCATE**, *v.* (L. *in, escio*) to allure—*Lubhána* <sup>h</sup>.
- IN-ES-CATION**, *n.* the act of alluring—*Lubhána* <sup>h</sup>, lobháw yá lubháw <sup>h</sup>.
- IN-ÉSTIMABLE**, *a.* (L. *in, æstimo*) that cannot be valued, above all price—*Be-bahá, be-qimat yá 'aziz-tariñ*—Amúlya, annul wá atyuttam.
- IN-ÉSTIMABLY**, *ad.* above all price—*Be-qimati se, be-bahá*—Amúlyariip se, annul.
- IN-ÉVIDENT**, *a.* (L. *in, e, video*) obscure—*Muglag, ná-áshkára yá ná-áshkóra, poshida*—Gúph, aspasht. [zuh—Gúphatá, anisachay.]
- IN-ÉVIDENCE**, *n.* obscurity, uncertainty—*Igláq yá poshídugí, gair-mugarrari yá tazab-*
- IN-ÉVITABLE**, *a.* (L. *in, e, rito*) that cannot be avoided, not to be escaped—*Bar-haq mugarrar qat'an char-ná-char yá khráh-ma-khráh, ná-qazir lá-budd yá gair-munkinu-l-firár*—Apariharaniya avaraniya wá avarjaniya, avayabhavaniya wá avayabhavitavya.
- IN-ÉVITABLY**, **IN-ÉVITABLYNESS**, *n.* impossibility to be avoided, certainty—*Khráh-ma-khráh ná-qaziri yá gair-munkinu-l-firári, mugarrar tahagguq yá tá'áiyun*—Apariharaniyatá anatikramaniyatá aparihariyatá anivaryatá wá nivaranaśakyatá, nichay. [budd—Avasya, dhruv.]
- IN-ÉVITABLY**, *ad.* so as not to be escaped—*Khráh-ma-khráh, qat'an, char-ná-char, lá-*
- IN-EX-CUSABLE**, *a.* (L. *in, ex, cause*) not to be excused or justified—*Gair-ma'zúr, ná-'uzr-pazir, gair-muta'azzir, gair-munkinu-l-'afú*—Akshamaniya, amárjaniya, nirutar.
- IN-EX-CUSABLY**, **IN-EX-CUSABLENESS**, *n.* the state or quality of being inexcusable—*Gair-ma'zúri, ná-'uzr-paziri, gair-muta'azziri, gair-munkinu-l-'afú*—Akshamaniyatá, amárjaniyatá, nirutaratwa. [shamaniyatá se, nirutaratwa se.]
- IN-EX-CUSABLY**, *ad.* so as not to be excused—*Gair-ma'zúri se, ná-'uzr-paziri se*—Ak-
- IN-EX-CUTION**, *n.* (L. *in, ex, secutum*) neglect of execution, non-performance—*'Adam-i-kár-ravái, ná-ijrá*—Asádhán, amanushthán wá avidhán.
- IN-EX-HALED**, *a.* (L. *in, ex, hulo*) not to be exhaled or evaporated—*Ná-munkinu-l-su'úd, lukhár ho-jáne ke ná-qábil*—Váshp wá bháph ke ákúr men urjáne ke ayogya, bháph na honhár.
- IN-EX-HAUSTED**, *a.* (L. *in, ex, haustum*) not exhausted, not emptied—*Be-kháli yá gair kháli, gair-tíh*—Chhúnehhá-náhin akshín wá avayit, asúnya.
- IN-EX-HAUSTIBLE**, **IN-EX-HAUSTIVE**, *a.* not to be exhausted—*Kháli hone ke ná-láiq, lá-zawál, be-hadd, gair-sarf, be-niháyat*—Áśkyakshay, akshayaniya, súnnya hone ke ayogya, jo chuk ná jáy, apel, anant, atút.
- IN-EX-ISTENT**, *a.* (L. *in, ex, sisto*) not having being, not existing—*Ná-maujud yá ná-paidá, nest gair-maujud yá ná-búl*—Avidyamín, avartamán. [tá, avartamánatá.]
- IN-EX-ISTENCE**, *n.* want of being—*Nestí, 'adam, ma'dimí*—Abháy, anasti, avidyamána-
- IN-EX-ORABLE**, *a.* (L. *in, ex, oro*) not to be moved by entreaty, unyielding—*Gair-'uzr-pazir yá gair-'uzr-shanawá, sang-dil be-tars yá saht*—Asántwaniya wá anárádhaniya, kathinahriday kathorachitta wá nirday.
- IN-EX-ORABLY**, **IN-EX-ORABLYNESS**, *n.* the state or quality of being inexorable—*Gair-'uzr-paziri, gair-'uzr-shanawái, sang-dili, sahtí*—Asántwaniyatwa, anárádhaniyatá, nirdayatá.
- IN-EX-ORABLY**, *ad.* in an inexorable manner—*Gair-'uzr-paziri se, sang-dili se, sahtí se*—Asántwaniyatwa anárádhaniyatá kathoratá wá nishthuratá se. [apratyáśú.]
- IN-EX-PECTATION**, *n.* (L. *in, ex, specto*) want of expectation—*Ná-ummedi*—Anáś,

- IN-EX-PÉ-DI-ENT**, *a.* (L. *in, ex, pes*) not expedient, unfit, improper, unsuitable—*Be-maṇḡa' yá ná-shústa, ná-táiy, be-já, ná-munásib yá ná-munáfiq*—Akartavya anupayogí wá anupakarak, ayogya, anuchit, anupayukt.
- IN-EX-PÉ-DI-ENCE**, **IN-EX-PÉ-DI-EN-CY**, *n.* want of fitness unsuitableness, inconvenience—*Ná-hiyáyat yá ná-munásubat, ná-munásabát, qabáhat yá ná-hamwári*—Ayogyatá, ayuktatá wá anupayuktatá, anupayogitá.
- IN-EX-PÉ-RI-ENCE**, *n.* (L. *in, experior*) want of experimental knowledge—*Ná-áz-múda-kár, ná-tujriba-kári*—Avyavaharajñatá, apakwabuddhitwa, ananubhúti, aparipák, abahudarsán. [vaharajña, aparipakwabuddhi, abahudarsí.
- IN-EX-PÉ-RI-ENCED**, *a.* not experienced—*Ná-áz-múda-kár, ná-tujriba-kár. khám*—Avyá-  
**IN-EX-PÉ-RI-ENT**, *a.* not expert, unskilful—*Qair-máhir, ná-wáqif yá be-hunar*—Adaksh wá achatur, anupm avijña wá apatú.
- IN-ÉX-TI-A-BLE**, *a.* (L. *in, ex, pius*) admitting no atonement, not to be appeased—*Ná-kaffíra-pazír be-afú ná-takfír-pazír yá be-magfírat, amít*<sup>h</sup>—Práyaśchittayogya aprayaschetya wá amochaniya, akshamaniya wá anúrijjaniya.
- IN-ÉX-TI-A-BLY**, *ad.* in an inexpressible manner—*Ná-kaffíra-pazírí se, be-magfíratí se, ná-takfír-pazírí se*—Práyaśchittayogyatá se, amochaniyatwa se, aisi riti se jismeñ práyaśchitta na ho sakai.
- IN-ÉX-PLI-CA-BLE**, *a.* (L. *in, ex, pliro*) that cannot be explained—*Lá-bayán, qair-qábilu-l-bayán, qasíru l-bayán, lá-hall*—Atyákhya, avivaraníya, avaraniya.
- IN-ÉX-PLI-CA-BLY**, *ad.* so as not to be explained—*Qair-qábilu-l-bayáni se, lá-bayáni se*—Avivaraníyaprakár se, avaraniyariti se.
- IN-EX-PLÓ-RA-BLE**, *a.* (L. *in, ex, ploro*) that cannot be explored or discovered—*Ná-qábil-i-tajassus, munánu-ut-tajassus, ná-durgáftani*—Jisko qhúñh na sakaiñ, anirupaniya, apreksaniya.
- IN-EX-PRÉSS-I-BLE**, *a.* (L. *in, ex, pressum*) that cannot be expressed, unutterable—*Ná-guftani, be-bayán yá ná-mumkinu-l-izhár*—Avaktavya wá anirvachaniya, akathaniya wá amuchháriya. [kár se, akathaniyariti se.
- IN-EX-PRÉSS-I-BLY**, *ad.* unutterably—*Be-bayáni se, ná-guftani taur se*—Avaktavyapra-
- IN-EX-PRÉSS-IVE**, *a.* not expressive, ineffable—*Qair-má-ut-namú ná-dál ná-pur-matlab yá záhír na k. w. ná-guftani*—Niruddesák apúrñáth wá asuchak, anirvachaniya.
- IN-EX-PÚG'N-A-BLE**, *a.* (L. *in, ex, pugno*) not to be taken by assault—*Qair-mumkinu-t-tashkír, jisko hantle se na le sakei*—Anákramaníya, durgamya, jisko charhái se na le sakaiñ, ájeiya.
- IN-EX-TÍN'GUISH-A-BLE**, *a.* (L. *in, ex, stingno*) that cannot be extinguished—*Mumtana-ut-iftá, an-bujnú<sup>h</sup>, amít*<sup>h</sup>—Ásumaniya, anirváñiya, jo bujh na sakai.
- IN-ÉX-TRI-CA-BLE**, *a.* (L. *in, ex, trico*) that cannot be extricated or disentangled—*Ná-hall-pazír, pech-dar-pech, pechúla*—Asulajh, jo sulajh na sakai, anuddharaniya, dustar, dustáryya, anuddháryya.
- IN-ÉX-TRI-CA-BLE-NESS**, *n.* the state or quality of being inextricable—*Ná-hall-pazírí, pech-dar-pechí*—Asuljháw, anuddharaniyatá, dustáryyatá.
- IN-ÉX-TRI-CA-BLY**, *ad.* so as not to be extricated—*Aisi ki sulajh na sake<sup>h</sup>.*
- IN-EYÉ**, *v.* (S. *in, eage*) to inoculate—*Qilam lagáni yá paitwand laganá*—Kalam lagáni, ek per kí dál disre per meñ lagáni.
- IN-FÁL'LI-BLE**, *a.* (L. *in, fallo*) not capable of erring, not liable to fail—*Ná-khatá, hukm-andíz muqarrar be-gulat yá be-khatá*—Abhantiñíl wá abhránt, achúk nirbhúl amogh wá abhramádhín. [tislatí, abhramádhinatí.
- IN-FÁL'LI-BIL-I-TY**, **IN-FÁL'LI-BLE-NESS**, *n.* exemption from error—*Be-khatái*—Abhrán-
- IN-FÁL'LI-BLY**, *ad.* without failure, certainly—*Be-khatái se, yaqínan yá qat'an*—Biná chúk wá biná bhúl, dhruv karke wá nischaya karke.
- IN-FA-MOUS**, *a.* (L. *in, fama*) notoriously bad, odious—*Niháyat kharáb bad-nám ruswá yá sharír, karíh najis yá zabún*—Atidushít kukhyút wá kalañki, ghripárha wá kutsit.
- IN-FA-MOUS-LY**, *ad.* with infamy, shamefully—*Ruswái rú-siyáhi be-ábrúí yá bad-námi se, fazihati yá be-gíratí se*—Durnám apakirtí wá apratishthá se, nirlajjatá wá apayasaskararúp se.
- IN-FA-MY**, *n.* public disgrace, disrepute—*Ruswái rú-siyáhi be-ábrúí yá bad-námi, fazí-hatí*—Apratishthá apakirtí wá apayas, kalañk wá maryyádháni.
- IN-FANT**, *n.* (L. *in, fari*) a young child; *a.* pertaining to infancy, young, tender—*Shír-khóra, tíf; a. tufúliyat yá tífagi ke mutá'alliq, nau-khez, ná-pukhta yá jadíd*—Kahirapáyí, jammatúf larká, sísu; *a.* bilakiya, bál wá abhinav, kachchá wá tarup. [bachpan larkái bályávasthá wá bálávasthá, árambh wá prathamakál.
- IN-FAN-CY**, *n.* the first part of life, beginning—*Tufúliyat yá tífagi, shurú*—Larakpan
- IN-FAN-TILE**, *a.* pertaining to an infant—*Tifána, bachyána*—Bálakasambandhi, síu-sambandhi. [sambandhi, bál wá abhinav, kachchá wá tarup.
- IN-FAN-TINE**, *a.* childish, young, tender—*Tifána, nau-khez, ná-pukhta yá jadíd*—Bála-

- IN-FANT-LIKE, IN-FANT-LY**, *a.* like an infant—*Tiṣṭ yā śhr̥kṛe ke mānind*—*Śiśuvat, bālak ke sadriś.*
- IN-FAN-TI-CIDE**, *n.* the murder of an infant, the murderer of an infant—*Tiṣṭ-kushī yā bachcha-kushi, tiṣṭ-kush yā bachcha-kush*—*Bālahatyā bālahahatyā wā śiśubadh, bālahātāk wā śiśuhantā.*
- IN-FAN-TA**, *n.* (Sp.) a princess of the blood royal in Spain and Portugal—*Spen aur Portugal ke mulkon ki shāh-zādī*—*Spen aur Portugal ke deśon ki rājakumārī.*
- IN-FAN-TY**, *n.* (Sp.) a prince of the blood—*Shāh-zāda*—*Rājakumar, kuṃwar, rājaputra.*
- IN-FAN-TRY**, *n.* (L. *in, fari*?) the foot soldiers of an army—*Paidul, piyāde*—*Padagasainya, pādātikasainya, patti, pādāta, padāti.*
- IN-FAT-U-ATE**, *v.* (L. *in, fatuus*) to make foolish, to deprive of understanding; *a.* affected with folly, stupidified—*Be-wuqūf banāwā, be'aql diwāna shefta yā farefta k.*; *a.* *be-wuqūf, be-shu'ar yā shefta*—*Hatabuddhi wā buddhibhrasht k., hatajnān wā nashtavivek k.*; *a.* *hatabuddhi wā buddhibhrasht, hatajnān.*
- IN-FAT-U-ATION**, *n.* deprivation of reason—*Dicānagi, be-hoshī, sheftagi, fareftagi*—*Buddhilop, jñānalop, buddhinās, mūrhatī.*
- IN-FEAS-I-BLE**, *a.* (L. *in, facio*) that cannot be done, impracticable—*Nā-sāḥṭani, gair-mumkin*—*Akaraṇiya wā asūlhyā, asākya wā asambhāvyā.*
- IN-FEAS-I-BLE-NESS**, *n.* impracticability—*Gair-imkān, be-imkāni, istihāla*—*Akaraṇiyatā, asūlhyatā, asakyatā, asambhāvyatā.*
- IN-FECT**, *v.* (L. *in, factum*) to taint with disease, to corrupt, to pollute—*Sirāyat k., kharab k., biyāṇā*—*Chhūt lagnā wā rogādūshit k., dūshit k., bhrasht k.*
- IN-FECTION**, *n.* communication of disease—*Sirāyat, 'afānat yā 'ufānat, taussur yā ta'afun*—*Sanchāradosh, rogasanchār, sparśa-sanchār, sansargulosh, chhūt.*
- IN-FECTIOUS**, *a.* communicating disease—*Sāri, chhūtīhā*, *sirāyat-gar*—*Rogasanchāri, sparśākramak.* [se, rogasanchār se.]
- IN-FECTIOUS-LY**, *ad.* by infection—*Sirāyat se, chhūt se*—*Sansargadosh se, sanchāradosh*
- IN-FECTIOUS-NESS**, *n.* quality of being infectious—*Sirāyat-garī, chhūtīhā-pan*—*Sparśa-sanchāritwa, sparśākramakatwa.* [sparśākramak.]
- IN-FECTIVE**, *a.* communicating disease—*Sāri, sirāyat-gar, chhūtīhā*—*Rogasanchārak,*
- IN-FECUND**, *a.* (L. *in, fecundus*) unfruitful, barren—*Bāñjh*—*ṡarī*.
- IN-FECUND-ITY**, *n.* unfruitfulness—*Bāñjh-pan*—*usarīh, nā-sangarīh, nā-ābūdī*—*Bandhyatā, nishphalatā wā aphaḥatā.*
- IN-FEL-IC-I-TY**, *n.* (L. *in, felix*) unhappiness, misery, misfortune—*Nā-khushi, taklif, kam-bakhtī yā bad-bakhtī*—*Asukh wā sukhābhāv, dukh dukh wā kleś, durdasā*
- IN-FEOFF**. See **ENFEOFF**. [durbhāgya wā āpad.]
- IN-FER**, *v.* (L. *in, fero*) to deduce, to draw or derive as a fact or consequence—*Nikālūh, tajwiz k. yā natija nikālūh*—*Būjhnā atkalnā tāpnā wā bodh k., nigaman nikālūh wā anumān k.*
- IN-FER-A-BLE, IN-FER-I-BLE**, *a.* deducible—*Muntij, qābil-i-istiḥlāl, tajwiz ke rū se thaharne ke laiq*—*Anumeya, ūhaniya, anumānasādhyā.*
- IN-FER-ENCE**, *n.* deduction, conclusion—*Hāsil yā istiḥlāl, natija*—*Anumān wā anumānasiddhānt, ūhan ū tākasiddhānt wā nigaman.*
- IN-FER-I-OR**, *a.* (L. *infra*) lower in place station or value; *n.* one lower in station—*Nichāh, chhotāh, halkāh, asfal, adnā, dīn, past; n. nichāh, chhotāh*—*Adharasth adhasth adhār wā nichasth, apakriṣht nikriṣht wā adham, avar hīn wā kutsit; n. avarapadasth, hinapadasth, anujivī.*
- IN-FE-RI-OR-I-TY**, *n.* a lower state—*Parotani, kam-tarī, kih-tarī, chhoṭāh, pastī*—*Apakriṣhtatā, nikriṣhtatā, hinatā, nichatwa wā nichāi.*
- IN-FER-NAL**, *a.* pertaining to hell, diabolical—*Jahannamī yī dozakhī, shaitānī*—*Narakiya, narakīya narak narakī pātūliya wā pātūlasambandhi, piśāchi wā rikhsasī.*
- IN-FER-NAL-LY**, *ad.* in an infernal manner—*Jahannamī taur se, dozakhī tariq se, shaitānī taur se*—*Narakīyaprakār se, pātūli rīti se, piśāchi prakār se.*
- IN-FER-TILE**, *a.* (L. *in, fero*) unfruitful—*ṡarīh, bāñjh, aphaḥat, an-phaḥ, shor.*
- IN-FER-TIL-I-TY**, *n.* unfruitfulness—*ṡarīh, bāñjh-pan, aphaḥatā, nā-sangarīh.*
- IN-FEST**, *v.* (L. *in, festus*) to harass, to plague, to disturb, to annoy, to trouble—*Diqq k., izā d., tākht-o-tārāj k. yā khalal dālnā, tāsdi d., taklif d.*—*Satanā, khijhānā, upadrav k., kleś d., pīrā d.* [pīrā vyathā wā dukkh.]
- IN-FES-TATION**, *n.* molestation, annoyance—*Taklif yā izā, tāsdi*—*Upadrav wā kleś,*
- IN-FEU-DATION**, *n.* (L. *in, fides*) the act of putting in possession of a fee or estate—*Kisi zamīn-dārī par kisi ko qābiz k.*—*Kisi bhūmī kā kisi ko adhikārī banānā.*
- IN-FI-DEL**, *n.* (L. *in fides*) an unbeliever, one who rejects all revealed religion; *a.* unbelieving, disbelieving inspiration—*Kāfir, mushrik yā be-dīn; a. kāfir, mushrik*—*Nāstik, aniswaravādī wā dharmmanindak; a. aviśwāsī wā aśiwāsīlī, nāstikavrittī wā devanindak.*
- IN-FI-DEN-L-ITY**, *n.* unbelief, unfaithfulness—*Be-ṡtiqādī be-dīnī kufr shirk yā inkār-i-*

*mazhab, bad-diyānati be-imāni be-wafāi yā dagā-bāsi*—Aviswās asāradhā dharmma-nindā wā nāstikātī, bhaktihinatā bhaktibhaṅg wā viśwāsaghāt.

IN'FI-NITE, *a.* (L. *in, finis*) boundless, unlimited, immense—*Be-hadd, be-pāyān, be-intihā yā be-andāza*—Asinā wā asimak, anant niravadhi wā atyant, amit.

IN'FI-NITE-LY, *ad.* without limits, immensely—*Be-hadd yā be-pāyān, be-intihā yā be-andāza*—Anantarūp se, atyant wā amitarūp se.

IN'FI-NITE-NESS, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, lā-intihāi be-andāzagi yā be-nihāyati*—Anantata asimatwa wā avadhihinatā, amitatā wā aparimitatī.

IN-FIN-I TĒS'I-MAL, *a.* infinitely divided—*Be-intihā māyām. be-hadd chhotā*—Ananta-  
IN-FIN'I-TIVE, *a.* applied to that mood of the verb which affirms without limiting to number or person—*Masdar*—Bhāvavāchakanīyam, kriyā kā sādharan rūp.

IN-FIN'I-TUDE, *n.* boundless number—*Be-shumārī*—Asaṅkhyatwa.

IN-FIN'I-TY, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, be-intihāi be-andāza-gi yā be-nihāyati*—Amitatā asimatwa wā avadhihinatā, anantatā wā atyantatā.

IN FIRM', *a.* (L. *in, firmus*) weak, feeble—*Kam-zor, nā-tawān naqlī yā nā-quwat*—Nirbal, āsakt śīlil wā asamarthī. —[Chikitsālay, chikitsāśālā, rogisālā, ārogyasālā.

IN-FIRM'A-RY, *n.* an hospital for the sick—*Bimār-khana, dāru-sh-shifā yā shifā-khāna*

IN-FIRM'I-TY, *n.* weakness, disease, failing—*Zu'f kam-zorī naqāhat yā nā-tawāni, marz maraz yā āzār, mays yā 'aib*—Nirbalatā śīlilatā kshinatī wā āsakti, rog wā vyādhi, swābhāvikadosh dosh wā chhidra. [śīlilatā, āsakti wā balāhīnatā.

IN-FIRM'NESS, *n.* weakness, feebleness—*Zu'f, nā-tawāni yā kam-zorī*—Nirbalatā wā  
IN-FIX', *v.* (L. *in, fixum*) to fix in, to fasten, to implant—*Ġarnā<sup>h</sup>, bāndhnā<sup>h</sup>, lagānā yā dālnā<sup>h</sup>.*

IN-FLAME', *v.* (L. *in, flamma*) to set on fire, to kindle, to excite, to grow hot—*Ag-lagā-nā yā jalānā<sup>h</sup>, phūṭknā yā sulgīn<sup>h</sup>, aksanā uskānā ubhārānā yā barhānā<sup>h</sup>, tapnā yā*

IN-FLAM'ER, *n.* one that inflames—*Sozandā, ātash-zan, muhriq*—Dāhak. [tantamānā<sup>h</sup>.

IN-FLAMMA-BLE, *a.* easily set on fire—*Mumkinu-l-ithirāy, jalan-hār<sup>h</sup>, jalan-jog<sup>h</sup>, sokhtan<sup>h</sup>*—Dāhiya, dahanīya, jwalanīya, dahanāsīl.

IN-FLAM-MA BIL'I-TY, IN-FLAM-MA-BLE-NESS, *n.* the quality of easily catching fire—*Imkānu-l-ithirāy*—Dāhiyatī, dahanīyatā, jwalanāsīlatī.

IN-FLAM MĀ'TION, *n.* the act of inflaming, the state of being on flame, a hot swelling—*Ātash-zanī, ithirāy yā iltihāb, badan meñ kahiñ khūñ ke jamne se āmās aur dard*—Jwalan wā dahan. dāh tap wī jwālā, deh meñ kahiñ rakt ke vikār se phulāwat wā sojan. [dāhajanak.

IN-FLAM-MA-TO-RY, *a.* tending to inflame—*Sozān, sozandā, muhriq*—Dāhak, tāpak.

IN-FLATE', *v.* (L. *in, flatum*) to swell with wind, to puff up, to elate—*Hawā se phulānā, tārīf yā gurūr se phulānā, magrūr k.*—Vāt se phulnā, prāsūnā wī alān-kār se phulnā, ghamañdī k. [swasapūran, phūṭkāv, phulīw.

IN-FLA' TION, *n.* the act of inflating—*Intifākh, nafkh, dam-dih, phulāwa<sup>h</sup>*—Vātapūran,

IN-FLECT', *v.* (L. *in, flecto*) to bend, to modulate, to vary the terminations—*Jhukā-nā<sup>h</sup>, āwāz badalnā, gurdānnī yā tārīf k.*—Nawāwī nihurānā wī terhā k., swarabhed wā swaraparivartan k., śabdārūp sādhanā wī vibhakti k.

IN-FLECTION, *n.* the act of bending, modulation, variation of terminations—*Jhukāw<sup>h</sup>, naqma margūl yā narā, gurdān yā tārīf*—Nawāw wā nihurāw, swarabhed swaraparivartan wā tāl, śabdārūpasādhan wā vibhaktikāryya.

IN-FLECTIVE, *a.* having the power of bending—*Jhukā sakne w<sup>h</sup>, terhā kar sakne w<sup>h</sup>.*

IN-FLEXED', *a.* bent, turned—*Jhukāyā huā<sup>h</sup>, pherā huā yā terhā kiya huā<sup>h</sup>.*

IN-FLEX'I-BLE, *a.* not to be bent, firm—*Terhā-nā-hone-lāiq yā jhukne-ke-gābil-nahtī, sakht yā nā-mulāim*—Nā-nawānhār nā-jhukanhār wā anamanīya, kathin kathor wā drīkh.

IN-FLEX-I-BIL'I-TY, *n.* the quality of being inflexible, firmness, obstinacy—*Jhukne kī nā-gībīlīyat, sakhtī yā karakhtagi, huth<sup>h</sup>*—Anamanīyatā wā jhukne kī ayogratā, kathīnatā kathoratī wā drīkhtā, magrāī wī āgrah.

IN-FLEX'I-BLY, *ad.* with firmness, inexorably—*Sakhtī yā karakhtagi se, nā-'uzr-pazīrī yā sang-dīlī se*—Anamanīyatā se wī nī jhukīw se, kathoratā kathīnatā wā drīkhtā se.

IN-FLICT', *v.* (L. *in, flictum*) to lay on, to apply, to impose as a punishment—*Dālnā<sup>h</sup>, lagānā<sup>h</sup>, denā yā karṇā<sup>h</sup>.*

IN-FLICT'ER, *n.* one who inflicts—*Dālne w<sup>h</sup>, lagāne w<sup>h</sup>, denē w. yā karne w<sup>h</sup>.*

IN-FLIC'TION, *n.* act of inflicting, punishment—*Dilāw pahūnchāw yā lagāw<sup>h</sup>, sāsā yā gosh-mālī*—Prayog wā vidhān, daṇḍ. [de-sakne w<sup>h</sup>.

IN-FLIC'TIVE, *a.* a tending or able to inflict—*Lagāne w. yā lagā-sakne w<sup>h</sup>, denē w. yā*

INFLU-ENCE, *n.* (L. *in, fluo*) moving or directing power, moral or spiritual power; *v.* to act upon, to lead or direct—*Zor mulāhaza asar tāsir iktiyār yā ru'b, khulqī yā lāht qudrat yā tāsir*; *v. asar k., chālānā<sup>h</sup>*—Bal śakti dabāv kabā-sunā adhikār khamatā sāmārthya guṇ gaurav vyāpakatā wā prabhāv, sadasadāchārasambandhī

- wá lāwari śakti wá prabhāv ; v. vyāpanā prabhāv k. pravarttit k., prerit k. upahat k. wá niyojit k., śāsan k.
- IN-FLU-EN-TIAL, a. exerting influence or power—*Muassir, bá-qudrat, bá-ikhtiyār, ru'b-dār, bhārī*<sup>h</sup>—Saprabhāv, prabhāva-visiṣṭ, sagaurav. prabal, adhikārī, pratāpi.
- IN-FLU-EN-TIAL-LY, ad. with influence—*Zor mulūhuzā usar yā ru'b se*—Bal dabāv guṇ gaurav wá prabhāv se.
- IN-FLOW, n. the act of flowing in, infusion—*Andar-bahnā dukhūl yā dar-āmād, andar-dhālmā*<sup>h</sup>—Bhitar bahnā antarpavahan antaprahāṇ antargaman wá āgaman, antaprikashepan wá bhitar dhālmā.
- IN-FLU-ION, n. infusion, intromission—*Andar dhālmā, andar pakuṇchānā*—Antah-prakshepan wá bhitar dhālmā, antarpraveśan wá bhitar-pakuṇchānā.
- IN-FOLD, v. (S. *in, feuldan*) to involve, to enwrap, to inclose, to embrace—*Lapetnā*<sup>h</sup>, *uhārnā yā dhūpnā*<sup>h</sup>, *chhipnā yā mīndnā*<sup>h</sup>, *kauriyānā god-men-lenā yā gale-lagānā*<sup>h</sup>.
- IN-FOL-I-ATE, v. (L. *in folium*) to cover with leaves—*Patīyānā*<sup>h</sup>, *patte se chhā-denā*
- IN-FORM, v. (L. *in forma*) to animate, to instruct, to give intelligence, to accuse—*Zinda k., sikhānā yā jatnā*<sup>h</sup>, *khubar d., shikāyat yā nālīsh k.*—Sajiv k., sikhālmā chetānā samjānā wá batlānā, samāchār d., kalaṇk lagānā wá mīndā k.
- IN-FORM-ANT, n. one who informs—*Mukhbīr, khufya navis, namām, goinda*—Jñāpak, vijñāpak, śūchak, jatānē w., chetānē w. samāchār d. w., aparādhasūchak.
- IN-FOR-M-ATION, n. intelligence, instruction, knowledge, a charge or accusation—*Khabar itilī*<sup>h</sup> *yā gosh-guzārī, ta'lim, waqūf 'ilm wāqifiyat yā ājīkī, dā'wā yā nālīsh*—Samāchār sandes wá saūvād, vijñāpan prabodhan wá śūchan, jñān vidyā wá bodh, aparādhasūchan pāisunya wā mīndā.
- IN-FORM-A-TIVE, a. having power to animate—*Zinda kar sakne w.*—Sajiv kar sakne w.
- IN-FORM-ER, n. one who informs—*Mukhbīr, khubar d. w., namām, goinda, khufya-navis*—Śūchak, jñāpak, prabodhak, kanphūṇkiyā, samāchār wā saūvād d. w., aparādhasūchak, auyāyasūchak.
- IN-FOR-MAL, a. not in the usual form, irregular—*Khilāf-i-zābita, be qā'ida be-rabī yā khilāf-i-dastūr*—Ritiviruddh, vidhiviruddh niyamaviruddh wā vidhigna.
- IN-FOR-MAL-I-TY, n. want of regular form—*Be-zābitagi, khilāf-i-zābitagi, khilāf-i-dastūrī*—Vidhivirodh, avyavasthā, aritī, vidhibhaṅg. [kudaulī.]
- IN-FOR-M-I-TY, n. shapelessness—*Be-shaktī, bad-ustūbī*—Nirākāratwa, arūpatī, kurūpatī,
- IN-FOR-TUOUS, a. shapeless—*Be-shaktī, bad-ustūbī, bad-shaktī*—Arūp, nirākār, kurūp, kudaul.
- IN-FORM-I-DA-BLE, a. (L. *in, formido*) not to be feared or dreaded—*Nā-muhīb, nā-haibat-nāk*—Adārūp, abhayaṇak.
- IN-FORTU-NATE. See UNFORTUNATE.
- IN-FRACT', v. (L. *in, frango*) to break—*Tornā*<sup>h</sup>, *phornā*<sup>h</sup>, *tukre-tukre k.*<sup>h</sup>.
- IN-FRACTION, n. the act of breaking, violation—*Fuskh yā rakhnā, shikast yā shikastagi*—Bhañjan wā bhaṅg, khaṇḍan atikram wā ullaṅghan. [gakar wā atikramī.]
- IN-FRAC-TOR, n. a breaker, a violator—*Torne w.*<sup>h</sup>, *fūsikh*—Phorne w. wā bhañjak, bhañ-
- IN-FRAN-G-I-BLE, a. not to be broken—*Nā-shikastānī, nā-tūṭanā*<sup>h</sup>—Akhaṇḍānīya, abhodya, anatikramānīya.
- IN-FRAN-CHISE. See ENFRANCHISE.
- IN-FRE-QUENT, a. (L. *in, frequens*) rare—*Qalīl, aqall, kam, shāz, nādīran, khāl-khāl*—Viral, bīrlā. [dāchitkatwa.]
- IN-FRE-QUENCE, IN-FRE-QUEN-CY, n. rarity—*Qillat, kamī, nādīrī, nudrat*—Viralatā, kā-
- IN-FRIG-I-DATE, v. (L. *in, frigeo*) to chill—*Thandhā*<sup>h</sup> k<sup>h</sup>.
- IN-FRIG-I-D-ATION, n. the act of chilling—*Thandhā*<sup>h</sup> k<sup>h</sup>.
- IN FRINGE', v. (L. *in, frango*) to break—*Tornā*<sup>h</sup>.
- IN-FRINGEMENT, n. breach, violation—*Fuskh yā rakhnā, shikast yā shikastagi*—Bhaṅg wā bhañjan, khaṇḍan atikram wā ullaṅghan.
- IN-FRIN-GER, n. a breaker, a violator—*Torne w.*<sup>h</sup>, *fūsikh*—Phorne w., vichchedhak bhañjak bhaṅgakar wā atikramī. [raz, juzul-kharch—Amitayayī, urāū.]
- IN-FRUGAL, a. (L. *in, fruges*)—not frugal, extravagant—*Nā-kifāyat-shīār yā nā-juz*
- IN-FUMED, a. (L. *in, fumus*) dried in smoke—*Dhūnēn meṇ sukhāyā huā*<sup>h</sup>.
- IN-FUR-I-ATE, v. (L. *in, furo*) to render furious, to enrage ; a. enraged—*Gazab-nāk yā dīwānā k., barham yā khafā k.* ; a. barham, gazab-nāk—Frachand wā unmatta k., prakopit k. ; a. prakopit, krodhāndh, kopākul.
- IN-FUSE, v. (L. *in, fusum*) to pour in, to instil, to steep in liquor, to inspire—*Andar dhālmā, dil-meṇ-baithālmā yā zīn-nishīn k., araq yā pānī meṇ bhigonā, dālmā*<sup>h</sup>—Bhitar dhālmā, man meṇ baithālmā wā chitta meṇ dālmā, dravadravya wā jal meṇ bhijānā, nivāṣṭ k.
- IN-FUS-ES, n. one who infuses—*Andar dhālmē w., dil-meṇ baithālmē w., zīn-nishīn k. w., araq yā pānī meṇ bhigone w., dālmē w.*<sup>h</sup>—Bhitar dhālmē w., chitta meṇ dālmē w., dravadravya wā jal meṇ bhijānē w., nivāṣṭ k. w.



**IN-FŪ'N-BLE**, *a.* that may be infused : that cannot be dissolved or melted — *Andar dhā-le jāne ke qābil, zih-nishkīn kīye jāne ke lūq : nā-gudākhātī, lā-hall, mūmūnā'u-l-gudāz, galne ke nā-qābil* — Bhitār dhāle jāne ke yogya, bhitār dāle jāne ke yogya, antārprakshepaniya, nivesaniya : adrāvya, adrāvāniya, galne ke ayogya.

**IN-FŪ'GION**, *n.* the act of infusing, liquor made by infusion — *Andur dhālnā, 'araq jis-meñ nabātāt bhigōī jāti hañ* — Antārprakshepan, dsek wā bhitār dhālnā, kwāñ kashūya wā niryyās.

**IN-FŪ'SIVE**, *a.* having the power of infusing — *Andur dhāt sakne w., zih-nishkīn kar sakne w., dāl sakne w.* — Antārprakshepak, bhitār dhāt sakne w., chitta meñ dāl sakne w.

**IN'GĀTH-ER-ING**, *n.* (S. *in, gaderian*) the act of getting in the harvest — *Ambar-sāci, kharman-sāci. fust jam' k* — Sasyasaingrah, śasyasañhaya.

**IN-GĒM'I-NATE**, *v.* (L. *in, gemino*) to double, to repeat; *a.* redoubled — *Duhrānā<sup>h</sup>, bār-bār kahñā<sup>h</sup> ; a. duhrāyā gayā<sup>h</sup>, dughāyā gayā<sup>h</sup>.*

**IN-GĒM-I-NĀ'TION**, *n.* repetition, reduplication — *Tukrār takarrur yā i'ādāt, duhrāw yā dohrāw<sup>h</sup>* — Punahpunalikaran, dwivarakaran dwigunīkaran wā dughāw.

**IN-GĒN'DER**. See **ENGENDER**.

**IN-GĒN'ER-ATE**, *v.* (L. *in, genus*) to beget, to produce; *a.* inborn, innate — *Paidā k., jennūnā<sup>h</sup> ; a. jibillī yā tab'i, zāti uslī jigari yā bi-z-zāt* — Utpanna k., utpādan k. ; antārjāt, sahaj wā antārbbhav. [sakai.]

**IN-GĒN'ER-A-BLE**, *a.* that cannot be produced — *Jo paidā na ho sake* — Jo utpanna na ho

**IN-GĒN'ITE**, *a.* innate, inborn, native — *Bi-z-zāt yā uslī, jibillī yā tab'i, zāti* — Sahaj, antārjāt, avābhāvīk wā prakrīt.

**IN-GĒNI-OUS**, *a.* (L. *ingenium*) possessed of genius, inventive, skilful, witty — *Zakī zakīn zīrak yā fahim, mukhtārī yā mutajāwiz, hunar-mand, sāliqa-shī'ār sāhib-i-sāliqa bā-sāliqa bā-mawqū' hāzār-jawāb latīfa-yo zarif yā khush-fahm* — Tikshnabuddhi wā vidagdha, yuktīmān upāyājñā upāyi wā kalpak, nipuṇ praviṇ wā suyuktiniṣhpanna, rasik wā saras.

**IN-GĒNI-OUS-LY**, *ad.* in an ingenious manner — *Zakāwat se, zīrakī se, firāsāt se, tez-fahmī se, bā-sāliqa, hunar-mandī se, lutf se, zarāfat se* — Tikshnabuddhi se, suyukti se, upāyājñatā se, nipuṇatā se, praviṇatā se, rasikalhāv se, saras.

**IN-GĒNI-OUS-NESS**, *n.* quality of being ingenious — *Zakāwat, sāliqa-shī'ārī, hunar-mandī, tez-fahmī, zarāfat* — Buddhitikshnatā, suyukti, upāyājñatwa, nipuṇatā, suyuktiniṣhpannatā, sarasatatwa.

**IN-GĒNŪ'I-TY**, *n.* invention, wit — *Zīrakī hunar hikmat zakīwat firāsāt latāfat yā mālīka, gīyāsāt h'zār-jawāb latīfa-yoi tez-fahmī yā zarāfat* — Buddhitikshnatā nipuṇatā kalpanīśakti suyuktiniṣhpannatā kalā suyukti wā upāyājñatā, buddhicchinturyya buddhikānsal wā vidagdhatā.

**IN-GĒN'U-OUS**, *a.* open, frank, candid, noble — *Khulās : yā rāst, sādiq yā sāf, be-riyāi yā sīna-sāf, sharīf yā 'umda* — Saral wā māyāhīn, nishkapāt nirmalchitta kharā wā suddhamatī, vimalātmā wā amāyik, mahānubhav wā udār.

**IN-GĒN'U-OUS-LY**, *ad.* openly, fairly, candidly — *Sāj-dilī se yā sāf-sāf, rūstī se, sīna-sāfī yā be-riyāi se* — Saralatā wā chittanirmalatatwa se, śūchlītā kharā wā bhāvasuddhatwa se, vimalātmatī chittanirmalatatwa wā kapatahīnatā se.

**IN-GĒN'U-OUS-NESS**, *n.* openness, candour — *Khulāsiyā safiāi rāstī yā sīdī, sīna-sāfī yā be-riyāi* — Saralatā wā māyāhīnatī, vimalātmatī kharā wā kapatahīnatā. [dālnā.]

**IN-GĒST**, *v.* (L. *in, gestum*) to throw into the stomach — *Mēda meñ dālnā* — Udar meñ

**IN-GĒSTION**, *n.* the act of ingesting — *Mēda meñ dālnā* — Udar meñ dālnā.

**IN-GLŌ'RI-OUS**, *a.* (L. *in, gloria*) not glorious, dishonourable, disgraceful — *Khafīf, mā'yūb, qābil nā-lūq yā sharm-ungez* — Halkā wā ayaśaswi, apamānajanak, kalāñkar wā lajjīkar.

**IN-GLŌ'RI-OUS-LY**, *ad.* without glory — *Khifīf se, be-gairatī se* — Apayaśapūrvvak, akhyātipūrvvak, kalāñk wā apamān se. [ayaś, apamān.]

**IN-GLŌ'RI-OUS-NESS**, *n.* state of being inglorious — *Khifīf, zillat, be-gairatī* — Akhyatī,

**IN'GOT**, *n.* (Fr. *lingot*?) a mass of metal — *Kisi dhāt kī chakkī chakkī sīl īñt yā dūlā<sup>h</sup>.*

**IN-GRĀFF**, **IN-GRĀFT**, *v.* (S. *in, grafan*) to insert a shoot of one tree into the stock of another, to fix deep — *Qalam lagānā yā pūwānū lagānā, khūb gārnā* — Kalam lagānā arthāt ek peṛ kī dūl katkar dusre peṛ meñ khoṅskar lagā denā, bhālī bhūñtī se gīrnā dhasnā wā baithālnā. [yā k<sup>h</sup>, dhasā-kur gārnā<sup>h</sup>.]

**IN-GRĀIN**, *v.* (S. *in, gergnain*) to dye in grain, to infix deeply — *Pakkī rang rangnā*

**IN-GRĀTE**, **IN-GRĀTE'FUL**, *a.* (L. *in, gratus*) unthankful, unpleasing — *Nā-sipās be-waśā yā nā-shukr-guzār, nā-gawārā nā-guwārā nā-guwārā nā-guwārā nā-gawār nā-guwār yā nā-pasandīda* — Akritājña, apriya wā anubhāwan.

**IN-GRĀTE'FUL-LY**, *ad.* without gratitude — *Nā-shukrī se, nā-sipāsī se, nā-shukr-guzārī se* — Akritājñatā se, [akritājñatā se.]

**IN-GRĀTE'LY**, *ad.* unthankfully — *Nā-shukrī se, nā-shukr-guzārī se* — Kṛitagnatā se,

**IN-GRĀT'I-TUDE**, *n.* unthankfulness, retribution of evil for good — *Nā-shukrī nā-shukr.*

*guzāri yā nā-nipāsi, namak-karāmi yā be-wafāi*—Akritajñatā, kṛitagnatā wā anupakāritā.

IN-GRĀTI-ATE, *v.* (L. *in, gratia*) to get into favour, to recommend—*Kisi kī khātir-joi kar-ke uski mihr-bāni hāsīl k.*, 'asiz yā maqbūl k.—Anurodh k. wā anugrahapātra h. wā k., priya k.

IN-GRĀTI-ĀT-ING, *n.* act of getting into favour—*Kisi kī khātir-joi kar-ke uski mihr-bāni hāsīl karne meñ sa'ī k.*—Anurodh, anugrah pāne kī cheshtā, anugrahānusandhān.

IN-GRĀVE'. See ENGRAVE.

IN-GREDI-ENT, *n.* (L. *in, gradior*) a component part of any substance—*Juz, murak-kab chiz kī ek juz*—Kisi misrit vastu kī ek aṅg, aṅg.

IN-GRESS, *n.* (L. *in, gressum*) entrance—*Dukhūl, guzārā yā guzāra, dar-āmad, mu-dākhulat*—Praves, paith. [dākhulat—Pravesan, paith wā praveś.

IN-GRES'SION, *n.* act of entering, entrance—*Dukhūl yā dar-āmad, guzārā guzāra yā mu-ghūl*—*Guī-NAL*, *a.* (L. *inguen*) pertaining to the groin—*Jaghāise ke muta'alliq*—Ja-ghāise kī, vañkshapāsambandhī, vañkshaniya.

IN-GULF'. See ENGULF.

IN-GURGI-TATE, *v.* (L. *in, gurgas*) to swallow greedily, to drink largely—*Marbhukhe sa nigalnā yā bhakosnā<sup>b</sup>, dhakosnā yā bahut-pānā<sup>b</sup>*. [dhakosnā<sup>b</sup>.

IN-GURGI-TĀ'TION, *n.* the act of swallowing greedily or in great quantity—*Bhakosnā<sup>b</sup>*,

IN-UŠT'A-BLE, *a.* (L. *in, gustus*) not perceptible by the taste—*Be-maza*—Rasanendriyātīt, rasapendriyāvishay.

IN-HĀB'IT, *v.* (L. *in, habeo*) to dwell in, to occupy as a dweller, to live—*Sukūnat k., istiqānat k., ruhānā<sup>b</sup>*—Basni wā vās k., nivās wā sthiti k., tikuā.

IN-HĀB'IT-ABLE, *a.* that may be inhabited—*Qābil-i istiqānat, ruhne ke qābil, jismeñ bas sakteñ*—Vāsīrha, vāsayogya, vāsaniya, vāsateya, vastavya, vastavya, nivāsaniya.

IN-HĀB'IT-ANQE, *n.* residence of dwellers—*Sukūnat, istiqānat*—Nivās.

IN-HĀB'IT-ANT, *n.* one who resides in a place—*Sākīn, bāshanda yā bāshinda, mugim*—Nivāsi, vāsi, avasthāyi, rahne w. [Nivās, vāsasthān.

IN-HĀB'ITĀTION, *n.* act of inhabiting, abode—*Sukūnat, maskan makān yā būd-bāsh*—

IN-HĀB'IT-ER, *n.* one who inhabits, a dweller—*Sākīn, bāshanda yā bāshinda*—Nivāsi, vāsi avasthāyi wā rahne w.

IN-ĪĀLE', *v.* (L. *in, halo*) to draw into the lungs, to inspire—*Phephron meñ khīnch lenā<sup>b</sup>, dam-lenā<sup>b</sup>*—Vakshasthān wā hridayasthān meñ swāc ke dwārā khīnch lenā, swās lenā wā sāns bharnā. [pir, be-tāl yā be-sur—Vaitālik wā aswar, viswar.

IN-HAR MŌNI-OUS, *a.* (L. *in, Gr. harmonia*) not harmonious, unmusical—*Nā-saz*—

IN-HERE', *v.* (L. *in, hereo*) to exist or be fixed in something else—*Kisi meñ ruhānā yā gar-jānā<sup>b</sup>*. [tarbhav, samavāyasambandh, antarvarttan.

IN-HERENCE, IN-HER'EN-CY, *n.* inseparable existence in something else—*Jibillat*—AN-

IN-HER'ENT, *a.* existing inseparably in something else, naturally pertaining to, innate—*Khūlqī, zātī yā aslī, jibillī*—Antarvartī wā sahaj, swābhāvīk, antarjāt wā antarbhav.

IN-HER'ENT-LY, *ad.* by inherence—*Jibillat se*—Samavāyasambandh se, antarvarttan se.

IN-HER'ION, *n.* existence in something else—*Jibillat*—Antarvarttan, samavāyasambandh.

IN-HER'IT, *v.* (L. *in, heres*) to receive by inheritance, to possess, to enjoy—*Wāris h. mirās lenā yā īrs pānā, āmal k., lenā<sup>b</sup>*—Uttarādhikārī h. wā patrikādhikār pānā, adhikārī h. wā adhikār lenā, bhog k.

IN-HER'IT-ABLE, *a.* that may be inherited—*Īrs-pazīr, wirāsāt-pazīr, qābil-i-wirāsāt, mawarī-shudānī*—Dāyayogya, uttarādhikāropabbhogya, pitriputrparamparābbhogya.

IN-HER'IT TANCE, *n.* the act of inheriting, hereditary possession, patrimony, possession—*Wirāsāt, īrs, mirās, qabza yā milk*—Patrikādhikāraprāpti dāyabhogaprāpti wā patrikārikthagrahan, patrikādhan wā patrikārikthā, bapantī, bhog wā rikth.

IN-HER'IT-OR, *n.* one who inherits—*Wāris, mirās-dār, mirās-khor*—Uttarādhikārī, rikthabhāgi, patrikādhānādhikārī. [dhikārīnī.

IN-HER'ITRESS, IN-HER'ITRIX, *n.* an heiress—*Wārisa*—Uttarādhikārīnī, patrikādhānā-

IN-HER'ISE', *v.* (in, hearse) to inclose in a funeral monument—*Murde ko rauze meñ rakhnā*—Samādhi denā. [sañyam k.

IN-HER'IT, *v.* (L. *in, habeo*) to restrain—*Man' k., bāz rakhnā, rokhnā<sup>b</sup>*—Nivārān k.,

IN-HI-B'ITION, *n.* restraint, hindrance—*Man' mumānā'at yā muzāhamat, aikāw yā rukānā<sup>b</sup>*—Sañyam wā nigrah, nivārān wā nishedh.

IN-HOOP', *v.* (S. *in, hop*) to confine—*Qaid k., band k.*—Bernā, mīnd denā, atkīnā.

IN-HOSTI-TA-BLE, *a.* (L. *in, hospes*) not hospitable, not kind to strangers—*Nā-mih-mān-nawāz, nā-musāfir-dost yā nā-musāfir-parwar*—Satkīradweshī wā asatkīrāsīl, abhyāgatādweshī abhyāgatāhit wā atithīdweshī.

IN-HOŠ'TI-TA-BLY, *ad.* unkindly to strangers—*Nā-mihmān-nawāzī se, nā-musāfir-par-warī se, nā-mihmān-dārī se*—Atithyanādar se, atithyasatkār-se, asatkār se.

IN-HÖS'PI-TA-BLE-NESS, IN-HÖS-PI-TÄL'I-TY, *n.* want of kindness to strangers—*Nā-mih-mān-parvārī, nā-mihmān-dāri, nā-mihmān-nawāzi*—Atithyanādar, atithyassatkār, abhyāgatadweṣh.

IN-HŪ'MAN, *a.* (*L. in, homo*) savage, cruel—*Nā-insān be-murībat yā be-dard, be-rahm yā be-tars*—Amanushya wā krūr, nishthūr nirday wā kathonakriday.

IN-HU-MĀN'I-TY, *n.* cruelty, barbarity—*Sang-dili be-rahmī yā be-dardi, wahshī-pan wahshat yā nū-insāniyati*—Krūrātā nishthurātā wū nirdayātā, amanushyatwā.

IN-HŪ'MAN-LY, *ad.* cruelly, barbarously—*Sang-dili yā be-rahmī se, nā-ālmīyati wahshat yā wahshī-pan se*—Nirdayātā wā nishthurātā se, amanushyatwā wā krūrātā se.

IN-HŌME, *v.* (*L. in, humus*) to bury—*Dafn k., mitti denā*<sup>b</sup>—Gārnā. [samarpan.

IN-HU-MĀ'TION, *n.* a burying, sepulture—*Dafn, tudfā*—Gārtop, samādhi d. wā bhūmi-

IN-I-MĀG'I-NA-BLE, *a.* (*L. in, imago*) that cannot be imagined, inconceivable—*Gair-mutasawar, muntanā u-q qiyās*—Achintaniya wā abhāvaniya, amanegamya wā abodhaniya.

IN-IM'I-CAL, *a.* (*L. in, amicus*) unfriendly, hostile, adverse, hurtful—*Mukhālīf, bad-aulah yā bar-āks. nā-munqitq, muzirr yā mukhill*—Ahit, vairi, virodhī dweshī wā pratikūl, apakāri wā anupakāri.

IN-IM'I-TA-BLE, *a.* (*L. in, imitor*) that cannot be imitated, surpassing imitation—*Gair-manqil, muntanā u-n-nazir be mist yā be-nazir*—Ananukarāṇīya wā anukarāṇātīt, anukarāṇātīg wā amupān.

IN-IM-I-TA-BIL'I-TY, *n.* the state or quality of being inimitable—*Gair-manqūlī, muntanā u-n-naziri, be-naziri*—Ananukarāṇīyatā, anukarāṇātītatwā, amupāneyatā.

IN-IM'I-TA-BLY *ad.* in an inimitable manner—*Be-nazir, be-mist, be-naziri se*—Ananukarāṇīyatā se, atulyarūp se. ati uttam rūp se.

IN-IQ'U-I-TOUS, *a.* (*L. in, equus*) unjust, unrighteous, wicked—*Nā-ādil yā be-insāf, gair-sākhī mā' yāb yā nū-huqq, bird-tinat zahān yā had*—Anyāyī wā anyāyīya, adhārmīk adharmī wā nyūyāvīrudh, pāpi dushṭ khāi wā bara.

IN-IQ'U-I-TOUS-LY, *ad.* unjustly, wickedly—*Nū-huqq yā be-insāfī se, sharārāt yā badi se*—Nyūyāvīrudh wā adharmīya se, dushṭatā wā khalatī se.

IN-IQ'U-I-TY, *n.* injustice, wickedness—*Be-insāfī, hadi zahānī yā mā'yūnī*—Anyāy nyūyāvīrudhātā nyūyāvīrudh wā adharmīya, khalatā dāurātīya wā dushkarmīya.

IN-IT'IAL, *a.* (*L. in, itum*) beginning, incipient; *n.* the first letter of a name—*Awwal, muqaddam*: *n. kisi nām ka awwal harf*—Adya wā pratham, ārambhak; *n.* udmādi-varṇ, nānādyakshar.

IN-IT'IAL-LY, *ad.* in an incipient degree—*Āgāzan, arwālan*—Ārambhak bhāv se.

IN-ITI-ATE, *v.* to instruct in rudiments or principles, to introduce, to do the first part; *a.* unpractised, newly admitted—*Shurū' karānā yā 'ilm āgāz karānā, dākhil k. yā dar-lānā, āgāz yā shurū' k.*; *a. nā-āzāmūh-kār yā be-tajrība, mun-dākhil yā mashrū'*—Vidyārambh karānā wā vidyātātwa sikhānā, praves k. wā praveś karānā, ārambh k.; *a.* anabhyast, nānupravishṭ.

IN-IT'I-TION, *n.* the act of initiating, admission, introduction, entrance—*Shurū' karānā yā āgāz-i-t'it'ion, dar-īmal yā mudakhlat, idkhal, guzar*—Vidyārambhopadeś vidyātattwopadeś wā prathamāsikhā, pravesan, pravesakāran wā saṁskār, praveś.

IN-IT'I-TO-RY, *a.* serving to initiate, introductory; *n.* an introductory rite—*Āgāz karānā w. yā shurū' ka, tamhūlī pesh-ran yā pesh-rat*; *n.* tamhūlī rasn, shurū' kī rasn—Ārambhak praveśak wā prārambhak, *n.* ārambh, ādim ritī.

IN-IT'ION, *n.* a beginning—*Shurū'*—Ārambh.

IN-JECT, *v.* (*L. in, jactum*) to throw in—*Bhitar phenkūnā<sup>b</sup>, bhitar dālnā<sup>b</sup>*. [nā<sup>b</sup>.

IN-JEC'TION, *n.* act of throwing in, a clyster—*Bhitar phenkūnā yā dālnā<sup>b</sup>, pichkārī mār*.

IN-JUN'ON, *v.* (*L. in, juno*) to command—*Ilukm k., farmanā*—Ājñā k., ades k.

IN-JUN'CTION, *n.* a command, an order—*Ilukm, amr yā tākūl*—Ājñā, ades wā vidhān.

IN-JU-DI'CIOUS, *a.* (*L. in, judex*) not judicious, void of judgment, unwise—*Be-aql, be-basirat, be-shu'ūr yā na-dān*—Vicharāśūnya, avivēki wā aviveclak, abuddhimān.

IN-JU-DI'CIOUS-LY, *ad.* without judgment—*Be-basirati se, be-aqlī se, be-shu'ūri se*—Avivek se, binā vichār, binā vivek. [vekaśūnyatā, avivechanā.

IN-JU-DI'CIOUS-NESS, *n.* want of judgment—*Be-basirati, be-shu'ūri*—Avivek, avichār, vi-

IN-JURE, *v.* (*L. in, jus*) to hurt, to wrong—*Nuqān pahūchānā yā ziyān k., be-haqq kharāb yā zulm k.*—Kshatī wā apakār k., hīnsā dhwāns hānī wā anyāy k.

IN-JUR-ER, *n.* one who injures—*Ziyān-kār, jafā-kār, zalīm, kharāb-kār, bigarū<sup>b</sup>*—Hīnsak, kshatikārak, anyāyikārī, parapakārī, drohī, nashṭā.

IN-JU-RY, *n.* wrong, mischief, detriment—*Be-insāfī jafā zu'n yā silām, khisārat khamārat zā aṣṣ khalāl āzar yā harj, nuqān yā ziyān*—Hīnsī anyāy droh wā aparādḥ, kshatī wā dosh, hānī. [hīn wā anyāyīya, kshatikār hīnsak wā apakārī.

IN-JŪ'R-I-OUS, *a.* wrongful, hurtful—*Be-insāf yā nā-haqq, āzar-rusān yā mazirr*—Niti.

IN-JŪ'R-I-OUS-LY, *ad.* wrongfully, hurtfully—*Be-insāfī se yā nā-haqq, zurur yā nuqān se*—Anyāyapurvāk, hīnsī hānī wā kshatī se.

- IN-JU'RIOUS-NESS**, *n.* quality of being injurious — *Be-insāf, zarar, nuqsān, āsar-rasāt* — *Nitāhinatā, anyāyātā, kshatijanakatwa, hānikaratwa.*
- IN-JU'RICE**, *n.* iniquity, wrong — *Be-insāf yā gair-wājibī, zarar be-dādi yā zulm* — *Anyāy wā anitī, adlarm hāni wā atyāchār.*
- INK**, *n.* (D. *ink*) a liquid used in writing and printing; *v.* to daub with ink — *Siyāhī, roshnā; v. siyāhī se bharnā, roshnat se kulā k.* — *Masi, masi, masli, kālī; v. masi se bharna, kālī se potnā.*
- INK'Y**, *a.* consisting of ink, like ink — *Siyāhī-āmez yā siyāhī-dār. siyāhī sū* — *Masimay, Ink'hōrn, Ink'stānd, n.* a case or vessel for holding ink and other writing materials — *Qalam-dān, dawāt* — *Masidhāni, masidhān, masipatra, lipisāmagryabbajan.*
- INK'LE**, *n.* a kind of narrow fillet, a tape — *Niwār<sup>h</sup>, patā<sup>h</sup>.*
- INK'LING**, *n.* hint, whisper, intimation — *Ishūra, bhinak<sup>h</sup>, imā yā kināya* — *Sāṅket, sungun wā plusphussahat, ītsūchana.*
- IN-KNOT'**, *in-not', v.* (S. *in, enotta*) to bind as with a knot — *Gānth denā<sup>h</sup>, gnāthiyānā<sup>h</sup>.*
- IN-LACE'**, *v.* (S. *in, layuco*) to embellish with variegations — *Itāṅ-ā-raṅ kar-ke āraṣṭa k.* — *Chitravichitra karke suśobhit k.*
- IN'LAND**, *a.* (S. *in, land*) interior, remote from the sea, domestic, not foreign; *a.* the interior part of a country — *Mufassal meṁ, bahr se dūr, khāngi yā khāngi, mulki yā gair-mulk kā nahin; n. mufassal* — *Madhyadeśi wā madhyadesasth, samudradūravartī wā samudradūrasth, deśiya deśi wā deśi, avidēśiya; n. deśamadhya, madh-yadeś.* [*se dūr rahne w.* — *Madhyadesāvāsī, samudradūravāsī.*]
- IN'LAND-ER**, *n.* one who lives in the interior — *Mufassal kā bāshinda yā bāshanda, bahr*
- IN-LAP'IDATE**, *v.* (L. *in, lapis*) to convert into stone, to petrify — *Patthar banānā<sup>h</sup>, patthariyānā<sup>h</sup>.* [*pāk k.* — *Nirdosh wā nirdoshi k., kalaṅk se mukt k.*]
- IN-LAW'**, *v.* (S. *in, lagu*) to clear of outlawry or attainder — *Be-gunāh k., jurm se*
- IN-LAY'**, *v.* (S. *in, legan*) to diversify by inserting other substances, to variegate — *Qalam-kārī k., munabbat k.* — *Nānāvaramadhya se jarnā, chitravichitra k.*
- IN'LAY**, *n.* matter inlaid — *Jis shai kā qalam-kārī meṁ istīmāl hotā hai, jo chiz jārī jāti hai* — *Jo vastu jārī jāti hai.* [*dravya se jārne w., chitravichitra k. w., jārīyā.*]
- IN-LAY'ER**, *n.* one who inlays — *Qalam-kārī k. w., munabbat-kār, koft-gar* — *Nānāvaram-*
- IN'LET**, *n.* (S. *in, lotan*) an opening, a passage, an entrance, an arm of the sea — *Guzar, rah, mukhal yā guzar-gāh, khārī<sup>h</sup>* — *Dwār, mūrg wā path, praveśdwār, khāt.*
- IN'LY**, *a.* (S. *in*) internal, secret; *ad.* internally, within, secretly — *Andarūni, poshidā; ad. andarūni, andar, poshidagi se* — *Antarasth wā āntarīk, gupt; ad. antar, bhitar, guptarip se.*
- IN'MOST**, *IN'NER MOST*, *a.* deepest within — *Andarūni, bhitarī<sup>h</sup>* — *Antaratam.*
- IN'NER**, *a.* interior, not outward — *Andarūn, bātini* — *Bhitarī, antaraṅg wā antariya.*
- INN**, *v.* to put under cover, to house, to lodge — *Ghar meṁ yā chhappar ke tale rakhnā<sup>h</sup>, basānā yā barnā<sup>h</sup>, tikānā yā tiknā<sup>h</sup>.*
- IN'NING**, *n.* ingathering of grain, a term in the game of cricket — *Galla jam' k., yāh lafz chūngān ke khel meṁ mustāmal hota hai* — *Anaj batornā wā śāsyanasangrah, is sabd kā vyavahār geṇd aur dānde ke khel meṁ hotā hai.*
- IN'MATE**, *n.* (S. *in, mātā*) one who dwells in the same house with another, a lodger; *a.* admitted as a dweller — *Ham-khāna yā ham-makan, muqim yā mihmān; a. ham-khāna* — *Ekagrihāvāsī wā sahavāsī, nivāsi wā sahassthāyī; a. sahassthāyī wā sahavāsī.*
- INN**, *n.* (S.) a chamber, a house of entertainment for travellers; *v.* to lodge — *Makan, aarāe bhathiyār-khāna yā musafir-khāna; v. tiknā yā tikānā<sup>h</sup>, barnā yā basānā<sup>h</sup>* — *Koṭhārī wā ghar, bhathiyāre kā ghar uttarapasāli wā uttaranagrih.* [*mi.*]
- INN'KEEPER**, *n.* one who keeps an inn — *Bhathiyārā<sup>h</sup>* — *Uttarapasāliśāwā-*
- INN'NATE**, *a.* (L. *in, natus*) inborn, native — *Tab'ī khilqī yā zati, jibhī jiwaharī jigari yā aśli* — *Antarjat anturūpanna wā prākritik, swābhāvik wā swābhāvaj.*
- IN-NAV'IGABLE**, *a.* (L. *in navis, ago*) that cannot be navigated — *Jahāz yā kishki chalne ke nā-lāiq yā nā-qābil* — *Anautriya, anāvya, anaujanya.*
- IN'NO-CENT**, *a.* (L. *in, noco*) free from guilt, pure, harmless, lawful; *n.* one free from guilt or harm, an idiot — *Be-gunāh, pāk, garib be-sharr yā nek, shar'ī āini yā rawā; n. be-jurm yā be-sharr shakhs, sāda-dil yā be-wuqif shakhs* — *Anaparādhi wā nirdoshi, śūchi wā śuddha, nishpāp wā anapakārī, dharmamānusārī wā nyāyya; n. nirdoshi wā anapakārī vyakti, bhakwā bhakuwā wā mūṛh.*
- IN'NO-CENCE**, **IN'NO-CEN CY**, *n.* freedom from guilt, purity, harmlessness, simplicity — *Be-jurmi be-gunahi yā nā-sūmiyat, pākī yā safāi, garīb gurbat yā be-badi, sādagi rāstī yā sāda-dili* — *Nirdoshatwa wā niraparādhatā, śuddhatā wā śūchitā, nishpāpatwa wā aduśhatā, sidhāi bholāpan wā māyāshinatā.*
- IN'NO-CENT-LY**, *ad.* without guilt or harm — *Mā-sūmiyat se, be-jurmi se, gurbat se, neki se* — *Niraparādh, nishpāp, nishkapat, bholepan se, aduśhatā se, [anapakarak, akshatikar.*
- IN-NOC'U-ous**, *a.* harmless, safe — *Be-sharr yā gair-muzir, be-kharā* — *Anapakārī wā*
- IN-NOC'U-ous-LY**, *ad.* without harm — *Be-zarar* — *Binā khatāi, binā apakār.*

**IN-NŌ'U-ŌUS-NESS**, *n.* harmlessness — *Ma'sūmiyat*, *be-bādī*, *be-zararī* — Anapakāratkāṭ, akshatīkaratwa.

**IN-NŌ'IOUS**, *a.* harmless, pure, innocent — *Be-sharr yā be-zarar*, *pāk*, *be-gunāh yā gair-muzirr* — Anapakāratkāṭ wā akshatīkar, niraparādī wā suddha, nirdoshī wā abhīṣak.

**IN-NŌ'IOUS-LY**, *ad.* harmlessly — *Be-zarar* — Binā kshatī, binā apakār, anapakār se.

**IN-NŌM'I-NA-BLE**, *a.* (*L. in, nomen*) not to be named — *Gair-mausūm*, *nām-zad hone ke nā-qābil* — Anākhyeya.

**IN-NŌM'I-NATE**, *a.* without a name — *Be-nām*, *gum-nām* — Nāmahīn.

**IN-NO-VATE**, *v.* (*L. in, novus*) to change by introducing something new — *Ihdūs k.*, *koi nāī bāt jāri kar-ke tabdīl k.*, *nayā k<sup>h</sup>*. — Koi nāī bāt nikālkar palatnā, nūtanaritī saṁsthāpan k., navin k.

**IN-NO-VĀ'TION**, *n.* introduction of novelties — *Ihdūs, ijād, nau-tarz, iktirā'* — Nūtanaritisāṁsthāpan, navināchārasāṁsthāpan, nūtanakarmmapravarttan, nūtanasampradāyākālpān.

**IN-NO-VĀ-TOR**, *n.* an introducer of novelties — *Muhdis, mījīd, mukhtārī'* — Navaritisāṁsthāpak, nūtanavyavahārasthāpak, navavyavahārāpravarttak, nūtanākarmmapravarttak.

**IN-NU-ĒN'DO**, *n.* (*L. in, nūo*) a hint — *Ishāra, kināya, ramc* — Sāiket, vyaṅgya.

**IN-NU-ENT**, *a.* significant — *Ma'nawī, bā-mā'nū* — Sāiketīk, lākshanīk, suchak, bodhak.

**IN-NŪ-MER-A-BLE**, *a.* (*L. in, numerus*) that cannot be numbered for multitude — *Be-shumār, be-hisāb, an-ginat<sup>h</sup>* — Aganya, asaṅkhyā, aganīt, agānīyā.

**IN-NŪ-MER-A-BIL'I-TY**, **IN-NŪ-MER-A-BLE-NESS**, *n.* state or quality of being innumerable — *Be-shumārī, be-hisābī* — Aganyatā, asaṅkhyatā, agānīyātī.

**IN-NŪ-MER-A-BLY**, *ad.* without number — *Be-shumār, be-hisāb* — Aganyatāpūrvvak, asaṅkhyatāpūrvvak, bingīnī wā angīnī.

**IN-NŪ-MER-ŌUS**, *a.* too many to be counted — *Be-shumār, be-hisāb* — Aganya, asaṅkhyā.

**IN-O-BE'DI-ENT**, *a.* (*L. in, obedio*) not yielding obedience, neglecting to obey — *Nā-farmān*, *gair-mulī'* — Avas, ājūlāṅghī. [lāṅghīan, ājūnābhāṅg.

**IN-O-BE'DI-KNCE**, *n.* neglect of obedience — *Nā-farmānī, tamarrud* — Avasātwa, ājūnā-

**IN-OB-SERV'ANT**, *a.* (*L. in, ob, sermo*) not taking notice — *Nā-mutawajjīh*, *gair-mulāftī* — Anīrīkshak, apīrīkshak, ananushlūyī.

**IN-OB-SERV'ANCE**, *n.* want of observance — *'Adam-i-'amal*, *'adam-i-mulāhuza* — Ananushlān, anīshēvan, anūchārān, anūdar. [anīrīkshā, nīrālōkan, nīrīlaksh.

**IN-ŌB-SER-VĀ'TION**, *n.* want of observation — *'Adam-i-līha*, *'adam-i-gaur* — Anīrīkāṣān,

**IN-ŌC'U-LATE**, *v.* (*L. in, oculus*) to insert the bud of one tree or plant into another, to communicate disease by inserting infectious matter — *Paivand k. yā qulam-lagānā, tikā<sup>h</sup>* — *Ek* — Kalam lagānā arthāt ek per kī dāl kūṭkar dūstre per meṇ lagā d., chhāpnā. [per kī dāl kūṭkar dūstre per meṇ lagā d., chhāpnā.

**IN-ŌC'U-LĀ'TION**, *n.* the act of inoculating — *Paivand k. yā qulam-lagānā, tikā<sup>h</sup>* — *Ek*

**IN-ŌC'U-LĀ-TOR**, *n.* one who inoculates — *Paivand k. w.*, *qulam-lagāne w.*, *tikā d. w<sup>h</sup>*. — Kalam lagāne w., ek per kī dāl kūṭkar dūstre per meṇ lagāne w., chhāpne w., sitalā w. mātā chhāpne w. [be-bās — Gaudhahīn, nīrādhān.

**IN-ŌDOR-ATE**, **IN-ŌDOR-ŌUS**, *a.* (*L. in, odor*) having no smell or scent — *Be-bū, be-bo*,

**IN-ŌF-FE'N-SIVE**, *a.* (*L. in, offendo*) giving no offence, harmless — *Nā-zabān nā-karīh yā be-sharr*, *be-gunāh be-zarar be-khatar yā garīb* — Aparakāṣād wā nīrupadravī, nirdoshī anapakārī satwī wā sidhā.

**IN-ŌF-FE'N-SIVE-LY**, *ad.* without offence — *Nā-zabānī yā gair-budī se, bilā qusūr*, *be-gunāhī se, gair-mazarrut se* — Binā aparādī, binā kshatī, anapakār wā adroh se.

**IN-ŌF-FE'N-SIVE-NESS**, *n.* harmlessness — *Nā-zabānī, ma'sūmiyat*, *gair-mazarrat*, *be-gunāhī, gurbat*, *garībī*, *be-zararī* — Satwasīlatā, anapakārasīlatā, niraparādhatā.

**IN-ŌF-FI'CIŌUS**, *a.* (*L. in, ob, facio*) unkind — *Nā-mīsh-rān*, *be-murawwat* — *Nirday*, kripāhīn, anupakārasīl. [Akāryyasādhak, aphalotpādak.

**IN-ŌPER-A-TIVE**, *a.* (*L. in, opus*) inactive — *Nā-kār-gar*, *be-tāsīr*, *gair-muassīr*.

**IN-ŌP-POR-TUNE'**, *a.* (*L. in, ob, porto*) unseasonable, inconvenient — *Be-waqt*, *be-mau-qa' nā-murāfiq yā muzirr* — Akīlīk wā asūmayīk, aprastāvayogyā wā ayogyā.

**IN-ŌP-POR-TUNE'LY**, *ad.* unseasonably — *Be-waqt*, *be-munqā*, *nā-lāiq*, *nā-murāfiq* — Thīk samay par nāhīn, anavasar wā asamay se, kusamay meṇ.

**IN-ŌR'DI-NATE**, *a.* (*L. in, ordo*) irregular, disorderly, excessive, immoderate — *Be-qā'idā*, *be-zabī yā abtar*, *be-hadd yā be-īfrāt*, *nā-mu'tadīl*, *ī'tidāl-se-ziyāda yā be-andāza*

— Anīyamīt, avyavasthīt, atyant, amīt aparimīt wā aparimān.

**IN-ŌR'DI-NA-ŌY**, *n.* irregularity, disorder — *Khilāf-dastūrī yā nā-hamwārī*, *abtarī* — Nīyamavirodh wā vyatikram, avyavasthā.

**IN-ŌR'DI-NATE-LY**, *ad.* irregularly, excessively — *Khilāf-dastūrī yā nā-hamwārī se, be-hadd yā hadd-se-ziyāda* — Vyatikram wā avyavasthā se, atyant wā atīṣay kārke.

**IN-ŌR'DI-NATE-NESS**, *n.* irregularity, excess — *Khilāf-dastūrī yā nā-hamwārī, īfrāt yā ziyādātī* — Nīyamātikram vyatikram wā avyavasthā, aparimītātā adhīkatā wā adhīkātī.

**IN-ŌR'DI-NA'TION**, *n.* irregularity — *Khilāf-dastūrī, nā-hamwārī, abtarī* — Nīyamātikram avyavasthā wā vyatikram.

**IN-OR-GÁN'IC**, **IN-OR-GÁN'I-CAL**, *a.* (L. *in*, Gr. *organon*) void of organs — *Be-rag-rekha, gair-'uzvi* — Prānitwasādhanaḥin, jivitwasādhanaḥin, niravayav, angarahit.

**IN-ŌS'CU-LATE**, *v.* (L. *in*, *oculum*) to unite by contact, to join in, to insert — *Mil-kar junaḥ yā milā-kar joraḥ<sup>h</sup>, junaḥ yā joraḥ<sup>h</sup>, dālnā yā tānkāḥ<sup>h</sup>.*

**IN-ŌS-CU-LĀTION**, *n.* the act of uniting by joining the extremities — *Kanāron yā kināron kī pavustāgi, siron yā tonkon kā bāham jor* — Tonkon wā chhoron ko milākar joraḥ.

**IN'QUEST**. See under **INQUIRE**.

**IN-QUI'ETUDE**, *n.* (L. *in*, *quies*) disturbed state, restlessness — *Izīrāb yā be-garārī, be-ārāmī* — Vyagrata wā vyastatā, asthiratā udveg wā aswasthatā.

**IN'QUI-NATE**, *v.* (L. *inquino*) to pollute — *Nā-pāk k., ālūda k.* — Bigirnā, bhrasht k.

**IN-QUI-NĀ'TION**, *n.* pollution, corruption — *Nā-pāki yā najāsāt, ālūdagī yā kudūrat* — Bhrashtatā, dṣṣhan dushtatā wā khotū.

**IN-QUIRE**, *v.* (L. *in*, *quero*) to ask a question, to seek for information, to make search, to examine — *Pursish k., khabar lenā yā tahqīq k., talāsh k., āzmānā imtīhān k. yā taftish k.* — Pūchhānā, jijnāsā k., khojanā wā dhūṛhānā, kasnā jāchnā wā parikshā k. — [Sanikshaniya, anusandhāniya, vichārāpiya.

**IN-QUIR'A-BLE**, *a.* that may be inquired into — *Mumkinū-l-tahqīqāt, mumkinū-āzmāish*

**IN-QUIR'ENT**, *a.* making inquiry — *Tahqīqāt k. w., istifsār-k. w., āzmāish k. w., talāshī* — Pūchhne w., parikshak, vichārak, anusandhātā.

**IN-QUIR'ER**, *n.* one who inquires — *Pursish, muhaqqiq, mujawiz, mutalāshī, mutajassīs* — Pūchhne w., prasnākārī, parikshak, vichārak, anveshak, khojī.

**IN-QUI'RY**, *n.* interrogation, examination — *Pursish taftish istifsār yā bāz-purs, tahqīqāt talāsh tajassūs yā āzmāish* — Pūchh-pūchh prasnā wā samprasnā, parikshā samikshan anusandhān wā vichār.

**IN-QUI'Y-TION**, *n.* judicial examination, search — *Tahqīqāt, talāsh* — Vichār wā vyavahāra-

**IN-QUI'Y-TION**, *n.* judicial inquiry, examination, an ecclesiastical tribunal for the detection and punishment of heresy — *Tahqīqāt, bāz-purs tajrīz yā āzmāish, mulhidoṇ yā kāfirōn ko pakarne aur sa'ā dene kī 'adālat* — Vichār wā vyavahāraparikshā, parikshā samikshan wā anusandhān, dharmanaparikshanāsabhā wā nāstikoṇ ko pakarne aur dānd dene kī kachahri.

**IN-QUI'Y-TION-AL**, *a.* busy in inquiry — *Tahqīqāt yā talāsh k. w., tahqīqāt yā talāsh meṇ mashgūl* — Khojī, dhūṛhū, anveshak, anusandhātā, khoj pūchh-pūchh wā parikshā meṇ lagā huā.

**IN-QUI'S-TIVE**, *a.* apt to ask questions, curious — *Muhaqqiq yā mustafisr, mutalāshī mutajassīs yā jāsūs-tah'at* — Pūchhū wā prasnāsīl, anusandhānāsīl anveshanāsakti khojīyā wā khojī. [latwa se, pūchh-pūchh se, anveshanāsakti se, khojī blāw se.

**IN-QUI'S-TIVE-LY**, *ad.* with curiosity — *Tajassūs se, jāsūsī se, just-jūs se* — Anveshanāqī-

**IN-QUI'S-TIVE-NESS**, *n.* busy curiosity — *Just-jūs, jāsūsī, tajassūs* — Anveshanāqīlatī, anveshanāsakti, pūchh-pūchh, jijnāsī, anusandhānāsīlatwa.

**IN-QUI'S-TOR**, *n.* one who examines officially, a member of the court of inquisition — *Muhaqqiq yā tahqīqāt-k. w., mulhidoṇ yā be-dinoṇ ko pakarne aur sa'ā dene kī 'adālat kārke ruku yā shakhs* — Parikshak vichārak wā anusandhātā, dharmanaparikshā-abhāsād dharmanavichārāsabhāsād wā nāstikoṇ ko pakarne aur dānd dene kī kachahri kā jan.

**IN-QUI'S-TŌRI-AL**, *a.* relating to inquisition — *Tahqīqāt tajrīz yā āzmāish ke muta'alliq, mulhidoṇ yā kāfirōn ko pakarne aur sa'ā dene kī 'adālat se nishāt-dār* — Parikshāsambandhī, anusandhāyī, dharmanaparikshanāsabhāsāmbandhī, dharmanavichārāpasabhāsāmbandhī, nāstikoṇ ko pakarne aur dānd dene kī kachahri kā sambandhī.

**IN-QUI'S-TŌRI-OUS**, *a.* making strict inquiry — *Sakht yā ba-khūbī tahqīqāt k. w., sakht muhaqqiq* — Kathinaparikshak, kathinavichārak, kathinānusandhāyī. [laganā<sup>h</sup>.

**IN-RĀIL'**, *v.* (Ger. *in*, *rügel*) to inclose within rails — *Kā'harrā lagānā<sup>h</sup>, kath-gherā*

**IN'ROAD**, *n.* (S. *in*, *rad*) an incursion — *Yurish, tākht, achīnak kā hunta* — Daur, dhū-wā, charhāī, abhikraman, ākrāman.

**IN-SA-LŪ'BRI-OUS**, *a.* (L. *in*, *salus*) unhealthy, unwholesome — *Bimār-gar yā gair-sikhat-āwar, nā-muwāfaq nā-guwar yā nā-gawār* — Rogakar wā rogajanak, aswasthya-kirak wā akshemya. [gawārī, nā-muwāfaqat.

**IN-SA-LŪ'BRI-TY**, *n.* unhealthiness — *Gair-sikhat-āwarī, bimār-garī, nā-guwarī yā nā-*

**IN-SĀNE'**, *a.* (L. *in*, *sanus*) mad — *Divāna, saudāt, majnūn, mukhabbat* — Unmatta,

*bāwalā, vātul, baṛhā, kshipt.*

**IN-SĀN'TY**, *n.* madness, mental derangement — *Divānagī yā khabt, junūn yā saudā* — Unmattatā wā vātulatā, buddhivikshiptatā wā unmād.

**IN-SĀ'TI-A-BLE**, *a.* (L. *in*, *satis*) that cannot be satisfied, greedy beyond measure — *Nā-ser, nihāyat haris* — Atript atarpaniya wā atarpya, atilobhī wā marbhukhā.

**IN-SĀ'TI-A-BLE-NESS**, *n.* excessive greediness — *Nā-serī, nihāyat hirs* — Marbhukhāī, atilubdhātā, atilobh, atripti. [se, atilubdhātā se, atilobh se.

**IN-SĀ'TI-A-BLY**, *ad.* with excessive greediness — *Nihāyat hirs se, nā-serī se* — Marbhukhāī

- IN-SĀ'TI-ATF, *a.* not to be satisfied—*Nā-ser*—Atarpaniya, atript. [atarpaniyatā se.  
IN-SĀ'TI-ATF-IY, *ad.* so as not to be satisfied—*Nā-ser* se, *nihāyat hirs* se—Atripti se,  
IN-SA-TI'E-TY, *n.* excessive greediness—*Nihāyat hirs, be-hadd lālach*—Atilobh, atyant  
lālach, atripti. [tosh, atripti.  
IN-SĀT-IS-FĀCTION, *n.* want of satisfaction—*Be-āsūdaḡi, nihāyat hirs*—Atushti, asan-  
IN-SĀT'U-BA-BLE, *a.* not to be saturated—*Nā-ser hone kā, nā-ser, gair-āsūda*—Abharani-  
IN-SCŌNCE'. SEE ENSŌNCE. [yā, jo pūrn na ho sake, atarpaniya, atript, dushpūr.  
IN-SCRĪBE', *v.* (L. *in. scribo*) to write on, to imprint, to engrave, to mark, to address  
—*Ūpar tahrir k. yā qalam-band k., naqsh k., kanda k., nishān k., falāne ke nām se*  
*banānā*—*Ūpar likhnā, chhāpnā, khodnā, chihn k., nām likhkar samarpan. k.*  
IN-SCRĪBER, *n.* one who inscribes—*Ūpar tahrir k. w., naqsh k. w., kanda-gar, nishān*  
*k. w., nām likh-kar niyāz k. w.*—*Ūpar likhne w., chhāpne w., khodne w., chihn k.*  
*w., nām likhkar samarpan k. w.*  
IN-SCRĪPTION, *n.* something written or engraved, title, address—*Kitāba, khātāb yā*  
*laḡab, falāne ke nām se banānā*—Abhilekhan aṅkitalekh wā mudritalekh, upādhi  
wā nām, nām likhkar samarpan. [ritalekhayukt.  
IN-SCRĪPTIVE, *a.* bearing inscription—*Kitāba-dār, tahrir-dār*—Aṅkitalekhayukt, ind-  
IN-SCRŪ'TA-BLE, *a.* (L. *in. scrutor*) unsearchable, not to be searched out—*Mumtana*-  
*u-t-taḡlish, gair-mumkin-u-t-taḡlhus yā talāsh-nū-shadani*—Anupalabhya wā alaksh-  
ya, durjneya wā durlakshya. [shyatā, durjneyatwa, durlakshyatā.  
IN-SCRŪ'TA-BIL'I-TY, *n.* unsearchableness—*Mumtana u-t-taḡlishi*—Anupalabhyatā, alak-  
IN-SCRŪ'TA-BLY, *ad.* so as not to be traced out—*Mumtana u-t-taḡlishi se*—Anupalabhya-  
tā se, alakshyatā se, durlakshyaprakār se.  
IN-SCŪLP', *v.* (L. *in. sculpo*) to engrave—*Kanda k., naqsh k.*—Takshan k., khodnā.  
IN-SĒAM', *v.* (S. *in. seam*) to mark with a seam or scar—*Dāḡ se nishān k., dāḡ d.*—  
Ghāw kā chihn k.  
IN'SECT, *n.* (L. *in. sectum*) a small creeping or flying animal, any thing small—*Kira-*  
*makorā yā Kira-patangā<sup>h</sup>, koi chhoti chīz*—Krimi wā kit, koi chhoti vastu.  
IN-SECT'ED, *a.* having the nature of an insect—*Kire-makore sā<sup>h</sup>, kire-patangē sā<sup>h</sup>, kirm-*  
*khāssiyat*—Kitavat, krimijātiya, kitajātiya. [khāssiyat—Kitajātiya.  
IN-SECT'ILE, *a.* having the nature of an insect—*Kire-makore sā<sup>h</sup>, kire-patangē sā<sup>h</sup>, kirm-*  
IN-SE-CURE', *a.* (L. *in. se, cura*) not secure, not safe, exposed to danger or loss—*Be-*  
*amni, be-salāmat yā gair-mahfāz, mahfātūr*—Sabhaya wā bhayayukt, saṅkānit,  
saṅsayasth. [zat ke—Aksheṃ s. bhayasaṅsaya se, saṅkānatā se.  
IN-SE-CURE'LY, *ad.* without security—*Be-amni, be-amni se, be-salāmātī se, ba-gair hifā-*  
IN-SE-CŪ'RI-TY, *n.* want of safety, danger—*Be-amni yā be-salāmātī, ḡhatra yā andesha*  
—Aksheṃ, ātaṅk wā bhayasaṅkā.  
IN-SEN'SATE, *a.* (L. *in. sensum*) stupid—*Be-rugāḡ, almag*—Nirbuddhi, jar, mūrḥ.  
IN-SEN'S-BLE, *a.* that cannot be felt or perceived, void of feeling, void of affection—  
*Gair-mahsūs yā gair-namūd, be-hiss be-hosh gum-hosh yā be-khabar, be-dard yā be-*  
*riḡḡat*—Indriyigochar agochar wā atindriya, achetan jar wā pramūrḥ, nirday wā  
anāndra chitta.  
IN-SEN-SI-BIL'I-TY, *n.* inability to feel or perceive, want of emotion or affection—*Adam-*  
*i-ihsās be-khabari gum-hoshi yā majhūli, be-parvāi yā be-dardī*—Achetanā achaitanya  
jaratā chetanāhāni wā pranoh, rūḡahinatā wā dayāhinatā.  
IN-SEN'SI-BLE-NESS, *n.* inability to perceive—*Adam-i-ihsās, gum-hoshi, majhūli*—Achait-  
tanya, jaratā, pranoh, chetanāhāni.  
IN-SEN'SI-BLY, *ad.* imperceptibly, gradually—*Bilā-ijbār yā bilā-nigāḡ, rafta-rafta yā*  
*tadriḡan*—Alakshyaprakār se, kram se wā kramasah. [tan, chaitanyarahit, gatachetan.  
IN-SEN'TI-ENT, *a.* not having perception—*Be-khabar, be-hosh, be-hiss, gum-hosh*—Ache-  
IN-SĒPA-RA-BLE, *a.* (L. *in. se, par*) not to be separated or disjoined—*Nā-mumkinu-*  
*t-taḡriḡ, lāzim-malzūm, nā-mumfakk, kuljuz, lāzimu-t-i-zāfat, an-hilgāū<sup>h</sup>*—Aprithak-  
karāṇiya, adwaidhikarāṇiya, avibhajāṇiya, abhedyā.  
IN-SĒPA-RA-BIL'I-TY, IN-SĒPA-RA-BLE-NESS, *n.* the quality of being inseparable—*Nā-*  
*mumkinu-t-taḡriḡ, lāzim-malzūni, be-inḡkākī*—Aprithakkarāṇiyatā, abhedyatā, nitya-  
sambandh.  
IN-SĒPA-RA-BLY, *ad.* with indissoluble union—*Be-inḡkākī se, nā-taḡriḡ-pazir se*—  
Samavāyasambandh se, nityasambandh se, driḡhasambandh se, abhedyarūp se.  
IN-SĒRT', *v.* (L. *in. serium*) to thrust in, to place in or among other things—*Dākhil*  
*k., darj k. yā shāmīl*—Dāl d., antargat wā antarasth k.  
IN-SĒRT'ION, *n.* act of inserting, thing inserted—*Idkhāl indirāj tadākhul yā dākhila,*  
*dākhil kī hui shai*—Niveśan praveśan wā antasthāpan, niveśit wā antarasth vastu.  
IN-SĒR'VI-ENT, *a.* (L. *in. servio*) conducive—*Mumidd, mu'awin*—Pratipādak, janak.  
IN-SET', *v.* (S. *in, settan*) to infix—*Gārnā<sup>h</sup>, baithālnā<sup>h</sup>, jamānā<sup>h</sup>*. [pravartak.  
IN-SHAD'ED, *a.* (S. *in, sead*) marked with different shades—*Sāya-dār, mukhtalif-sā-*  
*ya-dār*—Chhāyāvisiḡḡt, nānachhāyāvisiḡḡt.

IN-SHELL', *v.* (S. *in, seyl*) to hide in a shell—*Sip yā kaure meñ chhipaná<sup>b</sup>*.

IN-SHELTER', *v.* (L. *in, cýld* f) to place under shelter—*Panáñ yā sāya meñ rakhná*  
—*Ar bachaw wā chhāñw meñ rakhná*.

IN-SHIP', *v.* (S. *in, scip*) to embark—*Jaház yā kishí meñ bharná*—*Naukú meñ bharná*.

IN-SHRINE'. See ENSHURINE.

IN-SIDE, *n.* (S. *in, side*) the inner part—*Andrín, darín, bhitari hissá*—*Bhitar, abh-*

IN-SID'IOUS, *a.* (L. *in, sedeo*) watching to ensnare, crafty, sly, treacherous—*Shappa-báz yā phāñse ke liye qábá dekhne w., makkár hila-báz fitratí yā mutafanní, 'aiyár, dagá-báz*—*Ghátí wā phāñsine ke nimitta avasar dekhne w., kuñl kapañí wā mōyāpātu, dhúrtta, chhali*.

IN-SID'ATE, *v.* to lie in ambush for—*Kamín-gáh meñ baithná, ghát lagú-kar baithná<sup>b</sup>*.

IN-SID'Á-TOR, *n.* one who lies in wait—*Kamín meñ baithne w., ghát lagú-kar baithne w<sup>b</sup>*.

IN-SID'IOUS-LY, *ad.* in an insidious manner—*Shappa-bázi se, fitrat se, 'aiyári se, hila-bázi se, dagá se*—*Dhúrttata se, chhal se, kapañ se, máyá se*.

IN-SID'OUS-NESS, *n.* quality of being insidious—*Shappa-bázi, fitrat, dagá, 'aiyári, makk, fureb*—*Dhúrttati, kútati, kuñlati, chhal, kapañikatwa*.

IN-SIGHT, IN-SIT', *n.* (S. *in, geseit*) sight or view of the interior, thorough knowledge—*Andarún kī nigáh yā nazar-andazí, kāmíl 'ilm wāqifíyat wāqif busrat māríjat mahárat yā shínákht*—*Antarbhāg ká nirikshan, paríjñan wā abhijnán*.

IN-SIG'NI-A, *n. pl.* (L.) distinguishing marks of office or honour—*Darja yā hurmat ke nishán*—*Padachihni, māryādachihni*.

IN-SIG-NIF'I-CANT, *a.* (L. *in, signum, facio*) wanting meaning, without weight, unimportant, contemptible—*Be-máñ. be-máñ yā be-qadr, adná lá shai yā ná-chíz, khufíf yā kuñr*—*Nirarthak wā nirarth, halká wā aguru, laghu prabhāvahin wā gauravahin, kshudra kutsit wā tichechha*.

IN-SIG-NIF'I-CANCE, IN-SIG-NIF'I-CAN-CY, *n.* want of meaning, unimportance, want of effect—*Be-máñiyat, ná-chizi yā sukki, 'ulam-i-tasir yā be-hudagi*—*Nirarthakatwa wā arthahinatá, laghutá wā halká, prabhāvahinatá*.

IN-SIG-NIF'I-CAN-LY, *ad.* without meaning, without importance or effect—*Be-máñi, sukki yā 'ulam-i-tasir se*—*Nirarthak wā bini arth, laghutá wā prabhāvahinatá se*.

IN-SIG-NIF'I-CA-TIVE, *a.* not expressing by external signs—*Záhiri nishán yā ishāre se nahin záhir k. w.*—*Pratyaksh lakshan wā sañket se nahin pragat k. w.*

IN-SIN'ERE', *a.* (L. *in, sine, ceco*) not sincere, deceitful, hypocritical, false—*Ná-rást, dagá-báz, dú-rañgá záhir-dár yā rigá-kár, be-rafá*—*Asaal wā asatwik, chhali, kapañí wā dambhí, ayathárh wā jhúthá*.

IN-SIN'ERE'LY, *ad.* without sincerity—*Ná-rísti se, dagá-bázi se, rigá-kári se, dú-rañgi se, be-rafá se*—*Asaratá se, kapañ se, máyá se, dambh se, mithyá*.

IN-SIN'ERI-TY, *n.* dissimulation, hypocrisy—*Rijí-kári yā záhir-dári, dú-ráí dú-rañgi yā makk*—*Chhadmavék chhadma wā máyá, dambh wā dímblh*. [dirh k.]

IN-SIN'EW, *v.* (S. *in, sinu*) to strengthen—*Mazbút k., qari k.*—*Porhá k., pushk k.,*

IN-SIN'U-ATE, *v.* (L. *in, sinus*) to introduce gently, to creep in, to instil, to hint—*Akhsat ákhsat dar líná, dhire dhire ghusná<sup>b</sup>, dhire dhire man meñ baithná<sup>b</sup>, ishára yā ramz k.*—*Dhire dhire paithná wā kram se praveś k., dhire dhire paithná, jī meñ dálná, sañket k. wā vyañgyokti se sūchaná k.*

IN-SIN'U-ATION, *n.* act of insinuating, a hint—*Dám-bázi díl-bari yā díl-kashi, ishára kináya imá yā áwázá*—*Phuslawat lálal wā manoharan, vyañgyokti vakravákya wā vakrasūchaná*. [lālanasíl, parámugrahasam-pádak.]

IN-SIN'U-A-TIVE, *a.* stealing on the affections—*Díl-ruhá, díl-fureb, díl-kash*—*Manohar,*

IN-SIN'U-Á-TOR, *n.* one who insinuates—*Dám-báz, díl-kash, díl-ruhá, ishára k. w.*—*Manohar, parámurígoptáidak, vakrokti se sūchaná k. w.*

IN-SIP'ID, *a.* (L. *in, sapio*) tasteless, wanting spirit, vapid, flat, dull, heavy—*Be-lazzat, be-namak, be-záiyá, Je-maza, be-lufí, be-ras*—*Swádahin, nistej wā mihattwa, niras wā niras, alavan wā alomá, aras wā viswád, phiká wā rasahin*.

IN-SIP'ID-TY, IN-SIP'ID-NESS, *n.* want of taste, want of spirit or life—*Be-lazzati yā be-mazagi, be-namaki yā be-lufí*—*Virasati wā nirasatá, nistejatá wā phikáhat*.

IN-SIP'ID-LY, *ad.* without taste or spirit—*Be-mazagi yā be-lazzati se, be-namaki yā be-lufí se*—*Bina swád, bini ras, rasahinatá se, nistejatá se, phikáhat se*.

IN-SIST', *v.* (L. *in, sisto*) to stand or rest upon, to dwell upon, to press, to urge—*Qáim rakná, bayán k., isar k. ba-jidl h. yā musirr h., tukid k.*—*Khare h., atiprasang k. wā bakhāñná, ághar k., hañ k. arná wā nirbandh k.*

IN-SIST'ENT, *a.* resting upon any thing—*Qáim*—*Khará*. [apipásá, atrishná.]

IN-SIT'I-EN-CY, *n.* (L. *in, sitia*) exemption from thirst—*'Adam-i-tishnagi*—*Atrishná,*

IN-SITION, *n.* (L. *in, satum*) insertion—*Dál-dénú<sup>b</sup>*.

IN-SNARE', See ENSNARE.

IN-SOB'RÍ'E-TY, *n.* (L. *in sobrius*) want of sobriety, intemperance—*Mai-khori yā nushá-khori, be-i-tidáli bad-parhezí yā masti*—*Madyapánásakti, asāñyam wā mattatí*.



- IN-SŌ'CI-A-BLE, *a.* (L. *in, socius*) averse to social converse—*Gair-majlis-dost, be-milanar, an-milāpi*<sup>h</sup>—*Sahlāpavimukh, asahlāpi, anālāpi*.
- IN-SŌ-LĀ'TION, *n.* (L. *in, sol*) exposure to the sun, a stroke of the sun—*Dhūp meñ rakhnā<sup>h</sup>, dhūp k' lagnā<sup>h</sup>*.
- IN-SŌ-LENT, *a.* (L. *in, soleo*) contemptuous, overbearing, haughty, impudent—*Mutakabbir, tunuk-mizāj yā zālīm, magrūr, be-imtiyās gustākh yā shokh*—*Avamāni, ud-dhat, ghamañdi wā garvi, nirlajja avinay wā dhith*.
- IN-SŌ-LENCE, IN-SŌ-LEN-CY, *n.* haughtiness or pride mixed with contempt, impudence—*Takabbur, gustākhi shokhi yā be-imtiyāzi*—*Ghamañd wā garv, nirlajjātā uddhati avinay wā dhithāi*.
- IN-SŌ-LENT-LY, *ad.* haughtily, rudely, saucily—*Gurūr se yā mutakabbirāna, be-adabāna yā ustākhnā, shokhi se*—*Ghamañd wā darp se, uddhati avinay wā dhithāi se, dhrish-tatā wā nirlajjātā se*.
- IN-SŌ-LID-I-TY, *n.* (L. *in, solidus*) want of solidity, weakness—*Gair-injimūd yā nā-sangini, nā-tuvān yā zūf*—*Aghanatā wā adriphātā, niralatā wā āsakti*.
- IN-SŌ-LU-BLE, *a.* (L. *in, solvo*) that cannot be dissolved—that cannot be explained—*Nā-gudākhtani yā mustahil-l-hall, lā-bayān yā lā-hall*—*Agalāniya, avyākhyeya*.
- IN-SŌ-LU-BLE-NESS, *n.* the state or quality of being insoluble—*Mustahil-l-hall, lā-hall, nā-gudākhtani khāsiyat*—*Agalāniyatā, adriyvatā*.
- IN-SŌ-LV-A-BLE, *a.* that cannot be solved—*Lā-bayān, lā-hall, mushkil*—*Avyākhyeya, aparīśodhaniya*. [Itiśasodhanāksham, rīnamochanāsakti.]
- IN-SŌ-VENT, *a.* unable to pay debts—*Nā-dār, qarz udā karne ke nā-lāq, dewāliya<sup>h</sup>*—*IN-SŌ-VENT-CY, n.* inability to pay debts—*Qarz udā karne kī nā-lāqatī, nā-dārī, dewālā<sup>h</sup>*—*Rīnasodhanākshamatā, rīnamochanāsakti, rīnamokshanāsamarthyā*. [*yuhān tak<sup>h</sup>*].
- IN-SŌ-MUCH, *ad.* (in so much) so that, to such a degree that—*To yā jismēn k<sup>h</sup>*.
- IN-SPE'CT, *v.* (L. *in, spectrum*) to look into for examination, to superintend—*Mulā-haza k. yā tahqiq k., ihtimām yā nigah-bānī k.*—*Parakhnā dekhnā wā jānchnā, kāryyādhisatā wā kāryyadarśan k.*
- IN-SPE'CTION, *n.* examination, superintendence—*Mulāhaza nazar-amlāzi yā nigāh, ihtimām nazar yā nigah-bānī*—*Ālokan ālochan nirikshā wā parikshā, kāryyādhisatā wā kāryyadarśan*. [*parikshak, dekhne w., kāryyādhyaksh, kāryyādhiś.*]
- IN-SPE'CTOR, *n.* one who inspects—*Muhtamim, na'ir, nigah-bān, amīn*—*Nirikshak*.
- IN-SPE'CTOR-SHIP, *n.* the office of an inspector—*Nazīrat, nigah-bānī, ihtimām, muhtamim-gari*—*Adhyakshatī, kāryyādhyakshatwā, kāryyādhisatā*.
- IN-SPER'SION, *n.* (L. *in, sparsum*) a sprinkling upon—*Chhirkā<sup>h</sup>, chhirkā<sup>h</sup>, chhikam<sup>h</sup>*.
- IN-SPH'E'RE, *v.* (Gr. *en, sphaera*) to place in a sphere—*Muhit meñ rakhnā, chamber yā kurī meñ rakhnā*—*Mandal meñ rakhnā*.
- IN-SPIRE, *v.* (L. *in, spiro*) to draw in the breath, to breathe into, to infuse into the mind, to animate by the supernatural influence of the Holy Spirit—*Dam-lenā, phānk-nā<sup>h</sup>, dil meñ dālā, phām k. yā mulham k.*—*Śwās wā sāns lenī, śwās se bharnā, chitta meñ dālā, īśwaraprerit wā īśwaropadisht k.*
- IN-SPIR'A-BLE, *a.* that may be inspired—*Dam-kashī ke qābil, dam-se khīche yā bhare jāne ke lāq, dil meñ dāle jāne ke qābil, ilhām yā mulham kiye jāne ke lāq*—*Śwā-sagrahānyogya, śwās se khīche wā bhare jāne ke yogya, chitta meñ dāle jāne ke yogya, īśwaropadisht kiye jāne ke yogya*.
- IN-SPI-RĀ'TION, *n.* the act of inspiring, the supernatural influence of the Holy Spirit—*Dam-kashī dam-se bharnā yā dil-meñ dālā, wahi ilhām yā ilqā*—*Śwāsagrahān śwāsādān śwāsapūran śwāsaprakashepanī wā chitta meñ dālā, īśwarapreranā īśwaropades īśwarasūchanā wā īśwaritnavas*.
- IN-SPI-RE, *n.* one who inspires—*Dam-lene w., dam-se bharne w., dil meñ dālne w., mul-him*—*Śwāsagrahak, śwās lene w., śwās se bharne w., chitta meñ dālne w., īśwarapreranā wā īśwaropades k. w.* [*wi samāsśwās d., jilānā*].
- IN-SPI-RE, *v.* to animate, to enliven—*Himmat jān yā tahrik d., zinda k.*—*Dhārhan*.
- IN-SPI-S-SATE, *v.* (L. *in, spissus*) to thicken, to make thick; *a.* thick—*Thakkā k<sup>h</sup>*.
- IN-SPI-SĀ'TION, *n.* the act of making thick—*Gārhā k<sup>h</sup>*. [*gārhā k<sup>h</sup>; a. gārhā<sup>h</sup>*].
- IN-STĀ-BLE, *a.* (L. *in, sto*) inconstant—*Nā-pāc-dār, be-qiyām, be-qarār, be-istiqlāl*—*Asthāyi, asthir, chanchal, adriph*.
- IN-STĀ-BIL-I-TY, *n.* inconstancy, fickleness—*Adam-i-sabūt be-sabūtī yā nā-pāc-dārī, be-istiqlālī yā talawwun-mizājī*—*Asthāyitwā anavasthiti wā asthiratā, adhāriyya wā chānchalatā*.
- IN-STĀ-BLE-NESS, *n.* fickleness, mutability—*Be-istiqlālī yā talawwun-mizājī, 'adam-i-sabūt be-qarārī yā nā-pāc-dārī*—*Chānchalatā wā chūnchalya, asthāyitwā asthiratā wā adhiratā*.
- IN-STĀLL, *v.* (S. *in, steal*) to place in any rank or office, to invest with office—*Khī'ut d. yā kīsi darjē yā 'uhde par magarrar k., 'ahdā-nishān k.*—*Kīsi adhikār wā pad par niyukt k., abhishekūdisānshkār se padasth wā adhikārārūph k.*

**IN-STAL-LA'TION**, *n.* the act of installing—*Kisi 'uhde ke liye khil'at-poshi, 'uhda-dihī, darja-dihī, kisi 'uhde par muqarrari*—Abhishekādīśaṅkāṛ se navādhikāraprayeṣan, padasthāpan, adhikārasthāpan.

**IN-STAL-MENT**, *n.* the act of installing, part of a sum of money paid at a particular time—*Kisi 'uhde ke liye khil'at-poshi darja-dihī yā 'uhda-dihī, qist*—Padasthāpan navādhikāraprayeṣan wā adhikārasthāpan, rīṇabhig jo nirpit wā nīschit kāl meñ diyā jāta hai.

**IN-STANT**, *a.* (L. *in, sto*) urgent, immediate, quick, current; *n.* a moment—*Mutaqāzi. yā mustad'ī, hāzīr yā māyūd, jald, rawān yā hāl*; *n.* lamha, lakha, dam—Atiprārthak āgrahāṣil wā nirbandhasil, tātkālik wā anantarakālīn, āghra, varttamān; *n.* kshaṇ, pal, vipal, nimesh.

**IN-STANCE**, *n.* urgency, example, occasion, motive, suit; *v.* to mention as an example—*Taqāzā istid'ā yā dar'hwāst, misāl yā nazir, mu'āmala mānqā yā mājarā, bā'is yā miyib, istiḡāsa yā muqaddama*; *v.* *misāl lānā, nazir d., nazir-lānā*—Āgrah preran wā atiprārthanā, dīrshānt wā udāharan, prastāv wā samay, hetu wā kāran, arthavād; *v.* dīrshānt d., udāharan d.

**IN-STANCED**, *a.* given as a proof or example—*Dalīl yā misāl ke taur par kahā yā diyā gayā*—Pramāṇ wā dīrshānt ke sadris diyā gayā. [thanā.]

**IN-STAN-CEY**, *n.* urgency, importunity—*Taqāzā, tūqāyūd*—Āgrah, atiyāchanā wā atiprārthānā—**IN-STAN-TA-NE'T-ty**, *n.* production in an instant—*Ek lūhze ka kartab yā kām*—Ek kshaṇ kā kām wā phal. [gayā—Kshaṇabhūt, ek kshaṇ meñ kiya gayā.]

**IN-STAN-TA'NE-ous**, *a.* done in an instant—*Ek dam meñ kiya gayā, ek lamhe meñ kiya*—**IN-STAN-TA'NE-ous-Ly**, *ad.* in an instant—*Flurion, fi-l-faur, bilā-tawaqquf, ust-dam, ek lamhe meñ*—Kshaṇamātra meñ, jhat wā jhapṭ, ek kshaṇ meñ.

**IN-STATE'**, *v.* (L. *in, statum*) to place in a certain state or rank—*Kisi hālat yā darje meñ qāim k., darja yā 'uhda d.*—Kisi avasthā wā pad meñ sthit k., adhikārārūṇ k., padasth k.

**IN-STAU-RATE**, *v.* (L. *instaurō*) to repair—*Muramat k., sābiq hālat par ba-hāl k.*—Pūrvasthiti wā pūrvvadaśā meñ k., pūrvvavat k., jīrnoddhīr k., phir jaise kā taise kā denā.

**IN-STAU-RA'TION**, *n.* restoration, renewal—*Istirdād yā sābiq-hālat-par ba-hāl, tajaddud yā tajlīd*—Pūrvvasthitisāpanā wā pūrvvadaśa-sāpan, pūrvvavatkarān pratisamādhān wā jīrnoddhīr. [sthān meñ, sthal meñ.]

**IN-STÉAD'**, *ad.* (S. *in, stede*) in place of—*'Iwaz, ba-manzila, badal, ba-jāe*—Jagah meñ, **IN-STÉEP'**, *v.* (Ger. *in, stippen*) to soak—*Bhigonā<sup>h</sup>, dubo rakhnā<sup>h</sup>, bhijnā<sup>h</sup>.*

**IN-STEP**, *n.* (L. *in, step*) the upper part of the foot near its junction with the leg—*Pusht-i-pā*—Pādāgra, pādoparibhāg, pād ke upar kā bhāg.

**IN-STI-GATE**, *v.* (L. *in, stigo*) to incite to evil, to set on, to provoke, to urge—*Wargalānā, bar-angekhta k. yā bar-pā k., chīrhānā<sup>h</sup>, tahrīk yā tahrīs d. yā k.*—Burāi kī or bahkānā, ubhārṇā, khijlānā, ūksānā wā uskānā.

**IN-STI-GA'TION**, *n.* incitement to evil—*Bar-angekhtagī, bawī ki taraf tahrīs tahrīk yā targīb*—Burāi kī or pravarttan, uttejān, protsāhan, burāi kī or bahkānā.

**IN-STI-GA-TOR**, *n.* one who incites to evil—*Wargalānne w., badi kī or tahrīk yā tahrīs d. w., mufsid, fusādī*—Burāi kī or bahkānē w., burāi kī or pravarttak.

**IN-STIL'**, *v.* (L. *in, stillo*) to infuse by drops, to infuse slowly, to insinuate—*Chulānā<sup>h</sup>, āhista-āhista dālānā, ishara imā yā kināya k.*—Tapkānā, dhīre dhīre dālānā, saṅket vakrokti wā vyangya k. [Tapkāw.. dhīre dhīre dālānā.]

**IN-STIL-LA'TION**, *n.* the act of instilling—*Chulīnā<sup>h</sup>, āhista-āhista dālānā, chulānā<sup>h</sup>*—**IN-STIL-LEr**, *n.* one who instills—*Chulānne w.<sup>h</sup>, āhista-āhista dālne w., ishara yā kināya k. w.*—Tapkānē w., dhīre dhīre dālne w., saṅket vakrokti wā vyangya k.

**IN-STIL-MENT**, *n.* any thing instilled—*Jo chī: chulāt jāti hai, jo shai āhista-āhista dālī jāti hai*—Jo vastu tapkāi wā chulīi jāti hai, jo bāt dhīre dhīre dālī jāti hai.

**IN-STINCT**, *n.* (L. *in, stinguo*) the natural faculty or disposition by which animals are led to do whatever is necessary for their preservation—*Zātī 'aql, aql-i-haiwānī*—Swābhāvikabuddhi, swābhāvikajñān, pāśubuddhi.

**IN-STINC-TIVE**, *a.* prompted by instinct, involuntary—*Tubī'ī yā zātī, istirārī*—Swābhāvikabuddhisūcīt, swābhāvaprerit, sahajajñānaprayukt, sahajajñānasiddh.

**IN-STINC-TIVE-Ly**, *ad.* by force of instinct—*'Aql-i-haiwānī se, zātī 'aql se, be-ikhtiyār, ba-zāt*—Prakritikajñān se, swābhāvikabuddhi se, swābhāvikajñān se.

**IN-STI-TUTE**, *v.* (L. *in, statuo*) to establish, to appoint, to found, to instruct, to commence; *n.* an established law—*Muqarrar k., qāim k., bar-pā paidā yā qīd k., ta'lim.k., shurū' k.*; *n.* *dastūr, zābita, qā'ida, rasm, qānūn*—Bāndhnā, thahrānā, saṅsthāpan k., sikhānā wā upadēś d., ārambh k.; *n.* vyavasthā, vidhi, vidhān, niyam, sūtra, nidarśan.

**IN-STI-TUTION**, *n.* the act of establishing, establishment, a law, education, induction—*Taqarrur, ta'ayun yā tashakkhus, ātān qānūn qā'ida yā zābita, ta'lim, Nasr-*

*i-simma ya'ni dini ma'ash ya'uhde par taqarruri*—Sthāpan vyavasthāpan vidhān wā niyojan, saṁsthiti wā saṁsthān, vidhi vyavasthā niyam wā sūtra, śikṣhā wā vidyādān, vṛttivishistatadharmanapad par niyukti wā niyog.

**IN-STI-TUTION-AL**, *a.* instituted by authority—*Rawā, jāiz, mubāh, qānūni, āini, shur'i*—Vihit, vaidhik, naiyamik.

**IN-STI-TUTION-ARY**, *a.* containing first principles or doctrines, elemental—*Qaul-i-awwal-amez ya maslak-i-awwal-amez, aṣlī ya bunyādī*—Mulatattwayukt wā mūlasūtra-viśiṣṭ, bhautik mūlik wā ārambhak. [—Vyavasthālekhak, vyavasthākār.

**IN-STI-TUTOR**, *n.* a writer of institutes—*Qā'idā-nāris, āin-nāvis, qānūn-nāvis, āin-sāz* **IN-STI-TUTOR**, *a.* able to establish—*Muqarrar ya qāim korne ki taqat rukhne w., muqarrar k. w.*—Sthāpak, sthāpanakārī, vidhāyī, vidhāyak, sthāpan karne ko samarth.

**IN-STI-TUTOR**, *n.* one who institutes—*Bānī, mājīd, āin-sāz, dustūr-gar*—Saṁsthāpak, sthāpak, prayojak, vidhāyak, vidhāyī, vyavasthākārī.

**IN-STRUCT**, *v.* (L. *in, struo*) to teach, to educate, to direct, to command, to inform—*Sikhlanā, ta'lim ka tarbiyat k., hidāyat rah-namā ya nasihat k., farmānā, khabar ya itti'ā d.*—Sikhṣhā wā upadeś k., śikṣhā k., ādeś k., ajnā k., samāchār d. batlānī chetānī wā jātinā. [desak, upadeśī, adhyāyak, vidyādātā, jñāpak.

**IN-STRUCTER**, *IN-STRUTOR*, *n.* a teacher—*Mu'allim, mudallib, adib*—Śikṣhak, upa-**IN-STRUCTIBLE**, *a.* capable of being instructed—*Ta'lim-pazīr, tarbiyat-pazīr*—Śikshaniya, śikshya.

**IN-STRUCTION**, *n.* the act of teaching, information, a precept, direction, mandate—*Ta'lim talqin ya tarbiyat, khabar ya itti'ā, salāh nasihat ya pind, hidāyat rah-namā ya dā'ir, hukm ya farmān*—Śikṣhā wā upadeś, vijnāpan wā samāchār, vidhi niyam sūtra wā nidarsan, ādeś wā nirdes, ajnā.

**IN-STRUCTIVE**, *a.* conveying instruction—*Ta'lim-baksh, nasihat-baksh, muhazzib, budh-dai*—Upadeśāvah, śikshākār, upadeśī, jñānotpādak.

**IN-STRUCTIVELY**, *ad.* so as to instruct—*Ta'lim ya nasihat ke taur se, sikhlan ke tariq pur*—Sikhṣhe ki rīti se, upadeśī prakār se.

**IN-STRUCTIVENESS**, *n.* power of instructing—*Ta'lim-bakshī, tarbiyat-dihī, tarbiyat karne ki tāqat*—Sikhane ki śakti, śikshākaratwa. [upadeśīni, śikshikā.

**IN-STRUCTRESS**, *n.* a female teacher—*l'sānī, ātā ya ātīn, gurwān*—Adhyāpikā,

**IN-STRUMENT**, *n.* (L. *in, struo*) a tool, a machine, a writing, an agent—*Azār āla māyā ya vasila. kalḥ, qābila samud ya nurishta, gumāshṭa ya kārandā*—Ithiyār karan kārān wā hetu, yantra, lekhaṭra lekh wā sādhanaṭra. pratipurush pratini-dhi wā kartā.

**IN-STRUMENTAL**, *a.* pertaining to an instrument, conducive to some end—*Muta'al-liq-i-azār ya āla se maysib, munib, madad gar ya mu'in*—Karanasambandhi wā haṭuk, upakārī karyasādhak wā prayojak. [twa, karakatwa, sādhanatwa, kartritwa.

**IN-STRUMENTALITY**, *n.* subordinate agency—*Pā'ilīq, kar pardāzi, tāsir*—Kāraya-

**IN-STRUMENTAL-ITY**, *ad.* as an instrument—*Azār ke taur se, āla ke taur se, vasila ke taur se, mājī ke rā se*—Karavat. kārān ki rīti se, sādhan wā hetu ke bhāv se.

**IN-STRUMENTAL-NESS**, *n.* usefulness to an end—*Pāida-mandī, sid-mandī*—Upakāraka-ti, upakāritwa, upayogitā. [utfi—Apriyāta, amridutā.

**IN-SUB-ORDINATION**, *n.* (L. *in, sub, ordo*) state of disorder, disobedience—*Be-band-o-basti alṭar ya 'adām-i-siyāsāt, udūl-i-hukmī nā farmān-bardārī ya 'adam-i-itā'at*—Sāsanabhaṅg wā ayyavasthā, ajnābhaṅg avastatwa wā magrāi.

**IN-SUB-STANTIAL**, *a.* (L. *in, sub, sto*) not substantial, not real—*Ghair-mūddī be-jasād ya be-rajūd, jhūthā*—Avastav wā nihsār, asatya.

**IN-SUFFERABLE**, *a.* (L. *in, sub, fero*) that cannot be suffered, intolerable—*Ghair-bar-dāshṭ ya be-bardāshṭ, an-sahāb ya nā-sahne joḡ*—Asahaya, asahaniya wā sahanāsakya.

**IN-SUFFERABLE**, *ad.* beyond endurance—*Bardāshṭ ke bāhar, bu-shiddat*—Sahan ke bāhar, asahyarup se, asahyatā se.

**IN-SUFFICIENT**, *a.* (L. *in, sub, facio*) not sufficient, inadequate, incapable, unfit—*Ghair kafi, nāqis qasir ya kam, nā-qābil, nā-hāq*—Ayatheshṭ, nyūn hīn wā apūrṇ, asamarth wā aksham. ayogya wā anupayukt.

**IN-SUFFICIENT**, **IN-SUFFICIENT-CE**, **IN-SUFFICIENT-CE**, *n.* inadequateness, want of value or power—*Kamī ya kamī, 'adam-i-liyaqāt 'adam-i-qābīliyat nā-lāqī ya nā-qābīliyat*—Nyūnatā hīnatā ayatheshṭatā wā totā, ayogyatā anupayuktatwa akshamatā wā asamarthya.

**IN-SUFFICIENT-CE**, **IN-SUFFICIENT-CE**, *ad.* inadequately—*Kamī se, nā-qābīliyat se, 'adam-i-qābīliyat se, nā-liyaqāt se*—Nyūnatā se, ayatheshṭtarup se, ayogyatā se, asamarthya se.

**IN-SUFFICIENT-CE**, *n.* (L. *in, sub, sto*) the act of breathing upon—*Phūknā*—

**IN-SULAR**, *a.* (L. *insula*) belonging to an island, *n.* one who dwells in an island—*Tāpū kā, jazire ke muta'alliq*; *n.* *tāpū kā rahne w.*, *jazire kā bāshanda ya bā-shinda*—Dwipasambandhi, dwipi; *n.* dwipaniwāsī. [dwipi, dwipasambandhi.

**IN-SULAR**, *a.* belonging to an island—*Tāpū kā, jazire ke muta'alliq*—Dwipiya,

- IN'SU-LATE**, *v.* to make an island, to detach—*Jazira banānā, judā k.*—*Tāpū banānā, bilgānā wā prithak k.* [nyasañyukt, prithak alag wā nyārā.]
- IN'SU-LĀT-ED**, *a.* not contiguous, separate—*Be-lagāw, judā*—*Ananyasañlagna wā ana-*
- IN'SULT**, *n.* (L. *in, saltum*) act or speech of insolence or contempt, gross abuse—*Be-'izzatī hatk yā subhā, malāmat kanz yā ta'n*—*Apamānakriyā apamānavākya wā avajñā, tīraskār anādar bhartsanā dūrvachan wā gālī.*
- IN-SULT'**, *v.* to treat with insolence or abuse—*Be-'izzatī k., malāmat k., hatk k., tanz k., lā-sakhuṇ kahṇā*—*Apamān k., avajñā k., tīraskār k., bhartsanā k., dūrvachan kahṇā, gālī d., tokārā d.* [mān, tīraskār, bhartsanā, gālī.]
- IN-SUL-TĀ'TION**, *n.* insulting treatment—*Bad-sulūkī, malāmat, hatk*—*Avajñā, apa-*
- IN-SULT'ER**, *n.* one who insults—*Be-'izzatī k. w., malāmat k. w., hatk k. w., tanz k. w., lā-sakhuṇ kahṇe w.*—*Apamānakāri, apamānakartā, avamantā, avajñā k. w., gālī d. w.*
- IN-SULT'ING**, *a.* containing or conveying gross abuse; *n.* act or speech of insolence—*Bad-zabānī-āmez, bad-zabān yā lā-sakhuṇ; n. be-'izzatī, malāmat, bad-zabānī*—*Apamānakāri, kutsāvidī, nindak; n. mīdā, bhartsanā, gālī, apamān, avajñā.*
- IN-SULT'ING-LY**, *ad.* with insolent contempt—*Tanz se, shoḥī se, be-'imīyāz se*—*Avaj-nāpūrvak, apamān se, tīraskār se.*
- IN-SUP'ER-ABLE**, *a.* (L. *in, super*) that cannot be overcome, insurmountable—*Qair-maghlūb, taī na hone kī*—*Ajeya, dustar wā alaighaniyā.*
- IN-SUP'ER-ABLY**, *ad.* insurmountably—*Qair-maghlūb se, taī na hone ke taur se*—*Dur-jay se, ajeyatī se, alaighaniyā se.*
- IN-SUP-PORT-ABLE**, *a.* (L. *in, sub, porto*) not to be endured, insufferable, intolerable—*Qair-mamkīn-t-tahammul, be-bardāsh, qair-hardāsh, saḥt yā shadīd*—*Asa-hya, asahaniyā, dūrvah wā akshantavyā.*
- IN-SUP-PORT-ABLE-NESS**, *n.* the state or quality of being insupportable—*'Adam-i-tahammul, be-bardāsh, shiddat*—*Asahyatī, asahaniyatā, duhsahyatā.*
- IN-SUP-PORT-ABLY**, *ad.* beyond endurance—*Be-tahammulī se, shiddat se*—*Asahyatā se, asahaniyatā se, saḥt ke bāhar.* [Jisko dābā yā chhipā na saḥtī.]
- IN-SUP-PRESS-IBLE**, *a.* (L. *in, sub, pressum*) not to be suppressed or concealed—
- IN-SURE'**, *v.* (L. *in, securus*) to make sure, to secure against loss or contingency by the payment of a certain sum—*Be-khatra yā muḥfāz k., bimā k.*—*Stūr dīrīḥ wā satya k., yogakshem wā anāsyatwa k.* [yogya.]
- IN-SUR-ABLE**, *a.* that may be insured—*Qābī-i-bimā, bimā kr lāy*—*Bimājog, bimā ke*
- IN-SUR-ANCE**, *n.* the act of insuring, security against loss by the payment of a certain sum—*Bimā<sup>h</sup>, ārak<sup>h</sup>*—*Kshemakaran, kshemavidhān, kshemapratividhān wā anā-*
- IN-SUR-ER**, *n.* one who insures—*Bimā w<sup>h</sup>, bimē w<sup>h</sup>.* [yatwa.]
- IN-SUR-GEANT**, *n.* (L. *in, surge*) one who rises in rebellion against the established government; *a.* rising in rebellion—*Bāgi, sur-kash; a. baḡi, gardan-kash*—*Rājavi-rodhī wā rājadrohi; a. rājaviruddh, rājaviparīt.*
- IN-SUR-RECTION**, *n.* a sedition, a rebellion—*Fasad fitna yā hangāma, baḡ'awat yā sar-kashī*—*Kalah balwī wā rājadroh, rājyakhshobh, prājyakhshobh, rājyasasanatyāg wā swāmidroh.*
- IN-SUR-RECTION-ARY**, *a.* relating or suitable to insurrection—*Muta'alliq-i-fasad, fit-na ke muta'alliq, baḡ'awati, balw se nishat-dār, fasad yā baḡ'awat ke lāy*—*Rāja-drohasambandhī, rājyasasanatyāgavishayak, rājadroh ke yogya, rājaviruddh.*
- IN-SUR-MOUNT-ABLE**, *a.* (L. *in, super, mons*) that cannot be surmounted or overcome, insuperable, unconquerable—*Qair-maghlūb, taī na hone kī, sar-na-hone-w. yā sar-hone ke lāy-nahīn*—*Alaighaniyā wā amatikramya, dustar, ajeya.*
- IN-SUS-CEPT-IBLE**, *a.* (L. *in, sub, capio*) not susceptible, not capable—*Nā-mutaakh-khiz yā nā-ākhiḥ, nā-qābīl*—*Agrahanaṣīl wā grahanāksham, asamarth wā ayogya.*
- IN-TAGLIO**, *in-tāl'yo, n.* (It.) a precious stone with a figure engraved on it—*Nag jis par koi mūrāt khudī ruḥtī hai<sup>h</sup>.*
- IN-TAGL'IT-ED**, *a.* engraved, stamped on—*Khudā huā<sup>h</sup>, chhāpā huā<sup>h</sup>.*
- IN-TAN-GI-BLE**, *a.* (L. *in, tango*) not to be touched, not perceptible by touch—*Jisko chhū na saḥtī<sup>h</sup>, jo chhulāī na pure yā jo chhulāī na deve<sup>h</sup>.*
- IN'TE-GER**, *n.* (L.) the whole of any thing, a whole number—*Majmū'a yā majma', ādad-i-sahīh*—*Samudāy, pūrnāṁk wā abhiinna.*
- IN'TE-GRAL**, *a.* whole, complete, not fractional; *n.* a whole—*Musallam, tamām, saḥt yā gair-makṣūr; n. jumla, kulliyat, majmū'a*—*Sārā wā samūchā, pūrṇ wā sampūrṇ, abhiinna akhaṇḍ wā atruṭit; n. samudāy, samast.*
- IN'TE-GRAI-LY**, *ad.* wholly, completely—*Bi-l-kull, mutlaq*—*Sampūrṇarūp se, sab.*
- IN'TE-GRANT**, *a.* making part of a whole—*Juzwī, pirā k. w<sup>h</sup>.*—*Sādhak, pirak.* [pūrṇ k.]
- IN'TE-GRATE**, *v.* to form one whole, to make up—*Majma' k., pirā k<sup>h</sup>.*—*Samudāy k.,*
- IN-TĒG'RI-TY**, *n.* entireness, uprightness—*Tamāmī yā kulliyat, rāstī rāst-bāzī rāst-mū'ā-malagī yā idāq*—*Akhaṇḍatā samastatī samudāy wā sampūrṇatā, satyasīlatā śuddhatā wā māyahinatā.* [jhīllī<sup>h</sup>, chamṛā<sup>h</sup>, bethan<sup>h</sup>, ohār<sup>h</sup>—*Put, āvaran, veshtan, koś, ohāl.*]
- IN-TĒG'U-MENT**, *n.* (L. *in, tego*) any thing that covers or envelops another—*Parda*

- IN-TEL-LECT**, *n.* (L. *inter, lego*) the understanding, the faculty of thinking—*Fahm, mudrika idrāk yā quwwat-i-khayāl*—Buddhi wā bodhasakti, medhā wā chetanā.
- IN-TEL-LĒC'TION**, *n.* the act of understanding—*Samajhā<sup>h</sup>, samajhā<sup>h</sup>, bījhnā<sup>h</sup>*—Bodh, buddhigrah.
- IN-TEL-LĒC'TIVE**, *a.* having power to understand—*Ahl-i-fahm, fahīm, āqil, dānish*.
- IN-TEL-LĒC'TU-AL**, *a.* relating to the understanding, mental, ideal; *n.* the understanding, the mental powers or faculties—*Idrāk-mansūb yā muta'alliq-i-mudrika, dātini qalbī yā zihni, khayālī*; *n.* *idrāk yā fahm, quwwat-i-mudrika yā āqli quwwat*—Bud-dhisambandhi wā buddhivishay, mānasik, manasij wā manobhav; *n.* buddhi, dhī-sakti.
- IN-TEL-LĒC'TU-AL-IST**, *n.* one who overrates the human understanding—*Quwwat-i-mudrika ko bahut ziyāda ginne w.*—Dhī-sakti ko bahut harḥkar mānne w.
- IN-TEL-LĒC'TU-ĀL'TY**, *n.* intellectual power—*Quwwat-i-mudrika, 'aqli quwwat*—Dhī-sakti, bodhasakti.
- IN-TĒL-LI-GEN-CE**, *n.* information, notice, skill—*Khābar, itilā' yā āqāh, hunar yā wuqūf*—Samāchār, sāṃvad, kusalatā chāturyya vijñatā wā vidagdhātā.
- IN-TĒL-LI-GEN-CER**, *n.* a conveyer of intelligence—*Mukhbīr, itilā' d. w., samāchār d. w.*—Vartāwāh, sandesahār.
- IN-TĒL-LI-GEN-CING**, *a.* conveying information—*Khābar pahunchāne w., khābar-rusān*—Samāchār pahunchāne w., samāchār d. w., sāṃvīdāval.
- IN-TĒL-LI-GEN-T**, *a.* knowing, instructed, skillful—*Āqil dānā khīrat-mand zīrak fahīm yā dānish-mund, wuqūf fuhmīda yā āqāh-dil, hosh yār hunar-mand yā mukhīr*—Jūnānī wā jānawān, vijñā wā vijñapt, chatur kusāl pravīn wā gunī.
- IN-TĒL-LI-GEN-TIAL**, *a.* consisting only of mind, exercising understanding, intellectual—*Sīrf zihn kā banā huā, sāhib-i-idrāk, zihnī yā idrāk-mansūb*—Kewal mānasik arthāt kewal kā banā huā, dhīmān, buddhisambandhi wā manasij.
- IN-TĒL-LI-GE-IBLE**, *a.* that may be understood—*Mumkin-i-fahm, fahm-pazīr, mumkinu-l-idrāk, qābil-i-fahm*—Buddhigamya, buddhigrahya, bodhanīya, suspaṣht.
- IN-TĒL-LI-GE-IBLY**, *ad.* so as to be understood—*Sāf-sāf, samajh payne ke liq*—Spashtā.
- IN-TĒL-LI-GE-IBLE-NESS**, *n.* the state or quality of being intelligible—*Mumkinu-l-fahm, fahm-pazīrī, imkinu-l-fahm*—Buddhigamya-ti, buddhigrahya-ti, bodhanīyata, epashtā-ti. [rūp se, samajh payne ke yogya.]
- IN-TĒL-LI-I-BLY**, *ad.* so as to be understood—*Sāf-sāf, samajh payne ke liq*—Spashtā.
- IN-TĒM-PER-ANCE**, *n.* (L. *in, tempero*) want of temperance, excess, drunkenness—*Be-ī-tidālī, bul-parhezī yā ziyādātī, mai-khori yā sharāb khori*—Asāṃyam, atyāchār wā amitatwa, pānasaktatā wā madhyapānaprasaktatwa.
- IN-TĒM-PER-A-MENT**, *n.* bad constitution—*Bud-hālat*—Kudāsī, burī awasthā.
- IN-TĒM-PER-ATE**, *a.* immoderate in appetite, drunken, gluttonous, passionate, excessive—*Be-ī-tidālī yā bud-parhez, makhmūr yā sarshār, hisār-khor, tūnd-mizāj yā gussa-war, gair-mu'tadil*—Asāṃyam, madonmatta matawālī wā madhyapānasakt, peṭū wā atibhojī, prachand wā krodhī, aparimit wā atīṣay.
- IN-TĒM-PER-ATE-IV**, *ad.* immoderately—*Be-ī-tidālī se, bud-parhezī se, ziyādātī se*—Asāṃ-yam se, atīṣay karke, atyāchār se. [atyāchār.]
- IN-TĒM-PER-ATE-NESS**, *n.* want of moderation—*Be-ī-tidālī, gair-mu'tadilī*—Asāṃyam.
- IN-TĒM-PER-A-TURE**, *n.* excess of some quality—*Kisī sifat ki ziyādātī, be-ī-tidālī*—Gūṇā-dhikya.
- IN-TĒN'A-BLE**, *a.* (L. *in, teneo*) that cannot be held or maintained, indefensible—*Jisko qāim yā mahfūz na rakh sakei, muntana-i-l-'uzr gair-mahfūz nā-mumkinu-l-īshāt be-bachāw yā nā-hifāzat-pazīr*—Jisko bachā na sakānī, arakshanīya wā apratī-pādaniy.
- IN-TĒND**, *v.* (L. *in, tendo*) to mean, to design, to purpose, to strain, to regard—*Irāda k., qasd k., 'azm manshā yī mansūba k., phailānā<sup>h</sup>, khayāl yā gaur k.*—Mano-rath rakhnā wā āśay k., abhiprāy k., kalpanā vivakshā ākāṅkshā wā man k. w., pasārnā, dhyan k. wā mānnā. [adhyaksh, adhikāri]
- IN-TĒND'ANT**, *n.* an officer who superintends—*Nāzīr, amīn, dāroga*—Upadrashṭā.
- IN-TĒND'ER**, *n.* one who intends—*Irāda k. w., 'azm k. w., phailāne w., khayāl k. w.*—Abhiprāy wā vivakshā k. w., man k. w., pasārne w., dhyan k. w., mānne w.
- IN-TĒND'MENT**, *n.* design, purpose—*Qaraz yā irāda, matlab yā 'azm*—Āśay wā vivakshā, abhiprāy.
- IN-TĒNSE**, *a.* strained, vehement, extreme—*Phailāyā huā<sup>h</sup>, tūnd shaddīd yā saḥt, be-hadd ziyāda yā nihāyat*—Khinchā huā, prachand ugra kaṭhīn wā tikshp, atīṣay wā atyant.
- IN-TĒNSE'LY**, *ad.* to a great degree, earnestly—*Nihāyat be-hadd yā bā-shiddat, shaug chāh sar-garmi yā tapāk se*—Atīṣaya karke wā atyant, chop wā lālasā se.
- IN-TĒNSE'NESS**, *n.* vehemence, great attention—*Tūndī saḥtī ziyādātī yā shiddat, barī saī yā tawajjuh*—Ugratā kaṭhoratā nitāntatā wā prachandātā, barā manoyog wā
- IN-TĒN'SION**, *n.* the act of straining—*Phailāw<sup>h</sup>, tanāw<sup>h</sup>, phailāwāi<sup>h</sup>*. [manlagāw.]

**IN-TĒN'SI-ŪY**, *n.* state of being intense, excess—*Phailāwaṣ tundi shiddat yā saḥṭī, ziyādātī*—*Khiñchāw tanāw ugratā kaṭhinatā wā tikaṣṭatā, atyantatā nītantatā wā adhikya.*

**IN-TĒN'SIVE**, *a.* stretched, assiduous, emphatic—*Phailāyā huā<sup>h</sup>, mustaqill yā ba-sā'i, tāktid yā zor-dār*—*Tanā wā pasārā huā, driḥ wā prasakt, prakarshakar wā utkarshajñapak.* [karne ki riti se, utkarshajñapak karne ki riti se, utkarshatāpūrvak.

**IN-TĒN'SIVE-LY**, *ad.* in a manner to give force—*Tāktidan, tākid se, zor se*—*Prakarshakar*

**IN-TĒNT'**, *a.* anxiously diligent, eager, earnest; *n.* a design, a purpose, meaning—*Nīhāyat mihnati mashgūl yā sū'i, mushlāy yā arzū-mand, sar-garm; n. irāda yā man-shā, matlab garaz yā qasd, murād ma'nā yā mudkhā'a*—*Atyantaparīśramī ekāgra-chitta tatpar nīrat wā prasakt, laulin, vyagra; n. manorath, abhiprāy, āsay arth wā tātparyā.* [murād, maṣad—*Abhiprāy, āsay, manorath, ākāṅkshā wā abhipret.*

**IN-TĒNTION**, *n.* design, purpose, end, aim—*Irāda yā qasd, manshā yā 'acm, garaz yā*  
**IN-TĒNTION-AL**, *a.* done by design, designed—*'Amḷan qasdan yā bi-l-qasd, maṣādi murādi qasdi yā sūda-o dīnista*—*Jānabūḥḥakar matipūrv sabhiprāy wā jñakrit, abhipret aichehlik wā saṅkalpik.* [būḥḥakar, ichelapūrvak wā yatīhākām.

**IN-TĒNTION-AL-LY**, *ad.* by design, with choice—*Qasdan yā 'amḷan, bi-l-qasd*—*Jāna-*  
**IN-TĒNTIVE**, *a.* diligently applied—*Mutawajjih, musrif, mashgūl*—*Manoyogi, samāhit, kritāvadhan, abhiyukt.*

**IN-TĒNTIVE-LY**, *ad.* with application, closely—*Sa'i yā koshish se, dil-dihī yā mihnāt se*  
—*Udyog abhiyuktatī wā saṅskṛti se, manlagāw manoyog wā stam se.* [manoyog.

**IN-TĒNTIVE-NESS**, *n.* state of being intentive—*Tawajjuh, dil-dihī*—*Abhiyuktatā, saṅskṛti,*

**IN-TĒNT'LY**, *ad.* with close attention, eagerly—*Qar yā dil-dihī se, shauq yā sar-garm se*—*Manoyog manlagāw wā ekāgraman se, chop lahasī wā atīsprihā se.*

**IN-TĒNT'NESS**, *n.* the state of being intent—*Dil-dihī, qaw, tawajjuh*—*Manoyog, manlagāw, ekachittatā, ekāgratā.* [Komul k., mridu k.

**IN-TĒN'ER-ATE**, *v.* (L. *in, tener*) to make tender, to soften—*Mulūm k., narm k.*—

**IN-TĒN'ER-A'TION**, *n.* the act of making tender—*Mulūm yā narm k.*—*Komalakaran, mridu k.* [Matjūn k., dafn k., garāb<sup>h</sup>—*Samadhi d., mīṭī d., bhūmīsamrapay,*

**IN-TĒR'**, *v.* (L. *in, terra*) to put under the earth, to bury, to cover with earth—  
**IN-TĒR'MENT**, *n.* burial, sepulture—*Dafn, taḍfin*—*Bhūmīsamrapay wā gūrtop, samādhi.* [mīyāni waqt, darmiyāni sarāng—*Bich kā sunay wā sawāng.*

**INTER-ACT**, *n.* (L. *inter, actum*) time or performance between parts or acts—*Dar-*  
**INTER-AM'NI-AN**, *a.* (L. *inter, amnis*) situated between rivers—*Daryāwī ke dar-miyān waqt*—*Nadiyon ke bich meṁ sthit.*

**INTER-CAL-LAR**, **INTER-CAL-LARY**, *a.* (L. *inter, calo*) inserted out of the common order to preserve the equation of time—*Kubisā, waqt barābar rukhne ke liye ziyāda jor diya gayā*—*Saurābdapūrvak, kāl ki tulyatī ke nimitta adhik jorā gayā.*

**INTER-CAL-LATE**, *v.* to insert days—*Bich meṁ dīn jorā<sup>h</sup>.*

**INTER-CAL-LATION**, *n.* insertion of days—*Darmiyān meṁ ziyāda dīnōn kī jorā*—*Bich meṁ adhik dīnōn kā jorā, adhikadivasanivesan.*

**INTER-CEDE'**, *v.* (L. *inter, cedo*) to pass between, to mediate, to act between two parties in order to reconcile them—*Darmiyān-guzarnā yā mutawassit h., darmiyān parnā yā shaf'at k.*—*dā'atashon ke darmiyān par-kar raf'-isharr k.*—*Antargat h., madhyasth h. wā bich meṁ parnā, bich-bichitw k.*

**INTER-CĒSSION**, *n.* the act of interceding, mediation, agency between two parties in order to reconcile them—*Tawassut, wasūtāt, shaf'at*—*Antarāgaman wā madhyavarttan, madhyasthatā wā madhyasthya, bich-bichāw.*

**INTER-CĒSSOR**, *n.* one who intercedes—*Shaf'i, shūfi, darmiyāni*—*Madhyasth, madhyasthāyī, bichwaiyā, parārthaprārthak.*

**INTER-CĒSSO-RY**, *a.* containing intercession—*Shaf'at-āmez*—*Parārthaprārthanāvisishṭ.*

**INTER-CĒPT'**, *v.* (L. *inter, captum*) to stop or seize by the way, to obstruct, to cut off—*Rāh meṁ rokṇā yā pakarnā, bāz-rukhnā, band k.*—*Batmāri k. wā bāt meṁ at-kānā wā pakarnā, gatirodh k., rokṇā.*

**INTER-CĒPT'ER**, *n.* one who intercepts—*Batmāri k. w<sup>h</sup>, bāt meṁ rokne v. yā pakarne w<sup>h</sup>, rokne w<sup>h</sup>, muzāhim, muzahamat k. v.*

**INTER-CĒPT'ION**, *n.* the act of intercepting—*Batmāri<sup>h</sup>, rāh meṁ giriftagi, rukāw<sup>h</sup>*—*Bāt meṁ dhar wā pakar, atkāw, gatirodh, avarodh.*

**INTER-CĒPT'ENT**, *n.* one that intercepts—*Batmāri k. w<sup>h</sup>, bāt meṁ rokne v. yā pakarne w<sup>h</sup>, atkāne w<sup>h</sup>, muzāhim.*

**INTER-CHĀIN'**, *v.* (L. *inter, catena*) to chain or link together—*Zanjir meṁ band k., bāham bāndhnā*—*Sikarī meṁ bāndhnā, ekattha bāndhnā.*

**INTER-CHANGE**, *v.* (L. *inter, Fr. changer*) to give and take mutually, to exchange, to reciprocate, to succeed alternately—*Apas meṁ adlā-badlī k<sup>h</sup>, 'inaz-mu'awaza k., mubādala k., bārī-bārī se mutawātir h.*—*Paraspar ādānapradān k., paltā k., parasparaparivarttan k. wā parasparavinimay k., bārī bārī se pichhe h.*

**IN-TER-CHÁNGE**, *n.* mutual change, barter—*Tabdil-i-jánibain*, 'iwaz-mu'awaza yá mu-bádala—Parasparavinimay.

**IN-TER-CHÁNGE-A-BLE**, *a.* that may be given and taken mutually, following each other in alternate succession—*Mubádala-pazir yá mumkinu-l-'iwaz, bári-bári yá tauwátur se ek दूसरे के पिकहे होने-वाले*—Parasparaparivarttaniya wá parasparavinimayārha, parasparānugāmī wá anyoyapriśhthānugāmī.

**IN-TER-CHÁNGE-A-BLE-NESS**, *n.* the state of being interchangeable, alternate succession—*Mubádala paziri, bári-bári se tauwátur*—Parasparaparivarttanīyatā, parasparānugānitwa.

**IN-TER-CHÁNGE-A-BLY**, *ad.* by interchange—*Mubádala-paziri se, tabdil-i-jánibain se, 'iwaz-mu'awaza se*—Parasparaparivarttan se, palte se, parasparavinimay se.

**IN-TER-CHÁNGE-MENT**, *n.* mutual transference—'*Iwaz-mu'awaza, mubádala*—Parasparaparivarttan, pallā.

**IN-TER-CUSSION**, *n.* (*L. inter, cussio*) interruption—*Rukáwat<sup>h</sup>, rok<sup>h</sup>, atkán<sup>h</sup>*.

**IN-TER-CLODE**, *v.* (*L. inter, claudo*) to shut from, to intercept, to cut off—*Band k., báz-rakhná, rok d<sup>h</sup>*.—Avaruddh k., rokna, atkānu ānu wá stambhit k.

**IN-TER-CO-LUM-NI-ATION**, *n.* (*L. inter, columna*) space between pillars—*Kham-bhōn ke bech ki jagah<sup>h</sup>*.

**IN-TER-COM-MON**, *v.* (*L. inter, com, munus*) to feed at the same table, to graze in the same pasture—*Ek hi me: yā dastar khānā par khānā, ek hi charāyāh meñ charānā*—*Ek hi chauke meñ bāñhkar khānā, ek hi charāi meñ charānā*.

**IN-TER-COM-MUNION**, *n.* mutual communion—*Āpus meñ āmad-raft yā rāh-rabt*—Parasparasāhsarg, āpas meñ āwagachchh.

**IN-TER-COM-MUN-ITY**, *n.* mutual community—*Āpus meñ sar-o-kār yā rās-o-niyāz*—Parasparagamanāgaman, āpas meñ sāngam.

**IN-TER-COSTAL**, *a.* (*L. inter, costa*) placed between the ribs—*Pasliyon ke darmi-yān māji*—Pasliyon ke bēch meñ shlit.

**IN-TER-CUR**, *v.* (*L. inter, curro*) to intervene, to come in the mean time, to happen—*Darmiyan ānā, isī yā usī 'arce meñ ānā, sar-zat h. yā guzarnā*—*Bēch meñ ānā, isī wā usī antar meñ ānā, ā-paṇā ho jānā wā bitnā*.

**IN-TER-COURSE**, *n.* communication, commerce—*Āmad-raft sar-o-kār rabt rāh-rabt āmad-shud yā rās-o-niyāz, 'alāqa mu'āmala yā dād-sitād*—Sāmāgam gamanāgaman wā parasparālāp, sāhsarg parasparasāhsarg wā lokusāhsarg. [man wā āwājāhī.

**IN-TER-CURRENCE**, *n.* passage between—*Darmiyan meñ guzar*—*Bēch meñ gamanāga*.

**IN-TER-CURRENT**, *a.* running between—*Darmiyan meñ warān, bēch meñ jāri*—*Madhyavartti, antardhiyāk, madhyachārī*.

**IN-TER-CUT-ANEOUS**, *a.* (*L. inter, cutis*) within the skin—*Khāl ke bhītur<sup>h</sup>, chām ke talē<sup>h</sup>*—*Twagantahsthi, twagantarbhūt*.

**IN-TER-DEAL**, *n.* (*L. inter, S. deal*) mutual dealing, traffic—*Āpus meñ kār-o-bār yā dād sitād, saudā-garī*—*Āpas meñ lenden wā lewādeī, bāpiya*.

**IN-TER-DICT**, *v.* (*L. inter, dictum*) to prohibit, to forbid, to forbid communion—*Bāz rakhnā, man' k., āmad-raft yā rāh-rabt band k.*—*Nivāran k., nishedh k., parasparasāhsarg wā parasarālāp rok d.*

**IN-TER-DICT**, *n.* a prohibiting decree—*Mumānat-nāna, man'hī ká hukm, mumāna-'at, man'hī*—*Nishedhakarājñā, nishedh.* [wā nivāran, āp wā bhartsan.

**IN-TER-DICT-ION**, *n.* a prohibition, a curse—*Mumānat yā man'hī, la'nat*—*Nishedh*.

**IN-TER-DICT-IVE**, *a.* having power to prohibit—*Man' karne ki tūgat rakhne w.*—*Nishedh karne ko samarth.*

**IN-TER-DIC-TO-RY**, *a.* serving to prohibit—*Mumāna'atī, mīmī*—*Nishedhak, nishedhakar.*

**IN-TER-EST**, *v.* (*L. inter, esse*) to concern, to affect, to have or give a share in, to engage; *n.* concern, advantage, influence, share, regard to private profit, a premium paid for the use of money—*'Alāqa yā garuz rakhnā, asar k., sharik h. yā k., chas-pida k.; n. 'alāqa yā parwā, naf' yā fūda, asar qudrat yā ikhtiyār, hissa yā bakhrā, garaz yā nī khuss apne faide ká khayāl, sūd*—*Sambandh rakhnā wā sambaddh h., vyapanā man-dulānā lagnā wā anurakt k., bhāgi h. wā k., apnānā wā lagnā; n. sambandh sneh wā anurag, lābh phal hit wā arth, gaurav prabhāv prābalya wā kahā-sunā, bhāg wā āns, swārth wā ātmahit, byāj.*

**IN-TER-EST-ED**, *a.* having an interest—*Garaz-mand, qarazī, garaz-āshnā*—*Sambaddh, arthasambaddh, anurakt, āsakt.*

**IN-TER-FERE**, *v.* (*L. inter, fero*) to interpose, to intermeddle, to clash, to come in collision, to be in opposition—*Darmiyan parnā, mudākhalat k., mukhālafat k., mukhīll h., mukhālīf h.*—*Bēch meñ parnā, hāth dālnā wā d., parasparavirodh k., parasparaviparyās k., viruddh h.*

**IN-TER-FERENCE**, *n.* interposition, a clashing—*Mudākhalat dakhil yā tadākhuḥ, talātum shidd*—*Antarāgaman paravyūpārapraves wā parūdhikāracharchā, parasparavirodh wā parasparasamāghāt.*

- IN-TER-FLU-ENT**, *a.* (L. *inter, fluo*) flowing between — *Darmiyān meñ jart, bich meñ bahtā huā<sup>b</sup>* — Madhyasraavan. [*yā chhitrāyā huā<sup>b</sup>*]
- IN-TER-FÜSED'**, *a.* (L. *inter, fuso*) poured or scattered between — *Bich meñ ghālā*
- IN-TER-IM**, *n.* (L. *inter*) intervening time — *Bich kā zamāna, darmiyān kā 'arsa yā waqt, dar-én-asnā, itne meñ<sup>b</sup>* — Madhyakāl, antargatakāl.
- IN-TER-I-OR**, *a.* (L. *intra*) inner, not outward, inland; *n.* the inner part, the inside — *Andarūni, durūni, mufussal kā*; *n.* *andarūni hissa, andar* — Antarasth wā antaravartī, antarik wā antaraṅ, madhyadeśi wā samudradūrasth; *n.* antarbhāg wā garbi, abh-  
[antar meñ.]  
yantar.
- IN-TER-I-OR-LY**, *ad.* inwardly, internally — *Andar meñ, bātin meñ* — Abhyantar meñ,
- IN-TER-JĀ'CENT**, *a.* (L. *inter, jaceo*) lying between, intervening — *Mutawassit, darmiyāni* — Madhyasthit, madhyavartī wā antaravartī.
- IN-TER-JĀ'CENT-GY**, *n.* a lying between — *Mutawassut* — Madhyasthiti, madhyavarttan wā antaravarttan.  
[— *Bich meñ dālnā<sup>b</sup>, bich meñ ānā<sup>b</sup>, dālnā<sup>b</sup>*]
- IN-TER-JĒCT'**, *v.* (L. *inter, jactum*) to throw between, to come between, to insert
- IN-TER-JĒCTION**, *n.* the act of throwing between, a word used to express sudden emotion — *Bich meñ rakhnā yā dālnā<sup>b</sup>, harf-i-nidā* — Madhyaprakshēp wā antahkshēpan, visamāyādhodhākiyay. [*Milānā<sup>b</sup>, ek ke bich meñ dōsre ko rakhnā yā dālnā<sup>b</sup>*]
- IN-TER-LACE'**, *v.* (L. *inter, laqueo*) to intermix, to put one thing within another —
- IN-TER-LAPSE'**, *n.* (L. *inter, lapsus*) the time between any two events — *Do mājaron ke bich kā zamāna* — *Do ghatanān wā vrittāntn ke bich kā kāl*.
- IN-TER-LARI'**, *v.* (L. *inter, lardum*) to mix, to diversify by mixture, to insert between — *Khalt k., dūcish r tug-ba-raṅ yā giu-i-giū k., dākhil yā mundaraj k.* — Milānā, milāw se chitravishitra k., dālnā ghusnā wā bich meñ dālnā.
- IN-TER-LEAVE'**, *v.* (L. *inter, S. leaf*) to insert blank leaves between the other leaves of a book — *Kisi kitāb ke har warq ke bēd ek ek sūdra warq lagānā yā dākhil k.* — Kisi pustak ke pratyek likhe wā chhāpe hue patra ko chhorkar ek ek korā wā sūnya patra lagānā, pustak ke likhe wā chhāpe hue patron ke bich meñ kore wā bin-likhe patra lagānā wā sūnā. [— Aksharapaṅktiyōn ke bich meñ likhnā.]
- IN-TER-LINE'**, *v.* (L. *inter, linea*) to write between lines — *Satron ke bich meñ likhnā*
- IN-TER-LIN'E-AR**, *a.* inserted between lines — *Satron ke darmiyān mundaraj yā likhā huā* — Aksharapaṅktiyōn ke madhya meñ likhā huā.
- IN-TER-LIN'E-AR-T**, *a.* inserted between lines; *n.* a book having insertions between the lines — *Satron ke darmiyān mundaraj yā likhā huā*; *n.* *ek kitāb jiski satron ke darmiyān kuchh mundaraj rāhtā hai* — Aksharapaṅktiyōn ke bich meñ likhā huā; *n.* *ek pustak jiski aksharapaṅktiyōn ke bich bich kuchh likhā rāhtā hai*.
- IN-TER-LIN'E-ATION**, *n.* the act of interlining, correction by writing between the lines — *Satron ke darmiyān likhnā, satron ke darmiyān likh-kar istāh* — Aksharapaṅktiyōn ke bich bich likhnā, aksharapaṅktiyōn ke bich bich likhkar sōdhan.
- IN-TER-LINK'**, *v.* (L. *inter, Ger. gelenk*) to connect by uniting links — *Kariyōn ko jar-kar milānā<sup>b</sup>, ek kari yā sakri ko dōsri se milānā<sup>b</sup>*. [*rakhnā<sup>b</sup>, bich meñ dālnā<sup>b</sup>*]
- IN-TER-LO CATION**, *n.* (L. *inter, locus*) a placing between, interposition — *Bich meñ*
- IN-TER-LO CUTION**, *n.* (L. *inter, locutum*) an interchange of speech, dialogue — *Guft-gū, bāt chī<sup>b</sup>* — Sambhāshan wā parasparākhy, uttarapratyuttar wā kathopakathan.
- IN-TER-LŌC'U-TOU**, *n.* one who talks with another, a dialogist, an interlocutory judgment or sentence — *Guft-gū k. w., suwāl-jawāb k. w. yā suwāl-jawāb-āmez bāten likhne w., mā-bain ki yā darmiyāni tajwiz yā jutwā* — Sambhāshak, kathopakathak wā prashnottarakram se kathopakathanarachak, bich kā nirṇay.
- IN-TER-LŌC'U-TO-RY**, *a.* consisting of dialogue, preparatory to decision, intermediate — *Guft-gū-āmez yā suwāl-jawāb-āmez, fāsil ke liye pesh-zariyā, darmiyāni* — Uttara-pratyuttaravishist, nirṇayopakramasādhak, bichhā wā madhyavartī.
- IN-TER-LŌPE'**, *v.* (L. *inter, D. loopen*) to run between and intercept advantage — *Dast-andāzi k., be-jā dukhl k., nā-haqq hāth dālnā* — Par ke adhikār meñ hāth dālnā.
- IN-TER-LŌP'ER**, *n.* an unauthorized intruder — *Dast-andāz, be-jā dukhl k. w., nā-haqq hāth dālnē w.* — Parādhikārāntargāmi, parādhikārapravesak, par ke adhikār meñ hāth dālnē w.
- IN-TER-LŪDE**, *n.* (L. *inter, ludo*) a piece performed during the intervals of a play — *Kisi sawāṅ ke bich bich meñ jo līlā hoti hai<sup>b</sup>*.
- IN-TER-LŪD-ER**, *n.* a performer in an interlude — *Bhāṅr jo kisi sawāṅ ke bich bich meñ līlā kartā hai<sup>b</sup>*.
- IN-TER-LŪ'EN-CY**, *n.* (L. *inter, luo*) a flowing between, interposition of water — *Bich meñ bahnā yā bahāw<sup>b</sup>, bich meñ panī kā ā-jānā<sup>b</sup>*.
- IN-TER-LŪ'NA-RY**, *a.* (L. *inter, luna*) belonging to the time when the moon about to change is invisible — *Shab-i-daijūr ke muta'alliq, tahtu-sh-shuā se nisbat-dār* — Amāvāsya-kālik, amāsambandhī.
- IN-TER-MARRY**, *v.* (L. *inter, mas*) to marry or be married reciprocally — one



family one tribe or one nation with another—*Āpas meñ byāh k<sup>b</sup>*.—*parasparavivāh k.*, *parasparavivāhavyavahār k.*

**IN-TER-MĀR'RIAGE**, *n.* marriage between families where each takes one and gives another—*Āpas meñ byāh k<sup>b</sup>*.—*Parasparavivāhavyavahār*, *parasparavivāh*.

**IN-TER-MĒD'DLE**, *v.* (*L. inter*, *D. middelen*) to interpose officiously, to mingle—*Be-jā mudākhālat k.* *yā nā-haqq hāth dālnā*, *khalt yā mahhlūt k.*—*Paravyāpārapraves k.* *parādhikāracharchā k.* *vā parakāryya meñ hāth dālnā*, *milānā*.

**IN-TER-MĒD'DLER**, *n.* one who intermeddles—*Nā-haqq mudākhālat k. v.*, *dast-andāz*, *har-degi-chumcha*, *mukhlil*, *be-jā hāth dālnē v.*—*Parakāryya meñ hāth dālnē w.*, *paravyāpārapravesak*, *parakāryyāntargānī*, *parādhikāracharchak*.

**IN-TER-MĒD'DATE**, *a.* (*L. inter*, *medius*) lying between two extremes, intervening, interposed: *v.* to intervene, to interpose—*Mutawassit*, *darmiyānī*, *mā-bain*; *v. bich meñ ānā<sup>b</sup>*, *bich meñ parnā<sup>b</sup>*.—*Madhyavartti*, *madhyagānī* *vā antarit*, *madhyas-thit vā madhyasth*.

**IN-TER-MĒD'DA-CY**, *n.* intervention—*Tawassut*, *wasūlat*, *tadākhil*, *wasila*.—*Antarāga-man*, *antargaman*, *madhyas-thatā*, *madhyavarttan*. [*yasthit*, *madhyavartti*].

**IN-TER-MĒD'DAL**, *a.* lying between—*Mutawassit*, *mā-bain*, *darmiyānī*.—*Madhya*, *madh-*

**IN-TER-MIGRATION**, *n.* (*L. inter*, *miro*) removal by parties each of which takes the place of the other—*Mubādala-i-maqām*. *ek dūsr ke maqām kī adlā-badlī*.—*Āpas meñ sthān kā paltā*, *nivāsasthān kā parasparaparivarttan*.

**IN-TER-MI-NA-BLE**, *a.* (*L. in*, *terminus*) admitting no limit, boundless, endless—*Be-hadd*, *be-intihā*, *be-mutanāhī yā be-pāyān*.—*Anant*, *amit vā aparyyant*, *niravadhī vā asīm*. [*anantatā*, *sīmāhinatā*].

**IN-TER-MI-NA-BLE-NESS**, *n.* endlessness—*Be-intihā*, *be-nihāyati*, *be-haddī*.—*Niravadhitā*,

**IN-TER-MI-NATE**, *a.* unbounded, unlimited—*Be-hadd*, *be-intihā yā be-pāyān*.—*Anant vā aparyyant*, *niravadhī vā asīm*. [*k. yā mukhlūt k.*, *mahlūt k.*.—*Ekathā milānā*, *milnā*].

**IN-TER-MIN'GLE**, *v.* (*L. inter*, *S. mingle*) to mingle together, to be mixed—*Khalt*

**IN-TER-MIT'**, *v.* (*L. inter*, *mitto*) to cease for a time, to interrupt, to suspend—*Thort der tak band k. yā h.*, *manqāf yā mulawī rakhnā*, *kināre yā mu'atta rakhnā*.—*Kuchh kāl tak nivritta k. vā h.*, *vichchihina k.*, *roknā vā thūhlnā*.

**IN-TER-MIS'SION**, *n.* cessation for a time—*Wagfa*, *mukhat*, *manqāfi*, *ta'til*, *nāga*.—*Nivrit-ti*, *virām*, *vichchhed*, *visrām*, *chhutti*, *anjhā*.

**IN-TER-MIS'SIVE**, *a.* coming by fits—*Wagfa yī nāga de-ker āne w.*, *āntarālā<sup>b</sup>*.—*Āntariyā*, *visrām vā antar dekar āne w.*, *pāri dekar āne w.*, *virativisisth*, *savirām*, *savichchhed*.

**IN-TER-MIT'TENT**, *a.* ceasing at intervals—*Wagfa-dār*, *bā-nāga*, *āntarālā<sup>b</sup>*.—*Savirām*, *virativisisth*, *rah rah kar h. w.*, *āntariyā*, *kuchh kāl tak thāhar jāne w.*

**IN-TER-MIT'TING-LY**, *ad.* at intervals—*Wagfa-ba-wagfa*, *arsūde-kar*.—*Virām se*, *virati se*, *rah rah kar*. [*milnā<sup>b</sup>*].

**IN-TER-MIX'**, *v.* (*L. inter*, *miscere*) to mix together, to be mixed together—*Milānā<sup>b</sup>*,

**IN-TER-MIX'TURE**, *a.* a mass formed by mixture—*Milāw<sup>b</sup>*, *milāw se jo dher bantā hai<sup>b</sup>*.

**IN-TER-MUNDANE**, *a.* (*L. inter*, *mundus*) being between worlds—*Do jahān yā dun-yā ke darmiyan kā*.—*Do jagat ke bich kā*, *do prithvī ke madhya kā*.

**IN-TER-NAL**, *a.* (*L. intra*) inward, real—*Darīnī andarānī yā bātinī*, *jauhari haqqī yā aslī*.—*Bhitarī* *antarasth vā antarik*, *vastavik vā yathārth*.

**IN-TER-NAL-LY**, *ad.* inwardly; mentally—*Andarīnī yī andar*, *bātin yā dīl meñ*.—*Bhi-tar*, *man vā antahkaran meñ*.

**IN-TER-NATION-AL**, *a.* (*L. inter*, *natum*) relating to the intercourse between different nations—*Mukhtalif qaumōn ke darmiyan āmad-rufi yā rāh-rabī ke muta'alliq*.—*Deṣōn kā parasparasansarg-sambandhī*, *deṣōn ke bich meñ parasparavyavahār kā sambandhī*. [*darmiyān-go*.—*Bichwānī*, *ubhayapakshadūt*].

**IN-TER-NUNC'I-O**, *n.* (*L. inter*, *nuncio*) a messenger between two parties—*Dallāl*,

**IN-TER-PEL-LĀ'TION**, *n.* (*L. inter*, *pello*) an interruption, an earnest address, a summons—*Rok yā rukawat<sup>b</sup>*, *bahut kahnā-sunnā<sup>b</sup>*, *bulāwā pukār yā bulāhat<sup>b</sup>*.

**IN-TER-PLĒDGE'**, *v.* (*L. inter*, *Fr. pléger*) to give and take as a mutual pledge—*Kuchh upnā dūsr ke pīs bandhak rakhnā aur uskī upnē pās rakhnā<sup>b</sup>*.

**IN-TER-POINT'**, *v.* (*L. inter*, *punctum*) to distinguish by stops or marks—*Wagfa ke nishān d.*.—*Virāmachiṇān k.*, *virāmachiṇ d.*

**IN-TER'PO-LATE**, *v.* (*L. inter*, *polio*) to renew, to foist in, to insert a spurious word or passage—*Sar-i-naw yā tāza k.*, *ja'l-sāzi se ilhāq k. yā milā d.*, *tagallubī yā sākhṭa lafz yā jum'a mundaraj k.*.—*Nayā k. vā naye sir se k.*, *chhal vā kapaṭ se ghuseṛ d.*, *kritrimalekhya milā d.*

**IN-TER'PO-LĀ'TION**, *n.* something foisted in—*Jo kuchh ūpar se ghuseṛ diyā jāy<sup>b</sup>*, *tagallubī lafz yā 'ibarat*.—*Antahshepan*, *upartappū lekḥ*, *kritrimalekhya jo milā diyā jāta hai*.

**IN-TER'PO-LĀ-TOR**, *n.* one who interpolates—*Dūsr ke 'ibarat meñ tagallubī yā sākhṭa lafz yā jumla mundaraj k. v.*.—*Upartappū lekḥ milā d. w.*, *kritrimalekhya milā d. w.*, *deṣe ke lekḥ meñ kritrimalekh milā d. w.*

IN-TER-PŌL'ISH, *v.* to polish between — *Bich meñ chiknáná<sup>h</sup>*.

IN-TER-POSE', *v.* (L. *inter, positum*) to place between, to mediate, to interfere — *Bich meñ rakhná<sup>h</sup>, bich meñ parná áná yá jáná<sup>h</sup>, bich meñ háth dálná<sup>h</sup>*.

IN-TER-PŌS'AT, *n.* interference, intervention — *Mudákhlat dáhl yá tadákhul, wasáwat wasíla yá tawassut* — Antargaman antargaman wá bich meñ háth dálná, madhyasthatá antaráy antargatakritya wá vyavadhán.

IN-TER-PŌS'ER, *n.* one who interposes — *Wasíla-sáz, bich meñ parne w<sup>h</sup>, bich meñ háth dálné w<sup>h</sup>, bichwái<sup>h</sup>, bichwani<sup>h</sup>* — Antargamí, madhyavarttí, madhyasth.

IN-TER-PO-S'ITION, *n.* mediation. agency between parties, intervention — *Tawassut, shafá'at, tadákhul wasáwat yá wasíla* — Antargaman wá antarágaman, madhyasthya wá madhyasthatwa, madhyasthatá wá madhyavarttan.

IN-TER'PRET, *v.* (L. *interpreto*) to explain, to translate, to expound, to decipher — *Samjáhná<sup>h</sup>, tarjuma k., tushrih tafsír yá bayán k., záhir k. yá ta'bír k.* — Bujháná, ulhá k. wá bháshántar k., vyákhyá k., vívarap k. spashṭ k. wá kholná.

IN-TER'PRET-A-BLE, *a.* that may be interpreted — *Mumkinu-t-tafsír, mumkinu-l-bayán* — Vyákhyeya, vívaraniya, vyákhyayogya.

IN-TER-PRE-T'ATION, *n.* explanation, exposition — *Tafsíl yá tashrih, bayán yá inkisháf* — Spashṭikaran wá vyákhyá, vívarap wá prakásan.

IN-TER-PRE-TA-TIVE, *a.* explanatory, expositive — *Musharrih yá sharh-wár, ma'nt-par-duz yá tafsílt* — Vyákhyakáfrí wá vívarapakáfrí, arthabodhak wá prakáśak.

IN-TER-PRE-TA-TIVE-LY, *ad.* by interpretation — *Tafsílan, tashrih se, bayán se* — Vyákhyá se, vívarap se, tíká se.

IN-TER'PRET-ER, *n.* one who interprets — *Mutarjim, tarjumán, shárih, do-bháshiyá<sup>h</sup>* — Ulhá k. w., dwibháshavádi wá bháshántaravaktá, vyákhyatá, vívarapakarttá, arth-aprakáśak, dwibhāshi.

IN-TER-PUNCT'ION, *n.* (L. *inter, punctum*) the act of making points between words or sentences — *Waqfa ke nishán á., nishán-i-waqfa-dihí* — Virámachihnáñkan.

IN-TER-RÉGN'UM, *n.* (L.) the time during which a throne is vacant between the death of one prince and the accession of another — *Ek búdsháh ke marne aur दूसरे ke julús farmáne ke darmiyán ká waqt, pádsháh-gardi* — Rájadwayamadhyagatá arájakakál, do rájón ke bich ká biná rája ká kál.

IN-TER-RÉIGN, *n.* vacancy of a throne — *Do búdsháhon ke darmiyán ká pádsháh-gardi, ek búdsháh ke mórne aur दूसरे ke julús farmáne ke darmiyán ká waqt jab ki koi búdsháh nahín rukhtá* — Do rájón ke bich ká bina rájá ká kál, rájadwayamadhyagatá arájakakál.

IN-TER-RO-GATE, *v.* (L. *inter, rogo*) to question, to examine, to ask; *n.* question — *Pursish k., imtíhan lená, istifsár k.; n. suwál, istifsár, pursish* — Púchná, parikáhá k. wá parikshá lená, práśn wá jijnásá k.; *n.* práśn, jijnásá.

IN-TER-RO-GÁ'TION, *n.* the act of questioning, a question, a point [?] denoting a question — *Pursish yá istifsár, suwál, suwál ká nishán jaise ki yah [?]* — Jijnásá wá púchn-pachh, práśn, práśnasuchakachihñ jaise ki yah [?].

IN-TER-RŌG'A-TIVE, *a.* denoting a question; *n.* a pronoun used in asking questions — *Istifhámí; n. hurf-i-istifhám* — Práśnasuchak, práśnakarak, práśnarúp; *n.* práśnár-thaká-sarvvanám.

IN-TER-RŌG'A-TIVE-LY, *ad.* in form of a question — *Istifhámán, púchn k<sup>h</sup>* — Práśnarúp [se, práśnakram se, práśn se].

IN-TER-RO-GÁ-TOR, *n.* an asker of questions — *Mustafisr, sáil, pursín, pursinda, púchnne w<sup>h</sup>* — Prashí, práśnakartá, práchchhak wá prichchhak.

IN-TER-RŌG'A-TORY, *a.* containing a question; *n.* a question, an inquiry — *Suwál-ámez, istifhámí; n. suwál, istifsár, taftish pursish yá tahqíqát* — Práśnavísishṭ, práśnarúp; *n.* práśn, jijnásá wá púchn-pachh.

IN-TER-RŪPT', *v.* (L. *inter, ruptum*) to hinder, to divide, to separate; *a.* broken — *Rokná<sup>h</sup>, torná<sup>h</sup>, alag k. yá khunḍit k<sup>h</sup>; a. túlá<sup>h</sup>*.

IN-TER-RŪPT'ED-LY, *ad.* not in continuity — *Lajá-tár nahín<sup>h</sup>, barábar nahín, ilhāq se nahín, khalál se* — Rok se, vichchhed se.

IN-TER-RŪPT'ER, *n.* one who interrupts — *Mukhill, harj-marj k. w., ta'arruz k. w., takhallul k. w., torne w<sup>h</sup>, rokne w<sup>h</sup>* — Vichchhedakáfrí, bádhak, vighnakartá.

IN-TER-RŪPT'ION, *n.* the act of interrupting, interposition, intervention, hinderance — *Rok yá rukáwat<sup>h</sup>, wasáwat yá wasíla, tadákhul yá tawassut, khalál takhallul yá harj-marj* — Vichchhed, antargaman wá antargaman, madhyavarttan wá vyavadhán, vyághát pratibandh vighna wá bádhá.

IN-TER-SÉCT', *v.* (L. *inter, sectum*) to divide mutually, to cross each other — *Taqátu' k., mutagáti<sup>h</sup> k.* — Paraspár kátná, ek दूसरे ko kátná.

IN-TER-SÉCT'ION, *n.* a point where lines cross — *Nuqta-i-taqátu', wah jagah jahán láktreñ ek दूसरे ko kátti haiñ<sup>h</sup>* — Rekhañ ke paraspárovichchhed ká vindu, reksháparichchhedavindu. [darmiyán dálná yá rakhná — Aur vastuon ke bich meñ dálná wá rakhná.

IN-TER-SÉRT', *v.* (L. *inter, sertum*) to put in between other things — *Aur chīnā ke*

**IN-TER-SER'TION**, *n.* a thing interserted—*Jo shai aur chizon ke darmiyan dāli jāti hai*—*Jo vastu aur padārthon mein rakkhi wā dāli jāti hai.*

**INTER-SPACE**, *n.* (*L. inter, spatium*) an intervening space—*Darmiyanī fāsila*—*Antar, abhyantarasthān.*

**IN-TER-SPERS'E**, *v.* (*L. inter, sparsum*) to scatter here and there among other things—*Chhikānā<sup>h</sup>, chhitrānā<sup>h</sup>, idhar udhar dālnā<sup>h</sup>.*

**IN-TER-SPER'SION**, *n.* the act of interspersing—*Chhitrāw<sup>h</sup>, chhitrānā<sup>h</sup>.*

**IN-TER-STEL'LAR**, *a.* (*L. inter, stella*) intervening between the stars—*Sitaron ke darmiyan*—*Tārāganantarvartī, tārdamādalamadhyavartī, nakshatron ke madhya mein sthit.*

**IN-TER-STICE**, *n.* (*L. inter, sto*) a space between things, time between acts—*Darār yā chizon ke darmiyan kā fāsila, kāmon ke bich kā 'ursa yā waqt*—*Chhidra phānk wā vastuon ke bich-kā antar, madhyakāl wā antarāvasar.* [tar, phānk w.

**IN-TER-STY'IAL**, *a.* containing interstices—*Darār-dar, phānk-dār*—*Chhidravasisht, sān-*  
**IN-TER-TAN'GLE**, *v.* (*L. inter, S. tang?*) to knit together, to intertwist—*Binnā bun-*  
*nā yā guhnā<sup>h</sup>, batnā<sup>h</sup>.* [interwoven—*Binnā yā bunnā<sup>h</sup>, bināwat yā bunāwat<sup>h</sup>.*

**IN-TER-TEX'TURE**, *n.* (*L. inter, textum*) the act of weaving together, state of being  
**IN-TER-TWINE**, *v.* (*L. inter, S. twinan*) to unite by twining one with another—*Bin-*  
*nā<sup>h</sup>, bunnā<sup>h</sup>, batnā<sup>h</sup>, lapetnā<sup>h</sup>, bantiriyānā<sup>h</sup>.*

**IN-TER-TWIST**, *v.* (*L. inter, D. twisten*) to twist one with another—*Batnā<sup>h</sup>, mu-*  
*ror-kar yā ainh-kar milānā yā jōrnā<sup>h</sup>.*

**IN-TER-VAL**, *n.* (*L. inter, vallum*) space between places, time between acts or events—*Fāsila yā mufāsila, 'ursa yā asu*—*Abhyantarasthān antar wā madhyasthān, abhy-*  
*antarakāl madhyakāl wā antarāvasar.*

**IN-TER-VENE**, *v.* (*L. inter, venio*) to come between, to interpose, to interrupt—*Darmiyan ānā yā darmiyan h., mutawassit h. yā darmiyan parnā, māni' hārij yā mukhill h.*—*Bich mein ānā wā h., bich mein parnā wā madhyasth h., vichched badlū vighna wā vyāghāt k.* [vyavahit, madhyachari, antargat.

**IN-TER-VEN'IENT**, *a.* coming between—*Mutawassit, darmiyanī, hāih, tāri*—*Madhyavartī,*  
**IN-TER-VEN'TION**, *n.* interposition, mediation—*Tawassut, wasatāt yā shaf'at*—*Antarga-*  
*man wā antargaman, madhyasthātī.* [denā yā dūrc kām mein lagā denā<sup>h</sup>.

**IN-TER-VERT**, *v.* (*L. inter, verto*) to turn to another course or use—*Dūrai or pher*  
**IN-TER-VIEW**, *n.* (*Fr. entre, vue*) sight of each other, an appointed meeting or conference—*Chār-chashmi mulqūt dochār yā duchār, didār*—*Parasparadarśan wā dokhadekhi, bhuñt wā parasparālāp.* [lapetnā<sup>h</sup>.

**IN-TER-VOLVE**, *v.* (*L. inter, volvo*) to involve one with another—*Ek ko dūre mein*  
**IN-TER-WEAVE**, *v.* (*L. inter, S. wofun*) to weave together, to intermix—*Ekatthā*  
*binnā yā bunnā<sup>h</sup>, milānā<sup>h</sup>.*

**IN-TER-WEAVING**, *n.* intertexture—*Bināwat yā bunāwat<sup>h</sup>, hināv yā hunāv<sup>h</sup>.*

**IN-TER-WREATHED**, *in-ter-rēth'd*, *a.* (*L. inter, S. wreath*) woven in a wreath—*Bin-kar yā bin-kar malā banā huā<sup>h</sup>.*

**IN-TEST'A-BLE**, *a.* (*L. in, testis*) disqualified to make a will—*Nū-jāiz-i-wasiyat,*  
*wasiyat karne kā iktiyār na rakhe w.*—*Mritapatrakarāṇiksham, mritalekhakarāṇ-*  
*śakt, uttarādhikarāpatra karne ko vyavasthā ki riti se asamarth.*

**IN-TEST'A-QY**, *n.* state of dying without a will—*Be-wasiyat marne ki hālat, be-wasiyat*  
*marnā*—*Akritamritapatratā, mrityulekh ke binā likhe maran.*

**IN-TEST'ATE**, *a.* dying without a will—*Be-wasiyat, ba-gair wasiyat kiye marne w.*—  
*Akritamritulekh, akritamrityupatra, mrityulekh ke binā likhe marne w.*

**IN-TEST'TINE**, *a.* (*L. intus*) inward, internal, domestic; *n.* a gut, a bowel—*Andarīni,*  
*bhitarī<sup>h</sup>, khānagi khāngī yā mulki; n. ānt<sup>h</sup>, antari<sup>h</sup>*—*Āntarik, abhyantar wā avāhya,*  
*swadesī deśī wā gharālā.*

**IN-TEST'INAL**, *a.* belonging to the intestines—*Ānton kā<sup>h</sup>, antariyon kā<sup>h</sup>.*

**IN-THRAL**, *v.* (*S. in, thral*) to enslave—*Gulām k., giriftār k., halqa-ba-gosh k.*—*Dās*  
*k., bāndhuā k., vās k.*

**IN-THRAL'MENT**, *n.* slavery, servitude—*Gulāmī, halqa-ba-goshi*—*Dāsya, dāsatwa.*

**IN-THRONE**, *v.* (*L. in, thronus*) to place on a throne, to raise to royalty—*Shāhi takht*  
*par bāithālnā, takht-nishīn k. yā bādshāhi-darja d.*—*Sinhāsān par bāithālnā, rājapad d.*

**IN-TI-MATE**, *a.* (*L. intus*) inmost, near, familiar; *n.* a familiar friend; *v.* to hint, to suggest, to give notice—*Darīni, qarīb, mālūf ham-dam yā yak-dil; n. mahram, yār-i-*  
*gār yār-jānā ham-suhbat khālāmālā yā dost-i-ek-dil; v. ishāra k., imā k., khabar d.*  
*yā ittīlā k.*—*Bhitarī antarasth wā antarātam, nikāt wā sannikhit, superichit wā su-*  
*saṅsargi; n. drihamitra, susaṅsargi mitra; v. sain k., saūket wā iūgit k., samāchār d.*

**IN-TI-MA-QY**, *n.* close familiarity or fellowship—*Ham-dilī, ham-rās, ham-damī, ikhtilāt,*  
*mudnasat yā mudāwat, āshnāt, irtibāt, yāri, dost*—*Ātimitrātā, atiprapny, supari-*  
*chay, drihasaṅsarg, atisakhya.*

**IN-TI-MATE-LY**, *ad.* closely, nearly, familiarly — *Saṭ-kaṛ<sup>h</sup>, śikṭilāt yā nazdīkī se, ham-dāṣī muwānīsat mudnasat ham-rāzī ham-damī dostī yā irtībāt se* — Gāṛhepan wā driṛhātā se, driṛhasambandh wā samipatā se, atimītratā atipranay wā superichay se.

**IN-TI-MĀ'TION**, *n.* hint, suggestion, notice — *Ishīra, imā yā kināya, khabar āgāhī yā ittīlā'* — Saṅket wā sain, vyangyokti sūchanā wā ingit, uddēs vijñāpan wā samāchār.

**IN-TIM-I-DATE**, *v.* (L. *in, timeo*) to make fearful, to overawe, to dishearten — *Darā-nā yā darwānā<sup>h</sup>, dāṭnā yā dhamkānā<sup>h</sup>, ji-tornā yā man-tornā<sup>h</sup>.*

**IN-TIM-I-DĀ'TION**, *n.* the act of intimidating — *Dhamkī<sup>h</sup>, dāṇī<sup>h</sup>, darūnā<sup>h</sup>.*

**IN-TIRE'**. See **ENTIRE**.

**IN-TITLE**. See **ENTITILE**.

[— *Madhya meṇ.*

**IN-TŌ**, *prep.* (S.) noting entrance — *Meṇ<sup>h</sup>, darmiyān meṇ, andar, bich meṇ<sup>h</sup>, bhitar<sup>h</sup>*

**IN-TŌLER-A-BLE**, *a.* (L. *in, tolero*) not to be borne, not to be endured, insufferable — *Nā-gābil-i-bardāshī, gair-bardāshī yā nā-bardāshī, gair-mumkinu-t-tahammul yā gair-mutahammul* — *Asahya, asahaniya, asahanāsakya.*

**IN-TŌLER-A-BLY**, *ad.* beyond endurance — *Burdāshī ke bāhar, ba-shiddat, nihāyat saṅkṭī se* — *Sahan ke bāhar, asahyarup se, asahaniyatā se.*

**IN-TŌLER-ANCE**, *n.* want of toleration — *'Adam-i-tahammul, nā-chashm-poshī, 'adam-i-sulh-kullī* — *Asahan, asahanaśilatī, kshamañbhāv.*

**IN-TŌLER-ANT**, *a.* not enduring, not tolerant — *Be-tahammul, nā-sulh-kullī yā nā-shikebā* — *Asahanān, asahanaśīl wā asahishun.* [Nivārit, nishiddh.

**IN-TŌLER-AT-ED**, *a.* denied toleration — *Bardāshī na-kiyā-ḡayā, nā-rawā, nā-jāiz* —

**IN-TŌLER-ATION**, *n.* want of toleration — *'Adam-i-tahammul, nā-chashm-poshī, 'adam-i-sulh-kullī* — *Asahan, asahanaśilatī, kshamañbhāv.*

**IN-TOMB'**, *in-tōm'*. See **ENTOMB**.

[*Āwāz d., bājnā<sup>h</sup>* — *Śabd k., suswar k.*

**IN-TŌ-NATE**, *v.* (L. *in, tono*) to sound, to sound the notes of the musical scale —

**IN-TŌ-NĀ'TION**, *n.* the act or manner of sounding, the modulation of the voice in speaking — *Āwāz d. yā āwāz ká tarīqā, bol-chāl ká taur* — *Śabd k. wā śabd ká bhāv, swarabhed wā lay.*

[*swar se bolnā, dhimi aur dhiri āwāz k.*

**IN-TŌNE'**, *v.* to make a slow protracted noise — *Dhimi aur dhiri āwāz k.* — *Gambhīr*

**IN-TŌRT'**, *v.* (L. *in, tortum*) to twist — *Maroṇā<sup>h</sup>, batnā<sup>h</sup>, nichoṇā<sup>h</sup>, machoṇā<sup>h</sup>.*

**IN TOX-I-CATE**, *v.* (L. *in, toxicum*) to make drunk, to inebriate; *a.* inebriated — *Makhmūr k., mast sar-shūr yā sar-must k.; a. makhmūr, sar-mast, sar-shūr* — *Madonmatta k., matawālā wā madānwit k.; a. madonmatta, matawālā, madānwit, piakkar.* [*yā sar-shūrī* — *Madonmattatwa, matwālāpan unmad wā unmattatā.*

**IN-TŌX-I-CĀ'TION**, *n.* drunkenness, inebriation — *Makhmūri, mad-hoshī sar-mastī nashā* — *IN-TŌX-I-CĀ'TION, *a.* (L. *in, trantum*) stubborn, unmanageable, ungovernable — *Ziddī, baṭl-lagūm be-lagūm yā sar-kush, nā-farmān yā be-zabt* — *Haṭṭhī, duḥśāya duḥśādhya wā durādharśī, alānya wā āsāniya.* [*nacy* — *Hath<sup>h</sup>, mayrā-pan magrātī yā ar<sup>h</sup>.**

**IN-TRĀC-TA-BLY**, *adv.* (L. *in, trāc-ta-bly*), *n.* the quality of being intractable, obsti-

**IN-TRAN-QUILL-I-TY**, *n.* (L. *in, tranquillus*) unquietness, want of rest — *Be-chainī, be-kālī* — *Asthiratī wā vyastatī, vyākūlatī wā aswasathatī.*

**IN-TRAN'SIENT**, *a.* (L. *in, trans, eo*) not transient, not passing away — *Nā-'arist, nā-raftanī nā-fānī yā pāe-dār* — *Akshapik, chirasthāyī.* [*lāzimī* — *Akarmnak.*

**IN-TRAN'SI-TIVE**, *a.* denoting an action or state which is limited to the agent — *Fīl-i-*

**IN-TRAN'SI-TIVE-LY**, *ad.* without an object following, in the manner of an intransitive verb — *Be-gair maf'ūl ke, fīl-i-lāzimī ke taur se* — *Bīnā karmma ke, akarmmakadhātu kī rīti se.*

**IN-TRANS-MŪTA-BLE**, *a.* (L. *in, trans, muto*) unchangeable in substance — *Be-tab-dīl, gair-tahaddul, dīrī shai na hūne ke gābil* — *Avasthāntarāksam, avikārya.*

**IN-TREAS-URE**, *v.* (Gr. *en, thesauros*) to lay up as in a treasury — *Jam' k., khazāne meṇ rakhnā* — *Sūnichī k., bhāṇḍār wā kosh meṇ rakhnā.*

**IN-TRENCH'**, *v.* (Fr. *ex, trancher*) to dig a trench, to fortify with a trench, to invade, to eneroach — *Gird khandaq khodnā, gird khandaq khod-kur mazbūt k., chārḥāī k<sup>h</sup>, bārḥ-chālnā<sup>h</sup>* — *Chārōn or khāī khodnā, chārōn or khāī se pusht k., ākrāmān k. chārḥ-jānā wā chārḥ-ānā, dabā lenā.* [*khāī aur dhus ho<sup>h</sup>.*

**IN-TRENCH-MENT**, *n.* fortification with a trench — *Khāī<sup>h</sup>, dhus<sup>h</sup>, garḥī jiskī chārōn or*

**IN-TREP-ID**, *a.* (L. *in, trepido*) fearless — *Be-būk, dīler, jān-bāz, himmatī* — *Nidar, nir-*

**IN-TRE-PID-I-TY**, *n.* fearlessness, courage — *Be-bāki, dīlerī jān-bāzī sar-bāzī yā himmat*

**IN-TRE-PID-LY**, *ad.* fearlessly, daringly — *Be-bāki yā dīlerī se, dīlerāna yā be-tahāsha*

— *Nidar, śūrātā wā sāhas se.*

**IN-TRI-CATE**, *a.* (L. *in, trica*) perplexed, complicated, obscure; *v.* to perplex — *Pechdā, pech-dar-pech yā pur-pech, muglaq yā nā-sāf; v. ghabrā-d<sup>h</sup>, harbarā-d<sup>h</sup>, uljhānā<sup>h</sup>* — *Vakra wā kuṭīl, kunehit ghurchīlā wā uljhā, gūṛh durjñeya wā kathin;*

**IN-TRI-CAY**, *n.* perplexity, complication — *Pech, uljheṛā<sup>h</sup>* — *Ghurchī, uljhāw kathīnatā wā gūṛhatā.*

- IN-TRI-CATE-LY**, *ad.* with intricacy—*Pech se, uljhāw se<sup>b</sup>, ishkal se, iglāq se*—Uljhare se, kashinatā se, ghurchiyāhat se, gūrhātā se. [skunchitawā, gūrhātā wā kāthinya.]
- IN-TRI-CATE-NESS**, *n.* perplexity, obscurity—*Pech, iglāq yā diqqat*—Uljhārā uljhāw wā
- IN-TRIGUE**, *n.* (L. *in, trice*) a plot, a stratagem, an amour; *v.* to form plots—*Sāziash yā bandish, fītrat yā fann-fareb, 'ishq-bāzi 'ashiqi yā āshnāi*; *v. sāziash k., bandish k.*—Gutt gosht wā kapāṭaprabandh, upāy kalbā wā ehhalabal, kāmacharitra; *v. gosht k., gutt k., kapāṭaprabandh k.*
- IN-TRIGUER**, *n.* one who intrigues—*Bandishi, fītrati, kār-sāz, 'ashiq-tan, 'ishq-bāz*—Vidagdhanāyak, kapāṭaprabandh *k. w.* gutt wā gosht *k. w.*, kāmacharitra *k. w.*, rāsiyā.
- IN-TRIN'SIC**, **IN-TRIN'SI-CAL**, *a.* (L. *intra, secus*) internal, solid, natural, real—*Andarūnī, jauharī yā aślī, zāti, haqiqi*—Antarik antarasth wā bhītari, vāstavik, swābhāvik wā prakritik, akritrim wā yathārth.
- IN-TRIN'SI-CAL-LY**, *ad.* internally, really—*Andar hātīn-meñ yā bi-z-zātihi, haqiqatan yā haqiqat-meñ*—Bhitar wā swābhāvatah, sach sach wā vastutah.
- IN-TRO-DUCE**, *v.* (L. *intro, duco*) to lead or bring in, to make known, to begin—*Dākhil k. andar-lānā jāri k. yā rawāj d., mulāqāt yā shīnāsāi karānā, shurū<sup>b</sup> k.*—Pravēs *k. lānā wā* prachalit *k.*, bhoñt parichay wā jan-pahchān karānā, ārambh *k.*
- IN-TRO-DUCE**, *n.* one who introduces—*Dākhil k. w., andar-lāne w., jāri k. w., mu-rawāj, rawāj d. w., mulāqāt karāne w., shīnāsāi karāne w., shurū<sup>b</sup> k. w.*—Pravēsak, lāne w., pravarttak, prathamasthāyak, bhoñt karāne w., parichay karāne w., jan-pahchān karāne w., ārambhak.
- IN-TRO-DUC'TION**, *n.* the act of introducing, the preliminary part of a discourse, a preface—*Idkhil andar-lānā jāri k. rawāj d. yā shīnāsāi karānā, tamhīd 'unwan mu-qaddama yā zikr, dībacha yā dībāja*—Pravēsān lānā parichay-karānā wā prachār, paribhāsha wā vikyārambh, prastavānā wā bhūmika.
- IN-TRO-DUC'TIVE**, **IN-TRO-DUC'TO-RY**, *a.* serving to introduce—*Pesh-rau, tamhīdī, jāri k. w., dākhil k. w.*—Prāthamik, prārambhak, bhūmīkarūp, prastāvanārūp, pravēsak, pravarttak.
- IN-TRO-MIT**, *v.* (L. *intro, mitto*) to send in, to let in, to admit, to intermeddle with the effects of another—*Andar bhejnā, andar jāne d., dākhil k., dūstre ke māl meñ hāth lagānā*—Paithālnā, bhitar jāne d., pravēs *k.*, dūstre ke dhan meñ hāth lagānā.
- IN-TRO-MISSION**, *n.* the act of intronitmiting—*Paithālnā, andar jāne d., idkhāl, gair ke māl meñ hāth lagānā*—Pravēsakarap bhitar jāne d., pravēsān, parāye dhan meñ hāth lagānā. [—*Idkhāl, dākhil k.*—Pravēsān, bhitar pravēs *k.*]
- IN-TRO-RE-CEPTION**, *n.* (L. *intro, re, captum*) the act of admitting into or within
- IN-TRO-SPECTION**, *n.* (L. *intro, spectrum*) a view of the inside—*Andarūnī nigāh, andarūn-bīnī*—Antardrishti, antarilokan, antardarśan.
- IN-TRO-SUME**, *v.* (L. *intro, sumo*) to suck in—*Chusmā<sup>b</sup>, pi-jānā<sup>b</sup>*. [lenā<sup>b</sup>.]
- IN-TRO-SUS-CEPTION**, *n.* (L. *intro, sub, captum*) the act of taking in—*Bhitar le-*
- IN-TRO-VENIENT**, *a.* (L. *intro, venio*) entering, coming in—*Paithne w.<sup>b</sup>, bhitar āne w.<sup>b</sup>*. [phernā<sup>b</sup>.]
- IN-TRO-VERT**, *v.* (L. *intro, verto*) to turn inwards—*Bhītari or phernā<sup>b</sup>, bhitar ko*
- IN-TRO-VERSION**, *n.* the act of introverting—*Bhitar ki or phernā<sup>b</sup>, bhitar ki or phirāw<sup>b</sup>*.
- IN-TRUDE**, *v.* (L. *in, trudo*) to thrust in, to come in unwelcome, to force in rudely—*Ghus jānā yā ghusernā<sup>b</sup>, binā bulāye ghusnā yā ānā<sup>b</sup>, āp se āp gairnār nā paith jānā<sup>b</sup>*. [paith jāne w.<sup>b</sup>.]
- IN-TRUDER**, *n.* one who intrudes—*Ghus-jāne w.<sup>b</sup>, binā bulāye ghusne w. yā āne w.<sup>b</sup>*.
- IN-TRU'SION**, *n.* the act of intruding—*Dakhl-i-be-jā, ba-gair istihqāq ke mudākhālat, binā bulāye ghus-paith<sup>b</sup>*—Anadhikārapūrvvakapraavēs, binā bulāye agaman.
- IN-TRU'SIVE**, *a.* apt to intrude—*Ghus jāne w.<sup>b</sup>, binā bulāye paith jāne w.<sup>b</sup>*.
- IN-TRUST**, *v.* (S. *in, tryesian*) to deliver in trust, to commit to the care of—*Sipurd supurd yā zimma k., amānat rakknā*—Saunpnā, viśvās karke kisi bāt kī bhār kisi ko d.
- IN-TUITION**, *n.* (L. *in, intuitum*) the act of the mind in perceiving truth without argument or testimony—*Bilā bahs yā sabūt ke haqiqat kī daryāftī, zūd-daryāftī, bātini dānish, ilqā*—Binā vihar wā pramāṇ ke jñān, tatkalikajñān, sahaajñān, antarjñān.
- IN-TU-ITIVE**, *a.* seen by the mind immediately—*Ladunnī, fawran daryāft kiyā gayā, bilā-bahs yā sabūt ke jānā gayā, bātini dānish se daryāft kiyā gayā*—Sahaajñānopala-bdh, antarjñānopala-bdh, binā vihar wā pramāṇ ke jānā gayā, sahaajñāneya.
- IN-TU-ITIVE-LY**, *ad.* by immediate perception—*Bātini dānish se, zūd-daryāftī se, ilqā se*—Sahaajñān se, antarjñān se, tatkalikajñān se.
- IN-TU-MES-CENCE**, **IN-TU-MES-CEN-CY**, *n.* (L. *in, tumeo*) a swelling—*Phūlan<sup>b</sup>, sijan<sup>b</sup>*.
- IN-TU-MU-LATE**, *v.* (L. *in, tumulus*) to place in a tomb, to bury, to inter—*Dafn k., madfūn k.*—Mitī dī, gārnā. [lan<sup>b</sup>, sijan<sup>b</sup>.]
- IN-TUR-GES-CENCE**, *n.* (L. *in, turgeo*) the act or state of swelling—*Phūlāw<sup>b</sup>, phū-*
- IN-TWINE**. See ENTWINE. [nā<sup>b</sup>, ubtan kī malāi.]
- IN-UNCTION**, *n.* (L. *in, unctum*) the act of anointing—*Ubtan lagānā<sup>b</sup>, butwā lagā-*

- IN-ŪN'DATE, *v.* (L. *in, unda*) to overflow—*Chhalaknā<sup>h</sup>, umarṇā<sup>h</sup>, chapṇā<sup>h</sup>, bhar-ānā<sup>h</sup>, bhar-pir k<sup>h</sup>, umṇā d<sup>h</sup>, bopnā<sup>h</sup>, dūbānā<sup>h</sup>, bahānā<sup>h</sup>. [borne w<sup>h</sup>.]*
- IN-ŪN'DANT, *a.* overflowing—*Lab-rez, garq k. v., umṇāne w<sup>h</sup>, dūbāne w<sup>h</sup>, bahāne w<sup>h</sup>.*
- IN-UN-DĀ'TION, *n.* a flood, a deluge—*Sulāb, tuggānt yā tūfūn*—*Bārḥ wā būrā, jalapralay wā jalāplavan.* [dagi, karakhtugi—*Asabhyatā, āśishatā, avinay.*]
- IN-UR-BĀN'I-TY, *n.* (L. *in, urbs*) rudeness—*Be-murawuati, bad-akhlaq, nā-tarāshi-*
- IN-ŪRE', *v.* (L. *in, utor* ?) to habituate, to accustom, to take or have effect—*'Adat dāl-nā, 'ādī yā kḥo-gar k. yā h., murawwaj yā kār-gar h.*—*Abhyās k., bān-dālnā* [few-dālnā wā abhyast k., prachalit wā samarth h.]
- IN-ŪRE'MENT, *n.* practice, habit, use—*Mushq yā muzāwalat, 'adat yā kḥo, 'amal rabt dastūr yā rawaj*—*Abhyās, bān wā tew, vyavahār.*
- IN-ŪRN', *v.* (L. *in, urna*) to bury—*Mittī d<sup>h</sup>, gārṇā<sup>h</sup>.*
- IN-U-TĪL'I-KTY, *n.* (L. *in, utor*) uselessness—*La-hāsili, nā-bakāri, be-fāidagi, be-hūdagi*—*Vyarthatā, nishphalatā, nirarthakatwa.*
- IN-ŪT'TER-A-BLE, *a.* (L. *in, S. utor*) not to be uttered, inexpressible—*Nā-guftant, lā-bayān be-bayān yā gair-gūbila-l-bayān*—*Avāchya wā anuchāhāriya, akathya.*
- IN-VĀDE', *v.* (L. *in, vado*) to enter as an enemy, to attack, to assail—*Chay'hāi k<sup>h</sup>, hamla k., yūrish k.*—*Chārḥ ānā wā chayḥ jānā, dhāwā k., akraman k.*
- IN-VĀD'ER, *n.* one who invades—*Qanīm, mulk-gur, hamla-āwar, chay'hāi k. w<sup>h</sup>.*—*Ākrāmak, desākrāmak.*
- IN-VĀ'SION, *n.* a hostile entrance—*Hamla, yūrish, chay'hāi<sup>h</sup>*—*Ākraman, digvijayakram.*
- IN-VĀ'SIVE, *a.* entering as an enemy—*Yūrishā, hamla, chayḥ, chayḥ k. w<sup>h</sup>.*
- IN-VĀL'ID, *a.* (L. *in, valeo*) weak, of no weight or force, void, null—*Zu'if, sabuk yā nā-kāra, bātīl, radd*—*Balahin, halkā wā prabhāvahin, vyarth, nishphal.*
- IN-VĀ-LID, *n.* one who is weak or infirm—*Mā'zar shuḥḥs, āimut-l-nvzr shakhs*—*Rogī, aswasthāsarir, janmarogī.* [yū mansūkh k., Nirbal k., vritḥā vyarth wā nishphal k.]
- IN-VĀL'I-DĀTE, *v.* to weaken, to make void—*Zu'if yā nā-tuwān k., mu'attal radd bātīl*
- IN-VĀL'I-DĀ'TION, *n.* the act of weakening—*Zu'if k., bātīl k.*—*Nirbal k., nishphal k.*
- IN-VĀ-LID'I-RY, *n.* weakness, want of force—*Zu'if yā kum-zorī, fusḥ yā butlān*—*Nir-balatā wā balahinatā, vyarthatā prabhāvahinatā wā nishphalatā.*
- IN-VĀL'U-A-BLE, *a.* (L. *in, valeo*) precious above valuation, inestimable—*Be-bahā yā be-qimat, 'aziz-tarīn*—*Anmol āmūlya wā ātimūlya, atyutam wā atyutkrishṭ.*
- IN-VĀL'U-A-BLY, *ad.* inestimably—*'Aziz-tarīn, be-bahā*—*Amūlyatā se, anmol.*
- IN-VĀ'RI-A-BLE, *a.* (L. *in, varius*) unchangeable, immutable, constant—*Gair-mutalawwin, be-tagaiyur, be-tabaddul*—*Aparivarttaniya, nirvikār nirvikalp wā avikāryya, nitya niyat susthīr aḥal wā ātal.* [Aparivarttaniyatā, avikāryyatā, sthīratā, nityatā.]
- IN-VĀ'RI-A-BLE-NESS, *n.* unchangeableness—*'Adam-i-tagaiyur, aḥalatā<sup>h</sup>, ādalātā<sup>h</sup>*
- IN-VĀ'RI-A-BLY, *ad.* unchangeably, constantly—*'Adam-i-tagaiyur yā be-tabaddul se, bar-garār yā 'ala-d-dawam*—*Nirvikārarp se wā aparivarttaniyatā se, nitya wā sarvadā.* [Achal, aparivarttaniya.]
- IN-VĀ'RIED, *a.* not changing or altering—*Gair-mutalawwin, be-tagaiyur, be-tabaddul*
- IN-VĒIGH', *in-vā'. v.* (L. *in, veko*) to rail against, to utter censure, to reproach—*Ilzām d., mal'ūn k., tā'n k. yā tā-na-zanī k.*—*Dokhnā wā apavād lagānā, nindā k. wā kalaṇk lagānā, jhīraknā wā durvākya kolnā.* [sāvādī, nindak, apavādak.]
- IN-VĒIGH'ER, *n.* a vehement railer—*Sakht tā'in, karakht tā'na-zan*—*Jhīrakne w., kut-*
- IN-VĒO'TER, *n.* railing speech, angry abuse, harsh censure, *a.* satirical, abusive—*Zabān-darāzi, tā'na-zanī yā dush-nām, mazammāt shikāyat yā la'nat-malāmat; a. tā'na-zan tanz-go yā hajo-āmez, bad-zabān yā dush-nām-āmez*—*Durvākya, bhartsana-vākya wā gūlī, nindāvākya kutsāvākya wā jhīrkī; a.* upahāsak wā kutsāvādī, nindak apavādī wā gālī d. w.
- IN-VĒO'TIVE-LY, *ad.* satirically, abusively—*Tā'na-zanī se, zabān-darāzi malāmat yā bad-zabānī se*—*Avakāshp upahās wā nindā se, durvākya wā gūlī se.*
- IN-VĒIG'LE, *v.* (Fr. *aveugler*) to persuade to something bad, to entice, to allure—*Burāi kī or ubhāṇā yā uskānā<sup>h</sup>, bahkānā yā phuslānā<sup>h</sup>, lalchānā yā lubhānā<sup>h</sup>.*
- IN-VĒIG'LE-MENT, *n.* allurement, seduction—*Lubhāv yā phuslāhat<sup>h</sup>, kutnāpā urhār yā bahkāw<sup>h</sup>.* [lene w<sup>h</sup>, thag yā chhālī<sup>h</sup>.]
- IN-VĒIG'LER, *a.* a seducer, a deceiver—*Bahkāne w. phor-lene w. urhārne w. yā phuslā-*
- IN-VĒILED', *a.* (L. *in, velum*) covered as with a veil—*Mānoḥ ghūngḥat pahīne hue<sup>h</sup>.*
- IN-VĒNT', *v.* (L. *in, ventum*) to find out something new, to forge, to fabricate—*Ijād k., ikhtirā' k. gānīhnā<sup>h</sup>*—*Nikilni rachanā wā nirūpanā, jorna, bāndhnā garṇā wī jhūthā banānā.* [—*Nikālanhār, nirmātā, parikalpak, nirūpak, virachak, vidhātā.*]
- IN-VĒN'T'ER, IN-VĒN'T'OR, *n.* one who invents—*Mūjid, mukhtārī, hānī, vāzī, mutajāwiz*
- IN-VĒN'T'ION, *n.* the act or faculty of inventing, a thing invented, forgery, fiction—*Ijād yā quwwat-i-mutakhaiyā, nau-paidā-shai, ikhtirā' yā taqlid, sāktī yā bandish.*—*Nirmān parikalpanā rachanā nirmāṇasakti wī kalpanāsakti, parikalpit wā kalpanā, banāwat, mithyākalpanā wā manābhrishṭī.*

- IN-VĒNT'IVE, *a.* apt to invent, ingenious—*Mukhtari' yā mījīd, zahin sirak tes-fahm yā humar-mamūd*—Kalpak, upāyī suprayogawān wā yuktīmān. [yitri, nirūpanewālī.]
- IN-VĒNT'RESS, *n.* a female who invents—*Mījida, nikālan-hārī*<sup>h</sup>—Parikalpikā, nirūpa-
- IN-VĒN-TO-RI, *n.* a catalogue of goods; *v.* to place in a catalogue, to register—*Tāliqa, tā liqa, siyāha, fard*; *v. tāliqa meñ mundaraj k., qalam-band k.*—Kharā, asthāvara-dravyasaṅkhyāpatra; *v.* kharre meñ chaphānā, tāṅknā wā likhnā.
- IN-VĒN-TŌ-RI-AL-LY, *ad.* as an inventory—*Tāliqa yā tā liqa ke mānina, fard ke taur par*—Kharre kī mānī, asthāvara-dravyasaṅkhyāpatra ke sadri.
- IN-VĒRT', *v.* (*L. in, verto*) to turn upside down, to place in a contrary order—*Auñ-dhānā*<sup>h</sup>, *ulatnā yā ultānā*<sup>h</sup>. [n'akis yā mungalab—Aundhā, ultā wā ultā pulṭā.]
- IN-VĒRSE', *a.* inverted, opposed to direct—*Zer-zabar yā tah-o-balā, maqlūb mā'kūs mu-*
- IN-VĒRSE'LY, *ad.* in an inverted order—*Zer-zabari se, bar-khilāf, bar-aks*—Ultā pulṭā, ulat pulat se, viparyyay se. [kram, viparitatā, vyatayay.]
- IN-VĒR'SION, *n.* change of order—*Inqilāb, in'ikās, nigūn-sārī, ultāi*<sup>h</sup>—Viparyyay, vyati-
- IN-VĒRT'ED-LY, *ad.* in reversed order—*Bi-l-inqilāb, bur-aks*—Ultā, viparyyay se, vyati-kram se.
- IN-VĒST', *v.* (*L. in, vestis*) to clothe, to array, to place in possession, to inclose, to lay out money in some permanent form so as to produce an income—*Pakhinānā*<sup>h</sup>, *ārasta k., baḥshunā yā muqarrar k., muhāsara k., āmadani yā naf' kī garaz se kisi māl yā jāe-dād meñ zar lagānā*—Orhānī, saūwārānī sajanā wā suasobhit k., denā sampannā k. viśiṣṭ k. wā yukt k., ghernā rūndhanā wā chheṅknā, lābhārth kisi sthāyī vastu meñ dhan lagānā.
- IN-VĒST'IENT, *a.* covering, clothing—*Phāipne w<sup>h</sup>, pakhināne yā orhāne w<sup>h</sup>.*
- IN-VĒST'I-TURE, *n.* the act of giving possession—*Khaḷ'at-poshī yā khil'at-poshī, khil'at-dihī yā khaḷ'at-dihī, taqīd, tilak<sup>h</sup>, tikā<sup>h</sup>*—Abhishek, padasthāpan, pratisthāpan.
- IN-VĒST'IVE, *a.* encircling, inclosing—*Gherne w<sup>h</sup>, gher lene w<sup>h</sup>.* [pratisthā.
- IN-VĒST'MENT, *n.* act of investing, dress, habit, the laying out of money in some permanent form so as to produce an income, the money laid out in some permanent form with a view to produce an income—*Khaḷ'at-buḥshī khaḷ'at-poshī yā muhāsara, poshāk, libās, āmadani yā yāft kī garaz se kisi māl yā jāe-dād meñ zar lagānā, zar jo yāft kī garaz se kisi māl yā jāe-dād meñ lagāyā jātā hai*—Padasthāpan abhishek pariveshtan wā gherā, vāstra, achchhādan wā paridhān, lābhārth kisi sthāyī vastu meñ dhan lagānā, dhan jo lābhārth kisi sthāyī vastu meñ lagāyā jātā hai.
- IN-VĒSTI-GATE, *v.* (*L. in, vestigo*) to search out, to inquire into, to examine—*Tulāsh yā taftish k., tahqiq k., hull yā daryāft k.*—Khojanī dhūnṛhanā anusandhān k. wā anweshān k., sahejanā sawāchanā puchh-pāchh k. dekhanā chhānā wā jijnāsā k., jūchhanā parakhanā wā parikshā k.
- IN-VĒS-TI-GA-BLE, *u.* that may be searched out—*Qābilu-t taftish, tahqiqāt-pazir*—Anweshāniya, anusandheya, vicārāpiya.
- IN-VĒS-TI-GĀ'TION, *n.* a searching, examination—*Tulāsh taftish tajassus yā just-o-jū, tah-giq tahqiqūq tahqiqāt yā tajwiz*—Khoj dhūnṛh anusandhān wā anweshān, parikshā jānchāv vicār wā vijñejanā.
- IN-VĒS-TI-GĀ-TIVE, *a.* curious, searching—*Rāz-jo, mutajassīs yā mutalāshī*—Anusandhān.
- IN-VĒS-TI-GĀ-TOR, *n.* one who investigates—*Muhaqqiq, tajwiz k. w., tahqiqāt k. w., jāchan-hār<sup>h</sup>, mutalāshī, mutajassīs*—Parikshak, vicārak, khojī, anweshī.
- IN-VĒT'ER-ATE, *a.* (*L. in, vetus*) old, long established, deep rooted, obstinate—*Purānā<sup>h</sup>, dinī<sup>h</sup>, jariyāyā<sup>h</sup>, karā<sup>h</sup>.*
- IN-VĒT'ER-A-CY, IN-VĒT'ER-ATE-NESS, *n.* long continuance, obstinacy confirmed by time—*Darāz-muddat-bāshī yā kuhnagi, shiddat yā sakhtī ba-sabab darāz-bāshī*—Bahukālīkatwa wā chirakālīkatwa, baidhamulātā abhinivishṭatā wā sthīratā.
- IN-VĒT'ER-ATE-LY, *ad.* with obstinacy, violently—*Sakhtī se, ba-shiddat*—Haṭh wā baidhamulātā se, karai wā prachandātā se.
- IN-VĪD'I-OUS, *a.* (*L. in, video*) envious, malignant, likely to excite envy—*Hāsūd, kīnakash yā kīna-war, 'adāwat-angez hasad-angez yā kīna-angez*—Dāhī wā matsari, irshyī wā dweshī, dweshajanak wā irshyājanak. [se, dwesh droh wā dushṭabhāv se.]
- IN-VĪD'I-OUS-LY, *ad.* enviously, malignantly—*Hasad se, kīna yā bug se*—Dāh wā irshyā
- IN-VĪD'I-OUS-NESS, *n.* quality of exciting envy—*Kīna-angez, hasad-angezi, 'adāwat-angezī*—Dweshajanakatwa, irshyājanakatwa.
- IN-VĪG'O-RATE, *v.* (*L. in, vigor*) to give vigour, to strengthen, to animate—*Quw-wat d., gawī yā mazbūt k., pushī d.*—Bal barhānā wā d., sabal wā pushṭ k., sattwa wā tej barhānā. [rhnā, sattwavarddhan, balavriddhī.]
- IN-VĪG'O-RĀ'TION, *n.* the act of invigorating—*Taqwiyat, taswīnāt, quwwat-dihī*—Bal ba-
- IN-VĪN'CI-BLE, *a.* (*L. in, vinco*) not to be conquered, not to be overcome—*Qair-maqlūb, be-sar yā be-zabī*—Ajey wā ajayya, aparājey aparājīt wā aparābhāyā.
- IN-VĪS-CI-BIL'I-TY, IN-VĪN'CI-BLE-NESS, *n.* the state or quality of being invincible—*Qair-maqlūbī, sar na hone kī qābilyat*—Ajeyatā, durjeyatā, aparājeyatwa, adamyatā.

IN-VIN'CI-BLY, *ad.* unconquerably, insuperably — *Qair-maqlūbi se, sar na hone ke taur se* — Ajeyatā se, durjeyatā wā aparājeyatwa se.

IN-VI'O-LA-BLE, *a.* (L. *in, violō*) not to be profaned, not to be injured or broken — *Be-futūr yā be-zawāl, qair-mumkinu-l-faskh* — Anapakāryya abādhyā wā alaṅghaniyā, abhedyā anatikramyā anatikramāniyā wā abhaṅg.

IN-VI'O-LA-BYL'I-TY, IN-VI'O-LA-BLE-NESS, *n.* the state or quality of being inviolable — *Be-zawāl, qair-mumkinu-l-faskh, be-futūri* — Alaṅghaniyatā, abhedyatā, anatikramāniyatā, anatikramāniyatā. [na-bigarne ke taur se — Alaṅghaniyatā se, abhedyatā se, anatikramāniyatā se.

IN-VI'O-LA-BLY, *ad.* without breach or failure — *Qair-mumkinu-l-faskhi yā be-zawāl se, IN-VI'O-LATE, a.* unprofaned, unbroken — *Pāk sāf yā nā-ālūda, nā-shicasta nā-mansūkh yā be-futūr* — Adūshit wā abhrasht, akshat abhaṅg wā akhand.

IN-VI'O-LAT-ED, *a.* unprofaned, unpolluted — *Pāk, nā-ālūda yā sāf* — Adūshit wā akri-tāvajha, abhrashtikrit.

IN-VI-IOUS, *a.* (L. *in, via*) impassable — *Be-guzārā, masūdūl* — Durgam, agamya.

IN-VI-IOUS-NESS, *n.* state of being inviolable — *Masūdūl, nā-mumkinu-l-guzārī* — Durgamyatā, agamyatā. [Nā-mardī, nā-mardāniyā — Apurushatwa, paurushahinatā.

IN-VI-RIL'I-TY, *n.* (L. *in, vir*) want of manhood, departure from manly character —

IN-VIS-CATE, *v.* (L. *in, viscus*) to lime, to entangle in glutinous matter — *Lāsā lugā-nā<sup>h</sup>, lāse se phānsānā yā phānsānā<sup>h</sup>.*

IN-VI-SI-BLE, *a.* (L. *in, visum*) that cannot be seen, not perceptible by the sight — *Gāib gāib nā-padiid yā nā-dida, qair-mahsūs yā qair-mubisrāt* — Adrisyā paroksha wā alakshya, apratyaksh darśanātīt wā drishtyagochar.

IN-VI-SI-BIL'I-TY, *n.* state of being invisible — *(Zūbat, qāibūbat, nā-didagi* — Adrisyatā, parokshatā, apratyakshatā, drishtyagocharatā.

IN-VI-SI-BLY, *ad.* so as to escape the sight — *Qāihāna, andikhāi se<sup>h</sup>, gāib men* — Apratyaksh se, adrishtarūp se, asākshat, drishtyagochar se.

IN-VITE', *v.* (L. *invito*) to ask to a place, to bid, to request, to allure, to persuade — *Da'wat k., tavāzu' k., iltimās yā' arz k., lālach d<sup>h</sup>, wargalānnā* — Nimantran k., nyotana w. bulānā, māngnā, lubhānā wā ākarshan k., phuslānā blulānā wā bahkānā.

IN-VI-TA'TION, *n.* the act of inviting, solicitation — *Tavāzu' yā da'wat, istid'ā* — Āvāhan nimantran nyotā wā bulāhat, prārthanā wā māng.

IN-VI-TA-TO-RY, *a.* using or containing invitation; *n.* a hymn of invitation to prayer — *Da'wat āmez, tavāzu' āmez; n. bhajm<sup>h</sup>* — Āvāhanārthak, nimantranavisishṭ; *n.* stutigān, īśwarastutigit.

IN-VIT'ER, *n.* one who invites — *Da'wat, istid'ā k. w., bulāne w<sup>h</sup>, lālach d. w<sup>h</sup>, wargalānne w.* — Nimantran k. w., nyotane w., māngne w., āvāhan k. w., lubhāne w., phuslāne w. wā bahkūne w. [bulāwā<sup>h</sup>.

IN-VIT'ING, *p. a.* alluring; *n.* invitation — *Lubhāne w<sup>h</sup>, phuslāne w<sup>h</sup>; n. nyotā<sup>h</sup>, bulāhat<sup>h</sup>.*

IN-VIT'ING-LY, *ad.* in a manner to invite or allure — *Dil-pazīri se, dil-rubāi se, shahwat-angezi se* — Bulāne wā lubhāne ki riti se. [pralobhakatā.

IN-VIT'ING-NESS, *n.* power or quality of inviting — *Dil-rubāt, dil-pazīri* — Ākarshakatā,

IN-VO-CATE', *v.* (L. *in, voco*) to call upon — *Bulānā<sup>h</sup>, māngnā<sup>h</sup>, manānā<sup>h</sup>.*

IN-VO-CA'TION, *n.* act of calling upon in prayer — *Munājāt, du'ā, istid'ā* — Jap k., devatānāmochehāran, nāmasmaran, nāmagrahan, āvāhan.

IN-VÖKE, *v.* to call upon, to implore — *Bulānā<sup>h</sup>, du'ā-māngnā munājāt-k. yā istid'ā k.* — Abhimantran āvāhan sambodhan wā nāmagrahan k., prārthanā k. wā māngnā.

IN-VOÏCE, *n.* (Fr. *envoyer*) an account of goods sold or consigned with their prices — *Bijak<sup>h</sup>, chālān-chūthi<sup>h</sup>.*

IN-VOL'UN-TA-RY, *a.* (L. *in, volo*) not having will or choice, not done willingly — *Be-irāda yā be-khwāhish, be-ikhtiyār yā iztirārī* — Nishkām akām wā anichechhu, aswechhebhājāt avas wā anichechhādhin.

IN-VOL'UN-TA-RIL-Y, *ad.* not by will or choice — *Be-khwāhish, be-irāda, be-ikhtiyār, be-gasd* — Nishkām, anichechhāpūrvvak, abodhapūrvvak, amatipūrvvak.

IN-VOL'UN-TA-RI-NESS, *n.* want of will or choice — *Be-ikhtiyārī, 'adam-i-irāda, be-gasd* — Nishkāmatawa, aswechhebhājātatawa, anichechhādhinatā, icchebhāvdhyatā.

IN-VOLVE', *v.* (L. *in, volvo*) to roll in, to inwrap, to comprise, to entwine, to take in, to entangle, to blend — *Dhānpnā yā laptnā<sup>h</sup>, lapetnā<sup>h</sup>, rakhnā yā dharnā<sup>h</sup>, baṭnā yā dhānjnā<sup>h</sup>, pakarnā yā lenā<sup>h</sup>, uljhānā yā phānsānā<sup>h</sup>, milānā yā sānnā<sup>h</sup>.*

IN-VOLV'ED-NESS, *n.* state of being involved — *Chhipāw<sup>h</sup>, lapet<sup>h</sup>, dharāw<sup>h</sup>, balāw<sup>h</sup>, pak-raw<sup>h</sup>, uljhāw<sup>h</sup>, phānsāw<sup>h</sup>, milāw<sup>h</sup>.* [tan, uljhāw gurchī wā pherphār.

IN-VOLV'ION, *n.* act of involving, complication — *Lapet<sup>h</sup>, pech* — Āveshtan wā parivesh-

IN-VUL'NER-A-BLE, *a.* (L. *in, vulnus*) that cannot be wounded, secure from injury — *Nā-zakhm-pazīri, mumtana'u-l-zakhm mumtana'u-l-jark nā-mumkinu-l-majrūh yā roin-tan* — Anaghātaniyā abhedyā wā achhedyā, kshatāksham wā vajrasārīr.

IN-VUL'NER-A-BLE-NESS, *n.* the quality or state of being invulnerable — *Nā-zakhm-pazīri, mumtana'u-l-majrūh, nā-mumkinu-l-majrūhi* — Anaghātaniyatā, abhedyatā, achhedyatā.



- IN-WALL', v.** (L. *in, vallum*) to inclose or fortify with a wall—*Diwār dawāri-kar mazbūt k.*—Bhit se gher kar pusht k. [*andar*—Abhyantar meñ, bhitār.
- IN-WARD, IN-WARDS, ad.** (S. *in, ward*) towards the internal parts, within—*Andarish, Is'WARD, a.* internal, interior, placed within—*Andarint bātini, dar'ini*—Bhitari, abhyantar antaratañ wā antarañ, antarnasth antargat antarbhit wā antasth.
- IN-WARD-LY, ad.** internally, in the heart—*Andar, bātin meñ yā dil meñ*—Bhitār, antah-karañ wā man meñ.
- IN-WARDS, n. pl.** the inner parts, the bowels—*Āntariyāñh, āntēñ<sup>h</sup>.*
- IN-WEAVE', v.** (S. *in, wesan*) to mix in weaving, to intertwine—*Binne meñ milānā<sup>h</sup>, lupetnā yā bātnā<sup>h</sup>.*
- IN-WRAP', in-rāp', v.** (in, *wrap*) to involve, to perplex, to ravish or transport—*Lapet-nā<sup>h</sup>, pureshāñ yā hairāñ k., be-khud yā be-kawās k.*—Laptāñ. ghabrī-d. wā vyākul-k., achet wā vimohit k. [*ghernā<sup>h</sup>, mālā dālnā yā pahranā<sup>h</sup>.*
- IN-WREATH', in-rēth', v.** (S. *in, wrath*) to surround as with a wreath—*Mālā se*
- IN-WROUGHT', in rāt', a.** (in, *work*) adorned with work—*Kām-dār, murassā, jarāñ<sup>h</sup>, khod-kārī-dār*—Khuchit, jārīt.
- I-ON'IC, a.** belonging to *Ionia*, denoting one of the orders of architecture—*Āionia ke mutā'alliq, mā mārī kā ek taur zahīr k. v.*—Āioniasambandhī, nirmāyañilp ki ek rītī.
- I-ŌTA, n.** (Gr.) a tittle, a jot—*Reza, zarra*—Lavales wā vindu, tilanātra wā tinkā.
- IRE, n.** (L. *ira*) anger, rage, wrath—*Khafagi yā khashm, gussa, qazab*—Krodh, rosh, kop. [*chirā, śighrakopi, śighrakrodhī, chandaswabdhā.*
- I-RĀS'CI-BLE, a.** prone to anger—*Ālash-mizāj, zūd-ranj, tunuk-mizāj, tund, tez*—Chir-i-rās-*ci-bil'i-ty, n.* proneness to anger—*Ālash-mizājī, zūd-ranjī, tunuk-mizājī, nafs-i-lauwānu, nafs-i-sub'i*—Chirchīñjāñ, swabdhāvachandātā, krodhasīlatā, śighrakopi-twa. [*Krudhā, krodhī, kopī wā sakop.*
- IRE'FUL, a.** angry, raging, furious—*Khafa, khashm-nāk, qazab-nāk yā qazab-ālida*
- IRE'FUL-LY, ad.** with ire, in an angry manner—*Qazab se, khashm-nāki yā qazab-nāki se*—Kop se, krodh se.
- IRIS, n.** (Gr.) the rainbow, the circle round the pupil of the eye, a flower—*Qaws-i-qazah, mardum-i-chashm yā mardumak ek qism kā phul*—Indrāyudh indradhanu wā rāmadhanu, netrātāñkīmandāl wā putlī, pushpavīśesh wā padmavīśesh.
- IR'ISH, a.** belonging to *Ireland*; *n.* the natives of *Ireland*, the Irish language—*Āyarland ke mutā'alliq*; *n.* *mul-k-i-Āyarland ke mutawattin, mul-k-i-Āyarland ki zabāñ*—Āyarlandesāsambandhī; *n.* *Āyarlandesījāñ, Āyarlandes ki bulāishī.*
- IR'ISH-ISM, n.** an Irish idiom—*Āyarlanī ki zabāñ kā muhāwara*—Āyarlandes ki vāg-
- IRK, v.** (S. *wecore*) to weary—*Satānā<sup>h</sup>, dukh d<sup>h</sup>.* [*ritī, Āyarlandes ki vāgdharā.*
- IRK'SOME, a.** wearisome, tedious—*Ranj-āwar yā dushwār, sakht nā-guār nā-guār yā zabāñ*—Klesāñ dukhād wā klesād, kashṭakar śrāmjanak wā dukhṭakar.
- IRK'SOME-LY, ad.** wearisomely, tediously—*Ranj-āwarī yā sakhtī se, dushwārī yā kāhili se*—Thakī wā klesājanakatwa se, kashṭatwa wā dirghasūtratā se.
- IRK'SOME-NESS, n.** wearisomeness, tediousness—*Sakhtī yā malāl-angezī, ranj-āwarī*—Klesājanakatwa, kashṭatwa wā dirghasūtratā.
- IR'ON, i'urn, n.** (S. *iren*) a metal, an instrument made of iron: *pl.* chains, fetters—*Āhan, āhanī auzār yā āla*; *pl. zanjīr, pai-karē<sup>h</sup>*—Lohā, lohe kā hathiyār: *pl. berī laubabandhan wā lauhapādnbandhan.*
- IR'ON, a.** made of iron, like iron, harsh, stern, hard; *v.* to smooth with an iron—*Āhanī, āhan-numā, sakht, karakht, mazbūt*: *v. istī k<sup>h</sup>.*—Lohamay wā ayomay, lohasadrī wā lohe ki māñ, rūkhā ruksh wā karkas, nishṭhur wā kathor, karī wā kathīñ.
- IR'ON-Y, a.** made of iron, like iron—*Āhanī, āhan-numā yā āhan ke mānind*—Lohamay wā ayomay, lohasadrī wā lohe ki māñ. [*lohakār.*
- IR'ON-MŌN-GER, n.** a dealer in hardware—*Lohār<sup>h</sup>, āhan-farosh*—Lohadravyavikrāyī.
- IR'ON-MŌULD, n.** a spot or mark on cloth occasioned by the rust of iron—*Lohe kā dāg*—Lohachūlna, lohāñk.
- IR'ON-Y, n.** (Gr. *iron*) a mode of speech in which the meaning is contrary to the words, sarcasm—*Tanz, rānz ta'n hojo-mālth yā lāba*—Vyajokti wā vyañgya, mihñā avakshap wā vyañgyokti.
- I-RŌN'IC, I-RŌN'IC-AL, a.** expressing one thing and meaning another, containing irony—*Tanz-āmez, ta'n-āmez, rānz-āmez*—Avakshepak, savyañgya wā vyañgyamay.
- I-RŌN'IC-AL-LY, ad.** by the use of irony—*Tanzan, tanzāna*—Viparītalakshāñpūrv, avakshap se, vyañgya se, vyañgyokti se.
- I-RŌN-IST, n.** one who uses irony—*Tanz-go, rānz-go*—Avakshepak, vyañgyavādī.
- IR-RĀDI-ATE, v.** (L. *in, radius*) to dart rays into, to emit rays, to adorn with light, to illuminate, to shine; *a.* adorned with shining ornaments—*Raushan yā roshan k., munawwar h., raunaq d., munawwar k. yā darakhshāñ k., chamaknā<sup>h</sup>; a. nūr-dār, zowar se ārāsta, raunaq-dār*—Ujjwal k., prakāśit h., prakās se suśobhit k., vikāśit wā dipit k., jagmagāñ jhalaknā rājīt-h. wā dyotit h.; *a. ujjwal, alañkār se suśobhit.*

- IR-RĀ'DI-AN-GE**, **IR-RĀ'DI-AN-ṬY**, *n.* emission of rays of light on any object, lustre—*Shu-ā'-rest yā partau-andāsi, jahnu jilā raunaq yā shu-ā'*—Dipti wā dyuti, prabhā wā tej.
- IR-RĀ-DI-Ā'TION**, *n.* the act of emitting beams of light, illumination, light—*Partau-andāsi yā shu-ā'-andāsi, tanwir yā darakhshān, roshni yā nūr*—Prakāśan uddīpan wā pradīpan, ūjjwalan wā dyotan, dipti wā dyuti.
- IR-RĀ'TION-AL**, *a.* (*L. in, ratio*) void of reason, contrary to reason, absurd—*Gair-nātiq, lā-aql yā be-aql, nā-mā'qul yā be-fāida*—Paśusaṁbhāv buddhīhīn nirbuddhi wā abuddhimān, anyāyā wā anyāyi, atarhāk nyāyaviruddha asaṅgat wā yuktiviruddha. [dhihinatī, jhānahinatā, anyāyyatā, nirbuddhitwa.]
- IR-RĀ-TION-AL-ṬY**, *n.* want of reason—*Nā-mā'qul, lā-aql, be-aql, gair-nātiq*—**Bud-IR-RĀ'TION-AL-ṬY**, *ad.* without reason, absurdly—*Nā-mā'qulī se, be-aqlī yā be-wājibi se*—Buddhihinatī wā nyāyavirodh se, asaṅgat riti se wā anyāyā se.
- IR-RE-CLAIM'A-BLE**, *a.* (*L. in, re, clamo*) not to be reclaimed, not to be reformed—*Gair-mumkinu-t-tahzib, mumtana'u-l-islah yā gayā-guzrā*—Anuddhāryā wā dush-karmānīvarttayitavya, āsodhaniyā.
- IR-RE-CLAIM'A-BLY**, *ad.* so as not to be reclaimed—*Mumtana'u-l-islahān, gair-mumkinu-t-tahzibi se, gair-mumkinu-t-tahziban*—Anuddhāryā riti se, āsodhaniyābhāv se.
- IR-RĒC'ON-ṢĪLE**, *v.* (*L. in, re, concilio*) to prevent from being reconciled—*Phir se muwāfaq na hone d., phir se muwāfaqat karne se mun' k.*—Phir se mel na karne d., asaṅgat wā aviruddh na hone d.
- IR-RĒC-ON-ṢĪL'A-BLE**, *a.* not to be reconciled—*Nā-mumkinu-l-ittifāq, mumtana'u-l-islah, gair-mumkinu-t-tahzib, mumtana'u-l-ittifāq, an-mel<sup>b</sup>*—Asandheyā wā asandhātavya, asaṅgat viśaṅgat asaṁāñjas wā anyonyaviparīt.
- IR-RĒC-ON-ṢĪL'A-BLE-NESS**, *n.* the quality of being irreconcilable, incongruity, incompatibility—*Nā-mumkinu-l-ittifāqi yā mumtana'u-l-islahi, nā-mutābaqat, nā-muwāfaqat nā-munāsabat yā ikhtilāf*—Asandheyatā wā anyonyaviparitatā, asaṅgati, paraspavirodh.
- IR-RĒC-ON-ṢĪL'A-BLY**, *ad.* in a manner not admitting reconcili-tion—*Nā-ittifāq-paziri se, 'adam-i-muwāfaqat se*—Asandheyatā se, asaṅgati se, paraspavirodh se, anyonyaviparitatāpūrvvak.
- IR-RĒC-ON-ṢĪLED**, *a.* not atoned for—*Jiskā kafāra yā kaffāra na huā ho*—Jiskā prāyāś-chitta na huā ho. [rodh, asaṅgati.]
- IR-RĒC-ON-ṢĪLE-MENT**, *n.* disagreement—*Nā-muwāfaqat, nā-munāsabat, ikhtilāf*—**VI-IR-RĒC-ON-ṢĪL-I-Ā'TION**, *n.* want of reconciliation—*Nā-muwāfaqat, nā-munāsabat, mukhālafat*—Asandhān, punāhsebhābhāv, viparitatā, virodh.
- IR-RE-COV'ER-A-BLE**, *a.* (*L. in, re, capio*) not to be regained, not to be repaired—*Gayā-guzrā gair-mumkinu-l-husul mumtana'u-t-tahsil yā mumtana'u-l-husul, lā-ilāj gair-mumkinu-l-ilāj yā gair-marammat-pazir*—Apunahrāpyā punaralabhyā wā apunarlabhya, achikitsaniyā anuddhāryā wā anuddharāniyā.
- IR-RE-COV'ER-A-BLE-NESS**, *n.* state of being beyond recovery or repair—*Mumtana'u-t-tahsil, nā-mumkinu-l-husul, lā-ilāj, gair-mumkinu-l-ilāj, gair-marammat-paziri*—Punaralabhyatā, apunaralabhyatā, achikitsaniyatā, anuddharāniyatā, āsidhyatā.
- IR-RE-COV'ER-A-BLY**, *ad.* beyond recovery—*Be-chārugi se, 'adam-i-husul se, gair-mumkinu-l-husulī se, mumtana'u-t-tahsilī se, gair-marammat-paziri se*—Apunarlabdhi se, apunarlabh se, āsidhyarūp se, achikitsaniyābhāv se.
- IR-RE-DEEM'A-BLE**, *a.* (*L. in, re, emo*) that cannot be redeemed—*Chhurāye jāne ke nā-qābil, istikhilās ke nā-qābil, āzādagi ke nā-qābil*—Aparikreya, anavahāryā, ohhūrāye jāne ke ayogya, anuddharāniyā. [Aparikray se, anuddhār se, amukti se.]
- IR-RE-DEEM'A-BLY**, *ad.* beyond redemption—*'Adam-i-istikhilās se, 'adam-i-āzādagi se*—
- IR-RE-DUC'I-BLE**, *a.* (*L. in, re, duco*) that cannot be reduced—*Ghatne ke nā-qābil, lautāye jāne ke nā-qābil, pher-lāye jāne ke nā-qābil, gair-maqlūb, tore jāne ke nā-qābil*—Ghatne ke ayogya, lautāye jāne ke ayogya, pher lāye jāne ke ayogya, anāneya, ājey, tore jāne ke ayogya.
- IR-RĒF'RA-GA-BLE**, *a.* (*L. in, re, frango*) that cannot be refuted or overthrown—*Mumtana'u-l-bullān, gair-mumkinu-r-radd, lā-kalām, qat'i, lā-jawāb*—Avivādaniyā, apratyākhyeya, akhaṇḍaniyā, akhaṇḍyā, sunīschit, vajrapramāṇ.
- IR-RĒF'RA-GA-BLE-NESS**, *n.* the state or quality of being irrefragable, force of argument above refutation—*Mumtana'u-l-bullān, gair-mumkinu-r-raddi lā-kalāmī yā lā-jawābi*—Avivādaniyatā, akhaṇḍaniyatā wā akhaṇḍyatā.
- IR-RĒF'RA-GA-BLY**, *ad.* above confutation—*Mumtana'u-l-bullānī se, gair-mumkinu-r-raddi se, lā-kalāmī se, lā-jawābi se, 'adam-i-bullān se, 'adam-i-ibtāl se*—Avivādaniyarūp se, akhaṇḍhyatā se, vajrapramāṇ se.
- IR-RE-FUT'A-BLE**, *a.* (*L. in, re, futo*) not to be overthrown by argument—*Gair-mumkinu-r-radd, nā-radd-pazir, mumtana'u-l-bullān, qat'i, lā-jawāb, lā-kalām*—Avivādaniyā, akhaṇḍyā, akhaṇḍaniyā, akhaṇḍitavya.
- IR-RĒG'U-LAR**, *a.* (*L. in, rego*) not regular, not according to common rule or order,

not uniform, immethodical; *n.* one not following a settled rule—*Khilāf-i-ma'mul yā be-taur, khilāf-i-dastūr be-qā'idu yā khilāf-i-qānūn, nā-hamwār, be-saliga be-tartīb be-rab' yā be-ghab; n.* jo shakhs rawāj yā dastūr ke mutābiq na chale—Aniyam wā vidhiviruddha, vidhighna avidhi vidhihīn wā avaidhik, visham wā asam, kramaviruddha kramahin avyavasthit wā virūp; *n.* vidhighna vyakti, niyamaviruddhavyakti, vidhibhānjak vyakti.

**IR-RĒ-U-LĀN'LY**, *ad.* without rule or order, neglect of form or method, vice—*Be-dastūri yā khilāf-i-dastūri, be-tartibi bad-usūbi be-dauli yā abtari, bad-chālī shārārat yā gunāh*—Avidhi aniyam wā vidhivirodh, akram vyatikram aparipātī wā avyavasthā, anichār vyabhichār wā pāp.

**IR-RĒO'U-LĀN'LY**, *ad.* without rule or order—*n.* dastūri se, be-qā'idagī se, be-āini se, be-tartibi se, nā-hamwāri se, bilā-qā'idu, bilā-dastūr—Avidhivat, vidhivirodh se, kramavirodh se, aparipātī se, avyavasthā se, vishamatā se.

**IR-RĒL'A-TIVE**, *a.* (*L. in, re, latun*), not relative, unconnected—*Be-'a'āga, be-nisbat*—Asambandhi wā sambandhahin, nihsambandh wā ananushaṅgik.

**IR-RĒL'A-TIVE-LY**, *ad.* unconnectedly—*Be-'alāqagī se, be-'lāgaw se*—Binā sambandh, asam-bandh se.

**IR-RĒL'E-VANT**, *a.* (*L. in, re, levis*) not applicable, not to the purpose—*Be-'lāgaw be-'alāga yā be-mauqa', nā-mā'qāt nā-bakār ya be-hūda*—Asamparkī aprāsāṅgik wā aprākaranik, nirvishay nishphal wā vyarth.

**IR-RĒL'E-VAN'CY**, *n.* state of being irrelevant—*Be-'alāqagī, nā-mā'qūli, be-hūdagī*—Aprāsāṅgikatwa, aprasāṅg, nirvishayatā, asampark, asaṅgatatwa.

**IR-RĒL'E-VANT-LY**, *ad.* not to the purpose—*Be-hūdagī se, nā-bakāri se, be-mauqa', bilā-'alāga, nā-mā'qūli se, be-'alāqagī se*—Vyarth, nishphal, asambandh se, asampark se, aprasāṅg se.

**IR-RE-LI'EV'A-BLE**, *a.* (*L. in, re, levis*) not admitting relief—*Mumtana' u-t-tashīn, mumtana' u-t-takhfif, mumtana' u-l-ārām, nā-mulad-pazīr*—Asamaniya, asāmya, anuddharaniya.

**IR-RE-LI'Q'ION**, (*n.* (*L. in, re, liqo*) want of religion, contempt of religion, impiety—*Be-dīni, ilhād yā kufr, bud-mazhabī yā nā-Khudā-tarsi*—Adharmma vaidharmya wā dharmmahinatā, abhakti wā devanindā, bhaktihīnatā apuṇyatwa wā dushatā.

**IR-RE-LI'Q'IOUS**, *a.* impious, ungodly—*Be-dīn lā-mazhab bud-mazhab bar-gushtā mulhūd yā mukhālīf-i-dīn, nā-Khudā-tars yā Khudā-dushman*—Adharmi dharmnahin nirdharmna wā bhaktihīn, apunya devaundak wā anāśvar.

**IR-RE-LI'Q'IOUS-LY**, *ad.* with irreligion—*Be-dīni se, lā-mazhabī se, nā-Khudā-tarsi se, ilhād se*—Adharmma se, vaidharmya se, bhaktihīnatā se, abhakti se, devanindā se, dushatā se.

[Adharmma, vaidharmya, abhakti, devanindā, dushatā.

**IR-RE-LI'Q'IOUS-NESS**, *n.* want of religion—*Be-dīni, lā-mazhabī, nā-Khudā-tarsi, ilhād*

**IR-RĒME-A-BLE**, *a.* (*L. in, re, meo*) admitting no return—*Jismēn se phīr na sake<sup>h</sup>, jismēn se laut na sake<sup>h</sup>*—Apunarāganiya, apratyāganiya.

**IR-RE-MĒDI-A-BLE**, *a.* (*L. in, re, medcor*) not to be remedied, admitting no cure—*Be-'ilāj yā lā-'ilāj, nā-'ilāj-pazīr gair-mumkinu-l-'ilāj be-upāy yā lā-dawā*—Achikitsya, achikitsaniya asādhya nirupāy wā upāyātī.

**IR-RE-MĒDI-A-BLE-NESS**, *n.* the state of being irremediable—*Be-'ilājī, lā-'ilājī, nā-'ilāj-pazīrī, be-chāra-pazīrī*—Achikitsyatā, asādhyatā, asamādheyatā, nirupāyatwa.

**IR-RE-MĒDI-A-BLY**, *ad.* without cure—*Bilā-'ilāj, lā-dawā, bilā-chāra*—Asādhyatā se, binā upāy, nirupāy.

**IR-RE-MIS'SI-BLE**, *a.* (*L. in, re, misum*) not to be remitted or pardoned—*Nā-qābilu-l-'afū, nā-mumkinu-l-'afū, nā-'uzr-pazīr*—Akshantavya, akshamaniya, amochaniya.

**IR-RE-MIS'SI-BLE-NESS**, *n.* the quality of being unpardonable—*Nā-qābilu-l-'afū, mumtana' u-l-'afū, nā-'uzr-pazīrī*—Akshantavyatā, akshamaniyatwa, khamānārhatā.

**IR-RE-MOV'A-BLE**, *a.* (*L. in, re, moveo*) that cannot be moved or changed—*Achal<sup>h</sup>, atal<sup>h</sup>, gair-mumkinu-d-daf'*—Anihsāraniya, sthir. [jismēn dūr na ho sake<sup>h</sup>.

**IR-RE-MOV'A-BLY**, *ad.* so as not to be moved—*Jismēn hatāyā yā sarkāyā na jā sake<sup>h</sup>*

**IR-RĒP'A-RA-BLE**, *a.* (*L. in, re, paro*) not to be repaired, not to be recovered—*Gair-marammat-pazīr, gayā-gusarā nā-'ilāj-pazīr yā gair-mumkinu-l-husūl*—Asakyapratikār apratikārya wā asamādheyā, achikitsya wā anuddhārya.

**IR-RĒP'A-RA-BLY**, *n.* the state or quality of being irreparable—*Gair-marammat-pazīrī, nā-'ilāj-pazīrī, nā-chāra-pazīrī*—Anuddhāryyatwa, apratikāryyatwa, asādhyatā, asamādheyatā.

**IR-RĒP'A-RA-BLY**, *ad.* without recovery—*Be-marammat-pazīrī se, nā-chāra-pazīrī se, lā-'ilājī se*—Anuddhāryyatwa se, apratikāryyatwa se, asādhyatā se, achikitsaniyarūp se.

**IR-RE-PĒAL'A-BLE**, *a.* (*L. in, re, pello*) not to be repealed or revoked—*Radd yā mansūkh hone ke nā-qābil, mumtana' u-l-radd*—Anivartya, alopaniy, aprachārahbandaniya.

**IR-RE-PĒAL'A-BLY**, *ad.* so as not to be repealed—*Tā-ki radd yā mansūkh na ho sake*—Jismēn nivritta wā prachāralupt na ho sakai, anivarttya wā akhāndaniya rīti se.

- IR-RE-PENT'ANCE**, *n.* (L. *in, re, poena*) want of repentance, impenitence—*Be-nadāmāti yā 'adam-i-tauba, be-taasufi*—Paśchāttāpābhāv, apaśchāttāp ananūtāp wā ananūśok.
- IR-REP-RE-HEN'SI-BLE**, *a.* (L. *in, re, prehensum*) exempt from blame—*Be-ilzām, nā-gābil-i-ilzām*—Nirdosh, doshasunya.
- IR-REP-RE-SENT'ABLE**, *a.* (L. *in, re, prae, ens*) not to be represented by any image—*Mūrat ke waste se zāhir hone ke nā-gābil*—Mūrti ke dwārā prakāśit hone ke ayogya.
- IR-RE-PRESS'IBLE**, *a.* (L. *in, re, pressum*) not to be repressed—*Dabne yā rukne ke nā-gābil, mumtana-u-l-shikast*—Dabne wā rukne ke ayogya, durnigrahi, aniyantavya, anivāryya, asaṅharāṇiya.
- IR-RE-PROACH'ABLE**, *a.* (L. *in, re, proximus*) free from reproach, free from blame—*Be-malāmat yā nā-gābil-i-malāmat, be-ilzām yā nā-gābil-i-ilzām*—Anindya anindaniya wā anapavādyā, nirdosh nirdoshi niraparādhi niraparādhi wā nishkalāṅk.
- IR-RE-PROACH'ABLE**, *ad.* without reproach—*Be-mulāmāti se, be-ilzām se*—Aparivādyatā se, anindatā se, binā nindā wā apavād.
- IR-RE-PROV'ABLE**, *a.* (L. *in, re, probo*) not liable to reproof, blameless—*Nā-gābil-i-malāmat, be-ilzām yā be-taqir*—Anindya wā anindaniya, nirdosh nirdoshi niraparādhi niraparādhi wā nishkalāṅk.
- IR-RE-PROV'ABLE**, *ad.* beyond reproof—*Be-gosh-māli ke, be-malāmat ke*—Binā nindā.
- IR-RE-PT'ITIOUS**, *a.* (L. *in, repo*) crept in, privately introduced—*Bhitar sarkā diyā gayā*, *chupke se bhitar dāl diyā gayā*.
- IR-RE-SIST'IBLE**, *a.* (L. *in, re, sisto*) not to be resisted, superior to opposition—*A-rok, gair-muqāwamat yā be-muzāḥumat*—Anivāryya wā anivāraṇiya, abādhyā abādhanīya.
- IR-RE-SIST'ANCE**, *n.* passive submission—*Itā'at*—Adhīnat.
- IR-RE-SIST'IBILITY**, *IR-RE-SIST'IBLENESS*, *n.* the quality of being irresistible—*Gair-muzāḥumat-pazīr, gair-muqāwamat-pazīr*—Anivāraṇiyatā, avāraṇiyatā, abādhyatwā.
- IR-RE-SIST'IBLE**, *ad.* so as not to be resisted—*Gair-muqāwamat-pazīr se, be-rok-toḥ, be-rok*—Jimeñ rukai na, binā rok, binā ruke, binā atke, anivāraṇiyarūp se.
- IR-RE-SOL'UBLE**, *a.* (L. *in, re, solutum*) not to be broken or dissolved—*Mumtana-u-l-ṭifkāt yā nā-shikastānī, nā-gulīkhtānī, lā-hall, gair-tahlīl-pazīr*—Avibhāḍiya, akhandaniya wā abhedya, agalāniya wā adravya.
- IR-RE-SOL'UBLENESS**, *n.* resistance to separation—*'Adam-i-ṭifkāk, 'adam-i-tahlīl, gair-gābilu-t-tafriqi*—Abhedyatā, akhandaniyatā, agalāniyatā.
- IR-RE-SOL'UTION**, *a.* not firm in purpose—*Be-istiqlāl, be-qarār, be-himmat, mutaraddid*—Asthiranātī, asthirabuddhi, chañchalanbuddhi, chalanachitta, adhīr, apavasthīt.
- IR-RE-SOL'UTION**, *ad.* without firmness of mind—*Be-istiqlāl se, be-qarārī se, nā-mardī se, dil ke be-sabūtī se*—Chañchalanbuddhi se, chittasthairīya se, adhīratā se, chañchalatwā se.
- IR-RE-SOL'UTION**, *n.* want of firmness of mind—*Be-istiqlālī, be-qarārī, nā-mardī, taraddid*—Asthirabuddhi, chittasthairīya, buddhichāñchalyā, asthiratā, adhīratā, chañchalanatwā.
- IR-RE-SOL'UTION**, *ad.* without determination—*Bilā qasd-i-musammam, bilā-istiqlāl*—*Be-ir-spect'ive*, *a.* (L. *in, re, spectrum*) not regarding circumstances—*Be-gair līhāz, be-līhāz*—Nirapeksha, anapeksha, apekshāhīn.
- IR-RE-SOL'UTION**, *ad.* without regard to circumstances—*Be-gair līhāz*—Binā apekshā.
- IR-RE-SPON'SIBLE**, *a.* (L. *in, re, sponsum*) not responsible or answerable—*Nā-jawāb-dih*—Ananuyogādhiṇ, anuyogādhiṇ, ananuyogya, ananuyoktavya.
- IR-RE-TENT'IVE**, *a.* (L. *in, re, tentum*) not retentive—*Nā-hāfiz, nā-gābbiz, nā-hifz-dār, nā-mumsik, nā-waṇ*—Adhārak, adhāranaksham, adhāranāsakti viśishṭ, dhāranāsaktihīn.
- IR-RE-TRIEV'ABLE**, *a.* (L. *in, re, Fr. trouver*) not to be recovered or repaired—*Gair-mumkinu-l-husūl, nā-mumkinu-t-tahsil, gayā-gusvā, gair-mumkinu-t-murammāt, gair-murammāt-pazīr*—Apunahprāpya, apunarlabhya, anuddharāṇiya, anuddhāryya, apratisamādheya.
- IR-RE-TRIEV'ABLE**, *ad.* irrecoverably—*Gair-mumkinu-l-husūlī se, mumtana-u-l-husūlī se, nā-mumkinu-t-tahsilī se, gair-murammāt-pazīrī se*—Apunahprāpyatā se, apunarlabhyatāpūrvak, anuddharāṇiyatā se.
- IR-REVER'ENT**, *a.* (L. *in, re, vereor*) wanting in reverence, disrespectful—*Be-adab, be-imtiyāz yā nā-muaddab*—Anādarakārī bhaktihīn wā apūjak, apamānī avamānī apamānakārī wā avajñakārī.
- IR-REVER'ENCE**, *n.* want of reverence—*Be-adabī, be-imtiyāzī, tark-i-adab*—Anādar, apamān, avamān, avajñā, amaryādī.
- IR-REVER'ENTLY**, *ad.* without due respect—*Be-adabī se, be-adabīna*—Anādar se, apavartīya wā anivartanīya, alopaniya akhandya wā aparivartīya.
- IR-REVERS'IBLE**, *a.* (L. *in, re, verum*) not to be changed, not to be recalled—*Gair-mutabaddil nā-radd-pazīr be-sawāl yā lā-radī, gair-bāz-gasht yā gair-mansūkh*—Anivartīya wā anivartanīya, alopaniya akhandya wā aparivartīya.
- IR-REVERS'IBLENESS**, *n.* the state of being irreversible—*Gair-mutabaddilī, gair-mansūkhī, gair-bāz-gashtī, nā-radd-pazīrī*—Aparāvartanīyatā, alopyatā, akhandyatwā.

**IR-RE-VĒRS'Y-BLY**, *ad.* without change—*Ba-gair tabdīl ke, bilā-tagayir*—Binā ulatpulat ke, aparāvartanīya riti se.

**IR-REV'O-CA-BLE**, *a.* (L. *in re, voco*) not to be recalled, not to be repealed—*Gair-bāz-gaṣṭi gair-mansūkh gair-mutabaddil yā nā-radd-paṣṭr*—Aparāvartanīya vā aparāvartya, ananyathākaranīya alopya vā akhandanīya.

**IR-REV'O-CA-BLY**, *ad.* without recall—*Bilā-bāz-gaṣṭi ke, bilā-radd, hild-tagayir, gair-mansūkh ke*—Aparāvartanīyatāpūrvvak, alopyatāpūrvvak, akhandya bhāv se.

**IR-RIS-GATE**, *v.* (L. *in, rigo*) to water—*Tar k., ser-āb k., stichnā yā stichnā, dhigonā, pānt d<sup>h</sup>.*

**IR-RIG'ATION**, *n.* the act of watering—*Āb-dihī, sīnchāi<sup>h</sup>, sīchāi<sup>h</sup>*—Sechan, sīnchan.

**IR-RIG'OUS**, *a.* watery, watered, moist—*Ābi yā martūb, sīnchā huā<sup>h</sup>, tar yā nam*—Panīhā sajal vā jalādīhya, jalasikt, ārdra vā odā.

**IR-RISION**, *n.* (L. *in, risum*) the act of laughing at another—*Hānsi<sup>h</sup>, thātthā<sup>h</sup>.*

**IR-RITATE**, *v.* (L. *irrito*) to provoke, to tense, to fret, to heighten; *a.* heightened—*Chhernā yā chīhānā<sup>h</sup>, khīhānā<sup>h</sup>, kuṣhānā satānā yā kalpanā<sup>h</sup>, bāṣhānā<sup>h</sup>; a. bāṣhāyā gayā<sup>h</sup>.*—[Sīgrakopi, sīgrakrodhi.]

**IR-RIT-ABLE**, *a.* easily provoked or fretted—*Mahrīr, zūd-ranj, tunuk-mizāj, ātash-mizāj*

**IR-RIT-ABLE-TY**, *n.* the state of being irritable—*Zūd-ranjī, tunuk-mizājī, ātash-mizājī*—Sīgrakopitva, sīgrakrodhitva, sukrodhanīyatā.

**IR-RITATION**, *n.* provocation, exasperation—*Chher<sup>h</sup>, khīhāwat<sup>h</sup>.*

**IR-RIT-TO-RY**, *a.* stimulating—*Muharrīk, ukāū<sup>h</sup>*—Uddīpak, utejak. [meṭ dālnā.]

**IR-RITATE**, *v.* (L. *irritus*) to render void—*Mansūkh k., ruḍḍ k.*—Uthā d., ruhīt k.,

**IR-RITANT**, *a.* rendering void—*Mansūkh k. w., ruḍḍ k. w.*—Anyathākārī.

**IR-RUPTION**, *n.* (L. *in, ruptum*) a bursting in, entrance by force, a sudden invasion—*Yak-ā-yak dar-āmad, dukhūl-ba-zor yā tākht, hamla yā yūrish*—Ek-ā-ek bhītar ā-jānā vā tūt-jārnā, chārḥāi, ākrāman vā avaskandan. [jāne w<sup>h</sup>.]

**IR-RUPTIVE**, *a.* bursting forth, rushing in—*Tūt parne w<sup>h</sup>, bhūtar dāv-jāne v. yā ghua-*

**IS**, (S.) the third person singular present tense of *be*—*Hai<sup>h</sup>.* [pārībhāṣik, prāthamīk.]

**IS-A-GOG'I-CAI**, *a.* (Gr. *eis, ago*) introductory—*Pesh-ran, tamhīdī*—Prastāvanīrūp,

**I'SIN-GLASS**, *i'sing-glass. n.* (ice, glass) a glutinous substance prepared from the intestines of certain fish—*Sirish-i-māhi*—Viśesh machhliyon kī antariyon kī banī hui lāslasī vastu. [pū<sup>h</sup>, char<sup>h</sup>—Dwip, upadwip.]

**ISLE**, *il*, *n.* (L. *insula*) a portion of land altogether surrounded by water—*Jazīra, tā-*

**ISLAND**, *n.* land surrounded by water—*Jazīra, tāpū<sup>h</sup>, char<sup>h</sup>*—Dwip, upadwip.

**ISLAND-ER**, *n.* an inhabitant of an island—*Jazīra-bāsh, ahl-i-jazīra, tāpū-bāsh*—Dwī-pāvāsī, dwīpanivāsī, dwīpi, dwīpavās.

**ISLET**, *n.* a little island—*Chhotā tāpū<sup>h</sup>, chhotā jāzira*—Kshudradwip. [wā prithaksthīt.]

**I'SO-LAT-ED**, *a.* detached, separate—*Judā, 'alāhīda yā mutafurriq*—Vibhinna, algā nyārā

**ISLE**, *il*. See AISLE. [—Snmakālik.]

**I-SOCH'RO-NAL**, *a.* (Gr. *isos, chronos*) having equal times—*Ham-vaqt, ham-pāe-dār*

**I-SOŚCE-LES**, *a.* (Gr. *isos, skelos*) having two sides equal—*Mutsārius-sāqam, musā-wū-i-sāqam*—Samadwibhuj, samadwibhū.

**IS-SUE**, *v.* (L. *ex, eo*) to come out, to proceed, to send forth; *n.* the act of coming out, egress, event conclusion, a vent, evacuation, progeny, offspring—*Jāri k., paṣṭā k., jāri k.; n. khurīj, bar-āmad, sumra samara yā natija, ākhirat yā 'āqibat, rāh yā makhraj, ikhrāj, aulād, nast yā banī*—Nikālānā phūṭnā bahnā bāhar-ānā nirgat b. yā uthnā, jānā udbhav h. vā utpanna h., nisārnā nikālānā vā prakāśit k.; *n.* bāhar ānā vā nirgatī, nisāranā nisāranā vā nirgam, pariṇim vā phal, sesh vā ant, mūrg vā nikāś, pravāh udgar vā utsarg, santān, santati vā apatya.

**IS-SUED**, *a.* descended—*Paidā, jāri, niklā huā<sup>h</sup>*—Utpanna, nirgat. [asantān.]

**IS-SUE-LESS**, *a.* having no offspring—*Be-aulād, lā-walad*—Nirvān<sup>h</sup>, nihsantān, anapatya,

**IS-SU-ING**, *n.* the act of passing out—*Khurīj, ikhrāj*—Nirgam, nirgatī, nisāran.

**ISTH'MUS** *ist'mus. n.* (Gr. *isthmos*) a neck of land joining two continents or a peninsula and a continent—*Āhāk-nāe*—Bhūdānarumadhya, sahyogyabhūmī, sambandha-

**IT**, *pr.* (S. *it*) the thing spoken of—*Yah<sup>h</sup>, wah<sup>h</sup>.* [bhūmī.]

**IT-SELF**, *pr.* the emphatic and reciprocal form of *it*—*Āp<sup>h</sup>, āpī<sup>h</sup>, yak-āp<sup>h</sup>, wah-āp<sup>h</sup>.*

**I-TAL'IAN**, *a.* relating to Italy; *n.* a native of Italy, the language of Italy—*Itālī ke mutā'allig, mulk-i-Itālī ke mutā'allig; n. mulk-i-Itālī kā mutawattin, mulk-i-Itālī kī zabān*—Itālīdeśasambandhī; *n.* Itālī kā deśījan, Itālīdeś kī bhāṣā.

**I-TAL'IC**, *a.* relating to Italy or italics—*Mulk-i-Itālī ke mutā'allig, tīrchhe hurūf jo pahle Itālī meṭh mustā'mal hue the unke mutā'allig*—Itālīdeśasambandhī, tīrchhe akshar jo pahle Itālī deś meṭh prachalit hue the unkā sambandhī.

**I-TAL'ICS**, *n. pl.* inclining letters or characters first used in Italy—*Tīrchhe hurūf jo pahle mulk-i-Itālī meṭh mustā'mal hue the*—Tīrchhe akshar jo pahle pahal Itālī deś meṭh prachalit hue the. [chhāpnā.]

**I-TAL'I-QIZE**, *v.* to print in italics—*Tīrchhe hurūf meṭh chhāpnā*—Tīrchhe aksharon meṭh

**ITCH**, *n.* (S. *gictha*) a cutaneous disease, a constant teasing desire; *v.* to feel irritation in the skin, to have a constant teasing desire, to long—*Khāriśh<sup>h</sup>*, *ragbat*; *v.* *khujlānā kalkalānā chulchulānā yā kuṣṭajānā<sup>h</sup>*, *tarasānā<sup>h</sup>*, *chāhnā<sup>h</sup>*—*Khāj khujli kalkali wā chulchuli, chāt wā chaskā.*

**ITCHY**, *a.* infected with the itch—*Khāriśhti*—*Kandurogi, khāj-bhard.*

**ITEM**, *ad.* (L.) also; *n.* an article; *v.* to make a note or memorandum of—*Aizan*; *n.* *chis, raqam, bābat, daf<sup>a</sup>*; *v.* *yād-dāsh<sup>t</sup> k.*—*Tathā, apicha, aparāncha*; *n.* *vishay, prakaran, adhikaran*; *v.* *amarapārth likh lenā wā tānk lenā.*

**ITER-ATE**, *v.* (L. *iterum*) to repeat—*Mugarrar karnā, duhrānā<sup>h</sup>, tihrānā<sup>h</sup>*—*Vārān-vār k., punahpunah k., punahpunah kahnd.* [punahkārī.

**ITER-ANT**, *a.* repeating—*Duhrāne w<sup>h</sup>, tihrāne w<sup>h</sup>, mugarrar karne w.*—*Punarvādi,*

**ITER-ATION**, *n.* repetition—*Taqarrur, duhrāt<sup>h</sup>*—*Punarukti, punarvachan, punahkaran,*

*punarivritti.*

**ITINER-ANT**, *a.* (L. *iter*) travelling, wandering, not settled—*Khāna-ha-dosh. sayār, nā-pāe-dār harza-gard yā dūdra*—*Bhramanpakārī wā paribhramī, ramtā wā phirāntā, dāwāndol wā asthir.*

**ITINER-ARY**, *n.* a book of travels, a guide for travelling; *a.* travelling, done on a journey—*Safar-nāma, safar ke liye hidāyat-nāma*; *a.* *sayār yā khāna-ha-dosh, safar meñ kiya gayā*—*Mārgavrittāntapustak wā pravāsavrittāntalekh, bhramanir-deśak*; *a.* *bhramanpakārī wā ramtā, bhraman meñ kiya gayā.*

**ITINER-ATE**, *v.* to travel from place to place—*Safar k., harza-gardī k., dāvān-dol ghūmnā<sup>h</sup>*—*Bhraman k., deśabhraman k., phirānā.*

**IVO-RY**, *n.* (L. *ebur*) the tusk of the elephant; *a.* made of ivory—*Fil-dandān, hāthi-dānt<sup>h</sup>, āj*; *a.* *fil-dandānt, ājī, hāthi-dānt kā<sup>h</sup>*—*Hastidant, gajadant*; *a.* *hastidanta-nirmit, hastidanti.*

**IVY**, *n.* (S. *iṣṭi*) a creeping plant—*Ishq-pecha, bel<sup>h</sup>, bauṛ<sup>h</sup>, gurch<sup>h</sup>*—*Tarurohini.*

**IVYED**, *a.* overgrown with ivy—*Par-i-shq-pecha, ishq-peche se bhārā huā, bel bauṛ yā gurch se bhārā huā<sup>h</sup>*—*Tarurohimiṣṭy.*

## J.

**JABBER**, *v.* (S. *gabhan*) to talk idly—*Baknā<sup>h</sup>, barbarānā<sup>h</sup>, bar-mīrnā<sup>h</sup>, bak-hak k<sup>h</sup>.*

**JABBER-ER**, *n.* one who jabbars—*Be-hūda-gu, bakki<sup>h</sup>, bāw-jhak<sup>h</sup>, bar-barīyā<sup>h</sup>, bak-laki-yā<sup>h</sup>, galhal-galbal k. w<sup>h</sup>.* [huā<sup>h</sup>.

**JACENT**, *a.* (L. *jaceo*) lying at length—*Parā<sup>h</sup>, phailā<sup>h</sup>, pasarā<sup>h</sup>, lambā-lambā parā*

**JACK**, *n.* an instrument to pull off boots, an engine to turn a spit, a young pike, a cup of waxed leather, a small bowl thrown out for a mark to bowlers, a part of a virginal or harpsicord, the male of certain animals, the ensign of a ship—*Mōze utār-lene kā ek āla, sikh pherne kī ek kal, machhli kā bachcha<sup>h</sup>, kuppā<sup>h</sup>, gend<sup>h</sup>, ek qiam kā bāje jimeñ bahut se tār laje rahte haiñ uskā hissa, bāze jānvaron kā nar, jahāz kā nishān yā 'alām*—*Chinmnapīdukā nikās lene kā yantra, kīl wā kīntā ghumāne kī kal, jalsūchi, kuppi, genda, ek prakār ke bāje kā ek avayav, kisi kisi jantu kā nar, nauka kā dhvajapat wā patākā.*

**JACK-A-LANTERN**, *n.* an ignis-fatuus—*Qil-i-bayāhānī, āg-shaitānī, shu'la-i-shaitānī, lū-kā<sup>h</sup>*—*Pīśāchadīpikā, bhūtadīpikā, mithyādīpti.*

**JACK-A-LENT**, *n.* a puppet, a foolish fellow—*Putlī yā kath-puṭlī<sup>h</sup>, gārdī yā bhuchek<sup>h</sup>.*

**JACK-A-NAPES**, *n.* a monkey, an ape, a coxcomb—*Bandar<sup>h</sup>, bānar<sup>h</sup>, bīhārī chhailā yā*

**JACK'ASS**, *n.* the male of the ass—*Gadhā<sup>h</sup>.* [dānkā<sup>h</sup>.

**JACK'DAW**, *n.* a species of crow—*Kagelā<sup>h</sup>, zūg*—*Kāknvīśah, kāk, vīyas.*

**JACK'PUD-DING**, *n.* a zany, a merry-andrew—*Maskhara, muzhik ya'ni mizhāk shakhs*—*Bhāñr, thatholiyā.* [pragalb<sup>h</sup> dhrist<sup>h</sup> wā sir-charhā jan.

**JACK'SAUCK**, *n.* an impudent fellow—*Gustāk<sup>h</sup> shakhs, shukh-chashm shakhs*—*Dhīthā*

**JACK'SMIT**, *n.* a maker of jacks for chimneys—*Ek qiam kā lohār*—*Ek prakār kā lohār.*

**JACK**, *n.* (Fr. *jaque*) a coat of mail—*Baktar, zirah, silāh*—*Jhilam, kavach*

**JACK'BOOTS**, *n. pl.* boots which serve as armour—*Mōze jo baktar ke tar karām āte haiñ*—*Charmmanirmit jāghātrān, bare jūte jin se pāūw aur tāngaiñ bach sakaiñ.*

**JACK'ET**, *n.* a short coat a close waistcoat—*Kurtī, mirzāī*—*Kānchuk, āngarkhī.*

**JACK'AL**, *n.* (Sp. *chacal*) an animal—*Shagāl siyāl<sup>h</sup>*—*Sīgāl, jambuk, kroshtā.*

**JACK'O-BIN**, *n.* (L. *Jacobus*) a friar of the order of Dominicans, a member of one of the revolutionary factions in France—*Dominikan nām faqīron ke firqe kā ek faqr, Frāns ke mulk kā inqilāb-i-saltanat-dost ya'ni mulk-i-Frāns meñ us jamā'at kā ek ahl jo bādshāh kī mukhālafat par ho*—*Dominikan nām vairāgiyon ke jathe kā ek jan, Frāns deś kā rājadrohi.* [kā mat mānne w<sup>h</sup>, Jacobin-pānēh<sup>h</sup>.

**JACK'O-BIN, JACK'O-BIN'-CAL**, *a.* holding the principles of the Jacobins—*Jācobin logōh*

**JACK'O-BIN-ISM**, *n.* the principles of the Jacobins—*Jācobin logōh kā mat<sup>h</sup>.* [nā<sup>h</sup>.

**JACK'O-BIN-ISE**, *v.* to infect with Jacobinism—*Jācobin logōh ke mat se bīgārnā yā bhar-*

**JACK'O-BITE**, *n.* one of a sect of heretics, a partisan or adherent of James the Second

after his abdication; a. holding the principles of the Jacobites—*Ek qism ká mukhid yá káfir, jab Inglístán ke bádsháh Jems-sáni ne saltanat ko tark-kiyá tab jis-ne uská sáth diyá wah shakhs*; a. *Jákóbáit logoh ká mat máne w.*, *Jákóbáit-panthí*<sup>h</sup>—*Ek prakár kí vidharmmaseví wá paradh armámávalambí, jab Inglandiya dwítiya Jems rájá ne sínhásan ko chhor diyá tab jo uská pakshapáti huá wah jan*; a. *Jákóbáitmatávalambí*.

JAC'O-BIT-ISM, *n.* the principles of the Jacobites—*Jacobáit logoh kí mat*<sup>h</sup>. [kanakamudrá.

JA-CÖ-BUS, *n.* a gold coin—*Ek qism kí ashrafí*—Swarnamudrávisesh, *ek prakár ká*

JAC-TÁ-TION, JAC-TI-TÁ-TION, *n.* (L. *jactum*) a tossing of the body, restlessness—*Badan ká aínthúá, be-qarári yá be-kálí*—Háth-páñw ká pheñkná wá deh ká túñná, chhatpatí vyagrata wá aswasthatí.

JAC-U-LÁ-TION, *n.* the act of throwing—*Pheñkná*<sup>h</sup>, *pheñk*<sup>h</sup>, *pheñkán*<sup>h</sup>.

JAC'U-LÁ-TO-RY, *a.* throwing out, uttered in short sentences—*Núgáh pheñke w., chhote chhote figroñ kí súrát meñ kahá gayá*—Phenke w., chhote chhote vákyon ke ákár kahá gayá.

JÁDE, *n.* a worthless horse, a mean woman; *v.* to tire, to weary, to harass—*Ná-kára ghorá, páñí aurat*; *v. thakáná*<sup>h</sup>, *mánda k. yá h.*, *'ájiz yá diqq k.*—Nikammá ghorá gullam-aswa wá áswak, puñshali asatí wá vyablicháriní; *v. thausaná, parísránt wá sramárta h. wá k., khinna wá khedit k.*

JÁD'ER-Y, *n.* jadish tricks—*Chhinál-pan*<sup>h</sup>, *kuñná-pan*<sup>h</sup>, *burí chál*<sup>h</sup>.

JÁD'ISH, *a.* vicious, bad, unchaste—*Bad-fíl, bad shurír yá kharáb, ná-pák-dáman*—*Pápi wá kutsit, dushí wá burá, puñshali wá vyablicháriní*.

JÁG, *v.* (S. *saga*?) to cut into notches or teeth; *n.* a notch, a denticulation—*Dandá-na-dár k.*; *n. dundána, khandáná*<sup>h</sup>—*Khandáni k.*, áro ke dánton kí náñ kátná, krakachadhárikár k.; *n. áre ke dánton kí náñ káñá, krakachadhárikárabhañg wá krakachadantarúpachhed*. [dantarúpabhañgurataw.

JAG'GED-NESS, *n.* state of being notched—*Dandána-dári*—Dantaratwa, krakacha-

JAG'GY, *a.* notched, uneven—*Dandánu-dár, ná-hammár*—*Krakachadhárikár dantar wá áre ke dánton kí náñ-katí-huá, arbar kharkharí úñehúnichá wá asaman*. [phitak.

JÁIL, *n.* (Fr. *geole*) a prison—*Zindán, quid-khána*—*Káragír, bandhanálay, vandiálá*.

JÁIL'ER, *n.* a keeper of a prison—*Quid-kháne ká dárogi, dárogi-i-zindán*—*Karágáradhi-pati, vandipil, bandhanálayarakshak, kárigrihádháksh*.

JÁKES, *n.* (L. *jacio*?) a privy—*Jác-zarír, pae-khána*—*Saínis, sauchakúp, chharchh-bí*.

JÁL'AP, *n.* (Sp. *salupa*) a purgative drug—*Gul-i-abbás kí jar*—*Reechak aushadh visesh*.

JÁM, *n.* a conserve of fruit boiled with sugar, a sort of frock for children—*Murabba yá ní mevon kí mithái, taroon ká kurtá*—*Míthá achar wá sandhitaphal, báláron ká angá wá angarkhá*.

JÁM. *v.* to squeeze closely, to press—*Dábná yá tipná*<sup>h</sup>, *dubná yá chúnpná*<sup>h</sup>.

JAMB, *jám, n.* (Fr. *jambe*) a supporter, a door-post, the side of a fire-place—*Pushí-bán, darwázé ká bází, átarsh-dáñ yá átarsh-kade ká puhlá yá bází*—*Álhar, dwár ká stanbh, chúlhe wá agnikup kí áláng*. [Táñgon ke ninnita kavach wá jhilam, jañghatrán.

JAM'BEUX, *jám'bu, n.* (Fr. *jambe*) armour for the legs—*Táñgon ke líye baktar yá sirah*—

JAM-BEE', *n.* a sort of cane—*Ek qism ká bet*—*Ek játi kí bet*.

JÁNE, *n.* a kind of fustian, a coin—*Ek qism ká kaprá, ek qism ká sikká*—*Ek bhánti ká vastra, ek prakár ká mudrá*.

JÁN'GLE, *v.* (Ger. *zankeln*) to quarrel in words, to talk idly, to sound discordantly—*n. dispute, prate, discordant sound*—*Bátón ká jhagrá k.*<sup>h</sup>, *bakwád k.*<sup>h</sup>, *be-sur bayná yá h.*; *n. jhagrá*<sup>h</sup>, *bak*<sup>h</sup>, *be-sur áwáz*—*Vágyuddh wá vákkalah k., barbaráná wá bakbakúná, biná sur wá biná lay bajná*; *n. vivád vágyuddh wá vákkalah, bar v. bakwád, karkásuwan jhanjhanáhat khankhanáhat wá biná-sur-ká-bol*. [priyá-

JÁN'GLER, *n.* a wrangling noisy fellow—*Hujjati, jhagrálá*<sup>h</sup>—*Vákkalahakári, vágyuddh*

JÁN'GLING, *n.* dispute, babble, altercation—*Jhagrá*<sup>h</sup>, *bakwád*<sup>h</sup>, *panjá kahákshí y. múnch-á-múnkhí*<sup>h</sup>. [rakshak

JÁN'L-TOR, *n.* (L.) a door-keeper, a porter—*Dar-hán, dewrhi-wán*<sup>h</sup>—*Dwárapál, dwára-*

JÁN'I-ZA-RY, *n.* (Turk. *yeni, askari*) formerly a soldier of the Turkish foot-guards—*Agle zamánón meñ Turkistán ká jáñ-nisár sipáhí*—*Práchinakál meñ Turke-i-ká sastrajví*. *JÁN-I-ZÁ'RI-AN, a.* pertaining to the janizaries—*Agle zamánón meñ Turkistán ke jáñ-nisár sipáhíyon ke mutá'alliq*—*Turkdesasthapúrvvakálinasastrajvisambandhi*.

JÁN'TY, *a.* (Fr. *gentil*) showy, airy—*Ranglá yá bhurkilá*<sup>h</sup>, *chulbulá chulhí yá chhablá*<sup>h</sup>. [pan chhablá-pan yá chulhí-pan<sup>h</sup>, pharak yá pharkáhat<sup>h</sup>.

JÁN'TI-NESS, *n.* showiness, airiness, flutter—*Bhurkilá-pan yá tarak-bharak*<sup>h</sup>, *chulbulá*.

JÁN'U-A-RY, *n.* (L. *Janus*) the first month of the year—*Ángresí sál ká puhlá máhina*—*Íngland-deśiyon ká prathamamás*.

JA-PÁN', *n.* a varnish or work varnished originally from Japan; *v.* to varnish—*Raugan, raugan-dár yá raugani kám*; *v. raugan k.*—*Tejodáyakastail, sóbhádáya-kastailavisiñt kám*; *v. sóbhádáyakastail lagáná, váhyasóbhádáyakastail lagáná*.

**JĀ-PĀN'NER**, *n.* one who japans—*Raagan-gar*—*Sōbhādāyaka*tail lagāne w.

**JĀR**, *v.* (S. *gyre*?) to clash, to quarrel, to sound harshly; *n.* discord, harsh sound—*Thantārnā yā jhanaknā<sup>h</sup>*, *jhagarnā<sup>h</sup>*, *kharaknā yā kharakharānā<sup>h</sup>*; *n.* *jhagrā yā bakherā<sup>h</sup>*, *hanjhanāhat jhanak jhanak yā kharakharāhat<sup>h</sup>*.

**JĀR'RING**, *n.* quarrel, dispute—*Jhagrā<sup>h</sup>*, *bakherā yā tantā<sup>h</sup>*. [matkā<sup>h</sup>, nānd<sup>h</sup>.

**JĀR**, *n.* (Fr. *jarre*) an earthen vessel—*Gharā<sup>h</sup>*, *gagrā<sup>h</sup>*, *kundā<sup>h</sup>*, *komorā<sup>h</sup>*, *jhikāyā<sup>h</sup>*.

**JĀR'GON**, *n.* (Fr.) unintelligible talk—*Ghalbalāhat<sup>h</sup>*, *gichpich bol<sup>h</sup>*, *gilbil-gilbil<sup>h</sup>*, *gilbilāhat<sup>h</sup>*, *bhākhā yā bolī jō samjhi nā jāy<sup>h</sup>*.

**JĀS'MINE**, *JĒS'SA-MINE*, *n.* (Fr. *jasmin*) a plant, a flower—*Yāsmīn yāsmīn yā yāsaman*—Kund, mālatī, jātikusum, makarand. [mapivīśesh.

**JĀS'PER**, *n.* (Gr. *iaspis*) a mineral—*Zubarjad*, *zabarjūd*, *saṅg-i-yashm*—*Sūryakānt*,

**JĀUN'DICE**, *n.* (Fr. *jaune*) a disease—*Yarqān*, *arqān*, *kunwal<sup>h</sup>*—*Pāndu*, *pāndurog*.

**JĀUN'QED**, *a.* having jaundice, prejudiced—*Yarqān-dār*, *muta'assib*—*Pāndurogi wā pāndurograst*, *vakrikritabuddhi wā vakradrishtī*.

**JĀUNT**, *v.* to ramble, to make an excursion; *n.* a ramble, an excursion—*Phirā k<sup>h</sup>*, *saīr k.*; *n.* *āwāragi yā mātargushit*, *saīr*—*Phirā paribhraman-k.* wā idhar udhar ghūmnā, vibhārārth paryyatan k.; *n.* *bhraman*, *vibhārārthaparyyatan*. [Śakti, śalākā.

**JĀVEL'IN**, *n.* (Fr. *javeline*) a spear or half-pike—*Neza*, *nīm-neza*, *barchhī<sup>h</sup>*, *sāṅg<sup>h</sup>*—

**JĀW**, *n.* (Fr. *joue*) the bone of the mouth in which the teeth are fixed, the mouth—*Jabrā yā chuhar<sup>h</sup>*, *muñh<sup>h</sup>*—*Hanū wā hanū*, *muñk*.

**JĀWED**, *a.* denoting the appearance of the jaws—*Jabrā-numā*, *chauhar-numā*, *jabre-dār*, *chauhar-dār*—*Chauhar ki nūñ*, *hanuvisisht*.

**JĀWY**, *a.* relating to the jaws—*Jabre yā chuhar ke mut'a'alliq*—*Hanusambandhi*, *jabre wā chauhar kē vishayak*.

**JĀY**, *n.* (Fr. *geai*) a bird—*Nilkant<sup>h</sup>*—*Manikant<sup>h</sup>*.

**JĒAL'OUS**, *a.* (Fr. *jaloux*) suspicious, apprehensive of rivalry, solicitous—*Shakkī bad-zunn yā bad-gumān*, *rashkī*, *waswāsi yā mushawwāsh*—*Sandehī wā saṅsāyī*, *anyaśulhāsāñkī* parotkarshadweshī wā matsarī, *chintit wā ulvignā*.

**JĒAL'OUS-LY**, *ad.* with jealousy, suspiciously—*Rushk se*, *shakk yā bad-zani se*—*Māt-saryya irshyā wā sparddhā se*, *sañkā wā saṅsāy se*.

**JĒAL'OUS-Y**, *n.* suspicious, suspicious fear—*Shakk yā waswās*, *rashk*—*Sañkā sandeh wā saṅsāy*, *sparddhā irshyā anyā māt-saryya wā dāl*.

**JĒER**, *v.* (Ger. *scheren*) to scuff, to flout, to mock; *n.* a scoff, a jibe—*Tā'na-tashnī k.*, *tā'na-mārnā āwāza-phēknā yā shumātāt k.*, *chirhānā<sup>h</sup>*; *n.* *tā'na-tashnī yā tā'na-tā'na*, *āwāza-kashī yā tā'na-zani*—*Upahās wā thātthā k.*, *āre-bāthōn-lenā wā boli-tholi bolnī*, *bichkknā wā biranā*; *n.* *upahās wā vāṅgya*, *parihās hāñsī wā thātthā*.

**JĒER'EN**, *n.* a scoffer, a mocker—*Tā'na-zun āwāza-kash yā tā'in*, *hazzāl yā zūhik*—*Upahāsak*, *parihāsakarttī*. [mushkaragi—*Thāttholi wā thātthā*, *upahās wā parihās*.

**JĒER'ING**, *n.* mockery, derision—*Mushkuri tā'na-zani yā tā'na-tashnī*, *tumashkur yā*

**JĒER'ING LY**, *ad.* scornfully, contemptuously—*Hiqārāt yā haqārāt se*, *mutakabbirāna yā mudammijāna*—*Avajñā wā upahās se*, *avaman wā parihās se*.

**JĒ-HŌ'VAH**, *n.* (H.) the Scripture name of the Supreme Being—*'Ibrānt zabān meñ Khudā kī nām*, *Yāhū*—*Ibrānī bhāshī meñ Parmeswar kē nām*, *Parmeswar*.

**JĒ-JŪ'NE**, *a.* (L. *jejunus*) empty, hungry, dry, barren—*Khālī*, *gursina gursuna yā tīhī*, *khushk yā sūda*, *be-namak bad-maza yā be-lazzat*—*Sūnya wā sūnā*, *chhuūchhā j, chhūchhā wā bhūkhā*, *sushk rukh wā rūkhā*, *niras niras rasahīn wā nihsattwa*.

**JĒ-JŪ'NE LY**, *ad.* in a jejune manner—*Be-lazzat se*, *khushkī se*, *rukhtā yā rūkhe-pan se<sup>h</sup>*, *j, khikāi yā phike-pan se<sup>h</sup>*, *gair-dil-bārī se*—*Nirasat se*, *virasat se*, *sushkatā se*, *sūnyatī se*, *sārahinatā wā sattwahinatī se*.

**JĒ-JŪ'NE'NESS**, *n.* penury, barrenness, dryness—*Tili-dasti*, *be-namakī be-lazzat yā gair-dil-chaspi*, *khushkī rūkhā-pan yā phikā-pan*—*Sūnyatā wā sattwahinatā*, *virasatā*, *rasabhāv rasahinatā wā sārahinatā*, *sushkatā wā rukshatā*.

**JĒL'LY**, *n.* (L. *gelo*) any thing brought to a glutinous state, a conserve made by boiling the juice of fruit with sugar—*Lu'āb*, *rub*—*Sāndradraya arthāt koi vastu jo laslasi kī gai ho*, *gārāhā ras jo phal ke ras aur cūñi ke aṭne se bantā hai*.

**JĒL'LIED**, *a.* glutinous, viscous—*Lastasā<sup>h</sup>*, *chipchipā<sup>h</sup>*.

**JĒL'LY-BĀG**, *n.* a bag for straining jelly—*Thailī yā borā jismen se rub yā lu'āb chhānā jātā hai*—*Thailī jismen se sāndradraya wā phalapak chhānā jātā hai*.

**JĒN'NET**. See **GENET**.

**JĒOP'ARD**, *v.* (Fr. *jeu, perdu*?) to hazard—*Khatre meñ dālnā*—*Jokhim meñ dālnā*,

**JĒOP'ARD-ŌUS**, *a.* hazardous, dangerous—*Khatar-nāk*, *pur-khatar yā makhtūr*—*Saṅsāyasth wā sañkākrānt*, *bhayākrānt wā bhayahetuk*. [sañkā, bhayahetu.

**JĒOP'ARD-Y**, *n.* hazard, danger, peril—*Khatra yā khatar*, *mukhātara*, *andesha*—*Jokhim*,

**JĒRK**, *v.* to strike with a quick smart blow, to throw with a quick smart motion; *a.* a quick smart blow or motion—*Thatakānā jhīraknā yā jharjharānā<sup>h</sup>*, *hachkolā d<sup>h</sup>*; *n.* *jhatāk<sup>h</sup>*, *hachkolā yā hichkū<sup>h</sup>*.



**JERK'ER**, *n.* one who jerks, a whipper—*Jhatakne w. yá jharjharáne w<sup>b</sup>, korá mārne w<sup>b</sup>.*

**JERKIN**, *n.* (D. *jurk*) a jacket, a short coat—*Kurti, mirzá*—*Angarkhi, angiká.*

**JESS**, *n.* a short strap of leather—*Chamre.ki puttí baddhi yá dhujji<sup>b</sup>.*

**JESSA-MINE**. See **JASMINE**.

**JEST**, *v.* (L. *gestum*) to divert, to make sport; *n.* any thing ludicrous, a joke, a laughing-stock—*Bahláná yá man-pherná<sup>b</sup>, thathá mārná yá hañsi k<sup>b</sup>; n. mazáh, mazákh hazl yá zatul, maskhara mazhaku yá qábil-i-tasakhkhur shakhs*—*n. Parihás upahás wá búsyá, khilli thathá wá thatholi, upahásavishay upahásasthán wá parihásapátra.* [parihásakári, upahásak.]

**JEST'ER**, *n.* one who jests—*Maskhara, zatalli, khush-tub', thaththe-báz, dháñr<sup>b</sup>*—*Thathol,*

**JEST'ING**, *n.* a joking, sarcasm—*Thaththe-bázi yá maskhará-pan, ta'na-zani áwáza rame yá kináya*—*Parihásakaran vinod thatholi wá hañsi, vyangya vyajjaná wá vyangyokti.*

**JEST'ING-LY**, *ad.* in jest, with merriment—*Hañsi se yá hañsi men<sup>b</sup>, thatholi yá khilli se<sup>b</sup>.*

**JEST'ING-STOCK**, *n.* an object of derision—*Mazhaka, maskhara, qábil-i-tasakhkhur shakhs*—*Upahásavishay, upahásasthán, parihásapátra.*

**JES'U-IT**, *n.* one of a religious order called the Society of *Jesus*, a crafty person—*'Isaiyón ke ek khássa firqé ká ek shakhs, fitratí yá mukhár shakhs*—*'Isaiyón ke ek viśesh panth wá sákha ká jan, kapañ wá dhúrtta jan.*

**JES'U-IT-ED**, *a.* conforming to the principles of the Jesuits—*Jezuít logón ke mat ke muwáfiq, Jezuít-panthi<sup>b</sup>*—*Jezuít-mativalambí.*

**JES'U-IT-ESS**, *n.* a female adopting the principles of the Jesuits—*'Aurat jo Jezuít logón ká mat mánti ho, Jezuít-panthi 'aurat*—*Jezuít-mativalambini, Jezuít-panthi sñri.*

**JES'U-IT'IC**, **JES'U-IT'IC-CAL**, *a.* belonging to a Jesuit, crafty, artful, deceitful—*Jezuít ke muta'allig, fitratí, 'aiyár yá robáh-báz, dagá-áz*—*Jezuítmativalambisambandhi, dhúrtta, chhalkínwit viladgha wá máyi, kapañ wá chhali.* [wá máyá se.]

**JES'U-IT'IC-LY**, *ad.* craftily, artfully—*Fitrat se, robáh-bázi se*—*Dhúrttatí se, chhal*

**JES'U-IT'ISM**, *n.* the principles of the Jesuits—*Jezuít logón ká mat<sup>b</sup>.*

**JET**, *n.* (Gr. *gagates*) a black fossil—*Sang-i-músá, siyáh-táb*—*Krishnaprastar, ek prakár ká kálá patthar.*

**JET'TY**, *a.* made of jet, black as jet—*Sang-i-músá ká, mushk-fám yá sang-i-músá-sá kálá*—*Krishnaprastaranirmit wá ek bhánti ke kále patthar ká bana huá, krishnaprastaravarn wá bhaunre sá kálá.*

**JÉT**, *n.* (L. *jactum*) a spout or shoot of water—*v.* to shoot forward, to project—*Fawwára; v. níkal-pargná<sup>b</sup>, bahná yá ubhar-áná<sup>b</sup>*—*Jalotsek, jalotkshep, phubará, bambá.*

**JÉT'TEAU**, *n.* a spout or shoot of water—*Fawwára*—*Phuhará, jalotkshep, bambá.*

**JÉT'TEE**, **JÉT'TY**, *n.* a projection, a kind of pier—*Ubhár jhukáw yá chhujjá<sup>b</sup>, ek qism ká bánd*—*Vahirlambabhaq, ek prakár ká bándhi.*

**JEW**, *jú*, *n.* one of the kingdom of *Judah*, a Hebrew, an Ismelite—*Yahúdi mulk ká bāshanda yá bāshindu, 'Ibráni, Yahúd yá Yahúdi*—*Yihudiyaesá, Yihudiyaesá, Ibráni.* [stri.]

**JEW'ESS**, *n.* a Hebrew woman—*'Ibráni 'aurat, Yahúdi 'aurat*—*Yihudiya, Yihudiya*

**JEW'ISH**, *a.* relating to the Jews—*Yahúdi, muta'allig-i-Yahúd, 'Ibráni*—*Yihudiya, Yihudiyaesasambandhi.* [par—*Yihudiyañti se, Yihudiyañ ki riti se.*

**JEW'ISH-LY**, *ad.* in the manner of the Jews—*Yahúdiyáñi, 'Ibráni taur se, 'Yahúdi tariq*

**JEW'ISH-NESS**, *n.* the rites of the Jews—*Yahúdiyón ki riti<sup>b</sup>, 'Yahúdi-pan<sup>b</sup>.*

**JEW'RY**, *n.* Judea, a district inhabited by Jews—*Yahúdiya, Yahúdiyón ke rahne ká pargana yá zil*—*Yihudiyaesá, Yihudiyaesades.*

**JEW'EAR**, *n.* a tough thin fungus—*Kán-chaprá<sup>b</sup>.*

**JEW'SHARP**, *n.* a kind of musical instrument—*Murchang<sup>b</sup>.*

**JEW'EL**, *n.* (Fr. *joyau*) any ornament of great value, a precious stone, a gem, a name of fondness; *v.* to adorn with jewels—*Zewar, jauhar, gauhar, lál jaise muhabbat men kahte hain; v. zewaron se drásta k.*—*Gahná, maní wá maní, chhíruáilá, ratn jaise lár-pyár men bolte hain; v. gahne wá maní se suśobhit k.*

**JEW'EL-LER**, *n.* one who makes or deals in jewels—*Jauharí, jawáhir-farosh, zewar-farosh*—*Manikár, ratnajiví, manívikretá, gahná banáne w. arthát sonár.*

**JEW'EL-RY**, *n.* jewels collectively—*Zewarát, jawáhir*—*Gahnápáti, gahnáguriyá.*

**JEW'EL-HÓUSE**, **JEW'EL-ÓF-FICE**, *n.* the place where the royal ornaments are repositied—*Bádhákhi zewarát yá jawáhir rakhne ká maqám*—*Rájakiya ratn alanár wá gahná-páti dharne ká sthán, rájakiyaratnakós.* [ratn ke sadris chamkilá.]

**JEW'EL-LIKE**, *a.* brilliant as a jewel—*Jauhar yá gauhar ke manind áb-dár*—*Maní wá JIB*, *n.* the foremost sail of a ship—*Jaház men sab se áge ká pái*—*Naukágrasthavaśen, nauká ká sab se áge ká pái.* [v. thirak-nách náchná<sup>b</sup>.]

**JIG**, *n.* (Fr. *gigue*) a sort of dance or tune; *v.* to dance a jig—*Thirak-nách<sup>b</sup>, ek sur<sup>b</sup>; Jig'gish*, *a.* disposed or suitable to a jig—*Thirak-nách ki taraf máil, thirak-nách ke muwáfiq yá láiq*—*Thirak-nách ki or pravritta, thirak-nách ke yogya.*

**JILL-FLIRT**, *n.* a giddy wanton woman—*Áwára 'aurat*—Chañchalá, chañchal strí.  
**JILT**, *n.* a woman who deceives her lover; *v.* to trick or deceive in love—*'Aiyár makkár yá be-wafá 'aurat, nakhre-báz 'aurat*; *v.* *'ishq meñ be-wafá k.*—Jo strí ek purush ko prem ki áśá dekar dúse ke pás chali játi hai, premavishayak thagní wá thagin; *v.* premavishay meñ thagná, premavishay meñ ek purush ko áśá dekar dúse ke pás chali játi.

**JIN'GLE**, *v.* (Ger. *klíngen*) to make or cause a sharp clinking sound; *n.* a sharp clinking sound—*Jhanjhanána<sup>h</sup>, thanthanána<sup>h</sup>, jhankárna<sup>h</sup>, khankhandána<sup>h</sup>, kharkharána<sup>h</sup>, jhankárna<sup>h</sup>, tankárna<sup>h</sup>*; *n.* *jhankár<sup>h</sup>, jhanjhanána<sup>h</sup>, thanthanána<sup>h</sup>, khandkhanána<sup>h</sup>, khurkhurána<sup>h</sup>, jhanak<sup>h</sup>*.

**JÖB**, *n.* a piece of chance work, any petty work; *v.* to work at chance work, to buy and sell as a broker—*Kám jo kabhá kabhi á-játi hai<sup>h</sup>, koi chhotá kám<sup>h</sup>*; *v.* *jo kám kabhi kabhi áti hai usko k<sup>h</sup>, thike ká kám k<sup>h</sup>*, dúse ke liye bikri battá yá len-den k<sup>h</sup>.

**JÖBER**, *n.* one who does chance work, one who deals in the public funds—*Thike ká kám k.* *v.* *sarráf yá sarfárá not waqaira ká dallál*—Kshudrakarmmakírá wá tuch-chhakarmmayavasyí, krayavikrayik wá rájakiya not hundi ádi ke lenden ká bhugtin k. *v.*

**JÖBBER-NÖWL**, *n.* a blockhead—*Almaq, be-waqúf, gávedí<sup>h</sup>*—Múrk<sup>h</sup>, ja<sup>h</sup>, múrh.

**JÖCK'EY**, *n.* one who rides a horse in a race, a dealer in horses, a cheat; *v.* to cheat—*Ghur-daur meñ jo ghore par charáti hai<sup>h</sup>, ghoron ká len-den k.* *v.* *thag<sup>h</sup>, thag<sup>h</sup>*; *v.* *thagná<sup>h</sup>*.

**JO-CÖSE'**, *a.* (L. *jocus*) given to jest—*Thaththe-báz, khilli-báz, khush-tab', zarráf*—*Thathol, haisor*. [haisi wá khilli meñ.]

**JO-CÖSE'LY**, *ad.* in jest, waggishly—*Thaththe kí ráh se, zarífúna taur se*—*Thaththe meñ, Jo-cöse'ness, Jo-cöse'-ty*, *n.* merriment—*Zaráfát, khush-tab'i, khushi, khush-háti*—*Rasikatwa, chuhál, chahalpahal, ullasatá*.

**JÖC'U-LAR**, *a.* used in jest, merry, waggish—*Zaráfát-ámez yá zarífúna, zaríf yá khush-tab', zarráf harráf thaththe-báz yá khilli-báz*—*Kautuki wá saras, rasik chuhali wá vinodí, parihásak thathol wá haisor*. [—*Parihásakatwa, rasikatwa*.]

**JÖC'U-LAR'I-TY**, *n.* disposition to jest—*Zarífut, khush-tab'i, maskhará-pán, haisor-páná<sup>h</sup>*.

**JÖC'U-LAR'I-Y**, *ad.* in jest, for sport—*Haisi meñ<sup>h</sup>, thaththe khel yá khilli meñ<sup>h</sup>*. [láhvát<sup>h</sup>.]

**JÖC'U-LÁ-TOR**, *n.* a jester, a droll, a minstrel—*Thathol<sup>h</sup>, haisor yá bhán<sup>h</sup>, bhát yá ka-JÖC'UND, *a.* merry, gay, airy, lively—*Khush-tab', khush yá bashkhásh, dil-shád yá zaríf, zinda-díl yá big-bág*—*Ánandí, pramodí, vilási, praphullachitta wá ullásavrittí*.*

**JO-CÜN'DI-TY, JÖC'UND-NESS**, *n.* gaiety, mirth—*Khush-tab'i yá khush-háti, khurramí yá masarrat*—*Prahars ánañd wá vilás, chuhál chahalpahal hulás wá rañgras*.

**JÖC'UND-LY**, *ad.* gaily, merrily—*Khush-tab'i yá khurramí se, khushi yá masarrat se*—*Harsh wá pramod se, ánañd ullás wá hulás se*.

**JÖC'**, *v.* (Ger. *schöcken*) to push, to travel leisurely; *n.* a push, a slight shake—*Dhak-ká-d. khod-d. kulniyáwá yá dá-d<sup>h</sup>, girte-parte-jána dhulaktá-jána yá jhúmtá-jána<sup>h</sup>*; *n.* *dhakká khañchá yá jhónká<sup>h</sup>, halak hachká yá hachkolá<sup>h</sup>*.

**JÖC'GER**, *a.* one who jogs—*Girte-parte chulne w.* *v.* *dhire chalne w.*

**JÖC'ING**, *n.* a slight push or shake—*Dhaká dhakká hachká yá hachkolá<sup>h</sup>*.

**JÖC'GLE**, *v.* to push, to shake—*Dhakká-d<sup>h</sup>, hilána yá hachkolá-d<sup>h</sup>*.

**JÖLN**, *v.* (L. *jungo*) to couple, to connect, to combine, to unite, to close—*Milána<sup>h</sup>, sátná<sup>h</sup>, gánthná<sup>h</sup>, jorna yá jutná<sup>h</sup>, hirkána lagána hiraná yá lagná<sup>h</sup>*.

**JÖYN'DER**, *n.* a conjunction, a joining—*Máláo mel miláp yá lagaw<sup>h</sup>, jo<sup>h</sup>*.

**JÖYN'ER**, *n.* one who joins, a carpenter—*Jor<sup>h</sup> w.* *v.* *barhai<sup>h</sup>*.

**JÖYN'ER-Y**, *n.* a joiner's art or work—*Najjári, darod-kári, darod-garí, darúd-garí*—*Barhai ká kám, sūtradhárakarma*. [chul wá chūr, gánth wá jor, yog wá sañyog.]

**JÖYN'ING**, *n.* a hinge, a joint, juncture—*Qabza, girih yá girah, painand yá wasl*—*Sandhi*

**JÖYK**, *n.* a joining, articulation of limbs, a hinge, a knot, one of the limbs of an animal cut up by a butcher; *a.* shared by two or more, united, combined; *v.* to form with joints, to unite, to divide a joint—*Painand yá wasl, band, qabza, girih yá girah, kisi janwar ká 'uzr jo ek qassáb káti leti hai*; *a.* *mushtarak, milá-juláb; muttāfīq makhliut yá majmū'i*; *v.* *girih-dār banána, milána<sup>h</sup>, band-band jútá k. yá girih girih se kátná*—*Sañyog wá yog, jor, chul chūr wá sandhi, gánth wá gránthi, kisi jantu ká koi auge jo mánasavikrayi káti leti hai*; *a.* *sañvibhakt sādhan wá anekasawámik, milá-hud wá saha, sañghátawán wá sambhúyakári*; *v.* *sandhivishisht wá gránthiyukt k., jorna, sandhibhed wá sandhibhañg k.* [lá<sup>h</sup>—*Gránthil, sandhivishisht*.]

**JÖYN'ED**, *a.* full of joints or knots—*Girih-dár yá girah-dár, jor-dár, gánthlálá yá gánthi*

**JÖYN'LY**, *ad.* together, with union of interest—*Bá-kam, sharákatan bi-l-ishirák yá bi-l-musháarakat*—*Sáth wá milkar, sáthe meñ*. [stridhanayuktastri.]

**JÖYN'NESS**, *n.* a woman who has a jointure—*'Aurat-i-mahr-dár*—*Yautukavisisht strí*, **JÖYN'URE**, *n.* an estate settled on a wife to be enjoyed after her husband's decease; *v.* to endow with a jointure—*Mahr, mahrána*; *v.* *mahr-dár k.*—*Vidhavádhan, stridhan, yautuk*; *v.* *vidhavádhanavisisht k., yautukavisisht k. stridhanayukt k.*

**JÖIST'ÄRÖÖL**, *n.* a stool consisting of parts inserted into each other—*Ek qism ki chauki jo tukre tukre joṛ-kar banā hai*—*Ek prakār ki chauki jisko tukre tukre joṛkar banāte hai.*

**JÖIST'**, *n.* one of the beams which supports a roof or floor; *v.* to fit or lay joists—*Karī<sup>h</sup>, dhanni thāni yā thūnhī<sup>h</sup>*; *v.* *karī lagānā<sup>h</sup>, dhanni kharī k<sup>h</sup>, thāni yā thūnhī lagānā<sup>h</sup>*. [*yā khillī<sup>h</sup>*; *v.* *thathā k. yā thathā mārṇā<sup>h</sup>, haṇsi yā khillī k<sup>h</sup>*.]

**JÖKE**, *n.* (*L. jocus*) a jest, something not serious; *v.* to jest, to rally—*Thathī<sup>h</sup>, haṇsi*

**JÖK'ER**, *n.* a jester, a merry fellow—*Thathīe-bāz yā khillī-bāz, maskhara*—*Thathol wā*

**JÖK'ING**, *n.* utterance of a joke—*Haṇsi<sup>h</sup>, thathā mārṇā<sup>h</sup>*. [*parihāsak, haṇsor wā vilāsi.*]

**JÖLE**. See **JOWL**.

**JÖL'LY**, *a.* (*Fr. joli*) gay, merry, plump—*Bashshāsh, khush-o-khurram, tar-o-tāza yā moṭā-tāza*—*Ānandī wā ullasit, praphullachitta mudit wā vilāsi, puṣht thūl wā moṭā.*

**JÖL'LY**, *ad.* gaily, with merriment—*Khurramī se, khushi yā shād-māni se*—*Āmod hūlās wā ullās se, harsh wā pramod se.*

**JÖL'LI-NESS, JÖL'LI-TY**, *n.* gaiety, merriment—*Khurramī, khushi yā 'aish-i'ishrat*—*Utsav wā ānand, harsh ullās hūlās chūhal chahālpahāl wā raṅgras.*

**JÖLT**, *v.* to shake as a carriage on rough ground; *n.* a sudden shake—*Hilānā yā hīlnā<sup>h</sup>, hachkolā d. yā hachkolā khānā<sup>h</sup>*; *n.* *hachkā<sup>h</sup>, hachkolā<sup>h</sup>, dhakkā<sup>h</sup>, jhoṅk<sup>h</sup>, jholā<sup>h</sup>.*

**JÖLT'HEAD**, *n.* a dunce, a blockhead—*Ahmaq, be-wuqūf*—*Mūrkh, mūrkh wā jar.*

**JÖN'QUILLE**, *n.* (*Fr.*) a flower—*Gul-i-nargis, gul-i-shabbo, nargis-i-shahlā*—*Utpalajā-tiyanānāvargya pushpabhed.* [*mūtrādhār, pātravīśesh.*]

**JÖK'DEN**, *n.* (*S. gor, denū*) a chamber-pot—*Peshāb-dān, ek qism kā bartan*—*Mala-*

**JÖS'TLE**, *jō's'l.* *v.* (*Fr. jouter*) to knock against, to push; *n.* a push—*Thehnā yā dhakiyānā<sup>h</sup>, dhakkā d. yā dhakelnā<sup>h</sup>*; *n.* *dhakkā<sup>h</sup>.*

**JÖSTLING**, *n.* the act of knocking against—*Thehnā yā dhakelnā<sup>h</sup>.*

**JÖT**, *n.* (*Gr. iota*) a point, a tittle, the least quantity; *v.* to set down, to make a memorandum of—*Nuqta, zarra, til yā tinkā<sup>h</sup>*; *v.* *likh lenā<sup>h</sup>, yād-dāsh k.*—*Vindu wā vindumātra, kaniṭkā wā kapamātra, lavaleṣ paramāyu wā tilamātra*; *v.* *tākh lenā, smarapārth likh lenā.* [*lek.*]

**JÖT'TING**, *n.* a memorandum—*Yād-dāsh*—*Smaranārthalikhit, smaranārth kuchh*

**JÖUR'NAL**, *n.* (*Fr. jour*) a diary, a daily register, a newspaper—*Roz-nāma, roz-nāmcha, akhbār yā akhbār-nāma*—*Dinavrittapatra wā dinavyavahāralekhya, dainikavrittāntapustak wā dainikapatrak, samāchārapatra.*

**JÖUR'NAL-IST**, *n.* a writer of a journal—*Roz-nama-navis, roz-nāmcha-navis, akhbār-navis*—*Dinavrittapatralekhak, dainikapatrakalekhak, samāchārapatrakalekhak wā samāchārapatrakprākāsak.*

**JÖUR'NAL-IZE**, *v.* to enter in a journal—*Roz-nāme yā roz-nāmche meṇ mundarāj k.*, *akhbār meṇ mundarāj k.*—*Dinavrittapatra dainikapatrak wā samāchārapatra meṇ likhnā.*

**JÖUR'NEY**, *n.* the travel of a day, travel by land, passage from place to place; *v.* to travel from place to place—*Manzū yā marhala, safar-i-khushki, safar musafirī siyāhat yā musāfarat*; *v.* *safor k., nagl-i-makān k.*—*Ekābhagaman wā din bhar ki yātrā, bhūmi-yātrā, bhraman prayāṇ wā paryātan*; *v.* *adhwagaman k., yātrā k., paryātan k., pari-bhraman k., desābhraman k.*

**JÖUR'NEY-MAN**, *n.* a hired workman—*Thike par kām karne w<sup>h</sup>.*—*Kamerā.*

**JÖUR'NEY-WÖRK**, *n.* work done for hire—*Thike kā kām<sup>h</sup>, jo kām thike se hotā hai<sup>h</sup>.*

**JÖUST**, *n.* (*Fr. joute*) tilt, tournament, mock fight; *v.* to run in the tilt—*Khel meṇ larāt<sup>h</sup>, haṇsi meṇ larāt<sup>h</sup>, jhūthī larāt<sup>h</sup>*; *v.* *jhūthī larāt larnā<sup>h</sup>, haṇsi yā khel meṇ larāt larnā<sup>h</sup>.*

**JÖVI-AL**, *a.* (*L. Jovis*) relating to Jupiter, gay, merry, cheerful, jolly—*Muta'alliq-i-musharraf, khush-tab yā khurram, khush yā bashshāsh, masrūr yā shād-mān, mahzūz yā zinda-dil*—*Vrihaspatīsambandhi, ānandī wā vinodī, sadāpramodī, ullāsi wā hrishtachitta, praphullachitta nityotsavi mudit wā vilāsi.*

**JÖVI-AL-IST**, *n.* one who lives jovially—*Yār-bāsh, raṅgīlā<sup>h</sup>*—*Ānandī purush, sadāpramodī, utsavapriya, nityānand, sadānand.*

**JÖVI-AL-LY**, *ad.* merrily, gaily—*Khurramī se, masarrat yā khushi se*—*Praharsh wā pramod se, ānand vinod ullās wā hūlās se.*

**JÖVI-AL-NESS, JÖVI-AL-TY**, *n.* merriment—*Khurramī, shād-māni, khushi, zinda-dil*—*Nityānand, sadānand, praharsh, ullasat, nityollās, chahālpahāl, raṅgras.* [*kā sir<sup>h</sup>.*]

**JÖWL**, *n.* (*S. ceole*) the face or cheek, the head of a fish—*Mūkh yā gāl<sup>h</sup>, ek machhli*

**JÖLE, JÖLL**, *v.* to beat the head against—*Sir takrānā<sup>h</sup>, mīsh yā sir paṭaknā<sup>h</sup>.*

**JÖWL'ER**, *n.* the name of a hunting dog—*Ek qism kā shikār kutā*—*Ek prakār kā akhetī kutta, mrigavyasukkur, mrigavyāwā.*

**JÖY**, *n.* (*Fr. joie*) gladness, exultation, delight, gaiety, merriment, happiness; *v.* to be glad, to exult, to congratulate—*Khurramī, bashshāsh, khushī, shād-māni, masarrat*

*yá nashát, farhat áram'aish yá khush-háli; v. mahzúz yá masrír h., bág-bág yá khush-o-khurram h., mubárah-bádi d.*—Áhlád wá chittaprasannatá, paramémód, harsh, ánand wá ullás, vilás hulás utsáh raṅgras wá chahálpahal, sukh; v. ánandit h., paramánand k. hulásá wá bilásá, dhanyavád k. wá jayjaykár manánd.

**JÖY'FUL**, *a.* full of joy, glad, exulting—*Khush yá khurram, bashsháh yá mahzúz, bág-bág yá masrír*—Ánandamay wá praharshit, pramudit wá áhládit, paramahrisht wá atyanandi. [harsh wá áhlád se.]

**JÖY'FUL-LY**, *ad.* with joy, gladly—*Khurramí se, shád-mánt yá khushi se*—Ánand se, **JÖY'FUL-NESS**, *n.* gladness, exultation—*Masarrat yá khurramí, niháyat khushi*—Harsh wá pramod, paramánand wá atyantáhlád.

**JÖY'LESS**, *a.* wanting joy, giving no pleasure—*Ná-khush, be-haláwat yá ná-farhat-bakhsh*—Niránand áhládahin wá asukhi, asukhad wá aharshad.

**JÖY'LESS-LY**, *ad.* without pleasure—*Ná-khushi se, be-haláwati se, ná-farhat-bakhshi se*—Ánandahinatá wá harshasúnyatá se, asukhadatwa se.

**JÖY'LESS-NESS**, *n.* state of being joyless—*Udási<sup>h</sup>, ná-khushi, be-haláwati, ná-farhat-bakhshi*—Ánandahinatá, harshasúnyatá, asukhadatwa.

**JÖY'OUS**, *a.* glad, merry, giving joy—*Bashsháh, khush yá mahzúz, farhat-bakhsh yá áram-dih*—Ánandí wá ánandit, pramodí áhládit wá praharshit, sukhad.

**JÖY'OUS-LY**, *ad.* with joy, with gladness—*Khushi se, khurramí yá shád-mánt se*—Ánand wá vinod se, harsh wá prasannaman se.

**JÖY'OUS-NESS**, *n.* state of being joyous—*Mahzúzi, khurramí, shád-mánt, khushi*—Chittaprasannatá, prapbullatí, harsh, ánand.

**JÖ'BI-LEÉ**, *n.* (*L. júbilo*) a season of joy, every fiftieth year among the Jews—*Mausim-i-khushi, Yahúdiyon meñ pachásván sál*—Mahotsavakál, Yihudiya-desavásiyon meñ pachásván varshí.

**JÖ'BI-LANT**, *a.* rejoicing, shouting for joy—*Khurram yá shád-mán, khushi-khwán yá masarrat-sarú*—Atyanandí wá paramáhláli, jayaśabdakári jayaśabdochehári jaya-dhwanikári jayaprasānsakári wá jay-git-gñi. [karan, jayaprasānsakaran.]

**JÖ'BI-L'ATION**, *n.* act of declaring triumph—*Masarrat-sarú*—Jay git gāna, jayaśabda-

**JU-CUN'DI-TY**, *n.* (*L. jucundus*) pleasantness—*Lutáfat yá khábi, dil-pasundi*—Manoramatá, ramyati, ramaniyatwa, nandakatwa.

**JÖ'DA-IZE**, *v.* to conform to the doctrines rites and manners of the Jews—*Yahúdi-yon ke mazhab yá rasam ke mutábiq chalnú*—Yihudiya-desavásiyon ke mat riti aur vyavahár ke anusár chalnú. [desavásisanbandhí, Yihudiya.]

**JU-DÁ'I-CAL**, *a.* belonging to the Jews—*Yahúdiyon ke mutá'atig, Yahúdi*—Yihudiya-

**JU-DÁ'I-CAL-LY**, *ad.* after the Jewish manner—*Yahúdiyon ke tariq par*—Yihudiya-desavásiyon kí riti ke anusár.

**JÖ'DA-ISM**, *n.* the religion of the Jews—*Yahúdi-mazhab, Yahúdiyon ká mazhab*—Yihu-

**JÖ'DA-IZ-ER**, *n.* one who conforms to the Jews—*Yahúdiyon ke mutábiq chalne w.*—Yihudiya-desavásiyon kí anusár chalne w., Yihudiya-vyavahárávalambí.

**JÖDGE**, *n.* (*L. iudex*) one invested with authority to determine causes in a court of law or justice, one who has authority or skill to decide on the merit of any thing; v. to pass sentence, to determine, to decide, to form an opinion, to discern—*Qázi yá munsif, qadr-dán haqq-shinás jahar-shinás yá ma'qúl-bín; v. fatwá d. hukm d. yá insáf k., tajwiz k., faisal k., gaur k. yá ráe qáim k., dargúft k. tamiz k. yá ma'lúm k.*—Nyáyadhípatí dandamáyak wá vichárákartá, guṇajña guṇagráhi wá viveki; v. vyavaháradarśan k. wá vichár k., nirṇay k., nishpatti k. wá nishpanna k., anumán k., dekhná janná samajhná vivek k. wá parichehhd k.

**JÖD'GU**, *n.* one who judges—*Munsif, muftí, qázi, qadr-dán, jahar-shinás*—Vichárá-kartá, nyáyadhípatí, guṇajña. [mádhikár.]

**JÖDGE'SHIP**, *n.* the office or dignity of a judge—*Munsifí*—Nyáyadhísatwa, dharm-

**JÖD'GMENT**, *n.* the act or power of judging, a decision, a sentence, criticism, opinion, condemnation, punishment, doom—*Tajwiz tamiz firásat yá quwwat-i-tajwiz, faisala yá insáf, falwá yá hukm, daqíqa-sanji yá nukta-dán, ráe qiyás yá daniat, sazáká hukm yá taqir-wár thahríná, sazáká tizir yá 'uqubat, 'aqibat yá quzá*—Vichár dhí-śakti vivechanáśakti wá guṇagunavishayakabuddhi, nirṇay niraháran wá nishpatti, nirṇayapád wá ádharsan, guṇadoshanirūpan, mati mat boṭh wá ján, dandájña wá aparádhanirṇay, dapl wá sásti, antimavichár wá vihitadáśa.

**JÖ'DI-CA-TIVE**, *a.* having power to judge—*Sáhib-i-ikhtiyár-i-tajwiz, tajwiz-karne ki táqat rakhne w.*—Nirṇay wá vichár karne ko samarth, vichárádhikári.

**JÖ'DI-CA-TO-RY**, *a.* distributing justice; *n.* distribution of justice, a court of justice—*'Adl-gustar; n. 'adl-gustari, 'adálat*—Nyáyadarśak nyáyadhikári wá dandamáyak; *n.* nyáyapranayan wá nyáyadarśan, dharmmasabhá nyáyagar wá vichárasathán.

**JÖ'DI-CA-TURE**, *n.* power of distributing justice—*Ikhtiyár-i-'adl-gustari, qazá*—Nyáyakarpadhikár, vyavaháradarśanadhikár.

**JU-DÍ'CIAL**, *a.* pertaining to courts of law, practised in the distribution of justice,

inflicted as a penalty — *Muta'allig-i-'adālat yā 'adālati, shar'ī, qāziyāna yā ba-tawr-i-gosh-mālī* — Dharmmasabhabhūvishayak wā vyavahārasambandhi, nyāyakarāṇasambandhi wā nyāyadarśanasaprayukt, dāṇḍarūp wā śikṣāhetuk.

JU-DĪ'CI'AL-LY, *ad.* in the forms of legal justice — *Shar'an, 'adālat ki rūk se* — Dharm-mānusār se, vicāhrānukraṇi se, yathāvyavahār. [ājñākāri.]

JU-DĪ'CI'-LY, *a.* passing judgment upon — *Futurā d. w., hukm d. w.* — Nirṇīyak, dāṇḍ-JU-DĪ'CI'OUS, *a.* acting with judgment, wise — *Sāhib-i-tamiz ma'qūl-bīn yā sāhib-i-shū'ūr, 'aql 'aql-mand danā dānish-mund dānish-war yā mā'qūl* — Viveki hitāhitadarśi wā buddhimān, savivek vivekātumīri wā nyāya.

JU-DĪ'CI'OUS-LY, *ad.* with judgment, wisely — *Tamiz yā tajwīz se, 'aqlāna 'aql-mandi-se yā dānāi-se* — Vicāhr wā vivek se, savivekatwa wā buddhimattwa se.

JU-DĪ'CI'OUS-NESS, *n.* quality of being judicious — *'Aql-mundi, dānāi, dānish-mandī, dā-nish-wari* — Savivekatwa, buddhimattwa, prajñatī. [jhar, jhāri, chukari.]

JUG, *n.* (Dan, *jugge*) a vessel for holding liquors — *Kūza, surāhi, pyāli* — Garuḍ, jhāj-JUG'GLE, *v.* (Ger. *gaukeln*) to play tricks by sleight of hand, to practise artifice; *n.* a trick, a deception, an imposture — *Nazar-bandi dith-bandi batte-bāzi yā bāzi-garī k., butte-bāzi yā dogā-bāzi k.; n. dith-bandi bāzi-garī batte-bāzi yā nazar-bandi, dogā-bāzi, fureb* — Indrājāl Indriyajāl drishṭimoh hastalāghva wā drishṭibandhan k., thagnā wā chhalbal k.; *n.* Indriyajāl hastalāghav wā drishṭibandhan, chhal wā kuṭ, kapaṭ wā vañchan.

JUG'GLER, *n.* one who practises sleight of hand — *Nazar-band, dith-band, bāzi-gar, batte-bāz, butte-bāz* — Aindrajalik, indrajālik, indriyamohi, māyākār, māyājīvi.

JUG'GLING, *n.* deception, imposture, artifice — *Dogā-bāzi, fureb, dith-bandi nazar-bandi yā bāzi-garī* — Chhal wā dhokhā, kapaṭ, indriyajāl māyā indrajāl drishṭibandh wā drishṭimoh. [bandhi, kanṭhya, grīvāsambandhi.]

JUG'GU-LAR, *a.* (L. *jugulum*) belonging to the throat — *Halqī, gale kū* — Kanṭhasam-JOICE, *n.* (Fr. *jus*) the sap of vegetables, the fluid part of animal substances; *v.* to moisten — *Ras yā pāni, jānuarūn meṇ jo 'araṇ hotā hai; v. nam k., tar k.* — Sār jus dūdh wā nir, jantūn meṇ jo dravadravya hoti hai; *v. silā k., bhiṇṇā, ārdra k.*

JUICE'LESS, *a.* without juice, without moisture — *Be-rus yā be-'arag, khushk* — Niras niras rasahin wā nissār, sushk wā sukṣhā.

JU'ICY, *a.* abounding with juice, moist — *Rasilā, oddā gilā yā silā*. [pan, tarīwat.]

JU'ICY-NESS, *n.* abundance of juice — *Ras-dāri, ser-āhi, shādābi* — Bahumatswa, rasilā, JUB'UBE, *n.* (L. *zyzphus*) a plant and its fruit — *Ek per aur uskā phal, ber, bair*.

JU'LEP, *n.* (Fr.) a liquid medicine — *Ek pāli dardā* — Ek dravadravya anśhadh.

JU-LY, *n.* (L. *Julius*) the seventh month of the year — *Angrezūn kā sātvadh mahinā*.

JUL'IAN, *a.* denoting the year as regulated by Julius Caesar — *Sāl ko jis taur se Jū-liaṇ Qaisar ne durtast kiya usko zāhir k. w.* — Varsh ko jis rīti se Julius Sizar ne sūdhā usko prakāś k. w.

JUM'BLE, *v.* (Fr. *combler*?) to mix confusedly together; *n.* a confused mixture — *Ghaṅgholnā, ghālmel k., agarbagar milānā, garbar kar-ke milānā; n. ghālmel, ghaṅghol, kichrī, agarbagar kar-ke milānā*. [kichrī.]

JUM'BLE-MENT, *n.* a confused mixture — *Ghālmel, ghaṅghol, agarbagar kar-ke milānā*.

JUMP, *v.* (T. *gumpen*) to leap, to skip, to bound; *n.* a leap, a skip, a bound — *Kūd-nā yā kudaknā, uchhulnā yā uchuknā, phāndnā chuṅkari-bharnā yā kulānch-marnā; n. kūd yā kulanā, kulānch, phānd yā chaukari*.

JUMPER, *n.* one who jumps — *Kūdne wā, uchhulne wā, phāndne wā*.

JUNC'ATE. See JUNCT.

JUNCTION, *n.* (L. *junctum*) the act of joining, union, coalition, combination — *Milāw, ittisāl, paivanā yā paivanastagi, vasī āmezish yā ikhtilāl* — Yog wā saṅyog, sa-māyog wā mel, saṅghāt wā sandhi, samāgam melan wā sāt.

JUNCTURE, *n.* the line or point at which two bodies join, articulation, union, a critical point of time — *Jor, girih girah yā band, ittisāl, aīn waqt* — Siwan wā sandhi, gānth wā mel, yog, kālasandhi prasang wā thik kāl.

JUNE, *n.* (L. *Junius*) the sixth month of the year — *Angrezī bars kā chhathwān mahinā, Angrezūn kā chhathā mahinā*.

JUN'GLE, *n.* a thicket of trees or shrubs — *Jangal*.

JUNI-OR, *a.* (L.) younger; *n.* one younger than another — *'Umr meṇ chhōṭā, sagir, kūchak, kishar; n. chhōṭā, lakurā* — Avaravayask, kanishṭh, vay meṇ chhōṭā.

JUNI-PER, *n.* (L. *juniperus*) a shrub — *Ek jhār, ek per*. [Chini buri naukā.]

JUNK, *n.* a Chinese boat or ship — *Chīn ke mulk ki kishī yā jahāz* — Chīn des ki naukā, JUNK'ET, *n.* (It. *giuncata*) a sweetmeat, a stolen entertainment; *v.* to feast secretly, to feast — *Ek mīṭhāi, poshidagi ki ziyāfat; v. poshidagi meṇ ziyāfat k., aish-jāish yā ziyāfat k.* — Uttamānnabhojan, gupt jewnār; *v. gupt jewnār k., utsav wā salaḥbojan k.*

JUN'TA, JŪN'to, *n.* (Sp.) a council — *Bundish kā yā ki gurok, majlis* — Gupani-yakarimāsādhanaṭhakaśamāj gupt-ekarā wā kuchakra, sabhā samāj wā pañchayat.

**JŪ'PI-TER**, *n.* (L.) an ancient heathen deity, one of the planets—*Indra*<sup>b</sup>, *muṣṭari*—*Sakra wā surapati*, *vrihaspati*.

**JŪ'RAT**, *n.* (L. *juratum*) a person sworn, a magistrate in some corporations—*Kōi shakhs jo half le-kar kisi kām par muqarrar hotā hai, hākim*—*Kōi vyakti jo śapath karke kisi pad par niyukt hotā hai, nitiśeṣṭā wā dāndanāyāk*. [śapathavishayak.]

**JŪ'RA-TO-RY**, *a.* pertaining to an oath—*Halfi, mutā'alliq-i-half*—*Śapathasambandhi*.

**JU-RID'I-CAL**, *a.* (L. *jus, dico*) pertaining to the administration of justice—*'Adālati, mutā'alliq-i-'adl-gustari*—*Nyāyaprapyanavishayak, vyavahāradarsanasambandhi*.

**JU-RID'I-CAL-LY**, *ad.* with legal authority—*Ilākimāna, shar'an, shar' ke rū se*—*Yathānyāya, vyavahār ke anusār*.

**JŪ-RIS-DICT'ION**, *n.* legal authority, extent of power, district to which authority extends—*Hukūmat yā ikhtiyār, 'amal yā 'amal-dāri, 'alāqa*—*Nyāyakarañdhikār kshamatā wā adhikār, adhikāraparimāna, adhikārvyāpyadeś wā vyāpyādhikār*.

**JŪ-RIS-DICT'ION-AL**, *a.* pertaining to jurisdiction, according to legal authority—*Hukūmat-i-ikhtiyārī yā 'alāqē kā, hākimāna yā shar'an*—*Nyāyakarañdhikārasambandhi, yathānyāyādhikār wā vyavahārdarsanādhikār ke anusār*. [viśiṣṭ, adhikārayukt.]

**JŪ-RIS-DICT'IVE**, *a.* having jurisdiction—*Sāhib-i-ikhtiyār, bā-ikhtiyār*—*Nyāyādhikāra*.

**JŪ-RIS-CŌN'SULT**, *n.* (L. *jus, consulo*) a counsellor at law—*Muft*—*Vyavasthādāyī, vyavasthānirupak*. [Smritisāstra, vyavahārasāstra, vyavahāravidyā.]

**JŪ-RIS-PRŌ'DENC'E**, *n.* (L. *jus, prudens*) the science of law—*Fiqh, 'ilm-i-fiqh*.

**JŪ-RIS-PRŌ'DENT**, *a.* understanding law—*Fiqh-dān, faqih*—*Smritisāstrājña, vyavahārapāndit*. [sāstri wā smritijña, vyavahāravettā.]

**JŪ'RIST**, *n.* (L. *jus*) one versed in civil law, a civilian—*Ahl-i-fiqh, faqih*—*Dharmama*.

**JŪ'ROB**, *n.* (L. *juror*) one who serves on a jury—*Panch*<sup>b</sup>, *pañchāyati*<sup>b</sup>.

**JŪ'RY**, *n.* a number of men sworn to inquire into a case and deliver the truth according to evidence—*Panch*<sup>b</sup>, *pañchāyati*<sup>b</sup>.

**JŪ'RY-MAN**, *n.* one impannelled on a jury—*Panch*<sup>b</sup>, *pañchāyati*<sup>b</sup>.

**JŪ'RY-MÄST**, *n.* a temporary mastereected to supply the place of one which has been lost—*Jahāz ke mastūd ke tūne se chand roz ke liye jo mastūd khayā kar diyā jātā hai*—*Nauki ke kṛpāk wā gunavrikshak ke tūne se kuchh kāl ke nimitta jo kṛpāk wā gunavrikshak khayā kar diyā jātā hai*.

**JŪST**, *a.* (L. *justus*) upright, equitable, honest, exact, proper, accurate, virtuous, true; *ad.* exactly, merely, almost—*Rāst yā sādīq, 'adil dōl-gar munāṣif yā insāfi, digānat-dār yā imān-dār, munāṣib, mu'jāl lāiq yā saẓā-wār, durust yā sahīh, sālih yā neko-kār, haqq yā kāmūl*; *ad.* *sikhat yā durusti se, faqat yā sirf, qarīb*—*Nyāyavartti wā nishkāpat, nyāyāchār nyāyī wā nyāyānusāri, dhārmik wā dharmmī, thik, yathāyogyā uchit wā yukt, suddha, sāttwik sachcharit wā sādhuvritti, sachchā satya wā purā*; *ad.* *thik yathārth wā yathāvat, mītra, prāyāḥ wā laghbag*.

**JŪS'TICE**, *n.* equity, right, a judge—*Insāf dāt yā 'adl, haqq haqq-rāst yā dād-rāst, qāzi yā munāṣif*—*Nyāya nyāyatā wā dhārmmanāyā. dāndayog wā nyāyāntwa, dhārmnādhikārī wā dāndanāyāk*. [twa, dhārmnādhikārī, dāndanāyākāpad.]

**JŪS'TICE-SHIP**, *n.* rank or office of a justice—*Munāṣif kā dārjā yā 'nida*—*Nyāyādhīn*.

**JUS-TI-CI-AL-LY**, *n.* an administrator of justice—*Dād-gustar, 'adl-gustar, hākim-i-'adālat*—*Dāndanāyāk, nyāyadarśī, nyāyādhīś*.

**JŪS-TI-FY**, *v.* to clear from imputed guilt, to free from sin by pardon, to vindicate—*Be-gunāh thahrānā, mu'jif kar-ke gunāh se khalās k., haqq-numā k. sahīh sābit k. jāiz rakhnā yā wājib-o-lāzim-thahrānā*—*Nishkālanī k. wā āropitadosh se mukt k., aparādhakshamatā karke pāp se mukt k., sthāpan k. pratipālan k. wā pratipādan k.*

**JŪS-TI-FI-AL**, *a.* that may be justified—*Insāf-numā, 'uzr-pazīr, hujaṭ-pazīr, wājibi*—*Āropitadoshamochaniya, doshamochaniya, pariśuddhiksham, rakshaniya, śodhya*.

**JŪS-TI-FI-AL-BLE-NESS**, *n.* the state or quality of being justifiable—*Insāf-numā, 'uzr-pazīr, hujaṭ-pazīr*—*Pariśuddhikshamatā, doshamochaniyatā, rakshaniyatā, śodhyatā*.

**JŪS-TI-FI-AL-BLY**, *ad.* so as to be justified—*Insāf-pazīrī se, 'uzr-pazīrī se, ba-wājibi*—*Jismēn dosh mit jāy, pariśuddhikshamatā se, śodhyatā se, rakshaniyatā se*.

**JŪS-TI-FI-CĀTION**, *n.* the act of justifying, absolution, vindication, remission of sin—*Be-gunāh thahrānā, najāt yā khalāsi, be-gunāh-nāzi 'uzr yā pozish, gunāh se rihāt*—*Nirdoshi-karap, doshamukti śodhan wā pariśuddhi, āropitadoshaśodhan pratipādan wā pratipālan, doshamochan*.

**JŪS-TI-FI-ER**, *n.* one who justifies—*Shāfi, kāmī, 'uzr lāne w., be-gunāh thahrāne w., gunāh mu'jif k. w., be-gunāh-sāz, haqq-numā k. w., sahīh sābit k. w., wājib thahrāne w., jāiz rakhne w.*—*Nirdoshikartā, doshamochak, pariśodhak, pāp se mukt k. w., pratipādak*. [durustī se—*Yathādharmma, yathānyāya, yathāyogyā wā yathāvat*.]

**JŪST**, *ly*, *ad.* uprightly, fairly, exactly—*Rāstī se, wājibi-se yā munāṣifna, munāṣabat yā*

**JŪSTNESS**, *n.* equity, accuracy, exactness—*Wājibi rūstī yā insāf, durusti, sikhat*—*Nyāyatā wā yathārthatā, śuddhatā, yāthātathya wā yuktatā*.

**JŪSTLE**, *jūs'al*. See **JOSTLE**.

**JŪT**, *v.* (jet ?) to push or shoot out—*Nikal-ānā<sup>b</sup>, ubhāpnā<sup>b</sup>, bāhar ko jhuk jānā<sup>b</sup>, JŪTY, n.* a projection—*Ubhā<sup>b</sup>, chhājā<sup>b</sup>*. [phāt-parnā<sup>b</sup>.

**JŪVE-NILE**, *a.* (L. *juvenis*) youthful—*Jawān, khurd-sāl, kam-sin, nau-khēz, nau-khāsta, muta'alliq-i-jawānī, muwāfiq-i-shabāb*—Tarun, yuvā, alpavayask, yauvanasambandhi, yauvanayukt. [bēlatwa.

**JŪVE-NIL-TY**, *n.* youthfulness—*Jawānī, shabāb, tufūliyat*—Yauvan, yauvanāvasthā,

**JŪX-TA-PO-SĪTION**, *n.* (L. *juxta, positum*) a placing or being placed near, apposition or proximity—*Nazdik-rakhnā yā qurbat, qurb yā nazdiki*—Saṁsthān saṁsthiṭi wā samipatā, upanyās wā sannidhya.

## K.

**KĀIL**, *n.* (S. *caul*) a kind of cabbage—*Ek qism ki kobi*—*Ek bhānti ki kobi*.

**KĀLEN-DAR**. See CALENDAR.

**KĀLI**, *n.* (Ar.) sea-weed—*Ek samundari per jiski rākh shisha banāne ke kām āti hai*—*Ek samudri latā jiski rākh kach wā kanch banāne ke kām āti hai*.

**KĒCK**, *v.* (D. *kecken*) to heave the stomach—*Chhūnt k<sup>b</sup>, ubhūnt k<sup>b</sup>*.

**KĒCKSY**, *n.* (L. *cicuta* ?) hemlock—*Shikrān, shukrān, shikrān*—Tikshṇa aushadhibhōd jis se pūrvvakāl meṁ vish banāte the.

**KĒDGE**, *n.* (D. *kughe*) a small anchor; *v.* to warp or move by means of a kedje—*Chhota lungur<sup>b</sup>; v. lungur se phir-janā yā hīnā<sup>b</sup>*.

**KĒECH**, *n.* a mass or lump—*Dher<sup>b</sup>, dālā<sup>b</sup>, dhela<sup>b</sup>*.

**KĒEL**, *n.* (S. *cœle*) the bottom of a ship—*Nāv kā peindā<sup>b</sup>, jahūz kā peindā*.

**KĒEN**, *a.* (S. *cen*) sharp, piercing, eager—*Ab-dār burrān hūdd yā tez, sukht yā tund, garm sur-garm shauyīn shauy yā mustā'id*—Tikshṇa tikshṇadhār wā chokha, tīvrā wā karā, vyagra kutuhali atyabhilāshi uchchhapd wā utsāhi.

**KĒENLY**, *ad.* sharply, eagerly, bitterly—*Ab-dār burrān hīddat yā tezi se, ishtiyāq shauy garmi yā mustā'idli se, sukhti yā shiddat se*—Tikshṇatā wā chokhepan<sup>b</sup> se, utsāh uchchhapdāt anurāg wā vyagrātā se, katutā wā karā se.

**KĒENNESS**, *n.* sharpness, asperity, eagerness—*Burrānī burrān hīddat ab-dārī yā tezi, sukhti yā shiddat, ishtiyāq sur-garmi shauy yā mustā'idli*—Tikshṇatā tīvrātā tikshṇapan wā chokhāī, katutā ugratā nishthūratā wā karāī, uchchhapdātā vyagrātā anurāg wā utsāh.

**KĒEP**, *v.* (S. *cepan*) to hold, to retain, to preserve, to protect, to tend, to detain, to stay, to last; *p. t.* and *p. p.* **KĒPT**—*Rakhnā<sup>b</sup>, rakh-chhornā<sup>b</sup>, sukhi-sālim yā mah-fūz rakhnā, amu-meṁ-rakhnā yā panāh d., pās-bānī mahfūzat yā khabar-dārī k., atkānā<sup>b</sup>, rahnā<sup>b</sup>, pās-dār qāim yā bar-qarār rahnā*—Dharnā, lagāye-rahnā wā rahne d., bachānā, rakhsia k., rakhwālī k. wā pālā, āpnā, basnā wā rahnā, jānā chalnā wā banā rahnā.

**KĒEP**, *n.* the strongest part of a castle, custody—*Qal'a kā nihāyat mazbūt hissa, muhā-jazat nigāh-bānī yā hīrāsāt*—Durg kā atyant pushṭ bhāg, rakshap wā rakhwālī.

**KĒEPER**, *n.* one who keeps—*Pās-bān, nigāh-bān, nazir, muhojt*—Rakshak, rakhwāl.

**KĒEPING**, *n.* charge, custody, preservation—*Nigāh-bānī, muhāfizat yā hīrāsāt, panāh yā hifāzat*—Rakshap, jālān wā rakhwālī, rakshā.

**KĒEP'SAKE**, *n.* a gift in token of regard—*Pād-yārī, yād-ilād, yād-būd*—Smaranār-thakadān, smritijanakadān, prītidān.

**KĒG**, *n.* (G. *kagge*) a small barrel—*Chhota pipā<sup>b</sup>*.

**KĒLL**, *n.* (caul) the omentum, a child's caul—*Pet kā parda, jhilli jis-meṁ nau-paidā larkā lapetā rakti hai*—Antrāvaran wā antapiyon kā bethan, garbhaveshṭhan.

**KĒLP**, *n.* a sea-plant, the calcined ashes of sea-weed—*Ek samundari per<sup>b</sup>, shisha banāne ke wāste bu'c samundarī durakhtōn ki rākh*—Samudriya vrikshavishesh, samudriyavrikshavishesh ki rākh jo kanch ke banāne meṁ kām āti hai.

**KĒN**, *v.* (S. *cunān*) to see at a distance, to know; *n.* view, reach of sight—*Dūr se dekhnā<sup>b</sup>, jānā<sup>b</sup>; n. nazar, nigāh yā nigāh-ki-daur*—*n.* Drishṭi wā avalokan,

**KĒNNING**, *n.* view—*Nigāh, nazar*—Drishṭi. [drishṭipāt.

**KĒNNEL**, *n.* (L. *canis*) a cot or house for dogs, a pack of hounds, the hole of a fox; *v.* to keep in a kennel, to lie, to dwell—*Sag-khāne yā tāzī-khāna, shikārī-kutte, lomṛī kā bil<sup>b</sup>; v. sag-khāne meṁ rakhnā, parā-rahnā<sup>b</sup>, rahnā<sup>b</sup>*—Kukkurdāy wā śwāśālā, mrigavyakkukkuragan arthāth akheī kūkuron kā jhūnḍ, lokhri kā bil; *v.* kukkurālay meṁ rakhnā, leṭā rahnā, basnā.

**KĒNNEL**, *n.* (L. *canalis*) the water-course of a street—*Muht yā mori, nālī<sup>b</sup>, badār-raw, dō-rez*—Panālī, panālā, panārā, jālanūrg.

**KĒR'CHIEF**, *n.* (Fr. *couvert, chef*) the head dress of a woman, any loose cloth used in dress—*Sar-band, rūmāl*—Mastakābharan, mukhamārjani wā āngauchhā.

**KĒR'CHIEFED**, *a.* dressed, hooded, covered—*Mulubās yā malbūs, top-dār, chhatrī-dār yā gilāfī*—Aechhādīt wā vastrānwīt, mastakāvaranavishṭh, veshṭit wā āvrit.

**KĒR'MES**, *n.* (Ar.) granules produced by an insect in the scarlet oak used in dyeing

- *Qirmiz*—Kshudragutiká jinko ek kírá sindúravrikah meñ banátá hai aur jo rak-tavarga ke banáne meñ kám áti hajú. [padáti wá padátikayoddhá.]
- KERN**, n. an Irish foot soldier—*Ayar'and ke mulk ká píyáda*—Ayar'and deś ká
- KERN'EL**, n. (S. *cyrmel*) the edible substance in the shell of a nut, any thing inclosed in a husk; v. to harden or ripen into kernels—*Magz, gúdá<sup>h</sup>*; v. *pak-kar kari chirauñji yá garí ho jáná<sup>h</sup>*—Phalagarbh wá chirauñji, garí. [h., víjékár h.]
- KERN**, v. to harden, to granulate—*Sakht h., dāne-dār yá dāna-dāna ho-jāná*—Kará
- KER'SEY**, n. (D. *kerzaai*) a kind of coarse woollen stuff—*Ek qism ká motá pashmína ga'ni pashmí kaprá*—Ek bhānti ká motá úni kaprá. [shibhed, kapotári.]
- KES'TREL**, n. a kind of bastard hawk—*Turmatí, ek qism ká jurrá*—Syenajátiya pak-
- KETCH**, n. (Fr. *quaiche*) a kind of ship—*Ek qism ká jaház*—Ek prakár ki bari nauká.
- KETTLE**, n. (S. *cytel*) a vessel for boiling water or other liquor—*Deg, degcha, tatah-rá<sup>h</sup>, kellí*—Batlohi, batúa, hañdí, karáb. [dundubhi, dhauná.]
- KETTLE-DRUM**, n. a drum made of metal—*Fili:si naqqára*—Dhāt ká baná huá dhānká,
- KEY**, n. (S. *cag*) an instrument for fastening and opening a lock, an instrument by which something is screwed or turned, the part of a musical instrument which is struck with the fingers, the fundamental note in a piece of music, an index, an explanation—*Kitá yá miñtāh, wah ála jis se koi chiz pheri jātí hai, báje ká wah hissa jo anguliyon se bajayá jātá hai, sur<sup>h</sup>, kisi mushkil chiz ki sharrh, kisi muqalaq chiz ká hall yá tafsil-war bayan*—Kunji tāli wá chābi, ek yantra jis se koi vastu pheri jātí hai, báje ká wah bhāg jo anguliyon se bajayá jātá hai, vādí wá mukhya tāl, tīká, vyākhyá.
- KEY-HOLE**, n. an opening for admitting a key—*Tile meñ kunjí jāne yá lagāne ke liye meñtāh yá chhed<sup>h</sup>, quilon meñ kunjí jāne ká sirúkh*—Kunichikāchhidra.
- KEY-STONE**, n. the middle stone of an arch—*Mikrāb ke bich-o-bich ká patthar*—Torayamadyasthaprastar, toran ke bichobich ká patthar.
- KEY**. See QUAY.
- KHAN**, n. (T.) a chief, a governor, an inn—*Khān, nāzim, saras yá musāfir-khāna*—
- KIBE**, n. a chilblain, a chap in the heel—*Birāi<sup>h</sup>, qí meñ biwāi<sup>h</sup>*.
- KIBY**, a. having kibes, sore with kibes—*Birāi w<sup>h</sup>, biwāi se dukht<sup>h</sup>*.
- KICK**, v. (W. *cic*) to strike with the foot; n. a blow with the foot—*Lāt-márná<sup>h</sup>, lāt-chalāná<sup>h</sup>, latijāná<sup>h</sup>, lāt se thokar márná<sup>h</sup>*; n. *lāt<sup>h</sup>, lāt se thokar<sup>h</sup>, lakad<sup>h</sup>, lattí<sup>h</sup>*.
- KICK'ER**, n. one who kicks—*Lakad-zan, lakad-koh, latahú<sup>h</sup>*—Lāt mārne w., lāt chālāne w., pídaparaharakartā.
- KICK'SHAW**, n. (Fr. *quelque chose*) something made up by cookery—*Ek khāná jo paká-kar aiká banáyá jātá hai ki wah jān nahin partá ki kyá hai<sup>h</sup>*.
- KID**, n. (Dan.) the young of a goat—*Hoitrán, memná<sup>h</sup>*—Chhagásavak, ajásavak.
- KID'LING**, n. a little kid—*Chhotá memná<sup>h</sup>*.
- KID'NAP**, v. (D. *kind, knappen* ?) to steal a human being—*Ádam-duzdí k., ádmí chorá-le-jāná*—Larká chorá le-jāná, manushya har le-jāná, manushyapaharan k.
- KID'NAP-PEE**, n. one who kidnaps—*Mardum-duzd, bachcha-duzd, ádmí-chor*—Manushyápaharak, búlapaharak, larakon ká chor, manushyon ko chorá le-jāne w.
- KID'NEY**, n. one of the glands which secrete the urine, sort, kind—*Gurda, qism, jins yá tarah*—Brikka brukka wá mūtrapinda, prakár, jātí wá bhānti.
- KIL'DER-KIN**, n. (D. *kinderkin*) a small barrel, a liquid measure—*Ek chhotá ptpá<sup>h</sup>, ek nāp yá māp<sup>h</sup>*.
- KILL**, v. (S. *ocellan*) to deprive of life, to put to death, to slaughter, to destroy—*Jān se márná, khún k., qatl k., holák k.*—Prān se márná, mār-dálná, kāt dálná, badh k. [Badhak, hantá, ghatak, mārak, násák.]
- KYL'ER**, n. one who kills—*Qátíl yá qattál, khúntí, kushanda yá kushinda, halákú*—
- KILN**, kil, n. (S. *cylene*) a large stove or oven, a place for drying or burning—*Chúllhá yá bhattí<sup>h</sup>, áwá ánwān yá bhā<sup>h</sup>*.
- KILN'DRY**, v. to dry in a kiln—*Chúllhe bhattí yá bhār meñ sekhná yá sukháná<sup>h</sup>*.
- KIM'BO**, a. (C. *cam* ?) crooked, bent—*Kāj, kham yá kham-dār*—Terhá, vakra wá vibhugna.
- KIN**, n. (S. *cyn*) relation, relatives, the same species; a. of the same nature—*Rishta qarābat nisbat yá rishta-dār, rishta-dārān aqārib yá aqribá, ekhí jins*; a. *ham-jins*—Nātá gotrasambandh wá bāndhavatwa, sagotra wá natait, sajāti; a. *sajātiya*.
- KIND**, n. race, genus, sort, nature—*Nash, firqa yá nau<sup>h</sup>, jins qism waz' tarah taur yá qartna, zāt jibillat yá strat*—Jāti, gañ varg wá parajāti, prakár bhed wá vidhi, prakriti wá prakritidharmma.
- KINDLY**, a. natural, congenial; ad. naturally—*Tal'í, ham-jins yá ek jins*; ad. *bi-sāti-hi, bi-l-asālat, khud-ba-khud*—Swābbāvik wá prākritik, sajāti wá sadharmma; ad. *swābbāh wá prakriti se, āp-se*.
- KIN'DRED**, n. relation by birth, affinity, relatives; a. related, cognate, congenial—*Yaganagi yá khveshí, qarābat yá nisbat jo byāh se hotí hai, aqārib aqribá yagāne yá*



*khawesh-qarābāt* ; *n.* *rishta-dār*, *ham-zāt yā ham-nasl*, *ham-jins yā murāfiq*—Sagotrātā ekapindātā wā sajjātīwā, sampark wā virāhasambandhi, sagotra swajan jñātīvarg wā gotrasamudāy ; *a.* sambandhi wā sagotra, sajjātīya wā sawāṣiṣya, sadharmā sama-guṇ wā samanabbhāv. [jñātīvarg, sagotra wā bāndhavavarg.

**KIN'S FOLK**, *n.* relatives, kindred—*Aqārīb yā aqribā*, *khawesh yā yagāne*—Swajan wā **KIN'MAN**, *n.* a man of the same family—*Yagāna*, *rishta-dār*, *qarābatī*, *nisbatī*, *rishta-mand*—Swajan, swakutumbī, kutumbī.

**KIN'WOMAN**, *n.* a female relative—*Yagānī*—Kutumbinī, gotrastrī.

**KIND**, *a.* (S. *cyn*) benevolent, beneficent—*Sawāb-andesh kartm yā siafiq*, *neko-kār rahm-dil mushfiq* *mīhr-bān yā multafīt*—Hitaishi wā kripālū, upakāri paropakāri wā dayālū.

**KIND'LESS**, *a.* destitute of kindness—*Nā-mīhr-bān*, *be-dard*—Kripāhīn, dayāhīn, nirday.

**KIND'LY**, *a.* mild ; *ad.* benevolently, favourably, with good will—*Mulāim*, *nam-dāl*, *mīhr-bān* ; *ad.* *faiz yā nek-andeshī se*, *mīhr-bānī se*, *sawāb-andeshī yā khair-khawāht se*—Komal, dayālū, saumya ; *ad.* parabitechhā wā paropakārasīlatā se, dayāpūrvak, hitechchhā wā anakulātā se.

**KIND'LI-NESS**, *n.* favour, affection, good-will—*Mīhr-bānī*, *ulfat yā muhabbat*, *nek-andeshī yā shafaqat*—Dayā, prīti sukh wā chhoh, hitechchhā kripā wā anakulātā.

**KIND'NESS**, *n.* benevolence, beneficence, favour, good will, an act of good will—*Faiz yā sawāb-andeshī*, *karam yā faizyāzī*, *mīhr-bānī*, *nek-andeshī yā shafaqat*, *tawajjuh iltifāt navāzish rī'āyat yā achchhā sulūk*—Hitechchhā wā paropakārasīlatā, kripā, dayā wā anugrah, anakulātā wā prīti, paropakār upakār wā hit.

**KIND'HEART-ED**, *a.* benevolent—*Shafiq*, *mīhr-bān*, *nek-andesh*—Suhridāya, hridayālū, parahiṭaishi, paropakārasīl. [bhāv, prakriti.

**KIND'LT-NESS**, *n.* natural disposition or course—*Aslī kho*, *zātī khaslat yā sīrat*—Swā-

**KIND'LE**, *v.* (L. *candere* ?) to set on fire, to catch fire, to light, to inflame—*Jalānā*, *jalnā*, *mulgānā ānch k. yā ānch-lagānā*, *bālnā bārnā* *phāṭknā dahknā*, *bhāṭknā sulgānā dahknā yā bhāṭknā*.

**KIND'LER**, *n.* one who kindles—*Jalāne w.*, *sulgāne w.*, *bālnē w.*.

**KINE**, *pl.* of cow—*Gāeṇ* [cow ka jam']—[Cow ka bahuvachan.]

**KING**, *n.* (S. *cynīng*) a monarch, a sovereign ; *v.* to supply with a king, to raise to royalty—*Pādshāh yā bādshāh*, *malik tāj-dār sultān yā shāh* ; *v.* *pādshāh d.*, *shāh banānā*—Rājā wā narapati, bhūpati bhūpāl wā mahipati ; *v.* *rājā k.*, *rājā banānā*.

**KING'DOM**, *n.* the dominion of a king, reign, government, a region, a tract, a class—*Pādshāhat yā pādshāhī*, *saltanat*, *amal*, *mamlukat*, *mulk*, *dārjā nāvī yā jins*—Rājya, rājatwa, rājyādhipakār rājādhipakār wā ādhipatya, deś, prades, jāti wā varg.

**KING'DOM**, *n.* the dominion of a king, reign, government, a region, a tract, a class—*Pādshāhat yā pādshāhī*, *saltanat*, *amal*, *mamlukat*, *mulk*, *dārjā nāvī yā jins*—Rājya, rājatwa, rājyādhipakār rājādhipakār wā ādhipatya, deś, prades, jāti wā varg.

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**KING'DOM**, *n.* the dominion of a king, reign, government, a region, a tract, a class—*Pādshāhat yā pādshāhī*, *saltanat*, *amal*, *mamlukat*, *mulk*, *dārjā nāvī yā jins*—Rājya, rājatwa, rājyādhipakār rājādhipakār wā ādhipatya, deś, prades, jāti wā varg.

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KISS'ER, *n.* one who kisses—*Bosa-gir, bosa-báz*—Chúmne *w.* chumbak, chumá lene *w.* Kiss'ing-óom-pit, *n.* perfumed sugar-plum—*Gamaktá yá muhaktá laqdá<sup>h</sup>*.

KISS'ING-ÓOM-PIT, *n.* crust formed where one loaf touches another in the oven—*Baré chúlhe meñ do rotiyoñ ke milne se bích meñ jo chhilká bantá hai<sup>h</sup>*.

KIT, *n.* (D.) a small wooden vessel, a milking pail, a large bottle, a small fiddle, a kitten—*Kathauti<sup>h</sup>, dádñ dulne ki meñi<sup>h</sup>, bári kuppí<sup>h</sup>, chikará yá sárangí<sup>h</sup>, billí ká bachcha<sup>h</sup>*.

KIT'CÁT, *n.* a term applied to a club in London about the beginning of last century and also to a portrait less than a half length—*Guzashta sadí ke shurú<sup>h</sup> meñ yah lafz shahr-i-Londan meñ ek majlis ká nám pará tha, nisf-gadl ki taswir*—Upántik éatak ke árambh meñ yah ábd ek sabhá ká nám pará tha, ádhe díl ká chitra wá chhavi.

KITCH'EN, *n.* (S. *cycene*) the room in a house where provisions are cooked—*Bávar-chi-khána, matbakh*—Pákaśílí, pákágír, rasavati, rasoníghar.

KITCH'EN-GÁR-DÉN, *n.* a garden for raising vegetables for the table—*Tarkári ság wa-gáiru ká bágcha*—Śíkavátiká, śíkavátí, tarkári ki bári.

KITCH'EN-MÁIN, *n.* a female servant employed in the kitchen—*'Aurat jo bávar-chi-kháne meñ kám kartí hai, bávar-chi-kháne ká kám karne-wálí aurat*—Pákaśílí ká kám karne wálí, pákaśílíkarimmakári, pákacheti. [Med jo máns ke pákúne se nikaltí hai.

KITCH'EN-STUFF, *n.* fat collected in cooking—*Charbí jo gosht ke pákúne se nikaltí hai*—

KITCH'EN-WENCHU, *n.* a female servant who cleans the kitchen—*'Aurat jo bávar-chi-kháne ko aur uske sab bartanoñ ko sáf kartí hai*—Strí jo pákaśílí ká aur uske sab básanon ká parishkár kartí hai. [chang—Chil wá chilli, guddi wá patang.

KITE, *n.* (S. *cylu*) a bird of prey, a paper toy for flying in the air—*Kháat yá zagan,*

KITH, *n.* (S. *cyth*) acquaintance—*Chinhár<sup>h</sup>, jén-pakhchán<sup>h</sup>, áshná.* [páthá<sup>h</sup>, bilautá<sup>h</sup>.

KIT'LING, *n.* (L. *cubulus*) a whelp, the young of a beast, a young cat—*Pillá*—

KIT'TEN, kit'tun, *n.* a young cat; *v.* to bring forth young cats—*Billí ká bachcha<sup>h</sup>, bilautí<sup>h</sup>; v. bilautá biyáná<sup>h</sup>.* [tarná<sup>h</sup>.

KNAB, náib, *v.* (D. *knappen*) to bite—*Dánt se kátná<sup>h</sup>, chabáná<sup>h</sup>, khutharná yá ku-*

KNACK, náik, *n.* (Ger. *knacken*) a little machine, a trick, readiness; *v.* to make a sharp quick noise—*Ek chhoñi koi<sup>h</sup>, jann yá hikmat, maliki salíqa sun'at yá chóláki; v. karakná<sup>h</sup>, chutakná<sup>h</sup>, tarakná<sup>h</sup>*—Ek kshadrayantra, kalá jugat wá yukti, hathauti dakshtatá wá phurti.

KNACK'ER, *n.* a maker of small work, a man who buys old horses for slaughter—*Khi-lauñe bawáne w. yá halká kám karáne w<sup>h</sup>, kátne ke liye búrhí ghoron ko mol lene w<sup>h</sup>.*

KNAG, nág, *n.* (Dan.) a knot in wood, a peg, the shoot of a deer's horn—*Lakrí ká gánth<sup>h</sup>, khúntá yá khúntí<sup>h</sup>, hiran ki chhole snig<sup>h</sup>.*

KNAG'GY, *a.* full of knags, knotty—*Gáñthon se bhará huá<sup>h</sup>, gathilí yá gathilá<sup>h</sup>.*

KNAP, náp, *n.* (S. *cnap*) a protuberance—*Phulan<sup>h</sup>, ubhar<sup>h</sup>, dhiká<sup>h</sup>, gumrá<sup>h</sup>.*

KNAP, náp, *v.* (D. *knappen*) to bite, to break short, to strike with a sharp noise—*Dánt se kátná yá kát-lená<sup>h</sup>, torná yá tor-dábná<sup>h</sup>, chat-chat-kar márná<sup>h</sup>.*

KNAP'SACK, náp'sák, *n.* (D. *knappen, zak*) a soldier's bag—*Sípáhi ká jholá, piyáde ká thailá*—Sainik ká jholá. [granthi.

KNAR, nár, *n.* (Ger. *gnarren*) a hard knot—*Sakht girah yá girih, kari gánth<sup>h</sup>*—Kathin

KNAR'RY, *a.* knotty—*Gáñthilá<sup>h</sup>, gathilá<sup>h</sup>.*

KNAVE, náv, *n.* (S. *cnapa*) a dishonest fellow, a rascal, a scoundrel, a card—*Dagá-báz, mardak, bad-zát, tás meñ gulám yá piyáde*—Thag vanchak wá kapatí, dush-tajan, durjan wá durátina, tás jis-jar sainik ká chitra rahtá hai. [durátma.

KNAV'ISH, *a.* dishonest, waggish—*Dagá-báz shurír*—Chhali wá kapatí, dush-t dhurt wá

KNAV'ISH-LY, *ad.* dishonestly, waggishly—*Dagá-bázi yá be-imání se, shavárat yá bad-zátí se*—Chhal wá kpat se, dush-tatá wá dhurtatá se.

KNEAD, néd, *v.* (S. *cnean*) to work and press ingredients into a mass—*Sánná<sup>h</sup>, máimná<sup>h</sup>, rauidná<sup>h</sup>, sauindná<sup>h</sup>, chaháná<sup>h</sup>, giundhná<sup>h</sup>.*

KNEAD'ING-TROUGH, *n.* a trough for kneading—*Kaithauti<sup>h</sup>, kathrá<sup>h</sup>, parát<sup>h</sup>, thál<sup>h</sup>.*

KNEE, né, *n.* (S. *cneow*) the joint of the leg and the thigh—*Zánú, ghutná<sup>h</sup>, theuná<sup>h</sup>*—Jánusandhi, jánú. [sisht, jánuyukt.

KNEED, *a.* having knees, having joints—*Zánú-dár, ghutne w<sup>h</sup>, theune w<sup>h</sup>*—Jánuvi-

KNEEL, *v.* to bend or rest on the knee; *p. t.* and *p. p.* KNEELED or KNELT—*Do-zá-nú-baithná<sup>h</sup>*—Ghutnoñ ke bal baithná, theunon ke bal baithná, ghutnoñ ko bhúmi meñ lagákar baithná. [ne w.

KNEEL'ER, *n.* one who kneels—*Do-zánú-baithne w.*—Ghutnoñ wá theunon ke bal baith-

KNEE'TDEEP, *a.* rising to the knees—*Tá-ba-zánú, ghutnoñ tak únchá<sup>h</sup>, ghutne tak<sup>h</sup>*—Ghutnoñ tak; theunon bhar, theune bhar, theun bhar, theun tak únchá, jánumátra.

KNEE'CRÖCK-ING, *a.* obsequious—*Hukmí-banda, kháe-bardár, farmání-bardár*—At-yarurodhí, jiggiyá, vasavartí, ájnákári. [ki<sup>h</sup>, theune ki khori<sup>h</sup>—Jánuphalak.

KNEE'PÁN, *n.* the round bone on the knee—*Kása-i-zánú, sar-i-zánú, ghutne ki chak-*

**KNÉE**'TRĪB-UTE, *n.* genuflection — *Rak'at, ghutnoñ kā jhukānā<sup>b</sup>* — Jānu kā nawānā, jānunatī.

**KNELL**, nēl, *n.* (*S. enyll*) the sound of a funeral bell — *Ghante ki mātām āwās, murde ko dafn karne ke waqt ghante ki jo āwās hoti hai* — Samādhisambandhī ghanṭīsabd, śav arthāt mritāsārīr ko mittī deno ke samay meñ ghanṭe kē jo śābd hotā hai.

**KNEW**, nū, *p. t.* of know — *Jānā<sup>b</sup>*, [*know kā māzī-mutlāq*] — Know kā samānyabhūt.

**KNIFE**, nif, *n.* (*S. cuif*) a cutting instrument: *pl.* **KNİVES** — *Chhuri<sup>b</sup>, dāw<sup>b</sup>, chakkū* — Chhuri-kī.

**KNIGHT**, nīt, *n.* (*S. cniht*) one advanced to a certain degree of military rank, a champion, a title of honour: *v.* to create one a knight — *Bahādūr, pahalwān, 'izzat kā khitāb jaise mīrzā waqaira*; *v. kisi ko knight ya nī bahādūr kā khitāb d., kisi ko knight ya nī bahādūr banānā* — Kulīnasādī wā kulīnayoddhī, śūr wā vir, maryādā-sūchak upanām jaise rīy ityādī; *v. kisi ko knight arthāt kulīnayoddhī banānā, kisi ko vīśeshamaryādāsūchak-upanām d., sādīpaddhati d.*

**KNIGHT**'HOON, *n.* the dignity of a knight — *Bahādūrī, knight kā darja ya 'ahda* — Kulīnasādīpad, knight kā mān wā pad. [*sādīyogya, knight ke yogya.*]

**KNIGHT**'LY, *a.* becoming a knight — *Bahādūranā, knight ke mawāqif ya lāq* — Kulīna-**KNIGHT**'LI-NESS, *n.* duties of a knight — *Bahādūr ke kām, knight ke farz* — Kulīnasādī kī kartavya kriyā wā kām.

**KNIGHT**'ERRANT, *n.* a wandering knight — *Bahādūr samār jo lastā phīre* — Ramatī wā bhramaparakī kulīnasādī, jo aswasādī deś vides meñ kathīn kām kartā phīrai.

**KNIGHT**'ERRANT-BY, *n.* the character manners or feats of a knight errant — *Bahādūr samār jo lastā phīre usk' kho ho watire ya muhimm* — Jo aswasādī deś vides meñ kathīn kāmōn ko kartā phīrai uske charitn āchār wā āścharyyakarmma.

**KNIT**, nīt, *r.* (*S. engtan*) to weave without a loom, to tie, to unite, to join, *p. t.* and *p. p.* **KNĪT** or **KNĪT**'TED — *Bīnā rāchh ke bīnā ya bucnā ya jālī-kāpūnā ya jālī-nikālūnā<sup>b</sup>, gānthūnā ya bāndhnā<sup>b</sup>, mīlānā ya mīlnā<sup>b</sup>, jorū sālnā jutnā ya saīnā<sup>b</sup>*.

**KNĪT**, *n.* texture — *Bīnārat<sup>b</sup>, bāndrat<sup>b</sup>, bāstī*.

**KNĪT**'TER, *n.* one who weaves or knits — *Bīnā rāchh ke bīnne w<sup>b</sup>, bīnne w<sup>b</sup>*.

**KNĪT**'TING-NĒE DLE, *n.* a wire used in knitting — *Satāī<sup>b</sup>, bīnne ki sūā<sup>b</sup>*.

**KNĪT**'TING, *n.* junction — *Jor<sup>b</sup>, mīlān<sup>b</sup>*.

**KNOB**, nōb, *n.* (*S. curp*) a protuberance — *Gānth<sup>b</sup>, luttā<sup>b</sup>, gulmā<sup>b</sup>*.

**KNOB**BED, *a.* having protuberances — *Gānthilā<sup>b</sup>, pāthilā<sup>b</sup>, luttū-dār, gulme-dār* — Granthil, sagand, lattu se yukt, gulmavīśīṣh.

**KNOB**'BY, *a.* full of knobs, hard — *Gānthilā ya gānthilā<sup>b</sup>, karā<sup>b</sup>*.

**KNOCK**, nōk, *r.* (*S. enueian*) to strike, to beat, to clash: *n.* a blow, a stroke — *Mārnā ya tekkar wārnā<sup>b</sup>, pūdnā ya thoīknā<sup>b</sup>, dhabhabānā patkānā laqnā tukkar-khānā ya khatkī āwānā<sup>b</sup>*; *n. zarb, mār thokar chapet ya thes<sup>b</sup>* — *n.* Āzbāt, prahār.

**KNOCK**'ER, *n.* one that knocks, a door-hammer — *Mārne w. thoīkne v. tukkar mārne w. ya khatkīkāne w<sup>b</sup>, mūngarī ya bathwārī se durār meñ bandhī rakhī hai aur jab koi bhār jīgā chāhūtī hai tab usi mūngarī ya bathwārī se durār ko khatkīkānā hai<sup>b</sup>*.

**KNOLL**, nol, *r.* (*S. enyll*) to ring a bell, to sound as a bell — *Ghantā bajīnā<sup>b</sup>, ghantā*

**KNOLL**, *n.* (*S. enoll*) a little round hill — *Gol pahār<sup>b</sup>, gol chhotā pahār<sup>b</sup>*. [*bajnā<sup>b</sup>*.]

**KNOP**, *n.* (*S. enupp*) a bunch, a bud — *Gūchchhā gandhī ya mūthā<sup>b</sup>, kutā<sup>b</sup>*.

**KNOT**, nōt, *n.* (*S. enotte*) a complication made by knitting or tying, the part of a tree where a branch shoots, the joint of a plant, a bond of union, a confederacy, a cluster, a difficulty: *v.* to form knots, to complicate, to unite — *Gīrīh ya girah, darakhī kī ruh bīssa jāhūn se kī khōkh nikālī hai, nabātī girīh ya girah, 'agī-i-itihād, itihād ya ban dīst, jamūnā, iqlāq ya pech*; *v. gānth-d., gānthūnā gānth-pāpnā ya gānthilā<sup>b</sup>, uljhānā<sup>b</sup>, jorū sālnā ya mīlānā<sup>b</sup>* — *Gānth*, per kī wālī bhāg jāhūn se dīdēn phūtū hain, paundhe arthāt anshadhi kī gānth wā granthī, sambandh, ekarā wā sandhi, mandalī wā samīh, kāthīnyā wā kāthīmalā.

**KNOT**'LESS, *a.* without knots — *Be-gīrīh* — *Bīn gānth kā, granthīsānyā*. [*granthī*.]

**KNOT**'TED, *a.* full of knots — *Gīrīh-dār, gānthilā<sup>b</sup>, gūthilā<sup>b</sup>* — Granthil, granthimay,

**KNOT**'TY, *a.* full of knots, difficult — *Gīrīh-dār, mūgtay pech-dār ya mushkīl* — Granthī-may granthī granthilī wā gānthilā, kathīn gūrghrth wā dorjīyā.

**KNOT**'TI-NESS, *n.* fulness of knots, difficulty — *Gīrīh dārī, iqlāq pech-dārī ya ishkāl* — Granthīlatwā wā granthīpūrnatā, kāthīnyā.

**KNOT**'GRASS, *a.* a plant — *Ek pondhā<sup>b</sup>, ek chhotā per<sup>b</sup>*.

**KNOW**, nō, *r.* (*S. enawen*) to perceive with certainty, to understand clearly, to be familiar with, to recognise, to distinguish: *p. t.* **KNEW**; *p. p.* **KNOWN** — *Iaryāst k. ya mā'lim k., samajhnā<sup>b</sup>, wāqif-k. ya āshuāī-rakhnā, pahchānā<sup>b</sup>, tanīz-k. ya farq k.* — Jānna, būjhnā, parīchay-rakhnā wā parīchīl-l., chīnhnā, vīvek wā bhēd k.

**KNOW**'-ABLE, *a.* that may be known — *Munkīnū-l-ībrāk, daryāstānī, samīhe jāne ke lāq, daryāst hōne ke qābīl* — Jānīyā, jñeyā, vedānīyā, jñātavyā, samīhe jāne ke yogyā, samajh pārne v.

**KNOW**'ER, *n.* one who knows — *Jānne w<sup>b</sup>, jānkār<sup>b</sup>, wāqīf, māhīr* — Jānātā, vetlī.

**KNÖW'ING**, *a.* skilful, intelligent—*Hunar-mand yā 'aql-mand, wāqif māhīr zī-kosh hosh-yār yā fahīm*—Nipun wā pravin, buddhimān vijñā wā chatur.

**KNÖW'ING-LX**, *ad.* with knowledge—*Dida-o-dānistā, 'ilm se, 'aql se*—Jān bújhkar, jān se, bodhapūrvvak.

**KNÖW'EDGE**, *n.* certain perception, learning, skill, acquaintance, information—*Dānish shai'ur 'irfan dānist hosh yā dūr, 'ilm, hawar salīqa hīkmat yā mahārat, shīnāsā yā shīnākht, wāqifiyat yā āqāh*—Jñān, vidyā wā pāṇḍitya, nipunatā dakshatā wā pravinatā, parichay wā jān-pāchān, bodh.

**KNÜCK'LE**, *n.* (S. *cnucle*) a joint of the finger : *v.* to submit—*Aṅgulī aṅguri aṅgīl yā aṅgīl ká jor<sup>h</sup>* : *v. tāhī h., 'ājī-i k.*—*r.* Adhūn h., vāś meñ h., dabnā.

**KNÜCK'LED**, *a.* jointed—*Girih-dār, jor-dār, gathilā yā gāthilā<sup>h</sup>*—Chanzhil. [tak.

**KÖ'RAṆ**, *n.* (Ar.) the book of the Muhamnadaū faith—*Qurān*—Yavanadharmmapus-

## L.

**LĀ**, *int.* (S.) look ! see ! behold !—*Dekho<sup>h</sup>, [yuh laf : ta'ajjub ke maqām meñ ātā hai]* Dekho-dekho. dekho-to, [yah śabd vīṇay ke sthal meñ ātā hai.]

**LĀ'BEL**, *n.* (W. *lab*) a narrow slip of paper or other material containing a name or title : *v.* to affix a label—*Kāqar : kā baw<sup>h</sup> yā kisi aur shai<sup>h</sup> ká lambā tukrā jis par koi nām likhā rahitā hai* : *v. nām-nishān ke lipr kāqar yā kisi aur chiz ká lambā tukrā lagānā sātā yā chipkānā*—Sūchakapatra, likhanapatra wā kisi aur vastu ká lambā tukrā jis par koi nām likhā rahitā hai : *v. sūchakapatra lagānā wā sātā.*

**LĀ'BI-AL**, *a.* (L. *labium*) pertaining to the lips, formed by the lips : *n.* a letter pronounced by the lips—*Shafli yā matrā'atīq-i-lab, labih se banā huā* : *n. harf jiskā talāffuz labih se hotā hai*—Oshthasambandhi, oshthiya.

**LĀBI-O-DĒNT'AL**, *a.* formed by the lips and teeth—*Hanthān aur dāntān se banā huā<sup>h</sup>*—Dantoshthiya, dantashthiya, dantiyoshthiya.

**LĀ'BOUR**, *n.* (L. *labor*) toil, work, travail, childbirth : *v.* to toil, to work, to be in travail—*Mihnat mashuqat kadd sa'i kadd-o-kārish koshish tug-o-dau yā jidd-o-jahed, kām<sup>h</sup>, dard-i-zih, laṭkā jāne kī hāt* : *v. aḥnuat-k. mashuqat-k. sa'i-k. jidd-o-jahed-k. yā mazdārī k., kām k<sup>h</sup>, dard-i-zih meñ h.*—Klōś śram kashṭ dūkh wā prayatn, karmna tahaḥ kāryya kriyā udyam wā kāj, prasūtiavedant wā prasavayātānī, prasavakāl wā prasūtikāl : *v. klōś śram parītram wā prayatn k., udyam kāryya karmna wā kāj k., prasavavedant wā prasūtiyātānī meñ h.*

**LĀ'BO-RĀ-TO-RT**, *n.* a chemist's work-room—*Kīmīyā-gar ká kār-khāna*—Rasīyani kī karimmasālī, rasīyanakarimmasālī, rasasānskārasālī.

**LĀ-BŌ'RĪ-ŌUS**, *a.* employing labour, diligent, assiduous, requiring labour, toilsome—*Mihnatī, dhuwī<sup>h</sup>, sa'i mustaqill yā mushqāt, mihnat talab, saht yā dushwār*—Āyāsī wā śramī, parīśramī, mdyogi udyamī wā karmudyukt, śramasādhya, kashṭasādhya.

**LĀ-BŌ'RĪ-ŌUS-LY**, *ad.* with labour—*Mihnat se, mushuqat se*—Śram se, prayās se.

**LĀ-BŌ'RĪ-ŌUS-NESS**, *n.* toilsomeness, diligence—*Dushwārī mihnat-talabī sahtī yā ish-kāl, mushuqat yā mihnat*—Śramasādhyaṭī kashṭasādhyaṭī wā dūhkhāsādhyaṭwa, śramasālatā āyāsālatā wā karmmasālatā. [āyāsī, vyavasāyī, tahaḥ, tahaḥ k. w.

**LĀ'BOUR-ER**, *n.* one who labours—*Mazdār, qulī, mihnati shakhs*—Kāmerā, karmmakārī.

**LĀ'BOUR-LESS**, *a.* not laborious—*Sast, be-mashuqat, be-kār, ārām-talab*—Pīhlā, nirud-yan, karmnavinūkh, ālāsī, akarmnā.

**LĀ-BŪ'R-UM**, *n.* (L.) a shrub—*Ek jhār<sup>h</sup>, ek jhūrī<sup>h</sup>.*

**LĀB'Y-RINTH**, *n.* (Gr. *laburinthos*) a place full of windings, a maze—*Pech-pāch kī jagah, pech pech-o-tāb yā pech-pāch*—Bahuvakramārgī bhūmibhūg arthāt bare ghūm-pher kī jagah, bhāuwarjāl.

**LĀB-Y-RĪTH-AN**, *a.* winding, intricate—*Pech-dār yā pur-pech, pechida yā pechilā*—Vīśarpī vakragamī wā ghūm-w-kā, ghurehīl jājhālī wā aṭpāyīngī.

**LĀC**, *n.* (Ger. *lack*) a resinous substance—*Lāh<sup>h</sup>, lākh<sup>h</sup>.*

**LĀC'E**, *n.* (L. *laqueus*) plaited cord, a texture of thread : *v.* to fasten with a lace, to adorn with lace—*Kalābattūn tirāz yā muḡgaish, jāli yā dori<sup>h</sup>* : *v. jāli yā dori se bāndhnā<sup>h</sup>, kalābattūn yā tirāz se ārāsta k.*—Goṭā banat wā kinārī, sutlī jāli jālikā wā jālibharaṇ : *v. sutlī se bāndhnā, goṭe banat wā kinārī se sūsohlūt k.*

**LĀC'E-MAN**, **LĀC'E-WŌM-AN**, *n.* a dealer in lace—*Gote yā banat kā len-den k. w<sup>h</sup>, kinārī kā byohār k. w<sup>h</sup>, gote yā banat kā len-den k. wālī<sup>h</sup>, kinārī kā byohār k. wālī<sup>h</sup>.*

**LĀC'ER-ATE**, *v.* (L. *lacer*) to tear, to rend—*Chithārnā choñthnā yā tukre-tukre-k<sup>h</sup>, phārnā chīrnā yā tornā<sup>h</sup>.*

**LĀC'ER-A-BLE**, *a.* that may be torn—*Chithāre jāne ke lāiq, phāre jāne ke qābil*—Vidāra-nīya, vidāryya, chithāre jāne ke yogya, tore jāne ke yogya. [kharāsh, chāk.

**LĀC'ER-Ā'TION**, *n.* the act of tearing—*Chithār<sup>h</sup>, phār<sup>h</sup>, chīr<sup>h</sup>, kāsh<sup>h</sup>, choñth<sup>h</sup>, tor-tār<sup>h</sup>.*

**LĀC'ER-A-TIVE**, *a.* having power to tear—*Chithārne ke qābil, phārne ke qābil, jo choñth-sake yā phār-sake<sup>h</sup>, kātū<sup>h</sup>*—Chithārne ko samarth, phārne ko samarth.

- LACHE**, **LACH'ER**, *n.* (*L. lazus*) negligence—*Qaflat, be-khabari, tasakhul*—Anavadhāna-tā, amanoyog, asāvadhāni. [asrūtpādak.]
- LACH'RY-MAL**, *a.* (*L. lachryma*) generating tears—*Ashk-āwar, ashk-zā*—*Asrujanak*, *LACH'RY-MA-BLE*, *a.* lamentable—*Mātam-angez, gam-khez*—*Vilāpaniya, šokavishay*.
- LACH'RY-MA-RY**, *a.* containing tears—*Pur-ashk, ashk-āmud*—*Asruvisisht*.
- LACH'RY-MA-TO-RY**, *n.* a vessel to preserve tears—*Ānsā rukh-chhorne ke liye ek bartan<sup>h</sup>*.
- LACK**, *v.* (*G. lacka*) to want, to need, to be without; *n.* want, need, failure—*Khālī yā qasir h., muhtāj h. yā ihtiyāj rakhnā, ha-qair yā bidūn h.; n. kamī qillat ihtiyāj yā hājat, qillat yā zarurat, nugs yā kotāhī*—*Vilīn wā hīn h., rahit-h, wā ākānkshā-k., sūnya h.; n. hinatī wā abhāv, sūnyatī wā prayojan, totā wā nyūnatā.* [shā k. w.]
- LACK'ER**, *n.* one who lacks—*Muhtāj shakhs, zarurat rakhne w.*—*Rahitavyakti, ākānk-*
- LACK'ADAY**, *int.* expressing sorrow or regret—*Hāy-hāy<sup>h</sup>, hū<sup>h</sup>, āh<sup>h</sup>*. [mūrb, jar.]
- LACK'BRAIN**, *n.* one who wants wit—*Kund-zihā yā br-'aql' shakhs, ahmaq*—*Mūrkh*, **LACK'LUS-TRE**, *n.* wanting brightness—*Be āb-dāri, be-jalwa, be-jilā*—*Prabhāhīn, kānti-*
- LACK'ER**, **LACQU'ER**, *n.* (*Fr. laque*) a kind of varnish; *v.* to varnish—*Ek qism kā roqan raqan yā luk; v. rangan k.*—*Ek prakār kā śobhādāyakatail wā kukkubh; v. śobhādāyakatail wā kukkubh phernā wā lagānā.*
- LACK'EY**, *n.* (*Fr. laquais*) a footman; *v.* to act as a footman, to attend servilely—*Rikāb-dār, khidmat-gār, chākar; v. piyāda-garī k., khidmat meñ hūzīr rahnā*—*Tahluf, gurgā, dās; v. gurge wā parichar kā kām k., dās ke sadris pās banā rahnā.*
- LA-CON'IC**, **LA-CON'I-CAL**, *a.* (*Gr. Lakon*) short, brief, concise, pithy, sententious—*Qasir, mukhtasar, kotāh, pur-nugz, qalīlū-l-lafz yā matīn*—*Avistīr, saṅkshipt, saṅk-*
- LA-CON'I-CAL-LY**, *adv.* briefly, concisely—*Ba-ikhtisār, ikhtisār se*—*Saṅkshipt se, thore-*
- LAC-O-NISM**, **LA-CON'I-CISM**, *n.* a concise style, a brief pithy phrase or saying—*Mukht-*
- LACTASE**, *n.* (*L. lac*) the produce of animals yielding milk—*Gorās<sup>h</sup>*. [tokti.]
- LACTA-RY**, *a.* milky; *n.* a dairy house—*Shīr-dār; n. shīr-khāna*—*Kshīravisisht, kshīra-*
- LACTE-AL**, *a.* pertaining to milk, conveying chyle; *n.* a vessel which conveys chyle—*Muta'alliq-i-shīr, kailūs pakuñchāne w.; n. rag jis-meñ ho-kar kailūs jāta hai, kailūs pakuñchāne-wālā rag*—*Kshīrasambandhī wā dugdhavishayak, annarasavādhak; n. annarasavādhīnī nārī, annarasavādhīnī.*
- LACTE-AN**, **LACTE-OUS**, *a.* milky—*Shīr-dār, shīr sū*—*Kshīramay, dugdhavat.*
- LACTES'CENT**, *n.* milkiness or milky colour—*Dudhīgā<sup>h</sup>, dūdh kā rang<sup>h</sup>*—*Dugdhātā, dugdhavarṇ.* [dugdhotpādak.]
- LACTES'CENT**, *a.* producing milk or white juice—*Dudhail<sup>h</sup>, dudhār<sup>h</sup>*—*Dugdhajanak,*
- LACTIF'ER-OUS**, *a.* conveying milk or white juice—*Dūdh pakuñchāne w<sup>h</sup>*—*Dugdha-*
- LAD**, *n.* (*S. lead*) a youth, a young man—*Amrad, jarān*—*Chhokrā wā larkā, gabrū*
- LAD'DER**, *n.* (*S. ladder*) a frame with steps for climbing, any thing by which one climbs, gradual rise—*Kūth ki sīrhī<sup>h</sup>, sīrhī pairī yā paīrhī<sup>h</sup>, dhīre-dhīre kā chārkhāw<sup>h</sup>*.
- LADDE**, *v.* (*S. laden*) to load, to freight, to heave out; *p. p.* **LAD'DED** or **LAD'DEN**—*Lādna<sup>h</sup>, bojhna<sup>h</sup>, bāhar pheknā yā utāchnā<sup>h</sup>.*
- LAD'ING**, *n.* weight, burden, freight—*Bhar<sup>h</sup>, bojh yā bojhā<sup>h</sup>, ladāw bhartī yā bojhā<sup>h</sup>*.
- LAD'LE**, *n.* (*S. lédle*) a large spoon, a vessel with a long handle—*Karchhulā yā kalchhulā<sup>h</sup>, doi<sup>h</sup>*. [meñ amāy<sup>h</sup>, kulchhulā-bhar<sup>h</sup>, doi-bhar<sup>h</sup>.]
- LAD'LE-FUL**, *n.* as much as a ladle contains—*Jitnā kulchhulē meñ aite<sup>h</sup>, jitnā ek doi*
- LAD'Y**, *n.* (*S. lady*) a woman of a high rank, a well-bred woman, mistress—*Begam, ashraf-zādī yā sāhibā, khānam nālīkā bībī yā khāwindānī*—*Nāyikā rantānī wā babwānī, sabhyastrī kulāngunā wā satkulīnā, grīhīnī wā swāminī.*
- LAD'Y-LIKE**, *a.* becoming a lady, elegant—*Ashraf-zādī ke lāiq, nāzuk latīf yā khūb*—*Sabhyastrīyogya wā kulāngantīyogya, savīnit sundar wā āsht.*
- LAD'Y-SHIP**, *n.* the title of a lady—*Begam-sāhibā, khātūn kā khātūb*—*Bhavatī.* [kīt.]
- LAD'Y-BIRD**, **LAD'Y-FLY**, *n.* an insect—*Ek qism kā lāl kīrā*—*Ek prakār kā raktavarṇa-*
- LAD'Y-DAY**, *n.* the 25th of March, the annunciation of the Virgin Mary—*Ek tyohār jo Mārč mahīne ki pachisvīnī tārīkh ko hotā hai, usī roz firāshīe ne hazrat 'Isā ke paidā hone ki khabar hazrat Mariam ko dī thī*—*Ek parv jo Mārč mahīne ke pachisvīnī dīn hotā hai, usī dīn Iswarādūt ne Isā ke janamne kā samāchār Mariam ko diyā thā.*
- LAG**, *a.* (*Sw. lagg*) coming behind, sluggish, tardy, last; *n.* the lowest class, the fag-end; *v.* to loiter, to stay behind—*Pichhe āne w<sup>h</sup>, sust, kāhī yā āhīsa, ākhīrī yā ākhīr; n. sab se nichā dūrjā, tōhā yā chhār<sup>h</sup>; v. āfāknā yā dhīmā-chālnā<sup>h</sup>, pichhe parnā yā pichhe-rahnā<sup>h</sup>*—*Pāschādgamī wā pāchhlaguā, dhīlā wā dhīmā, mand, antīm wā antya; n. hīnavarg wā sab se nichā varg, aut wā agrabhāg.*

- LĀ'G'GER**, *n.* a loiterer, an idler — *Der k. w. yā āhista-chalne w., sust shāhsh* — Vilambi vilambakāri wā mandagatī, ālasi jan.
- LĀ'IC**, **LĀ'IC-AL**, *a.* (Gr. *laos*) belonging to the people as distinct from the clergy — *Mutā'alliq-i-dunyā-dār, pādriyōn ko chhōr-kar 'ālamīyān se nislat-dār* — Grihasthā-vargasambandhi, grihasthasambandhi, purohitavargabhinna.
- LĀ'IT-ṬṬ**, *n.* the people distinct from the clergy — *Dunyā-dār, pādriyōn ko chhōr-kar 'ālamīyān* — Grihasthāvarg, purohitabhinnavarga, dharmmapadasthabhinnavarg.
- LĀID**, *p. t. and p. p. of lay* — *Lay kī māzi-muṭṭaq aur māzi-ma'tūf-alai-hi yā f'l-i-ma'tūf* — Lay kī sāmānyabhūt aur pūrnakriyā wā pūrvakdikakriyā.
- LĀIN**, *p. p. of lie* — *Lie kī mōzi-ma'tūf-alai-hi yā f'l-i-ma'tūf* — Lie kī pūrnakriyā wā pūrvakdikakriyā [Swāpadasthān, swāpadasayanasthān, banaile paṣu kī vāsasthān.
- LĀIR**, *n.* (Ger. *lager*) the couch of a wild beast — *Banaile jānvar ke rahne ki jagah* —
- LĀIRD**, *n.* (S. *luciford*) the lord of a manor — *Tu'alluqa-dār, zamīn-dār* — Grāmeswar.
- LĀKE**, *n.* (S. *lac*) a body of water altogether surrounded by land — *Jhil* — Sarovar.
- LĀKE**, *n.* a colour made of cochineal — *Qirniṣi rang* — Lākshāvarṇa.
- LAMB**, *kūn*, *n.* (S.) the young of a sheep; *v.* to bring forth lambs, to yeon — *Bara, lēlā, memnā, bher kā bachcha*; *v. memne byānā, byānā yā lēlā byānā* — Meshah.
- LĀMB'KIN**, *n.* a little lamb — *Chhotā memnā*. [śavak, meshavatsa.
- LĀMB'LIKE**, *a.* like a lamb, mild, innocent — *Memne ke mānind garib, narm yā mulāim, be-sharr nek pāk yā be-gunāh* — Memne sū wā meshasūvakavut, komalaswabdhāw wā mridusil, nirdoshi nishyāp wā sidhā.
- LĀMB'ENT**, *a.* (L. *lumbo*) playing about — *Lahkilā, idhar-udhar chanchāl*.
- LĀM'BA-TIVE**, *a.* taken by licking; *n.* a medicine taken by licking — *Chātā-gayā, chāt-kar khāyā gayā*; *n. ek dawa jisko chāt jāte huī* — Lehya, avalchya; *n. leh, avalch.* [māni lām kī sūrat kī — Grikalāshā ke lakār ke ākār k.
- LAM'DŌID'AI**, *a.* (Gr. *lamda*, *eidos*) having the form of the Greek letter Λ — *Yū*.
- LĀM'G**, *a.* (S. *lam*) crippled, disabled, imperfect; *v.* to make lame, to cripple — *Lang, mā'zār yā shikusta, nāqis khām yā nā-ma'qūl*; *v. langrā k, lālā lunj yā pangul k*. — *Langrā langar paṅgu lūlā wā lunj, upahatasakti, hīn vikal nyūn wā sachhidra.*
- LĀM'E'LY**, *ad.* like a cripple, imperfectly — *Lūle yā pangul ke mānind, nāqis* — *Lang-rā lūlā lunj*; *a. wā langrā sū, asamyak wā adhūrā.*
- LĀM'ENESS**, *n.* state of a cripple, weakness — *Langrā, zūf* — *Paṅgutā langrāṭ lūlāpan wā āṅgavākalya, durhalatā wā sachhidratwa.*
- LĀM'ISH**, *a.* somewhat lame, hobbling — *Kuch-kuch langrā, langrātā*.
- LĀM'EL-LAR**, *a.* (L. *lamella*) composed of thin scales or flakes — *Patle patle paratōn kī*.
- LĀM'EL-LĀTED**, *a.* covered with thin scales — *Paprilā, papri-dār*. [Bunā huā.
- LĀ-MĒNT**, *v.* (L. *lamentor*) to mourn, to bewail; *n.* expression of sorrow — *Nāla yā zārī k., gam nūcha yā afsos k.; n. āh-zārī, nāla zārī yā nauha, rohārāṭ*. — *Ronā jhikhnā bilbilānā wā sōk k., vilāp k. wā bilaknā; n. roat, roāt, hāhākār, vilāp.*
- LĀM'ENT-ABLE**, *a.* to be lamented, mournful — *W. jibū-t-gan yā afsos ke qūbīl, mātam-angez yā gam-khcz* — *Vilapaniā wā sōkirha, sōkajanak.*
- LĀM'ENT-ABLY**, *ad.* mournfully, pitifully — *Gam nāla yā āh-zārī se, itizāl haqarat hīqarat yā kharābī se* — *Vilāpāpūrvak, tuchchha wā kutsit rīti se.*
- LĀM'EN-TĀTION**, *n.* expression of sorrow — *Nāla, zārī, āh-zārī, wā-wailā, mātam, nauha* — *Vilāp, roat, rodan, rohārāṭ*. [hāyḥāy k. w., rone w. sōk k. w.
- LA-MĒNTER**, *n.* one who laments — *Nālān, nāla-kash, nauha-gar, giriyān* — *Vilāpakāri,*
- LA-MĒNTING**, *n.* sorrow audibly expressed — *Āh-zārī, nāla* — *Vilāp, hāhākār, rohārāṭ.*
- LĀ'MI-A**, *n.* (L.) a hag, a witch, a demon — *Dāyan, chuyāil, bhūtri*. [sūksmaphalak.
- LĀM'T-NA**, *n.* (L.) a thin plate or scale — *Parat, patlā chhilkā, tabaq, waraq* — *Patra,*
- LĀM'T-NĀT-ED**, *a.* consisting of plates or scales — *Partilā, tabaq, parat-dār* — *Sapatra, phalaki.*
- LĀM'MAS**, *n.* (S. *hlof, mæsse*) the first day of August — *Āgast mahine kī pahilā din*.
- LĀMP**, *n.* (Gr. *lampas*) a light made with oil and a wick, any kind of light, a vessel for containing a light — *Chirāg, raushni yā roshni, chirāg-dān gāndī yā fānis* — *Dīp dipak pradip wā diyā, dyuti prakāś wā ujālā, dipādhār.* [—Dipakajjal, dipakitta.
- LĀMP'BLACK**, *n.* a fine soot from burning pitch — *Kūjal, kājar, kajal, kajl, dūda*.
- LĀMP'PASS**, *n.* (Fr. *lampas*) a lump of flesh in the roof of a horse's mouth — *Ghore ke tātū meṅ māns kē ek toidā jo ho jātā hai*.
- LAM POON'**, *n.* (Fr. *lamper*?) a personal satire; *v.* to abuse with personal satire — *Hajo yā hajiv; v. hajo k.* — *Bhāṅraus, ākshap; v. bhāṅraus k., ākshap k.*
- LAM-PŌON'ER**, *n.* a writer of lampoons — *Hajo-go, hajo-gar, hajo-navis, hājī* — *Bhāṅraus k. w., bhāṅraus likhne w.*
- LĀM'PREY**, *n.* (S. *lampreda*) a fish like the eel — *Bām sarikāt machhlī*.
- LĀNCE**, *n.* (L. *lancea*) a long spear; *v.* to pierce with a lance, to open with a lance — *Neza, bhālā, barahā, ballam, sāng*; *v. neza bhoṅknā yā hūlnā, nashīar-mārnā* — *Sakti, dirghasūl; v. bhālā wā barahā hūlnā, sālākā se chīrnā.*

LĀN'QER, *n.* one who carries a lance—*Neza-bardār, neza-bāz, bhāle-bardār, bhalait<sup>h</sup>, barchhait<sup>h</sup>*—Śaktidhar.

LĀN'QET, *n.* a surgical instrument—*Nashṭar*—Śalākā, astrachikitsak kī chirne kī astrā.

LĀNGE-PE-SĀDE, *n.* an officer under a corporal—*Ek nihāyat niche darje kī lashkarī* [ukha-dār—*Senā* kā ek chhotī pudasth.

LĀNGH. See LAUNCH.

LĀND, *n.* (S.) earth, ground, soil, a region, a country, an estate; *v.* to set or come on shore—*Zamīn, arz yā khushkī, mittī<sup>h</sup>, mulk, ʿilm, zamīn-dārī; v. utārā yā utarnā<sup>h</sup>*—Bhūmī, bhū wā sthal, inrittikā wā māti, des, pradeś wā rūshṭra, kshetra wā sthāwar; *v. tir wā tat par utārā, tat par utarnā.*

LĀND'ED, *a.* consisting of land, having land—*Zamīnī yā gair-manqūla, sāhib-i-zamīn*—Bhūmivishayak wā sthāwar, kshetravān wā bhūmīsūpanna.

LĀND'ING, *n.* a place to land at, the stair-top—*Utarne kī jagah yā firod-gāh, zinc kī upari hissa*—Uttaravasthān wā utāre kī ghāt, sirhī kī upari bhāg. [bhūmibhīn.

LĀN'DLESS, *a.* having no property in land—*Be-zamīn, be-zamīn-dārī*—Nirbhūmī, LĀN'DWARD, *ad.* towards the land—*Zamīn kī taraf*—Bhūmī kī or.

LĀND'FLOOD, *n.* an inundation—*Sailāb, tuggānī*—Bārā, būrā, jalapralay.

LĀND'FORCE, *n.* a military force, an army—*Lashkar yā khushkī-lashkar, fawj*—Sthala-sainya wā sthalabāl, senā. [swanī, bhūmīswar, kshetrapati.

LĀND'HOLD-ER, *n.* a holder or proprietor of land—*Zamīn-dār, ta'alluqa-dār*—Bhū-

LĀND'JOB-BEN, *n.* one who buys and sells land—*Zamīn kī kār, zamīn kī kār-o-bār k. n.*—Bhūmikrayavikrayik, bhūvyāpari.

LĀND'LĀ-DY, *n.* a female who has tenants holding from her, the mistress of an inn—*Zamīn-dārni yā makān-dārni, bhatiyārī yā bhatiyārī<sup>h</sup>*—Bhūswāminī kshetraswāminī wā grihaswāminī, uttaravasāhswāminī wā uttaravāgrīhaswāminī. [parigat.

LĀND'LOCKED, *a.* inclosed by land—*Zamīn se ghīrī huā*—Bhūmī se ghīrī huī, bhū-

LĀND'LOP-ER, *n.* a landman—*Khushkī meū rahne v. yā maukarī k. w.*—Sthalavāsī, sthalasevak.

LĀND'LORD, *n.* one who has tenants holding from him, the master of an inn—*Zamīn-dār yā makān-dār, bhatiyārā yā bhatiyārā<sup>h</sup>*—Bhūswāmī kshetraswāmī wā grihapati, uttaravāgrīhaswāmī wā uttaravasāhswāmī. [w.—Sthalavāsī, sthalasevak.

LĀND'MAN, *n.* one who lives or serves on land—*Khushkī meū rahne v. yā maukarī k.*

LĀND'MARK, *n.* a mark to designate the boundaries of land, an object which serves to guide ships at sea—*Sar-hadd, zamīn par koi buland shai jis se jahāz-oī kī rah-numāi hotī hai*—Sthalasīmā dānpī wā meū, māvikōn ke pathadar-samārth koi ūchā sthal-lachhīn.

LĀND'SCAPE, *n.* a portion of country which the eye can comprehend in a single view, a picture of a portion of country—*Madd-i-nazar yā nī kisi mulk kī jiwā hissa ek nazar meū dekh pāye. kisi mulk ke ek hisse kī tasvīr*—Drishtipātātargatadeś drishtigatadeś wā drishtyogeharadeś, kisi bhūmipradeś kī chitra. [w.—Sthalavāsī, sthalasevak.

LĀND'TAX, *n.* a tax on land and houses—*Khirāj-i-zamīn, khirāj-i-makān*—Bhūmīkar

LĀND'WĀIT-ER, *n.* an officer of the customs—*Ghatwāl<sup>h</sup>, ghāt par mahsūl lene v.*—Ghāt par karagrahī. [Bhūmī kī or se bāhtā huā pawan.

LĀND'WIND, *n.* wind blowing from the land—*Zamīn kī taraf se bahne-wālī hawā*—

LĀND'WORK-ER, *n.* one who tills the ground—*Mazārī, kisān<sup>h</sup>, jotahā<sup>h</sup>, hatwāhā<sup>h</sup>, hafotā<sup>h</sup>*—Kishak, kishān.

LAN'DĀU', *n.* a carriage which opens at the top originally from Landau in Germany—*Ek bhānt kī gāri jo upar se khul saktī hai<sup>h</sup>, ek gāri jisko upar se khol sakte hain<sup>h</sup>*

LĀND'GRĀVE, *n.* (Ger. land, graf) a German title of dominion—*Mulk-i-Jarmanī kī ek qism kī nawāb*—Jermānī deś kī ek prakār kī bhūpati.

LĀNE, *n.* (D. laan) a narrow way or street—*Gali<sup>h</sup>.*

LĀN'GUAGE, *n.* (L. lingua) human speech, style, manner of expression—*Zabān yā lisan, ʿibarat, ʿisilāh yā lafāza*—Bhāshā, vākya-rachana wā vāgritī, vāgyvāpār wā vāgyvrittī. [bhāshāvī-śiṣṭ.

LĀN'GUAGED, *a.* having language—*Zabān-dār, zabān jānne n., zabān v.*—Sābhāshā, LĀN'GUAGE-MĀS-TER, *n.* a teacher of languages—*Zabān sikkilāne v., ustād jo zabān sikkhatā hai*—Bhāshāon kī śikshak wā adhyāpak.

LĀN'GUID, *n.* (L. languis) faint, weak—*Sust mānda majhūl yā naqih, nā-tarān yā za'if*—Dhīmā dhīlā maund sīthil mlān wā klānt, nirbāl.

LĀN'GUID-LY, *ad.* weakly, feebly—*Nā-tarānī se, zu'f sustī yā māndagi se*—Nirbalatāpūr-vak, sīthilātā mlānatā mandatā wā aūgasūthilya se.

LĀN'GUID-NESS, *n.* weakness, feebleness—*Nā-tarānī, zu'f sustī yā māndagi*—Nirbalatā, sīthilātā mlānatā mandatā wā aūgasūthilya.

LĀN'GISH, *v.* to grow feeble, to pine away, to wither, to fade, to grow dull; *n.* net of pining, a soft and tender look or appearance—*Za'if yā nā-tarān h., gal-jānā<sup>h</sup>, murjānā<sup>h</sup>, murmahill yā naqih h., sust h.; n. gālā yā huyaknā<sup>h</sup>, nazākat yā chashm-i-bimār kī nazar yā sūrat*—Nirbāl h., jhurānā wā tūt-jānā, kumhlānā wā kun-

- lānā, sūkhā, mand h.; n. avasāḍ wā vishād, kāmālasadrishṭitva wā kāmādradrishṭitva. [— Nirbal h. w., tūt jāne w., sūkh jāne w., mand h. w.]
- LĀN'GUISH-ER, n. one who languishes—*Za'if h. w., gal-jāne w<sup>h</sup>, naqth h. w., sust h. w.*
- LĀN'GUISH-ING, n. feebleness, loss of strength; a. having a languid appearance—*Nā-tarwānī yā zu'f, naqāhat*; a. *bimār, nāzūn*—Nirbalatā, sīthilatā; a. kāmālasadrishṭī, kāmālesekshapā, avasāḍit, mlāyamān. [tū se, sukurāratā wā sīthilatī se.]
- LĀN'GUISH-ING-LY, ad. weakly, softly—*Nā-tarwānī se, nazākat se*—Sīthilatī wā nirbalatā.
- LĀN'GUISH-MENT, n. state of pining softness—*Naqāhat, narmi, nazākat*—Sīthilatā, sukurāratā, vishapatā.
- LĀN'GUOR, n. faintness, feebleness, softness—*Naqāhat sustī māndaḡī yā kūhili, nā-tarwānī yā zu'f, nazākat māhlat yā narmi*—Kshinatā mandatā mldnatā wā klāntatā, nirbalatā, sīthilatā aḡavaitṭhilya wā sukurāratā.
- LĀN'I-FICE, n. (L. *lana*, *jerio*) woollen manufacture—*I'ni kaprā<sup>h</sup>*.
- LĀNK, a. (S. *hlanca*) loose, thin, slender—*Phile<sup>h</sup>, patlā<sup>h</sup>, dublā yā dāngar<sup>h</sup>*.
- LĀNK'LY, ad. loosely, thinly—*Phile-pun se<sup>h</sup>, dublāpe se<sup>h</sup>*.
- LĀNK'NESS, n. want of plumpness—*Dublāpā<sup>h</sup>, lāgari*—Kri. [syenajātipakshī.]
- LĀN'NELL, n. (L. *lanus*) a species of hawk—*Ek nan<sup>h</sup> kā bāz*—Ek jāti kī syenapakhshī.
- LĀN'SNER-ET, n. a little hawk—*Ek nan<sup>h</sup> kā chh-tū bāz*—Ek jāti kī chhotā syenapakhshī.
- LĀN'THEN, n. (L. *lucerna*) a transparent case for a candle, a lighthouse, a little dome—*Quandil, rūt ke waḡf jehāzīgūn kī rah-nunūi ke liḡe sīnās-dār mīmār, ek chho-tā gumbāz yā qubba*—Pāradasanāpādhār, rūt ke samay meñ nāvikoñ ko path di-khāne ke nimitta ākāśad-payukt mīchā kothā. kshudra arddhagolīkāraprasādaśrīṅg.
- LĀN'THER-JAWS, n. a thin visage—*Dublā patlā munh<sup>h</sup>*.
- LĀN'YARDS, n. pl. small ropes or cords—*Chhotē chhotē rasse<sup>h</sup>, chhotī chhotī doriyān<sup>h</sup>*.
- LĀP, n. (S. *leppa*) the loose part of a garment, that part of a person sitting which reaches from the waist to the knees; v. to wrap or twist round, to infold, to be spread or laid over—*Dāman, gal<sup>h</sup>; v. lapetnā<sup>h</sup>, uḡarnā<sup>h</sup>, āpar phailā-rakhnā rak-khā-rakhnā yā baḡhā-rokhnā<sup>h</sup>*—Ānehal wā vāstrānehal, ānk nruḍeś wā godī.
- LĀP'FUL, n. as much as the lap can contain—*God-bhar<sup>h</sup>, patlā-bhar<sup>h</sup>*.
- LĀP'LING, n. one wrapped up in pleasure—*Jo sīnās<sup>h</sup> 'aiśh meñ garḡhō, 'aiyāsh*—Jo jan
- LĀP'PER, n. one who wraps up—*Lapetne w<sup>h</sup>*. [āmand meñ dūbī ho.]
- LĀP'PET, n. a part of a dress which hangs loose—*Dāman*—Vāstrānehal, ānehal.
- LĀP'DOG, n. a small dog fondled in the lap—*Chhotā sū kutlā jise god meñ rukhte yā patle hūn<sup>h</sup>*.
- LĀP'WORK, n. work in which one part laps over another—*Chataigā bunāwat<sup>h</sup>, aīsā kām banā huā kī jiske ek hisā ke āpar dūsrā hisā rabe*—Aīsī kām kī jiske ek avayav ke āpar dūsrā avayav rabe. [nā yā chabāḡ-chabāḡ pīnā<sup>h</sup>, chātūnā<sup>h</sup>.]
- LĀP, v. (S. *lapān*) to take up liquor or food with the tongue, to lick up—*Lap-lap khā-*
- LĀP'PER, n. one who laps or licks—*Lap-lap khāne v. yā chabāḡ-chabāḡ pīne w<sup>h</sup>, chātne w<sup>h</sup>*.
- LĀP'I-DARY, n. (L. *lapis*) one who cuts precious stones, a dealer in stones or gems; a. inscribed on a stone, monumental—*Ilakkāḡ yā hajjār, jāuhārī*; a. *patthar par marḡam, ḡad ḡar ḡad-ḡarī moḡharī yā dargahī*—Maḡikār rutnākār maḡiparishkārak wā ratnāparishkārak, ratnāvīkretā; a. *patthar par likhā wā khudā huā, smaraḡmārtḡhak wā chaityasambandhī*. [se mār-dādnā<sup>h</sup>.]
- LĀP-I-DĀTION, n. the act of stoning—*Pattharōn se mārḡnā<sup>h</sup>, pattharmārḡnā<sup>h</sup>, pattharōn*
- LA-PID'E-OUS, a. stony, of the nature of stone—*Pathrilā pathrahā yā pathrigā<sup>h</sup>, patthar sarikhā yā patthar sū<sup>h</sup>*. [patthar h<sup>h</sup>.—Pāshanabhūya, prastarabhūya.]
- LĀP-I-DES'CECE, n. stony concretion—*Patthar sū karā h<sup>h</sup>, pathrāw<sup>h</sup>, pathrānā<sup>h</sup>*.
- LĀP-I-DES'CENT, a. growing or turning to stone—*Patthar ho jāne w<sup>h</sup>, pathrāne w<sup>h</sup>, patthar kar-dāne w<sup>h</sup>*.
- LĀP-I-DĒ'IC, a. forming stones—*Patthar banāne w<sup>h</sup>, patthar kar-dāne w<sup>h</sup>, patthar hon-hūn<sup>h</sup>*. [dādnā<sup>h</sup>.—Prastarasātkaḡam, pāshāḡnikaraḡam.]
- LA-PID-I-FI-CĀTION, n. the act of forming stones—*Patthar banānā<sup>h</sup>, patthar kar-*
- LĀP-I-DIST, n. a dealer in stones or gems—*Saḡ farosh, jāuhārī*—Prastaropajīvi, ratnāvīkretā.
- LĀPSE, n. (L. *lapsus*) flow, fall, smooth course, an error, a mistake; v. to glide, to slip, to fall from right—*Bahān yā chāl<sup>h</sup>, ḡirḡnā ḡirḡm utār yā chhūt<sup>h</sup>, dhārā<sup>h</sup>, bhūl<sup>h</sup>, chhūt<sup>h</sup>; v. bahnā dhīre-dhīre jānā yā bīdnā<sup>h</sup>, bhūdnā yā bīekhalnā<sup>h</sup>, khatā k. yā rāstī se ḡirḡnā*—Gatī, patan wā bhraḡnā, pravāh, bhraḡn, dosh wā aparādh; v. *kram se jānā, dosh k. wā phisudnā, bhraḡt wā patit h.*
- LĀPSEN, a. fallen, let slip, lost—*ḡirḡ huā yā rāstī se ḡuzrā-huā, chhoḡā-huā<sup>h</sup>, ḡayā-ḡuzrā*—Patit wā chlyut, tyakt, vigat lupt wā prapāshṭ.
- LĀP'WING, n. a bird—*Ek bhānt kī chiriyā<sup>h</sup>*—Tītībhak, tītībḡh, sīkhārī.
- LĀR, n. (L.) a household god—*Ghar kā devūtā<sup>h</sup>, jo devūtā ḡhar kī rakḡwālī kartā hai<sup>h</sup>*—Kuladevatā, grīhadevatā.



- LAR'BOARD**, *n.* the left hand side of a ship when a person stands with his face to the head—*Jaház ki bāin taraf jab koi shakhs jaház ke sir ki taraf muh kar-ke-khará hotá hai*—Nauká ká vánapáraswa jab koi jan nauká ke matthe ki alāng muh karke khará **LAR'CE-NY**, *n.* (*L. latrocinium*) theft—*Dudá, chorí*—Chauryyakarm. [rá hotá hai.]
- LARCH**, *n.* (*L. larix*) a tree—*Ek qism ká devdárú ká per*—Devadárújātiyavrikshabhed.
- LARD**, *n.* (*L. lardum*) the fat of swine, bacon; *v.* to stuff with bacon, to fatten—*Súar ki churbi, súar ká máns*; *v. súar ki charbi se bharná, molá k*—Súkaramed wá súkaramánsasár, súkaramáns; *v. súkaramed se thánsá wá bharná, pusht k.*
- LARD'ER**, *n.* a place where meat is kept—*Nímat-khána, gosht-khān*—Mánsarakshabhogriha, khādyamānságār.
- LARGE**, *a.* (*L. largus*) big, bulky, great, wide, liberal, copious, abundant—*Kalān, jasim yá qadd-íwar, 'azim, wasí furákh yí kusháda, 'umda, mufassal yá tawil, ziyáda yá kasir*—*Viśál, vribháký wí sthúl, bará wá mahán, chaurá wá vistír, paripúrp wá bhári, lambá-chaurá vipul wá pushkal, prachur bahul wá bahut.*
- LARGE'LY**, *ad.* widely, amply, liberally—*Kushādugi se, ziyáduti se ba-ífrát yá ba-kasrat, fuigázi se*—*Vistír se, vipulatí wá bāhulya se, udáratá se.*
- LARGE'NESS**, *n.* bigness, liberality, greatness—*Jasámat yá qadd-íwar, fuigázi yá kusháda-dilí, kalóní*—*Vihattwa* wá sarípravíhattwa, udáratá, baráí wá mahattwa.
- LAR'GESS**, *n.* a present, a gift, a bounty—*Nazr, in'ám, bahshish*—*Bh'it, dán wá pradán, paritoshik.* [Bharadwáj, bharatapakshi.]
- LARK**, *n.* (*S. lufere*) a singing bird—*Lará*, *chandol*, *agin*, *gumbur, chakáwak*—**LARK'LIKE**, *a.* resembling a lark—*Lará sá*, *chandol-sarikhá*—Bharatapakshisadris.
- LARK'S'HEAD**, *n.* a flower—*Ek qism ká phúl*—*Ek prakír ká pushp.*
- LARK'S'PIR**, *n.* a flower—*Ek qism ká chhotá darákh*—*Ek prakír ká chhotá per, ek bh'it ká paudhá.* [bhayadhwani.]
- LAR'UM**, *n.* (*alarm*) noise noting danger—*Áfat ki khabar*—*Ásannabhayaghoshanā,*
- LAR'VA**, *n.* (*L.*) an insect in the caterpillar state: *pl. LAR'VÆ*—*Kirá*, *ghungá*—*Kit.* [kharí, ghintí, natí, Kanthānīl, kanthānāri.]
- LAR'YNX**, *n.* (*Gr.*) the windpipe—*Halq, hulqum, tentúá*, *narkis*, *narkhará*, *nar-*
- LAS'CIV'IOUS**, *a.* (*L. lascivus*) loose, lustful, wanton, luxurious—*Fukish, mastána, mast, nafs-parast, shahwat-parast yá be-zabt, 'aigash*—*Vyasani wá bhrashtá-chári, ratárlí wá kánni, kánnásakt wá kánnuk, vyabhihári wá swechchháchári, vilási bhogásakt wá sukhaseví.*
- LAS'CIV'IOUS'LY**, *ad.* loosely, lewdly, wantonly—*Fuksh yá mastí se, shahwat-parasti yá nafs-parasti se, shahwat se*—*Vyasani wá bhrashtáchárl se, kánnásakti se, taralavat wá lampatavat.*
- LAS'CIV'IOUS'NESS**, *n.* looseness, wantonness—*Fuksh yá mastí, shahwat yá nafs-parasti*—*Bhrashtáchárl wá vyabhihárl, lampatátá taralátá wá kánnásakti.*
- LASH**, *n.* (*Ger. lasche*) the thong of a whip, a stroke with a thong, a stroke of satire; *v.* to strike with a whip, to scourge, to censure with severity—*Cháhnk ká tasma yá narm hissa, zarb-i-cháhnk, tá na-zamí yá úwáza-kashí*; *v. cháhnk márná, láziyána jayná yá láziyána-lagánní, malámat yá hujó k.*—*Korá wá korá-ká-phundmí, kore ki már, wágasi wá mihná*; *v. korá márná, koríyánní wá kashághit k., tikshnapákya se nindá k.*
- LASS**, *n.* (*laddess*?) a girl, a young woman—*Chhokrí*, *kam-sim 'aurat*—*Bálá kumárlí wá kanyá, tarupí.* [mandatá.]
- LASS'I-TUDE**, *n.* (*L. lassus*) weariness—*Mándugi, susti, be-tábi*—*Aúgáwithlilatá, thakáí,*
- LAST**, *a. sup.* of late, latest, hindmost, lowest, next before the present, utmost; *ad.* the last time, in conclusion; *v.* to endure, to continue—*Ákhír yá ákhírl, sab se pichhlá*, *kamtárlí, guzashtá yá zamána-i-hál-ke-'ain-peshlar, níháyat yá gáyat*; *ad. ákhír marabá, ákhírsh yá ákhíru-aur*; *v. tikná thaharna nibhná khaúná yá kha-táná*, *rahná yá chalná*—*Antim wá antya, páschátýa wá páschátíya, adham wá apakrishé, atit wá gat, param wá atyant*; *ad. pichhle samay meñ wá pichhlí ber, ant meñ.*
- LAST'ING**, *p. a.* continuing, durable, perpetual—*Qiyámi, páe-dár yá dcr-pá, mudám dáimi mudáimt yá dáim*—*Tikáú chahú khatáu wá stháyí, dirghakálastháyí, nitya-stháyí wá nitya.* [wá tikáw se, nityatá se wá nitya.]
- LAST'ING'LY**, *ad.* durably, perpetually—*Páe-dárl se, dáwám se yá hamesha*—*Stháytitwa*
- LAST'ING'NESS**, *n.* durability, continuance—*Páe-dárl, qiyám, intimrá mudáwamat sabút istiqámat yá dawám*—*Stháytitwa wá sthávaratwa, chirmastháyitwa wá sthíratá.*
- LAST'LY**, *ad.* in the last place, finally—*Ákhíru-l-amr, ákhírsh*—*Ant meñ, áesh meñ wá nidán.*
- LAST**, *n.* (*S.*) a mould to form shoes on—*Qalib, jutá banáne ká kálbud jó lakr ká bantá hai, qalib-i-kashí*—*Kashthamayapádukhákr, káth ká baná huá manusbys ke páw ká ákr jis se jute banaye jate haiñ.*
- LAST**, *n.* (*S. laste*) a load, a measure—*Ek bojh yá bhár*, *ek máp yá núp*.

**LĀST'AGE**, *n.* custom paid for freight—*Jahāz ki bharti yā bojhai kā mahsul*—*Naukā ki bharti wā bojhai kā kar.*

**LĀTCH**, *n.* (S. *laecan*) a fastening for a door; *v.* to catch, to fasten with a latch—*Billi<sup>h</sup>, chhikani<sup>h</sup>, agari<sup>h</sup>, kil<sup>h</sup>; v. pakarnā<sup>h</sup>, agari kil billi yā chhikani lagānā<sup>h</sup>.*

**LĀRCH'ET**, *n.* a string that fastens a shoe—*Kafah-band, jūtā kasne kā tasma*—*Pādukā-bandhan, jūte kā bandhan.*

**LĀTE**, *a.* (S. *lāt*) not early, slow, tardy, recent, last or recently in an office, far in the day or night, deceased; *comp.* **LĀTER**, or **LĀTTER**; *sup.* **LĀT'EST** or **LĀST**—*Be-waqt, be-ma-sim yā nī waqt ke piche, ba-der yā sust, nayi yā āj-kal kā<sup>h</sup>, ākhiri, der-kar, marhīm yā mutawaffi*—*Kālātī wā kālātīkrānt, velātī wā vilambenāgat, vilambit wā mand, nūtan wā ādhuunik, antīm wā upāntik, paripat avasanna wā bahutber tak, mrit.*

**LĀTE**, *ad.* after delay, after the proper season, not long ago, far in the day or night—*Der-kar, be-waqt, chand mudat se, der tak*—*Vilamb karke, atikāl karke, avyavahita-pūrvakāl meñ wā thore dinoh se, ber tak.*

**LĀTE'LY**, *ad.* not long ago, recently—*Thore din hue<sup>h</sup>, thore din bte<sup>h</sup>.*

**LĀTE'NESS**, *n.* time far advanced, recent time—*Der deri dirangi yā dirang, jadid zamā-na*—*Atikālātā wā kālātīkrām, ādhuunik kāl.* [kuchh vilambit wā mand.

**LĀT'ISU**, *a.* somewhat late—*Kuchh be-waqt, kuchh ba-der yā sust*—*Kinchit kālātī,*

**LĀTENT**, *a.* (L. *lateo*) hidden, concealed—*Poshida yā mukhfi, chhipā<sup>h</sup>*—*Gupt wā adriya, apratyaksh wā aprakat.* [tā, apratyakshatwa.

**LĀT'EN-CY**, *n.* state of being hidden—*Poshidagi, mukhfi hālāt*—*Guptabhāva, nigūrha-lāTER-AL*, *a.* (L. *latus*) belonging to the side, proceeding from the side—*Pahlū<sup>h</sup> yā jūmbi, jāmb se nikalne v.*—*Pārswasambandhi wā pārswik, pārswothit wā pārs-wodbhav.*

**LĀT'ER-AL'LY**, *ad.* by the side, sidewise—*Pahlū se, kināre se*—*Pārswa se, ek alāng se.*

**LĀT'ER-ITIOUS**, *a.* (L. *later*) resembling brick—*Int ke māmūl, int surikhā<sup>h</sup>*—*Int ke sadris.* [chit pharchat yā dhujī<sup>h</sup>; v. kāt ki patli chit yā dhujī lagānā<sup>h</sup>.

**LĀTH**, *n.* (Ger. *latte*) a thin slip of wood; *v.* to cover or line with laths—*Kāt ki patli*

**LĀTH'y**, *a.* thin or long as a lath—*Chit pharchat yā dhujī surikhā patli yā lambā<sup>h</sup>.*

**LĀTHE**, *n.* the machine of a turner—*Kharād, kharāt*—*Kund, chakrayantra, bhrami.*

**LĀTHER**, *v.* (S. *lethrian*) to form foam with water and soap, to cover with foam of soap; *n.* foam of soap and water—*Pāni aur sābun kā phen bunnā, sābun ke phen se dhānpā yā bharnā*; *n. sābun aur pāni kā phen*—*Jal aur mārjanalep kā phen ban-nā, mārjanalep ke phen se dhānpā wā bharnā*; *n. mārjanalep aur jal kā phen, mārjanatāilaphen.*

**LĀT'IN**, *a.* pertaining to the *Latins*, Roman; *n.* the Latin or Roman language—*Lātīni, Romi*; *n. Lātīni zabān, Romi zabān*—*Lātīnsambandhi, Romsambandhi*; *n. Lātīn bhāshā, Romsēsiya bhāshā.*

**LĀT'IN-ISM**, *n.* a Latin idiom—*Lātīni zabān kā mukāvarā*—*Lātīn bhāshāsampradāy.*

**LĀT'IN-IST**, *n.* one skilled in Latin—*Lātīni zabān meñ 'ālim yā mahir shakhs, ahl-i-Lātīn-zabān*—*Lātīn bhāshāvetta, Lātīn bhāshā meñ supādit.*

**LĀ-TIN'ITY**, *n.* purity of Latin style—*Lātīni zabān yā 'ibarat ki durusti*—*Lātīnbhāshā ki sūddhatā wā visuddhi.*

**LĀT'IN-IZE**, *v.* to use Latin words or phrases, to give names a Latin termination—*Lātīni alfāz yā 'ibarat kā istīmāl k.*, *nāmōn ke harūf-i-ākhiri Lātīn yā Lātīni kar dālnā*—*Lātīnbhāshā ke sabdon wā vākyon kā vyavahār k.*, *nāmōn ke antyavarn Lātīn kar dālnā.*

**LĀT'I-RÓSTROUS**, *a.* (L. *latus, rostrum*) having a broad beak—*Chauri chonch w<sup>h</sup>.*

**LĀT'I-TANT**, *a.* (L. *lateo*) lying hid—*Poshida, nihūfta*—*Gupt, chhipā, aprakāś.*

**LĀT'I-TAN-CY**, *n.* the state of lying hid—*Poshidagi*—*Guptatā, guptabhāva, aprakāśatā.*

**LĀT'I-TAT**, *n.* (L.) a writ of summons—*Talabi-nāma, talabī kā parwāna, talabī ki chūhī*—*Āvāsanapatra, bulāhat kā ājūnāpatra.*

**LĀT-I-TUDE**, *n.* (L. *latus*) breadth, width, extent, space, distance north or south from the equator—*Pahn yā pahnāi, 'arz, wus'at, kushādagi yā maidān, darja-i-'arz*—*Chaurāi, chaklāi wā parisar, phailāw, prasar wā prasastatā, aksha vishuvavrittāntār wā vishuvarekhāntār.*

**LĀT-I-TŪ-DI-NĀ'RI-AN**, *a.* not restrained, free in religious opinions; *n.* one who is free in religious opinions—*Bilā-qaid yā be-zabt, bad-mazhab yā mazhab meñ āzād-tab'*; *n. bad-mazhab shakhs, mazhab meñ āzād-tab' shakhs*—*Nirbandhahin wā niyamātikrami, matasāithilyāvalambī wā matasāithilyānuyāyi*; *n. matasāithilyāvalambī, matasāithilyānuyāyi.* [āzād-tab'—*Matasāithilya.*

**LĀT-I-TŪ-DI-NĀ'RI-AN-ISM**, *n.* freedom in religious opinions—*Bad-mazhabī, mazhab meñ*

**LĀ'TRANT**, *a.* (L. *latro*) barking—*Bhawuktā huā<sup>h</sup>, bhūktā huā<sup>h</sup>.*

**LĀ-TRĪA**, *n.* (Gr. *latreia*) the highest kind of worship, worship paid only to God—*Parastish-i-bar-tar, sirf Khudā ki 'ibadat*—*Paramotkrishṭ āradhanā wā paramārtha-pūjā, kewal Parameswar ki āradhanā wā pūjā.*

**LĀTRO-ÇIN-Y**, *n.* (*L. latrocinium*) robbery, theft—*Duzdā, chori<sup>h</sup>*—*Steya, chauryya-karm.* [kā pattar<sup>h</sup>—Trapupatra.

**LĀT'TEN**, *n.* (*Fr. laiton*) iron plate covered with tin—*Vilāyati lohe se marhā huā lohe*

**LĀT'TER**, *a. comp.* of *late*, lately done or past, mentioned the last of two—*Jadid yā hāki, mutaakkhkhirū yā muwakkhkhir*—*Ādhunik, uttar apar paschātīya antya wā pichhlā.*

**LĀT'TER-LY**, *ad.* of *late*, at a more recent time—*Thore dīn hue<sup>h</sup>, picche yā picche-se<sup>h</sup>.*

**LĀT'TICE**, *n.* (*Ger. latte*) a window made by crossing laths or bars; *v.* to form with cross bars, to furnish with a lattice—*Jhanjhri-dār yā jāli-dār khirkī*; *v. jhanjhri-dār yā jāli-dār banānā, jhanjhri-dār yā jāli-dār khirkī lagānā*—*Jālikā, gavākshajāl*; *v. jhanjharivāishṭ wā jālavāishṭ banānā, jhanjharī wālī khirkī lagānā.*

**LĀUD**, *n.* (*L. laus*) praise; *v.* to praise—*Ta'rif, talshn, sanā, sitāish, hamd*; *v. ta'rif k., sitāish k.*—*Prasānsā, stuti, barāī*; *v. prasānsā k., sarāhnā, stuti k., barāī k.*

**LĀUD'A-BLE**, *a.* praise-worthy, commendable—*Mustahsan yā qābil-i-ta'rif, lāiq-i-tahsīn mahmūd hamida sitūda yā mandūh*—*Prasānsaniya, stutya stotavya wā stavaniya.*

**LĀUD'A-BLE-NESS**, **LĀUD'A-BLĪ-TY**, *n.* the quality of deserving praise, praise-worthiness—*Qābiliyat-i-ta'rif, liyāqat-i-tahsīn*—*Prasānsaniyatā wā ślaghyatā, stavaniyatwā wā stutiyogyatā.*

**LĀUD'A-BLY**, *ad.* in a manner deserving praise—*Ta'rif ki qābiliyat se, tahsīn ki liyāqat se*—*Prasānsaniyatāpiurvāk, stutiyogyatā se, prasānsaniyatā se.* [stuti.

**LĀUD'A-TIVE**, *n.* a panegyric, a eulogy—*Ta'rif, sitāish yā sanā*—*Prasānsā, star wā*

**LĀUD'A-TO-RT**, *a.* containing or bestowing praise; *n.* that which contains praise—*Ta'rif-āmez, mādih yā sanā-khwān*; *n. ta'rif-āmez shai*—*Stutimay, stāvak*; *n. stutimay wā stāvak vastu.*

**LĀUD'A-NUM**, *n.* (*L. laudo*) tincture of opium—*'Araq-i-afyūn*—*Aphenaras.*

**LAUGH**, *lāf*, *v.* (*S. khlān*) to make that noise which sudden merriment excites, to appear gay, to deride, to scorn; *n.* the convulsion caused by merriment—*Khandān h., khush yā khurram mu'lān h., haqārat yā hīqārat se haṁsā, nā-chiz jānnā yā hīqārat k.*; *n. khandi, haṁsi<sup>h</sup>, khandagi*—*Haṁsā, praphullachitta wā ullasit jān paṛnā, upahās wā haṁsi k., tucheli jānnā wā avajūā k.*; *n. lās, hāsyā, hasan.*

**LAUGH'A-BLE**, *a.* exciting laughter—*Khandi-āwar, khanda-āmez, khanda-pazīr, haṁsā<sup>h</sup>*—*Hāsyajanak, lāsotpāḍak.*

**LAUGH'ER**, *n.* one who laughs—*Haṁsne w<sup>h</sup>, haṁsor<sup>h</sup>, haṁsi k. w<sup>h</sup>*—*Hāsak, pariḥāsak.*

**LAUGH'ING-LY**, *ad.* in a merry way—*Haṁsi se<sup>h</sup>, khushi se, khurrami se*—*Harsh se, praphullatāpiurvāk.* [Hās, hāsyā, pariḥās.

**LAUGH'ING**, *n.* convulsive merriment—*Qahqahā, qahqā, khilkhilā<sup>h</sup>, haṁsi<sup>h</sup>, khanda*

**LAUGH'WORTHY**, *a.* deserving to be laughed at—*Haṁse jāne ke lāiq, qābil-i-lusakkhur*

—*Upahāsyogyā, haṁse jāne ke yogyā.*

**LAUGH'ING-STÖCK**, *n.* an object of ridicule—*Maṣkhara, mazhaka*—*Upahāsabhūmi, upahāsaviśay, upahāsispad, hāsyabhūmi.*

**LAUNCH**, *v.* (*lance*) to throw, to dart, to move or cause to slide into the water, to plunge, to expatiate; *n.* the act of causing a ship to slide into the water, a kind of boat—*Phēknā<sup>h</sup>, chulānā mārnā dālnā chulnā paṛnā yā chhitaknā<sup>h</sup>, pāni meṁ dhakelnā yā sarkānā<sup>h</sup>, jhoik-d. yā kiul-paṛnā<sup>h</sup>, khol-kar bolnā<sup>h</sup>*; *n. jahāz ko jal meṁ sarkā-d., ek qism ki kishṭi*—*n. Sthalasthanankūmukti arthāt sthal par jo naukā ho usko jal meṁ khiskīkar dāl d., ek bhānt ki nāw.* [bhigonā<sup>h</sup>.

**LAUN'DER**, *n.* (*L. lauro*) a washer-woman; *v.* to wash, to wet—*Dhobin<sup>h</sup>*; *v. dhonā<sup>h</sup>,*

**LAUN'DER-ER**, *n.* a washer-man—*Dhobi<sup>h</sup>.*

**LAUN'DRESS**, *n.* a washer-woman—*Dhobin<sup>h</sup>.* [ki kothrī yā jagah<sup>h</sup>.

**LAUN'DRY**, *n.* washing, a room or place for washing—*Dhulāi yā dhoā<sup>h</sup>, kupre dhone*

**LAUREL**, *n.* (*L. laurus*) a tree—*Lārel nām ek per<sup>h</sup>.*

**LAURE-ATE**, *v.* to crown with laurel; *a.* decked or invested with laurel; *n.* one crowned with laurel, the king's poet—*Lārel ke per ke patton ki mālā pahinānā<sup>h</sup>*; *a. lārel ke per ke patton ki mālā pahine hue*; *n. jo shakhs lārel ke per ke patton ki mālā pahine hue ho, bādshāhī shūr*—*a. Lārelākhayavrikshapatrabhūshit, mānasūchakamālābhūshit*; *n. lārelākhayavrikshapatrabhūshit jan, rājakavi.*

**LAURE-ATION**, *n.* the act of conferring degrees—*Madrasōn meṁ mumtāz tālib-i-'ilmōn ko 'ilmī khitāb d.*—*Pūṭhāsālāon meṁ utkriṣṭ chhātrōn ko mānasūchak upādhi wā upanām d.* [hine hue<sup>h</sup>—*Lārelākhayavrikshapatrabhūshit.*

**LĀU'RELLED**, *a.* crowned or decorated with laurel—*Lārel ke per ke patton ki mālā pa-*

**LĀU'RIS-TINE**, **LĀU'RUS-TĪNUS**, *n.* a shrub—*Ek bhānt ki jhār<sup>h</sup>.*

**LĀ'VA**, *n.* (*It.*) liquid and vitrified matter discharged by volcanoes—*Ātāshī pakārōn se jo garm garm pighlī shai nikaltī hai*—*Jwālāmukhinirgatadravya, āgneyaparvatanirgatadravya.*

**LĀVE**, *v.* (*L. lavo*) to wash, to bathe, to lade—*Dhonā yā nahlānā<sup>h</sup>, nahānā<sup>h</sup>, ulachnā<sup>h</sup>.*

**LĀ-VĀ'TION**, *n.* the act of washing—*Dholā<sup>h</sup>, dhoā<sup>h</sup>, saḥāi*—*Dhāwan, mārjan, malāpa-karshap.*

LAV'A-TO-RY, *n.* a wash or lotion, a place for washing — *Ghāw wāgaira dhone ki dawā, dhone ki jagah* — Dhāwanaushadh wā prakshālanāushadh, dhāwanāsthān wā mārjanāsthā.

LAV'ER, *n.* a washing vessel — *Dhone ke liye bartan* — Dhāwanapātra, prakshālanapātra.

LA-VEER', *v.* (D. *laveeren*) to tack — *Gānthā*.

LAV'EN-DER, *n.* (L. *lavandula*) a plant — *Ek gism ki khush-būdār nabāt* — Ek sugandhī aushadhi. [Bharadvāj, bharatapakshi.]

LAV'ER-OCK, *n.* (S. *lafere*) a lark — *Lawā<sup>h</sup>, chandol<sup>h</sup>, agin<sup>h</sup>, qumbur, chakirak* —

LAV'ISH, *a.* prodigal, wasteful, profuse, wild; *v.* to waste, to squander — *Musrif, fuzūl-kharch yā fuzūl-kharch, urāū<sup>h</sup>, be-zabt*; *v. bar-bād k. yā israf k., urānā<sup>h</sup>* — Ativyayī, arthaghuā wā vyayāsīl, aparimitavyayī atyutsargī wā aparimit, ayat wā anargal; *v. ativyay k., aparimitavyay k.* [Aparimitavyayī, ativyayī.]

LAV'ISH-ER, *n.* a prodigal, a profuse man — *Fuzūl-kharch yā fuzūl-kharch, musrif* — LAV'ISH-LY, *ad.* profusely, prodigally — *Fuzūl-kharchī yā fuzūl-kharchī se, israf se yā musrifāna* — Ativyay se, aparimitavyay atyutsarg wā muktahast se.

LAV'ISH-MENT, LAV'ISH-NESS, *n.* prodigality — *Fuzūl-kharchī yā fuzūl-kharchī, israf* — Aparimitavyay, ativyay, atyutsarg, apavyay.

LA-VOL'TA, *n.* (It.) a dance — *Ek bhāūt kī nāch<sup>h</sup>.*

LAW, *n.* (S. *lapa*) a rule of action, a rule of justice, a decree, a statute — *Qā'ida yā rasm, zābita figh yā āin, farman, qānūn* — Niyam wā vidhi, vyavahāra-vidhi wā dharmavidhi, rājīnā, vyavasthī rājavyavasthī wā vidhān.

LAW'FUL, *a.* agreeable to law, legal, right — *Shar'<sup>h</sup>, āin<sup>h</sup> jāiz mubāh majāz mujawwaz yā rawā, halāl yā durust* — Vyavahāranūsārī wā rājavyavasthānuyāsī, dharmānūsārī wā rājanyamāvilīh, dharmīya nyāyī wā yathānyāy.

LAW'FUL-LY, *ad.* agreeably to law, legally — *Az-rūc-shar', shar'an yā mashrū'an* — Rājyanīyamānūrūp se wā vyavahāra-vidhiyānūsār se, vyavasthānūrūp se nyāyānūsār wā yathānyāy.

LAW'FUL-NESS, *n.* accordance with law, legality — *Mulābaqat-i-shar' yā mubāhiyat, jawāz durustī yā rujūb* — Rājavyavasthānuyāsītā wā vyavahāranūsārītā, rājavyavasthānūrūpātā wā nyāyātā.

LAW'LESS, *a.* not restrained by law, illegal — *Be-zabt be-qā'ida yā be-lagām, nā-jāiz be-shar' yā gair-shar'i* — Vyavasthātikramī swechehkhāchārī wā anāchārī, dharmaviruddha adharmīya wā vyavasthāvīruddh. [niyamavīrodh se, dharmavīrodh se, durāchār se.]

LAW'LESS-LY, *ad.* in a manner contrary to law — *Shar' ke khilāf, nā-jāiz tar se* — Rājya-

LAW'LESS-NESS, *n.* disobedience to law — *Mukhālafat-i-shar', āin-shikānī, be-lagāmī, be-ādli* — Niyamātikram, rājyanīyamātīvarttan, durāchāratā.

LAW'YER, *n.* a practitioner or professor of law — *Adalat kī wakīl, faqīh āin-dān yā shar'-dān* — Parārthaprativādī, rājavyavahārapāṇḍit, dharmasāstra-jñā.

LAW'YER-LY, *a.* like a lawyer, judicial — *Adalat ke wakīl ke māmind yā faqīh ke māmind, 'adālātī hākīmī yā shar'i* — Parārthaprativādī wā rājavyavahārapāṇḍit ke sadrīs, rājavyavahārasambandhī dandārūp wā nyāyadarsanaprayukt.

LAW'YER-ER, *n.* one who violates the law — *Āin-shikan, āin yā shar' na mānne w., qā'ida tor dāine w.* — Vyavasthātikramī, vyavasthākhūghī, niyam tor dāine w.

LAW'DAY, *n.* a day of open court — *Adalat kī roz, 'adālāt ke khule rahne kī roz* — Kachaharī kī dīn, kachaharī ke khule rahne kī dīn.

LAW'GIV-ER, *n.* one who makes laws — *Shārī, shar'-dān, āin-sāz* — Vidhishthāpak, vidhi-kartā, vyavasthāpak, smritikār, dharmmasāstrarachak.

LAW'GIV-ING, *a.* making laws, legislative — *Āin banāne w., qānūn-band* — Vyavasthākār wā dharmmasāstrarachak, vyavasthāvidhāyī vidhishthāpak wā smritikār.

LAW'MAK-ER, *n.* one who makes laws — *Shārī, shar'-dān, qānūn-sāz<sup>h</sup>* — Vidhikartā, vidhishthāpak, vyavasthāvidhāyī, vyavasthākartā.

LAW'MON-GER, *n.* a smatterer in law — *Faqīh-i-faro-māya, adnā faqīh, figh-farosh* — Kshudhradharmmasāstrajñā, kīnchitsmrītīsāstrajñā. [vād.]

LAW'SUIT, *n.* a process in law, litigation — *Dā'wā yā nālīsh, muqaddama* — Arthavivād.

LAWN, *n.* (W. *llan*) an open space between woods, a plain in a park — *Jangul meṇ jo maidān ho, marg-zār yā sabz-zār* — Jangal meṇ jo samasthal ho, haritasthal wā trīnāvritasthal. [vīśīṣṭ, trīnāvritasthalavīśīṣṭ.]

LAWN'y, *a.* having lawns — *Pur-maidān, pur-marg-zār* — Samasthalavīśīṣṭ, haritasthala-

LAWN, *n.* (L. *linum*) a sort of fine linen; *a.* made of lawn — *Ek gism kī mīkīn kaprā, selā<sup>h</sup>*; *a. ek gism ke mīkīn kapre kī banā huā, sele kī banā huā<sup>h</sup>* — Ek prakār kī patlā kaprā, aṣṣuk, dukul; *a. ek prakār ke patle kapre kī banā huā, aṣṣuk kī banā huā.*

LAWN'y, *a.* made of lawn, like lawn — *Ek gism ke mīkīn kapre kī banā huā, sele sarī-khā<sup>h</sup>* — Ek prakār ke patle kapre kī banā huā, aṣṣukavat.

LAX, *a.* (L. *laxus*) loose, slack, not exact, not strict; *n.* a looseness, diarrhoea — *Narm, dhīlā<sup>h</sup>, nā-durust, majhūl suet yā nā-sakht-gīr*; *n. dhīlā-pom<sup>h</sup>, is-hāl yā jaryān-i-shī-ḥam* — Sīthīl, vīgālīt wā abaddha, ayathātātā, snavasth āithiladand wā mand; *n. sāi-thilya, atisār wā saṅgrahāṇī.*

**LAX-K'TION**, *n.* the act of loosening, the state of being loose — *Dhilá k<sup>h</sup>, dhilá-pan<sup>h</sup>.*

**LAX-A-TIVE**, *a.* having the quality of loosening; *n.* a medicine that relaxes the bowels — *Mulaigín, mus-hil<sup>h</sup>; n. mulaigín duwá, mus-hil dawá* — *Sarak, rechak, malávarudha-násak; n. rechak, malasarak aushadhiyadravya.*

**LAX-I-TY**, *n.* looseness, slackness, openness — *Is-hál, dhilá-pan<sup>h</sup>, kushádagi* — *Visrañs abaddhatá wá koshthamridutá, saithilya, phailáw wá vistirpatá.*

**LAX-LY**, *ad.* loosely, without exactness — *Dhile-pan se, ná-durust se yá be-thík* — *Sithila-tápúrvak, ayátháthayapúrvak.* [abaddhatá wá visrañs.

**LAX-NESS**, *n.* state of being lax, looseness — *Dhilát<sup>h</sup>, dhilá-pan<sup>h</sup>* — *Sithilatá wá saithilya, LÁY, p. t. of lie* — *Lie ká mazi mullag* — *Lie ká sámányabbút.*

**LÁY**, *v.* (*S. legan*) to place, to put, to settle, to calm, to spread, to wager, to bring forth eggs; *p. t. and p. p. LÁIN* — *Rakhná<sup>h</sup>, dharná yá utárná<sup>h</sup>, baithálná<sup>h</sup>, rokná<sup>h</sup>, chunná bichhána yá lagána<sup>h</sup>, badná<sup>h</sup>, andí d.*

**LÁY**, *n.* a stratum, a row, a wager — *Tah yá tabaq, qatár yá qitár, shart* — *Star ástar put wá parat, paikti wá streñ, hor wá pan.*

**LÁYER**, *n.* one that lays, a stratum, a bed, a young twig — *Rakhne w. baithálné w. lagá-ne w. yá andi dene-wálí<sup>h</sup>, tah, tabaq, pallo<sup>h</sup>* — *Dhame w. baithá d. w. thambhá d. w. bichháne w. charháne w. badne w. wá dene-wálí, parat, star put wá ástar, pallav*

**LÁY-STÁLE**, *n.* a heap of dung — *Gobar ká dher<sup>h</sup>.* [wá kisalay.

**LÁY**, *n.* (*S. ley*) a song, a poem — *Gazal, shí'r* — *Git wá gín, kavya wá kavita.*

**LÁY**, *a.* (*Gr. laos*) regarding or belonging to the people as distinct from the clergy — *Dunyá-dár logón se nisbat-dár, pádrigón ko chhor-kar 'átamiyán se nisbat-dár* — *Gri-hasthavargasambandhi, purohitavargabhinna.*

**LÁYMAN**, *n.* one who is not a clergyman — *Dunyá-dár shakhs, jo shakhs pádrí na ko* — *Purohitabhinnaajan, dharmmapadasthabhinnaajan.*

**LÁ'ZAR**, *n.* (*Gr. Lazaros*) a person infected with loathsome disease — *Korhí<sup>h</sup>* — *Kushti. LÁ'ZAR-HÖÜSE, LÁ'ZAR-RET, LÁ'ZAR-RÉTTO*, *n.* a house for the diseased, an hospital — *Bi-már-khána, shafá-khána yá shifá-khána* — *Rogisála, chikitsasála.*

**LÁ'ZAR-LIKE, LÁ'ZAR-LY**, *a.* full of sores — *Ghāwōñ se bhurá huá<sup>h</sup>, korhí<sup>h</sup>.*

**LÁZE**, *v.* (*Ger. lass*) to live idly — *Susti men dūn k'itná* — *Alasya men kálakshay k.*

**LÁZY**, *a.* sluggish, indolent, slow, idle — *Kam-quām yá kam-rau, áram-talab, sust, káhil* — *Mandagati wá mand, kiryayadweshi wá kiryayavimukh, dhilá wá manthar, áskati álasí álasayásil wá ndyogadweshi.*

**LÁ'ZI-LY**, *ad.* sluggishly, indolently, idly — *Káhili se, árám talabí se, susti se yá sustána* — *Mandagati se, kiryayadwesh wá kiryayavimukhati se, álasya se.*

**LÁ'ZI-NESS**, *n.* sluggishness, idleness — *Káhili yá majhúli, susti* — *Mandagati wá mandatá, álasya álas wá áskat.*

**LEA**, **LĒY**, *n.* (*S. leag*) a plain, a meadow — *Maidán, marg zār chará-qáh yá sabza-zār* — *Samabhubhág wá samasthal. yávasabhūmi wá yavasárit bhūmibhág.*

**LEAD**, *n.* (*S.*) a metal, a plummet: *pl.* a flat roof covered with lead — *Sisá<sup>h</sup>, sáhúl yá sahol<sup>h</sup>* — *pl. chipi chhat jis par sisá bichhá ko<sup>h</sup>.*

**LEAD**, *v.* to fit or cover with lead — *Sisá jarnú<sup>h</sup>, sisá lagána<sup>h</sup>, sise se manrhuá<sup>h</sup>.*

**LĒAD'EN**, *a.* made of lead, heavy, dull — *Sise ká baná huá<sup>h</sup>, bhári<sup>h</sup>, gawdi dhimá yá*

**LĒAD'Y**, *a.* of the colour of lead — *Sise ke rang ká<sup>h</sup>.* [dhírá<sup>h</sup>.

**LĒAD'EN-HEART-ED**, *a.* unfeeling, stupid — *Sang-dil, be-wuqúf* — *Páshánahrit'ay wá ka-thor, mūrñ wá mandabuddhi.*

**LĒAD'EN-HĒELED**, *a.* slow in progress — *Áhinte-rau* — *Mandagíní.*

**LĒAD'EN-STĒP-PING**, *a.* slowly moving — *Dhíre chalne m<sup>h</sup>, ahista-rau* — *Mandagámí.*

**LEAD**, *v.* (*S. leaden*) to guide, to conduct, to draw, to allure, to induce, to pass, to spend; *p. t. and p. p. LĒD* — *Rah-numái yá rah-numái k., le-janá<sup>h</sup>, khúchná<sup>h</sup>, phus-laná<sup>h</sup>, tahrik d., guzará, guzrán k. yá sarf k.* — *Path dikhni, le chalni liye-bitirná liye-janá wá doriyáná, ákarshan k., lubhána, pravritta wá protsáhit k., kátná, bitíná.*

**LEAD**, *n.* guidance, the first place — *Rah-numái rah-numái yá pesh-ravi, sadarat taqaddum yá awal jagah* — *Pathadarsan wá agraman, agramad.*

**LĒAD'ER**, *n.* one who leads, a commander — *Pesh-rau peshwá mahdí rah-numá yá rah-numá, sálar sar-dár yá sar-guroh* — *Agua wá pathadarsak, mukhiyí náyak senágrag wá senápati.* [numái — *Pradhán, mukhya; n. pathadarsan, pranayan.*

**LĒAD'ING**, *a.* principal, chief; *n.* guidance — *Awal, muqaddam; n. rah-numái yá rah-*

**LĒAD'ING-STRINGS**, *n. pl.* strings by which children are supported when beginning to walk — *Doriyán jinko pakar-kar chhoté chhoté larke chalne lagte haiñ<sup>h</sup>* — *Bulakalam-banasitra.*

**LĒAF**, *n.* (*S.*) the thin extended part of a tree plant or flower, any thing foliated or thinly beaten, a part of a book containing two pages, one side of a double door; *v.* to produce leaves — *Barg yá ward, waraq, panná<sup>h</sup>, pallá<sup>h</sup>; v. patte-lána<sup>h</sup>* — *Pattá páti patti pát pakhrí pankhri wá dal, patra, pustakapatra, kewar ká ek pat; v. sphu-ṭītapatra h.*

- LEAFAGE**, *n.* abundance of leaves—*Pattoñ kī bahutāyat<sup>h</sup>, bahut patte<sup>h</sup>.*
- LEAFLESS**, *a.* destitute of leaves—*Re-burg*—*Parnahin*, *apatra*, *nishpatra*, *nishparn*.
- LEAFLET**, *n.* a little leaf—*Chhoti patti<sup>h</sup>.*
- LEAFY**, *a.* full of leaves—*Pur-bary*, *bary-dār*—*Parnamay*, *parṇavān*, *bahupatra*.
- LEAGUE**, *n.* (L. *ligo*) a confederacy, an alliance, a combination; *v.* to unite—*Ittihād*, *mīṣaq yā ittīfāq*, *bandish*; *v.* *ittīfāq k.*, *ittihād k.*—*Saṅghattan*, *sandbi*, *mel*; *v.* *milnā*, *ganṭhnā*, *sandhi k.* [ *jan*, *parasparopakāri*.
- LEAGUER**, *n.* one united in a confederacy—*Muttahid shakhs*, *rafiq*, *sharik*—*Sandhita*.
- LEAGUE**, *n.* (W. *Ulc*) a distance of three miles—*Parsang*, *ūn mil*—*Derh kos*.
- LEAGUER**, *n.* (D. *belegeren*) a siege—*Muhāsara*—*Gherā*, *berh*, *pariveshtan*.
- LEAK**, *n.* (D. *lek*) a breach or hole which lets water in or out; *v.* to let water in or out, to drop through a breach or hole—*Chhed yā darār jismēn se pānī rase chue yā tapke<sup>h</sup>*, *sirākh*, *dur*; *v.* *rasnā pānī-lenā yā pānī-chorānā*, *tapaknā yā chīnā<sup>h</sup>.*
- LEAKAGE**, *n.* state of a vessel which leaks, allowance made for waste by leaking—*Tapkan yā chuan<sup>h</sup>, khūl<sup>h</sup>.*
- LEAKY**, *a.* letting water in or out—*Chhedahā<sup>h</sup>, chhūlahā<sup>h</sup>, chūnā<sup>h</sup>.*
- LEAN**, *v.* (S. *h/ṇian*) to incline, to bend towards, to rest against—*Dhahnā yā chāh-nā<sup>h</sup>*, *jhuknā yā nithrūnā<sup>h</sup>*, *uthaigūnā teknā laṭimā yā uthaigūnā<sup>h</sup>.*
- LEAN**, *a.* (S. *lene*) not fat, wanting flesh, thin; *n.* flesh without fat—*Dublā<sup>h</sup>, dāngar<sup>h</sup>, patlā<sup>h</sup>*; *n.* *goshṭ jismēn sirf patlā<sup>h</sup> hotē haiṅ aur charbī nahīn hotī*—*n.* *Madabhinna-māṣ.* [ *patlā-pan<sup>h</sup>.*
- LEANNESS**, *n.* want of flesh, thinness—*Dublāi dublāpā dāngar-pan yā dublā-pan<sup>h</sup>.*
- LEAP**, *v.* (S. *h/lepan*) to jump, to bound, to spring; *n.* a jump, a bound—*Kūdnā yā nārūnā<sup>h</sup>*, *phāṇḍnā uchhalnā yā uchaknā<sup>h</sup>*, *phāṇḍ-mārṇā kulānch-mārṇā chaukarī-bharnā yā jhapatnā<sup>h</sup>*; *n.* *kiūt yā kulān<sup>h</sup>*, *phāṇḍ phāṇḍi kulānch yā chaukarī<sup>h</sup>.*
- LEAPER**, *n.* one who leaps—*Kudakar<sup>h</sup>, kūluc w<sup>h</sup>, uchhalne w<sup>h</sup>, phāṇḍne w<sup>h</sup>, chaukarī-bharnē w<sup>h</sup>.* [ *menḍak-kūl<sup>h</sup>.*
- LEAPFROG**, *n.* a play of children—*Ek khel jismēn larke menḍak sarikhe kūḍte haiṅ<sup>h</sup>.*
- LEAPYEAR**, *n.* every fourth year—*Chauthā sāl*, *chauthi sāl jismēn ek roz zāid hotā hai*, *sāl-i-kabisa*—*Chauthā baras*, *chauthi baras jismēn ek din adhik hotā hai*, *adhikadimavatsar*. [ *sunṇā<sup>h</sup>, sikhnū<sup>h</sup>, sikhṇā<sup>h</sup>.*
- LEARN**, *v.* (S. *leornian*) to gain knowledge of, to acquire skill in, to teach—*Jānā yā*
- LEARNED**, *a.* having learning, skillful—*ʿAlīm fūzil khwānda ahl-i-ʿilm yā ʿallāma*, *hunar-mand nāḥir yā kāmīl*—*Vidwān vidyāwān wā pandit*, *pravīṇ nipuṇ wā kuṣal*.
- LEARNEDLY**, *ad.* with knowledge, with skill—*ʿAlīmāna fāzilāne yā ʿilm-se*, *hunar-mandī se*—*Vidwājjanavat wā sajjān*, *nipunatī wā pravīṇatā se*.
- LEARNEDNESS**, *n.* state of being learned—*Fazilat*—*Pāṇḍitya*.
- LEARNER**, *n.* one who learns—*Tālib-i-ʿilm*, *shāḡird*, *ṭalīmā*, *mutaʿallim*, *nau-āmoz*—*Vidyārthī*, *adhyetā*, *adhyāyī*, *sikṣanārā*. [ *vidwattā*.
- LEARNING**, *n.* skill in languages or science—*ʿIlm*, *ʿilmīyat*, *fazilat*—*Vidyā*, *pāṇḍitya*.
- LEASE**, *n.* (Fr. *laisser*) a contract for a temporary possession of houses or lands; *v.* to let by lease—*Ijāra*, *sarkhat*; *v.* *ijāre d.*, *kirāya-d.*—*Paṭṭā*, *thikā*; *v.* *thikā-d.*, *bhāre* [ *rakhne w.*, *paṭṭadhāri*.
- LESSEE**, *n.* one to whom a lease is given—*Ijāra-dār*, *mustājir*, *kirāya-dār*—*Paṭṭā*.
- LEASEHOLD**, *a.* held by lease—*Patte ke rū se qabz meṅ*, *ijāre kī*—*Thike wā patte ke dwārā hāth wī adhikār meṅ*.
- LEASE**, *v.* (S. *lesan*) to glean, to gather—*Bin lenā<sup>h</sup>, chunnā<sup>h</sup>.*
- LEASER**, *n.* a gleaner, a gatherer after reapers—*Bin lene w<sup>h</sup>, chun lene w<sup>h</sup>.*
- LEASH**, *n.* (Fr. *laisse*) a leather thong, throe, a band; *v.* to bind, to hold in a string—*Chamotā yā chamotī<sup>a</sup>*, *tīgā yā tin<sup>h</sup>*, *bandhan yā paṭṭī<sup>h</sup>*; *v.* *bindhnā<sup>h</sup>, dori meṅ bāndhkar pakarnā<sup>h</sup>.*
- LEASING**, *n.* (S. *leas*) lies, falsehood—*Jhūth<sup>h</sup>, darog*—*Asatyabāt*, *mriṣhavad*.
- LEASER**, *n.* a liar—*Jhūthā<sup>h</sup>, darog-go*—*Asatyavādī*.
- LEAST**, *a.* sup. of little, smallest; *ad.* in the smallest or lowest degree—*Sab se chhōtā<sup>h</sup>, chhōtē se chhōtā<sup>h</sup>*; *ad.* *bahut thōpā kar-ke<sup>h</sup>, bahut chhōtā kar-ke<sup>h</sup>.*
- LEATHER**, *n.* (S. *lether*) dressed hides of animals; *a.* made of leather—*Pakkā chamrā<sup>h</sup>, sijhāyā chām<sup>h</sup>, chamrā<sup>h</sup>*; *a.* *pakke chamre kī banā huā<sup>h</sup>, chamre kī<sup>h</sup>.*
- LEATHERN**, *a.* made of leather—*Pakke chamre kī banā huā<sup>h</sup>, chamre kī<sup>h</sup>.*
- LEATHERY**, *a.* resembling leather—*Chamre sarikhā<sup>h</sup>, chām sā<sup>h</sup>.*
- LEATHERCOAT**, *n.* an apple with a tough rind—*Chimre chhike kī sew<sup>h</sup>.*
- LEATHERDRESSER**, *n.* one who dresses leather—*Chamrā pakāne-w.* *sijhāne-w.* *yā dānāne w<sup>h</sup>, chānār<sup>h</sup>.*
- LEAVE**, *n.* (S. *leaf*) permission, licence, farewell; *v.* to quit, to forsake, to abandon, to give up, to desist, to bequeath; *p. t.* and *p. p.* **LEFT**—*Parivānagi*, *ijāzat hukm yā rukhsat*, *vidā<sup>h</sup>*; *v.* *chhōpnā<sup>h</sup>, tajnā<sup>h</sup>, tyāgnā<sup>h</sup>, chhōr d<sup>h</sup>, ruknā yā thaharnā<sup>h</sup>, demarnā yā de-jānā<sup>h</sup>*—*Anumati wā anujnā*, *khamatī wā ājnā*, *āmantrān wā bidā*.

**LEAVER**, *n.* one who leaves—*Chhorne w<sup>h</sup>, tajne w<sup>h</sup>.*

**LEAVINGS**, *n. pl.* remnant, relics, refuse—*Bāgi, bagiya, fusla ākhor pas-mānda yā pas-khurda*—*Seshabhāg wā avāshesh, parīshesh avāshishṭ wā seshakhand, jūthā wā uchchhishtāna.*

**LEAVEN**, *n.* (*L. levis*) a fermenting substance mixed with any body to make it light; *v.* to ferment, to taint, to imbue—*Khamir, khamira*; *v. khamir uṭhānā, kharāb yā āluda k., sarḍob k.*—*Kiṇwa*; *v. ubālkar uṭhānā wā kiṇwa inilīkar uṭhānā, bigirṇā wā sarānā, bornā wā raṅgnā.*

**LEAVENING**, *n.* that which leavens—*Uṭhāne w<sup>h</sup>, halkā k. w<sup>h</sup>.* [śisht.

**LEAVENOUS**, *a.* containing leaven—*Khumir-āmez, pur-khamir*—*Kiṇwamay, kiṇwavi-LEAVES, pl. of leif*—*Leif kā jam'*—*Leaf kā bahuvachan.*

**LEAVED**, *a.* having leaves—*Bary-dār, pur-bary*—*Sapatra, saparu, parnamay, parnawān.*

**LECHER**, *n.* (*Ger. lecker*) a lewd person; *v.* to practise lewdness—*Randi-bāz, kasbi-bāz*; *v. randi-bāzi k.*—*Lampat, kāmuk, ratārthi*; *v. ratārthi b., lampatpanā k., lampatavat ācharan k.*

**LECHEROUS**, *a.* addicted to lewdness, lustful—*Shahwatī tamāsh-bīn yā 'aiyāsh, mast*—*Srisambhogisakt wā kāmāsakt, kāmuk kiṇuī wā ratārthi.* [wā kāmāsakti se.

**LECHEROUSLY**, *ad.* lewdly, lustfully—*Shahwat se, masti se*—*Lampatavat, ratāsaktavat*

**LECHEROUSNESS**, *n.* lewdness—*Shahwat, mastī, 'aiyāshī*—*Lampatwa, ratāsakti.*

**LECHERY**, *n.* lewdness, lust—*Shahwat yā 'aiyāshī, mastī*—*Lampatya wā srisambhogisakti, kāmāsakti wā kāmukata.*

**LECTION**, *n.* (*L. lectum*) a reading—*Mutālā'a, parhāi<sup>h</sup>, dars*—*Pāth, adhyayan.*

**LECTIONARY**, *n.* a book containing parts of Scripture to be read in churches—*Ek kitāb jismēn Injil aur Tawrat ki 'ibarat vakti hai aur usko girjōn meṁ parhte haiṁ*—*Ek granth jismēn Kṛishṭiyadharmapustak ke vachan rahte haiṁ aur usko Isāibhajama-mandirōn meṁ parhte haiṁ.*

**LECTURE**, *n.* a discourse, a reading, a reproof; *v.* to deliver lectures, to instruct by discourses, to reprove—*Bayān, dars, malāmat gosh-mālī yā sar-zanish*; *v. dars kah-nā, sabag d., sar-zanish malāmat yā gosh-mālī k.*—*Vyākhyān, paṭhan wā adhyāpan, vāgdand wā vāksāsan*; *v. vyākhyān k., adhyāpan k., vāgdand k. jhīraknā wā nindā-vākya k.*

**LECTURER**, *n.* one who lectures—*Dars-go, mudarris*—*Pravaktī, vyākhyātā, adhyāpak.*

**LECTURESHIP**, *n.* the office of a lecturer—*Mudarrisi*—*Adhyāpakatwa, vyākhyātāpad.*

**LED**, *p. t. and p. p. of lead*—*Lead kā māzi-mutlag aur māzi-mā'tūf-ulā-hi yā f'l-i-mā'tūf*—*Lead kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

**LEDCAPTAIN**, *n.* an humble attendant—*Ek adnā naukār yā hāzir-bāsh*—*Ek adham sevak wā anuchar.*

**LEDGE**, *n.* (*S. leegan*) a layer, a stratum, a row, a ridge, a prominent part—*Tah, tabaq, qatir, pushṭa yā ūchā sūtila, ubhā huā hissa*—*Parat, star wā āstar, śreṇī wā ālī, katak kūt wā prishṭadhārā, dant uchchhriyā wā ubharibhāg.*

**LEDGER**, *n.* (*S. ledger*) an account-book—*Khātā-baḥi<sup>h</sup>, pakki baḥi<sup>h</sup>.*

**LEE**, *n.* (*S. lee*) the side opposite to that from which the wind blows—*Jis rukh se hawā bahe uske sāmne ki taraf, jis taraf se hawā bahe uske muqābil ki taraf*—*Jis diśā se pawan bahtī ho uske sāmne ki diśā, vātābhīmukha diśī, vāyupratimukhades.*

**LEEWARD**, *a.* relating to the part on the lee; *ad.* towards the lee, from the wind—*Jis rukh se hawā bahtī ho uske muqābil ki taraf ke mutā'alliq*; *ad. hawā ke muqābil, hawā se dūr yā kināre*—*Vātābhīmukh, pratīvāt.*

**LEECH**, *n.* (*S. leech*) a species of aquatic worm which sucks the blood, a physician—*Jōnk<sup>h</sup>, tabīb yā hākīm*—*Jalaukā raktapī wā raktapayini, vaidya wā chikitsak.*

**LEEF**. See LIEF.

**LEEK**, *n.* (*S. leac*) a plant—*Gandanā<sup>h</sup>*—*Tikshanakand, mahākand, sukanand.*

**LEER**, *n.* (*S. leer*) complexion, an oblique look, an affected cast of countenance; *v.* to look obliquely, to look archly—*Ruṅg<sup>h</sup>, tīrchhī nazar yā kaj-nigāhī, banāwat yā nakhre-bāzi ki sūrat*; *v. tīrchhī nazar k. yā tīrchhī nazar se dekhnā, kanikhiyōn dekhnā<sup>h</sup>*—*Vārṇ, kataksh netrakataksh katāksahavalokan wā kankhī, banāwat kā vadan wā ākār*; *v. katakshāvalokan k., tērḥī chitawan se dekhnā.*

**LEERINGLE**, *ad.* with an oblique look—*Kankhiyōn se<sup>h</sup>, tērḥī nazar se, kaj-nigāhī se*—*Netrakataksh se, katakshāvalokan se, tērḥī chitawan se.*

**LEES**, *n. pl.* (*Fr. lie*) dregs, sediment—*Durd yā rīm, tarchhaṭ yā talchhaṭ<sup>h</sup>*—*Mal wā sithī, kāṭ kitta wā khojhrā.*

**LEET**, *n.* (*S. leth*) a court of jurisdiction, a law-day, a list, a roll—*Ikhtiyār ki 'adālat, 'adālat kā roz, fhrisṭ, daftar yā furd*—*Adhikārasampanna dharmaasabhā wā kachabri, kachabri kā din, parisaṅkhyāpatra āvalī wā āvalī, nāmāvalī wā nāmāvalī.*

**LEFT**, *p. t. and p. p. of leave*—*Leave kā māzi-mutlag aur māzi-mā'tūf-ulā-hi yā f'l-i-mā'tūf*—*Leave kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.* [Vām, savya.

**LEFT**, *a.* (*L. laevus*) opposed to the right—*Chap, bāyān<sup>h</sup>, dābarā yā dēbarā<sup>h</sup>, ulā<sup>h</sup>*—

- LEF-T-HAND'ED**, *a.* using the left hand, unlucky — *Bāyān-hatthā yā dībariyā<sup>h</sup>, a-sagan yā durā<sup>h</sup>* — Vāmahastasevī, āsūbh wā durbhāgya.
- LEF-T-HAND'ED-NESS**, *n.* use of the left hand — *Bāyēn hāth se kām kāj k<sup>h</sup>*.
- LEF-T-HAND'Y**, *n.* awkward manner — *Bhaddā-pan<sup>h</sup>, ku-daul<sup>h</sup>*.
- LEG**, *n.* (Dan. *leg*) the limb by which an animal walks, that by which any thing is supported — *Sāq, pāya yā pāyā* — Gor tāng tāngri wā philli, pāwā wā gorā.
- LEGGED**, *a.* having legs — *Pīnrlī philli yā gorā rakhne w<sup>h</sup>, pīnrlī-dār, pāya-dār, sāq-dār* — Pādavisīshṭ, sapād, tāng w., philli w., gorā w.
- LEG'A-CY**, *n.* (L. *lego*) a bequest, any thing given by last will and testament — *Hiba, wasiyat tarku yā māl-i-matrāka* — Mritapatrīrpitadān, mumūrshudān.
- LEG'A-TA-RY**, **LEG-A-TĒE'**, *n.* one to whom a legacy has been left — *Tarka-pāne w., wāris, maukhū-i-ilai-hi, wasiyat-dār, wasiyat-gār* — Mritarikthabhāgi, mritalekhabadānādhikāri, mritapatradānādhikāri.
- LE-GĀ'TOY**, *n.* one who leaves a legacy — *Mūsi, wākhū, mīris, tarka' chhor jāne w.* — Rikthapraditā, mrityulekhabadānakāri, mrityupatradānakāri.
- LEG'A-CY-HUNT-ER**, *n.* one who courts and flatters in order to get legacies — *Hīva yā wasiyat hānil karne ke hīje khush-āmad aur chāplūsī k. w.* — Sāukalp wā mumūrshudān pāne ke nimitta jigjigi aur iallopatto k. w.
- LE'GAL**, *a.* (L. *lex*) pertaining to law, according to law, permitted by law — *Muta'alliq-i-āin, shar'* ke mutābiq, *halāl shar'i yā mashrū'* — Vyavahārasambandhi smārta wā vyavahāravishayak, dharmmasāstrānusārī smritisāstrānumat wā rājyavyavasthānusārī, smritisāstraprokt smritiyukt wā rājyanīyamavihit.
- LE-GĀ'L-TRY**, *n.* lawfulness, conformity to law — *Shar'iyat, jawāz, mashrū'iyat* — Smritisāstrānumayiyatā wā nūyānusārītā, rājyavyavasthānumurupatā dharmmūnusār wā vyavahāravidhyānumurupatā. [bāh k. — Smritisāstrasammat wā vidhivihit k., pramāṇi k.]
- LE'GAL-IZE**, *v.* to make lawful, to authorize — *Shar'i yā mashrū' k., jūiz rawā yā mu-*
- LE'GAL-LY**, *ad.* according to law, lawfully — *Mutābiq-i-shar' yā az-rūc shar', shar'an yā mashrū'an* — Smritisāstrānusār wā dharmmasāstrānusār se, yathānyāya wā yathā-dharmma. [jñā, vyavahārapadit, dharmmasāstravettā.]
- LE'GIST**, *n.* one skilled in law — *Fāqih, shar'-dūh, ahl-i-fiqh, ahl-i-qānūn* — Smritisāstra-
- LEG'ATE**, *n.* (L. *lego*) a deputy, an ambassador, an ambassador from the pope — *Wakīl, elchi, Pop yā nī Rom ke sab se baye pādri kā wakīl yā elchi* — Dūt wā pratiniḍhi, rājādūt wā rājapratiniḍhi, Romiyadharmmadhīpati kā dūt wā pratiniḍhi.
- LEG'ATE-SHIP**, *n.* office of a legate — *Elchi-gari, Rom ke sab se baye pādri ke wakīl yā elchi kā' uḥda* — Pratinidhipad, rājādutapad, Romiyadharmmadhīpati ke dūt wā pratiniḍhi kā pad.
- LEG'A-TINE**, *a.* belonging to a legate — *Muta'alliq-i-elchi, Rom ke sab se baye pādri ke wakīl yā elchi ke muta'alliq* — Dūtasambandhi, rājādūtasambandhi, rājapratiniḍhi-vishayak, Romiyadharmmadhīyāksh ke dūt wā pratiniḍhi kā sambandhi.
- LE-GĀ'TION**, *n.* a deputation, an embassy — *Wakīl yā elchi bhejān yā wakīl yā elchi jo bheje jāyē, elchi-gari* — Dūt bhejanā wā dūt jo bheje jāyē, dūtākriyā dūtākarm wā dūtātwa.
- LE'GENI**, *n.* (L. *lego*) a chronicle, an incredible narrative, an inscription — *Tawārikh yā tazkiratu-l-auliya, afsāna yā guir-mu'tabar bayān, kitāba yā sikke waqaira par kā murqūm* — Akhyān purānakathā janakathā itihās wā māhātmya, aviśwasaniya ākhyān, mudritalekh wā aṅkitalekh.
- LE'EN-DA-RY**, *a.* consisting of a legend, fabulous; *n.* a book or relater of legends — *Afsāna-wār yā tawārikh-wār, sūkhṭa*; *n.* *afsāna yā tazkiratu-l-auliya ki kitāb, afsāna-go yā tazkira-go* — Aitihāsik wā paurāṇik, kritrim wā manahkalpit; *n.* itihā-sagranth, itihāsavaktā, purāṇakathak.
- LE'GER**, *n.* (S. *legan*) any thing that lies in a place, a resident — *Koś shai jo kisi jagah meṭ. parī rahi hai, ek bāshanda yā bāshinda* — Koī vastu jo kisi sthān par parī rahi hai, nivāsi.
- LE'GER-BÔOK**, *n.* a book of accounts — *Bahī<sup>h</sup>, khātā<sup>h</sup>, pakki bahī<sup>h</sup>, khātā bahī<sup>h</sup>*.
- LE'GER-DE-MAIN**, *n.* (Fr. *léger, de, main*) sleight of hand, juggle, trick — *Dast-bur-dī, dūth-bandi nazur-bandi shū' bada-bāzī sha'bada-bāzī yā huqqa-bāzī, bāzī-garī* — Hath-phērī wā hastalāghav, indrajāl, hastachāpalya wā kuḥākavrittī.
- LE'GIBLE**, *a.* (L. *lego*) that may be read — *Khoūdānī, parhe jāne ke qābil, sāf likhā huā, sāf* — Pāthānayogya, pāthāniya, suvāchya, suspasht.
- LE'G-BLY**, *ad.* in such manner as may be read — *Sāf-sāf, sāf nawīsī se, is taur se ki jismēn parhā jāy* — Aisi rīti se ki jismēn parhā jāy, suspasht.
- LE'GION**, *n.* (L. *legio*) a body of soldiers, a military force, a great number — *Tuman dasta yā sipāhiyōn-kā-garoh, fauj, dangal* — Sainyasamūh sainyadal wā sainyavyūh, chamū wā senā, vrind chakra jhuṇḍ wā dal.
- LE'GION-A-RY**, *a.* relating to a legion; *n.* one of a legion — *Faujī yā muta'alliq-i-fauj, tuman ke muta'alliq, dangal se nisbat-dār*; *n.* *ahl-i-tuman, fauj kā ek shakh, dangal kā shakh* — Senāsambandhi, chākrik; *n.* *senā kā ek jan, vrind wā chakra kā ek jan.*



**LĒG'IS-LĀTE**, *v.* (L. *lex, latum*) to make or enact laws—*Āin banānā, qānūn banānā*—Vyavasthā k., niyam k., rājyaniam k.

**LĒG'IS-LĀ'TION**, *n.* the act of making laws—*Āin-bandī, qānūn-bandī, qānūn-sūst, ijti-hād, tasharru', tashrī'*—Vidhisthāpanā, niyamasthāpanā, vyavasthāvidhān, vyavasthākaraṇ.

**LĒG'IS-LĀ-TIVE**, *a.* giving or enacting laws—*Qānūn-band, qānūn-sūz, ijti-hādī, āin-sūz*—Vyavasthāvidhāyī, niyamasthāpak, vyavasthākārī, niyamaraçhak.

**LĒG'IS-LĀ-TOR**, *n.* one who makes laws—*Shārī, mujtahid, muqannin, wazī'u-l-qānūn*—Vyavasthāraçhak, niyamasthāpak, vyavasthākār, vyavasthāvidhāyī.

**LĒG'IS-LĀ-TRESS**, *n.* a female lawgiver—*Qānūn-sūz 'aurat, āin-banāne-wālī 'aurat*—Vyavasthāraçhak strī, vyavasthāpak strī, vidhisthāpak strī.

**LĒG'IS-LĀ-TURE**, *n.* the power that makes laws—*Āin banāne-wāloṇ kū yā ki guroh, qānūn-sūzōṇ kī mujlis*—Vidhisthāpanādīkāriṇī sabhā, vidhisthāpakasabhā, vyavasthāraçhakasabhā.

**LE-GĪT'I-MATE**, *a.* (L. *lex*) born in marriage, lawful; *v.* to make lawful—*Halāl-zādā yā asl, shar'ī yā jūz*; *v.* *halāl-zādā banānā, asl k., jūz k., rawā rakhnā*—Dharmmaj sujannā wā vivāhajāt, yathīnyāyā wā nyāyā; *v.* aurasī k., aurasasam k., vivāhajāt k., yathānyāyā k., pramāṇī k.

**LE-GĪT'I-MA-ÇY**, *n.* lawful birth, genuineness—*Halāl-zādagī, jarwāz sihhat rāstī yā asā-lāt*—Sujanna aurasatā aurasajanna wā dharmmapatijjanna, vāstavikātā yathār-thatā wā akritrimatā.

**LE-GĪT'I-MATE-LY**, *ad.* lawfully, genuinely—*Shar'an yā az-riv-shar', asālat* se—Yathā-nyāyā nyāyānusār wā dharmmapatijjā se, vāstavikātā satyatā wā akritrimatā se.

**LE-GĪT'I-MATE-NESS**, *n.* lawfulness, legality—*Jawāz durustī yā muḥāhiyat, mashrū'iyat*—Dharmmapatijjā wā smṛtisāstrānuyūyitā, nyāyatatā wā rājyavyavasthānūrupatā.

**LE-GĪT'I-MĀ'TION**, *n.* the act of legitimating—*Halāl-zādā banānā, asl thahrānā*—Aurasīkaraṇ, aurasādīkāradān, aurasī k.

**LĒG'UME**, **LE-GŪ'MEN**, *n.* (L. *legumen*) pulse, peas beans &c.—*Matar<sup>h</sup>, latrī<sup>h</sup>, lobhī<sup>h</sup>, borā<sup>h</sup>, boṛā<sup>h</sup>, sem<sup>h</sup>, urd<sup>h</sup>, mothī<sup>h</sup>, khēsārī<sup>h</sup>, masūr<sup>h</sup>, mung<sup>h</sup>*. [kā<sup>h</sup>]

**LE-GŪ'MI-NOUS**, *a.* belonging to pulse—*Matar latrī lobhī<sup>h</sup> borā urd khēsārī yā masūr*

**LĒI'SURE**, *n.* (Fr. *loisir*) freedom from occupation, vacant time; *a.* unemployed—*Fursat yā farāqat, muhlat*; *a.* *be-kār be-shuḡl yā be-shuḡl*—Kāryanivṛitti, avakāś wā avasār; *a.* anirvyāpār, niruddhyam.

**LĒI'SU-RA-BLE**, *a.* done at leisure, not hurried—*Fursat meṇ kiyā huā, āhista fursatī yā farāqatī*—Avasār wā avakāś meṇ kiyā huā, atwarit wā savakāś.

**LĒI'SU-RA-BLY**, *ad.* at leisure, without hurry—*Fursat yā farāqat meṇ, āhiste yā āhista*—Avasār wā avakāś meṇ, dhīme dhīme wā dhīre dhīre.

**LĒI'SURE-LY**, *a.* not hasty, deliberate, done without hurry; *ad.* slowly, deliberately—*Āhista, sanjaldā yā bā-taammul, āhista kiyā huā*; *ad.* *āhiste, taammul* se—*Āṣṭhira dhīrī wā dhīmā, parimānadarī dhīr wā atwarit, dhīme-dhīme sāvakāś wā akshīpra*; *ad.* dhīre-dhīre dhīme dhīme wā mand-mand, dhīratī se wā sochvichār se.

**LĒMAN**, *n.* (S. *lof, mun*) a sweetheart, a gallant, a mistress—*Mā'shūqā yā mahbūba, yār yā āshuā, dhermū<sup>h</sup>*—Pyārī priyā wā vallabhā, jār wā upatnī, upatnī wā upatnī.

**LĒMMA**, *n.* (Gr.) a proposition previously assumed—*Masla jo ba-gair takrūr bahs yā dalil ke muḥlū ho, mauḡūf 'alai-hi*—Upapratijñā.

**LĒM'ON**, *n.* (Fr. *limon*) a tree and its fruit—*Nibū yā nibū kū per<sup>h</sup>, nīnbū yā nībū kā phul<sup>h</sup>*—Jambīr jambīr wā jambhīr, jambhīr phal wā jambhīr phal.

**LĒM-ON-ADF**, *n.* lemon-juice water and sugar—*Sharbat-i-nibū*—Chīni aur pānī se milā huā nīnbū wā nībū kā ras, sarkarādīmīṣṛitājambhīrasamayapānīyā.

**LĒM'U-RĒS**, *n. pl.* (L.) holoḡoblins—*Bhūḥ<sup>h</sup>, pret<sup>h</sup>*—Pīsāch, vetāl, rākshas.

**LĒND**, *v.* (S. *lennan*) to afford or supply on condition of return or repayment, to grant, to furnish; *p.t.* and *p.p.* **LĒNT**—*Qarz yā 'ariyatan d., bakhshnā, sar-ba-rāh k.*—Udhār d. maḡni-d. wā rīn d., denā, pahunchānā wā karnā.

**LĒND'ER**, *n.* one who lends—*Qarz yā 'ariyatan d. w., byāj-ḡhor, wām-dihanda*—Udhār d. w., maḡni d. w., rīnadātā, rīnad.

**LĒND'ING**, *n.* the act of making a loan—*Wām-dihī, qarz-dihī*—Rīnadān.

**LĒNGTH**, *n.* (S. *leng*) extent from end to end, extension, duration, distance—*Tūl tūlānī yā darāzī, kushādāqī yā tawil, muddat yā imtidād, masāfat yā mufāsala*—Lambā, vistār wā phailāw, kalādīrghatwa, dūri antar wā bichī.

**LĒNGTH'EN**, *v.* to make longer, to protract, to grow longer—*Darāz k., tūl d. yā tawil k., lambā h<sup>h</sup>*—Lambā k. wā lambānā, barhānā wā dūr khūchānā, barhānā.

**LĒNGTH'EN-ING**, *n.* continuation, protraction—*Tawātūr yā tasalsul, imtidād*—Lagāw wā uttarabhāḡ, barhāw.

**LĒNGTH'FUL**, *a.* of great measure in length—*Bahut lambā<sup>h</sup>*. [bāt meṇ<sup>h</sup>]

**LĒNGTH'WISE**, *ad.* in the direction of the length—*Lambān meṇ<sup>h</sup>, lambā-lambā<sup>h</sup>, lam-*

**LĒNGTH'Y**, *a.* long, not short, not brief—*Tawil, tūl, tūl-tawil*—Lambā, dīrḡh, vistīrṇ.

**LENIENT**, a. (*L. lenis*) softening, mitigating, laxative; n. that which softens—*Mulām musakkin yā tasallī-bakshā, narm yā mukhaffaf k. w., mulaiyīn; n. mulaiyīn shai*—Komal, samak āntid wā āntīkar, rechak wā sarak; n. shāntīkar vastu, mridukar padārth. [wā ānt k., upasam k. komal k. wā āntī d.]

**LEN'ITY**, v. to mitigate, to assuage—*Kam yā narm k., tasallī d. yā mulām k.*—Nyūn

**LEN'ITIVE**, a. mitigating, emollient; n. an emollient medicine, a palliative—*Kam narm yā mukhaffaf k. w., musakkin mulaiyīn yā tasallī-bakshā; n. mulaiyīn dawā, musakkin yā tsukīn-bakshā shai*—Nyūn wā sāt k. w., samak āntīk wā āntid; n. vedanāsamak aushadh, vedanāsāntīk wā upasaman.

**LEN'ITY**, n. mildness, mercy, tenderness—*Narmī, rahm yā tarahhum, dard-mandī mulāyamat yā mulāinat*—Mridutā, anugrah wā saumyatā, kshamāsīlatā komalatā wā dayā.

**LENS**, n. (*L.*) a piece of glass or other transparent substance so formed as to magnify or diminish objects—*Ek qism kā shishu jis se chhotī chiz barī aur barī chiz chhotī ma'lim hotī hai*—*Ek prakār kā kach wā kanch jis se chhotī vastu barī aur barī vastu chhotī dekh partī hai.*

**LEN'TICULAR**, a. having the form of a lens—*Aise shishu kī surat kā jis se chhotī chiz barī aur barī chiz chhotī ma'lim hotī hai*—Aise kach wā kanch ke akār kā jis se chhotī vastu barī aur barī vastu chhotī dekh partī hai.

**LENT**, n. (*S. lenticen*) a fast of forty days before Easter, a time of abstinence—*Chālī yā chālīs-roz-kā-rozu, purhez-garī kā zamāna*—Chālīs din kī mahopavās, saṇyama-kāl. [Chālīs din ke mahopavās kā sambandhī, parimitavyayī.]

**LENTEN**, a. relating to Lent, sparing—*Chille ke muta'alliq, kifāyatī yā kam-kharḥ*—**LENTIL**, n. (*L. lens*) a plant—*Musīr<sup>h</sup>, mothī<sup>h</sup>, mot<sup>h</sup>.* [Mastakī kā per.]

**LENTISK**, **LENTISUS**, n. (*L. lentiscus*) the mastich-tree—*Mastakī kā darakhī*—

**LENTNER**, n. a kind of hawk—*Ek qism kā bāz*—*Ek prakār kā ḥayn.*

**LENTOR**, n. (*L. lentus*) slowness, delay, tenacity, viscosity—*Sustī, dirangī, chaspi-dagi, las-dārī*—Mandatī, dhul wā vilamb, laslasāhat, chipchīpāhat.

**LENTOUS**, a. tenacious, viscous—*Chipchīpā<sup>h</sup>, laslasā<sup>h</sup>.* [dravyarāsī.]

**LEO**, n. (*L.*) the lion, a sign of the zodiac—*Sher, burj-i-asad*—Sīnh, sīnharāsī wā

**LEONINE**, a. belonging to a lion—*Sherī, babrī, asadī, sher-sirat*—Sīnhasambandhī, saīnhik, sīnhāsīl. [chitravyāghra.]

**LEOPARD**, n. (*L. leo, pardus*) a beast of prey—*Chitā<sup>h</sup>, tenduā<sup>h</sup>, palang*—Chitrak,

**LEP'ER**, n. (*Gr. leprosus*) one who is infected with leprosy—*Korhī<sup>h</sup>, pesī, majzūm*—Kushthī, kushtharogī.

**LEP'ROSY**, n. a loathsome disease—*Korh<sup>h</sup>, pes, juzām*—Kushth, kushtharog. [kushthī.]

**LEP'ROUS**, a. infected with leprosy—*Korhī<sup>h</sup>, majzūm, pest, juzāmī*—Kushtharogī,

**LEP'ROUS-LY**, ad. in an infectious degree—*Korh se<sup>h</sup>.*

**LEP'ID**, a. (*L. lepidus*) pleasant, lively—*Khush yā khursand, khush-tab<sup>h</sup> yā zinda-dil*—Chuhkī wā rasik, rasiyā wā rabgīlā.

**LESS**, a. (*S. las*) comp. of little, smaller, not so large; ad. in a smaller degree, not so much—*Kih-tar, andak*; ad. *kum-tur, qalīlan*—Kshudratar, nyūn; ad. *thorā sī, alpatar.*

**LESS'EN**, v. to make or grow less—*Kam k. yā h., ghatānā yā ghatnā<sup>h</sup>*—Nyūn k. wā h.

**LESS'ER**, a. less, smaller—*Kum-tar, kih-tar*—Alpatar, kshudratar.

**LES-SEE'**. See under LEASE.

**LESSON**, les'sn, n. (*L. lectum*) any thing read or repeated to a teacher, a precept, a doctrine or notion inculcated; v. to teach, to instruct—*Sabag, ta'līm yā pand, nasthat*; v. *sikhānā<sup>h</sup>, ta'līm d. yā d.*—Pāth, sīkshā, upadēś; v. *sīkshā k. wā sikh-lānā, upadēś k.* [ho kī, kyā jānāī.]

**LEST**, con. (*S. lesan*) that not, for fear that—*Mabādā, Khudā-na-khwāsta*—Aisā na

**LET**, v. (*S. lētan*) to allow, to suffer, to permit, to lease, to put out to hire—*Denā<sup>h</sup>, ijāzat d., jāiz yā rawā rakhnā, ijāra d., kīraye per d.*—Anujā d. wā k., sahnā, anumati d., thike par d., bhāre par d.

**LET**, v. (*S. lētan*) to hinder, to obstruct, to oppose; n. a hinderance, an obstacle—*Raknā<sup>h</sup>, āṭīknā<sup>h</sup>, āpnā<sup>h</sup>*; n. *rok rukāv yā rukāwat<sup>h</sup>, āṭkāw yā āp<sup>h</sup>.*

**LETHAL**, a. (*L. lethum*) deadly, mortal—*Muhlik, qātil yā halākī*—Mārātmak wā mrityujanak, prānaghātak.

**LETHAL'ITY**, n. mortality—*Mari<sup>h</sup>.* [naghātak.]

**LETH'ER-ous**, a. bringing death, deadly—*Muhlik, qātil yā kārī*—Mrityujanak, prā-

**LETH'AR-GY**, n. (*Gr. lethē, argos*) a morbid drowsiness, dulness; v. to make dull—*Khwāb-ālūdagi, kāhīlī sustī yā majhūl*; v. *sust yā majhūl k.*—Atinidrūtwa wā swapnasīlatā, ālasya; v. *mand wā jarābuddhī k.*

**LETH'AR-GY**, **LETH'AR-GY**, a. drowsy, dull—*Khwāb-ālūda, kāhīl yā majhūl*—Nīdās uṅgās uṅghā auṅghāyā atinidrūta wā nidrāīl, mand jarābuddhī wā sūpta-buddhī.

**LE-THÂN-ŪI-CAL-LY**, *ad.* in a morbid sleepiness—*Khwáb-áládagi se, káhlí se*—Nidrálúvat, atinidrálutwa meñ, nidrálusátá meñ.

**LE-THÂN-GIO-NESS, LE-THÂN-ŪI-CAL-NESS**, *n.* a morbid sleepiness, drowsiness—*Khwáb-áládagi, nindás uñghás yá dhál<sup>h</sup>*—Nidrálílátá, atinidrálutá nidrálutá wá alasatá.

**LETHE**, *n.* (Gr.) oblivion, death—*Farámoshi yá qafat, maut*—Vismriti asmriti wá bisráwat, mritya wá mích. [vismritikarak.

**LE-THÉ-AN**, *a.* causing oblivion—*Farámoshi-áwar, nisyan paidá k. w.*—Vismritijanak.

**LETTER**, *n.* (L. *litera*) a character in the alphabet, a written message, an epistle, a printing type; *v.* to stamp with letters—*Harf, khatt, ruq'a, chhápe ká harf*; *v.* *huríf se naqsh k., huríf se nishán k., úpar huríf banána*—Akshar varñ wá achchar, chitthi wá saudesápatra, patra patri wá patriká, mudrákshar; *v.* aksharáñkit k., aksharachihnit k., aksharamudrit k. [tya wá kávyádividyá.

**LETTERS**, *n. pl.* learning, literature—*'ilm, 'ilmigut yá fuzilat*—Vidyá wá sāstra, sāhi-

**LETTERED**, *a.* educated, learned—*Tā'lim-yāsta yá sāhib-i-'ilm, 'ālim*—Likhá-parhá śikshítádkshar wá śakshar, vidwán wá paṇḍit. [nirakshar anakshar wá vidyāñin.

**LETTER-LESS**, *a.* ignorant, illiterate—*Jāhil yá ná-dān, ná-śhāwāda*—Jñānāñ wá yā jñā,

**LETTER-FOUND-ER**, *n.* one who casts types—*Chhápe ke huríf dhālne w., harf-sāz*—Mudrákshar dhākar banāne w. [ká chhápá.

**LETTER-PRESS**, *n.* print from type—*Chhápe ke huríf ká naqsh yá chhāpi*—Mudrákshar

**LET TUCE**, *lettis, n.* (L. *lactuca*) a plant—*Kákh, khaas*—Haritík, śigru.

**LEO-COPIH-EG-MA-CY**, *n.* (Gr. *leukos, phlegma*) paleness with cold sweats—*Jal-andar yá jalandhar se pih-i-pan<sup>h</sup>*—Kaphodar. kaphasōth.

**LEO-CO-PHLEG-MÁTIC**, *a.* having a dropsical habit—*Muslatq, jalandharī<sup>h</sup>, jalundarī<sup>h</sup>*—Kaphodari, kaphasōtharogi, jalodari.

**LEVANT, LE-VANT**, *a.* (Fr.) eastern—*Sharq, mashriq*—Pūrbi, pūrvadesiya.

**LE-VANT**, *n.* the eastern parts and coasts of the Mediterranean sea—*Bahr-i-Rūm ke sharq hise aur sāhil*—Rūm námak mahásagar ke pūrbi bhāg aur tāṭ. [dāsiya váyu.

**LE-VANTER**, *n.* a strong easterly wind—*Tund sharq had*—Kari purvayá, vegawán pūrva-

**LE-VANTINE**, *a.* pertaining to the Levant—*Bahr-i-Rūm ke sharq hison aur sāhil ke muta'allig*—Rūm námak mahásagar ke pūrbi bhāg aur tāṭon ká sambandhi.

**LE-VÁTOR**, *n.* (L.) a surgical instrument—*Jarrāh ká auzār*—Astrachikitsak ká as-  
[bār, kujān yá majlis, majmū—Prātahsabhā, samūh, bhīr.

**LEVÉE**, *n.* (Fr.) a morning assembly of visitors, a concourse, a crowd—*Fajr ká dar-*

**LEVEL**, *a.* (S. *lefel*) even, flat, plain, equal; *v.* to make even, to lay flat, to aim; *n.* a plane, a standard, equality—*Yak-sān, musattah yá kaf-i-dast, ham-wir yá síf, barabār*; *v.* *barabār yá hamwār k., musattah yá kaf-i-dast k., charhāná yá chalanā<sup>h</sup>*; *n.* *maidān sath yá jie-hamwār, darju had yá andāza, barubārī yá hamwār*—Sam, chauras, battādhār, samān; *v.* sam k., samasthāi wá samapriśthi k., laksh k. abhisandhān k. khīnehā wá pheūknā; *n.* samasthal samapriśth wá samabhūmi, niyam, samati samānatá wá tulyatá.

**LEVÉLER**, *n.* one who levels—*Ham-wir k. w., yak-sān k. w., barubār k. w., musat-*  
[ah k. w.—Samakāri, samānakāri, chauras k. w., tulya k. w.

**LEVÉL-NESS**, *n.* evenness, equality of surface—*Barubārī yá hamwār, chauras yá chaurasāt<sup>h</sup>*—Samatá wá samānatá, samabhūmisthabhāv wá samasthalasthabhāv.

**LEVÉR**, *n.* (L. *levis*) the second mechanical power, an instrument to raise weights—*Dand dāñrī thekū yá dhāñr<sup>h</sup>, dheñklī yá bojh uthāne kī kal<sup>h</sup>*—Dand, uttolnādand wá uttolanayantra. [Śāsasvak, bālasasak, kharhe ká bachchā.

**LEVÉR-ET**, *n.* (Fr. *lièvre*) a young hare—*Khargush-bacha, khargosh ká bachcha*—

**LEVÍ-A-THAN**, *n.* (H.) a water animal mentioned in the book of Job—*Ek daryūt jānwar jiskā zikr 'Isiyoñ kī kitāb-i-muqaddas meñ hai*—Ek jalajantu jiskā varñan 'Isiyoñ kī dharmajustak meñ hai, tīmi, tīmiñgil.

**LEVÍ-GATE**, *v.* (L. *levis*) to polish, to smooth, to pulverize; *a.* made smooth—*Ghotná<sup>h</sup>, chiknanā yá chiknā-k<sup>h</sup>, búknā pisanā buknī-k. yá pisan-k<sup>h</sup>*; *a.* *chiknāyá huā<sup>h</sup> chiknā kiya huā<sup>h</sup>*. [chiknāhat<sup>h</sup>, chiknā k<sup>h</sup>.

**LEVÍ-GÁTION**, *n.* the act of levigating—*Buknī k<sup>h</sup>, pisan k<sup>h</sup>, bukāt<sup>h</sup>, pisāt<sup>h</sup>, ghotāt<sup>h</sup>*.

**LEVÍTE**, *n.* one of the tribe of Levi—*Livái nám Yahúdiyoñ kī quum ká ek shakhs*. *Yahúdiyoñ ke mullāñ kī quum ká ek shakhs*—Livái námak Yihudiyoñ kī ek jāti ká ek jan, Livái námak Yihudiyoñ ká purohit wá yājak.

**LE-VÍT-ICAL**, *a.* relating to the Levites—*Livái nám Yahúdi mullāñ ke muta'allig*—Livái námak Yihudiya purohiton wá yājakon ká sambandhi.

**LE-VÍT-ICAL-LY**, *ad.* in the manner of the Levites—*Livái nám Yahúdi mullāñ ke taur se*—Livái námak Yihudiya purohiton wá Yājakon kī riti se.

**LEVÍ-TY**, *n.* (L. *levis*) lightness, inconstancy, vanity, want of seriousness—*Halká-pan<sup>h</sup>, be-sabāti be-istiqlāl yá talawoun-tāb<sup>h</sup>, be-húdag, rubbī yá khiffat*—Halkái laghimá wá agurutá, chāñchalatwa lolatá wá manolaulya, nirarthakatá wá garv, gauravahinatá wá ochhāpan.

- LEV-I-TA'TION**, *n.* the act of making light — *Halká k<sup>h</sup>*.
- LEV'Y**, *v.* (L. *levia*) to raise, to collect; *n.* the act of raising men or money — *Jam' k., khalíha k<sup>h</sup>*; *n.* *fauj-bandí fauj-kashí yí sipáh-bandí k., lagáná yá rúpiya útháná<sup>h</sup>* — *Baṭorná, jorú útháná wá bándh lená*; *n.* *sainyassamáhar sainyassamáharan wá sainyassamúh, karagrúhan wá dhanottolan.*
- LEV'I-A-BLE**, *a.* that may be levied — *Jam' kiye jáne ke qábil, qábil-i-mahsúl, qábil-i-tash-khís-o-wusúl* — *Batore jine ke yogya, lagíye aur liye jáne ke yogya.*
- LEWD**, *a.* (S. *lewd*) wicked, lustful — *Kharáb yá shavír, bad-mast shahwatí shahwat-nák yá nafs-parast* — *Dusht durátiná wá pápi, kámi kámuk kámásakt wá strilampat.*
- LEWD'LY**, *ad.* wickedly, lustfully, wantonly — *Sharárat se, shahwat yá mastí se, mastá-na* — *Dushtatá wá durácháratá se, lampatítá wá ratásakti se, chanchalatá se.*
- LEWD'NESS**, *n.* wickedness, licentiousness — *Sharárat, nafs-parastí shahwat zíná-kári randí-bizí hawá-hirs hawá-o-hawas yá bad-mastí* — *Dushtatá wá durácháratá, kám-ásakti ratásakti strivyasani wá lampatítá.* [kosh, koí.]
- LEX-I-CON**, *n.* (Gr.) a dictionary — *Farhang, lugat* — *Šabdakosh, šabdakoś, abhidhán,*
- LEX-I-COG'RA-PHER**, *n.* a writer of a dictionary — *Muallif-i-lugat, furhang-nawis, lugat-nawis* — *Kośakúr, kośarachak, kauśik, šabdakośakár.*
- LEX-I-COG'RA-PHY**, *n.* the art or practice of writing a dictionary — *Lugat-nawistí, furhang-nawistí* — *Šabdakośaracahaná, kośarachaná.*
- LIA-BLE**, *a.* (L. *ligo*) bound, answerable, subject, obnoxious, exposed — *Zimma-dár, jawábd-dih, láq mustanjib yá zer-dast, munken-pazír yá mujbúr, ná-guzir yá giriftár* — *Ahwánádhin, abhiyoktavya wá abhiyojya, adhin, yogya, vá.*
- LIA-BIL'I-TY**, **LIA-BLE-NESS**, *n.* the state of being liable, responsibility, obnoxiousness, tendency — *Zimma dári, jawábd-dih, giriftár, zer dast yá imkán, ragbat mayalan yá mailán* — *Amuyogádhinatá wá abhiyojyatá, ahwánádhinatá, adhinatá, śilatá.*
- LIA'RI**. See under **LIE**.
- LI-BATION**, *n.* (L. *libo*) the act of pouring out wine in honour of some deity, the wine or other liquor poured out in honour of a deity — *Kiś devatá ko shavír chaphá-ná, shavár waqára jo kisi devatá ko chapháte hain* — *Madyanishek devacoddesak pá-niyanishek wá dhar chhorí. tarpanaras tarpanadravya wá madya ádi dravya jiski dhar chhorí jati hai.*
- LIB'EL**, *n.* (L. *libellus*) a defamatory writing; *v.* to spread defamation — *Gila-náma, bad-nám-náma, mahámat-náma, buhtán, takhír-i-bá'is-i-hak-i-izzat*; *v.* *buhtán k., tukmat k., gila-nawistí k., bad-nám k.* — *Nindilekhyá, apavádapatra, kalañkasúcha-kaputra*; *v.* *nindápatra se apavád k., apavád k., apavádaputra ke dwará kalañk lagá-na wá nindá k.*
- LIB'EL-LEK**, *n.* one who libels or defames — *Buhtán-nawis, gila-nawis, buhtán-sáz, ma-lámat tukmat yá bad-námi k.* *v.* *Apavádapatralekhak, patrápavádí, kalañkakar.*
- LIB'EL LOUS**, *a.* defamatory, abusive — *Buhtán sáz yá buhtáni, bad nám-gar* — *Apayaśa-skar wá kalañkakar, apavádak wá nindak.*
- LIB'ER-AL**, *a.* (L. *liber*) generous, bountiful, enlarged, free, candid — *Sakhí karim jawábd 'ati-bakhsh yá sahíb-i-taufiq, fuqír yá fuqir-bakhsh, 'álí 'umda najib yá huland, ázad yá khulá'sa, súdíg saif yá dil-kushá* — *Údar wá dánaśil, bahud bahuprad wá bahudáyak, prachur bahul wá paripurn, sarvasamánáya ábaddha wá ayantrit, saral sídhá wá khará.*
- LIB'ER-AL'I-TY**, *n.* bounty, generosity, catholicism, candour — *Faiyázi fazl yá karam, sakhawat júl 'álí-himmattí kusháda-dil yá bakhshish, ázad-tab'í yá be-taraf-dári, sáf-dili safái yí rástí* — *Dátritwa wá dáu, udáratá udáráśilatwa wá ud'raohittatwa, apakshapatí wá sámányatí. sachjí wá kharái.*
- LIB'ER-AL'IZE**, *v.* to make liberal — *Ázad-tab' k., kusháda-dil k., be-taraf-dár k., 'álí himmat k.* — *Apakshapatí k., anyamatávalambiyon par komal k., udárachitta k., udáráśil k.*
- LIB'ER-AL'LY**, *ad.* bountifully, largely, freely — *Faiz faiyázi fazl yá sakhawat se, ziyá-dati se yá bá'ifráz, bú-farigat dil-khul ke yá kusháda-dil se* — *Dátritwa dánaśilatá wá udáratá se, bahut ad wá búhulya karke.*
- LIB'ER-ATE**, *v.* to set free, to release — *Ázad k., rihá yá khalis k.* — *Mukt k., chhor d.*
- LIB'ER-ATION**, *n.* the act of setting free — *Makhlastí, rihát, istikhlá, chhutkárá<sup>h</sup>* — *Mukti, nistár, uddhár.* [w<sup>h</sup>. — *Muktidátá uddhártá wá nistárák, rakhak.*
- LIB'ER-ATOR**, *n.* one who sets free, a deliverer — *Naját d. w. yá rihát-bakhsh, bucháne*
- LIB'ER-TINK**, *n.* one who lives dissolutely; *a.* licentious, dissolute, irreligious — *Awára, luchchá<sup>h</sup>, bad-kár, fújir, fásiq*; *a.* *nafs-parast nafs-parwar be-lagám yá harám-kár, áwára fújir fásiq áwásh yá bad-wáz, be-dín* — *Lampat, strilampat, strivyasani*; *a.* *anáchári kámáchári swechchháchári wá duráchári, kámuk bhogásakt lampat wá vishayi, nirdharmma dharumabin wá tyaktadharmma.*
- LIB'ER-TIN-TEM**, *n.* licentiousness, dissoluteness — *Be-zabti be-qaidí yá harám-kári, áwáshí áwáragi yá bad-wáz'í* — *Vyubhichar anavasthiti lampatá wá kámásakti, dur-vrittátá durácháratwa vishayásakti wá bhogásakti.*

- LIS'ER-TY**, *n.* freedom, privilege, permission; *pl.* predmōts of a city—*Āsādi khalāst makhlasī yā rihās, haqq yā ikhtiyār, ijāzat rukhsat risā yā parwānagi*; *pl.* *kis shahr ki gird-nawāh*—Swatantratī swādhīnatā aparādhīnatā swechchhācharātā wā aparāyattatā, adhikār swatwa wā śakti, anujñā wā anumati; *pl.* nagaropānt, upapur.
- LI-BID'I-NOUS**, *a.* (*L. libido*) lewd, lustful—*Mast yā nafs-parast, shahwatī yā shah-parast*—Kāmāsakt wā kāmī, ratārthī maithunābhilāshī wā strisambhogābhilāshī. [sambhogābhilāshī.]
- LI-BUD'I-NIST**, *n.* one given to lewdness—*Nafs-parast, shahwatī shakhs*—Kāmī, stri.
- LI-BUD'I-NOUS LY**, *ad.* lewdly, lustfully—*Mastī se, shahwat se*—Kāmāsaktī se, ratāsaktī ratārthitwa wā strisambhogārthitwa se.
- LI-BUD'I-NOUS-NESS**, *n.* lewdness, lustfulness—*Mastī, shahwat-parastī*—Kāmāsaktī wā kāmukatā, ratāsaktī ratārthitwa wā maithunārthitwa. [Tulā, tulārdī.]
- LI'BRA**, *n.* (*L. libra*) the balance, one of the signs of the zodiac—*Mizān, burj-i-mizān*—
- LI-BRA'TION**, *n.* the act of balancing—*Tolnā yā taulnā<sup>h</sup>, barābar k., ham-waznī*—Tolan, samatolikaran, tulyabalatā, bhāratulyatā.
- LI'BRA-RY**, *n.* (*L. liber*) a collection of books, an apartment for books—*Jam'at-i-kutub yā majma'i-kutub, kutub-khāna yā kitāb-khāna*—Pustakasaṅgrah granthasaṅgrah wā pustakasamūh, pustakālay pustakāgār wā pustakasālā.
- LI-BRA'RI-AN**, *n.* one who keeps a library—*Dāroga-i-kutub-khāna, kutub-khāne kā dā-roga*—Pustakasālādhyaksh, pustakāgdhyaksh, pustakāgātrarakshak, pustakasālādhi-kārī.
- LICE**, *pl.* of louse—*Louse kī jam', jūēn<sup>h</sup>*—Louse kī bahuvachan.
- LIC'ENCE**, **LIC'ENSE**, *n.* (*L. liceo*) permission, liberty, excess of liberty; *v.* to permit by legal grant, to authorize—*Ijāzat parwānagi farmān yā hukm-nāma, ikhtiyār rukhsat yā sanad, ikhtiyār ki ziyādātī*; *v.* *sanad farmān parwānagi yā hukm d., ikhtiyār d. muhāb-rakhnā jāiz-rakhnā yā rawā-rakhnā*—Anujñā wā anumati, kshama-tā wā samanujñān, mār्याdātīkram vyatikram wā vidhivyatikram; *v.* ājnā-patra anujñāpatra wā anumati d., anujñā d. adhikār d. wā pramāṇī k.
- LIC'EN-SA-BLE**, *a.* that may be licensed—*Mumkin-i-parwānagi, jiskī ijāzat yā sanad ko sake*—Anujñeya.
- LIC'EN-SER**, *n.* one who grants permission—*Parwānagi d. w., ijāzat d. w., farmān yā hukm-nāma d. w., ikhtiyār yā sanad d. w., rawā yā jāiz rakhne w.*—Anujñā d. w., anumati d. w., anujñādātā, anujñāpatraprakāśak.
- LIC'EN'TI-ATE**, *n.* one who has a licence to practise any art or faculty; *v.* to permit—*Kisī farm kā peshā karne ke liye sanad hukm-nāma yā parwāna rakhne w., sāhib-i-sanad, hukm-nāma-dār, parwāna-dār, ijāzat-dār*; *v.* *muhāb jāiz yā rawā rakhnā, sanad parwāna hukm-nāma yā ijāzat d.*—Kisī vyavasāy ke karne ke nimitta anujñā rakhne w., sānujñā, grīhītānujñā; *v.* ājnāpatra anujñāpatra anumati anujñā wā adhikār d.
- LIC'EN'TIOUS**, *a.* unrestrained, dissolute—*Be-zabt be-qaid yā be-lagām, harām-kār bad-kār āwara yā aubāsh*—Mār्याdātīkramī durichāri ābaddha wā swechchhācharī, vishayī vishayāsakt durvritta wā lampāt.
- LIC'EN'TIOUS-LY**, *ad.* with excess of liberty—*Be-zabtī se, be-qaidī se, aubāshī se, āwā-ragi se*—Mār्याdātīkram se, vyabhichār se, lampatātā s., atyāchārapūrvvak.
- LIC'EN'TIOUS-NESS**, *n.* boundless liberty, contempt or disregard of just restraint—*Be-zabtī yā be-qaidī, sar-kashī harām-kārī āwāragi yā aubāshī*—Swechchhāchar wā atyāchār, durvrittātā vyatikram niyamātīkram wā lampatātā.
- LICH'EN**, *n.* (*Gr. leichen*) a plant—*Nabāt, ek chhotā per<sup>h</sup>, ek bhānt kā paudhā<sup>h</sup>*—Sū-kari, sūkari, sūkarakrīntā, āilāvalkā. [nyūyya.]
- LIC'IT**, *a.* (*L. licitum*) lawful—*Wājib, jāiz, rawā, shar'<sup>t</sup>*—Yathāvidhi, yathochhit.
- LIC'IT-LY**, *ad.* lawfully—*Shar'an, az-rūc-shar', ātn ke rū se*—Vyavasthānurūp se, yathānyāya, smṛtīśāstrānusār se. [lap-lap yā chabar-chabar khānā<sup>h</sup>.]
- LICK**, *v.* (*S. lican*) to pass over with the tongue, to take in by the tongue—*Chātnā<sup>h</sup>, LICK'ER-ISH, LICK'ER-OUS*, *a.* nice, nice in the choice of food, greedy to swallow—*Um-da, khush-khwar khush-khor yā khush-khurāk, chātorā yā mar-bhukhā<sup>h</sup>*—Rasik wā swā-du, uttamabhoktā wā sukhādak, lehanotsuk. [se—Mishatāpūrvvak, swādutāpūrvvak.]
- LICK'ER-OUS-LY**, *ad.* daintily, deliciously—*Latāfat yā nafasat se, maza-dārī yā lazzat*
- LICK'ER-OUS-NESS**, *n.* daintiness of taste—*Maza-dārī, khush-lazzatī*—Mishatā, swādutā.
- LICK**, *n.* (*G. laegga*) a blow; *v.* to beat—*Ghūnsā<sup>h</sup>, ghūnsī<sup>h</sup>, mūkā<sup>h</sup>, mukkā<sup>h</sup>, mār<sup>h</sup>, thappar<sup>h</sup>*; *v.* *mārnā<sup>h</sup>, thoknā<sup>h</sup>, pitnā<sup>h</sup>.*
- LIC'O-RICE**, **LIC'U-RICE**, *n.* (*Gr. glukus, risa*) a root of sweet taste—*Ashu-sās, je-ist-madh<sup>h</sup>, mal-hattī yā mul-hattī<sup>h</sup>*—Yashṭimadhu, madhuyashṭikā, madhulī.
- LICTOR**, *n.* (*L.*) a Roman officer who attended the chief magistrates—*Kore-bār-dār yā amāna-i-salat men shahr-i-Rom ke hukām ke ham-rāh rakhtā thā*—Pūrvakā! men Bom nagar ke dharmādhyaksh kī parichar wā sowak jo kai ek lāthī aur unke bich men ek kulhārī baṁdhī hūī apne swāmī ke āge āge liye chaltā thā.

**LID**, *n.* (S. *hlid*) a cover — *Dhāknā<sup>h</sup>, dhaknā<sup>h</sup>, dhapnā<sup>h</sup>, sar-posh.*

**LIE**. See **LVE**.

**LIE**, *n.* (S. *lig*) a criminal falsehood, a fiction; *v.* to utter a criminal falsehood — *Darog yā kizb, jhūkh<sup>h</sup>; v. jhūkh bolnā<sup>h</sup>, jhūkh kahā<sup>h</sup> — Asatya wā mīshāvākya, mīthāvāchan wā mīthyokti; v. mīshā bolnā, mīthā kahā wā bolnā.*

**LĪ'AR**, *n.* one who tells lies — *Darog-go, kāzib, jhūthā<sup>h</sup>, kazzāb, labār<sup>h</sup> — Mīshāvādī, mīthāvādī, mīthāvābhāshī, asatyaavaktā, asatyaavādī.*

**LIE**, *v.* (S. *liegan*) to rest horizontally, to rest, to press upon, to remain, to consist; *p. t. LĀY, p. p. LĀIN — Letnā<sup>h</sup>, pauphnā yā parnā<sup>h</sup>, dabnā yā garnā<sup>h</sup>, parā-rahnā yā rahnā<sup>h</sup>, honā<sup>h</sup>. [rahne w<sup>h</sup>, lagā-rahne w<sup>h</sup>.*

**LĪ'ER**, *n.* one who lies — *Letne w<sup>h</sup>, pauphne w<sup>h</sup>, letan-hār<sup>h</sup>, letwāiyā<sup>h</sup>, rahne w<sup>h</sup>, parā-*

**LĪ'EF**, *a.* (S. *loef*) beloved; *ad.* willingly — *Mahbūb, 'azīz; ad. khushī se, ba-dil-o-jān, ba-sar-o-chashm — Pyārā; ad. ichchhā se, man se, sir-āukhoṇ se.*

**LĪ'EVE**, *ad.* willingly — *Khushī se — Ichchhā se, man se.*

**LĪ'EGE**, *a.* (L. *ligo*) bound by feudal tenure; *n.* a sovereign, a superior lord — *Ek qism kī zamīn-dārī kī khāss shart ke rū se tībī-dār yā hukūmī-banda; n. jāhān-pānāh, khudā-wand-i-nī'mat — Bhūmī rakhne ke hetu se bhaktībaddha sewābaddha swāmībhakt wā prabhuvās; n. adhīrāj wā rājā, prabhu wā swāmī. [prabhusevī.*

**LĪ'EGE'MAN**, *n.* a subject, a vassal — *Rū'iyat, asīmī yā tālī-dār — Prajā, sewābaddha wā*

**LĪ'EN-TEL-Y**, *n.* (Gr. *leitor, enteron*) a flux of the bowels — *Is-hāl yā jarayān-i-shikam jāmeḥ khānā kachchā gir-partā hai — Atisār jismeṇ anna kharā wā kachchā jhar partā hai.*

**LĪ-EN-TĪK'IC**, *a.* pertaining to lientery — *I's qism ke is-hāl yā jarayān-i-shikam ke muta'al-lig jāmeḥ khānā kachchā gir-partā hai. jarayān-i-shikam — Aise atisār kā sambandhī jismeṇ anāj pet se kharā wā kachchā jhar partā hai, amātisūrī, amātisārasambandhī.*

**LĪ'EO**, *n.* (Fr.) place, room, stead — *Jaguh<sup>h</sup>, jāe, 'icaz yā badul — Sthān, thaur, ethal.*

**LĪ'EU-TEN'ANT**, *lĕw-tĕn'ant. n.* (Fr. *lieu. tenant*) a deputy, an officer who supplies the place of a superior in his absence — *Nāib, qāim-maqām yā jā-nishīn — Pratinidhī, pratipurush wā niyogi.*

**LĪ'EU-TĒN'AN'CY**, *n.* the office or commission of a lieutenant, the body of lieutenants — *Niyābat qāim-maqāmī yā jā-nishīnī, jamē nāib jā-nishīn yā qāim-maqām — Pratinidhī kā pad avasthā wā adhikār, pratinidhisamūh wā pratipurushamandālī.*

**LĪ'EU-TĒN'ANT-SHIP**, *n.* the office of lieutenant — *Niyābat qāim-maqāmī yā jā-nishīnī — Pratinidhitwa, pratipurush kā pad wā adhikār.*

**LĪ'FE**, *n.* (S. *lif*) vitality, existence, animation, spirit, conduct, biographical narration: *pl. LĪ'VEs — Jān, hayāt zindagi zindagī yā zist, zinda-dil yā chūlāki, tezi chustī yā chūkūti, mō'ash atwār rawāsh yā waz, tuzkira — Prān jiv ātmā wā jīvātma, jivan, tej tikhnatī wā sphūrtī, sattwa achpālī wā phūrtī, vritti vyavahār āchār wā ācharaṇ, charitra charit ākhyān wā charitākhyan.*

**LĪ'FE'LESS**, *a.* void of life, dead, dull — *Be-rūh be-jān yā be-dam, murda, suat yā majhūl — Nirjiv ajiv wā prāpābīn, gataprān nashtaprān wā achetan, tejohīn nistej nissattwa wā satwāhīn. [liye zarūr hai — Prānapayogī rudhīr, jivānādhāyākarakat.*

**LĪ'FE'BLŌOD**, *n.* the blood necessary to life — *Khūn-i-jigar, khūn jo jām yā zindagi ke*

**LĪ'FE'GĪV'ING**, *a.* imparting life, invigorating — *Jān d. w. jān-bakhsh yā rūh-bakhsh, quw-wat-bakhsh — Jīvad jivādīyā wā jivādīfā, vīryad tejskar wā tejovarddhak.*

**LĪ'FE'GUĀRD**, *n.* the guard of a king's person — *Bādshāh ke huzūrī sipāhī, bādshāh ke khāss muhāfiz, bādshāh kī khāss chaukī — Rājāsarīrarakshak, rājadeharakshī.*

**LĪ'FE'LIKE**, *a.* like a living person — *Zinda shukhs ke mānind — Prāpivat, jite manu-shya ke sadris, sajivajan ke sadris.*

**LĪ'FE'STRING**, *n.* a nerve essential to life — *Nas jo jān yā zindagi ke liye zarūr hai — Prāpāsīrā, jivāsīrā. sīrā jo prān wā jiv ke nimitta avāśya hai, prānapayogī sīrā.*

**LĪ'FE'TIME**, *n.* continuance or duration of life — *Hin-i-hayāt, tamām-'umr, umr-dhar — Jīvitakāl, āyushya, janma bhar. [— Jivanatrat, ati dukhī.*

**LĪ'FE'WEAR-Y**, *a.* tired of living, wretched — *Zindagi se bezār tang yā diqq, kam-bakht*

**LĪ'FT**, *v.* (S. *liftan*) to raise, to elevate, to exalt, to elate; *n.* the act of lifting — *Uthā-nā<sup>h</sup>, charhānā<sup>h</sup>, ūchā-k. ūchānā yā bārkhānā<sup>h</sup>, phulā d<sup>h</sup>; n. ūhan<sup>h</sup>, ūhān<sup>h</sup>, ūthā<sup>h</sup>, ūthāw<sup>h</sup>, charhaw<sup>h</sup>. [charhawāiyā<sup>h</sup>.*

**LĪ'FT'ER**, *n.* one who lifts or raises — *Uthāne w<sup>h</sup>, charhāne w<sup>h</sup>, ūchā k. w<sup>h</sup>, ūthwāiyā<sup>h</sup>.*

**LĪ'FT'ING**, *n.* the act of raising, assistance — *Uthāw<sup>h</sup>, madad — Charhāw wā ūthāī, sād-hāyya wā upakār.*

**LĪ'G'A-MENT**, *n.* (L. *ligo*) any thing which ties or unites, a substance which unites the bones — *Band, 'asab pāi yā nas — Paṭṭī wā bandhan, asthibandhan wā sandhibandhan.*

**LĪ'G'A-MĒNT'AL**, **LĪ'G'A-MĒNT'OUS**, *a.* relating to a ligament, of the nature of a ligament — *Muta'allig-i-band yā 'asab-mansūb, band yā nas kī khāssiyat kā — Paṭṭī wā bandhan kī, asthibandhanavat wā sandhibandhanasādriś.*

**LĪ'G'A'TION**, *n.* the act of binding — *Bāndhnā<sup>h</sup>.*

**LIG'A-TURE**, *n.* that which binds, a bandage—*Band, ḍorā rassi yā patṭi<sup>b</sup>*—*Bandh wā bandhan, paṭṭa paṭṭak kasā wā baṇḍhā.*

**LIGHT**, *lit. n.* (*S. lehoti*) the agent or substance by which bodies are made perceptible to the sight, any thing which gives light, day, instruction, knowledge, open view, point of view: *a.* clear, not dark; *v.* to kindle, to give light to, to fill with light; *p. t.* and *p. p.* **LIGHT'ED** or **LIT**—*Nūr rausuḥ roshni partan tāb jalwa yā shu'ā, sham' chiriq yā charāq, roz, tā'lim, 'ilm, nigāh yā nazar, tariq-i-nigāh tariq yā tarāh; a. nūrāni roshan yā raushan, ujā yā ujālā<sup>b</sup>; v. jalānā<sup>b</sup>, roshni yā rausni d., roshan yā raushan k.*—*Jyoti dyuti dipti prabhā prakāś tej ābhā wā nibhā, diyā dip dipak wā pradip, din wā divas, śikshā, jñān wā bodh, lokaprasiddhi wā prikatya, drishtipātamārg drishtisūtra wā lakshyasūtra; a. saprakāś tejomay wā diptimān, dyutimān prakāśayukt wā prabhāwān; v. bārnā sulgānā wā lagānā, prakāś wā tej d., prakāśit wā saprakāś k.*

**LIGHT'EN**, *v.* to illuminate, to flash, to shine—*Roshan yā raushan k., bhābhaknā yā lapaknā<sup>b</sup>, darakhshān talān yā raushan k.*—*Saprakāś wā diptimān k., lauknā kauṇḍhnā wā chamachamānā, chamaknā.*

**LIGHT'ER**, *n.* one who lights or illuminates—*Jalāne w<sup>b</sup>, raushan yā roshan k. w., roshni yā rausni d. w.*—*Bārne wā bārne w., suprakāśak wā prakāśak, prakāśn wā dyutikar.*

**LIGHT'LESS**, *a.* wanting light, dark—*Be-roshni yā be-chiriq, tūrik*—*Nishprabhā wā*

**LIGHT'NING**, *n.* the flash which attends thunder—*Barq, bijli<sup>b</sup>*—*Vidyut. saudāmini, saudānīni, sandānīni.*

**LIGHT'SOME**, *a.* luminous, gay, airy—*Raushan roshan yā munawwar, khurram yā dil-shād, hushshish yā khush-tab*—*Prakāśamay wā ujālā, ullas sāmānā wā harshit, mudit pramodī wā ānāndi.*

**LIGHT'SOME-NESS**, *n.* luminousness, cheerfulness—*Rausni yā roshni, khurrami yā bah-shāshat*—*Diptatā ujālā ānjor wā saprakāśatā, ullās hulās wā praharsh.* [ulkādhāri.

**LIGHT'BEAR-ER**, *n.* a torch-bearer—*Mash'al-ehi, fātita-bar-dār*—*Ulkāvāhak, ulkāvāhi.*

**LIGHT'HOUSE**, *n.* a building with light to guide ships at sea—*Rāt ke waqt jahāz-rānōh kī rah-namāi ke liye fānūs-dār miṇār*—*Rāt ke sunay men nāvikon ko path dikhāne ke liye akāśadīpavukt ānchā kothā, dīpastambh, ākīśadīpagrihi.*

**LIGHT**, *lit. a.* (*S. lehoti*) not heavy, active, nimble, easy, slight, trifling, small, gay, wanton; *ad.* cheaply—*Salak, chālāk, tez, ās in suhl yā mulāim, tunuk yā adnā, khafif, andak, albelā chhichhorā raingilā yā chanchal<sup>b</sup>, be-sabūt be-hayā nū-pāk yā fisida; ad. asāl<sup>b</sup>*—*Halkā alpalbhār wā aguru, chapal, laghusārir wā laghugati nīriyās sugam susādhya susāhya wā supachāniya, laghu wā khudra, tuchelha wā trinapray, alp wā thorā, viṭṭsi asthir wā gauravāhīn, lol ānavasth kīnī wā puñschali.*

**LIGHT'EN**, *v.* to make less heavy—*Halkā k<sup>b</sup>.*

**LIGHTER**, *n.* a large open boat—*Patalā<sup>b</sup>, ek bari khulī nāw<sup>b</sup>, bhar<sup>b</sup>.*

**LIGHT'LY**, *ad.* in a light manner—*Subkī se, chālākī se, tezi se, āsānī se, thorā<sup>b</sup>, mulāimat yā mulāyamāt se, be-istiqlālī se, be-hayāi se, nū-pākī se, be-līhāzi se, chhichhorpan se<sup>b</sup>*—*Halkāi wā laghutā se, chapalātā se, aniyās, tanuk tanak wā tunik, ayatn se, tuchchhatī se, binā hetu, phurti se, laghugati se, asthiratī se, chānchalatā se, binā soche vichāre.*

**LIGHT'NESS**, *n.* want of weight, levity, inconstancy, nimbleness, wantonness—*Halkāi<sup>b</sup>, subkī, be-istiqlālī yā be-sabūtī, chālākī yā tezi, be-hayāi nū-pākī yā nū-pāk-dimāni*—*Alpalbhāratwa laghutā wā laghimā, agurūtā agurav wā chānchalatwa, asthiratā wā ānavasthiti, śariralaghutā drutatwa wā phurti, lolatā laulya wā swairitā.*

**LIGHTS**, *n. pl.* the lungs of an animal—*Phoph<sup>b</sup>.*

**LIGHT'ARMED**, *n.* not heavily armed—*Jarida, halke auzārōh se musallah, halke hathār bāndhe hue<sup>b</sup>*—*Laghnikāstri, laghwastradhāri, laghwāyudh.*

**LIGHT'BRAIN**, *n.* an empty headed person—*Tihī-dimāg khākha, be-dimāg ākhkha, be-rūqif, be-aql*—*Nirbodh, alpaubuddhi.* [bhar yā patāile kā mānjhā<sup>b</sup>.

**LIGHT'ER-MAN**, *n.* one who manages a lighter—*Bhar yā patāile kā khevāl yā khewāl<sup>b</sup>.*

**LIGHT'EN-FORRED**, *a.* addicted to petty thefts—*Hath-lapak<sup>b</sup>, hath-chal<sup>b</sup>.*

**LIGHT'FOOT**, **LIGHT'FOOT-ED**, *a.* nimble in running or dancing, active—*Sabuk-pā sabuk-rau yā sabuk-raftār, chālāk*—*Laghupād drutagāmi wā drutagati, kshīpra phurtilā wā chapal.*

**LIGHT'HEAD-ED**, *a.* thoughtless, giddy—*Tihī-dimāg be-maqz be-qarār yā be-khabar, gāfl yā be-khul*—*Chapalachitta laghuchhitta asthir wā chintārahit, achet bhārantabuddhi bhārantachitta kshiptachitta wā kshiptabuddhi.*

**LIGHT'HEART-ED**, *a.* gay, merry, cheerful—*Khush-dil yā dil-shād, khush-o-khurram yā khurram, shād-mān yā khush*—*Hrishtahriday wā hrishtachitta, ānāndi, harshit pulkit wā praphullachitta.*

**LIGHT'EGGED**, *a.* nimble, swift—*Tez-rau yā chālāk, tez-qadam yā tez-raftār*—*Phurtilā wā drutagati, drutagāmi.*





- LIMETWIG**, *n.* a twig smeared with lime—*Dāl yā dālī jismeh lāsā potā yā lagāyā*  
**LIME** TWIGGED, *a.* smeared with lime—*Lāse se potā huā<sup>h</sup>*. [rahtā hai<sup>h</sup>]
- LIMETWATER**, *n.* water impregnated with lime—*Chūne kā jal<sup>h</sup>, chūne se milā huā jal<sup>h</sup>, āhak-imes-āb*—Chūrnasānsrishṭajal, chūrnajal.
- LIME**, *n.* (S. *lind*) the linden tree—*Ek qism kā darakht*—Ek prakār kā peṭ.
- LIME**, *n.* (Fr.) a species of lemon—*Nībū yā nībū<sup>h</sup>, limū yā lībū<sup>h</sup>*.
- LIMET**, *n.* (L. *limes*) a bound, a border, utmost reach; *v.* to bound, to confine—*Hadd, sar-hadd, nihāyat intihā kināra yā kanāra; v. mahdūd k. yā hadd-bāndhnā, muqaiyad k. band k. yā ihāta k.*—Avadhī maryyādā wā simā, siwānā, chhor ant or toṅk wā śeṣh; *v.* avadhī k. wā sasīm k., saparimāp k. rokṇā gheruā wā bāndhnā.
- LIMETARY**, *a.* placed at the boundaries—*Sar-haddī, sar-hadd yā kanāre par kā*—Simāsthīt, simāvartī, antasth.
- LIMITATION**, *n.* restriction, confinement—*Inhiṣār takhsīs yā hadd-bandī, qaid yā tahaddud*—Parimitatā sasimatwa avadhītā wā avadhī, nibandhan bandhan wā bandhān.
- LIMITED**, *p. a.* narrow, circumscribed—*Tang, kotāh mahdūd makhsūs yā munhasir*—Saṅkuchit wā chhotā, parimit saparimāp wā nibaddh.
- LIMITEDLY**, *ad.* with limitation—*Hadd-bandī se. quid se, tahaddud se*—Sasimatwā-pūrvak, parimitatā se, avadhī se, nibandhan se, bandhan se.
- LIMETER**, *n.* one that limits—*Mahdūd k. w., hadd-bāndhne w., muqaiyad k. w., band k. w.*—Sasīnakārī, saparimānakārī, rokne w., bāndhne w.
- LIMITLESS**, *a.* unbounded, unlimited—*Quir-mahdūd, be-hadd*—Niravadhī, anant.
- LIMN**, *lim*, *v.* (L. *lumen*) to paint—*Tuswīr khīchnā, rang lagānā<sup>h</sup>, khīchnā<sup>h</sup>*—Chitra khīchnā wā banāna.
- LIMNER**, *n.* a painter, a portrait painter—*Naqqāsh, musawwir*—Chitrakar, chitrakār.
- LIMNING**, *n.* the art of painting—*Ilm-i naqqāshi, tuswīr-kashī*—Chitrakarm, chitra-vidyā. [lastlā<sup>h</sup>]
- LIMOUS**, *a.* (L. *limus*) muddy, slimy—*Chaklahā chihlahā yā kichur-sā<sup>h</sup>, lastlā<sup>h</sup> yā*  
**LIMP**, *v.* (S. *līm*) to walk lamely, to halt; *n.* a halt—*Luṅgrānā<sup>h</sup>, lang k<sup>h</sup>; n. kachuk<sup>h</sup>, lang<sup>h</sup>*. [wā pharchā]
- LIMPID**, *a.* (L. *limpidus*) clear, pure—*Sāf, shaffūf*—Swachchha, nirmal vimal amal
- LIMPTIN**, *n.* (S. *lynis*) an iron pin which keeps the wheel on the axle-tree—*Kilī<sup>h</sup>, kīl jis se pahiyā dhurī meṅ lagā ruhtā hai<sup>h</sup>*—Akshāgrakīlak, akshāgrasāṅku.
- LINCTURE**, *n.* (L. *lingo*) medicine licked up by the tongue—*Dawā jo chāt-kar khāt jāti hai*—Avalēh, avalehyaushadhī.
- LIND**, **LINDEN**, *n.* (S. *lind*) a tree—*Ek qism kā darakht*—Ek prakār kā vriksha.
- LINE**, *n.* (L. *linea*) any thing extended in length, a string, a row, a rank, a trench, a verse, method, limit, the equator, progeny, occupation, course, the tenth or twelfth part of an inch, delineation, outline; *v.* to place along, to cover or defend as by military lines—*Khāt jadval yā satar, russī<sup>h</sup>, qutār, saff, khanday, misrā<sup>h</sup>, tar yā waz, hadd, khāt-i-istiwā, nasl, pesha, tarah yā tariq, tassū kā daswān yā bārahwān hissā, naqsha, bāhri khāt; v. burābur rakhnā, buchānā<sup>h</sup>*—Rokṇā lakīr dānīr dhūrī pāntī wā paṅktī, dor dori wā rāzju, āvalī mālī wā kramī, śreṇī, khāī wā parikhā, pad, dhab paripāṭī wā anukram, simā wā avadhī, bhūmadhyarekhā bhūparidhī vishuvavritta wā vishuvarekhā, pīrhī wā vaṇśāvalī, vyūpār wā udyam, mārḡ wā path, tassū kā daswān wā bārahwān aṅś, ākār wā ākritī, vāhyarekhā wā bāhri rekha; *v.* paṅktikram se rakhnā, rakshā k.
- LINEAGE**, *n.* race, progeny, family—*Nusab, nasl, hasub-o-nasab yā khāndān*—Kul, pīrhī vaṇśāvalī wā santati, vaṇś.
- LINEAL**, *a.* composed of lines, in the direction of a line, descending in a line, hereditary—*Mukhattat, rāst, khāndānī yā naslī, āhūī yā maurūst*—Rekhāmāy wā rekhārūp, sīdhā, kramāyāt wā pāramparik, paramparāgat patirik wā kaulik. [pīrhī-pīrhī]
- LINEALLY**, *ad.* in a direct line—*Sīdhā<sup>h</sup>, nusl dar-nasl*—Kramāgam se, vaṇśakram se.
- LINEAMENT**, *n.* feature, form, outline—*Khāt-o-khāl yā sūrat, shakl, bāhri khāt*—Vadanarekhā wā vadanākār, rūp, vāhyarekhā wā bāhri rekha.
- LINEAR**, *a.* consisting of lines, like a line—*Mukhattat yā khātī, lakṛ yā dor kā sā<sup>h</sup>*—Rekhāmāy wā rekhārūp, rekhāsadrī. [nā, pāndulekhyā]
- LINEATION**, *n.* draught of a line or lines—*Khāt-kashī, naqsha-kashī*—Rekhā khīchnā
- LINE**, *v.* (L. *linum*) to cover on the inside, to put in the inside, to strengthen—*Astar-lagānā yā astur d., andar rakhnā, mazbūt k.*—Bhitallā-lagānā bhitallā d. wā bhītar se maṛhnā, bhītar rakhnā wā bharnā, pushṭ wā porhā k.
- LINEN**, *n.* cloth made of flax or hemp; *a.* made of linen, resembling linen—*Katān yā kattān, bazz; a. katānī kattānī katān-kā-banā-huā yā bazz kā-banā-huā, katān yā bazz kī mānīnd*—San wā paṭue kā band huā kapṛā, kahaumavastā, kahaumapaṭ, kahaumāmbār, aumapaṭ; *a.* san wā paṭue ke kapṛe kā band huā, san wā paṭue ke kapṛe sarīkhā. [antahpuṭ, antarschohṭādan, antarsvāṣṭan]
- LINING**, *n.* the inner covering of any thing—*Astar, maṛhanā<sup>h</sup>*—Bhitallā, antahpaṭal.

LIN'EN-DRA-PER, *n.* one who deals in linen—*Bazzáz, katán-farosh*—San wá paṭue ke kapre ká vyáṭar k. w. kshau-mavastravikretá.

LING, *n.* (Ic.) heath—*Jháp<sup>h</sup>, jhári<sup>h</sup>*. [samudrí machhlí.

LING, *n.* (D. leng) a kind of sea-fish—*Ek qism ki samundarí machhlí*—Ek bháūt ki

LIN'GLEK, *v.* (S. leng) to remain long, to delay, to loiter, to hesitate, to protract—*Der tak ruhá, deri k., muddat-lagáná, pas-o-pesh yá hais-bais k., taril-k. yá túl khínchná*—Dirghakál tak rahná, vilamb k., ber lagúná, ágá pichhá k., barháná lambáná wá khínchná.

LIN'GER-ER, *n.* one who lingers—*Der tak rahné w., deri k. w., muddat lagáne w., pas-o-pesh k. w., taril k. w. yá túl khínchné w.*—Dirghasútrí, vilambakári, ber k. w., ágá-pichhá k. w., barhúne w.

LIN'GER-ING, *a.* slow, protracted; *n.* tardiness—*Sust, der tak rahné w. muzmín taril yá duráz*; *n. dirangí, sustí, der*—Vilambí wá mandáyamán, chirastí wá dirghakálin; *n. mandatí, vilamb, ber.*

LIN'GER-ING-IV, *ad.* with delay, tediously—*Der kar-ke yá áhiste, tawaqquf yá túl se*—Vilamb-karke wá vilamb se, dirghasútratí se wá dirghasútravat.

LIN'GET, *n.* (Fr. lingot) a small mass of metal—*Dhót ki dák<sup>h</sup>*.

LIN'GUIST, *n.* (L. lingua) a person skilled in languages—*Zabán-dân, bahut zabáneñ janne w.*—Bháshájna, anekabháshájna, bahubháshávetá. [dhári wá ukti.

LIN'GO, *n.* language, tongue, speech—*Zabán, bhákhá<sup>h</sup>, guftár*—Bháshá, bolí, vákya.

LIN-GUA-DENT'AL, *a.* uttered by the joint action of the tongue and teeth—*Jiská tulaf-fuz zabán aur dántón se ho*—Jihwádantya, jihwádanta.

LIN'I-MENT, *n.* (L. lino) ointment—*Marham, tilá*—Lep, pralep.

LINK, *n.* (Ger. gelenk) a single ring or division of a chain, anything doubled and closed like a link, a chain; *v.* to complicate, to unite, to connect—*Qulába, koi chíz jo qulábe ki mándand bani ho, zanjír*; *v. pech dar-pech k., musalsal k., wast k.*—Kari, koi vastu jo kari saríkhí bani ho, sikari sikali saúkar wá saúkhal; *v. lapetní, bándhná wá miláná, jorna wá gánthná.*

LINK, *n.* (Gr. lucnos) a torch—*Mash'al, dastí*—Ulká. [dhári, ulkáváhí.

LINK'BOY, LINK'MAN, *n.* one who carries a torch—*Mash'al-chá, dastí-bardár*—Ulká.

LIN'NET, *n.* (S. linetwige) a bird—*Ek qism ki chiriyá*—Ek bháūt ki chiriyá.

LIN-SEY-WOOLSEY, *n.* (linen, wool) stuff made of linen and wool mixed; *a.* made of linen and wool, vile, mean—*Katán aur ún ká baná huá kappá, kaprá jo katán aur ún ko milá-kar baná huá*; *a. katán aur ún ká baná huá, hujúr, be-qadr*—Kshau-mornavastra, aumornavastra, vashtra jo san patná aur ún ko milákar bantá hai; *a. kshau-morn wá aumorn, kutsit, adham wá buchhha.*

LIN-STOCK, *n.* (lint, stock) a staff with a match at the end used in firing cannon—*Faláta, sokhla, battí<sup>h</sup>*—Torá, agnisuláká.

LINT, *n.* (L. linon) flax, linen scraped into a soft substance to lay on sores—*San<sup>h</sup>, zakhm par rakhné ke liye katán ká safó-narm tukrá*—San, gháw sukháne ke nimitta kshau-mavastra ká mridu pháhá.

LIN'SEED, *n.* the seed of flax—*Tukhm-i-katán, alsí<sup>h</sup>, san ká biyá<sup>h</sup>*—Atasívi, atasi.

LINTEL, *n.* (Fr. linteau) the upper part of a door or window frame—*Kargahná<sup>h</sup>*.

LION, *n.* (L. leo) an animal—*Sher, babar, asad*—Síhla, kesari, kesari, vanaraj.

LION'NESS, *n.* the female of the lion—*Sherní, sinhaní<sup>h</sup>*—Síhni, kesarini, kesarini, vanarajhi. [sainhik. síhna ke sadris.

LION-LIKE, LION-LY, *a.* like a lion—*Sher-sirat, sher ki mándand*—Síhhaswabháv,

LIP, *n.* (S. lippe) the border of the mouth, the edge of any thing; *v.* to kiss—*Shafat, lab kinára yá kanára*; *v. bosa lená*—Adhar oshthí hoñthí hoñthí hoñthí oñthí wá oñthí, anñth kor chhor wá kagar; *v. chumna.*

LIPPED, *a.* having lips—*Lab-dár, shafat-dár*—Oshthawán, oshthí.

LIP'DE-VÔ-TION, *n.* devotion of the lips only—*Lab-namáz, lab-ibádat, nomáz yá 'ibádat jo faqat lab yá muñh se hoti hai magar dil se nahín*—Oshthabhakti, adharapújá, bhakti wá pújá jo kewal oshthí wá mukh se hoti hai parantu briday se nahín.

LIP'GÓDD, *a.* good in profession only—*Faqat qaul meñ khib*—Kewal pratijñá meñ aachhá. [briday se na bole jāñ.

LIP'LÁ-BOUR, *n.* words without sentiments—*Alfáz jo dil se na hoñ*—Sabd jo man wá

LIP'WIS-DOM, *n.* wisdom in words only—*Sirf bátón meñ 'aql-mandi, zabáni dānāñ*—Kewal bátón meñ buddhí wá vijñatí, kewal batchit meñ jñán ká chhāñtā.

LI-PÔTH-Y-MY, *n.* (Gr. leipo, thumos) a swoon, a fainting fit—*Gash, murchhá yá murchhá<sup>h</sup>*—Murchchhá, murchchhan. [wá nashitachetan.

LI-PÔTH-Y-MOUS, *a.* swooning, fainting—*Gashí, murchhí<sup>h</sup>*—Murchchhit, murchchhál

LIPPI-TUDE, *n.* (L. lippus) blearedness of the eyes—*Chippráhaṭ<sup>h</sup>, kich'rá-pan<sup>h</sup>*.

LIQUE-FA, *v.* (L. liquo) to melt—*Galná<sup>h</sup>, pighalná<sup>h</sup>*.

LI-QUA-TION, *n.* the act of melting—*Galáw<sup>h</sup>, pighláw<sup>h</sup>, taghálná<sup>h</sup>*.

LIQ'UE-FY, *v.* to melt, to dissolve—*Galáná yá galná<sup>h</sup>, pighláná yá pighalná<sup>h</sup>*.

- LIQ-UE-FAC-TION**, *n.* the act of melting—*Gudākht, gudāz, pighlāw<sup>h</sup>, galan<sup>h</sup>*—*Dravan<sup>h</sup>, dravikaran, taghlkw, ghulāw.* [galaniya, dravaniya, dravaniya.]
- LIQ-UE-FI-A-BLE**, *a.* that may be melted—*Gudākht-pazir, mumkinu-l-gudāz*—*Galan jog, Li-QUEUR<sup>h</sup>, n.* (Fr.) a spirituous cordial—*Ek qism ki sharāb*—*Ek prakār ki madirā.*
- LIQ-UID**, *a.* not solid, fluid, flowing, soft; *n.* a liquid substance, liquor—*Muzāb, saiyāl, rawān, mulāim yā narm*; *n.* saiyāl yā muzāb chiz, 'arag yā shurb—*Drav, pravādhadharminak, pravādhī wā bahue w., niridu*; *n.* dravadravaya, ras wā dravapadārth.
- LIQ-UI-DATE**, *v.* to clear away, to pay—*Be-būq yā sāf k., adā k.*—*Parisodhan wā parisuddhi k., patānā utārnā wā de-dūlnā.*
- LIQ-UI-DĀ-TION**, *n.* the act of liquidating—*Be-hāq k., adā k., sāf k.*—*Parisodhan, parisuddhi, mistir, patāw.*
- LIQ-UID-I-TY**, *n.* the state of being liquid—*Hālāt i-saiyālī*—*Dravabhāv.*
- LIQ-UID-NESS**, *n.* the quality of being liquid—*Muzāb-stratī, saiyāl-khāssiyatī*—*Dravātwa, drāvyatwa, pravādhadharminā.*
- LIQ-UI-OR**, *n.* a liquid substance, strong drink; *v.* to moisten, to drench—*Shurb 'arag yā kōi saiyāl shat, sharāb yā khamr*; *v. nam k., tar-ha tar k.*—*Dravadravaya dravapadārth wā dravayastu, madirā madya wā dārū*; *v. gilā ārdawā odā k., bhigānā wā bhijānā.*
- LIQUO-RICE**. See LICO-RICE.
- LIQUO-RISH**. See LICKERISH.
- LIT-POOP**, *n.* a graduate's hood—*Dastūr yā qānūn ke mutābiq madrasa se da-ja yā laqab paye har shakhs ke sar kā kappā*—*Rājavidyālay wā mahāvidyālay meñ pada-prāptiyan kā śirovastra wā mastakāchchhādan.*
- LIST**, *n.* (S. *ulisp*) a defect in the speech arising from striking the tongue against the inside of the teeth; *v.* to utter with a lisp, to articulate imperfectly—*Luknat, zabān-giriftagi*; *v. luknat k., nā-sāf bolnā*—*Totlāi wā tutlāi, haklāhat*; *v. tutlānā totlānā wā haklānā, aspasht bolnā.*
- LISP-ING** *LY, ad.* with a lisp, imperfectly—*Luknat se, 'adam-i-safāi yā nuqs se*—*Totlāi tutlāi wā haklāhat se, aspashtarup wā adhurepan se.*
- LIST**, *n.* (Fr. *liste*) a roll, a catalogue; *v.* to enrol, to register, to enlist—*Fihrist yā ism-nawā, ism-nawāi fard yā fardī*; *v. fihrist meñ dikhil k., daftar meñ nām likhnā, chhātra likhnā yā likhnā*—*Nāmāvali wā nāmāvali, nāmāparisaṅkhyāpatra wā parisaṅkhyāpatra*; *v. nāmāvali meñ nām likhnā, nāmāparisaṅkhyāpatra meñ nām chhāhānī, nām likhnā nām-likhānā bharti k. wā bharti h.*
- LIST**, *n.* (S.) a bound, a limit, a strip of cloth, the inclosed ground in which tilts were run and combats fought; *v.* to inclose for combats, to sew strips together—*Hadd, sar-hadd intihā yā kanāra, patī<sup>h</sup>, akhārā<sup>h</sup>*; *v. laṭāi-ke-tye-gharnā yā akhār-sarikhā-gharnā<sup>h</sup>, patīyon yā dhājīyon ko khattha siwā<sup>h</sup>*—*Simā, avadhī siwānā wā dātārī, kapre ki dhājī, raigabdhūmī mallayndhiasthīn wā mallabdhūmī.*
- LIST-ED**, *a.* striped, particoloured in streaks—*Dhārī-dār, gūn-ā-gūn aur dhārī-dār*—*Lahriyā, chitravichitra aur lahriyā.*
- LIST**, *v.* (S. *lystan*) to choose, to desire; *n.* choice, desire, pleasure—*Pasand k., arzū k.*; *n. pasand, arzū yā khawāsh, khvāshī*—*Chāhnā, ichchā k.*; *n. chāh, ichchā wā abhiruchi, ruchi spūhā wā anurakti.*
- LIST-LESS**, *a.* indifferent, heedless, careless—*Be-parwā kan-shang marda-dūl yā be-garāz, gūhl, be-khabar*—*Anichchhuk anutsuk nisprihā wā udāsīn, amanoyogī wā anavadhān, asāvadhān.* [Anavadhān wā amanoyog se, asāvadhānī se.]
- LIST-LESS-LY**, *ad.* without attention, heedlessly—*Tugāful yā gūhāt se, be-khabarī se*—*LIST-LESS-NESS*, *n.* inattention, heedlessness—*Tugāful yā gūhāt, be-khabarī*—*Anavadhān wā amanoyog, asāvadhānā wā asāvadhānī.*
- LISTEN**, *lis-en, v.* (S. *klīstan*) to hearken, to give ear, to attend, to obey—*Sunnā<sup>h</sup>, kār-lagānā<sup>h</sup>, mutawajjih h., khātir-meñ lānā yā jarnān-burdārī k.*—*Śravaṇ k., kār d., man lagānā wā dhyan d., mīnūd.*
- LIST**, *v.* to hearken, to give ear, to attend—*Sunnā<sup>h</sup>, kār-lagānā<sup>h</sup>, mutawajjih h.*—*Śravaṇ k., kār d., man lagānā wā dhyan d.*
- LIS-TEN-ER**, *n.* one who listens—*Musamī, sunne w<sup>h</sup>, kan-lagā<sup>h</sup>*—*Śrotā, śravaṇakartā.*
- LIS-TEN-FUL**, *a.* attentive—*Mutawajjih, suchet<sup>h</sup>*—*Manoyogi, surtā.*
- LIT**, *p. t. and p. p.* of *light*—*Light kā mānī-mulay aur mānī-ma'tif-alai-hi yā f'l-i-ma'tif*—*Light kā samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*
- LIT-A-NY**, *n.* (Gr. *litaneia*) a form of prayer used in public worship—*'Isāiyōn meñ 'annm 'ibādāt kā ek turīqa*—*Krishṭiyasamāj meñ ek prarthānamārg.*
- LIT-ER-AL**, *a.* (L. *litera*) according to the letter, consisting of letters—*Taht-lafz, harfī luqawī yā lafzī*—*Mūlasabdānusārī mūlapadānusārī wā yathāśabd, aksharī wā aksharamay.* [sīr, śabdānurupatā, aksharānurupatā.]
- LIT-ER-AL-ISM**, *n.* accordance with the letter—*Harf yā lafz se mutābaqat*—*Śabdānū-*
- LIT-ER-AL-IST**, *n.* one who adheres to the letter—*Wah shakhs jo lafz yā harf ke pā-band rahṭā hai*—*Śabdānūyāyī, mūlapadānūyāyī.* [wā mukhyārth, śabdārth.]
- LIT-ER-AL-ITY**, *n.* original or literal meaning—*Aslī yā taluq-lafzī mā'nī*—*Mūlārth*

- LIT'ER-AL-LY**, *ad.* according to the letter—*Harfan-harfan, harf-ba-harf, lafzan-lafzan, lafz-ba-lafz*—Akshar akshar, yathāsabd, mūlāsābd, mūlāsābdānusar se.
- LIT'ER-A-RY**, *a.* pertaining to literature, versed in letters—*'Ilmi, 'ālim*—Vidyāsambandhi wā sāhityāsambandhi, vidwān wā vidyāsampanna. [sampanna.]
- LIT'ER-ATE**, *a.* learned, skilled in letters—*'Ālim yā fāzil, sāhib-i-'ilm*—Vidwān, vidyā-
- LIT'ER-Ā'RI**, *n. pl.* (L.) men of learning—*'Ulamā, fuzulā, sāhibān-i-'ilm*—Vidwatsamāj, vidwadvrind, paṇḍitaṅgaṇ, paṇḍitavarg, paṇḍitamandali.
- LIT'ER-Ā-TOR**, *n.* a petty schoolmaster—*Ek chhotā mudarris*—Ek kshudra adhyāpak.
- LIT'ER-A-TURE**, *n.* learning, skill in letters—*'Ilm yā 'ilmiyat, fasilat*—Vidyā wā sāhitya, pāṇḍitya. [yā munda-sang, sise kā mail yā phen<sup>h</sup>.]
- LIT'H'ARGE**, *n.* (Gr. *lithos, arguros*) lead vitrified, the scum of lead—*Murdar-sang*
- LITHE**, *a.* (S. *lith*) limber, flexible—*Dam-dār yā narm, chīmṛā yā lachilā<sup>h</sup>*—Anamya wā komal, sukhanaṇamāniya.
- LIT'HER**, *a.* soft, pliant—*Mulāim, dam-dār*—Komal, lachilā wā sukhanaṇamāniya.
- LIT'HER-LY**, *a.* lazy; *ad.* lazily, slowly—*Sust, kāhil*; *ad. kāhili se, susti se*—Ālasi, āskati; *ad.* āskat se, dhillarpan se wā dhir<sup>h</sup> dhire.
- LIT'HER-NESS**, *n.* idleness, laziness—*Susti, k-ihili*—Āskat, ālasya wā dhillarpan.
- LIT'H-O-GRAPH**, *v.* (Gr. *lithos, grapho*) to trace letters or figures on stone and transfer them to paper &c.; *n.* a print from a drawing on stone—*Patthar ká chhápá k<sup>h</sup>, patthar se chhápá k<sup>h</sup>*; *n.* *patthar ká chhápá<sup>h</sup>*, jo chhápá patthar se utārā jālá hai<sup>h</sup>.
- LI-THO'G'RA-PHY**, *n.* the art of taking impressions from stone—*Patthar par se chhápá utārne ká 'ilm, patthar ká chhápá karne ká 'ilm*—Śilālikhanavidyā, prastaramudrākanavidyā, śilāmudrāṅkan, pūshāpalikhan.
- LI-THO'G'RA-PHER**, *n.* one who practises lithography—*Patthar par se chhápá k. w<sup>h</sup>, patthar se chhápá k. w<sup>h</sup>, patthar ká chhápá k. w<sup>h</sup>*—Śilālekhak, prastarālekhya-krit, prastaramudrākrit.
- LITH-O-GRAPH'IC**, *a.* relating to lithography—*Patthar se chhápá karne ke 'ilm ke mutā'alliq, patthar ke chhápá ká<sup>h</sup>*—Śilālekhanaividyaavisbhayak, prastaramudrākanavidyāsambandhi, śilāmudrāṅkanavishayak.
- LITH'O-MAN'CY**, *n.* (Gr. *lithos, mantia*) divination or prediction by stones—*Pattharon se fāl-goi*—Pattharon s. bhavishyatathān wā bhavikathan.
- LI-THO'T'O-MY**, *n.* (Gr. *lithos, temno*) the art or practice of cutting for stone—*Sang-i-masāna tarāshne ká 'ilm, sang-i-masāna ká tarāshnā*—Pathari kāṭne wā chirne kī vidyā wā abhyās. pathari kā kātū wā chirū.
- LI-THO'T'O-MIST**, *n.* one who performs lithotomy—*Sang-i-masāna tarāshne w., sang-i-masāna kātne w.*—Pathari kāṭne wā chirne kī vaidya, pathari kāṭne wā chirne w.
- LIT'I-GATE**, *v.* (L. *lis*) to contest in law—*Nizā' k., munā'at k., dā'wā k., muqaddama khayā k., muqaddama larnā*—Vivād k., vivādagast k.
- LIT'I-GANT**, *n.* one engaged in a law-suit; *a.* contending in law—*Ahl-i-muqaddama, mudtā' yā mudtā'ē-ālā-hi, mutakāsimāin*; *a.* *muqaddama larnē w.*—Vivādārthi, vivādi, vādī, prativādī; *a.* vivādi, vivādārthi. [Vād, arthavivād.]
- LIT-I-G'ATION**, *n.* judicial contest, a law-suit—*Nizā' yā munā'at, muqaddama*
- LI-TIG'IOUS**, *a.* given to litigation, quarrelsome—*Muqaddama-bāz yā muqaddama-dost, qazi-ga-jo, qaziya-dost yā tante-bāz*—Vivādāśil wā vivādāpriya, jhagrūlū bakheriyā lārīnkā wā lārīkā. [Nizā'joi, nizā'-dost—Arthavivādāśilātā, vivādāsakti.]
- LI-TIG'IOUS-NESS**, *n.* inclination to go to law—*Muqaddama-dosti, muqaddama-bāzi*
- LIT'TER**, *n.* (L. *lectus*) a carriage with a bed, straw laid under animals, a brood of young, rubbish; *v.* to bring forth, to cover with straw, to scatter over with fragments—*Pālki yā nālki<sup>h</sup>, ākhor, jhol<sup>h</sup>, kīrā<sup>h</sup>*; *v.* *jannā yā byānā<sup>h</sup>, ghās bichhānā<sup>h</sup>, kīre se bhurnā<sup>h</sup>*—Doli dolā wā kharkharīyā, ghās wā tripasayyā, sāvakagaṇ wā sāvakasunūh, karkāt wā buhāran.
- LIT'TLE**, *a.* (S. *lytel*) small, not great, not much; *ad.* in a small degree, not much; *comp.* *LESS, sup. LEAST*—*Kuchak yā khurd, sugir yā past, anduk zurra yā qālī*; *ad. thorā<sup>h</sup>, taruk tenak tanik yā buhut-nukh<sup>h</sup>*—Chhotā, nannā laghu wā hālki, thorā kuchh wā kīnchit. [qadre—Thorā thaur wā phaili wā alpanā wā kīnchidbhāg.]
- LIT'TLE**, *n.* a small space, a small part—*Thori sī jaguh<sup>h</sup>, zurra andake chunde yā*
- LIT'TLE-NESS**, *n.* smallness, meanness—*Qillat kamī kīharti andakī subkī yā pastī, kamnāgi yā khuffat*—Chhotāi laghutāi kshudratā halkāi wā halkāpan, tuchchhatwa nichatwa adhamatā wā apakrīshatā.
- LIT'UR-GY**, *n.* (Gr. *leitoe, ergon*) form of prayers, formulary of public devotions—*'Isāiyōn meñ 'ibādāt ká qā'ida, 'Isāiyōn meñ munājāt yā namāz ká qānūn-namāz*—Krishtiyāprārthanāvidhi, Krishtiyāprārthanāpaddhati.
- LI-TUR'IC**, **LI-TUR'IC-AL**, *a.* pertaining to a formulary of public devotions—*'Isāiyōn meñ 'ibādāt ká qā'ide ke mutā'alliq, 'Isāiyōn meñ munājāt yā namāz ke qānūn-name se nisbat-dār*—Krishtiyasamājāprārthanāvidhisambandhi, Krishtiyasamājāprārthanāpaddhatīsambandhi.

- LIVE**, *v.* (S. *līṭan*) to be in life, to exist, to dwell, to continue, to feed — *Jinā<sup>h</sup>*, *ho-nā<sup>h</sup>*, *rahnā basnā jiknā yā ṭaharnā<sup>h</sup>*, *banā-rahnā yā laḡā-rahnā<sup>h</sup>*, *khnā yā char-nā<sup>h</sup>*. [tīlā, chatkilā.]
- LIVE**, *a.* quick, not dead, active, vivid — *Jitā<sup>h</sup>*, *zinda*, *chālāk*, *shokh* — *Jivī*, *sajiv*, *phur-Live* — *LI-HOOP*, *n.* means of living, support — *Rozī yā rizq*, *ma'āsh yā ma'ishat* — *Vritti* wā jivikā, upajivikā wā upajivanopay.
- LIVE**LY, *a.* brisk, vigorous, gay, strong — *Zinda-dil yā chālāk*, *qavī yā zor-āwar*, *khush-tab' yā khush-dil*, *mazbūt* — *Phurtīlā* tivra wā kshipra, prabal, praphulla rasik wā ānandī, porhā wā balawīn.
- LIVE**LY, *LI*VE'LY, *ad.* briskly, vigorously — *Zinda-dilī yā chālākī se*, *zor yā mazbūtī se* — *Phurtī* tivratī wā kshipratā se, porhūī bal wā prabalatī se.
- LIVE**LI-NESS, *n.* appearance of life, vivacity — *Jān-dārī*, *zinda-dilī khush-dilī khush-tab'ī dil-shūdī yā shokhī* — *Sajivatwa* wā sattwa, chapakūtī tivratī tejovattwa tej wā ullās.
- LIVE**LONG, *a.* long in passing, tedious — *Durāz yā tawil*, *bhāri kathin yā barā<sup>h</sup>* — *Dīrhakālīk*, atī dīrgh wā khedajanak.
- LIV**ER, *n.* one who lives — *Zī-rūh*, *jine w<sup>h</sup>* — *Jivī*, *jivak*, *prānī*.
- LIV**ING, *n.* support, maintenance, a benefice — *Ma'ishat*, *zist yā gucrān*, *nazr-i-aimma nazr-i-imān yā pādri ki nu'āsh* — *Jivikā* wā upajivikā, upajivanopay wā jivanirvāh, dharmadāy dharmādhyāpakaivrīttī wā dharmasikshakaivrīttī.
- LIV**ING-LY, *ad.* in a living state — *Zinda hālat meṇ*, *jān-dārī meṇ* — *Sajiv*, *jitā*.
- LIV**ER, *n.* (L. *lifer*) the gland or organ which secretes the bile — *Jigar*, *kubūd* — *Kalejā*, *yakrit*. [nilarakṭ.]
- LIV**ER-COL-OUR, *a.* dark red — *Jigari raṅg*, *gerū kū raṅg<sup>h</sup>* — *Yakritvarṇ*, *kaleje kī raṅg*.
- LIV**ER-GROWN, *a.* having a large liver — *Jiskā jigar barā ho*, *barē jigar kū* — *Bare kalejo kī*, *bare kaleje w*.
- LIV**ER-Y, *n.* (Fr. *livrée*) delivery of possession, release from wardship, state of being kept at a certain rate, a form of dress worn by servants, a particular dress; *v.* to clothe in livery — *Dakhl-dihānī*, *dāroga-garī yā nigāh-bānī se rihāt*, *kīrī nu'āyān dar yā hisāb se rakhe-jāne yā pāle-jāne kī hālat*, *naukarōn kī banā*, *khāss poshāk*; *v.* *bāne se malbās yā mulabbās k.* — *Sattwa* wā albhikar kā denā, *rakhvālī se chhutkārā*, *nirūpitamūlyā par pūlan wā poshan*, *sevakavesh wā paricharavesh*, *veshaviśesh wā koī viśesh pahirāw*; *v.* *viśeshavesh pahirānā*, *bānā pahineṇ*.
- LIV**ER-Y-MAN, *n.* one who wears a livery — *Bānā-dār*, *bānā-dār naukar* — *Kulavesha-dhārī* wā bhritya jo viśesh bānā pahine ho.
- LIV**ID, *a.* (L. *lividus*) black and blue, of a lead colour, discoloured — *Nilā-kālā<sup>h</sup>*, *sise ke raṅg kū<sup>h</sup>*, *nil-fām zard yā bad-raṅg* — *Nilakrishṇa*, *sisakavarṇ*, *pīlā vivarṇ* wā *ni-rakṭ*. [zardī, nil-fāmī — *Vivarnatī*, *vaivarnya*, *krishṇimā*, *nilatā*.]
- LIV**ID-ITY, **LIV**ID-NESS, *n.* discoloration — *Bad-raṅgi*, *nīlā-pīlū-pun<sup>h</sup>*, *nīlā-kālā-pan*. [vanākt.]
- LIX**-IV-LUM, *n.* (L.) lye — *Khārā jal<sup>h</sup>*, *lonā-pānī<sup>h</sup>* — *Kshārajul*. [vanākt.]
- LIX**IV-LAL, *a.* impregnated with salts — *Namak-āmez* — *Kshāravīśiṣṭ*, *kshāravayapt*, *la-LIX*IV-LATE, **LIX**IV-LAT-EN, *a.* pertaining to lixivium, making lixivium, impregnated with salts — *Khāre jal ke mula'alliy*, *lonā pānī banāne w<sup>h</sup>*, *namak-āmez* — *Kshāra-jalavishayak*, *kshārambukar*, *kshāravīśiṣṭ* wā *kshāravayapt*.
- LIZ**ARD, *n.* (L. *lacerta*) a reptile — *Chhipkālī<sup>h</sup>*, *chhipkī<sup>h</sup>*, *tuktikī<sup>h</sup>*, *pullī<sup>h</sup>*, *bistuiyā<sup>h</sup>*.
- LO**, *int.* (S. *la*) look! see! behold! — *Lo<sup>h</sup>*, *dekh<sup>h</sup>*, *dekho<sup>h</sup>*.
- LOACH**, *n.* (Fr. *loche*) a fish — *Ek bhānt kī chhoṭī machhlī<sup>h</sup>*.
- LOAD**, *n.* (S. *hlad*) a burden, a freight, pressure; *v.* to burden, to freight, to charge; *p. p.* **LOAD**ED or **LAD**EN — *Bojh bojhā yā moṭ<sup>h</sup>*, *bhartī yā ladāw<sup>h</sup>*, *bhār<sup>h</sup>*; *v.* *bojhā yā bojh-d<sup>h</sup>*, *lādānā<sup>h</sup>*, *bharnā<sup>h</sup>*.
- LOAD**ER, *n.* one who loads — *Bojhne w<sup>h</sup>*, *lādne w<sup>h</sup>*, *bharne w<sup>h</sup>*.
- LOAD**, *n.* (S. *lādan*) the leading vein in a mine — *Kān meṇ khāss filizzi shākh* — *Khān meṇ mukhya dhāturekhā*, *ākār meṇ dhātu kā mukhya mārg*.
- LOAD**ER, *n.* one who leads the way — *Rāk-numā yā rah-numā* — *Pathadarśak*.
- LOAD**STAR, *n.* the leading star, the pole-star — *Jadī*, *qutb* — *Dhruv*.
- LOAD**STONE, *n.* the magnet — *Sang-i-mignātīs*, *chummak pathhar yā chumak pathhar<sup>h</sup>* — *Chumbakaprastar*, *ākārshakaprastar*. [pāw-rotī yā tikkar<sup>h</sup>, dher pind yā lōndā<sup>h</sup>.]
- LOAF**, *n.* (S. *hlaṭ*) a mass of bread as baked, a mass or lump; *pl.* **LOAVES** — *Rot roti*.
- LOAM**, *n.* (S. *lam*) rich unctuous earth, marl; *v.* to smear with loam or marl — *Pīndol*, *pīnṛor yā chiknī mittī<sup>h</sup>*; *v.* *pīndol yā chiknī mittī se potnā leṇā yā bhurnā<sup>h</sup>*.
- LOAM**Y, *a.* marly, smeared with loam — *Pīndol pīnṛor yā chiknī mittī kā<sup>h</sup>*, *pīndol pīnṛor yā chiknī mittī se potā-huā yā bhārā-huā<sup>h</sup>*.
- LOAN**, *n.* (S. *len*) the act of lending, any thing lent — *Āriyat-dihī*, *āriyat qarz yā wām* — *Udhār d.*, *rip wā jo vastu udhār dī jāy*.
- LOAN**Y, *a.* (S. *lath*) unwilling, reluctant — *Be-dīlī yā nā-rāz*, *rū-gardān kashida yā mutharīf* — *Annanā* wā anichohuk, *vimukh*. [wā ghinānā, ghinā wā ghin k.]
- LOATHE**, *v.* to feel disgust at, to hate — *Jī na chālnā<sup>h</sup>*, *skrūh yā nafrat k.* — *Umthānā*

- LĀTH'FŪL**, *a.* abhorring or hating, hated — *Mutanafrī, makrūh* — Ghināne w. wā ghri-nākārī, ghrit wā garhit.
- LĀTH'ING**, *n.* disgust, aversion — *Nafrat yā karāhiyat, 'irās yā gurez* — Ghriṇā wā ghin, virakti pratikūlatā wā apriyatā. [anichchhapūrvak.]
- LĀTH'LY**, *ad.* unwillingly — *Kashidagī se, nā-khoāh, karāhatan, karhan* — Anman, LĀTH'NESS, *n.* unwillingness, reluctance — *Be-dilt yā nā-rāzi, istikrāh yā kashidagī* — Anichchhih, vimukhatā wā khiinch. [wā garhit, ghriṇārha wā garhaṇiya.]
- LĀTH'SOME**, *a.* disgusting, detestable — *Makrūh, karīh yā nafrat-angez* — Ghriṇājanak LĀTH'SOME-*LY*, *ad.* so as to excite disgust — *Nafrat-angezī se* — Garhyaaprakār se, ghri-nājanakatwapūrvak. [bhatsajanakatā.]
- LĀTH'SOME-NESS**, *n.* quality of raising disgust — *Nafrat-angezī* — Ghriṇājanakatwa, bi-
- LĀB**, *n.* (W. *lob*) a clumsy person, a large worm; *v.* to let fall lazily — *Anārī yā gu-i-wār<sup>h</sup>, harā keichuā yā kirā<sup>h</sup>* : *v. ālus yā āskat se girā-d<sup>h</sup>*.
- LĀB'S FŪND**, *n.* a prison — *Qaid khāna, zindān* — Kūrāgar, vandisālā.
- LĀB'BY**, *n.* (Ger. *laube*) an opening before a room, a small hall — *Dar-dālān yā pesh-dālān, ek chhotā dālān* — Dewrhi, osārā.
- LĀBE**, *n.* (Gr. *lobos*) a division, a distinct part, a part of the lungs — *Ek hissa, judā hissa, phephye kā ek hissa* — Ek anś, ek prithak bhāg, phupphusabhāg arthāt pheph-ye kī ek bhāg.
- LĀB'STER**, *n.* (S. *loppestre*) a crustaceous fish — *Jhīngū<sup>h</sup>, chīngari machhī<sup>h</sup>*.
- LŌ'CAL**, *a.* (L. *locus*) relating to a place — *Makānā, mutā'alliq-i-maqām, mutā'alliq-i-jāe* — Sthāniya, sthānik. [jām — Sthānatī wā sthiti, sthān wā sthal.]
- LO-CĀL'I-TY**, *n.* existence in place, position — *Makāniyat yā kisi jagah meñ vujū<sup>h</sup>, ma-*
- LŌ'CAL-IV**, *ad.* with respect to place — *Bi-i-makān, ba-nisbat-i-makān, ba-nisbat-i-maqām* — Sthānavishay meñ, sthān ke vishay meñ.
- LŌ'CAT**, *v.* to place, to settle in a place — *Rakhnā<sup>h</sup>, baithānā<sup>h</sup>*.
- LO-CĀ'TION**, *n.* the act of placing, situation — *Rakhnā yā baithānā<sup>h</sup>, mauqā' yā maqām* — Sthāpan, sthān wā avasthiti.
- LŌCH**, *n.* (Gael) an arm of the sea, a lake — *Khārī<sup>h</sup>, jhīl<sup>h</sup>*.
- LŌCK**, *n.* (S. *loc*) an instrument to fasten a door &c., part of a gun, an inclosure to confine water; *v.* to shut or fasten with a lock, to close fast, to embrace closely, to unite — *Tālā<sup>h</sup>, chāup<sup>h</sup>, bāndh<sup>h</sup>* : *v. muqaffil k. yā qut-luyānā, band k., bagal-giri k., gathnā<sup>h</sup>* — *v. Tālā d. wā tālā lagānā, muṇḍnā, god-meñ-lenā gale-lagānā wā chhātī se lagānā, jutnā wā saṭnā*.
- LŌCK'ER**, *n.* any thing closed with a lock — *Khāna, sandūq, sandūqcha, koi chiz jo mu-qaffil ho sake* — Petī, pitfri, sampūt jisimeñ tālī lag sakai.
- LŌCK'ET**, *n.* a small lock, a catch or spring — *Chhotā qut, tukma* — Chhotā tālī, ānkārī.
- LŌCK'SMITH**, *n.* one who makes locks — *Lohār<sup>h</sup>, tālā-bāndne w<sup>h</sup>*.
- LŌCK**, *n.* (S. *loc*) a tuft of hair — *Zulf, jā'd* — Alak, jutī.
- LŌCK'RAM**, *n.* a sort of coarse cloth — *Ek bhānt kī moḍā kaprā<sup>h</sup>*.
- LŌ-CO-MŌ'TION**, *n.* (L. *locus. motum*) the act or power of changing place — *Harakat-az-jā-ba jā naql-i-makān yā naql-i-maqām, quwwat-i-naql-i-makān yā quwwat-i-naql-i-maqām* — Sthānāntaragaman wā gamanāgaman, sthānāntaragamanaśakti wā gamanāgamaṇaśakti. [gatimān.]
- LŌ'CO-MŌ-TIVE**, *a.* changing place — *Mutakarrik* — Jaṅgam, chalanāsil, chalanāśaktik.
- LŌ-CO-MŌ-TIV'I-TY**, *n.* power of changing place — *Quwwat-i-naql-i-makān, quwwat-i-naql-i-maqām* — Sthānāntaragamanaśakti, gamanāgamaṇaśakti.
- LŌ'CUST**, *n.* (L. *locusta*) an insect, a tree — *Tūddī tiri yā tidi<sup>h</sup>, ek bhānt kī per<sup>h</sup>*.
- LO-CŪ'TION**, *n.* (L. *locutum*) speech — *Gust-yū, bol chāl<sup>h</sup>, bolī<sup>h</sup>* — Ukti, vākya, vāgyvā-
- LŌDE**. See **LOAD**.
- LŌDGE**, *v.* (S. *logian*) to place, to fix, to lay flat, to afford a temporary habitation, to reside, to dwell for a time; *n.* a small house in a park or at a gate, an apartment or hall occupied by a secret society or the society itself — *Dharnā yā rakhnā<sup>h</sup>, gār-nā baithānā yā lagānā<sup>h</sup>, girā-d<sup>h</sup>, tikānā utārā yā basānā<sup>h</sup>, tiknā basnā rahnā yā thāharnā<sup>h</sup>, utārā yā purnā<sup>h</sup>; n. ramne meñ yā phāṭak par ek chhotā ghar yā baṅglā<sup>h</sup>, jādū-ghar yā jādū-ghar ke loq*.
- LŌDGE'MENT**, *n.* the act of lodging, accumulation, a position secured by assailants — *Tikāw<sup>h</sup>, jamāw yā dher<sup>h</sup>, ek jagah jo hamla-āwar apne hāth kar-lete-hain* — Utārā wā basnā, rāsi wā puñj, ek jagah jo charhāi karne wālē apne hāth kar lete hain.
- LŌDGE'ER**, *n.* one who lodges — *Shab-bāsh, muṭin, bāshanda yā bāshinda, kirāya-dār* — Paragrihāvāsī, tikne w., bharait. [roza — Thore dinoh ke nimitta vāsasthān.]
- LŌDGE'ING**, *n.* a temporary habitation — *Tikāw<sup>h</sup>, thikānā<sup>h</sup>, būd-bāsh, makān-i-chand*.
- LŌFT**, *n.* (S. *lyft*) a floor, the highest floor — *Gach yā pakki-chhat<sup>h</sup>, alārī anārī yā sab se ūchī pakki-chhat<sup>h</sup>*.
- LŌF'TY**, *a.* high, elevated, sublime, proud — *Buland, murtafa' rafī' yā 'ālī, buland-parvāz yā mu'allā, magrūr* — Ūchā, uchha, atyutkriṣhṭ, ghamañdī ahañkārī wā garvit.

- LÖR'TI-LY**, *ad.* on high, proudly, haughtily — *Bulandī-se yā buland, gurūr se, ghamāñd se*<sup>h</sup> — Uñchāi par wā uñchāi, ahañkār se, garv se.
- LÖR'TI-NESS**, *n.* elevation, sublimity, pride — *Bulandī yā irtifā', buland-parwāzī yā 'ul-wiyat, gurūr yā takabbur* — Uñchāi, atyutkrishṭatā, ghamāñd wā ahañkār.
- LOG**, *n.* a bulky piece of wood, an instrument for measuring the velocity of a ship through the water, a Hebrew measure — *Kunda, jahāz kī tez-rurī ke andāz kā āla, ek qism kā 'Ibrānī māl* — Lakkar, naukūgatināpakayantra, Yibudiyaparimāhaviśesh.
- LÖC'BÖÖK**, *n.* register of a ship's way — *Jahāz kā roz nāma* — Naukūgativishayakadainikavivaranapustak, ek pustak jismein naukā kī prati din kī chāl kā varnan rahitā hai.
- LÖC'GER-HEAD**, *n.* a dolt, a blockhead — *Ahmaq, gāwdī*<sup>h</sup> — Jar wā mūrkh, mūrkh ghī-mar wā ullū. [Jar wā mūrkh, mūrkh.]
- LÖC'GER-HEAD-ED**, *a.* dull, stupid, doltish — *Kund-zihn, ahmaq, be-wuqūf* — Mandamati,
- LÖC'MAN**, *n.* one who carries logs — *Kunda dhone w., kunda lāne w.* — Lakkar dhone w., lakkar lāne w. [Patañg.]
- LÖC'WOOD**, *n.* a wood used in dyeing — *Bakkam yā bagam, sandal-i-murkh, patañg*<sup>h</sup> —
- LÖG'A-RITHMS**, *n. pl.* (Gr. *logos, arithmos*) a series of numbers in arithmetical progression corresponding to another series in geometrical progression — *Logārām* — Ghātapramāṇ, ghātapramāṇpak, ghātapramāṇpakasañkhyā, parikaruma, lāgrathamā-
- LÖG'GATS**, *n. pl.* a play or game — *Ek bhāñt kā khel*<sup>h</sup>. [khyasañkhyā.]
- LÖG'IC**, *n.* (Gr. *logos*) the art of reasoning — *Ilm-i-mantiq, 'ilm-i-murāzara, mantiq* — Tarkavidyā, tarkasāstra, nyāya, nyāyavidyā, nyāyasāstra.
- LÖG'ICAL**, *a.* pertaining to logic, according to the rules of logic, skilled in logic — *Mantiqī yā mutā'alliq-i-mantiq, mantiq ke rūse, mantiq-dān* — Turkī tarkavidyāvishayak naiyāyik wā nyāyasāstrasanbandhī, tarkasāstrānūsārī nyāyasāstrānūsārī tarkasāstrāsanmat wā nyāyasāstrāsanmat, nyāyasāstrājñā wā ūhi.
- LÖG'ICAL-LY**, *ad.* according to the rules of logic — *As-rūc-mantiq, mantiq ke rū se* — Nyāyasāstravat, tarkasāstrānūsārī se.
- LO-G'ICIAN**, *n.* one skilled in logic — *Sākh-i-mantiq* — Turkīk, naiyāyik, nyāyasāstrājñā, nyāyasāstrāpandit, nyāyasāstravyettī, tarkasāstrī, nyāyasāstrī.
- LO-GÖM'A-CHIY**, *n.* (Gr. *logos, machē*) a contention about words, a war of words — *Nizā-i-lafzī, lafzī nizā'* — Vāgyuddha wā vākkalah, sabdayād wā sabdayuddha.
- LÖHOCK**, *n.* (Ar.) a kind of medicine — *Ek qism kī dāwī* — Ek prakār kī aushadh.
- LÖIN**, *n.* (S. *lendenn*) the back of an animal, the lower part of the human back — *Pusht, kumar yā subh* — Pīth, kaṭi kaṭi kaṭ wā karūñw.
- LÖITTEL**, *v.* (D. *lutteren*) to linger, to be dilatory, to delay, to idle, to waste — *Mud-dat laṅānā, kāhil k., dirangī k., sustī k. yā sustī mein kāñnā, kharāb yā zūi k.* — Tālṭol wā tālmatol k., vilamb k., dhil k., makkhīyāñ māñmā, kshay k.
- LÖITER-ER**, *n.* one who lingers — *Tālṭol k. w<sup>h</sup>, tālmatol k. w<sup>h</sup>, tālmatolī<sup>h</sup>, gāfil, sust* — Dhillār, vilambī. [ārām k., zabāñ nikīlī d. — Parā rahīñ, lotnī wā loṭ pōt k., jībñ nikālñ.]
- LÖLL**, *v.* (lc. *lolla*) to lean idly, to lie at ease, to hang out the tongue — *Jatā rahnā<sup>h</sup>, LÖLLARD*, *n.* a follower of Wickliffe — *Wikkif kī pai-rañ* — Wiklif kī anuyāyī.
- LÖNE**, *a.* (alone) solitary, single — *Tanhā mujarrad yā wāhid, akelā*<sup>h</sup> — Ekāki ekānt wā nirālā, ekli. [dost — Ekāki akeli wā ekānt, ekāntapriyā wā ekāntasevī.]
- LÖNE'LY**, *a.* solitary, addicted to solitude — *Tanhā yā nirālā, tanhāi-dost yā khalwat* —
- LÖNE'LI-NESS**, *n.* solitude, want of company — *Khalwat, tanhāi* — Ekāntatwa ekāntatā wā nirjanatā, ikli wā asāngatī. [tātā wā nirjanatī, ekāntapritī.]
- LÖNE'NESS**, *n.* solitude, dislike of company — *Khalwat yā tanhāi, khalwat-dostī* — Ekān-
- LÖNE'SOME**, *a.* solitary, dismal — *Tanhā yā nirālā, smāñ yā udās*<sup>h</sup> — Akeli ekāki wā ekānt, nirjan wā nirāñand. [Ekāntatā, nirjanatā, nirāñandatā, dāranatī.]
- LÖNE'SOME-NESS**, *n.* state of being lonesome — *Tanhāi, nirālā-pan<sup>h</sup>, ikliā<sup>h</sup>, udāsī*<sup>h</sup> —
- LÖNG**, *a.* (L. *longus*) extended, having length, not short, dilatory, tedious; *ad.* to a great extent, not soon, throughout; *v.* to wish or desire earnestly — *Darūz, tanhā, tāt-tawil, dirang, āhista yā sust* : *ad. haye fūsilē yā rus'at tak, der yā mudlat tak, tamām yā sar-tā-pō* : *v. tarasā<sup>h</sup>, nihāyat mushtāq k.* — Vistrit wā vistīrn, lambā, dirgh, dhilā, vilambakārī vilambī wā dirghasūtrī; *ad. barī dūr tak, vilamb wā ber tak, wārpār wā bhar* : *v. barī lālasā k., atyabhilāsh k.*
- LÖNG'ING**, *n.* earnest desire, continual wish — *Kamāl ārzū, shauq ragbat armāñ yā ish-tiyāq* — Atyabhilāsh utkanṭhā wā atikāñkshā, lālasā. [se, atikāñkshī wā atikāmanā se.]
- LÖNG'ING-LY**, *ad.* with eager wishes or appetite — *Kamāl ārzū yā huwas se* — Barī lālasā
- LÖNG'NESS**, *n.* length, extension — *Lambāi<sup>h</sup>, phailāw<sup>h</sup>.*
- LÖNG'WISE**, *ad.* in the direction of length — *Tūl mein, lambāi mein*<sup>h</sup> — Lambā lambā, lān-bāñ mein. [dāsht — Sahanaśilatā, kshamā dhairyya wā dhīraj.]
- LÖN-GA-NIM'I-TY**, *n.* forbearance, patience — *Tahammul yā darāz-sabrī, sabr yā bar-*
- LÖN'GBÖAT**, *n.* the largest boat of a ship — *Jahāz kī barī dōñgī* — Barī naukā ke sāth kī barī dōñgī. [Dirghāyū wā dirghāyū, dirghajivī.]
- LÖN-GE'VAL**, **LÖN-GE'VOUS**, *a.* long-lived — *Darāz-umr, sāidu-l-umr, darāz-bāsh, der-pā-*

- LOK-PĒV'I-TY**, *n.* length of life—'Umr ki darāzi, 'umr-darāzi—Dirghajivitwa, dirghā-yushya. [hast.]
- LOK-GĪM'A-NOUS**, *a.* having long hands—*Darāz-dast, bar-hatthā<sup>h</sup>*—Lambahast, dirgha-
- LOK-GĪM'E-TRY**, *n.* art of measuring distances—*Paimānsh-i-tafāwut, masāhat-i-mufāsala*—Dūratwamiti, dūratwamāpan, dūri wā antar ki nāp. [dūratwa.]
- LOK-GĪ'QUI-TY**, *n.* remoteness, distance—*Mufāsala, tafāwut*—Dūri, pallā tappā wā
- LŌN'GĪ-TUDE**, *n.* length, the distance of a place east or west from a meridian—*Darāzi, tūl*—Lambāi wā lambān, reklāntar wā rekhānsā.
- LŌN-GĪ-TŪ'DI-NAI**, *a.* pertaining to length—*Darāzi-mansūb, muta'alliq-i-tūl, lambā-lam-dā<sup>h</sup>*—Kharā, lambā lambī, āyat, āyatanānusūri, anwāyatan.
- LŌNG'LIVED**, *a.* having long life—*Darāz-umr, zāidu-l-umr, darāz-bāsh, der-pā*—Dirghāya wā dirghayit, dirghajīvi.
- LŌNG'SHANKED**, *a.* having long legs—*Lambi tāngōn kā<sup>h</sup>, lambī tāng w<sup>h</sup>, lamb-tāngū<sup>h</sup>, darāz-pā*—Ūrdhawajjānu, dirghapād, dirghajāngh.
- LŌNG'SPUN**, *a.* extended to a great length—*Bar dōr tak phailā yā khinchā huā<sup>h</sup>*.
- LŌNG-SŪ'FER-ANGE**, *n.* clemency, patience—*Tuhamul yā shafayāt, sabr yā bar-dāst*—Sahamāsilatā wā kshamā, kshamāsilatā dhairyya wā dhiraj.
- LŌNG SŪ'FER-ING**, *a.* patient, not easily provoked; *n.* patience, clemency, forbearance—*Sābr yā shikshā, mutahammil*; *n.* sābr yā shikshā, hilm yā shafayāt, tuhammul—Kshamāwān wā dhairyyawān, kshamāsil wā bahuksham; *n.* kshamāsilatā wā kshamā, kshamāsilatā, dhairyya dhiraj wā bahukshamātā.
- LŌNG'TONGUED**, *a.* babbling, rating—*Barbariyā yā bakhākiyā<sup>h</sup>, jhīrakne w. yā jibhārā<sup>h</sup>*.
- LŌNG-WIND'ED**, *a.* long-breathed or not easily exhausted of breath, tedious—*Darāz-dam,*
- LOO**, *n.* a game at cards—*Tās kā ek khel<sup>h</sup>*. [tāl-kalāmī—Dirghaswās, dirghasūtri.]
- LOOPY**, *n.* (W. *Ubi*) a clumsy fellow—*Anārī<sup>h</sup>, gānwār<sup>h</sup>, bhadesal<sup>h</sup>*. [se, kudaul.]
- LŌO'T-LY**, *ad.* awkwardly, clumsily—*Anārī-pan se<sup>h</sup>, be-daul yā be-suligā*—Bhadesalpan
- LŌOF**. See LUFF.
- LOOK**, *v.* (S. *locian*) to direct the eye, to see, to seem or appear, to expect, to seek, to influence by look; *n.* air of the face, mien, aspect, gaze—*Nazar yā nigāh k., dekh-nā<sup>h</sup>, nazar-pārnā yā mālūn k., intī-ār k., talāsh k., nigāh se asar-k. yā bahrik-d.; n.* *zāhir-hāl yā sūrat, chihra, shakl, nigāh yā nazar*—Drishṭi k. tāknī nihārni wā chih-tamā, vilokanī wā nirakhnā, dekh pārnā wā jūn pārnā, pratikshā wā apēkshā k., khor-janā wā dhūnhrī, drishṭi se prabhāw k. wā pravṛitti janmād; *n.* vadanākār, vadan, rūp wā dīkār, drishṭi.
- LOOK'ER**, *n.* one who looks—*Dekhar-w<sup>h</sup>, āckhan-hār<sup>h</sup>, dekhwaigā<sup>h</sup>*.
- LOOK'ING-GLASS**, *n.* a mirror—*Aina, mirāt, āyina*—Darpan, mukur.
- LOOM**, *n.* (S. *loma*) a weaver's machine, furniture—*Julāhe kā rāchh, asbāb*—Vainā sū-trayantra wā tantrayantra, sūmagrī. [dhumlā dekh-pārnā<sup>h</sup>.]
- LOOM**, *v.* (S. *loman*) to appear large and indistinct at a distance—*Dūr se barī aur*
- LOON**, *n.* (S. *lun*) a scoundrel, a rascal—*Mardak, bad-zāt yā pāji*—Khal wā durjan, dushṭjan. [Phulī, phasārī wā phausī.]
- LOOP**, *n.* (Ir. *lup*) a double in a string or rope, a noose—*Tukma yā halqā, phandā<sup>h</sup>*—
- LOOPED**, *a.* full of loops or holes—*Pur-sārākh*—Chhidrapūrn, chhidramay.
- LOO'R'HOLE**, *n.* an aperture, means of escape—*Sārākh yā tir-kesh, bhigne ki rāh yā tadhīr*—Randhra wā randī, bhigne kā mūrg wā upāy. [dānay, randhramay, chhidramay.]
- LOO'R'HOLEN**, *a.* full of holes or openings—*Sārākh-dār, tir-kash-dār, rinda-dār*—Ran-
- LŌOSE**, *v.* (S. *lysan*) to unbind, to relax, to free, to set sail; *a.* unbound, untied, not fast, not close, wanton, lax, vague—*Kho'nā<sup>h</sup>, dhilā k<sup>h</sup>, chhor-d<sup>h</sup>, nār kholnā<sup>h</sup>; a.* *khulā<sup>h</sup>, chhutā chhutā yā chhutā<sup>h</sup>, dhilā<sup>h</sup>, jhīrjhīrā tawil yā fazūl-go, fāhish be-zabt yā mastāna, be-quāid nā-durast nā-mā qūl yā narm, qūr-mu'ayyū yā nā-mālūm.*—*a.* Abadhā, algā wā bandhanarāhit, sīthil, virāl asāṅkshipt wā vistirna, vyabhi-chārī avāś wā vyaśanī, avyavasthit wā abadhakoshṭhī, aniyat wā aniript.
- LŌO'S'I-TY**, *ad.* not fast, not firmly, carelessly—*Dhile-pan se yā dhilā<sup>h</sup>, mazbūtī se na-hīn, gāstāt se*—Sīthilatāpūrvak, porhe nahīn, amanoyog wā asivādhanī se.
- LŌO'S'EN**, *v.* to relax, to separate, to free—*Dhilā k. yā h<sup>h</sup>, judā k. yā h<sup>h</sup>, āzād k.*—Sīthil k. wā h. alag k. kholnā algā<sup>h</sup>, khulnā wā chhutnā, chhor d. wā mukt k.
- LŌO'S'E'NESS**, *n.* state of being loose, a flux—*Dhilā-pan kushādagī be-quāid be-zabt yā mastī, is-hāl yā jarayān-i-shikam*—Phūlāi sīthilatā anavasthiti wā lanpatatā, kosṭṭha-mridutā atisar wā grahānī.
- LŌP**, *v.* to cut off, to cut the branches of trees; *n.* that which is cut from trees—*Kātnā yā kāt-dālnā<sup>h</sup>, chhāntnā<sup>h</sup>; n.* *chhīnt<sup>h</sup>, chhāntnā<sup>h</sup>, kataran<sup>h</sup>*.
- LŌP'ER**, *n.* one who cuts trees—*Chhāntne w<sup>h</sup>, per chhāntne w<sup>h</sup>, per kātnē w<sup>h</sup>*.
- LŌP'ING**, *n.* that which is cut off—*Kataran<sup>h</sup>, chhānt<sup>h</sup>, chhāntan<sup>h</sup>*.
- LO-QUA'CIOUS**, *a.* (L. *loquor*) talkative—*Ziyāda-go, fazūl-go, bakkī<sup>h</sup>, gapptī<sup>h</sup>, bak-wādī<sup>h</sup>, bātūnī<sup>h</sup>*—Vāchil, jalpak. [Vichālatā, jalp.]
- LO-QUA'C-I-TY**, *n.* talkativeness—*Ziyāda-goī, fazūl-goī, bakkak<sup>h</sup>, bakwād<sup>h</sup>, bātūnī-pan<sup>h</sup>*—



- LORD, n.** (*S. hlaford*) a monarch, a ruler, a master, a husband, a nobleman, a baron, a title of honour, the Supreme Being; *v.* to domineer, to rule despotically—*Sultān yā malik, hākīm yā āmil, mālīk sūhīb yā āqā, shauhar khāwand yā khāwīnd, amīr, bāran-amīr, 'izzat kā laqāb, Khudā*; *v. takabbur se takakkum yā sūhīb k., zulm ke sūhīb hukūmat k.*—Rājā, adhipati, prabhu wā nāth, pati wā swāmī, kulīnajan, bāran kulīnajan, mānasichak upapad nām wā upādhi, Parameswar; *v. darp se prabhutwa k., garv wā durāchār se ādhipatiya k.* [prabhu wā nāth, kshudra kulīnajan.
- LORD'ING, n.** sir, master, a little lord—*Sūhīb, mālīk yā āqā, ek chhotā amīr*—Mahāsāy, Lōrd'like, *a.* befitting a lord, haughty, proud—*Amīrāna yā khāwīndāna, magrūr, mutakabbīr*—Rājakiya wā prabhuyogya, garvit, ahaṅkāri. [najan, chhotā prabhu.
- LORD'LING, n.** a little or diminutive lord—*Chhotā malik hākīm yā sūhīb*—Kshudrakulī-Lōrd'ly, *a.* befitting a lord, proud, haughty, imperious; *ad.* proudly, imperiously—*Amīrāna yā khāwīndāna, magrūr, mutakabbīr, qāhār yā amārā*; *ad. gurūr se, takabbur se*—Rājakiya wā prabhuyogya, garvit, ahaṅkāri, uddhat; *ad. ahaṅkāripūrvak, uddhati wā aiswaryyadarp se.* [swaryya wā prabhatā, darp, garv.
- LORD'LI-NESS, n.** dignity, pride, haughtiness—*Amīrī yā sūhībī, takabbur, gurūr*—Ai-Lōrd'ship, *n.* dominion, a form of address to a lord—*Sūhībī sar-dārī yā khudā wandī, huzrat yā khudā-wandī-nī-mat*—Aiswaryya adhipatiya wā isatwa, swāmī wā mahāsāy.
- LÖRE, n.** (*S. lar*) learning, instruction—*Ilm yā 'ilmīyat, fu'zī yā ta'lim*—Vidyā pū-ditya wā vyutpatti, jñān wā adhyāpan.
- LÖR'I-CATE, v.** (*L. lorica*) to plate over—*Marhānā<sup>h</sup>, patlar charhānā<sup>h</sup>, lerā laqānā<sup>h</sup>.*
- LÖR'I-CATION, n.** the act of plating over—*Marhānā<sup>h</sup>, patlar charhānā<sup>h</sup>, lerā laqānā<sup>h</sup>.*
- LÖRN, a.** (*S. leoran*) forsaken, lost, lonely—*Mutrūk yā lā-chār, gayā-guzrā yā hatāk, tanhā*—Tyakt wā nihāsan, rigat wā dhwast, akalā.
- LOSE, v.** (*L. losian*) to forfeit, not to win, to be deprived of, to ruin, to waste, to be-wilder, to mislay, to miss; *p. t* and *p. p.* Lōst—*Khonā kho d. yā kho-dānā<sup>h</sup>, hār-nā<sup>h</sup>, gahwānā<sup>h</sup>, sahjānās k<sup>h</sup>, urānā phāṅknā yā lafānā<sup>h</sup>, bhutkīnā yā bahkīnā<sup>h</sup>, hīrā-d. hīrānā yā hīrānā<sup>h</sup>, bhūdnā yā na-pānā<sup>h</sup>.*
- LÖS-A-BLE, a.** that may be lost—*Kho-jāne ke lāq, jise hārcū, bar-bād dene ke qābīl, hīrā jāne ke lāq, na-mīlne ke qābīl*—Kho jāne ke yogya, jisko hār jāyū, nashī hone ke yogya, hīrā jāne ke yogya, na mīlne ke yogya.
- LÖSER, n.** one who loses—*Khone w<sup>h</sup>, hārū<sup>h</sup>, khōw-hār<sup>h</sup>, harēlā<sup>h</sup>.*
- LÖS'ING, a.** that incurs or brings loss—*Harēlā yā hārū<sup>h</sup>, nuqsān-āwar*—Hārne w. wā khone w., kshatijamak.
- LÖSS, n.** damage, waste, forfeiture—*Nuqsān zarar khsīrat yā ziyān, talaf yā tabāhī, zabī*—Hāni ghātī wā kshatī, kshay dhwās apachay nās wā vīnās, apahar wā apavartan.
- LÖT, n.** (*S. hlōt*) fortune, state assigned, chance, portion; *v.* to assign, to portion—*Tuqūr, nasib, qismat yā qur'a-t-qismat, hissa yā bahārā*; *v. laqsm kar-ke d., laqsm k.*—Bhāgya, daivasthiti, daivayog golī wā chitthī, aīs wā bhāg; *v. bāntnā, vibhāg k.*
- LÖTTER-y, n.** a game of chance, a distribution of prizes by chance—*Qur'a-hizī, qur'a-dāl-kar tuqsm k.*—Chitthī kī khel, chitthī dīkar bāntnā. [utpal, kumud.
- LÖTE, LÖTUS, n.** (*Gr. lotus*) a tree—*Handāqūqā, kanōul<sup>h</sup>, nilōfar*—Kamal, padma.
- LÖTH, LÖTH.** See LOATH.
- LÖTION, n.** (*L. lotum*) a medicinal wash—*Ghāw nagaira dhonc kī dawā se milā huā pānī*—Ghāw ityādī dhonc kā aushadhiyājāl, dhōwahāushadh.
- LÖUD, a.** (*S. hlud*) noisy, clamorous; *ad.* noisily, so as to be heard far—*Buland yā pur-shor, shorī yā kalla darāz*; *ad. zor-shor se, buland-āwāzī se*—Bhārī ūchehī mahā-swān wā mahānādī, dhūmdhāmī kolāhalakārī wā hullār-machkīne w.; *ad. chhīkār, chhīkiyākar wā ūche swar se.*
- LÖUD'LY, ad.** noisily, clamorously—*Zor-shor yā buland-āwāzī se, gangāi taur se yā kal-lā-darāzī se*—Chhīlākar wā ūche swar se, kolāhal wā dhūmdhāmī se.
- LÖUD'NESS, n.** noise, force of sound, clamour—*Shor, buland āwāzī, gangāi gul yā josh-kharosh*—Haurā, mahāśabd wā ūchehī swar, kolāhal hullār wā dhūmdhāmī.
- LOUGH, lōk, n.** (*Ir.*) a lake—*Jhīl<sup>h</sup>.* [rahnā<sup>h</sup>, nīthallā rahnā yā makkhī mārū<sup>h</sup>.
- LÖUNQE, v.** (*Fr. longis*) to live in idleness, to spend time lazily—*Tāng-phūlāye parā-LÖUNQE, n.* one who lounges—*Nīthallā<sup>h</sup>, parā rahne w<sup>h</sup>, makkhī mārūne w<sup>h</sup>.*
- LÖUSE, n.** (*S. lus*) a small insect; *pl. Lōge-Jūn<sup>h</sup>, jūnū<sup>h</sup>, dhī<sup>h</sup>, chīlar<sup>h</sup>, chīhar<sup>h</sup>, LÖUGE, v.* to clean from lice—*Jūn yā jūnū jhārū<sup>h</sup>, jūnū jhār-dānā<sup>h</sup>.* [chīlar<sup>h</sup>.
- LÖUS'y, a.** infested with lice, mean, low—*Jūnūhā yā jūnū-se-bharā-huā<sup>h</sup>, kamīna, pājī*—Yūkāpūrī yūkōpadrut wā jūnūmay, adham, nich.
- LÖUS'y-NESS, n.** the state of being lousy—*Jūnū-dārī, danāat, gandagi, dūnī*—Yūka-pūrpātā, bahuyūkātā, nichatwa, adhamatī.
- LÖUT, n.** (*Ger. leute*) a bumpkin, a clown—*Dabang yā gahwār<sup>h</sup>, anārī yā gahwārīyā<sup>h</sup>.*
- LÖUT'ISH, a.** clownish, awkward—*Nā-tarāshīda, be-salīqa*—Gānwār asabhya wā āsīsh, angārī anārī wā gūdwī. [—Asabhyatā, āsīshatā, gāwdīpan, grīmyatā, mūrkhata.
- LÖUT'ISH-NESS, n.** clownishness—*Nā-tarāshīdagī, be-salīqagī, anārī-pan<sup>h</sup>, gahwārī-pan<sup>h</sup>.*

- LOU'VER**, *n.* (Fr. *Louvert*) an opening for smoke—*Dhuvāwārā<sup>h</sup>*, *dhuivārā<sup>h</sup>*.
- LOVE**, *v.* (S. *lufan*) to regard with affection; *n.* affection, benevolence, the passion between the sexes, the object beloved, courtship—*Chāhna<sup>h</sup>*, *pyār yā pyār k.*; *n.* *muhabbat*, *mīhr yā nek-andesh<sup>h</sup>*, *'ishq*, *mahbūb yā ma'shūq*, *'ishq-bāz*—*n.* *Priti* sneh wā anurag, *kripā wā paropakārasīlatā*, *kām ratī wā strīpurushaprem*, *pyāri wā priyā*, *stryupāsan*. [*yā*]
- LÖV'ABLE**, *a.* worthy of love, amiable—*Mahbūb-i-qulūb*, *har-dī'aziz*—*Snehārha*, *prī*.
- LÖVE'LESS**, *a.* void of love—*Sang-dil*, *muhabbat yā mīhr se khālī*—*Nirmohi*, *prītisūnya*, *dayāsūnya*.
- LÖVE'LY**, *a.* exciting love, amiable—*'Ishq-angez dil-bar yā dil-kash*, *mahbūb yā mahbūb-i-qulūb*—*Premottejak wā ramya*, *kamāniya ramāniya manohar wā priyā*.
- LÖVE'LY**, *ad.* in a manner to excite love—*'Ishq-angezi se*, *dil-bari se*—*Premottejak bhāv se*, *premotpādak rīti se*, *manoharatapūrvak*.
- LÖVE'LI-NESS**, *n.* amiableness, beauty—*Har-dī'azizi yā mahbūbī*, *husn yā khūb-sūrati*—*Ramyatā wā priyatā*, *sundaratī kīrānya wā bhītyā*.
- LÖV'ER**, *n.* one who is in love, a friend—*'Ishq yā mahibb*, *dost yār yā ūshnā*—*Prāṇayī wā vallabh*, *bandhu wā mitra*. [*pāhi wā dayālu*, *chlohi snehi wā mayāvānt*]
- LÖV'ING**, *p.* a kind, affectionate—*Mashiq yā shafiq*, *mahibb ulfat yā mīhr-bān*—*Kri*.
- LÖV'ING-LY**, *ad.* affectionately, with kindness—*Muhabbat yā ulfat se*, *shafuqat yā mīhr-bāni se*—*Chāh wā pyār se*, *daya se*. [*Pyār wā sneh*, *dayā*]
- LÖV'ING-NESS**, *n.* affection, kindness—*Muhabbat yā ulfat*, *shafuqat yā mīhr-bāni*—*ke liye dīn<sup>h</sup>*.
- LÖVE'ABLE**, *n.* a plant—*Wilāyatī baigun<sup>h</sup>*. [*ke liye dīn<sup>h</sup>*]
- LÖVE'DAY**, *n.* a day for settling differences—*Dhagrē pīpān kā dīn<sup>h</sup>*, *dhagrā nīptān*.
- LÖVE'FAVOUR**, *n.* a token of love—*Muhabbat ki nīshān yā gūd-garī*—*Priti* ki *chimbāni*, *premaśmūk*. [*Pritipatra*, *amaṅgapatra*, *premapatra*]
- LÖVE'LETTER**, *n.* a letter of courtship—*Tā'ashshiq nāma*, *'ishq-nāma*, *shauq-nāma*—*LÖVE'LOCK*, *n.* a curl or lock of hair—*Zulī kīkū*—*Alak kākakaksha*.
- LÖVE'LOST**, *a.* forsaken by one's love—*Nich' hō ki chhōyī huī*, *ma'shōn kī chhōyā huā*—*Virahin virahī wā virahinī*, *pyārē ki chhōyī huī*, *pyārī wā priyā kī chhōyā huā*.
- LÖVE'LOVER**, *n.* one who deals in love affairs—*'Ishq kī dallāl*, *'ishq kī dallālī k. w.*, *'ishq kī dallālī kārū-vālī*—*Premaghatk*, *madanadūt*, *dūtikā*.
- LÖVE'QUICK**, *a.* having the eagerness of love—*'Ishq ke bāz se sar-sarm*—*Kāmātūr*.
- LÖVE'SECRET**, *n.* a secret between lovers—*Riz-nigāz*, *rāz-nigāz*—*Premarahasya*, *madanarahasya*.
- LÖVE'SHIFT**, *n.* the arrow of Cupid—*'Ishq kī tīr*—*Madan-sar*, *kāmasar*, *kandarpavān*.
- LÖVE'SICK**, *a.* languishing with love—*'Ishq kī bimar*, *jāqīla*—*Kamarogi*, *kāmārtta*, *kāmaprīt*, *madanaprīt*. [*madanagit*, *srīngaragūn*]
- LÖVE'SONG**, *n.* a song expressing love—*Roz-gū<sup>h</sup>*, *garal*, *'ishq kī gā kī git*—*Premagit*.
- LÖVE'SUIT**, *n.* courtship—*'Ishq-bāz*, *'ashqī*—*Strīgūptānī*, *vivāhārthastryupāsana*.
- LÖVE'TALE**, *n.* a narrative of love—*'Ishq-ānuz āstān*—*Madanakathā*, *premakathī*, *kāmakathā*, *premayākhyān*. [*kāmātūg*]
- LÖVE'THOUT**, *n.* an amorous fancy—*'Ishq kī khayāl*—*Premabhāvanā*, *kāmāchintī*.
- LÖVE'TOKEN**, *n.* a present in token of love—*'Ishq kī gūd-garī*—*Premalakshān*, *premaśmūk*, *premaśchak*, *chūm*, *prīti* ki *chūmān*.
- LÖVE'TOY**, *n.* a small present from a lover—*'Ishq kī taraf se ma'shūq ko nazr*, *kōi shai jo mahbūb mahbūb kō nuz-kartā hai*—*Bheūt jo vallabh apnī vallabhā wā priyā ko kartā hai*, *vallabh kī or se vallabhā ko bheūt*.
- LÖVE'TRICK**, *n.* artifice expressive of love—*'Ishq-numāz*, *'ishwa* *'ashwa yā 'ushwa*—*Premakripā*, *amaṅgarīā*, *hāv*, *hīw-bhāv*.
- LÖV'ING-KIND-NESS**, *n.* tender regard, mercy—*Muhabbat yā shafuqat*, *mīhr yā rahm*—*Sneh wā amkāmpā*, *amgrah* *kripā wā dayā*.
- LOW**, *a.* (D. *laag*) not high, humble, dejected, mean; *ad.* not on high, not at a high price, with a low voice—*Nasheh karī zārī arzān nātā mādām yā dhāmā*, *past*, *afsar-da yā sūst*, *kamīna dīn pāji yā faromāya*; *ad.* *nichē yā talē<sup>h</sup>*, *sastā yā mandā<sup>h</sup>*, *dhi-mē<sup>h</sup>*—*Nichā sastā* *thingamā wā halkā*, *kshudra wā dīn*, *udas vīmanak wā klānt*, *adham wā nich*. [*nā<sup>h</sup>*, *ghatānā<sup>h</sup>*, *ghatnā gīrnā dabnā yā utarnā<sup>h</sup>*]
- LÖW'ER**, *n.* to bring low, to lessen, to sink—*Nichā k. gīrnā dabnā utarnā yā jhukā*.
- LÖW'ER**, *v.* to appear dark or gloomy, to be clouded, to frown; *n.* gloominess—*Andhe-rā<sup>h</sup>*, *ghīrnā ghīr-tānā yā bādut kā umārnā<sup>h</sup>*, *bhāvā<sup>h</sup>* *tephā<sup>h</sup>*; *n.* *andherā<sup>h</sup>*, *bādī<sup>h</sup>*, *ghatā<sup>h</sup>*, *dhumlū<sup>h</sup>*. [*lūt se<sup>h</sup>*]
- LÖW'ER-ING-LY**, *ad.* with cloudiness, gloomily—*Ghatā yā budlī se<sup>h</sup>*, *andhere yā dhum-lōw'ER-MOST, *a.* lowest—*Sab se nichā<sup>h</sup>*.*
- LÖW'LY**, *a.* humble, meek, mild, mean; *ad.* not highly, meanly, humbly—*Farotan yā khāk-sar*, *garīb yā salīm*, *halīm*, *kamīna yā dīn*; *ad.* *pastī se*, *kamīnagi yā khīfāt se*, *hīm farolānī khāt-sarī yā 'īz se*—*Darphān nirahānkār wā anuddhat*, *vīnayī*, *namra-sīl wā komal*, *adham*; *ad.* *chhotāi wā nichāi se*, *adhamatā se*, *savīnay wā nanuravat*.

- LŌW**'LI-NESS, *n.* humility, meanness — *Farotani gurbat 'ijz hilm yā khāk-sāri, kaminagi yā khifut* — Vinay nirabhimān darpahinatā wā naurasīlatā, adhamatā.
- LŌW**'NESS, *n.* state of being low — *Pastī, arzāni, nātā-pan<sup>h</sup>, nichāi yā nichāi<sup>h</sup>, dhīmā-pan<sup>h</sup>, mulāmat yā mulāmat, afsurdagi, susti, kaminagi, khifut* — Nichatā, nimnatā, thiṅganā-pan, halkāi. kshudratā, udāsī, vishād, adhamatā. [chabhūmi, nichaprades.
- LŌW**'LAND, *n.* country that is low — *Zamān-i-nashreb, tarāi<sup>h</sup>, nichūn<sup>h</sup>* — Nimnabhūmi, nī-
- LŌW**-SPIRIT-ED, *a.* dejected, depressed, dull — *Afsurda-dil, past-himmat yā shikasta-dil, sust* — Vishādī, durmanask wā udās, dhīk. [kalpanī, nichabuddhi.
- LŌW**-THOUGHT-ED, *a.* mean of sentiment — *Kamīnc khayāl kā, past-khayāl* — Adhamalōw, *v.* (S. *kloran*) to hellow as a cow — *Bānbānā<sup>h</sup>, rāmbhūnā<sup>h</sup>, būnbijānā<sup>h</sup>, dakārānā<sup>h</sup>.*
- LŌW**'ING, *n.* the bellowing or cry of cattle — *Būnbijāhat<sup>h</sup>, bānbānā yā bānbā<sup>h</sup>, dakār<sup>h</sup>, rāmbhūnā<sup>h</sup>.*
- LŌW**'BELL, *n.* (S. *lay, bell*) a fawling-net with a flame and bell attached; *v.* to scare — *Chīyā pakarne ku jāl jismēn ek bartā huā diyā aur ek ghantā bāndhā rakhtā hai<sup>h</sup>.*
- LŌWN**, *n.* See LOOS. [*v.* *darānā<sup>h</sup>, bharkānā<sup>h</sup>.*
- LŌY**'AL, *a.* (L. *loy*) faithful to a prince, true to plighted faith duty or love — *Namakhālā daulat-khrah yā sarkār kā khair-khrah, wafā-dār* — Rājabhakt rājajīvartī rājasevi wā prajādharmaatapar. bhaktimān dhārmik sati pativrati wā swadāranirāt.
- LŌY**'AL-IST, *n.* one faithful to his sovereign — *Pādshāhi-bandā, bādshāh-dost, pādshāh kā khair-khrah* — Rājabhakt, rājasevi, rājajīvartakajan.
- LŌY**'AL-LY, *ad.* with loyalty or fidelity — *Namakhālāi se, wafā-dārī se, pādshāh yā sarkār kā khair-khrahī se* — Rājabhakti wā rājajīvartī se, dhīrābhakti se, satitwa se, swadāranirati se.
- LŌY**'AL-TY, *n.* fidelity to a prince lady or lover — *Namakhālāi, farmān-bardārī, pādshāh-dosti, pādshāh yā sarkār kā khair-khrahī, wafā-dārī* — Rājabhakti, prabhūbhakti, swadāranishthā, bhakti, satitwa, pativrati, swadāranirati.
- LŌZ**'ENGGE, *n.* (Fr. *lozange*: a rhomb, a four-cornered figure, a form of medicine in small pieces, a small confection — *Mān yā mī'āyan, shakt-i-chen-gosha, larz, qurs* — Vishamakopasannachaturbhuj; chatushkopakshetra, aushadhīya modak, laḍḍū.
- LŪB**'BER, *n.* (W. *lob*) a heavy idle clown — *Sust, kaudan* — Ālasi, gāwḍī.
- LŪB**'HARD, *n.* a lazy sturdy fellow — *Kām-chor<sup>h</sup>.*
- LŪB**'BER-LY, *a.* lazy and bulky, awkward; *ad.* awkwardly, clumsily — *Sust aur jāsim, bad-waz' bad-sulqā yā be dāul; ad. be-dāul yā bad-waz' taur se, bad-sulqāyī se yā bure taur se* — Ālasi aur bāzī, kuḍāul; *ad.* kuḍāul, bladesalhan wā anāripān se.
- LŪ**'BRIC, *a.* (L. *lubricus*) slippery, smooth, unsteady, wanton, lewd — *Phislahā<sup>h</sup>, chiknā<sup>h</sup>, be-garār, be-zabt, mast* — Snigd, chikkan, asthīr, lampat wā chamchal, kāmātūr.
- LŪ**'BRI CATE, *v.* to make smooth or slippery — *Chiknā k<sup>h</sup>, chiknānā<sup>h</sup>.*
- LŪ**'BRI-CAT-ON, *n.* that which lubricates — *Jo chiknā karē, jo chiknānē<sup>h</sup>.*
- LŪ**-BRI-C'ITY, *n.* slipperiness, smoothness — *Phislahā<sup>h</sup>, chiknāi yā chiknāhat<sup>h</sup>.*
- LŪ**'BRI-COUS, *a.* slippery, smooth, uncertain — *Phislahā<sup>h</sup>, chiknā<sup>h</sup>, gair-muqarrar* — Snigd, chikkan, anīschit. [*Chiknānā<sup>h</sup>, chiknā k<sup>h</sup>.*
- LŪ**-BRI-FI-C'ATION, **LŪ**-BRI-FAC'ION, *n.* the act of lubricating or making smooth —
- LŪCE**, *n.* (L. *lucius*) a pike full grown — *Ek bhāūt ki machhī<sup>h</sup>.*
- LŪ**'CENT, *a.* (L. *luc*) shining, bright — *Roshan roshan yā tābān, darakhshanda yā barrāq* — Prakāśaman wā diptimān, chamkilā wā kāntimān.
- LŪ**'CID, *a.* shining, bright, clear — *Roshan roshan yā tābān, darakhshanda yā barrāq, sāf yā shaffāf* — Prakāśaman wā diptimān, chamkilā wā kāntimān, swachchha nirmal vimāl ujjwal wā spūṣit. [chamkhāt wā dipti, mahātej ujjwalatā wā prabhā.
- LŪ**'CID-ITY, *n.* brightness, splendour — *Roshni yā tābandagi, tābāni yā ramnag* — Cham-
- LŪ**'CID-NESS, *n.* clearness, transparency — *Safāi yā tābandagi, shaffāfi* — Swachchhatā wā spāṣhatā, nirmalatā prakāśabhedyatā wā pāradarsakatā. [sāch.
- LŪ**'CI-FER, *n.* the morning-star, the devil — *Zuhra yā toli-i-falak, shavān* — Śukra, pi-
- LŪ**'CI-FER-OUS, *a.* giving light — *Roshni-baksh, tābān* — Prakāśad, diptikar.
- LŪ**'CI-FER-OUS-LY, *ad.* so as to discover — *Zāhir karne ke taur se* — Prakat wā pragat karne ki rītī se. [janak wā prakāśotpadak.
- LŪ**'CI-FIC, *a.* making light, producing light — *Roshni-sāz, roshni-khez* — Diptikar, prakāśa-
- LŪ**'CI-FORM, *a.* having the nature of light — *Roshni-khāsiyat, roshni-sifat* — Prakāśaguna-
- LŪ**'CU-LENT, *a.* clear, transparent, evident — *Sāf, shaffāf, zāhir yā āshkāra* — Swachchha
- LŪCK**, *n.* (D. *luk*) chance, fortune, hap — *Qismat yā bahra, bakht maqsum yā nasib, ittifāq* — Adrisht, bhāgya, daivayog wā daivagati.
- LŪCK**'Y, *a.* fortunate, successful by chance, favourable or auspicious — *Khush-nasib bakht-āwar yā nasib-war, iqbāl-mand yā bahra-mand, mubārak yā humāyūn* — Bhāgyawān, kritārth wā śrīmān, śubh wā bhādra.
- LŪCK**'I-LY, *ad.* fortunately, by good hap — *Khush-nasibi se, qismat yā nek-ittifāqi se* — Sāubhāgya se, śubhadaiv wā śubhadaivagati se.

- LÜCK'I-NESS, *n.* good fortune or chance—*Khush-gismatī, khush-nasibi, bukhṭ-ūwarī bukhṭ-yārī*—Saubhāgya, saubhāgyavattwa. [mandabhāgya abhāgi wā asukhī]
- LÜCK'LESS, *a.* unfortunate, unhappy—*K'am-bakht, bad-bakht yā bad-nasīb*—Durbhāgya
- LÜ'C'RE, *n.* (L. *lucrum*) gain, profit—*Sūd yā fāida, naṣ'*—Lābh wā prāpti, arth wā phal. [Prāptijanaka wā saphal, lābhādāyaka phalad wā arthad.]
- LÜ'CRA-TIVE, *a.* gainful, profitable—*Sūd-maud, mufid fāida-bakhsh yā gunjāshī*—
- LÜ-CRIF'ER-OUS, *a.* bringing money, gainful—*Sūd-maud, mufid yā fāida-bakhsh*—Prāptijanaka, lābhādāyaka wā phalad.
- LUC-TATION, *n.* (L. *luctor*) struggle—*Jān-fishānī, daup<sup>h</sup>, daup-dhōp<sup>h</sup>*—Prayātn.
- LÜ-CU-BRÄTION, *n.* (L. *lucubro*) study by candle-light, any thing composed by night—*Rāt ki kitāb-binī, rāt ki tasnif*—Rātryadhyayau wā nīśīlhyās, rātrikāl kā rachit granth. [tasnif kiya-huā—Rātrikāl kā rachit bhanit wā likhit.]
- LÜ-CU-BRA-TO-RY, *a.* composed by candle-light—*Chirāg ki roshni men tasnif ki hui yā*
- LÜ-DIB'RI-OUS, *a.* (L. *ludo*) mocking, sportive—*Zāhik, bikhāri kautuki yā kutūhālī<sup>h</sup>*—Upahāsaka, viharī vilāsī wā kripāsīl.
- LÜ'DI-CROUS, *a.* (L. *ludo*) sportive, burlesque, exciting laughter—*Raṅgīlā bikhāri kutūhālī yā kautukī<sup>h</sup>, zarrāf yā maskharagī-angez, khanda-angez*—Vihārī vilāsī wā kripāsīl, hāsyajanaka, hānsai wā hāsyotpādik.
- LÜ'DI-CROUS-LY, *ad.* sportively, in burlesque—*Maskharagī se, maskharī-pan se*—Kripā śīlatā vihar wā vilās se, hānsi wā thātthā men.
- LÜ'DI-CROUS-NESS, *n.* sportiveness, burlesque—*Raṅgīlā-pan bikhāri-pan yā kutūhālī-pan<sup>h</sup>, maskharī-pan yā tashkhkhur*—Kripāśīlatā wā līlāsaktatā, hānsi thātthā wā parihas.
- LÜ-DI-RI-CÄTION, *n.* the act of mocking—*Hānsi k<sup>h</sup>, thātthā k<sup>h</sup>*.
- LÜ-DI'F-CA-TO-RY, *a.* mocking, making sport—*Zāhik, bikhāri kutūhālī yā kautukī<sup>h</sup>*—Upahāsaka, viharī vilāsī wā kripāsīl.
- LÜFF, *v.* (Fr. *lof*) to turn the head of a ship towards the wind—*Jahāz kā muhḥ harā kī taraf phernā*—Naukā kā mukh vāyu kī or phernā.
- LÜG, *v.* (S. *geluggin*) to drag, to pull—*Ghasitnā<sup>h</sup>, khūchnā<sup>h</sup>*.
- LÜG'GAGE, *n.* any thing cumbersome to be carried—*Chiz-bast, sair kā asbāb, gathri<sup>h</sup>, motri<sup>h</sup>, gathri-motri<sup>h</sup>*—Sāmagri, bāt kī sāmagri, gatthar.
- LÜG, *n.* a small fish, the ear—*Ek bhānt kī chhotī machhī<sup>h</sup>, kām<sup>h</sup>*. [śokātmak, udās.]
- LÜ-GÜ'BRI-OUS, *a.* (L. *lugeo*) mournful—*Mātami, gam-gām*—Śokasūchaka, śokamay,
- LÜKE'WARM, *a.* (S. *ulaco, warm*) moderately warm, indifferent—*Shir-garm yā nim-garm, sarī-mīhr yā be-khobar*—Gungun wā gungunā, udāsīn mandotsāh wā nirutsuk.
- LÜKE'WARM-NESS, *n.* moderate warmth, indifference—*Shir garmi, sarī-mīhr tagāful yā be-khobar*—Gungunābat wā kumkumūt, udāsīnatā mandotsāh wā anutsukya.
- LÜLL, *v.* (Ger. *lullen*) to compose to sleep, to quiet, to subside, to become calm; *n.* power or quality of soothing, a calm—*Sulnā<sup>h</sup>, taskin d., ruknā<sup>h</sup>, thandhā k<sup>h</sup>*; *n.* taskin-dīkī kī tāqat yā sulāne kī khāssiyat, hawā-bastagi—Paurhānā wā thapakkar sayan karānī, thandhā wā sānt k., thānbhā, sānt h.; *n.* sānt karne kī śekti, nirvāt wā vāyuvivṛtī.
- LÜ'LA-BY, *n.* a song to lull asleep—*Lori<sup>h</sup>, gīt jisko yā-kar tarḥon kō sulāte hai<sup>h</sup>*.
- LÜM-BÄ'GU, *n.* (L. *lumbus*) a pain in the loins and small of the back—*Dard-i-kamar*—Kativedanā, kativāt, karihāw kī pira.
- LÜM-BER, *n.* (S. *loma*) any thing useless or cumbersome; *v.* to heap together irregularly, to move heavily and slowly—*Aṭṭar-ballar<sup>h</sup>, agar-bayar<sup>h</sup>*; *v.* garbar pātnā yā ekāthā-tale-āpar dharnā<sup>h</sup>, pānir ghasitnā<sup>h</sup>.
- LÜ'MI-NA-RY, *n.* (L. *lumen*) any body which gives light, one who enlightens—*Roshni mash'al nūr sham' sīray chānūl sitāra waqūra, raushanī-tab' k. v. yā tarbiyat k. w.*—Prakāśakapūdrīth jyoti pradip sūrya chandra tārā śī, śikshaka wā upadesaka.
- LÜ'MI-NOUS, *a.* shining, bright, clear—*Tāb-dār roshan yā raushan, munawwar nūrānī yā nūri, sāf*—Diptimān, prabhāwān wā chamkilā, suspasht.
- LÜ'MI-NOUS-NESS, *n.* brightness, clearness—*Roshni yā tābandagi, safai*—Dyuti jyoti wā chamchamāhat, spashatā.
- LÜMP, *n.* (Ger. *klump*) a small mass, a shapeless mass, the gross; *v.* to throw into a mass, to take in the gross—*Dalā dālī bolī loi yā loṇḍā<sup>h</sup>, dhōndhā dhelā yā ropā<sup>h</sup>, soh yā dher<sup>h</sup>*; *v.* ghāl-mel k<sup>h</sup>, milānī jorwā yā sah-milā-kar-lenā<sup>h</sup>.
- LÜMP'ING, *a.* large, heavy, great—*Motā<sup>h</sup>, bhāri yā gāvdi<sup>h</sup>, barā<sup>h</sup>*.
- LÜMP'ISH, *a.* heavy, gross, dull, inactive—*Bhāri<sup>h</sup>, motā<sup>h</sup>, bhūchch yā gāvdi<sup>h</sup>, dhālā<sup>h</sup>*.
- LÜMP'ISH-NESS, *n.* heaviness, dullness—*Bhāri-pan<sup>h</sup>, gāvdi-pan<sup>h</sup>*. [may, pīṇḍapūrp.]
- LÜMP'Y, *a.* full of lumps—*Dhehon se bhārā huā<sup>h</sup>, fukre-dār*—Dhelahā, dhelamay, pīṇḍa-
- LÜ'NA-CY, *n.* (L. *luna*) madness—*Divānagi, sandā, junān*—Sir, unmad, unmatatā baurāhat.
- LÜ'NA-TIC, *a.* mad; *n.* a madman—*Divāna, sandāt, sirī yā sirri<sup>h</sup>*; *n.* divāna shakhṣ, majnūn ādmī—Bāwlā, bawrahā, unmatā; *n.* pāgal.
- LÜNE, *n.* a fit of madness—*Sir kī lalak<sup>h</sup>*.

- LŪ'NAR**, LŪ'NA-RY, *a.* (L. *luna*) relating to the moon, resembling the moon—*Qamarī, mahābāt*—Chāndrik wā chandravislayak, chandrākār.
- LŪ'NĀT-ED**, *a.* formed like a half moon—*Sāhe chānd kā sāḥ*—Arddhachandrakṛiti.
- LŪ'NĀTION**, *n.* a revolution of the moon—*Daur-i-qamar, sair-i-qamar*—Chandrāvṛitti, chandraparivṛitti. [Arddhachandrākār, arddhachandrākāravastu, chandrakhaṇḍ.
- LŪ'NE**, *n.* any thing in the shape of a half moon—*Koi shai jo āthe chānd ki sūrat ho*—
- LŪ'NET**, *n.* a little moon, a satellite—*Māheha, chhūṭā saigara jo bare ke gird ghūmtā hai*—Kshudrachandra, upagrāh.
- LŪ'NCH**, LŪ'N'CHON, *n.* (Sp. *lonja*) a kind of meal between breakfast and dinner—*Nāshṭā jo hīziri our khāne ke dar-miyan hotā hai*—Upāhar jo kalewā aur bhojan ke bich meṁ hotā hai.
- LŪ'NGS**, *n. pl.* (S. *lungen*) the organs of respiration, the lights—*Riyāt riya yā shush, phaphyḥ*—Phupphus phusphus pusphus wā pupphus, ruttaphenaj.
- LŪ'NGEN**, *a.* having lungs—*Riga-dār, shush-dār, phaphyḥ wḥ*—Phupphusavīśishṭ, pupphusayukt.
- LŪ'TINE**, *n.* (L. *lupinus*) a plant—*Turnis, bāgīlā-i-misri*—Kalfy, satilak, samidhā.
- LŪ'PINE**, *a.* (L. *lupus*) like a wolf—*Bhepye sāḥ, gery ke mūmūd*—Huṁyār sarikhā.
- LŪ'RCH**, *n.* (W. *here*) a forlorn or deserted condition, a sudden roll of a ship; *v.* to shift, to play tricks, to disappoint, to roll suddenly to one side, to devour—*Kharāb hātāt yā hātāt-i-lāchārī, jahā : ki loṭhak yā tarhak : v. tāt bāt kḥ, dhokhā d, buttā-d, bhulārā d. yā thaymāḥ, vīras kḥ, loṭhūḥ, gupaknā hālaknā yā aur-bhukhe sū khānāḥ*—Duvāsthai wā nirupāyadaś, maukā ki luphak.
- LŪ'RCH'ER**, *n.* one that lurches, a dog which watches for his game—*Ghāt-nishīn yā kamān-nishīn shukhs, ek qism ko shikārī kutā jo shikār ke tige ghāt meṁ baithā rah-tā hai*—Ghāt meṁ w. ghāt lagakar baithne w., kautikukukkur arthāt ek bhānti kā kukkur jo apne ākhet ke nishīn ghāt meṁ baithi rahi hai.
- LŪ'RE**, *n.* (Fr. *lever*) an enticement; *v.* to entice, to attract, to draw—*Tam'a, lāluchḥ, phuslāhātḥ, igṛā : v. lūkhānā lūkhānā yā phuslānāḥ, khinchānā yā khañchānāḥ, aīñṣānā yā lāñṣāḥ*—Lobh, pralobh.
- LŪ'RID**, *a.* (L. *luridus*) gloomy, dismal, pale—*Ghānghor yā dhūmāḥ, bhayānākḥ, pīḥḥ*.
- LŪ'RK**, *v.* (W. *here*) to lie in wait, to lie hid, to lie close—*Ghāt meṁ baithnāḥ, chhipā-rāhnāḥ, dabā rahnā yā dabānāḥ*. [wḥ, dabā rahne wḥ.
- LŪ'RKEH**, *n.* one who lies in wait—*Ghāt meṁ baithne wḥ, chhipā-ghāt wḥ, dabāne*.
- LŪ'RING-PLACE**, *n.* a hiding-place—*Kamān-ghāḥ, ghāt meṁ baithne ki jagahḥ, ghātḥ, chhipāḥ ki jagahḥ, gir*—Gopnasthān, dabāne ki jagah, lūke ki jagah, gahwar.
- LŪ'SCIOUS**, *a.* sweet to excess, delicious—*Nihāyat shīrīn, ghosh tāiqi maza-dār maza-dār yā lūz*—Atimadhur wā bahut hi mithā, su-wāḍu wā suras.
- LŪ'SCIOUSNESS**, *n.* immoderate sweetness—*Nihāyat shīrīn, nihāyat lazzat*—Atimadhurāṭā, atimīṣṭatā, bahut hi mithās, atiswadatā.
- LŪ'SU**, *a.* juicy, succulent, rank—*Rasīlāḥ, ras bhūrīḥ, lambḥ yā lambehārāḥ*.
- LŪ'SORY**, *a.* (L. *lusu*) used in play, sportive—*Khet kḥ, khilwāpīḥ*.
- LŪ'SŌ'RI-OR'S**, *a.* used in play, sportive—*Khet kḥ, khilwāpī kutūhālī yā kantukiḥ*.
- LŪ'ST**, *n.* (S.) carnal desire, evil propensity, any inordinate desire; *v.* to desire carnally or vehemently—*Mastī shahwat hawā-o-hawas yā nafsāniyat, kharāḥ mail yā raghat, kamāl ārzḥ : v. mastī yā shahwat k., kamāl ārzḥ k.*—Ratābhilāḥ maitḥu-nechehā wā kāmāgñi, dūvāsānā wā kuvāsānā, bilāsā wā atyābhilāshī; *v.* kāmārtta h., ratārthī h., maitḥumābhilāshī h., bilāsā k., atikāṁkshī k.
- LŪ'ST'ER**, *n.* one who lusts—*Shahwat k. w., mastī k. w., kamāl ārzḥ k. w.*—Kāmārtta h. w., ratārthī, maitḥumābhilāshī, bilāsā k. w.
- LŪ'ST'FUL**, *a.* libidinous or having carnal desires—*Mast, shahwatī, nafsānī*—Kāmārtta, kāmāsakt, maitḥumārthī, maitḥumābhilāshī, ratābhilāshī, kāmī.
- LŪ'STRY**, *a.* stout, vigorous, healthy—*Tan-āwar yā machāḥ, shuk-zor, tan-durust*—Moṭā stūḥārār wā dirbhāṅg, balawān, nirogī wā bhalī chaigā.
- LŪ'ST-ILY**, *ad.* stoutly, with vigour—*Mazbūtī se, zor se*—Satej sasattwa wā hrishṭa-pushtavat, pauruṣh wā bal se.
- LŪ'ST-INESS**, *n.* stoutness, vigour of body—*Mazbūtī yā tan-āwarī, budānī tāyat yā zor*—Sabalatā dirbhāṅgatā wā śarirasthulātā, śarirabal viryya wā sattwa.
- LŪ'ST'LESS**, *a.* not vigorous, weak—*Kum-zor, za'if*—Balahi, nirbal.
- LŪ'S'TRATE**, *v.* (L. *lustrō*) to purify—*Sāf k., pāk-sāf k.*—Pavitra k., śuddha k.
- LŪ'S'TRAL**, *a.* used in purification—*Mutahhir, pāk yā sāf k. w.*—Śuchīkar, śuddhīkar, pāwak, śodhak. [śuddhī.
- LŪ'S-TRATION**, *n.* purification—*Pāk-sāzi, saṣāi*—Śodhan, śuddhikaran, śuchīkaran.
- LŪ'S'TRE**, *n.* brightness, splendour, renown, a scone with lights, a space of five years—*Nūr roshnī yā tābandagi, raunay jilā, jatwa yā tajallī, nam-wārī nām-dārī yā shuk-rat, shām-dān yā diwar-gir, pānch sāl kā 'arsa*—Chamak wā tej, bhark dyuti wā pratāp, nām kīrti wā sukhyaṭī, jhār, varshapañchak arthāt pānch varsh kā antar.

LŪS'TRINO, *n.* a kind of glossy silk cloth—*Ek bhānt kī chiknī chevli<sup>b</sup>.*

LŪS'TROUS, *a.* bright, shining, luminous—*Nūrānī, rauhan yā roshan, tāt-dār yā mu-nawwar*—Diptimān, chamakīlā wā chamaktā huā, prabhāwān wā dyutimān.

LŪS'TRUM, *n.* (L.) a space of five years—*Pāñch sāl kā 'arsu*—Varshapañchak, pāñch varsh kā antar wā kāl.

LŪTE, *n.* (Fr. *lute*) a musical instrument—*Tumbūr, harbat, bin<sup>b</sup>*—Vīnā, sārāngī.

LŪ'TAN-IST, *n.* one who plays on the lute—*Barbat-nawāz, bin-nawāz, bin-bajāne w<sup>b</sup>*.—Vainik, vināpānī, vināvādak.

LŪ'TER, LŪ'TIST, *n.* a player on the lute—*Barbat-nawāz, bin-nawāz, bin-bajāne w<sup>b</sup>*.—Vainik, vināvādak.

LŪT'E'STRING, *n.* the string of a lute—*Bin yā barbat kā tār*—Vinātāntra, vinātar.

LŪTE, *n.* (L. *lutum*) a composition like clay; *v.* to close with lute or chemist's clay—*Leṣ<sup>b</sup>, sāṭne yā jorke ke lige mitti<sup>b</sup>; v. sātnā<sup>b</sup>, mitti se sātnā yā jorā<sup>b</sup>.*

LŪ'THER-AN, *n.* a disciple or follower of Luther; *a.* pertaining to Luther—*Lūthar kā pū-ran*; *a. mutā'alliqi Lūthar, Lūthar se nishat-dār*—Lūthar-matāvalambī; *a. Lūthar-sambandhī, Lūthar-vishayak.*

LŪ'THER-AN-ISM, *n.* the doctrine of Luther—*Lūthar kā mazhab yā mat*—Lūthar kā mat.

LŪ'X, LŪ'X-ATE, *v.* (L. *luxo*) to put out of joint, to disjoin, to dislocate—*Jor ukhāy-nā<sup>b</sup>, jor alag k<sup>b</sup>, sukhānā kā tātā<sup>b</sup>.*

LŪ'X-ATION, *n.* the act of disjoining—*Jor kā ukhānā<sup>b</sup>, jor kā ukhānā<sup>b</sup>.*

LUX-Ū'R-I-ANT, *a.* (L. *luxus* very abundant, exuberant in growth—*Kasir yā ziyā-da, bahut barhūr w<sup>b</sup>*—Atiprachur wā atibhūl, atiyarabhi wā atiyaraddhaman.

LUX-Ū'R-I-ANCE, LUX-Ū'R-I-AN-CY, *n.* rank growth, exuberance—*Bahut barhūr<sup>b</sup>, ifrāt ziyādai yā kasrat*—Nūntāviriddhī vridhībāhulya wā sanriddhī, bahutāyat wā bāhulya.

LUX-Ū'R-I-ANT-LY, *ad.* with exuberant growth—*Bahut barhūr se<sup>b</sup>, ifrāt se, kasrat se, ziyādai se*—Atiyariddhī se, nūntāviriddhī se, vridhībāhulyapūrvak, bahutāyat se, bāhulya se.

LUX-Ū'R-I-ATE, *v.* to grow exuberantly—*Kasrat se k<sup>b</sup>, phūt-phūt k<sup>b</sup>*.—Atyant barhūnā.

LUX-Ū'R-I-ITY, *n.* delicious fare, a dainty, voluptuousness, addictiveness to pleasure—*Khush-zīon yā laziz khurish, hukhā 'aiqāsh yā 'aish-jāish, nafsanāyat yā 'ishrat*—Uttamābhogya wā uttamānaga, swādwanna wā nāshitāna, vilās wā bhogvilās, sukhāsakti wā vāhayābhogāsakti.

LUX-Ū'R-I-OUS, *a.* delighting in luxury, administering to luxury, softening by pleasure—*'Aiqāsh-nafsanāi yā nafs-parast, 'aish-ar or yā 'aish-afā, arām kī tarāf māl yā rāqib k. w.*—Vilāsi Vilāsīśakt wā suktābhogīśakt, sukhābhogakar, sukhmār wā bhogāsakt k. w.

LUX-Ū'R-I-OS-LY, *ad.* deliciously, voluptuously—*Khush-tazzatī yā khush-khurish se, 'aish-o-'ishrat yā arām-talāh se*—Paramābhogībhog se, sukhābhog wā sukhāvilās se.

LUX-Ū'R-I-OS-NESS, *n.* voluptuousness—*'Aiqāshī, 'aish-o-'ishrat, nafs-par-rarī, nafsānī-LY-CAN'THRO-PY, n.* (Gr. *lucos, anthros*) a kind of madness—*Ek tarak kī dīvānāgī*—Ummādivīśesh, ek bhānt kī karmahat.

LŪ'D-EAN, *a.* (L. *Ludia*) noting a kind of slow soft music—*Āhista aur dīl-soz rāg*—*dhīr k. w.*—Mand aur karunājauk rāg prakāś k. w.

LŪ'E, *n.* (S. *leah*) water impregnated with soap or alkaline salt—*Sābūn aur non se mī-lā huā pānī<sup>b</sup>*—Kshārodak, kshārajai.

LŪ'ING. See under LUE.

LŪ'MPH, *n.* (L. *lymph*) a colourless fluid—*Bīnā raig kā panchhā<sup>b</sup>, pānī<sup>b</sup>, ras<sup>b</sup>.*

LYM-PH-Ū'IC, *a.* pertaining to lymph; *n.* a vessel which contains or conveys lymph—*Panchhā kī mutā'alliq; n. panchhē-dār rai, panchhē dāyārūn-wāi rai*—Pāñchhāvīshayak, charanmodakāsambandhī; *n.* pāñchhāyukt nāri, charanmodakavāhīnī, sarir-āntargatajalavāhīnī.

LYM-PH-Ū'IC, *n.* a vessel of animal bodies which conveys lymph—*Panchhē-dār rai, mah rai jismān panchhē baktā hai*—Charanmodakavāhīnī, sarirāntargatajalavāhīnī, sarir kī ek bhāntī kī nāri jismān pāñchhā baktā hai.

LŪ'NX, *n.* (L.) an animal—*Sīyāh gosh, pataing, ban-bilān<sup>b</sup>, chitā<sup>b</sup>*—Vanavirūl.

LŪ'RY, *n.* (L. *lyra*) a musical instrument—*Barbat, sarod yā sarod, bin<sup>b</sup>*—Vīnā.

LŪ'RIC, LŪ'RI-CAL, *a.* pertaining to a lyre or to poetry sung to a lyre—*Barbatī, surūdī yā sarodī, rekhta-mansūb, us rekhte yā gazal ke mutā'alliq jisko barbat par gāte hai*—Vināyishayak, vināśambandhī, vainik, vināśambandhigānāvishayak, us git kā vishayak jisko vinā par gāte hai.

LŪ'RIC, *n.* one who writes lyric poems, a lyric poem—*Rekhta-nawīs yā gazal banāne w., rekhta-gazal yā qasida*—Vināśambandhigānārachak, vināśambandhigān.

LŪ'RIST, *n.* one who plays on the lyre—*Barbat-nawāz, bin-nawāz*—Vināpānī, bin-bajāno w., vainik.

## M.

- MĀB, n. (W.)** the queen of the fairies—*Pariyon kī malika*—Vidyādhariyon yoginiyon rakshasiyon wā mayiuiyon kī mahārāni. [*chhail-chikaniyā*<sup>h</sup>—Sewain, bānkā, chhailā.
- MĀC-A-RŌNI, n. (It.)** a kind of edible paste, a fop, a coxcomb—*Bugrā, albelā*<sup>h</sup>.
- MĀC-A-RŌN'IO, a.** relating to macaroni, consisting of a mixture of languages; *n.* a ludicrous mixture of languages—*Bugrā, gūpil-amez yā gichpich-amez; n. gichpich, ek qism kī hazl-amez gūpil*—Sewainvishayak wā sewainśainbandhi, kathbhakhāmay wā miśritabhāshāmay; *n.* hāsyajanakamiśritabhāshā, hañsāu kathbhākhā.
- MĀC-A-RŌN', n.** a kind of biscuit, a coxcomb—*Ek qism kī roti yā mithāi jo bādām aur chini kī banti hai, chhail-chikaniyā*<sup>h</sup>—*Ek bhānti kī roti wā mithāi jo bādām aur*
- MA-CĀW, n.** a large species of parrot—*Kākātūā*<sup>h</sup>. [*chini kī banti hai, bānkā wā chhailā.*
- MĀCE, n. (L. massa)** a club, a staff, an ensign of authority—*Chob, gur, asā*—*Soṭā, gulā, dand.* [Gadadhar, dandadhar, dandadhari, dandahast
- MĀCE-BEĀR-ER, n.** one who carries the mace—*Asā-bardār, chob-dār, soṭe-bardār*
- MĀCE, n. (L. macis)** a kind of spice—*Bazbāz, busbāsa, jāwatri yā jāwitrī*<sup>h</sup>—Jātiphal, jātipatṛi, jātipushp, jātipatra.
- MĀCE-ĀLE, n.** ale spiced with mace—*Bazbāz-dār boza, busbāsa-dār boza*—Jātiphalavi-śiṣṭayavanirmitamadyaviśeṣh, jāwatri se mili hui madirā.
- MĀC'ER-ATE, v. (L. macer)** to make lean, to mortify, to steep almost to solution—*Dublā k<sup>h</sup>, tornā yā dabānā*<sup>h</sup>, *bhigo-rakhnā*<sup>h</sup>—*Kris k., kshin k., bhiji rakhnā.*
- MĀC'ER-ĀTION, n.** a making lean, a steeping—*Dublā k<sup>h</sup>, bhigwā yā bhigo-rakhnā*<sup>h</sup>.
- MĀCH-I-A-VĒ'LI-AN, a.** relating to Machiavel, crafty; *n.* one who adopts the principles of Machiavel—*Mutā'alliy-Mākiavel yā Mākiavel se nisbat-dār, aiyār yā fīratī; n. Mākiavel kī pat-rūu*—Mākiavelvishayak, dhūrtā; *n.* Mākiavelmatāva-lambī, Mākiavelmatānyayī.
- MĀCH'I-NATE, v. (Gr. mechanē)** to plan, to contrive, to form a scheme—*Tadbīr k., bandish yā tajvīz k., mansūba k.*—*Parikalpanā k., anusandhān k., upāy rachanā wā upāy k.*
- MĀCH'I-XĀTION, n.** an artifice, a contrivance, a malicious scheme—*Fīrat, mansūba, sāzish yā bandish*—*Upāy wā kapaṭ, kalpanā parikalpanā mantrapā wā anusandhān, kumantrapā kukalpanā wā kuprayukti.*
- MĀCH'I-XĀTOR, n.** one who plots or contrives—*Sāzishī, fīratī, bandishī, mansūba-bāz*—*Kukalpanāikārī, kumantrapāikārī, drohachintak, upāyachintak.*
- MA-CHINE, n.** any complicated work, an engine—*San'at, jantṛ yā jantar*<sup>h</sup>—*Kal, yantra.*
- MA-CHIN'ER-Y, n.** complicated workmanship, machines in general, supernatural agency in a poem—*San'at-sāz, jantṛ yā jantar*<sup>h</sup>, *devtōn aur deviyōn kī lāqat aur unke af'āl jo kisi māmari mein shū'arā zahir karke hai*—*Kal-kāntā kalbāl wā yantrasā-hitya, yantrasamūh wā yantrasamūdyā, devatōn aur deviyōn kī śakti aur unke cha-ritra jinki prakās kāvyasāstra mein ānukārārth kiya jātī hai.* [kār, kalājna.
- MA-CHIN'IST, n.** a constructor of machines—*Kal-sāz, āla-sāz, kal banāne wā*<sup>h</sup>—*Yantra-*
- MĀCK'ER-EL, n. (D. macrel)** a fish—*Ek qism kī chhotī samundarī machhli*—*Ek bhānti kī chhotī samundarī machhli.* [*kāināt, jahān*—*Tribhuwan, viśwa, jagatsarvva.*
- MĀ'CRO-CŌSM, n. (Gr. makros, kosmos)** the whole world or visible system—*'Ālam,*
- MĀC-TĀTION, n. (L. mactō)** the act of killing for sacrifice—*Bal ke liye mār-dālnā*<sup>h</sup>, *bal charhāne ke liye badhnā*<sup>h</sup>. [kalush.
- MĀC'U-LA, n. (L.)** a spot—*Dāg, dāg-dārī, dhappā*<sup>h</sup>, *dhathā*<sup>h</sup>, *chhitā*<sup>h</sup>—*Chiln, vindu,*
- MĀC'U-LATE, v.** to spot, to stain; *a.* spotted—*Dāg dālnā yā dāg k., dāgilā k.; a. da-gilā, āludā, dhappe-dār*—*Chhitā dālnā, bhar dālnā wā dhappā dālnā; a. bharā, kalu-shit, chilnit, kalaūki.* [lush kalaūk chihna wā vindu.
- MĀC'U-LĀTION, n.** a spot, a stain, a taint—*Dāg, dāg, dhappā*<sup>h</sup>—*Dhabbā, chhitā, ka-*
- MĀD, a. (S. gemaud)** disordered in mind, furious, enraged; *v.* to make or be mad, to enrage—*Divāna saudā yā khabī, majnūn barham yā āshufta, qazab-nāk; v. divā-na yā āshufta k. yā h., qazab-nāk k.*—*Unmatta unmadī pāgal baurahā bāwālā sirrī wā sirrī, madodagra, kopākul kupit wā roshākul; v. unmatta wā mugdh k. wā h., kopākul wā kupit k.* [wā h., unmatta k. wā h.
- MĀD'DEN, v.** to make or become mad—*Divāna k. yā h.*—*Unmadī k. wā h., bāwālā k.*
- MĀD'DING, p. a.** raging, furious—*Qazab-nāk, khashm-nāk yā divāna*—*Kopākul, sañ-rabdh roshavegākul wā unmatta.* [*nagi se*—*Kopākulatāpūrvak, rosh wā unmad se.*
- MĀD'DING-LY, ad.** ragingly, furiously—*Qazab-nākī yā qazab se, khashm-nākī yā divā-*
- MĀD'DISH, a.** somewhat mad—*Kisī qadr divāna, kuchh kuchh pāgal*<sup>h</sup>—*Kinchit un-matta, kuchh sirrī.*
- MĀD'NESS, n.** distraction, fury, rage—*Divānagi junūn yā saudā, josh-kharosh yā khashm, qazab*—*Unmad unmattatā pāgalpan wā buddhivikshiptatā, rosh, kop.*
- MĀD'BRĀIN, MĀD'BRĀINEN, a.** disordered in mind, hot-headed, rash—*Khalal-damāg yā shoridā-sar, tund-mizāj, be-tamamul yā jalū*—*Buddhivikshipta wā vikshiptabuddhi, āghrakopī, utāwālā avichāryyakārī wā aparināmadarśī.*

- MAD'CAR**, *n.* a rash hot-headed person—*Be-tuammul aur tund-mizāj shakhs, shorīdār shakhs*—Sighrakopi aur avichāryyakārī jan, sāhasakarmmā, unmatta jan.
- MAD'HĒAD-ED**, *a.* hot-brained, rash—*Tund-mizāj yā gazab-nāk, be-tuammul yā jald*—Sighrakopi wā uchchhand, utāwalā avichāryyakārī wā aparīnamadarsī.
- MAD'HŪSE**, *n.* a house for lunatics—*Pāgal-khāna, saudāi-khāna*—Unmattālay, unmattapālanagriha. [—Unmattājan, pāgal sirī wā bawālā.
- MAD'MAN**, *n.* a man void of reason, a lunatic—*Dwōina ādmī, majnūn yā saudāi shakhs*
- MAD'AM**, *n.* (Fr. *ma, dame*) a term of address to a lady—*Bibi, sāhiba, khānam-sāhiba*—Āryyā, āryyā, bhavati, bhāvinī.
- MAD-EM-OI-SELLE'**, *n.* (Fr.) a miss, a young girl—*An-byāhi larkī<sup>h</sup>, chhokri<sup>h</sup>*.
- MAD'DER**, *n.* (S. *nuddere*) a plant—*Majith<sup>h</sup>, manjith<sup>h</sup>, chharilā<sup>h</sup>*—Tāmravalī, yojanavallī, yojanaparui.
- MAD'E**, *p. t. and p. p.* of *make*—*Make kā māzī-mutlaq aur māzī-ma'tīf<sup>h</sup> alai-hi yā fī-i-ma'tīf*—Make kī sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.
- MAD-E-FAC'TION**, *n.* (L. *madeo, facio*) the act of making wet—*Gilā k<sup>h</sup>, tar k<sup>h</sup>, odā k<sup>h</sup>*—Ārdrikaraṇ.
- MA-DŌ'NA**, **MA-DŌN'VA**, *n.* (It.) a picture of the Virgin Mary, a term of address—*Mariam kī tasevir, bibi yā bibi-sāhiba*—Mariam kumārī kī chitra, bhavati bhāvinī wā kartī. [mānīnd ek samundari shai—Mūnge sarikhā ek samundri padārth.
- MAD'HE-PORE**, *n.* (Fr. *madre, pore*) a submarine substance like coral—*Mūnge kī*
- MAD'RI-GAL**, *n.* (Fr.) a pastoral song—*Gīt jo ahir yā gāwār-lay gāte hai<sup>h</sup>*.
- MAG-A-ZINE'**, *n.* (Fr. *magasin*) a store-house of arms ammunition or provisions, an arsenal or armory, a periodical pamphlet—*Lashkari yā janpī mukhẓan, silāk-khāna, risāla jo magẓarar waqt meñ chhāpā jātā hai*—Yuddhadravyagūr, sāstragūr wā āyudhagūr, mānavastuvishayakagranth jo nīrūpit kāl meñ chhāpā jātā hai.
- MAG-A-ZIN'ER**, *n.* a writer in a magazine—*Jo risāla magẓarar waqt meñ chhāpā jātā hai uske tāiyār karne meñ madad-gar musannif*—Nānavastuvishayakagrantha jo nīrūpit kāl meñ chhāpā jātā hai uske haune meñ sahāyak wā rachak.
- MAG'GOT**, *n.* (S. *muth*) a small grub, a whim, caprice—*Kirm, luhar<sup>h</sup>, Khayāl yā mau-manj*—Kīrī, taraṅg, mauolaulya. [wā krimmay, taruṅgi lolachitta wā lol.
- MAG'GOT-TV**, *a.* full of maggots, whimsical—*Pur-kirm, luhari<sup>h</sup>*—Kītamay kītapūrn
- MĀ'GĪ**, *n. pl.* (L.) wise men of the East—*Majūs, pūrbī mulkī ke 'āqil log*—Pūrvvadeśīya pandit log, pūrvvadeśī jīmī log.
- MĀ'GĪ-AN**, *a.* pertaining to the Magi—*Muta'alliq-i-majūs, majūs se nisbat-dār, pūrbī mulkī ke dīnā logīn ke muta'alliq*—Pūrvvadeśī jīmī logīn kā sanbandhī wā vishayak, pūrvvadeśīyapanditavishayak.
- MĀ'GĪC**, *n.* the art of putting in action the power of spirits, sorcery, enchantment—*Jādū-garī yā 'ilm-i-sīhr, jādū, sīhr yā afsūn*—Abhihāravidyā wā māyāvidyā, abhi-chār wā indrajāl, tonā tōkā wā mantramolan.
- MĀ'GĪC**, **MĀ'GĪ-CAL**, *a.* relating to magic—*Tilismāti, afsūnī, tilismā*—Āindrajālik, abhihārik, abhihārī, miyāvi, miyik.
- MĀ'GĪ-CAL-LY**, *ad.* according to magic—*Jādū-garī se, afsūn se, jādū se, sīhr se, 'ilm-i-sīhr ke mutābiq, jādū ke mutābiq*—Abhihār se, abhihāravidyāusar se, miyā se.
- MA-Q'Ī-AN**, *n.* one skilled in magic—*Jādū-gar, afsūn-gar, sīhr, sīhr-kār*—Māyāvi, abhihāravidyājñā, piśchavidyājñā, indrajālik.
- MĀ'GĪ-IST-Ē'RI-ĀLA**, *a.* (L. *magister*) suitable to a master, arrogant, proud—*Hākīm yā sāhib ke lāiq, mutakabbir, magẓar*—Ādhikārik, ahaṅkāri wā uddhat, ghamaṇdī wā abhinānī. [gurūr se—Ahaṅkāri se, darp wā garv se.
- MĀG-IS-TE'RI-AL-LY**, *ad.* arrogantly, proudly—*Takabbur-se yā mutakabbirāna, kībr yā*
- MĀG-IS-TE'RI-AL-NESS**, *n.* air of a master—*Takabbur, kībr, hākīmāna wa'*—Ahaṅkāri, prabhū kī dhaj, ghamaṇd. [sūkshṁ chūrp.
- MĀG-IS-TER-Y**, *n.* a fine powder or precipitate—*Ek qism kī bārīk saffīf*—Ek prakār kā
- MĀG-IS-TRATE**, *n.* a public civil officer—*Hākīm, 'āmil, fuẓl-dār, maulā*—Dharmādh-yaksh, nyāyādhis, nyāyādhipati, dandānyak, nītisāsta.
- MĀG-IS-TRA-CY**, *n.* the office or dignity of a magistrate, the body of magistrates—*Hukūmat yā 'āmlī, jamī 'āmlī yā 'āmlīn kī guruh*—Dharmādhikār nyāyādhipakār wā dharmādhakshatā, dharmādhikāragan dharmādhakshasamūh wā nyāyādhisā-mandal. [adhikārayukt, prabhutvavīśiṣṭ.
- MĀG-IS-TRĀ'TIC**, *a.* having authority—*Bā-ikhtiyār, sāhib-ikhtiyār*—Adhikāravīśiṣṭ,
- MAG'NA CHART'ER**, *n.* the great charter of English liberty—*Istihqāq-āme. 'ahd-nāma jo Inglīstān ke logīn ke bādshāh se milā thā*—Swādhikārabhogapatra jo Ingland ke nivāsiyōn ke rājā se milā thā.
- MAG-NA-NIM'I-TY**, *n.* (L. *magnus, univus*) greatness of mind, generosity, bravery—*Buland-himmati yā 'āis-himmatī, kushāda-dilī yā vakhāvat, himmat shujā'at yā jawān-mardī*—Māhatmikātā manomahimā manomahattwa wā mahānubhāv, audā-ryya udātātā wā udārachittatā, sūratā sauryya wā viratwa.



**MAG-NÂN'I-MOUS**, *a.* great of mind, brave—*Āli-himmat yā buland-himmat. shujā' diler yā jawān-mard*—Mahāmanask mahātmat wā mahātmiḥ, śūr vir wā dhīrā.

**MAG-NÂN'I-MOUS-LY**, *ad.* with greatness of mind, generously, bravely—*Āli-himmati yā buland-himmati se, fairāzi yā saḥāwat se, jawān-mardi yā dileri se*—Mahātmiḥkāṭi mānomahimā wā mahinubhāv se, ndārātā se, viratī wā śūrātā se.

**MAG-NĒ'SI-A**, *n.* a white alkaline earth used in medicine—*Ek qism kī jawākhār-si sufed mālī jo darā meṇ parti hai*—Ek prakār kī śwet anlavirarivāṣiṣiṣṭ mrittikā jo asuḥādī meṇ parti hai, ālapittanūsākaḥlūrāṇākaṇaurittikāḥibhasma.

**MAG'NET**, *n.* (Gr. *magnēs*) the loadstone—*Mignāṭis yā mignāṭis, chumak-patthar<sup>h</sup>, āhan rūṣē*—Chumbakapraṣtar, chumbakamāni, lohachumbak.

**MAG-NĒ'TIC**, **MAG-NĒ'TI-CAL**, *a.* relating to the magnet, attractive—*Mignāṭisī yā mignāṭisī, jūzib*—Chumbakapraṣtarasambandhī wā lohachumbanaṣil, ākaṣhik wā ākaṣhak.

**MAG-NĒ'TI-CAL-LY**, *ad.* by means of magnetism, by the power of attraction—*Qurwat-i-āhan-kash se, qurwat-i-jāziba se*—Lohachumbanasakti lohachumbanadharm wā lohachumbakagun se, ākaṣhapaśakti se.

**MAG-NĒ'TI-CNESS**, **MAG-NĒ'TI-CAL-NESS**, *n.* the quality of being magnetic—*Mignāṭisī khāṣṣiyat, kashish*—Lohachumbanaśilātā, lohachumbanadharmakātā.

**MAG'NET-ISM**, *n.* the science which treats of the properties of the magnet, power of attraction—*Um-i-mignāṭis, qurwat-i-jāziba yā qurwat-i-āhan-kash*—Chumbakapraṣtarasāstra wā lohachumbakavidyā, lohachumbanadharm wā ākaṣhapaśakti.

**MAG'NI-FY**, *v.* (L. *magnus, facio*) to make great, to exalt, to extol—*Harḥanā yā barā-k<sup>h</sup>, buland yā sar-farāz k., maddahī yā manā-khāmān k.*—Viśāl wā mahattar k., ummat k. stuti wā barī k.

**MAG'NI-FI-A-BLE**, *a.* that may be magnified—*Barā kīz jān ke qābil, munḥin-i-sar-farāzī, maddahī-pazīr*—Viśāl wā mahattar hone ke yogya, ummat hone ke yogya, stuti-yogya. [wā ujjwal mahim utkrishṭ wā uttam.]

**MAG-NĒ'IC**, **MAG-NĒ'I-CAL**, *a.* grand, noble—*ʿAzīm yā kabīr, āli-shān yā shayāf*—Barā

**MAG-NĒ'I-ḤENGE**, *n.* grandeur, splendour—*ʿAzīm shaukat hashmat yā jāh-o-jalāl, ramnāq yā far*—Vibhūti vaibhav vibhav aiśwaryya mahimā wā mahattwa, pratāp mahāpratāp mahādīpti adīpabdhī atikānti wā thāth.

**MAG-NĒ'I-CENT**, *a.* grand, splendid, pompous—*ʿAzīm sh-shān yā ʿazīm, ramnāq-dār numāyān yā ʿumda, āli-shān numāishi yā muḥtashim*—Barā ujjwal vibhūtimān wā mahim, mahāpratāp pratāpawān dedīpyamān wā pratāpi, atikāntimān atisobhan wā thāthī.

**MAG-NĒ'I-CENT-LY**, *ad.* splendidly, grandly—*Ramnāq se, jāh-o-jalāl shaukat hashmat yā shān se*—Mahāpratāp atīz wā aiśwaryya se, vibhūti vaibhav mahimā wā mahattwa se. [kulīnjan wā utkrishṭapadaśh.]

**MAG-NĒ'I-CO**, *n.* a grandee of Venice—*Shahr-i-Venis kī ek aḥar*—Venis nagar kī 'ek **MAG'NI-FI-ER**, *n.* one that magnifies—*Parḥāne a<sup>h</sup>, barā-k. w<sup>h</sup>, buland k. w., maddahī, sanā-khwaṇ, ek qism kī shishā jis se chiz-e barī wā ʿazīm hotī hotī*—Varddhak, vrid-dhikartā, stūṭī dāk, barā k. w., sarābmē w. vipuladadīśakāśh.

**MAG-NĒ'O-QUINCE**, *n.* (L. *magnus, loquor*) a lofty manner of speaking—*Mubālaga-gat, lif-zawī, be-jāziba har-e har-e yān ke lū'āwī, raḥim ʿibārat yā bagim*—Atyukti, atīśayokti, atībhashan, garvīṭavākya, asīravākya.

**MAG'NI-TUDE**, *n.* (L. *magnus*, greatness, size, bulk, grandeur—*Kalānī, qaid-o-qā-mat, mighlān<sup>h</sup>, arz-o-tal yā kibārat, ʿazīmāt shān hashmat yā jāh-o-jalāl*—Mahattwa prithutā sthūlātā vibhūtwa viśalātā wā mahimā, parimān ākārparimān mahattwa-parimān wā ākārānān, dīl lamḥāi-chaurāṇ wā bhāraparimān, vibhūti vaibhav pratāp wā mahātmya.

**MAG-NŌ'L-I-A**, *n.* a plant—*Ek bhānt kī paudhā<sup>h</sup>*. [kikidīvi.]

**MAG'TIE**, **MAG'OT-PIE**, *n.* a bird—*Ek bhānt kī chiriyā<sup>h</sup>*—Chāsh, kikidīvi, kikidīva,

**MA-HŌG'A-NY**, *n.* a hard reddish wood—*Ek bhānt kī karī lukṛī<sup>h</sup>*—Nandik, tunna,

**MA-HŌM'E-TAN**. See MOHAMMEDAN. [tunī.]

**MĀID**, *n.* (S. *maiden*) an unmarried woman, a virgin, a female servant—*Kuārī kuḥānī yā an-byāhī<sup>h</sup>, doshāza bākira yā ʿazrā, aṣil kanizak chakrānī yā nankrānī*—Avivāhītā wā kumārī, akshatayoni akshatī wā kumārīkā, dāśī chetī cheri lauṇī wā ṭahaluwī.

**MĀID'EN**, *n.* a young woman, a female servant; *a.* pertaining to a young woman, consisting of young women, fresh, new, unused; *v.* to speak or act modestly—*Doshāza bākira yā ʿazrā, aṣil chakrānī yā nankrānī; a. doshāza yā bākira ke mutaʿalliq, doshāzon yā bākiron kī banā huā, tāza, nayā<sup>h</sup>, korā<sup>h</sup>; v. hijāb yā haṣya se guṭ-gū-k. yā kām k.*—Kuārī kuḥānī kumārī wā akshatayoni, dāśī chetī cheri wā ṭahaluwī; *a.* kumārīkāsanbandhī kanyāsanbandhī wā kanyāviśayā, kanyāūnāyā wā kumārīmāy, tatkā, nav navin wā nūtan, akritopabhog wā ajatopabhog; *v.* lajāpūrvak bolnā wā kām k. [ryya, kumārīṭwa, kumārīdāśī.]

**MĀID'EN-HEAD**, **MĀID'EN-RŌOD**, *n.* virginity—*Doshāzagi, biker, bākarat*—Kaumār, kaumā-

- MĀIN'EN-LY**, *a.* like a maid, gentle, modest; *ad.* in a maidenlike manner—*Doshiza yā bākira kī mānind, halim yā mulāim, haya-dār yā sharm-gīn*; *ad.* *doshiza yā bākira ke taur se*—Kumārīsadrīs kumārītulya wā kumārīyogya, mridu wā śānt, vinīt vinayī lajjāwān wā lajjāsīl; *ad.* kumārīyogya rīti se, kumārīkānurūp bhāv se.
- MĀID'HOON**, *n.* virginity, virginal purity—*Doshizagi, bīkr yā bakarat*—Kaumār wā **MĀID'EN-HĀIR**, *n.* a plant—*Ek bhānt ká paudhā*<sup>h</sup>. [kaumārīyya, kumārītwa.]
- MĀID'EN-LIKE**, *a.* like a maiden, modest—*Bākīrāna yā doshiza-kī-mānind, haya-dār*—Kumārīsadrīs wā kumārītulya, vinayī wā lajjāwān.
- MĀID-MĀ'RI-AN**, *n.* a kind of dance—*Ek bhānt ká nāch*<sup>h</sup>. [sadrīs pilā.]
- MĀID'PĀLE**, *a.* pale like a sick maid—*Bimār doshiza kī mānind zard*—Rogī kumārī ke
- MĀID'SĒR-VANT**, *n.* a female servant—*Asīl, kuntzak, naukrānī, chakrānī*—Dāsī, launrī, chetī, cherī, tahahwī.
- MĀIL**, *n.* (Fr. *maille*) a coat of steel net-work, armour; *v.* to arm defensively—*Jāl-dār jushan yā jāl-i-silāhī, zirah chār-āina yā baktar*; *v.* *zirah-posh k. yā h.*, *baktar chuphānā*—Jālī ká kavach, jhīlam wā varin; *v.* *sakavach k.*, *varmit k.*
- MĀIL**, *n.* (Fr. *malles*) a bag for letters; *v.* to inclose in a wrapper—*Dāk-wāle ká pulindā*<sup>h</sup>, *dāk-wāle kī thailī*<sup>h</sup>, *chīthiyon kī thailī*<sup>h</sup>; *v.* *bethan men lapetnā*<sup>h</sup>.
- MĀIM**, *n.* (G. *maimān*) to disable, to wound, to cripple; *n.* lameness, injury—*Nā-luwān yā zūf k.*, *zakhmī k.*, *luṅgrā k.*<sup>h</sup>; *n.* *luṅgrāhat*<sup>h</sup>, *nuṅsān*—Asakt wā asanarth k., ghāyal wā chotahā k., paṅgu apāṅg wā hiraṅg k.; *n.* paṅgutā wā laṅgrā, hāni wā kshatī.
- MĀIM'ED-NESS**, *n.* state of being maimed—*Zakhmī hālat, nā-tawānī kī hālat, laṅg-*
- MĀIN**, *a.* (S. *māgen*) principal, chief, important, mighty; *n.* the gross, the whole, force, the ocean, the continent—*Awat, muqaddam, ukamm, 'azīm*; *n.* *muṣmū'a*, *kull*, *zor*, *bahr-i-muhit*, *barr barr-i-āzīm yā barr-i-āzīm*—Pradhān wā āgra, mukhya, guru wā bhāri, barā wā vrihat; *n.* pradhānabhūg wā sthulānś, śākalya wā samudāy, bal, samudra mahāśāgar wā mahodadhī, mahādūp.
- MĀIN'LY**, *ad.* chiefly, principally, greatly—*Khusūsan, anwalan yā gūliban, ziyāda-kar-ke*—Viśesh karke wā mukhya karke, pradhānyapūrvak, bahut karke wā adhik karke.
- MĀIN'LĀND**, *n.* the continent—*Barr, barr-i-āzīm, barr-i-āzīm*—Mahādūp.
- MĀIN'MĀST**, *n.* the chief or middle mast—*Asl mastūl, bēch ká barā mastūl*—Pradhānakūpak, madhyakūpak, mahāgunavrikshak. [pāl.]
- MĀIN'SĀIL**, *n.* the principal sail in a ship—*Jahāz ká asl pāl*—Barā pāl, naukā ká barā
- MĀIN'SHĒET**, *n.* the sheet of the mainmast—*Asl mastūl ká rassā*—Pradhānakūpak ká rassā, madhyakūpak ká rassā.
- MĀIN'TOP**, *n.* the top of the mainmast—*Asl mastūl ká sar*—Pradhānakūpak wā mahāgunavrikshak kī āgrabhūg uparibhūg mastak wā sirā.
- MĀIN'YĀRD**, *n.* the yard of the mainmast—*Asl mastūl ke pāl kī dāndī, ardaṇḍā*<sup>h</sup>, *parvān*<sup>h</sup>—Pradhānakūpak wā madhyakūpak ke pāl kī dāndī.
- MĀIN'PER-NOLR**, *n.* (Fr. *main, prendre*) surety for a prisoner's appearance—*Hāzir-zāmīn*—Darsanapratibhū, darsanapratibhāvya.
- MĀIN'PRISE**, *n.* a writ commanding to take sureties for a prisoner's appearance, bail—*Hāzir-zāmīnī lenē ke liye prāwina, hāzir-zāmīn zamānat yā hāzir-zāmīnī*—Darsanapratibhū lenē ke nimitta rājājūpatra, darsanapratibhāvya darsanapratibhū wā pratindhī.
- MĀIN-TĀIN'**, *v.* (L. *manus, teneo*) to preserve, to keep, to uphold, to defend, to justify, to support, to sustain, to affirm—*Hifāzat k.*, *rakhnā yā thānbhnā*<sup>h</sup>, *mahfūz-rakhnā*, *push-tī-d. yā taqwiyat d.*, *jāiz-rakhnā himāyat k. yā haqq-numā k.*, *tūtd k. khabargīri k. yā parwarish k.*, *bar-pā yā qāim rakhnā*, *da'wa k. yā i'tiqād se bayān k.*—Bachān wā bachā rakhnā, pālan wā rakhān k., saṁbhālā, rakshā k., nishkalanūki wā yathārth thāhrānā, pālā wā push-t k., tekūn wā dharmā, dirghatā se kahnā.
- MĀIN-TĀIN'A BLE**, *a.* that may be maintained—*Hifāzat-pazīr, mahfūz yā mustahkam kiye jāne ke qābil*—Rakshāniya, anupālāniya, pariśuddhiksham.
- MĀIN-TĀIN'ER**, *n.* one who maintains—*Ilāmī, push-tī-bān, parwarish k. w.*, *khabar-gīr, thānbhne w.*<sup>h</sup>, *mahfūz rakhne w.*—Pālāk, pratipālāk, poshak, saṁbhālne w., rakshak.
- MĀIN'TE-NANÇE**, *n.* defence, protection, support, sustenance, continuance—*Himāyat yā push-tī, mahfūzat yā panāh, parwarish yā khabar-gīr, pardākht rozī yā qūt, pādārt yā qiyām*—Rakshap wā pratipādan, bachāw, poshap bharān wā dhāran, jivikā wā nirvāh, sthīratā wā avīrūn.
- MĀIZE**, *n.* Indian corn—*Bājarā*<sup>h</sup>, *jwārā yā jwār*<sup>h</sup>, *bhuttā*<sup>h</sup>, *makāś yā makāś*<sup>h</sup>.
- MĀJ'ES-TY**, *n.* (L. *majestas*) dignity, grandeur, a title given to sovereigns—*Buzurgī martaba rutba hashmat manzilāt iqtidār yā tamkanāt, shān jalāl jāh-o-jalāl 'azomat shukoh shikoh yā dabbūba, hazrat jahān-panāh yā qibla-i-ālam*—Pradhānatā mānyatā maryādā gaurav prabhāv wā prabhutā, vaibhav vibhūti vibhav aīswaryya mahimā mahāmahimā wā pratāp, rājā wā rānī kī padavī wā upādhi jaise mahārāj prabhu bhagawān devī śdī.

**MA-JĒS'TIC**, **MA-JĒS'TI-CAL**, *a.* grand, stately — 'Azim kabir 'azimu-sh-shān yā buland, 'ālī 'ālī-shān 'umda buzurgāna shāhī sultānī yā humāyūn — Barā mahān vrihat pratāpi prabhāvi vibhūtimān wā prabhāvawān, gauravavrittī gauravayukt aīswaryyawan rājapratāpayukt wā rājakiya.

**MA-JĒS'TI-CAL-LY**, *ad.* with majesty — Jāh-o-jalāl se, shukoh yā shikoh se, amīrāna, buzurg se, 'azamat se, tamkanat se, dādāba se, hashmat se, shāhāna — Gaurav se, vibhūti se, vaihbav se, aīswaryya se, pratāp se, prabhāv se, rājapratāp se, rājavaibhav se, rājavat.

**MA-JĒS'TI-CAL-NESS**, **MA-JĒS'TIC-NESS**, *n.* the state or manner of being majestic — 'Azimu-sh-shān, 'azamat, bulandī, jalāl, hashmat — Gauravavīśishtatā, prabhāvavīśishtatā, vibhav, mālātmya, prabhūtā, rājaprabhāv, aīswaryya.

**MĀ'JŪR**, *n.* (L.) greater, larger, older; *n.* a person of full age, a military officer — Buzurg buzurg-tar yā awwal, barā<sup>h</sup>, dīnān mēn barā<sup>h</sup>; *n.* bālig, ulush-dār yā ek jumgī sar-dār jo Kaptān ke ipar hotā hai — Pradhān mukhya guru wā śreshth, vīsāl wā adbh, jyeshth wā jethā; *n.* prāptavyavahār vyayahrāpt vyavahārādīhikārī wā vyavahārakshān, ek sāmyadalādīhikāsh wā sāmyādhipatī.

**MĀ-JŪR-RĀ'TION**, *n.* increase, enlargement — Ziyālatī, barhaw<sup>h</sup> — Vriddhi, barhātī.

**MĀ-JŪR-RĪTY**, *n.* the greater number, full age, the office or rank of a major — Kasrat beshī yā ziyāda-tar hissa, bulūg bulūgat bulūgiyat yā sinn-i-tamiz, ulush dārī yā mejar kā 'uhda — Adhikabhog adhikasankhya adhikāns bahutarabhog bahuturapaksh wā adbhitya, prāptavyavahāratwa vyavahārakshamatā wā vyayahrāptī, sāmyadalādīhikāshapad wā mejar kā pad.

**MĀ-JŪR-DŌMO**, *n.* one next to the master of a house — Ghar kā kār-bārī, ihtimāmchī, kīranda — Ghar kā kām kīj k. w., grīhākāryādīhī, grīhākarmādīhiksh.

**MAKE**, *v.* (S. *muṛian*) to create, to form, to compose, to produce, to perform, to contract, to compel, to gain, to tend, to contribute, to appear, to rise; *p. t.* and *p. p.*

**MAKE** — *Khālqat k. ijād k. yā khālq k., tarkīb d. murakkab k. yā qarḥda, banānū<sup>h</sup>, paidā-k. yā har-pī k., najī-lanā adā k. yā kar-guzarnā, qāim k., zor k. yā majbūr k., naḥ' ulkanā yā hāsīl k., mālīl h. yā jānā, mulad k. asar k. yā tāskr k., mā'liem h., utānā<sup>h</sup> — Sīrajnā, raelanā, nirmān k., utpana k. wā upjānā, purā k. pūr lagānā nībarnā wā nīptānā, karnā, baladwārā karīnā, kamīnā batornā upīrjan k. wā pānā, jhuknā dhūlnā wā chālnā, sabayātā k. wā gunakārī h., jān pāna, chārhnā.*

**MAKE**, *n.* form, structure, texture, nature — Shakti yā sūrat, tā'mīr yā sākhāt, tarkīb bāst yā bunāwat, tal'iqat tīnat yā mizāj — Ākār wā rūp, banāwat sāmyūlūm nirmāy wā nirmatī, bināwat, prakritī prakritibhāv wā jātiswabdhāv.

**MAKE'ER**, *n.* one who makes, the Creator — Karne w. yā banāne w<sup>h</sup>, 'āfrīnanda yā khālq — Kartā kārak vidhātā vidhāyī utpādak wā nirmatī, srabhtā wā śrīstīkartā.

**MAK'ING**, *n.* composition, structure, form — Tarkīb, tā'mīr yā sākhāt, shakti yā sūrat — Sānsthāpan wā sāmyog, banāwat sāmyūlūm nirmāy wā nirmatī, ākār wā akritī.

**MAKE'BATE**, *n.* a breeder of quarrels — Pītna-angez, jhugrā karāne w<sup>h</sup>. — Kalahakārī, bhēdakar, dwardwakārī. [w<sup>h</sup>. — Sandhinakartā wā sandhīkartā, milāp karāne w.

**MAKE'PEACE**, *n.* a peace-maker, a reconciler — Sulh-kār yā sulh-karāne w., mel karāne

**MAKE'WEIGHT**, *n.* any small thing thrown in to make up weight — Pā-sang yā pasangyā, koṭ chhoṭī shūrī jo wazan ko purā karē — Bhīrapīrak.

**MAKE**, *n.* (S. *maca*) a companion — Raftī, yār, ham-rāhī — Sāthī, sāṅgī.

**MAKE'LESS**, *a.* matchless, without a mate — Be-naẓir, lā-sānī — Anokhā anūthā wā apurv, adwītīya atulya wā apratirūp. [āzār — Rog, vyādhi, āmay.

**MAL'A-DY**, *n.* (L. *malus*) a disease, a distemper, a disorder — Maraz yā marz, bimāri.

**MAL'A-PERT**, *a.* (L. *malus*, W. *pert*) saucy, impudent, impertinent — Shokh, gusāksh, be-adab yā be-līhāz — Dhīrshtī wā dhātīhī, pragalbhi wā avinay, avināt wā durvinīt.

**MAL'A-PERT-LY**, *ad.* impudently, saucily — Be-adabī yā be-līhāz se, shokhī yā gusākshī se — Pragalbhtā wā avinay se, dhīthāi wā dhīrshtatā se.

**MAL'A-PERT-NESS**, *n.* sauciness, impudence — Shokhi, gusākshī yā be-adabī — Dhīrshtatā wā dhīthāi, avinay durvinay wā pragalbhya.

**MAL'A-P-RO-POS**, *māl'-ūp-pro-pō', ad.* (Fr. *mal*, *a*, *propos*) unsuitably — Be-mel, nā-munāfaqat se, be-jā, be-muqā — Aprisāngik, aprasāng se, kuyog se, kumel se, ayo-gya, aprasāngavat.

**MALĒ**, *a.* (L. *mas*) of the sex that begets young; *n.* one of the sex that begets young — Nar<sup>h</sup>, narīna; *n.* nar<sup>h</sup>, narīna, narūkh<sup>h</sup> — Puñjātiya; *n.* puñhyakti.

**MAL'CON-TENT**, **MAL'CON-TENT**, *a.* (L. *malus*, *em*, *tentum*) discontented, dissatisfied; *n.* one who is dissatisfied — Nā-rāz bad-zann tāgī be-gana 'at yā be-subr, nā-khush yā bezār; *n.* nā-rāz yā nā-khush shakhs, tāgī — Atript wā asantushṭ, aprasanna; *n.* asantushṭ wā aprasanna vyakti. [tushṭatā, asantosh, aprasannatā, atriptī.

**MAL'CON-TENT-EN-NESS**, *n.* discontentedness — Be-gand'atī, nā-khushī, nā-rāzī — Asan-

**MALE-AD-MIN-IS-TRATION**, *n.* (L. *malus*, *ad*, *minister*) bad management of affairs — Bad'amālī, bad-intizāmī, bad-hukumatī — Dulsāsan, kunītī, durmīrvāh, durnītī, anītī.

- MĀL-E-DI'CENT**, *a.* (L. *malus, dico*) speaking reproachfully, slanderous — *Bad-zabān, tuhmat-āmez yā gibati* — Kaṭuvādi kutsāvādi wā wāgdusht, apavālak wā kalaṅkaunay.
- MĀL-E-DI'CENT-ŶY**, *n.* reproachful speech — *Bad-zabān, zabān-darāzi, gālt*<sup>b</sup> — Kaṭuvākya, jhirkī. [ākrośan durvākya wā amaṅgalavachan.
- MĀL-E-DI'C'TION**, *n.* a curse, an execration — *Bad-du'ā, la'nat la'n yā tuf* — Śāp, ākroś
- MĀL-E-FĀCTION**, *n.* (L. *malus, factum*) a crime, an offence — *Gunāh yā taqīr, jurm yā khatā* — Aparādh wā pātak, dosh wā dushkarim.
- MĀL-E-FĀCTOR**, *n.* a criminal, an offender — *Gunāh-gār yā gunah-gār, bad-kār yā mujrim* — Pātākī doshī wā dushkarimā, aparādhī wā kukarimnakārī.
- MĀL-E-FI'CE**, *n.* an evil deed, enchantment — *Bad-kāri gumāh yā khatā, jādū yā sihr* — Kukarm wā dushkarim, tonā wā totkā.
- MĀL-E-FI'CENT**, *a.* doing evil, wicked — *Bad-kār, kharāb. zabān yā sharir* — Kukarma-kārī kukarmā dushkarimā wā pātākī, dusht.
- MĀL-E-FI'CIATE**, *v.* to bewitch — *Jādū k., afsūn k., sihr k., girwida k.* — Tonā k., totkā k., mohit k., moh lenā. [vidyā, abhihār.
- MĀL-E-FI'CI-ĀTION**, *n.* witchcraft — *Jādū, afsūn, sihr, afsūn-gari* — Tonā, totkā, niyā.
- MĀL-EN'GINE**, *n.* (L. *malus, ingenium*) guile, deceit — *Pareh, dagā yā jītrat* — Kapat wā dhūrtatā, dhokhā wā chhal.
- MĀL-PRĀCTICE**, *n.* (L. *malus, Gr. pratto*) evil practice, immoral conduct — *Bad-kār, bad-wa'z' bad-tarīqi yā bad-utwārī* — Kuyyavahār wā anuchitakarim, dūshcharit kucharīt wā durāchar.
- MĀL-SPĪR-IT-ED**, *a.* (L. *mas, spiro*) having the spirit or courage of a man — *Mar'dāna*.
- MĀL'TET**, *n.* (Fr. *mallette*) a portmanteau — *Khurjī, jāma-dānī, jāma-gīr* — Peṭī, jholā, charnamayavastātrādhār.
- MĀ-LĒVO-LENT**, *a.* (L. *malus, volo*) ill-disposed towards others — *Bad-khwāh, bad-bātin, bad-zann, bad-dil, bad-gumān, kīna-kush, bad-andesh, kīna-war* — Drohachintak, anishchintak, ahitāishī, dweshī, ahitechchhu, dweshabuddhi, hīnsāsīl, drohī.
- MĀ-LĒVO-LENG**, *n.* ill-will, evil disposition — *Bad-khwāhī bad-andeshī bad-gumānt yā bad-zanī, bad-mizājī* — Drohachintan anishchetchchhā apakārechchhā ahitechchhā droh dwesh wā mātsaryya, daurjanyā.
- MĀ-LĒVO-LENT-LY**, *ad.* with ill-will — *Bad-khwāhī se, bad-andeshī se, bad-gumānt se, bad-bātinī se, bad-zanī se* — Drohachintan se, anishchetchchhā se, ahitechchhā se, droh se, mātsaryya se.
- MĀ-LĒVO-LOUS**, *a.* ill-disposed towards others — *Bad-khwāh, bad-bātin, bad-andesh* — Ahitāishī, anishchachintak, drohachintak, drohī, ahitechchhu.
- MĀL-FOR-MĀTION**, *n.* (L. *malus, forma*) ill or wrong formation — *Buri banāvāt*<sup>b</sup>, *zaj-tarkibi, kharāb saḥkt* — Kunirmīti, kurūpatā, kuḍaulī.
- MĀL'ICE**, *n.* (L. *malus*) badness of design, ill intention, disposition to injure — *Kīna, bugz, bad-khwāhī bad-zanī bad-andeshī yā 'adāwat* — Anishchetchchhā ahitechchhā wā apakārechchhā, hīnsāsīlatā īrshyā wā mātsaryya, droh dwesh drohachintan dushchabhāv wā daurjanyā.
- MĀ-LY'CIUS**, *a.* ill-disposed, malignant — *Bad-khwāh bad-bātin bad-andesh yā bad-zann, 'adāwatī kīna-war yā khatā* — Drohachintak ahitāishī ahitechchhu hīnsāsīl wā dushchabhāv, drohī dweshī mātsarī wā drohabuddhi.
- MĀ-LY'CIUS-LY**, *ad.* with malice — *Bugz se, bad-khwāhī se, bad-andeshī se, bad-gumānt se, 'adāwat se* — Anishchetchchhāpūrvak, ahitechchhā se, īrshyāpūrvak, mātsaryya se, droh se, dwesh se, dushchabhāv se, daurjanyā se.
- MĀ-LY'CIUS-NESS**, *n.* extreme enmity — *Buri 'adāwat, saḥkt 'adāwat, kīna, bugz, kīna-warī* — Hīnsāsīlatā, kautilya, daurjanyā, dūshchabhāv, drohabuddhitwa.
- MĀ-LIGN**, *ma-lin*, *a.* (L. *malus*) ill-disposed, pernicious, fatal; *v.* to regard with malice, to defame, to hurt — *Bad-khwāh bad-andesh bad-bātin yā 'adāwatī, muzīr yā zabān, muhtik yā halākū; v. bad-khwāhī yā bugz k., tuhmat laḡānā yā nā-huqz ruswā k., nuḡsan pahunchānā yā k.* — Ahitāishī drohachintak hīnsāsīl drohī mātsarī wā dushchabhāv, apakārī apakarak wā ghātuk, prāṅghātak wā mri-tyujanak; *v.* īrshyā k. droh k. drohachintan k. wā dushchabhāv se dekhnā, jhūthā kalnāik laḡanā wā mithiyā apavād k., hānī wā kshatī k.
- MĀ-LI'G-NAN-ŶY**, *n.* malevolence, malice, virulence, destructive tendency — *Bad-khwāhī yā bad-andeshī, kīna bugz yā 'adāwat, hiddat shiddat yā saḥkt, muhtik yā muzīr khāssiyat* — Anishchetchchhā ahitechchhā wā drohachintan, īrshyā mātsaryya dwesh wā droh, tīkshapatā wā ugratā, ghātukā mīrātmatkatwa wā atināsakatā.
- MĀ-LI'G-NANT**, *a.* malicious, virulent, dangerous to life; *n.* a man of evil intention — *Bad-andesh bad-khwāh yā 'adāwatī, shadīd yā saḥkt, muhtik yā halākū; n. bad-andesh bad-khwāh yā kīna-war shakhs* — Drohabuddhi drohī hīnsāsīl wā mātsarī, atīkṭu ugra aruntud wā atidusht, prāpanāsak wā māratmak; *n.* hīnsāsīl drohī dushchabhāv wā mātsarī vyaktī.
- MĀ-LI'G-NANT-LY**, *ad.* with evil intention — *Bad-khwāhī se, bad-andeshī se, bad-gumānt*

*se, bugz se, 'adawat se*—*Ahitechchhápúrvak, anishitchchhá se, drohachintan se, droh se, dwesh se, daurjanya se, hiñsáśilatá se.*

**MA-LION'ER**, *n.* one who maligns—*Kina-war bugzi bad-khwáh yá bad-bátin shakhs, ná-haqq ruswá k. w., mustari yá tukmat-lugáne w.*—*Asúyak, drohi jan, matsari vyakti, apavádi, gunaghati, jibhá kalaúk lagáne w.*

**MA-LI'NI-TY**, *n.* malice, virulence—*Bad-khwáhi bad-andeshi kina yá bugz, hiddat shid-dat yá sakhi*—*Drohachintan droh dwesh irshyá mátsaryya wá hiñsáśilatá, ugratá ntidushilatá atikatutá marátnakatwa wá atinásakatá.*

**MA-LIUN'LY**, *ad.* with ill-will—*Bad-khwáhi se, bad-andeshi se, bugz se, 'adawat se*—*Droh se, dwesh se, irshyá se, mátsaryya se, drohachintan se, hiñsáśilatá se.*

**MÁL'I-SON**, *n.* (*L. malus*) malediction—*Bad-du'a, la'nat*—*Sáji, ákroś, ákrośan, aman-galavachan.* [Márjani, nichastri wá asuddhastri.

**MÁL'KIN**, *má'kin, n.* a mop, a dirty wench—*Poichhnú yá jhāran<sup>h</sup>, galiz 'aurat*—

**MÁLL**, *n.* (*L. malleus*) a kind of hammer, a public walk; *v.* to beat with a mall—*Mekh-chú, loyon ke liye phirne yá talalne kí jagah<sup>h</sup>; v. mekh-chú se márná*—*Moñgrá mungar ghan wá káshthamungar, lokamarg lokapath wá sarvvasamānyapath; v. moñgre muñgre mungar wá ghan se márná wá pitná.*

**MÁL'LE-A-BLE**, *a.* that may be beaten out—*Koft-pazir, koftani, kutáú<sup>h</sup>, pitne se barhne w<sup>h</sup>, muñgre se barhne w<sup>h</sup>*—*Muñgaríghátavarddhaniya, ghanavarddhaniya, áglúátavar-ddhaniya.*

**MÁL-LE-A-BIL'I-TY**, **MÁL'LE-A-BLE-NESS**, *n.* the quality of being malleable—*Koft-pazir, pitne se barhne ká liyáqat, muñgre se barhne ká qábiliyat*—*Ághátavarddhaniyatá, muñgaríghátavarddhaniyatwa, ghanavarddhaniyatwa.*

**MÁL'LE-ATE**, *v.* to beat with a hammer—*Muñgarí se pitná<sup>h</sup>, mungar muñgre yá muñgre se thoikná<sup>h</sup>, mekh-chú se pitná*—*Muñgaríghát se barháná.*

**MÁL'LE-A'TION**, *n.* the act of beating—*Moñgre se thoikná<sup>h</sup>, mungar muñgarí yá muñgre se pitná yá barháná<sup>h</sup>*—*Muñgaríghátavarddhan, ghanavarddhan.*

**MÁL'LET**, *n.* a wooden hammer—*Moñgrá<sup>h</sup>, mungar<sup>h</sup>, muñgrí<sup>h</sup>, muñgrí<sup>h</sup>, mogrí<sup>h</sup>, mekh-chob, mekh-chú, káth kí muñgrí<sup>h</sup>*—*Muñgar, ghan, káshthamungar.*

**MÁL'TARD**, *n.* the drake of the wild duck—*Bat-nar, jingli bat ká nar*—*Hañs, kámik.*

**MÁL'LOWS**, *n.* (*S. malu*) a plant—*Khatmi, khabázi, khairúj, gul-khairú, rámtarot<sup>h</sup>, bhindí<sup>h</sup>, ghiyátarot<sup>h</sup>.*

**MÁL'M'SEY**, *mám'ze, n.* (*Mulvasia*) a sort of grape and wine—*Ek qism ká angúr, ek qism kí anguri sharáb*—*Ek prakár kí drákshá wá dákh, ek prakár kí drákshámadirá.*

**MÁLT**, *n.* (*S. malt*) grain steeped in water fermented and dried; *v.* to make into malt, to become malt—*Jau jo boza banáne ke liye pání meñ bhigo-kar kalhárte haiñ; v. boza banáne ke liye jau ko khúb bhigo-kar kalhárná yá kaurná, khúb bhigne ke ba'd khushk kiya huá jan banná jis se boza bantá hai*—*Yav jisko madirávisesh banáne ke nimitta bhigo-ke kalhárte kaurte wá kaulte haiñ; v. madirávisesh banáne ke nimitta yav ko pání meñ bhigokar kalhárná wá kaurná, bháli bháút se bhigne ke paschát kalhára huá wá kaurá huá yav banná jis se madirávisesh banáte haiñ.*

**MÁL'T'LOÖH**, *n.* a floor for drying malt—*Boza banáne ke liye jis jau ko khúb bhigote haiñ uske khushk karne ke wáste gach*—*Madirávisesh banáne ke nimitta jis yav ko bháli rite se bhigote haiñ usko sukháne ke liye gach.* [gáwdí.

**MÁL'T'HÖRSE**, *n.* a dull fellow—*Kund-zihñ shakhs, ukmaq*—*Mandamati jan, múrh,*

**MÁL'T'MAN**, **MÁL'T'STER**, *n.* a maker of malt—*Boza banáne ke liye jau ko pání meñ khúb bhigo-kar kalhárne yá khushk k. w.*—*Madirá banáne ke nimitta yav ko pání meñ bhigo-ke kalhárne kaurne wá sukháne w.* [Madyap.

**MÁL'T'WÖRM**, *n.* a tippler—*Sharábt, mai-khor, piakkar piyakkar yá piwakkar*—

**MAL-TREAT'**, *v.* (*L. malus, tractum*) to treat ill, to use roughly or unkindly—*Bad-sukhi k., bad-cháli k.*—*Duríchar k., apakár wá kuvyavahár k.*

**MÁL-VER-SÁ'TION**, *n.* (*L. malus, verum*) mean artifices, fraudulent tricks—*Bad-kirdart bad-mu'ámalagat rishtwat-sitánt yá fann-fareb, khiyánat dagá-bázi yá riyá*—*Dushkarm khotá-byohag wá avuchitáchar, dhúrttatá khalatá wá chhal.*

**MAM-MÁ'**, *n.* a familiar word for mother—*Má<sup>h</sup>, maiyá<sup>h</sup>, mamma<sup>h</sup>, amná<sup>h</sup>.*

**MAM'MER**, *v.* to hesitate—*Pas-o-pesh k., hais-bais k.*—*Ágá pichhá k., ágpáchh k.*

**MAM'MER-ING**, *n.* hesitation, confusion—*Pas-o-pesh yá hais-bais, istiráb parashánt yá hairánt*—*Dubdhá wá ágpáchh, ghabráhñ.*

**MAM'MET**. See **MAWMET**.

**MAM'MIL-LA-RY**, *a.* (*L. mamma*) belonging to the breasts—*Than ká<sup>h</sup>, chúñchi ká<sup>h</sup>, Stanasambandhi, kuchasambandhi.* [stanaviśiṣṭ, stanawān, stanawntí.

**MAM-MY'ER-OUS**, *a.* having breasts—*Than w<sup>h</sup>, chúñchi w<sup>h</sup>, than-dár*—*Sastan, MAM'MOCK*, *n.* a shapeless piece; *v.* to tear in pieces—*Ku-daul tukrá<sup>h</sup>; v. tukre tukre k<sup>h</sup>, chithárná<sup>h</sup>, dhajiyán uráná<sup>h</sup>.*

**MAM'MON**, *n.* (*Syr.*) riches, wealth, the god of riches—*Daulat, mál, dhan ká dewtá<sup>h</sup>*—*Lakshmi wá sampat, dhan, kuver.*

**MAM'MON-IST**, *n.* a worldly-minded person — *Dunyā-parast shākhs, dāulat-parast shākhs* — Dhanasevak, lakshmi-pūjak, sāṁsārikālbhāsaktajan.

**MĀN**, *n.* (S.) a human being, a male, an adult male, mankind: *pl. MĒN — Ādmi yā insān, nar<sup>h</sup>, mard yā bā'ig, banī-ādam yā nau'-i-insān* — Manushya mānush mānav wā manuj, puṁs puṁvyakti wā purush, vayasath wā prāptayauvanapurush, manushyajāti wā mānavajāti.

**MĀN**, *v.* to furnish with men — *Ādmi rakhnā, ādmi bharnā, ādmiyōn se bharnā* — Manushyayukt k., samanushya k., manushya bharnā, manushyōn se bharnā.

**MĀN'FUL**, *a.* bold, courageous, honourable — *Diler, jawān-mard, mardāna sharif sāhib-ābrā yā 'umda* — Sāhasik wā sāhasī, dhīthā śūr wā vīr, purushayogyā pūjya mānya wā utkrisht.

**MĀN'FUL-LY**, *adv.* boldly, courageously, — *Dilerī se, jawān-mardī-se yā mardāna-wār* — **MĀN'FUL-NESS**, *n.* boldness, courageousness — *Dilerī, jawān-mardī mardānagī yā jāsā-rat* — Sāhas, śūrātā wā vīratā.

**MĀN'HOOD**, *n.* the state of a man, virility — *Jawānī yā shakāb, mardī yā rujūliyāt* — Purushdhātī manushyatwa purushabhāv yauvan wā tārūnya, puṁstwa purushatwa paurushatwa wā paurush.

**MĀN'I-KIN**, *n.* a little man, a dwarf — *Mardak, baunā yā bāwnā<sup>h</sup>* — Mānavak mānavak **MĀN-KIND**, *n.* the race of human beings — *Banī-ādam, nau'-i-insān, jins-i-ādam, mard-zāt, jins-i-bashar* — Manushyajāti, mānavajāti, purushajāti, narajāti.

**MĀN'LIKE**, *a.* like a man, becoming a man — *Mard-sā, mardāna mardāna-wār yā mard-mizāj* — Purushayogyā, paurusheya wā narayogyā.

**MĀN'LESS**, *a.* without men, not manned — *Be-ādmiyōn kā, ālmiyōn-se-bharā-huā-nahīn yā ādmiyōn-se-khālī* — Manushyaśūnya wā binā manushyōn kā, manushyayukt nahīn wā manushyōn se bhārā huā nahīn.

**MĀN'LY**, *a.* like a man, becoming a man — *Mard-sā, mardāna mardāna-wār yā mard-mizāj* — Purushayogyā, paurusheya wā narayogyā.

**MĀN'LI-NESS**, *n.* dignity, bravery, boldness — *Shān kushmat tamkanat yā qadr, dilerī, mardānagī yā jawān-mardī* — Māhātmya prabhāv thāsak thūth wā maryādā, śūrātā, vīratī wā sāhas.

**MĀN'LING**, *n.* a little man — *Mardak, baunā yā bāwnā<sup>h</sup>* — Bāman, natā wā thūgnā jan.

**MĀN'NISH**, *a.* like a man, bold, masculine — *Mard-sā, diler, jawān-mard yā mardāna* — Purushayogyā wā paurusheya, sāhasik wā sāhasī, vīr wā śūr.

**MĀN'HĀT-ER**, *n.* one who hates mankind — *Insān-dushman, banī-ādam se nafrat k. w., mard-dushman* — Purushadweshī, manushyavairī, manushyadrohi, manushyaśatru.

**MĀN'KILL-ER**, *n.* a murderer — *Mardum-kush, ādam-kush, khūnī, qātīl* — Nrighātak, naraghātak, nrīhantā, manushyabadhak, prānabantā.

**MĀN'KILL-ING**, *a.* used to kill men, murderous or homicidal — *Ādam-kush, qātīl khūn-khūr yā mardum-kush* — Manushyamārak, ghātak ghātuk prīnaghātak nrīhatyākārī wā manushyaghātī.

**MĀN-MIN'WIFE**, *n.* an accoucher — *Mard-dāyā, larkā janne ke waqt jo shākhs 'auratōn kī madad kartā hai* — Sūtivaidyā, prasavavaidyā, prasavakārī.

**MĀN'QUELL-ER**, *n.* a murderer — *Khūnī, qātīl, mardum-kush* — Ghātak, prānaghātak, nrīhantā, badhak, naraghātak.

**MĀN'SLAUGH-TER**, *n.* the killing of a man — *Mardum-kushī, qātīl-ha-khatā, qātīl-i-khatā, qātīl-ha-shīb, qātīl-shīb<sup>h</sup>-amūd* — Manushyamāraṇ, manushyahatyā, manushyabadh, abetukritahatyā, asamikshyabadh, asamikshyahatyā, asamikshyaghāt.

**MĀN'SLAY-ER**, *n.* one who kills a man — *Ādam-kush, mardum-kush* — Manushyamārak, manushyaghātak, nrīghātak, manushyabadhak, nrīhantā.

**MĀN'SFEAL-ER**, *n.* one who steals and sells men — *Mardum-duzd, wah shākhs jo ādmiyōn ko churā-kar bech-dāltā hai* — Manushyachor, wah jan jo manushyōn ko chorākār bech dāltā hai.

**MĀN'SFEAL-ING**, *n.* the act of stealing men — *Mardum-duzdī, mānukh-chorī<sup>h</sup>* — Manu-

**MĀN'A-CLE**, *n.* (L. manus) a chain for the hands; *v.* to chain the hands — *Dast-band, tauq-i-zanjir, hath-karī<sup>h</sup>*; *v. dast-band k., hath-karī d<sup>h</sup>* — Hāth bāndhne ke liye sikrī, hastabandhan, hastapās; *v. hathkarī lagānā, karabandhan k., baddhahast k.*

**MĀN'AGE**, *v.* (L. manus) to conduct, to govern, to direct, to husband; *n.* conduct, government, discipline, use — *Sar-ba-rāhī k. sar-anjām k. anjām d. jāri rakhnā yā band-o-bast k., hukm k. insirām k. ihtimām k. yā zabt k., intizām k. yā hidāyat k., ihtiyāt kifāyat yā tadbīr k.; n. sar-ba-rāhī yā ihtimām, band-o-bast yā tahakkum, tarbiyat zabt yā ārustaqī, istī'māl yā kām-meñ-lānā* — Chalānā nibāhnā karnā ūbērnā nirvāh k. wā banā rakhnā, āchīpatya k. anusāsan k. rokṇā niyam k. daman k. wā vās meñ rakhnā, sādhanā wā nirdes k., parimitavyay k. wā parimitavyayapūrvak nirvāh k.; *n. nirvāh nibāh wā niberā, anusāsan wā viniyam, sikhā sāstī.sāsan wā dam, yog sevan vartan wā vyavahār.*

**MĀN'AGE-A-BLE**, *a.* that may be managed — *Hukm-bardār, tarbiyat-pastīr, hukm-pastīr,*

*sadhātā<sup>h</sup>, khush-lagām, rām-shudant, sabuk*—Śāsanīya, vineya, suvidheya, vaśya damanīya, sukar, halkā.

**MĀN'AGE-A-BLE-NESS**, *n.* the state or quality of being manageable—*Hukm-bardart, hukm-pazir, tarbiyat-pazir, gurbat, itā'at, khush-lagām, subki*—Ājñādhināti, vaśyatā, damanīyatā, vidheyatā, halkāpan wā halkāfi.

**MĀN'AGE-MENT**, *n.* conduct, administration—*Sar-ba-rāhi sar-ba-rāh-kāri kār-ravāt kār-guzārī ihtimām yā insirām, intizām band-o-bast yā zabt-o-rabī*—Nirvāh nibāh nirvāhan nibērā wā pravartan, anusāsan viniyam wā vidhān.

**MĀN'A-GER**, *n.* a conductor, a frugal person—*Sar-ba-rāh-kār kār-pardāz kār-guzār kār-kun kāranda gumāšta kār-bārī munsarīm yā muhtamīm, juz-rus yā kifāyat-shī'ar shakhs*—Kām-kāji nirvāhak sampādak adbhishthātā adhikāri nāyak ghaṭak wā kartā, parimitavyayī wā parimitāchārī vyakti.

**MĀN'A-GER-Y**, *n.* conduct. frugality—*Sar-ba-rāhi kār-ravāt kār-guzārī yā ihtimām, juz-rasī kifāyat yā kifāyat-shī'arī*—Nirvāh nirvāhan wā nibāh, parimitavyaya wā swalpavyaya.

**MĀN'-CHET**, *n.* a small loaf of bread—*Chhotī pāw-rott<sup>h</sup>, chhotī tikkar<sup>h</sup>, chhotī rott<sup>h</sup>.*

**MĀN'-CHI-NEEL'**, *n.* a tree—*Ek bhūt kā per<sup>h</sup>.*

**MĀN'CI-PATE**, *v.* (L. *manus, capio*) to enslave, to bind, to restrict—*Gulām k., band k., qaid k. yā mahdūd k.*—Bahdhū wā dās k., bāndhū, nibandh k. wā sajarimān k.

**MĀN'-CI-PĀ'TION**, *n.* slavery, servitude—*Gulāmī, halqa-ba-goshī*—Dūsatwā wā dāsya, sevakadāśī bhṛityatwā wā paravaśatā.

**MĀN'CI-PLE**, *n.* (L. *manus, capio*) a steward, a purveyor—*Khān-sāmān yā bakāwal, ihtimāchī*—Bhāndārī, bhojanādhikārī wā bhojanāliparikūpak.

**MĀN'DATE**, *n.* (L. *mando*) a command, an order, a precept, a charge—*Hukm, farmān, farmāish, amr yā zimma*—Ājñā, ādeś, nirdēś, nideś wā niyog.

**MĀN'DĀ'MUS**, *n.* (L.) a kind of writ—*Hukm-nāma, parvāna, farmān*—Ājñāpatravīśesh, viśesh ādeśalipi.

**MĀN'DA-TA-RY, MĀN'DA-TO-RY**, *n.* one who receives a mandate—*Wah shakhs jisko koi farmān yā hukm-diyā jātā hai*—Wah vyakti jisko koi ājñā dī jāti hai, ājñāpt ājñapt wā ādiśt vyakti. [nirdesak.]

**MĀN-DĀ'TOR**, *n.* a director—*Farmāne w., hukm k. w., farmān-ravā*—Ādeśak, ādeśī,

**MĀN'DA-TO-RY**, *a.* containing a command, preceptive—*Hukm-āmez, nasikat-āmez hukmī farmānī yā farmāishī*—Ājñāsūchak ājñābodhak wā ādeśamay, upadeśak vidhāyak ādeśak wā nirdesak.

**MĀN'DA-RIN'**, *n.* a Chinese magistrate—*Mulk-i-Chīn ká ek qism ká hākīm*—Chīndēś ká ek prakār ká rājyādhikārī wā rājakarīnakārī.

**MĀN'DI-BLE**, *n.* (L. *mando*) the jaw—*Jabrā<sup>h</sup>, chavhar<sup>h</sup>*—Hanu.

**MĀN'DY'U-LAR**, *a.* belonging to the jaw—*Jabr ká<sup>h</sup>, chavhar ká<sup>h</sup>, jabhre ke mutā'ullig*—Hanusambandhī. [dar—Ek prakār ki orhni pattī ghoghī wā utariya]

**MĀN'DIL**, *n.* (Fr. *mandille*) a sort of mantle—*Ek qism ká bála-posh labāda yā chad-*

**MĀN'DIL-TON**, *n.* a soldier's coat—*Sipāhī ki kurtī*—Sainik wā āstrajivī ki āngarkhī.

**MĀN-DRĀG'O-RA, MĀN'DRAKE**, *n.* (Gr. *mandragoras*) a plant—*Ek qism ki nabdt, lakhmanā<sup>h</sup>, lakhmanī<sup>h</sup>*—Lakshmanā, putradātṛī, dūdāphāl.

**MĀN'DREL**, *n.* an instrument belonging to a lathe—*Khārāt yā khārād ká ek āla*—

Chakrayantra ki ek sūmagrī upakaran wā hathiyār.

**MĀN'DU-CATE**, *v.* (L. *mando*) to chew—*Chabānā<sup>h</sup>, chūbnā<sup>h</sup>*. [banīya.]

**MĀN'DU-CBLE**, *a.* that may be chewed—*Jisko chabā sukā<sup>h</sup>, jise chab sake<sup>h</sup>*—Chai-

**MĀN-DU-CĀ'TION**, *n.* the act of chewing—*Chabānā<sup>h</sup>, chūbnā<sup>h</sup>*.

**MĀNE**, *n.* (D. *maun*) the hair on the upper side of the neck of an animal—*Jānvar ki gardan ká bāl, nyāl, yāl, choṭī<sup>h</sup>*—Kesar, kesar.

**MA-NEGE'**, *ma-nāzhī*, *n.* (Fr.) a place for teaching horsemanship and training horses, the art of horsemanship or of training horses—*Savār-kārī yā shah-savārī sikhāne aur ghoron ke nikālne ki jagah, savār-kārī ká yā ghoron ke nikālne ká funn*—Āśw-rohanavidyāśikshapāśālā wā āśwasikshāśālā, āśwārohanavidyā wā āśwasikshapā-

**MĀ'NES**, *n. pl.* (L.) a ghost, a shade, a departed soul—*Bhūt<sup>h</sup>, ham-zād, sāya-i-rūh yā murde ki rūh*—Pret, paret, pretanar. [wā ki dhātu.]

**MĀN'GA-NĒSE**, *n.* a sort of metal—*Ek qism ká flīzz*—Dhātuvīśesh, ek prakār ká

**MĀNGE**, *n.* (Fr. *mangeison*) the itch or scab in dogs and cattle—*Kuttoṅ aur dawāb ki khujli yā khārish, khaurā<sup>h</sup>*—Kuttoṅ aur paṣuon ki khujli, kandā, khujli.

**MĀN'GY**, *a.* infected with the mange—*Khārishī, pur-khārish, khujlīā<sup>h</sup>*—Kachohhigrast, kachohhur, twagrogī, dushṭacharmā, khaurahā.

**MĀN'GI-NESS**, *n.* infection with the mange—*Khaurā<sup>h</sup>, khārishī hālat, khujlīhāt<sup>h</sup>*—Kachchhurātā, dushṭacharmatwā. [ni<sup>h</sup>, kachhrahā.]

**MĀN'GER**, *n.* (L. *mando*) a trough out of which animals eat corn—*Khurī<sup>h</sup>, chāi-*

**MĀN'GLE**, *v.* (Ger. *mangeln*) to cut and tear, to lacerate, to butcher—*Phārnā<sup>h</sup>*

*purze-purze k., qatl k. yā zabh k.*—Chirná, *ṭukre ṭukre k. wá dhajjiyān urānā,* khuthar dālnā wá badh k.

MĀN'GLER, *n.* one who mangles—*Phāgne w<sup>h</sup>, purze-purze k. w., qassāb*—Chirne *w., ṭukre ṭukre k. w., dhajjiyān urāne w., khuthar dālnē w., ghātak.*

MĀN'GLE, *n.* (Ger. *mangel*) a rolling press for smoothing cloth, a calender; *v.* to smooth cloth with a mangle—*Kappā chiknāne yā ghoñne kā belan<sup>h</sup>, kundī karne kī kal<sup>h</sup>; v. taprā chiknā k. yā ghoñnā<sup>h</sup>.*

MĀN'GO, *a.* a fruit—*Ām<sup>h</sup>, āmb<sup>h</sup>, āmba*—Āmra, rasāl.

MĀN'I-A, *n.* (Gr.) madness—*Divānagi, junūn, sir<sup>h</sup>*—Unmād, unmattatā, mattatā, chittaviplav, baurāi, baurāhat.

MĀN'-AC, MA-NĪ'A-CAL, *a.* raging with madness—*Divāna, najnūn, saudāt*—Bāwlā,

MĀN'I-AC, *n.* a mad person—*Divāna ādmī, saudāt shakhs*—Vikshipt vyakti, bāwlā jan, umatta jan.

MĀN'I-CON, *n.* a species of nightshade—*Ek gism kā zahr-dār darakht, 'inabu-sa'lab*—*Ek prakār kī vishadharmaṅk vriksh, ek bhūti kī bikkahā per, dhātūrā.*

MĀN-I-CHE'AN, MĀN'I-CHEE, *n.* a disciple or follower of Manes—*Meniz kā murīd yā pai-ram*—Menis kā chelā matāvalambī wā matānuṣṭiyī, Menispantī.

MĀN-I-CHE'AN, *a.* relating to the Manicheans—*Meniz ke murīdōn yā shāgirdōn ke muta'alliq, Meniz-panthiyōn ke muta'alliq*—Menispanthiyōn kā sambandhī, Menis-matāvalambivishayak.

MĀN'I-CHE-ISM, *n.* the doctrine of the Manicheans—*Meniz-panthiyōn kā mat<sup>h</sup>.*

MĀN'I-FEST, *a.* (L. *manifestus*) plain, open, evident, apparent; *v.* to make appear, to show plainly, to discover—*Wāzih yā zāhir, 'ayān yī sāf, āshkāra āshkāra numā-yān yā huwaīdā, 'alāniya namūd fāsh yā sarīh; v. 'ayān yā 'alāniya k., sāf-sāf-dekhnā, zāhir k*—Spashṭ, khulī, pratyakshī prakāṭ wā pragat, sīkshāt gochar wā suvyakt; *v.* pratyaksh *k., spashṭarūp se dekhnā wā dikhnā, prakāṭ k. pragat k. wā vyakt k.*

MĀN'I-FEST-ABLE, *a.* that may be made evident—*Mumkinu-t-tawzih, mumkinu-l-zuhūr, mumkinu-l-izhār, 'alāniya 'ayān yā āshkāra kiye jāne ke qābil*—Prakāṭ pragat wā pratyakshī kiye jāne ke yoga, prakatanīy, prakāṣya, prakāṣaniya.

MĀN'I-FEST-TION, *n.* discovery, publication—*Tawzih zuhūr yā inkishāf, izhār*—Pratyakshikaran prakāśan wā prakāśakaran, prakāś pratyakshatā prakāṭatwa wā prasiddhī.

MĀN'I-FESTO, *n.* a public declaration—*Izhār-nāma, muḥzar, sirat-i-hāl, ishtihār*—Vijhāpanapatra, jhāpanapatra, prakāśanapatra, prasiddhipatra, khyāpanapatra.

MĀN'I-FEST-LY, *ad.* clearly, evidently, plainly—*Zāhiran yā zāhirā, sarīhan yā sarā-hatan, sāf-sāf*—Khulī khulī, pratyaksharūp se wā sīkshāt, spashṭarūp se wā prakatarūp se.

MĀN'I-FOLD, *a.* (S. *manig, fēald*) many in number, multiplied—*Bahut<sup>h</sup>, gūn-ā gūn aqām-aqām yā ziyādā*—Bahut wā anek, bahuvīdhī vīdhī bahurūp wā bahugun.

MĀN'I-FOLD-LY, *ad.* in a manifold manner—*Bahut sā<sup>h</sup>, gism-ba-gism, kusar se, ziyādāt se, awarī tarāh se*—Bahudhā, bāhulya se, bahuvīdhī se, bahutūt wā bahutūtayāt se.

MĀN'I-PLE, *n.* (L. *manus*) a handful, a small band of soldiers—*Mutthī mūlhi yā mūthā<sup>h</sup>, ek chhotī toli<sup>h</sup>.*

MA-NĪP-U-L-TION, *n.* a manual operation—*Dast-kāri, hāth kā kām<sup>h</sup>*—Hastakarimna, MĀN'NA, *n.* (H.) a gum or honey-like juice—*Mann, shirkhisht, mann-salwā, salwā, taranjubīn taranjubīn tarangubīn yā tarangubīn, tabāshir, banslochan<sup>h</sup>*—Mānnā, vāśālochan.

MĀN'NEIL, *n.* (Fr. *manière*) form, custom, sort, certain degree, mien, peculiar way: *pl.* behaviour, civility—*Wā' yā uslūb, dastūr rasm kho yā watira, gism yā jins, kist qadr, sirat yā shakl, khāss tarāh taur wajh yā tariq; pl. atwar awzā rah-o-rasm yā nishast-o-barkhāst, akhlāq khulq akhlīq yā insāniyat*—Bīti vīdhī wā dhab, āchūr ācharan sampradāya dhārā wā vyavahār, prakār prabhed wā bhūti, kuolh-ek wā kōi parimān, rūp ākār wā vadnākār, viśesharīti wā viśeshavidhī: *pl.* chāl-dhāl chālchalan wā ācharan, bhalmansī bhalmansāt sīstīāchūr wā sīstātā.

MĀN'NER, *v.* to instruct in manners—*Atrār sikhānā, nishust-o-barkhāst kī atāliqī k.*—Chāl-dhāl sikhnā, chālchalan sikhnā, ācharanāśikshā d.

MĀN'NER-ISM, *n.* sameness of manner—*Ham-atwārī, ham-uslūbi, dastūr yā tariq kī yak-sānī*—Ekaritisovan, ekarasāsakti, ekarasatwa.

MĀN'NER-IST, *n.* an artist who performs his work in one unvaried manner—*Wah san-at gar yā dast-kār jo apnā kām ek hī tar se bilā kist tabaddul ke kartā hai*—Wah śilpi jo apnā kām ek hī rīti se kartā hai, ekarasāsaktāśilpi.

MĀN'NER-LY, *a.* civil, courteous, complaisant; *ad.* civilly, respectfully—*Khush-khulq yā khush-akhlāq, mulām sāhib-i-akhlāq yā khālīq, sāhib-i-murawwat nek-nihād nek-atwār muaddab yā zi-akhlāq; ad. akhlāq se, shuistagi yā shāyastagi se insāniyat se, bā-murawwat adab-se yā tā'im-o-takrīm-se*—Sīst wā sabhya, sūsil wā sīstāt-



chāri, vinit wā anunayi; *ad.* śiṣṭatā suśīlatā sabhyatā wā bhalmanśi se, sādār dārapūrvak wā saṁmānapūrvak.

**MAN'NER-LI-NESS**, *n.* civility, complaisance—*Akhilāg śhāyastagi śhāistagi yā ahlīyat, khulq murawwat yā insanīyat*—Śiṣṭatā wā sabhyatā, suśīlatā anunay saujanya wā bhalmanśi.

**MAN'OEŪVRE**, *n.* (*L. manus, opera*) a stratagem, management, a dexterous movement; *v.* to manage with address, to change the position of troops or ships—*Fann-furch yā hikmat-i'amālī, kār-guzārī kār-ravāī yā intizām, kār-sāzī kī chāl*; *v. charb-dastī chālākī yā hosh-yārī se k., jahān sipākī yā jahāz hoñ wahāñ se unko hatā d.*—Māyī kaitavaprayog chhal suykuti wā prayukti, nirvāh wā nibdhi, chāturya wā chāturi kī chāl; *v. upāyaprayog k. wā chāturi se k., sāinyavinyās palatnā arthāt jahāñ senā aur yuddhanaukā hoñ wahāñ se unko chhal kī riti se sthānantar k.*

**MAN'OR**, *n.* (*Fr. manoir*) the land or jurisdiction of a lord—*Ta'alluq, ta'alluqa, zamīn-dārī*—Grāmeśwarabhūmi. [—Grāmeśwarabhūmisambandhi.]

**MA-NŌ'R-I-AL**, *a.* pertaining to a manor—*Ta'alluq se nisbat-dār, ta'alluqa ke muti'alliq*

**MAN'OR-HŌUSE**, **MAN'OR-SEAT**, *n.* the house of the lord or owner of the manor—*Ta'alluqa meñ zamīn-dār kā makān, ta'alluqa-dār kā ghar*—Grāmeśwaragrīha, grāmeśwar kā ghar.

**MANSKE**, *n.* (*L. mansum*) a habitation, a parsonage house, a farm—*Haavelī yā maskan, pūdrīyon kā makān, mazra'*—Ghar wā grīha, dharmādhyāpākagrīha wā purohitagrīha, khet wā kṛṣhikshetra.

**MAN'SION**, *n.* a large house, a habitation, residence, abode; *v.* to dwell, to reside—*Mahall, mukān, havelī yā maqām, dunlāt-khāna yā maskan*; *v. ruknā<sup>h</sup>, banā<sup>h</sup>*—Koṭhī wā bhawan, ghar, grīha wā gehā, vāsasthān wā nivāsasthān.

**MAN'SION-RY**, *n.* a place of residence—*Maskan, makān, havelī*—Vāsasthān, nivāsasthān, ghar, grīha. [damit, vaśya.]

**MAN'SUETH**, *a.* (*L. mansuetus*) tame—*Halīm, salīm, hilā<sup>h</sup>, gharelā<sup>h</sup>*—Śānt, dhīnā,

**MAN'SUE-TUDE**, *n.* tameness, gentleness—*Rāmī yā dast-āmoṣṭ, hīlm mulāimat yā mulāyamat*—Vṣyātī vineyatī wā gharelāpan, śāntatī wā dāntatī. [langīn<sup>h</sup>.]

**MAN'TI-GELT**, *n.* (*Gr. manticoras*) a large monkey or baboon—*Barā bandur yā*

**MAN'TLE**, *n.* (*S. mentel*) a kind of cloak, a cover; *v.* to cloak, to cover, to spread—*Lubāda lubāda fargul yā razāī, bālā-posh yā sar-posh*; *v. chhipānā<sup>h</sup>, dhūnpnā urhīnā yā orhānā<sup>h</sup>, phailānā yā phuilnā<sup>h</sup>*—Uttariya āvaraṇ pattī wā dupattī, uḥār wā oḥār. [hai—Dhūnāre wā agnikund ke agrabhūg meñ jo kām banā rahtā hai.

**MAN'TEL**, *n.* work before a chimney—*Atash-kūda ke sāmc ke hisse meñ jo kām rahtā*

**MAN'TEL-ET**, *n.* a small cloak—*Chhotā lubāda yā lubāda, chhotā fargul, chhotā bālā-posh*—Chhotā uḥār wā oḥār, kshudra uttariya wā āvaraṇ.

**MAN'TU-A**, *n.* (*Fr. manteau*) a lady's gown—*Pesh-wāz, tilak*—Lahaṅgā, ghāgharā.

**MAN'TU-A-MĀK-ER**, *n.* one who makes gowns—*Peshwāz-sāz, tilak-sāz, peshwāz banāne w.*—Lahaṅgī banāne w., ghāgharā banāne w.

**MAN'U-AL**, *a.* (*L. manus*) performed or used by the hand; *n.* a small book—*Hāth se banā-huā<sup>h</sup>, dastī*; *n. ek chhotī kitāb*—Hastakrit, hastasādhya, hastyā; *n. chhotā granth, laghugranth, sankshipitagranth.*

**MAN'U-A-RY**, *a.* performed by the hand—*Hāth se banā huā<sup>h</sup>, dastī*—Hastakrit, hastyā.

**MA-NŪ'BRI-UM**, *n.* (*L.*) a handle—*Dastu, qabza*—Beñt, mūth.

**MAN-U-DŪCTION**, *n.* (*L. manus, ductum*) guidance by the hand—*Hāth pakar-kar rah-numāī k., rāh-namāī, rāh-bārī*—Hāth pakar-ke path dikhānā, pathadarśan.

**MAN-U-DŪCTOR**, *n.* a conductor, a guide—*Rāh-bār, rāh-numā yā rah-numā*—Pathadarśak, mārgadarśak.

**MAN-U-FACTURE**, *n.* (*L. manus, factum*) the act of making any piece of workmanship, any thing made by art; *v.* to make by art, to be engaged in manufactures—*Dast-kārī yā san'at, sākt yā dast-kārī kī chiz*; *v. hunar yā san'at se banānā, mas-nū'āt meñ yā kārī-garī kī chizon ke banāne meñ mashgūl yā masrūf rahnā*—Śilpakarmna se nirmān, śilpikadravya wā śilpanirmītradavya; *v. śilpakarmna se nirmān k. wā banānā, śilpikadravya wā śilpanirmītavastu ke banāne meñ lagā rahnā wā nivīṣṭ rahnā.*

**MAN-U-FĀC'TO-RY**, *n.* the practice of manufacturing, a place where goods are manufactured; *a.* engaged in manufactures—*Kārī-garī dast-kārī yā san'at kā shugl yā shagī, kār-khāna*; *a. masnū'āt meñ mashgūl, dast-kārī yā san'at kī chizon ke banāne meñ masrūf*—Śilpakarm kā abhyās, śilpāsālā wā śilpīsālā; *a. śilpanirmītradavya wā śilpikavastu ke banāne meñ lagī huā wā nivīṣṭ.* [śilpakār.

**MAN-U-FĀC'TU-RE**, *n.* one who manufactures—*Kārī-gar, dast-kār, sānī*—Śilpi, śilpik,

**MAN'U-MIT**, *v.* (*L. manus, mīto*) to release from slavery, to free, to liberate—*Qu-lāmi se rīk k., khalās k., āzād k.*—Dāśya se mukt k., chhor d., mukt k.

**MAN'U-MĪRE**, *v.* to set free, to liberate—*Āzād k., khalās k.*—Mukt k. wā swādhin k., chhor d.

**MAN-U-MY'SION**, *n.* the act of setting free—*Rihāṭ, khalāṭ, āzādaṭ*—*Dāsyamochan, dāsyamoksh wā dāsyamokshan, dāsyamukti.*

**MA-NŪRE**, *v.* (L. *nutus, operari*) to cultivate by manual labour, to fatten with dung or compost, to fertilize; *n.* any thing which fertilizes land, dung, compost—*Jatnā<sup>h</sup>, pāṣaḍā<sup>h</sup> kar-jāgīd k., zar-khez k.; n. sār<sup>h</sup>, pāṣā<sup>h</sup>, khāt yā khād<sup>h</sup>*—*Hal chālān wā chet baṁnān, pāṣnān, urvān k.* [sūdhār wā sūnwār, saivardāhan.

**MA-NŪREMENT**, *n.* cultivation, improvement—*Durnatī yā āristāgi, tarāgṭ*—*Banāw*

**MAN'U-SCRIPT**, *n.* (L. *nutus, scriptum*) a book or paper written by the hand—*Qalam kitāb, dast-nawishta*—*Hastalīhapustak, hastalekh, hastalechya.*

**MAN'Y**, *mēn'y. a.* (S. *manig*) consisting of a great number, numerous; *n.* a multitude, a great number—*Bahat yā bahutere<sup>h</sup>, kasir yā bisgār; n. bhar jhund yā jamā<sup>h</sup>, bahutūt yā bahutāgat<sup>h</sup>*—*Bahut wā anek. prachur pushkal babusanikhyak wā bahut se.*

**MAN'Y-COL-oured**, *a.* having various colours—*Rān-ha-raṅg, raṅg-ā-raṅg, bhī-qalamān, gon-ā-gūn, kasirāl tam*—*B. Juraṅgi, nūnāraṅgi, nūnāraṅg, chitravichitra.*

**MAN'Y-COR-NERED**, *a.* having many corners—*Kasirā-l-ā-miṅg, bispir-qusha, buku-kona<sup>h</sup>*—*Bahukon, anekakonaṭisīht.* [mastak, bahumūrdhā, babusirak.

**MAN'Y-HEAD-ED**, *a.* having many heads—*Bisgār-sar, Kasirāl-trās, bahumūrdhā<sup>h</sup>*—*Babu-*

**MAN'Y-TIMES**, *ad.* often, frequently—*Bārha, aksar yā aksar-augṭ*—*Bahudhā, vārān-vār bārhaṭ wā berber.*

**MAP**, *n.* (L. *mappe*) a representation of the earth or of any part of it on a flat surface; *v.* to delineate—*Naqsha, naqsha-i-zamīn, kisī mulk kī naqsha; v. naqsha banān, naqsha khichhār, naqsha-sū-i k.*—*Bhupriṣṭhadeśālekhyapatra, deśālekhyapatra, desachitra; v. Bhupri-ṭhadeśālekhyapatra banān wā k., desachitra banān.*

**MĀ'PĒR-Y**, *n.* the art of designing maps—*Mulkōn kī naqsha-sūzī, mulkōn kī surat-nārisī, naqsha-i-zamīn banāne kī jān*—*Bhupriṣṭhadeśālekhyapatra banāne kī vidyā, desachitra banāne wā khichhne kī vidyā.*

**MĀ'PLĒ**, *n.* a tree—*Ek gīm kī darāḥṭ*—*Ek prakār kī per, vrikshavīśesh.*

**MĀ'P**, *v.* (S. *myran*) to injure, to spoil, to hurt, to damage; *n.* a blot, an injury—*Ziyān k., kharāb yā ubhar k., zarar pahūc-tān, chulāt k. yā mārson pa unchānūt; n. dāg, acar yā nuqsān*—*Kshatī k., bigūnā, hanān wā mātūt, hānī k.; n. dhap-pā wā dhabhṭ, kshatī wā hānī.*

**MĀ'PĒR**, *n.* one who mares—*Ziyān k. w., zarar k. w., kharāb k. w., nuqsān pahūchā-ne w.*—*Kshatikārak, bigūne w., hānikārak.*

**MA-RĀS'MUS**, *n.* (Gr. *marasmus*) a consumption, a wasting of the flesh—*Sill, galnā yā sūch-janā<sup>h</sup>*—*Kshay kshayarog chhāt wā yaashmā, sosh* [wā dīkū, lūṣṭ.

**MA-RĀU'DĒR**, *n.* (Fr. *marauder*) a plunderer, a pillager—*Ganim, girāt-gar*—*Dak-āt*

**MA-RĀU'DĒNG**, *n.* roving in quest of plunder—*Lūt kī khaṭ mēn idhar udhar phirnā<sup>h</sup>.*

**MĀ'RLĒ**, *n.* (L. *marma*) a stone; *a.* made of marble, variegated; *v.* to vein like marble, to variegate—*Sang-i-mar-mar, mā-mar, autā<sup>h</sup>; a. mā-marī yā sang-i-mar-mar kī banā-kūā, ba-quamiṭ ubhī yā gān-ā-yān; v. sang-i-mar-mar kī manūd bū-qalamān yā ubhī k., gūn-ā-gūn k.*—*Nūnāraṅg ruchiraprasar, uttanaprasar, goḷi; a. ruchira-prastaranaya wā uttanaprastaranimit, chitravichitra wā nūnāraṅg; v. prastara-rekhnukār se chitrit k., chitravichitra wā bahuraṅgi k.*

**MĀ'RLĒ-HEĀRT-ED**, *a.* cruel, insensible—*Be-rahm, sang-dil*—*Kāthor nisthur wā nirdayī, pāshūnābhiday wā vajrachitta.* [—*Suvarnamākshik, suvarnamukhī.*

**MĀ'RCA STE**, *n.* (Fr. *marcasite*) a mineral—*Marqasisha, marqashitā, sommāshī<sup>h</sup>.*

**MĀ'RCH**, *n.* (L. *Mars*) the third month of the year—*Angrezi bārīs kī tīsra mahānā<sup>h</sup>, Mārch mahinā<sup>h</sup>.*

**MĀ'RCH**, *v.* (Fr. *marcher*) to move by steps and in order, to cause to move; *n.* a walk or movement in order—*Kach k. yā kīrām k., chālānūt<sup>h</sup>; n. kuch, khīrām, nuh-zat*—*Chālā jānā gaman k. wā yātrā k., le jānā wā yātrā-karand; n. gaman, yātrā, sainikagamān, sainikayātrā, sainikagatī.* [man, sainikayātrā.

**MĀ'RCHING**, *n.* military movement or passage—*Ishkari yā jāngī kuch*—*Sainikaga-*

**MĀ'RCH**, *v.* (S. *mare*) to border, to join—*Muttāl h., pārcastu h.*—*Lagā h., lagzū milnā wā sātū.* [hadh—*Dūnā wā dhīnā mehnā, siwānā, simā.*

**MĀ'RCHES**, *n. pl.* borders, limits, confines—*Aknāf yā hawāshī, hudūd yā atrāf, sar-*

**MĀ'RCHION-ESS**, *n.* the wife of a marquis, a lady having the rank of a marquis—*Mārkwis amir kī begam, bilī sāhībā jiskā martabā Mārkwis ke darje ke barābar ho*—*Mārkwis kulīn kī putnī, ek kulīn strī jiskā pad Mārkwis kulīn ke pad ke tulya ho.*

**MĀ'RCH'PĀNE**, *n.* (Fr. *marquepain*) a kind of sweet bread or biscuit—*Pāā<sup>h</sup>, suā<sup>h</sup>, mālpūā<sup>h</sup>, mālhi pūā<sup>h</sup>.* [yā-huā—*Krīs wā kshīn, suāh.*

**MĀ'R'CID**, *a.* (L. *marceo*) lean, withered—*Dubā yā dūngar<sup>h</sup>, sūkhā gūlā yā murjhā-*

**MĀ'R'COUL**, *n.* leanness, waste of flesh—*Phūlāpā<sup>h</sup>, mānā kī galvā yā ghulāw<sup>h</sup>*—*Krīsāt wā sarīrakshīpatā, mānsakshīpatā mānsasushkāt wā sarīrasoshan.*

**MĀ'RE**, *n.* (S. *myre*) the female of a horse—*Ghorī<sup>h</sup>, mādiyān, mādeān.*

**MARE'SCHAL**, mār'shal, *n.* (Fr. *marechal*) the chief commander of an army—*Sipah-sālār*—Pradhānasenādhyaṁśh, senāpati.

**MAR'GA-KĪTĒ**, *n.* (Gr. *margarites*) a pearl—*Mottā*<sup>h</sup>—muktā.

**MAR'GIN**, *n.* (L. *margo*) the border, the brink, the edge of a page; *v.* to mark on the margin, to border—*Kamāra yā kināra, lab yā zih, hāshiyā yā hāshiyā-i-safha*; *v. hāshiyē par yā hāshiyā-i-safha par mundarāj k., hāshiyā kamāra yā magz lagānā*—*Aunth awānṭh chhor wā kagar, tat tīr wā karīrā, pustakapriṣṭhāprīnt wā samās*; *v. pustakapriṣṭhāprīnt wā samās meñ tūknā wā likhnā, aunth ānṭhal wā chhor lagānā*.

**MAR'GIN-AL**, *a.* placed or written on the margin—*Hāshiyē meñ mundarāj*—Pustakapriṣṭhāprīntasth, pustakapriṣṭhāprīntalikhit, samāsālikhit, samāśasth.

**MAR'GIN-AL-I-Y**, *ad.* in the margin of a book—*Kitāb ke hāshiyē par yā meñ, hāshiyē meñ, hāshiyā-i-safha meñ*—Pustakapriṣṭhāprīnt meñ, pustakapriṣṭhāprīnt meñ.

**MAR'GRAVE**, *n.* (Ger. *Margraf*) a title of nobility in Germany—*Mulk-i-Jarmanī kā ek amīrī khitāb*—Jarmanī des ke ek kulīnavarg kī padavī wā upādhi.

**MAR'LGOLD**, *n.* a yellow flower—*Geendū<sup>h</sup>, gūndū phū<sup>h</sup>, geendū kā phū<sup>h</sup>*.

**MAR-RINE**, *a.* (L. *mare*) belonging to the sea; *n.* a soldier who serves on ship-board, sea affairs, a navy—*Bahrī, daryāī*; *n. jahāzī sipāhī, bahrī daryāī yā jahāzī kām, bahr mājmā-i-jahāz yā bahr-i-jangī*—Samudrasambandhī, samudrik, samudriyā, sindhuk; *n. manyoddhā nāvikasānīyā wā samudriyāsānīk, nāvīkakarm wā nāvīkavishayn, mahānaukāśasānīh wā yuddhanaukāśasānīh*.

**MAR'LER**, *n.* a seaman, a sailor—*Khālāsī yā jahāzī-ādmi, mallāḥ*—Samudriyajan jalapathopajīwī wā samudrayāyī, nāvīk wā nāvīkajan.

**MAR'ISH**, *n.* (S. *merse*) a bog, a fen, a swamp; *a.* boggy, fenny, swampy—*Daldal<sup>h</sup>, dābar yā jāhār<sup>h</sup>, pank pānk phānsār yā dhasn<sup>h</sup>*; *a. daldalī<sup>h</sup>, pankhālī<sup>h</sup>, daldalī<sup>h</sup>*.

**MAR'L-TAL**, *a.* (L. *maritus*) pertaining to a husband—*Zaujī, shauharī*—Patisambandhī, bhartṛisambandhī, swāmīvishayak.

**MAR'L-TIME**, *a.* (L. *mare*) relating to the sea, bordering on the sea—*Daryāī yā bahrī, lab-i-daryā yā lab-i-samundar*—Samudriyā wā samudriyā, samudratatasth wā samudratīrasth.

**MAR'JO-RAM**, *n.* (Fr. *marjolaine*) a plant—*Marzanjosh, nāzho*—Tulasī, samīran.

**MAR'K**, *n.* (S. *mare*) a token by which any thing is known, a stamp, a proof, any thing at which a missile weapon is directed; *v.* to impress with a token or evidence, to stamp, to note, to heed—*Nishān 'ulāmat yā tagma, naysh yā dūg, dalālat dalīl yā samad nishānā yā hukuf*; *v. nishān yā 'ulāmat k., naysh k. yā dūgnā, khayāl k. gaur k. yā nazar k., lihāz k.*—Chihn wā lakshan, chhāp wā ank, pamān wā liṅg, aksliya wā laksh; *v. chihn wā chihnānī k., ānkā wā ank k., dekhnā wā sochnā, dhyān k.*

**MAR'KER**, *n.* one who marks—*Nishān k. w., nazar k. w., gaur k. w.*—Chihn k. w., ānkne w., dekhne w., dhyān k. w.

**MAR'KS-MAN**, *n.* one skilful to hit a mark—*Nishānā-andāz, shast-andāz*—Lakshyavedhī, lakshyabhedhī, susandhānī.

**MAR'K**, *n.* (S. *mare*) the sum of thirteen shillings and four pence—*Ek sikka jo qarīb paune sāt rupaiye ke hotā hai*—Ek prakār kā mudrā jo paune sāt rupaiye ke lagbhag hotā hai.

**MAR'KET**, *n.* (S.) a place for buying and selling, sale; *v.* to deal at a market—*Bāzār yā guzārī, farokht yā hūī*; *v. bāzār k. yā bāzār meñ kharīd-farokht k.*—Chauk gudrī mandī hāt hāth penṭh wā krayavikrayasthān, vikray wā bikrī; *v. hāt k., hāth k., hāt meñ krayavikray k.*

**MAR'KET-A-BLE**, *a.* that may be sold, current in the market—*Farokhtanī, bāzārī bāzārū yā rāju-i-bāzār*—Vikreya vikrayānīyā wā bikne योग्य, hāt meñ chalit.

**MAR'KET-BELL**, *n.* the bell which gives notice of the time or day of market—*Wah ghanṭā jiske bajne se bāzār ke rayt yā roz kī khabar yā itlīlī hotī hai*—Wah ghanṭā jiske bajne se hāt ke lagne ke samay wā dīn kā bodh ho jātā hai.

**MAR'KET-CHÜSS**, *n.* a cross set up in a market—*Ek salh jo birh bāzār meñ kharā-kar diyā jātā hai*—Kruś wā kruś jo hāt wā hāth ke bīch meñ kharā kar diyā jātā hai.

**MAR'KET-DAY**, *n.* the day of a public market—*Roz-i-bāzār, bāzār ke lagne yā khulne kā roz, bāzār meñ kharīd-farokht kā roz, bāzār kā roz*—Hāt wā hāth kā dīn, hāt lagne wā khulne kā dīn, hattadivas, hattavār, penṭh kā dīn.

**MAR'KET-FOLKS**, *n.* people who come to market—*Bāzārī log, bāzār ko jāne-wāle log*—Hāt wā hāth ko jāne wāle log.

**MAR'KET-MÄID**, *n.* a woman who goes to market—*'Aurat jo chīzēn farokht karne ke liye bāzār ko le jātī hai, 'aurat jo bāzār ko jāti hai*—Strī jo bechnē ke nimitta vastu hāt ko lejātī hai, strī jo hāt ko jāti hai.

**MAR'KET-MAN**, *n.* a man who goes to market—*Ek ādmī jo bāzār ko jātā hai, ek ādmī jo chīzēn farokht karne ke liye bāzār ko le-jātā hai, bāzārī, hāthwāhā<sup>h</sup>, hāthnā<sup>h</sup>*.

*hātā*<sup>b</sup> — Jan wā purush jo hāt ko jāti hai, wah purush jo vastu benchne ke nimitta hāt ko lejatā hai

**MAR'KET-PLAṢE**, *n.* a place where a market is held — *Bāzār lagne kī jagah, wah jagah jahan bāzār lagatā ho, chahār-sā* — Hāt lagne kā sthān, krayavikrayachatar, pañā-yāsthān, vipani. [Nikkh, arz-i-bāzār — Bhāv, panyabhāv, panyamūlyā.

**MAR'KET-PRICE**, **MAR'KET-RATE**, *n.* the price at which any thing is currently sold — **MAR'KET-TOWN**, *n.* a town which has the privilege of a stated market — *Bāzār qasba, qasba yā shahr jis-mēn bāzār lagne kā hukm-i-sarkār ho* — Haṭṭagrām, haṭṭanagar, nagar wā grām jis-mēn hāt lagne kā rājā kī or se adhikār milā ho.

**MARL**, *n.* (W.) a kind of fertilizing clay; *v.* to manure with marl — *Tin-i-qaimūdiyā, tin-i-misr, piñrol*<sup>b</sup>; *v. tin-i-qaimūdiyā yā tin-i-misr se pānsā yā juiyid k. piñrol se pānsā*<sup>b</sup> — Ek prakār kī urvarā karne wālī chikni mittī. chikkanaurittikā; *v. chikni mittī se pānsā, urvarā karne ke nimitta khet mēn chikni mittī dālnā.*

**MARL'Y**, *a.* abounding with marl — *Pur-tin-i-qaimūdiyā, pur tin-i-misr, piñrol se bhārā huā*<sup>b</sup> — Chikkanaurittikāpūr, chikkanaurittikāvisishṭ.

**MARL'PTR**, *n.* a pit from which marl is dug — *Chāh-i-tin-i-qaimūdiyā, gār-i-tin-i-misr, gār yā chāh jahan-se tin-i-qaimūdiyā yā tin-i-misr khodkar nikālē hātā* — Chikkanaurittikākūṇḍ, kūṇḍ guhā kuhār wā gartta jis-mēn se chikni mittī khodkar nikālē hātā. [hātī patar kī ek chhotī russī<sup>b</sup>.

**MARLINE**, *n.* (Sp. *merlin*) a small line of hemp dipped in pitch — *Rāl mēn dubāī*

**MARMA-LADE**, *n.* (Fr. *marma-lade*) pulp and juice of quinces or oranges boiled into a consistence with sugar — *Marabbā yā marabba, nārānjī waqā'irā kā marabbā yā marabba* — Sarkaradisāvisishṭ amāragapalādī.

**MARMO-SÉT**, *n.* (Fr. *marmoset*) a small monkey — *Ek chhotā bandar*<sup>b</sup>.

**MAR'MOT**, *n.* (It. *marmotta*) an animal — *Ek qism kā jān-var* — Jantuvīśesh, ek prakār kī jantu.

**MARQUE**, *n.* (Fr.) licence of reprisal — *Dushman ke māl ko intiqām kī rūḥ se le-lene kā formān yā ikhtiyār* — Hānpūrapārth pratyapaharān kī amujāt wā amumati.

**MAR'QUESS**, **MAR'QUIS**, *n.* (Fr. *marquis*) the title of nobility next below a duke — *Amīrī darjōy mēn dārje ke logān kā khitāb, shurāfat kā ek khitāb jo dārje mēn Dyūk ke khitāb ke niche hātā* — Dwityakulīnapadasth, kulīnapadasthōn ke bēch mēn dwityajapadasth, kulīnapad jo Dyūk ke pad ke niche hotā hai.

**MAR'QUIS-ATE**, *n.* the seignior of a marquis — *Mārkwīs amīr kī riyāsat yā 'uhda* — Dwityakulīnapadasthājōn kā adhikār, mārkwīs kā adhikār.

**MAR'RIAGE**. See under MARRY.

**MAR'ROW**, *n.* (S. *marh*) an oily substance in bones; *v.* to fill with marrow — *Gūdā gūdi yā gūdh, hadī kī gūdi yā gūdh, hadī kī magz, magz*; *v. hadī ke gūde se bharnā, gūde gūdi yā gūde se bharnā*<sup>b</sup>, *magz se bharnā* — Majjā, asthisār; *v. majjā wā asthisār se bharnā.*

**MAR'ROW-ISH**, *a.* of the nature of marrow — *Gūdi savībhā*<sup>b</sup>, *hadī ke gūde ke mānind, magz-sirāt, magz-i-hāssiyat* — Majjābhāv, asthisāradharan.

**MAR'ROW-LESS**, *a.* void of marrow — *Be-magz, binā gūde kā*<sup>b</sup> — Majjāhīn, asthisārarahit, asthisārāsūnya, asir, nihār. [asthisārarnūpt, sāravan wā sarāpūr.

**MAR'ROW-Y**, *a.* full of marrow, pithy — *Magz-dār yā pur-magz, gudailā*<sup>b</sup> — Majjāwān wā

**MAR'ROW-BONE**, *n.* a bone containing marrow — *Magz-dār kūtālī, gudailī hadī*<sup>b</sup> — Majjāpūr asthī, sarāpūr asthī.

**MAR'RY**, *v.* (L. *mas*) to unite in wedlock, to enter into the conjugal state — *Nikāh-pārhnā 'aqd-bāndhnā yā nikāh kar d., nikāh k. shādī k. jorū k. yā khasam k.* — Vivāhasānskār k. wā byāh d., byāhnā vivāh k. ghar k. wā bhāunī phirnā.

**MAR'RIAGE**, *n.* the act of uniting a man and a woman for life, wedlock — *'Aqd kat-khudāi yā kad-khudāi, nikāh phā shādī* — Vivāhasānskār wā vivāhakriyā, vivāh pañigrah pañigrahan wā byāh. [hayogya, vivāhakūlāpūpt, vivāhavayask, vivāhya.

**MAR'RIAGE-ABLE**, *a.* fit for wedlock — *Qābil-u-nikāh, byāhne-jog<sup>b</sup>, byāhan-jog<sup>b</sup>* — Vivā-

**MAR'RIED**, *a.* conjugal, connubial — *Zawāj, nikāhī yā byāh-ke-mutā'ulliy* — Vāivāhik, vivāhasambandhī. [tāpūrvak kalne kā ek subd.

**MAR'RY**, *int.* (Mary) a term of asseveration — *Ba-half iqār karne kā ek lafz* — Sapa-

**MARS**, *n.* (L.) the heathen god of war, one of the planets — *Dev-i-jang yā dewlōn kā sipāh-sālār, mīrīkh baharām yā jallād-i-falak* — Kārtikeya kūrṭik skand wā mahāseni, māṅgal māṅgalagrāh wā bhāum. [phūnsūw<sup>b</sup>.

**MARSH**, *n.* (S. *merse*) a swamp, a bog — *Daldal<sup>b</sup>, jhūbar dābur pank pānk dhasan yā māsh'Y*, *a.* swampy, boggy, wet — *Daldalā yā daldalī<sup>b</sup>, dhasānī dhasūn yā panku-hā<sup>b</sup>, gīlā odā silā yā panī-se-bhārī huā<sup>b</sup>.*

**MAR'SHAL**, *n.* (Fr. *marechal*) the chief officer of arms, an officer who regulates rank and order, a harbinger, a commander in chief; *v.* to arrange, to rank in order — *Sālār, naq-chī nasq-chī iktimāmchī yā mīr-tuzuk, harkīrā yā rāh-bar, sipāh-sālār*; *v. tartīb d. yā nurattab k., saff-ārū k. yā ārasta k.* — Vyūharachak, vyavasthāpak,

- páyik wá dūt, senápati wá pradhānasenādhyakṣ; v. yathākram se rakhná, vinyás k. vyūharachaná wá sañwárná. [sañwárne w. vyūharachak.]
- MĀR'SHĀL-ER, n. one who marshals—*Murattih, sañ-árá*—Vyavasthāpak. vinyás k. w.
- MĀR'SHĀL-SHIP, n. the office of a marshal—*Sálar, nasupeli ihtimámchi māt-tuzuk yá sipah-sálar ká 'ahda, sipah-sáleri, harkáre ká 'ahda*—Vyūharachakapad. vyavasthāpakapad, piyik ká pad, dūtāpad, senápatipad, pradhānasenādhyakṣapad.
- MĀRT, n. (market) a place of public traffic; v. to buy and sell—*Bázár, arang<sup>b</sup>, hát<sup>b</sup>, háth<sup>b</sup>, prúth<sup>b</sup>, ganj*; v. *kharid jarokht k.*—Krayavikrayasthān, panyasthān; v. kraya-vikray k. [kā padma wá utpal.]
- MĀRTA-GON, n. a kind of lily—*Ek qism ká gul-i-sosan, ek bhānt ká padm<sup>b</sup>*—*Ek jāti*
- MĀRTEN, n. (L. *maris*) a kind of weed—*Samār, rasá ki qism ká ek chhoṭá jān-war*—*Newal wí neure ki jāti ká ek jāntu viśesh.*
- MĀRTIAL, a. (L. *Mars*) pertaining to war, suited to war, warlike—*Jangí yá lash-kari, jang ká qabil, jang-azmáda sipáhina jang ir yá jurati*—Yuddhasambandhi rūpa. vishayak wá sañgrāmi. rājayogya a rājayogya wá yuddhopyayukt, rājayakṣ rājayakṣi rānas wá larakí wá karmakā. [jithvās.]
- MĀRTIAL-ISM, n. bravery, martial exercises—*Diferi, jangí qawá'id*—Śūdrá, yuddh-
- MĀRTIAL-IST, n. a warrior, a fighter—*Mubáris, jang-áwar yá mubárib*—Bhāt, yoddhá wá larwāyá. [chitak.]
- MĀRTIN, MĀRTLET, n. (Fr. *martinet*) a kind of swallow—*Abábil*—Tālcānchū pakshi.
- MĀRTI-NÉT, n. (Fr.) a precise or strict disciplinarian—*Qanúni qawá'id dān, saḥkāt qawá'id-dān, saḥkāt-hukm-rān*—Tikṣhpaniyānak, ugrasasta, tikṣhmadāpāyayakti.
- MĀRTIN GAIT, n. (Fr. *martingale*) a strap fastened to the girth under a horse's belly—*Zer-band, push band*—Adhobandhan, tāliká, talasrak.
- MĀRTIN-MAS, n. (Martin, mass) the feast of St. Martin on 11th November—*Scit Martin ke nam ká tērahā jo Novābar mahine ke āgharāwā dīn bolá hai<sup>b</sup>.*
- MĀRTYU, n. (Gr. *mortu*) one who by his death bears witness to the truth; v. to put to death for the truth—*Shahid*; v. *shahid k. qatl k.*—Swadharmapramāṇarthajivotsargi swadharmarthaprántāgāi, swamatārtbhāgāyāgi; v. kisi ko uske viśe-shamatāvalamban ke liye badh k. kisi ko badh karke swadharmapramāṇarthajivotsargi k., kisi ko uske swamat ke nimitta mār dālar.
- MĀRTYU-DM, n. the death of a martyr—*Shahidat, shahid ki mant*—Swadharmarthaprántāgāi, swamatārtbhāgāyāgi, swadharmapramāṇarthaprántāgāi.
- MĀRTYU-IZE, v. to offer as a martyr—*Shahid ki mānind qorān yá tasadduq k.*—Swadharmarthaprántāgāi ke sadris charānā wá bali k.
- MĀRTYU-LY, a. like a martyr—*Shahidāna, shahid ki mānind*—Swadharmapramāṇarthajivotsargi ke yogya, swadharmarthaprántāgāi ke sadris.
- MĀRTYU-OL-O-GY, n. a history of martyrs—*Razatub-sh-shahidā, shahidon ki tārikh, shahidā nāma*—Swadharmarthaprántāgāiyon ká charitrativaran, swamatārtbhāgāyāgiyācharitrativaran.
- MĀRTYU-OL-O-GAL, a. relating to martyrs—*Mutā'alliq-i-shahidā*—Swadharmapramāṇarthanyastaprántasambandhi, swamatārtbhāgāyāgiyā ka sambandhi, swamatārtbhāgāyāgisambandhi.
- MĀRTYU-OL-O-GIST, n. a writer of martyrology—*Shahidā-nāma-navis, shahidon ki tārikh likhne w.*—Swadharmapramāṇarthajivotsargiyon ká charitrativaranaparachak, swamatārtbhāgāyāgiyācharitrativaranaparachak.
- MĀR'VEIL, n. (Fr. *merveille*) a wonder; v. to wonder, to be astonished—*Ta'ajjub, ta-hajjub, 'ajab, 'ajiba, achraj<sup>b</sup>, achambhá<sup>b</sup>*; v. *ta'ajjub k., hairān yá mutahajir k.*—Āścharyā, chamatkār, viśmay, adbhut, kantuk, adbhutavastu, viśmayajanakavastu; v. bhāskāni achambhūt h. wá viśmit h., savismay viśmayapūma wá viśmayānivit h.
- MĀR'VEIL-LOUS, a. wonderful, strange—*'Ajib yá 'ajab, turfa nādir 'ajiba yá badá*—Chamatkārī chamatkāranak wá viśmayajanak, viśmayotpādak āścharyajanak adbhut wá apūva. [taprakār se, āścharyayuprakār wá adbhutariti se.]
- MĀR'VEIL-LOUS-LY, ad. wonderfully, strangely—*'Ajib turak se, 'ajib tur se*—Adbhut-
- MĀR'VEIL-LOUS-NESS, n. wonderfulness—*Nudrat, anokhā<sup>b</sup>, anūthā-pan<sup>b</sup>*—Adbhutatā, apūrvatva, vaichitrya, vichitratā.
- MĀS'CU-LINE, a. (L. *mas*) male, having the qualities of a man, of the male gender—*Nar<sup>b</sup>, mardāna yá diler, muzakkar*—Paurushya purushajāliya wá puñjātiya, purushaswabhāv purushadharmak wá puñprakriti, puñling.
- MĀS'CU-LINE-LY, ad. like a man—*Mardāna, mard ki mānind*—Purushavat, naravat, purush ke sadris.
- MĀSH, n. (Ger. *meisch*) a mixture; v. to bruise, to crush, to mix—*Malgobá<sup>b</sup>, dhoi<sup>b</sup>, khichri<sup>b</sup>, sání<sup>b</sup>, arāwā<sup>b</sup>, mahelá<sup>b</sup>*; v. *kuchalná yá masalná<sup>b</sup>, pismá torná kútná dārná dálná yá chírchúr k<sup>b</sup>, sánná saundhná yá miláná<sup>b</sup>.*
- MĀSH-Y, a. produced by crushing—*Kuchalne masalne yá kútna se paidá huá*—Kuchalne pismá torne wá dārne se utpanna huá.

**MASK**, *n.* (Fr. *masque*) a cover to disguise the face, a visor, a revel; *v.* to disguise as with a mask, to cover, to revel — *Burqa'*, *chikra*, *pekhna gā dhām-dhām se 'aish-o'ishrat*; *v.* *burqa'-baṭānā chikra-baṭānā gā muñh par parāḍā dātā, mukhfi poshida gā pinkān k.*, *magar-masti k. gā dhām-dhām se 'aish-o'ishrat k. gā pekhna k.* — Kritrimamukh wā upamukh, chhadmamukh wā kapātamukh, dhūndhām-se-utsav wā chhadmavesākṛitā; *v.* kritrimamukh wā kapātamukh laginā, chhipānā wā lukānā, dhūndhām-se-utsav-k. wā chhadmavesākṛitā k.

**MASK'ER**, *n.* one who revels in a mask — *Burqa'-posh*, *chikra-posh* — Kritrimavesādharī, chhadmavesī, chhadmarūpi, kapātavesī.

**MASK'ER-Y**, *n.* the disguise of a masker — *Burqa'-poshī*, *burqa'-posh kā bhes gā libās* — Chhadmaves, kapātavesī. [kapātavesākṛitāsālā.]

**MASK'HOUSE**, *n.* a place for performing masks — *Pekhna ghar* — Chhadmavesakṛitālay.

**MAS-QUEL'ADE'**, *MAS-KEH'ADE'*, *n.* a diversion in which the company is masked, disguises; *v.* to assemble in masks, to go in disguise, to put in disguise — *Burqa'-poshōn-kā-khel* *vā nūḡah poshōn kā pekhna, burqa' poshī nūḡah-poshī burqa' vā bhes*; *v.* *burqa'-posh kō-kar jānī h. gā chikra lagī-kar ekātā h.*, *nūḡah posh kō-kar jānī gā bhes badal-kar jānī*, *poshida k gā bhes badānī* — Chhadmavesakṛitā vīmāṇakṛitā wā kapātave-yōn kī kṛitā, chhadmavesādharān vesādharān wā chhadmaves *v.* kritrimamukh lūḡakar ekātā h. wā chhadmavesī banḡar ekātā h., chhadmavesādharān kō-kar-jānī kapātavesī h. wā kapātavesī banḡar-jānī, chhipānā wā chhadmavesī bāmānī. [qab-posh bhes badānī *v.* Chhadmavesī, kapātavesī, vesādharī.]

**MAS-QUEL'ADE'ER**, **MAS-KEH'ADE'ER**, *n.* a person in a mask — *Burqa'-posh*, *chikra-posh*, *nūḡah-posh*.

**MASON** *ma'sh*, *n.* (Fr. *maçon*) a builder in stone, a free-mason — *Rāz rāj m'mār gā sang-larakh*, *apis men ek dōre kī madad ke liye toḡ nā kī jo ek khāss girah nuḡarar hatā hī us mē kī ek shakhs* — Gṛhamamāṭṭhavaṭṭh leḡak wā prastaranyāsajivī, paraspapokaratān lōḡ jo ek viśesh māṇḡarī banāte hātī uskā ek jān.

**MASONRY**, *n.* relating to free masons — *apis men ek dōre kī madad karne ke liye jo lōḡ ek khāss girah nuḡarar kartā hātī uskā mātā'ullīq* — Paraspapokaratḡh jo lōḡ ek viśesh māṇḡarī banāte hātī uskā santandhī.

**MASONRY**, *n.* the craft or work of a mason — *M'mārī*, *rāz kā kām* — 'Thawāī kā kām, gṛhamamāṭṭh, lēpakarm, prastaranyāsatan.

**MAS'O-RAH**, *n.* (H.) a Hebrew work on the Bible by several rabbins — *Taurat aur Injil par ek khāss 'Ibrānī kitāb* — Isā'dharmapustak ke vishay men ek viśesh Yihudiyagranth.

**MAS-O-RĒ'IC**, **MAS-O-RĒ'IC-AL**, *a.* relating to the Masorah — *Taurat aur Injil par ek khāss 'Ibrānī kitāb ke mātā'ullīq* — Isā'dharmapustak ke vishay men ek viśesh Yihudiyagranth kā sambandhī.

**MAS-O-RITE**, *n.* a writer of the Masorah — *Taurat aur Injil par ek khāss 'Ibrānī kitāb kā masanif gā ban'ne *v.* Isā'dharmapustak ke vishay men ek viśesh Yihudiyagranth*

**MAS-QUEL'ADE'**, See under MASK. [kā lekhaḡ wā rachak.]

**MASS**, *n.* (L. *massa*) a body, a lump, a heap, bulk, an assemblage — *Jīm gā jūsa*, *tukrā gā dalā*, *amhar*, *kulligat gā kās chīz kā zīgāda hissa*, *jīmā' mājmū' gā mājmū'* — Pind wā oḡh, pīndā dīlā dālī wā lōḡdā, dher rasi wā stom, adhikūṇā sakalya wā samūdhī, samūh sāḡhat wā samāhar. [bārā motā sthulakār wā vṛhatparimān.]

**MAS'SIVE**, **MAS'SY**, *a.* heavy, bulky — *W'ānī gā girān*, *kahīn 'a'm gā jām* — Bhārī, **MAS'SI-NESS**, **MAS'SIVE-NESS**, *n.* weight, bulk — *W'ān gā girānī*, *kahīn māḡdār gā qudd-o-qimāt* — Bhār gurutwa wā dharavattwa, bārī mahattwa vṛhatṭwa sthulakaratā lambāi chaupāī wā mūtāī.

**MASS**, *n.* (L. *missa*) the service of the Romish church at the eucharist, *v.* to celebrate mass — *Rom ke girje kī ek khāss 'ibādat*; *v.* *Rom ke girje kī ek khāss 'ibādat k.* — Rōmī dharmaṇḡalālī kī ek viśesh arādhānā; *v.* Rōmī dharmaṇḡalālī kī ek viśesh arādhānī k.

**MAS'SA-CRE**, *n.* (L. *massa*) murder, slaughter; *v.* to murder, to slaughter — *Khān khān-rez gā qat*, *zabh muḡatala gā qatāl*; *v.* *khān k. halāk k. gā zabh l.*, *qatl k.* — Hatyā wā badh, ghātān hanan mahabadh saḡhar wā katā; *v.* budh k., katā wā saḡhar k. [hantā, hatyārā.]

**MAS'SA-CRER**, *n.* one who massacres — *Khān-rez*, *khānī*, *qatīl* — Ghātāk, badhak, jīvā-

**MAS'SE-FER**, *n.* (Gr. *masso*) a muscle of the lower jaw — *Niche ke jubre kī ek pathhā*.

**MAS'SI-COT**, *n.* (Fr.) an oxide of lead — *Murdār-saḡ* — Śwetasisakakīṭya.

**MAST**, *n.* (S. *mast*) the beam or post of a vessel to which the sails are fixed — *Mastūl*,

*gun-rakhā* — Naukupak, gunavrikshak, gunavriksh, kūpak.

**MAST'ED**, *a.* furnished with masts — *Mastūl-dār* — Naukupakaviśiṣṭ, gunavrikshayukt.

**MAS'T'NESS**, *a.* having no masts — *Be-mastūl*, *baḡair-mastūl kā* — Naukupakāsūnya, gunavriksharहित, akupak, naukupakabhi.

**MAST**, *n.* (S. *maste*) the fruit of the oak beech and chestnut, nuts, acorns — *Ek gism kā phal*, *jauz* — Phalaviśesh, supārī.

- MĀST'FUL**, *a.* abounding in mast—*Pur-jauz, ek qism ke phal se bharā huā*—Supārīmay, phalavīśesh se bharā huā.
- MĀST'LESS**, *a.* bearing no mast—*Be-jauz, a-phal<sup>h</sup>*—Supārīhīn, phalāhīn.
- MĀSTER**, *n.* (L. *magister*) one who has rule or direction over others, a governor, an owner, a chief, a teacher, a young gentleman, a title in a university; *v.* to rule, to conquer, to overpower—*Khāwīnd mukhlīm sāhib yā āqā, wālī hukīm nāzīm yā 'āmil, mālīk, sar-dār yā sar-hang, ustād ākhun miyān-jī yā mu'allim, sāhib-sāda, sar-kārī baye madrase meñ ek khitāb jaise maulavī kā*; *v.* hukūmat k. zabt k. yā tābī k., sar k. yā qābī k., maglūb k.—Swamī wā prabhu, adhiś adhyakṣh wā śeśak, adhi-kārī, nāyak adhiśthitā agrag wā mukhar, adhyāpak śikṣhak guru wā upādhyāya, kumar wā yuvajan, rājavidyālay meñ ek upādhi wā padavī jaise āchārya pandit āli kī; *v.* prabhutwa k. śāsan k. swavas k. wā swādhiin k., parājay k. jītnā wā hārānā, pachhārnā dāśnā torā mār-leñā wā dāman k.
- MĀST'ER-DOM**, *n.* dominion, rule—*Tahakkum yā hukūmat, hākīmī sultānī yā farnān-ravāī*—Prabhutwa wā īsatwa, rājatwa wā adhipatya.
- MĀST'ER-FUL**, *a.* imperious, arbitrary—*Matakbābīr, sar-ekhud yā apnī marzī kā*—Ādes-śak wā uddhat, swachchhand wā swādhiin.
- MĀST'ER-LESS**, *a.* without a master, ungoverned—*Be-khāwīnd yā be-mālīk, be-zab-t-orab yā be-qaid*—Anāth wā prabhuhīn, avas adāmit wā adīnt.
- MĀST'ER-LY**, *a.* suitable to a master, skilful, excellent; *ad.* with the skill of a master—*Ustādāna yā ustād-sā, humar-mand mūkhīr yā qābil, khāssa fāiq yā bih-tar*; *ad.* ustādāna, ustādī se—Panditayogya wā āchāryopayukt, gunī wā pravin, atyuttam atyut-kriṣh wā sarvottam; *ad.* nipuṇatī se, chāturi se.
- MĀST'ER-SHIP**, *n.* dominion, rule, superiority, skill, headship of an institution—*Tahak-kum yā hukūmat, hākīmī sultānī yā farnān ravāī, bazurgī fauq fauqiyat yā bartari, mahārāt humar yā ustādī, sar-kohī sar-dārī āqā sāhibī yā khāwīndī*—Prabhutwa wā īsatwa, rājatwa swāmīya wā adhipatya, śreṣṭhthātā wā śraishṭhya, nipuṇatī praviṇatā wā paṭata, pradhutwa prādhānya wā prādhānapad.
- MĀST'ER-Y**, *n.* dominion, rule, superiority—*Tahakkum yā hukūmat, hākīmī sultānī yā farnān-ravāī, bazurgī fauq fauqiyat yā bartari*—Prabhutwa wā īsatwa, rājatwa swāmīya wā adhipatya, śreṣṭhthātā wā śraishṭhya.
- MĀST'ER-HAND**, *n.* the hand of a skilful man, one eminently skilful—*Ustād kā hāth, mahīr shauṣh yā ustād*—Hathautī wā praviṇajan kā hāth, atinipujan.
- MĀST'ER-JEST**, *n.* principal jest—*Asl mazāk, awval hazl*—Mukhya thātthā wā khillī.
- MĀST'ER-KEY**, *n.* a key which opens many locks—*Ek tālī jis se bahut tālc khulte hain<sup>h</sup>, ek tālī jo bahutere tālon meñ lagti hai<sup>h</sup>*.
- MĀST'ER-PIECE**, *n.* a capital performance—*Kamāl, bih-tarīn kām, shah-san'at*—Pradhā-nakarma, atyuttamakarma, atyutkriṣhtakarma. [dhān rassī.]
- MĀST'ER-STRING**, *n.* principal string—*Asl rassī, awval yā asl dori*—Mukhya dor, pra-
- MĀST'ER-STROKE**, *n.* a capital performance—*Ustādāna kām, bih-tarīn kām, shah-san'at*—Atyutkriṣhtakarma, atyuttamakarma, paramakarma, sarvottamakarma.
- MĀST'ER-TEETH**, *n.* the principal teeth—*Asl dānt*—Mukhyadant, pradhānadant, mu-khya dānt. [—Atyutkriṣhtakarma, atyuttamakarma, paramakarma.]
- MĀST'ER-TOUCH**, *n.* principal performance—*Shah-san'at, bih-tarīn kām, ustādāna kām*
- MĀST'ER-WORK**, *n.* principal performance—*Bih-tarīn kām, kamāl, shah-san'at*—Sarvot-kriṣhtakarma, paramakarma, atyuttamakarma.
- MĀST'IC**, **MĀST'ICH**, *n.* (Gr. *masticē*) the lentisk tree, a gum—*Mastiki kā darakhṭ, mastiki*—Māstik nām vrikshavīśesh. māstikvrikṣh kā goḥid.
- MĀST'I-CATE**, *v.* (L. *masticō*) to chew—*Chubānā<sup>h</sup>, chānā<sup>h</sup>, dānt se kuchalvā<sup>h</sup>*.
- MĀST'I-CATION**, *n.* the act of chewing—*Chubānā<sup>h</sup>, chānā<sup>h</sup>, chabā<sup>h</sup>, chahvā<sup>h</sup>*.
- MĀST'I-CA-TORY**, *n.* a medicine to be chewed—*Chabāne kī dawā, dawā jo chabāī jāti hai*—Charvapaushadh.
- MĀST'IFF**, *n.* a large dog—*Pahārī kuttā<sup>h</sup>, ek bhūnt kā barā kuttā<sup>h</sup>*.
- MAT**, *n.* (S. *matā*) a texture of rushes straw flax or other material; *v.* to cover with mats, to twist together—*Chatāī<sup>h</sup>, goṇdarī<sup>h</sup>, pātī<sup>h</sup>, situl-pātī<sup>h</sup>, borīyā, husir*; *v.* chatīī bichhānā<sup>h</sup>, binvā yā bunvā<sup>h</sup>. [wī prichin nāch.]
- MAT'A-CHIN**, *n.* (Sp.) an old dance—*Ek qism kā qadīm nāch*—Ek prakār kī purānā
- MAT'A-DÖRE**, *n.* (Sp. *matador*) one of the three principal cards at the games of om-bre and quadrille—*Tās ke ek qism ke khel meñ jo tīn asl tās hote hain un meñ se ek tās*—Tās ke ek prakār ke khel meñ jo tīn mukhya wā pradhān tās hote hain un meñ se ek tās. [battī<sup>h</sup>, falita, torā<sup>h</sup>, sokhta, jāmgī, palitā.]
- MATCH**, *n.* (Fr. *mèche*) any combustible substance used to catch fire—*Diya-sulāī<sup>h</sup>, Mīrch-lōck*, *n.* a musket fired by a match—*Tore-dār bandūq, fulita-dār bandūq*—Jwalanasālākāviśiṣht agnyastra, agnyastra jo tore se chhorā jāta hai.
- MATCH**, *n.* (S. *maca*) an equal, a marriage, one to be married, a contest, a game; *v.* to be equal to, to marry, to suit, to tally, to correspond—*Ham-sar ham-chashm*

*ham-tarāzū barābar just sūni yā nazir, byāh<sup>h</sup>, wah jiskā byāh hone-wālā ho<sup>h</sup>, muqābala, khel jismein shart yā bāzi badlī jāti hai; v. musāwī h., nikāh kar d. yā nikāh k., barābar k. yā h., muwāfiq parnā, mutābiq muqābil yā jarāb h.—Jorā yugmak yamak jor tulyabal samān wā samakaksh, vivāh, wah jiskā vivāh hone ko ho, yuddh, khel jismein paṇ wī hoṛ badate hai; v. tulya h., byāh d. wā byāhuā, samān k. wā h., thik ānā, milnā wā anurūp h.*

**MĀṬḤA-BLE**, *a.* suitable, fit to be joined—*Muwaḥḥiq muqābil yā barābar, milāye jāne ke qābil*—Anurūp tulya wā sadris, milāye jāne ke yogya.

**MĀṬḤER**, *n.* one who matches or joins—*Ham-sar, muqābil, barābar, sūni, barābar k. w., milāne w. yā milne w.<sup>h</sup>*—Tulya h. w., samān k. w., thik āne w., jorṇe w.

**MĀṬḤLESS**, *a.* having no equal—*Be-nazir, lā-sūni, be-jorā, anūthā<sup>h</sup>, anokhā<sup>h</sup>*—Atulya, anupam, atulanīya, adwitiya.

**MĀṬḤMĀK-ER**, *n.* one who contrives marriages—*Mashshāta dallāl yā darmiyānī jo shādī karātā hai*—Vivāhaghataṭk ghataṭk wā premaghataṭk.

**MĀṬE**, *n.* (S. *mata*) a companion, one of a pair, the second in office or command; *v.* to match, to marry, to equal—*Rafiq yā ham-rāhī, just, madad-gār yā pesh-dast; v. musāwī k. yā h., nikāh kar-d. yā nikāh k., barābar k. yā h.*—Sāthī wā sāngī, jor wā jorī, sahakārī wā sahiy; *v.* jorā banānā wā jorā ṭhahranā, byāh d. wā byāhuā, samān k. wā h. [hāy, binā sāthī, binā sāngī.]

**MĀṬELESS**, *a.* without a mate or companion—*Be-rafiq, be-pesh-dast*—Sahakārīn, asā-  
**MĀṬE**, *n.* (Fr. *mat*) a term at chess—*Mat, shah-mat*—Chaturāṅgapaṭṭā ki ek chāl jis se rājā bhāg nahīn saktī.

**MA-ṬE/RI-AL**. See under **MATTER**.

**MA-ṬER'NAL**, *a.* (L. *mater*) pertaining to a mother, befitting a mother, motherly—*Mādarī, mādarāna, mā-kā mā-sū yā mā-kā-sū<sup>h</sup>*—Mātrisambandhi, matriyogya, mātrik. [mātribhāy, mātrikāwa.]

**MA-ṬER'NI-TY**, *n.* the relation of a mother—*Mādarī rishta yā nisbat*—Mātridharm,

**MĀṬH-E-MĀṬ'ICS**, *n.* (Gr. *mathema*) the science which treats of whatever can be measured or numbered—*'Ilm-i-riyāzī, riqāzī*—Rekḥavijāḍiganitavidyā, ganitaskandh, kshetridiparimānavidyā, rekḥidiganitasastra, saṅkhyāparimānavidyā.

**MĀṬH-E-MĀṬ'IC**, **MĀṬH-E-MĀṬ'IC-AL**, *a.* pertaining to mathematics, according to the principles of mathematics—*'Ilm-i-riyāzī-ke muta'alliq yā riqāzī-kā, riqāzī-ke-rū-se yā riqāzī-ke-gamī'id ke mutābiq*—Rekḥavijāḍiganitavidyāsambandhi ganitaskandhasambandhi wā rekḥidiganitasastravishayak, rekḥavijāḍiganitātattwānusārī saṅkhyāparimānavidyāanurūp wā ganitaskandhānusārī.

**MĀṬH-E-MĀṬ'IC-AL-LY**, *ad.* according to the principles of mathematics, with mathematical certainty—*'Ilm-i-riyāzī ke rū se, riqāzī ke tayyiquṇ se*—Rekḥavijāḍiganitavidyāanurūp ganitaskandhānusār se wā rekḥavijāḍiganitātattwānusār se, kshetridiparimānavidyāvishayakanūschaya se wā ganitaskandhāvishayakanūschaya se.

**MĀṬH-E-MĀṬ'ICIAN**, *n.* one versed in mathematics—*'Ilm-i-riyāzī-dān, riqāzī-dān, muhandis*—Rekḥavijāḍiganitavidyāvetā, ganitaskandhavetā, kshetraparimānavidyāwān, saṅkhyāparimānavidyājñā.

**MA-ṬHĒSIS**, *n.* the doctrine of mathematics—*'Ilm-i-riyāzī kā mat yā qā'idā*—Saṅkhyāparimānavidyāmat, ganitaskandhāmat, rekḥavijāḍiganitavidyāmat.

**MĀṬ'IN**, *a.* (L. *matutinus*) pertaining to the morning, used in the morning; *n.* the morning—*Saharī, subh ko mustamāl; n. sahar fajr, subh*—Prāṭahkālīk, prāṭahkālīn; *n.* prāṭahkāl, bhor. [prāṭahsmaran, prāṭarbbajan, prāṭahpūjā.]

**MĀṬ'INS**, *n.* morning worship or service—*Namāz-i-subh, saharī 'ibadat*—Prāṭahkritiya,

**MĀṬ'U-TI-NAL**, **MĀṬ'U-TINE**, *a.* relating to the morning—*Saharī, fajrī, subh ke muta'alliq*—Prāṭahkālīk, prāṭahkālīn.

**MĀṬ'RASS**, *n.* (Fr. *matras*) a chemical vessel—*Kīmīyāi zarf yā bartan, kīmīyāt kulhiyā yā gharīyā*—Rasāyanavidyāsambandhiyapātra, rasāyanavidyāsambandhi kulhiyā wā gharīyā.

**MĀṬ'RI-ḤIDE**, *n.* (L. *mater, caedo*) the murder of a mother, the murderer of a mother—*Mādar-kushi, mādar-kush*—Mātribadh mātrighāt wā mātrihatya, mātrighātī wā mātrighna.

**MA-ṬRIḤ'U-LATE**, *v.* (L. *mater*) to enter or admit by enrolling the name in a register; *n.* one who is matriculated—*Nām likh-kar bhartī k<sup>h</sup>; n. wah jo bhartī kiyā jāta hai<sup>h</sup>.*

**MA-ṬRIḤ'U-MĀ'ṬION**, *n.* the act of matriculating—*Nām-likh-kar bhartī k<sup>h</sup>.*

**MĀṬRI-MO-NY**, *n.* (L. *mater*) marriage—*Nikāh, byāh<sup>h</sup>*—Vivāh, pānigrahan.

**MĀṬ-RI-MO'NI-AL**, *a.* relating to marriage—*Nivāhī, zujī, byāh kā<sup>h</sup>*—Vivāhasambandhi, vaivāhik.

**MĀṬ-RI-MO'NI-AL-LY**, *ad.* according to the manner or laws of marriage—*Nikāh ke dastūr yā qā'idē ke rū se*—Vivāh ki rīti wā vidhi se, vivāharītyanurūp se, vivāhaniyāmānusār se, vivāhavidhiyat.



- MĀT-RI-MŌ'NI-ŌUS**, *a.* pertaining to marriage — *Nikāhi*, *byāh kē*<sup>h</sup> — *Vaivāhik*, *vivāhasam-bandhi*. [*Garbhāsya* wā *garbhakoś*, *sūcchā* wā *mudrāksharagarbh*].
- MĀ'TRĪX**, *n.* (L.) the womb, a mould — *Zih-dān bachcha-dān yā rihm*, *qālib yā siḡa* — *MĀ'TRĪQ*, *n.* the womb, a mould — *Zih-dān yā bachcha-dān*, *qālib yā siḡa* — *Garbhāsya* wā *garbhakoś*, *sūcchā* wā *mudrāksharagarbh*.
- MĀ'TRON**, *n.* (L. *mater*) an elderly woman, a married woman — *Bari-bāghī*<sup>h</sup>, 'aurat *jiskā byāh huā ho* — *Praurhastri* wā *praurhā*, *kuṭumbīni* *grihīni* wā *patiputravati*.
- MĀ'TRON-AL**, *a.* pertaining to a matron — *Bari-bāghī bībi ke mutā'alliq*, *jis 'aurat kā byāh ho chuka ho uske mutā'alliq* — *Kuṭumbinisambandhi*, *praurhāvishayak*, *patiputravativishayak*. [*k.* — *Praurhāvat* *dhir* wā *gambhīr k.*]
- MĀ'TRON-IZE**, *v.* to render matronly — *Bari-bāghī sī kē*<sup>h</sup>, *siin-rasida 'aurat sī sanjida*.
- MĀ'TRON-LIKE**, *a.* becoming a wife or matron — *Siin-rasida 'aurat ke lāiq*, *bari-bāghī bībi sī*, *jurā ke lāiq* — *Kuṭumbīniyogya*, *grihīniyogya*, *praurhāyogya*, *patniyogya*.
- MĀ'TRON-LY**, *a.* becoming a matron, grave — *Siin-rasida 'aurat ke lāiq yā bari-bāghī bībi sī*, *sanjida* — *Kuṭumbīniyogya* wā *praurhāyogya*, *dhir* wā *gambhīr*.
- MĀ'TTER**, *n.* (L. *materia*) body, substance, subject, business, importance, pus, case, trouble; *v.* to be of importance, to form pus — *Jism yā jīm*, *hayilā mādila 'asī*, *yā jūkar*, *mazmūn*, *kār-har kār yā mā'ānula*, *gura*, *muzayyā yā zarār*, *rīm*, *ahwāl*, *taḡlīf*; *v.* *muzayyā yā gura* *h.*, *pīb-lānā*<sup>h</sup> — *Sākāravastu* *mūrtivadastu* *śarīr* wā *drīsyasprīsyavastu*, *vastu* *dravya* wā *anātmīyavastu*, *vīshay* *prastāv* wā *prasāṅg*, *kūn* *karmā* *kīryya* wā *vyāpār*, *arṭh* *gaurav* *gurutwa* wā *prabhāv*, *pīb* wā *pūya*, *daśī*, *kles* wā *duḥkh*; *v.* *gaurav* *arṭh* wā *gurutwa* *h.*, *pakānā* wā *pībīyānā*.
- MĀ-TĒ'RI-AL**, *a.* consisting of matter, corporeal, not spiritual, important, essential; *n.* that of which any thing is made — *Hayilānī yā mādila*, *jismī yā jismānī*, *mujas-sam yā jasadī*, *ahwānā yā mūhimm*, *darīkārī* *zarārī* *zātī yā asī*; *n.* *ashāb*, *mawālīh*, *sāmān*, *sāz-o-sāmān*, *sar-ānām*, *larāzīma* — *Bhautik* *ādhibhautik* *pañchabhūtātmak* wā *bhūtātmak*, *mūrtimān* *śarīrawān* wā *vāstavik*, *anātmīya* *anātmik* wā *apāramār-thik*, *guru* *gurutwa* *mukhya* wā *pradhān*, *śarāvān* *balawārṭh* *atiprayojanārṭha* wā *āvāyak*; *n.* *sādhanadravya*, *sāmāgrī*, *mūlavastu*, *padārṭh*.
- MĀ-TĒ'RI-AL-ISM**, *n.* the doctrine of materialists — *Iukār-i-rīh*, *jismānīyat* *kā* *ētiqād*, *yah qaul kī rīh bhī jismānī hai* — *Dehātmanavid*, *anātmanavid*, *chārvākanāt*.
- MĀ-TĒ'RI-AL-IST**, *n.* one who denies the existence of spiritual substances — *Munkir-i-rīh*, *jismānīyat* *kā* *mutā'ad*, *wah shakhs jiskā yah mut hai kī rīh bhī jismānī hai* — *Dehātmanavidī*, *anātmanavidī*, *chārvākanātādharī*, *chārvākanātvālambi*.
- MĀ-TĒ'RI-ĀL-ITY**, *n.* material existence — *Jismānīyat*, *jismīyat* — *Bhautikatwa*, *mūrti-mattwa*, *ādhibhautikatwa*, *anātmikatwa*.
- MĀ-TĒ'RI-AL-IZE**, *v.* to form into matter — *Hayilā yā jism kī sūrat meṇ k.*, *hayilānt mādila yā jismānī banānā* — *Drīsyasprīsyavastu* *ke* *ūkar k.*, *sākāravastu* *ke* *rip* *banānā*, *mūrtimān* *vastu* *banānā*.
- MĀ-TĒ'RI-AL-LY**, *ad.* in a material manner — *Jasāmatan*, *zarīratan*, *aslan*, *ziyāda*, *bahut*<sup>h</sup> — *Mūrtimān* *rip* *se*, *bhautik* *bhāv* *se*, *vīśeṣ* *karke*, *āvāyā* *karke*.
- MĀ-TĒ'RI-AL-NESS**, *n.* state of being material — *Jismīyat*, *jismānīyat*, *zarīrat* — *Bhauti-katwa*, *mūrtimattwa*, *anātmīkatwa*, *gurutwa*, *gaurav*, *āva-yakatā*.
- MĀ-TĒ'RI-ATE**, **MĀ-TĒ'RI-ĀT-ED**, *a.* consisting of matter — *Jismānī*, *jismī*, *jasadī* — *Bhūta-may*, *dravyamay*, *bhautik*, *mūrtimān*.
- MĀ-TĒ'RI-ĀTION**, *n.* the act of forming matter — *Hayilā jism yā mādila banānā*, *rīm* *kā* *honā*, *muzj* — *Sākāravastu* *drīsyasprīsyavastu* *dravya* wā *padārṭh* *banānā*, *pīb* *kā* *honā*, *pībīyāhat*. [*rahit*, *asār*, *pūyarahit*, *bind* *pīb* *kā*.]
- MĀ'TER-LES**, *a.* void of matter — *Be-jism*, *be-hayilā*, *be-rīm* — *Padārṭhasīmīya*, *vastu*.
- MĀ'TER-RY**, *a.* full of matter, generating pus — *Zarār yā ahwām*, *pūr-rīm* — *Bhārī* *guru* wā *gurutwa* *bhāv*, *pībīyāh* *pūyayukt* *pūyapūr* wā *pūyasarāvi*.
- MĀ'T'TOCK**, *n.* (S. *mattock*) a tool of husbandry, a kind of pickaxe — *Pharsā yā phāvēyā*<sup>h</sup>, *kudār* *kudāl* *kudārā* *kudālī* *gēṭī yā gūṭī*<sup>h</sup>.
- MĀ'TRESS**, *n.* (W. *matras*) a kind of quilted bed, a bed stuffed with hair or wool — *Toshak*, *nihācha* — *Rūī* *se* *bharā* *huā* *bichhaunā*, *bāl* *wā* *ūn* *se* *bharā* *huā* *bichhaunā*.
- MĀ-TŪRE**, *a.* (L. *maturus*) ripe, complete, well-digested; *v.* to ripen — *Pakka*<sup>h</sup>, *pūrā*<sup>h</sup>, *puḡhta yā kāmīl*; *v.* *puḡhta k. yā h.*, *pakānā*<sup>h</sup>, *paknā*<sup>h</sup> — *Pakwa* wā *paripakwa*, *sam-pūrn* *sampanna* wā *praurh*, *siddha*; *v.* *pakwa k. wā h.*, *siddha k. wā h.*, *sampanna k. wā h.*
- MĀ'T-U-RATE**, *v.* to ripen, to bring to perfection — *Pakānā yā paknā*<sup>h</sup>, *puḡhta yā kāmīl* *k.* — *Pakwa k.* *pakwa h.* *sapūya k.* *pūyapūr* *h.* *pībīyāh k.* *pībīyāh h.* wā *pīb* *lānā*, *sampanna* *paripūr* wā *siddha k.*
- MĀ'T-U-RATION**, *n.* the state of growing ripe — *Puḡhtagī*, *pakānā*<sup>h</sup>, *pakāhat*<sup>h</sup>, *muzj* — *Paripū*, *pāk*, *paripakatā*, *pūyatwa*, *pūyasarāvi*, *pībīyāhat*. [*pākakar*, *pūyajanak*.]
- MĀ'T-U-RATIVE**, *a.* conducing to ripeness — *Pakāne* *h.*, *pakānā*<sup>h</sup>, *munnij* — *Pākajanak*.
- MĀ-TŪRETY**, *ad.* ripely, completely, early — *Be-puḡhtagī*, *be-kāmīl* *tumān-tar yā sar-ā-*

- pā, jald**—Paripakwarūp se wā pakkī rīti se, siddhatā siddhi sampannatā wā sampūrnatā se, sawere wā śighra.
- MA-TŪ'RI-TY, n.** ripeness, completion—*Pukhtagī yā rastdagī, takmil yā kamāl*—Pāk paripāk pakwatā paripakwatā pakāī wā pakāw, siddhatā siddhi sampannatā wā sampūrnatā. [*yā khumār-ālūda*—Matawāl, isanmatā wā madonmatā.
- MĀUD'LIN, a.** (*Magdalen*) drunk, fuddled—*Mad-hosh yā sar-shār, nim-mast khumār*.
- MĀU'GRE, ad.** (*Fr. malgré*) in spite of—*Bā-wujūd, bar-khilāf, harchand-ki*—Na
- MĀU'KIN.** See **MALKIN.** [*mānkar, viruddha.*
- MĀUL, n.** (*L. malleus*) a heavy wooden hammer; v. to beat, to bruise—*Moṅgarā<sup>h</sup>, moṅgarī<sup>h</sup>, moṅgrī<sup>h</sup>, moṅgrā<sup>h</sup>*; v. *dhunnā yā pīnā<sup>h</sup>, thathānā yā kūtnā<sup>h</sup>*—Kāshthamūgar, ghan.
- MĀUNI, n.** (*S. mand*) a hand-basket—*Daliyā<sup>h</sup>, dalawā<sup>h</sup>, tokarī<sup>h</sup>, chaṅgerī<sup>h</sup>.*
- MĀUN-DY-THŪS'DAY, n.** the Thursday before Good Friday—*Isāiyō ke Gud-Frāide nām tewhār ke pahle kā bīphai bīphai yā bīphai<sup>h</sup>.*
- MĀUND, MĀUNDER, v.** (*Fr. maudire*) to mutter, to grumble, to murmur—*Ghunghunāni gunghunāni yā burburinā<sup>h</sup>, tarrānā yā barbarānā<sup>h</sup>, kurkurānā<sup>h</sup>.*
- MĀUN'DER-ING, n.** complaint—*Shikāyat, shakwa, gum*—Khed, vilāp, ulāhnā.
- MĀU-SO-L'E'UM, n.** (*L.*) a magnificent tomb or sepulchral monument—*Maqbara, rauza*—Samādhi, chitichūrak, chaitya.
- MĀU-SO-L'E'AN, a.** monumental—*Maqburi, dargāhi, yūd-gār, yūd-gārī*—Samādhisambandhi, chitichūrakasambandhi, chaityasambandhi.
- MĀ'VIS, n.** (*Fr. mauris*) a thrush—*Ek qism ki chiriyā*—*Ek prakār kī chiriyā.*
- MĀW, n.** (*S. maga*) the stomach of animals, the crop of birds—*Jhojh<sup>h</sup>, pūtā yā oṅrā<sup>h</sup>.*
- MĀW'ISH, a.** apt to cause satiety or loathing, insipid, disgusting—*Serī-āwar yā āsūda-gar, bad-maza yā be-namak, makrūh karīh yā nā-guwar*—Atitushṭīkar, niras vīras wā phikā, ghriṇotpadak wā ghriṇīrīla.
- MĀW'KING-LY, ad.** (*malkin*) slatternly—*Phūhar-pan se<sup>h</sup>.*
- MĀX'IL-LAR, MĀX'IL-LAY, a.** (*L. maxilla*) pertaining to the jaw—*Gal-phare ke muta'alliq, jabron se nisbat-dār, chauhaṛ kū<sup>h</sup>*—Hanusambandhi, galphare kā vishayak, jabron kā sambandhi.
- MĀX'IM, n.** (*L. maximum*) a general principle, an axiom, a leading truth—*Maqūla masla yā masla, badīha, asl-haqīqat asl-bāt yā qū'ūs*—Kahāwat kahtūt kahtūt vachan wā vākya, sarvasiddhāntasiddhānt wā swayansiddh, mukhyasiddhānt tattwamat sūtra wā vidhi.
- MĀX'I-MUM, n.** (*L.*) the greatest number or quantity—*Ḥadd-i-ziyādātī, ziyāda se ziyāda 'adad yā miqdār*—Uttamasaukhyā, paramasaukhyā, paramavridhā, adhikasaukhyā, uttamaparimān, paramaparimān, adhikaparimān.
- MĀY, n.** (*fr. Mains*) the fifth month of the year, the early part of life; v. to gather flowers on May morning—*Āngrezī bars kā pāñchwān mahinā<sup>h</sup>, lūrak-pan lūrkai yā buch-pau<sup>h</sup>*; v. *Me mahine ke dinon mein sawere phūl batōrnā<sup>h</sup>.*
- MĀY'DAY, n.** the first day of May—*Me mahine kā pahilā din<sup>h</sup>.*
- MĀY'FLŌW-ER, n.** a plant—*Ek qism kī nabāt, ek paudhā<sup>h</sup>, ek bhānt kū chhotā pep<sup>h</sup>*—*Ek prakār kī oshadhi oshadhi aushadhi wā aushadhi.*
- MĀY'FLY, n.** an insect—*Ek bhānt kī makkhī jo Me mahine mein dikhāī-detī hai<sup>h</sup>.*
- MĀY'GAME, n.** diversion, sport, play—*Ek tamāshā dil-lagī yā tafarruj, lāzi yā la'ib, khel<sup>h</sup>*—Man-bahlāw wā vīhār, kalāl, līlī kautuk wā krīrā.
- MĀY'LE-DY, n.** the queen of May—*Me kī malika*—*Me kī rānī.*
- MĀY'POLE, n.** a pole to dance round in May—*Ek laggī bāns yā chhaṛ jisko log Me mahine mein kharā kar-ke uski chāron or rāchte hai<sup>h</sup>.*
- MĀY'WEED, n.** a plant—*Ek qism kī nabāt, ek bhānt kā paudhā<sup>h</sup>*—*Ek prakār kī oshadhi oshadhi aushadhi wā aushadhi.*
- MĀY, v.** (*S. magan*) to be at liberty, to be able, to be possible; p. t. **MIGHT**—*Iktiyār yā iṣṭat rakhnā, qudrat rakhnā yā tṣṭat-mand h., ho-saknā<sup>h</sup>*—Kshau h., saknā wā samarth h., sakya wā sambhāvany h.
- MĀY'OR, n.** (*L. major*) the chief magistrate of a city—*Kisī shahr kā amwal yā sab se barā hākim*—Nagarapradhānādhīyaksha.
- MĀY'OR-AL-TY, n.** the office of a mayor—*Kisī shahr ke sab se barē hākim kā 'uḥda*—Nagarapradhānādhīyakshapat.
- [pradhānādhīyakshapatnī.
- MĀY'OR-ESS, n.** the wife of a mayor—*Kisī shahr ke sab se barē hākim kī jorū*—Nagara-
- MĀZ'ARD, n.** (*Fr. machoire*) the jaw; v. to knock on the head—*Jabrā<sup>h</sup>, chauhaṛ<sup>h</sup>*; v. *thopī mārnā<sup>h</sup>, sir par mārnā<sup>h</sup>.*
- MĀZE, n.** (*S. mase*) a labyrinth, perplexity, uncertainty; v. to bewilder—*Warta pech pech-pāch yā pech-o-tāb, hairānī yā parashānī, tazabzūb yā shakt*; v. *hairān k., parashān k., bhātkanā<sup>h</sup>*—Bhānwar-jāl wā bhramajanakasthān, vyastatā wā ghabrahāt, dubdhā wā sandeh; v. *ghabrā d., vyast k.*
- MĀZY, a.** winding, perplexed, intricate—*Pech-dār, hairān yā parashān, pechīda yā pur-*

- pech*—Ghumauñwāñ bhañwauñwāñ visarpi wā vakragāmi, vyākul vyañt wā ghabrāyā huā, kutil kunehit wā uljhāū. [ke kāth kī palari wā katori.]
- MĀ'ZER**, *n.* (D. *mæzer*) a naple cup—*Mepl ke darañht kī lakrī ká pyāla*—Mepl per
- MĒ**, *pr.* (S.) the objective case of *I*—*Mujhe<sup>h</sup>, mujh<sup>h</sup>, mujh-ko<sup>h</sup>*.
- MEACOCK**, *n.* an uxorious effeminate man; *a.* timorous, cowardly—*Zan-parast nā-mard shakhs*; *n.* *kāñif, buz-dil*—Strividheya, jāyāsakt, kāpurush; *a.* kāyar wā kātar, darpoknā wā kādar.
- MĒAD**, *n.* (S. *metu*) a drink made of water and honey—*Shahd-āba*—Madhunir.
- MĒAD**, *MĒAD'ow*, *n.* (S. *mæd*) moist land covered with grass—*Marg-zār, tarāñ<sup>h</sup>, char-āyāñ, subza-zār*—Gochar, tripāvitabhūmi, charāw, charne kī jagah.
- MĒA'GER**, **MĒA'GRE**, *a.* (S. *mæger*) lean, thin, barren; *v.* to make lean—*Dublā<sup>h</sup>, jatlā<sup>h</sup>, rehār kallār yā isar<sup>h</sup>*; *v.* *dublā k<sup>h</sup>, patlā k<sup>h</sup>*.
- MĒA'GER-ly**, *ad.* thinly, poorly, barrenly—*Lāgarī se, tangī se, qillat yā shoriyat se*—Dublāp wā dublā se. dīnatā wā nishphalata se, usarāī aphalata wā alpatā se.
- MĒA'GER-NES**, *n.* leanness, scantiness—*Lāgarī yā nahāfat, qillat kamī yā tangī*—Dublāpā dublāī krisatī wā krisāugati, alpatā nyūnatā wā kshudratā.
- MĒAL**, *n.* (S. *mæl*) a portion of food taken at one time, a repast, a fragment—*Khurāk, nāshāt, piercha pīra yā purza*—Āhīr, bhujān wā āsan, tukrī.
- MĒAL**, *n.* (S. *mæler*) the flour or edible part of grain—*Ātā<sup>h</sup>, pīsāñ<sup>h</sup>, besāñ<sup>h</sup>, kavīñ<sup>h</sup>*.
- MĒAL'y**, *a.* of the taste or softness of meal—*Āte sū<sup>h</sup>, bhushkhusā<sup>h</sup>, narm, bhushbhurā<sup>h</sup>*—Pīsāñ sarikhā, komal, mridu. [damukh, mithbolī.]
- MĒAL'y-MĒŪTHI**, *a.* soft of speech—*Pumba-dahan, shirīñ-zabāñ*—Mridubhāshī, mri-
- MĒAL**, *v.* (Fr. *mêler*) to mix, to mingle—*Milāñā<sup>h</sup>, sāññā<sup>h</sup>*.
- MĒAN**, *a.* (S. *mæne*) wanting dignity, of low rank, base, vile, contemptible—*Kamīna, javo-māya yā zalīl, pāji yā sīla dām yā qabīh, hūgīr yā mubtazal*—Nīch, akulīñ wā nichajātī, adham nikrisht wā tuchchha, kutsit pamar khal wā dushī, garhīya garhit wā lghuprabhāv.
- MĒAN'ly**, *ad.* moderately, basely, poorly—*I'tidāl se, pājiyāna kamīna yā nā-mardī se, fagrāna yā tangī se*—Madhvararup wā parimitarup se, nichatā adhamatā pamaratā khalatā wā kshudratā se, kutsit wā dīñ rīti se.
- MĒAN'NESS**, *n.* want of excellence, baseness—*Khiffat yī nā-kasī kamīnagī pāji-panī dāmāt yā rasīlat*—Nikrishtatā apukrishtatā dīnatā wā hinatā, adhamatā pamaratā khalatā tuchchhatā wā dushatā.
- MĒAN**, *a.* (L. *medius*) middle, intervening; *n.* middle rate or degree, interval. instrument of action or performance: *pl.* income, revenue resources—*Ausat yā mī'tadīl, mutawassit yā durniyānī*; *n.* *i'tidāl yā ausat, 'arsa asnā yā mī-bain, mī rifat mutasamt waśātāt yā zar'ā*; *pl.* *āmādani yā āmad, yūft yā madākhil, chārū 'ilāj asbāt māya yā sar-māya*—Madhyam wā madhyā, madhyasth madhyavartī antargat wā vyavahit; *n.* madhyatā madhyamaparimāñ samaparimāñ wā sūndaryapaksha, madhyakāl abhyantarakāl antarakāl madhyāvasar wā kālāntar, sūdhan upāy upakaran karāñ wā dwār: *pl.* prāpti wā dhanagām, lībh wā utpanna, vilhāv.
- MĒAN'WHILE**, *ad.* in the intervening time—*Is 'arac meñ, mā-bain, is meñ<sup>h</sup>, itne meñ<sup>h</sup>*—Tadanantar, itne ke bīch meñ.
- MĒAN**, *v.* (S. *menan*) to have in the mind, to intend, to purpose, to design, to signify; *p. t.* and *p. p.* **MĒANT**, *Niyat k., irādā rukhnā yā k., mallab-rukhnā yā mansaba-k., qasd k., mā'nē rukhnā*—Chīhnā, abhiprīy k., manaskāmanā k., vāñchhā wā sūñkalp k., batnāñ sūñhñā arth d. wā bodh d.
- MĒAN'ING**, *n.* intention, signification—*Irādā qasd māqsad niyāt mallab garaz yā mūrād, mū'ni*—Abhiprāy abhipret āsay manorath tātparya wā icchhā, arth wā vivakshā.
- MĒ-AN'DER**, *n.* (L. *Maander*) a winding course, a maze, a labyrinth; *v.* to wind—*Pech rañī, perh-pech, warta yā pech-o-tāb*; *v.* *pher khāñā<sup>h</sup>, ghūm-ke jāñā<sup>h</sup>*—Bāñk pher chakkar wā vakragati, ghūm wā bhāñwāw, bhāñwājīl.
- MĒ-AN'DER-ING**, **MĒ-AN'DRI-AN**, **MĒ-AN'DROUS**, *a.* winding, having many turns—*Pech-rañ, pech-dār yā pechilā*—Vakragāmi visarpi wā sarpagati, vakra bhañwatā wā ghūmitī. [chhotī sīlā<sup>h</sup>, dūlārō<sup>h</sup>, dakkhīñ dūlārō<sup>h</sup>.]
- MĒA'SLES**, *n.* (Ger. *mæser*) an eruptive disease—*Pan-gotī<sup>h</sup>, pānsā<sup>h</sup>, gurmī-dāna*,
- MĒA'SLED**, **MĒA'SLY**, *a.* infected with measles—*Gurmī dāna-dār, jisko chhotī sīlā hoñ*.
- MĒA'SURE**, *v.* (L. *metron*) to compute or ascertain the extent or quantity, to be of a certain extent or size, to pass over, to adjust, to proportion, to mark out, to allot; *n.* that by which any thing is measured, proportion, degree, quantity, moderation, limit, musical time, metre; *pl.* expedients—*Paimāñsh k., paimāñsh meñ k., tū yā gat k., durust kam-wār yā barābar k., musāwī k., nishāñ k., taqīm k. yā taqīm kar-ke d.*; *n.* *māp<sup>h</sup>, hisāb andīzā yā hissa, darja, miqdār yā qadr, i'tidāl, haid yā intihā, tāñ<sup>h</sup>, ezāñ mēzāñ bahar yā suj<sup>h</sup>*: *pl.* *tadbīr 'ilāj yā chāra*—Māpnā wā māpnā, māp wī māp meñ h., jāñā, thik k. wā sudhārnā, samāñ k., aūkit wā chīñnit k., lāñtāñā wā bhāg karke d.; *n.* *nāp, māñ wā bhāg, paryant, parimāñ, parimiti wā*

parimitatā, avadhi wā sīmā, tāl wā mātṛā, chhand vṛtta wā varpavṛtta : *pl.* upāy upachār sādhan wā yukti.

**MEAS'U-RA-BLE**, *a.* that may be measured—*Paimāish-pazir, qābil-i-paimāish, māpe jāne ke lūq*—Māpe jāne wā nāpe jāne ke yogya, māpaniya, meya, prameya, māpya, parimāṇayogya, mātavya. [*se, parimāṇ se.*]

**MEAS'U-RA-BLY**, *adv.* in a limited degree—*Bā-andāz, andāza se, 'itidāl se*—*Parimitarūp* **MEAS'URED**, *a.* equal, uniform, steady—*Burābar yā musāwī, ham-wār, qāim sanjīda mazbūt yā mustaqill*—*Samān, sam wā ekarūp, dhīr wā dīrgh.*

**MEAS'URE-LESS**, *a.* without measure, unlimited—*Be-andāz be-paimāish yā be-hisāb, be-hadd*—*Ameya wā aparimeya, amit aparimit aparimān wā asīmā.*

**MEAS'URE-MENT**, *n.* the act of measuring—*Paimāish, masāhat, jarīb-kashī, nāp-jokh*—*Māp, nāp, māpan, mānauṛipan, miti, parimiti.*

**MEAS'UR-ER**, *n.* one who measures—*Māpne w<sup>h</sup>, nāpne w<sup>h</sup>, kaizāl, jarīb-kash*—*Māpak, mānauṛipak, parimāṇaparikshak.* [*bhojan āhār wā khādyadravya, māns wā ānīsh.*]

**MEAT**, *n.* (*S. metr*) food. flesh—*Qizā khurāq tā'ām qā āsh, gosht yā lakm*—*Khāna* **MEATH**, *n.* (*meat*) a drink—*Sharbat, sharb*—*Pāniyadravya, ras.*

**MEAZ'LING**. See **MISLE**.

**ME-CHAN'IC**, **ME-CHAN'-ICAL**, *a.* (*Gr. mechanē*) pertaining to machines, constructed or performed according to the laws of mechanics, acting by physical power, pertaining to artisans—*Kal-mansūb yā kalūn-ke-muta'alliq, 'ilm-i-jarr-i-saqil ke qawā'id ke rā se banayā huā, jism-i-rū tāqat se harakat qā kām k. w., kāri-garūn ke muta'alliq*—*Yantravishayak yantrik yantri yantriya kalasambandhi śilpik wā śilpi, śilpavidyā-nirmīt śilpavidyākṛit wā yantraśāstrasiddha, śākāradrayaval wā jarābal se chalne w. wā kām k. w., śilpakārasambandhi wā śilpakarimukaravishayak.*

**ME-CHAN'IC**, *n.* an artisan, an artificer—*Kāri-gar yā dast-kār, ahl-i-hirf*—*Śilpi śilpik wā śilpakār, śilpakarmakār wā śilpopajivi.* [*śāstra, śilpavidyā, yantragativedyā.*]

**ME-CHAN'ICS**, *n.* the science of moving forces—*'Ilm-i-jarr-i-saqil*—*Yantravidyā, śilpa-*

**ME-CHAN'-ICAL-LY**, *adv.* according to mechanics—*'Ilm-i-jarr-i-saqil ke rā se*—*Śilpavidyā-nusār se, yantraśāstrānūṛup se.*

**MĒCH-A-N'CIAN**, *n.* one skilled in mechanics—*'Ilm-i-jarr-i-saqil-dān, jarr-i-saqil-dān*—*Śilpaśāstrājña, yantravidyājña, yantravidyānīṇ.*

**MĒCH-A-NISM**, *n.* construction of a machine—*Kul-sāzi, kal kī sākht, tarkīb, banāwat*<sup>h</sup>—*Yantrarachamī, yantravidhān, kalī.* [*nirmāti, yantrarachak.*]

**MĒCH-A-NIST**, *n.* a maker of machines—*Kul-sāz, kal banāne w<sup>h</sup>*—*Yantrakār, yantra-MĒCH'N-UM*, *n.* (*Gr. mekōn*) the juice of the poppy, the first excrement of infants—*Post-dāne kā jūs yā post kā dūdh, janmatue larkōn kā pahalā gūh*<sup>h</sup>—*Khaskhasas wā khaskhasanīryūs, janmatue bālakoṇ kā pratham śarīramūl.*

**MĒD'AL**, *n.* (*Gr. metallon*) an ancient coin, a piece of metal stamped in honour of some person or event—*Qudm sikkā, tagma*—*Prāchiṇamudrā, pratishṭhānamudrā kīrtinudrā wā mānasūchakamudrā.*

**ME-DĀ'L'IC**, *a.* pertaining to medals—*Qudm sikkōn ke muta'alliq, tagma-mansūb, muta'alliq i-tagma*—*Prāchiṇamudrāsambandhi, mānasūchakamudrāvishayak, kīrtānamudrāvishayak.* [*chīnakālikamudrā, prāchiṇamudrā.*]

**ME-DĀ'L'ION**, *n.* an antique stamp or medal—*Qudm zamāne kā sikkā yā tagma*—*Prā-MĒD'AL-IST*, *n.* one skilled in medals—*Sikkā-dān, tagma-dān*—*Mudrāvidyājña.*

**MĒD'DLE**, *v.* (*D. mīdalen*) to have to do, to take part, to interpose, to handle—*'Alāya yā sar-o-kīr rakhnā, shurik-h. yā mudākhlat k., dar-miyān ānā jīnā yā h. hāth-lugānā yā hāth-dānā*<sup>h</sup>—*Kām prayojan wā sambandh rakhnā, kām k wā kīs kām meṇ ghūs parnā, bīch parnā, chhūnā.*

**MĒD'DLER**, *n.* one who meddles—*Hār-degi-chamcha, upar-tappū*<sup>h</sup>, *be-jā mudākhlat k. w., darmiyān āne w.*—*Paravyāpārāntargūnī, parādīkārapravesak, parakāryacharchak, dūre ke kām meṇ ghūs parne w.*

**MĒD'DLE-SOME**, *a.* given to meddling—*Be-jā-mudākhlat-mūl, dūre ke kām meṇ nā-haqq parne kī ragbat rakhne w.*—*Parādīkāracharchāsīl, parakāryapravesāsīl, anādīkāracharchāsīl.*

**MĒD'DLE-SOME-NESS**, *n.* officiousness—*Fuzūl-khīdmātī, phaphar-dallālī, be-jā mudākhlat kī ragbat*—*Anādīkāracharchāsīlatā, paravyāpāracharchā, parādīkārapraves.*

**MĒD'DING**, *n.* officious interposition—*Be-jā mudākhlat, phaphar dallālī, fuzūl-khīdmātī*—*Parādīkāracharchā, parādīkārapraves, parakāryapraves, anādīkārapraves.*

**MĒD'DI-ATE**, *v.* (*L. mediāre*) to interpose as a friend between parties, to effect by mediation; *a.* interposed, intervening—*Fariqān ke dar-miyān dostāna parnā, wasātat-se yā dar-miyān parne-se k. yā karānā; a. mutawassit, hāil yā tāri*—*Bīch-bīchāw k. wā madhyasth h., bīchbīchāw wā mādhyasthya se k. wā karānā; a. vyavahit wā antargat, madhyavartī wā madhyasth.* [*Mādhyasthya se, anyadwār se, anyadwārā.*]

**MĒD'DI-ATE-LY**, *adv.* by a secondary cause—*Ba-wasātat, ba-wasila, dūre ke wasile se.*

**MĒD'DI-A'TION**, *n.* interposition, intercession—*Wasātat yā tarawassut, shafā'at*—*Mādhyas-*

thya mādhyasth madhyavartan antargaman wā bichbichāw, parārthavād wā parārthanivedan.

**MĒ-DI-Ā-TOR**, *n.* one who interposes between two parties, an intercessor, the Redeemer — *Dar-miyānī yā sālīs, shafī yā shāfi*, *Ilazat 'Isā jo 'Isāiyōn ke 'aqīde ke rū se banī-ādam ke mustakhlīs yā hāmī hān* — Madhyasth madhyavartī madhyasthāyī wā bichwānī, parārthaprārthak parārthavādī wā parārthanivedanakārī, Krišt jo 'Isāiyōn ke mat ke anusār manushyajāti ke tritā uddhārak mokshak wā nistārak hān.

**MĒ-DI-Ā-TŌ-RI-AL**, **MĒ-DI-Ā-TŌ-RY**, *a.* belonging to a mediator — *Muta'alliq-i-durmīyā-nī, sālīs ke muta'alliq, shafī yā shāfi semansūb* — Madhyasthasambandhī, madhyasābik.

**MĒ-DI-Ā-TŌR-SHIP**, *n.* the office of a mediator — *Dar-miyānī kā 'uhda yā kām, sālīs kā 'uhda yā kām, shafī kā 'uhda yā kām* — Madhyasthapad, madhyasthādīkār, madhyasthakarm.

**MĒ-DI-Ā-TRESS**, **MĒ-DI-Ā-TRIX**, *n.* a female mediator — *Dar-miyānī 'aurat, sālīsā* — **MA-**

**MĒD'I-CAL**, *a.* (L. *medeor*) relating to the art of healing, tending to cure — *Tilbi tabībī yā tībī-kū, shafā-bakhsh yā shifā-bakhsh* — Chikitsāsambandhī āyurvedī wā vaidyakiyāsambandhī, rogāsamak rogahārī wā rogaghnā.

**MĒD'I-CAL-LY**, *ad.* in the manner of medicine — *Ba-taur dawā ke, ba-jāe dawā ke, tībī ke rū se, az-rūe-tībī* — Aushadhī ki rīti se, vaidyakaśāstrānusār se, vaidyopachārūddes se.

**MĒD'I-CA-MENT**, *n.* any thing used in healing — *Zamād, lep<sup>h</sup>, aukhath<sup>h</sup>, murham, dawā*, **MĒD-I-CA-MĒNT'AL**, *a.* relating to medicaments — *Murham, zamād ke muta'alliq, lep kā<sup>h</sup>, dawā ke muta'alliq* — Aushadhiya, pralepasambandhī.

**MĒD-I-CA-MĒNT'AL-LY**, *ad.* in the manner of medicine, with the power of medicine — *Ba-taur dawā ke, dawā kī tāqat se* — Aushadhī ki rīti se, aushadhī ke gun dharm wā sakti se.

[chladnavaidya, asūtravaidya.

**MĒD-I-CĀS'TER**, *n.* a quack — *Kachchā tabīb, nim-hakīm, kath-baid<sup>h</sup>* — Mithyāchikitsak,

**MĒD'I-CATE**, *v.* to tincture with medicine — *Dawā-dār k., 'ilāj milānā* — Aushadhīya k., aushadhasanskrit k., aushadagunak k., aushadhaḡunavīśikṭ k.

**MĒD-I-CĀ'TION**, *n.* the act of medicating — *Dawā-dār k., 'ilāj-āmezish* — Aushadhīkaran, aushadhiyadravyasānsarg, aushadhiyadravyamīśan.

**MĒD'I-CINE**, *n.* any thing that cures, physic, a remedy; *v.* to restore or cure by medicine — *Dawā, dārū tabāhat yā tībī, 'ilāj; a. dawā se chāngā k.* — Aushadh, beshhaj chikitsā wā vaidyak aushadhiyadravya bheshaj wā bhaishaj; *v.* aushadh se chāngī k.

**MĒD'I-CĀ-BLE**, *a.* able to heal, sanative — *Shafī-bakhsh yā shifā-bākhsh, shāfi yā sikhāt-dawar* — Rogāntak wā rogāsamak, rogahar wā rogahārī.

**MĒD'I-CĀ-NT**, *a.* having the property of healing — *Shifā-bakhsh yā shafā-bakhsh, shāfi, sikhāt-dawar* — Aushadhopyogī, rogāntak, rogāsamak, rogaghnā, rogahārī.

**MĒD'I-CĀ-LY**, *ad.* in the manner of medicine — *Ba-taur dawā ke, ba-jāe dawā ke, tībī ke rū se* — Aushadhī ki rīti se, vaidyakadharminānusār se.

**MĒDI-Ō-CRE**, *a.* (Fr.) of moderate degree — *Ausat, ausat darje kā* — Madhyam, madhyamagun, madhyamabhāv, sādharanagun.

**MĒDI-Ō-CHIST**, *n.* one of middling abilities — *Ausat darje kī liyāqat kā shakhs, wuh shakhs jiskī liyāqat na acchhī ho na burī* — Madhyamayogyatī kā jan, wuh vyakti jiskī yogyatī wā sakti madhyamabhāv ho.

**MĒDI-Ō-RI-TY**, *n.* moderate degree, middle rate, moderation, temperance — *Ausat darja, ausat hisāb yā andāz, 'itidāl, parhez yā parhez-gārī* — Madhyamatā madhyamāvas-thā wā sādharanabhāv, madhyamamān wā madhyamapaksh, parimitatā wā parimiti, sahyam.

**MĒD'I-TATE**, *v.* (L. *meditor*) to think on, to plan, to intend, to contemplate — *Gaur k., tadbir yā manāba k., irāda k., taammul mutāla'a andesha mulāhaza yā khuz k.* — Dhyān k., upāy wā yatn k., abhiprāy saṅkalp icchhā wā kalpanā k., sochnā vi-chārnā abhidhyān k. wā chintā k.

**MĒD-I-TĀ'TION**, *n.* deep thought, close attention, contemplation — *Fikr yā andesha, istighrāq yā kamāl gaur, taammul mutāla'a mulāhaza yā murāqaba* — Samādhi āt-maikāgratā wā dhyānaparatā, dhyān wā abhidhyān, soch chintā bhāvanā avalokan wā vichār.

**MĒD'I-TA-TIVE**, *a.* given to meditation — *Mutafakkir, mutaammil, mustagrig, sochī<sup>h</sup>, dhyānī<sup>h</sup>* — Dhyānasīl, chintāsīl, dhyānatatpar, chintāpar, samādhimān, dhyānaparā-yan.

**MĒD-I-TER-RĀ'NE-AN**, **MĒD-I-TER-RĀ'NE-OUS**, *a.* (L. *medius, terra*) encircled with land, remote from the sea — *Zamīn-se-ghirā huā yā khushkī-ke-bich-men, samundar se dūr* — Bhūmiveshṭit wā bhūmadhyat, samudradīrāst wā samudrāsāmp.

**MĒDI-UM**, *n.* (L.) space or substance passed through, middle state or degree, means or instrument — *Chīz-i-mutanassit yā rāh, ausat wasat ausat-darja yā 'itidāl, wānita wasatāt wastā yā zarī'a* — Mārg wā path, madhyamaparimān madhyatā wā madhya-mapaksh, sādhan hetu kāran karān wā karmasādhan.

**ME-DI'E-TY**, *n.* the middle state or part, half—*Ausat wasat i'tiddi yā ausat-hissa, nisf*—Madhyamaparimāṇ madhyatā madhyamapakṣa wā madhyamabhāg, ādhā wā arddhāś.

**MED'LAR**, *n.* (S. *mēd*) a tree and its fruit—*Kandas, daraḥṭ-i-kandas*—Ek prakār

**MED'LEY**, *n.* (Fr. *mēler*) a mixture, a mingled mass; *a.* mingled, confused—*Āmezish, khalt*; *ā. amekhta, makhlāt*—Khichrī khichrī ghālmel wā nānādravyasammīraṇ, nānāsamīśradravysamūh; *a.* mīśrit sammīśra saṅkarikrit wā khichrī kiya huā, astavyast wā garbar.

**ME-DŪL'AR**, **ME-DŪL'AR-Y**, *a.* (L. *medulla*) pertaining to the marrow—*Magzi, gudvūlā<sup>h</sup>, magz-mansiūb*—Majjāsambandhi, asthisārasambandhi. [shik, pratiphal.

**MERD**, *n.* (S. *med*) reward, recompense—*Ajr ujrat yā in'am, 'iwaz yā jazā*—Pārito

**MEEK** *a.* (Sw. *miuk*) mild, soft, gentle—*Narm, mulāim, halim salim garib yā mutahammil*—Mridu, komal, viuit vinayī suāil saunya darpahū wā dhīr.

**MEEK'EN**, *v.* to make meek—*Narm k., halim k., salim k.*—Mridu k., saunya k., suāil k., dhīr k. [Mridutā wā komalatī se, vinay saumyatā suāilatā wā namraśilatā se.

**MEEK'LY**, *ad.* mildly, gently—*Mulāyamat yā narmi se. hilm tahammul yā garibī se*—

**MEEK'NESS**, *n.* mildness, gentleness—*Mulāyamat yā narmi. hilm tahammul yā garibī*—Mridutā wā komalatā, vinay saumyatā suāilatā wā namraśilatā.

**MEER**. See **MEKE**.

**MEET**, *v.* (S. *metan*) to come together, to assemble, to join, to encounter, to find; *p. t.* and *p. p.* **MĒT**—*Mulāqāt k., bāham yā yak-jū h., pahūichū yā milnā<sup>h</sup>, muqābil h. yā muqābala k., hāsil k.*—Bheintū wā samāgam k., baturnī ekatra h. wā ekatthā h., spars-k. jutnā wā ekatra milnā, sāmā yuddh samāghāt wā yuddhārambb k., pānā. [w<sup>h</sup>, bheṭ-k. w. yā milne w<sup>h</sup>.

**MEET'ER**, *n.* one who accosts another. one that meets another—*Dūre se pahile bolne*

**MEET'ING**, *n.* a coming together, an assembly, an interview, a conventicle, a conflux—*Mawāsulat veisl' vasl yā murājaha, suhat majlis yā mal'fi, mulāqāt yā dīdar, 'ibādat ke liye majlis, sangam<sup>h</sup>*—Samāgam, jānūw saṅgat sabhā wā samāj, bheṭ anyonyadarśan wā paraspārāṇ, lāwarapūjāsabhā, samibhed wā saumilan.

**MEET'ING-HOUSE**, *n.* a house for public worship—*'Ibādāt-khāna, parastish-khāna*—Pūjāsālā, devālay. [—Thik wā yukt, uchit wā upayukt. yogya.

**MEET**, *a.* (S. *gmet*) fit, proper, qualified—*Durust murāfiq yā saza-wār, mundāib, lāiq* **MEET'LY**, *ad.* fitly, properly—*Durust yā murāfiqat se. mundāibut se*—Thikthik, yathāyogya wā yathochit riti se.

**MEET'NESS**, *n.* fitness, propriety—*Durust saza-wārī yā murāfiqat, munāsabat liyāqat yā zohd*—Yuktatā wā upayuktatā, yogyatā uchitatwā wā auchitya.

**MĒG'A-CŌSM**, *n.* (Gr. *megas kosmos*) the great world—*Burā 'ālam yā jahān*—Barā saṁsār, mahāsaṁsār, mahājagat.

**MĒ'GRIM**, *n.* (Fr. *migraine*) a disorder in the head, vertigo—*A dh-kapārī<sup>h</sup>, daurān-i-sar*—Arddhamastakāśul wā arddhaśirahpirā, bhramar ghūṇi wā ghumtā.

**MĒL'ŌSIS**, *n.* (Gr.) diminution, a rhetorical figure by which a thing is represented as less than it is—*Qasr taqlil yā tasgīr, ishā kē ek qā'ida yā 'ilm-i-kalām kē ek muhāwara jiske rū se kōi chiz jis qadr usl meṭ hōī hai us se kam zāhir kī jāī hai*—Nyūnatā wā ghaṭī, nyūnālāukār wā nyūnikarapālāukār.

**MĒL'AN-CHŌL-Y**, *n.* (Gr. *melan, chole*) a gloomy state of mind; *a.* gloomy, dejected, dismal, calamitous—*Mākhūliyā, saudā, malālāt, dil-gīrī*; *a. dil-gīr yā dil-afgār, malūl yā hazin, munaggas, ranj-āwar yā āfat-rasān*—Udāsīnatā, vishād, chintodvig-natā, utkanthā; *a.* vishādī udvigna wā vishāṇ, dīnamanask wā khedayukt, udās udāsīn chintāpar wā chintākul, khedajanak wā duhkhakar.

**MĒL'AN-CHŌL-IC**, *a.* depressed in spirits, dejected, mournful, unfortunate; *n.* one affected with melancholy—*Dil-gīr yā dil-afgār, malūl hazin yā munaggas, mātamt yā maqmūm, bad-bakht manhūs ranj-āwar yā āfat-rasān*; *n. zī-mākhūliyā, ahl-i-mākhūliyā*—Vishādī wā dīnamanask, khedayukt udās udāsīn chintāpar wā chintākul, śokasūchak wā khedaprakāsak, amāṅgal khedajanak wā duhkhakar; *n.* sadāvishādī, nityāvishādī.

**MĒL'AN-CHŌL-I-LY**, *ad.* in a melancholy manner—*Dil-gīr malūl munaggas manhūs yā ranj-āwar taur se, huzn se, mākhūliyā se, ranj se*—Vishādī dīnamanask chintāpar śokasūchak wā khedajanak riti se, vishād se, savishād, avasād se, udvignatā se.

**MĒL'AN-CHŌL-I-NESS**, *n.* the state or quality of being melancholy—*Dil-gīrī, dil-afsurda-gī, huzn, mākhūliyā, ranj-āwari*—Udāsīnatā, chintākulatā, śokajanakatā, vishādī, avasād. [khedī khedayukt udās wā chintākul.

**MĒL'AN-CHŌ'LI-OUS**, *a.* gloomy, dismal—*Dil-gīr yā dil-afgār, malūl yā hazin*—Vishādī,

**MĒL'AN-CHŌL-IST**, *n.* a melancholy person—*Zī-mākhūliyā, ahl-i-mākhūliyā*—Nityāvishādī, sadāvishādī.

**MĒL'AN-CHOL-IZE**, *v.* to make or become gloomy—*Dil-gīr k. yā h., dil-afgār k. yā h., malūl k. yā h., hazin k. yā h., munaggas k. yā h.*—Udās k. wā h., chintākul k. wā h.,

**MEL'IO-RATE**, *v.* (L. *melior*) to make better — *Bih-tar k.*, *banáná<sup>h</sup>*, *sudhārnā<sup>h</sup>* — Bhadratar k.

**MEL'IO-RÁ'TION**, *n.* the act of making better — *Bih-tar k.* — Bhadratarakarap, bhadratar k. **MEL'IO-RÍ-TY**, *n.* the state of being better — *Bih-tari*, *taragī*, *árastagī*, *bhalāś<sup>h</sup>*, *sudh-rāw<sup>h</sup>* — Bhadratarabhāv. [ — Madhūtpādak, madhujanak, madhuprad.

**MEL-LÍP'ER-OUS**, *a.* (L. *mel, fero*) producing honey — *Shahd-dwar*, *shahd paidā k. w.*

**MEL-LÍ-FÍ-CÁ'TION**, *n.* (L. *mel, facio*) the act of making honey — *Shahd-sāzi*, *shahd banānā* — Madhukaran, madhūtpadan.

**MEL-LÍF'LU-ENT**, **MEL-LÍF'LU-OUS**, *a.* (L. *mel, fluo*) flowing with sweetness — *Shahd-raz*, *shakar-raz*, *shakar-lab*, *shirān*, *pur-shahd* — Madhusrāvi, madhupravāhavisisht, madhumay, madhur.

**MEL-LÍF'LU-ENG-E**, *n.* a flow of sweetness — *Shakar-rezi* — Madhusrāvi, madhupravāh.

**MEL'LOW**, *a.* (S. *meleu*?) soft, fully ripe, drunk; *v.* to ripen, to soften — *Narm yā mullān*, *khūb pukhta*, *sarshār sar-nast yā mukhmār*: *v. pukhta k. yā h.*, *narm yā mullām k. yā h.* — Mridu komal pilpilā wā ghulī, pakwa paripakwa wā pakkā, matwila wā madomrutta; *v. pakūnī wā pakūnī*, *ghulnā pilpilā k. komal k. ghulnā pilpilā h. wā mridu h.* [ *yā rasīlagī* — Pakwatī, mridutā, pak paripak wā siddhatā.

**MEL'LOW-NESS**, *n.* ripeness, softness, maturity — *Pukhtagī*, *narmī yā mulāyanut*, *kumāl MEL'LOW-y.* *a.* soft, unctuous — *Narm*, *rangan-dār* — Komal chiknā wā snigdh.

**MEL'LO-DY**, *n.* (Gr. *melos*, *odē*) an agreeable succession of sounds, music — *Ahang nagma tarina nava yā khunāyā*, *surat ilhān khush-ilhānī yā khush-nawā* — Suswaraṇukram suśrāvyaṭī kalatī wā swaramīdhurya, suśwar tāl wā suśwaratā.

**MEL'LO-DI-OUS**, *a.* containing melody, musical — *Khush-āhang yā khush-narī*, *khush-ilhān* — Suśrāva śrutiśukh wā suśwarayukt, suśwar śuśhal wā madhuraswar.

**MEL'LO-DI-OUS-LY**, *adv.* in a melodious manner — *Khush-ilhānī se*, *khush-nawāī se*, *khunāyā se*, *nagma se* — Madhuraswar se, suśwaratī se, swaramīdhurya se, suśrāvyaṭīpūrvak.

**MEL'LO-DI-NESS**, *n.* sweetness of sound — *Khush-ilhānī*, *khush-nawāī* — Suśwaratā, suśrāvyaṭī, swaramīdhurātī, swaramīdhurya. [ *Suśwar suśrāvya wā madhuraswar k.*

**MEL'O-DIZE**, *v.* to make melodious — *Khush-āhang khush-nawā yā khush-ilhān k.* —

**MEL'ON**, *n.* (Gr.) a plant and its fruit — *Kharbūza barhiz wāyāira nabātāt aur unke phal* — Phūt kālindak ādi aushadhi aur unke phal.

**MELT**, *v.* S. *melto*) to dissolve, to make or become liquid, to soften, to faint, to sink — *Galānā yā gal-nā<sup>h</sup>*, *gulāz k. yā h.*, *narm k. yā h.*, *afsurda yā dil-gir k. yā h.*, *zā'if yā be-tāb h.* — Pighlānā ghulnānī tighlānā pighlānā ghulnā wā tighlānā, pūnī k. dravarūp k. pānī h. wā dravarūp h., komal k. wā h., udās k. wā h., dhānsā dānā wā durbal h. [ *hai<sup>h</sup>*.

**MELT'ER**, *n.* one who melts metals — *Dhāt galānī w<sup>h</sup>*, *wah jiskā kām dhāt gultīnē kā*

**MELTING**, *n.* the act of softening; *a.* tending to soften, softening into tenderness — *Gulāz* — *a. dil-gulāz*, *dard-angē* — Pighlāhat, drāvan, galan, dravīkarap; *a. dravaman*, vitsalyajanak. [ *Pighlāne wā tighlāne kī rīti se. aīsī bhāūtī se kī jismen ghulāi.*

**MELTING-LY**, *adv.* in a manner to melt — *Gulne ke taur par*, *is tarah se kī jismen gale* —

**MELTING-NESS**, *n.* disposition to melt — *Gulne yā ghulne kī raghat* — Galanāsīlhat.

**MEMBER**, *n.* (L. *membrum*) a limb, a part, a clause, one of a community — *'Uzū 'izū 'uzū 'aṣṣ yā 'aṣṣ*, *hissa jumla fīqru yā fash*, *sharik rukn ahl yā sīhīh* — Ang wāyav wā gītra, bhāg vibhāg wā aīsī, prakaraṇ khand parichchhed wā pad, gaṇābhyantar saṁsargābhyantar sabhāśad sabhāsth sabhābhyantar wā sūmajik.

**MEMBERED**, *a.* having limbs — *'Uzū-dār*, *'izū-dār* — Angī, sāng, wāyavī.

**MEMBER SHIP**, *n.* state of being a member — *Shīrkat* — Sabhāśatpad.

**MEMBRANE**, *n.* (L. *membrana*) a thin skin formed by fibres interwoven — *Parda*, *jhillī<sup>h</sup>*, *khalarā<sup>h</sup>*, *jer yā jer<sup>h</sup>*, *khephī<sup>h</sup>* — Āvarapatwak, āvarakatwak.

**MEM-BRA-NĀ'GROS**, **MEM-BRA'NE-OUS**, **MEM-BRA-NOUS**, *a.* consisting of membranes — *Parda-dār*, *jhilliyāhā<sup>h</sup>* — Āvarapatwāgnay, tanutwāgnay, tanutwāgāvit.

**MEM'O-RY**, *n.* (L. *memor*) the faculty by which the mind retains the knowledge of things past, remembrance, recollection, that which calls to remembrance — *Uāfīza*, *yād*, *yād-dawarī*, *yād-gārī yā yād-gār* — Smaraṇasakti wā dhāraṇasakti smaraṇ sudh dhāraṇā wā avadhāraṇ, smriti saṁsmriti chet wā anu-smriti, smārakavastu smaraṇārthakavastu wā smaraṇārthakachihna.

**ME-MÉN'TO**, *n.* (L.) something to awaken memory, that which reminds — *Ishāra yā imānī*, *yād-gārī yā yād-gār* — Smritījanakachihn, smaraṇārthakavastu.

**MÉM'ŌIR**, *mém'wār*, *n.* a history of transactions in which some person had a principal share, an account familiarly written — *Tazkira yā distān*, *sar-pūzashī* — Vrittāntaruchanā wā vrittāntopākhyān, charitrarachanā wā charitropākhyān.

**MÉM'O-RA-BLE**, *a.* worthy to be remembered — *Qābil-yād*, *qābīlū-l-hifz*, *lāiq-i-yād* — Smaraṇīya, smaraṇayogyā, smartāvya, smaraṇārha.

**MÉM-O-RĀN'DUM**, *n.* (L.) a note to help the memory — *Yād dāshī*, *yād-dwar* — Smāraka-patra, smaraṇapatra, smārakalipi.

**MĒM'O-RA-TIVE**, *a.* tending to preserve memory — *Yād-gār, yād-āwar* — Smārak, smritijanak.

**MĒ-MŌ'RI-AL**, *a.* preservative of memory, contained in memory; *n.* any thing which keeps in memory, a written representation — *Yād-āwar, yād-men*; *n.* *yād-gār, arz-dāht wājibu-l-'arz dar-khwāst yā 'arzi* — Smārak smritijanak wā smritikar, smrita wā smarapasth; *n.* smārakavastu smarapārthakavastu wā smarapārthakachihna, nivedanapatra wā prārthanapatra.

**MĒ-MŌ'RI-AL-IST**, *n.* one who writes a memorial — *Dar-khwāst-navis, wājibu-l-'arz-navis, 'arz k. w.* — Prārthanapatralekhak, nivedanapatralekhak, nivedanakartā, prārthak.

**MĒM'O RIST**, *n.* one that causes things to be remembered — *Yād karāne w.* — Smarap

**MĒM'O-RIZE**, *v.* to cause to be remembered — *Yād karānā* — Smarap karānā. [karāne w.

**MĒN**, *pl.* of *man* — *Banī-ūlam, ashkhās* — Log.

**MĒN'ACE**, *v.* (L. *minor*) to threaten; *n.* a threat — *Dhamkānā<sup>b</sup>, dāntnā<sup>b</sup>, dhārnā<sup>b</sup>, ghuraknā yā ghuraknā<sup>b</sup>, dabbkānā<sup>b</sup>, chashm-numāi k. : n. dhamkī<sup>b</sup>, ghurkī yā ghurkī<sup>b</sup>, chashm-numāi, tahdīd.* [rānc w<sup>b</sup>, ghurakne w<sup>b</sup>, ghurakne w<sup>b</sup>.

**MĒN'A-CHER**, *n.* one who threatens — *Dhamkī bāz, tahdīd-kimendā, dhamkāne w<sup>b</sup>, dhī-*

**MĒN'A-CHING**, *n.* the act of threatening — *Dhamkānā<sup>b</sup>, dhamkī<sup>b</sup>, ghuraknā yā ghuraknā<sup>b</sup>, ghurkī yā ghurkī<sup>b</sup>.*

**MĒN'A-CHING-LY**, *ad.* in a threatening manner — *Tahdīd ke tuur par, chashm-numāi ke tuur se, tahdīdānā, dhamkī ke tariq se* — Dhamkī ki riti se, ghurkī wā ghurkī ki bhānti se.

**ME-NAGE'**, *ma-nāzh', n.* (Fr.) a collection of animals — *Majma'-i-jānwārān, majmū'a-i-jānwārān* — Jantusaṅgrah, bhinnajātīyajantusaṅgrah, paśupakṣhisāṅgrah.

**ME-NAG'E-RY**, *me-nāzh'er-ō, n.* a collection of animals, a place for keeping animals — *Majma'-i-jānwārān, jānwār-khānu khush-khānu yā qush-khānu* — Jantusaṅgrah bhinnajātīyajantusaṅgrah wā paśupakṣhisāṅgrah, jantusālā vitāns wā vitāns.

**MĒNI**, *v.* (L. *emendo*) to repair, to correct to improve, to grow better — *Marammat k., durust k. yā islah d., sulhārū yā sulhārū<sup>b</sup>, bikh-tar k.* — Jirpoddhār k. pratisamādhān k. wā phir jāist kī tāsī k., śodhanā, banānā saiwārū banā wā saiwārū, uttamatar wā bhālī l.

**MĒND'A-BLE**, *a.* that may be mended — *Munkinū-l-marammat, islah-pazīr, durust hone ke lāiq, munkinū-l-bih-tari* — Uddharāṇiya, pratisamādhēya, śodhanīya, sulhārne ke yogya, banne wā uttamatar hone ke yogya.

**MĒND'ER**, *n.* one who mends — *Marammat-sāz, marammat k. n., durust k. w., islah k. w., sulhārne w<sup>b</sup>, bikh-tar k. w.* — Jirpoddhartā, uddhartā, pratisamādhātā, śodhak, banāne w., saiwārne w.

**MEN-DĀ'CHOUS**, *a.* (L. *mendax*) false — *Jhūthā<sup>b</sup>, kāzib* — Mithyāvādī, asatyavādī.

**MEN-DĀ'G'I-TY**, *n.* falsehood — *Jhūth<sup>b</sup>, kizb, darog, darog-jū<sup>b</sup>* — Asatyabhāṣan, mithyāvādī.

**MĒNDI-(ANT**, *a.* (L. *mendico*) begging; *n.* a beggar — *Bhikhi-nūngtā<sup>b</sup>; n. bhikharī<sup>b</sup>, gadā* — Bhikshuk; *n.* bhikshuk, bhikshu, bhikshopājivī.

**MĒNDI-CAN-CY**, *n.* beggary — *(tūlī. faqirī* — Bhikshukātā, bhikshopojivitā.

**MEN-DĪ'G'I-TY**, *n.* the state of begging — *Paqirī, gadā<sup>b</sup>* — Bhikshukātā, bhikshāvrittī, yā-chaṇāvrittī, bhikshukavrittī, bhikshātān. [bhikshāvrittī.

**MĒN-DI-CĀ'TION**, *n.* the act of begging — *(tūlī. faqirī, bhikhi māngnā<sup>b</sup>* — Bhikshukātā.

**MĒNI-AL**, *a.* (Fr. *menie*) pertaining to servants, low, servile; *n.* a domestic servant — *Naṅkarōn ke mutā'alliq, kamīna yā past, yāji yā chaplīs*; *n.* shāgird-peshā, naukar, khādim — Grihadāsasambandhī, nich, adham dāseya wā adhamabhrītak; *n.* grihadās, sevak, cherā, blurītya. [yān — Māsapañjikā, māsavivarān.

**ME NŌL'O-GY**, *n.* (Gr. *men, logos*) a register of months — *Māh-nāma, mahinō kā ba-*

**MĒN'SAL**, *a.* (L. *mensis*) belonging to the table — *Khāne kī mez ke mutā'alliq, dastarkhānī, mez ke mutā'alliq* — Bhojanādhārasambandhī.

**MĒN'STRU-AL**, *a.* (L. *mensis*) happening once a month, lasting a month — *Mahine bhar meñ ek ber h. w<sup>b</sup>, mahine bhar rahne w<sup>b</sup>* — Māsin nūsiya wā pritimāsik, nū-sasthāyī wā mās bhar tūkne w. [rajaswālā, stridharminī.

**MĒN'STRU-OS**, *a.* having the monthly discharge — *Nī-pūk, be-namāz, haizi* — Ritumati,

**MĒN'STRU-UM**, *n.* (L. *mensis*) a dissolvent, a dissolving fluid — *Muhalīl, ghuḷāne w.*

*'aray* — Drāvak, drāvakarās wā vidrāvakarās.

**MĒN'SU-RA-BLE**, *a.* (L. *mensum*) that may be measured — *Paimāish-pazīr, munkinū-l-paimāish* — Māpaniya, māpanuksham, parimeya, meya.

**MĒN-SU-RA-BL'E-RY**, *n.* the state or quality of being mensurable — *Paimāish-pazīr* — Māpaniyatwa, parimeyatā, meyatī. [māpakaraṇ, mīti, bhūmāpan.

**MĒN-SU-RĀ'TION**, *n.* the act of measuring — *Paimāish, jārīb-kushī, māwāhat* — Māpau,

**MĒN'T'AL**, *a.* (L. *mens*) relating to the mind, intellectual — *Dīk qalbī hāsinī yā khātīrī, 'aql* — Mānas nūnāsik wā mānāsik, buddhisambandhī wā jñānasambandhī.

**MĒN'T'AL-LY**, *ad.* in the mind, intellectually — *Ba-dīl dil-se yā dīl-men, aql-se yā 'aqlan* — Man meñ, buddhi se.



**MĒN'TION**, *n.* (L. *mentio*) notice, remark; *v.* to speak of, to notice, to name—*Zikr yā mazkūr, tazkīra yā zikr-mazkūr*; *v. bayān k. yā gosh-guzār k., zikr yā mazkūr k., nām lenā<sup>h</sup>*—Batkaḥīw wā charchā, akhyān kathān wā abhidhān; *v. kabnā bakhān-nā wā bāt chālānī, akhyān abhidhān wā varṇan k., nām batlānā nāmagrahaṇ k. wā nāmanirdeś k.*

**ME-PHĪTIC**, **ME-PHĪT'-ICAL**, *a.* (L. *mephitis*) foul, noxious, offensive—*Ganda, ziyān-kār yā māzīr, afūnātī yā zahūn*—Durgandhī, apakāri dushṭ wā burā, pūtigandhamay durgandhamay apakārak wā ghātuk.

**MĒR'CAN-TILE**, *a.* (L. *merc*) relating to trade, trading, commercial—*Muta'alliq-i-tijārat, tijāratī, saudā-garī k. w.*—Bānījyasambandhī, bānījīk, bānījya *k. w.*

**MĒR'QE-NA-RY**, *a.* hired, sold for money, venal; *n.* a hireling, one serving for pay—*Ajūra-dār, zar-kharīd, zar-dost zar-parast sim-parast yā ajīr*; *n. ajūra-dār mazur yā ajīr, zar-dost naukar*—Vetanārthī wā vaitanik, vetanavikrīt wā vikrīt, arthapriya dhanārthī wā kreyā; *n. vaitanik, vetanārthī bhritak wā bhriṭya.*

**MĒR'QE-NA-RU-NESS**, *n.* regard to hire, venality—*Ajūra-āshnāi mikhnāt-āna-garāzī yā mikhnāt-āna-parastī, zar-dostī zar-parastī yā sim-parastī*—Vetanārthitwa vetanāpekshā wā lūbhadrishṭī, artharhityatā wā kreyatā.

**MĒR'QER**, *n.* one who sells silks—*Harīr-farosh, abreshmīna-farosh, reshmīna-farosh*—Kauśambharavikrayī, kauśīkavastravyavasāyī.

**MĒR'QER-SHIP**, *n.* the business of a mercer—*Harīr-farosh kī kīm. harīr-faroshī, abreshmīna-faroshī*—Kauśīkavastrādiyyavasāya. [*rat*—Kauśīkavastrādiyyavasāya.

**MĒR'QFR-Y**, *n.* the trade of mercers, traffic—*Harīr-faroshī yā abreshmīna-faroshī, tijā-*

**MĒR'QIAND**, *v.* to trade, to traffic—*Saudā-garī k., tijārat k.*—Krayavikray vyapar wā banīkkarm *k.*, bānījya *k.*

**MĒR'CHAN-DISE**, *n.* traffic, commerce, trade, wares, goods; *v.* to trade, to traffic—*Tijārat, saudā-garī, baipār<sup>h</sup>, saudā yā māl, jins ajnās asbāb yā māl*; *v. saudā-garī k., tijārat k.*—Bānījya. krayavikraya, banīkkarm wā vyapar, sāmagrī wā bānījadravya, vikreyadravya wā bānījapanya; *v. bānījya k., krayavikraya wā banīkkarm k.*

**MĒR'QHAND-RY**, *n.* traffic, trade, commerce—*Tijārat, baipār<sup>h</sup>, saudā-garī*—Bānījya, banīkkarm, krayavikraya.

**MĒR'QCHANT**, *n.* one engaged in commerce—*Saudā-gar, tājir, baipārī<sup>h</sup>, sāhū-kār<sup>h</sup>, ban-jārā<sup>h</sup>, mahājān<sup>h</sup>*—Banīk, bānījajan, vyavasāyī, vyavahārī, vyāpārī, vyavasāyak.

**MĒR'QCHANT-A-BLE**, *a.* fit to be bought or sold—*Kharīd-e-jāne yā beche-jāne ke qābil, mumkīnu-sh-shirā yā mumkīnu-t-furokht, kharīdānī yā furokhtānī*—Kreyā wā vikreyā, pañya. [*mānīnd*—Banīksadrīs, bānīyā sarīkhā.

**MĒR'QCHANT-LIKE**, *a.* like a merchant—*Saudā-garāna, tājirāna, saudā-gar yā tājir ke*

**MĒR'QCHANT-MAN**, *n.* a ship of trade—*Tijārat kī jahāz, tijāratī jahāz*—Bānījjanaukā.

**MĒR'QU-RY**, *n.* (L. *Mercurius*) an ancient heathen deity, a planet, quicksilver—*Qadīm zamāne meḥ but-parastōn kī ek devatā, 'utārīt, sim-āb yā zībaq*—Pīchīn kīl meḥ mīrtipūjakoṇ kī ek devatā, budh somabhī wā roḥtan, pārad pūrāt wā parī.

**MĒR'QRI-AL**, *a.* active, sprightly, pertaining to quicksilver; *n.* a sprightly person—*Chālāk, chunt yā zīnda-dīl, sim-ālī*; *n. ek chālāk yā zīnda-dīl shakhs*—Phurtīlā, chapal taralaprakrītī wā chaṭpātīyā, paradasambandhī pāradātmaṇ pāradanay wā pārvīshayak; *n. phurtīlī chapal wā taralaprakrītī jan.*

**MĒR'QRI-AL-IST**, *n.* one under the influence of Mercury, one resembling Mercury in variety of character—*Wah shakhs jis-par 'utārīt ho, 'utārīt ke mānīnd chanchal shakhs*—Wah jan jispar budh ho, budh ke sadrīs chañchal wā taralaprakrītī jan.

**MĒR'QY**, *n.* (Fr. *merci*) tenderness towards an offender, clemency, pardon—*Rahm rah-mat yā marhamat, shafaqat yā karam, 'afū yā āmurzish*—Kshamāsīlatī dayāsīlatā wā dayā, karuṇā kripā wā dayālūtā, kshamā.

**MĒR'QI-FUL**, *a.* willing to pity and spare—*Rahīm, karīm, gafūr, mushfiq, mihr-bān, rahm-dīl*—Dayālu, dayāwān, kripālu, kripāwān, kshamāwān, kshamāsīl, vatsal.

**MĒR'QI-FUL-LV**, *ad.* tenderly, with compassion—*Dard-mandī yā shafaqat se. karīmāna yā rahm se*—Dayāsīlatā wā dayā se, anukampā kripā karuṇā wā kshamāsīlatā se.

**MĒR'QI-FUL-NESS**, *n.* willingness to spare—*Rahīmī, dard-mandī, mom-dīlī, āmurz-garī*—Dayālūtā, kripāsīlatā, kshamāsīlatā, sīnukampatā, dayāsīlatā, karuṇā, dayā.

**MĒR'QI-LESS**, *a.* void of mercy, pitiless—*Be-rahm yā sang-dīl, be-dard nā-tars yā be-shafaqat*—Nirday dayāhīn wā kripāhīn, nishthūr nishkaruṇ wā karuṇāsīnya.

**MĒR'QI-LESS-LV**, *ad.* in a manner void of pity—*Be-rahmī sang-dīlī yā be-dardī se, kathortā se<sup>h</sup>*—Nirdayatā se, nishthuratā se, karuṇahinatā se.

**MĒR'QI-LESS-NESS**, *n.* want of mercy—*Be-rahmī, be-dardī, sang-dīlī, kathortā<sup>h</sup>*—Nirdayatā, nishthuratā, karuṇāsūnyatā, kripāhīnatī.

**MĒR'QY-SĒAT**, *n.* the covering of the ark of the covenant among the Jews—*Takht-i-gaffār, nishast-gāh-i-Khudā, nishast-gāh-i-rahmān*—Karunḍān, īśwarāsan, Parameswarāsan.

**MĒRD**, *n.* (L. *merda*) ordure, dung—*Gūh<sup>h</sup>, gobar leṇṇī yā līd<sup>h</sup>.*

- MÈRE, a.** (L. *merus*) this or that only, such and nothing else, absolute, entire—*Sîrf, fuqat, mirâh, mahz yâ kullî*—Kewal, nûtrak, mirâlî, suddh nipat wâ nitânt. [nitânt.
- MÈR'LY, ad.** simply, only, absolutely—*Sîrf, fuqat, mahz*—Mîtra, kewal, nipat wâ
- MÈRE, n.** (S.) a pool, a lake—*Tâlâb, buhaira*—Tarig pushkarinî wâ kunç; jhîl.
- MÈRE, n.** (S. *meare*) a boundary—*Hadd, sar-hadd, intihâ*—Sîmâ, ant. [shayak.
- MÈERED, a.** relating to a boundary—*Sar-hadd ke muta'alliq*—Sîmâsambandhî, sîmâvi-
- MÈR-E-TRÎ'CIIOUS, a.** (L. *meretric*) like a harlot, lewd, alluring by false show—*Pâ-hisha-sifat kusbi-sifat yâ kusbiina, shattâh, âparî dikhâw se mah-lene* v.<sup>h</sup>—Vesâyâ-sambaudhî wâ wîrâgîganîya. kîmî kîmâsakt wâ lampat, kritrimasobhâwân wâ mî-thyâsobhâ se man ko âkarshan k. w.
- MÈR-E-TRÎ'CIIOUS-LY, ad.** in the manner of a harlot, with deceitful enticements—*Kashî-âna yâ kusbi ke taur se, jhûhî zebâish se*—Vesâyârup se, mîthyâsobhâ wâ kritrimasobhâ se. [dîbnâh, mugarrar yâ garq h.—Borâ, bîgnâ, magna wâ lîn h.
- MÈRGE, v.** (L. *mergo*) to plunge, to be sunk, to be swallowed up—*Dubonâ yâ dubânâ*,
- MÈ-RÎ'DI-AN, n.** (L. *meridies*) noon, mid-day, the line supposed to be drawn through the poles which the sun crosses at noon, the highest point, a particular place or state; a. pertaining to noon or mid-day, pertaining to the highest point—*Do-pahar* v.<sup>h</sup>, *nîsfu-n-nahâr, khatt-i-nîsfu-n-nahâr, anj yâ sar, khâss magâm yâ hatat*; a. *nîsfu-n-nahârî yâ do-pahar ke muta'alliq, anj ke muta'alliq*—Madhyâhna wâ madhyâhna-kâl, dinanadhiya divînadhiya wâ madhyandî, yâmyottaravritta yâmyottararekhâ khama-dhiya wâ madhyâhmarekhâ, uchchapud uchhatâ wâ sir, vesesh sthân wâ dasâ; a. madhyâhnik wâ madhyâhna-sîn, uchchatan.
- MÈ-RÎ'DI-ON-AL, a.** pertaining to the meridian, southern, southerly—*Nîsfu-n-nahârî yâ khatt-i-nîsfu-n-nahârî, janubî, ba-samt-i-janub*—Madhyâhnik wâ yâmyottararekhâ-vishayak, dakshinîk wâ dakshinadeśiya, dakshinasth.
- MÈ RÎ'DI-ON-AL-LY, ad.** in the direction of the meridian—*Khatt-i-nîsfu-nahâr ki samt meñ, ba-samt-i-khatt-i-nîsfu-n-nahâr*—Yâmyottaravritta wâ yâmyottararekhâ kî dîsâ meñ, madhyâhmarekhâ kî dîsâ meñ.
- MÈR'IT, n.** (L. *meritum*) desert, excellence, deserving reward, reward deserved; v. to deserve, to earn—*Qadr janhar liqâqat wasf yâ sazi-wârî, khûbî, haqq yâ wâjî ujî in-âm yâ jazâ*: v. *sazî wâr lîq mustahiq yâ mustahiq h., paidâ yâ hâsil k.*—Yogya upayuktatâ pîtratâ wâ gun, utkrishatâ utkarsh sreshthata wâ gunotkarsh, uchit phal; v. yogya wâ nehî h., kamînî wâ upârjan k.
- MÈR'IT-BE, a.** deserving reward—*Wâjîbu-l-ajr, mustahiq-u-l-inâqat, wâjîbu-l-jazâ, mustahiq-u-l-inâm, sawâb*—Pratîphalârha, vetanârha, utkrishat, gumî.
- MÈR-I-TÔ'R-I-OUS, a.** deserving reward—*Mustahiq-u-l-inâqat, wâjîbu-l-ajr, wâjîbu-l-jazâ, mustahiq-u-l-inâm, sawâb, gumî*—Vetanârha, pratîphalârha, utkrishat, gumî, gunasampanna, pratîphalyogya.
- MÈR-I-TÔ'R-I-OUS-LY, ad.** in a deserving manner—*Mustahiqâna, qadr janhar yâ sazi-wârî se, khûbî se, liqâqat se*—Pratîphalârha riti se, pratîphal ke yogya hone kî riti se, gun se, upayuktatâ pîtratâ utkrishatâ wâ gunasampannatâ se.
- MÈR-I-TÔ'R-I-OUS-NESS, n.** state of deserving well—*Mustahiq-u-l-inâqat, wâjîbu-l-ajrî, mustahiq-u-l-inâm, liqâqat, janhar, sazi-wârî, khûbî*—Pratîphalyogyatâ, vetanayogyatâ, upayuktatâ, pîtratâ, gumî, gunatâ, gunasampannatâ, utkrishatâ.
- MÈRLE, n.** (L. *merula*) a blackbird—*Pîk<sup>h</sup>, koyâl yâ kôil<sup>h</sup>, bhujangâ<sup>h</sup>*.
- MÈRLIN, n.** a kind of hawk—*Bâz ki ek qism*—Syenabhed, kapotârî.
- MÈR'MÄID, n.** (L. *mare*, S. *mermaid*) a fabulous marine animal said to resemble a woman in the upper parts of the body and a fish in the lower—*Bintu-l-bahr, daryâi 'aurat, ek qiyâsî jân-war jiske âpar kâ hissa 'aurat ki mânuat hotâ hai aur niche kâ mukhlî ki mânuat*—Matsyakumârî, samudriyastri, ek kavikulpit jantu jiske âpar kâ bhûg stri ke sadris hotâ hai aur niche kâ machhlî ke sadris.
- MÈR'MAN, n.** the male of the mermaid—*Jal-mânus<sup>h</sup>, daryâi âdmî*—Samudriyapurnish.
- MÈR'RY, a.** (S. *merig*) gay of heart, jovial, cheerful, causing laughter or mirth—*Khush-dîl, khush yâ shad-mân, hâshshâsh yâ khurram, kannoy chukhlî yâ chukhl-kâ<sup>h</sup>*—Hrisht wâ ânandî, hâsh-mukh parihâsasî ullâsî wâ sadîpramodî, mudit wâ vino-dî, hâsyajanak hâsyotpâdâk wâ vinodak.
- MÈR'RU-LY, ad.** gaily, cheerfully, with mirth—*Shâdâna, khushî yâ khurramî se, chuhâl* v.<sup>h</sup>—Harsh se, ullasatî ullâs wâ ânand se, pramod vilâs wâ hâsyavinod se.
- MÈR'RU-MENT, n.** mirth, gaiety, cheerfulness—*Chuhâl<sup>h</sup>, khushî yâ khush-tabî, khurramî*—Hâsyavinod pramod wâ vilâs, ullasatâ praphullatâ wâ hrishtatâ, ânand harsh wâ shâd.
- MÈR'RU-NESS, n.** mirth, merry disposition—*Khushî yâ khurramî, khush-tabî*—Hâsyavi-
- MÈR'RU-MAKE, v.** to feast, to be jovial—*Khushî yâ 'aish-o-'ishrat k., khush khurram yâ bashshâsh h.*—Vilâs utsal wâ vinod k., ânand k. wâ mudit h.
- MÈR-RY-ÂN'DREW, n.** a buffoon, a zany—*Mashhara yâ khush-mashhara, muz-hik*—Bhûr, thâthohiyâ wâ wahâsik.

- MÉR'RY-MEET-ING**, *n.* a meeting for mirth—*Mahfil-i-'aish-o-'ishrat, majlis-i-khurrami*—Vinodasabhd, utsavasabhd, vilāsasabhd.
- MÉR'RY-THOUGHT**, *n.* a forked bone in the breast of a fowl—*Chiriyē ki ek kantiḷi haḍḍḥ*.
- MER'SION**, *n.* (L. *mersum*) the act of sinking or plunging under water—*Gota-khorī, gota-khilā, dūkhḥ*—Majjan, nimajjan, avagāhan.
- MES'EN-TER-Y**, *n.* (Gr. *mesos, enteron*) a membrane in the intestines—*Āntōn ki ek jhālīḥ, antariyon ki ek khalariḥ, antariyon ki thailiḥ*—Antrapesi, antrāvaranapatwak.
- MES-EN-TER'IC**, *n.* relating to the mesentery—*Āntariyōn ki thaili khalariḥ yā jhālī kāḥ, antariyōn ki thaili ke muta'alliq*—Antrapesi-sambandhi, antrāvaranapatwak-vishayak.
- MESH**, *n.* (Ger. *masche*) the space between the threads of a net; *v.* to catch in a net, to ensnar—*Jāl yā jāli kā chhedḥ, jhāijhriḥ, shabaka*; *v. jāl mein pakarnāḥ, phāṇ-nā phāṇsānā yā phāṇnāḥ*—Jālachhidra, jālarandhra. [jālarup, jālavānirmit.
- MESH'Y**, *a.* formed like net-work—*Jāl karikhā banā huāḥ, jāl sū banā huāḥ*—Jālākār.
- MES'LIN**, *n.* (Fr. *mélér*) a mixture of different sorts of grain—*Mukhtalif aqām ke galle ki āmizish, bhānt-bhānt kā anāj ek hi mein milā huāḥ*—Mejhrā anāj, misranna, misradhānya, dhānyamīraṇ.
- MĒSS**, *n.* (Fr. *metz*) a dish, a portion of food, a number of persons who eat together; *v.* to eat together—*Ek rikābi khānā, tā'ām yī khurāk. ham-kāsa ham-sufra yā ham-nawāla log*; *v. ek sāth mil-kar khānāḥ*—Ek thaili siddhāna, amabhāg siddhāna wā āhār, sahabhojipāṅkti sahabhojanapāṅkti wā sahabhojigan; *v. paṅktibhojan k., ekapaṅktibhojan k., sahabhojan k.* [ham-kāsa—Sahabhoji, paṅktibhoji.
- MĒSS-MATE**, *n.* one who eats at the same table—*Ham-sufra, ham-tabay, ham-nawāla*.
- MĒS'SAGE**, *n.* (L. *missum*) any communication sent from one person to another—*Payām, paigām, sandeḥāḥ, khabar*—Sandeḥ, sandes, samāchār.
- MĒS'SEN-GER**, *n.* one who carries a message—*Qasid, har-kāra, payām-guzār, paigām-bar, paigum-bar, payām bar, payum-bar, paigāmi, dāurghāḥ, pāyikḥ*—Dūt, sandeśahar, vārtābhar, dhāwak. [Isā.
- MES SĪ'AH**, *n.* (II.) the Anointed Christ—*Masīhī, hazrat 'Isā*—Abhiśhikt, Kristī wā.
- MES-SĪ'AH SHIP**, *n.* the office of Messiah—*Masīhi 'uhda, Masīhāt kām*—Kṛishṭpad, Isā kā pad wā kām.
- MĒS-SIEURS**, *n. pl.* (Fr.) sirs, gentlemen—*Sāhibān, shurafā*—Mahāśay log, ūryyalog.
- MĒS'SUA(GE)**, *n.* (Fr. *maison*) a dwelling-house and adjoining land—*Harvāli aur uske muttasil ki zamin, qatīn-bāg*—Ghar aur us se lagi huī bhūmi, grihāvātikā.
- MĒT**, *p. t. and p. p. of meet*—*Meet kā mēzi-mutlag aur mēzi mā'tif-alaiḥ yā fī'l-i-mā'tif*—Meet kā samānyulbhūt aur pūrpakriyā wā pūrvakārikakriyā.
- MĒT-A-CARPUS**, *n.* (Gr. *meta, karpus*) the part of the hand between the wrist and the fingers—*Hāth jibūt kalāi aur ungliyōn ke bich mein hotā haiḥ*—Karabh, pīlu, prahast. [mūyān hotā hai uske muta'alliq—Karabh-sambandhi, pīlusambandhi.
- MĒT-A-CAR'PAL**, *a.* belonging to the metacarpus—*Jitnā hāth ke āṇ aur ungliyōn ke dar-*
- MĒ-TACH'RO-NISM**, *n.* (Gr. *meta, chronos*) an error in chronology by placing an event after its real time—*Tārīkh yā waqt ke shumar ki garābi jo kisi mājare ko uske guzarne ke thik waqt ke bad qavār-dene se ho*—Kalagapānābhram jo kisi ghatnā wā vṛttānt ko uske hone ke yathārth samay ke pachāt nūrpān se ho, nyūnakālānirūpān, nyūnanirūpitakāl.
- MĒT'AL**, *n.* (Gr. *metallon*) a simple fixed shining opaque body insoluble in water and fusible by heat—*Filiz, dhātḥ*—Dhātu.
- ME-TAL'IC**, *a.* pertaining to metal—*Filizī, dhāt kāḥ*—Dhātusambandhi. [janak.
- MĒT-AL-LĪR'ER-OUS**, *a.* producing metals—*Filiz-khor, filiz āvar*—Dhātūpīdāk, dhātū-
- MĒT'AL-LINE**, *a.* consisting of metal—*Dhāt kāḥ, filiz-sīfat, filizī*—Dhātumay, dhātū-rūp, dhātunirmit, dhātugunak. [makārī.
- MĒT'AL-LIST**, *n.* a worker in metals—*Dhāt kā kām k. wḥ., filizī kāri-gar*—Dhātukar-
- MĒT'AL-LŪR-PY**, *n.* the art of working metals—*Nimiyā, dhāt kā kāmḥ, filiz sāf karne kā jann*—Dhātūsodhan, dhātūsodhanavidyā, dhātukarm. [kāri.
- MĒT'AL-MAN**, *n.* a worker in metals—*Dhāt kā kām k. wḥ., filizī kāri-gar*—Dhātukarma-
- MĒT-A-LĒPTI-CAL-LY**, *ad.* (Gr. *meta, lepsis*) by transposition—*Taghib se, jugah ki tabdīl se*—Sthānāparivartan se, sthānāviparyay se, pher-phār se, ulatpūlāt se.
- MĒT-A-MORPHOSE**, *v.* (Gr. *meta, morphē*) to change into a different form—*Muta-baddal k., badal dālnā, shakl yā sūrat badalnā*—Rūpāntar k., dehāntar k., rūpabhed k., rūpāparinān k., sarīraparinām k.
- MĒT-A-MŌR'PRO-SER**, *n.* a changer of form—*Shakl yā sūrat badalne w., sūrat mutabaddal k. w.*—Rūpāntar k. w., rūpabhedakārī, rūpāparināmakārī.
- MĒT-A-MŌR'PRO-SIS**, *n.* change of form or shape—*Tabdīl-i-sūrat, tabdīl-i-shaklḥ*—Rūpāntar, rūpavikār, rūpabhed, ākīraparinām.
- MĒT-A-PHOR**, *n.* (Gr. *meta, phero*) a figure of speech by which the name and properties of one object are ascribed to another—*Istī'āra, tashbīh, majāz*—Rūpak, vyañ-janā, vyañjak, vyañjan, rūpakālanūkār, upalakshan, utprekshā, upamā.

**MĒT-A-PBÖR'I-CAL**, *a.* figurative, not literal — *Tamsilī mustā'ar yā raingīn, majdī* — Lakṣaṇik upalakṣhit wā sarūpak, vyāṇjak dṛoṇit gaun wā dhwanit.

**MĒT-A-PBÖR'I-CAL-LV**, *ad.* figuratively — *Majāzan, isti'āraṭan* — Rūpakakram se, lākṣhaṇik rīti se, rūpaklāṇkār se, upalakṣhaṇ se, utprekṣhā se.

**MĒT-A-PBÖR-IST**, *n.* a maker of metaphors — *Istī'āra-sāz, majāz-kunanda* — Rūpakakār, upalakṣhaṇakār, utprekṣhākār.

**MĒT-A-PHRĀṢE**, *n.* (Gr. *metu, phrasie*) a verbal translation, a close interpretation — *Taht-i-lafzī, lafzī tarjuma* — Yathāśabdabodhāśhūntar, yathāśabd ulthā.

**MĒT-A-PHRAST**, *n.* a literal translator — *Taht-i-lafzī k. w., lafzī tarjuma-nawīs, lafzī mu-tarjim* — Yathāśabdabodhāśhūntarakartī, yathāśabd ulthā k. w.

**MĒT-A-PHRĀS'TIC**, *a.* literal in interpretation — *Tarjuma meṇ lafzī, muta'alliq-i-taht-i-lafzī* — Yathāśabdabodhāśhantari, ulthe meṇ yathāśabdānusāri.

**MĒT-A-PHY'SICS**, *n.* (Gr. *meta, phusis*) the science of mind — *Ilāhiyāt, 'ilm-i-mā'ba-du-t-taḥī* — Mānasādharma, ātmanavidyā, ātmatattwavidyā, ātmatattwaśāstra, mānasavidyā.

**MĒT-A-PHY'SIC**, **MĒT-A-PHY'SI-CAL**, *a.* relating to metaphysics, according to the principles of metaphysics — *Ilāhiyātī yā muta'alliq-i-'ilm-i-mā'ba-du-t-taḥī, ilāhiyāt yā 'ilm-i-mā'ba-du-t-taḥī ke rū se* — Mānasādharmanavishayak wā ātmanavidyāsambandhī, ātmanavidyānusāri ātmatattwaśāstrānusāri mānasādharmanāusāri wā ātmanavidyānurūp.

**MĒT-A-PHY'SI-CAL-LV**, *ad.* in the manner of metaphysical science — *Ilāhiyātī taur se, 'ilm-i-mā'ba-du-t-taḥī ke tariq se* — Ātmanavidyānusāri se, mānasādharmanāusāri se, ātmatattwaśāstrānurūp se.

**MĒT-A-PHY-S'ICIAN**, *n.* one versed in metaphysics — *Ilāhiyāt-dān, ahl-i-'ilm-i-mā'ba-du-t-taḥī* — Mānasavidyājña, mānasādharmanājña, ātmatattwaśāstri.

**MĒ-TAS'TA-SIS**, *n.* (Gr.) translation or removal — *Intiqāl, taqaiyur* — Sthānāntar, śhālāntar, vichhān, vichalan, sarkāw. [kā mānjh<sup>h</sup> — Prapad, pād kā madhyabhaḡ.

**MĒT-A-TARSUS**, *n.* (Gr. *meta, tarsos*) the middle of the foot — *Pair kā bich<sup>h</sup>, pānw*

**MĒT-A-TAR'SAL**, *a.* belonging to the metatarsus — *Pair ke bich kā<sup>h</sup>, pānw ke mānjh kā<sup>h</sup>* — Prapadliya, prapadasambandhī.

**MĒ-TĀT'TE-SIS**, *n.* (Gr.) a transposition of letters or syllables, a change or removal — *Taqīb-i-hurūf, taqīb-i-hijje, hurūf yā hijje kī tabdil yā aḥḥad-bādāl* — Akṣharaparivartan, akṣharaviparyaya, varṇavyatyaya, akṣharon kī ulatpūlat.

**MĒTE**, *n.* (S. *metan*) to measure — *Māpūnā<sup>h</sup>, māpūnā<sup>h</sup>*. [mānanirūpak.

**MĒTER**, *n.* a measure — *Māpūnā<sup>h</sup>, māpūnā<sup>h</sup>, māpūnā<sup>h</sup>, napu i<sup>h</sup>* — Māpak, parimāpak.

**MĒTE'WĀD**, **MĒTE'YĀD**, *n.* a staff or rod used as a measure — *Ek chhārī jis se nāp hotī hai<sup>h</sup>* — Ek nūp jo ek chhārī kī hotī hai.

**MĒ-TĒM-P-SY-CHŌSIS**, *n.* (Gr. *meta, psuchē*) transmigration of souls — *Tanūsukh* — Anyāsarigrāhṇ, śarīrāntaraprāptī, jamaajamaāntar, prāṇiyon kā punarjama, anyajama. [Ulkā, kholkā.

**MĒTE-OR**, *n.* (Gr. *meteoros*) a luminous body floating in the atmosphere — *Shihāb* —

**MĒ-TE-Ō'IC**, *a.* pertaining to meteors — *Shihābī, muta'alliq-i-shihāb* — Ulkāśambāzī, ulkādivishayak. [uthnā, bhāṣhī ke rūp ūpar ūthnā.

**MĒTE-OR-IZE**, *v.* to ascend in vapour — *Bukhār kī shūrat meṇ su'ūd k.* — Vāṣhīkār ūpar

**MĒ-TE-O-RŌ'Ō-GY**, *n.* the science of meteors — *Shihābī 'ilm, 'ilm-i-shihāb, 'ilm-i-āsmān, 'ilm-i-kura-i-hawā* — Vidyudulkādividyā, ākāśodbhavavastuvidyā, ākāśavidyā, vāyuchakrāśāstra. [kādivishayak, ulkāśambandhī.

**MĒ-TE-O-RŌ'Ō-GY-CAL**, *a.* relating to meteors — *Shihābī, muta'alliq-i-shihāb* — Vidyudul-

**MĒ-TE-O-RŌ'Ō-GIST**, *n.* one skilled in meteors — *Shihāb-shinās, 'ilm-i-shihāb-dān, shihāb-i-'ilm-i-kura-i-hawā* — Vidyudulkādividyājña, ākāśodbhavavastuvidyāvetā, ākāśavidyājña, vāyuchakrāśāstrājña. [dharma, ulkāgunak.

**MĒ-TE-O-ROUS**, *a.* having the nature of a meteor — *Shihāb-sifat, shihāb-khāssiyat* — Ulkā-

**MĒ-T'HINKS'**, *v. impers. (me, think)* I think, it seems to me; *p. t. ME-THOUGHT'* — *Main sochīā hūi<sup>h</sup>, mujhe-sightā-hai mujhe-jān-partā-hai yā mujh ko lagīā hai<sup>h</sup>.*

**MĒTHOD**, *n.* (Gr. *meta, hodos*) a regular order, a manner, a way — *Tartīb qā'ida saltqa yā usūb, waṣ' yā tariq, tarah yā taur* — Kram anukram vyavasthā paramparī ānupūrvī vidhān wā paripitī, prakār rūp wā paddhati, rīti mārg wā vidhī.

**MĒ-THŌ'DIC**, **MĒ-THŌ'DIC-CAL**, *a.* regular, orderly — *Bā-qā'ida yā ārāsta, murattab bā-tartīb yā munazzam* — Yathāvidhī yathākram yathānukram kramānugat wā kramik, vyavasthit yathāparyāy wā kramānusāri.

**MĒ-THŌ'DIC-LV**, *ad.* according to method — *Bā-tartīb, tartīb se* — Yathākram, anukram se, paddhati wā vidhī ke anusār, yathānīyam.

**MĒTHŌ'D-IST**, *n.* an observer of method, one of a sect of Christians — *Qānūnī yā qā'ida-kā-pai-rau, 'Isāiyon ke ek khāss firqē kā pai-rau* — Niyamī niyamanishṭh wā niyamāsakt, Kṛisṭ ke ek viśesh path kā anuyāyī wā, viśesh Kṛisṭiyyadharmamatāvalāmbī.

**MĒTHŌ'DISM**, *n.* the principles of Methodists — *'Isāī mazhab yā 'ibādat kā ek khāss tartīqa* — Kṛisṭiyyadharm kā viśeshamat, viśesh Kṛisṭiyyadharmamat.

**METRO-PHYSICAL**, *a.* relating to the Methodists—*‘Isāyon ke ek khāss firq ke muta’alīq*—Vīśesh Kriśhṭiyādīharmamātāvalambisambandhī.

**METRO-PHYSIC**, *v.* to reduce to method—*Murattab k., āraṣta k., ba-tartīb k., sudhārnā<sup>h</sup>, rajānā<sup>h</sup>, sahnārnā<sup>h</sup>*—Vyavasthīt k., yathākrām k.

**METRO-PHYSIC**, *n.* (Gr. *meta, onoma*) a rhetorical figure by which one word is put for another—*‘Ilm-i-kalām kī ek qā’ide yā muhāwara jiske rū se ek lafz ke ‘iwaz jē badal meñ dūre lafz ko likhte haiñ*—Alaṅkāraśāstrasambandhī vākyaadhārā jiske anusār ek śabd ke sthān meñ dūre śabd ko likhte haiñ, ajahatswārthā, ajahallakshnā.

**METRO-PHYSIC**, *a.* put by metonymy—*‘Ilm-i-kalām ke us qā’ide yā muhāwara se mus-tafā mal kiya gayā jiske rū se ek lafz ke ‘iwaz yā badal meñ dūre lafz ko likhte haiñ*—Ajahallakshnik, ajahatswārthalakshnik.

**METRO-PHYSIC**, *ad.* by metonymy—*‘Ilm-i-kalām ke us qā’ide yā muhāwara ke mutabiq jiske rū se ek lafz ke ‘iwaz yā badal meñ dūre lafz likhā jātā hai*—Ajahallakshnā se, ajahallakshnik rīti se, śabdālankār ke us vākyaadhārā ko anusār se jis se ek śabd ke sthān meñ dūre śabd ko likhte haiñ.

**METRO-PHYSIC**, *n.* (Gr. *metron, opō*) the space between the triglyphs of the Doric frieze—*‘Mīmāṁsā meñ nāb kī zināt ke dar-miyan kī jagah*—Grihādīnirmāṇasāṁp meñ stambh ke nīpar ke alaṅkṛitabhāg ke bīch bīch kī jagah.

**METRO-PHYSIC**, *n.* (Gr. *metron, skopos*) the study of physiognomy—*‘Ilm-i-qiyāfa kī mutālā’a, mutālā’a-i-‘ilm-i-qiyāfa*—Mukhalakshapanirūpānavidyābhyās.

**METRIC**, *n.* (Gr. *metron*) measure, verse—*‘Mizān waṣṣ yā nazm, qāfiya yā bahr*—Varṇavṛtta wā cchāṇḍ, padya.

**METRIC**, *a.* pertaining to metre—*Musajjā’, musajja’, munzūm, bā-qāfiya*—Chhāṇḍ, swarabandha, cchāṇḍabandha, cchāṇḍorūp, padyarūp.

**METRICIAN**, **METRIST**, *n.* a writer of verses—*Nazmī, nazīm, shā’ir, nazm meñ likhne w.*—Ślokarachak, kavīkārtā, padyarachak.

**METROPOLIS**, *n.* (Gr. *meter, polis*) the chief city of a country—*Takht-gāh, dār-u-saltanat, pīr-takht, dār-u-mulk, dār-u-khilāfat, dār-u-hukūmat*—Rājadhāni, rājānagari, rājasthān, mukhyānagari.

**METROPOLITAN**, *a.* belonging to a metropolis; *n.* the bishop of a mother church, an archbishop—*Dār-u-saltanat ke muta’alīq, dār-u-khilāfatī: n. mujaṭhid, mujaṭhidon kī sar-dār*—Rājadhānasambandhī wā rājadhāniya; *n. dharmādhyaksh wā dharmādhipati, pradhānadharmādhyaksh.*

**METROPOLITAN**, *n.* an archbishop—*Mujaṭhidon kī sar-dār*—Pradhānadharmādhyaksh.

**METROPOLITAN**, **METROPOLITAN**, *a.* pertaining to a metropolis, denoting the power of an archbishop—*Dār-u-saltanat se nisbat-dār dār-u-khilāfatī yā pīr-takht ke muta’alīq, mujaṭhidon ke sar-dār kī ikhtiyār zāhir k.* *n.*—Rājadhānasambandhī wā rājadhāniya, pradhānadharmādhyakshadhīkāraprakāśak wā pradhānadharmādhipatīkārtāsūchak.

[rūsh sattuwa wā sāhas, śūratī wā vīratī]

**METTLE**, *n.* (metal) spirit, courage—*Jān-bāzi yā himmat, dilerī yā shujdat*—‘Pau-

**METTLE**, *a.* courageous, full of ardour—*Diler yā jam’-marī, jān-bāz jān-dār taunt-ne-dār yā sar-garm*—Sāhasik sāhasī wā śūr, mahāsattuwa karkīlī tejowān pracland wā utsāhi.

**METTLESOME**, *a.* full of spirit, lively, brisk—*Jān-bāz jān-dār yā diler, zindū-dil yā tantane-dār, chālāk yā chust*—Mahāsattuwa tejowān wā sāhasik, ojaswī sattuwapūrṇ tīkshṇa wā tīvra, phurtīlā kshīpra wā karkīlī.

**MEW**, *n.* (Fr. *mue*) a cage, an inclosure; *v.* to shut up, to confine, to moult—*Qafas, ihātā yā chāp-diwārī: v. band k., qaid k., kuriz k.*—Pīnjārī pīnjārā wā khānchā, gherā wā bāpī; *v. pīnjare meñ dālūā, mūṇḍnā, par jhārnā wā pankh jhārkār girānā.*

**MEWING**, *n.* the act of moulting—*Kuriz, kuriz k.*—Pankh jhārnā, par girānā, pakshapātan, vārshikapakshagāṇ.

**MEW**, *n.* (S. *maw*) a sea fowl—*Kūqāzi, ek daryāī tair yā tair*—Jalakukkuṭ.

**MEW**, *v.* to cry as a cat—*Meñ-miñā k., meñ-meñā k.*

**MEWL**, *v.* to squall as a child—*‘Ilāwī-‘ilāwī k., harke yā bīlak sā ropā<sup>h</sup>.*

**MIASMA**, *n.* (Gr. *miasma*) noxious exhalation—*Murīr, bukhār, bukhār jo gandā yā sarī chūzō se su’ūd kartā hai*—Mārakavāshp, pūtīvāshp, bhāph jo sarī vastuon se uthī hai.

**MICA**, *n.* (L.) a mineral—*Abrāq, talq*—Abhra, abhrak.

[abhrakadharmak.

**MICACEOUS**, *a.* of the nature of mica—*Abrāq-sifat, talq-khāssiyat*—Abhragunak,

**MICE**, *pl. of mouse*—*Chūhē<sup>h</sup>, chūhiyā<sup>h</sup>.*

**MICHAELMAS**, *n.* (Michael, mass) the feast of St. Michael celebrated on the 29th of September—*Ek tawār jo September mahīne ke antīstīn dīn partā hai<sup>h</sup>.*

**MICHE**, *v.* to pilfer, to lie hid—*Churānā yā mūsānā, chhīp-kar purā-rāhnā dabāknā yā lūknā<sup>h</sup>.*

[mārne w.<sup>h</sup>.

**MICKER**, *n.* a pilferer, a lazy loiterer—*Chor yā choṭṭā<sup>h</sup>, lū-matol k. w. yā makhhiyāñ*

- MIGH'ER-Y**, *n.* theft, cheating—*Chori<sup>b</sup>, thagnā thagūt jul buttū yā dhūndhal<sup>b</sup>*.
- MICKLE**, *a.* (S. *micele*) much, great—*Bahut<sup>b</sup>, barā<sup>b</sup>*.
- MICRO-COSM**, *n.* (Gr. *mikros, kosmos*) a little world, man—'*Ālam-i-angar yā 'ālum-i-sugrā, insān*—Sūkslmajagat sūkslmalok wā kshudrasaṁsār, manushya.
- MICRO-COSMI-CAL**, *a.* relating to microcosm—'*Ālam-i-aagartī, mutā allī-i-ālam-i-sugrā, insān, insān ke mutā allī*—Kshudrasaṁsārasambandhi wā sūkslmalokavishayak, mānushik. [*i-ashyā-i-khurd*—Sūkslmadravyavivarṇan, kshudravastuvārṇan.
- MICROGRAPHY**, *n.* (Gr. *mikros, grapho*) a description of small objects—*Bayān-MICRO-SCOPE*, *n.* (Gr. *mikros, skopeo*) an optical instrument for viewing small objects—*Shīsha-i-kalān-bīn, khurd-bīn, ek ālu jis se chhoti chiz bari mā'īm ho-kar nāf dekh-par-tē hai*—Sūkslmadarśakayantra, sūkslmanirīkshapanyatra, sūkslmanirīkshapakāch.
- MICRO-SCOPIC**, **MICRO-SCOPICAL**, *a.* relating to the microscope, very small—'*Mutā allī-i-shīsha-i-kalān-bīn yā shīsha-i-kalān-bīn-mansūb, nihāyat chhotā*—Sūkslmadarśakayantrasambandhi wā sūkslmanirīkshapakāchavishayak, atyanta-kshudra wā bahut chhotā.
- MID**, *a.* (S. *mid*) equally distant from the extremes, intervening—'*Nīm yā donon-taraf se barābar dūr, hāt tārī yā mutavassit*—Ādhā, adbbich bīchoñbich madhya madhyam mañjhā mañjhōlā wā donon or se samān antar par, madhyasth.
- MID'DLE**, *a.* equally distant from the extremes, intermediate, intervening; *n.* the part equally distant from the extremes—'*Nīm ausat yā donon taraf-se-barābar-dūr, mutavassit yā darmiyānī, hāt yā tārī*; *n. ausat nīm yā nāf*—Adbbich bīchoñbich madhya madhyam mañjhā mañjhōlā wā donon or se samān antar par, madhyasth, madhyavartī; *n. madhya madhyabluḡ bich māñjh wā māñjhā*.
- MID'DLE-MOST**, **MID'MOST**, *a.* being in the middle, nearest the middle—'*Dar-miyānī ausat yā mutavassit, bīchoñ-bich yā bīch-o-bīch<sup>b</sup>*—Mañjhā mañjhōlā wā madhyam, madhyasth wā madhyamiya.
- MID'DLING**, *a.* of middle rank or size, moderate—'*Mutavassit ausat wasatī yā bain-bain, miyānī*—Aist-waisī na-bhālī-na-burā wā mañjhā, madhyam.
- MIDST**, *n.* the middle; *a.* being in the middle—'*Dar-miyānī ausat nīm yā nāf*; *a. dar-miyānī yā mutavassit*—Bīch māñjh māñjhā madhya wā madhyabluḡ; *a. madhyasth madhyam mañjhā mañjhōlā wā madhyavartī*.
- MID'AGE**, *n.* the middle period of life—'*Adhī'umr, adhep-pan<sup>b</sup>*—Madhyavayas, āyur-madhyā. [arddhapath, mārgamadhyā.
- MID'COURSE**, *n.* middle of the way—'*Nīm-rāh, adh-bīch<sup>b</sup>, ādhī-dūr<sup>b</sup>*—Ardhamārg, MID'DAY, *n.* noon; *a.* being at noon—'*Zuhr, nim-roz, do-pahar<sup>b</sup>*; *a. zuhrī, do-pahar kā<sup>b</sup>*—Madhyāhna, madhyādin, dinamadhyā; *a. mādhyaḥnik, mādhyaudin*.
- MID'DLE-AGE**, *a.* being about the middle of life—'*Adhep<sup>b</sup>, nim-sāl*—Madhyavayask, arddhavayask.
- MID'DLE-EARTH**, *n.* the world—'*Dunyā, jahān*—Madhyalok, madhyabhuvan, prithivī.
- MID'DLE-WITTED**, *a.* of moderate abilities—'*Miyānī-istī'dād, miyānī-hiyāqut*—Madhyamnyogātī, madhyamanaprīnatā. [gaganamadhyā.
- MID'HEAV-EN**, *n.* the middle of the sky—'*Āsmān kā dar-miyānī yā bīch*—Akāśamadhyā, MID'LAND, *a.* remote from the coast, interior—'*Dargū se dūr, andarūnī*—Samudradūrat, bhītarwār madhyadesasth wā madhyadesīya.
- MID'LEG**, *n.* middle of the leg—'*Tīngī yā tāngī kā bīch*.
- MID'LENT**, *n.* the middle of Lent—'*Jāyōn ke chille kā bīch*.
- MID'NIGHT**, *n.* twelve o'clock at night; *a.* being in the middle of the night, very dark—'*Nim-shub, ādhī-rāt<sup>b</sup>*; *a. nim-shubī, bahut andherā<sup>b</sup>*—Madhyarātra, arddharātra, arddhamisā; *a. arddharātrik arthāt ādhī rāt kā, nipat andherī*. [madhyasāgar.
- MID'SEA**, *n.* the Mediterranean sea—'*Dar-miyānī buhr, bahar-i-Rām*—Madhyasamudra, MID'SHIP-MAN, *n.* a naval officer—'*Ek jahāzī' uhdē-dār, jahāz kā ek 'uhde-dār, jahāzī kām sikhne w.*—Nāvīkarmakārī, nāvīkashīya. [—Pravīhanmadhyā, sarīnamadhyā.
- MID'STREAM**, *n.* the middle of the stream—'*Nuālī kā bīch<sup>b</sup>, māñjh-dhār<sup>b</sup>, māñjh-dūr<sup>b</sup>*—MID'SUM-MER, *n.* the summer solstice on the 21st of June—'*Wasatī-u-saif, dhup-kālē kā bīch<sup>b</sup>, rāsu-u-suratān*—Grīshmakālamadhyā, mṣṇakālamadhyā, uttarāyan.
- MID'WAY**, *n.* the middle of the way; *a.* being in the middle; *ad.* in the middle of the way or distance—'*Ādhī-rāh, nīm-rāh, adh-bīch<sup>b</sup>, ādhī-dūr<sup>b</sup>*; *a. nīm-rāhī, ādhī-rāh-kā*; *ad. ādhī-rāh meñ, nīm-rāh meñ, asnā-i-rāh*—Ardhamārg, arddhapath, mārgamadhyā; *a. arddhamārgavartī, arddhapathasth, mārgamadhyavartī*; *ad. arddhamārg meñ, mārgamadhyā meñ, arddhapath meñ*.
- MID'WINTER**, *n.* the winter solstice on the 21st of Dec.—'*Wasatī-u-sh-shitā, jāpē kā bīch<sup>b</sup>, rāsu-l-judī*—Madhyāśir, śitakālamadhyā, śīrnamadhyā, dakṣīṇāyan.
- MID'WOOD**, *n.* (S. *mid*) in the middle of the wood—'*Jangal ke bīch kā<sup>b</sup>*.
- MID'RIF**, *n.* (S. *mid*, *brif*) the muscle which separates the thorax from the abdomen, the diaphragm—'*Parda-i-shikam jo chhātī aur perū ke bīch meñ hai*—Chhātī aur perū ke bīch kī māṁsapēī wā māṁsāsīrā.

- MIDWIFE**, *n.* (S. *mid, wif*) a woman who assists women in childbirth; *v.* to assist in childbirth—*Dai-junāt, qābila*; *v.* *dāt-garī k., qābila kā kām k.*—Prasavakārinī, prasavakārayitṛī, garbhinyavekshitrī; *v.* prasavakārinī kā kām k., prasavakarm k.
- MIDWIFE-RY**, *n.* the art of assisting women in childbirth, assistance in childbirth—*Am-i-taulid, dāt-garī*—Garbhamochanavidyā wā bālatantra, prasavakarm wā sūtikarm. [*dhat*<sup>h</sup>—Rūp wā ākāṛ, gati vṛitti charit āchār chalan wā dhaj, rīti.
- MINE**, *n.* (Fr. *mine*) look, air, manner;—*Ma'azar qiyāfu sārāt yā chihra, waz', chāt yā*
- MIFF**, *n.* slight resentment, displeasure—*Kuchh kina yā khufiyi, nā khushī yā bezārī*—Kuchh krodh wā dwesh, atashī wā rosh.
- MIGHT**, *mit*, *p. t. of may*—*May kā mizi-mutlag*—May kā sāmānyabhūt.
- MIGHT**, *mit*, *n.* (S. *mīht*) strength, power—*Quwat yā quwat, maydūr yā zor*—Bal samarthya wā vikram, śakti wā parāikram.
- MIGHTY**, *a.* strong, powerful, great—*Ma'zūt yī qarī, zor-āwar turānī tawānā yā qādir, 'ālī*—Porhī wā balawān, balī śaktimān wā mahāvīkram, mahān prabhāwī wā barā.
- MIGHT-TO-AT**, *ad.* powerfully, strongly—*Zor se, mazhūtī se*—Bal se, vikram wā parākram se. [*—Prabālāt prabālyā wā samarthya, pratip prabhāvīśwaryāyā wā baṇṇī.*
- MIGHT-NESS**, *n.* power, greatness—*Zor-āwarī tāyat yī qudrat, buzurgī shān yā sharaf*
- MIGN-ONETTE**, *n.* *nin-yo net'*, *n.* (Fr.) an annual flower—*Ek qism kā har-sala phul*—Ek jāti kā ekavarshajī pushp.
- MIGRATE**, *v.* (L. *migro*) to remove from one place to another, to change residence—*Naql-i-matan k. yā ek muk k. chhor kar dāre muk meñ jā rahnā, tabdil-i-makān k. yā makān badalnā*—Ek des ko chhor kar desūtār meñ jā basnā, sthānāntaragaman wā jīkar basnā.
- MIGRATION**, *n.* act of migrating, removal—*Naql-i-matan yā tabdil-i-makān, naql-i-makān kich yā intiqāl*—Desāntaragaman wā videsāgaman, sthānāntaragaman wā chalachāw.
- MIGRATION-RY**, *a.* changing residence, wandering, roving—*Watan ko chhor kar dāre muk meñ jā-basne n. yī makān ko tabdil k. w., saijār yā awāra, ghumanā yā phirnatā*<sup>h</sup>—Desāparivartanāṣīl wā vāsasthānāparivartanāṣīl, paribhramanāṣīl wā dūn-milchā, *a.* (S. *meole*) giving milk—*Dudhār<sup>h</sup>, dudhail<sup>h</sup>*. [*wādol.*
- MILD**, *a.* (S.) kind, tender, soft, gentle, placid, not acrid, not sharp—*Mīhr-bān, narm, mulāim, salīm, hālīm, mulāigīn, shirīn*—Kripālū wā dayālū, mridū, komal, saumya, śānt, atīvā samak wā śāntil, mīthī wā atīkshya.
- MILDLY**, *ad.* kindly, tenderly, gently—*Mīhr bān yā shafayut se, narmī se, mulāyamat yā hīlm se*—Kripipūrvak wā dayā kārke, mridutī se, saumyatā akīrkāṣyā wā śāntī se.
- MILDNESS**, *n.* tenderness, gentleness, softness—*Shafayut narm-dilī yā narmī, hīlm yā āhīstagi, mulāyamat yā shirīnī*—Swabhāvamridutā komalatā kripā wā dayālūtā, saumyatā atīvratā wā śāntī, mridutī akīrkāṣyā wā mīhās.
- MILDEW**, *n.* (S. *mildew*) a disease in plants; *v.* to taint with mildew—*Gerui<sup>h</sup>, hardā<sup>h</sup>, arqān*; *v.* *gerui se mīrnā<sup>h</sup>, gerui se jhūlas d<sup>h</sup>*.
- MILE**, *n.* (S.) a measure of distance—*Mīl, ādhā-kos<sup>h</sup>*—Arddhakroś.
- MILESTONE**, *n.* a stone set to mark miles—*Mīl yā ādh-kos kā nishān-dār patthar*—Arddhakrośamāpakapraṣṭar, arddhakrośasūchakapraṣṭar.
- MILFOIL**, *n.* (L. *mille, folium*) a plant—*Ek qism kā nabūt, ek bhāit kā paudhā<sup>h</sup>*—Viśeṣ ośadhī ośadhī aushadhī wā aushadhī.
- MILIA-RY**, *a.* (L. *milium*) resembling millet seeds, small—*Bājare mairue jwār kodai yā kairiyi sarikhā<sup>h</sup>, chhotā<sup>h</sup>*.
- MILITANT**, *a.* (L. *miles*) fighting, serving as a soldier, engaged in warfare—*Muhārib, sipāhī-pesha, jaq-āwar*—Lartā lūrikā lārūkā wā yuddhikārī, yodhī wā śāstrajīvī, sāgrāmīnodyukt yuddhodyat yuddhapravṛita wā yuddhārūṇh.
- MILITARY**, *n.* warfare—*Jang-āwarī*—Lartā bhīrū, yuddha, sāgram.
- MILITARY**, *a.* relating to war or arms, engaged in the service of arms, warlike; *n.* the soldiery, an army—*Jangī yā harbī, sipāhī pesha, jarrār lashkarī yā askarī*; *n.* *sipāh, lashkar*—Yuddhasaunbandhī wā āyudhik, yodhī wā āyudhajīvī, sāgramīk wā sāmarīk; *n.* sāmyavarg wā sānikavarg, senā.
- MILITATE**, *v.* to oppose, to operate against—*Mukhālafat k., mukhālif k.*—Viparīt h., bigṛnā. [*except in emergencies—Si-bandi*—Desārakshīn, naimittikāsāmya.
- MILITIA**, *n.* a body of forces enrolled for discipline but not engaged in actual service
- MILK**, *n.* (S. *meole*) a white fluid with which animals feed their young from the breast, white juice of plants; *v.* to draw or press milk from the breast—*Shir, dūdh<sup>h</sup>; v. dohnā<sup>h</sup>, duhnā<sup>h</sup>, gārnā<sup>h</sup>, dūdh nichornā<sup>h</sup>*—Dugdh kshir wā pay, ras.
- MILKEN**, *a.* consisting of milk—*Dūdh kā<sup>h</sup>, shirī*—Dugdhamay. [*dohī.*
- MILKER**, *n.* one who milks animals—*Dohne w<sup>h</sup>, duhne w<sup>h</sup>, dūdhār<sup>h</sup>*—Dogdhī, dohak.
- MILKY**, *a.* made of milk, like milk, soft—*Shirī, dūdh sā<sup>h</sup>, mulāim yā narm*—Dugdhī kshirī dugdhamay dūdhīyā wā dūdh kā, dugdhasadīś kshīropam wā dūdh sarikhā, mridu wā komal.

- MILK'-NESS**, *n.* resemblance of milk, softness—*Dūdhiyāi<sup>h</sup>*, *narmi yā mulāyamat*—*Dugdhasādriśya wā dugdhavattā*, komalatā wā namratā.
- MILK'LY-ERED**, *a.* cowardly, timorous—*Buz-dil yā nā-mard*, *ḍarpoknā<sup>h</sup>*—*Kādar*, *kātar wā kāyar*. [*-Ābhiri*.]
- MILK'MAID**, *n.* a woman employed in the dairy—*Gwālin<sup>h</sup>*, *ahīrī<sup>h</sup>*, *ahīrīnī<sup>h</sup>*, *dūdhi-wāli<sup>h</sup>*.
- MILK'PAIL**, *n.* a pail for receiving milk—*Dohni<sup>h</sup>*, *dohnī<sup>h</sup>*—*Dohani*, *dohanapātra*.
- MILK'TAX**, *n.* a vessel for keeping milk—*Dūdhi-hānri<sup>h</sup>*, *dudh-hānri<sup>h</sup>*—*Dugdhapātra*.
- MILK'SOONE**, *n.* an account of milk sold—*Jo dūdhi bikā ho uskā hisāb*—*Bike* *hise dūdhi kā lekhi*. [*zamāna*—*Klīvāhridaya* aur *mriduhriday* *purush*, *kāpurush*.]
- MILK'SOP**, *n.* a soft effeminate person—*Nāzuk zamāna shakhṣ*, *buz-dil shakhṣ*, *nā-mard*.
- MILK'WHITE**, *a.* white as milk—*Dūdhi sā sufat yā sufat*, *dūdhi ke rang kā<sup>h</sup>*—*Dūdhi sarī*, *ha sweet*, *dugdhasavarṇ*, *kshīravarṇ*, *sukla*.
- MILK'WOMAN**, *n.* a woman who sells milk—*Dūdhi-wāli<sup>h</sup>*, *dūdhi bechnē-wāli<sup>h</sup>*, *gwālin<sup>h</sup>*, *ahīranī<sup>h</sup>*, *ahīrī<sup>h</sup>*, *ahīrīnī<sup>h</sup>*—*Dugdhavikretrī*, *Ābhiri*. [*vāthi*, *suranadi*, *swaragaigā*.]
- MILK'Y-WAY**, *n.* the galaxy—*Kakkashān*, *akas-jagat<sup>h</sup>*—*Mandākini*, *ākāśagaigā*, *nāga*.
- MILL**, *n.* (S. *mølen*) a machine for grinding; *v.* to grind, to stamp coin—*Chakkī<sup>h</sup>*, *jantū<sup>h</sup>*, *chāk<sup>h</sup>*; *v.* *dānā yā pisav*, *chhāpnā yā sikka-mārnā*—*v.* *chūrṇ k.* *pisān-k.* *wā būknā*, *mudri thōpnā*. [*peshak*.]
- MILL'ER**, *n.* one who attends a mill—*Pisān-hārā<sup>h</sup>*, *pisān-hārā<sup>h</sup>*—*Peshanopajivī*.
- MILL'COG**, *n.* the tooth of a mill wheel—*Dandān-i-āsīnī*, *dāntī<sup>h</sup>*, *dānt<sup>h</sup>*.
- MILL'DAM**, *n.* a dam or mound by which water is collected for turning a mill—*Ek bāndh jis se chakkī chālāne ke liye pāni batorā jānā hai<sup>h</sup>*, *chakkī chālāne ke liye pāni ekatthā karne kā bāndh<sup>h</sup>*. [*kī chālāne kā ghorā<sup>h</sup>*.]
- MILL'HORSE**, *n.* a horse which turns a mill—*Chakkī kā ghorā<sup>h</sup>*, *kolhā kā ghorā<sup>h</sup>*, *chak-*
- MILL'STONE**, *n.* a stone for grinding corn—*Chakkī<sup>h</sup>*, *chāk<sup>h</sup>*, *chakkī kā pāt<sup>h</sup>*, *pāt<sup>h</sup>*, *sany-i-āsīnī*—*Peshanapastar*, *peshanapishān*.
- MILL'TEETH**, *n. pl.* the double teeth or grinders—*Dārh<sup>h</sup>*, *dūrh<sup>h</sup>*.
- MILLE NA RY**, *n.* (L. *milie, annus*) the space of a thousand years; *a.* consisting of a thousand—*Hazār sāl kā zamāna*, *hazār-sāl hazār baras*; *a.* *hazāra*, *hazārī*, *alfi*—*Sahasavarsh*, *varshasahasrak*; *a.* *sahasrī*, *sāhasra*.
- MILLE-NĀ'RI-AN**, *n.* a chiliast, one who believes in the millennium—*Wah 'Isāi jiskā yah quā hai kī hazrat 'Isā zamīn par phir ā-kar hazār baras tak saltanat karēnge*—*Wah 'Isāi jiskā yah mat hai kī Isā prithivī par phir ākar sahasra varsh purānt rājya karānge*.
- MIL-LĒN'NI-UM**, *n.* a thousand years, the thousand years mentioned in Rev. xx—*Hazār baras*, *hazār baras kī zamāna jismēn kahte haiṅ kī hazrat 'Isā zamīn par phir ā-kar saltanat karēnge*—*Sahasavarsh wā varshasahasrak*, *sahasavarshaparyant sākshadbhūt Krishtrājya*.
- MIL-LĒN'NI-AL**, *a.* pertaining to the millennium—*Hazār-sāla*, *us hazār-sāl ke zamāne ke mutā'alliq jismēn kahte haiṅ kī hazrat 'Isā zamīn par phir ā-kar saltanat karēnge*—*Sahasavarsharāja*, *sahasavarshari*, *sahasavarshik*, *sahasrī*, *us varshasahasrak kā sambandhī jismēn hog kahte haiṅ kī Isā prithivī par phir ākar rājya karānge*.
- MIL'LE-PĒD**, *n.* (L. *milte, pes*) an insect—*Hazār-pā*, *ek qism kā kīrā*—*Sahasrapād*, *sahasrapāḍavisishṭakīṭ*.
- MIL'LES'I-MAL**, *a.* (L. *milie*) thousandth—*Hazār-wān*—*Sahasrawān*, *sahasratam*.
- MIL'LET**, *n.* (L. *milium*) a plant—*Bājra<sup>h</sup>*, *kaṅgū<sup>h</sup>*, *maṅgū wā maṅgū<sup>h</sup>*, *makarā<sup>h</sup>*, *jirā yā joir<sup>h</sup>*, *kudā<sup>h</sup>*, *kudā<sup>h</sup>*, *joirharī<sup>h</sup>*.
- MIL'LI-NĒH**, *n.* one who makes and sells head-dresses for females—*Bibiyōn kī topī banā-kar bechnē w.*—*Striyōn kī topī banākar bechnē w.* [*hutayāt<sup>h</sup>*.]
- MIL'LION**, *n.* (L. *milie*) a thousand thousand, a very great number—*Das lākh<sup>h</sup>*, *ba-*
- MIL'LIONED**, *a.* multiplied by millions—*Das-lākh-junā<sup>h</sup>*.
- MIL'LIONTH**, *a.* the ordinal of million—*Das lākh-wān<sup>h</sup>*.
- MILT**, *n.* (S.) the spleen, the sperm of the male fish; *v.* to impregnate the roe or spawn of the female fish—*Supur*, *machchh kā nūfa*; *v.* *māda machchhī ke andōn par machchh kā nūfa dālnā*—*Tillī pilhā pilāi wā pilāhī*, *machchh wā puimatsya kā śukra wā viryya*; *v.* *machchhī k.* *andōn par machchh wā puimatsya kā śukra wā viryya dālnā*.
- MILT'ER**, *n.* a male fish—*Machchh<sup>h</sup>*—*Puimatsya*.
- MIME**, *n.* (Gr. *mimos*) a buffoon, a farce; *v.* to play the buffoon—*Bhānṛ nat yā bahu-rūpiyā<sup>h</sup>*, *bhānṛaitī pekhnā natak yā sawāng<sup>h</sup>*; *v.* *bhānṛaitī k<sup>h</sup>*, *sawāng k<sup>h</sup>*, *pekhnā k<sup>h</sup>*.
- MIM'ET'-CAL**, *a.* imitative, apt to imitate—*Mutatabbī<sup>h</sup>*, *naqlī*—*Anukārī*, *anukarapāṣil*.
- MIM'IC**, *n.* a ludicrous imitator, a servile imitator, a buffoon; *v.* to imitate for sport—*Mutatabbī<sup>h</sup>*, *nāql naqqāl yā mustadī*, *maskhara yā hazzāl*; *v.* *sawāng k<sup>h</sup>*, *bhānṛāi yā bhānṛaitī k<sup>h</sup>*, *pekhnā k<sup>h</sup>*, *naql-utārnā*, *naql k.*, *taqlid k.*—*Anukārī*, *anukartā*, *vai-hāsik parihāsavadi bahurūpiyā sawāngī wā bhānṛ*. [*Anukarapāṣil*, *anukarapāṣabhāṣ*.]
- MIM'IC**, *MIM'IC-CAL*, *a.* acting the mimic—*Naql*, *naqqāl*, *sawāngī<sup>h</sup>*, *naqlī*, *mutatabbī<sup>h</sup>*.



- MIM'-CAL-LY**, *ad.* in a mimical manner—*Nayli taur se, naql ke tariq se, sawāng se<sup>b</sup>, naggāli se*—Bhāṇṛai se, bhāṇṛaiti se.
- MIM'-LO-RY**, *n.* ludicrous imitation—*Naggāli, bhāṇṛaiti<sup>b</sup>, sawāng<sup>b</sup>, bhāṇṛai<sup>b</sup>.*
- MI-MO'RA-PHER**, *n.* a writer of farces—*Nayl-navis, nāṭak lūkhne w<sup>b</sup>.*—Hāsyotpādaka-nāṭakarachak.
- MI-NĀ'CIOUS**, *a.* (L. *minor*) full of threats—*Pur-tahdīd, dhāmki se bhārā huā<sup>b</sup>, tahdīd-āmez*—Bhartsanamay, bhartsanārthak, bhayapradarsak, jhirkī wā jhirk se bhārī huā. [nakāri, bhartsanārthak.]
- MIN'-A-TO-RY**, *a.* threatening—*Tahdīd-kunanda, dhāmkanē w<sup>b</sup>, tahdīd-āmez*—Bhartsa-
- MIN'-A-TO-RI-LY**, *ad.* with threats—*Tahdīd se, dhāmki se<sup>b</sup>, jhirk yā jhirkī se<sup>b</sup>*—Bhartsan se, tarjan se. [mandāra, minār—Bhawanāsikhar, dhārāhrā, dhaurāhrā.]
- MIN'-A-RĒT**, *n.* (Ar. *menarah*) a kind of spire in Saracen architecture—*Manār,*
- MINCE**, *v.* (S. *minsian*) to cut or chop into very small pieces, to walk or speak with affected meety—*Qima kofta yā pāra-pāra k., nāz-raftārī k., chāb-chāli bāṭen k<sup>b</sup>.*—Khaṇḍakhaṇḍ k. wā ṭukre-ṭukre k., ṭhumaknā, aṇṭhkar chālū, chabā chabākar bitānī k., bhīmaswar wā vilakshitaswar se bolnā.
- MIS'-TING-LY**, *ad.* in small parts, affectedly—*Pāra-pāra yā purze-purze, nakhre-bāzī yā nāz-raftārī se*—Khaṇḍakhaṇḍ wā ṭukre ṭukre, dūmbh dūmbh dhoṅg bhīmagatī vai-lakshya wā vilakshitaswar se.
- MINCE'PIE**, **MINCED'PIE**, *n.* a pie made of minced meat and other ingredients—*Sam-bosa yā samosa qima se band hua*—Chhinmanrūs aur vyanjanādī ki banī hui pūri.
- MIND**, *n.* (S. *ganyūd*) the intelligent or intellectual power in man, the understanding, intention, inclination, opinion, memory; *v.* to mark, to attend, to incline, to be disposed—*Zamir dil qulh yā khātir, zih hosh madrika fahm yā 'aql, irāda qand yā qai az, khawāhsh, rāc yā tajwiz, kāṭiza hifz yā yād; v. lūhāz yā qawr k., qabūl k., dil laṭānā yā khātir mēn lānā, māl khawāhsh yā rāḡib k.*—Man ātmā wā chitta, dhī buddhi bodhī bodhśakti wā jīṇa-akti, abhiprāy tūparya wā śay, pravṛitti abhī-lāsh wā chāh, manohīy mati wā anumān, smaraṇ smṛiti wā anuchinta; *v.* dekhnā sochnā avadhān k. wā sāvadhān h., mānnā dhyān d. wā chitta lagānā, man k., pravṛitti h. [pravaṇ wā manask, upahat wā kshobhit.]
- MIND'ED**, *a.* disposed, inclined, affected—*Māl, khawāhsh yā rāḡib, muassar*—Pravṛitti,
- MIND'ED-NESS**, *n.* disposition, inclination—*Māl yā najalan, raḡbat*—Pravāpati, pravṛitti.
- MIND'FUL**, *a.* attentive, heedful, observant—*Mutarajjih, khabar-dār yā hosh-yār, 'āmil mulafat yā lūhāzī*—Manoyogi, chaukas sachet sachet wā sāvadhān, nirikshak wā anushthāyī.
- MIND'FUL-NESS**, *n.* attention, regard—*Ilifāt yā tarajjih, lūhāz yā mulāhazc*—Manoyog sāvadhānī sāvadhānātā wā chaukasā, nirikshā niriksan wā anusandhān.
- MINI'LESS**, *a.* inattentive, heedless, stupid—*Gūḡil, be-lūhāz yā be-khabar, be-wuqūf*—Amanoyogi wā pramāta, asāvadhān anāvadhān wā achet, nirbuddhī wā jāṛ.
- MIND'STRICK-EN**, *a.* moved, affected in mind—*Muassar*—Sprisht upahat wā kshobhit.
- MINE**, *pr.* (S. *min*) *poss.* case of I, belonging to me—*Merā<sup>b</sup>, mon<sup>b</sup>, apnā<sup>b</sup>, morā<sup>b</sup>.*
- MINE**, *n.* (Fr.) a pit from which minerals are dug, an excavation; *v.* to dig a mine, to sap—*Kān yā mādan. naqb; v. kām khodnā, naqb-mārnā yā girā-d.*—Ākar khānī wā khān. seindh wā surāṅg; *v.* ūkar wā khān khodnā, seindh-mārnā surāṅg-mārnā wā dhā d. [ākarakhanak, surāṅg wā seindh mārne w.]
- MİN'ER**, *n.* one who digs in a mine—*Kān-kān, naggāb, naqb-zan*—Khān khodne w.
- MİN'Y**, *a.* relating to mines, subterraneous—*Muta'alliq-i kām yā naqb-mansūb. zer-i-zamīn yā takht-larz*—Ākarasambandhī seindhāsambandhī wā surāṅgasambandhī, antarbhūm wā bhūmantargat.
- MİN'ER-AL**, *n.* a body destitute of organization and which naturally exists in the earth or on its surface; *a.* pertaining to minerals, impregnated with minerals—*Mā'danī shai. kāmī shai, dhāt<sup>b</sup>; n. mā'danī yā kāmī, jilāzī mā'danī-shai-sirāt yā kāmī-shai-āmez*—Ākariyadravya, ākarajavastu, dhātu; *a.* ākariya ākarī ākaraj wā dhātu-vishayak, dhātusaṅśrit dhātusaṅsargī dhātudharmak wā ākariyavastugunak.
- MİN'ER-AL-IST**, *n.* one skilled in minerals—*Ahl-i-mā'danī-shui, kāmī-shai-dān*—Ākariya-dravyajñā, ākarajavastuvettā.
- MİN'ER-AL-O-GY**, *n.* the science of minerals—*'Ilm-i-mā'dan, 'ilm-i-mā'daniyāt*—Ākariya-dravyavidyā, ākarajavastuvidyā, dhātuvidyā, ākariyavastuśāstra.
- MİN'ER-AL-O-GY'-CAL**, *a.* relating to mineralogy—*Muta'alliq-i-'ilm-i-mā'dan, 'ilm-i-mā'danī, 'ilm-i-mā'daniyāt-mansūb*—Ākariyadravyavidyāvishayak, ākarajavastuvidyāsambandhī, dhātuvidyāvishayak.
- MİN'ER-AL-O-GIST**, *n.* one versed in mineralogy—*'Ilm-i-mā'dan-dān, sāhīb-i-'ilm-i-mā'dan*—Ākariyadravyanirūpak, ākariyadravyavidyājñā, ākariyavastuśāstrājñā.
- MİN'GLE**, *v.* (S. *mengyan*) to mix, to blend, to join, to compound; *n.* mixture—*Makhlūt k. yā h., khalī k., āmekhta k. yā h., tarkīb k. yā murakkab k.; n. khalī,*

- ámészah, tarkób* — Miláná wá milná, misrit k., ek k., sañyukt wá sañsrieht k.; n. mi-  
 MIN'GLER, n. one who mingles — *Miláne w<sup>b</sup>*. [láv, misrañ.]  
 MIN'GLE-MÁN-GLÉ, n. a medley — *Khálé, ghál-mel<sup>b</sup>* — Nánádravyasammiśrañ, nánásam-  
 miśradravyasamúh, sañkar, khichri. [wá sukumár.]  
 MIN'IARD, a. (Fr. *mignard*) soft, dainty — *Muláim, názuk yá nafs* — Mridu, komal  
 MIN'IARD-IZE, v. to render soft — *Narm k.* — Mridu k., komal k.  
 MIN'I-ATE, v. (L. *minium*) to paint or tinge with vermilion — *Shanjarf yá shangarf se*  
*taswir khúchná, shanjarf se raingná* — Íngur wá íngul se chitra khúchná, híngul wá  
 sindúr se rañg bharná. [kárachitra.]  
 MIN'IA-TURE, n. a small picture — *Ek chhotí shabáh yá taswir* — Sūkshmachitra, sūkshma-  
 MIN'ION, n. vermilion — *Shangarf, shanjarf, íngur<sup>b</sup>, íngul<sup>b</sup>* — Híngul, sindúr, rasagarbh.  
 MIN'IOUS, a. of the colour of vermilion — *Shangarf ke rañg ká, shanjarf ke rañg ká* —  
 Sindúr híngul íngur wá íngul ke varn ká.  
 MIN'I-KIN, a. (Fr. *mignon*?) small, diminutive; n. a darling, a favourite — *Sagír yá*  
*khub, kúchak*; n. *áziz, khátir-khawáh manzúr-nazar yá margúb* — Chhotá, nannhá  
 wá uti alp; n. lárlá káun wá lál, pyárá wá náik ká bál.  
 MIN'I-MUM, n. (L.) the smallest quantity assignable in a given case — *Kam se kam,*  
*hadd-kamí* — Kanishthasañkhyá, alpiśthāparimāñ, paramahriswa.  
 MIN'IX, n. a small being, a note in music — *Pas-gadd, ek gism ká rág* — Bauná báwná  
 vāman wá hriswamūrti, dīrghaswar.  
 MIN'I-MUS, n. a being of the smallest size — *Bálishtiyá, báwná yá bauná<sup>b</sup>* — Hriswata-  
 mamūrti, bahut-hi chhotá vāman.  
 MIN'ION, n. (Fr. *mignon*) a favourite, a darling; a. fine, trim, dainty — *Sákhta-*  
*pardákhta margúb yá manzúr-nazar* *áziz*; n. *khúb, umda, latif yá khush-záiqá* — Ná-  
 ká-bál pyárá wá vallabh, lárlá káun wá bál; a. bhalá, achelhlá, uttāin wá suras.  
 MIN'ION-ING, n. kind treatment — *Nek-sulákí* — Satkár.  
 MIN'ION-LIKE, MIN'ION-LY, ad. finely, daintily — *Khúbi se, latífána yá khush-záiqagí se*  
 — Bhalí ríti se, láitya wá surasatwa se. [— Vallabhadasá, pyárapān.]  
 MIN'IONSHIP, n. state of being a favourite — *Sákhta-pardákhta kí hálat, 'áziz kí hálat*  
 MIN'ISH, v. (L. *minor*) to lessen — *Kamáná, kam k.* — Thorá k., nyún k., alp k.  
 MIN'IS-TER, n. (L.) an officer of state, one who serves at the altar, a delegate, an  
 agent; v. to serve, to supply — *Wazír mudabbir maddar-i-mahám m yá dīcān, imām*  
*yá pesh-nandz, náib yá wakíl, pesh-kár kárkun yá gumáshta*; v. *házir-básh yá khid-*  
*mat k., sar-ba-ráh k. yá bahshná* — Mantri wá sachiv, purohit wá ácharyya, prati-  
 nidhi pratipurish wá upadhi. káryanirvāhak karunmakar wá adhikári; v. sewá upa-  
 chār wá upāsana k., dení juhāna bharná wá prastut k.  
 MIN-ISTÉRI-AL, a. attendant, acting under authority, sacerdotal, relating to a ministry  
 — *Házir-básh khidmatí yá furmān-bardár, hukm-bardár mutí yá wakílána, imāmána*  
*yá imām, wazír yá mutí-allí-i-arkán-i-daulat* — Upakírak upāsak sewak wá anu-  
 vartí, vāsavartí wá ajñákári, upādhyāyadharmmasambandhí wá paurohitik, man-  
 trisambandhí mantridhikārasambandhí wá mantriganasambandhí.  
 MIN-ISTÉRI-AL-LY, ad. in a ministerial manner — *Wakílána, wazírána, kár-kun ke taur*  
*par, imāmána* — Pratipurishavat, mantrivat, káryanirvāhakavat, purohitavat.  
 MIN'IS-TRANT, a. attendant, acting at command — *Házir-básh, hukm-bardár mutí yá*  
*furmān-bardár* — Upāsak wá sewak, anuvartí vāsavartí wá ajñákári.  
 MIN-ISTÉRI-ATION, n. agency, service, office — *Kár-kuní gumáshtagí yá wakílat, khidmat,*  
*'uhda* — Káratkwa káranatwa wá kartritwa, upakír upāsání wá sewá, pad.  
 MIN'IS-TRESS, v. a female who ministers — *Kár-kuná, vah 'aurat jo kár-pardází kare, sar-*  
*ba-ráh karne-wálí 'aurat* — Káryyakartrí, juhāne wálí strí.  
 MIN'IS-TRY, n. office, service, ecclesiastical function, the body of ministers of state, time  
 of ministeration — *'Uhda, khidmat, imāmāt, arkán-i-daulat yá wazará, waqt-i-wizárat*  
*yá waqt-i-wakílat* — Pad, upāsana wá sewá, purohitakarm wá upādhyāyakárya,  
 mantrikarmj mantrigan wá mantrisamúh, sewakál wá upāsánakál. [machhlí<sup>b</sup>.]  
 MIN'NOW, n. (Fr. *menu*) a very small fish — *Ek bhānt kí bahut chhotí machhlí<sup>b</sup>, súdharí*  
 MIN'OR, a. (L.) less, smaller, inferior, lower; n. one under age — *Kam-tar, sagír-tar*  
*yá kúchak-tar, andak yá part, asfal tahtání yá zer*; n. *ná-bálig, kam-sinn, sagír-i-sinn* —  
 Alpatar, chhotá, avar, adhar ních níkrishť wá apradhán; n. apráptakál, aprapta-  
 vyavahár, apráptavyavahárakál.  
 MIN'O-RATE, v. to lessen, to diminish — *Kam k., ghatáná<sup>b</sup>* — Alp wá nyún k., thorá k.  
 MIN'O-RATION, n. the act of lessening — *Kam k.* — Ghatána.  
 MIN'O-RITE, n. a Franciscan friar — *Ek gism ká qalandar, Sent Fránsis ká pai-rau* —  
 Ek prakár ká sunyási, Sent Fránsis ká anuyáyi wá matávalambí.  
 MIN'OR-ITY, n. the state of being under age, the smaller number — *Ná-bhligí yá khurd-*  
*ráh, kamí yá qillat* — Apráptavyavaháratwa báladasá wá apráptavyavaháradasá,  
 nyúnapaksh alpaksh wá nyúnatá.  
 MIN'O-TAUR, n. (Gr. *Minos, tauros*.) a fabulous monster half man half bull — *Ek*

*khaṇḍī jān-war jiskā ādhā badan insān sā hotā hai aur ādhā bail sā, nar-bail<sup>b</sup>* — Ek kavikalpitajantu jiskā ādhā sarir purush sā hotā hai aur ādhā vṛishabh sā, nara-vṛishabh, naravṛishab.

**MIN'STER**, *n.* (S. *mynster*) a cathedral — *Baṛā girja, jāmi'*, *masjid-i-jāmi'* — Pradhāna-MIN'STREL, *n.* (L. *minister*) a player upon an instrument, a singer, a musician — *Mutrib, sarod-go, khunyā-gar* — Bajwāiyā, gawāiyā wā gāyāk, kalāwānt.

**MIN'STRER-SY**, *n.* music, a band of musicians — *Khunyā-garī yā mutribī, khunyā-garōn yā mutribōn kā tāifa* — Gītavādan gītavādanakarm wā gīnā-bajānā, saṅgītakusāla-gan vaitālikagan wā kalāwāntōn kā jathā.

**MINT**, *n.* (S. *mynet*) a place for coining money; *v.* to coin, to stamp, to invent — *Dār-u-z-zarb, takṣāl<sup>b</sup>*; *v.* *zarb d., naqsh k., ijāl k. ikhtirā'-k. taḡalluh k. yā taḡlidi k.* — *Taṅkasāla, mudraṅkanasāla*; *v.* *mudraṅkan k., ṭhāpnā wā chhūpnā, jorṇā wā mithyāraḥanā k.* [— *Mudrā, banwā.*]

**MINT'AGE**, *n.* that which is coined or stamped, duty paid for coining — *Sikka, garhāḍī<sup>b</sup>*  
**MINT'ER**, *n.* a coiner, an inventor — *Zarrāb, mukhtār<sup>b</sup> yā mājūd* — Mudraṅkāḥ wā mudraṅkarak, kalpak nīrūpak wā rachak.

**MINT'MAN**, *n.* one skilled in coining — *Takṣāliq<sup>b</sup>, takṣāl kā kām samajhne wā<sup>b</sup>.*

**MINT'MAS-TER**, *n.* one who presides in coining — *Dāroga-i-dār-u-z-zarb, takṣāl kā dāroga* — *Taṅkapati, taṅkapapati.*

**MINT**, *n.* (S. *mintā*) a plant — *Nā'nū', podina yā pudina* — *Pudīnā, podīnā.*

**MIN'U-ET**, *n.* (Fr. *menuet*) a kind of dance — *Ek qism kā nāch* — *Manḍanrityanviśesh, nṛityaviśesh.*

**MI-NUTE**, *a.* (L. *minutum*) very small, little, slender, trifling, critical — *Nihāyat ekhotā, zarra-sā khurd kūchak yā andak, bārik nāzūk mihm vakīk yā raqīq, sabuk nā-chiz yā be-hayāt, mī-shiyāf yā gauhar-sanj* — *Atisūkṣma, alpiṣṭh wā kṣhudra, tanu wā kṣhīp, tuchela wā ochhā, sūkṣmadrishtī sūkṣmadarśī wā ṭhik.*

**MIN'UTE**, *n.* the sixtieth part of an hour, a short note or sketch; *v.* to set down in short notes or hints — *Daḡīqa sā'at lamha yā ek-ghaṇṭe kā sūkhvān hissa, sharh yā tahrīr-rāc*; *v.* *qalamband k., likh-lenā<sup>b</sup>, tūnk-lenā<sup>b</sup>* — *Kṣhaṇ nimish wā aṛḥā-pal, smarapalekh wā lekḥ*; *v.* *smaraṇārṭh likh l' māt.*

**MI-NUTE'LY**, *ad.* to a small point, exactly — *Bārikī-se mī-shiyāfī-se yā naqīr-o-qitmīr, bāl-bāl<sup>b</sup>* — *Atisūkṣmatā se, ṭhik ṭhik.*

**MIN'UTE-LY**, *a.* happening every minute; *ad.* every minute, with little time intervening — *Har-daḡīqa, har-lamha*; *ad.* *har-lakṣa, har-sā'at* — *Pratikṣhaṇabhūt, pratīpalabhūt*; *ad.* *pratīpal wā pratikṣhaṇ, kṣhaṇ kṣhaṇ meṇ wā pal pal meṇ.*

**MI-NUTE'NESS**, *n.* smallness, critical exactness — *Bārikī diḡyat yā riḡyat, mī-shiyāfī* — *Atisūkṣmatā apīmā wā atyālpātā, sūkṣmadrishtitwa wā sūkṣmadarśan.*

**MI-NUTE'Z**, *n.* pl. (L.) the smallest particulars — *Juziyāt, vakīkāt, khurdiqāt, daḡiyāt* — *Sūkṣhamaviśhay, sūkṣhamāvayav, sūkṣhamānā.* [lekhapustak, lekhapustak.

**MIN'UTE-BOOK**, *n.* a book of short hints — *Shurh-nāma, tahrīr-rāc kī kitāb* — *Smaraṇa-MIN'UTE-GLASS, *n.* a glass measuring minutes — *Bālū kī ghayī jismeṇ ek minūt meṇ sab bālū jhar-purtī hai<sup>b</sup>, ek daḡīqe kī bālū kī ghayī.* [jān partī hai<sup>b</sup>.*

**MIN'UTE-HAND**, *n.* a hand pointing to minutes — *Gharī yā ghaṇṭe kī wah sū' jis se minūt*  
**MIN'UTE-WATCH**, *n.* a watch marking minutes — *Gharī jismeṇ minūt kī takīrēn khāṣekī rakhī-haiṇ yā jān partī-haiṇ<sup>b</sup>.* [chal strī, nirlajja strī.

**MINX**, *n.* a pert wanton girl — *Shokh-chashm 'aurat, le-sharm 'aurat* — (Chāṇchāl, chāṇ-

**MIR-A-CLE**, *n.* (L. *miror*), a wonder, an event or effect above human power — *Tā'ajjub yā 'ajab, kharq-i-'ādāt karāmāt mu'jiz yā mu'jiza* — *Kautuk chamatkār wā ā-charyya, amānushiyakarm wā prakṛityatītakarm.*

**MIR-RAC'U-LOUS**, *a.* done by miracle, supernatural, competent to perform miracles — *Karāmāt, fauqu-l-'ādāt yā fauqu-l-insāniyat, karāmāt karne ke qābil* — *Apurusha-śaktisādhīt, alaṅkik wā apauruṣheya, amānushakarmakārī alaṅkikasakti wā prakṛitya-tītakarmakārī.*

**MIR-RAC'U-LOUS-LY**, *ad.* in a miraculous manner — *Bi-l-'ījāz, tā'ajjub se, karāmātāna, mu'jize se* — *Āścharyya se*; *adbhūt rīti se, alaṅkikasakti se, amānushasakti se.*

**MIR-RAC'U-LOUS-NESS**, *n.* the state or quality of being miraculous — *Karāmātī hālat, fau-qu-l-'ādātī* — *Apurushaśaktisādhitatwa, alaṅkikatwa, alaṅkikasaktitwa.*

**MIR-A-CLE-MON-GER**, *n.* an impostor who pretends to work miracles — *Ek farebī yā doḡā-bāz shakhs jo mu'jiza yā karāmāt karne kā jhūṭhā dā'vā kartā hai* — *Ek thag jo yah kaḥṭā hai kī main amānushiyakarm wā prakṛityatītakarm kar saktā hūn.*

**MIR-A-DOR**, *n.* (Sp.) a balcony, a gallery — *Bālā-khāna, kākh* — *Varand, chajjā.*

**MIR-RAGE**, *mi-rāzh*, *n.* (Fr.) an optical illusion presenting an image of water in sandy deserts or elevating objects in the air — *Sarāb* — *Marīchikā.*

**MIRE**, *n.* (D. *moer*) mud, dirt; *v.* to soil with mud, to whelm or sink in mud — *Kichar yā kich<sup>b</sup>, chihlā chahlā kāndo chikkar yā pank<sup>b</sup>*; *v.* *maīlā k. yā kichar-meṇ-bharnā<sup>b</sup>, kichar meṇ dūbānā phānsānā dūbnā yā phānsānā<sup>b</sup>.*

**MIR'**, *a.* full of mire, muddy—*Daldalā yā kichar-se-bharā-hud<sup>h</sup>, chihlāh gadlā yā Mirk, Mirk'some, a.* (S. *mire*) dark—*Andherā<sup>h</sup>, tārīk.*

**MIRK'SOME-NESS**, *n.* darkness, obscurity—*Andhyārā<sup>h</sup>, tārīki—Andhakār, tam wā timir.*

**MIRROR**, *n.* (L. *mirror*) a looking-glass, any polished substance which reflects the images of objects, a pattern—*Āina, āyina, namūna—Darpā, mukur, ādarś.*

**MIRTH**, *n.* (S. *myrth*) merriment, hilarity, gaiety, jollity, laughter—*Khurramī, khush-hālī yā tarab, bashāshat, khushī yā 'aish-o-'ishrat, haīsī<sup>h</sup>—Ullasatī wā ullās, āhlād wā āmod, harsh wā chittaprasannatā, ānand chūhal wā chahālpahal, hās hāsya prahasnā wā parihās.*

**MIRTH'FUL**, *a.* merry, gay, cheerful—*Khush yā masrūr. shād-mān yā khurram, bash-shāsh—Ullāsī ullāsīt wā mudānwīt, pramodī wā ānandī, harshīt mudīt wā hrish-tachītā.* [*se<sup>h</sup>—Ānand se, harsh se, ullās se, hās wā hāsya se.*]

**MIRTH'FUL-LY**, *ad.* in a merry manner—*Khushī se, bashāshat se, khurramī se, haīsī MIRTH'LESS*, *a.* joyless, cheerless—*Nā-khush, nā-shād yā be-raṅg—Udās, niranand wā harshahin.*

**MIS-AD-VENT'URE**, *n.* (S. *mis*, L. *ad, ventum*) mischance, misfortune—*Shāmat āsh yā bahī, āfat bad-bakhtī yā musibat—Vipad wā vipattī, durdāiv durgatī āpad wā durgatānā.* [Durgat, durbhāgya, durdasāgrast.

**MIS-AD-VENT'URED**, *a.* unfortunate—*Kam-bakht, bad-bakht, kam-nasīb, āfat-zada—MIS-AF-FECT'*, *v.* (S. *mis*, L. *ad, factum*) to dislike—*Nafrat k., 'irāz rakhnā, nā-pasand k.—Dwesh rakhu, na-chāhnā.* [virakt, ananurakt.

**MIS-AF-FECT'ED**, *a.* ill disposed—*Bad-khusht, bad-kho, bad-andesh, nā-mīhr-bān—Ahit,*

**MIS-AF-FIRM**, *v.* (S. *mis*, L. *ad, firmus*) to state incorrectly, to affirm falsely—*Galat bayān k., darog kahnā—Āsuddh wā anyathā kahnā wā varpan k., mithyā kahnā.* [*shast bar-bād dī huī yā kī-huī—Alakshakrit, kuprayukt.*]

**MIS-AIMED**, *a.* (S. *mis*, L. *estimo*) not rightly aimed or directed—*Galat-andākhita,*

**MIS-AL-LÉ(G)E**, *v.* (S. *mis*, L. *ad, lego*) to cite erroneously as a proof or argument—*Galat bayān k.—Anyathā kahnā, āsuddh kahnā.* [vachan, mithyākathan.

**MIS-AL-LÉ-GĀ'TION**, *n.* erroneous statement—*Galat bayān—Mithyābhīsaṅsan, anyathā-MIS-AL-LĪ'ANCE, *n.* (S. *mis*, L. *ad, ligo*) improper alliance or association—*Nā-mu-nāsīb m'āhādā yā mel—Anuchit sahyog wā sāhsarg.* [sambaddh, kusaṅghat.*

**MIS-AL-LIED**, *a.* ill allied or associated—*Bure aaur se milāyā huā—Kusaṅhyukt, ku-MIS-AN-THROPE, **MIS-AN-THRO-PIST**, *n.* (Gr. *mis-is, anthropos*) a hater of mankind—*Insān-dushman, insān se nafrat k. w.—Janavairī, lokadweshī, purushaśatru, viśwa-drohi.* [*i-insān se nafrat k. w.—Purushadweshī, janavairī, viśwadweshī.*]*

**MIS-AN-THROP'IC**, **MIS-AN-THROP'IC-AL**, *a.* hating mankind—*Insān se nafrat k. w., jins-MIS-AN-THRO-PY, *n.* hatred of mankind—*Insān se nafrat, jins-i-insān se nafrat yā dushmanī—Purushadwesh, sarvalokadwesh, sarvalokaśatrutī, janadroh.**

**MIS-AP-PLY'**, *v.* (S. *mis*, L. *ad, plico*) to apply to a wrong purpose—*Be-jā lagānā, be-fāida lagānā, bar-bād d. yā k., be-jā kharj k.—Kuprayog k., anyathā lagānā, gaṇ-wānā, kuviniyog k., vyarthavyay k.*

**MIS-AP-PLI-CĀ'TION**, *n.* a wrong application—*Be-jā lagānā, be-fāida lagānā, be-jā isti-māl, mawraf-hu-sharr—Kuprayog, anyathāprayog, asadvayay.*

**MIS-AP-PRE-HEND'**, *v.* (S. *mis*, L. *ad, prehendo*) to take in a wrong sense—*Galat-fahmī k., khlīf samajhnā, nā-būjhnā<sup>h</sup>—Viparītharthagrahan k., anyathābodh k., viparītharthabodh k.*

**MIS-AP-PRE-HEN'SION**, *n.* a mistake—*Kaj-fahmī, nā-samajh<sup>h</sup>, khatā, dhūl<sup>h</sup>, chūk<sup>h</sup>—Anyathābodh, viparītabodh, anyathārtabodh, viparītharthabodh, bhram.*

**MIS-AR-RANGE'MENT**, *n.* (S. *mis*, Fr. *ranger*) wrong arrangement or order—*Be-jā band-o-bast yā tartīb—Kuvyavasthāpan, kuparipatī, kukram.*

**MIS-AS-CRIBE'**, *v.* (S. *mis*, L. *ad, scribo*) to ascribe falsely or erroneously—*Galatan mansūb k. yā lagānā, darog se mansūb k. yā lagānā—Mithyārapaṇ k., anyathāniyog k., vyarth lagānā.* [*se hawā k., dhūl se d<sup>h</sup>, chūk se sauṅpnā<sup>h</sup>.*]

**MIS-AS-SIGN'**, **MIS-as-sin'**, *v.* (S. *mis*, L. *ad, signo*) to assign erroneously—*Galatī MIS-AT-TEND', *v.* (S. *mis*, L. *ad, tendo*) to attend slightly, to disregard—*Kam ta-wajjuh k., be-ullīfātī yā ghaft k.—Thorā dhyān d., nā-mūnā tuchchh-jānnā avajānā-k. wā amanoyog k.**

**MIS-BE-COME'**, *v.* (S. *mis, becam*) not to become, not to befit—*Bad-zed h., nā-mu-nāsīb nā-lāiq yā nā-muwāfiq h.—Na phabnā, ayogya wā anuchit h.*

**MIS-BE-COM'ING-NESS**, *n.* unsuitableness—*Nā-munāsabat, nā-muwāfaqat—Ayogyatā, ayuktatā, anuchitatwā.* [*zāda, waludū-z-zinā—Vijāt, vijanit, vijannā, jāraj.*]

**MIS-BE-GOT'**, **MIS-BE-GOT'TEN**, *a.* (S. *mis, be, getan*) unlawfully begotten—*Harām-MIS-BE-HAVE', *v.* (S. *mis, be, habban*) to behave ill or improperly—*Bad-chalan chal-nā, bad-sulūki k.—Durvritta h., durāchār k., durāchārī h., maryādātikram k., kuchāl chalnā.**

- MIS-BE-HÄVEN', a.** ill-bred, uncivil, rude—*Bad-atvār bad-waz' gustākh yā be-tamiz, bad-akhilāq bad-khulq yā be-nurūwat, be-adab yā nā-tarāshida*—Dabaṅg durvinit wā dūsharāt, aśisht, kuṣil duhśil asabhya samuddhat kuchālī wā kudhaṅgi.
- MIS-BE-HÄV'IOU, n.** bad or improper conduct—*Bad-waz', bad-mu'āmali, bad-tarigi, bad-sulūkt, ku-chāl', ku-dhaṅg*—Durvritti, durāchār, avinay, kucharīt.
- MIS-BE-LI'ÈVE', v.** (S. *mis, gelyfan*) to believe erroneously, to hold a false religion—*Galat i'tiqād k., bātīl mazhab mānnā*—Mithyāviśwās k., mithyādharm mānnā.
- MIS-BE-LI'ÈF', n.** erroneous belief—*Galat i'tiqād, ilhād, kufr*—Mithyāviśwās, kuśrad-dhā, mithyādharm.
- MIS-BE-LI'ÈV'ER, n.** one who believes wrongly—*Galat i'tiqād k. w., galat yā bātīl mazhab minne w., mulhād, kṣīr*—Mithyāviśwās k. w., kuśradhā k. w., mithyādharm mānne w.
- MIS-BE-SEEM', v.** (S. *mis, be, Ger. ziemen*) to suit ill, not to become—*Bad-zeb h., nā-zeb nā-muqāfiq yā nā-munāsib h.*—Ayogya h., ayukt h. wā na-phabnā.
- MIS-BE-STOW', v.** (S. *mis, be, stow*) to bestow improperly—*Be-jā d., be-jā-bakhshnā*—Binā samajh bijlikar d., binā viclure d.
- MIS'BÖRN, a.** (S. *mis, heran*) unluckily born, born to evil—*Bad-bakhtī se paidā huā, musibat ke liye paidā huā*—Durbhāgya se utpanna wā janmā huā, dukh ke nimitta utpanna.
- MIS-CAL/CU-LATE, v.** (S. *mis, L. calculus*) to calculate wrong—*Galat hisāb k., bhūlūā, galat-shumārī k., chūkūā, gūti meṁ bhūlūā*—Mithyāganaṇā k., anyathā-ganaṇā k., kugaṇaṇā k. [Mithyāganaṇā, anyathāganaṇā, kugaṇaṇā.]
- MIS-CAL-CU-LATION, n.** wrong calculation—*Galat hisāb, galat-shumārī, bhūl, chūk*—
- MIS-CALL', v.** (S. *mis, L. calo*) to call by a wrong name, to name improperly—*Galat nām se kahnā, kharāb kar-ke kahnā yā galat nām lenā yā rakhnā*—Anyathānām wā mithyānām se kahnā, mithyānām k. mithyābhidhān k. wā nām bigar kar kahnā.
- MIS-CARRY, v.** (S. *mis, L. carrus*) to fail, not to succeed, to have an abortion—*Bigarṇā yā nā-banā, nā-murād h., pel-girṇā pel-girṇā har-jānā yā ulat-jānā*—Na sadhna. asiddh nishphal wā vrithā h., garbhachyuti h.
- MIS-CARRIAGE, n.** ill conduct, failure, abortion—*Bad-waz' bad-tarigi yā bad-chalani, nā-murādī nā-rāstī nā-sar-ba-rāhi yā bad anjāmī, isqāt-i hamī isqāt yā waz-i-hamī*—Durāchār kuchāl kudhaṅg durācharaṇ wā durvritti, asiddhī wā anupapatti, garbha-srāv garbhapat wā garbhapatana.
- MIS-CAST, v.** (S. *mis, Dan. kaster*) to cast or reckon erroneously—*Galat hisāb k., chūkūā*—Anyathāganaṇā k., mithyāganaṇā k., aśuddhī lekhi k.
- MIS'CEL-LA-NY, n.** (L. *miscelo*) a mass or mixture of various kinds—*Kachkol, maj-mā, pañch-mel, jung*—Nānādravyasaṅgrah, nānāviśayasaṅgrah, sammisādravya-samūh, nānāviśayagranth.
- MIS'CEL-LANE, n.** mixed corn; a. mixed—*Milā-huā anāj, amekhta mukhtalit yā makhlūt galla; a. milā huā, amekhta, mukhtalit, makhlūt*—Misritāna, mejhrā anna; a. misrit.
- MIS-CEL-LANE-OUS, a.** composed of various kinds, mingled, mixed—*Mutafarriq aq-sām k.ā banā huā, amekhta, makhlūt yā mukhtalit*—Nānājātiya wā nānaprakār, misrit, milā-huā wā milit. [rakhnā—Kuthānw dharna, kushal meṁ rakhnā.]
- MIS-CEN'TRE, v.** (S. *mis, Gr. kentron*) to place amiss—*Be-jā rakhnā, be-mauya'*
- MIS-CHANCE', n.** (S. *mis, L. cado*) ill luck, misfortune, mishap—*Bad-nasibi yā shā-mat, bad-bakhtī yā kam-bakhtī, āfat āseb musibat yā balā*—Durbhāgya, durdaiva ku-bhāgya wā durgati, upad vipad vipatti wā durgataṇā.
- MIS-CHARGE', v.** (S. *mis, Fr. charger*) to mistake in charging—*Galatī se hisāb par charhānā*—Bhūl se nām likhnā, bhūl se lekho meṁ tūkhnā.
- MIS'CHIEF, n.** (S. *mis, Fr. chef*) harm, hurt, injury; v. to harm, to hurt, to injure—*Badī kharābī fitna sharārāt yā zarar, nuṣān yā āseb, ziyān gasarud guzarud mazarrat yā sadma; v. badī k. kharābī-k. yā zarar pahunchānā, nuṣān pahunchānā yā k., ziyān k. mazarrat k. yā sadma pahunchānā*—Arisht wā apakār, ghāt anisht wā apachay, hāni wā kshatī; v. apakār k., ghāt apachay wā kshatī k., hāni k.
- MIS'CHIE-VOUS, a.** harmful, hurtful, wicked—*Bad zabīm yā ziyān-kār, muzīr yā ziyān-dwar, shar'ir mufsid fūsdī yā fatlān*—Hinsajanak hinsakār kshatikārak wā ghātuk, hānijanak kshatikārak apakārī wā apakārak, dusht ahit pāpātmā wā dūshak.
- MIS'CHIE-VOUS-LY, ad.** hurtfully, wickedly—*Zarar yā ziyān-kārī se, sharārāt yā badī se*—Apakār wā kshatī se, dushtatā wā khalatā se. [apakār, apkriti, apakāraśilātā.]
- MIS'CHIE-VOUS-NESS, n.** hurtfulness—*Mufsidī, fasād, ziyān-kārī, sharārāt*—Hinsāśilātā.
- MIS'CHIEF-MÅK-ER, n.** one who causes mischief—*Mufsid, fasādī, fatlān, fitna-angez, ātash-afroz*—Vairakar, bhedakar, āg lagāne w., jhagrā lagāne w.
- MIS'CHIEF-MÅK-ING, a.** causing harm—*Fitna-angez, ātash-afroz*—Āg lagāne w., jhagrā lagāne w., vair karāne w., vairakar, bhedakar. [amekhtanī—Mīśraṇiya, mīśraṇayogya.]
- MIS'CI-BLE, a.** (L. *miscio*) that may be mixed—*Mumkinu-l-amezish, ikhtilāt-pazir,*

**MIS-ÇITE',** v. (S. *mis*, L. *cito*) to cite erroneously or falsely — *Be-já tamsil meñ lánđ, galat iqtibás k., galat sanad d.* — Anyathádrishánt d., mithyápramán d., asuddha pramán d.

**MIS-ÇI-TÁ'TION,** n. unfair or false citation — *Galat tamsil yá iqtibás, galat sanad — MIS-CLAIM',* n. (S. *mis*, L. *clamo*) a mistaken claim or demand — *Be-já da'wá, jhúth da'wá, galat da'wá* — Anyathábhyyarthaná, vyarthábhyyarthaná, mithyá máng.

**MIS-COM-PU-TÁ'TION,** n. (S. *mis*, L. *con, puto*) false reckoning — *Galat hisáb —* Mithyáganana, kugañanā, asuddhaganana.

**MIS-CON-ÇEIVE',** v. (S. *mis*, L. *con, capio*) to have a mistaken notion, to misjudge — *Galat-fahmí yá kaj-fahmí k., khiláf samajhná —* Viparítabodh wá anyathábodh k., anyathávíchár wá mithyávíchár k.

**MIS-CON-ÇEIT', MIS-CON-ÇEIT'ION,** n. wrong notion, false opinion — *Galat-fahmí yá kaj-fahmí, galat ráe yá khayál —* Viparítabodh viparítarthabodh mithyábodh wá anyathábodh, mithyáñumán wá mithyávíchár.

**MIS-CON-DUCT',** n. (S. *mis*, L. *con, ductum*) bad behaviour, bad management — *Bad-waz'í bad-taríqí bad'amalí bad-sulúkt yá bad-atwá'í, bad-anjímí bad-intizámí yá bad-kar-guzárí —* Kuchál kudháng kucharít duráchár asadácharañ wá kuyyavahár, kunirvahan kunirvihan durirväh wá kunirväh.

**MIS-CON-JEC'TURE',** n. (S. *mis*, L. *con, jectum*) a wrong conjecture; v. to conjecture wrong — *Galat qiyás, galat takhmina; v. galat qiyás k., galat takhmina k. —* Mithyáñumán, anyatháñumán; r. mithyáñumán k., anyatháñumán k.

**MIS-CON-STRUE',** v. (S. *mis*, L. *con, struo*) to interpret erroneously — *Galat tarjuma k., mukhálif bayán k., lát pherná<sup>h</sup> —* Mithyáarthavyákhyá k., asuddh arth k., ultá arth k., viparítabodhan k., viparítarthangrahan k.

**MIS-CON-STRUC'TION,** n. wrong interpretation — *Galat tarjuma, khiláf-ta'bir, galat-fahmí —* Mithyáarthavyákhyá, ultá arth, asuddh arth, viparítarthangrahan.

**MIS-CON-STRU-ER,** n. one who interprets wrong — *Galat-tarjuma k. w., mukhálif bayán k. w., lát pherne w.<sup>h</sup>, galat mutarjím —* Mithyáarthavyákhyátá, ultá arth k. w.

**MIS-COR-RECT',** v. (S. *mis*, L. *con, rectum*) to mistake in attempting to correct — *Galat isláh k., súhik karne meñ galatí k. —* Sódhane meñ bhúl wá chúk k.

**MIS-COUN-SEL',** v. (S. *mis*, L. *consilium*) to advise wrong — *Bad-suláh d. —* Kumantraná d., kuparámará d.

**MIS-COUNT',** v. (S. *mis*, L. *con, puto*) to mistake in counting, to make a wrong reckoning — *Ginne meñ galatí k., galat-shumári k. —* Gintí karne meñ bhúlná, asuddhagananá wá anyatháñumání k.

**MIS-CRE-ANT',** n. (S. *mis*, L. *credo*) an infidel, a vile wretch — *Káfir yá murtadd, MIS-CRE-ANCE, MIS-CRE-AN-ÇY,* n. unbelief — *Bad-i'tiqádí, ilhád, kufr —* Awiśwás, nistika-tá, nistíkya.

**MIS-CRE-ATE', MIS-CRE-AT-ED,** a. (S. *mis*, L. *creo*) formed unnaturally, deformed — *Nágisu-l-ikhilqat yá karámí, bad-shakl' —* Viját, virúp kurúp wá kudaul.

**MIS-DATE',** v. (S. *mis*, L. *datum*) to date erroneously — *Galat tárikh d. —* Asuddh tithi wá miti dálná wá likhna.

**MIS-DEED',** n. (S. *mis, deed*) an evil deed — *Bad-f'ílí, bad-ká'í, bad-kirdári, gunáh —* [Kukarn, dushkarn, apakarn.

**MIS-JUDGE',** v. (S. *mis, deman*) to judge erroneously, to mistake in judging — *Galat khayál yá tajwíz k., tajwíz yá qiyás karne meñ galatí k. —* Mithyávíchár wá anyathávíchár k., víchár karne meñ bhúl k.

**MIS-DE-MEAN',** v. (S. *mis*, L. *de, Fr. mener*) to behave ill — *Bad-chalan chalná, bad-sulúktí k., bad-waz'í k. —* Kuchál chalná, durvritta h., duráchár k., duráchá'í h.

**MIS-DE-MEAN'OUR,** n. bad behaviour, an offence — *Bad-waz'í bad-taríqí bad-atwá'í yá bad-sulúktí, qusír khatá yá gunáh —* Kuchál duráchár durvritti wá kuyyavahár, upapá-tak wá chúk.

[lagáne meñ bhúlná<sup>h</sup>.

**MIS-DE-RIVE',** v. (S. *mis*, L. *de, rivus*) to turn or apply improperly — *Pherne yá*

**MIS-DE-SERT',** n. (S. *mis*, L. *de, servio*) ill desert — *Ná-tiyáqat, ná-qábiliyat —* Ayo-gyati.

**MIS-DE-VOTION,** n. (S. *mis*, L. *de, votum*) false devotion, mistaken piety — *Bad-'ibádat yá bad-zuhd, bad-taqwá yá bad-ittiqá —* Mithyádharma wá mithyopásaná, mithyábhakti.

**MIS-DIET,** n. (S. *mis*, Gr. *diaila*) improper food — *Bad-gizá, be-já khurák —* Kubho-

**MIS-DI-RECT',** v. (S. *mis*, L. *di, rectum*) to direct or guide wrong — *Galat nishán k., bad-intizámí k., bad-hidáyat k., bad-taríqá-batílná, galat-tajwíz k., galat sar-náma likhne, galat nám-nishán likhná, chalnáne yá súdhne meñ bhúl k.<sup>h</sup> —* Kulaksh k., avya-vasthit k., kunirdes k., vimárgapadarśan k., viparítapath-dikháná, anyathá márg dikháná, anyathá patrasanjñá likhná.

[Dushatáilát.

**MIS-DIS-PO-SITION',** n. (S. *mis*, L. *dis, positum*) disposition to evil — *Bad-niyat —*

**MIS-DIS-TIN'GUISH,** v. (S. *mis*, L. *di, stinguo*) to make wrong distinctions — *Galat tamiz k., bad-imtiyázi k. —* Kubhed k., kuvivek k.

- MIS-DŌY', v.** (S. *mis*, *don*) to do wrong—*Bigārnā<sup>h</sup>*, *gunāh k.*, *khata k.*, *bad-f'li k.*, *bad-kirdāri k.*—Kukarm k., truti k., aparādh k., kukriyā k.
- MIS-DŌ'ER, n.** one who does wrong—*Bad-kār*, *bad-kirdār*, *bad-f'li*, *kuchālī<sup>h</sup>*—Doshī, kukarmi, kukarmakūrī, kukarmā, pāpakarmā, asatkarmā.
- MIS-DŌ'ING, n.** a fault, an offence—*Qasir gunāh bad-kārī yā khata, jurm yā taqsir*—Kukarm truti wā kukriyā, aparādh wā dushkrit.
- MIS-DŌUBT', mis-dōūt', v.** (S. *mis*, L. *dubito*) to suspect; n. suspicion, hesitation—*Shakk k.*, *gumān k.*; n. *andesha shubha yā gumān, hais-bais pas-o-pesh yā taraddad*—Sandeh k., dārnā : n. sandeh wā dar, āgī-jichhā wā usānkā.
- MIS-DŌUBT'RŌL, a.** distrustful—*Bad-gumān, waswast*—*Āsānkān-wit, sānkānāl, apratyayī, sandehī*. [dar, āsubh wā arisht kā bhay.]
- MIS-DREĀD', n.** (S. *mis*, *dread*) dread of evil—*Balā yā badī kā khauf*—Burāi k.
- MIS-E-DITION, n.** (S. *mis*, L. *c*, *do*) an erroneous or spurious edition—*Galat chhāpā, muqallad yā libāsi chhāpā*—*Āsuddh chhāpā, jhūthā kritrim wā kalpit chhāpā*.
- MIS-EM-PLŌY', v.** (S. *mis*, L. *in*, *plico*) to use to a wrong purpose—*Be-fāida lagānā, be-jā lagānā, bar-bād k. yā d., gahwānā<sup>h</sup>, be-jā kharj k.*—Kuprayog k., anyathā-lagānā, kuviniyog k., vyarthavyay k.
- MIS-EM-PLŌY'MENT, n.** improper application—*Be-jā lagānā, be-fāida lagānā, be-jā istī-māl, israf, masraf-ba-sharr*—Kuprayog, kuviniyog, asatprayog, kuvyay, asadvayay.
- MIS-ENTRY, n.** (S. *mis*, L. *intro*) a wrong entry—*Galat dakhila, galat tahrir*—*Āsuddhābhihikhan, āsuddhalekhyārojan*.
- MIS'ER, n.** (L.) a wretch, a person covetous to excess—*Kam-bakht thag yā nī-khas-mā, jalaf jilf mumsik bakht yā shūm*—Nigora mandabhāgya narādhām hatyārā wā chandāl, kripan atyagasil chant wā sūm.
- MIS'ER-A-BLE, a.** unhappy, wretched, worthless—*Āseb-zada shikasta-hāl āshufta khasta-hāl yā nā-shād, kam-bakht maftak miskin yā muhtazal, nā-kas nā-chiz yā nā-kāra*—Atiduhkhi atiklesī wā gārhaduhkhānwī, atidīn adhanya durdasāgrast wā daivopahat, tuchchh adham wā nirgun. [jiltas—Atiduhkhita, atidināta.]
- MIS'ER-A-BLE-NESS, n.** state of misery—*Āseb-zadagi, shikasta-hālī, nā-kasī, maftaki*.
- MIS'ER-A-BLY, ad.** unhappily, wretchedly—*Nā-shādī yā tabāh-hālī se, khwārī zillat yā kam-bakhtī se*—*Āsukh se wā atiduhkhitavat, atidināti se wā adhamarūp se*.
- MIS'ER-Y, n.** wretchedness, calamity—*Shikasta-hālī sulakat yā zillat, kharābī āshufta-gī khwārī āfat yā balā*—Duravasthā wā atidināti. āpad vipad vipattī arisht wā dur-gati. [kādir h.—Durbhāgya se parnī girnā āgirnā wā bitnā.]
- MIS-FĀIL', v.** (S. *mis*, *failan*) to happen unluckily—*Kam-bakhtī se ā-parnā yā*
- MIS-FĀRE', v.** (S. *mis*, *farān*) to be in a bad state; n. bad state, misfortune—*Shikasta-hāl yā khasta-hāl h.*; n. *shikasta-hālī yā khasta-hālī, kam-bakhtī āfat yā mustabāt*—Durdasāgrast h., duhkhlāpanna h. āpadgrast h.; n. durdasā durgati wā duravasthā, durbhāgya āpad wā vipatti. [banānā, ku-dant k.<sup>h</sup>.—Kurūp banānā.]
- MIS-FĀSHION, v.** (S. *mis*, L. *facio*) to form wrong—*Bad-shakt banānā, bad-sirat*
- MIS-FEIGN', mis-fān', v.** (S. *mis*, L. *fringo*) to feign with an evil design—*Bad-niyat se banānā yā ikhtirā' k.*—Khote abhiprāy se banānā bindhnā jomā wā rachanā k.
- MIS-FŌRM', v.** (S. *mis*, L. *forma*) to make of an ill form, to put in an ill shape—*Bad-shakt k., bad-sirat yā bad-tarāsh k.*—Kudāl k., kurūp k.
- MIS-FŌR'TUNE, n.** (S. *mis*, L. *fortuna*) bad fortune, ill luck, calamity, evil accident—*Bad-bakhtī, kam-bakhtī, āseb āfat yā mustabāt, hādīsa yā balā*—Durbhāgya wā daurbhāgya, kurbhāgya wā duradrishṭ, arisht vipatti āpad wā vipad, utpatt wā dur-ghatanā. [āpadgrast.]
- MIS-FŌR'TUNED, a.** unfortunate—*Kam-bakht, bad-nasīb*—[Itābhāgya, mandabhāgya.]
- MIS-GIVE', v.** (S. *mis*, *gīfan*) to fill with doubt, to give or grant amiss—*Shubha dānā, be-jā bakhshnā yā dene men galatī k.*—Bharmānā sandeh k. saṁsāy k. wā nan men sandeh dānā, bhūl se d. wā dene men bhūl k. [isānkā sānka wā awisāwās.]
- MIS-GIV'ING, n.** doubt, distrust—*Shubha, raib shakk yā be-tīmānī*—Sandeh, saṁsāy
- MIS-GŌTT'EN, a.** (S. *mis*, *getan*) unjustly obtained—*Nā-hagg-yāfta, bure taur se hāsīl kiya-huā*—Anyāyopārjit, anyāparjit.
- MIS-GŌVERN, v.** (S. *mis*, L. *guberno*) to govern ill, to administer unfaithfully—*Bad-hukumat k., bad-riyāsāt yā bad-amālī k.*—Anyathāsāsān wā kusāsān k., asamyakāsān wā asatpālān k.
- MIS-GŌVERN-ANCE, n.** disorder, irregularity—*Abtari darhamī yā bad'amālī, be-intizāmī yā khilāf-dastūrī*—Avyavasthā wā anyathāsāsān, vyatikram kusāsti wā asamyakāsān. [asabhyā, kusāsit wā adamyā.]
- MIS-GŌVERN-MENT, n.** ill administration—*Bad'amālī, bad-riyāsati*—Kusāsān, asatpālān, anyathāsāsān, asamyakpālān.
- MIS-GRAFF', v.** (S. *mis*, *grāfan*) to graft amiss—*Be-jā pairwand lagānā*—Kuthānw kalam lagānā.

**MIS-GROÜND',** *v.* (S. *mis*, *grund*) to found erroneously or falsely — *Galat bunyād dāl-nā, dālīl bunyād dāl-nā* — Kachchī new jālnā, jhūthī new dāl-nā.

**MIS-GUIDE',** *v.* (S. *mis*, Fr. *guider*) to lead or guide into error, to direct ill — *Khātā meñ dāl-nā, gum-rāh k.* — Bhatkānā bahkānā wā bhulwānā, anyathā le jānā wā kumārg dikhānā. [mithyopades, kupathadarsan.]

**MIS-GUID'ANCE,** *n.* wrong direction — *Bhatkāw<sup>h</sup>, gum-rāhī, burī hidāyat* — Bhulāwā, *bad-hakhtī yā kam-bakhtī, balā nusibat yā bad-nasīb, āfat āshb yā hādīsa* — Durghatā-nā wā anishṭapāt, durbhāgya, durgati duradrishṭ wā dukkh, āpad vipad wā vipattī.

**MIS-HAPPEN,** *v.* to happen ill — *Bure taur se wuqū' meñ ānā, zabāni se sādīr h.* — Buri bhāntī se āpānā, burī se bīnā.

**MIS-HEAR',** *v.* (S. *mis*, *hear*) to hear imperfectly, to mistake in hearing — *Ba-khūbī na-sunnā, sunne meñ galatī k.* — Samyā prakār se na sunnā, sunne meñ bhūl k.

**MISH'MASH,** *n.* a mixture, a hotelpotch — *Mīlān yā ghālmel<sup>h</sup>, pach-mel pach-mel yā agarbagar<sup>h</sup>.*

**MISH'NA,** *n.* (H.) a collection of Jewish traditions — *Yahūdī rivāyatōn k' majma'* — Yihūdīyaparuparagatakathāsāmūh, Yihūdīyapāranparīyakathāsāngrah.

**MIS IM PROVE',** *v.* (S. *mis*, L. *in, probō*) to improve to a bad purpose, to abuse — *Bure kām ke liye bhī-tar k., kharāb k.* — Bure kām ke nimitta uttamatar k., bhrasht wā burā k.

**MIS IM-PROVE'MENT,** *n.* ill use or employment — *Bad-istī'mālī, bad-sulūkī* — Kuyavahār.

**MIS-IN-FER',** *v.* (S. *mis*, L. *in, ferō*) to draw a wrong inference — *Galat natīja nikāl-nā* — Mithyānigman k., anyathānigman k., mithyānigman k.

**MIS-IN-FORM',** *v.* (S. *mis*, L. *in, formā*) to give erroneous information — *Galat khabar d., nā-rāst khabar d., jhūthī khabar d.* — Mithyā sañvād d., jhūthā samāchār d.

**MIS-IN-FOR-MATION,** *n.* wrong information — *Galat khabar, nā-rāst khabar, jhūthī khabar* — Mithyāsañvād, jhūthā samāchār.

**MIS-IN-FORM-ER,** *n.* one who misinforms — *Galat khabar d. w., nā-rāst khabar d. w., jhūthī khabar d. w.* — Mithyāsañvād d. w., jhūthā samāchār d. w.

**MIS-IN-STRUCT',** *v.* (S. *mis*, L. *in, struo*) to instruct aniss or improperly — *Galat ta'lim k. yā d., be-jā sikhānā* — Kuśikshā k., amuchit rītī se sikhānā.

**MIS-IN-STRUC'TION,** *n.* wrong instruction — *Nā-rāst ta'lim, bad-nusihat, galat ta'lim* — Kuśikshā, asuddh wā amuchit śikshā.

**MIS-IN-TÉL/I-GENCE,** *n.* (S. *mis*, L. *inter, lego*) wrong information, disagreement — *Galat khabar yā khabar-i-nā-rāst, ikhtilāf* — Mithyāsañvād wā jhūth samāchār, bigar phūt wā amel.

**MIS-IN-TÉR-PRET,** *v.* (S. *mis*, L. *interpre*) to interpret erroneously, to explain wrong — *Galat tarjuma k. yā khilāf samjhnā, khilāf bayān k. yā nā-rāst samjhnā* — Asuddh ulthā k. wā viparīrtī k., ulthā samjhnā wā asuddhavyākhyā k.

**MIS-IN-TÉR-PRET-ABLE,** *a.* that may be misinterpreted — *Munakkinū-l-galat-bayānī, nā-rāst-tarjuma-pazīr* — Mithyavyākhyayogya, asuddhavyākhyayogya.

**MIS-IN-TÉR-PRE-TATION,** *n.* wrong explanation — *Nā-rāst bayān, galat tarjuma* — Asuddhavyākhyā, mithyavyākhyā, asuddh ulthā, anyathārthavyākhyā.

**MIS-IN-TÉR-PRET-ER,** *n.* one who misinterprets — *Nā-rāst mutarjim, galat bayān-kunanda* — Anyathārthavyākhyatā, viparītabodhan k. w. wā karṇe w., asuddh ulthā k. w. [munāsabat se milānā — Kuyog k., kujor k., thūk na milānā.]

**MIS-JOIN',** *v.* (S. *mis*, L. *jungo*) to join unfitly or improperly — *Burī tarāh se yā nā-mis-jūdgē', v.* (S. *mis*, L. *judex*) to judge erroneously, to mistake in judging — *Bad-insāfi yā galat tajwīz k., insāf yā tajwīz karne meñ galatī k.* — Kunishpattī wā anyathāvichār k., nishpattī wā vichār karne meñ bhūl k. [vichār.]

**MIS-JUDGE'MENT,** *n.* wrong judgment — *Galat tajwīz, bad-insāfi* — Kunishpattī, anyathā-

**MIS-KIN'DLE,** *v.* (S. *mis*, L. *candeo*) to inflame to a bad purpose — *Bure irāde se sul-gānā, bure kām ke liye sulgānā* — Kumanorath se sulgānā. [h. — Na jānnā, ajnā h.]

**MIS-KNOW',** *mis-nō', v.* (S. *mis*, *know*) not to know, to be ignorant of — *Wāqif na*

**MIS-LAY',** *v.* (S. *mis*, *legan*) to lay in a wrong place, to lose — *Be-jā yā be-thikāne rakhnā, kho d. yā khonā* — Asthānī k. binā-thikāne dharnā wā rakhkar bhūl jānā, hirānā hir-wānā wā hirā d. [w., rakhar bhūl jāne w., hirwāne w. hirā d. w. wā hirāne w.]

**MIS-LAY'ER,** *n.* one who mislays — *Be-thikāne rakhne w., khone w.* — Binā-thikāne dharme

**MIS'LE',** *mī'zī, v.* (mist) to rain in very small drops — *Phuṭīqānā<sup>h</sup>, phūṭī-phūṭī gīrnā<sup>h</sup>*

**MIS-LEAD',** *v.* (S. *mis*, *leadan*) to lead into a wrong way, to lead astray — *Gum-rāh yā be-rāh k., bhulānā<sup>h</sup>* — Kupath wā vimārg meñ le jānā, bhatkānā wā bahkānā.

**MIS-LEAD'ER,** *n.* one who misleads — *Gum-rāh k. w., be-rāh k. w., bhulāne w.* — Kupath wā vimārg meñ le jāne w., bhatkāne wā bahkāne w.

**MIS-LEARNED',** *a.* (S. *mis*, *learnian*) not really or properly learned — *Kam-ālīm, kam-fāzīl* — Adhūrā papdīt, anipun, akusāl.

**MIS-LIKE',** *v.* (S. *mis*, *lician*) to disapprove, not to be pleased with; *n.* disapproba-



- tion, aversion — *Nā-pasand k.*, *rāzi yā khush na h.*; *n. nā-pasand yā nā-manzūrī*, *nafrat* — *Na* chāhnā wā aswikār *k.*, *prasanna wā santusht na h.*; *n. apriṭi wā aswikār*, *ghrinā ghni wā dwesh*. [*w.*, *aswikār k. w.*]
- MIS-IK'ER, *n.* one who disapproves — *Nā-pasand k. w.*, *nā-manzūr k. w.* — *Na*-chāhne
- MIS-LIVE', *v.* (*S. mis, lifan*) to live ill — *Burāi se jinā yā raknā*<sup>b</sup>. [*drisht*]
- MIS-LUCK', *n.* (*S. mis, D. luk*) bad luck — *Bad-bakhtī, kam-bakhtī* — *Durbhāgya, dura-*
- MIS-MAN'A (JE, *v.* (*S. mis, I. manus*) to manage ill, to behave ill — *Bad-ihitāmī k.*, *bad-sulūki yā bad-atwāri k.* — *Bigarṇā nasānā wā durnirvāh k.*, *kuchāl-chalnā kuvya-*
- valār k. wā durācharan k.* [*vāh, kunirvāh, kupravartan, durācharan.*]
- MIS-MAN'AGE-MENT, *n.* ill management — *Be-tadbīrī, bad-intizāmī bad'amālī* — *Durnir-*
- MIS-MARK', *v.* (*S. mis, mark*) to mark with a wrong token, to mark erroneously — *Galat nishān k.* — *Bhūl se ank wā chihn k.*
- MIS-MATCH', *v.* (*S. mis, maca*) to match unsuitably — *Ku-jor k<sup>b</sup>. nā-munāsabat se milānā, be-jor lagānā* — *Kuyog k.*, *kunel k.* [*māp nehi bhūlnā*<sup>b</sup> — *Asuddhamātp k.*]
- MIS-MEASURE', *v.* (*S. mis, L. metior*) to measure incorrectly — *Galat paimāish k.*, *MIS-NAME', v.* (*S. mis, nama*) to call by a wrong name — *Jhūthā nām d<sup>b</sup>. nīm phērā-*
- nā yā phernā<sup>b</sup>, aur hē nām se bulānā*<sup>b</sup> — *Anyathānām k.*, *mithyānām d.*
- MIS-NOMER, *n.* (*Fr.*) a wrong name — *Khilāf-ismi, galat nām, jhūthā nām*<sup>b</sup> — *Anyathānām, mithyānām, ayogyānām.*
- MIS-OBSERVE', *v.* (*S. mis, L. ob, serro*) to observe inaccurately — *Khayāl na k.*, *be-*
- dili se dekhnā, dil na lujā-kar lihāz k.* — *Uṭā dekhnā, viparīt wā asuddh rīti se dekhnā, man na lagākar dekhnā, asavadhīni se dekhnā, avivechanāpūrvak dekhnā.*
- MIS-OP'Y-NIST', *n.* (*Gr. misos, gunē*) a woman hater — *Aurat-dushman, 'auraton se*
- nafrat k. w.* — *Stridweshī, stridweshṭā, strīnindak.*
- MIS-O-PIN'ION, *n.* (*S. mis, I. opinor*) an erroneous opinion — *Galat rāc, galat tajwiz*
- yā khayāl* — *Kuviwehanā, kumati.*
- MIS-OR'DER, *v.* (*S. mis, L. ordo*) to order ill, to manage ill: *n.* irregularity — *Bad-*
- ihitāmī k.*, *bad-intizāmī k.*: *n. be tartīb, bad-intizāmī, abtarī, khilāf-dustūrī* — *Kuyavasthī k.*, *kunirvāh wā durnirvāh k.*; *n. ayavasthī, vyatikram, aniyam.*
- MIS-OR'DER-LY, *a.* irregular, disorderly — *Be-rabṭ yā be-qū'idā, abtar* — *Ayavasthit wā*
- vidhiviruddh, astavyast.* [*notion* — *Ētā samjhānā<sup>b</sup>, bhulānā yā bahkīnā<sup>b</sup>.*]
- MIS-PER-SUA'DE', *v.* (*S. mis, I. per, suadeo*) to persuade amiss, to lead to a wrong
- MIS-PER-SUA'SION, *n.* wrong notion or opinion — *Galat-fahmī, galat-qiyās, nā-rāst rāc* — *Anyathābodhī, mithyābodhī, anyathāmātī.*
- MIS-PLA'CE', *v.* (*S. mis, Fr. place*) to put in a wrong place — *Be-jā rakhnā, be-tartīb*
- rakhnā, be-manqā<sup>b</sup> rakhnā, be-thikānc dharnā* — *Asthānī k.*, *anyathā dharnā, binā thikānc rakhnā, kuthaur dharnā.*
- MIS-PRINT', *v.* (*S. mis, L. premo*) to print wrong: *n.* an error of the press — *Galat*
- chhāpnā; n. chhāpe ki bhūl<sup>b</sup> — Asuddh chhāpnā, asuddhamudrāṅkan k.; n. asuddhamudrā, mudrāṅkanadosh.*
- MIS-PRISE', *v.* (*Fr. mépriser*) to mistake, to slight, to undervalue, to scorn — *Galatī*
- k.*, *zālī jinnā, kam-qudr k.*, *haqir jinnā yā haqarat k.* — *Bhūlnā wā bhūl k.*, *halkā*
- jinnā, jaghu wā tuchehha jinnā, anūlar k. wā ghriṇā k.*
- MIS-PRIS'ION, *n.* scorn, neglect, mistake — *Nafrat yā haqarat, galat yā tahqir, galatī*
- *Ghriṇā, avamān wā avajnā, asuddhī wā bhūl.*
- MIS-PRO CEE'D'ING, *n.* (*S. mis, L. pro, cedo*) a wrong or irregular proceeding — *Be-zābitagī, bad-mu'āmalagī* — *Avidhān, kurīti.*
- MIS-PRO-FESS', *v.* (*S. mis, I. pro, fassum*) to make a false profession — *Jhūthā*
- da'wā k.*, *galat bayān k.* — *Mithyāpratijñā k.*
- MIS-PRO-NOUN'CE', *v.* (*S. mis, L. pro, nuncio*) to pronounce incorrectly — *Galat talaf-*
- fuz k.* — *Asuddhachcharan k.*, *asaduchcharan k.*
- MIS-PRO-PORT'ION, *v.* (*S. mis, I. pro, portio*) to join without due proportion — *Be-hisāb yā be-andāz jornā* — *Kujor k.*, *kunel k.*, *kuyog k.* [*ghanaudī.*]
- MIS-PROUD, *a.* (*S. mis, prut*) viciously proud — *Nihāyat magrūr* — *Atigarvit, barā-hī*
- MIS-QUOTE', *v.* (*S. mis, Fr. citer*) to quote erroneously, to cite incorrectly — *Galat*
- iqtibās k.*, *jhūthī sanad lānā yā khilāf istimbāt d.* — *Anyatharthāvataran k.*, *mithyāvata-*
- ran k. wā mithyādrishṭant d.*
- MIS-RATE', *v.* (*S. mis, L. ratum*) to rate erroneously, to estimate falsely — *Nā-rāst*
- qimat yā nirkh k.*, *galat-takhmīnā galat-hisāb yā galat-andāz k.* — *Anyathāmōl wā mi-*
- thyābhāw k.*, *āṅkne kūṭne wā āṅkne meñ bhūl k.*
- MIS-RE-CITE', *v.* (*S. mis, L. re, cito*) to recite incorrectly — *Dūsrē zī bāt ko parhne yā*
- sunāne meñ bhūl k<sup>b</sup>, galat parhānā yā bayān k.* — *Bāñchne wā kahne meñ chuknā.*
- MIS-RE-CIT'AL, *n.* a wrong recital — *Galat bayān* — *Mithyāpāthan, mithyānuvāchan,*
- ayatharthakathan.*
- MIS-RECK'ON, *v.* (*S. mis, recan*) to reckon or compute wrong — *Gintī meñ bhūlnā<sup>b</sup>,*
- galat shumār k.*, *shumār karne meñ galatī k.* — *Kuṅapanā k.*, *asamyagganānā k.*

**MIS-RE-LATE'**, *v.* (S. *mis*, L. *re, latum*) to relate inaccurately or falsely — *Galat bayān k., jhūth bayān k.* — Mithyāvarṇan k., asatyavarṇan k.

**MIS-RE-LA'TION**, *n.* erroneous relation — *Galat bayān, jhūth bayān* — Mithyāvarṇan, ayathārthakhyāpan, asatyavarṇan.

**MIS-RE-MEMBER**, *v.* (S. *mis*, L. *re, memor*) to mistake in remembering — *Yād karne meñ galatī k.* — Smaraṇ karne meñ bhūlnā, yathārthasmarāṇ na k., thik thik chet na k.

**MIS-RE-PORT'**, *v.* (S. *mis*, L. *re, porto*) to report erroneously; *n.* an erroneous report — *Khabar-i-galat kuhūd, jhūth yā galat khubar d.; n. galat khubar, galat yā jhūth kaifiyat* — Mithyāsañvād d., jhūth samāchār d.; *n.* mithyāsañvād, jhūth samāchār, ayathārthakhyān.

**MIS-REP-RE-SENT'**, *v.* (S. *mis*, L. *re, prae, ens*) to represent falsely or incorrectly — *Talbīs k., galat bayān k., pher-phār-kar kahūā* — Mithyāvarṇan k., ultākar kahūā, ayathārth rīti se varṇan k.

**MIS-REP-RE-SEN-TA'TION**, *n.* a false account — *Talbīs, khilāf bayān, inqilāb* — Mithyākathan, anyathāvarṇan, ayathārthakhyāpan, asatyavarṇan.

**MIS-REP-RE-SEN-TER**, *n.* one who misrepresents — *Talbīs-kunanda, khilāf bayān k. w., bāt ko pher-kar kahue w.* — Ultākar kahne w., ayathārthakhyāpan k. w., asatyavarṇan k. w.

**MIS-RE-PUT'ED**, *a.* (S. *mis*, L. *re, puto*) erroneously reputed or estimated — *Galatī se khayāl yā andāz kiya gayā* — Bhūl se samjhā gayā wā atkal kiya gayā, kukalpit, kugūnit.

**MIS-RULE'**, *n.* (S. *mis*, L. *regula*) tumult, confusion, disorder, unjust domination — *Hangama, barhami yā bad hukmī, abtari yā darhami, bad-amālī* — Bakherī wā hal-bālī, ulatpulaṭ wā astavyastatī, harbarī halchal wā vyastatī, kuṣāsan durniti wā asatpālan. [Daigait wā kalahakāfī, aṣāsanīya wā ādamya.

**MIS-RULY**, *a.* turbulent, ungovernable — *Dange-bāz, bezabī sar-kash yā muh-zor* —

**MIS-S**, *n.* a title of address to a girl or a young unmarried woman — *Sāhib-zādī, doshī-zoñ kī khitāb, larkī<sup>h</sup>, betī<sup>h</sup>* — Kulakunāri, kanyā, kumārī.

**MIS-S**, *v.* (S. *missiōn*) to fail in aim, not to hit, not to succeed, to mistake, to omit; *n.* loss, want, mistake, omission — *Khālī parnā, na laṅgā<sup>h</sup>, na-pānā yā kām-gāb na h., khatā k., tarī k.; n. muṣān, ihtiyāj yā qillat, khātā gusār yā galatī, turk yā suhr* — Huknā wā huknā, hūchnā wā hūchnā, siddhārth wā siddhī na ho, bhūlnā wā chūknā, chhōrṇī; *n.* hūnī wā nās, abhāv, bhūl wā bhram, tyāg wā truti.

**MIS-SAL**, *n.* (L. *missa*) the Romish mass-book — *Rom ke pādriyōn kī namāz-kī-kitāb* — Romanatubandhī lāsiyōn kī prārthanāpaddhati.

**MIS-SAY'**, *v.* (S. *mis, segan*) to speak ill of, to slander, to censure — *Gibat k., tukmat laṅgānā yā bad-goī k., ilzūm d. yā malūmat k.* — Nindā k., kalañk laṅgānā, dokhnā wā dosh laṅgānā. [dā, kalañk, burī bāt.

**MIS-SAY'ING**, *n.* improper expression — *Bad-goī, gibat, tukmat, nā-munāsib kalām* — Nin-

**MIS-SEEM'**, *v.* (S. *mis*, Ger. *ziemen*) to make a false appearance — *Jhūthā rūp banā wā<sup>h</sup>.*

**MIS-SERVE'**, *v.* (S. *mis*, L. *servio*) to serve unfaithfully — *Pe-inānī se khidmāt k., bewafā se khidmāt k., bure taur se khidmāt k.* — Abhaktī wā vīśvāsgahāt se sevā wā.

**MIS-SHAPE'**, *v.* (S. *mis, scyppan*) to shape ill, to form ill, to deform — *Bad-shakl banānā, bul-sūrat banānā, zisht yā bad-daul banānā* — Kurūp banānā, virūp banānā, kudāl k.

**MIS'SION**, *n.* (L. *missiōn*) the act of sending or being sent, persons sent — *Irsāl yā rasūlī, mursal yā bheje-hue-log* — Prerāṇ wā preritawā, preritajanamasūh wā preritagan.

**MIS'SION-A-RY**, *n.* one sent to propagate religion; *a.* pertaining to missions — *Wah shakhs jo mazhab phailāne ke liye bhejā jātī hai, 'Isāt mazhab ko zāhir karne yā phailāne ke liye bhejā-huā shakhs; a. muta'alliq-i-irsāl, muta'alliq-i-rasūlī, bheje-hue logoñ ke muta'alliq* — Dharmaprachārānārth prerit, lāsiḍharmaprachārānārth prerit; *a.* prerānavishayak, preritawasambandhī, preritaganasambandhī.

**MIS-SILE**, *a.* that may be thrown; *n.* a weapon to be thrown — *Dūr-andāzī; n. dūr-andāzī harba, harba jo dūr se chālīgī jāy* — Kshepanīya, hastakshepanīya; *n.* kshepyā-yuddhī, hathiyār jo dūr se chālīgī jāy.

**MIS-SIVE**, *a.* such as may be sent; *n.* a letter sent, a messenger — *Bheje jāne ke qātil; n. khatt yā mursalā, harkāra paigambar yā qāsīd* — Freshya, bheje jāne ke yogya; *n.* preritapatra, dūt daurthā wā saudesahar.

**MIS-SPEAK'**, *v.* (S. *mis, spreccan*) to speak wrong, to blunder in speaking — *Galat bolnā, kahne meñ bhūlnā<sup>h</sup>* — Mithyā wā anyathā bolnā, bolne meñ chūknā.

**MIS-SPELL'**, *v.* (S. *mis, spell*) to spell wrong — *Galat tahajjī k., galat hije k., galat imlā likhnā, bad-implā-nawfī k.* — Aṣudh achchharautī k., ak haravyatyay k., aksharavyatyās k., aksharaviparyās k. [yā k. — Anyathavyay k., kahne wā nās k.

**MIS-SPEND'**, *v.* (S. *mis, spenden*) to spend amiss, to waste — *Be-jā sarf k., bar-bād d.*

- MIS-SPEND'ER, *n.* one who misspends — *Be-já sarf k. w., bar-bád d. w. yá k. w.* — Anyathávyayí, urák, kshay k. w., nasht k. w.
- MIS SPENSE, *n.* waste, ill employment — *Masraf-ba-sharr yá bar-bádi, bad-isti'máli* — Anyathávyay náw kshay, kuvyavahár wá nsatprayog.
- MIS-STATE', *v.* (S. *mis*, L. *statum*) to state wrong, to represent erroneously — *Galat bayán k., ná-rást izhár k.* — Anyathávarnan k., ayatháarthavivarán k.
- MIS-STATEMENT, *n.* a wrong statement — *Galat bayán, ná-rást bayán* — Mithyávarnan, mithyáavijnapti, anyatháikathan, ayatháarthavivarán.
- MIST, *n.* (S.) a thick vapour, any thing that dims or darkens; *v.* to cloud — *Bukhár, kuhrá kuhára gá dhúndh<sup>h</sup> : v. dhúmlá yá dhúmlá k<sup>h</sup>* — Kúhá, dhúniká. [bhápur.]
- MIST'FUL, *a.* clouded as with mist — *Par-bukhár, kuhre yá kuháse se bhará-huá<sup>h</sup>* — Kú-MIST'LIKE, *a.* resembling mist — *Bukhár sá, kuhre sá, kuháse sá<sup>h</sup>* — Kúhásadris.
- MIST'Y, *a.* overspread with mist, clouded, dim — *Kuhre yá kuháse se chháyá yá ghírú huá<sup>h</sup>, ghaughor yá dhúndhlá<sup>h</sup>, dhúmlá yá dhúmlá<sup>h</sup>*.
- MIST'Y LY, *ad.* darkly, obscurely, not plainly — *Tárikí se, ighiq-se yá muqlaun, sáf-sáf málh<sup>h</sup>* — Andhákár wá dhúmlái se, gúrlarup wá avyaktarup se, asajshatarup se.
- MIST'Y NESS, *n.* the state of being misty — *Dhúmlá<sup>h</sup>, dhúndh<sup>h</sup>, dhúndhlá<sup>h</sup>, dhúndhlá-hat<sup>h</sup>, dhúdhjávi<sup>h</sup>, tárikí*.
- MIS-TAKE', *v.* (S. *mis*, *to err*) to take wrong, to conceive wrong, to err, not to judge right; *p. t.* MIS-TOOK', *p. p.* MIS-TAK'EN — *Mukhálif yá ná-rást tanr se samajhná, thik-thik na samajhná<sup>h</sup>, khatá yá galatí k., ná-rást tajjez k.* — Viparítarth wá ultí grahan k., mithyábodh k., bhúlná wá chúkúá, bhrám wá mativibhrám k.
- MIS-TAK'N, *n.* a misconception, an error — *Galat fahmí yá kaj-fahmí, khatá yá sahó* — Viparítarthabodh wá viparítarthagrahan, bhrám bhránti bhúl wá chúk.
- MIS-TAK'ABLE, *a.* that may be mistaken — *Thik-thik na samjhe-jane ke qábil* — Yathá-rtharup se na samjhe jane ke yogya. [bhúl se, bhrám se.]
- MIS-TAK'EN LY, *ad.* in a mistaken sense — *Galat má'ni men, sohan* — Viparítarth se.
- MIS-TAK'ER, *n.* one who mistakes — *Thik-thik ne samajhe w<sup>h</sup>, ultá samajhe w<sup>h</sup>, bhúlna w<sup>h</sup>, chák k. w<sup>h</sup>*. [arthabodh wá viparítarthagrahan.]
- MIS-TAK'ING, *n.* error, misconception — *Khatá, galat-fahmí* — Bhúl wá bhránti, vipari-MIS-TAK'ING LY, *ad.* erroneously, falsely — *Khatáan yá sohan, darog se* — Bhúl chák wá bhrám se, jhúthmúth wá jhúthmúnth.
- MIS-TEACH', *v.* (S. *mis*, *to err*) to teach wrong — *Galat sikháuná, galat ta'lim k.* — Bhúl sikhání, mithyáśikshá k., ayatháarthasikshá k., ayatháarth rítí se sikháuná.
- MIS-TEMP'ER, *v.* (S. *mis*, L. *tempero*) to temper ill, to disorder — *Qúw-mutadíl k., abtar yá pareshan k.* — Kusamit kusint wá kuniyat k., gapar wá astavyant k.
- MIS-TERM', *v.* (S. *mis*, L. *terminus*) to term or denominate erroneously — *Jhúthá nám rakhná<sup>h</sup>, galat nám d.* — Anuchitarán d., ayatháarthasajhná d.
- MIS-THINK', *v.* (S. *mis*, *thence*) to think ill, to think wrong — *Ná-rást sochná, galat khayál k. yá qiyás karne men galatí k.* — Anyathákalpaná k., sochane men bhúlná wá asúddhánámún k. [mán wá asúddhakalpaná, mithyávicár wá mithyámaná.]
- MIS-THOUGHT', *n.* wrong notion, false opinion — *Galat khayál, bátál-ráe* — Asúddháná-mis-THOUGHT', *v.* (S. *mis*, *time*) to time wrong, not to adapt to time, to neglect the proper time — *Be-waqt k., waqt ke mutájiq na k., munásib waqt ko gúfál se guzar-jáne d.* — Kusunay k., samay wá avasur ke yogya na k., samay ko bhúl janá.
- MIST'ION, *n.* (L. *mistum*) the state of being mingled, mixture — *Lkhlát, ámezish* — Mísran wá misritavasthá, miláv yog wá samsarg. [dú<sup>h</sup>, par-gachhá yá par-gáchh<sup>h</sup>.]
- MISTLE-TOP, *miz'el-tó*, *n.* (S. *mistella*) a plant which grows on trees — *Bandá<sup>h</sup>, ban-*
- MIS-TRAIN', *v.* (S. *mis*, Fr. *trainer*) to train or educate amiss — *Bul-tarbiyat k., galat ta'lim k.* — Kúháan k., kusikshá k.
- MIS-TRANS-LATE', *v.* (S. *mis*, L. *trans, latum*) to translate incorrectly — *Galat tarjuma k.* — Ayatháarthabháshántar k., asúddh ultíh k.
- MIS-TRANS-LATION, *n.* an incorrect translation — *Galat tarjuma* — Ayatháarthabháshántar, anyathábháshántar, mithyábháshántar, asúddh ultíh.
- MISTRESS, *n.* (L. *magistra*) a woman who governs, the female head of a family, a female teacher, a woman beloved and courted, a concubine — *Sáhihe mukhuléma yá málka, kad-báná bílá yá kháwintíni, átún mutáwí yá ustádn, ná-sháya mukhúba yá dí-dár, madkhúla yá harám* — Swámíní adhishtástrí wá adhyakshá, grihiní gehiní wá kutumbíní, adhyápiká śikshiká upadesiká upadesiní wá guruwán, priyá vallabhá kántá káminí wá nayiká, suratín dhenní wá upastri. [stirprabhubtwa.]
- MISTRESS-SHIP, *n.* female rule or dominion — *Awrat kí hukúmat yá hukímí* — Striríjya.
- MIS-TRUST', *v.* (S. *mis*, *tryesian*) want of confidence; *v.* to suspect, to doubt — *Be-ētibári, bul gumáni, shakk, waswas ; v. shakk k., shubhá k.* — Aviswás, apratyay, sandeh; *v. asánká wá aviswás k., sandeh wá saśśay k.*
- MIS-TRUST'FUL, *a.* diffident, doubting — *Waswási yá andesha-nák, wahmí shakkí bul-sann yá bad-gumán* — Aviswási wá sasánk, sasansáy wá sańkáuwt.

**MIS-TRUST'** FŪT-NESS, *n.* diffidence, doubt — *Waswās yā wahm, shubha yā shakk* — *Aviśwās* wā *apratyay, sañkā saudh wā saṁśay*.

**MIS-TRUST'LESS**, *a.* confident, unsuspecting — *Mu'taqid, be-shakk yā ḡe-gumān* — *Nihsandeh cchinnaśaṁśay wā niśchit, anāśāñkī wā āśāñkī*.

**MIS-TUNE'**, *v.* (*S. mis, L. tonus*) to tune amiss, to put out of tune — *Be-tān k., be-sur yā be-tāl k.* — *Kutān k., kutāl wā kuswar k.*

**MIS-TUTOR**, *v.* (*S. mis, L. tutum*) to instruct amiss — *Be-jā yā galat ta'lim k., be-jā yā galat naṣihat d.* — *Kuśikshā d., burā upadeś d.*

**MIS-UN-DER-STAND'**, *v.* (*S. mis, under, standan*) to take in a wrong sense — *Galat samajhā, mukhālif yā khilāf bighnā, nā-fahm k., samajhne meñ bhūlnā<sup>h</sup>* — *Anyathāgrahan k., anyathābodh k., mithyābodh k., viparitārthagrahan k., ayathārthagrahan k.*

**MIS-UN-DER-STAND'ING**, *n.* mistake of meaning, misconception, disagreement — *Galat-fahmī, kaj-fahmī nā-fahmī yā nā-rast-fahmī, khalish varjish yā ikhtilāf* — *Viparitārthagrahan wā anyathārthagrahan, anyathābodh mithyābodh wā anyathārthābodh, bi-ḡar anas anmilāw tūt rūṭhā rūṭhī aīṭhā aīṭhī wā vainanasaya*.

**MIS-USE'**, *v.* (*S. mis, L. usum*) to use improperly, to treat ill — *Bad ist'i-mālī yā burā ist'i-māl k., bad-sulūkī k.* — *Kuvyāpūr kuprayog wā asatprayog k., kuvyavahār wā durvyavahār k.*

**MIS-USE'**, *n.* wrong use, ill treatment — *Bad-ist'i-mālī yā burā ist'i-māl, bad-sulūkī* — *Asatprayog anyathāprayog kuprayog wā kuviniyog, kuvyavahār wā durvyavahār*.

**MIS-USE'AGE**, *n.* ill use, bad treatment — *Burā-ist'i-māl yā bad-ist'i-mālī, bad-sulūkī* — *Asatprayog anyathāprayog kuvyāpūr wā kuviniyog, kuvyavahār wā durvyavahār*.

**MIS-WEAR'**, *v.* (*S. mis, verian*) to wear ill — *Burī bhaāt se thaharnā yā tiknā<sup>h</sup>*.

**MIS-WRITE'**, *mis-rāt', v.* (*S. mis, writan*) to write incorrectly — *Galat likhnā, galat-naṣīkī k., galatī se likhnā, likhne meñ galatī k.* — *Asuddh likhmī, likhne meñ bhūl wā chūk k.*

[Kukrit, kusiddh, kusaṁskrit.

**MIS-WROUGHT'**, *mis-rāt', a.* (*mis, work*) badly worked — *Bad masnū, bad-sākhtā* —

**MIS-YOKE'**, *v.* (*S. mis, yoke*) to yoke or join improperly — *Be-jā mādhnā yā jurnā, be-jā mādhnā yā jurnā* — *Kuṁḍh-nādhnā wā kujor-jurnā, kuṁḍh-nādhnā wā kujor-jurnā*.

**MIS-ZEAL'OUS**, *a.* (*S. mis, Gr. zeōs*) actuated by mistaken zeal — *Be-jā sar-gurm, be-jā dil-se, be-jā tund* — *Kuchapd, kuvyagra, kūdyukt*.

**MITE**, *n.* (*S.*) a small insect, a small piece of money, any thing very small — *tihm<sup>h</sup>, phūt, kamrī<sup>h</sup>, zarra yā rera* — *Kshudrakīṭ, kaparlikā varāṭak wā dhanaleś, kan kanikā lav wā lōś*.

[*yā tirgāk* — *Vishaghna, vishāpahārak, vishanāśan, vishabhanjan*.

**MITH'RI-DATE**, *n.* (*L. Mithridates*) an antidote against poison — *Zahr-mukhra, tirgāk*

**MITI-GATE**, *v.* (*L. mitis*) to temper, to alleviate, to assuage, to calm, to soften — *Mu'tadil k., takhfiy yā kam k., mukhaffiy k., sākin yā shāista k., mulāim k.* — *Šaman k., laḡhu wā nyūn k., ḡhaṭmī wā hālkā k., sānt wā thāidhā k., kōmal k.*

**MIT'GA-BLE**, *a.* that may be mitigated — *Mumkinu-l-takhfiy, tuskīn-pazir, mumkinu-l-narmi* — *Šamāniya, śāmya*.

[*wān, laḡhav wā nyūnatā*.

**MIT'GA-TION**, *n.* alleviation, abatement — *Takhfiy, ḡhaṭmī<sup>h</sup>* — *Šānti śam saman wā sānt*.

**MIT'GA-TIVE**, *a.* tending to alleviate — *Takhfiy k. w., mukhaffiy k. w., sākin k. w., narm k. w.* — *Šāntik, śāntid, śamak, śāntikar*.

**MITRE**, *n.* (*Gr. mitra*) an episcopal crown, an ornament for the head — *Mujtahid yā imām kā tāj, kulāh* — *Dharmādhipatikirīt, mukut*.

**MITRED**, *a.* adorned with a mitre — *Tāj-dār* — *Mukutadhārī, kirītadhārī, kiritayukt*.

**MIT'TENT**, *a.* (*L. mitto*) sending forth — *Bhujne w<sup>h</sup>, nikālne w<sup>h</sup>* — *Prerak, nirगतakārī*.

**MIT'TI-MUS**, *n.* (*L.*) a kind of warrant — *Ek qism kā parwāna yā hukm-nāma, hukm-i-qaid, amād-i-mahāshī* — *Kārāḡar meñ rakhne kā tājāpatra, tājāpatravāśesh*.

**MIT'TEN**, *n.* (*Fr. mitaine*) a cover for the hand, a kind of coarse glove — *Dastāna, mōḷā dastāna* — *Hastāchchhadan, mōṭā hastapardhān*.

**MIX**, *n.* (*L. misceo*) to unite various ingredients into one mass, to join, to blend — *Khalt k., mukhlūt k. yā h., āmekhta k. yā h.* — *Pachmel wā pañchmel k., milnā wā mihnā, ek wā sammisrit k. wā h.*

**MIX'EN**, *n.* a dunghill, a laystall — *Muzhala, ḡhār<sup>h</sup>* — *Purishādīraśī, gobar kī ḡherī*.

**MIX'TION**, *n.* the act of mixing — *Āmezish, milān<sup>h</sup>* — *Misran*.

**MIX'TLY**, *ad.* with mixture — *Āmezish se, milān se<sup>h</sup>* — *Misran se, sahyojan se*.

**MIX'TURE**, *n.* the act of mixing, the state of being mixed, a compound formed by mixing — *Āmezish yā tarkib, ikhtilāt yā imtizāj, murakkab* — *Misran sahyojan miśri-karan sahyog wā milāw, miśratā wā miśribhāv, minādravyasamūh wā sammisradravayassamūh*.

[*pichhlā pāl, pichhlā pāl<sup>h</sup>* — *Naukā kā pichhlā pāl*.

**MIZ'ZEN**, *miz'zn, n.* (*It. mezzana*) the aftermost of the fixed sails of a ship — *Jahiz kā*

**MNE-MON'ICS**, *ne-mōn'ics, n.* (*Gr. mnemon*) the art of memory — *'Ilm-i-hāfiẓa, fann-i-hāfiẓa, yād-karne yā yād-rakhne kā 'ilm* — *Smaranavidyā, smaranakāstra, smrityupakaranavidyā*.

**MNE-MŌN'ic**, **MNE-MŌN'ic-AL**, *a.* assisting the memory — *Hifz ki madad k. w., yād baṛhā ne w., hifze ki madad k. w.* — Smritisahāy, smṛityupakāraḥ, smṛitipravartak.

**MŌAN**, *v.* (S. *mānan*) to lament, to deplore, to bewail, to grieve: *n.* lamentation, audible expression of sorrow — *Nāla yā nauha k., zārī k., gam k., afsos k.: n. nāla yā nauha, zārī* — Bilāṭnā, khed wā hūy hūy k., vilāp k., śok k.; *n.* śok, vilāp wā hūhākar.

**MŌAN'FUL**, *a.* lamentable, expressing sorrow — *Mātan angez nauha-angez yā gam-khez, afsos zūhir k. w.* — Vilāpukārī wā vilāpaniya, śokasūchak. [khāir se, śok se.

**MŌAN'FUL-LY**, *ad.* with lamentation — *Gam se, afsos se, nauha se, nāla se* — Vilāp se. hā.

**MŌAT**, *n.* (Fr. *motte*) a deep ditch round a castle; *v.* to surround with a ditch —

*Khanday, khāi yā khāitūh; v. khāi yā khāitūh se gherāh.*

**MŌB**, *n.* (L. *mobilis*) a crowd, a rabble; *v.* to overbear by tumult — *Hujūm, 'awāmm 'awāmmu-n nis radd-i-kha'q yā garīb-gurabā; v. bhar-bagīnāh, dhām-dhām machā-kar satānāh* — Bhīr jamāw wā jhūm, adhamajanasamūh wā niehajanamasamūh.

**MŌB'ISII**, *a.* like a mob, tumultuous — *Hujūm yā 'awāmmu-n-nis sū, shor-āwar yā āshob* — Sāmānyaloknyogya wā adhamajanasamūhasadri, bakheriyā wā dangait.

**MŌB'LE**, *n.* the populace, the rabble — *'Awāmm yā 'awāmmu-n-nis radd-i-kha'q yā garīb-gurabā* — Sāmānyalok wā antyalok, adhamajanasamūh wā niehajanamasamūh.

**MŌB**, *n.* a kind of female undress for the head; *v.* to wrap up as in a hood — *Sir ki ophat; v. ghāughat mein lapetūh.*

**MŌB'LE**, *v.* to wrap up as in a hood — *Ghāughat mein lapetūh.*

**MŌ-BL'ITY**, *n.* (L. *mobilis*) the power of being moved, activity, fickleness — *Harakat-pazirī, chūlāki, talawwun yā nā-pāe-dārī* — Gamanaśilātā wā gatiyogyatā, plurtī wā chāpalatā, chāñchalatā chāñchalyā wā āshirātī.

**MŌCK**, *v.* (Gr. *mōkos*) to deride, to ridicule, to mimic, to elude, to make sport: *n.* ridicule, derision, sneer, mimicry; *a.* false, counterfeit, not real — *Tasakhkhur k., sukhrīya yā tazhik k., naql k. yā munh-banānā, jarē d. yā bachānā, hañsi k.; n. tasakhkhur tazhik yā sukhrīya, maskharagī yā istihā, tanz, sawāñh; a. naql, tazhik, tagallubī* — Avahās k., upahās k., sawāñg k., dhokhā d. wā bāchā jānī, thaṭṭhā k. munh bidrānā birnā wā hichkānā; *n.* upahās, avahās, thaṭṭhā wā thoṣrī, bhāñraitī; *a.* jhūthā, chhādmik wā kritrim, mithyā. [upahāsāspad.

**MŌCK'A-BLE**, *a.* exposed to derision — *Lāiq-i-tazhik, qābil-i-tasakhkhur* — Upahās-ya.

**MŌCK'ER**, *n.* one who mocks, a scoffer — *Zāhik, tā'nā-zan yā tā'in* — Upahāsak wā avahāsak, parihāsakartā wā thaṭhol.

**MŌCK'ER-y**, *n.* derision, sport, imitation — *Sukhrīya, tazhik, naql* — Upahās wā avahās, hañsi, sawāñg wā bhāñraitī.

**MŌCK'ING**, *n.* scorn, derision, insult — *Nafrat, tasakhkhur yā tazhik, be'izātī tanz yā hatk* — Avajñā wā tirskār, hañsi upahās wā parihās, apamān wā ānadar.

**MŌCK'ING-STOCK**, *n.* a butt for sport — *Mushkara, mazhaka, hadaf-i-tasakhkhur* — Upahāsāspad, avahāsāsthān, upahāsāvishay.

**MODE**, *n.* (L. *modus*) manner, method, form, fashion, state, degree — *Taur yā tarah, zābita tariqa yā waz', shakl yā sirat, rawāj uslub yā nahw, halat, darja* — Riti, vidhi, ākār wā rūp, chalan vidhān prakār wā niyam, avasthā, bhāv dāśā wā parimān.

**MŌ'DAL**, *a.* relating to the form or mode — *Sāratī, waz'ī* — Rūpasambandhī, rūpavisbay, prakārātmaḥ. [meñ antar.

**MŌ-DĀL'ITY**, *n.* difference in mode or form — *Taur yā sirat mein farq* — Prakār wā ākār

**MŌ'DEL**, *n.* a pattern, an example, a mould, a copy, a representation, a standard; *v.* to plan, to shape, to form, to mould — *Nāmāna, qāṭib, qālib, naql, naqsha, hāñgh; v. naqsha banānā yā k., shakl bāndhnā, dawl d., khāka yā khākā banānā* — Ādars, upamā, sāñchā: pratirūp, dhāñchā, pratimā wā pratimūrti; *v.* dhāñchā banānā, ākār k. wā d., dauliyānā sarup k. wā banānā, garhnā wā pratirūp k.

**MŌ'DEL-ER**, *n.* a planner, a contriver — *Nāyshi-sūz, bāni majid yā naqsha-bāndhne w.* — Pratimānakartā wā dhāñchā banāne w., daul bāndhne w.

**MŌ'DER-ATE**, *a.* (L. *modus*) temperate, not excessive, not violent, not extreme, of the middle rate; *v.* to regulate, to restrain, to allay, to preside, to decide as a moderator, to become less violent — *Mu'tadil parhez yā mutawāzī, qālib, shāista yā qur-tund, muwāfaq, miyāna awatī yā mutawassit; v. burāhar yā mu'tadil k., zabt k., sākin shāista yā mulāim k., sar-dār sar-kob yā mir-i-majlis h., mir-i-majlis ke mānind fāwal k., kam yā mulāim h.* — Samavrittī wā parimitāchārī, parimit, ativra wā sānt, mit niyat wā saparimān, madhyam wā manjholā; *v.* sādhnā wā thik-thūk k., dabānā niyat k. wā nigrihit k., sānt k., sabhāpati wā sabhānāyak h., sabhāpati wā vādasabhādhīyakeḥ ke sadriś nirpāy k., dhīmā ativra wā sānt h.

**MŌ'DER-ATE-LY**, *ad.* temperately, mildly — *I'tidāl se, mulāyamat se* — Parimitarūp se, dhīre-dhīre dhīme-dhīme wā sāntipurvak.

**MŌ'DER-ATION**, *n.* the state of being moderate, restraint, calmness, frugality — *I'tidāl, zabt, hamwārī yā mulāyamat juz-rasī* — Parimitatā samavrittītā sāñyam wā anatikram, nigrāh, sāntī wā kshāntī, parimitavyay.

- MÖD'ER-Ä-TOR**, *n.* one who presides or moderates—*Mir-i-majlis yâ sar-kob, zaht yâ kam k. w.*—Sabbhupati sabhādhyaksh wā vādasabhādhyaksh, niyantā wā daman-k. w.
- MÖD'ERN**, *a.* (Fr. *moderne*) pertaining to the present time, late, recent, not ancient—*Hāli, mutaakhhir, jadid, hādīs*—Varttamānakālīn wā sadyaskālīn, nūtanakālīn, ādhunik, nūtan aprāchīn wā apurāṇ.
- MÖD'ERN**, *n. pl.* those who have lived recently or are now living—*Mutaakhhirīn, wāpasīn, pichhle log<sup>h</sup>, in dīnoṅ ke log<sup>h</sup>*—Varttamānakālīnalok, sadyaskālīnalok.
- MÖD'ER-NISM**, *n.* a modern practice or idiom—*Jadid ravāj yâ mukāwara*—Ādhunik chāl wā vāgdhārā. [ *ke logṇī ki tarīf k. w.*—Varttamānakālīnalokaprasānsak.
- MÖD'ER-NIST**, *n.* one who admires the moderns—*Mutaakhhirīn kī qadr k. w., in dīnoṅ*
- MÖD'ER-NIZE**, *v.* to render modern—*Nan-tarāsh k., jadid taur par lānā*—Navīn rīti ke anusār k., varttamānakālīnarītyanusār k.
- MÖD'ER-NIZE**, *n.* one who modernizes—*Nan-tarāsh k. w., jadid taur par lāne w.*—Varttamānakālīnarītyanusārakārī, ādhunik chāl ke anusār k. w.
- MÖD'EST**, *a.* (L. *modestus*) not arrogant, not impudent, diffident, chaste—*Ājiz, garīb khāk-sār yâ nā-maghrīr, nā-gustakh yâ muddah, sharm-sār, sharm-ghīn hayā dūr yâ molājīb, nek-bakht yâ pak-daman*—Garvahnī wā nirahankār, adhrishat wā vinayī, lajjāwān lajjāsīl wā salajjā, avyabhihārī yatendriya sadvritta wā ālmapat.
- MÖD'EST LY**, *ad.* not arrogantly, chastely—*Khāk-sārī ājizī garībī yâ nā-maghrīr se, pākī pak-damanī yâ nek-bakhtī se*—Ānabhihān se wā savinay, avyabhihār yatendriyat wā sadvritti se.
- MÖD'ESTY**, *n.* absence of arrogance or impudence, diffidence, decency, chastity—*Khāk-sārī ājizī garībī nā-maghrīrī yâ nā-gustakhī, hijāb gairat hayā yâ sharm, alah shāyantaqī yâ shāstagi, pak-damanī ḥifāz yâ ḥisat*—Garvahnatā namratā ānabhihān adhrishatatā wā vinay, lajjāsīlatā wā lajjā, vinītatā wā vrīṇā, avyabhihār sadvrittatī wā satitwa. [ *leś*.
- MÖD'I-CUM**, *n.* (L.) a small portion—*Zarra, wajh-i-kafī, thorā<sup>h</sup>*—Alpānis, alpabhiṅg.
- MÖD'I-FY**, *v.* (L. *modus, facio*) to qualify, to vary, to moderate, to extenuate—*Mukhaṣṣaf yâ durust k., sūrat badalnā yâ nāi sūrat d., mutadil yâ mulāim k., tukhfīf yâ kam k.*—Sudhārna, rūpantar wā bhīmarūp k., daman k. sūnt k. dalānā wā parimīṭ k., ghatīnā wā nyūn k. [ *taniya, rūpantarāsakya*.
- MÖD'I-FI-ABLE**, *a.* that may be modified—*Mumkin-ul-tadīl, badal-pazīr*—Parivart.
- MÖD'I-FI-CATE**, *v.* to qualify, to moderate—*Mukhaṣṣaf yâ durust k., mutadil yâ narm k.*—Sudhārnā wā sūnt k., komai k. daman k. dabānā parimīṭ k. wā ghatīnā.
- MÖD-I-FI-CATION**, *n.* the act of modifying—*Tabdīl, badal, sūrat badalnā, nāi shakl d.*—Rūpintarakaran, rūpaparivartan.
- MO-DILLION**, *n.* (Fr. *modillon*) an ornament in columus—*Sitūnoṅ meṅ ek qism kī zaldāsh*—Stambhoṅ meṅ ek prakār kī solihā.
- MÖD'ISH**, *a.* (L. *modus*) fashionable—*Ravājī, rāij, nau-tarāzī, ḡaulī<sup>h</sup>*—Chalanī, āchārīk, lokāchārānusārī, laukīkarītyanurūp.
- MÖD'ISH LY**, *ad.* fashionably—*Ravājī ke mutābiq*—Lokāchārānusār se, lokarītivat.
- MÖD'ISH-NESS**, *n.* affectation of fashion—*Waz-dārī*—Ḍauldāl kā ḡhoṅg, lokarīti kā dambh ḡhoṅg wā ḡimbiḥ.
- MÖD'U-LATE**, *v.* (L. *modus*) to form sound to a certain key, to vary sound—*Ālāpnā yâ ālāpnā<sup>h</sup>, āwāz banānā yâ badalnā*—Swaralay k. swar-milānā wā swar-bāndhnā, swarabhed swaravibhed wā swaraparivartan k.
- MÖD'U-LATION**, *n.* the act of modulating—*Āwāz bāndhnā, nagma, nawā, alāp<sup>h</sup>, āwāz badalnā*—Swaralay, tīl, swarabhed.
- MÖD'U-LATOR**, *n.* one that modulates—*Āwāz bāndhne w., nagma badalne w., alāpne w.<sup>h</sup>*—Swarabhedakārī, swaravibhedak, layakārī.
- MÖD'ULE**, *v.* to vary sound, to shape, to mould; *n.* a representation, a model—*Āwāz badalnā, shakl bāndhnā yâ shakl d., banānā<sup>h</sup>*; *n.* *naysha, namīna*—Swarabhed wā swaraparivartan k., ḡaul d., ḡaulnā wā ḡauliyānā; *n.* ādarā wā ukritī, ḡhāṇchā.
- MO-GŪL'**, *n.* formerly the title of the emperor of Hindostan—*Sābiq meṅ Hind ke Mogal shāhanshāh kā laqab*—Pūrvakāl meṅ bhāratavarsh ke yavan māṇḍaleswar kī upādhi wā padavī. [ *roṇāṇ<sup>h</sup>*.
- MÖ'HĀIR**, *n.* (Fr. *moire*) the hair of a kind of goat—*Ek dhānt ke bakre kā bāl yâ*
- MO-HAMME-DAN**, *a.* pertaining to Muhammad; *n.* a follower of Muhammad—*Muhammādī*; *n.* *Muhammād kā pui-rav, Musalmān*—Yāvan; *n.* Yavan.
- MO-HAMME-DAN-ISM**, *n.* the religion of Muhammad—*Muhammādī dīn yâ mazhab*—Yavanadharm.
- MO-HAMME-DAN-IZE**, *v.* to render conformable to the modes or principles of Muhammadans—*Muhammādī k., Musalmānoṅ ke tarīqoṅ yâ dīn ke muwāfiq k.*—Yavan k., yavanarīti wā yavanadharm ke anusār k.
- MÖ'HOCK**, *n.* the appellation of certain ruffians who formerly infested the streets of London—*Un thagoṅ kā nām jo āge Landan kī galiyoṅ yâ sarakōṅ meṅ lagte the<sup>h</sup>*.

**MÖYE-TY**, *n.* (L. *medius*) the half, one of two equal parts—*Nim, nisf*—*Arddha* wá ádhá, arddhabhág wá arddhánú.

**MÖIL**, *v.* (Fr. *mouiller*) to daub with dirt, to weary, to labour, to toil—*Mailá* k<sup>h</sup>, mánda k. yá k., *mashagqat* k., *mihnat* k.—*Bharná malin* k. wá *malin* k., *thakná* wá *thakná*, *parísaran* wá *śram* k., *kaśit* wá *atísaririyás* k.

**MÖIST**, *a.* (Fr. *moite*) wet in a small degree, damp—*Tar yá martúh, nam yá ser-áb*—*Árdra* wá *odá*, *gilá* wá *silá*. [bhigáná wá bhigánú.]

**MOIST'EN**, *möis'n*, *v.* to make damp, to wet—*Nam* k., *tar* k.—*Árdra* *odá* wá *gilá* k.,

**MÖIST'FUL**, *a.* full of moisture—*Ser-áb, tar, pur-rutúbat*—*Árdra*, *odá*, *gilá*, *silá*.

**MÖIST'NESS**, *n.* wetness in a small degree—*Namí*—*Árdratá*, *giláqun*.

**MÖIST'URE**, *n.* a moderate degree of wetness, a small quantity of liquid—*Namí yá tarí, rutúbat yá taráwat*—*Árdratá* *tem* wá *kled*, *silsikálat* *ras* wá *giláí*.

**MÖIST'Y**, *a.* drizzling—*Jhisigítá-huá<sup>h</sup>, jhisigítá<sup>h</sup>*. *phubigítá-huá<sup>h</sup>*.

**MÖTLAR**, *a.* (L. *mola*) having power to grind, grinding—*Pisne* w<sup>h</sup>, *pisán* k. w<sup>h</sup>. [*gur<sup>h</sup>*.

**MO-LÁS'SER**, *n.* (Gr. *meli*?) a sirup which drains from sugar, treacle—*Júst<sup>h</sup>, chojá yá*

**MÖLE**, *n.* (S. *maál*) a mark on the skin—*Khál*—*Til*.

**MÖLE**, *n.* (L. *mole*) a mound, a dyke—*Bánd, pushta*—*Bándh*, *meñr*. [*niká* wá *lav*.

**MÖLE'CYLE**, *n.* a small mass, a particle—*Zarra, kaniká<sup>h</sup>*—*Anu* wá *paramánu*, *kan* *ka-*

**MÖLE**, *n.* (D. *mol*) a small animal—*Chhuchhúndar<sup>h</sup>, chhuchhúndar<sup>h</sup>*.

**MÖLE'CAST**, *n.* a hillock cast up by a mole—*Mitti kí dheri* *jo chhuchhúndar banáti hai<sup>h</sup>*.

**MÖLE'CATCH-ER**, *n.* one who catches moles—*Chhuchhúndar pakayne* w<sup>h</sup>, *chhuchhúndar-*

*már<sup>h</sup>*. [*hai<sup>h</sup>*, *chhuchhúndaron kí bandí hai mitti kí dheri<sup>h</sup>*.

**MÖLE'HILL**, *n.* a hillock thrown up by moles—*Mitti kí dheri* *jo chhuchhúndar banáti*

**MÖLE'TRACK**, *n.* course of a mole under ground—*Zamín* *ke niche* *chhuchhúndar kí rāh*

—*Bhūmí* *ke tale* *chhuchhúndar ká márg* wá *path*.

**MO-L'EST'**, *v.* (L. *molest*) to trouble, to vex—*Takfif* *d. yá diqq* k., *tasdi* *d. ázard* k. *yá*

*izá* *d.*—*Chherná* *kurháná* *khijháná* *khijáná* *dukh* *d.* wá *pirá* *d.* *sataná* wá *kalpaná*.

**MÖL-EST'ATION**, *n.* disturbance, vexation—*Itirāb* *yá kharkhasha*, *takfif* *tasdi* *yá izá*

—*Upadrav* *vyastatá* wá *kshobh*, *dukh* *kleś* *vyatá* *pñá* wá *santáp*.

**MO-L'EST'ER**, *n.* one who molests—*Muāhim, dukh* *dūi<sup>h</sup>*—*Chherné* *w.*, *salāne* *w.*, *pirá*

*d. w.*, *dukhadāyí*. [*rāsh*—*Kleśakāri*, *dukhakār* wá *dukhadāyí*.

**MO-L'EST'FUL**, *a.* troublesome, vexations—*Dukh-dūi<sup>h</sup>, ázard-dih* *takfif-dih* *yá dil-kha-*

**MÖL'L'FY**, *v.* (L. *mollis, facio*) to soften—*Narm* k., *mulām* k., *narmāná*, *pighlāná<sup>h</sup>*,

*tighlāná<sup>h</sup>*—*Komal* k., *mridu* k. [*karan*, *mridu* k.

**MÖL-LI'FICATION**, *n.* the act of softening—*Narmāi, narm-sāz, mulām-sāz*—*Komala-*

**MÖL-LI'FER**, *n.* one that softens—*Mulāyín, narm-sāz, pighlāná<sup>h</sup>, tighlāná<sup>h</sup>*—*Mridukāri*.

**MÖLT'EN**, *p. p.* of *melt*, *a.* made of melted metal—*Melt* *kā máz-mātiq<sup>h</sup>*—*alai-hi* *yá*

*j'l-i-mātiq<sup>h</sup>*: *a. dhābāná<sup>h</sup>, dhāt* *ko gulá-kar* *banāyá-huá<sup>h</sup>*—*Melt* *kí* *purnakriyá* wá

*purvakalikakriyá*.

**MÖME**, *n.* (Fr. *monon*) a dull silent person—*Ahmag, be-waqif*—*Jar*, *mūñh*.

**MÖMENT**, *n.* (L. *momentum*) importance, consequence, force, an instant—*Garaz* *yá*

*zaríwat*, *muāyaga* *yá muāiqe*, *zor*, *lanha* *lahza* *dam* *yá sāt*—*Gurutá* wá *prabháv*,

*gaurav* wá *bhār*, *bal*, *kshay* *pal* wá *nimish*. [*guruprabháv*.

**MO-MÉNT'AL**, *a.* of moment, important—*Muhimm* *ahamm* *yá lazim*—*Bhāri*, *bará* wá

**MO-MÉNT'AL LY** *ad.* for a moment—*Dam* *bhar* *ke liye*, *ek* *lanha* *lahza* *yá sāt* *at* *ke liye*—

*Pal* *kshay* wá *nimish* *bhar* *ke nimitta*, *ek* *kshay* *ke liye*. [*kshanamāstrasthāyí*, *achir*.

**MÖMEN-TA-NY**, *a.* lasting but for a moment—*Ek* *dam* *kā*, *'arizi*, *ná-pāc-dār*—*Kshanik*,

**MÖMEN-TA-RY**, *a.* continuing only a moment—*Ek* *sāt* *yá dam* *kā*, *ná-pāc-dār*, *'arizi*

—*Kshanamāstrasthāyí*, *kshanik*, *naimishik*, *achirasthāyí*, *achir*. [*pal* *pal* *bhar* *pur*.

**MÖMEN-TA-RI-LY**, *ad.* every moment—*Har-dam, har-sāt* *at*, *har-lahza*—*Pratikshay*,

**MO-MÉNT'OUS**, *a.* important, weighty—*Muhimm* *yá ahamm*, *varni* *yá girān*—*Gurupra-*

*bhāv* *gurwarth* *bahwarthi* wá *mahārth*, *guru* *alaghu* wá *bhāri*.

**MO-MÉNT'UM**, *n.* (L.) the force of a moving body, impetus—*Impetus*—*i-harakāt* *yá shai-mu-*

*taharrik-kā* *zor*, *saurat* *yá quwwat-i-harakāt*—*Gatíveg*, *gatisakti*.

**MÖN'A-CHAL**, *a.* (Gr. *monos*) pertaining to monks or a monastic life, monastic—

*Darveshí* *qalandarí* *yá zāhidí*, *khānqāh-mansūb*—*Munisambandhí* wá *śramik*, *ma-*

*thavāsasambandhí* wá *śramasambandhí*.

**MÖN'A-CHISM**, *n.* state of monks, monastic life—*Darveshōn* *yá qalandarōn* *kí hālat*,

*goshā-nishiní* *yá khānqāh-nishin*—*Sānsaratyāg* wá *udāsinitā*, *mathavās* wá *vānapras-*

*thātā*. [*Anu*, *paramānu* wá *akhandaniyakāniká*.

**MÖN'AD**, *n.* (Gr. *monos*) an atom, an indivisible particle—*Zarra*, *juz-i-lā-yutajazzá*—

**MO-N'AT-CAL**, *a.* relating to monads—*Zarra-mansūb, muta'alliq-i-juz-i-lā-yutajazzá*—

*Paramānusambandhí*, *akhandaniyakānikāvishayak*.

**MÖN'ARCH**, *n.* (Gr. *monos, archē*) a sovereign, an emperor, a king—*Pādshāh* *yá*

*shāh, shāhanshāh, malik* *yá sultān*—*Rājá, mahārāj* *mañḍaleswār* wá *adlurāj*, *nripati*

*bhūpati* *bhup* wá *narapati*.

- MO-NÁRCH'AL, *a.* pertaining to a monarch—*Sháhi, sháhan-sháhi, sultáni*—Rájakiya.
- MÓN'ARCH-ESS, *n.* a female monarch—*Mulika, mahá-rání*<sup>h</sup>—Rajñi, adhiśwari.
- MO-NÁRCH'Í-AL, *a.* vested in a single ruler—*Ek malik yá sháh ke tábi, sháhi, sultáni*—Ekarájdáhn, ekarájdíyatta, ekarájak.
- MO NÁRCH'IC, MO-NÁRCH'Í-CAL, *a.* vested in a single ruler, pertaining to monarchy—*Ek pádsháh yá sultán ke tábi, sháhi sultáni yá saltanat-mansúb*—Ekarájdáhn ekarájdíyatta wá ekarájak, rájakiya wá ádhirájik.
- MÓN'ARCH-IST, *n.* an advocate for monarchy—*Sultanat-dost, pádsháhut-dost*—Ekarájdádhipatyabhakt, rájatwabiakt.
- MÓN'ARCH-IZE, *v.* to act as a monarch, to rule—*Saltanat k., hukm-ráni yá hukumat k.*—Rájakíryya wá rájavyavahár k. ádhipatya wá rájya k.
- MÓN'ARCH-Y, *n.* government by a single person, a kingdom, an empire—*Ek-pádsháh-ki-hukumat yá bad-sháhut, saltanat, mamlukat yá mamlakat*—Ekarájdádhipatya ekarájdásan wá ekaádhipatya, rájya, ráshtira.
- MÓN'AS-TER-Y, *n.* (Gr. *monas*) a house of religious retirement, an abbey, a convent—*Sauma'a, khánqáh, dáira*—Dharmasúk, math. Vánaprastháśram áśram munivásas-thán wá vairágyiyan kí akhára.
- MO-NÁS'TIC, MO-NÁS'TI-CAL, *a.* pertaining to a monastery, secluded from the world—*Khánqáh-mansúb yá muti'alliq-i-sauma'a, goshá-nishán*—Mathavásasambandhi mathasambandhi wá munivásasathasambandhi. áśranik wá saúśratyági.
- MO NÁS'TIC, *n.* a monk, a religious recluse—*Derwesh yá qalandar, zahid*—Mathavási samyási yogi wá yáti, saúśratyági sarvasaúgararityági vairágyáśrami vairági bairági wá vanaprasthi.
- MO-NÁS'TI-CAL-LY, *ad.* in the manner of a monk—*Qalandarána, zahidána*—Vánaprasthavat, mathavási vairági yogi samyási wá yáti kí riti se. [chandravar.
- MÓN'DÁY, *n.* (S. *monat-dag*) the second day of the week—*Do-shamba, pir*—Somavár.
- MÓN'EY, *n.* (L. *moneta*) metal stamped for commerce, coin, bank-notes exchangeable for coin, wealth, affluence—*Rupai-paisé<sup>h</sup>, sikka, not yá bil, daulat, zar yá naph*—*Tauk wá taukak, mudri, huñdi, dhan wá vitta, sampatti wá dravya.*
- MÓN'ETÁ-RY, *a.* pertaining to money—*Muti'alliq-i-sikka, sikka-mansúb*—Mudrásambandhi, mudrik. [ni, dhanadhya, dhanawán, dravyawán.
- MÓN'EYED, MÓN'IED, *a.* rich in money—*Mai-dár, rupai-é<sup>h</sup>, daulat-mand, ganí*—Dha-
- MÓN'EY-ER, *n.* a coiner of money, a banker—*Zarráb yá sikl-i-gar, huñdi-wál yá sáhu-kár<sup>h</sup>*—Taksalíya wá mudránkak, mahajan wá kothiwál.
- MÓN'EY-LESS, *a.* destitute of money—*Pezar, tili-dast, naftis, be-kaurí*—Dhanahín, nirhan, dravyahín, vittahín.
- MÓN'EY-BAG, *n.* a large purse—*Rupai kí thaili<sup>h</sup>.* [lenden k. w.
- MÓN'EY-BRO-KER, *n.* a dealer in money—*Sarráf, khardigá*—Mudrávyápari, rupai kí
- MÓN'EY-CHÁN GER, *n.* a dealer in money—*Sarráf, khardigá*—Mudrávyápari, rupai kí [handa, garz khérá<sup>h</sup>—Rij d. w., dhanik.
- MÓN'EY-LEND-ER, *n.* one who lends money—*Mahajan<sup>h</sup>, sahakár<sup>h</sup>, bopkarigi, garz-dí*
- MÓN'EY-MÁT-TER, *n.* an account of money—*Rupai kí mu'amalat, len-den kí hisáb*—Mu-
- dravishay, dene piwne kí lekha. [k. w. yá batore w<sup>h</sup>.
- MÓN'EY-SCHE-NEER, *n.* one who raises money for others—*Dáwr ke liye rupai ekatthá*
- MÓN'EYS-WORTH, *n.* something worth the cost—*Koi shai jo apni qimat ke liye girán na ho*—*Koi vastu jo apne mol ke liye mahangi na ho.*
- MÓN'GER, *n.* (S. *mongere*) a dealer, a seller—*Sandí-gar, saroshanda yá báí*—Vyá-
- pari wá baipari, bechne w. vikretí wá krayavikrayik.
- MÓN'GREL, *a.* (S. *mengra*) of a mixed breed; *n.* any thing of a mixed breed—*Mujannas, do-naslá, dogla*; *n.* *dogla ján-var, do-naslá*—Saúkaraj, saúkaraját, saúkarajátiya; *n.* saúkaraj, saúkaraját.
- MÓN'ISH, *v.* (L. *monere*) to warn—*Ágáhi d., samjhána<sup>h</sup>, chitána<sup>h</sup>, jatána<sup>h</sup>.*
- MO-N'TION, *n.* information, instruction—*Ágáhi ititá yá khabar, nasihat yá ta'lim*—Prabodh wá pratyades, upades wá mantran.
- MÓN'TIVE, *a.* conveying admonition—*Nasihat-dih, násih, tambih-gar*—Upadesak, udbodhak, prabodhak.
- MÓN'TOR, *n.* one who warns, a boy appointed to teach a division or class in a school—*Násih yá wá'iz, ek tarká wá mudrase men kisi darje ko sikhlátá hai*—Upadesak pratyadesak abhimantá wá prabodhak, upásikshak wá upaguru.
- MÓN-TÖR'R-AL, *a.* relating to a monitor—*Násih-mansúb, khatifa-mansúb, us tarke ke muta'alliq jo mudrase men kisi darje ko sikhlátá hai*—Prabodhakasambandhi, upásikshakasambandhi, upásikshasambandhi.
- MÓN'TO-BY, *a.* giving admonition or instruction; *n.* admonition, warning—*Nasihat-dih, tambih-gar, násih, ta'lim-kunanda*; *n.* *nasihat tambih yá sar-zanish, ágáhi yá ititá*—Udbodhak, prabodhak, upadesak, síkshak; *n.* upades mantraná wá síkshá, pratyades púrvabodhan wá chetauni.



- MÖN'I-TRESS**, *n.* a female monitor — *Ek'aurat yá tarí jo madrase meñ kisi darje ko sikhlañtí hai* — *Upasikshikí, upadhyápiká.*
- MÖNK**, *n.* (Gr. *monos*) one who leads a solitary life, one who lives in a monastery — *Qalandar zihid yá ráhib, khánqáh ká rahne w.* — *Saṁsáratyági vānaprasth vairági yogi samyáśi yatí wá tapaswí, mathavási.*
- MÖNK'ER-Y**, *n.* the life or state of a monk — *Qalandarí ravish, záhidi tariq* — *Vānaprasthivasthá, samyás, vairági.*
- MÖNK'HOON**, *n.* the character or state of a monk — *Záhidi hálat, gosha-nishini, khalwat nishini* — *Mathavási ká bhāv, samyási kí vritti, vānaprasth.*
- MÖNK'ISU**, *a.* pertaining to monks, monastic — *Qalandarí záhidi yá dureeshí, khánqáh-mansáh* — *Muni-sambandhí, mathavásasambandhí wá áśami.*
- MÖNK'KEY**, *n.* (Fr. *montrécho*) an animal, an ape, a baboon, a name of contempt — *Bandar<sup>h</sup>, mātānā, bōzna yá bōzna, leqárat zāhir kárne ká ek nám* — *Vānar wá kapi, markat, laigúr, ghripā prakāś kárne ká ek nám.* [sing.]
- MO-NÖC'E-IOS**, **MO-NÖC'E-ROT**, *n.* (Gr. *monos, keras*) the unicorn — *Gairā<sup>h</sup>* — *Eka-MÖN'O-CHORD, *n.* (Gr. *monos, chordē*) an instrument with one string — *Ek-tārā<sup>h</sup>* — *Ekatāri, ekatantrivālyā, ekatantri.**
- MO-NÖC'U-LAR**, **MO-NÖC'U-LOUS**, *a.* (Gr. *monos, L. oculus*) having only one eye — *Yak-chashm, kōnū<sup>h</sup>* — *Ekāksha, ekānetra, kapa.*
- MÖN'O-DY**, *n.* (Gr. *monos, odē*) a song or poem sung by one person — *Gīt yá gazal jo ek shakhs tuhá gītā hai* — *Gīt jo akele gūy jīta hai, akele gāne kí gīt.*
- MO-NÖG'A-MY**, *n.* (Gr. *monos, gámos*) marriage of one wife — *Paqat ek bibi se shādí* — *Ekapatnivrāt, ekastrivrah, ekabhāryāvrat.*
- MO-NÖG'A-MIST**, *n.* one who disallows second marriages — *Paqat ek bibi se shādí k. w., dúsrí shādí ko ná-jāiz qarār d. w.* — *Punarvivāh ko na mánne w., ekapatnīk, ekastrik, apunarvivāhi.*
- MÖN'O-GRĀM**, *n.* (Gr. *monos, gramma*) a cipher or character composed of two or more letters interwoven — *Ramz, tūgra* — *Parasparasamuyuktanamādyakshar.*
- MÖN'O GRĀM-MAL**, *a.* sketching in the manner of a monogram — *Ramz yá tūgre kí sūrat se zāhir k. w. yá likhne w.* — *Parasparasamuyuktanamādyakshar kí rīti se prakāś k. w. wá likhne w.*
- MÖN'O-LOGUE**, *n.* (Gr. *monos, logos*) a speech uttered by a person alone, a soliloquy — *Khud-kalāmí, tanhá kalāmí* — *Ātmabliśhan wá swagatbliśhan, swagatavākya.*
- MO-NÖM'A-CHY**, *n.* (Gr. *monos, machē*) a duel, a single combat — *Do kí larāi<sup>h</sup>, akelí-akelí kí larāi<sup>h</sup>* — *Dwandwayuddha, niyuddha wá dwandwayodhan.*
- MO-NÖP'A-THY**, *n.* (Gr. *monos, pathos*) solitary suffering or sensibility — *Tanhá-bar-dāshí, tanhá-tumuk-harási* — *Ekāki dukkhabhog wá sukshmachaitanya.*
- MO-NÖP'O-LY**, *n.* (Gr. *monos, polce*) the exclusive privilege of selling any thing — *Khāss khāríd, ijāra, baí yá farokht ká ikhtiyār-i-khāss* — *Vikray ká ekādhiikār, beñchne ká ekādhiikār, vikrayaikādhiikār.*
- MO-NÖP'O-LIST**, *n.* one who monopolizes — *Ijāra-dār, baí yá farokht ká ikhtiyār-i-khāss rakhne w.* — *Vikray ká ekādhiikār, beñchne ká ekādhiikār, vikrayaikādhiikār.*
- MO-NÖP'O-LIZE**, *v.* to engross or obtain the exclusive right of selling any thing — *Ijāra lenā, baí yá farokht ká khāss ikhtiyār hāsíl k.* — *Vikrayaikādhiikār pānā, beñchne ká ekādhiikār pānā.* [w. — *Vikrayaikādhiikār, beñchne ká ekādhiikār.*
- MO-NÖP'O-LIZER**, *n.* one who monopolizes — *Baí yá farokht ká khāss ikhtiyār rakhne fard* — *Ekaślok, ekapād, ekacharāṇ.*
- MÖN'O-STICH**, *n.* (Gr. *monos, stichos*) a composition consisting of one verse — *Ek fard* — *Ekaślok, ekapād, ekacharāṇ.*
- MÖN'O-STROPHIC**, *a.* (Gr. *monos, strophē*) having only one strophe, not varied in measure — *Yak-gītā, yak-wazn yá yak-tāl* — *Ekaślok, ekamitrā wá ekātāl.*
- MÖN'O-SYL/LA-BLE**, *n.* (Gr. *monos, syllabē*) a word of one syllable — *Yak-kalima lafz* — *Ekākshar, ekāksharāś-bd.*
- MÖN'O-SYL/LA-BLED**, *a.* consisting of one syllable — *Yak-kalima* — *Ekākshar, ekākshari.*
- MÖN'O-THE-ISM**, *n.* (Gr. *monos, theos*) belief in the existence of only one God — *Haqq-parastí, wāhid-parastí, Khudā-i-wāhid ko mánna* — *Adwait, adwaitavād, kevalaśwaravād, kevalaśwaramat.*
- MÖN'O-THE-IST**, *n.* one who believes in only one God — *Haqq-parast, wāhid-parast, Khudā-i-wāhid ko mánne w.* — *Adwaitavādí, kevalaśwaravādí.*
- MÖN'O-TÖNE**, *n.* (Gr. *monos, tonos*) uniformity of sound, want of cadence — *Ham-āwāz yá yak-sulāi, yak-lahjāi yá yak-sají* — *Samānaswaratwa wá swarāikya, swarābhedbhāv.* [Ekaśwar, ekātān, samaswar.]
- MÖN'O-TÖN'ICAL**, *a.* having an unvaried sound — *Ham-āwāz, yak-āwāz, yak-sadā, yak-lahjā, yak-sadā, yak-sají* — *Samānaswar, ananyaswar, ekātān, ekaśwar.*
- MO-NÖT'O-NY**, *n.* uniformity of sound or tone — *Ham-āwāz, yak-sadā, yak-lahjā, yak-sají* — *Swarāika, swarasamatā, swarasamānatā, swarābhed, swarābhedbhāv.*

MON/SIEUR, mōs'su, *n.* (Fr.) sir, Mr., a term for a Frenchman—*Sāhib, ahl-i-Frāns ke liye yah lafz musta'mal hotā hai*—Mulāssay, Frānsadēsi ke nimitta yah śabd vya-vahār meñ ātī hai. [*hai, mauzimī harābā*—Ayanavāh, ayanavah.

MON-SOON', *n.* a periodical wind—*Mausimī harāb jo chha mahine tak ek taraf bahtī*

MÖN'STER, *n.* (L. *monstrum*) something unnatural or horrible—*'Ajāib-khilqat, 'ifrit, dem'*—Adbhutavishay, apurvavishay, bhīmasarir, vikatākār, ghorarūpi.

MÖN'STROUS, *a.* unnatural, strange, shocking—*Nādir khilāf-i-sirishṭi yā khilāf-i-'ālam, 'ajīb 'ajab yā turfa, haul-nāk yā wahshat-angez*—Srishtimārgavahirgat srishtikramavādhya wā srishtiritivādhya, anuṭhā anokhā adbhut apurv wā vilakṣaṇ, ghorarūpi karālarūp wā trāsajanak.

MON-STRÖS'I-TY, *n.* state of being monstrous—*Nudrat, khilāf-i-sirishṭi, khilāf-i-'ālam, wahshat-angezī*—Srishtimārgavahirgatwa, srishtiritivādhya, adbhutā, ghoratī, dārupatā. [*katwa wā ghoratī se, dārupatā se.*

MÖN'STROUS-LY, *ad.* shockingly, horribly—*Wahshat-angezī se, haul-nāk se*—Trāsajana-

MÖN'STROUS-NESS, *n.* state of being monstrous—*Khilāf-i-sirishṭi, khilāf-i-'ālam, nudrat, wahshat-angezī, haul-nākī*—Srishtimārgavahirgatwa, srishtiritivādhya, adbhutā, ghoratī, dārupatā.

MÖN'TA-NISM, *n.* the tenets of Montanus—*Māntenaspanth<sup>h</sup>, Māntenus kā mat<sup>h</sup>*. MÖN'TA-NIST, *n.* a follower of Montanus—*Māntenaspanthī<sup>h</sup>, Māntenus kā pai-rau*—Māntenasmativalambī, Māntenasmatīnyayī.

MÖN TA-NIS'TI-CAL, *a.* pertaining to the heresy of Montanus—*Muta'alliq-i-ilhād-i-Māntenas*—Māntenasvipathasambandhī.

MÖN'TA-NIZE, *v.* to follow the opinions of Montanus—*Māntenas kā mat mānnā<sup>h</sup>, Māntenas kā pai-rau k.*—Māntenasmativalamban k., Māntenasmatīnyayī h.

MON-TÉ'LO, *n.* (Sp.) a horseman's cap—*Sawār kī topī*—Ghurcharṇe kī topī, aśwārōhī kī topī.

MÖNTÉTH, *n.* a vessel for washing glasses—*Ek bartan jisimeñ pyālē dhoye jāte haiñ*—Ek bīsan jisimeñ kaṭore wā kachapitra dhoye jāte haiñ.

MÖNTH, *n.* (S. *month*) one of the twelve divisions of the year, a space of four weeks—*Māh yā mahinā, shahr*—Varshāṅg. māś.

MÖNTH'LY, *a.* continuing a month, happening every month; *ad.* once in a month—*Māh, shahrī*; *ad.* mahine meñ ek martaba, har mahine, māh-ba-māh—Māsik, māsīn wā pratimāsik; *ad.* pratimās, mās-mās, mās m ñ ek ber.

MÖN'U-MENT, *n.* (L. *monuco*) a memorial, a tomb, a pillar—*Yād-gār yā yād-gārī, rauza yā dar-gāh, yād-g-iri-sitūn pāt yād-g-iri pathār*—Smaranārthakacchihñ wā smaranārthakavastu, chaitya wā samādhi, smaranārthakastambhī.

MÖN'U-MENT'AL, *a.* pertaining to a monument, preserving memory—*Muqbarī yā dar-gāhī, yād-gār*—Chaityasambandhī wā samādhisambandhī, smarak smritijanak wā smaranārthak. [*riti se.*

MÖN'U-MENT'AL-LY, *ad.* in memorial—*Yād-gārī ke taur se*—Smaranārthakavastu kī

MOOD, *n.* (L. *modus*) the form of an argument, style in music, the inflection of a verb to express manner of being or action—*Ek mudtibī taur yā sūrat, rāy<sup>h</sup>, sāq<sup>a</sup>*—Nyūya kī ek prakār wā rūp, rāginī wā varṇ, vāchya wā arth.

MOÖD, *n.* (S. *mod*) temper of mind, disposition, humour, anger—*Kho, mizāj, tab'iyyat, gussa yā gazab*—Manovrittī manovasthī wā chitavrittī, swabhāv, prakriti wā śīl, krodh wā kop. [*Krudhla wā krodhasīl, chirehīrī, krodhī wā roshī.*

MOÖN'Y, *a.* angry, peevish, out of humour—*Barham yā khafā, tunuk-mizāj, bezār*—

MOÖN'T-NESS, *n.* anger, peevishness—*Gussa yā gazab, tunuk-mizājī*—Krodh wā kop, chirehīrīhat.

MOÖN, *n.* (S. *mona*) the changing luminary of the night, a month—*Qamar yā māh-tāb, mahinā*—Chandra śāśī indū som vidhū chandranā wā chānd, māś.

MOÖN'ED, *a.* resembling the moon—*Māh-tāb-sā, chānd-sā<sup>b</sup>*—Chandrasadrīś.

MOÖN'ET, *n.* a little moon—*Chhotā chānd<sup>h</sup>*.

MOÖN'ISH, *a.* like the moon, variable—*Māh-tāb-sā yā qamar-sā, mutabuddil yā be-qarār*—Chandrasadrīś wā chānd-sarikhā, anitya chañchal wā asthir.

MOÖN'LESS, *a.* not enlightened by the moon—*Be-qamar, be-māh-tāb, be-chāndnī*—Chandrahīn, śāśihīn.

MOÖN'LING, *n.* a simpleton—*Sāda-lauh, anārī<sup>h</sup>, ahmaq*—Gāwdī, bhucheh, mūrkh.

MOÖN'Y, *a.* denoting the moon, like the moon—*Māh-tāb-numā, māh-tāb-sā*—Chandra-sūchak wā śāśidyotak, chandrasadrīś wā śāsitulya.

MOÖN'BEAM, *n.* a ray of light from the moon—*Chānd kī kiran<sup>h</sup>*—Chandrakiran, śāśī-kiran, śāśikar, chandrasūmi.

MOÖN'CALF, *n.* a monster, a stupid fellow—*'Ajāib-khilqat, be-wuqūf yā ahmaq*—Adbhutavishay bhīmasarir wā vikatākār, mūrkh mūrkh wā jarabuddhi.

MOÖN'EYED, *a.* dim-eyed, purblind—*Turik-chashm yā kam-nazar, kotāh-nazar*—Choñ-dhlā chuñdhilā wā nyunadrishṭī, hatadrishṭī wā ishādandh.

- MÓON'LIGHT**, *n.* the light afforded by the moon; *a.* illuminated by the moon—*Chánd-ná<sup>h</sup>, chánd ki jot<sup>h</sup>*; *a.* *máh-táb-raushan, chándni<sup>h</sup>*—Chandriká, chandrimá, chandraprabhá, śaśiprabhá, kaumudí; *a.* jyotsnáyukt.
- MÓON'SHINE**, *n.* the light of the moon—*Chándni<sup>h</sup>, chánd ki jot<sup>h</sup>*—Chandraprabhá, chandriká, chandrimá, jyotsná. [yukt.]
- MÓON'SHINE**, **MÓON'SHIN-Y**, *a.* illuminated by the moon—*Máh-táb-raushan*—Jyotsná.
- MÓON'STRUCK**, *a.* affected by the moon, lunatic—*Qumar-zala yá máh-táb-zada, jaluk-zala yá díwána*—Chandrakshobhitá, chandropahat, hatabuddhi wí vikshiptabuddhi.
- MÓOR**, *n.* (S. *mor*) a tract of land overrun with heath, a marsh, a fen—*Jhár yá jhárí se bhari-hut jagah<sup>h</sup>, daldal<sup>h</sup>, dhasan<sup>h</sup>*—Jaṅgalabhūmí, jhābar, pañk wá kauchhla.
- MÓOR'ISH**, *a.* marshy, fenney, watery—*Daldalá daldalí yá daldaliyá<sup>h</sup>, pankahá<sup>h</sup>, paniká yá pānt se bhari-huá<sup>h</sup>*.
- MÓOR'Y**, *a.* marshy, fenney, boggy—*Daldalí daldalí yá daldaliyá<sup>h</sup>, pankahá<sup>h</sup>, jhābari<sup>h</sup>*.
- MÓOR'COCK**, *n.* a bird found in moors—*Daldalí chiriyá<sup>h</sup>, ek chiriyá jo daldaloi meñ milti-hai yá rahti-hai<sup>h</sup>*. [chiriyá<sup>h</sup>.]
- MÓOR'GAME**, *n.* red game, grouse—*Jhár ki rahne-wáli chiriyá<sup>h</sup>, daldal ki rahne-wáli*.
- MÓOR'HEN**, *n.* the female of the moorcock—*Ek chiriyá jo daldaloi meñ rahti hai<sup>h</sup>*.
- MÓOR'LAND**, *n.* marsh, fen, watery ground—*Daldal<sup>h</sup>, jhābar<sup>h</sup>, dhasan pañk yá jal-sebhari-hui-jagah<sup>h</sup>*. [pañthar.]
- MÓOR'STONE**, *n.* a species of granite—*Ek gism ki grānit pañthar*—*Ek prakár ká grānit*.
- MÓOR**, *v.* (L. *moror* ?) to confine or secure by cables or chains and anchors—*Langar k., langar dālnā, lagānā<sup>h</sup>, bāndhnā<sup>h</sup>*. [kí ghāt.]
- MÓOR'AGE**, *n.* station where to moor—*Langar-gáh, ghāt<sup>h</sup>*—Naukí lagāne wá bāndhne.
- MÓOR'INGS**, *n. pl.* anchors chains and cables for securing a ship—*Jaház ke lagāne ke liye langar zanjir aur ruse*—Nauká lagāne ke nimitta langar sikariyān aur rasse.
- MÓOR**, *n.* (L. *Maurus*) a native of the north of Africa—*Afríqā ke shamāl yá shimāl ká mutawattín*—Áfrika des ke uttarabhág ká desiyajan.
- MÓOR'ISH**, *a.* belonging to the Moors—*Afríqā ke shamāl yá shimāl ke mutawattín* ke muta'alliq—Áfrikades ke uttarabhág ke desiyajanon ká sambandhí.
- MO-RISK'**, **MO-RÉSQUE'**, *a.* done after the manner of the Moors—*Afríqā ke shamāl yá shimāl ke mutawattín* ke taur par kiya-huá—Áfrikades ke uttarabhág ke desiyajanon ká rítí ke anusár kiya huá.
- MO RÍ'SGO**, **MO-RISK'**, *n.* the Moorish language, a dance or dancer after the manner of the Moors; *a.* done after the manner of the moors—*Mulk-i-Afríqā ke shamāl yá shimāl ke mutawattín* ká zabán, *mulk-i-Afríqā ke shamāl yá shimāl ke mutawattín* ke nách yá náchne-wále ke mánimul nách yá náchne w.; *a.* *mulk-i-Afríqā ke shamāl yá shimāl ke mutawattín* ke taur par kiya-huá—Áfrikades ke uttarabhág ká bhāshá, Áfrikades ke uttarabhág ke desiyajanon ke nách wá náchne wále ke sadriá nách wá náchne w.; *a.* Áfrikades ke uttarabhág ke desiyajanon ká rítí ke anusár kiya huá.
- MÓONE**, *n.* a species of deer—*Ek zat ká hiran yá haran*—*Ek prakár ká harin, sambar, sambar*.
- MÓOT**, *v.* (S. *motian*) to debate, to discuss, to argue or plead on a supposed cause; *n.* a point or case to be debated—*Bahs k. yá bahasná, muháhasa tajwiz yá tahqíq k., hujjat yá taqrir k.; n.* *mutanáza'a yá mutanáza'a-jihí*—Vád wá vādānuvād k., vichārus wá vivechaná k., tark wá vivád k.; *n.* vichāravishay, vichārāspad, vichārasthal, asiddhānt.
- MÓOT'ING**, *n.* the exercise of disputing—*Bahs, taqrir*—Tark, vādānuvād. [Márjani.]
- MÓP**, *n.* (L. *mappa*) a utensil for cleaning floors—*Pochár<sup>h</sup>, kappé ki yá ká jhárí<sup>h</sup>*—
- MÓP'PET**, **MÓP'SKY**, *n.* a puppet, a doll—*Putlá putlí yá kuth-putlí<sup>h</sup>, guríyá<sup>h</sup>*.
- MÓP**, *n.* (G. *mupa* ?) a wry mouth; *v.* to make wry mouths, to grin in contempt—*Ghín ká terhá muñh<sup>h</sup>, ghín ki khís yú dānt-dikhái<sup>h</sup>*; *v.* *muñh banānā yá birānā<sup>h</sup>, ghín se khís-nikālnā yá dānt-dikhānā<sup>h</sup>*.
- MOPE**, *v.* (D. *moppen* ?) to be or make stupid or dull; *n.* a stupid or dull person—*Behosh yá sust h. yá k., wāghná<sup>h</sup>; n.* *gāwdí<sup>h</sup>, bhuchh<sup>h</sup>, dhilá jan<sup>h</sup>*—Nistej wá maud h. wá k.
- MÓP'ISH**, *a.* spiritless, dejected, inattentive—*Kam-himmat yá be-dil, afsurdá yá malúl, gūfí yá be-liláz*—Nistej wá tejohín, udās, amanoyogí wá asāvadhān.
- MÓP'ISH-NEBS**, *n.* dejection, inactivity—*Afsurdagí yá malúl, sust káhlí yá majhúli*—Avasannatá wá vishád, álasya wá anudyog. [nyūnadrishti, batadrishiti.]
- MÓP'SI-CAL**, *a.* that cannot see well—*Kam-nazar, kotáh-nazar*—Chondhlá, chundhlá.
- MÓP'US**, *n.* a drone, a dreamer—*Majhúl yá sust shakhs, khwáb-bī wahmí yá khayáli*—Dhlá wá álasi jan, swapnadarék anarthakachiutikar wá sambhavakalpaná-k. w.
- MÓP'EYED**, *a.* short-sighted, purblind—*Kotáh-nazar, kam-nazar*—Nyūnadrishti, chondhlá, chundhlá wá batadrishiti.
- MÓR'AI**, *a.* (L. *mos*) relating to the conduct of men towards each other, subject to the moral law, reasoning or instructing with regard to virtue or vice, virtuous, just,

honest; *n.* the doctrine or practice of the duties of life, the doctrine or duty inculcated by a fiction—*Akhilāgi yā akhlāg-mannūb, zer-i-ān-i-Khudā, nekī yā buḥī ke bāb meḥ taqrir yā tā līm k. w., zi-ādah khulīq nek-kho nek yā Khudā-tars, rāst-bāz rāst yā sādag, diyānat-dār*; *n.* 'ilm-i-akhilāg 'ilm-i-udab yā nek-akhilāgi, *nashat hāsīl natīja pand yā khulāsa*—Sadāsādāchārasambandhī lokīchārāvishayak yā sadāsād-vyavahārāvishayak, vidhinishedhādīn vidhinishedhāyatta wā īśvaraniyamādīn, vidhinishedh wā sadāsādāchār ke vishay meḥ tark k. w. wā śikshā d. w., sadāchārī sucharit wā sādūlvritta, nyāyāchār, dharmya wā dhārmik; *n.* nitividyā nītiśāstra sadāsadvivek kartavyākartavyavichār dharmānushthān dharmāchārān wā sach-charit, tātparyā abhiprāy bhāvārth wā dhvanitārth. [rit, vritti, vyavahār.

MOR'ALS, *n. pl.* the practice of the duties of life—*Akhilāg, wattra, atwār*—Āchārān, cha-MOR'AL-IST, *n.* a teacher of morals—*Adib, atāliq, wā'iz, akhlāg kī ustād*—Nītiśāstro-padesak, nītiśikshak, kartavyākartavyopadesak.

MO-RĀL'ITY, *n.* the doctrine or system of human duties, the practice of moral duties, ethics, virtue, an old kind of play—*'Ilm-i-udab, nek-akhilāgi yā khush-atwār, 'ilm-i-akhilāg, nekī yā sulāhiyat, ek pūrānī bhūt kī nātak*—Nītiśāstra wā kartavyākartavyavichārāśāstra, dharmānushthān dharmāchārān sachcharit wā sādūlvritti, śīlavidyā wā nitividyā, bhāhī dharmyātī wā dharmatwa, prāchinaparakār kī ek nītak.

MOR'AL-IZE, *v.* to discourse on moral subjects—*Akhilāg batlānā, akhlāg-nāma likhnā*—Hitopades k., dharmopades k., nityupades k., hitopades wā nityupades likhnā.

MOR'AL-IZ'ATION, *n.* moral reflection—*Akhilāg-nemā, akhlāg batlānā yā likhnā, nashat-i-akhilāg*—Hitopadesakārān, nityupades, hitopades.

MOR'AL-ITY, *ad.* in a moral or ethical manner—*Akhilāg se, diyānat se, rāstī se*—Nītiśāstravāt, dharm se, nyāya se, yathāśambhav.

MO-RASS', *n.* (S. *marz*) a marsh, a fen—*Daldā, jhābar pank yā dhasan*.

MO-RASS'Y, *a.* marshy, fenmy, moorish—*Daldā daldā yā daldāyā, jhābar, pankahā yā pank-se-bharā-huā*.

MO-RĀ'VI-AN, *n.* one of a religious sect called the United Brethren; *a.* pertaining to the Moravians—*Birādarān-i-muttāfiq nām makhūbī, firqē kā shakhs*; *a. muta'alliq-i-birādarān-i-muttāfiq*—Mile hue bhāiyōn ke panth kī ek jan; *a.* mile hue bhāiyōn kī.

MOR'BIID, *a.* (L. *morbus*) diseased, sickly—*Azārī yā fāsīd, mariz yā bimār*—Āswasth vikrit wā vyādhit, rogī.

MOR-BIF'IC, MOR-BIF'ICAL, *a.* causing disease—*Marz-āwar, marz-āwar, bimārī paidā k. w.*—Rog jānak, vyādhiakar, rogud. [rogaj.

MOR-BISE', *a.* proceeding from disease—*Marz se paidā, bimārī se paidā huā*—Rogajānit, MOR-BIS'ITY, *n.* a diseased state—*Bimārī yā marz kī hālat*—Āsusthatī, vyādhitavas-thā. [Daṣak.

MOR-DĀ'CIOUS, *a.* (L. *mordeo*) biting—*Kāpnē wā, nesh zam, darinda yā duranda*—MOR-DĀ'CIOUS-LY, *ad.* bitingly, sarcastically—*Nesh-zani se yā kītnē ke tuur se, tā'n-se tanz-se yā tanzun*—Dāṣan wā dāṣanasīlatī se, bolī-tholī karwī-bit wā armituda-vāpī se. [Daṣ-akatā, dāṣanasīlatā.

MOR-DĀC'ITY, *n.* the quality of biting—*Nesh-zani, darindagi yā durandagi, hīklat*—MOR'DI-CAN-CY, *n.* a biting quality—*Hūdud, darindagi yā durandagi, kāṭwā*—Dāṣ-sakatā, dāṣanasīlatā.

MOR'DI-CANT, *a.* biting, acrid—*Nesh-zan darinda duranda yā hādū, talhī yā tez*—Dāṣak wā khādak, karwī charpāī wā tītī. [Dāṣan, khādān.

MOR'DI-CĀ'TION, *n.* act of biting or corroding—*Kūtnā, khā jānā, kāṭwā, hūdud*—MÖRE, *a.* (S. *mare*) comp. of much and many, greater in quantity or number; *ad.* to a greater degree, again, longer; *n.* a greater quantity or number—*Ziyāda, besh*; *ad.* ziyāda, pher yā phir, ziyāda muddat yā der tak; *n.* ziyāda miqdār yā 'adad, ziyādātī, kasrat, bahutāgat—Aur, adhik, adhikatar; *ad.* aur wā adhik, punarvār wā pun, aur ber tak wā dīrghatarakūlaparyant; *n.* adhikya, adhikātā, adhik parimān wā saukhyā. [—Aur bhī, is-ke-īpar wā tis-par-bhī.

MÖRE-O'VER, *ad.* besides, over and above—*Sivā yā sivā-is-ke, 'alāwa yā min-bā'd is-ke*

MO-REĒN', *n.* a kind of stuff—*Ek qism kī kaprī*—Ek prakār kī kaprī.

MO-RE'L, *n.* (Fr. *morille*) a kind of mushroom, a kind of cherry—*Ek qism kī kukraundhā, ek qism kī shāh-d'ina yā ālū-bālū*—Ek prakār kī kukraundhā chhātā wā dhartī-kā-phūl, Yuropiya makoy kī ek jāti.

MO-RESK'. See under Moor.

MOR'GLAY, *n.* (Fr. *mort, glaive*) a deadly weapon—*Ek gātīl hathiyār, ek muhlik hathiyār*—Ek prānaghātak śāstra, ek prānāśak hathiyār.

MO-RIQ-ER-Ā'TION, *n.* (L. *mos, gero*) obedience, obsequiousness—*Itā at yā tābī-dārī, khājā-bardārī*—Ājñadhinātā wā ājñāsevan, atyannukulatā. [shapī, śīrastrāp.

MOR'ION, *n.* (Fr.) a helmet—*Khud, silāh-i-sar, migfar*—Lohe kī ṭop, mustakarak-

MO-RIS'CO. See under Moor.

MOR'MO, *n.* (Gr.) a bugbear, false terror—*Hawā, jhūthā dar*.

**MÖRN**, *n.* (*S. morgen*) the first part of the day, the first or early part—*Fajr subh bāmīlād yā sahar, awwal hissa yā shurū*—Prabhāt prābhātkāl ushākāl vibhāt pratyūsh aruṇoday bhōr tarkā wā bhāṇ, prathamabhāg wā ādi.

**MÖRN'ING**, *n.* the first part of the day, the first or early part; *a.* being in the early part of the day—*Fajr subh bāmīlād yā sahar, awwal-hissa yā shurū*; *a. saharī, fajrī, subhī*—Prabhāt prābhātkāl ushākāl vibhāt pratyūsh dīnārambh divasamukh aruṇoday bhōr tarkā wā bhāṇ, prathamabhāg wā ārambh; *a.* prābhātkālin, prabhātiya, prābhātkālik, prābhātik, aushik.

**MÖRN'ING-GÖWN**, *n.* a loose gown worn before one is formally dressed—*Saharī jāma, ek dhālā jāma jo su'h ke waqt pahīnā-jātā-hai*—Prābhātkālikavāstra, prātarvasan, prātarvastra. [sitāra—Śukra, prābhātātārī.]

**MÖRN'ING-STĀR**, *n.* the planet Venus when it shines in the morning—*Zuhra, sahar, i*

**MO-RŌC'CO**, *n.* a sort of leather said to have been originally brought from Morocco—*Ek qismo kā chamrā, Morāko nām chamrā*—*Ek prakār kī pasucham.*

**MO-RŌSE**, *a.* (*L. morosus*) sour of temper, peevish, sullen, austere—*Tursh-mizāj yā bad-kho, tunuk-mizāj yā zūd-ranj, mukaddar kashīde yā barham, kawakhl durusht tursh-rū yā sakht*—Karkasatī karkasasīlātī karkasīlātī wā katuswabhlāv, chirechirī udāsa-vritti wā antahkroḍhī, kapī karkas kathin wā kaṭu.

**MO-RŌSE'LY**, *ad.* sourly, peevishly—*Tursh-rū tursh-mizājī tursh yā durushtī se, zūd-ranjī yā tunuk-mizājī se*—Karkasatī karkasasīlātī kaṭutī wā katusīlātī se, chirechirī-hat wā swabhlāvarukshatī se.

**MO-RŌSE'NESS**, *n.* souriness, peevishness—*Tursh-rū tursh-mizājī karakhtāg yā durushtī, tunuk-mizājī yā zūd-ranjī*—Katutī katusīlātī karkasatī karkasasīlātī dūhsīlātī wā swabhlāvarukshatī, chirechirīhat jhānjhānīhat wā swabhlāvarukshatī.

**MO-RŌS'ITY**, *n.* sourness, peevishness—*Tursh-rū yā karakhtī, tunuk-mizājī yā zūd-ranjī*—Katutī katusīlātī wā karkasāya, chirechirīhat wā swabhlāvarukshatī.

**MÖRPHEW**, *n.* (*It. morpheus*) a scurf on the face; *v.* to cover with scurf—*Mūh par kī rīsī bhūsi yā pappī*—*v. rīsī yā pappī se bharū*.

**MÖR'IS**, *MÖR'IS-DĀNC*, *n.* a Moorish dance, a dance in imitation of the Moors—*Mūr logōn kā ek nāch*—*Mūr logōn ke nāch sarīkhā ek nāch*.

**MÖR'IS-DĀN-CER**, *n.* one who dances a morrisdance—*Mūr logōn kī nāch nāchne w*—*Mūr logōn ke nāch sarīkhā nāch nāchne w*. [barchhī.]

**MÖR'IS-PIKE**, *n.* a Moorish pike—*Mūr logōn kā barchhā yā bhālī*—*Mūr logōn kī*

**MÖR'ROW**, *n.* (*S. morgen*) morning, the day after the present day—*Kāl*, *furdā*—*Kalya wā bhāṇ, paradivas parādīn wā āgāmīdīn.*

**MÖRSE**, *n.* a sea-horse—*Dargāi ghōṛī*—*Sāmandriya āśwa.*

**MÖRSEL**, *n.* (*L. morsum*) a mouthful, a bite, a small piece—*Luqma, nāwāla, jāra yā pārchā*—*Grās, kawāl, tukrā khaud lav wā kshudrabhāg.*

**MÖRT**, *n.* (*L. mors*) a tune sounded at the death of a gune—*Ek rūg jo shikār kī mant par bajiyā jāy*—*Ek rūg jo aher wā āmīyāsū ke marne par bajiyā jāy.*

**MÖRTAL**, *a.* (*L. mors*) subject to death, deadly, human; *n.* man, a human being—*Fānī fānī mantī yā fānī-pazīr, muhlik yā qātīl, insānī bashrī yā bashrī*; *n. insān, bashar*—*Maranādīn martāya martavya mṛityuvaś nāsādīn wā maranādīn, prānāntak prānaghatāk wā mārātmak, mānushik wā mānushyajātiya*; *n. mānushya, mānav wā mīnushī.*

**MÖR-TĀL'TY**, *n.* subjection to death, death—*Fānī-pazīrī yā fānī-pazīrī, mant fānī yā marg*—*Maranādīnātī mṛityuvaśatī nāsādīnātī wā maranādīn, mṛityu maran nās wā mīch.* [wā mṛityuvaś k.]

**MÖR-TAL-IZE**, *v.* to make mortal—*Fānī-pazīr yā fānī k.*—*Maranādīn maranādīn*

**MÖR-TAL-LY**, *ad.* to death, irrecoverably—*Muhlikāna, bā-halākī*—*Sapranānās wā prānaghatāpūrvak, nāsapūrvak.*

**MÖR'TAL**, *n.* (*L. mortarium*) a vessel in which substances are pounded, a cannon for throwing bombs, cement for building—*Ilavān yā hāwan, gubāra, rekhta*—*Ulīkhal udūkhal kharād okhlī wā ukhlī, agnyastrāvīśh, lei wā girā.*

**MÖRT'GAGE**, *mōr'gāge*, *n.* (*Fr. mort, gage*) a pledge, a grant of an estate in fee as security for a debt; *v.* to pledge, to make over to a creditor as security—*Girāu yā giro, rahn yā rīhn*; *v. girāu yā giro rakhnā, rahn yā rīhn k.*—*Bandhak, bhūmīnyās kshetrānyās wā sthāvarabandhak*; *v. bandhak k. bandhak rakhnā wā bandhak mīrnā, bhūmīnyās wā sthāvarabandhak k.* [—*Bandhakagrāhī, bandhakadārī.*

**MÖRT-GA-GĒE**, *n.* one to whom an estate is mortgaged—*Murtahīn, rahn-dār, rahn-gir*

**MÖRT-GA-GĒE**, *n.* one who mortgages—*Rāhīn, bandhak d. w*—*bandhak māne w*.—*Bandhakadātā.*

**MÖR-TIF'ER-OUS**, *a.* (*L. mors, fero*) fatal, deadly, destructive—*Muhlik, qātīl, hālik*

*yā halākū*—*Prānaghatāk, mārātmak wā mṛityujanak, prānāśak wā nāsak.*

**MÖR-TI-FY**, *v.* (*L. mors, facio*) to destroy vital functions, to subdue, to humble, to

vex, to corrupt, to gangrene—*Sarānā*, *cer k.*, *furo k. nafs-kushi k. yā kasr-i-nafs*

*k.*, *tasdi taklif yā izā d.*, *kharāb k.*, *aynā<sup>h</sup>*—Chetanānās wā chaitanyanās *k.*, tornā wā mārūn, dabamī, kurhānā khijhānā khijānā wā kleś *d.*, bigīrūn, nashṭachaitanya wā nashṭamāns *h.*

**MÔR-TI-FI-CĀ-TION**, *n.* the state of corrupting, gangrene, the act of subduing the passions and appetites, humiliation, vexation—*Sarāw<sup>h</sup>*, *ṣarān<sup>h</sup>*, *nafs-kushī nafs-shikani yā kass-i-nafs*, *khuzū-o-khushū*, *tasdi izā yā kulfat*—Chetanānās, mānsanās mānsakoth wā mānsapūti, indriyadam indriyavaśikaran indriyasahyam wā indriyaparājay, abhivṛṇv tejohān wā amkarsh, kleś vyathā wā dukkh.

**MÔR-TI-FI-ED-NESS**, *n.* subjection of the passions—*Nafs-kushī*, *nafs-shikani*, *kass-i-nafs*—Indriyavaśikaran, indriyadaman, indriyajay, indriyasahyam, indriyaparājay, jiten-driyatwa.

**MÔRTISE**, *n.* (Fr. *mortise*) a cut or hollow to receive a tenon; *v.* to cut a mortise in, to join with a mortise—*Sāl<sup>h</sup>*, *chhed<sup>h</sup>*; *v.* *sālū yā chhednā<sup>h</sup>*, *sāl aur chūr se jorā<sup>h</sup>*. [*qal-jāc-dād*—Anyādeyabhog, parādeyabhog, adeyabhog.

**MÔRTMAIN**, *n.* (Fr. *mort, main*) possession which cannot be alienated—*Gair-mūlak*.

**MÔRTU-ARY**, *n.* (L. *mors*) a burial-place, a gift left to a church; *a.* belonging to the burial of the dead—*tor-istān yā qabr istān*, *gīrje par kīnā huī waqf yā hāb*; *a.* *mardūn ke dafn ke muta'alliq*—Mritasārīrūdhām, bhajanabhawan ke nimitta munūrsrudhūn; *a.* *mritasārīrabhūmī-samarpanasambandhī*, pretanīrhāravishayak.

**MO-ŚĀ'IC**, **MO-ŚĀ'I-CĀI**, *a.* pertaining to *Moss*—*Mūsāi*, *muta'alliq-i-Mūsā*—Mūsasambandhī.

**MO-ŚĀ'IC**, *a.* (Fr. *mosaïque*) variegated by shells and stones of various colours so as to resemble painting—*Khod-rān<sup>h</sup>*, *jorān<sup>h</sup>*, *patelchī-kārī kār*—Nānāvārṇaprastarakha-chit, nānāvārṇadravyaprapñihit.

**MÔSQUE**, *n.* (Fr. *mosquée*) a Muhammadan temple—*Masjid*, *ma'bid*—Yāvanadharmanamālap, yāvanadharmanamandir, Musulmānūn kī bhajanālay.

**MOS-QUITO**, *mos-kē'to*, *n.* (Sp.) a stinging fly—*Machchhar<sup>h</sup>*, *machchhar<sup>h</sup>*, *mā-chhar<sup>h</sup>*, *kutkī<sup>h</sup>*, *masā<sup>h</sup>*, *dāns<sup>h</sup>*. [*yā jhāb<sup>h</sup>*; *v.* *kāi yā sīwār se bhārū<sup>h</sup>*.

**MÔSS**, *n.* (S. *moss*) a plant, a morass; *v.* to cover with moss—*Kāi yā sīwār se daddat* *Môss<sup>h</sup>*, *a.* overgrown or covered with moss—*Kāi-bharā<sup>h</sup>*, *sīwār-bharā<sup>h</sup>*.

**MÔSS-INESS**, *n.* state of being covered with moss—*Kāi-pun<sup>h</sup>*, *sīwār-pun<sup>h</sup>*, *kāi se bhari-huī hālat*—Sevābhāviśiṣṭatā, sūvilānamayatwa.

**MÔSS'GROWN**, *a.* overgrown with moss—*Kāi-bharā<sup>h</sup>*, *sīwār-bharā<sup>h</sup>*, *kāi yā sīwār se dhaupī-huā<sup>h</sup>*—Sūvalāvrit, sūvalāchelhūdit.

**MÔST**, *a.* (S. *mest*) *sup.* of *much* and *many*, greatest in quantity or number; *ad.* in the greatest degree; *n.* the greatest quantity or number—*Besh-tar*, *sab se ziyāda*, *aksar*; *ad.* *besh-tar*, *aksar*, *ziyāda-kar-ke*; *n.* *ziyāda-tarān mīgār yā 'adad*—Adhikatam, bahutām, sab se bahut; *ad.* adhikatum, atīśay karke; *n.* paramabhiḡ, bahutāmabhiḡ, adhikānās.

**Môst'ly**, *ad.* for the greatest part, chiefly—*Aksar besh-tar aksar-angāt yā gūlīban*, *khāss kar-ke yā khūsūsan*—Bahudhā bahusūh wā bahut karke, vīśesh karke wā mukhya karke. [*ṇu*.

**MÔTE**, *n.* (S. *mot*) a small particle—*Zarra*, *tinkā<sup>h</sup>*, *kirkitt<sup>h</sup>*—Kaṇ, kaṇikā, apu, apure.

**MO-TĒT'**, *n.* (Fr.) a sacred air, a hymn—*Bhajan<sup>h</sup>*.

**MÔTH**, *n.* (S.) a small insect—*Parvāna*, *patīngī<sup>h</sup>*, *kapre ká kīrā<sup>h</sup>*—Pataṅg, pataṅ-gikā, kīt. [*taigamay*.

**MÔTH'Y**, *a.* full of moths—*Par-parvāna*, *patīngon yā pankhiyon se bhārā-huā<sup>h</sup>*—*Pa-môth'eat*, *v.* to prey upon—*Chāt jānū<sup>h</sup>*, *patīnge surikkā chāt-jānū yā khā-jānū<sup>h</sup>*.

**MÔTH'EAT-EN**, *a.* eaten of moths—*Patīngon ká khāyā-huā<sup>h</sup>*, *patīngon ká chātā-huā<sup>h</sup>*—*Pataṅgabhakshit*, kītakhūdit.

**MÔTH'ER**, *n.* (S. *modor*) a female parent, that which has produced any thing; *a.* received by birth, native, natural; *v.* to adopt as a son or daughter—*Mūdar*, *māli-da*; *a.* *asli*, *zātī yā watanī*, *jihillī yī khilqī*; *v.* *god-lenā<sup>h</sup>*, *rās-brāhmalnā<sup>h</sup>*, *rās-lenā<sup>h</sup>*, *Mātā mā māhīrī amma wā ambikā*, *jamaī wā utpādikā*; *a.* *sahaj*, *swābhāvīk*, *sāhajīk*. [*bhāv*.

**MÔTH'ER-HÔOD**, *n.* the state of a mother—*Mā-panā<sup>h</sup>*, *mūdarī hālat*—*Mātritwa*, *mātri-*

**MÔTH'ER-LESS**, *a.* having lost a mother—*Be-mātar*, *mā-mūā<sup>h</sup>*—*Mātrilīn*, *mritamātrik*, *amātrik*, *mātrīralit*.

**MÔTH'ER-LY**, *a.* pertaining to a mother, becoming a mother, parental, tender; *in* the manner of a mother—*Mūdarī*, *mūdarāna*, *mā-sā yā mā-kā-sā<sup>h</sup>*, *mīhr-bān yā shafīq*; *ad.* *mūdarāna*—*Mātrik*, *mātriyogya*, *mātrisadrīś wā mātritulya*, *kripālū*; *ad.* *mātrivat*, *mātrībhāv se*, *mātrīrūp se*.

**MÔTH'ER-IN-LĀW**, *n.* the mother of a husband or wife—*Sās<sup>h</sup>*, *khush-dāman*—*Śwāsūri*.

**MÔTH'ER**, *n.* (Ger. *mader*) a thick slimy substance in liquors; *v.* to concreate—*Phaphāndī<sup>h</sup>*, *sārī yā sārī<sup>h</sup>*; *v.* *jamnā<sup>h</sup>*, *phenānā<sup>h</sup>*.

**MÔTH'ER-Y**, *a.* full of mother, concreted—*Phaphāndī-se-bharā huā<sup>h</sup>*, *phenāhā<sup>h</sup>*.

**MOTION**, *n.* (L. *motum*) the act of changing place, action, gait, agitation, a proposal made; *v.* to advise, to propose—*Harakat, jumbish, raftar, hitāw hit-dol yā hila-dolan<sup>h</sup>, tagrīr tajekt yā sulhan*; *v. nasthat k. yā khabar d., 'arz k. yā dar-pesh k.*—*Gatī wā gaman, cheshtī ūngit wā āngavikshep, chāl chāl-dhāl wā chalan, veg antakshobh wā halachal, bāt vākya wā kartavyasūchakavākya*; *v. parimars wā upadeś d., kalnā wā āge-lānā.* [—*Nischal achāl wā gatihīn, sthir.*]

**MOTION-LESS**, *a.* wanting motion, being at rest—*Be-harakat yā bejumbish, sākin*

**MOTIVE**, *a.* causing motion, having power to move; *n.* that which moves the will—*Harakat d. w., chālāne w<sup>h</sup>.*; *n. bā is, mājib, sabab, wajh, muharrik*—*Chālak, sañchārak wā pravartak*; *n. kīran, helu, nimitta, prayojak, uttejak, uttejan.*

**MOTOR**, *n.* one that causes motion—*Muharrik, harakat d. w., chālāne w<sup>h</sup>.*—*Chālak, sañchārak.*

**MOTOR-Y**, *a.* giving motion—*Harakat d. w.*—*Chālak, sañchārak.*

**MOTLEY**, *a.* consisting of various colours—*Gūn-ā-gūn, rañg-ā-rañg, kabrā<sup>h</sup>*—*Chitra-vichitra, mānavari, mānfrāñgī, bahurāñgī, vividh, mānavidh.*

**MOTTO**, *n.* (It.) a sentence or word added to a device or prefixed to an essay or discourse—*Saj<sup>h</sup>, kitābat, naqsh, kahavat<sup>h</sup>*—*Vākya, vachan, mudrālekḥ, śloka.*

**MOULD**, *n.* (S. *moldr*) earth, soil, matter of which any thing is made, a substance like down formed on bodies which are kept damp; *v.* to become mouldy—*Mitī<sup>h</sup>, gil yā tarāb, mādda, phuphūndī<sup>h</sup>*; *v. phuphūndīgānā<sup>h</sup>, phuphūndī lagmā<sup>h</sup>*—*Mritti-kā, bhūmī pūṣu wā māṭi, vastu dravya wā sūthanadravya, chitti wā dahiyā.*

**MOULDER**, *v.* to turn into dust, to crumble—*Khāk k. yā<sup>h</sup>, chār k. yā<sup>h</sup>.*—*Mitti* meṇ mīlūnā wā mīlūnā, dalmās-dālmā tukre-tukre k. dalmās-jīmā wā tukre-tukre h.

**MOULDY**, *a.* overgrown with mould—*Phuphūndīgāh<sup>h</sup>, bhūāh<sup>h</sup>, phuphūndī se bhavī-huā<sup>h</sup>, chittiāh<sup>h</sup>.* [dī<sup>h</sup>.

**MOULDY-NESS**, *n.* the state of being mouldy—*Bhūāh<sup>h</sup>, phuphūndīgāh<sup>h</sup>, phuphūn-*

**MOULD**, *n.* (Sp. *moldr*) the matrix in which any thing is cast or receives its form, cast, form; *v.* to form, to shape—*Q ilīh yā sāga, naqsha yā tarāsh, shabl sīrat yā tarū*; *v. banānā yā dhānā<sup>h</sup>, dūal d<sup>h</sup>*—*Sāñchā, kāt rūp wā sañskār, ākār ākritī wā murtī.* [ke yogya, dhūle jāne ke yogya.

**MOULD'A-ELE**, *a.* that may be moulded—*Banne ke qābil, dhāl-jāne ke lāiq*—*Banne* **MOULDER**, *n.* one who moulds—*Banāne w<sup>h</sup>, dhālne w<sup>h</sup>.*—*Kartā, nirmātā.*

**MOULD'ING**, *n.* ornament in wood or stone—*Nāb, sundartā ke liye lakṛī yā pathhar par banī hūi ūñchī lakṛī<sup>h</sup>.*

**MOULD'WARP**, *n.* (S. *moldr, vcorpan*) a mole—*Chhachhūdar<sup>h</sup>, chhachhūdar<sup>h</sup>.*

**MOULT**, *v.* (W. *mool*) to shed or change the feathers, to lose feathers—*Kuriz k., dasokhā jhāgnā<sup>h</sup>*—*Pakshapāt wā pakshaparivartan k., pañh jhāgnā.*

**MOUND**, *n.* (S. *maund*) a bank of earth or stone, a rampart, a fence; *v.* to fortify with a mound—*Pushtā tola yā tūla, sadit yā diwar, chār-dāvārī*; *v. pushtā-bandī k., pushtā bāndhnā*—*Bāndh, prakār, bhītī āṛ wā gherā*; *v. bāndh bāndhnā, prakār bhītī wā ghere se poṛhī k.*

**MOUNT**, *n.* (L. *mons*) a hill; *v.* to rise on high, to ascend, to raise aloft, to place on horseback, to embellish—*Pahār<sup>h</sup>, tilā<sup>h</sup>*; *v. buland k. yā su'ūd k., charhūā<sup>h</sup>, buland k., sawār h. yā karānā, ārāsh yā zīnūt d.*—*Urddhwagaman k. wā ūñchā jānā, ūṭhnā, ūṭhnā wā ūñchā k., ghore par charhūā wā charhūā, sāhūwārnā wā sōbhīt k.*

**MOUNTAIN**, *n.* a large hill; *a.* pertaining to a mountain, found on mountains—*Koh, jabal, pahār<sup>h</sup>*; *a. kohī, pahārī<sup>h</sup>*—*Parvat, giri, śail, malīdhar, bhūdhar*; *a. śailī, parvatī.*

**MOUNTAIN-EER**, **MOUNTAIN-ER**, *n.* an inhabitant of a mountain, a rustic, a free-booter—*Pahārīyā<sup>h</sup>, dihqānī, qazzāk yā gārat-gar*—*Parvatavāsi wā parvatīyajan, gañ-wār, lutērī.*

**MOUNTAIN-ET**, *n.* a small mountain—*Pahārī<sup>h</sup>, tilā<sup>h</sup>, chhotā pahār<sup>h</sup>.*

**MOUNTAIN-OUS**, *a.* full of mountains, large as a mountain, inhabiting mountains—*Pur-koh yā koh istānī, pahār-sī barī<sup>h</sup>, pahārī yā pahār ke rahne-wālē<sup>h</sup>*—*Parvatamay, parvatavāsi, dihqārīyat, parvatavāsi.* [twa.

**MOUNTAIN-OUS-NESS**, *n.* the state of being full of mountains—*Pur-kohī*—*Parvatamaya*

**MOUNT'ANT**, *a.* rising on high—*Ūñchā chayhtā-huā<sup>h</sup>, ūñchā ūṭhā yā jāūt huā<sup>h</sup>, su'ūd kartā huā*—*Urddhwagāmī.* [uthne w<sup>h</sup>, sawār.

**MOUNT'ER**, *n.* one who mounts or ascends—*Charhne w<sup>h</sup>, charhan-huā<sup>h</sup>, charhwayā<sup>h</sup>,*

**MOUNT'ING**, *n.* ascent, embellishment—*Charhāw<sup>h</sup>, zebāish yā zīnūt*—*Urddhwagaman wā charhāī, sajjawāt wā bhūshan.*

**MOUNT'ING-LY**, *ad.* by rising or ascending—*Ūṭhne yā chayhne se<sup>h</sup>.*

**MOUNT'Y**, *n.* the rise of a hawk—*Su'ūd-t-bāz, bāz kī buland-parvāzi*—*Śyenordhwagaman.*

**MONTE-BANK**, *n.* (It. *montare, banco*) a quack, a boastful pretender; *v.* to cheat by boastful pretences—*Kuth-baid yā jhūthā baid<sup>h</sup>, khud-farosh*; *v. khud-furoshī*

- yá māk se thagná*—Chhadmavaidya wá mithyávoidya, dambhí dímbhí wá dhoñgi; v. dambh dímbh wá dhoñg se chhálná. [kúrokti.]
- MÖUN'TE-BÁNK-ER-Y**, n. boastful pretence—*Khud-furoshí, láf-zaní*—Galpatáki, alahí.
- MÖURN**, v. (S. *murnu*) to grieve, to be sorrowful, to lament—*Gam k.*, *malú k.*, *afso matam nauha yá nula k.*—*Sok k.*, *sokárta h.*, *viláp wá khed k.*
- MÖURN'ER**, n. one who mourns—*Nauha-gar, matam-dár, ána-zan, tá'ziya-dár, tá'ziya-ghaván, afso yá gam k. v.*—*Sokakartá, sóki, khedi, sóchak, paridevak, sok k. w.*
- MÖURN'FUL**, a. causing sorrow, sorrowful—*Gam-khez yá matam-angez, gam-giú matam-zala mutassif yá muqám*—*Sokjanak khedajanak wá sokávah, sokárta sóki vi-shádi khedi khiina wá khedayukt.* [sasokati, sakhed wá sok se.]
- MÖURN'FUL-LY**, ad. sorrowfully, with sorrow—*Gam-giní se, gam yá afso se*—*Sasok wá*
- MÖURN'FUL-NESS**, n. sorrow, show of grief—*Gam yá afso, matam-hálat yá matamí sírat*—*Sok wá khed, sokákar wá sokadása.*
- MÖURN'ING**, n. sorrow, the dress of sorrow—*Matam tarassuf gam andoh yá afso, máta-mí-libás*—*Sok khed vilápan wá viláp, sokastichakavés.*
- MÖURN'ING-LY**, ad. with a sorrowful appearance—*Matamí sírat se, matamí-libás se*—*Sokarup se, sokastichakavés se.* [sarí<sup>h</sup>, mushí<sup>h</sup>—*Múshik, mushak, indur.*]
- MÖUSE**, n. (S. *mus*) a small animal: pl. *Míce*—*Chúhá<sup>h</sup>, chíhi<sup>h</sup>, misá<sup>h</sup>, múri yá mu-*
- MÖUSE**, v. to catch mice—*Chúhe márná<sup>h</sup>, chíhi márná<sup>h</sup>, chúhe pakarná<sup>h</sup>.*
- MÖUS'ER**, n. one that catches mice—*Chúhe-már<sup>h</sup>, chíhi-már<sup>h</sup>, chúhe-pakarne w<sup>h</sup>, mis-már yá mus mír<sup>h</sup>.*
- MÖUSE'EAR**, n. a plant—*Ek bhúnt ká chhotá per yá paudhá<sup>h</sup>.*
- MÖUS'UUNT**, n. a mouser, a kind of weasel—*Chúhe-már chíhi-már mis-már mus-már yá chúhe-pakarne w<sup>h</sup>, ek bhúnt ká newal<sup>h</sup>.*
- MÖUSE'HOLE**, n. a hole made by mice—*Chúhe ká-bíl<sup>h</sup>, chíhi-ká-bíl<sup>h</sup>.*
- MÖUSE'TRAP**, n. a trap for catching mice—*Chúhá-dím, mis-dán, dabkar<sup>h</sup>, chúhe pakar-ne ká púnpá<sup>h</sup>, mise pakarne ká kal<sup>h</sup>*—*Múshikapanjar.*
- MÖUTH**, n. (S. *math*) the aperture in the head of an animal by which food is received and voice uttered, an opening, the instrument of speaking, a speaker—*Fam yá dahán, sírákh ráh yá dahána, dahán, 'arz-begi kalim sukhan sáz yá ghatib*—*Mukh, chhidra dwár saugan muhiháni wá mulháni, muhih, vaktá wá bolwáiyá.*
- MÖUTH**, v. to speak in a big manner, to vociferate, to utter with a loud affected voice, to take into the month, to chew, to eat, to insult—*Bari-bari bateñ k<sup>h</sup>, chíllána yá pukárná<sup>h</sup>, ballalána<sup>h</sup>, muhih meñ lewá yá pukarná<sup>h</sup>, chubána yá chálná<sup>h</sup>, kha-jána yá khána<sup>h</sup>, tokará d. chherná latirná latherná yá huká k<sup>h</sup>.*
- MÖUTHED**, a. furnished with a mouth—*Múhá<sup>h</sup>, muhih-wálá<sup>h</sup>*—*Mukhavisisht.*
- MÖUTH'FUL**, n. as much as the mouth can hold—*Luqma, navála*—*Kaval, kavak, kaurá, kaur, grás, gandúsh.* [kahne ká mitra.]
- MÖUTH'FRIEND**, n. a pretended friend—*Zabñí-dost, muhih-bolá-dost*—*Múhih-bolá-mitra,*
- MÖUTH'HON-OUR**, n. civility without sincerity—*Zabñí ukhlúg yá khlug, jhúthi bhal-mansát<sup>h</sup>*—*Mithyasutkar, jhúthá kishitáchar.*
- MÖUTH'PIECE**, n. the part of a wind instrument which is put into the mouth, one who speaks for others—*Siz-damí ká wakh haxsa jisimeñ muhih lagáyá jútá-hai, diwre ke liye kalim 'arz-begi yá khatib*—*Sushir ká wakh bhúg jisimeñ muhih lagáyá jútá hai, pará-thavaktá wá mukh.*
- MÖVE**, v. (L. *moveo*) to put in motion, to impel, to excite, to propose, to change place or posture: n. the act of moving—*Chalána chál-d. taskána hiháni surkána hatína talná unárná yá dulána<sup>h</sup>, danyána yá dhakelna<sup>h</sup>, ukáná uskána uthána yá jagána<sup>h</sup>, kahná yá koi-bát-áge láná<sup>h</sup>, chalná tasakná hiháni dolná hatná sarakná talná yá unárná<sup>h</sup>; d. chál<sup>h</sup>, chálná<sup>h</sup>, sarakná<sup>h</sup>, jumbish, harakat.*
- MÖV'A-BLE**, a. that may be moved, changing from one place or time to another—*Mutaharrik manqúla harakat-pazir yá mumkinu-l-harakat, ek-hi jagah meñ na-rahne wálá yá ek-hi waqt meñ na hone-wálá*—*Gamanasíl gamanayogya jangam wá asthavar, ek-hí sthán meñ na rahne wálá wá ek-hí samay meñ na hone wálá.*
- MÖV'A-BLES**, n. pl. personal goods, furniture—*Mál-i-manqúla chíz-bast yá jins, sámán yá ghar ká asáb*—*Asthavaradravya asthavaradhan wá jangamadravya, sámagri wá grihasamagri.* [Gamanasílatá, gatisakti, asthavaratá, charabháv.]
- MÖV'A-BLE-NESS**, n. state of being movable—*Harakat-paziri, mumkinu-l-harakati*—
- MÖV'A-BLY**, ad. so that it may be moved—*Jismeñ chal sake<sup>h</sup>, harakat-paziri se*—*Gama-nasílatápúrvak, gatisílatva se, charabháv se.*
- MÖV'LESS**, a. that cannot be moved—*Sákin, gair-mutaharrik, achal<sup>h</sup>, alál<sup>h</sup>*—*Achar, nischal, sthavar.*
- MÖVE'MENT**, n. the act or manner of moving—*Harakat, tahrík, chál<sup>h</sup>, chálá-cháli<sup>h</sup>, chaline kí rawish*—*Gati, gaman, sthánántaragaman, chalan, sancharan.*
- MÖ'VENT**, a. moving; n. that which moves—*Mutaharrik; n. muharrik, harakat d. w.*—*Gamanasíl, jangam; n. chálak, sancharak.*



**MÓV'ER**, *n.* one that moves, a proposer — *Mutaharrik mutaharrik yá harakat d. w., su-  
khan-gustar muzhir yá mullamis* — Chalak adrak chalne w. wá pravartak, kartavyopas-  
thapak.

**MÓV'ING**, *p. a.* affecting, pathetic; *n.* impulse — *Dil-soz yá riggat-angez, dard-angez ji-  
gar-soz dil-kash yá dil-guddáz; n. bá'is, jumbish* — Mandoláu hridayavedhak wá chitta-  
dravak, karunájanak chittamohajanak manodravak wá chittamohak; *n. káran, hetu,*  
pravartan, prerap, protsahan.

**MÓV'ING-LY**, *adv.* pathetically, affectingly — *Dard-angez jigar-sozi yá dil-guddazi se, dil-  
sozi yá riggat-angez se* — Karunájanakatwa chittamohajanakatá wá manodravakatwa  
se, hridayavedhakatá wá maudokú-ríti se.

**MÓV'ING-NESS**, *n.* power of affecting — *Quwat-i-dil-sozi, quwat-i-riggat-angez, quwat-i-  
dard-angez* — Mondoláu sakti, hridayavedhakasakti, karunájanakasakti.

**MÓW**, *n.* (S. *moue*) a heap of hay or corn — *Súkhá ghás yá anáí ki dheri<sup>h</sup>*.

**MÓW'BURN**, *v.* to ferment in the mow — *Súkhá ghás yá anáí ki dheri<sup>h</sup> men tapné sarná yá  
ubasná<sup>h</sup>*. [*yá kherpi se kátná<sup>h</sup>, kát-dálná<sup>h</sup>*].

**MÓW**, *v.* (S. *mawan*) to cut with a scythe, to cut down; *p. t.* *Mówed* or *Mówn* — *Haúsue*

**MÓW'ER**, *n.* one who cuts with a scythe — *Haúsue yá kherpi se kátnu w<sup>h</sup>, ghás kátnu w<sup>h</sup>.*

**MÓW'ING**, *n.* the act of cutting with a scythe — *Haúsue yá kherpi se kátnu<sup>h</sup>*.

**MÚ'CH**, *a.* (S. *mycel*) large in quantity, long in time; *adv.* in or to a great degree, by  
far, often, long, nearly; *n.* a great deal, abundance — *Wáfir kasir firiwán bisay yá zi-  
yáda, der-tak-ká; ad. ziyáda, niháyat, aksar auqát, aksar yá bár-há, tuqráan yá an-ya-  
rób; n. kasrat, ifráb* — Bahut bahuterá ghanerá bahu adhiik práchur vipul wá push-  
kal, dirghakálík; *adv.* atyant wá atisaya karke, nitánt nipat wá ati, bahudhá, bahu-  
kálaparyant, prátyah; *n.* bahutwa wá bálmutya, práchurya wá bahutíyat.

**MÚ'CK**, *n.* (S. *mucor*) dung for manure, any thing mean or filthy; *v.* to manure —  
*Khúd khúdh páns yá xár<sup>h</sup>, mal mail yá gáh<sup>h</sup>; v. khúd yá khúdh dálná<sup>h</sup>, pánsná<sup>h</sup>,  
páns dálná<sup>h</sup>*.

**MÚ'CK'ER**, *v.* to get or save meanly — *Barí kanjisi se bat'orná yá bacháná<sup>h</sup>*.

**MÚ'CK'ER-ER**, *n.* a miser, a niggard — *Makkhi-chús<sup>h</sup>, kanjás<sup>h</sup>*.

**MÚ'CK'Y**, *a.* nasty, filthy — *Ná-sáf yá ná-pák, najis yá galiz* — Mailá, samal malin malín  
wá malauay.

**MÚ'CK'HEAR**, **MÚ'CK'HILL**, *n.* a dunghill — *Gobar ká dher<sup>h</sup>, ghár<sup>h</sup>, gobar<sup>h</sup>*.

**MÚ'CK'WORM**, *n.* a worm bred in dung, a miser — *Údh yá gobar ká kípá<sup>h</sup>, makkhi-chús yá  
kanjás<sup>h</sup>*.

**MÚ'CHO**, *n.* (L.) a point — *Nok* — *Api, agra, agráśū.*

**MÚ'CHO-NÁT-ED**, *a.* narrowed to a sharp point — *Nokilá, nok-dár* — *Tikshnágra, añśumán.*

**MÚ'CUS**, *n.* (L.) a slimy fluid — *Lu'áb, las<sup>h</sup>, balgam waqaira shai* — *Indriyamal, ślesh-*  
*mūḍinal, kaphādīnal*. [*tu, mūḍilhavastu, meduravastu.*]

**MÚ'CI-LAGE**, *n.* a slimy or viscous mass or body — *Las<sup>h</sup>, lu'áb* — *Lasasí vastu, lasilí vas-*

**MÚ'CI-LÁ'CI-NOUS**, *a.* slimy, viscous, ropy — *Chaspán, lu'áb, lasij* — *Chipehipá, laslasá wá  
lasilí, lujlujá lilijá wá lujlajá.*

**MÚ'COUS**, *a.* pertaining to mucus, slimy — *Lu'áb-mansáb yá balgam waqaira ke muta'al-  
liq, lu'ábí lasij yá chaspán* — *Indriyamalavishayak wá śleshmūḍinalasambandhi, las-*  
*lasá lasilí wá chipehipá.*

**MÚ'D**, *n.* (Ger. *moder*) moist and soft earth; *v.* to bury in mud, to bespatter — *Kich<sup>h</sup>,  
kichar yá kichap<sup>h</sup>, chahlá yá chihlá<sup>h</sup>, chik<sup>h</sup>, ká' yá hilá<sup>h</sup>, kúdlá<sup>h</sup>, pánk yá pank<sup>h</sup>; v.  
kich yá kichat men gápná<sup>h</sup>, bhar d. yá mailá k<sup>h</sup>.*

**MÚ'DY**, *a.* foul with mud, turbid, impure, cloudy, dull; *v.* to soil with mud, to cloud —  
*Chahláhi chihláhi yá gaddlá<sup>h</sup>, dhabrá yá mailá<sup>h</sup>, mukadhar, kandan, kund; v. mu-  
kadhar k., kund yá kandan k.* — *Pañkíl pañkunay wá sakardam, kalushí ávil wá ma-  
ladúshít, malin malín wá samal, sthūlabuddhi, mandabuddhi wá mandamati; v. gud-  
lá mailá wá dhabrá k., sthūlabuddhi k.*

**MÚ'DI-LY**, *adv.* turbidly, with foul mixture — *Kudúrat se, takadur se* — *Gadláí se, sama-  
latápúrvak wá malavattwapúrvak.*

**MÚ'DI-NESS**, *n.* the state of being muddy — *Kudúrat, gaddlá<sup>h</sup>, mailáí<sup>h</sup>, mailá-pan<sup>h</sup>*  
— *Samlati, pañkatá, malavattwa, mānatá, mālinya.*

**MÚ'DLE**, *v.* to make muddy or confused — *Gudlá k<sup>h</sup>, ním-sar-mast k.* — *Mailá k. dhab-*  
*rá k. wá ghingholná, ishādumatta wá thorá matwáí k.*

**MÚ'DY-HEAD**, *a.* having a dull head — *Kaudan, kund-zih, gawd<sup>h</sup>* — *Sthūlabuddhi,  
jarabuddhi.* [samudriyapakshí.]

**MÚ'DUCK-ER**, *n.* an aquatic fowl — *Ek qism kí ábí yá samundari chiriyá* — *Jalpakshí.*

**MÚ'DWALL**, *n.* a wall built with mud — *Mittí kí dīwār, kachchí dīwār* — *Kachchí bhít,  
ratí kí bhít.* [bhít ká, ratí kí bhít ká.]

**MÚ'DWALLED**, *a.* having a mud-wall — *Kachchí dīwār ká, mittí kí dīwār ká* — *Kachchí*

**MUE**. See *Mew*.

**MUFF**, *n.* (Ger.) a cover for the hands — *Dastána* — *Hastachchhāḍan, hastávarap.*

- MUF'FLE**, *v.* to cover, to wrap, to conceal—*Dhānpā<sup>h</sup>, lāpetnā<sup>h</sup>, chhipānā<sup>h</sup>.*
- MUF'FLER**, *n.* a cover for the face—*Burqa' yā burqa'a, ghūnghat yā ghūnghuṭ<sup>h</sup>*—*Mu-*
- MUFFIN**, *n.* a kind of light cake—*Ek bhānt ki halki roti<sup>h</sup>.* [khāochhādanavāstra.
- MUFTI**, *n.* (Turk.) the high priest of Muhammadans—*Mufti*—*Yūvanapradhānadharmā-*
- MUG**, *n.* a vessel to drink from—*Mishraba, garwā yā garud<sup>h</sup>, lotiyā yā lotiyā<sup>h</sup>, dō-*
- khura yā āb-khara*—*Pānapātra, pānabhājan.*
- MUG'HOUSE**, *n.* an ale-house—*Jau ki sharāb ki dūkān*—*Yavamadyālay.* [gilā wā silā.
- MUG'GY**, **MUG'GISH**, *a.* (muck?) moist, damp—*Tur yā nām-tar, nām*—*Ārdra wā odā,*
- MUGIL**, *n.* (L.) the mullet, a fish—*Parhā<sup>h</sup>, ek bhānt ki machhli<sup>h</sup>.*
- MUGI-ENT**, *a.* (L. *mugio*) bellowing—*Phukarne w<sup>h</sup>, bhābāne w<sup>h</sup>.* [atmīsā.
- MUG'WORT**, *n.* (S. *mugwort*) a plant—*Ek bhānt kā paudhā<sup>h</sup>, ganālmār<sup>h</sup>, artamāsīyā,*
- MULAT'PO**, *n.* (L. *mulus*) one born of parents of whom the one is white and the
- other black—*Mastisā, gore mard aur kālī 'aurat yā kālē mard aur gorī 'aurat se*
- paidā-huā larkā*—*Gore purush aur kālī strī wā kālē purush aur gorī strī se utpanna*
- huī larkā.* [Nūl, pūshī, brahmadārū.
- MULBER-RY**, *n.* (Ger. *maulbeere*) a tree and its fruit—*Tūt kā per, tūt kā mewa*—
- MULCH**, *n.* half rotten straw—*Adh-sarī ghās<sup>h</sup>, adh-sarā khar yā puwāl<sup>h</sup>.*
- MULCT**, *n.* (L. *mulct*) a fine, a pecuniary penalty; *v.* to punish with fine—*Jarimāna,*
- gunah-jārī gunāh-jārī yā tāwān*; *v.* *jarimānu k., jarimāna bāndhnā, jarimāna*
- lagānā, gunah-jārī lenā*—*Arthadand, dhanaand*; *v.* *dhanaand bādūdnā wā lagā-*
- nā, arthadand lenā.* [ri lenē v.—*Dhanaand k. w., arthadand bādūdnē v.*
- MULCTU-ARY**, *a.* punishing with fine—*Jarimāna k. w., jarimānu lagānē w., gunah-jā-*
- MULE**, *n.* (L. *mulus*) an animal generated between a he-ass and a mare or a horse
- and a she-ass—*Āstar, khachchar*—*Khesar, veśar, veśar, āswatar.*
- MUL-TEER**, *n.* a mule-driver—*Khachchar-bān*—*Āswatarapradak, āswataraprarak,*
- veśar, āswatarapālak.*
- MUL'ISH**, *a.* like a mule, obstinate as a mule—*Khachchar-sirāt yā khachchar-sā, khach-*
- char-sā ariyal yā aṇuā*—*Āswataraswabhāv wā veśarasudris, veśarasudris ariyal wā*
- arud.* [bhāv, strītwā, nārītwā, nārībhāv.
- MULI-ÉPRI-TY**, *n.* (L. *mulier*) woman-hood—*'Aurat-paṇā, 'aurat kī hālat*—*Strī-*
- MULL**, *v.* (L. *mollis*) to soften, to heat and sweeten with spices—*Narm k., masālīh*
- de kar germ aur mīthā k.*—*Komal wā mridū k., vyājanūlī se ushna aur mīthā k.*
- MULLER**, *n.* (L. *mola*) a stone for grinding—*Battā<sup>h</sup>, torhā<sup>h</sup>, torīyā<sup>h</sup>.*
- MULLET**, *n.* (L. *mulius*) a sea-fish—*Parhā<sup>h</sup>, ek bhānt kī samundarī machhli<sup>h</sup>.*
- MULTI-GRUBS**, *n. pl.* a twisting of the intestines, sullenness—*Ānton kī maror, hāl-*
- mizājī yā barhami*—*Antrasūl antravedanā wā udaravyathā, chirechirāpan wā chīr-*
- chirāhat.*
- MULTI'ION**, *n.* (Fr. *moulure*) the upright post or bar dividing two lights of a window;
- v.* to shape into divisions in a window—*Khirki ke bīcho-bīch kī khayā dandā*; *v.*
- Khirki ke bīcho-bīch meū khayā dandā lagānā<sup>h</sup>.*
- MULTI'ANGULAR**, *a.* (L. *multus, angulus*) having many angles—*Bisgar-gosha, kas-*
- ru-l-zāriya*—*Bahukon, anekakon.* [hut kopon se, bahukonapūrvak.
- MULTI'ANGULAR-LY**, *ad.* with many angles—*Bisgar goshañ se, bisgar zāriyāñ se*—*Ba-*
- MULTI'FARIOUS**, *a.* (L. *multus, fari*) having great multiplicity or variety—*Raṅg*
- ba-raṅg, gūn-ā-gūn, kasiru-l-ashkā, bahu-rūpi<sup>h</sup>*—*Bahuvīdh, anekavīdh, vīdh, nānā-*
- vīdh, bahuprakār, anekaprakār, n anārūp, bahurūp.*
- MULTI'FARIOUS-LY**, *ad.* with multiplicity—*Raṅg-ba-raṅgī se, kasiru-l-ashkāli se, kas-*
- rat se, ifrāt se, bahutāt yā bahutāpāt se<sup>h</sup>*—*Nānārūpatī se, bahuvīdhātī se, bīhulya se,*
- prachurātwa se, anekatwa se, vichītrātā se.*
- MULTI'FARIOUS-NESS**, *n.* multiplicity—*Raṅg-ba-raṅgī, gūn-ā-gūn, anwā-tarah*
- Nānārūpatī, bahuvīdhātī, vīdhibāhulya, bahuvichītrātā, bahuvichītrya.*
- MULTI'FIDOUS**, *a.* (L. *multus, fido*) having many divisions—*Kasiru-l-hissa,*
- bisgar hissa*—*Bahwaṇsa, bahubhāg.*
- MULTI'FORM**, *a.* (L. *multus, forma*) having various forms or shapes—*Kasiru-l-ash-*
- kā, bahu-rūpi<sup>h</sup>, gūn-ā-gūn, raṅg-ba-raṅg*—*Nānārūp, bahurūp, anekākūr, bahuvīdh,*
- bahuprakār.* [anekākārtā, bahuvīdhātā, rūpabāhulya.
- MULTI'FORM-ITY**, *n.* diversity of forms—*Kasiru-l-ashkāli*—*Bahurūpatī, nānārūpatī,*
- MULTI'LATERAL**, *a.* (L. *multus, latus*) having many sides—*Kasiru-l-zīl, bisgar-*
- paṭlā, kasiru-l-jānāb*—*Bahubhuj, nānābhuj, anekabhuj, bahupārswa, anekapārswa.*
- MULTI-LINEAL**, *a.* (L. *multus, linea*) having many lines—*Kasiru-l-khatt*—*Bahu-*
- rekhā, bahupaṅkti.*
- MULTI-NOMIAL**, **MULTI-NOM'INAL**, **MULTI-NOM'INOUS**, *a.* (L. *multus, nomen*)
- having many names—*Kasiru-l-ism, bisgar-nām*—*Bahunāmak, bahusūñik.*
- MULTI'PAROUS**, *a.* (L. *multus, pario*) producing many at a birth—*Kasiru-l-bach-*
- cha-kash, ek ber meū bahut bachehe jenne-wāli<sup>h</sup>*—*Bahuprasav, bahupraj.*

**MŪL'TI-PLE**, *a.* (L. *multus, plies*) manifold; *n.* a number which exactly contains another several times—*Gūn-ā-gūn*; *n.* *ma'dūd*—Bahugun, vividh; *n.* *gupkār*, apavartya.

**MŪL'TI-PLX**, *v.* to increase in number, to increase a given number as many times as there are units in another given number—*Ziyāda k. yā h.*, *zarb k.*—Barhānā wā barhāt, guṇan hanan wā ghat k.

**MŪL'TI-PLI-A-BLE**, *a.* that may be multiplied—*Mumkinu-l-zarb*, *ziyādātī-pazīr*—Gupniya, guṇya, guṇanāksham, guṇanāsakya, hananiya, ghātavya, varddhanīya.

**MŪL'TI-PLI-CA-BLE**, *a.* that may be multiplied—*Mumkinu-l-zarb*, *ziyādātī-pazīr*, *ziyāda kiye jāne ke liq*, *ziyāda hone ke qābil*—Gupniya, guṇya, guṇanāksham, guṇanāsakya, hananiya, ghātavya, varddhanīya. [yāuk, hananiya, purāṇiyāuk.

**MŪL'TI-PLI-CAND**, *a.* the number to be multiplied by another—*Mazrīb*—Gupya, guṇ MŪL'TI-PLI-CATE, *a.* consisting of more than one—*Kasīru-l-ajzā*—Bahwavyav, sāvyav.

**MŪL'TI-PLI-CATION**, *n.* the act of multiplying—*Zarb*, *ziyādātī*, *ifrāt*, *bayth*<sup>h</sup>, *ziyāda k. yā h.*—Gupan, hanan, ghat, varddhan, viddhi, barhāt, barhāt, bahulīkaran.

**MŪL'TI-PLI-ITY**, *n.* state of being many—*Kasrat*, *ifrāt*, *bahutūt yā bahutāyat*<sup>h</sup>—Bāhulya, bahutwa, bahulatwa, prachurātwa.

**MŪL'TI-PLIER**, *n.* one that multiplies, the number by which another is multiplied—*Ziyāda k. w. yā h. w.*, *zārīb mazrīb jī-hā yā zarī-kunandu*—Barhāne w. varddhan w. lārhe w. guṇak guṇakūk w. purak.

**MUL TIH-O-TENT**, *a.* (L. *multus, potens*) having manifold power—*Kasīru-l-tāqat*, *bisṭār-quwat*—Bahukāryasamarth, bahukāryasaktik.

**MŪL'TI-PRESENCE**, *n.* (L. *multus, pra, ens*) the power or act of being present in many places at once—*Kasīru-l-hāzīr*, *bisṭār-jā-manjūdagi*—Bahusthānavidyamānatī, bahusthānavidyamānatī.

**MŪL'TI-SYLLABLE**, *n.* (L. *multus*, Gr. *syllabē*) a word of many syllables—*Kasīru-l-ajzā-i-tahqīq*—Bahwal-shar, bahwaksharasūl, anekāksharasūl.

**MŪL'TI-TUDE**, *n.* (L. *multus*) a great number, a crowd, the populace—*Kasrat ifrāt yā wafūr*, *kuṭm izdikhān majmā' yā zumra*, 'awām yā 'awāmmu a nās—Samūh vrind ogh samudāy samāj manjūlī stem punj nikāy bahutūt wā bahutāyat, bhīr janasamūh wā janaugh, sūmānyalok wā sūlharanālok.

**MŪL'TI-TUDINOTS**, *a.* numerous, manifold—*Kasīr yā bisṭār*, *gūn-ā-gūn*—Bahul pushkal wā bahut, vividh bahurūp v ā nānāvidh. [tra, bahunayan, bahulochan.

**MUL TŌC'U-LAR**, *a.* (L. *multus, oculus*) having many eyes—*Kasīru-l-ain*—Bahune.

**MŪM**, *n.* (Ger. *mumme*) a species of malt liquor—*Ek gism kā biza boza yā bozā*—Yavasuravīśesh. [lā zabān, sākūt—*a.* Chup, chupchāp, mīhābd, tūshnik.

**MŪM**, *int.* silence ! hush !; *a.* silent—*Chup*<sup>h</sup>, *chup raho*<sup>h</sup>; *a.* *khamosh yā khamosh*, *mūm bēd-gēt*, *int.* hush ! silence—*Chup*<sup>h</sup>, *chup chup*<sup>h</sup>.

**MŪM GUŌŌŌŌ**, *n.* silence, a game with dice—*Chupki chuppi yā manūh*, *pāson se ek khel*<sup>h</sup>.

**MŪMBLE**, *v.* (Ger. *mummeln*) to speak inwardly, to mutter, to utter imperfectly—*Mūh-mēi-bolnā*<sup>h</sup>, *ghunghunānā yā lālār labar k*<sup>h</sup>, *mūmūnānā yā poplānā*<sup>h</sup>.

**MŪMBLER**, *n.* one who mumbles—*Mūh-mēi-bolne w*<sup>h</sup>, *mēh-mēh k. w*<sup>h</sup>, *ghunghunāne w*<sup>h</sup>, *mūmūnāne w*<sup>h</sup>, *mūmūnānā*<sup>h</sup>, *poplānā*<sup>h</sup>.

**MŪMBLE NEWS**, *n.* a tale bearer—*Chugul-khor yā chugal khor*, *gammāz*—Lutrā.

**MŪMM**, *v.* (Gr. *momos*) to mask—*Burqa' lagīnā*, *chīlā lagīnā*, *peknā k*<sup>h</sup>—Kritrimamukh lagānā, kapatamukh lagīnā, chhadmaveśakrīnā k.

**MŪMMER**, *n.* a masker, a buffoon—*Burqa' posh yā chīlāra-posh*, *bhānū*<sup>h</sup>—Kritrimaveśadhārī chhadmaveś wā kapatarūpi, sawāngī.

**MŪM'MER-V**, *n.* masking, buffoonery—*Burqa' poshī*, *bhānūriti yā peknā*<sup>h</sup>—Chhadmavēś wā kapataveś, sawāng wā chhadmaveśakrīnā.

**MŪM'PY**, *n.* (Ar. *monia*) a dead body preserved by the art of embalming—*Momiya*—Sugandhidravayarakshitaśav, tiktaushadhavyanjanādirakshitānritasārīr.

**MŪM'M-ŌŌ**, *v.* to make into a mummy—*Momiya banānā*—Sugandhidravayarakshitaśav banānā, tiktaushadhavyanjanādirakshitānritasārīr banānā.

**MŪMP**, *v.* (D. *mompen*) to nibble, to bite quick, to chatter, to beg, to deceive—*Khutarnā yā tūgnā*<sup>h</sup>, *khutānā yā kutarnā*<sup>h</sup>, *teñ-teñ-k.* *kichkichnā yā barbarānā*<sup>h</sup>, *gīgīrānā yā bhikh-māgnā*<sup>h</sup>, *thagānā yā chhalnā*<sup>h</sup>.

**MŪM'PER**, *n.* a beggar—*Bhikhārī*<sup>h</sup>. [bhagal<sup>h</sup>.

**MŪM'PING**, *n.* foolish tricks, beggery tricks—*Pekhnā yā bandar-nāch*<sup>h</sup>, *bhikārī kā*

*MŪMPS*, *n.* sullenness, a disease—*Burhamī*, *ek maraz yā murz jo gale meñ hotā hai*—Chirehīrābat, gale kā ek rog jaise gandamālā wā karnāmīl.

**MŪNCH**, *v.* (Fr. *manger*) to chew eagerly—*Chapar-chapar khānā*<sup>h</sup>, *hapar-hapar khānā*<sup>h</sup>, *hap-hap chābnā*<sup>h</sup>. [sāhsārī, ihalokasambandhī, aihalaukik.

**MŪNDANE**, *a.* (L. *mundus*) belonging to the world—*Dunyāwī*, *dunyāwī*—Sāhsārīk, MŪNDIC, *n.* (L. *mundus*) a mineral—*Ma'danī shai*, *kānī shai*, *dhāt*<sup>h</sup>—Ākarodbhavadrava, ākaravastu, dhātu, ākariyadravya.

- MÜN-DI-FY**, *v.* (L. *mundus, facio*) to make clean, to cleanse—*Pák k.*, *sáf k.*—Nirmal wá súddha k., parishkár k.
- MÜN-DI-FI-CÁ-TION**, *n.* the act of cleansing—*Sáfát*—Parishkár, śodhan.
- MÜN-DI-FI-CÁ-TIVE**, *a.* cleansing; *n.* a medicine which cleanses—*Sáf k. w.*, *pák k. w.*; *n. sáf yá pák karne-wálí dawá*—Nirmalakáří, swachchhakáří; *n.* nirmalakáří wá śo-  
[dhak aushadh.]
- MÜN'GREL**. See MONGREL.
- MU-NÍ'C'I-PAL**, *a.* (L. *munus, capio*) belonging to a corporation—*Shahrí jamá'at yá guroh ke muta'alliq, loḡoh k. us majlis ke muta'alliq jo sar-kár ke hukm se murattab hotí hai aur uská mil-ke ihtiyár aur iqtidár ek hī hákim ká-sá hotá hai*—Nagara-samíjasambandhí, grámasaṅghasambandhí, nagaríyakáryanirvahanáírtahasamájaviśha-
- MU-NÍ'C'I-PÁL'I-TY**, *n.* a district—*Ek zíl'*—Deśavibhāg, maṇḍal, chakra. [yak.]
- MU-NÍ'F'I-CENT**, *a.* (L. *munus, facio*) liberal, generous, bountiful—*Sakhá, faizyá, karim faiz-rasān yá jawād*—Uḍár wá dānaśíl, dānarat wá bahuprad, atidatá muk-tahast wá dayálu. [wá dānaśilatá, dān wá dayáulutwa.]
- MU-NÍ'F'I-CENCE**, *n.* liberality, bounty—*Sakháwat yá faizyázi, faiz yá karam*—Uḍaratá
- MU-NÍ'F'I-CENT-IY**, *ad.* liberally, generously—*Sakháwat se, faizyázi se*—Uḍaratá wá sau-dhrya se, dānaśilatá wá atidān se. [k., porbá k.]
- MU-NÍ'TE**, *v.* (L. *munio*) to fortify—*Mustahkim yá mustahkam k.*, *mazbút k.*—Pushit
- MÚ'N-I-MENT**, *n.* a fortification, a support, a record, a charter—*Qaḡa, pushití yá panáh, daftar, sunad*—Durg koṭ wá garh, rakshasthán, lekḡ lekhyapatra wá lekha-pramān, adhikrápatra.
- MU-NÍ'TION**, *n.* fortification, materials for war—*Qaḡa yá hisár, laṡá ká sámán*—Durg koṭ wá garh, yudḡdhasamagri, yaddhopakaran wá yudḡdhasajjá.
- MÚR'DER**, *n.* (S. *morthor*) the act of killing a human being unlawfully; *v.* to kill a human being unlawfully, to destroy—*Bug: se gatl, gatl-i'amd, gatl, khún*; *v. gatl-i'amd k. bugz se khún k. gatl k. yá khún k.*, *bar-bád d. yá k.*—Dweslapúrvakamanu-shyabadh, hatyá, badh, jivahatyá, náran. hanan; *v.* dweslapúrvakamanushyabadh k. badh k. hatyá k. wá mār dáhuí, naśt k.
- MÚR'DER-ER**, *n.* one who is guilty of murder—*Bug: se gatl yá khún k. w.*, *Khúnt, gátíl, khás-rez, khún-khúar, mardum-kush, hatyará<sup>h</sup>*—Dweslapúrvakamanushyabadhak, prānahantí, jivāhantí, paraghátí, badhakáří.
- MÚR'DER-ESS**, *n.* a woman who commits murder—*Q'atila*—Hatyáří.
- MÚR'DEN-OUS**, *a.* guilty of murder, bloody—*Khún-fishin yá khún-khúar, khún-rez yá khún*—Ghātak ghātuk prānaghātak wá badhakáří, hatyará wá mīratmak.
- MÚR'DER-ING-PIECE**, *n.* a small piece of ordnance—*Ek chhoṭí top*—Kshudrāgnyāstra.
- MÚRE**, *v.* (L. *muris*) to inclose in walls—*Chuná-lená<sup>h</sup>, chunmá-d<sup>h</sup>, chun-lená<sup>h</sup>*.
- MÚ'RAL**, *a.* pertaining to a wall—*Divár ká, muta'alíq-i-divár*—Bhittisambandhí, bhít ká, prakárya.
- MÚ'RI-Á-T-ED** *a.* (L. *muria*) put in brine, combined with muriatic acid—*Namkín pānī nuḡ rakkhá-huá, namak ke tez-áb se miláyá-huá*—Lavanajalasthit wá khāre pānī men rakkhá huá, jalakarahrítikāmlanísrit.
- MÚ'RI-Á-T-IC**, *a.* having the nature of brine—*Namkín, khárá<sup>h</sup>, loná<sup>h</sup>*—Lavan, lívan.
- MÚRK**, *n.* (S. *mir*) darkness—*Ándherá<sup>h</sup>, ándhiyárá<sup>h</sup>*. [yá dhúndhlá<sup>h</sup>.]
- MÚRK'y.** *a.* dark, cloudy, wanting light—*Ándherá yá ándhiyárá<sup>h</sup>, ghanghor<sup>h</sup>, dhúndhlí*
- MÚR'MUR**, *n.* (L.) a low continued sound, a complaint half suppressed; *v.* to make a low continued noise, to grumble—*Bhanak bhínak bhanbhanáhat bhínbhínáhat tartaráhat dhaydharáhat sansanáhat yá jharjharáhat, karkuráhat barbaráhat bar-barí yá ghunghunáhat<sup>h</sup>*; *v. bhínbhíná bhanbhaná tartaráhat dhaydharáhat sansa-nána yá jharjharána<sup>h</sup>, karkurána barbarána yá ghunghunána<sup>h</sup>*.
- MÚR'MUR-ER**, *n.* one who murmurs—*Kurkuráne w<sup>h</sup>, barbaráne w<sup>h</sup>, ghunghunáne w<sup>h</sup>, karkuriyá<sup>h</sup>, ghunghuná<sup>h</sup>*.
- MÚR'MUR-ING**, *n.* a low sound, complaint—*Bhanak bhínak bhanbhanáhat tartaráhat yá sansanáhat, karkuráhat barbaráhat yá ghunghunáhat<sup>h</sup>*.
- MÚR'MUR-OUS**, *a.* exciting murmur—*Shakwa-khez, gila-angez*—Asantoshárthakāśabda-janak, asantoshastichakāśabdotpáḍak.
- MÚR'RAIN**, *n.* (L. *morior*) an infectious and fatal disease among cattle—*Dawáb kī wabá, wabá-i-mawáshí*—Paśumáří, gavádijantumáří, gay goruon ke bich kī mahámáří.
- MÚRRE**, *n.* a kind of bird—*Ek bhúnt kī chāriyá<sup>h</sup>*.
- MÚR'REY**, *a.* (Moor) of a dark red colour—*Siyá-h-máíl surkh*—Śyāmarakta.
- MÚR'RHINE**, *a.* (L. *murra*) made of a fine kind of ware or porcelain—*Achelhe chñtí bartan ká baná huá<sup>h</sup>*.
- MÚS'CA-DÉL**, *MÚS'CA-DÍNE*, *n.* (L. *muscus*) a sweet grape and wine, a sweet pear—*Shírín angúr aur angúr-sharáb, mīthí náshpáti*—Madhuradráksá aur dráksamá-dya, madhur víśwasáruk wá víḍar.
- MÚS'CLE**, *n.* (L. *musculus*) a fleshy fibre, a shell fish—*Patthá<sup>h</sup>, sítí-ká-kirá yá ríp-wálí machhli<sup>h</sup>*—Pésí mánsapésí wá mánsásírá, śambū śambuk wá śambúk.

**MŪS'CU-LAB**, *a.* relating to muscles, strong—*Patthe-kā<sup>h</sup>, zor-āwar yā mazbūt*—*Mānsa-sīrasambandhī wā patthāsambandhī*, supind kuṅgar dhrīhāṅg wā balawān.

**MŪS'CU-LĀR'T-Ō**, *n.* state of being muscular—*Kān-gar-pānā<sup>h</sup>, mūtār yā mūtār<sup>h</sup>*.

**MŪS'CU-LOUS**, *a.* full of muscles, brawny—*Pur-patthe, mazbūt yā zor-āwar*—*Mānsasīra-pūm mānsal wā kuṅgar, dhrīhāṅg wā balawān*.

**MŪSĪ**, *n.* (*L. musa*) the power of poetry, deep thought; *v.* to ponder, to think on, to wonder—*Qur'at-i-nazm yā malakā-i-shī'r, gaur, fikr yā andesha; v. gaur yā khaus k., fikr k., ta'ajjub k. yā mutahajjir k.*—*Kāvya-devatā kīvyasakti saraswatī wā kīvyādhi-shāhtrī, dhīyān wā chintā; v. dhīyān k., chintā k., āścharya k. wā vismit h.*

**MŪSĒ'FĪ**, *a.* thinking deeply or closely—*Fikr-mand, mutafakkir, andeshar-nāk*—*Dhīyā-napār, chintāpār, dhīyāmanishth*. [kīvyāvamanī, kīvyamandādar.

**MŪSĒ'LESS**, *a.* disregarding poetry—*Shī'r-mutanāfir, nazm-mutanāfir*—*Kīvyadweshī*.

**MŪS'ING**, *n.* meditation, contemplation—*Tamannūt yā andesha, mulāhaza yā gaur*—*Dhīyān, soch chintā wā bhāvanā*.

**MŪ'SĒT**, *n.* a gap in a hedge—*Tattī meū ek chhed yā phāṅk<sup>h</sup>*.

**MU'SĒ'UM**, *n.* (*L.*) a repository or cabinet of curiosities—*'Ajāib-khāna*—*Durlabha-dravyagar, durlabhabhavasāngrahasthān, kautukasāngrahakūṭ, āścharyapadārthasthān*.

**MŪSHĪ'ROOM**, *n.* (*Fr. mousseion*) a spongy plant, an upstart—*Dhartī-kā-phūl sānp-kī-topī kukranūdhā chhētā yā kukar-mūta<sup>h</sup>, nan dānūt yā kad-kā-udmī*—*Chhatrak wā mallipatra, navasīmanī nan-baṭhī nan-dhan wā navadhān*.

**MŪ'SĪC**, *n.* (*L. musa*) the science of harmonious sounds, harmony, melody—*Mūsīqī yā 'ilm-i-mūsīqī, khush-āhang, khush-āwāz; yā ham-sāzī, sarod tarana yā khush-īlhānī*—*Saṅgītavidyā gandharvaved gandharvavidyā wā saṅgītāsāstra, tūl kalatī wā susw-ratā, swaramūdhurya suswar wā susrāvyaṭī*.

**MŪ'SĪC-AT**, *a.* belonging to music, harmonious—*Mūsīqī-mansūb, khush-āhang sarodī shīrīz pur-soz yā khush-āwar*—*Saṅgītāsāstrasambandhī saṅgītavidyāsambandhī wā gandharvavidyāsambandhī, suswar madhuraswar wā susrāvya*.

**MŪ'SĪC-AT-Ō**, *ad.* harmoniously, melodiously—*Khush-āhangī khush-āwāzī yā ham-sāzī-se, khush-īlhānī se*—*Tūl kalatī wā suswaratā se, swaramūdhurya wā susrāvyaṭī se*.

**MŪ'SĪC-NESS**, *n.* the quality of being musical—*Khush-āwāzī, khush-īlhānī, pur-sozī*—*Susrāvyaṭā, suswaratā, kalatī*.

**MU-SĪ'CIAN**, *n.* one skilled in music—*Mūsīqī-dān, khunqār-gar, mungunī, mutrib, kalā-mānī yā kalāshīr<sup>h</sup>*—*Saṅgītavidyāśāstrī, suswaravidyāśāstrī, gāyak, vādak, vādī-trakūśal, gawāiyā, bajwāiyā, gawāiyā-bajwāiyā, gūne w., bajāne w., gūne-bajāne w.*

**MŪSK**, *n.* (*L. muscus*) a strong perfume—*Mushk, mīshk, kushk<sup>h</sup>*—*Mrigmanūl, mrigmanūbhi*. [mushkīn—*Kastūrī-gandhayukt, kastūrīgandhawān*.

**MŪSK'Y**, *a.* having the perfume of musk—*Mushk-bār, mushk-bī, mushk-āwar, mushk-sā*.

**MŪSK'MEL-ON**, *n.* a species of melon—*Kharbūza, jamūlī, bittakh*—*Kharbūj, dasāngul*.

**MŪSK'ROSE**, *n.* a species of rose—*Ek qism kā gul yā gulāb*—*Javāvisesh, javāguṣṭap-visesh*.

**MŪSK'KET**, *n.* (*Fr. mousquet*) a soldier's hand-gun, a species of hawk—*Bandīq, tupak yā topak, bāz kī ek qism*—*Gulīkāprakshepanī-sushīranālī gulīkāprakshepanī wā lam-chahar, syemavisesh*. [prakshepanī-sushīranāldhārī, āgneyanārdhārī.

**MŪS-KET-ĒR**, *n.* a soldier armed with a musket—*Bandīq-chī, bandīq-band*—*Gulīkā-MŪS-KET-ŌŌN'*, *n.* a blunderbuss, a short gun—*Pare muh ki bandīq, ek chhotī top*—*Bare muhī kī agnyāstra, ek prakār kī chhotī āgneyanārī*.

**MUS-KĪ'TTO**. See Mosquito. [dukūl, sūkshmaśūnk, sūkshmadukūl.

**MŪSLIN**, *n.* (*Mosul*) a sort of fine cotton cloth—*Mulmul<sup>h</sup>, tan-zeb, shab-nam*—*Alūsuk*.

**MŪSS**, *n.* a scramble—*Jhapṭā-jhapṭī<sup>h</sup>, chhīnā-chhānā<sup>h</sup>, dhakkā-mukki<sup>h</sup>*.

**MŪSSEL**, *n.* a shell-fish. See MUSCLE—*Sipī-kā-kīrī<sup>h</sup>, sip-wālī machhī<sup>h</sup>*.

**MŪS-SI-TĀTION**, *n.* (*L. musso*) murmur—*Kapkaṭhā<sup>h</sup>, ghuṅghunāhat<sup>h</sup>*.

**MŪS'SUL-MĀN**, *n.* (*Turk.*) a Muhammadan—*Musālmān*—*Yavan, yāvānamātadhārī, yāvāndharmāvakānhi*.

**MŪS'SUL-MĀN-ISU**, *a.* Muhammadan—*Muhammadi*—*Yavan*.

**MŪST**, *v.* (*S. mot*) to be obliged—*Zarūr hai, lāzīm hai, chāhīye<sup>h</sup>, hoṛā<sup>h</sup>, hanegā<sup>h</sup>, paregā<sup>h</sup>*—*Kartavya hai, ucht hai, āvāsyak hai, avāṣya hai*. [manjya.

**MŪST**, *n.* (*L. mustum*) new wine—*Nai shurāb, shīva i angūr*—*Navamanjya, nūtanā*.

**MŪST**, *v.* (*Fr. moisir*) to make or grow mouldy—*Sapānā ubhānā anśnā yā phaphūndīyāhā k<sup>h</sup>, ubhānā anśnā phaphūndīyāhā yā phaphūndīyāhā k<sup>h</sup>*.

**MŪS'RY**, *a.* mouldy, spoiled with damp or age—*Phaphūndīyāhā bhūnāhā yā phaphūndī-se-bharā-huā<sup>h</sup>, ubhā anśnā gumsā yā sapā<sup>h</sup>*.

**MŪS'RI-NESS**, *n.* mouldiness, damp foulness—*Phaphūndīyāhat bhūnāhat yā phaphūndī, gumsā ubhāhat ubhā sapāhat bhakrūndh yā bīsāndh<sup>h</sup>*.

**MŪS-TĀCH'E**, *n.* (*Gr. muster*) the hair on the upper lip—*Mochh yā muchh<sup>h</sup>, mochheñ yā muchh<sup>h</sup>*—*Oshṭhalom, ānasān*.

**MŪSTARD**, *n.* (*Fr. moutarde*) a plant—*Rāt<sup>h</sup>, sarsoñ yā sarso<sup>h</sup>, torī<sup>h</sup>*.



**MÜZZIE**, *n.* (Fr. *museau*) the mouth, a fastening for the mouth; *v.* to bind the mouth—*Muñh muhrá muhri yá thúthun<sup>b</sup>, topan jáh muñh-ká-khoñtá yá muñh-kí-khoñtá<sup>b</sup>; v. jáb-d<sup>b</sup>, muñh báñdhá<sup>b</sup>, muñh meñ khoñtá lagáná<sup>b</sup>, topan lagáná yá d<sup>b</sup>.*

**MÝ**, *pr.* (S. *min*) belonging to me—*Merá<sup>b</sup>, apná<sup>b</sup>, mor<sup>b</sup>. [áp<sup>b</sup>, apne-tatñ<sup>b</sup>, apne-kó<sup>b</sup>.*

**MY-SÉLF**, *pr.* the emphatic and reciprocal form of *I*—*Main-khnd, main-hí<sup>b</sup>, áp-hí*

**MYN-HÉER**, *n.* (D.) a Dutchman—*Mulk-i-Hóland ká báshunda*—*Hóland-des-rási.*

**MY-ÓL'O-GY**, *n.* (Gr. *mus, logos*) a description of the muscles—*Patthón ká bayán*

—*Múśapeśivaran, peśivaran, śaśuvivaran.*

**MÝ'OPÉ**, *MÝ'ops, n.* (Gr. *muo, ops*) a short-sighted person—*Koták-nazar shakhs,*

*kam nigáh shakhs*—*Adirghadrishí, adúradarí, adirghadarí.*

**MÝRT-AD**, *n.* (Gr. *myrios*) ten thousand, any large number—*Das-hazár dah-hazár*

*yá tomán, koi bará 'aded*—*Dasasahasra, koi bari saikhyá.*

**MÝRMI-DON**, *n.* (Gr. *myrmidon*) a rough soldier, a ruffian—*Ek durusht yá tursh-*

*mizhí sipáhí, mawrid dagá báz yá rah-zan*—*Kuśil asabhyá wá rúkhá sainik, prápa-*

*ghátak wá ghorakarná [ámálá<sup>b</sup>, karrá<sup>b</sup>, har<sup>b</sup>, baherá<sup>b</sup>, baherá<sup>b</sup>.*

**MÝ-RÓB'A-LAN**, *n.* (Gr. *myron, balanos*) a kind of dried fruit—*Auñálá<sup>b</sup>, auñirá<sup>b</sup>,*

**MYRRH**, *mýr, n.* (Gr. *myrrha*) an aromatic gum—*Murr, bol<sup>b</sup>*—*Gol, golak, gúndhár,*

*gandharas, goparas.*

**MÝRRHINE**. See **MURRHINE**.

**MÝR'TLE**, *n.* (Gr. *myrtos*) a fragrant plant—*Ás*—*Ek prakár ká sugandhí paudhá.*

**MÝST'ER-Y**, *n.* (Gr. *mysterion*) something secret or unexplained, an enigma—*Sirr*

*ráz ramz yá guh, chístan yá mu'ammá*—*Rahasya bhed marmma gúphatattwa wá*

*gúphavishay, paheli ślesh wá dīshkūtak.*

**MYS-T'ER-AL**, *a.* containing a mystery—*Pur-sirr, pur-ráz, mu'ammá-dár, ramz-dár*—

*Rahasyapūrp, gúphatattwaviśiṣṭ, gúphavishayaviśiṣṭ.*

**MYS-T'ER-OS**, *a.* full of mystery, obscure—*Pur-sirr pur-ráz pur-mu'ammá yá pur-*

*ramz, muglag mukhfi poshida yá bó'idu-l-fahm*—*Gúpharhaviśiṣṭ wá gúphatattwa-*

*viśiṣṭ, guhí gupt guhya gopya rahasya aspaśit durbhedí wá bodhiganya.*

**MYS-T'ER-OUS-LY**, *ad.* obscurely, enigmatically—*Muglagāna yá iglag se, ramz-amezi*

*se*—*Avyaktarūp se, gúphatá wá aspaśitárthatá se.*

**MYS-T'ER-OUS-NESS**, *n.* obscurity, perplexity—*Iglág, ishkal yá pech*—*Gúphatá aspaś-*

*tatá wá durjñeyatá, lapá lapet wá káthinya.*

**MÝSTER IZE**, *v.* to explain as enigmas, to make a mystery of—*Ba-taur mu'ammá yá*

*ramz ke samjháñá yá bayán k., mu'ammá banáñá*—*Paheli ke sadris samjhána wá*

*varnan k., paheli wá ślesh banána.*

**MÝST'IC**, *n.* one of a sect of fanatics—*Ek qism ká mujzib yá muta'assib shakhs*—*Atiśa-*

*yadevabhakti se unmattajanaviśeṣ, mithyábhaktimán.*

**MÝST'IC**, **MÝST'IC-AL**, *a.* obscure, secret—*Muglag, poshida pinhán yá mukhfi*—*Gúph*

*gúpharhí wá guhya, gupt gopya wá rahasya. [vak, guptarūp se, gúpharhatapūrvak.*

**MÝST'IC-AL-LY**, *ad.* in a mystical manner—*Muglagāna, iglag se, pech se*—*Gúphatápūr-*

**MÝST'IC-ISM**, *n.* the doctrine of the Mystics—*Ek qism ke mujzib yá muta'assib toqón ká*

*'aqida, tasawwuf*—*Atiśayadevabhakti se unmatta janoñ ká mat, mithyábhaktimánón*

*ká mat.*

**MÝST'A-GÓGTE**, *n.* one who interprets mysteries, one who keeps church relics—*'Ugda-*

*kushá mu'ammá-kushá yá ramz kushá, girje ke talarrukát yá yádgári-ke nisháñón*

*ká mukhji*—*Gúphatattwaprakāśak wá paheli-bujhāñe w., śaśibhajanabhawanasam-*

*bandhisanarāñrthakacchihmarakshak.*

**MÝTH'IC**, *a.* (Gr. *mythos*) fabulous—*Pur-gissa, pur-afsána, sákhta*—*Kaháni se bhará*

*huá, mithyákáthāñay, purāñvittakáthāsambandhí, purāñik, purāñakathib, purāñkáp.*

**MY-THO'S-RA-PHER**, *n.* a writer of fables—*Afsána-sáz, gissa-nañis, náñil, afsána-nañis*

—*Kaháni likhne w., mithyákáthāñachak.*

**MY-THO'L'O-GY**, *n.* a system of fables—*Dev-málá<sup>b</sup>, devtāñón kí kaháni<sup>b</sup>, taváñikh-i-*

*jinn, taváñikh-i-dev*—*Devatákhyan, purāñāñistra, purāñetihās, purāñakathávidyá,*

*devatádikatháñishayakavidyá.*

**MÝTH'O-LÓG'I-CAL**, *a.* relating to mythology—*Purāñ-ká<sup>b</sup>, dev-málá ká<sup>b</sup>, muta'allig-i-dev-*

*málá, devtāñón kí kaháni se mansúb*—*Purāñakathāsambandhí, devatádikatháñishayak,*

*purāñik.*

**MÝTH'O-LÓG'I-CAL-LY**, *ad.* in the form of fables—*Ba-taur-i-gissa, ba-taur gisson ke*—

*Kaháni kí riti se, mithyákáthāñat, purāñikabhāv se.*

**MY-THO'L'O-GIST**, *n.* one versed in mythology—*Dev-málá-ñán, purāñ jāñne w<sup>b</sup>, vah*

*shakhs jo devtāñón yá jinnón kí nañl se wáñif ho*—*Purāñvittavettá, purāñājña, de-*

*vatoṣākhyanājña, devatopākhyanāñachak.*

**MY-THO'L'O-GIZE**, *v.* to relate or explain the fabulous history of the heathen—*Dev-*

*málá likhna yá samjhána<sup>b</sup>, devtāñón kí taváñikh ká bayán yá tafsil k.*—*Devatá-*

*khyan k., purāñavivaran k., purāñavyākhyá k.*

## N.

**NĀB**, *v.* (Sw. *nappa*) to catch suddenly—*Yak-ā-yak pakarnā<sup>h</sup>, charh-bailhnā<sup>h</sup>, pakar-bailhnā<sup>h</sup>, nāgahāni yā be-khabari se pakarnā*—Ekā ekī pakarnā, akasmāt dharnā wā pakarnā.

**NĀ'BOB**, *n.* the title of an Indian prince, a man of great wealth—*Nauwāb*.

**NĀ'DIR**, *n.* (Ar.) the point in the lower hemisphere opposite to the zenith—*Samtu-l-qadam, samtu-r-rijl, na'iru-s samt*—Adhovidu, brahmāṇḍādhoḥluḥ, adhar.

**NĀVE**, *nēv*, *n.* (L. *navus*) a spot—*Dag, khāl, til<sup>h</sup>, phutkī<sup>h</sup>*.

**NĀG**, *n.* a small horse—*Yābi, tattū<sup>h</sup>*—*Aswak*.

[udakavatī.

**NĀ'IAI**, *n.* (Gr. *nav*) a water-nymp<sup>h</sup>—*Pāni kī hāt yā hīr*—Jaladevī, nadīdevī.

**NĀIL**, *n.* (S. *nagel*) a horny substance on the human fingers and toes, a claw, a talon, a spike of metal by which things are fastened, a stud or boss, a measure of length : *v.* to fasten with nails—*Nailh yā nah<sup>h</sup>, nākhon, nakh<sup>h</sup>, mekh, gul-mekh, girih yā girah ke māni'ad ek māp* : *v. mekh bagānā, mekh thoiknā, mekhon se mazbūt k.*—Kararūh wā karaj, pānīh wā pānirūh, karakantak, kāntī kil wā lohe kī khūntī, phūl yā phūli, ek viśesh parimān wā nāp : *v. kihūi, kil d., kil mārnā, kil thoiknā, kil girnā*. Kilon se porhā wā pusht k.

**NĀIL'ER**, *n.* one who makes nails—*Mekh-sāz, gul-mekh sāz, kūtte banāne w<sup>h</sup>*.—Lohakīlakār, kīlakār. lohe kī khūntī banāne w., phūl wā phūli banāne w.

**NĀIL'ER-Y**, *n.* a manufactory of nails—*Mekh kā kār khāna, gul-mekh kā kār-khāna, mekh-sāz yā gul-mekh sāzi kā kār-khāna*—Lohakīlanimānāsālā, kil wā lohe kī khūntī ke banāne kī śiṣyāsālā, phūl banāne kī śiṣyāsālā. [kharāī.

**NĀ'IVE-TĒ**, *n.* (Fr.) simplicity, ingenuousness—*Sidagi, rāsti safūi yā sidq*—Siddhāi.

**NĀ'IED**, *a.* (S. *nacod*) not covered, bare, unarined, plain, mere—*Barahna yā 'ur-yān, nu'arvā, qair musallih yā bi bathyir, zāhir yā āshkāre, sirf yā khālī*—Anāvirāt anāchēkhālūt wā nagna, nangī va-brāhin nirvastra avasthā wā gaganaparidhān, asājja asājjit asamādha bin bathyir wā nihattāi, khūlī wā spashī, kowal mātra śūnya wā suddha. [Binā-vastra binā-āchēkhidan wā nangī, kowal wā śūnya.

**NĀ'KED LY**, *ad.* without covering, simply—*Be libās be-kapre yā barahnagi-se, sirf*—

**NĀ'KED-NESS**, *n.* want of covering, bareness—*'Urgani yā be-libāsī, barahnagi*—Nagnatā vastrahīnatā nagnavasthā nangī wā āchēkhālanahimatī, nagnabhāw wā anāviratwā.

**NĀME**, *n.* (S. *nama*) that by which a person or thing is called, an appellation, reputation, fame : *v.* to give a name to, to mention by name, to specify—*Isn, tagab yā khūb, nek nāmā yā ābrā, nām-wari yā shuhra* : *v. mānsūm k., nām-lenā<sup>h</sup>, nām-zul k.*—Nām nām ākhyā wā nāmadheya, upādhi. pratishthā mār्याdā wā khyātī, yāś kīrti wā prasiddhī : *v. nām rakhnā wā nām dharnā, nām batlānā wā nām kabhā, nām lekar thahrīnā wā nirdishī k.* [hīn, nāmrahit, anāmak, aprasiddha.

**NĀME'LESS**, *a.* without a name—*Gina-nām, bi nām, be-nām āshān, nā-mā'lam*—Nāma-

**NĀME'LY**, *ad.* by name, particularly—*Yānī yā masalan, khusūsan*—Arthāt, viśesh karke. [ekānamak, samanānamāhārī, mīlā, mīt.

**NĀME'SAKE**, *n.* one who has the same name—*Ham nām, ham-isn, samī*—Samānamak.

**NĀN-KĒEN'**, *n.* a kind of cotton cloth originally from Nankin—*Ek qism kā sūtī kaprā jo arcaī meh Nānkin se āyā thā*—Ek prakār kā sūtī kaprā jo pahile pahil Nānkin nām nagar se āyā thā.

**NĀP**, *n.* (S. *happian*) a short sleep : *v.* to sleep, to be drowsy or secure—*Jhapkī<sup>h</sup>, thoṛt-nīnd<sup>h</sup>* : *v. souā<sup>h</sup>, āghonā<sup>h</sup> yā be-khabar h.*—Alpanidrā : *v. jhapkī lenā wā alpanidrā k., anigh wā asāvadhān h. wā pranād k.*

**NĀP**, *n.* (S. *hoppa*) the down on cloth—*Khmāb-roch, jhothrā<sup>h</sup>*—Lom, rom.

**NĀP'LESS**, *a.* without nap, threadbare—*Be-khmāb-roch yā be-jhothrā, khyājā yā ghī-sā kuc<sup>h</sup>*—Lomahīn wā romarahit, jarjarik wā jarjar.

**NĀR'RY**, *a.* frothy, spumy—*Kaf dār, phuchā<sup>h</sup>*—Phenal wā phenawīn, phenamay.

**NĀPE**, *n.* (S. *capra*) the joint of the neck behind—*Qafā, guddī<sup>h</sup>*—Manyāi, manyāikā.

**NĀI'ER-Y**, *n.* (Fr. *nappe*) linen—*Kulān, buzz*—Kshaumavastra, kshaumāmbār, kshaumapat.

**NĀI'KIN**, *n.* a cloth to wipe the hands &c.—*Dast-māl, rū-māl, muh-ponchhnā<sup>h</sup>, āngochhā<sup>h</sup>, ānguchhā<sup>h</sup>*—Mukbamārjani, vadanamārjani, hastamārjanī.

**NAPH'THA**, **NĀ'PTTA**, *n.* (Gr.) an inflammable bituminous substance—*Naft, nift, rangun-i-naft*—Matīyā tel. [pushp.

**NAR-ČI'SUS**, *n.* (L.) a flower—*Ab-hār, nargis, nargis-i-shahlā*—Ek utpalajātiya-

**NAR-CŌT'IC**, **NAR-CŌT'IC-AL**, *a.* (Gr. *narkē*) causing stupor, soporific—*Nīnd-āwar, muskīr yā mukhaddir*—Nidrākārī, nidrājanak wā swapnakārī.

**NAR-CŌT'IC**, *n.* a drug which causes sleep—*Nīnd-āwar dawā, muskīr yā mukhaddir dawā*—Nidrājanak aushadh, nidrākārī aushadh.

**NAR-CŌT'IC-AL-LY**, *ad.* by producing stupor—*Muskīrānā, khwāb-āwari se, nīnd-āwari se nīnd lāne se*—Nidrājanakatā se, nidrākārī rūp se, nidrā utpanna karne se.



**NĀRD**, *n.* (Gr. *nardos*) an aromatic plant, a kind of ointment—*Nard nārdin yā nārdin*, *ek gīm ká narham*—*Jatāvati wā jatāmāsi*, *ek prakār kī lep wā pralep*.

**NĀIRĀTRĒ**, *v.* (L. *narrō*) to tell, to relate—*Bayān k.*, *zīkr yā naql k.*—*Ākhyān upākhyān wā varṇan k.*, *vivarṇan k.* wā *bakṣhānā*.

**NAR-ĀTĪON**, *n.* the act of relating, account—*Hikāyat yā naql*, *riwāyat yā bayān*—*Kathan ākhyān wā upākhyān*, *varṇan wā vivarṇan*.

**NĀR-ĀTĪVE**, *a.* giving an account, relating; *n.* a relation, an account, a story—*Rā-wī*, *nāqil*; *n.* *hikāyat yā riwāyat*, *bayān yā aḥwāl*, *qissa yā naql*—*Vivaranakārī*, *kāthik*; *n.* *upākhyān ākhyān wā kathānubandhī*, *vrittānt itihās charitra wā vivarṇan*, *kathā wā kahānī*.

**NĀR-ĀTĪVE-LY**, *ad.* by way of relation—*Hikāyat ke rū se*, *riwāyat yā bayān ke tarū se*, *naql ke tarū se*—*Upākhyān wā kathānubandhī se*, *varṇan kī rīti se*, *kathā kī rīti se*.  
[*Kāthik*, *ākhyāyāk*, *upakāthik*, *kāthik*, *varṇan k.* *w.*]

**NAR-ĀTOR**, *n.* one who narrates—*Rāwī*, *nāqil*, *muhaddis*, *hāḳī*, *bayān-kunanda*—**NĀR-ĀTOR-RY**, *a.* giving an account—*Rāwī*, *bayān-kunanda*—*Kāthik*, *vivaranakārī*.

**NĀIRĀTROW**, *a.* (S. *nearre*) not broad or wide, limited, contracted, covetous, near, close; *v.* to contract, to limit—*Kam-ūr*, *mahūd*, *chust yā tang*, *hirsī yā harī*, *nazdik yā qarīb*, *durust saḥīb yā saḥī*; *v.* *tang yā kam k.* *yā h.*, *mahūd k.*—*Sakrā saḥrā* *avistīr* *saḥkuchit wā avistrit*, *mit pariṇit* *se* *niyat*, *nirāyat wā aniyat*, *loḥī lāḥī wā kripan*, *nikat wā alp*, *sukṣhma*; *v.* *ghatnā wā ghatnā*, *parimit wā sasim k.* [*w.*, *ghatne w.*]

**NĀIRĀTROW-NESS**, *n.* one that narrows—*Tangī k.* *w.* *yā h.* *w.*, *kam k.* *w.* *yā h.* *w.*—[*ghatne* *NĀIRĀTROW-LY*, *ad.* contractedly, closely, nearly—*Tangī yā chust se*, *guṇ dīgāt yā taqāyūt se*, *sakṣī-se* *ā-mushkil yā bahūt hī nazdik se*—*Avistīrpar* *avistīrārīti wā sakrā se*, *sukṣmarūp wā abhinivṛt se*, *kaṣṭ se* *wā atyant nīkat se*.

**NĀIRĀTROW-NESS**, *n.* want of breadth or width, contractedness, meanness—*Tangī yā chust*, *kam-chayā*, *dūr-himātī yā kamūyī*—*Avistīrpar* *avistīrīti wā sakrā*, *alparistār*, *buddhidhāt wā adhamatī*.

**NĀSĀL**, *a.* (L. *nassus*) pertaining to the nose, formed by the nose—*Gūnnā*, *maṇū-nā*—*Nāsikēsanbandhī*, *nasya nasya nāsikya anūnāsik wā sāmūnāsik*.

**NĀS-ĀTĪ-ORUS**, *a.* having a horn on the nose—*Nāk par* *śīr rakṣe w<sup>h</sup>*.

**NA-SĪTĒ**, *a.* critical, nice, captious—*Gūnhar-sanj yā mā-shiyāf*, *bārīk-bīn yā daḡīq-sanj*, *nukta-chīn yā harf-gīr*—*Gūnadoshajña wā gūnadoshagrāhī*, *sukṣmādarśī*, *doshadarśī* *chhidhrānveshī wā doshagrāhī*.

**NĀS-CENT**, *a.* (L. *nascere*) growing, increasing—*Hone w<sup>h</sup>*, *boḥne w<sup>h</sup>*.

**NĀS-TY**, *a.* (Ger. *nass*) dirty, filthy—*Gulī yā najis*, *mā-pāk yā mā-sāf*—*Mailā*, *malīn* *malīn wā asudha*.

**NĀS-TĪ-LY**, *ad.* dirtily, filthily, nauseously—*Gilāzat se*, *mā-pāki yā ālūdagi se*, *nafrat yā karīhiyat se*—*Sāmā wā māleshit*, *malīnatī wā asudhātā se*, *kutsit wā gurhit rūp se*. [*Matī malīnatī wā samānatī*, *kutsitatva* *garhitatva wā phūharpānā*.]

**NĀS-TĪ-NESS**, *n.* dirt, filth, grossness—*Gilāzat yā najāsāt*, *ālāsh*, *juhsh*—*Mail*, *malī-*

**NĀ-TĀL**, *a.* (L. *natum*) pertaining to birth—*Janmā*, *ritālatī*, *mātar-zādī*—*Janma-sambandhī*, *janmavishayak*.

**NĀT-A-LĪTĀL**, **NĀT-A-LĪTĀUS**, *a.* relating to a birth or birth day—*Wīlādātī*, *mādur-zādī*, *janam dīn ke mutāallīq*—*Janmasambandhī*, *janmavivāsasambandhī*.

**NA-TĀTION**, *n.* (L. *nato*) the act of swimming—*Tairnā*, *pairā*, *pairāk*, *tirāw<sup>h</sup>*—*Tarān*, *playan*. [*Tarṇasāmārthya* *ablit*, *tairne ko samārth k.* *w.*]

**NĀT-A-TO-RY**, *a.* enabling to swim—*Tīrat ī shīrāḥ* *bakṣh*, *qīwat-ī-shīnā* *ravī-dīh*—

**NĀTION**, *n.* (L. *natum*) a body of people inhabiting the same country or united under the same government—*Qaum*, *millat*, *urbār*, *ek rāj ke log<sup>h</sup>*—*Deśjan*, *deśā-lok*, *jātī*, *janapad*. [*Jātiya*, *sādhārān sūnāniya wā survajaniya*.]

**NĀTION-AL**, *a.* relating to a nation, public—*Qaumī*, *ānm*—*Deśīya* *deśī deśya wā*

**NĀTION-ĀL-TY**, *n.* national character—*Qaumīyat*, *qawmī khāssiyyat*, *jāt-pach<sup>h</sup>*—*Swadēśakṣhap*, *swadēśbhīmān*, *swakūbhīmān*.

**NĀTION-AL-IZE**, *v.* to distinguish nationally—*Qaumī rū se tamiz-k.* *yā mushhūr-k.*—*Deśādharmaūsār se* *prithak wā prasiddha k.*

**NĀTION-AL-LY**, *ad.* with regard to nation—*Qaum ke rū se*, *qaum ke bāb meṇ*—*Deśādharma-ūsār se*, *deśālok ke vishay meṇ*.

**NĀTIVE**, *a.* produced by nature, conferred by birth, original; *n.* one born in a place—*Zātī yā khilqī*, *jībūtī*, *uṣī*; *n.* *mutawattīn*, *binayādī*, *bāshanda*, *watanī*—*Sahaj swabhāvīk* *swabhāvasiddha* *swayānkrit wā akritim*, *janmasiddha* *janmaprāpta wā janmārjit*, *mūlik* *pratham* *prāthamīk wā ādya*; *n.* *deśavāsī*, *deśiyajan*, *deśajan*, *deśajāt*, *deśaj*, *deśodbhav*.

**NĀTIVE-LY**, *ad.* by birth, naturally, originally—*Paidāish se*, *bīt-tūṭiyat*, *bī-l-asālat* *asālatan yā awadān*—*Janm se*, *swabhāv* *swabhāvanūsār wā prakriti se*, *pahilo-pahil ārambh se wā pratham*.

**NA-TI'-TY**, *n.* birth, time or place of birth—*Paidāish tavallud yā wilādat, waqt-i-wilādat maṣṣatu-r-rās maulid yā watun*—Jaum utpatti wā udbhav, janmakāl janmabhūmi wā utpattiṭhān.

**NĀ'TURE**, *n.* the Author of created things, an intelligent being, the system of the world, the universe, the visible creation, native state, a principle in a natural body, natural affection, disposition, constitution, sort, birth—*Khāliq, mutunoffa-i-nātiya, dunyā, kāinat yā 'ālam, khilqat yā mukhlīqāt, asūlat yā jibillat, zātī yā tab'ī ān, zātī yā aslī mukhabbat, mizāj kho 'ādāt khaslat sirat khawāss yā khāssiyat, tab'at tal'iyat tal' yā sirisht, qiam wa's' jins yī nau'*, *paidāish*—Srashtā viśwasrashtī malūmīyā ādimāyā wā ādiśakti, buddhijivī, bhūlok wā bhūgol, jagat wā saṁsār, viśwa, prakriti, ādīdharu wā swābhāvikavidhān, prakritisneha wā swābhāvikasneḥ, swabhab saba-jabhāv wā saha-jasīl, prakritimarg dehaswabhāv wā śarīrashtiti, prakrī jāti wā riti, jaum wā utpatti.

**NĀ'TU RAL**, *a.* produced by nature, not acquired, not forced, tender, unaffected, illegitimate; *n.* an idiot—*Tab'ī, zātī, jibillī, mulūm yā shufiq, khilqī yā nā-sākhta, wa'adu-s-zind karāmī yā karām-zādā*; *n.* *janam-birelā<sup>h</sup>, mūrā<sup>h</sup>, kārā<sup>h</sup>, aḥmaq*—Swābhāvīk prakritik wā saḥaj, janmaprāpt janmasiddha swābhāvasiddha wā prakritisiddha, akliṣṭ wā apratīyatnakrit, kōmal wā dayālū, akritrīm wā ayanakrit, jāraj ananras vijāt wā upastrijāt; *n.* jar wā yathājāt. [katwa.]

**NĀ'TU RAL-ISM**, *n.* more state of nature—*Tab'ī kūlat, jibillat*—Prakritidāśā, swābhāvi-NĀ'TU RAL-IST, *n.* one versed in natural science—*Khawāssu-l-ushyā-dān*—Padārtha-vijñānī, padārthasāstrājña, sṭhāwarajñānamavidyājña.

**NĀ'TU RAL-IZE**, *v.* to invest with the privileges of a native citizen or to adopt, to render natural—*Watanī banānā kisi gair-mulki ko apne mulk ke huqūq bahshnā apne mulkiyā meī dakhil kar-lenā yā apnā k.*, *zātī tab'ī yā jibillī k.*—Deśajādīkār d. deśiya k. wā apnā, swābhāvik k.

**NĀ'TU RAL-IZATION**, *n.* the act of naturalizing—*Watanī banānā, kisi gair-mulki ko apne mulk ke huqūq bahshnā yā apne mulkiyā meī dakhil kar-lenā, apnā k.*, *zātī yā jibillī k.*—Deśajādīkārādīn, dāśikādīkārūpratiṭṭhān.

**NĀ'TU RAL-LY**, *ad.* according to nature—*Bi tal'iyat, bi-asūlat, bi-zātī-hi, asūlatan, ba-ādāt*—Swābhāv se, swābhāvanusār se, prakriti se, swayān, swataḥ.

**NĀ'TU RAL-NESS**, *n.* the state of being natural—*Be-sākhtaḡi, barjastagi, jibillat, asūlat*—Swābhāvikatwa, prā-ritatwa, saha-jatwa, akritrimatā.

**NĀU'FRAGE**, *n.* (L. *navis, frango*) shipwreck—*Jahiz-shikanī, qarq-i-jahāz, nāv-toṛ*<sup>h</sup>—Naubhaṅg, naukābhaṅg.

**NĀU'FRAGOUS**, *a.* causing shipwreck—*Jahāz-shikan*—Naubhedī, naubhaṅjak.

**NAUGHT**, *int.* *n.* (S. *naht*) nothing; *a.* bad, worthless—*Nā-chiz*; *a.* *kharrāb, kam-qadr nā-kāra yā nā-bakār*—Kuehī nahīn; *a.* burā wā kutsit, nirṅūn wā asir.

**NAUGHTY**, *a.* bad, wicked, corrupt—*Bad, sharrī, kharrāb*—Burā, dushṭ wā durvritta, bhrasht wā mandācharitra.

**NAUGHTY-LY**, *ad.* wickedly, corruptly—*Sharūratān yā sharūrat se, badi yā kharrābī se*—Dushṭatā wā durvrittātā se, bhrashtatā burī wā mandācharitra se.

**NAUGHTY-NESS**, *n.* wickedness, badness—*Sharārat, buḍī yā kharrābī*—Dushṭatā wā durvrittātā, burī.

**NĀU'MA-CHY**, *n.* (Gr. *naus, machē*) a mock sea-fight—*Bahrī jang kī naql, naqlī bahrī larāī, jīhūhī samundarī larāī*<sup>h</sup>—Nauyuddhakantuk, khel kī naukāyuddha.

**NĀU'SE-A**, *n.* (L.) sickness, loathing—*Matlās ubkās yā ubki*<sup>h</sup>, *nafrat yā kashidagi*—Vamanecheḥhā, ghin bibhata wā virakti. [nānā, ghriṇā wā ghin k.]

**NĀU'SE-ATE**, *v.* to feel disgust, to loathe—*Jī-matlānā*<sup>h</sup>, *nafrat yā karāhat k.*—Jī ghi-NĀU'SE-AT, *a.* loathsome, disgusting—*Maṭrūh, karīh nā-guwar yā nā-gawār*—Ghriṇā-janak wā kutsit, bibhatsajanak wā garhit.

**NĀU'SE-AT-ING**, *ad.* loathsomely, disgustingly—*Karāhiyat yā karāhat se, nafrat se*—Garhyaprakār se, bibhatsajanakatā wā ghriṇotpādakaritī se.

**NĀU'SE-AT-INESS**, *n.* loathsomeness, disgust—*Karāhat yā karāhiyat, nafrat*—Bibhatsajanakatā wā kutsitawā, ghriṇā wā ghin.

**NĀU'TIC**, **NĀU'TI-CAL**, *a.* (Gr. *naus*) relating to ships or sailors—*Jahāzī, khalāsiyōn yā mallāhōn ke muta'alliq*—Naukāśambandhī, nāvikaśambandhī.

**NĀU'TI-LUS**, *n.* (L.) a shell fish—*Ek bhāt kī samundarī śip-wālī machhī*<sup>h</sup>.

**NĀ'VAL**, *a.* (L. *navis*) relating to ships, consisting of ships—*Jahāzī, bahrī*—Naukāśambandhī wā nāvya, naukāmay wā naukārup. [wā yuddhanaukāśaṅgrah.]

**NĀ'VY**, *n.* an assemblage of ships, a fleet—*Jahāz, bahr*—Nausamūh, naukāsaṅgrah

**NĀV-I-GATE**, *v.* to sail, to pass by ships or boats—*Jahāz-rānī k. jahāz chālānā yā jahāz par rawān h.*, *jahāzōn yā kishtiyōn se pār k. yā jānā*—Naukāyātrā k. naukābhrāmap k. naukāchalānā wā pil se jānā, nauka se utarā jānā wā pār k.

**NĀV-I-GABLE**, *a.* that may be navigated—*Jahāz jāne ke lāiq, jahāz yā kishtī ke chālne ke lāiq*—Naukāgama, naugamya, nautāryya.

- NAV-I-GĀ'TION**, *n.* the act or art of navigating—*Jaház-rúnt, malláht, mu'allim, ná-khudú, mánjhi-qurt, jahási-ilm*—Naukay-itrá, naugamanágaman, naubhraman, samudrataman, naukíchlan, návikavidyá, nauvdhanavidyá, naukánayanavidyá.
- NAV-I-GĀ-TON**, *n.* one who navigates, a seaman—*Ná-khudá mu'allim yá jaház-ráh, mal-láh kishit-hin yá khalást*—Samudragami samudrayáyi wá nauchálak, návik wá naukávahak.
- NĀVE**, *n.* (S. *nafu*) the middle part of a wheel, the middle or body of a church—*Nábh yá chakkur ká bich<sup>h</sup>, girje ká mánjhá yá bich*—Chakranábhi, Isúibhajanabhawan ká madhyabbhág.
- NA'VEL**, ná'vl, *n.* (S. *nafel*) the point in the middle of the belly—*Náf, nábhí<sup>h</sup>*.
- NĀY**, *ad.* (S. *na*) no, not only so but more; *n.* a denial, a refusal—*Náhtā na uñhūn yá añhan<sup>h</sup>, aísā hi náhtā par aur bhí<sup>h</sup>; n. nafī yá thā, inkār—n. nakār, aswikār.*
- NĀ'WARD**, *n.* tendency to denial—*Inkār kī taraf mayalān yá mailān, nafī kī taraf ragbat*—Nakār kī or jhukāw, aswikārsilātā.
- NĀY WORD**, *n.* a proverbial reproach, a by-word—*Zarhu-l-masā malāmat, masal yá zarhu-l-masā*—Kahawati bhartsanā wá jhirkī, kahāwat.
- NĀZ'A-RĪTE**, *n.* (H. *nazar*) a Jew who professed extraordinary purity of life—*Ek Fa-hūli yá 'ibrahīm jo mātur pákizagi ká da'wā kartā thā*—Ek Yihudiyajan jo alaunk śuddhacharan wá śuddhavrīti ká abhirañan kartā thā.
- NEAL**, *v.* (S. *anālan*) to temper by heat—*Tāmnā<sup>h</sup>, tūw d<sup>h</sup>*.
- NEAP**, *a.* (S. *nap*) low; *n.* low-water—*Nichā<sup>h</sup>; n. halkā jwār jwār joār yá jwār<sup>h</sup>*.
- NEAR**, *a.* (S. *ner*) nigh, not far distant, close, closely related, intimate, direct, short; *ad.* almost, within a little; *v.* to approach, to draw near—*Nazdik, qarib 'an-qarib yá muttasil, tang-dil juz-ras bah-hāl yá rist, yaqāna rishta-mand yá maqrān, ham-dam yak-dil yā mahram-rāz, sidhā<sup>h</sup>, sujhā<sup>h</sup>; ad. 'an-qarib, taqrībān yā kam-besh; v. nazdik ānā, qarib ānā yā jānā*—Nere wá nikat, samip samipavartī pās wá sannihit, kripan swalpayayi wá avistīrn, driphasambuddha wá antarañg, parichit wá driphasuhrīd, riju wá avakra, adirgh; *ad.* nikat samip wá pās, prayah wá lagbhag; *v.* nikat ānā nikat jānā wá niyaranā, samip ānā wá samip jānā.
- NEAR'LY**, *ad.* at no great distance, closely—*'An-qarib yā qarib, taqrībān yā kam-besh*—Pās uikat wá samip, prayah wá lagbhag.
- NEAR'NESS**, *n.* closeness, alliance, avarice—*Nazdiki yā ittisāl, qurb qurbat rishta-dūri yā tayarrub, hirs yā tang-chashm*—Samipatā samipya nikatatā wá nnikatya, drihasambandh nātā wá mel, līlach wá kripanatā. [wā gāy-bail.]
- NEAT**, *n.* (S.) cattle, oxen—*Lawb yā muwāshī, bail-gorā<sup>h</sup>*—Gavādjījantū, gavādlipāsū.
- NEAT'HERD**, *n.* one who takes care of cattle—*Gwālā<sup>h</sup>, gwālā<sup>h</sup>, charwālā<sup>h</sup>, charwāh<sup>h</sup>, rakhwāl<sup>h</sup>*.
- NEAT**, *a.* (L. *niteo*) very clean, cleanly, pure, elegant, clear after deductions—*Sūf, pákiza, pák yā shustā, nafī ārista mukallaf yā khush-numā, nirā yā nirvāli<sup>h</sup>*—Nirmal, swachebha, pavitra wá parishkrit, sundar suḍaul sutharā sughar wá chokhā, niruddhār niravāśesh wá śuddha.
- NEAT'LY**, *ad.* with neatness, with taste—*Pákizagi safī<sup>h</sup> yā nafūsat se, ba-sāliqa*—Parishkār parishkritatā śuddhatā wá pavitratā se, ruchi wá rasajñān se.
- NEAT'NESS**, *n.* cleanliness, purity—*Safāt yā taharat, pákizagi*—Parishkār wá viśuḍ-ḍhi, nirmalatā vimalatā swachchhatā wá śuddhatā.
- NĒB**, *n.* (S.) the nose, the beak—*Nák<sup>h</sup>, choñch (hor yā thoñth<sup>h</sup>*.
- NĒB'U-LA**, **NĒBU'LE**, *n.* (L. *nebula*) a dark spot, a cluster of stars—*Ek kulā dāg, hurj yā akhtar*—Ek kálā til, tārāmandal.
- NĒCES-SA-RY**, *a.* (L. *neccesse*) needful, essential, unavoidable; *n.* a privy—*Zarūr wajīb yā lāzim, lā-budd, gātī<sup>h</sup> yā lā-radd; n. jāc-zarūr, sed-khāna*—Avāsyak wá āvāsyak, avāya, sarvābhābhavitavya wá avāsyābhābhavitavya; *n.* chhar-chhobi wá sauchakūp.
- NĒCES-SA-RĪES**, *n. pl.* things necessary—*Zarūriyāt, lawūzima, asbāb, sūmán*—Pratidinaprayojaniyadravyasambhār, pratidinaprayojyadravyasamagri, āvāsyakadravya.
- NĒCES-SĀ'RĪ-AN**, **NĒCES-SĪ-TĀ'RĪ-AN**, *n.* one who advocates the doctrine of philosophical necessity—*Taqdīr-qāil, taqdīr ká qāil, munkir-i-ikhtiyār*—Daivavādi, adrish-tavādi, daivaikavādi.
- NĒCES-SA-RĪ-LY**, *ad.* by necessity, inevitably—*Zarūratān bi-z-zarūr yā luzūman, khwāh-ma-khwāh, muqarrar yā lā-budd*—Avāya karke, dhruv wá anivāranīyarūp se.
- NĒCES-SĪ-TATE**, *v.* to make necessary—*Zarūr k., lā-budd k., lāzim k., lā-radd k., maj-būr k., zarūrat d.*—Avāsyak k., avāsyak k., baddha k., vivāś k.
- NĒCES-SĪ-TĀ'TION**, *n.* act of making necessary—*Zarūrat-dīkt, zarūr k., lā-budd k., lā-zim k., lā-radd k.*—Avāsyakakarañ, avāsyakakarañ, baddhakarañ, vivāśakarañ.
- NĒCES-SĪ-TOUS**, *a.* pressed with poverty, needy—*Tang-hāl shikasta-hāl yā tihī-dast, muhtāj yā hājat-mand*—Durgat, daridra wá nirdhan.
- NĒCES-SĪ-TOUS-NESS**, *n.* poverty, want, need—*Itās shikasta-hālī yā hājat-mandī, tangī*

*yā ihtiyāj, hājat yā tang-dastī*—Daridratā, dāridrya śūnyatwa wā dhanābhāv, nirdhanatā dukkha wā durgati.

NE-ĀS'SI-TUDE, *n.* want, need—*[Mūs tangi yā shikasta-hālī, hājat ihtiyāj tang-dastī yā hājat-mandī]*—Dāridrya śūnyatwa wā dhanābhāv, nirdhanatā durgati wā dukkha.

NE-ĀS'SI-TY, *n.* compulsion, irresistible power, state of being necessary, want, need, poverty—*Jabr yā zor, qazā yā taqdir, luzūm zarūrat yā wujīb, tamgi yī ihtiyāj, hājat yā tang-dastī, ihtīs shikasta-hālī yā hājat-mandī*—Baldtkār wā bal, bhavitavyatā wā daivādhiyatā, avāsyakatā avāsyakatī wā avāsyatā, dāridrya śūnyatwa wā dhanābhāv, nirdhanatā dukkha wā durgati, daridratā.

NECK, *n.* (S. *hnecca*) the part between the head and the body, a long narrow part—*Gulī, gardan*—Grivā wā ghīñch, kanth wā galā.

NECKED, *a.* having a neck—*Gulī-dār, gardan-w.*—Grivāvisiṣṭ, kanthayukt, ghīñch.

NECK-BEER, *n.* the flesh of the neck of cattle—*Mawāshī kī gardan kā ghaṣṭ*—Paśu-grivānuṣ, paśu kī ghīñch kā māṁs.

NECK-CLOTH, *n.* a cloth worn on the neck—*Gulī-band, galā-bāndh*<sup>h</sup>—Galāveshṭan.

NECK-LACE, *n.* an ornament for the neck—*Kanth-mālā*<sup>h</sup>, *kanthī*<sup>h</sup>, *mohanmālā*<sup>h</sup>, *mālā*<sup>h</sup>.

NECK-LACED, *a.* marked as with a necklace—*Mānoḥ kanth-mālā pahinc hue*<sup>h</sup>, *jānoḥ kanthī pahinc hue*<sup>h</sup>.

NECK-LAND, *n.* a long narrow portion of land—*Zamīn kā lambā aur tang hissā, gardan-i-zamīn, khāt-i-nāc*—Grivāsadrisabhūmikhaj, bhūmī kā lambā aur sakarā bhāg, thalātamarumadhya.

NECK-VERSE, *n.* the verse anciently read to entitle a party to the benefit of clergy—*Ek bait jiske parhne se ugle zamāne mein ek gunāh-gār ko 'ibudat ke liye pādri milātā thā*—Ek śloka jiske parhne se pūrvakāl mein ek aparādhi ko bhajan aur īśwaraprārthanā ke nimitta purohit milātā thā.

NECK-RO MĀN-ŪY, *n.* (Gr. *nekros, manteia*) the art of foretelling future events by communication with the dead, enchantment—*Murdoḥ se 'alāqa yā sarokār rakhne se fāt-goī, jūdū sāhiri yā sihr-kārī*—Pretasiddhi wā bhūtavidyā, tonā totkā wā latkā.

NECK-RO MĀN-ŪER, *n.* an enchanter, a conjurer—*Jādū-gar yā tone-bāz, sāhir yā sahhār*—Pretasiddhikartā wā āindrajālik, indrajālik tonahā wā totkā-k. w.

NECK-RO MĀN-ŪIC, NECK-RO MĀN-ŪICAL, *a.* belonging to necromancy, performed by enchantment—*Sāhiri yā jādū ke mutā'aliq, afsūn-garī yā sihr se kiya huā*—Pretasiddhivishayak wā piśchavidyāsambandhī, indrajālasiddha wā totke se kiya huā.

NECK-RO MĀN-ŪIC, *n.* conjuration, trick—*Afsūn yā jādū, sihr*—Tonā totkā wā indrajāl, jhārpūñk wā latkā.

NECK-RO MĀN-ŪICAL-LY, *ad.* by conjuration—*Afsūn se, afsūn-garī se, jādū se*—Indrajāl.

NECK-ŪAR, *n.* (L.) the fabled drink of the gods, any pleasant liquor—*Sharāb-i-tahūr yā sharāban-tahūrā, āb-i-kausar*—Amrit wā devapeya, sudhā wā pīyūsh.

NECK-ŪARE-AL, NECK-ŪARE-AN, *a.* like nectar—*Sharāb-i-tahūr yā sharāban-tahūrā ke mānind, āb-i-kausar-sā*—Amritatulya, sudhā surkhi.

NECK-ŪARE-AM, *a.* imbued with nectar—*Sharāb-i-tahūr-āmez, āb-i-kausar-āmez*—Sudhāvi-

NECK-ŪARE-OUS, *a.* resembling nectar—*Āb-i-kausar ke mānind, sharāb-i-tahūr-sā mīthā*—Amritasadrī, sudhātulya.

NECK-ŪARE-INE, *a.* sweet as nectar; *n.* a fruit of the plum kind—*Sharāb-i-tahūr yā sharāban-tahūrā sā mīthā, āb-i-kausar ke mānind shirīn*; *n.* bair-sā ek phul<sup>h</sup>—Sudhā ke tulya mīthā, amrit ke sadris mīthā.

NECK-ŪARE-OUS, *a.* sweet as nectar—*Āb-i-kausar-sā mīthā, sharāb-i-tahūr yā sharāban-tahūrā sā shirīn*—Amritatulya mīthā, sudhā samān mīthā.

NECK-ŪARY, *n.* the melliferous part of a flower—*Shahd-i-gul, pushparas*<sup>h</sup>—Pushpamadh.

NEED, *n.* (S. *need*) want, necessity, indigence; *v.* to want, to be wanted—*Ihtiyāj tamgi yā tang-dastī, zarūrat, ihtīs shikasta-hālī yā tiki-dastī*; *v.* muhtāj h. yā hājat rakhnā, zarūr h. dar-kār h. yā zarūrat-parnā—Prayojan ākāṅkshā wā dāridrya, avāsyakatā avāsyakatā wā avāsyatā, daridratā nirdhanatā wā dukkha; *v.* chāh-nā, prayojanīy h. avāsyā-h. wā prayojan parnā.

NEED-ER, *n.* one who wants any thing—*Muhtāj, hājat yā ihtiyāj rakhne w.*, *chāhne w.*—Ākāṅkshī, prayojan rakhne w.

NEED-FUL, *a.* necessary. requisite, in want—*Zarūr yā lāzim, lā-budd yā dar-kār, hājat-mand yā muhtāj*—Āvश्यक wā avश्यक, prayojanīy ākāṅkshanīyā wā prayojanārha, arthī wā durgat.

NEED-FUL-LY, *ad.* necessarily—*Zarūratun, lā-budd, luzūman, bi-z-zarūr*—Āvश्यक-karke,

NEED-LESS, *a.* unnecessary, not requisite—*Lā-hāsil yā be-fūda, be-zarūr nā-zarūr yā lā-zarūri*—Anarthak wā nirarthak, nishprayojan.

NEED-LESS-LY, *ad.* without need, unnecessarily—*Be-zarūrat, gair-ihitiyāj ke*—Binā pra-

NEED-LESS-NESS, *n.* unnecessaryness—*Be-ihitiyājī, be-hājatt, be-zarūratī, 'adam-i-zarūrat*—Aprayojakatā, aprayojan, nishprayojanatwa, prayojanābhāv.

NEED-MENT, *n.* something needed—*Jo shai dar-kār ho*—Prayojanīyavastu, prayojanī-

- NEEDs**, *ad.* necessarily, indispensably — *Zarāratan yā luzūman, lā-buddi lā-jaram farzan yā wujūban* — *Avāṣya, vivas atyavāṣya wā apariharāṇīya.*
- NEED'y**, *a.* poor, necessitous, indigent — *Muṣṭis, shikasta-hūt yā tang-hāl, hājat-mand yā muṣṭūk* — *Kaṅgāl, durgat wā adhan, nirdhan wā daridra.*
- NEED'I-LE**, *ad.* in poverty, in want — *Ilās meñ, muṣṭisi yā hājat-mandī meñ* — *Dāridrya meñ, dhanābhav sūnyatā wā nirdhanatī meñ.* [sūnyatā, daridrātā wā dāridrya.]
- NEED'I-NESS**, *n.* want, poverty — *Ihtiyās hājat-mandī yā muṣṭis, ilās* — *Dhanābhav wā*
- NEED'LE**, *n.* (S. *needle*) a small pointed instrument for sewing, a small steel pointer in the mariner's compass — *Sū yā sūjā<sup>h</sup>, kūn'ā<sup>h</sup>.*
- NEED'LE-WORK**, *n.* embroidery by the needle — *Chikan-kiri, kashida, sūt kā kām<sup>h</sup>, zar-dori* — *Būte-kiri, būte kā kām.* [rūp.]
- NE'ER**, *nar, ad.* a contraction of *never* — *Never kā mukhaffuf* — *Never kā saikshipta-*
- NE'ESE**, *v.* (S. *nesan*) to sneeze — *Chhīknā<sup>h</sup>.*
- NEE'S'ING**, *n.* the act of sneezing — *Chhīknā<sup>h</sup>.*
- NE-FAN'DOUS**, *a.* (L. *ne, fari*) not to be named, abominable — *Nā-guṣṭani, makrūh yā karīh* — *Ākathāṇīya, ghripīrha wā kutsit.*
- NE-F'A'R-I-OUS**, *a.* wicked, abominable — *Lā-nātī sharīr yā bad, makrūh yā karīh* — *Dushṭ atipāpī wā mah ipātākī, ghripīrha kutsit wā garhit.*
- NE-F'A'R-I-OS-LE**, *ad.* wickedly, abominably — *Shurāratan, karāhatan* — *Atidushtatā wā mahipatak se, garhitariti se.*
- NE-GA'TION**, *n.* (L. *negō*) denial, description or argument by denial — *Inkār radd yā nafī, salb yā sālība* — *Nakār nahīn nishedh niḥuav wā aswikār, abhāv.*
- NE'O-A-TIVE**, *a.* denying, implying denial or absence; *n.* a word or proposition which denies; *v.* to dismiss by negation — *Manfī yī nājiya, nafi-numā yā 'adim-numā*; *n. qā-iyū-i-sālība, sālība, salb*; *v. radd k. yā nā-manzūr kar-ke radd k.* — *Aswikārak niḥ-navakārī wā nahīn-k. w., aswikārāsūchak nishedhasūchak abhāvāsūchak abhāvarūp wā abhāvadarāk*; *n. aswikārāsūchakasābad, aswikārāsābad, abhāvāsūchakapaksh, mīstipaksh, abhāvapaksh, nishedhopanyās*; *v. nishedhdwārā pratibandh k., nishedh k., aswikār k.* [shedh se, aswikār se.]
- NE'O-A-TIVE-LE**, *ad.* with or by denial — *Salban, bi-s-salb, nūfiyan* — *Abhavarūp se, ni-*
- NE-GL'ECT'**, *v.* (L. *neg, lectum*) to omit by carelessness, not to do, to slight; *n.* omission, inattention, slight — *Gaṣṭat k., nahīn k. yā karnā-nahīn<sup>h</sup>, nā-iltifātī yā be-iltifātī k.*; *n. gāṣṭat yā tark, tasāhul yā be-khabarī, nā-iltifātī be-iltifātī haqārat yā tahqir* — *Bhūlā bhūl-jānā bisārnā wā bhūl se chhorna, amanushthān-k. wā na-k., anādar wā avajhā k.*; *n. tyāg parityāg atisarjan wā vismaran, anavadhān pramād wā amanoyog, anādar apamān wā avajhā.*
- NE-GL'ECT'ER**, *n.* one who neglects — *Gaṣṭat k. w., tasāhul k. w., na k. w<sup>h</sup>, nā-iltifātī k. w., tahqir k. w.* — *Bhūl jānā w., bisārnā w., bhūl se chhor d. w., amanushthān k. w., anādar k. w.*
- NE-GL'ECT'FUL**, *a.* heedless, careless, inattentive — *Be-khabar. gāṣṭ, be-lihāz kāhil yā be-parwā* — *Anavadhān wā pramatta, asivadhān wā pramādī, amanoyogī.*
- NE-GL'ECT'ING-LE**, *ad.* carelessly, inattentively — *Be-khabarī yā gāṣṭat se, gāṣṭī yā taqā-ful se* — *Asivadhānī wā pramād se, amanoyog wā pramatatā se.*
- NE-GL'ECTION**, *n.* the state of being negligent — *Kāhilī, gāṣṭī* — *Anavadhānatā, pramatatā.* [yogī wā pramādī, asivadhān wā pramatta.]
- NE-GL'ECT'IVE**, *a.* inattentive, regardless — *Gāṣṭ be-khabar yā kāhil, be-lihāz* — *Amano-*
- NEG-LI-QUEE'**, *n.* (Fr.) a sort of loose dress — *Ek qism kā (dhāṭā libās)* — *Dhile kapre wā vātra.*
- NEG'LIGENCE**, *n.* carelessness, inattention — *Be-khabarī tasāhul yā taqāful, gāṣṭat be-lihāz yā be-iltifātī* — *Asivadhānatā wā anavadhānatā, amanoyog pramād wā pramatatā.*
- NEG'LIGENT**, *a.* careless, heedless, inattentive — *Gāṣṭī, be-khabar, be-lihāz kāhil yā be-parwā* — *Asivadhān wā pramādī, anavadhān wā pramatta, amanoyogī.*
- NEG'LIGENT-LE**, *ad.* carelessly, heedlessly — *Be-khabarī se, be-lihāzī gāṣṭat gāṣṭī yā taqā-ful se* — *Asivadhānī wā pramād se, avadhān binā.*
- NEG-O'TI-ATE**, *v.* (L. *neg, otium*) to transact business, to treat with — *Kār-o-bār k., mu'āmala k.* — *Vyavasyā wā vyavahār k., kisi vishay meñ pañ sambhāṣhaṇ ālap wā bātchit k.*
- NEG-O'TI-A-BLE**, *a.* that may be negotiated — *Mu'āmala-paṭr. kār-bār-paṭr, mumkinu-l-rah-o-rasm, 'uḥd-paṭr* — *Vyavahārya, vyavāsāyogyā, vyavaharttavya, panitavya.*
- NEG-O'TI-ANT**, *n.* one who negotiates — *Mu'āmala-dān, mu'āmala-shinās, darmiyānī, mu'āmala k. w., 'uḥd-o-painān-gur* — *Pāpik, karmakārī, vyavāsāyī, sandhivichakshaṇ.*
- NEG-O'TI-A-TION**, *n.* the act of negotiating, the matter negotiated, transaction of business between states — *Kār-o-bār yā kār-bār, mu'āmala, 'uḥd-o-painān* — *Vyavahār vyavasyā wā kisi vishay meñ kabā-sunī, kūrya jiske vishay meñ bātchit ho, pañ sandhi wā sandhikarāṇ.*

**NE GŌ-TI-Ā-TOR**, *n.* one who negotiates—*Darmiyanī, 'ahd-o-paimān-gar, mu'āmala-dān, mu'āmala k. w., mu'āmala-shinās*—Panik, āpanik, vyavahāri, vyavasāyi, sandhikūsal, sandhivichakṣhan. [*sidī, siyāh*—*Syāmāng, kṛishnāng, śyāmasārīr.*]

**NE'GRO**, *n.* (*L. niger*) one of the black woolly-headed race of Africa—*Habshi, zungī, NE'GUS*, *n.* a mixture of wine water and sugar—*Sharāb pānī aur chīnī kī sharbat*

—*Madya jal aur chīnī kī mīsrī pāniya.*

**NEIGH**, *NE*, *v.* (*S. huncan*) to utter the voice of a horse; *n.* the voice of a horse—*Hinkhinānā<sup>h</sup>; n. hinkhinānāt<sup>h</sup>, ghore kī āwāz*—*n.* *Āswanād.*

**NEIGH'ING**, *n.* the voice of a horse—*Hinkhināhat<sup>h</sup>, ghore kī āwāz*—*Āswanād.*

**NEIGH'BOUR**, *nā'bur*, *n.* (*S. neah, bur*) one who lives near; *a.* near to another. adjoining; *v.* to be near to, to adjoin—*Parosī<sup>h</sup>, arosī-parosī<sup>h</sup>, ham-sāya, ham-jandār, ham-dīwār; a. ham-siyāyā nazdik, muttasil; v. nazdik h., muttasil h.*—*Prativāsī, nikatavāsī, samipasthāyī, sannantavāsī; a. nikatavartī prativāsī nikat wā samip, samnaddh sansakt wā lagā huā; v. nikat h., samip lagā wā jutā h.*

**NEIGH'BOURHOOD**, *n.* place adjoining, vicinity—*Paros yā aros-paros<sup>h</sup>, qurb-javār ham-siyāyā nazdikī yā qarābat*—*Sāmant wā samipasthān, samīpya nikatata upānt wā samikṛishṭata.*

**NEIGH'BOURLY**, *a.* becoming a neighbour, kind, civil; *ad.* with social civility—*Ham-jandārānū dostāna yā milan-sār, mīhr-hān, khalīq; ad. khulq se. aḥlīq se*—*Prativāsiyogya wā sannantachārīnusārī, upakārasīl wā kṛipīlu, suśīl sabhya wā śīst; ad. śīlātātpūrvak, suśīlātātpūrvak.*

**NEIGH'BOURSHIP**, *n.* state of being neighbours—*Parosī-pan<sup>h</sup>, ham-sāyagī.*

**NEITHER**, *a.* (*S. nathor*) not either. nor one nor other; *con.* a particle used in a negative sentence and answered by *nor*—*Dono meī se koi nahīn<sup>h</sup>, na wah na nah<sup>h</sup>; con. na-to<sup>h</sup>.* [kāśhṭhamay.

**NĒM'O-ROUS**, *a.* (*L. nemus*) woody—*Jangalī<sup>h</sup>, darakhīl-sār*—*Āranyak, prachuravriksh,* **NE-ŌL'O-GY**, *n.* (*Gr. neos, logos*) a system of new words or doctrines—*Naye alfīz yā 'aḥdūl kā qā'idā, qā'idā-i-nau-afīd, qā'idā-i-nau-alfāz, qā'idā-i-nau-tā'im*—*Nūtanāśabdasevan, nūtanamātīśrayān, nūtanamat, nūtanavidyā.*

**NE-Ō-LŌG'I-CAL**, *a.* relating to neology—*Muta'alliq-i-qā'idā-i-nau-tā'im, muta'alliq-i-qā'idā-i-nau-afīd, muta'alliq-i-qā'idā-i-nau-alfāz*—*Nūtanāśabdasevanāsambandhī, nūtanamātāsambandhī, nūtanavidyāsambandhī.*

**NE-Ō-LŌ-GIST**, *n.* one who introduces new words or doctrines—*Naye alfīz yā mat ko jārī k. w.*—*Nūtanāśabdasevī, nūtanamātīśrayī.*

**NE'O-PHYTE**, *n.* (*Gr. neos, phuo*) a new convert, a proselyte, a novice, a tyro; *a.* newly entered into an employment—*Nau-murīd, wah shakhs jo apne dīn se bar-gash-ta ho-kar dūsrē dīn kī nau-mu'taqīd ho, nau-āmoz, muhtadī; n. muhtadī, nau-āmoz*—*Navaparamatagrāhī wā navaswadharimatyāgī, anyadharmāvalambī wā matāntara-grāhī. navachhātrā, navāśishya wā nūtanābhyāsī; u. nūtanābhyāsī.*

**NE-O-TĒR'IC**, **NE-O-TĒR'I-CAL**, *a.* (*Gr. neos*) new, recent in origin, modern—*Nayā<sup>h</sup>, jadīd, mutāakhkhīr yā hālī*—*Navīn, nūtan wā nav, ādhunik.*

**NE-O-TĒR'IC**, *n.* one of modern times—*Hālī zamāne kī shakhs, hāl ke zamāne kī shakhs*—*Ādhunikakāl kī jān.*

**NEP**, *n.* (*L. nepeta*) a plant—*Ek bhāntī kī paudhā<sup>h</sup>.*

**NE-PĒN'THE**, *n.* (*Gr. ne. penthos*) a drug which drives away pain—*Ek qīm kī jarī-būti jis se tamām dard dūr hotā hai, dukh-haran<sup>h</sup>*—*Ek bhūṭī kī jarī būṭī jis se sab pīrī dūr hotī hai, dukhhasaman, dukkhalārak aushadh.*

**NEPHEW**, *nē'ū*, *n.* (*L. nepos*) the son of a brother or sister—*Bhatijā<sup>h</sup>, bhānjā<sup>h</sup>, bhaynā<sup>h</sup>, birādar-zāda, ham-shīra-zāda, khwāhar-zāda*—*Bhrātrij, bhrātrīputra, bhā-gīnya, bhāginipūtra.*

**NEP'O-TISM**, *n.* fondness for nephews, favouritism shown to relations—*Bhatijō bhānjō par pyār<sup>h</sup>, aḥarīb-parvārī*—*Bhrātrijabhāgīneyasneha, kulapakshapat putrapautrādī-pakshapat wī bāndhavāśisneha.*

**NE-PHRIT'IC**, **NE-PHRIT'I-CAL**, *a.* (*Gr. nephros*) pertaining to the kidneys, relating to the stone or gravel—*Muta'alliq-i-gurda, muta'alliq-i-sang-i-masīna*—*Bukkavishayak brikāvishayak wā mutrapīṇḍasambandhī, patharī kā wā patharī-kā-sambandhī.*

**NE'RE-ID**, *n.* (*Gr. Nereis*) a sea-nymph—*Daryāi hūr yā kūṛī, samundar kī debī<sup>h</sup>*—*Samudriyadevī, samudradevī, jaladevī.*

**NERVE**, *n.* (*L. nervus*) an organ of sensation and motion in animals, strength, courage, force; *v.* to strengthen—*Āsab nas rag yā pai, qūwat yā quwwat, dīlī yā himmat, zor tāqat yā mazbūt; v. mazbūt k.*—*Śīrā śīrā nārī nārī majjāntantu chaitānyavāhīnī wā jñāntantu, śārīrubal, dhīṭhāī wā dhṛitī, śakti; v. dīṛh k., porhā k., pusht k., sabal k.*

**NERVE'LESS**, *a.* without strength—*Nā-tawān, kam-zor, za'if*—*Nirbal, balahīn, durbal.*

**NER'VOUS**, *a.* relating to the nerves, strong, vigorous, having weak or diseased nerves—*'Āsabī yā pai-mansūb, mazbūt zor-āwar yā chāq-chauband, kuṅgrā gashīlā yā balī<sup>h</sup>,*

- sust káhl yá ná-tan-durust* — Majjātantusambandhi nārivishavak wá śirāsambandhi, driṇh wá balawán, viryyawán wá praurhasamarthya, majjātanturogi śirārogi wá dhaiiryyahin. [ *It se* — Saviryya wá sabal, sadhairyya wá sasakti.
- NER'VOUS-LY**, *ad.* with strength, with force — *Qúwat yá quwwat se, zor táqat yá mazbú* — **NER'VOUS-NESS**, *n.* vigour, strength, force — *Qúwat quwwat yá zor, mazbúti, táqat* — Viryya dhíratá dhaiiryya wá driṇhatá, śarirabal, śakti.
- NER'VY**, *a.* strong, vigorous — *Mazbút, zor-áwar yá qawí* — Driṇh wá balawán, viryyawán wá praurhasamarthya. [ *jñānābhāv, abodh, ajñatá.*
- NESCIENCE**, *n.* (L. *ne, scio*) ignorance — *Jahálat, jahl, ná-dáni, lá-'ilmí* — **Ajñanatá**, **NĒST**, *n.* (S.) the place in which birds hatch and rear their young, a warm close habitation, an abode; *v.* to build a nest — *Ashiyána, addá<sup>h</sup>, ghar<sup>h</sup>*; *v.* *Ashiyána banáná yá k.* — Ghoṇślá khoṇtá khotá khoṇdhá basarú wá nūr, áśrayasthán wá nidhán, griha; *v.* khoṇtá khotá wá khoṇdhá lagáná, baserá banána, khoṇtá banáná.
- NESTLE**, *n.* *s'al*, *v.* to lie close, to cherish or harbour — *Ghusná ghus-kur-rakná yá dabak-kur-bamá<sup>h</sup>, pálná yá búaná<sup>h</sup>*.
- NĒST'LING**, *n.* a young bird in the nest; *a.* newly hatched, being yet in the nest — *Ashiyáni, gedá<sup>h</sup>, ledá<sup>h</sup>, lodá<sup>h</sup>, londá<sup>h</sup>*; *a.* *tutká seya-huá<sup>h</sup>, ghoṇśle ká<sup>h</sup>*.
- NĒST'EGG**, *n.* an egg left in the nest — *Jo andá ghoṇśle meṇ chhor-digá-játá hai<sup>h</sup>*.
- NĒT**, *n.* (S.) a texture of twine or thread with meshes used commonly as a snare for animals, a snare, a difficulty; *v.* to make a net — *Jál<sup>h</sup>, dím, lúka'luf usrat yá tangi*; *v.* *jál banáná<sup>h</sup>, jál binná<sup>h</sup>, phandá banáná<sup>h</sup>* — *Pás, phandá, janjál wá kasút.*
- NĒT'WORK**, *n.* work in the form of a net — *Jáli<sup>h</sup>*.
- NĒT'TING**, *n.* a piece of net-work — *Jáli<sup>h</sup>*.
- NĒT**, *a.* (Fr.) clear after deductions; *v.* to bring as clear produce — *Nirá<sup>h</sup>, pakká<sup>h</sup>*; *v.* *niráli yá pakkí ámadani patá<sup>h</sup> k., ámadani ba't mujrá-i-ikhrájat ke k.* — **Suddha**, akhapd. anyúu; *v.* **suddhaprapṭi k.**, vyaya dekar **suddhalábh k.**
- NĒTH'LE**, *a.* (S. *nythera*) lower, being in a lower place, infernal — *Tarailá yá tarilá<sup>h</sup>, zeriá yá asfal, jahunnami yá dozakhí* — Adhar, avar adharasth wá nichasth. *pátáliya*.
- NĒTH'ER-MOST**, *a.* lowest — *Zerín, asfal, sab se nichá<sup>h</sup>* — **Nichatam**, avaratam, adharatam.
- NĒ'TTLE**, *n.* (S. *netele*) a stinging herb; *v.* to sting, to irritate, to provoke — *Bichhuá<sup>h</sup>, bichhúti<sup>h</sup>, gazná yá gi-na, anjira yá anjiru*; *v.* *bindhá yá kápná<sup>h</sup>, khijáná yá khijáná<sup>h</sup>, sataná yá chherná<sup>h</sup>* — **Pitaparni**.
- NĒ'TTLE**, *n.* one that nettles — *Khijáne yá khijáne w<sup>h</sup>, chherne w<sup>h</sup>, jatáne w<sup>h</sup>*.
- NEÜ'RO-SPAST**, *n.* (Gr. *neuron, spao*) a puppet, a little figure put in motion — *Pullí yá pullí<sup>h</sup>, kath-pullí<sup>h</sup>*.
- NEÜ'TER**, *a.* (L.) of neither party, indifferent, of neither gender; *n.* one who takes no part, an animal of neither sex — *Ná-idhar-na-udhar<sup>h</sup>, mu'allag yá má-bain, mukhannas*; *n.* *jo shakhs donoh taraf meṇ se kisi taraf na ho, mukhannas jánwar* — Ubhayapakshasamán ubhayasamánya wá ubhayapakshabhinna, udásin udási samadarási samabháv wá madhyasth, napañsak wá klív; *n.* ubhayapakshabhinna wá ubhayapakshasamán vyakti, napañsak wá klív jantu.
- NEÜ'TRAL**, *a.* not engaged on either side, indifferent, neither good nor bad; *n.* one who takes no part on either side — *Donoh taraf meṇ se kisi taraf ká nahtín, mu'allag yá má-bain, na khib na kharúb*; *n.* *jo shakhs do taraf meṇ se kisi taraf nahtín hotá, jo shakhs mu'allag yá alag rahtá hai* — Ubhayapakshabhinna wá ubhayapakshasamánya, udásin udási samadarási nyári wá madhyasth, samabháv arthát na bhalá na burá; *n.* ubhayapakshabhinna, ubhayapakshasamánya, ubhayasamánya vyakti samadarási wá madhyasth jan.
- NEÜ'TRAL-IST**, *n.* one who is not on either side — *Darmiýánt, jo shakhs má-bain ho, jo shakhs na idhar na udhar ho* — Ubhayapakshabhinna, madhyasth, ubhayapakshasamán jan.
- NEÜ'TRAL-ITY**, *n.* the state of being neutral — *Bain-bain kí kálat, tasávi, má-baini kálat, mu'allagí* — Ubhayapakshasamatá, apakshapát, udásinatá, samadriṣṭi, ubhayasamatá, madhyasthatá.
- NEÜ'TRAL-IZE**, *v.* to render neutral — *Mu'allag k., má-bain k., donoh taraf meṇ se kisi taraf na k., judá k.* — **Nyári k.**, ubhayapakshabhinna k., ubhayapakshasamánya k., samabháv k., na idhar na udhar k., udásin k., apakshapát k.
- NĒ'VEER**, *ad.* (S. *nafeer*) not ever, at no time, in no degree — *Hargiz nahtín, kabhú-nahín yá kabhi-nahín<sup>h</sup>, zinkár yá zinkár* — **Na kadápi**, kadhi nahín wá kadhú nahín, na-kuchh wá kisi prakár se nahín. [ *bar-aks-is-bat-ke* — **Tathápi**, apitu.
- NĒ'VEER-THE-LESS**, *ad.* notwithstanding that — *Tis-par bhi<sup>h</sup>, tis-par<sup>h</sup>, tau-bhi<sup>h</sup>, tá-han*.
- NEW**, *a.* (S. *nuve*) lately made produced or discovered, fresh, modern — *Nayá<sup>h</sup>, nau yá táza, mutankhkhír yá jadá* — **Nav navin** wá nūtan, *taṭká tátaṭk wá navya*, ádhunik sadyaskálin wá idánintan.
- NĒ'W**, *a.* somewhat new, nearly new — *Kisi qadr nau, 'an-qarib nau* — **Kuehh kuchh** nayá, **práyah** navín.

**NEW<sup>LY</sup>**, *ad.* lately, freshly, recently—*Thore dinoh se<sup>h</sup>, nau-ba-nau yá táza-ba-táza, mujaddadan*—Sadyaskál meñ, nayí nav navin nítan wá taták, idínítanakál meñ.

**NEW<sup>NESS</sup>**, *n.* recentness, freshness, novelty—*Tajaddud, tázagi, nau-rusidagi nau-rasi yá nau-tarzi*—Navatá wá nítanatwa, navyatá wá nítanatá, abhinavatá návyá wá alaukikatwa. [taták samáchar.

**NEW<sup>S</sup>**, *n.* recent account, fresh information—*Tázi khabar, nai khabar*—Navínasánvād,

**NEW-FÁN<sup>GLE</sup>**, *a.* desirous of new things; *v.* to change by introducing novelties—*Nau-shai-dost, nai chízon ká shái yá khwáhún*; *v.* mujaddad yá nau-sákhta chízon ko járti karke bailalná—Navavastupriya, navín lútoñ ká abhiláshi, nai nai bátoñ ká ákánkshi; *v.* navavastuon ke prachár se parivartan k., nai nai lútoñ ko prachalit karne se ulatpulat d. [*nau-shai-dost*—Navavastupremí, nai nai bátoñ ká chíhne w.

**NEW-FÁN<sup>GLIST</sup>**, *n.* one desirous of novelty—*Wah shakhs jo náí chízon ká mushtán ho,*

**NEW-FÁN<sup>GLED</sup>**, *a.* formed with affectation of novelty, desirous of novelty—*Mujaddad yá nau-sákhta, nau-shai-dost yá náí chízon ká khwáhún*—Navakalpit wá navasrisht, navavastupremí wá nai nai bátoñ ká abhiláshi.

**NEW-FÁN<sup>GLE</sup>-NESS, NEW-FÁN<sup>GLED</sup>-NESS**, *n.* vain or affected love of novelty—*Nau-tarzi yá tajaddud ká shauq, nai nai chízon ká khwáhish*—Navín vastuon ká abhilásh, nai nai bátoñ ká ákánkshá. [Samácharavyavasiyí, samácharavriti, vartávahanavyápari.

**NEWS<sup>MÓN</sup>-GER**, *n.* one who deals in news—*Khabar-dost, afso-go, shahr-khabará*—

**NEWS<sup>PÁ</sup>-PER**, *n.* a periodical publication which circulates news—*Khabar kú kágiz, akhbár*—Samácharapatra, saivádapatra, varttipatra.

**NEW<sup>YEAR</sup>'S-GIFT**, *n.* a present made on the first day of the year—*Nazr-i-nau-roz, nazr jo sál-i-nau ke urwal roz ká jati hai*—Saivatsarapatipad ká bheñt, jo vastu varshapatipad ko kisi ko bheñt ke tulya dí jati hai.

**NEWT**, *n.* a small lizard, an eel—*Ek bháñt ká chhipkati<sup>h</sup>, ek bháñt ká tikiki<sup>h</sup>.*

**NEXT**, *a.* (S. *neht*) nearest in place time or order; *ad.* at the time or turn nearest or immediately succeeding—*Usi ke ba'd dúsrá, qurib-tar, bhira-huá<sup>h</sup>, milá-huá<sup>h</sup>; ad. usi ke ba'd phir, usi ke ba'd dúsré waqt meñ, usi ke piche<sup>h</sup>*—Anantar, niranter; *ad. tudanantar, usi ke pare, usi se pare.* [wá agrabháq.

**NIB**, *n.* (S. *neh*) the bill of a bird, the point of any thing—*Thor<sup>h</sup>, nok*—Chonch, aní

**NIB<sup>BLE</sup>**, *v.* to bite by little at a time, to bite as a fish, to carp at; *n.* a little bite—*Túngná<sup>h</sup>, khatkná<sup>h</sup>, áib-giri harf giri yá nukta-chini k.; n. kút<sup>h</sup>, khuthar<sup>h</sup>*—Khu-tharná, khatkarná wá khuthar-dálná, dosh lagáná wá chhidránwesh k.

**NIB<sup>BLER</sup>**, *n.* one that nibbles—*Khutharne w<sup>h</sup>, khatakne w<sup>h</sup>, áib-gir yá áib-chin*—Túgne w., khutharne w., khuthar dílne w., chhidránweshí.

**NICE**, *a.* (S. *hnece*) delicate, tender, fine, exact, precise, fastidious, refined—*Laziz yá nazuk, maza-dár yá narn, khub nafis yá khússa, sahíh bárik-bín yá dagig-sunq, durast, mirzá-mizáj yá tunuk-mizáj, umda yá bárik*—Suswálu wá mridu, suras komal wá sukumár, utkrisht ramya suandar ruchir wá viral, súddhi wá súkshmadarsí, thik, nakchaphá wá dustoshaníya, súkshim parishkrit wá atisúksim.

**NICE<sup>LY</sup>**, *ad.* delicately, exactly, precisely—*Nazakat yá nufasat se, bi-ainah yá khúbi-se, hú-ba-hín yá durusti-se*—Surasatwa wá sukumáratwa se, thik thik, súkshmatí se wá samyak prakár se. [Suswádutá surasatwa wá sukumáratwa, atisúksimadrishtí.

**NICE<sup>NESS</sup>**, *n.* delicacy, minute exactness—*Nazakat yá muzadári, bárikí yá nukta-dání*—

**NICE<sup>RY</sup>**, *n.* fastidious delicacy, minute accuracy, delicate management; *pl.* dainties—*Nazuki nazakat tunuk-mizájí yá mirzá-mizájí, bárikí bárik-bíni yá nukta-dání, jugat<sup>h</sup>; pl. táhíf, nafáís, tuhfiyát*—Atisukumáratwa wá dustoshaníyatá, atisúksimmatá, suyukti wá yukti; *pl.* swádhubhojan, swádwanna, sugrís.

**NICHE**, *n.* (Fr.) a hollow for a statue—*Túq, táycha, lahud*—Pratimádhár, pratimásthán, pratimániket, árí wá ár.

**NICK**, *n.* (Ger. *nicken*) the exact point of time, a winning throw, a notch, a score; *v.* to hit, to touch luckily, to cut in notches, to suit, to defeat or cozen—*Ain-waqt, jitne ká dání<sup>h</sup>, khandán yá, khandaná<sup>h</sup>, hisáb; v. nishána marná, áin waqt meñ háth lagáná, khandáne k<sup>h</sup>, muwáfíq yá barábar k., haránú yá thagná<sup>h</sup>*—Subhayog súbhalagna súbhakshan syuog upayuktasamay wá uchitasamay, páse ká phenkna jise jít ho, chhed wá avachched, lekha; *v.* marná, súbhalagna meñ chhúná wá upayuktasamay meñ chhúná, avachched k., miláná wá sadris k., jítná wá chhálná.

**NICK<sup>ER</sup>**, *n.* a pilferer, a knave—*Chor yá uchakká<sup>h</sup>, thag<sup>h</sup>.*

**NICK**, *n.* an evil spirit, the devil—*Bhút<sup>h</sup>, shaitán*—Pret, píách.

**NICK<sup>EL</sup>**, *n.* (Ger.) a kind of metal—*Ek qism ká filíz*—Dhátuvíśesh.

**NICK<sup>NAME</sup>**, *n.* (Fr. *niqne, S. nama*) a name given in contempt derision or reproach; *v.* to give a name of reproach—*Urfi nám, bad laqab, bad 'urf; v. bad laqab d., 'urfi nám rakhná, bad 'urf d.*—Tiraskarasúchakanám, nindásúchakanám, nindánám, apamánárthak upádhí; *v.* tiraskúrírth nám d., nindánám d., nindásúchak upádhí d.

**NI-CO<sup>TIAN</sup>**, *a.* (Fr. *Nicot*) relating to tobacco—*Tambákú-mansúb, muta'alliq-i-tumbákú*—Támtrakútavishayak, támrapatrikásambandhi.



**NICTATE**, *v.* (L. *nicto*) to wink—*Palak-márná<sup>h</sup>, palak maṭkáná<sup>h</sup>, áñkh-márná<sup>h</sup>, sankárná<sup>h</sup>.*

**NIC-TÁ-TION**, *n.* the act of winking—*Palak-márná<sup>h</sup>, palak-maṭkáná<sup>h</sup>, áñkh-márná<sup>h</sup>.*

**NIC-TI-TÁ-TING**, *n.* denoting the thin membrane which protects the eyes of some animals—*Ek patli jhili jis se hā'ze jān-caron ki áñkheñ mahfūz rahī hain usko zahir k. v.*—Pakshinetrapatālanāchak, pakshichakshurāvaranadyotak.

**NID'GET**, *n.* (S. *nidh*) a coward—*Buz-dil, nā-mard, darpokná<sup>h</sup>*—Kāyar, katar.

**NID'ING**, *n.* a coward, a dastard—*Nā-mard yā buz-dil, darpokná<sup>h</sup>*—Kātar, kāyar.

**NID-I-FI-CÁ-TION**, *n.* (L. *nidus, facio*) the act of building nests—*Ghonsā-banúná<sup>h</sup>, khoñā-banúná<sup>h</sup>*—Nirakaran, nirachan, kulhyarachan.

**NIDOUR**, *n.* (L. *nidor*) scent, savour—*Bā, shamna*—Vās, gandh wā mahak.

**NIDOR-ous**, *a.* smelling like roasted meat—*Kubāb ke mānind mahaktā huā*—Aūgarā-paripāchitāmāns ke sadris mahaktā huā, aūgaron par bhūje hue māns ke tulya mahaktā huā.

**NI-no-RÖS-TY**, *n.* eructation with taste of meat—*Gosht ki dakār*—Māns ki dhakār.

**NID-U-LÁ-TION**, *n.* (L. *nidus*) the time of remaining in the nest—*Ashiyāne meñ rahne kā waqt*—Ghonsle wā khote meñ rahne kā samay, kulhyāyārkāl, basere meñ rahne kā samay.

**NIECE**, *n.* (L. *neptis*) the daughter of a brother or sister—*Bhattijī<sup>h</sup>, bhūñjī<sup>h</sup>, birūdar-zādī, ham-shīra-zādī yā khwahir-zādī*—Bhrātrijā, bhrātriputri, bhaginīsutā.

**NIG'GARD**, *n.* (Ger. *knicker*) a miser, a sordid fellow: *a.* sordid, sparing; *v.* to stint, to supply sparingly—*Kanjūs<sup>h</sup>, maṭkhlī chūs<sup>h</sup>*; *a.* *bakhil, khasis*; *v.* *mahulūd yā band k., tang-chashmī tang-dilī yā bakhilī se denā*—Kripāpajan, garhamushtī wā sūm; *a.* kripān, alpavyayī; *v.* sasim k. saparim in k. wā roknā, thorā karke denā.

**NIG'GARD-ISE**, *n.* avarice, covetousness—*Hirs, tam'*—Lālāch, lobb.

**NIG'GARD-LY**, *a.* avaricious, parsimonious, sparing; *ad.* parsimoniously, sparingly—*Hirs yā tang-dil, bakhil yā khasis, jūz-ras yā kam-khareh*; *ad.* *bakhilī yā tang-chashmī se, jūz-ras yā kam se*—Lālāchī wā lobhī, kripān wā dripāmushtī, alpavyayī; *ad.* kripāpatā wā kanjūsī se, alpavyay se wā thorī-karke.

**NIG'GARD-NESS**, *n.* avarice, sordid parsimony—*Hirs yā tam', bakhilī yā tang-dilī*—Lālāch wā lobh, kripāpatā karpānya wā kanjūspanā.

**NIG'GARD-NESS**, *n.* avarice, sordid parsimony—*Tien' yā hirs, tang-chashmī yā bakhilī*—Lobb wā lālāch, karpānya kripāpatā wā kanjūspanā.

**NIG'GLE**, *v.* to play or trifle with—*Khelna<sup>h</sup>, kripātā<sup>h</sup>*.

**NIGH**, *n.* *a.* (S. *neek*) near, not distant; *ad.* not far off, almost; *v.* to approach—*Qarīb, nazdik*; *ad.* *nazdik, an-qarīb*; *v.* *nazdik ānā, nazdik jānā*—Nikāstāsh, samip; *ad.* nikāt wā samip, prāyūb; *v.* nikāt ānā, samip jānā. [Jagbhag.]

**NIGH'LY**, *ad.* nearly, within a little—*Taqriban, 'an-qarīb*--Nikāt wā samip, prāyūb wā NIGH'NESS, *n.* nearness, proximity—*Nazdikī, qurb yā qurbat*—Samipatā wā samipavartitwa, samipya samikrishatā wā sauuidhya.

**NIGHT**, *n.* *n.* (S. *niht*) the time from sunset to sunrise, the time of darkness, ignorance, adversity, obscurity, death—*Shab, lail, juhātāt yā jahl, musibat yā bud-bakhtī, tārtīk, maut*—Rātrī rat wā nisā, rajanī wā yamini, ajnatā ajānatā wā mūrhatā, klēs wā durbhāgya, āndherā wā āndhakār, mrityu wā mich.

**NIGHT'ED**, *a.* darkened, clouded, black—*A udherā<sup>h</sup>, ghan-ghor<sup>h</sup>, kālā<sup>h</sup>*. [shayak, rātrik.]

**NIGHT'ISH**, *a.* belonging to the night—*Shabī, rat ke mutā'alliq*—Nisāsambandhī, rātrivi-

**NIGHT'LY**, *a.* done or happening by night, done every night: *ad.* by night, every night—*Shabīna, har-shabīna*; *ad.* *rat-ko<sup>h</sup>, har-shab shabīna yā shab-ā-shab*—Rātrij wā rātrikrit, prātrātrik; *ad.* rātrī meñ wā nisā meñ, prātrātrā.

**NIGHT'WARD**, *a.* approaching towards night—*Shab ki taraf*—Rāt ki or.

**NIGHT'BIRD**, *n.* a bird which flies in the night—*Changūdar<sup>h</sup>*.

**NIGHT'ERN**, *a.* produced in darkness—*Shab-paidā, shub-zādā, tārtīkī meñ paidā huā*—Andhakārodhlav, andhakārotpanna, andhakār meñ utpanna huā.

**NIGHT'BRAWL-ER**, *n.* one who brawls by night—*Rāt ko dhimdhām yā bakherā k. v.*

**NIGHT'CAP**, *n.* a cap worn in bed or in undress—*Topī jo rāt ko de-kar sothe hain<sup>h</sup>, rāt-kī topī<sup>h</sup>, rāt-ko-dene-kī-topī<sup>h</sup>*. [hai<sup>h</sup>.]

**NIGHT'CBOW**, *n.* a bird which cries in the night—*Qurāb-i-shab, karwā jo rāt ko bolīā*

**NIGHT'DEW**, *n.* the dew which falls by night—*Shab-nam*—Os, nisājāl.

**NIGHT'DOG**, *n.* a dog which hunts in the night—*Shab ke waqt shikār karne-wālā-kuttā*—Rāt ke samay ākhet k. w. kuttā. [Rātrivastra, rātrivaasan.]

**NIGHT'DRESS**, *n.* a dress worn at night—*Khwābī-libās, khwābī jāma, pūrcha-i-shab*—

**NIGHT'FALL**, *n.* the close of the day, evening—*Shām, sānjh<sup>h</sup>*—Dināvasān wā rātryā-rambh, rajanīmukh wā sandhyākāl. [bhramanakāri, rajanīciar.]

**NIGHT'FAR-ING**, *a.* travelling in the night—*Shab-ravān, shab-rav*—Nisāchārī, rātri-

**NIGHT'FIRE**, *n.* an ignis-fatuus—*Gal-i-hayābātī, āg-shaitānī, lūkā<sup>h</sup>, rāchekhasi āg<sup>h</sup>*—Piśāchadipikā, mithyāgni, mithyādīpti.

**NIGHT'FLY**, *n.* an insect which flies at night—*Ek kīrā jo rāt ko urtā hai<sup>h</sup>, rāt ko urne-wālā kīrā<sup>h</sup>.*

**NIGHT'FOUN-DERED**, *a.* lost in the night—*Rāt ko mārā-gayā yā kho-gayā<sup>h</sup>.*

**NIGHT'GOWN**, *n.* a loose gown used for undress—*Jama-i-shab, khwābī jama*—Rātrivāstra. rātrivasan, rātrivēs.  
[*koyal*—Kokil, vasantadūt, madanadūt.

**NIGHT'IN-GALE**, *n.* a bird which sings at night—*Hazār-dāstān, bulbul, shāh-bulbul,*

**NIGHT'HAG**, *n.* a witch wandering in the night—*Ek dāyan yā chuprāl jo rāt ko ghūmtī hai<sup>h</sup>*—Rātrichārī, nīśācharī.

**NIGHT'MARE**, *n.* a morbid oppression during sleep, incubus—*Kābūs, jakyā<sup>h</sup>*—Ajirnaprayuktaswapna, swapnakalpītahridayadeśoparisthabhār.

**NIGHT'PIECE**, *n.* a picture supposed to be seen at night or by candle-light—*Ek taswīr jo aīsā khayāl kiya gayā hai ki shab ko yā chīrāg ki roshnī meñ dekh-partī hai, shab-īsh-shabīna, rāt ki taswīr*—*Ek chitra wā chhavi jo aīsā anumān kiya gayā hai ki rāt ko wā dīp ke prakāś meñ dīkh partī hai, rāt ki chitra.*

**NIGHT'ROBE**, *n.* a loose robe worn at night—*Phīlā khwābī libās, phīlā pārchā-i-shab*—Phīlā rātrivasan, rātrivāstra.

**NIGHT'RA-VEN**, *n.* a bird which cries in the night—*Kuwnā jo rāt ko bolē hai<sup>h</sup>.*

**NIGHT'REST**, *n.* rest or repose at night—*Shabī āram, shabīna āram*—Rātrivīrām, rāt ke samay kī vīrām.  
[*andherc meñ chorī kartā hai<sup>h</sup>.*

**NIGHT'ROB-BER**, *n.* one who steals in the dark—*Durd-i-shabīna, rāt kā chor<sup>h</sup>, chor jo*

**NIGHT'RULE**, *n.* a revel or frolic in the night—*Shab kā 'aish-o-jāish*—Rāt kā utsav keli wā krīdā.

**NIGHT'SHADE**, *n.* a plant, darkness of night—*'Inub-i-sa'lab, shab ki tārīkī*—Kantakārī vrīhatī dhīyanikā wā dhaturī, rāt kā andhakār wā andherā.

**NIGHT'SHIN-ING**, *a.* shining in the night—*Shab-roshan, shab ko roshan*—Rātri ke samay prakāśmanīn, rāt ko chamaktā hui.

**NIGHT'SHRIEK**, *n.* a cry in the night—*Rāt ki chinghār yā chīgghār<sup>h</sup>.*

**NIGHT'SPELL**, *n.* a charm against accidents by night—*Ek toni toltā yā latkā jis se rāt ko koi burāi na ho<sup>h</sup>.*  
[*rukne v. yī jhōmk-se chalne v<sup>h</sup>.*

**NIGHT'RID-ING**, *a.* tripping about in the night—*Rāt ko udhar-udhar thōmakne v. thī-*

**NIGHT'VISION**, *n.* a vision at night—*Khwāb-i-shabī, shab kā khwāb*—Rātriswapna, rāt kā sapnā.  
[*jāgar.*

**NIGHT'WAK-ING**, *a.* watching during the night—*Shab-bedār, rāt ko jāgne v<sup>h</sup>*—Rātri-Night'WALK, *n.* a walk in the night—*Shab-gardī, shab-chīhāl qudmī, shab-gashtī*—Nīśāparīkram, rāt ko tahalnā.  
[*w<sup>h</sup>*—Rātrichār, nīśāchar.

**NIGHT'WALK-ER**, *n.* one who roves at night—*Shab-gard, shab-sayār, rāt ko ghūmne*

**NIGHT'WALK-ING**, *a.* roving in the night: *n.* the act of walking in sleep—*Shab-gard, shab-gasht, rāt ko ghūmne-phīrne v<sup>h</sup>*: *n.* khwāb meñ tahalnā, khwābī chīhāl-qudmī

—Nīśāchar, rātrichār: *n.* swapna meñ tahalnā, swapnaparīkram.

**NIGHT'WAND-ER**, *n.* a wanderer by night—*Shab-gard, shab-sayār, rāt ko ghūmne v<sup>h</sup>*—Nīśācharī, rajamīchar.  
[*ne v<sup>h</sup>*—Rajamīchar, naktachārī.

**NIGHT'WAND-ER-ING**, *a.* roving in the night—*Shab-gasht, shab-gard, rāt ko ghūmne-phīr-*

**NIGHT'WAND-ING**, *a.* singing in the night—*Shab-naṭā-pardāz, rāt ko gāne v<sup>h</sup>*—Rātrīgīyak, rātrīgīyan.

**NIGHT'WATCH**, *n.* a period of the night during which watch is kept, a watch or guard in the night—*Shab-pās, shab-pās-bānī yī shab-pās-bān*—Rātriprahār rātrīyam wā rāt kā pahār, rāt-kā-pahār rāt-ki-chauki wā rāt kā pahārūf.

**NI-HIL-I-TY**, *n.* (L. nihil) nothingness—*Chhūchhā-pan<sup>h</sup>, chhūchhā-pan<sup>h</sup>, khūlī hone ki hālāt, khalāt, kuchh-nahū<sup>h</sup>*—Sūnyatī, avastutwa, sūnya.

**NILL**, *v.* (S. nyltan) not to will, to refuse, to be unwilling—*Khwāhish na k., inkār k., rāzi na h. yā nā-rāzi h.*—Na chāhnā, nakārnā wā aswīkar k., anman wā anīch-

**NIM**, *v.* (S. niman) to take, to steal—*Lenā<sup>h</sup>, chorānā<sup>h</sup>.* [chhu h.

**NIMMER**, *n.* a thief, a pilferer—*Chor<sup>h</sup>, chottā yā uchakkā<sup>h</sup>.*

**NIMBLE**, *a.* (S. niman?) quick, active—*Jald yā tez, chālāk yā chust-o-chālāk*—Chapal āsukūrī kshīprakārī wā twarītāgati, phurtīlā wā chapalāng.

**NIMBLE-NESS**, *n.* quickness, activity—*Tez jaldī tund-raṭī yā chābuktī, chālākī*—Śīgbratī kshīpratī drutāgatiwā wā chapalya, phurtī wā āngachāpalya.

**NIMBL**, *ad.* quickly, speedily, actively—*Tez se, jaldī se, chālūki se*—Twarit, śīghra, phurtī wā chapalya se.

**NIMBLE-WIT-TED**, *a.* quick, ready to speak—*Tez-cihū yā tez-hosh, tez-jawāb yā hāzīr-jawāb*—Kshīprabuddhi wā prakharabuddhi, anargulavaktī.

**NINCOM-POOP**, *n.* (L. non, compos) a fool, a blockhead—*Ahmaq yā ablah, gāwd<sup>h</sup>*—Mūrh wā mūrkh, jar wā bhuchha.

**NINE**, *a.* (S. nigon) one more than eight; *n.* the number of eight and one—*Nau<sup>h</sup>, nuh, tis<sup>h</sup>*: *n.* nau<sup>h</sup>, nuh kī 'adad—Nava; *n.* navasānkhya.

**NINTH**, *a.* the ordinal of nine—*Nawwān<sup>h</sup>*—Navam.

NINTH'LY, *ad.* in the ninth place—*Nawwūn jagah meñ<sup>h</sup>, nawweñ darje meñ<sup>h</sup>*—Navama-shūn meñ, navamapad meñ. [navavidh.]

NINE'FOLD, *a.* nine times repeated—*Nau-gunā<sup>h</sup>, nan-chand, nau-bār<sup>h</sup>*—Navagun, [navavidh.]

NINE'SCORE, *a.* nine times twenty—*Nau-his<sup>h</sup>, nau-korī<sup>h</sup>, ek-sau-asi<sup>h</sup>*.

NINE'TEEN, *a.* nine and ten—*Unis<sup>h</sup>, unnis<sup>h</sup>*.

NINE'TEENTH, *a.* the ordinal of nineteen—*Uniswān<sup>h</sup>*.

NINE'TY, *a.* nine times ten—*Nawweñ<sup>h</sup>*.

NINE'TY-ETH, *a.* the ordinal of ninety—*Nawwewān<sup>h</sup>*.

NINE'HOLDS, *n.* a game—*Ek bhāūt kā khol<sup>h</sup>*.

NINE'PINS, *n.* a game—*Ek bhāūt kā khol<sup>h</sup>*.

[Mūkh wā mūrkh, jar.]

NIN'NY, *n.* (Sp. *nino*) a fool, a simpleton—*Ahmaq yā ablah, gawdī yā bhuchcha<sup>h</sup>*—NIN'NY-HAM-MER, *n.* a simpleton—*Gārdī<sup>h</sup>, ahmaq, ablah*—Mūrkh, mūrkh, jar.

NIP, *v.* (D. *knippen*) to pinch, to bite, to cut, to blast; *n.* a pinch, a cut, a blast—*Chutkī-lenā yā chutkī-kānā<sup>h</sup>, chūthnā yā khouthnā<sup>h</sup>, nochnā yā kānā<sup>h</sup>, mārā nā<sup>h</sup>, d. yā pālā-mārā<sup>h</sup>; n. chutkī<sup>h</sup>, noch chūth yā kāh<sup>h</sup>, gerāh<sup>h</sup>*.

NIP'ER, *n.* one that nips—*Chutkigān<sup>h</sup>, chūthī<sup>h</sup>, chūthā<sup>h</sup>*.

NIP'PLE, *n.* (S. *nipple*) a teat, a dug—*Thau yā than kī-theerā<sup>h</sup>, chūchī yā chūchī<sup>h</sup>*.

NIT, *n.* (S. *nitro*) the egg of a louse—*Likh<sup>h</sup>, jānē kī anū<sup>h</sup>*—Yūkānd.

NIT'Y, *a.* abounding with nits—*Likh se bhārā-kū<sup>h</sup>*—Yūkāndapūr, yūkāndamay.

NIT'Y-LY, *ad.* lousily—*Jūnōh se<sup>h</sup>, likhōh se<sup>h</sup>*.

NIT'EN-AY, *n.* (L. *nitro*) endeavour—*Koshish, sa'i*—Yatn, udhyog, cheshtā.

NIT'ID, *a.* (L. *nitidus*) bright, gay—*Tūb-nāk roshan yā nā'arī, khush-tub<sup>h</sup> khurram yā dil-shād*—Chaukīlā channaktī wā dīptimān, prasannachitta rasik wā chūhālī.

NIT'RE, *n.* (Gr. *nitron*) saltpetre—*Shora*—Yavakshār, yavalās, yavaj.

NIT'ROUS, *a.* impregnated with nitre—*Shora-ānuc, pur-shora*—Yavakshariya, yavak-shāramay, yavakshāragunak. [shirasambandhī.]

NIT'RY, *a.* relating to nitre—*Shera-mansab, murtā'alliq-i-shora*—Yavakshariya, yavak-

NITRO-GEN, *n.* the element of nitre, a kind of gas, azote—*'Usur-i-shora, ek qism kī qūr-mā mūtī harā, bār-i-mukh<sup>h</sup>*—Yavaksharatwa, asādīharapavayuvicesh, jīvān-takāsādīharapavayn wā jīvāntak. [Himya wā himamay, himasadrīs.]

NIV'E-OUS, *a.* (L. *niv*) snowy, resembling snow—*Barf, barf khāsiyut yā barf kā*—

NŌ, *ad.* (S. *nā*) a word of denial or refusal; *a.* not any, not one, none—*Nā<sup>h</sup>, nahū<sup>h</sup>, nāhū<sup>h</sup>, nā<sup>h</sup>, nāhū<sup>h</sup>, nahū<sup>h</sup>, nāhū<sup>h</sup>, nāhū<sup>h</sup>, nāhū<sup>h</sup>, nāhū<sup>h</sup>, nāhū<sup>h</sup>*.

NŌ'NOB-Y, *n.* no person, no one—*Kōi-jan-nahū<sup>h</sup>, kōi-nahū<sup>h</sup>*. [Kisī bhāūtī se nahū.

NŌ'WĀY, NŌ'WĀY, *ad.* in no manner—*Kisī tarah se nahū*—Kisī prakār se nahū, NŌ'WĀRE, *ad.* not in any place—*Kahū-nahū<sup>h</sup>*.

NŌ'WĪSE, *ad.* in no manner or degree—*Kisī taur se nahū, kisī tarah se nahū, hargiz-nahū*—Kisī prakār se nahū, kisī rīti se nahū.

NŌ'BLE, *a.* (L. *nobilis*) exalted in rank, great, illustrious, elevated, stately, magnificent, generous, ingenuous, excellent; *n.* one of high rank, a peer, a gold coin—*'Āli-nasab, buzurg, mashhūr, mu'allā murtāf-i-rafi<sup>h</sup> yā sar-farāz, 'Āli-shān yā 'azim-sh-shān, ahl-i-hashnat sākib-i-jalāl yā ruwāq-dār, sakhī fūrjāt yā karīm, sharif najīb be-rīyā yā rāsht, 'umda yā khāssa; n. mansab-dār yā 'āli-qadr shukhs, amir, ek taur kī ashrafī yā muhr*—Kulīn mahākulīn wā uchchapadasth mahūn mahat mahātma mahāyā wā bārī, yasawī kirtimān śrīmān wā supratishth, ummat wā samunnat, guṇavavrittī wā sātop, vibhūtimān wā mahāprajāp, udtār wā udāranatī, mahānubhāv wā khārī, utkrishṭ uttam wā vīśishṭ; *n.* uchchapadasth wā utkrishṭapadasth, kulīnajan kulīnalok wā kulīnapadasth, ek vīśesh swarṇamudrā wā suvar-namudrā.

NŌ-BŪL'T-TATE, *n.* to make noble—*'Āli-nasab k., buzurg k., mu'allā k., 'azim-sh-shān k., sar-farāz k., sharif k., mamtāz k., mashhūr k.*—Kulīn k., uchchapadasth k., bārī k., mahān k., yasawī k., śrīmān k., vibhūtimān k., utkrishṭ k.

NŌ-BŪL'T-T'ION, *n.* the act of making noble—[*Nobilitate ke m'ne dekho*].—[*Nobilitate kā arth dekho*].

NŌ-BŪL'T-RY, *n.* rank, dignity, greatness, antiquity of family, people of rank—*Pāya darja yā rūba, manzilāt murtābi sharaf yā jāh, buzurgī amārāt amirī 'umdagī yā shān, sharīfat najībāt asālāt yā amir-zādagi, umarā shurafī yā mujābā*—Uchchapad pradhānatā wā mānyatī, utkrishṭapad adbhishṭhān samunnatī wā mārīdā, mahātmya vaibhav wā gīswaryā, mahākulātā mahākulīnatī sadvaṇṣatā wā kulotkrishṭatā, kulīnajanamasamūh wā śishṭajanamasamūh.

NŌ'BLE-MAN, *n.* one who is ennobled, a peer—*Mansab-dār yā rukn, amir yā ashraf*—Utkrishṭapadasth, kulīnajan kulīnalok sarkulīn wā rājāyā. [Kulīnātri.]

NŌ'BLE-WOM-AN, *n.* a female of noble rank—*Mansab-dār 'aurāt, 'Āli-nasab 'aurāt*—

NŌ'BLE-NESS, *n.* greatness, dignity, worth—*Buzurgī amārāt amirī 'umdagī yā shān, manzilāt murtābi sharaf yā jāh, qadr yā wasf*—Mīhātmya vaibhav wā aīswaryā, utkrishṭapad adbhishṭhān samunnatī wā mārīdā, guṇ wā utkrishṭatā.

NO-BLESS<sup>er</sup>, *n.* (Fr.) persons of noble rank collectively—*Umarā, nujabā, shurafā*—Kulinajanasamūh, kulinajanasamūh, kulinajanasamūh.

NŌBLY, *ad.* of noble extraction, greatly, magnanimously, splendidly—*Amir-zādagi se, amirāna sharifāna najibāna ya buzurgāna, 'ālī-khimatī yā javān-mardī se, 'umdagī khānsagī shaukat raunag yā khush-namāī se*—Kulinavāns wā sadvāns se, mahimā malaktwa mahātāna wā vaibhav se, udārchittatwa manomahattwa wā audāryya se, mahāpratāp wā sobhā se.

NŌC(ENT), *a.* (L. *noceō*) guilty, hurtful—*Gunāh-gār gunah-gār yā taqsir-wār, muzirr ziyān-kār yā nuqsān rasān*—Apāridhī, apakārak wā apakārī.

NŌC(IVE), *a.* hurtful, destructive—*Muzirr, ziyān-kār yā nuqsān-rasān*—Apakārak wā apakārī, hīnsālū wā kshatīkārak. [apakārī, hīnsālū ahitakārī ghatuk wā dusht.

NŌC(US), *a.* hurtful, noxious—*Muzirr, mūsi fūsid yā ziyān-kār*—Apakārak wā apakārī.

NOC-TAM-BU-LĀTION, *n.* (L. *nox, ambulo*) the act of walking in sleep—*Khvāb-sair, khvāb men sair, nūl men tahalnā yā chalnā*<sup>b</sup>—Nidrābhrāman, nidrāchār, nidrā-paribhraman. [men chalne-phirne w<sup>b</sup>—Nidrāchārī, nidrābhrāmapakārī.

NOC-TAM-BU-LIST, *n.* one who walks in sleep—*Khvāb wār sair k. v., khvāb-sair, nīnd*

NOC-TID(IAL), *a.* (L. *nox, dies*) comprising a night and a day—*Ek rāt-din kū<sup>b</sup>*

NOC-TIL(U)-CIOUS, *a.* (L. *nox, lxx*) shining in the night—*Shab-shām, shab ke waqt rāshām*—Rāt ko prakāśmān wā chamaktā hū, nīśāprakāśman.

NŌC(TI)-VA-GĀTION, *n.* (L. *nox, vagor*) the act of wandering in the night—*Shab-gardī, shab-sair, shab-gashtī*—Rātrībhraman, nīśābhrāman.

NŌC(TU)-ARY, *n.* (L. *n. r.*) an account of what passes by night—*Shab-nāma, shab kī sar-guzasht kā baṭan*—Rātrīghatanāvaran. [rātrīdharmaakriyā.

NŌC(TURN), *n.* an office of devotion by night—*Shabina 'ibādāt*—Rātrīdharmaakriyā,

NŌC(TURN)-AL, *a.* relating to the night, nightly; *n.* an instrument for making observations by night—*Shabī yā kālī, shabina yā shabān; n. āla-i-sūtara-bīnī*—Nīśāmbandhī wā rātrīsamānāhī, rātrīyā rātrīkālīk wā rātrīkrit; *n.* nakshatrādīnīrīkshānyāna.

NŌD, *v.* (L. *nūtō*) to incline the head with a quick motion, to make a slight bow, to bend, to shake, to be drowsy: *n.* a quick declination of the head, a slight obeisance, command—*Sir jhukānā yā jhuknā<sup>b</sup>, salām k., lachnā<sup>b</sup>, hīlnā yā hīlānā<sup>b</sup>, ānghnā<sup>b</sup>; n. sir kī jhukānā yā salām, hukm*—Mastak naxṣānā, prapān wā namaskār k., nihurnā wā nihurnā, dolnā wā dolnā, jhapkī-lenī ānkī-lagnī palak-lagnī wā ālsānā; *n.* mastakaprapān wā mastak kī nihurnā, prapān wā namaskār, ādes wā ājñā.

NŌD(EN), *a.* bent, inclined—*Lachnā-huā yā tikhā<sup>b</sup>, jhukā-huā<sup>b</sup>*

NŌD(EN), *n.* one who nods, a drowsy person—*Sir jhukānē v. lachnē v. nihurnē v. hīlnē v. hīlnē v. yā mūr-hīlānā<sup>b</sup>, ānghnē v. yā jhapkī-lenē v.<sup>b</sup>*

NŌD(LE), *n.* the head—*Sir<sup>b</sup>, mūr<sup>b</sup>, khopri<sup>b</sup>*. [wā mūrkh.

NŌD(LE), *n.* a simpleton, a fool—*Gāndī<sup>b</sup>, ālmag yā ublah*—Bluchcha wā jar, mūrkh

NŌD(LE), *n.* (L. *nodus*) a knot, a knob, a swelling, an intorsection—*'Aqd, girih yā girah, waram yā 'imās, 'irā nuṣṭa-i-taqat' yā khatt-i-salībī*—Gānth, gulthī gīthī wā asthīgūlnā, sūjan phūlnā wā mānsavridhī, parichchīd wā pūt.

NŌD(LE), *n.* (Fr.) a full of knots—*Girah-dār, pur-girih, gān'hilā<sup>b</sup>*—Granthil, granthimay, bahugranthī.

NŌD(LE), *n.* a small knot or lump—*Ek chhotī gānth gulthī gulmā guthlī yā gīthī<sup>b</sup>*.

NŌD(LE), *a.* having little knots or lumps—*Girah-dār, pur-girih, gānthilā<sup>b</sup>*—Granthil, granthipūrn.

NŌD(LE), *a.* (Gr. *noos*) intellectual—*'Aqlī*—Buddhivishayak wā buddhisambandhī.

NŌD(LE), *a.* mental, intellectual—*Qallī yā bātīnī, 'aqlī*—Mānas wā mānasik, buddhivishayak wā buddhisambandhī.

NŌD(LE), *a.* (Fr.) a loud sound, outcry, clamour, occasion of talk; *v.* to sound loud, to spread by rumour or report—*Arāz sant sudā yā m'ra, shor shor-shār yā gāngā, gul yā gul-gupāra, shuharā; v. shor yā gul k., shuhra-i-afāq-k. shuhrat d. yā 'ālam-nashir k.*—Sabd wā mahādhwani, tumul chitkār chitkār chighār chighār wā chīn-gār, kolāhal kalkal wā utkos, jānawād jānawādī hūhā wā charchā; *v.* mahāsabd k., hūhā k. wā prakṛ k.

NŌD(LE), *a.* loud, clamorous—*Pur-shor yā buland-āwāz, shorī kalla-darāz yā gāngāt*—Mahāswan, kolāhalakārī ghoshakar dhūmdhūmī wā mādī.

NŌD(LE), *a.* without sound, silent—*Be-āwāz yā be-shor, sākīt*—Nīlsabd wā nīśabd, aghosh nīrav śabdahīn wā chupkā.

NŌD(LE), *a.* sounding loud, clamorous—*Pur-shor pur-āwāz yā buland-āwāz, shorī kalla-darāz yā gāngāt*—Mahāsabdi mahāswan mahāsabdak mahāswarik wā mahādhwānik, mahānādī kolāhalakārī tumulakārī chitkārakārī wā dhūmdhūmī.

**NŌISE-MĀK-ER**, *n.* one who makes a clamour—*Shor machāne w.*, *gul machāne w.*, *gaugāi*, *dhiāmdhāni*<sup>h</sup>—Mahāsabdakāri, kolihalakāri, tumulakāri, chiggharne *w.*, chikkar wā chikkar *k. w.*

**NŌISOME**, *a.* (*L. nocen*) noxious, unwholesome, injurious, offensive—*Fūsid yā muzirr*, *nā-guvar* *nā-guvar yā kharāb*, *ziyān-kār yā nuqsān-rasūn*, *karīh zabūn yā mūsi*—Ghātuk dushi mārak wā vinasak, ahitakāri wā rujjākār, apakarak hīnsālū apakāri hīnikār wā kshatijanak, kutsit apiya wā anishtakar.

**NŌISOME LY**, *ad.* offensively—*Badi se*, *zabūni se*—Kutsitarūp *se*, apriyarūp *se*, burāi *se*, apakarakatā *se*. [apakarakatā, ghātukatā, apriyatā, kutsitatwā.]

**NŌISOMENESS**, *n.* offensiveness—*Zabūni*, *badi*, *istikrah*, *nā-gavari*, *nā-guvarī*—Burūi.

**NO-LETTION**, *n.* (*L. nolo*) unwillingness—*Be-dili*, *guir-khwāhi*—Anichchhā, asprihā.

**NOLL**, *n.* (*S. knol*) the head, the noddle—*Sir<sup>h</sup>*, *mūn yā khopri<sup>h</sup>*. [vimukhatā.]

**NŌMAD**, *n.* (*Gr. nomas*) one who leads a wandering life and subsists by tending herds; *a.* pastoral, wandering—*Khāna bar-dosh*, *gailū-bān yā chaupān*; *a.* *chaupāni*, *āvāra harzā-gard yā saigār*—Paśuchārāṇamūjivī; *a.* meshapālasambandhī paśupālā-vishayak wā paśuchārāṇamūjivī, bhraṇamāpakāri prachārāṇusāravasi dāwāndol wā ramatī.

**NO-MĀDIC**, *a.* pastoral, wandering—*Chaupāni*, *āvāra harzā-gard yā saigār*—Meshapālasambandhī paśupālā-vishayak wā paśuchārāṇamūjivī, bhraṇamāpakāri prachārāṇusāravasi dāwāndol wā phirantī.

**NŌME**, *n.* (*Gr. nomos*) a province—*Siba*—Mandal, chakra, prades.

**NŌMEN-CLĀ'TOIT**, *n.* (*L. nomen, calo*) one who names persons or things—*Ism-dih*, *nām-dih*, *nām-d. w<sup>h</sup>*.—Nāmasthāpak, nāmakhyaṇak, nāmabodhak, ākhyādiyak, sañ-jūkīrak.

**NŌMEN-CLĀ'TRESS**, *n.* a female nomenclator—*Nām-dene-rāli<sup>h</sup>*—Nāmasthāpakastri.

**NŌMEN-CLĀ'TURE**, *n.* a vocabulary, the names of things in any art or science—*Lugat yā farhang*, *nām-mālā<sup>h</sup>*—Kosh śabdakosh wā śabdasaūgrah, niglaṇṭu śabdamūlī wā śabdalajāl.

**NŌM'I-NAL**, *a.* (*L. nomen*) existing in name only, not real, titular—*Faqat ismī farzi yā maskūrī*, *kūzī yā khayālī*, *khitā'ī yā zabānī*—Nāmamātradhāri nāmamātra wā nāmamātrasambandhī, kalpit wā mithyā, mūhbolā śāldik wā nāmadhāri.

**NŌM'I-NAL**, **NŌM'I-NAL-IST**, *n.* one of a sect of scholastic philosophers—*Ek qism kā hakīm jiskā yāq qunt thā ki ism faqat nām hai aur kisi haqiqi shai ko nahīn zāhār kartā*—Nāmavādī, ek viśesh jūnī jiskā yāq māt thā ki sañjūi keval nāmamātra hai aur kisi yāthārth vastu kī vāchak nahīn hai. [dālnā—Sañjūārūp *k.*

**NŌM'I-NAL-IZE**, *v.* to convert into a noun—*Nām kar-dālnā<sup>h</sup>*, *ism kī sūrat meṁ badal*.

**NŌM'I-NAL-LY**, *ad.* by name or in name only—*Farzan*, *faqat nām meṁ mayar asl meṁ nahīn*, *nām ke liye<sup>h</sup>*, *ba-rāe-nām*—Nām mātra meṁ, śabd mātra *se*, kalpitārūp *se*.

**NŌM'I-NATE**, *v.* to name, to call, to appoint—*Nām-bathānā yā nām d<sup>h</sup>*, *kahnā<sup>h</sup>*, *taqarrur ke liye nām-zad k.*—Nām *k.* sañjūi *k.* wā sañjūā d., pukārā wā bulānā, thāhrānā wā niyukt karne ke nimitta nāmānirdes *k.* [jūā *se*, viśesh karke.]

**NŌM'I-NATE-LY**, *ad.* by name, particularly—*Nām se<sup>h</sup>*, *khusisan yā khūss-kar-ke*—**Sañ-NŌM'I-NĀTION**, *n.* the act of nominating—*Tasmīya*, *nām-zadi*, *taqarrur*—Nāmānirdesānūtar niyog, niyojan. [—Kartvivachak, prathamāvibhaktisambandhī.]

**NŌM'I-NATIVE**, *a.* applied to the first case of nouns—*Fā'ilī*, *hālūt-i-fī'ilīyat-mansūb*.

**NŌM'I-NĀ-TŌIT**, *n.* one who nominates—*Nām-zad k. w.*—Nāmānirdesāpūrvakanīyojak, kisi pad par niyukt karne ke nimitta kisi kā nām lenā wā hatlānā.

**NŌM'I-NĒE'**, *n.* one who is nominated—*Nām-zad h. w.*, *nām-burda*, *mausūma*—Nāmānirdesāpūrvakanīyuktajan, nāmānirdesānūtar niyojit vyaktī.

**NŌ-MŌ-THĒTIC**, **NŌ-MŌ-THĒTIC-AL**, *a.* (*Gr. nomos (ithenē)*) legislative—*Qānūn-sāz*, *qānūn-band*—Vidhisthāṇak, vyavasthāvidhāyī, vyavasthāpak, niyamārachak.

**NŌN'AGE**, *n.* (*L. non, S. agn* ?) minority—*Nā-bāligi*, *kam-sinnī*, *khurd-sālī*, *kam-unrī*—Bāladāsī, aprāptavyavaharatwā, vyavahārāyogyatā.

**NŌN'AGED**, *a.* being in nonage—*Nā-bāligi*, *kam-sinnī*, *kam-unrī*—Aprāptakāl, aprāptavyavaharakāl, bāl, aprāptavyavahār.

**NŌN-AT-TEND'ANCE**, *n.* (*L. non, ad, tendo*) want of attendance—*Adam-hāziri*, *guir-hāziri*—Anupasthān, anupasthiti, avidyamānatā, darśanābhāv.

**NŌNCE**, *n.* purpose, intent, design—*Irāda*, *qasd yā matlab*, *garaz*—Abhiprāy, āśay, ākāṅkshā wā tātparyā. [Ananurodh, aswikār, ananuvritti.]

**NŌN-COM-PLI'ANCE**, *n.* (*L. non, con, p'eo*) refusal to comply—*Nā-rāzā-mandī*—

**NŌN-COM-FŌRM'ING**, *a.* (*L. non, con, forma*) not joining the established church—*'Ibādat ke muqarrar qawā'id aur qānūn se munharif yā munkir*—Desāsthāpitadhar-mavirodhī, sādharāpadharmavirodhī, desāsthāpitamatāntarāvalambī.

**NŌN-COM-FŌRM'IST**, *n.* one who refuses to join the established church—*'Ibādat ke qāim qawā'id aur qānūn se munkir, munharif*—Desāsthāpitamatāntarāvalambī, desāsthāpitadhar-mavirodhī, matāntaradhāri, matāntaragrāhī.

**NON-CON-FORM-ITY**, *n.* want of conformity, refusal \*to join the established church—*Nā-mutābaqat yā nā-mushābahat, inhirāf yā bar-gashlagi*—Ananurodh ananuvartan wā ananūsaran, desāsthāpitadharma-virodh desāsthāpitadharma-sammata wā matātarāvalamban.

**NON-DE-SCRIPT**, *a.* (*L. non, de, scriptum*) not yet described—*Nā-mufassal, nā-mashrūh, nā-mubaiyan, nā-mufassar*—Avarnit, avyākhyāt.

**NONE**, *a.* (*S. non*) not one, not any—*Koi nakū<sup>h</sup>, kuchh-nakū<sup>h</sup>*.

**NON-ENT-ITY**, *n.* (*L. non, ens*) non-existence, a thing not existing—*'Adam nesti yā ma'dāmu-l-najād, ma'dām. shai*—Abhāv abhav-asattā avidyamānatā nāstitwa wā nāsti, apadārth asatpādārth wā avastā.

**NONES**, *n. pl.* (*L. nones*) in the Roman calendar the 7th day of March May July and October and the 5th of all the other months—*Mārch May July aur October mahinon ki sātviñ tarikh aur biyī sab mahinon ki pāñchviñ tarikh*—March May July aur October mahinon kā sātavāñ din aur śesh sab mahinon kā pāñchavāñ din. [*nesti, ma'dāmu-l-wajūd*—Abhāv, nāstitwa, nāsti.

**NON-EX-ISTENCE**, *n.* (*L. non, ex, sisto*) want or absence of existence—*'Adam,*

**NON-JUR-ING**, *a.* (*L. non, juro*) not swearing allegiance—*Bādsākā ke haqq mein wafādārī yā namak-hālī ki qasam nā khāne w.*—Rājabhakti ke vishay mein śapath nā k. w., rāja ki or adhinātī wā anurāg ke vishay mein śapath nā k. w.

**NON-JUR-OR**, *n.* one refusing to swear allegiance—[*Non-juring ke ma'ne dekho*]—[Non-juring ki arth dekho.]

**NON-NAT-U-RALS**, *n. pl.* (*L. non, natum*) things which by abuse become the causes of disease—*We chāhē jo bad-parhezī yā bad-istī-nālī se bimāri paidā-kartī haiñ*—We vasti jo kusūyān wā kuyavāhar se rog utpanna kartī haiñ.

**NON-PA-REIL**, *n.* (*L. non, par*) excellence unequalled, a kind of apple, a kind of printing type; *a.* peerless—*It-sāñi khūbī yā be-nāzīr 'umlagi, ek qisā kā seb yā aco, ek qism ke chāp-ke harif; n. be-nāzīr, it-sāñi*—Anupam wā adwitiyā utkrishatā, ek prakār kī sew, ek prakār ke mudrākshar; *a.* anupam, adwitiyā, atulya.

**NON-PL-U-S**, *n.* (*L. non, plus*) a state in which one can say or do no more; *v.* to put to a stand, to confound—*It-chāri, hairāni, pech: v. lā-chār lā-jarīb māt yā bund k., hairān yā pureshān k.*—Anupay, agati, nirupayatwa, anuttaratwa; *v.* gatihin wā niruttar k., vyakul k. wā ghabrā d.

**NON-PRO-FI-CENT**, *n.* (*L. non, pro, facio*) one who has made no progress—*Wah shakhs jisne kuchh tarāqi nā ki ho, gair-māhīr shakhs, nā-wāqif-kār shakhs*—Avyutpannāvayakti, apravīñ jan.

**NON-RĒS-I-DENCE**, *n.* (*L. non, re, sedeo*) failure or neglect of residence—*'Adam-i-igāmat, 'adām-i-qiyām, 'adām-i-būd-o-bāsh*—Anivās, avis.

**NON-RĒS-I-DENT**, *a.* not residing in the proper place; *n.* one who does not reside in the proper place—*Munāsib nuqām mein nā rahne w., gair-sākin, gair-muqām, munāsib jagah se gair-hāzīr; n. munāsib jagah mein nā rukne w.*—Swasthānavāsi, uchli tashthānavāsi; *n.* uchli-tashthānavāsi, swasthānavāsi.

**NON-RES-IST-ANCE**, *n.* (*L. non, re, sisto*) want of resistance, passive obedience—*'Adam-i-muzāhamat, gair-mumānāt yā tahammul se tābi-dārī*—Apratirodh wā apratikār, anivāran wā aroktok. [*na k. w.*—Apratirodhī, apratirodhak, anivārak.

**NON-RE-SIS-TANT**, *a.* making no resistance—*Muzāhamat yā mumānāt na k. w., rok-tok*

**NON-SEN-SE**, *n.* (*L. non, sensum*) unmeaning language, things of no importance—*Be-mā-nā-bitēñ yāwa yāwa-goi behūda-goi harzā-goi bād-hawāi wāhi-tubūhi yā pū-chiyāt, pūch bātēñ*—Anarthakavākya nirarthakavākya vithāskathi wā arthahinavāchan, tūchēhha bitāñ wā lagnvishay.

**NON-SEN-SI-CAL**, *a.* unmeaning, foolish—*Be-mā-nā yā gair-mā-nā, behūda pūch yāwa yā harzā*—Anarthak wā nirarthak, asambuddhārth asāngat wā artharहित.

**NON-SEN-SI-CAL-LY**, *ad.* foolishly, absurdly—*Be-wuqūfi yā behūdagi se, yāwa-goi pū-chiyāt harzā-goi yā bād-hawāi se*—Mūrkhātī ajnatā wā avichār se, nirarthak anarthak wā vithā. [*be-dark shakhs*—Achetan, asūkshmachetan.

**NON-SEN-SI-TIVE**, *n.* one who wants sense or perception—*Be-hawāss be-zūd-hiss yā*

**NON-SOL-VE-N-CY**, *n.* (*L. non, solvo*) inability to pay debts—*Qarz adā karne ki nā-tāquti, nā-dārī, dewālā<sup>h</sup>*—Ripāsodhanāśhamatā, ripāmochanāśakti, ripamokshapā-sāmārthya. [*bayāni, 'adām-i-bayān*—Alāpan, aparisodhan, avyākhyān.

**NON-SO-LU-TION**, *n.* failure of solution—*'Adam-i-hall, nā-hall-pazīrī, nā-mumkinu-l-*

**NON-SPAR-ING**, *a.* (*L. non, S. sparare*) all-destroying, merciless—*Hama-hālik yā kull-muhlik, be-rahm yā sang-dil*—Sarvanāśak wā sarvaghna, dayāśūnya nishṭhur wā kathor.

**NON-SUIT**, *n.* (*L. non, secutum*) stoppage of a suit at law; *v.* to determine that a plaintiff has lost his suit by default—*Radd-i-da'wā; v. nā-masmā' k., da'wā radd k.*—Vādānās, vādahinatā; *v.* hinavād batavād wā nashtavād k. [*wā sañkāri jagah.*

**NOOK**, *n.* a corner, a narrow place—*Gosha, tang jagah*—Kon wā konā, viviktasthān

**NŌON**, *n.* (S. *non*) mid-day, twelve o'clock; *a.* meridional—*Do-pahar dīn-do-pahar yā do-pahar-dīn<sup>h</sup>, nisfu-n-nahār*; *a.* *nisfu-n-nahārī, mīta'aliq-i-nisfu-n-nahār*—Madhyāhna wā madhyāhnikāl, dinamadhya divasamadhya wā madhyandin; *a.* mādhyāhnik, mādhyandin.

**NŌON'ING**, *n.* repose at noon, repast at noon—*Do-pahar kā āram, do-pahar kā nāshā*—Mādhyāhnikāvīśrām, do-pahar kā jāhūn wā laghu āhār. [mādhyāhnik.

**NŌON'DAY**, *n.* mid-day; *a.* meridional—*Do-pahar<sup>h</sup>*; *a.* *do-pahar kī<sup>h</sup>*—Madhyāhna; *a.*

**NŌON'STEAD**, *n.* station of the sun at noon—*Do-pahar ko sārāj kā thikānā<sup>h</sup>*—Mādhyāhnaśrāyasthiti.

**NŌON'TIDE**, *n.* mid-day; *a.* meridional—*Dīn-do-pahar<sup>h</sup>*; *a.* *do-pahar kā<sup>h</sup>, nisfu-n-nahārī, nisfu-n-nahār-mansū<sup>h</sup>*—Mādhyāhnikāl, madhyāhna, madhyandin; *a.* mādhyāhnik.

**NOOSE**, *n.* (L. *nodus*?) a running knot—*Kamand, phāns<sup>h</sup>, phānsī<sup>h</sup>, phandū<sup>h</sup>, phūndī<sup>h</sup>, phānsī yā phānsī<sup>h</sup>, serak-phānsī<sup>h</sup>*.

**NOOSE**, *v.* to tie in a noose, to entrap—*Phānsī<sup>h</sup>, phānsīnā yā phānsīnā<sup>h</sup>*.

**NŌR**, *con.* a negative particle correlative to *neither* or *not*—*Nā<sup>h</sup>*.

**NŌR'MAL**, *a.* (L. *norma*) according to rule, perpendicular, teaching rudiments or first principles—*Dī-yā'idā, 'amāl' nū'al yā mūstafīn, usāl sikkilān n.*—Yathāvidīhi lambarip wā lambakarip, mūlavidyāsikshak wā vidyārambhopadeśak.

**NŌR'MAN**, *n.* a native of *Normandy*; *a.* denoting the people or language of *Normandy*—*Mulk-i-Nārmānī kā mutawattīn*; *a.* *mulk-i-Nārmānī ke logūn yā zabān ke mutawattīy*—Nārmānī desajan; *a.* Nārmānīdesajanāsambandhi, Nārmānīdesābhāśāsambandhi.

**NŌR'ROY**, *n.* (S. *north*, Fr. *roi*) the third of the three kings at arms—*Inglistān ke tīn qawm 'ahd-e-dārūn kā tīrā*—England ke tīn prāchīn adhyakshon kā tīrā jai.

**NŌRTI**, *n.* (S) the point directly opposite to the sun in the meridian; *c.* being in the north—*Shamāl yā shimāl*; *a.* *shamālī yā shimālī, utrāhā yā utrāhā<sup>h</sup>*—Uttaradiśī, uttar; *a.* uttar, uttarasth.

**NŌR'THER-LY**, *a.* being towards the north—*Shamālī yā shimālī, shimāl kī taraf kā, utrāhā yā utrāhā<sup>h</sup>*—Uttaradiśya, udāchīn, uttar, uttarasambandhi.

**NŌR'THERX**, *a.* being in the north—*Shamālī, shimālī, utrāhā<sup>h</sup>, vrahā<sup>h</sup>*—Uttarasth, uttar, uttaradiśya. [diśya, uttar, uttarasambandhi.

**NŌR'THERN-LY**, *ad.* towards the north—*Shimālī, shamālī, utrāhā<sup>h</sup>, utrāhā<sup>h</sup>*—Uttara-

**NŌR'TH'WARD**, *a.* being towards the north—*Shimālī yā shamālī taraf kā, utrāhā<sup>h</sup>, utrāhā<sup>h</sup>*—Uttaradiśya, uttarasth, udāimukh, uttaradiksth. [kī or, uttaradiśā meh.

**NŌR'TH'WARD**, **NŌR'TH'WARDS**, *ad.* towards the north—*Uttar-kō<sup>h</sup>, uttar-kī taraf*—Uttar

**NŌR'TH EAST**, *n.* the point between the north and east; *a.* denoting the point between the north and east—*Uttar-pārāb kī kō<sup>h</sup>*; *a.* *uttar-pārāb ke kōn kā<sup>h</sup>*—Pūrvottar, aśānī, prāgnidīhi, īśān; *a.* prāgnittar, pūrvottar, prāgnidīhīn, pūrvottarasth.

**NŌR'TH'STAR**, *n.* the polestar, the lodestar—*Qutb-i-shimālī*—Dhruv.

**NŌR'TH'WEST**, *n.* the point between the north and west; *a.* denoting the point between the north and west—*Uttar-pachchīm kī kō<sup>h</sup>*; *a.* *uttar-pachchīm ke kōn kā<sup>h</sup>*—Vāyukōn, vāyudīśā, vāyavī; *a.* vāyukōnasth, vāyudīksth, vāyav, vāyavīsambandhi. [yā<sup>h</sup>—Uttaravāyū, uttaradigvāyū.

**NŌR'TH'WIND**, *n.* the wind which blows from the north—*Bād-i-shimāl, uttarā<sup>h</sup>, uttrākī*.

**NOR-WE'GI-AN**, *n.* a native of *Norway*; *a.* belonging to *Norway*—*Mulk-i-Nārwē kā mutawattīn*; *a.* *mulk-i-Nārwē ke mutawattīy*—Nārwēdesajan; *a.* Nārwēdesāsambandhi.

**NŌSE**, *n.* (S.) the prominence of the face which is the organ of smell, scent; *v.* to scent, to smell, to face—*Nāk nakū<sup>h</sup> nakulā yā nāsikā<sup>h</sup>, bās<sup>h</sup>*; *v.* *sūnghnā<sup>h</sup>, bāsenā<sup>h</sup>, sāmnā yā simhnā k<sup>h</sup>*.

**NŌSED**, *a.* having a nose—*Nāk v<sup>h</sup>, nāk-dār*—Sānāsikā, nāsikāvīśīst.

**NŌSE'LESS**, *a.* wanting a nose—*Bin nāk kā<sup>h</sup>, be-nāk, naktā<sup>h</sup>*—Nāsikāhīn, nāsikāsūnya, anāsik, nirnāsik. [dhra, nāsikāhīdhra.

**NŌS'TRI**, *n.* a cavity of the nose—*Minkhar, nathnā<sup>h</sup>, nak-purā<sup>h</sup>*—Nāsūpūt, nāsāran-

**NŌSE'GAY**, *n.* a bunch of flowers—*Gul-dāstī, turra, phūlon kā guchchhā<sup>h</sup>*—Pushpaguchchīha, pushpastavak, pushpaguchchhak. [sīrā<sup>h</sup>.

**NŌZ'LE**, *n.* the nose, the snout, the end—*Nāk yā nāsikā<sup>h</sup>, thūthan thūthnī yā sūn<sup>h</sup>*.

**NO-ŚŌL'O-GY**, *n.* (Gr. *nosos, logos*) the doctrine or science of diseases—*Ilm-i-amrāz*—Roganidhārasāstra, nidānavidyā. [Rogajanak, rogopādak, vyādhijanak.

**NŌS'O-PO-ET'IC**, *a.* (Gr. *nosos, poico*) producing diseases—*A-marāz-awar, marāz-awar*—NŌSTRUM, *n.* (L.) a medicine not made public, a quack medicine—*Lā-mālīm dawā, charkulā yā laktā<sup>h</sup>*—Āprakāśitaushadhī wā gūṛhaushadhī, mūṛhyāushadhī.

**NŌT**, *ad.* (S. *nakti*) a particle of negation or denial—*Nāhīn<sup>h</sup>*.

**NŌTCH**, *n.* (T. *noche*) a hollow cut in any thing, a nick; *v.* to cut in small hollows—*Khandānā<sup>h</sup>, khaddhā<sup>h</sup>*; *v.* *khandānā kātnā<sup>h</sup>, khandānā raktnā<sup>h</sup>*.

**NOTE**, *n.* (L. *noto*) a mark, a token, a remark, a short hint, heed, reputation, a short

letter, a written paper, a character in music, tune; *v.* to mark, to observe, to remark, to set down — *Nishān*, 'alāmat, *shark* yā *hāshiyā*, *ishāra* yā *imā*, *lihāz* *gaur* yā *khābar-dārī*, *shukhrat* *ābrī* yā *neḥ-nāmī*, *ruq'a* yā *chhotā khatt*, *yād-dāsh*, *mūstafī* kā *ek nishān*, *nārā* *dhong* *tān* yā *sur*; *v.* *nishān* yā 'alāmat *k.*, *lihāz* *mūlāhaza* yā *gaur* *k.*, *nigāh* *k.* yā *khābar-rakhnā*, *qā'am-baṇḍ* yā *darj* *k.* — *Chihna*, *lakshan* wā *añk*, *tikā* *vyākhyā* *tipanī* wā *vārtik*, *sañket*, *laksha* *manoyog* *avekshan* *dhyān* wā *soch*, *khyāti* *kirti* *nām* wā *bharam*, *chitthī* *patrak* wā *patrī*, *smaranārthakalekh*, *saigita* *avidyāsmabandhī* *chihna*, *swar*; *v.* *chihn* wā *añk* *k.*, *laksh* *ālochan* wā *dhyān* *k.*, *dekhnā* wā *sochnā*, *tānk-lenā* wā *likh-lenā*.

**NŌT'A-BLE**, *a.* remarkable, memorable; *n.* a thing worthy of observation, a person of rank and distinction — *Wājibū-l-mulāhaza* yā *mashhūr*, *qābil-i-yād* *wājibū-l-yād* yā *wājibū-l-zikr*; *n.* *wājibū-l-mulāhaza* yā *qābil-i-gaur* *shai*, 'izāt *dār* *aur* *mumtāz* *shahs* — *Viśiṣṭ* *utkrishṭ* wā *prasiddha*, *smarāṇīya* wā *smaranārtha*; *n.* *apūr* wā *utkrishṭ* *padārth*, *pratiṣṭhita* *jan*.

**NŌT'A-BLE**, *a.* ear-tul, industrious, bustling — *Hosh-gīr*, *mihnatī*, *tagī-pā* yā *davā-da-wish* *k. w.* — *Sāvadhān* wā *chaukas*, *parīśramī*, *darūdhiip* *k. w.* wā *kūnalājī*.

**NŌT'A-BLE-NESS**, *n.* remarkableness — *Nudbat*, *nādirī* — *Apūrvatā*, *viśiṣṭatā*, *prasiddhatā*.

**NŌT'A-BLY**, *ad.* remarkably, memorably — *Mashhūrāna*, *qābil-i-gaṭ* *taur* *se* yā *yād* *ke* *lāiq* *tarīq* *se* — *Prasiddha* *adbhut* wā *viśiṣṭ* *prakār* *se*, *smarāṇīya* *arūp* *se*.

**NŌT'A-RY**, *n.* an officer who attests writings — *Sāhib-i-tasdiq*, *tasdiq* *k. w.* 'uhda-dār, *dar-bīr*, *sakkāik* — *Lekhyapatrapramatī*, *lekhyapatrapramanākārī*.

**NŌT'ARIAL**, *a.* done or taken by a notary — *Sāhib-i-tasdiq* *se* *kiyā* *gayā* yā *liyā-huā*, *tasdiq* *karne-rāle* 'uhda-dār *se* *kiyā* *gayā* yā *liyā-huā* — *Lekhyapatrapramatā* wā *lekhyapatrapramanākārī* *se* *kiyā* *gayā* wā *liyā* *huā*.

**NŌT'ATION**, *n.* the act or practice of noting or recording by marks or figures — *Nishān-nawīsī*, *ṛāh* *dihī*, 'ahud *kā* *likhnā*, 'adud-nawīsī — *Chihnakaran*, *añkakaran* wā *añkan*, *sañkhyālekhan*.

**NŌT'ED**, *p. a.* remarkable, eminent, famous — *Wājibū-l-mulāhaza* yā *mashhūr*, *buzurg* *mumtāz* *sharīf* yā 'ālī, *nām-dār* *nām-war* yā *mā'rūf* — *Viśiṣṭ*, *smarāṇīya* wā *vikhyāt*, *saummat* *mīnī* *pratāpī* wā *yaśī*, *mīnī* *khyāt* wā *prasiddh*.

**NŌT'ED-LY**, *ad.* with observation or notice — *Dā-līhāz*, *ba-gaur*, *ba-iltisāt*, *khābar-dārī* *se* — *Sanirīkshā*, *avādhān* *se*, *manoyog* *se*, *dhyān* *se*, *vichār* *se*.

**NŌT'ED-NESS**, *n.* eminence, celebrity — *Buzurgī* *mumtāz* yā *neḥ-nāmī*, *nām-warī* yā *shukhrat* — *Saummatī* *pradibhātwa* *viśiṣṭatā* wā *yaś*, *kirti* *khyātī* *nām* wā *prasiddhī*.

**NŌTELESS**, *a.* not attracting notice — *Be-gadr*, *be-rup* — *Adhān*, *nirgun*.

**NŌTER**, *n.* one who takes notice, an annotator — *Gaur* yā *līhāz* *k. w.*, *shāriḥ* yā *mufas-sir* — *Nirīkshā* *avādhān* *dhyān* wā *vichār* *k. w.*, *tīkīkār* *blashyakār* wā *vyākhyakār*.

**NŌTICE**, *n.* remark, observation, information, intelligence; *v.* to observe, to remark, to heed, to regard — *Nigāh* *gaur* *iltisāt* yā *gīstār*, *līhāz* *mulāhaza* yā *murāqaba*, *khā-bar* *lām* yā *qāṭhī*, *iltisā*; *v.* *nigāh* *k.*, *khābar-rakhnā* yā *gaur* *k.*, *līhāz* *k.*, *śā-d*, *mutawajjih* *k.*, *yā* *khātīr* *mē* *lām* — *Avādhān* *manoyog* *vichār* wā *prīkshā*, *ālochan* *ālokan* *avālokan* *nirūpan* *laksh* wā *dhyān*, *sañvād* wā *sañāchār*, *vijñapti* *sūndes* *sundes* *nivedan* *suchān* wā *undēs*; *v.* *laksh* wā *avālokan* *k.*, *nirīkshā* *k.*, *nirūpan* *k.*, *nirūpan* wā *vichārānā*, *manoyog* *k.*, *dhyān* *d.* wā *māmā*.

**NŌTIFY**, *v.* to declare, to make known — *Ḥār* *k.* yā *ḥām* *k.*, *khābar-d.* *ittilā-d.* *zāhīr* *k.* yā *roshan* *k.* — *Batānā* *batlānī* *kālmī* wā *jatānā*, *prakāś* *k.* wā *sañvād* *d.*

**NŌTIFYING**, *n.* the act of notifying — *Ḥār*, *ḥām*, *ittilā*, *khādur* — *Vijñāpan*, *vijñapti*, *jñāpan*, *jñapti*, *nivedan*, *suchān*, *suchānā*. [pnstak]

**NŌTEBOOK**, *n.* a book containing notes — *Yād-dāsh* *bahī* — *Smaranapustak*, *smāraka-*

**NŌTEWORTHY**, *a.* worthy of notice — *Wājibū-l-līhāz*, *wājibū-l-gaur*, *qābil-i-gaur* — *Ālo-*

**NŌTHING**, *n.* (S. *na*, *thing*) not any thing, non entity, non-existence, a trifle — *Hech*, 'adam, *nestī*, *nā-ehīz* yā *lā-shai* — *Kueh* *nāhīn*, *abhāv* wā *nāstitwa*, *avastu* *avastutā* *avidyamānatā* wā *śūnyatā*, *alpavishay* wā *alpirthavishay*.

**NŌTHING-NESS**, *n.* non-existence, nihility — 'Adam, *nestī* yā *nā-ehīz* — *Avidyamānatā* wā *śūnyatā*, *abhāv* *avastutwa* wā *nāstitwa*.

**NŌTION**, *n.* (L. *notum*) a thought, an idea, conception, sentiment, opinion — *Khayāl*, *tasawwur* yā *gumān*, *daryāft* yā *pindār*, *zann* yā *fikr*, *rāe* — *Manahkalpanā* wā *kalpa-nī*, *bhāvanā* *vāsanā* wā *sañkalp*, *bodh*, *buddhī* wā *mat*, *matī*.

**NŌTION-AL**, *a.* imaginary, ideal, visionary — *Gumānī*, *zannā* yā *vahmī*, *khayālī* yā *farzī* — *Kālpānik*, *buddhikālpit* *mānasik* wā *chintodbhut*, *avastāvik*.

**NŌTION-AL-ITY**, *n.* empty ungrounded opinion — *Behūdā* *aur* *be-bunyād* *rāe* — *Nirarthak* *aur* *nirmūl* *matī*. [kalpanā wā buddhikālpānā *meñ*, *man* *meñ*.

**NŌTION-AL-LY**, *ad.* in idea, mentally — *Khayāl-meñ*, *qalb* *dil* yā *bātin* *meñ* — *Bhāvanā*

**NŌTION-IST**, *n.* one who holds an ungrounded opinion — *Sāhib-i-be-bunyād-rāe*, *bātīl* *aur* *be-bunyād* *rāe* *qāim* *k. w.* — *Nirmūlanatidhārī*, *avastāvikamatadhārī*.



**NO-TÖRIOUS**, *a.* (L. *notum*) publicly known, evident to the world—*Mashhūr ma-līm yā ma-rūf, 'alam-mishr yā 'alāniya*—Prakṛt vijñāt wā vikhyāt, lokaprasiddha lokaprathit wā lokavidit.

**NŌ-tō-rī'e-ty**, *n.* public knowledge or exposure—*Shukhrat, izhūr, angusht-numāi*—Prasiddhi prakāś lokavīsruti wā lokaprasiddhi, kukūrti wā kukhyati.

**No-tō-ti-ous-ty**, *ad.* publicly, openly—*'Alāniyatan yā āshkārā, zāhira yā zāhīran*—Prakāṭarūp wā pratyakṣharūp se, khulī khulī.

**No-tō-ti-ous-ness**, *n.* state of being notorious—*Izhūr, shukhrat, namulārī*—Prasiddhi, lokaprasiddhātā, prakāśatī, lokavīsruti.

**NŌTUS**, *n.* (L.) the south wind—*Bād-i-janūbi, dakhnī hawā, dakhnīahrā*—Dakshinā-

**NŌT-WITH STĀND'ING**, *con.* (not, with, stand) nevertheless, however—*Bā-wujūde ki tā ham hālūn-ki yā az ba-ki, har-chand yā anamā*—Tathāpi wā tis-par-bhi, tadapi par wā purānta.

**NOUGHT**, *nat.* See NAUGHT.

[dravyavācchak, padārthavācchak, śabd.

**NŌUN**, *n.* (L. *nomen*) the name of a person place or thing—*Isim, nām*—Sañjānā,

**NOURISH**, *v.* (L. *nutrio*) to support by food, to maintain, to encourage, to cherish, to train, to educate—*Parvarish k., khabar-giri yā nuwāzish k., tarbiy yā tahrik d., parvarita yā bar-pā k., tarbiyat k., tā'im k.*—Pālān posnā wā poshan k., pālan k. pālanposhan k. wā khūne kapre kī suddh lenā, sahārā d. dharīhas d. wā uksant, lālan k., śikshā d., śikhūnā parhānā.

[Poshya, poshaniya, pālaniya.

**NŌURISH-A-BLE**, *a.* that may be nourished—*Mumkin-i-parvarish, qibīl-i-parvarish*—

**NŌURISH-ER**, *n.* one that nourishes—*Maqil, parvarish k. w., murabbī, posne w.*—Pālne w. h. Pālak, poshak, ammaditā, pratipālak.

**NŌURISH-MENT**, *n.* food, sustenance, support—*Qūt kharāk yā qizā, parvarish, rizq yā pardākh*—Alīr bhōjan wā āma, pālan wā pratipālan, poshan wā amadān.

**NŌUR'TURE**, *n.* education, instruction—*Tarbiyat, tā'im*—Śikshā wā pālan, śikshan upadeśan wā adhyāpan.

**NŌVEL**, *a.* (L. *novus*) new, unusual; *n.* a fictitious tale—*Nayā* h. *nādir*; *n.* *afśāna, qissa*—Navin wā nūtan, apūrv ālakik anuṭhā wā anukhā; *n.* prabandhakalpanā, kalpitakathā, mithyākalhā, kahānī.

**No-vā'tion**, *n.* introduction of something new—*Ījād, ihdās, kisi jadīd yā nūdir shai ko jārī k.*—Navavyavahārasādhāpan, nūtanarīṭisansthiṣāpan, kisi navin bāt kī pravartan.

**NŌV'EL-ISM**, *n.* innovation, novelty—*Ījād ihdās yā bid'at, nau-tarzi yā tajaddud*—Navavyavahārasādhāpan wā nūtanasampradāyākalpan, navinatā navyatā wā apūrvatā.

**NŌV'EL-IST**, *n.* an innovator, a writer of novels—*Majid mukhlis yā mukhtārī, qissa-navis afśāna navīs yā afśāna-yo*—Navavyavahārapravartak vyavahārāntaraprakalpak wā navarīṭisthāpak, mithyākathārachak prabandhakalpanānimīritā wā kalpitakathārachak.

[kā prachār k.

**NŌV'EL-IZE**, *v.* to introduce novelties—*Jadīd bātcū jārī k.*—Navavastu wā nāf bātcū

**NŌV'EL-TY**, *n.* a new or strange thing, newness, recentness—*Jadīd yā nādir shai, tā-zagī, tajaddud*—Navavastu wā ācharyavastu, nūtanatā wā navyatā, navinatā navatā wā pratyagrata.

**NŌV'ICE**, *n.* one who is new to any business, one unskilled, a beginner, a probationer—*Nau āgāz, nā-āzīmā kār yā khām, nau-āmoz, nubtādī yā mustajib-i-imtihan*—Navābhyāsī wā nūtanābhyāsī, āmārī wā kachchā, navasīshya navāsīshya navinechhātra wā navābhyāsī, parīkṣāpātra wā prāthamakalpik.

**No-vī'ti-ate**, *n.* the state of a novice—*Nau-āmozī, nau-mulāzīmī*—Navachhātratā, navasīshyatwā, navachhātradaśā, navābhyāsakāl.

[nūtanaprachintit.

**No-vī'tious**, *a.* newly invented—*Nau ijād, nau-mukhtarā*—Navīnakalpī, navavirachit,

**NŌV'ITY**, *n.* newness, novelty—*Tā-zagī, tajaddud*—Navinatā, navyatā wā nūtanatā.

**NO-VĒMB'ER**, *n.* (L.) the eleventh month of the year—*Āngrezi sāl kā gyārahwān mahīnā*—Āngreji baras kā gyārahwān mās.

**NŌVEN-ARY**, *n.* (L. *novem*) the number nine, nine collectively—*Nau* h.

**NŌVĒ'NI-AL**, *a.* done every ninth year—*Nau-sālā*—Navavarshik, navavarshīya.

**NO-VĒR'CAL**, *a.* (L. *noverra*) relating to a step-mother—*Sauteli-nā kōh, sauteli-mā-mansūb*—Vaimātrik, vaimātrīya.

**NŌW**, *ad.* (S. *na*) at this time, at one time, a little while ago; *n.* the present time—*Is-waqt aknūn hāl al-hāl bil-jī'ī yā jī-l-hāl, ek-waqt, tharā zamāna guzre*; *n.* *aknūn, zamāna-i-hāl*—Abhī sampatī sampat vartamānakāl-mēn prastutakāl-mēn wā is samay mēn, ek samay mēn, thori ber hāl ki; *n.* prastutakāl, vartamānakāl, sampatākāl, sadayaskāl.

[kāl mēn, vartamānakāl mēn.

**NŌW-A-DAYS**, *ad.* in the present age—*Āj-kāl* h. *in dinūn mēn* h. *dar-ūn-wikā*—Sāmpatā-

**NŌWAY**, **NŌWHER**. See under **No**.

**NŌW'ED**, *a.* (Fr. *nœuf*) knotted—*Lapetā huā* h. *gūnth-dipā huā* h. *guthā huā* h.

**NŌXTIOUS**, *a.* (L. *noce*) hurtful, baneful—*Muzīr fāsād yā mizi, ziyān-kār yā mulūk*—Apakrāk apakārī hīnsūlu wā hīn-ātmaṣ, vināśak wā aṣṭakārī.

- NŌXIOUS-NESS**, *n.* hurtfulness, insalubrity — *Ziyān-kārī yā mazarrat, nā-muwāfaqat yā bīmār-garī* — Apakārakatwa wā hīnsarāt, rogajanakatwa wā vyādhijanakatwa.
- NŪ'BILE**, *a.* (L. *nubo*) marriageable — *Qābil-i-nikāh, byāhne-jog<sup>h</sup>, jawān* — Vivāhayogya, vivāhyā.
- NŪ'CLE-US**, *n.* (L.) a kernel, any thing about which matter is collected — *Magz, dar-miyānī asl* — Gūḍā guthī garbh hriday wā vīj, sanbhayāpad wā samuchchayāpad.
- NŪDE**, *a.* (L. *nudus*) bare, naked, void — *Nangā<sup>h</sup>, barahna, ruddī bātīl yā mansūkh* — Nagna, vivāstra wā nirvāstra, lupt nishphal wā nishprabhāv.
- NŪ'DI-TY**, *n.* nakedness: *pl.* naked parts — *Barahnagī, nangat<sup>h</sup>*: *pl.* *barahna hisse* — Nagnatī, vāstrasūnyatā: *pl.* *nagnabhāg, vivastrabhāg*. [als śekatī wā ślāśī.]
- NU-GA'CI-ŌUS**, *a.* (L. *nugae*) trifling, idle — *Sabuk, sust yā kūhīl* — Chhichhorā wā oehhā.
- NU-GA'CI-TY**, *n.* futility, trifling talk — *Lā-hāsīlī be-sūdī yā subhī, be-hūda-got harza-got yāwa-got yā bāt-huvāi* — Anarthakatwa nishphalatā lāghav wā halkāpan, pralāp wā anarthakabhisāpan.
- NU-GA'TION**, *n.* the act or practice of trifling — *Makkhī-mārnā<sup>h</sup>, tāpātī k<sup>h</sup>*.
- NŪ'GA-TO-RY**, *a.* trifling, futile, ineffectual — *Nā-chiz yā hech-pūch, bātīl lā-hāsīl yā sabuk, be-asar yā be-tāsīr* — Adham wā trīnaprīy, nirarthak prabhāvahin lupt nishphal wā mogh, nishprabhāv. [mukhīl, khalat, maysān — Utpat, kṛntak.]
- NO'ISANCE**, *n.* (L. *noceo*) something noxious or offensive — *Muzir yā mukhīl chiz*.
- NŪLI**, *a.* (L. *nullus*) of no force, void, ineffectual: *n.* something which has no force; *v.* to deprive of force, to destroy — *Ruddī yā lā-hāsīl, mōsūkh, bātīl be-asar yā be-tāsīr*: *n.* *bātīl ruddī wā mansūkh shā'*: *v.* *bātīl yā mansūkh k.*, *bar-bād d. yā k.* — Mogh wā nīrbal, lupt nishphal wā vyarth, nishprabhāv wā nirarthak: *n.* mogh nishphal nirarthak wā nishprabhāv vastu: *v.* nīrbal lupt mogh wā nishprabhāv k., nashī k. wā met d. [mogh wā nishphal k., mitī d. wā nishprabhāv k.]
- NŪ'LI-TY**, *n.* to make void, to deprive of force — *Rudd k., bātīl yā mansūkh k.* — Lupt
- NŪ'LI-TY**, *n.* want of force, want of existence — *Nā-chizi be-asa-i yā be-tāsīrī, nestī 'a-dam yā mā-dūmūl-unjūl* — Moghatā vyarthatā luptatā wā nishphalatā, abhāv avastu wā sūnyatā. [dham wā dharmasūnyā.]
- NŪL-LI-FID'IAN**, *a.* of no faith, of no religion — *Be-dīn, be-mashub* — Śraddhārahit, nir-
- NUMB**, *nūm*, *a.* (S. *numen*) torpid, motionless with cold: *v.* to make torpid — *Sun yā sunā<sup>h</sup>, thitharā thitharā yā thitharā<sup>h</sup>*: *v.* *sun yā sunā k<sup>h</sup>, thitharā<sup>h</sup>, thitharānā<sup>h</sup>, thitharānā<sup>h</sup>*. [thitharāhat<sup>h</sup>.]
- NUMB'ED-NESS**, **NUMB'NESS**, *n.* torpor — *Thithir wā thithar<sup>h</sup>, thithrahāt thithirahāt yā NŪM'SKŪL, *n.* a dunce, a dolt, a blockhead — *Akmaṣ yā ablah, jāvedī yā bhuchch<sup>h</sup>, mū-rakh<sup>h</sup>* — Mūrḥ. jar, mūrḥ.*
- NŪM'SKŪLLED**, *a.* dull, stupid, doltish — *Kund-zīhn, be-vuḡīf, sūda-lauḥ* — Mandamati,
- NŪM'BER**, *n.* (L. *numerus*) a unit or any assemblage of units, a multitude, an inflection of words to express unity or plurality: *pl.* harmony, poetry, verso — *'Adad tī dād shunīr yā raṣam, kusarāt hujm yā zūnra, sūgā*: *pl.* *lahn tarānu yā khush-āhangī, shī'r, nazm* — Saṅkhyā aṅk wā rāsī, gap samūh vrind stom wā puñj, vacchan: *pl.* *tāl wā suawarātā, kavītā, padya wā chhand*.
- NŪM'BER**, *v.* to count, to reckon, to affix a number to — *Hisāb k., shumār k., 'adad-nawīsi k., 'adad-lagīnā yā 'adad-dālnā* — Ginnā wā gaṇanā k., saṅkhyā wā parisāṅkhyā k., āṅkṇā āṅk-dālnā āṅk-lagīnā āṅk-d. wā āṅk-d.
- NŪM'BER-FUL**, *a.* many in number — *Bahut<sup>h</sup>*. [ya, aganya, agāṇanīya, gaṇanātīt.]
- NŪM'BER-LESS**, *a.* more than can be counted — *Be-shumār, be-hisāb, an-gīnat<sup>h</sup>* — Āsaṅkh-
- NŪM'BERS**, *n.* the title of the fourth book in the Old Testament — *Taurit yā taurēt ke chauthe bāb k. nām* — Krishṭiyāmatavishayakapurāṇitanāyam ke chauthe kāṇḍ parv wā saṅg k. nām. [l-hisāb — Gaṇanīya, gaṇitavya, gaṇya, saṅkhyeya.]
- NŪ'MER-A-BLE**, *a.* that may be numbered — *Shumār-pazīr, munukīnu-l-shumār, munukīnu-*
- NŪ'MER-AL**, *a.* relating to number, expressing number: *n.* a character expressing number — *Shumārī, 'adadī*: *n.* *raṣam* — Saṅkhyāsambandhī gaṇanāsambandhī wā saṅkhyā, aṅkī aṅkātmak wā saṅkhyāvāchak: *n.* aṅk, saṅkhyāchihna, gaṇanāchihna.
- NŪ'MER-AL-LY**, *ad.* according to number — *Shumār se, bu-hasb-i-'adad* — Saṅkhyānusār se, saṅkhyāvat.
- NŪ'MER-A-RY**, *a.* relating to a certain number — *Muqarrar 'adad ke muta 'alliq, muqarrar shumār ke muta'alliq, muqarrar-'adadī, muqarrar-shumārī* — Amukasāṅkhyāsambandhī, amukasāṅkhyā. [khyā k.]
- NŪ'MER-ATE**, *v.* to reckon, to calculate — *Hisāb k., shumār k.* — Ginnā wā gaṇanā k., saṅ-
- NŪ'MER-ATION**, *n.* the art of numbering — *'Adad k. parhnā* — Saṅkhyāvāchan.
- NŪ'MER-ATOR**, *n.* one that numbers, the number in a vulgar fraction which shows how many parts are taken — *Hisāb k. w., 'adad-i-sahīh yā shumār-kununda* — Gapak aṅka-gapak wā gaṇanāikārī, aṅś bhāg wā lav.
- NŪ-MER'IC**, **NŪ-MER'ICAL**, *a.* denoting number — *Shumārī, 'adadī, shumār yā 'adad-zāhir k. w.* — Saṅkhyōddēśak, saṅkhyāvāchak, saṅkhyāsambandhī, saṅkhyā.

- NU-MÉR-I-CAL-ITY**, *ad.* with respect to number—*Dar-bāb-i-'adad, ba-nisbat-i-shumār*—*Saikhya wā gupam ke vislay meh. saikhya kī apeskhi se.* [pak.]
- NU-MER-IST**, *n.* one who deals in numbers—*Hisābī, muhāsib*—*Añkavyavastāyī, añkaga-*
- NU-MER-OUS**, *a.* consisting of many, musical—*Kāstr bū-ī-rāt ziyāda yā wafr, khush-āhang yā khush-īhūn*—*Bahu bahut bahul bahusaikhya anek pushkal prachur wā vipul, suswar wā sursāyva.* [hulya, bahusanikhya-twa.]
- NU-MER-OS-I-TY**, *n.* the state of being numerous—*Kasrat, lakutāt yā bahutāyāt*—*Bā-*
- NU-MER-OUS-NESS**, *n.* the state or quality of being numerous—*Kasrat, bahutāyāt yā bahutā*—*Bāhulya, bahusanikhya-twa, bahutwa.* [āntariyān yā ānteh<sup>b</sup>.]
- NUM-BLES**, *n. pl.* (Fr. *numbles* the entrails of a deer—*Hiran yā hiran kī āntariyān*)
- NU-MIS-MATIC**, *a.* (Gr. *nomisma*) pertaining to money coin or medals—*Sikka-man-*
- NU-MIS-MATICS**, *n.* the science of coins and medals—*'Itā-i-sikka*—*Mudrāvidyā, mudrā-*
- NUM-MARY**, **NUM-MU-LA-RY**, *a.* (L. *nummus*) relating to money—*Zar-manāsā, rupai-*
- NUMPS**, *n.* a weak foolish person—*Aam v. abah, kaudān, sūda-lānch, gārdā*—*Murāb,*
- NUN**, *n.* (S. *nunne*) a woman devoted to a religious life and secluded in a cloister—*Zam-*
- NUN-CHION**, *n.* (Fr. *nunchion*) a portion of food taken between meals—*Khānā khāne ke bēh*
- NUN-CI-O**, *n.* (L. *nuncio*) a messenger, an ambassador from the pope—*Paigambar yā*
- NUN-CI-AT-URE**, *n.* the office of a nuncio—*Rom. ke sar-dār padai ke wakīl*—*Dūt wā dāstārā, Rōmīyamaḥādhamādhya-*
- NUN-CU-PATE**, *n.* (L. *nuncius apus*) to declare publicly or solemnly—*Zuhiran yā*
- NUN-CU-PAT-ING**, *n.* the act of naming—*Nām-lēnā*—*v. nam-lēnā*
- NUN-CU-PATIVE**, **NUN-CU-PAT-ORY**, *a.* declaring publicly or solemnly, verbally pronounced—*'Alāmgatāz yā zamāngatāz zāhir k. v. zabān yā zabān-i-nahān*—*Jagatprasād-*
- NUN-DI-NATION**, *n.* (L. *mundare*) traffic at fairs and markets—*Melān pēth hāt yā*
- NUP-TIAL**, *a.* (L. *nuptus*) relating to marriage, constituting marriage—*'Arīst yā*
- NUP-TIALS**, *n. pl.* marriage—*Nīkā, shādī, lūkū, bhānūr*—*Vivāh, pīnigrahan.*
- NURSE**, *n.* a woman who has the care of another's child or of a sick person; *v.* to bring up a child, to feed, to tend the sick, to cherish, to foster—*Dā, bē-*
- NURSES**, *n.* one who nurses—*Pālne w<sup>b</sup>, posne w<sup>b</sup>, parvarish k. v. tūpāt d. w.*
- NURSER-Y**, *n.* the apartment in which children are nursed, a plantation of young trees—*Dāi khānā yā shrī-kharān k. kamurā, bīhaur*—*Poshanasthān, balasthān wā*
- NURSING**, *n.* one who is nursed—*Shrī-kharā yā shrī-kharā, shrī-khara*—*Stanāyāyī,*
- NUT**, *n.* (S. *hnut*) a fruit consisting of a kernel covered by a hard shell, a small cylinder with teeth; *v.* to gather nuts—*Janz chār-magz chīl-guzā supārī yā bādām magaira*
- NUT-ACKERS**, *n. pl.* an instrument for cracking or breaking nuts—*Sarotā*—*sarau-*
- NUT-CALL**, *n.* an exorcism of the oak—*Māi-phal*—*[tā<sup>b</sup>.]*
- NUT-HOOK**, *n.* a stick with a hook to pull down boughs of nut-trees—*Supārī ke per kī*
- NUT-ME**, *n.* a kind of aromatic nut—*Jāyphal, jānu-t-tib, jānu-boā*—*Jātiphal, jāti-*
- NUT-SHELL**, *n.* the hard shell of a nut—*Finduq kī chhilkā*—*Vījakavach, vijaput*
- NUT-TREE**, *n.* a tree which bears nuts—*Janz chār-magz chīl-gōza supārī yā bādām*
- NU-TATION**, *n.* (L. *nuto*) a kind of tremulous motion of the axis of the earth—*Larzieh-i-mihvar, mihvari larzieh*—*Akshachalan.*

- NŪTRI-MENT**, *n.* (L. *nutrio*) food—*Khurāk, gizā, parwarish—Āhār, bhojan.*  
**NŪTRI-CATION**, *n.* the manner of feeding—*Pālne yā khilāne kā dhab<sup>h</sup>.*  
**NŪTRI-MENTAL**, *a.* nourishing, alimental—*Parwarinda, muqawwī yā tāqat-lathah—*  
*Paushtik poshak wā pushtid, pushtikar pushtikarak pushtijanak wā balavarddhak.*  
**NŪTRI-TION**, *n.* the act or process of nourishing—*Parwarish—Pālan, poshan, pushti.*  
**NŪTRI-TIOUS**, *a.* having the quality of nourishing, promoting growth, alimental—  
*Parwarinda, barhane yā barā k. w<sup>h</sup>, muqawwī yā tāqat-bakhshe—Paushtik poshak wā*  
*pushtid, varddhak, pushtikar pushtikarak pushtijanak wā balavarddhak.*  
**NŪTRI-TIVE**, *a.* having the quality of nourishing—*Parwarinda, muqawwī, tāqat-bakhshe—*  
*Paushtik, pushtid, pushtikar, pushtijanak.*  
**NŪTRI-TURE**, *n.* the quality of nourishing—*Parwarindagi, muqawwī tāsir yā khūssiyat—*  
*Paushtikatwa, pushtijanakatī.*  
**NŪZ-ZLE**, *v.* to foster, to nestle, to go with the nose near the ground—*Parwarish k.,*  
*ghas-kar-rahnā pālū yā basnā<sup>h</sup>, zamin kī tarāf nāh jhukā-kar chalnā—Poshan k.,*  
*dabak kar-rahnā posnā wā āsray d., dharti kī or nāh jhukā-kar jānā.*  
**NYMPH**, *n.* (Gr. *nymphē*) a goddess of the mountains, woods or waters, a lady—  
*Pahār jagal yā pānī kī debī<sup>h</sup>, hār hārī purī bhī yā ashraf-zādī—Parvatadevī*  
*vanadevī wā jaladevī, sundarī kelinganā sarkūnī wā ārya.*  
**NYMPH-TISH**, *a.* relating to a nymph, like—*Pahār jagal yā pānī kī debī kā<sup>h</sup>,*  
*mutāulliq-i hārī yā ashraf-zādī kī mārind—Parvatadevisambandhī vanadevisamban-*  
*dhī wā jaladevisambandhī, sabhyastriveya wā kulastri-adris.*  
**NYMPH-LIKE**, *a.* resembling a nymph—*Pahār jagal yā pānī kī debī kī mārind, hārī kī*  
*mārind—Parvatadevisandris, vanadevisandris, jaladevisandris.*

## O.

- O**, *int.* expressing a wish or exclamation—*Ā<sup>h</sup>, ō<sup>h</sup>, ā<sup>h</sup>, hā<sup>h</sup>, aho<sup>h</sup>, he<sup>h</sup>, he-jī<sup>h</sup>, e<sup>h</sup>,*  
*ajī<sup>h</sup>, are<sup>h</sup>, he re<sup>h</sup>.* [Eh kād wī gāwī, jār wī mūh, mūrkh.  
**ŌAF**, *n.* (T. *awf*) a changeling, a dolt, an idiot—*Akwaq, ā<sup>h</sup>, jānam-mārakh<sup>h</sup>—*  
**ŌAK**, *n.* (S. *ar*) a forest tree and its wood—*Bulūt, ballūt, shuk-bulūt, shāh ballūt—*  
*Sindūr, sindūravriksha.* [sindūr akāshīthamay.  
**ŌAK'EN**, *a.* made of oak—*Bulūt, ballūt, ballūt kā banā-huā—Sindūravrikshanirmī,*  
**ŌAK'LING**, *n.* a young oak—*Nau-ballūt, chhotā ballūt—Navasindūr, avriksha, bilāsinidūr.*  
**ŌAK'Y**, *a.* hard as oak, firm, strong—*L. hat sā sahit, uttār yā mustahkam, mazbūt—*  
*Sindūr sarikhā karī, dirh, porbā.*  
**ŌAK'AP-PLE**, *n.* an excrescence on the oak—*Mājū phal<sup>h</sup>.*  
**ŌAK'UM**, *n.* (S. *acumba*) ropes untwisted and reduced to hemp—*Gaznī<sup>h</sup>, purāne rassō,*  
*kā patuā<sup>h</sup>.* [ballī<sup>h</sup>; v. kienā khaynā yā khawā<sup>h</sup>, dāp-mārū<sup>h</sup>.  
**ŌAR**, *n.* (S. *ar*) an instrument for rowing; *v.* to row, to impel by rowing—*Dāp<sup>h</sup>,*  
**ŌAR'Y**, *a.* having the form or use of oars—*Dāp-yā yā dāp sarikhā<sup>h</sup>, dāp kā kam k. w<sup>h</sup>.*  
**Ō'A-SIS**, *n.* a fertile spot in a desert—*Bay-bāh men ek sar-khez yā jagid jagah—Ma-*  
*rumadhyasthaśwālathān, marubhūmāmadhyagatāśwālathān.*  
**ŌAST**, *n.* (L. *ustum*?) a kiln for drying hops—*Āp nām paudhe ke sukhāne ke liye bhūp*  
**ŌAT**, *n.* ŌATS, *n. pl.* (S. *ata*) a grain—*Jat<sup>h</sup>.* [yā bhāt-hā<sup>h</sup>.  
**ŌAT'EN**, *a.* made of oats—*Jat kā banā-huā<sup>h</sup>.*  
**ŌAT'ŌAKE**, *n.* cake made of the meal of oats—*Jat ke ā<sup>h</sup> kī rotī<sup>h</sup>, jat kī rotī<sup>h</sup>.*  
**ŌAT'MALT**, *n.* malt made of oats—*Dāp-kar bhār yā chū<sup>h</sup> ke pur kaurī hui jat<sup>h</sup>.*  
**ŌAT'MEAL**, *n.* meal made by grinding oats—*Jat ke ā<sup>h</sup>.*  
**ŌATH**, *n.* (S. *ath*) a solemn declaration made with an appeal to God for its truth—  
*Qasam, sangand, hulf—Śapath, vach, divya.*  
**ŌATH'ABLE**, *a.* fit to be sworn—*Qasam-pāth—Śapathayogya.*  
**ŌATH'BRĀK-ING**, *n.* perjury—*Āth-shikāwā, qasam-shikāwā, jhūth qasam—Śapatha-*  
*bhaug divyabhūg, mithyāśapath.* [nā yā ghannā<sup>h</sup>.  
**OB-AM-BU-LATION**, *n.* (L. *ob, ambulo*) the act of walling about—*Lūha, wāhar phir-*  
**OB-DORM-ITION**, *n.* (L. *ob, dormio*) sleep, rest, repose—*Nid<sup>h</sup>, khawā yā āram,*  
*śīrīrhat yā āsāish—Nidrā, visram, visrāntī wā śāmanachhed.*  
**OB-DUCE**, *v.* (L. *ob, duco*) to draw over as a covering—*Āpar dīl-d<sup>h</sup>, āpar dīl-lenā<sup>h</sup>.*  
**OB-DURE**, *v.* (L. *ob, duro*) to harden—*Sūchit k., Kathor k., kapi k.*  
**OB'DU-RA-CY**, *n.* stubbornness, impenitence—*Lūh sukhtī gardan-kashī yā sar-kashī,*  
*be-tassu<sup>h</sup> yā be-nadīmātī—Hā<sup>h</sup> magrī hatthīlāpan machālāpan āgrah wā āgraha-*  
*śīlatī, apaschāttāp paschāttāpīnūtā wā stabdh chittawa.*  
**OB'DU-RATE**, *a.* stubborn, inflexible, impenitent; *v.* to harden, to make stubborn—*Gar-*  
*dan-kash yā sar-kash, sukht, gair-mutassif yā be-tawā; v. catit k., sar-kash yā gar-*  
*dan-kash k.—Magrā machlānā hatthī hatthīlī āgrahī wā durāgrahī, katham wā kathor,*  
*paschāttāpāhu ananūtāpāhī wā stabdhachitta; v. katham karī wā kathor k., mag-*  
*rā machlānā hatthī hatthīlā āgrahī wā durāgrahī k.*

- OB'DU-RATE-NESS**, *n.* stubbornness, inflexibility—*Sar-kashī yā gardan-kashī, sakhtī*—Hath magraī hathilāpan machlāpan āgrah wā āgrahāsilatā, kathoratā wā kathinatā.
- OB-DU-RĀ'TION**, *n.* hardness of heart—*Sang-dūlī, be-rahtī*—Kathinachittatwa, chitta-kāthinya, pūshānahridayatā. [ratā, magraī hath hathilāpan āgrah wā āgrahāsilatā.
- OB-DŪ'RED-NESS**, *n.* hardness, stubbornness—*Sakhtī, sar-kashī*—Kathinatā wā katho-
- OB'E-LISK**, *n.* (Gr. *obelos*) a quadrangular stone growing gradually smaller from the base to the summit, a mark for reference thus +—*Chahār-gosha-dār gāo-dum mīnār, kuchh 'alāqa zāhīr karne ke liye aisi nishān jaisā ki yah +*—Chatushkoṇasūch-yakīrnatambh, sunbandhaprakāsakachihna jaisā ki yah. +
- OB-E-LIS'CAL**, *a.* having the form of an obelisk—*Chahār-gosha-dār gāo-dum mīnār ki sīrat kā*—Chatushkoṇasūch-yakīrnatambharūp. [sthūlakāy.
- O-BESE'**, *a.* (L. *obesus*) fat, corpulent—*Farbīh, jasīm yā tan-āwar*—Motā, sthūl wā
- O-BESE'NESS**, *O-BES'IT-TY*, *n.* fatness, corpulence—*Motipā yā mutāpā<sup>h</sup>, farbhī tan-āwarī yā jasīmat*—Motā wā mūtā, sthūlatā wā sthūlakāyatwa.
- O-BĒY'**, *v.* (L. *obedi*) to comply with commands, to submit to authority—*Ba-jā-lānū qabūl k. khātīr-men-lānū yā farmān-bardārī k., tābī-dārī yā itā'at k.*—Ājñādhlīn ājñāpālak ājñākārī wā ājñāsevi h. mīnnā adhlūn h. vāsya h. wā vāsavartī h.
- O-BĒ'DI-ESCE**, *n.* submission to authority—*Farmān-bar-dārī, tābī-dārī, itā'at, tā'at, tab'i'qat, hukm-bar-dārī*—Vasatā, vāsyatī, vāsibhūtātā, ājñādhlinatā, ājñāpādan, ājñā-dhlīran, ājñāsevan, ājñānusaran.
- O-BĒ'DI-ENT**, *a.* submissive to authority—*Farmān-bar-dār, hukm-bardār, halqa-ha-gosh, tābī-dār, hukmī*—Vāsya, adhlū, ājñāsevi, ājñākārī, ājñādhlīn, ājñāpālak, ājñā-nuvartī, ājñādhlārī, vāsavartī.
- O-BĒ-DI-EN'TIAL**, *a.* relating to obedience—*Mutā'ullīq-i-tābī-dārī, itā'at-mansūb, tābī-dārāna*—Vāsasambandhī, vāsāyatīvishayak. ājñāsevanasambandhī. ājñānusāyī.
- O-BĒ'DI-ENT-LY**, *ad.* with obedience—*Farmān bardārī se, itā'at se, tābī-dārī se*—Ājñā-nusār se, ājñānusavartanāpūrvak, ājñānusavartan se, vāsāyatī se. [namaskār, vinīti.
- O-BĒ'SANGE**, *n.* an act of reverence—*Tasīm, salām, ādāb, kornish*—Prāṇm, vinay.
- O-BĒY'ER**, *n.* one who obeys—*Mānne w.<sup>h</sup>, ba-jā-lāne w., qabūl k. w., khātīr-men-lāne w., itā'at k. w., tābī-dārī k. w.*—Ājñādhlīn ājñāsevi wā ājñākārī, adhlū h. w., vās arti, vāsya h. w.
- OB-FIRM'**, **OB-FIRM'ATE**, *v.* (L. *ob. firmus*) to make firm, to harden in determination—*Mustahkam mustahkīm yā mazbūt k., 'azm qasīd yā irāde men saht yā mazbūt k.*—Drīh k., saṅkalp nīshay wā abhinivās men drīh k.
- OB-FUS'CATE**, *v.* (L. *ob. fusco*) to darken; *a.* darkened—*Andherā k<sup>h</sup>, ghanghor k<sup>h</sup>;* *a. ghanghor-kiyā-huā<sup>h</sup>, andhera-kiyā-huā<sup>h</sup>.*
- OB-FUS-CĀ'TION**, *n.* the act of darkening—*Andherā k<sup>h</sup>, ghanghor k<sup>h</sup>.*
- OB'IT**, *n.* (L. *ob. itum*) a funeral solemnity—*Tajhīz-o-takfīn, kīriyā-karam<sup>h</sup>*—Mritā-kiyā, uritakarm. [mritasaukhyāpatra, mritavivaran.
- O-BIT'U-ARY**, *n.* a register of the dead—*Wafāt-nāma, fuut-nāma*—Mritanāmāvalipatra,
- OB-JECT'**, *n.* (L. *ob. jactum*) to oppose, to offer in opposition, to urge against—*Rok-nā<sup>h</sup>, 'itirāz yā tā'arruz k., 'uzr k.*—Ārṇā oheṅknā wā bādha k., āpatī k. vyāghāt k. aswikār k. wā viparīt kahā, viruddhahetu-kahā viruddhahachan-kahā aswikār k. wā khandan k.
- OBJECT**, *n.* that about which any power or faculty is employed, that which is acted upon, design, end, ultimate purpose—*Manjūl chīz shai yā ma'mūn, maf'ūl, garaz yā matlah, murūd, magsad*—Vishay pātra wā āspad, karm wā karmapad, abhiprāy, tātparya, āsuy isht wā abhisandhī.
- OBJECT'ABLE**, *a.* that may be opposed—*I'tirāz-pazīr*—Bādhlīya, varjya, varjanīya.
- OB-JEC'TION**, *n.* that which is offered in opposition, an adverse argument, a fault found—*'Uzr yā 'itirāz, khilāf hujjat yā radd-hadul, gīrīft*—Saukā āsāukā āpatī pratyavī vyāghāt wā pratibandh, viruddhahetu vitandā virodhārthakahetu wā vi-ruddhahachan, dosh wā apavād.
- OB-JEC'TION-ABLE**, *a.* liable to objection—*I'tirāz-pazīr, jāizu-l-i'tirāz, nā-munāsīb, be-jā, lāy-i-'uzr*—Bādhlīya, bādhanīya, varjanīya, nīshedhlārha, āsāukānīya.
- OB-JEC'TIVE**, *a.* relating to the object, applied to the case which follows an active verb or a preposition—*Dākhil-i-shai muta'allāq-i-shai sūri yā gair-bātīnī, maf'ūl*—Vishayā-śrit padārthāśrit vishayāsambandhī wā pātrasambandhī, karmapadvishay.
- OB-JEC'TIVE-LY**, *ad.* in the manner of an object—*Shai ke taur se, chīz ke tarīq se, gair-bā-tīnī taur se*—Vishayarūp se, padārtharūp se, padārthāśritatā se, vishayāśritatwa-pūrvak. [hālat, zāhīrī hālat—Vishayāśritatwa, vishayatwa, padārthatwa.
- OB-JEC'TIVE-NESS**, *n.* the state of being an object—*Shai ki hālat, gair-qalbī hālat, sūri*
- OB-JEC'TOR**, *n.* one who offers objections—*Mutāriz, hujjati, gīrīft-gīr, rokne w.<sup>h</sup>.*—Viruddhahetuvādī, bādhak, apavādak, dosh nikālne w.
- OB-JEC'T-GLASS**, *n.* the glass in an optical instrument which is nearest the object—*Shai-mansūb-shisha, dūr-bin wāgaira kā wah shisha jo shai ke qarīb rahā hai*—

Vishayasambandhí káob, dūradarśakayantra ká wah kách wá káñch jo padārth ke nikat rahtá hai.

**OB-JUR-GATION**, *n.* (L. *ob, iurgo*) the act of chiding, reproof, reprehension—*Jhirkí<sup>h</sup>, sarcasm, málámāt*—*Dhikkár, bhartsanavákya, nirbhartsan avakshep wá tiraskár.*

**OB-JUR-GA-TO-RY**, *a.* chiding, reprehensive—*Jhirkí-ká yá jhirkane-w<sup>h</sup>, málámāt-gar il-zámi yá málámāt-ámez*—*Nindak wá tiraskárárthak, nindátrthak wá bhartsanavákýr-thak.* [dabá huá, shakt-i-náranjī—*Dhruvoñ par chiptá wá dná huá.*

**OB-LÁTE'**, *a.* (L. *ob, latum*) flattened or depressed at the poles—*Qutboñ par chiptá yá*

**OB-LÁTION**, *n.* (L. *ob, lutum*) an offering, a sacrifice—*Nazr yá niyáz, qurbán*—*Havya havan devopahár wá naivedya, bali.*

**OB-LÁTION-ER**, *n.* one who presents an offering—*Nazr k. w., niyáz k. w., qurbán k. w.*—*Bali k. w., havya k. w., naivedya charháne w.*

**OB-LA-TIRÁTION**, *n.* (L. *ob, lutro*) a barking or snarling at, a railing—*Bhúkná gu-raj yá ghurráhat<sup>h</sup>, gáti yá jhirkí<sup>h</sup>.* [yá hazz—*Santosh ánaud wá harsh, ámod.*

**OB-LEC-TÁTION**, *n.* (L. *oblecto*) delight, pleasure—*Khushi yá khurramí, basháshat*

**O-BLIGE'**, *v.* (L. *ob, ligo*) to bind by any moral or legal force, to constrain, to do a fa-vour to, to indebt, to please, to gratify—*Wábasta k., majhúr ná-guzir yá be-bas k., 'ináyat yá ihsán k., mamnún ihsán-mand minnat-dár yá marhán-i minnat k., khush k., rázi-k. yá khátir-dári k.*—*Bádhit k., baladwára-karání wá buddha-k., anugrah wá upakár k., kanaurá wá kanaurí k., tushit k., prasanna k.*

**OB-LI-GÁTION**, *n.* that which binds, the binding power of a contract or duty, a favour—*Farz farziyat yá wujúb, shart 'ahd mashrút yá iqár, 'ináyat ihsán yá minnat*—*Avasyakartavyatá avasyakáryatá avasyambháy bhár wá rin, nirbandh niyam prati-jná wá sandhi, upakár wá nihorí.* [sanyantavya, ávasyak wá avasyak.

**OB-LI-GA-TO-RY**, *a.* imposing an obligation—*Wájib, zariúr, gábiz*—*Avasyakartavya, ava-*

**OB-LI-GÉE'**, *n.* the person to whom another is bound—*Wá shakhs jiská dárá koi kisi shart yá 'ahd ke rá se wábasta ho*—*Wah vyakti jiská koi dúsrí jau niyamabaddha ho.*

**O-BLIGEMENT**, *n.* that which obliges—*Farz, shart, 'ahd*—*Avasyakartavyatá, nirbandh, niyam, pratijná.*

**O-BLI-GER**, *n.* one who obliges—*Wábasta k. w., majhúr k. w., ihsán k. w., mamnún k. w., khush k. w.*—*Bádhit k. w., baladwára karání w., baddha k. w., upakár k. w., ka-naurá wá kanaurí k. w., tushit k. w.*

**O-BLI-GING**, *p. a.* civil, complaisant, kind—*Bá-murawwat sáhib-i-murawwat yá khalíq, sáhib-i-akhlaq yá khush-akhlaq, mih-r-bán*—*Sisht wá anumayt, súil wá sabhya, kri-pálu wá dayálu.*

**O-BLI-GING-LY**, *ad.* civilly, complaisantly—*Insántiyat yá murawwat se, khulq ahlíyat mulámat yá muláymat se*—*Súilátá wá síshatá se, sabhyatá síshatáhar wá bhal-mansi se.* [Bal, síshatá súilátá wá sabhyatá.

**O-BLI-GING-NESS**, *n.* force, complaisance—*Zor, tawájub, khulq akhláq yá insántiyat*—

**O-BLIQUE'**, *a.* (L. *obliquus*) deviating from a right line, indirect—*Kham yá kaj, ná-rást*—*Tirchá terhá síf wá konákoni, vakra kutíl tiryan wá asaral.* [ta, asaralátá.

**OB-LI-QUÁTION**, *n.* declination from a right line—*Ná-rásti, tircháhi<sup>h</sup>, terháhi<sup>h</sup>*—*Vakra-*

**O-BLIQUE'LY**, *ad.* indirectly, aslant—*Terhá yá terhá-se<sup>h</sup>, tirchá yá ek-or<sup>h</sup>.*

**O-BLI-QU-ITY**, *n.* deviation from a right line, deviation from moral rectitude—*Ná-rás-ti kham yá kaj, be-ráhi gum-ráhi yá bad-atrárá*—*Tircháhi terhá vakratá kutílatá wá asaralátá, satpathatyág asadáchur kuptathagaman wá vipathagaman.*

**OB-LIT-ER-ATE**, *v.* (L. *ob, litera*) to efface, to erase, to wear out, to destroy—*Hakk k., mahv k. yá mansúkh k., ghisná<sup>h</sup>, páe-mál yá bar-bád k.*—*Dho-dálná wá poñchh-dálná, ehhl-dálná mal-dálná káf-dálná metná wá mitná, kshay k., nasht k. wá vinás k.* [shan, dho-dálná, ehhl-dálná, káf-dálná.

**OB-LIT-ER-ATION**, *n.* the act of effacing—*Hakk, mahv, páe-mál*—*Mitáw, lop, avamar-*

**OB-LIV-I-ON**, *n.* (L. *oblivio*) forgetfulness, remission of punishment—*Nisyan yá fará-moshí, 'afú*—*Vismriti vismaran vyámoh wá bisráwat, sakaláparádhamochoan wá saka-láparádhaksharná.* [bisráw<sup>h</sup>, nasyán—*Vismrák wá vismritíjanak, vismaranásí.*

**OB-LIV-I-OUS**, *a.* causing forgetfulness, forgetful—*Furámoshí-kár, bhulakkar bhuláú yá*

**OB'LÔNG**, *a.* (L. *ob, longus*) longer than broad—*Mustatíl, kitábi, murrabá-i-mustatíl, arz se lambá*—*Áyat, dirghachaturasra, dirghachaturasrákár, játyátyatakshetra, sama-kon, áyatakshetra.* [chaturasrarup se.

**OB-LÔNG-LY**, *ad.* in an oblong form—*Mustatílána, murabba-i-mustatíl sírat se*—*Dirgha-*

**OB'LO-QUY**, *n.* (L. *ob, loquor*) censorious speech, reproach, slander, blame—*Buhtán, málámāt yá ta'n, gíbat yá tuhmat, ilzám*—*Nindá, tiraskár parivád wá paribháshap,*

*apavád páisunya gupanindá wá asúyá, doshátróp wá kalañk.*

**OB'LO-QUI-OUS**, *a.* reproachful—*Ta'n-ámez, pur-ta'n, málámāt-gar, málámāt-ámez*—

*Nindak, parivádak, kutsáfúdi, nindátmak, nindámay, ghripákár.*

**OB-LUC-TÁTION**, *n.* (L. *ob, luctor*) the act of struggling against, resistance—*Muqá-*

*wamat, mugābala zidd yā ta'arruz*—Pratibandhatā pratibandh virodh pratirodh wā pratikār. rok wā rok-tok.

**OB-MU-TES'CENCE**, *n.* (L. *ob, mutus*) loss of speech, silence—*Gum-zabāni, sukūt yā khāmōshī*—Vākstambh wā vāgrodh, mauu wā chuppi.

**OB-NOX'IOUS**, *a.* (L. *ob, noceo*) subject, liable, exposed, odious—*Mustaubī, saẓāwār, mutahammil yā lāwī, makrūh nā-gawār yā nā-guẓār*—Adhīn, vās wā upayukt, yogya, anisht apriya apritikar wā dweshī.

**OB-NOX'IOUS-NESS**, *n.* lialleness, odiousness—*Zimma-dāri saẓāwārī zimmaḡ yā jawāb-dihī. istikrāh yā karikhiyat*—Yogyatī adhīnatī wā vaṣatī. anishtatā wā apriyatī.

**OB-NŪ'BI-LATE**, *v.* (L. *ob, nubes*) to cloud, to obscure—*Ghanghor k<sup>b</sup>, andherā k<sup>b</sup>*.

**OB-NŪ'BI-LATION**, *n.* the act of making obscure—*Andherā k<sup>b</sup>*.

**OB-REP'TION**, *n.* (L. *ob, repo*) the act of creeping on secretly or by surprise—*Chup-chup yā an-jān men dhire se chālā-ānā<sup>b</sup>*.

**OB-SC'ENE**, *a.* (L. *obscurus*) immodest, unchaste, lewd, filthy, disgusting—*Be sharm yā be-hayā, fāhish, zabān pāc' yā shakwatī, galiz yā nā-pāk, makrāb*—Nirjagya, avachariya wā durukt, lampat phuhar burā wā kutsit, apavitra wā asuddha, garhya wā garhit.

**OB-SC'EN'LY**, *ad.* in an obscene manner—*Fāhishāna, fahsh se, mugallazīna*—Avāchya-rūp se. kutsitarūp se, asuddha wā apavitra prakār se, garhitārūp se.

**OB-SC'EN'NESS**, **OB-SC'EN'ITY**, *n.* lewdness—*Fahsh, jīsq, shakwat, mastī*—Lampatā, burā, kutsitatwa.

**OB-SCŪ'RE**, *a.* (L. *obscurus*) dark, gloomy, abstruse, unknown: *v.* to darken, to conceal, to perplex—*Tārā, tārīk, muglay, gum-nām be-nām-o-nishān lā-mulām yā gair-mashhūr*; *v. tārīk yā muglay k., pashidā k., hāirān yā pashēn k.*—Andherā, nish-prabh aprabh wā tejohīn, guh nigūh wā guhārthak. apra-iddha wā avikhyāt; *v. andherā nishprabh wā guh k., chhipānī, vyākul k. wā ghabrī d.*

**OB-SCŪ'RATION**, *n.* the act of darkening—*Tārīk-satī, andherā k<sup>b</sup>*.—Prakāsaharan, kanti-haran, nishprabhātā, sādhanakārata. |—Andhak ir mēh, aspakshitarūp wā guhārūp se.

**OB-SCŪ'RELY**, *ad.* darkly, not clearly—*Tārīkī se yā tārīkī mēh, iḡlāy se yā s-i-f-i-f-nahīn*

**OB-SCŪ'RENESS**, **OB-SCŪ'RTY**, *n.* darkness, want of light, darkness of meaning, unnotic-ed state, humble condition—*Tārīkī, zulmat, iḡlāy yā tasāmūh, pinhānī gum nāmī yā gair-mashhūr hālat, just hīlat*—Andhakir wā timir, nishprabhātā aprakāsatwa prabhānī wā prabhānī, guhārthātā darjhyat i durbodhati bodhāgunyatī wā aspakshatā, aprasiddhi avikhyatī alppratashtā wā kirīnyumatā, duravasthā wā binadānā.

**OB-SCŪ'RT**, *n.* one who obscures—*Tārīk yā muglay k. w., pashidā k. w., hāirān yā pashēn k. w.*—Andherā nishprabh wā guh k. w., chhipāne w., vyākul k. w. wā ghab-rī d. w.

**OB-SE-CR'ATION**, *n.* (L. *ob, sacer*) entreaty, supplication—*Ilījā yā dar-khwast, ilti-mās minnat yā istid'ā*—Prārthanā, girgābat wā vinayapurvakaprarthanā.

**OB-SE-CR'ATORY**, *a.* entreating, beseeching—*Ilījā k. w., malthanis*—Prārthak, girgīrā-ne w. wā vinayapurvak nivedan k. w.

**OB-SE-QUENT**, *a.* (L. *ob, sequor*) obedient—*Farmān-bardār, hukm-bardār, hukmī, tā-bī-dār, mutī*—Ājn ikārī vaṣavartī, ājn īsewī, anuvartī.

**OB-SE'QUI OUS**, *a.* obedient, compliant, servile—*Farm īn-bardār hukmī yā mutī, mulām yā tābī-dār, chāpūs yā khāya-bardār*—Ājn ikārī ājn īsewī vaṣavartī wā adhīn, anu-rodhī namra wā anuvartī, atikālī atichitū dārī atilīkankārī atyanamī wā jigjigīyā.

**OB-SE'QUI OUS-LY**, *ad.* with compliance—*Tābī-dārī se, khāya-bār-dārī se*—Atyanurodh se, anuvrittī se.

**OB-SE'QUI OUS-NESS**, *n.* obedience, compliance—*Farmān-bardārī itī'at yā khāya-bardārī, tābī-dārī*—Ājn īnuvartan ājn īsevan vaśībhuṭatā wā vaṣavartan, anurodh jigjigī anuvrittī wā anuvartan.

**OB-SE'QUI Y**, *n.* obedience, compliance—*Farmān-bardārī yā itī'at, tābī-dārī yā khāya-bardārī*—Ājn īsevan ājn īnuvartan vaśībhuṭatā wā vaṣavartan, atyanurodh jigjigī wā anuvrittī.

**OB-SE-QUY**, *n.* **OB-SE-QUIES**, *n. pl.* (L. *ob, sequor*) funeral rites and solemnities—*Taj-hiz-o-takfīn, kiriyā-karam<sup>b</sup>*—Pretakarm, pretakriyā, pretasaṅskār, mritasaṅskār, śrīddhādīkarm.

**OB-SE'QUI OUS**, *a.* relating to funeral rites—*Tajhiz-o-takfīn-mansūb, muta'alliq-i-tajhiz-o-takfīn*—Pretakarmavishayak, pretakriyāsambandhī, śrīddhādīkarmasambandhī, mritasaṅskāravishayak.

**OB-SE'QUI OUS-LY**, *ad.* with funeral rites—*Tajhiz-o-takfīn se, kiriyā-karam se<sup>b</sup>*—Preta-

**OB-S'ERVE**, *v.* (L. *ob, servo*) to watch, to note, to regard, to remark, to keep, to obey, to practise, to celebrate—*Nigāh k. yā nazar k., mulāhaza yā gaur k., lihāz k., khabar-rakhnā yā farmānā, mānnā<sup>b</sup>, khātir-mēl-lānā, ba-jā-lānā, 'amal-mēl-lānā*—Dekhnā nihānā wā nirakhnā, dīochan wā dhyān k., sochnā nirīkshan k. wā alokan k., nirū-

- paṇ k. wā kahná, anushthán k. wā rakhná, anurodh wā anuvartan k., ácharap wā vyavahár k., vidhán k. wā karná.
- OB-SĒRV'A-BLE, *a.* that may be observed — *Yád rakhne ke qábil, wájibu-l-yád, wájibu-l-muláhaza, mashhúr, zahir, wájibu-l-gaur* — Drisya, darśaniya, lakshya, álokaniya, mānaniya, vibhāvya.
- OB-SĒRV'A-BLY, *ad.* in a manner worthy of note — *Wájibu-l-muláhaza taur se, wájibu-l-gaur tariq se* — Drisya-rúp se, darśaniya-rúp se, álokaniya-prakár se, mānaniya-ríti se.
- OB-SĒRV'ANÇE, *n.* the act of observing, respect, reverence, careful obedience, attentive practice, a religious rite — *Muláhaza, ulab yá ta'zim, takrim taqir yá pá-bosi, itá'at yá furmān-bardári, 'amal yá isti'mál, dīni rasm yá mazhabī shart* — Pālan rakshap sevān anushthān nirīkshan álokan wā dhyan k., úlar wā mín, bahumān sammān wā satkár, vaśibhūtātā wā ajñāparatā, vyavahár wā áchar, vrat niyam wā dharmasam-bandhíríti. [bará dhyan wā mín.]
- OB-SĒRV'ANÇY, *n.* attention, obedient regard — *Tarajjuh, itá'at yá liház* — Manoyog.
- OB-SĒRV'ÂN'DA, *n. pl.* (L.) things to be observed — *Wájibu-l-muláhaza-ashya, wájibu-l-gaur-ashya* — Drisya-pādārth, darśaniya-vastu, álokaniya-vastu.
- OB-SĒRV'ANT, *a.* attentive, watchful, obedient, submissive; *n.* a slavish attendant, a diligent observer — *Manarajjuh yá multajit, hosh qár, khabar-dár yá mustá'id, furmān-bar-dár yá hukmā, mutá' : n. kháya-lardár mutá'zim yá khidmāt-gár. sar-garm-ráqib yá tan-dih-názir* — Manoyogi wā sávalah, chaunkas wā nirīkshak, ajñá ilak wā ajñákári, ásrít vaśavartí wā váśya; *n.* dís wā atyanurodhí sewak, udyuktaprekshak wā utsáhi álochak.
- OB-SĒRV'ÂN'TION, *n.* the act of observing, note, remark, animadversion, obedience — *Nigáh yá muryáqab, gaur yá shawh, liház muláhaza yá guftár, qaul yá maqida, itá'at yá furmān-bardári* — Nirīkshan wā manoyog, ávalokan dhyan wā tiká, nirūpan álokan wā écharchi, vichān wā vīkya, vaśibhūtātā vaśavartan wā ajñāpālan.
- OB-SĒRV'ÂN'TOR, *n.* one who observes — *Nigáh yá va-ar k. w., muláhaza yá gaur k. w., liház k. w., khabar-rakhne w. yá furmān w., mūnne w.<sup>b</sup>, kháitir mēn-lāne w., ba-jā-lāne w., 'amal-mēn-lāne w.* — Dekhne w., nihārne w. wā nirākhne w., álochan wā dhyan k. w., sochne w. wā nirīkshan k. w., nirūpan k. w., kahne w., anushthān k. w. wā rakhne w., anurodhí wā anuvartan k. w., ácharap wā vyavahár k. w., vidhān k. w., karnē w. [jāc-i-sitāra-lānī — Grahakakshatrīdīdarśanausthān, tārāṅgan]
- OB-SĒRV'ÂN'TO-PT, *n.* a place for making astronomical observations — *Rasud, munsad,*
- OB-SĒRV'ER, *n.* one who observes — *Observer ke mū'ne dekho* — Observer ká arth dekho. [ba-khabar-dári — Manoyog se, sávaladhānī wā chaunkasāi se.]
- OB-SĒRV'ING-LY, *ad.* attentively, carefully — *ba-tarajjuh yá ba-gaur, ba-hosh-yiri yá*
- OB-SĒSS', *v.* (L. *ob, sessum*) to besiege — *Muláhaza k., gher lená<sup>b</sup> — Gherá dáhná, saunya se veshtan k.* [má, saunya se veshtan k.]
- OB-SĒS'SION, *n.* the act of besieging — *Muláhaza k., gher lená<sup>b</sup>, muláhaza — Gherá dál-*
- OB-SĒD'ION-AL, *a.* belonging to a siege — *Mutá'alliq-i-muláhaza — Sainyaveshthanamanibandhí, ghēre ká vishlayak.* [mansūr k., bāth rakhū — Drīp k., satej k., sthīr k.]
- OB-SĒG'NATE, *v.* (L. *ob, signa*) to ratify — *Mustahkīm k., sahīb k., tasdīq k., mazbūt k.,*
- OB-SĒG'N'ATION, *n.* ratification by sealing — *Taqarrur-i-ba-muhr, muhr se istiqrār yá istihkām — Satyakaran, nīśchayakaran, satyakaran, saustambh, satyāpan.*
- OB-SĒG'NA-TO-RY, *a.* ratifying, confirming — *Mustahkīm yá sahīb k. w., mazbūt yá tasdīq k. w.* — Drīp-kāri satyapak wā satyakāri, sthīrakāri wā nīśchayakāri.
- OB-SO-LETE, *a.* (L. *obs, oleo*) gone out of use — *Matrūk, munsūkh, qair-isti'mál, bátīl, qair-mustá'mal, matrūka l-isti'mál, be-ravaj* — Aprachalit, apracharit, achalit, lupt, avyavaharīt. [vāhīrasīl, achalanāsīl.]
- OB-SO-LĒS'CENT, *a.* growing out of use — *Qarīb khārijn-l-isti'mál* — Aprachīrāsīl, avya-
- OB-SO-LĒT-E-NE-S, *n.* state of being out of use — *Hālat-i-munsūkhī, hālat-i-matrūki, hā-lut-i-qair-isti'mālī, be-isti'mālī* — Lop wā luptātā, aprachalitātwa, aprachār, avyavaharītwa.
- OB'STA-CLE, *n.* (L. *ob, sto*) any thing which opposes, hinderance, obstruction — *Mā-nē yá hāh, ár rok yá rok-tok<sup>b</sup>, muzāhamat* — Pratibandh wā vighna, avarodh rodh wā nirodh, bādhā stambh wā vishṭambh. [bādhā wā pratibandh.]
- OB'STAN-ÇY, *n.* opposition, obstruction — *Mugābala, muzāhamat* — Virodh wā nirodh,
- OB-STĒTR'IC, *a.* (L. *obstetric*) pertaining to midwifery — *'Ilm-i-taulid se mansūb, mutá'alliq-i-'ilm-i-taulid* — Prasavakarmasambandhī, sūtikarmasambandhī, garbhamo-ghanavishayak.
- OB-STĒTR'ICATE, *v.* to perform the office of a midwife, to assist as a midwife — *Dāi-janāi ká kām k., qābila ká kām k.* — Prasavakarm k., sūtikarm k.
- OB-STĒTR'IC'ATION, *n.* the office of a midwife, midwifery — *'Ukda-i-dāi-janāi yá 'ukda-i-qābila, dāi-garī* — Prasavakārinipād, prasavakarm wā sūtikarm.
- OB'STIN-ATE, *a.* (L. *ob, sto*) stubborn — *Mutamurrid, gardan-kash, sar-kash, haṭhīlā<sup>b</sup>, machlā<sup>b</sup>, haṭhī<sup>b</sup>, magrā<sup>b</sup> — Agrahī, durāgrahī.*



On'STI-NA-CY. n. stubbornness, contumacy—*Gardan-kashī yā 'inād, be-adabī yā sar-kashī*—*Haṭh haṭhilaṇ machlāḥat magraī āgrah wā durāgrah, durvinātā wā duḥsīlatā.* [āgrah wā durāgrah se, kathinātā wā kathoratā se.

ÓB'STĪ-NATE-NESS, *n.* stubbornness—*Isrār*, *sar-kashī*, *magrāt<sup>h</sup>*, *hathilā pan<sup>h</sup>*, *hath<sup>h</sup>*—*Ágrah*, *durāgrah*.

OB-STREPÉ-ROUS, *a.* (L. *ob, strepo*) loud, clamorous, noisy, turbulent—*Buland-āwāz, gangāi, shorī, dangē-hāz*—Mahāsabdak wā mahāsabdi, kolāhalakāri, mahāghosh wā tūnūlakāri, bakheriyā wā dangait.

OB-STREPER-ŪS NESS, *n.* loudness, clamour—*Buland-āwāz, shor na'ra gaṅgā yā gul-gupāra*—Mahāśabdakatwa wā śabdamanahatwa, kolāhal haurā chigghār chingghār wā chitkār. |—*Avaśyakartavyatā niyam wā pratiṇā, tīp.*

OB-STRĪC'TION. n. (L. *ob, strictum*) obligation, bond — *Furz'ahd yā shart, tamassuk*  
 OB-STRŪ('T), v. (L. *ob, structum*) to block up, to stop, to impede, to retard — *Masūdūd*  
*k. hand k. rokūh, tākhīr k. wā hāz-rakhnā* — *Nirudh k. wā rūndnā. ārnā wā*

OB-STRŪC'EN, *n.* one who obstructs.—*Hail, māni, niuzāhim, hārij, band k. w.*—*Bādhak, avarodhak, pratibandhak, rokne w., ārne w.*

OB-STRŪCTION, *n.* hindrance, obstacle—*Atkān rukāw rukāwaṭ rok yā rok-tok<sup>h</sup>, muzā hamat*—Pratiband vighna wā nirodh, bīdhā wā avarodh.  
OB-STRŪCTIVE, *a.* hindering; *n.* an obstacle—*Mānī<sup>7</sup>, hāil*; *n.* *rok<sup>h</sup>, rukāw<sup>h</sup>, sadd.*

*ta'arruz* -- Pratibandhak, vighnakūri, pratirodhak, nivārak, rokne w. ārne w.; *n.* bādhdā, vighna, pratibandh. [*pragñā* k. -- Achet k., jar k., indriyastambh k. **OB-STŪ'PI-FŶ**, *v.* (L. *ob, stupeo, facio*) to render stupid -- *Be-hu-wáss k.*, *be-hosh k.*, *be-*

OB-TĀIN', *v.* (L. *ob, tenere*): to gain, to procure, to acquire, to continue in use — *Pahsi*

OB-TĀIN' A-BLE. *a.* that may be obtained — *Yāstani*, *mumkinu-t khusū*, *milne-jog<sup>h</sup>*, *mu-*

OB-TĚNĚNÍ, *n.* (L. *ob. tenebrae*) darkness, cloudiness, obscurity — *Ajdhērā*<sup>h</sup>.

OB-TÉST', v. (I. *ob*, *testis*) to supplicate — *Itijá k.*, *iltimás k.*, *istil'á k.* — *Prárthaná k.*, *vinavapúrvakapriarthaná k.*, *gīrgirānā*, *chiraurī k.*

ÖB-TREČ-TĀ'TION, *n.* (1. *ob. tractum*) slander, detraction, calumny—*Bad-aoi uó*

**OB-TRUDE**, *v.* (L. *ob, trudo*) to thrust into, to urge upon against the will — *Ghusernō*

OB-TRÚD'ĖH. *n.* one who obtrudes — (Ghuserne w<sup>h</sup>, ghus-parne w<sup>h</sup>, dūre ke binā-man anr binā-pichhe dālā kahā yā āge-dhar-nā<sup>h</sup>. [anr binā-pichhe-dālne v. kahne v. yā āge-dharne w<sup>h</sup>].

OB-TRŪŠŌN, *n.* the act of obtruding — *ghus-paith<sup>h</sup>, mulākhalat-i-ba-zor, ba-guir i-jāzūt*  
*trī mudākhalat, dakhṭ-i-be-jā* — Anadhikārapūrvakapraveś, anāhūtapraveśan, anāhū-  
 tāgan.

OB-TRÚSIVE, a. Inclined to obtrude — *Ba-gair ijárat yá ba-gair buláye ghua-parne w., shokh, dhithá<sup>h</sup>, dukhl-i-be-já k. w.* — Anadhikárapúrvak ghua jáne w., biná buláye kúd parne w., dhrisht, parádhikáracharchak.

OB-TRŪN'CATE, *v.* (L. *ob, truncus*) to deprive of a limb, to lop—'Uw 'izw 'azū 'azv  
yā 'aro kāt-dālnā, kārnā yā kāt-dālnā<sup>b</sup>—Aṅgachelhed k., chhāntnā wā chhānt-dālnā.  
OB-TŪN'Y, *v.* (L. *ob, tunco*) to blunt—Kunū k.—Bhoṭā kunhit wā atīvra k.

OB-TŪSĒ, *a.* dull, stupid, not acute—*Kaudun, be-wuqif yá akmaq, kund yá munfarija*—*Mand wá mandamati, jar wá mürh, bhoitá kuntuhit atikahna wá vahirlamb.*  
OB-TŪSĒ'NESS, *n.* bluntness, dulness—*Kundi susti káhihi ablahi ná akmaqi*—*Ativratá*

OB-Ů'ŠE NĚSS, *n.* blindness, dullness — *Ů'šani, šani kanišani avani ga aninani* — *Ů'šanišani*  
 niragrata wā bhōntāpan, jaratā mūrhatā wā mandatā.  
 OB-RŮ'ŠION, *n.* the act of making dull — *Kund-sāzi, kundī* — Jar k., jaratā.  
 OB-ŮM'BRATE, *n.* (*L. oh, umbra*) to shade, to cloud — *Sāya k., āhanahor k<sup>h</sup>* — Chhāvā

OB-UM-BRĀṬI, v. (L. ob, *umbrā*) to shade, to cloud — *Saya* k., *gungnor* k. : — *Sinaya* k.  
 OB-UM-BRĀṬION, n. the act of darkening — *Āndherā* k<sup>h</sup>. [k., *āndherā* k.]  
 OB-VĒNTION, n. (L. ob, *ventum*) something occasional, incidental advantage — '*Ariz*  
*akri ititām naḥ' nā fūlu* — *Viraḥṣatanadārṣṭh* wā *kāśchitkavastu* *śantukalābh*

OB-*VERT'*, *v.* (L. *ob, verto*) to turn towards—*Sámne pherná<sup>h</sup>, sámne k<sup>h</sup>.*  
 OB-*VĚRS'ANT*, *a.* conversant, familiar—*Wáqif yá ágáh, máhir yá áshnú*—Vyutpanna  
*viina* wá kusal. *parichit* wá *envidit*.

VIJMS WA JALISA, PATIENSI WA SURABAYA.

**OB'VERSE**, *v.* the side of a coin or medal which has the face or head upon it—*Sikke ká wah rukh jis taraf chhore yá sir ká naghra ho*—Mudrá kí wah or jismeñ mukh wá mastak kí ákár rahtá hai.

**OB'VI-ATE**, *v.* (L. *ob. via*) to meet in the way, to prevent, to remove—*Ráh meñ mu-láqat-k. yá bi-ham h., ráh-márná yá báz-rakhná, daf' raf' yá kanáre k.*—Path meñ bheñtá wá milná, rokná árna chheñkná pratibandh k. wá báz-márná, tálná khaskáná sarkáná wá dúr k.

**OB'VI-ONS**, *a.* meeting, open, plain, evident—*Báham milne w., áshkárá yá 'ayán, áf yá zahir, saríh 'aláníya khowáidá yá munághá*—Bheñt-w. milne-w. wá ekatra h. w., khulá, spásht wá vyakt, pratyaksh.

**OB'VI-OUS-LY**, *ad.* plainly, evidently—*Sáj-sáf, zahiran saríhan yá áshkárána*—Spash-tarup wá vyaktarup se, pratyaksharup se wá síkshat.

**OB'VI-OUS-NESS**, *n.* state of being evident—*Zuhúr, saráhat, tanzih*—Suspashatá, su-vyatátá, pratyakshatá, sulakshyatá, sugocharatá.

**OC-CÁ'SION**, *n.* (L. *ob. casus*) occurrence, opportunity, accidental cause, need, exigence; *v.* to cause, to produce—*Wáq'a suníha ittífaq yá májara, fursat yá waqt, báis yá wasta, zarárat yá dar-kár, muqozá yá nághatni kí zarárat; v. bar-pá k., paidi k.*—(Ghataní wá vritta, avasár avakás samay subhítá wá kílalog, káran nimit-tá wá upádhí, avasyakatá, prayojan; *v. karná wá karána, uttháná nikálná jammáná wá utpádan k.*—Utpádaníya, sambhavaníya, hone ke yogya.

**OC-CÁ'SION-ABLE**, *a.* that may be occasioned—*Bar-pá yá paidi hone ke gábil, munákin*

**OC-CÁ'SION-AL**, *a.* occurring at times, casual—*Gáh-gáh yá waqtí, ittífaq yá 'aríz*—Virálgat anukúl kádríhítka wá kabhíkabhí-h. w., ágantuk ákasnik wá daivaghatit.

**OC-CÁ'SION-AL-LY**, *ad.* incidentally, at times—*Ittífaqm. gáh-ke-gáh gáh-gáh yá waqt-be-waqt*—Akasmát hathát wá prasañgúnúsar se, kabhí-kabhí kadhí-kadhí kadhí na-kadhí wá jab-tab. [nikálne w., karne w., karáne w.,

**OC-CÁ'SION-ER**, *n.* one who occasions—*Bar-pá k. w., paidi k. w.*—Utpádat, uttháne w.,

**OC-CÉ-CÁTION**, *n.* (L. *ob. cæcus*) the act of making blind—*Andhá k.*

**OC-CÍ-DENT**, *n.* (L. *ob. caudo*) the west—*Magrab yá magrib, garb, pachchím*<sup>h</sup>, *pach-chím*<sup>h</sup>—Páschimadísá. [pratichin.

**OC-CÍ-DÉNT-AL**, *a.* western—*Magribí, garbí, pachchímá*<sup>h</sup>—Páschim. pratyán pratichíya,

**OC-CÍ-PUT**, *n.* (L.) the hinder part of the head—*Qafá, gudá*<sup>h</sup>—Mustakaprisíth, mas-

**OC-CÍ'SION**, *n.* (L. *ob. exanim*) the act of killing—*Már-dádná*<sup>h</sup>. [tak ka páschádbhág.

**OC-CLÓDE**, *v.* (L. *ob. elando*) to shut up—*Band k.*—Bharná, múnádná.

**OC-CLÓSE**, *a.* shut up, closed—*Muqáimud, band*—Múndá huá, baddhá wá átkáyá huá.

**OC-CLÓSE-N**, *n.* the act of shutting up—*Band k., qáid*—Múndná.

**OC-CLÓLT**, *n.* (L. *ob. cultum*) secret, hidden, unknown, undiscovered—*Poshida, pinháñ yá makhfí, ná-málmú, ná-mazhúr*—Gupt, guhyá gúpt wá chhipá-huá, ájhát wá ávi-dit, aprakáshit.

**OC-CUL-TÁTION**, *n.* a hiding, the time a star or a planet is hid from the sight—*Poshi-dagi yá ikhtláf, sitáre yá saigáre ke gáhan ká waqt yá mah waqt jab sitára yá saigá-ra nazar se gáib rahtá huá*—Guptatá wá gopan, grahapakál.

**OC-CU-PY**, *v.* (L. *ob. capio*) to possess, to take up, to employ—*Dakhl 'amal yá qabza k., rakhná<sup>h</sup>, bhar-lená yá dabá-lená<sup>h</sup>, mashqúl k. yá ist'mál k.*—Adhikár wá bhog k., dháran k., vyapt h. chheñk-lená wá chheñkná, lagána karmamishth k., kar-marat k. pravritta k. wá karmodyukt k.

**OC-CU-PAN-CY**, *n.* the act of taking possession—*Dakhl k., qabza-lená, tasarruf*—Adhi-kár k., adhikár, bhog, paribhog, bhukti, ávesan.

**OC-CU-PANT**, *n.* one who takes or has possession—*Qábíz, dakhlí, mutasarrif, málik*—Adhikári, bhogakári, bhogí, bhoktá.

**OC-CU-PATE**, *v.* to possess, to hold, to take up—*Dakhl 'amal yá qabza k., rakhná<sup>h</sup>, da-bá-lená yá bhar-lená<sup>h</sup>*—Adhikár wá bhog k., dháran k., vyapt h. chheñk lená wá chheñkná.

**OC-CU-PÁTION**, *n.* possession, business, trade—*Qabza dakhl yá 'amal, shugl shagt yá kár, kash yá peshá*—Adhikárákaran adhikár wá bhog, káf kám kámkáf kuryákarma udyam wá karmodyog, vritti jivanopáy vyápár vyavasáy wá jivanavritti. [kári.

**OC-CU-PI-ER**, *n.* one who occupies—*Qábíz, mutasarrif, málik, dakhlí*—Adhikári, bhoga-

**OC-CÚL'**, *v.* (L. *ob. curro*) to happen, to come into the mind, to appear, to be found; to meet—*Sar-zud yá wáq'i h., díl par guzarná, nazar áwá, á-jiná yá nikálná<sup>h</sup>, milná<sup>h</sup>.*—Honá parná wá bitná, man meñ aná, stíhñt wá díkh-parná, utpanna h., samá-gan k. [Ghataná, upégam wá ákasnikavritta.

**OC-CÚR'RENCE**, *n.* an incident, accidental event—*Wáq'a májara yá suníha, ittífaq*—

**OC-CÚR'RENT**, *n.* any thing which happens—*Sar-guzasht, májara*—Ghataní, vritta.

**OC-CÚR'SION**, *n.* a clash, a mutual blow—*Takkar yá dhaváká<sup>h</sup>, khat-pat<sup>h</sup>.*

**O'CEAN**, *n.* (L. *oceanus*) the main, the great sea, any immense expanse: *a.* pertaining to the main or great sea—*Bahr-i-muht, qúnus, be hadd phailán yá be-intihá sath;*

- a. *qámúst*, *mutá'alliq-i-bahr-i-muht*—Samudra udadhi arnav sindhu ambudhi wá váridhi, mahásagar : a. samundrasambandhi, samudriya, samudriya.
- Ó-GE-ÁSTIC, a. pertaining to the ocean—*Bahr-i-muht ke mutá'alliq, qámúst*—Samudriya, samudriya, samundrasambandhi, mahásagarasambandhi.
- Ó-CEL/LA-TED, a. (L. *ocellus*) resembling the eye—*Chashm-numá, chashm-sá, ánkhsá<sup>h</sup>*—Nayanasadris, netrasadris, netravat.
- OCH-LÖC'RA-CY, n. (Gr. *ochlos, kratos*) government by a mob—*Hukúmat i-'awám, muk-dárr-i-'awámunu-n-nás*—Adhamalokaprabhutwa, adhamalokádhipatyá, adhama-varnállhipatyá.
- Ó'CHRE, n. (Gr. *ochra*) a kind of clay—*Gerú<sup>h</sup>, gerú-mittí<sup>h</sup>, pyuráiyá<sup>h</sup>, pili-mittí<sup>h</sup>*.
- Ó'CHRE-OUS, a. consisting of ochre—*Gerú ká<sup>h</sup>, pyuráiyá ká<sup>h</sup>, pili-mittí ká<sup>h</sup>*.
- Ó'CHREY, a. partaking of ochre—*Gerú-sá<sup>h</sup>, pili-mittí-sá<sup>h</sup>, pyuráiyá-sá<sup>h</sup>*.
- ÓCTA-GON, n. (Gr. *octo, gonía*) a figure of eight angles and sides—*Musamman, hasht-goshu, hasht-pahlú*—Ashtakon, ashtabhnj, ashtakonákriti.
- OC-TÁO'-NAT, a. having eight angles and sides—*Musamman, hasht-goshu, hasht-pahlú*—Ashtakon, ashtabhnj, ashtasray, ashtabhnjavishit.
- ÓCTAVE, n. (Gr. *octo*) an interval of eight sounds : a. denoting eight—*Mústí mri áth áwázon ká 'arab yá asná ; a. samáwá—Áth swarón wá surón ká antar ; a. ashtak*.
- OC-TÁ'VO, n. a book in which a sheet is folded int. eight leaves—*Ek-ek takhte ke áth-áth waray kí bani-hui kitáb*—Ek ek táw ke áth-áth patróh kí bani hui pustak.
- OC-TÖBER, n. (L.) the tenth month of the year—*Ángrezi baras ká daswán mahiná<sup>h</sup>*—Ángreji baras ká daswán mäs. [áshtivayask.]
- OC-TÖGE-NA-RY, a. (Gr. *octo*) of eighty years of age—*Assi baras ká birhá<sup>h</sup>*—Ásitik.
- ÓC-TO-GE-NÁ'-RI-AN, n. one who is eighty years of age—*Assi baras ká bú-hú<sup>h</sup>*.
- ÓC-TO-NOC'U-LAR, a. (L. *octo, oculus*) having eight eyes—*Hasht-chashm*—Ashtanetra, ashtanayan.
- ÓC-TO-SYLLÁ-BLE, a. (Gr. *octo, syllabé*) consisting of eight syllables—*Hashtu-Laj-zá-i-takújiya, áth rukn hije yá hissé ká tafz*—Ashtiksharasabd, ashtaswarasabd.
- ÓC'U-LAR, a. (L. *oculus*) pertaining to the eye, known by the eye—*Chashm-mansub chashmí yá basari, ba-chashm-did yá ba-chashm-daryáft*—Netrasambandhi wá chakshush, pratyaksh wá ánkhsé dikhá-huá.
- ÓC'U-LAR-LY, ad. by the eye or sight—*Ba-chashm, ánkhsé<sup>h</sup>, ba-basiral, ba-basarat*—Chakshu se, chakshushapramán se, pratyakshapramán se.
- ÓC'U-LIST, n. one skilled in diseases of the eyes—*Sathiyá<sup>h</sup>, kahlál*—Netravaidya, nayana-vaidya, chakshúrogyachikitsak.
- ÓDD, a. (Sw. *udda*) not even, not divisible into equal numbers, remaining after a number specified, singular, peculiar, strange, uncommon—*Juft-nahin, táq yá fard, fázil zaid yá záid t-t'ádal, 'ajib, kháss, turfa, nádir*—Visham asam wá ayug, ayug-na phut wá ayugal, vivakshitasanikhyatirik, vichitra nirál asangat wá apurv, vi-sesh, vilakshap adbhut anokhá anútha wá aparup, asadhíran asanunya wá alaukik.
- ÓD'DI TY, n. singularity, a singular person—*Nadrat, 'ajib turfa yá nadir shukhs*—Vilakshanatá vilakshanya wá adbhutatá vilakshanapurush wá adbhutavyakti.
- ÓDD'LY, ad. not even, strangely, unusually—*Pardan, 'ajib-tarakh se, nádirána yá nadrat-se*—Vishamatá vaishamya wá asamatá se, vilakshanatápúrvak wá adbhutatápúrvak, asadhíraparip se.
- ÓDD'NESS, n. state of being odd, strangeness—*Pardiyat, nadrat*—Vishamatá vaishamya asánuya wá ayuginatá, vilakshanya apúrvatá adbhutatá anokhá wá anúthápan.
- ÓDD'S, n. inequality, advantage, quarrel—*Farg yá tafáwut, galaba fáida yá fuuqiyat, jhagrá yá bigá<sup>h</sup>*—Nyúnádhikabáiv vishanati wá asamatá, ádhiká shreshthatá wá kább, tantá wá bakhara. [sith gál jáy git wá gán.]
- ÓDE, n. (Gr. *ode*) a lyric poem, a song—*Qasída yá rekhta, gazal*—Kavita jo viná ke
- ÓDI-OUS, a. (L. *odi*) hateful, detestable, causing hate, invidious—*Mokrúh, karáh, zishit narié galtz yá nafrat-angez, 'adawát angez yá kina-angez*—Garhiya, garhit wá ghriyásha, kutsit wá ghriyotpadak, dweshajanak wá asúyij nak.
- ÓDI-OUS-LY, ad. hatefully, invidiously—*Mokrúhána, kina-angez yá kina-waré se*—Garhiyatá wá garhaniyatá se, dweshotpadakatá wá dweshyatá se. [tá, dweshyatá.
- ÓDI-OUS-NESS, n. hatefulness—*Kina-angez, nafrat-angez, karáhijit, istikráh*—Garhiya.
- ÓDI-UM, n. (L.) hatred, invidiousness—*Nafrat istikráh yá karáhijit, kina-angez yá 'adawát angez*—Ghriyá ghin wá dwesh, dweshajanakatá wá asnyajanakatwa.
- ÓDOUR, n. (L. *odor*) scent, perfume—*Bá yá bo, háis yá mahak<sup>h</sup>*—Gandh, vis.
- ÓDO-RA-MENT, n. a perfume, a strong scent—*Bás yá mahak<sup>h</sup>, karpí bú yá bo*—Vás, ugra wá tikshya gandh.
- ÓDO-RATE, a. scented, having a strong scent—*Bú-dár yá bo-dár, karpí-hú yá kari-bú-dár*—Mahaktá-huá gandhawán wá gandhavisishit, tikshpagandh wá ugragandh.
- ÓDO-RIFER-OUS, a. giving scent, fragrant—*Bú-dár yá bo-dár, khush-bo khush-bú khush-*

- bo-dār khush-bū-dār mu'attar yā mashmūm*—Mahaktā-huā gandhavah gandhawān wā sagandh, sugandh sugandhi sugandhik wā suvasik.
- ODOROUS**, *a.* sweet of scent, fragrant—*Khush-bū yā khush-bo-dār, mu'attar yā mashmūm*
- OE-CO-NOM'ICS**. See under **ECONOMY**. [—Sugandh wā sugandhik, suvān wā suvasik.
- OE-CU-MEN'T-CAL**, *a.* (*Gr. oikos*) general, universal—*'Amu, amūm jāmi' kull yā kullī*—Sādharan wā sāmānya, sārvalaukik sarvasādharan wā viśvalaukik.
- OE-DE'MA**, *n.* (*Gr. oidein*) a tumor—*Waram, āmīs, gumphā, gillt<sup>h</sup>*.
- OE-DE-MAT'IC**, **OE-DEM'A-TOUS**, *a.* pertaining to an oedema—*Waram-mansūb, āmūst, gillt-kā<sup>h</sup>, gumphā kā<sup>h</sup>*. [wan drishtivān wā katāksa, matki sain wā netrasanket.
- OE-IL'IAD**, *n.* (*Fr. œil*) a glance, a wink—*Nazar, chashmak gumza yā ishāra*—Chita-
- OE-NOPH'A-GUS**, *n.* (*Gr. oio, phago*) the gullet—*Halq, hulgūm, naṭai<sup>h</sup>, nali<sup>h</sup>*—Annamarg, annapath. [kī<sup>h</sup>, meñ<sup>h</sup>.
- OF**, *adv. prep.* (*S.*) from, out of, proceeding from, concerning—*Se<sup>h</sup>, meñ-se<sup>h</sup>, kā ke yā*
- OFF**, *prep.* not on, distant from; *adv.* noting separation or distance; *int.* expressing abhorrence or separation—*Se yā par-se<sup>h</sup>, dūr<sup>h</sup>*. *adv.* *dūr<sup>h</sup>* int. *duṭ<sup>h</sup>, dhut<sup>h</sup>, dūr-ho<sup>h</sup>*.
- OFF'ING**, *n.* a competent distance from the shore—*Paryā ke kanāre se tafācut*—Tīr se dūrasamudrabhāg, tirādūravartī samudrabhāg. [nirākritapadārth wā asvīkritavastu.
- OFF'SCOUR'ING**, *n.* refuse, reject, matter—*Akhor, fuzla*—Uchchhisht, mat talchhat
- OFF'SET**, *n.* a sprout, a shoot of a plant—*Pallar yā karī<sup>h</sup>, kārī yā ankurā<sup>h</sup>*.
- OFF'SPRING**, *n.* a child or children, descendants, production—*Purand' walad yā aulād, atfāl* 'igāl yā khalaf, mutawallud yā turallud—Santān, larke-bile santānī wā apatya, utpanna wā phal. [chhishhtanāns wā avasishhtanāns, uchchhisht.
- OFF'FAL**, *n.* (*off. full*) waste meat, refuse—*Pas-khurda yā fuzla gosht, akhor*—Uch-
- OFF'FEND'**, *v.* (*L. offendere*) to displease, to make angry, to transgress, to injure—*Bezār k., khafā yā khush-mak k., dūl k. yā gunah k., zarar pahunchānā yā nuqsān k.*—Khijhānā khijhānā wā atush k., rusht wā kruddha k., ullāghan k. tor-dālnā wā aparādhi k., kshatī wā hāni k.
- OFF'FENCE'**, *n.* displeasure, anger, transgression, injury, attack—*Nā-khushā yā bezārī, ranjish gussa yā khashm, jurm khatā yā 'isyan, zarar yā nuqsān, dast-darāzī yā hāmā*—Atushī wā rosh, kop wā krodh. aparādhi kukarn pitak pāp wā dosh, hāni wā kshatī, ākraman wā chaphāi.
- OFF'FENCE'FUL**, *a.* giving displeasure, injurious—*Nā-guṇār nā-guṇār nā-pasand zisht yā zabih, nafsād yā muzīr*—Atushṭikar wā aruchir, kshatijanak wā apakarak.
- OFF'FENSE'LESS**, *a.* not offending, innocent—*Garīb, be-gunah yā be-charr*—Niraparādhi avirodhi wā nirdroh, nirdoshī wā nishpāpi.
- OFF'FENDER**, *n.* one who offends, a transgressor—*Bezār yā khafā k. w., muta'addī gu-nah-gār gunah-gār yā 'asī*—Kukarnakārī wā anyāyī, aparādhi doshi wā pāpi.
- OFF'FEND'RESS**, *n.* a female who offends—*Zabih zisht yā muzīr 'aurat, 'aurat jo gunāh kare*—Kopajanak apriya wā apakarak strī, do-hī strī.
- OFF'FENSIVE**, *a.* displeasing, disagreeable, injurious, assailing, invading, not defensive—*Nā-guṇār nā-guṇār yā bezār k. w., nā-pasand karīh yā zabih, muzīr, hāmā uwar, tākht yā gārish k. w., chaphāi k. w. yā chaphān<sup>h</sup>*—Atushṭikar wā apritkar, apriya wā aruchir, hānijanak ahitakar wā apakarak, ākrīmanak, ākramak wā parikrīmak, āghātak.
- OFF'FENSIVE-LY**, *adv.* with offence, injuriously—*Zabihī mūzi-pan yā nā-khush-sāzi se, nuqsān yā zarar se*—Krudhajanakati dushṭatā wā aruchirāt se, apakār wā kshatī se.
- OFF'FENSIVE-NESS**, *n.* cause of offence or disgust—*Zabihī, hūdi, nuqsān, bā'is-i-intikrāh*—Kopajanakatī, viruddhātā, apakarakatī, ākramakatwa.
- OFF'FER**, *v.* (*L. ob, fero*) to present, to propose, to sacrifice, to bid as a price, to attempt, to appear; *n.* a proposal, a price bid—*Nazr yā pesh-nihād k., 'arz k., qurbān k., dene-lagne<sup>h</sup>, qasd yā irādā k., nazar-ānā*; *n.* 'arz yā sukhan, qimut—Sāmne-rakh-nā sāmne dharm āgo-k. āge-rakhnā wā āge-dharmā, kalnā wā nivedan k., chaphānā māsānā wā bali k., dene-chshnā, udyog cheshyā wā yatu k., sūjāna wā dikhlāf-d.; *n.* bāt nivedan wā vachan, mol.
- OFF'FER A BLE**, *a.* that may be offered—*Qābilu-l-nazr, wājihu-l-pesh-nihādī, qābil-i-qur-bān*—Āge dhare jāne ke yogya, chaphāye jāne ke yogya, nivedan kiye jāne ke yogya.
- OFF'FER-ER**, *n.* one who offers—*Nazr yā pesh-nihād k. w., 'arz k. w., qurbān k. w., dene-lagne w<sup>h</sup>, qasd k. w.*—Āge dhare w., sāmne rakhne w., kahne w., nivedak, samarpak, balidātā, chaphāne w., udyog wā yatu k. w. [wī āhavan, bali wā balidan.
- OFF'FER-ING**, *n.* any thing offered, a sacrifice—*Nazr yā niyāz, qurbān*—Chaphāwā havan
- OFF'FER-TO-RY**, *n.* the act of offering, part of the church service chanted or read while the alms are collected—*Nazr-dikī yā niyāz, namāz jo girje meñ us waqt parhī jātī hai jab nazr-o-niyāz jam' hotī hai*—Utsargakaran arpan, samarpan wā chaphānā, piṇḍ-pāth jo śaśibhajanabhawan meñ us samay meñ hotā hai jab bali wā naivedya chārhtī hai. [Kripā kā vachan wā vākya, chaphāwā utsarg wā naivedya.
- OFF'FER-TURE**, *n.* proposal of kindness, offer—*Mihir-bānī kā kalām, nazr yā niyāz*—

**OFF'ICE**, *n.* (L. *officium*) a public charge or employment, duty, business, act of good or ill, act of worship, formula of devotion, a place of business; *v.* to perform — 'Ukha, *khidmat*, *kām*<sup>h</sup>, *sulūk nek-sulūki yā bad-sulūki*, 'ibādāt, 'ibādāt *kā qānīm-nāma*, *daftar-khāna*; *v.* *ba-jā-lānā*, 'amal *meñ lānā* — Pad *adhikār wā adhikārapad*, *niyog sthān wā āpad*, *karm kārya vyāpār wā vyavasāy*, *vyavahār upakār wā apakār*, *pūjā archā wā archan*, *pūrtthamādhipaddhati vidhānasangrah wā vidhānamāla*, *le-khyasthān udyogasthān vyāpārasthān wā karmasthān*; *v.* *karmā*, *nibērnā*, *nibāhnā*, *siddha k*

**OFF'ICER**, *n.* a person commissioned or authorized to perform any public duty; *v.* to furnish with officers — 'Ukha-*dār yā 'ukhe-dār*, *ahl-i-khidmat*, *ahl-i-kār*, *mansab-dār*; *v.* 'ukha-*dār yā 'ukhe-dār bharnā*, *ahl-i-khidmat yā mansab-dār bharti k.* — *Adhikārī*, *adhikārawān*, *kāryasādhak*, *kāryapavartak*; *v.* *adhikārī wā kāryasādhak bharnā*, *kāryapavartak jūstī wā jūhānā*

**OFF'ICIAL**, *a.* pertaining to an office, done by authority, conducive; *n.* one who holds an office, an ecclesiastical judge — 'Ukha-*mansab yā muta'alliq-i-khidmat*, *haziri khidmat yā hakimāna*, *madad-gār yā mudā*; *n.* 'ukha-*dār yā 'ukhe-dār*, *munsif i-dār yā mazhab hakim* — *Adhikārasambandhī padasambandhī wā ādhikārik*, *adhi-kārapayukt*, *upakārī wā prayojak*; *n.* *adhikārī wā rājābhritya*, *dharmanyāyadhī* *wa dharmanyāyadhīpati*. [chit *adhikār se*

**OFF'ICIAL-LY**, *ad.* by proper authority — *Munāsib ikhtiyār se*, *wājib ikhtiyār se* — *Yatho* — **OFF'ICIAL-TY**, *n.* the charge or post of an official — *Khidmat*, 'ukha — *Adhikārapad*, *āpad*

**OFF'ICIAL-ATE**, *v.* to perform or discharge the duties of an office — *Khidmat k.*, *kām k.*, *kāi aur 'ukhe dār kā kām ba jā lānā* — *Kāryanirvāh k.*, *ādhikārikakārya k.* *nibāhnā wā nibērnā*, *anya adhikārī kā kām nibāhnā*

**OFF'ICIOUS**, *a.* kind, forward, meddling — *Mihir-bān*, *shokh*, *bul-fuzul fuzul-khidmat ba-qār talab ke dast-andāz k.* *v.* *yā be jā dāst k. se.* — *Kripālū wā upakārī*, *dhirsht wā dhīth*, *habaliyā parādhikārapavesak*, *parakavyacharehak wā anadhikāracharehāsil*

**OFF'ICIOUS-LY**, *ad.* kindly, busily, forwardly — *Mihir-bān se*, *fuzul-khidmatī se*, *shokhī se* — *Anugrah wā kripāse*, *anadhikārachareha se*, *dhīthī dhirshtatī wā pragalbhata se*

**OFF'ICIOUS-NESS**, *n.* meddling, forwardness — *Fuzul-khidmatī*, *ba-qār talab ke dast-andāz dāst dāst yā madad-gārī* — *Anadhikāracharehā*, *parādhikārapavesak*, *paravyāpārachareha*

**OFF'ICIAL**, *a.* (L. *officium*) belonging to a shop — *Dukān*, *dukān-mansab* — *Vithi* — **OFF'USCATE**. See **OBUSCATE**. [bārbār, bahudhā]

**OFF**, *ad.* (S.) frequently, not rarely — *Aksar auqāt yā aksar*, *bārhā* — *Vārānvār wā* **OFF'EN**, *off'n*, *ad.* frequently, many times, not seldom; *a.* frequent — *Aksar*, *aksar auqāt*, *bārhā*; *a.* *aksar* — *Vārānvār*, *bārbār*, *bahudhā*; *a.* *nitya*, *nūtyik*, *avirat*

**OFF'EN-NESS**, *n.* frequency — *Aksarīyat* — *Nityatā*, *nairantarya*

**OFF'EN-TIMES**, **OFF'EN-TIMES**, *ad.* frequently — *Aksar auqāt* — *Vārānvār*, *bahudhā*

**OG-DO-ASTICH**, *n.* (Gr. *ogdous, stichos*) a poem of eight lines — *Āth bait kā qasida* — *Ashtapadakāvya*

**OGLE**, *v.* (L. *ocul*) to view with side glances; *n.* a side glance — *Kankhiyā-dekhnā<sup>h</sup>*, *kankhiyā-dekhnā<sup>h</sup>*, *jhānctī lenā<sup>h</sup>*; *n.* *kankhā<sup>h</sup>*, *tirchhī chitwan<sup>h</sup>*, *tirchhī nazar*

**OGLEK**, *n.* one who ogle, a sly gazer — *Kankhiyā-dekhnā<sup>h</sup>*, *tirchhā dekhne w<sup>h</sup>*

**GLING**, *n.* the act of viewing with side glances — *Kankhā<sup>h</sup>*, *jhānctī<sup>h</sup>*

**GLI-O**, *o'li-o*. See **OLIO**

**OGRE**, **OGRESS**, *n.* (Fr. *opre*) an imaginary monster of the East — *Mashriq mulkōi kā khayālī yā farzī 'ajāib-khilqat yā 'ifrit* — *Purāb ke desōn kā ek kalpit rāksas*

**OH**, *ō*, *int.* denoting pain sorrow or surprise — *Ah<sup>h</sup>*, *hay<sup>h</sup>*, *āh<sup>h</sup>*, *oh<sup>h</sup>*, *uk<sup>h</sup>*

**OIL**, *n.* (S. *e*) an unctuous matter drawn from several animal and vegetable substances; *v.* to smear or anoint with oil — *Tel<sup>h</sup>*, *raungan*; *v.* *tel-lājanā<sup>h</sup>*, *tel-malnā<sup>h</sup>*, *raungan lājanā yā malnā*

**OIL'y**, *a.* like oil, containing oil, greasy — *Rangan-mumū yā raunganī*, *raungan-dār*, *chik-nā<sup>h</sup>* — *Tailasādrī*, *tilhā telhā teliya tailī wā tailamay*, *sūgah wā chikkan*

**OIL'y-NESS**, *n.* quality of being oily, greasiness — *Teliyāhat<sup>h</sup>*, *chiknūi yā chiknāhat<sup>h</sup>*

**OIL'COL-OUR**, *n.* a colour made by grinding a coloured substance in oil — *Ek rang jo tel meñ pīs-kar banayā-jātā hai<sup>h</sup>*

**OINT**, *v.* (L. *unctum*) to rub with oil — *Tel malnā<sup>h</sup>*, *tel lājanā<sup>h</sup>*

**OINT'MENT**, *n.* any soft unctuous matter — *Marham*, *lep<sup>h</sup>* — *Pralop*, *vilepan*

**OLD**, *a.* (S. *cald*) advanced in years, decayed by time, not new, ancient — *Būrhā yā dinā<sup>h</sup>*, *sāl-khurda*, *purānā<sup>h</sup>*, *qadīm* — *Viddha*, *jirp* wā *jarjar*, *purātan*, *prāchin* wā *pūrvakālīn*

**OLD-EN**, *a.* ancient, old — *Qadīm*, *purānā<sup>h</sup>* — *Prāchin*, *purātan*

**OLD'NESS**, *n.* state of being old — *Kūhanagī*, *qadāmat*, *būrhā-pā<sup>h</sup>* — *Prāchinatā*, *purātanatwa*, *purāpatwa*, *prākālinatā*

- OLD FASH'IONED**, *a.* formed according to obsolete fashion or custom—*Qadmu-l-waz'*, *qadīmāna*—Purāṇarītyanusūri, prāchīnavyavahārānurup.
- OL-Ē-ĀG'T-NOUS**, *a.* (L. *oleum*) oily—*Chiknā<sup>h</sup>, tilkā<sup>h</sup>, teligā<sup>h</sup>.*
- OL-Ē-ĀG'T-NOUS-NESS**, *n.* oiliness—*Teliyāhā<sup>h</sup>, chiknā<sup>h</sup>, chiknāhā<sup>h</sup>.*
- OL-Ē-ĀG'T-NOUS**, *a.* oily—*Chiknā<sup>h</sup>, tilkā<sup>h</sup>, teligā<sup>h</sup>.*
- OL-Ē-ĀG'T-NOUS**, *a.* (L. *olus*) pertaining to pot-herbs—*Tarkāri kā<sup>h</sup>, sāg kā<sup>h</sup>, tarkārt yā sāg ke mutā'alliq*—Śākasambandhī, kākavishayak.
- OL-I-TO-RY**, *a.* belonging to a kitchen-garden—*Tarkāri ki bāpi kā<sup>h</sup>, tarkārt ke bāgeche ke mutā'alliq*—Śākasambandhī.
- OL-FACTO-RY**, *a.* (L. *olco, factum*) pertaining to or having the sense of smelling—*Mutā'alliq-i-qīrat-i-shāmna, qumrat-i-shāmna-dar*—Ghrāṇendriyavishayak, ghrāṇa-sambandhī, ghrāṇabodhak. [—Atidurgandhī.]
- OL-ID**, **OL-ID-OS**, *a.* (L. *oleo*) having a strong disagreeable smell—*Nihāyat bad-būd*—**OL-I-GAR-CHY**, *a.* (Gr. *oligos, archē*, government by a small number—*Hukūmat-i-unarā, wakh saltanat jismen chand log hukūmat ya intizām karen*—Kulīnavargarājya, wāh rāj jismen thore jan adhipatya karāin.
- OL-I-GAR-CHY-CAL**, *a.* pertaining to oligarchy—*Hukūmat-i-unarā-mankūb, us saltanat ke mutā'alliq jismen chand log hukūmat ya intizām karen*—Kulīnavargarājyasambandhī, us rāj kā vishayak jismen thore jan adhipatya karāin.
- OL-I-O**, *n.* (It.) a mixture, a medley—*Amezish, khalt*—Ghālmel wā mīsrāp, pañchinel nāndravyasamūhit wā prakīrṇadravyasamūh.
- OL-LA**, *n.* (Sp.) a mixture, a medley—*Amezish yā ihtilūt, khalt*—Ghālmel wā mīsrāp, pañchinel nāndravyasamūhit wā prakīrṇadravyasamūh.
- OL-TIVE**, *n.* (L. *oliva*) a plant or tree and its fruit, the emblem of peace—*Zaitūn, 'alīmat-i-sūn ya zaitūn-i-istūti*—Jitavriksh juphal wā jalpū, yuddhābhāvachihn wā nishānbandhī cihn. [Sōbhīt, jalpū se sōbhīt.]
- OL-TIVE**, *a.* decorated with olive trees—*Zaitūn se ārista, zaitūn-ārista*—Jitavrikshā-
- OL-VES-TRE**, *a.* of the colour of the olive—*Zaitūni rang kā*—Jitavrikshavarn, jalpū ke rang kā. [Jitavrikshān-sāl—Chaturvarshakūl, chār burn kā nirupit kāl.
- OL-Y-VI-AD**, *n.* (Gr. *olympos*) a period of four years—*Chār sāl kā zimāna, zolym'ta*, *a.* relating to games in Greece—*Yānānī khelōn ke mutā'alliq*—Yavanadeśī-rītyavishayak, Grīkdeśīyabolasambandhī.
- OM-BRE**, *n.* (Fr. *ombre*) a game at cards—*Tās kā ek khet<sup>h</sup>.*
- OM-E-GA**, *n.* (Gr.) the last letter of the Greek alphabet, the last—*Yānānī alif-be-ki takhīl kā ākhīrī harf, ākhīr*—Yavanabhāṣhāvārṇamālī kā antyākshar, ant.
- OM-E-LET**, *n.* (Fr. *omelette*) a kind of pancake or fritter made of eggs—*Khūḡina*—Andapishitak.
- OM-EN**, *n.* (L.) a sign, a prognostic—*Shuḡin yā 'alīmat, fāl nishān yā pesh-khabar*—Śukim wā lakshān, pūrvalakshān śubhāśubhālakshān wā bhavishyatsūchakachihna.
- OMENED**, *a.* containing an omen—*Shuḡin-dar*—Śukimavāsisht, pūrvalakshānavāsisht.
- OM-I-NATE**, *r.* to foretoken, to foreshow—*Pahle se dalālat k., pesh-numāi k.*—Age se jatnā wā sichānī k., pūrvalakshān k. wā pahle se dikhānā.
- OM-I-NATION**, *n.* a prognostic, a foretelling—*Fāl yā 'alīmat, pesh-khabar yā pesh-āḡāh*—Pūrvalakshān wā bhavishyatsūchakachihn, anishtasūchan anishtāpradarśān wā anishtānūmān.
- OM'I-NOUS**, *a.* foreboding, inauspicious—*Shuḡinī fālī pahle-se-dalālat k. w. yā pesh-numāi, manhūs bad-fālī yā bad shuḡin*—Bhavishyatsūchak bhavishyadubodhak wā śubhāśubhāśūchal, durlakshānī āśubhāśūchal wā anishtasūchak.
- OM'I-NOUS-LY**, *adv.* with good or bad omens—*Nek yā bad fāl se*—Śubhāśubhālakshān se, māṅgālmāṅgānālakshān se. [śubhāśūchalakāṭī, śikimikatwa.
- OM'I-NOUS-NESS**, *n.* the state of being ominous—*Nūhūsāt, nahsiyat*—Anishtasūchalakāṭī,
- O-MEN'TUM**, *n.* (L.) the caul or membrane which covers the bowels—*Pet kā parda, antariyon ki belhā<sup>h</sup>, antōn ki jhīllī<sup>h</sup>*—Antrāvaran, antraveshṭan, medohārī.
- OMER**, *n.* (H.) a Hebrew measure—*Ek Yahūdī māp, ek 'Ibrānī māp*—Ek Yihūdīyā-parimānavāsisht.
- O-MIT'**, *r.* (L. *ob, mitto*) to leave out, to pass by, to neglect—*Tark k., faro-quzāshī yā qalam-andāz k., gūfāt yā sahw k.*—Chhornā wā chhor d., chūknā wā parityāg k., bhūlnā bisārnā wā amanuyog k.
- O-MIS'SION**, *n.* neglect, failure—*Gūfāt qalam-andāzī yā gūfī, tark quzār yā sahw*—Tyāg parityāg wā bhrāntī, ananushṭhān asevan avakriyā, chūk wā bhūl.
- O-MIS'SIVE**, *a.* leaving out, neglecting—*Tark k. w., gūfāt k. w.*—Chhorne w. wā chhor-d. w., bhūlne w. wā bisarne w. [parityāg wā bhrāntī, nivṛtī varjan wā purihār.
- O-MIT'TANCE**, *n.* neglect, forbearance—*Gūfāt yā tasāhw, tark yā tahammul*—Tyāg
- OM-NI-FĀ'R-I-OUS**, *a.* (L. *omnis, fari*) of all varieties or kinds—*Har-qismī, sab taur kā*—Sarvavidh, sarvaprakār. [arsasthī.]
- OM-NIF'IC**, *a.* (L. *omnia, facio*) all creating—*Khālīq-i-kull*—Sarvotpādak, sarva-

ÖM-NI-FÖRM, *a.* (L. *omnis, forma*) having every form or shape—*Hama-shakl, kull shaklön ká*—Sarvarüp, sarvákár. [sarváküratá.]

ÖM-NI-FÖRM'I-TY, *n.* the quality of having every shape—*Hama-shakli*—Sarvarüpátá.

ÖM-NI-PÄR'I-TY, *n.* (L. *omnis, par*) general equality—*'Amm barábári, 'ámm musáwát*—Samányatulyatá, sádháranasamatá.

ÖM-NI-PER-ÇI'P'I-ENT, *a.* (L. *omnis, per, capio*) perceiving every thing—*Mudrik-i mutlaq*—Sarvavishayalakshak, sarvadalakshak, sarvavishayagrthak, sarvānubhavi.

ÖM-NI-PER-ÇI'P'I-ENÇE, ÖM-NI-PER-ÇI'P'I-EN-ÇY, *n.* perception of every thing—*Idrāk-i-kullí*—Sarvavishayagrāhan, sarvānubhav, sarvabodh.

ÖM-NI'Ö-TENT, *a.* (L. *omnis, potens*) almighty, all-powerful; *n.* the Almighty—*Qadir-i-mutlaq, kirdigár*; *n.* *Haqq-i-álá*—Sarvasáktimán, sarvasáktik wá sarvasamarth; *n.* Parameswar.

ÖM-NI'Ö-TENÇE, ÖM-NI'Ö-TEN-ÇY, *n.* almighty power, unlimited or infinite power—*Qudrat-i-kullí, be-itiñhá yá be-hadd qudrat yá qádír*—Sarvasáktitwa wá sarvasamarthya, anantasamarthya wá apárasákti. [samarthya se.]

ÖM-NI'Ö-TENT-I-Y, *ad.* with almighty power—*Qudrat-i-kullí se*—Sarvasákti se, ananta.

ÖM-NI-PRÉSENT, *a.* (L. *omnis, præsens*) present in every place—*Házir-o-názir, sub-kahín-muajjád-yá-házir, hama-já*—Sarvatravidyamān, sarvavyúpi, sarvavyāpak, viśvavyāpi.

ÖM-NI-PRÉSENÇE, ÖM-NI-PRÉSEN-ÇY, *n.* presence in every place, ubiquity—*Sab-kahín-házir, háisigat yá har-ju-házir*—Sarvatravidyamānatá, sarvatravyāpti wá sarvavyāpitwa.

ÖM-NI-PRÉSEN'TIAL, *a.* implying presence in every place—*Har-já-házir-i-numá, sub-kahín-házir-i-záhir k. v.*—Sarvatravidyamānatáśūchak, sarvatravyāptiprakásak.

ÖM-NIS'ÇIENT, *a.* (L. *omnis, scio*) knowing all things, infinitely wise—*'Álimu'l-gaib khabír-i-mutlaq yá hama-shinás, hama-dán*—Sarvajña sarvajñatá wá sarvavedá, anantajñín.

ÖM-NIS'ÇIENÇE, ÖM-NIS'ÇIEN-ÇY, *n.* boundless knowledge, infinite wisdom—*'Im-i-gaib 'ilm-eku'l-hama-dáni yá hama-shinási, lá-itiñhá dānā*—Sarvajñatá wá sarvajñān, anantajñān wá aprajñān.

ÖM-NIS'ÇIOUS, *a.* knowing all things—*Hama-déu, hama-shinás*—Sarvajña, sarvajñatá.

ÖM-NI'Ö-ROUS, *a.* (L. *omnis, roro*) all devouring—*Hama-khor, sub-thachchhi<sup>h</sup>, sub-khanwá<sup>h</sup>, sub-kachh khine w<sup>h</sup>*—Sarvabhakshak, sarvabhákak.

ÖN, *prep.* (S.) being in contact with the surface or upper part of any thing, at, near; *ad.* forward, in continuance, not off; *int.* expressing encouragement—*'Upar yá par<sup>h</sup>, ko yá meñ<sup>h</sup>, pāsh<sup>h</sup>*; *ad.* *áge águ yá pare<sup>h</sup>, barh-ke<sup>h</sup>, dier yá ulug nakh<sup>h</sup>*; *int.* *barpho<sup>h</sup>, chalo<sup>h</sup>, áge áo<sup>h</sup>*.

ÖN'WARD, ÖN'WARDS, *ad.* forward, farther—*Áge águ yá agúrt<sup>h</sup>, barh-ke udhar yá pare<sup>h</sup>*.

ÖN'WARD, *a.* advanced, increased—*Áge<sup>h</sup>, barhú huá<sup>h</sup>*.

ÖN'SET, *n.* an attack, an assault—*Hamla yá halla, wahla yá wár<sup>h</sup>*—Ákraman wá abhyághát, mār daur wá charháí. [mār daur wá charháí.]

ÖN'SLAUGHT, *n.* attack, assault, onset—*Hamla, wár<sup>h</sup>, halla*—Ákraman, abhyághát.

ÖNE, *wün, a.* (S. *an*) single, individual, any; *n.* a single person or thing—*Yák, wá-khí, koi<sup>h</sup>*; *n.* *wákhid shakhs yá shái, yak shakhs yá chíz*—Ek ekká akelá wá ekelá, kaschit; *n.* ek jan, ek pūrush, ek vyakti, ek vastu, ek padārth.

ÖNÇE, *ad.* one time, formerly—*Ek-wagt ek-martaba yá ek-daf<sup>h</sup>, sábiq pesh-tar yá sábiq-mén*—Ek-bar ek ber ekavár wá ek samay mén, pūrv áge wá pahile. [aikya.]

ÖNE'MENT, *n.* state of being one—*Pardiyat, ahadiyat, qaktái, wahdat, tauhid*—Ekati,

ÖNE'NESS, *n.* quality of being one—*Ahadiyat, wahdat, tauhid*—Aikyabháv, ekibháv.

ÖN'LY, *a.* single, one alone, one and no other; *ad.* singly, merely—*Mujerwad yá yak, ek-tautá<sup>h</sup>, sirf wahid*; *ad.* *sirf, fuqat*—Ek-hí, keval ek, amanya; *ad.* keval, máira.

ÖN'EYED, *a.* having only one eye—*Yak-chashm, 'ár, wákhul-l-'ain, kiná<sup>h</sup>*—Ekákh, ekanetra. [Swapnārthajñāpak, swapnārthaprakásak, swapnārthabodhak.]

O-NÉ-RO-CRÍ'T'IC, *n.* (Gr. *oneiros, krites*) an interpreter of dreams—*Mu'abbir*—

O-NÉ-RO-CRÍ'T-I-CAL, *a.* having the power of interpreting dreams—*Mu'abbirana*—Swapnārthajñāpak, swapnārthabodhak, swapnārthaprakásak. [nārthajñāpan.]

O-NÉ-RO-CRÍ'ICS, *n.* interpretation of dreams—*Mu'abbiri*—Swapnārthaprakásan, swap-

O-NÉ-RO-MÁN-ÇY, *n.* (Gr. *oneiros, manteia*) divination by dreams—*Fál-got-ba-mu'abbiri, khwáb se fál-got*—Swapnānilakshan se bhavishyatsūchan wá sūbhāsūbhakathan. [maksharalakshan se bhavishyatsūchak wá sūbhāsūbhakathan.]

ÖN'EK-OUS, *a.* (L. *onus*) burdensome—*Bhárt<sup>h</sup>*.

ÖN'ION, *n.* (Fr. *ognon*) a plant—*Piyáz, basal*—Pāñđu.

ÖN'Ö-MÁN-ÇY, *n.* (Gr. *onomai, manteia*) divination by a name—*Kist nám ke huráf ko parh-kar fál-goi yá pesh-got k.*—Námaksharalakshan se bhavishyatsūchan wá sūbhāsūbhakathan. [maksharalakshan se bhavishyatsūchak wá sūbhāsūbhakathan.]

ÖN'Ö-MÁN'TI-CAL, *a.* predicting by names—*Námon ko parh-kar fál-go yá pesh-go*—Ná-

- ON-TÔLO-GY, n.** (Gr. *on, logos*) the doctrine or science of being—'Ihm-i-maujûdât—Sattwanâvadya, sattwanâtravichâr, bhûtanâtravichâr.
- O'NYX, n.** (Gr. *onyx*) a gem—*Sulaimî'nî, sang-i-Sulaimân*—Gomedak, âivadhâtu.
- ON'Y-CHA, n.** the odoriferous snail or its shell—*Khush-bû-dâr ghonghâ, khush-bû-dâr ghonghe kâ kaurâ yî sip*—Sugandhi ghonghâ, sugandhi ghonghe kâ kaurâ wâ sip.
- ÔÔZE, n.** (S. *wes*?) soft mud, slime, soft flow, the liquor of a tanner's vat; *v.* to flow gently, to drain through—*Kichar yâ kich<sup>h</sup>, chahlâ hili yâ hî<sup>h</sup>, pasew risân rasâio yâ chûw<sup>h</sup>, chamâr ke kund kî pânî<sup>h</sup>*; *v.* jharnâ jharnâ yâ dhîre-dhîre-bahnâ<sup>h</sup>, ris-nâ rasnâ chhannâ chinnâ rasiyânî yî pusî kar nikalnâ<sup>h</sup>.
- Ôôz'y, a.** miry, muddy, slimy—*Dahlâ'ê<sup>h</sup>, chahlâhâ yâ chihlahâ<sup>h</sup>, kicharhâ<sup>h</sup>.*
- O'PAI, n.** (L. *opalus* a gem—*Dûdhiyâ patthar<sup>h</sup>.*
- O-PÂQUE, a.** (L. *opacus*) not transparent, dark, obscure; *n.* opacity—*Gair-shaffûf, tîrîk, dhuindhîlâ<sup>h</sup>*; *n.* *gair-shaffûfî*—Apâradarsak prakâśābhedyâ wâ prakâśāprati-bandhak, sandhakâr wâ aswachelha, nishprabh wâ prakâśāhîn; *n.* prakâśābhelyatâ, nishprabhâtâ. [dhuindhîlî k<sup>h</sup>.
- O-PÂ'QATE, v.** to shade, to darken, to cloud—*Chhâyâ k<sup>h</sup>, anûtherâ k<sup>h</sup>, ghunglor yâ*
- O-PÂ'ÇI-TY, n.** want of transparency—*Gair-shaffûfî, dhuindhîlâ<sup>h</sup>, nî-afîf, kasâfut*—Prakâśābhedyatî, prakâśāprati-bandhakatwâ, prakâśārodhakatwâ, nishprabhâtâ, aprakâśâtâ, sândhakâratâ.
- O-PÂ'COUS, a.** not transparent, dark, obscure—*Gair-shaffûf, tîrîk, dhuindhîlâ<sup>h</sup>*—Apâradarsak prakâśābhedyâ wâ prakâśāprati-bandhak, sandhakâr wâ aswachelha, nishprabh wâ prakâśāhîn.
- O-PÂ'COUS-NESS, n.** the state of being opaque—*Gair-shaffûfî, nâ-safât, dhuindhîlâ<sup>h</sup>, kasâfut*—Prakâśābhedyatâ, prakâśārodhakatwâ, nishprabhâtâ, aprakâśâtâ, sândhakâratâ. [ness kâ arth dekho.]
- O-PÂQUE'NESS, n.** the state of being opaque—[*Opacousness ke mîn'e dekho*]—[Opacous]
- O'PEN, ô'pîn, v.** (S.) to unclose, to unlock, to break, to divide, to discover, to begin; *a.* unclosed, plain, evident, candid, clear, exposed—*Kholnâ yâ khulnâ<sup>h</sup>, ughârni yâ ughârâ<sup>h</sup>, tarkânâ yî tarkânâ<sup>h</sup>, chûk k. zâhir k. shurî k.; a. khulâ<sup>h</sup>, âshkârâ, zâhir, râst-bûz sînâ saf be-riyâ yâ be-makr-o-farsh, saf, zer tâbî yâ khatre-mên-dâlâ-huâ*—Vivrit k. wâ h., udghâtît wâ udghâtît k. wâ h., phornâ wâ phûrnâ, kîtnâ kâtnâ chîrnâ wâ chîrnâ, prakâś k. batânâ wâ prakat k., ârambh k.; *a.* vivrit wâ udghâtît, vyakt, pratyaksh, nishkapât wâ suddhântahakaran, swachelha wâ vimal, anâsray adhiin wâ khatke-mên-dâlî-huâ.
- ÔPE, n.** to unclose; *a.* unclosed—*Kholnâ<sup>h</sup>, khulnâ<sup>h</sup>; a. khulâ<sup>h</sup>.*
- O'PEN-ER, n.** one who opens—*Kushâyandî yâ kushâinda, kholne w<sup>h</sup>, kholouâyâ<sup>h</sup>, khulne w<sup>h</sup>, kushelîf, musassir*—Udghâtak, ughârne w., vikâśak, vyîkhyâtâ, sam-jhîne w. [khâ, phûnik darîr raudhira wâ chîr.
- ÔPEN-ING, n.** an aperture, a breach—*Sârâkh, shikîf shigîf yî rakham*—Chhed wâ mo-
- Ô'PEN-LY, ad.** publicly, plainly—*Âlânigatî yâ âshkârâ, zâhiran yî sui îhan*—Pratyaksharip wâ prakâtarîp se, khulî-khulî wâ khulî-khulî.
- Ô'PEN-NESS, n.** plainness, clearness—*Safîf, hurrâgî yâ namû-dârî*—Swachelhatâ wâ nirmalâtâ, spûshîtâtâ vyaktatâ wâ prakâśâtâ. [nâ wâ savadhîn.
- Ô'PEN-E'ED, a.** watchful, vigilant—*Hosh-gîr, bedîr yâ khabar-dâr*—Chaukas, chaukan-
- Ô'PEN-HÂND-ED, a.** generous, liberal—*Farakh-dast, sakhî yâ kushâda-dîl*—Muktabast wâ udîrahast, udîr.
- Ô'PEN-HEÂRT-ED, a.** generous, candid—*Kushâda-dîl yâ sakhî, râst-bûz sînâ-saf be-riyâ yâ be-makr-o-farsh*—Udâramatî wâ udîrahâtîta, suddhântahakaran nishkapât wâ saralbhâv. [riyâf—Vimalâtînatî wâ saralamatîtwâ, kharrî sachî wâ sachautî.
- Ô'PEN-HEÂRT-ED-NESS, n.** frankness, candour—*Kushâda-dîlî yâ saf-dîlî, râstî yî be-*
- Ô'PEN-MÔUTH-ED, a.** ravenous, clamorous—*Mûnh-phûlâye hue yâ marbhukhâ<sup>h</sup>, shor-âwar yâ shorî*—Mûnh-pasâre-hue vivritâsya wâ kshudhâtur, kolâhalakârî wâ haurâ-k-w.
- ÔPE'TIDE, n.** the ancient time of marriage from Epiphany to Ash-Wednesday—*Shâdî kâ quâm waqt, quâm zâmân meîn. Ipfânî aur Ashwenz-de nam tewhîrôn ke dar-miyân shâdî ke dîn*—Vivâhprâchînakâl, prîchin kâl meîn Ipfânî aur Ashwenz-de nûm towhîrôn ke bîch meîn byâh karne ke dîn.
- ÔP'E-RA, n.** (It.) a dramatic composition set to music—*Bâje ke sâth nâtuk<sup>h</sup>*—Sângîtâ-visishṭatâk.
- ÔP'ER-ÂTE, v.** (L. *opus*) to act, to produce effects, to perform a manual act—*Asar k., tâsir k. yî muassir h., amal k. yî dast-kârî k.*—Kriyâ cheshtâ pravrittî wâ vyâ-pâr k., prabhâv gun wâ phal utpanna k., kârn k.
- ÔP'ER-A-BLE, a.** that can be done, practicable—*Kardant, shudant*—Karaṇâśakya wâ karaniya, sâdhya wâ susâdhya. [gunakârî, siddhikar.
- ÔP'ER-ANT, a.** having power to produce an effect—*Muassir kar-gar*—Phalotpâdâk,
- ÔP-ER-Â'TION, n.** agency, influence, action, surgical performance—*Kâr-garî yâ tâsir,*



*asar yā tūqat*, 'amal fī' *yā kār*, *jarrāhi*—Kartitwa karanatwa kārāṇ pravartakatwa wā prayojakatwa, prabhāv guṇ wā śakti, kriyā karṇ vyāpār wā pravṛtti, śastro-pachār wā śāstraham.

ŌP'ER-A-TIVE, *a.* having power to produce effect, efficacious ; *n.* a workman, an artisan—*Muassir*, *kār-gar* ; *n.* *kārī-gar*, *dast-kār yā ahl-i-hirfa*—Phalotpāḍak wā kārya-sādhak, guṇakārī wā prabhavishinū ; *n.* karmakār wā kām k. w., śilpakār wā śilpa-karmakārī. [ne w. kartā, kārak, kāryakartā, śilpakār, śāstropachārakārī.

ŌP'ER-Ā-TOR, *n.* one who operates—*Kār-quzār*, 'kār-kun, *fā'il*, *kārī-gar*, *jarrāh*—Kār-ŌP'E-RŌSE, *a.* laborious, tedious—*Mihnat-tulab*, *bhāri*<sup>h</sup>—Śramasādhya wā kashṭasā-dhya, śramajanak wā dushkar.

ŌP'E-RŌSE-NESS, *n.* the state of being operose—*Mihnat-tulabī*, *bhāri-pan*<sup>h</sup>—Śramasā-dhyatā, kashṭasādhya, śramajanakatwa, dushkaratwa.

ŌP'E-RŌS'I-TY, *n.* action, operation—'Amal, *kār asar yā tāwir*—Kārya, karṇ prabhāv guṇ wā kartitwa. [sāṅp-khāuc w.<sup>h</sup>—Sarpabhinakshak, sarpabhojī.

ŌP'I-LŌP'H-A-GŌUS, *a.* (Gr. *ophis*, *phago*) eating or feeding on serpents—*Mār-khor*.

ŌP'H-I-Ō'CHUS, *n.* (Gr. *ophis*, *echo*) a constellation—*Ek khāss burj yā aḥhtar kā nām hai*—Ek viśeṣ kārigan.

ŌP'H'THAL-MY, *n.* (Gr. *ophthalmos*) a disease of the eyes—*Maraz-i-chashm*, *āshob-i-chashm*, *ānk-kā-nthūā*<sup>h</sup>—Netrarog, netrāmay, akshirog, raktābhinanth.

ŌP'I-ATE. See under OPTUM.

O-P'Ū'I-CER, *n.* (L. *opus*, *facio*) one who performs any work—*Kā kām k.* w.<sup>h</sup>.

O-P'INE, *v.* (L. *opinor*) to think, to judge—*Khayāl yā gaur k.*, *gumān yā tajvīz k.*—Sochnā wā amunān k., vichār k. jānā wā samajhā.

O-P'IN'A-BLE, *a.* that may be thought—*Mumkinu-l-khayāl*, *mumkinu-l-gaur*, *khauz-pa-zār*—Vichārapiya, soche jāne ke yogya.

O-P'IN-A-TIVE, *a.* obstinate in opinion—*Khud-rāc*, *magrā*<sup>h</sup>—Swamatāgrahī, matīgrahī, hatthī, tekī. [k. w.—Swamatābhimānī, swamatavādī, durāgrahī.

ŌP'I-NĀ-TOR, *n.* one fond of his own opinion—*Khud-pasand shakhs*, *apnā rāc pasand*

O-P'IN'ER, *n.* one who holds an opinion—*Khayāl k. w.*, *gaur k. w.*—Soche w. v. vichār k. w. [wā vichār.

O-P'IN'ING, *n.* notion, opinion—*Khayāl yā pindār*, *rāc*—Kalpanā wā bodh, mat matī

O-P'IN-I-ĀS'TRE, O-P'IN-I-ĀS'TROUS, *a.* unduly attached to one's own opinion—*Be-jā khud-rāc*, *zigādā khud-pasand*—Durāgrahī, bahut hī hatthī.

O-P'IN'I-ATE, *v.* to maintain obstinately—*Hath se sañbhātā*<sup>h</sup>, *hath yā isār se pushtī k.*—Āgrah se dhāran k. [—Swamatāgrahī, swamatāvalambī, durāgrahī, tekī.

O-P'IN'I-A-TIVE, *a.* stiff in opinion—*Khud-rāc*, *khud-pasand*, *khud-bīn*, *magrā*<sup>h</sup>, *hatthī*<sup>h</sup>

O-P'IN'I-A-TIVE-NESS, *n.* stiffness in opinion—*Khud pasandī*, *khud-bīnī*, *hatthīā-pan*<sup>h</sup>—Swamatābhimānī, swamatābhimānī, swamatāgrah, durāgrah.

O-P'IN-I-ĀTOR, *n.* one stiff in his own opinion—*Khud-rāc shakhs*, *khud-pasand shakhs*—Swamatavādī, swamatāgrahī, durāgrahī.

O-P'IN-I-Ā'TRE, *a.* obstinate, stubborn, inflexible ; *n.* one stiff in his own opinion—*Sar-kash yā magrā*, *hatthī*<sup>h</sup>, *sakht* ; *n.* *khud-rāc yā khud pasand shakhs*—Tekī, swamatāgrahī wā machāhā, kathin wā kathor ; *n.* swamatāgrahī, swamatāvalambī, swamatavādī, [lā-pan<sup>h</sup>, magrā<sup>h</sup>—Āgrah, matāgrah, swamatāgrah.

O-P'IN-I-Ā'TRE-TV, O-P'IN-I-A-TRY, *n.* obstinacy—*Sar-kashī*, *gurdan-kashī*, *hath*<sup>h</sup>, *hatthī*<sup>h</sup>.

O-P'IN'ION, *n.* judgment, notion, persuasion—*Dargīft dānist yā qiyās*, *khayāl yā pindār*, *rāc gumān yā zam*—Samajh jān tark wā vichār, bodh bhāvanā vāsana kalpanā wā buddhikalpana, mat anumati wā matī.

O-P'IN'IONED, *a.* attached to an opinion—*Hatthī*<sup>h</sup>, *tekī*<sup>h</sup>.

O-P'IN'ION-ATE, O-P'IN'ION-AT-ED, *a.* obstinate in opinion, inflexible—*Khud-rāc yā khud-pasand*, *sakht*—Matāgrahī swamatāgrahī swamatavādī wā swamatābhimānī, kathin wā tekī.

O-P'IN'ION-ATE-LY, *ad.* obstinately, conceitedly—*Hath yā magrā*<sup>h</sup> se<sup>h</sup>, *pindār yā khud-bīnī se*—Āgrahapūrvak, abhāukar wā swamatābhimānī se.

O-P'IN'ION-A-TIST, *n.* one obstinate in opinion—*Khud-rāc shakhs*, *khud-pasand yā khud-bīn shakhs*—Swamatāgrahī, swamatābhimānī, hatthī wā tekī jān.

O-P'IN'ION-A-TIVE, *a.* obstinate in opinion—*Khud-rāc*, *khud-pasand*, *khud-bīn*, *hatthī*<sup>h</sup>—Matāgrahī, swamatāgrahī, matābhimānī.

O-P'IN'ION-IST, *n.* one fond of his own opinion—*Khud-rāc khud-pasand yā khud-bīn shakhs*—Swamatavādī, swamatābhimānī.

ŌP'I-UM, *n.* (L.) the juice of poppies—*Afyūn*, *afīm*—Aphen, ahiphen, khaskhasaras.

ŌP'I-ATE, *n.* a medicine which causes sleep ; *a.* causing sleep, somniferous, narcotic—*Khadāb-āwar dawā*, *dawā-i-khāb-āwar* ; *a.* *khāb-paidā k. w.*, *khāb-āwar*, *nīd-lāne w.*<sup>h</sup>—Nidrājanakaushadh ; *a.* nidrājanak, nidrākārī wā swapnajanak, sūptījanak sauptik wā solān.

O-PŌS'SUM, *n.* an animal—*Ek qism kā jān-war*—Ek bhāntī kā jantu.

ÖP-PI-DAN, *n.* (L. *oppidum*) a townman; *a.* relating to a town—*Shahri*; *a. muta-*  
*allig-i-qasha, qasha-mansub*—Nagaravási; *a. nágarik, nágár, nagarasambandhi.*

OP-PIGNE-RATE, *v.* (L. *ob, pignus*) to pledge, to pawn—*Girau rakhná, marhán k.*  
 —Bandhak dharná wá bandhak márná, gahne dharná wá gahne márná.

ÖP-PI-LÄ-TION, *n.* (L. *ob, pilos*) obstruction—*Äp<sup>h</sup>, rok<sup>h</sup>, rok-tok<sup>h</sup>, rukáwaç<sup>h</sup>*—Bádhá,  
 OP-PÖ-NENT. See under OP-ROSE. [vighna.

ÖP-POR-TÜNE', *a.* (L. *ob, pro, to*) seasonable, timely, convenient, fit—*Bar-waqt yá*  
*ba-mauqa', bar-mahall yá ain-waqt, khub yá wájib, munásib yá durust*—Samayopa-  
 yukt wá samayochit, samayamukul káláyogya wá praptívasar, bhald yatháyogya wá  
 subhite-ká, thik wá yathochit.

OP-POR-TÜNG-LY, *ad.* seasonably, conveniently—*Bar-mahall bar-waqt yá ba-mauqa',*  
*munásbat mura'fat yá áram se*—Samayamusar-se yathávasar wá káláyogya, ya-  
 thochitarup wá subhite se.

OP-POR-TÜ-NI-TY, *n.* fit time, convenient means—*Fursat mauqa' nek-sú'at yá munásib*  
*waqt, qábú yá firíqat*—Ávasar avakás káláyog amsar amisar sutár wá suyog, su-  
 bhita wá gauin.

OP-PÖSE', *v.* (L. *ob, positum*) to act against, to resist, to hinder, to object—*Mukhá-*  
*lafat k., ta'arruz yá muqábala k., mau' k. mura'hamat k. yá ház rakhná, i'tiráz yá*  
*rudd-budal k.*—Viruddha h. pratikúl h. wá samna-k., rokná wá niváray k., árná at-  
 káni wá nishedh k., asammát h. wá paravákyakhanda-k.

OP-PÖNEX-CY, *n.* an exercise for a degree—*Maurase meñ ek khidá ke tiye ek shugl*—  
*Páthasáñ meñ ek upádhi ke nimíta ek abhyas.*

OP-PÖNENT, *n.* one who opposes; *a. adverse*—*Mudda'i, mukháñif, muqábil, harif*; *a.*  
*mukháñif, bar'aks, muqábil*—Pratirodhi, virodhi, vairi, sátaru, vídi, vivádi; *a. vi-*  
*ruddha, vimukh, vipaksh, viparit, pratikúl, virodhi.*

OP-PÖSI, *n.* hostile resistance, opposition—*Muqáwamat yá ta'arruz, muqábala*—  
 Pratibandh wá virodh, pratikár avarodh vyághát wá vighna.

OP-PÖSE'LESS, *a.* not to be opposed—*Arok<sup>h</sup>, gair-mumkin-i-muqábala, ná-mumkin-i-*  
*mura'hamat*—Anivárayiya, abádhya. [rodhi, pratibandhak, pratirodhak.

OP-PÖSE'ER, *n.* one who opposes—*Muqábil, mukháñif, harif, mudda'i*—Virodhi, prati-

ÖP-ro-SITE, *a.* placed in front, facing, adverse, contrary; *n.* one that is opposed, an ad-  
 versary, an antagonist, an enemy—*Muqábil, róba ra yá dárb-dá, mukháñif yá ba-*  
*zidd, ziddi bar'aks yá ala-r-raqm*; *n. muqábil zidd'aks yá khidá, mukháñif, harif*  
*yá mudda'i, dushman*—Sámne kí abhimukh wá abhimukhashthi, sammukh sammukh  
 wá sammukhashthi, viruddha wá virodhi, pratikúl vipaksh wá pratirodhi; *n. virodhi,*  
*vairi, vipaksh, sátaru.*

ÖP-ro-SITE-LY, *ad.* in front, adversely—*Ámne-sámne<sup>h</sup>, bar'aks baz-zidd yá ba-muqábala*—  
 Sammukh sammukh wá abhimukh, viruddh viparit pratikúl wá virodhi se.

ÖP-ro-SITION, *n.* position over against, resistance, contrariety, contradiction, the po-  
 litical party that opposes the ministry—*Muqábala yá muqábala'at, mura'hamat ta'ar-*  
*ruz yá munáw'at, zidd'aks yá khidá, mura'aza yá tazidd, jam'at jo arkan-i-daw-*  
*lat ke mukháñif ho*—Pratyavasthán sammukhatá sánna wá paryavasthán, vyághát  
 bádhí pratibandh wá rok, viparitatí vajparitaya viruddhatá virodh wá viparyaya,  
 viruddhokti wá viparitavachan, mantriganavirodhakapaksha wá mantrisanaj-ká-  
 virodhijanamasamúh.

OP-PÖSI-TIVE, *a.* capable of opposing—*Muqábala mura'hamat yá munáw'at karne ke*  
*qábil*—Pratibandhi virodh wá bádhá karne ko samarth, rokne wá sánna karne ko  
 samarth.

OP-PRESS', *v.* (L. *ob, pressum*) to crush by hardship or severity, to overpower—  
*Zulm jafá yá zabar-dasti k., magláb yá zer k.*—Daurátmya atyáchár wá upadrav  
 karke tor díñá, dabáni girá d. wá parast k.

OP-PRES'SION, *n.* the act of oppressing, cruelty, severity, hardship, dulness, lassitude  
 —*Zulm, sang díñi yá sitam, ta'addi zabar-dasti yá jaur, sakhtí jafá yá taklif, susti*  
*ya káñhi, be-tarí yá mándagi*—Upadrav wá upadravakaran, nishthuratá, krurátá,  
 daurátmya karáí wá utpát, mandata, angasáñthilya wá angasáñhilatá.

OP-PRES'SIVE, *a.* cruel, tyrannical, heavy—*Sang-díl yá be-rahm, zalim bid'ati yá sitam-*  
*gar, sakht dushwár yá girán*—Nishthur krúr wá dayáñin, klosad upadravi wá auyá-  
 yakári, bhári.

OP-PRES'SIVE-LY, *ad.* in an oppressive manner—*Zálimána, zulm se, jaur-o-jafá sitam*  
*ta'addi yá zabar-dasti se*—Nishthur wá krúr bháv se, upadrav daurátmya wá  
 utpát se.

OP-PRES'SOR, *n.* one who oppresses—*Zálim, sitam-gar, jafá-kár, mardum-ázár, bid'ati,*  
*zabar-dast, garib-már*—Upadravi, kruracharit, daurátma, durjan, atyáchár, prajá-  
 pirak.

OP-PRO'BRI-IOUS, *a.* (L. *ob, probrum*) reproachful, scurrilous, infamous—*Malámati*  
*yá malámat-ámez, zabán-daráz yá fush-yo, ma'yúb ruswá yá fazih*—Nindak parivá-

dak wā ghrīṇḍākārak, durmukh mukhar wā vāgduṣṭ, apayaśaswī aṇyaśaswī kukhyatī akhyāt wā kalāṅki. [Nindāpūrvak, satiraskār, parivād se.]

OP-PRŌ-BI-ŌUS-LY, *ad.* reproachfully — *Zabān-darāzi se, malāmat-āmezi se, ruswāi se* —

OP-PRŌ-BI-ŌUS-NESS, *n.* reproachfulness — *Malāmat-āmezi, zabān-darāzi, fuṣṣh-goī, za-bāni, ruswāi, ma'yibī* — *Apavādakatā, abhivād, nindakatva, durmukhatā.*

OP-PRŌ-BI-UM, *n.* (L.) reproach, infamy — *Tā'n malāmat yā duṣh-nām, ruswāi bad-nāmi yā be-ādrāi* — *Nindī kalāṅki wā apavād, akhyāt apratishṭhā wā apakarsṣh.*

OP-PUGN', *op-pūn'* *v.* (L. *ob, pugno*) to attack, to oppose, to resist — *Hamla k., mu-qabala yā mukhālafat k., muzīhamat mīmānā'at yā ta'arruz k.* — *Ākraman wā cha-ṣṭhāi k., vīrodh pratibandh bādḥāi wā vighna k., arṇā rokn ī nivāran k. wā nishēdh k.*

OP-PŪG'AN-CY, *n.* opposition, resistance — *Muqābalat muqābala yā mukhālafat, ma-mīmānā'at muzīhamat yā ta'arruz* — *Vīrodh pratibandh wā sāmī, ār rok rok-ṭok bādḥāi wā nishēdh.* [rodhī pratibandhak wā āne w., ākraman wā chaṣṭhāi k. w.]

OP-PŪG'ER, *n.* one who opposes or attacks — *Muqābil yā mukhālif, hamla-āvar* — *Vi-*

OP-SIM'ATHY, *n.* (Gr. *opsis, mathesis*) late education — *Tā'lim-i-der, ziyāla 'univ-ersitī tārīq ī pūnā* — *Vēdāntasikṣā, aḥlī āvāsthi mēh vidyāyā.*

OP'TA-TIVE, *a.* (L. *opto*) expressing desire or wish — *Khudāish-namā, mutamannā* — *Ichchāśīlīak, ichchāśīlīdhak, abhīlāshajīpāi.*

OP'TION, *n.* choice, power of choosing, wish — *Pasand, ikhtiyār ī-pasand yā ikhtiyār, marzi khvāsh yā khudāish* — *Varan wā baḥṭaw, vikalp varapādḥikār wā barāne kā adḥikār, ichchāśīlī chāh ruchi wā abhīlāsh.*

OP'TION-AL, *a.* left to wish or choice — *Ikhtiyārī, varzī ke mutabīq* — *Vaikalṭik, vikal-pak, aichchhik, yathīkām, ichchāśī wā ruchi ke amṣār.*

OP'TIC, OP'TICAL, *a.* (Gr. *optikos*) relating to vision or the science of optics — *Basurī wā basurī, 'ilm ī manāẓir o-manāẓirī manāẓir* — *Drishṭivishayak, drishṭisam-bandhī, drishṭividyā-vishayak, drigvidyāsambandhī, chikṣushashṭividyāsambandhī.*

OP'TIC, *n.* an organ of vision — *Aḥlī basīrat, chakṣu* — *Drigindriya, darśanasādhān.*

OP'TICS, *n.* the sciences which treat of the nature and laws of vision — *'Ilm-i-manāẓir o-manāẓirā* — *Drigvidyā, drikāstra, drishṭividyā, chakṣushashṭividyā.*

OP'TICIAN, *n.* one skilled in optics — *Sāhib-i-'ilm ī manāẓir o-manāẓirī, aḥlī 'ilm-i-manā-ẓir o-manāẓirā, 'ilm-i-manāẓir o-manāẓirī dān* — *Chikṣushashṭijñāni, drikāstrajñān, drik-āstravettī.* [linavarg, kulīnalok.]

OP'TI-MA-CY, *n.* (L. *optimus*) the nobility — *Sharaf, una wā, amīrī kā darja* — *Ku-OP'TI-MISM, n.* the doctrine that every thing in nature is ordered for the best — *Yah 'aqida ki 'alam ki har chiz nihāy ī bē'āi ke ligi hai* — *Yah mat ki saṁsār kā pratyek padārth atyant bḥalāi ke nimitta hai.*

OP'TI-MIST, *n.* one who believes in optimism — *Yah 'aqida mānne w. ki 'alam ki har chiz se nihāy bḥalāi ke qarar hai* — *Yah mat mānne w. ki saṁsār ke pratyek padārth se atyant bḥalāi ke tātparya wā ṣāy hai.*

OP'U-LENT, *a.* (L. *opes*) rich, wealthy — *Daulat-mand, māl-dār, tarangar yā ganī* — *Dhāni wā dhanawān, dhan-ūlīya wā sampattimān.*

OP'U-LENCE, OP'U-LEN-CY, *n.* riches, wealth — *Daulat, māl yā tarangari* — *Dhan wā dhanādhīyatā, sampatti wā lakṣmī.*

OR, *con.* (S. *other*) marking distribution and frequently corresponding to either — *Yā, OR, aḥlī.* (S. *or*) before — *Peshtar, pahle* — *Pūrv, āgā.*

OR'A-CLE, *n.* (L. *oro*) a response or revelation delivered by a heathen divinity or by supernatural wisdom, the deity or god from whom a response proceeded or was imagined to proceed, the place where supernatural responses were given, one famed for wisdom; v. to utter oracles — *Kalām-i-Rabbāni, Kalām-i-Lāh yā sukhān-i-Khudāi, ḥalīf ī-gaibī yā gaib-ān, jā-i-gaib goī, 'aql-i-kull yā kīlāl-i-'aql; v. gaib-goī k., sukhān-i-Khudāi kahā* — *Dewbāni akṣābīmī devayānī wā ākāśānī, pramādevatā pramādev wā ākumadev, pramāstḥān wā sakumastḥān, mahājūmī; v. dewbāni bhāklīnā, devayānī wā ākāśayānī kahā.*

O-BAC'U-LAR, O-BAC'U-LOUS, *a.* uttering oracles, like an oracle, authoritative, obscure — *Gaib-go yā mukhbir-i-gaibī, sukhān-i-Khudāi-namā yā kalām-i-Rabbāni ke mānūd, sanād yā mutabar, muḥṭay yā ba'dul-jahān* — *Sakunāl ākumik wā ākāśāvāpī kahne w., ākāśāvāpītya wā devayānisadrīś, pramāṇik, gūḥ wā gūḥrāth.*

O-BAC'U-LAR-LY, O-BAC'U-LOUS-LY, *ad.* in the manner of an oracle, authoritatively — *Sukhān-i-Khudāi ke taur par yā kalām-i-Rabbāni ke tariq se, sanād-se yā sanādī taur se* — *Devayānīpūrvak wā devayānisadrīśya se, pramāṇ se wā pramāṇik tīti se.*

OR'AI-SON. See ORISON.

OR'AL, *a.* (L. *os*) uttered by the mouth, spoken, not written — *Zabāni, gufta, nā-na-viṣṭa yā gair-tahrīrī* — *Mukhakatḥit, ukt, alikḥit.*

OR'AL-LY, *ad.* by mouth, without writing — *Muhk se, zabāni yā nā-naviṣṭa* — *Mukha-dwārā, alikḥitarūp se.* [nāranj.]

OR'ANGE, *n.* (L. *aurum*) a tree, the fruit of the orange tree — *Narangī, kunlāḥ,*

- OR'AN-GER-Y**, *n.* a plantation of oranges — *Náranj-zár, náranj-zár, náranj kauré yá sangtare ká bág* — Náranj vrikshavāṭikā, náranjī kī bārī.
- OR'ANGE-TÁW-NY**, *n.* a colour like that of an orange; *a.* of the colour of an orange: — *Náranjī ká sá rāṅg<sup>h</sup>, champā yá champī rāṅg<sup>h</sup>; a. champī<sup>h</sup>, champāī<sup>h</sup>, kevarī<sup>h</sup>, náranjī, náranj-rāṅg ká<sup>h</sup>, kusumbhī<sup>h</sup> — Náranjavarī; a. náranjavarī, kausumbh.*
- O-RÁ'TION**, *n.* (L. oro) a public speech — *Sukhan-i-ámm, kalām-i-ámm, taqrír, wa'z* — Alaukárāmayavākya, śālañkáravākya, vākya-prabandh, vāk-prabandh, śālañkárābhāṣaṇ.
- OR'A-TOR**, *n.* an eloquent speaker — *Zabāñ-áwar, khush-taqrír, muqarrir, sukhān-war, sukhān-pardáz, sukhān-sáz, shirín-y, shih-i-laglaya* — Vākpaṭu, vākpaṇḍit, suvaktá, vāgís, vāgís-áwar, sabh-ípravaktí, v. gvisārad.
- OR-A-TOR'I-CAL**, *a.* becoming an orator — *Zabāñ-áwar khush-taqrír muqarrir yá sukhān-pardáz: ke lāṅg* — Vāgísayogya, vākpaṇḍitayogya, suvaktāyogya, sabhāpaṇḍitayogya, sabhāpravaktāyogya.
- OR-A-TOR'I-AL**, **OR-A-TOR'I-OUS**, *a.* rhetorical — *Fasíhatí, 'ilm-i-kalāmí, muta'alliq-i-'ilm-i-kalām, 'ilm-i-fasíhat-mansih, muta'alliq-i-lasānī, khush-qí ke muta'alliq* — Prava-chānavidyāsambandhī, alañkārāśī-tasāmbandhī, alañkīrī, vākpaṭutāsambandhī, prava-chānapaṭutāvishayak, sabhāprava-chānavidyāsambandhī.
- OR-A-TOR'I-OUS-LY**, *ad.* in a rhetorical manner — *Zabāñ-áwarī se, lassínī se, khush-taqrír se, sukhān-pardáz se, fash-taar se* — Vākpaṭutā suvaktritwa wá sabh-íprava-chān se.
- OR'A-TO-RY**, *n.* eloquence, a place for prayer — *Lassínī lassínīyag zabāñ-áwarī sukhān-war sukhā-i-pardáz sukhān-rānī yá fasíhat, 'ádat khāna* — Vākpaṭutā sabhāprava-chān suvaktritwa sāvaktritā vāfahiturya wá supralāp, prīrthanāgār wá prār-thanasthān.
- OR-A-TOR'I-O**, *n.* (It.) a sacred musical drama — *Mutab-arrak yá muqaddas nāṭak* — Tīlābaddhadharmakīrtan, dharmakīrtanavishayakasuswaranūṭak, dharmakīrtanavishayakasuswaranūṭan.
- OR'A-TRESS**, **OR'A-TRIX**, *n.* a female orator: — *'Aurat jo khush-taqrír sukhān-war sukhān-pardáz yá shirín go ho* — Strī j, vākpaṭu prava-chānapaṭu wá suvaktā ho.
- ORB**, *n.* (L. orbis) a globe, a sphere, a wheel, a circle, a revolution of time, the eye; *v.* to form into a circle — *'Áura, chamber yá jirm, chakki, dāira yá halqa, gardish-i-zamān yá dāur-i-zamān, chashm; v. dāira yá halqa bān-inā* — Cakrā, maṇḍal, chakra chāk wá pahiyā, vimb vartul wá vritta, kālāchakra, netra wá nayan; *v.* vimb vartul wá vritta bān-inā. [maṇḍalākīr wá vartulākīr.
- OR'BED**, *a.* round, circular — *Mastadír, mudawwar yá mudawwar* — Gol wá golakār,
- OR'BIG**, **OR'BIG'ULAR**, *a.* spherical, circular — *Mastadír, mudawwar yá mudawwar* — Maṇḍalākīr wá golākār, vartulākīr. [kīratwa, maṇḍalākīr tī, vartulātā.
- OR'BIG'ULARITY**, *n.* state of being orbled — *Mudawwarī, mudawwarī golī<sup>h</sup>* — Maṇḍalī-
- OR'BIT**, *n.* line described by a revolving planet — *Khatt-i-dāurā, khatt-i-dāira-i-gardish, khatt-i-dāurān-i-saigāra* — Kākshī-vāhapathī, graham-īg
- OR'BY**, *a.* resembling an orb — *Khatt-i-dāurān-i-saigāra-numā, khatt-i-dāira-i-gardish-i-saigāra ke minān* — Kākshī-satvīś, kākshī-tulya, grahamārgasadrīś.
- OR'BATION**, *n.* (L. oratio) bereavement — *Alakrāmī, be-kasī, nuqān, zawāl* — Apahār, hānī, vīṇānātī, vīyog.
- OR'BI-TY**, *n.* lots of parents or children — *Mā bēp yá lapkō kī mar jānā<sup>h</sup>.*
- ORC**, *n.* (L. orca) a sea fish — *Ek bhānt kī samundarī machhī<sup>h</sup>.*
- OR'CHARD**, *n.* (S. ort-ward) a garden or inclosure of fruit-trees — *Samar-istān, mewān kī bāg* — Bārī, phalavrikshavāṭikī
- OR'CHARD-ING**, *n.* cultivation of orchards — *Samar-istān kī tarāqqī yá intizām* — Bārī kī lagānā aur banānā, phalavrikshavāṭikī kī unnatī.
- OR'CHARD-IST**, *n.* one who cultivates orchards — *Samar-istān ko tarāqqī d. w.* — Bārī ko lagānā aur banānā w., phalavrikshavāṭikī ko lagānā sañwānē wá banānē w.
- OR'CHES-TRA**, **OR'CHES-TER**, *n.* (Gr. orchestra) a place or gallery for musicians — *Nunbat-khāna, mutrib khāna* — Vāditrasthān, vāditrasthāl.
- OR'CHIS**, *n.* (Gr.) a plant — *Ek bhānt kī paudhā yá chho á per<sup>h</sup>.*
- OR'DAIN**, *v.* (L. ordō) to appoint, to decree, to establish, to institute, to invest with ministerial functions or sacerdotal power — *Mu-arrar k., hukm k., gāim k., mu-'āyān k., mazhabī 'ahla par muqarrar k. yá dīnī kīr meñ dākhīl k.* — Niyukt k., vyavasthāpīt wá nirdīshīt k., ṭhāhrānī, vīhīt k., dharmapadāniyukt k. dharmapadā-dīkshīt k. wá dharmāśūlīkīr d. [It-i-āyān — Nīyojya, nīyoktāyā.
- OR'DAIN'ABLE**, *a.* that may be ordained — *Mumtīnu-t-taqrār, nash-pazir, mumtīnu-*
- OR'DAIN'ER**, *n.* one who ordains — *Muqarrar k. w., hukm k. w., gāim k. w., dīnī kār meñ dākhīl k. w., mu-'āyān k. w.* — Vīdhīyī, vīdhātā, vīdhāyak, sthāpak, nīyojak, ṭhāhrānē w.
- OR'DER**, *n.* method, regular disposition, proper state, a mandate, a precept, a clam,

a society, a system of architecture: *pl.* admission to the priesthood—*Tadbīr yā tartīb, bandish ihtimām intizām dastūr zabt band-o-bast nazm-o-naq qā'ida rasm yā sar-rishā, durustī, hukm yā irshād, amr farmān yā farmāish, darja saff martaba yā was', tāifa firqa guruh yā tabqa, mī'mārī kā ek khāss qā'ida yā tariq*: *pl.* *ḍinī kār meṇ dukhūl, mulla-gari meṇ dukhūl*—Dhab kram mārg riti paddhati wā niyam, paripāṭī vinyās anukram vyūhan paraparāvyavasthā vyavasthāpan pratividhān wā virachanā, thik wā uchit avasthā, ājñā ādes wā prerapī, vidhān vidhi wā nirdes, gan varg varṇ wā jiti, samāj mandalī saṁsarg wā janasaṁūh, gribhādinirmāṇasīlp kī ek viśesh paripāṭī paddhati wā riti: *pl.* āsram wā purohitavarg meṇ pravēs.

OR'DER, *v.* to regulate, to manage, to command—*Durust-k. ārasta-k. murattab-k. muntazam-k. intizām k. yā tartīb-d., kār-guzārī yā kār-rawāi k., farmānā yā hukm k.*—Vyavasthit k. sajānā wā kram se dharuā, chālānī karnā nibāṇa wā nirvāh k., ājñā ādes wā nirdes k.

OR'DER-ER, *n.* one who orders or regulates—*Nāzīm, murattib, farmā, hākim*—Ājñāpak, ādesī, nideshī, prakalpak, ādeshta, vyavasthāpak, vidhāyak.

OR'DER-ING, *n.* disposition, distribution—*Tartīb, taqsim*—Vinyās wā virachanā, vibhāg wā bahitw.

OR'DER-LESS, *a.* disorderly, out of rule—*Be-tartīb be-band-o-bast yā abtar, be-qā'ida yā be-dastūr*—Avyavasthit anuvasthit kramānūh wā astavyast, aniyam.

OR'DER-LY, *a.* methodical, regular, well regulated, not unruly: *ad.* methodically—*Bā-qā'ida yā bā-tartīb, durust yā hasb-i-dastūr, ārasta murattab yā muntazam, bā-zabt hukm-pazīr yā bā-qarīr*: *ad.* *tartīb se, ārasta se, bā-tartīb*—Kramik wā kramak, yathānukram yathākrām wā vyavasthit, vinyast wā vyavasthāpit, vinit ājñānūh wā sūnt: *ad.* yathākrām, yathānukram, yathāparyāyī, kram se.

OR'DI-NA-BLE, *a.* that may be appointed—*Mumkin-i-taqarrur, mu'ayan hone ke qā-bil*—Niyojya, niyoktavya. [*hone kī qābilitat*—Niyojyānī, niyoktavyatā.]

OR'DI-NA-BILITY, *n.* the state of being ordinable—*Mumkin-i-taqarrur, mu'ayan*.

OR'DI-NAL, *a.* noting order: *n.* a ritual—*Tartīb-unmā, tartīb zahīr k. w., wasfī*: *n.* *kitāb-i-ḥijā, qā'ida o-rasm-i-ullāh*—Kramasūchak, kramavāchak, kramik: *n.* dharmapaddhati, niyamasāgrah, vidhisāgrah.

OR'DI-NANCE, *n.* a law, a rule, appointment—*Āin yā shar', qānūn qā'ida rasm yā dastūr, taqarrur yā tā'ayyūn*—Dharmavidhī sāstravidhān mār्याdā wā sūtra, niyam vidhi vidhān ādes wā vyavasthā, niyog niyojan wā niyukti.

OR'DI-NANT, *a.* decreeing, ordaining—*Hukm-rūn yā hukm k. w., muqarrar yā mu'ayan k. w.*—Nirdesāk ādesāk wā vidhāyak, niyojak.

OR'DI-NARY, *a.* according to established order, common, usual, plain, inferior: *n.* a judge, a place of eating at a settled price—*Muqarrar mu'mūlī yā mā'mūl, ānm, rasmi vāqī dastūrī 'amālī yā marawaj, sāda be-zinat nū-zeḥ be-raunaq kam-rā yā be-namak, kamīna bāzārī yā jūst*: *n.* *mensijf yā hākim, mu'ayan qimat par khāne kā mukān*—Yathāvyavahār nāyānuk wā yathākrām, siddhārān wā sūnāyā, pratyāk āchārāp wā lokaprasiddha, madhyamarup kurup wā asundar, adham madhyam wā nīch: *n.* dharmādhyakṣb, siddhāranabhojanasīlā wā sūnāyābhojanasthān.

OR'DI-NARILY, *ad.* commonly, usually—*Unmān, aksar yā besh-tar*—Prāyah wā bahudhī, yathārīti sūnāyārūp se wā bahut karke.

OR'DI-NATE, *v.* to appoint: *a.* regular, methodical: *n.* a mathematical line—*Muqarrar k., qāim k., mutā'ayan k.*: *a.* *bā-qā'ida yā bā-dastūr, bā-tartīb murattab yā muntazam*: *n.* *'ilm-i-riyāzī kī ek khatt*—Niyukt k., thāhrinā; *a.* kramik wā yathākrām, kramak wā kramānusāri: *n.* arddhājyā.

OR'DI-NATE-LY, *ad.* in a regular manner—*Tartīb se, dastūr ke mutābiq, bā-qā'ida*—Yathāvidhi, niyamanūravak, yathārīti, rityānūsar se.

OR'DI-NATION, *n.* the act of ordaining—*Taqarrur, pādri ban'ina, mazhabī 'uhde meṇ dukhūl*—Vidhān, vyavasthāpan, niyog, niyojan, dharmādhi-kāranīyojan, dharmādhi-kāradikṣhā, dharmapadanīyog.

OR'DNANCE, *n.* cannon, great guns, artillery—*Topen, barī-barī topeṇ, top-khāna*—Āgneyayantrasamūh, mahāgneyayantra, yuddhāstra wā yuddhāstrasāmūgrī.

OR'DON-NANCE, *n.* the disposition of figures in a picture—*Tasvīr meṇ jā-bā-jā sūraton ko murattab yā ārasta k.*—Chitra meṇ ākāron kā uchit vinyās wā sajasthāpan.

OR'DE-AL, *n.* (S. *ordal*) a form of trial by fire or water, a severe trial—*Āg yā pānī se āzmāish, saḥit āzmāish yā imtihan*—Āg wā pānī ke dwīrā parīkṣhā, kathūn parīkṣhā.

ORD'URE, *n.* (Fr.) dung, filth—*Gūle yā gobar, mail mal yā chikkat*.

ORE, *n.* (S.) metal in its fossil state—*Filizz-i-khām, mā'dan-i-khām*—Ākariyadhātu, aparishkritadhātu, asaṁskritadhātu, āsodhitadhātu.

OR'RE-AD, *n.* (Gr. *oros*) a mountain nymph—*Pahārī hūr yā hūrī*—Parvatadevī.

OR'GAN, *n.* (Gr. *organon*) a natural instrument of action, a musical instrument—*Zātī yā khilq āla, arganūn*—Swābhāvikakarmasādhān wā swābhāvikakāran, ek bājā.

OR-GAN'ic, OR-GAN'ICAL, *a.* consisting of organs, produced by organs, instrumental—

*Khilq-āla-dār yā zāti āla se banā-huā, zāti āla se paidā, muta'alliq-i-āla yā āla-mansūb*—Indriyamay wā swābhāvikakarmasādhanamay, indriyotpanna wā indriya-janit, kārāṇik. [sādhan se, indriyō se.]

OR-GĀN'I-CAL-LY, *ad.* by means of organs—*Zāti yā khilqī āla se*—Swābhāvikakarma-

OR-GĀN-ISM, *n.* organical structure—*Khilqī-āla-mansūb tarkīb, zāti tarkīb, indri-kār<sup>b</sup>*—Indriyasambandhinirmāṇ, sākaraṇanirmīti. [kā bāṇā bajāne w.]

OR-GĀN-IST, *n.* one who plays on the organ—*Arganūn-nawāz*—Vanāśivādak, ek bhānt

OR-GĀN-IZE, *v.* to form organically, to construct—*Mā'i-zāti-āla-ke banānā, tarkīb k.*—Indriyayukt wā indriyasampanna k., bauānā nirmāṇ k. wā rachanā.

OR-GĀN-I-ZĀTION, *n.* construction with parts or organs, act of organizing, structure—*Mā'i-hissōn yā āla ke banāwat, tarkīb, banāwat<sup>b</sup>*—Sāvayavanirmāṇ indriyasahitavinyās wā sāṅgopāṅganirmīti, indriyakaraṇ vidhān wā vinyās, nirmāṇ nirmīti arishṭi wā rachanā. [bāṇā dharne kā kothā.]

OR-GĀN-LOFT, *n.* the loft where an organ stands—*Arganūn rakhne kī kothā*—Ek viśesh

OR-GĀN-PIPE, *n.* the pipe of a musical organ—*Nūr-arganūn*—Ek viśesh murli wā bāṇeri.

OR-GĀSM, *n.* (Gr. *organ*) sudden excitement, strong emotion—*Nagahān josh, jumbhāsh-i-dil joshish mulolā yī garmī*—Ākasmikachittottāp, manovikār āves manorag wā antahkshobh.

OR-GĀI-LOUS, *a.* proud, haughty—*Magrār, matakabhir*—Ahaṅkāri, ghamāṇḍī wā garvit.

OR-GĀIES, *n. pl.* (Gr. *orgia*) frantic revels—*Bad-musī ke sāth 'aish-o'-ishrat*—Madyapān aur dhūmdhām ke sāth utsav.

OR'I-CHĀLCHI, *n.* (Gr. *oros, chulkos*) a sort of brass—*Ek bhānt kī pītāl<sup>b</sup>, kāñā<sup>b</sup>*.

OR'I-ELL, *n.* (Fr. *oriole*) a room or recess next a hall, a sort of projecting window—*Ek kothrī<sup>b</sup>, ubhri-huā yī āge ko nikli-huā khirki<sup>b</sup>*.

OR'I-ENT, *a.* (L. *oriens*) rising as the sun, eastern, bright; *n.* the east—*Āftāb kā sū ulū<sup>b</sup> hoti-huā, mashriqī yā sharqī, āb-dār tābān yā tez-raushan; n. sharq*—Sūrya ke sadris udayī wā udayamān, prāchya pūrviya wā pūrbī, chāṅkikī wā diptimān; *n.* pūrab, pūrvadik, prāchī.

OR'I-EN-CY, *n.* brightness or strength of colour—*Raṅg kā chatkilā-paṇ<sup>b</sup>, raṅg kī shokhī*.

OR-I-ENT'AL, *a.* eastern, placed in the east; *n.* an inhabitant of the east—*Sharqī, mashriqī; n. sharq kā bāshanda, sharqī yā mashriqī bāshanda*—Pūrbī wā pūrvadesiya, pūrvadesasth; *n.* pūrvadesavāsi, pūrab kā nivāsi.

OR-I-ENT'AL-ISM, *n.* an eastern mode of speech—*Sharqī yā mashriqī muhāwara*—Pūrvadesiyavāgdhārā, prāchyaavāgrīti.

OR-I-ENT'AL-IST, *n.* an inhabitant of the east, one versed in oriental learning—*Sharqī yā mashriqī bāshanda, sharqī 'ilm meṁ māhir shukhs yā ahl-i-'ilm-i-sharq*—Pūrvadesavāsi, pūrvadesiyabhāshājñā wā pūrvadesiyabhāshāpāṇḍit.

OR-I-ENT'AL-ITY, *n.* state of being oriental—*Ālat-i-sharqī, hālat-i-mashriqī*—Pūrbī-pan, pūrvadesiyatwa, pūrvadesiyatwa, prachiyatwa.

OR'I-FICE, *n.* (L. *os, facio*) an opening—*Mukh<sup>b</sup>, chhed<sup>b</sup>, sūrākh*—Mukh, chhidra, randhra, dhwār, vivar, vil.

OR'I-FLAMB, OR'I-FLAM, *n.* (Fr. *oriflame*) the ancient royal standard of France—*Mulk-i-Frāns kā qadīm shāhī 'alam, qadīm zamāne meṁ mulk-i-Frāns kā shāhī jhandā*—Frānsesī kā prāchīnakālīn dhvajā patākā wā jhandā.

OR'I-GAN, *n.* (Gr. *organon*) a plant—*Mazānjosh, sā'tar*—Parpās, jambhīr, kuṭherak.

OR'I-GIN, *n.* (L. *origo*) a beginning, a fountain, a source, descent—*Shurū' yā ibtidā, asl yā bunyād, bekh yā bun, asal mawshā nasib yā khāndān*—Ārambh wā prārambh, mūl ādi wā yoni, jar ādikāraṇ utpattisthān wā udgamasthān, utpatti kul wā vaṇs.

OR-I-G'NAL, *n.* the beginning, the source, first copy, archetype; *a.* primitive, first in order, having new ideas—*Shurū' yā ibtidā, asal bunyād bekh yā bun, manqūl-anhu, namūna; a. aslī bunyādī yā mutaqaddīm, awal, mukhtārī yā zehīn*—Ārambh prārambh wā mūlframbh, mūl ādi yoni jar ādikāraṇ utpattisthān wā udgamasthān, mūlanmīrti, ādarś; *a.* maulik mūlik wā ādya, pratham prāthamik wā pahlā, apūrvakalpak upayakusāl upiyī wā apūrvayojak. [dhātā.]

OR-I-G'NAL-ITY, *n.* the state of being original—*Asālat*—Maulatī, apūrvatā, apūrvasid-

OR-I-G'NAL-LY, *ad.* primarily, from the beginning, at first—*Ibtidān yā asālatan, awalān, awal-meṁ yā shurū'-meṁ*—Pratham, ārambh se, pahile āge wā ādi-meṁ.

OR-I-G'NA-RY, *a.* productive, primitive—*Uppā<sup>b</sup>, aslī ibtidā' yā mutaqaddīm*—Utpādak wā janak, prāthamik ādya wā mūlik.

OR-I-G'NATE, *v.* to bring into existence, to take existence, to have origin—*Paidā k. ṭjād k. yā wujūd-pakrānā, wujūd-pakarnā, paidā h.*—Utpanna k. prathamotpādan k. wā nikālā, prathamotpanna wā utpādit h., utpanna h. uthnā wā nikālā.

OR-I-G'NĀTION, *n.* the act of originating—*Ṭjād, paidāish, shurū'*—Prathamotpādan, prathamakalpak, ārambh.

OR-I-G'NĀ-TOR, *n.* one who originates—*Bānt, mūjid*—Mūlotpādak, prathamotpādak,

OR-I'ON, *n.* (Gr.) a constellation—*Jabbār, jauzā*—Mrigaśirah, āgrahāyapī.

- ÖR-I-SON**, *n.* (L. *oro*) a prayer—*Namāz, salāt*—*Prārthanā, stav, vāchikaprārthanā*.
- ÖR'LOP**, *n.* (D. *overloop*) a platform in the hold of a ship—*Jahāz ke khol ki chhat*—*Naukā ke pet wā garbh ki chhat*.
- ÖR'NA-MENT**, *n.* (L. *orno*) embellishment, decoration; *v.* to embellish, to adorn—*Zewar yā zināt, āraish zeb-āish yā zeb*; *v. ārista k. yā āraish d., zeb-āish d. zeb d. yā zināt d.*—*Alaukār wā shāharan, vibhūshān, sōbhā galinī māydan wā bhūshān; v. alaūkrit wā sōbhīt k., sañwāra wā siñg'ra*.
- ÖR-NA-MENT'AL**, *a.* giving embellishment—*Zeb-āwar, āraish, zināt-bakhsh, zinātī, khush-numā*—*Sōbhākār, sōbhākārak, sōbhādīpik, vibhūshak, alaūkārak*.
- ÖR'NATE**, *a.* adorned, beautiful; *v.* to adorn—*Ārista zeb-dār yā muzaiyan, khush-numā yā khūsh-rat*; *v. ārista k., zeb d., zināt d.*—*Alaukār sōbhīt wā vibhūshīt, sundar surūp wā sūdāl; v. sañwāra, siñgārī, alaūrit k., vibhūshīt k.*
- ÖR'NATELY**, *ad.* with decoration, finely—*Zeb zināt yā āraish se, f'rahāt se*—*Sīlaūkār wā sōbhāpūrvak, saundaryya wā suandarī se*.
- ÖR'NA-TURE**, *n.* decoration—*Zeb, zeb-āish, zināt, āraish*—*Alaukār, sōbhā, sañwār*.
- ÖR-NI-THOL'O-GY**, *n.* (Gr. *ornis, logos*) the science which treats of birds—*Parand-nāma, tazkirāt-i-tayūr*—*Pakshividya, pakshīśāstra*.
- ÖR-NI-THOL'OG'ICAL**, *a.* relating to ornithology—*Parand-nāma-mansūb, mutā'alliq-i-tazkirāt-i-tayūr*—*Pakshividya-sambandhī, pakshīśāstra-vishayak*.
- ÖR-NI-THOL'OG'IST**, *n.* one versed in ornithology—*Parand-nāma-dān, sāhib-i-tazkirāt-i-tayūr*—*Pakshividya-jña, pakshīśāstri*.
- ÖR'PHAN**, *n.* (Gr. *orphanos*) a child who has lost either father or mother or both; *a.* bereft of parents—*Yatīm, be-mātar, be-pidar, tarkā jiske tāp-mā donoh mar-gaye hoī*; *a. yatīmān, be-mā-bāp*—*Pitrihīnabālak, mātṛihīnabālak, mātṛipitrihīnabālak, pitāmātṛihīnabālak*; *a. anāth, mātāpitṛihīn, pitāmātṛihīn, mātṛipitṛihīn*.
- ÖR'PHAN-AGE**, *n.* the state of an orphan—*Yatīmī*—*Mātṛipitrihīnā*.
- ÖR'PHANE**, *a.* bereft of parents—*Be-mātar-pidar, be-mā-bāp*—*Mātṛipitrihīn*.
- ÖR'PI-MENT**, *n.* (L. *aurum, pigmentum*) a mineral, yellow arsenic—*Zarāish, hartāl*—*Haritūl wā pinjar, pitak wā haritālak*.
- ÖR'PINE**, *n.* (Fr. *orpin*) a plant—*Ek bhūt kā pandhā yā chhotā per*.
- ÖR'RE-RY**, *n.* an instrument which represents the revolutions of the heavenly bodies named after the Earl of Orrey—*Ek āla yā jant-ar jis se saigārōn ki gardish dikhāi-jāti-hai*—*Grahagatisūchakayantra, grahādigatidarsakayantra*.
- ÖR'RIS**, *n.* a plant and flower—*Rach*, *rach*.
- ÖRT**, *n.* a fragment, refuse—*Tāk yā tukrā*, *chhūt chh'ūyan yā mail*.
- ÖR'THO-DÖX**, *a.* (Gr. *orthos, doxa*) sound in religious opinion, not heretical—*Din-dār yā mutadāyiq, māmin yā rashid*—*Satyadharmāvalambī wā sanmārgagāmī, satyadharmānusārī wā satyanatadhārī*.
- ÖR'THO-DÖX-LY**, *ad.* with soundness of opinion—*Din-dārī se, bā-rast-i-tiqāli*—*Satyadharmāpūrvak, satyanatadhāran se, satp'athāvalambāpūrvak*.
- ÖR'THO-DÖX-NESS**, *n.* the state of being orthodox—*Din-dārī*—*Samnat'ivalamban*.
- ÖR'THO-DÖX-Y**, *n.* soundness in doctrine—*Rast-i-tiqāli, dīn-dārī*—*Satyadharm, sanmārg, satp'athānusāran, satp'athāvalamban, satyadharmādharan, satyanatadhāran*.
- ÖR'THO-E-PY**, *n.* (Gr. *orthos, epos*) correct pronunciation of words—*Talaffuz-i-sahih, sahīh-talaffuz karne kā 'ilm*—*Suddhochehāran, suddhochehārapavidyā*.
- ÖR'THO-GÖN**, *n.* (Gr. *orthos, gonía*) a rectangular figure—*Mustatīl-qā'im-u-z-zāwiya, zū-zāwiyyatu-l-qawāim*—*Samakopikritī, āyat*. [kon, āyatākrār.]
- ÖR'THO-G'ONAL**, *a.* rectangular—*Mustaqīm-u-z-zāwiya, mustatīlī*—*Samakopikritī, sama-*
- ÖR'THO-G'RA-PHY**, *n.* (G. *orthos, grapho*) the art of spelling, that part of grammar which treats of letters and syllables, the delineated elevation of a building—*Imlā, rasmi-khatt, kisī 'imrāt kī bulandī kā naqsha*—*Achchharautī wā varjavinyāsavidyā, suddhiksharavinyās wā sandhī, kisī grīha kī uchāī kī chitra*.
- ÖR'THO-G'RA-PHER**, *n.* one who spells correctly—*Sahīh imlā nāris, dur-ust-implā-gar, sahīh-implā-dān, sahīh imlā k. w.*—*Suddhiksharavinyāsakārī, suddhavaravinyā-akartā*.
- ÖR'THO-GRÄPH'IC**, **ÖR'THO-GRÄPH'ICAL**, *a.* relating to the spelling of words, delineated according to the elevation—*Imlā-mansūb, bulandī ke mutābiq khīnchā-huā*—*Suddhiksharavinyāsasambandhī suddhavaravinyāsavishayak wā achchharautī-kā, uchchhatnīśrachitrit wā uchāī ke anusār khīnchā huā*.
- ÖR'THOL'O-GY**, *n.* (Gr. *orthos, logos*) right description of things—*Sahīh-bayān-i-anhqā*—*Vastusuddhavarānan, suddhapadārthavarānan*.
- ÖR'THOP-NŌ'E**, *n.* (Gr. *orthos, pneo*) a disorder of the lungs—*Marz-i-shush*—*Phus-phus kē ek rog, phephre kē ek rog*.
- ÖR'TO-LAN**, *n.* (Fr.) a bird—*Pargirī, bargel*, *lagrel*, *lagerī*.
- ÖS'CIL-LATE**, *v.* (L. *oscillo*) to move backward and forward, to vibrate—*Jhūlnā*, *thartharānā jhūmnā yā laharānā*. [thartharī jhūmnā wā lahrāw.]
- ÖS-CIL-LÄ'TION**, *n.* a moving backward and forward, vibration—*Jhulāw yā jhulāhāy*.

- OS'QIL-LA-TO-RY**, *a.* moving backward and forward, swinging, vibratory—*Jhūtā-huā<sup>h</sup>, jhūmtā-huā<sup>h</sup>, jhōik-khātā-huā thartharātā-huā lahrātā-huā tharthurāyā yā jhūmā<sup>h</sup>.*  
**OS'QI-TANT**, *a.* (L. *osito*) yawning, sleepy—*Āgrāne w. jāmāne w. āgrātā-huā jāmātā-huā yā jāmāyā<sup>h</sup>, nīndāsā yā ūnghāsā<sup>h</sup>*—Jrimbhāmāp wā jrimbbhāwān, nidrākul wā nidratur. [jrimbhan.  
**OS'QI-TAN-GY**, *n.* the act of yawning—*Āgrāyā<sup>h</sup>, jāmātā<sup>h</sup>, jāmāhāt<sup>h</sup>*—Jrimbhā, jrimbh.  
**OS'QI-TANT-LY**, *ad.* sleepily, carelessly—*Uṅghāi se, be-khabari susti yā gāṣṭat se*—Nidrā-turātā wā nidralutā se, asāvadbhūi wā asivadhānatā se.  
**OS'QI-TĀT-ROX**, *n.* the act of yawning—*Āgrāyā<sup>h</sup>, jāmātā<sup>h</sup>, jāmāhāt<sup>h</sup>*—Jrimbhā, jrimbh.  
**OS'SIER**, *a.* (Fr.) a water willow—*Abi bak*—Jalavetas, jalavetra, jalaveṇu. [jrimbhan.  
**OS'PRAY**, *n.* (L. *ossifraga*) a kind of eagle—*Ek gism kā 'ngāb*—Utkroś, kurār.  
**OS'SI PRAGE**, *n.* a kind of eagle—*Ek oism kā 'ngāb*—Utkroś, kurār.  
**OSSEOUS**, *a.* (L. *os*) bony, like bone—*Ustukhānā<sup>h</sup> ustukhāwān sā yā ustukhāwān-sīrat*—Asthimay asthiwān asthimū wā bapik, asthigunak wā hadli-sarīshā.  
**OS'SI-LE**, *n.* a small bone—*Ustukhānā<sup>h</sup>, ek chhoti hadli<sup>h</sup>*—Asthik, kshudrāsthī.  
**OS'SI-FE**, *n.* to change to bone, to become bone—*Hadli-sī kur-dānā yā ho-jānā<sup>h</sup>, had-dipānā yā hadli<sup>h</sup>*—Asthiyat k, wā h.  
**OS'SI'IC**, *a.* having power to ossify—*Ustukhāwān-sā<sup>h</sup>*—Asthikar, asthikarak, asthija.  
**OS-SI-FI-CĀTION**, *n.* change into bone—*Hadli-gāhāt<sup>h</sup>, hadli<sup>h</sup>*—Asthiparipām, a thi-bhūya, asthibhāy.  
**OS'SI'ICIOUS**, *a.* devouring bones—*Ustukhānā<sup>h</sup>, har-gilā yā har-gilā<sup>h</sup>*—Asthikha.  
**OS'SU-A-RY**, *n.* (L. *os*) a charnel house—*Har-gārā<sup>h</sup>, ustukhāwān-khāna, murdon kī had-dipān ke rukhā<sup>h</sup> kī jagah*—Asthi-thān, asthisāṃchayasthān.  
**OS'TENT**, *n.* (L. *ob. tentum*) appearance, manner, show, portent, prodigy—*Sīrat yā shakt, taur yā wā<sup>h</sup>, nūmāish, nūkhāat, bad fil*—Rūp wā ā r, prakār rīti wā dhab, d-khāw dikhāw wā dikhīwā, durakshap, asubhadakshap wā anishāsachakachihna.  
**OS'TEN-SIBLE**, *a.* that may be shown, apparent—*Wājiba<sup>h</sup> nūmāish nūmāish-tūmāish-tūmāish yā dikhāyā jūne ke gāhli, zāhir nūmāish nūmāish-tūmāish-tūmāish*—Prakāśya, prakat, pragat, vyakt, spāshat wā pratyaksh.  
**OS'TEN-SIBLE**, *a.* showing, apparent—*Zāhirān yā zāhirā, zāhir-nūmāish se*—  
**OS'TENTATE**, *v.* to display boastfully—*Tafākhūr se dikhānā*—Ahaṅkār wā ghamāṇd se dikhānā.  
**OS-TEN-TĀTION**, *n.* show, ambitious display—*Nūmāish yā nūmāish, tafākhūr fakhri-ga khud-nūmāish-tūmāish-tūmāish yā fakhri-ga*—Dekhāw dikhāw wā dikhāwā, tūmtām tarā-wā dāmbār wā dāmbārth swagunaprakāśan.  
**OS-TEN-TĀTIOUS**, *a.* boastful, fond of show—*Fakhkhār fakhir yā mufakhkhār, khud-nūmāish*—Dāmbhī dāmbhik dāmbhāṣil wā dāmbārī, dūmbhī tūmtāmī bhāṣilā wā dāmbhārth swagunaprakāśak.  
**OS-TEN-TĀTIOUSLY**, *ad.* boastfully, vainly—*Tafākhūr yā gurūr se, khud-nūmāish se yā mufakhkhārān*—Dāmbh wā dāmbār, ghamāṇd dūmbhī tūmtām wā tarak-bharak se.  
**OS-TEN-TĀTIOUSNESS**, *n.* boastfulness, vanity—*Tafākhūr yā khud-furōshī, tamak yā*  
**OS-TENTIOUS**, *a.* fond of show—*Khud-nūmāish, fakhkhār, fakhir, tūmtāmī<sup>h</sup>*—A dāmbārī, dāmbhārth swagunaprakāśak, tarakbharak w.  
**OS-TE-O-COLLA**, *n.* (Gr. *osteon, kollu*) a fossil—*Zo-zūn se khod-kar nikālī-huī shai, mā-dant-shai, jamād*—Utkhātadravya, bhūmi se khodkar nikālī huī vastu, akariya padārth.  
**OS-TE-OL'OGY**, *n.* (Gr. *osteon, logos*) a description of the bones—*Bayān-i-ustukhānā, har-mālā yā hāp-mālā<sup>h</sup>, tashrih-i-'izām, ustukhāwān-nāma*—Asthivāran, asthivarnān.  
**OS-TE-OL'OG-ER**, *n.* a describer of the bones—*Mufassir-i-'izām, ustukhānā kā bayān k.*  
**OSTI-ARY**, *n.* (L. *os*) the mouth of a river—*Nadi kā mūhūnā<sup>h</sup>, nadi kī sangam*  
**OSTLER**, *ostler*. See HOSTLER. [—Nadimukh, samudrasaṅgam.  
**OSTRA-CISM**, *n.* (Gr. *ostrakon*) a mode of banishment by votes inscribed on shells—*Jilā-nutan kī ek taur yā tarīq jisrān log apnī apnī rāe sipiyōn par likh-kar dākhil karā-the*—Deś se nikāl deno kī ek rīti jisrān log apnī apnī aumati sipiyōn par likh-kar deto the. [nikāl d., desāntar k.  
**OSTRA-CIZE**, *v.* to banish, to expel—*Jilā-nutan k., khārij yā shahr-ba-dar k.*—Deś se  
**OSTRICH**, *n.* (Fr. *autruche*) a large bird—*Shukur-murg*—Sāhāmrig.  
**OT-A-CŌUSTIC**, **OT-A-CŌUS-TIC-ON**, *n.* (Gr. *ous, akouo*) an instrument to facilitate hearing—*Ek āla jo sānī yā gūwat-i-sānī kī madad kartā hai*—Śravaṇopakāraṅgayaṇa.  
**OTHER**, *a.* (S.) not the same, not this—*Digar, gair*—Dusrá aur wā anya, ān itar par  
**OTHER-GATES**, *ad.* in another manner—*Aur tarah se, aur taur se*—Anyā prakār se, aur rīti se.  
**OTHER-WHERE**, *ad.* in other places—*Aur-kahī<sup>h</sup>, aur-aur jagahān meī<sup>h</sup>*—Anyatra.



**ÔTH'ER-WHILE, ÔTH'ER-WHILES, ad.** at other times — *Augât-i-digar, aur waqt meñ* — Aur samay meñ, anya samay meñ.

**ÔTH'ER-WISE, ad.** in a different manner, else — *Nau'-i-digar yâ aur-tarah, war-na wagar-na gâ wa-illâ* — Aur wâ anya prakâr se, nahiñ-to wâ athawâ.

**ÔTTER, n.** (S. *oter*) an amphibious animal — *Ôd-bilâw<sup>h</sup>* — Udra, jalamârijâr, jalannakul.

**ÔŪCH, n.** the collet or socket in which a precious stone is set, a carcanet — *Mûndrî meñ nag baidhane kâ khâna, jawâhir kî zanjîr yâ tauq* — Muñdari meñ nag baidhane

**OUGHT, at.** See **AVOHT**. [kâ ghar, ratnoñ kî sikarî wâ pattâ.]

**OUGH, at, v. (ove)** to be bound in duty, to be necessary, to be fit, to behove — *Fîrz k., zarîr k., munâsib k., lâzim yî mâjib k.* — Kartavya h., avasya avasyak wâ âvasyak

**ÔUNCE, n.** (L. *uncia*) a weight — *Adhi chhatâñk<sup>h</sup>, do-tofâ<sup>h</sup>*. [h., yogya h., uchit h.]

**ÔUNCE, n.** (Fr. *once*) an animal — *Têndû<sup>h</sup>, teñdû<sup>h</sup>* — Dwipî.

**ÔUPHE, n.** (F. *aelf*) a fairy, an elf — *Pert, bhûnâ<sup>h</sup>* — Yogini wâ mâyinî, vidyâdharî apadevatâ wâ râkshasî. [vishayak.]

**ÔUPH'EN, a.** elish — *Parigôn ke mutâ'alliq, pari-mansûb* — Vidyâdharîsambandhî, vetâla-

**ÔÛT, pr.** (S. *ure*) belonging to us — *Hamârâ<sup>h</sup>, ham-logôn-kâ<sup>h</sup>, ham-subhôn-kâ<sup>h</sup>, âpax-*

**ÔÛS, poss. pl.** of *I* — *Our ke mâr dekho* — Our kâ arth dekho. [kî<sup>h</sup>, apnâ<sup>h</sup>.]

**ÔÛR-SELV', ÔÛR-SELVES, pr.** the emphatic and reciprocal form of *we* and *us* — *Ham-âp<sup>h</sup>, ham-hi-ham<sup>h</sup>, apne-tatû<sup>h</sup>, apne-hi-ko<sup>h</sup>.*

**ÔÛSEL, n.** (S. *oste*) a blackbird — *Ek bhûnt kî kâlî chirig<sup>h</sup>, bhujang<sup>h</sup>*. [d<sup>h</sup>.]

**ÔÛST, v.** (Fr. *ôter*) to remove, to eject — *L'ôtnâ utthâ d. yâ hatâ d<sup>h</sup>, nikâlnâ yâ nikâl*

**ÔÛSTER, n.** dispossession, ejection — *Be dakhî, ikhrâj* — Adhikarabhrashtatâ wâ swa-twaharan, nikâl nîsar nîsaran nîshkasau wâ vahishkaran.

**ÔÛT, ad.** (S. *ut*) not within, not at home, to the end, loudly, at a loss; *v.* to eject, to expel; *int.* expressing abhorrence or expulsion — *Berûn, makân-par nahîn yâ makân-ke bâhar, âkhir khatm yâ intihâ tak, zor-se yâ buland âwâz se, hairân yâ pureshân; v. bâhar yâ dâr k<sup>h</sup>, nikâlâ yâ nikâl d<sup>h</sup>; int. dâr<sup>h</sup>, dâr ho<sup>h</sup>, châlâ-jâ<sup>h</sup>, bâhar ho<sup>h</sup>, nikâl<sup>h</sup>, nikâl-jâ<sup>h</sup>* — Bâhar, ghar par nahîn wâ ghar ke bâhar, ant wâ sanâpti tak, ûnche bol wâ swar se, gharâyâ-huî wâ ghâbri. [vahirbhût, vahistha.]

**ÔÛTER, a.** being on the outside — *Berûn, bâharî<sup>h</sup>, bâhar-kâ<sup>h</sup>* — Vâhya, vahistha.

**ÔÛTER-LY, ad.** towards the outside — *Berûn taraf, bâhar kî or<sup>h</sup>* — Vahirbhagapratî.

**ÔÛT'ER-MÔST, ÔÛT-MÔST, a.** farthest outward — *Bahut-hî bâhar<sup>h</sup>* — Ativâhya.

**ÔÛT'WARD, a.** external, visible, corporeal — *Berûn, zâhirî, jismî yâ jismânî* — Bâhari vâhya vahirbhût wâ valihsth, drîsya drisht wâ pratyaksh, sarîrî kîrîk wâ debî.

**ÔÛT'WARD, ÔÛT'WARDS, ad.** to the outer parts, to foreign parts — *Bâhar kô<sup>h</sup>, bi-dek-kô<sup>h</sup>.*

**ÔÛT'WARD-LY, ad.** externally, in appearance — *Zâhiran, sîratina zâhir-ushûb yâ zâhir. hâl-meñ* — Vâhyarûp se wâ bhârî or se, dekhne-meñ. [kar k<sup>h</sup> — Adhik k., âge aur k.]

**ÔÛT-ACT', v.** (S. *ut, L. actum*) to do beyond — *Zigâda k., hadd se zigâda k., barh-*

**ÔÛT-BAL'ANCE, v.** (S. *ut, L. bis, laur*) to exceed in weight or effect — *Wazn yâ tûst meñ zigâda h., wazn yâ asar meñ barh-jânâ* — Bhav wâ prabhûy meñ adhik h., gurutar h., guruprabhâvatar h. [kar bâhar kar-d<sup>h</sup>.]

**ÔÛT-BAR, v.** (S. *ut, Fr. barre*) to shut out by bars or fortification — *Ar yâ garh banâ-*

**ÔÛT-BID, v.** (S. *ut, biddan*) to bid more, to offer a higher price — *Dûsre kî ba-nîshat zigâda dam kahnâ, zigâda qîmat dene kî khwâhîsh k.* — Dûsre kî apekshâ adhik mol kahnâ, adhik mol dene kî ichchâ k.

**ÔÛT-BLOWN, a.** (S. *ut, blown*) inflated — *Phûlâ-huî<sup>h</sup>.*

**ÔÛT-BLOSH', v.** (S. *ut, D. blösen*) to exceed in rosy colour — *Zigâda gul-rû yâ gul-gûn h., dûsre se barh-kar gul-rû yâ gul-gûn h.* — Adhik javâvarn h., dûsre se barh-kar javâvarn h. [ko jâne k. — Vides wâ parades ko jâne w.]

**ÔÛT-BÛND, a.** (ont, bound) proceeding to a foreign country — *Be-gâne yâ gûr-mulk*

**ÔÛT-BRÄV', v.** (S. *es, Fr. braver*) to bear down by more daring or insolent conduct — *Dhankînâ<sup>h</sup>, dakhînâ<sup>h</sup>, dabânâ<sup>h</sup>, nêche k<sup>h</sup>, puchhârnâ<sup>h</sup>, chah-baidhînâ<sup>h</sup>.*

**ÔÛT-BREÄK, n.** (S. *ut, breac*) a bursting forth, an eruption — *Tûl-pajnâ phûl-pajnâ yâ phûl-tan<sup>h</sup>, dhudhuk ubhâr yâ phuphkâr<sup>h</sup>.*

**ÔÛT-BREÄTHE', v.** (S. *ut, breath*) to exhaust or deprive of breath, to issue in the manner of the breath — *Dam-phulâ d. yâ be-dam k., dam kî sîrat meñ nikalnâ* — Hâñphâ d. wâ swâsarahit k., sâñs wâ swâs ke sadris nikalnâ.

**ÔÛT-BÛD', v.** (ont, bud) to sprout forth — *Kaliyânâ<sup>h</sup>, panupnâ<sup>h</sup>, dâñlî-nikalnâ<sup>h</sup>.*

**ÔÛT-BUILD', v.** (S. *ut, byldan*) to build more durably — *Zigâda mazbûti se tu'mîr k.* — Adhik pusht wâ porhî banânâ. [h<sup>h</sup>.]

**ÔÛT-BÛRN', v.** (S. *ut, byrnan*) to exceed in burning or flaming — *Jalne meñ barh-kar*

**ÔÛT-CAST, a.** (S. *ut, Dan. kaster*) cast out, expelled; *n.* one cast out, an exile — *Mar-dûd, khârij; n. mardûd yâ khârij shukh, shahar-ba-dar yâ jild-watan* — Vahishkrit wâ patit, nîsarit wâ nikâlâ huâ; *n.* vahishkrit jâtivahishkrit wâ swadesavahishkrit jan, swades se nikâlâ huâ jan. [rhnâ<sup>h</sup>.]

**OUT-CLIME', out clim', v.** (S. *ut, climan*) to climb beyond — *Barh-kar yâ úpar cha-*

- ÖÜT-CÖMPASS**, v. (S. ut, L. *con. passum*) to exceed due bounds — *Hadä se ziyäda h.*  
— *Simä ko näghnä wä läghnä, simä ke äge barh-jänä.*
- ÖÜT-CRAFT**, v. (S. ut, *craft*) to excel in cunning — *Makr štrat yä riyä meñ ziyäda h. yä barh-jänä* — Dhürttätä meñ adhiik wä barhkar h.
- ÖÜT-CRY**, n. (S. ut, Fr. *crier*) a loud cry, a cry of distress, clamour — *Barä šhor, öllh, gul gaugä ghul-gapara yä joah-kharosh* — Chillähat, chinghar obigghar chitkar wä chitkar, tumul kalkul wä kolähal.
- ÖÜT-DARE**, v. (S. ut, *dear*) to venture beyond — *Himmat meñ ziyäda h. yä barh-jänä, ziyäda himmat yä dilert se maglüb k.* — Sähas meñ adhiik wä barhkar h., dhithai wä sähas se jit-lenä. [— Aprachalit k., bin-chalan k.]
- ÖÜT-DATE**, v. (S. ut, L. *datum*) to antiquate — *Be-rawä; kar-d., gair-i-isti-mäl kar d.*
- ÖÜT-DÖ**, v. (S. ut, *don*) to excel, to surpass — *Afzal fäiq yä ziyäda h., barh-jänä* — Adhiik wä šreshth h., chaplitä nikaltä saras wä utkrisht h.
- ÖÜT-DRINK**, v. (S. ut, *drinc*) to exceed in drinking — *Pine meñ barh-jänä* — pine meñ sabqat k. yä tarjih-rakhnä — Pine meñ barhkar šreshth saras nikaltä wä chaplitä h.
- ÖÜT-DWELL**, v. (S. ut, Dan. *dreler*) to dwell or stay beyond — *Ziyäda der tak rakhnä, barh-kar rakhnä* — Adhiik rakhnä wä tiknä.
- ÖÜT-FACE**, v. (S. ut, L. *facies*) to brave, to bear down with impudence — *Muqäbalat yä ham-chashm k., be-hayät se maglüb k.* — Šimnā k., nirlajjatä se dabä-lenä wä jit-lenä.
- ÖÜT-FAWN**, v. (S. ut, *fagniu*) to exceed in fawning or adulation — *Barh-kar khäya-bar-däri yä chaplitä k., khäya-bar-däri yä chaplitä meñ fäiq-h.* sabqat k. yä tarjih-rakhnä — Adhiik jigjig wä lurkhuri k., jigjig lurkhuri wä apakrishtopäsanä meñ barhtä chaplitä nikaltä saras wä utkrisht h.
- ÖÜT-FEAST**, v. (S. ut, L. *festum*) to exceed in feasting — *Ziyäfat meñ ziyäda h.* sabqat k. tarjih-rakhnä yä pesh-qadam h. — Utsav wä jawnär meñ barhkar chaplitä nikaltä saras wä utkrisht h.
- ÖÜT-FEAT**, v. (S. ut, L. *factum*) to surpass in action or exploit — *Kär yä muhim meñ afzal-h.* sabqat k. tarjih-rakhnä yä pesh-qadam h. — Käim wä kashinakarm meñ barhkar saras nikaltä chaplitä wä šreshth h.
- ÖÜT-FIT**, n. (S. ut, L. *factum*?) equipment for a voyage — *Daryät safar ki drästagt* *lawāzima yä sāmān* — Jalayātrā ki sājawāt wä sāj, upakaraṇasāmagri, sambhar.
- ÖÜT-FLANK**, v. (S. ut, Fr. *flanc*) to extend the flank of one army beyond that of another — *Ek fawj ke puhli yä bāzū ko dūsri fawj ke puhli yä bāzū se ziyäda phailā d. yä barhā d.* — Ek senā ki alang wä pärsawāg ko dūsri senā ki alang wä pärsawāg se adhiik phailā d. wä barhā d.
- ÖÜT-FLY**, v. (S. ut, *fleogan*) to fly faster than another — *Urne meñ piche-choṛnā yä barh-jänä*, dūsre se ziyäda tez urnā, urne-meñ tarjih-rakhnä pesh-qadam h. yä sabqat k. — Dūsre ki ap-kahā adhiik sighra urnā, urne meñ dūsre se saras barhkar wä utkrisht h.
- ÖÜT-FÖÖL**, v. (S. ut, Fr. *fol*) to exceed in folly — *Hamīqat meñ tarjih-rakhnä, be-wuqūf; meñ barh-kar h.* — Adhiik mūp h., mūrkhātā wä mūrkhātā meñ saras wä barhkar h. [šurāt — Vāhyarip, bāhari škār.]
- ÖÜT-FÖRM**, n. (S. ut, L. *forma*) external appearance — *Zāhir-hāl, berūmī yä zāhir*
- ÖÜT-FROWN**, v. (S. ut, Fr. *froncer*?) to frown down, to overbear by frowning — *Ghurak-kar dabā-lenā*, ghurki yä jhirkī se dabā-lenā ntehe k. yä pachhāyānā.
- ÖÜT-GATE**, n. (S. ut, *geat*) a passage outwards, an outlet — *Bāhart phātak*, *nikāṭe yä nikāṭ*.
- ÖÜT-GEN'ER-AL**, v. (S. ut, L. *genus*) to exceed in generalship — *Sipāh-sālārī ya'nī jangl hunar meñ afzal h.* yä tarjih-rakhnä — Senānayapravinātā wä senāvvyūhanai-puniya meñ saras barhkar wä utkrisht h.
- ÖÜT-GIVE**, v. (S. ut, *gifan*) to surpass in giving — *Ziyāda dend, dihih meñ pesh-qadam h. fäiq h. yä tarjih-rakhnä* — Adhiik dend, dene wä dān meñ barhkar saras wä šreshth h.
- ÖÜT-GÖ**, v. (S. ut, *gan*) to surpass, to go beyond, to circumvent — *Sabqat k. yä tarjih-rakhnä, barh-jänä*, *aiyārt k. yä fareb d.* — Saras chaplitä nikaltä utkrisht wä šreshth h., nāngnāh lāngnāh wä äge jānā, thagnā wä chhālnā.
- ÖÜT-GÖ-MO**, n. the act of going out — *Nikāl-jänā*, *khurīg, rawānag, nikāl*, *nikāl* — Nirgam, nirgati, nihār.
- ÖÜT-GROW**, v. (S. ut, *growan*) to surpass in growth, to grow too big or old — *Barhne meñ sabqat lenā yä tarjih-rakhnä, nihāyat hī barā yä purānā h.* — Barhne meñ nikāl-jänā wä barh nikālā, balut hī barā wä purānā h.
- ÖÜT-GUARD**, n. (S. ut, Fr. *garder*) a guard at a distance from the main body — *Tilāya, qarāwal, bāhar-ki chauti* — Agrasthit wä äge-ki chauti.
- ÖÜT-HOUSE**, n. (S. ut, *hus*) a house or building separate from a dwelling-house — *Bāhart ghar*, *bāhar kā ghar* — Upagriha, vāhyagriha.

**OUT-JEST**, v. (S. ut, L. *gestum*) to overpower by jesting—*Mazāk yā haṣi se mag-ṣāḥ k.*, *mazāk yā haṣi meṇ sabqat le-jānā yā tarjih-rakhnā*—Haṣi wa ṭhaṭṭhe se jī-  
lenā wā dabā-lenā, khillī meṇ saras h. wā barh-jānā.

**OUT-JUGGLE**, v. (S. ut, Ger. *gaukeln*) to surpass in juggling—*Bāst-gart huḡga-bāst dīth-bandī yā batte-bāst meṇ fāiq h.* *sabqat le-jānā hā tarjih-rakhnā*—Indrajāl meṇ  
barhkar saras nikaltā wā śreṣṭh h., haṣṭalāghav wā dīṣṭibandh meṇ saras wā  
barhkar h.

**OUT-KNAVE**, *ḍūt-nāve*, v. (S. ut, *cnape*) to surpass in knavery—*Fareb riya yā da-  
gā-bāzi meṇ fāiq h.* *yā tarjih-rakhnā*—Kapat cchal ṭhagne-meṇ wā dhokhā-dene meṇ  
barhkar śreṣṭh saras wā chaṭṭā h. [deṣik, anyadesiya.]

**OUT-LAND**, a. (S. ut, *land*) foreign—*Ajnabi, begāna, berūnt*—Videśī, paradesī, vai-  
**OUT-LAND-ER**, n. a foreigner—*Ajnabi shakhs, gair-mulki mard, gair-mulk kā ādmī*—  
Videśī, paradesī, anyadesiyalok. [kā-naḥh—Videśī, anyadesī wā paradesī.]

**OUT-LAND-ISH**, a. foreign, not native—*Ajnabi begāna yā berūnt, gair-mulki yā watan-*

**OUT-LAST**, v. (S. ut, *last*) to exceed in duration—*Ziyāda chalnā, ziyāda ṭhaharnā*  
Adhik tiknā ṭhaharnā wā chalnā.

**OUT-LAW**, n. (S. ut, *lagu*) one excluded from the benefit and protection of the law ;  
v. to deprive of the protection of the law—*Kḥirij-i-shar', bāgi yā bagī, murtidd, wā-  
jibū-l-qatl, khārijū-l-hifāzāt-i-ān* ; v. *mardūd k.*, *khārij-i-shar' k.*, *khārijū-l-hifāzāt-i-  
ān k.*—Nyāyarakṣhanavahishth, rājarakṣhanavāḥya ; v. vyavaharavāḥya k., dharmā-  
vāḥya k., nyāyarakṣhanavahishth k., rājarakṣhanavāḥya k.

**OUT-LAW-ER**, n. an act by which a person is deprived of the protection of the law—  
*Mardūd-nāzi, khārij-i-shar'-sāzi, khārijū-l-hifāzāt-i-ān-sāzi*—Nyāyarakṣhanavahish-  
karan, rājarakṣhanavahishkaran, vyavaharavahishkaran.

**OUTLAY**, n. (S. ut, *legan*) expenditure—*Surf, kharch, kharij, masraf, baṣl*—Vyaya,  
dhanāvyaya, apachaya.

**OUTLEAP**, n. (S. ut, *hleanpan*) sally, escape—*Gurez, firār*—Bhāgar, bhāṭar, bhagāw.

**OUTLET**, n. (S. ut, *latan*) passage outwards, egress—*Mukhraj nikalne-kt-rāh yā  
mahabb, nikās yā nikāl*—Dwār wā nirganapath, nirgamanāṅg, nihār wā niār.

**OUT-LIE**, v. (S. ut, *lig*) to surpass in lying—*Darog-ḡoī yā kizh meṇ fauqiyat-rakhnā  
tarjih-rakhnā yā sabqat-le-jānā*—Jhūṭh bolne wā mithyābhāṣhan meṇ barhkar saras  
wā śreṣṭh h.

**OUTLIER**, n. (S. ut, *liegan*) one who does not reside in the place of duty—*Jā-i-  
'uḥda par na-raṭne w.*—Adhikrāsthān par na raṭne w. [bhiṣth.]

**OUTLYING**, a. lying at a distance—*Dūr-parā-huī<sup>h</sup>, dūr kā<sup>h</sup>*—Dūrasth, dūrsthiṭ, va-

**OUTLINE**, n. (S. ut, L. *linea*) the line by which a figure is defined, a sketch—  
*Bāhari khatt yā khatt-i-mukhṭ, khātā yā naysha*—Vāhyarekhā vahirlekhā wā bāhari  
rekhā, dhānchā pāndurekhā wā pāndulekha.

**OUT-LIVE**, v. (S. ut, *lihan*) to live beyond, to survive—*Ziyāda jinā jān-bar h.* *yā  
dūre se ziyāda roz jinā yā jītā-rakhnā*—Adhik jinā wā dūre se adhik kāl jinā, jī  
bachnā wā dūre ke marne ke piche tak jītā rahnā.

**OUT-LOOK**, v. (S. ut, *locian*) to browbeat—*Ghuraknā<sup>h</sup>, dhankānā<sup>h</sup>, dabbkānā<sup>h</sup>, dāṭh-  
nā<sup>h</sup>, āṅkh-dikkhnā<sup>h</sup>.*

**OUT-LOOK**, n. watch, vigilance, foresight—*Nigāh-bānt yā nigah-bānt, bedārī yā hoṣṭ-  
yārī, dūr-andeshī yā pesh-bīnī*—Chauki, chaukasī wā suchetī, pūrvadīṣṭī parīṣā-  
madīṣṭī wā agradīṣṭī.

**OUT-LUSTRE**, v. (S. ut, *lustro*) to excel in brightness—*Jilā yā jalwa meṇ fāiq h.*  
*sabqat k.* *yā tarjih-rakhnā*—Pratāp prakāś wā dīptī meṇ barhkar saras wā utkrīṣṭ h.

**OUT-MARCH**, v. (S. ut, Fr. *marcher*) to leave behind in the march—*Kūch meṇ  
piche chhornā, kūch kar-ke āge nikal-jānā*—Āge nikal jānā, chāl meṇ piche-  
chhornā.

**OUT-MEASURE**, v. (S. ut, L. *metior*) to exceed in measure or extent—*Paimāish yā  
vus'at meṇ ziyāda h.* *yā tarjih-rakhnā*—Māp wā vīstār meṇ adhik saras wā barhkar h.

**OUT-NAME**, v. (S. ut, *nama*) to exceed in naming or describing, to have a greater or  
a worse name than—*Bayān karne meṇ ziyāda h.*, *dūre kī ḍa-nisbat akbar yā bad-tar  
nām rakhnā yā pānā*—Varṇan wā vyākhyā karne meṇ barhkar wā saras h., dūre  
se barī wā burā nām rakhnā wā pānā.

**OUT-NUMBER**, v. (S. ut, L. *numerus*) to exceed in number—*'Adad meṇ ziyāda h.*,  
*ziyāda-adad h.*, *gintī meṇ barh-jānā<sup>h</sup>, ziyāda h.*—Adhikaseṅkhyak h., bahutaraseṅ-  
khyā h., adhik h. [nikal-jānā yā barh-jānā<sup>h</sup>.]

**OUT-PACE**, v. (S. ut, L. *passum*) to leave behind, to outgo—*Piche chhornā<sup>h</sup>, āge*

**OUTPARISH**, n. (S. ut, Gr. *para, oikos*) a parish without the walls—*Hudūd ke  
bāhar kī mahalla jo pīr ke ser ho*—Sīmā ke bāhar kī pūrohitādīnabhūmī.

**OUTPART**, v. (S. ut, L. *pare*) a part remote from the centre or main body—*Javān,  
Madh, darraghā se dūr kī hissā, kandrā*—Madhya se dūr kī bhāg, auṭh wā awāṭh,  
prānt, partar, sīmā.

- ÖUT-POISE**, *v.* (S. *ut*, Fr. *peser*) to outweigh — *Wazn yā qimat meñ ziyāda h.*, *siyāda-wazn h.*, *siyāda qimat h.* — Bhār wā mol meñ adhik h., gurutar h., adhik bhārī h.
- ÖUT-PORCH**, *n.* (S. *ut*, L. *porta*) an entrance — *Dewrī h.*, *osārā h.*, *madkhal*, *potlāna kā rasta* — Dwar, paithne kā path, dwāramapadap.
- ÖUT-PORT**, *n.* (S. *ut*, L. *portus*) a port at a distance from a city — *Shahr se dūr kā bandar* — Nagar se dūr kā naubandhanakhāt wā nurakshapasthān.
- ÖUT-POST**, *n.* (S. *ut*, L. *positum*) a station without a camp or at a distance from an army, troops placed at an outpost — *Lashkari dere ke bahar ki yā khaimon meñ part-hui fauj se dūr ki jagah*, *lashkari dere se dūr ke muqim siyādi* — Bahar kā sainikasthān, bahar ke sainiyasthān par kī senā. [*dhālnā yā ulāhṛnā h.*, *chhornā yā nikālnā h.*]
- ÖUT-POUR**, *v.* (S. *ut*, W. *lucere*) to send forth in a stream, to emit — *Udālnā uḥrēlnā*
- ÖUT-PRAY**, *v.* (S. *ut*, L. *precor*) to exceed in earnestness of prayer — *Namāz ki sar-garmī meñ faujiyat yā tarjih rakhnā, namāz ke tapāk meñ fauj yā afzal h.* — *Lāwā-rasprīthand wā bhajan meñ śreshth saras wā barhkar h.*
- ÖUT-PREACH**, *v.* (S. *ut*, L. *pre, dico*) to surpass in preaching — *Wa'z karne meñ fauj afzal yā pesh-qadim h.*, *wa'z karne meñ tarjih rakhnā yā faujiyat le-jānā* — Dharmopades karne meñ barhkar saras utkrisht wā śreshth h.
- ÖUT-PRIZE**, *v.* (S. *ut*, L. *pretium*) to exceed in value or estimated worth — *Qimat yā māliyat-i-takhlina meñ ziyāda h.* — Mol wā nirūpitamūlyā meñ barh-jānā wā adhik h.
- ÖUT-RAGE**, *n.* (Fr.) open violence, wanton mischief; *v.* to injure violently, to abuse roughly — *Zulm yā sitam, bid'at jufā yā jaur*; *v.* *qahr zulm sitam yā bid'at k.*, *zabar-dastī k.* — Anyāy atyāchar wā upadrav, andher upaghāt wā droh; *v.* upadrav andher wā atyāchar k., bhrasht k. wā bigār-dālnā.
- ÖUT-RAGEOUS**, *a.* violent, furious, excessive — *Sakht tund yā zabar-dast, qahr-nāk gazab-nāk yā qazab-ālūda, shadid yā ziyāda* — Uchchāḍ, ugra mahāvegawān jaljalātā jhūñjhlayā wā tarpatī, nitānt param wā atisay.
- ÖUT-RAGEOUSLY**, *ad.* violently, furiously — *Pa-shiddat yā sakhtī-se, tundi qahr-nāki yā qazab-ālūdagi se* — Veg wā uchchāḍatī se, ugratī jaljalātā jhūñjhlayā umattatā wā kopākulatwā se.
- ÖUT-RAGEOUSNESS**, *n.* violence, fury — *Shiddat yā tundi, qazab-nāki yā qahr-ālūdagi* — Veg wā uchchāḍatī, jaljalātā tarap jhūñjhlayā ugratī atyugrata ghoratī wā dārunatā. [*būd k.*, *be-beh k.* — Nirnūl k., ukhār dālnā.]
- ÖUT-RAZE**, *v.* (S. *ut*, L. *rasum*) to root out entirely — *Jar se khod-dālnā h.*, *nest-o-nā-ÖUTRÉ*, *a.* (Fr.) extravagant, odd — *Be-audād be-hadd yā fuzūl*, *ujīb* — Aparimit wā niyamātirikṭ, lokavyavahāraviruddha wā anokhā.
- ÖUT-REACH**, *v.* (S. *ut*, *reacan*) to go or extend beyond — *Āge nikal-jānā yā barh-jānā h.*
- ÖUT-REASON**, *v.* (S. *ut*, L. *ratio*) to excel or surpass in reasoning — *Mulāhasa yā hujjat meñ sabqat k. tarjih-rakhnā yā afzal h.* — Tark wā vichār meñ saras śreshth wā utkrisht h. [*siyāda h.* — Gapanā wā lekhe meñ adhik h.]
- ÖUT-RECKON**, *v.* (S. *ut*, *reacan*) to exceed in computation — *Hisāb yā shumār meñ*
- ÖUT-REIGN**, *Öüt-rin*, *v.* (S. *ut*, L. *rego*) to reign throughout — *Barābar saltanat hū-kūmat yā hukm-rānt k.* — Lagātār wā wārpār rājya k.
- ÖUT-RIDE**, *v.* (S. *ut*, *ridan*) to pass by riding, to travel about on horseback — *Ghore par sawār ho-kar āge nikal-jānā, ghore par sawār ho-kar safar yā sair k.* — Ghore par charhke āge barh jānā, ghore par charhke bhramap k. wā idhar-udhar ghūmnā-phirnā.
- ÖUTRIDER**, *n.* one who rides about, a sheriff's summoner, a servant on horseback who precedes or accompanies a carriage — *Ghore par sawār ho-kar sair k. w.*, *nāzir, hām-rikāb sawār* — Ghore par charhke bhramap k. w. wā idhar-udhar ghūmne-phirne-w., rājyāniyamapravartak kā anuchar, ghurocharhā jo gārī ke āge-āge wā sath-sath chaltā hai.
- ÖUT-RIGHT**, *Öüt-rit*, *ad.* (S. *ut*, *riht*) immediately, at once, completely — *Fauran yā bilā-tawaqquf, yak-bārgi, tamāmtar sar-ā pā yā mahz* — Tatkal tatkalap wā turant, ekāki wā ek-hi-ber, sādyan wā sampūrṇarup-se.
- ÖUT-RIVAL**, *v.* (S. *ut*, L. *rivus*) to surpass in excellence — *Fazilat bar-tārī khūbī yā sharaf meñ tarjih-rakhnā afzal-h. yā sabqat le-jānā* — Utkrishtatī guthrdī māhāsa-ya gun wā prabhāv meñ śreshth saras charhātā nikaltā wā uttamatar h.
- ÖUTROAD**, *n.* (S. *ut*, *rad*) an excursion — *Sair, gashī* — Bhramap, ghūmnā-phirnā.
- ÖUT-ROAR**, *v.* (S. *ut*, *roarian*) to exceed in roaring — *Shor meñ tarjih-rakhnā, siyāda shor k.*, *garajne meñ faujiyat yā sabqat le-jānā* — Adhik garajnā, garajna meñ śreshth barhātā charhātā wā saras h.
- ÖUT-ROOT**, *v.* (S. *ut*, Sw. *rot*) to eradicate, to extirpate — *Istīl k.*, *bēh-kant k.*, *nest-o-nā-būd-k.*, *yā bekh-se ukhār-dālnā, be-beh k.* — Jar se khod-dālnā wā mitā-d., ukhārṇā nirnūl k. wā mot-dālnā. [*ke piche chhornā h.*, *āge-nikālnā yā barh-jānā h.*]
- ÖUT-RUN**, *v.* (S. *ut*, *rennas*) to leave behind in running, to exceed — *Dauras meñ sab*

**ÖÜT-SAIL',** v. (S. *ut, segel*) to leave behind in sailing—*Pál-se jáne meñ pichhe-chhorná áge-nikalná yá barh-jáná<sup>h</sup>*.

**ÖÜT-SCÖRN',** v. (S. *ut, T. schermen*) to bear down by contempt, to despise—*Nafrat kar-ke maglúb k., haqárat k.*—Ghripú karke dabú-lend wá jit-lend, avajná tirakár wá gbin k.

**ÖÜT-SELL',** v. (S. *ut, syllan*) to sell at a higher rate, to gain a higher price—*Ziyáda gímat par bechná, ziyáda dām páná*—Adhik mol par bechná, adhik mol páná. [ádi.

**ÖÜT'SÉT, n.** (S. *ut, setlan*) opening, beginning—*Shurú<sup>h</sup>, ágáz*—Áramúh wá prārambh, **ÖÜT-SHINE',** v. (S. *ut, scinuu*) to emit lustre, to excel in lustre—*Ravshan yá roshan h., jílá jalra áb yá áb-dári meñ tarjih-rakhná yá ziyáda h.*—Chamakná, chamak prabí prakáś wá dípti meñ adhik wá utkrishṭ h.

**ÖÜT-SHOOT',** v. (S. *ut, shootan*) to exceed in shooting, to shoot beyond—*Golt-chaláns yá tlr-andázi meñ tarjih-rakhná sabqat k. yá fangiyat le-jáná, dúsre se barh-kar chaláná<sup>h</sup>*—Goli náme wá vāp chhorne meñ barhkar saras nikaltá wá śreshṭh h., dúsre se adhik dūr chaláná wá chhormí.

**ÖÜT-SHÖT',** v. (S. *ut, seiltan*) to exclude—*Khárij k., báz-rakhná, mahrum k.*—Báhar k., nikás wá nikál d., nísár d., alag rakhná, alag k.

**ÖÜT'SIDE, n.** (S. *ut, side*) the external part, the exterior, the surface—*Báhar<sup>h</sup>, berúnt taraf, rá yá sath*—Valihbhág, váhyabhág, prishṭh wá uparishṭhabhág.

**ÖÜT-SIN',** v. (S. *ut, syn*) to sin beyond—*Ziyáda gunáh k., gunáh karne meñ ziyáda fúq yá pesh-qadam h.*—Adhik pāp k., pāp karne meñ barhkar saras adhik wá śreshṭh h.

**ÖÜT-SIT',** v. (S. *ut, sittan*) to sit beyond the time of any thing—*Munásib waqt se ziyáda baithná, kisi shai ke muqarrar waqt se ziyáda baithná*—Uchit kál se adhik baithná, kisi vástu ke samay se adhik baithná.

**ÖÜT-SKIP',** v. (S. *ut, le. skipu*) to avoid by flight—*Tayarán yá firár ke wasile se tark k.*—Bhág jáni, uráw wá bhajr ke dwári dūr h.

**ÖÜT-SKIRT, n.** (S. *ut, Dan. skiert*) suburb, border, outpart—*Hadid yá kanára, darmi-yin-se dár ká hissa, hanwálí atráf yá sawád-o-páin*—Chhor, aut wá pránt, simá sináprad-ś wá parivar. [Adhik soná, adhik utidud.

**ÖÜT-SLEEP',** v. (S. *ut, slapan*) to sleep beyond—*Ziyáda soná, ziyáda unidná*—

**ÖÜT-SOAR',** v. (S. *ut, Fr. essor*) to soar beyond—*Ziyáda su'úd k., ziyáda buland-par-wíz k., buland parwázi karne meñ tarjih-rakhná yá fangiyat le-jáná*—Adhik upar charhne, upar charhne meñ wá upar urne meñ barhkar saras barhiyá wá śreshṭh h.

**ÖÜT-SOUND',** v. (S. *ut, L. sono*) to exceed in sound—*Áwáz meñ ziyáda h., ziyáda áwáz d.*—Śabd meñ adhik h., adhik śabd k.

**ÖÜT-SPEAK',** v. (S. *ut, spracan*) to speak something beyond, to exceed—*Barh-kar bayan yá guft-gú k., ziyáda h.*—Barhkar bolná wá varman k., barh jáni wá adhik h.

**ÖÜT-SPORT',** v. (S. *ut, Ger. spott*) to sport beyond—*Khel yá shikár meñ ziyáda h., barh-kar khelná<sup>h</sup>, khel yá shikar meñ bñ tar h. fúq-h. yá tarjih-rakhná*—Kalól wá aher meñ adhik h., barhkar kalól wá ákhet k., khel wá aher meñ saras barhiyá wá śreshṭh h. [chhitraná<sup>h</sup>.

**ÖÜT-SPREAD',** v. (S. *ut, spreaden*) to extend, to diffuse—*Phailáná<sup>h</sup>, pasárná yá*

**ÖÜT-STANDY',** v. (S. *ut, standen*) to resist, to stand beyond the proper time—*Muqibala k. yá báz-rakhná, munásib waqt se ziyáda khayá rakhná*—Súnná k. rokuá wá árná, uchitakál se adhik khayá rahná. [úñkh dikhláni yá ghusakná<sup>h</sup>.

**ÖÜT-STARE',** v. (S. *ut, storian*) to face down, to browbeat—*Dhamláná yá dabkiná<sup>h</sup>*.

**ÖÜT-STRETCH',** v. (S. *ut, streccan*) to extend, to stretch or spread out—*Phailáná yá lambáná<sup>h</sup>, pasárná bajárná yá lambá k<sup>h</sup>*.

**ÖÜT-STRIDE',** v. (S. *ut, stredle*) to surpass in striding—*Phaláng-karne yá phaláng-mír-ne meñ fúq afzal yá bñ-tar h., pñir-pasír-ne meñ tarjih-rakhná yá sabqat le-jáná*—Dag márne meñ barhiyá saras wá śreshṭh h., barhkar tūng pasárná.

**ÖÜT-STRIP',** v. (S. *ut, Ger. streifen*) to outgo, to outrun, to leave behind—*Áge nikal-jáná<sup>h</sup>, barh-daurná barh-kar h. yá daurne meñ pichhe chhorná<sup>h</sup>, pichhe dálná<sup>h</sup>*.

**ÖÜT-SWEAR',** v. (S. *ut, swerian*) to exceed in swearing, to overpower by swearing—*Qasam kháne meñ ziyáda h., qasam khá-kar yá half kar-ke maglúb k.*—Śapath karne meñ adhik h., śapath wá divya karke haráná.

**ÖÜT-SWEETEN',** v. (S. *ut, sweet*) to excel in sweetness—*Shirni meñ afzal-h. fúq-h. bñ-tar-h. yá tarjih-rakhná*—Mithás meñ saras wá charhtá h., mishṭatá wá mádhurya meñ adhik wá uttamatar h. [ná<sup>h</sup>, charh-áná<sup>h</sup>, bhar-áná<sup>h</sup> bhar-púr k<sup>h</sup>.

**ÖÜT-SWELL',** v. (S. *ut, swellan*) to overflow—*Umarná<sup>h</sup>, umrá d<sup>h</sup>, chha'akná<sup>h</sup>, apha-*

**OUT-TALK',** öüt-ták, v. (S. *ut, talian*?) to exceed in talking—*Dak-bak ka-ke haráná<sup>h</sup>, bak-bak karne meñ barh-jáná<sup>h</sup>*.

**ÖÜT-TONGUE',** v. (S. *ut, tunge*) to bear down by talk or noise—*Ziyáda bak-bak yá shor kar-ke maglúb k., bak-bak yá gul kar-ke haráná*—Bahut bakwad wá haurá karke haráná.

**ÖÜT-TÖP',** v. (S. *ut, top*) to make of less importance, to overtop—*Kam-qadr k., afzal*



OV-EN, ʻv'n, n. (S. *ofen*) an arched cavity for baking—*Tanūr, tandūr, chūhā*<sup>h</sup>—*Kan-du, āpāk, ukhā, chūhā*.

O'VER, *prep.* (S. *ofer*) above, across, through, upon; *ad.* above the top, from side to side, from one to another, more, past, throughout; a. past or discontinued, upper—*Par*<sup>h</sup>, *ār-pār wār-pār pār yā ek or se dūsrī or*<sup>h</sup>, *meñ*<sup>h</sup>, *ūpar*<sup>h</sup>; *ad.* *ūpar*<sup>h</sup>, *pār ār-pār wār-pār pāt-meñ yā ek ulang se dūsrī alang*<sup>h</sup>, *ek se dūsrē ko yā ek ke hātā se dūsrē ke hātā*<sup>h</sup>, *nikkālū uhar harhātā jītā bahut bāgh saras yā adhik*<sup>h</sup>, *biā yā chukā*<sup>h</sup>, *sub yā pirā*<sup>h</sup>; a. *chukā biā yā rukā*<sup>h</sup>, *ūparī yā ūpar-kā*<sup>h</sup>.

O-VER-A-BOUND, v. (S. *ofer*, L. *ab, unda*) to abound more than enough—*Bahut hī k*<sup>h</sup>, *ifrāt yā kasrat se h.*—*Atirikt h.*, *atibahul h.*

O-VER-ACT, v. (S. *ofer*, L. *actum*) to act or perform more than enough—*Fuzūl k.*, *bālā-ravōi k.*, *bahut hī ziyāda k.*, *jītū chūhiye us se ziyāda k.*—*Atisay k.*, *adhik k.*, *bahut hī adhik k.*, *jītū chūhiye us se adhik k.*

O-VER-AGITATE, v. (S. *ofer*, L. *ago*) to agitate or discuss too much—*Jis qadr chūhiye us se ziyāda būs yā mubīhusa k.*, *bahut hī bahasā*<sup>h</sup>—*Jitnī chūhiye us se adhik vādānuvāl wā tark k.*, *atīvādkhuvāl k.* [wākār pātā.

O-VER-ARCH, v. (S. *ofer*, L. *arcus*) to cover with an arch—*Mīhrāb banānā*<sup>h</sup>—*Dhan-*

O-VER-AWE, v. (S. *ofer*, *eye*) to keep in awe, to terrify—*Sakmānā yā r'n*<sup>h</sup> *meñ lānā*, *dahshat d.*—*Sambhrant k.* *sambhrantkūl-k.* wā kisi par dhānk bāndh rakknā, bhay dikhānī wā bhayānūl k.

O-VER-BALANCE, v. (S. *ofer*, L. *his, lanx*) to weigh down, to preponderate; n. excess of weight or value—*Hazn meñ ziyāda h.*, *gālīb yā ziyāda-wazn h.*; n. *wazn qimat yā qadr kī ziyādātī*—*Bhār wā taul meñ adhik h.*, *gurutar h.*; n. *adhikabhar, adhikanol, adhikaprabhāy, bhār wā mol kā adhikānā*.

O-VER-BATTLE, a. (S. *ofer*, *batan*) too fruitful, exuberant—*Bahut hī bīr-dār mus-mār yā jūyūd, jīrāmān wāfir yā kasir*—*Atīphalawān wā atīphalad, prachur paripirp wā bahut*.

O-VER-BEAR, v. (S. *ofer*, *beran*) to bear down, to repress, to subdue—*Majbūr k.*, *zer k.* yā *bīz-rakkhū, maghūl k.*—*Tor-ghilūt, dabānī dabā-rakkhū rokni wā daman-k.*, *vās k.* wā jītū. [—*Ahaūkārī, uddhat, garvit wā darpit*.

O-VER-BEATING, p. a. haughty, insolent, dogmatical—*Magrūr, mutakabbir, ghamand*<sup>h</sup>

O-VER-BEND, v. (S. *ofer*, *bandan*) to bend or stretch to excess—*Bahut hī jhukānā nārānā tephā-k.* *tānū yā khūchū*<sup>h</sup>.

O-VER-BID, v. (S. *ofer*, *bidān*) to bid or offer beyond—*Qimat harhānī, wājib qimat se ziyāda lagānā yā dene ko kabnā, dūsrē se ziyāda qimat lagānā yā dene kī khirāhish k.*—*Mol barhānā, mol charhānī, uchit mol se adhik lagānā wā dene kī ichelhā k.*, *dūsrē se adhik mol lagānā wā dene ko kabnā*. [jānā<sup>h</sup>, urī-le-jānā<sup>h</sup>.

O-VER-BLOW, v. (S. *ofer*, *blawan*) to blow over, to blow away—*Par-jānā yā tham-*

O-VER-BOARD, *ad.* (S. *ofer*, *board*) off the ship, out of the ship—*Jahāz par se, jahāz yā kishī ko bāhar*—*Nāw par se, nāw ke bāhar*.

O-VER-BROW, v. (S. *ofer*, *brāw*) to hang over—*Ī'par latuknā*<sup>h</sup>, *ūpar hilaqnā*<sup>h</sup>.

O-VER-BUILD, v. (S. *ofer*, *bydan*) to build over, to build too much—*Ūpar banānā yā pātā*<sup>h</sup>, *bahut hī banānā yā nshānā*<sup>h</sup>.

O-VER-BULK, v. (S. *ofer*, W. *bulg*) to oppress by bulk—*Miqdār yā qadd-o-qāmat se dabānā*—*Parimān wā lambāi-charhā se dabānā*.

O-VER-BURDEN, v. (S. *ofer*, *byrthen*) to load with too great weight—*Bahut hī ziyāda bojh rakknā, bojh-denā*<sup>h</sup>, *bujhel k*<sup>h</sup>.—*Atibhāmyukt k.*, *bahut hī adhik bojh wā bhār bhar d.* *bujhnā*.

O-VER-BUY, v. (S. *ofer*, *bygan*) to buy at too dear a rate—*Bahut hī girān kharīdnā*—*Bahut hī mahāngī mol-lenā wā kray k.*

O-VER-CANOPY, v. (S. *ofer*, Gr. *konops*) to cover as with a canopy—*Goyā sāya-dān yā shāmīyānā ūpar se tānā*—*Mānōn chandawā ūpar tān lenā*.

O-VER-CARRY, v. (S. *ofer*, L. *carrus*) to carry too far—*Bahut hī dūr tak le-jānā*<sup>h</sup>.

O-VER-CAST, v. (S. *ofer*, Dan. *kaster*) to cloud, to darken, to rate too high—*Ghan-ghor-k.* yā *megh se andherā k.*, *chūhā-lenā yā andherā k*<sup>h</sup>, *bahut hī barā mol āknā*<sup>h</sup>.

O-VER-CHARGE, v. (S. *ofer*, Fr. *charger*) to charge or load to excess, to oppress, to burden, to charge too much—*Bahut hī bharnā yā bojhnā*<sup>h</sup>, *dabānā*<sup>h</sup>, *lādānā yā bujhel k*<sup>h</sup>, *bahut hī mīngnā*<sup>h</sup>. [yā nāng-h-jānā<sup>h</sup>.

O-VER-CLIMB, v. (S. *ofer*, *climān*) to climb over—*Charh-kar tapak-jānā*

O-VER-CLOUD, v. (S. *ofer*, *ge-khod* ?) to cover or overspread with clouds—*Ghanghor k*<sup>h</sup>, *megh se andherā k.* *chūhā-lenā yā gher-lenā*<sup>h</sup>.

O-VER-CLOY, v. (S. *ofer*, L. *claudo* ?) to fill beyond satiety—*Ser-k.*, *ser kar-ke muh pher-d.*—*Aghwānā, chhakkār khilānā, aghwā-kar jī umthānā, atitript k.*

O-VER-COME, v. (S. *ofer*, *cuman*) to conquer, to subdue, to surmount—*Maglūb k.*, *fatḥ k.* yā *shikast-d.* *sar-k. raf' k. faro-k. yā tai-k.*—*Jītū, harānā wā parist-k.*, *pār-k. dūr k. kāpnā wā phādnā*.

- Ö-VER-ÖM'ER**, *n.* one who overcomes—*Qalib, fath-mand, sar-k. w., tai-k. w., faro k. w., shikast-d. w.*—*Vijayi, jitne w., parast k. w., par k. w., katne w.*
- Ö-VER-ÖM'ING-LY**, *ad.* with superiority—*Qalibána, buzurgí se, buzurgána*—*Vijayi ke sadri, pradhnatá wá baráí se.*
- Ö-VER-CÖUNT'**, *v.* (*S. ofer, L. con, puto*) to rate above the true value—*Wájib qimat se ziyáda áñkná yi lagúná, ziyáda qimat lagúná yá áñkná*—*Uchit wá yatháarth mol se adhik áñkná wá lagúná, adhik mol áñkná wá nirupáná.*
- Ö-VER-CÖV'ER**, *v.* (*S. ofer, L. con, operio*) to cover completely—*Sab dhánp-lená<sup>h</sup>, ghatálop k<sup>h</sup>, úpar se münd lená<sup>h</sup>.*
- Ö-VER-CRÖW'**, *v.* (*S. ofer, crow*) to crow as in triumph—*Gurfish yá shekht k., jaise fath meñ*—*Þing márná wá phulphulání jaise jay meñ.*
- Ö-VER-DAT'**, *v.* (*S. ofer, L. datum*) to date beyond the proper period—*Munásib waqt ke báhar tirikk d.*—*Yatháarth wá uchit kál ke báhar titihí wá miti dálná.*
- Ö-VER-DÖ'**, *v.* (*S. ofer, dom*) to do more than enough, to do too much—*Jis qudr wájib ho us se ziyáda k., bahut hí ziyáda k.*—*Jitná cháhiye wá uchit ho us se adhik k., bahut hí adhik k.* [*hí ziyáda zinat yá seb d.*—*Atisobhit k., atibhúshit k.*]
- Ö-VER-DRESS'**, *v.* (*S. ofer, Fr. dresser*) to adorn lavishly—*Niháyat hí ávasta k., bahut*
- Ö-VER-DRIVE'**, *v.* (*S. ofer, drifan*) to drive too hard or beyond strength—*Bahut hí tez yá zor se háñkná yá hañkná*—*Bahut hí veg wá bal se háñkná hañkná wá bhagá-le-jána.*
- Ö-VER-DRY'**, *v.* (*S. ofer, drig*) to dry too much—*Bahut hí sukháná yá sukháná<sup>h</sup>.*
- Ö-VER-EA'GER**, *a.* (*S. ofer, L. acer*) too eager, too vehement in desire—*Niháyat hí árzú-mand, niháyat hí musháq*—*Atyákáñkshí, atyabhiláshí.*
- Ö-VER-EA'GER-LY**, *ad.* with too great eagerness—*Niháyat árzú-mandí se, niháyat shauq yá sar-quwmí se*—*Atyabhiláshí wá atyákáñkshí se.*
- Ö-VER-ÉMP'TY**, *v.* (*S. ofer, emti*) to make too empty—*Bahut hí kháli yá tihí k.*—*Bahut hí chhúñchhá wá súnýa k., atisúnýa k.*
- Ö-VER-EYE'**, *v.* (*S. ofer, eage*) to superintend, to inspect, to observe—*Nuzar-rakhná yá nazárat-k., muláka-k., nigáh-rakhná yá líház-k.*—*Chakíní sañbhálná wá dekh-ná, lakhná, drishtí k. wá drishtí rakhná.*
- Ö-VER-FALL**, *n.* (*S. ofer, feallan*) a cataract—*Áb-shár*—*Jharná.*
- Ö-VER-FLOAT'**, *v.* (*S. ofer, floatan*) to cover with water, to inundate—*Qarq k., sailáb k.*—*Dubo d., dubo bahána.*
- Ö-VER-FLOW'**, *v.* (*S. ofer, flowan*) to run over, to fill beyond the brim, to inundate, to abound—*Lub-rez-h., sailáb-k. yá qarq-k., kasrat se h.*—*Chhalakní wá umarná, umrúná wá bhakar umrí d., dubo-bahána wá borná, paripurn h. wá bhar-pur h.*
- Ö-VER-FLOW**, *n.* inundation, superabundance—*Sailáb túfán yá tngyáni, kasrat yá ziyá-dati*—*Bárhí búrá jalamay jalaplávan wá jalapralay, bahutát bahutíyat ádhikya wá atibábulya.*
- Ö-VER-FLOW'ING**, *n.* exuberance, copiousness—*Kasrat yá ifrát, wufúr ziyádati yá firá-wáni*—*Bahutát bahutáyat ádhikya adhikái wá paripurnatá, bábulya wá vipulatá.*
- Ö-VER-FLOW'ING-LY**, *ad.* exuberantly—*Kasrat se, firá-wáni se, ifrát se*—*Bahutát wá bahutáyat se, bábulya se, prachuratá wá adhikái se.*
- Ö-VER-FLY'**, *v.* (*S. ofer, fteogan*) to cross by flight—*U-kar pár k<sup>h</sup>.*
- Ö-VER-FÖRWARD-NESS**, *n.* (*S. ofer, fore, weard*) too great readiness—*Niháyat ziyáda pesh-rastí yá pesh-dasti, bahut hí ziyáda jaldi gusáthí yá tez*—*Ativysagratá, atipravritti, atipratyutpannatá, atiprngalbhata, barí hí dhihái.*
- Ö-VER-FREIGHT'**, *ö-ver-frát', v.* (*S. ofer, Ger. fracht*) to load too heavily—*Bahut hí ládná<sup>h</sup>, bahut hí bojhná<sup>h</sup>, bahut bojh rakhná<sup>h</sup>, bahut hí bujhel k<sup>h</sup>, bahut hí darpá búhar rakhná<sup>h</sup>.*
- Ö-VER-FRÜIT'FUL**, *a.* (*S. ofer, L. fructus*) too luxuriant, too rich—*Niháyat kasr yá wáfr, niháyat zar-khez*—*Atiprachur wá atibahul, atibahuphalad.* [*yá pánd<sup>h</sup>.*]
- Ö-VER-GÉT'**, *v.* (*S. ofer, getan*) to come up with, to reach—*Pakar-lená<sup>h</sup>, pahunchná*
- Ö-VER-GILD'**, *v.* (*S. ofer, gildan*) to gild over, to varnish—*Mullamma' k., raugan k. raugan-charhána luk d. luk-pherná yá luk-charhána*—*Sonahí sonahrá wá sunahí k., sóbhadáyakatail chuparná.* [*báñdhná<sup>h</sup>, bahut hí kasad<sup>h</sup>.*]
- Ö-VER-GIRD'**, *v.* (*S. ofer, gyrdan*) to gird or bind too closely—*Bahut hí kas-kar*
- Ö-VER-GLANCE'**, *v.* (*S. ofer, Ger. glanz*) to look hastily over—*Ravá-raví meñ nigáh k., jald nazar-k., jald dekh-lená*—*Twará wá utawí meñ dekh lená.*
- Ö-VER-GÖ'**, *v.* (*S. ofer, gan*) to surpass—*Sabqat k., pesh-qadam h., tarjih-rakhná, ziyá-da h., darp-charhána<sup>h</sup>, bñ tar h.*—*Saras h., adhik h., áreshth h., barhkar h.*
- Ö-VER-GÖNE'**, *p. a.* injured, ruined—*Mazlím yá makhsúr, kharáb-khastá tabáh yá gáe-mál*—*Píñt wá kritápakar, dhwastr wá nashí.*
- Ö-VER-GÖRGE'**, *v.* (*S. ofer, Fr. gorge*) to gorge to excess—*Halq tak bharná, sar k.*—*Atitript k., natá tak bharná, ná-k-tak khilána.*



- Ö-VER-GREAT', a.** (S. *ofer, great*) too great—*Nihāyat barā*—Bahut hī barā.
- Ö-VER-GROW', v.** (S. *ofer, growan*) to cover with growth, to rise above, to grow beyond the fit or natural size—*Bharnā<sup>h</sup>, chhānā chhā-lenā yā pāt mārñā, bahut-hī barhñā yā barā-h<sup>h</sup>*. [vridhī, ativaraddhan.]
- Ö-VER-GRÖWTR, n.** exuberant growth—*Bahut barhī yā bār<sup>h</sup>, nihāyat bālidagī*—Ati-
- Ö-VER-HALE', v.** (S. *ofer, Fr. haler*) to spread over, to examine again—*Phailānā<sup>h</sup>, phir āsmāsh-k. nazar-i-sāni k. yā do-bāra dekhñā*—Bichhānā wā pasaruā, phir parikshā k.
- Ö-VER-HANDLE, v.** (S. *ofer, hand*) to handle too much, to mention too often—*Hadd se ziyāda bagān k., aksar zikr k.*—Ativarnan k., atisay vyākhyā wā charchā k.
- Ö-VER-HANG', v.** (S. *ofer, hangian*) to jut over, to impend, to project—*Barh-ānā<sup>h</sup>, lōakñā yā sir par pahūchñā<sup>h</sup>, ubharpñā ubhar-ānā yā nikal-ānā<sup>h</sup>*.
- Ö-VER-HARDEN, v.** (S. *ofer, heard*) to make too hard—*Bahut hī karā k<sup>h</sup>*.
- Ö-VER-HASTY, a.** (S. *ofer, Ger. hast*) too hasty, precipitate—*Hadd se ziyāda jald yā jald-mizāj, nihāyat be-ladbīr yā be-lhāz*—Bahut hī harbariyā, bahut hī utāwlā kshī-prakṛī wā duhsūhāsi.
- Ö-VER-HÄS'TI-LY, ad.** in too great a hurry—*Nihāyat shītābī se, nihāyat jaldī meñ*—Bahut hī barī harbarī se, atyant khabhālī kshīpratī wā utāwlī meñ.
- Ö-VER-HÄS'TI-NESS, n.** too much haste—*Nihāyat shītābī yā jaldī*—Bahut hī barī harbarī khabhālī kshīpratī wā utāwlī.
- Ö-VER-HAUL', v.** (S. *ofer, Fr. haler*) to overtake, to turn over for inspection, to examine again—*Barabar ānā yā pahūchñā, do-bāra mulāhazā k., nazar-i-sāni k. yā phir āsmāsh k.*—Pakar l-nā, phir dekhñā, punahparikshā k.
- Ö-VER-HEAD', ad.** (S. *ofer, head*) aloft, above—*Sir-par yā ūch<sup>h</sup>, ūpar<sup>h</sup>*.
- Ö-VER-HEAR, v.** (S. *ofer, hear*) to hear what is not intended to be heard—*Āchānak sun-pānā<sup>h</sup>, chup-chāp yā gup-chup sun-lenā<sup>h</sup>, sun-pānā<sup>h</sup>, sun-lenā<sup>h</sup>*.
- Ö-VER-HEAT', v.** (S. *ofer, heat*) to heat to excess—*Nihāyat garn k.*—Atitapt k., bahut hī dhiakñā.
- Ö-VER-JÖY', v.** (S. *ofer, Fr. joie*) to give great joy to, to transport with delight—*Nihāyat khush k., big-big k. yā wajd meñ k.*—Atisay ānandit wā āhlādīt k., atyant nihāl wā harshit k. [paramaharsh.]
- Ö-VER-JÖY, n.** excessive joy, transport—*Barī khushī, hūlās<sup>h</sup>*—Atyānand, paramānand wā
- Ö-VER-I, A'BOUR, v.** (S. *ofer, L. labor*) to harass with toil—*Mihnat se mūnda k.*—Atisram se pīṛīt k.
- Ö-VER-LADE', v.** (S. *ofer, hladan*) to load with too great a cargo or burden—*Bahut lādñā<sup>h</sup>, bahut bojñā<sup>h</sup>, bahut bijhel k<sup>h</sup>, bahut-hī barā bojñā yā bhār rakñā<sup>h</sup>*.
- Ö-VER-LARGE', a.** (S. *ofer, L. largus*) too large—*Bahut-hī barā<sup>h</sup>*.
- Ö-VER-LASH', v.** (S. *ofer, Ger. lasche*) to exaggerate, to proceed to excess—*Mubālagā k., ziyādātī k.*—Atyuktī wā vāgvistār k., atikriyā k. [vāgvistār se.]
- Ö-VER-LASH'ING-LY, ad.** with exaggeration—*Mubālagāna, mubālagā se*—Atyuktī wā
- Ö-VER-LAY', v.** (S. *ofer, leggan*) to lay too much upon, to smother, to cover—*Ūpar bahut hī rakñā yā dharñā<sup>h</sup>, dabī-mārñā dabānā yā sāns-roknā<sup>h</sup>, manṛhñā līpnā, leñā lewārñā yā lewā-chāpñā<sup>h</sup>*.
- Ö-VER-LAY'ING, n.** a superficial covering—*Ūparī khol yā ohār<sup>h</sup>*.
- Ö-VER-LEAP', v.** (S. *ofer, hleapan*) to leap over, to pass by a jump—*Ūpar se tapak jānā<sup>h</sup>, ūpar se kūd-jānā yā kūd-pārñā<sup>h</sup>*.
- Ö-VER-LEATHER, n.** (S. *ofer, leather*) the part of a shoe which covers the foot—*Jūte kā pīrā<sup>h</sup>, jūte kā chamṛā jismēñ pīrā rakñā hat<sup>h</sup>*.
- Ö-VER-LEAV'EN, v.** (S. *ofer, L. levis*) to leaven too much, to corrupt—*Nihāyat kha<sup>h</sup> mir k., kharāb k.*—Bahut hī phulānā wā halkā k., bigarñā.
- Ö-VER-LIGHT, ö-ver-lit, n.** (S. *ofer, leicht*) too strong light—*Nihāyat kapi roshnī*—Atitvira tej prakās wā dīptī, bahut hī karā tej.
- Ö-VER-LIVE', v.** (S. *ofer, lifan*) to live longer than another, to live too long—*Jāñ-dar-h. yā dūre se ziyāda-roz jinā, bahut dinōñ tak jinā<sup>h</sup>*—Dūre-se adhik-jinā anyamaranottar-jinā wā dūre ke marne ke piche jītā-rahnā, atī adhikakāl jinā.
- Ö-VER-LIV'ER, n.** the one who lives longest—*Pas-zinda, sab se ziyāda roz tak jīne w.*—Sab se adhik dinōñ tak jīne w., paramaranottarajivī, anyottarajivī.
- Ö-VER-LOAD', v.** (S. *ofer, hladan*) to burden too much, to fill to excess—*Bahut-hī bojñā lādñā yā bijhel k<sup>h</sup>, bahut-hī bhar d<sup>h</sup>*.
- Ö-VER-LONG', a.** (S. *ofer, L. longus*) too long—*Bahut-hī lambā<sup>h</sup>*.
- Ö-VER-LOOK', v.** (S. *ofer, locian*) to view from a higher place, to view fully, to inspect, to pass by indulgently, to neglect—*Ūch<sup>h</sup> jaguh se nazar k., ba-khūb mulāhazā k., tahqīq yā nigāh k., dar-guzar-k. chashm-poshī-k. igmāz-k. khāk-dānā yā tarah-d., nazar-andāz kam-nigāhī yā be-iltifātī k.*—Ūcho sthān se lākhñā, samyak prakār se avalokan k. wā man lagākar parhñā, dekhñā nirākhñā wā nirīkshā k., jāne d. āñkh-chhipānā wā kshama k., bisarñā cūñkñā wā bhūlnā.

- Ö-VER-LÓÓK'ER, *n.* one who overlooks—*Sar-kub*—Úpar-ká wá úpar-se dekhne w., upa-  
 Ö-VER-LÓOP. See ORLOP. [drashtá, káryyadrashtá.]
- Ö-VER-LÓVE', *v.* (S. *ofer*, *luftan*) to love to excess, to prize or value too much—*Be-*  
*hadd pyár k.*, *be-intihá qadr k.* yá 'aziz-jánná—Bahut hí chhínd wá paramapriti k.,  
 atisay karke mánná wá atimúlya k. [alhar.]
- Ö-VER-LY, *a.* (S. *oferlice*) careless—*Qúfil*, *be-khabar*—Asávdhán, achet, amanoyogi,  
 Ö-VER LI-NESS, *n.* carelessness—*Qúfil*, *qafat*, *be-khabari*, *be-ihitigiti*—Asávdhání, ama-  
 noyog. [já bhári mastál w.—Ati díngh wá bhári naukúpak wá gunavrikshak ká.]
- Ö-VER-MÁST'ED, *a.* (S. *ofer*, *marat*) having too long or heavy masts—*Niháyat lambe*  
 Ö-VER-MÁSTER, *v.* (S. *ofer*, *L. magister*) to overpower, to subdue, to govern—*Mag-*  
*háb zer dar* yá *zer k.*, *faró-k.*, *sar-zer-k.* yá *qábú-men-láná*, *sahibi yá hukúmat k.*—  
 Torná lutherná pschíhpná wá girá d., daman k. dabáná márná wá vās meñ láná,  
 rájya wá ádhipatya k.
- Ö-VER-MÁTEH, *v.* (S. *ofer*, *mata*) to be too powerful for, to conquer, to subdue—  
*Qálib yá zabar-dast h.*, *jath k.*, *faró-k.*, *zer-k.* yá *oábú meñ láná*—Parást k., jítuá,  
 daman k. dabáná wá vās k.
- Ö-VER-MÁTEH, *n.* one superior in power—*Qálib*, *zabar-dast*, *charab*—Adhikabalanawán jan.  
 Ö-VER-MÉASURE, *v.* (S. *ofer*, *L. metior*) to measure or estimate too largely—*Be-*  
*hadd andáz yá takhíná k.*—Bahut hí kútná wá áhkná.
- Ö-VER-MIX', *v.* (S. *ofer*, *L. misce*) to mix with too much—*Be-andáz yá be-hadd*  
*miláná*, *bahut hí miláná*—Atisay karke miláná.
- Ö-VER-MÓD'EST, *a.* (S. *ofer*, *L. modus*) modest to excess, bashful—*Be-hadd yá nihá-*  
*yat shurm-gúh yá khatil*, *sharmanda yá sharminda*—Atilajjit wá atisankochi, lajlíla  
 kījawan wá lajjāwan.
- Ö-VER-MÚCH', *a.* (S. *ofer*, *much*) too much; *ad.* in too great a degree; *n.* more than  
 enough—*Niháyat ziyáda*; *ad.* *niháyat yá hadd se ziyáda*; *n.* *niháyat*, *ziyáda*, *ziyá-*  
*dati*—Bahut, atyant, atimátra; *ad.* *utant*, *atyant*; *n.* *atibábulya*, *adhikáí*, *adhikya*,  
*adhikati*.
- Ö-VER-MÚLTITUDE, *v.* (S. *ofer*, *L. multus*) to exceed in number—*'Adud meñ ziyá-*  
*da h.* yá *bahúná ginti meñ ziyáda h.*—Adhikasaukhyak h., saukhyá wá ginti meñ  
 adhik-h. wá bah-jánná, bahutarasaukhyá h.
- Ö-VER-NÁME', *v.* (S. *ofer*, *nama*) to name over in a series—*Bá-silsila yá silsila-wár*  
*nám*, *le-kar pukárná*—Kram se nám lekar pukárná.
- Ö-VER-NIGHT, *v.* *ver-nit'*, *n.* (S. *ofer*, *nihit*) night before bed-time—*Awwal-i-shab*,  
*sone ke áge kí ráth*—Sayanakál ke áge kí ráth, ráth kí prathamabhág.
- Ö-VER-NOISE', *v.* (S. *ofer*, *L. nocere*) to overpower by noise—*Shor yá gul se magháb k.*  
*yá dabí d.*—Hauri wá koláhal karke haráni wá dabáná.
- Ö-VER-OFFICE, *v.* (S. *ofer*, *L. ob, facio*) to lord by virtue of an office—*'Uhdé ke rá*  
*se tahakkum k.*—Adhikarapad ke káram se ádhipatya wá prabhatwa k.
- Ö-VER-OFFICIOUS, *a.* too busy—*Niháyat fazíl khidmat*, *bahut hí halbháiyá*—Atipará-  
 dhikaraprosok, atiparakúryyaacharhak.
- Ö-VER-PAINT', *v.* (S. *ofer*, *L. pingo*) to colour or describe too strongly—*Niháyat shokh*  
*rañg d.* yá *niháyat kará bagún k.*—Bahut hí chatkíla rañg rañgá wá atitikkhavar-  
 nan k.
- Ö-VER-PÁSS', *v.* (S. *ofer*, *L. passum*) to cross, to overlook, to omit—*Guzar-jánná yá*  
*tai-k.*, *dar-guzer k.*, *chushm-poshi k.*, *ignáz-k.* yá *tarah d.*, *nuzer-andáz qafat kam-ni-*  
*gáhi yá be-ihitigiti k.*—Pár k., jáne d. áñkh-chhippná wá kshamá k., bisúrná bhúlná  
 wá chukná. [biti wá gayá.]
- Ö-VER-PÁST', *p. a.* passed away, gone—*Guzashta yá munqazi*, *raft-o-guzasht*—Vyatit,  
 Ö-VER-PÁY', *v.* (S. *ofer*, *Fr. payer*) to pay too much, to reward beyond merit—*Bz-*  
*hut ziyáda d.*, *tiyáyat yá istihqáq se ziyáda d.*—Atimúlya wá adhikamúlya dená, gun  
 wá yogyatá se adhik dená. [dekhná, sir ke úpar thakar-kar dekhná.]
- Ö-VER-PÉER', *v.* (S. *ofer*, *L. parro*) to overlook, to hover above—*Tákná yá úpar se*  
 Ö-VER PÉRCH', *v.* (S. *ofer*, *L. pertica*) to perch above, to fly over—*Úpar bálhnná*,  
*úpar urná yá úpar se ur-jánná*.
- Ö-VER-PÍCTURE, *v.* (S. *ofer*, *L. pictum*) to exceed the representation or picture—  
*Taswir se fúz-h.*, *afzal-h.*, *bih-tar-h.*, *sabqat k.* yá *turjib-rakhná*—Chitra se saras ba-  
 rhiyá chaghtá wá utkrisht h.
- Ö-VER-PLÚS, *n.* (S. *ofer*, *L. plus*) what remains, surplus—*Baqiya yá báqi*, *ziyádatti*  
*fuzil izáfa yá beshi*—Bachat bachati wá avasishit, barhti barhotari parabhág wá  
 adhikabhág.
- Ö-VER-PLÝ', *v.* (S. *ofer*, *L. plico*) to ply to excess, to employ too laboriously—*Niháyat*  
*yá be-hadd mashqúl rakhná*, *ba-shiddat mihnat karáná*—Atisay karke kám meñ lagá-  
 rakhná, atyant áram wá kasht se kám karáná.
- Ö-VER-POÍSE', *v.* (S. *ofer*, *Fr. peser*) to outweigh—*Wazn qimat yá qadr meñ ziyáda*  
*h.*—Bhár wá prabháv meñ adhik h., gurutar h., bhári parná.

- Ö'VER-PÖISE**, *n.* preponderant weight—*Zigāda wazn*—*Adhikabhār*, *adhik bojh*.
- Ö-VER-PÖLISH**, *v.* (S. *ofer*, L. *polio*) to polish too much, to finish too nicely—*Nihāyat aṣṭ m jallā masjūd gā āvāsta k.*, *baye takalluf se durnat k.*—*Atiśay karke opnā ghontaṭ chiknāṭ wā suṭhāṭ, atyant purishkrit k.* wā bare sram se banānā.
- Ö-VER-PÖNDEROUS**, *a.* (S. *ofer*, L. *pondus*) too heavy, too depressing—*Nihāyat wazn*, *bahut hī bhāri gā dukhāṭ*—*Atiśay karke bhāri, atidukhāṭ*.
- Ö-VER-POST**, *v.* (S. *ofer*, L. *positum*) to hasten over quickly—*Nihāyat jal d le jānā*—*Atiśayra le jānā*.
- Ö-VER-POWER**, *v.* (S. *ofer*, Fr. *pouvoir*) to afflict with power which cannot be borne, to vanquish by force—*Mogūb k.*, *zer zer-dast fath gā mājbar k.*—*Dabānā torṇā girā-d*, *wā parist k.*, *vā k.* *harānā wā jīmā*.
- Ö-VER-PRESS**, *v.* (S. *ofer*, L. *pressum*) to bear upon with irresistible force—*Kuchal-dānā*, *tar-dānā*, *dāḥ-mānā*, *dhānā*, *kuchānā*.
- Ö-VER-PRIZE**, *v.* (S. *ofer*, L. *pretium*) to value at too high a price—*Nihāyat zigāda mol gā qadr k.*, *nihāyat qadr jīmā k.*, *nihāyat aṭe jānā*—*Adhikamūlya k.*, *atimūlya k.*, *atiśay karke mīmā jīmā wā chāhna*.
- Ö-VER-PROMPTNESS**, *n.* (S. *ofer*, L. *promptus*) hastiness, precipitation—*Shitābī, jaldī*—*Twoṣī harbari wā ighatā, utāwī wā atikshipratā*.
- Ö-VER-QUIETNESS**, *n.* (S. *ofer*, L. *quies*) a state of too much quiet—*Nihāyat qarār sukān gā sukānā*, *nihāyat āram gā āsādāgī*—*Paramāśānti, aśāntatā*.
- Ö-VER-RATE**, *v.* (S. *ofer*, L. *ratum*) to rate at too much—*Nihāyat zigāda mol gā qadr k.*, *nihāyat qadr jīmā k.*, *nihāyat aṭe jānā*—*Adhikamūlya k.*, *atimūlya k.*, *atiśay karke mīmā chāhna wā jīmā*.
- Ö-VER-REACH**, *v.* (S. *ofer*, *reach*) to overtake, to reach beyond, to deceive, to cheat—*Bardānā wā gā pahūcānā*, *āge pahūcānā*, *farsh d.*, *dīg d.*—*Pakāṭnā, harikar pahūcānā*, *thugā wā chāhna jūt wā butā d.*
- Ö-VER-REAP**, *v.* (S. *ofer*, *reap*) to reap too much—*Parhānā, parh jīmā*, *parh-dānā*.
- Ö-VER-RED**, *v.* (S. *ofer*, *red*) to smear with a red colour—*Sarkh rūg se raigānā gā pahnā*—*Raktavāṇ se raigānā wā pahnā*.
- Ö-VER-RIDE**, *v.* (S. *ofer*, *ride*) to ride over, to ride too much—*Upar sarār h.*, *nihāyat zigāda sarār k.*—*Upar chāpnā, bahut hī wā atīśay karke chāpnā*.
- Ö-VER-RIPEN**, *v.* (S. *ofer*, *ripe*) to make too ripe—*Bahut hī pakānā gā pakkāṭ*.
- Ö-VER-ROAST**, *v.* (S. *ofer*, Fr. *rôtir*) to roast too much—*Nihāyat kabāb k.*—*Atiśay karke bhūjānā wā bhūmā*.
- Ö-VER-RULE**, *v.* (S. *ofer*, L. *regula*) to control, to supersede—*Zer-k.* *gā hukāmāt k.*, *radd gā bātīl k.*—*Vaś k.* *adhikā-k.* *adhikār-k.* *wā amāṣan-k.*, *vyarth k.* *kāṭ-dānā* *uthā-d.* *metnā wā lōp k.*
- Ö-VER-RUN**, *n.* one who overrules—*Hukm rān*, *hukmāt-k.* *w.*, *zer-k.* *w.*, *bātīl k.* *w.*, *radd k.* *w.*—*Vaś k.* *w.*, *adhikārī*, *amāṣatā*, *metnā w.*, *uthā d.* *w.*, *vyarth-k.* *w.*
- Ö-VER-RUN**, *v.* (S. *ofer*, *run*) to run or spread over, to ravage, to overrun—*Phaṭ-jīmā*, *dhāt-o-tārāj k.* *gā wirān-k.*, *āge-daurnā*—*Bhar-jāna*, *upadrav k.* *wā lūpt k.*, *pichhū chhormā wā āge nikāl jānā*.
- Ö-VER-RUNNER**, *n.* one who overruns—*Takht-o-tārāj k.* *w.*, *wirān k.* *w.*, *āge-daurne w.*—*Upadravārī*, *lūpt k.* *w.*, *āge nikāl jāne w.*
- Ö-VER-SEA**, *a.* (S. *ofer* *se*) from beyond sea, foreign—*Samundar kī us taraf se*, *aj-nahī gūr-mukhī gā beḡina*—*Samudra ke us pār se*, *velosī wā vadoṣik*.
- Ö-VER-SEE**, *v.* (S. *ofer*, *seer*) to superintend, to overlook, to omit—*Nazar tākid ta-qayyud makhassī gā iltimām k.*, *tahqīq nigah makhassī dar-gīzār gā chāshim-poshī k.*, *tark gīyat nazār-andaz taw-nī-jahī gā be-iltifātī k.*—*Kāryyadarśan-k.* *kāryyekshap-k.* *kāryyāvekshap-k.* *wā upar se dekhnā*, *nem laḡakar avalokan-k.* *nirakṣhāṭ mikhshī-k.* *jāne-d.* *wā āṅkh-chhipnā*, *bisrānā chhormā wā bhūl se chhormā*.
- Ö-VER-SEEN**, *p.* *a.* mistaken, deceived—*Bhūlā gā chāḥḥ*, *thugī knā chhālā-huī gā dho-khā-khāḡ-huī*.
- Ö-VER-SEER**, *n.* one who overlooks, a superintendent, a supervisor—*Sar-koh*, *dāroga makhṭār-kār muktāmīn gā iltimāmchī*, *nigāh-bin gā nāzīr*—*Upadrastā wā upar se dekhne w.*, *kāryyadarśhāṭ wā kāryyadhīṣ*, *adhishṭhātā kāryyāvekshītā wā adhi-kārī*.
- Ö-VER-SET**, *v.* (S. *ofer*, *settan*) to turn upside down, to subvert, to overthrow—*Ulat-d.* *gā ulat-jānā*, *tah-o-bālā gā zer-o-zāhar k.*, *mismār pāc-māl gā bar-bād k.*—*Uṭānā ulatnā aundhānā aundhānā tale-upar k.* *wā tale-upar-h.*, *niche-upar k.* *wā nās k.*, *girā-d.* *wā nasht k.*—*[Andheṭā k.*, *sāya se dhāpnā*—*Chhāyāvrit k.*, *chhāyādehanna k.*
- Ö-VER-SHADE**, *v.* (S. *ofer*, *secul*) to cover with any thing which causes darkness—*Ö-VER-SHADOW*, *v.* to throw a shadow over, to shelter, to protect, to cover—*Sāya k.*, *hifāṭ k.*, *panāh-d.* *gā hīm'gāt-k.*, *dhāpnā*—*Chhāyā k.*, *bachānā*, *rakshā k.*, *dhānk-nā wā mūdānā*.—*[dhāpnā w.*—*Chhāyā k.* *w.*, *bachāne w.*, *rakshā k.* *w.*, *dhānkne w.*
- Ö-VER-SHADOWER**, *n.* one who overshadows—*Sāya k.* *w.*, *hifāṭ k.* *w.*, *panāh-d.* *w.*,

- Ö-VER-SHOÖT'**, *v.* (S. *ofer, sceotan*) to shoot beyond the mark—*Nisháne ke áge mār-ná, nisháne ko lāngh-jānā yā nāngh-jānā*—Lakshyātīkram k., lakshyollānghān k., lakshya ke pār wā áge phenkná, lakshya ko lānghuá wā nānghnā, lakshya ke pār jānā wā gīrnā.
- Ö-VER-SIGHT**, *ö'ver-sīt, n.* (S. *ofer, gesiht*) superintendence, mistake, error—*Nigāh-bān māhassī māzārāt yā sar-kobī, khatī, galat yā g'atī*—Kāryyadarśan adhyakshatā wā kāryyādhisatī, bhūl, chuk wā bhūntī.
- Ö-VER-SIZE'**, *v.* (*over, size*) to surpass in bulk, to plaster over—*Qadd-o-qāmat yā mig-dār meñ sabhāt k. yā tarjīh-rakhuá, lipuá yā potuá*—Lambāi-chaurāī parimāp wā dīl meñ aīhik barhkar wā utkrishṭ h., bānā chhopnā lagīnī wā phernī.
- Ö-VER-SKIP'**, *v.* (S. *ofer, Ic. skopa*) to pass by leaping, to pass over, to escape—*Kud-jānā, mazar-andāz k., gurez k.*—Phūd jānā, bhul jānā wā bhūl se chhor d., bach ī jānā wā dar bhagnā. [Atikāl tal' sonā, vilamb wā ber tak sonā.]
- Ö-VER-SLEEP'**, *v.* (S. *ofer, slapan*) to sleep too long—*Bahut hī sonā, der tak sonā*—
- Ö-VER-SLIP'**, *v.* (S. *ofer, slipa*) to pass undone, to omit, to neglect—*Nazar-andāz k., qat-i-mazar k. yā be-īfāfī k., gūlat k. yā kom tau-ajjāh k.*—Gānwānā, chhor d. wā bhūl se jāne d., amāryog k. wā bhūl jānā.
- Ö-VER-SLOW'**, *v.* (S. *ofer, slow*) to render slow, to check, to curb—*Sust k., band k. yā mazāhanat k., māz k.*—Dhīlā wā mānd k., rokū, ārnī wā āvānā.
- Ö-VER-SNOW'**, *v.* (S. *ofer, snare*) to cover with snow—*Barf se bhārnā yā dhīnpnā*—Him se mūhūnā dhānkā wā bhārnā.
- Ö-VER-SOLD'**, *p.* (*over, sell*) sold at too high a price—*Bahut mābāyā bīk-huá*.
- Ö-VER-SOON'**, *ad.* (S. *ofer, soon*) too soon—*Nihāyat jātī, bahut hī jātī*—Atīśīghra, bahut hī kīchra. [—Aīśay kacke sokāt wā pīrt k.]
- Ö-VER-SORROW'**, *v.* (S. *ofer, sorg*) to grieve or afflict to excess—*Nihāyat ranjīda k.*
- Ö-VER-SPEAK'**, *v.* (S. *ofer, specan*) to speak too much—*Bahut hī kahūá, fuzāl-goi k.*—Bahut hī bolū, atyaktī k.
- Ö-VER-SPENT'**, *p.* (S. *ofer, spendan*) wearied or harassed in an extreme degree—*Nihāyat mātāda yā halak*—Bahut hī thakī wī mīrt, atikānt, atikhima.
- Ö-VER-SPREAD'**, *v.* (S. *ofer, sp. adan*) to spread over, to scatter over—*Chhānā chhā-lenā yā bīchhānā, phailānā bhārnā yā pīt mārnā*.
- Ö-VER-STAND'**, *v.* (S. *ofer, standan*) to stand too much on conditions—*Bahut hī der tak shart par qīm rahūá*—Atikāl paryant nīyam par rahī.
- Ö-VER-STARE'**, *v.* (S. *ofer, starian*) to stare wildly—*Tak-bāndh kar dekhūá, ghōrnā*.
- Ö-VER-STOCK'**, *v.* (S. *ofer, stor*) to fill too full, to supply more than is wanted—*Pānā yā bhar-pūr k., rīl-pel k.* [le rahūá gūjūá yā pītūá h.]
- Ö-VER-STORE'**, *v.* (S. *ofer, stor*) to store with too much—*Bahut hī bhārnā, bahut hī*
- Ö-VER-STRAIN'**, *v.* (S. *ofer, l. strain*) to strain or stretch too far, to make too violent efforts—*Bahut hī barchānā yā lambānā, nihāyat sahit koshish k.*—Bahut hī phailānā, atiyam wā atiprayatn k. [yā, līchhānā, chhānā, chhā-lenā h.]
- Ö-VER-STREW'**, *v.* (*over-strew*) to spread over—*Pāt-mārnā, bhar-*
- Ö-VER-STRIKE'**, *v.* (S. *ofer, astrican*) to strike beyond—*Pār yā āge mārnā*.
- Ö-VER-SWAY'**, *v.* (S. *ofer l. swaīcan*) to overrule, to bear down—*Zer k. yā hukūmat k., maghāb k.*—Vās k. aīhīn k. adīkār-k. wā amāssan k., tor-qlīnā wā dabīnā.
- Ö-VER-SWELL'**, *v.* (S. *ofer, swellan*) to swell or rise above, to overflow—*Phāt-uthnā, unapnā chah ānā yā bhar ānā*. [vyakt wā prakat, pratyak-h wī khulā.]
- Ö-VERT**, *a.* (l. *apertum*) open, public—*Zāhir yā āshkārā, āmā yā āmām*—Spasht
- Ö-VERT LY.** *ad.* openly, publicly—*Zāhiran yā sarthan, ālānīya yā āshkārā*—Khulā wā pratyaksh, spashṭarūp wā vyaktarūp se.
- Ö-VER-TURE**, *n.* an opening, a proposal, the opening piece in a musical performance—*Shurākh shikāf yā shiyāf, mī āmālā sukhan qaul yā gūst-yā, bīc kā shurā*—Chhed bil wā eīl, bātehit prasing wā nivedan, purvārag prastavānā wā upodghāt.
- Ö-VER-TAKE'**, *v.* (S. *ofer, teca*) to come up with, to take by surprise, to catch—*Barābar-ānā, be-khorā lenā, pakarnā*—Dāb-lenā wā pakar-lenā, ekt-ek-lenā wā akasmāt gīrnā, dharnā. [kāmō se bojhnā h.]
- Ö-VER-TASK'**, *v.* (S. *ofer, Fr. tâche*) to burden with too heavy duties—*Bahut hī bhār*
- Ö-VER-THROW'**, *v.* (S. *ofer, throwan*) to turn upside down, to throw down, to ruin, to demolish, to defeat, to destroy—*Ulatnā ulat-d. yā ultānā, girā d.*, mīwār k., pīc māl munhādīm yā khāk k., shikast d., bar-bād k.—Aundhānā wā tale-īpar k., gīrnā, ujīrnā wā nās-k., dhā-d. wā tor-qlīnā, parāst-k. parājay-k. parābhav-k. wā harānā, vinās-k. wā nash-k.
- Ö-VER-TROW**, *n.* subversion, ruin, defeat—*Inhidīm yā zer-zubāwī, pōc-mālī tabāhī yā halakt, shikast*—Ulatpūat dhwañs wā vidhwañs, nās vinās wā lshay, parājay parābhav wā hār.
- Ö-VER-THWART'**, *a.* (S. *ofer, thwart*) opposite, crossing at right angles, perverse; prep. across; *v.* to oppose—*Muqābil, zāwīya-i-qāima par kātne w., mukhālīf yā zid-*

di : prep. *úr párb*, *vár-párb*, *párb*, *áráb* ; v. *rokáb*, *áráb*—*Sáinne ká, saannukh*  
*wá saannukh, saannukon par káthe wá, hāthilā wá viruddh.* [*yā machlā se.*]

Ö-VER-TIHWÄRT'LY, *adv.* across, perversely — År-pår var-pår pår gå beivra<sup>h</sup>, magra<sup>h</sup> halth  
Ö-VER-TIHWÄRT'NESS, *n.* posture across, perverseness — Årå-pan yå beivrå-pan<sup>h</sup>, halth  
halth<sup>h</sup>Ö-VER-TIHWÄRT'NESS, *n.* posture across, perverseness — Årå-pan yå beivrå-pan<sup>h</sup>, halth  
[kúná<sup>h</sup> — Atiklant k., atisránt k.]

Ō-VER-TÍRE', *v.* (S. *ofer, tirian*) to tire to excess—*Niháyat mánda k.*, bahut hī thā.  
 Ō-VER-TÍ-TLE, *v.* (S. *ofer. L. titulus*) to give too high a title—*Niháyat bará lajub d.*

**Ö-VER-TÖP**, *v.* (S. *ofer, top*) to rise above, to excel, to surpass, to obscure — *Sar-kob h.*  
*yī galib-h., turjib-rakib-sabot-k. yī zigāda-h., fazilat-raknā yī fauqiyat-raknā,*  
*tārīk k. — Bāh uṭma, barhiyā chapṭā wā sreshṭh h., saras nikaltā wā utkrishṭ h.,*  
*ajdherā k.* | *hī uper charṇa wā unā*

Ō-VER TŌW-ER, *v.* (S. *oŕer, tor*) to soar too high — *Nihūyat buland-patr-wāzī k.* — Bahut

Ö-VER TRIP, *v.* (S. *after* D. *trippen*) to trip over, to walk lightly over—*Thumakni qā thirakni*<sup>h</sup>, *thumak se chalna qā halke pānon jannu*<sup>h</sup>.

OVER TRUST', *v.* (S. *ofer, transitiu*) to place too much reliance in — *Nihāyat yā bc.*

ÖVER-TURE. See under OVERT. [*andaz i'timād k.* — *Ativishwās k.*

Ö-VER-TÜRN', *v.* (S. *öf*, *tyrann*) to throw down, to subvert, to overpower. — (*Giri-ná* *yá giri-dh*, *tah-o-bidá yá zero-zabar k.*, *moglah yá zer k.* — Dhá-d. wá dái-d., *auñdhá-na ultiná wa ulat-d.*, *parási-k.* *hariná dabáiná wá tor dái-ná.*

**OVERTURN.** *n.* subversion, overthrow—*Zer-zabari nē iñhidim, pāc-māli kharābi yā shikast*—Ulatpūrat wā parvasan, nās dhwānī parijay parabhay wā hār.

Ø-VER-TŪRN'A-BLE, *a*, that may be overturned — *Mu-kiinnu z'er-aburi, mu-kiinnu-l-inhi-dam, pát-méli-pazir, shikast pazir* — I have gone down like gone giraffe gone ult'se jáne wá narišt-bone ke yogya.

Ö-VER-TURNER, *n.* one who overturns—*tíríne w<sup>h</sup>, ták o-báhá yá zer-o-sabar k. w.,*  
*magláh ná zer k. w.*—Phine w., andáhrine w., ulírhine w., baríst k. w., haráne w.

0-VER-VÁL/UE. r. S. ofis, L. raleso to rate at high a price - *Besh-qimat* k. *yá besh-qimat* thavirini, *nishqat* *rátes* *ya nishqat* *jinná* - *Atimúlya* wa *salbilamúlya* k., *atishay* karke inamú, *bahut* *hi* *bará* *mól* *wa* *chih* g.

Ø-VER-VÉIL, *v.* (S. *of* *r.* L. *re'um*) to cover = *Dh'ánpá<sup>h</sup>*, *dh'áinká<sup>h</sup>*, *máindá<sup>h</sup>*.

Ö-VER-VÖTE, v. (S. after. L. *rotam*) to outnumber in votes, to outvote — *Zigāda lo-  
gon kī rāc se gūlīb h.*, logon kī rāc-mandi kī rāc meñ bārh jāō — Adhik logon kī sam-  
mati wā anumati se jūthā, logon kī sammatisaṅkhyā meñ adhik h.

Ö-VER WATCH'U, v. (S. *ofer, wacian*) to subdue by long want of rest — *Nihāyat bedārī* se *miānda k.* — Bahūt hū' ngakar thākāna, बहुत हु' जगने से थकाना.

Ô VER WÂTCHUD', *p. a* tired with too much watching - *Nahyat bedirî se mânda*—Ba-  
but hi isne se thaka hua. — Atinirib, atinibaddwa

Ø-VER WEAK'. *a.* (S. *ofer, war*) too weak — *Niháqut kam zor qí ná-tamán, bahut kí z'á'if*

Ö-VER WEÄRY, v. (S. *ofer, werig*) to subdue with fatigue—*Athayāt mihnat se mān-da k.*—*Atiśram se khint k.*, *bahut hī thakānā.*

0-VER-WEATHER. *v.* (S. *ofer* to batter by violence of weather—*Táfán hí-rish wagháira ki sháldat se tor dálná yá ghis-dálná*—Ándin-páni ke veg se tor-dálná wá ghis dálná.

Ö-VER-WĒEN', *v.* (S. *ofer, venan*) to think too highly, to think arrogantly — *Khud-tarashi k., shekhi k.* — Apuc ko bahut hi lag mā, atyabhimān atidambh wā bahut hi dambh k. [*narast* — Abaṅkari wā dhamaṇḍi ātmabhimāni wā garvit

OVER WĒĒS'ING, p. a. arrogant, conceited — *Mutakabbir yā maqrūr*, *khud-bīn yā khud-*

Ö-VER-WEEN-ING-LY *ad.* with arrogance—*Shekhi se, h kund-tarāshī se, gurūr se*—Ghamand  
*se, ahaṅkāṛ se, garv se, darp se.*

**O-VER-WEIGH**, ō-ver-wā', v. (S. *ofer, weigh*) to exceed in weight, to preponderate—  
Wazn meñ ziyāda h., ziyāda waznī yā qalīb h. — Adhik bhārī h. wā bhār meñ adhik  
h. gurutar h. [bhārādhika]

Ö'VER-WEIGHT, *n.* preponderance—*Zīqāda-waznī, gūlib-tarī*—*Adhikabhāv, atisayabhāv.*

Ö-VER-WHELM, *v.* (S. *ofer*, *ahgriglan* ? to crush underneath, to immerse — *Tor-dälma*  
*dubá-d. yá dæb-m-erná*<sup>h</sup>, *daboná daboná yá dabánu*<sup>h</sup>

**OVERWHELMINGLY**, *ad.* in a manner to overwhelm — *Tor-ǵaluc ke taur se, dabá-dene ke tauri se, dabá-márne ke taur se, ǵubanc ke taur se* — *Tor ǵaluc dabá-dene dabá-márne wá dubine kí ríti se.*

**OVER-WING**, v. (S. *ofer*, Sw. *vinge*) to outflank — *Ek fanj ke pahlu yā bīzū ko dūsrī fanj ke pahlu yā bāzū se zīgādā phailā-d. yā barhā d.* — Ek senā kī alāng wā pāśwāng ko dūsrī senā kī alāng wā pāśwāng se adhik phailā d. wā barhā-d.

Ö-VER-WISE\*, a. (N. ofer, wis) affectedly wise — *Huld se ziyâda 'ûpil, nihâyat dânu,*  
*chul-lân chul sarast, fuzûl-gul* — Attinâni atirâina atwâhikimâni

**Ø-VKR-WISENESS, n.** affected wisdom – *Hadd se ziyādu w/l, jazūl-w/lī* – *Atijñān, jñān*  
kā dandib wā dandib

**Ö-VER-WÖRK'**, *v.* (S. *ofer*, *weore*) to tire—*Niháyat mihnát se thakáná yá thakná—* Atisram se thakúni wá thakná.

**Ö-VER-WROUGHT'**, *ö-ver-nit'*, *p.* laboured too much, worked all over—*Niháyat mihnát se baná huá, úpar sab baná huá<sup>h</sup>*—Atiparishkrit wá atisanskrit, úpar sab kam kiya huá. [*hát, sál-khura gá gurgá-gura*—Ghisi wá khiyá, jarjar wá jirn.

**Ö-VER-WÖRN'**, *p. a.* (*over*, *wear*) worn out, spoiled by time—*Farsáda be-jin yá be-*

**Ö-VER-WRENTLE'**, *ö-ver-rés'sl*, *v.* (S. *ofer*, *wraelian*) to subdue by wrestling—*Kushí meñ magláb gá zer k*—Mallayuddh meñ pachhírná baraná wá paríst k.

**Ö-VER-YEARED'**, *a.* (S. *ofer*, *geare*) too old—*Bakut ká bēhā gá puránā<sup>h</sup>*.

**Ö-VER-ZÉAL'OUS**, *a.* (S. *ofer*, Gr. *zelos*) too zealous—*Be-hadd sar gurm tund yá dil-saz*—Atiyyagra, atyanragi, atyutsuk.

**Ö-VI-DÜCT**. See under OVAL.

**ÖWE**, *v.* (S. *agan*) to be indebted, to be obliged to pay, to be bound—*Ma-príz h., qaz-dár wam-dár gá dáin-dár h., mummá gá dšín mund h.*—Chahná dharna wá dharná, rini rip owin wá ripavaddha h., angahit wá kanauya h.

**ÖW'ING**, *p. due*, imputable to, consequential—*Dastari gá haqq dáin, mahmúd yá man-sab, munay mótá dāh gá ba sa'ab*—Diniya deya wá pratideya, aropaiyya wá abhi-sambandhamiya, prayukt utpadit wá anushangik.

**ÖWL**, **ÖWL'ER**, *n.* (S. *ah*) a bird—*Utlā<sup>h</sup>, bam, chugl*—Ullā, nisādarśi.

**ÖWL'ISH**, *a.* resembling an owl—*Bām-sirat, bām kh'assiqat, ullō-sā<sup>h</sup>*—Ullākasadrśi.

**ÖWL'LIGHT**, *n.* glimmering light, twilight—*Tim'nahat<sup>h</sup>, shafiq*—Jihmikulāt wá mandaprakāś, sandhiprakāś wá godhulī.

**ÖWL'LIKE**, *a.* like an owl in look or habits—*Bām-sirat, bām-sirat, bām-shakl, bām-khās-siqat*—Ullākar, ullakarip, ullāswabdhav, ullākaprakriti.

**ÖWL'ER**, *n.* *caro'*ly one who carries contraband goods—*Ghāt-mār<sup>h</sup>, ghat-mār<sup>h</sup>, chauki-mār<sup>h</sup>, chauki-mārur<sup>h</sup>*, *māl i munnā te jāne n.*—Nishuddhavravya te jāne w.

**ÖW'ING**, *n.* the offence of transporting wool or sheep out of the kingdom—*Ain ke bakhilāf ān gá bhar ká muk kē bahar te hūw ká jurm*—Dharmavidhi ke viruddh ān wá bher ko deś ke bahar te jāne ká aparadh.

**ÖWN**, *a.* (S. *agan*) belonging to, possessed, peculiar; *v.* to have a legal right to, to possess, to acknowledge, to avow—*Khud ká, zāt-kā, khāss*; *v. mastahiq haqq-dār gá waris h., mālīk h., qabūlā gá qabūl k., muqar gá qāil h.*—Apnā, nij-kā, āniya wá swakiya; *v. adhkārī h., rakharī, mānā wá swikār k., an' kār-k. wá drūhata se kahná.* [swāmī, adhkārī, adhkārīnī, rabhu, pati, dhanī.]

**ÖWN'ER**, *n.* one to whom a thing belongs—*Kāwīnd, mālīk, wālī, sahīb, waris*—Swāmī,

**ÖWN'ER SHIP**, *n.* the right of possession—*Mālīqat, haqq dārī, haqq*—Swāmya, swāmī-twa, swātwa, adhkār.

**ÖX**, *n.* (S. *oxa*) a castrated bull: *pl.* **ÖX'EN**—*Badhigā<sup>h</sup>, baith<sup>h</sup>*—Vrish, vrishabh.

**ÖX'FYE**, *n.* a plant—*Ek qism kī nabāt*—Ek prakār ká paudhā, anushadhivīśh.

**ÖX'LIKE**, *a.* resembling an ox—*Badhigā sarīkhā<sup>h</sup>, badhigā sā<sup>h</sup>, baith-sā<sup>h</sup>*—Vrishabhasa-drīś.

[*chor meñ jō sake*—Jitni bhūmī ek vrishabh baras bhar meñ jō sakai.

**ÖX'ASNA**, *n.* as much land as an ox can plough in a year—*Jis qudr zamīn ek baith sāl*

**ÖX'LIP**, *n.* a plant—*Ek qism kī nabāt*—Oshadhivīśesh, anushadhivīśesh, ek prakār ká paudhā.

[*āmezish, sirkāba*—Jal aur anularas ká milāw, jalamlāras.

**ÖX'Y-CRÄTE**, *n.* (Gr. *oxus, kerat*) a mixture of water and vinegar—*Pāni aur sirkā kī*

**ÖX'Y-GEN**, *n.* (Gr. *oxas, gennao*) a kind of gas which generates acids, the vital part of atmospheric air—*Quir-mā māt' bād-i-muhammīz, quir-mā māt' bād-i-muhygī i-rāh*—Amal ar, prāprad.

**ÖX'Y-MÉL**, *n.* (Gr. *oxus, meli*) a mixture of vinegar and honey—*Sikanjabān, sirkā-oshahid milāgā huā*—Anularas aur madhu ká milāw, anularasamadhu.

**ÖX-Y MÖTRON**, *n.* (Gr. *oxus, moros*) a rhetorical figure in which an epithet of a quite contrary signification is added to a word—*Ilm-i-kalām gā ilm-i-balīqat ká ek laur gā qā'ida jiske wā se kisi lafz kē sāth khilāf mā'nā kī sifāt jor dī jā'tī hai jaise sahit mulqamat*—Alauk, rasāstra wá sūhityasāstra kī ek rīt jiske anusar kisi šabd kē sāth viruddhārthak vīśeshan lagāyā jātā hai jaise kathon mridutā.

**ÖX-YRHO-DINE**, *n.* (Gr. *oxus, rhodon*) a mixture of oil of roses with vinegar of roses—*Itar aur gulāb kē phūlōn kē sirke kī āmezish*—Javāpushpanirryās aur javāmlāras ká milāw, javāpushpanirryās aur javāmlāras ek-hī meñ milē hue.

**ÖYER**, *n.* (Fr. *ouir*) a hearing a court of oyer and terminer is a judicature where causes are heard and determined—*Istima' yā sam'iat*: *oyer aur terminer 'adālat kō kahē haiñ*—Sunwī śrayan wá ākārpan: *oyer aur terminer kachahri kō kahē haiñ.*

**O-YÉS**, *int.* (Fr. *oyer*) hear ye! the introductory cry to a proclamation—*Suno suno<sup>h</sup>, jo kōi ishtihār hone laptā hai tab is lafz ká istī māl hotā hai*—Aji suno, jab rājājñā wá kachahri kē alhyaksh kī kōi bāt prakāś hone kō hotī hai tab pahilē is šabd ká

**ÖY'LET**. See EYELET.

[vyavahār hotā hai.

**ŌYS'TER**, *n.* (*S. ostre*) a shell-fish—*Kastūrāḥ*—Śukti, śuktikā, muktāgar, muktāśphoṭ.  
**ŌYS'TER WENCH**, **ŌYS'TER-WIFE**, **ŌYS'TER-WOM-AN**, *n.* a woman who sells oysters—*Kastūrā-wālīḥ*, *kastūrā beñchue-wālīḥ*.

## P.

**PĀBU-LUM**, *n.* (*L.*) food, aliment—*Qūt yā khurāk*, *parwarish*—*Āhār wā adhār*, *bhojan wā bhakshya*. [*qūt-baksh*—*Pushid wā āhīradātā*, *paushtik wā pushṭikār*.]

**PĀBU LOUS**, *a.* affording food, alimental—*Qūt-baksh yā parwarish-dāh*, *maqrerī yā tā-*

**PĀC'E**, *n.* (*L. passum*) a step, gait, degree of celerity, a measure of five feet; *v.* to walk slowly, to measure by steps—*Gām*, *rawish yā raftār*, *tez-ravī*, *qadav*; *v. āhista chalnā*, *qadam yā pūr se nīpāt*—*Paḍ*, *gati wā chal*, *gativeg wā padakram*, *dag*; *v.* *dhīre dhīre chalnā*, *piñw se nīpāt*. [*gati wā chāl kī*, *gatik*, *gati*.]

**PĀCER**, *a.* having a particular gait—*Khāss rawish yā raftār kī*, *rau*, *raftār*—*Vīseḥ*

**PĀC'ER**, *a.* one that paces—*Qadam-bāz*, *rah-wār yā rah-wār*, *āhista āhista chalne w.*—*Dhīre dhīre chalne w.* [*rājpratinidhi wā rājpratiḥhā*.]

**PA-CHĀḤ**, *a.* (*P.*) a Turkish viceroy—*Turkistānī sāba-dār yā nauwāb*—*Türk* deḥ kī ek

**PA-CHĀḤ**, *n.* the jurisdiction of a pacha—*Turkistān kī ek suba-dārī yā nauwābī*—*Türk* deḥ ke rājpratinidhi wā rājpratiḥhā kī adhikār.

**PAC'T** **FEY**, *v.* (*L. pacē*, *ficio*) to appraise, to quiet, to tranquillize, to compose—*Arām yā tashkīl*, *sākin k.*, *āsāti k.*, *tasalli d.*, *yā ā-qarār k.*—*Thānāḥ k.*, *sūnt k.*, *sthir k.*, *thānāḥnā sāmā k.*, *dhīryya-d. wā dhīraj d.*

**PA-CH'IC-PALE**, *a.* that may be pacified—*Mumkin t-tashkīn*, *tasalli-pazir*, *qarār-pazir*—*Sāmānya*, *thānāḥ sūnt wā sthir hone ke yogya*.

**PA-CH'IC**, **PA-CH'IC-AL**, *a.* promoting peace, conciliatory, mild, gentle—*Sulh sāz yā sulh-kāh*, *rāzī karān ke rāzī yā sulh karān ke rāzī*, *rahīm*, *salām yā hudm*—*Samak* *sāntik wā sūntikār*, *amranjak hridyagrāhak wā mīkār*, *karāne w.*, *komal*, *mridu wā suḥl*. [*S. man*, *sūntī*, *sūntwan*, *sām*, *sandhikarān*.]

**PA-CH'IC-CĀTION**, *n.* the act of making peace—*Mas'āha*, *sulh-kārī*, *tashkīn*, *sulh-sāzī*—

**PA-CH'IC-CĀTOR**, *n.* a peace-maker—*Sulh-kār*, *tashkīn-dāh*—*Sandhikarta*, *mīl karāne w.*

**PA-CH'IC-CATORY**, *a.* tending to make peace—*Sulh-sez*, *sulhī*—*Sāmāy*, *Sāntik*, *Sāmākārī*, *Sūntikār*.

**PĀCK**, *n.* (*Ger.*) a bundle, a bale, a number of cards or hounds; *v.* to bind up, to press close, to send off in haste, to put together with a fraudulent design—*Basta*, *moṭ yā gathār*<sup>h</sup>, *gunjīya yā shikārī-kuttoṅ kī jhund*; *v.* *bāndhnāḥ*, *chan-bandī k.*, *jald rawā-nā v.*, *kār-sāz se ekathā k.*—*Gathrī wā pāṇḍī*, *moṭrī gūth wā gathṭā*, *tās kī gadlī wā kukarōṅ kī jhund*; *v.* *kānā*, *jākana wā jakar-d.*, *daṃjānā wā ṣighra bheḍ-d.*, *kukarnasampādan ke nimitta ekatra k.* [*yī gathār*<sup>h</sup>.]

**PĀCK'AGE**, *n.* a parcel of goods packed, a bale—*Gathrī yā gathṭāḥ*, *moṭrī polli moṭ*

**PĀCK'ET**, *n.* a small bundle, a mail of letters, a vessel employed in conveying letters and passengers; *v.* to bind up in parcels—*Polṭī yā polṭīḥ*, *khatoṅ kī thālī*, *khutūt yā musṭafiroṅ ko le jāne kī jahāz*; *v.* *gathrī bāndhnāḥ*<sup>h</sup>—*Moṭrī wā gathrī*, *chitṭīyōṅ kī thālī*, *chitṭīyōṅ wā pathikōṅ ko lejanē kī māukā*.

**PĀCK'ING**, *n.* a trick, a cheat, collusion—*Daḡā yā daḡā-bāzī*, *farcē*, *farcē ke wāste sūzish*—*Kapat*, *chhal*, *kapatmantra*.

**PĀCK'HORSE**, *n.* a horse which carries goods—*Bār-bardārī kī ghorā*, *partal kī ṭaṭṭāḥ*, *bhāṭhigārē kī ghorā*, *ḥudnā ghorāḥ*—*Sthūrī*, *sthārī*, *sthor*, *sthaurī*.

**PĀCK'SIN-DLE**, *n.* the saddle of a pack-horse—*Bār-bardārī se ghore kī zin*, *khogir*, *partal ke ghore kī kāthāḥ*, *partal ke ṭaṭṭā kī kāthīḥ*, *bhāṭhigārē ke ghore kī kāthīḥ*—*Par-yin*.

**PĀCK'STUFF**, *n.* a stuff to support a pack—*Gathrī moṭ yā moṭrī saubhāṇne kī lāṭhī*.

**PĀCK'THREAD**, *n.* thread for packing—*Dorīḥ*, *saṭṭīḥ*, *rassiḥ*.

**PĀCK WAX**, *n.* a tendinous substance in the neck of a quadruped—*Chūr-pāyōṅ kī gardan ka ek aṣṭ*—*Chatushpalaprayōṅ kī ghinch kī ek nāṛī*.

**PĀCT**, *n.* (*L. pactum*) a contract—*Shart*, *ahd-o-paimān*, *qaw'qarār*—*Niyam*, *hor*.

**PĀC'TION**, *n.* a bargain, a covenant, a contract—*Shart*, *ahd-o-paimān*, *qaw'qarār*—*Hor*, *niyam*, *pan*. [*Hor wā niyam kī rīti se*.]

**PĀC'TION-AL**, *a.* by way of bargain or covenant—*Shart yā ahd-o-paimān ke taur se*—

**PĀD**, *n.* (*S. path*) a road, an easy paced horse, a robber who infests the roads on foot; *v.* to travel gently, to rob on foot, to beat a way smooth and level—*Rāsta yā rih*, *khush-rau khush-raftār yā narm-chāl-kā ghorā*, *rah-zan*; *v.* *āhista chalnā*, *rah-zanī k.*, *chalte chalte rih ko sāf aur ham-wār k.*—*Bāt* *path wā māng*, *sukhachār wā sundar chāl kī ghorā*, *dākn wā batpūr*; *v.* *maundagali se wā dhīre dhīre chalnā*, *batpūr k.*, *chalte chalte bāt wā path ko chiknī aur sam k.*

**PĀD'DER**, *n.* a robber on foot—*Rāh-zan*, *dāknāḥ*, *bat-pār*.

**PĀD'SAG**, *n.* an ambling nag—*Shāh-yān*, *narm chāl kī ghorā*, *khush-rau ghorā*—*Sukhachār*, *sukhāyan*, *sundar wā sukāḥ chāl kī ghorā*.

**PĀD**, *n.* a soft saddle cushion or bolster — *Narm khogir chār-jāma takiya yā barā-girda* — Komal kāthi lor wā gaddi.

**PĀD'AR**, *n.* coarse flour or meal — *Motā pisan yā ātā<sup>h</sup>*.

**PĀD'DLE**, *n.* (*L. batillus*) an oar, the broad part of a weapon; *v.* to row, to play in the water, to finger, to feel — *Dān<sup>h</sup>, phal yā paturā<sup>h</sup>*; *v. khendā yā kherendā<sup>h</sup>, pānī meñ khelndā yā dhābhdhānā<sup>h</sup>, āngulī lagānā yā chhīnā<sup>h</sup>, tatolnā yā tonā<sup>h</sup>*.

**PĀD'DLER**, *n.* one who paddles — *Kherene w<sup>h</sup>, pānī meñ dhābhdhānē yā khelne w<sup>h</sup>, āngulī lagāne w<sup>h</sup>, chhīne w<sup>h</sup>, tone w<sup>h</sup>*.

**PĀD'DLE STAFF**, *n.* a staff headed with a piece of broad iron — *Ek lakri yā lāthī jiske sir par chappī lohā jāyā rahlā hai<sup>h</sup>*.

**PĀD'DOCK**, *n.* (*S. pad*) a frog or toad — *Meñdā<sup>h</sup>, meñhuk<sup>h</sup>, meñhuk<sup>h</sup>*.

**PĀD'DOCK**, *n.* (*S. parror*) a small inclosure for deer or other animals — *Āhū-khāna, hiran ke liye ek chhotī thāta, jān-warōn ke liye ek chhotā thāta* — *Mrigasālā, hiran ke nimitta ek chhotā bāri, jāntuon ke nimitta ek chhotā bāri*.

**PĀD'LOCK**, *n.* (*S. path. loc*) a lock hung on a staple; *v.* to fasten with a padlock — *Qul, tālā<sup>h</sup>; v. qul lānā, tālā lānā<sup>h</sup>* [tavisesh, kamsambaravisesh].

**PĀD-U-A-SŌY**, *n.* (*Padua, Fr. soie*) a kind of silk — *Ek qism ka reshmi kaprā* — *Pat-*

**PĒ'AN**, *pē'an*, *n.* (*L.*) a song of triumph or praise — *Fath ki khushi, madh ki yā ki gī, madh-ānez gīt* — *Jayagīt, jayagīt, jayadhwani, jayasabd*.

**PĀ'GAN**, *n.* (*L. pagus*) one who worships false gods; *a.* heathen; *a.* heathenish — *But-parast, gahr yā mushrik*; *a. but-parast-mansūb, mushrik-mansūb* — *Pratimipūjak wā murtipūjak, asaddharm-sevī asaddharmivālanābī wā devatāsevī; a. pratimipūjakasambandhī, murtipūjakasambandhī*.

**PĀ'GAN-ISU**, *a.* pertaining to pagans — *But-parastī mansūb, mushrik-mansūb, mutā'aliq-i-but-parast* — *Pratimipūjakasambandhī, murtipūjakasambandhī*.

**PĀ'GAN-ISM**, *n.* the worship of false gods — *But-parastī, shirk, kufr* — *Pratimipūjā, murtipūjā, murtis-wā, asaddharmivālanābī*.

**PĀ'GAN-IZE**, *v.* to render heathenish, to behave like pagans — *But-parast yā mushrik k., gahr yā but-parast k. m. k.* — *Pratimipūjak murtipūjak wā asaddharm-sevī k., asaddharmivālanābī wā devatāpūjā ke sadis kām k.*

**PĀ'GE**, *n.* (*L. pagina*) one side of a leaf or a book; *v.* to mark the pages of a book — *Safha, sahifā; v. warāq-ligī k., aurāq-labāl k.* [Pithautī, prishthī; *v. pithautā āhknī, prishthānkan k., pithānkan k., prishthānāhknānkan k.*

**PĀ'G-NAL**, *a.* consisting of pages — *Il-waq, warāq mansūb, mutā'aliq-i-warāq, warāq se banī huā* — *Pithautōn ka, pustakapustakasambandhī, prishthiya*.

**PĀ'GE**, *n.* (*Gr. pais*) a boy attending a great person; *v.* to attend as a page — *Kharāss, majarrahī-khidmat, khidmat-gir, khidmat-dār; v. kharāssī yā khāss-bardārī par hāzīr rahnā, kharāssī k., khidmat-gārī k.* — *Pārs-wānuchar, pārs-waparichar, bānasevak, chāinwardhar; v. pārs-wānuchar h., sevī meñ upasthit rahnā*.

**PĀ'GEANT**, *n.* (*Gr. pegma*) a statue in a show, a show, a spectacle; *a.* showy, pompous; *v.* to exhibit in show — *Pullī<sup>h</sup>, tamāshā, manzar yā did; a. ramāq-dār yā ārāishī, manāishī yā mūhtashim; v. tamāshā k.* — *Sōbhānūrti wā sōbhāpratimā, kautuk wā sawāng, pekhamā wā līlā; a. bharkilā wā adunbarī, thūthīlī ātipratīpāwān wā kautukī; v. sawāng k., pekhamā k., kautuk k., līlā k.*

**PĀ'GEANT-RY**, *n.* show, pomp, a spectacle — *Namāish, hushmat ihtishām yā tumturāq, tamāshā* — *Kautuk, thūthīlāt, dhundhām sōbhā ādunbar wā pratip, līlā sawāng wā pekhamā*.

**PĀ'GOD**, *PA-GŌ'DA*, *n.* (*P. pont, p<sup>h</sup>*) an Indian idol and temple, an Indian coin from 8s. to 9s. sterling — *Mulk-i-Hindistān kī but aur but-khāna yā mā'bid, ek qism kā sikka* — *Bhūratavar-bhīyadevapratima aur devamandir devatāmāndir wā devatābha-wan, ek prakār kī mudrā*.

**PĀID**, *p. t.* and *p. p.* of *pay* — *Pay kī māzi-mutlaq aur māzi-mā'tuf-alai-hi yā fīl-i-mā'tuf* — *Pay kī sāmūfayalhut aur pūrakriyā wā pūrvakālikakriyā*.

**PĀI'GLE**, *n.* a flower — *Ek qism kā phūl* — *Ek prakār kī phūl*. [*kā dōl yā gharā<sup>h</sup>*]

**PĀIL**, *n.* (*Gr. pella*) a wooden vessel for carrying milk or water — *Kāth kī dohnī yā kāth*

**PĀI'RŪT**, *n.* the quantity which a pail will hold — *Dohnī-bhar<sup>h</sup>, kathautī-bhar<sup>h</sup>, dōl bhar<sup>h</sup>*.

**PĀIN**, *n.* (*S. pin*) an uneasy sensation, punishment, penalty; *pl.* labour, effort — *Dard āzār ranj gam koft malāl yā mulolā, sazi-siyānūt uqūbat yā 'azāb, jarī-māna; pl. mashaqqat yī mihnat, sa'i* — *Pirā pir vedanā vyathā dukkh kleś santāp wā khed, daqd dān; pl. sram parisram wā udyam, yatn prayatn āyās wā prayās*.

**PĀIN**, *v.* to make uneasy, to afflict, to torment — *Ranjidū k. yā dard k., izā yī 'azāb d., a'izāt d.* — *Dukhīnā wā dukhnā, satīnāt wā kalpānāt, pīrī kleś dukkh dukh vyathā wā kasht d.*

**PĀIN'FUL**, *a.* full of pain, giving pain — *Pur dard, dard-angez taklif-dih sakht mihnat-talab yī dushmār* — *Dukhhamay wā kleś, pīrākar pīrtānak klesad kashtakar veda-nājanak vyathākar kāthīn wā dushkar*.



- PAIN'FUL**-LY, *ad.* with pain, laboriously — *Dard se, mihnāt yā mashagqat se* — Duhkh pīrā vedanā vyathā wā santāp se, śram āyās wā thakthak se.
- PAIN'FUL**-NESS, *n.* uneasiness, affliction, effort, the quality of being difficult or painful — *Be-ārami be-tābi yā be-chāini, rang-a-alam yā sozish, mihnāt yā sa'i, ishkal dushwiri yā dard-angēz* — Amukh kashī dukh wā duhkh, śok wā kleś, śram yatn wā āyās, kathinātā dushkaratā wā pīrājanakatwā.
- PAIN**-LESS, *a.* free from pain, void of trouble — *Be dard, be-takīf* — Nirduhkhī wā vyathāhīn, kashitāsonyā wā kleśarāhit. [parisrami vyakti]
- PAIN'S**-TAK ER, *n.* a laborious person — *Mihnāt-kash, dard-kash, mihnati ādmi* — Udyogi.
- PAIN'S**-TAK ING, *a.* laborious, industrious; *n.* labour, great industry — *Mihnāt-kash, mihnāt, mashagqati yā sa'i*; *n.* mihnāt, mashagqat yā bayi sa'i — Śrami wā parisrami, udyogi vyavasayi wā yatnāśī; *n.* śram wā parisram, kashī wā mahāprayatn.
- PAIN**'NIM, *n.* (L. *pagan*: a pagan, an infidel; *a.* pagan, infidel — *Kut-parast, mushrik gahr yā kāfir*; *a.* kut-parasti mansūb yā shirkī, mutā'alliq i-kufi yā mutā'alliq-i-kāfir — Pratināpūjak, murtipūjak wā asadīharmāvalambī; *a.* pratināpūjakasambandhī, murtipūjakasambandhī.
- PAINT**, *v.* (L. *pingo*) to represent by colours, to cover with colours, to practise painting; *n.* a colouring substance — *Munagash k, rang-āmezi k, taswir-kashi yā musawwir k*; *n.* rangun yā rangū, rang — Khinchā utāri wā chitra-banā, rangū rang-d, wā rang-bhārnā, chitrakriyā chitrakārī wā chitrakarm k; *n.* varnak, rangjanalep.
- PAINTER**, *n.* one who paints — *Musawwir, naqqāsh, naqsh-band, taswir-kash, rang-sāz* — Chitrakār, chitrakar, chitradekhnā.
- PAINTING**, *n.* the art of representing objects by colours, a picture — *Taswir-kash, 'ilm-i-naqqāshi musawwiri yā rang-sāzi, taswir* — Chitrakarm chitrawidyā chitrakriyā wā chitradekhan, chitra wā chhavi. [Chitrakriyā, chitrawidyā, chitrakarm.]
- PAINTURE**, *n.* the art of painting — *Taswir kashi, 'ilm-i-naqqāshi, musawwiri, rang-sāzi* —
- PAINTER**, *n.* a rope used to fasten a boat to a ship or other object — *Kishi kī lahāsi* — Nāw kī rassi.
- PAIR**, *n.* (L. *par*) two things suiting one another, two of a sort, a couple; *v.* to join in pairs, to couple, to unite — *Jorī yā jorī<sup>h</sup>, jūst yā zanj, jor<sup>h</sup>*; *v.* jūst khāwā, jūst k. yā h., mīlāwā yā mīlāwā<sup>h</sup> — Dwandwa, yugal wā yugma, mithun; *v.* jorī-khānā dampatīvat-saigam-k. wā stripurus-havat-saigyog-k., saigyog wā mithunasāigyog k., jorū wā jurnā.
- PAL'ACE**, *n.* (L. *palatium*) a royal house, a splendid place of residence — *Qasr kākā daulat-khāna har-gāh dar-gāh yā āwān, rang-mahall* — Rājagriha rājamandir rājadhām rājabhawan wā rājāsālā, bhawan wā prāsād.
- PAL'ACE**, *a.* royal, noble, magnificent — *Shāhī bādshāhī yā shāhāna, 'umda, 'ālī-shān yā 'azīm-sh-shān* — Rājakiya, utkrishṭ wā atyuttam, atikāntimān vibhūtimān wā dedīpamān.
- PAL'ACE**, *a.* befitting a palace, magnificent — *Qasr kākā yā hār gāh ke lāw, 'ālī-shān yā 'azīm-sh shān* — Rājagrihayogyā wā rājadhāmnyogyā, atyuttam atikāntimān vibhūtimān wā dedīpamān.
- PAL'ACE**-TINE, *a.* possessing royal privileges; *n.* one invested with royal privileges — *Shāhī-huqūq-dār, bādshāhī huqūq rakhnē v.*; *n.* shāhī huqūq-dār — Rājakiyādīhikarāvisishṭ, rājakiyādīhikarasampanna; *n.* rājakiyādīhikarasampannavyakti.
- PAL'ACE**-TATE, *n.* the province of a palatine — *Shāhī huqūq-dār kā sūba* — Rājakiyādīhikarasampannavyakti kā rājya wā ādhīpatya.
- PAL'ACE**-COURT, *n.* a court which administers justice between the king's domestic servants — *Adūlat jo bādshāh ke tarāhiq yā shāyird-peshu ke darmiyan 'adl-gustart ke liye hof hāi* — Kachahri jo rājā ke grihadāson wā paricharon ke bēch meñ nyāy karne ke nimitta hotī hai. [—Pālki<sup>h</sup>, nālki<sup>h</sup> — Śivikā.]
- PAL'AN**-QUIN', *pāl-an-kēn'*, *n.* a kind of covered carriage used in eastern countries
- PAL'ATE**, *n.* (L. *palatum*) the roof of the mouth, taste, mental relish; *v.* to perceive by the taste — *Kām, mazāq zāiqā maza yā lazzat, sāiqā*; *v.* lazzat zāiqā yā mazāq lenā, chakhnā<sup>h</sup> — Tālū wā tālu, swād, rasajnatā wā rasajūn; *v.* swād lenā, chikhnā.
- PAL'ATE**, *a.* pleasing to the taste — *Khush-zāiqā, maza-dār yā maza-dār, lazzē* — Suswādu, suras, ruchikar, ruchya, sukhapriya. [tālūsambandhī.]
- PAL'ATE**, *a.* pertaining to the palate — *Mutā'alliq-i-kām, tōlū kā<sup>h</sup>, mazāqī* — Tālavya,
- PAL'ATE**, *a.* belonging to the palate — *Mutā'atqī, tōlū kā<sup>h</sup>* — Tālavya, tālūsambandhī.
- PAL'ATE**, *a.* pleasing to the taste — *Lazī, khush-maza, khush-zāiqā, maza-dār yā maza-dār* — Suswādu, suras, ruchikar, sukhapriya.
- PAL'ATE**, *n.* (Sp. *palabra*) idle talk, flattery, conference — *Behūda-goī yā harza-goī, chāpūst khush-āmād yā khush-āmādī, grift-gū* — Nirarthakavākya wā vrithabhāshan, lalopatto mithī-mithī-bātān wā chātīkti, bāchit wā vārtalāp.
- PAL'E**, *a.* (L. *palleo*) wan, white, not ruddy, not bright, dim; *v.* to make pale — *Zard, safed, khushk, be-rañg yā kam-rañg, dhuñdhilā<sup>h</sup>*; *v.* zard khushk be-rañg kam-

*raṅg yā dhūmalī k.* — Pīlā, paṇḍu wā vivaraṇa, nīrakṭ, mālīnakāntī wā hatakarī, dhūmarā wā dhūmalā; v. pīlā vivaraṇa nīrakṭ mālīnakāntī wā dhūmalā k.

PĀLENESS, n. wantness, want of colour—*Zardī, be-rangi kam-rangi khushki yā be-rangī*—Pīlāpan phikāpan wā pāndutā, nīraktatā vīvarnatā wā rāgahinatā.

PĀ'ish, a. somewhat pale—*Kisī qudr zard yā be-raṅg, zardī-māil*—Pīlā sū, dhūmalā, kuchh pīlā.

PĀL'ĪD, a. wan, not bright, not high-coloured — *Zarī, kum-raṅg yā be-raunaq, be-raṅg yā pa-ch-murda* -- *Pilā wa pāndu, nīrakṭ wā nīgahin, vivarn wā gatavarn.*

**PAL-LID'-TY, PĀ'LID-NESS.** *a.* whiteness — *Zardī, phikā-pan<sup>h</sup>, pild-pan<sup>h</sup>, be-rañgī, kam-*

**PĀ'LI'D-LY.** *adj.* wanly, without colour—*Zandi se, he-rañgi yá bad-rañgi se*—Píli pi-kí piikepan pílepan wá píndutá se, vivarañtá ruktahinatá wá rághinatá se.

PĀL'LOB. *n.* (L.) paleness, whiteness—*Zardī, be-rāngī yā khushkī*—Pāndūtā wā vivarna-tā, pilāpan pilāpan pilī pilī phikāī raktahinatā wā ragādhinatā. [varn, pilī wā pāndu.

PA'LY, *a.* wan<sup>1</sup> colour, wan<sup>1</sup> *Be-raung khushk ná kam-raung, zard*—Vivarn wá gata.  
 PÁLEKFELD, *a.* Having eyes dimmed—*Tárik-chashm ná kend-niúkh, zard-chashm*—Pán-

**PĀLE'FĀCED**, *a.* having a pale face—*zard-rū, khushk-rū, zard-rān, vilā-rān*<sup>h</sup>, *vbike*.

**PILE'ŨK<sup>h</sup> ED.** a. dispirited, dejected—*Á-pi'hi ná be-di', sar-ni'niŋ khaŋa-khátin*

LE. *n.* (1, *palms*) a narrow piece of wood used in making fences, an inclosure

1. *ALLÉ, n.* (L. *patens*) a narrow piece of wood used in building fences, an inclosure, a district, a perpendicular stripe; v. to inclose, to enclose, to stripe — *Dandá<sup>h</sup>, iháta, 'amal zif' wá tr'a'lay, khari dhári<sup>n</sup>* : s. *iháta k., aheruá<sup>h</sup> dhári dár k.* — *Chhar*

khūntā wā saukū, bārā, chakkā wā mūnū khal, kharī bazar; 1. rūndhnā wā bārā bāndh  
nā, bērnā wā gher-les-les, lahārīvā wā dōrīvā k.

PĀ-LI-PI-CA'TION, *v.* the act of driving piles into the ground to make it firm—*Zamín ko machhūt kīrān kī jān us mēn dāchh nā kīchhē dārchā*—[I drove] *ko* [the] *wā* [the] *machh*

**PĀL**/ŋg. *n.* a fence formed with poles—*kāḷ-āḷāḡ<sup>h</sup>*, *kāḥ-therāḡ<sup>h</sup>*, *kāḥ-ūhāḡ<sup>h</sup>* *kāḥ-*

**PĀL**-**I**-SĀDE<sup>b</sup>, PĀL-I-SĀ'DO, *n.* a fence or fortification formed with  
pales;—*Kathaharā<sup>a</sup>*, *kathahārā<sup>b</sup>*, *kathahārā<sup>c</sup>*, *kath-*  
*kathahārā<sup>d</sup>*, *kath-ahārā<sup>e</sup>*, *kathahri<sup>f</sup>*, *kath-k.<sup>g</sup>*, *katur kot<sup>h</sup>*. [kṛh<sup>h</sup>

PĀLE-ŪS, *a.* (L. *palea*) chaffy, bulky — *Paīsa-pā bhāsasā*, *chhalkā pī baklā sarī* —  
PĀ-ĪS-TRĀI, PĀ-ĪS-TRĪC, *a.* (Gr. *pale*) pertaining to the exercise of wrestling —

*Muta'allig-i-kushti*, *kushti-bazi-mansab*—Malayuddhasambandhi, *malayuddhavi-*  
*shayak*.

**PÂLETTTE, n.** (Fr.) an oval board on which a painter holds his colours—*Musawwir kâ takhti takhta-i-musawwir*—Farwandra, rûi suqat, chittrakâr kâ vâncashalâk

PÄLFREY, *n.* (Fr. *palefroi*) a small horse — *Ek ehhoñä tättä, ek ehhoñä ghorrä* "a. riding on a palfrey — *Ek ehhoñä tättä var sänär* — *Ek ehhoñä ghorrä var*

**PALIN-DRÔME.** *n.* (Gr. *palin*, *dromos*) a word or sentence which is the same read

forwards or backwards—*Mejifbi-mustari*, *qib-i-mustari*—*Amudonavihomnšlok*,  
*murajabandh* *ilbandan*, *duxol-tayim-tayid*

PĀLI-NŌDE, *n.* (Gr. *palin, oē*) a recantation—*Itadād*—Vipratipatti, pūrvokta-  
PĀLI-SADĒY. See under PĀLI.

**PĀLI**, *n.* (L. *pallium*) a cloak, a covering for the dead: *v.* to cloak, to invest—  
*‘Abi bhūda vā fāṣaḥ chadda vā kaṭṭa*: *v.* *dhāṇa vā chhīṇa*<sup>h</sup> *laṇṇa vā*

Abā kubada ya farganā chūnātār jhā kajār; V. ānāpina ya chūnpānā, tapana ya gheruā<sup>h</sup>—Āngarkhā wā āchēhād āpān, sāw-ēchēhādān. [wā utkrishṭāvāsan.

**PALLA**, *v.* (*Ji. pallao*?) to make or become insipid, to dissipate, to weaken, to cloy — *Be. maza ná h-pallé k ná h. atsurda ná shikast-dil k. khar-zar k ná h. ser k* — *Phik.*

miza ya be-lufi k. ya h., dʒɛrɛda ʒa sɛkɔsɔ-tu k., kɛn-zɔr k. ya h., sɛr k. — Pinka  
vɛras wá aruchir k. wá h., khimɛk. ulɛɛk. wá nɛn-tɔpɛ, nɛrɛal k. wá h., chhak-  
kɛ-khɛlɛwá aghwá wá atitɛtɛk.

**PAL-LĀ'DI-UM**, n. (L.) a statu of *Pallas*, a security or protection — *Pallas ki mūrāt*, *hīlāt nā mānāh* — Pallas ki mūrātī, ba hīw rakshī wā rakshan

**PĀ'LET**, n. (L. *palca*) a small bed — *Ek chhotā bichhannā* <sup>h</sup>. | *kūnī wā ratirthi vyakti*.  
**PĀ'LLTARD**, n. (Fr. *vaillard*) a lewd person — *Alast nā shahrati shukhs* — *Kāmāstu*.

**PALLIARD**, *n.* (Fr. *palliarde*) a lewd person — *maṣā' ya shahvātī shukhs* — Kamatur  
**PALLIATE**, *v.* (L. *pallium*) to cover with excuse, to extenuate, to lessen, to mitigate — *ʿalā fī ḥisābi kull ḥaqiqat* — *ʿalā fī ḥisābi kull ḥaqiqat*

gate : a. eased, mitigated — *car se uṣṣar ko kintijj k., mukhaṣṣar k., takṣar k., kam k. : a. āram-kintā-gayā, mukhaṣṣar* — *Doshāchchhādan doshakṣhādan wā doshaprakṣhādan k. chhatvāṣi uṣṇā k. bharu k. : a. praṣṭit wā uṣṇit. praṣṭit wā bharūkrit*

शुद्धि क., शक्ति, न्यून क., तृप्ति क.; अ प्रसन्नता वा उपसन्नता, प्रसन्नता वा लघुकृत.  
 ΠΑΛΙΝ-ΕΛΤΙΟΝ, n. extenuation, mitigation = 'Utr se gūnāh kī takhshīf, takhshīf taslīm ta-shahād wā kumūl = Pārasānti mārasman wā doṣhāśchchhādan. upasam līchay sāntva-

*shaṣṭhi yā kāmī* — Pāpasanti pāpasamānī vā doṣānānāmadān, upasamāgāhāvāntān vā nyūnānān.

*Mukhaffif yā 'usr-āwar, musakkin taskin-baksh yā kam-k. w.; n. mukhaffif taskin-baksh yā kam-karne-wālī shai*—Doshāchehhdak wā doshasamak, šantik wā ghāne w.; n. pāpasaman, šantik, doshasaman, upasamakavastu.

**PAL/LID.** See under **PALE.**

**PALL-MALL',** pēl-mēl', n. (L. *pila, malleus*) a play with a ball and mallet—*Ek khel jīmen kāth ke gēnd ko ek dānde yā muigari se mār-kur lohe kī mūdarti ke bāhar karte haiṅ*ᵇ.

**PALM,** pām, n. (L. *palma*) the inner part of the hand, a tree, victory, triumph; v. to conceal in the palm of the hand, to impose by fraud, to handle—*Kaf-i-dast, darakht-i-khurma, fulh, firozi yā fauqiyat*; v. *mutthā meṅ chhipinā yā lukānā*ᵇ, *fareb d., chhānā yā hāth-laginā*ᵇ—*Karatal hastatāl wā hatheli, tāp tāl khajūr wā chhohāre kā per, jit, vijay*; v. *hastatalasth k., thagnā wā chhālnā, tonā wā spar-k.*

**PAL/MATE,** Pāl/MAT-ED, a. having the shape of the hand, having the feet broad—*Kaf-i-dast ke mānind, darāz-qadam*—*Hastatalākār wā karatalākriti, chaurē pāw k.*

**PAL/MI-PED,** a. web-footed—*Wāl pā, duāl-pā*—*Jālapād, jūlkārāpād*ᵇ.

**PAL/MIS-TER,** n. one who deals in palmistry—*Dast-shinās, sāmudrīk*ᵇ—*Hastarekhānirīkshap se bhavishyatsūchak, karatalarekhānirīkshap se dāivakatthak.*

**PAL/MIS-TRY,** n. fortune-telling by the palm—*Dast-shināsi*—*Hastā-sāmudrik, sāmudravidyā, hastarekhāvidyā, karatalarekhānirīkshap se bhavishyatsūchan.*

**PALM'A-RY,** a. principal, capital—*Awcal, azim yā kabir*—*Pratham, pradhān.*

**PALM'ER,** n. one who returned from the Holy Land bearing branches of palm—*crusader*—*Wah shakhs jo mulk-i-Pālestāin se tār kī shakhōn ko liye phirtā thā, jinhā meṅ sharik*—*Wah jān jo Pālestāin des se tāl wā khajūr kī dāliyān liye laṅtā thā, Isāidharmārthayodhī.*

**PAL/MET-RO,** n. a species of palm-tree—*Ek qism kā tār*—*Ek prakār kā tālavriksh.*

*bearing palms, flourishing*—*Khajūr tāp yā khurme ke darakhtōn se bhārā-tār-o-tāza kām-rān yā mubārak*—*Tālawan tālavrit wā tāp-ke-perōn-se-bhā-*

*ramriddh dāhāhāt wā lahāhāt.*

**PALMER-WORM,** n. a worm covered with hair—*Kamālāᵇ, bhuṅṭīᵇ, roṅṅ yā bālōn se bhārā-huā ek kīrā*ᵇ—*Lomāvrit kīlavāseṣh.*

**PAL/PA-BLE,** a. (L. *palpus*) that may be felt, gross, plain, obvious—*Qābilul-lams yā qābilul-l-muss, barā yā mutāᵇ, sāf, zahir yā sarīḥ*—*Sparśagochar sparśajñeya wā sparśendriyagrāhīya, sthūl wā ghānā, spāshī, pratyaksh wā vyakt.*

**PAL/PA-BIL-ITY,** n. the quality of being palpable—*Qāwat-i-lāmisa se ma'lām hone kī qābīliyat, saḥkī, sarāḥat*—*Sprīyatā, sparśanīyatā, sparśagocharatā, vyaktatā, pratyakshatā.*

**PAL/PA-BLY,** ad. in a palpable manner, grossly—*Zāhīran sarīḥan yā chhīne-se, ba shīd-dat yā mutāᵇ-se*—*Pratyaksharup spāshitarup vyaktatāp wā tūne se, sthūlatā se.*

**PAL-PATION,** n. the act of feeling—*Chhīnāᵇ, tonāᵇ.*

**PAL/PI-TATE,** v. (L. *palpito*) to move quickly, to beat, to flutter—*Dhāraknā yā dhakdhaknāᵇ, pharvknā dhamknā yā uḥḥānāᵇ, tapapāᵇ*ᵇ. [phurphurīᵇ]

**PAL/P-TATION,** n. a beating of the heart—*Dhukdhukīᵇ, dharadhārāᵇ, dhurāᵇ.*

**PAL/SY,** n. (Gr. *para*, *too*) loss of the power of voluntary motion, paralysis; v. strike as with palsy—*Pālij, laḡwa yā ra'sha*; v. *maḥāj yā mashlāl k., laḡwa mār*—*Ardhāṅg pakshāghāt wā kampavāyu, swāp stanbh wā jholā*; v. *jholā mār*—*pakshāghātī k., kampavāyugrast k.* [grast, ardhāṅgavāyugrast, kampavāyugrast.

**PAL/SED,** a. diseased with palsy—*Shāl, maḥāj, mashlāl*—*Pakshāghātī, pakshavāyu.*  
**PAL/TER,** v. (Fr. *poltron*) to shift, to play tricks, to squander—*Ilā k., riḡā-bāz yā mār k., israf yā sarf k.*—*Dhūrttatā wā chhālbal k., tālmātōl wā chakarmakar k., urdā wā lutānā.*

**PAL/TRY,** a. sorry, worthless, despicable, mean—*Nā-kāra, kam-qadr be-qadr yā nā-bakir, khawar zūl yā pāji, dān*—*Nikammat, asir sīrahīn nūrgun wā triṇapray, tuchchha kshudra wā ghīnārā, adham apakrishit wā laḡhuprabhāv.*

**PAM,** n. (*palm*?) the knave of clubs—*Tās ke khel kā gulām*—*Tās ke khel kā rājapārichar wā rājasevak.*

**PAM/PER,** v. (It. *pampero*) to feed luxuriously, to glut, to gratify to the full—*Nāz-on-mat se pālnā yā nāz-parvārda k., ser k., chhak-kar khilānā*ᵇ—*Bare lāf pyār se pālnā, atitript k., aḡhwānā wā nāk tak bharānā.*

**PAM/PER-INO,** n. the act of glutting, luxuriance—*Ser k., nāz-o-n-mat se pālnā*—*Atiposhap wā atibhārap, paramānnasānvarddhan wā paramānnaposhap.*

**PAMP/PHLET,** n. (Fr. *pamphlet*) a small book consisting of sheets stitched together but not bound; v. to write small books—*Risāla, be-jild kī chhoṭī-o-paṭlī kitāb*; v. *ri-sāla banānā, risāla tasnīf k.*—*Kshudrapustak, laḡhupustak, patrikā*; v. *kshudrapustak likhnā, laḡhupustak likhnā.*

**PAM-PHLET-EER,** n. a writer of pamphlets—*Risāla-nawīs, be-jild kī chhoṭī-o-paṭlī kitāb likhne w.*—*Kshudragranthakār, kshudrapustakalohak.*

- PĀN**, *n.* (S. *panna*) a broad shallow vessel, part of a gunlock, any thing hollow—*Karāhi yā karāh<sup>h</sup>, pyāla-i-bandūg, chaurā bartan<sup>h</sup>*—Kaph, agnyastra kā wah bhāg jismen āgneyachūrn rahitā hai, nānd nadolā parāt thālī wā aur koī chaklā bāsan.
- PAN-CAKE**, *n.* a thin cake fried in a pan—*Pūrī<sup>h</sup>, solāhī<sup>h</sup>, kachaurī<sup>h</sup>, māipūā<sup>h</sup>, luchi<sup>h</sup>, pūā<sup>h</sup>*.
- PĀN-A-CE'A**, *n.* (Gr. *pan, akeomai*) a remedy for all diseases, a universal medicine—*Sab amrāz kī davā, ilāy-i-tamām-amrāz*—Sarvarogaśamakabheshaj wā sarvarogah nabheshaj, trailokyachiutānāni. [sijhāt-huī yā pakāt-huī rotī<sup>h</sup>.
- PA-NĀ'DA**, **PA-NĀ'DO**, *n.* (L. *penis*) food made by boiling bread in water—*Pānt meḥ*
- PAN-CRĀT'IC**, **PAN-CRĀT'I-CAL**, *a.* (Gr. *pan, kratos*) excelling in all gymnastic exercises—*Kushī wāgaira tamān warzishon meḥ fauqiyat yā tarjīh rakhne v.*—Malla-yuddhādin kī kusal. mallayuddhanipun. [sweetbread—*Lablaba<sup>h</sup>, bai<sup>h</sup>*.
- PĀN-CRE-** [Gr. *pan, kreas*] a gland situated at the bottom of the stomach, the **PAN-CRE-AT-** pertaining to the pancreas—*Lablaba-mansūb, lablabe kā<sup>h</sup>, bai kā<sup>h</sup>*.
- PĀN'CY.** [ANSY.]
- PAN'DECT**, *n.* (Gr. *pan, dechomai*) a treatise which contains the whole of any science, a digest or collection of civil law—*Kisī 'ilm yā fann kā tamām-haqīqat-āmez risāla, majma'-'ūlūn*—Sampūrnavidyā-saṅgrah, smṛitīśāstrasamīhitā.
- PAN-DEM'IC**, *a.* (Gr. *pan, demos*) incident to a whole people—*Khawās-o-'awāmm kā, 'ālam-gīr*—Śarvalaukik, sarvajanavyāpak, viśwajamīn.
- PĀN'DEL**, *n.* (*Pandarus*) a pimp, a procurer; *v.* to procure gratification for the passions of others—*Kutnā<sup>h</sup>, bharnā<sup>h</sup>*; *v.* *bharnā-pan bharnūī kutnā-pan yā kutnāī k<sup>h</sup>*.
- PĀN'DER-ISM**, *n.* the employment of a pander—*Kutnāī<sup>h</sup>, kutnā-pan<sup>h</sup>, bharnūī<sup>h</sup>*.
- PĀN'DER-LY**, *a.* acting the pander, pimping—*Kutnāī k. w<sup>h</sup>, bharnūī yā kutnā-pan k. w<sup>h</sup>*.
- PĀN'DER-OUS**, *a.* acting as a pander, pimping—*Kutnā-pan k. w<sup>h</sup>, bharnūī yā kutnāī k. w<sup>h</sup>*.
- PAN-DIC-U-LĀ'TION**, *n.* (L. *pandicular*) a yawning, a stretching—*Jamkātī<sup>h</sup>, āngṛās yā tanāw<sup>h</sup>*. [Bīn, vinā.
- PAN-DORE**, *n.* (Gr. *pandoura*) a musical instrument of the lute kind—*Barbat*—
- PĀNE**, *n.* (Fr. *pan*) a square of glass, a piece of any thing in variegated work—*Par-kāla shīsha-i-chau-gosha yā shīsha-i-murābā<sup>h</sup>, gūn-ā-gūn kām*—Kāchasīlī wā kūñch kī patarī, chitrakurn.
- PĀNED**, *a.* composed of small squares—*Murabba'-dār, shīsha-i-chau-gosha-dār, shīsha-i-murābā'-dār*—Kāchasīlīnāy, chatushkopāmay, samachatushkopāmay, chaturasramay, chaturbhujamay.
- PAN'ELESS**, *a.* without panes of glass—*Be-par-kāla, be-shīsha-i-chau-gosha, be-shīsha-i-murābā'*—Kāchasīlīnāy, bīnī kūñch kī patarī kī.
- PĀN-E-GY'R'IC**, *n.* (Gr. *pan, aguris*) a laudatory speech or oration, a eulogy—*Sanā-khedeñī, madh sanā tā'rīf yā madh-nāma*—Stuti stotra ślōghā wā stutivāī, stutivā-kyā prāsānsāwāl stutipāth vandīpāth vandana bhāṭūī bhāṭūfī wā bhātīyāī.
- PĀN-E-GY'R'IC**, **PĀN-E-GY'R'I-CAL**, *a.* containing praise or eulogy, encomiastic—*Madh-kāmez yā sanā-āmez, tā'rīf-āmez tahsīn-āmez yā āfrīn k. w.*—Stutīmāy prāsānsak wā kīrtiprakāśak, ślōghānāy guṇaprakāśak guṇavarnak wā guṇaślōghī.
- PĀN-E-GY'R'IS**, *n.* a festival, a public meeting—*Tērhar<sup>h</sup>, 'āmm majlis*—Utsav wā parv, sāmānya sabbā wā sūbhārāy samāj.
- PĀN-E-GY'R'IST**, *n.* one who bestows praise—*Madhīh, sanā-khedeñī, madh-khwañ, tā'rīf-gar, bhāī<sup>h</sup>, bardait<sup>h</sup>, dāsennūdhī<sup>h</sup>*—Stoti, vandījan, vaudī, stutipāthak, stāvāk.
- PĀN'E-GY'R'IZE**, *v.* to praise highly, to eulogize—*Madh k., tā'rīf yā sanā k.*—Prāsānsā wā stuti k., barāī wā ślōghā k.
- PĀN'EL**, *n.* (Fr. *panneau*) an area or compartment sunk from the general face of the surrounding work as of a wainscot or a wall—particularly a piece of wood the edges of which are inserted in the groove of a frame consisting of two upright pieces called *styles* and two transverse pieces called *rails*, a roll of the names of jurors; *v.* to form into panels—*Dilhā jo kiwār wāgaira meḥ hote haiñ, pañchāyatīyon yā panchon ke nam kā tā'līqā*; *v.* *kiwār wāgaira meḥ jo dilhā hote haiñ unko banānā*—Chatushkop patarī jo kiwār ādī meḥ hotī haiñ, pañchāyatīyon wā panchon kā nāmāvalipatra; *v.* *kiwār kī chatushkop patarī banānā*.
- PAN-NEL-LĀ'TION**, *n.* the act of impaneling a jury—*Panchon ke nām likhnā<sup>h</sup>, panchon ke nām kī fīrīst yā tā'līqā banānā*—Nāmāvalipatra wā nāmāparisannīkhyāpatra meḥ panchon ke nām likhnā wā charhānā.
- PĀNG**, *n.* (S. *pyngan*) extreme pain, sudden paroxysm of pain; *v.* to torture—*Nihāyat dard yā siyāsāt, nāgahāñ dard siyāsāt taklīf yā koṭī*; *v.* *nihāyat taklīf d., siyāsāt yā jān-kandani meḥ dāhnā, shikamja-kashī k.*—Ativedanā wā ativyathā, ākasmik yātānā sūl wā pīrā; *v.* yātānā k., atipirā d., atiduhkh d.
- PĀN'IC**, *n.* (Gr. *Pan*) a sudden fright without cause; *a.* sudden, extreme—*Nāgahāñ aur be-sabab khuf yā hawl*; *a.* *nāgahāñ, nihāyat*—Ākasmikabhay, ākasmikatrās nishkārapabhay, ākasmik aur nishkāray trās; *a.* ākasmik, atyant.



**PA'PA-CY**, *n.* the office and dignity of the pope—*Rome ke sar-dār pādri ká 'uhda ta'alluqa darja yá martaba*—Romiyadharmádhyaksh ká pad adhikár wá mán.

**PA'PA-LIN**, *n.* one devoted to the pope—*Rome ke sar-dār pādri ká wabasta rafiq yá pai-rau*—Romiyadharmádhyakshabhakt.

**PÁPA**, *n.* the pope, any spiritual father—*Rome ká sar-dār pādri, koi pír-murshid*—Romiyadharmádhipati, koi guru wá ácharyya.

**PA'PES**, *n.* a female pope—*Mujtaheda*—I'harimácharyya. [dharmaimat.

**PA'PISM**, *n.* popery, papistry—*Rome ká 'Isái mazhab*—Romíya Ísáidharmá, Romíya-

**PA'PIST**, *n.* an adherent of the church of Rome—*Rome ke 'Isái mazhab ká pai-rau*—Romíya Ísáidharmávalambí, Romíyadharmamatánuayá, Romíyamataadhari, Romíyadharmasth.

**PA-PIS TIC**, **PA-PIS-TI-CAL**, *a.* pertaining to popery, adhering to the church of Rome—*Rome ke 'Isái mazhab ke mata'alliq, Rome ká 'Isái mazhab ká pai-rau*—Romíya Ísáidharmasambandhí wá Romíyadharmamatavishayak, Romíya Ísáidharmávalambí wá Romíyadharmamatánuayá. [Romíya Ísáidharm, Romíyadharmamat.

**PA-PIS-TRY**, *n.* the doctrine of the church of Rome, popery—*Rome ká 'Isái mazhab*—

**PA'PIZED**, *a.* conforming to popery—*Rome ke 'Isái mazhab ká pai-rau*—Romíyadharmamatánuayá, Romíya Ísáidharmávalambí, Romíyamataadhari.

**PA-PÁ'VER-OUS**, *a.* (L. *paperer*) resembling the poppy—*Khashkhash-sifat, khash-khash ke mánus*—Khaskhasagunopet, khashhasatulyagun. [kí per aur uská phal.

**PA-PÁW**, *n.* a tree and its fruit—*Ek gisa ká darakt aur uská meva*—Ek prakár

**PÁTER**, *n.* (Gr. *papavos*) a substance formed into thin sheets for writing and printing on, a piece of paper, any written document; *a.* made of paper, thin, slight; *v.* to cover with paper—*Kágaz yá girtás, kágaz ká purza takhta yá pírcha, dast-áwez yá sanad; a. kágazh yá kágaz-ká-banā-huā, bārik, tinnak; v. kágaz se lapetnā yá maghnā*—Lekhanapatra lekhanapatra wá kágad, likhanapatra ká tiw wá tukrī, lekhyapatra wá lekhiya; *a.* likhanapatra ká banā huā wá lekhanapatramit, patlá, halka wá hīna; *v.* likhanapatra se lapetnā wá maghnā.

**PA-PER-CRED-IT**, *n.* notes or bills promising the payment of money—*Tamassuk*—Típ.

**PA'PER-FACED**, *a.* having a white face—*Safed-rā, safid-rā*—Swetavādan, śuklavādan.

**PA-PER-KITE**, *n.* a toy resembling a kite in the air—*Gadhī, patang, chaug*.

**PA'PER-MÁK-ER**, *n.* one who makes paper—*Kágaz, kágaz-gar*—likhanapatrakār, lekhanapatrakār, kágad banāne w.

**PA'PER-MILL**, *n.* a mill for making paper—*Kágaz banāne kī kal*—Kágad banāne kī kal.

**PA'PER-MÓN-EX**, *n.* notes or bill's passing current as money—*Bank-note, hundī jo bat-taur sikka ke rāij hō*—Hundī wá tip jo mudrā ke sadris prachalit hōn.

**PA-PÍL-IO**, *n.* (L.) a butterfly—*Tittī, tatti, titrī*.

**PA-PÍL-IO-NÁ'GIOUS**, *a.* resembling a butterfly—*Tittī-sā, titrī sariklāh*.

**PÁPPOUS**, *a.* (Gr. *pappos*) downy—*Roch-dār, mudām, narm, rā-sā*—Mridulomawān, komal, navidū. [bhāv.

**PÁH**, *n.* (L.) state of equality—*Barābari, musāwāt*—Samatā, sūnya, sannatā, sannā-

**PÁRA-BLE**, *n.* (Gr. *para, ballo*) a similitude, an allegory, a figurative relation of something real in life or nature; *v.* to represent by parable—*Tamsil, majáz yá isti-ára, tamsilī bayán; v. tamsilān bayán k, istí áre yá majáz se zāhir k.*—Utprekshā wá upamā, rūpak wá līkshanīkavākya, drishtāntarūpakathā; *v.* utprekshā se varnan k, drishtāntarūpakathā kalmā, līkshanīkavākya se varnan k.

**PÁR-A-BŌL-T-CAL**, *a.* expressed by parable—*Tamsilī, majáz, mustā'ir, tamsil se kahā huā*—Lāksanīk, rūpakamay, drishtāntarūp, drishtāntokt.

**PÁR-A-BŌL-T-CAL-LY**, *ad.* by way of parable—*Tamsilān, tamsil ke rā se, tamsilī tarāh se, majáz tarīq se*—Drishtāntarūp se, drishtāntarūpavak, lāksanīkavākya se, rūpakamay kram se. [i-mukāfi—Samakalāchhinna.

**PA-RÁB'O-LÁ**, *n.* (Gr. *para, ballo*) one of the conic sections—*Qarību-l-baizawī, qat-*

**PÁR-A-BŌL-T-CAL**, *a.* having the form of a parabola—*Qarību-l-baizawī-sīrat, qat-i-mukāfi-sīrat*—Samakalāchhinākār.

**PÁR-A-BŌL-T-CAL-LY**, *ad.* in form of a parabola—*Qarību-l-baizawī-sīrat se, qat-i-mukāfi se*—Samakalāchhinārūp se.

**PÁR-A-ČĒL'SIAN**, *n.* a physician who follows the practice of Paracelsus; *a.* denoting the medical practice of Paracelsus—*Paracelsus tabīb ká pai-rau, hakim Paracelsus ke taur par tabībāt k. w.; a. hakim Paracelsus kī tabībāt zāhir k. w.*—Paracelsus nām vaidya kī rīti ke anusār rogachikitsī k. w.; *a.* Paracelsus nām vaidya kī chikitsā kī prakāsak wá dyotak.

**PÁR-A-ČĒN'TRIC**, **PÁR-A-ČĒN'TH-CAL**, *a.* (Gr. *para, kentron*) deviating from a circular form—*Mudawwar shakl se kuchh tēkh, dāira se bi-dār-far*—Mandalatāyāgi

**PÁR-A-CLĒTE**, *n.* (Gr. *para, kaleo*) an intercessor, a comforter, the Holy Spirit—*Shafī yá shāfi, tuskīn-bakhsh yá tasallī-bakhsh, Rāhu-l-quds yá Ruhu-l-lāh*—Madyasth wá parārthaprārthak, āswāsak wá santoshad, puṇyātma.

**PA-RADE**, *n.* (Fr.) show, ostentation, procession, military order, a place where troops assemble; *v.* to assemble in military order, to go about in procession, to exhibit—*Numāish, hashmat ihtishām tafūkhar yā karr-o-farr, dhām-dhām se chalnā, saff-ārās, gawā'id-gāh saff-gāh yā maidūn; v. saff-band jam' h. yā k., karr-o-farr se idhar-udhar chalnā, zāhir yā namūd k.*—Dekhaw, thāth thāt dhūmdhām tīmām thāththamak kantuk wā ādambar, yātrā loka'reni wā thāththamak-se chalnā, yūh wā sainyakram, khalurikā astrasikshasthān wā yuddhābhyasasthān; *v. sainyakram se wā vyuh ki rīti se* ekatra h. wā k., thāththamak se idhar udhar jānā, dikhānā. [*tamsil, namīna*—Drishṭant, upamā wā pratirūp.

**PĀR'A-DIGM**, *pār'a-dim*, *n.* (Gr. *para, drigma*) an example, a model—*Misāl yā PĀR-A-DIG MĀT'I-CAL*, *a.* exemplary—*Tamsil ke qābil, namīne ke lāiq*—Drishṭantayogya. **PĀR-A-DIG-MĀT'I-CAL-LY**, *ad.* by way of example—*Tamsilan, misāl yā tamsil ke rū se, namīne ke taur se*—Drishṭantarūp se, upamā wā drishṭant ki rīti se.

**PĀR-A-DIG-MA-TIZE**, *v.* to set forth as a model or example—*Namīne yā misāl ke taur se* *peśh-k. likhnā yā dikhānā*—Pratirūp upamā wā drishṭant ke sadris dekhānā wā likhnā.

**PĀR'A-DISE**, *n.* (Gr. *paradeisos*) the garden of Eden, a place of bliss—*'Adn, firāus jannat yā bīshit*—Swarg, ānandalok sukhālok sukhābhawan sukhādham swarlok wā vaikunṭh. [*goprāpt, vaikuṭhaprāpt, swarlokaprāpt.*

**PĀR'A-DISED**, *a.* having the delights of paradise—*Bīshit-rusūda, jannat-yūsta*—Swarg. **PĀR-A-DIS'A-CAL**, *a.* suiting paradise—*Bīshit ke lāiq, jannat ke lāiq, bīshit, jannat, firāus*—Swargayogya, swargiya, vaikunṭhayogya.

**PĀR'A-DISIAN**, *a.* pertaining to paradise—*Jannat-mansūb, bīshit-mansūb, bīshit, jannat-mansūb*—Vaikuṭhasambandhī, swargiya, swargya, ānandalokasambandhī.

**PĀR'A-DISIA**, *n.* (Gr. *para, doxa*) something false in appearance yet true in fact—*Mu'ammōn jo sunne meñ yā zāhiran ba'idu-l-aql ma'lūm ho magar khūb gaur kar-ne se kisi lafz ke ākhīr meñ ek harf yā hije kī jor-d., wast*—*Kisi šabd ke ant meñ ek akshar kī jor d., padapīran.*

**PĀR-A-DŌX'I-CAL**, *a.* having the nature of a paradox, fond of seemingly absurd notions—*Ba'idu-l-aql dūr-fahm yā dalil-talab, mu'ammōn-dust ba'idu-l-aql bātoñ kī tarāf māl yā dūr-fahm bātoñ kī shūyiq*—Ayuktibhāsārūp asatyābhāsārūp wā lokaviruddhābhāsārūp, ayuktābhāsāvadī lokaviruddhābhāsāvadī wā lokaviruddhābhāsāsevi.

**PĀR-A-DŌX'I-CAL-LY**, *ad.* by way of paradox—*Mu'ammōn ke taur se, ba'idu-l-aql bātoñ ke taur se, dūr-fahm yā dalil-talab bātoñ ke tarāf se*—Lokaviruddhābhāsārūp se, asatyābhās ki rīti se, ayuktibhās ki rīti se.

**PĀR-A-DŌX-ŌR-O-PY**, *n.* the use of paradoxes—*Mu'ammōn kī istī māl, ba'idu-l-aql dūr-fahm yā dalil-talab bātoñ kī istī māl*—Lokaviruddhābhās kī vyavahār, asatyābhās wā ayuktābhās kī vyavahār.

**PĀR'A-GŌ-GE**, *n.* (Gr. *para, ago*) the addition of a letter or syllable to the end of a word—*Kisi lafz ke ākhīr meñ ek harf yā hije kī jor-d., wast*—*Kisi šabd ke ant meñ ek akshar kī jor d., padapīran.*

**PĀR-A-GŌG'I-CAL**, *a.* relating to a paragoge—*Kisi lafz ke ākhīr meñ ek harf yā hije ke jor-dene ke mutā'alliq, wast-mansūb, mutā'alliq-i-wast*—*Kisi šabd ke ant meñ ek akshar ke jor dene kī sambandhī, padapīranavishyak.*

**PĀR'A-GŌN**, *n.* (Fr. *parangon*) a model, a pattern; *v.* to compare, to parallel—*Namīna, nazir yā misāl; v. muqābala k., barābar k.*—Pratīna pramāñ wā pratirūp upamā wā pratirūp; *v.* upamā wā launīyā d., tulya wā sadris k.

**PĀR'A-GRĀM**, *n.* (Gr. *para, gramma*) a play upon words, a pun—*Zūma-namān yā nī alfāz-i-muttahidū-t-talāfuz aur mukhtalifū-l-mā'nā kī istī māl, ihām nāin yā tajnīs*—Śleshālankār, ślesh ślesokti śleshavūkya wā dwyarthavūkya.

**PĀR-A-GRĀM-MA-TIST**, *a.* a punster—*Zūma-namān-būz, zūma-namān-go, ihām-go, alfāz-i-muttahidū-t-talāfuz aur mukhtalifū-l-mā'nā kī istī māl k. n.*—Śleshavaktī, śleshavādī.

**PĀR'A-GRĀPH**, *n.* (Gr. *para, grapho*) a distinct part of a discourse—*Figra, qit'a, daf'a*—Lekhparichchhed, lekhakhand.

**PĀR-A-GRĀPH'I-CAL**, *a.* denoting a paragraph—*Figra-numā, daf'a-numā, daf'a-mansūb*—Lekhparichchhedasūchak, lekhakhandasūchak, lekhkhandavishyak.

**PĀR'AL-LAX**, *n.* (Gr. *para, allasso*) the difference between the true and apparent place of a heavenly body—*Kisi saiyāre yā sitāre kī asl aur zāhirī jagah ke dar-miyān kī tafāwut, ikhtilāf-i-manzar, mahall-i-haqiqī aur mahall-i-manzarī ke dar-miyān kī tafāwut*—Lamban, sthānabhed.

**PĀR'AL-LĀO-TIC**, *a.* pertaining to a parallax—*Ikhtilāf-i-manzar-mansūb, us tafāwut ke mutā'alliq jo kisi saiyāre yā sitāre kī asl aur zāhirī jagah ke dar-miyān hotā hai, mahall-i-haqiqī aur mahall-i-manzarī ke dar-miyān ke tafāwut ke mutā'alliq*—Lambanasambandhī, sthānabhedavishyak.

**PĀR'AL-LEL**, *a.* (Gr. *para, allelon*) extending in the same direction and preserving

always the same distance, having the same tendency, like, similar, equal; *n.* a line which at all points is equidistant from another line, a line which marks latitude, resemblance, comparison; *v.* to make parallel, to keep in the same direction, to equal, to compare—*Mutawāzi yā muhāzī, ham-mayulān yā ham-maīlān, muwāḥḥ, mutasāwī, musāwī yā barābar*; *n.* *khatt-i-mutawāzī yā khatt-i-muhāzī, khatt-i-arz yā khatt-i-wusāt, mushābahat shabāhat yā tashabbuh, muqābala yā muwāḥḥa*; *v.* *mutawāzī mutasāwī yā muhāzī k., yak-sān hamwār yā muwāḥḥ rakhnā, barābar yā musāwī k. yā h., muqābala k.*—*Samantar wā samāntar, samabhāv, sadriś, anurūp, tulya sam wā samān*; *n.* *samāntararekhlā wā samāntararekhlā, spashṭaparidhi akshavṛtta wā akshāṇṣavṛtta, sūtrīṣya anurūpatā wā samānatā, upamā aupamya wā upamitā*; *v.* *samāntar wā samāntar k., anurūp wā sadriś rakhnā, sam wā samān k. wā h., upamā wā launīyā d.*

**PĀR'AL-LEL-A-BLE**, *a.* that may be equalled—*Barābar yā musāwī kiye jāne ke lāiq, mumkin-t-tashbīh*—*Samān wā tulya kiye jāne ke yogya, tulaniya, upameya.*

**PĀR'AL-LEL-LESS**, *a.* not to be equalled—*Be-naṣīr. lā-sānī*—*Atulya, atulanīya, anupameya, ady.*

**PĀR'AL-LEL-LESS**, *n.* the state of being parallel—*Istiwā, musāwāt, barābarī*—*Samāntara-*

**PĀR'AL-LEL-LESS**, *ad.* in a parallel manner—*Mutawāzī yā muhāzī taur se, mutasāwī yā musāwī kiye jāne se*—*Samāntar wā samāntar bhāv se, tulyarūp se, sadriśarūp se.*

**PĀR'AL-LEL-O-GRAM**, *n.* (Gr. *para, allēn, grammā*) a quadrilateral figure whose opposite sides are parallel and equal—*Shakt-i-mutawāzīn-t-aṭlī*—*Dīrgachaturasra, dīrgachaturbhuj, samāchaturbhuj.*

**PĀR'AL-LEL-O-P'PED**, *n.* (Gr. *para, allēlon, epi, pedon*) a solid figure contained under six parallelograms of which the opposite ones are equal and parallel—*Mujasam-i-mutawāzīn-s-satūl*—*Samāntaraghanakshetra, samakhat.*

**PĀR'AL-O-QY**, *n.* (Gr. *para, logos*) false reasoning—*Mubāhala i-nā-rāst, munāzara-i-be-hayiqat, dalīl-i-be-bungād, hujjat-i-be-ast*—*Mithyābhūta, siddhāntābhās, hetwābhās.*

**PĀR'AL-O-QISM**, *n.* a false argument—*Dalīl-i-be-bungād, dalīl-i-nā-rāst, munāzara-i-nā-rāst*—*Mithyābhūta, hetwābhās.*

**PĀR'AL-LYZE**, *v.* (Gr. *para, luo*) to affect as with palsy, to destroy the power of action—*Mashlūl maḥlūj yā shall k., marda yā be-harakat k.*—*Stabdh k. jhōlā-mārnā pakshāghāt se pīrit k. wā arddhāngarogī k., sun-k. hāri-k. jark. wā thūthurd.*

**PĀR'AL-LYZE**, *n.* loss of motion and feeling—*Lagya, jālīj, rā-sha, jhōlā*—*Supti, twak-supti, swap, stambh, sambhri, avashāmbh, arddhāng, pakshāghāt.*

**PĀR'AL-LYZE**, *n.* a person affected with palsy—*Mashlūl, shall, maḥlūj*—*Pakshāghātī, pakshāghātarogī, arddhāngarogī, jhōlā mārnā hua.*

**PĀR'AL-LYZE**, *n.* a person affected with palsy—*Mashlūl shall yā maḥlūj shakhs*—*Pakshāghātī, arddhāngarogī, jhōlā mārnā hua jan. pakshavāgyugrastavyakti.*

**PĀR'AL-MOUNT**, *n.* (L. *per, mons*) superior, eminent; *n.* the chief—*Fāiq-tar yā aulātār, alā' alī yā buland*; *n.* *sar dār*—*Sarvānreshth param wā sarvādlik, barā ūnchā pramukh wā utkrishṭ*; *n.* *nāyak, pati, īś, mukhiyā.*

**PĀR'AL-MOUR**, *n.* (L. *per, amor*) a lover, a mistress—*Āshiq, mā'shūqa*—*Dhennā piyā upapatī wā jār, dhennī suraitin upastri upapatnī wā jārinī.*

**PĀR'AL-NYMPH**, *n.* (Gr. *para, numphē*) a bridleman, a supporter—*Jo shakhs shādī ke waqt dilāl ke sāth kotā hai, pushtā-bān dast-gir yā madad-gār*—*Janya barātī wā jo purush vivāh ke samay meñ dulhe ke sāth rahtā hai, pakshī ālambī pakshak wā sa-bāyak.*

**PĀR'AL-PEGM**, *pār'a-pem, n.* (Gr. *para, pegma*) a table fixed to a pillar—*Mez yā tukhta jisko ek sitūn meñ jar-deh-hain*—*Phalak wā pāṣāṣā jo ek khamble meñ jarā rahtā hai.*

**PĀR'AL-PET**, *n.* (L. *per, petus*) a wall or rampart breast high—*Sina-panāh, kumar-kotā, siva ke barābar ūnchā dīwār yā fasil*—*Chūṭī ke tulya ūnchī bhāt, parisar.*

**PĀR'AL-PHER-NĀ'LI-A**, *n. pl.* (Gr. *para, phernē*) goods which remain at a wife's disposal, apparel and ornaments—*Daheṛī-nāl yā nāl-i-jorū, libās aur zewārā*—*Stridhan, vāstra aur bhūshap.*

**PĀR'AL-PHRASE**, *n.* (Gr. *para, phrasis*) an explanation in many words, a loose or free interpretation; *v.* to explain interpret or translate loosely—*Tāwīl yā tafsīr, tarjuma-i-bā-tafsīl*; *v.* *tarjuma-i-bā-tafsīl k., dūsrī 'ibārat meñ tarjuma yā bayān k.*—*Savistāravyākhyā, savistāravivaraṇ wā mūlasabdavistār*; *v.* *mūlasabdavyākhyā k., mūlasabdavistār k., mūlīrthavivaraṇ k.*

**PĀR'AL-PHRASE**, *n.* one who paraphrases—*Mufassal bayān k. w., mufassir, tarjuma-i-bā-tafsīl k. w., dūsrī 'ibārat meñ bayān k. w.*—*Mūlasabdavistārakartā, mūlasabdavyākhyātā, tīkākār, mūlasabdavistār se vyākhyā k. w.*

**PĀR'AL-PHRAS'TIC**, **PĀR'AL-PHRAS'TI-CAL**, *a.* lax in interpretation, not verbal or literal—*Sharh-nūr tafsīl-wār yā mufassal, gair-tah-tafzīl harfun-harfun-nahīn yā tafz-ba-tafz-nahīn*—*Vistararūp wā adhikāśabdak, amūlasabdinusārī mūlādhikāśabdak wā mūlasabdavistārārūp.*



**PARASANGA-SIT-CAL-LY**, *ad.* by paraphrase — *Mufasæl, bā-tafel, tarjuma-i-bā-tafel se* — *āshāshvishā se, mulāsāddāchikyapūrvak, savistāravivaraṇ se.*

**PARA-QUITO**. See **PAROQUET**.

**PARA-SANG**, *n.* (Gr. *parasangos*) a Persian measure of length — *Ek īrānt yā Fārsī māp-i-tūl, farsang, farsakh* — *Pārsades ki ek nāp, Pārsadesaparimānavišesh.*

**PARA-SITE**, *n.* (Gr. *para, siton*) a flatterer of rich men, a sycophant — *Tufāil kāsar-les rikāb-i-mazhab yā muft-khor, khāya-bardār chāplūs yā khush-āmād* — *Roṣtor wā parānnabhoji, atyanurodhi atichātukāri wā atilalanakāri.*

**PARA-SIT'IC**, **PARA-SIT'IC-CAL**, *a.* flattering, growing on another plant — *Khāya-bardār chāplūs tufāil yā khush-āmād, dūre per par jamne w<sup>b</sup>.* — *Atyanurodhi atī hātukāri atilālī wā parānnapusht, vriksharūh tarūh wā tarurohi.*

**PARA-SIT'IC-CAL-LY**, *ad.* in a flattering manner — *Khāya-bardāri se, khush-āmādāna, chāplōsi se* — *Atyanurodhi se, atilālān se, atichātukār se.*

**PARA-SIT-ISM**, *n.* the behaviour of a parasite — *Muft-khori, khāya-bardāri, c. āplūs, khush-āmād* — *Parānnapushtatī, atilālān, atyanurodhi, atichātukār.*

**PARA-SOL**, *n.* (Gr. *para, sol*) a small umbrella to shelter from sun — *Ek chhotā chhātā<sup>b</sup>, āfābi* — *Chhatrak, ātapavān.*

**PARA-VAIL**, *a.* (L. *per, valco*) lowest — *Sab se nichā<sup>b</sup>.*

**PARBOLL**, *v.* (Fr. *parbouiller*) to boil in part, to half boil — *Nīm-josh k<sup>b</sup>, adh-kuchhā yā adh kuchrī pakānā<sup>b</sup>* — *Ardhāśiddha k<sup>b</sup>, adh-churā k.*

**PAR'CEL**, *n.* (L. *pars*) a small bundle, a quantity; *v.* to divide into portions — *Begha bastā yā hidrī, hisā qut'a pīsa mīqdār majmū' yā gurūh*; *v. hissa-k, tayyin k<sup>b</sup>, bāt-nā<sup>b</sup>, tukrā-tukrā k<sup>b</sup>.* — *Gatūri potli pūryā wā pulinda, bhāg-rāsi-smūh wā mēp'dī; [mānsūbhāgi, riktedbhāgi, samāllakāri, v. vīchag k.*

**PAR'CENT-ER**, *n.* (L. *pars*) a co-heir — *Ham mīrās, ham-narsa, ham-waris* — *Āṣī, sa-*

**PAR'CENT-ARY**, *n.* joint inheritance — *Ham mīrāsāt, mīrāsāt ka ham-istihqāq, ham-mīrāsī* — *Bāpūti kī samāns, bāpūti mēh sājha.*

**PARCH**, *v.* (L. *per, arceo*) to burn slightly, to scorch, to dry up — *Bhūnā yā bhū-jānā<sup>b</sup>, ghuṭanā yā ghuṭanā<sup>b</sup>, khushk k.* — *Bhūnjma sūknā kalhārnā kaurāi wā bhūnj-jūn, bhūṭanā wā bhūṭanā<sup>b</sup>, sukhdūnā sukhdūnā wā sushk k.*

**PARC'ID-NESS**, *n.* the state of being parched — *Khushk, khushk hātāt, bhūnī hūi hātāt* — *Taptatī, soshitajalat wā, bhūnj hūi dā'ā.*

**PARC'UMENT**, *n.* (L. *peramentum*) skins dressed for writing on — *Baqg, likhne ke liye bandāy aur kamāyā par chāmā<sup>b</sup>, chāmā kī vasī* — *Chāmapatā, likhnamachāma, likhnamachāpāt.*

**PARD**, *n.* (L. *pardus*) the leopard, any spotted beast — *Tendū yā tēndū<sup>b</sup>, chitā<sup>b</sup>.*

**PARDON**, *v.* (L. *per, do*) to forgive, to remit; *n.* forgiveness, remission — *M'āf k. 'āfū k. yā dāur-zish-k, dār-guzār k. mā'zār k. najāt d. yā bakhshnā<sup>b</sup>; n. 'āfū yā dāur-zish, najāt bakhshish mawṣi'at m'āfi gufrān yā dār-guzār* — *Kshama aparādha-kshamā aparādhamochan wā pīpamukti k<sup>b</sup>, mukti k. wā chhōrnā<sup>b</sup>; n. kshamā pīpamochan aparādhamochan aparādha-kshamā wā doshamukti, nishkriti mukti chhūtukārā wā kshanti.*

**PARDON-ABLE**, *a.* that may be pardoned — *M'āf hone ke lāig, mā'zār, qābi'u-l'āfū, qābil-i-gufrān, 'azr par-i* — *Kshantavyā, kshamanīyā, kshamāyogya.*

**PARDON-ABLE-NESS**, *n.* the state of being pardonable — *M'āf hone kī ligāyāt, qābilyāt-i'āfū, qābilyāt-i-gufrān, 'azr par-i, mā'zār* — *Kshamanīyatā, kshantavyatā, kshamāhatā.*

**PARDON-ABLY**, *ad.* in a pardonable manner — *'Uzr par-i se, mā'zār se, qābilyāt-i'āfū se, mā'f hone kī ligāyāt se* — *Kshamanīyabhāv se, kshantavyatāpūrvak, kshamāhatā se, kshamāyogyatā se.*

**PARDON-ER**, *n.* one who pardons — *Bakhshanda, m'āf k. w., khatī bakhsh, āmpz gir.*

**PARF**, *v.* (L. *pario*) to cut off the surface or extremities, to diminish gradually — *Chhāl-nā chhotā chhāṭnā kātarnā yā kātā<sup>b</sup>, thōrā-thōrā kar-ke ghuṭnā<sup>b</sup>.*

**PARER**, *n.* the that pares — *Chhīlne w<sup>b</sup>, chhōlne w<sup>b</sup>, chhāṭne w<sup>b</sup>, kātne w<sup>b</sup>, kātne w<sup>b</sup>, turāshne w<sup>b</sup>, kātne kā hatīgār<sup>b</sup>, turāshne kā auzār, chhōṭnā<sup>b</sup>, chhīlānā<sup>b</sup>, kātarnā, nahānnā yā nahārnā<sup>b</sup>.*

**PARING**, *n.* that which is pared off — *Tarāsha, chhīlānā<sup>b</sup>, chhōlānā<sup>b</sup>, kātānā<sup>b</sup>, kātarnā<sup>b</sup>.*

**PAR-E-GÖRTIC**, *a.* (Gr. *para, agora*) mitigating, assuaging pain; *n.* a medicine which mitigates pain — *Mukhaffaf-kunanda yā taskin-bakhsh, āram-bakhsh yā dard ko takhfif k. w.; n. dard ko mukhaffaf karne-wālī dewā, āram-bakhsh dāvā* — *Sāntid, dūkhkshamak; n. dūkhkshamakāushadh, sāntidabhośhaj.*

**PA-RĒN'CHY-MA**, *n.* (Gr. *para, en, chuo*) a soft porous substance — *Isfanj si shai* — *Ispanjasadr, istāsti, sūkshmarandhravishishtakomalapadrūth.*

**PA-RĒN-CHYMA-TOUS**, **PA-RĒN'CHY-MOUS**, *a.* soft, porous, spongy — *Mulāim yā narm, masīm-dār, isfanj sā* — *Komal wā mridu, sūkshmarandhravishisht, ispanjasadrīs wā spanjatulya.*

**PÁR-E-NĒT'IC**, **PÁR-E-NĒT'I** CAL, a. (Gr. *para, ainos*) hortatory, encouraging—*Him-mat-baksh ya himmat-d. w., tahrík ya targib d. w.*—Dhāras d. w., dildās wā bahā-wā d. w. [wālida—Janmad, janān wā jānani, jānak wā jānikā, pitā wā matā.

**PÁR-ENT**, n. (L. *pario*) a father or mother—*Bāp ya mā<sup>h</sup>, pīdar ya mādar, wālīd ya*  
**PÁR-ENT-AGE**, n. extraction, birth, descent—*Nishād khāndān zūt asl ya bekh-bungād, paidāish, tawallud māl ya nazab*—*Vaṇs wā jāti, jāma, utpatti wā kul.*

**PÁR-ENT'AL**, a. pertaining to parents, tender—*Wālūlāna pīdori ya mādari, mīkr-bān mūlānī yī shafiq*—*Jānanasambandhī mātāpitrīsambandhī wā mātāpitrīyogya, mri-du wā dayālu.*

**PÁR-ENT'AL-LY**, ad. in the manner of a parent—*Wālīdāna, pīdarāna, mādarāna, wālīd ya wālida ke taur se, mīkr-bānī se, shafiqut se*—*Mātā wā pitā ke bhāv se, vatsalntā-pūrvak, sukh se, dayā se.* [trihīn, mātāpitrirahit.

**PÁR-ENT-LESS**, a. deprived of parents—*Yatīm, be-wālīdān, hīnā-mā-bāp-kā<sup>h</sup>*—*Mātāpī-*  
**PÁR-ENT'ATION**, n. something done or said in honour of the dead—*Kīriyā-karam<sup>h</sup>, tajjīz-o-takfīn*—*Pretasāṅskār, pretakarm, mritakriyā, mritasāṅskār.*

**PÁR-ENTHESIS**, n. (Gr. *para, en, thesis*) a clause or member of a sentence which interrupts the natural connexion of the words but explains the sense or introduces some important idea: it is usually marked thus ( )—*Jumla-i-mu'tariza*—*Ananwita-vākya, prakshiptapradhānavākya, upavākya, nive-itavākya.*

**PÁR-ENTHET'IC**, **PÁR-ENTHET'ICAL**, a. pertaining to a parenthesis—*Muta'alliq-i-jum-la i mu'tariza, jumla-i-mu'tarī-mansūb*—*Mūlavākyaanawit, ananwita-vākyaavishayak, ananwit, prakshiptapradhānavākyaasambandhī.*

**PÁR-ENTHET'IC-LY**, ad. in a parenthesis—*Jumla-i-mu'tariza meṁ, jumla-i-mu'tariza ke taur se*—*Mūlavākyaanawit rīti se, ananwita-vākya meṁ, prakshiptapradhānavākya meṁ, upavākya kī rīti se.* [—*Tuchhha bāt, thori bāt wā chhotī bāt.*

**PÁR-ER-GY**, n. (Gr. *para, ergon*) something unimportant, a trifle—*Adnī chiz, nā-chiz*  
**PÁR-GET**, n. plaster: v. to plaster, to paint—*Leṇ<sup>h</sup>, chhapan<sup>h</sup>, lewār<sup>h</sup>*; v. *potnā lagā-nā phernā chhapan<sup>h</sup> ya lewār<sup>h</sup>, rangnā<sup>h</sup>*

**PÁR-HE-LI-ON**, n. (Gr. *para, heios*) a mock sun—*Sarācha-i-āftāb, sarācha-i-shams, naqlī-shams, jūdhā āftāb*—*Suryābhās ketrīmasurya, mithyāsurya.*

**PÁR-I'AL**, n. (Fr. *royal*) three cards of a sort at certain games—*Kīs khel meṁ ek rang ke tin bīs<sup>h</sup>.*

**PÁR-I'ETAL**, a. (L. *paries*) pertaining to a wall, forming the sides or walls—*Divār-mansūb ya muta'alliq-i-divār, divār-numā ya divār-sā*—*Bhīt kā, bhīt ke sadrī wā bhīt-sarikhī.*

**PÁR-I'E-TINE**, n. a piece of a wall—*Divār kā ek tukṛa*—*Bhīt kā ek tukṛ wā tukṛā.*

**PÁR-ISH**, n. (Gr. *para, oikos*) the particular charge or district of a clergyman of the established church: a. belonging to a parish, having the charge of a parish—*Pādrī kā mahallā ya tā'alluqa*; a. *pādrī ke mahallā ya tā'alluqa ke muta'alliq, mazhabī tā'al-luqa-dār*—*Paurohityapradeś, purohitādhiṇ pradeś, paurohityabhūmi*; a. *paurohitya-desasambandhī purohitādhiṇpradeśavishayak wā paurohityabhūmisambandhī, paurohityabhūmyadhikārī wā paurohityapradeśadhikārī.* [shakhs—*Purohitādhiṇādesasth.*

**PÁR-ISH'ION-ER**, n. one who belongs to a parish—*Pādrī ke mahallā ya tā'alluqa ke*

**PÁR-I-TOR**, n. (apparitor) a beadle—*Inglistān meṁ ek qism kā pīyāda*—*Ingland dōs meṁ ek prakār kā chaprīsī.*

**PÁR-I-TY**, n. (L. *par*) equality, resemblance—*Musāwat ya barābarī, mushābahat mu-wāfiqat ya yak-sīnī*—*Sāmātā sāmya wā samānatā, tulyatā sīdrīya sīdrīyatā wā anurupatā.*

**PÁRK**, n. (S. *pearruc*) a piece of inclosed ground; v. to inclose as in a park—*Ramnā<sup>h</sup>, ramna, shikār-gāh, khālāgā<sup>h</sup>*; v. *ramne meṁ ghernā ya berhnā<sup>h</sup>*—*Mrigayāsthān, mrigayāilay, mrigayābhūmī, udyān.* [pāl. mrigayāsthānarakshak, udyānarakshak.

**PÁRK'ER**, n. the keeper of a park—*Ramne kā rakhtwālā<sup>h</sup>, shikār-gāh-lān*—*Mrigayāilaya*

**PÁR-LE**, v. (Fr. *parler*) to talk, to converse; n. conversation, oral treaty—*Guft-gū k., bāt-chīt k<sup>h</sup>*; n. *guft-gū, sulh kī bāt-chīt*—*Vartālāp wā ālāp k., sambhāshap k.; n. sambhāshap wā bolchāl, sandhiprasaṅg.*

**PÁR-LANGE**, n. conversation, talk, idiom—*Guft-gū ya suwāl-jawāb, makālāma tazkira ya gīl-o-gāl, muhāwara*—*Sambhāshap, ālāp bolchāl wā bātehit, vāgīriti wā vigdharā.*

**PÁR-LEY**, v. to treat verbally, to discuss orally; n. oral treaty, talk, conference—*Sulh kī guft-gū k., suwāl-jawāb ya gīl-o-gāl k.; n. sulh kī guft-gū, zikr-mazkūr ya makālā-ma, tazkira suwāl-jawāb ya gīl-o-gāl*—*Sandhiprasaṅg k., bolchāl bātehit wā sambhāshap k.; n. sandhisambhāshap wā sandhiprasaṅg, sambhāshap wā ālāp, bātehit wā bolchāl.*

**PÁR-LIA-MENT**, n. the grand legislative council of the nation consisting of the sovereign lords and the commons—*Qaumī majlis, dīwān-i-āmm-o-dīwān-i-khāss*—*Prajāpratinidhisabha, mahāsabha.*

**PÁR-LIA-MENT'ARY**, a. pertaining to parliament, enacted by parliament—*Qaumī majlis*

*ke muta'alliq yā dīwān-i-'amm-o-dīwān-i-khāss ke muta'alliq, qaumi majlis yā dīwān-i-'amm-o-dīwān-i-khāss se kiya gayā*—Prajāpratinidhisabhasambandhi wā mahāsabha vishayak, prajāpratinidhisabha wā mahāsabha se kiya gayā.

**PĀR-LIA-MEN-TĀ'RI-AN**, **PĀR-LIA-MEN-TĒER'**, *n.* one who adhered to the parliament in the time of Charles I.—*Wah shakhs jo shāh Charles-i-awval ke 'ahd meñ qaumi-majlis yā dīwān-i-'amm-o-dīwān-i-khāss ki taraf thā*—Wah jan jo pahile Charles rāja ke rajyakāl meñ mahāsabha wā prajāpratinidhisabha kī pakshi thā.

**PĀR-LIA-MEN-TĀ'RI-AN**, *a.* serving the parliament in opposition to Charles I.—*Shāh Charles-i-awval ke bar-khilāf qaumi-majlis yā dīwān-i-'amm-o-dīwān-i-khāss ki taraf dārī k. w.*—Pahile Charles rāja ke viruddha mahāsabha wā prajāpratinidhisabha kī pakshi.

**PĀR'LOUR**, *n.* a room in a religious house where the monks or nuns meet to converse, a room usually occupied by a family when they have no company—*Khānqāh meñ qalandarōñ zāhidōñ yā abhūtiniyōñ ke guft-gū karne ke liye ek kothri, dar-dulān yā haithuk-khāna*—Math meñ ālāpasālā, sañkīpasālā wā kathopakathanaśālā.

**PĀR'LOUS**, *a.* keen, shrewd, sprightly—*Tez, zīrak yā 'āiyara, chālūk yā zinda-dil*—Tiksha, chatur wā sayāda, phurtilā wā hānsor.

**PA-RŌ'CHI-AL**, *a.* (Gr. *para, oikos*) belonging to a parish—*Pādri ke mahalle yā ta'alluqe ke muta'alliq, pādri ke mahalle yā ta'alluqe kī*—Purohitādhiṇapradeśasambandhi, paurohityadeśasambandhi, paurohityābhūmivishayak.

**PA-RŌ-CHI-ĀL'TY**, *n.* state of being parochial—*Mazhabī ta'alluqa-dāri*—Purohitādhiṇapradeśasambandhi, paurohityadeśasambandhi.

**PA-RŌ'CHI-ĀL'TY**, *ad.* in a parish, by parishes—*Pādri ke mahalle yā ta'alluqe meñ, pādri ke mahallōñ yā ta'alluqōñ se*—Purohitādhiṇapradeś meñ, paurohityadeśōñ se.

**PA-RŌ'CHI-AN**, *a.* belonging to a parish; *n.* a parishioner—*Pādri ke mahalle yā ta'alluqe ke muta'alliq; n. pādri ke mahalle yā ta'alluqe kī shakhs*—Purohitādhiṇapradeśasambandhi, paurohityadeśasambandhi; *n.* purohitādhiṇadeśasthi.

**PĀR'O'DY**, *n.* (Gr. *para, odē*) a kind of composition in which the words or thoughts of an author are by some slight alterations adapted to a different purpose; *v.* to copy by way of parody—*Tazmīn, ek qism kī tasnif jismēñ kisi musannif ke alfāz yā khayālāt kisi qadr tabdil kar-ke tazhikan yā aur kisi ma'nī meñ isti'māl karen; v. tazmīn k., tazmīn ke taur par tatabbu' k., us qism kī tasnif ke taur par naql karnā jismēñ kisi musannif ke alfāz yā khayālāt kisi qadr tabdil ho-kar tazhikan yā aur kisi ma'nī meñ musta'māl hon*—Vinodārthānukarānakavitā, hāsyakarānārthānukarānakāvya, vyājanīdustutiyarthaprasaṅgāntarayōjan; *v.* vinodārth wā hāsyakarānārth ābdapariivartan k., vinod ke nimitta sabdōñ ko ulānā palānā, vyājanīdustutiyarthaprasaṅgāntarayōjan k.

**PA-RŌ'P-CAL**, *a.* relating to parody, like parody—*Tazmīn-mansūb yā us qism kī tasnif ke muta'alliq jismēñ kisi musannif ke alfāz yā khayālāt kisi qadr tabdil ho-kar tazhikan yā aur kisi ma'nī meñ musta'māl hon, tazmīn ke mānīnd yā us qism kī tasnif ke mānīnd jismēñ kisi musannif ke alfāz yā khayālāt kisi qadr tabdil ho-kar tazhikan yā aur kisi ma'nī meñ musta'māl hon*—Vinodārthānukarānakavitāsambandhi wā hāsyakarānārthānukarānakāvyaavishayak, vinodārthānukarānakavitāśāstrī wā hāsyakarānārthānukarānakāvyaatulya.

**PA-RŌLE'**, *n.* (Fr.) word given as an assurance, a verbal promise—*Qaul yā iqrār, 'ahd-o-pa'mān-i-zabān*—Dīrībhavachan, mukhakathit wā alikhīt pratijñā.

**PĀR'OL**, *a.* given by word of mouth, oral—*Zabānī, qair-tahrīrī*—Ukt wā mukhakathit, alikhīt.

**PĀR-O-NO-MĀ'SI-A**, **PĀR-O-NŌM'A-SY**, *n.* (Gr. *para, onoma*) a play upon words, a pun—*Zu-ma'nain-bāz yā zu-ma'nain-gu' yā nī alfāz-i-muttahidu-t-talāfuz aur mukhta-lifu-l-ma'nī kī isti'māl, thām zu-ma'nain tajnis yā bazla*—Ślesh, śleshavākya wā dwyarthavākya.

**PĀR-O-NO-MĀ'SI-CAL**, *a.* belonging to a paronomasy, consisting in a play upon words—*Zu-ma'nain-mansūb yā muta'alliq-i-ihām, zu-ma'nain ihām tajnis yā bazla kī*—Śleshasambandhi wā śleshavākyaavishayak, śleshamay wā dwyarthavākyaamay.

**PA-RŌT'ID**, *a.* (Gr. *para, os*) salivary—*Thūk kā<sup>h</sup>, rāl kā<sup>h</sup>, lār kā<sup>h</sup>*—Lālāsambandhi, lālāsambandhi, lālōtpādak.

**PĀR'OX-YSM**, *n.* (Gr. *para, oxus*) a violent fit of disease or pain—*Maras kī ziyādātī yā qalba*—Rog wā pirā kī ākrāman veg āveś wā charbāw.

**PĀR'RI-ČIDE**, *n.* (L. *pater, caedo*) the murderer of a father, the murder of a father—*Qatil-i-pidar yā pidar-kush, pidar-kushi yā qatil-i-pidar*—Pitrihant pitrighna pitri-ghātī pitrighatak wā pitāghātī, pitrihatyā pitribadh wā pitrighāt.

**PĀR-RI-ČĪDAL**, **PĀR-RI-ČĪD'LOUS**, *a.* relating to parricide, committing parricide—*Pidar-kushi-mansūb yā muta'alliq-i-qatil-i-pidar, pidar-kush yā qatil-i-pidar*—Pitrihatyāsambandhi pitrihatyārūp wā pitribadhavishayak, pitrighna wā pitrighatak.

**PĀR'ROT**, *n.* (Fr. *perroquet*) a bird—*Totā<sup>h</sup>, suggā<sup>h</sup>, suā<sup>h</sup>*—Šuk, kir.

PAR'O-QUET, pâr'o-ket, n. a small parrot—*Chhotâ totâ<sup>h</sup>, chhotâ suggâ yâ suâ<sup>h</sup>.*

PÂR'RY, v. (L. paro) to ward off—*Bâz-rakhnâ, daf' k., bachânâ<sup>h</sup>, roknd<sup>h</sup>, ârnâ<sup>h</sup>, âr-d<sup>h</sup>.*—Vâran k.

PÂRSE, v. (L. pars) to name the parts of speech in a sentence and show their relation to each other—*Jumle meâ alfâz ki tarkib kahnd, lafwon ko hall k.*—Padabhañ-jan k., lînganirdes k., padachchhed k., shâbdânwayanirûpan k.

PÂR'SI-MO-NY, n. (L. parvus) frugality, covetousness, niggardliness—*Juz-rast yâ kam-kharchi, hirs yâ tam'.* bakhilî bukhî tang-dili tang-chashmî yâ shâmî—Alpavyay wâ parinitavyay, lâlach wâ lobh, kârpanya wâ kripapatâ.

PÂR-SI-MO'NI-OUS, a. frugal, sparing, covetous—*Juz-ras, kifayati yâ kam-kharch, hirs yâ tâmi'.*—Alpavyayî, parinitavyayî wâ mitavyayî, kripân lobhî wâ lâlachi.

PÂR-SI-MO'NI-OUS-LY, ad. sparingly, covetously—*Juz-rast yâ kam-kharchi se, hirs yâ tam' se.*—Alpavyaya wâ parinitavyaya se, lobh wâ lâlach se.

PÂR-SI-MO'NI-OUS-NESS, n. disposition to save—*Juz-rast, kam-kharchi, bukhî, hirs.*—Alpavyaya, kârpanya, kripapatâ. lobh. [tâni—Ajmotâ.

PÂR'S'LEY, n. (Fr. persil) a plant—*Ajmud, ajmud-i-khurâsân, rândnî, karafs-i-bos.*

PÂR'S'NIP, n. a garden vegetable—*Chagundar, gazar.*—Ek prakâr kî gajar.

PÂR'SON, n. (L. persona) a priest, a clergyman—*Murshid pesh-namâz yâ saiyid, pâdri.*—Purohit wâ yâjak, âchârîya dharmâdhyâpak wâ dharmâdhyâksh.

PÂR'SON AGE, n. the house or benefice of a parson—*Pâdri kâ mukân, pâdri kî m'âsh yâ nazr-i-aimma.*—Purohitagriha wâ purohit kâ ghar, dharmâdhyâpakavritti wâ dharmasikshakavritti.

PÂR'T, n. (L. pars) a portion, a division, a member, share, concern, side: pl. faculties, districts—*Hissa, qismat pâra fast yâ bâb, juz yâ 'uzr, bakhrî, 'ulûq, jâmbh yâ taraf:* pl. isti'dâd liyâqat dînî, zirûkî ausâf yâ firâsat, atirîf jawâmb yâ aql'—Bhâg, khand wâ prakaran, aûg wâ avayav, aûs, sambandh, paksh: pl. buddhi wâ gun, deâ wâ prades.

PÂR'T, v. to divide, to share, to separate—*Hissa k., taqsim-k. yâ bakhrâ-pânî, tafâvut k. tafâvut-h, julâ-k. julâ-h. yâ rakhsat-h.*—Bhâg k., bânṭnâ wâ aûs pânâ, alag k. alag-h. sudharnâ wâ bidâ h. [bhâg.

PÂR'TAGE, n. the act of dividing or sharing—*Taqsim, inqisâm.*—Bânṭwârâ, bânṭ, vi-

PÂR'TED, a. possessing accomplishments—*Sâhib-i-ausâf, ahl-i-jauhar, sâhib-i-liyâqat, sâhib-i-kamâliyat.*—Gûnavisishṭ, gunî.

PÂR'TER, n. one that parts or separates—*Taqsim-kunanda, hissa k. w., julâ k. w. yâ h. w.*—Bânṭne w., vibhâg k. w., vibhâgakalpak, alag k. w. wî h. w.

PÂR'TI-BLE, a. that may be divided—*Mumkin-i-taqsim, taqsim-pâzr.*—Vibhâjya, aisa-niya. [bânṭ, algiw prithagbhâv viyog wâ virah.

PÂR'TING, n. division, separation—*Taqsim inqisâm, judâi yâ tafriq.*—Vibhâg wâ

PÂR'TLY, ad. in part, in some measure—*Juzwî, kist qadr.*—Kuchh, kuchh-ek wâ thorâ.

PÂR'TNER, n. one who has a part, a sharer; v. to join, to associate as a partner—*Hissâ-dâr bakhrâ-dâr ham-hissa yâ bukhrait, sharik: v. milânâ<sup>h</sup>, sharik k.*—Bhâgi aûsî aûsagrâhî wâ aûsabhâgi, sâjhî sâjhî sahakârî samânsî wâ saûgi; r. lagânâ wâ sâṭnâ, sâjhî saûgi wâ samânsî k.

PÂR'TNER-SHIP, n. the association of two or more persons in one business, joint interest or property—*Shâmilât sharâkat yâ ishtirâk, shirkat mushârakat yâ ambâz.*—Sambhûyakaritâ wâ sambhûyasamutthân, sâjhâ.

PÂR'TY, n. a number of persons united in opinion or design, one of two litigants, one concerned in any affair, side, cause, a select company—*Gol guroh yâ jam'at, fariq yâ asâmi, sharik yâ shakhs, taraf, jâmb, ek khâss guroh.*—Sapakshiyon kâ gan sahsarg samûh wâ jathâ, vîlî wâ arthî, sambandhî bhâgi aûsî wâ sâjhî, paksha, tar, vîsesh mandâlî dal wâ toli.

PÂR'TY-SÂN, n. an adherent to a party—*Taraf-dâr, jâmb-dâr, kumakî, rafiq, dâman-gir.*—Pakshapatî, pakshak, pakshadhârî, saûgi, amshaûgi, sahotthûyî.

PÂR'TY-COL-oured, a. having different colours—*Rang-â-rang, rang-ba-rang, búqalamûn, pañch-rangâ<sup>h</sup>.*—Nânâvarn, nânârang, vichitravarn, chitravichitra.

PÂR'TY-MÂN, n. an abettor of a party—*Rafiq, kumakî, taraf-dâr.*—Pakshapatî, pakshak.

PÂR'TY-WALL, n. a wall separating two houses—*Do mukânôn ke dar-miyân kî dîwâr.*—Do gharôn ke bichî kî bhîṭ. [h., hissâ lenâ—Aûsî h. wâ bhâg-lenâ, sâjhî h.

PÂR-TÂKE', v. (part, take) to take share with, to have a part in—*Hissa-dâr yâ sharik.*

PÂR-TÂK'ER, n. one who partakes, a sharer—*Hissa-dâr yâ mushârik, sharik.*—Aûsî bhâ-gi wâ aûsahârî, sâjhî wâ sahabhâgi. [wî mel, sâjhâ wâ sandhî.

PÂR-TÂK'ING, n. combination, association—*Ittifâq, sharâkat yâ mushârakat.*—Saûsarg

PÂR-TÊRRE', n. (Fr.) a level plot of ground planted with evergreens and flowers—*Sabza-zâr, channun.*—Pushpavâtikâ, kusumâkar, pushpakâr, udyân.

PÂR'TIAL, a. (L. pars) inclined to favour one party more than another, affecting only one part, not general—*Taraf-dâr jâmb-dâr yâ mâil, khâss jâc yâ hissâ kâ, gair-*

'*anīm yā nā-muṭlaq*—Pakshapāṭi pakshānūrāgi wā laulīn, ekadēśi wā viśeṣaṣṭhā-  
nī, avyāpak aṣamaṅga wā aṣarvātrik.

PĀR-TIAL-IST, *n.* one who is partial—*Jānīb-dār, taraf-dār*—Pakshapāṭi, pakshak.

PĀR-TI-ĀL-I-TY, *n.* inclination to favour one party more than another, stronger incli-  
nation to one thing than another—*Taraf-dārī jānīb-dārī taraf-kushī yā pās-dārī,*  
*mulān yā may-dān*—Pakshapāt wā pakshānūrāg, sneh prem anūrāg wā rūchī.

PĀR-TIAL-IZE, *v.* to make partial—*Jānīb-dār k., taraf-dār k., māl k.*—Pakshapāṭi *k.,*  
pakshānūrāgi *k.,* laulīn *k.* [*qadr*—Pakshapāt wā pakshānūrāg se, kuchh.

PĀR-TIAL-LY, *ad.* with unjust favour, in part—*Taraf-dārī yā pās-dārī se, juzvī yā kist.*

PĀR-TIC-I-PATE, *v.* (*L. pars, capio*) to partake, to have a share—*Hissa-dār yā shu-  
rik k., hissī pānū yā hissā lenā*—*Anśi wā sājhī h., bāṭnā wā bhāg lenā.*

PĀR-TIC-I-PA-BLE, *a.* that may be shared—*Mumkin-i-bakhrā, hissā-pazīr*—*Anśaniya,*  
vibhijya, bhānte jāne ke roggya. [bhāgi; *n.* sājhī.

PĀR-TIC-I-PANT, *a.* sharing; *n.* a sharer—*Hissa-dār yā mushārīk; n. sharīk*—*Anśi,*

PĀR-TIC-I-PĀ-TION, *n.* act of sharing, division—*Hissa-dārī sharīkat shirkat yā ishtirāk,*  
*taqsim yā inqisām*—*Anśaharān bhāgaharān anśagrahān saṭabhog wā sājhā, bhāg*  
*aūs wā bhūtwārā.*

PĀR-TI-CI-PLE, *n.* a word so called because it partakes of the properties of a noun an  
adjective and a verb—*Fī-i-mā-tīf*—*Gaṇakriyā, sakalākrīdant, kalābodhakakrīdant.*

PĀR-TI-ĀR-TAL, *a.* having the nature of a participle, formed from a participle—*Muta-  
'allīq-i-jī-i-mā-tīf, jī-i-mā-tīf*—*Gaṇakriyāvishayak wā sakalākrīdantadharmak,*  
*saklākrīdantarūp.*

PĀR-TI-CLE, *n.* (*L. pars*) a minute part, a very small portion, a word not inflected—  
*Zarra, reza yā shamma, harf*—*Atisūkshmaṇṇu anūreṇu wā sūkshmaṇṇu, kaṇ kapikā*  
*lav les sūkshmaṇṇā wā kshudrāṇā, avyāya wā nipāt.*

PĀR-TIC-U-LAR, *a.* pertaining to a single person or thing, individual, single, minute,  
special, odd; *n.* a single instance, a separate or minute part—*Mukhsās, mutafarriq*  
*muṭṭasāl yā ulāhīda, wāḥid yā mufrad, bīrīk, khāss, aṭṭh yā nūdir; n. khāss bāt*  
*anar yā muktā, juz yā bārīk-hissā*—*Viśiṣṭ avachchhedak wā parichchhedak, bhīna*  
*nyāra vyakt wā vivikt, avyāpak wā vibhakt, sūkshma, viśeṣawān adhikottar wā*  
*lokottar, vilakṣaṇ apūrv wā alaukik; n. viśay, bhīna wā sūkshma aṇā.*

PĀR-TIC-U-LĀR-I-TY, *n.* something particular—*Kāusīyat, takhsīs, yuktāi, nudrat*—  
*Viśiṣṭatā, bhīmatā, vyaktatā, avyāpī, asūlharīmatī, parthakya.*

PĀR-TIC-U-LAR-IZE, *v.* to mention distinctly, to detail, to be attentive to single things—  
*Julā-julā bāṭān k., muṭṭasāl mashrūḥan yī shakh-wār bayān k., juzvīyāt jardiyyāt*  
*yā bārīk-bāṭān kī taraf mutawajjih k.*—*Viśeṣavarnanā wā viśeṣanirdeś k., viśeṣa-*  
*vrittāntavivarān k., sūkshma bāṭān kī or mamayogi k.*

PĀR-TIC-U-LĀR-I-Y, *ad.* distinctly, singly—*Muṭṭasāl tafsīlan khāss-karke bī-tī-tafsīl yā*  
*shakh-wār, khāssīn mufradīn yī julā-julā*—*Vivikt rūp vyaktarūp wā viśeṣarūp*  
*se, viśeṣ-karke nyāra nyāī prithak-prithak wā alag-alag.* [*gaurisāḥ.*

PĀR-TI-ŠAN, *n.* (*Fr. portisane*) a kind of halbert. See under PART—*Ek bhānt kā*

PĀR-TI-TION, *n.* (*L. pars*) the act of dividing, a division, that which divides or sepa-  
rates; *v.* to divide into parts—*Taqsim yā tafriq, inqisām yā hissā, fāriq parda yā*  
*duḥār; v. taqsim k., julā-julā k., tafriq k.*—*Parichchhedak wā vibhāg, bhāg wā khaṇ,*  
*vyavadhīn āt tāta wā bhūt; v. bāṭnā, bhāg k., prithak prithak k., alag alag k.*

PĀR-TI-LET, *n.* a ruff, a baul, a hen—*Gulā-band, band, murgī*—*Gale-kā bandhan gala-*  
*yastra wā grīvāyastra, patti wā bāṇḍhnā, kukkuṭī.*

PĀR-TNER, See under PART.

PĀR-TRIDGE, *n.* (*Gr. perdix*) a bird—*Inarrāj, kabk, titar<sup>h</sup>*—*Tittir, chakor.*

PĀR-TOR-IENT, *a.* (*L. pario*) bringing forth, about to bring forth—*Janne-wālī yā*  
*junan-hār<sup>h</sup>, qarīb janne ke*—*Prasavakāriṇī, upasthitprasavakālā arthāt janne ko*  
*upasthit.* [janan, utpadan.

PĀR-TUR-ITION, *n.* the act of bringing forth—*Jannā<sup>h</sup>, paidā-sūzī*—*Prasav, prasutī,*  
PARTY. See under PART.

PASCH, *n.* (*Gr. pascha*) the passover, Easter—*Yahūdīyon-kā-ek-tewhār, Hazrat 'Isā*  
*ke bār-i-digar zinda hone kī yād-gārī kā tewhār*—*Yihūdīyaparvvaviśeṣ, Kriṣṭapū-*  
*narutthānaparvva.*

PĀS-CHAL, *a.* relating to the passover or Easter—*Hazrat 'Isā ke bār-i-digar zinda hone*  
*kī yād-gārī ke tewhār ke muta'alliq*—*Yihūdīyaparvvaviśayak, Kriṣṭapūnarutthā-*  
*naparvvaseṃbandhī.*

PĀS-QU-PLŌW-ER, *n.* a flower—*Ek qism kā phūl*—*Pushpaviśeṣ, ek bhānt kā phūl.*

PĀSH, *v.* to strike; *n.* a blow, a face—*Mārnā<sup>h</sup>, pīnā<sup>h</sup>; n. thappar mukkā mūkā yā*  
*ghānsā<sup>h</sup>, murā<sup>h</sup>.*

PĀS-QUIL, PĀS-QUIN, PĀS-QUIN-ĀDE, *n.* (*Pasquin*) a lampoon; *v.* to lampoon—*Hajo,*  
*qadāḥ; v. hājō k.*—*Bhāṇrau wā, nindālekḥ, upahāsakakavitā; v. bhāṇrau wā k.,*  
*upahāsakakavitā likhnā.*

**PAS'QUIL-LEER**, *n.* a lampooner—*Ilajo-gar, hajo-go, hāji, hajo-nawis, zāhik*—Nindāle-khak, bhāṇrauwi likhne w., upahāsaakavitākar.

**PASS**, *v.* (*L. passum*) to go, to go beyond, to proceed, to occur, to spend, to omit, to enact, to thrust, to gain currency, to put into circulation, to pronounce or deliver, to admit or approve; *n.* a narrow entrance or road, a licence to pass, a thrust—*Guzarnā, nāngnā<sup>h</sup>, āge barhnā<sup>h</sup>, wāqt yā sar-zad h., guzarnā yā sarf k., faro-guzāsh-k. tark-k. yā qalam-andiz-k., nāst-k. sādīr k. yā muqarrar k., ghusepnā<sup>h</sup>, rāj yā jārī k., rāj yā jārī k., adā k. yā farmānī, qabūl yā man-ār k.; n. dāra darra guzar yā rāh, rāwanna yā paricāna-i-rākhīrī, hāl<sup>h</sup>—Jinā, pīr jānā wā lānghnī, chālā jānā wā chālā-chālānā, bitnā parnī ānā wā ā-jānī, kātnā gānwānī gawānī wā bitnā, chihornā chhor d. wā chūkūnā, bāndhnā thābrānī wā nishpānna k., būlnā, chālānā wā prachalit h., chālānā wā prachalit k., prakās k., mānūnā wā swfikār k.; n. ghā-i-ghāntī durgamārg wā sānkātpath, abhijñānapātra abhayapātra wā nikāsi-kī-chiṭṭhī, khod khonēhā wā prahār.*

**PASS'A-BLE**, *a.* that may be passed, tolerable—*Qibīl-i-'uhūr qibīl-i-guzar chaltā 'uhūr-pazīr yā munkin-i-'uhūr, baṇn baṇn yā aīsā wāsi*—Gamya gamaniya gamanayogya tarāniya wā chalne w., vigun sāhya wā kām chālī.

**PASS'A-BLY**, *ad.* tolerably, moderately—*Aīsā-wāsi<sup>h</sup>, itidil yā awat se*—Yāvattāvat wā mulhyamarup-se, parimitarup-se.

**PAS-SĀ'DO**, *n.* (It.) a push, a thrust—*Dhakkā yā takkar<sup>h</sup>, hāl khod yā khoichā<sup>h</sup>.*

**PAS'SAGE**, *n.* the act of passing, a road, night of passing, an incident, part of a book—*Rau rāwā-run yā guzar, rāh rāstā yā guzar-gāh, istihqāq-i-guzar yā tāqat-i-guzar, mājarā yā sar guzāsh, māwālā yā māqūl*—Gamun chālun gālī jinā chālānā wā utarnā, path inarg wā dīwār, gammadbhikār wā gammasākti, vitta wā ghatānī, vachan.

**PAS'SANT**, *a.* cursory, careless—*Rāwā-run kā yā jalāl, be-lāhiz yā be-khahar*—Twarit wā śighra, āsavadhān.

**PAS'SEN-GER**, *n.* a traveller, a wayfarer—*Musāfir yā ā'ir, rāhī rāh-gīr yā rāh-rāu*—

**PAS'SER**, *n.* one who passes—*Chālne w<sup>h</sup>, jāne w<sup>h</sup>, chālchālī<sup>h</sup>, jawāgī<sup>h</sup>, guzarnē w., guzar k. w.*

[—Atikramak, balut, atyant, at. atisay, nitant, nipat.]

**PAS'SING**, *p. a.* exceeding; *ad.* exceedingly—*Ziyoda, nihāyat; wā nihāyat, ta shūddat*

**PAS'SING-LY**, *ad.* exceedingly—*Nihāyat, be-shūddat*—Nipat, atyant, atisay, nitant.

**PAS'SLESS**, *a.* having no passage—*Be-rāh, be-guzar-gāh, be-rāstī*—Mārgasūnya, āpath.

**PAS'S-ING-BELL**, *n.* a death-bell—*Ghantā jo mant ke waqt bajtī hai*—Ghantā jo mrityukāl mein bajtā hai.

**PAS'SION**, *n.* (*L. passum*) the impression or effect produced by any external agent, suffering, any violent emotion of the mind, anger, love, zeal, ardour, eager desire; *v.* to be extremely agitated—*Inqāl zunīma quwat-i-munfā'ila yā asar-pazīrī, azīyat yā izī, hawā-o-haras hawā-i-nafsanī yā nafs-i-amnāra, khashm gussa yā qahr, shauq hubb tā'ushshuq shukwat yā hawā-i-'ishq, harārat, sar-garmi garmi yā sozish, kamāl ārsū yā armān; v. nihāyat mustarīb h., nihāyat be-kāl h.*—Sāhan sahataw karmāstrayata wā karmapātrata, dūkhbhaghog vyatthā wā kleś, manorag manovikār vikār chittaveg manabkshobh wā chittakshobh, krodh rosh wā kop, anurag kām wā mad, uttāp wā atyanurag, nebehnalātā ushnātā vyagrātā wā autsukya, līlāsā wā utkanthā; *v.* ativyākul h., ativyast h., bulut ghabrī jānī.

**PAS'SI-BLE**, *a.* susceptible of impressions from external agents—*Asar-pazīr, mutahammil*—Karmāstray, karmapātra, sukhadūkhaksham, sukhadūkhayogya, sukhadūkh khavodī.

**PAS-SI-BIL'I-TY**, **PAS'SI-BLE-NESS**, *n.* susceptibility of impressions from external agents—*Asar-pazīrī, taasur, mutahammil*—Karmāstrayātī, karmapātratā, sukhadūkhakshamatā, sukhadūkhavedanukshamatā.

**PAS'SION-ARY**, *n.* a book describing the sufferings of saints and martyrs—*Auliya aur shuhadā kī azīyat-nāma*—Siddhajanon aur swadharmārthaprapātyāgiyon ke dūkhbhaghog kā vīvaran.

**PAS'SION-ATE**, *a.* easily moved by passion—*Tund-kho, zūd-ranj, gussa-war, pur-shauq, dil-soz, sar-garm, gussa-nāk*—Śighrakrodhī, śighrakopī, roshāsil, chittavegī, uechchund, ushna, ugra, raudra, rasik, anurāgī, anurakt.

**PAS'SION-ATE-LY**, *ad.* with passion, ardently—*Shauq-se yā khashm se, sar-garmi harārat yā dil-sozī se*—Anurag wā krodh se, uechchundātī ugrātā wā utkanthā se.

**PAS'SION-ATE-NESS**, *n.* vehemence of mind—*Tund-khoi, khashm-gīnī, shauq, dil-sozī, sar-garmi, ārsū-mandi*—Krodhavasātā, krodhādhnatā, kopāilātā, anuragātā, anurag.

**PAS'SIONED**, *a.* disordered, expressing passion—*Mustarīb yā dar-ham-bar-ham, nafs-nu-mā*—Vyast, rāgasūchak wā rāgnprakāśak.

**PAS'SION-LESS**, *a.* not easily excited, cool, calm—*Mutahammil, pītte-mār<sup>h</sup>, bā-qarār*—Rāgahīn wā virakt, thūndhā, śāntarag śānt wā dhīr.

**PAS'SIVE**, *a.* suffering, unresisting, not acting, expressing the effect of an action—*Mutahammil, burd-būr yā asar-pazīr, sust, majhūl yā śīya-i-majhūl*—Sāhanadharmak

wá sahishṇu, sahanañil anivárak wá apratikárák, nishkriya karmásraya karmádhar karmapátra wá kriyásūnya, karmavāchya.

PAS'SIVE-*LY*, *ad.* in a passive manner—*Tahammul se, susti se, majhūli se, mutahammilt se*—Sahishṇutā se, sahanadharm se, sahanavrittī se, nishkriyatā se, karmapātratā se, karmásrayatā se.

PAS'SIVE-*NESS*, *n.* quality of being passive—*Majhūli, mutahammilti, tahammul, susti, maf-ūliyat*—Sahishṇutā, sahanāñilatā, sahanadharm, nishkriyatā, karmásrayatā.

PAS-SIV-*LY*, *n.* quality of being passive—*Mutahammilti, tahammul, susti, maf-ūliyat, majhūli*—Sahanatwa, sahisṇutā, sahanāñilatā, nishkriyatā, karmásrayatā.

PAS'SION-*FLOWER*, *n.* flower—*Ek gām kā phūl*—*Ek bhūnti kā phūl*, pushpavīśesh.

PAS'SION-*WEEK*, *n.* the week before Easter—*Hazrat 'Isi ke marnē ke din ke āge kā haftā*—*Isi kī mrityu ke din ke āge kā saptaḥ*. [—Yihudiyaparvavīśesh.

PASS-*OVER*, *n.* (*pass, over*) a solemn festival of the Jews—*Yahūdīyon kā ek techar*<sup>h</sup>

PASS-*PORT*, *n.* (*L. passum, porta*) a licence to enter or pass through a country—*Ravanna, parvāna-i-rāḥ-dāri*—Nikāsi kī chitṭhi, abhayapatra, abhijñānapatra.

PAS'SY-*MEASURE*, *n.* (*It. pasamezzo*) a dance—*Ek bhānt kī nāch yā nācheh*<sup>h</sup>.

PAST, *p. a.* (*pass*) gone by, spent; *n.* past time; *prep.* beyond, above, after—*Salaf yā mātī, munqazi guzashā yā raft-o-guzashā*; *n.* zamāna-i-māzi yā mātī; *prep.* pūr yā pure<sup>h</sup>, ipar<sup>h</sup>, pichhe<sup>h</sup>—*Gata bitā wā atit, vyatit wā bhūt*; *n.* gatakāl, bhūtakāl, atitakāl, paroksh.

PASTE, *n.* (*Fr. pâte*) an adhesive mixture, cement; *v.* to fasten with paste—*Lei yā mānri<sup>h</sup>, larā yā gund<sup>h</sup>*; *v.* lei se jorā<sup>h</sup>, mānri yā gund se sānā<sup>h</sup>.

PAS'TRY, *n.* things made of baked paste—*Sambosa, samosa, kachauri<sup>h</sup>, pūri<sup>h</sup>, mithi rotti<sup>h</sup>, khājī yā khājā<sup>h</sup>, pūā yā pūā<sup>h</sup>*. [piā<sup>h</sup>.

PAS'TY, *n.* a pie baked without a dish—*Sambosa, put<sup>h</sup>, kachauri<sup>h</sup>, mithi pūri<sup>h</sup>, māl-*

PAS'TE-*BOARD*, *n.* a kind of thick paper—*Wasli, dafli, dafṭin*—*Cāti, glunapatra*.

PAS'TRY-*COOK*, *n.* one who makes and sells things baked in paste—*Halwāi*—*Kachauri pūri khājā fūli banākar bechnē w.*

PAS'TERN, *n.* (*Fr. pāteron*) the part of a horse's leg between the lowest joint and the hoof—*Ghore kā thewnā yā thewnā<sup>h</sup>, ghore kā ghutnā<sup>h</sup>*. [ek bhānt kī su-ganū<sup>h</sup>.

PAS'TIL, *n.* (*L. pastillus*) a roll of paste, a kind of perfume—*Lei āte yā gund kī batti<sup>h</sup>*.

PAS'TIME, *n.* (*pass. time*) sport, amusement, diversion; *n.* to sport—*Khe<sup>h</sup>, tafarruj yā dil-bahāw, tamāshā dil-lagī yā bāzi*; *v.* khelā<sup>h</sup>—*Krīrā, vikās vihar wā vinod, kautuk līlā wā manpher*; *v.* vihar k., vinod k., krīrā k., kautuk k.

PAS'TOR, *n.* (*L. pastum*) a shepherd, a clergyman who has charge of a flock—*Chaupān galla-bān pū-bān yā shubān, hūdi yā murshid*—*Bheri-hārā garariyā garariyā meshapāl wā meshaposhak, dharmopadesak upādhyāya āchāryya wā guru*.

PAS'TOR-*AL*, *a.* relating to a pastor, descriptive of the life of shepherds; *n.* a poem describing rural life—*Chaupānī galla-bānī shubānī hūdi-mansih yā murshid-kā, chau-pānōn yā gū-labānōn ke bāb meḥ*; *n.* chau-pānōn ke bāb meḥ *manawī, galla-bānōn kī rawāsh yā shuḡl ke bāb meḥ manawī*—*Meshapālasambandhi garariyōn-kā dharmā-dhyāpakasambandhi wā dharmopadesakavishayak, meshapālanādivishayak wā gome-shādivishayak*; *n.* meshapālanādivishayakakāvya, gomeshaḍvivishayakagīt.

PAS'TOR-*LIKE*, PAS'TOR-*LY*, *a.* becoming a pastor—*Murshidāna, hūdi ke lāiq, shubānāna, chau-pānāna*—*Dharmopadesakayogya, āchāryyayogya, meshapālayogya, garariye ke yogya*. [i-murshid—*Dharmopadesakapad, āchāryyapad, upādhyāyapad*.

PAS'TOR-SHIP, *n.* the office or rank of a pastor—*'Uḥda-i-murshid, marṭa'a-i-hādi, rutba-*

PAS'TURE, *n.* ground covered with grass for cattle; *v.* to feed on grass, to graze—*Char-rā, charāi<sup>h</sup>, charā-gāh<sup>h</sup>, 'alaf-gāh<sup>h</sup>, 'alaf-zār*; *v.* charānā<sup>h</sup>, charnā<sup>h</sup>—*Yavasabhūmi, yavasayabhūmi, gochārānabhūmi, paśuchārānabhūmi*.

PAS'TE-*RA-BLE*, *a.* fit for pasture—*Qābil-i-charā-gāh<sup>h</sup>, 'alaf-zār ke qābil, 'alaf-gāh ke lāiq, charāi ke qābil*—*Gochārānabhūmiyogya, paśuchārānakshetrayogya, chari wā charāi ke yogya*.

PAS'TU-RAGE, *n.* the business of feeding cattle, lands grazed by cattle—*Galla-bānī yā chau-pānī, 'alaf-zār 'alaf-gāh yā charā-gāh*—*Charwāhi, gomeshaḍichārānasthān paśu-chārānakshetra wā paśuchārānabhūmi*.

PAT, *a.* (*D. pas*) fit, convenient, exactly suitable; *ad.* fitly, conveniently—*Lāiq, wājib yā lāzim, munāsib yā munāfiq*; *ad.* liyāqat se, munāsabat yā munāfiqat se—*Yatho-chit, yogya wā sutharā, thik*; *ad.* yathāyogya, thik-thik wā upayuktariip-se.

PAT'LY, *ad.* fitly, conveniently, suitably—*Liyāqat se, munāsabat se, munāfiqat se*—*Yathāyogya, upayuktariip se wā sutharā se, thik-thik*. [yogyatā wā upayuktatā.

PAT'NESS, *n.* fitness, suitability—*Liyāqat, munāsabat yā munāfiqat*—*Yogyatā, yuthi-*

PAT, *n.* (*W. pat*) a light quick blow, a tap; *v.* to strike lightly, to tap—*Chapel yā thap<sup>h</sup>, thapak yā thapthapānā<sup>h</sup>*; *v.* dhīre dhīre yā halke se mārā<sup>h</sup>, thapthapānā thōnkā thakthakānā yā khatkhatānā<sup>h</sup>.

PATCH, *n.* (*It. pezza*) a piece sewed or fastened on, a small piece; *t.* to cover with a

piece sewed or fastened on, to mend clumsily, to make up of pieces or shreds — *Paiwand*, *pāra qū'a yā qat'a* : v. *paiwand lagānā*, *be-saltqayī se murammūt k.*, *jornā<sup>h</sup>* — Thegālī jor chaktī wā chippi, khand wā tukrā ; v. thegālī wā chippi lagānā, *chhop-chhap k.* wā buri bhāntī se sudhārānā, gāūlīnā wā jorkar banānā.

PĀTCH'ER-Y, n. bungling work, botchery — *Ni-kāra kām*, *be-dhab-jor kharāb-paiwand yā pāra-dūzi* — Phūhar kām, burā-jor thegālī wā gudārī.

PĀTCH'WŌRK, n. work composed of pieces — *Muruqqa*, *mekhī*, *dāg-dozī*, *pāra-dōzi*, *hazār-mekhī* — Gudārī, kathārī. [mūir, mastakfgra.]

PĀTE, n. the head, the top of the head — *Sir<sup>h</sup>*, *khopri yā khopprā<sup>h</sup>* — Mastak mund wā PĀT'ED, a. having a pate — *Sir-wālā<sup>h</sup>*, *khopri-wālā<sup>h</sup>* — Mastakavisisht, mūir-wūlī.

PĀT-E-FĀCTION, n. (L. *pateo, factum*) the act of opening, open declaration — *Izhār*, *zūhūr yā kashf* — Kholnā wā prakāśan, *spashtaprakāś*.

PĀTEN, n. (L. *patina*) a plate — *Rikābī* — Thālī, parāt, bāsan.

PĀT'ENT, a. (L. *pateo*) open, apparent, plain ; n. a writ conferring an exclusive right or privilege — *Khulī<sup>h</sup>*, *zūhūr yā 'ayān*, *āshkārā āshkārā yā sūf* : n. *sanad*, *furmān*, *sanad-i-huzūrī*, *pāūshāhī sanad* — *Spasht*, *pratyaksh*, *vyakt* *prakaṭ* wā *pragaṭ* ; n. *viśeshādhiikārapatra*, *adhikārapatra*, *prakāśapatra*.

PĀT-EX-TRE<sup>h</sup>, n. one who has a patent — *Sanad-dār*, *parwāna-dār* — *Viśeshādhiikārapatra-dhārī*, *adhikārapatradhārī*, *prakāśapatradhārī*.

PA-TĒR'NAL, a. (Gr. *pater*) pertaining to a father, fatherly, hereditary — *Pidurī*, *pidārānā*, *manūsi ābāi yā ābci* — *Pāitrik*, *pitritulya* wā *pitrisaunibh*, *paramparagat* *pitrik* wā *paramparapāpṛt*. [bhāv, pitridharm, janakata.]

PA-TĒR'NI-TY, n. the relation of a father — *Pidārī nishat*, *pidārī rishtā* — *Pitritwa*, *pitri-PĀT-ER-NÖSTER*, n. (L.) the Lord's prayer — *Khudāwand ki namāz* — *āwar ki prārthanā* wā *blajān*.

PĀTH, n. (S.) a way, a road, a track ; v. to cause to go, to walk abroad — *Pāsta*, *sa-rak<sup>h</sup>*, *rāh yā tarīq* : v. *chalnā<sup>h</sup>*, *chalnā jānā yā bāt-lenā<sup>h</sup>* — *Path*, mārg wā *sarajī*, *bāt* *dagar līk* wā *paḡlandī*.

PĀTH'LESS, a. having no path, untrodden — *Be-rāh yā lā-guzar*, *qair-mashūk yā nā-qadam-wār* — *Apath* *nishpath* wā *amārg*, *pāūlānkahī agamya* wā *anchalā*.

PĀTH'WAY, n. a narrow way, a road — *Puṭ-dandī yā sakri qalī<sup>h</sup>*, *bāt yā sapak<sup>h</sup>*.

PA-THŌG-NO-MŌN'IC, a. (Gr. *pathos, gnomon*) indicating that by which a disease may be known — *'Alāmāt-i-amrāz-nūmā*, *amrāz ki khāss* '*ulāmātēn zūhūr k. w.* — *Rogalakshanasūchak*, *rogalakshanaṭprakāśak*.

PA-THŌL'O-QY, n. (Gr. *pathos, logos*) that part of medicine which explains the causes and nature of diseases — *'Ilm-i-amrāz*, *tibb kī wah juz jismēn amrāz ke sababōn aur khāssiyat kī bayān rahit hai* — *Rogalakshanaṭvidyā*, *rogalakshanaṭsāstra*, *nidānavidyā*, *roganidānavidyā*, *nidānāsāstra*.

PĀTH'O-LŌG'-CAL, a. relating to pathology — *Muta'alliq-i-'ilm-i-amrāz*, *tibb ke us juz ke muta'alliq jismēn amrāz ke sababōn aur khāssiyat kī bayān rahit hai* — *Rogalakshanaṭvidyāsambandhī*, *rogalakshanaṭsāstravishayak*, *nidānāsāstravishayak*, *roganidānāsambandhī*.

PA-THŌL'O-GIST, n. one who treats of pathology — *Tibb kī wah hissā jānne w. jismēn marzōn ke sababōn aur khāssiyat kī bayān rahit hai*, *sāhib-i-'ilm-i-amrāz* — *Rogalakshanaṭvidyājñā*, *nidānāsāstrī*, *nidānāsāstrajñā*, *rogalakshanaṭavettā*.

PĀTHŌS, n. (Gr.) feeling, passion — *Hiss dil-sozī riqqat yā jān-gudāzī*, *harārat yā josh-i-khātir* — *Chittavrittī* *chittavikār* wā *chittadrivakatwa*, *ras rūg* wā *manorīg*.

PA-THĒT'IC, PA-THĒT'I-CAL, a. affecting or moving the feelings — *Dil-soz*, *dil-gudāz*, *dard-angez*, *riqqat-angez*, *dard-khez*, *jigar-soz*, *jān-kāh* — *Karunājānak*, *karunātmak*, *manodravak*, *hridayavedhak*, *karunōtpādak*.

PA-THĒT'I-CAL-LY, ad. in an affecting manner — *Dil-sozī se*, *dard-angezī se*, *dard-khezi se*, *jigar-sozī se*, *riqqat-angezī se* — *Karunārasapūrvak*, *hridayavedhakatwa se*, *karunājānakatwa se*.

PA-THĒT'I-CAL-NESS, n. the state of being pathetic — *Dil-sozī*, *riqqat-angezī*, *dard-angezī*, *jigar-sozī* — *Karunājānakatwa*, *karunōtpādakati*, *hridayaṅgamatwa*, *hridayavedhakatā*, *manodrāvakatwa*.

PĀTIENT, a. (L. *patior*) having the quality of enduring, calm, persevering, not hasty ; n. a sick person — *Sābir yā shikabā*, *bā-qarār yā burd-bār*, *qāim-mizāj yā sābit-qadam*, *mutahammil* ; n. *mariz*, *bimār shakīs* — *Sahanaśīl* *sahishnu* wā *kshamāwān*, *sānt* wā *kshānt*, *dhūnī* wā *dirghaprayatnī*, *dhīr* wā *dhairyyawān* ; n. *rogī*, *rogibā*.

PĀ'TIENC-E, n. the power of suffering, calm endurance, perseverance — *Bar-dāshī yā burd-bārī*, *sabr* *sabūrī* *shikeb* *shikebāi yā tahammul*, *tunādī* *istiqlāl* *sābit-qadamī yā qāim-mizājī* — *Sahanaśakti* wā *sahana-īlatī*, *kshamā śānti* *kshānti* *dhairyya* *dhriti* wā *dhīraj*, *dhūn* *anuvataraprayatna* wā *nirantaracheshitā*.

PA'TIENT-LY, ad. with patience, calmly — *Sabr* *sabūrī* *shikeb* *yā burd-bārī se*, *tahammul yā qarār se* — *Dhairyya* *dhīraj* wā *kshānti se*, *śāntipūrvak* wā *śānti-se*.



**PĀTRI-ARCH**, *n.* (Gr. *pater, archē*) the head of a family or church — *Buzurg, gharāne kā sar-dār, mujtahid, imām, qutb, mashāikh* — *Ādipurush, mīlapurush, vaṇṣapati, gurujan, dharmādhyakṣh, āchārya*.

**PĀTRI-ĀRCHAL**, *a.* belonging to a patriarch — *Buzurg se vishat-dār, qutb, gharāne ke sar-dār ke mut'alliq, mashāikhāna, shail hīna* — *Ādipurushasambandhī, mīlapurushasambandhī, vaṇṣapatīsambandhī, dharmādhyakṣhasambandhī, āchāryasambandhī*.

**PĀTRI-ARCHATE**, **PĀTRI-ARCH-SHIP**, *n.* the office or jurisdiction of a patriarch — *Gharāne kā sar-dārī, imām yā mashāikh kā 'rhdā 'alīqa yā hukūmat* — *Vaṇṣapatipad, ādipurushapad, dharmādhyakṣh, dharmādhyakṣhapad*. [archate kā arth dekho.]

**PĀTRI-ARCHY**, *n.* the jurisdiction of a patriarch — *Patriarchate ke ma'ne dekho* — *Patri-*

**PĀTRI-CIAN**, *a.* (Gr. *pater*) senatorial, noble, not plebeian; *n.* a nobleman — *Majlis-i-kubraī yā mut'alliq-i-aḥl-i-majlis-i-kubraī, shawf, 'ālī-nasab*; *n.* *amir, ashrāf* — *Mahāsabbāsambandhī vridhasabbāsambandhī wā pradhānasabbāsambandhī, kulīn mahākulīn wā sūtkulīn, sulvaṇṣī aprakrit wā asṣmīnya*; *n.* *kulīnajan, kulīnapurush*.

**PĀTRI-MO-NY**, *n.* (Gr. *pater*) an estate possessed by inheritance — *Mīras, irs, bupatri, mīlā-maurāsī* — *Pātrikariktha, pātrikadhan, pītrigatadhan, gotradhan, dāya, rikhtabhāg*. [Pītrigat, pītriprāpt, dāyaprāpt, pātrik, pātrikarikthasambandhī.]

**PĀTRI-MŌNI-AL**, *a.* possessed by inheritance — *Maurāsī, irsī, mīrāsī, ābāt, jaddī*.

**PĀTRI-MŌNI-AL-LY**, *ad.* by inheritance — *Mīras se, irs se* — *Pātrikarikth se, uttarādhi-kār se, pātrikadhan se*.

**PĀTRI-OT**, *n.* (L. *patria*) a lover of his country; *a.* loving his country — *Watan-dost, sāhib-i-hubbu-l-watan*; *a.* *watan-dost* — *Swadesānuragī, swadesābhakt, jānmabhumīya nuragī, jānmabhumīvatsal, swadesābhīmānī*; *a.* *swadesānurakt, jānmabhumyanurakt, jānmabhumīvatsal*.

**PĀTRI-ŌTIC**, *a.* full of patriotism — *Watan-dost, par-hubbu-l-watan* — *Swadesānurakt, swadesānuragī, jānmabhumyanurakt, swadesābhakt, jānmabhumīvatsal, swadesā-sakt*.

**PĀTRI-ŌT-ISM**, *n.* love of one's country — *Watan-dostī, hubbu-l-watan* — *Swadesānuraktī, swadesānuragī, jānmabhumīvatsalya, swadesābhaktī, swadesāsaktī, swadesāprīti*.

**PĀTRI-ŌT-CAL-LY**, *ad.* as a patriot — *Watan-dostāna, sāhib-i-hubbu-l-watan ke mīnind* — *Swadesābhaktasādrī, jānmabhumīvatsalasādrī*.

**PĀ-TROU-I NĀTION**, *n.* (Gr. *pater*) countenance, support — *Tarajjuh shafaqat yā tuqūqat, pūshṭī pūshṭī-bānī dast girī yā himāyat* — *Dilāsā wā sahāyatā, upakār wā anupālan*.

**PĀ-TROU-I**, *n.* (Fr. *patrouille*) a guard which goes the rounds of a camp or garrison; *v.* to go the rounds of a camp or garrison — *Shah-gusht, shah-gardī, tilāya, tilāwa, pās-bān-i shah, hārisu-l-lail*; *v.* *shah-gusht k., shah-gardī k., tilāya phīrnā* — *Rātriparichar, rātrirakṣhak, ratwāh, ratwāhī, rakṣha ke nimittā rat ko paribhraman*; *v.* *ratwāhī k., rāt ko ghūm-phirkar chāukī d.*

**PĀTRON**, *n.* (Gr. *pater*) one who countenances supports or protects, one who has the right of presentation to a living — *Murabbī dast-gir hāmī walī-nīmat pūshṭī-bān qadr-dān yā khāwīnd, imām muqarrar karne kā ikhtiyār rakṣhe v. yā nazr-i-aimma par muqarrar karne kā mukhtār* — *Pakṣadhārī nāth, palak pratipālak upakārak upakārī anugrahī poshak sahāy rakṣhak guṇagrāhī wā guṇagrāhak, dharmādhyāpak niyukt karne kā adbhikār wā dharmāsikṣhakavrittī par niyukt karne kā adbhikār*.

**PĀTRON-AGE**, *n.* support, protection, guardianship, right of presenting to a benefice; *v.* to support, to protect, to patronize — *Murabbī-garī parvarish nawāzish dast-girī khāwīndī yā pūshṭī, panāh yā himāyat, muhāfuzat amānat yā niyāh-bānī, nazr-i-aimma par muqarrar karne kā yā imām muqarrar karne kā ikhtiyār*; *v.* *parvarish yā pūshṭī k., himāyat k. yā panāh d., dast-girī yā murabbī-garī k.* — *Poshan pālan prati-pālan pālanaposhak dhārān wā avalambān, rakṣhā rakṣhan āsriy wā trān, rakṣhakatwa wā pālakatwa, dharmādhyāpak niyukt karne kā adbhikār wā dharmāsikṣhakavrittī par niyukt karne kā adbhikār*; *v.* *pālnā wā pālanaposhan k., rakṣhā k., upakār wā sahāyatā k.* [mīyat kunādu, pūshṭī-dih] — *Upakārak, pālak, rakṣhak*.

**PĀTRON-AL**, *a.* doing the office of a patron — *Dast-gir, murabbīāna, panāh-bakṣh, hī-*

**PĀTRON-ESS**, *n.* a female patron — *Aurat jo murabbī dast-gir yā pūshṭī-bān ho* — *Pratipālīkā, upakārīnī, rakṣhākārīnī*.

**PĀTRON-IZE**, *v.* to support, to protect — *Murabbī-garī dast-girī pūshṭī yā parvarish k., himāyat k. yā panāh d.* — *Pālnā poshan-k. wā pālanaposhan-k., rakṣhā upakār wā sahāyatā k.* [— *Nāth, upakārak, upakārī, pālak, poshak, rakṣhak, anugrahī*.

**PĀTRON-IZ-ER**, *n.* one who patronizes — *Murabbī, dast-gir, qadr-dān, pūshṭī-bān, hāmī*

**PĀTRON-LESS**, *a.* without a patron — *Be-murabbī, be-dast-gir, be-himāyat, lā-chār, be-panāh* — *Anāth, āsaran, nirādhar, nīhsahāy, niravalamb, anāśray*.

**PĀTRO-NYMIC**, *n.* (Gr. *pater, onoma*) a name derived from that of a parent or ancestor — *Ābāt laqab, kunyat* — *Pītrīgatanām, pātrikanām, gotranām, apatyavācha-kanām*.

**PÄT'TEN**, *n.* (Fr. *patin*) a wooden shoe with an iron ring—*Kāth kā jūtā jismēn munda-rī lagī ho<sup>b</sup>*. [*parparānā<sup>b</sup>, tartarānā<sup>b</sup>*.]

**PÄT'TER**, *v.* (*pat*) to strike with a quick succession of small sounds—*Patpatānā<sup>b</sup>*.

**PÄT'TERN**, *n.* (Gr. *pater*) a model, a specimen, an instance; *v.* to copy—*Nāgha qā-līb yā qūbā, nāmān, nāzīr yā mī-āl*; *v. nāqī k., tatabbu' k.*—*Pratimān pratimūrti wā pratrūp, bīngī wā ādās, drishtānt wā ulāharap*; *v. utirūā, anurūp k.*

**PÄU'CLITY**, *n.* (L. *pauc*), fewness, smallness—*Qillat, kamī yā kamī*—*Alpatā, nyūnā-tā kashdratā sūkshmatā wā laghutā*.

**PÄUM**. See **PALM**.

**PÄUN'CH**, *n.* (L. *panter*) the belly, the first stomach in quadrupeds; *v.* to take out the paunch, to eviscerate—*Pet yā toñd<sup>b</sup>, ojh yā jhojh<sup>b</sup>*; *v. pet chīr-dālnā yā toñd-phāp-dālnā<sup>b</sup>, pet chīr-kar āntariyān nīkālā<sup>b</sup>*.

**PÄU'TER**, *n.* (L.) a poor person, one who receives alms—*Muḥlis nā-dār yā mīskīn shukhs, faqīr yā gadā*—*Daridra, bhikshuk bhikhmaṅgā bhikhārī wā bhiksbājīvī*.

**PÄU'TER-ISM**, *n.* the state of poverty—*Muḥlīz, mīskīn, nā-dārī, ijlās, gadā*—*Daridra-tā, bhikshāvritī*.

**PÄUŠE**, *n.* (Gr. *pauso*) a stop, a cessation, suspense; *v.* to stop, to wait—*Wagfa, tarraq-quf, hais-bais yā pas-o pas<sup>b</sup>*; *v. ruknā<sup>b</sup>, thaharnā yā ruhā<sup>b</sup>*—*Nivritī wā virām, rok rukāw avasān thahraw vichchhed wā vīrām, dubāhā saudh saṁsāy wā āgā-pichhā*.

**PÄUŠER**, *n.* one who pauses—*Tarraqquf k. w., rukne w<sup>b</sup>, thaharne w<sup>b</sup>, āgī-pichhā k. w.*

**PÄUŠING-LY**, *ad.* after a pause—*Tarraqquf kar k., ek waqfa ke bād, ruk-kar<sup>b</sup>, thahar-kar<sup>b</sup>*—*Virām ke pichhe, kākūtār ke pare*.

**PÄ'VAN, PÄ'VIN**, *n.* (L. *parva*) a dance—*Ek bhūt lā mīch<sup>b</sup>*.

**PÄVE**, *v.* (L. *pario*) to lay with stone or brick, to prepare a passage—*Farsh yā farsh bandī k., rāh nīkālī yā rāstī banī*; *Pānā patthar wā intān bichhānā wā kharanjā-bāndhna, bāt path wā nīng banānā wā nīkālā*. [*tarap*.]

**PÄVE'MENT**, *n.* a floor of stone or brick—*Farsh, kharanjā<sup>b</sup>*—*Pāsh-īnastār, prastānā*.

**PÄ'VE'R, PÄ'VIR**, *n.* one who paves—*Farsh-band, kharanjā banāne w<sup>b</sup>*—*Patthar wā intān bichhāne w<sup>b</sup>, prastānāstarap-kār*.

**PÄ-VIL'ION**, *n.* (L. *pavilion*) a tent, a building with a dome; *v.* to furnish with tents, to shelter with a tent—*Khaima, qāb-e-dār yā gum-baz dār 'īnār*; *v. khaima sar-bārāh k., khaimā se māfīz k.*—*Pērā wā tāmbū, mānūqāsārāgīhā; v. tāmbū pālūnchānā wā dūmā, tāmbūn se sukshīt k. wā tāmbūn se āp wā rakshā k.*

**PÄW**, *n.* (W. *pawen*) the foot of a beast of prey, the hand; *v.* to scrape or strike with the fore foot—*Jān-rar kā pēr, pūnā chāngul yā dast*; *v. agle pāw se kharochnā yā kharechnā<sup>b</sup>, tēp nārānā<sup>b</sup>*—*Pāsūpāl wā pāsūpad, hast wā kar*.

**PÄWN**, *n.* (L. *pignus*) something given as security, a pledge; *v.* to pledge—*Marhūn shay, qīcō girāt rahū yā rīhū*; *v. girāurakhnā, marhūn k., rahū yā rīhū k.*—*Pap wā uyās, bandhak*; *v. bandhak k., bandhak mārū, galmī dharū, bandhak rakhū*.

**PÄWN-EE'**, *n.* the receiver of a pawn—*Murtahīn, bandhak gir*—*Bandhakagrāhī, bandhakagrāhak*. [*vyāpārī, bandhakagrāhāk, mahājān, sāhukār*.]

**PÄWN'BOOK-EE'**, *n.* one who lends money on pledge—*Murtahīn, bandhak-gir*—*Bandhaka*.

**PÄW'WAX**. See **PACKWAX**.

**PÄY**, *v.* (Fr. *payer*) to discharge a debt, to reward, to give an equivalent, to fulfil, to beat; *p. t. and p. p.* **PÄYD**—*Adā k. yā be biq k., talab yā ajr d., 'irāz yā qimat-d., bar-lānā yā ba-jī-lānā, mārū<sup>b</sup>*—*Chukānā pāsūnā bhar-d. wā de-dālnā, pāritoshik wā vetan d., mol wā mūlyā d., pūrī k., thoīknā wā pītā*.

**PÄY**, *n.* wages, hire, money for service—*Mihnat āna nīrat yā ajīra, ajr, talab tan-khāw mushākhāra dar-mānā yā mahīnā*—*Vetan, bhritī, bhīṭī bhīṭak wā paritoshik*. **PÄY'A-BLE**, *a.* that ought to be paid, due—*Wājibūl-adā, haqq-dān yā adā*—*Deyā wā sōdhiyā, sōdhanīyā pāsūdsōdhniyā wā saṁsōdhanīyā*.

**PÄY'ER**, *n.* one who pays—*Adā k. w., ajr-d. w., qīmat d. w., bar-lāne w.*—*Chukā d. w., patā d. w., de-dāne w., vetan d. w., sōdhak, dātā, mol wā mūlyā d. w.*

**PÄY'MENT**, *n.* the act of paying, money paid—*Adā, zar jo adī kiya-jūtā-hai*—*Chukāw patīw patāī sōdhan wā nistār, dhan wā rupāye jo chukiye jāte hain*.

**PÄY'DAY**, *n.* the day for payment—*Chitthā bāntne kā din<sup>b</sup>, tankhāwā bāntne yā bāntne kā roz, roz-i-mushāharā*—*Vetanadivās, varttanādīnadivās, bhritīdīnadivās*.

**PÄY'S-TER**, *n.* one who pays wages—*Bā'ishī, sāhib-bā'ishī, tankhāwā talab bānt-ne w.*—*Chitthī bāntne w., vetanādīhyaksh, vetanādātā, varttanādātā*.

**PÄY'NIM**. See **PLAIN**.

**PEA**, *n.* (S. *pisa*) a plant and its fruit: *pl.* **PEAS** or **PEASE**—*Matar<sup>b</sup>, kīrān<sup>b</sup>, khīārī<sup>b</sup>*.

**PEAS'COD**, *n.* the husk of the pea—*Matar kā chhilkā<sup>b</sup>, kīrāw kā chhilkā<sup>b</sup>, mātar yā kīrām kā bhūg<sup>b</sup>*.

**PEACE**, *n.* (L. *pax*) quiet, rest, tranquillity, freedom from war—*Qarār yā itminān, āsā-ish yā āsūlāgi, arām yā rāhat. snlh āshī yā musālaha*—*Śāntī vīrām wā upasām*.

swāsthya swasthatā nirudveg wā sukh, chain kal ānand nirupadravatā nishkanta-  
twa wā kantakibhāv, mel sandhi nirdwandwa avigrah wā yuddhābhāv.

PEACEABLE, *a.* free from war, quiet—*Sulh-andesh yā sulh-jō, garib salim sakin yā kamsurr*—Nirdwandwa nirupadrav wā yuddhabin, śānt prasānt swasth sūdhā wā bholā.

PEACEABLENESS, *n.* state of being peaceable—*Sulh-andeshi, sulh-jōi, gurbat, garibi, sukān*—Yuddhabin yuddhabinatā upadravābhāv wā nishkantakatā, śānti śāntatā swāsthya swasthatā kalahādweshi yuddhadweshi sūdhā wā bholāpan.

PEACEABLY, *ad.* without war, quietly—*Be-jang-o-jadal, sulh-se garibi-se gurbat-se yā ba-gair-jitna-o-fasad-ke*—Binā-yuddha yuddha-binā wā upadrava-binā, śāntipūrvak swāsthya-se wā sūdhā-se.

PEACEFUL, *a.* quiet, undisturbed, mild, still—*Bā-garār yā bā-sulh, be-fasad yā bā-ārām, mudim salim yā hafim, sakin yā āsida*—Śānt wā nirupadrav, avyākul nirākul wā nishkantak, akalalahakāri śāntipriya wā namra, swasth wā dhīr.

PEACEFULLY, *ad.* without war, quietly, mildly—*Be-jang-o-jadal, ba-gair-jitna-o-fasad-ke yā bā-sulh, mulepanat yā mulimat se*—Binā yuddhi yuddha-binā wā upadrava-binā, śāntipūrvak wā śānti-se, namrata mridutā wā samnyatā se.

PEACEFULNESS, *n.* freedom from war, quiet—*Sulh āshti yā āsistaba, āsist ārām garār yā āsistān*—Yuddhābhāv nirupadravatā wā yuddhabinatā, śānti yuddhādwesh wā swāsthya.

PEACELESS, *a.* without peace, disturbed—*Be-sulh yā be-ārām, muttarib yā mushav*.

PEACEBREAKER, *n.* a disturber of the peace—*Sulh-bikan, sulh-wār*—Sandhibhedak, sandhibhanjak, sandhivighatak, phor-phār wā tor-phār k. w.

PEACEMAKER, *n.* a promoter of peace—*Sulh kār, sulh-sā, muslih*—Sandhikartā, milāniyā, mel karīne w.

PEACEOFFERING, *n.* an offering or sacrifice for atonement and reconciliation—*Qurban sulh, zabh-i-ama*—Śāntikabali, śāntihom, śāntinivedya.

PEACEPARTED, *a.* dismissed in peace—*Bā-ārām bā-sulh bā-garār yā bā-āsist jadh kiya-gayā yā rukhsat kiya-gayā*—Śāntipūrvak bidī kiya-gayā wā prithak kiya-gayā.

PEACH, *n.* (Fr. *peche*) a tree and its fruit—*Shaft-ālā, ālu-bālā, āpā*.

PEACHCOLOURED, *a.* of the colour of a peach blossom, of a pale red colour—*Shaft-ālā kī kalī yā phul ke rang kī, caribmālī surkh*—Āpā ke phul ke rang kī, pilū liyo hue raktavarṇ.

PEACH, *v.* (*impeach*) to accuse—*Bul nām k, muttahim k*—Apavād d. dosh d. dokh d.

PEACOCK, *n.* (S. *pāva*, *peca*) a fowl—*Tāis, mor*<sup>h</sup>—Mayār, varhi, varhiṇ, śikhaphi, śikhādhār, bhujāngabhuṅk, bhujāngabhoji, megh itandī, varshanad, kumāravāhī.

PEACHICK, *n.* the young of the peacock—*Morī*<sup>h</sup>, *morīe*<sup>h</sup>, *mor ke bachche*<sup>h</sup>.

PEACHEN, *n.* the female of the peacock—*Morni*<sup>h</sup>—Mayarī, śikhaphinī, kumārāśāhinī.

PEAK, *n.* (S. *peary*) the top of a hill, a point, the fore part of a head-dress—*Sar-i-koh yā qulla, nok yā sar, pagri kī āgā*<sup>h</sup>—Śikhar śrīng kūt parvatāgṛa wā pahār-kī-choṭī, tōṅk wā sirā, pagri kī āgī.

PEAKISH, *a.* having peaks, situated on a peak—*t hōṭī-dār yā qulla-dār, sar-i-koh par wāṭī yā qulla par marzū*—Śrīngawān kutāwan śikhari wā śrīngī, śikharaśthit wā śrīngasthit.

PEAK, *v.* to look sickly, to sneak—*Latnā pachaknū dublā-h. yā rogī-dekh-paynā*<sup>h</sup>, *dab*.

PEAL, *n.* (L. *pe'lo*) a loud sound; *v.* to utter loud sounds, to assault with noise—*Gargya-pihut<sup>h</sup>, garaj<sup>h</sup>, dharākā<sup>h</sup>, thakā<sup>h</sup>, tantanāhat<sup>h</sup>, dhanākā<sup>h</sup>, thanthanāhat<sup>h</sup>*; *v. gar-garānā yā garajnā<sup>h</sup>, tantanāhat gargarāhat garaj yā dharāke se kār phornā<sup>h</sup>*.

PEAR, *n.* (S. *pera*) a kind of fruit—*Nāshpātī*—Vidai, viśwasārak.

PEAR TREE, *n.* a tree which bears pears—*Darāhāt-i-nāshpātī, nāshpātī kī darāht*—Vidaravriksh, viśwasārakavriksh.

PEARL, *n.* (S. *perl*) a gem, a drop, a white speck; *v.* to resemble pearls—*Durr dur gauhar yā gauhar, qatra, safed dāg*; *v. gauhar ke māxand h, durr ke murāqīg h, durr ke mānind dekh-paynā*—Motī muktā muktāphal wā śuktij, vinūdi wā Band, dhanū-chhiṭkī mānūrā tent jālā wā phūlī; *v. motī ke sadris h, muktā ke sadris dīl h*, *[yā durron se ārasta—Muktānikrit, motiyon se jarā hūi]*.

PEARLED, *a.* adorned or set with pearls—*Gauharon yā durron se jarā huā, gauharon*.

PEARLY, *a.* containing pearls, like pearls—*Gauhar-dūr durr-wār gauhar-wār yā pur-durr, gauhar-sā yā durr-sā*—Muktāmay muktāpūrṇ wā mauktik, muktāsadrīś muktātulya wā muktopam.

PEARMAIN, *n.* a kind of apple—*Ek qism kī seh*—Ek bhānt kī sow.

PEASANT, *n.* (Fr. *peysan*) a countryman, a hind, a rustic; *a.* rustic—*Dihqānī, gauwār<sup>h</sup>, dihātī yā dihātī*; *a. dihi, dihātī*—Grāmavāsī, grāmyajan, grāmi; *a. grāmīn, grāmiya*.

PEASANT-LIKE, PEASANTLY, *a.* rude, clownish—*Nā tarāshida yā be-līhāz, njaḍ<sup>h</sup>*—Asabhya wā āsist, gauwār grāmiya wā grāmīn.

- PEAS'-AN-TRY**, *n.* rustics, country people — *Dihqānī log, dīkhāṭ-log yā rī'āyā* — Grāmyalok, guṇwār log. [mīṭh aur uske ṅpar kī dūb jo sab sūkh-kar indhan ke kām ṭhī hai<sup>b</sup>.]
- PEAT**, *n.* a vegetable mould used for fuel — *Sūkhā chaktā jo indhan ke kām ṭhī hai<sup>b</sup>*, *PEAT*. See *PET*.
- PÉB'BLE**, **PÉB'BLE-STONE**, *n.* (S. *paboh*) a small stone, a kind of precious stone — *Sang-reza yā gol sang-reza, janhar* — Kankar gītkaūrī wā roṛī, rātī wā nag.
- PÉB'BLE**, *a.* abounding with pebbles — *Pur-sang-reza, gol-sang-reze se bharā huā* — Kāṅkrelā, kāṅkrlā, roṛīmāy. [rīlī, roṛīmāy.]
- PÉB'BLE**, *a.* full of pebbles — *Pur-sang-reza, gol-sang-reze se bharā huā* — Kāṅkrelā, kāṅkrlā, roṛīmāy.
- PÉB'BLE-CHYS-TAT**, *n.* a crystal in the form of nodules — *Girah kī sūrat kā billaur* — Gāṇh wā kankar ke ākār kā sphatik, surkarākirāspatik.
- PÉC'CA-BLE**, *a.* (L. *pecco*) liable to sin — *Khatā pazīr, gunāh-gār hone ke lāiq, gunāh-pazīr, mankinā!* *gunāh* — Pāpādhin, pāpavās, pāpāyatta, pāpaksham.
- PÉC'CA-BIL-ITY**, *n.* state of being liable to sin — *Khatā pazīrī, gunāh-pazīrī, gunāh-gār hone kī lāiqat, gunāh-gār hone kā imkān* — Pāpādhiṇatā, pāpakshamatā, pāpavāsātī, pāpasambhāv.
- PÉC'CA-DIL-TO**, *n.* (Sp.) a petty fault or crime — *Chhotī t uṣṭīr, adnā qusūr, halkā-gunāh, khaṭṭf gunāh jā jurm* — Alpadosh, alpāpārīdhī, kshudrāpārīdhī.
- PÉC'CAN-CY**, *n.* bad quality, offence — *Bad-khāssīyatī yā bad-khāssatī, sharr jurm yā gunāh* — Apakrīshṭagun buri-gun wā dushṭasambhāv, dosh wā aparādḥ.
- PÉC'CAST**, *a.* guilty, corrupt, bad — *Gunāh-gār yā gunāh-gār, fūsid, kharāb* — Aparādḥī wā doshī, dushṭ wā bhrasṭā, burā.
- PÉCK**, *n.* (S. *pecco*) the fourth part of a bushel, a great deal — *Ek mār<sup>b</sup>, bahut-sā<sup>b</sup>*.
- PÉCK**, *v.* (S. *pecco*) to strike with the back, to pick up food — *Nok-mārū yā mīngār-mārū, chugmā<sup>b</sup>* — Chōṇch mārū chōṇchīyānā wā chūlhorā, chunnā.
- PÉCK'ER**, *n.* one that pecks — *Mīngār-zun, kath-phorā<sup>b</sup>* — Chōṇch mārū w., chōṇchīyāne w. pratud. [sadrīs, kaighī sarīlī, kēsāmīrjakasadrīs.]
- PÉC'TI-NAL**, *a.* (L. *pecten*) like a comb — *Shānā-māmī, dandān dār* — Kaighī ke PÉC'TI-NĀT ED, *a.* formed like a comb — *Shānā-māmī, dandān dār, kaighī kī sūrat kā* — Kaighī ke sadrīs, kēsāmīrjakākār. [mārjakākārātwa, kēsāmīrjakārīpatwa.]
- PÉC'TI-NATION**, *n.* state of being pectinated — *Shānā-māmī, dandān dārī* — Kēsā-
- PÉC'TO-RAL**, *a.* (L. *pectus*) belonging to the breast; *n.* a breast plate, a medicine for the breast — *Sadrīgā, chhātī kā<sup>b</sup>* : *n.* *chūr-āna, kīshikān* — Urāhsambandhī, vak-shahsambandhī : *n.* *chhātī kā urāstrīp wā vastravīśesh, kaphaghna kāsaghna wā kāsāmmak*.
- PÉC'U-LATE**, *v.* (L. *peculium*) to rob or defraud the public, to steal — *Khiyānat-k. gubn-k. yā mā jāt tagallub-tasarraf k., chorānā yā chorī k.<sup>b</sup>* — Vīśwasaghat karko har-letī, musā.
- PÉC'U-LATION**, *n.* theft of public money — *Gahn, khiyānat, mā jāt tagallub-tasarraf, khord-burd* — Sauṇpe hue dhan ko vīśwasaghat se urīnā, sauṇpī huī vastu ko chhal se urīnī, nyastadravyāpahrī, nikshiptadravyaharan.
- PÉC'U-LATOR**, *n.* a robber of the public — *Khātī, māl-mārū, ghāt-ghap<sup>b</sup>, gahn k. w., mā jāt tagallub-tasarraf k. w.* — Sauṇpe hue dhan ko vīśwasaghat se urīnē w., sauṇpī huī vastu ko chhal se urīnē w., nyastadravyāpahrī, nikshiptadravyahārī.
- PEC'U-LI-AR**, *a.* (L. *peculium*) belonging to any one exclusively, appropriate, particular, singular; *n.* exclusive property — *Khāss, māḥsūs, mukhtās, 'ajab yā 'ajīb* ; *n.* *khāss māl, khāss jāmlūd* — Swakīyā, ātmakīyā, nij-kā wā vīśeshak, apūrṇ adbhut wā anokhā ; *n.* nijadhan, swādhan, ātmadhan, ananyaswāmīkadhān.
- PE-CU-LI-AR-ITY**, *n.* something peculiar — *Khāssīyat, khāssīyat, ikhtisās* — Vīśeshadharm, vīśeshagun, vīśeshalakṣaṇ, vīśeshabhāv, swabhāv, swadharm.
- PE-CU-LI-AR-IZE**, *v.* to make peculiar — *Khāss k., māḥsūs k., apnānā<sup>b</sup>, musakhṭhās k.* — Apnā k., swakīyā k., ātmakīyā k.
- PE-CU-LI-AR-LY**, *ad.* particularly, singularly — *Khāssān khāss-kar-ke yā 'ala-l-khūsūs, mudrāt yā khūsūsīyat se* — Vīśesh karkē, asādhāranārūp wā vilakṣhānārūp se.
- PE-CU-LI-AR-NESS**, *n.* the state of being peculiar — *Khāssīyat, ikhtisās, khāss hālāt* — Vīśeshabhāv, asādhāranatā, vilakṣhānya, vilakṣhanatā.
- PE-CU-NI-ARY**, *a.* (L. *pecunia*) relating to money, consisting of money — *Zar-mansūb, maḥlī* — Dhanaśambandhī ārthik wā arthasambandhī, dhanārūp wā dravyārūp.
- PÉD**, *n.* (*pad*) a small pack-saddle, a basket — *Pālān yā zin, ṭokrā<sup>b</sup>* — Kāṭhī, daurā khāichī khāichī wā ṭokrī.
- PÉD'A-GOGUE**, *n.* (Gr. *país, agō*) a school-master; *v.* to teach superciliously — *Mullā, ākhān, ā'khān, ustād, mā'allīm, mudarrīs* ; *v.* *takabbur se sikhānā* — Bālākādhypāk, bālāpāthak, bālōpadesak, śīṣupāthak ; *v.* *darp wā garv se parhānā*.
- PÉD'A-GOG'IC**, **PÉD'A-GOG'ICAL**, *a.* belonging to a schoolmaster, suiting a schoolmaster — *Mudarrīs-mansūb, mudarrīsāna* — Bālākādhypākāsambandhī, bālōpadesakayogya wā bālākādhypākayogya.

- PĒD'A-GO-GISM**, *n.* the business of a pedagogue — *Uśtādi, mudarrist, mu'allimī* — Bālaka-dhyāpan, bālāsikshā, bālopadēśakatī. [shā.]
- PĒD'A-GO-GY**, *n.* preparatory discipline — *Shurū' kī ta'lim* — Prathamāsikshā, ārambhaśik.
- PĒ'DAL**, *a.* (*L. pēs*) belonging to a foot — *Qadamī, qadam-mansūb, pair ke mutā'alliq* — Pēdik, padik, pēdasambandhī, pēdavishayak.
- PĒ'DAL**, *n.* one of the large pipes of an organ played and stopped with the foot — *Arganīn kī nālī jisko pair se chālātē haiñ* — Viśeshabāj ke kī nālī jisko pāñw se chālātē haiñ.
- PĒD' CLE**, *n.* the foot-stalk of a leaf or flower — *Dāñthā<sup>h</sup>, boñthā<sup>h</sup>, boñ<sup>h</sup>, dāñthā<sup>h</sup>, dan-thā<sup>h</sup>*.
- PĒD'IMENT**, *n.* an architectural ornament — *'Imārat ke agwāre par kī tikoniyā dñwār jo nagshe ke liye banātē haiñ* — Grihīdī ke agwāre par kī tikoniyā bhīt jo sōbhārth banātē haiñ. [ferosh — Vidyāśimbhik, pāñdityagarvī, vidyābhinnanī.]
- PĒD'ANT**, *n.* Fr. *pedant*) one who makes a vain display of learning — *'Alim-ikhud-*
- PĒD'ANTIC**, **PĒD'ANTIC-AL**, *a.* ostentatious of learning, making a vain show of knowledge — *Apne 'ilm kī mutā'fakhīr, khud-hā gī apne 'ilm kī jūkhīr* — Pāñdityadarsak, vidyāśimbhik wā pāñdityadarsī.
- PĒD'ANTIC-AL-LY**, **PĒD'ANTIC-AL-LY**, *ad.* with a vain display of learning or knowledge — *Apne 'ilm ke jūkh se, khud amāī se* — Vidyābhinnan se, vidyādambh se.
- PĒD'AS TRY**, *n.* vain display of learning — *Apne 'ilm kī jūkh, 'ilm se khud-numāī* — Vidyābhinnan, pūñtīyābhinnan, daumbhārth pāñdityadarsan.
- PĒD DLE**, *v.* (*Fr pēdīt*) to be busy about trifles, to sell as a pedler — *Be-haqīqat kīm meñ mushqūl gī masrūf rahāt, dast faroshī yā khurda-faroshī k.* — Tuechhlavishay laghuvishay wā bēpītōi meñ lagā rahāt, pherī karke bechhāt wā ghūm-phirkar thoṛā thoṛā bechhāt.
- PĒD'LING**, *a.* petty, trifling, unimportant — *Khañfī, nā chiz, be-haqīqat yā sabak* — Kshudra wā chhotā, tuechhla wā adham, ahe-gaurav wā halkā.
- PĒD'LER**, *n.* a travelling dealer in small wares — *Pherī-wālā<sup>h</sup>, dast-farosh, khurda farosh, bisātī, paikār<sup>h</sup>* — Tuechhlavishayakārī, ghūm-phirkar bechhātē w.
- PĒD'LER-ESS**, *n.* a female pedler — *Pherī-wālā<sup>h</sup>, aurāt jo dast faroshī yā khurda-faroshā kartī hai* — Bisātīn, bāipārīn, strī jo ghūm phirkar bāñjīyā kartī hai.
- PĒD'LER Y**, *a.* sold by pedlars; *n.* the articles sold by pedlars, the employment of a pedler — *Dast faroshīn yā khurda faroshīn kī bechā huā; n. asbāb yā jās jo dast-farosh phir kar bechtē haiñ, dast-faroshī yā khurda-faroshī* — Bisātīyon wā paikārōñ kī bechhā huā; *n.* bāñjīyāsamagri jo bisātī wā paikār ghūm phirkar bechhā-karte-haiñ, paikārī wā bisātī kī kām.
- PĒD'ES-TAL**, *n.* (*L. pes, S. stāl*) the basis of a pillar or statue — *Pīe-sitūn, bun-i-sitūn, asās, kursī* — Stambhatā, stambhapad, stambhapad, stambhādihobhag, murtipad.
- PĒD'ES' TRI-AN**, *a.* (*L. pes*) going on foot; *n.* one who journeys on foot — *Pīyāda-rañ, pā-pīyāda* — *n. pīyāda-rañ, pā pīyāda, pāñw se chālne w.* — Charaṇagāminī pīdagāminī, pāñw-pāñw chalne w.; *n.* pādag, padik, pādagāminī, pādachārī, pādāt-k.
- PĒD'ES'TRI-AL**, *a.* pertaining to the foot — *Qadamī, qadam-mansūb, pāñw kā<sup>h</sup>* — Pādik, pēdasambandhī, pēdavishayak, padik. [pādag, padag, pādachārī.]
- PĒD'ES'TRI-OUS**, *a.* going on foot — *Pīyāda-rañ, pā-pīyāda* — Pādagāminī, charaṇagāminī.
- PĒD'T-GREE**, *n.* (*L. per. de. gradus*) genealogy, lineage, descent — *Nasab-o-nasab, nasab yā asl, tarātulud paulūsh yā khāndan* — Vanśāvalī wā vanśāreṇī, vanś wā vanśapa-ramparā, kul wā utpattī.
- PĒ-DO-BĀPTISM**, *n.* (*Gr. pais, baptō*) baptism of infants or children — *Bachchōñ kī ta'mīd, bachchōñ ko istibāq de kar 'Isāī mazhab meñ dakhil k.* — Bālakoñ kī Isāīdharm meñ jalasānskār.
- PĒ-DO-BĀPTIST**, *n.* one who holds or practises infant baptism — *Bachchōñ ko istibāq d. w., bachchōñ ko istibāq de kar 'Isāī mazhab meñ dakhil k. w.* — Bālakoñ ko Isāīdharm meñ jalasānskār k. w., śisumajjanamativalambī, bālakanamajjanamatadhārī.
- PĒĒL**, *v.* (*L. pellis*) to strip off the skin or bark, to plunder; *n.* the skin or rind — *Chhilnā chhōlnā chhilkā-utārñā yā nikhornā<sup>h</sup>, lūñā<sup>h</sup>; n. chhilkā<sup>h</sup>, chhāl<sup>h</sup>, qishr, post, baklā<sup>h</sup>.* [yā chhilkā-utārñe w<sup>h</sup>, lūñevā<sup>h</sup>.]
- PĒĒ'ER**, *n.* one who peels, a plunderer — *Chhilne-w. chhōlne-w. nikhorne-w. chhōlwaiyā*
- PĒĒ'ER**, *v.* (*L. pīpō*) to begin to appear, to look through a crevice, to utter a shrill sound; *n.* first appearance, a sly look — *Nazar-āñī yā namūd h., jhūñknā<sup>h</sup>, kulaknā yā chigghāñnā<sup>h</sup>; n. pahī namūd, jhūñk yā jhūñknā<sup>h</sup>* — Nikāl-āñī, mulaknā, chitkār-māñā wā chhilāñā; *n.* pūrvadarsan pūrvaprakāśan wā pūrvapratibhā, tāk jhūñkī jhūñkī-jhūñkī wā mulaknā.
- PĒĒ'ER**, *n.* one who peeps — *Jhūñkne w<sup>h</sup>, mulakne w<sup>h</sup>.*
- PĒĒ'HOLE**, **PĒĒ'ING-HOLE**, *n.* a hole or crevice for looking through — *Jharokhā<sup>h</sup>.*
- PĒĒR**, *n.* (*L. par*) an equal, one of the same rank, a nobleman; *v.* to make equal, to constitute a peer — *Ham-sar ham-jolt yā ham-chashm, ham-darja yā ham-qadr,*

- amir yā sharif* : v. *barābar k.* *amir k.* — Tulyapadasth, samānapadasth wā samapadasth, kulīnajan wā śiṣṭatjan; r. samān wā tulya k., kulīn k.
- PEER**'AGE, n. the rank or dignity of a peer, the body of peers — *Amīrī-darja imārat amārat yā umrāi*, *umarā yā jamī umarā* — Kulīnapad wā śiṣṭapad, kulīnajanasa-mūh wā kulīnalok. [śiṣṭastri.]
- PEER**'ESS, n. the wife of a peer, a lady ennobled — *Amīra*, *umrāi begam* — Kulīnastri.
- PEER**'LESS, a. having no peer, unequalled — *Be-sar yā be-nazīr*, *lā-sūnī be-misāl be-badal yā qaktā* — Anupam atulya wā sarvottam, adwitiya wā sarvotkrishṭ.
- PEER**'LESS-LY, ad. without an equal — *Lā-sūnī taur se*, *be-nazīrina*, *be-sarī se* — Adwitiyārūp se, anupam wā atulya itī se. [nikal-ānā<sup>h</sup>, jhāṅknā<sup>h</sup>, tārā yā muluknā<sup>h</sup>.]
- PEER**, r. (l. *peer*) to come just in sight, to look narrowly, to peep — *Bekh parnā yā PEER*'ISH, a. petulant, fretful, silly — *Tunak-mizāj yā gustākḥ*, *zūd-ranjī yā tund-kho*, *be-wuqūf* — Chirchirā wā karkasaswabhriv, jhanjhanā rukhsaṣil wā karkasasṣil, nirbuddhī wā mandamati. [tund kḥoī se — Chirchirīhat se, rukhsatā wā karkasaswabhriv se.]
- PEEV** ISH-IV, ad. petulantly, fretfully — *Tunak-mizāj se yā gustākḥna*, *zūd-ranjī yā PEEV ISH-NESS, n. petulance, fretfulness — *Tunak-mizājī yā gustākḥi*, *zūd-ranjī yā tund kḥoī* — Chirchirīhat jhanjhanahat wā karkasasṣil, swabhīvarukhsatā swabhīva-vakratā wā vakrasatā. [lāth yā lakrī ki kal<sup>h</sup>; v. *kḥoī yā kḥōite mōh būndhnā<sup>h</sup>*.]*
- PEG**, n. (Gr. *pegmos*) a wooden pin; r. to fasten with a peg — *Khōntē<sup>h</sup>*, *khōntī<sup>h</sup>*, *mekh*, **PEGM**, pēm, n. (Gr. *pegma*) a sort of moving machine in old pageants — *Qadīm zamān ke tūndhon meṁ ek chalti hui kal* — Trachinakāl ke sawāṅgon wā kautukon meṁ ek chalti kal.
- PE-LĀ** GI-AN, n. a follower of Pelagius; a. pertaining to — Pelagius — *Pilejias kā pai-rau*; a. *muta'alliq-i Pilejias*, *Pilejias ke muta'alliq* — Pilejias kā anuyāyī wā matā-valambī; Pilejias kī sambandhī, Pilejiasvishayak.
- PE-LĀ** GI-AN ISM, n. the doctrine of Pelagius — *Pilejias kā mat<sup>h</sup>*. [anvāyopārjitadhan.]
- PELF**, n. money, riches — *Paulat*, *māl* — Paise takē wā anyāyārjitadravya, dhan wā
- PĒL**'T-CAN, n. (Gr. *pelekan*) a large bird — *Havāsīl*, *rakhm*, *mābī-khor* — Jātīyū, gagan-bher. [kā angarikḥ wā vāstra.]
- PE-LĀSSE'**, n. (Fr.) a kind of coat or robe — *Ek tarah kā labūdā yā libās* — Ek prakār
- PĒL**'LET, n. (l. *pila*) a little ball, a bullet; r. to form into little balls — *Gullā<sup>h</sup>*, **PĒL**'LET-ED, a. consisting of bullets — *Goligōn kā<sup>h</sup>*. [golī<sup>h</sup>; v. *pullā yā goli banānā<sup>h</sup>*.]
- PĒL**'LI-CLE, n. (l. *pellis*) a thin skin — *Jhīllī<sup>h</sup>*, *jālā<sup>h</sup>*.
- PĒL**'LI-TO-RY, n. an herb — *Aqargarkā* — Aushadhivīśesh, ek bhūṭ ki jāri.
- PĒL**'LI-MĒLL', ad. (Fr. *pelle*, *melle*) with confused violence, tumultuously — *Bad-masti se*, *be tartībī yā ubtarī se* — Upadrav wā avyavasthī se, kolāhal se wā bīnā-kram.
- PĒL**'LI-ŪCID, a. (l. *per*, *lar*) perfectly clear, transparent, not opaque — *Pa-kḥūbī sēf*, *shaqqīf*, *biltawī* — Swachchhā wā nirmal, adrishṭirodḥak wā pāradarsak, vimal wā sphatikaprabha.
- PĒL**'LI-ŪD-NESS, **PĒL**'LI-ŪD'ITY, n. clearness, transparency — *Safī<sup>h</sup>*, *shaqqīfī* — Vimalatā wā swachchhātā, prakāśabhedyatā prakāśārodḥakatā wā pāradarsakatā.
- PĒLT**, n. (l. *pellis*) a skin, a hide — *Chamrā cham yā khāl<sup>h</sup>*, *khālpi yā charvā<sup>h</sup>*.
- PĒL**'TRY, n. skins or furs in general — *Chamrā<sup>h</sup>*, *charvā<sup>h</sup>*.
- PĒLT**, r. (l. *pila*) to strike with something thrown, to throw, to cast — *Pheik-kar māmā<sup>h</sup>*, *pheiknā<sup>h</sup>*, *dānā jhōknā yā girānā<sup>h</sup>*. [durāchār wā upadrav.]
- PĒL**'TING, n. assault, violence — *Hanlu yā halla*, *zor jabr yā sitam* — Ākraman, balātkār
- PĒLT**'TING, a. (poultry) mean, pitiful — *Dūn yā kamīnā*, *pāji yā haqīr* — Tūchchha, adham wā nich. [vastipradoś.]
- PĒL**'VIS, n. (l.) the lower part of the abdomen — *Perā<sup>h</sup>*, *kokḥ<sup>h</sup>*, *kokḥā<sup>h</sup>* — Vastidoś,
- PĒN**, n. (l. *penna*) an instrument for writing, a feather, a wing; r. to write — *Qalam yā kḥāna*, *par*, *dānā<sup>h</sup>*; v. *tahrīr k.*, *likhnā<sup>h</sup>* — Lekhanī wā kalām, paṅkh, paksha.
- PĒN**'NATE, **PĒN**'NAT-ED, a. winged — *Parandā*, *parand*, *par-dār*, *dāne-dār*, *bāzū-dār* — Sapaksha, pakshayukt, pakshawān, pakshavisishṭ.
- PĒN**'NER, n. one who writes — *Likhne n.* <sup>h</sup> — Lekhak.
- PĒN**'NING, n. written work, composition — *Inshā*, *tusnīf* — Rachanā, grantharachanā.
- PĒN**'KNIFE, n. a knife used to cut pens — *Qalam-tarāsh*, *chāqā* — Kalamachhedanī, chhuri.
- PĒN**'MAN, n. a writer, a teacher of writing — *Khattī ahl-i-qalam kātib rāqim nawīsanda yā muharrir*, *ustād-i-qalam-kashī tahrīr-kā-ustād yā likhnā-sikhne-kā-ustād* — Lekhak, lekhopadeśak wā lekhanāśikshak.
- PĒN**'MAN-SHIP, n. the art of writing — *Likhne kā 'ilm* *humar yā taur*, *qalam-kashī* — Likhne kī vidyā, likhanavidyā, lekhanavidyā, lipividyā.
- PĒN**, n. (S. *pyndan*) an inclosure for sheep hogs fowls &c.; r. to inclose, to confine, to coop; p. t. and p. p. **PĒT** — *Thita*, *bārā<sup>h</sup>*, *gherā<sup>h</sup>*, *darbā<sup>h</sup>*, *tāpā<sup>h</sup>*, *khānchā<sup>h</sup>*; v. *gher-nā<sup>h</sup>*, *band k.*, *qaid k.* *yā qafas meṁ rakhnā* — v. *Bārā-būndhnā wā rūndhnā*, *mūndnā*, *pinjre meṁ dānā*.

**PEN'AL**, *a.* (L. *pæna*) enacting punishment, inflicting punishment—*Siyāsāt-sāz, tā'zīrī 'iqāb-numā tāwānī yā sa'zāi*—Dandavyavasthūpak, dandadāyāk dandakārī dandik wā tarāṇḍasambandhi.

**PEN'AL-TY**, *n.* liability to punishment—*Sa'zā kī qābilīyat*—Dandaniyatā, dandayō-  
**PEN'AL-TY**, *n.* punishment, censure, forfeiture—*Sa'zā, mulāmat, jārīmana*—Dand wā tīrāṇā, jhirkī nindī wā apavād, dāṇṇ wā dhanādāṇḍ.

**PEN'ANCE**, *n.* an infliction for sin, repentance—*Kaṣāra kaṣāra yā naṣṣ kushī, nadāmat pashemānī yā tauba*—Prāyaścitta tapāścaryā dehadāṇḍ wā kāyakleś, pāchitāwā anuśok wā pāschattāp.

**PEN'CE**, *pl. of penny*—*Penny kā jam' yā mā fanqu-l-wāhid*—Penny kā bahuvachan.

**PEN'CIL**, *n.* (L. *penicillus*) an instrument for drawing or writing; *v.* to draw write or mark with a pencil—*Surme kā qalam, qalam, mā-qalam*; *v. surme ke qalam se likhnā, mā-qalam se tasvīr khīnchnā*—Kūnchī, chitrakār kī lekhanī, lekhanī, salū, battī; *v. salū se likhnā, battī se likhnā, kūnchī se chitra banānā*.

**PEN'DANT**, *n.* (L. *pendens*) an earring, any hanging ornament, a small flag—*Gosh-sira yā dāreza, hātī yā jhūnkā, jhānī*—Kūnchī, bolak, putākī wā dhwaṇā.

**PEN'DENCE**, *n.* slope, inclination—*Phāṭ, atār yā jhūkāw*.

**PEN'DENCY**, *n.* state of being undecided—*Zer-i-tajvīzī, dar-peshī*—Anishpammātī, anishdharitwa, ajitānīśchayatwa.

**PEN'DENT**, *a.* hanging, jutting over, projecting—*Latakā hūā, barhā-hūā yā mātā*—**PEN'DING**, *a.* yet undecided, depending—*Zer-i-tajvīzī dar-pesh yā dāir, mā'allāz mul-tarī yā bi-faisal*—Anirjit wā ajitānirūay, anishpamma wā anishdharit.

**PEN'DU-LOUS**, *a.* hanging, swinging, doubtful—*Archhā, jhāṭī hūā, shakkī dar-dilā ishtibāhī yā hais-hais-mēn*—Latakā hūā, lolamān wā and-olī, sasūk dochitā wā duchitā.

**PEN'DU-LOUS-TY**, **PEN'DU-LOUS NESS**, *n.* the stat- of hanging, suspension—*Archhāyī*,  
**PEN'DU-LUM**, **PEN'DULE**, *n.* a weight suspended so as to swing backwards and forwards—*Latkan, jhūlā*.

**PEN'E-TRATE**, *v.* (L. *penetro*) to pierce, to enter, to make way, to understand—*'Chhēna chhōknā salū wār-pār-k. yā bolhūā, dhasnā yā ghosnā, pūthnā yā jānā*, *sa-najhūā*.

**PEN'E-TRA-BLE**, *a.* that may be penetrated—*Qābil-i-nufūz, salām-hār-h, chhedne-jogh, nufūz-pazir, nufūz-pazir, munakīn-i-nufūz*—Vedhya, vedhaniya, bhedaniya, bhedya, praveśya, vedhanasakya, praveśhtavya.

**PEN'E-TRA-BIL-TY**, *n.* the state of being penetrable—*Nufūz-pazirī, nufūz-pazirī, munakīn-i-nufūzī, qābilīyat i nufūz*—Vedhyatā vedhaniyatā, praveśhtavyatā, bhediyatā.

**PEN'E-TRA-BLY**, *ad.* so as to be penetrated—*Nufūz-pazirī se, nufūz-pazirī se, munakīn-i-nufūzī se, jismēn chhedhā jīg*—Vedhyatā se, vedhaniyatā se, bhediyāpūrvak.

**PEN'E-TRANT**, *a.* having the power to pierce—*Chhedne-jogh pūthnē ki tūpāt rakhne w., bedhne yā sāhne kī quwat rakhne w., nufūz-rasā*—Vedhak, praveśak, vedhī, ghosne chhōknē wā bedhne kō samarth.

**PEN'E-TRAN-CY**, *n.* power of piercing or entering—*Nufūz, hādīqat yā hadāqat, chhedne yā dhasne kī tāqat*—Vedhakātā, praveśakātwa, bedhne ghosne wā pūthne kī sakti.

**PEN'E-TRĀ-TION**, *n.* act of entering, acuteness—*Dukhl yā dar-āmad, tezī zakārat zirakī jīrasat nufūz yā tez-fahmī*—Praveś, praveśan nivoś wā āveś, tīkshyabuddhitwa bud-dhītkshpnātī kusāgrabuddhitwa wā vilagdhātā.

**PEN'E-TRA-TIVE**, *a.* piercing, acute, sagacious—*Ghosne-w. bedhne w. chhedne-w. yā tīkhā, tez yā tez-fahm, zirak zākī yā zahīn*—Vedhak bhedak wā vedhī, tīkshyā, tīkshyā-buddhī kusāgrabuddhī chattr wā prakharabuddhī.

**PEN'GUIN**, *n.* a large bird, a fruit—*Ek bhāūt kī bārī chiripā, ek bhāūt kā phal*.

**PEN'IN'SU-LA**, *n.* (L. *penē, insula*) a portion of land almost surrounded by water—*Jakra-numā*—Dwīpaprāya, dwīpakalp, prīyadwīp.

**PEN'IN'SU-LĀ-TE-ED**, *a.* almost surrounded by water—*Qarīb-i-jazīra-numā, qarīb mubīt ba-ū*—Dwīpakalpākār, dwīpakalparūp, prāya jalaveshitī, prāya-dwīpasadrīś.

**PEN'I-TENT**, *n.* (L. *pæna*) sorrowful for sin, contrite; *n.* one sorrowful for sin—*Pashemān yā tāib, mustaassif nādīm yā mustaqbīr*; *n. tauba-gar, tauba-kār*—Pāschāt-tāpī, anutāpī kripapāschittāp anuśochak wā anuśokasantāp; *n. prāyaścittakārī*.

**PEN'I-TENCE**, **PEN'I-TEN-CY**, *n.* sorrow for sin—*Tauba, nālānut, pashemānī, istiqfār*—Pāchitāwā, pāschittāp, anuśok, anuśochan, pāpasantāp, pāpasok.

**PEN-I-TEN'TIAL**, *a.* expressing penitence; *n.* a book containing rules for penance—*Pashemānī-āmez, nādīmāt-numā, mustaqbīr, nādīm*; *n. tauba-nāma*—Pāschittāpasū-chak, pāschittāpabodhak, pāschittāpavāchak; *n. prāyaścittapaddhati, prāyaścittā-granth, prāyaścittanirdesakagranth*.

**PEN-I-TEN'TIAR-Y**, *n.* one who proscribes penance, one who does penance, a house of correction; *a.* relating to penance—*Tauba yā pashemānī butlāne w., tauba-gar yā*

*tauba-kār, tauba-gāh yā qaid-khāna; a. tauba-mansūb, muta'alliq-i-tauba*—Prāyāśchittavidhāyak wā prāyāśchittanirdosak, prāyāśchittakāri, prāyāśchittasāla prāyāśchittagriha wā kārigār; a. prāyāśchittasambandhi, prāyāśchittavishayak.

PEN'I-TENT-LE, *ad.* with sorrow for sin—*Pashemāni se, nudāmat se, tauba se, taassif se*—Pāśchāttāp se, pāpakhedapūrvak, pāpāsok se.

PEN'NA'CHIED, *a.* (fr. *panache*) radiated, striped—*Partau-dār yā kiran-dār, dhāri-dār*—Kiranarup wā kiranamay, lahariyū wā sūkiyā. [*dhajā<sup>h</sup>, putākā yā pharāhrā<sup>h</sup>*].

PEN'NANT, PEN'NON, *n.* (L. *pendero*) a small flag, a banner, a streamer—*Jhandī<sup>h</sup>*.

PEN'NY, *n.* (S. *peney*) a coin of which twelve make a shilling: *pl.* PEN'NIES or PENCE—*Ek gism kā Anprezi paisā jiskā qimat yachān ke arhāi paise ke qarib hoti hai*—*Ek prakār kā liglapāyīya paisi jiskā mol is deā ke arhāi paise ke lagbhag hotā hai.* [wā dhamāhīn, kāngāl wā dravyabāhīn].

PEN'NI-LESS, *a.* wanting money, poor—*Be-paisā be-zar yā be-dāram, myās*—Nirdhan.

PEN'NY-WEIGHT, *n.* a weight of 24 grains—*Ek wazn jo takhminan chandis rattī ke barābur hotā hai*—*Ek parimān jo atkāal se chandis rattī ke lagbhag hotā hai.*

PEN'NY-WISE, *a.* saving small sums, niggardly—*Ju-z-ras yā kifāyat shā'ar, bakhil yā khas*—Alpavyayī, kanjūs wā mukhlīchūs.

PEN'NY-WORTH, *n.* as much as is bought for a penny, a purchase, bargain, small quantity—*Jis qudr ek paise ke āre, sandā sulf, sandā, chhotā miqdār*—Jitnā ek paise ko āwā, kritavastu, kritadravya, laghuharimān.

PEN'SILE, *a.* (L. *pendero*) hanging—*Lataktī<sup>h</sup>, ārcchita*—Lambamān.

PEN'SILE NESS, *n.* the state of hanging—*Ārcchitagi, latkā<sup>h</sup>*—Lambatwa, lambatā.

PEN'SION, *n.* (L. *pensum*) a payment of money, an annual allowance for services; *v.* to support by an allowance—*Adā-i-zar, sāligāna yā sālāna-wazifa; v. sāligāna d., wazifa d., rozna d.*—Rūpiye ki denā wā chukānā, vārshukavrittī wā jīrnasevakavrittī; *v. vārshikavrittī d., vrittī d.*

PEN'SION-ARY, *a.* maintained by a pension; *n.* one receiving a pension—*Sāligāna-parwarda, wazifa-parwarda, rozna-parwarda, wazifa-khor; n. wazifa-dār, sāligāna-dār, rozna-dār*—Vārshikavrittījivī, jīrnasevakavrittījivī; *n. vrittībhogi, vārshikavrittībhogi.* [Vārshikavrittībhogi, vrittīdhārī, vrittībhogi].

PEN'SION-ER, *n.* one who receives a pension—*Wazifa-dār, rozna-dār, sāligāna-dār*—

PEN'SIVE, *a.* (L. *pensum*) thoughtful—*Mutafakkir, jikr-mann mutammil, sar-nigān, dil-gīr*—Chīntīqār, chīntakānt, dhyanasth, Ekāgrāyukt, udās.

PEN'SIVELY, *ad.* thoughtfully, seriously—*Ek-matīdī yā tafakkur se, taammul se*—Chīntā wā bhāvanā se, gaurav wā gambhīratī se.

PEN'SIVE-NESS, *n.* thoughtfulness, melancholy—*Ek-matīdī yā tafakkur, malāl yā dil-gīrī*—Dhyanaparatā wā chīntāparatā, udāsīnatā vishāl wā vishāpatā.

PENT, *p. t. and p. p. of pen*—*Pen kā mātī-matlaq aur mātī-matūf alai-hi yā fīlīmātūf*—Pen kā samānyabhūt aur purvakriyā wā purvak ilākakriyā.

PENT'A CHORD, *n.* (Gr. *pentē, chordē*) an instrument with five strings—*Panj-tārī, panch-tārī<sup>h</sup>*—Pañchatārāvādyā, pañchatantrīāvādyā, pañchatantrīkāvādyā.

PENT'A-GON, *n.* (Gr. *pentē, gonē*) a figure with five angles and sides—*Mukhammas, panj-gosha, shakl-i-panj-gosha*—Pañchakōn, pañchalbhuj, pañchāsra.

PEN-TAG'ON-AL, *a.* having five angles—*Panj-gosha, panj-gosha-dār, panj-pahlā, mukhammas*—Pañchakōn, pañchalbhuj, pañchakōnakriti.

PEN-TA-HE'DRAL, PEN-TA-NE'DRONS, *a.* (Gr. *pentē, hedra*) having five sides—*Panj-pahlā, panj-pahlā-dār*—Pañchalbhuj, pañchalāhu.

PEN-TAM'E-TER, *n.* (Gr. *pentē, metron*) a verse of five feet; *a.* having five feet—*Nazm-i-khamṣa l-rakn, mukhammas; a. khamṣa l-rakn, mukhammas*—Pañchalapadi, pañchalapadi; *a. pañchalapadi.*

PEN-TANG'U-LAR, *a.* (Gr. *pentē, l. angulus*) having five corners or angles—*Panj-gosha, panj-gosha dār, panch-konā<sup>h</sup>, mukhammas*—Pañchakōn, pañchāsra.

PENTAR CHY, *n.* (Gr. *pentē, archē*) government by five—*Pāñch shakhsōn ki mil-kar hukumat yā bādshāhī, saltanat-i-khumsā*—Pañchajamarājya, pañchajanaprabhutwa.

PEN'TA-TEUCH, *n.* (Gr. *pentē, teuchos*) the five books of Moses—*Taurat yā taurit, Hazrat Mūsā ki tasnif ki hui pāñch kitābān, kutub-i-Hazrat-Mūsā*—Mūsā ke banāye hue pāñch sarg wā kānd jo Krishiyadharma-pustak ke āng hai.

PEN'TE-COST, *n.* (Gr. *pentekostē*) a festival among the Jews, Whitsuntide—*Yahūdī-gōn kā ek terhār<sup>h</sup>, Whitsuntīd nām terhār<sup>h</sup>*—Yihudiya-parvavishesh, Whitsantīd nāmak Yihudiya-parv. [Whitsantīd nāmak Yihudiya-parvasambandhi].

PEN'TE-COST-AL, *a.* pertaining to Whitsuntide—*Whitsantīd ke terhār ke muta'alliq*—

PENT'LOUSE, *n.* (L. *pendero*, S. *hus*) a shed hanging aslope from the main wall—

PENT'ICE, *n.* a sloping roof—*Osārā<sup>h</sup>*. [Sāya-bān, osārā<sup>h</sup>].

PENT'ILE, *n.* (L. *pendero*, S. *tigel*) a tile for covering the sloping part of a roof—*Nariyā<sup>h</sup>, khaprā<sup>h</sup>*. [kar ākhir—Upāntya, upāntik, antyopasamāna].

PEN'ULTIMATE, *a.* (L. *pene, ultimus*) the last but one—*Mā-qabl-i-ākhir<sup>h</sup>, ek chhor*



PE-NŪMBRA, *n.* (L. *pene, umbra*) a partial shadow—*Nīm-sāya, kisī qadr sāya*—Apūr-melbhāyā, khaṇḍachhāyā, adhūri chhāyā, kueh chhāyā, chhāyākalp.

PEN'U-RY, *n.* (L. *penuria*) poverty—*Muḥṣi, jhās, tihī-dastī, tang-dastī, miskīnī*—Daridrātā, dāridrya, nirdhanatā, kaṇḍālātā.

PE-NŪ'RI-ous, *a.* niggardly, sordid, scanty—*Khasīs yā bakhīl, tang-chashm yā tang-dīl, tang-dast yā tang*—Kripān, makkhichūs wā kanjūs, gūrhamushī wā baddhamushī.

PE-NŪ'RI-ous-ly, *ad.* parsimoniously, sparingly—*Khissat bakhīl yā bukhīl se, tang-chashm yā jūz-rasī se*—Kripapatā wā kārpanya se, alpavyay wā kanjūsī se.

PE-NŪ'RI-ous-NESS, *n.* niggardliness, parsimony, scantiness—*Khissat yā bukhīl, bakhīlī tang-dīlī yā tang-chashmī, qillat yā tangī*—Kripapatā wā kārpanya, kanjūsī, alpatwā wā saṁkripatā. [paṭīk wā pīdātīk, bhṛitya wā sewak.

PE'ON, *n.* an Indian foot soldier, a servant—*Pipāda, naukār yā chākār*—Chaprasī

PE'ON-Y, *n.* (Gr. *poion*) a flower—*Ek gism kā phūl*—Ek bhūṭī kā phūl, pushpavīśesh.

PEOPLE, *n.* (L. *populus*) the body of persons who compose a community, a nation, the community, the vulgar, persons in general; *v.* to stock with inhabitants—*Khālīy khalq yā khalq-i-lāh, qam, 'arāmmu-n nās, 'amm-lug yā hasho, ashkhās; v. ābād k., bāshādūn se mā'mūr k.*—Prajā, deśalok, janapad wā prākṛitalok, siddhārāṇalok adhamalok sūmānyalok wā hīnalok, jan lok wā manushya; *v.* basānā, janapūrn k., sajan k. [fīlīl, mirch<sup>b</sup>, marich<sup>b</sup>; *v. mirch dān, mirch lāgīnā<sup>b</sup>, mirch-lagīnā<sup>b</sup>.*

PEPPER, *n.* (L. *piper*) an aromatic pungent spice; *v.* to sprinkle with pepper—*Pīpīl, Pēr'pēr-ing, a. hot, pungent, angry*—*tiarm, karāṭ yā karāṭ<sup>b</sup>, tund mizāj qī gussu-war*

—Tapī wā ushna, charparā wā tita, krudḍha krodhī wā kopī.

PE'P'ER BOX, *n.* a box for holding pepper—*Fīlīl dān, pīpīl-dān, mirch-dān yā mirch-dānī*—Marichapātra, marichadhār, marich kī dabbi.

PE'P'ER-CORN, *n.* any thing of trifling value—*Kāṭ kā dānā, kōī be-haṣṣiyat shai, nā-chēz*—Marichabīj, kōī thore mol kī vastu, kōī bāhumulyapadārth.

PE'P'ER-GINGER-BREAD, *n.* a kind of cake—*Masāla aur ālī dāl-kar banī-huī rotī<sup>b</sup>, ālī yā saūth dāl-kar banī-huī rotī<sup>b</sup>.* [sugandh aur charparīṣaṭ hotī hai.

PE'P'ER-MINT, *n.* an aromatic herb—*Podina yā pudina, mīnā*—Ek śukavīśesh jismen

PE'P'TIC, *a.* (Gr. *pepto*) promoting digestion—*Ilazm-āwar, hāzim, pāchak*—Pichan, agnivardhāk. [Atīvira, atīkīshma, atiprakhar.

PER-A-CŪTE, *a.* (L. *per, acuo*) very sharp—*Nihāyat tr yā burān, bahut chokkā<sup>b</sup>*—

PER-AD-VENT URE, *ad.* (L. *per, ad, ventum*, by chance, perhaps, it may be—*Itīfāqun, mubālā, shāṣud*—Dā'it akasurī wā hāthīt, kadīchit, hogī ho-nā-ho wā chī-hāi-to.

PER-A-GRĀTION, *n.* (L. *per, ager*) the act of passing through any state or space—*Kisī hāth yā masāfat meṁ se guzar*—Parikram, kisī avasthā wā sthal meṁ se nikal-jānā.

PER-AM'BU-LATE, *v.* (L. *per, ambulo*) to walk through, to survey—*Sair k. yā gashī k., nazar jarīb-kashī yā masāhat k.*—Paribhraman k. phīrnā ghūmnā wā manjhā-jānā, dekhnā wā nāpnā.

PER-AM BU-LĀTION, *n.* the act of passing through, a travelling survey, a district—*Guzar, sair aur nazar yā nigāh, zīl*—Parikram yā wā bhraman, digḍarsn wā pariyātan aur avalokan, pradeś chaklā wā manjāl.

PER-AM BU-LĀT-OR, *n.* a wheel for measuring distances—*Dāri wāpuk ke līye ek pakhīyā<sup>b</sup>.*

PER-CĀSE, *ad.* (L. *per, casum*) perhaps, perchance—*Mubālā, shāṣud*—Kadīchit, hogī ho-nā-ho wā chīhāi-to.

PER-CEIVE, *v.* (L. *per, capio*) to have impressions or knowledge of through the senses, to see, to understand, to discern—*Harāss-i-ḥimāsa se daryāft k. yā jānnā, dekh-nā<sup>b</sup>, mā'lum k., tajvīz yā daryāft k.*—Indriyōn ke dwārā grahan k., nihārnā biloknā tīknā wā avalokan-k., samajhna, jānnā bājhna wā tīrnā.

PER-CEIV'ABLE, *a.* that may be perceived—*Mahsūs, harāss-i-ḥimāsa se daryāft hone ke qābil, daryāft-pāzīr, zāhīr*—Indriyagochar, indriyagrāhya, vedāniya, jñeya, vibhāvya.

PER-CEIV'ER, *n.* one who perceives—*Harāss-i-ḥimāsa se daryāft k. w., dekhne wā<sup>b</sup>, mā'lum k. w., tajvīz yā daryāft k. w.*—Vishayagrāhāk, vishayagrāhī, lakshak, samajh-ne w., jānnne w., bājhne w., nihārne w., avalokan k. w.

PER-CEIV'ANCE, *n.* the power of perceiving—*Quwat-i-daryāft, mā'lum-karne daryāft-karne yā tajvīz-karne kī tāqāt*—Vishayagrahaṇasakti, dekhne samajhne wā bājhne kī śakti.

PER-CEP'TI-BLE, *a.* that may be perceived—*Mahsūs, namūd, zāhīr, daryāft-pāzīr, nazar-pāzīr, dekhāū<sup>b</sup>, āshkāra*—Indriyagochar, indriyagrāhya, indriyavishay, vedāniya, vedya, vibhāvya, pratyaksha.

PER-CEP-TI-BIL'I-TY, *n.* the state of being perceptible—*Daryāft-pāzīrī, qābīliyat-i-īdrāk, harāss-i-ḥimāsa se daryāft hone kī qābīliyat*—Indriyagocharatā, indriyagamyatī, vibhāvvyatī, vedāniyatā, pratyakshatā.

PER-ÇËPT-IBLY, *ad.* so as to be perceived—*Zâhîran; zâhîr-men, dekhne-men<sup>h</sup>, malâm hone ke taur se*—Pratyaksharup se, vedaniyatâ se, vibhâvyatâ se, vedyatâ se, iudriya-gocharatâ se.

PER-ÇËPT-ION, *n.* the power of perceiving, idea—*Quwat-i-idrûk yâ quwat-i-daryâft, kheyâl yâ tasawwur*—Vishayagrahanaśakti, vishayagrahanaśhamatâ, vishayagrâhakatva wâ chaitanya, bodh anubhav wâ indriyajñân.

PER-ÇËPT-IVE, *a.* having the power of perceiving—*Hassâ, mudrik, daryâft karne ki tâqat rakhne w., samjhan-hor<sup>h</sup>, hawâss i khamṣa se daryâft karne ke qâbil*—Vishayagrâhik, vishayagrahanaśaktik, vishayagrahanaśhamarth, vishayavedanaśham, anubhâvi, sachetan.

PER-ÇËPT-IV-ITY, *n.* the power of perceiving—*Quwat-i-idrûk, quwat-i-daryâft*—Vishayavedanaśakti, vishayagrahanaśhamatâ, vishayagrahanaśakti.

PER-ÇËPT-ENT, *a.* having the power of perceiving: *n.* one who is able to perceive—*Mudrik, hassâ, hawâss i khamṣa se daryâft karne ke qâbil, daryâft karne ki tâqat rakhne w.: n. mudrik, hawâss i khamṣa se daryâft k. w., jānne w.<sup>h</sup>, daryâft k. w.*—Vishayagrâhik, vishayagrahanaśhamarth, vishayavedanaśham, anubhâvi: *n.* chetan, vishayagrâhî, vishayagrâhik, vishayagrahanaśhamavyakti.

PER-ÇËH, *n.* (*L. perca*) a fish—*tiṁthi-machhî<sup>h</sup>, katarâ machhî<sup>h</sup>.*

PER-ÇËH, *n.* (*L. perca*) a measure of 5½ yards, a roost for fowls: *v.* to sit or roost, to place on a perch—*tiṁthi-hath ki paimâch, chakkas* *per baithnâ, chakkas par baithnâ*—Gyarah hath ki nâp wâ nâp, addî wâ baserî: *v.* add par baithnâ, add par baithnâ. [—*Daivât hathât wâ akasmât, kadichit.*]

PER-CHANCE, *ad.* (*L. per, caso*) by chance, perhaps—*Itifâqan yâ qazim, shâyad* *PERCO-LATE, v.* (*L. per, colo*) to strain through, to filter—*Chhânâ<sup>h</sup>, nithârno yâ nichôpa<sup>h</sup>.* [râi<sup>h</sup>.

PER-CO-LATION, *n.* act of straining, filtration—*Chhânâ yâ chhânâ<sup>h</sup>, nithrâw yâ nith-*

PER-CÜSS, *v.* (*L. per, quatit*) to strike—*Takkâr marnâ<sup>h</sup>, thokar marnâ<sup>h</sup>.*

PER-CÜSSION, *n.* the act of striking, the effect of one body striking on another—*Zarb yâ sadma, takkar<sup>h</sup>—*Āghât wâ mar, thokar saṅghattî samāghit wâ saṅghattan.

PER-CÜT-ENT, *a.* having power to strike—*Takkâr marnê w.<sup>h</sup>, thokar marnê w.<sup>h</sup>—*Āghâtakari.

PER-DÛTION, *n.* (*L. per, do*) destruction, ruin, loss, eternal death—*Tabâhi yâ bar-bâdi, h thakî pîr-mâlî qarar yâ intidâm, kharâbî yâ napsîn, jamâ yâ jahannam-men-jânâ—*Nâs wâ vinas, kshay wâ prapâs, kshatî wâ hânî, athogat wâ narakapat.

PER-DÛ, *a.* (*Per.*) abandoned, employed on desperate purposes: *ad.* close, in concealment or ambush: *n.* one placed in ambush or on the watch—*Nihayat kharâb, majmûn yâ kharâb-nik: ad. dâkkâ hua<sup>h</sup>, pashîlagî yâ kamûn-yâh men: n. wah shâhîs jo kamûn-yâh men baithnâ jây—*Pâpâma wâ andushî, nidharak wâ dubsahâsî: *ad.* lûka-huî, chhipkar baithnâ hua wâ ghât men baithnâ hua: *n. wah jân jo ghât men baithnâ jây.* [phenkâ gayâ.

PER-DU-LOUS, *a.* lost, thrown away—*Zâi yâ gayâ-guzrâ, bar-bûd*—Na-hî, hurî wâ

PER-DU-REA-BLE, *a.* (*L. per, duro*) lasting—*Dâimî, der-pî, qâim*—Sthâyî, tîkân, dirghakâlasthâyî, chirakalik. [se, sthavaratwa se, nitya.

PER-DU-RABLE, *ad.* lastingly—*Ba-dawâm, 'ala-d-dawâm*—Sthayitwa se, chirasthâyitwa

PER-EGRINE, *a.* (*L. per, ager*) foreign—*Ajnahî, bejâna, qâir-mulkî, qâir-mulk kâ—*Videśiya, videśi, videsik.

PER-EGRI-NĀTION, *n.* travel, foreign abode—*Masâfarat siyâhat yâ safar, qâir-mulk men bûl-bâsh—*Bhraman paribhraman paryatân wâ desabhraman, pravâs wâ videśavâs. [unî, batohî.

PER-EGRI-NĀTOR, *n.* a traveller—*Masâfir, siyâh, râhî—*Desabhramanakârî, videsâgî.

PER-EMPT, *v.* (*L. per, emptum*) to kill, to destroy, to crush—*Halâk k., bar-bûd k., kachalnâ<sup>h</sup>—*Mâr dâhnî, nashî k., masâmî wâ chur-chûr k. [chûr k. wâ masâmî.

PER-EMPTION, *n.* a killing, a crushing—*Halâkî, kuchalnâ<sup>h</sup>—*Prinaghat wâ badh, chûr-

PER-EMP-TO-RY, *a.* positive, absolute—*Muqarrar be-shakî yâ qâtî, nâtiq yâ lâ-radd—*Spasht vyakti suriyakt wâ āvâsyak, niśchit nirmît suniśchit suriyat wâ siddha.

PER-EMP-TO-RI-LY, *ad.* positively, absolutely—*Yaqinan, albatta zarûratan nâtiqan qâtî an yâ bi-z-zarûr—*Suniśchay se, avâsyakarke wâ drihianiśchayapûrvak.

PER-EMP-TO-RI-NENS, *n.* positiveness—*Qâtî'at, istiḥkâm, zarûrat—*Drihianiśchay, suniśchay, drihuniṁay, spashtatâ.

PER-ËN-NĪ-AL, *a.* (*L. per, annus*) lasting through the year, perpetual—*Do-âzda-mâhî, dâimî mudunî der-pâ yâ pâr-dâr—*Bârâh-mâsiyâ varshasthâyî wâ varshâvadhik, nitya rityasthâyî anant wâ avirat. [dari—Chirakâlikatwa, anantatâ, nityatâ.

PER-ËN-NĪ-TY, *n.* continuance through the year—*Mudâvamat, dawâm, lâ-zu'âlî, pâr-*

PER-ER-RATION, *n.* (*L. per, erro*) the act of wandering through various places—*Sâir, siyâhat, mulkôn ki sâir—*Bhraman, paribhraman, nânfdesabhraman.

PER-FECT, *a.* (*L. per, factum*) complete, finished, not defective, blameless, completely

skilled; v. to complete, to finish, to instruct fully—*Tamám, kámil yá mukammal, be-nuq, be-'aib pák yá táhír, máhír fázil yá sáhib-i-kamál*; v. *tamám k., áhír k. yá kámil k., kamál turbiyat yá ta'lim d.*—*Púrú wá purp, siddha sampanna samápt wá nishpanna, alhand samagra samast wá anyún, nirdoshi wá doshalín, vyutpanna nipún atipravín wá paripakwa*; v. *púrú k., samápt wá siddha k., vyutpanna nipún wá atipravín k.*

**PER-FECT-ER, n.** one who makes perfect—*Mukammil, tamám yá mukammal k. w., kámil k. w.*—*Púrú k. w., samápt k. w., sídhak, siddha k. w., nishpáidak, sampáidak.*

**PER-FECTION, n.** the state of being perfect—*Kamál, tamám, fázilat, takmil, kamál-yat, takhíb, fauqiyat*—*Sampúrnatá, paripurnatá, samápti, siddhi, samsiddhi, siddhatá, sampannatá, nirdoshatwa, doshalinatá, vyutpannatá, atipravínatá, utkrishatatá, sarvotamatá.*

**PER-FECTION-AL, a.** made complete—*Mukammal, tamám-shud, kámil-kiya, hui*—*Sañ-*

**PER-FECTION-ATE, v.** to make perfect—*Tamám k., kámil k., mukammal k., máhír k.*—*Púrú k., sampurn k., samápt k., siddha k., sampanna k., nishpanna k., nipún wá atipravín k.*

**PER-FECTION-IST, n.** one pretending to perfection, a religious enthusiast—*Kamál yá kamalat k. d. w. k. w., muta'assib majrúb y. w. d. w.*—*Sarvasiddhatá sarvotamatá wá sarvagubhakará ká abhimúni jau, atisradháyagrayakti wá muthya bhákú-mín.*

**PER-FECT-IVE, a.** conducing to make perfect—*Kámil k. w., mukammal k. w., tamám k. w.*—*Samápt k. w., siddha k. w., sádhak, sampáidak, nishpáidak, samápak, sampúrnatá.*

**PER-FECT-IVELY, ad.** in a manner to perfect—*Kámil mukammal yé tamám karne ke taur se*—*Siddha karne kí ruti se, sampurn karne kí ruti se, púrú karne kí bhánti se, nishpanna karne kí ruti se.*

**PER-FECT-IVELY, ad.** completely, totally, exactly—*Tá ikátilám pí tamám-o kamál, bi-t-kull, há ba-há yá bi-'aini há*—*Sampúrparúp wá alhandarúp se, samagra wá sh, thák thák.*

**PER-FECT-NES, n.** completeness, skilful—*Tamámí talibá, fázilat yá kamál, mahárat va-se, kumar yá fázilat*—*Sámsiddhi sampúrnatá wá samápti, pravínatá wá gun.*

**PER-FID-ITY, n.** (L. *per. fid.*) breach of faith, want of faith, treachery—*Be-'imání namak harámí ná kághárat, be-wafá, gadr yá daqá-bázi*—*Viśwasaghat wá viśwasabhaug, kapat, chhal.*

**PER-FID-IOUS, a.** false to trust, treacherous—*Be-'imání namak harám be-wafá yá Kháin, daqá báz*—*Viśwasaghatí viśwasaghatak wá viśwasadhinjak, kapatí wá chhalí.*

**PER-FID-IOUS-LY, ad.** by breach of faith—*Be-'imání se, namak-harámí se, be-wafá se, kághárat se*—*Kapat se, chhal se, viśwasaghat se.*

**PER-FID-IOUS-NES, n.** breach of faith, treachery—*Kághárat namak harámí be-'imání yá be-wafá, daqá-bázi*—*Viśwasaghatatwa, vanchakatá lapat wá chhal.*

**PER-FIL-TEE, v.** (L. *per. filare*) to blow through—*Ar-pár pháukná<sup>b</sup>.*

**PER-FIL-TEON, n.** the act of blowing through—*Ar-pár pháukná<sup>b</sup>.*

**PER-FOR-ATE, v.** (L. *per. foro*, to bore, to pierce, to make a hole or holes—*Chhedná yá ba-'ádná, sádná<sup>b</sup>, bedhná yá chhed-k<sup>b</sup>.*

**PER-FOR-ATION, n.** the act of boring, a hole—*Bedhávrat yé bédhávrat<sup>b</sup>, sárákh yá rakh-na*—*Vedhan vedh wá sál, chhidra randhra wá chhed.*

**PER-FOR-ATOR, n.** an instrument for boring—*Súkh<sup>b</sup>, harmá<sup>b</sup>, harmí<sup>b</sup>.*

**PER-FOR-CE, ad.** (L. *per. fortis*) by force—*Jabran, ba-'ar, zabar-dastí se, zor se*—*Balátar se, bal se, bal dwání.*

**PER-FORM, v.** (L. *per. formo*) to execute, to do, to discharge, to act a part—*Be-já-láná, karná<sup>b</sup>, adá k. wafá k. yá qat k., kar-gazará sar k. yá kám-yáb-h.*—*Nishpádan sampádan wá vidhín k., nibáhná banání wá sádháná, nibe'ná níptání bhar-d. wá púra k., pár lagíná wá manorat siddha k.*

**PER-FORM-ABLE, a.** that may be performed—*Hon hárb, shudání, kardání, mumkín*—*Sádhya, siddháníya, karáníya, anushthátavya, vidhátavya.*

**PER-FORM-ANCE, n.** execution, work, action—*Ijá adá yá íjrá, kirdár, fíl*—*Nirváh anusthén nibérá níptará nibáhn nishpádan, káin, kíj káryya karín wá kriyá.* [—*Vidháyí, anushtháyí, sídhak, sampáidak, nirvákah, kartá, káarak.*

**PER-FORM-ER, n.** one who performs—*Fázil, kananda, karne w<sup>b</sup>, ba-já-láné w., adá k. w.*

**PER-FUME, v.** (L. *per. fumes*) to scent, to impregnate with sweet odour—*Khush bo-dár k., mu'attar k.*—*Mahkáná, sugandhí wá sugandhí k.*

**PER-FUME, n.** sweet odour, fragrance—*Khush-to, bakhr, Sugandh, suvás wá subás.*

**PER-FUM-TO-RY, a.** that perfumes—*Khush bo dár k. w., mu'attar k. w.*—*Mahkáné w., sugandhí wá sugandhí k. w., sugandhíakári.* [sugandhidravayavyavasaýí.

**PER-FUM-ER, n.** one who sells perfumes—*Attár, 'úrfurosh, yandhí<sup>b</sup>*—*Gandhavikráyí,*

**PER-FUNCTO-RY, a.** (L. *per. functus*) done merely to get rid of the duty, careless, negligent—*Be-ihitáyati se kíyá-huá, be purwá sunt yá be-khabar, gúfil*—*Isadavadháná-*

krit isādyatnakrit wā kewal nām mātra ke liye kiya huā, dhīlā wā amanoyogī, asāvdhān wā anavadhān. [gāhī se—Amanoyog se, asāvdhānī wā anavadhān se.]

PER-FUNCTO-RI-LY, *ad.* carelessly, negligently—*Be-parwāi yā be-khabarī se, ghaṭat yā*  
 PER-FUNCTO-RI-NESS, *n.* carelessness, negligent performance—*Be-parwāi be-khabarī*  
*yā gāhī, ghaṭat kā fl*—Asāvdhānī wā anavadhān, asāvdhānī kī kām.

PER-FUSE, *v.* (L. *per, fusco*) to overspread—*Phailānā<sup>h</sup>, dhātūnā<sup>h</sup>.*

PER-HAPS, *ad.* (L. *per, W. Up*) it may be—*Shāyad, mahādā*—Kadachit.

PÉRI-APT, *n.* (Gr. *peri, hepto*) an annulet—*Tā'iz, jantar<sup>h</sup>, hīrz*—Gāhīrā, gāhīdā,  
 kavach.

PÉRI-CARDI-UM, *n.* (Gr. *peri, kardīa*) a membrane which incloses the heart—  
*Parda-i-dil, jhīllī jisuch dil rahtā hai, jhīllī jo dil ke gird rahtī hai*—Hridayakoś,  
 hritkoś, hriday īsay, hrid īsay.

PÉRI-CARP, *n.* (Gr. *peri, karpos*) the seed-vessel of a plant—*Tukhm-dān*—Vijakoś.

PÉRI-CRANI-UM, *n.* (Gr. *peri, kranion*) a membrane which covers the skull—  
*Kāsa-i-sir kā parda*—Kapilāvaranatak, Lhoppe Lī jhīllī. [Bhayaṭetuk, saṁśayasth.

PER-ICULOUS, *a.* (L. *periculum*) dangerous—*Khatar-nāk, khauf-nāk, pur-bīm*—

PÉRI-GEE, *n.* (Gr. *peri, ge*) the part of an orbit nearest the earth—*Qurb-i-zamīn,*  
*qurb-i-dunyā, kīśī jisuch jalakī ke dāurē kī wah hissā jo zamīn ke nazdik-tarīn ho,*  
*maghā-i-hazīz, hazīz i ilā-i-arz*—Nichasthan, nich.

PÉRI-HELION, *n.* (Gr. *peri, helios*) the part of an orbit nearest the sun—*Qurb-i-*  
*āftāb, kīśī āsmānī jisuch dāurē kī wah hissā jo āftāb ke nazdik-tarīn ho, hazīz-i-*  
*ilā-sh-shams*—Mambūnich.

PÉRI-L, *n.* (L. *periculum*) danger, risk, hazard; *v.* to put in danger—*Khatra, bīm yā*  
*khāf, dāshak yā dāshak; v. khatre meṁ dānā, āfāt meṁ dānā*—Bhayaṭetu,  
 jōkhīm, sāukī wā saṁśay; *v. jōkhīm meṁ dānā, saṁśayasth k, bhayasth k.*

PÉRI-LOS, *a.* dangerous, hazardous—*Khatar-nāk, khauf-nāk khatar-angēz yā pur-bīm*—  
 Bhayaṭetuk, bhayasth saṁśayasth wā jōkhīm kī.

PÉRI-OS-LY, *ad.* dangerously, with hazard—*Khatar-nākī se, khatre meṁ khauf se*—  
 Bhayaṭetu wā saṁśay se, jōkhīm wā sāukī se.

PERIMETER, *n.* (Gr. *peri, metron*) the sum of the lines which bound a figure—*Jumla-*  
*tal-haddāt*—Parimīti.

PÉRI-OD, *n.* (Gr. *peri, hodos*) a circuit, the time in which any thing is performed,  
 a stated number of years, a course of events, the end or conclusion, a full stop, a  
 complete sentence from one full swoop to another—*Daur yā girdāsh, muqarrar zamā-*  
*nā yā āḥad, daur-i-zamān, daur-i-majarā yā daur-i-sir-gazakh, āḥirāt ikhtilām yā*  
*khatm, jumla-i-kāmil kī nishān, jumla-i-kāmil yā perī fl-pā*—Ghumāw pher wā  
 mandal, niyatakāl wā nīrūpitakāl, kālakhākā wā kālāvriti, ghaṭanā wā vritta, ant  
 avasān wā śesh, purpavākyasthūna, purpavākya.

PÉRI-ODIC, PÉRI-ODI-CAL, *a.* perform d in a circuit, happening at stated times—  
*Daurī yā girdāshī, māusimī waqtī yā fustī*—Chikrik purivartanatak wā parivarta-  
 navāśish, niyatakālīk niyamitakālī wā simayik.

PÉRI-ODI-CALLY, *ad.* at stated periods—*Muqarrar waqt par, bar-waqt, māusim par*—  
 Niyatakālīk se, niyatakālī meṁ, nīrūpitasaṁay meṁ.

PÉRI-OSTE-UM, *n.* (Gr. *peri, osteon*) a membrane which covers the bones—*Parda-*  
*i-izām, haddīyon kī jhīllī<sup>h</sup>, jhīllī jo haddīyon ke kapete rahtī hai<sup>h</sup>*—Asthitwak,  
 asthitwacha, asthiyavarapacharta.

PÉRI-PA-TET-IC, PÉRI-PA-TET-I-CAL, *c.* (Gr. *peri, pates*) pertaining to the peri-  
 patetics or followers of Aristotle—*Aristū ke murīdōn yā shāgirdōn ke mutā'alliq,*  
*Aristū ke pāi-rau ke mutā'alliq*—Aristūl nāmuk prachīnakālīk jū ūni ke matāvalam-  
 biyōn kā sambandī vā vishayak.

PÉRI-PA-TET-IC, *n.* a follower of Aristotle—*Aristū kī pāi-rau yā murīd*—Aristūl  
 nāmuk jūnā kī matāvalambi matadhāī wā anuyāī.

PÉRI-PA-TET-ISM, *n.* the notions or philosophical system of the peripatetics—*Aristū*  
*ke murīdōn ke hikmat, aristū ke pāi-rau kī 'aqīdā*—Aristūl ke anuyāiyōn kā mat,  
 Aristūl ke matāvalambiyōn kī sāstra. [wā gher, gherghumīw, mandal, piridhīl.]

PERIPH-ER-Y, *n.* (Gr. *peri, phero*) circumference—*Gird, ihātā, mūhīt, dhīra*—Gherā

PERIPH-ER-IAL, *n.* (Gr. *peri, phrasia*) circumlocution, circuitous speech—*Gardish-i-*  
*lafzī, pechūda-kalām yā tāl-i-kalāmī*—Vākyaabūhalya wā vākprapañch, vakrokti wā  
 atisayokti. [vākya, vākyavistarak, vāgyvistarak.]

PÉRI-PHRAS-TI-CAL, *a.* using many words—*Tāl-i-kalām, tāl-bawīl*—Bāhuvākya, vistirṇa-

PÉRI-PHRAS-TI-CAL-LY, *ad.* with circumlocution—*Gardish-i-lafzī se, tāl-i-kalāmī se*—  
 Vāgyvistirṇavak, vākyaabūhalya se, vākprapañch se.

PÉRI-PLUS, *n.* (Gr. *peri, plus*) a voyage round a sea or coast—*Bahr yā sāhil ke gird*  
*saḥīr*—Samudra wā samudratat kō gher-kar bhraman.

PÉRI-IP-NEU-MŌNI-A, PÉRI-IP-NEU-MŌ-NY, *n.* (Gr. *peri, pneo*) inflammation of the  
 lungs—*Dard-i-shush, zātu-r-riya, zātu-s-sadar*—Phusphusadāh, phupphusatāp.

PE-RIS'CIAN, a. (Gr. *peri, skia*) having shadows all around—*Chároñ taraf sáya rakhne w.*—*Chároñ or chhíyá rakhne w.*

PÉR'ISH, v. (L. *per, eo*) to die, to waste away, to fail, to be destroyed—*Halák h., gárat h., mungutí h., bar-bád ma'dám faná nest yá nest-o-nábúl h.*—*Marná, ghulná, játí-rahná wá kshyá h., nasht h.*

PÉR'ISH-A-BLE, a. liable to perish or decay—*Pání, be-baqá, ná-pác-dár, qábí'u : zarwá, faná-pazir, sarí'u íntiqá*—*Násádhín, náśavás, maranádhn, náśadharmak, mara-nadharmas, náśa-íl, náśawán, antawán.*

PÉR'ISH-A-BLE-NESS, n. liability to perish—*Be-baqái, ná-pár-dára, 'adam-i-baqá*—*Násádhinatá, maranádhnatá, náśasílatá, náśadharm.*

PÉR-I-STÁLTIC, a. (Gr. *peri, stello*) spiral, vermicular or worm-like—*Pech-dár yá pechida, kirm sá pít kirm-ke-mánuñ*—*Alakákár wá vyavartí, kriní-u-brí wá kriní-u-brádris.*

PÉR-I-STÝLE, n. (Gr. *peri, stulos*) a circular range of pillars—*Índra-i-sítan, halqá i-*

PÉR-I-TO-NEUM, n. (Gr. *peri, teino*) a membrane which covers the internal surface of the abdomen—*Per ká parda, tal-pet ká parda, perú ká parda, perú ká bethan*<sup>h</sup>—*Udaraveshthanatwak, udaraveshthan, antravarapatwak.*

PÉR-I-WIG, n. (Fr. *perruque*) a covering of false hair for the head; v. to dress with false hair—*Jhúthi bálon kí topí*<sup>h</sup>; v. *jhúthi bálon kí topí pahínána yá déwá.*

PÉR-TWÍN-KLE, n. (S. *peruvince*) a small shell fish, a plant—*Chhotá ghonghá yá ghonghí*<sup>h</sup>, *paculhá yá ek chhotá-per*<sup>h</sup>.

PÉR-JURE, v. (L. *per, juro*) to swear falsely, to forswear, to break an oath—*Jhúthi qasam khánu yá jhúthi shahádat d., darog-halí k., half-shikní k.*—*Mithyásapath k. wá mithyásikshya k., kutasápath wá asatyásapath k., sapathabhañg k.*

PÉR-JURER, n. one who swears falsely—*Háwís, jhúthi qasam kháne w., darog-halí k. w., jhúthi shahádat d. w.*—*Kutasápathakíri, mithyásapathakíri, kutasáikshí.*

PÉR-JÚ-RI-ous, a. guilty of perjury—*Darog-halí ká qasúr-wár, jhúthi qasam kháne yá jhúthi shahádat karne ká taysír-wár*—*Mithyá sapath ká aparádhí, kutasápath ká aparádhí, kutasáikshya ká aparádhí.*

PÉR-JU-RY, n. the crime of swearing falsely—*Darog-halí, half k. sáth jhúthi shahádat, jhúthi qasam kháne ká jurm yá gunáh, sangand-i-ká-zib*—*Mithyásapath, mithyásapan, asatyásapath, kutasápan, kutasáikshya, mithyásáikshya.*

PÉR-K, v. (*perch*) to hold up the head with affected smartness, to dress; a. smart—*Ghamand se sir utháná*<sup>h</sup>, *pahínána yá saiváráná*<sup>h</sup>; a. *chúak*—*Phurtáhi, chapal.*

PÉR-LUS-TRÁTION, n. (L. *per, lustro*) the act of viewing all over—*Bo kháhi nazar yá nigáh k.*—*Sab dekhna bhúthi.*

PÉR'MA-NENT, a. (L. *per, maneo*) durable, lasting, of long continuance—*Pác-dár yá lá-zawál, qám istíwári mustahkam mustahkam qa qámí, der-pá*—*Stháyi wá akshay, sthavar sthítman tikáw wá stheyí, dirghasthái.*

PÉR'MA-NENCE, PÉR'MA-NEN-CE, n. duration—*Pác-dári, qíqám, baqá, sabát, darám, der-pái*—*Stháyi wá, tikáw, raháw, akshayatá, sthívaratwa, sthíratá, stháyrya.*

PÉR'MA-NENT-ly, ad. durably, lastingly—*Pác-dári lá zawál yá qíqám se, baqá sabát darám yá der-pái se*—*Sthíratá wá stháyrya se, tikáw raháw wá akshayatá se.*

PÉR'MAN-SION, n. continuance—*Tikáw*<sup>h</sup>, *raháw*<sup>h</sup>, *qíqám, darám*—*Sthíratá.*

PÉR'ME-ATE, v. (L. *per, meo*) to pass through, to penetrate—*Ar-pár yá wár-pár níkal-jáná*<sup>h</sup>, *pañthná ghusná yá bedhná*<sup>h</sup>—*Vyápaní, praves k*

PÉR'ME-A-BLE, a. that may be passed through—*Qábíl-i-nufúz, nufúz pacír*—*Vyápya, praveśya, bhedaníya, pravesaníya.*

PÉR'ME-ANT, a. passing through—*Ar-pár yá wár-pár níkal-jáne w*<sup>h</sup>, *bedhne w*<sup>h</sup>, *pañthne*

PÉR'ME-ATION, n. the act of passing through—*Ar-pár-jáná*<sup>h</sup>, *wár-pár níkal-jáná*<sup>h</sup>, *bedhná*<sup>h</sup>—*Vyápti, vyápan, praves, vedhan, bhedan.*

PÉR-MIS'CIBLE, a. (L. *per, misceo*) that may be mingled—*Ámekhtani*—*Mísraníya.*

PÉR-MIT, v. (L. *per, mitto*) to allow, to grant leave, to suffer, to resign—*Qábúl k., íjázat rizá parwánagi yá rukhsat d., jáiz yá rawá rukhná, tark k.*—*Swikár k. wá mánni, anujná ajná anu-natí wá chhutí d., avarjit k., tyaguná wá samarpan k.*

PÉR-MIT, n. a written permission or license—*Rawanañi, dustak-i-ráh-dári, parwána-i-ráh-dári, íjázat-náma*—*Anujnápatra, kshamatápatra, ajñápatra.*

PÉR-MIS-SIBLE, a. that may be permitted—*Íjázatí, rizá-pacír, jáiz rahne ke láiq, rawá, jáiz*—*Anujneya, anujnáyogya, anujnávatya, dharmya.*

PÉR-MIS-SION, n. the act of permitting, leave—*Rizá íjázat istírzá yá parwánagi, rukhsat*—*Anujná ajná wá anumati, kshamatá samarthya wá chhutí.*

PÉR-MIS-SIVE, a. granting liberty, allowing—*Íjázat-dih, rizá-bukhsht yá rukhsat-bukhsht, qábúl k. w. rawá-rakhne w. yá jáiz-rakhne w.*—*Kshamatácláyak sámarthyadáyak wá anujnáprad, máñne w. wá avarjit-k. w.*

PÉR-MIS-SIVE-ly, ad. by allowance—*Íjázat se, parwánagi se, rizá se, istírzá se*—*Alujná wá anumati se, ajná se.*

PER-MIT'TANCE, *n.* allowance, permission—*Ijāzat yā manzūri, parwānagi*—*Amujā wā swikār, anumati wā ijūd.* [—*Misrān.*]

PER-MIXTION, *n.* (L. *per, mixtum*) the act of mingling—*Amēzish, ikhtilāt, mi'āw*—*Tabdil, tahaddud, 'irāz-mi'āwāt, muhādala*—*Paltā, erpher, parivartan, viniṃay, vyatīhār.*

PER-NY/CIOUS, *a.* (L. *per, nec*) destructive—*Mukhlīk, muzīr, zīyān-kār, mukhlīl, zabān*—*Nāsak, suhānāk, ghātāk, gnātī, ghātak, hānikar, apakārāk.*

PER-NY/CIOUSLY, *ad.* destructively, ruinously—*Mukhlīkāna yā zīyān-kāri-se, halākā*

*bar bāli yā kharābi se*—*Apakār wā nās se, kshay wā hāni se.* [ghragānī.]

PER-NY/CIOUS, *a.* (L. *pernice*) quick—*Jald, tez, shītab*—*Phurtilā, utāwīh, kshīpra, śī-*

*PER-NY/CITY, n.* swiftness, celerity—*Subuk rauri yā tezi, tez rauri*—*Sighratā wā sīghra-*

*gati, veg.* [jāgnāb.]

PER-NOC/TATION, *n.* (L. *per, noc*) the act of watching through the night—*Sāri rāt*

PER-O/RATION, *n.* (L. *per, oro*) the conclusion of an oration—*Khātima-i kalām, khatm-*

*i-sukhan*—*Vākyaopasāhār, kathopasāhār, bhāsha opasāhār.*

PER-PEND', *v.* (L. *per, pendere*) to weigh in the mind, to consider attentively—*Ba-*

*khlūbī gaur k., ba-tawrijah khayāl yā kharz k.*—*Man men vichārūnā wā taulā,*

*dhyān dekar wā jī hāgār sochnā.*

PER-PEN'SION, *n.* consideration—*Gaur, kharz, khayāl*—*Soch, vichār, dhyān, chintā.*

PER-PEN-DIC/U-LAR, *a.* (L. *per, pendere*) falling on another line at right angles; *n.*

a line falling on another line or on the plane of the horizon at right angles—

—*Qāim, mustaqīm, mi'annud, khayāb*; *n.* *'amūd, khatt-i-'amūd, khatt-i-mustaqīm*—

*Lambarip, lambakarip, samakopasāhī, samakopagān*; *n.* *lamb, lambak.*

PER-PEN-DIC/U-LAR-I-TY, *n.* the state of being perpendicular—*Istiqāmat, 'amūd kī hālat*

—*Lambarupatā, lambakaripatwa.*

PER-PEN-DIC/U-LAR-ILY, *ad.* in a manner to fall on another line at right angles—*Musta-*

*qīmāna, mi'annudāna, 'amūd ke taur se*—*Lambarip se, lamb ke sālris.*

PER-PEN'SION, *n.* (L. *per, passum*) suffering, endurance—*Bar-dāst, tahammul tāb*

*yā sahr*—*Duhkhahog wā duhkhnūb av, sudan sahanasīlāt wā titikshā.*

PER-PE-TRATE, *v.* (L. *per, patro*) to commit—*Karnāb, machānāb, itikāb k., mur-*

*takīb k.*—*Vidhan k.* [vidhān, ācharān.]

PER-PE-TRATION, *n.* the act of committing—*Itikāb, karnāb*, *'amal men lānā*—*Karūn,*

PER-PE-TRATOR, *n.* one who commits a crime—*Murtakīb, bad-jīli k. w.*—*Aparādha-*

*kāri, aparādhi, hurī kān k. w.*

PER-PETU-AL, *a.* (L. *perpetuus*) never ceasing, continual, everlasting—*Istimrāri,*

*dāimī yā dāim, mustamirr mudām yā mudām*—*Avavart avirāt wā anant, nitya*

*santat wā sanātān, sarvakālīn sarvakālīk nityasthāyī wā chirassthāyī.*

PER-PETU-AL-ILY, *ad.* constantly, continually—*Hamēsha, 'ala-d-dawām yā har-waqt*—

*Sadī wā sarvadī, nitya.*

PER-PETU-ATE, *v.* to make perpetual—*Istimrāri k., abudī k., zinda rakhnā, qāim rakh-*

*ud, dāim rakhnā, ch-dāimāb, jidā rakhnā*—*Nityasth k., chira-thāyī k., nityasthāyī*

*k., sadī banīye rakhnā.*

PER-PETU-ATION, *n.* the act of making perpetual, incessant continuance—*Istimrāri-*

*k., zinda-rakhnā qāim-rakhnā yā dāim-rakhnā, mudāmamat yā darām*—*Chiras-*

*sthāyī wā nityasthāyī k., nityatā thabrāw nityasthīti wā nīrantarasthīti.*

PER-PETU-ITY, *n.* duration to all futurity—*Hamēshagī, dāimī, darām, mudāmamat,*

*istimrār, sabāt, qiyām*—*Nityatā, nityasthāyī wā, nīrantarasthīti, nityasthīti, nityakā-*

*lāsthāyī, chirassthāyī, aklāpda-thīti, naitīyatwa.*

PER-PLĒX', *v.* (L. *per, plexum*) to make intricate, to entangle, to embarrass, to puzzle,

to distract, to vex; *a.* intricate—*Pech men dālnā, uljhānāb, mustarīb k. yā tasdī d.,*

*parēshān k., hāirān k., diq k. : a. perhīda, darham-barham*—*Uljhērē men dālnā,*

*phasnā wā phānsnā, barbarī-d. wā ghabrī-d., vyākul k., vyastachitta wā vyast k.,*

*pīrā-d. khijānī wā khijānī; a. nsaral, klišh, vyast.*

PER-PLĒX-ILY, PER-PLĒX-ED-ILY, *ad.* confusedly—*Nā-safātī se, nā khlūsātī se, tazabzab se,*

*ablārī se, be-qarārī se, iztirāb se*—*Aspasharup se, gholnūl se, garbar, vyākulātā se.*

PER-PLĒX-ED-NESS, *n.* embarrassment—*Pech, mār-peech, iztirāb, hāirānī, taklīf, tasdī*—

*Uljhērā, ghabrāhat, vyākulātā, pīrā.*

PER-PLĒX-I-TY, *n.* intricacy, entanglement, difficulty, distraction, anxiety—*Pech, pha-*

*saw yā phānsawb, ishkal sahthī yā dushwārī, hāirānī yā parēshānī, iztirāb tashwīsh*

*fīkr yā tashawwush*—*Uljhērā phānsāwāt wā jānjūl, lapāw wā lapā, jāhānjāt kaptak*

*wā kathīnatā, ghabrāhat vyākulātā wā chittavyastatā, vyagratā udveg wā chintā.*

PER-QUI-SITE, *n.* (L. *per, quersitum*) a gift or allowance in addition to fixed wages

—*Dastūrī, yāft-i-bālā, bālār yāft, bālār pāulāish, bālār āmad*—*Vetanādihikālābh,*

*āgantakālābh, ūparī prāptī.*

PER-QUI-SIT-ED, *a.* supplied with perquisites—*Bālār yāft-dār, bālār āmad-dār, dastūrī*

*pāne w.*—*Vetanādihikālābhasampanna, ūparī prāptī k. w.*

- PÉR-QUI-ÉTION**, *n.* an accurate inquiry — *Kñuñ tañish tajassus pursish yá tahqíqát* — Atiparikshá, anveshaná, barí puñchh-pañchh, barí khoj. [sútaq phal ke ras ki madirá.]
- PÉRRY**, *n.* (S. *pera*) a drink made of pears — *Nashpati ke 'aray ká sharáb* — *Viśwá-*
- PÉRSECUTE**, *v.* (L. *per, secutum*) to pursue with malignity, to harass unjustly — *Dar-pai-ján-h, tang k. yá 'ajíz-k, taklîf yá ázár d.* — Pichhe parri, safání chherna kñjaná khijhna wá kñes-d. [Pichhe parri, dreh, kñes d., píra d.]
- PÉRSECUTION**, *n.* the act of persecuting — *Íz-dih, tade-dih, taklîf-dih, sitam* —
- PÉRSECUTOR**, *n.* one who persecutes — *Íz-dih, tade-dih, jafá-kár, sitam-gar, dil-ázár, dukh dái* — Kñesaker, pichhe parne w., dukhadiyak.
- PÉR-SE VÉRE**, *v.* (L. *per, severus*) to be constant, to pursue steadily — *Qáim rahná yá mustaqill k., sábit qadam k. yá istiqlál k.* — Dñun k., dirghavyavasiy-k. dirgha prayatn-k. anavatatq prayatn-k. niranantaracheshhá k. wá abhinivishhá k.
- PER SEVERANCE**, *n.* continued pursuit — *Dñun<sup>h</sup>, sábit qadam, qáim-mizáji, tamádt, istimár, istiqlál, íerir, tcháh* — Niranantaracheshhá, anavatatprayatn, ativyavasiy, dirghaprayatn, dirghodyog, dhriti.
- PÉRSEVERANCE**, *a.* constant in pursuit — *Sábit-qadam, musirr, qáim, mustaqill, mutamádt, dhani* — Dirghodyogi, dirghaprayatnawán, dirghaprayatni, dirghodyami, prasakt, udyukt. [tapúrvak, dhritiparvak.]
- PÉRSEVERANTLY**, *ad.* with constancy — *Sábit qadam se, istiqlál se* — Dñun se, dirgha-
- PÉRSEVERINGLY**, *ad.* with perseverance — *Ísrár se, istiqlál se, istimár se, musirrana, tamádt se* — Dñun se, dirghaprayatnapúrvak, dirghacheshhá se, dirghodyog se, anavatatprayatnapúrvak, dhriti se.
- PÉR SIST**, *v.* (L. *per, sisto*) to continue firm, not to give over, to persevere — *Qáim rahná yá mustaqill k., istiqlál-kñindhá ísrár-k. yá ba jidh k., sábit-qadam pursish yá mutamádt k.* — Atimrbandh k., lagi rahná, dñun-k. abhinivishhá k. wá anavatatprayatn-k.
- PÉR-SISTENCE**, **PÉR-SISTENCY**, *n.* the state of persisting, constancy, obstinacy — *Ísrár, istiqlál yá sábit qadam, makhái yá ar'* — Atimrbandh wá ágrah, dñun dhriti dirghatá wá sañsthitá, bath.
- PÉR-SISTIVE**, *a.* steady in pursuit, persevering — *Musirr yá mutamádt, sábit-qadam qáim yá mustaqill* — Dñuni, dirghodyami átrahi wá dirghaprayatni.
- PÉR'SON**, *n.* (L. *persona*) an individual, a human being, the body, character — *Shakhsh nafar yá ahl insán qá bashar, badan gí jism, naql shakl signa yá súrát* — Vyakti, jan, áng deh wá saúr, purush rūp vesh wá bñes.
- PÉR'SON A BLE**, *a.* handsome, graceful — *Kháb-súrát yá khush-andám, jamíl yá didáru* — Súrúp wá rūpawán, sundar sañja wá dh-jilí.
- PÉR'SON-AGE**, *n.* a person of distinction — *'Uml-i shakhsh, muntáz shakhsh, bará ádmí* — Sreshthajan, shistajan, pratishthitajan.
- PÉR'SON AL**, *a.* belonging to a person — *Shakhsh, ádti, nafs, kháss, jismi* — Paurusheya, purushaviśhak, purushasambandhí, viśeshavyaktisambandhí, nij-ká, átiñiya, saririk dailik wá rūpasonbandhí.
- PÉR'SONALITY**, *n.* that which constitutes an individual, reflection on an individual — *Shakhshyat, kisi kí nám íkr karke tá na máná* — Vyaktitá wá vyaktitwa, viśeshavyaktisamprash, vyaktimrdesakavákyá wá viśeshasamprashakavákyá.
- PÉR'SONALLY**, *ad.* in person, particularly — *Biz zát 'bi-nafsi-hí' bi-t-asálat asálatan yá khud, 'ata-l-khusús yá khusúsan* — Ap sákhshát wá swayam, viśesh-karke.
- PÉR'SON-ATE**, *v.* to represent, to act a part — *Súrát banána, naql láná yá naql k.* — Chhadmavesá dháran k., bñes k. sawáñg k. wá banná.
- PÉR-SO-NÁTION**, *n.* the act of personating — *Súrát-banána, bñes k., naql k., banná* — Chhadmavesádháran, vesádháran.
- PÉR'SON-ATOR**, *n.* one who personates — *Naqqál, sawáñg k. w., súrát banáne w.* — Abhineta, chhadmavesá, chhadmavesádhári, banné w., bñáñir.
- PÉR'SON-IFY**, *v.* to change into a person — *Farzí shakhsh banána, shakhsh yá jái-dár farz k., insán qarár d.* — Chetanadhamáropan k., chetanagunáropan k., purushabhávropan k., janagunáropan k.
- PÉR-SO-NI-FICATION**, *n.* change into a person — *Majáz-i-aqlí, kisi be-ján ko shakhsh yá jái-dár farz kar-ke zabír k., insán qarár d., shakhsh farz k.* — Chetanadhamotprekshá, purushabhávropan, chetanadhamáropan, chetanagunáropan, janagunáropan.
- PÉR'SON-IZE**, *v.* to change into a person — *Farzí shakhsh banáni, shakhsh yá jái-dár farz k., insán qarár d.* — Chetanadhamáropan k., chetanagunáropan k., purushabhávropan k., janagunáropan k.
- PÉR-SPECTIVE**, *n.* (L. *per, specio*) a glass through which objects are viewed, the art of drawing objects on a plane so as to make them appear in their relative situations, view; *a.* relating to the science of vision — *Dár-bín yá khurd-bín, 'i'm-i-naqáshí jismen ashya apní apní munásib jagah par malám hoi, nazára yá madd-i-nazar; a. 'ilm-i-munázir-o-maráyá ke muta'alliq* — Dúradarsakayantra wá súkshma-

darśakayantra, yathāsthānadrishtīchitralekhanavidyā wā yathādarśanachitralekhanavidyā, drishṭi wā drishṭipātavishay; a. drikśāstravishayak, chūkshushaśāstrasambandhi.

PER-SPECTIVE-LY, *ad.* through a glass, optically—*Shishe ke lāch se, 'ilm-i-manāzīr-o-marāyā ke rū se*—Kāch wā kīchayantra ke bīch se, drikśāstra wā chūkshushavidyā ke anusār.

PER-SPI-CA-BLE, *a.* that may be discerned—*Dekh-parne ke lāiq, mumkinul-īmīyāz, dargift hone ke qābil, zānir*—Driśya, drishṭigochar, pahēhane jāne ke yogya.

PER-SPI-CIOUS, *a.* quick-sighted, acute—*Tez nazar yā zūd-bīn, tez-fahm zāhīn zīrak yā zākī*—Tikshpadrishtī wā tīyadrishṭi, kuśīgrabuddhi kuśīgriyāmatī wā prakhar.

PER-SPI-CAGITY, *n.* quickness of sight—*Tez-nazari, zūd-bīnī, tez-fahmī*—Tikshpadrishtitva, drishṭitīkshmatī, tikshatābuddhitva.

PER-SPI-CACY, *n.* quickness of sight—*Tez-nazari, zūd-bīnī, tez-fahmī, zūd-fahmī*—Tikshpādrikshmatī, tikshpadrishtitva, tīl, lābuddhitva.

PER-SPI-CIL, *n.* an optic glass—*'Ilm-i-manāzīr-o-marāyā ke muta'alliq kū shisha*—Drikśāstravishayakakāch, chūkshushavidyāvishayakakāch.

PER-SPI-COUS, *a.* clear, easily understood—*Sāf shaff'if zāhīr yā sarīh, salīs yā āsān*—Nīmāl spashṭ vyakt wā khulā, sujheyā, ubodh wā visulīlīlī.

PER-SPI-CUITY, *n.* clearness to the mind—*Safai, salāsat, āsānī, sarīhat*—Spashṭatā, spashṭīrīhṭā, sujheyatā, sūbōdhitā. [katarup se wā kholkar.

PER-SPI-CUOUSLY, *ad.* clearly, not obscurely—*Sarīhan, sāf-sāf*—Spashṭarūp se, praper-SPIRE, *v.* (L. *per, spiro*) to excrete or emit by the pores of the skin—*Pasīnā<sup>h</sup>, pasnā<sup>h</sup> nikālā<sup>h</sup>, arq<sup>h</sup> dā<sup>h</sup>, hukhūr nikālā<sup>h</sup>*.

PER-SPIRA-BLE, *a.* that may be perspired—*Pasīnā hokar nikālne ke lāiq, badan se hukhūr ki sārat mein nikālne ke qābil*—Pasnā hokar nikālne ke yogya, romakūpādwārā.

PER-SPIRATION, *n.* excretion by the pores—*Pasīnā<sup>h</sup>, pasnā<sup>h</sup>*. [nikalne ke yogya.

PER-SPI-TO, *v.* a. performing perspiration—*Arq hane w., pasīne w., jis se pasīnā nikl<sup>h</sup>*. [dekhū yā tāknā<sup>h</sup>.

PER-STRINGE, *v.* (L. *per, stringo*) to touch upon, to glance upon—*Chhūnā<sup>h</sup>*.

PER-SUADE, *v.* (L. *per, suadeo*) to bring to a particular opinion, to influence by argument or entreaty, to convince—*Māil rūqīb yā mustā'idil k., tarqīb d., khātīr-nishīn k. ye qāil k.*—Manānā wā prabodh k., samjhānā w., manā mein dālnā, sānkā nivṛtī k. wā vīswās jāmnānā.

PER-SUADEE, *n.* one who persuades—*Muharik, salīb-kār, murqīb, tarqīb d. w.*—Pravartak, pryojak, protāhik, vīswās jāmnāne w., sandehānivṛtī k. w., manāne w., samjhāne w., manā mein dālnē w.

PER-SUA-SI-BLE, *a.* that may be persuaded—*Targīb pazīr, nasihat pazīr, qāil hone ke qābil, māil rūqīb yā mustā'idil hone yā kīje jāne ke lāiq*—Prabodhaniya, praroachaniya, protāhāniya, amneya, manāne jāne ke yogya, samjhāne jāne ke yogya.

PER-SUA-SIBILITY, *n.* the state or quality of being persuadable—*Targīb-pazīrī, nasihat-pazīrī, qāil hone ki qābīlīyat, māil yā mustā'idil kīje jāne ki līgāq*—Prabodhaniyatā, praroachaniyatā, protāhāniyatā, amneyatā, manāne jāne ki yogyatā.

PER-SUASION, *n.* the act of persuading, conviction, opinion, creed, belief—*Targīb yā tahrīk, tarqīb yā qāil, rūqīb, rāc, āpāil yā mazhab, 'ilmād āpāil imān yā dīn*—Prabodh protāhān praroachān uksīw dilāsā manāw wā manautī, drīhāvīswās wā drīhānīschay, anumati, mat, dharṇ śāddhī wā panth.

PER-SUA-SIVE, *a.* having power to persuade—*Targībī, sāhīb-tāsīr, muassir, dil-nishīn, qāil k. w.*—Pravartak, pryojak, protāhik, praroachak, vāsakar, pravṛtījānak, nīschayājanak, drīhāvīswājanak.

PER-SUA-SIVE-LY, *ad.* in a persuasive manner—*Targībī taur se, muassirāna, qāil karne ke taur se*—Aisi rītī se ki jismēn vīswās jāmnā, vās karne wā pravṛtī jāmnāne ki rītī se, uksīne ki bhūti se.

PER-SUA-SIVENESS, *n.* influence on the mind—*Dil-nishīnī, Khātīr-jamī<sup>h</sup>, dil-jamī<sup>h</sup>, tarqīb, dil par tāsīr, manā<sup>h</sup>, dilāsā, manautī<sup>h</sup>*—Prabodh, manā wā chitta par prabodh.

PER-SUA-SORY, *a.* having power to persuade—*Sāhīb-tāsīr, tarqībī, muassir, dil-nishīn, qāil k. w.*—Praroachak, protāhik, pravartak, pryojak, pravṛtījānak, vāsakarak, drīhāvīswājanak, pratyayakārī.

PERT, *a.* (W.) lively, saucy, forward, bold; *n.* a forward or impertinent person—*Tez chūlāk yā zinda-dil, be-adab yā be-tamīz, gustākī, shokh*; *n.* *gustākī shokh yā be-adab shakhs*—Chāchāl wā chapāl, avīnit avīnay wā uttarādīyī, pragalbḥ wā nīrlājīya, dhṛishṭ wā dhīṭ; *n.* pragalbḥ dhṛishṭ wā avīnit vyaktī.

PERTLY, *ad.* briskly, saucily, petulantly—*Tezī yā chūlākī se, shokhī se, gustākīhāna*—Chapālātā wā phurtī se, pragalbḥātā wā avīnay se, dhṛishṭatā wā dhīṭhā se.

PERTNESS, *n.* briskness, sauciness, petulance—*Tezī zinda-dilī chūstī yā chūlākī, shokhī, gustākī yā be-adab*—Chāchālātā phurtī wā chatakāwī, avīnay wā pragalbḥātā, dhṛishṭatā wā dhīṭhā.



PER-TĀIN', *v.* (L. *per, tenco*) to belong — 'Abīqa rakhnā, nisbat rakhnā, mansūb k., *muta'addi* k. — Sambandh rakhnā, sambandhī h., laṅnā, honā.

PER-TI-NĀ-CY, *n.* obstinacy, stubbornness — 'Inād yā tamarrud, sar-kashī yā gardan-kashī — Magrāi wā machlāi, haṭh āgrahī wā ar.

PER-TI-NĀ-CIOUS, *a.* obstinate, stubborn — Mutamarrud, gardan-kash yā sar-kash — Magrā wā machlā, haṭhī haṭhī haṭhīlā wā āgrahī.

PER-TI-NĀ-CIOUSLY, *ad.* obstinately — Sar-kashī se, gardan-kashī se, tamarrud se, 'inād se — Haṭh se, ar se, āgrah se, magrāi se.

PER-TI-NĀ-CIOUSNESS, PER-TI-NĀ-CIV, *n.* obstinacy, stubbornness, constancy — 'Inād yā tamarrud, sar-kashī yā gardan-kashī, sābit-qadamī yā istiqlāl — Magrāi wā machlāi, ar haṭh wā āgrah, dīrghatā sḥīratā dhīratā wā dīrdhīya. [gyata, upayuktatā].

PER-TI-NENCE, PER-TI-NEN-CY, *n.* appositeness — Munāsabat, liyāqat, mawāfaqat — Yo-

PER-TI-NENT, *a.* to the purpose, apposite — Ma'qūl, durust yā be-muraqā, wājib muraqīq yā munāsib — Prasāṅginūsari prasāṅgayogya prasāṅgik wā prasāṅgasāṅgat, yathāyogya yogya wā upayukt. [se — Prasāṅginūsar se, yathāyogya].

PER-TI-NENTLY, *ad.* to the purpose, appositely — Be-muraqā, mawāfaqat yā munāsibat

PER-TURB, PER-TURBATE, *v.* (L. *per, turbo*) to disquiet, to disorder, to confuse — Be-qarār k., mu'tarīb yā darham-barham k., ḥīrān yā pureshān k. — Vyākul k., vyast vyagat wā astavyast k., ghabrā d.

PER-TUR-BATION, *n.* disquiet of mind, disorder — Be-qarārī be-kulī iztirāb yā āshufta-gī, darhamī pureshānī yā hangama — Vyākulatā ākulatā vyastatī vyagratā wā chit-takshobh, ghabrāḥat haṭbarī wā hachal.

PER-TUR-BATOR, PER-TUR-BER, *n.* a disturber — Mukhill, fitna-angez, fasādi, hārīj, hā-rān k. w. — Kshobhakārī, kshobhak, vyākul k. w., asit k. w. [chhetnā<sup>h</sup>, godnā<sup>h</sup>].

PER-TURSION, *n.* (L. *per, torsum*) the act of piercing or punching — Bedhnā<sup>h</sup>, sēdnā<sup>h</sup>, PER-UKER, *n.* (Fr. *perruque*) a covering of false hair for the head, a periwig — Ūparī

PER-USE, *v.* (L. *per, sumo*) to read, to observe, to examine — Mutāla'a k., mulāhaza k., ba-gaur nigāh k. — Parhnā, dekhnā-bhādnā, nīrakhnā wā nīrīkshā k.

PER-USER, *n.* one who reads or examines — Mutāla'a k. w., mulāhaza k. w., ba-gaur nigāh k. w. — Parhne w., parhwayā, dekhne bhādnē w., nīrakhne w., nīrīkshak.

PER-USAL, *n.* the act of reading, examination — Mutāla'a, mulāhaza intihān yā āz-māish — Pathan pāth parīyay wā adhyayan, nīrīkshan wā parīkshā.

PER-VADIR, *v.* (L. *per, vadō*) to pass through, to spread through — Paithnā bedhnā yā pīr k.<sup>h</sup>, sab jagah phailānā<sup>h</sup> — Samāna praveś k. wā vyāpana, chhānā wā chhā-jānā. [samānā<sup>h</sup>].

PER-VASION, *n.* the act of pervading — Dar-āmad, nafiz, nafz, paithnā<sup>h</sup>, phailānā<sup>h</sup>, PER-VASIVE, *a.* having power to pervade — Sārī, samānāc w.<sup>h</sup>, paithne w.<sup>h</sup>, sab jagah

phail jāne w.<sup>h</sup> — Vyapak, vyāpī.

PER-VERT, *v.* (L. *per, verbo*) to turn from the right, to distort, to corrupt — Bad-rāh gum-rāh tar-āks yā bar-khilāf k., mornā marornā yā marornā<sup>h</sup>, bar-gashī yā kharāb k. — Bahkānā bhatkānā anyathā-k. wā viparīt-k., kurūp-k., virūp-k., umetmā phernā nīthnā wā ultānā, bhrasht-k. wā bigarna.

PER-VERSE, *a.* obstinate, petulant, ill-disposed — Sar-kashī yā gardan-kash, be-adab be-lāṭan, ziddī yā shokh, bad-khō bad-khaslat yā kaj dila — Āgrahī haṭhī haṭhīlā wā magrā, pratīkūl vānāsīl pragalbh dūhī haṭhī machlā wā avinīt, kuṭīlāsīl dūhīl wā kuṭīl.

PER-VERSELY, *ad.* obstinately, peevishly — Haṭh ar magrāi yā machlāi se<sup>h</sup>, chīrchīrā-haṭ se<sup>h</sup>.

PER-VERSENESS, *n.* untractableness, crossness — 'Inād, be-zabī sar-kashī tamarrud gar-dan-kashī kaj-raftārī inhirāf kaj-ravī isār yā shokhā, zūd-ranjī yā tunuk-mizājī —

Pratikūlatā vānāsīlatā kuṭīlāsīlatā haṭh ar āgrah wā avāsīyā, chīrchīrāḥat wā kar-kasatā.

PER-VERSION, *n.* the act of perverting — Dar-gashtagī, inqilāb, zalūlat, kaj-k., kharāb, bar-khilāf k., ultānā<sup>h</sup> — Vikār, vikriyā, viparīt k., anyathā k., ultānā, terhā k., bhrasht k.

PER-VERTY, *n.* crossness, ill disposition — Zūd-ranjī yā tunuk-mizājī, bad-khōi bad-khaslatī yā bad-nihādī — Chīrchīrāḥat, kuṭīlāsīlatā dūhīlātā wā kuṭīlātā.

PER-VERTER, *n.* one who perverts — Kharāb k. w., munqalib, ultānā<sup>h</sup>, ultāne w.<sup>h</sup>, pher-ne w.<sup>h</sup>, mornē w.<sup>h</sup>, bad-rāh k. w., bar-khilāf k. w. — Bigarne w., bigarī, bhrasht k. w., bhatkāne w., bhatkāne w., vikārī, viparīnamajanak, virūpakārī, viparītakārī.

PER-VERTIBLE, *a.* that may be perverted — Kharāb-hone yā kharāb kiye-jāne ke lāiq, ultāne jāne ke lāiq, inqilāb pāzīr — Phere jūne ke yogya, bigarne ke yogya, viparīna-

mayogya, vikārayogya, viparīt kiye jāne ke yogya.

PER-VENTI-GATION, *n.* (L. *per, vestigo*) diligent inquiry or search — Ba-mīhnat tahqīqāt talāsh yā just-o-jū — Atiparīkshā, atiparīkshan, atinirūpan, atyanweshan, barā khoj.

- PÉR-VI-CÁ'CIOUS**, *a.* (L. *pervicax*) spitefully obstinate, peevishly refractory — *Nihāyat ziddi yā mutamarrid, nihāyat sar-kash yā gardan-kash* — Bahut hī magrū wā machhī, atyant karke hathīlī āgrahī duhsāsya wā duhsādhyā.
- PÉR-VI-CÁ'CIOUS-NESS**, *n.* spiteful obstinacy — *Nihāyat sar-kashī, bari magrūi yā mach-līh, bari hathī, bari āgrā* — Atipratipāda, durāgrah, duhsādhyatī.
- PÉR-VIOUS**, *a.* (L. *per, via*) admitting passage, that may be penetrated — *Qābil-i-dukhūl yā munakirul guzar, qābil-i-nufūz yā nufūz-pazīr* — Vyāpya vyāpauīya praveśya wā praveśaniya, bhedyā wā bhedanīya.
- PÉR-VIOUS-NESS**, *n.* quality of being pervious — *Nufūz-pazīri, qābilitiyat-i-nufūz, qābi-lyat-i-dukhūl* — Vyāpyatī, praveśyatī, bhedyatī, bhedanīyatī.
- PÉS'SA-RY**, *n.* (L. *passus*) a roll of lint or some other substance used in curing certain disorders — *Shūghl, kursuf, bijūā* — Patīlī, śūgavastrakhaṇḍ.
- PĒST**, *n.* (L. *pestis*) plague, pestilence, any thing mischievous or destructive — *W'abā yā wabīl, mari<sup>b</sup>, fāsā l fīna yā balā* — Marī mārak wā marak, mahāmārī wā mahāvīyādī, kaurāk.
- PĒSTER**, *v.* to disturb, to perplex, to harass — *Murtarib k., taklif tasdī yā isā d., kharān parash in tang yā ājiz k.* — Vyākul k., satān kharān khijān khijān wā vyast k., pīrī wā kles d.
- PĒSTER-OUS**, *a.* encumbering, burdensome — *Bojhm n. yā bojhel k. w<sup>b</sup>, dhārī<sup>b</sup>.*
- PĒST-I-PĒCT**, *n.* that which conveys contagion — *Wabī-baranda, wabī-barīnda* — Mārakādhak, marakavādhak.
- PES-TIF-ER-OUS**, *a.* destructive, infectious — *Muzīr muhlik mufsid yā zabān, wabā-āwar yā su-āyatī* — Nāshak mārītmak prāpanāśak wā sāghātīk, mārakajanak wā marakot-pādak.
- PĒS-TI-ENCE**, *n.* plague, a contagious distemper, any epidemic and fatal disease — *Wabā wabīl yā sarāyat, mari<sup>b</sup>, mahā-mārī<sup>b</sup>* — Mārī, mārak wā marak, mahāvīyādī.
- PĒS-TI-LENT**, *a.* producing plague, malignant — *Wabī-āwar, zabān fāsīd mufsid yā muzīr* — Mārakajanak wā marakot-pādak, ghātīk ghātīk dūshak vīnāśak wā apakārī.
- PĒS-TI-LENTIAL**, *a.* infectious, destructive — *Wabī-āwar, muzīr muhlik zabān yā fāsīd* — Mārakajanak wā marakot-pādak, ghātīk ghātīk mārītmak vīnāśak wā prāpanāśak.
- PĒS-TI-LENT-LY**, *ad.* mischievously — *Mufsidana, zarar se, ājiz-kārī se* — Apakār se, kharī se.
- PĒS-THŌSE**, *n.* an hospital for infected persons — *W'abā ka shifā khāna* — Mārigrasta.
- PĒS-TLE**, *pēs-sī*, *n.* (L. *pistillum*) an instrument for pounding substances in a mortar; *v.* to use a pestle — *Patīlī<sup>b</sup>, loṭhā<sup>b</sup>, māśāl<sup>b</sup>, dhūkī<sup>b</sup>, dasta*; *v. ghōṭnā<sup>b</sup>, pīsnā<sup>b</sup>, khatū<sup>b</sup>, pīsnā<sup>b</sup>, bakūi<sup>b</sup>.*
- PĒS-TIL-LATION**, *n.* the act of pounding in a mortar — *Khūnā<sup>b</sup>, pīrā<sup>b</sup>, bulnī<sup>b</sup>.*
- PĒP**, *n.* (Fr. *petit*) a little favourite, a fondling, a slight fit of peevishness; *v.* to treat as a pet, to fondle, to take offence — *Līlā<sup>b</sup>, pyārā<sup>b</sup>, chirchīrāhat yā jhūjhlīhāt<sup>b</sup>*; *v. dal trānā gā dalār k., līl-pyār k., chīrīnā chirhīnī yā jhūjhlīhānā.*
- PĒT-TISH**, *a.* fretful, peevish — *Zūl ranj, tūnūk-mīzī yā tūn-kho* — Jaljālī krodhī wā jhūjhlīyī yā chirchīrā. [jhūjhlāt wā krodhī mēn, chirchīrākar wā chirchīrāhat se.
- PĒT-TISH-LY**, *ad.* in a pet, fretfully — *Kharājī mēn, nā khushī yā kharām-nākī se* — Jhūjhlī.
- PĒT-TISH-NESS**, *n.* fretfulness, peevishness — *Jhūjhlīhāt<sup>b</sup>, chirchīrāhat<sup>b</sup>.*
- PĒT'TAL**, *n.* (Gr. *petalon*) a flower-leaf — *Pakhrī yā pañkhrī<sup>b</sup>, phūl kī puttī<sup>b</sup>* — Pushpa-dal, pushpapatra.
- PĒT'AL-ISM**, *n.* a mode of banishment by votes written on leaves — *Jilī-watanī yā shahr-badārī kī ek taur jisīmī logūn kī rāc pakhrīyūn yā jhū<sup>b</sup> kī pattīyūn par līkhī-jātī jāti thī* — Desanihsāraṇ kī ek prakār jisīmī logūn kī anuvāti pushpapadal par līkhī-jātī thī. [yā rok ko upā-kar girā-dene ke liye ek kal<sup>b</sup>.
- PE-TÁRID**, *n.* (Fr.) an engine of war for breaking down barriers by explosion — *Gāh.*
- PE-TĒ'CHI-Ā**, *n. pl.* (It. *petecchia*) purple spots on the skin in malignant fevers — *Khāl yā champe par chittiyān jo bahut buri tap mēn par jāti hūn<sup>b</sup>.*
- PE-TĒ'CH-ĀL**, *a.* covered with malignant spots — *Buri chittiyūn se bharā-huā<sup>b</sup>, bahut buri tap mēn jo chittiyān khāl par par-jāti hūn un se bharī hūn<sup>b</sup>.*
- PĒTER EL**, **PĒTER EL**, *n.* a sea-bird — *Ek daryāi chirīgā, ek samundarī chirīgā* — Ek prakār kī samudrī chirīyā.
- PĒTER-PENCE**, *n.* a tax formerly paid to the pope — *Mahsūl yā kharāj jo zamāna-i-sulaf mēn Rom ke sur-dār pādshāh ko diyā jāta thā* — Kar wā sūlk jo pūrvakāl mēn Rōmīyā pradhīnadharmādhyaṅksh ko diyā jāta thā.
- PET'IT**, **pēt'ē**, *a.* (Fr.) small, little — *Chhōṭā<sup>b</sup>, nanulī<sup>b</sup>.*
- PET-ITION**, *n.* (Fr. *petitum*) a request, a supplication, a prayer; *v.* to request, to solicit, to supplicate — *'Arz yā 'arzī, dārkhwāst iltīmās yā guzārīsh, du'ā yā niyāz*; *v. iltīmās k., chāhna<sup>b</sup>, 'arz guzārīsh iltīmās dārkhwāst yā 'arz mārūs k.* — Prārthanā wā prārthanāpatra, chiraurī, nivedan wā bintī; *v. prārthanā k., māngnā, bintī wā chiraurī k.*

- PETITION-A-RY**, *a.* containing a petition—*Prārthanāst-āmez, iltimāsi*—*Prārthanāyukt, prārthanāvishit, bintī wā chiraūri se bharā hūā.*
- PETITION-A-RY**, *ad. by* petition—*'Arz se, iltimās se, darḥwāst se*—*Prārthanā se, chiraūri se, bintī se.*
- PETITION-ER**, *n.* one who offers a petition—*'Arz-k. w., dūd-kharāh, sūil, mulāmās, nigiz-mand*—*Prārthak, yāchak, nivedan k. w., arthī, bintī k. w., chiraūri k. w.*
- PETITO-RY**, *a.* soliciting, petitioning—*Chāhuc w<sup>h</sup>, 'arz iltimās darḥwāst yā guzārish k. w.*—*Māgne wā, prarthas yāchak wā chiraūri-bintī-k. w.*
- PÉTRE**, *n.* (Gr. *petros*) nitre, saltpetre—*Shora, abgar yā abgir*—*Tikshparas wā yavale, yavalshār wā yavāraj.*
- PETRESCE**, *a.* changing to stone—*Patthar ho-jāne w<sup>h</sup>, pathrāne w<sup>h</sup>.*
- PETRIFY**, *v.* (Gr. *petros, L. facere*) to change to stone, to become stone—*Patthar k<sup>h</sup>, patthar h. yā pathrānā<sup>h</sup>.*
- PETRI-FACTION**, *n.* the act of turning to stone, that which is turned to stone—*Patthar h. yā pathrānā<sup>h</sup>, jo kach pathrā ho-jit chit<sup>h</sup>.*
- PETRI-FACTIVE**, *a.* turning to stone—*Patthar h. w. yā k. w<sup>h</sup>, pathrāne w<sup>h</sup>.*
- PETRI-FACT**, *a.* having power to turn to stone—*Pathrāne w<sup>h</sup>, patthar h. w<sup>h</sup>, patthar k. w<sup>h</sup>.*
- PETRI-FICATION**, *n.* the process of petrifying—*Pathrānā<sup>h</sup>, patthar h<sup>h</sup>.*
- PÉTROL, PETROLEUM**, *n.* (Gr. *petros, oleum*, a liquid bitumen, rock-oil—*Nift yā mufi, kachal-yāhād*—*Ma-jā tel, tel jo vāyān ch ke lagne se patthar sarikhi kari ho-jāt hai.* [Ghuchaghe kī kshudragryastra.
- PÉTRO-NEL**, *n.* a horseman's pistol—*Sār kī tā tōne ā tamacha yā bandōcha*—*PÉTIL-COAT, n.* (Fr. *petit, cote*) a woman's lower garment—*Ghōghra<sup>h</sup>, lūhāngā<sup>h</sup>.*
- PÉTTI-FÖG**, *v.* (Fr. *petit, rapace*) to do small business as a lawyer—*Adālat meñ kī-si qadr wādhāt k.*—*Kshudravivādāyapār k., kachhri wā vicārasthān meñ kshudravivādāyapār k.*
- PÉTTI-FÖGGER**, *n.* a petty small rate lawyer—*Adālat kī ek chhotā wakil*—*Kshudravivādāyapār, vicārasthān wā kachhri tā kut-itāyapār.*
- PÉTTI-FÖGER-Y**, *n.* the practice of a pettyfogger, trick, quibble—*Adālat meñ kī-si qadr wakīlat, hīl yā farāh, hā hāvadā, ang-dātā lag ish yā hāt-a-hāt*—*Kachhri wā vicārasthān meñ kshudravivādāyapār, dhādhān kapāt wā chhāllā, vākhāll kaitāvād wā vakroktī.* [sār ke pānū ke angit<sup>h</sup>, sār kī pān<sup>h</sup>.
- PÉTTI-TOES**, *n. pl.* (*petty, toe*) the toes or feet of a pig—*Sār ke pānū kī angitgān<sup>h</sup>.*
- PÉ'TTO**, *n.* (It.) the breast, reserve—*Sina, pochidagi yā kashidagi*—*Chhātī, gopan ālapaviraktī wā nan kī chūch.*
- PÉ'TTY**, *a.* (Fr. *petit*) small, little, trifling, inconsiderable, inferior—*Khurd, chhotā<sup>h</sup>, mīchiz yā be-hāyat, kam be-qadr yā tā stāt, jiro mayā dān past kīhtar yā adnā*—*Laghu, thora, tuchchā kshudra, adham wā nūn.*
- PÉ'TT-NES**, *n.* smallness, littleness—*Khurdī kīchā<sup>h</sup> yā kīhtari, qillat kamī yā kotāhī*—*Chhutapī wā chhotā<sup>h</sup>, āpātī laghūtā wā kshudrātā.*
- PÉ'TU-LANT**, *a.* (L. *petulus*) saucy, pett, forward, perverse, peevish—*Be-adab yā be-lūhāz, shokh, gushtāh, bad nihād yā bad khar, tand mī-si tunuk mīzāj yā zād-ranj*—*Avinūt, pratip wā dhrishṭ, dhīt wā pragalbha vāmasī kuāl wā duhāl, chīchirā wā jaljāl.*
- PÉ'TU-LANCE, PÉ'TU-LAN-CY**, *n.* sauciness—*Be-lagāwā<sup>h</sup>, be-adabā, be-lūhāz, gushtāh, shokhī, be-īmīgāz, tunuk-mīzāj, zād-ranj, bad nihād*—*Avinay, pratipatā, pragalbhatā, prīgālbhya, duhsilatā, dhrishṭatā, vāmasilatā, dhūtā, chīchirāhat.*
- PÉ'TU-LANT-LY**, *ad.* with petulance, pertly—*Gushtāhī be-adabā yā tunuk-mīzāj se, be-īmīgāz be-lagāwā<sup>h</sup>, shokhī yā zād-ranj se*—*Avinay, vāmasilatā wā pratipatā se, dhītā pragalbhatā dhrishṭatā duhsilatā wā chīchirāhat se.*
- PÉW**, *n.* (D. *puge*) an inclosed seat in a church—*Girje meñ alag alag baithne ke liye gherī hū jagah<sup>h</sup>.*
- PEW-ÉL-Low**, *n.* a companion—*Rafiq, sāthī<sup>h</sup>, sangī<sup>h</sup>*—*Sahavartī.*
- PEWET**, *n.* a water fowl, the lapwing—*Ek qism ke ālī marg, tītīb<sup>h</sup>*—*Jalcharapakahī wā jalavihaug, tītībhak wā sikhri.* [jast<sup>h</sup>, jastī<sup>h</sup>.
- PEWTER**, *n.* (It. *petto*) a metal compounded of lead and tin—*Kāūsī<sup>h</sup>, jast<sup>h</sup>, rūp-*
- PEWTER-ER**, *n.* one who works in pewter—*Kasrā<sup>h</sup>, thacherā<sup>h</sup>.*
- PHAE-TON**, *n.* (L.) a sort of open carriage—*Ek bhāt kī khulī-khul chār pahīe kī gārī<sup>h</sup>.* [w<sup>h</sup>, hād yā burrinda—*Khādak, kshayakar.*
- PHAGE-DÉNTIC, PHAGE-DÉNTOUS**, *a.* (Gr. *phago*) eating away, corroding—*Khā-jāne*
- PHALANX, PHALANX**, *n.* (Gr.) a close body of soldiers—*Tuman, sipāhigōn kī ghani gūd gōl yā gurōh*—*Ghanayūh, garhavyūh.*
- PHANTASM, PHAN-TASMA**, *n.* (Gr. *phaino*) a spectre, a vision, a notion—*Namūd-i-be-hād sayā yā 'ifrīt, surat-i-rohmī, khayāl yā wahm*—*Pretachhāyā pret wā vetil, chhāyā wā ābhās, lahar tarāng vīsanā wā bhāvanā.*

**PHAN'TOM**, *n.* a spectre, an apparition—*Namūd-i-be-būd sāya yā 'ifrit, bhūt<sup>h</sup>*—Pretachhiyā pret wā vetāl, chhiyā piśāch wā ābhās.

**PHĀSM**, **PHĀSMA**, *n.* an apparition—*Bhūt<sup>h</sup>, purē<sup>h</sup>, sūrat-i-wahmī*—Piśāch, pretachhiyā, ābhās, pret, vetāl.

**PHARISEE**, *n.* (H. *pharash*) one of a sect among the Jews whose religion consisted in a strict observance of ceremonies—*Yahūdīyū meñ zāhīr dīn-dār shakhs*—Yihudiyakapatavriti, Yihudiyaḍharmadhawājī, Yihudiyoñ meñ dambhī.

**PHĀRISĀ'IC**, **PHĀRISĀ'IC CAL.** *a.* relating to the Pharisees, externally religious—*Yahūdīyū ke mazhabī rigā kārōn ke mutā'alliq, zāhīr dīn-dār*—Yihudiyaḍambhikajana-sambandh, dambhikavritti wā kapataḍharmī.

**PHĀRISĀ'IC CAL NESS**, *n.* a theatrical show—*Machabī rig-i-kārī, zāhīr dīn-dārī*—Kapataḍharm, dambh, dambhikatwā.

**PHĀRISĀ'ISM**, *n.* the conduct of a Pharisee—*Zāhīr dīn-dārī, machabī rigā kārī*—Kapataḍharm, dambh, dambhikatwā, dambhikavritti, kuhakavritti.

**PHĀRISĀ'IC**, *a.* resembling the Pharisees—*Yahūdī zāhīr dīn-dārōn ke mānind*—Yihudiyaḍambhikajanasādri, Yihudiyakapatavriti ke sādri.

**PHARMACY**, *n.* (Gr. *pharmakon*) the art or practice of preparing medicines—*Dawā-sāzi, 'attār, 'ilm-i-adviya*—Aushadhasaṅkāravidyā, aushadha'kriyā, aushadhakaraṇavidyā, bhoḥajāsāstr.

**PHĀRMA'CI**, **PHĀRMA'CI CAL.** *a.* relating to pharmacy—*Mutā'alliq-i-dawā-sāzi, 'ilm-i-adviya mānsūb, 'attārī mānsūb*—Aushadhasaṅkārāsambandhī, aushadhakaraṇaviyāvishayak, aushadhatayāsambandhī.

**PHĀRMA'COLOGIST**, *n.* an apothecary, a druggist—*Dawā-sāz, 'attār*—Aushadh-bānī aur bēchne wā, jānsārī aushadhkar wā aushadhavikrētā.

**PHĀRMA'COPIA**, *n.* a book containing rules for the preparation of medicines—*Mā'jūn-i-umū*—Aushadhasaṅkāraviyāvishayakermūh, aushadhasaṅkārāsāstra.

**PHĀROS**, *n.* (Gr. *pharos*) a light house—*Manārā ya manār, fānūs, ākās diya<sup>h</sup>*—Ākāśalip, dipīgār, dipagārī, dipastambh. [*see* *hāt*—Darśan, darśanaprakār.

**PHASE**, **PHYSIS**, *n.* (Gr. *phasis*) an appearance : *pl.* **PHYSIS**—*Sērāt, numāish, ha'iat*

**PHĒASANT**, *n.* (Gr. *Phasos*) a fowl—*Tadār, tadār, tazār, mahokā<sup>h</sup>*—Jivajiv, jivajiv, jivajiv, vijon, krikari.

**PHENICOPETER**, *n.* (Gr. *phenikos, petros*) a bird—*Ek bhūt kī chhip<sup>h</sup>*.

**PHENIX**, *n.* (Gr. *phoenix*) a bird which was said to exist single and to rise again from its own ashes—*Ek qism kī khayālī chhipā jo akarī hotī thī aur jal-kar phir apnī khak se paidā hotī thī, 'arjā, 'unqā, qayqay qayqay qayqay yā qayqay*—Swabhasanajapakshi.

**PHENOMENON**, *n.* (Gr. *phaino*) an appearance, any thing remarkable : *pl.* **PHENOMENA**—*Machār nā sūrat, nadīrā-zahār khawā-i-ādāt nadīrā 'ajab yā 'ujāba*—Drigvishay drashtivishay wā darśan, adbhutadarśan adbhutavishay wā adbhut.

**PHIAL**, *n.* (Gr. *phiale*) a small bottle : *v.* to keep in a phial—*Shishī* : *v.* *shishī meñ rakhnā*—Kshudrakāchakūjā, kāñch kī chhotī kuppī : *v.* kāñch kī chhotī kuppī meñ rakhnā.

**PHILANTHROPY**, *n.* (Gr. *philos, anthropos*) love of mankind—*Insān-dostī, khalīq-dostī, ādam dostī, nek-nihātī, kull logon kī kha'ir kha'irī*—Sarvajanauprīti, sarvajana-hitaishī, lokapriyā, janapriyā, sarvajanauprīyātā.

**PHILANTHROPIC**, **PHILANTHROPIC CAL.** *a.* loving mankind, possessing universal benevolence—*Insān-dost yā ādam-dost, khalīq-dost yā kull logon kī kha'ir kha'irī*—Sarvajanaupriyā naupriyā wā sarvajana-valāish, jagatsuhrid viśwamitra viśwopakārī wā jagatvatsal.

**PHILANTHROPIST**, *n.* one who loves mankind—*Ādam-dost, insān-dost, khalīq-dost, mā ādam-dost, kull logon kī kha'ir kha'irī*—[Philanthropic kī arthi dekho.]

**PHILIPPIC**, *n.* (Gr. *Philippos*) a discourse full of invective—*Malāmat-āmez kalām, shī' āyat-āmez yā gū-shikāyat taqīr*—Bharṣanārthakavākyā, bharṣanārmakavākyā, bharṣanārūpavākprabandh.

**PHILIPPIC**, *v.* to utter or write invective—*Malāmat-āmez kalām kahnā yā likhnā, shikāyat-āmez taqīr adā-k. yā likhnā*—Bharṣanārmakavākyā kahnā wā likhnā, bharṣanārūpavākyā bolnā wā likhnā, bharṣanārūpavākprabandh rachanā k.

**PHILT-BEG**. See **FILLBEG**.

**PHILOLOGY**, *n.* (Gr. *philos, logos*) the critical knowledge of languages—*'Ilm-i-sarf-o-nah, zabān-dān, qā'ida-dānī*—Śabdavidyā, śabdaśāstra, śabdavyantpattividyā, śabdopattividyā.

**PHILOLOGIST**, *n.* one versed in the history and construction of language, a critic, a grammarian—*Zabān-dān, mukta-dān muhaqqiq dastga-sanj bārīk-dān yā 'allīma, 'al-i-sarf-o-nah yā qā'ida-dān*—Śabdaśāstrājña śābdik śabdaśāstri śabdopattividyajña wā śabdaśāstravettā, guṇāguṇajña guṇadoshaparikshak wā guṇadoshanirūpak, vajyākaraṇ.

**PHIL-O-LŌQ'IC**, **PHIL-O-LŌQ'IC-AL**, *a.* pertaining to philology, critical, grammatical — *Muta'alliq-i-zabān-dīni, mukta-dīni bārīk bīnī yā mukhaqqiq ke muta'alliq, muta'alliq-i-ilm i sarf-o-naho 'Pari-sarf-o-naho-mansūb yā muta'alliq-i-qā'idā* Sabdāsāstriya śāblik śābaloṭpattivishayak vā sabdāsāstrasambandhī, guṇadoshajñānavishayak guṇadoshaparikṣavishayak vā guṇadoshanirūpanavidyāsambandhī, vaiyākaraṇ vā vyākaraṇasambandhī. [ *see k.* — Guṇadoshaparikṣā k., guṇadoshanirūpan k.

**PHI-LŌ'Ō GĪZE**, *r.* to offer criticisms — *Barik bīnī k., dayqa sanjī k., khurda bīnī k., taj-*  
**PHIL-O-MĀTH**, *n.* (*Gr. philos, mathesis*) a lover of learning — *'Ilm-dost, 'ashiq-i-'ilm* — Vidyamūṛṭi, vidyāvallabh, vidyāpriya.

**PHIL-O-MEL**, **PHIL-O-MĒ'LA**, *n.* (*Gr. Philomela*) the nightingale — *'Andalib, bulbul, ha-zār-dāstān* — Kokil, vasantadūt, madanadūt.

**PHIL-O-MOT**. See **FECILLI MORTE**.

**PHI LŌS'Ō PHĪY**, *n.* (*Gr. philos, sophos*) the love of wisdom, explanation of the reasons of things, investigation of causes or first principles, course of sciences — *'Aql-dostī yā khānād-dostī, aḥyā ke majbūn kī tasrīh tashrīh, yā tafsir, tajassus-i-usul yā talhīqāt-i-bā'is hikmat yā 'ilm* — Jñānāmrag vā jñānprīti, padārthakāraṇavivaraṇ vā vastuimitiavayābhāṣā, tattwaviśār, tattwāsāstra sāstra vā vidyā.

**PHI LŌS'Ō PHAT**, *r.* to play the philosopher — *Hakīmāna taqrir yā bahs k., faṣl-sūf ke mūālad muḥāḥasa yā taqrir k., aḥyā ke bā'isān ke talhīqāt k.* — Tattwaviśār k., tattwamūṛṭī k., jñānavijñānaviśār k.

**PHI LŌS'Ō PHATOS**, *n.* argument, discussion — *Hajjat tabahhas yā munāzara, talhīqāt muḥāḥasa yā bahs* — H. tupaṇyās vā vātanvād, vichār vā vitark.

**PHI LŌS'Ō PHĪME**, *n.* a principle of reasoning — *Asl-i-muḥāḥasa* — Tarkamūl, vichāramūl.

**PHI LŌS'Ō PHIR**, *n.* one-versed in philosophy — *Hakīm, faṣl-sūf, faṣl-i-faṣl yā mūhad* — Tattwajñā, tattwajñānī, tattwaviśārak, tātṭwik, mahājñānī, jñānavijñānanishṭh, jñānī.

**PHI LŌS'Ō PHŪ'IC**, **PHI LŌS'Ō PHŪ'IC-AL**, *a.* relating to philosophy, rational, calm, cool — *Hakīmāna yā hikmat-mansūb, nāṭiqā shāgasta yā 'aql, hamwār mū'tadil yā bi-garar, mutab-e-mūl yā āhista* — Tattwajñānavishayak tattwajñānasambandhī vā jñānavijñānasambandhī, jñānśaktik sachetan tarlajña wanyāya, śānt, thaṇḍhā.

**PHI LŌS'Ō PHŪ'IC-AL-ILY**, *ad.* according to the rules or principles of philosophy, calmly — *Hakīmāna yā hikmat k. rā se, bi-garār yā taamam se* — Tattwāsāstramūṛṭī se vā tattwajñānī kī nī se, śāntipūrvak.

**PHI LŌS'Ō PHŪ'IC-ILY**, *r.* to reason like a philosopher — *Hakīmāna bahs yā taqrir k., faṣl-sūf ke mūālad muḥāḥasa yā talhīqāt k., chizān kī asl kī talhīqāt k.* — Tattwaviśār k., tattwajñānī k., tattwamūṛṭī k., jñānavijñānaviśār k.

**PHI LŌS'Ō PHŪ'IC-ILY**, *n.* a pretender to philosophy — *Hakīm kī jhūṭī d. 'asl k. w., bahs-i-be-haqīqat k. w.* — Mithyāhetavādī, jalpak, chārvak, śāntāntābhīṣavyādī.

**PHILTER**, *n.* (*Gr. philos*) a potion to excite love; *r.* to excite love by a potion — *Tawala, 'ishq bhaykānā ke liye aṣṭ-i-nā yā jāla; v. tawala se 'ishq bhaykānā, tūke yā tone se moh-leṇā* — Vāśikarāṇasādhī, vāśakriyā; *r.* abhichār mantra vā tone se vāś k., tone vā vāśikarāṇasādhī se prem uskānī vī ūskānī. [wā muh.

**PHIZ**, *n.* (*physiognomy*) the face, the visage — *'Chihra, mukhrīā* — Vadan vā ānān, mukh  
**PHILE-BŌT'Ō-MY**, *n.* (*Gr. phleps, temno*) the act or art of blood letting — *Fassādī, nashtar-zanī, rag-zan* — Śirāvedhan, śirāvedhan, śirāvedhanavidyā, śirāchhedan, raktamokṣan, raktamochan, raktasṭhān.

**PHILE-BŌT'Ō-MYST**, *n.* one who lets blood — *Fassād, nashtar-zan, rag-zan* — Śirāvedhak, śirāvedhak, śirāchhedak, raktamochak, raktamokṣhak.

**PHILE-BŌT'Ō-MIZE**, *r.* to let blood — *Nashtar lūṅānī, jasl khōṇā, khān jārtī k.* — Raktamokṣan k., raktamochan k., rudhir nīkālī, loṇi nīkāṇā.

**PHILEGEM**, ślēm, *n.* (*Gr. phlego*) a watery humour of the body, dullness, coldness — *Balgam yā kaf, kāhālī yā majhālī, be-parvā yā kam-nigāhī* — Kapl ślēshma ślēshmak vā khaṇkhār, jarṭā vā mandatī, udīsnatī viraktī vā nīlśnehatī.

**PHLEG-MĀT'IC**, *a.* abounding in phlegm, cold — *Balgami, sard-mizāj yā sust-taṭ'at* — Kaphamay balukapli kaphaprachur ślēshmad ślēshmawān vā kaphī, ṭhāudhā āta-prakriti kaphaprakriti jar vā mand.

**PHLEG-MĀT'IC-AL-ILY**, **PHLEG-MĀT'IC-ILY**, *ad.* coldly — *Sardī se, sard-mizāj se, sustī se, k'āhālī se* — Jaratī se, śitaprakritī se, kaphaprakritī se, mandatī se.

**PHI LŌS'Ō MA-GŌDUR**, *n.* a purge — *Balgam-bur, balgam-shikan, qātī-i-balgam* — Kaphanāśan, ślēshmaghna, kaphaghna.

**PHILEG'MON**, *n.* (*Gr. phlego*) an inflamed tumor — *W'aram, ānās, gillī, sūjan*.

**PHILEG'MO NOS**, *a.* inflammatory, burning — *Sozanda, mukhrīq* — Tāpak, dāhak.

**PHLO-GISTON**, *n.* (*Gr. phlego*) the principle of inflammability — *Kisī chiz kī jalne-wālā hissā, sokhtanī asl* — Jwalanāśilabhāg, jwalanīyatattva, jwalanāśilāśr.

**PHLO-GIST'IC**, *a.* partaking of phlogiston — *Mukhrīq, sozanda, garm* — Dīhak, jwalanāśil, tāpajanak, ushṇa.

**PHŌN'ICS**, *n.* (Gr. *phōnē*) the doctrine of sound—'Ilm-i-*awd*, 'ilm-i-samū'at, 'ilm-i-*lugh*, 'ilm-i-sadū—Dhwanividya, dhwanisāstra, śrutividya, swaravidya.

**PHŌ-NO-CAMPTIC**, *a.* (Gr. *phōnē*, *kampto*) having the power to inflect sound—*Awāz palatne w.*, *awāz ko jhūkane w.*, *awāz-hullāu*—Dhwaniparivartak, dhwaniparivartanakārī.

**PHŌS'PHOR**, **PHŌS'PHOR-US**, *n.* (Gr. *phos*, *phero*) the morning star, a combustible substance—*Nāhāt talī-jahūz* *gā zahra*, *ek nihāyat sozanda gā atash-gir shai*—Śukra suk wā prātamakshatra, prakāśad wā atisighrajwalanīyapadārth.

**PHŌS'PHO-RĀT-EP**, *a.* combined or impregnated with phosphorus—*Ek nihāyat sozanda gā atash-gir shai se milā hui*—Atisighrajwalanīyapadārthayukt, prakāśadayutt.

**PHOS'PHŌ'IC**, *a.* pertaining to phosphorus—*Ek nihāyat sozanda gā atash-gir shai ke mutā'alliq*—Prakāśadasambandhī, prakāśadavishayak, atisighrajwalanīyapadārthavishayak.

**PHO-TŌMETER**, *n.* (Gr. *phos*, *metron*) an instrument for measuring light—*Nār-pāimā*, *roshnī-pāimā*—Prakāśanapak, jyotim-pakayantra.

**PHRASE**, *n.* (Gr. *phrasis*) a mode of speech, an expression, an idiom, style; *v.* to style, to call to term—*Istīlāh gā tarz-i-kalām*, *kalām qat' qī saḥḥan*, *muhāwara*, 'ibarat; *v.* *kahnā*<sup>h</sup>, *bolnā*<sup>h</sup>, *nām rakhnā*<sup>h</sup>—Vākyaaprakāś wā viśeshavākya, vākya wā vachan, vāgyadhārī wā vāgrīti, vāgyavachar vāgyrīti wā śabdārachanā.

**PHRASE-Ō'LOGY**, *n.* mode of expression, diction—*Tarz-i-kalām qī muhāwara*, 'ibarat—Vāgrīti vākyaṛīti wā vāgyavachar vāgyrīti vākyaarachanā wā śabdārachanā.

**PHRASE-Ō'LOGICAL**, *a.* relating to a phrase—*Istīlāh*, 'ibarat-mansūb, mutā'alliq-i-muhāwara, tarz-i-kalām ke mutā'alliq—Vāgrītivishayak, vākyaśāmbandhī, vachanaśāmbandhī, vāgyadhārīvishayak, śabdārachanāvishayak.

**PHRASE-Ō'LOGIST**, *n.* one skilled in phraseology—*Ahl-i-kalām*, *sāhib-i muhāwara*, *ahl-i-sūḥan*—Vāgrītijñ, śabdārachanavettā, vākyaarachanavettā, vāgyāparajña.

**PHRENETIC**, *a.* (Gr. *phren*) disordered in the brain, mad, *n.* a madman—*Sandūā gā khalat-i-dimāg*, *dīwānā qī najūn*; *n.* *dīwānā ādmī*, *najūn shakh*—Ummatta wā vikshipt, bārahāl bāwāl wā sarī; *n.* pāg, vi-shipagān.

**PHRENETIC**, *n.* inflammation of the brain—*Josh-i-dimāg*, *josh-i-māg*, *dīwānagī*, *sandūā*—Mastishkādih, mat-shikāṭap, ummattatā, ummād, sannipāt-jwar.

**PHRENSY**. See **PHRENZY**.

**PHRENO'LOGY**, *n.* (Gr. *phren*, *logos*) the science which professes to explain the disposition and qualities of the mind by supposed organs in the brain—'Ilm-i-kāsa-i-sar—Kapāśāstra, kapāśāmmātrik, kapāśavidyā, kapāśakṣanavidyā.

**PHRENO'LOGIST**, *n.* one versed in phrenology—*Sāhib-i-ilm-i-kāsa-i-sar*, *ahl-i-ilm-i-kāsa-i-sar*—Kapāśavidyājña, kapāśakṣanavidyājñ, kapāśāstravettā.

**PHY'GIAN**, *a.* relating to *Phrygia*, denoting a sprightly kind of music—*Frījīa-mansūb* *gā mutā'alliq*, *Frījīa ke mutā'alliq*, *achchāh rāg zahūr k. w.*—Phrijjadesāsāmbandhī, surāṅgaprakāśak wā su-warālyota.

**PITH'ISIS**, *n.* *n.* (Gr.) consumption—*Sill*, *naḥs-d-dam*, *chhāi<sup>h</sup>*, *chhāi rog<sup>h</sup>*—Kshaya, kshayarog, kaphakshaya, yakshma, jakshma, yakshmarog.

**PITH'ISIC**, *n.* consumption, asthma—*Sill qī naḥs-d-dam*, *ziqu-n nafas gā dama*—Kshay kshayarog yakshma wā yakshma, sūk wā āwasarog.

**PITH'ISICAL**, *a.* wasting the flesh, consumptive—*Mais galī dānuc w<sup>h</sup>*, *maslūl*—Kshaya-kārī, kshayarogī yakshma wā kshayī.

**PHY-LAC'TER**, **PHY-LAC'TERY**, *n.* (Gr. *phylakso*) a slip of parchment bearing some inscription worn as a spell by the Jews—*Chamṛe kī ta'wīz jis par kuchh likhā rakhtā thā aur jisē Yahūdī pahinte the*, *ta'wīz*—Chamṛe kī yantra jis-par kuchh likhā rakhtā thā aur jisē Yihūdī pahinte the, kavach.

**PHY-LAC'TERED**, *a.* wearing phylacteries—*Chamṛe kī ta'wīz pahine hue*, *chamṛe kī ta'wīz pahine w.*—Chamṛe kī yantra pahine hue, kavachadhārī.

**PHY-LAC'TERICAL**, *a.* relating to phylacteries—*Charmina-ta'wīz-mansūb*, *chamṛe ke ta'wīz ke mutā'alliq*—Charumakavachasāmbandhī, chamṛe ke yantra kī sāmbandhī.

**PHY'SIC**, *n.* (Gr. *physis*) the art of healing, medicine, a purge; *v.* to purge—*Tabābat talīb* *gā tibb*, 'ilāj dīnā *gā dārā*, *jū'āb*; *v.* *sāb k.*—Chikitsā vaidyakarm vaidyākriyā vaidyopachār wā aushadhopachār, aushadh wā bhesaj, rechān virechān rechak wā udarāśodhan; *v.* peṭ chalanī, udarāśodhan k.

**PHY'SICS**, *n.* the science of natural objects—'Ilm-i-hikmat—Sākrapadārtharājñān, sthūlapadārtharājñān, siddhāntapadārtharājñān, sākrapadārthasāstra.

**PHY'SICAL**, *a.* relating to natural objects, relating to the art of healing, medicinal—'Ilm-i-hikmat-mansūb, 'ilm-i-hikmat-ke-mutā'alliq *zātī gā tabī'i*, *tabābat talībī gā tibb ke mutā'alliq*, *tibbī gā tibb-kā*—Sākrapadārthasāmbandhī sākrapadārthasāmbandhī sākrapadārtharājñān sthūlapadārthasāmbandhī wā siddhāntapadārthasāmbandhī, chikitsāsāmbandhī wā vaidyopachāravishayak, aushadhīyā rogāntak wā aushadhasāmbandhī. [se.

**PHY'SICAL-LY**, *ad.* according to nature—*Tabī'atan*, *tab'an*, *bi-taḥ*—Swabhāv se, prakṛitī

- PHY-S'CIAN**, *n.* one skilled in the art of healing—*Tabb, kakim, baid*<sup>b</sup>—Vaidya, chikitsak, chikitsajīvi, rogāntak, rogahārī, āyurvedī.
- PHYS-I OG'NO MY**, *n.* (Gr. *physis, gnomon*) the art of discovering the character of the mind from the features of the face—*'Ilm-i-giyāfa, giyāfa-shināsī, 'ilm-i-wajh*—Mukhalakshapanirūpanavidyā, mukhalakshapanirūpan se swabhāvaparichchedh.
- PHYS-I OG'NO MLE**, **PHYS-I OG'NO MIST**, *n.* one versed in physiognomy—*Giyāfa-dān, giyāfa-shinās, bāshava-shinās*—Mukhalakshapanjñā, mukhasāmudrik.
- PHYS-I OG'NOM'**, **PHYS-I OG'NOM'-CAL**, *a.* relating to physiognomy—*'Ilm-i-giyāfa-mansīb, giyāfa-shinā-i-mansīb, muta'alliq-i-'ilm-i-wajh*—Mukhalakshapanirūpanavidyāsambandhī, mukhalakshapanirūpanavidyāvishayak.
- PHYS-I OL'OGY**, *n.* (Gr. *physis, logos*) the science which treats of the functions of animals and plants—*'Ilm-i-manjulat, 'Ilm-i-haiwānāt-o-nabātāt, haiwānāt-o-nabātāt kā 'Ilm*—Prāpidharmagunavidyā, prāpidharmagunajñān, prāpidharmagunāsāstra, jantugunadharmavidyā.
- PHYS-I OL'OGY**, **PHYS-I OL'OG'-CAL**, *a.* pertaining to physiology—*'Ilm-i-haiwānāt-o-nabātāt-mansīb, muta'alliq-i-'ilm-i-manjulat, 'Ilm-i-manjulat ke muta'alliq*—Prāpidharmagunavidyāsambandhī, prāpidharmagunavidyāvishayak.
- PHYS-I OL'OGY**, **PHYS-I OL'OG'-IST**, *n.* one versed in physiology—*Ahl-i-'ilm-i-manjulat, shīb-i-'ilm-i-manjulat, ahl-i-'ilm-i-haiwānāt-o-nabātāt*—Prāpidharmagunavidyājñā, [prāpidharmagunavettā.
- PHY'SY**. See **PISIE**. [prāpidharmagunavettā.
- PHY-TIV-O-ROUS**, *a.* (Gr. *phuton, L. rore*) feeling on plants—*Nabātāt chāne w., nabāt khor, bant-patti-khor*—Banasputī khīne w., aushadhikhadak, oshadhikhadak.
- PHY TOL'O-GY**, *n.* (Gr. *phuton, logos*) the doctrine of plants, botany—*'Ilm-i-nabātāt, 'ilm-i-nabāt qī ashj'ir-nima*—Aushadhividya, vrikshāyurveda wā vrikshāsāstra.
- PHY TOL'O-GIST**, *n.* one skilled in plants—*Ahl-i-'ilm-i-nabāt, nabātāt ke 'ilm meñ māhīr, nabātāt kā 'ilm jōne w.*—Aushadhividya-pāṇḍit, vrikshāyurveda-pāṇḍit, vrikshāsāstra-pāṇḍit. [mahāparādh.
- PĪA CLK**, *n.* (L. *pio*) an enormous crime—*Gināh-i-'azīm, mahā-pāp*<sup>b</sup>—Mah pātak.
- PĪ-ĀC'E-LAR**, **PĪ-ĀC'E-LOUS**, *a.* expiatory, requiring expiation, criminal—*Kāfirā-gar qī tūba-gar, kāfirā-talab, qunāh gār qī qunāh gār*—Prāyaścittakarī wā aghnāśak, prāyaścittārha, mahāpāpī wā mahāparādhī.
- PĪ Ā NO-FORTE**, *n.* (It. *a*) a musical instrument—*Ek qism kā bājā*—Tantrikavādya-visēsh, ek bhāntī kā bājī. [mahāparādh.
- PĪ AS'TER**, *n.* (It. *pietra*) a coin—*Ek qism kī sikka*—Mudrāvisesh.
- PĪ AZZA**, *n.* (It. *a*) a portico of covered walk supported by pillars—*Dihlīz qā dahlīz, sīt'n bandī, sūna-bān*—Dvāramandap, osārā, chāmpār.
- PĪ BROCH**, *n.* (Gael. *piob breach*) the martial music of the Scottish Highlanders—*Mulk-i-Scotland ke pahārīyon kā jangī bājā*—Skātlanḍes ke pahārīyon kī yuddhasambandhī bājī.
- PĪCA**, *n.* (L. *pie* or *magpie*) a vitiated appetite, a sort of printing-type—*Ek qism kī chiriyā, nā-mansīb chīz ke khāne kī khvāsh, ek taur kā chhāpe-kā-harf*—Kikālava ādi ek bhāntī kī chiriyā, akhāyavastu khāne kī ichchhā, ek prakār kā mudrāśhar.
- PĪC-A-ROON'**, *n.* (Fr. *picorer*) a plunderer, a pirate—*Isarā<sup>b</sup>, samunderī dākū<sup>b</sup>*.
- PICK**, *v.* S. *pick* to pull off with the fingers, to glean, to take up, to cull, to choose, to select, to pierce, to rob, to open, to eat slowly and by morsels : *n.* a sharp pointed iron tool—*Khoitua<sup>b</sup>, chuunā<sup>b</sup>, utā-lenā<sup>b</sup>, chug-lenā<sup>b</sup>, pasand k., intikhāb qā mintakhāb k., godnā<sup>b</sup>, lūtūā<sup>b</sup>, kholnā<sup>b</sup>, ahista khāwī ; n. kūtā<sup>b</sup>, lohe kī sūk<sup>b</sup>, kudā<sup>b</sup>, pharvā<sup>b</sup>, kudrā<sup>b</sup>*—Nochnā wā nochnā, binnā, lelenā, bāchhānā, bilchhānā, chun-lenā, chochnā chulchhānā wā jārīnā, churānā chhīnā wā thag-lenā, ughārnā, dhīre dhīre khīnā.
- PICK'ED**, *a.* pointed, sharp, smart, spruce—*Nokilā qī nok-dār, tez, banā-ghanā<sup>b</sup>, banā-chunā<sup>b</sup>*—Tikshnagra wā anāmūn, chokhī panā wā tikshnā, suthrī, suvēśī.
- PICK'ED-NESS**, *n.* sharpness, foppery—*Tez, a'betā-pan qī abet-panā<sup>b</sup>*—Tikshnatī wā chokhī, chhailī-panī.
- PICK'ER**, *n.* one who picks or culls—*Chunne w<sup>b</sup>, binne w<sup>b</sup>, chugne w<sup>b</sup>, bāchhne w<sup>b</sup>*.
- PICK'AXE**, *n.* an axe with a sharp point—*Kudāl<sup>b</sup>, kudār<sup>b</sup>, kudrā<sup>b</sup>, kudālī<sup>b</sup>, pharvā<sup>b</sup>, gāitī<sup>b</sup>*.
- PICK'LOCK**, *n.* an instrument to open locks—*Chor-kūjī<sup>b</sup>, tādā kholne kā hathiyār<sup>b</sup>*.
- PICK'POCK-ET**, **PICK'PURSE**, *n.* one who steals from another's pocket—*Jeb-katrā, kṣa-bur, gāth-katā<sup>b</sup>, uchakkā<sup>b</sup>*.
- PICK'THANK**, *n.* an officious person, a parasite—*Puzūl-khidmat-shakhṣ, khāya-bardār tufail qā must-khor*—Anadhikrācharchāsīlajan wā parādhikrācharchak, parānnabhojī.
- PICK'TOOTH**, *n.* an instrument to clean the teeth—*Dānt kī khodnā<sup>b</sup>, dānt-khodnā<sup>b</sup>, kharkā<sup>b</sup>, khilāl*. [sarikhā<sup>b</sup>.
- PICK'A-PACK**, *ad.* (pack) in the manner of a pack—*Polī sū<sup>b</sup>, gāthrī sū<sup>b</sup>, gāthiye*

PICK'BACK, *ad.* on the back—*Pith par<sup>h</sup>*.

PICK'OVER, *v.* (Fr. *picover*) to pillage, to pirate—*Látná<sup>h</sup>, dakaiti k. dáká dātúá yá* [cho<sup>h</sup> k<sup>h</sup>.

PICK'ER-EL, *n.* (pike) a small pike—*Ek bhānt ki machhī<sup>h</sup>*.

PICK'ER-WEED, *n.* a water-plant—*Ek paudhā jo pānti meñ hotā hai<sup>h</sup>, pānti ká ek* [chho<sup>h</sup>ti per<sup>h</sup>.

PICK'ET, *n.* (Fr. *piquet*) a sharp stake, a guard placed before an army; *v.* to fasten to a picket—*Nokili mekh, tilāma yá qarāval; v. mekh meñ lāndhū—Painā wá* chohā khūntā, muhrē wá nake kī chakū; *v. khūntē meñ bāndhū.*

PICK'LE, *n.* (D. *pekel*) a salt liquor, brine, any thing pickled, a state or condition; *v.* to preserve in brine or pickle—*Nankin-pānt, lōdā pūn<sup>h</sup>, achār<sup>h</sup>, khat; v. achār* bandū<sup>h</sup>—*Khārā pānti, lavānol, sandān wá lavāntāshik, dasā wá avasthā; v. achār*

PICK'LE HER RING, *n.* a budoon—*Bhāup<sup>h</sup>, tho<sup>h</sup>ol<sup>h</sup>, hō<sup>h</sup>so<sup>h</sup>*.

PICK'NIC, *n.* a party in which each person contributes something to the entertainment—*Chandē ki sigāfat—Bihri cā bamabhojan, bihri kī j-wanar.* [dilu i.

PIC'TURE, *n.* (L. *pictura*) a painted representation of any person or thing, a resemblance, a likeness, painting; *v.* to paint a resemblance, to represent—*Tasvīr, sūrat, shalāh, nūsh yā nīdār; v. nūsh ā nūsh kē, tasvīr kī shālāh ā bandūā yā nīdār—* Chitra, prathma wā rūp, prathim prathēhā yā wā prathimā, chhavi; *v. chitra* bandūā wā nīdār, chhavi kī chhōmā wā nīdār.

PIC'TORIAL, *a.* relating to painting—*Muqā, ash, nāsh-nāsh<sup>h</sup>, nīār-mansūb, mutā-* ally i tasvīr—*Chitrasamāndhā, chhaviyā yā yā, chitrakūhā.*

PIC-TURE-SQUE, *a.* like a picture—*Tasvīr ā tasvīr kī, nūsh nūmā, tasvīr kī mā-* nūmā—*Chitrasadrish, chitrasāndhā, nūsh nūmā, Chitrasāhā, chitrasadrishā.*

PIC-TURE-LIKE, *a.* like a picture—*Tasvīr kē māndhā, tasvīr ā, nūsh nūmā, tasvīr-* rā—*Chitrasadrish, chhavi sarikā.* [yā chūn chūn-kēhānā<sup>h</sup>.

PICK'LE, *v.* (peddle) to deal in tales, to pick at tales—*Tāpānā wā āl-āl k<sup>h</sup>, tūngā*

PIC'E, *n.* (L. *pica*) the magpie, the old paper service book, types, assorted—*Ek gismā* kī chhipā, *Romī sar-dār-pānti kī bhānt nūmā, chhipā kē ek kī meñ mīl-ke karāf—* Ek bhānt kī chhipā, *Romīyapradh in dharmāhiyāsh, kī prarthanāndhātī, ek-kī* meñ mīl-ke chhipā kē āshār arthāt mīl-trāshār jo ek-kī meñ mīl-ke ar dhār hōn.

PIC'D, *a.* variegated, partly-coloured—*Gēn ā gān, rang ā rang yā bāgalamān—* Chitra-*vichitra wā nāmānāg, kabir wā nāmānāg.*

PIC'DNESS, *n.* diversity of colour—*Gēn ā gān, rang ā rang, rang meñ ikhtilāf yā farg*—*Nāmānāg, vichitratā, kabirān.*

PICK'ALD, *a.* of various colours—*Gēn ā gān, rang ā rang, abir, kabirā<sup>h</sup>, bāgalamān—* Nāmānāg, *chitravichitra, māmānāg, chitrānāg.* [Pēr<sup>h</sup>, samosa yā sambosa.

PIC'E, *n.* (It. *pighe*) an article of food consisting of meat or fruit baked with paste—

PIC'EL, *n.* (Fr. *pièce*) a fragment, a part, a composition, a picture, a gun, a coin; *v.* to patch, to join—*Tukrā yā tukrā<sup>h</sup>, pāra pīrchā par ā rezā qī'ā tukrā yā band, ishā,* *tasvīr nūsh yā nīdār, bandūg, sikka; v. pānānāg lagānā, jopnā<sup>h</sup>—* Khand wā tuk, *ānā bhīg wā lay, rāhānā wā prādhānā, chitra wā chhavi, pithrakālā wā agnyastara,* *mudrā; v. thegli chakki chhipā wā chappi lagānā, gānthā wā mīlān i.*

PIC'E'LESS, *a.* not made of pieces, whole—*Samachā yā ā-jor<sup>h</sup>, musallam—* Akhand, *khandān wā pūrā.*

PIC'E'NEAL, *ad.* in pieces; *a.* single, separate; *n.* a fragment—*Parzā-parzā, rezā-rezā,* *tukrā-tukrā<sup>h</sup>; a. fard mufrat yā tūhā, jūtā; n. pāra, rezā, parzā—* Tuk-tuk, *khand-* *khand; a. akeli wā ē. āli, prithak wā bhīma; n. khand, tukrā.*

PIC'TO'RY DER, *n.* (Fr. *pic, poudre*) a court held in fairs for redress of disorders—*Meloñ yā pēthōn meñ hangāma dāf karac kē lye ek kachhārī—* Hātoñ hāthōñ me- *loñ wā pēthōn meñ hūlār wā tātē bakhērē kē nīpāne kē liye ek kachhārī.*

PIER, *n.* (S. *per*) a column to support the arch of a bridge, a mole projecting into the sea—*Pāya stān-i-mīhrāb yā pāya-darmigān-i-pul, bāndh<sup>h</sup>—* Pul kī khambhā, *s-tubandh.*

PIER'CE, *v.* (Fr. *percer*) to penetrate—*Chhednā<sup>h</sup>, bedhnā<sup>h</sup>, garonā<sup>h</sup>, sālnā<sup>h</sup>, chhoñknā<sup>h</sup>,* *bhoñknā<sup>h</sup>, pān-k<sup>h</sup>, nāthnā<sup>h</sup>, chahānā<sup>h</sup>, garānā<sup>h</sup>, pūthnā<sup>h</sup>, dhānsā<sup>h</sup>, ghānsā<sup>h</sup>,* *chhōknā<sup>h</sup>.*

PIER'CE-ABLE, *a.* that may be penetrated—*Qābil-i-nūfūz, nūfūz-pāzīr, guzar-pāzīr,* *mukin-i-nūfūz—* Vedhāniya, *pravesāniya, prakāsa, vyāpya.*

PIER'CE'ER, *n.* one that pierces—*Chheerā<sup>h</sup>, chhenā<sup>h</sup>, barmā<sup>h</sup>, barmā<sup>h</sup>, chhedne w<sup>h</sup>, bedhne* *w<sup>h</sup>—* Vedhak, *vedhī.*

PIER'CE'ING, *a.* affecting, cutting, keen—*Muassir yā dīl-soz, burrān, tez—* Hridayavedhak *wā chittadrāvāk, vedhak wā kātne w., tikshna tikhā wā chokhā.*

PIER'CE'ING-LY, *ad.* sharply, keenly—*Tezī se, hiddat yā burrānī se—* Tikshnatā *se, tikhe-* *pan se wā vedhakātwa se.* [pan chokhī wā vedhakātwa.

PIER'CE'ING-NESS, *n.* sharpness, keenness—*Tezī, burrānī yā hiddat—* Tikshnatā, *tikhā-* *PĒ-TY, n.* (L. *pīus*) duty to God, godliness, duty to parents—*Taqwā taqāwat ittiqā*



- yá *Khulá-tarsi*, *Khulá-parasti yá diyámat-dári*, *válidáin-parasti haqq-i-forzandí yá klidmat-i-wáhidáin*—*Iswarabhakti* wá *Parameśwarabhakti*, *bhagavadbhakti* dharmaśāsthrī dharmaśakti dharmaśevā *Iśwarasevā* *devapūjā* wá *pūnyatā*, *mātpātri-bhakti* *mātpātrisevā* wá *putradharm*. [*mān*, *bhaktiyabhinān*, *siddhumanyatā*.]  
 PLET-ISM, *n.* strict devotion or piety—*Sakht zakh*, *sakht diyámat-dári*—*Dharmābhī-*  
 PLET-IST, *n.* one of a sect professing great strictness and purity of life—*Sakht-zakh*, *bayá pársi*—*Dharmābhīn* *inī*, *bhaktiyabhinānī*, *siddhumanyā*. [*yá lohe i dāi*].  
 PIG, *n.* (D. *big*) a young sow, a mass of lead or iron—*Chhēte yá sār-ko-bachcha*. *sie*  
 PIG-HEADED, *a.* having a large head, stupid—*Kaidū sar*, *bē wāqif yá dhūmā*—*Vrihan-*  
*mastak* *vrihachchīrsh* wá *śhulomastak*, *mūh* *mūkh* wá *nirbuddhi*.  
 PIG-SUT, *n.* an earth nut—*Ek qism kē janz*, *mūng phūi*—*Ek bhūt kī supri*.  
 PIG-TAIL, *n.* the hair tied behind with a ribbon—*Jāpī*.  
 PIG-WIND-LEON, *n.* a fairy, any thing very small—*Pari*, *koī chiz jo nihāyat chhotī ho*—  
*Vidyādhari yogini* wá *pāichī*, *koī vastu jo bahut chhotī ho*.  
 PIG-EON, *n.* (Fr.) a bird, a dove—*Kubūtār yā hamam*, *fikhā yā qumrī*—*Kapot*, *peipokī*. [*kadar* wá *katar*, *bhit* *trast* wá *dārā-hua*.]  
 PIG-EON HEART-ED, *a.* timid, frightened—*Buz dil yā kam-himmat*, *khawf ada*—*Kāyar*  
 PIG-EON HOLE, *n.* a division for letters or papers—*Khānu*, *khutū yā kāgāz* *rakhne ke*  
*ligē khana*—*Ghar*, *chhed*, *chūthī* wá *lekhapatra dhārne ke nimitta ghar* wá *chhed*.  
 PIG-TON-LIV-KRED, *a.* mild, soft, gentle—*Muldām*, *marm*, *hakīm*—*Mridu*, *komal*, *dhūnā*  
*dhīrī* wá *śānt*. [*varnak*.]  
 PIGMENT, *n.* (L. *pingo*) paint, colour—*Rangin*, *rang*—*Rañjanalep* wá *rañjan*  
 PIGMY, *n.* (Gr. *pugmē*) a dwarf; a small, feeble—*Bārnā*, *katih-qadd* *shakhs*; a  
*chhotā*, *pā-tarūn yā zāif*—*Vaman*; a. *nannhi* *thumkī mīti* wá *thiingnā*, *balahūn*  
*wā sakūhin*. [*kā*].  
 PIGMY, *n.* like a pigmy, small—*Bārnā sē*, *chhotā mamhā nāfā thiingnā yā* (*thum-*  
 PIGSNEY, *n.* (S. *pigo*) a word of endearment to a girl—*Chhokrī yā lapki ke ligē pyār*  
*kī bāt*, *duārā*, *nē-r-chashm*, *qurātō 'aini*, *qurātō 'ain*.  
 PIKE, *n.* (Fr. *pique*) a long lance used by foot soldiers, a point, a fish—*Neza*, *nok yā*  
*sar*, *ek qism kī machhlī*—*Bhāi* wá *barchha*, *anī sirā* wá *śāhar*, *ek prakār kī machhlī*.  
 PIKED, *a.* ending in a pike, acuminate—*Nokīlā*, *nok dār*—*Anivisist*, *tik-logigra*.  
 PIKE-MAN, *n.* a soldier armed with a pike—*Bhāi* *ba dār*, *neza* *bardār*—*Saktidhar*, *śak-*  
*tīnī*, *bhadat*, *barchhat*. [*bāis*]. *Barchhe* *kī* *chhar*, *saktidand*.  
 PIKE-STAFF, *n.* the staff or shaft of a pike—*Neza dasta*, *fidāli*, *neze kā dasta*, *bhāc kā*  
 PI-LASTER, *n.* (L. *pila*) a square column usually set in a wall—*Sit-nī murabba*,  
*chun-sonā khambhā*—*Chhatust-konastambh*. [*khi*, *rochē* wá *āigarkhā*.]  
 PILCH, PILCHER, *n.* (S. *pilva*) a furred gown—*Pashm-dār yā tū jāma*—*Unī āngar-*  
 PILCHARD, *n.* a kind of fish—*Ek qism kī machhlī*—*Ek prakār kī machhlī* wá *mīn*.  
 PILE, *n.* (L. *pila*) a heap, a collection, an edifice, a large stake driven into the earth;  
*v.* to heap, to accumulate—*Ambar*, *tāda yā tādē*, *ambrāt*, *thūn*; *v.* *tah* *ba-tah* *k.*  
*yā ambar* *k.*, *tāda* *k.* *yā jam* *k.*—*Dher dherī* wá *tīl* *rāsi* *thok* *puñj* *ogh* *stem* wá  
*samūh*, *mahābhawan* *mahāgrīha* wá *mahāmāndir*, *stambh* wá *khambhā*; *v.* *tāl-*  
*ūpar* *dharmā* wá *rāsi* *k.*, *tīl* *k.*, *dher* *k.*, *pātnī* wá *thoqūf*.  
 PILEMENT, *n.* an accumulation—*Ambar*, *tāda yā tādē*—*i* her, *dherī*, *rāsi*, *tīl*.  
 PILES, *n. pl.* hemorrhoids—*Bārāsir*—*Arś*, *arsārōg*. [*roñā* wá *roñā*.]  
 PILE, *n.* (L. *pilus*) a hair, fibre, nap—*Bāl*, *resha*, *khurāb*—*Kōś*, *sūt* *jhothrī* wá *tār*,  
 PILLOSE, PILLOUS, *a.* hairy—*Mācdār*, *pashmī*, *pur-bal*, *pashm-dār*—*Lomāś*, *romaś*,  
*lomawān*. [*māśhulya*.]  
 PILLOSTY, *n.* hairiness—*Bāl dāri*, *pur-mū*, *pashm-dāri*—*Lomāśatwa*, *romaśatwa*, *lo-*  
 PILE, *n.* (L. *pilum*) the head of an arrow, one side of a coin—*Sidūn yā sar-i-tir*, *sikke*  
*kī ek jimb* *yā tarāj*—*Ban* *kā* *sirī* *anī* wá *bhāl*, *mudrā* *kī* *ek* *alaing*.  
 PILFAT-ED, *a.* (L. *pilatus*) having the form of a cover or hat—*Topī* *kī* *sirat*, *topī* *sā*  
*—Topī* *ke* *ākār* *kā*. [*mīsā* *churīk*, *yā* *hath* *lapki* *kā*.]  
 PILFER, *v.* (Fr. *piller*) to steal, to practise petty theft—*Churānā* *yā* *chorānā*,  
 PILFERER, *n.* one who pilfers—*Chor*, *choṭā*, *uthār-gir*, *nē'aklā*, *hath-lapak*.  
 PILFER-ING, PILFER-Y, *n.* petty theft—*Chorī*, *hath-lapki*, *uthār-girī*.  
 PILGRIM, *n.* (Fr. *pelerin*) a wanderer, one who travels to visit holy places; *v.* to  
 wander, to ramble—*Sāyāh*, *ziyārati*; *v.* *siyāhat* *yā* *siyāhī* *k.*, *sair* *k.*—*Yātrik* wá  
*bhramapakārī*, *tīrthayātrik* wá *tīrthasevī*; *v.* *bhraman* *k.*, *ghūmnā-phirā*.  
 PILGRIM AGE, *n.* a long journey, a journey to a holy place—*Siyāhat* *yā* *siyāhī*, *ziyārat*  
*—Yātrā* wá *dirāyātrā*, *tīrthayātrā* wá *tīrthagaman*.  
 PILGRIM-IZE, *v.* to wander about as a pilgrim—*Ziyārat* *k.*, *ziyārati* *sā* *ghūmnā-phirnā*  
*—Tīrthayātrā* *k.*, *tīrthayātrik* wá *tīrthasevī* *ke* *sadrīs* *bhraman* *k.*.  
 PILL, *n.* (L. *pila*) medicine in the form of a little ball, any thing nauseous—*Haṣṣ*  
*yā* *nū* *qūwā* *kī* *goli*, *koī* *karīh* *yā* *makrūh* *shai*—*Aushadh* *kī* *goli*, *koī* *ghrīpājanak* wá  
*viras* *vastu*.

**PILL**, *v.* (Fr. *piller*) to strip, to rob, to plunder, to take or come off in flakes—*Udher-nā yā utār-lenā<sup>h</sup>, chhinnā chhin-lenā yā mār-lenā<sup>h</sup>, lūtnā<sup>h</sup>, parat ke parat chhīlnā yā parat ke parat utā-ā<sup>h</sup>*. [lūtnā<sup>h</sup>, lūtpāt k<sup>h</sup>.]

**PILLAGER**, *n.* plunderer; *v.* to plunder—*Gāvatmat, gāvat, tākht-o-lārāj, lūtnā<sup>h</sup>, lūtpāt<sup>h</sup>*; *v.*

**PILLAGER**, *n.* a plunderer, a spoiler—*Luterā<sup>h</sup>, gāvat-gar—Lūtnē w., pindārī pindārī*

**PIL/ER**, *n.* a plunderer, a robber—*Luterā<sup>h</sup>, dākā yā dākāt<sup>h</sup>*. [wā dākū.]

**PIL GĀN/TIC**, *n.* one who has lost his hair by disease, a poor forsaken wretch—*Wāh shakhs jisake bil bimārī ke bā is se jhar paje hoī, garīb be-kas shakhs—Galitakeś ar-thāt wāh jan jisake keś rog ke kāran jhar gaye hoī, dīn aur anāth jan.*

**PIL/LAR**, *n.* (L. *pila*) a column, a support—*Rukn, pāya yā sitān—Stambh wā kham-bhā, thūmī wā tek.*

**PIL/LARED**, *a.* supported by columns—*Sitān, khamble w<sup>h</sup>—Stambhaviśisht.*

**PIL/LORY**, *n.* (Fr. *piloris*) an instrument of punishment with holes for the head and hands: *v.* to punish with the pilory—*Chambhar-i-gardan, do-shākhā, sūzi dene ke liye ek kal jismein sir aur hāthoñ ke dāl-dene ke liye sārākh banē rahte haiñ; v. chambhar-i-gardan se sozī k. yī k.—Dāl dene ke nimitta ek kal wā yantra jismein mūñ aur hāth dāl dene ke nimitta chhed banē rahte haiñ, hadī, r. aisi kal se dānd dena jismein mastak aur hāthoñ ke dāl dene ke nimitta chhed banē rahte haiñ.*

**PIL/LOW**, *n.* (S. *pillā*) a cushion to support the head in bed: *v.* to place on a pillow—*Takiya, batish, bātin; v. takiye par rakhoñ—Bālis; v. bālis par dharnā.*

**PIL/LION**, *n.* a cushion for a woman to ride on—*Amrat ki sawārī ke liye takiya yā narm zū—Strī ke glāre par chāhne ke nimitta bālis wā kemal gaddī.*

**PIL/LOW-CASE**, *n.* the cover of a pillow—*Takiya kī g<sup>h</sup> q<sup>h</sup>—Bilīśavesitan, bālis kī bethan.*

**PIL/LOT**, *n.* (Fr. *pilot*) one who steers a ship, a guide: *v.* to steer, to direct—*Ab shīnās qāid-i-jahāz jū mu'allim, rah unāñ; v. ekat-mā<sup>h</sup>, rah unāñ k.—Māñjhi samudra-mārgpradarak, karnādharī wā naukīvalak, pathadarak wā bāt dikhāne w.; v. lo-jna wā naukīvala n. n. path dikhāne wā batānā.*

**PIL/LOTAGE**, *n.* the office or pay of a pilot—*Mu'allimī, māñjhi kī 'ukhā kām tan/hārākh jū kirāga—Karnādharīkarn, karnādharaytan māñjhi kī kām wā bhāri.*

**PIL/LOTRY**, *n.* the skill of a pilot—*Māñjhi ke kamār, qāid-i-jahāz kī kamār, mu'allimī—Karnādharīgaur, naukīvalakagaur, māñjhi kī nūpapat.*

**PIL/LOST**. See under PILE.

**PIL/MEN/TA**, **PIL/MEN/TO**, *n.* (Sp. *pimentón*) a spice, Jamaica pepper—*Ek qism kī garam masālīh, jātā i Jauāka kī wīrch—Kālī nārch, pohnarch.*

**PIMP**, *n.* one who provides gratification for the lust of others: *v.* to pander—*Bharyā yā bharyā<sup>h</sup>, kutnā<sup>h</sup>, qallādan; v. kutnā i l<sup>h</sup>, bharyā k<sup>h</sup>, kutnā pū k<sup>h</sup>. [hātā<sup>h</sup>.]*

**PIMP/LE**, *n.* (S. *pimpil*) a small red pustule—*Phu<sup>h</sup> q<sup>h</sup>, phorā<sup>h</sup>, chhāñā<sup>h</sup>, dadorā<sup>h</sup>, mū-*

**PIMP/LED**, *a.* covered with pimples—*Phusiyōñ phu q<sup>h</sup> chhāñōñ gā dadorōñ se bhārā hūñ.*

**PIN**, *n.* (W.) a small pointed instrument for fastening clothes, a pointed piece of wood, a peg: *v.* to fasten with pins—*Sūñ, kīñh kī kī<sup>h</sup>, khātā yā khātī<sup>h</sup>; v. kī yā khātī<sup>h</sup> mē bāñdhā<sup>h</sup>, kī yā khātī<sup>h</sup> yā khātī<sup>h</sup> se hūā kar bāñdhā<sup>h</sup>. [nūñe w<sup>h</sup>.]*

**PIN/NER**, *n.* part of a head dress, a pin under—*Sū kī ek kap ā<sup>h</sup>, sū kī yā khātī<sup>h</sup> ba-*

**PIN/NESE**, *n.* a case for pins—*Sū kī ek chhō<sup>h</sup>, sū kī ek chhō<sup>h</sup> kī dāñdhā<sup>h</sup>.*

**PIN/NESTION**, *n.* a cushion to stick pins in—*Kī kīñtā yā sū kī khōñs chhōñe ke liye gaddī<sup>h</sup>.*

**PIN/NEST**, *n.* small particles of metal—*Pīñz r. r.—Dhāt kī chūran, dhātuchūñ, dhāt*

**PIN/NEATH-ERED**, *a.* not fully fledged—*Gūñā<sup>h</sup>, lūñā<sup>h</sup>. [ke chhōte chhōte tukro.]*

**PIN/NOLE**, *n.* a very small hole—*Nīk qūt chhōñā sārākh, bahūt chhōñā chhed<sup>h</sup>.*

**PIN/NAKER**, *n.* one who makes pins—*Sū sūz, sū bāñdhā w<sup>h</sup>, kīñtā-sūz, kīñtā bāñdhā w<sup>h</sup>, kī bāñdhā w<sup>h</sup>.*

**PIN/NOSEY**, *n.* a wife's pocket money—*Kīñtā kī bīñtā yā jorā kī jeb-kharch yā pūñ-kharch*

*—Vyay karne ke nimitta kīñtā kī pāñtā kī swakīya alpañhan. [mūñdhā.]*

**PIN**, *v.* (S. *pyndan*) to inclose, to confine—*Thātā k., qāid k.—Rūñdhnā wā berhnā.*

**PIN/FOLD**, *n.* an inclosure for cattle—*Mārāñhī yā adwāb ke liye ihātā, jān-wārōñ ke bahūt rakhe kī ihātā—Pāñ wā goru ke nimitta bārā.*

**PIN/CH**, *v.* (Fr. *pincer*) to squeeze, to gripe, to gall, to pain, to press, to straiten, to be troubled; *n.* a squeeze, difficulty—*Chutkī-lenā<sup>h</sup>, nūchnā<sup>h</sup>, ghīs-ke chamrā chhīlnā<sup>h</sup>, dūkhāñā<sup>h</sup>, dubāñā<sup>h</sup>, tang k., tangī k.; n. nūch<sup>h</sup>, tangī yā sakhtī—Chutkī-kāñnā wā bakotnā, kāñnā, ragar-kar khāl chhīñ-dīñnā, lagñā, tīpnā wā chāpnā, sakrīñā, kasnā wā sikorñā, sunfiruñtā k. wā alpavayī h.; n. chutkī wā bakot, jhaujbat wā kaptak,*

**PIN/CHS**, *n. pl.* an instrument for gripping any thing to be held fast or drawn out—*Chīntā<sup>h</sup>, sañsī<sup>h</sup>, nūchnā<sup>h</sup>, nūchnā<sup>h</sup>, sañsī<sup>h</sup>. [hūñ dhāt<sup>h</sup>, panch-rasī<sup>h</sup>.]*

**PIN/CH/BECK**, *n.* a metal compounded of copper and zinc—*Tūñbe aur daste kī mīñt*

**PIN/DARK**, *n.* after the manner of Pindar; *n.* an irregular ode—*Pindār nām shā'ir ke mutābiq; n. ek be-qā'idā qas'idā—Pindār nāmān kavi ke anusār; n. vidhivirud-dhakavitā, vidhibhīnakavitā. [dāru.]*

**PINE**, *n.* (L. *pinus*) a forest tree—*Sanobar yā sanaubar—Sārāl, sarāl, devadāru, pīta-*

PI-NĀS'TER, *n.* the wild pine—*Janglī sanobar yā sanaubar*—Jangalī devadāru.

PIN'E-AL, *a.* resembling a pine-apple—*Anannās sā, anannās ke mānind*—Ananasasadris, ananasasadris.

PIN'Y, *a.* abounding with pines—*Pur-sanobar, pur-sanaubar*—Devadārumay, devadī-

PIN'E-AP-PLE, *n.* a fruit resembling the cone of the pine-tree—*Anannās*—Ananas, anandās.

PIN'E, *v.* (S. *pinān*) to languish, to waste away, to grieve for; *n.* woe, want—*Murjhā-nā<sup>h</sup>, sakhānā yā gubhā<sup>h</sup>, afārida h.*; *n.* andoh yā ranj, tangī yā iṭhīyāj—Jhurinā wā kumhānī, chhījānā lat-jānā gal-jānā wā tūt-jānā, kurhānā bilaknā huraknā wā śok-k.; *n.* śok wā vilāp, kashī wā dāridrya.

PIN'GUID, *a.* (L. *pinguis*) fat, unctuous—*Moṭā<sup>h</sup>, chiknā<sup>h</sup>*.

PIN'ION, *n.* (L. *pinnā*) the joint of a wing remotest from the body, a wing, a feather, the tooth of a wheel, fetters for the arms; *v.* to bind the wings or arms—*Gudḍā<sup>h</sup>, dāinā<sup>h</sup>, mukh<sup>h</sup>, chakkur kā dāt<sup>h</sup>, hulk-karī<sup>h</sup>*; *v.* dāine bāndhnā<sup>h</sup>, gudḍī bāndhnā<sup>h</sup>, mushkēn bāndhnā.

PIN'IONED, *a.* furnished with wings—*Par-dār, parandā, dāine-dār*—Pankhayukt, pak-

PIN'ION IST, *n.* any bird which flies—*Parand*—Pakshi.

PINK, *n.* (D.) an eye, a flower, a colour, any thing supremely excellent, a kind of ship; *v.* to pierce with small holes, to stab, to wink—*Chashm, gul-i-machak, gulābi-rang yā pipāzī-rang, koi nihāyat 'umula shatī, ek qism kā jahūz*; *v.* chalni k. yā chhed-kar chalni sū k<sup>h</sup>, kōchhnā ludnā yā chubhānā<sup>h</sup>, palak mārnā yā palak matkūnā<sup>h</sup>—Ānk, ek prakār kā phul wā pushp, pātulavarn pātularaṅg wā pātāl, āreshthātī kā śikhar wā koi atyuttarū vastū, ek prakār ki naukī.

PINK'E'ED, *a.* having small eyes—*Mako-chashm, nargis chashm*—Sūksmmanayān, gajā-

PIN'NAC'E, *n.* (Fr. *pinasse*) a sort of boat—*Ek taur ki nāv, chhōṭā jahūz, pinas*—Kshudranaukī, ek bhāntī ki nāv.

PIN'NA-CLE, *n.* (L. *pinnā*) a turret, a summit; *v.* to build with pinnacles—*Burj manār kangura yā kangura, sar yā auj*; *v.* kangura-dār kangura-dār burj-dār yā manār-dār banānā—Kalaś wā koṭhī, śikhar sring choṭī wā choṭī; *v.* sakalās banānā, koṭhon sahit banānā.

PINT, *n.* (S. *pynt*) half a quart—*Ek nāp jo ādh ser ke laylhaq hotā hai<sup>h</sup>*.

PÍ-O-NEER', *n.* (Fr. *pionnier*) one who goes before to clear the way for others—*Bel-dār, wah shakhs jo auron ke liye āge rasta banātā yā sūf kartā chaltī hai*—Wah jan jo auron ke nimitta āge āge mārg banātī chaltī hai, dhūngar, loniyā.

PÍ-ON-ING, *n.* the work of pioneers—*Auron ke liye āge rasta banātā aur sūf kartā chalnā*—Auron ke nimitta āge āge mārg banātī chalnā.

PÍ'OUS, *a.* (L. *pious*) godly, religious—*Khudā-parast yā Khudā-tars, muttāqī sālih 'arif yā dīn-dār*—Iśwarabhaktimān Iśwarasevi Iśwarabhakt wā Iśwarapūjak, dharmik dharmī dharmāñil dharmātma wā punyātmi.

PÍ'OUS-LY, *adv.* in a pious manner, religiously—*Khudā-parastī yā Khudā-tarī se, taqā-wat-se dīn-dārī-se yā 'arīfānū*—Iśwarabhakti wā Iśwarasevā se, dharmasīlatwa punyāsīlatwa wā puṇjāsīlatwa se.

PÍP, *n.* (D.) a disease of fowls—*Murgon yā parandon ki ek bimāri*—Chiriyon kā ek rog, pakshiyon ki ek vyādhi.

PÍP, *v.* (L. *pipio*) to chirp or cry as a bird—*Chūn-chūn k<sup>h</sup>, chūn-chūn mārnā<sup>h</sup>, chiriyā kī sī āwāz k., chūn-chūn k<sup>h</sup>, cheñ-cheñ k<sup>h</sup>, churagnā<sup>h</sup>, chuhchahnā<sup>h</sup>*.

PÍP'E, *n.* (S. *pip*) a long tube, a tube for smoking, a musical instrument, the key or sound of the voice, an office in the exchequer, a liquid measure; *v.* to play on the pipe, to emit a shrill sound—*Nāl<sup>h</sup>, hugga yā damī, nāv nai yā algūza, lahja nawā yā sābī, surkārī khazne yā khālīs meñ ek daftar-khāna, pipā*; *v.* bānsī yā bānsurī bajānā<sup>h</sup>, sītī bajānā<sup>h</sup>—Nāl poṅgā puplī poṅgī choṅgī wā pramāñī, gurgurī, vañsī vepu bānsī bānsurī wā muralī, swar wā dhvani, rājadhanaṅgār wā rajaswakosh meñ ek kachahri, dravadvayaparimānaviśesh; *v.* muralī wā vañsī bajānī, sītī d.

PÍP'ER, *n.* one who plays on the pipe—*Shahnāi-chī, shahnāi-nawāz, shahnā-nawāz, sar-nāe-chī*—Vañsīdhar, muralīdhar, vepuvādak, bānsī wā bānsurī bajāne w.

PÍP'ING, *a.* weak, feeble, hot, boiling—*Kam-zor, zūf yā nā-tawān, garm, khaultī-huā<sup>h</sup>*—Nirbal, śaktihin, tattā tāt tapt wā ushqa, ubaltā huā.

PÍP'KIN, *n.* a small earthen boiler—*Mittī ki chhōṭī hāñī<sup>h</sup>*.

PÍP'PIN, *n.* a kind of apple—*Ek qism kā seb*—Ek prakār kā sew.

PÍQUE, *v.* (Fr.) ill-will, offence, grudge, point, nicety; *v.* to offend, to fret, to stimulate, to pride, to value—*Bad-khwāhī, bezārī khafagī āzurdagī yā khāish, kina hugz yā hasud, daḡḡa, bārthī*; *v.* bezār yā nā-rāz k., daḡḡ-k. khafā-k. yā ranjuba-k., takrīk k., fukhr k., sādāt jānnā yā iftikhār-jānnā—Dwesh, droh, lāg bair wā vair, sauk-shnya, sūksmatā; *v.* khijhānā wā khijānā, kurhānā wā chirhānā, uksīnā wā uskānā, abhimān wā ghamān k., lagānā wā bahut kuchh jānnā.

PÍQU'AN-CY, *n.* sharpness, tartness, severity—*Tezī, turaht yā talhī, sakhtī*—Tīkshṇatā, khaṭāī wā karuāī, ugratā wā kathinatā.

PIQU'ANT, *a.* sharp, pungent, severe—*Tez, tursh talkh hádd yá tund, saht—Tikshp* wá títva, ugra kaṭu karuá wá karwá, kathin prakhar wá chaṇḍ.

PIQU'ANT-LY, *ad.* sharply, tartly, severely—*Teti se, turshí yá talkhí se, sahtí se—Tik-*shnatá se, kaṭutá ugratá wá karuái se, kaṭhinatá wá chaṇḍatá se.

PIQU-EER'. See PICKER.

PIQU-EER, *n.* a plunderer, a robber—*Luterá<sup>h</sup>, dakait dákú yá chor<sup>h</sup>.*

PIQUET', pi-kút', *n.* (Fr.) a game at cards—*Tás ká ek khet<sup>h</sup>.*

PIRATE, *n.* (Gr. *peirates*) a sea-robber, a ship employed in piracy, one who steals copyright; *v.* to rob on the sea, to take by theft or without permission—*Daryáí dákú, daryáí dakaiti ká jaház, tasnif-duzdí yá 'ibárat-chor;* *v. samundar par dakaiti k<sup>h</sup>, chur-i-lená chhín-lená yá lút-lená<sup>h</sup>*—Samudrí dákú wá samudra ká dakait, samudrí dakaiti ká nauká, mudritasabdachaur mudritavágapaharak wá granthalikhitápará.

PIRA-CY, *n.* robbery on the sea, literary theft—*Daryáí dakaiti, tasnif-duzdí yá 'ibárat-duzdí*—Samudriyalupton wá samudra par kí dakaiti, mudritavágapahar wá granthalikhitápará. [*zaj yá gárat-gar*—Samudra par dakaiti k. w., luterá wá batmúr.

PI-RÁTTI-CAL, *a.* practising robbery, predatory—*Daryá par dákú dálné w., qazák qaz-*PI-RÁTTI-CAL-LY, *ad.* by piracy—*Daryáí dakaiti se, chorí se<sup>h</sup>*—Samudrí dakaiti se.

PISC-A'TION, *n.* (L. *piscis*) the act or practice of fishing—*Machhí pakarná<sup>h</sup>, machhí* márná<sup>h</sup>, máhi-shikar, máhi-giri. [bandhí, matsyavishayak, mátsik.

PISC-A-TO-RY, *a.* relating to fishes—*Máhi-mansub, machhí ke nutá allíq*—Matsyasam-

PIS-ÇES, *n.* (L.) the twelfth sign of the zodiac—*Hút, samak*—Min, minarósi.

PIS-ÇIV-O-ROUS, *a.* fish-eating, living on fish—*Máhi-khor, machh-khá<sup>h</sup>*—Matsyádhári wá

matsyási, matsyabhoj. [*oh<sup>h</sup>; v. chhí-chhí k<sup>h</sup>, phikárná<sup>h</sup>, dhikkárná<sup>h</sup>.*

PISH, *int.* an exclamation of contempt; *v.* to express contempt—*Chhí-chhí<sup>h</sup>, phish<sup>h</sup>.*

PIS'MIRE, *n.* an ant, an emmet—*Chyuití cheuití chhúwí yá chhú<sup>h</sup>, mor*—Pipiliká,

puttiká.  
PISS, *v.* (D. *pissen*) to discharge urine; *n.* urine—*Pesháb k., istinjá k., baul k., mūt-*ná<sup>h</sup>; *n.* pesháb, istinjá, baul, mūt<sup>h</sup>—Mútratyág k., prasráv k., mútraprasráv k.; *n.* mútra, prasráv.

PIS TACHIO, *n.* (Gr. *pistakia*) a nut—*Pista, fistaq*—Phalavíśesh. pistá.

PISTIL, *n.* (L. *pistillum*) the organ of a female flower which receives the pollen—*Gurbhakkar<sup>h</sup>*—Strikesar, pushpagarbbhatantu.

PIS-TIL-LATION, *n.* (L. *pistillum*) the act of pounding in a mortar—*Kútná<sup>h</sup>.*

PISTOL, *n.* (Fr. *pistolet*) a small hand-gun; *v.* to shoot with a pistol—*Bandúgcha, tamancha, tabancha, tapancha;* *v. bandúgchu márná, tabancha márná, bandúgche se márná*—Gulikáprakshapaní hastamúri, hastágnyastra; *v. hastágnyastra se márná.*

PIS-TOLE, *n.* (Fr.) a little pistol—*Chhotá bandúgcha yá tabancha*—Chhotá hastágnyastra.

PIS-TOLE, *n.* (Fr.) a gold coin—*Ek qism ká ashrafí yá muhr*—Swarnamudrávishesh, [tránálastambh, yantrastambh.

PISTON, *n.* (Fr.) a cylinder used in pumps and other machines—*Luvínthá<sup>h</sup>*—Yan-

PIT, *n.* (S. *pyt*) a hole in the earth, a deep place, an abyss, the grave, a hollow or cavity, an area for cock-fighting, the middle part of a theatre; *v.* to lay in a pit, to mark with little hollows, to indent—*Gár, magík yí q'á b. q'a'r, q'a'r turbat yá madfan, cháh, nurg ká larái ke liye sahn, tamáshú-gúh yá nayl-khâne ká ángan;* *v. gár meñ rakhná, cháh k. dág-dár k. yá dági k., dandána-dár k.*—Vivar vil wá bil, kund kuhar wá kúp, dahak wá atalasparsakhát, mritasárirasthán wá savagartta, garhá, kukkút kí larái ke nimitta ángan, raṅgáṅgan; *v. garhe meñ rakhná, garhá-dálná súkshmak ú-*páúkit-k. wá pachkúná, khandání k.

PIT'COAL, *n.* coal dug from the earth—*Zamin se khodá huá koylá*—Bhúmi wá prithi-vi se khodá huá koylá, ákaranjágar, ákarodbhavágar.

PIT'FALL, *n.* a pit dug and covered over; *v.* to lead into a pitfall—*Chor-garhá<sup>h</sup>; v. lejá kar chor-garhe meñ dálná<sup>h</sup>*—Gúrhakúp, andhakúp, gúrbagartta.

PIT'HÖI, *n.* a mark made by disease—*Bínári ká dág, gál yá thuddí ká garhá<sup>h</sup>*—Rog se jo garhá par-jáy.

PIT'MAN, *n.* one who works in a pit—*Garhe yá khán meñ kám k. w<sup>b</sup>.*

PIT'SAW, *n.* a large saw used by two men—*Barú árú<sup>h</sup>, bará karánt<sup>h</sup>.*

PIT'A-PAT, *ad.* in a flutter; *n.* a flutter, a light quick step—*Dhardharáhat meñ<sup>h</sup>; n. dhardharáhat patpatáhat yá pharpharáhat<sup>h</sup>, jhapat dhamak yá thapthapáhat<sup>h</sup>.*

PITCH, *n.* (S. *pic*) a resin from pine; *v.* to smear with pitch, to darken—*Qir, rá<sup>h</sup>, dhimá<sup>h</sup>; v. dhúpná yá rál-lagáná<sup>h</sup>, kulá k<sup>h</sup>.* [kálá<sup>h</sup>, bhayának yá kulútá<sup>h</sup>.

PITCH'Y, *a.* smeared with pitch, black, dismal or dark—*Dhúpá-huá yá rál se potá-huá<sup>h</sup>.*

PITCH, *v.* to fix, to throw, to light, to fall; *n.* a point, a degree of elevation—*Gárná yá khará-k<sup>h</sup>, phenkná dálná yá márná<sup>h</sup>, utárná yá baithná<sup>h</sup>, gárná yá purná<sup>h</sup>; n. naubat hadd martaba kálat yá darja, darja-i-bulandí;—n. Farimán wá paryant, sirná síkhar wá pad.*

**PITṢṢ'FĀR-THING, n.** a game—*Ek bhūnt kī khel<sup>h</sup>*.

**PITṢṢ'FORK, n.** a fork for throwing hay, &c.—*Jandrā<sup>h</sup>*—*Dwisikhaśūl*.

**PITṢṢ'PIKE, n.** an instrument to give the key-note—*Ek bhūnt kī bānsuri<sup>h</sup>*.

**PITṢṢ'HER, n.** (Ger. *lecher*) an earthen vessel—*Gharā<sup>h</sup>*, *matkā<sup>h</sup>*, *hillā<sup>h</sup>*, *ṭhiliyā<sup>h</sup>*, *ghailā<sup>h</sup>*, *gupri<sup>h</sup>*, *kāpri<sup>h</sup>*.

**PITH, n.** (S. *pīṭha*) the soft spongy substance in the centre of plants and trees, marrow, strength, energy, momentum—*Gūdā<sup>h</sup>*, *magz*, *zor yā tīgāt*, *qudrat quwat yā quwat*, *muzīgaya qudr yā wazn*—*Bhuā wā garbh*. *sār hir wā majjā*, *bal wā śakti*, *sattwa wā tej*, *prabhav*. [*sār nissār wā sārāhū*, *sattwahin nīhsattwa vīryahin wā nirbal*.

**PITHLESS, a.** without pith, wanting force—*Be-gūdā yā be-magz*, *kam zor*—*Asir nīh-*

**PITH'Y, a.** containing pith, forcible—*Pur-magz*, *zor-āwar mazbūt yā matīn*—*Gūdailā sārāpur sīrawān majjīwān wā majjān yā*, *balawān sasattwa sattwawān wā vīrya-wān*. [*wā vīrya se*.

**PITH'LY, ad.** with strength, with force—*Tīgāt se*, *zor yā mazbūt se*—*Sasattwa*, *śakti*

**PITH'NESS, n.** strength, force, energy—*Mazbūt yā zor*, *tīgāt*, *qudrat pur-magzī qudrat yā quwat*. [*Śakti*, *bal*, *sattwa sattwa-purātī wā vīrya*.

**PITTAṆCE, n.** (Fr. *pitance*) an allowance, a small portion—*Kaṭīf waṭīf yā rozina*, *chāwā hīra yā bakhrī*—*Anūchehīdhan wā parimita-vatan*, *alpaḥār wā alpaṭī*.

**PIT'ITE, n.** (L. *pituita*) phlegm, mucus—*Bal-gam*, *lu'āb yā kaf*—*Kaph*, *śleshmā wā kāsī*.

**PIT'ITTA NY, a.** that secretes phlegm—*Balgam-āwar*, *kaf-afzā*—*Kaphodpādak*, *kapha-kar*, *śleḥmājanak*. [*Kaphagunak*, *śleshmāl*.

**PIT'IT'ROUS, a.** consisting of phlegm—*Balgam sīrat*, *pur balgam*, *balgami*—*Kaphamay*,

**PITY, a.** (Fr. *pitié*) compassion, sympathy with misery, cause of regret; *v.* to compassionate, to regard with sympathy—*Tarāḥm yā rahm*, *ham dardī dard-mandī dil-sozī yā riqāt*, *hīrī hāf yā sabahī tāṭas*; *v.* *rahm k.*, *yā rahm khānā*, *gam-khōārī k.*, *yā dard khānā*—*Karūnā wā dayā*, *anukampā anyadubkhaḍubkhitā samadubkhatwā wā sabadubkhitī*, *dukhkhāray*; *v.* *karūnā wā anukampā k.*, *tars khīnā*.

**PITY'OUS, a.** sorrowful, compassionate—*Dard angzī dard-āwar yā dard nāk*, *mutarakhīm yā mom-dīl*—*Karūnāpak anukampānīya wā anukampājanak*, *karūnāsīl karūnānāy wā dayāśleḥhita*.

**PITY'OUS LY, ad.** in a pityous manner—*Dard angzī yā dard āwar se*, *tarāḥm se*—*Ais rīdī se kī jīvanī karūnā upanna ho*, *aise purān se kī jīvanī anukampā wā dayā ho*, *karūnāpādakatwā se*, *dayājanakatwā purvak*, *anukampā se*.

**PITY'ABLE, a.** deserving pity, miserable—*Wājib-e rahm yā dard āwar*, *miskīn kamīna yā haqīr*—*Karūnāyogya anukampen yā wā dayāpura*, *dīn dukhī wā atidukhī*.

**PITY'ABLENESS, n.** state of deserving pity—*Wājib-e rahm*, *rahm-purī*, *dard angzī*, *miskīn*, *ashūfayī*—*Anukampānīyatā*, *anukampāyā* [*karūnāyā*], *atidukhīnīyatā*, *atidukhīnīyatā*. [*ke hīrī mē*—*Anukampāpāstāhī mē*.

**PITY'ED LY, ad.** in a situation to be pitied—*Wājib-e rahm kī ḥālat mē*, *dard angzī*

**PITY'ER, n.** one who pities—*Gam khōār*, *rahm k. w.*, *rahm khānā w.*, *dard khānā w.*—*Tars khīnā w.*, *anukampā k. w.*, *karūnā k. w.*

**PITY'FUL, a.** full of pity, compassionate, melancholy, paltry, contemptible—*Shafīq yā dard mand*, *mutarakhīm yā mom-dīl*, *dīl-afzār yā matīl*, *pāpī yā khōār*, *haqīr zīlī yā mubtāl*—*Karūnānāy wā dayāpūr*, *karūnīk wā karūnāsīl*, *khīnā wā vīshādī*, *tuehīlā*, *garhānīya wā kutsī*.

**PITY'FUL LY, ad.** with pity, compassionately, mournfully, contemptibly—*Tarāḥm yā rahm se*, *mutarakhīmīna*, *lā ham-dardī yā dard-mandī se*, *gam-gīnī se*, *haqīrat yā matallat se*—*Karūnā se*, *anukampāpurvak wā dayāpūrvak*, *dukhī wā khed se*, *adhamāpūrvak wā nichatwā se*.

**PITY'FULNESS, n.** compassion, despicableness—*Tarāḥm rahm yā riqāt*, *mazallat yā ḥīrīdīl*—*Karūnī anukampā wā dayāṭatā*, *adhamatā wā garhānīyatā*.

**PITY'LESS, a.** without pity, merciless—*Be-dard*, *be-rahm*—*Nāṭars wā karūnāhīn*, *dayā-rāhī*, *nīrlay nīshthūr wā knūr*.

**PIVOT, n.** (Fr.) a pin on which any thing turns—*Kīlā<sup>h</sup>*, *kī<sup>h</sup>*, *khāṭā<sup>h</sup>*, *chū<sup>h</sup>*.

**PIX, n.** (L. *pixis*) a box in which the consecrated host is kept, a box used for the trial of gold and silver coin—*Ek qism kī mutabarrak sandūq*, *sonahle aur rupahle sikkō ke jānehue ke ṭipe ek sandūq*—*Ek prakār kī pavitrādhār*, *sonahre aur rupahre mudrā ke jūehne ke nimitta ek ādhār wā pēṭī*.

**PLĀ'CA-BLE, a.** (L. *placo*) that may be appeased, willing to forgive—*Mulām narm salīm halīm yā narm-dīl*, *dār-guzār k. w.*, *yā mu'āf k. w.*—*Ārādhaniyā sāmya sāntwanīya sāmauiyā wā toshaniyā*, *kshamāwān*.

**PLĀ'CA-BIL'ITY, PLĀ'CA-BLENESS, n.** willingness to be appeased—*Narm-dīlī*, *salīm-talī*, *mulāyamat yā mulāimat*, *rahm-dīlī*—*Ārādhaniyatā*, *sāmyatā*, *sāntwanīyatā*.

**PLĀ'GATE, v.** to appease, to conciliate—*Tasallī yā taskīn d.*, *muwāṣiq k.*—*Dilāsād*, *ṭhaṇḍā-k.* wā *sānt-k.*, *mandānā wā anurādīt-k.*

**PLA-CÂRD'**, *n.* (Fr.) a written or printed paper posted in a public place; *v.* to notify by placards, to post—*Izhâr-nâma, ishtihâr-nâma*; *v. ishtihâr k. yâ ishtihâr-nâma se zâhir k., lagânâ yâ baithânâ*—*Vijnâpanapatra, ghoshanapatra*; *v. vijnâpanapatra ke dwirâ prakat k., chapkânâ.*

**PLÂCE**, *n.* (Fr.) a particular portion of space, locality, seat, room, mansion, rank, priority, office, station; *v.* to put in a place, to fix, to settle—*Jâ yâ jâc, mauqâ yâ makânât, manîr, gunjaish'arsa makân yâ'iraz, hawâlî mayâm yâ mahall, martaba yâ pâgâ, amcaliyat peshî yâ sabqat, 'ahda yâ mansab, darjâ maqarr yâ manzilât*; *v. rakhnâ, thahranâ, maqarrar k.*—*Jagah thâiw wâ thaur, sthân wâ sthiti, vâsasthân wâ niketan, bhûmî avasar prasâr wâ thal, bhawan dhâm sâk grîha nivasasthân wâ ghar, âsqat, agraganyatî agramânyatî wâ prâthânya, pad, padavî avasthiti wâ adhi-kâr; v. dharnâ, lagânâ wâ khurî k., baithânî.* [dharne w., sthâpâk, vidhâyi.

**PLÂCEAT**, *n.* one who places—*â-khuc w., thahranê w., maqarrar k. w.*—*Lagâne w.,* **PLA-CÊNTA**, *n.* (L.) the substance which connects the fetus with the womb—*Lijh-gâ, kherhî, khercî.* [narm yâ mûtarê, sîkin—*Vint wâ sūmya, komal, sūnt.*

**PLÂC'ID**, *a.* (L. *placidus*) gentle, mild, calm—*S-e-a h-din baid bîr yâ mutakhammîl,*

**PLÂC'ID'LY**, *ad.* gently, mildly, calmly—*Sa'im t-tabî hîm yâ baid-bârî se, narm yâ mukhammat se, t-tâbâ hawârî yâ âbistatî se*—*Saunyatî se, komalatî se, sūntî se.*

**PLA-CID'ITY**, **PLÂC'ID'NESS**, *n.* mildness—*Mukhammat gâ mutâinat, narmî, hîm, baid-bârî, tahammul*—*Komalatî, sūntî, sūntatâ* [âdes, ajnâ.

**PLÂC'IT**, *n.* (L. *placitum*) a decree—*Digri, hukm, fatwâ*—*Vidhân, uqay, vyavasthâ,*

**PLÂC'IT'RY**, *a.* relating to pleading—*Uz-matâ, hujjat-munib*—*Vâknuvadavishâ-*

**PLÂC'KET**, *n.* (L. *placitum*) a proceeding—*Lahutî, ghâzî, ghâzîgharî* [yâk.

**PLÂC'IK'ARY**, *a.* (L. *placitarius*) a thief in literature, literary thief; *a.* practising literary theft—*Tasni'f-dûdî gâ tasni'f-dûdî tasni'f-dûdî gâ tasni'f-dûdî*; *a. tasni'f-dûdî, 'ibrat chur*—*Vâgapharâk, vâgaphâr wâ vâgaphârâk, vâgaphâr sabdachauriya wâ vâgapharâk; a. v. gâgaphârâk, sabdachor.* [sabdachauriya.

**PLÂC'IK'AR**, *n.* literary thief—*'Ibrat' baidî, tasni'f-dûdî*—*Vâgapharâk, vâgaphâr,*

**PLÂGUE**, *n.* (Gr. *plague*) a disease, pestilence, trouble, vexation; *v.* to infect with pestilence, to trouble, to vex—*Habî, mard-mârî, tustî yâ taklî, tîz kufât yâ ârîqat*;

*v. mahâ-mârî mard-mârî, taklîf-pâstî d., e. d. ârîqat d. tang-k, diqq-k, gâ habîrân-k.*—*Mârî marak wâ mârak, madâvyadhî, dukhî, vrishtî, upashray wâ utqat, kaptak jhanjîl wâ janjîl; e. mârîgrast k. mârîgrîst k. wâ mârîragast k., satînâ khijhînâ khijhînâ wâ pîr d., kîphânî chîphî wâ dukhîl.*

**PLÂGUEFUL**, *a.* abounding with plagues—*Par-wabî*—*Mahîn'rimay, mârakapûr.*

**PLÂGU'Y**, *a.* full of the plague, vexation—*Par-wabî, taklîf-dîh yâ dîl-kharash*—*Mârakapûr wâ mahîn'rimay, kîsêl kîsêkar kîsêk, pînk wâ dukhkhâr.*

**PLÂGU'USLY**, *ad.* vexation-ly, horribly—*Taklîf-dîhî yâ dîl-kharashî se, muhîbânâ yâ 'ibrat-angîsî se*—*Kîsêkatâ wâ kîsêkatâ se, bhayankarîp wî dîrûnatâ se.*

**PLÂICE**, *n.* (Ger. *platteis*) a flat fish—*Ek bhîrî kî chîptî mukhîlî.*

**PLÂICE-MOUTH**, *n.* a wry mouth—*Tîghâ mûkhî, bîrâ mûkhî.*

**PLÂID**, *n.* (Gael. *plaid*) a long loose garment made of woollen cloth—*Du-shûla, pash-mîne kâ 'aba*—*Aurpaya tra, pattî.*

**PLÂIN**, *a.* (L. *planus*) smooth, level, flat, open, artless, honest, homely; *ad.* not obscurely, distinctly, simply; *n.* level ground, a flat, expanse, field of battle; *v.* to level, to make clear—*Barâbar, hamwâr, musattah, âshkârâ âshkârâ zâhir yâ sîf, râst, sâda wâ mukhlîs râst-bâz yâ râst-dâr, sâda yâ be-sâhla; ad. zâhiran yâ surîhan, sîf-sîf, be-sâhlagî se; n. musattah zamîn yâ musattah, maidân yâ changân, razm-yâh yâ mî'rakâ; v. barâbar yâ hamwâr k., sîf k.*—*Sam, battîlûr, chauras, khulî spashî wâ vyakt, nishkapat chahahîn wâ nîyâhîn, sūddhamatî kharî wâ sachêl, aparîshkrîr nîralakâr wâ sîdhrîrâpurî; ad. spashîturîp se, vyakturîp wâ pratyaksharîp se, bin-banîw kô wâ binî alankâr; n. samabhūmî, samasthal wâ battîlûr bhūmî, ranabhūmî; e. chauras wâ sam k., spashî k. wî khuluf.*

**PLÂIN'LY**, *ad.* flatly, clearly, frankly—*Sîf-sîf, zâhiran yâ surîhan, râstî se*—*Khol-ke, spashîturîp wâ vyakturîp se, sachâi kharî kâpatâhînatâ wâ vîmalâtmatâ se.*

**PLÂIN'NESS**, *n.* flatness, want of ornament or show, openness, artlessness—*Hamwârî yâ tarâbarî, sîdlatî yâ l-e-sâkhatî, kushîlatî yâ sîfî, râstî yâ nâ-jarêbî*—*Samatâ wâ sūnya, alankârâhînatâ bhûshanâbhav wâ alankârâbhav, spashîtatâ wâ vyaktatâ, amâyâ kharî wâ kâpatâhînatâ.*

**PLÂIN-DEAL'ING**, *a.* honest, open, frank; *n.* management without art, sincerity—*Râst-bâz, sîf-dîl, sîna-sîf*; *n. râst-mî'âmalatî, sâda dîlî sîf-dîlî sîna-sîfî yâ râst-bâzî*—*Sūddhamatî nyâyachârî wâ sūddhâchârî, mâyâhîn wâ saralachittâ, nishkapat wâ vîmalâtmatâ; n. nishkapatîchâr, dhârmîkatwa satyâsîlatâ nishkapatya wâ amâyâ.*

**PLÂIN-HEART'ED**, *a.* sincere, frank, honest—*Râst-bâz, sîna-sîf yâ sîf-dîl, râst*—*Dhârmîkharâ wâ satyâsîl, nishkapat saralachittâ wâ mâyâhîn, sūddhâchârî sachêlâ nyâyachârî wâ sūddhamatî.*

PLAIN-HEART'ED-NESS, *n.* sincerity, frankness — *Rāsti yā rāst-bāzi, sīna-safāi sūda-dill yā saf-dill* — Nishkāpatya kharī wā anāyā, vimalātinātā saralachittatā wā kapata-hinatā. [wā gān jo bhajanabhawan meñ gāyā jāta hai.]

PLAIN'SONG, *n.* the chant in church service — *Sāda git jo girje meñ gāyā jāta hai* — Git

PLAIN'SPÖ-KEN, *a.* speaking with sincerity — *Sāf-go, rāst-go* — Spashṭavaktā, vyaktavāk, kharā kalne w. [silāi.]

PLAIN'WORK, *n.* common needle-work — *Sūti silāi, sūda-kārī* — Sādharan silāi, sāmānya PLAIN, *v.* (L. *plango*) to lament, to wail — *Gām yā afsos k., nauha yā nūla-o-zīrī k.* — Khed k. wā ronā, bilbilānā. [faryād — Vilāp, paridevan.]

PLAIN'ING, *n.* lamentation, complaint — *Nāla nauha yā zārī, shikāyat shakva gila yā PLAIN, v.* lamentation, complaint — *Nāla nauha girje yā zārī, shikāyat faryād yā nū-tish* — Vilāp wā roṣroṭat, doḥāi pūrvapakshapad bhāshāpād wā pūrvavād.

PLAIN'TFUL, *a.* complaining, expressing sorrow — *Nālān yā girjān, mātami hazin yā gam-namā* — Vilāpi wā vilāpanakārī, śokasūchak khedasūchak wā duḥkhabodhak.

PLAIN'TIFF, *n.* one who commences a lawsuit — *Faryādī, nālīshī, da'wī-dār, dād-kharīh, muldārī* — Vādī, pūrvavādī, vivādārthī, abhiyogi.

PLAIN'TIVE, *a.* lamenting, expressing sorrow — *Nālān yā girjān, mātami yā gam-zāhir-k.* *v.* — Vilāpi wā vilāpanakārī, śokasūchak wā duḥkhabodhak. [roṣ-t se.]

PLAIN'TIVE LV. *ad.* in a plaintive manner — *Nāla se, girje se, nauha se* — Vilāp se, roṣ-PLAIN'TIVE-NESS, *n.* quality of being plaintive — *Gām-ginī, gam-namāi* — Paridevakatwa, duḥkhabodhan, śokabodhan. [— Binā pūrvapakshapad, binā pūrvavād, binā vilāp.]

PLAIN'TLESS, *a.* without complaint — *Be-shikāyat, be-gila, be-shukra, be-nauha, be-nāla*

PLAIT, *n.* (W. *pleth*) a fold, a double; *v.* to fold, to double, to braid — *Tah yā pech, shikan yā chin;* *v. tah-jamānā tah-k. tahmā yā shikan-k., mornā<sup>h</sup>, binā yā gūnth-nā<sup>h</sup>* — Parat wā put, vyāvartin wā lar; *v. lapetnā chumā wā parat-k., dugnānā wā doḥrūnā, bunnā wā lajyānā.*

PLAN, *n.* (Fr.) a scheme, a form, a model; *v.* to scheme, to form in design — *Man-saba tajveiz bandish yā tadbīr, naysha, namāna yā kḥūkā;* *v. mansūba-k. bandish-k. yā nupsha-bāndhnā, tadbīr yā tajvī; k.* — Upiy anusundhān wā kalpanā, dhāneḥat wā thātḥ, katkanā wā pratirūp; *v. upiy-k. banānā uṭhānā bāndhnā wā nikālnā, anusau-dhān wā kalpanā k.*

PLANCH, *v.* (Fr. *planche*) to cover with boards, to plank — *Takhtō se pātū, takhta-bandī k.* — Pataron se pātū, patare-lagānā patare-bichhnā wā kātḥ kī pīṭan banānā.

PLANCH'ED, *a.* made of boards — *Takhtō kī banā-huā* — Pataron kī banā huā.

PLANCH'ER, *n.* a floor of wood — *Kāth kī chhat yā pātū<sup>n</sup>.*

PLANCH'ING, *n.* the laying of a floor — *Kāth kī chhat yā pātū banānā<sup>n</sup>.*

PLANE, *n.* (L. *planus*) a level surface, an instrument for smoothing boards; *v.* to level, to make smooth — *Hāmān musattah yā maidān, randa yā randā;* *v. hamwār k., barābar-k. yā randa-chānā* — Patpar pāt wā samatā, takshau; *v. sam-k. wā rolnā, chiknānā wā chiknā-k.* [najm — Grah, khechar, gaganeechar.]

PLAN'ET, *n.* (Gr. *planos*) a heavenly body which revolves round the sun — *Saigāra,*

PLAN'ET-ARY, *a.* pertaining to the planets — *Saigāra-mansūb, mutā'alliq-i-saigāra* — Grahāsambandhī, grahaviśhayak.

PLAN'ET-ED, *a.* belonging to the planets — *Mutā'alliq-i-saigāra* — Grahāsambandhī.

PLAN'ET-CAL, *a.* pertaining to planets — *Saigāra-mansūb, mutā'alliq-i-saigāra* — Grahaviśhayak, grahāsambandhī. [grahopahat, grahaviśṭ, grahamārā.]

PLAN'ET-STRUCK, *a.* blasted as by a planet — *Saigāra-zuka, jalak-zada* — Grahapīrit,

PLANETREE, *n.* (L. *platanus*) a large tree — *Ek qism kī barā durakhṭ* — Ek prakār kī barā per. [tah-i-mudawwar — Samatalasthavritta, samatalavartul, samatalachakra.]

PLAN'ET-SPHERE, *n.* (L. *planus*, Gr. *sphairē*) a sphere projected on a plane — *Musat-*

PLANK, *n.* (Fr. *planche*) a thick strong board; *v.* to cover or lay with planks — *Takhta, patrā<sup>n</sup>, pāt<sup>n</sup>, pātā<sup>n</sup>, lauh, pīrhā<sup>n</sup>, kātḥ kī pallā<sup>n</sup>;* *v. takhta-bandī k., takhta-lagānā* — *v. Patare lagānā, pataron se jarnā, patare bichhnā, pataron se pāt-nā, saphalak k.*

PLANO-CÓN'ICAL, *a.* (L. *planus*, Gr. *konos*) level on the one side and conical on the other — *Ek taraf se hamwār aur dūsrī taraf se gūn-dumī yā mukhrūtī* — Ek or se battāḥar wā chauras aur dūsrī or se gopuchchākār wā sūndākār.

PLANO-CÓN'VEX, *a.* (L. *planus*, con. *convex*) flat on the one side and convex on the other — *Ek taraf se barābar yā hamwār aur dūsrī taraf se gumbāz yā murg-sina* — Ek or se chauras wā battāḥar aur dūsrī or se kūrmaprishṭhākār wā adho-mukhadundubhyākār.

PLANT, *n.* (L. *planta*) a vegetable, a sapling; *v.* to put in the ground, to set, to fix, to place, to establish, to disseminate — *Nabāt nakhl yā rustun, nihāl yā nawāl;* *v. lagānā yā ropnā<sup>n</sup>, buṭhālnā yā jamānā<sup>n</sup>, yārnā<sup>n</sup>, rakhnā yā dharnā<sup>n</sup>, kharā k. yā basānā<sup>n</sup>, bonā chhīnā yā phailānā<sup>n</sup>* — Oshadhi oshadhi aushadhi wā aushadhi, aṅkur paudhā naudha wā korā.

PLĀNT'AGE, *n.* herbs in general — *Nabātāt* — Oshadhi, oshadhi, aushadhi, aushadhi.

PLĀNT'AL, *a.* pertaining to plants — *Nabāti*, *nabāt-nansub* — Oshadhisambandhi, aushadhivishayak, paudhoṇ wā nandhoṇ kī sambandhi.

PLĀN-TĀTION, *n.* the act of planting, the place planted, a colony, introduction — *Nakhl-bandī*, *bāg-istān* *bāg* yā *nakhl-istān*, *ābādī*, *idkhāl* — Lagānā jamānī baithālnā ropnā ropan āropay wā ārop, bārī vrikshavāṭikā wā vrikshavāṭī, bastī wā desaśāikhā, praveśan prachār wā lānā.

PLĀNTER, *n.* one who plants, the owner of a plantation, one who disseminates — *Nakhl-band*, *mālik-i-bāg* yā *sahib-i-bāg*, *bunc w. yā phailāne w.* — Kāchhi koerī ropne-w. lagāne-w. ropak wā āropak, vāṭikāṣṭī wā vāṭikeshwar, chhitne w. [kharī k<sup>b</sup>.

PLĀNTING, *n.* the act of setting in the ground — *Gārnā*<sup>b</sup>, *lagānā*<sup>b</sup>, *jamānā*<sup>b</sup>, *baithānā*<sup>b</sup>,

PLĀNT, *n.* (L. *planta*) the sole of the foot — *Kaff-i-pā*, *talrā*<sup>b</sup>, *piṇe kā talā*<sup>b</sup>.

PLĀNTAIN, *n.* (L. *plantago*) an herb, a tree — *Lisāun-i-huml*, *kelā*<sup>b</sup> — Jarī jarī-būṭī oshadhi wā aushadhivīśesh, kadali.

PLĀSH, *n.* (D. *plas*) a puddle : *v.* to make a noise in water — *Gārha*<sup>b</sup>, *talaiyā*<sup>b</sup>, *dabrā*<sup>b</sup> ; *v. pānī meṇ chhappur-chhappur* k<sup>b</sup>, *pānī meṇ dhabdhabnā*<sup>b</sup>, *pānī meṇ chhapchhapnā*<sup>b</sup>. [garahiyoṇ-se bhārā huā, jalapanikamay wā jalādhyā.

PLĀSHY, *a.* filled with puddles, watery — *Dabroṇ se bhārā hua*<sup>b</sup>, *dabī* — Dabrinay wā PLĀSHI, *v.* (L. *pleum*) to interweave branches : *n.* a branch partly cut off and bound to other branches — *Dāloṇ ko gūṭhū*<sup>b</sup>, *dāloṇ ko ek dāsre ke sāth bāndhnā*<sup>b</sup> ; *n. dāl jo kuchh chhānt-kar aur dāloṇ meṇ bāndhi jāt hai*<sup>b</sup>.

PLĀSM, *n.* (Gr. *plasso*) a mould, a matrix — *Qālib*, *siqa* — Ghariyā kulhiyā wā mudrāk-shuragarbh, sūchī wā parghaṭī.

PLĀS-MĀT'I-CAL, *a.* giving form or shape — *Shakl-band*, *naqsha-band*, *sūrat bāndhne w.*, *sūrat d. w.*, *dāul d. w.* — Rūpakārī, ākārad, rūpakar.

PLĀS'TER, *n.* a composition used to cover walls or cast figures, an adhesive salve : *v.* to cover with plaster — *Rikhta*, *marham* *malham* yā *zamid* : *v. potnā*<sup>b</sup>, *lipnā* yā *lepnā*<sup>b</sup>, *lesnā*<sup>b</sup>, *chhopnā*<sup>b</sup>, *thopnā*<sup>b</sup>, *lagānā*<sup>b</sup>, *phernā*<sup>b</sup>, *livirnā*<sup>b</sup> — Let liwār lei wā chhapan, lep wā anulepan. [livārān-hār<sup>b</sup>, *lewār yā lei lagāne w.*<sup>b</sup>.

PLĀS'TER-ER, *n.* one who plasters — *Chhopne w.*, *thopne w.*, *livirne w.*, *lesne w.*<sup>b</sup>,

PLĀS'TER-ING, *n.* work done in plaster — *Astar kārī*, *ipam*, *otan*<sup>b</sup>, *lip-pot*<sup>b</sup>, *lipālāp*<sup>b</sup>, *chān-kām*<sup>b</sup>, *potū*<sup>b</sup>. [kārī, rūpakar, ākārad, murtid, ākānakar.

PLĀS'TIC, PLĀS'TI-CAL, *a.* giving form — *Naqsha-band*, *sūrat d. w.*, *dāul d. w.* — Rūpa-

PLĀSTRON, *n.* (Fr. *a*) a piece of leather stuffed used by fencers — *Champe kī gadidī*<sup>b</sup>, *champe kī chaktī*<sup>b</sup>.

PLĀT, *v.* (*plait*) to make by texture — *Binnā*<sup>b</sup>, *hunnā*<sup>b</sup>, *gūṭhnā*<sup>b</sup>, *gūṭhnā*<sup>b</sup>.

PLĀT, PLĀT'TING, *n.* work done by platting — *Binnāwā*<sup>b</sup>, *hunnāwā*<sup>b</sup>, *koṭ hunnā huā kām*<sup>b</sup>.

PLĀT, *n.* (Gr. *platys*) a small piece of ground, a level piece of ground — *Pārchā-i-zamin* yā *qat-i-zamin*, *maidān* yā *musattah* — Bhūmibhag bhūbhāg wā bhūpradeś, patpar samabhūmī wā samasthal.

PLĀT'FORM, *n.* a level place, a flat floor raised above the ground, a scheme, a plan — *Musattah*, *maqf*, *mansaba*, *tadhīr* — Patpar samabhūmī wā samasthal, chabūtārā machān wā maich, upāy, kalpanā wā yukti. [kā barā vriksha.

PLĀT'ANE, *n.* (L. *platanus*) the plane-tree — *Ek qism kā barā daraḥt* — *Ēk prakār*

PLĀTE, *n.* (Gr. *platus*) a flat piece of metal, wrought silver, a small shallow vessel : *v.* to overlay with plate — *Pattar*<sup>b</sup>, *zurūf-i-simā* yā *zurūf-i-nugraī*, *rikabī rikabī suhnak* yā *tabaq* : *v. mullamū* k., *tabaq jarnā*, *mugarrāq* j., *Pattrā*, *chāndī* ke bāsan, *thilī* *kathāntī* *parāt* wā *kāthrā* ; *v. marlunī*, *pattar jarnā*, *pattar lagānā*, *pattar charhānā*.

PLĀT'TER, *n.* a large shallow dish — *Parāt*<sup>b</sup>, *thāt*<sup>b</sup>, *kāthrā*<sup>b</sup>, *kāthantī*<sup>b</sup>.

PLĀT'TINA, *n.* (Sp. *a*) a metal — *Plātina filiz* — Plātina dhātū.

PLĀ-TŌN'IC, PLĀ-TŌN'I-CAL, *a.* relating to *Plato*, purely spiritual or intellectual — *Aflātūnī*, *muhz rishānī* yā 'aqlī — Pleṭo nāmak prāichinakālik paṇḍitāsambandhi, śuddha pāramārthik wā mānāsik.

PLĀ-TŌN'I-CAL-ITY, *ad.* after the manner of *Plato* — *Aflātūnī taur se*, *Aflātūn ke rū se*, *Aflātūn ke 'aqle* *ke mutābiq*, *Aflātūn kī hikkut ke mutābiq* — Pleṭo nāmak paṇḍit ke anusār, Pleṭo mīmak mahājñānī ke mat ke anusār.

PLĀ-TŌN-ISM, *n.* the philosophy of *Plato* — *Hikmat-i-Aflātūn* — Pleṭo nāmak mahājñānī kī tattvasāstra wā jñānasāstra, Pleṭopanth.

PLĀ-TŌN-IST, *n.* a follower of *Plato* — *Aflātūn kā pai-rau*, *murid-i-Aflātūn*, *Aflātūn kā shāgird* — Pleṭo nāmak mahājñānī ke mat kī anuyāyī, Pleṭo kā chelā, Pleṭopanthī, Pleṭo kī matāvalambī.

PLĀ-TŌN-IZE, *v.* to adopt the opinions of *Plato* — *Aflātūn kā pai-rau h.*, *Aflātūn kā 'aqida mānū* — Pleṭo kā mat dhāran k., Pleṭopanthī h., Pleṭo kā mat mānū.

PLĀ-TŌON', *n.* (Fr. *peloton*) a small square body of soldiers — *Sipāhiyōṇ kā yā kī guroh jiski sūrat murabba' ho* — Samachaturbhujasainyadal.



**PLAUDIT**, *n.* (L. *plaudo*) applause—*Shábáshí, saná, áfrín, tahsín*—*Prasānsāsabd, dhanyavád, jayavád, prasānsá.*

**PLAUS'IBLE**, *a.* apparently right, specious—*Rásti-numáí yá numáishí, zāhír-numáí zāhír-dār yá sūrat-harām*—*Satyābhāsarūp satyābhāsatmak wá satyasādris, vahirdarsanīya wá satyābhāsi. (numáí—Satyābhās, satyābhāsatwa, pramānābhāsatwa, satyasādrisya.*

**PLAUS'IT-UD**, *n.* appearance of right—*Rásti-numáí, zāhír-dār, sūrat-harām, zāhír-*

**PLAUS'IT-UD**, *ad.* with fair show, speciously—*Rásti-numáí se, zāhír-dār zāhír-numáí yá sūrat-harām se*—*Satyābhāsapūrvak, satyasādrisya se.*

**PLAUS'IVE**, *a.* applauding, plausible—*Áfrín-khuvān saná-khuvān yá áfrín-ámez, rástí-numáí zāhír-numáí yá sūrat-harām*—*Prasānsak wá stutimay, satyābhāsarūp satyābhāsatmak wá satyasādris.*

**PLAY**, *v.* (S. *plejan*) to sport, to toy, to trifle, to contend in a game, to perform on a musical instrument, to move, to act : *n.* amusement, sport, a game, action, practice, a dramatic composition—*Khelud<sup>h</sup>, khushi k. yá lūb k., makkhí mārā<sup>h</sup>, bāzī yá qimār-bāzī k., chherud<sup>h</sup>, mutaharrik k. yá k., naq<sup>h</sup> k. ; n. lak<sup>h</sup>-lūb yá lūb, khel<sup>h</sup>, bāzī yá qimār-bāzī, harakat, islīm<sup>h</sup> amol yá vād, natak<sup>h</sup>*—*Krīnā k., kalol kautuk līlā wá vīhar k., tūpātōi k., dyūtakrīrī akshādikrīrī wá ak-hadyūt k., bijānī, chālānī wá chālānī, savānē wá pekhnā k. ; n. vīhar vinod wá vīlās, kautuk krīrī kalol wá līlā, dyūtakrīrī akshādikrīrī wá akshadyūt, krīyā vyāpār wá cheshtā, abhyās ācharaṇ wá amushthān, prakaraṇ rūpak wá rūp.*

**PLAY'ER**, *n.* one who plays, an actor—*Khēlārī khēlārī, khelakkar, khelwaigā jurārī yá bajawāigā<sup>h</sup>, naqqāl yá naq<sup>h</sup> bīz*—*Krīrak khelne w, dyūtakrīrak wá vādyavādak, pekhnā yá nat savānī rang-jiv wá raugajivak, āchpat<sup>h</sup>, halkā ochhā yá chhichhōgā<sup>h</sup>.*

**PLAY'FUL**, *ad.* sportive, full of levity—*Khēlwārī khēlwārī alolā kautukī chanchal yá PLAY'FULLY*, *ad.* in a sportive manner—*Khelwār mē<sup>h</sup>, khelwār se<sup>h</sup>, khel mē<sup>h</sup>, khel se<sup>h</sup>, alol-pan se<sup>h</sup>, [chochhālī<sup>h</sup>, hā kī ochhāl-pan yá chhichhōgā pan<sup>h</sup>.*

**PLAY'FULNESS**, *n.* sportiveness, levity—*Alol alolā pan kalol khēlwārī pan chochhāl yá*

**PLAY'SOME**, *a.* wanton, full of levity—*Khēlwārī khēlwārī khēlwārī alolā yá chanchal<sup>h</sup>, ochhāl chhichhōgā yá halkā<sup>h</sup>.* [karamapustak.

**PLAY'BOOK**, *n.* a book of dramatic compositions—*Natak kī kūtāb*—*Nātakapustak, pra-*

**PLAY'DAY**, *n.* a day exempt from work—*Chhūti kī dīn<sup>h</sup>, khel kī dīn<sup>h</sup>*—*Krīpādīn, amādhīyātīthī. [ho<sup>h</sup> ho—Dyūtakrīrī, dyūt uin, rīn jo dyūtakrīrī se huā ho.*

**PLAY'DEFT**, *n.* a debt contracted by gaming—*Qimār bāzī ká garā, gar-jō qimār-bāzī se*

**PLAY'FUL**, *n.* a companion in amusement—*Hum-āz, khel ká sāthī<sup>h</sup>, khelwār ká sangī<sup>h</sup>*—*Sahkrīrak.*

**PLAY'GAME**, *n.* play for children—*Larkōn ká khel<sup>h</sup>, iackōn kī kalol<sup>h</sup>.*

**PLAY'HOUSE**, *n.* a house for dramatic performances, a theatre—*Naq<sup>h</sup> khānā, nāch-ghar<sup>h</sup>*—*Nātakshālā, raug-shālā wá urayāshālā.*

**PLAY'MATE**, *n.* a companion in amusement—*Hum-bāz, khel ká sāthī<sup>h</sup>, kalol yá khelwār ká sangī<sup>h</sup>*—*Sahkrīrak, sahavīlāsī, sahavīlārī.*

**PLAY'PLEAS'URE**, *n.* idle amusement—*Khel<sup>h</sup>, khelwār<sup>h</sup>, kalol<sup>h</sup>.*

**PLAY'THING**, *n.* a toy, a thing to play with—*Khēlwānā yá pekhnā<sup>h</sup>, khelne kī chīz*—*Krīrak, krīyābhavya wá rīrīvastu. [rachāl, prakaraṇarachak.*

**PLAY'WRIGHT**, *n.* a maker of plays—*Natak banāne w<sup>h</sup>, natak līkhe w<sup>h</sup>*—*Nātak-*

**PLEA**, *n.* (Fr. *plaidoir*) that which is advanced in pleading, an apology, a lawsuit—*Hujjat dālīl yá bahs, āzr yá mu'arraf, mu'awadana dā'arā yá mu'awadā*—*Pramāṇ wá vyapadēs, bīndī wá uttar, vād wá arthavād.*

**PLEAD**, *v.* to argue before a court, to defend—*Sawāl jurāb k. dālīl-bānā yá hujjat k., āzr k. yá jurāb-d.*—*Pramāṇ hān hetūpannyās-k, wá nimittapannyās k., uttar d. wá vād k.*

**PLEAD'ABLE**, *a.* that may be pleaded—*Hujjat pazīr, dālīl pazīr, munimul-bahs, munimul-āzr*—*Pramāṇ karne ke hīe upanyāsānīya wá upanyāsya, jiskā uttar ho sakai. [hetuvādī, nimittavādī, pararthavādī, pararthottaravādī.*

**PLEAD'ER**, *n.* one who pleads—*Sawāl jo āzr, tawār k. bahhās, wāhīl*—*Uttaravādī,*

**PLEAD'ING**, *n.* the act or form of pleading—*Mubāhosa, hujjat, takarrā, sawāl-jurāb, āzr*—*Uttaravādī, hetuvādī, nimittavādī, pararthavādī, pararthottaravādī.*

**PLEACH**, *v.* (L. *plectere*) to bend, to interweave—*Jhukānā yá namānā<sup>h</sup>, binnā bunnā gūthnā yá gūthnā<sup>h</sup>.*

**PLEASE**, *v.* (L. *placere*) to gratify, to delight, to satisfy, to like, to condescend—*Khush k., shād yá mah-āz k., rāzī k. yá khātīr-nawāzī k., pasand k., furo-taū yá mīhar-bānī k.*—*Tusht k., rījhānā wá āmandit k., achchhā lagnā tript-k. wá pasanna-k., chāhnā wá bhānā, angrah k.*

**PLEAS'ANCE**, *n.* gaiety, merriment, pleasantry—*Khurramī, khushi yá shād-mānī, bashā-shat yá khush-talī*—*Ullās hulās prasad wá ānand, chūhal raw-chāw wá raw-rang, harsh vinod wá vīlās.*

**PLEAS'ANT**, *a.* agreeable, gratifying, delightful, cheerful, gay, lively, merry, trifling—*Khush-āyand manzūr murgūh yá markūz, dīl-pasand pasandīda yā dīl-khwāh, farah-*

- bakhsh yā dil-chasp, khurram shād yā shād-mān, khursand yā masrūr, zinda-dil yā khush-dil, bakhshash, sabuk yā sifa*—Manbhāwnā wā ramya, tushṭikar sukhad wā sukhakar, ānandad ānandakar ruchir manoranjak manoram wā nandak, vilāsi wā harshit, ānandī wā praphullachitta, ānandavritti wā rasik, rangilā rasiyā wā vinodī, halkā ochhā wā chhūchhorī. [ānand se, kamanīyarūp se, subhagaritī se.
- PLEAS'ANT-LY, *ad.* in a pleasant manner—*Khushī se, khushī se, dil-pazīrī se*—Sukh se.
- PLEAS'ANT-NESS, *n.* delightfulness, gaiety—*Dil-chaspī yā masurrat, khurramī khushī yā shād-mānī*—Ramyatā ramaniyatā wā kamanīyatā, har-h ānand chuhāl wā vinod.
- PLEAS'ANT-RY, *n.* gaiety, merriment, lively talk—*Khush tabī yā shād-mānī, khurramī bakhshat yā masurrat, zarīfat latīfat yā latifa*—Vinod wā ānand, chuhāl wā rāv-rūng, thātholī wā parihās. [wā prasanna-hone kī riti se.
- PLEAS'ED-LY, *ad.* in a way to be delighted—*Mahzāz yā masrūr hone ke taur se*—Rijhne.
- PLEAS'ER, *n.* one who pleases—*Khush k. w. rāzī k. w., pasand k. w., chāhne w.*—Tush-takar, tushṭikar, triptikar, triptakarak, prasanna k. w. rijhne w.
- PLEAS'ING, *a.* giving pleasure, agreeable—*Dil-pasand dil-chasp yā farah-bakhsh, marg-gib markā: khush-āgand manzār māghā yā pasandīda*—Naudak wā modak, ramya ramaniya subhag ruchir manoranjak wā man bhān.
- PLEAS'ING-LY, *ad.* in a way to give pleasure—*Khush-āgandī se, masrūr yā mahzāz karne ke taur se*—Ramyatāpūrvak, ramaniyaritī se, subhag prakār se.
- PLEAS'ING-NESS, *n.* quality of giving pleasure—*Khush-āgandī, farah-bakhshī, khātir-māzī, dil-chaspī*—Ramyatī, ramaniyatī, manoranjakatī.
- PLEAS'URE, *n.* delight, gratification, choice, will, a favour; *v.* to gratify—*Khushi khurramī hazz surār yā shād-mānī, shauq-zauq merā aish yā ishrat, pasand, marz, mihir-bārī; v. khush k., masrūr k., mahzāz k.*—Ānand harsh āhlid vinod wā vilās, sukh suntosh tushṭi wā bhog, rijh wā ruchī, chāh ichchhai wā ābhilāsh, ānugrah wā kripā; *v. sukh d., ānandit k., tript k., tushṭ k.*
- PLEAS'URA-BLE, *a.* giving pleasure, delightful—*Farah-bakhsh, dil-chasp khush-āgand dil-pasand yā pasandīda*—Modak nandak wā manoranjak, ramya man-bhāt wā ramaniya. [se—Sukh se, ānand se, harsh se, āhlid se.
- PLEAS'URA-BLY, *ad.* with pleasure—*Bā-khushi, khushi se, surār yā masurrat se, zauq*
- PLEAS'URA-BLE-NESS, *n.* the state of being pleasurable—*Farah-bakhshī dil-chaspī, khush-āgandī*—Ramaniyatā, ramyatā, manoranjakatī.
- PLEAS'URE-FUL, *a.* delightful, agreeable—*Farah-bakhsh dil-kash yā khush-āgand, dil-chasp marg-gib manzār dil-pasand dil-kharāh yā pasandīda*—Ramya ramaniya wā manoram, nandak modak sukhad ruchir wā man-bhāt. [vyasani, bhogi, bhogisakt.
- PLEAS'URE-IST, *n.* one devoted to pleasure—*Nafs-parast, ahl-i-zauq, aishish*—Vishayī.
- PLEASE'MAN, *n.* an officious fellow—*Fazl khidmat shakhs*—Ānadhikāracharchāsīlajan, parakīryacharchak.
- PLEAS'URE-GROUND, *n.* ground laid out in a pleasing or ornamental manner—*Jā-i-farah-bakhsh, dil-kash yā chaman-zār*—Vilāsasthān, vilāsavan, kriyāvan.
- PLE-BE'LIAN, *v.* (1. *plebs*) one of the common people; *a.* belonging to the common people, consisting of the common people—*'Arāmma n-nās meñ se ek shakhs, ulnā dānī; a. 'arāmma-n-nās ke mutā'alliq yā 'amm, 'arāmma n-nās kō*—Prakritajan, itarajan, nichajan, pāmārajan; *a.* adhamavarṇ laukik wā pāmār, prakrit akulīn wā sūmānya. [log, nich log, akulīn log.
- PLE-BE'LIANCE, *n.* the common people—*'Arāmma n-nās*—Nichajan, pāmārajan, adham.
- PLE'DGE, *n.* (fr. *pleige*) any thing given as security, a pawn, a surety, an invitation to drink; *v.* to give as security, to put in pawn, to invite to drink—*Girau yā giro, rahn yā rahn, zāmin yā kafil, sharāb pīne ke liye istid'ā yā dā'wat; v. giran yā giro rakhtā, markūn k. rahn-k. yā rahn-k., sharāb pīne ke liye istid'ā yā dā'wat k.*—Pan wā nyās, bandhak, sarīrabandhak wā ol, madyapān ke nimitta bulāhat wā nimāntran; *v.* bandhak k. wā bandhak mārṇā, bandhak rakhnā wā gahni dharm, madyapān ke nimitta bulānā wā nimāntran k. [w. bandhak mārṇe w.
- PLE'DGE-R, *n.* one who pledges—*Rāhin, markūn k. w.*—Gahni dharme w. bandhak-k.
- PLE'DGET, *n.* a small mass of lint—*Phākhā<sup>h</sup>, patti<sup>h</sup>*. [tikā, bahulā.
- PLE'IA'DES, PLE'IADES, *n.* (Gr. *pleiades*) a constellation—*Suratgā, purvā*—Krit.
- PLE'ENAL, *a.* (L. *plenus*) full, complete—*Pārā<sup>h</sup>, tamām kamāl kāmīl yā tamām-o-kamāl*—Pūrṇ, sampūrṇ paripūrṇ wā nihśesh. [sampūrṇ paripūrṇ wā nihśesh.
- PLE'EN-A-RY, *a.* full, complete—*Pārā<sup>h</sup>, tamām kamāl kāmīl yā tamām-o-kamāl*—Pūrṇ.
- PLE'EN-A-BLY, *ad.* fully, completely—*Bi-t-kulliyā yā bi-tamāmīchi, tamām-tar yā sar-d-pā*—Sampūrṇarūp se, nipat.
- PLE'EN-AR-TY, *n.* the state of a benefice when occupied—*Jis nazr-i-a'imma par koi ho uski hālāt*—Jis dharmādhyāpavritti par koi ho uski dāgi.
- PLE'ISH, *v.* to fill, to replenish—*Bharṇā<sup>h</sup>, bhar-pūr k<sup>h</sup>*.
- PLE'NIST, *n.* one who maintains that all space is full of matter—*Malā-dost, manū-gāil*—Pūrṇatāvādī, pūrṇatavavādī.

- PLEN'-TŪDE**, *n.* fulness, completeness—*Mamlūyat, kamālīyat kamāl nihāyat ziyādātī tamāmī yā sarī*—Paripūrnatā wā pūrnatā, sampūrnatā pūrī wā saṁśiddhī.
- PLEN'-TŪNE**, *n.* (*L. plenus, luna*) the full moon—*Pārā chānd<sup>h</sup>, badr*—Pūrnachandra, pūrnendu, pūrninī.
- PLEN'-TŪ'NA-RY**, *a.* relating to the full moon—*Badrī, mutā'alliq-i-badr, badr-mansūb, pūrē chānd kā<sup>h</sup>*—Pūrnachandrasambandhī, pūrnendusambandhī.
- PLE NĪP'O-TENCE**, **PLE NĪP'O-TEN-CY**, *n.* (*L. plenus, potens*) fulness of power—*Pūrī tāqat, ikhtiyār-i-kāmīl*—Pūrnasamarthyā, sāmārthyapūrnatī, pūrnasāktitwa, śakti-pūrnatī.
- PLE NĪP'O-TENT**, *a.* invested with full power—*Pūrī tāqat-dār, kāmīl-ikhtiyār dār, qādīr*—*[i mutlaq, mukhtār-i-kull]*—Pūrnasāktī, pūrnasāktimū.
- PLEN-PRO-TEN-TIA-RY**, *a.* a negotiator invested with full power; *a.* having full power—*Wakīl-i-mutlaq, mukhtār-i-kull, mukhtār-i-mutlaq*; *a.* *qādīr-i-mutlaq, kāmīl-ikhtiyār-dār, pūrī tāqat w.*—Pūrnasāktiyuktī, pūrnasāktik; *a.* pūrnasāktī, pūrnasāktimū.
- PLEN'TY**, *n.* (*L. plenus*) abundance, copiousness; *a.* being in abundance—*Ziyādātī wafūr yā firāwānī, ifrāt yā kasrat*; *a.* *wāfir, kasir*—Bahutāt wā bahutiyāt, bāhulya vipulāt prachurāt prachuryā wā atirikatā; *a.* bahut, prachur, vipul.
- PLEN'TI-ous**, *a.* abundant, copious—*Ziyāda, kasir wāfir māfur yā mutawafir*—Adhik wā vipul, paripūrn pushkal bahut wā prachur.
- PLEN'TI-ous-ly**, *ad.* abundantly, copiously—*Ziyādātī se, kasrat ifrāt yā wafūr se*—Bahutāt wā bahutiyāt *se*, bahut karke wā bāhulya *se*.
- PLEN'TI-ous-ness**, *n.* abundance, fertility—*Kasrat ifrāt wafūr yā ziyādātī, zar-khiz*—Bahutāt bahutiyāt prachuryā prachurāt bāhulya wā vipulāt, bāhuphalotpudakata wā urwatāwa.
- PLEN'TI-FUL**, *a.* abundant, copious, exuberant—*Ziyāda, kasir wāfir māfur yā mutawafir, firāwānī yā lah-riz*—Paripūrn wā pushkal, bahut wā prachur, adhik wā vipul.
- PLEN'TI-FUL-ly**, *ad.* abundantly, copiously—*Ifrāt se, ziyādātī se, firāwānī se yā ba kasrat*—Bahutāt wā bahutiyāt *se*, vipulāt bāhulya wā prachurāt *se*.
- PLEN-TI-FUL-ness**, *n.* abundance, fertility—*Ifrāt ziyādātī kasrat wafūr yā firāwānī, zar-khiz*—Bāhulya prachuryā bahutāt bahutiyāt pushkalata wā vipulāt, bāhuphalotpudakata wā urwatāwa.
- PLEO-NASM**, *n.* (*Gr. pleon*) redundancy of words in speaking or writing—*Bayān-i-zāid, bayān-i-maqarrar, ziyāda bayān*—Sabāhīsay, sabābāhūlyā, sabādhikya.
- PLEO-NAS-TIC**, **PLEO-NAS-TIC-AL**, *a.* redundant—*Zāid, fazl, wāfir*—Atirīk, adhik.
- PLEO-NAS-TIC-AL-ly**, *ad.* redundantly—*Zāidan, ziyādātī se, fazlī se*—Atisay karke, bahut karke.
- PLEO-NAS-TIC-AL-ty**, *[i timid-i-kāmīl, i tāqat-i-kull]*—Pūrnawiswas, dīrghamīśchay.
- PLEO-PHORY**, *n.* (*Gr. phors, phero*) full persuasion or confidence—*Taqutqun*.
- PLEO-THORA**, **PLEO-THO-RY**, *n.* (*Gr. plethora*) fulness of habit—*Ifrāt-i-khūn, ifrāt-i-akhlīl*—Raktādihikya, raktātisāyā, atipushtī.
- PLE THORIC**, *a.* having a full habit—*Damāwī*—Atipusht, raktapari-pūrn, atiraktapūrn.
- PLEO-THO-RY**, *n.* (*Gr. pleura*) an inflammation of the membrane which covers the inside of the thorax—*Bar sān, jirsām, zātul-jamb*—Urograh, vakshograh.
- PLEO-THO-RIC**, **PLEO-THO-RIC-AL**, *a.* relating to pleurisy, diseased with pleurisy—*Bar-sām-mansūb mutā'alliq-i-jirsām yā zātul-jambī, zar-i-jirsām bar sān-zādā yā jirsām-zādā*—Urograharogī, ur-grahī wā vakshograhī.
- PLI-A-BLE**, *a.* (*L. plio*) easy to be bent, flexible, easy to be persuaded—*Narm, dam-dār, targih-paiz yā munāqin-ul-tahrīk*—Komal wā mridh, mānya lachilī sumamāniyā wā jhukne-ke-yogyā, prabodhaniyā pratsāhaniyā wā sugamātī-se-manāye-jāne-ke-yogyā.
- PLI-A-BIL-ITY**, **PLI-A-BLE-NESS**, *n.* flexibility—*Dam dārī, mulāyamat yā mulāimat*.
- PLI-ANT**, *a.* bending, flexible, complying—*Mulāim yā wām, dam-dār, rāzī h. w. rīzā-mand yā rāzī mand*—Komal mānaniyā wā jhukne wā, lachilī, anurādhi wā māme w.
- PLI-AN-CY**, *n.* easiness to be bent, flexibility—*Mulāyamat mulāimat yā narmī, dam-dārī*—Komalatā, mānaniyatā, sumānyatā, jhukne kī yogyatī, chīmrīhat lachak.
- PLI-ANT-NESS**, *n.* quality of being pliant—*Mulāyamat yā m-lāimat, narmī, dam-dārī*—Komalatā, mānaniyatā, sumānyatā, jhukne kī yogyatī, chīmrīhat lachak.
- PLIERS**, *n. pl.* an instrument by which any small thing is held and bent—*Chīmtā<sup>h</sup>, saṁsī<sup>h</sup>, saṁsā<sup>h</sup>*.
- PLI-CATION**, **PLI-CI-TURE**, *n.* (*L. plico*) a fold, a plait—*Tah, pech chūn yā shikan*—*PLI-CA*, *n.* a disease of the hair—*Ek bimāri jis-mēn bālōn mēn latēn par jāti hātī*—Ek rog jis-mēn bāl latiyā jīte hātī.
- PLIGHT**, **PLIT**, *v.* (*S. plihan*) to pledge, to give as surety; *n.* pledge, state—*Girau yā giro rakhnā, rahn yā rīhn rakhnā*; *n.* *girau giro rahn yā rīhn, hālat yā hāl*—Bandhak mārnat wā bandhak rakhnī, gahnat mārnat wā gahnat rakhnī; *n.* bandhak, dāś wā avasthā.
- PLIGHTER**, *n.* one that plights—*Bandhak mārne w<sup>h</sup>, bandhak k. w<sup>h</sup>*.
- PLIGHT**, **PLIT**, *v.* (*L. plico*) to weave, to braid; *n.* a fold, a double, a plait—*Binnā*

- yá bunná<sup>h</sup>, gáuthná gáuthná gáuthná yá batná<sup>h</sup> ; *n.* tah, chñ, shikan yá pech—*n.* parat, mor, úmí wá lar. [*ká chan-gosha píya*—Stambulchatushkonatal.
- PLINTH**, *n.* (Gr. *plinthos*) the flat square member under the base of a column—*Sítin*.
- PLÖD**, *v.* (D. *plög* ?) to toil, to drudge, to travel or work slowly—*Míhnat k. yá zor-nárán, náht mazdár k. dhíre-dhíre chadná yá kám k.*—Bará sram k., kathín phal k., reingná wá haule haule-kám k.
- PLÖÖDER**, *n.* one who plods—*Míhnatí shakhs, mazdár, áhista-áhista kám k. w.*—Dhíre dhíre nitya sram k. w., rase rase nitya kám k. w., nityasramí, nityodyogí, nityavyavasáyí, nitya tadat k. w.
- PLÖÖDING**, *n.* slow motion or study—*Réngáwat<sup>h</sup>, áhista chid, áhistogí ke sáth shugl*—Dhíre dhíre nitya udyog wá sram k., dhímí chlíl, mandagati, mandálhyayan.
- PLÖT**, *n.* (*plat*) a small extent of ground—*Párchá i zamen, qul'a-i-zamin*—Bhúmbhág, bhúmbhág, bhúmbpradé.
- PLÖT**, *n.* (S. *plótan*) a conspiracy, a stratagem, a scheme, the story of a play ; *v.* to devise mischief, to contrive—*Bamúsh gí sáúsh, fann jitrat farch gí hikmat-i'amali, mansába yá tudhír, tantíga yá jorhar* ; *v.* bamúsh yá sáúsh k., tajríz k. yá hikmat-laríán—Gut kapet prabandh wá kumantará, chahad wá chahadma, upáy kalpaná wá yukti, vastu ; *v.* kapatprabandh kumantará wá gut k., upáy yukti wá yatn k.
- PLÖTÍK**, *n.* one who plots, a conspirator—*Mansába-lá, jitratí bamúshí yá sáúshí*—Upáykalpak upáyachintak upáy k. w. wá yukti k. w., kapatprabandhakárí droha-chintak wá gut k. w.
- PLÖUGH**, *plöut*, *n.* (D. *plough*) instrument for turning up the ground in furrows ; *v.* to turn up the ground, to furrow—*Hal<sup>h</sup>, har<sup>h</sup>, qulba* ; *v.* hal chaháná<sup>h</sup>, qulba-rání k. ;—*v.* jolá, chaháná wá hal jolá.
- PLÖUGHÉR**, *n.* one who ploughs—*Hal jolá<sup>h</sup>, halwáká<sup>h</sup>, kisan<sup>h</sup>, jotár<sup>h</sup>, qulba-kash, qulba-rán.* [*qulba-ráni*.
- PLÖUGHÍNG**, *n.* act of turning up the ground—*Halwáká<sup>h</sup>, halwáká<sup>h</sup>, jotár<sup>h</sup>, chás<sup>h</sup>, jot<sup>h</sup>, Plöughíng<sup>h</sup>, n.* a boy who ploughs—*Ek larká jo hal chahátá hai<sup>h</sup>, hal jolá larká<sup>h</sup>.*
- PLÖUGHÍNG**, *n.* land suitable for tillage, as much land as a team can plough in a year—*Qulba-ráni ke lág zamin, jis qulba-ráni ek gí bail wá ghore sál bhar men jot saká*—Halyabhumí wa krishiyogyebhumi, jitni bhumi ek gí bail wa ek jorí ghore baras bhar men jot sakáin. [*wáhi haljotí badadhar kúg dí wá kisan, gawár.*
- PLÖUGHMAN**, *n.* one who ploughs, a rustic—*Qulba-rán yá qulba-kash, dihpáni*—*Hal-Plöugh-mán-day*, *n.* Monday after Twelfth day—*Isáiyón ke bape dín ke ba'd ke bárah-men dín ke ba'd ká do-shamba*—*Isáiyón ke Pare dín ke pare ke bárah-men dín ke pare ká soravár.*
- PLÖUGHSHARE**, *n.* the part of a plough which cuts the ground—*Hal ká pháth<sup>h</sup>, pháth<sup>h</sup>, hars, wásh.* [*chiriyá, titíbh, titíbhak, pankakir.*
- PLÖVER**, *n.* (L. *pluvia*) the lapwing—*Ek qism ki chíngá, kítkilá*—*Ek bhánt kí*
- PLÜCK**, *v.* (S. *placcian*) to pull with force, to snatch, to strip off feathers ; *n.* a pull, the heart liver and lights of an animal—*Torná tor lená khíchná khíchná chonhéná khíchná yá wachná<sup>h</sup>, chhinná chhinná yá jhaták-tená<sup>h</sup>, khasotú ukhárná yá ukhár lená<sup>h</sup> ; n.* kashish, haurán ká kadja jipar aur shush ;—*n.* Khích khích khích khích wá jhaták, pásn lá nriday yakrit fali. [*khasotú w<sup>h</sup>, ukhír lené w<sup>h</sup>.*
- PLÜCKER**, *n.* one who plucks—*Ek kápné w<sup>h</sup>, khíchne w<sup>h</sup>, tor lené w<sup>h</sup>, jhaták lené w<sup>h</sup>.*
- PLÜG**, *n.* (D.) a stopple, any thing to stop a hole ; *v.* to stop with a plug—*Thepí yá theúthí<sup>h</sup>, dafí dhatá yá dáf<sup>h</sup> ; v.* thepí lagóní<sup>h</sup>, dattá yá dhatthí-lagóní<sup>h</sup>. [*ya<sup>h</sup>.*
- PLÜM**, *n.* (S. *plume*) a fruit, the sum of £100,000—*Bair yá jámun<sup>h</sup>, das lákh rūpi.*
- PLÜM-CAKE**, *n.* cake made with plums—*Lauzina, lauziyát, ek qism kí píró yá samosa jisko phalon se bhar-kar banáte haiñ*—Chitrápip, súkhe phalon se bhar-kar baní hui píró, sushkaphalapírítápip.
- PLÜM-PORRIDGE**, *n.* porridge with plums—*Ek qism kí shorbá jo bairón yá phalon ká bentá hai*—*Ek prakár ká jús wá lapsí jo bair wá phalon kí banté haiñ.*
- PLÜM-PUDING**, *n.* pudding made with plums—*Ek qism kí mithái jo bairón yá phalon kí bantí hai*—*Ek bhántí kí mithái jo bairón wá phalon kí bantí hai.*
- PLUMB**, *plūm*, *n.* (L. *plumbum*) a leaden weight attached to a line ; *a.* perpendicular ; *ad.* perpendicularly ; *v.* to adjust by a plumb line, to sound with a plummet—*Sáhl<sup>h</sup>, sahol<sup>h</sup> ; n.* khará<sup>h</sup>, súthá<sup>h</sup> ; *ad.* súthá<sup>h</sup>, khará<sup>h</sup> ; *v.* sáhl se súthá yá thik k<sup>h</sup>, sáhl se nápná<sup>h</sup>.
- PLÜMBE-AN**, **PLÜMBE-OUS**, *a.* consisting of lead, resembling lead, dull, heavy, stupid—*Sis ká<sup>h</sup>, sisé sá<sup>h</sup>, kandan yá kund, sust yá káhl, de-wugíy*—*Sisamay, sisagupak wá sisasadris, dhilá, dhímí wá mand, jar wá murl.* [*dhakwá<sup>h</sup>, raing-dhará<sup>h</sup>.*
- PLÜMBER**, **plūm'er**, *n.* one who works in lead—*Sise ká kám k. w<sup>h</sup>, raing-bhará<sup>h</sup>, raing.*
- PLÜMBER-Y**, **plūm'ner-y**, *n.* works in lead—*Sise ke kám<sup>h</sup>.*
- PLÜMNET**, *n.* a leaden weight attached to a line—*Sáhl<sup>h</sup>, sahol<sup>h</sup>.* [*átá hai<sup>h</sup>.*
- PLÜM-BÁGO**, *n.* mineral, black lead—*Ek bhánt kí dhát<sup>h</sup>, sisá jo lakír khíchne ke kám*

**PLÔME**, *n.* (L. *pluma*) a feather, pride, token of honour; *v.* to pick and adjust feathers, to adorn with feathers, to pride, to value, to strip of feathers—*Par*, *gurūr takabbur* *yā fakhr*, *kalgi turra yā 'abamat-i-hurmat*; *v.* *par jhārpā aur ārasā k.*, *par-dār k.* *yā parōn se ārasā k.*, *fakhr k.*, *qadr k.*, *par ukhāpā*—Pañkh paksh wā parp, abhimān wā ghamañd, chūrā maul wā pratishthāsūchakachihm; *v.* pañkh jhārkār saiwārnā, sapaksh pakshyukt wā parpavisishṭ k., abhimān k., laghna, pañkh noch-nā wā ukhārnā.

**PLŪ'MAGE**, *n.* the feathers of a bird—*Bāl-o par*, *par*—Pañkh, paksh, parp.

**PLŪ'ME'LESS**, *a.* without feathers—*Be-par*, *be-kalgī*—Pakshahin, pañkhahin, chūrāhīn, nīpañkh.

**PLŪ'MOUS**, *a.* feathery, resembling feathers—*Par-dār*, *par-nūmā yā par-sā*—Sapaksha

**PLŪ'MY**, *a.* feathered, covered with feathers—*Par-dār*, *parōn se bhārā huā*—Paksha-vishṭ wā sapaksha, pakshapūrñ wā pañkhon se bhārā huā.

**PLŪ'ME-XI'EM**, *n.* a kind of asbestos—*Ek qism kī resha dār nā soḥktanī mādanī shai*—Ek prakār kī sūtanay ajwalaniya ākarīya pakīrth.

**PLŪ'MP**, *a.* (Ger.) somewhat fat, full, round, *n.* a knot, a cluster; *v.* to fatten, to swell, to fall heavily or suddenly; *ad.* with a sudden fall—*Farbīh yā jāsim*, *tāza yā taigār*, *par-gosht yā motā-tāza*; *n.* *īmā' yā majmā*, *jhūmḥ*; *v.* *motā k.* *yā hḥ*, *phutnā yā phūl-jūnā*, *dhar se girnā*; *ad.* *dhar se gir-kar*—*Motā wā sthūl*, *pushṭ mānsupushṭ wā bhārā pūrā*, *piwār pin wā gol*; *n.* vrind, samūh.

**PLŪ'M'ER**, *n.* something to dilate the cheeks—*tiāl phalāuc ke ligc kōi chiz*—Gāl phulāne ke nimittā kōi vastū.

**PLŪ'M'INESS**, *n.* fulness, roundness, distention—*Jasmat*, *tāzagi*, *phulāwāḥ*—Sthūlatā wā pushṭi, mutāpā mutāṭi pawarāt wā pīnatwa, ubhār.

**PLŪ'M'Y**, *a.* fat, jolly, full, round—*Farbīh*, *tāza*, *jāsim yā par-gosht*, *taigār*—*Motā*, *sthūl*, *piwār wā pushṭ*, *pin wā gol*.

**PLŪ'N DILL**, *v.* (Ger. *plundern*) to pillage, to rob, to spoil; *n.* pillage, spoil—*Tārāj k.*, *tākt yā tākt-o-tārāj k.*, *qarat k.*, *n.* *tākt tārāj yā tākt-o-tārāj*, *qarat*—*Lūtnā wā lūtnā-pātnā*, *mār-lenā wā chhīn lenā*, *dasatī karke le lenā*; *n.* lūt wā lūt-pāt, dakaūt.

**PLŪ'NDE-ER**, *n.* one who plunders—*qarat par*, *khīna-bar-andāz*, *butārā*, *dākā*, *dakait*, *pindārā*, *pindār*.

**PLŪ'NGE**, *v.* (Fr. *plonger*) to put suddenly under water, to hurry into, to fall or rush into hazard or distress, to throw headlong; *n.* the act of putting or sinking under water, difficulty—*Dub nā bornā dabnā dubkī mīrnā burkī-mārnā yā dubō-mārnā*, *daur-parnā*, *gir-parnā kīl-parnā yā pīl-parnā*, *jhōknā dālnā dāl-d.* *de-mārnā yā phōc-d*; *n.* *gola*, *takīf tangi dushwārī yā ishōit*;—*n.* *Dubkī wā burkī*, *jhan-jhat kanyak wā jānjāl*.

**PLŪ'RAL**, *a.* (L. *plus*) containing more than one, expressing more than one—*Mā-fau-qa-l-wāḥid*, *jām*—*Anek bahn wā bahul*, *anekavachan wā bahuvachan*.

**PLŪ'RAL IST**, *n.* a clergyman who holds more than one benefice—*Pādri jo ek se ziyāda mazr-i-āimma rakhtā hai*, *pādri jo ek se ziyāda mazr-i-āimma rakhtā hai*—*Anekadharmaśikshakavrittibhāri*, *anekadharmaśikshakavrittibhāri*.

**PLŪ'RAL-ITY**, *n.* a number more than one, the greater number, more than one benefice—*Jām'iyat yā jāmi'at*, *kasrat*, *dīnī ziyāda mazr-i-āimma rakhtā hai*—*Anekadharma*, *bāhulya bahutwa* *īshutāt wā bahutāyat*, *anekadharmaśikshakavrittibhāri* wā *anekadharmaśikshakavrittibhāri*.

**PLŪ'RY**, *n.* superabundance, excess—*Kasrat*, *īfrāt yā ziyādātī*—*Bāhulya wā īdhi-*

**PLŪSH**, *n.* (Ger. *plusch*) a kind of shaggy cloth—*Ek qism kā rocn-dār kuppā*—*Ek bhāntī kā vāstra jismen rocn hote hūn*, *lomawān vāstra*.

**PLŪSIFER**, *n.* a se-fish—*Ek qism kī samundrī mēchhī*—*Ek prakār kī samundrī*

**PLŪ'VI-AL**, **PLŪ'VI-OUS**, *a.* (L. *pluvia*) relating to rain, rainy—*Barsātī*, *bārānī*—*Vrīshṭisambandhī*, *vṛshṭimān wā vṛshṭimay*.

**PLŪY**, *v.* (L. *pluo*) to work closely, to poster, to keep busy, to busy one's self, to practise diligently, to urge, to bend; *a.* a folk, a plūt, bent, turn, form—*Mikmat k.*, *tang jīz yā hāirnā k.*, *mashgūl rakhnā*, *mashgūl rakhnā yī k.*, *ba-mashgūlāt k.*, *tāk'id yā tajāz k.*, *jhuknā yā jhuknā*; *n.* *tah*, *prek yā shikan*, *khām*, *maul waz yā rukh*, *shakl yā sarat*—*Sram k.*, *sātānā khijhān kī jhūnā pichhe-pārnā wā mārān*, *uljhā-rakhnā chalanā wā lagī-rakhnā*, *lagī-rakhnā wā niyukt-rakhnā*, *parisram se k.*, *arūnā dabānī gale-pārnā huriyānā wā huriyānā*, *naw nā mornā nāmā mawnā wā mūrān*; *n.* *parat*, *ūrnā wā har*, *mōi*, *pher dāl wā dhal*, *ākār wā rūp*.

**PLŪ'ING**, *n.* importunate solicitation—*Tāḥūd*, *taqaz-i*—*Ātiyāchānā*, *bārbār māngnā*, *PNEU-MAT'IOS*, *nū-māt'ios*, *n.* (Gr. *pneō*) the branch of science which treats of air—*Im-i-hawā*—*Vāyuvidyā*, *vāyudharinavidyā*, *vāyusāstra*.

**PNEU-MAT'IC**, **PNEU-MAT'IC-AL**, *a.* relating to air, consisting of air—*Hawā-mansūb yā mās'ālliq-i-hawā*, *hawāt yā hawā-kā*—*Vāyuvishayak wā vāyusambandhī*, *vāyumay wā vāyurūp*.

- PNEŪ-MA-TŪŌ'o-ŷŷ**, *n.* the doctrine of elastic fluids and of spiritual existences—*'Ūm-i-unsur-i-saigā/aur 'ilm-i-rāh*—*Dravadvayavidyā aur ātmavidyā.*
- PŌACH**, *v.* (Fr. *pocher*) to boil slightly, to stab, to pierce, to be damp—*Nim-josh k., hildāh, chūhānāh, nam yā tar h.*—*Arddhasiddh wā adh-churī k., koñchuh, garāna wā garonā, ādra wā odī h.* [*wā daldaliyā, nridu wā komal.*]
- PŌACH'ŷ**, *a.* damp, marshy, soft—*Tar yā nam, martūb, narm*—*Ādra wā odī, sili*
- PŌACH'ŷ-NESS**, *n.* dampness, softness—*Tarī yā namī, narmī mulāyanat yā mulāmat*—*Ādratā gilāpan wā odipān, komalatā.*
- PŌACH'ŷ**, *v.* (S. *pacca*) to steal game, to plunder by stealth—*Shikār ke jān-war churānā, churānāh*—*Mrigayā-churīnī wā aher ke jantu chori k., chori-k. churā-lenā wā mūsā.* [*Mrigayā-chaur, mrigayā-chor, vanyajantuhari, ākhet ke jantu churāne w.*]
- PŌACH'ER**, *n.* one who steals game—*Shikār-chor. shikār ke jān-war churāne v.*—
- PŌCK**, *n.* (S. *poc*) a pustule raised by an eruptive distemper—*Gōfā, chhiliā, chaktāh, dūlorāh, ābila phorāh*—*Raktasphot, rakt isphotak, visphot.*
- PŌCK'ŷ**, *a.* infected with the pox—*Gōfā dār, gōfī yā chhiliā se hvarā-hvāh, pur-ābila*—*Raktasphotavisishṭ, raktasphotikapūrn.* [*Sitalā kī chihna, mūtā kī chihna.*]
- PŌCK'NGLE**, **PŌCK'MARK**, *n.* a scar made by the smallpox—*Dīg-i-chechak, sitalā kī dāg*
- PŌCK'ET**, *n.* (S. *pocca*) a small bag in a garment; *v.* to put in the pocket—*Jeb, kisa, kharitā; v. jeb meñ rakhnā*—*Khise, thailī; v. khise meñ dharnā, thailī meñ rakhnā.*
- PŌCK'ET-BOOK**, *n.* a small book for the pocket—*Jeb kitāb, chhotī kitāb jisko jeb meñ rakh sakē*—*Āngarkhe kī thailī meñ dharnē kī pustak, khise wā khalitī ke liye pustak.*
- PŌCK'ET-GLASS**, *n.* a looking glass for the pocket—*Jeb āina, āina jisko jeb meñ rakh sakē*—*Āngarkhe kī thailī meñ rakhnē kā darpan, khise wā khalitī ke liye darpan.*
- PŌC'U LENT**, *a.* (L. *potum*) fit for drink—*Shurb kī lāq, mashrīb, noshidani*—*Peyā, pūniyā, āchmaniyā.*
- PŌD**, *n.* the seed vessel of a leguminous plant—*Phalāh, chhauāh, thoñthīh, dhecūh.*
- PŌ-DĀG'RI-CAL**, *a.* (Gr. *podagra*) gouty—*Nigrisī, nigris dār*—*Vātavogī, vātākī, vātik.* [*vāghā gōzāl wā shīr*—*Kīvyā, kavitā kāvyabandhī wā padya.*]
- PŌYEM**, *n.* (Gr. *poies*) the work of a poet, a metrical composition—*Masnari, gasida*
- PŌ'ŷŷ**, *n.* the art of writing poems—*Saj, shīr, shī'irī, fannī shīr, 'ilm-i-shīr namūn*—*Kāvyarachanavidyā, kāvyarachanā, kāvyā-dikhanavidyā.*
- PŌ'ŷŷ**, *n.* one who composes poems—*Shī'ir, nāmī, nāim*—*Kavi, kāvyarachak, kavitā-rachak, padyarachak, kīvyakartī.* [*shī'ir*—*Kavikalp, kukavi.*]
- PŌ'ŷŷ-STER**, *n.* a petty poet, a pitiful rhymist—*Shī'ir-bacha, kam-qubr yā be-wazir*
- PŌ'ŷŷ-ESS**, *n.* a female poet—*Shī'ira*—*Kāvyakartī, kavitākartī, kavīswarī, kāvyakirīnī.*
- PŌ'ŷŷ-ŷŷ**, **PŌ'ŷŷ-CAL**, *a.* pertaining to poetry—*Shī'irī, manzūm, shī'irāna, manzūfī*—*Kavitasambandhī, kāvyavishayak, ślokaśabdha, padyarūp.*
- PŌ'ŷŷ-CAL-ŷŷ**, *ad.* in the manner of poetry—*Shī'irāna, nam, ke tonr se, shī'irāna*—*Kavitarūp se, padyarūp se, kāvyā kī rītī se.* [*Vyāśāstra, kavitāśāstra, padyaśāstra.*]
- PŌ'ŷŷ-ŷŷ**, *n.* the doctrine of poetry—*Shī'ir-i-shīr. nām, kī q'īlā, 'ilm-i-shīr*—*Kā-*
- PŌ'ŷŷ-ŷŷ**, *v.* to write like a poet—*Nām meñ likhnā, shī'irāna likhnā, shīr meñ likhnā*—*Padyarūp likhnā, kāvyarachanā k., kavitā k.*
- PŌ'ŷŷ-ŷŷ**, *n.* the art or practice of composing in verse, metrical composition—*Shī'irī*—*'ilm-i-shīr namūn yā fannī shīr. wā m. shīr qasīdā yā masnari*—*Kīvyarachanavidyā ślo- arachanā wā kāvyarachanā, kāvyā kavitā wā padya.*
- POIGN'ANT**, **pōin'ant**, *a.* (L. *pinguis*) sharp, piercing, keen, severe, painful—*Tez, hald, tūz yā burrīn, sakht, tukīf-dih yā ranjāmar*—*Tikshp, marmabhedī wā bedhne w., tīvrā wā ugra, kaṭhīn wā kaṭu, dūhkhachāyān wā kleśāl.*
- PŌIG'AN ŷŷ**, *n.* point, sharpness, keenness—*Nok yā sar, tezi, hiddat sa'ihī yā tundī*—*Ānī wā agrāśū, tikshpūtā, tīvratī ugratī wā kaṭutī.*
- POINT**, *n.* (L. *punctum*) a sharp end, a string with a tag, a headland, the sting of an epigram, an indivisible part of space or time, nicety, exact place, degree, a stop, aim, a single position; *v.* to sharpen, to direct, to aim, to mark with stops—*Sar yā nok, dorī jismūn, filizī ghawṭī ho. rās, ush-i-taṭīfā yā nukta, nuṭṭā yā ān, daḡḡiyā yā bārīkī, manqā, hald hald mārtabā yā darjā, āyat waṣṭā yā nish tu-i-waṣṭā, maqāl māwād matlab yā gawā, tonr yā bābat; v. tez yā nok dār k., rāh-numāi k. unḡī se-dikhānā yā āngushī-namī k., shast bāndhnā, āyat yā nish tu-i-waṣṭā d.*—*Ānī mouī wā agrāśū, dhāt kī ghūṭ lī lagī hui dorī wā rāsī, antariy wā bhūmīn tsikā, kūṭ chot wā upadānī, āyū paramānū vīndu sūniyā bundā wā kīāsundhī, sūślmatā, thūk jagalī wā nehitasthal, ant kram parin īn wā pad, vīśrāmachihna wā virāmachihna, lakshī lakshyā āśay wā abhiprēy, vishay bāt prakaran prasūg wā prastāv; v. tikshp chokhā wā painā k., batīnī dikhānā āngulī-rakhnī wā āngulī se dikhānī, sūślmatā tīk-bāndhnā laksh-k. wā abhisundhī-k., vīśrāmachihna wā virāmachihna d. wā k.*
- PŌIN'ED**, *p. a.* having a sharp point aimed at a particular person, epigrammatical—*Nok-dār yā nokilā, hujā-āmez, pur-nukta h'ald yī sakht*—*Tikshpāgra, viśeshavyakti-nirdeśak wā arnūṭ, rasawān marmabhedak wā kaṭu.*

- POI'NT-ED-LY**, *ad.* in a pointed manner—*Nok-dāri se, hajo-āmezi se, sakhti se, hiddat se*—Tikshnāgratāpūrvak, marmāhēd se, katutā se
- POI'NT-ED-NESS**, *n.* sharpness, keenness—*Tr-i yā nok-dāri, hiddat tundi sakhti yā burrā-ni*—Tikshnatā, tivrati ugratā wī katutā.
- POI'NT'EL**, *n.* something on a point, a pencil—*Kōi chiz jo nok par ho, ek qism kā qalam*—*Kōi vastu jo anī moni wā agrānsu par hoti hai, ek parkār kī lekhanī.*
- POI'NT'ER**, *n.* one that points—*Bat ine w<sup>h</sup>, dikhāne w<sup>h</sup>.*
- POI'NT'LESS**, *a.* without a point, blunt, obtuse—*Be-nok kund, bhoñthā<sup>h</sup>*—Niragra atikshp wā agrānsuhin, kunthit, bhoñthā wā adhār.
- POI'NT'ING STÖCK**, *n.* an object of ridicule—*Angusht-num-i-shatshs, mazhaka, mas'hara*—Hāsyaśpad, u ahasispad, avahisavishay.
- POI'NSE**, *n.* (Fr. *peser*) weight, balance; *v.* to weigh, to balance, to examine—*Wazn, ham-wazn; v. wazn k., ham wazn yā barābur-wazn k., gaur yā tajwiz k.*—Bhar tol wā taul, bhāratulyatā bhārasamatī wā samatol; *v.* toltā wā taulnā, tulyabhār samabhār wā samatol k., jñāchmā vichārmā wā dekhmā-bhālmā.
- POI'SON**, *pōzn*, *n.* (L. *poison*) any thing which taken inwardly destroys life, any thing infectious or malignant; *v.* to infect with poison, to kill with poison, to taint—*Zahr, samn; v. zahr-d., zahr-ālūla k. yā zahr-khilānā, mas'mūm k., kharāb k.*—Vish bikh kākut wā garal, māhur wā hālāhal; *v.* vishākt vishayukt wā vishadigh k., vish wā māhur d., bigirānā wā bhrasht k.
- POI'SON-A BLE**, *a.* capable of poisoning—*Zahr-pāzir, jisko zahr de sakein, zahr-ālūla hone ke qābil, kharāb hone ke liq*—Jisko māhur de sakein, bhrasht hone ke योग्या.
- POI'SON-ER**, *n.* one who poisons or corrupts—*Mufsid, muzil, bigirānā, kharāb k. w., zahr d. w., zahr-ālūla k. w., mas'mūm k. w.*—Vishad, vishadāyī, bigirne w., bhrasht k. w.
- POI'SON-FUL**, *a.* full of poison or venom—*Zahr-dār, zahrī, samnī*—Vishamay.
- POI'SON-ING**, *n.* the act of killing by poison—*Mas'mūm k., zahr-de-kar mārūnā*—Vishadān, vishavidhān, vishaprayog, bikh dekar mārūnā.
- POI'SON-OUTS**, *a.* having the qualities of poison—*Zahrī, samnī, zahr-dār, zahr-nāk*—Garāl, vishālu, visham-y, vishagunak, vishadhartak, vishadhar, bikhbhārā, mādhrilī.
- POI'SON-OUTS LY**, *ad.* venomously—*Zahr-dāri se, zahr-ālūlayi se, zahr-nāki se, samn-se, zahr se*—Vish se, garal se, māhur se, sayish, sagaral.
- PÖKE**, *n.* (S. *poca*) a bag, a sack—*Borā<sup>h</sup>, thailā<sup>h</sup>.*
- PÖKE**, *v.* (Sw. *poka*) to thrust, to feel in the dark, to search with a long instrument—*Chubhānā garāmā garāmā khodnā yā kurelnā<sup>h</sup> andhere meñ tatolnā<sup>h</sup>, kisi lambe hathiyār se dhūñchnā<sup>h</sup>.*
- PÖK'ER**, *n.* an instrument for stirring the fire—*Khodnā<sup>h</sup>, kurelnā<sup>h</sup>, lohe kā dandā jis*
- PÖK'ING**, *a.* drudging, servile—*Maz'dūri k. w., pāji chiplās yā khāya-bardār*—Kāthīn tahal k. w., adham wā atilālī.
- PÖK'ING-STICK**, *n.* an instrument formerly used to adjust the plaits of ruffs—*Ek āla jo zamāna-i-salaf meñ chunat dār gutā-band ke āraṣta karnē meñ k'im dātā thā*—*Ek yantra wā upakarn jo pūrvakāl meñ gule meñ lapetne ke chunat-wāle kapre ke sañwārne meñ kīm atī thā.*
- PÖLE**, *n.* (Gr. *polos*) one of the extremities of the earth's axis—*Quth—Dhruv, meru.*
- PÖ'LAR**, *a.* relating to the pole, near the pole—*Quthi, quth ke nazdik kā*—Dhruvasambandhī wā dhruvavishayak, dhruvasth wā dhruvanikatasth.
- PO-LĀR-TY**, *n.* tendency to the pole—*Quth-numāi, quth kī taraf mail*—Dhruvābhimukhatā, dhruvābhimukhasīlatā, dhruvābhigamanasīlatā.
- PÖ'LA-RY**, *a.* tending to the pole—*Quth kī taraf mail*—Dhruvābhimukhasīl, dhruvābhigamanasīl, dhruvābhigāmi. [*namā rish-numā yā rish-bar*—Dhruvatārā, pathadarāk.
- PÖLE'STĀN**, *n.* a star which is vertical to the pole of the earth, a guide—*Jadī, rah-*
- PÖ'LE**, *n.* (S. *pol*) a long staff, a tall piece of timber erected, a measure of 5½ yards; *v.* to furnish with poles—*Chkar yā bāns<sup>h</sup>, chob yā istāda, sāphe pāñch gaz kī ek mēp; v. chob lagānā, chobon se āraṣta k.*—Laggā laggi lāthā wā lāthā, dāndī, gyārāh lāth ke lagbhag kī ek nāp; *v.* dānde khare k. wī lagānā.
- PÖLE'XE**, *n.* an axe fixed on a pole—*Gairāsā<sup>h</sup>, pharsā<sup>h</sup>.*
- PÖLE'CĀT**, *n.* an animal, the fount—*Ek qism kā jān-war, newal kī qism kā ek jān-war jis se barī bud-bū nikaltī hai*—Newal wā neuro kī jāti kī jāntu jis se barī durgandh nikaltī hai, putisāstrīj gandhamārjār khatīs bhām wī khikhar.
- PÖLE'DĀ-VY**, *n.* a sort of coarse cloth—*Ek bhānt kā motā kaprā<sup>h</sup>.*
- PO-LĒM'IC**, **PO-LĒM'I-CAL**, *a.* (Gr. *polemos*) controversial, disputative—*Bahsī, bahhās suwal-jawābī hujjati yā takrārī*—Vivādī, vivādātmanak wā vīdānūvādī.
- PO-LĒM'IC**, *n.* a disputant, a controvertist—*Bahhās, hujjati yā munāzir*—Vādī wā vivādī, vīdānūvādakārī wā vīdāvivādakartā.
- PO-LĒM'ICS**, *n. pl.* controversies, disputes—*Bahs, hujjati yā takrār*—Vādānūvād, vivād.
- PO-LI'CE**, *n.* (Gr. *polis*) the government of a city or town, the internal government

of a country, the body of civil force by which a city or country is regulated—*Shahr ká zabt-o-rabí yá band-o-bast, mulki intizám yá band-o-bast, kotwál tháne-dúrán chaunk-dúrán waqáira*—Nagaravyavasthí nagarānusūsan wā nagarakāryānusūsan, deśānusūsan wā deśavyavasthā, nagararakshigan nagarapālāgan wā nagarapālāvarig.

**PŌL'IQED, PŌL'I-QIED, a.** regulated by law—*Áin ke rá se murattab, bá-zab-o-rabí, bá-band-o-bast*—Vyavasthānúsir wā niyamānúsir se śisít niyamit wā yantrit.

**PŌL'I-CY, n.** the art of government, management of affairs, art, prudence, stratagem, a contract of insurance—*Pann-i-'amal-dári hikmat-i-hukúmat yá 'ilm-i-hukúmat, kárguzári kár-ravái yá insirám-i kár, hunar hikmat yá fann. salíqa tadbír yá dānái, fann-fursh kila yá hikmat 'amali, bime ká 'ahd-nāma*—Nītividyā rājyavyavahāramārg wā rājanīti, káryānirvāh, kalí wā vidyā, nītikusalatā rājyakarānāyukti vyavahāradakshatī vyavahārayukti parināmadrishī wā pūrvājaravichār, chhalbad upáy wā chhadma, bime wā kshemapratividhān ká pap wā niyam.

**PŌL'I-TIC, a.** wise, prudent, artful, civil, political; *n.* a politician—*'Áqúl yá zīrak, dānā salíqa-shī'ār mulabbír tadbíri mansúba-bāz yá hikmatí, sāhib-i-fitrat riqd-kār yá robāh-bāz, intizāmí yá nūli, mulkí yá 'amali*; *n.* sāhib-i-tadbír *fann-i-'amal-dári-dān sāhib-i-fitrat yá 'ilm-i-siyāsāt dān*—Shānī buddhīmāu arthasādhak sūnit wā suyukt, nītikusāl vyavahārakusāl vyavahāradaksh wā parināmādarsī, dhūrt, nītisambandhī wā rājyavyavahārasambandhī, rājakiya wā rājanīsambandhī; *n.* nītijña, nītivēdi, rājanītivisārad.

**PŌL'I-TIC-AL, a.** relating to politics, public—*'Ilm-i-siyāsāt-mansúba mutá'allig-i-tadbír-i-saltanāt mulkí yá intizām, 'amm yá 'amām*—Rājanītividyāsambandhī rājanītisāstra-vishayak rājyavyavahāravishayak wā rājakiya, sarvasambandhī prajāsāmbandhī wā sarvalokasambandhī.

**PŌL'I-TIC-AL-ly, ad.** with relation to politics—*'Ilm-i-siyāsāt ke rá se, tadbír-i-saltanāt ke bāb meñ, umūr-i-mamlukat ke bāb meñ*—Rājanītividyā ke vishay meñ, rājanītisāstra ke vishay meñ.

**PŌL'I-TIC-AN, n.** a petty politician—*Adnā 'ilm-i-siyāsāt dān, khāfif fann-i-'amal-dári-dān, ekhotā sāhib-i-tadbír yá sāhib-i-fitrat*—Kāhudra nītijña, kshudra rājanītividyājña.

**PŌL'I-TIC-IAN, n.** one skilled in politics, a man of artifice; *a.* cunning, using artifice—*'Ilm-i-siyāsāt dān fann-i-'amal-dári-dān yá sāhib-i-tadbír, sāhib-i-fitrat yá hile-bāz-shāks*; *n.* riqd-kār, hile bāz yá makkār—Nītijña rājanītividyājña wā rājanītivisārad, dhūrt māyāyī wā kapatī vyaktī; *a.* dhūrt, kapatī wā māyāyī.

**PŌL'I-TIC-ILY, ad.** artfully, cunningly—*Riqd kārí yá robāh-bāz se, fitrat yá kile se*—Chhadma kapat wā chhal se, dhūrtatā se.

**PŌL'I-TICS, n. pl.** the science of government—*'Ilm-i-siyāsāt, fann-i-'amal-dári, tadbír-i-saltanāt, umūr-i-mamlukat*—Rājanīti, rājanītividyā, rājanītisāstra, rājyasasanavidyā.

**PŌL'I-TIZE, v.** to play the politician—*'Ilm-i-siyāsāt dān yá sāhib-i-tadbír ká sá kām k.*—Rājanītijña rājanītisāstrājña wā rājanītivisārad ke sadhīś chahānā wā kām k.

**PŌL'I-TY, n.** a form of government—*Band-o-bast-i-saltanāt, uzām-i-mulk, intizām-i-mulk*—Rājyavyavasthā, rājyakarānānyam, rājyavidhī, rājyaritī.

**PŌL'ISH, v. (1a. polir)** to make smooth, to brighten, to refine; *n.* smooth glossy surface, refinement, elegance of manners—*Sāf k. yá saiqal-k., roshan-k. yá jilā-d., ārásta durust yá mukazzab k.*; *n.* safāi jilā yá saiqal, ārástagi durustagi yá tahzīb, husn-i-atwār *sa'iqal-i-majlis nek-naz'í yá khush-akhlaqí*—Ghotnā chiknā-k. wā chiknānā, jhalkānā chaunkānā ujhnā jhahnā wā opnā, sūnwārnā banūnī sudhārnā śisht-k. wā sabhyā-k.; *n.* op kāntī chiknāhat ghotnā jhalkāhat chaunkāhat wā śobhā, parishkār śishtatī suthrāi sañwār wā sabhyatī, śishtāchār sabhyāchāran wā bhālmansūt.

**PŌL'ISH-ED-NESS, n.** state of being polished—*Tarīshidagi, chiknāhat<sup>h</sup>, safāi, op<sup>h</sup>, cham-kāhat<sup>h</sup>*—Parishkritatā, parishkār, śishtatī, sabhyatā.

**PŌL'ISH-ER, n.** one that polishes—*Ghotnā-hār<sup>h</sup>, opnā-hār<sup>h</sup>, ghotnā<sup>h</sup>, ghotne w<sup>h</sup>, randā yā randī, saiqal-gar, jilā-kār, hukūk*—Parishkārak, kāntīdāyak.

**PŌL'ISH-ING, n.** smoothness, gloss, refinement—*Safāi, jilā, ārástagi durustagi yá tarāshidagi*—Chiknāhat parishkār sañskār wā parishkritī, chaunkāhat op wā kāntī, banāv sudhrāv śishtatī wā sabhyatī.

**PŌL'ISH-MENT, n.** smoothness, refinement—*Safāi jilā yá saiqal, ārástagi durustagi yá tahzīb*—Chamkāhat chiknāhat op wā kāntī, parishkār banāv sudhrāv wā sabhyatā.

**PŌL'ITE, a.** smooth, refined, courteous—*Mujallī saiqal yá masqūl, ārásta durust yá tarāshidā, khaliq khush-akhlaq khush-atwār muaklat shāyasta khush-khulq yá sulūmu-tab*—Chiknā jhalkatā wā chamehamatā, parishkrit sudhrā-luā sañwārī-huī wā banāv-huā, śishtāchārī sabhyāśīl suāl ādarasīl amnāyī wā satkārī.

**PŌL'ITE-LY, ad.** courteously, with complaisance—*Mulāyamat khush-akhlaqí yá nek-nihāli se, khulq ahlīqat insāniyat yá murawwat se*—Śishtatā wā sabhyatā se, suśīlatā wā śishtāchār se.

**PŌL'ITE-NESS, n.** refinement, good breeding—*Ārástagi nazākat tarāshidagi safāi yá du-*



*rusti, tahzib khulq khush-akhlāqī akhlāq murawwat insāniyat yā khush-atwār*—Bandāw an-liraw sahwār shistatā sabhyatī sabhyaśīlatā wā sujanatā, suśīlatā ādaraśīlatā śīstāśchār wā sabhyaścharan.

[hyakānti.

**POL-TURE, n.** the gloss given by polishing—*Jilā, chamak<sup>h</sup>, jhalak<sup>h</sup>, op<sup>h</sup>*—Kānti, vā-  
**POLL, n.** (1. *bol*) the head, a list of persons, an election; v. to lop the tops of trees, to clip, to shear, to plunder, to take a list, to insert as a voter—*Sar, shrist-i-ashkhāss yā nī loṇn ke shumār kā daftar, barguzāshī; v. darakhtōn ke upar kā hissa kātnā, tarāshōt, miqriz-k., gūrat k. tārāj-k. yā tākht-o-tārāj-k., shrist-bandā yā ism-nawis-k., sahit i-qaul yā rīzā-dih kā nām likhnā*—Mūnṛ mūnṛ wā mastak, nāmīvalī nāmīvalī wā nāmāparisānkhya, varān vriti barāw wā bachhāw; r. peron kā uparī bhāg chhātūn, kātnā, katarā, lūtnā, nāmīvalī banēnā wā nāmāparisānkhya par nām charhēnā, ammatiprakāśak ke tulya nām likhnā wā sammatīsammatiprakāśak ke sadhī nām charhēnā.

**POL-TAIN, n.** a tree lopped, a stag that has cast his horns, a clipped coin; v. to lop the tops of trees—*Tarāshā-huā darakht yā sar-mundā-darakht, bārah-singī jiske sīng gir paye hōn<sup>h</sup>, Tarāshā-huā sikkā; v. peron ke chhātūnā<sup>h</sup>, chhātūnā<sup>h</sup>*—Chhimāgravriksha arthāt chhātūnā huā per, mundā bārah-singā, katarī wā kātī huā mudrā.

**POLLER, n.** one who polls, a voter—*Tarāshuc-w. gūrat k. v. tākht-o-tārāj-k. w. yā shrist-banduc-w., sahit i-qaul yā rīzā-dih*—Chhātūnē w. kātnē-w. katarne-w. lūtnē-w. nāmīvalī-banēnē-w. wā nāmāparisānkhya par nām charhēnē w., ammatiprakāśak wā sammatīsammatiprakāśak.

[*daṇḍī i-qul*—Pushparom, pūshu.

**POLLLEN, n.** (L.) a fine powder or dust contained in the anthers of flowers—*Parāg<sup>h</sup>,*

**POLLICITATION, n.** (L. *pollitor*) a promise, a voluntary engagement—*Qaul yā iqār. wāda*—Pratijñā wā vachan, niyam paṇ wā hor.

**POLLICITOR, n.** (L.) one who prepares materials for embalming the dead—*Momiyā karnē ke ligē sām-in yā tarāzima taigir k. w.*—Mritasārī ko sugandhidravya se bharnē ke nimitta sāmagrī prayukt k. w. wā banāne w.

**POLLIOCK, n.** a kind of fish—*Ek qism kī machhli*—Matsyaviśesh.

**POLLUTE, v.** (L. *pollu* to defile, to taint, to corrupt; u. defiled—*Nā-pāk patlū yā najis k., ālūda k., kharāb k.; a. nā-pāk, ālūda, kharāb, kālā, najis*—Bhrasht k., dūshit wā kalushit k., bigirnā; a. bhrasht, dūshit, kalushit.

**POLLUTEDLY, ad.** in a state of pollution—*Nā-pākī yā najāsat meñ, ālūdagi meñ*—Bhrashtatā wā apavitrātī meñ, āsanch meñ.

**POLLUTER, n.** one who pollutes—*Nā-pāk najis ālūda patlū yā kharāb k. w., mulewewis*—Dūshak, kalushakārī, bhrasht k. w., bigarnē w., bhrashtakārī.

**POLLUTION, n.** the act of defiling, defilement—*Nā-pāk najis patlū yā ālūda k., ālūdagi nā-pākī najāsat jānūbat yā ālūsh*—Bigirnā bhrasht-k. apavitrak, malalūshap wā malakapam, malinatwa malinatī malinatī āsūchitwa apavitrātī bhrashtatā wā āsach.

**POLLO NÄISE, n.** a kind of robe or dress adopted from the Poles—*Ek qism kī pūshāk yā libās*—Ek bhāntī kā pahirīwā, vastraviśesh.

**POLTPOOT, n.** a distorted foot—*Tērā pāw<sup>h</sup>.*

**POLTPOOTED, a.** having distorted feet—*Kaj-pā, tērā pāw kā<sup>h</sup>, tēr-pāwān<sup>h</sup>.*

**POLTRON, n.** (Fr. *poltron*) a coward, a dastard; a base, vile—*Buz-dil, nā-mard yā zūnāt; a. kāmīnā yā pūjī, dūn yā zālil*—Darpoknā, kāyār; a. adham wā kutsit, nich.

**POLTRONERY, n.** cowardice, baseness—*Buz dilī yā nā-mardī, danāat kamīnagi zillat yā ibtīzāl*—Kātaratī kāyarpamī darpoknāpam wā kīpurushatwa, adhamatā wā nichatwa.

[pūsh. pushyaviśesh.

**POLY-ANTHUS, n.** (Gr. *polus, anthos*) a flower—*Ek qism kī phul*—Ek bhāntī kā

**POLYGYAMY, n.** (Gr. *polus, gámos*) a plurality of wives or husbands—*Kasīru-l-azwājī*—Bahupatnitwa wā bahupatitwa, anekabhāryatā wā anekakāntatī.

**POLYGA-MIST, n.** an advocate for polygamy—*Kasīru-l-azwājī, kasīru-l-azwājī-dost*—Bahupatnik wā bahupatik, bahupatnīvādī wā bahupatīvādī.

**POLY-GLOTT, a.** (Gr. *polus, glotta*) having or containing many languages; n. one who understands many languages—*Bahut zabānōn kā, kasīru-z-zabān-āmez; n. kasīru-z-zabān-dān, bahut zabān samajhuc w., bisyar-zabān-dān*—Bahubhāshīyukt, anekabhāshīvīśhit; n. bahubhāshājña, anekabhāshājña.

**POLY-GON, n.** (Gr. *polus, gonía*) a figure of many angles and sides—*Shakl-i-kasīru-l-azlā, shakl-i-kasīru-z-zarīya, bahut pahlū kī sīrat*—Bahukon, bahubhuj, bahukonā-kritī, anekāsra.

[*dasōn meñ likhnē kā 'ilm*—Avyaktānkalwānsīlikhanavidyā.

**POLYGRAPHY, n.** (Gr. *polus, grapho*) the art of writing in various ciphers—*Ilan-*

**POLY-HETRON, POLY-ETRON, n.** (Gr. *polus, hedra*) a figure having many sides, a multiplying glass—*Shakl-i-kasīru-l-azlā yā bahut pahlū kī sīrat, ek shisha jis se ek chiz dekhne se waisī bahut nazar ātī hai*—Bahubhuj wā anekāsra, ek kach wā kīch jis se ek vastu dokhne se waisī bahut dīkh partī hai.

[anekāsra.

**POLY-HETRICAL, POLY-HE'DRONS, a.** having many sides—*Kasīru-l-azlā*—Bahubhuj,

- PO-LÝL'O-GY, n.** (Gr. *polus, logos*) talkativeness—*Ziyáda-goi, bisyár-goi, bakkab<sup>h</sup>—Váchlátá, jalpakatá.*
- PO-LÝM'A-THY, n.** (Gr. *polus, mathesis*) knowledge of many arts and sciences—*Bisyár-ulám-o-funún-dání, bahut 'ulám-o-funún se shínásái—Bahuvidyájnán, bahuśástrajnán.* [*bisyár-áwází—Bahuswaratá, bahuudhwanitwa, bahuśabdátá.*
- PO-LÝPH'O-NISM, n.** (Gr. *polus, phoné*) multiplicity of sound—*Áwáz kí ziyádatá,*
- PÓL-Y-PRAG-MÁT'I-CAL, a.** (Gr. *polus, pragma*) officious, forward—*Fuzúl-khédmat, shokh—Anadhikátracharchásíl wá parádhikárapravesák, dhíth wá pragalbh.*
- PÓL'Y-PUS, n.** (Gr. *polus, pous*) a sea animal with many feet, a swelling in the nostrils, a concretion of blood—*Daryái bisyár-pá ján-war, náek kí ek binári, injimád-i-khán—Bahupád wá samudriyabahupádajantu, nákrí, raktasanhati arthát ruñhír ká jam-jáná.* [ek pañdhá wá oshadhivísesh.
- PÓL'Y-PÓDE, P'O-LÝP'O-DY, n.** an insect, a plant—*Ek kirm, ek nahát—Ek bhánti ká kírí,*
- PÓL'Y-POUS, a.** having many feet or roots—*Bisyár-pá, bisyár-bekh—Bahupád, bahu-múl.*
- PÓL'Y-SPÉRM, n.** (Gr. *polus, sperma*) a tree whose fruit contains many seeds—*Ek darakhít jiská phal bisyár-tukhm kotá hai—Ek per jiská phal bahuvíj wá prachuravíj hotá hai.*
- PÓL'Y-SPÉRM'OUS, a.** having many seeds—*Bisyár-tukhm—Bahuvíj, prachuravíj.*
- PÓL'Y-SÝL'LA-BLE, n.** (Gr. *polus, syllabé*) a word of many syllables—*Kasíru-l-ajzá-e-tahajjiga—Anekúkscharasábl, bahwaksharasábl.*
- PÓL'Y-SYL-LÁB'IC, PÓL'Y-SYL-LÁB'I-CAL, a.** having many syllables—*Kasíru-l-ajzá-e-ta-hajjiga—Anekúkschar. bahwakshar.*
- PÓL'Y-THE-ISM, n.** (Gr. *polus, theos*) the doctrine of a plurality of gods—*But-pa-rastí, kasíru-l-arbáb, bahut devtoñ ká mat<sup>h</sup>, shirk—Bahudevamat, anekadevamat, bahudevavád.* [manur w<sup>h</sup>, but-patrast—Bahudevamatáválambi, anekadevavádí.
- PÓL'Y-THE-IST, n.** one who believes in a plurality of gods—*Mushrik, bahut devtoñ ko*
- PÓL'Y-THE-IST'IC, PÓL'Y-THE-IST'ICAL, a.** relating to polytheism—*But-purastí-mansúb, muta'alliq-i-kasra-l-arbáb, shirk-mansúb—Bahudevamatavishayak, bahudevaváda-sambandhí, anekadevamatavishayak.*
- PO-MÁCREOUS, a.** (L. *pomum*) consisting of apples—*Seb ká<sup>h</sup>, sew ká<sup>h</sup>.*
- PO-MÉFER'OUS, a.** bearing apples—*Seb-áwar, sew-phalw<sup>h</sup>.* [lep.
- PO-MÁIDE, n.** (Fr. *pomme*) a fragrant ointment—*Khush-bú-dá: rangun—Sugandhi-*
- PO-MÁTEM, n.** a perfumed ointment—*Mu'attar rangun, khush-bú-dár rangun—Sugan-dhít-p, sugandhitál.*
- PO-MÁNDER, n.** (Fr. *pomme d'ambre*) a perfumed ball or powder—*Mu'attar golí, khush-bú-dár safrí—Sugandhí golí, sugandhíbukí, sugandhíchúru.* [trá<sup>h</sup>.
- PÓME (P'T)EON, n.** (L. *pomum, citrus*) a citron apple—*Tharag, khattá nábú<sup>h</sup>, chako-*
- PÓME-GRAN'ATE, n.** (L. *pomum, granum*) a tree and its fruit—*Áwar ká darakhít, áwar yá rummán—Dáim, dárimb, dālim wá dāim, dārimnaphal.*
- PÓME-WÁ-TEL, n.** a sort of apple—*Ek gism ká seb—Ek bhánti ká sew.*
- PÓM'MEL, n.** (L. *pomatum*) a ball, a knob, the knob on the hilt of a sword, the protuberant part of a saddle-bow; v. to beat as with a pommel, to punch—*Golá<sup>h</sup>, gānth<sup>h</sup> talwár ke qabz ká dhíkká, zin ká qāsh; v. thóikná yá kánu<sup>h</sup>, márná yá pítu<sup>h</sup>—Golapind, gulma wá dhíkká, así kharg wá kripán kí mūth kí dhíkká, harná.*
- PÓMP, n.** (Gr. *pompē*) a grand procession, parade, splendour, show—*Dhīmūdhām se chalná<sup>h</sup>, hashmat íhtishām yá tumburāq, shaukat shukoh jāh-o-jalāl kar-o-far shān yá zarg-bary, numāish—Yātrá wá yātrāprasāng, thāthí thāthí-ghanaq wá banāw-chu-nāw. dhīmūdhām pratáp wá sobhá, dikhāw ādambar kantuk wá dambhārthasobhā.*
- POM-ÉXT'IC, a.** splendid, ostentatious—*Jāha-gar darafshān yá munír, raunaq-dār yá khd-namí—Pratāpavān wá chatkílá, bhārkílá wá ādambari.*
- POM-ÉST'RY, n.** ostentation, boasting—*Khud-numái yá zahír-numái, shekhí tafákhur mufákhurat yá láf-zaní—Ādambar wá dambhārthaswagunaparakāsan, ātmasālgá darp wá apní-barái.*
- PÓM'OUS, a.** splendid, magnificent, showy—*Jāha-gar darafshān raunshan yá raunaq-dār, āl-shān yá āzimu-sh-shān, numāishí yá muhtashim—Atipratāpí atidíptimān atikūntimān wá atitejaswí, pratāpavān ujwal dedípyamān wá vibhūtīmān, ādam-barí wá atidarsaniya.*
- PÓM'OUS-LY, ad.** magnificently, showily—*Jāh-o-jalāl shaukat shukoh tumburāq yá shān se, numāish se—Atisobhāpurvak atipratāpapurvak wá aiswaryapurvak, ādambar di-khāw wá thāth se.*
- PÓM'OUS-NESS, n.** magnificence, splendour—*Jāh-o-jalāl nakhwat íhtishām yá tajam-mul, jāha raunaq tajallí yá shaukat—Aiswarya pratáp wá vibhūti, atipratáp vaibhav vibhav atikānti atiprabhá wá atisobhá.*
- PÓND, n.** (S. *pyndan* ?) a small lake—*Táláb, hauz, habs, birka, tál<sup>h</sup>, pokhar<sup>h</sup>—Tarāg, jalāsāy, sarovar, vāpí wá vāpí, pushkariní.*

- PÖNDER**, *v.* (L. *pondus*) to weigh in the mind, to consider, to think, to muse—*Gaur k., khayál k., fkr yá tafakkur k., khaux k.*—Jáchná wá man meñ taulná, vichárná wá vichár-k., sochná, dhýán k. [tulaniya, taule jáne ke yogya.
- PÖNDER-A-BLE**, *a.* that may be weighed—*Wazn-pazir, taule jáne ke qábúl*—Tuláyogya,
- PÖNDER-AL**, *a.* estimated by weight—*Wazn se mushakhhak kiyá-gayá*—Bhář se jánchá-  
**PÖNDER-ATION**, *n.* the act of weighing—*Taulná<sup>h</sup>, taul<sup>h</sup>*. [gayá.
- PÖNDER-ER**, *n.* one who ponders—*Gaur k. w., khayál k. w., fkr yá tafakkur k. w., khaux k. w.*—Jáchné w., man meñ taulné w., vichárné w., sochné w., dhýán k. w.
- PÖNDER-ING-LY**, *ad.* with consideration—*Gaur se, khaux se, fkr yá tafakkur se, bá-gaur, bá-khaux*—Dhyán se, sochkar, vichárkar. [gurutá wá garimá.
- PÖN-DER-ÖS'T-TY**, *a.* weight, heaviness—*Wazn, giránt yá saqálat*—Bhář wá bháritwa,
- PÖN-DER-ÖUS**, *a.* heavy, weighty, important—*Wazná, saqil, giránt*—Bháři, garuwá wá garwá, guru wá guruprabhář. [gurutá wá garimá.
- PÖN-DER-ÖUS-NESS**, *n.* weight, heaviness—*Wazn, giránt yá saqálat*—Bhář wá bháritwa,
- PÖNENT**, *a.* (L. *pono*) western—*Garbí, magribí, parchchhamí<sup>h</sup>*—Páschim, prntichya.
- PÖN'IARD**, *n.* (Fr. *poinard*) a dagger—*Katár<sup>h</sup>, kharjar, chkurí<sup>h</sup>, pesh-qabz*.
- PÖNTAGE**, *n.* (L. *pons*) a duty paid for repairing bridges—*Mahsil jo pulón ki maram-mat ke liye diyá jáy*—Kar jo pulón ke sudhárne ke niunitta diyá jáy.
- PÖN-TY'I-CAL**, *a.* bridge-building—*Pul banáuc w<sup>h</sup>*.
- PÖN-TI-FICE**, *n.* structure of a bridge—*Pul ki ta'ntr, pul ki banáwat<sup>h</sup>*—Setunirmán, setunirmiti. [setu.
- PÖN'TON**, **PÖN-TÖÖN**, *n.* a floating bridge—*Kashti ká pul, náu ká pul<sup>h</sup>*—Taridubaddha-
- PÖNTIFF**, *n.* (L. *pontifex*) a high priest, the pope—*Imám yá khalifa, Rom ki sardár pádrí*—Pradhánadharmádhyaksh wá mukhyapurohit, Rómíya pradhánadharmádhyakshí Rómíyamahádharmaidhikári wá Rómíyamahádharmaidhyaksh.
- PÖN-TY'I-CAL**, *a.* relating to a high priest, *n.* a book of ecclesiastical rites; *pl.* the dress and ornaments of a priest or bishop—*Sardár-pádrí ke mutá'allig, imám-mansúb; n. mazhabí yá díní áin aur rusumat ká kitáb, mazhabí-dastirát-náma; pl. sardár pádrí yá imám ká libás*—Pradhánadharmádhyakshasambandhi, pradhánáyá-kiya, mukhyapurohitavishayak; *n.* dharmarutipadhati, dharmáchárátrapaddhati; *pl.* mahádharmaidhyaksh wá pradhánadharmádhyakshí ká vastrá aur alaukár.
- PÖN-TY'I-CÁL'I-TY**, *n.* government of the pope—*Rom ke sardár pádrí ki hukúmat, Rom ke sardár pádrí ki hukum-ráit yá hákimí*—Rómíyamahádharmaidhyakshaprabhutwa, Rómíyamukhyapurohitádhikár, Rómíyapradhánadharmádhyakshasasan.
- PÖN-TY'I-CATE**, *n.* office or dignity of the pope—*Khiláfat, imamat, Rom ke sardár pádrí ká uhdá*—Rómíyapradhánadharmádhyaksh ká pad wá adhikár.
- PÖN-TI-FÍCIAT**, *a.* relating to the pope, popish—*Rom ke sardár pádrí ke mutá'allig, Rom ke 'Isái mazhab ke mutá'allig*—Rómíyapradhánadharmádhyakshasambandhi, Rómíya 'Isái dharmamatatasambandhi.
- PÖN-TI-FÍCIAN**, *a.* popish; *n.* one who adheres to the pope, a papist—*Rom ke 'Isái mazhab ke mutá'allig; n. Rom ke sardár pádrí ká pui-rau, Rom ke 'Isái mazhab ká pai-rau*—Rómíyapradhánadharmádhyakshasambandhi, Rómíyadharmasambandhi; *n.* Rómíyapradhánadharmádhyakshánuyáyi, Rómíyamatabhári Rómíyadharmamatánu-yáyi wá Rómíya 'Isái dharmamatávalambí.
- PÖN-TY'I-C**, *a.* relating to a priest, popish—*Imám-mansúb yá pádrí ke mutá'allig, Rom ke sardár pádrí ke mutá'allig yá Rom ke 'Isái mazhab ke mutá'allig*—Dharmádhyakshasambandhi, Rómíyapradhánadharmádhyakshasambandhi wá Rómíyadharmasambandhi.
- PÖ'NY**, *n.* (puny ?) a small horse—*Yáhi, tattú<sup>h</sup>, táughan<sup>h</sup>*. [bandhi.
- PÖÖL**, *n.* (S. *pol*) a small collection of water. See Poule—*Kund<sup>h</sup>, dābar<sup>h</sup>, tarāg<sup>h</sup>, pokhar<sup>h</sup>, talāb, tal<sup>h</sup>*.
- PÖÖP**, *n.* (L. *puppis*) the hindmost part of a ship—*Jaház ke pichhe ká hissa, jaház ká pichhwárú*—Nauká ke pichhe ká bhāg, nauká ká páschádbhāg.
- PÖÖR**, *a.* (L. *pauper*) indigent, needy, trifling, mean, barren, lean, small—*Muhtáj muslis yá garib, miskin tihí-dast tang-dast yá tung-hál, sabuk yá be-haqíqut, dín pust yá páñ, shor yá kam-zor, lāgar, kum yá kotāh*—Kangál wá nirdhan, daridra durgat dhanahín wá vittahín, oehhá, tuchchhí adham nich wá kutsat, isar loná wá ruksh, dublá wá dāngar, kahudra wá alp.
- PÖÖR-LY**, *ad.* without wealth, meanly; *a.* somewhat ill, feeble—*Tangí iflās be-kási be-nawás yá tihidásti se, kaminagi subki danáut yá khiffat se; a. kasal-mand yá bímár, za'if yá kam-zor*—Duridratá-se dāridrya-se wá biná dhan, adhamatápúrvak wá nichpan-se; *a. rogí wá rogagrast, durbal nirbal wá asamarth*.
- PÖÖR-NESS**, *n.* indigence, want, meanness, lowness, barrenness, narrowness—*Tihí-dastí garibi yá iflās, be-kási be-nawás yá muhtájí, danáut kaminagi yá khiffat, pastí yá subki, shoriyat, tangí kamí yá kotāhí*—Duridratá wá dāridrya, nirdhanatá wá dhansú-nyatá, adhamatá wá nichatwa, tuchchhatá wá dinatí, rukshatá apahlotpádashatá sushkatá wá nishphalatá, alpavistár alpavistrítí súkshmatá wá alpaparimán.

PÓOR-JÖHN, *n.* a sort of fish—*Ek bhānt ki machhī<sup>h</sup>*.

PÓOR-SP'IT-ED, *a.* mean, cowardly—*Kanīna dūn yā past, buz-dil kam-hausila past-himnat yā nā-mard*—Adham nich kripapabuddhi wā tuchcha, dīnamanask, kāyar wā darpoknā.

PÓOR-SP'IT-ED-NESS, *n.* meanness, cowardice—*Danāt kamīnagi yā tang-dil, nā-mardī yā buz-dili*—Adhamatā wā dīnabuddhitwa, kātaratā darpoknāpan kāyarpanā wā bhīrutā.

PÖP, *n.* (D. *popo*) a small quick sound; *v.* to enter or go out quickly, to thrust suddenly; *ad.* suddenly, unexpectedly—*Dharākā<sup>h</sup>, tartar<sup>h</sup>, phat-phat<sup>h</sup>; v. chat-pat ānā yā jānā<sup>h</sup>, ek-eki ghus-parnū yā ghus jānā<sup>h</sup>*; *ad. nāyahān, yak-ā-yak*;—*ad.* Akasmāt wā achanak, hañhāt ānchit wā ekfeki.

PÖP-GŪN, *n.* a small gun for children—*Larkōn ke liye ek chhotī bandiūg, tufang, patākhā*—Bālakoṇ ke nimitta ek chhotā patharkalā.

PÖP-E, *n.* (L. *pa*) the bishop of Rome—*Rom kā sardār pādri*—Romīyapradhāna-dharmādhyaksh, Romīyamahādharmaādhyaksh.

PÖP-E DOM, *n.* office or dignity of the pope—*Rom ke sardār pādri kā 'uhda yā martaba*—Romīyapradhānadharmaādhyaksh kā pal wā mahimā.

PÖP-ELING, *n.* one who adheres to the pope—*Rom ke sardār pādri kā par-rau*—Romīyapradhānadharmaādhyakshāmnyāi.

PÖP-ET-V, *n.* the religion of the church of Rome—*Rom k' Isāit mazhab*—Romīya Isāi-

PÖP-ISU, *a.* relating to popery—*Rom k' Isāit mazhab ke muta'alliq*—Romīya Isāidhar-matatasaubandhī, Romīya Isāidharmanatavishayak, Romīyadharmasaubandhī.

PÖP-ISU-LY, *ad.* with a tendency to popery—*Rom k' Isāit mazhab ki taraf ragbat yā majālān se*—Romīyadharmamat ki or pravritti se, Romīyadharm ke prati paksha-jāt se.

PÖPE-JÖAN, *n.* a game at cards—*Tis kā ek khel<sup>h</sup>*.

PÖP-IN-JĀY, *n.* (Sp. *papagayo*) a parrot, a woodpecker, a fop, a cockcomb—*Suggā suggīsnā yā totā<sup>h</sup>, kuth-phorā yā kuth-phorvā<sup>h</sup>, bātā<sup>h</sup>, chhailā yā chhail-chikanīyā<sup>h</sup>*.

PÖP-LAR, *n.* (L. *populus*) a tree—*Tāg, chanār yī chinār, khadang*—Ek dirgh vriksh, ek bhānt kī barī per.

PÖP-LIN, *n.* a stuff made of silk and worsted—*Reshm aur pashm milā-kar binī-huā*

PÖPPY, *n.* (S. *poppy*) a flower—*Khashkhāsh, kōknār*—Khaskhas.

PÖP-U-LACE, *n.* (L. *populus*) the common people, the vulgar, the multitude—*'Awām-mu-nās, 'awām yā 'ām log, jumhūr*—Sām-nyalok, hīnalok wā hīnalog, prākri-talok sādharānalok wā sādharānalog.

PÖP-U-LĀ-ÇY, *n.* the common people—*'Awāmmu-n-nās, 'ām log*—Sāmānyalok, prākri-

PÖP-U-LĀR, *a.* pertaining to the people, suitable to the people, beloved by the people—*'Awāmmu-n-nās ke muta'alliq, 'ām 'amīn bāzārī jumhūrī yā 'awāmmu-n-nās ke lāiq, 'awām-dost mukhūbāt-gulūb yā har-dil-'azīz*—Sādharānalokasambandhī sāmānyalokasambandhī wā laukik, sāmānyalokayogyā sāmānyalokopayogi wā sādharān, lokapriyā sarvalokapriyā lokagrāhyā wā sarvapriyā.

PÖP-U-LĀR-TY, *n.* favour of the people—*'Awām-dosti, har-dil-'azīz*—Sarvalokānu-kūlatā, sarvapriyatā, lokānūrāg, sarvalokapriyatā.

PÖP-U-LĀR-Ū, *ad.* in a popular manner—*'Amān, 'ūnn taur se, har-dil-'azīz se, 'a-awām ke murāq*—Laukikaprakār se, sarvalokapriyatāpūrvak, lokayogyā.

PÖP-U-LĀTE, *v.* to furnish with inhabitants—*Ābād k., ābādānī k., basānā<sup>h</sup>, log barhānā<sup>h</sup>*—Prajotputti k., prajotpadan k., prajāvridhī k., sajan k., janavīśiṣṭ k.

PÖP-U-LĀTION, *n.* the whole people of a country—*Mulk ke tamām log, ābādī, bastī<sup>h</sup>*—Prajā, deśaprajā, deśalok, kisi deś ke sab log. [zīyādūtī—Janabdhulya, bahujanatwa.

PÖP-U-LĀS-TY, *n.* multitude of people—*'Awāmmu-n-nās ki kसरat, logon ki mā-mūrī yā PÖP-U-LOUS, a.* full of people or inhabitants—*Ābād, logon se bhārā-huā<sup>h</sup>, mardum-khez*—Bahujan, prachurajan, basā huā, prachurapraj, bahupraj.

PÖP-U-LOUS-NESS, *n.* state of being populous—*Logon se mā-mūrī, mardum-khez, pur-mardani*—Bahuprajatwa, prajaprachurya, prajābāhulya, bahujanatwa, janabdhulya.

PÖP-CE-LAIN, *n.* (It. *porcellana*) china ware—*Zurūf-i-Chīnī, Chīnī bartan<sup>h</sup>, Chīn ke bartan<sup>h</sup>*

PÖRCH, *n.* (L. *porticus*) an entrance with a roof, a covered walk, a portico—*Dihlīz, PÖR-CINE, a.* (L. *porcus*) pertaining to swine, like a hog—*Suar kā<sup>h</sup>, suar sū yā suar garikhā<sup>h</sup>*

PÖR-CU-PINE, *n.* (L. *porcus, spina*) a kind of large hedgehog—*Khar-puṣht, sāhī<sup>h</sup>*

PÖRE, *n.* (Gr. *poros*) a small opening, a passage for perspiration, a spiracle—*Sūrākh, masām, manfas*—Chhed, romakūp lomakūp swedāwār wā swedamārg, sūkshmaran-dhra vāyupath wā vāyurandhra.

PÖRI-NESS, *n.* fulness of pores—*Pur-sūrākhī, masām-dārī*—Randhrapūrnatā, sūkshma-randhrapūrnatā, bahurandhrapūrnatā, romakūpapūrnatā.

PÖ'BOUS, *a.* having pores or small openings—*Pur-sūrākh, masām-dār, masāmātī, jhīr-*

- jhīrā<sup>h</sup>, chhedahā<sup>h</sup>*—Chhidrayukt, sūkshmarandhrayukt, sūkshmarandhrapūrṇ, romakūpāyukt, romakūpānāy, sūkshmarandhrapūrṇ, śīthilāvayavak.  
**PO-ROUS-NESS**, *n.* the quality of having pores—*Musām-dārī, jhīrjīrāhat<sup>h</sup>, pur-sārākhī*—Romakūpāpūrṇatā, sūkshmarandhrapūrṇatā, sarandhratā.  
**PÖRY**, *a.* full of pores—*Pur-sārākh, masām-dār*—Randhrapūrṇ, chhidramay, sarandhra, romakūpāpūrṇ.  
**PÖRE**, *v.* (Gr. *poros*?) to look with continued attention or application—*Chashm-dokhta rakhtā, bi-gaur dekhā, dekhā k<sup>h</sup>, dīda-rezī k<sup>h</sup>, ānkh garānā<sup>h</sup>*—Bahut man wā chit-ta lagākar dekhnā. [adīradarsī wā adīrghadarsī.  
**PÖREBLIND**, *a.* near-sighted, short-sighted—*Kotāh-bān, kotāh-nazar*—Adīradarshī.  
**PÖRK**, *n.* (L. *porcus*) the flesh of swine—*Suar kā gosht, gosht-i-khūk*—Sūkaramāś, sūkaramāś, suar kā māś. [sūkaraśīyak wā kshindrasūkār.  
**PÖRKER**, *n.* a hog, a pig—*Khūk yā khūzār, suar kā bachcha<sup>h</sup>*—Sūkār varāh wā suār.  
**PÖRK'ET**, **PÖRK'LING**, *n.* a young pig—*Suar kā bachcha<sup>h</sup>*—Sūkaraśāvak.  
**PÖRK'EATER**, *n.* one who feeds on pork—*Gosht-i-khūk-khor, suar kā māś khāne w<sup>h</sup>, suar-khor*—Sūkaramāśālārī, sūkaramāśabhōjī.  
**PÖRPHYRE**, **PÖRPHYRY**, *n.* (Gr. *porphura*) a kind of hard stone—*Sang-i-sumāq, sumāq*—Ek bhāntī kī kapāṭ patthār.  
**PÖRPOISE**, **PÖRPOS**, *n.* (L. *porcus, piscis*) a fish, the sea-hog—*Sūs<sup>h</sup>, sūsmār*—Śīsumār wā sūśuk, vārisūkār ambukurn wā samudrīyasūkār.  
**PÖRRET**, *n.* (L. *porrum*) a leek—*Gāndanā<sup>h</sup>*. [harā<sup>h</sup>.  
**PÖRRA'GOUS**, *a.* like a leek, greenish—*Gāndanā sarīkhā yā gāndanē sū<sup>h</sup>, kuchh*  
**PÖRRIDGE**, *n.* (portage?) a kind of food made by boiling meat or meal in water—*Ek qism kā shorā yā shorba, halwā*—Jūs jūsh jushak wā yūsh, lapśī.  
**PÖRRINGER**, *n.* a vessel for holding porridge—*Bādlīg, mutā<sup>h</sup>, shorba-dān*—Jūshapātra, yūshapātra. [kā bāsan—Jūsh wā yūsh rūndlne kā līsan, lapśī pakāne kī kapāṭī.  
**PÖRRIDGE POT**, *n.* a pot for boiling porridge—*Shorba pakān: kā bartān, halwā pakāne*  
**PÖRT**, *v.* (L. *porto*) to carry or convey; *n.* carriage, air, mien, bearing—*Le-jānā<sup>h</sup>; n. chāl<sup>h</sup>, chalan<sup>h</sup>, dhāb<sup>h</sup>, chāl dhāt yā rahan gahan<sup>h</sup>*.  
**PÖRT-ER**, *a.* that may be carried—*Sabuk, halkā<sup>h</sup>, jisko nūthī-sakē yā ek jagah se dōsrī jagah lē jā sakē<sup>h</sup>, dastī, safī<sup>h</sup>*—Suvāhīya, vahānīya, anūyāsavāhīya, hastavāhīya, laghu.  
**PÖRTAGE**, *n.* carriage, the price of carriage—*Le-jānā<sup>h</sup>, le-jāne kā bhārā<sup>h</sup>*.  
**PÖRTANCE**, *n.* air, mien, demeanour—*Chāl<sup>h</sup>, dhāb<sup>h</sup>, chāl-dhāt yā chalan<sup>h</sup>*.  
**PÖRTASS**, *n.* a breviary, a prayer-book—*Rom kē pādī ke wīd o-razīfē kī kitāb, namāz-nāma yā namāz: kī kitāb*—Romīyapārthanaśāstrīgah wā Romīyapārthanaśāstrīhātī, prārthanāpaddhātī wā prārthanāgranth.  
**PÖRTER**, *n.* one who carries loads, a malt liquor—*Mazdār bār-bardār bār-kash hāmīl hāmīl yā qutī, bozā bāzā yā bozā gānā ek qism kī shorāb jo jār ke pānā ko josh dene se banī hai*—Motīyī mutīyā wā bhārāvahī, yavasurī.  
**PÖRTER-AGE**, *n.* money paid for carriage—*Le-jāne kā bhārā<sup>h</sup>, motīye yā mutīye kā bhārā<sup>h</sup>, dhōlāī<sup>h</sup>, mazdārī*—Bhārāvāhanamūlyā, vāhanamūlyā, dhowāī.  
**PÖRTER-LY**, *a.* like a porter, coarse, vulgar—*Motīye sū<sup>h</sup>, motā yā auehkhā<sup>h</sup>, nēch<sup>h</sup>*.  
**PÖRTLY**, *a.* dignified in mien, bulky, corpulent—*Shān-dār yā tamkanat-namā, masām yā qald-āwar, tun-āwar yā farbāh*—Gauravāśālī gauravagatī wā gauravavrittī, motā sthūlakār wā lambī-chaurī, sthūlakāy sthūlakāwar wā vīrthakāy.  
**PÖRTLI-NESS**, *n.* dignity of mien, bulk—*Shān-dārī tamkanat yā tamkanat-namā, jāsāmat*—Uttamachāl wā śūriragaurav, kīyavistār sthūlakīyatwā wā śūrirasthūlatā.  
**PÖRT'LO**, *n.* a case for loose papers—*Juz-dān, juz-gīr*—Patrādhār, mahīpatrādhār.  
**PÖRT-MAN'TEAU**, *n.* a bag for clothes—*Jama-dānī, jāmī-gīr, kapre rakhe kī chām kī qatī*—Kāpre rakhkar le-chalne kā jhōlā, chamanīyavastātrādhār.  
**PÖRT**, *n.* (L. *porta*) a gate, an opening in a ship for discharging cannon—*Darrāza, jahāz meñ sirākh jis se topēñ dāgtē hai*—Phāṭak wā dīwār, naukā meñ randhra jis se agnyāstra chihortē hai. [wā dīwār, torān wā dīwār ke upār kī vīrtakhand.  
**PÖRT'AL**, *n.* a gate, an arch over a gate—*Darrāza, darrāze ke upār kī mīhrāb*—Phāṭak  
**PÖRTE**, *n.* the Ottoman or Turkish court—*Rām kā darbār, Turkīstān kā darbār*—Turk dōs kī rājāsabhā. [sahī.  
**PÖRT'ED**, *a.* having gates—*Darrāza-dār, phāṭak-dār*—Dwāramay, dwāravisīst, phāṭak  
**PÖRT'ER**, *n.* one who keeps a door or gate—*Dar-bān, dewphī-dār, hājīb*—Dwārāpāl, dwārarakshak, dwārādhyaksh, dauwārik, dwārik, patrīhār wā patrīhār.  
**PÖRTRESS**, *n.* a female keeper of a door or gate—*Dewphī-dārīn, 'aurat-dar-bān, 'aurat jo dar-bān kā kām karē*—Dauwārikī, dwārāpālākā, dwārarakshakī, patrīhārī.  
**PÖRT'UL'S**, *n.* a machine hung over a gateway ready to be let down to keep out an enemy; *v.* to bar, to shut up—*Ek kal jo darwāze ke upār latkī rahī hai is garāz se ki agar koi dushman āne lage to us kal ko girā-kar use āne se bāz rakheñ; v. ārnā<sup>h</sup>, band k.*—Dwāravartmarodhanayantra, ek kal jo nagaradwār ke upār latkī rahī

- hai jismanē koi śatru āne lagi tau us kal ko girākar jhatpat phātak mūnd dewain ; v. ehhenknā wā roknā, mūndnā.
- PÖR-CÜL'LISEN**, *a.* having a porteuillis—*Darwāze ke ĩpar cisi ek kal rakhne-wālā ki āgar ko dushman āne lage to usko gira-kr darwāze ko band kar-deñ aur dushman ko āne se bāz rakhñe*—Dwāravartnarodhanayantraviśiṣht.
- PÖR-HOLE**, *n.* a hole in the side of a vessel to point cannon through—*Top se nishāna lagāne ke liye gahāz meñ ek sarākh, randa*—Nānpārwachhidra jis se agnyāstra chhoraiñ, gole chhorne ke nimittā nauparīwarandhra.
- PÖRT**, *n.* (L. *portus*) a harbour, a haven—*Bandar, kol*—Naubandhanakhāt wā naubandhanayogyakhāt, naukāśay naukakṣanasthāñ wā naukottaranayogyakhāt.
- PÖRT-MÖTE**, *n.* a court held in port towns—*Ek kachahri jo us shahr meñ hoti hai jis meñ bandar rahtā hai*—Kachahri jo us nagar meñ hoti hai jisneñ naubandhanayogyakhāt rahtā hai.
- PÖRT-BEVE**, *n.* the bailiff of a port town—*Jis shahr meñ bandar rahtā hai uskā muhassil saẓāwat yā shahna*—Jis nagar meñ naukakṣanasthāñ wā naubandhanakhāt jo uskā mahālo wā kiryādīñ.
- PÖRT**, *n.* a kind of wine from Oporto—*Sharāb-i-Portugali, sharāb-i-Portugali*—*Port*.
- PÖR-TEND**, *v.* (L. *porro, tendo*) to foretoken, to indicate by previous signs—*Dalālat k., fīl yā shuqñ kahñā*—Pūrwachihna wā pūrwalakṣap d., pūrwalakṣap se bhaviśyatsūchan k. jātana wā āgam-d.
- PÖR-TEN'SION**, *n.* the act of foretokening—*Dalālat, āge se jātanā*—Pūrwalakṣap d., bhāvilakṣap d., bhaviśyatlakṣap d.
- PÖR-TEXT**, *n.* an omen of ill, a prodigy—*Bad fīl, anāṣat*—Durlakṣap dūśchilna wā asubhasichakchihna, asubhālakṣap kulakṣap wā anishtasūchakchihna.
- PÖR-TEN'SORS**, *a.* foretokening ill, ominous—*Nahs, manhus yā bad-fīlā*—Anishtasūchak wā asubhasūchan, abhadrāśūchan antpālīk wā anīshāvēdī.
- PÖR-TICO**, *n.* (L. *porticus*) a covered walk, a piazza—*Dīlīz, rīnāq yā pesh-gāh*—Dewāñ wā dehālī, varand wā varandak.
- PÖR-TION**, *n.* (L. *portio*) a part, an allotment, a dividend, a wife's fortune ; *r.* to divide, to parcel, to endow—*Hissa jo jāt, bakṣā yā bakṣa, bakṣa yā qismat, dāheḥ jo jāheḥ ; v. to sim k., bātñā*, *dāheḥ jo jāheḥ d.*—Bhāg vibhāg wā tukrā, anś, bhāñ bhājīt wā bhājya, śrīdhan yantuk wā dājā ; *v. vibhāg wā bhāg k., anś k., śrīdhan yantuk wā dājā d.*
- PÖR-TION-IST**, *n.* one who has a certain academical allowance or portion—*Maṭrase kā tālibu l-'ilm jo mūshāhara pālā ho, maṭrase kā mūshāhara-dār tālibu l-'ilm*—Vidyālay meñ paritoshik pāne wālā chhātra wā vīdyārthī.
- PÖR-TRAY**, *v.* (L. *pro, traho*) to paint, to describe, to adorn with pictures—*Shabāh yā taswīr khīñchā, bayāñ k., taswīr se āraṣṭa k.*—Chitra wā chhavi khīñchñā, vyākhyā wā varṇan k., chitron se bhāñkīt wā ślohit k.
- PÖR-TRAIT**, *n.* a picture drawn from life—*Taswīr, shabāh*—Chitra, chhavi, pratimūrtī.
- PÖR-TRAITER**, *n.* a painted resemblance—*Taswīr, shabāh*—Chitra, chitrakrītī.
- PÖSE**, *v.* (D. *posui*) to puzzle—*Hairāñ k., parashāñ k., mūzabzab meñ dāñā*—Vyākul k., ghabrā d., niruttar k., vākyaroḍh k. [vāgrodhak.]
- PÖSE**, *n.* one who poses—*Hairāñ k. w., parashāñ k. w.*—Vyākul-k. w., ghabrā-d. w.,
- PÖ-SITION**, *n.* (L. *positum*) situation, attitude, principle laid down—*Manqā makāñ yā yā jāt, taur tarāh hāt yā wāz, dāwā gāziga yā muqadlama*—Sthāñ wā sthiti, āngasthiti śarīrasthiti dāśī bhāv wā āsan, pratijñā pakṣha wā pūrwapakṣha.
- PÖS-IT-ED**, *a.* placed, set, ranged—*Wāqī, mauzū, murattab*—Sthāpit, nyast wā niveśit, vyūh vinyast wā vyavasthāpit.
- PÖ-SITION-AL**, *a.* respecting position—*Darhāb-i-wāz, darhāb-i-taur, manqā yā hāt ke bāb meñ*—Sthāñ ke vishay meñ, āngasthiti avasthā wā dāśī ke vishay meñ.
- PÖS-ITIVE**, *a.* absolute, express, real, direct, confident, dogmatical, settled by arbitrary appointment ; *n.* what may be affirmed—*Lā-radd yā ijābī, sif, haqīqī yā wāqīfī, sarīh, muṭlaqī, khud-nāe yā khud sar, gair-zāti yā gair-jibillī* ; *n. haqīqat, tayyāqun*—Tattvīk vāstāvīk wā tatvīya, apasht wā vyakt, sātya yathārth vīdyamāñ wā vāstāv, pratyakṣh agūrṣī sīdhā avākra wā asandigdharth, drīrhanīśchay nīhsandoh wā drīrhamatī, śūsanīdurup ādesak nīrpit wā avākālpīk, nīyogāsiddha wā aswābhāvik ; *n.* satyātī, tattvārth, tattwa, vāstāvātwa.
- PÖS-ITIVE-LY**, *adv.* absolutely, certainly—*Muqarrar yā ijāban, albatta be-shakḥ yaẓnān yā bi-l-yaẓn*—Tattvātāñ wā vāstūtāñ, sach-sach sach wā satya.
- PÖS-ITIVE-NESS**, *n.* reality, confidence—*Ijāb haqīqat yā tayyāqun, yaẓn bāwar yā i'timād*—Vāstāvīkatwa sattā tatvātā wā satyātī, drīrhanīśchay vīśwā wā bharosā.
- PÖS-ITIVE-TY**, *n.* peremptoriness, confidence—*Istikhām yā qatīat, yaẓn bāwar yā i'timād*—Drīrhanīśchay vāstāvātā wā nīyatātwa, drīrhanīśchay vīśwā wā bharosā.
- PÖS-ITURE**, *n.* the manner of being placed—*Wāqī yā mauzū hone kā taur yā wāz*—Sthāpit hone kā bhāv, nyast wā niveśit hone kī rītī.

- POŠ'NET**, *n.* a little basin — *Ek chhotā bāsan yā bartan<sup>h</sup>*.
- POŠ'SE**, *n.* (L.) an armed power — *Mārdumān-i-sildā-band* — Astradhārī log, sāsastra log.
- POŠ'SESS**, *v.* (L. *possessum*) to have as an owner, to occupy, to enjoy, to obtain — *Mālik yā sāhib h., 'anal k., tasarruf k., hāsil k.* — Hāth meñ rakhnā wā adhikārī h., bathiyāñ wā dabā-lenā, bhognā, pānā.
- POŠ'SE'SION**, *n.* the state of owning or having in one's power, the thing possessed ; *v.* to invest with property — *Qabza 'anal zabt yā tasarruf, ta'alluq milk milkiyat yā maqḥiza ; v. mālik yā milkiyat d.* — Dhūran adhikār wā bhog, swādhīnadravya swādhīnavastu arth kshetrādī wā bhūmī ; *v. dravyavastu kshetrādī wā bhūmī d.*
- POŠ'SE'SION-ER**, *n.* one in possession — *Qābiz, mutasarrif, dukhīl, mālik* — Adhikārī, bhogi, swāmī. [bandhavāchak wā adhikarapāśuchak.]
- POŠ'SE'SSIVE**, *a.* having or denoting possession — *Qābiz, izīfi* — Adhikārī wā bhogi, sam-
- POŠ'SE'SSOR**, *n.* an owner, an occupant — *Mālik sāhib yā khāwind, qābiz mutasarrif yā dukhīl* — Swāmī prabhu wā dāhiy, adhikārī wā bhogi.
- POŠ'SE'SSO-RY**, *a.* having possession — *Qābiz, dukhīl* — Adhikārī, bhogi.
- PÖS'SET**, *n.* (L. *posce*) milk curdled with wine or other liquor ; *v.* to curdle — *Dūdh jo angūrī sharāb yā aur kisi sharāb se jamā diyā jātā hai ; v. dūdh meñ khatāī dāl-kar jamā d<sup>h</sup>* — Dūdh jo drikshāmadya wā aur kisi madirā se jamāyī jātā hai.
- PÖS'SIBLE**, *a.* (L. *posse*) that may be, that may be done — *Mumkin, shudant yā muhtamil* — Śakyā, sambhāvya honhūr hone-jog sambhāvniyā wā sambhāvīt.
- PÖS-SIBIL-ITY**, *n.* the power of being or happening — *Imkān, ihtimāl, qūbūliyat, maq-dūr* — Sambhav, sambhāvanā, sambhāvyanā, sambhāvanīyatā, śakyatā, sādhyatā, karāniyatā.
- PÖS-SIBLE**, *ad.* by any power existing, perhaps — *Bi-l-imkān, shāid yā shāyud* — Yathā-kālabhāchit yathākālbhāchan wā kisi na kisi rīti se, kadāchit wā aisā ho kī.
- PÖST**, *n.* (L. *positum*) a piece of timber set upright, a military station, a place, an office, a messenger who comes and goes at stated times, a quick manner of travelling, a sort of paper ; *v.* to fix to a post, to place, to travel with speed, to place in the post-office — *Chob, sipādhīyōñ kā uddā, makān maqām yā mahall, 'uhda khūdmāt yā manāsh, qāsid yā dāk-kā harkāra, safar kā jalid tariq, ek qism kā kāgāz ; v. ek chob meñ lagā-d., rakhnā<sup>h</sup>, jalid musāfarat k., dāk-ghar meñ lagānā<sup>h</sup>* — Dandā wā luk-rī kā khambh wā thūmī, sānyasthān chāukī wā thānā, jagah sthān āspad wā sthītī, pad wā adhikār, daurāhā daurahā wā pāyik, dāk wā jānc kī sīghra rīti, likhanapa-travīśesh ; *v. lukrī-ke-khambhe wā thūmī meñ chapkānā wā lagā-d., dharnā wā sthāpīt-k., dāk par jānā, dāk-ghar meñ dīlū.* [saken<sup>h</sup> — Vahāniyā.]
- PÖST-A-BLE**, *a.* that may be carried — *Qābil-i-risāl, jisko ek jagah se dūsrī jagah le-jā-*
- PÖST-AGE**, *n.* money paid for conveying letters — *Dāk kī mahsūl, dāk se khatt bhejne kā muhād* — Patravāhānamūlyā, dāk se chīṭhī bhejne kā mūlyā wā vetān. pāyik.
- PÖST-ER**, *n.* one who travels hastily, a courier — *Qāsid, harkāra* — Daurāhā wā daurahā,
- PÖS-TION**, *n.* one who guides the first pair of a set of horses in a coach — *Gārī ke āye ke ek ghore par chup-kar hānkne w<sup>h</sup>*. [pāyik<sup>h</sup>.]
- PÖST-BÖY**, *n.* a boy who rides post, a courier — *Dāk-wālā yā tappālī<sup>h</sup>, daurāhā daurahā yā*
- PÖST-CHAISE**, *n.* a travelling carriage — *Dāk kī gārī<sup>h</sup>, chār pahīye kī dāk-kī-gārī<sup>h</sup>*.
- PÖST-DUCK-NEY**, *n.* a hired post-horse — *Bhāre kā dāk-kā-ghorā<sup>h</sup>, dāk kī ghorā jo bhāre par āyā ho<sup>h</sup>*. [daur-dhūp<sup>h</sup>, harkāre yā qāsid kī si sūtābī.]
- PÖST-HASTE**, *n.* haste like that of a courier — *Daurā-daur<sup>h</sup>, daur-dhūp<sup>h</sup>, dāk kī si*
- PÖST-HORSE**, *n.* a horse for the use of couriers — *Dāk kī ghorā<sup>h</sup>*.
- PÖST-HOUSE**, *n.* a house with a post-office — *Dāk-ghar<sup>h</sup>*.
- PÖST-MAN**, *n.* a courier, a letter-carrier — *Qāsid, dāk-wālā<sup>h</sup>* — Daurāhā daurahā wā pāyik, patravāhāchak patravāhī tappālī wā lekavāhāchak.
- PÖST-MAS-TER**, *n.* one who has the superintendence and direction of a post-office — *Dāk kā dāroga, dāk-ghar kā muhtamim* — Dāk-ghar kā adhikārī wā adhyaksh, patravāhanādhikarmādhyaksh, patrapreranādhikarmādhikārī. [— *Dāk-ghar<sup>h</sup>, dāk-khāna.*]
- PÖST-OFF-ICE**, *n.* an office where letters are received for delivery or transmission by post
- PÖST-TOWN**, *n.* a town having a post-office — *Wah shahr jismeñ dāk-ghar ho* — Wah nagar jismeñ dāk-ghar ho, dākghar wālā nagar.
- PÖST-DATE**, *v.* (L. *post, datum*) to date after the real time — *Barhā-ke tārīkh lūkhnā, aslī tārīkh se barh-ke tārīkh dālnā* — Barhākar mitī wā tithi dālnā, yathārth kāl se barhākar tithi wā mitī likhnā wā dālnā.
- PÖST-DI-LÜ-VI-AN**, *a.* (L. *post, diluvium*) posterior to the flood ; *n.* one who has lived since the flood — *Hasrat Nūh ke tūfān ke ba'd kī ; n. hasrat Nūh ke tūfān ke ba'd kī shakhs* — Pralayottarakālīn, pralayānantar, pralay ke pichhe kī ; *n. pralayottarakālīnavyaktī, pralayottarakālīnajan, pralay ke pichhe kī jan.*
- POS-TE-RI-OR**, *a.* (L.) later, subsequent — *Ba'd-kā yā pasth, mutaakhkhir muakhkhir yā muakhkhar* — Pāśchāt-kālīn wā pichhlā, pāśchāt-kālik uttarakālīk aparakālīk wā uttarakālīk.

- POS-TĒ-RI-OR**, *n. pl.* the hinder parts—*Chūlap<sup>h</sup>, putthe<sup>b</sup>*—Nītam, paśchāddēs.
- POS-TĒ-RI-ŌRĪ-TY**, *n.* the state of being later—*Taakhkhur<sup>h</sup>, muakhkhirāt yā muakhkharat*—Paśchāt-kālinatā, aparakālikatwa.
- POS-TĒRĪ-RY**, *n.* succeeding generations, descendants, children—*Khalaf yā akhlāf, pushṭ yā naṣl, dī yā anūd*—Put<sup>h</sup>-apaurādī wā putrapaurādīsantān, santān wā santati, apatyā wā larka-būlo. [*darīcha*—Kahundradwār, upadwār.]
- POST-ERN**, *n. (L. post)* a small door or gate—*Khirkī<sup>h</sup>, chor khirkī<sup>h</sup>, chhoḷā phātak<sup>h</sup>*, *pushṭ yā naṣl, dī yā anūd*—Put<sup>h</sup>-apaurādī wā putrapaurādīsantān, santān wā santati, apatyā wā larka-būlo.
- POST-EX-ISTENCE**, *n. (L. post, ex, sisti<sup>c</sup>)* future existence—*Āyanda hastī, paśiṇ wujūd, paśiṇ-hastī, āyubāt*—Paśchājīvan, uttarasthiti, uttaristī, paralok, uttarāvasthā.
- POST-FACT**, *n. (L. post, factum)* a fact which occurs after another—*Paśiṇ mājārā, muakhkhīr yā muakhkhar mājārā, mutaakhkhīr haqiqat*—Paśchādghaṭnā, uttaravrittānt.
- POSTHUME**, **POSTHU-MOUS**, *a. (L. post, humus)* born or published after one's death—*Kisī kī wafāt ke ba'd pailā-huāt yā chhāpā-gayā*—Kisī ke marne ke piche janmā huā wā chhīnī gayā, pītrmarapottarāj, janakamarituyattarāj, kartmririyuttarak, kartmarapottarak. [*piche*, *kisī ke marne ke piche*.]
- POSTHU-MOUS-LY**, *ad.* after one's death—*Kisī kī marne ke ba'd*—Kisī kī mrityo ke
- POSTIL**, *n. (L. post)* a marginal note; *n.* to write marginal notes—*Hāshiyē kī sharh*; *v. hāshiyē par sharh likhnā*—Prāntasthāṭikā, kagar kī ṭikā; *v. prāntasthāṭikā likhnā*, kagar meṁ ṭikā wā tilak likhnā.
- POSTIL-ER**, *n.* one who writes marginal notes—*Hāshiyē par sharh likhne w., sharh-i-hāshiyā-navis*—Prāntasthāṭikākār, kagar meṁ ṭikā likhne w.
- POSTILION**. See under **POST**.
- POST-LI-MIN'IAL**, **POST-LI-MIN'T-ONS**, *a. (L. post, limen)* contrived done or existing subsequently—*Ba'd tajwīz kiya-gayā, ba'd kiya gayā, ba'd ruhne w.*—Piche sochā gayā, paśchātkalpit, paśchātkrit arthāt piche kiya gayā wā rachā gayā, paśchādavartī wā piche rahne w.
- POST-MERID'IAN**, *a. (L. post, meridies)* being in the afternoon—*Do-pahar dīn ke piche kā<sup>h</sup>, ba'd-ūl-zuhar*—Āparāhnik, āparāhnikālīk.
- POSTNATE**, *a. (L. post, natus)* born after, subsequent—*Ba'd paidā-huā, paśiṇ muakhkhīr muakhkhar yā mutaakhkhīr*—Uttarāj avarāj wā piche-janmā-huāt, uttar par wā piche-kā.
- POST-PONE**, *v. (L. post, pono)* to put off, to delay, to set below in value—*Mauqūf-rakhnā yā multawī-rakhnā, tauwagūf yā tākhīr k., kam-qadr k. yā kam qīmat thahrānā*—Dāl-rakhnā phekī-rakhnā piche-jānā wā ṭāl-d., vilamb k., laghu jānā wā thora<sup>h</sup> mol thahrānā. [*wā dāl rakhnā, vilamb wā kalayāpan.*]
- POST-PONEMENT**, *n.* a putting off, delay—*Tākhīr yā mauqūfī, tauwagūf yā derī*—Ṭāl d.
- POST-PON'ER**, *n.* one who postpones—*Mauqūf rakhne w., multawī rakhne w., tauwagūf yā tākhīr k. w., kam-qadr k. w., kam qīmat thahrāne w.*—Dāl-rakhne w., piche jāne w., ṭāl-d. w., vilambkārī, laghu jāne w., thora<sup>h</sup> mol thahrāne w.
- POST-PO-SITION**, *n.* the state of being put back or out of the regular place—*Piche rakhnā jānā<sup>h</sup>, piche dālā-jānā<sup>h</sup>, ākhīrī hālat yā mauqām*—Uttarasthiti, paśchātsthiti. [*zailu-l-khatt, mukarrar*—Paśchātkeh, paśchātīpi, anulikhit.]
- POSTSCRIPT**, *n. (L. post, scriptum)* a paragraph added to a letter—*Tatīmna-i-khatt*, **POSTU-LATE**, *n. (L. posuulo)* a position assumed; *v.* to assume, to invite—*Dā'wā bilā-dalīl, dā'wā-i-farzi, usūl-i-mauzū'a, tawfān kā mānā huā dā'wā*; *v. farz k., māngnā<sup>h</sup>*—Anumanamūl, swikritapaksh, siddhavadgrhihitapad, swikritasampādyā; *v. mānā wā mīn-lenā, yichānā k.*
- POSTU-LATION**, *n.* the act of assuming without proof, supplication, intercession—*Bilā-dalīl furz k., iltimas yā istid'ā, mas'atāt yā shaf'at*—Binī pramān mān-lenā wā swikār k., prārthanā wā yāchanā, mādhyaṣṭhya mādhyaṣṭhī parārthaparārthanā wā parārthanivedan. [*lene w. wā swikār k. w.*]
- POSTU-LA-TO-RY**, *a.* assuming without proof—*Bilā-dalīl furz k. w.*—Binī pramān mān-
- POSTU-LATUM**, *n. (L.)* an assumed position—*Dā'wā-i-bilā-dalīl, dā'wā-i-farzi, usūl-i-mauzū'a*—Siddhavadgrhihitapad, swikritapaksh, anumānamūl, swikritasampādyā.
- POSTURE**, *n. (L. positum)* situation, state, condition, attitude; *v.* to place in a particular manner—*Jalsā yā nishast, waṣ' yā tawr, hālat, samā yā sūrat*; *v. kī rat hālat yā samā meṁ qām k. yā rakhnā*—Sthitī, dāṣī, avasthā, dhaj dhab āsan āngavinyās bhāv śarīrasthiti wā āngasthiti; *v. kī dāṣī dhaj dhab āsan wā bhāv meṁ baithānā wā dharnā.*
- POSTURE-MAS-TER**, *n.* one who teaches or practises artificial postures of body—*Badan ke samā yā waṣ' waṣ' wāṣ' kā ustād, khālifa, hāth pair uṭhāne phekne aur ānkh bhaṣī nakhāne kā ustād*—Āngavinyāsāsikshak, śarīravinyāsāsikshak, āngavikshēpasāsikshak.
- POSY**, *n. (poesy?)* a motto on a ring, a bunch of flowers—*Nayine par kī khodī hui bāt, gul-dasta*—Ānguriyākalekh wā nag par kī khodī bāt, phuloṅ-kā-guchchā wā pushpaguchchak.



**PÖT**, *n.* (Fr.) a vessel for boiling, a vessel for holding liquids, an earthen vessel, a cup; *v.* to preserve in a pot—*Deg yā degcha, gagrā yā gharā<sup>h</sup>, hāñrī<sup>h</sup>, pyāla yā piyāla*; *v. gosht wagaru ko namak masālīh aur pāni se pakā-kar hāñrī meñ rakhnā*—Baṭnā baṭlōhī karāhī wā taslā, kalsā hañdī lotiyā wā lotā, hañriyā wā maṭkā, pānapātra katorā katorī wā khora; *v. māns ādi ko lou vyanjanādi aur jal se sijhākār lehriye meñ rakhnā.*

**PÖT'A-GER**, *n.* a vessel for food, a porringer—*Rikābī sahnak yā tabaq, bādiya yā shorba-dān*—Thālī wā thāl, jūshapātra wā yūshapātra. [karhī.]

**PÖT'TAGE**, *n.* any thing boiled for food—*Halwā, shīr-fālūda, shorba*—Jūsh, yūsh, lapsī,

**PÖT'TER**, *n.* one who makes earthen vessels—*Kumhār<sup>h</sup>, kulāl<sup>h</sup>, kas-gar, kūza-gar*—Kumbhakar, ghatakar.

**PÖT'TER-Y**, *n.* a place where earthen vessels are made, the vessels made by potters—*Kūza gar kī kār khāna, hāñrī wagaru*—Kumbhasālā wā ghatuirmāyasālā, hañriyā-purwā mirimay mirimayabānd wā kankilak. [pānāvyan.]

**PÖT'TING**, *n.* drinking, tipping—*Piñā<sup>h</sup>, mai-khorī*—Madyapān, surāpān nityapān wā

**PÖT'TLE**, *n.* a measure of four pints—*Ek waṇ yā māp jo qarīb do ser ke hotā hai*—Do ser ke lagbhag kī māp wā parimān.

**PÖT'TEL-LY**, *n.* a protuberant belly—*Tūñ<sup>h</sup>, barī pūṭ<sup>h</sup>*—Lambodar.

**PÖT'TEL-LIED**, *a.* having a protuberant belly—*Tūndailā<sup>h</sup>, tūndail<sup>h</sup>, bar-petā<sup>h</sup>, tōndālā<sup>h</sup>, sabā-shikam*—Lambodar, tūndil, tūndil.

**PÖT-COM PAN'ION**, *n.* a companion in drinking—*Ham-kāsa, ham-pyāla yā ham-piyāla, ham-sharābī*—Sahāyī, pānasahāya, sahanadyap.

**PÖT'TERR**, *n.* an herb fit for cookery—*Sāq<sup>h</sup>, blājī<sup>h</sup>, tarkārī<sup>h</sup>, bagla yā bogla.*

**PÖT'TOÖK**, *n.* a hook on which pots are hung over the fire, an ill-formed or scrawled letter—*Ek kūtā jīs par hāñrī āg ke upar lakkā dī jāti hañī, hañ-sūrat harf*—Ek āñkī jīs par hañriyā āg ke upar lakkā dī jāti hañī, kuṭul akshar.

**PÖT'TOÖSE**, *n.* an alehouse—*Jau kī sharāb kī dūkān*—Yavanadyalay, yavansurāgrīh.

**PÖT'LID**, *n.* the cover of a pot—*Hāñrī kī dhapnā yā dhaknā<sup>h</sup>, sar-posh, dhaknā<sup>h</sup>, dhaknā<sup>h</sup>*. [sharābī]—Sahāyī, pānasahāya, sahanadyap.

**PÖT'MAN**, *n.* a companion in drinking—*Ham pyāla yā ham-piyāla, ham-kāsa, ham-pot'sherd*, a fragment of a broken pot—*Tūñ hāñrī kī takā<sup>h</sup>, thikrā<sup>h</sup>, thikrī<sup>h</sup>, siktā<sup>h</sup>, siktī<sup>h</sup>, khaṭṭā<sup>h</sup>, khaṭṭī<sup>h</sup>*.

**PÖT-XIL'ANT**, *a.* courageous from strong drink—*Ter sharāb ke pine se diler yā jawān-mard*—Ugra madya ke pin karnē se sāhasī wā dhūth.

**PÖTA BLE**, *a.* (L. *potō*) that may be drunk; *n.* something which may be drunk—*Noshidāni*; *n. shurb*—Peyā, pāniya, pānayogya, pānārā; *n. peyavastu, pāniya, pāniyadravya.*

**PO-T'ATION**, *n.* a drinking bout, a draught—*Noshidagi mai-kushī mai-khorī yā mai-noshi, jurā*—Pānosav pilawwāl pānwāl wā samṭū, ghūñt.

**PÖT'ION**, *n.* a draught, a liquid medicine—*Jurā yā shurb, raqīq dawā yā pine-ki-dawā*—Ghūñt, peyaushadh wā pāniyaushadh.

**PO T'AR'GO**, *n.* a kind of sauce or pickle—*Chatnī<sup>h</sup>, achār yā āchār<sup>h</sup>*.

**PÖT'ASH**, *n.* (pot, ashes) an alkaline salt procured from the ashes of plants—*Khar<sup>h</sup>, sajjī-mittī<sup>h</sup>, sajjī<sup>h</sup>*—Kshār, yavakshār, sarjīkākshār, sarjīkī. [kachā yā karchchā<sup>h</sup>.]

**PO-T'AT'Ō**, *n.* an esculent root—*Ālā<sup>h</sup>, suthnā<sup>h</sup>, arni yā arwā<sup>h</sup>, ghūñgūñ<sup>h</sup>, bamdā<sup>h</sup>*,

**PÖT'CH**, *v.* (Fr. *pocher*) to thrust, to push, to boil slightly—*Ghusepnā yā chubhānā<sup>h</sup>, dhakchūā<sup>h</sup>, adh-churā yā adh pakā k<sup>h</sup>*.

**PÖT'ENT**, *a.* (L. *potens*) powerful, strong—*Zor-āwar yā qarī, zabar-dast qādir yā mazbūt*—Prabāl balawān wā vīryawān, porhā parākrāmī wā śaktimān.

**PÖT'EN-CY**, *n.* power, influence, strength—*Tiqat, asar yā tāsir, quwat quwat yā zor*—Bal wā parākrām, prabhāv sattwa wā guṇ, śakti wā vīrya.

**PÖT'EN-TA-CY**, *n.* sovereignty—*Shāhanshāhī, bātskhāt, farmān-ravāī, hukumat*—Rājā-twa, prabhutwa, adhipatyā.

**PÖT'EN-TATE**, *n.* a monarch, a sovereign—*Bātskhāh pādshāh yā shāhanshāh, farmān-ravāī shāh yā sultān*—Adhipatī wā mahīpatī, nareśwar rājā wā narapati.

**PO-T'ENT'IAL**, *a.* existing in possibility not in act, powerful, efficacious, expressing power—*Mumkīn, qubratī qādir zor-āwar qarī yā mazbūt, muassar, ikhtiyārī*—Sambhāviya wā sambhāvaniya, balawān prabāl porhā wā śaktimān, guṇakārī wā amogh, śaktisūchak wā sāmārthyoddesak. [bhāvanīyatā wā sambhāvanā.]

**PO-T'EN-TI-AL'ITY**, *n.* possibility not actuality—*Imkān, ihtimāl*—Sambhāvyatā, sam-

**PO-T'EN-TIAL-LY**, *ad.* in possibility not in act—*Bī-l-inkān, ihtimālan*—Sambhāvyatā-pūrvak, sambhāvanā se. [wī prabhāv se, bal se.]

**PÖT'EST-LY**, *ad.* powerfully, forcibly—*Tiqat yā quwat se, zor yā zabar-dastī se*—Śakti

**PO-T'ES'TA-TIVE**, *a.* authoritative—*Hākīmāna, hā-hukumat, sanadī*—Śāsanānūrūp, prāmānik. [rākā<sup>h</sup>, patākā<sup>h</sup>—Kshudrāgnyastrā.

**PÖT'GŪN**, *n.* (popgun ?) a gun which makes a small sharp noise—*Chhotī bandūq, pa-*

**PÖTH'ER**, *n.* bustle, tumult, confusion ; *v.* to harass, to perplex—*Tagápí dawá-dawish yá afrátáfrí, harj-marj gul-gapára yá shor-sharaba, hawráni hangáma bar-hamí yá intishár ; v. hairán k., digg-k. parashán-k. yá tasdí-d.*—Daurdhup wá dhám-dhám, khalbali wá koláhal, harbari maulá vyastatá wá gabrá ; *v.* vyákul k., harbará-d. ghabrá-d. vyast-k. khijhána khijhána wá sataná.

**PÖTION**. See under POTABLE.

**PÖTTAGE**. See under POT.

**PÖÜCH**, *n.* (S. *pocca*) a small bag, a pocket ; *v.* to pocket, to swallow—*Tosh-dán yá thait, jeb yá kisa ; v. jeb meñ rakhná, nigalná<sup>b</sup>*—Kosh pesí petí wá jholí, kos khali-tí wá khisa ; *v.* khali-tí pesí wá kosh meñ dharná wá rakhná, líluá.

**PÖULE**, *n.* (Fr.) the stakes of all the players at certain games of cards—*Tás ke bá'ze khel meñ sab khiláryón kí bázi*—Tás ke kisi kisi khel meñ sab khiláryón kí hor wá pan. [chiñgni, chiñgná.]

**PÖULT**, *n.* (L. *pullus*) a young chicken—*Cházu, murg ká bachcha*—Kukkutásávak,

**PÖUL'TER-ER**, *n.* one who sells fowls—*Murg-bán, murg-farosh, murgí-wálá*—Khádyá-pakshivikretá, khádyápakshivikrayí, gharailí wá palu chiriyún bechno w., kukkutá-divikretí. [kukkutídi.]

**PÖULTRY**, *n.* domestic fowls—*Murg, murgá-murgí, gharailí chiriyún<sup>b</sup>*—Grihapakshi,

**PÖUL'TICE**, *n.* (Gr. *poltes*) a soft mollifying application, a cataplasm ; *v.* to apply a poultice or cataplasm—*Lubdí yá lo<sup>b</sup>, zamád yá zamád ; v. zamád yá zamád lagáná, lojpi lagáná<sup>b</sup>*—Pákajanakapishitapralep wá lojpi, lep wá patí ; *v.* loí lagáná, lubdí lagáná, lep wá patí charhána.

**PÖULTIVE**, *n.* a cataplasm—*Loi<sup>b</sup>, lubdí<sup>b</sup>, lep<sup>b</sup>.*

**PÖÜNC(E)**, *n.* (L. *pungo*) the claw or talon of a bird of prey, cloth worked in eyelet holes ; *v.* to seize with the talons, to pierce, to perforate—*Changul yá panja, jáli-dár kaprá ; v. changul yá panje meñ pakarná, chhedná<sup>b</sup>, sálná<sup>b</sup>*—Nakh wá nakhar, jáli-wálá kaprá ; *v.* nakh wá nakhar se pakarná, vedhána wá bedhná, chhed k.

**PÖÜNCED**, *a.* having claws or talons—*Changul-dár, panje-dár*—Nakhavísisht, unakharyukt.

**PÖÜNC(E)**, *n.* (L. *pumex*) a powder ; *v.* to sprinkle with powder—*Dhúne ká chúr<sup>b</sup>, chúne ká polí<sup>b</sup> ; v. dhúne ká chíar chhítná yá dálná<sup>b</sup>*—Masísoshapachúrp, masísoshakachúrp ; *v.* masísoshanachúrp bhurbhuráná wá dálná.

**PÖÜNCET-BOX**, *n.* a small box perforated—*Sirák-k-dár sandúg-cha, sirák-k-dár díbiyá*—Ek petí wá díbiyá jisneñ chhote chhote chhed baue rahite haiñ, chhidravísishtapaeí, raudhrayuktakosh.

**PÖÜND**, *n.* (S. *pund*) a weight, the sum of 20 shillings—*Ratlí yá ádh-ser, das rupai mol kí ashrafí*—Prasth wá ádh-ser, das rupai mol ká swarnamudrá.

**PÖÜND'AGE**, *n.* a sum deducted from a pound, a duty on goods exported or imported—*Das rupai mol kí ashrafí ká battá, bar-ámad yá dar-ámad mál ká mahsul*—Das rupai mol ke swarnamudrá ká battá, kar jo us bāpiyasāmagri par lagtā hai jo bāhar ko jāy wā bāhar se āwāi.

**PÖÜND'ER**, *n.* a person or thing denominated from a certain number of pounds—*Pāund nām ashrafí aur pāund nām wazn ke hisāb se jo nām kisi shakhs yá shai ká partā hai jaise koi shakhs jiskí āmadānī har sāl meñ das pāund kí ho to usko das pāundār kahañge aur koi top jis se hārah pāund ke wazn ká golā chālā-sakeñ to use bārah pāundār kahañge*—Swarnamudrávāchak pāund aur prasth wā ádhser sūchak pāund kí gapanā se jo nām kisi vyakti wá vastu ká partā hai jaise koi jan jiskí prāpti prati varsh meñ das pāund kí ho tau usko das pāundār kahañge aur koi tīp wā hundí jiskí mol pachās pāund ho tau us hundí ko pachās pāundār kahañge isi riti se koi agnyasthra jis se bis pāund kí golā chihor sakeñ tau usko bis pāundār kahañge.

**PÖÜND-PÖÜL'ISH**, *a.* neglecting large sums in attending to little ones—*Thore rupai kí taraf mutawajjih hone meñ ziyāda se gāñl*—Alpādhan wā thore rupai kí or manoyogi hone meñ bahudhan wā bahut rupai kí or amanoyogi.

**PÖÜND**, *v.* (S. *punian*) to beat, to pulverize by beating—*Kāñná khāñná chhāññná kuchalná yá kútná<sup>b</sup>, álá-k. bukni-k. búkná yé chíur-chúr-k<sup>b</sup>.*

**PÖÜND**, (S. *pyndan*) an inclosure for cattle which have been taken in trespassing ; *n.* to confine as in a pound—*Thātu yá bārá jismeñ khule ghúnte-phirte mawásh kí gí-riftár ho-kar band kíme játe haiñ ; v. iháte meñ band k., band k.*—Bārá wá berhá jismeñ chhúte ghúnte-phirte pásu dāl diye játe haiñ, yúthabhrashtāpasūrodhak, brashtāpasūrodhanasthān ; *v.* berhná, bāre meñ mūnd-d. wá dāl-d.

**PÖUR**, *v.* (W. *buvo*) to send forth in a stream, to emit, to flow—*Dálná dhálná uñrel-ná uñeyná jharjharáná yá bháná<sup>b</sup>, chhórná yá níkálná<sup>b</sup>, bahná pagná yá tartará-*

**POUR-TRAY'**. See PORTRAY.

**PÖÜT**, *n.* a bird, a fish—*Ek bhānt kí chiriyá<sup>b</sup>, ek bhānt kí machhlí<sup>b</sup>.*

**PÖÜT**, *v.* (Fr. *bouder*) to thrust out the lips, to look sullen, to shoot out—*Honth onh* [ná<sup>b</sup>.]

yá oth larkáná<sup>h</sup>, muñh-larkáná muñh-phuláná yá udás-dekh-paryá<sup>h</sup>, nikalná yá ubhar-ána<sup>h</sup>. [Larkón ká sú muñh-bhári k<sup>h</sup>.

PÖÜ'TING, *n.* chikhiash sullenness—*Larkón ká sú muñh-phuláná yá hoñth-larkáná<sup>h</sup>,*

PÖV'ER-TY, *n.* (*L. pauper*) want of riches, indigence, barrenness, defect—*Iflás myñtisi yá tang-háli, be-zari tang-dasti tiki-dasti yá muñtáji, be-namaki yá khusaki, 'uñ nups yá khulul*—Daridráta wá nirdhanatá, dāridrya dāridra daridrávasthā nishkinchanatwa nishkinchanatwa wá dhanābhāv, nishphalatā śushkatī wá śūnyatā, dosh dūṣhaṇ wá truti.

PÖW'DER, *n.* (*Fr. poudre*) dust, any dry substance composed of minute particles, gunpowder, hair-powder: *v.* to reduce to dust, to sprinkle with powder, to salt—*Dhul<sup>h</sup>, bukní yá chírh<sup>h</sup>, bárát, bál ke liye masálíh; v. safíy k., bukní yá chírh bhur-bhuráná<sup>h</sup>, namak dālná yá namak miláná*—Ropu pānsu wá dhur, chírh pānsu wá áta, āgneyachúrñ sīghradāhyachúrñ wá dāru, kesachúrñ wá kēs meñ lagíne ká chírh; *v. bukná wá písná, chírh bhur-bhuráná wá chírh-mírít-k., lavan miláná wá lon dālná.*

PÖW'DER-Y, *a.* dusty, friable—*Dhul sá<sup>h</sup>, bhur-bhuráná yá phuská<sup>h</sup>.*

PÖW'DER BÖX, *n.* a box for hair-powder—*Bál ke masálíh ki dībīgá, bál ke masálíh ká dābhá*—Kesachúrñádihār.

PÖW'DER FLASK, PÖW'DER-BÖRN, *n.* a case in which gunpowder is kept—*Báruť-dán, siñgrá<sup>h</sup>, señgrá<sup>h</sup>, siñgrá<sup>h</sup>*—Sīghradāhyachúrñádihār, āgneyachúrñádihār.

PÖW'DER-ING-TÜB, *n.* a vessel in which meat is salted, a place for infected patients—*Ek bartan jismen gahk kar us meñ namak miláte haiñ, dāru-sh-shifá yá shifá-khāna*—Ek bhāsan jismen mūs ko dharkar us meñ lon wá lavan miláte haiñ, chikit-sāśālí. [hūi<sup>h</sup>, bárát banāne ki chakkí—Dāru wá āgneyachúrñ banāne ki chakkí.

PÖW'DER-MILL, *n.* a mill for making gunpowder—*Chakkí jo dāru banāne ke kām áti*

PÖW'DER-MINE, *n.* a cave or hollow in which powder is placed for an explosion—*Surañg jismen bárát dhar-áti jātí hai*—Surāñg jismen dāru wá āgneyachúrñ urāne ke hetu se dhar díyá jāti hai. [khāna—Nauki kī āgneyachúrñyāgr.

PÖW'DER-ROOM, *n.* the apartments in a ship where gunpowder is kept—*Jaház ká bárát*

PÖW'DIKE, *n.* a marsh or fen dike—*Bāndh jo daldal meñ hotá hai<sup>h</sup>, pushta jo daldal meñ hanáte haiñ.*

PÖW'ER, *n.* (*Fr. pouvoir*) ability, force, strength, faculty of the mind, influence, authority, government, a sovereign, a ruler, a divinity, an army, a navy—*Ligáqat moq-dár majál yá dast-qubrat, zor, táqat qúwat yá quwat, isti'diál yá zikni-quwat, táñir yá asar, iqtidár ikhtiyár qubrat yá mukhtár, hukmát tahakkim yá hákimí, yádsásh bādsásh yá mutik, hákim yá ná'im, firishta, fání yá lushkar, bahr*—Kshamantā yogyatā wá samarthiya, bal, śakti wá parikram, dhīśakti wá mamhśakti, prabhāw wá guñ, adhikār, ādhipatyā prabhatwa wá aīśwarya, adhiś, ādhipati, vibhūti bhūti wá swargiya vyakti jo īśwar se ghaṭkar aur mānushya se bārhkar hotá hai, káṭak saūnya wá senā, yuddhanāusamūh wá nāusamūh.

PÖW'ER-FUL, *a.* having power, forcible, strong—*Zi iqtidár mukhtár qátir yá sáhib-i-zor, zor-áwar zabar-dast táwáná yá shuk-zor, mazbút yá quwí*—Parakrím viryawán mahāvīkram tejāswí amogh víkramí aīśwaryawán ksham wá samarth, śaktimán wá kalāliya, īśawán prabál wá balí. [se—Śakti se, bal wá prabhāw se.

PÖW'ER-FUL-LY, *adv.* with power, potently—*Ba-zor yá zor se, táqat iqtidár yá zabar-dasti*

PÖW'ER-FUL-NESS, *n.* force, might, efficacy—*Zor yá táqat, zor-áwarí mazbúti yá quwat, táñir yá asar*—Bal wá samarthiya, śakti wá prādhānya, prabhāw saprabhāvatwa wá guñ.

PÖW'ER-LESS, *a.* without power, impotent—*Be-táqat ná-quwat yá be-táb, ná-marí be-kas be-majál be-maydár ná-tawán yá zá'if*—Nirbal asamarth balahín wá śaktihín, náśkt nīśakti nishparikram wá viryahín.

PÖW'DRON, *n.* that part of armour which covers the shoulders—*Baktar jayshan yá zrah ká wah hissi jis se kándhon yá morhón ki pandh hotí hai*—Kavach wá jhī-lam ká wah bhāg jis se kándhon wá morhón ki ār wá rukshá hotí hai.

PÖX, *n.* (*S. pox*) an eruptive disease, the venereal disease—*Chechak, áṭashak garmí yá bádi-farāng*—Sítalí sítalí vīshoṭ wá máti, upadāñ wá vīśhāpakāchchhū.

PÖZE. See POSE.

PRÁCTISE, *v.* (*Gr. prasso*) to do habitually, to exercise a profession, to try artifice—*Mashq rubt yá 'amal k., kó roz-gár yá pesha k., hikmat-'amali fann-ferēb yá rigá-kāñ k.*—Nityābhyās-k. abhyās-k. sādhaná wá kiya-k., anusevan-k. wá kó vyavastý k., chhal chhalbal chhadnā kápat wá kápataprayog k.

PRÁCTICE, *n.* habit, frequent use, performance, exercise, method, medical treatment—*Ádut má'múl dustúr yá kha, isti'mál rubt yá 'amal, ádi ifá yá írvá, mashq bādsásh yá shugl, táur nálib yá waz, tabábat hákimí yá tabíbi*—Tew elaská wá bāñ, abhyās nityābhyās wá nīrantarapravrittí, anushtān vidhān wá kriyá, sevān ācharaṇ wá vyavastý, dhab wá riti, chikitsā aushadhāprayog wá vaidyopachār.

PRÁCTIC, *a.* relating to action, artful, skillful—*'Amali isti'máli mashqí yá má'múli,*

*riyā-kār yā fīratī, hoṣh-yār yā hunar-mand*—Abhyāsasambandhī karmik wā kriyā-sambandhī. kapatī cihālī wā dhūrt, chatur wā guṇī.

PRAC'TI-CA-BLE, *a.* that may be done—*Kardant, shudant, hone ke qābil, kiye jāne ke lāiq, hon-hār<sup>h</sup>, āsān*—Sādhyā. karaṇīya, karaṇāsakya, śakya, sambhāvya, sambhāvāniya, upapādyā, sugam, aduṣhikar.

PRAC'TI-CA-BIL-I-TY, PRAC'TI-CA-BLE-NESS, *n.* the quality of being practicable—*Imkān, hon-hārī<sup>h</sup>, hone kī līyāqat, honne kī qābilitiyat, āsānī*—Sādhyatā, karaṇīyatā, śakyatā, karaṇāsakyatā, sambhāvīyatā, sugamatwā.

PRAC'TI-CA-BLY, *ad.* in a practicable manner—*Karīdānī taur se, shudantī tartīq se, hon-hār dhab se<sup>h</sup>, āsānī se, honne kī līyāqat yā qābilitiyat se, imkān se*—Sādhyatāpūrvak, karaṇāsakyatāpūrvak, sambhāvīyatā se, sugamatā se.

PRAC'TI-CAL, *a.* relating to practice or action—*'Amalī, mashqī, kasratī, mā'mulī, istī mālī*—Abhyāsīk, abhyāsasambandhī, abhyāsī. vyavasāyī, kriyāsambandhī, vyavahāra-vishayak.

PRAC'TI-CAL-LY, *ad.* by practice, in fact—*'Amalan tajriban istī mālān 'amal-se istī māl-se yā mashq-se, dar-haqqat yā pī-l-haqqat*—Abhyās vyavasāy wā vyavahār se, sach-sach wā yathārtharūp-se.

PRAC'TIS-ANT, *n.* an agent—*'Amil, fā'il*—Kartā.

[vyavasāyī.

PRAC'TIS-ER, *n.* one who practises—*Mushshūq, tajriba-kār, kār-kardā, 'āmil*—Abhyāsī,

PRAC'TITION-ER, *n.* one who exercises any art or profession—*Peshā-dār, mu'āmalu-gar, istī mālī, tajriba-kār, kār-kardā, 'āmil*—Vyavasāyī, vyāpārī, sevī, abhyāsī.

PRAG-MATIC. PRAG-MAT-I-CAL, *a.* (Gr. *pragma*) meddling, officious—*Mudākhalat k. w., fuzūl-khūlmāt yā bilā-ijāzat ke dast-andāz*—Hāth-dālo w. wā hāth lagāne w., anadhikāracharehāk parādhikāracharehāk wā parādhikāravayāfīrī.

PRAG-MAT-I-CAL-LY, *ad.* in a meddling manner—*Fuzūl-khūlmātī se, bilā-ijāzat kī mudākhalat yā dast-andāzī se*—Anadhikāracharehā se, parādhikāracharehā se, paravyāpāracharehā se.

PRAG-MAT-I-CAL-NESS, *n.* quality of meddling—*Fuzūl-khūlmātī, ba-guīr ijāzat kī mudākhalat yā dast-andāzī*—Parākāryacharehā, paravyāpāracharehā, anadhikāracharehā.

PRAG-MAT-IST, *n.* one who meddles—*Fuzūl-khūlmāt shukhs, ba-guīr ijāzat ke mudākhalat yā dast-andāzī k. w.*—Parādhikāracharehāk, anadhikāracharehāk, paravyāpāracharehāk.

PRĀISE, *n.* (L. *pretium*) commendation, honour, glorification; *v.* to commend, to applaud, to glorify—*Ta'rif āfrīn tausīf tahsīn yā math, 'izāt yā nām-warī, hamd sanā yā sipās*; *v.* *ta'rif kī, tahsīn sūtīsh yā sitāyash k., haend k.*—Prāsānsā wā sarāh, nām wā yās, kīrtan stutī vandana slav wā stotra; *v.* prāsāns k., sarāhmī wā harfī-k., stutī vandana kīrtan wā anukīrtan k.

PRĀISE-FUL, *a.* laudable, commendable—*Mamdūh hamūda yā sūtūda, mustahsan ta'rifī pasandūda yā tahsīn-ke-lāiq*—Prāsānsāniya, stutyogya stutya wā stotavya.

PRĀISE-LESS, *a.* wanting praise, without praise—*Be-ta'rif, be-tahsīn yā be-āfrīn*—Prāsānsāhīn, ślaḡhāsūnya wā stutihīn. [stāvak, stutīkarak, vandi.

PRĀISE-ER, *n.* one who praises—*Mamdūh, sanā-khwaīn, hāmūd, ta'rif-kunāda*—Prāsānsān,

PRĀISE-WOR-THY, *a.* deserving praise—*Mustahsan, najīb*—Prāsānsāniya, stotavya, stutyogya, stutya, prāsānsya, ślaḡhya.

PRĀISE-WOR-THI-LY, *ad.* commendably—*Mustahsanāna, najībāna, ta'rifī yā pasandūda taur se, qābil-i-ta'rif-ke*—Prāsānsāniyaprakār se, stutyabhāv se, prāsānsāniyatāpūrvak, stutyogyatāpūrvak. [līyāqat—Prāsānsāniyatā, stutyogyatā.

PRĀISE-WOR-THI-NESS, *n.* the quality of deserving praise—*Ta'rif kī qābilitiyat, tahsīn kī*

PRĀME, *n.* (D. *praeon*) a flat-bottomed boat—*Patelā yā paṭūlā<sup>h</sup>.*

PRĀNC'E, *v.* (Gr. *prangen*) to spring, to bound, to ride or walk ostentatiously—*Kūd-nā<sup>h</sup>, phūlnā<sup>h</sup>, kulō-k. kūlō-jānā yā ghore par chār-kar kūdāte chalnā<sup>h</sup>.*

PRĀNC'ING, *n.* the act of bounding—*Kūd-phūlnā<sup>h</sup>.*

PRĀNK, *v.* to decorate, to dress ostentatiously; *n.* a frolic, a trick; *a.* frolicsome—*Zīnat d., numāish ke liye 'umda poshāk yā libās pahīnnā*; *n.* kulōl alōl-kalōl yā khel<sup>h</sup>, sharārat yā harām-zādūgī; *a.* khush-tub<sup>h</sup>, shokh—Sānwānā alaukār-k. wā ṣobhā-k., dambhārth wā lokadarsanārth bhūshan k. wā uttam vastra pahīnnā; *n.* līlā wā krīḍā, vīṇarakrīḍā markatacheshtā wā kucheshṭā; *a.* vilāsī, krīḍāwān, krīḍākar, kolipar, ullāsīt, chānchal, achpal.

PRĀNK'ER, *n.* one who dresses ostentatiously—*Numāish ke liye 'umda poshāk pahīnne w.*—Dambhārth wā lokadarsanārth bhūshan-k. w. alaukār-k. w. wā uttam vastra pahīnne w. [āw-ghanāv yā sajam<sup>h</sup>—Dambhārth wā lokadarsanārth alaukār wā ṣobhā.

PRĀNK'ING, *n.* ostentatious decoration—*Numāishi zebāish yā zīnat, dekhāw ke liye ban-*

PRĀTE, *v.* (D. *praaten*) to talk idly, to utter foolishly; *n.* idle talk—*Baknā bakbak-k. yā gap-mārnā<sup>h</sup>, barbarānā<sup>h</sup>; n.* bak<sup>h</sup>, bak-bak<sup>h</sup>, bakwād<sup>h</sup>, bak-jhak<sup>h</sup>, gap<sup>h</sup>, barbarā-haṭ<sup>h</sup>, jhak<sup>h</sup>. [hā jalpak wā jalpi, barbarīyā vāchal wā bahubhāshī.

PRĀTER, *n.* an idle talker, a chatterer—*Harza-go yā zaṭālī, bakwādī<sup>h</sup>*—Bakkī bakwā-

- PRĀT'ING**, *n.* idle talk, tattle—*Harza-goī yā behūda-goī, bakwād<sup>h</sup>*—Bak jhak bakjhak wā barbarāhat, vrithābhāshan jalp wā anarthakavachan.
- PRĀT'TLE**, *v.* to talk triflingly; *n.* trifling talk—*Bakwād k<sup>h</sup>, bak-bak k<sup>h</sup>, baknā<sup>h</sup>, gap mārnā<sup>h</sup>, barbarānā<sup>h</sup>, harza-goī yā behūda-goī k.*; *n.* bakwād<sup>h</sup>, bak<sup>h</sup>, barbari<sup>h</sup>, jhak<sup>h</sup>, bak-jhak<sup>h</sup>, bak-bak<sup>h</sup>, harza-goī, behūda-goī<sup>h</sup>.
- PRĀT'TLER**, *n.* a trifling talker, a chatterer *Harza-go yā behūd<sup>h</sup>-go, bakwād<sup>h</sup>*—Bakki bakwāhā jalpak wā jalpi, barbariyā vāchāl wā bahubhāshī.
- PRĀT'IQUE**, *n.* (Fr.) a licence to trade after having performed quarantine or upon a certificate that the vessel did not come from an infected place—*Kisi jahāz ke logōñ ko saudiqari karne ki ijāzat is i'tibār se ki un meñ kisi ko wabī ki bīmāri nahīn hai*—Kisi naukī ke logōñ ko bīnījya karne kī adhikār wā ājñā is vīswās par ki un meñ kisi ko mārīrog nahīn hai. [Dushtatā, bhrashtatā wā vikriyā.
- PRĀV'I-TY**, *n.* (L. *pravus*) wickedness, corruption—*Sharārāt yā bad-zātī, fasād*—
- PRĀ'WN**, *n.* a small crustaceous fish—*Jhūgā yā jhūgā<sup>h</sup>, chīngā<sup>h</sup>, chīngā<sup>h</sup>, chīngā<sup>h</sup> machhlī<sup>h</sup>*.
- PRĀX'IS**, *n.* (Gr.) use, practice, an example or form to teach practice—*Isī māl, mashq rabt amāl yā shuql, mashq yā rabt ke liye namūna yā misāl*—Pravartan, anushthan vadhan ācharāj wā vyavahar, abhyās ke nimitta ādarś wā drishtānt.
- PRĀY**, *v.* (L. *precor*) to ask with earnestness, to entreat, to supplicate, to address the Supreme Being—*Itimās k., minnat yā illijī k., darkhwaist yā istidā k., namāz-k. namāz-pāhnā yā dūā-k.*—Yāchanā k., chīraurī-k. bīntī-k. wā vinayapūrvak-mūgnā, prārthanā k., īśwarapūjī īśwarapārthanā devapārthanā wā bhagavatprārthanā k.
- PRĀY'ER**, *n.* petition, supplication, entreaty, a solemn address to the Supreme Being—*'Arz yā itimās, darkhwaist yā istidā, illijā, namāz dūā salāt yā munājāt*—Prārthanā, abhyarthanā wā yāchanā, chīraurī wā bīntī, īśwarapārthanā īśwarapūjī wā bhagavatprārthanā. [īśwarapārthanāvimukh, auśwarābhāvan, abhajanāil.
- PRĀY'ER-LESS**, *a.* not using prayer—*Qair-muta'abbid, nā-namāzī, nā-namāz-guzār*—
- PRĀY'ING-LY**, *ad.* with supplication to God—*Bu-dūā, ba-namāz*—īśwarapārthanā se, bhagavatprārthanā se, īśwarapārthanāpūrvak.
- PRĀY'ER-BOOK**, *n.* a book containing prayers—*Namāz ki kitāb*—Prārthanāpaddhati, prārthanāsaṁhitā, prārthanāgranth.
- PRĒA**(CH), *v.* (L. *præ, dico*) to discourse publicly on a religious subject, to proclaim, to inculcate—*Wā'z k. yā khatibā purhā, zāhir k., sikhilānā<sup>h</sup>*—Dharmopadeś dharmopadeśabhāshan dharmaprachāraṇ wā dharmopadeśavishayavākya k., prakṛt wā pragat k., samjhanā wā sikhā-d.
- PRĒA**CH'ER, *n.* one who preaches—*Wā'iz, wā'z-go, khatib, zāhir k. w., sikhilānē w<sup>h</sup>*—Dharmopadeśak, dharmaprachārak, dharmopadeśī, dharmapravaktā, ghoshak, khyāpak, prakṛt-k. w., śikshak, samjhanē w. [śakapud, dharmapravaktāpad.
- PRĒA**CH'ER-SHIP, *n.* the office of a preacher—*Wā'iz yā khatib kā 'ukda*—Dharmopade-
- PRĒA**CH'ING, *n.* a public religious discourse—*Wā'z, khatibāt*—Dharmopadeś, dharmaprachāraṇ, dharmapravachan. [pravaktā.
- PRĒA**CH'MAN, *n.* one who preaches—*Wā'iz, wā'z-go, khatib*—Dharmopadeśak, dharmaprachārak, a discourse, a sermon—*Bayān guft-yā yū kalima, khatba yā wā'z*—Pravachan khyāpan wā bīchit, dharmopadeś wā dharmaprachāraṇ.
- PRĒ-AC-QUAINT'ANCE**, *n.* (L. *præ, ad, con, notum* ?) previous knowledge—*Pesh-ōgāh, pesh-shināsā, pesh-khabarī*—Pūrvajñān, pūrvabodh.
- PRĒ-AD-MIN-IS-TRĀTION**, *n.* (L. *præ, ad, minister*) previous administration—*Pesh-intizāmī, pesh-tar kā intizām*—Pūrvavyavasthā, pūrvakarmānirvāh.
- PRĒ-AD-MON'ISH**, *v.* (L. *præ, ad, moneo*) to admonish beforehand—*Pesh-tar se nasihat k. yā d.*—Pahile se samjhanā chetānī jatānī wā śikshā-d.
- PRĒ-ĀMBLE**, *n.* (L. *præ, ambulo*) a preface, an introduction; *v.* to preface—*Muqaddama yā tamhīd, dībāj yā dībācha; v. muqaddama tamhīd yā dībāj likhnā*—Prastāvanā vānmukh wā upakramokti, paribhāshā wā vākyaśāmbh; *v.* prastāvanā k., paribhāshā likhnā.
- PRĒ-ĀM'BU-LA-RY**, **PRĒ-ĀM'BU-LOUS**, *a.* previous, introductory—*Qabl yā peshīn, muqaddam yā tamhīd*—Aglā agrabhūt wā pūrv, paribhāshik wā prastāvanārūp.
- PRĒ-ĀM'BU-LATE**, *v.* to walk or go before—*Pesh-ravī k., āge jānā<sup>h</sup>*—Agragaman k., pūrvagaman k.
- PRĒ-ĀM-BU-LĀ'TION**, *n.* a walking before—*Pesh-ravī*—Agragaman, pūrvagaman, agragati.
- PRĒ-ĀM-BU-LĀ-TO-RY**, *a.* going before—*Pesh-rau, mulaqaddim*—Agragāmī, agrasar, agresar, agrug, prāggāmī.
- PRĒ-AP-PRE-HEN'SION**, *n.* (L. *præ, ad, prehendo*) notion formed before examination—*Ba-qair tahqīqāt ke khayāl yā rāe, ba-qair tajvīz ke khayāl yā rāe*—Avichāritānirṇay, avichāramati, avichārabodh.
- PRĒ-AU'DI-ENCE**, *n.* (L. *præ, audio*) right of previous audience—*Muqaddam yā peshīn bār-yābī kī istihqāq, dūre ke pahile 'arz ke sune jāne kī haqq*—Pūrvadarsanādhikār, dūre ke pahile nivedan wā bāt ke sune jāne kī adhikār.

**PRĒB'END**, *n.* (L. *præbeo*) a stipend in a cathedral church—*Bare girje meñ ek wazfa yá musháhara*—Pradhánabhajanabhawanavishayakavrittí, pradhánabhajanagrihavi-shayakavetan.

**PRĒBĒN'DAI**, *a.* belonging to a prebend—*Bare girje ke wazife yá musháhare se nisbat-dár*—Pradhánabhajanabhawanavishayakavetanambandhi.

**PRĒBĒN-DA-RY**, *n.* a stipendiary of a cathedral—*Bare girje ká wazifa-dár musháhara-dár yá pádrí*—Pradhánabhajanabhawan ká vaitanik vetanagráhi wá purohit.

**PRĒBĒN-DA-RY-SHIP**, *n.* the office of a prebendary—*Bare girje ke wazifa-dár yá pádrí ká 'ukha*—Pradhánabhajanabhawan ke vetanagráhi wá purohit ká pad.

**PRĒ-CÁ'RI-OUS**, *a.* (L. *precor*) depending on the will of another, uncertain—*Dusre ki marí par mauqáf, be-sabát be-qarár be-giyám yá ná-muqarrar*—Anyadhún, parádhún wá pariyatta. [Parádhinatá se, asthirarúp wá sandigilhabháv se.

**PRĒ-CÁ'RI-OUS-NESS**, *n.* uncertainty—*Be-giyámí, be-sabátí, be-qarárí*—Asthiratá, anyá-dhinatá, sandigdhatá, anaiselitya.

**PRĒ-CÁ-TIVE**, **PRĒ-CÁ-TIV**, *a.* (L. *precor*) suppliant, beseeching—*Multamís, niyáz-mand yá lujáat-kun*—Práarthak wá prárthanáksári, yáclak wá gíngirine w.

**PRĒ-CÁUTION**, *n.* (L. *præ, cautum*) previous caution or care; *v.* to warn before—*'Áqibat-andeshí, pesh-bíní, pesh-bandí, tadárík; v. pahíle se chetáná<sup>h</sup>, áge se jatá-ná<sup>h</sup>*—Púrvopáy, púrvávdhán, púrvasamikshá, púrvachintá, anishṭaváranopáy, nishe-dhanopáy.

**PRĒ-CÁUTION-AL**, **PRĒ-CÁUTION-A-RY**, *a.* containing previous caution, preventive—*Pesh-bandi-ámez yá 'áqibat-andeshí-ámez, máni*—Púrvopáyarúp wá púrvachintáviśiṣṭ, pratishedhak wá nivárak.

**PRĒ-ÇĒDE**, *v.* (L. *præ, cedo*) to go before in time, to go before in rank or place—*Muqaddam h., musaddar-h. bála-nishkín-h. sabqat-k. yá pesh-raví k.*—Samay meñ pahile h., mukhya agrapadasth wá agragimí h. [vagt, agra wá aglá.

**PRĒ-ÇĒDĀ'NE-OUS**, *a.* previous, anterior—*Muqaddam yá qabl, peshín*—Púrv wá púr-

**PRĒ-ÇĒDENCE**, **PRĒ-ÇĒDEN-CY**, *n.* the act or state of going before, priority, foremost place, superior importance or influence—*Pesh-raví, qadámát taydím yá taqaddum, peshí saqlárat yá bála-nishkíní, ziyálatí sabqat yá fiuqiyát*—Purogati agragaman agrasarañ wá áge jánd, agratá wá púrvatí, agrapad wá sreshṭhápud, sreshṭhatá mukhyatá wá pradhánatá. [Agrag agrasar agrasar wá agragimí, púrv pahilá agra wá aglá.

**PRĒ-ÇĒDENT**, *a.* going before, anterior—*Pesh-raví yá peshín, muqaddam yá awwal*—

**PRĒ-ÇĒDENT**, *n.* something done or said before which serves as a rule or example—*Nazír, misál, namúna, pesh-nihád*—Púrvodáharan, púrvadrishṭánt, púrvanidarśan.

**PRĒ-ÇĒDENT-ED**, *a.* having a precedent—*Bá-nazír, bá-misál*—Sapúrvodáharan, sapúrvadrishṭánt. [wal gawaiyá—Agragdyak, púrvagdyak, pahilá gawaiyá.

**PRĒ-ÇĒNTOR**, *n.* (L. *præ, cantum*) one who leads a choir—*Muqaddam mutrib, aw-*

**PRĒ-ÇĒPT**, *n.* (L. *præ, captum*) a commandment, an order, a mandate—*Hukm, far-mán furnúda yá nasikhát, amr yá pand*—Ájñá, ádes wá upades, nides nirles vidhi wá áśan. [upadesaviśiṣṭ.

**PRĒ-ÇĒPTIAL**, *a.* consisting of precepts—*Hukmí, nasihat-ámez*—Anuśasak, vidhimay,

**PRĒ-ÇĒPTIVE**, *a.* giving or containing precepts—*Hukm-dih, nasihat-ámez*—Vidhiyak, ádesak, upadesak.

**PRĒ-ÇĒPTOR**, *n.* a teacher, an instructor—*Ákhúnd ákhún yá ustád, mu'allim yá tarbiyat-ámoz*—Upadesak upadeshtá wá adhyápak, síkshak guru wá síkshádátá.

**PRĒ-ÇĒPTO-RY**, *a.* giving precepts; *n.* a subordinate religious house for instruction—*Nasihat-dih, hukm-dih; n. nazhabí yá diní ta'lím ke liye ek makán*—Dharmaśikshá-sála. [upadesimí, adhyápaká.

**PRĒ-ÇĒPTRESS**, *n.* a female teacher—*Álú<sup>h</sup>, álm<sup>h</sup>, gurumáiyun yá gurumáín<sup>h</sup>*—Síksbhiká,

**PRĒ-ÇĒSSION**, *n.* (L. *præ, cessum*) the act of going before—*Pesh-raví, sabqat*—Pragati, agragati. [siwána<sup>h</sup>—Sima wá avadhí, dápiri-menrá wá dáfurá.

**PRĒ-ÇINCT**, *n.* (L. *præ, cinctum*) an outward limit, a boundary—*Hadd yá sar-hadd*,

**PRĒ-ÇIOUS**, *a.* (L. *pretium*) of great price, of great worth, valuable, costly—*Qimati, besh-qadr, besh-bahá, besh-qimati*—Bahumúlya, atyutkrishṭ, amúlya, mahargá wá bahumúlyak. [múlyapadárth, atyutkrishṭavastu.

**PRĒ-ÇI-OS'I-TY**, *n.* any thing of high price—*Besh-bahá shái, besh-qimati chíz*—Bahu-

**PRĒ-ÇIOUS-LY**, *ad.* to a great price, valuably—*Besh-qimati se, besh-bahát yá girán-bahát se*—Bahumúlya se, bare mol se bahumúlyatá se wá atyutkrishṭatá se.

**PRĒ-ÇIOUS-NESS**, *n.* great value, high price—*Besh-qimati, besh-qadrí yá besh-bahát*—Bahumúlya, bahumúlyatá wá bará mol. [dalá<sup>h</sup>, dháng<sup>h</sup>.

**PRĒ-ÇI-PIÇE**, *n.* (L. *præ, caput*) an abrupt or perpendicular descent, a steep—*Kan-*

**PRĒ-ÇI-T-ANGE**, **PRĒ-ÇI-T-TAN-CY**, *n.* headlong hurry, rash haste—*Niháyat shítáb, be-lhází ke sáth jaldí*—Barí utáwli, asamíkshyakáritwa wá vishamasáhas.

**PRĒ-ÇI-T-TANT**, *a.* falling or rushing headlong, hasty, rashly hurried—*Sir ke bhal girne*

*se<sup>h</sup>, shítáb-kár yá jald-báz, be-líhá: be-taammul yá niháyat-h-jald*—Adhomukh wá muñh-bhalá girne w., utáwli, harbariyá wá asamikshyakári.

**PRE-ÇI'I-TANT-LY**, *ad.* with headlong haste—*Barí utáwli se<sup>h</sup>.*

**PRE-ÇI'I-TATÉ**, *v.* to throw headlong, to hurry rashly, to hasten, to throw or fall to the bottom ; a. headlong, hasty, rash, violent ; n. a medicine formed by precipitation—*Sir ke bhal giraná yá muñh-bhalá phitkná<sup>h</sup>, barí utáwli yá harbarí k<sup>h</sup>, harbaráná harbaráná duráná yá chalná<sup>h</sup>, niche baiháná jamáná baiháná yá jamná<sup>h</sup> ; n. sar-nigún, jald-báz, be-taammul yá shítáb-kár, tez yá tund ; n. ek qism kí dawá— ; a. Adhomukh sir-talwáyá aundhá-sir wá muñh-ke-bhal, utáwli, duhsáhasi avichárya-kári wá kshiprakári, ugm prachand wá vegawán ; n. nushadhivésesh.*

**PRE-ÇI'I-TATÉ-LY**, *ad.* with rash haste—*Barí utáwli yá utáwli se<sup>h</sup>, barí chatpatí yá harbarí se<sup>h</sup>, be-líházi aur shítábi se—Duhsáhas se.*

**PRE-ÇI'I-TĀTION**, *n.* the act of throwing headlong, violent motion downward, rash haste, great hurry, the act of throwing or sinking to the bottom—*Sar-nigún giráná yá sar-nigún-andúkhlagi, niche kí taraf tez harakat, be-taammul ke sáth shítábi yá shítáb-kári, kunál jald-bázi yá ztiráb, niche baiháná yá baiháná<sup>h</sup>—Aundhá-sir wá muñh-ke-bhal giráná, niche kí or twaritagati, duhsáhas wá atikshipratá, barí utáwli harbarí wá chatpatí, jamáná wá jamná.*

**PRE-ÇI'I-TĀTOR**, *n.* one who precipitates—*Jald-báz yá shítáb-kár shakhs, be-taammul yá be-líhá: shakhs—Útáwli wá duhsáhasi jan, barí utáwli wá chatpatí k. w.*

**PRE-ÇI-I'TIOUS**, *a.* steep, headlong—*Khará úrchá yá thárh<sup>h</sup>, aundhá-sir yá muñh-ke-bhal<sup>h</sup>, [shítáb-kár yá jald-bázi se—Duhsáhas se, atikshipratápúrvak.*

**PRE-ÇI-I'TIOUS-LY**, *ad.* in headlong haste—*Barí chatpatí utáwli yá harbarí se<sup>h</sup>, niháyat*

**PRE-ÇI-I'TOUS**, *a.* steep, headlong, rash—*Khará yá úrchá<sup>h</sup>, sar-nigún, be-taammul shítáb-kár yá jald-báz—Thárh wá durároh, aundhá-sir muñh-bhalá wá muñh ke bhal, duhsáhasi wá utáwli.*

**PRE-ÇI-I'TOUS-LY**, *ad.* with steep descent—*Kharé utár se<sup>h</sup>.*

**PRE-ÇI-I'TOUS-NESS**, *n.* steepness of descent, rashness—*Khará utár<sup>h</sup>, be-líházi ke sáth jald-bázi yá shítáb-kári—Pátukati pravaṇatá wá durárohata, duhsáhas wá barí utáwli.*

**PRE-ÇISE**, *a.* (L. *præ, casum*) exact, strict, nice, definite, formal—*Ain yá durust, sakht, sahíh, mu'aríjan yá muqarrar, qánníni yá takalluf-mizáji—Thik, kara, súkshma, sunischiṭ niyat wá sunirdisṭ, súkshmaniyamanisṭhí súkshmapacháranisṭhí wá súkshmanárasí.*

**PRE-ÇISE-LY**, *ad.* exactly, nicely, formally—*Bi-áinik yá hā-hā-hā, bá-durustí yá bá-sihhat, takalluf-mizáji yá sakhtí se—Thikthik, súkshmatápúrvak, súkshmaniyama-paratá súkshmaniyamanisṭhí wá súkshmapachárasílati se.*

**PRE-ÇISE-NESS**, *n.* exactness, nicety, formality—*Purustí, sihat yá bá-ráki, takalluf-mizáji sakhtí yá zábita-parastí—Yáthárthiya wá yáthárthata, súkshmatá, súkshmaniyama-paratá súkshmaniyamanisṭhí wá súkshmapachárasílati.*

**PRE-ÇIS'IAN**, *n.* one who is rigidly exact—*Niháyat qánníni shakhs, bayá takalluf-mizáji zábita-parast yá sakht shakhs—Atisúkshmaniyamanisṭhí atisúkshmapacháranisṭhí wá atisúkshmapachárasílati vyakti.*

**PRE-ÇIS'IAN-ISM**, *n.* finical exactness—*Niháyat takalluf-mizáji yá ástár-parastí—Atisúkshmapachárasílati, atisúkshmaniyama-paratá.*

**PRE-ÇIS'ION**, *n.* exact limitation, accuracy—*Tahqíq yá takhsís, durustí yá sihat—Yáthárthanibandh wá niyatatwa, yáthárthiya yáthárthata wá ándhatá.*

**PRE-ÇIS'IVE**, *a.* cutting off, exactly limiting—*Qáṭi, bá-durustí mahdúd k. w.—Káṭ-dál-ne w. wá parichelhedak, yáthárthasimákáfrí wá thik awadhi k. w.*

**PRE-CLÓDE**, *v.* (L. *præ, claudo*) to shut out by anticipation, to hinder—*Báz-vakhná yá mahrim-k., man' yá band k.—Pratibandh nishedhí wá niváran k., rokná wá árná.*

**PRE-CLÓSON**, *n.* the act of precluding—*Mahrimí, rukáw<sup>h</sup>, rokná<sup>h</sup>—Pratibandhan, niváran, nishedhí, niroddhan. [nirodhak, pratibandhak, nivátrak.*

**PRE-CLÓ'SIVE**, *a.* hindering by anticipation—*Mán' rokné w<sup>h</sup>, muzáhim—Nishedhak.*

**PRE-CÓ'ÇIOUS**, *a.* (L. *præ, coquo*) ripe before the natural time, premature—*Mawsim ke áge pukhtá huá, be-raqt yá be-mawsim—Apúrnakálapakwa wá kálapúrvaphalit, akálaj apúrnakálaj apúrnakál wá akálík.*

**PRE-CÓ'ÇIOUS-NESS**, **PRE-CÓ'ÇI-TY**, *n.* ripeness before the natural time, prematurity—*Mawsim ke áge pukhtagi, pukhtagi qubl az-raqt—Apúrnakálapakwatí wá kálapúrvapakwatí, akálapakwatá wá akálikatwa.*

**PRE-COG-NITION**, *n.* (L. *præ, con, notum*) previous knowledge or examination—*Pesh-dánisṭh, pesh-áqásh, pesh-ílm, pesh-tahqíqát, pesh-ámáish—Púrvajñán, agrajñán, agrabodh, púrvaparikshá, agraparikshá.*

**PRE-COM-POSE**, *v.* (L. *præ, con, pono*) to compose beforehand—*Pahile se likhná<sup>h</sup>, pesh-tar se taarí k.—Pahile se rachná k.*

**PRE-COM-ÇEIVE**, *v.* (L. *præ, con, capio*) to form an opinion beforehand—*Pesh-tar*

se *khayāl k.*, *pesh-tar se rāe qāim k.* — Pahile se sochnā, pahile sochnā, āge se bījhnā wā jānnā.

PRE-CON-CEPT', *n.* a notion previously formed — *Khayāl jo pesh-tar se kiya jāta hai, rāe jo pahile se qāim hoti hai* — Pūrvabodh, pūrvajñān, agrabuddhi.

PRE-CON-CEPT'ION, *n.* a conception or opinion previously formed — *Pesh-bint, pesh-tar se jo khayāl hotā hai, rāe jo pahile se qāim hoti hai* — Agrakalpanā, pūrvakalpanā, agrabuddhi, pūrvabodh, pūrvajñān, agravāsānā.

PRE-CON-CERT'ED, *a.* (L. *præ, con, certo*) previously concerted or settled — *Āge muqarrar kiya gaya, pesh-tar se band-o-bast yā bandish kiya gaya, pahile se thahrāyā gaya* — Pūrvaghatit, pūrvasañketaparikalpit, pūrvanirṇit, agranīshit, agranishpanna. [dhāndhorī, doṇṛī.

PRE-CON-I-ZA'TION, *n.* (L. *præco*) proclamation — *Tashihār, munāḍī* — Ghoshanā, PRE-CON-TRACT', *v.* (L. *præ, con, tractum*) to contract beforehand — *Pesh-tar se 'ahd-o-paimān k.*, *pahile se shart k.*, *pahile se thikī k.* — Pahile se niyam paṇ wā hor-k.

PRE-CONTRACT, *n.* a previous contract — *Pesh-tar kī 'ahd-o-paimān, hor jo pahile se hoti hai* — *pahile kī thikī* — Pūrvaniyam, agrasaṇay, pūrvapaṇ.

PRE-CURSE', *n.* (L. *præ, cursum*) the act of running before, a forerunning — *Pesh-raoī, āge-daur* — Pūrvagaman, agrasaraṇ.

PRE-CURSOR, *n.* a forerunner, a harbinger — *Pesh-rao, daurāhī daurāhī pāyik yā āge daurac w.* — Agrasar agtag wā agragūnī, prāggānī wā agravartī.

PRE-CUR'SOR-Y, *a.* preceding, previous, introductory; *n.* an introduction — *Pesh-rao yā muqaddim, muqaddam, peshīn yā tamhidi*; *n.* *dibācha yā dibāja, tamhid* —

Āgrag, aglā wā agrasar, agravartī parvasak wā prastāvānirūp; *n.* prastāvānī, pari-PRÉDAL, *a.* (L. *preda*) robbing — *Charānc w.*, *lūnc w.*, *lūncā*. [blashā.

PRE-D'A'GROSS, *a.* living by prey — *Shikār peshā, shikār-guzrān* — Mrigayopajīvi.

PRE-D'A-TO-RY, *a.* plundering, pillaging — *Intarā* — *ghūrat-gur* — Apahīrak, apahārī.

PRE-DE-CEASE', *v.* (L. *præ, de, cessum*) to die before — *Āge marna* —

PRE-DE-CEASED, *a.* dead before — *Āge marā huā* —

PRE-DE-CE'SOR, *n.* one who was in any place or state before another — *Peshīn, sālif, muqaddam* — Pūrvabhogī, pūrvadhikārī, agrag.

PRE-DE-LIN-E-ATION, *n.* (L. *præ, de, linea*) previous delineation — *Muqaddam taswir yā muska* — Pūrvachitra, agrachitra.

PRE-DE'STINE, *v.* (L. *præ, destinum*) to decree beforehand, to foreordain — *Muqaddar k.*, *pesh-tar muqarrar yā mustakhalas k.* — Pūrvanirūpaṇ wā agranirūpaṇ k., pūrvanirdes k. wā āge se thahrīnā.

PRE-DES-TI-NĀ'RI-AN, *n.* one who believes in predestination; *a.* relating to predestination — *Taqdir kī qāil, jabarī, qāil-i-taqdir*; *a.* *qazā-o-qadr-mansūb, mulla'alliq-i-taqdir, taqdirī, sar-murishh-mansūb* — Adrishṭamatāvalambī, adrishṭavādī, prārabdhavādī, daivaparāyaṇ; *a.* prārabhasambandhī, adrishṭavishayak, pūrvanirdesasan-bandhī.

PRE-DES-TI-NATE, *v.* to appoint beforehand by an unchangeable purpose; *a.* decreed beforehand, foreordained — *Muqaddar k.*, *sar-murishh k.*, *yī taqdir k.*; *a.* *muqaddar, budā* — Pūrvanirūpaṇ k., agranirūpaṇ k., avasāmbhavitavya k. wā āge se thahrānī; *a.* agranirūpīṭ wā pūrvanirūpīṭ, pūrvanirdishṭ pūrvaprakalpit wā āge se thahrāyā huā.

PRE-DES-TI-NĀ'TION, *n.* the act of appointing beforehand by an unchangeable purpose — *Qazā-o-qadr, taqdir, sar-murishh* — Agranirūpaṇ, pūrvanirdes, adrishṭ, prārabdh, adrishṭādhinatā.

PRE-DES-TI-NĀ-TOI, *n.* one who holds the doctrine of predestination — *Qazā-o-qadr kī qāil, qāil-i-taqdir, jabarī* — Adrishṭavādī, prārabdhavādī, adrishṭamatāvalambī, daivavādī.

PRE-DE-TER-MINE, *v.* (L. *præ, de, terminus*) to determine beforehand — *Pesh-tar se muqarrar k.*, *āge se thahrīnā*, *āge se thahrīnā* — Āge se niyat k., pūrvanishchay k., agranirūpaṇ k., pūrvasañkalp k.

PRE-DE-TER-MI-NATE, *a.* determined beforehand — *Āge se thahrāyā huā*, *āge se thahrā huā* — Pūrvanīshit, agranirṇit, pūrvanirdishṭ, pūrvasañkalpit.

PRE-DE-TER-MI-NĀ'TION, *n.* previous determination, purpose formed beforehand — *Qadr-i-muqaddam, pesh-bandī yā 'azim-i-peshīnā* — Agranishchay wā pūrvanirūpaṇ, pūrvasañkalp. [ārāzī-mansūb — Kshetrik, khet kī.

PRÉDI-AL, *a.* (L. *prædium*) relating to a farm or lands — *Chak k.*, *chak-mansūb*, PRÉDI-CATE, *v.* (L. *præ, dico*) to affirm; *n.* that which is affirmed — *Iqrār k.*, *kahnā*, *ishāt k.*, *khubar d.*; *n.* *khubar, mahmūd, muhadḍas, sifut* — Bolnā, driḥṭatā se kahnā, avachchhed k., lakshaṇ k.; *n.* vūchya, viśeṣhaṇ, vidheya, lakshaṇ, padārthidheya, avachchhed.

PRÉDI-CABLE, *a.* that may be affirmed; *n.* a thing that can be affirmed — *Gusṭapī,*



*iqrār-pazīr*, *mumkinu-l-bayān*, *mahmūlu-l-lahu*; *n. guftānī shai*, *bayān-pazīr chāz*, *mumkinu-l-izhār shai*—Vāchya, vādyā, kathaniya; *n. vāchyapadārth*, *kathaniyapadārth*.  
[*iqrār-pazīrī*—Vāchyatā, kathaniyatā, vādyatā.

**PRĒD-I-CA-BĪL'I-TY**, *n.* the state of being predicable—*Bayān-pazīrī*, *mumkinu-l-bayānī*, **PRĒD'I-CANT**, *n.* one who affirms any thing—*Bayān-kunānda*, *muqirr*, *iqrār k. w.*—*Vaktī*, *kahne w.* [chan wā vachan, kathan ākhyān abhihātān wā prakāśan.

**PRĒD-I-CĀ'TION**, *n.* affirmation, declaration—*Iqrār yā qaul*, *izhār yā isbāt*—*Drīrhava*.  
**PRĒD'I-CA-TO-RY**, *a.* affirmative, positive—*Musbit yā hamā-kār*, *muqarrar*—*Astipakshī* wā *drīrhiatī* se *kahne w.* *nīschit*.

**PRĒ-DIC'A-MENT**, *n.* a category, class, condition—*Maqūla*, *jins yā nau'*, *hālat hāl yā naubat*—*Padārth wī samānādīkaran*, *varg wā jāti*, *daśā avasthā sthiti wā gati*.

**PRĒ-DIC'A-MĒNT'AL**, *a.* relating to a predicament—*Muta'ulliq-i-maqūla*, *maqūla-mansūb*—*Padārthavishayak*, *samānādīkaranasambandhi*.

**PRĒ-DICT**, *v.* (*L. prae, dictum*) to foretell—*Āge se kahānā<sup>b</sup>*, *āge se batlānā<sup>b</sup>*, *khabar-i-gaib d.*, *pesh-goī k.*—*Āgam kahnā*, *bhavishyat-kathan k.*

**PRĒ-DICT'ION**, *n.* a foretelling, prophecy—*Fāl-goī yā khabar-i-gaib*, *pesh-goī gaib-dānī yā sukhan i gaib*—*Bhāvīkathan wā anāgatākathan*, *bhavishyat-kathan āgam-bānī wā bhavishyadāvākya*. [darsak, bhāvisūchak bhāvīpradarsak wā bhavishyādarsak.

**PRĒ-DICT'IVE**, *a.* foretelling, prophetic—*Fāl-go*, *gaib-munā*—*Pūrvakathak wā pūrvapra-*

**PRĒ-DICT'OR**, *n.* one who predicts—*Gaib-go*, *fāl-go*, *pesh-go*, *gaib-i-lisān*—*Bhāvīkathak*, *bhavishyat-kathak*, *bhavishyadvaktā*, *anāgatadarsak*, *āgam-bhākhī*.

**PRĒ-DI-GĒST'ION**, *n.* (*L. prae, di, gestum*) too hasty digestion—*Hazm qabl az-waqt*, *be-waqt hazm*—*Kūlapūrvajaripāk*, *akūlapāk*.

**PRĒ-DI-LĒCTION**, *n.* (*L. prae, di, lectum*) a liking beforehand—*Pesh-khawāhī*, *pesh-shauq*, *pesh-mail*—*Pūrvanūrag*, *pūrvanuraktī*, *pūrvapritī*, *pūrvavarchi*, *āge kī rijh*.

**PRĒ-DIS-POSE**, *v.* (*L. prae, dis, positum*) to incline or adapt previously—*Āge se mālīl k.*, *āge se jhukānā yā lānā<sup>b</sup>*, *āge se man khīnchānā<sup>b</sup>*—*Pūrvapravrittī jānmānā*, *āge se pravartīl k.*

**PRĒ-DIS-PO-S'ITION**, *n.* previous inclination or adaptation—*Pesh-mālīl*, *pesh-mayalān*, *āge se jhukānā<sup>b</sup>*—*Agrapravrittī*, *pūrvapravrittī*, *āge se man kī khīnchāw*.

**PRĒ-DOM'I-NATE**, *v.* (*L. prae, dominus*) to prevail, to be superior, to rule over—*Ġālib h.*, *fāiq h.*, *dāir-o-sāir-h.* *yā hukumat-k.*—*Prabal h.*, *adhik wā pradhān h.*, *prabhutwa k.*

**PRĒ-DOM'I-NANCE**, **PRĒ-DOM'I-NAN-CY**, *n.* prevalence, ascendancy, superior influence—*Ġalaba yā zor*, *fauqiyat sabqat bartari yā awvaliyat*, *ziyāda tāqat*—*Prābalya wā prablatā*, *pradhānya prādhīnatā wā prabhutā*, *adhik prabhāv wā samarthya*.

**PRĒ-DOM'I-NANT**, *a.* prevalent, ascendant—*Ġālib*, *dāir-o-sāir fāiq yā mustawīl*—*Prabal*, *pradhān adhik wā prabhav*.

**PRĒ-DOM'I-NANT-LY**, *ad.* with superior influence—*Ġalaba se*, *awvaliyat se*, *fauqiyat se*, *bartari se*, *ziyāda tāqat se*—*Prābalya se*, *prādhānya se*, *prabhutā se*, *adhik prabhāv wā samarthya se*. [—*Prādhānatā*, *prabhutwa*, *prabhāv*.

**PRĒ-DOM'I-NĀTION**, *n.* superior influence—*Subqat*, *Ġalaba*, *bartari*, *fauqiyat*, *awvaliyat*

**PRĒ-E-LĒCTION**, *v.* (*L. prae, e, lectum*) to choose or elect beforehand—*Āge pasand k.*—*Āge chun-lenā*, *āge chhātūl-lenā wā barāy-lenā*. [āge kī barāw wā chunāw.

**PRĒ-E-LĒCTION**, *n.* previous election—*Muqaddam yā peshīn barguzī-taqī*—*Agravarān*.

**PRĒ-EM'I-NENT**, *a.* (*L. prae, eminent*) superior in excellence, surpassing others—*Afzal charab yā mumtāz*, *bartar fāiq sar-jurūz yā pesh-qadam*—*Śreshṭh pradhān* *viśiṣṭ wā mukhya*, *sarvottam sarvotkrishṭ wā agraganya*.

**PRĒ-EM'I-NENCE**, *n.* superiority in excellence—*Afzaliyat*, *fauqiyat*, *sabqat*, *tārjīh*, *peshī*, *tafzīl*—*Śreshṭhātā*, *prādhīnya*, *prādhīnatā*, *sarvasreshṭhātā*, *sarvotkrishṭātā*, *autkarshya*, *prakarsī*, *mukhyatā*, *viśiṣṭātā*.

**PRĒ-EM'I-NENT-LY**, *ad.* in a superior degree—*Afzaliyat se*, *fauqiyat se*, *tārjīh se*, *tafzīl se*, *ziyāda kar-ke*—*Sarvasreshṭhātā se*, *sarvotkrishṭātā se*, *prādhānatā se*, *sarvottamatā-pūrvak*, *atiśay karke*, *mukhya karke*.

**PRĒ-EMP'TION**, *n.* (*L. prae, emptum*) the act or right of purchasing before another—*Pesh-kharīd*, *āge mol-lenā<sup>b</sup>*, *haqq-i-pesh-kharīd*, *haqq-i-shuf'a*—*Pūrvakrayan*, *agrakray*, *pūrvakrayādīkār*.

**PRĒ-EN-GĀGE**, *v.* (*L. prae, Fr. en, gager*) to engage previously—*Pesh-tar se shart qaul-qarār yā 'ahd-o-paimān k.*, *āge se naukar rakhnā yā mashgūl k.*—*Pūrvaniyam k.*, *pūrvapratijñā k.*, *āge se hor wā pan k.*, *āge se lagānī wā pratijñādwārī baddha k.*

**PRĒ-EN-GĀGE-MENT**, *n.* prior engagement—*Pesh-qarārī*, *peshīn qaul-qarār yā shart*, *muqaddam shart*—*Pūrvapratijñā*, *pūrvaniyam*, *agrasanket*, *āge kī hor wā pan*.

**PRĒ-EN**, *v.* to clean, to trim—*Saf k.*, *ārasta k.*—*Nirmal vimal wā parīshkrit k.*, *sañ-wārnā*.

**PRĒ-E-STĀB'LISH**, *v.* (*L. prae, sto*) to establish or settle beforehand—*Āge bar-pā k.*, *āge muqarrar k.* *yā qām k.*—*Āge nirdhāran-k.* *kharī-k.* *sansṭhāpan-k.* *wā ṭhārnānā*.

- PRE-EX-AM-I-NATION**, *n.* (L. *præ, examen*) previous examination—*Muqaddam āzmadish yā imtihan, pesh-tar ki tajwiz tahqīqāt yā taftish, peshhān imtihan*—Pūrva-parikshā, pūrvavichāraṇ, agrasūsandhān, āge ki chhān dhūmīh wā pūñehh-pūñehh.
- PRE-EX-IST'**, *v.* (L. *præ, ex, sisto*) to exist beforehand—*Āge se hamē<sup>b</sup>, āge se manjūl rahūā*. [—Pūrvajīvan, pūrvasattā, prāgbbhāv, pūrvabhāv, pūrvavartan.
- PRE-EX-IST'ENCE**, *n.* previous existence—*Pesh hastā, wujūd-i-muqaddam, sabīq-i-wujūd*.
- PRE-EX-IST'ENT**, *a.* existing beforehand—*Pesh-hast, sabīq-i-wujūd*—Pūrvajīvi, pūrvavartī, pūrvabhūt, pūrvabhav, pūrvadehawañ.
- [—Pūrvamān, pūrvasamman.
- PRE-EX-IS-TI-MATION**, *n.* (L. *præ, ex, aestimo*) previous esteem—*Qadr-i-muqaddam*.
- PREF'ACE**, *n.* (L. *præ, facere*) something spoken or written as introductory to a discourse or book; *v.* to say or write something introductory—*Dibāja yā dibācha, muqaddama, tamhīd, sar-āgāt*; *v.* *dibāja likhnā, muqaddama yā tamhīd bayān k., tamhīd k.*—Prastāvanī, prastāv, paribhāshā; *v.* paribhāshā kalnā wā paribhāshā k.
- PREF'ACE-ER**, *n.* the writer of a preface—*Dibāja nauris, dibācha-nauris, tamhīd-kumanda*—Paribhāshārahak, prastāvanīkār.
- PREF'ACE-TO**, *v.* introductory—*Tamhīdī*—Pāribhāshik, prastāvanīrūp.
- PREF'ECT**, *n.* (L. *præ, factum*) a governor, a commander, a superintendent—*'Āmil yā hākīm, sālār, nāzir, dāroga, mukhtār-i-kār yā mukhtamīn*—Adhīpati, samādhayakh, adhishthā adhyakh wā allikāri.
- PREF'ECT-URE**, **PREF'ECT-SHIP**, *n.* office of a prefect—*'Āmīti, hākīmī, sālārī, mukhtār-i-kārī wā nazārāt*—Adhīpati-pā, samādhayakshapad, adhyakshatā.
- PREF'ER**, *v.* (L. *præ, ferre*) to value or esteem more, to advance, to offer—*Bih-tar jānuw ahsan jānuw pasand k. tarjīh d. yā ikhtiyār k., taragqī-d, sar-farās-k. yā sar-buland k., zahīr k. yā pesh k.*—Adhik-achchhā-jīmā barikar-samajhū āge-lenī adhikānūrīg k. wā adhikānūr-akt h., barhūā padaviriddhī-k. wā ūñcha-pād-ū, nivedan-k, samarpay k. wā āge dharnā.
- PREF'ER-A-BLE**, *a.* worthy of being preferred—*Bih-tar, ahsan, mustahsan, wājibu-t-tarjīh, wājibu-t-taf-d*—Pūrvavarāniya, adhikavarāniya, prathamagrihya.
- PREF'ER-A-BLE-NESS**, *n.* state of being preferable—*Wājibu-t-taf-dī, wājibu-t-tarjīhī, awaraghat, istihsān*—Pūrvagrihyata, śreṣṭhata.
- PREF'ER-A-BLY**, *ad.* in preference—*Tafzīlan, tarjīhan, bayh-kar<sup>b</sup>*—Śreṣṭh wā uttamar-tarjīkar, adhik-achchhā samajhkar.
- PREF'ER-ENCE**, *n.* act of preferring, estimation or choice of one thing rather than another—*Bih-tar jānuw yā pasand k., besh-qadrī tarjīh taf-dī, awaraghat yā fauqiyat*—Barikar-jīmā wā āge le lenī pūrvānūrīg pūrvavruchi adhikānūrīg adhikābhīruchi wā adhikānān.
- PREF'ER-MENT**, *n.* advancement to a higher place, superior place or office—*Taragqī sar-farāzī yā sar-bulandī, barīkar martabā yā bālā-tar 'uhda*—Barhī wā padaviriddhī, aur ūñcha-pad wā uttamar-tarapad.
- PREF'ER-RE**, *n.* one who prefers—*Bih-tar jānuw k. w., pasand k. w., taragqī d. w., sar-farās k. w., zahīr k. w., pesh k. w.*—Barikar samajhne w., adhik-achchhā jānuw w., adhikānūrīg k. w., barhāne w., nivedan k. w., āge dharnē w.
- PREF-IG-URE**, *v.* (L. *præ, fingere*) to exhibit beforehand by a type or similitude—*Tashbīh yā tamṣil se pesh unūā k., nāzīr se āge jānānā*—Pratirūp wā drishtānt ke dwārā pūrvapradarṣan wā pūrvasūchān k., pratirūp wā drishtānt ke dwārā āge dikhānā wā batānā, pratirūp d. wā k., pūrvalakshap d. wā dikhānī.
- PREF-IG-U-RATION**, *n.* previous representation—*Tamṣil yā nāzīr se āge jānānā, tashbīh yā nāzīr se āge māṭam karānā*—Pratirūp wā pratirūp ke dwārā pūrvasūchān, drishtānt ke dwārā āge jānānā, pūrvalakshapradarṣan.
- PREF-IG-U-RATIVE**, *a.* showing by previous signs—*Tashbīh yā tamṣil se pesh unūā k. w., 'alamāt-ū se āge jānānā w.*—Pūrvalakshapik, lakshapōn ke dwārā pūrvasūchān wā pūrvapradarṣak, lakshapōn se pahilē dikhāne w.
- PREF-INE**, *v.* (L. *præ, finire*) to limit beforehand—*Pesh-tar se mahdūd k., āge haūd bāndhnā*—Āge sāmīn k. [vāśūnikarān, agrasūnikarān.
- PREF-I-NITION**, *n.* previous limitation—*Tahaddud-i-muqaddam, peshhān tahaddud*—Pūr-
- PREF-IX'**, *v.* (L. *præ, fixare*) to fix or put before, to appoint beforehand—*Āge rakh-nā<sup>b</sup>, pesh-tar se muqarrar k.*—Āge dharnā likhnā wā lagānā, āge se ūñhrāmī wā
- PREF-IX**, *n.* a particle put before a word—*Harf-i-mashrūd*—Upasarg. [urīnay-k.
- PREF-ORM'**, *v.* (L. *præ, forma*) to form beforehand—*Āge se banānā yā garhnā<sup>b</sup>, pesh-tar se shakt bāndhnā*—Āge se nūṣay k.
- PREG'NANT**, *a.* (L. *pregnans*) being with young, teeming, fruitful—*Hāmila hāmīl yā ābista, mā nūr, hār-dār yā musmīr*—Garbhadhārīnī garbhīnī garbhavatī peṭ se wā gābhīn, pūrn, saphal.
- PREG'NANCE**, **PREG'NANCY**, *n.* state of being pregnant, fruitfulness, inventive power—*Hāmīl yā ābistagi, hār-dārī yā zar-khezī, quwwat-i-mutakkaiziyā*—Garbhadharāṇ garbhīnībhāv wā sagarbhātā, saphalatā, kalpanīśakti suyukti wā upāyājān.

- PRE'SANT-LY**, *ad.* fruitfully, fully — *Dār-dārī se, bhar-pūr<sup>h</sup>* — Saphalatāpūrvak, pūrnārūp se. { *yā dabānā<sup>h</sup>, dabā-d, yā dāmā<sup>h</sup>* }
- PRE'GRA-VATE**, *v.* (L. *præ, gravis*) to bear down, to depress — *Top-dālnā girā-d*.
- PRE'GUS-TATION**, *n.* (L. *præ, gustus*) the act of tasting before another — *Dūsre ke pahile yā āge chakhnā yā chikhnā<sup>h</sup>, dūsre ke pahile maza yā chāshnū lenā* — Pūrvavādan, āgrāsavādan. { *sikhāyā<sup>h</sup>* }
- PRE-IN-STRUC'T**, *v.* (L. *præ, in, struo*) to instruct previously — *Āge se sikhāyā yā*
- PRE-JUDGE**, *v.* (L. *præ, iudex*) to judge in a cause before it is heard — *Āge se thaharānā yā bhijhnā<sup>h</sup>, muqaddame ke sunne ke pesh-tar tajvīz yā rāc qāim k.* — Pūrvanirṇay k., pūrvanīśchay k., pūrvavichār k., avichārāpūrvak nirṇay k., vrittānt ke bhīnī sunne-bhāle nishpatti k.
- PRE-JUDGMENT**, *n.* previous judgment — *Tajvīz-i-muqaddam, peshīn tajvīz, tajvīz jo ha-guīr guīr ke āge se kī jāti hai* — Pūrvavichār, pūrvanishpatti, pūrvanirṇay, pūrvanīśchay.
- PRE-JUDICATE**, *v.* to determine beforehand, to form a judgment before examination; *a.* formed before examination — *Tajvīz-i-muqaddam k., tahqīqāt-o-tafīsh waqūra na karne ki pesh-tar tajvīz qāim k.*; *a.* *pesh-tar na guīr kar-ke qāim kiyā huā* — Pūrvanirṇay wā pūrvanīśchay k., vrittānt na sunne wā vichār na karne ke pahile hī nishpatti k.; *a.* pūrvanirṇay, vichār ke pahile kalpit wā nirṇay, āge na vichār karke kiyā huā.
- PRE-JUDICIAL**, *n.* prepossession, prejudice — *Pesh-pindārī, rāc be-tajvīz-o-guīr* — Agrakalpna pūrvakalpanā agramatī wā pūrvabodh, avichāramatī avichārītanīśchay wā avichārītanirṇay.
- PRE-JUDICATIVE**, *a.* judging beforehand — *Pesh tar tahqīqāt-o-guīr na kar-ke tajvīz yā rāc qāim k. w.* — Āge soch vichār na kar-ke nishpatti wā nirṇay k. w., avichārītanīśchayakāri.
- PREJUDICE**, *n.* an opinion formed without previous examination, previous bias, injury; *v.* to fill with prejudice, to injure — *Rāc be-tajvīz-o-guīr qūnī rāc jo pesh-tar be-guīr tajvīz-o-guīr kī huc qāim hotī hai, pesh-mail yā pesh-raghat, nuqsān yā zarar*; *v.* *pesh tar se ek taraf jhukānā, nuqsān k. yā zarar pahunchānā* — Avichārītanīśchay, avichārītanirṇay, avichārītanīśchay wā avichārītanirṇay, pūrvavirriti pūrvagrāh wā āge se jhukāw, hānī apakār wā kshatī; *v.* āge se ek or jhukānā, hānī wā kshatī k. [kar wā kshatījanak.]
- PREJUDICIAL**, *a.* injurious, hurtful — *Muzīrr yā mafsid, zigān-kār* — Apakāraḥ, hāni-
- PREJULATE**, *n.* (L. *præ, latum*) an ecclesiastic of the highest order — *Imām, muftahid, sardār-pādri* — Pradhānadharmādhyaksh, mukhyadharmādhipatī.
- PRELACY**, *n.* the dignity or office of a prelate — *Imām, sardār-pādri kā martaba yā 'uhda* — Pradhānadharmādhyakshpad.
- PRELATESHIP**, *n.* the office of a prelate — *Imām, muftahid kā 'uhda, sardār-pādri kā 'uhda yā mansab* — Mukhyadharmādhipatīpad, pradhānadharmādhyakshapad.
- PRELATIC, PRELATIVE**, *a.* relating to prelacy — *Imānī, muta'alliq-i-muftahid, sardār-pādri-mansab* — Pradhānadharmādhyakshasambandhī, mukhyadharmādhipatīvishayak.
- PRELATIVE**, *ad.* with reference to prelacy — *Dar-bāb-i-imām, sardār-pādri ke 'uhda ke rāc se* — Pradhānadharmādhyakshapadiprati, mukhyadharmādhipatīpad ke vishay meḥ.
- PRELATION**, *n.* the setting of one above another — *Kisī ko dūsre kī ha-nisbat fauqiyat yā tarjīh d., tafzīl, awwalīyat* — Kisī ko dūsre kī apekshā adhikārīn d. wā śreṣṭh jāmā.
- PRELATOR**, *n.* one who supports prelacy — *Imāmāt-dost* — Pradhānadharmādhyakshapadarakshak, mukhyadharmādhipatīpadāvalambī, pradhānadharmādhyakshapadopakārak.
- PRELATE**, *n.* episcopacy — *Isāiyōn ke firge par imām yā sardār-pādri kī hukūmat* — Isāiyōn par pradhānadharmādhyaksh kā adhikār, Isāiyōn meḥ pradhānadharmādhyakshādhipatya. [kahnā — Vyākhyān k.]
- PRELECT**, *v.* (L. *præ, lectum*) to read a lecture or public discourse — *Dars-i-ʿamm*
- PRELECTION**, *n.* a lecture, a discourse — *Dars, bayān* — Vyākhyān, pravāḍ wā pravachan.
- PRELECTOR**, *n.* a reader, a lecturer — *Khawānunda, mudarris yā dars-i-ʿamm-kahne w.* — Pāthak wā parhne-w., vyākhyākārī pravāḍkārī wā pravachanakartā.
- PRELIBATION**, *n.* (L. *præ, libo*) a foretaste, an effusion previous to tasting — *Chāshnū yā pesh-maza, maza lena ke pesh-tar vezīsh* — Pūrvavādan pūrvabhog wā pūrvanubhav, svād lena wā chakhne ke āge dhānā wā dhalāw.
- PRELIMINARY**, *a.* (L. *præ, limen*) introductory, previous; *n.* something previous, a preparatory act — *Tamhīdī, muqaddam yā peshīn*; *n.* *tamhīd, kār-i-muqaddam yā shurū kā kām* — Pāribhāshik wā prāthamīk, aglā āgra pūrv wā pūrvagat; *n.* pūrvavishay pūrvānūg wā ādyānūg, pūrvakarm pūrvopay ārambhakarīn wā prārambhakarīn.
- PRELUDE**, *n.* (L. *præ, ludō*) music played as an introduction to a piece or concert,

something introductory; *v.* to play before, to introduce, to preface — *Bāje kā sar-āgāz, shurū āgāz tamhid yā pesh-rau*; *v.* *pesh-tar bajānā, dar-lānā, tamhāl k.* — *Pūrvavādan* pūrvaraṅg wā bāje kā ārambh, upakram ārambh prārambh paribhāshā prastāvanā wā pūrvalakṣaṇ; *v.* āge bajānā wā pūrvavādan-k., ārambh k. wā lānā, prastāvanā wā paribhāshā k.

[*Pūrvaraṅgakārī, pūrvavidāk.*]  
**PRE-LU'DEN**, *n.* one who plays a prelude — *Bāje kā sar-āgāz k. w., āge bajāne w.* —  
**PRE-LU'DIOUS**, *a.* previous, introductory — *Muqaddam yā peshin, tamhidī* — *Aglā agra* pūrv wā pūrvagat, pūribhāshik prastāvanārūp wā prārambhak.

**PRE-LU'DI-UM**, *n.* a prelude, an introduction — *Bāje kā sar-āgāz, tamhid dībīcha yā dī-bāja* — *Pūrvavādan ārambhavādya wā bāje-kā-ārambh, prastāvanā wā paribhāshā.*

**PRE-LU'SIVE**, **PRE-LU'SORY**, *a.* introductory — *Tamhālī, muqaddam* — *Pūribhāshik, ārambhak, pūrvasūchak.*

**PRĒM-A-TŪRE'**, *a.* (*L. prae, maturus*) ripe too soon, too early, too hasty — *Mausim ke āge pakā hū, qabū l-rag, nihāyat hī jald* — *Kālapūrvapakwā akālapakwā wā pūrpakālapūrv-j, aprīptakā, atīśighra.*

**PRĒM-A-TŪ-RI-TY**, *n.* unsavourable ripeness — *Pakhtagī i-l-rag, be-mausim kī pakhtagī, mausim ke āge k. pakhtagī, pakhtagī-i-qabū l-rag* — *Kālapūrvapakwatī, akālapakwatī, apūrnakālot-pattī.*

**PRĒ-MĒD-I-TATE**, *v.* (*L. prae, meditor*) to think or contrive beforehand; *a.* contrived by previous meditation — *Pesh-andeshī k., pesh-bandī k., pesh-tar se jkr yā tam-māl k., āge se thūnūh*; *a.* *pesh-andeshī yā pesh-bandī se kiya hū, pesh-tar kī jkr yā tam-māl se kiya hū* — *Pūrvakalpanī k., pūrvavivechanā k., pūrvachintā k.; a. pūrvakalpit, pūrvachintit, pūrvachintā se rachit.*

**PRĒ-MĒD-I-TATE-LY**, *ad.* with premeditation — *Pesh-andeshī se, bā-pesh-bandī, āge kī jkr yā tam-māl se* — *Pūrvachintā pūrvavivechanā wā pūrvakalpanī se, āgam soch se.*

**PRĒ-MĒD-I-TATION**, *n.* act of premeditating — *Pesh-andeshī, pesh-bandī, āgam-soch* — *Pūrvachintā, pūrvakalpanī, pūrvavivechanā, pūrvayojan, pūrvānusandhān.*

**PRĒ-MĒRIT**, *v.* (*L. prae, meritor*) to merit or deserve beforehand — *Āge se sarāwār mustahiq yā mustahiq h.* — *Āge se योग्या wā उपयुक्त h.* [ *navāma.* ]

**PRĒM-I-CES**, *n.* (*L. primus*) first fruits — *Awal phal, pahile phal* — *Prathamaphal.*

**PRĒ-MĒTĒ**, *a.* (*L. primus*) first, chief, principal; *n.* the first minister of state — *Awal, muqaddam, sadr*; *n.* *awal, wazir, wazir-i-mamūlik, wazir-i-azārā, wazir-i-dāram* — *Prāmukh wā pratham, mukhya, pradhān*; *n.* *mukhyamantri, pradhānamantri.*

**PRĒ-MISE**, *v.* (*L. prae, misum*) to explain previously, to lay down premises — *Āge se baqān yā tamhāl k., muqaddame yā muqaddamāt likhū yā baqān k.* — *Āge-se-jatānū āge-se-sanjhānū pūrvavyākhyā-k. wā parastāvapūrvakathan k., pūrvapaksh aur uttarapaksh likhū wā kahnū.*

**PRĒM-I-SES**, *n. pl.* the first two propositions of a syllogism, houses or lands — *Muqaddame muqaddamāt yā kabhā-o-sagrā, amwāl-i-ghir-maṅgūla amālā yā makānāt* — *Donon-pratijñā wā pūrvapaksh-aur-uttarapaksh, grīhāvātīkādi grīhaksheṭrādī wā grīhādī.*

**PRĒM-ISS**, *n.* an antecedent proposition — *Shakt, muqaddama, kabā yā sagrā* — *Pratijñā, npanyās, sādhakabāg.*

**PRĒ-MĪ-UM**, *n.* (*L. praemium*) a reward, a prize, a bounty — *Cakshish yā mūd, in'am, beshī yā sila* — *Phal wā lābh, pūritoshik, barhī wā bhaw-barhī.*

**PRĒ-MŌN'ISH**, *v.* (*L. prae, monere*) to warn or admonish beforehand — *Pesh-tar se khabar-dār k. yā nasihat d. yā k.* — *Āge se jatānā wā chetānā, pūrvasūchan k., āge se upadēś d.*

**PRĒ-MŌN'ISH-MENT**, *n.* previous information — *Pesh-khabarī, itilā-i-muqaddam, khabar-i-muqaddam, pesh-āgāhī* — *Pūrvasūchanā, pūrvaprabodh, pūrvalakṣaṇ, āge kī chetānā.*

**PRĒ-MŌ-NĪ'TION**, *n.* previous warning or notice — *Pesh-khabarī, itilā-i-muqaddam* — *Pūrvasūchanā, pūrvabodhan.*

**PRĒ-MŌN'I-TO-RY**, *a.* giving previous warning — *Pesh-tar se khabar-dār k. w., pesh-āgāhī-dih, pesh-nasihat-dih* — *Pūrvasūchak, pūrvalakṣaṇad, āge se jatānā wā chetānā w.*

**PRĒ-MŌN'STRATE**, *v.* (*L. prae, monstrare*) to show beforehand — *Āge se dikhānā, pahile se dikhānā* — [ *datam* — *Pūrvapakṣān, pūrvanirdeś.* ]

**PRĒ-MŌN'STRATION**, *n.* a showing beforehand — *Dalīl-i-muqaddam, dalālat-i-muqaddam* — *PRĒ-MU-NĪ'RE, *v.* (*L. prae, moneo*) the offence of introducing foreign authority — *Gair-mulk kā iktigār jāri karne yā dar-lāne kā jurm* — *Videś wā parudēś kā adhīkārah chālāne kā aparādh.* [ — *Dandamūrpak, dandamirdeśhī.* ]*

**PRĒ-MŌ-NI-TO-RY**, *a.* defining a penalty — *Sazā yā jarīmāna muqarrar yā tā'zīm k. w.*

**PRĒ-MU-NITE**, *v.* (*L. prae, munio*) to guard against objections, to fortify — *Tirāzōn yā 'arōn se hosh-yār yā khabar-dār k., mazhūt yā mustahkam k.* — *Viruddhavaṇaṇō wā bādharthakabheṭhōn se suchet wā sāvadhān k., pūshṭ wā dīrgh k.*

**PRĒ-NŌM-I-NATE**, *v.* (*L. prae, nomen*) to name before; *a.* forenamed — *Āge se nām-lenā*; *a.* *mazhūr, masbūr, mazhūr* — *a.* *Pūrvokt.*

**PRĒ-NŌM-I-NATION**, *n.* the state of being named first — *Nām-ādī-i-muqaddam* — *Pūrvābhīnitatwā, agra-proktatī, pūrvokatā.*

**PRE-NÖTION**, *n.* (L. *præ, notum*) foreknowledge, prescience—*Itm-i-gaib, gaib-dāni gā pesh-hinā*—Pūrvajñān wā agrajñān, bhaviṣhyajñān wā bhaviṣyajñān.

**PRE-NÄTION**, *n.* (L. *prehensum*) the act of seizing with violence—*Ba-zor pakaynā*—*Bāl se wā veg se pakarnā*.

**PRENTICE**. See APPRENTICE.

**PRE-ÖCUPY**, *v.* (L. *præ, capio*) to take possession of before another—*Äge qabza k., pesh-giri k.*—Pūrvadhāraṇ k., agragrahaṇ k., dūstre ke pahile adhikār lenā wā apne hāth meñ k.

**PRE-ÖCUPATE**, *v.* to anticipate, to prepossess—*Pesh-dasti k., äge qabza k. pesh-giri k. gā pesh-tar se ek taraf jhukā d.*—Samay ke pahile lenā, pūrvadhāraṇ k., agragrahaṇ k., wā äge se ek or jhukānā.

**PRE-ÖCUPATION**, *n.* previous possession—*Qabza-i-muqaddam, pesh giri*—Pūrvadhā-

**PRE-ÖMINATION**, *v.* (L. *præ, omni*) to gather any future event from omens—*Pāl-goī k., pesh-goī k.*—Pūrvalakṣhaṇ ke dwārā bhāvikanā wā bhaviṣhyatkaṇ k., sakam ke dwārā āgam bhākhānā.

**PRE-ÖPINION**, *n.* (L. *præ, opinor*) an opinion previously formed—*Rāc-i-muqaddam, qiyās-i-muqaddam, khayāl jo pesh-tar se kiyā gayā ho*—Pūrvamati, agramatī, pūrvakalpāt.

**PRE-ÖPTION**, *n.* (L. *præ, opto*) the right of first choice—*Bargir-ihagi i-muqaddam kī haqq, pasand-i-awval kī haqq, soñ ke pahile pasand karne kī haqq*—Pūrvavarāṇādhikār, pahile wā sab ke äge chun lene kī adhikār.

**PRE-ÖR DÄIN**, *v.* (L. *præ, ordo*) to ordain or appoint beforehand—*Pesh tar se qāim gā muqarrar k.*—Pūrvavidhān k., pūrvavasthāpan k., äge niyukt k.

**PRE-ÖRDINANCE**, *n.* an antecedent decree—*Ämr-i-muqaddam, inṣikāṭ-i-peshin*—Pūrvavyavasthiti, pūrvavihār.

**PRE-ÖRDINATION**, *n.* the act of preordaining—*Äge se muqarrar k., taqarrur-i-muqaddam*—Äge se niyukt k., pūrvavidhān k., pūrvavyavasthāpan, pūrvaniyukti.

**PRE-PÄRE**, *v.* (L. *præ, parare*) to make ready, to qualify, to provide—*Taiyār gā āmāda k., taiy qābil durst gā ārista k., muhtaiyā k., gā munjūd k.*—Bānirī siddha k., wā prastūt k., yogya niyukt upayukt kāryakṣham wā kāryopayukt k., jutānā wā jūhānā.

**PRE-PÄRATION**, *n.* the act of preparing—*Äristagī, taiyārī, taiyār durst qābil gā munjūd k.*—Prastut siddha upayukt wā kāryakṣham k., jutānā, sādhān, rachānā, Virachānā.

**PRE-PÄRATIVE**, *a.* having the power of preparing; *n.* that which prepares—*Taiyār qābil gā munjūd karne ke taiyār; n. taiyār taiy gā muhtaiyā karne wali shai*—Prastut siddha wā upayukt karne ko samarth, sajāne wā jūhāne ko samarth, siddhijānak, sādhak, prastutakārī, yogyatājanak; *n.* siddhijānakavisāy, siddhisādhān, upakramasādhān, siddhijānakakarm.

**PRE-PÄRATIVE-LY**, *ad.* by way of preparation—*Taiyārī ke taur se, taiyār qābil gā munjūd karne ke taur se, tamkalan*—Upakramasādhāmāth, āyojanapūrv, ārambhasādhāmāth.

**PRE-PÄRATIVE-TO-RY**, *a.* making preparation, introductory, antecedent—*Taiyār gā durst k. w., tamkālī, muqaddam peshin gā awval*—Prastutakārī siddhikānak wā upakramopakārī, pūribhūshik prastāvanārūp wā prārambhak, aṣṭā wā agragāmi.

**PRE-PÄRATIVE-LY**, *ad.* with due preparation—*Ämādagī āristagī taiyārī gā kamar-bastagī se*—Siddhātī siddhi prastutatwā wā udyatatwā se.

**PRE-PÄRATED-NESS**, *n.* the state of being prepared—*Kamar-bastagī, āmādagī, taiyārī, durstī, āristagī*—Prastutatwā, siddhī, siddhātī, udyatatwā.

**PRE-PÄRER**, *n.* one that prepares—*Taiyār āmāda qābil gā munjūd k. w., murattib, banāracar-hār*—Siddhikartā, sādhak, rachak, upakāṣhak, prastut wā upayukt-k. w., jutāne wā jūhāne w.

**PRE-PENSE**, *v.* (L. *præ, pensum*) to weigh or consider beforehand; *a.* previously conceived, premeditated—*Äge man meñ taulnā gā sochnā<sup>h</sup>, pahile se jānchnā gā bichānā<sup>h</sup>; v. äge se sochnā gayā<sup>h</sup>, pesh-tar se gaur-kardā gā gaur-pardākha<sup>h</sup>*—Pūrvavichānā k., pūrvachintā k.; *a.* pūrvakalpāt, pūrvachintit.

**PRE-PÖLLENCE**, **PRE-PÖLLEN-CY**, *n.* (L. *præ, polleo*) prevalence—*Qalaba, ziyāda-zor*—Prābalya, prābalatā, prāchār, vistār.

**PRE-PÖLLENT**, *a.* prevalent, predominant—*Qālib, mustantī gā dāir-o-sāir*—Prābal, prābhūt wā prādhān.

**PRE-PÖNDER**, *v.* (L. *præ pondus*) to outweigh—*Wazn meñ laṭhnā*—Bhār meñ

**PRE-PÖNDERANCE**, **PRE-PÖNDER-ANCE**, *n.* the state of outweighing, superiority of weight—*Ziyāda-waznī, qālib-tarī gā wazn-ki-ziyādātī*—Bhār meñ barmā, adhikabhār gurutarabhār wā adhikāprabhāv.

**PRE-PÖNDER-ANT**, *a.* outweighing—*Wazn meñ ziyāda k. w., ziyāda waznī*—Bhār meñ **PRE-PÖNDER-ATE**, *v.* to exceed in weight—*Ziyāda-wazn h., ziyāda waznī h., wazn meñ ziyāda h., ziyāda h.*—Bhār meñ laṭhnā, adhik bhārī h., adhik h.

- PRE-PON-DER-ATION**, *n.* the act of outweighing—*W'azn meñ harf-jānā, ziyāda wa:nū h., wa:n meñ ziyāda h., ziyāda-waznī*—Bhār m.ñ adhik h., bhār meñ bharṇā.
- PRE-POSSESS**, *v.* (*L. prae, positum*) to put before—*Āge rakṣaṇā dharmā yā lagānā<sup>h</sup>.*
- PRE-POSITION**, *n.* a word used to show the relation which one thing bears to another—*Harf*—Upasarg.
- PRE-POSITIVE**, *a.* put before; *n.* a word or particle put before another word—*Āge rakṣā gayā yā lagāyā-gayā<sup>h</sup>*; *n. harf-i-mashrūt*—Pūrvasthāpit; *n.* upasarg.
- PRE-RĪSHI-TOR**, *n.* a scholar appointed by the master to overlook the others—*Shāgird jo murshid kā kīm karē, chhot'ī ustāzī*—Upāśikshak, upaguru, elhātra jo adhyāpak kī kīm kartā hai. [—*Senā meñ badhakarmādhikāri kī pad, adhyakṣ kī pad.*
- PRE-RĪSHI-TUKE**, *n.* the office of a provost—*Lashkari jā'lūd kā 'uhda, sar-dār kī 'uhda*
- PRE-PON-SESS'**, *v.* (*L. prae, possessum*) to take previous possession of, to bias—*Āge qabza k. yā pesh-giri k., āge se ek taraf jhūk'ānā*—Pūrvagrahan-k. pūrvadhāran-k. wā pahile se hāth meñ k., āge se ek or jhūk'ānā.
- PRE-PON-SESSION**, *n.* prior possession, preconceived opinion—*Qabza-i-mugaldam yā pesh-giri, tasammar-i-mugaldam pesh-pindārī yā vāc jo pahile se qāim hotī hai*—Pūrvadhārān pūrvagrahan wā pūrvabhog, agrakālp meñ pūrvavāsānā pūrvamati wā pūrvabodh.
- PRE-PON-SESSOR**, *n.* one who prepossesses—*Āge qabza k. w.*—Pūrvadhārak, pūrvagrāhāk, pūrvabhogi, pahile se adhikār lene w.
- PRE-POSTER-IOUS**, *a.* (*L. prae, posterus*) perverted, wrong, absurd, foolish—*Ellāh, be-jā yā nā-rāst, be-hūda yā abtar, pūch yā be-mā'ni*—Vijarīlakram wā aundhā, anuclit wā aundhī, asūgat asambaddhā wā asamanjās, anarthak wā yuktiviruddh.
- PRE-POSTER-IOUS-LY**, *adv.* absurdly, foolishly—*Be-hūdayi yā abtārī se, bi-l'aks yā be-wa-qūfī se*—Asūgat wā asamanjās rūp se, anarthakātā wā yuktiviruddhātā se.
- PRE-POSTER-IOUS-NESS**, *n.* absurdity—*Be-hūdayi, abtārī, nā-mā'qūlī*—Asūgati, asūgata-twa, ayuktī, anarthakātā, asambaddhātā, asamanjāsya.
- PRE-PO-TENT**, *a.* (*L. pro, potens*) very powerful—*Nihāyat quwī zor āwar yā mazbūt*—Atībalawān, bahut prabāl. [adhik bal, balādhikeya.
- PRE-PO-TENCY**, *n.* superior power—*Qabza, ziyāda zor, zor-āwarī*—Prābalya, prabakatī.
- PRE-PUCE**, *n.* (*L. praeputium*) the foreskin—*Nānī ke āge kā chhichhīrā yā chūmpā<sup>h</sup>*—[*āp se māngūnā<sup>h</sup>.*
- PRE-RE-QUIRE**, *v.* (*L. pro, re, quaro*) to demand previously—*Pahile se māngūnā<sup>h</sup>.*
- PRE-RE-QUIRE**, *a.* previously necessary—*Pah-zarīr*; *n. pesh-zarīr ghāī*—Pūrvāvāsyak, pūrvāsāṅkshīt; *n.* pūrvāvāsyakavastu, pūrvāvāsyakavishay, pūrvāṅkshītavishay. [se *thakrōnā<sup>h</sup>.*
- PRE-RE-SOLVE**, *v.* (*L. pro, re, solvo*) to resolve previously—*Āge se thānnā<sup>h</sup>, pahile*
- PRE-ROGATIVE**, *n.* (*L. pro, rogo*) an exclusive or peculiar privilege—*Khāss haqq, khāss ikhtiyār yā iqtidār*—Viśeshādhikā, viśeshasakti, viśeshasattā, asāmānyādhi-kār, asādharṇasakti.
- PRE-ROGATIVE**, *a.* having prerogative—*Khāss-haqq-dār, ahl-i-khāss ikhtiyār, sāhib-i-khāss iqtidār*—Viśeshādhikāravishīt, viśeshasaktiyukt, asāmānyasattāsampanna.
- PRE-SAGE**, *n.* (*L. pro, sagis*) something which foreshows a future event—*Shungūn, fāl*—Pūrvakṣhan, pūrvāṅg, bhavishyatsūchanī, sākun.
- PRE-SAGE**, *v.* to forebode, to foreshow—*Āgam aṇṇā yā jātūnā<sup>h</sup>, shungūn d., fāl khol-nā yā dābīl k.*—Pūrvasūchan k. wā pūrvakṣhan d. wā k., agrasūchan-k. wā pūrvachīna d.
- PRE-SAGEFUL**, *a.* full of presages, foreshowing—*Pur-shungūn, dāḍālat yā pesh-goi k. w.*—Pūrvakṣhanapūrn wā pūrvāṅgapūrn, bhavishyatsūchak wā pūrvachīna-d. w.
- PRE-SAGEMENT**, *n.* a foreshowing, a foretelling—*Fāl-goi yā pesh-goi, shungūn yā fāl*—Bhavishyatsūchan, pūrvakṣhan pūrvāṅg wā pūrvachīna.
- PRE-SAYER**, *n.* a foreteller, a foreshower—*Fāl-goi pesh-goi yā qabla-l-lisān, ramṇāt kā-lūn yā pesh-namā<sup>h</sup> k. w.*—Agravādī āgūnshakhi wā bhūvivaktā, bhavishyatsūchak wā pūrvakṣhanād.
- PRESBYTER**, *n.* (*Gr. presbys*) an elder, a pastor, a priest, a presbyterian—*Girje meñ ek qism kā 'uhde dār yā sāhibn-l-quds, hādī yā murshid, pūtrī yā khādim-i-dīn, qā-sīs*—Isfīlhabābhawan meñ ek prakār kī adhikāri wā āryajan, ācharya guru wā upādhyāya, purohit wā dharmopadeśak, āryajanānyāyī.
- PRESBYTERIAN**, **PRESBYTERIAL**, *a.* consisting of elders, relating to presbyterianism—*Sāhibn-l-quds kī, qissī mat kī*—Āryajanoñ kī, āryajanānyāyī mat kī.
- PRESBYTERIAN**, *n.* one who belongs to a church governed by presbyters or elders—*Qissī*—Āryajanānyāyī. [afīda—Āryajanānyāyī panth wā mat.
- PRESBYTERIANISM**, *n.* the doctrine and discipline of presbyterians—*Qissī mat, qissīzī*
- PRESBYTERY**, *n.* a body of elders, a church court consisting of the pastors and ruling elders within a certain district—*Jamā'at-i-ahālī-l-quds, dīnī 'adālat jismēñ murshid aur ahālī-l-quds baithē haiñ*—Āryajanasamūh wā āryajanamaṇḍalī, dharmasambandhī kachabari jismēñ upādhyāya aur āryajan baithē haiñ.

**PRE'SCI-ENT**, *a.* (L. *præ, scio*) knowing events before they come to pass—'*Ālim-i-qaib, qaib-dān, pesh-bīn*—Bhavishyajñāni, bhāvijñāni, bhavishyadarśi bhavishyadarśi, anāgatadarśi, bhavishyajñāni.

**PRE'SCI-ENCE**, *n.* foreknowledge—'*Ālim-i-qaib, qaib-dān, pesh-bīn*—Bhavishyajñān, bhavishyajñān, bhāvijñān, bhavishyadarśan, bhavishyaddarśan.

**PRE'SCI-ENT**, *a.* having foreknowledge—'*Ālim-i-qaib, qaib-dān, pesh-bīn*—Bhavishyajñāni, bhāvijñāni, bhavishyadarśi, anāgatadarśi.

**PRE-SCIND**, *v.* (L. *præ, scindo*) to cut off, to abstract—'*Tarāshnā yā tarāsh-dālnā, jadā k. yā intikāb-k.*—Kāt dālnā, khīnchnā wā alag-k.

**PRE-SCIND-ENT**, *a.* cutting off, abstracting—'*Kāt-dālnā w<sup>h</sup>, khīnchne w. yā alag k. w<sup>h</sup>.*

**PRE-SCRIBE**, *v.* (L. *præ, scribo*) to direct, to order, to give law—'*Īdāyat-k. tash-khis k. nuskhā k. yā dawā-batlīmī, hukm k. hukm-d. yā farmānā, muqarrar k. qānūn-sāzī-k. yā āin-bandī-k.*—Nirdes-k. upachār k. wā aushadhavidhān-k., ādes wā ājī k. vyavasthā k.

**PRE-SCRIBE**, *n.* one who prescribes—'*Īdāyat k. w., tashkhīs k. w., farmān-dih, am-rasān, nuskhā batlīmī w. hukm k. w. yā d. w., muqarrar k. w., qānūn-sāzī*—Nirdes-k., nirdeshī, vidhāyī, anusāsak.

**PRE-SCRIPT**, *a.* directed; *n.* a direction—'*Marsām, mashrā, muqarrar*; *n. hukm, dastūr-l'amāl, rasām, qā'idā*—Nirdishī, vihīt, uddishī; *n. nirdes, vidhān, niyām, vidhī.*

**PRE-SCRIPT**, *n.* a practice continued till it has the force of law, a medical direction—'*Rasām dastūr qā'idā yā dastūr-l'amāl, nuskhā yā rasām-i-hukm*—Chirakāliparam-parā amādiyyavahār niyām vidhān wā vidhī, aushadhavidhī aushadhavidhān upachārapatra wā upachāravidhī.

**PRE-SCRIPTIVE**, *a.* established by custom—'*Dastūr pāyā-huā, ravāj pāyā huā, mustah-kam-az-ravāj, rūi*—Anāliparamparāprīpt, chiravyavahrit, chiravyavahārasiddha, āchārīk, chiravyavahārasiddh.

**PRE-SEN-SATION**, *n.* (L. *præ, sentio*) previous notion or idea—'*Khayāl-i-muqaddam, tasawwur-i-peshīn*—Pūrvabodh, pūrvakālpnā, pūrvavāsānī.

**PRE-SEN-SION**, *n.* previous perception—'*Dargāft-i-muqaddam, idrāk-i-peshīn, pesh-bīn, pesh-dargāftī*—Pūrvabodh, agrarūpādibodh, agrarūbhav, agravishayagrahān.

**PRE-SENT-I-MENT**, *n.* previous notion or feeling—'*Dargāft-i-muqaddam, khayāl-i-peshīn, pesh-dargāftī*—Pūrvavāsānī, pūrvabhāvanī, pūrvakālpnā, agrabodh.

**PRESENT**, *a.* (L. *præ, cūs*) being before, not absent, now existing, ready at hand; *n.* the present time, a gift—'*Rū ba rū yā rūjū, hāzīr yā mutawajjih, hāl yā hālī, mau-jūd ba'iyār muha'yā yā sar i dast*; *n. zāwāna-i-hāl, 'ināyat nazr tahfā pesh-kash baksh-shīsh 'inām 'atā yā shukrānā*—Sāmme-kā sammukh wā sammukh, upasthīt aparoksh wā pratyaksh, vartamān vidyamān advatan ādhunik wā tātkalīk, samīp wā nikat; *n. vartamānakāl prastutakāl sadyaskāl idāntantanakāl wā adhuastānakāl, dān pradān dakshinī piritoshik wā bheñt.*

**PRESENT**, *v.* to place in the presence of a superior, to offer, to exhibit, to give, to nominate to an ecclesiastical benefice—'*Rū ba-rū rakhnā qarānā yā mulagāt karānā, pesh k. yā nazr k., zāhir yā hāzīr k., 'atā k. bakhsnā yā marāzā, nazr-i-aimma ke liye nām-zad k.*—Proves k. sāmme k. wā bheñt karānī, bheñt-d. āge-dharmā wā dene lagnā, dikhānā dikhānā upasthīt-k. wā pratyaksh-k., denā dān-d. wā dakshinā d., dharmādhyāpakavrittī par niyukt karne ke nimitta nām-lenā wā nām-batlānā.

**PRESENT**, *n.* the state of being present, state of being in view, mien, readiness—'*Hāzīr yā hāzīr-bāshī, hūzār muwājaha yā muqābala, chihra manzār yā ras.*—*ānāda-gī shītā'i dīl-dīhī yā dīl-garmī*—Upasthīti vidyamānātī vartamānātā wā pratyakshatī, sammidhān sammidhya wā sammidhī, ākār ākritī wā rūp, prastutatwa udyuktatā śighratī wā phurtī.

**PRESENTABLE**, *a.* that may be presented—'*Pesh kiye-jāne ke qābil, nazr kiye jāne ke lāiq, zāhir kiye jāne ke lāiq*—Sāmme kiye jāne ke yogya, āge dharmā jāne ke yogya, pravāsāniyā, dikhāyē jāne ke yogya, darsaniyā, deya, nivedaniyā.

**PRESENTANCES**, *a.* ready, immediate—'*Ta'iyār yā maujūd, bi-l'f'l fl-t-four yā hāzīr*—Prastut wā siddha, upasthīt wā sammilit.

**PRESENTATION**, *n.* the act of presenting, the act of nominating to a benefice, exhibition—'*Rū ba-rū k. pesh-k. 'atā k. bakhsnā yā nazr-k., nazr-i-aimma ke liye nām-zad, numāish yā izhār*—Sāmme-k. āge dharmā pradān arpan samarpān wā nivedan, dharmavrittīniyojan, dikhāw dikhāwī prakāsan wā kantak.

**PRESENTATIVE**, *a.* admitting presentation—'*Nazr-i-aimma-pazīr*—Dharmādhyāpakavrittīkshan, dharmavrittīyogya.

**PRESENTEE**, *n.* one presented to a benefice—'*Wah shakhs jo kisī nazr-i-aimma ke liye nām-zad kiyā jātā hoī, nazr-i-aimma-dār pāzīrī*—Wah vyaktī jo dharmādhyāpakavrittī meñ niyukt hone ke nimitta kalāi jātā hai, dharmavrittībhogī.

**PRESENTER**, *n.* one who presents—'*Present jo j'l hai uske ma'ne se ism-i-fā'il ke ma'ne*

- samagho lo yā ism-i-fū'īl band-lo*—Present jo dhātū hai uske arthon se kartī ke arth jūn-lo wā kartrivādhaśabd band-lo.
- PRE-SENTIAL, *a.* supposing actual presence—*Hāziri yā hāzīr-bāshī farz k. w.*—Sākshād-vidyamānatakalpak, upasthītikalpak, pratyakshatā wā vartamānatā mīn-lene w.
- PRE-SEN-TI-AL'I-TY, *n.* state of being present—*Hāziri, hāzīr-bāshī*—Vidyamānatā, pratyakshatā, vartamānatā, upasthīti. [āge kinā, upasthīt wā pratyaksh k.
- PRE-SEN-TI-ATE, *v.* to make present—*Hāzir k., rū-ba-rū-k., pesh-k.*—Sāmne k., āge k., PRĒS-EN-TI'IC, *a.* making present—*Hāzir k. w., rū-ba-rū k. w., pesh k. w.*—Sāmne k. w., āge k. w., upasthīt wā pratyaksh k. w.
- PRĒS-EN-TI'IC LY, *ad.* so as to make present—*Hāzir rū-ba-rū yā pesh karne ke taur se*—Sāmne āge upasthīt wā pratyaksh karne kī rīti se.
- PRĒS-EN-TI'Y, *ad.* at present, immediately—*Al-hāl yā is-i-waqt, fī-l-fawr yā fawran*—Abhī takshap taurāt wā isī-samay mein, amantār wā jhapāt.
- PRE-SENTMENT, *n.* the act of presenting—*Izhār, zuhār*—Prakāśan, pratyaksh k., darśan.
- PRĒS-EN-NESS, *n.* state of being present—*Hāziri, hāzīr-bāshī*—Pratyakshatā, vidyamānatā, vartamānatā, upasthīti.
- PRĒS-ENCE-CHAM-BER, PRĒS-ENCE ROOM, *n.* the room in which a great personage receives company—*Divān-khāna, divān-i-amm*—Darśanaśālā, logon se bharī karne kī kothari.
- PRE-SERVE, *v.* (L. *præ, servo*) to keep, to save, to defend, to sustain, to season with sugar; *n.* fruit preserved in sugar, a place for preserving game—*Sakhīh-sūlīm rakhnā, sulāmat rakhnā, hifāzat-k. muhāfaz-rakhnā yā amn-mēn rakhnā, pushti-k. yā himāyat d., murabbā yā murabbā dharnā; n. murabbā yā murabbā, ramna yā shikār-gāh*—Rakhnā wā rakh-ehhornā, bachānā, rakshā k., saubhānā pālan-k. wā poshan-k., mīlā-achār sandhānā wā gurambā banānā; *n.* sandhīthapal gurambā wā mīlā-achār, vītāis vītāis ramnā wā jāgudapakhshādirakshanapasthān.
- PRĒS-ER-VĀTION, *n.* the act of preserving—*Hifāzat, siyānat, muhāfazat*—Bachāw, saurakshan, pālan, poshan, rakshan, rakshā.
- PRE-SERV-A-TIVE, *a.* having the power of preserving; *n.* that which preserves—*Bachānā<sup>h</sup>, muhāfiz, hāmī; n. muhāfazat karne-wālī shai, suhīh-o-sūlīm rakhne-wālī shai, hifāzat karne-wālī chiz*—Rakshak, saurakshak, rakshanakārī, pālāk; *n.* rakshapōyī, rakshanapālhan.
- PRE-SERV-A-TO-RY, *a.* that tends to preserve; *n.* that which preserves—*Bachānā<sup>h</sup>, bachāne w<sup>h</sup>, hifāzat yā muhāfazat k. w., hāfiz; n. sulāmat-rakhne-wālī shai, hifāzat yā muhāfazat karne-wālī chiz*—Rakshak, surakshak, pālāk; *n.* rakshanapālhan, rakshanapōyī, bachāne wālī vastu. [lak, saurakshak, trātī.
- PRE-SERV-ER, *n.* one who preserves—*Muhāfiz, hāfiz, bachāne w<sup>h</sup>, hāmī*—Rakshak, pālāk.
- PRE-SIDE, *v.* (L. *præ, sedeo*) to be set over, to have authority over, to direct or exercise superintendence—*Sar-dār sar-kob yā sadr-nishīn h., sar-dār-k. yā hukm-rakhnā, sar-ba-rāhī yā nigāh-bānī k.*—Adhyaksh h., adhikārī wā adhipatī h., kāryanīrvāh-k. wā kāryādhis h.
- PRĒS-I-DEN-CY, *n.* the office or jurisdiction of a president, superintendence, direction—*Sar-dār sadr-nishīnā yā sar-dār-kā'amat, nigāh bānī, sar-ba-rāhī yā hukm*—Adhyakshapal adhisatā adhishtātrītwā mukhiyā wā adhyakshādhīnamāpāl, kāryādhisatā kāryanīrvāh nirdē wā ālōs.
- PRĒS-I-DENT, *n.* one placed with authority over others, a chief officer of a society or state—*Mīr-i-majlis sadr nishīn bālā-nishīn yā mutaqaddīm, sar-dār sar-kob yā hākīm*—Patī prabhu wā mukhiyā, adhis wā adhishtātā, adhipatī wā adhikārī.
- PRĒS-I-DĒNTIAL, *a.* relating to a president—*Mutā'alliq-i-mīr-i-majlis, sadr-nishīn-mansūb, sar-dār sar-kob yā hākīm ke mutā'alliq*—Prabhusambandhī, patīsambandhī, mukhiyāsambandhī, adhishtātāsambandhī.
- PRĒS-I-DENTSHIP, *n.* the office of a president—*Sar-dār, sadr-nishīn, bālā-nishīn*—Adhyakshapal, adhyakshatā, adhishtātrītwā, mukhiyā.
- PRE-SID'IAL, PRE-SID'IAL-RY, *a.* (L. *præ, sedeo*) relating to a garrison—*Ahāl-i-qal'a-mansūb, qal'a kī fauj ke mutā'alliq*—Durgasthasainyāsambandhī, durgasainyāsambandhī. [jānānā yā jānānā<sup>h</sup>, āge se dīkhānā yā dīkhānā<sup>h</sup>.
- PRE-SIG-NI-FY, *v.* (L. *præ, signum, facio*) to signify or show beforehand—*Āge se*
- PRE-SIG-NI-FI-CĀTION, *n.* the act of signifying or showing beforehand—*Āge se jānānā yā dīkhānā<sup>h</sup>, pesh-munā<sup>h</sup>*—Bhavishyatsūchan.
- PRĒSS, *v.* (L. *pressum*) to squeeze, to crush, to urge, to distress, to constrain, to bear on with force, to push with force, to crowd; *n.* a machine for pressing, a machine for printing, a crowd, urgency, a sort of wooden case or frame—*Nichornā<sup>h</sup>, dabānā<sup>h</sup>, tākid yā taqayud k., tang ājiz hāwān yā paveshān k., majbūr-k. begār-pakarnā yā nā-rāz ko ba-zabār-dastī kīm mēn lajānā, gadam-murnā hadd-tornā yā be-jā dakh k., bhīrnā<sup>h</sup>, bhar-jānā<sup>h</sup>; n. shikarja, chhōpne kī kat<sup>h</sup>, hujīm yā ambol, tākid taqāzā zarūrāt yā sukhtī, peṭārū*—Tīpnā pernā wā gārnā, dābnā kasnā chāūpnā wā



chāpnā, bār-bār kahā hūlnā wā dhakelnā, satānā wā pīrā-d., bal se karānī, bār-chāpnā pāth jānā wā anyāyapūrvak parādhikār meñ hāth-dālnā, veg se lagnā, bhīr-k., balut-h. wā thasithas-h.; n. dabāne wā kasno kī yantra, mudhrānkanayantra wā chhāpne kī yantra, bhīr wā thāth, nirbandh bhār wā prerāpī, jhānpī.

PRESS'ER, n. one who presses—*Press jo fīl hai uske mā'n se ism-i-fīl ke mā'ne samajh-lo*—Press jo dhūti hai uske arthoñ se kartā ke arth samajh-lo.

PRESS'ING, a. urgent, distressing—*Mutaqāzī nā-guzīr zarūr ba-jidd jā tākūlī, taklif-dih jā saht*—Nirbandhāñ bādhak wā atyāśāñk, kleśal wā kathin.

PRESS'ING LY, ad. with force, closely—*Ba-zor jā ba-jidd, pāwastagī jā tangī se*—Bal

PRESS'ION, n. the act of pressing—*Dabā'h, nichop*.—Nirbandh wā āgrah se, satkar.

PRESS'Y TANT, a. gravitating, heavy—*Nāhe ko jhukne jā dabne w.*, bhārī<sup>h</sup>.

PRESS'Y, ad. with force, closely—*Ba-zor jā ba-jidd, pāwastagī jā tangī se*—Bal nir-

bandh wā āgrah se, satkar.

PRESS'URE, n. the act of pressing, the force of one body acting on another by weight, affliction, distress, urgency—*Dabā'h, zor, taklif, tangī ājīzī jā hairāñ, tākīd taqīzā zarūrāt jā sukhtī*—Dab chāpn wā kasāw<sup>h</sup>, tor bal wā veg, pūpā wā dukh, kleś wā ākulatā, nirbandh bhār wā prerāpī.

PRESS'URE, n. a bed which may be raised and inclosed in a case—*Ek bichhawnā jisko lopt kar ek choige jā pēlī meñ rakh-sakē*<sup>h</sup>.

PRESS'URE, n. a detachment of seamen to impress men into the naval service—*Baharī loptū kē ek guruh ko jānī jūhāzōñ ke kām ke liye begārī pakartā hai*—Nāvikoñ kē kē dal jo yuddhanaukā ke kāryānirvāh ke nimittā manushyoñ ko bal se pakartā hai.

PRESS'MAN, n. a printer who works at the press, one of a press-gang—*Shikāñja-kash jā chhāpne w.*, us baharī guruh kē ek shakhs jo jānī jūhāzōñ ke kām ke liye begārī pakartā hai—Mudrakar wā mudrak, us dal kē ek jān jo yuddhanaukā ke kāryānirvāhārth manushyoñ ko bal se pakartā hai.

PRESS'MON-EX, n. money paid to a man impressed into the public service—*Zar jo begār ko dīgī jātā hai*—Rājyākāryānirvāharth jo jān bal se pakartī jātā hai usko jo vetan wā dhan diya jā jātā hai.

PREST, a. (Fr. prêt) ready; n. a loan—*Taigār, amāla, marjād*; n. garz, wām—Prest-

PREST'IGE, n. (L. prestīgū) a juggling trick, illusion, imposture, moral influence or advantage created by past success—*Bātē-lāzī hūqqa bāzī dīth-bandī bāzī-garī jā shūbada-bāzī, dhokhā<sup>h</sup>, jash dāgā jā dāgā-bāzī, rā<sup>h</sup>*—Indrajāl wā mohanaśaktī, mayā bhān wā bhāntī, ehlal wā kapāt, dhūñk wā ātāñk.

PREST'IGIOUS, a. juggling, a deceiving—*Hūqqa bāzī bāzī-garī jā dīth-bandī, fureb-dīth jā dāgā-bāzī*—Indrajāl wā mayā, dhokhā d., wā ehlal k.

PREST'IGIOUS, n. a juggler, a cheat—*Hūqqa-bāzī dīth-bandī bāzī-garī jā shūbada-bāzī, dhokhā<sup>h</sup>*—Indrajāl andrajālīk mayā wā mayīkar, kapātī wā ehlālī.

PREST'IGIOUS-TO-EX, a. juggling, illusory—*Hūqqa-bāzī dīth-bandī jā shūbada-bāzī, sūrat-harām jā furebī*—Andrajālīk indrajālī wā mayā, mayāmay wā mayāyī.

PREST'IGIOUS, a. juggling, practising tricks—*Hūqqa bāzī bāzī-garī dīth-bandī jā shūbada-bāzī, dhokhā-bāzī jā furebī*—Andrajālīk indrajālī wā mayīkar, mayāyī wā kapātī.

PRESTO, ad. (It.) quick, at once, gaily—*Jald, fāuran jā pī f-jour, khushi se*—Sighra, twarīt tūrāt wā jhapāt, āband-se harsh-se wā āhūdāpūrvak.

PRESTRICTION, n. (L. pra. strictum) dimness—*Kotāh-bīñ, kam nazārī, tārīk-chashmī, dhundh<sup>h</sup>, dhundhlā<sup>h</sup>, andhlā<sup>h</sup>, chundhlā<sup>h</sup>*—Durālokatā, tīmīr.

PRESUME, v. (L. pre. sumo) to suppose, to affirm without proof, to venture without leave, to form confident or arrogant opinions—*Khayāl tasawwur jā gumāñ k.*, ba-gair dalīl jā isbat ke ipar jā bayāñ k., dam-mārnā jurāt k., jī-daurāñā jā him-māt-bāndhnā, nāzāñ-k., takīqā-k. jā zū'm-k.—Jīmna samajhmā bījhmā atkal-k. wā anumāñ-k., binā pramāñ ke kahne, māñ daurāñā sāhas-k. dhārhas-k. wā dīthīk k., bhūlnā ghamāñ-k. wā bārī-bharosā-k.

PRESUM'ABLE, a. that may be presumed—*Bāwar-jazir, mumkīñ l-khayāl, tasawwur-jazir, muhtamīl, mumkīñ*—Anumēyā, sambhāvya, sambhāvaniyā, atkal-kiye wā samjhe jāne ke yogya, vīśwās-yogya.

PRESUM'ABLE, ad. without examination—*Atkal se<sup>h</sup>, ba-gair tahqīqāt imtīhāñ jā āz-māish ke*—Anumāñ se, binā jāñche bījhe, binā parīkshā.

PRESUM'ER, n. one who presumes—*Gumāñ k. w.*, ba-gair dalīl jā isbat ke bayāñ k. w., mutasawwir, shokh jā gushtāk shakhs, mutakabbir shakhs, himmat bāndhne w.—Atkal k. w., anumāñ k. w., binā pramāñ ke kahne w., sāhas wā dhārhas k. w., dīthī jan.

PRESUM'PTION, n. supposition, strong probability, arrogance, headstrong confidence—*Khayāl qiyās gumāñ tasawwur jā tawakkhūñ, ihtimāl jā imkāñ, gurūr takabbur shokhī gushtāk jā be-imtīhāzī, itiqād-i-kāmīl*—Atkal wā anumāñ, sambhāvāñā wā sambhav, dīthīl pragalbhāt darp atyāchār wā ghamāñd, pūrnāviśwās dīrpanīchay wā bārī bharosā. [*farz jā zannī*—Sambhāvaniyā, anumāñik wā anumāñāvalambī.

PRESUM'PTIVE, a. probable, supposed—*Muhtamīl, mutasawwar qarīb-l-jahm khayālī*

- PRE-SUMPTIVE-LY, *ad.* by previous supposition—*Tavakkhum-i-mugaddam se, áge ke khayát yá tasawwur se*—Púrvánumánapúrvak, agránumán se, áge kí átkal se.
- PRE-SUMPTU-OUS, *a.* arrogant, confident—*Mágrár mutakabbir shokh be-imtiyáz yá gushtákh, be-bák yá be-adab*—Abhimání ghamandí wá pragalbh, dhíth dhírsht wá nidar.
- PRE-SUMPTU-OUS-LY, *ad.* with arrogance—*Qurúr takabbur yá gushtákhí se*—Abhimán abhákár dhíthí pragalbhatá wá ghamandí se.
- PRE-SUMPTU-OUS-NESS, *n.* arrogance—*Takabbur, gurúr, gushtákhí, dilerí, be-bákí, shokhí*—Abhimán, abhákár, ghamandí, dhíthí, pragalbhatá.
- PRE-SUP-POSE', *v.* (L. *præ, sub, positum*) to suppose as previous—*Áge se jánná yá thahráná<sup>b</sup>, pesh-tar se tasawwur k., farz k.*—Púrvakalpaná k., púrvagrahan k., púrvabhávaná k., mán lená.
- PRE-SUP-POS'AL, *n.* previous supposition—*Tasliq-i-hilá-tasawwur, khayát-i-mugaddam, tavakkhum yá qiyás jo pahile se hotá hai*—Púrvakalpaná, púrvavásaná, púrvánumán, agrabodh, púrvabhávaná, púrvamat.
- PRE-SUR-MISE', *n.* (L. *præ, super, misum*) a surmise previously formed—*Khayát jo pesh-tar se kíyá jútá hai, tasawwur-i-mugaddam, qiyás-i-peshín*—Púrvamat, púrvabhávaná, agrakalpaná.
- PRE-TEND', *v.* (L. *præ, tendo*) to make a false appearance, to show hypocritically, to simulate, to allege falsely, to claim—*Líhásí yá jhúthí sárat banána, hila-k. záhír-dári-k. yá makt-ámezí ke sáth dikháwí, bahána yá zamána-sázi k., darog bayín k., dá-wá k.*—Mithyárip wá kapatarip dhárap k., chhal-k. wá kapat ke sáth dikháwí, chhad-maves k., wá kapat k., bít-banána wá kapatvadya-kahna, abhimán k.
- PRE-TENSE', *n.* false show, assumption, claim—*Bahána hila makt hila-hawála 'uzr riyá yá sákhí, farz k., dá-wá*—Chhadma kapat kút chhal mithyáhetu oghar wá jhúthí dikháw. pramávyatiriktagrahan, abhimán wá abhiyog.
- PRE-TENDED, *a.* ostensible, hypocritical—*Záhír yá sári, riyá-ámez yá makt-ámez*—Pratyakshadarít, dambhí kapatí wá chhadmavesí.
- PRE-TENDING-LY, *ad.* by false appearance—*Hile se, makt se, baháne se, záhír-dári yá zamáne-sázi se*—Kapat se, uparí dikháw se, mithyáhetu se.
- PRE-TENDER, *n.* one who pretends or claims—*Dá-wí-dár, jhúthí sárat banáne w., jhúthá dá-wá k. w., dá-w. mudhí*—Abhiyoktá, abhiyogí, abhimáni, vesulhári.
- PRE-TENDING-LY, *ad.* with pretence—*Hile se, makt se, baháne se, záhír-dári yá zamáne-sázi se*—Kapat se, chhal se, mithyáhetu se, uparí dikháw se.
- PRE-TENSED, *a.* feigned, pretended—*Hila-ámez yá sákhí, dá-wá kíyá huá*—Kritrim vírambít wá kálpánik, dhawjikrit wá abhipret.
- PRE-TENSION, *n.* a claim, false appearance—*Dá-wá, makt hila sákhí záhír-dári bahána yá zamána-sázi*—Abhimán abhiyog swatwaviá wá swárlhavád, vyapadeś apadeś chhal chhadmaves wá uparí-dikháw.
- PRE-TENTATIVE, *a.* (L. *præ, tento*) that may be previously tried—*Pesh-ázmáish-pazir, namáish-i-mugaddam-ázmáish*—Púrvaparíksaháyogya, agrasamíksaháyogya.
- PRE-TER-IM-PER-FECT, *a.* (L. *preter, in, per, factum*) denoting action or being not perfectly past—*Mázi-istimrári*—Apúrnabhút.
- PRE-TER-IT, *a.* (L. *preter, itum*) past—*Mázi*—Bhút, paroksh.
- PRE-TER-IT-NESS, *n.* state of being past—*Guzashtagi, hila-i-guzashta*—Bhútatwa, parokshatá.
- PRE-TER-ITION, *n.* the act of going past or the state of being past—*Guzashtagi, hila-i-guzashta*—Bhútatwa, parokshatá.
- PRE-TER-LAPSED, *a.* (L. *preter, lapsam*) past, gone by—*Mázi, guzrá yá guzashta*—Bhút paroksh wá vyatí, gayá bítí wá huá.
- PRE-TER-LEGAL, *a.* (L. *preter, lex*) exceeding the limits of the law—*Khiláf-i-áin*—Vyavasthávíruddha, vyavasthákramavahirbhút, vyavahárasástrakramádhít, vyavaháramárgaváhyá.
- PRE-TER-MIT', *v.* (L. *preter, mitto*) to pass by, to omit, to neglect—*Dar-guzarná yá dar-guzar-k., tark-k. yá qalam-andáz k., faro-guzasht k.*—Jáne-d., chhorná, bhál.
- PRE-TER-MIS-SION, *n.* the act of omitting—*Faro-guzasht, tark*—Tyág, parityág. [ná.
- PRE-TER-NATU-RAL, *a.* (L. *preter, natum*) beyond what is natural—*Khiláf-i-'ádáti, kharq-i-'ádáti, khiláf-i-dastúr, khiláf-i-zút, karámáti*—Prakritíkrāmaváhyá, prakritíkrāmádhít, prakritímárgaváhyá, vilakshan, adbhut, aprakrit.
- PRE-TER-NATU-RAL-I-TY, *n.* the state of being beyond what is natural—*Khiláf-i-'ádáti, kharq-i-'ádáti*—Prakritíkrāmaváhyatá, prakritíkrāmádhítwa, prakritímárgaváhyatá, vilakshanatá.
- PRE-TER-NATU-RAL-LY, *ad.* in a manner beyond nature—*Khiláf-i-'ádáti se, kharq-i-'ádáti se*—Prakritíkrāmaváhyatápúrvak, prakritíkrāmádhítwa se, vilakshan rítí se.
- PRE-TER-PER-FECT, *a.* (L. *preter, per, factum*) denoting action or being absolutely past—*Mázi-qarí*—Púrnabhút, parokshabhút, ásannabhút.
- PRE-TER-PLU-PER-FECT, *a.* (L. *preter, plus, per, factum*) denoting action or being past before some other past event or time—*Mázi-ba'id*—Prákpúrnabhút.

**PRE-TĒX', v.** (L. *præ, textum*) to cloak — *Dhātāpnā<sup>h</sup>, chhipānā<sup>h</sup>, lukānā<sup>h</sup>.*

**PRE-TĒXT', n.** pretence, false appearance — *Bahāna yā 'azz, hila makt pozhik sākht zamāna-sāci yā zahir-dārī* — Kapet chhadma wā mithyāhetu, chhal banāvāt wā ūparī dikhāw. [*mumai' yā hākīm* — Prachīnakāl meñ Rom nagar kā nyāyādhipatī.

**PRETOR, n.** (L. *prætor*) a Roman judge — *Zamāna-i-sulṭi meñ shahr-i-Rom kā*  
**PRE-TŌRI-AL, a.** done by a pretor, judicial — *Prītar se kiya huā<sup>h</sup>, shar'i* — Prītar-krit, vyavahārasāstravishayak.

**PRE-TŌRI-AN, a.** relating to a pretor, judicial — *Muta'alliq-i-Prītar, shar'i* — Prītar-sambandhī wā Prītarvishayak, vyavahārasāstrasambandhī wā vyavahārāśāstrāsanāsambandhī.

**PRETOR-SHIP, n.** the office of pretor — *Prītar kā 'nhā* — Prītar kī pad wā āspad.

**PRE-TY', a.** (S. *prote*) neat, beautiful without dignity; *ad.* in some degree — *Khissa nafis yā khāb-sarāt, khush namā*; *ad.* kam-besh, kisī qabr, kuchh<sup>h</sup> — Chhūru mamjul sundar wā sudrīṣya, suthrā; *ad.* thorā bahut, isāt, alp.

**PRE-TY-LE, ad.** neatly, elegantly, pleasingly — *Nafīsāt se, latīfāt se, khushī khūbī yā khush namā se* — Suthrā se, sundarāt wā mamjulāt se, subhagatī wā ramapīyatā se.

**PRE-TY-NESS, n.** beauty without dignity — *Nafīsāt, latīfāt, khāb-sarāt, pākizagī, khush namā* — Chhūratī, saundarya, samipatī, mamjulātī, subhagatī, suthrā.

**PRE-TY'P'I-FY, v.** (L. *pra, typus, facio*) to exhibit previously in a type — *'Alāmat tamāl yā shabih se dālatat yā pesh-namāi k.* — Prātrūp wā drishtānt ke dwārā pahile se dikhānī wā sūchanī-k, pūrvalakṣaṇ d.

**PRE-VAIL', v.** (L. *pra, valeo*) to overcome, to have influence, to persuade — *Qālīb h. maglīb-k. yā fath-k., tāsir-k. asar-k. pesh-raft h. jāri-h. yā murawaj-h., māl k. khatir nishān k. targīb-d. yā sulūh d.* — Jitnā harāma pachhānī wā parast-k., prabāl-h. pracharit h. prachalit h. chahrī vyāpanā wā phūlū, mamānā wā pravritta-k.

**PRE-VAIL'ING, a.** predominant, efficacious — *Qālīb yā rāj, mutasir* — Prabāl adhiḥ pradhān wā prachalit, prabhāvi suprabhāv wā sādhiak.

**PRE-VAIL'MENT, n.** predominance, efficacy — *Qalaba yā zor, tāsir yā asar* — Prābhalya prabalaatī wā vyāpakatā, prabhav pratap sāmārthya wī tej.

**PREV'AL-ENCE, PREV'AL-ENCY, n.** superior strength, influence, predominance, force — *Qalaba yā ziqāda tiyat, tāsir yā asar, zor, qūwat yā quwat* — Prābhalya wā prabalaatī, prabhāv wā sāmārthya, pradhān i sarvatrayastar wā sarvatrayāptī, śakti.

**PREV'AL-ENT, a.** predominant, powerful — *Qālīb yā rāj, zor-avar 'alam-jir yā zabardast* — Prabāl pravritta wā vyāpak, sāmārthya-wān bahawān wā prachalit.

**PREV'AL-ENT LY, ad.** powerfully, forcibly — *Qalaba yā tiyat se, zor yā zabardasti se* — Sāmārthya wā śakti se, prābhalya wā bal se.

**PRE-VAR'Y-CATE, v.** (L. *pra, varico*) to evade the truth, to shuffle, to cavil — *Khilāf bayān k. yā rāst se gure-k., zabān-badalnā hila harāla k. yā āre-bale-k., be-jā 'uzr k. yā laqzish k.* — Vakrokti k. vākehhal k. wā such se bhāgnā, hūn-hūn-k. anyavād k. bāt phernā wā kahkar mukarna, mithyā vivād wā vitandā k.

**PRE-VAR'Y-CATION, n.** a shuffle, a cavil — *Khilāf-bayānī hila-harāla āre-bale yā laqzish, kaj-bahsā be-jā 'uzr be-fāida-hujjat yā 'itirāz-i-lā-hāsil* — Anyavād apakap tālīmātāl hūn-hūn vakrokti chhadmavād wā bīt kī er-pher, vitandā wā mithyāvivād.

**PRE-VAR'Y-CAT-OR, n.** a shuffler, a caviller — *Muhit 'all yā hila-bāz, muta'arri 'itirāz-i-lā-hāsil-k. w. yā be-fāida-hujjat-k. w.* — Bāt-pherne-w. kahkar-mukarne-w. anyavādī wā vākehhalī, mithyāvivādī wā vitān-likārī. [wā vāran k., nishedh k.]

**PRE-VĒN', v.** (L. *pra, venio*) to hinder — *Man' k., rokne<sup>h</sup>, āpnā<sup>h</sup>, atkinā<sup>h</sup>* — Nivāran

**PRE-VĒNI-EST, a.** going before, hindering — *Pesh-ran. muzāhim yā mānī* — Agrag agragīmī pūrvagīmī wā āge-jāne w. nivārak pratishedhak wā rokne-w.

**PRE-VĒNT', v.** to go before, to hinder — *Āge jānā<sup>h</sup>, band k. bāz-raknā mahrim-raknā mān'-k. yā mānī h.* — Agragaman k., rokne āpnā atkinā nivāran-k. vāran-k. avarodh-k. wā pratibandh-k. [Nivāranīya, vāranīya.]

**PRE-VĒNT'ABLE, a.** that may be prevented — *Mumkin-i-man', munkinu-l-mumānāt* —

**PRE-VĒNT'ER, n.** one who prevents — *Hāl, mānī, muzāhim, rokne w<sup>h</sup>, rokicaigē<sup>h</sup>, at-kā<sup>h</sup>* — Pratishedhak, pratibādhiak, pratirodhak, nivārak.

**PRE-VĒNT'ON, n.** hindrance, obstruction — *Mumānāt, muzāhamat* — Rok roktok at-kāw chhōnkāw wā nishedh, vighna vyāghāt pratibandh wā bādhi.

**PRE-VĒNT'IVE, a.** tending to hinder; *n.* that which hinders — *Mānī, muzāhim*; *n.* *thokar<sup>h</sup>, rukān<sup>h</sup>, muzāhamat* — Nivārak, bādhiak, pratishedhak, pratibādhiak, rokne w., āgne w., vyāghātak; *n.* pratibandhak, bādhiak, nivāran, rok, bādhi.

**PRE-VĒNT'IVE-LY, ad.** by way of prevention — *Mumānāt yā muzāhamat ke rā se, mān' karne ke taur se* — Nivārakariti se, pratishedhakariṇ se, vighna se, pratibandh se.

**PRE-VI-IOUS, a.** (L. *pra, via*) going before, preceding, prior, antecedent — *Pesh-ran, āge jāne w<sup>h</sup>, muqaddam yā peshū, amwal peshina yā pesh-gucastā* — Agrag wā agragīmī, pūrvagīmī wā pūrvabhūt, pūrvak pūrv wā paurvik, aglā agragat wā prāg-bhūt.

- PRE-VIS-I-ON**, *ad.* beforehand, antecedently — *Áge-se<sup>h</sup>, pahile-se yá pahle se<sup>h</sup>*.  
**PRE-VISION**, *n.* (L. *prævisum*) foresight — *Pesh-bînî, dūr-andeshî* — *Agradrishti, pūrvadrishṭi, agrauritpani*. [*pahile se chetānā<sup>h</sup>*]  
**PRE-WARN**, *v.* (L. *præ*, S. *warniān*) to warn beforehand — *Áge se jatānā yá janānā<sup>h</sup>*.  
**PREY**, *n.* (L. *præda*) spoil, plunder, food obtained by violence; *v.* to feed by violence, to plunder, to waste — *Gurāt, gaurāt, shikār yá sād*; *v. shikār k., tākht-o-tārāj k., gurāt k. yá gurāt k.* — *Lāt wā lūpīt, apahār lunṭhan lunṭan wā chhinchhor, ākhet wāher se jo mīlī wā hāth lagai* — *v. aher wā ākhet karke khānī, lūnā wā lūpāt-k., ujānēt talasmadrus-k. wā bīrāl-bīt k.* [*chechhray, lūgochechhrāya*].  
**PRÉA PISM**, *n.* (L. *Præpiss*) a venereal tension or erection — *Qimwaz-zakārī* — *Śiśno*.  
**PRICE**, *n.* (L. *pretium*) the sum at which any thing is valued or sold, value, rate, reward; *v.* to set a price on, to value — *Sinnu, qimwaz qatr yá bahā, nirkh, ajr yá ajāra*; *v. mol thodhrān<sup>h</sup>, mol-k. ālūnā yá kūtūnā* — *Mūlya wā dām, argh wā mol, bhāw, bhīpī phal wā yetan*.  
**PRICELESS**, *a.* without price, invaluable, worthless — *Be-bah<sup>h</sup>, an-moṭ<sup>h</sup>, be-quadr* — *Amūl-ya, mūdāfīt oīmā-ya wā bahamūlyak, nirgun adham wā asār*.  
**PRICK**, *v.* (S. *prīk*) to pierce, to erect, to spur, to incite, to pain, to mark a tune; *n.* a puncture, a spur, a point — *Chubhānā yá qaronā<sup>h</sup>, khārā k<sup>h</sup>, er mānā<sup>h</sup>, tarqīb yá tahrīk d., khurāshūn yá khurāsh k., sur kī nishān k.*; *n. sārākā yá nesh, khār yá moṭmōz, mōk* — *Bodhnā erānā godnī chōṭkī khodnā bīndlmā kōṭhnā wā kōṭhnā, uṭhnā, er lagānā wā kūtī chubhānī, ukṭnī wā ukṭnī, sūhnā wā chhednā, swar wā sur kī chhina k.*; *n. chobh chhad bedh wā vedh, kūtī, agra agrānū wā anī*.  
**PRICKER**, *n.* a sharp pointed instrument — *Kūtā<sup>h</sup>, sijā<sup>h</sup>, sū<sup>h</sup>, khodnī<sup>h</sup>*.  
**PRICKER**, *n.* a buck in his second year — *Hiran jo dāsre baras mēn ho<sup>h</sup>, hiran jiskā dāsre baras pūrī na hū<sup>h</sup> ho<sup>h</sup>*. [*tikshnayathā*].  
**PRICKING**, *n.* the sensation of being pricked — *Sūḥ, chubhāne yī sūnē kā dard* — *Sūl*.  
**PRICKLE**, *n.* a small sharp point — *Kūtā<sup>h</sup>, khār* — *Kantak*.  
**PRICKLY**, *a.* full of sharp points — *Khār-dār, kūtā<sup>h</sup>, kūtīlā<sup>h</sup>, kūtīlā<sup>h</sup>, pur-khār* — *Kantakī, bahukantak, prachurakantak*.  
**PRICKSONG**, *n.* a song set to music — *Ek gīt jo bāj ke sūth qāq jātā hū<sup>h</sup>*.  
**PRIDE**, *n.* (S. *prī*) inordinate self-esteem, haughtiness, inscience, elevation, splendour; *v.* to value one's self — *Tafakkhkur khud bīnī mukhawāt yā fakhr, gurār magrārī* — *ujh jā takabbur, gustākhi shokhī be-lāhīzī yā be-intiqāzī, bulandī, jāh-o-jafāl hashmat shān shakāt yā shūn-shunkat*; *v. fakhr k., fakhr jānū, magrār h.* — *Ātmābhīm in āhammātī wā āhmākār, ghamaūd ummāth darp wā garv, dhiṭhāt dhrisṭatā wā pragabhatā, ūchēṭī ūchēṭī wā uchelmtī, pratīp wā vibhūtī*; *v. ghamaūd k., phūlū, abhimān k.* [*māḥlī wā abhimānī, dhiṭh wā pragalbh*].  
**PRIDEFUL**, *a.* full of pride, insolent — *Magrār yā mutakabbir, gustākhi yā shokh* — *Gha*.  
**PRIDELESS**, *a.* without pride — *Be-gurār, be takabbur* — *Nirābhīmān, nirahmākār*.  
**PRIDINGLY**, *ad.* with pride — *Gurār se, takabbur se* — *Ghamrūd se, abhimān se*.  
**PRIEST**, *n.* (S. *prōst*) one who officiates in sacred offices, one above a deacon and below a bishop, a clergyman, a presbyter — *Khādim i-dīn, pādri jo pādriyōn ke sab se niche darj ke* — *ahle-dīn ke ūpar* — *koṭī hāt aur sardār-pādri ke niche hotā hāt, pīr, ahl-i-quds yā qāsis* — *Yajak yajī wā hotā, wah vyaktī jo purohiton ke sab se niche varg ke ūpar hotā hai aur dharmādhyaksh ke niche hotā hai, purohit, āryajan*.  
**PRIESTESS**, *n.* a female priest — *Prānī, purohitin<sup>h</sup>* — *Dharmopadeśinī, yajinī*.  
**PRIESTHOOD**, *n.* the office or character of a priest, the order composed of priests — *Imāmāt pīrī khotīlī yā murshidī, pādriyōn yā imāmōn kā firqa* — *Purohitatwa pau-rohitya upādhyāyapad wā dharmādhyāpakapad, purohitavarg purohitagan upādhyāyavarg wā dharmādhyāpakagan*.  
**PRIESTLY**, *a.* relating to a priest, sacerdotal — *Pīrānā yā murshidānā, imāmī yā shāi-khānā* — *Purohit paurohitik wā purohitasambandhī, yājakiya wā yajnikasambandhī*.  
**PRIESTCRAFT**, *n.* the fraud of priests — *Murshidī fareb, murshidmōn yā pādriyōn kā fareb, imāmīyā māk* — *Purohitachāl, upādhyāyākapad, dharmādhyāpakakaitav*.  
**PRIESTLIKE**, *a.* resembling a priest — *Murshid sā, imām sā, murshidānā* — *Purohitasan-driā*. [*mutī-i-imām* — *Purohitādhn upādhyāyavās*].  
**PRIESTRID-DEN**, *a.* governed by priests — *Pir-parast, pādri-parast, pādriyōn ke tābī*.  
**PRIG**, *v.* to steal; *n.* a thief, a pert conceited saucy fellow — *Chorānā<sup>h</sup>, mūsānā<sup>h</sup>, chori k<sup>h</sup>*; *n. chotā<sup>h</sup>, labkhā yā khud-ānā* — *n. Chor, dambhī wā rūpagarvīt*.  
**PRIM**, *a.* (primitive) formal, precise — *Takalluf-mizāj qānūnī yā rasm-puraw, sakht darust yā mu'ayyan* — *Sūkshmaniyamanishṭh wā sūkshmadārasīl, thik wā atisūkshlun*.  
**PRIMNESS**, *n.* affected formality or niceness — *Takalluf-mizāj, qānūn-parastī, rasm-puraw, nihāyat dārīkī* — *Sūkshmaniyamanishṭh, sūkshmadārasīlatī, atisūkshmatā*.  
**PRIME**, *a.* (L. *primus*) first, early, principal, excellent; *n.* the beginning, the dawn, the spring, the best part, the height of perfection; *v.* to put powder in the pan of a gun — *Awwal yā muqaddam, shurū-kā, sab se burā<sup>h</sup>, faiq khāssa tuhfa yā afzal*;

*n. shurū yā ūgiz, bām-dād sahar-gih suh yā sabāh, bahār, hissa-i-anlā-tar yā afza! hissa, afzaliyat fazilat yā kamāl : v. ranjak pilānī<sup>h</sup>*—Pratham prathamik wā ādya, ārambh-kā wā pūrv, pratham mukhya wā agra, sarvotkrishṭ wā paramottam; *n. ādi wā ārambh, bhōr tarkā divasamukh wā dinārambh, vasant, uttamabhṭig wā uttamānā, uttamavasthā wā paramasiddhi; v. āgneyayānta ke upar āgneyachūm dhanū.*

**PRI'MAL, a.** first, original—*Awwal, aslī yā bunyādī*—Pratham prathanik pahilā wā pahā, ādya mauik wā mūlik.

**PRI'MA-RY, a.** first, original, chief, principal—*Awwal, aslī yā bunyādī, sadr, suh ke barqī<sup>h</sup>*—Pahilā pahā pratham wā prathanik, ādya mauik wā mūlik, mukhya wā agra, pratham wā pramukh. [thaur pahilī-jagah-mēn pahile wā pahle, ādi wā mūl mēn.

**PRI'MA-RI LY, ad.** in the first place, originally—*Awwalun, asālatan yā ihtidāun*—Pahilē, Pri'ma-ri-NESS, *n.* the state of being first—*Awwaliyat, asliyat*—Prathamati, ādyatā, pradhānatā, mukhyatā. [pati, pradhānadharmādhyaksh, mukhyopādhyāya.

**PRI'MATE, n.** the chief ecclesiastic in a church—*Sardār-pādri*—Pradhānadharmādhi.  
**PRI'MA-CY, n.** the office or dignity of primate—*Sardār-pādri kī 'uhda yā martaba*—Pradhānadharmādhyakshapad, pradhānopādhyāyapad.

**PRI-MAT'Y CAL, a.** relating to a primate—*Mata'allig-i-sardār-pādri, sadr-inām-mansūb*—Pradhānadharmādhyakshasambandhi, mukhyopādhyāyavishayak.

**PRIME'LY, ad.** at first, originally, excellently—*Awwalen, asālatan yā ihtidāun, tuhfaṭi se afzaliyat se*—Pahilē pahle wā pratham, ādi wā mūl mēn, uttam wā śreshṭh prakār.

**PRI'MER, n.** a first book for children—*Nan-āmozi kī kitāb, muhtadiqī kī kitāb, kitāb-i-furūd-i-mubtadi*—Bilakōn ke sikhnē ke liye prathamapustak, larkōn kī ārambha pustak.

**PRI'M-TIVE, a.** first, original, ancient, formal, not derivative : *n.* a word not derived from another word—*Awwal, aslī, qadīm yā mutaquddim, takalluf-mizāj qānīnī yā rasam parvār, qār mushṭaq : n. ism-i-bi-sāti-hi, jāmid, masdar*—Pahilā pahā wā pratham, ādya wā prathanik, prāchīn purānā wā ādyakālik, sūksmānīyamanishṭh sūksmāntarāsīl prastanavyavahārasevī prāktanarītisevī wā prāktanamārgdīnuyāyī, mūlik rūṭh wā avyutpanna : *n.* mūlik rūṭh wā avyutpanna sabōt.

**PRI-M-TIVE'LY, ad.** originally, not derivatively—*Awwalen yā ihtidāun, jāmidīna yā masdarāna*—Pahilē pahle pratham wā ādi-mēn, mūlik rūṭh wā avyutpanna rītī se.

**PRI'M-TY, n.** the state of being first—*Awwaliyat, asliyat, asālat*—Prathamatā, prāthma-mikatwa, mauikīkṭwa.

**PRI'AY, a.** blooming—*Shigufṭa yā shouṭṭa, dahlahātā<sup>h</sup>*—Vikāsi, udaiyī, khiltā-huā.

**PRI-ME'RO, n.** (Sp.) a game at cards—*Tis kī ek khel<sup>h</sup>*.

**PRI ME'VAL, a.** (L. *primus, urum*) original—*Mutaquddim, aslī, qadīm, zamāna-i-salat kī*—Ādya, mauik, ādyakālin, prākkālin.

**PRI-MI-GEN'I-AL, PRI-MI-GEN'IOUS, a.** (L. *primus gigno*) first born, original—*Awwal-paidā, aslī bunyādī yā muqaddam*—Prathamajāt prathamaj wā pahlanthā, ādya wā mūlik. [Prathamajāt prathamaj wā pahlanthā, ādya wā mūlik.

**PRI-MO-GEN'IAL, a.** first-born, original—*Awwal-paidā, aslī bunyādī yā muqaddam*—

**PRI-MO-GEN'ITRON, n.** a forefather, an ancestor—*Jadd, buzurg*—Ādipūrush, pūrvapūrush wā purkhā. [pūrvajatwa, agrajātwa.

**PRI-MO-GEN'ITURE, n.** state of being first-born—*Awwal-paidāish, jethāi<sup>h</sup>*—Jy shūṭatī,

**PRI-MO-GEN'ITURESHIP, n.** right of eldership—*Awwal paidāish kī istihqāq, jethāi kī haqq*—Jyeshṭhātādhihikār, pūrvajatwādhihikār.

**PRI-MIP'I-LAR, a.** (L. *primus, pīdum*) relating to the captain of the vanguard—*Harāwat yā tal'ā ke sar-dār ke muta'alliq*—Agresurasūnya wā muhre kī adhyakshasambandhi.

**PRI-MOR'DI-AL, a.** (L. *primus, oriōr*) existing from the beginning; *n.* origin—*Aslī, shurū se hone w. : n. shurū, asl*—Prākkālin, prākkālik, ādikālik, ādi se hone w., mauik : *n.* mūl, jar. [lik, ādikālik, ādi se hone w.

**PRI-MOR'DI-ATE, a.** existing from the first—*Aslī, shurū se hone w.*—Prākkālin, prākkā-

**PRIM'ROSE, n.** (L. *primus, rosa*) a flower—*Ek qism kī phul*—Ek prakār kī phul, vasantakusum.

**PRINCE, n.** (L. *primus, capio*) a sovereign, a chief ruler, a king's son; *v.* to play the prince, to take state—*Bādshāh pādshāh yā malik, sultān yā shāh, shāh-zāda yā malik-zāda : v. bādshāh yā malik zāda bannā, sultanat qabze mēn k.*—Rājā nripatī wā bhū-pati, deśupati wā adhip, kuṃwar yuvarāj wā rājakumār; *v. rājā wā rājakumār bannā, adhipatya wā rāj lenā.* [rājātwa.

**PRINCE'DOM, n.** the rank or estate of a prince—*Saltanat, bādshāhat, hākimi*—Ilājya,

**PRINCE'LY, a.** becoming a prince, having the rank of a prince, royal, magnificent—*Shukāna, bādshāh martaba yā nisl kī, shāh-wār shāhī yā khāṣṇī, 'alt-shān 'azimu-sh-shān yā amrāna*—Rājyayogyā wā nripochit, rājajātīyā rājakulaj wā rājavanāyā, rājakiya, aīswaryawān pratāpawān wā vaibhavaśālī.

**PRIŦ'CESS**, *n.* a sovereign lady, the daughter of a king—*Malika, sháh-zádí yá malik-zádí*—*Ráni rājñi* wá mahishí, rájakumári yuvarájapatni wá ríjaputri.

**PRIŦCE'LIKE**, *a.* becoming a prince—*Sháhána, kháqána*—*Ríjasadris, rájakiya, rájajo-*

**PRIŦCE'S-MÉTAL**, *n.* a metal compounded of copper and zinc—*Kánsá*<sup>h</sup>. [gyn.]

**PRIŦC'I-PAL**, *a.* (*L. primus, capio*) chief, most important; *n.* a chief, one primarily engaged, a president or governor, a sum of money lent on interest—*Sadr yá awwal, sab se achehá bhárá yá baya*<sup>h</sup>; *n. sar-dár sar-kob sargana rats yá sar-guroh. kháss bint-kár ya awwal shakhs, afsar yá hukim, asl yá nisáb*—*Pradhán wá mukhya, ut-tam pravár wá utkrishit; n. mukhiyá mukhya mukhar wá niyák, pravartak wá mudli, pati adhyaksh wá adhipati, patiji mülallam wá dhanamul.*

**PRIŦC'I-PÁLI-TY**, *n.* sovereignty, one invested with sovereignty, the territory of a prince—*Farmán-ravái yá hukumat, saltán malik yá bádsháh, saltanat namlukat yá mandakat*—*Adhipatya wá prabhatwa, adhipati rája wá bhupati, rájya wá ráj.*

**PRIŦC'I-PAL-LY**, *ad.* chiefly, above all—*Khusásan qáliban yá kháss-karké, ziyáda-karké yá sab se ziyáda*—*Mukhya karké wá visesh k rké, sab ke iqar.*

**PRIŦC'I-PATE**, *n.* supreme rule, principality—*Sadr hukumat, farmán-ravái yá bádsháh-lut*—*Adhipatya, prabhatwa wá ráj.*

**PRIŦC'I-PÁ-TION**, *n.* analysis into elements—*Kisi murakkab ki uske juzri hisson men tafriq, tafriq, tashrih*—*Kisi misrit dravya ka uske mül avayavon men vibhel, mül-latattwasodhan.*

**PRIŦC'I-PLÉ**, *n.* an original cause, an operative cause, a constituent part, a motive, a foundation, a general truth, a tenet; *v.* to establish in any principle—*Sabab-i-awwal, asl májib, unsur, bá'is yá jihat, asl yá bunyad, badhiha, 'aqida masla janhar itiqad áin yá qul*; *v. kisi 'aqide masle itiqad yá qul men qáim k., di-nishán-k., zih-nishán-k.*—*Adikár n wá ádihetu, prayojan, tattwa mülattatwa mülavayav wá müláing, pravrittiminita wá pravartak, mül wá jar, mülásútra prahamasútra wá sarvasiddháransiddhánt, niyam vilháin dharm riti wá mat; v. kisi mat niyam dharm wá riti men stápan k., chittanishthit k., hridayaniveshit k., hridigt k.*

**PRIŦK**, *n.* (*Ger. prangen*) to dress for show—*Namúsh ke lige áráish k. yá zinat d., ban-hunar k., banár-chunúw k.*—*Dikhar ke nimitta shóhút wá alaúkrit k., saú-wárná, banúw-thunúw k.*

**PRÍNT**, *v.* (*L. premo*) to mark by pressing, to form by impression, to impress by types, to practise the art of typography; *n.* a mark or picture made by impression, that which makes an impression, the state of being printed, a printed work—*Dabá-kar nishán k., naqsh k., chhápe ke huráf se chhápuá, chhápi-gá-i k.*; *n. naqsh naqsha yá chhápe-kí-taswir, naqsh kurne ka áda jaise mahr sikká waqúra, hálat-i-munawqash, chhápe ki kitáb akhbár waqúra*—*Dábkar chhu k., chhápi thápuá wá chhápuá, mudráksharúkit k., chhápu ki kún k.*; *n. mudrá wá chhápe ka chitra, chhápi thápuá wá mudránamayántra, mudritatwa wá mudránkritatwa, chhápe ki pustak samá-chhápatra ityádi.* [mudrak, mudrákari.]

**PRÍNT'ER**, *n.* one who prints—*Chhápu w., chhápi<sup>h</sup>, naqqásh, chhápe w.*—*Mudrákar,*

**PRÍNT'ING**, *n.* the art or process of impressing letters or figures, typography—*Chhá-pi yá chhápuá, chhápu ka fann yá chhápi-gari*—*Mudrákan wá mudrákarán, mudráksharaprayog.*

**PRIŦ'LESS**, *a.* leaving no impression—*Be-naqsh, anshá<sup>h</sup>, naqsh kurne ke ná-qábil*—*Mudrákaníyogya, amudrákar.*

**PRI'OR**, *a.* (*L.*) former, anterior, antecedent; *n.* the head of a convent of monks—*Aghá, awwal yáqab, muqaddam pesh-ráu yá peshín*; *n. khánqáh ká sar-dár, mahant<sup>h</sup>, dáira-dár*—*Púrva wá agra, agrag wá agragat, agragámi wá púrvaginí*; *n. mathá-dhári, mathádharyaksh, akhare ká mahant, mathádhikári, mathádhipati.*

**PRI'OR-ATE**, *n.* government by a prior—*Dáira-dár ká hukumat, khánqáh ke sar-dár ká hukumat*—*Mahant ká adhikár, mathádhári ká ádhipatya, mathádharyaksh ká prabhatá.* [Striyoñ ke math ká pradhán stri.]

**PRI'OR-ESS**, *n.* the head of a convent of nuns—*'Auratón ká khánqáh ká sar-dární*—

**PRI'OR'I-TY**, *n.* state of being first, precedence—*A wwalíyat qaddamat taydim yá taqaddum, sabqat peshé sudr-nishání yá hála-nishání*—*Púrvatá prathamatí wá ádyatá, agrapad sreshthapad agragámi wá agraganyatá.*

**PRI'OR-LY**, *ad.* antecedently—*Áge se<sup>h</sup>, pahle yá pahle se<sup>h</sup>, pahle<sup>h</sup>, áge<sup>h</sup>*—*Pratham.*

**PRI'OR-SHIP**, *n.* the state or office of a prior—*Dáira-dári, dáira-dár ká mansab yá 'uh-da*—*Mahant ká pad wá áspad, mathádharyaksh ká pad wá áspad.*

**PRI'OR-Y**, *n.* a convent inferior to an abbey—*Chhotí khánqáh, chhotá akhbá<sup>h</sup>*—*Kshu-dramath, kshudrásram.*

**PRI'SM**, *n.* (*Gr. prio*) a solid whose bases or ends are equal similar and parallel, an optical glass—*Mushúr, manshúr*—*Chheditaghanakshetra.*

**PRÁ'SMÁ'T'IC**, *a.* formed like a prism—*Maushúri, manshúrí*—*Chheditaghanakshetrakár, chheditaghanakshetrasambhá.*

**PRI-MÁ-TI-CAL-LY**, *ad.* in the form of a prism—*Maushári sárat par, maushári shakl sá*—*Chheditaghanaakshetravat, chheditaghanaakshetrákár.*

**PRI-SÓN**, *prízn, n.* (Fr.) a place of confinement, a jail; *v.* to confine—*Qaid-khána yá bandí-khána, zinán yá dára-tá-hab; v. qaid k., band k., makhás k.*—*Káragár, bandha-nágár vandi-shí wá bandhuon-ká-ghar; v. káragár men dálná, vandi-shá men mún-d-ná, bandhuon ke ghár men atkána.*

**PRI-SÓN ER**, *n.* one confined in a prison, a captive, one whose liberty is restrained—*Qaidí, makhás yá zinání, asir*—*K íragínasth, vandi wá vandi, bandhuá.*

**PRI-SÓN-MENT**, *n.* confinement, captivity—*Qaid-bandí, asir*—*Káragíroddi wá kárában-dhan, bandhuá wá dásatwa.*

**PRI-SÓN-RASE**, *n.* a kind of rural play—*Ek bháut ká gaúwára khel<sup>h</sup>.*

**PRI-SÓN-HÓUSE**, *n.* a place of confinement—*Qaid-khána, zinán*—*Vandi-shá, bandhaná-gár, káragár, bandhuon ká ghár.*

**PRI-STINE**, *a.* (L. *pristinus*) first, original, ancient—*Aawal yá muqaddam, aslí, qadím yá shíb; Aqí pratham pahílá wá pahíl, ádyá, purání práchin purvakálík wá purvakálin.*

**PRI-THÉE**, *v.* a corruption of *I pray thee*—[*Yah I pray thee kí bigarí hui sárat hai*] *main gadrish kartá hún, 'arz kartá hún*—[*Yah I pray thee kí apabhrásh hai*] *main prithá sh kartá hún, main bintí wá chhaurí kartí hún, nivedan kartí hún.*

**PRIT-TLE PRAT-TLE**, *n.* idle talk—*Be hula gó, bak-bak<sup>h</sup>, bar-bar<sup>h</sup>, bakwál<sup>h</sup>*—*Nien thakabhashan, vrith bháshán, jalp.*

**PRI-VÁTE**, *a.* (L. *privus*) belonging to one's self, not public, not open, secret; *n.* a secret message, a common soldier—*Kháss khánuqí khánuqí yá makhás, be sarkári-úhda yá qáir-matá-úhda kí kárí sarkár, poshida, makhfi yá nihfati; n. poshida khabar púgá yá púgáin, 'ámm sipáhi*—*Swakiya asín-nya gharú wá nij-ká, anadhikári wá anadhikarashít, apraká apraká wá ayakt, gup gulya guph wá rahasya; n. gupt sañhes, prithasainya wá simúyasainya.*

**PRI-VÁCY**, *n.* retirement, secrecy—*Khatwat yá tanhá, poshidagi nihafagi pinháni pará yá ikhfá*—*Ekantasthán nirjanasthán wá vijñasthán, ekántai vívikatá rahás*

**PRI-VÁFO**, *n.* a secret friend—*Poshida dost*—*Guptamitra.* [wá guptatá.]

**PRI-VÁ-TEÉR**, *n.* a private ship of war—*Ráigat kí jangi jaház, rá'igat ká jaház jo dash-man ke jaház ke lóhac ka líge bádsháh ki íprat se táirgar ho*—*Prajá kí yudhímanuká.*

**PRI-VÁTE-LY**, *ad.* secretly, not openly—*Khafyatán yá khafyan, poshidagi yá ikhfá se*—*Guptarup se, rahasya se chhipkar wá chupchúp.*

**PRI-VÁTE-NESS**, *n.* secrecy, retirement—*Poshidagi pinháni nihafagi yá ikhfá, posha khatwat yá tanhá*—*Guptatá rahás wá vívikatá, ekántasthán nirjanasthán wá vívik-tasthán.*

**PRI-VY**, *a.* secret, not public, privately knowing, admitted to secrets of state; *n.* a necessary house—*Poshida pinháni nihafagi yá makhfi, kháss makhás khánuqí yá khánuqí, khafyan qáir adqif yá mahram, sarkári ráz-dár; n. síhbat khána, jae-zarí, yá khána*—*Gupt rahasya wá chhipá hui, nij-kí asún-nya wá swakiya, saba-jáná wá chupchúp-jame w., rájakiyarahasyajáná rájakiyamarumavedi wá rájakiya bhedón kí jame w.; n. chhachhóbi, sauchakúp, tattí, saundás, khuddí wá khuddí.*

**PRI-VY-LY**, *ad.* secretly, privately—*Khafyatán yá khafyan, poshidagi nihafagi yá ikhfá se*—*Guptarup se, chhipkar chupchúp wá rahasyabháv-se.*

**PRI-VY-TY**, *n.* secrecy, private knowledge—*Poshidagi yá tanhá, ráz-dári poshida-ágáki yá ham-rázi*—*Guptatá rahasyatwa guptasthán wá nirjanasthán, sahajján wá guptabódh.*

**PRI-VÁTION**, *n.* (L. *privus*) the state of being deprived, loss, absence—*Sab má zúti kí mahréni, zarfí yá napsán, 'adam*—*A pahritatwa rahitatwa wá hínatí, híní wá kshatí, abháv wá apráptí.*

**PRI-VÁTIVE**, *a.* causing privation, consisting in the absence of something else; *n.* that which exists by the absence of something else—*Sab-kunanda nuqáir-rasán yá zigá-kir, 'adam-namí yá kísh shai kí nestí se unjál rakhne w.; n. kísh chéz kí nestí se un-jál rakhne-wá shai*—*Lopakar kshayakar núsakar wá hínikárik, abhávásuehak abhávávarup wá abhávátmak; n. abhávátmak wá abhávávarup gun wá padátrh.*

**PRI-VÁTIVE-LY**, *ad.* by the absence of something—*'Adam-namí se, kísh chéz kí nestí se, kí shai ke 'adam se, 'adam se*—*Abhávávarup se, nishchíharup se, abháv se.*

**PRI-VET**, *n.* an evergreen plant—*Ek sulá-bahar nabút*—*Amkánapatra aushadhí, ek sadá hará pandhí, sarvadá amlána aushadhí.*

**PRI-VI-LEGE**, *n.* (L. *privus, lex*) a peculiar right or advantage, an immunity; *v.* to invest with a peculiar right—*Kháss istihqáq, makhás haqq yá fáida; v. kháss istih-qáq bakhshavé, makhás haqq d.*—*Vísheshbhírá, ásdharnapádhikár wá asámányi-dhikár; v. vísheshbhíráyukt k., asámányádhikár d.*

**PRIZE**, *n.* (L. *pretium*) a reward gained by contest, something taken by adventure; *v.* to rate, to value, to esteem—*Inám yá 'innaz jo kísh shart bázi yá muqábalé mñ jéne se míltá hui, gunímát; v. andáz k. nírk-k. yá qímát thahráná, besh-qímát ján-*

- nā, 'aziz-jānnā ganīmat-jānnā tā'zīm-k. yā barī qadr k.* — Panajeya jāyalābh jāyapāritoshik wā siddhīpal, yuddhajitadravya yuddhajitadhau wā yuddhoparjitadravya; v. bhāw-k. mol-thāhrnā atkalnā kūtnā wā mol-nirūpnā, bahumūlyā jānnā wā bage mol kā samajhā, ginnā mānā gupānī-k. wā bahumūl-k.
- PRIZ'ER**, *n.* one who prizes or values — *Nirāk k. w. qīmat thohrāt w., besh-gīmat jānne w., 'aziz-jānnē w.* — Bhāw k. w., mol nirūpnē w., bahumūlyā samajhne w., bahuman k. w., mānne w. [—Malla, mallayodhā, mallayodhī.
- PRIZ'FIGHT'ER**, *n.* one who fights for a prize — *Kushtī-gūr, kushtī gūr, pahlavān, māl<sup>h</sup>*
- PRŪYA**, **PRŪE**, *n.* a kind of sailing vessel — *Ek qām kā jahāz* — Ek bhāntī kī naukī.
- PRŪBA-BLE**, *a.* (L. *probo*) likely, having more evidence than the contrary — *Muhtamil, qālib-oglah qarībā-l-jahm yā shudānī* — Sambhāvya wā sambhāvaniya, bhavanayogya sambhavanayogya wā anumeya.
- PRŪB'ABILITY**, *n.* appearance of truth, something having the appearance of truth — *Shakī shart yā qarībān, ihtimāl yā gumān-i-qālib* — Sambhav wā dūl, sambhāvanā sambhāvayātā wā bhavanayogyatā.
- PRŪB'ABLE**, *ad.* with the appearance of truth — *Ihtimālān, qālibān, shāqad, hā-ihimāl* — Hoy, chāhiye-to, hoga, yāhī-sambhav.
- PRŪBATE**, *a.* (L. *probo*) proof, the proof of a will, the right of proving wills — *Dalīl isbat yā subūt, wasīyat-nāme kī subūt yā subūt-i-wasīyat-nāma, wasīyat-nāmōn kī subūt karne kī haqq* — Prāmāṇ, nīlāpatraprāmāṇ wā nīlādeklapramāṇ, nīlāpatra wā nīlālekh kō prāmāṇī karne kī adhikār.
- PRŪB'ATION**, *n.* the act of proving, proof, trial, examination, novitiate — *Sābit k., subūt dalīl burhān yā isbat, tajrība yā āzmāish, intihān, nau āmozi yā shagirdī kā-zamīna* — Prāmāṇī k., prāmāṇ prāmāṇyā wā nīrpay, kas wā parakh, parikshā wā parikshan, navachhātratā wā navābhyāskāl.
- PRŪB'ATION-AL**, *a.* serving for trial — *Mufid-i-intihān, mufid-i-āzmāish, āzmāishī, āzmāish yā intihān ke kām āne w.* — Parikshopayogi, parikshā ke kām āne w.
- PRŪB'ATION-ARY**, *a.* serving for trial — *Mufid-i-intihān, mufid-i-āzmāish, āzmāishī, āzmāish yā intihān ke kām āne w.* — Parikshopayogi, parikshā ke kām āne w.
- PRŪB'ATION-ER**, *n.* one who is on trial, a novice — *Mustawjib-i-intihān yā jo intihānan ho, nau-āmoz nau shagird yā mubtadi* — Parik hyamāṇ parikshārūh wā parikshāpātra, navasishya navasishya wā mītanachhātra. [navinachhātratā.
- PRŪB'ATION-ERSHIP**, *n.* state of a probationer — *Nau-āmozi, shagirdī* — Navasishyatā, **PRŪB'ATION-SHIP**, *n.* state of probation — *āzmāish, nau āmozi* — Parikshā, navasishyatā.
- PRŪB'ATIVE**, *a.* serving for proof or trial — *Mufid-i-intihān, mufid-i-āzmāish, intihān yā āzmāish ke liye kām āne w.* — Parikshopayogi, parakh wā parikshā ke kām āne w.
- PRŪB'ATOR**, *n.* an examiner, an accuser — *Muhtalīm yā tajrība-kār, mudlāz* — Parikshak kasne w. wā parakhne w., abhiyogi wā apayidak.
- PRŪB'ATORY**, *a.* serving for proof or trial — *Mufid-i-subūt, mufid-i-intihān, mufid-i-āzmāish, subūt intihān yā āzmāish ke kām āne w.* — Prāmāṇopayogi, parikshopayogi, prāmāṇ wā parikshā ke kām āne w.
- PRŪBE**, *v.* to search, to examine, to try by an instrument: *n.* a surgeon's instrument — *Taṭhīh talīsh yā tajassus k., āzmānā āzmāish k. taloqīyat-k. yā intihān-lenā, salāi se tonā<sup>h</sup>* : *n.* *salāi<sup>h</sup>, mīl* — Dhūṇṇhī hernā wā khejūā, marmānweshay-k. parikshā-k. parakhnā wā kṣmā, salāi wā salāi se talohā : *n.* kṣatāstothānī.
- PRŪB'ITY**, *n.* honesty, integrity, veracity — *Digāmāt yā digāmāt-dhārī, rāstī yā rāst-bāzi, sūz yā sandīqat yā rāst-gōi* — Dhārmikatva wā sūdhutā, sūdhūtātā wā nīrvyalikātā, satyāsīlatā satyavādītva wā satyatā. [katarnī.
- PRŪB'ING-SCISSORS**, *n.* *pl.* scissors to open wounds — *Jawāh kī mīqrāz* — Śāstravaidya kī
- PRŪBLEM**, *n.* (Gr. *pro, balle*) a question proposed for solution — *Suṛāl, masla* — Prāśna, kritīśpekshasiddhānt.
- PRŪBLE-MAT'IAL**, *a.* uncertain, questionable — *Gair-muqarrar yā mushkūk, mushkūb mutanāzi'a yā mutanāzi'a-i-fih* — Anīshīt wā anīrit, sandighī sānsayasth wā yākalpik. [pūry, sa-sānsay, sandeh se.
- PRŪBLE-MAT'IALITY**, *ad.* uncertainly — *Gair-muqarrar, shakk yā tazabzūb se* — Sānsaya.
- PRŪBLEM-ATIST**, *n.* one who proposes problems — *Suṛāl k. w.* — Prāśn k. w.
- PRŪBLEM-ATIZE**, *v.* to propose problems — *Suṛāl k.* — Prāśn k.
- PRŪBOS'QIS**, *n.* (Gr. *pro, bosko*) the snout or trunk of an elephant — *Kharṭīm, sūn<sup>h</sup>, sun<sup>h</sup>*. [—Pragalbh, avinīt, duhāt.
- PRŪC'ACIOUS**, *a.* (L. *procaz*) petulant — *Magrā<sup>h</sup>, shokh, gustākh, chīrchīrā<sup>h</sup>, be-ādāb*
- PRŪC'ITY**, *n.* petulance, impudence — *Shokhī yā be-ādābī, gustākhī* — Pragalbhātā wā dhīhāt, dhīrshātātā duhātātā wā avinay.
- PRŪCAT-ARCTIC**, *a.* (Gr. *pro, kata, archē*) remotely antecedent, forerunning — *Pe-shūn yā muqaddam, pesh-raw* — Āgra wā āgrabhūt, pūrvagāmī wā pūrvajāt.
- PRŪCEED**, *v.* (L. *pro, cede*) to go forward, to advance, to issue, to act, to prosecute : *n.* produce — *Āge chahū<sup>h</sup>, 'urūj yā taraqqī k., paidā nāzīz yā sādīr k., 'amal k. yā*



*kār-banil h., paīravī yā nālīsh k.; n. paidāish, āmadānī, yāst, hāsīl, hāsīl—Āge jānā wā padharnā, bārhnā, nikalnā nī-sarnā uṭhīnā wā utpanna-h., karnā, picḥke-jagnā picḥke-parnā wā abhiyog-k.; n. prāpti, lābh, utpanna, utpannadhan.*

**PRO-ĀED'URE**, *n.* manner of proceeding—'Amal, harakat, kām karne ká taur, waz', raftār, chāl<sup>h</sup>, chāl-dhāt<sup>h</sup>, karnī<sup>h</sup>, fēl, sulāk, mu'āmalat. kām<sup>h</sup>—Kriyāvidhī, kriyāprasaṅg, sampradāy, mafiz, riti, vyāpār, charit, vritti, amuṣṭhān, ācharaṇ.

**PRO-ĀED'YER**, *n.* one who proceeds—Āge chalne w<sup>h</sup>, āge barhne w<sup>h</sup>.

**PRO-ĀED'ING**, *n.* transaction, operation, step—Mu'āmalat yā amr, fēl, harakat—Kām, kriyā karni wā vyāpār, āchār amuṣṭhān charitra wā vyāpār.

**PRO-ĀESS**, *n.* a moving forward, gradual progress, operation, course of law—Āge chāl-nā<sup>h</sup>, raftar-raftar yā bā tadrīj dūr pesh-ravānā yā raftār, 'amat kār yā fēl, hukm-nāma-i 'adālat parwāna-i 'adālat dostak-i 'adālat yā hukm-i 'adālat—Agramaman wā pragman, kramikagati wā kram se gaman, kriyā karni kām wā vyāpār, vyavaharaṇ wā vyavahāramārg.

**PRO-ĀES'ION**, *n.* the act of proceeding from, a train of persons moving forward in a formal march—Nikalnā<sup>h</sup>, savārī yā dhām-dhām se sath chalnā—Nisaraṇ uirgan nīrgatī wā nīsarān, yātrāprasaṅg lokayātrā wā janayātrī.

**PRO-ĀES'ION-AL**, *n.* a book relating to the processions of the Romish church—Rom ke 'Isāiyōn kī savārī yā dhām-dhām se chalne ke bāb kī kitāb—Romī Isāiyōn kī lokayātrā ke vishay kī pustak.

**PRO-ĀES'ION-A-RY**, *a.* consisting in procession—Savārī kā yā savārī-sīrat, dhām-dhām yā dhām-dhām se chalne kā<sup>h</sup>—Lokayātrāsambandhī, janayātrik, janayātrārūp.

**PRO-ĀE-LEUS-MAT'IC**, *a.* (Gr. *pro, telusma*) animating, inciting—Rūh-afzā yā rūh-baksh, muḥarrak—Āswāsak wā jīval, perak uttejak wā pravarṭak.

**PRO-ĀERE'**, *a.* (L. *procerus*) tall—Tambā<sup>h</sup>, ūchā<sup>h</sup>.

**PRO-ĀER'ITY**, *n.* tallness, height of stature—Tambāi ūchāi yā ūchāi<sup>h</sup>, dīl kī ūchāi<sup>h</sup>.

**PRO-ĀER'IO-NISM**, *n.* (Gr. *pro, chronos*) the date of an event before the real time—Pesh tarīkhī, thāk waqt ke pahle kī tarīkh likhnā, āge kī tarīkh likhnā—Yathārtha-kāl ke pahle kī mitī wā tithī likhnā wā dīlnā, pūrvakālālikhan.

**PRO-ĀI-DEN'CE**, *n.* (L. *pro, cado*) a falling down—Girnā<sup>h</sup>.

**PRO-ĀI-CI'NT**, *n.* (L. *pro, cinctum*) complete preparation for action—Kāmīl kamār-bastārī tājīrī yā āmadagi—Sampūrnāprastūtatwā, pūrnodyatatwā.

**PRO-ĀI-AM'**, *v.* (L. *pro, clamo*) to publish, to declare, to tell openly, to outlaw—Mash-hūr-k., ishtihār-k. yā shohrāt d., zāhīr k., āshkāra yā sāf bayān k., 'Ilam jāri kar-ke mardād yā khārīj k.—Prakāt wā pragat k., prakāś k., pūkārkar pratyaksh wā khol-kar kahnā, vyavahāravāilya k. dharmavahya-k. wā jāt-pānt se nikāl-d.

**PRO-ĀI-AM'ER**, *n.* one who proclaims—Mawādi, dhām-dhāriyā<sup>h</sup>—Pūkārkar kahne w.

**PRO-ĀI-M'ATION**, *n.* official notice given to the public, a royal declaration to the people—Mawādi yā ishtihār bādshāhī ishtihār yā ishtihār-nama—Dhām-dhōrā dōṇī dūgdūgi wā duggī, rājājīnpatra wā rājājīnpatra se prakāś k.

**PRO-ĀI-LIV'E**, *a.* (L. *pro, cliens*) inclined—Jhukā-huā<sup>h</sup>. [natī, śīlatā wā pravritti.

**PRO-ĀI-LY'ITY**, *n.* inclination, tendency—Mail yā majālān, ragbat—Jhukāw wā pravri.

**PRO-ĀON'SUL**, *n.* (L.) a Roman magistrate who governed a province with consular authority—Zamāna-i salaf meṁ Rom kā muḥtār-i-kull saba-dār—Prāchīnakāl meṁ Rom kī sarvasaktimānapradesādhipati.

**PRO-ĀON'SUL-AR**, *a.* belonging to a proconsul—Zamāna-i salaf meṁ Rom ke muḥtār-i-kull saba-dār ke mutā'alliq, Prokānsal ke mutā'alliq—Prāchīnakāl meṁ Rom ke sarvasaktimānapradesādhipatī kā sambandhī, Prokānsalvishayak.

**PRO-ĀON'SUL-SHIP**, *n.* the office of a proconsul—Prokānsal kā 'uhda, zamāna-i salaf meṁ Rom ke muḥtār-i-kull saba-dār ka 'uhda—Prokānsal kā pad, prāchīnakāl meṁ Rom ke sarvasaktimānapradesādhipatī kā pad.

**PRO-ĀR'ASTY-NATE**, *v.* (L. *pro, cras*) to put off from day to day, to delay—Im-roz-fardā k. yā lait-o-la'all k., tākhīr yā der k.—Uṭhī-rakhnā tīlnā wā āj-kāl-k., vilamb wā dhīl k.

**PRO-ĀR'ASTY-N'ATION**, *n.* delay, dilatoriness—Im-roz-fardā lait-o-la'all tākhīr yā der, dīrang dīrangī āhīstagi yā sustī—Āj-kāl tūhnatol tūlūbālā wā vilamb, dhīl mandatā wā dīrghasūtratā.

**PRO-ĀR'ASTY-N'ATOR**, *n.* a dilatory person—Im-roz-fardā k. w., lait-o-la'all k. w., tākhīr yā der k. w.—Āj-kāl k. w., dīrghasūtrī, vilambī, dhīl k. w., tīlne w., tīlmatol k. w.

**PRO-ĀRE-ATE**, *v.* (L. *pro, creatum*) to generate, to produce, to engender—Paidā k., tanlīd k., jannmā<sup>h</sup>—Utpanna k., nikalnā wā lānā, upjānā wā janma-d.

**PRO-ĀRE-ANT**, *a.* generating, productive, fruitful; *n.* that which generates—Upjān<sup>h</sup>, jannmā<sup>h</sup>, phalantā<sup>h</sup>; *n.* upjāne w<sup>h</sup>, jannmāne w<sup>h</sup>, paidā-karne-wālā shai;—*n.* Utpā-dak.

**PRO-ĀRE-AT'ION**, *n.* the act of generating—Tawallud, paidāish, wilād, tanāsul, jannmā<sup>h</sup>—Utpādan, janan, utpatti, prasaav.

PRŌ'CRE-Ā-TIVE, *a.* having power to generate — *Paidā-k. w., upjātū<sup>h</sup>, janmā<sup>h</sup>, muwallid—* *Utpādak, janak, prajanasaktiyukt, prajanasaktik.*

PRŌ'CRE-Ā-TIVE-NESS, *n.* power of generation — *Paidā karne kī tīgat, qīerat-i-tavallud, qīerat-i-taūlūd, taūlūdī qīerat, mardī—* *Utpālanasakti, jananasakti, puṇstwa.*

PRŌ'CRE-Ā-TOR, *n.* one who generates — *Wālid, janmā<sup>h</sup>, upjātū<sup>h</sup>, jātū<sup>h</sup> k. w.—* *Janak, utpādak, janitā.*

PROCTOR, *n.* (*l. pro, cura*) one who manages another man's affairs, an attorney in a spiritual court, the magistrate of a university; *v.* to manage — *Gumāshṭa yā sar-ba-rāh-kār, mazhabī yā dīnī adālāt kī wakīl yā muḥtār, hākim jo madrase meṇ intizām rakhtā hai; v. chālām<sup>h</sup>, sar-ba-rāh k., kār-quārī k., karpā<sup>h</sup>—* *Pratinidhī parakār-yasampādak wā dūsrē kī kām kīj k. w., dharmasambandhī kachahī kī pratinidhī wā parārthavādī, rājavidyalay meṇ ek adhikārī jo dekhā kartā hai kī chāhāra kuchāl na chālām; v. nibāhna, niryāh k. [Niryāh, nibāh, niberā.*

PRŌC-TOR-AGE, *n.* management — *Ḥisām, kār-quārī, kār-quārī, ihtimām, intizām—* *PRŌC-TOR-T-CAL, a.* belonging to a proctor — *Madrase ke hākim ke mutā'alliq, madrase meṇ intizām rakhnē wālē hākim ke mutā'alliq—* *Rājavidyalayasuchālāpālākādhya-k-shasamāndhī. [uhda—* *Rājavidyalay meṇ suchālāpālākādhya-ksh kī pad.*

PRŌC-TOR-SHIP, *a.* the office of a proctor — *Madrase meṇ intizām rakhnē wālē hākim kī* *PRŌ-CUMBENT, a.* (*l. pro, cumb*) lying down, stooping — *Payā huā yā telā-huā<sup>h</sup> jhukā huā<sup>h</sup>.*

PRŌ-CURE, *v.* (*l. pro, cura*, to obtain, to acquire, to bring about, to pimp — *Ḥisāl k., paidī k., sar-ba-rāh, khaṇuā k<sup>h</sup>—* *Upārjan k., kamānā wā panā, banī lāmī banī-d, wā kamā, kuṭmānī kuṭmā-k wā kuṭmāpan k. [pā, labhya, prāpāyā, upalabhya.*

PRŌC-UR-Y-ABLE, *a.* that may be procured — *Ḥisāl nāb, mupassar, namkīnā-t-husul—* *PRŌC-UR-Y-TION, n.* the act of procuring, management of another's affairs — *Ḥisāl ḥisāl yā ḥisāl, dūsrē kī kār kī ḥisām yā intizām—* *Prāpti sampādān wā upārjan, para-kāryasampādān wā parakāryanirvāh.*

PRŌC-UR-Y-TOR, *n.* one who transacts another's affairs, a manager — *Nāb, gumāshṭa yā wakīl, kār-quārī yā sar-ba-rāh-kār—* *Parakāryasampādak wā pratinidhī, kāryanirvāh-k sampādak niryāh wā kamādhikārī.*

PRŌC-UR-Y-TOR-Y, *a.* made by a proctor — *Ḥakīl yā muḥtār se kījī huā, sar-ba-rāh-kār kār-quārī yā gumāshṭe se kījī huā, madrase meṇ intizām rakhnē wālē hākim se kījī huā—* *Parakāryasampādak se kījī huā, pratinidhīkṛit, rājavidyalayasuchālāpālākādhya-ksh kṛit.*

PRŌC-UR-Y-TOR-SHIP, *n.* office of a procurator — *Nipādat, vakīlat, nāb wakīl yā muḥtār kī uhda, sar-ba-rāh kār yā kār-quārī kī uhda—* *Parakāryasampādakupād, pratinidhīpad, kāryanirvāhāpād.*

PRŌC-UR-Y-TOR-Y, *a.* relating to procuration — *Mutā'alliq-i husul, dūsrē ke kār ke intizām ke mutā'alliq—* *Prāptisambandhī, parakāryasampādānādhya-k.*

PRŌC-UR-Y-MENT, *n.* the act of procuring — *Tahsil, husul—* *Sampādān, upārjan, prāpti.*

PRŌC-UR-Y-OR, *n.* one who procures, a pimp — *Ḥisāl k. w. yā ba ham pakuāchāne w., bhagpā yā bhagpā<sup>h</sup>—* *Sampādak upārjak prāpak wā prīnē w., kuṭmā.*

PRŌC-UR-ESS, *n.* a hawd, a seducing woman — *Kutāb, dallālā—* *Kuṭmānī wā kuṭmānī, dūtī.*

PRŌD'IGAL, *a.* (*l. pro, ago*) wasteful, lavish, profuse; *n.* a spendthrift — *Muṣrif, maz-bāzīr, fazūl-kharch, fazūl-kharj fazūl-kharj yā sar-kharch; n. latā<sup>h</sup>, urā<sup>h</sup>, fazūl-kharch—* *Uṣm, lūṣm, ativyayī bahuvyayī aparimitavyayī wā mahāvvyayakārī; n. ativyayī, bahuvyayī.*

PRŌD'IGAL-ITY, *n.* extravagance, profusion — *Fazūl-kharchī fazūl-kharjī yā fazūl-khar-chī, sar-kharjī israf yā talaf—* *Ativyay bahuvyay mahāvvyay wā aparimitavyay, urāw wā apavyay.*

PRŌD'IGAL-LY, *ad.* profusely, wastefully — *Fazūl-kharchī fazūl-kharjī yā fazūl-kharchī se, israf talaf yā sar-kharchī se—* *Ativyay wā bahuvyay se, aparimitavyay wā mahāvvyay se. [kharchī—* *Uṣm ativyay wā bahuvyay, mahāvvyay wā aparimitavyay.*

PRŌD'IGENCE, *n.* waste, profusion — *Israf yā talaf, fazūl-kharchī fazūl-kharjī yā fazūl-kharjī yā fazūl-kharjī, urā<sup>h</sup> yā bahal, 'ajāb-khilqat—* *Adbhutavishay adbhutavastu apūrvavishay mahāścharya wā achambhā, utprīt asubhālakshay kulakshay wā anish-tashchakachambhā, mahodbhut wā vikatākār.*

PRŌD'IGENT, *n.* (*l. prodigum*) any thing astonishing, a portent, a monster — *'Ujba yā 'ajāb-khilq, urā<sup>h</sup> yā bahal, 'ajāb-khilqat—* *Adbhutavishay adbhutavastu apūrvavishay mahāścharya wā achambhā, utprīt asubhālakshay kulakshay wā anish-tashchakachambhā, mahodbhut wā vikatākār.*

PRŌD'IGENT, *a.* astonishing, enormous — *'Ajīb 'ajab yā 'ajām, 'azīm shalīd yā be-andāz—* *Adbhut vilakshay apūrvā wā āścharya, aparimit vṛihatparimāṇ wā bahut-bārī.*

PRŌD'IGENT-LY, *ad.* astonishingly — *Ta'ajjab se—* *Vishmay se, chamatkār se, acham-bhe se. [utā*

PRŌD'IGENT-NESS, *n.* enormousness — *Shidlat, 'azamat, burā<sup>h</sup>—* *Aparimitatwa, atyan-PRŌD'ITION, n.* (*l. pro, datum*) treachery — *Daḡā, daḡā-bāzī, fareb—* *Chhal, kapat, viśwāsghāt. [vanchak, thag.*

PRŌD'ITOR, *n.* a traitor — *Daḡā-bāz, namak-harām, khāin—* *Chhālī, kapa tī, viśwāsghātī,*

PRŌD-I-TŌ'N-ŌUS, *a.* treacherous, traitorous—*Dagā-bāz yā namak-harām, be-imān yā be-mafā*—Chhali wā viswāsagāhī, kapatī vānchak wā viswāsagāhītak.

PRŌD-I-TŌ-RY, *a.* treacherous, perfidious—*Dagā-bāz, be-mafā be-imān yā namak-harām*—Viswāsagāhī wā chhali, vānchak kapatī wā viswāsagāhītak. [kīra—Agragām.]

PRŌ'DRŌME, *n.* (*Gr. pro, dromos*) a forerunner—*Pesh-ran, dānpālā yā dānpālā<sup>h</sup>, har-*

PRŌ'DRO-MOS, *a.* preceding, forerunning—*Mupaddam sābiq yā peshān, pesh-ran*—Pūrvagat pūrvabhūt agra aglā wā pūrva, agra wā agragātū.

PRŌ'DUCE, *v.* (*L. pro, duco*) to bring forth, to bear, to exhibit, to cause, to make, to extend, to lengthen—*Paiddā k., jannā yā phalū<sup>h</sup>, hāzīr k., manjūd k., zāhīr k., yā pesh k., har pā k., bar-tānā, tarīl k., kushāba k., yā zīgāda k., darāz k.*—Jannānā wā jannā-d, kūrī upjannā byānā deuf utpādan-k, wā phalīyānā, āge-k, āge-dharnā wā dikhīnā, utthīnā nīkādnā rachnā wā machānā, karūnā wā baundā, phalīkānā pasūrnā wā tānā, lambānā lambī-k, wā barhānā.

PRŌ'DUCE, *n.* that which is produced—*Hāsīl, mahsūl, paiddāish, paiddāwār, bar-āmad, maf, jūddā*—Uppj, nīkāś, utpanna, utpattī, prasūtī, phal, kīlīh.

PRŌ'DUCENT, *n.* the act of producing—*Paiddāish, paiddā k., hāsīl*—Utpādan, utpattī, sampādan, nishpādan. [k. w.]

PRŌ'DUCER, *n.* one who exhibits or offers—*Zāhīr yā pesh k. w.*—Dikhīlāne w. wā āge

PRŌ'DUCER, *n.* one who produces or generates—*Paiddā k. w., mahdī, jannā yā phalū<sup>h</sup>, hāzīr yā zāhīr k. w., har-pā k. w., bar-tānā w., tarīl k. w., darāz k. w.*—Utpādak, janak, prasavī, nishpādik, dene w., āge k. w., āge dharnē w., utthāne w., rachnē w., karne w., phalīkāne w., lambī k. w., barhāne w.

PRŌ'DUCIBLE, *a.* that may be produced—*Paiddā hone ke qābil, hāzīr yā zāhīr kīye jāne kī lāqī*—Janyā, utpādanīyā, āge rakkhe jāne ke yogya, dikhīyē jāne ke yogya.

PRŌ'DUCIBILITY, *n.* the state of being producible—*Paiddā hāsīr manjūd yā zāhīr kīye jāne kī hālat*—Janyatā, utpādanīyatā, āge rakkhe jāne wā dikhīyē jāne kī yogyatī.

PRŌ'DUCIBILITY-NESS, *n.* the state of being producible—[*Producibility ke mā'ne dekho*]—[*Producibility kī arth dekho*].

PRŌ'DUCT, *n.* a thing produced, an effect, result—*Paiddā-kī-gai shai mutawallid tarawallud yā hāsīl, natija, samaya*—Utpanna wā nishpanna, phal, parimān.

PRŌ'DUCT, *n.* the act of producing, the thing produced, fruit, composition—*Paiddā k., taallid yā paiddāish, paiddā-kī-gai shai mutawallid yā tarawallud, natija yā samaya, kushā yā taswīq*—Utpādan utpattī nishpādan wā sampādan, utpanna nishpanna wā nirmītavastu, phal, rachnā, grantharachanā wā granth.

PRŌ'DUCTIVE, *a.* having power to produce—*Uppj<sup>h</sup>, sāisgar<sup>h</sup>, paiddā k. w., mahdī, zar-khez*—Utpādik, janak, nishpādik, sampādik, phaladīyī, bahuphalawān, urvarā.

PRŌ'DUCTIVE-NESS, *n.* state of being productive—*Sāisgarī<sup>h</sup>, zar-khezī*—Phalavattwa, phalotpālakatwa, bahuprasavattwa.

PRŌ'FAM, *n.* (*Gr. pro, phainō*) a preface, an introduction; *v.* to preface—*Dibāja yā dibācha, mupaddamā yā tamhīd*; *v. dibāja yā dibācha-likhā, tamhīd k.*—Prastāvanā wā vānumukh, paribhāshā; *v.* prastāvanā k. wā likhnā, paribhāshā k.

PRŌ'FATORY, *ad.* prefatory, introductory—*Dibāja-mausūb yā dibāche-kā, tamhīdī*—Prastāvanārūp wā ārambhak, paribhāshīk.

PRŌ'FANE, *a.* (*L. pro, facinus*) irreverent to things sacred, not sacred, secular, impure; *v.* to violate any thing sacred—*Be-dīn jāsīq nā-mazhab-dost yā mulhīd, nā-mupaddas yā dānpā dār, dānpārī yā dānpārī, nā-pik palid yā harām*; *v. nā-pāk palid yā dānda k., kīśī pāk shai ko be-jā mustāmal k.*—Dharmatweshī dharmamāndānak dharmamāndārūp wā dharmāpavālak, sānskārahīn sānsatīk wā prāpānchīk, kaukī vyavahārik wā dharmaprakaramavyatīrīk, āpavītra bhrasht yā āsūddha; *v.* āpavītra bhrasht wā āsūddha k., āpamān wā āsūddh k.

PRŌ'FANITY, *n.* violation of things sacred—*Tarjīs, pāk ko nā-pāk k., dīn ke haqq meū be-intigāzī*—Bhrasht k., āpavītra k., bhrashtākaran.

PRŌ'FANELY, *ad.* with irreverence—*Nā-pākī se, be-adabī se, be-intigāzī se, kufr se, kā-jīrānā, ilhād se*—Dharmamāndānpūrvak, dharmatwesh se, dharmamāndak ke sandrīś.

PRŌ'FANESS, *n.* irreverence of sacred things—*Khudā kī be-izzatī, mazhab kī taraf nā-iltifātī, dīn ke haqq meū be-intigāzī, ilhād, kufr*—Īswarāvāmān, Īswarāvājūnā, dharmāvājūnā, dharmāpavādd, dharmamāndā.

PRŌ'FANER, *n.* one who profanes—*Kāfir, mulhīd, be-dīn yā nā-mazhab-dost shakhs*—Dharmamāndak, dharmāpavālak, Īswaramāndak. [man.]

PRŌ'FECTION, *n.* (*L. pro, factum*) a going forward—*Āge jānū<sup>h</sup>, pesh-ravī*—Agraga-PRŌ'FECTION, *n.* a proceeding from—*Nikāline w<sup>h</sup>, nikāle-hue<sup>h</sup>.*

PRŌ'FESS, *v.* (*L. pro, fassum*) to declare openly, to declare strongly, to avow—*Sāf zāhīr k., iqār k., izhār k.*—Kholkar pratyakshī kahnā, pratijñā k. wā pratijñāpūrvak bolnā, dīrghatā se kahnā. [izhar se—Pratijñāpūrvak, pratijñā se, dīrghoktī se.]

PRŌ'FESS-ED-LY, *ad.* with open declaration—*Iqrārān, zāhīrān, sarīhān, sāf iqār yā*

PRŌ'FESS-ION, *n.* open declaration, public avowal, known employment, business—*Qaul*

*ĕtrāṣ yā izhār, iqrār yā dā'wā, kash sinū at yā shewa, pesha yā hīrfa*—Prakāśavād prakāśavachan wā prakāśan, prakāśapratijñā wā pratijñā, udyog vyavahār jīvanopāy wā vrittī, vyavahāy wā vyāpār. [—Vrittisambandhī, vrittivishayak.

PRO-FES'SION-AL, *a.* relating to a profession—*Pesha-mansūb, 'anālī, muta'alliq-i-hīrfa*  
PRO-FES'SION-AL-LY, *ad.* by profession—*Kash se, peshe yā sinū at se*—Vrittī vyāpār wā vyavahāy se.

PRO-FES'SOR, *n.* one who makes open declaration, one who publicly teaches any branch of learning or science—*Maqirr yā mutarīf, mu'allim-i-mu'azza: yā ustād-i-kabir*—Pratijñākiārī prakāśakhyāpak wā āngikartā, prakāśādhyāpak wā mahādhyāpak.

PRO-FES-SORIAL, *a.* relating to a professor—*Muta'alliq-i-mu'allim-i-mu'azza: ustād-i-kabir-mansūb*—Prakāśādhyāpakasambandhī, mahādhyāpakavishayak.

PRO-FES-SORSHIP, *n.* the office of a professor—*Mu'allim-i-mu'azza: kā 'uhda, ustād-i-kabir kā 'uhda*—Prakāśadhyāpakapad, prakāśapāthakapad, mahādhyāpakapad.

PRO-FES-SOR-RY, *a.* pertaining to a professor—*Muta'alliq-i-mu'allim-i-mu'azza: ustād-i-kabir-mansūb*—Prakāśadhyāpakasambandhī, prakāśadhyāpakavishayī.

PROFFER, *v.* (1. *pro, fieri*) to offer for acceptance, to propose; *n.* an offer made—*Nazr k., 'arz k.; o nazr, 'arz*—Āge dharmāge k. wā dene laqnā, nivedan-k. wā kadmā; *n.* dene ko kadmā, nivedan. [vedan k. w.

PROFFER-ER, *n.* one who proffers—*Nazr k. w., 'arz k. w.*—Āge dharmā w., dene w., ni-

PRO-FICIENT, *n.* (1. *pro, fieri*) one who has made progress in any study or business; *a.* well qualified—*Īstād; a. māhir, vāqif-kār qābil, fāzil, kāmil*—Vyutpannam-jan, nipunayakti; *a.* vyutpann, gūni, pravīn, dākshī, vijñā.

PRO-FICIENCY, PRO-FICIENT-CE, *n.* advancement, improvement, progress—*Taraqqī, istī-dād yā fā'idat, tahsīl yā muktarat*—Prāyātā wā dakshatā, vyutpatti wā vyutpan-natā, nipunatā wā vridhī. [upayogi.

PRO-FIT-TOUS, *a.* advantageous, useful—*Mufīd, sūd-mand*—Lābhajanak wā upakārī, *PRO-FIT-LE, n.* (1. *pro, fitum*) the side face—*Ek taraf kā rukh, rukh kī ek taraf yā jānib*—Mukhaparśwa, mūnī kī ek or, ardhamukh, ardhamukhetkār.

PROFIT, *n.* (1. *pro, factum*) gain, advantage; *v.* to benefit, to gain advantage—*Hāsīl tahsīl yā gūst, naf; fā'idat yā sūd; v. mud-b, fā'idat, yā fā'idat-k., fā'idat usthānā*—Prāpti uparjan wā labhā, lābh phal wā hit; *v.* upayogi-b, upakār-k. hit-k. lābh-k. phal-k. wā phal-d., phal lābh wā upakār panā.

PRO-FIT-ABLE, *a.* gainful, lucrative, useful—*Āqī, fā'idat-mand yā sūd-mand, mufīd*—Lābhakar lābhāt wā lābhajanak, phalajanak phaladāyak wā prāptijanak, hitakārī hitakarak upakārī wā upayogi.

PRO-FIT-ABLY, *ad.* gainfully, advantageously—*Fā'idat-mandī se, sūd-mandī se, bā-fā'idat yā mufīdāna*—Sālābh wā zaphal, upakār hit wā arth se.

PRO-FIT-ABLENESS, *n.* gainfulness, usefulness—*Sūd-mandī, fā'idat-mandī*—Lābhajana-katā wā phalajanakatā, hitakārakatā wā upakārakatā wā upayogitā.

PRO-FIT-LESS, *v.* without gain or advantage—*Be-sūd, 'abas, be-fā'idat, tā-hāsīl*—Nishphal, nirarthak, anupayogi, ahit, phalahīn.

PRO-FIT-GATE, *v.* (1. *pro, fipio*) to drive away, to overcome; *a.* abandoned to vice; *n.* a person abandoned to vice—*Ha'ik-d<sup>h</sup>, yā hāik d<sup>h</sup>, maglāb k.; a. bad-kār, fāsiq, khavāb, gum-rāh, tā vāh, khavār, bad ma'āsh; n. bad kār khavārāt, yā bad ma'āsh shakhs, lugandrā<sup>h</sup>, shuhdā<sup>h</sup>, lachchī<sup>h</sup>*—Khadermā wā khader-d., jīnā hārīnā wā parāst-k.; *a.* durvya-ana, pāpātma, dushitachār, dusharātrita, dushit, durāchārī, bhrašt; *n.* lampat, kāmuk, bhraštachārī, pāpī, mahāpāpī.

PRO-FIT-GA-CY, *n.* shameless wickedness—*Bad-kārī, fāsiq, fujūr, shavārāt, shuhdā-pan<sup>h</sup>, lach-pan yā lach-panā<sup>h</sup>, be-gairatī*—Durvritti, dushatā, bhraštātā, nashatā, lam-patatwa, bhraštachārītatwa.

PRO-FIT-GATE-LY, *ad.* with shameless wickedness—*Bad-kārī shavārāt yā be-gairatī se, fāsiq yā fujūr se*—Dushatā bhraštātā durvritti wā lampatatā se.

PRO-FIT-GATE-NESS, *n.* quality of being profligate—*Fujūr, khavārī, bad-kārī, be-gairatī, lach-panā<sup>h</sup>, shuhdā-panā<sup>h</sup>*—Durvritti, dushatā, bhraštātā, lampatatā, bhraštachārī-tatwa. [wā parābhav, bhagel.

PRO-FIT-GA-TION, *n.* defeat, rout—*Shikast yā hazīmat, bhāqar yā bhājer*—Hār parājay

PRO-FLU-ENT, *a.* (1. *pro, fluo*) flowing forward—*Āge ko bahar wā, bahā hūā<sup>h</sup>, jāri.*

PRO-FLU-ENCE, *n.* progress, course—*Pesh-ravānī, ravār*—Gaman wā pravāh, gati.

PRO-FOUND, *a.* (1. *pro, fundus*) deep, not superficial, low, submissive; *n.* the deep, the abyss; *v.* to dive, to penetrate—*Amīq, 'alīma 'alīm yā fūzil, faromāya yā pāst, zālīl yā mutū<sup>h</sup>; n. bahr yā daryā, qār yā gār; v. gota mārānā, pūthnā<sup>h</sup>*—(lāhīrā gahrā gambhīr gabhīr wā agādī, vyutpanna gūrhatattwājñā wā gambhīrarthājñā, savīnā, dīn vinat wā anuvīdhāyī; *n.* samudra, ātāh gūphā wā atalasparśakūh; *v.* dūlīnā wā dubkī-mārūnī, ghūsūā dhaṣnā wā dhaṣnā.

PRO-FOUND-LY, *ad.* deeply, with deep insight—*Gahrūī se<sup>h</sup>, fūzilāt yā hīrīk-bīnī se*—Gambhīratā se, vyutpannatā wā gūrharthājñatā se.

PRO-FÖUND'NESS, PRO-FÜND'I TY, *n.* depth of place or knowledge—*'Umaq, sunk, gahirā' yā gahirā'*, *fuzlat, hārik-bīn, tabahhur*—*Ḍaubbīratā, gabhīratā, agadlūtā, vyutātātī, vyutpamātā, gūhārthajātātā.*

PRO-FÜSE', *n.* (*l. pro, fasum*) lavish, liberal to excess, extravagant, exuberant—*Musrif, nihagat fūqat qā sakhi, mubazzir fazūl-kharch qā fazūl-kharj, māwīr*—*Uprā lūtā wā ativyayī, atidānāsīl wā bahut hi udār, vyayāsīl wā aparimitavyayī, bharpur adhik wā samriddha.*

PRO-FÜSE'LY, *ad.* lavishly, with exuberance—*Musrifāna mubazzirāna israf-se qā fazūl-kharchi se, ifrat qā kasrat se*—*Ativyay wā bahuvyay se, bāhulya bahutāyat wā bahutāt se.*

PRO-FÜSE'NESS, *n.* lavishness, prodigality—*Israf, fazūl-kharchi qā fazūl-kharj*—*Ati-*

PRO-FÜSTON, *n.* lavishness, exuberance—*Israf fazūl-kharchi qā fazūl-kharj, ifrat qā kasrat*—*Ativyay bahuvyay wā aparimitavyay, bāhulya bahutāt bahutāyat vipulātā wā atibahutwā.*

PROG, *v.* (*l. pro, ḡ*) To beg, to live by beggary tricks; *n.* victuals—*Ḍadāik, ḡdāi se anqā ḡzārī k. : n. tām, khurish, khurāk*—*Bhikh wā bhikshā māḡuā, bhikh wā bhikshāma se jūt; n. bhajan, āma.*

PROG'ET NY, *n.* (*l. pro, ḡp*) off-spring—*Atād, nash, āl*—*Santati, santūn, apetya.*

PRO ḡN'I TON, *n.* a forefather, an ancestor—*Jādī, bā'iy*—*Purkha, pūrvaputrush pūrvajanak wā kōp-dādī.*

PROG-NÖSTIC, *a.* (*Gr. pro, gnosko*) foreshowing; *n.* a sign which foreshows—*Pesh-numā, tālī-numā, pesh tar se dādāt k. w. : n. pesh-numā, tālī-numā, pesh-khabarī, pahle dādāt karne-wālī 'āwām*—*Āge se dikhane wā, pūrvasūchak, bhavishyatsūchak, bhavīsūchak; n. pūrvalakshay, pūrvāḡḡ, pūrvasūchakachihna, bhavīsūchakachihna.*

PROG-NÖSTIC-A BLE, *a.* that may be foretold—*Pesh-numāi paror, mumkinūl-pesh-khabarī, mumkinūl pesh-qā*—*Bhavishyatsūchakachihna-yogya, pūrvalakshay se bhavīsūchana-yogya.* [se jānā wā che-tanā. Bhāvīkathan wā bhavishyatkathan k., āgam bhikhna.

PROG NÖSTIC-ET, *v.* to predict—*Pesh-qoi k., jāl-qoi k., āp se jānā wā kahā'*—*Pahile*

PROG-NÖSTIC-TION, *n.* the act of foretelling—*Pesh-qoi, jāl-qoi, pesh-numā, pesh-khabarī*—*Pūrvalakshay se bhavīsūchana wā bhavishyatsūchana, anāḡatakathan, anāḡatapradarsan, bhāvīkathan.*

PROG-NÖSTIC-ET-OR, *n.* one who foretells—*Fāl-qoi, pesh-qoi, raḡamāl, kīhīn, tālī-numā, āgam-bhikhī'*—*Anāḡatadarśak, bhavīsūchak, bhāvīkathak, bhavishyatkathak, bhavishyadvaktā, bhāvīvaktā.*

PRO-GRAM'MA, PRO-GRÄMME, *n.* (*Gr. pro, gramme*) a bill of an entertainment—*Kisā tumāsh qā jals kī pesh tar se tafsīl-wār ishtihār*—*Kisā kantak wā sabhā kī pahile se savritānt vijñāpnapatṛa.*

PROGRESS, *n.* (*l. pro, gressum*) motion forward, advance, increase, a journey—*Pesh-raḡamāl ravish harakat qā raftār, tarāḡḡ, zīgādāt qā afzāi, sair qā safar*—*Agragman agrasaraḡ wā pragman, vridhī wā samvridhī, bārḡ wā barhtī, yatṛī pras-thān wā nīragaman.* [wā āḡe chādī-chalua, vridhīk, wā barḡ nikālī.

PRO-GRESS', *v.* to move forward, to advance—*Āḡe barḡnā', tarāḡḡ k.*—*Agragman k.*

PRO-GRESS'ION, *n.* regular or proportional advance, motion onward, course, passage—*Silsila, pesh raḡi, raftār qā ravish, ḡrār*—*Śreḡhī, pragman agragman prasaraḡ wā āḡe-chalua, dūr pravah wā chāl, gātī.*

PRO-GRESS'ION-AL, *a.* advancing, increasing—*Āḡe chādī hōā', barhtā qā barhtā-hōā'.*

PRO-GRESS'IVE, *a.* going forward, advancing—*Pesh-raḡ, tarāḡḡ paror qā tarāḡḡ k. w.*—*Āḡe barhtā hua, adhikādhiḡ wā uttarotar vardhman.*

PRO-GRESS'IVE-LY, *ad.* by gradual steps—*Raftā-raftā, ba-tadrīj, hote-hote*—*Kram se, uttarotar.*

PRO-HIB'IT, *v.* (*l. pro, habeo*) to forbid, to interdict, to debar, to hinder—*Mān' k., mamnā' at qā intā' k., bāz-rakhā qā mahrām k., mazzāmat k.*—*Nishedh wā pratishedh k., vāṛay wā nīvāṛay k., bīhar k. wā nikāl d., rokna hataknā wā āṛnā.*

PRO-HIB'ITION, *n.* act of forbidding, interdict—*Mān' qadagay qā manā'ī, mamnā'at intā' nafī qā mazzāmat*—*Nishedh wā pratishedh, vāṛay nīvāṛay bādā nīrodh wā rok.*

PRO-HIB'ITIVE, PRO-HIB'IT-TO-RY, *a.* forbidding—*Mānī, mazzāhin, mamnā'at-āmc barjan-hār'*—*Nishedhak, pratishedhak, nīvarak, nishedhārthak, rokne w., āṛne w.*

PRO-JECT', *v.* (*l. pro, jectum*) to throw forward, to jut out, to scheme, to contrive—*Āḡe dāḡnā', nikāl-ānā qā ubhār ānā', mansūba qā tadār k., ujwiz-k. jūt-k. ḡash-k. qā nīmūd k.*—*Āḡe phenknā wā ḡrānā, barḡ-ānā barḡ-jūt āḡe-ko-jhuknā wā dab-ānā, updy wā yukti k., cheshṡ-k. anusandān-k. yatn-k. wā nikālā.*

PRO-JECT, *n.* a scheme, a design, a contrivance—*Mansūba, tajwiz irādu qā matlab, tad-bir qā bandish*—*Updy, abhiprāy manaskāmanā āṡay wā manorath, yukti parikalpanā wā jugat.*

**PRO-JECTILE**, *a.* impelling forward, impelled forward; *n.* a body impelled forward—*Muharrrik, muharrek gā mutaharrrik*; *n.* *mutaharrrik shai, muharrek shai*—Prerak, prerit wā prak-shipt; *n.* prakshiptapadārth, prakshītavastu.

**PRO-JECTION**, *n.* the act of throwing forward, a jutting out, a plan, a delineation—*Āge dātā<sup>h</sup>, niklā-huā gā ubhā<sup>h</sup>-huā hissā, mansūbat, naqsha*—*Āge* phēnkūā, vahirlamban ubhār ebhājā wā niklā-huā bhāg, upāy wā yukti, dāul dhānehā alekhiya wā chitra.

**PRO-JECTIONS**, *n.* design, contrivance—*Trāla gā mullah, mansūba tojiz, tudbir gā ban-dish*—Abhipriy āsāy wā mauorath, yukti wā upāyakalpanā.

**PRO-JECTOR**, *n.* one who forms scheme—*Mansūba-bāz, katkanc-bāz, mukhtari<sup>2</sup>*—Upāyā-kalpāk, parikalpāk, upayachintak. [ran k.]

**PRO-LATE**, *v.* (L. *pro, latum*) to utter—*Kahūā<sup>h</sup>, talagūz k., nechhāyā<sup>h</sup>*—Uchchā-

**PRO-LATE**, *a.* extended beyond an exact sphere—*Bairāvi, chhūlā, bādāmī*—Andākār.

**PRO-LATION**, *n.* utterance, pronunciation—*Talagūz, makhraj*—Uchchār, nechchār.

**PRO-LEGOMENA**, *n. pl.* (Gr. *pro, lego*) introductory remarks—*Tamhūd, tamhūdī kalām*—Paribhāshā, ārambhokti, ārambhavākya.

**PRO-LÉP'SIS**, *n.* (Gr. *pro, lapsis*) a figure in rhetoric by which objections are anticipated, an error in chronology—*Daf<sup>2</sup> i dākhil gā'ni pash tar se<sup>2</sup> tirāz kūtā, tārīkh gā waqt ke shomār ki gotālī gā ikhtilāf-i-zamān*—Pūrvasamāsthān wā pahile se āpatti kā khandan, kālagānanabhrām. [āzrag, aglā, pūrvagānī.]

**PRO-LÉPTIC**, **PRO-LÉPTIC**, *a.* antecedent—*Muqaddim, pesh-rav, peshīn*—Pūrv, āgra,

**PRO-LÉPTICALLY**, *ad.* by way of anticipation—*Pesh gā'ni ke taur se, pesh-dastī ke tariq se*—Pūrvagrahān wā āgragrahān kī rīti se.

**PRO-LÉ-TARY**, *n.* (L. *proles*) a common person, one of the lowest order—*Ek 'āmm shakhs, ruzdī gā ruzdī shakhs*—Sāmānyajan, ādhāmāyakti wā nichajan.

**PRO-LÉ-TY-AN**, *a.* mean, vulgar—*Rizāl gā ruzāl, pājū gā kamāna*—Adhām, nīch.

**PRO-LIF-IC**, **PRO-LIF-IC**, *a.* (L. *proles, facio*) producing young or fruit, productive—*Bachcha-kash kashī talūd masūr gā phal-shar, sangspr<sup>h</sup>*—Bahupraj bahuprasav bahusūti ābandhiya garbhāudharapāl byāti phalanti phakūti i phalā wā phalno-va, upjāi wā bahuphalotpādak. [prajaman, utpādān.]

**PRO-LIF-ICATION**, *n.* generation of young—*Bachcha-kashī, talūd, tarālūd*—Janan,

**PRO-LIX**, *a.* (L. *pro, laeus*) long, tedious—*Tawīl gā tūd, darā: mutashshir gā muta-shshir*—Ativistān vistrit wā dugh, dīrghasūtri wā atidīrgh.

**PRO-LIX-ous**, *a.* dilatory, tedious—*Dast gā kāhīl, tawīl gā darā:*—Dhīlī wā vilambī, dīrghasūtri wā atidīrgh.

**PRO-LIX-ITY**, *n.* tediousness, tiresome length—*Tūd-i-kalām, tūd gā darā:*—Dīrghasū-tratā wā ativistānatā, atidīrghatā ativistar wā atiprasāneh.

**PRO-LIX-ly**, *adv.* at great length, tediously—*Tūd gā darā: se, tūd-i-kalām se*—Ativistār se, ativistānatā wā atidīrghasūtratī se.

**PRO-LIX-NESS**, *n.* tediousness, great length—*Tūd-i-kalām, tūd gā darā:*—Ativistānatā wā dīrghasūtratā, ativistar wā atidīrghatā. [Mīr-i-naqlis—Sahajpātī.]

**PRO-LŌCU-TOR**, *n.* (L. *pro, loquens*) the speaker or chairman of a convocation—

**PRO-LOGUE**, *n.* (Gr. *pro, logos*) the preface to a discourse or performance; *v.* to introduce with a formal preface—*Muqaddima, dhāja gā dibācha, tamhūd, mīpak kā sar-āgāz*; *v.* *tamhūd k., muqaddima gā dibāja likhū*—Prastāvanā, mūndī, paribhāshā, ārambhavākya; *v.* *paribhāshā k., prastāvanā wā ārambhavākya likhū*.

**PRO-LOGUE**, *v.* to deliver a prologue—*Tamhūd gā dibāja bayān k.*—Paribhāshā wā prastāvanā k.

**PRO-LŌNG**, *v.* (L. *pro, longus*) to lengthen, to continue, to draw out—*put off—Tawīl k., darā: k., barhānā<sup>h</sup>, multani gā mawānī rakhū*—Lambānā wā lambā-k., phailānā, khūlkhār nikālū wā barhānā, tārīkhū gā d. wā utār-rakhū.

**PRO-LON-GATION**, *n.* act of lengthening, delay—*Tawīl gā intālād, der gā dirāyī*—Barhāw phailāw wā vistār, dhīl wā vilamb.

**PRO-LŌNG-er**, *n.* one that prolongs—[*Prolong jo jīl hūi us se isne-i-fā'ū ke mū'ne samajh-to*]—[*Prolong jo dhātū hūi us se kartā kā arth jūn lo.*]

**PRO-LŌN-GION**, *n.* (L. *pro, lausum*) an introduction, a prelude—*Tamhūd, dibāja dibā-cha gā muqaddima*—Paribhāshā, prastāvanā wā prāmūkh.

**PROM-E-NADE**, *n.* (Fr. *a* walk for pleasure or amusement, a place for walking for pleasure—*Tafarruj ke liye sair, tafarruj ke liye sair-gāh*—Vihar wā man-bahilāne ke liye tahālnā, vilāstrathan wā viharanasthān.

**PROM-ÉR-IT**, *v.* (L. *pro, meritum*) to deserve, to oblige—*Mustahiqq gā lāiq k., mamnūn ihāsū-mand gā marhūn-i-minnāt k.*—Upayukt wā योग्या h., kanaujī k. wā anugrihit k.

**PROM-I-NENT**, *a.* (L. *pro, minor*) standing out, protuberant, large, principal—*Ubhā<sup>h</sup>-huā<sup>h</sup>, niklā-huā gā phalā-huā<sup>h</sup>, barā<sup>h</sup>, awval-zāhir gā namūd*—*Āge* kō niklā hūi, pralamb wā ūnchā, vīsīl, pramūkh mukhiya pradhān utkrishṭ wā audriśya.

**PROM-I-NENCE**, **PROM-I-NEN-CE**, *n.* a standing out, protuberance, distinction—*Ubhā<sup>h</sup>-*

*uñchāi yā uñchāib, namūdārī tamiz manzatat yā shān*—Pralambatā, udagrati vahirlambatwa wā bahār kī or nikal-tūri, pralūhātā utkarsh viśishatā śreṣṭhatā wā mukhyasthān.

[dhānatā wā utkarsh se, viśishatā se, vahirlambatā se.  
**PROM-ISE-TEXT-LY**, *ad.* in a prominent manner—*Namūdārī se, shān se, ubhār se*—**PROM-MIS-CU-OUS**, *n.* (*L. pro, misce*) mingled, confused, indiscriminate—*Makhliat yā āmekhta, darham-barham yā abtar, be-fay quir-i-mushakhs be-tashkhis quir-i-mu'-mūn*—*ām*—*Mīrit* wā avivikī, milī-huā garbar astavyast patichmol wā ghilmol, abhed nirviśesh wā binā-vichār-kā.

**PROM-ISE-CU-OUS-LY**, *ad.* with confused mixture—*Abtari se, be-tartibi se, āmekhtagi se, darham-barham, bihā-tamiz yā tashkhis ke*—*Nirviśesh se, aviviktari se, aparichchod se, binā kram, bhedahinatī se, kramavichārāhinatī se.*

**PROM-ISE-CU-OUS-NESS**, *n.* state of being promiscuous—*Abtari, be-tartibi, āmekhtagi, 'adam-i-tashkhis*—*Aviviktatā, nirviśeshatwa, parichchhedahinatī, bhedahinatā, kramavichārāhinatī.*

**PROM-ISE**, *n.* (*L. pro, missum*) a declaration to do something for another, hope, expectation; *v.* to make a declaration to do something for another, to assure by a declaration, to afford hope or expectation—*Ipār qant wā da patinā 'ahd yā qatrā-dād, chushā dāshā yā amāl, tarayqi yā tarassul; v. wāda k., 'ahd k., yā zabān-d., am-mal yā tarayqi d.*—*Pratiñā niyam prayay wā vachan, āśā wā ās, bhavosā wā āśā; v. pratiñā k., vachan-hāna wā vachan d., bhavosā āśā wā ās d.*

**PROM-ISE-ER**, *n.* one who promises—*Qant-dih, wāda k. w., qant k. w., muqirr, zabān d. w.*—*Pratiñātā, pratiñākarī, vachan d. w.* [sapratiñā.

**PROM-ISE-SO-RY**, *a.* containing a promise—*Qarārī, shartī*—*Pratiñāyukt, pratiñāviśishit, PROM-ISE-SO-RI-LY*, *ad.* by way of promise—*Wāda qant ipār 'ahd yā patinā ke tar se*—*Pratiñā wā vachan kī riti se.*

**PROM-ISE-BREAK**, *n.* violation of promise—*'Abd-shikarī, wāda-shikarī, qant-shikarī*—*Pratiñābhāg, pratiñāvyatikram, vachanabhāg.*

**PROM-ISE-BREAK-ER**, *n.* a violator of promises—*Wāda-shikan, 'ahd-shikan, wāda-khilāf*—*Pratiñābhāg, pratiñābhājak, pratiñāvyatikramī, vachanaghātī.*

**PROM-ON-TO-RY**, *n.* (*L. pro, mons*) high land jutting into the sea—*Rās, zamīn kī nok jo samandar meṁ dūng jātī hai*—*Antarīp, bhūmīsikā, bhūmimāsikā.*

**PROM-OTE**, *v.* (*L. pro, motum*) to forward, to advance, to exalt, to prefer—*Taqriyat talāl yā pushlī d., tarayqi d. yā k., sar-farāz k., barā k.*—*Upakār wā vridhī k., barhānā, uñchā wā umat k., padavridhī-k., pratipti-d. wā śreṣṭhapat meṁ nyukt k.* [chhā, barhānē w.

**PROM-OTER**, *n.* one who promotes—*Muharrir, madad gir, dast gir, himāyati, pake-Pro mōt'ion*, *n.* advancement, preferment—*Tarayqi, sar-farāzi rafāt yā rathā*—*Barhāw barhī bār upakār wā pragaman, umatī padavridhī padavardhan wā pratipti.*

**PROMPT**, *a.* (*L. pro, cemptum*) ready, quick, hasty, present, easy; *v.* to incite, to help when at a loss, to remind—*Taigir mustā'id k. yā āndān, chost te; yā chālāk, jald yā jald-bāz, hāzīr, āsān; v. tahrir-k. targib-d. yā mustā'id-k., koh kar modad k., yād dilānā*—*Udyukt wā udyat, āvilambī wā adighasūtra, satwar wā kshipra, prastat wā vilyaman, sugam; v. uksānī uskānā wā uttejan k., vismrītabodhan vismrītasūchan wā sūchana k., chetānī chitānī wā jātīnā.*

**PROMPT-ER**, *n.* one who prompts—*Muharrir, qāt-dih, nāsih*—*Prerak, pravartak, vismrītabodhak, vismrītasūchak, jātīnē w., chetānē w.*

**PROM-PT-ITUDE**, *n.* readiness, quickness—*Amādagī kumar hastagi yā tezī, jaldī chustī yā chālākī*—*Udyuktatā wā prastutatā, phurtī kshīpratā wā satwaratā.*

**PROM-PT-LY**, *ad.* readily, quickly—*Amādagī yā te-ī se, jald yā chālākī-se*—*Udyuktatā-jurvak wā phurtī-se, turant jhōpat wā śighra.*

**PROM-PT-NESS**, *n.* readiness, quickness—*Amādagī kumar-hastagi yā tezī, jaldī chustī yā chālākī*—*Udyuktatā wā prastutatā, phurtī kshīpratā wā satwaratā.*

**PROM-PTU-A-RY**, *n.* a storehouse, a repository—*Makhzan, ganjīnā*—*Bhandār khāt wā bakhār, kosh wā āgār.*

**PROM-PT-URE**, *n.* suggestion, instigation—*Ishāra yā gosh-iptārī, tahrir targib yā tahrīs*—*Sūchanā wā prabodh, uttejan preranā uksāw wā āksāw.*

**PROM-UL-GATE**, *v.* (*L. promulgo*) to publish, to make known by open declaration—*Mashhūr yā zāhir k., ishtihār-d. shuhrat-d. yā izhār-k.*—*Prakāś-k. kholnā wā phailānā, prakāt wā pragāt k.*

**PROM-UL-GATION**, *n.* publication, declaration—*Izhār yā shuhrat, ishtihār*—*Vighoshan prakātan wā prakāt-k., prakāśan prachīran wā prakāś-k.*

**PROM-UL-GATE-OR**, *n.* one who promulgates—*Mashhār, mukhbīr*—*Prakāśak, prachārak, khyāq wā vighoshak.*

**PROM-ULGE**, *v.* to publish, to teach openly—*Mashhūr yā zāhir k., zāhiran ta'lim d. yā sarīhan sikhānā*—*Prakāś k., prakāt k. wā pragāt k., pratyaksharūp se śikshā-d. wā khulā-khulā sikhānā.*

**PRO-MŪL'GFR**, *n.* one who publishes or teaches—*Mushtahir, mukhbir, ustād, zāhīran ta'lim d. w. gā sarīhan sikhāne w.*—*Prakāśak, prachārak, khyāpak, pratyaksharūp* se sikhāne *w.*, *pratyakshasikshak.*

**PRONE**, *a.* (*L. pronus*) bending downward, inclined, headlong, disposed—*Sir-jhukā yā niche ko jhukā<sup>b</sup>, māl, zer-rā, rāgib*—*Adhomukh prapataśirask wā mātā-latkāye-lue, pravan wā namwahāyā, adhavadan wā muñh ke bhāl, pravartit.*

**PRO-NĀTION**, *n.* the act of turning the palm of the hand downward—*Haṭheli ko niche ki or phernā<sup>b</sup>.* [*kiye hue<sup>b</sup>.*]

**PRONE'LY**, *ad.* in a bending posture—*Sir jhulāye<sup>b</sup>, mātā latkāye<sup>b</sup>, muñh niche ki or PRONE'SS, *n.* the state of being prone, inclination—*Zer-rā, shaw māl ragbat yā khwāhish*—*Adhomukhatā, pravritti wā pravanatā.* [*vanya, pravritti.*]*

**PRON'ITY**, *n.* inclination, disposition—*Zer-rāt yā māl, ragbat*—*Adhomukhatā wā prī-PRON'G, *n.* (*le. prion*?) a fork, the spike of a fork—*Kāntā<sup>b</sup>, shākh*—*Kaṭṭak, sūl sikhā wā agra.**

**PRONOUN**, *n.* (*L. pro, nomen*) a word used instead of a noun—*Zamir*—*Sarvanām.*

**PRONOM'INAL**, *a.* relating to a pronoun—*Zamirī*—*Sarvanāmasambandī, sarvanamavishayak.*

**PRO-NOUNCE'**, *v.* (*L. pro, nuncio*) to speak, to utter articulately, to utter solemnly or officially, to declare—*Kahā<sup>b</sup>, talājā. k. gā adā k., fatwā yā hukm d., bayān k., iqār k. gā dāir k.*—*Bolā, uelchārān wā uelchārān-k., nirṇay wā nirṇayapad k., batānī wā prakāś-k.* [*gogṇadā*—*Uelchārak, prakāśak.*]

**PRO-NOUNC'ER**, *n.* one who pronounces—*Mutalajī, kahne w., bolne w., zāhīr k. w.,*

**PRO-NUNCIATION**, *n.* act or mode of utterance—*Talājiz, mukharj*—*Uelchārān, uelchār.*

**PRO-NUNCIATIVE**, *a.* uttering confidently—*Be-khāf yā be-andeśā kahue w., khul-khulī, khul-rā*—*Nih-andeh wā nīs-ank boine w., nirdeśak, swamatūhīmānī.*

**PROOF**, *n.* (*S. probatio*) evidence, testimony, test, trial, impenetrability, firmness, a rough impression taken for correction; *a.* impenetrable, able to resist—*Dalīl dalālat sabūt sabūt isbat wazāh hujjat yā burhān, shāhidī shahadat yā garāhī, 'agār gā āmāsh, isbatān yā tajrība, be-mā'ī. yā gar mawkiand-dukhūdi, sakhtī, islah ke lye chhāyā mawarada; a. nā mawkiand-dukhūdi yā gar mawkiand-dukhūdi, sakht*—*Prāmā. wā siddhānt, sikshita, kasantī kas wā paskh, parikhā, abhedyatī wā abhedhiyātā, sudrīghatā wā kapū, sōdhanē ke nimittā chhapākharrī; a. abhedya, sudrīgh atidrīgh wā bahūt kāpā.*

**PROOF'LESS**, *a.* wanting evidence—*Be-dalīl, be-sabūt yā in-sabūt, mushkūk*—*Nishpramān, apramān, pramānarahit.* [*pramān, nishpramānarūp se.*]

**PROOF'LESS'LY**, *ad.* without proof—*Be-dalīl, be-sabūt yā be-sabūt, ba-gair dalīl*—*Bīnī*

**PROP**, *v.* (*D. propere*) to support, to sustain, to keep up; *n.* a support, a stay—*Sāb-bhānā<sup>b</sup>, thāubhānā<sup>b</sup>, tkonā yā āpnā<sup>b</sup>; n. thām thāubh rok khaumbhā āp yā thāmā<sup>b</sup>, tekon tek thek thāubhān tekon bhit bherā chāp yā dāt<sup>b</sup>.*

**PROP'AGATE**, *v.* (*L. propagare*) to continue or multiply by generation or successive production, to spread, to extend, to increase, to produce, to have young or offspring—*Tawallud yā pai-dar-pai jamāne se qāim rakhnā yā zigāda k., munṭashir yā munṭashir k., af-ād k., zigāda k., paidā k., jannā<sup>b</sup>*—*Paramparaprasav wā ānukramikot-patti se banāye-rakhnā wā jātivriddhī-k., phailān, bahutar-k. wā adhikatar-k., barhānā, jannānī upjānā wā utpādan-k., prasav wā prasūtī k.*

**PROP'AGABLE**, *a.* that may be propagated—*Mawkiand-kintishār, wēlādat se zigāda hone ke lāy*—*Prasārāyogya, prachārāyogya, phailāye jāne ke yogya, paramparot-patti se barhāye jāne ke yogya.*

**PROP'AGATION**, *n.* the act of propagating—*Wēlādat yā pai-dar-pai jamāne se qāim rakhnā yā zigāda k., intishār*—*Paramparaprasav wā paramparot-patti se banāye-rakhnā wā jātivriddhī-k., ānukramikot-patti se jātivariddhan, prasārān, prachārān, phailāw.*

**PROP'AGATOR**, *n.* one who propagates—*Wēlādat yā pai-dar-pai jamāne se qāim rakhnē w. yā zigāda k. w., munṭashir yā munṭashir k. w., zigāda k. w., paidā k. w.*—*Kramikot-pādak, utpātiprasūtoparya se jātivariddhak, prachārak, vistārak, prasārak, barhāne w.*

**PRO-PÉL**, *v.* (*L. pro, pellere*) to drive forward, to urge or press onward by force—*Age dāyranā yā haikānā<sup>b</sup>, āge chālānā thelnā dāyranā yā dhakel-le-janā<sup>b</sup>.*

**PRO-PULSION**, *n.* the act of driving forward—*Āge thelnā chālānā yā dāyranā<sup>b</sup>.*

**PRO-PULS'ION**, *n.* the act of driving away—*Haikānā<sup>b</sup>, hatānā<sup>b</sup>, dūr k<sup>b</sup>, pēche dha-*

**PRO-PEND'**, *v.* (*L. pro, pendere*) to incline—*Jhuknā<sup>b</sup>.* [*kelnā<sup>b</sup>.*]

**PRO-PEN'DENCY**, *n.* inclination, tendency—*Māl yā mayālān, ragbat*—*Jhukāw wā chit-taprávanya, pravritti.* [*vartit.*]

**PRO-PENSE**, *a.* inclined, disposed—*Māl, rāgib*—*Jhukā wā pravan, unmukh wā pra-*

**PRO-PENSE'NESS**, *n.* natural tendency—*Ragbat, zātī khwāhish*—*Chittaprávanya, pravrit-tī, unmukhatā.*



PRO-PEN'SION, PRO-PEN'SI TY, *n.* Inclination—*Mail, mayalán, raghat*—*Jhukíw, pravritti, chittapravṇya, prabālv.*

PROPR'ET, *n.* (*L. proprius*) peculiar, one's own, noting an individual, natural, fit, suitable, correct, handsome—*Maḥśās, zāti, khāss, tab'í khilqí yá jibillí, munāsib mura-ḥiq yá ma'qul, láiq n. mustawjib, durast yá sahīb, khāb-sārat husn jaml yá shak'í*—*Swakīya, ātmīya, ātmakīya wá nij, asidhāraṇ wá viśesh, swābhāvik wá prakritik, thik wá yogya, upayuktí yathochit wá samājas, kalya yathāfatā wá śuddha, suthrī surup sulal wá sundar.*

PROPR'ET-LY, *ad.* fitly, suitably, in a strict sense—*Ba-já yá ligāqat-se, mura'faqat se munāsibat se, kamā kappu-bu yá kamā-jumbaqi, haqīqatun yá durast-mā-ne-men*—*Yathāyogyarūp se, yathochitaniti se wá thik-thik, tattwatah vastutah wá yathārth-arth-men.* [*yat*—*Yogyatā, yathochitādhāy.*]

PROPR'ET-NESS, *n.* the quality of being proper—*Munāsibat, mura'faqat, ligāqat, khāssí.*  
PROPR'ET TY, *n.* a peculiar quality, ownership, possessions or an estate : *c.* to invest with qualities, to take as one's own—*Khāssiqat khasat tāsir sijat yá rasq, haqq-dār, tā'al-ḥaqa tā'alluq milk milkiqat milkat māl yá amwal : v. khāssiqat-d. yá sijat-dār k., mashaḥkhas k.*—*Gum dharm swābhāy viśeshalakshan sahajagum wá praktikigum, athikar wá swāmya, dham vitta bhūmí wá rikth : c. sagum wá gumavisisht k., apmāna wá apmā k.*

PROPH'ET-CY, *n.* (*Gr. pro, phanō*) a declaration of something to come, a prediction—*Gāib-qā yá pesh goi, sukhan i-gāib*—*Bhaviśyatkathan bhāvikathan wá bhāvivishā-yakathan, bhaviśhy, āśūchan bhaviśhyadvākya bhaviśhyadvachan wá bhaviśhyavād.*

PROPH'ET-SE, *v.* to foretell, to predict—*Pesh goi yá gāib-qā k., gāib kī khabar d. yá kah-na*—*Āge se kahmí jatamā wá batamā, bhāvipradarsan k., bhāvikathan k. wá anūgat-diklām.* [*v.*—*Āgam bhakhi, bhaviśhyadvaktā, bhāvivaktā.*]

PROPH'ET-SE ER, *n.* one who prophesies—*Gāib-go, pesh-go, gāib kī khabar d. w. yá kahne*  
PROPH'ET, *n.* one who foretells future events—*Paigām-bar, pagām-bar, pagām-bar, nabā, rasāl, kithā*—*Bhaviśhyadvaktā, bhāvivaktā, bhaviśhyadvaktak, anūgatadar-sak, anūgatavaktā, bhāvisūchak, bhaviśhyadvādī.* [*anūgatadar-kini.*]

PROPH'ET-ESS, *n.* a female who foretells—*Nabiga*—*Bhaviśhyadvaktā, bhaviśhyadvādini.*  
PRO-PHE'T, PRO-PHE'T CAL, *a.* foretelling—*Paigāmbarāna, nabarī, gāib-go, gāib-namī*—*Bhaviśhyadvaktasak, bhāvidaktasak, bhāvisūchak, bhāvikathanasambandhi.*

PRO-PHE'T CAL-LY, *ad.* by way of prediction—*Gāib-go v. nabarī taur se, paigāmbar-rāna*—*Bhāvikathanakram se, bhāvisūchanapūrvak, bhaviśhyadvaktathanapūrvak.*

PROPH'ET-IZE, *v.* to give predictions—*Pesh goi k., gāib-qā k., gāib kī khabar kahná, su-khan i-gāib kahná*—*Anūgatathan k., bhāvikathan k., bhaviśhyadvachan kahná, bhaviśhyadvākya kahná.*

PROPH'ET-LIKE, *a.* like a prophet—*Paigāmbarāna, pagām-bar ke mānind, pagām-bar-sā*—*Bhaviśhyadvaktā ke sūrah, bhāvikathak ke tulya, anūgatavaktā ke tulya.*

PRO-PHY-LĀC'TIC, PRO-PHY-LĀC'TI CAL, *a.* (*Gr. pro, phylasseō*) preventive—*Rokne w., hāl, mānī*—*Nivārak, nirodhak.* [*śadha, rogavivāraushadha.*]

PRO-PHY-LĀC'TIC, *n.* a preventive medicine—*Bināri rokne-rāli dawā*—*Roganivārakau-*

PRO-PINE'L, *v.* (*Gr. pro, pino*) to offer in kindness, to expose—*Mīhr-bānī ke rū se denā, zer yá tab'í k.*—*Kripā karke denā, vās wá adhin k.* [*karke denā, vās wá adhin k.*]

PRO-PIN'G'ION, *n.* the act of propining—*Mīhr-bānī kar-ke denā, zer yá tab'í k.*—*Kripā*

PRO-PIN'QU'ITY, *n.* (*L. propin*) nearness, neighbourhood, kindred—*Nazdiki yá tugar-rub, qurb yá qurbat, rishta vasila nisbat yá qarābat*—*Samipatā wá samīpya, paros samidhān wá samnicarsh, urta jūtitava wá sagotrati.*

PRO-P'ITI-ATE, *v.* (*L. propitio*) to conciliate, to appease, to make atonement—*Mura-ḥiq yá mīhr-bān k., rāzi k. yá tasallí d., kaḥfāra yá kaḥāra d.*—*Anurājīt k. milānā wá mānāna, tushk k. wá sānt k., pāpaprāyāschitta wá prāyāschitta k.*

PRO-P'ITI-ATION, *n.* the act of propitiating, that which propitiates, atonement—*Mīhr-bān-sāzi rāzi k. mīhr-bān-k. yá mura'ḥiq k., bā'is-i-mīhr-bān-sāzi yá mujib-i-mura'ḥiqat, takfīr kaḥfāra yá kaḥfāra*—*Anurājanārādhana sāntwan wá santoshan, sāntikarm, prāyāschitta.*

PRO-P'ITI-A-TO-RY, *a.* having power to make propitiations ; *n.* the mercy-sent—*Mīhr-bān-sāz, kaḥfāra-āmez, kaḥfāra-gar, takfīr-kunanda ; n. takht-i-Khurdā*—*Sāntik, āridhak, samak, samakarak, sāntwakar ; n. Iswārisan.*

PRO-P'ITIOUS, *a.* favourable, kind, gracious—*Mura'ḥiq yá musā'id, mīhr-bān yá mushfiq, karīm yá shafiq*—*Anukūl hitakām wá subhānikar, kripālu, dayālu.*

PRO-P'ITIOUS-LY, *ad.* favourably, kindly—*Mura'ḥiqat shufaqat yá sa'd se, mīhr-bānī se*—*Anukūlā wá ānukūlya se, kripā wá anugrah se.*

PRO-P'ITIOUS-NESS, *n.* favourableness—*Mura'ḥiqat, shufaqat, mīhr-bānī, sa'd*—*Anukūlā-tā, ānukūlya, ābhimukhatā, māṅgalatā, māṅgalāya, subhātā.*

PROPLASM, *n.* (*Gr. pro, plasso*) a mould—*Sānchā*—

PRO-POR'TION, *n.* (*L. pro, portio*) the comparative relation of one thing to another,

- symmetry, equal or just share; *v.* to adjust the comparative relation of one thing to another, to form with symmetry or suitableness—*Andāza andāz munāsabat yā ham-wār, qarīna khush-daulī munāsabat-i-ujāzā yā khush-ustābi, barābar yā munāsib hissā; v. ham-andāza k. yā bā-andāza bandānā, munāsabat-i-ujāzā yā qarīne se bandānā*—*Parasparānūrūpa parasparasādrīya anyonyasādrīya anyonyasamatā wā parasparānushaṅg, ākārasammitī ākārasuddhata wā avayavasāyog, samānāns wā tulyabhūg; v. parasparānūrūp parasparasādrī wā parasparānushaṅg k., samatol sammitarūp wā āuddhikār bandānā.*
- PRO-POR'TION-A-BLE**, *a.* that may be proportioned, adjusted by comparative relation—*Bā-andāza yā ham-wār hone ke qābīl, muwāfiq munāsib ham-andāz ham-qarīna yā ham-wār*—*Parasparānūrūp wā parasparānushaṅg hone ke yogya, samaparinām pa-rasparasādrī ānushaṅgik anushaṅgik wā anushaṅgī.*
- PRO-POR'TION-A-BLE-NESS**, *n.* the state or quality of being proportionable—*Ham-andāzī, ham-muqādarī, munāsabat-i-ujāzā, munāsabat, muwāfiqat*—*Parasparānūgunya, anyo-nyasādrīya, parasparānushaṅg, anyonyasamati, ākārasammitī, ākārasuddhata.*
- PRO-POR'TION-A-BLY**, *ad.* in due proportion—*Bā-andāza, barābar andāze se, munāsabat yā muwāfiqat se*—*Yāthāparinām, parasparānushaṅg se, anyonyasādrīya se, para-sparānūrūpa me.*
- PRO-POR'TION-AL**, *a.* having due proportion—*Ham-andāz, ham-wār, barābar, muwāfiq, ham-qarīna*—*Parasparānushaṅgik, parasparasādrī, parasparānūrūp, parasparānūgun, samaparinām, samapramāṇak, ānushaṅgik, anushaṅgik, anushaṅgī, anurūp, sam.*
- PRO-POR'TION-AL-ITY**, *n.* the state of being proportional—[*Proportionableness ke ma'ne dekho*]—[*Proportionableness kī arth dekho.*]
- PRO-POR'TION-AL-LY**, *ad.* in due proportion—[*Proportionably ke ma'ne dekho*]—[*Propor-tionably kī arth dekho.*]
- PRO-POR'TION-ATE**, *a.* adjusted in a certain comparative relation; *v.* to adjust—[*Propor-tional ke ma'ne dekho*]; *v. barābar k., ham-wār k., ham-andāz k.*—[*Proportional kī arth dekho*]; *v. samān k., thikthāik k., sam k., sammit k., anurūp k., parasparānūrūp k.*
- PRO-POR'TION-ATE-LY**, *ad.* with due proportion—[*Proportionally ke ma'ne dekho*]—[*Pro-portionally kī arth dekho.*]
- PRO-POR'TION-ATE-NESS**, *n.* the state of being proportionate, suitableness of proportions—[*Proportionableness ke ma'ne dekho*]—[*Proportionableness kī arth dekhō.*]
- PRO-POR'TION-LESS**, *a.* wanting proportion—*Be-andāza, be qarīna, nā-ham wār, be-mel, nā-barābar*—*Asamaparinām, asam, asādrī, aparasparānūrūp.*
- PRO-POSE**, *v.* (*l. pro, pono*) to offer for consideration, to bring forward—*Qaur ke liye kisī se 'arz k. yā izhār k., dar-pesh k.*—*Viebhārth kisī se nivedan-k. kartavyo-panyās-k. wā kartavyasūchan-k., āge hāt wā āge dharnā.*
- PRO-POSER**, *n.* one who makes a proposal—*Mullamī, mukhīr, sukhan-gustar, dar-pesh k. w.*—*Charchāik, nivedan k. w., kartavyopanyāsak orī, kartavyasūchanakārī, āge hāt w.*
- PRO-POSAL**, *n.* an offer, a scheme, a design—*Sukhan qaul izhār 'arz yā dar-khwašt, mansūb yā tajwīz, maqṣūd matlab yā qarar*—*Bāt nivedan kartavyasūchanī karta-vyopanyās wā kartavyanirdes, upāy upāykalpanā prayog wā yukti, abhiprāy mano-rath wā āśay.*
- PRO-POSER**, *n.* one who proposes or offers—[*Proponent ke ma'ne dekho*]—[*Proponent kī*
- PRO-POR-TION**, *n.* that which is proposed, that which is affirmed, offer of terms—*'Arz yā dar-khwašt, qaul sukhan maske yā izhār, shari'at kī izhār yā dar-pesh k.*—*Bāt nivedan kartavyasūchanī wā kartavyanirdes, vākya vachan wā pratijñā, niyam wā niyamavākya kī upanyās wā āge-hāt.*
- PRO-POR-TION-AL**, *a.* relating to a proposition—*Masla-mansūb, shari'at-mansūb, muta'alliq-i-qaul*—*Upanyāsasambandhī, pratijñāvislayak, niyamasambandhī.*
- PRO-POUND**, *v.* to offer for consideration—[*Propose ke ma'ne dekho*]—[*Propose kī arth dekho.*]
- PRO-POUNDER**, *n.* one who propounds—[*Proponent ke ma'ne dekho*]—[*Proponent kī arth*
- PRO-PRIE-TOR**, *n.* (*l. proprius*) a possessor in his own right, an owner—*Haqq-dār, mālīk khirīd yā sāhib*—*Swatwawān wā swatwādhikārī, swāmī adhikārī prabhu pati wā īswar.*
- PRO-PRIE-TA-RY**, *n.* an owner; *a.* belonging to a proprietor or owner—*Haqq-dār mālīk yā sāhib; a. haqq-dār-mansūb, muta'alliq-i-mālīk, mālīk-mansūb*—*Swāmī, swatwādhikārī, swatwawān, prabhu; a. swāmīsambandhī, swāmīyadhīn.*
- PRO-PRIE-TRESS**, *n.* a female proprietor—*Mālīka, sāhibā, haqq-dār 'aurat, zamīn-dārnī*—*Swāmīnī, adhikārīnī, swatwādhikārīnī.*
- PRO-PRIE-TY**, *n.* ownership, proper state, fitness, suitableness, accuracy—*Haqq-dārī, munāsabat yā mujāb, bar-jastayī yā mu'qūliyat, mawāfaqat liyāqat shāyastayī shāista-gī yā hamwārt, durustī yā sihat*—*Swatwādhikār swatwa wā swāmītna, yāthāyogya-tā wā yogyatā, uchitātwa yāthochitātwa wā auchitya, samānās sāngatya yāthār-thya yuktatā wā upayuktatā, yāthātathya wā sūddhata.*

**PRO-PUGN'**, *pro-pūn'*, *v.* (L. *pro, pugno*) to contend for, to defend, to vindicate—*Qaziya k., mahfūz k. yā 'uzr k., durust yā rāst sūbat k. yā qāim k.*—Jhagarnā wā vād k., bachānā, sañbhānā thīk-thāhrānā wā pratipādan-k.

**PRO-PUG'NA-CLIE**, *n.* a fortress—*Qal'a*—Durg, kot, garh.

**PRO-PUG-NĀTION**, *n.* defence—*Hisāzāt, 'uzr, ma'zarat, jawāb*—Rakshap, prativād, pratyuttar, pratipādan, sthāpan, pratipālan.

**PRO-PUGN'ER**, *n.* a defender—*Ilāmī, hāfiz, rawā-dār, mujawriz, qāim rakhne w., durust yā rāst sūbat k. w.*—Pakshak, pratipādak, sthāpak, thīk thāhrāne w.

**PRO-PULSION**. See under PROPEL.

[*naukāgrabhāg, naupūrvabhāg.*]

**PRORE**, *n.* (L. *prora*) the prow of a ship—*Jahāz k. āyā mahrā yā sirā*—Naukāgra,

**PRO-RŌGUE'**, *v.* (L. *pro, rogo*) to protract, to prolong, to put off, to delay—*Darāz k., tamīl k., mauqūf yā multawī rakhnā, tākhīr yā der k.*—Bāḥlānā, phailānā dūgh-k. wā lambā-k., tūl-d. uṭhā-rakhnā wā tūl-rakhnā, vilamb wā ḥīl k.

**PRO-RO-GĀTION**, *n.* continuance, prolongation, the continuance or adjournment of parliament from one session to another—*Mudāramat pāc-dār yā der-pāc, tatwīl yā imtīdād, Inḡlistānī dīwān-i-āmm-u-dīwān-i-khāss qawmī majlis yā arkan-i-salāsa ki laqā-tār ek ijlās se dīwān-i-ijlās par mauqūf*—Sthāyitwa wā sthīratā, vistar dūgh-k. lam-bīk. wā barhīw, chīrakālaparyant Inḡlan-līya mahā-sabūf k. visarjan. [*tarakh.*]

**PRO-RUPTION**, *n.* (L. *pro, ruptum*) the act of bursting forth—*Uḥāḥ, phātān,*

**PRO-SCRIBE'**, *v.* (L. *pro, scribo*) to doom to destruction, to interdict, to reject utterly—*Qatl k. hukm d. yā wajibu-l-qatl thāhrānā, man' k. yā bāz rakhnā, khārij yā matrūk k.*—Mṛityupitṛa wā badhādandūha thāhrānā, nivāran vīran nishedh wā pratishedh k., nīrakrit aswikrit wā varjit k.

**PRO-SCRIBE'**, *n.* one who proscribes—[*Proscribe jo fīl hai us se ism-i-fūl ke ma'ne samajh-lo*]—[*Proscribe jo dhātū hai us se kartā kī arth jin h.*]

**PRO-SCRIB'TION**, *n.* the act of proscribing—[*Proscribe jo fīl hai uske ma'ne iske ma'ne bhī jāno*]—[*Proscribe jo dhātū hai uskā arth iskā arth bhī jāno.*]

**PRO-SCRIP'TIVE**, *a.* dooming to destruction—*Qatl k. hukm sādīr k. w., wajibu-l-qatl thāhrāne w.*—Mṛityupitṛamrdeśak, badhārha-jūpak, badhāpārsthānirpetā.

**PROSE**, *n.* (L. *prosa*) language without poetic measure; *v.* to write prose, to speak tediously—*Nasr, kalām-i-mansūr; v. nasr-nasīr k. yā nasr likhnā, tūl-i-kalām se bolnā*—Gadya wā chhāndarāhitavākya; *v. gadyarachanā k. wā gadya-likhnā, dīrgha-sūtratā se bolnā.* [*dhī, gadyarūp wā gadyāśunak.*]

**PRO-SĀ'IC**, *a.* belonging to prose, like prose—*Nasrī, nasr ke mānūl*—Gadyasambandh.

**PRO-SĀ'IB**, *a.* pertaining to prose—*Nasrī, nasr-mansūb*—Gadyavisāyayak, gadyasambandhī.

**PRO-SĀ'IN**, *n.* a writer of prose, a tedious speaker—*Nasr-nasīr yā nasr likhne w., tūl-i-kalām se bolne w.*—Gadyarachak wā gadya likhne w., dīrghasūtratā-se-bolne w. wā dīrghasūtrī.

**PRO-SĒ-CUTE**, *v.* (L. *pro, secutum*) to follow, to continue, to pursue by law—*Pai-ravī k. dāman-gīr k. yā dar-pai h., karte-jānā<sup>h</sup>, 'adālat meñ nālīsh yā muqaddama k.*—Pīchhe lagna pīchhe-pāpnā wā pīchhā-k., lagī-rāhnā chālānā aviratāpravṛtti-k. wā anavaratānushṭhān-k., vyavahārābhīyog abhīyog wā vyavahārābhīśāns k.

**PRO-SĒ-CŪTION**, *n.* pursuit, a criminal suit—*Pai-ravī, muqaddama nālīsh faryād dā'wā yā dā'wā*—Aviratānushṭhān nityānushṭhān nityasevan nityāpravṛtti nityāpravartan wā pīchhā, vyavahārābhīyog vyavahārābhīśāns wā abhīyog.

**PRO-SĒ-CŪTOR**, *n.* one who prosecutes—*Pai-ravī k. w., dāman-gīr, dar-pai h. w., karte-jāne<sup>h</sup>, nālīshī, faryādī, dād-khāh, sūl, mudlā'ī*—Pīchhā k. w., pīchhe pārne w., lagā rahne w., chālāne w., aviratānushṭhīyī, aviratānūśīrī, abhīyogī, vyavahārābhīyogakārī, vivādārthī.

**PRO-SĒ-LYTE**, *n.* (Gr. *proselutos*) a convert to a new opinion; *v.* to convert—*Nau-murīd, wā shakhs jo apne dīn se bar-gashṭa ho-ka dūsrē dīn kī nau-mū'taqīd ho; v. nau-murīd k., ek sīrat mat yā dīn se dūsrē mat yā dīn meñ lānā*—Dharmāntarāgrāhī, paramatāgrāhī, anyamatāvalambī, swamatāyūgi, paradharmāśrit; *v. ek mat wā dharm se dūsrē mat wā dharm meñ lānā, paradharmāśrit k., dharmāntarāgrāhī k., swadharmatāyūgi k.*

**PRO-SĒ-LY-RIZR**, *v.* to make converts, to convert—*Nau-murīd k., ek mat yā dīn se dūsrē mat yā dīn meñ lānā*—Dharmāparivartak swamatāyūgi wā matāntarāgrāhī k., anyadharmāgrāhī-k. dharmāntarāvalambī-k. wā ek mat wā dharm se dūsrē mat wā dharm meñ lānā.

**PRO-SĒ-LY-TIṢN**, *n.* zeal to make converts—*Nau-murīd kārne kī sar-garmī yā shauq, loqoh ko apne dīn se bar-gashṭa kar-ke dūsrē dīn kī nau-mū'taqīd kārne kī shauq*—Dharmāparivartak dharmāntarāgrāhī swamatāyūgi wā anyamatāvalambī kārne kī atyutkarpāhā wā atyanuraktī. [*bāḥlānā<sup>h</sup>.*]

**PRO-SEM-I-NATION** (L. *pro, semen*) propagation by seed—*Bo-kar phailānā yā*

**PRO-SŌ-DY**, *n.* (Gr. *pros, oîd*) that part of grammar which treats of verse—*'Ilm-i-'arūz yā 'ilm-i-'urūz, mīzān*—Chhandaśāstra, chhandavidyā.

- PRO-SŪ'DI-AN**, *n.* one skilled in prosody — *Ahl-i-'ilm-i-'arūz*, 'arūz-dān, 'arūz, mizān-dān — Chhandaśāstra-jñā, chhandaśāstravyutpaṇa.
- PRO-SŪ'DI-CAL**, *a.* relating to prosody — *Muta'alliq-i-'ilm-i-'arūz*, mizān-mansūb — Chhandaś, chhandaśāstrasambandhī, chhandaśāstravishayak. [kī arth dekho.]
- PRO-SŪ-DIST**, *n.* one who understands prosody — [*Prosodian ke ma'ne-dekho*] — [*Prosodian*]
- PRO-SŪ-PO-PE-ṬA**, *n.* (Gr. *pros, ops, poieo*) a figure by which life and action are attributed to inanimate objects — *'Ilm-i-kalām yā 'ilm-i-faṣṭhāṭ kā ek qā'ida jiske rū se qair-z-rūh ko zī-rūh garhānnā yā qarār d., zī-rūh-sifātī* — Chetanadharma-nārop, chetanadharma-iropan, chetanadharma-utprekshā, chetanagunā-ropan, puruṣabhabhā-ropan.
- PRO-SPECT**, *n.* (L. *pro, spectum*) a view, object of view, ground of expectation — *Nazar yā dād, ma'āl-i-nazar yā pesh-nazar, nimmed chashm-dāshṭ yā sūrat-i-ummed* — Drishṭi darśan wā drishṭipāt, drishṭipāṭavishay drishṭigocharavishay wā driggochara-prades, itā pratyāśa apēkshā āśābhās wā pratyāśābhās.
- PRO-SPECTION**, *n.* the act of looking forward — *Prsh-bini, dūr-andeshā, pesh-lihāzī* — Pūr-vadrishṭi, dūradrishṭi, paripīnadrishṭi, bhavishyaddarśan.
- PRO-SPECTIVE**, *a.* looking forward — *Dūr-bīn, pesh-bīn, pesh-lihāz* — Bhavishyadapekshak, bhāvikāpekshak, āgimikāśāpeksh.
- PRO-SPECTUS**, *n.* (L.) the plan of a proposed literary work — *Kisī tasnif yā inshā ke pesh-bar kā muṣṣul 'ishtihār* — Kartavyasūchana-patra, kartavyārthasūchana-patra, kartavyārthabodhanapatra.
- PROSPER**, *v.* (L. *prosperus*) to be successful, to render successful — *Kām-yāḥ bahra-mand bahra-war khush bakht-āwar bakht-gar sar-sabz yā hāḍid h. yā k.* — Saphal-h. kritārth-h. prāptārth-h. siddhārth-h. śrīman-h. sauriddha-h. bāghnā janapnī ban-ānā phalā phulnā wā pahnā, pahnā pāpnā barhūnā phulnā sauriddha-k. śrīman-k. siddhārth-k. prāptārth-k. kritārth-k. wā saphal-k.
- PROSPERITY**, *n.* success, good fortune — *Kām-yāḥ yā 'ahla-barā, tālī-mandī daulat-mandī sa'ādāt mandī iqbal* — *iqbal-mandī bakht-āwar bakht-garī bahra-mandī nek-bakhtī firoz-mandī barakat jū'ih 'arūz yā sar-sabzī* — Siddhī arthasiddhī kritārthatā saphalātī wā saphalya, bārthī sauriddhī sauriddhya riddhī vridhī uday saubhāgya bhūti kalyāṇ māṅgal wā māṅgalya.
- PROSPER-ŪS**, *a.* successful, fortunate — *Kām-yāḥ yā bahra-mand, iqbal-mand tālī-mand bakht-āwar firoz-mand sa'ādāt-mand sar-sabz yā bahant* — Saphal siddhimān siddhārth wā kritārth, sauriddha vardhamān śrīman lakṣmīwān kalyāṇ māṅgal māṅgalik śubh śivāṅkar sukar bhāgyawān wā saubhāgyawān.
- PROSPER-ŪS-LY**, *ad.* successfully, fortunately — [*Prosperity jo ism hai uske ma'ne dekh-ke iske ma'ne jān-lo*] — [*Prosperity jo sahjā hai uskā arth d-kh-ke iskā arth jān lo.*]
- PROSTER-NATION**, *n.* (L. *pro, sterno*) the state of being cast down — *Dabāw<sup>h</sup>, nāche phekī jīmā<sup>h</sup>, zillat, pastī, afsardagi* — Vishād, glāni.
- PROSTITUTE**, *v.* (L. *pro, stituo*) to sell to wickedness; *a.* vicious for hire, sold to wickedness; *a.* a strumpet, a base hireling — *Zar le-ke zar zālī yā khawā k., zar le-ke bad-kārī meṁ lagānā; a. ajāra ko liye jāyir yā bad-kār, parāda-firosh; n. kasbī māl-zādī yā qabha, kamāna yā zālī zar-āṣnā* — Dravya lekar kutsitakarm wā garhyakarm meṁ lagānā, arth wā vīta ke nimitta bhrasṭ-k.; *a.* vetanāpekshā se kukarmī, dhan kī apēkshā se khoṭī kām wā dushṭatā k. w.; *n.* veśyā guṇikā vārāṅgānī wā paturiyā, adham vaitanik wā vetanārthī.
- PROSTITUTE-TION**, *n.* the act of prostituting — *Parāda-firoshī, qabhaṭī, chhināl-panā<sup>h</sup>, chhinālā<sup>h</sup>, zar ke liye nā-mā'qūl kām meṁ lagānā* — Veśyātva, veśyāvritī, paṇiścha-lyā, vārāsevē, bhagavritī, bhagavyāpār, vetanārth kutsitakarm meṁ lagānā, dhan kī apēkshā se khoṭe kām meṁ lagānā, vetan ke nimitta kutsitakarm meṁ niyojan.
- PROSTITUTE-TOR**, *n.* one who prostitutes — [*Prostitute jo fīl hai us se ism-i-jā'īl ke ma'ne samajh-lo*] — [*Prostitute jo dhātū hai us se kartā kā arth jān lo.*]
- PROSTRATE**, *a.* (L. *pro, stratum*) lying at length, thrown down, lying at mercy; *v.* to lay flat, to throw down — *Parā-huā yā letā-huā<sup>h</sup>, girā-huā<sup>h</sup>, pāṇo parā-huā<sup>h</sup>; v. bichhā-d<sup>h</sup>, girānā girā-d. pachhāna yā tor-dānā<sup>h</sup>.*
- PROSTRATION**, *n.* act of prostrating, depression — *Girānā girnā bichhānā bichhnā nak-ghisnā nak teki pāṇo-pāṇnī jhuknā yā sir ke bhal pāṇnā<sup>h</sup>, dabāw yā udānā<sup>h</sup>* — Prāṇ-pāt āśṭāṅgapāt sūśṭāṅgaprāṇm dandavatprāṇm charaṇapātan wā sarirapātan, vishād wā vishapātā.
- PRO-SYL-LO-GISM**, *n.* (Gr. *pro, sun, logos*) two or more syllogisms so connected that the conclusion of the former is the major or minor of the following — *Do yā ziyāda qaziyē jo is taur se bāham mile rahṭe hain kī peshīn kā natijā yā hasil pasīn kā kub-rā jo sugrā hotā hai, qiyāsu-l-murakkab* — Nyāyasīnkhālā.
- PROPOSITION**, *n.* (Gr.) a proposition — *Masla* — Vachan, vākya, pratijñā.
- PRO-TŌ-IC**, *a.* previous — *Muqaddam, awal, sāliq, peshīn* — Āglā, pūrṇ, agra, agra, pūrvagāminī, pratham.
- PROTECT**, *v.* (L. *pro, tectum*) to cover from danger, to defend, to shield — *Mahfūz*

- raḥnā, hifāzat yā himāyat k., panāk d.** — Paksh k.. bachānā, āsray d. chhipānā wā saṅrakshit-k. [*puṣṭi yā hifāzat* — Rakshā wā trāṇ, āṛ bachāw wā āsray.
- PRO-TĒCTION, n.** shelter from danger, defence — *Muhāfizat panāk sāya yā himāyat,*
- PRO-TĒCTIVE, a.** affording protection — *Panāk bakhsh, himāyati, puṣṭi-bān, muhāfiz, bachānā, bachāne w.* — Pakshak, saṅrakshak, pālak, rakshakāri, ārne w.
- PRO-TĒCTOR, n.** one who protects, a defender — *Himāyati yā himi, hāfiz muhāfiz puṣṭi bān dast-gir murabbi yā shih-i-parlākht* — Rakshak saṅrakshak wā pālak, pratipālak āsrayad itī wā bachāne-w.
- PRO-TĒCTO RATE, n.** government by a protector — *Saltanat jis kā band-o-bast aur intizām nāib yā qāim-maḡām-i-pādshāh kartā hai, saltanat jo nāib yā qāim-maḡām-i-pādshāh ke tābi ho* — Rājapratinidhipratipālitarājya.
- PRO-TĒCTORIAL, a.** relating to a protector — *Muhāfiz-mansūb, hāfiz-mansūb, muta'alliq-i-hāmi, nāib-mansūb, qāim-maḡām-i-pādshāh ke muta'alliq* — Rakshakasambandhi, rājapratinidhiprivishayak.
- PRO-TĒCTORSHIP, n.** the office of a protector or regent — *Uḥda-i-qāim-maḡām-i-pādshāh, nāib yā qāim-i-maḡām-i-pādshāh kā uḥda* — Rājapratinidhipad.
- PRO-TĒCTRESS, n.** a female who protects — *Hamiya, murabbīn* — Rakshakāripi, rakshipi, āsrayadātri, rakshā karne wāli.
- PRO-TĒND', v. (L. pro, tendo)** to hold out — *Phailānā, āge barhānā, āge karnā.*
- PRO-TĒST', v. (L. pro, testis)** to affirm solemnly, to make a formal declaration — *Imān se kahnā, qaul-d. ishār-k. yā iqrār-k.* — Dharmapūrvak bolnā wā kahnā, driḥavākya driḥavachan wā driḥapratijñi k.
- PRO-TĒST, n.** a solemn or formal declaration — *Ishār-i-az-rū-i-imān, iqrār-i-az-rū-i-imān* — Driḥapratijñi, driḥavākya, dharmapūrvakavachan, driḥokti.
- PRO-TĒSTANT, n.** one of the reformed religion; a. belonging to the protestants — *Rom ke 'Isāi mazhab kī munkir; a. Rom ke 'Isāi mazhab ke munkiron ke muta'alliq* — Romiyamatavirodhi, Romiyadharmāsunnat; a. Romiyadharmaviruddha, Romiyamataviruddha, Romiyadharmāsannatavishayak.
- PRO-TĒSTANTISM, n.** the reformed religion — *Romī 'Isāi mazhab ke bar-khilāf dīn, 'Isāi-jon kā biḥar mazhab* — Romiyadharmāsunnatadharm, Romiyamataviruddhadharm, 'Isāi suḍḍhadharm.
- PRO-TĒSTANTLY, ad.** according to protestants — *Romī 'Isāi mazhab ke munkiron ke mutābiq, 'Isāi-jon ke biḥar mazhab ke mutābiq* — Romiyadharmāsunnat ke anusār, Romiyamatavirodhi-jon ke anurūp.
- PRO-TĒSTATION, n.** a solemn declaration — *Iqrār-i-az-rū-i-imān, qaul* — Driḥavākya, driḥokti, driḥavād, driḥabhāshan, driḥapratijñā.
- PRO-TĒSTER, n.** one who protests — *Magir, mutarīf, imān se kahne w., qaul ishār yā iqrār k. w.* — Dharmapūrvak bolne w. wā kahne w., driḥavākya wā driḥokti k. w.
- PRO-THŌNŌ-TARY, n. (Gr. protos, l. noto)** the chief notary, the head registrar — *Mir-shakkā kā mir-dubir, adālat kā mir-muharrir* — Mukhyadekhak, vyavasthānas-thapradhanalekhak. [*shakkā kā uḥda* — Mukhyadekhakapad.
- PRO-THŌNŌ-TARI-SHIP, n.** the office of the head registrar — *Mir-muharrir yā mir-*
- PRO-TO CŌI, n. (Gr. protos, kolon)** the original copy of any writing — *Asl-nawishta, manqūl-mir-hu* — Mūlaliḥi, ādarāpatra.
- PRO-TO-MARTYR, n. (Gr. protos, martyr)** the first martyr — *Pahilā shahīd, awal shahīd* — Prathamawadharmārthapratnyāgi, prathamawadharmapramānārthanyastaprin. [*Namūna, asl* — Mūlārūp wā mūlamūrti, mūl.
- PRO-TO-PIĀST, n. (Gr. protos, plasso)** the thing first formed as a copy, the original
- PRO-TO PLĀSTIC, a.** first formed — *Pahilē banā huā, awal-sāḥtu* — Prathamavirmīit, prathamarachi.
- PRO-TO-TYPE, n. (Gr. protos, typos)** the original after which any thing is formed — *Namūnā, asl* — Mūl, mūlamūrti, mūlārūp, mūlādar, mūlapratimā.
- PRO-TRACT', v. (L. pro, tractum)** to draw out, to lengthen, to defer — *Tūl-khīchnā yā tawīl-k., darāz k., dirang-k. der-k. multawi-rakhnā yā mauqūf-rakhnā* — Dīrgh k., lambānā wā lambā-k., vilamb-k. uṭhā-rakhnā wā tūl-rakhnā.
- PRO-TRACTER, n.** one who protracts — [*Protract jo fīl hai us se ism-i-fā'il ke ma'ne jān-* to] — [*Protract jo dhātu hai us se kartā kā arth samajh lo.*]
- PRO-TRACTIŌN, n.** the act of drawing out — *Intidād, tatwīl, tāḫīr, tūl-kashī, der-sāzi* — Lambāw, dīrgh k., dīrghatā, vilamban, vilamb.
- PRO-TRACTIVE, a.** drawing out, delaying — *Tūl khīchne w. tūl-kash yā tawīl k. w., der-k. w. multawi-rakhne w. der-sāz yā mauqūf-rakhne w.* — Dīrghakāri wā lambāne-w., vilambakāri dīrghasūtri wā tūl-rakhne w.
- PRO-TRĒPTI-CAL, a. (Gr. pro, trepo)** hortatory, intended to persuade — *Muharrir yā himmat-bakhsh, targūbī* — Barhāwā wā dilāsā d. w., prarochak protsāhak wā mānāne w.
- PRO-TRUDE', v. (L. pro, trudo)** to thrust or shoot forward — *Āge ko dhakelnā yā ṭhel-*

- nā<sup>h</sup>, nikālnā<sup>h</sup>, dhakelnā<sup>h</sup>, thelnā<sup>h</sup>, dhakilnā<sup>h</sup>, dhakil-jānā<sup>h</sup>, nikal-jānā<sup>h</sup>, nikal-parnā<sup>h</sup>, phul-nikalnā<sup>h</sup>.* [*ma'ne dekho*]—[Photrudā jo dhātu hai uskā arth dekho.]
- PRO-TU<sup>BER</sup>-SION, *n.* the act of thrusting or shooting forward—[*Protrude jo fl hai uske*
- PRO-TU<sup>BER</sup>-ATE, *v.* (L. *pro, tuber*) to swell out, to be prominent—*Phulnā phul-jānā yā phul-ānā<sup>h</sup>, bārā-ānā ubhār-ānā yā nikal-ānā<sup>h</sup>.*
- PRO-TU<sup>BER</sup>-ANGE, *n.* a swelling, a prominence—*Phulāw phulāhat sijan yā siy<sup>h</sup>, gumrā*  
[*dhikā gānth gilāt gilī yā ubhār<sup>h</sup>*] [*niklā-huā<sup>h</sup>*]
- PRO-TU<sup>BER</sup>-ANT, *a.* swelling, prominent—*Phulā-huā<sup>h</sup>, āchā ubhār-huā bārā-huā yā*
- PRO-TU<sup>BER</sup>-ATION, *n.* the act of swelling out—*Phulnā<sup>h</sup>, phul-ānā<sup>h</sup>, sijan<sup>h</sup>.*
- PRO-TU<sup>BER</sup>-OUS, *a.* swelling, prominent—*Phulā-huā<sup>h</sup>, āchā ubhār-huā bārā-huā yā*  
*niklā huā<sup>h</sup>.*
- PROUD, *a.* (S. *prut*) having inordinate self-esteem, arrogant, daring, lofty—*Maqrūr, mutakabbir, mardāna yā be-khauf, buland yā āli-shān*—[Garvī garvī garvawān dar-pī wā darpawān, abhimāni ahaikārī wā ghamaññī, sāhasī wā nidar, unehā bayā wā ujjawal.] [*wā garv se, abhimānī darp wā ghamaññī se.*]
- PROUDLY, *ad.* arrogantly, haughtily—*Garv yā takabbur se, mutakabbirāna*—*Ahaikār*
- PROVE, *v.* (S. *provan*) to show by testimony or argument, to evince, to try, to turn out—*Sāhit k., zāhir 'aqān yā āshkāra k., azmāna imtihān k., yā tajribē se daryāft k., honā yā thaharā<sup>h</sup>*—*Siddha wā pramānī k., dikhānā dikhānā spāshṭ-k. wā pratyakṣ-k., parikṣhā k., parakṣhā wā kasmī, ho-jamī wā nikalnā.*
- PROVABLE, *a.* that may be proved—*Sāhit-hone ke qabil*—*Prameya, sūlhanīya, upādya, pratipadya, pratipādanīya.* [*Prove jo dhātu hai us se kartā kī arth jānō.*]
- PROVER, *n.* one who proves—[*Prove jo fl hai us se ism-i fi'ūl ke ma'ne samajh-lo*]
- PROVENDER, *n.* (L. *pro, vider*) food for beasts—[*Char-pān ki khurāk, chārā<sup>h</sup>, ghās-pāt<sup>h</sup>*—*Paśwādikhādya-dravya, sukhi ghās wā sukha trin.*]
- PROVERB, *n.* (L. *pro, verbum*) a common saying, a maxim, a by-word; *v.* to speak proverbially, to provide with a proverb—*Ām kalāwat, masla yā masal, zarb-i-masal yā zarbu-l-masal; v. bolne meṁ masla yā masal kahnā, masal yā masla d.*—*Sāma-nya wā sudhārān kalāwat, lokavākya lokotī wā lokaprachalitavākya, kahūt wā kahtūt; v. bolne nō kalāwat wā kahtūt kahnā, kalāwat wā lokaprachalitavākya d.*
- PROVERBIAL, *a.* mentioned in a proverb—*Maslāna, zarbu-l-maslī*—*Kahtūtī, loka-prokt, lokokt, lokaprasiddha.*
- PROVERBIAL-LY, *ad.* in a proverb—*Maslān, tamsiln, zarbu-l-maslī taur se*—*Prāchī-nasūtrānusār se, lokaprasiddha, lokaprasiddhi se, lokotī se.*
- PROVIDE, *v.* (L. *pro, vider*) to procure beforehand, to prepare, to supply, to stipulate beforehand—*Muhāyā rakhnā yā k., taiyār k., sar-bu-rāh k., yā sar-āyām k., pesh-tar se shart k.*—*Age se jutānā jutānā banā-rakhnā le rakhnā wā maṅgī-rakhnā, prastut k., denā, pūrvaniyam pūrvapān wā pūrvapratijñā k.*
- PROVIDENT, *a.* a purveyor—[*Itimāmchī, ihtimāmī, bhandārī<sup>h</sup>, modī<sup>h</sup>, rasadī*—*Bhojanaparikalpāk, āhārājyāk, bhojanādihikārī.*]
- PROVIDENT, *n.* foresight, timely care, the care of God over his creatures, the divine being considered as the guardian of his creatures—*Pesh-bīnī, dūr-andeshī yā āqibat-andeshī, Khudāi yā razāgī, Khudāi rāzīg yā razāg*—*Pūrvadrishtī agradrishtī dūr-drishtī wā dirghadrishtī, pūrvachintī agrachintī pūrvavichār wā bhavishyachchintā, īśwaravidhī wā īśwaravidhān, īśwar Paramēśwar wā vidhātī.*
- PROVIDENT, *a.* foreseeing, cautious, prudent—*Dūr-andesh āqibat-andesh yā pesh-bīn, kosh-yār yā khabar-dār, mudābir zirak yā dānā*—*Paripāmadarśī agradarśī dirghadarśī dūradarśī wā bhavishyachchintak, chaukas wā sāvadhān, pūrvavichārprayukt wā savivek.*
- PROVIDENTIAL, *a.* effected by providence—*Khudā-sāz, az qudrat-i-Allāh-sākhta*—*īśwarakrit, īśwaravilit, īśwarasiddha, īśwaravidhānaprayukt, īśwar se kiā huā.*
- PROVIDENTIAL-LY, *ad.* by God's providence—*Khudī-sāzī se, razāgī se, Khudā ke faal-o-ānāyat se*—*īśwaravidhān se, īśwaranusandhān se.*
- PROVIDENT-LY, *ad.* with wise precaution—*Āqibat-andeshī se, dūr-andeshī se, pesh-bīnī se*—*Paripāmadarśī se, pūrvavichār se, agrasoch se, dirghadrishtī se.*
- PROVIDER, *n.* one who provides—*Muhāyā rakhne yā k. w., taiyār k. w.*—*Age se ju-hāse wā jutāne w., prastut k. w.*
- PROVISION, *n.* the act of providing, things provided, food, previous stipulation; *v.* to supply with provisions—*Taḥiya taḥiya tad-bir taiyārī fikr āqibat-andeshī yā pesh-bīnī, rasad yā muhāyā-chizēn, khurāk rātib yā gīzā, muqaddam shurt; v. rasad rātib yā khurāk baham-pakūnichānā yā sar-bu-rāh k.*—*Upakalpan parikalpan sambhār pūrvapān wā pūrvavidhān, samagrī, āhār anna bhojan wā khādya-dravya, pūrvaniyam pūrvasandhī pūrvapratijñā wā agrapān; v. āhār juhānā, khādya-dravyayukt k., khādya-dravyasambhār k., annasambhār k.*
- PROVISIONAL, *a.* provided for the occasion, temporary—*Muwāfaq-i-waqt yā hāl ke liye muqarrar, chand-roz*—*Prasāngik samayopayogī wā samayānurūp, alpakālin.*

**PRO-VY'NION-AL-LY**, *ad.* by way of provision, temporarily — *Waqt yā zar'urat ke muwāfiq, chand-roz ke liye* — Yathāsamay wā yathāprayojan, alpakālamātra wā thope dinūn ke liye.

**PRO-VY'NION-A-RY**, *a.* provided for the occasion, temporary — *Muwāfiq-i-waqt muwāfiq-i-zar'urat yā kāl ke liye muqarrar, chand-roz* — Samayik samayopnyogi wā samayānūrūp, alpakālin. [yam, sanket sandhi hor wā pap.]

**PRO-VY'SO**, *n.* a stipulation, a condition — *Shart yā iqar, bandhej* — Upaniyam wā ni-Pro-vy'sor, *n.* a purveyor, a steward — *Ihtimāmī yā ihtimāmchī, bhanṭārī* — Parikalpak upakalpak wā jutano-w, bhāṇḍāgarāllhipati wā kāryadhī.

**PROV'INCE**, *n.* (L. *pro, vinco*) a conquered country, a country governed by a delegate, a division of a kingdom or state, the proper office or business of any one — *Mulk-i-maṣṭal, sūba, digar yā zil', khass 'uhda khūlmat yā kār* — Parajitades wā vaśikritamaṣṭal, rājpratinidhipūṭaprades, chaklā prades wā maṣṭal, swadharm swakarm karm kām adhikār prakaraṇ wā niyog.

**PRO-VY'CI-AL**, *a.* relating to a province, rude, unpolished; *n.* one belonging to a province, a spiritual governor — *Sūba-maṣṭal yā sūba-kā, wā-tarāshūta, nā-saf yā be-jāla*; *n. dīhātī yā sūba kā bishanda, imām yā dīwā-kīm* — Dāsik maṣṭalasambandhī grāmiya wā grāmiya, rūkṣh rūkṣh shūl wā asūksrit, aparishkrit; *n. desasth desāvāsi wā grāmasth, dharmādhyakshavāsi*. [gūwāroṇ kī boli.]

**PRO-VY'CI-AL-ISM**, *n.* a provincial idiom — *Dīhātī muhāvāra yā bolī* — Grāmiyabhāshā,

**PRO-VY'CI-AL-I-TY**, *n.* provincial peculiarity — *Dīhātī yā dīhātī kī khāssiyat* — Grāmiyadharm, grāmiyalakṣaṇ, gāwārī rīti gūp wā dharm. [chaklā kar-dīlā.]

**PRO-VY'CI-ATE**, *v.* to convert into a province — *Sūba kar-dālnā* — Prades maṣṭal wā

**PRO-VŌKE**, *v.* (L. *pro, voco*) to summon or challenge, to rouse, to excite, to enrage, to incense, to offend — *Talab k., pūlā k., harakat jumbish targhī yā tahrik d., khashm-nāk k., khafā k., nā-rā; yā bezār k.* — Bulānī, ūṭhānā, uks nī uskīnā uttejit-k, ūḥār-nā jūgnā wā khār-k., kupī wā kopī k., chher-nā chīrhānā wā jālnā, rūsh-k.

**PRO-VŌC'A-BLE**, *a.* that may be provoked — *Harakat-pazir, mumkin-i-khashm-nākī, tahrik-pazir, zāl-ranī* — Uttejaniya, uddīpaniya, prakojaniya, śighrakopī.

**PROV-O-CATION**, *n.* a cause of anger, incitement — *Ishī'at qazab-angēzī yā bū'is-i-khashm, targhī tahrik yā tahris* — Chīrh chīrhānī chīrh chīr-kā-kām chīr-kī-bāt chīrh kopa-kāraṇ wā krodhotpādan, prōsāhan uddīpan uttejan wā uksīw.

**PRO-VŌC'A-TIVE**, *a.* exciting, stimulating; *n.* any thing which excites appetite — *Mubah-hī targhī yā tahrik-dīh, muharrik*; *n. jū-af-zā, ishtihā-af-zā* — Uttejak, uddīpak; *n. agniyārādhan, bhūkh wā kshudhā barhāne wāli aushadh.*

**PRO-VŌK'ER**, *n.* one who provokes — [*Provoke jo jēt hai us se ism-i-fā'il ke ma'ne jān-lo*] — [*Provoke jo dīhū hai us se kartī kā arth samajh-lo.*]

**PRO-VŌK'ING-LY**, *ad.* in such a manner as to excite anger — *Qazab-angēzī se, chīrh se* — Krodhotpādan karne kī rīti se, chīrhne chīrhāne wā jālnē kī bhāntī se.

**PROVOST**, *n.* (L. *pro, possum*) a chief ruler, the executioner of an army — *Awwal hākim, lashkari jallād* — Pradhīnādhyakṣh wā pradhīnādhyakṣhī, sainīkabadhakarmādhyakṣhī. [*'uhda* — Pradhīnādhyakṣhapal, sainīkabadhakarmādhyakṣhī kī pad.]

**PROVOST-SHIP**, *n.* the office of a provost — *Awwal hākim kā 'uhda, lashkari jallād kā*

**PROV'OW**, *prō*, *n.* (Fr. *proue*) the forepart of a ship — *Jahāz kā āgā muhā yā mātā* — Naukāgra, naukāgrabhūg, naukā kī āgā muhā wā mātā. [śūr, vīr.]

**PROV'OW**, *a.* (Fr. *preux*) valiant — *Jawān-mard, dīler, shujā', bahādūr* — Vikrānt, sāhasī, **PROV'ESS**, *n.* valour, bravery — *Dīleri jurat yā bahādūrī, shujā'at yā jawān-mardī* — Sūrātī parākram sāurya wā rāmasāurya, vīratā vīratwa wā sāhas.

**PROW'L**, *v.* to rove about for prey — *Shikār ke liye phīrnā* — Mānsārth bhramaṇ k., mānsānweshanārth ghūmnī-phīrnā.

**PROW'L-ER**, *n.* one that roves about for prey — *Shikār ke liye phīrne w.* — Mānsārth bhramanākārī, mānsānweshanārth ghūmne-phīrne w.

**PROX'I-MATE**, *a.* (L. *proximus*) nearest — *Qarīb-tarīn, nazdik-tarīn, saṭā-huā<sup>h</sup>, lagā-huā<sup>h</sup>* — Samīpatam, nikatām, sannihit, nīrantar upasth.

**PROX'I-MATE-LY**, *ad.* immediately — *Bilā-tawāyuf, dar-hāl, bilā-wāsita, qurb yā naz-diki se* — Samīpatamarūp se, tatksaṇ, tatkal, jhatpat.

**PROX'IME**, *a.* next, immediate — *Qarīb-tarīn yā nazdik-tarīn, be-wāsita bilā-fāsila yā bi-t'fīl* — Samīpatam wā nikatām, upasth samīhit anantar avyavahit wā tātkalik.

**PROX-IM'I-TY**, *n.* state of being next, nearness — *Qurb qurbat yā taqrīb, nazdiki yā itti-sāl* — Upasthān upasthīti sānnidhya sānnidhān wā sannīkarsh, samīpatā samīpya naikatya wā ānantarya.

**PROX'Y**, *n.* (prorucacy) the agency of another, the person who acts for another — *Niyābat, uḍb yā qāim-maqam* — Pratinidhitwa, pratīdhi wā pratipurush.

**PROX'Y-SHIP**, *n.* the office of a proxy — *Niyābat, uḍb kā 'uhda, qāim-maqam kā 'uhda* — Pratinidhipad.

**PRŪCE**, *n.* Prussian leather — *Mulk-i-Prashīā kā chamṛā* — Prashīā deś kā chamṛā.

- PRŪDE**, *n.* (*L. prudens*) a woman affectedly nice and scrupulous — *Nakhre-bíz 'aurat, makkára, 'aurat jo mākṛ se bari sharmāti ho* — Pākhañḍī strī, kulatā, mithyāvinītā.
- PRŪ'DER-Y**, *n.* affected nicety of conduct — *Mākṛ kī sharm kījāb yā 'ismat* — Mithyā-lāj-jī, mithyāvinay, vinayābhinān, pākhañḍī kī vinītātā.
- PRŪ'DISH**, *a.* affectedly grave — *Mākṛ se sharm-namā, zāhir-dāri se sanjīda* — Mithyāvinīt, pākhañḍī, lajjāwān, upar se gambhīr, dekhne mātra meḥ gambhīr.
- PRŪ'DISH-LY**, *ad.* in a prudish manner — *Mākṛ kī sanjīlagī yā hilm se, jhūthī sanjīlagī se* — Mithyāvinay se, mithyā-lāj-jā se, jhūthī wā uparī gambhīratā se.
- PRŪ'DENT**, *a.* (*L. prudens*) practically wise, cautious, circumspect — *Mulabbhīr, hosh-gār, ihtiyāti khabar-dār yā dūr-andesh* — Pūrvavichārāñḍī vijñā dīrghadrishṭī wā buddhīmān, chaukas wā sāvadhān, parināmadarśī dūradarśī wā suchet.
- PRŪ'DENCE**, *n.* wisdom applied to practice — *Pesh-bānī, dānā, hosh-gār, ihtiyāt* — Pūrvavichār, parināmadarśiṭī, pūrvasamīkṣhī, prajñatā, sāvadhānatā, vivechanā, vivek, vichārāñḍī, buddhi.
- PRŪ'DENTIAL**, *a.* proceeding from prudence — *Khīrad-mandāna, dānā yā ihtiyāt se kīyā-huā, hosh-gārī se kīyā-huā* — Savivek, savichār, pūrvavichāraprayukt, pūrvasamīkṣhāprayukt.
- PRŪ'DENTIALS**, *n. pl.* maxims of prudence — *Khīrad-mandī dānā yā ihtiyāt ke maqūle, pur-dānā yā pur-hosh-gārī masale* — Pūrvavichāraprayukt kahiwātānī, sāvadhānī wā chaukasī kī kahātānī.
- PRŪ'DENTIAL-TY**, *n.* the state of being prudential — *Dānā talbīr yā ihtiyāt se kīye jāne kī hātāt* — Pūrvavichāraprayuktatā, pūrvasamīkṣhāprayuktatā, savivekatva.
- PRŪ'DENTIAL-LY**, *ad.* according to prudence — *Ihtiyāt, hosh-gārī se, talbīr se, dānā se, 'aql-mandī se, pesh-bānī yā dūr-andeshī se* — Pūrvavichār se, agra soch se, dūradarśiṭī se, buddhī se, sāvadhānī se, vijñātāpūrvak.
- PRŪ'DENTLY**, *ad.* with prudence, wisely — *Hosh-gārī ihtiyāt talbīr ihtiyāt pesh-bānī yā dūr-andeshī se, Khīrad-mandī dānā yā 'aql-mandī se* — Sāvadhānī chaukasī parināmadarśiṭī pūrvavichār wā pūrvasamīkṣhā se, vivechanā vivek prajñatā vijñātā wā buddhī se. [bahut barhī dānā ko chhāntūā<sup>h</sup>, saṁvārṇā yā sajānā<sup>h</sup>,]
- PRŪNE**, *v.* (*Fr. prunigner* ?) to lop, to cut off superfluous branches, to trim — *Kāṭnā<sup>h</sup>, Prūnkar, n.* one who prunes — *Kāṭne w<sup>h</sup>, chhāntne w<sup>h</sup>, saṁvārṇe yā sajāne w<sup>h</sup>.*
- PRŪNING-HOOK**, **PRŪNING-KNIFE**, *n.* a hook or knife used in lopping trees — *Hātisūā<sup>h</sup>, hātisūā<sup>h</sup>, hātisūyā<sup>h</sup>, tāngā<sup>h</sup>, pāṅgī, kulhārī<sup>h</sup>.*
- PRŪNE**, *n.* (*L. prunum*) a dried plum — *Sākhā baīr yā ber<sup>h</sup>, ālū<sup>h</sup>.*
- PRU-NEL-LO**, *n.* a kind of silk stuff — *Ek qism kī reshmi kaprā* — Ek prakār kā paṭṭa wā kañsāmar.
- PRŪ'RI-ENT**, *a.* (*L. prurio*) having an itching desire, uneasy with desire — *Nihāgāt mushtiq, khawāhish yā raghat se be-qarār* — Atyutkañḥit, atyantāsprīhī wā atyabhilāsh se vyākul wā asthīr. [ — Atisprīhī, atisayeechehā, atyabhilāsh.
- PRŪ'RI-ENCE**, **PRŪ'RI-EN-CY**, *n.* itching desire — *Bari khawāhish, kamāl raghat, shahwat*
- PRŪ'RI-EO**, (*L. the itch* — *Khūrish, khūj<sup>h</sup>, khajjī<sup>h</sup>* — Kañḍī, kañḍu, khajjū
- PRŪ'RI-EOUS**, *a.* pertaining or tending to the itch — *Khūrish-mansūb, khūrishī, khajjā<sup>h</sup>* — Kañḍavishayak, khajjūsambandhī.
- PRŪY**, *v.* to inspect closely, to peep impertinently; *n.* impertinent peeping — *Ba-gaur lihāz k. yā dekhnā, jāśūsi yā tajassus k.*; *n.* jāśūsi, jhūñkī-jhūñkī<sup>h</sup> — Sūkshmanīrīkṣhān-dhān sūkshmanīrīkṣhān wā sūkshmanīrīkṣhān k., jhūñknā bhed-lenī wā narmānīrīkṣhān k.; *n.* sūkshmanīrīkṣhān, anadhikārcharā.
- PRŪ'ING-LY**, *ad.* with impertinent curiosity — *Jāśūsi se, jhūñkī-jhūñkī se<sup>h</sup>* — Sūkshmanīrīkṣhān se, anadhikārcharā se. [bhaktigīt, īśwarastutigīt, stutigīt.
- PSALM**, sānu, *n.* (*Gr. psalmos*) a holy song — *Pāk-sarod, bhajan<sup>h</sup>* — Stotra, bhaktigān,
- PSALMIST**, *n.* a writer of holy songs — *Bhajan-navis, pāk-sarod-navis* — Dharmagitara-chak, stotrarachak, stutigitarachak.
- PSALMO-DY**, *n.* the practice of singing psalms — *Bhajan gāne kī fann yā 'ilm* — īśwara-
- PSALMODY**, **PSALMODY-CAL**, *a.* relating to psalmody — *Bhajan gāne ke fann ke muta-'allig, pāk sarod gāne ke 'ilm ke muta'allig* — īśwarastutigānavidyāsambandhī, stotragitavidyāvishayak, stotragitānavishayak.
- PSALMO-DIST**, *n.* one who sings psalms — *Bhajanīk<sup>h</sup>, bhajan gāne w<sup>h</sup>.*
- PSALMO'RA-PHER**, *n.* a writer of psalms — *Bhajan-navis, pāk-sarod-navis* — īśwarastuti-gitarachak, stotrarachak, dharmagitara-chak.
- PSALTER**, *n.* the book of psalms — *Bhajan kī kitāb, pāk-sarod-nāma, zabūr-nāma* — Sto-trapustak, īśwarastutigītāpustak, dharmagitāpustak.
- PSALTER-Y**, *n.* a kind of harp — *Ek qism kī bin* — Ek prakār kī vīnī wā bin.
- PSEU-DO-A-POSTLE**, sū-do-a-pō'sl, *n.* (*Gr. pseudos, apo, stello*) a false apostle — *'Isā kī naqī hawārī, 'Isā jhūthā rasūl* — Isā kī jhūthī mithyā wā kṛitrīm dūt, Isā kī kṛitrīm wā mithyā perit. [likhnā<sup>h</sup>, jhūthī likhāvā<sup>h</sup> — Mithyālokh.
- PSEU-DOG'RA-PHY**, sū-dōg'ra-phy, *n.* (*Gr. pseudos, grapho*) false writing — *Jhūthā*



PSEU-DOL'O-GY, *su-döl'o-gy. n.* (Gr. *pseudos, logos*) falsehood of speech — *Darog-goi, nā-rast kulim, jhūthi bolī<sup>h</sup>* — Mithyāvākya, mithyābhāṣan.

PSHAW, *shā, int.* expressing contempt — *Chhī-chhī<sup>h</sup>, phish<sup>h</sup>* — Dhikdhik, dhik.

PSY-CHOL'O-GY, *si-köl'o-gy, n.* (Gr. *psychē, logos*) the doctrine of the soul — *'Ilm-i-rūh, ilāhigat, 'ilm-i-mā-bu du t-tabī<sup>i</sup>* — Ātmatattvavidyā, adhyātmavidyā, adhyātmāśāstra.

PSY-CHO-LŌG'IC, *PSY-CHO-LŌG'I-CAL, a.* relating to the doctrine or study of the soul — *'Ilm-i-rūh ke mutū'alliq, 'ilm-i-mā-bu du t-tabī<sup>i</sup> ke mutū'alliq* — Ātmatattvavidyā-vishayak, adhyātmavishayak. | — *Ek bhānt kī chiriyā.*

PTAR'MI-GAN, *tār'mi gan, n.* (Gael. *termochan*) white game — *Ek gism kī safed murg* PTIS'AN, *tīz'an, n.* (Gr. *ptisso*) a decoction of barley with raisins and liquorice — *Jau kishmish yā munuqā aur aslu-sūs kī joshānda* — Jau dīkh aur jethinadhu kā kārḥā wā kwāth.

PTOL'E-MAT'IC, *tōl-e-mā'ic, a.* pertaining to the system of Ptolemy the astronomer — *Tālīmī nām 'ilm-i-haiat-dān ke qū'ile ke mutū'alliq* — Tālīmī nāmak jyautishik ke mārg wā mat kī sambandhī.

PUB'ER-TY, *n.* (L. *pubes*) the ripe age of mankind — *Bulūg, bulūgat, shabāb, jawānī* — Yauvan, yauvanāyasthā, tārūnya, tarupatwa, yuvatwa.

PU-BES'CEŒCE, *n.* state of arriving at puberty — *Jawānī, shabāb, bulūgat* — Yauvan, tārūnya, yuvatwa. [prāptatārūnya, aūkuritayauvan.]

PU-BES'CENT, *a.* arriving at puberty — *Bālig, shabāb-rasīda, jawān* — Prāptayauvan.

PUB'LIC, *a.* (L. *publicus*) belonging to a state or nation, not private, common, open, notorious, general; *n.* the body of the nation, the people, open view — *Sarkārī, 'awām kī, 'āwān, zāhir mushṭarak yā khalāiq-ke-fāide-ke-liye, 'ayān āshkārā mashhūr-o-mā'yūf yā mashhūr, 'awām : n. khalāiq khalq-i-lāh khalq yā khalīqat, kharāsa-o-'awām ra'ayī khāss-o-'āwām yā sab log, khulā-ma'idān yā sab kī nazar* — Sarvasambandhī prajāsambandhī wā sarvalokasambandhī, sarvasādhitārā sārvaajanik wā sab logn kī, sāmānya, sarvaprakāś wā sarvalokopayogī, pratyakṣ sarvalokaprasiddha wā jagatprasiddha, sādhitārā wā sarvalaukik; *n.* prajālok, lok log sarvalog wā sab log, sab kī drishṭi wā sāmūhī. [grāhī, karasūgrahī, karagrāha, śūlagrahī.

PUB'LI-CAN, *n.* a collector of tribute — *Khirāj tahsil k. w., rāḥ-dār, ghat-wāl<sup>h</sup>* — Kara-PUB'LI-CATION, *n.* the act of publishing, a work printed and published — *Izhār ishtihār shuhrat tushhūr yā afshā, tasnīf jū chhap-tar mashhūr yā mashhūr ho* — Prākāśan prakāṭ-k, pragat-k wā prasiddha-k., prakāśitapustak wā prasiddhapustak.

PUB'LI-C'ITY, *n.* state of being public — *Izhār, shuhrat, khāss-o-'āwām ke pās zāhir h., zuhār* — Prakāś, lokaprakāśatā, prasiddhī, lokaprasiddhī, lokaprasiddhatī.

PUB'LIC-LY, *ad.* in a public manner, openly — *'Alāniyatān yā 'awām ke nām se, zāhīran āshkārā yā male-ma'idān* — Prakāṭarūp-se pragatārūp-se wā prajālok ke nām se, khulā-khulī.

PUB'LIC-NESS, *n.* the state of being public — *Ishtihār, izhār, zuhār, shuhrat, sarkārī 'alāqa, kharāsa-o-'awām kī 'alāqa* — Prakāś, prasiddhī, lokaprasiddhī, lokaprakāś, prakāśatā, prajālok kī sambandh, sarvalokasambandhī.

PUB'LI-SH, *v.* to make known, to put forth — *Mashhūr yā zāhir k., manshūr-k. muntashar k. yā jāri k.* — Prakāṭ pragat wā prasiddha k., prachalit wā pracharit k.

PUB'LI-SH-ER, *n.* one who publishes — *Mashhūr k. w., manshūr k. w., muntashar k. w., jāri k. w.* — Prakāś-k, vijñāpak, khyāpak, prasiddhakartī.

PUB'LI-SP'IR'IT-ED, *a.* disposed to promote the public good — *Khalāiq kī bhulāt karne kī taraf rāgib, khāss-o-'āwām kī fulāh kī taragqī karne ko mūil, khair-khawāh-i-khalq, khalq-dost* — Lokopakāraṣil, sarvalokahit, sarvaajanahitaiṣhī, sādhitārāpūnāṅalechchhu, janārthī, lokārthī.

PUB'LI-SP'IR'IT-ED-NESS, *n.* disposition to promote the public good — *Khalq-dostī, khair-khawāh-i-khalq* — Lokopakāraṣilatā, lokāhitechchā, lokopakārabuddhī.

PŪCE, PŪKE, *a.* of a dark purple colour — *Siyaḥ-mūil-argawānī* — Krishṇlohī.

PŪCEL-AGE, *n.* (Fr.) virginity — *Bakārat, biker, doshizagī, kuṣār-pan<sup>h</sup>* — Akshatā-yonitwa, kaumār, kumārītva, kanyātva. [apadevatī.]

PŪCK, *n.* (Ic. *puck*) a mischievous spirit — *Ziyān-kār yā sharīr khabīs* — Dushṭapāśichī.

PŪCK'BALL, PŪCK'FIST, *n.* a kind of mushroom full of dust — *Dhūl se bhārā-huā ek bhānt kī kukraundhā<sup>h</sup>*.

PŪCK'ER, *v.* (S. *poca*) to gather into plaits or folds; *n.* a collection of folds — *Tah-k., chin-dālānā, batornā<sup>h</sup>*; *n.* majma'-i-tah, majma'-i-chin, tah, chin — Jhol-dālānā, sikornā, parat dālānā, mornā; *n.* jhol, parat, jhol kā baṭor.

PŪD'DER, *n.* (pothar) a tumult, a bustle; *v.* to make a tumult, to perplex — *Balwā yā bakherā<sup>h</sup>, dhūmdhām<sup>h</sup>*; *v.* hanjāma k., hairān yā pareshān k. — *v.* Balwā bakherā wā dhūmdhām k., ākul wā vyākul k.

PŪD'DING, *n.* (Fr. *boudin*) a kind of food variously compounded, an intestine — *Gulgulā yā ladḍā<sup>h</sup>, āntī<sup>i</sup> āntārī yī ānt<sup>h</sup>*.

PŪD'DING-FIE, *n.* a pudding with meat—*Māus milā-kar banā huā gulguḷā<sup>h</sup>.*

PŪD'DING-SLEEVE, *n.* the sleeve of a gown—*Āstīn-i-jāma. jāme ya nīme kī āstīn—*Āngarkhe kī bāhuvastra wā dorvastra. āngarkhe kī bāuh.

PŪD'DING-TIME, *n.* the time of dinner—*Khe me kā waqt—*Bhojanakāl, āhārasamay.

PŪD'DLE, *n.* (S. *pool*?) a small pool of muddy water; *v.* to make muddy—*Tāl<sup>h</sup>, tulāyā<sup>h</sup>, dab<sup>h</sup>, daburā<sup>h</sup>, daburā-dakurā<sup>h</sup>; v. gaulā k<sup>h</sup>, ghīngholnā<sup>h</sup>, ghīnghornā<sup>h</sup>, kindornā<sup>h</sup>.*

PŪD'DLY, *a.* muddy, dirty, miry—*Āadhlī<sup>h</sup>, mailī<sup>h</sup>, chihlahā chahlahā yā daldalā<sup>h</sup>.*

PŪ'DEN-CY, *n.* (L. *puđens*) modesty—*Ījāb, sharm, gairat—*Lāj, lajjā, vinay, vrīṣ, lajjāsīlatī.

PŪ-DIG'ITY, *n.* modesty, chastity—*Ījāb sharm yā gairat, 'ismat—*Lajjāsīlatī vrīṣ lajjī wā vinay, avyabhihār jitendriyatwā yatendriyatw ī wā satītwā.

PŪ'ER-ILE, *a.* (L. *puer*) childish, boyish—*Bālak sā chhīchhorā ochhā yā chibāwlā<sup>h</sup>, larkē-sā chheluhtā chhulohā chhulohā: chhulā chhiblā yā hālā<sup>h</sup>.*

PŪ'ER-IL'ITY, *n.* childishness, boyishness—*Larkā chhīchhorā pan yā ochhā-pan<sup>h</sup>, larkā-pan larkā-pan hālā yā chhulohā-pan<sup>h</sup>.*

PU ERTER AL, *a.* (L. *puer, pario*) relating to child birth—*Larkā jāme ke mutā'alliq, zachagi-mansūb, mutā'alliq ī zachagi—*Prasavāsambandhī, prasūtīsambandhī.

PŪ'ET, See PEWET.

PŪFF, *n.* (D. *puff*) a small blast of wind, any thing light and porous, an exaggerated statement or recommendation; *v.* to swell with wind, to inflate, to blow, to pant, to praise with exaggeration—*Hawā kī jhōnkī yā jhōkī, kōi hālki aur masām-dār shai, bāyān yī sifārish tā-mubālaqa; v. hawā se phulnā, phulānā<sup>h</sup>, phūknā yā bahā (c-janā), hūphnā<sup>h</sup>, sifārish tā-mubālaqa k. yā mubālaqa se sifārish k.—*Vāyu kī jhākōrā jhōnkā wā jhōnk, kōi hālki aur sukshma-vendhriyāśīst vastu, atyukti atīśayukti wā atīśayaprāśā; *v.* vāyu se phūlnā phaphalnī blabhlaknā wā hōknā, phūlīl, phūknā wā upīl, hūphlāphūnā wā hūphlaphūn, atīśayaprāśā k. wā atyukti se prasāśā k. [jo dhātū hai us se karti kā arth jān-lo.]

PŪFFER, *n.* one who puffs—*Puff jo fīl hai us se ism-i-fīl ke māne samajh-lo.* [Puff

PŪFFY, *a.* windy, tumid, turgid—*Par-hawā, phūlī-knā<sup>h</sup>, raigūn yā mubālaqa-āmez—*Vātanay, sūjā-huā sūlmat phapphas phapphal wā phūphūkī, nīrarthak bāre bāre sabdōn se bhārī hūi.

PŪFFINESS, *n.* state or quality of being turgid—*Phūlī-huī hōlat, mubālaqa-āmezī, hālat-i-par-hawā—*Vātanayawā, sūjī hūi avasthā, nīrarthak bāre bāre sabdōn se bhārī hūi avasthā. [prakār kī machhlī.

PŪFFIN, *n.* a water-fowl, a fish—*Daryāi murg, ek qism kī machhlī—*Jalapakshī, ek PŪG, *n.* (puck?) a monkey, a little dog—*Bendār yā bīnār<sup>h</sup>, ek chhōṭā kuttā<sup>h</sup>.*

PŪGH, *int.* expressing contempt—*Chhī<sup>h</sup>, chhī chhī<sup>h</sup>, oh<sup>h</sup>—*Dhik.

PŪGHIL, *n.* (L. *pinguī*) as much as is taken up between the thumb and the first two fingers—*Jīnā āngūṭhe aur āṅgē kī donon āngūṭiyon se uṭhāyā jāy<sup>h</sup>, bako<sup>h</sup>, bukh<sup>h</sup>, bukkā<sup>h</sup>, chukki<sup>h</sup>.*

PŪGHISM, *n.* the practice of boxing—*Musht-zanī, ghīśī-bāzī, ghūśī-bāzī, ghīśc-bāzī—*Mukki wā mukke kī larāī, muḱkamukki, ghūśīghūśī, mushtiyuddhā.

PŪGHIST, *n.* a boxer, a fighter—*Musht-zan, ghīśc-bāz—*Mushtiyoddhī, mushtiyodh wā mushtiyodhī. [pūkhā<sup>h</sup>, jhagrāyā yī tarān hār<sup>h</sup>.

PUG-NACIOUS, *a.* (L. *pinguo*) inclined to fight, quarrelsome—*Larāk larākā yā lu-PUG-NĀC'ITY, n.* inclination to fight—*Larāk panā<sup>h</sup>, larākā-pan<sup>h</sup>, larne kī raybat yā khōrāshī—*Yuddhapriyatā, yuddhechchhā, kalāhapriyatā.

PŪISNE, *pū'ne, a.* (Fr. *puīs, nē*) younger, inferior, petty, inconsiderable—*Sinn yā kām meū chhōṭā, khaurī yā kihtar, adnā, khafīf nā-chāz yī be-quadr—*Lahurā, avara-padaśt wā nīkīśt, kśudra wā chhōṭā, hālā tūchchhā alparth wā agūnya.

PŪIS SANT, *a.* (L. *posses*) powerful—*Zor-dār, quḍīr, machāl, turānā yā turānā—*Balawān, hālī, parīkrāmī, vikramī.

PŪIS SANGE, *n.* power, strength, force—*Qūwat yī quwwat, tīqat turānā yā turānāt, pū'īkīnat yā muknat—*Parīkrām wā prabhāv, vikram wā śakti, prālāya wā bal.

PŪKE, *v.* to vomit; *n.* a vomit—*Radd k., chhānt k<sup>h</sup>, qai k.; n. radd, qai, chhānt<sup>h</sup>—*Vaman k., oknā, oknā; *n.* vaman, okāī.

PŪKER, *n.* a medicine which causes vomiting, one who vomits—*Dawā-i-qai-āwar, qai yā radd k. v.—*Vāntikārak wā vamanakārak aushdhī, vaman wā chhānt k. w.

PŪKE. See PUCK. [husn—Saundarya wā sundaratā, surīpatī, lāvanya.

PŪLCHRI-TUDE, *n.* (L. *pulcher*) beauty, grace, comeliness—*Khīb-sūratī, khūbī, PŪL, v.* (Fr. *pieuler*) to cry like a chicken, to whine, to whimper—*Gheñ-peñ yā cheñ-peñ k<sup>h</sup>, jhīknā jhīknā jhīknā jhīknā rīrīyānā yā ronā<sup>h</sup>, jhūknā yā sisaknā<sup>h</sup>.*

PŪLING, *n.* a cry as of a chicken, a whining—*Gheñ-peñ yā cheñ-peñ<sup>h</sup>, rīrīyāṭ rolāt yā jhīknā<sup>h</sup>. [shikāyat se—*Jhīkhar wā rokar, khed wā vīlāp se.

PŪLING-LY, *ad.* with whining, with complaint—*Rolāt yā rīrīyāṭ se, nāla shakwa yā*

- PULL**, *v.* (S. *pullian*) to draw forcibly, to pluck, to tear; *n.* the act of pulling—*Khinchná khinchná khichná káhná tánná ainchná ghasitá yá jhatukná<sup>b</sup>, torná gá channá<sup>b</sup>, phánná phár-dálná yá chár-dálná<sup>b</sup>; n. khicháw<sup>b</sup>, khincháw<sup>b</sup>, jhatká<sup>b</sup>, kháinch<sup>b</sup>, khinch<sup>b</sup>, jhaták<sup>b</sup>, khích<sup>b</sup>, ainch<sup>b</sup>, tán<sup>b</sup>, kushish.*
- PULLER**, *n.* one who pulls—[*Pull jo sít hui us se ism-i-jú'íl ke ma'ne samajh-lo*—[Pull jo dhátu hai us se kartá ká arth ján-lo.]
- PULLBACK**, *n.* that which keeps back—*Rok<sup>b</sup>, rukáw<sup>b</sup>, rukávat<sup>b</sup>.*
- PULLLET**, *n.* (L. *pullus*) a young hen—*Bachcha-murgí, chhóti murgí, chúza*—Kukkuti-sávak, chhoti kukkuti.
- PULLEN**, *n.* poultry—*Murgí-murgí, murg*—Gharíú wá palná pakherí.
- PULLEY**, *n.* (Fr. *poulie*) a small wheel turning on a pin in a block—(*thirni<sup>b</sup>, phir-kí, garvín<sup>b</sup>, charikhí.*) [*phátná<sup>b</sup>, kóipal níkalná<sup>b</sup>.*]
- PULLELATE**, *v.* (L. *pullus*) to bud—*Shugúfa láni<sup>b</sup>, kalipáni<sup>b</sup>, manláni<sup>b</sup>, kóipal*
- PULLETTING**, *n.* the act of budding—*Shugúfa láni<sup>b</sup>, kalipáni<sup>b</sup>, manláni<sup>b</sup>.*
- PULMONARY**, *a.* (L. *pulmo*) belonging to the lungs, affecting the lungs—*Muta-allig-i-shush, shush-ká*—Phupphusasambandhi phupphusíya wá phephre-ká, phupphusáth.
- PULMONIC**, *a.* pertaining to the lungs; *n.* one diseased in the lungs—*Shush-mansób, muta'allig-i-shush, phephre ká<sup>b</sup>; n. wah shukhs jiske shush mein bimári ho*—Phupphusíya, phupphusasambandhi; *n. wah vyakti jiske phephre wá phupphus mein rog ho.*
- PULP**, *n.* (L. *pulpa*) any soft mass, the soft part of fruit—*Mag<sup>b</sup> yá koi narm shai, mami ká mag<sup>b</sup>; Gula majja sár wá garbh, phalasár phalagarbh wá phal ká gúli.*
- PULPERS**, **PULPY**, *a.* like pulp, soft—*Mag-sa yá pur mag<sup>b</sup>, narm*—Majjagunak maj-jury sammajja wá gude-sarífá, guludá pilpili wá komal.
- PULPIT**, *n.* (L. *pulpitum*) an elevated desk in a church from which the sermon is pronounced—*Mi: bar*—Dharmadhyápakísan, dharmopade akásan, purohitásan.
- PULSE**, *n.* (L. *pulsus*) the motion of an artery as the blood is driven through it, oscillation; *v.* to beat as a pulse—*Nabz, jhuláw<sup>b</sup>; nabz ká mamind dharakná tapakná yá chalná, tis márná<sup>b</sup>*—Nári, ándolan wá tharthari; *v. nari ke sadris dha-raná tapakná wá chalná.* [thónke wá bajáye jáne ke yogya.]
- PULSATE**, *a.* that may be beaten—*Chalíye thónke yá bajáye jáne ke qabil*—Chalíye
- PULSATION**, *n.* the act of beating, a throbbing—*Dhapak<sup>b</sup>, tapak phayak tasak yá tis<sup>b</sup>.*
- PULSATOR**, *a.* beating like a pulse—*Dhapak-tá hui<sup>b</sup>, tapakt-i-hui<sup>b</sup>, tis-mártá huá<sup>b</sup>, tasaktá-hui<sup>b</sup>.* [ubhāgne n.—Nari ko chālāne wā ubhārne w.]
- PULSATOR**, *a.* moving or exciting the pulse—*Mahurrik-i-nabz, nabz ko chālāne yá*
- PULSION**, *n.* the act of driving forward—*Áge dhakalná yá thelná<sup>b</sup>.*
- PULVERIZE**, *v.* (L. *pulvis*) to reduce to dust or powder—*Bukná<sup>b</sup>, misná<sup>b</sup>, átá k<sup>b</sup>, písná k<sup>b</sup>, safsif k, chúrān k<sup>b</sup>.*
- PULVERABLE**, *a.* that may be reduced to dust—*Munkinn-sa-fúf, búke-jāne yá píse-jāne ke qabil*—Chúrān-ya, búke wá píse jáne ke yogya.
- PULVIL**, *n.* a sweet-scented powder; *v.* to sprinkle with perfumed powder—*Khush-bí-dār bukni yá safsif, m'attar bukni; v. m'attar bukni bhurbhurānā*—Achehi mahakti bukni, sugandhitachúr; *v. sugandhitachúr wá achehi mahakti bukni bhurbhurānā.* [Jhānā<sup>b</sup>, jhānāwā<sup>b</sup>.]
- PUMICE**, *n.* (L. *pumex*) a porous substance frequently ejected from volcanoes—
- PUMMEL**. See POMMEL.
- PUMP**, *n.* (Fr. *pompe*) an engine for raising water; *v.* to raise with a pump, to work a pump, to elicit by artful questions—*Páni uthāne kī kal<sup>b</sup>, pichkārī<sup>b</sup>, pichkkā<sup>b</sup>, parchikā<sup>b</sup>; v. páni uthāne kī kal se uthānā yá níkalnā<sup>b</sup>, páni uthāne kī kal lagānā yá chālānā<sup>b</sup>, ráz-joi k.*—Jal ttolānayantra, jalottolani; *v. jalottolānayantra se uthānā wá níkalnā, jalottolani lagānā wá chālānā, pínchh-pánchhkar bhed lenā.*
- PUMPER**, *n.* one that pumps—*Páni uthāne kī kal<sup>b</sup>, kal se páni uthāne w<sup>b</sup>, bhed-lene w<sup>b</sup>.*
- PUMP**, *n.* a shoe with a thin sole—*Patle tale yá talle ká jútā<sup>b</sup>.*
- PUMPION**, **PUMPKIN**, *n.* (D. *pompion*) a plant and its fruit—*Kuddiryá kauli, tauká<sup>b</sup>, lauki<sup>b</sup>, kóhkrá<sup>b</sup>*—Kushmānd, kushmāndak.
- PUN**, *n.* a play upon words which agree in sound but differ in meaning; *v.* to play upon words—*Íhām, alfāz-i-muttahidu-t-talāfuz aur mukhtalifu-t-ma'ná ká isti-māl, lajnis, zú-ma'nain, latífa, jugat<sup>b</sup>; v. íhām bolná, alfāz-i-muttahidu-t-talāfuz aur mukhtalifu-t-ma'ná ká isti-māl k., latífa kahná, zú-ma'nain kahná*—Shesh, sheshokti, sheshlānkār, dwyarthavākya; *v. sheshokti k., sheshavākya bolná wá kahná.*
- PUNSTER**, *n.* one who plays upon words—*Íhām-go, zú-ma'nain-báz, latífa-go, jugat-báz*—Sāsheshavāktí, sāsheshavādi.
- PUNCH**, *n.* (Ger. *punsch*) a drink composed of spirits water and sugar—*Shurb jo sharáb páni aur chiní ká bantá hai*—Jal aur chiní se milí hui madirá.
- PUNCHBOWL**, *n.* a bowl to hold punch—*Sharáb páni aur chiní ke bane hue shurb ke rakhne ká pyála yá piyála*—Ek pátra jismēn jal aur chiní se milí hui madirá rakkhi jáy.

- PUNÇH**, *v.* (L. *pungo*) to perforate by driving an iron instrument, to push or strike; *n.* a tool for making holes, a blow—*Chheni-mārnā chhednā yā sālnā<sup>h</sup>, dhakelnā yā mārñā<sup>h</sup>; n. barmī chheveni yā chheni<sup>h</sup>, ghūsā ghūsā yā mukka<sup>h</sup>—n. Vedhanī, āghāt.*
- PUNÇHON**, *n.* an iron instrument for making holes or impressions, a liquid measure—*Chheni chheveni barmī thappā yā chhdpā<sup>h</sup>, pipā.*
- PUNÇHER**, *n.* an instrument for making holes—*Chheni yā chheveni<sup>h</sup>, barmī<sup>h</sup>.*
- PÜNCH**, **PÜN-CH**, **NĒL**, *n.* (It. *Polichino*) the buffoon of a puppet-show—*Kath-pullī ke nāch yā khel kā bhāñ<sup>h</sup>, labat-bāzī yā kath-pullī ke tamashe kā maskhara—Patli kī krīpā kī bhāñ.*
- PÜNCTU-AL**, *a.* (L. *punctum*) comprised in a point, exact, nice, scrupulous—*Ek nūqtē kā, sūhī dūrstī sūhī yā rāst, bārik-bū dūyīya-sanj yā wā'da-wafā, wasrāsī matarāhīm matakallīf takalluf-mizāj yā nukta-sanj—Ek vīndū kā, thūk khārā wā sachchī, atisūkshmadrīshṭī kuṣīgrīdrīshṭī niyamanīshṭī pratijñānīshṭī pratijñāpā-lak wā drīphanīyamī, bhārīmīla atisūkshmaichārī wā atisūkshmadarśī.*
- PUNCTUO**, *n.* a small nicety of behaviour—*Takalluf, nukta-sanjī, mū-shigāfī—Sīshṭāchārāsūkshmya, sūhyāchārāsūkshmatī, atisūkshmatī, sūkshmaniyan.*
- PUNCTUOUS**, *a.* very nice in behaviour—*Takallufī, takalluf-mizāj, nukta-sanjī, mū-shigāfī—Sūkshmaichārīshṭī, atisūkshmaichārī, sūkshmapachārādarsī, atisūkshmadarśī.*
- PUNCTUOUSLY**, *ad.* with great nicety—*Takalluf-mizājī se, nukta-sanjī se, mū-shigāfī se—Sūkshmapachārānīshṭī se, sūkshmaniyanīshṭī se, atisūkshmaniyanīshṭī se.*
- PUNCTO**, *n.* a point of form, a point in fencing—*Takalluf, pātē-bāzī wāgairā mēn ek gism kī shast—Sīshṭāchārāsūkshmya wā sūhyāchārāsūkshmatī, pātī jhūrne wā lakṣī phēnkne nī nī ek vīshē lakṣī wā lakṣya.*
- PUNCTUALIST**, *n.* one who is very exact—*Wā'da-wafā shakhs, bārik-bū mū-shigāfī yā nukta-sanjī shakhs, takalluf-mizāj-shakhs, nīhāyāt sūhī shakhs—Drīphanīyamī, pratijñānīshṭī, sūkshmapachārādarsī, bāzī khārī jan.*
- PUNCTUALITY**, *n.* scrupulous exactness—*Takalluf, mū-shigāfī, nukta-sanjī, rāstī, sūhī, wā'da-wafāī—Kharīfī, sachchī, sachautī, niyamanīshṭī, pratijñānīshṭī, niyamanpālan.*
- PUNCTUALLY**, *ad.* exactly, scrupulously—*Dūrstī sīhat rāstī yā sūhī se, wasrās bārik-būnī takalluf mī. jī yā nukta-sanjī se—Kharīfī sachchī sachautī wā pratijñānīshṭī se, atisūkshmadrīshṭī wā atisūkshmatī se.*
- PUNCTUALLYNESS**, *n.* exactness, nicety—*Dūrstī sīhat rāstī yā sūhī, bārik-būnī takalluf yā nukta-sanjī—Kharīfī sachchī sachautī wā niyamanpālan, atisūkshmadrīshṭī wā atisūkshmatī.*
- PUNCTATION**, *n.* the act or method of dividing sentences by points—*Figre banāne mēn jī-bāzī yā mātī-sīhat se nūqtā-t-wāyfa bāhṭhālū, nūqtā-t-wāyfa bāhṭhālū—Virā-machīhūmākan, avasī-machīhūmākan.*
- PUNCTATE**, *v.* to mark with small spots—*Chhoṭī chhoṭī chhittiyān yā phutkīyān k<sup>h</sup>.*
- PUNCTURE**, *n.* a small hole made with a sharp point, a prick; *v.* to prick—*Chohk<sup>h</sup>, chhed sāl beh yā gudnā<sup>h</sup>; v. godnā<sup>h</sup>, bedhānā<sup>h</sup>, sālnā<sup>h</sup>, chhednā<sup>h</sup>, chubhānā<sup>h</sup>, garā-nā yā garpnā<sup>h</sup>.*
- PUNCTURENT**, *a.* (L. *pungo*) pricking, biting, sharp, acrimonious—*Gazandā yā nesh-zan, hāhṭ, tand yā tez, taluk—Dānsak, aruntud wā kūtū, tīvra tikṣhpa wā tikṣhā, kārī tiktā kaj wā karūā tītā wā papṣurā.*
- PUNCTURENTY**, *n.* power of pricking, sharpness—*Qurrat-i-hūldat yā hūldat, tezī yā tūndī—Aruntudatwā, tīvratā tikṣhpatā wā prakharatī.*
- PUNISH**, *v.* (L. *punio*) to afflict with pain for a crime or fault, to chastise—*Sazā-d. yā k., tambīh sīyāsāt yā nasīhat k.—Dāṇḍ k. wā d. tīrān wā tīrānā k.*
- PUNISHABLE**, *a.* worthy of punishment—*Sazā-talab, sazā-pazīr, wājībū-t-tambīh, wājībū-t-tāzīr—Dāṇḍaniyā, dāṇḍya, dāndārā, tīrāniyā, dāṇḍayogya.*
- PUNISHER**, *n.* one who punishes—*Mu'āqib, mu'azzib, sazā d. w. yā k. w.—Tīrak, dāṇḍaprapetā, sāsak. [—Dāṇḍ, tīrān wā tīrānā.]*
- PUNISHMENT**, *n.* pain inflicted for a crime—*Sazā, mu'āqabat, tāzīr, tambīh, sīyāsāt*
- PUNITION**, *n.* the act of punishing—*Sazā k. yā d.—Dāṇḍ d. wā k.*
- PUNITIVE**, *a.* inflicting punishment—*Sazā-dih, tambīh-gar, mu'āqabat k. w., mu'āqib—Dāṇḍīk, dāṇḍ, dāṇḍabīyak, dāṇḍakīrī. [gāṇikā, puñschālī.]*
- PUNK**, *n.* a strumpet—*Pākhīshā, qalabā, kashī, chhinā<sup>h</sup>—Veśyā, patariyā wā paturiyā,*
- PUNT**, *v.* to play at basset and ombre—*Tās kā ek bhūnt kā khel khelnā<sup>h</sup> person.*
- PUNY**, *a.* (Fr. *puis, né*) inferior, petty; *n.* a young inexperienced person—*Khurḍ kam zor yā pust, adnā yā kūchak; n. nū-kīr-āzmūdā nau-jarvān—Kshudrā, chhoṭā; n. vyavahārījñā wā avyājār yuvājan wā yuvā.*
- PUPA**, *n.* (L.) an insect in the third state of its existence, a chrysalis—*Ek kīre kī tīsī hālat, lādāmā—Ek kīre kī tīsī avasthā, guṭikī wā koṣavāsī.*
- PUPIL**, *n.* (L. *pupus*) one under the care of an instructor, the apple of the eye—

*Shágird talmíz yá muta'allom, mardumak yá mardum-i-chashm*—Chlátra vidyárlíhi wá shishya, akshibatári wá putli. [Shishyavasthú. shishyadrasá.

PŮPIL-AGE, *n.* state of being a scholar or ward—*Shágirdi, kábat-i-talmíz, talmízi*—

PŮPPET, *n.* (*L. pupus*) a small image moved by wire, a doll—*Kath-putlī<sup>h</sup>, putlī yá*

PŮP-PET-LY, *a.* like a puppet—*Kath-putlī sá<sup>h</sup>, kath-putlī-sarikhī<sup>h</sup>, putlī sá<sup>h</sup>*. [putlá<sup>h</sup>.

PŮP-PET-RY, *n.* affectation—*Nakhre-bāzi, nakhra, kila*—Dimbh, dhoṅg, bhagal.

PŮP-PET-MAN, PŮP-PET-MAS-TER, *n.* the master of a puppet show—*Kath-putlī w<sup>h</sup>*.

PŮP-PET-PLAY-ER, *n.* one who manages puppets—*Shab-bāz, la'bat-bāz*—Kathputlī na-  
cháne w.

PŮP-PET-SHOW, *n.* a mock drama performed by images moved by wires—*Kath-putlī  
kī tamāshá, la'bat bāzi, shab-bāzi*—Kathputlī ká nich, putralikákríyá, putrikákríyá.

PŮPPY, *n.* (*L. pupus*) a whelp; *v.* to bring forth whelps—*Pillā<sup>h</sup>, kutte kī bachcha<sup>h</sup>,  
sag-bacha*; *v. pille byāná yī bigāná<sup>h</sup>*—Kukurasáyak, kutarí. [yá bigāná<sup>h</sup>.

PŮP, *n.* a whelp; *v.* to bring forth whelps—*Pillā<sup>h</sup>, kutte kī bachcha<sup>h</sup>*; *v. pille byāná*

PŮR, *n.* the noise of a cat when pleased; *v.* to make a noise like a cat when pleased—  
*Billī kī áwáz jab wah khush hoti hai, khurkhurā<sup>h</sup>, ghayghayā<sup>h</sup>*; *v. khushī mē  
jaīsi áwáz: billī kartī hai waisi áwáz k., khurkhurā<sup>h</sup>, khurkhur k<sup>h</sup>, ghay ghayā<sup>h</sup>*  
—Billī ká sábd jab wah prasanna hoti hai; *v. santosh hone par jaīsi sábd billī kartī  
hai waisi sábd k.* [dha<sup>h</sup> Adirghadrishṭi, hata-drishṭi.

PŮR-BLIND, *a.* (porcblind) short-sighted—*Kotāh-nazar, chāndlā<sup>h</sup>, tyondhā yá tyānā*

PŮRCHASE, *v.* (*Fr. pour, chasser*) to acquire, to buy; *n.* the acquisition of any  
thing by payment of an equivalent, any thing bought—*Hāsīt k., kharīdnā kharīd k.  
yá sandā k., kharīd kharīdnā yá shirā, sandā-sulf yá sandā*—Pána wá upjān k.,  
mol-lená bishālnā kinnā wá kray-k.: *n.* kray wá krayān, krayastu wá krayadravya.

PŮRCHASE-A-BLE, *a.* that may be purchased—*Munkim sh-shirā, kharīdnā*—Kreya,  
kretavya, krayya. mol hve jāne ke yogya.

PŮRCHASE-ER, *n.* one who purchases—*Kharīdnā, mushtarī, gānhā<sup>h</sup>, kinnarīyā<sup>h</sup>*—  
Kretā, krayik, krayakartā, krayak, kime w. [mūlya, krayanamūlya. mol.

PŮRCHASE-MONEY, *n.* the money paid for any thing bought—*Zar-i-saman*—Kraya-

PŮRE, *a.* (*L. purus*) clear, holy, genuine, unmixed, innocent, chaste, mere, not  
vitiated with corrupt modes of speech—*Sāf musallī shaffāf yá sa'fā, pāk yá nek, khālīs  
yá nāb, gair makhlūt, be gunāh yá muharrā, tāhīr afīfa yá pak-dāman, sirf mahz sālā  
yá khālī, shusta pākīa warbūt yá sahīb*—Nirmal vīmal wá swachchha, pavitra śuchi  
wá suddha, chokhā khārī adūshīt wá avikārit, amilā nīrdā wá amīrit, nirdosh  
nirdoshī sītṭik nishpāp wá nishkalauk, korā wá ajūtamāithun, keval theñṭh wá  
nīrt, apa abdarahit apasābda-ñya wá apaprayogahin.

PŮRELY, *ad.* in a pure manner, merely—*Safāi pākīyā shaffāfī shustagī warbūtī pākī  
taharat taqaddus yá ismat se, sirf yá mahz*—Nirmalakā swachchhatā suddhatā suddhī  
sādhutā nishkalaukātā pavitratā satīṭwā wá apasābdañmāt se, keval wá mītra.

PŮRNESS, *n.* clearness, simplicity, innocence—*Safāi shaffāfī pākīyā yá shustagī,  
sādagī yá fardīyat, be-gunāhī yá pākī*—Nirmalakā swachchhatā wá suddhatā, amī-  
śratā wá kevalatwā, nishkalaukātā nishpāpatwā wá chhachchhatā.

PŮRI-FY, *v.* to make or grow pure, to cleanse—*Pāk yá shusta k. yá h., sūf k.*—Sud-  
dha pavitra wá parishkrit k. wá h., dhonā nirmal k. wá swachchha-k.

PŮRI-FICATION, *n.* the act of making pure—*Tuhr, tutṭhīr, pāk-sāzi, taharat*—Śodhan,  
sañśodhan, suddhī, pāwan, mīrjan, dhonā, swachchha k.

PŮRI-FIER, *n.* one who purifies—*Muttahīr, sūf k. w., pāk k. w., khālīs k. w.*—So-  
dhak, sañśodhak, pīvak, nirmal wá swachchha k. w., dhone w., māḍ dūr k. w.

PŮRI-FYING, *n.* the act of making clean—*Pāk-sāzi, sa'fāt, taharat, tuhr*—Nirmal  
k., swachchha k., śodhan, sañśuddhī.

PŮRIST, *n.* one excessively nice or choicer—*Nihāyat takalluf-mīzāj mū-shigāf yá nuk-  
ta-sanj shakhś*—Atisukshmadarsī, atisukshmadrīshṭi.

PŮRI-TAN, *n.* one professing eminent purity in religion; *a.* belonging to the Puri-  
tans—*Nihāyat dīn-dār shakhś, bayā dīn dār aur namāzī shakhś*; *a. baye dīn-dār  
aur namāzī shakhś*—Pavitramatāvalambī, pavitramatadhārī; *a.*  
pavitramatāvalambisambandhī, pavitramatadhārīvishayak.

PŮRI-TAN'LY, PŮRI-TAN'ICAL, *a.* relating to the Puritans, exact, rigid—*Bare dīn-dār  
aur namāzī logon ke mutā'alliq, darust sahīb yá mukammal, sahit*—Pavitramatā-  
valambisambandhī wá pavitramatadhārisambandhī, thūk, kathor wá kathin.

PŮRI-TAN'ICAL-LY, *ad.* after the manner of the Puritans—*Bare dīn-dār aur namāzī  
logon ke taur par*—Pavitramatāvalambiyon kī rīti se, pavitramatadhārīyon kī rīti se.

PŮRI-TAN-ISM, *n.* the doctrines of the Puritans—*Bare dīn-dār aur namāzī logon ke  
'aqā'id*—Pavitramatāvalambiyon wá pavitramatadhārīyon ká mt.

PŮRI-TAN-IZE, *v.* to deliver the doctrines of the Puritans—*Bare dīn-daron aur namā-  
ziyon ká 'aqida bayān k.*—Pavitramatāvalambiyon ká mat prakāś k.

PŮRI-TY, *n.* cleanness, innocence, chastity—*Safāi shaffāfī yá pākī, be gunāhī yá mā'*

*sūmtiyat, pākizagi shustagi pārsai 'iftat yā 'imat*—Nirmalatā vimalatā wā swachchhatī, sūdhutā nishkalaukatā wā pāpābinatā, satitwa wā suddhi.

**PUR'FLE, v.** (L. *pro, flum*) to decorate with a wrought or flowered border—*Zar-bāfi yā kār-chobī hāshiyē se ārasta k. yā zināt d.*—Būte kārhe hue ānchal se śobhit k. wā sajjnā. [kārhā-huā ānchal wā chhor.

**PUR'FLE, PUR'FLEW, n.** an embroidered border—*Kār-chobī yā zar-bāfi hāshiyā*—Būte

**PUR'GE, v.** (L. *purgo*) to cleanse, to clear, to grow pure, to evacuate, to have frequent evacuations; *n.* a cathartic medicine—*Sāf k., jhāruā<sup>h</sup>, sāf h., pē chālānā<sup>h</sup>, pet-chālū<sup>h</sup>*; *n.* *jullāb*—Nirmal wā vimal k., suddha k., pāpasodhan k. wā aghasodhan k., swachchhi wā nirmal h., malasodhan k. wā rechak ke dwātrī jhārā-karānā wā haginā, bahut jhārā phirnā; *n.* rechak, udarasodhan. [dhan, suddhi.

**PUR'GATION, n.** the act of cleansing—*Pak-sāzi, sāf-sāzi, tathir, tahārat, tasfiya*—So-

**PUR'GA-TIVE, a.** having the power of purging, cathartic; *n.* a purging medicine—*Sāf k. w., mus-hil yā jullābī*; *n.* *jullāb*—Sodhak, udarasodhak; *n.* rechak, virechan, udarasodhan, sarak.

**PUR'GA-TO-RY, a.** cleansing, expiatory; *n.* a place in which Roman Catholics suppose souls to be purged from impurity—*Sāf yā pak k. w., gunāh milāne w. yā kuffīra-gar*; *n.* *arāf yā 'arāf*—Sodhak wā pāwan, pāpasodhak pāpamochak wā aghamāsak; *n.* pāpasodhanasthān, aghasodhanasthān, yātanasthān.

**PUR-GA-TŌRI-AN, PUR-GA-TŌRI-AN, a.** relating to purgatory—*Mutā'alliq-i-āraf, ārafī, āraf-mansūb*—Pāpasodhanasthānasambandhī, yātanasthānavishayak.

**PUR'GER, n.** one that purges, a cathartic—*Sāf yā pak k. w., jullāb yā mus-hil*—Sodhak, rechak-aushadh rechak wā rechan.

**PUR'LE, n.** (*purle*) an embroidered border; *v.* to decorate with fringe—*Zar-bāfi yā kār-chobī hāshiyā*; *v.* *jhār lugī-kar-s āwārū yā sajanū*—Būte kārhe huā ānchal.

**PURI, v.** (Sw. *porla*) to flow with a gentle noise, to murmur; *n.* a gentle noise or murmur—*Jharjharānā yā jharjharā kar bahū<sup>h</sup>, taptarānā bhalbhalānā yā kurlkurlānā<sup>h</sup>*; *n.* *jhārjharāhū<sup>h</sup>, dhārjharāhū<sup>h</sup>, taptarāhū<sup>h</sup>.*

**PURI'ING, n.** the gentle noise of a stream—*Nadī kā jharjharātū bahū<sup>h</sup>, nadī kī taptarāhū dhārjharāhū yā harharāhū<sup>h</sup>.*

**PUR'LEO, n.** (Fr. *pur, lieu*) a border, a neighbourhood, a district—*Sar-hadd, qurb atrāf jawār gird yā nārūb, zil*—Sīmā wā siwān, araspāras paryantades wā upāntades, chaklā wā pradēs. [yā chorānā<sup>h</sup>, mēsūt yā mus lenā<sup>h</sup>, chorī k<sup>h</sup>.

**PUR-LŌIN', v.** (L. *pro, longus*) to steal, to take by theft, to practise theft—*Churānā*

**PUR-LŌIN'STER, n.** one who steals clandestinely—*Chor<sup>h</sup>, chottā<sup>h</sup>, dazd.*

**PUR-LŌIN'ING, n.** theft—*Dazdī, chorī<sup>h</sup>.*

**PUR'PLE, a.** (L. *purpura*) red tinged with blue; *n.* a purple colour or dress; *v.* to colour with purple—*Argarānī, shakābī, lāl nīlī-āmez*; *n.* *argarānī rang yā libās, shakābī rang yā poshāk, lāl-nīlī-āmez rang yā libās*; *v.* *argarānī yā shakābī rang rangnī, argarānī bandnī yā k.*—Nilalohit, krishnalohit, baingani, baingani, jāmunī, lakhaurī, lākā; *n.* baingani rang, baingani rang ke kaprē, nilalohitavarn jāmunī wā lakhaurī rang ke vastra; *v.* nilalohit k., baingani banānī wā k., lakhaurī wā jāmunī rang kā banānā.

**PUR'PLES, n. pl.** spots of a livid red—*Nīlī-pīlī chittigān yā phutkiyān<sup>h</sup>.*

**PUR'PLISH, a.** somewhat purple, like purple—*Kisī qadr argarānī, shakābī-sā yā lāl-nīlī-āmez-sā*—Kuchh nilalohit wā krishnalohit, baingani-sarikhā wā lakhaurī-sā.

**PUR'PORT, n.** (L. *pro, porto*) design, tendency, meaning; *v.* to intend, to mean—*Matlab, maqsad yā irāda, murād yā ma'nī*; *v.* *irāda yā maqsad k., ma'nī rakhnā yā batānā*—Abhiprāy wā āśay, tātparyā wā bhāv, arth wā bhāvārth; *v.* abhiprāy-k. man-k. wā icchhā-k., arthasūchana-k. wā arthawān-h.

**PUR'POSE, n.** (L. *pro, posuim*) intention, design, end, effect; *v.* to intend—*Irāda yā matlab, maqsad yā qasd, guraz yā nigat, natija*; *v.* *irāda k., qasd k., mansūba k.*—Abhiprāy wā āśay, manorath saukalp wā icchhā, arth tātparyā upayog wā prayojan, phal; *v.* saukalp k., abhiprāy k., man k. [nishphal.

**PUR'POSE-LESS, a.** having no effect—*Lā-kāsil, be-fūda, be-hūda*—Nirarthak, vyarth,

**PUR'POSE-IV, ad.** by design, intentionally—*Qasdan, 'amdan yā dīda-o-dānista*—Abhiprāyapūrvak, jān-būjhar wā samajh-būjhar.

**PUR'PRISE, n.** (Fr. *pour, pris*) a close or inclosure—*Ikāta, bāq<sup>h</sup>, gherā<sup>h</sup>.*

**PURRI.** See **PUR.**

**PURSE, n.** (L. *bursa*) a small bag for money; *v.* to put into a purse, to contract as a purse—*Hamyānī, hamiyānī, kisa, surra, torā<sup>h</sup>, thailī<sup>h</sup>, batūā<sup>h</sup>*; *v.* *thailī meñ dhar-nā<sup>h</sup>, sikornā yā sametnā<sup>h</sup>.*

**PUR'SER, n.** the paymaster of a ship—*Jahāz kā tahwīl-dār*—Naukā kā koshdhikārī.

**PURSE'NET, n.** a net made like a purse—*Ek jālt jo rupai rakhne kī thailī-sī banī rakhtī lai<sup>h</sup>.* [Dhanagarv, dhanadarp, dhanābhīmān, arthābhīmān.

**PURSE'PRIDE, n.** pride or insolence of wealth—*Māl-mastī, zar-mastī, moī-mardī*—

- PURSE** *PROUD*, *a.* proud or insolent from wealth—*Mul-mast, zar-mast, mot-mard*—*Dhanagarvi, dhanadarpi, dhanalhimani.* [—*Ek paudha.*]
- PURSLAIN, *n.* (It. *porcellana*) a plant—*Ek nabat, haplatu-l-hamq, khurfu, toniyā*<sup>h</sup>**
- PUR-SUE**, *v.* (L. *per, sequor*) to follow, to chase, to continue, to prosecute—*Pai-ravi k., ragelnuā yā puchherā<sup>h</sup>, keriā-valut yā chulā-janā<sup>h</sup>, dar-pai h. yā tē'agub k.*—*Pichhi k. anusarap k. wī anugaman k., pichhe daupā khed-lenā chahetā chahatā wī khaderpi, kartā jānā wī lagā rahit, pinpe-jarnā pinē-jarnā anushthān k. wī ācharap k.* [—*Anusarap anuvartan wā anushthān, anusār wī phal.*]
- PUR-SU'ANCE**, *n.* prosecution, consequence—*Pai-ravi yā tā'agub, mutibagat yā mutia*
- PUR SE'ANT**, *a.* done in consequence, conformable, agreeable—*Bu-mājib yā hash, nu-rāyig, mutibig*—*Anusāri, anuvarti, anurup.*
- PUR-SU'ER**, *n.* one who pursues—*Mutā'agib, puchherā<sup>h</sup>, khaderā<sup>h</sup>, pichhe-laywā<sup>h</sup>, pai-ravi k. w., dar-pai h. w.*—*Anugāmi, anuyāyī, anusāri, anudhāvā.*
- PUR SUT'**, *n.* act of pursuing, endeavour to attain, course of business or occupation—*Pai-ravi yā tā'agub, talāsh yā tē'fāsh, shughl yā kār*—*Anusarap anuvartan anugaman khader puchherā wā ragel, khoj dhanūh anushthān wā anusandhān, vyapar udyog ulyan wā kām.* [—*Asā-bardār, choh dār*—*Rijadūt.*]
- PUR-SU' VANT**, *n.* a state messenger—*Sarkārī dāt, sarkārī qāsid yā harkara, yāswat.*
- PURSY**, *a.* (Fr. *poussif*) fat and short-breathed—*Motā aur kotāh-dam, jo motā ho aur jiskī dam bhar-āre yā phūle*—*Sthul aur duhswāsi, jo motī ho aur jiskī sūns phūl-āwā wā bhar jāy.*
- PURTE NANCE**, *n.* (L. *per, teneo*) the pluck of an animal, appurtenance—*Hainān kā kalci jigar aur shush, tawāzin yā kō shui jo mutā'atlig ho*—*Pāsu kā hrit yakrit ādi, anubandh sambandh wā upakaran.*
- PUR-VĒY'**, *v.* (L. *pro, video*) to buy in provisions, to provide, to procure—*Rasid yā khurāk khariid rakhnā, mukhaigā k., sar-ba-rāh-k. baham-pahnichinā bāzār-k. yā manjūl-k.*—*Khādyavastu wā bhogān kī sāmagrī kīn rakhnā wā krayakar rakhnā, jūlānī, jūlānī wā bhogānasambhār-k.*
- PUR-VĒY'ANCE**, *n.* provision, victuals provided—*Rasid tahiga tahiga yā sar-ba-rāhī, mukhaigā yā taigir rasid yā khurāk*—*Jūlānī jūlānī parikalpan wā amūlīparikalpan, jūlū hū khādyadravya wā khāne kī sāmagrī.*
- PUR-VĒY'ON**, *n.* one who purveys—*Itimānchī, itimānchī, bhandārī<sup>h</sup>, rasid kā diroga, chandharī<sup>h</sup>, modī<sup>h</sup>*—*Anmūlīparikalpak, bhogān dhikārī, ālmāyojak.*
- PUR-VIEW**, *n.* the providing clause of a statute—*Am kī khāss hissā jismēn ābīcha yā dhāgā na ho*—*Vyavasthā kā mukhyabhāg jismēn paribhashā wā prastāvāna na ho.*
- PUS**, *n.* (L.) the matter of a sore—*Pib<sup>h</sup>, mānj<sup>h</sup>, resh, rim, rād yā rād<sup>h</sup>, chirk*—*Pūy, pūyarak.*
- PURULENCE**, **PURULEN CY**, *n.* the generation of pus or matter, pus—*Pib kī pūlūsh, resh rim yā chirk*—*Pūyatwā wā pib-kā-utpāna<sup>h</sup>, pib wā pūy.* [—*pūy, pūyāy.*]
- PURULENT**, *a.* consisting of pus—*Pūyigāthā<sup>h</sup>, pūyigāthā<sup>h</sup>, pur-rim*—*Pūyayukt, pūya*
- PUSH**, *v.* (Fr. *pousser*) to drive by pressure, to press forward, to urge, to thrust; *n.* a thrust, an impulse, assault, effort, exigence—*Dhaktānī yā dhaktā d<sup>h</sup>, thelū<sup>h</sup>, hīdā dān ānā chalanā yā dāhānā<sup>h</sup>, jhōlūnā yā relnā<sup>h</sup>; n. dhaktā<sup>h</sup>, zarh yā zar, hamlā yā zul-o-kob, koshish yā jahel, kash-makash yā zarāwat*—*n. Thelā rel hūl jhōnk wā takkar, veg wā bal, mārpi wī ākrāman, udyog wā choshā, āvāsyakatā āvāsyakatā wā prastāvānā* [—*yojan.*]
- PUSH'IN**, *n.* a child's play—*Larkōn kā ek khel<sup>h</sup>.*
- PO-SIL-LANT-MOUS**, *a.* (L. *pusillus, animus*) mean-spirited, cowardly—*Be-himmat yā nā-mard, buz-dil hīz yā khāif*—*Bhīrulriday wā kātarahriday, darpoknā kāyār wā kālar.*
- PO-SIL-LAN'M-I-TY**, *n.* cowardice, timidity—*Be-himmat yā buz-dilī, be-jurātī yā nā-mardī*—*Bhīrutā wā kātaratī, darpoknapān kāpurushatwā wā kādarpanā.*
- PO-SIL-LAN'T-MOUS-I-Y**, *ad.* with pusillanimity—*Buz-dilī se, be-himmat yā be-jurātī se*—*Kātaratī bhīrutā wā kādarpane se.* [—*manuā<sup>h</sup>, manū<sup>h</sup>, khar-gosh, kharhū<sup>h</sup>.*]
- PÜSS**, *n.* a name for a cat or a hare—*Billī yā kharhe kī nām<sup>h</sup>, māno<sup>h</sup>, pūsi<sup>h</sup>, pūsi<sup>h</sup>, āhila.*
- PÜSTULE**, *n.* (L. *pus*) a pimple—*Phunsi<sup>h</sup>, phapholā<sup>h</sup>, chhūtā<sup>h</sup>, jhalkā<sup>h</sup>, āhila.*
- PÜSTULATE**, *v.* to form into pustules—*Abila k., chhūtā phapholā phunsi yā jhalkā hanū<sup>h</sup>.*
- PÜT**, *v.* (D. *poeten*) to place, to lay, to apply, to propose; *p. t.* and *p. p.* *Pēt*—*Rakhnā yā rakh-d<sup>h</sup>, dharnā dhār-d. dālnā gernā nāwānā nāy-d. yā melnā<sup>h</sup>, lagānā<sup>h</sup>, āge rukhnā āge-k. sāmne-k. yā kalnā<sup>h</sup>.*
- PÜT**, *n.* an action of distress, a game at cards, a rustic—*Nālīsh-i-qurqī, tās kā ek khel<sup>h</sup>, dhikānt*—*Dhanagrahanībhīyog, tās kī ek krīdā, gānwār.*
- PÜTER**, *n.* one who puts—*Rakhne w<sup>h</sup>, dharne w<sup>h</sup>, dālnē w<sup>h</sup>, sāmne k. w<sup>h</sup>, kalne w<sup>h</sup>.*
- PÜTA-TIVE**, *a.* (L. *puto*) supposed—*Khayālī, gīyāst, wahmī, farzī, majāzī*—*Lokamat, kalpit, mānā huā, janaprasidhā, āropit, anubhāvit.* [—*kshudra.*]
- PÜTID**, *a.* (L. *puto*) mean, base—*Kunina, pāji yā dān*—*Adham, nich kutsit wā*

- PŪTRID**, *a.* (L. *putris*) rotten, corrupt—*Sarā<sup>h</sup>, muta'afin ganda bosidu yā mufaid*  
—*Pūt, durgandhi durgandhi wā galit.* [wā durgandhi, pūt.]
- PU-TRE<sup>h</sup>-I-NŌRS**, *a.* stinking, rotten—*Muta'afin ganda yā bosidu, sarā<sup>h</sup>—Durgandhi*
- PŪ-TRE<sup>h</sup>-FĒ**, *r.* to make rotten, to rot—*Sarāni yā galānā<sup>h</sup>, sarāni aumai yā ubasānā<sup>h</sup>.*
- PŪ-TRE<sup>h</sup>-FĀCT-ION**, *n.* the state of growing rotten—*Sarān<sup>h</sup>, sarāvat<sup>h</sup>, bosidagi, sarāhat<sup>h</sup>.*
- PŪ-TRE<sup>h</sup>-FĀCT-IVE**, *a.* making rotten—*Sarāne w<sup>h</sup>, sarāu<sup>h</sup>, ganda-sāz, bosila-sāz—Pūti-*  
*janak, pūtikar.* [bosidagi, ganidagi.]
- PU-TRES<sup>h</sup>-CENCE**, *n.* the state of rotting—*Sarāvat<sup>h</sup>, absāvat<sup>h</sup>, kasāvat<sup>h</sup>, sarān<sup>h</sup>, ausāhat<sup>h</sup>.*
- PU-TRES<sup>h</sup>-CENT**, *a.* growing rotten—*Sapta-huā<sup>h</sup>, gulta-huā<sup>h</sup>, gumā<sup>h</sup>, usā<sup>h</sup>.*
- PU-TRES<sup>h</sup>-CI-BLE**, *a.* that may grow rotten—*Bosidagi-puzir, sar-jāne ke lāig—Pūtiyogya,*  
*sar jāne ke yogya, gal jāne ke yogya.*
- PŪTRID-NESS**, *n.* the state of being putrid—[*Putrescence ke ma'ne dekho*]—[*Putrescence*  
*kā arth dekho.*] [faction kī arth dekho.]
- PŪ-TRI-FI-CĀTION**, *n.* state of becoming rotten—[*Putrefaction ke ma'ne dekho*]—[*Putre-*
- PŪTRY**, *a.* rotten, corrupt—[*Putrid ke ma'ne dekho*]—[*Putrid kī arth dekho.*]
- PŪT-TOCK**, *n.* (L. *buteo*) a kite—*Chit<sup>h</sup>.* [bundhanalep, udapesh.]
- PŪTTY**, *n.* cement used by glaziers—*Lā<sup>h</sup>, gala<sup>h</sup>, kushta, sirish gā sarash—Kacha-*
- PŪZZLE**, *v.* (D. *posse*) to perplex, to embarrass; *n.* perplexity, embarrassment—  
*Hairān gātang k, paveshtān k, bi-jarāh k, gā mazāzah ma' dānā : n. hairān tangi*  
*yā ma'annā, parashānī*—[*Chānā<sup>h</sup>, vyā ul k, niruttar k, muh mīnā wā vyast k ;*  
*n. uljhērā wā vyastatā, chābrībat vyākūlatā wā ākūlatā.*] [buddhi, bhīrātābuddhi.]
- PŪZLE-BEVED**, *a.* having the head full of confused notions—*Sar-i-āsīmā—Vyasta-*
- PŪE**. See **PIE**. [viśesh, pakshirājavi-śesh.]
- PŪY<sup>h</sup>-GARG**, *n.* (Gr. *pygē, argos*) a kind of eagle—*Ek qism k' aqāb gī hamā—Uti-ro-*
- PŪGY**. See **PIGY**. [kā kātā.]
- PŪYA-CĀNTH**, *n.* (Gr. *pyr, akantha*) a kind of thorn—*Ek qism k' khār—Ek bhānt*
- PŪYA-MID**, *n.* (Gr. *pyramis*) a solid figure standing on a triangular square or poly-  
gonal base and terminating in a point at the top—*Makhrāt i-muzalla<sup>h</sup>, mānār, mā-*  
*nār, sitān-i-gāe-dumī—Suchyagrastambh, suchyākārastambh, śūp-lākārastambh.*
- PY-RĀM<sup>h</sup>-DAL PY-RĀ-MID<sup>h</sup>IC PY-R-MID<sup>h</sup>-CAL**, *a.* having the form of a pyramid—  
*Makhrāt i-muzalla<sup>h</sup> sūrat, mānār sūrat, sitān-i-gāe-dumī-sā—Suchyagrast-*  
*tambh-kār, śūp-lākār, suchyākār, sūkshtāgrastambh-darī.*
- PY-RĀ-MID<sup>h</sup>-CAL<sup>h</sup>-LY**, *ad.* in form of a pyramid—*Makhrāt i-muzalla<sup>h</sup> ke mānār,*  
*yā mānār ke mānār—Suchyākārayat, suchyagrastambh ke sūdrī, suchyākāra-*  
*tambh ke sūdrī,* [suchyākārastambh, suchyagrastambh, śūp-lākārastambh.]
- PY-RĀ-MIS**, *n.* a pyramid—*Makhrāt i-muzalla<sup>h</sup>, sitān-i-gāe-dumī, mānār, mānār—Sū-*
- PYRE**, *n.* (Gr. *pyr*) a funeral pile—*Chitā<sup>h</sup>.*
- PY-RĪTĒS**, *n.* fire-stone—*Sang-i ātashī—Āgneyaprarastar.*
- PY-RŌLĀ-TRY**, *n.* (Gr. *pyr, latreia*) worship of fire—*Ātash-parastī—Agnipūjā.*
- PYRŌ-MĀNĀCY**, *n.* (Gr. *pyr, manteia*) divination by fire—*Ātash se pesh-mūn-i pesh-*  
*gōi qāib-gōi yā jāt-gōi—Āgnidwānī bhāvishyat-kathan wā sūbhasūbhakathan.*
- PYRŌ-MĀN<sup>h</sup>-CY**, *n.* one who divines by fire—*Ātash se qāib kī bāt kahne w.—Āgnidwārī*  
*bhāvikatnak bhāvishyadyaktā wā anūgatadarśak.*
- PY-RŌM<sup>h</sup>-TERT**, *n.* (Gr. *pyr, metron*) an instrument for measuring the degree of  
heat—*Harāt-pāimā, mizān-i-harāt—Ushpatāmāpamayantra, ushpātāmāpaka-*  
*yantra.*
- PYRŌ-TECHNICS**, **PYRŌ-TECH-NY**, *n.* (Gr. *pyr, technē*) the art of making fireworks  
—*Ātash bāzī banāne kā fann, harāt-gar—Āgnīlīp, agnikrīrīvidyā.*
- PYRŌ-TECH<sup>h</sup>-NICAL**, *a.* relating to fireworks—*Ātash-bāzī-mansūb—Agnikrīrasambandhī,*  
*āgneyakrīrīvishayak.* [Agnikrīrīvidyājñā, agnīlīpak.]
- PYRŌ-TECH<sup>h</sup>-NIST**, *n.* one skilled in pyrotechnics—*Ātash bāzī banāne w., harāt-gar—*
- PYRHO-NIST**, *n.* (*Pyrrho*) a sceptic—*Ahl-i-shakk, mulhād, munakir-i-wahī—Nāstik,*  
*śāstrāvīśvāśī, chārvāk.* [tikatā wā mistikya, āśrādā wā avīśvāś.]
- PYRHO-NISM**, *n.* scepticism, universal doubt—*Ilhād yā shirk, shakk-i-mulhā—Nās-*
- PY-THAGŌ-RĒAN**, *a.* relating to Pythagoras; *n.* a follower of Pythagoras—  
*Pāithāgoras nām ek Yunānī qadīm hakīm ke muta'alliq ; n. Pāithāgoras nām ek Yunā-*  
*nī qadīm hakīm kī pai-ran—Pāithāgoras nāmāk prāchīnakāl ke yavannuleśya paṇḍit*  
*kā sambandhī ; n. Pāithāgoras kī anuyāyī. Pāithāgoras-punthī, Pāithāgoras kī mat-*  
*valambī.* [kim kī hikmat yā 'aqīda—Pāithāgoras kī mat.]
- PY-THAGŌ-RISM**, *n.* the doctrine of Pythagoras—*Pāithāgoras nām ek Yunānī qadīm ha-*
- PYTHŌ-NESS**, *n.* (Gr. *Pulhō*) the priestess of Apollo at Delphi, a witch—*Delfāī*  
*meṁ sirāj devatā kī paṇḍitā yā mīrohitānī, dāyan yā churāl<sup>h</sup>.*
- PY-THŌN<sup>h</sup>-IC**, *n.* pretending to prophesy—*Pesh-gōi yā qāib-dānt kī da'wā k. w., paigam-*  
*barāna—Bhāvikatnanabhimānī, bhāvishyakathanābhīmānī, bhāvishyatsūchanābhi-*  
*mānī.*
- PYX**. See **PIX**.



## Q.

QUAB. *n.* (Ger. *quappe*) a sort of fish—*Ek bhānt kī machhlī<sup>h</sup>*.

QUACK, *v.* (Ger. *quaken*) to cry like a duck, to boast; *n.* one who pretends to skill which he does not possess; *a.* falsely pretending to cure diseases—*Qān-qān k., lūf-zanī-k. lāf-mārnā yā khud-faroshī-k.; n. nīm-hukīm, kachchā tabīb, jhūthā dā'wā k. w.; n. jhūthī tabābat k. w., jhūthā tabīb*—Hānsand k. wā kānkāi k., lambī-chaurī-bānkā ātmā-laghī-k. wā apnī barīī apne muūh se k.; *n.* mithyābhīmānī, mithyā-chikitsak, mithyāvidyā; *a.* mithyāchikitsak, chhadmavidyā.

QUACK'ER-Y, *n.* false pretension to skill—*Kath-baidī<sup>h</sup>, jhūthī tabīb, dāwā-bāzī, khud-faroshī, lāf-zanī*—Mithyābhīmān, dūshchikitsā, mithyāchikitsā.

QUACK'ISH, *a.* boasting like a quack—*Kath-baidī ke mānūd lāf-zan yā khud-farosh, jhūthē tabīb ke mānūd khud-farosh*—Mithyābhīmānī wā mithyāchikitsak ke sadris ātmā-laghā k. w.

QUACK'SAL-VER, *n.* one who boasts of his skill in salves or medicines—*Jhūthā tabīb, kath-baidī<sup>h</sup>*—Mithyāchikitsak, chhadmachikitsak.

QUADRAGEST MAL, *a.* (L. *quadrageni*) belonging to Lent—*Chillā-mansūb, mutā'alliq-i-chillā*—Chatwārisaddinopavāsasambandhī, chā is dīn ke upavās kā sambandhī.

QUADRANGLE, *n.* (L. *quatuor, angulus*) a plane figure having four angles and consequently four sides—*Chau-gosha, shakt-i-chau-gosha, zū-arba'tu-z-zūciya, zū-arba'tu-l-a'zā*—Chaturasra, chatushkon.

QUADRANGLE, *a.* having four angles—*Zū-arba'tu-l-a'zā, chau-gosha*—Chatushkon, chankhūtī.

QUADRANT, *n.* (L. *quatuor*) the fourth part, the quarter of a circle, an instrument for taking altitudes—*Chauthā hissā, rub-i-dāira, 'arāj yā bulandī māpne kā ek āla*—Chaturthabhag turīyabhag wā chauthā-bhag, vartulapād wā trījyā, turīyayantra wā suryayantra.

QUADRANTAL, *a.* pertaining to a quadrant—*Chauthē hissā ke mutā'alliq, rub-i-dāira ke mutā'alliq, 'arāj yā bulandī māpne ke āla ke mutā'alliq*—Chaturthabhāgasambandhī, vartulapādāyishayak, trījyāvishayak, turīyayantrasambandhī, suryayantravishayak.

QUADRATE, *a.* square, divisible into four parts, suited, exact; *n.* a square; *v.* to suit, to correspond—*Murabba', chār barā'ar hisson meū taqsim hone ke liq, munāsib, mutābiq darsat yā sālāh; n. shakt-i-murabba'; v. murāfiq h., mutābiq h.*—Samachaturbhuj wā samachaturshkon, chār samūn bhāgoñ meū vibhakt hone ke yogya, yathochit wā anurūp, bhā; *n.* samachaturshkon, samachaturbhuj, samachaturasra; *v.* milnā wā yogya h., hit, h.

QUADRATIC, *a.* pertaining to a square—*Murabba', murab'a'-mansūb*—Chaturasriya, samachaturshkonīya, samachaturbhujīya, vargiya.

QUADRATURE, *n.* the act of squaring, a square—*Murabba' k. yā murabba' banānā, murab'a'*—Vargik, samachaturbhuj-banānī wā vargīkaran, varg.

QUADRATE, *a.* that may be squared—*Murabba' hone ke qābil, murabba'-shudanī*—Samachaturshkon wā samachaturbhuj hone wā kiye-jāne ke yogya, varg hone wā kiye-jāne ke yogya.

QUADRILLE, *n.* (Fr.) a game at cards, a dance—*Tās kā ek khel<sup>h</sup>, ek bhānt kā nūch yā nūch<sup>h</sup>*.

QUADRILATERAL, *a.* (L. *quatuor, latus*) having four sides—*Chau pahlū, zū-arba'tu-l-a'zā, chār-jānīb-dār*—Chaturbhuj, chatupāsrāyayukt.

QUADRIPARTITE, *a.* (L. *quatuor, partitum*) divided into four parts—*Chār hisson meū taqsim kiyā gayī, chār hisson meū mousūm*—Chār bhāgoñ meū bāntī gayī, chaturvibhāg, chaturbhāg.

QUADRIVIAL, *a.* (L. *quatuor, via*) having four ways meeting in a point—*Aisi chār rāheñ rakhne w. jo ek hī jagah meū milne, ek hī jagah meū milne-wālī chār rāheñ rakhne w., chau-rāhe w., chau-rāhe kā*—Ek hī sthān meū milne wālī chār mārg rakhne w., chatushpāthīya, chaturmārgīya.

QUADRUPED, *a.* (L. *quatuor, pes*) having four feet; *n.* an animal having four feet—*Chār-pāya, chār-pā; n. sūtar, chār-pāya*—Chatushpādī, chatushpad, chatushpād; *n.* chatushpad, chatushpād, chatushpādī, chatushpadapaśū, chaurā, chaugorā.

QUADRUPLE, *a.* (L. *quatuor, plico*) fourfold, four times told—*Chār-chand chau-chand yā chau-bhā, chau-gunā<sup>b</sup>*—Chatushṭay chaturvidh chau-larā wā chau-partā, chaturgun.

QUADRUPLEX, *ad.* to a fourfold quantity—*Chau-gunā<sup>b</sup>, chār-chand yā chār-chand*—QUAFF, *v.* (Fr. *coiffer*) to drink, to swallow in large draughts—*Pinā<sup>b</sup>, dhoknā yā*

QUAFFER, *v.* to feel out, to grope—*Po-nikālnā<sup>b</sup>, tatolnā<sup>b</sup>*. [bāhut pinā<sup>b</sup>.

QUAG, *n.* (quake?) a shaking bog—*Dhasan<sup>b</sup>, daldāl<sup>b</sup>*.

QUAGGY, *a.* boggy, shaking under the feet—*Daldālā<sup>b</sup> pankahā daldālī yā dhasā<sup>b</sup>*.

QUAGMIRE, *n.* a shaking bog or marsh; *v.* to whelm as in a quagmire—*Daldal<sup>h</sup>, dhasan<sup>h</sup>, pamk<sup>h</sup>, chor-zamín*; *v. mánon daldal yá dhasan men duboná duboná yá dubná<sup>h</sup>.*

QUAIL, *n.* (Fr. *caille*) a bird—*Bater<sup>h</sup>, batat<sup>h</sup>, lawá<sup>h</sup>*—*Vartiká, vartak, vartakpakshi, láwak.*

QUAIL-TIPE, *n.* a pipe to allure quails—*Bater yá batat kháshne yá mohne ke liye bárali<sup>h</sup>.*

QUAIL, *v.* (S. *cweallan*) to crush, to depress, to sink, to subdue—*Kuchalná yá chur-chur k<sup>h</sup>, dabúná<sup>h</sup>, duboná dubná dhasná yá dabná<sup>h</sup>, torná marná latherná yá pachhárdá<sup>h</sup>.*

QUAIL'ING, *n.* act of failing in resolution—*Dabná<sup>h</sup>, dhasná<sup>h</sup>, dhañaná<sup>h</sup>.*

QUAINT, *a.* (L. *comptus*) nice, exact, affected, artful, fanciful, singular—*Bárik yá bárik-bín, mú-shigúf nukta-sanj yá takalluf-mizáj, nákhre-báz, riya-kár yá mákkár, khayáli yá gijási, nádír yá ajib*—*Súkshma wá atisúkshma, thik, saváilakshya wá ádambari, dhurtta ohhali wá kapaṭi, vāsana-kalpita wá kálpānik, álbhut anokhí aparúp vilakshan āsaṅgāt wá amúṭha.*

QUAINT'LY, *ad.* nicely, exactly, artfully—*Bárikí yá bárik-híní se, latáfat durustí yá síkhat se, farab dagá-bázi yá riya-kári se*—*Atisúkshmatápurvak, thikthik wá suth-ráí-se, kapaṭ mīyá dhúrttatí wá ohhalí-se.*

QUAINT'NESS, *n.* nicety, oddness—*Bárikí latáfat yá nafásat, mudrat*—*Atisúkshmatá, aparúpatá vilakshanya vilakshapatá wá anokhái.*

QUAKE, *v.* (S. *cuculan*) to shake, to tremble; *n.* a shake, a trembling—*Ilíná kapná yá kuipná<sup>h</sup>, thartharání kúipná yá daldalání<sup>h</sup>*; *n. larza yá larzish, thartharí yá thartharái<sup>h</sup>*; *n. Kánpkapi wá kapkapi, daldaláhat kámp wá kámpān.*

QUAK'ING, *n.* a shaking, trepidation—*Larza yá larzish, thartharí yá thartharái<sup>h</sup>*—*Kánpkapi wá kapkapi, daldaláhat kámp wá kámpān.*

QUAK'ER, *n.* one of the society of Friends—*Ek kháss Nasrání firqe ká ek shakhí*—*Ek víshesh Kishitíyamandali ká ek jan.*

QUAK'ER-ISM, *n.* the principles of the Quakers—*Ek kháss Nasrání firqe ká 'aqida yá mazhab*—*Ek víshesh Kishitíyamandali ká mat.*

QUAK'ER-LY, *a.* resembling Quakers—*Ek kháss Nasrání firqe ke logon ke mánind*—*Ek víshesh Kishitíyamandali ke logon ke sadris.*

QUALITY, *n.* (L. *qualis*) nature relatively considered, property, disposition, temper, virtue or vice, character, rank—*Sírat, khássiyat, mizáj yá nihád, tab' yá máhiyat, wasf yá sífat, khashat kho yá kaifiyat, martaba páyu yá manzilut*—*Prakriti, gun wá dharm, swabháw wá bháv, áílatá, lakshan gunabakshan, wá swabhávalakshan, charitra wá vritti, áreshthapad padáreshthata wá padotkrishatá.*

QUALIFY, *v.* to fit, to abate, to soften—*Láiq qábil durust yá sazb-wár k. yá h., mukhaffuf k. yá takhíf k., muláim yá narm k.*—*Yogya upayukt wá ksham k. wá h., ghatáw wá nyún k., kónal wá mridu k.*

QUALIFY-ABLE, *a.* that may be qualified—*Mumkinu-l-liqáqat, qábilíyat-pázir, mumkinu-l-takhíf, takhíf-pázir*—*Yogyatáksam, nyúnatwayogya.*

QUALIFY-ED, *n.* that which qualifies, endowment, accomplishment, abatement—*Liqáqat yá qábilíyat, isti dáad wasf humar junhar sífat yá kanáliyut, zihní yá jismi khúbi, takhíf*—*Yogyatá upayuktá wá kshamatá, gun nípunatá sanpúrñabháv wá parishkar, man wá swir ki sugharatá, nyúnatwa wá ghatáw.*

QUALIFY-ER, *n.* one that qualifies—*[Qualify jo fí! hui us se ism-i-fíl ke ma'ne samajh-lo]*—*[Qualify jo dhátu hai us se kartá ká arth jún lo.]*

QUALM, *kwám, n.* (S. *cwealm*) a sudden fit of sickness or languor—*Marorá yá marorá<sup>h</sup>, dharká<sup>h</sup>, áinhan<sup>h</sup>, ubkái<sup>h</sup>, matláí<sup>h</sup>.* [chhu wá vyákul, vamanonmukh.

QUALM'ISH, *a.* seized with sickly languor, squeamish—*Matláhá<sup>h</sup>, nafar*—*Vamanach-*

QUAN-DARY, *n.* (Fr. *qu'en dirai je*) a doubt, a difficulty; *v.* to bring into a difficulty—*Shakk yá shubha, ishkal hairání pech yá diyyat*; *v. mushkilat men dálná, pech yá hairání men dálná*—*Sandeh wá sahsay, uljherá saukat wá vyastatá*; *v. uljhera mon dálná, saukat men dílná.*

QUANTITY, *n.* (L. *quantus*) any indeterminate weight or measure, a portion, a part, the measure of a syllable—*Miqdár qadr andáza andáz mu'tak yá ma'ud, hissá, juz, zamán-i-taláffuz-i-juz-i-lafz*—*Parináp parimíti wá mán, bhág, aṅś wá tukrá, mátrá.*

QUANTITY-TIVE, QUANT'ITY-TIVE, *a.* estimable according to quantity—*Miqdár ke hisáb se tájwíz yá tashkís kiye-jáne ke qábil*—*Parimán ke anusar anumeya arthát aṅkal men áne ke yogya.* [mán, nírúptabhág gathari wá mot,

QUANTITY, *n.* (L.) quantity, amount—*Miqdár yá qadr, jumla yá jum*—*Parináp wá*

QUARANTINE, *n.* (Fr. *quarantaine*) the space of forty days, the time during which a ship suspected of infection is obliged to forbear intercourse or commerce—*Chilla, jahází-cháhi*—*Chális-din wá chatwárisáddinaparimán, chatwárisáddivasaparyant gamanágamanávróddhi arthát jis nauká men márigrast logon ke hone ká bhay ho uske kabín jáne áne ká nishedh.*

- QUARREL**, *n.* (*L. queror*) a dispute, a contest, a brawl, cause of dispute; *v.* to dispute, to disagree, to fight, to find fault—*Qaziyā, munāza at yā munāqasha. gangā yā gulgarpirā, hā is-i-qaziyā*; *v. qaziyā k., nā-munāqā yā nā-munāqā h., larpā<sup>h</sup>, harf-qirī mukta-chinī yā aub joi k.*—*Jhagrā* wā bigar, tañṭa bakherī wā vivād, thukantbhukā galigalanj wā kalah, vivālakaran arthāt jhagre kā betu; *v. jhagarnā wā bakherī-k., asammāt h. wā āpas meḥ na mihā, dwardwa wā yuddha k., chhidrinweshan k. dosh-d. wā dosh nikāḥā.* [kalahakāri.]
- QUARRELER**, *n.* one who quarrels—*Jhagrālā<sup>h</sup>, fitna-jō, siteza-jō, larpānkā<sup>h</sup>.*—*Vivādī,*
- QUARREL-ING**, *n.* contention, disagreement—*Qaziyā, nā-ittifāqī nā-munāqat yā ikhtilāf*—*Vivād jhagrī kalah wā bakherī, ammel wā asammāt.*
- QUARREL-LOUS**, *a.* petulant, easily provoked—*Shokh yā tannuk-mizāj, taun-mizāj yā zāl-ranj*—*Chirchirā wā krodhasil, sigrhakapi wā jaljalitī.*
- QUARREL-SOME**, *a.* apt to quarrel, contentious—*Jhagrālā<sup>h</sup>, jhanjhaī bakheriyā larpānkā lapik yā khatpatiyā<sup>h</sup>.*
- QUARREL-SOME-LY**, *adv.* in a quarrelsome manner, petulantly—*Jang joi sitez joi siteza-joi yā fitna-joi se, zād ranjī tannuk mizājī yā shokh se*—*Larpānkepan jhagrādhipan wā vivād-dashtī se, krodhasilālā wā chirchidat se.*
- QUARREL-SOME-NESS**, *n.* disposition to quarrel—*Jang joi. qaziyā-joi, siteza-joi, fitna-joi, zāl-ranjī*—*Jhagrādhipan, larpānkepan, vivādasilālā, krodhasilālā.*
- QUARREL, QUARRY**, *n.* (*L. quarry*) an artow with a square head, a square of glass—*Ek tir jiskā sar shakt-i-murabbā<sup>h</sup> hotā hui, murabbā<sup>h</sup> i-shisha yā shishē kā murabbā<sup>h</sup>*—*Ek vān wā bān jiskā mātā wā sir samachaturshkon wā samachaturbhuj ke sadris hotā hui, kach wā kāfich jō samachaturshkon wā samachaturbhuj ke sadris ho.*
- QUARRY**, *n.* (*L. quarry*) game pursued or killed, prey; *v.* to prey upon—*Said, shikār*; *v. shikār k.*—*Mrigayā wā aher ka jantu, akhet aher wā mrigayā; v. mrigayā aher wā akhet k.*
- QUARRY**, *n.* (*Fr. carrière*) a place from which stones are dug; *v.* to dig stones—*Kān i-sang, patthar kī kān, mādan-i-sang*; *v. patthar khodā<sup>h</sup>, khod-kar patthar nikāḥā<sup>h</sup>*—*Prastarakhānī, pāshānakandar, patthar kī khān, patheriyā khān.*
- QUARRY MAN**, *n.* one who digs in a quarry—*Sang-kār*—*Prastharakhānā, pāshāpakhānā.*
- QUART**, *n.* (*L. quartus*) the fourth part of a gallon, a vessel containing a quart—*Ek ser ke laghlag<sup>h</sup>, ek ser ke laghlag ke mūp kā bartan yā bāsan<sup>h</sup>.*
- QUARTAN**, *a.* occurring every fourth day; *n.* an ague which occurs every fourth day—*Chauthā din hone n<sup>h</sup>, chaur-roz; n. chauthigā<sup>h</sup>, haumā-i-rībā.*
- QUARTATION**, *n.* an operation by which the quantity of one thing is made equal to the fourth of another—*Ek chī ke mīqdār ko dōsri shai ke chauthā hisse ke barābar k.*—*Kisī padārth ke parimān ko dōsre padārth kī chauthāi ke samān k.*
- QUARTER**, *n.* a fourth part, a weight of 28 pounds, a measure of 8 bushels, a region, a station, mercy granted by a conqueror—*pl.* a place of lodging—*Rub<sup>h</sup> ya nā chauthā hissa, chauthā ser kī wān, chā man aur solah ser kī parimānā, nāḥiyā mulk mahat-ta tarāf jānib zil<sup>h</sup> yā samt, maqām, amn-amān yā jān-bakhshī*; *pl. mahān*—*Chauthāi chaturthān wā chaturthabāg, chauthā ser kī nāp, chā man aur solah ser kī parimān, des tolā pāpā pradēs wā dīsa, sthān wā sthiti, kshamā kripā jivadan wā prapādān*; *pl. thikānā jagah derā wā chhāwnī.*
- QUARTER**, *v.* to divide into four parts, to station soldiers, to lodge—*Chār-pāra k. yā chār hissa k., sipāhīyō ko maqām k., thikānā yā thikā<sup>h</sup>*—*Chār bhāg k. wā chār tukre k., senā ko thikānī, basnā wā basnā.*
- QUARTER-AGE**, *n.* a quarterly allowance—*Si-māha rozina yā talab, si-māha*—*Traināsik vetan wā parimitānūyā.* [jagah-d<sup>h</sup>, bāsā-d<sup>h</sup>.]
- QUARTER-ING**, *n.* appointment of quarters—*Derā-d<sup>h</sup>, chhānēn-d<sup>h</sup>, thikē ke liye*
- QUARTER-LY**, *a.* containing a fourth part, recurring every quarter of a year; *adv.* once in a quarter of a year—*Chauthā hissa rakhne n., si-māha*; *adv. tūn tūn mahine ke akhīr meḥ, si-māhi ke akhīr meḥ*—*Chaturthāsādhārī, traināsik wā trimāsin*; *adv. tūn tūn mās ke aut meḥ, trimās ke aut meḥ.*
- QUARTETT**, *n.* a musical composition for four performers, a stanza of four lines—*Musiqī-mansūb tasnif jisto dekh-kar chār shakhs bajāwēn yā gāwēn, murabbā<sup>h</sup> rubā<sup>h</sup> yā chaur-misrā*—*Chār jānō ke bajāne wā gāne ko nimitta saṅgitayidyasambandhī rachanā, chaupāi wā chaturshpadaślok.*
- QUARTILE**, *n.* an aspect of the planets when they are ninety degrees from each other—*Saigāre jab āpas meḥ nabbe darje ke fāsile par hoñ tab unki hālat kī sirāt, tarbī*—*Graha jab nabbe mās ke antar par hoñ tab unki sthiti kī ākār.*
- QUARTO**, *n.* a book in which a sheet is folded into four leaves; *a.* having four leaves in a sheet—*Ek-ek takhte-ke chār-chār vāraq kī banā hui kitāb*; *a. ek-ek takhte ke chār-chār vāraq kī banā huā*—*Ek ek tāw ke chār chār patra kī banī hui pustak*; *a. pratyek tāw ke chār chār patra kī banā huā.*

QUAR-TER-DAY, *n.* one of the four days of the year on which quarterly payments are made—*Si-māha bañtue kā roz, tisre mahine kā akhīr roz jab si-māha bañtue*—Trimāsātadin, vatsarapādādivas, tisre mās kā antya divas jab traimāsik vetan bañtai.

QUAR-TER-DECK, *n.* the short upper deck—*Jahāz ke pichhwāre ke upar kī chhotī chhat wā pātan*.—Naukī ke pichhwāre ke upar kī chhotī chhat wā pātan.

QUAR-TER-MAS-TER, *n.* an officer who regulates the quarters and provisions of soldiers—*Pesh-kārim kā dāvroga, sipahiyōn ko dera dene aur rasad baham-pahunchāne kā ahl-i-kār*—Sena ko vāsasthān aur bhojanāli dene kā adhikārī.

QUAR-TER-SESSIONS, *n.* a court of law—*Ek 'adlat jo tin tin mahine par khulī hai*—Ek prakār kī kacchāri jo tin tin mās par khulī hai.

QUAR-TER-STAFF, *n.* a staff of defence—*Patāḥ, lakṛīḥ, bancheḥ, godkāḥ*.

QUARTZ, *n.* (Ger. *quarz*) a kind of stone—*Ek qism kā patthar*—Prastaravishesh, ek bhāṭī kī patthar, kāchamam, sitamam.

QUASH, *v.* (S. *cagṣan*) to crush, to subdue, to annul, to make void, to be shaken with a noise—*Dabānāḥ, torṇāḥ, bātīl k., radd wā mauzikk k., khalakhalānāḥ*—Dāb-nā wā kuchhānā, mānā wā mār-d, mātīnā metnā gyarthī k. wā prachāranivartan-k., lop k. prachīrīkhan-d-k. ruhī k. wā avasthātībhāṅg-k., khalbānā.

QUAS-SATION, *n.* (L. *quassum*) the act of shaking, concussion—*Hilāḥ, dūlāḥ*.

QUAT, *n.* a pustule, a pimple—*Phopholā gā chhāḥ, phunsi gā jhalakāḥ*.

QUA-TER-NARY, *a.* (L. *quatuor*) consisting of four; *n.* the number four—*Chau-kapāḥ*—*n. chankḥ, chankāḥ*—*Chatashk; n. chatushḥ, chatushṭay*.

QUA-TER-NION, *n.* the number four, a file of four soldiers; *v.* to divide into files—*Chār kā 'adāt, chār sipahiyōn kī qatār gā saḥ*; *v. qatār gā saḥ k., qatārōn gā saḥ meṁ taqīm k.*—Chār kī saukhyā chatushṭay wā chatashk, chār yoddhāōn kī toḥ wā paṭṭī; *v. toḥ banānā, toḥ wā paṭṭī meṁ bañtānā*. [khyā, chatushṭay, chatushk.

QUA-TER-NITY, *n.* the number four—*Chār kā 'adāt, chankḥ, chankḥ*—Chār kī saṁ-

QUATRAIN, *n.* a stanza of four lines rhyming alternately—*Rubā'i, murabba', chau-mis-rā'*—*Chatushpadakavī, chatushpadakavī, chatushpadaślok*.

QUAVER, *v.* (Sp. *quiebr*) to shake the voice, to tremble, to vibrate; *n.* a shake of the voice, a musical note—*Gūghahānā lahoknā gā lahakānāḥ, kānpnā kānpnā gā kapnāḥ, thartharānā gā tīpṛīḥ*—*n. margḥ, māṅgī kē ek nishān*—*n.* Swarakamp swarabhaṅg wā gūghahāt, gūndharvāḍyā meṁ sīghratāla-śekakachhīna.

QUAVERED, *a.* distributed into quavers—*Margḥ-līnā*—*Saswarakamp, saswarabhaṅg*.

QUAVERING, *n.* the act of shaking the voice—*Margḥ-līnā, gūghahāt*—*Swarakamp, swarabhaṅg*.

QUAY, *ke.* (Fr. *quai*) a mole or wharf for loading or unloading vessels—*Pushta, jahāzōn se mal utārne gā jab-i-ōn par māl chaphāne kā ghāt*—*Uttarapasthān, maukot-tarapasthān, naukī par se utārne wā naukī par bojhne kā ghāt*.

QUEAN, *n.* (S. *ceṇā*) a worthless woman—*Zan-i-jūhishā, fūjīā, qutlāma*—*Puñśchalī, bhrashtī, kulatī, gamikī*.

QUEANLY, *a.* sick, squeamish, delicate—*Bimār, aḥṣār mirzā-mirzāj gā mushkīl-pasand, māḥḥ gā māḥḥ*—*Rogīrt wā rogī, nakeharhā vamauchelhu matlāḥ wā naksoh-dhū, sukumār sukar wā komāl*. [Vamauchelhā.

QUEANNESS, *n.* sickness of the stomach—*Matlāḥḥ, jī kā matlānā gā machlānā*—*Pādshāh-begam gā shāh-begam, malika*; *v. malika kī sū kām k.*—*Rājapatnī wā rā-nī, rājī nījākārīnī wā malishī*; *v. rānī kī kām k., rānī sarīkhā āharap wā chari-tra k.*

[*ke māḥḥ*—*Rām sarīkhā, rānī ke sadrī, rājāsadrī, rājīyogyn*.

QUEENLIKE, QUEENLY, *a.* becoming a queen—*Malika ke mawāḥṣī, pādshāh-begam*.

QUEER, *a.* (Ger. *quer*) odd, strange—*'Ajāb gā 'ajīb, turfā gā nādīr*—*Vilakshān aparūp wā asangit, adbhūt akukik anokhā wā amūḥḥ*.

QUELL, *v.* (S. *crallan*) to crush, to subdue, to quiet, to allay, to abate—*Dabānāḥ, shikast d., tasṭin d., takhṣīf gā kam k., kam k.*—*Dabnā wā daman-k., torṇā parājay-k. wā ṣāḥ-k., sīnt k., ghaṭanā wā thandhā-k., ghaṭnā*.

QUELLER, *n.* one who quells—[*Quell jo fīl hai us se ism-i-fā'il ke mā'ne samajh-lo*]

[*Quell jo dḥtū hai us se kartā kā arth jīn-lo*]

QUENCH, *v.* (S. *evenan*) to put out, to extinguish, to allay, to cool, to destroy—*Sard gā faro k., bujhānāḥ, daf k., sard k., bar-bud d. gā k.*—*Nirvān k., nivritta k., sīnt k. wā saman k., thandhā h., nashṭ k.*

QUENCHER, *n.* one who quenches—[*Quench jo fīl hai us se ism-i-fā'il ke mā'ne samajh-lo*]

[*Quench jo dḥtū hai us se kartā kā arth jīn-lo*]

QUENCHLESS, *a.* that cannot be quenched—*Gūir-mamkin-i-iltfā, nīr-bujhāḥ, amīḥ, mā-mīlāḥḥ*—*Asamānīy, anīrvīpanīyā, bujhne ke ayogya*. [roḥṭ.

QUEREL-MO-NEY, *n.* (L. *queror*) complaint—*Shikāyat, nālā, gila, shakwa*—*Vilāp, rowā-*

QUERELMOUS, *a.* complaining, querulous—*Shākī, gila-guzār gā shakwa-guzār*—*Vī-līpakārī, vilāpī paridevanāḥ paridevī wā jīkhne w.*

QUER-I-MŌ'NI-OUS-LY, *ad.* with complaint—*Gila-guzāri se, shakwā se, shakwā-guzāri se*—*Vilāpasīlatāpūrvak, paridevanāsīlatā se, jhikh-kar, rowārohat se.*

QUERN, *n.* (S. *cern*) a handmill—*Hath-chakī<sup>h</sup>, dwerēti<sup>h</sup>.*

QUERTO, *n.* (Sp. *cuerpo*) a dress close to the body, a waistcoat—*Basmā yā wasma,* [kurti—*Vastravīśesh, aṅgarkhā.*

QUERTY. See EQUERRY.

QUERT-LOUS, *a.* (L. *queror*) habitually complaining, expressing complaint—*Gila-guzār, shakī<sup>h</sup>—Vilāpā'il wā vilāpī, paridevanākāri paridevī wā jhikhne-w.*

QUERT-LOUS-LY, *ad.* in a complaining manner—*Gila-guzāri se, shakwā se, shikāyat ke rā se—Vilāpasīlatā se, paridevanāsīlatā se, rowārohat se.*

QUERTY, *n.* (L. *quero*) a question, an inquiry; *v.* to ask a question—*Suwal yā pursish, istisfār istifhām yā tahqiqāt; v. suwāl k., pursish k., istisfār k.—Prašna, anuyog wā pūchhā; v. prashna k., pūchhā.*

QUEST, *n.* an inquirer—*Sāil, pūchhne w<sup>h</sup>, istisfār k. w., suwālī—Prashatā, prich-*

QUEST, *n.* one who asks questions—*Sāil, istisfār k. w., suwālī, pursish k. w., pūchh-*

QUEST, *n.* act of seeking, search, inquiry, request; *v.* to seek for, to search—*Talāsh, taftish yā just-o-jū, tahqiqāt yā imtihan, khwāhish yā dardkhīst; v. talish k., just-o-jū yā taftish k.—Anweshān wā anusandhān, khoj wā dhūnrh, parikshā wā jijnāsā, ākānkshā ichchhā wā prārthanā; v. anweshān k., anusandhān-k. dhūnrhā wā khoj-*

QUEST, *n.* one who seeks—*Talāshī, tālīb, jayanda—Anweshak, khojū, khojne w.,*

QUESTION, *n.* the act of asking, that which is asked, an interrogatory, an inquiry, a dispute, doubt, trial, point or topic in a controversy; *v.* to ask questions, to examine by questions, to doubt—*Pursish yā istifhām, suwāl, istisfār, tahqiqāt yā taftish, bāhā qā'iya yā mujhalat, shakk yā shubha, dāmāsh yā imtihan, muqaddama yā bāt; v. suwāl k., imtihan k. yā bā-pursi k., shakk k.—Pūchhāpūchh wā prachchhān, prashna, jijnāsā wā anuyog, anusandhān wā vichar, vivād wā yad, sandeh wā saṁśay, parikshā, vichāravishay wā vādānuyadavishay; v. pūchhānā wā prashna-k., prashna ke dwārā parikshā wā anusandhān k., sandeh wā saṁśay k.*

QUESTION-A-BLE, *a.* doubtful, suspicious—*Mushtabih, mashkūk yā shakkī—Śānikaniya wā sandigdih, saṁśayasth wā saṁśayayukt.*

QUESTION-ARY, *a.* asking questions, inquiring—*Mustafisr, talāshī yā tahqiqāt-k. w.—Prichchhak prachchhak wā pūchhne w., jijnāsu.*

QUESTION-ER, *n.* one who asks questions—*Mustafisr, sāil, suwāl k. w., suwālī, pūchhne w<sup>h</sup>—Prashatā, prichchhak, prachchhak, prashnakartā, anuyoktā, jijnāsu.*

QUESTION-IST, *n.* one who asks questions—*Sāil, suwālī, mustafisr, pūchhne w<sup>h</sup>, suwāl k. w.—Prichchhak, prachchhak, prashatā, prashna k. w.*

QUESTION-LESS, *ad.* without doubt, certainly—*Be-shubha, be-shakk lā-kalām yā lā-raib—Nihsaṁśay wā nihsandeh, sunīśchit wā dhruv.*

QUESTOR, *n.* a seeker, a pursuer—*Talāshī, pūchhā k. w<sup>h</sup>—Anweshī wā dhūnrhne w., pūchhārā k. w. wā ragided w.*

QUESTOR-ARY, *a.* studios of profit; *n.* one employed to collect profits—*Naf-jo, fāida-jo, naf-kharāk; n. naf-jam' k. w., hāsil yā naf-jam' karne par jo muqarrar ho—Lābhechchhak, lābhakūnkshī, swārthapar, swārthacheshhak; n. lābh batōrne par jo niyukt ho.*

QUESTMAN, QUESTMŌN-ER, *n.* one legally empowered to make quest of certain matters—*Bā'z bātōn ki tahqiqāt ke liye surkārī amīn—Kisī kisī bāt ke nūrpay karne ke nimitta rājajūn.*

QUESTOR, *n.* (L. *questor*) a Roman officer who had charge of the public treasury—*Zamāna-i-salaf meī Rom kā khazānchī—Prachinakāl meī Rom kā kōśādhīś wā dha-*

QUESTOR-SH, *n.* the office of a questor—*Zamāna-i-salaf meī Rom ke khazānchī kā*

QUEUE, *kū, n.* (Fr.) a tie of hair. See CUE—*Chōṣ<sup>h</sup>, chūṭiyā<sup>h</sup>, jhotū<sup>h</sup>.*

QUIBBLE, *n.* (L. *quidlibet*?) a cavil, an evasion; *v.* to cavil, to evade—*Hila-hawāla harf-giri i'tirāz-i-lā-hāsil yā be-jā-ur, muqālata yā hila-bāz; v. be-jā'ur k. yā i'tirāz-i-lā-hāsil k., urānā talnā bachānā yā dūr-bhāgnā<sup>h</sup>—Mithyāpatti wā vitandī, uranjhūn upīn vākehal wā tāmatol; v. mithyāvivād k. wā vitandā k., uranjhāin-k. tāmatol-k. urān-urnā wā vākehal-k.*

QUIBBLER, *n.* one who quibbles—*Hila-bāz, farfandī, jugat-bāz, ilām-go [aur mā'ne quibble jo fīl hai us se samajh-lo]—Vakroktivādī, vākehalakārī, arthāpatti k. w. [aur arth quibble jo dhātā hai us se jān-lo.]*

QUICK, *a.* (S. *cwice*) living, swift, speedy, active, pregnant; *ad.* nimbly, speedily; *n.* living flesh, living plants—*Zinda, jalā-bāz yā shītāb-kār, tez, chālāk yā chusht-o-chālāk, hāmīla; ad. chushtī yā chālākī se, tezi yā shītābī se; n. jān-dār goshtī yā jīt-goshtī, ha-*

- vi yā tās nādātā*—Jitā jivī wā sajiv, śighra wā twarit, kshipra drutagatī wā śūkārī, phurtilā chatpatiyā wā chatakāwā, garbhawatī wā pet-se; *ad.* phurtilā se, śighratā wā kshipratā se; *n.* jaurma marimasthāl wā jūt-mānā, sajivamadhā wā hare-paudhe.
- QUICK'EN**, *v.* to make or become alive, to hasten, to accelerate, to sharpen, to cheer—*Zinda k. yā h., jald k., chāl tez k., tez k., himmat-d. taskin-d. yā khush-k.*—Jilānā sajiv-k. jina jī-uthnā wā sajiv-l., śighra k., drutatar k. wā gativardhan-k., uttejī wā tikshna k., dhārhas dilāsī wā ānand d.
- QUICK'EN-ER**, *n.* one who quickens—[*Quicken jo fīl hai us se ism-i-fā'il ke ma'ne samajh lo*]—[*Quicken jo dhātu hai us se kartā kī arth jān lo.*]
- QUICK'LY**, *ad.* soon, speedily, without delay—*Jaldī, shītābī se, fīl-faur bilā-tarwaqquf yā fauran*—Śighra, tarant, jhatpat.
- QUICK'NESS**, *n.* speed, activity, sharpness—*Zūdi jald-bāz yā shītāb-kārī, jaldī chālākī yā chushtī, tezī talhī yā tundi*—Vegitā wā drutatā, phurtilā chatakāwā wā śighratā, tikshnatī katutī wā charpādhāt.
- QUICK'EYES**, *a.* having sharp sight—*Tez-nazar, tez-chashm, tez-niśāh*—Tikshnadrishtī, **QUICK'LIME**, *n.* lime unquenched—*Barī<sup>h</sup>, chine kī barī<sup>h</sup>, āhāk, tuftā*.
- QUICK'SAND**, *n.* moving sand—*Reg-i-ravāh, daldālī zamin, chor-bāzī<sup>h</sup>, duzd-reg*—Daldālī bhūmī, jalamay bāhū, balua pūk wā pūk. [ghrān, sūkshmaghrān.]
- QUICK'SCENT**, *a.* having acute smell—*Tez-shāmna, tez-qawāt-i-shāmna*—Tikshna-**QUICK'SET**, *n.* a living plant set to grow; *v.* to plant with living plants or shrubs—*Chārā<sup>h</sup>, lagā yā lagāyā huā harā paudhā<sup>h</sup>; v. chārā lagānā<sup>h</sup>, paudhe lagānā yā bāhūthl-nā<sup>h</sup>*. [drishtī.]
- QUICK'SIGHT**, *a.* having sharp sight—*Tez-nazar, tez-niśāh*—Prakharadrishtī, tikshna-**QUICK'SIGHT'EN-NESS**, *n.* sharpness of sight—*Tez-niśāhī, tez-nazārī*—Drishtīsūkshmatā, sūkshmadrishtī, drishtītikshmatā.
- QUICK'SIL-VER**, *n.* mercury, a fluid metal—*Zibeg, sim-āb*—Pārā pārad pīrat wā pūr, yogavāhī ras wā rasādhāt. [yukt, pīrad wā pare se mayil huā.]
- QUICK'SIL-VERED**, *a.* overlaid with quicksilver—*Sim-ābī, sim-āb se mayil huā*—Pārada-**QUICK'WIT-TED**, *a.* having ready wit—*Tez-fahm, zirak, hazir-jawab*—Śighrabuddhī, tikshnabuddhī.
- QUID**, *n. (card)* something chewed—*Jugālī<sup>h</sup>, jo kuchh kuchlā jāy<sup>h</sup>*.
- QUID'DIT**, *n. (L. quid)* a subtilty—*Harāfī, muham-kalāmī, muzabab-kalāmī*—Dhūrtatā, vākehāl, vākyavakratā.
- QUID'DITY**, *n.* essence, a trifling nicety—*Māhiyat qarur yā wājūl, be-fāida-bārik-bīnī kā-hāsīl daqīqa-sunji yā nazākat-i-be-haqīq*—Mūlavastu kār wā sattwa, anarthak atisūkshmadrishtī wā vyarth atisūkshmatā.
- QUI'ET**, *a. (L. quies)* still, peaceable, calm, smooth; *n.* rest, repose, tranquillity; *v.* to still, to calm, to pacify—*Sākin yā sākit, qarār mulāim khāmosh bā-sulh yā be-sharr, be-harakat yā be-khar-khasha, bā-qarār hamār yā be-jumlish; n. qarār sukūn yā sukūnat, āram āsāish yā rāhat, istirāhat āsāishī ulam-i-jung yā sulh; v. sākin yā khāmosh k., sh-istā-k. shayasta-k. taskar-d. yā tasallī-d., mulāim yā furo k.*—Nischal achal sthīr wā susthīr, samya chup miridū angra wā achāpī, sānt nirvighna wā nirupadrav, akshubdh wā samit; *n.* swāsthya nischalatī sthīratā vīśrām wā vīśrāntī, sukḥ chain kal sāntī wā sam, nirupadravātā wā swasthatā; *v.* nischal wā sthīr k., rokni mandā-k. wā thandhā-k., sānt k.
- QUI'ES'CE**, *n.* rest, repose, silence—*Rāhat sukūn yā sukūnat, āsāish āram āsāishī itimān yā qarār, khāmoshī*—Nischalatī sthīratā wā swāsthya, swasthatā sāntī sam wā vīśrām, tūshimibhāv sam chuppi maunabhāv wā nischalatā.
- QUI'ES'CENT**, *a.* being in a state of rest, silent—*Bā-qarār sākin yā be-harakat, sākit*—Nischal sthīr wā sānt, anuchārit.
- QUI'ET-ISM**, *n.* the system of the Quietists—*Vedāntiyoṇ kā mat<sup>h</sup>, be-khalatī, tankin, be-hawā-o-harāsi*—Sāntī, vair-igyā, nivrītimārg, sam.
- QUI'ET-IST**, *n.* one of a sect which maintained that religion consisted in the internal rest and recollection of the mind—*Vedāntī<sup>h</sup>*—Vedāntamārgī, vedāntasevī, nivrīttamārgī.
- QUI'ET-LY**, *ad.* calmly, peaceably, at rest—*Qarār se, sulh yā qarībī se, khāmoshī se yā āhīstā*—Sāntī wā swāsthya se, sthīr susthīr wā nīrākul rūp se, chupchūp wā dhīre-dhīre.
- QUI'ET-NESS**, *n.* state of being quiet, peace—*Sukūl mulāyamat qarār yā āhīstāgī, khāmoshī āsāish yā sulh*—Nischalatā wā sthīratā, sāntī sāntatā sukḥ chain kal akshobh wā swāsthya. [Sānt, sthīr, akshubdh.]
- QUI'ET-SOME**, *a.* calm, still, undisturbed—*Bā-qarār, sākin, be-harakat yā be-khalatī*—**QUI'ETUDE**, *n.* rest, repose, tranquillity—*Sukūn sukūnat yā āram, āsāish yā qarār, āsāishī itimān yā rāhat*—Nischalatā wā sthīratā, kal wā swāsthya, sāntī sam vīśrām sukḥ chain wā kaptākābhāv.
- QUI'ETUS**, *n. (L.)* rest, repose, death—*Sukūn sukūnat yā āram, āsāish rāhat yā āsāid-*

*gi, mant* — Nischalatā sthīratā wā swasthatā, swasthya śānti viśrām sukh kal wā niru-  
pdravatā, mṛityu wā nich.

QUILL, *n.* (L. *caulis*?) the large strong feather of a fowl, an instrument for writing,  
the prickle of a porcupine; *v.* to plait — *Shūh-par, par kā galam, khār-puht kā khār*;  
*v. chunnā<sup>h</sup>, moṇā<sup>h</sup>* — Pañkh paksh wā parp, pañkh kā kalani wā lekhami, śāhi kā  
kāntā.

QUILLET, *n.* (L. *quillibet*) subtilty, nicety — *Nukta-dānt, bīriki yā bārīk-bīni* —  
Dhūrtatā vidagīhatā wā chaturatā, atisūksmatā.

QUILT, *n.* (L. *calceia*) a cover made by stitching one cloth upon another; *v.* to stitch  
one cloth upon another — *Razāt, toshak*; *v. rā-āi banānā, toshak banānā, soznī banā-  
nā* — Gūdar, tūlikā, katharī, gudarī, gadlī; *v. gūdar wā gudarī banānī, katharī banānī*,  
do kapron ke bīch meñ rūi dīlkar sinā, nigandnī. [pañcharūp.

QUINAR-Y, *a.* (L. *quinque*) consisting of five — *Pāñch kā<sup>h</sup>, muḥhammaz* — Pañchak,  
QUINCE, *n.* (Fr. *coin*) a tree and its fruit — *Darakh-i-bihī, bih yā bihi* — Śrīphal.

QUINCUNX, *n.* (L.) a plantation of trees formed with four in a square and one in  
the middle — *Nakh-bandī jismen darakh aisi tarīh se lage hoñ ki chār to ek murab-  
bā ke chārōñ konōñ par hoñ aur ek bīch meñ ho* — Vrikshavātikā jismen per aisi rīti  
se lage hoñ ki chār to ek samānachaturbhujakshetra ke chārōñ konōñ par hoñ aur  
ek bīch meñ ho.

QUINCUNXIAL, *a.* formed like a quincunx — *Aisi nakh-bandī ke mānind banā huā jismen  
darakh is tarīh se lage hoñ ki chār to ek murabba<sup>h</sup> ke chārōñ konōñ par hoñ aur ek  
bīch meñ ho* — Aisi vrikshavātikā ke sadris banā huā jismen per aisi rīti se lage hoñ ki  
chār to ek samānachaturbhujakshetra ke chārōñ konōñ par hoñ aur ek bīch meñ ho.

QUIN-QUAN'GU-LAR, *a.* (L. *quinque, angulus*) having five corners — *Pañj gosha, mu-  
khammas, pañj-gosha-dār* — Pañchakop, pañchkona, pañchakop ukār.

QUIN-QUARTICULAR, *a.* (L. *quinque, artus*) consisting of five articles — *Pāñch  
bātōn kā<sup>h</sup>.*

QUIN-QUEN'NI-AL, *a.* (L. *quinque, annus*) happening once in five years, lasting five  
years — *Pāñch sāl meñ ek daf<sup>h</sup> hom w., pañj-sāla* — Pāñch baras meñ ek ber hone w.,  
pañchavarshik, pañchavarshik pañchavarshīya wā pañchabdik.

QUIN'SY, *n.* (squintancy) inflammation of the throat — *Khanqāq* — Gāndulālā, kañtha-  
rog, ghalasarūp, adhimānsak. [chicā — Pañchak.

QUINT, *n.* (L. *quintus*) a set of five — *Pañj, ekatthā kī gai yā ekatthī murattah pāñch*

QUINTAIN, QUIN'RYN, *n.* (Fr. *quintain*) an upright post on the top of which was a  
bar turning on a pivot used in tilting — *Ek khayā khambhā jiske upar kāl par ek  
dandā ghantā tha aur wah bhālōī meñ kām ātī thi<sup>h</sup>.* [man<sup>h</sup>.

QUINTAL, *n.* (L. *centum*) a hundred pounds in weight — *Ek man aur das ser<sup>h</sup>, sawā-*

QUIN-TESSENCE, *n.* (L. *quintus, essē*) the fifth essence, an extract from any thing  
containing all its virtues in a small quantity, the essential part of any thing — *Pāñch-  
meñ jashar ast yā mihigat, khulāsa, zubā* — Pañchamasār, sār sirīs wā hīr, pa-  
ramasār wā uttamasār. [Saramay, paramasaramay.

QUIN-TESEN'TIAL, *a.* consisting of quintessence — *Jashar kā, khulāsa kī, zubā kī* —

QUINTU-PLE, *a.* L. *quintus, plico*) five-fold, containing five times the amount — *Pañj-  
tahā yā pañch tahā, pañch ganā<sup>h</sup>* — Pañchpartī pañchlaṭī wā pañchavidh, pañchagun.

QUIP, *n.* (W. *cūip*) a sharp jest, a taunt, a sarcasm; *v.* to taunt, to scold — *Bazla hazl  
yā mazāk, tanz, tā'n tā'n yā tā'n tā'n*; *v. tan: yā tā'n k., tā'na-zan<sup>h</sup>* — Vāthattā,  
kshep vyājanā wā khillī, tāsā thesā wā mīlmā; *v. mīlmā thesā wā tāsā k., khil-  
lī wā thātthā k.*

QUIRE, *n.* (Gr. *choros*) a body of singers, the part of a church where the service is  
sung, a choir; *v.* to sing in concert — *Gāne-vāṭōñ kā tāifa, girje kī wah jagah jahan  
gāne-wāl baithē hañ, gawāyon kā dal<sup>h</sup>*; *v. tāifa bāndh-kr gānā, tāifa meñ gānā,  
mīl-kr gānā* — Gāyakaḥakara, śāṭbhajanasūkt kī wah bhag jahan gāyakaḥakara  
baithā hai, gāyakaḥag wā gāyakasamūh; *v. gāyakaḥakara bāndhkr gānā, gāyaka-  
samūh meñ gānā.* [gāne w.

QUIRIST, *n.* one who sings in concert — *Tāife meñ gāne w.* — Gāyakaḥakara meñ

QUIRE, *n.* (Fr. *cahier*) 24 sheets of paper — *Chaubīs takhta kāgaz, ek dasta kāgaz,  
kūgaz: kā ek dasta* — Chaubīs tīw likhanapātra, likhanapātra ke chaubīs tāv.

QUIRISTATION, *n.* (L. *queror*) a cry for help — *Dohāī<sup>h</sup>, gūhār<sup>h</sup>.*

QUIRK, *n.* an artful turn, a shift, a quibble, a smart taunt, a slight conceit — *Riyā yā  
laik-o-lu'āl, hā'a, zaṭal kālā bāzi yā jugat-bāzi, tā'n tā'n yā tanz, tūhar<sup>h</sup>* — Vākhchal  
wā chhal, tūlā tūhnaṭ urāu wā urāñjhāñ, ślesh yakroktī wā chhadnavād, thesarā  
tāsā khillī mīlmā wā avākshep, mānolāulya buddhichāpalya wā tarāñg.

QUIRK'IST, *a.* consisting of quirks — *Hile-bāzi kā, hile-havāle kā, zaṭal kā, laik-o-lu'āl  
kā, laharī<sup>h</sup>* — Vākhchalāmāy, tūhnaṭ kī, tarāñgī, chapal, lol.

QUIT, *v.* (Fr. *quitter*) to free or set free, to discharge, to requite or repay, to go away  
from, to resign, to perform — *Acāl k., udā k. yā khalās k., ajr yā imāz d., chālā-jāmā<sup>h</sup>,*

*terē k.*, *bajā lāwā*—Mukt k., bhar-d, bharnā patānā wā vimochit-k, phal wā paltā d., nikal jānī, tajnā tyāganā wā cchornā, karnā siddhā wā nibāhnā.

QUIT, *a.* free, clear, absolved—*Āzād, khalās, mubarrā pāk yā bārī*—Mukt, vimochit, uttār wā soddit.

[jāne ke yogya, cchore jāne ke qābil—Tyāge

QUIT-TAK, *a.* that may be quitted—*Munkinn-t-tark, chhore jāne ke qābil*—Tyāge

QUIT-TAL, *n.* return, repayment—*Taw, badla*—Pratiphāl, paltā.

QUIT-TENT, *n.* a small rent reserved—*Mugarrar khirāj*—Niyat kar.

QUITE, *ad.* (*quite*?) com. lately, wholly—*Sar-ba-sar yā hūba hū, hī l'ku' hī'ānīk mahz sarāsar yā tamām*—Sarvathā sarvas wā sampurnarūp-se, sakal wā sab bhāy se.

QUIVER, *n.* (*cover*?) a case or sheath for arrows—*Tar-kash, tukkash, jā'ba*—Tūn, tunīr, nishāng, sūrī-ray.

QUIVERED, *a.* furnished with a quiver—*Turkash dār, jā'ba-dār*—Satūn, tunī, nishāng.

QUIVER, *v.* (*quaver*) to shake, to tremble—*Kāpnā kāpnā yā kapnā, laknā yā thartharānā*.

QUIX-OTIC, *a.* like Don Quixote, romantic to extravagance, absurd—*Don Quixote ke māmūd, be-hadd yā be-awāl khayāl yā 'ājīb, wā-mā'qul yā be-jā*—Don Quixote ke sahrīs, alīṣay karke vilakshay lol albhut wā anokha, asāngat wā vichāraviruddha.

QUIX-OTISM, *n.* romantic and absurd conduct—*'Ajīb aur wā mā'qul chalan, khayāl aur be-jā rawish*—Albhut aur asāngat chālchalan, vilakshan aur vichāraviruddha ācharaṇ.

QUIZ, *n.* a hoax, a joke; *v.* to hoax, to joke—*Dhokhā, khillī yā thāṭhā*; *v.* *dhokhā d.*, *thāṭhā y.* *khī'ā k.*

QUOTABLE-BET, *n.* (L.) a nice point—*Bārīk bāt, bārīkī*—Sūkshmat bāt, sūkshmatā.

QUOTABLE-BETTER, *a.* not restrained to a particular point—*Khāss bāt par muqayyad nahīn*—Vīṣh bāt par nibaddha nahīn.

[riti se kī jismen vivād ho.

QUOTABLE-BETTER, *ad.* so as to be debated—*Aisi tarah se kī jismen bahs ho*—Aisi

QUOTE. See COPE.

QUOTN. See COPE.

QUOT, *colt n.* (D. *colt*) a sort of iron ring for pitching at a mark; *v.* to play at quots, to throw—*Nishāna mārne ke liye tohe ke chakkar*; *v.* *tohe ke chakkar se nishāna mārna, phūknā*.

QUOT, *v.* (*quod*?) to throw—*Nishāna mārne ke liye tohe ke chakkar*; *v.* *tohe ke chakkar se nishāna mārna, phūknā*.

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QUOTE, *v.* (Fr. *citer*) to cite a passage from an author or speaker, to note or observe—*Iqtibās k. samūd-līnā yā kisi 'ibarat ko naql k. yā tamsil mein līnā, mulakarā yā gaur k.*—Anyagrath wā granthantar se pramāṇ d., dekhnā-bhālnā wā vichīnā.

QUOTATION, *n.* the act of quoting, the passage quoted—*Iqtibās k., iqtibās yā kisi 'ibarat kī naql yā tamsil*—Granthāntar se pramāṇ-d. avataraṇ avatīraṇ wā upanyās, avatīritavākya upanīstavākya upanyastavachan wā kisi granth se pramāṇ wā drishṭānt ke nīmīṭṭā lī hūi līpī.

QUOTATION-IST, *n.* one who quotes—*Muqtahis*—Granthāntar se pramāṇ wā drishṭānt d. w. upanīstavākya d. w., avatīritavākya d. w.

QUOTER, *n.* one who quotes—*Muqtahis*—[Quotationist kī arth dekho.]

QUOTH, *v.* (S. *cewethan*) said [quoth is used only in the past tense and in the first and third persons]—*Kahā*.

QUOTIDIAN, *a.* (L. *quotidian*) daily, happening every day; *n.* a fever which returns every day—*Roz-marra, har-roz yā yaumiya*; *n.* *tap-i-murāzaba, har-roz bukhar, hamnā-i-yaumi*—Prātyahik wā prātidinik, dainik; *n.* prātyahikajwar, pratidin ka jwar.

[another—*Hāsil, mablag, khārij-i-qismat*—Labdhi, phul, kshetrphal.

QUOTIENT, *n.* (L. *quot*) the number resulting from the division of one number by

## R.

RA-BĀTO, *n.* (Fr. *rabat*) a neckband—*Gul-i-band*—Grīvābandhanī, kaṇṭhāvastara.

RAB'BET, *v.* (Fr. *raboter*) to make one piece of wood lap over another; *n.* a joint made by lapping one board over another—*Dewrhiyā-jor jorā*—*n.* Dewrhiyā-jor.

RAB'BI, RAB'EIN, *n.* (H.) a Jewish doctor—*Yahūdīyōn kā pīr*—Yihudiyōn kā guru wā dharmpadesak.



RAB-BIN'-CAL, *n.* relating to the Rabbins — *Yahúdiyón ke pír ke mut'alldi, Yahúdiyón ke pír ká* — Yihudiya chahmapadesakasambandhi, Yihudiya guruvishayak.

RAB'-BIN-IST, *n.* a Jew who adhered to the Talmud and the traditions of the Rabbins — *Yahúdiyón ke tadámul aur riwáyát ká mánné w.* — Yihudiya puránanuyayi, Yihudiyón kí paramparí kaháwat mánné w. [śak, śas.]

RAB'BIT, *n.* (D. *robbe*) an animal — *Khar-gosh, chauqarú<sup>b</sup>, kharhá<sup>b</sup>* — Lambakarn, śa-

RAB'BLE, *n.* (L. *raho*) a tumultuous crowd, a mob, the lower class of people — *Shor-áveer izlilám yá hijím, bhá<sup>b</sup>, 'awámmu n-nás* — Thath. adhama janasamuh, nichajana-

RAB'BLE-MENT, *n.* a tumultuous crowd — *Hijím, bhá<sup>b</sup>* — Thath. [samuh.]

RAB'ID, *a.* (L. *raho*) furious, mad — *Qazab-nák, dirwana yá samúlit* — Unmatta wá kopá-

kul, sirí báwala wá ummálawan. [wá kopakulatá, sir wá ummá.]

RAB'ID-NESS, *n.* furiousness, madness — *Qazab-nák, dirwana yá junún* — Unmattatí

RAC'E, *n.* (L. *radix*) the lineage of a family, a generation, a particular brood, a root, a particular flavour of wine — *Nasab nasl yá husab o-nasab, khámlán haní púshl jins yá nishát, kháss zát, asl yá beké, angári shawíb ká kháss záiqu yá maza* — Vabś santati

wá santán, kul jati vāśāvali vāśāparamparí wá putrapatrādrivāśāparamparā, vi-

śesh jātī, mūl wá jar, drākshīmadya ká viśesh swād.

RAC'Y, *a.* strong, flavoured, tasting of the soil — *Ma'biú tez shokh yá matín, maza-dár yá lazat-dór, ras-dár namkín yá khush-maza* — Saras rasik rasawán wá satej, suswádu

wá sukhawád, tikshparas wá ugraras.

RAC'Y-NESS, *n.* the quality of being racey — *Matínat, shokhí, maza-dári, ras-dári* — Sara-

satí, rasikatwa, satejntí, suswadutwa, ugrarasatí.

RAC'E, *n.* (D. *ras*) a running, a contest in running, progress, course, a current of water, a water course; *v.* to run swiftly, to contend in running — *Daur<sup>b</sup>, tez-raví ká ázmá-*

*ish yá hadi-hú daur, raftár, ravish, dhír<sup>b</sup>, nahí yá kárez; v. juldí yá shítábi-se daur-*

*ná, tez-raví ká ázmáish k. yá bad-kar daurná* — Daurí wá dhāwan, hor wá pan kí

daur, chlul wá pragaman, gati gaman wá chalan, jalapráh, jalamárg wá nála; *v.*

śighra daurná, hor lagúkar daurná wá jitne kí ichchhá se daurná.

RAC'ER, *n.* a runner, one that contends in a race — *Tez-ran yá tez-raftár, tez-raví ká áz-*

*máish k. w. yá tez-raví meñ sabqat le-jáne kí koshish k. w.* — Daurák wá dhiwak,

daurno meñ jitne kí cheshit k. w. wá hor lagúkar daurne w. [ghorá<sup>b</sup>.]

RAC'HORSE, *n.* a horse kept for running — *Ghur-daur ke liye ghorá<sup>b</sup>, ghur-daur ká*

RAC'E-MATION, *n.* (L. *racemus*) a cluster, the cultivation of clusters — *Guchchhá yá*

*jhumd<sup>b</sup>, guchchhón yá jhandón ká lagáná<sup>b</sup>.*

RACH, *n.* (S. *raec*) a setting dog — *Ek qism ká kuttá* — Ek bhánti ká kuttá.

RACK, *n.* (S. *racan*) an instrument for stretching, an engine of torture, extreme pain,

exaction, a grate, a wooden frame for hay, a distaff; *v.* to stretch on the rack, to

torture, to harass by exaction — *Phailáne ká ek ála, sazá yá siyásat dene ká shikanja,*

*siyásat ján-kaní yá ján-kanlani, mutálaba i-be-já yá dust-durázi, ádash-dán, sákhí*

*ghas ke rakhne ke liye káth ki nánd yá khurli<sup>b</sup>, wah dandá jismin san yá patwá lapet*

*detc hain aur káthe us se sūt nikaltá hai<sup>b</sup>; v. shikanje meñ khinchná, shikanja-*

*kashí-k. siyásat-k. yá ján-kanlani-k., be-já mutálaba se hairán yá tang k.* — Phailáne

kí yantra, yitáníyantra wá yitanayantra, yitaná ativyatbí wá tivavedaná, parawá-

dán wá anyá-máing, angethí wá angíthí. lakri kí charaní wá thán, tarkut wá sūtra-

tarkutí; *v. phailáne ke yantra meñ khinchná, yitaníyantra se yitaná-k. wá tivavya-*

*thá-d., anyá máing se satána wá vyiskul k.*

RACK'ER, *n.* one who racks — [ *lack jo fíl hai us se ism-i-jú'il ke ma'ne samajh-lo* ] — [ Rack

jo dhátu hai us se kartí ká arth ján lo. ]

RACK'ING, *n.* torture on the rack, torment — *Shikanja-kashí yá shikanje par kí siyásat,*

*tasdi' ujbhat yá ján-kandani* — Yitaníyantrayátani wá yitaníyantrativavyatbí,

ativyathá wá atipirí. [ *zana yá kiráya* — Bhári lagán, bhári kar. ]

RACK'RENT, *n.* rent raised to the utmost — *Sakht-lagán, sakht-jam<sup>b</sup>, bahut ziyáda khi-*

RACK'RENT-ER, *n.* one who pays a rack-rent — *Sakht-lagán d. w., sakht-jam<sup>b</sup> d. w.* — Bhá-

ri lagán d. w., bhári kar d. w. [ *urtá huá bídál wá bádál ká pháhá.* ]

RACK, *n.* (S. *rec*) vapour, thin broken clouds — *Bukhár, urtá-huá abr* — Bháph wá váshp,

RACK, *n.* (S. *hracca*) the neck or crag of mutton — *Bher kí g'rdan* — Bher kí ghúchh.

RACKET, *n.* (Fr. *raquette*) an instrument for striking a ball, noise, clamour; *v.* to

strike as with a racket, to make a noise — *Chaugán, shor yá gul, gul-gapará yá shor-*

*sharába; v. chaugán se márná, gul-gapará yá shor-sharába k.* — Geud chaláne ká

chapdā tānr wá hatth, haurá, kolíhal kalakal wá kálakil; *v. dānde tūr wá hatthe*

*se márná, haurá wá koláhal k.*

RADDLE, *v.* (S. *wrad*) to twist together — *Bunná<sup>b</sup>, gúndhná<sup>b</sup>, binná<sup>b</sup>.*

RADI-ATE, *v.* (L. *radius*) to emit rays, to shine, to sparkle, to enlighten — *Partau d.,*

*tábán h., darakhshán yá raushan h., raushan tábán yá munawwar k.* — Kiran dālā,

chamakni jhalakná wá jagmagáná, dedipyamán wá prakásamán h., ujágar prakásit

wá uddipit k.

**RA'DI-ANCE**, **RA'DI-AN-QY**, *n.* sparkling lustre—*Tajallī, lam'a, roshnī*—Prabhā, dīpti, prakāś, jōt, tej, ujjwalatā.

**RA'DI-ANT**, *a.* emitting rays, shining, sparkling—*Partau-andāz yā partau-rez, munawar yā tāb-dār, rawshan nūrānī durakhshāh jalwa-gar yā tāb-nāk*—Dedīpyamān wā kirāpanay, prakāśamān wā dīptimān, prabhāwān kāntimān wā dyotamān.

**RA'DI-ANT-LY**, *ad.* with sparkling lustre—*Nūrānī se, tāb-dārī se, tāb-nākī se, tajallī se, Atitej se, suprakāśī se, ehamaktī.* [kirāpan se sobhit wā alānkrit.

**RA'DI-AT-ED**, *a.* adorned with rays—*Partau-ārasta, kirāwān se ārasta*—Kirāpālānkrit,

**RA'DI-ATION**, *n.* emission of rays, lustre—*Lam'a-rezī yā partau-rezī, tajallī nūrānī yā jalwa*—Kirāpasphuray wā dīptivikīrāp, jōt dīpti prakāś prabhā wā jagmagāhat.

**RA'DI-US**, *n.* (L.) the semi diameter of a circle—*Nisfu-l-qutr yā nisf-i-qutr*—Vyāsird-dha, vyāsirdhārakhā, trijyā.

**RAIRISH**, *n.* (S. *rāric*) a plant—*Mālī<sup>h</sup>, murā<sup>h</sup>, turh, fujāl.*

**RAIDIX**, *n.* (L.) the root—*Asl, baḥ, bon*—Mul, jar.

**RAIRY CAL**, *a.* pertaining to the root, implanted by nature, original, fundamental, primitive—*v.* a primitive word or letter—*Baagādh, talī, asl, ātī, gair maslūr yā nū-mushlūr*; *n.* *gair maslūr lafz yā baḥf, wā mushlūr lafz yā baḥf*—Mūlī, swābhāvik swābhāvay wā prakṛitik, mūlik, vāstāv wā maul, mūlik wā ayyutpanna; *n.* mūlikasābd wā mūlikākshar, ayyutpanna ab-l.

**RAIRY CALITY**, *n.* the state of being radical—*Aslīgāt*—Maṇḍikātwa, mūlikabhāv.

**RAIRY CAL-LY**, *ad.* originally, primitively—*Aslāt in bī-talī yā bī-zāt, jāmilāna yā maslārāna*—Swābhāvik wā maṇḍik bhāv se, samūl mūlīc wā ayyutpanna rīti se.

**RAIRY CATE**, *v.* to root, to plant deeply and firmly; *a.* deeply planted—*Jar-tagānā<sup>h</sup>, baithālā q'gimī yā jarā<sup>h</sup>*; *a.* *garā-huā<sup>h</sup>, jar-e-huā<sup>h</sup>, jar se laji-huā<sup>h</sup>.*

**RAIRY CATION**, *n.* the act of taking root—*Jar pakarā<sup>h</sup>, garā<sup>h</sup>, baithālā<sup>h</sup>.*

**RAIRY CLE**, *n.* that part of the seed of a plant which becomes the root—*Taḥhan kā wah hissa jiskī bekh hotī hai*—Vij vā tāj kā wah bhāg jiskī jar hotī hai.

**RAIFF**, *v.* (Ger. *raffen*) to sweep, to huddle; *n.* a confused heap, the rabble—*Jhānā yā bhānā<sup>h</sup>, ek sath milī-dānā nā ghūlwaī k<sup>h</sup>*; *n.* *paich-mel-dher yā atālā<sup>h</sup>, nich yā chhote log<sup>h</sup>.* [Jūā yā chithr-kā khar<sup>h</sup>; *v.* *jūā yā chithr-kē khar meñ pasā phekna<sup>h</sup>.*

**RAIFFLE**, *n.* (Fr. *raffle*) a kind of lottery; *v.* to cast dice for a prize—*Ek bhānt kā*

**RAFT**, *n.* (L. *ra'is*?) a float made by fastening pieces of timber together—*Ripā<sup>h</sup>, gharnā<sup>h</sup>, chan ghārā<sup>h</sup>.*

**RAFTER**, *n.* (S. *rafter*) one of the timbers which support the roof of a house—*Kānī<sup>h</sup>, karpī<sup>h</sup>, korō<sup>h</sup>, dhuran<sup>h</sup>, gālā<sup>h</sup>, barjī<sup>h</sup>, tarak<sup>h</sup>, sa' fī.*

**RAFTERED**, *a.* built with rafters—*Kāripān kārīgā yā dhuranān se banā huā<sup>h</sup>.*

**RAG**, *n.* (Gr. *rhakos*) a torn piece of cloth, a tatter, a fragment of dress—*Chitharā chitharā yā chirkī<sup>h</sup>, gūlar gūdrā gūdrī yā chī<sup>h</sup>, tattā yā dhajjī<sup>h</sup>.*

**RAGGED**, *a.* rent into tatters, dressed in tatters, uneven, rough, ragged—*Phatā<sup>h</sup>, dalq-posh, nā-hamwār, past-buland, nosheh-farāz*—Gūlar tukre tukre jīm jarjar wā chhīma, chirkī-pahīne-hue chitharā pahīne-hue wā karpāṭullārī, behār, khardharā khārharā kharhar wā arbar, nīchā-nīchā ūkhar-khar wā asamār wā asamār.

**RAGGED LY**, *ad.* in a ragged condition—*Dalq-poshī meñ, laṭe yā chitharē pahīne hue<sup>h</sup>, chirkī pahīne hue<sup>h</sup>.*

**RAGGEDNESS**, *n.* the state of being ragged—*Dalq-poshī, nā-hamwārī yā nosheh-farāz*—Chhīmastraṭī jīrnatī wā chitharā chirkī pahīne kī dastī, nīchā-nīchāī behār-pan wā asanābā. [pī<sup>h</sup> dāmī—Chirkītiyā, karpīj, nīch wā aḥḥan jan.

**RAGGED-MUFFIN**, *n.* a paltry mean fellow—*Chitharīgā<sup>h</sup>, gūdrīgā<sup>h</sup>, chitharīgā-bar<sup>h</sup>,*

**RAGMAN**, *n.* one who deals in rags—*Gūlar-wālī<sup>h</sup>, rezā-farosh, chirkī yā chitharā bechne wā<sup>h</sup>.*—Chhīmastraṭyāpīrī.

**RAGE**, *n.* (Fr.) violent anger, fury, vehemence, enthusiasm, extreme eagerness; *v.* to be furious with anger, to be violently agitated—*Qahr yā gaza<sup>h</sup>, khashm gussa yā josh kharosh, tūsh shiddat tezī yā tundī, sandā yā sar-garmī, kamāl shauq yā arzū*; *v.* *qahr k., gazaḥ meñ k.*—Atikrodh wā maṇḍikop, rosh wā jaljalāhat, tīksnātā wā ugratī, uttīp wā atyantūrag, utkāntā wā atyābālīsh; *v.* maṇḍikop wā atikrodh k., jūnā jhūnjhūnā kopkūl-h wā saṇrābdl-h.

**RAGEFUL**, *a.* full of rage, furious, violent—*Gazaḥ-nak, qahr-ālūda khashm-nāk yā khashm-ālūda, joshn kharoshn shālūd yā tund*—Krodhānwīt wā kopānwīt, krodhī kopī wā saṇrābdl, ugra prachand wā tīvra.

**RAGING**, *n.* fury, violence; *a.* furious—*Qahr gazaḥ gussa yā khashm, josh tundī yā shiddat*; *a.* *gazaḥ-ālūda, khashm-nāk, qahr-nak, tand*—Kop wā krodh, prachandātā ugratā wā veg; *a.* krodhākul, kopānwīt, krodhī, kopī.

**RAGING-LY**, *ad.* with fury, with violence—*Gazaḥ qahr yā khashm-nākī se, josh kharosh yā shiddat se*—Krodh wā kop se, ugratī saṇrābdlāt wā prachandātī se. [bār.

**RA-GOUT**, *ragū*, *n.* (Fr.) a highly seasoned dish—*Dam-pokhī, qalīqā*—Savyānā-janā-

**RAIL**, *n.* (Ger. *riegel*) a bar of wood or iron; *v.* to inclose with rails—*Lakrī yā-lohe kī*

*chhar<sup>h</sup>, káth yá lohe ká dandá<sup>h</sup>; v. kath ghará yá kath-gherá laḡanú<sup>h</sup>, katahrá la-  
gíná<sup>h</sup>, kaṭahre yá lohe ká chharón se gherná<sup>h</sup>, káth yá lohe ke dande gár-<sup>h</sup>kar gher-  
ná<sup>h</sup>. [dón ki ár<sup>h</sup>, gherá<sup>h</sup>.]*

**RĀIL'ING**, *n.* a series of rails, a fence—*Kath-gharú kath-gherá katahrá yá lohe ke dan-  
RĀIL'ROAD. RĀIL'WAY*, *n.* a road or way on which rails are laid for wheels to run on  
—*Lohe ká sarak<sup>h</sup>, sarak jis par gari ke pahiyon ke dāpne ke liye lohe ke dānde yá  
chhar bichhí rakhi hain<sup>h</sup>.*

**RĀIL**, *v.* (D. *rullen*) to use insolent and reproachful language—*Jhiraknā<sup>h</sup>, jhírjhirá-  
ná<sup>h</sup>, lathernā<sup>h</sup>, gálí-d<sup>h</sup>, dokhnā<sup>h</sup>, dush-nām d., ta'na-zanī k., mihnā phēknā<sup>h</sup>.*

**RĀIL'ER**, *n.* one who rails—[*Rail jo is ke upar fīl hai us se ism-i-fā'il ke ma'ne samajh-  
lo*] *ta'na-zan, tū'in*—[*Rail jo iske upar dhātū hai us se kartā ká arth jūn-lo*] *inindak,  
apavādak, ākrośak, kutsāvādi.*

**RĀIL'ING**, *n.* insolent and reproachful language—*Ta'na-zanī, jhírki<sup>h</sup>, gálí<sup>h</sup>*—*Durvākya,  
durvachan, nindā, apavād, ākrośan.*

**RĀIL**, *n.* a bird—*Ek bhāt kī chiriyā<sup>h</sup>.*

**RĀIL**, *n.* (S. *regel*) a woman's upper garment—*'Aurat ká disār*—*Strī kī uttariya.*

**RĀIL'IER-Y.** See under **RĀILY.**

**RĀI'MENT**, *n.* (arrayment) clothing—*Poshák, libás, kaprē<sup>h</sup>*—*Vāstra, āchchhadan.*

**RĀIN**, *v.* (S. *riuan*) to fall in drops, to pour down; *n.* moisture falling in drops, a  
shower—*Tapaknā barsnā pūni-paynā yá meñh parnā<sup>h</sup>, barsnā taptapnā yá  
dhārdharā-kar girānā<sup>h</sup>; n. meñh gā pūnī<sup>h</sup>, bārāñ yá bārish*—*n. Vrishi yá vrishṭi,  
meghājāl. [wā bahuvrishṭi, vrishṭimān, barsāt kī odī wā ārdra.*

**RĀIN'Y**, *a.* abounding in rain, showery, wet—*Pārāñi, bārishi, barsāti<sup>h</sup>*—*Vrishṭimay*

**RĀIN'BEAT**, *a.* injured by the rain—*Meñh ká nūrā hū<sup>h</sup>.*

**RĀIN'BOW**, *n.* a bow or arch formed by the reflection and refraction of the rays of  
light by the clouds—*Qaus-i-qazah, borō<sup>h</sup>, rām-dhanak<sup>h</sup>*—*Meghadhanu, indriyudh,  
indrachāp. [pūnī yá jū<sup>h</sup>—Vrishṭijāl, vrishṭisīri, varsha al.*

**RĀIN'WATER**, *n.* water fallen from the clouds—*Ab-i-bārāñ, meñh ká pāñi<sup>h</sup>, barsāt ká*

**RĀIN'DEER**. See **REINDEER**.

**RĀISE**, *v.* (G. *raisgan*) to lift, to set up, to exalt, to increase, to excite, to levy—*Uthā-  
nā<sup>h</sup>, gūm yá b-r-pā k., sar-farā: k. yá tarraqī k., zīgādā k., tahrík-d., yá mutaher-  
rūk k., jam' k.,—Uñchā k., kharī k., dārhāñi chārhina wā unnat-k., adhik k., chālāñi*

*uskāñi uttejt-k. wā ukāñi, batōrnā wā ekatrak.*

**RĀIS'ER**, *n.* one who raises—[*Raise jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—  
[*Raise jo dhātū hai us se kartā ká arth jūn lo.*] [*yakshmaghni.*

**RĀIS'IN**, *ra'in, n.* (Fr.) a dried grape—*Kishmish, munagqā, dākh<sup>h</sup>*—*Sushukdrākshā.*

**RĀKE**, *n.* (S. *raen*) an instrument with teeth used for smoothing the earth and gathering  
light substances; *v.* to gather with a rake, to clear with a rake, to draw  
together, to cannonade a ship so that the balls range the whole length of the deck  
—*Pāñjā<sup>h</sup>, jāndrā<sup>h</sup>, batōrnā ká ek huthigār jismeñ dāñt lage rakhe hūñ<sup>h</sup>; v. jāndre  
se jāñ k., jāndre se sáf k., jāñ k., jāhaz par gole is tar se mārnā se sīre se  
patwār yá patwār se sīre kī taraf chhat par barābar jāñ*—*v. Kakor-leñi kurelnā jāndre  
se batōrnā wā pañjiyāñ, jāndre se parishkār k., batōrnā wā ekatthā k., naukī  
par gole is rīti se mārnā kī mātke se patwār kī or wā patwār se mātke kī or sam-  
pūrnarūp se jāñ.*

**RĀKĒ**, *n.* (Dan. *reke'*) a loose disorderly vicious man; *v.* to play the rake—*Aubāsh,  
randī-bāz, zinā-kār, fīsiq, bad-tarīq, kharābātī, luḡandrā<sup>h</sup>, lūchchā<sup>h</sup>, shuhdā<sup>h</sup>, la-  
wand, rind; v. zinā-kār k., āwārāñ k., aubāshī k., randī-bāzī k.*—*Vyasani, lāmpat,  
strīvyasani; v. lāmpatavat ācharañ k., lāmpatn k., bhogāsakt h., vishayāsakt h.*

**RĀK'IN**, *a.* loose, lewd, dissolute—*Aubāshāna, rindāna, āwara yá nafs-parast*—*Vya-  
sani, lāmpatik, vyabhihārī.*

**RĀK'IELL**, *n.* a dissolute man; *a.* dissolute—*Aubāsh, randī-bāz, zinā-kār, kharābātī,  
shuhdā<sup>h</sup>; a. aubāshāna, rindāna, tamāsh-bīn*—*Vyasani, lāmpat, strīvyasani; a. lāmp-  
atik, vyabhihārī, lāmpataswabhāv.*

**RĀK'ET-IV**, *a.* dissolute, wild—*Aubāshāna rindāna yá tamāsh-bīn, be-qaid yá be-  
zabt*—*Lāmpatik wā vyabhihārī, apathagāñi anyathāchārī wā ādamya.*

**RĀK'SHĀME**, *n.* a base rascally fellow—*Pājī bad-zāt shākhs, kamīna sharīr ādmī*—  
*Nich aur dushṭ jan, ādhām aur durvritta vyaktī.*

**RĀL'LY**, *v.* (Fr. *rallier*) to reunite disordered or scattered forces, to come back to  
order; *n.* the act of bringing disordered troops to their ranks—*Jo sipāhī be-qā'ida-  
band aur mutafarriq ho gaye hoñ unko phir jam' kar-ke bā-qā'ida k., phir qā'ida-  
band h.; n. be-qā'ida-band aur mutafarriq sipāhiyōñ ko phir jam' kar-ke bā-qā'ida-  
band k.*—*Jo sāinya phūt kar tīn-terah ho gaye hoñ unko phir batōrkar vyūhakra-  
m se rachanā wā sambhālnā, phir vyūhī-h. phir ekatra hokar vyūhakraṁ meñ h. wā  
punahswasth h.; n. chhitarāye hue sāinyadal ko punahswasth k. wā phir batōrkar  
vyūhakraṁ se rachanā.*

**RÄL'LY**, *v.* (Fr. *railler*) to treat with satirical merriment, to banter, to jeer—*Mazähk k.*, *ta'na-zari k.*, *äwäza-kushi yä ta'na-tashni k.*—*Thesari wä thasari k.*, *thattäthä k.*, *haisi-k.* äre-häthön-lenä wä boli-märnä.

**RÄL'LER-Y**, *n.* jesting language, banter, satire—*Mazähk yä bazla.* *ta'na-zari yä istihsä,* *äwäza-kushi yä ta'na-tashni*—*Mihnä wä thesari,* *thasari wä thattäthä,* *haisi thattäthä boli-tholi khilili wä thenä.*

**RÄM**, *n.* (S.) a male sheep, one of the signs of the zodiac, an engine for battering walls; *v.* to drive with violence, to force—*Meñphä yä meñhā<sup>h</sup>,* *burji-hamat,* *däwä yä däwä giräne ki ek kal;* *v. thesari khuchak-d.* *märnä yä kusanā<sup>h</sup>,* *thasnä yä dhäsmā<sup>h</sup>*—*Bherä medhra meñd wä meñdh,* *mesharisi wä mesh,* *bhit dhahi-dene ki ek kal.* [*moñgrā<sup>h</sup>,* *ghan<sup>h</sup>.*]

**RÄM'MER**, *n.* an instrument for driving down—*Gar,* *thasni<sup>h</sup>,* *durmus<sup>h</sup>,* *snisal<sup>h</sup>,* *mogrā<sup>h</sup>,* *RÄM'MISH,* *RÄM'MY*, *a.* like a ram, strong-scented—*Meñghe yä meñhe-sā<sup>h</sup>,* *meñghuendä bakrejendä bisäcändä yä bisahindä<sup>h</sup>.*

**RÄM'AGE**, *n.* (L. *ramus*) branches of trees, the warbling of birds; *a.* wild—*Peroñ ki dälän<sup>h</sup>,* *chiripön ki chachachahat<sup>h</sup>*; *a.* *jangh<sup>h</sup>,* *banailä yä banetä<sup>h</sup>.*

**RÄM'OUS**, *a.* branchy, consisting of branches—*Pur-shakh,* *shakh-där*—*Šäkhī arthāt dälön se bhurä hui,* *šakh-yukt wä sahünay.*

**RÄM'BLE**, *c.* (D. *rambled*) to rove, to wander, to walk about carelessly; *n.* a wandering, an irregular excursion—*Sair k.*, *gashit k.*, *harza-gardi k.*; *n.* *sair,* *harza-gardi yä uatär gashit*—*Bhraman k.*, *ghümni-phirmi wä dolni,* *märi-phirmi bhatak-ti-phirmi wä däwä-döl phirmi;* *n.* *bhraman,* *däwä-döl ghümi.*

**RÄM'BLEK**, *n.* one who rambles, a wanderer—*Sailani sair-bä:* *yä gashit-k. w.*, *äwära yä harza-gardi*—*Bhramayakari* wä *paribhramak,* *phiranti ghumanti wä bahetä.*

**RÄM'BLING**, *n.* a roving, a wandering—*Sair,* *gashit yä harza-gardi*—*Bhraman,* *paribhraman* wä *idharudhar ghümi.*

**RÄM'I-FY**, *c.* (L. *ramus, ficio*) to divide into branches, to shoot into branches—*Shakh-där-shakh k.* *yä shakhön ká sá phailanti,* *shakh-där-shakh h.* *yä shakhön ká sá phailatä*—*Bahusäkh k.* wä *bahut säkhön* ke *sadris phailanti,* *bahusäkh h.* wä *bahut säkhön* ke *sadris phailat.*

**RÄM'I-FICATION**, *n.* division into branches, a branch, a division—*Shakhön ki si phailatä,* *shakh, hissä*—*Bahusäkhata wä süksmasäkhäbühulya,* *däl wä säkhä,* *khand wä bhäg.*

**RÄM'P**, *v.* (Fr. *rampes*) to climb, to leap, to sport; *n.* a leap, a bound—*Charhñä<sup>h</sup>,* *nuchkñä khilni yä phändñä<sup>h</sup>,* *khelni yä kutol k<sup>h</sup>.*; *n.* *kñä<sup>h</sup>,* *phänd nuchhāl kulāñch yä turap<sup>h</sup>.* [*hulya wä bahutäyat,* *prabalya atiriktatä wä atiriddhi.*]

**RÄM'PANT**, *n.* exuberance, prevalence—*Kasrat yä ifrat,* *galaba yä zor*—*Ädhikya bā-RÄM'PANT*, *a.* exuberant, rank, dominant—*Pirawāñ,* *kasir yä ziyada,* *gälil yä khar-mast*—*Atirik wä marya-dati,* *bahut adhik wä pariparp,* *prabal.*

**RÄM-PÄL'TAN**, *n.* a man wretch—*Kamäñ ädñi,* *dün yä päji ädñi*—*Adhamayakti,* *mehajur.* [*shadhi.*]

**RÄM'PION**, *n.* a plant—*Shalgam ki si ek nabät*—*Sikhāmñi wä grñjan* ke *sadris ek au-RÄM'PAINT, **RÄM'PIRE**, *n.* (Fr. *rempart*) a wall or mound round a fortified place; *v.* to fortify with ramparts—*Fasil,* *sadd,* *shahr-pandh,* *dusär-i-gala;* *v.* *fasil-band k.*, *sadd-band k.*, *fasil se mazbüt k.*—*Präkär,* *koñ ki bhit;* *v.* *prakär wä koñ ki bhiton.**

**RÄN**, *p. t. of ran*—*Ran ká mäzi-mutlay*—*Ran ki samānyabhüt.* [*se pusht k.*]

**RÄN'IL**, *v.* (Fr. *aroucher*) to sprain, to distort—*Kach-kñä yä nuchkñä<sup>h</sup>,* *nachornä mār-panä yä mārpanä<sup>h</sup>.*

**RÄN'CH**, *a.* (L. *raner*) having a rank smell, strong-scented, sour, musty—*Rad-ho yä ho-giri ta,* *gandä,* *talakh,* *bosidä*—*Ugragandh-gandä wä ugragandhik,* *ugrasas tikshnāras bisäcändä wä bisähindä,* *karwä karñi wä katñi,* *sari wä ubet.*

**RÄN'CH NERS**, *n.* the state of being rank, strong scent—*Bud hoi yä gandagi,* *talakh yä bosidagi*—*Ugrasasat wä gandāpan wä durgandhi,* *bisäcändä karwāhat karñi wä katñi.*

**RÄN'OUR**, *n.* inveterate enmity, virulence—*Kina buz kina warä yä ind,* *hidlat naqiz sukhti yä shiddat*—*Atidwesh wä atidroh,* *atidñä dūsāsälata läg ugratä wä atitiksñati.* [*sukht yä shatid*—*Atidweshi wä atidroh,* *ugra wä atitiksñä.*]

**RÄN'COR-OUS**, *a.* deeply malignant, virulent—*Kina-sar pur-kina kina kash yä buzä,* *RÄND*, *n.* (Ger.) a border, a shred—*Kandära yä hāshiyä,* *pärcha tarāshä yä purzä*—*Bir lagar wä anñh,* *khand tukñi wä tuk.*

**RÄN'DOM**, *n.* (S. *randon*) want of direction, hazard; *a.* done at hazard—*Be-shanti yä be-thaur-thikñä,* *ittifāq;* *a.* *ittifāq,* *ärizi,* *be-shant,* *be-gand*—*Anirūpitatä wä sandhānāhinatä,* *āksmikatawä daivayog wä daivavas;* *a.* *sandhānāhin,* *āgantuk,* *sandhā-narahit,* *āksmik,* *atkal-pachchi,* *ayantrit,* *anirūpit,* *aniyat.*

**RÄNG**, *p. t. of ring*—*Ring ká mäzi-mutlay*—*Ring ki samānyabhüt.*

**RÄNGE**, *v.* (Fr. *rang*) to place in order, to rove over; *n.* a row, a rank, a class, excursion, compass or extent of excursion—*Murattal-k.* *ärästa-k.* *yä tartib-d.* *sair yä*

*gasht k.*; *n. qutār, zanjira yā silsila, darja, sair yā gasht, maidān 'arsa yā partāh*—*Kram-se-dharmā wā sahwarnā, ghūmnā ramnā phirna wā bhraṃṃan-k.*; *n. pañkti* pāñti āvali wā āvali, śreṇī āli wā āli, varg gay wā varg, bhraṃṃan wā paribhraman, pullā tuppā phulāw pasār wā prasar. [—Paribhramak.

RĀN'GER, *n.* one who ranges—*tchūmne w<sup>h</sup>, phirne w<sup>h</sup>, sair yā gasht k. w., ramne w<sup>h</sup>.*  
RĀNK, *n.* a line, a row, class, order, high station, dignity; *v.* to place in a line, to have rank or grade—*Satr shatar yā saff, qutār, darja, tubaqa yā qism, martaba ruba piya yā mansab, manzilāt shankat yā jūh*; *v. satar meñ-rakhnā qutār lagānā murattab-k. tartīb d. yā barāber rakhnā, murattab k. yā p'ine rakhnā*—Pañkti wā pāñti, śreṇī wā āvali, gay wā varg, varg, uchchapad wā utkrishṭapad, mān mānyatā marya'idā wā kulīnatā; *v. pañktikram-se rakhnā varṇakram-se-dharmā varṇukram-se-rachanā viśesh upadāsh-k. wā viśeshagay ilhyanṭar-k., viśeshajadāsh-h. viśeshavargābhyāntar h. wā viśeshapadayukt h.*

RĀNK, *a.* (*S. ranc*) luxuriant, strong, fertile, strong-scented, high tasted, gross, coarse; *adj. strongly, violently, fiercely*—*Bahut zigāda barche w., mazhūt, zar-khez yā jūyid, bad-bō qā tad bo, talak, qutāz, fāhish*; *adj. mazhūt se, zar yā shiddat se, tundī qā tezi se*—Ativarddhī wā ativarddhan, porhī, sahsar upjū wā urvara, bisindhā bisindhī wā ugragandhik, karwā kurwā ugras wā tikshṇas, kutsit wā asūddha, avāchya; *adj. porhai wā drishṭatā se, vṛg se, prachaplatā wā ugratā se.*

RĀ'K'LY, *adj.* luxuriantly, strongly, coarsely—*Barī bāph se<sup>h</sup>, mazhūt yā zar se, fāhish-āna yā nihāyā bace taur se*—Atividdhī adhikaviddhī wā ativarddhan se, porhāi wā prābhāya se, phulhapan se wā avāchyatāpurvak.

RĀNK'NESS, *n.* exuberance, strong scent—*Zigādātī firwānī yā zigāda bāph, bad-bō qā tad bo*—Atividdhī ativarddhan wā adhikaviddhī, ugragandhātā ugravās—*bisindhī wā bisindhī.* [nā yā ghocw k<sup>h</sup>, julānā<sup>h</sup>.

RĀN'KLE, *v.* to fester, to be inflamed, to make sore, to inflame—*Paknā<sup>h</sup>, gulnā<sup>h</sup>, pakā-*  
RĀN'NY, *n.* the shrew-mouse—*Ek jān nar jo mūse ke mānind hotā hai, chikā<sup>h</sup>*—*Veśmanakul, lūgalikā, dīnā.* [yā dhūyṛ-mārnā<sup>h</sup>.

RAN SACK, *v.* (*Sw. ransaka*) to plunder, to search narrowly—*Lutnā<sup>h</sup>, chhīn-mārnā*

RĀN'SOM, *n.* (*Fr. rançon*) price paid for redemption from captivity or punishment; *v.* to redeem from captivity or punishment—*Zar-i-makhlasī, bahā-i-najāt, chhorautī yā chharautī<sup>h</sup>*; *v. dam-dekar khatās karānā, zar bo-taur khatān ke-dekar āzād karānā*—Nistāramūlya, uddhāramūlya, trāṇamūlya; *v. samamūlyakadravya dekar chhlu-gūd, dand wā dīr dekar mukt karānā.*

RĀN'SOMER, *n.* one who ransoms—*Ransom jo fīl hai us se ism-i-fā'īl ke me'ne samajh-*  
[—] *Ransom jo dhātū hai us se kartā kī arth jīn jo.*

RĀN'SOM-LESS, *a.* free from ransom—*Barīgn-zar-i-makhlasī*—Uddhāramūlyarहित, nistāramūlyanukt, amuddhāramūlya, anistāramūlya, atāramūlyā.

RANT, *v.* (*D. randen*) to rave in violent or extravagant language; *n.* boisterous empty declamation—*Barbarānā<sup>h</sup>, baknā<sup>h</sup>, bambhānā<sup>h</sup>, hānkūnā<sup>h</sup>, harza-goī k.*; *n. barāyā<sup>h</sup>, bak<sup>h</sup>, barāthut<sup>h</sup>, jhak<sup>h</sup>, harza-goī.* [Korā<sup>h</sup>, bakki<sup>h</sup>.

RĀN'TER, *n.* one who rants—*Barbarīgā<sup>h</sup>, bakwādī<sup>h</sup>, bak-bak k. w<sup>h</sup>, harza-go, bat-pha-*

RĀN'TISM, *n.* the practice or tenets of ranters—*Ek mazhabī fā'ye kī 'ādat yā 'ayde,*  
*harza-go kī 'ādat yā 'ayde*—Ek viśesh panthiyōn kā abhyās aur tattwa.

RĀN'TIROLE, *a.* wild, roving, rakish; *v.* to run about wildly—*Be-zabt yā be-qaid, sar-gardān, aulāsh rind sharar yā zin-i-kār*; *v. idhar-adhar daurā-phirnā<sup>h</sup>, binā-thaur-thikāne daurā-phirnā<sup>h</sup>*—Ummatta wā avyavasthit, bahetū ghūmantā phirantā wā paribhramak, vyabhihārī wā kimpatik.

RA-NŪN'CU-LUS, *n.* (*L.*) a flower—*Kākinjīkī<sup>h</sup>.*

RĀP, *v.* (*S. hrapan*) to strike with a quick sharp blow, to knock; *n.* a quick sharp blow, a knock—*Khatkhātānā yā thoknā<sup>h</sup>, thakthakānā khatkhānā dhabdhabānā thapknā yā tāli-mārnā<sup>h</sup>*; *n. thuppar yā dhūv<sup>h</sup>, thapak dhabdhabāhat khurkhārāhat khatkhātāhat yā tukorā<sup>h</sup>.* [khat<sup>h</sup> me-ve, dhabdhabāne-ve, yā thapthapāne w<sup>h</sup>.

RĀP'TER, *n.* one that raps, a knocker—*Khatkhāt me-ve, yā thokne w<sup>h</sup>, thakthakāne-ve.*

RĀP, *v.* (*L. rapio*) to affect with ecstasy, to snatch away, to seize—*Be-khud-k. wajd meñ dālū yā be-khud meñ dālū, chhīn-lenā<sup>h</sup>, qabz-k. qabza-k. yā girift-k.*—Romānchit mūrchchhit wā achet k., khīnch-lenā, pakarū wā pakar-lenā.

RĀPT, *p.* a transported, ravished; *n.* a trance—*Bāg-bāg, be-khudī yā wajd meñ dālū-kūā*; *n. wajd, be-khudī, hāt, samā', saktū*—Harshamohit, harshamatta ānandamatta romānchit wā harshamūrchchhit; *n. harshonmattatā, mohāvasthā, mūrchchhanā.*

RĀPT'OR, RĀPT'ER, *n.* a ravisher, a plunderer—*Jūbir pardā-dar yā zāt-khor, luterā<sup>h</sup>*—*Hathadbarshak wā jaramāthī, dākait.*

RA-PĀ'CIUS, *a.* (*L. rapio*) given to plunder, seizing by violence—*Qirāt-gar, daran-da garān yā qurrān*—Luterā wā harapāsīl, sarvagrāsī sarvabhāri sarvagrāsī wā atilobhī. [Harapāsīlatā, grabapāsīlatā, apahārabuddhī.

RA-PĀ'CIUS-NESS, *n.* quality of being rapacious—*Qirāt-garī, daran-dagi, lūt-pāt<sup>h</sup>*—

**RA-PAČ'1-TY, n.** the act of seizing by force, ravenousness, extortion—*Górat-gari, da-randagi, sakht-giri yá tá'addi*—Harapasilátá wá luterápan, gháughappi wá atibubhuk-shá, anyay se paraswagrahan.

**RÁPĪ, n.** (L. *rapio*) the act of taking away by force, violation of chastity—*Qash yá sakht-giri, parida-duri ziná-kári-bi-jabr yá j'l-i-shani'a-ba-jabr*—Chhinchhor lút-pít wá apaharan, lathasambhog lathagaman stridharshan wá kanyáharap.

**RÁPĪ, n.** (L. *rapa*) a plant—*Ek qism ká per*—Anshadhivishesh.

**RÁPĪD, a.** (L. *rapio*) quick, swift—*Tez-ran yá jald, tez shítáb tez-qadam yá tund*—Sighra wá vegawán, kshipra twarít s'ghrag wá drut.

**RA-PĪD'T-TY, n.** swiftness, celerity, velocity—*Shítáhi yá sabak-rari, tundi jaldí yá tezi, tez-rari*—Sighratá, twarít satwaratá wá drutatá, veg wá kshipratí.

**RÁPĪD'T-LY, ad.** swiftly, with quick motion—*Jaldí, zor se*—Sighra, tor-se veg-se wá jharajhar.

**RÁPĪ-ER, n.** (Fr. *rapide*) a small sword used only in thrusting—*Pesh-qabz nimcha*

**RÁPĪNE, n.** (L. *rapio*) the act of plundering, violence, force; r. to plunder—*Górat-gari gárat yá náb, zalm yá gadr, zabar-dasti yá be-ensafi*; v. *lámá, lút-pát k<sup>a</sup>, dakaiti k<sup>b</sup>*—Lút wá lút-pát, opaharav, andher wá andhādhumdh.

**RÁP PA-REE, n.** a wild Irish plunderer—*Mulk-i-Iyrland ká górat-gar*—Áyrland dós kí d'ku wá luterá.

**RÁP'TURE, n.** (L. *rapio*) violent seizure, extreme joy, ecstasy, transport—*Sakht-giri, wajd wajdan yá kamál khushí, hál yá be-khud, samá*—Balatkár se haran wá grahan, paramánind atyanand wá paramaharsh, harshommatata wá romaharsh, harshomniad mohāvasthā wá harshasamnoh.

**RÁP'TURED, a.** ravished, transported—*Be khud yá wajd men-láyi huá, samá yá hál men papí huá*—Harshamohit wá harshommatá, romānchit palakit wá anandamatta.

**RÁP'TU-RIST, n.** an enthusiast—*Pur-shant yá sar-gurm shakhs*—Uttaptabuddhi, pramadajan.

**RÁP'TU-ROUS, a.** ecstatic, transporting—*Wajd áwar be-khud k. w. yá khushí ke máre be-khud k. w., hál-áwar dil-rubá yá niháyi khush k. w.*—Atyant áhīdajanak paramānand wá mohakári, mohan mohak paramahīdajanak paramaharshad wá ummādan.

**RÁRE, a.** (L. *rarus*) uncommon, scarce, excellent, thin, not dense—*Nádir 'ajib yá shiyaf, kam-yáb yá qulit, khassa 'unda tuhfa yá nihámt kháb, jhirjhirá<sup>b</sup>, patlá<sup>b</sup>*—Amīthā anokhā wá apūrv, durlabh durlabhiya dushprāpya wá alabhiya, paramot-krišt sarvotkrišt wá atyutkrišt, viral wá sūksm, agham.

**RÁRELY, ad.** seldom, not often finely—*Nádiran yá kam-tar, kam yá sház, khāssi tarak se*—Kwāchit wá kadachit, viral wá thorá, sanyak prakāś se wá bhālī bhānti se.

**RÁRENESS, n.** uncommonness, thinness—*Ná-yabi kam-yabi tuhfa qat andrat yá nádiri jhirjhir íhat yá patlá-pen<sup>b</sup>*—Asāmānyatā asūdhāratā durlabhatā durlabhiyatā aprasiddhatā atyutkrištātā paramotkrištātā wá apūrvatā, Viralātā sūksm-tā wá aghamatā.

**RÁ'U-TY, n.** uncommonness, infrequency, a thing valued for its scarcity—*Nadrut yá kam-yabi, ná-yabí tuhfa qatallat yá nádiri, tuhfa nádira armaqin yá sangat*—Daurlabhiya durlabhatā durlabhiyatā wá aprasiddhatā, asidharapatā asāmānyatā wá dushprapatwa durlabhavastu wá utkrištadravya.

**RÁ'U-TY, n.** thinness, tenuity—*Jhirjhirá-pen yá jhirjhiráhat<sup>b</sup>, raqāyat riqqat bārikí yá lūtáfat*—Viralatā wá sūksmatā, patlāpan patlí wá patkhat.

**RÁ'U-FF, v.** to make or become thin—*Raqq k. yá h. lūtí k. yá h., patlá k. yá h<sup>b</sup>, jhirjhirá k. yá h<sup>b</sup>, bārik k. yá h., tighlānā yá tighlānā<sup>b</sup>*—Viral k. wá h., pighlānā wá pighlānā, sūksma k. wá h.

**RÁR-E-FÉ-TION, n.** the act of rarefying—*Tarqí, patlá k. yá h<sup>b</sup>, raqāyat, riqqat, pighlāhat<sup>b</sup>*—Sūksmatā, tājaprayu, tasūksmatā, tājajanitasūksmatā, sūksma k. wá h., viral k. wá h.

**RÁ'RE-SHOW, n.** a show carried in a box—*Tamāshá yá swādh jō sandiq men le-kar dikhāte phirte haín*—Sawāng wá kantuk jo ek peti men lehte dekhāte phirte haín.

**RÁ'SCAL, n.** (S.) a mean fellow, a scoundrel, a rogue; a. mean, low—*Pāji, mardak, harām-zāda yá sharir ádmí*; a. *pāji yá kamí a. dān*—Nich wá adham jan, dush-tajan wá pāpātinā, durātinā durvritta durjan shatī wá pāpishatī; a. adham wá kutsit, nich.

**RAS-CÁL'1 TY, n.** villany, knavery, the mob—*Hurām-zādaqí, sharírat yá dagá-hāzi, 'awāmmu-n-nās 'awāmmu-log yá kamíne-log*—Durjanatā daurjanya wá daurātinya, dushatā khalatā shatātā kaitav wá thagat, adhamajan itarnlok wá sāmānyalog.

**RAS-CÁL'LION, n.** a low mean wretch—*Pāji, harām-zāda, mardak, kamína sharir yá dagá-bāz shakhs*—Adham durātinā, nich durjan.

**RAS-CÁL-LY, a.** mean, vile, base, worthless—*Pāji, dān, kamína, haqir be-haqiqat yá nákára*—Adham, nich, kutsit durvritta pāpishat wá shat, agun nirgun wá asar.

RĀSE, *v.* (L. *rasum*) to rub the surface in passing, to scrape out; *n.* a slight wound—*Ragarnū*<sup>h</sup>, *chhīlnā yā chhīl-dālnā*<sup>h</sup>; *n.* *hulka ghāw*<sup>h</sup>.

Rășii, *v.* to slice, to cut in pieces, to divide—*Phienk utárnú<sup>h</sup>, tukre-tukre k<sup>h</sup>, kátná<sup>h</sup>.*

RAŠN'ER, *n.* a thin slice of bacon.—*Súar ke namkin aur khashk' gosht ki ek phánk—*  
*Súar ke sukhaiye aur loná kiye hue máns ki ek phánk.*

RA<sup>3</sup>SURE, *n.* the act of scraping out—*Naskh, mahv, hakk, qalam-zadagi*—Chhí'chhál, chhí'uláw, kátkút, mitáw, ullekhan.

RĀSH, a. (D. *rash*) hasty, precipitate—*Be-tuammul jald-bāz yā tez, be-libāz be-  
ihtiyāt be-tuābir be-andesha yā be-dharak*—*Utāwlā, asanikshyakārī avichāryakārī*  
*gāvadhbīn aparināmadarśī duhsāhasī wa nidharak.*

RĀS'IN-DĀ, *n.* a rash person — *Be-taummul be-tihāz yā nihāyat jalal-bāz shakhs* — Babut utāwlā wā duhsahāsī jan, nidharak aparināmadarśī aur asunukshyakīrī jan.

RĀSHṬIY, *ad.* hastily, with precipitation — *Taharurur nā jalālī se, be-līhāz be tajwīz be-fikr nā be andešā* — Utawli se. avichārapūrvak asanīkshāpūrvak wā nidharak.

**RĀSH'NESS**, *n.* inconsiderate haste, temerity. — *Taharwur yā be-andaz jald-bazī, be-līhāzī be-tadbiri yā be-bākī* — Utīwī wā utālī, asanīkshā avichār asivadhānatā wā dūsh-sāhas.

RÀSH, *n.* (*rush* ?) an eruption — *Dadoró*<sup>h</sup>, *phunsí*<sup>h</sup>.

RĀSP, *n.* (D.) a large rough file, a berry; *v.* to rub with a rough file—*Sohan*, *ek qism kī jhūri*; *v. retuā*—*Retī*, *ek bhāntī ka jhār*. [kī retī.]

RĀS'TA-TOR-Y, *n.* a surgeon's rasp — *Jarān ki sohan* — Astrachikitsak wā śāstravaidyā  
RĀS'ĪĤĒ-RY, *n.* a kind of berry — *Ek qism ki jhōri jismēn chhotā phal hotā hai, chhotā*

phal go ek jhar meñ hotā hai" — E. bhūta kī jhar jismen chhoṭā phal hotā hai, kantakagulamphal, kantakastambaphal

RĀT 'n. S. *rat*) an animal — (*chhā<sup>h</sup>, mūsā<sup>h</sup>, induc<sup>h</sup>*,

RA-TĀ-A-FĪ'A, *n.* (Sp.) a spirituous liquor—*Ek qism kī tez sharāb*—Ugra madirāviśesh.  
 RA-TĀN', *n.* an Indian cane—*Chharā', bat qī breath, bed.*

RĀTE. *r.* (Sw. *rata*) to chide, to scold — *Jhāuknā jharjharānā lathernā Jhamkūnā yā gharuknā<sup>h</sup>, chashm-numāi k.* — Dātni wā dāntnī, dabānū dagadhnū wā dabernū.

RĀT'ING, *n.* a chiding, a scolding. *-tshark'i<sup>n</sup>*, *chashem-namāu yā mal'amat*—Jhirkī wā jhirkībhidat, dhamskī dāt wā bhartsam.

**RÄTE, *n.*** (L. *ratum*) price, value, degree, allowance, proportion, order, a tax; *v.* to value, to estimate, to be placed in a certain class or order—*Nirrk, qimat, andāza ya miqlar, kufif, wazifa ya rātib, hisōb, darja ya qism, maksūd ya khirāj*; *v. qimat-k, qimat thabrāna zirrk-bāndhnā ya qad-k, andāza k., shumār-h. ya kiš khāss darje meū shumār k.*—Bluiv wā dīr, mol mūlyā wā argh, parimūv, nūrpūtanūlyā wā parimūtanūlyā, meū mīti wā lekhi, varg gān wā prakār, sūlk wā kar; *v. mol-k, mol-nirūpān-k, blōw thabrāni wā bādnū samajhnā wā gūmnā, atkalud atkal-k, wā kūtān, kiš višēsh varg wā gān meū gūnā jūnā.*

RĀT'a-BLE, a. that may be rated - *Nirākṣa-paṭr*. *qābil-i-mahsūl*, *khirāj mahsūl yā laṭā*  
*ke qābil* - Mūlyanirūpaṇayogya wa jiska bhāw wā mol ṭhahar sakai, sūlkayogya,  
karayogya. [ke anusar.]

RĀT'ER, *n.* one who rates — [*Rāt' jo jī' hai us se ism-i jā'il ke mat'ne samajh-lo*] — [*Rate jo dhūtu hai us se kartā kā arth jān lo.*]

ya ba-hál rakhná = Prapñāni wá pusht k., drirh-k, sthirk, wá prapñān-d.

RĀT YĀ CĀTĪON, *n.* the act of ratifying—*Tasdiq*, *istihkam*, *taqarrur*, *qurār*, *istiqrār*, *taqrīqat*, *sahih yā tasdiq k.*, *muṣṭarī*—*Niṣchayakaraṇ*, *saṁstambh*, *nīṣchitakaraṇ*, *satyākriti*.

RĀTĪ FI-ER, *n.* one who ratifies — *Tas-tī k. w., maustakam k. w., ba-hāl k. w.* — *Drīḥ sthir*  
*wā pramāṇi k. w., satyāpak. sthirakāri. mīśrayakāri, saṁstaumbhakāri.*

RĀTH. a. (S. *rāthe*) early; *ad.* soon—*Jāt.* *shībh*, *bar-waṣṭ*; *ad.* *favran*, *bar-mahall*, *bar-waṣṭ*, *bar-aiyām*, *jaldī*. Sāvere kā samayochit; *ad.* *jhat*, *sanay* meñ. āghra.

**RĀTHER**, *ad.* more willingly, in preference, more properly, especially — *Zigūda zang yā khushi se, muqaddam pesh-tar yā pesh-az-ān, bih-tar, khushīman yā qūliban* — **Adhik** man wā ichēhā se, pahile wā āge, aur thīk-thīk, viśesh karke.

RA<sup>3</sup>TI-O, u. (Li.) the relation which one thing has to another of the same kind in respect to magnitude or quantity, proportion — *Nibat, andāza* — Gun, mán parimán wí kram. | — Tark wí viehár k., vād wí vídánvād k.

RĀ-TI-ŪC'I NATE, *n.* to reason, to argue—*Munāzara yā baḥs k.*, *mubāḥasa yā tuqrir k.*  
RĀ-TI-ŪC'I-NĀ/TION, *n.* the act of reasoning—*Mubāḥasa, munāzara, istidlāl, —* Vichār,  
tark, vitark, vitarkan.

RĀ-TI, ŌC'Ī-NĀ-TIVE, a. argumentative—*Hujatī, muhāhasī*—Hetupanyāsaśīl, haituk.  
RĀ'TION, n. a certain allowance of provisions—*Muqarrar khurāq*—Nirūpitāhārānś,  
āhārabhūg.

- RĀ'TION-AL**, *a.* having reason, agreeable to reason: *n.* a rational being—*Nātiqa nātiq zū-ʿaql yā zū-idrāk, ma'qūl munāsib 'aqlī shāyasta yā shāinta*; *n.* *haiwān-i-nātiq*—*Jnānaśaktik sachetan sajan tarksaśtik buddhimān wā tarkajña, yathāyukt yathārth yathochit yathāyogya wā nyāyānusāri*; *n.* buddhijivī, tarkajivī, sachetan.
- RĀ'TI-O-NĀ'LE**, *n.* a detail with reasons—*Tafsil-ba-wajh, taqrir-ba-bā'is*—*Upapatti*.
- RĀ'TION-AL-IST**, *n.* one who is guided in his opinions and practice by reason only—*Mu'taqid-i-aql, qāil i mudrika*—*Hetuvādī, kāramavādī, hetudarāī*.
- RĀ'TION** *Ā'ī-TY*, *n.* the power of reasoning, reasonableness—*Qūwat i-idrāk quwwat-i-idrāk yā nūṭq, ma'qūl-yat yā liyāqut*—*Jnānaśakti wā tarkaśakti, upayuktatā yukti-siddhatā wā nyāyasiddhata*.
- RĀ'TION-AL-LY**, *ad.* with reason, reasonably—*'Aql yā idrāk se, ma'qūliyat-se 'aqlan shāyastagi se yā mu'qūlāt*—*Tarkānusār wā buddhiyānusār, yathochit wā yathāyukt*.
- RĀTS'BANE**, *n.* (*rat, banr*) poison for rats—*Chūhe mārne kā zahar, sammu-l-fār*—*Chūhōn ke mārne kā bikh wā vish*. [bikh wā vish se mārā huā.
- RĀTS'BANED**, *a.* poisoned by ratsbane—*Sammu-l-fār se mārā huā*—*Chūhe mārne ke*
- RAT'TEEN**, *n.* (*Sp. rattan*) a kind of stuff—*Ek qism kā kaprā*—*Ek prakār kā ūni kaprā*.
- RĀT'TLE**, *v.* (*D. ratel*) to make a sharp noise rapidly repeated, to speak eagerly and noisily; *n.* a sharp noise rapidly repeated, empty and loud talk, an instrument for making a rattling noise—*Kharkharānā i jhunjhunānā jharjharānā gargarānā ghargharānā bharbharānā yā patpatānā*, *bahbāhānā yā bāhānā hūkhūhā*; *n.* *jhankār jhank kharkharāpāt jhunjhunāhāt bharbhar dāt gharrā ghargharāhāt yā patpatāhāt, bar bar bharbharāpāt yā bakrād*, *ghargharānā jhunjhunā ghunjhunā yā patpatānā*.
- RĀ'TTING**, *n.* rapid succession of sharp sounds—*Gargharāhāt, kharbharāhāt, gharrāh, [rattle jo ism hui uske mū'ne dekho]*—*Rattle jo sājhā i hai uskā arth dekho*.
- RĀ'TTLES'KE**, *n.* a kind of serpent—*Ek qism kā sēp*.
- RĀUCOUS**, *a.* (*L. rancus*) hoarse, harsh—*Bhārī āwā. kā, sakht yā karīh*—*Rukhsa-swar gaubhīraswar wā rokhe-bol-kā, karī karīkās-swar wā karīkātā*.
- RĀU'GTY**, *n.* hoarseness, a loud rough noise—*Āwāz kā bhārī-pān, bhārī aur karīh āwāz*—*Swararukshatā wā swaragaubhīratā, gaubhīr aur karīkātā gābā*.
- RĀV'AGE**, *v.* (*L. rapio*) to lay waste, to pill, to plunder; *n.* spoil, ruin, waste—*Wiranā yā wairānā k, kh ik sigāh pīr-māl yā gārat k, tākt o-tārā; k*; *n.* *pāc mālī, khārāhā yā bar-bādī, wairānā yā wairānī*—*Uj āpnā, bigarnā wā satyānāis-k, lūṭnā*; *n.* *satyānāis wā upadrav, vīnās wā nās, ājār*.
- RĀV'AGER**, *n.* a plunderer, a spoiler—*Gārat qazzāq yā qazzāk, gārat-gar*—*Lūṭerā, upadravī āvanārak dakaī dākū wā ūjār*.
- RĀVE**, *v.* (*D. reren*) to be delicious, to utter furious exclamations—*Be-khud be-hāiss khālī-dināq yā be-hosh h, shorā-sā baknā*—*Kshiptachitta bhrāntachitta wā chaitān-nyarāhīt h, arbar baknā*. [chittāvastai kī barbar yā arbar.
- RĀVING**, *n.* furious exclamation—*Harān*—*Chittāvibhramaprayuktapralāp, kshipta-*
- RĀVING-LY**, *ad.* with frenzy, with distraction—*Sarsim yā sarsim se, jūnā dīdānāgi yā be-hawāssī se*—*Unmūd wā chittāvibhram se, unmatatā wā vikshiptatā se*.
- RĀV'EL**, *v.* (*D. rarelen*) to entangle, to perplex, to untwist—*Uljhānā*, *phasānā phāssānā yā līṭnā*, *suljhānā yā kholnā*. [—*Durgabhāg, kot kī aṅṅ*.
- RĀVE'LIN**, *n.* (*Fr.*) part of a fortification—*Qal'a kā ek hissa, qal'a-bandī kī ek hissa*
- RA'VEN**, *ra'vn*, *n.* (*S. hrejin*) a bird—*Junglī kawwā*, *pahārī kawwā*, *dhar-kawwā*, *zīg-i-dashtī*—*Dronakāk, vātākāk, aranyāvāyas*.
- RAV'EN**, *ra'vn*, *v.* (*S. rēfian*) to seize by violence, to devour, to prey with rapacity; *n.* prey, plunder, rapine—*Zor se pakarnā, bhakosnā*, *sakht-giri yā gārat-gari se shikār k*; *n.* *shikār, tākt yā gārat, nahb*—*Ativeg se pakarnā, khā-jānā, atilohi se āmish dharnī wā ikhet-k*; *n.* *āmish, lūṭ, harān*.
- RĀV'EN-ER**, *n.* one that ravens or plunders—*Lūṭerā*, *ghāughap*, *gārat-gar*.
- RĀV'EN-ING**, *n.* eagerness for plunder, violence—*Gārat-gari yā gārat kā shauq, zabardastī zulm yā zor*—*Lūṭpāt kī utkharthā wā atyābhilāsh, balāktār wā pramāth*.
- RĀV'EN-OUS**, *a.* furiously voracious—*Petū*, *mar bhukhā*, *bhukh mūh*, *ghāughap*, *khān-khār, darandā, jū u-l-baqar*—*Atibubhukshu, atikshudhīt, kshudhātūr, atibhākshak, āmishalobhī*.
- RĀV'EN-OUS-LY**, *ad.* with raging voracity—*Jū u-l-baqrī se, aghorī-pan-se*, *mar-bhukhe-sā*, *petū-sarīkhā*, *darandāgi se, khān-khōrī se*—*Atibubhukshā se, atikshudhā se, atibhākshakatwa se*. [—*pen*—*Atibubhukshā, atikshudhā, kshudhātūrāt*.
- RĀV'EN-OUS-NESS**, *n.* extreme voracity—*Nihāyut jū u-l-baqrī, aghorī-pan*, *mar-bhukhā*
- RĀVIN**, *n.* prey, plunder; *a.* ravenous—*Shikar, gārat yā nahb*; *a.* *mar-bhukhā*, *bhukh-mūh*, *petū*—*Āmish wā aher, lūṭ wā lūṭpāt*; *a.* *ghāughap, atibubhukshu, atikshu-*
- RA-VINE**, *n.* (*Fr.*) a deep hollow—*Nālā*, *nār*—*Dārā, dari*. [dhātūr.
- RĀVISH**, *v.* (*L. rapio*) to take away by violence, to devour by force, to delight to ecstasy, to transport—*Ba-zor lenā yā zabardastī se uṭhā le-jānā, ba-zor hurmat lenā yā*



- khurāḥ-k.*, *kamāl khushī se be-khud yā be-hosh k.*, *vajd yā samā' meñ lānā yā dālnā*—*Pranāthi wā bal ke dwārā pakar-lejānā*, *balātkār-se-pāni utārān* *hathasambhog-k.* *balātkārasambhog-k.* *wā bhrasht kar-dūlnā*, *paramānand wā paramaharshī se achet wā murechchit k.*, *harshommatā romānehit paramānandit wā harshamohit k.*
- RĀV'ISH-ER**, *n.* one who ravishes—*Zūlm, jībīr, pardā-dar, zāt-khor, ba-zor hurmat lene w.*—*Pranāthī, apahārī, strīhārī, kanyāhartī, haṭhādharshak, haṭhasambhogī, balāt-kārasambhogī, balātkār se pāni utārne w.*
- RĀV'ISH-ING**, *n.* rapture, transport—*Kamāl khushī, vajd hāt yā samā'*—*Paramānand atyānand wā paramaharshī, harshommatatā harshommat wā ānandanoh.*
- RĀV'ISH-ING-I.Y.** *ad.* to extremity of delight—*Kamāl-khushī ke bāt se be-khud karne ke taur se, vajd yā samā' se*—*Paramānand wā atyānand se, harshommatatā se, ānandan-moh se, harshommat se, paramaharsh se, achet karne kī rīti se.*
- RĀV'ISH MENT**, *n.* violation, ecstasy, rapture—*Pardā darī qash zūlm jabr yā zor, vajd yī samā', hāt be-khud yā kamāl khushī*—*Pranāthī strīharay hathasambhog wā balāt-kārasambhog, harshommatatā wā ānandanoh, paramānand paramaharsh wā harshommat.*
- RĀW**, *a.* (*S. hream*) not boiled or roasted, not covered with skin, sore, unripe, unseasoned, unried, cold and damp—*Khām, be-jild be-posh yā be-chamrā, pur-dard yā zūd-kiss, nā-pukhtā, nā-rasidā yā nā-kār āwālā, nā-kār-āzmāda yā nā wāqif, sard aur martīb*—*Asiddhā wā apak wā, charmarahit twagrāhit viatācharmā wā nirkhlā, su-lābhavedanā vednīyuktā wā dū-ḥāṭī, kaṭhehā, asamayukt wā nikamūt, āpīpakwābuddhi āyutpānna wā anūrī, ādrasīrī ādrasītā wā thāndhī aur odā.*
- RĀW'ISH**, *a.* somewhat raw, cold and damp—*Kisī qutr khām yā nā-pukhtā, sard aur martīb*—*Kuchh kaṭhehī, ādrasītāl wā thāndhā aur odā.*
- RĀW'NESS**, *n.* the state of being raw—*Nā-pukhtagī, khām nā-āzmāda-kārī, sardī, rutībāt*—*Kaṭhī, apakwatī, āpīpak, asiddhī, anāpīpan, apakwābuddhitwā, ādrasītātātā, thāndhī aur odāpan.* [sthimay.]
- RĀW'ONED**, *a.* having little flesh—*Jhin-haṭhī<sup>h</sup>, sukhtā<sup>h</sup>, suktā<sup>h</sup>, suktā<sup>h</sup>*—*Kevalā-RĀW'HEAD*, *n.* the name of a spectre—*Jhāl-wālā<sup>h</sup>, haṭwā<sup>h</sup>, bhokas<sup>h</sup>, ghogh<sup>h</sup>.*
- RĀY**, *n.* (*L. radius*) a beam of light, lustre; *v.* to streak, to shoot forth—*Partan yā shu'ā, roshnī raushnī raunay yā jalwā; v. dhārigūn yā lakīrūn klūchūnā yā banānā<sup>h</sup>, chhornā dādūnā yā phenkūnā<sup>h</sup>*—*Kiray rasnī ānsū wā marīchī, prakāś wā dīptī.*
- RĀY'LESS**, *a.* without a ray, dark—*Be-partan yā be-shu'ā, tūrik*—*Kirayān wā rasnī-līn, āndherā wā sāmllakār.*
- RĀY**, *n.* (*L. rayn*) a fish—*Ek qism kī machhlī*—*Ek prakār kī machhlī.*
- RĀZĒ**, *n.* (*L. radix*) a root of ginger—*Adī kī gānth<sup>h</sup>, soth kī gānth<sup>h</sup>.*
- RĀZE**, *v.* (*L. rasum*) to subvert from the foundation, to efface, to extirpate—*Pāc-māl yā mīnār k., kāt-dālnā tho-dālnā yā uthā-dālnā<sup>h</sup>, bek-kānī k.*—*Dhānā wā jar se tor-dālnā, chhīl-dīlnā uetnā mītā-dālnā wā malnet-k., nirmūl-k. jar se khod-dālnā wā jar se ukhār-dālnā.*
- RĀ'ZOR**, *n.* an instrument for shaving—*Ustura, chhurā yā chhīrā<sup>h</sup>.*
- RĀ'ZOR-A BLE**, *a.* fit to be shaved—*Mūre-jāne ke tāy*—*Mūre-jāne ke yogya.* [lāw.]
- RĀ'ZURE**, *n.* the act of erasing—*Mahw, hakk, naskh*—*Chhīlchhāl, kātkūt, mītāw, chhī-*
- RE-AB-SORB'**, *v.* (*L. re, ab, sorbeo*) to suck up again—*Phīr jazb k., phīr pī-lenā<sup>h</sup>, phīr soknā yā sokhnā<sup>h</sup>, phīr sok-lenā yā sokh-lenā<sup>h</sup>.*
- RE-AC-CESS'**, *n.* (*L. re, ad, cessum*) a second access, visit renewed—*Doṇam rasāt yā dakhī-i-sīnī, dīsīrī mulāgīt*—*Pannarīguman wā dwītyāpraveś, dīsīrī bhēnt.*
- RE-ACH**, *v.* (*S. recan*) to extend, to stretch, to arrive at, to attain, to penetrate; *n.* power, limit, extent, contrivance—*Phailānā yā phailnā<sup>h</sup>, pasārnā yā pasarnā<sup>h</sup>, pahūchnā jānā yā lagnā<sup>h</sup>, pānā<sup>h</sup>, dhāsnā dhāsnā ghasnā pāithnā yā bedhnā<sup>h</sup>; n. dast-rasī qudrat yī muqdar, hadt, us'at yā kushādagī, tadbīr hikmat fīrat yī bun-dish; -n. Pahūch daur vas wā saktī, sīnī wā avadhī, vistār pasār wā phailāw. upāy yuktī wā katkānī.* [Reach jo dhātū hai us se kartā kī arth jān-lo.]
- RE-ACH'ER**, *n.* one who reaches—[*Reach jo fīl hai us se ism-i-fā'il ke mā'ne samajh-to*]
- RE-ACT'**, *v.* (*L. re, actum*) to act or do again, to return an impulse, to resist—*Phīr karnā<sup>h</sup>, palāt-mārnā yā pūllānā<sup>h</sup>, rokā yā ārnā<sup>h</sup>.*
- RE-ACTION**, *n.* counteraction, resistance—*Muzāhamat muqābalat bāz-gasht yā muqāwa-mat, rukāw<sup>h</sup>*—*Viruddhakriyā vipratikār paltāw wā pratyāghāt, rok wā bīdhā.*
- READ**, *v.* (*S. readan*) to peruse any thing written, to discover or understand by characters or marks, to learn by observation, to know fully; *p. t.* and *p. p.* **READ**—*Parhānā<sup>h</sup>, 'alāmātōn yā nishānōn se daryāft k. yā mā'līm k., mulāhazā yā murāqaba se sikhnā, ba-ḥḥabī jānnā*—*Paṭhan-k. wā bānchnā, chhīnōn wā lakshānōn se jānā wā samajhnā, nīrīkshā wā ālokan ke dwārā sikhnā, samyak prakār se wā bhālī bhāntī se jānnā.*
- READ**, *p. a.* versed in reading, learned—*Parhā-huā<sup>h</sup>, khwāndū 'ālim yā fāzil*—*Adhi-yān wā vidyāsampanna, vidwān.*

READ'A-BLE, *a.* that may be read—*Mumkinu-l-mutūla'a, mutūla'a-pastr, mumkinu-l-dars*—Pathaniya, adhyaniya, adhyetavya, pāthya.

READ'ER, *n.* one who reads—*Khwaanda. parhne w<sup>h</sup>, parhwaigā<sup>h</sup>, qirt*—Pāthak, pāthi-ti, adhyāyī, adhyotī, pāthānkārī. [kapad, adhyetāpid.

READ'ER-SHIP, *n.* the office of a reader—*Khwaanda yā parhne-wāle kā 'uhala*—Pāthā-READ'ING, *n.* perusal of books, public recital, a lecture, variation of copies, interpretation of a passage—*Mutūla'a, āmm bayān yā taqrīr, dars tā'lim yā tadrīs, ikhtilāfāt-i-nusakh yā ikhtilāf-i-ibarat, kisī ma'yāle yā fīre kā tarjuma yā tashrīh*—Adhyayan pāthān pāthān wā adhigaman, lokasūmmukh wā sarvalokaprakāś kathān wā ākhyān, nipīsh wā adhyāpan, pāthāntar wā pāthābhed, vachanārth vachanābhāsyā wā vachā-nātika. [gīft—Phir-pānā, punahprīpti punahprīpan wā punarābldhi.

RE-AD-DEP'TION, *n.* (L. *re. ad. aptum*) act of regaining, recovery—*Phir hāsīl k., bīz-*RE-AD-JUST, *v.* (L. *re. ad. jus*) to put in order again—*Phir ārasta k., phir muraṭṭab k., phir hā-qā'ida k.*—Phir sudhāra wā sahwāra, phir yathīkrām se rakha.

RE-AD-MIT, *v.* (L. *re. ad. mitto*) to admit or let in again—*Phir āne d<sup>h</sup>, phir pāṭhne d<sup>h</sup>, phir dīkhl k., phir ijāzat d., phir gabūl k.*—Phir bharti k., phir praves karne d., punarāngikār k.

RE-AD-MIS'SION, *n.* act of admitting again—*Phir dīkhl k., phir āne d. yā pāṭhne d<sup>h</sup>, bīz-dar āmāl, dīkhl-i-sānī*—Punahpraves, punahsthaṅge, punahpraves karne d., punarāngikār.

RE-AD-MIT'TANCE, *n.* allowance to enter again—*Phir pāṭhne kī ijāzat, ijāzat-i-sānī*—Phir pāṭhne wā praves kī amuati. [phir grabay k.

RE-A-DUPT, *v.* (L. *re. ad. optum*) to adopt again—*Phir ikhtiyār k.*—Phir swīkrī k.,

RE-A-DORN, *v.* (L. *re. ad. orno*) to decorate again, to adorn anew—*Phir zināt d., phir zeb d. yā zibāsh k.*—Punaralāṅkār k., punasābhīt wā punarbhūshīt k.

RE-AD-VERT'EN 'CY, *n.* (L. *re. ad. verto*) the act of turning to again—*Lihāz-i-sānī, sānī tawajjuh*—Punaravādhan, punarthyān.

READY, *a.* (S. *hṛad*) prompt, prepared, willing, quick, near, easy; *ad.* in a state of preparation—*Mustā'idl āmāda yā jagat bāz, taiyār muhājirā kamār-basta muraṭṭab yā kamār-band, rāz arā-mand māl shauq yā shāq, jalī sarī zirak ter-faham yā chālāk, nazdik qarīb hāzīr yā manjūd, asān sahl yā satīs*; *ad. taiyār, āmāda, kamār-basta, manjūd*—Pratyutpanna udyukt wā udyat, prastut siddha wā abhinukh, ich-chuk wā sakām, sīghra kshīpra drut wā avilambī, upasthīt hastagat wā nikat, sugam ānāyāsi wā sukar; *ad. udyut, prastut, siddha.*

READY-LY, *ad.* promptly, quickly, cheerfully—*Amādagī se yā furān, jalīlī yā fī-l-bādī-ha, dil-se yā khushī se*—Jhāṅpat wā sīghra, turant wā bina-vilamb, man se wā ānnad se.

READ'YNESS, *n.* promptitude, cheerfulness—*Amādagī taiyārī jalīlī yā shīdā, dil-dihā dil-garmi shauq yā khushī*—Pratyutpannatā udyuktatā udyatatwa siddhatā wā sīghratā, sakāmatwa wā ichchhutī.

RE-A-F-FIRM'ANCE, *n.* (L. *re. ad. firmus*) a second confirmation or affirmation—*Sānī istikhām ma'būti yā īqrār*—Phir se pramāṇī k., punardrīhokti.

REAL, *a.* (L. *res*) actually existing, true, genuine, relating to things not persons, consist-ing of things, immovable—*Wāqī'i yā mat nāwī, haqiqī tahqiqī muat taber sachī yā haqī-qī, aslī yā khilās, mutā'alliq-i-ashyā, gair manqūla*—Vastavik tāttwik wā vidyamān, sachchī satya wā yathārth, kharrī nirmāyik wā akritrīm, vishayasanbandhī wā pa-dārthavishayak, sthāvar wā jaṅgunetar.

REAL-IST, *n.* one of the sect of scholastic philosophers who maintained that the uni-versals in logic were things and not mere names:—opposed to *nominalist*—*Hakīm jiska yeh qawl thā ki alifā jagat nim nahīn haiṅ qur haqiqat meṅ ashyaṅ haiṅ, qā'il-i-shai*—Padārthavādī, vastuvādī, paṇḍit wā jhānī jiskā yah mat thā ki śabd nama-matra nahīn haiṅ parantu vastu wā padārth haiṅ.

RE-AL-ITY, *n.* actual existence, truth, fact—*Mu'awwiqat yā tayyāqum, haqiqat asālat asīqat yā māhiyat, hīl-i-wāqī'i yā nafsu-l-amrī*—Vastavatwa wā vastavikatwa, sachchī satyatā wā yathārthatā, tattwa tattwa satyavishay wā vastu.

RE-AL-IZE, *v.* to bring into being or act—*Ilisil k., tahsil k., vusul k., hāsīr k., manjūd k., haqiqī k., kar-dāma<sup>h</sup>, kar-dikhlīnā<sup>h</sup>*—Siddha k., pānā, ātmiya k., satya k., sāchanā.

RE-AL-IZ'ATION, *n.* the act of realizing—[*Realize jo fīl hai us se ma'ne samajh-lo*]—[*Realize jo dhātu hai us se arth jān-lo.*]

RE-AL-LY, *ad.* in reality, in truth, in fact—*Bi-l-asālat asālatan yā asal-meṅ, haqiqatan yā alhatta, fī-l-wāqī'ī nafsu-l-amr yā wāqī'i*—Yathārth wā satya, sachchāh wā sach-much, vastutah wā tattvameṅ.

RE-AL-GAR, *n.* (Fr. *réalgar*) a mineral—*Mainsil<sup>h</sup>.*

REALM, *n.* (L. *rex*) a kingdom—*Mulk, pādshāhat, mamlakat yā mamlukat, rāj<sup>h</sup>, bād-shāhat, sultanat*—Rājya.

RE-AL-TY, *n.* loyalty—*Wafā-dārī, bādshāh ke haqq meṅ namak-halālī yā hukm-bar-dārī*—Bhakti, prabhubhakti, swarājanishthā, prajāharmanishthā.

- REAM**, *n.* (S.) a bundle or package of paper containing 20 quires—*Bis dasta kágaz—*  
Kágad wá likhanapatra kí do gaddí.
- RE-AN-I-MATE**, *v.* (L. *re, animus*) to revive, to restore to life—*Phir jiláná<sup>h</sup>, phir zinda k.*—Punarjīvan d., punarjīvít k. [ná<sup>h</sup>.]
- RE-AN-NEX'**, *v.* (L. *re, ad, nexum*) to annex again—*Phir joiná yá miláná<sup>h</sup>, phir lagá-*  
**REAP**, *v.* (S. *ripan*) to cut corn at harvest, to gather, to obtain—*Dirau k., jam' k.,*  
*hāsil k.*—Launi káṭni-k. wá káṭni, sāngrāh-k. baṭorná wá ekatra-k., pīná lāhná wá  
uthūná. [Javanakārī, sāgyasāngrāhak.
- REAPER**, *n.* one who cuts corn at harvest—*Dirau-gar, laucaiyá<sup>h</sup>, kaṭni k. w<sup>h</sup>.*—Lavak,  
**REAP'ING-HOOK**, *n.* a hook used to cut corn—*Haismá<sup>h</sup>, haṁsiyá<sup>h</sup>, huṁsiá<sup>h</sup>, husiyá<sup>h</sup>,*  
*d-oc<sup>h</sup>, dūsi<sup>h</sup>, pūsiyá<sup>h</sup>.* [yá poshák pahināná—Phir vastra pbininā.
- RE-AP-PAREL**, *v.* (L. *re, ad, paro*) to clothe again—*Phir kapre pahināná<sup>h</sup>, phir libās*  
**RE-AP-PEAR**, *v.* (L. *re, ad, paro*) to appear again—*Phir ma'lam h., phir nazar dūná,*  
*phir manā<sup>h</sup> h.*—Phir jān parni. phir dikhāi d., phir dīshṭ sākshāt wá pratyaksh h.
- RE-AT-PEAR'ANCE**, *n.* act of appearing again—*Zuhār-i-sāni [re-appear jo f'li hai us se aur*  
*ma'ne samājho]*—Punardarsan, [re-appear jo dhātū hai us se aur arth jān-lo.]
- RE-AP-PLI-CATION**, *n.* (L. *re, ad, plico*) the act of applying again—*Phir lagāw<sup>h</sup>,*  
*darkhwaṣt-i-sāni, siri' arzi*—Punaryog, punarprayog, punarprarthana.
- REALI**, *n.* (L. *retro*) that which is behind, the last in order, the last class—*Pichhā<sup>h</sup>,*  
*'aqab, akhīr darjā*—Pichhwarā wá pichhārī, pāschādibhāg, antyavarg.
- REAR'WARD**, *n.* the last troop, last part, end—*Akhīr fauj yā pas-i-lashkar, akhīr hissa,*  
*'aqab yā akhīr*—Vyūhparīkṣhī pratyāsār pratyāsar pratīsar saunay wá chaṭrāwal,  
pāschādibhāg wá antyabhāg. ant.
- REAR**, *v.* (S. *rarān*) to raise, to bring up, to educate, to breed, to exalt—*Fūhūná<sup>h</sup>,*  
*parvarish k., tā'lim k. yā d., pālūná<sup>h</sup>, sar-farāz yā sar-bahān k.*—Kharā k. wá ūchā  
k., pālanaposhān k. wá pratipālān k., śikṣā k. wā d., poshā wā posnā, chārānāṭ bā-  
rāhānā wā māt k.
- REAR-MOUSE**, *n.* (S. *hrrer, mus*) the leather-winged bat—*Chamgīdar<sup>h</sup>.* [ná<sup>h</sup>.]
- RE-ASC-END**, *v.* (L. *re, ad, secundo*) to ascend again—*Phir chāhūnā ūhnā yā ūpar-jā-*  
**REASON**, *rē'ān, n.* (L. *ratio*) the faculty of distinguishing truth from falsehood and  
good from evil and of deducing inferences from facts or propositions, the cause  
ground principle or motive of any thing said or done, argument, right, justice,  
moderation; *r.* to exercise the faculty of reason, to argue, to debate, to persuade  
—*Qawāl-i-itrāk qawāl-i-mudrika nūq' aql yā nūtiqā, majīb qaraz matlab maqsad*  
*bā is saḥab wāsita yā jihat, hujjat yā baḥs, haqq durustī gī' ūnjūb, 'adl yā insāf,*  
*istādāl; v. aql durūnā yā munāzara k., baḥs k., mubāhasa yā taqīr k., tarqīb d.*  
*rāqīb k. yā kīsi tarqī' hīnā*—Tarkśakti amūnasakti jīm wā buddhī, kāran nimit-  
ta prayojan abhipriy wā ūsay, hetu vid wā vādānvād, yogyatā yukti yathārthāt  
wā samāj ūsay, nyāy wā nyāyātī, parimitatā wā anātikanā; *r.* tark k. wā siddhāsi-  
dḥavichār k., vid k., vādānvād k., manānā samjāhārī bujhīnā wā kīsi or le jīm.
- REASON-ABLE**, *a.* having the faculty of reason, governed by reason, agreeable to reason,  
just, moderate, tolerable—*Zū'aql 'aqlī zū-nūtiqā yā ahl-i-nūq, shīkṣta yā shāyasta,*  
*munāsib yā wajīb, durust yā ma'qūl, ma'badil y. māqūl, aṣat yā ba'i-bāin*—Jihānā-  
śaktik, tarkśaktik wā tarkśaktisampanna, yathochit yathāyogyā yathāyukt wā ūpa-  
panna, nyāyā yathārth yathānyāy wā nyāyānusāri, parimit saparimāṇ wā niyat,  
madhyam.
- REASON-ABLE-NESS**, *n.* agreeableness to reason—*Ma'qūliyat, tiyāqat, durustī, shāistagī*  
*yā shāyastagī, ma'qūl-bān, wajīb*—Yathāyogyatā, nyāyātī, ūpāyuktatā, aṇchitā,  
yuktisiddhātā. [nyāyānusār se, yathānyāyā, yathochit.
- REASON-BLY**, *ad.* agreeably to reason—*Bā-insāf, 'aqlan, 'aql-mundī se*—Yathāyogyā,  
**REASON-ER**, *n.* one who reasons—*Bahhās, munāzir, hujjatī, mubāhis*—Tarkī, tārkik,  
vitarkī, ūhī, vichārak, māyiyik, pratipādak.
- REASON-ING**, *n.* the act of exercising the faculty of reason, argumentation—*Mubāhasa*  
*munāzara yā istiqrā, tabāḥḥus*—Ūhan wā tarkān, hetipanyās.
- REASON-LESS**, *a.* destitute or void of reason—*Nā-ma'qūl, be-'aql, be-idrāk, be-insāf, be-*  
*hisāb, be-jā*—Nirbuddhī, jñānāhin, ahetuk, nishkāran.
- RE-AS-SEMBLE**, *v.* (L. *re, ad, simul*) to assemble or collect again—*Phir furāham k. yā*  
*h., phir jam' k. yā h., phir ijlās k.*—Phir baṭornā wā baṭurnā, phir ekatthī k. wā h.
- RE-AS-SEMBLAGE**, *n.* the state of being assembled again—*Sāni jamā'at yā ijtīmā, ij-*  
*tīmā-i-sāni*—Punassamūh wā punāsamūh, punassāṅghāt, punassamāhar.
- RE-AS-SERT**, *v.* (L. *re, ad, sertum*) to assert again—*Phir iqrār k., phir mahfūz rak-*  
*nā, phir da'wā k.*—Phir bolnā wā kahnā, phir saūbhānā, phir apni swatwa wā udhī-  
kār prakās k.
- RE-AS-SUME**, *v.* (L. *re, ad, sumo*) to take again—*Phir lenā<sup>h</sup>, phir ikhtiyār k., bāz-*  
*yāft k., phir farz k.*—Phir dhāranā k., phir mānnā wā mān lenā.
- RE-AS-SURE**, *v.* (L. *re, ad, securus*) to assure again, to free from fear—*Phir yaqīn-*

- karānā yā mazbūt-k., phir be-khauf k. yā hinmat d.*—Phir vīśwās d. wā driṣṭ k., phir nīḥsānk-k. nīrīḥay-k. wā dhūṛhas-d. [yatn udyog wā cheshtā k.]  
**RE-AT-TÉMP'T**, v. (L. *re, ad, tento*) to attempt again—*Phir qasd yā koshish k.*—Phir  
**REAVE**, v. (S. *reghān*) to take away by stealth or violence; p. t. and p. p. **REPT**—*Chorā-lenā<sup>h</sup>, chhīn lenā<sup>h</sup>, zor se lenā, zabar-dastī se lenā*—Chorī se lenā<sup>h</sup>, haṭh karke lenā, baḥṭkār se lenā.  
**RE-BAP-TÍZE**, v. (L. *re, Gr. baptō*) to baptize again—*Phir istibāg k. yā d., phir gota dilānā yā d.*—Phir Isāidharm meṁ jalasānskār k., phir Isāidharmasambandhī snān karānā. [Phir se Isāidharm meṁ jalasānskār snān wā avagīhan.  
**RE-BAP-TÍ-Z'ION**, n. renewal of baptism—*Istibāg-i-sānī, sānt istibāg, dūsrā istibāg*—  
**RE-BAP-TÍZER**, n. one who baptizes again—*Sānī istibāg k. w. yā d. w.*—Phir se Isāidharm meṁ jalasānskār wā avagīhan karāne w. [wā atīkshn k.]  
**RE-BATE**, v. (L. *re, Fr. battre*) to blunt—*Kuṁṭ k., bhoṭā yā thoṭhā k.*—Kuṁṭhit  
**RE-BATEMENT**, n. diminution, deduction—*Kuṁṭ yā taṭlīl, was' yā mīṁhāi*—Nyūnatā wā hrās, udhṛit-bhāg bād wā kuṭā-huā-bhāg.  
**RE-BATO**. See **RABVO**. [kī kūṅgrī wā sāraṅgī.  
**RE/BECK**, n. (Fr. *rebec*) a kind of fiddle—*Ek qism kī kūṅgrī yā sāraṅgī*—Ek bhaṅt  
**RE-BÉL**, v. (L. *re, bellum*) to rise in violent opposition against lawful authority—*Gardan-kashī k., bagīwat k., sar-uthānā, sar-kashī k.*—Phir jūnā, sir utthānī, rājadroh k., rājādhdroh k., swānidrohi k., rājāsasnatyāg k., rājāsasanaūghān k.  
**REBEL**, n. one who opposes lawful authority by violence; a. resisting lawful authority—*Sar-kash, gardan-kash, bagī, munharīf*; a. *bar-qashī, nā-farmān, sar-kash, gardan-kash, munharīf*—Rājadrohi, rājādhdrohi, rājāsasnatyāgi, rājāvirodhī, rājāvirodhīchārī; a. rājadrohi, rājopadravi, rājāsasnatyāgi, ullāghītasān.  
**RE-BÉL/LEH**, n. one who rebels—[*Rebel jo ism hai us se ma'ne samajh-lo*]—[Rebel jo sañ-jā hai uskā arth dekho.]  
**RE-BELL'ION**, n. resistance to lawful authority—*Bagīwat, sar-kashī, gardan-kashī, inhīrīf, tugṛān, fāsāl, nā-farmānī, bar-qashī*—Balwā, rājadroh, rājāsasnatyāg, swānidrohi, rājāsasanaūghān, rājopadrav.  
**RE-BELL'IOUS**, a. resisting lawful authority—*Bagī, gardan-kash, bagī, nā-farmān, sar-kash*—Rājadrohi, rājopadravi, upadravi, rājāvīparitakārī, rājāsasnatyāgi, rājapratīp.  
**RE-BELL'IOUS LY**, ad. in a rebellious manner—*Sar-kashī se, gardan-kashī se, bagīwat se, inhīrīf se*—Balwe se, rājadroh se, rājāsasnatyāg se, swānidrohi se, rājāsasanaūghān se. [dūn-kashī—Rājadrohi, rājopadrav, rājapratīpātī, swānidrohi.  
**RE-BELL'IOUS-NESS**, n. the state of being rebellious—*Bagīwat, inhīrīf, sar-kashī, gardan-kashī*—  
**RE-BÉL/L'OW**, v. (L. *re, S. bellan*) to bellow in return, to echo back a loud noise—*Phir se bhukarnā dhaknā bānānā yā garajnā<sup>h</sup>, phir bahut gājnā<sup>h</sup>.*  
**RE-BO-ATION**, n. (L. *re, bōn*) the return of a loud bellowing sound—*Satā, gūj<sup>h</sup>*—Pratīdhvani, pratīdhul, pratīswan. [ubālānā<sup>h</sup>, phir awnā yā antānā<sup>h</sup>.  
**RE-BOIL**, v. (L. *re, bull*) to boil again—*Phir khaulnā yā khaulānā<sup>h</sup>, phir ubalnā yā*  
**RE-BU-LL'ION**, n. the act of boiling again—*Sānī josh, josh-i-sānī*—Dūsrā ubāl wā khaul.  
**RE BOUND**, v. (L. *re, Fr. boundir*) to spring back, to drive back; n. the act of springing back—*Bās-qashī h. yā k., pīchhe ko dhakelnā<sup>h</sup>; n. paltāw<sup>h</sup>, ultāw<sup>h</sup>, bās-qashī*—Palatnā paltā-khīnī phīrnī ulatnā wā lautnā, pīchhe ko mārnā paltānī wā lautnā; n. pratīhatī, pratīghat, utpatan. [metnā yā sikornā<sup>h</sup>.  
**RE BRACE**, v. (L. *re, Gr. brachion*) to brace again—*Phir bāndhnā jukarnā kasnā sa-*  
**RE-BREATH'E**, v. (L. *re, S. brath*) to breathe again—*Phir dam lenā aur chhoṛnā, phir dam lenā*—Phir swās lenī aur chhoṛnī, phir sīs lenī.  
**RE-BUFF**, n. (L. *re, It. buffa*) a sudden check, refusal, rejection—*Nāghān zabl yā rok inhār, radd tawdīl yā nā-qabūlīqat*—Pratīghāt pratīhatī wā ākasnik parābhāv, aswīkār wā nakīr, pratyāides pratyākhīn wā nīrākaran.  
**RE-BUILD**, v. (L. *re, S. bygdaū*) to build again—*Phir ta'mīr k., phir bandnā<sup>h</sup>*—Punar-nīrman k., phir utthānā. [punarnīrman k. w.  
**RE-BUILL'ER**, n. one who rebuilds—*Phir ta'mīr k. w., phir banāne w.*—Punarnīrmatā,  
**RE-BÜKE**, v. (L. *re, Fr. boucher*) to chide, to reprove; n. a chiding, reproof—*Idāb k., gosh-mālī sar-zanīsh chashm-numāi yā malāmat k.; n. 'idāb yā gosh-mālī, sar-zanīsh malāmat yā chashm-numāi*—Jhīrkānā wā ghurkānā, dāpatnā wā dātūnā; n. jhīrkī wā ghurkī, dānt wā dāpat.  
**RE-BÜK'A-BLE**, a. deserving rebuke—*Wājibu-l-sar-zanīsh, wājibu-l-chashm-numāi, wājibu-l-malāmat*—Nīndīrha, nīndya, jhīrke ghurke dāpte wā dānte jāne ke yogyn.  
**RE-BÜK'ER**, n. one who rebukes—[*Rebuke jo fīl hai us se ism-e-fā'il ke ma'ne samajh-lo*]—[Rebuke jo dīkhtu hai us se kartā kā arth jūn-lo.]  
**RE-BÜKE'R'FUL**, a. containing rebuke—*Malāmat-āmez, pur-chashm-numāi, gosh-mālī-āmez*—Jhīrkī wā ghurkī kā, bhartsanamay, nīndūmay.  
**RE-BÜKE'R'FUL-LY**, ad. with rebuke—*Gosh-mālī chashm-numāi malāmat yā sar-zanīsh se*—Ghurkī jhīrkī dānt wā dāpat se, bhartsanapūrvak.

- RE-BURY**, *re-bō'ry*, *v.* (L. *re*, S. *biryan*) to bury again—*Phir dafn k.*, *phir chhipānā<sup>h</sup>*—*Phir mitti-d. gir-d. gūrnā wā topnā.*
- REBUS**, *n.* (L. *res*) a sort of riddle—*Mu'ammā*, *chistān*—*Paheli*, *bujhawwal*, *būjh-bujhawwal*, *drishatakūt*, *kūtaprasna*.
- RE-BUT**, *v.* (L. *re*, Fr. *bout*) to repel—*Hasā-d<sup>h</sup>*, *dier-k<sup>h</sup>*, *lawtānā<sup>h</sup>*, *paltānā<sup>h</sup>*, *hatānā<sup>h</sup>*.
- RE-BUTTER**, *n.* an answer to a rejoinder—*Radd-i-jawāb*, *hadd-i-jawāb*—*Pratyuttar*, *ut-tarottar*, *uttarapratyuttar*.
- RE-CALL**, *v.* (L. *re*, *calo*) to call back; *n.* a calling back, revocation—*Bāz-talabī k.*, *bar-khāt k.*, *pher-bulānā<sup>h</sup>*, *pheruā<sup>h</sup>*, *paltānā<sup>h</sup>*, *ultānā<sup>h</sup>*; *n.* *bāz-talabī*, *nashk radd yā banāsukh*—*Pratyānayan k.*, *pratyāvartan k.*, *pratinivartan k.*, *khandan k.*, *lop k.*; *n.* *punarānayan* *punarādān wā pher bulihāt*, *lop khandan wā pratyādeś*.
- RE-CANT**, *v.* (L. *re*, *cantare*) to recall a former declaration, to retract—*Rāe ipār yā bayān budulnā*, *zubān-palānā inkār-k.* *hātīl-k.* *bāz-khāichnā mansūkh-k.* *yā radd-k.*—*Hāt-phernā pūrvoktaviparit-kalnā pūrvoktakhandan-k.* *pūrvoktalop-k.* *wā vipratipatti-k.*, *kathitayāg-k.* *kathit iswīkār-k.* *phernā mornā wā natnā.*
- RE-CAN-TATION**, *n.* the act of recalling a former declaration—*Bar-gashtagi*, *irtidād*, *inkhīf*, *inkār*, *nashk*, *mansūkhī*—*Pūrvoktaviparitavād*, *pūrvoktakhandakavād*, *pūrvoktakhandan*, *pūrvoktalop*.
- RE-CANTER**, *n.* one who recants—*Munkharif*, *radd k.* *w.*, *zubān budulne w.*, [*aur ma'ne recant jo f'l hai us se samajh-lo*]—[*Recant jo dhātu hai us se kartā kī arth jān-lo*].
- RE-CA-PAC-I-TATE**, *v.* (L. *re*, *capio*) to qualify again—*Phir qābil k.*, *phir liyāqat d.*, *phir mayūr bakhshnā*—*Phir samarth k.*, *phir yogya k.*, *phir upayukt k.*
- RE-CA-PIT-U-LATE**, *v.* (L. *re*, *caput*) to repeat the sum of a former discourse—*Mukhtasar kar-ke phir bayān k.* *likhnā yā kahnā*, *mukarrar-kahnā*, *mukarrar-likhnā*—*Saikhshap karke punakhathan k.*, *saikhshap karke pūrvakathitānuvād wā punarvyākhyā k.*
- RE-CA-PIT-U-LATION**, *n.* repetition of the principal points of a former discourse—*Ikhtisār se phir bayān k.*, *mukarrar bayān*—*Saikhshaparūp se pūrvakathitānuvād punarvyākhyā punakhathan wā punarvachan*.
- RE-CA-PIT-U-LA TO-RY**, *a.* repeating again—*Mukarrar bayān k.* *w.*, *mukhtasar kar-ke phir bayān k.* *w.*—*Saikhshaparūp se punarvyākhyā pūrvakathitānuvād wā punakhathan k.* *w.*
- RE-CARNIFY**, *v.* (L. *re*, *caro*, *facio*) to convert into flesh again—(*toshī kī sūrat mein phir kar-dālnā*, *phir gosht banānā yā kar-dālnā*—*Phir mūsāsurūp k.*, *phir māns kar-dālnā wā k.* [*nū<sup>h</sup>*]).
- RE-CARRY**, *v.* (L. *re*, *carro*) to carry back—*Phir-le-jānā<sup>h</sup>*, *phir dhonā yā le chal-*
- RE-CAST**, *v.* (L. *re*, Dan. *caster*) to throw again, to mould anew—*Phir pheiknā pheik-d.* *dālnā yā jhōknā<sup>h</sup>*, *phir banānā yā dān d<sup>h</sup>*.
- RE-CEDE**, *v.* (L. *re*, *cedo*) to move back, to retreat, to withdraw, to desist—*Pas-pīh k.* *yā bāz-gasht k.*, *ragardān k.*, *bāz-ānā bāz-rakhnā yā kunār ho-jānā*, *dust-bardār k.* *parh-k.* *yā manoj-rakhnā*—*Hatnā wā phirnā*, *pīchhe-jānā pānw-uthānā wā pīth-d.*, *pīth-phernā pīchhā-phernā pīchhe-phirnā wā uth-jānā*, *rah-jānā ruk-jānā dab-jānā* *hāth-uthnā wā hāth-klūchnā*.
- RE-CESS**, *n.* retreat, retirement, remission, a niche—*Bāz-gashtī pas-pāi yā gures*, *khatmat gosht uzlat yā tanhāt*, *wafsu tarawqif fursat yā wige*, *tāy*—*Hattī wā apagan*, *ekāntatā viviktasthān wā nirjanasthān*, *virām virāmkāl* *visrāmkāl* *nivritti visram wā kāryanivritti*, *ālā wā ārā*.
- RE-CESSION**, *n.* the act of retreating—*Bāz-gashtī*, *pas-pāi*—*Hattī*, *apakraman*, *apasaran*.
- RE-CEIVE**, *v.* (L. *re*, *capio*) to take, to accept, to admit, to allow, to welcome—*Lenā<sup>h</sup>* *hātīl-k.* *wasūl-k.* *yā mutār-k.*, *qābil-k.*, *taslim-k.* *dikhil-k.* *yā āne-d.*, *jāiz-rakhnā* *ra-wā-jānā yā durust-samajhānā*, *posh-dashtī k.* *yā istighbāl k.*—*Grahān k.*, *swikār k.*, *aṅgikār-k.* *praveś-karīnā wā pūthue-d.*, *mānnā*, *satkār ādar wā swāgat k.*
- RE-CEIPT**, *re-sēt*, *n.* the act of receiving, a written acknowledgment of money or goods received, a prescription—*Wasūl dar-āmad yā wasūl*, *qabūl-i-wasūl yā dākhilā*, *nuskhā*—*Grahān ādān labdhi prāpti wā pahnūch*, *muktipatra ādinapatra āgānapatra* *bharpāi wā pahnūch kī hāth-chitthī*, *upachārālekhi* *chikitsālekh wā sādhanālekhi*.
- RE-CEIVABLE**, *n.* that may be received—*Dar-āmadī*, *qābil-i-pazīrāi*—*Grahāniyā*, *grahitavyā*, *swikarāniyā*, *labhya*, *prāpyā*. [*dī*—*Grāhyatā*, *grahaniyatā*, *prāpaniyatā*, *prāpyatā*, *labhyatā*].
- RE-CEIVABLE-NESS**, *n.* the state of being receivable—*Qābilyat-i-wasūl*, *hāt-i-dar-āma-*
- RE-CEIVED-NESS**, *n.* general allowance or belief—*Khāss-o'-āmm ke nazdik jāiz sahit yā rawā<sup>h</sup> k.*, *khalāiq ke nazdik jawāz*—*Lokprasiddhi*, *sarvatraprachalātā*, *sarvatramūn-yatā*. [*Receive jo dhātu hai us se se kartā kī arth jān-lo*].
- RE-CEIVER**, *n.* one that receives—[*Receive jo f'l hai us se ism-i-fā'il ke mu'ne samajh-lo*].
- RECEP-TACLE**, *n.* a vessel or place for receiving—*Bartan yā bāsan<sup>h</sup>*, *khānā makān yā maskan*—*Bhājan pātra āśay wā ādhār*, *jagah ghar garbh wā midhān*.

**REĀ-Ā-Ā-Ā-Ā, n.** a thing received — *Jo shai wusūl ho* — Jo vastu milai, jo padārth lāth lagai.

**RE-Ā-Ā-Ā-Ā-Ā, n.** possibility of receiving, receiveableness — *Hāsīl karne-kā-īmān yā īmān-i-ākḥ, qābīlyat-i-wusūl* — Pāne kā sambhav, grāhyatā grahaṇīyatā prāpyatā wā labhyatā.

**RE-Ā-Ā-Ā-Ā-Ā, n.** act of receiving, admission — *Gīrītagī ākḥ yāft īstīqbāl yā mihmān-dārī, qabūl* — Grahaṇ ādān saktīr wā saktīryā, swīkār wā āngīkār.

**RE-Ā-Ā-Ā-Ā-Ā, a.** having the quality of receiving — *Qabūl karne ke lāq, gīranda, yābanda, ākḥiz* — Grahaṇakṣam, grahaṇ karne ke योग्य.

**RE-Ā-Ā-Ā-Ā-Ā, n.** state of being receptive — *Qabūl karne kī līgāyat yā qābīlyat* — Grahaṇakṣamatā, grahaṇ karne kī योग्यता. [chal.]

**RE-Ā-Ā-Ā-Ā-Ā, a.** generally received — *Īwā, jūz, mubāh* — Lokaprasiddha, sarvatrapra-

**RE-Ā-Ā-Ā-Ā-Ā, n.** a medical prescription — *Nusḥa* — Upachārālekḥ, upachārāpatra, chikitsālekḥ, aushadhavidhiṇ.

**RE-Ā-Ā-Ā-Ā-Ā, n.** one that receives — *Yābanda, gīranda, lenc w<sup>h</sup>, pānc w<sup>h</sup>, burtan<sup>h</sup>, bē-sun<sup>h</sup>, zarf* — Grāhī, grāhak, prāpak, pātra, adhār, āśay.

**RE-Ā-Ā-Ā-Ā-Ā, v.** (L. *re, celebrare*) to celebrate or commemorate again — *Tu'zīm yā mutabāhat ke sāth kīst shakhs yā mājare kī phir se yād-gārī k.*, *khushī ke sāth phir se k.*, *phir mutabāharak yā mubāharak jānā* — Ādar wā prem se kīst ghaṭanā wā purush ke smaran kā phir se utsav k., yathāvidhī haṭh se phir k. [k., punarvichār k.]

**RE-Ā-Ā-Ā-Ā-Ā, v.** (L. *re, censeo*) to review — *Nazar-i-sini k.* — Pher dokhā, punarālokan

**RE-Ā-Ā-Ā-Ā-Ā, n.** review, enumeration — *Nazar-i-sini, shumār* — Punarālokan wā punarvichār, gintī wā saṅkhyā. [dyaskālin idāntān wā ādhunik, tatkal wā korā.]

**RE-Ā-Ā-Ā-Ā-Ā, a.** (L. *recent*) new, late, fresh — *Nau, jadīd, tiza* — Nayā nav wā nūtan, sa-

**RE-Ā-Ā-Ā-Ā-Ā, n.** newness, late origin, freshness — *Nayā<sup>h</sup>, tajaddud, tazagi* — Navinatā navatā wā nūtanatā, saṃyaskālinatā ādhunātanatā wā ādhunikatā, tatkāpan wā korāpan.

**RE-Ā-Ā-Ā-Ā-Ā, ad.** newly, lately, freshly — *At nau, jadīdan, naye-sir-a<sup>h</sup>* — Nūtan, nūtanakā-men ādhunātanakā-men wā thore-dīn hue, sadyas wā pratyagra.

**RE-Ā-Ā-Ā-Ā-Ā, n.** newness, freshness — *Nayā<sup>h</sup>, tajaddud yā tazagi* — Navatā nūtanatā wā navinatā, abhinavatā abhinavatā wā pratyagrātā.

**RE-Ā-Ā-Ā-Ā-Ā.** See under RECEIVE.

**RE-Ā-Ā-Ā-Ā-Ā.** See under RECEIVE.

**RE-Ā-Ā-Ā-Ā-Ā, v.** (L. *re, Fr. changer*) to change again — *Phir tabdil k.*, *phir 'iwaz-mu'āwaz k.*, *phir badalū yā adlī-badlī k.*, *tabdil-i-sunā k.* — Phir palatū, phir paltā k., punarparivartan k., phir phernā.

**RE-Ā-Ā-Ā-Ā-Ā, v.** (L. *re, Fr. charger*) to attack again, to accuse in return — *Phir hamla k.*, *palat-kar 'ilāt meṃ mākhā-k.* *yā bad-nām-k.* — Phir chaplāī k., palatkar dosh lagānā wā apavād k.

**RE-Ā-Ā-Ā-Ā-Ā, n.** (Fr. *recluter*) a recall to dogs in hunting; v. to sound the recheat — *Shikār karne ke waqt kutṭōn ko lautāne ke liye sūtī* : n. *shikār meṃ kutṭōn ko lautāne ke liye sūtī bajānā* — Ākhet wā aher meṃ kutṭōn ko lautāne ke nimitta sūtī; v. ākhet wā aher karne ke sunay meṃ kutṭōn ko lautāne ke nimitta sūtī bajānā.

**RE-Ā-Ā-Ā-Ā-Ā, v.** (L. *re, cadere*) to backslide, to fall again — *Bar-gashta h.*, *phir gir-nā<sup>h</sup>* — Dignā dharmachyut-h. wā pichhe-phissadī, phir gir pānā. [natyāg.]

**RE-Ā-Ā-Ā-Ā-Ā, n.** a backsliding — *Bar-gashtagī inkirāf, ilhād, irtidād* — Swadhar-

**RE-Ā-Ā-Ā-Ā-Ā.** See under RECEIVE.

**RE-Ā-Ā-Ā-Ā-Ā, a.** (L. *reciprocus*) acting in return, done by each to the other — *Mutabaddil yā nī bārī-bārī se hone w.*, *tarfān do taraf jāmān yā lāzīm-mul-zīm* — Paraspārānuvartī anyonyānuvartī wā pherīpherī se hone w., paraspār anyonya wā isaretar. [farān — Āpas meṃ, paraspār, anyonya, pherphār se.]

**RE-Ā-Ā-Ā-Ā-Ā, ad.** interchangeably — *Jāmān se, ishtirākān, adl-badl se, az-tar-*

**RE-Ā-Ā-Ā-Ā-Ā-NESS, n.** mutual return — *Adl-badl, pherā-pherī<sup>h</sup>* — Paraspāratā, anyonyatā, vyatīhār, pherphār, paraspārābhāv.

**RE-Ā-Ā-Ā-Ā-Ā, v.** to interchange, to alternate — *Mubādala adlī-badlī yā adlī-badlī k.*, *bārī-bārī-se-k.* *mutabaddil k.* *yā ishtirākān badalū* — Āpas meṃ pherphār wā paltā k., pherphār se k. wā paraspārāparivartan k.

**RE-Ā-Ā-Ā-Ā-Ā-Ā-Ā-Ā-Ā, n.** interchange — *Adlī-badlī, mubādala, mu'āwaza, 'iwaz-mu'āwaza* — Erāpherī, pherphār, pherīpherī, paraspārāparivartan, vyatīhār, vyatīkar.

**RE-Ā-Ā-Ā-Ā-Ā-Ā-Ā-Ā-Ā, n.** reciprocal obligation — *Jāmān yā do-tarfī farziyat farz yā wujūb* — Paraspārakartavyatā, anyonyābhār, anyonyavidheyatā.

**RE-Ā-Ā-Ā-Ā-Ā, v.** (L. *re, cito*) to rehearse, to repeat, to relate, to enumerate — *Dūre kī tas-nīf parhānā, mukarrar kahnā yā takrār k.*, *bayān k.*, *shumār k.* *yā ek-ek kar-ke shu-nār k.* — Dūre kī rachanā parhū, pāth k., ākhyān varṇan wā vīvarṇan k., gayānā-k. wā ek ek karko giṇnā.

**RE-Ā-Ā-Ā-Ā-Ā, n.** rehearsal, repetition, narration, enumeration — *Takrār yā takarrur, 'ā-*

*dat, bayān taqrīr yā zikr, shumār*—Ullekhan wā paṭhan, pāṭh anuvād wā anuvāchan, ākhyān upakathan wā varṇan, gaṇanā wā ginti.

**RĒC-TĀ'TION**, *n.* rehearsal, repetition—*Takrār yā takarrur, i'adat*—Ullekhan wā paṭhan, pāṭh anuvād wā anuvāchan. [git<sup>h</sup>—Tān wā suswarochchārān, gān.

**RĒC-TA-TIVE**, *n.* a kind of musical pronunciation, chant—*Khush-āhang talajjuz, RĒC-TA-TIVE*, *ad.* by way of recitative—*Khush-āhang talajjuz ke taur se, git ke taur se*—Tān wā suswarochchārān kī riti se, gān ke bhāv se.

**RE CITER**, *n.* one who recites—*Nāṣil, rūwī, kalne w<sup>h</sup>, parhne w<sup>h</sup>, zabānū bayān k. w.*

—*Pūṭhak, anuvādak, kathak, pāṭh k. w.*

**RĒCK**, *v.* (*S. recan*) to care, to heed—*Pikr k. yā khātir meñ lānū, lihāz yā khayāl k.*

—*Chintā k. wā man meñ kinā, dhyan-k. minnā wā avadhān-k.*

**RĒCK'LESS**, *a.* careless, heedless, mindless—*Gāṣil, be-lihāz, be-khabar yā be-fikr*—*Asā-vadhān, pranattā wā asoch, achet alhaṭ anavadhān wā anavahit.*

**RĒCK'LESS-NESS**, *n.* carelessness, heedlessness—*(gāṣil) gāṣilī yā tagāṣil, be-khabarī be-fikrī be-ihitgāṣilī yā be-lihāzī*—*Asāvdhānī wā alhaṭpanī, asāvdhānatā nishchintatā amanayog wā pranattatā.*

**RĒCK'ON**, *v.* (*S. reckon*) to number, to calculate, to esteem, to account—*Shumār k., hisāb k., qadr k. yā 'izāt k., ginnā<sup>h</sup>*—*Saukhyā k., jorṇā wā parisaukhyā-k., mūnū śreshṭh-jāmū wā adā-k., gaṇanā k.*

**RĒCK'ON-ER**, *n.* one who reckons—[*Reckon jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—*Reckon jo dhātā hai us se kartā kī arth jām lo.*

**RĒCK'ON-ING**, *n.* calculation, account, charge—*Hisāb, shumār, kharch kharij yā akhrājāt kī jorṇ*—*Gaṇanā, ginti wā parisaukhyān, vyayapatra wā vyayalekhi.*

**RE CLAIM**, *v.* (*L. re. claimo*) to claim back, to reform, to recall, to tame, to recover ; *n.* reformation—*Wāṣṭas m'ichūp yā wāpas lenā, durnst yā ārista k., bāz talabī k., kīlānā yā palnā-k<sup>h</sup>, phir pīnā<sup>h</sup>* : *n.* *durnstī, tādī<sup>h</sup>, islah*—*Pher māngū, sudhānā banānā suhānā wā thik-k., phir bulānā wā baṭhānī, rachānū wā sudhānī, phir lahūt wā punahprāpan-k. ; n.* *sudhārāw, bandāw, godhān doshasodhān wā suddhī.*

**RE CLAIM-A-BLE**, *a.* that may be reclaimed—*Munkīn-i-durnstī, āristagi-paṭir, islah-paṭir, hīlne yā palnā hone ke qābil, qābilit-i-wasūl*—*Sudhāne ke yogya, śakyavipratīśār, godhānārha, pūjanivartanīya, suhārne wā banne ke yogya, rachane ke yogya, prāpya, punarlabhya, grahanīya.*

**RE-CLAIM'ANT**, *n.* one that contradicts or remonstrates against—*Rudd k. w., bar-khīlāf bayān k. w., khīlāf kalne w., gila-guzārī yā shakwa-guzārī k. w.*—*Viparīta-vādī, apavādak, āpattīvādak.*

**RE CLAIM'LESS**, *a.* not to be reclaimed—*Nā-munkīn-i-durnstī, qair āristagi-paṭir, nā-islah-paṭir, qair-qābilit-i-wasūl, hīlne yā palnā hone ke nā-qābil*—*Sudhāne ke ayogya, śakyavipratīśār, asodhānārha, suhārne wā banne ke ayogya, rachane ke ayogya.*

[*punarlabdhī wā punahprāpti, māng wā abhyarthanī.*

**RE-CLAIM'ATION**, *n.* recovery, demand—*Bāz-giṣṭ yā husūl, dā'wā*—*Punahprāpan*

**RE-CLINE**, *v.* (*L. re. clinio*) to lean back, to rest, to repose ; *a.* leaning—*Uṭhāgnā yā tek-raknā<sup>h</sup>, letnā<sup>h</sup>, paṇnī yī par-jānā<sup>h</sup>* : *n.* *utthāgnā<sup>h</sup>, ulhāngan<sup>h</sup>, tek<sup>h</sup>.*

**RE CLOSE**, *v.* (*L. re. clausum*) to close or shut again—*Phir band k.*—*Phir mūndnā.*

**RE-CLIDE**, *v.* (*L. re. claudo*) to open—*Kholnā<sup>h</sup>.*

**RE-CLUSE**, *a.* shut up, retired ; *n.* one who lives in retirement from the world—*Khalwat-nishīn, khalwat-guzīn* ; *n.* *goshā-nishīn, khalwat-nishīn, khalwat-guzīn, 'uz-lut-guzīn*—*Ekāntasevī, ekāki wā viviktasevī ; n.* *vānaprasth, vanavāsī, ekāntasevī, ekāntavāsī, viviktasevī, viviktavāsī, vanasth.*

**RE-CLUSE'NESS**, *n.* retirement, seclusion—*Khalwat-nishīnī yā goshā-nishīnī, 'uz-lut yā hazar*—*Vānaprasthātva wā viviktavāsītva, viviktatā viviktatāśī viviktavasthī vi-viktavrittī ekāntasthītī yā ekāntatva.*

**RE-CLUSE**, *a.* affording concealment—*'Uz-lut-dih, khalwat-nishīnī-bakhsh, hazar-dih*—*Ekāntasthītīdīyak, ekāntawādīyak, viviktatādīyak.*

[*ḥisri-ber kā thakkā<sup>h</sup>.*

**RE-COAG U-LATION**, *n.* (*L. re. con. ago*) a second coagulation—*Dusrī jamāwat,*

**RE-COCT**, *v.* (*L. re. coctum*) to dress up again—*Phir se pakānā<sup>h</sup>, dohrā-kar pakānā<sup>h</sup>*

—*Phir se rūndnā.*

**RĒC'OG-NISE**, *v.* (*L. re. con. nosco*) to know again, to acknowledge, to review—*Puchhānā<sup>h</sup>, qabūl k., nazar-i-sānī yā āzmāish-i-sānī k.*—*Chīnḥā, swikār-k. aṅgī-kār-k. wā mānū, punahparikshā punardrīṣṭī wā punarvichār k.*

**RE-COG-NISANCE**, *n.* acknowledgment, avowal, a badge, an obligation—*Shinākht yā tā'aruf, sāf bayān iqrār yā izhār, nishān-i-shinākht yā pachānne kī 'alāmat, mu-chalka*—*Pachān, drīṣṭhavachān wā prakāś, pachānne kī chinḥānī, lagnak wā aṅgī-kā-rupatra.*

**RĒC-OG-NITION**, *n.* acknowledgment, formal avowal, knowledge confessed—*Qabūl, iqrār, yād*—*Aṅgīkār, swikār wā prakāś, amaran smriti wā anusmriti.*

**RE-COIL**, *v.* (*L. re. cuko*) to rush or fall back, to shrink ; *n.* a falling back—*Palat-*

- khānā palāṭā-khānā palatnā yā pichhe palat-jānā<sup>h</sup>, haṭnā hichaknā ṭhaṭhaknā ḍignā yā dab-jānā<sup>h</sup>; n. pus-kushī—; n. Paripatan, haṭṭī.*
- RE-CŌI'ER**, *n.* one who recoils—[*Recoi' jo j'ī hai us se ism-i-fā'il ke ma'ne jān-lo*—[Recoil jo dhātu hai us se kartā kā arth jān-lo.]
- RE-CŌI'ING**, *n.* the act of shrinking back—*Pus-kushī, ṭhaṭak<sup>h</sup>, haṭnā<sup>h</sup>, ḍignā<sup>h</sup>—Parā-patan, haṭṭī.*
- RE-CŌIN'**, *v.* (*L. re, cuneus*) to coin again—*Phir se sikka banānā, phir se zarb d. yā zarb mārṇā, zarb i-sāni d.*—*Phir se mudrā ṭhāpnā wā banānā.* [dekho.]
- RE-CŌIN'AGE**, *n.* the act of coining again—[*Recoin ke ma'ne dekho*—[*Recoin kā arth*
- REC-OI-LĒCT'**, *v.* (*L. re, con, lectum*) to gather again, to recall to memory—*Phir se jam' k. yā furāham k., yād k. yā hosle-pakarnā—Phir se baṭornā wā ekaṭra k., sudh-t. chet-k. smaran-k. wā anusmriti-k.*
- REC-OL-LĒCTION**, *n.* the act or power of recalling to memory, remembrance—*Hāfizā, yād yā yād-āwarī—Smriti-akti, smaran wā anusmriti.* [laganā<sup>h</sup>.]
- RE-COM-BINE'**, *v.* (*L. re, com, binus*) to join together again—*Phir milānā jōrnā yā*
- RE-COMFORT'**, *v.* (*L. re, com, fortis*) to comfort again, to give new strength—*Phir tasallī-d. taslīn-d. yā khatir-dāri-k. tāz qurwat d.*—*Phir dharas-d. dhīraj-d. dilās d. wā man porhi k., navīn wā nai sakti d.* [toshahīn, udās.]
- RE-COMFORT-LESS**, *a.* without comfort—*Dī-shikasta, be-kas, be-chain—Nirānand, san-*
- RE-COM-MENCE'**, *v.* (*L. re, com, in, itum*?) to begin anew—*Phir shurū' k., naye sir se shurū' k., sir-i-nau k.—Punarārambh k., phir ārambh k.*
- RE-COM-MEND'**, *v.* (*L. re, com, munda*) to praise to another, to make acceptable—*Sifārish sipārish taqrīb yā shaj'at k., maḥbūl 'azīz yā khush āyanda k.—Guna-pra-sānsā k. wā kisi ki bhalāi ke nimitta anyā se prasānsā karke kahā wā likhnā, priya ramaiyā wā manbhāwnā k.* [mustahsan—Prasānsāniya, kirtāniya, stutya.]
- RE-COM-MEND-ABLE**, *a.* worthy of praise—*Wājibul-ta'rif, qabīl i-ta'rif, ta'rif ke lāiq,*
- RE-COM-MEN-DATION**, *n.* the act of recommending, that which recommends—*Sipārish sifārish yā taqrīb, maḥbūl i sifārish yā bā'is-i-mīlir-bānī—Guna-prasānsā guna-prasānsā gunavārīl guna-varān wā gunakīrtan, anugraha-kāraṇ amrīgakārm prasādahetu wā prasādakāraṇ.* [sak, gunaprakāśak, gunavarnak.]
- RE-COM-MEN-DA-TORY**, *a.* that recommends—*Sifārishī, taqrībī, sipārishī—Guna-prasānsā*
- RE-COM-MENDER**, *n.* one who recommends—*Sifārish yā sipārish k. w., sifārish kama-dā, sa'i—Guna-prasānsak, gunaprakāśak, kī-i ki bhalāi karne ke nimitta anyā se prasānsā karke kahne w. wā liḥne w.*
- RE-COM-MIT'**, *v.* (*L. re, com, mitto*) to commit again—*Phir hawāla yā sipurd k.—Phir samūpnā, phir denā, phir samarpay k.* [sir se milānā yā jōrnā<sup>h</sup>.]
- RE-COM-PACT'**, *v.* (*L. re, com, pactum*) to join anew—*Phir milānā yā jōrnā<sup>h</sup>. 'eye*
- RE-COM-PENSE**, *v.* (*L. re, com, pensum*) to repay, to requite, to compensate; *n.* reward, equivalent, compensation—*Ajr d., 'icaz d. yā k., jazā d. yā ṭālā-k.; n. ajr samura yā ḥallā, 'icaz, jazā mukāfāt yā pādāsh—Pratiṭhāl n. nishkriti d., pāritoshik d. wā prakār k., pāritoshik nishkar-k. wā hānūp' q-k.; n. pāritoshik wā pratiṭhāl, nishkriti prakār wā nishkar, pāritoshan wā āstipūran.*
- RE-COM-PLEMENT**, *n.* (*L. re, com, pila*) a new co-mpilation or digest—*Nai tālif, nayā majmū'a—Navīna-aṭṭrah, mīlānasāhita.*
- RE-COM-POSE'**, *v.* (*L. re, com, positum*) to impose anew, to settle anew—*Phir se murattab-k. zabt-k. yā tashīn-d., phir raf-k. tashīn-k. yā muḥqatī-k.—Naye sir se banānā sudhānā dhīraj-d. wā ṭhaṭhā-k., phir niptānā wā niwārnā.*
- RE-CON-CILE'**, *v.* (*L. re, concilio*) to restore to friendship or favour, to appease enmity between, to bring to acquiescence, to make consistent—*Sulh karānā yā phir bā'am dos banānā, khalish raf k., rāzi k., murāqā yā mutābiq k.—Mel-karānā milānā māsānā wā samā-tin-k., vairaśānti vivādasānti wā punahpriti karānā, santushṭ k., sadgat sudhā wā sammat k.*
- RE-CON-CIL-ABLE**, *a.* that may be reconciled—*Sulh-pazīr, munākimul-musālaha, mun-tanū-l-tashīya, murāqā hone ke qabīl—Sandhaya, sudhātavya, samādhaya, phir mī-tra hone ke yogya santushṭ hone ke yogya wā sāngat hone ke yogya.*
- RE-CON-CIL-ABLE-NESS**, *n.* consistency—*Mutābaqat, muwāfaqat, munasabat—Sādriyā, anusāritwa, avirodh, ānurūpya.*
- RE-CON-CILEMENT**, *n.* renewal of friendship—*Musālaha, dosti-az-sar-i-nau, phir se mel yā milāp<sup>h</sup>, mel-i-sāni—Vairaśānti, punarmaitrī, punahpriti, punahsneh.*
- RE-CON-CILER**, *n.* one who reconciles—*Sulh-sāz, sulh-kār, phir se bāham dost banā-ne w., khalish raf k. w.—Mel karāne w., milāne w., namāne w., sandhānakartā, milāp karāne w.* [cilement kā arth dekho.]
- RE-CON-CIL-I-TATION**, *n.* renewal of friendship—[*Reconciliation ke ma'ne dekho*—[*Recon-*
- RE-CON-CIL-I-TA-TORY**, *a.* tending to reconcile—*Sulh karāne ko ruḍḍ, sulh-numā, milāū<sup>h</sup>, mel karāne w<sup>h</sup>—Sandhānakartā, milāp karāne w., virodhabhānjak.*



- RE-CON-DENSE'**, *v.* (L. *re, con, densus*) to condense again—*Phir jamānā<sup>h</sup>*.  
**RE-CON-DITE**, *a.* (L. *re, condito*) hidden, secret, abstruse, profound—*Poshūla, makhsif, mungluq dūyiq yā gāmiā, amiq*—Gupt, chhipā huā, gūph nigūph wā durbodh, gam-bhir.  
**RE-CON-DUCT'**, *v.* (L. *re, con, ductum*) to conduct again—*Phir-le-jānā<sup>h</sup>, phir le-chalānā<sup>h</sup>, pher-le-jānā<sup>h</sup>, phir se pahvichānā<sup>h</sup>, phir le-ānā<sup>h</sup>, laulā-le-jānā<sup>h</sup>*.  
**RE-CON-FIRM'**, *v.* (L. *re, con, firmas*) to confirm anew—*Phir mazbūt gāim yā mu-qarrar k., phir se sībīt k., phir se tūdlīq k.*—Phir drīph wā stbīr k., phir so satya-k. wā thahranā, phir se pramāṇi k.  
**RE-CON-JOIN'**, *v.* (L. *re, con, jungo*) to join anew—*Phir mīlānā yā jornā<sup>h</sup>*.  
**RE-CON-NÔITRE**, *v.* (Fr.) to view, to survey, to examine—*Deckhnā<sup>h</sup>, nazar yā nigāh k., āzmānā yī tajīz k.*—Avalokan wā alokan k., nirakhnā wā nirīkshā-k., jānehnā.  
**RE-CON-QUER**, *v.* (L. *re, con, quero*) to conquer again—*Phir fath k., az-sar-i-nau fath kar-ke le-ānā*—Phir vijay k., phir jīt lenā, naye sir se jīt-kar apne vās k.  
**RE-CON-SECRATE**, *v.* (L. *re, con, sacer*) to consecrate anew—*Az-sar-i-nau muqaddas yā pik k., phir se nījāz jīdā yā nazy k., phir se kisi pāk kām ke liye mukhsīs k.*—Punahpavitra k., punahpratishthā k., punahsamarpan k., punahsaṅkalp k., phir se charhānā wā utsarg k.  
**RE-CON-SIDERE**, *v.* (L. *re, considero*) to consider again, to review—*Gaur-i-sānī k. yā phir taammul k., nazar-i-sānī k.*—Punarvichār k. wā phir sochnā, punarnirīkshā wā punaralokan k. [—Phir dilāsā dhīraj wā dhāhas d.]  
**RE-CON-SOLATE**, *v.* (L. *re, con, solor*) to comfort again—*Phir taskin yā tasallī d.*  
**RE-CON-VENE'**, *v.* (L. *re, con, venio*) to convene or call together again, to assemble or come together—*Phir jam' k., phir jam' h.*—Phir batamī, phir batūmā.  
**RE-CON-VERT**, *v.* (L. *re, con, verto*) to convert again—*Phir jalut-ānā<sup>h</sup>, phir hadal dalatā*—Phir parivartan k.  
**RE-CON-VERSION**, *n.* a second conversion—*Tabdil-i-sānī*—Punahparivartan.  
**RE-CON-VEY'**, *v.* (L. *re, con, veho*) to convey back—*Phirā-le-jānā<sup>h</sup>, laulā-le-jānā<sup>h</sup>, pulā-le-jānā<sup>h</sup>, pher le-jānā<sup>h</sup>*.  
**RE-CORD'**, *v.* (L. *re, cor*) to register, to enrol, to imprint on the memory, to cause to be remembered, to sing or play—*Daftar yā fhrīst meṁ dikhil k., darj k., zihn par naqsh k. yī zihn nishān k., qad karīmā, qimā yā khelānā<sup>h</sup>*—Lekhyapatra meṁ charhānā wā likhnā, tanknā wā patrīrūph k., man-meṁ garānā chit meṁ baithānā wā hri-dayanishth k., sudh-dilāmā chet-karānā wā smaran-karīmā, gūn k. wā krīnī k.  
**RECORD**, *n.* a register, an authentic memorial—*Daftar yā fhrīst, tawārīkh*—Lekhya-patra, itihās.  
**RE-OR-DATION**, *n.* remembrance—*Yād, yād-āvari, sukh<sup>h</sup>, chet<sup>h</sup>*—Smaran, smriti.  
**RE-OR-DE**, *v.* one who records, an officer who keeps rolls or records, a kind of flute—*Daya, gaurā, ahl-i-dafdar yā sur-rishta-dār, ek gism ki būharī yā bānsī*—Lipīkar wā lekhaṇ.  
**RE-OR-DE**, *v.* Lekhyapatrakshak, ek prakār ki murli wā vāśī.  
**RE-OUCH'**, *v.* (Fr. *coucher*) to lie down again—*Phir letnā<sup>h</sup>, phir let-jānā<sup>h</sup>, phir par-jūnā<sup>h</sup>*.  
**RE-COUNT'**, *v.* (L. *re, co, gnto*) to relate in detail, to narrate, to recite—*Mufasssal kahānā, bayān k., naql k. yā p. khānā*—Viśeshavartan wā vrittāntavivarān k., ālhyān wā varṇan k., pāth k. [—*paṭh wā varṇan, paṭh n ullekh wā anuvāchan.*]  
**RE-COUNTMENT**, *n.* relation, recital—*Bayān, takrār takarrur, tawār yā shumar*—Viva-  
**RE-COURSE'**, *n.* (L. *re, cursum*) application as for help or protection, return—*Rūjū, murājāt yā hāz-quash*—Avalamban samāstāy wā upāśray, pratyigaman phirāw wā  
**RE-COURSEFUL**, *a.* moving alternately—*Bārī-bārī yā parī-pārī se chaltē w<sup>h</sup>*. [paltā.  
**RE-COVER**, *v.* (L. *re, capio*) to get again, to restore, to regain health—*Phir-pānā<sup>h</sup>, ba-hāl k. shafī yā shifā d., āram h. sahīlu-l-badan h. yā shifā pēnā*—Punah-prāpan punahprāpti wā pratilabdhī k., phir yathāsthit wā swasth k., chāngā roga-mukt nivrītarog punahswasth wā punarārogya h.  
**RE-COVER-ABLE**, *a.* that may be recovered—*Mumkinu-l-musūl, mumkinu-l-husūl, qā-bil-i-bahālī, mumkinu-sh-shifā*—Pratilabhya, punarabhya, punahprāpya, swasth-sa-ksham, ārogyaksham, phir pūrvasthīti meṁ hone ke yogyn.  
**RE-COVER-V**, *n.* act of regaining, restoration—*Bāz yūst vusūl yā husūl, shifā shafī sikkat yā āram*—Punahprāpti punahprāpan punarabdhī pratilabdhī wā pratyud-dhār, rogamukti roganivrītti rogasamutthān swāsthya nirdmāyatā wā niramāy.  
**RE-CRE-ANT**, *a.* (L. *re, credo*) cowardly, mean-spirited, apostate, false—*Huz-dil yā hīz, nā-mard yā past-himmat, murtaid munkir-i-dīn yā turīk-i-dīn, be-wafā*—Kīyar wā kātar, kādar wā darpoknā, dharmabhrasht ullaṅghitadharm wā ātmadharma-chyut, kapatī wā jhūthā.  
**RE-CRE-ATE'**, *v.* (L. *re, creatum*) to create anew, to refresh after toil, to gratify—*Az-sar-i-nau paidā k., āram-d. yā tāza-k., khush k.*—Punarnirmān wā punaharīshṭi k., vīśram d., rijhānā wā bahlānā.

- REC-RE-ATION**, *n.* relief from toil, amusement—*Árám ásaish yá tafrih-i-tab, tafarruj dil-lag yá tafrih*—*Vísram* wá *vísránti*, bahláw rijháv manpher chuhul, manovinod manoranjan kriřá raman vilás wá kautuk. [rañjak, vinodak.]
- REC'RE-AT-IVE**, *a.* refreshing, amusing—*Dil-faroz, farah-bakhsh yá dil-chasp*—*Mano-REC'RE-MENT*, *n.* (L. *re, cerno*) dross—*Mail<sup>h</sup>, filizz, rim, zang, fuzla, kasáfat*—*Mal*, morehā wá murehā, khāid, kittā, kīt, talchhat, tarchhat, chhūūt.
- REC-RE-MENTAL**, **REC-RE-MEN-TIOUS**, *a.* drossy—*Mukaddar, ná-kára, najis, mailā<sup>h</sup>*—*Malin*, malin, samal, malaviśisht, nikriśht.
- RE-CRIMINATE**, *v.* (L. *re, crimen*) to return one accusation for another—*Palťi tukmat laginā, ulat-kar ittihām d.*—*Pratyapavād k.*, pratyádrop wá pratyáropan *k.*, pratyabhiyog *k.*, palatkar wá ulat-kar dosh laginā.
- RE-CRIMINATION**, *n.* the act of recriminating—*Palťi tukmat, ultā ittihām*—*Pratyapavād, pratyárop wá pratyáropan, pratyabhiyog.*
- RE-CRIMINATORY**, *a.* retorting an accusation—*Ultā ittihām d. w.*, *palťi tukmat lagāne w.*—*Pratyáropak, pratyapavādak, pratyapavādi, pratyáropakari, palatkar dosh lagāne w.*
- RE-CRUDEN-CY**, *n.* (L. *re, crudus*) the state of becoming sore again—*Phir purdard hone ki hālat, phir pakne ki hālat*—*Phir dukhātū hone ki dāsī, punasparśārttatwā, punasparśasahatwā.*
- RE-CRUIT**, *v.* (L. *re, crutum*) to repair by new supplies, to raise new soldiers; *n.* a supply, a new soldier—*Phir durust yā zor-āwar k.*, *niyāh-dāshk k.*, *yā naye sipāh jamānā yā bharti k.*; *n. sar-bā rāh yā sar-bā-rāhī, nayī sipāhī yā nau-mulāzim*—*Puravāt k. wā phir purā k.*, *nayī bharti-k.*, *navasāyina-sāngrah-k.* wá *nūtanāsāyina-sāngrah-k.*; *n. jutāw sambhār wā khep, navasāyina wā nūtanāsāyina.*
- RE-CRUITER**, *n.* one who recruits—[*Recruit jo fāl hai us se isā-i-fā'il ke ma'ne samajh-lo*]—[*Recruit jo dhātū hai us se kartā kā arth jān-lo.*]
- RECTAN-GL-E**, *n.* (L. *rectus, angulus*) a figure the angles of which are right angles and the opposite sides equal—*Mustatil-qāim-u-z-zāwiya, zū-zāwiyyatu-l-qawāim*—*Samakoni-kriti, samakon. āyātā.* [kriti, āyatskār.]
- RECTAN-GL-ED**, *a.* having right angles—*Mustaqim-u-z-zāwiya*—*Samakon, samakon-kriti, āyatskār.*
- RECTAN-GULAR**, *a.* having right angles—*Mustaqim-u-z-zāwiya*—*Samakon, samakon-kriti, āyatskār.*
- RECTAN-GULAR-LY**, *ad.* with right angles—*Qāim-u-z-zāwiyyān se*—*Samakonon se.*
- RECTIFY**, *v.* (L. *rectus, facio*) to make right, to correct, to exalt and improve by repeated distillation—*Durust k.*, *islāh d.*, *do-ātasha yā si-ātasha k.*—*Thik yathārth wā tathya k.*, *sodhanā wā sūddh-k.*, *vāraivār bhābhke se khinchkar parishkrit k.*
- RECTIFI-ABLE**, *a.* that may be rectified—*Islāh-pāzīr, mumkin-u-durustī*—*Sodhya, sodhaniya, sañsodhaniya.* [dlii, pratīsamādhān.]
- RECTIFI-CATION**, *n.* the act of rectifying—*Islāh-dihī, durustī, islāh*—*Sodhan, sūd-RECTIFI-ER*, *n.* one that rectifies—*Sudharne w<sup>h</sup>, islāh dih, durust k. w.*, *do-ātasha yā si-ātasha k. w.*—*Sodhak, sodhane w.*, *sūddha k. w.*, *vāraivār bhābhke se khinchkar parishkrit k. w.*
- RECTILINE-AR**, **RECTILINE-AR**, *a.* (L. *rectus, linea*) consisting of right lines—*Khatt-i-mustaqim-dar, mustaqim-u-azālā*—*Saralarekh, saralarekhāvisisht, saralarekhāmay, rijubhuj.*
- RECTITUDE**, *n.* (L. *rectus*) rightness of principle or practice, uprightness—*Kharābī<sup>h</sup>, ristī yā rast-bāzī*—*Sachāi wā sachautī, satyāśilatā wā sachcharit.*
- RECTOR**, *n.* (L. *rectum*) a ruler, a governor, the clergyman of an unimpropriated parish, the head of a religious house or of a seminary—*Hākim, āmil yā nazim, pādri yā pāz jo ek mahallē ke liye hotāhai, kisi khānqāh yā madrase kā sar-dār*—*Swāmi wā adhip, śāsak adhyaksh pralhu wā pūlak, grāmāguru grāmapurohit wā grāmāchārya, kisi math wā pāthālay kā pradhānādhikāri.*
- RECTORIAL**, *a.* belonging to a rector—*Hākim yā mahallē ke pādri ke mutā'alliq, kisi khānqāh yā madrase ke sar-dār ke mutā'alliq*—*Swāmisambandhi, grāmāguru-sambandhi, grāmapurohitavishayak, kisi math wā pāthālay ke pradhānādhikārisambandhi.*
- RECTORSHIP**, *n.* the rank or office of a rector—*Hākim yā pādri kā 'uhda, kisi khānqāh yā madrase ke sar-dār kā 'uhda*—*Swānipad, śāsakapad, grāmāgurupad, grāmāchāryapad.* [hit kī tolā wā ghar, grāmāchāryagrih, grāmāguruniketan.]
- RECTORY**, *n.* the parish or mansion of a rector—*Pādri kā mahalla yā makān*—*Puro-RECTRESS, RECTRIX*, *n.* a governess—*Ātū<sup>h</sup>*—*Guruwāyan, guruwāin.*
- RE-CUMB**, *v.* (L. *re, cumbo*) to lean—*Jhuknā<sup>h</sup>, uṭhāgnā<sup>h</sup>.* [nā<sup>h</sup>.]
- RECUMBENT**, *n.* the act of lying or leaning—*Leinā<sup>h</sup>, uṭhāngan<sup>h</sup>, uṭhāngd<sup>h</sup>, uṭhāng-*
- RECUMBENT**, *n.* the act or posture of lying or leaning, rest, repose—*Leinā yā uṭhāngā<sup>h</sup>, ārām yā istirāhat, āsaish yā rāhat*—*Letāi wā uṭhāngan, vi-ārām, āyan kal wā sukh.*

RE-CUM-BENT, *a.* lying, leaning, reposing—*Letā huā<sup>h</sup>, muttakī yā takiya-lagāye-hue, āram kartā-huā*—Parā huā, uthāngī, soyī-huā sotā-huā sayān wā sāyī.

RE-CUP-ER-A-BLE, *a.* (L. *re, capio*) that may be got back, recoverable—*Phir milne ke qābil, qābilu-l-wusul yā qābil-i-wusul*—Punahprāpya, punaralabhya wā pratilabhya.

RE-CUP-ER-ATION, *n.* recovery of any thing lost—*Gum-shuda shat kā phir milnā*—Gai hui wā khoī hui vastu kā phir milnā, punahprāpān, punaralābhi, punaralābh.

RE-CUR', *v.* (L. *re, curro*) to return to the mind, to have recourse, to resort—*Yād-ānā, rujū k., daupnā<sup>h</sup>*—Sudh-ānā chet-ānā wā punahsmrit-h., āsray wā avalamb pakarnā, lagnā.

RE-CUR-RENCE, RE-CUR-REN-CY, *n.* return, resort—*Bāz-āmad bāz-gasht yā murāja'at, rujū yā bulbūr*—Phirāw punarāgaman punaravartan punarupasthiti wā punarutpatti, upay wā gati.

RE-CUR-RENT, *a.* returning from time to time—*Bāz-gard, rājā'i, rājū*—Anuvāramā-gāmi, punahpunarāgāmi, punahpunarvartī, palat palat kar wā phir phir kar hone w.

RE-CUR-RENT, *n.* return—*Bāz-āmad, bāz-gasht, murāja'at*—Punarāgaman.

RE-CURE', *v.* (L. *re, curo*) to heal again, to recover; *n.* remedy, recovery—*Phir bimāri dūr yā raf' k., tan-durust-k. sahīlu-l-balan-k. shafā-d. yā phir-hisil k.; n. dawā yī 'ilāj, shafā shifā yā sihat*—Phir chāngā k., phir niramay k. wā phir-pānā; *n.* āushadh wā bhesaj, ārogya rogamukti rogamivritti niraamayātā wā niramay.

RE-CURE-LESS, *a.* incapable of remedy—*Nā-mumkinu-l-'ilāj, lā-'ilāj, nā-'ilāj-pazīr*—Asādhya, achikitsaniya, upāyahin, nirupāy.

RE-CUR-VATE, *v.* (L. *re, curvus*) to bend back; *a.* bent back—*Pichhe ko jhuknā yā terhā<sup>h</sup>*; *a.* *pichhe ko jhukā-huī yā terhā<sup>h</sup>*.

RE-CUR-VATION, *n.* a bending backward—*Pichhe ko jhuknā<sup>h</sup>, pichhe kī or jhukāw yā terhā<sup>h</sup>*.

RE-CUR-VIOUS, *a.* bent backward—*Pichhe ko jhukā-huā<sup>h</sup>, pichhe kī or jhukā-huā yā*

RE-CUR-SE', *v.* (L. *re, curva*) to refuse—*Inkār k., nā-qabūl k.*—Aswīkār k., nakarnā.

RE-CU-SANT, *a.* refusing to conform; *n.* one who refuses to acknowledge the supremacy of the king in matters of religion—*Murtadd, bādshāh kī tarāf se muqarrar dūn aur rasm se inkār k. w.; n. mazhabī yā dīnī 'umūr meñ bādshāh kī hukūmat nū-māne w.*—Desasthāpitadharmanavisammat wā matāntarāvalambī; *n.* desasthāpitadharmanavirodhī, dharm ke vishay meñ rājasāsan nā māne w.

RE-CU-SAN-CY, *n.* nonconformity—*'Ibādāt ke qāim qawā'ūt aur qānūn se inkār, inkirāf*—Desasthāpitadharmanavirodh, desasthāpitadharmanāsammati.

RED, *a.* (S. *raud*) of a bright colour resembling blood; *n.* a red colour—*Surkh, lāl, ahmar*; *n.* *surkh rangī*—Lohit, śopit, rakt, raktavarṇ, aruṇ, ghaṭārūṇ; *n.* lohita-varṇ, raktavarṇ, aruṇ.

RED-DEN, *v.* to make or grow red—*Surkh k. yā h., lāl k. yā h.*—Aruṇ k. wā h., rakt RED-DISH, *a.* somewhat red—*Surkh-sā, lāl-sā, kisi qudr ahmar yā surkh*—Kuchh lohit, ārakt, ālohit, kuchh raktavarṇ.

RED-DISH-NESS, *n.* tendency to redness—*Gulāb-rāngī, surkh-rāngī*—Āraktatā, ālohitatā, kuchh raktatā.

RED-NESS, *n.* the quality of being red—*Surkhī, lālī*—Raktatwa, raktimā, lauhitya, [lohitatwa, arupimā, śopimā.]

RED-BREAST, *n.* a bird—*Ek qism kī chhotī chiriyā jiski chhātī surkh hotī hai, surkh-sina*—Ek bhūntī kī chhotī chiriyā jiski chhātī aruṇ hotī hai.

RED-COAT, *n.* a soldier—*Ek sipāhī*—Yoddhā, sāinya, sāstrajivī.

RED-HOT, *a.* heated to redness—*Bhabhūkā<sup>h</sup>, āngūr-sā surkh, ātash-gūn, ātash-fām*—Agnivarṇ, raktatapt, āngūr sarikhī.

RED-LEAD, *n.* lead calcined, minium—*Seindur<sup>h</sup>, isranj yā isrinj*—Sindūr, raktachūrn.

RED-SEAR, *v.* to break or crack when too hot—*Āch se turknā chapknā yā phatnā<sup>h</sup>*.

RED-SEANK, *n.* a bare-legged person—*Nangi tāng w<sup>h</sup>*.

RED-STREAK, *n.* a species of apple—*Ek qism kā seb*—Ek prakār kā sew.

RE-DACT', *v.* (L. *re, actum*) to reduce to form, to force—*Daul-d. yā daul meñ lānā<sup>h</sup>, dhakelnā<sup>h</sup>*.

RE-DAR-GUE, *v.* (L. *re, arguo*) to refute—*Radd k., bātīl k.*—Khandan k., kātnā.

RE-DAR-GUTION, *n.* refutation, conviction—*Rudd ibtāl yā butlān, qāil-mā'qūlī yā qāilī*—Khandan, pariṇān nischay wā vāiwān.

RED-DITION, *n.* (L. *re, datum*) the act of returning, restitution, explanation—*Wāpas, bās-dihī, bayān tashrīh tasrīh yā tafsīr*—Phirāw, pratyarpān punararpān wā pratidān, vyākhyā wā vivarān.

RED-DI-TIVE, *a.* returning, answering—*Wāpas k. w., jawāb d. w.*—Pherne w. wā lautīne

RE-DEEM', *v.* (L. *re, emo*) to buy back, to ransom, to rescue, to compensate, to fulfil—*Kharīd-kar pher-lenā, zar-de-kar chhorānā, āzād rihā yā khalās k., ajr-d. 'iwaz-d. yā jāsā-d., pūrā k<sup>h</sup>*—Parikray k. wā kray karke pher lenā, samamūlyakadravya dekar chhurānā, mukt k. wā bachānā, pariśodh-k. wā kshatī pūrī k., purṇ k.

RE-DEEM-A-BLE, *a.* that may be redeemed—*Mumkinu-l-āzādī, pūrā hone ke qābil,*

*kharid-kar pher liye jāne ke qābil*—Parikreya, parikretavya, ohhurāye jāne ke yogya, avahāryya, pūrā hone ke yogya.

RE-DEEMER, *n.* one who redeems, the Saviour—*Mustakhlis yā hāmī, shafī' yā hāfz yā nā Hazrat-Isā*—Mokshak parimochak wā chhurāne-w., trātā uddhartā nistārak uddhārak arthāt Isā.

RE-DEMP'TION, *n.* the act of redeeming, ransom, release, deliverance from sin and misery by the death of Christ—*Istikhlās, rihās, āzādgi yā khalāsī, Hazrat-Isā ki wafāt ke bā'is se gunāh aur taklīf se najāt*—Chhutkārā wā uddhār, parikray wā avaharan, bachāw mukti wā moksh, Isā ki mritya ke kārap se trāp paritrāp nistār nishkriti wā tīran.

RE-DEMP'TO-RY, *a.* paid for ransom—*Ā-dili ke liye diyā-huā, rihāt ke liye diyā-huā*—Muktyarth pradatta, mokshārth pradatta, chhutkāre wā mukti ke nimitta diyā huā.

RE-DE LIV'ER, *v.* (L. *re, de, liber*) to deliver back, to deliver again—*Wāpas k., phir huwāla k.*—Pher denā, phir sanipnā.

RE-DE-LIV'ER-Y, *n.* the act of delivering back—*Bās-sipurdagī, bās-supurdagi*—Punar-arpan, punahsanarpan, punahpradān, pratyarpan, pratisanarpan.

RE-DE-MAND', *v.* (L. *re, de, mando*) to demand back, to demand again—*Bās-talab-k., phir dā'wā k.*—Pher māngnā, phir māngnā wā punarabhyarthanā k. [jānā<sup>b</sup>.

RE-DE SCEND', *v.* (L. *re, de, scendo*) to descend again—*Phir utarnā<sup>b</sup>, phir niche*

RE-DEN'TE-GRATE, *v.* (L. *re, integer*) to make whole again, to restore, to renew—*Phir kull k., bo-hāl k. yā durst k., tāza k. yā sar-i-nun k.*—Punahsampūrṇ k., phir jāis kī tais k. wā pūrvavat k., nayā nūtan wā navin k.

RE-DIN-TE-GRATION, *n.* restoration, renovation—*Bās-dihī vīpās yā bahālī, tajdid tajdidul yā tahvīl*—Pratidin pratyarpan wā pūrvasthitisthāpanā, navikaran nūtanā-vasthā navatāprāpti wā uddhār.

RE-DIS-BURSE', *v.* (L. *re, dis, bursa*) to repay, to refund—*Wāpas d. yā k., bās adā k.*—Bhar-d. wā pher-d., lautā-d. ulā-d. wā pratidān-k.

RE-DIS POSE', *v.* (L. *re, dis, positum*) to dispose or adjust again—*Phir murattal yā durst k.*—Phir yathākram se dharnā, phir thik k. wā sudhārnā.

RED'O-LENT, *a.* (L. *re, oleo*) having or diffusing a sweet scent—*Khush-bo-dār, khush-bō-dār, su-gandhā<sup>b</sup>*—Sugandhik, suvāsik, surāhhi. [suvās.

RED'O-LENCE, RED'O-LEN-CY, *n.* sweet scent—*Khush-bō, khush-bo, su-bās<sup>b</sup>*—Sugandhi, [suvās.

RE-DOUBLE, *v.* (L. *re, duplex*) to increase by doubling, to repeat in return or often, to become twice as much—*Do-chand du-chand yā muzā'af k., mukarrar-k. yā du-bā-ra k., do-chand du-chand yā muzā'af h.*—Dūnā-k. dūgnā-k. wā dūgnāni, vīraivār wā punahpunah k., dūnā dūgnā wā dwigun h.

RE-DOUBT', *re-dōūt', n.* (L. *re, ductum*) an outwork, a fortress—*Ārtalā<sup>b</sup>, qal'a-cha*—Bāhar-kotā wā durgaprākār, kot garh wā durg.

RE-DOUBT'A-BLE, *re-dōūt'a-ble, a.* (Fr. *redouter*) formidable, terrible to foes—*Muhib, dahshat-angez khauf nāk yā haibat-nāk*—Darāwnā wā bhīm, bhayānkar wā bhayānak. [wā bhīm, bhayānak wā bhayānkar.

RE-DOUBT'ED, *a.* formidable, terrible—*Muhib, haibat-nāk yā dahshat-angez*—Darāwnā

RE-DOUND', *v.* (L. *re, unda*) to be sent back by reaction, to conduce, to result—*Palatā khānā<sup>b</sup>, mumidd-h. yā taqwiqat-h., hāsīl-h. yā paidā-h.*—Palat jānā, upakār wā kahāyatā k., nikālā utlūnā phalnā wā parimūn-h.

RE-DRESS', *v.* (L. *re, Fr. dresser*) to set right, to amend, to remedy; *n.* reformation, amendment, remedy—*Durst k., bīh-tar-k., tadārūk-k. chāra-sāzi-k. raf'-k. faryād-rast-k. yā dād-rast-k.; n. bīh-tari, ārstagi yā islāh, chāru chāra-sāzi 'ilāj tadbtir dād-rast yā tadārūk*—Pratisamādhān-k. wā thik-k., sōdhnā sūddha-k. wā uttā-natar-k., dūr-k. upāy-k. wā uddhār-k.; *n.* sōdhan doshapratīkar wā doshasōdhan, sūddhi wā pratisamādhān, upāy pratīkar pratīktr wā uddhār. [uddhārak.

RE-DRESS'ER, *n.* one who gives redress—*Dād-ras, faryād-ras, mutadārik*—Uddhartā,

RE-DRESS'IVE, *a.* affording relief, succouring—*Mumidd, mu'āwin*—Uddhārak, sahāyak.

RE-DUCE', *v.* (L. *re, duco*) to bring back, to bring from one state to another, to diminish, to degrade, to subdue—*Pher-lānā<sup>b</sup>, ek hāl se dūsrā hāl meṁ k., kam qūlī yā takhfi k., zer-pā yā muhtazul k., maglūb-k. sar-k. yā taht-meṁ-lānā*—Lautā-lānā, ek avasthā se dūsrī avasthā meṁ k., ghaṭnā wā nyūn-k., girā-d. wā utār-d., tor-dāl-nā vās-k. wā jituā.

RE-DUCE'MENT, *n.* the act of bringing back—*Pher-lānā<sup>b</sup>, lautā-lānā<sup>b</sup>.*

RE-DUC'ER, *n.* one who reduces—[*Reduce jo f'l hai us se ism-i-fā'il ke ma'ne samajh-lo*]  
—[Reduce jo dhātu hai us se kartā kī arth jān-lo.]

RE-DUC'IBLE, *a.* that may be reduced—*Kam hone ke qābil, ghaṭne ke qābil, mumkinu-l-takhfi, taqlīl-pastir*—Ghaṭne ke yogya, nyūn hone ke yogya. [Ghaṭne kī yogyatā.

RE-DUC'IBLE-NESS, *n.* quality of being reducible—*Kam hone kī qābīliyat yā ziyāqat*—

RE-DUC'TION, *n.* the act of reducing—*Taqlīl, istikhfāf, tashtir, maglūbiyat*—Ghaṭaw, ghaṭā, hrās, nyūnatā, vāsīkaran, vijay.

- RE-DŪC'TIVE**, *a.* having power to reduce; *n.* that which has the power of reducing—*Kam yā maglīb karne kī tāqat rakhne v.*; *n.* qatlī karne yā zer-pā karne kī tāqat rakhne v.—Ghatāt wā vās karno ko samarth; *n.* jo ghatā sakai wā vās kar sakai.
- RE-DŪC'TIVE-LY**, *ad.* by reduction—*Taqīl se, istikhfāf se, tashkīr yā maglībīyat se*—Ghaṭw se, hrās wā nyūnatā se, vijay se.
- RE-DŪN'DANT**, *a.* (L. *re, unda*) superfluous, superabundant, using more words or images than are necessary—*Zāid, fuzūl fuzūl af-zūn wāfr afzūd ziyāda kasir yā mazid, zaid-go yā bisyar-go*—Atirikt wā adhik, atisayit atisayī wā atyant, atibhūshī wā anāvaśyak sabdon kī vyavahār k. w.
- RE-DŪN'DANCE**, **RE-DŪN'DAN-CE**, *n.* superfluity—*Kasrat, ifrāt, ziyādātī, fuzūlī, afzūnī, fuzūliyat*—Bāhulya, bahutāyat, bahutāt, ādhikya, adhikātī, atirek.
- RE-DŪN'DANT LY**, *ad.* superfluously—*Ziyādātī se, cāidan, ifrāt kasrat yā fuzūlī se*—Bahutāyat wā bahutāt se, bāhulya se, atisay-karke, atirikt.
- RE-DŪ'TLI-CATE**, *v.* (L. *re, duplex*) to double—*Do-chand du-chand yā muzā'af k., duhrānā<sup>h</sup>, dohrānā<sup>h</sup>, dūnā k<sup>h</sup>, dūgnā k<sup>h</sup>*—Dwigun k.
- RE-DŪ'TLI-CATION**, *n.* the act of doubling—*Duhrāw yā dohrānā<sup>h</sup>, dūgnānā<sup>h</sup>*.
- RE-DŪ'TLI-CA-TIVE**, *a.* double—*Do-chand yā du-clund, muzā'af, dohrā<sup>h</sup>, duhrā<sup>h</sup>, dūnā<sup>h</sup>, dūgnā<sup>h</sup>*—Dwigun. [pratidhwani k. wā h.
- RE-ĒCH'O**, *v.* (L. *re, echo*) to echo back—*Āwāz-i-bāz-gasht d. ānā yit k.*—Gūnjnā,
- REED**, *n.* (S. *reed*) a hollow knotted stalk, a small pipe, an arrow—*Nai yā kīlk, bānsī<sup>h</sup>, tīr*—Narkat sarahrī sīrkī wā sarpat, vaṇṇī wā murli, vāṇ bān wā sar.
- REED'ED**, *a.* covered with reeds—*Pur-nai, pur-kīlk*—Narkatmay, narkat se bhārā-huā, sarahrī wā sarpat se bhārī huā, narakiya, naramay.
- REED'EN**, *a.* consisting of reeds—*Nerkat-kā<sup>h</sup>*. [narahin, narasūnya.
- REED'LESS**, *a.* being without reeds—*Benai, be-kīlk*—Narkat binā, binī narkat kā,
- REED'Y**, *a.* abounding with reeds—*Pur-nai, pur-kīlk*—Naramay, narkatmay, narkat wā sīrkī se bhārī huā, narajūrp. [i-sānī k.—Phir banāmī wā utānā, punarnirmān k.
- RE-ED'I-FY**, *v.* (L. *re, edes, facio*) to build again, to rebuild—*Phir ta'mir k., ta'mir*—
- RE-ED-I-FI-CĀ'TION**, *n.* the act of rebuilding—*Ta'mir-i-sānī, az-sar-i-nau-ta'mir*—Punar-nirmāp.
- REEF**, *n.* (D.) a certain portion of a sail which can be drawn together to reduce the surface; *v.* to reduce the surface—*Pāl kā ek hissa jisko wusāt yā sath kam karne ke liye lapet-sakē; v. sath yā wusāt kam yā takhīf k.*—Pāl kā ek bhāg jisko vistār wā uparibhāg ke ghatāne wā nyūn karne ke nimitta lapet sakain; *v.* vistār wā uparibhāg nyūn k. wā ghatānā.
- REEF**, *n.* (Ger. *riff*) a chain of rocks lying near the surface of the water—*Silsila-i-chalān jo aksar samundar meṇ sath ke nazdik hotā hai*—Sailāreṇī jo samudra ke madhya meṇ prishṭhabhāg ke nikat hotī hai.
- REEK**, *n.* (S. *reek*) smoke, steam, vapour; *v.* to smoke, to steam, to emit vapour—*Dūd, taf, bukhār*; *v. dūd nikalnā, bhāph nikalnā<sup>h</sup>, bukhār-chohnā yā bukhār-nikalnā<sup>h</sup>*—Dhūnān dhūnān wā dhūm, bhāph wā bāph, vāshp; *v. Dhūnām wā dhūnām-nikalnā, bāphānā, bāph-ebhornā wā bhāph-utnān*. [unay, vāshpamay wā dhūmāyāmān.
- REEK'Y**, *a.* smoky, soiled with smoke—*Dūd-sā, dūd-ālūdā*—Dhūnāndhār wā dhūma-
- REEL**, *n.* (S. *reel*) a turning frame on which thread or yarn is wound, a dance; *v.* to wind on a reel, to stagger—*Charkhī charkhī yā kulāba, ek qism kī nāch*; *v. atēnā paretnā yā pheṇī-banavā<sup>h</sup>, larbarānā larbarānā talmatānā, dagmagānā larbhārānā yā larkharānā<sup>h</sup>*—Pareṭī pareṭī aṭeran charkhī ghurnī latāī wā rahitā, ek prakār kī nāch wā nāch. [chun-lenā barīy-lenā bāchh-lenā chhānt-lenā wā ubeh-lenā.
- RE-E-LECT**, *v.* (L. *re, e, lectum*) to choose again—*Phir pasand k.*—Phir chunnī
- RE-E-LEC'TION**, *n.* election a second time—*Barguzidagi-i-sānī, pasand-i-sānī*—Dohrānā wā duhrākar barāw chunāw wā bachhāw, dwitīyavarān.
- RE-EM-BARK'**, *v.* (L. *re, Fr. en, barque*) to put or go on board again—*Phir jahāz-nishīn k. yā h., phir jahāz par chapṭānā yā chapṭnā*—Naukā par phir chapṭānā wā chapṭnā.
- RE-EM-BATTLE**, *v.* (L. *re, Fr. en, bataille*) to arrange again in order of battle—*Phir saff-ārāt yā saff-bandī k.*—Phir vyūh rachānā, yuddha ke nimitta senā ko kram se phir sajānā, phir vyūharachānā k.
- RE-EN-ACT**, *v.* (L. *re, in, actum*) to enact again—*Phir ba-taur āin ke hukm k., āin ke rū se phir muqarrar k., phir fatwā d. yā furmānā*—Phir vyavasthā ke dwārā nish-panna k. wā siddh k., phir vyavasthā k., phir vidhān wā ājñā k.
- RE-EN-FORCE'**, *v.* (L. *re, in, fortis*) to strengthen with new force or assistance—*Madud-i-sānī yā kumak-i-sānī se taqwīyat-d. yā mazbūt-k., sor d.*—Adhik senā bhejkar balawān k., sahayatā karke pusht wā balawān k.
- RE-EN-FORCE'MENT**, *n.* additional force—*Madad, kumak, taqwīyat, tāid, nat fauj*—Nūtan bal, navinasānya, navinasahayātā.
- RE-EN-GAGE**, *v.* (L. *re, Fr. en, gager*) to engage again—*Shart-i-sānī k., qaul-qarār-i-*

- sāni yā 'ahd-o-paimān-i-sānt k.*, *phir mashqūl yā naukar-rakhnā*—Phir hoj niyam prajñā wā pan k., phir niyukt k.
- RE-EN-JOY', v. (L. *re*, Fr. *en*, *joie*) to enjoy anew—*Phir khushi ke sāth ma'lūm k.*, *phir kist shai men khushi k.*, *phir pānā<sup>h</sup>*—Phir ānandapūrvak bodh k., phir bhog k., phir lahā bilasnā wā kisi vastu men ānand k. [*phirēknā yā bharpknā<sup>h</sup>*]
- RE-EN-KINDLE, v. (L. *re*, *in*, *causative*) to enkindle again—*Phir jalānā āg-lagānā*
- RE-ENTER, v. (L. *re*, *intro*) to enter again—*Phir dikhil k.* yā *h.*—Phir praveś karānā wā praveś k., phir paithānā wā paithnā, phir bhitar jānā, phir ghusnā.
- RE-ENTRANCE, n. the act of entering again—*Āmad-i-sānt, dar-āmad-i-sānt, rasāt-i-sānt, idkhāt-i-sānt*—Punahpraveś, punaraveś, dusri paith, dohrākar wā duhrākar pa-huñch.
- RE-ENTHRONE', v. (L. *re*, *in*, *thronus*) to replace on a throne—*Phir takht par bai-thānā*, *phir bādshāhi darja d.*, *phir masnad-nishīn k.*, *phir bādshāh banānā*—Phir sūhāsan par baithānā, phir rājā banānā.
- RE-ESTABLISH, v. (L. *re*, *sto*) to establish anew, to confirm again—*Phir ba-hāl yā bar-qarār k.*, *phir muqarrar qāim yā mazbūt k.*—Phir nirdhārap-k. kharī-k. wā sansthāpan-k., phir thāhrānā sthīr-k. drīh-k. wā pramāñī-k.
- RE-ESTABLISH-ER, n. one who reestablishes—*Phir qāim muqarrar bar-pā mazbūt yā ba-hāl k. w.*—Phir nirdhāran wā sansthāpan k. w., phir kharī k. w., phir sthīr-k. w., phir drīh k. w., phir pramāñī k. w.
- RE-ESTABLISHMENT, n. act of reestablishing—*Tugarrur-i-sānt, qiyām-i-sānt, ta'ai-yun-i-sānt, bahāl-i-sānt, phir bar-qarārī*—Punahsansthiti, punahsansthāpan, dwitīya-vyavasthāpan, punahpramāñīkarap, punahstithi.
- RE-ESTATE', v. (L. *re*, *statum*) to restore to a former state or condition—*Sābiq hālū men k.*, *ba-hāl k.*—Pūrvadaśt men k., pūrvavat k., phir jāisī kā taisī k.
- RE-EXAMINE, v. (L. *re*, *examen*) to examine anew—*Phir talūsh-k. āznānā imtihan-k. talūq-k. yā tejwiz-k.*—Phir khojnā dhūrlmā parakhnā kasnā vichār-k. jāñchnā wā chhāmā, [*karmānirvādhak*]
- REFEVE, n. (S. *gerefa*) a steward—*Gumāshta, sar-barāh-kār, ihtimāmchī*—Kāryādhisī,
- REFECT', v. (L. *re*, *factum*) to refresh—*Tāza k.*, *nāshte se tāza k.*—Jalpān se swasth jalpānmukhlādan, upahār, śrāmāpahār,
- REFECTION, n. refreshment after hunger—*Nāshta, nāshta*—Jalpān, laghubhojan,
- REFECTO-RY, n. a room for refreshment—*Nāshta-khāna, nī'mat khāna, chāshī khāna, nāshta karnā kā kamārā*—Upahāragrih, upahārasālā, āhārasālā,
- REFUTE', v. (L. *re*, *fallo*) to refute, to disprove—*Radd k.*, *galut thahrānā yā bātīl-k.*—Khaṇḍan k., kūtānā jhūṭhā-thāhrānā wā asuddh-thāhrānā.
- REFER', v. (L. *re*, *fero*) to direct to another for information or judgment, to reduce, to assign, to have relation, to appeal, to have recourse, to allude—*Rujū' k. sipurd-k. yā hawāla-k.*, *pher le-jānā yā pher le-ānā, mahsūs muqarrar yā mansūb k.*, *nisbat yā 'alāqa rakhnā, istigāsa k.*, *talbīr k. yā ma'lad chāhnā, ishāra yā imā k.*—Chhor-nā samarpān-k. wā saunpni, lautā-jenā, thāhrānā nirupni āropān-k. lagānā wā niyog-k., lagāw wā sambandh rakhnā, vichār ke nimitta dūse se prārthanā k., avalamb-k. wā upāyachintan k., sūchanī-k. sain-k. wā saiket men batīnā.
- REFER-ABLE, a. that may be referred—*Rujū'-pazīr, qābil-i-irjā*—Āropāniya, samarpāniya, sambandhāniya, sambandhiya, samāropāniya, adhyāropāniya.
- REFER-EE', n. one to whom a thing is referred—*Mauqūf'-alai-hi, munhasir'-alai-hi, marjū'*—Pramānapurush, nirnetā, madhyasth.
- REFER-ENCE, n. the act of directing to another for information or judgment, relation, respect, view towards, allusion—*Hawāla yā sipurdagi, 'alāqa, ihāz yā nisbat, nazār, imā yā ishāra*—Āropān samarpān āropān wā ārop, sambandh, vishay wā sam-park, apokshā, lagāw sain vivakshā wā upalakshya. [—Referee kā arth dekho.]
- REFER-EN-DA-RY, n. one to whose decision a cause is referred—[*Referee ke ma'ne dekho*]
- REFER-EMENT, n. reference for decision—*Hawāla. tejwiz ke liye hawāla rujū' yā sipur-dagi*—Vichār ko nimitta samarpān āropān pratipidan āropān wā ārop.
- REFER-IB-LE, a. that may be referred—*Rujū'-pazīr, qābil-i-irjā*—Āropāniya, samāro-pāniya, samarpāniya, sambandhāniya, sambandhiya.
- REFER-MENT', v. (L. *re*, *ferreo*) to ferment again—*Phir josh d.*, *phir josh khānā*—Phir ubālānā wā ubālā, phir uṭhānā wā uṭhā.
- RE-FIND', v. (L. *re*, S. *findan*) to find again—*Phir pānā<sup>h</sup>*.
- RE-FINE', v. (L. *re*, Fr. *fin*) to purify, to become pure, to clear from dross, to improve, to polish, to make elegant, to affect nicety—*Sāf k.*, *musaffā h.*, *khātis k.*, *bih-tar k.*, *durust yā drishta k.*, *latīf 'umda yā khūb k.*, *bārīkī kā nuṣhra k.*—Nirmal vimal sūddh wā swacchha k., vimal wā sūddha h., mail-kānā krodh-nikālnā wā śodhanā, uttamatār-k. wā sūdhārnā, parishkrīti śisht wā sabhya k., suṭhā sundar wā bhālā k., sūksmatatī kā bhagal wā pākhañd k.
- RE-FIN-ED-LY, ad. with affected elegance—*Nihāyat bārīkī latīfat yā khūbī se, naṭhre-*

- bāsi ki 'umdaḡi se*—Atisūksmātā se, atisundaratā se, barī hī suthrāi se, pākhaṇḍ wā bhagal ki suthrāi wā sughrāi se. [dhi, pavitrātā, vimalatā, atisūksmātā.
- RE-FINE-NESS, *n.* the state of being refined—*Safāi, bārīki, durustī, āvastagi*—Sud-  
 RE-FINE-MENT, *n.* the act of purifying, the state of being pure, polish of manners, elegance, artificial practice, subtilty—*Saf k., safāi, tahzīb, āvastagi durustī yā latāfat, nukta-darī 'aīyārī yā jītrat, bārīki*—Sodhan sodh wā saṁsodhan, parish-kār sūddhi nirmalatā vimalatā wā sūddhatā, vinay suśīlatā śīshatā wā sabhāchāturya, suthrāi wā sughrāi, vidagdhatā wā dhūrttatā, sūksmātā wā atisūksmātā.
- RE-FINER, *n.* one who refines—*Saf k. w., musaffī, khālīs-kāz, safā-bakhsh, durust yā āvasta k. w.*—Sodhak, saṁsodhak, mail kātne-w., nirmal k. w., sudhīrne-w., suthrā wā sundar k. w. [taisā k., bigre hue ko banānā wā saṁwārnā.
- RE-FIT, *v.* (L. *re, factum*) to repair—*Marāmmat k., durust k.*—Sudhārnā, jaisī kī  
 RE-FLECT, *v.* (L. *re, flecto*) to bend or throw back, to think on what is past, to consider attentively, to throw censure—*'Aks d. 'aks-dikhīnā yā 'aks-andāzi-k., guzashta kā khayāl k., gaur khauz taammul yā fikr k., ilzām lānā*—Pher-d. paltā-d. wā pratikshēp k., vyastī arthāt bite hue kī dhīyān k., sochnā chintā-k. vichār-k. wā vichārīnā, kalāuk wā dosh lagānā. [ko bhāgne w. h.
- RE-FLECT'ENT, *a.* bending or flying back—*Paltā khāne w. h., pichhā khāne w. h., pichhe*  
 RE-FLECTION, *n.* the act of throwing back, that which is reflected, thought on the past, attentive consideration, censure—*'Aks-andāzi yā in'ikās, 'aks, guze kā khayāl, fikr taammul khauz yā gaur, ilzām malāmat yā ut'n*—Pratikshēp pratikshēpan paltāw wā paltā-d., prativimb prativimb ābhās praticchhāyā chhān wā parchhānīn, bhāvanā wā chintā, vichār dhīyān wā soch, kalāuk.
- RE-FLECT'IVE, *a.* throwing back images, considering things past—*Mun'akis, guzashta yā guzrī bāton kā khayāl k. w. yā gaur k. w.*—Prativimbakārī wā vimbapratikshēpak, chintīwān bhāvanāsil wā bti bāton kā soch wā dhīyān k. w.
- RE-FLECT'OR, *n.* one that reflects—*Mutaammil, 'aks-namā yā 'aks-andāz, āina*—Prativimbāt, ādarś, darpan, bhāvanā vichār wā chintā k. w., chintīkārī.
- RE-FLEX, *v.* to bend or turn back—*Paltā d. h., paltā-d. h., paltānā*.
- RE-FLEX, *a.* directed backward; *n.* reflection—*Ma'kūs, bāz-andīkhta; n. in'ikās, 'aks*—Paltā huā, pratikshipt, parāvartit wā prativimb; *n.* pratikshēp, paltāw, prativimb, ābhās, parchhānīn.
- RE-FLEX'IBLE, *a.* that may be thrown back—*In'ikās-pazīr, mumkinu-l-in'ikās, paltā khāne k. qābil, mumkinu-l-'aks, 'aks-pazīr*—Prativimbayogya, parāvarttanakshain, paltāye jāne ko yogya.
- RE-FLEX'IBILITY, *n.* quality of being reflexible—*In'ikās-pazīrī, 'aks-pazīrī, mumkinu-l-'aksi, paltāye jāne kī qābīliyat*—Prativimbayogyatā, parāvarttanayogyatā, paltāye jāne kī yogyatā. [Gatakāpekshak, gatakāpekshī, bite hue se sanbandh rakhne w.
- RE-FLEX'IVE, *a.* having respect to the past—*Pas-hīn, pas nigarān, guzashta ke muta'allig*  
 RE-FLEX'IVE-LY, *ad. in* a backward direction—*Pichhe kī taraf*—Pichhe kī or.
- RE-FLOW, *v.* (L. *re, S. fluctan*) ebb, reflux—*Jazr, bāz-ravānī*—Bhāthā, utār, pāschāt-pravāh wā pāschādvah.
- RE-FLOUR'ISH, *v.* (L. *re, flow*) to flourish anew—*Phār tāza k., phir panpanā lah*  
 RE-FLOW, *v.* (L. *re, S. flavan*) to flow back—*Bhāthā h. h., bhūthā-lagnā h., utarnā h., khsaknā yā khasaknā h., ghatnā h.* [pichhe ko bahne w., utarne wā khasakne w.
- REFLU-ENT, *a.* (L. *re, fluo*) flowing back—*Bāz-ravān, utār-jarī*—Pāschātpravāhī,  
 REF'LU-ENCE, REF'LU-EN-CY, *n.* a flowing back—*Jazr, bāz-ravānī*—Bhāthā, utār, pāschātpravāh.
- REFLUX, *n.* a flowing back—*Jazr, bāz-ravānī, bhāthā h., utār*—Pāschātpravāhī.  
 RE-FOC'IL-LATE, *v.* (L. *re, focus*) to refresh—*Tāza k., taqwīyat d., nai tāgat d.*—Viśrāntī d., sattwa wā viryya d., nav k. [balavarddhan, sattwayarddhan.  
 RE-FOC'IL-LATION, *n.* the act of refreshing—*Taqwīyat-dihī, tāza k.*—Viśrāntīdān,  
 RE-FORM, *v.* (L. *re, formā*) to form again, to change from bad to good, to amend, to correct; *n.* change for the better, amendment—*Sar-i-nau k., bih-tar k. yā h., ārstā yā durust k., islāh d.; n. durustī yā bih-tarī, burās se bhalāi h.*—Punarnirmān k. wā phir se banīnā, bure se bhalā k. wā h., sudhārnā wā saṁwārnā, sōdhan wā viśuddh k.; *n.* doshaparityāg wā doshasōdhan, sōdhan wā sudhrāw.
- REFORM'ABLE, *n.* a monk who adheres to the reformation of his order—*Zāhid yā qalandar jo apne jirge ke durust tariq kā pā-band rahatā hai*—Vairāgi wā tapaswī jo apne pauth wā mārg ke dharmasōdhan kā anusarān kartā hai.
- REFORM'ALIZE, *v.* to affect reformation—*Durustī kā nakhra yā jhūthā da'wā k.*—Doshaparityāg kā dambh k., sūddhatā kā dhong wā pākhaṇḍ k.
- REFORM'ATION, *n.* the act of reforming, change from worse to better, the change of religion from popery to protestantism—*Islāh yā tahzīb, durustī tādh yā bih-tarī, 'Isāī mazhab kī durustī yā islāh*—Bure se bhalā k. wā h., doshatyāg doshaparityāg doshasōdhan sōdhan sūddhi wā sudhrāw, Isāīdharmasōdhan wā Isāīdharmasūddhi.

- RE-FÖRM'ER**, *n.* one who reforms—*Muslih, bih-tar-sáz, mazhab durust yá bih-tar k. w.*—Sudhárne w., sódlhak, bure se-bhlái k. w., dharmasódlhak.
- RE-FÖRM'IST**, *n.* one who is of the reformed religion—*Durust yá bih-tar kiye hne mazhab ká pai-rau, din-i-rú-ba-ráh ká pai-rau*—Sódhitadharmaivalambi, súddhadharmánusarí.
- RE-FÖRTI-FY**, *v.* (L. *re, fortis*) to fortify anew—*Phir mazbút k., sar-i-nau mustahkam k.*—Phir drifí wá pusht k., phir se porhá k.
- RE-FÖSS'ION**, *n.* (L. *re, fossum*) the act of digging up—*Khodná<sup>b</sup>, khodái<sup>b</sup>.*
- RE-FÖÜ'NDY**, *v.* (L. *re, fundo*) to cast anew—*Phir se dhátná<sup>b</sup>.*
- RE-FRÁCT'Y**, *v.* (L. *re, fractum*) to break the natural course of rays of light—*Zátí yá rást ráh se shu'á ko pher-d., ráh-i-rást se pher-d.*—Kirapnavakratí k., vakragati k., sídhe márg se kirapon ko pher-d. wá tephi k.
- RE-FRÁCT'ION**, *n.* deviation of a ray of light—*Inhiráf-i-shu'á, ráh-i-rást se shu'á ká inhíráf*—Kirapnavakratá, kirapnavakragati.
- RE-FRÁCT'IVE**, *a.* having the power of refraction—*Zátí yá rást ráh se shu'á ko pher dene ki tígat rakhne w., ráh-i-rást se pher dene ke láig*—Kirapnavakratá karne ko samarth, vakragati karne ko samarth, vakragati karne ke yogya.
- RE-FRÁCT'IO-RY**, *a.* obstinate, perverse, contumacious, unmanageable; *n.* an obstinate person, obstinate opposition—*Sar-kash, garden-kash yá munharif, mutamarrid yá mu'árid, muh-zor yá be-zabt*; *n.* sar-kash yá mutamarrid shakhs, sar-kashí yá tamarrud—Hathí hathí wá hathilá, magrá, machláhí, ariel arial ariyal wá duhádsya; *n.* hathilá wá magrá jan, hath wá ar.
- RE-FRÁCT'IO-NES**, *n.* sullen obstinacy—*Hath<sup>b</sup>, magrá<sup>b</sup>, arial-praná<sup>b</sup>, sar-kashí, garden-kashí, inhíráf, tamarrud*—Duhásyuta, durdántatá, machlái, ar.
- RE-FRÁIN'**, *v.* (L. *re, frantum*) to hold back, to keep from, to abstain; *n.* the burden of a song or piece of music—*Báz rakhná, baní rakhná, báz-rahná báz-áná parhez-k. inhíráz-k. yá ítináb-k.*; *n.* astái<sup>b</sup>—Árui, rokná atkárí wá thánbhna, rukní wá dúr-rahná. [daul-o-dhab bándhná<sup>b</sup>, phir thik k<sup>b</sup>.
- RE-FRÁME'**, *v.* (L. *re, S. freman*) to frame again—*Phir baníni yá garhná<sup>b</sup>, phir*
- RE-FRÁN'QI-BLE**, *a.* (L. *re, frango*) that may be refracted or turned out of the direct course—*Inhiráf-pazír, intishár-pazír, ráh-i-rást se pher diye jáne ke qábíl, sídlá ráh se phere jáne ke láig*—Vakrikaraníya vakribhavaníya, sídhe márg se phere jáne ke yogya.
- RE-FRÁN'QI-BIL'ITY**, *n.* the state of being refrangible—*Inhiráf-pazírí, intishár-pazírí, ráh-i-rást se phere jáne ke qábílíyat*—Vakrikaraníyatí, vakribhavaníyatí, sídhe márg se phere jáne ke yogyatí.
- RE-FRÉSH'**, *v.* (L. *re, S. ferser*) to relieve after fatigue, to revive, to invigorate, to cool, to improve by new tokens—*Táza-k. táza dum-k. árám-d. yá ásissh d., zinda-díl yá khash k., tufríyat yá tígat d., surd k., árasta yá bih-tar k.*—Visárm-d. visárantí-d. wá shrapapahár-k., punarjivan-d. ánand-d. wá sukh-d., sattwa-d. wá badawán-k., sítal wá thandhí k., sanwárna wá sudhárna.
- RE-FRÉSH'ER**, *n.* one who refreshes—*Nuzhat-bakhsh, tázagi-bakhsh, taráwat-bakhsh, dil-faroz, mufrurik*—Shrapapahári, visárantid, balavardídhak, sattwawardídhak, áswisak, anandad. [—Shrapapahár, visárantí, áswisak, visárm, sukh, chain.
- RE-FRÉSH'ING**, *n.* relief after fatigue or suffering—*Árám, ásissh, istiríhat, tar-o-tázagi*
- RE-FRÉSH'MENT**, *n.* relief after pain, food, rest—*Árám, náshá yá náshá, ásissh istiríhat ráhat ásidagi tar-o-tázagi yá ufarruk*—Shrapapahár visárm wá visárantí, jalpán alpáhar wá kalewá, sukh chain swasthatá wá swasthya.
- RE-FRÍQ'ER-ATE**, *v.* (L. *re, friyen*) to cool—*Sard k., tar-o-táza k., shádáb k., tar k., árám d.*—Sítal k., thandhí k., visárantí d., sukh d.
- RE-FRÍQ'ER-ANT**, *a.* cooling, allaying heat; *n.* a cooling medicine—*Sard-kun, tar-kun yá tar-sáz*; *n.* tar karne-wálí damá, táza karne-wálí damá, thandhái<sup>b</sup>—Sítalakári wá thandhí k. w., tápahar dáhahar wá dhánásák; *n.* dhánásák aushadh, dhánád-rak. [thandhí k., tápahar, dháharan, dháharan.
- RE-FRÍQ'ER-ÁTION**, *n.* the act of cooling—*Sard-k., tar k., tar-sazi, sard-sazi*—Sítal k.,
- RE-FRÍQ'ER-A-TIVE**, *a.* having power to cool—*Sard-sáz, thandhí k. w.<sup>b</sup>, sard-gar*—Dáhabári, dáhahar, tápahar, sítalakári.
- RE-FRÍQ'ER-A-TO-RY**, *a.* cooling, mitigating heat; *n.* a cooling vessel—*Sard-gar yá sard-sáz, tar-sáz tar-kun yá tar-gar*; *n.* sard-gar zarf, tar-kun bartan, thandhí k. w. bartan—Sítalakári wá thandhí k. w., tápahar dáhahar wá dhánásák; *n.* sítalakári bhíjan, sítalakári pátra.
- RE-FRI-Q'ER-UM**, *n.* (L.) cooling refreshment—*Thandhái<sup>b</sup>.*
- REFT**, *p. t.* and *p. p.* of *reave*—*Reave ká mázi-mullaq aur mázi-ma'tuf-alai-hi yá fíli-ma'tuf*—Reave ká sámanyabhút aur purpakariyá wá purvakálíakariyá.
- REF'UGE**, *n.* (L. *re, fugio*) shelter from danger or distress, protection, expedient in distress; *v.* to shelter, to protect—*Panáh yá amn, amán maláz 'auz mawás yá*



- māman*, 'ilāj *chāra yā tadbtīr* : v. *panāh-d.*, *himāyat yā hifāyat k.*—*Āsray*, *saṁsray* *śaraṇ rakshā* wā *avasthān*, *upāy gatī wā yukti* : v. *āśray d.*, *śaraṇ-d.* wā *rakshā-k.*
- REF-UGĒE', n. one who flees for refuge—*Panāh-gīr*, *amān-khōdāh*, *marwāsī*, *zīnār-khōdāh*—*Śaraṇagat*, *śaraṇārthī*.
- RE-FŪL'GENT, a. (L. *re, fulgeo*) bright, shining, glittering, splendid—*Roshan yā rāshan*, *tābīn tāb-nūk yā nūrīnī*, *darāhshānda rukhshān yā munawwar*, *jālwa-gar munaw-dār munīr yā darāfshīn*—*Chamkīlā wā chamaktī*, 'dedīpyamān wā prakāśamān, *suprabh wā prabhāwān*, *pratīpawān dyotī wā vibhrtījainān*.
- RE-FŪL'GENÇE, RE-FŪL'GEN-ÇY, n. brightness—*Roshnī yā rāushanī*, *tajallī*, *tābānī*, *nūr*, *tāb*, *chamkūhat*, *tej*, *jhalak*—*Pratāp*, *atīprabhā*, *prabhā*, *vibhā*.
- REF-ŪNID, v. (L. *re, fundo*) to pour back, to repay, to restore—*Pichhe kī taraf dhāl-nā*, *wāpas k. yā d.*, *mustaradd k.*—*Pichhe kī or dhāl-nā wā urelnā*, *pher-denā*, *lātā-denā wā paltā-denā*.
- RE-FUND'ER, n. one who refunds—[*Refund jo fīl hai us se ism-i-fū'īl ke ma'ne samajh-lo*]—[*Refund jo dhātu hai us se kartā kī arth jān-lo*]
- RE-FUSE', v. (Fr. *refuser*) to deny a request, to decline an offer, to reject—*Nā-manzūr k.*, *nā-qabūl yā nā-pasand k.*, *īnkār k.*, *radl-k. yā khirīj-k.*—*Nishedh pratishedh nīr-kritī wā pratyāśed k.*, *grahān nā-k.*, *aswīkār wā anaagīkār k.*
- RE-FŪSE, a. left when the rest is taken, worthless : n. what remains when the rest is taken, waste matter—*Pachā yā radlī*, *nā-kārī* : n. *faz'a yā fazla*, *ākhor*—*Uch-chhishṭ wā awashṭ*, *asir wā nīhsār* : n. *awashṭ awashṭ uchlchhishṭ wā jūthā*, *mal mal chhānt khālī sūthī khūd pūnā talehhat wā khoiyā*.
- RE-FŪS'A-BLE, a. that may be refused—*Wājibul īnkār*, *wājibul-nā-manzūrī*, *nā-pasand yā nā-qabūl kīye jāne ke qabūl*—*Nishedhāyogya*, *agrahāniya*.
- RE-FŪS'AL, n. act of refusing, denial, option—*Nā-manzūrī nā-pasand-k.*, *nā-pazīrī yā nā-qabūl-k.*, *īnkār nafī yā thā*, *marā khushī yā sab ke pahle pasand yā īnkār karne kī ihtiyār yā istihqāq*—*Nīrākritī pratyāśed nīrākaraṇ nishedh-wā pratishedh*, *nākār aswīkār*, *agrahān wā anaagīkār*, *purvagrahānādīkār wā sab ke pahle grahān wā agrahān karne kī adīkār*. [anaagīkār k. w., grahān nā k. w.]
- RE-FŪS'ER, n. one who refuses—*Munkir*, *nā-pasand yā nā-qabūl k. w.*—*Aswīkār wā*
- RE-FŪTE', v. (L. *re, futo*) to prove false or erroneous, to disprove—*Bātīl k. yā jhūthā sātī k.*, *radl k. yā galat* *thahrīnī*—*Jhūthā wā asuddh thahrīnī*, *khandan-k.* wā *kātmā*. [vākyanītras, pratyakhyān.]
- REF-UT'ATION, n. the act of refuting—*Radl*, *īhtāl*, *butlān*—*Khandan*, *pratyakhandan*.
- RE-FUT'ER, n. one who refutes—*Jhūthā yā galat sātī k. w.*, *radl yā bātīl k. w.*—*Vākyakhandak*, *upamardak*, *asuddhā wā jhūthā thahrīnī w.*
- RE-GAIN', v. (L. *re, gigno*) to gain anew—*Phār pānā*, *sar-i-nau hāsīl k.*—*Punahprāptī k.*, *punahprāpān k.*, *punarlabhī k.*
- RE-GAL, a. (L. *rex*) pertaining to a king, kingly : n. a musical instrument—*Bādshāhī yā sultānī*, *shāhīna khusravīna yā mulūkīna* : n. *ek qism kī bājā*—*Rājāsambandī wā rājākīya*, *rājāyogya rājārha wā nripochit* : n. *ek prakār kī bājā*.
- RE-GĀ'LI-A, n. pl. (L.) ensigns of royalty, royal prerogatives—*Bādshāhīna-asbāb lawāzīmāt-i-saltanat yā shahī-lawāzīmāt*, *bādshāhī khāss huqūq*—*Rājēswarachihna rājalakshap nripachihna wā kīrtīdī rājachihna*, *nripavīśeshadhīkār*.
- RE-GĀL'I-TY, n. royalty, sovereignty, kingship—*Bādshāhat*, *pādshāhat*, *saltanat*—*Rājatwa*, *nripatwa*, *rājya*. [ke sadrīś, rājākīya bhāv se.]
- RE-GAL'LY, ad. in a regal manner—*Bādshāhīna*, *pādshāhīna*, *sultānī taur se*—*Rājā*
- RE-GĀLE', v. (Fr. *régaler*) to refresh, to entertain, to gratify, to feast—*Tar-o-tāza yā tāza-dam k.*, *mahzōz k. yā khūb khilānā*, *khush k.*, *nihāyat 'umdi gīzā khānā yā sar-mastī k.*—*Visrīntī sukh wā chain d.*, *balhīnā ānand-d.* wā *uttamāhār khilānā*, *tusht k.*, *uttamabhojan uttamahār wā mahotsav k.* [sukh wā chain, vilās wā ānand.]
- RE-GĀL'MENT, n. refreshment, entertainment—*Arām yā urāsh*, *tāfarraj*—*Visrām*
- RE-GĀRD', v. (L. *re, Fr. garder*) to observe, to attend to, to value, to respect, to relate to or to have reference to : n. attention, respect, relation—*Nigāh khāss gaur yā shumār k.*, *mutawajjih-k.* *rā-d. khāṭīr-mēl-lānā iltifit-k. yā multafit-k.*, *qadr k.*, *āzīz m'āzzaz yā muhārīm jūnnā*, *nīshat yā 'alāqa rakhnā* : n. *tawajjuh khāss iltifāt yā mulāhaza*, 'izzat *qadr takrīm yā muhabbat*, *nīshat yā 'alāqa*—*Nīlīrnā dekh-nā nīrīksh-k.*, *nīrakhnā wā shlokan-k.*, *dhyān-k.*, *ādar-k.*, *chāhnā m'funā wā sammān-k.*, *sambandh rakhnā* : n. *dhyān wā manoyog*, *mān sammān wā ādar*, *vishay sambandh anway wā sanpār k.*
- RE-GĀRD'A-BLE, a. worthy of notice, observable—*Wājibul-mulāhaza*, *wājibul-nigāh yā wājibul-gaur*—*Alokanīya*, *nīrīkshanīya*.
- RE-GĀRD'ER, n. one who regards—[*Regard jo fīl hai us se ism-i-fū'īl ke ma'ne samajh-lo*]—[*Regard jo dhātu hai us se kartā kī arth jān-lo*]
- RE-GĀRD'FUL, a. attentive, taking notice—*Mutawajjih yā multafit*, *khabar-dār yā nigrān*—*Manoyogī sāwadhān avahit wā suchet*, *pratikshak wā avekshak*.

- RE-GÂRD'FUL-LY**, *ad.* attentively, respectfully — *Bâ-tawajjuh, muaddabâna yâ adab-se* — Manoyog wâ savadhâni se, âdar puja vinay satkâr wâ mân se.
- RE-GÂRD'LESS**, *a.* heedless, negligent, careless — *Be-lihâz, gâfil yâ be-parwâ, be-khabar yâ be-fikr* — Nirapekshak asamikshyakâri anavahit wâ alhar, anavadhân wâ pramadî, asâvadhân wâ achet.
- RE-GÂRD'LESS-LY**, *ad.* heedlessly, negligently — *Be-lihâzi se, gâflat tagâful be-fikri yâ be-parwâi se* — Asâvadhâni asâvadhânâtâ wâ nirapekshatâ se, anavadhânâtâ wâ alharpan se.
- RE-GÂRD'LESS-NESS**, *n.* heedlessness, negligence, inattention — *Be-lihâzi, gâflat tagâful be-fikri yâ be-parwâi, be-iltisîti gâfil yâ be-khabari* — Nirapekshatâ wâ anapekshâ, anavadhânâtâ pramadî wâ pramattatî, asâvadhâni wâ amanoyog.
- RE-GÂT'TA**, *n.* (It.) a boat-race — *Kishtî-daur, kishî-bâzi kî ek tarah* — Naukâdaur, naukâkrîrayuddha, naukâkautuk.
- RE-GENERATE**, *v.* (L. *re, genus*) to generate or produce anew, to change the heart; *a.* born anew, changed in heart — *Sar-i-nau yâ phir paidâ k., taqlîb-i-qalb k. yâ'nî dil badalnâ yâ phernâ*; *a.* *nau-paidâ yâ nau-zâda, mugaiyaru-l-qalb yâ mugallabu-l-qalb* — Janmântar-d. punarjanma-d. wâ punarjât-k., man parivartan-k. wâ phornâ; *a.* punarjât punarbhav wâ punarutpanna, hridayanyarup wâ hridayaparinatarup.
- RE-GENER-ACY**, *n.* state of being regenerate — *Nau-paidâish, nau-zâdagi, dil kî tabaddul, mugaiyaru-l-qalb, mugallabu-l-qalb* — Punarjâtavasthâ, punarjanma, hriday wâ man kî parivartan.
- RE-GEN-ER-ATION**, *n.* new birth, birth by grace — *Nau-paidâish, Khudâ ke fazl o-karam se tab'iyat ke bil kull badal jâne se nau-tavallud* — Punarjanma punarutpatti janmântar wâ punarjanmavasthâ, Îswar kî kripâ se man ke sampûrjaparivartan se navasrîshîti wâ punarjâtî.
- REGENT**, *a.* (L. *rego*) ruling, governing, exercising authority for another; *n.* a governor, a vicarious ruler — *Hukûmat yâ hukm-rânî k. w., farmân-ravâî k. w., dîsre ke qâim-naqâm ke taur pur hukûmat k. w.*; *n.* *nâ'im hâkim yâ 'amîl, bâdshâh kâ qâim-naqâm yâ qâim-naqâm-i-pâdshâh* — Sâsanakârî, rājyâdhikârî, pratînidhî kî rîti se kiryânirvânak; *n.* adhipatî wâ sâsak, rājapratînidhî.
- REGENT-CY**, *n.* government by a regent — *Pâdshâh ke qâim-naqâm kî hukûmat, qâim-naqâm-i-pâdshâh kî hukûmat, suba-dârî* — Rājapratînidhî kâ adhikâr wâ pad, rājapratînidhitva.
- REGENT-SHIP**, *n.* the office of a regent — *Pâdshâh ke qâim-naqâm kî 'uhda, qâim-naqâm-i-bâdshâh kî 'uhda* — Rājapratînidhipad, rājapratînidhî kâ adhikâr.
- RE-GER-MI-NATION**, *n.* (L. *re, germen*) the act of sprouting again — *Phir panap-nâ jumâ upajnâ yâ kaliyânâ*.
- REGISTER**, *n.* (L. *re, gestum*) a register — *Daftar* — Lekhyapatra.
- REGICIDE**, *n.* (L. *rex, erdo*) the murder of a king, the murderer of a king — *Sultân-kushî bâdshâh-kushî yâ pâdshâh-kushî, sultân-kush pâdshâh-kush yâ bâdshâh-kush* — Rājahatyâ uripaghat rājahihsâ wâ rājabadh. rājaghatî rājaghatâk rājahantâ wâ rājaghna. [pathyâpathyavichar, pathyâpathyanityam.]
- REGIMENT**, *n.* (L. *regio*) regulation of diet — *Tudhîr-i-gizâ, timâr, parhez, path* — Pathiya.
- REGIMENT**, *n.* (L. *rego*) government, a body of soldiers commanded by a colonel — *Hukûmat hukm-rânî yâ farmân-ravâî, tumân dasta risâla yâ paltan* — Sâsan rājyanitî wâ rājyapâlan, sainyadal sainyavyûh sainyagan wâ yûth.
- REGIMENTAL**, *a.* belonging to a regiment — *Paltanî, tumânî* — Sainyadalasambandhî.
- REGIMENTALS**, *n. pl.* military uniform — *Binâ* — [sainyaganavishayak, yûth kâ.]
- REGION**, *n.* (L. *rego*) a tract of land or space, country, part of a body — *Diyâr yâ vus'at, mukh mamlukat khitta sar-zamîn marz-hûm i-jâm yâ kishwar, badan kâ kô' hîssâ* — Pradêś wâ vistar, rishîtra wâ maṇḍal, des wâ chakra.
- REGISTER**, *n.* (L. *re, gestum*) an account regularly kept, a list, a record, an officer who keeps records; *v.* to record in a register, to enrol — *Jarîda yâ sijill, fihrist, daftar, daftar-nawîs sar-rishta-dâr yâ muhâfiz-i-dâstâr*; *v.* *daftar men likh-lenâ, fihrist men likhnâ yâ dâkhil k.* — Lekhya wâ bahî, â' i âvalî wâ parisañkhyâpatra, lekhyapatra, lekhyapatrarakshak wâ lekhhak; *v.* lekhyapatra wâ bahî men likhnâ, parisañkhyâpatra men likhnâ wâ charhânâ.
- REGISTER-SHIP**, *n.* the office of register — *Sar-rishta-dârt, muhâfiz-i-daftarî, daftar-nawîs* — Lekhyapatrarakshak kâ pad wâ ulhikâr, lekhhak kâ pad.
- REGISTER**, **REGISTER**, **REGISTER**, *n.* an officer who writes and keeps records — *Sar-rishta-dâr, daftar-nawîs, muhâfiz-i-daftar* — Lekhyapatrarakshak, lekhhak.
- REGISTERATION**, *n.* act of inserting in a register — *Daftar yâ fihrist men likhnâ yâ darj k.* — Lekhyaropan lekhyasamarpan wâ lekhyapatra wâ bahî men likhnâ wâ charhânâ.
- REGISTER**, *n.* the act of inserting in a register, the place where a register is kept — *Daftar yâ fihrist men likhnâ yâ darj k., daftar-khânâ* — Lekhyâropan namâbhilîkhan wâ lekhyapatra wâ bahî men likhnâ wâ charhânâ, lekhyâgrîh wâ lekhyasthân.

**REG'NANT**, *a.* (L. *rego*) reigning, predominant — *Hukm-rān masnad-nishān takht-nishān yā hukumat-k. w., gālib* — Rājyadhārī rājyādhikārī wā śūśanakārī, prabāl.

**RE-GÓRGE**, *v.* (L. *re*, Fr. *gorge*) to vomit up, to swallow back, to swallow eagerly — *Ugal-d. ugal-dālnā yā chhōtū k.* — *phir nigalnā yā lālnā<sup>h</sup>, bhukosnā yā dhuksnā<sup>h</sup>.*

**RE-GRADIE**, *v.* (L. *re*, *gradior*) to retire — *Halnā<sup>h</sup>, hat-jānā<sup>h</sup>, pichhe-jānā<sup>h</sup>.*

**RE-GRAFT**, *v.* (L. *re*, S. *grafan*) to graft again — *Phir paicvand yā qalam lagānā* — *Phir kalam lagānā.*

**RE-GRANT**, *v.* (L. *re*, Fr. *garantir*) to grant back — *Phir de-dālnā<sup>h</sup>.*

**RE-GRATE**, *v.* (L. *re*, Fr. *gratter*) to offend, to shock, to engross, to forestall — *Bezār-k. nā-rāz-k. yā ranj-d., mutamāfir k., sab kā sab kharīd lenā, bāzār yā gole meū āne ke pesh-tar rāh meū kharīd lenā* — *Kurhānā rūtthīnā wā rusht-k., ākasmikakshobh wā ākasmikatrās k., sab kā sab mol lenā, hāt wā gole meū āne ke pahile mārg wā bāt meū mol le-lenā.*

**RE-GRATER**, *n.* one who forestalls or engrosses — *Sab kā sab kharīd lenē-w., bāzār meū āne ke pesh-tar rāh meū kharīd lenē-w.* — *Sab kā sab mol lenē-w., hāt meū āne ke pahile mārg wā bāt meū mol le-lenē-w.*

**RE-GREET**, *v.* (L. *re*, S. *gretan*) to greet again; *n.* return or exchange of salutation — *Phir salām k., phir dast-bāzār h.; n. alaikum, salām ke badle meū salām* — *Punah-pranām k., phir abhinandan wā kusālavād k., punarnamaskār k.; n. pratipranām, pratnamaskār.* [nā<sup>h</sup>.

**RE-GRESS**, *v.* (L. *re*, *gressum*) to go back — *Lant-jānā<sup>h</sup>, phir-jānā<sup>h</sup>, pichhe-jānā<sup>h</sup>, hat-*  
**RE-TRESS**, *n.* passage back, return — *Pāz-gasht yā kharīj, gurc. yā murāja'at* — *Nisār nī-*  
*kās wā phirāw, viparitagati.* [batnā<sup>h</sup> — *Viparitagati.*

**RE-GRESSON**, *n.* the act of going back — *Pāz-gasht, murāja'at, phir-jānā<sup>h</sup>, pichhe-jānā<sup>h</sup>.*

**RE-GRIET**, *n.* (Fr.) grief, sorrow, remorse; *v.* to grieve at, to be sorry for — *Afsos, hus rat yā gam, tuassaf yā pashemāni; v. afsos k., hasrat-khānā yā gam k.* — *Śok, khed dukh manodukh manoviyathā wā udveg, pashchātip manastip anutip wā pashchā-*  
*wā; v. śok wā khed k., masmasnā dahaknā masasnā wā anutip-k.*

**RE-GRIETFUL**, *a.* full of regret — *Gām-gām, dil-gir, malāl, ulās<sup>h</sup>, pashemān* — *Anutīpī, ud-*  
*vīgn, śokart, pashchātipī.* [se, pashchātipī se, pashchātwē se.

**RE-GRIETFULLY**, *ad.* with regret — *Afsos se, gam se, hasrat se, tuassaf se* — *Śok se, khed*

**RE GUERDON**, *n.* (L. *re*, Fr. *guerdon*) a reward, a recompense; *v.* to reward — *Ajr ajrā njrat bukhsish yā in'am, 'iwez pāshisht yā jazā; v. ajr-d., bukhsish-d.* — *Pāri-*  
*toshik, pratiphal; v. pūritoshik wā pratiphal d.*

**REG'U-LAR**, *a.* (L. *rego*) agreeable to rule, governed by rule, methodical, orderly, periodical, instituted or initiated according to established forms or discipline; *n.* a monk who has taken the vows, a soldier belonging to a permanent army — *Pā-gā'ida bā-zābita hasb-zābita yā dūrist, qā'ida-parast, zābita-parast yā qānūnī, hamwār bā-qarīna muntazam yā murattab, ba-tartīb barābar yaksān band-o-bast yā ārista, mun-*  
*shī qardishā nahātī yā dūrist, dastūr avr qā'ide ke mutābiq māqarar yā mashrū' kiyā-hā; n. ek qām kī zābit yā qalandar qā dūst yā turk karne kī 'ahd kartā hai, mukāmi fīruj kī sipāhī* — *Yathāvidhī vaidhik savidhī vidhyamūsarī wā vidhiyukt, niyam-anishth niyamasūl niyamapar niyamānusārī wā vidhivartī, kramik pīramparik wā yathākram, kramak yathāparyayī wā kramānugat, niyālakshik wā niyat, vidhivat wā vyavahāranūsar sthāpit dikshit wā kritasānshkar; n. yatī vānaprasth wā vairāgi, nityasthāyī senā kā sāhya wā yoddhā.*

**REG'U-LAR-ITY**, *n.* conformity to rule, in method — *Hamwārī sijill-bandi dastūr-parastī yaksānī yā barābarī, intizām qā'ida tartīb band-o-bast qarīna yā ārastagi* — *Vidhyā-*  
*nusār niyamānusār yathāvidhī niyamanishthī niyamānushthī niyamaparātā wā niyamānuyayitā, yathākramalā vyavasthā paripīṭī paripatī wā paruparī.*

**REG'U-LAR-LY**, *ad.* in a regular manner — *Qā'ide se, ba-tartīb-mā'nīl, ba-dastūr, tartīb-*  
*war, ba-tartīb, bā-qā'ide, qarīne se* — *Yathāvidhī, vidhivat, niyamānusār se, yathāpad-*  
*dhatī, yathākram, yathānukram, kram se.*

**REG'U-LATE**, *v.* to adjust by rule, to direct — *Murattab-k. tartīb-d. bā-qā'ida-k. yā das-*  
*tūr ke mutābiq k., hidāyat-k. tarīq-batīnā dūrust-k. yā ihtimām-k.* — *Vidhivat-k. sūdhānī niyam-k. vyavasthā-k. wā parimit k., anūsāsān-k. thāhīfūfājānā-k. wā ādes-k.*

**REG'U-LATION**, *n.* act of regulating, method — *Hamwār bā-qā'ida yā murattab k., das-*  
*tūr-u-l'māl qānūn zābita ān intizām band-o-bast yā ārastagi* — *Vyavasthāpan vyavasthiti viniyam yantran wā anūsāsān, vidhān vidhī vyavasthā kram sūtra wā mary-*  
*vādī.*

**REG'U-LATOR**, *n.* one that regulates — *Murattib, nāzim, zābit, rābit, qānūn-sāz, hamwār-*  
*yā barābar k. w., yaksān k. w.* — *Anūsāsak, śāsak, śāslā, vyavasthāpak, niyantā, vidhā-*  
*tā, vidhivat k. w., yathānīyam k. w.*

**RE-GUR'GI-TATE**, *v.* (L. *re*, *gurgere*) to throw or pour back — *Pichhe ko dālnā yā*  
*dhālnā<sup>h</sup>, ulāt-kar pheknā<sup>h</sup>, pichhe ko pheknā<sup>h</sup>.* [tātō kā arth dekho.]

**RE-GUR'GI-TATION**, *n.* the act of pouring back — [Regurgitātē ke ma'ne dekho] — [Regurgi-

RE-HA-BİL'I-TATE, *v.* (L. *re, habeo*) to restore to former rank privilege or right—*Ba-hāl k., sābiq-dastūr k., jaisā kā taisā k.<sup>h</sup>*—Pūrvavat *k.*, pūrvadaśā meñ līnā, pūrvāvasthā meñ *k.* [sthāpanā, pūrvadaśāsthāpan, pūrvadaśānayan.

RE-HA-BİL-I-TĀ'TION, *n.* restoration—*Ba-hālī, taqarrur-i-ba-dastūr-i-sābiq*—Pūrvasthiti-

RE-HEAR, *v.* (L. *re, S. hycō*) to hear again—*Phir sunā<sup>h</sup>, samā'at-i-sānā-k.*—Punah-

RE-HEARS', *v.* to repeat, to recite, to relate—*Dūsre kī tasnīf zabānī bayān k., takrār k., bayān k.*—Dūsre kī rachanī kā binā potlī wā patra dekhkar pāth *k.*, pāth *k.* wā pathan *k.*, varnan kathān wā ākhyān *k.*

RE-HEARS'AL, *n.* repetition, recital—*Takrār yā takarrur, zikr yā mukarrar bayān*—Pāth wā pathan, anuvād anuvāchan kathān ākhyān wā ullekhān.

RE-HEARS'ER, *n.* one who rehearses—*Dūsre kī tasnīf zabānī bayān k. w., takrār k. w., bayān k. w.*—Dūsre kī rachanī kā binā potlī wā patra dekhkar pāth *k. w., pāthk., pāth k. w., kathān, ākhyānyak, anuvād k. w.*

REIGLE, *n.* (Fr. *régler*) a groove—*Jang, nālī<sup>h</sup>, sūkā<sup>h</sup>.*

REIGN, *ran* *v.* (L. *rego*) to rule as a king, to exercise sovereign power, to be predominant, to prevail; *n.* royal authority, sovereignty, the time of a sovereign's government, kingdom, power, prevalence—*Saltanat k., pādshāhat k., mustaulī yā dāir-o-sār h., gālīb h.; n. bādshāhī, shahī yā malik-dārī, 'ahd-i-malik-dārī, kishwar yā mam-lakat, tāqat, gal'at yā zor*—Rājya *k.*, rājatwa rājyapāhan rājyasāsān rājyādihkā rājyavyavahār rājakāryā wā ādhīpatya *k.*, prabād *h.*, sabal prachalit wā pracharīt *h.; n. rājatwa, ādhīpatya, rājyasāsānakāl wā ādhīpatyākāl, rājya wā rāshṭra, śakti wā bal, prablatā.*

RE-IM-BODY, *v.* (L. *re, in, S. bodi*) to embody again—*Phir mujassam k., phir ek sāḥy jorūt yā mīlāt<sup>h</sup>*—Phir ekāngī *k.*, phir ek-sarīrī *k.*, phir ekatra *k.*, phir ek *k.*

RE-IM-BURSE, *v.* (L. *re, in, bursa*) to repay, to refund, to repair loss or expense—*Phir-dānā<sup>h</sup>, wāḥas yā mustawād k., tāwān-d, 'irān-d, yā nūḥān pūrā k.*—Patāy-d, wā bhar-d, haṭṭī-d. wā parisodhan-*k.*, dāṅg-bharnā kshatipuran-*k.* hānipurān-*k.* wā tātā bharnā.

RE-IM-BURSEMENT, *n.* repayment—*Adā*—Parisodhan, parisuddhi, chukāw, patw.

RE-IM-PLANT, *v.* (L. *re, in, planta*) to implant again—*Phir baithānā roḥpūnā lagīnā yā bōnā<sup>h</sup>* [plir gūbhan *k.<sup>h</sup>*—Phir garbhavati *k.*

RE-IM-PREG'NATE, *v.* (L. *re, in, pro, gigno*) to impregnate again—*Phir hāmīla k.*

RE-IM-PRESSION, *n.* (L. *re, in, pressum*) a second or repeated impression—*Dūsra chhāp<sup>h</sup>, dūsri chhāp<sup>h</sup>.*

RE-IM-PRINT, *v.* (L. *re, in, premo*) to imprint again—*Phir chhāpnā<sup>h</sup>.*

REIN, *n.* (Fr. *reins*) the strap of a bridle; *v.* to govern by a bridle, to restrain—*Bāgh<sup>h</sup>, 'īnān, zīmān, jīlān, bāg dor<sup>h</sup>, rās<sup>h</sup>; v. bāg par lōnā<sup>h</sup>, rokūn āḥkānā chheḥkānā yā thānḥnā<sup>h</sup>.* [—Binā rās wā bāgḍor kā, adanyā wā arok.

REIN'LESS, *a.* without rein, unchecked—*Be bāg be-rās yā be-bāg dor, qat-zabt yā be-zabt*

REIN'DEER, *a.* (S. *heemas, deer*) a deer of the northern regions—*Durgā ke shīmānī mūlkān kā hiran*—Prithwī ke uttar ke deśān kā hiran wā haran.

RE-IN-GRATE'ATE, *v.* (L. *re, in, gratia*) to get into favour again—*Phir 'azīz k. yā h., phir dil meñ gu gūsh k., phir kisi kī khūṭir-jai kar-ke uskī mīhr-bānī hāsīl k.*—Phir priyapātra *k.* wā *h.*, phir anugrahapātra *k.* wā *h.*, phir pyārā *k.* wā *h.*, punar-anurodh *k.* jī meñ phir jagah *k.* [tiknā yā rahnā<sup>h</sup>.

RE-IN-HABIT, *v.* (L. *re, in, habeo*) to inhabit again—*Phir sulānat k., phir basnā*

REINS, *n. pl.* (L. *ren*) the kidneys—*Girdā*—Brikka, bukka, būkka, mūtrapīṇḍ.

RE-IN-SPIRE, *v.* (L. *re, in, spiro*) to inspire anew—*Phir ilham k., phir dil meñ dālnā, ph'r dam phīnḥnā*—Phir chitta meñ dālnā, punarīśwaraprerīt *k.*, punarīśwaropadīśt *k.*

RE-IN-STALL, *v.* (L. *re, in, S. stal*) to install again, to seat again—*Phir khil'at-d. yā kha'at-pash k., phir musnad-nishīn yā muqarrar k.*—Phir tīkā-d. tilak-d. wā punarabhishek *k.*, punahpustāt *k.* wā phir baithānā.

RE-IN-STATE, *v.* (L. *re, in, statum*) to place again in a former state—*Ba-hāl k., phir sābiq hāl meñ k., phir jaisā kā taisā k.<sup>h</sup>, phir muqarrar k.*—Pūrvavat *k.*, punahstāpan *k.*, pūrvadaśā wā pūrvāvasthā meñ *k.*

RE-IN'TE GRATE, *v.* (L. *re, integer*) to renew, to repair, to restore—*Tūza yā sur-i-man k., dūrust yā marammat k., phir jaisā kā taisā k. yā phir jyon kā tyon k.<sup>h</sup>*—Nayī *k.* wā phir se *k.*, sudhārnā wā jo bigrā ho usko banānā, pūrvavat *k.* wā pūrvāvasthā meñ *k.*

RE-IN-THRONE', RE-IN-THRO-NIZE', *v.* (L. *re, in, thronus*) to place again on the throne—*Phir takht par baithānā, phir musnad-nishīn k., phir bādshāh banānā*—Phir sīnhāsan par baithānā, phir rājā banānā.

RE-IN-VEST, *v.* (L. *re, in, vestis*) to invest anew—*Sar-i-nau ihāta-k.* bakhshnā yā fha'at-d., phir muqarrar *k.*—Punarniyukt *k.*, phir ghernā denā wā pahirānā.

- RE-ITER-ATE**, *v.* (L. *re, iterum*) to repeat—*Bār-bār kahná yá karná<sup>h</sup>, takarrur k., mukarrar k., dohráná<sup>h</sup>, duhráná<sup>h</sup>, tihráná<sup>h</sup>*—Punarukti k., punabpunah kahná, vírauvár kahná, punahpunah karná, vírauvár karná.
- RE-IT-ER-ATION**, *n.* repetition—*Takarrur, takráv, dohráv yá duhráv<sup>h</sup>, tihráv<sup>h</sup>, tihrávat<sup>h</sup>*—Amredan, punahpunahkaran, paunarukt, punarvachan, punarukti, paunahpunya.
- RE-JECT'**, *v.* (L. *re, jactum*) to throw away, to cast off, to refuse, to forsake—*Phéñk d<sup>h</sup>, radd k. yá bar-taruf-k., ná-qabúl ná-pasand ná-manzúr ná-masmú<sup>h</sup> mardúd yá matrúk k., tark k.*—Phenkná kshepaná wá nikál-dálná, dúr-k. wá nisárná, aswíkar anaigikár wá ngrahan k., ehhoyná tyáganá tyág-k. wá tajaná.
- RE-JEC-TÁ'NE-OUS**, *a.* not chosen, rejected—*Ná pazira ná-maybúl yá ná-pasand, matrúk ná-manzúr yá ná-masmú<sup>h</sup>*—Amanonít avrit wá avritta, nirast nirákrit aswíkrit wá tyakt. [Reject jo dhátu hai us se kartá ká arth samajh-lo.]
- RE-JECT'ER**, *n.* one who rejects—[Reject jo f'l hai us se ism-i-fá'il ke ma'ne ján-lo]—
- RE-JEC'TION**, *n.* the act of casting off, refusal—*Tark radd yá tardid, ná-qabúliyat inkár nakohish yá nikohish*—Tyág parityág nirasan nirakaran wá pratikshep, aswíkar anaigikár wá agraahan.
- RE-JEC-TÍTI-OUS**, *a.* that may be rejected—*Wájibu-l-tark, mumkinu-l-tardid, mumkinu-l-nikohish, inkar-pa-ír*—Agrahaniya, nirakaraniya, parityagayogya, aswíkaraniya, phekke jáne wá nikále jáne ke yogya.
- RE-JOÍCE'**, *v.* (L. *re, Fr. joie*) to experience joy, to make joyful, to exult—*Khush yá shádmán h., khurram ba-kshásh masrúr yá maház k., bag-bág-h. masrúr-h. fakhr k. yá niháyat khushí se phúl-janá*—Hulasna ríjhni bilasna wá prasanna-h., ánand-d. ríjhni wá hulsáni, gulgul-h. ánandit-h. harsh se phúl-jána wá phúle na samáná.
- RE-JOÍCE'**, *n.* one who rejoices—[Rejoice jo f'l hai us se ism-i-fá'il ke ma'ne ján-lo]—[Rejoice jo dhátu hai us se kartá ká arth ján-lo.]
- RE-JOÍ'ING**, *n.* expression of joy—*Shádmáni, ta'áiyush, tafá'í, shádi, 'aish-o-'ishrat, 'aish-o-jush*—Utsav, ánand, víhar, bihár, vilás, bilás, pramod, chahapahal, ráweháf.
- RE-JOÍ'ING-LY**, *ad.* with joy or exultation—*Khushí se, khurramí se, shádmáni se, ba-shushat yá surúr se*—Ánand se, harsh wá áhlid se.
- RE-JOIN'**, *v.* (L. *re, jungo*) to join again, to meet again, to answer to a reply—*Phér jorá yá pher miláná<sup>h</sup>, phir milná<sup>h</sup>, radd-i-jawáb k. yá d.*—Phir sáhná wá punaryog k., phir bheñt k. wá phir bheñtá, pratyuttar k. wá d. [rottar.]
- RE-JOIN'DER**, *n.* an answer to a reply—*Radd-i-jawáb, hadd-i-jawáb*—Pratyuttar, uttar.
- RE-JOÍ'IN'**, *v.* (L. *re, junctum*) to reunite joints—*Phir gánthón ko jorá<sup>h</sup>, phir gánthén jorá<sup>h</sup>, phir girah jorá.*
- RE-JOÍ'T'**, *n.* a shock, a concussion—*Dhakká<sup>h</sup>, haekká<sup>h</sup> hílíve haekkolá yá dhackká<sup>h</sup>.*
- RE-JOÚRN**, *v.* (L. *re, Fr. jour*) to adjourn to another hearing or inquiry—*Altaawí rakhná*—Tál rakhná, qál-rakhná. [k.—Phir vichár k., punahparikshá k.]
- RE-JUDGE'**, *v.* (L. *re, juíce*) to judge again—*Phir tajwíz k., tajwíz-i-sáni k., phir insáf*
- RE-JU-VE NES'CENCE'**, *n.* (L. *re, juvenis*) the state of being young again—*Nau-shab-íbi*—Punahkumár, punastárupya, punaryanyuvásthá.
- RE-KÍNDLE**, *v.* (L. *re, candeo*?) to set on fire again—*Phir jaláná<sup>h</sup>, phir ág par dharná<sup>h</sup>, phir suljáná<sup>h</sup>.*
- RE-LAPSE'**, *v.* (L. *re, lapsus*) to slide or fall back, to return to a former state or practice; *n.* a sliding or falling back—*Phir pachharná yá gír ná<sup>h</sup>, phir sábiq-hál yá sábiq-dastúr h.; n. pulláw<sup>h</sup>, phir pachharná<sup>h</sup>, phir gírná<sup>h</sup>*—Phir piche parná, phir púrvavat h. wá púrvavasthá meñ h.; *n.* punahpatan, pratyavritti, pratyavartan, púrvavastháprápti.
- RE-LAPS'ER**, *n.* one who relapses—*Relapse jo f'l hai us se ism-i-fá'il ke ma'ne ján-lo*—[Relapse jo dhátu hai us se kartá ká arth samajh-lo.]
- RE-LÁTE**, *v.* (L. *re, latum*) to tell, to narrate, to recite, to ally by kindred or connexion, to have reference—*Kahná<sup>h</sup>, bayán k., naql takráv yá zikr k., rishtu karáná yá rishtá-dár-k., nisbat yá 'aláque rakhná*—Kathná bakhanná wá sunná, varnan vyákhyá ákhyá wá vivaran k., kathan upakathan wá anuvád k., náti karáná wá sambandhí k., sambandh sunpark wá legúw rakhná.
- RE-LÁ'TEN**, *n.* one who relates—*Náql, naql, goyanda, muhaddís, bayán k. w.*—Kathak, ákhyáyak, khyapak, upakathak, varnan wá vivaran k. w.
- RE-LÁ'TION**, *n.* the act of telling, reference, connexion, kindred, a person related—*Naql haqiqat bayán tuqrír zikr mazkír dústán yá kaifiyat, 'aláque, nisbat, rishtá khveshí yá qarabat, rishtá-dár rishtu-mand qarabatí yá khvesh*—Kathán ákhyáy upakathan varnan vivaran wá nivedan, vishayatwa wá sambandh, sanpark, jñátitwa náti sagotratwa áptatá wá áptabháv, bándhav gotrajan gotraj sambandhí kutumbí wá jñátí. [khveshí—Bándhavatwa, jñátitwa, sajútwa, jñátibhav, sambandh.]
- RE-LÁ'TION-SHIP**, *n.* the state of being related—*Rishtu-dari, nisbat, qar'bat, paivand,*
- REL'A TIVE**, *a.* having relation, not absolute; *n.* a person related, a pronoun answer-

ing to an antecedent—*Muta'alliq yā mansūb, nishatt* : *n. rishta-dār khvosh rishta-mand yā qarābati, im-i-mausūl sila yā mausūl*—Saumbandhi samparkī wā ānusbaṅgik, anyapekshak anyapeksh sipeksh wā akeval ; *n. bandhu jñāti bāndhav gotra-jaṇ gotra j kūtumbi wā samānodak, tatpadapekshak tatpadapekshi wā saṇjāpratini-dhissambandhavāchak.* [pekshā se, apekshā se, anyoddes se.

REL'A-TIVE-LY, *ad.* in relation to something else—*Nishatun, mansūban, ba-nisbat*—Anyā-REL-I-ĀX', *v.* (L. *re, laxus*) to loosen, to slacken, to make less severe, to remit—*Dhilā k<sup>h</sup>, dhi-d<sup>h</sup>, narm yā mulāim k., takhfif-k. kam-k. yā sust-h.*—Sithil k., khaskānd wā kholnā, komal wā mridu k., ghatinā halkit-k. wā dhilā-k.

REL-ĀX'A-BLE, *a.* that may be remitted—*Mumkinu-t-takhfif, takhfif-pazīr, mulāim yā narm kiye jāne ke qābil*—Śaithilyayogya, sithil wā dhilā kiye jāne ke yogya, ghatīye jāne wā komal kiye jāne ke yogya.

REL-AX-A-TION, *n.* the act of relaxing, abatement of rigour, remission of application—*Dhilā k<sup>h</sup>, mulāyamat yā mulāimat, susti kahlī majhīli kasal tafannun arām tafar-rūj yā tafarruk*—Sithil k. wā sithilikarāy, komalāt mridutā sūti wā nyūnatī, visrām visrūti udyogya-visrām dhilāi dhil vinod wā manovinod.

REL-ĀX'A-TIVE, *n.* that which relaxes—*Mulāyīn, mus-hil*—Rechak, malasārak.

RE-LAY', *n.* (Fr. *relais*) a supply of horses kept in readiness to relieve others—*Ghorōn ki chanki<sup>h</sup>, ghore k. chanki<sup>h</sup>, ghore ki dāk<sup>h</sup>.*

RE-LEASE', *v.* (L. *re, Fr. laisser*) to set free, to quit, to let go ; *n. liberation*—*Āzād k., chhorā<sup>h</sup>, khalās yā rihā k. ; n. rihāi, khalāsi, āzādī yā āzādī, wājāt yā makhlāsi*—Mukt k., chhor d. wā chhānā, nistārānā wā jāne-d. ; *n. mukti, nistār, uddhār, chhutkārā, nistārān, moksh, vimoksh, chhutī.*

RE-LEASE'A-BLE, *a.* that may be released—*Mumkinu-l-wājāt, khalāsi-pazīr, mumkinu-l-makhlāsi, wājāt-l-rihāi, wājāt-l-wājāt*—Muktīyogya, vimochaniya, chhor diye jāne ke yogya, nistārāyogya.

RE-LEASE'MENT, *n.* the act of releasing—*Rihāi, makhlāsi*—Uddhār, mukti, chhutkārā.

RE-LEASER, *n.* one who releases—*Āzād rihā yā khalās k. w., chhutkārā k. w<sup>h</sup>, chhor-d-w<sup>h</sup>, makhlāsi d. w.,*—Mochak, mukt k. w., chhorāne w., jāne d. w., uddhartā, muktidātā, nistārak, lārak. [k—Des se nikāl d.

REL'E-GATE, *v.* (L. *re, lepo*) to banish—*Muk se khārīj k., jilā-watan k., shahr-bi-dār*

REL'E-GA'TION, *n.* banishment, exile—*Jilā-watanī, shahr-bi-dārī*—Swades se nirākaraṇ, swadesanishkāsan.

RE-LÉNT', *v.* (L. *re, lentus*) to soften, to grow less intense, to become more mild—*Mulāim k. yā h., narm-dil-h. nom-dil-h. yā rukh-k., narm h.*—Komal k. wā h., tars-khānā dayādrā h. dayādrachhita-h. karīm-k. wā kripā-k., komalachhita-h. pasīnā wā pighalnā. [thor, bishthar, nirday, pāshānāhrday, nirdavahriday.

RE-LÉNTLESS, *a.* unmoved by pity—*Sang-dil, be-rahm, be-dard, be-mīhr, be-tars*—Ka-

REL'E-VANT, *a.* (L. *re, levis*) lending aid, applicable, pertinent—*Mumidd yā madad-gār, azādī yā munāsib, nishat-dār, ma'qūd yā bā-ma'qūd*—Upakārak wā sāhāyā-kārī, yuktiman prayukt yauktik wā lazme-w., prasaṅgik prasaṅgasuṅgat prasaṅga-nwayi prastāvānusāri prakaraṇānusāri wā prastāvik.

REL'E-VAN-CY, *n.* state of being relevant—*Mudab-gārī, nishat-dārī, ma'qūd ki munāsābat*—Upakārakatā, prasaṅgikatwa, prasaṅgayogyatā, prasaṅgasuṅgati, prastāvānānu-sār, prastāvānushāṅg.

RE-LI'ANCE. See under RELY.

RÉLIC, *n.* (L. *re, linguo*) that which is left after the decay or loss of the rest—*Baqiya, kisi shai kī bachā hui hisse*—Sesh, avasesh, seshabhāṅg, avasishṭabhāṅg, avasishṭānā.

RÉLIC-LY, *ad.* in the manner of relics—*Baqiya ke taur par, kisi shai ke bache hue hisse-ke taur se*—Avasesharūp se, avasishṭabhāṅg kī rīti se, seshabhāṅg kī bhāntī se.

RÉLIC'T, *n.* a woman whose husband is dead—*Bewā, bewa, rān<sup>h</sup>*—Bidlhawā, vidhawā.

RÉLIQUA-RY, *n.* a casket for keeping relics—*Baqiya yā nī kisi shai ke bache hue hisse ke rakhe kī pīpā*—Seshabhāṅg wā avasishṭabhāṅg ke dharm kī pātra bhājan wā bāsan.

RE-LIEVE', *v.* (L. *re, levis*) to ease pain or sorrow, to alleviate, to succour, to assist, to replace one guard by another—*Arām yā taskin d., takhfif yā kam k., madad. yā imdād d., dast-giri k., badlī karānā*—Duhkhasānan k. duhkhlāpāharap k. wā duh-khamochan k., saman k. wā laghu k., upakār k., sāhāyā wā sāhāyatwa k., sainikapā-rivartan-k. chhorānā wā chhurānā.

RE-LIEF', *n.* removal or alleviation of pain or sorrow, succour, redress, prominence of a figure in sculpture—*Arām taskin tasallī yā āsāish, madad imdād yā pūshī, chārā-sāzī dād-rast yā 'ilāj, wah sang tarāshī jiski shakīn ubhī ma'lūm hoñ*—Sukh chain duhkhasānti duhkhapārihār susthātā swasthātā sūnti wā swisthāy, upakār wā sāhāyā, duhkhamukti samādhan wā upāy, pratichchhāyā pratichchhand wā patthar kī aisi mūrtiān banāni jo ubhārī jān parāin.

RE-LIEV'A-BLE, *a.* that may be relieved—*Mumkinu-l-ārām, taskin-pazīr, takhfif-pazīr*—Uddharaniya, sāmaniya, sāmiya.

- RE-LIEV'ER, *n.* one who relieves—[*Relieve jo fēl hai us se ism-i-fā'il ke ma'ne jān-lo*]—[Relieve jo dhātu hai us se kartā kī arth samajh-lo.]
- RE-LIEV'ER, *n.* (It.) prominence of a figure in sculpture—*Wah sang-tarāshī jiskī shakle ubhārī mā'lam hai*—Wah takshapakarm jiskī mūrtai ubhārī jān parāin, pratich-chhāyā, pratichchhand.
- RE-LIG'ION, *n.* (L. *re, ligo*) duty to God, piety, a system of faith and worship—*'Ibādāt-i-Khudā, Khudā-tarsi taqrā yā itīqā, millat dīn imān mashrah yā mazhab*—*Īswarasevā, Īswarabhakti devabhakti dharmāsakti wā dharmānīshthā, dharm wā dharmamārg.* [Dharmavishayak, dharmasambandhī.]
- RE-LIG'ION-ARY, *a.* relating to religion—*Dīnī, mazhabī, dīn mānsīb, mazhab-mānsīb*—
- RE-LIG'ION IST, *n.* a bigot to any religion—*Muta'assib, kath-bhagat*<sup>h</sup>—Swamātigrāhī.
- RE-LIG'IOUS, *a.* pertaining to religion, pious—*Dīnī mazhabī yā dīn-mānsīb, dīn-dār mazhab-dār imān-dār muta'assib Khudā-tars yā pārsā*—Dharmavishayak dharmasambandhī wā dharmaprakaram, dhārmik dharmapar dharmasīl bhaktitāmān dharmānīshth Īswarabhakt Īswarasevā dharmachārī bhaktinīshth wā kriyāwān.
- RE-LIG'IOUSLY, *ad.* piously, reverently, strictly—*'Arijāna taqārāt-se Khudā-tarsi-se yā Khudā-parasti se, adab yā adīb se, taqatīq yā imān-dārī se*—Dhārmikawat wā Īswarabhakti se, sevā ādar wā pūjā se, kharāī wā sukshmatā se.
- RE-LIG'IOUSNESS, *n.* the state of being religious—*Dīn-dārī, talāyīm, imān-dārī, Khudā-tarsi, Khudā-parasti, bhagatī*<sup>h</sup>—Dhārmikātā, dharmānīshthī, dharmasīlatī, Īswarabhaktī, Īswarasevā, Īswarpūjā, karmānīshthā, niyamaparātī.
- RE-LIN'QUISH, *v.* (L. *re, linquo*) to leave, to abandon, to forbear—*Chhornā*<sup>h</sup>, *tark k.*, *bāz-rakhnā yā dast-bar-dār h.*—Tyāgātā wā tyāg-k., tajānā, hāth-uthānā hāth-dhonā wā jānēd. [rityāg, utsarg, visarjan, yamochan, mochān, parihār, pariharan.]
- RE-LIN'QUISHMENT, *n.* the act of forsaking—*Tark, gharastagi, chhorkārā*<sup>h</sup>—Tyāg, par-
- RÉL'ISH, *n.* (L. *re, Fr. licher*?) taste, liking, savour : *v.* to give an agreeable taste to, to have a liking for, to have a pleasing taste or flavour—*Zāiqā yā maza, khvāhish, chāshnū yā tazat* ; *v. maza-dār khvash-zāiqā yā tāzī k.*, *shauq-rakhnā, maza-dār-h. zāiqā-rakhnā to-rakhnā khush* : *lōp h. yā tazī matām h.*—Swād wā āswād, rūchī wā abhiruchi, ras ; *v. ras-d. suswād-l. suras-k. wā suras-k., chālānā, suras wā rūchī h.*
- RE-LIVE, *v.* (L. *re, S. lifan*) to live again, to revive—*Phir jānā*<sup>h</sup>, *jī uthnā*<sup>h</sup>.
- RE-LUC'ENT, *a.* (L. *re, luc*) shining, transparent—*Muwr roshan roshan lāmī yā tāb-nāk, shaffāf sāf yā barrīq*—Chamaktā chamakī jāgnagatī prajwalit wā dedipyamān, swachchha sphatikaprabh wā pīradarsak.
- RE-LUC'ENT, *v.* (L. *re, luctor*) to struggle or strive against—*Bar khilāf zor-mārnā koshish-k. yā jūld-o-jūld k., bahut kashidā h.*—Viruddha mahāyatn k., bahut vimukh h.
- RE-LUC'TANCE, RE-LUC'TAN-CE, *n.* unwillingness—*Ishtirāh, kashidagi, dareg, be-dillī, nā-rizī, barkhāsta-dillī, nā-khushī*—Akām, akāmātā, nishkāmatā, anichehā, khūneh, vimukhatā, aruchī, anabhiruchi, asuntosh.
- RE-LUC'TANT, *a.* struggling against, unwilling—*Kashidā, kashidā khētīr barkhāsta-khātīr be-dill yā be-man*—Vimukh wā khūneh huā, nishkān asuntoshī amman wā anichehuk.
- RE-LUC'TANTLY, *ad.* with unwillingness—*Kashidagi se, ishtirāh se, nā-khushī se, chār-nā-chār, bā dareg, be-dillī se, be-man*—Amman, akām se, anichehchī se, nishkān, binā man.
- RE-LUC'TATE, *v.* to struggle against, to resist—*Ihāyānā yā ragarā-k*<sup>h</sup>, *roknā*<sup>h</sup>.
- RE-LUC'TATION, *n.* unwillingness, resistance—*Nā-khushī be-dillī ishtirāh kashidagi dareg yā barkhāsta-dillī, mūqābalā*—Nishkāmatā anichehchī vimukhatā wā aruchī, rok rukāwāt nishchī wā bādhī. [mahprajwalit k.]
- RE-LUM'E, *v.* (L. *re, lumen*) to light anew—*Sar-i-nan roshan k.*, *phir jalāwā*<sup>h</sup>—Pu-
- RE-LY, *v.* (L. *re, S. licjan*?) to rest upon, to put trust in, to depend upon—*Takiya k.*, *ētimād k.*, *amrad rakhnā yā tarakkul k.*—Bharosī k., vīswās k., avalamban k.
- RE-LYANCE, *n.* trust, confidence, dependence—*Ītimād, ētibār ētiqād yā bāwar, tarakkul*—Vīswās wā pratyaya, bharosī, avalamban.
- RE-LYER, *n.* one who relies—[*Rely jo fēl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—[*Rely jo dhātu hai us se kartā kī arth jān-lo*.]
- RE-MAIN, *v.* (L. *re, maneo*) to continue, to endure, to be left ; *n.* what is left : *pl. a dead body*—*Īqāmat k.*, *pāc-dār-h.*, *bāqī-rakhnā yā bāqī-h.* : *n. bāqī, mī-bāqī, baqiya* : *pl. murda, kish*—Thahurnā, tīkmī wā ruhni, bachnū chhūtnū ubarnā wā nikalnā ; *n. sesh, avasesh, avāsisht, seshabhāg, seshakhand, parabhāg* : *pl. loth, mittī, śav, mritāsarir.* [parabhāg, śishitās, avāsisht, avasesh.]
- RE-MAIN'DER, *n.* what is left—*Bāqī, baqiya, mī-bāqī, barchī*<sup>h</sup>—Seshakhand, seshabhāg,
- RE-M'ANENT, *a.* remaining ; *n.* what remains—*Bāqī* ; *n. baqiya*—Bachā-huā, ubarā huā : *n. avasesh, seshabhāg, parabhāg.*
- RE-MAKE, *v.* (L. *re, S. maciān*) to make anew—*Phir banānā*<sup>h</sup>.

RE-MAND, *v.* (L. *re, mando*) to send or call back—*Phir yā pher bhejnā<sup>h</sup>, lautā<sup>h</sup>, phir yā pher bulānā<sup>h</sup>, bāz-kharāst k.*

RE-MARK, *n.* (L. *re, S. mārā*) observation, notice expressed; *v.* to observe—*Qaul nigāh yā nazar, waqūla; v. nigāh k., nazar k., gaur-k., lihāz k., khabar rakhnā. īshād k., farmānā*—Nirikshā ālokan wā bāt, vachan vyākhyā charchā likhit wā kathan; *v. dekhā, vichārnā, nirikshā-k., kalnā.*

RE-MARK'ABLE, *a.* worthy of notice, extraordinary, unusual—*Wājibu-l nigāh yā wājibu-l-lihāz, nādīr 'ajah 'ajib yā 'ajūba, 'ajīb-o-garīb*—Pratikshaniya pratikshaparha avekshaniya wā ālakshya, anūthā prasiddha utkrishṭ smaraniya wā smaraṇārha, apūva ālakṣik āścharya wā ālbhut.

RE-MARK'ABLENESS, *n.* worthiness of notice—*Andrat, wājibu-l-nigāhī, wājibu-l-lihāzī*—Pratikshaniyatī, pratikshaparhatā, apūrvatā, utkrishṭatā.

RE-MARK'ABLY, *ad.* in a manner worthy of notice, in an extraordinary manner—*Wājibu-l-nigāhī yā wājibu-l-lihāz se, 'ajib yā nādīr taur se*—Pratikshaniyatīpūrvak, apūva anūthī wā anokhī rīti se.

RE-MARK'ER, *n.* one who remarks—[*Remark jo fīl hai us se ism-i-fū'il ke ma'ne samajh-lo*]—[*Remark jo dhūta hai us se karta kī arth jūn-lo.*] [*vāh k., punarvivāh k.*]

RE-MARRY, *v.* (L. *re, mās*) to marry again—*Phir shādī k., phir byāh k.<sup>h</sup>*—*Phir vi-*

REM'ED-IE, *n.* (L. *re, medeor*) a cure, a medicine, reparation; *v.* to cure—*'Ilāj yā shifā, dārī dārmān yā dārmān, tādīf tadāruk chāra chāra sūz marammat islah badlā yā 'irāz; v. dārī k., 'ilāj k., chāra k., mu'ālaja k.*—Upakram chikitsā upāy upachār pratisamādhān wā pratikar, aushadh wā bhesaj, kshatipūran wā hāmpūran.

RE-MEDIE-ABLE, *a.* that may be remedied—*Dārī-pāzīr, chāra pāzīr, 'ilāj-pāzīr, islah-pāzīr*—Chikitsya, upāyasādhya, chikitsaniya, pratikārya, pratikārya, upāyayogya, upachārayogya, smāniya, sā yopiy. [*kārī, pratikārak, pratikārak.*]

RE-MEDIE-ABLE, *a.* affording remedy—*Chāra-sūz, 'ilāj-sūz*—Upāyasādhak, upāyad, upāy-

RE-MEDIE-LESS, *a.* not admitting a remedy—*Lā-'ibīj, lā-dāwā, lā-char*—Nirupāy, anupāy, upāyāhīn, nirupachār, upāyasādhya, apratikār.

RE-MEM'BER, *v.* (L. *re, memore*) to call to mind, to keep in mind, to put in mind—*Yād k., khatīr yā dil mēn rakhnā, yād dilānā yā khabar-d.*—Chetnā sudh-k. wā smarān-k., man mēn rakhnā wā sudh rakhnā, chetnā chitānī sudh karānī wā smarān-karānī.

RE-MEM'BERER, *n.* one who remembers—[*Remember jo fīl hai us se karta kī arth jūn-lo.*] [*Remember jo dhūta hai us se karta kī arth jūn-lo.*]

RE-MEM'BRANCE, *n.* retention in the memory, power of remembering, memorial—*Yād yā yād-āwarī, hafizā, yād-gīrī yād-dāst yā nishān*—Sudh chet wā smarān, smaraṇasakti, smārakavastī smarān wā smarmārthakavastī.

RE-MEM'BRANCER, *n.* one who reminds, a recorder, an officer of the exchequer—*Yād-dāst, mukhlīz, khātīsa yā kharānā kī ek 'ahd-dār*—Smārak wā smaraṇakārī, lekhnak wā abhilekhnak, rājkoshādhikārī. [*smarān k., smarān karānī, sudh karānā.*]

RE-MEM'ORATE, *v.* to call to remembrance—*Yād k., yād dilānā*—Chetnā, sudh k.,

RE-MEM'ORATION, *n.* remembrance—*Yād, yād-āwarī*—Sudh, chet, smarān.

RE-M'GRATE, *v.* (L. *re, mīgro*) to remove back again, to return—*Laut-ānā<sup>h</sup>, phir-nā phir-ānā yā lautnā<sup>h</sup>*. [*punarāgaman.*]

RE-M'GRATION, *n.* removal back again—*Bāz-pesht, murāpāt*—*Lautāw, phirāw, laut,*

RE-M'IND, *v.* (L. *re, S. gmagud*) to put in mind—*Yād-dilānā, chitānā yā chitānā<sup>h</sup>, jatānā<sup>h</sup>*—Sudh karānī, smarān karānī. [*āwarī, yād-dilī*—*Smriti, smarān.*]

RE-M'INISCENCE, RE-M'INISCENCY, *n.* (L. *re, memini*) recollection—*Yād, yād-*

RE-M'INISCENTIAL, *a.* pertaining to reminiscence or recollection—*Yād-mansūb, yād-āwarī-mansūb, yād yā yād-āwarī ke mula'alliq*—Smaraṇasambandhī, smaraṇavishayak, smritivishayak.

RE-M'IT, *v.* (L. *re, mitto*) to send back, to relax, to forgive, to send money to a distant place—*Pher-d. yā pher-bhejnā<sup>h</sup>, kam k. yā h. mukhtāf k. yā h. sust-k. yā takhfīf k., mu'āf k. rī'āyat k. yā bakhsnā, īrsāt k.*—*Lautā-d., ghatāmī dāman-k. nyūn-k. sīthil-k. dhīmā-k. ghatnā nyūn-h. wā dhīmā-h., kshamā-k. wā chhōpnā, bhejnā wā rupāi bhejnā.*

RE-MISS, *a.* slack, careless, negligent—*Sust kāhīl yā majhāl, be-khabar be-ihṭiyāt yā le-parwā, gūfīl yā be-gam*—Dhīmā sīthil ālās āskatī ālīhī wā dhīlā, āśvadhān wā āśoch, alhār achet nishchīnt anavadhān wā amanayogī.

RE-MISSI-BLE, *a.* that may be remitted—*Mumkinu-l-mu'āfi, mu'āfi-pāzīr, mumkinu-l-rī'āyat, wājibu-l-mu'āfi*—Kshamāyogya, mochanīya.

RE-MISSI-ON, *n.* abatement, forgiveness—*Takhfīf yā rī'āyat, mu'āfi magfirat yā gufrān*—Śānti upasānti śānti upasān nyūnatā wā nivṛitti, kshamā kshānti mukṭā nishkriti wā chhūt.

RE-MISSIVE, *a.* forgiving, pardoning—*Mu'āf k. w., magfirat k. w.*—Chhōp d. w., kshamākārī wā kshāntikār.



RE-MISS'LY, *ad.* carelessly, negligently—*Be khabari yā be-parwā se, gaflat taqāful yā be-ihitāti se*—Asāvadhāni wā nischintatā se, amanoyog se.

RE-MISS'NESS, *n.* carelessness, negligence—*Be khabari be-ihitāti be-parwā yā be-fikrī, gaflat gūjli yā taqāful*—Asāvadhāni wā nischintatā, alhapānā wā amanoyog.

RE-MITTANCE, *n.* the act of sending money to a distance, money sent to a distance—*Isrā' yā bursil, humdī yā bheje hue rupai<sup>h</sup>*—Dhan wā rupai bhejnā, preritadhan wā dūr pathwaye hue rupai. [—Remit jo dhātū hai us se kartā kā arth jān-lo.]

REMITTER, *n.* one who remits—[*Remit jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*]

REMNANT, *n.* (L. *re, maneo*) that which is left; *a.* left, remaining—*Baqiya, mā-bāqī, kasr, wasl-cha*; *a. bāqī*—Seshabhiḡ, śesh, bachtī; *a. bachā huā, ubarā huā.*

RE-MODEL, *v.* (L. *re, modus*) to model anew—*Phir se baninā<sup>h</sup>.*

RE-MOLTEN, *p. a.* (L. *re, S. meltan*) melted again—*Phir se galiyā huā<sup>h</sup>, phir se tighlayi huā yā taghliyā huā<sup>h</sup>.*

RE-MONSTRATE, *v.* (L. *re, monstro*) to show reasons against, to make a strong representation, to expostulate—*Radd-kadd yā radd-badal k., takrūr yā bayān k., gila-guzārī k., shikāyat-āmez 'arz k. dād khwāhī k. yā hujjat-k.*—*Āpattivād k., prabodhāvika yā k., āpattibhāshap wā pratyādesakavād k.*

RE-MONSTRANCE, *n.* strong representation—*'Arz-i-shikāyat, 'arz-i-ahwāl, gila-guzārī, shikāyat āmez 'arz*—*Pratyādesakavād, āpattibhāshap, āpattivād.*

RE-MONSTRANT, *a.* urging strong reasons against; *n.* one who remonstrates—*Radd-kadd k. w., radd-badal k. w., gila-guzārī k. w., shikāyat āmez 'arz k. w., hujjat k. w.; n. radd-badal yā gila-guzārī k. w., shikāyat-āmez 'arz k. w.*—*Pratyādesakavād wā āpattivād k. w., āpattibhāshap k. w.; n. āpattivādakārī, āpattivād k. w.*

RE-MONSTRATOR, *n.* one who remonstrates—[*Remonstrant ke ma'ne dekho*]—[*Remonstrant kī arthi dekho.*]

RĒM'Q-RA, *n.* (L) an obstacle, a kind of fish—*Rok yā rukāwat<sup>h</sup>, ek bhāritī kī RĒM'Q-RA, r.* (L. *re, mordere*) to excite to remorse, to rebuke, to feel remorse—*Taassuf yā pashemāni pūidā k., chashm-wumūdī sar-zanish yā malāmat k., afsos yā taassuf k.*—*Pāschāttāp wī anutāp utpanna k., ghuraknā dhamkīnā dūnūnā jhūraknā wā bhart-san k., pachhtānā pachhtāwā k., pāschāttāp-k. wā anūsok-k.*

RE-MORSE'N-CE, *n.* compunction—*Taassuf, afsos, pashemāni, nadāmāt*—*Pachhtāwā, pāschāttāp, anūsok, anutāp.*

RE-MORSE', *n.* pain of guilt, pity—*Pashemāni nadāmāt yā taassuf, dard yā riggat*—*Pachhtāwā pāschāttāp anutāp masosī wā manastāp, anukaupā wā karupī.*

RE-MORSE'N', *a.* feeling the pain of guilt—*Pashemān*—*Pāschāttāpī, anutāpī.*

RE-MORSE'FUL, *a.* full of a sense of guilt—*Pashemān, mutawassif*—*Pāschāttāpī, anutāpī.*

RE-MORSE'LESS, *a.* unpitying, cruel, savage—*Be-dard, sang-dil yā be-rahm, sukht*—*Nirday, pishānāhriday, kathor nishthūr wā kattār.*

RE-MORSE'LESS-LY, *ad.* without remorse—*Bilā-taassuf ke, bilā-pashemāni yā nadāmāt ke, be-rahmī yā be-dardī se*—*Binā pāschāttāp ke, binā pachhtāwe ke, nirdayātā wā kathoratā se.* [thoratā, atikrūtā.]

RE-MORSE'LESS-NESS, *n.* savage cruelty—*Sang-dilī, kamāl be-rahmī*—*Nishthūratī, kathoratā, atikrūtā, ka-*

RE-MOUNT', *v.* (L. *re, mons*) to mount again—*Phir chārhuā<sup>h</sup>.*

RE-MOVE', *v.* (L. *re, movo*) to put from its place, to change place, to place at a distance; *n.* change of place—*Sarkāwā yā talāw<sup>h</sup>, naql-i-makān k. kūch-k. yā rawāna-h., kanāre-k. daf-k. tagir k. yā mā-zūl k.; n. naql-i-makān, kūch<sup>h</sup>, tagir, tagaiyur, 'azl, mā-zūlī, tagirī*—*Khaskānā khiskānā wā hatānā, ūth-jānā jūbī-rahnā chaluā jānā sidhānā wā chakī-jānā, dūr-k. nikāl-d. chhorānī chhurānā wī chhurā-d.; n. sarkāw, hatāw, talāw, ūthāw, chhorāw, chhurāw, paṭhāw, chālchālāw, sthānāntar, sthālāntar.*

RE-MOTE', *a.* distant in place or time—*Bā'id, dūr-darāz, dūr-dust*—*Dūr, dūranth, durasht, dūravartī, asamīp, asannikrisht.*

RE-MOTE'LY, *ad.* at a distance, not nearly—*Tafāwut par, mufāsale par*—*Dūr, asamīp.*

RE-MOTE'NESS, *n.* state of being remote—*Tafāwut, dūr-dasti, dūr-darāzī*—*Dūratā, dūranthatā, asamīpatā, dūri, asamīpya, asannidhān, asannidhya, asannikarsh.*

RE-MOTION, *n.* the act of removing—*Sarkāw<sup>h</sup>, talāw<sup>h</sup>, hatāw<sup>h</sup>, chālāw<sup>h</sup>, chāl-chālāw<sup>h</sup>.*

RE-MOV-ABLE, *a.* that may be removed—*Haṭiye jāne ke qābil, dūr kiye jāne ke lāq, sarkāye jāne ke qābil, muntaqal, manqūla*—*Sthānāntarakarapīya, haṭiye wā sarkāye jāne ke yogya.*

RE-MOV'AL, *n.* the act of removing—*Sarkāw<sup>h</sup>, hatāw<sup>h</sup>, talāw<sup>h</sup>, ūthāw<sup>h</sup>, chāl-chālāw<sup>h</sup>, pathāw<sup>h</sup>, tagaiyur, tagirī, naql-i-makān, kūch<sup>h</sup>, 'azl, mā-zūlī*—*Āpakarshap, apādān, sthānāntarikarap, sthānāntar, sthālāntar, nishkāsan, nihkāsan, valishkarap, nirākaran, dūr k.*

RE-MOV'ED, *p. a.* separate from others, remote—*Alag yā nyārā<sup>h</sup>, dūr<sup>h</sup>.*

RE-MOV'ED-NESS, *n.* state of being removed—*Dūri<sup>h</sup>.*

RE-MOV'ER, *n.* one who removes—[*Remove jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—[*Remove jo dhātū hai us se kartā kā arth jān-lo.*]

- RE-MŪ'GI-ENT, *a.* (L. *re, mugio*) rebelling — *Phir bhukarnā dahaknā yā bañbānā<sup>b</sup>*.  
 RE-MŪ'NER-ATE, *v.* (L. *re, munus*) to reward, to recompense, to requite — *Ajr ajūra yā bañhahish d., badlā pādāsh yā mukāfāt d., 'iwaz yā jazā-d.* — Pāritoshik-d., pratiphāl d., paltā d. wā pratikār k.  
 RE-MŪ'NER-A-BLE, *a.* that may be rewarded — *Wājibu-l-ajr, wājibu-l-jazā, wājibu-l-'iwaz* — Pāritoshikayogya, pratiphalayogya.  
 RE-MŪ'NER-A-BIL'-TY, *n.* capability of being rewarded — *Wājibu-l-ajrī, wājibu-l-juzāt, wājibu-l-pādāshī* — Pāritoshikayogya, pratiphalayogya.  
 RE-MŪ'NER-Ā-TION, *n.* a reward, a recompense — *Ujrat ajūra ajr yā badlā, 'iwaz pādāsh jazā mukāfāt yā samara* — Pāritoshik, pratiphāl phāl pratikār pratikār wā paltā.  
 RE-MŪ'NER-A-TIVE, *a.* that bestows rewards — *Ujrat-dih, pādāsh-bakhsh, jazā-bakhsh* — Pratiphālātma, pāritoshikādīyak. [Pāritoshikādīyak, pratiphālātma.  
 RE-MŪ'NER-A-TO-RY, *a.* affording recompense — *Ajr bakhsh, pādāsh-dih, jazā-bakhsh* —  
 RE-MŪ'R-MUR, *v.* (L. *re, murmur*) to murmur back, to return in murmurs — *Palatkar sangsanā bhānbhānī jhāyjhānī yā ghāngghānī<sup>b</sup>, dhīmī āwaz kī sūrāt men paltānā yā palātānā* — Phir gambhīrasāb wā maudasāb d., phir gūgūjā.  
 RĒN'ARI, *n.* (Fr.) a fox — *Robāh, lomrī<sup>b</sup>, lokhrī<sup>b</sup>*.  
 RE-NĀS'CEN-CY, *n.* (L. *re, nascor*) the state of being produced again — *Sar-i-nau pai-dāsh, hāz-paidāsh* — Punarutpatti.  
 REN-CŌUNT'ER, *n.* (L. *re, in, contra*) a sudden contest, a casual combat, an engagement, clash, collision, *v.* to attack hand to hand, to clash, to come in collision — *Nāgahān mugahān, nāgahān lūāt, jang jadāl yā wīqī, takkar<sup>b</sup>, dhukkā<sup>b</sup> ; v. chāphāi jhāpā-jhāpī yā khatā-patī k.<sup>b</sup>, takkar-lagnā takkar-khānā yā takrānā<sup>b</sup>, bhīrnā<sup>b</sup> — Ākasnik jhagrī, achintī wā daivik yuddha, lūfī, bhārakī wā dharakī, thokar.  
 RĒND, *v.* (S. *rendan*) to tear with violence, to lacerate, to separate, *p. t. and p. p.* — *RĒNT* — *Phārnā phārnā yā tornā<sup>b</sup>, chithārnā chithnā chārnā yā tukre-tukre k.<sup>b</sup>, phatnā daraknā tapaknā yā alag-h.<sup>b</sup>*  
 RĒND'ER, *n.* one who rends — [Rend jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo] — [Rend jo dhātū hai us se kartā kī arth jān-lo.]  
 RĒNDER, *v.* (L. *re, do*) to give back, to give up, to return, to yield, to make, to translate, to afford, to represent, to give an account ; *n.* a giving up, an account — *Wāpas k. yā d., chhor-d<sup>b</sup>, 'iwaz yā badlā d., hawāla k., karuā<sup>b</sup>, tarjuma k., baham pahān-chānā, āhīr-k. yā hayār-k., hisāb yā mukāsubā d. ; n. hawāla yā tafzīz, hisāb — Pher-d., tyāganā wā tajānā, paltānā wā paltā-d., saunpūnā, banānā, ulthā k. wā bhāshāntar k., denā, dikhānā batlānā wā varṇan-k., lekḥā samjḥānā wā denā ; n. saunp wā tyāg, lekḥā.  
 RĒN'DER-ER, *n.* one who renders — [Render jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo] — [Render jo dhātū hai us se kartā kī arth jān-lo.]  
 RĒN'DI-BLE, *a.* that may be rendered — *Mumkin-i-hawāla, mumkin-i-tafzīz, mumkin-i-tarjuma* — Tyāgayogya, saunpe jāne ke yogya, bhāshāntarayogya.  
 REN-DITION, *n.* the act of yielding, translation — *Hawāla tafzīz yā turk, tarjuma* — Saunp wā tyāg, ulthā wā bhāshantar.  
 RĒN'DEZ VOUS, rĒn'de-vō, rĒn'de-vōz, *n.* (Fr.) a meeting appointed, a place of meeting ; *v.* to meet at a place appointed — *Majma', maria' ; v. muqarrar jagah par jum' h.* — Samāj samāgam wā bātor, samāgamasthān sangamasthān wā bātūrne-kā-addī ; *v.* niyāt sthān par samāgam k., badlī hūi jagah par bātūrā jurnā wā mīlnā.  
 RĒN'EGE', *v.* (L. *re, nego*) to deny — *Inkār k., nahīn k.<sup>b</sup>* — Aswīkār k., anāngīkār k.  
 RĒN'E GADE, RĒN-E-GĀ'DO, *n.* an apostate, a deserter, a vagabond — *Tārik-i-dīn munkir-i-dīn munharif-i-dīn yā murtadd, firārī, āwāra aulāsh yā shuhūd* — Swadharinatyāgi wā ātmadharināchlyut, bhagorā bhaggu wā yīdīdhatyāgi, lūchhā wā bahetū.  
 RE-NEW', *v.* (L. *re, S. uice*) to make anew or again, to begin again, to repair — *Tūza k. yā sar-i-nau k., phir shūrū k., marammat k. yā phir durust k.* — Nayā k. wā phir k., punarārambh k., sudhārnā wā phir jāisī kī tāsā k.  
 RE-NEW'-ABLE, *a.* that may be renewed — *Mumkin-i-tujīd, mumkin-i-tajaddud, ujīd-puzīr, phir kiye jāne ke qābil, marammat-puzīr* — Navikarāniya, navīn hone ke yogya, punahkarāniya. [pratisamādhān, uddhār, punarārambh, navikaran.  
 RE-NEW'AL, *n.* the act of renewing — *Tujīd, tajaddud, takarrur* — Nayā wā navīn k.,  
 RE-NEW'ED-NESS, *n.* state of being made anew — *Hālat-i-mujaddad, nayī hālat* — Nūtanāvasthā. navatīprāptī, uddhār. [rokne w.<sup>b</sup>.  
 RE-NITENT, *a.* (L. *re, nitor*) acting against or repelling by elastic force — *Lachak se*  
 RE-NITENCE, RE-NI'TEN-CE, *n.* resistance — *Rok<sup>b</sup>, rukāwaḥ<sup>b</sup>*.  
 RĒN'NET, *n.* a kind of apple — *Ek gism kā seh* — Ek prakār kā sow.  
 RE-NŌUNCE', *v.* (L. *re, nuncio*) to disown, to disclaim, to reject, to forsake — *Inkār k., munkīr h., qābūl na-k., khārīj k. nā-qābūl k. yā nā-manzūr-k., tark k.* — Aswīkār k., anāngīkār k., grahan na-k. nikāl-dānā wā bāhar-k., chhornā tajānā wā tyāganā.  
 RE-NŌUNCE'MENT, *n.* the act of renouncing — *Inkār, tark* — Aswīkār, anāngīkār, tyāg.**

RE-NŌŪŪ'ER, *n.* one who renounces—*Tārik, munkir, inkār k. w., nā-qabūl k. w., tark k. w.*—Chhor d. w., aswikār k. w., tyāgane w., grahan na k. w.

RE-NŌŪŪ'ING, *n.* the act of disowning—*Inkār, tark*—Ananigikār, aswikār, agrahan, tyāg.

RE-NŪN-Ū-Ā-TION, *n.* the act of renouncing—*Inkār, tark*—Aswikār, ananigikār, tyāg, agrahan.

REN'O-VATE, *v.* (L. *re, novus*) to make anew, to restore to the first state, to renew—*Sar-i-nau k., sābiq hālat par phir lānā, tāza yā nayā k.*—Phir karnā, pūrvavat k. wā jaisī kā taisī k., nayā navin wā nūtan k.

REN-O-VĀTION, *n.* the act of renewing—*Tajdid, tajaddud, nayā k.*—Navin wā nūtan k., navatī, navinatī, nūtanāvasthā, navatīprāpti.

RE-NŌWN', *n.* (L. *re, nomen*) fame, celebrity; *v.* to make famous—*Nām-warī, nām-dārī yā shuhrat*; *v. mashhūr yā nām-war k.*—Nām kīrti wā yās, prasiddhi prakhyātī wā vikhyātī; *v. prasiddh kīrtiman nāmi wā yāsaswī k.*

RE-NŌWNE', *a.* famous, celebrated—*Nām-war yā nām-dār, mashhūr*—Prasiddh wā nāmi, kīrtiman prakhyātī vikhyātī wā yāsaswī.

RENT, *p. t.* and *p. p.* of *rend*; *n.* a break, a fissure, a tear; *v.* to tear, to lacerate—*Rend kā māzī mutlaq aur māzī mā'tūf alai hī yā f'il-i-mā'tūf*; *n. shikāf yā shigāf, chāk yā shuq, darz yā darīdagi*; *v. phārnā yā chīrnā<sup>h</sup>, chīthārnā yā tukre-tukre k.*—*Rend kā samānyabūit aur pūrpakriyā wā pūrvakūlikakriyā*; *n. bhaṅg tūt vidar wā phānk, darīr, chīr wā khōch.*

RENT, *n.* (S.) money paid for any thing held of another; *v.* to hold by paying rent, to let—*Kirāya*; *v. kirāya k. yā kirāye par-lenā, kirāye par denā*—Bhārī; *v. bhāre par-lenā wā bhārā k., bhāre par denā.*

RENTAGE, *n.* money paid as rent—*Kirāya*—Bhārī.

RENTER, *n.* a lessee or one who holds by paying rent. a lessor—*Kirāya-dār khirtī-guzār māl-guzār mustājir rā'iyat yā rā'iyat, kirāya-gīr yā ijjra d. w.*—Bharait wā pat-tagraihī, patdāyī patīd-d. w. wā bhāre wā kar par deuc w. [saṅkhyāpatra.

RENTAL, *n.* a schedule or account of rents—*Jam'-bandī, fard-i-jam'-bandī*—Karapari-

RENTROLL, *n.* a list of rents or revenues—*Jam'-bandī, fard-i-jam'-bandī*—Karapari-

RE-OB-TAIN', *v.* (L. *re, ob, teno*) to obtain again—*Phir hāsīl k., phir pānā<sup>h</sup>*—

RE-OR-DAIN', *v.* (L. *re, ordo*) to ordain again—*Phir muqarrar yā qa'im k.*—Phir thaharīnā niyukt k. wā niyat-k. [Punarvyavasthāpan, punarniyog, punarniyukti.

RE-OR-DIN-ATION, *n.* act of ordaining again—*hāt-muqarrarī, muqarrar-i-az-sar-i-nau*—

RE-PAC-IFY, *v.* (L. *re, pax, facio*) to pacify again—*Phir thandā k.* *h.*, *phir task'n d*—Phir sānt k.

RE-PAIR', *v.* (L. *re, paro*) to restore after injury or decay, to amend by an equivalent, to go to, to resort; *n.* restoration after injury or decay, supply of loss, the act of going to, resort, abode—*Marammat k. yā durust k., i'waz d. yā nuqsān-bhar d., jānā<sup>h</sup>, āmad-o-raft k.*; *n. marammat yā durustī, i'waz tāwān yā nuqsān-ki bharti, jānā<sup>h</sup>, āmad-o-raft, muskan*—Pūrvavat k. sudhārā pratisamādhan-k. jirnoddhār-k. wā jirnoddharan-k., kshatipūran-k. hānipūran-k. hānipratikār-k. hāni-pūri-k. wā dūr-bhārī, chālā ānā wā guman-k., āwāgaman k.; *n. sudhāw pratisamādhan wā jirnoddhār, kshatipūran hānipūran wā kshatīsothan, guman, āwāgaman, nivis.*

RE-PAIR'ER, *n.* one who repairs—[*Repair jo f'il hai us se ism-i-fū'il ke mā'ne samajh-lo*]—[*Repair jo dhātu hai us se kartī kā arth jān-lo.*]

RE-PA-R-ABLE, *a.* that may be repaired—*Marammat-pazīr, islāh-pazīr, mumkin-i-marammat, ulāj-pazīr, sudhān hār*—Sudhārne wā pūrvavat hone ke yogya, sādhanīya, uddhārīya, uddharanīya, sannādhya, jirnoddharapaksham.

RE-PAR-ATION, *n.* the act of repairing, amends—*Marammat yā durustī, i'waz badlā yā tāwān*—Pratisamādhan jirnoddhār sudhāw wā pūrvavat-k., kshatipūran hānipūran kshatīsothan wā dār.

RE-PAR-ATIVE, *a.* amending defect or injury; *n.* that which repairs—*Marammat-sāz, durust k. w., nuqsān bhar-d. w., i'waz d. w.*; *n. i'waz d. w., marammat k. w.*—Sudhārne w., jirnoddhār k. w., hānipurak, kshatipurak; *n. hānipurak, sudhārne w., jirnoddhārakīrī.* [—Upar kī or terhā wā kūrmaprīshthākār.

RE-PAND'OUS, *a.* (L. *re, pando*) bent upwards—*Upar ki taraf kham yā murg-sina*

RE-PAR-TEE', *n.* (L. *re, paro*) a smart reply; *v.* to make smart replies—*Hāzir jawāb, radd-i-kalām-i-zarīf, badiha*; *v. hāzir-jawāb h., hāzir-jawābī-k., latifa-goī k.*—Rasikottar, sarasottar, sarassapratyukti; *v. rasikottar d., sarasottar d.*

RE-PASS', *v.* (L. *re, passum*) to pass again, to go back—*Phir par k. yā h.* *h.*, *phir jānā<sup>h</sup>.*

RE-PAST', *n.* (L. *re, pastum*) a meal, food; *v.* to feed, to feast—*Nishtā nāshtā nawāla yā tā'am, khānā*; *v. khānā yā khilānā<sup>h</sup>, ziyāfut k. yā 'aish-jaiśh k.*—Kulawā wā āhār, bhojan; *v. bhojan k. wā bhojan-karīnā, uttamāhār khilānā wā khānā.*

RE-PAS'TUBE, *n.* food, entertainment—*Khānā<sup>h</sup>, ziyāfut*—Bhojan wā āhār, jewanār.

RE-PAY', *v.* (L. *re, Fr. payer*) to pay back, to recompense, to requite—*De-dānā yā*

bhar-d<sup>h</sup>, ajr yá pádāsh-d, 'ivaz budlá yá jazú d.—Chuká-d. patá-d. parisodh-k. wá pher-d., paritoshik d., pratiphal wá palśá d.

RE-PAYMENT, *n.* the act of repaying—[*Repay ke ma'ne dekho*].—[*Repay ká arth dekho*.]

RE-PÉAL', *v.* (L. *re. pello*) to recall, to revoke, to abrogate; *n.* abrogation—*Manúshk k., mauqúf yá radl k., bátíl yá matrúk k.; n. ihtál, rudd, nashk*—*Khandan k. wá met-d., lop k., anathá rahit wá vyarth k.; n. khandan, lop.*

RE-PÉAL'ER, *n.* one who repeats—[*Repeat jo fíl hai us se ism-i-fá'il ke ma'ne samajh-lo*].—[*Repeat jo dhātu hai us se kartá ká arth ján-lo.*]

RE-PÉAT', *v.* (L. *re. peto*) to do or say again, to try again, to recite, to rehearse; *n.* a mark denoting repetition—*Du-bára-k. do-bára-k. takrár-k. yá mukarrar-k., phir ázmáná yá koshish k., parhna<sup>h</sup>, bayán k.; n. takurrur zahír k. w. nishán*—*Dusrakar-k. dohrakar-k. pher-k. phir-k. punalpunah-k. dusríkar-kahná dohrakar-kahná punahpunah Kahná wá ratná, varahvár cheshtá wá udyog k., páth k. wá pathan k., Kahná sunán kah-sunán wá anuvád-k.; n. ámrédanasúchakachihina, punarāvrittisúchakachihina.* [bir, vārañvār, bahut b. r. bahuvar, phirphir-ke, pherpherkur.

RE-PÉAT'ED LY, *ad.* more than once—*Aksar, bārha, mukarrar sikarrar*—*Bahudhā, bār-*  
RE-PÉAT'ER, *n.* one that repeats, a watch that strikes the hours by pressing a spring—[*Repeat jo fíl hai us se ism-i-fá'il ke ma'ne samajh-lo*] *ek ghari jo kamāni dabāne se bajti hai<sup>h</sup>*—[*Repeat jo dhātu hai us se kartá ká arth ján lo.*]

RE-PÉ-TITION, *n.* the act of repeating, recital—*I'ádu, takurrur yá takrár*—*Punarāvriti punarāvartan ávriti wá punalpunya, punarukti punarvíd wá páth.*

RE-PÉ-TITION-AL, RE-PÉ-TITION-A-RY, *a.* containing repetition—*Takrár-ámez. takurrur-ámez*—*Punaruktimay, punarvadamay, punarāvrittimay, ávrittimay.* [lautáná. tál-d.

RE-PÉL', *v.* (L. *re. pello*) to drive back—*Daf' k., hatáná<sup>h</sup>, paltáná<sup>h</sup>, raf' k.*—*Dúr-k.,*

RE-PÉL'ENT, *a.* having power to repel; *n.* that which repels—*Hatáne w<sup>h</sup>, paltáne w<sup>h</sup>, díar k. w<sup>h</sup>, lautáne w<sup>h</sup>; n. jo-kuch hatáne yá dúr-kar<sup>h</sup>*—*Prativátrak, pratigháti, pratisátrak; n. nivátrak, pratikár, pratikár, niváran.*

RE-PÉNT', *v.* (L. *re. poena*) to feel pain or sorrow for something done or spoken, to sorrow for sin, to remember with sorrow—*Pushmán h., tauba k., pachhtáná<sup>h</sup>*—*Anusók wá paschattáp k., dushkritakhd wá pápakhd k., paschattkhd k.*

RE-PÉNT'ANCE, *n.* sorrow for sin, penitence—*Tauba, pushemáni yá nadámat*—*Dushkritakhd wá pápakhd, paschattáp anutáp pachhtawá paschatsantáp manasúp wá anusók.*

RE-PÉNT'ANT, *a.* sorrowful for sin, penitent; *n.* one who expresses sorrow for sin—*Mustagfir, pushemán yá mutasáif; n. mustagfir, tauba k. w.*—*Pápasoritipirít wá dushkritasmitipirít, paschattápi paschattápayukt anusochak wá pachhtáne-w.; n. dushkritakhd k. w., pápakhd k. w.*

RE-PÉNT'ER, *n.* one who repents—*Tauba k. w., pushemán h. w., pachhtáne w<sup>h</sup>*—*Anusók wá paschattáp k. w., dushkritakhd wá pápakhd k. w., paschattkhd k. w.*

RE-PÉNT'ING, *n.* the act of sorrowing for sin—*Tauba k., pushemáni*—*Dushkritakhd, pápakhd, paschattáp.*

RE-PÉO'PLE, *v.* (L. *re. populus*) to people anew, to furnish again with inhabitants—*Sar-inau ábád k., phir logón se ma'núr k.*—*Phir basáni, punahsamanushya wá punarjanapuri k.* [arth dekho.]

RE-PÉO'PLING, *n.* the act of peopling anew—[*Repeople ke ma'ne dekho*].—[*Repeople ka*

RE-PER-CÜSS', *v.* (L. *re. per, quassum*) to drive back, to rebound—*Hitá-d<sup>h</sup>, paltáná<sup>h</sup>* [ghát.

RE-PER-CÜS'SION, *n.* the act of driving back—*Hitán<sup>h</sup>, hatáná<sup>h</sup>, mudáfi'at*—*Prati-*  
RE-PER-CÜS'SIVE, *a.* driving back; *n.* that which drives back, a repellent—*Hitáne w<sup>h</sup>, n. jo hutá-deve<sup>h</sup>, hatáne w<sup>h</sup>.*

RE-PÉR-TO-RY, *n.* (L. *repertum*) a treasury, a magazine, a repository—*Khizána yá khazína, mukhazn, gunjína*—*Kosh, koshágár, kotlí midhán wá rakhsanasthán.*

REPÉ-TITION. See under REPEAT.

RE-PÍNE', *v.* (L. *re. S. pīnan*) to fret, to be discontented, to murmur, to envy—*Chirhná<sup>h</sup>, gam-kháná koft-kháná yá ná-rúz h., kurkuráná<sup>h</sup>, hasad k.*—*Kurhná, ráthná, barbaráná wá kurakut, díh-k. wá jalná.*

RE-PÍN'ER, *n.* one who repines—[*Repine jo fíl hai us se ism-i-fá'il ke ma'ne samajh-lo*]  
—[*Repine jo dhātu hai us se kartá ká arth ján-lo.*]

RE-PÍN'ING, *n.* the act of murmuring—*Gam-khwári, ranj, afsos, kurkuráhat<sup>h</sup>, koft*—*Átmavayathá, manastáp, manovayathá.*

RE-PÍN'ING-LY, *ad.* with murmuring—*Koft se, gam-khwári se, ranj yá afsos se, kurkuráhat se*—*Átmavayathá se, manastáp se, manovayathá se.*

RE-PLÁCE', *v.* (L. *re. Fr. place*) to put again in the former place, to put in a new place, to put one thing in place of another—*Ba-hál k. yá sábh jagah mein phir baithátná yá rakhná, nat jagah mein rakhná<sup>h</sup>, badle mein rakhná yá 'iraz-d.*—*Swasthán mein phir baithálná wá dharná, navín sthán mein dharná, pratinidhi d.*

RE-PLAÏT', v. (L. *re*, W. *pleth*) to plait again—*Phir tah jamáná, phir tah k., phir lapetná*<sup>b</sup>—*Phir chunná, phir parat jamáná.* [yá boná<sup>b</sup>.]

RE-PLANT', v. (L. *re*, *planta*) to plant again or anew—*Phir lagáná baithálná rohpná*  
RĒ PLAN-TÁ'TION, n. the act of planting again—[*Replant ke ma'ne dekho*].—[*Replant ká arth dekho.*]

RE-PLÉN'ISH, v. (L. *re*, *plenus*) to fill, to stock, to recover fullness, to complete—*Bhar-púr k., ma'múr k., súbíg-dastúr bhar-jáná, tamám k.*—*Púr wá purá k., bhar d., púrvavat bhar-jáná wá púr-h., samápt k.* [púr, purá wá bhará.]

RE-PLĒTE', a. (L. *re*, *pletum*) completely filled, full—*Ma'múr, pur*—*Bharpúr wá sam-RK-PLĒTION, n.* the state of being too full—*Ma'múr, imtilá, serí*—*Púrnatá, sampúrnatá, paripúrti, atipúrti.* [w., bhar d. w.]

RE-PLĒTIVE, a. filling, replenishing—*Bhar-púr k. w., ma'múr k. w.*—*Púr wá purá k.*  
RE-PLĒTIVE-LY, ad. so as to be filled—*Jis men bhar-jáy yá bhar-púr ho<sup>b</sup>.*

RE-PLĒV'IN, RE-PLĒV'Y, v. (L. *re*, Fr. *plevir*) to set at liberty on security—*Zamánat yá zamíní par rihá k., zamín le-kar chhor-d.*—*Pratibhú lekar chhor-d. wá mukt k.*

RE-PLĒV'I-A-BLE, RE-PLĒV'Y-SA-BLE, a. that may be replevined, bailable—*Zamíní par rihá hone ke qábil, qábil-i-zamánat*—*Pratibhú par chhúne ke yogya, lagnak par mukt hone ke yogya.* [kalám—*Uttar d. wá k.; n. uttar.*]

RE-PLĪ'Y, v. (L. *re*, *plico*) to answer; n. an answer—*Jawáb-d.; n. jawáb, radd-i-RĒP-LI-CÁ'TION, n.* an answer, a reply—*Jawáb, radd-i-kalám*—*Uttar, prativachan pratívákya* pratyukti wá pratívád.

RE-PLĪ'ER, n. one who replies—*Jawáb dīh*—*Uttar d. w. wá k. w.*

RE-PÓL'ISH, v. (L. *re*, *polio*) to polish again—*Phir sáf k., phir saigal k., phir chik-námá rohná ghotná yá banáná<sup>b</sup>, phir durust k.*—*Phir chamkaná wá jhalkáná, punahparishkrit k.*

RĒ-PÓRT', v. (L. *re*, *porto*) to carry back as an answer or account, to relate, to circulate publicly; n. an account returned, a rumour, repute, a loud noise—*Kaifíyat-d. khabar-k. yá ittilá-d., bayán k., afwák phailáná yá uríná; n. kaifíyat sirat-i-hál haqíqat-i-hál yá bayán, afwák bázári-khabar yá hará-i-khabar, shukrat yá nám-warí, buland-áwáz*—*Ávedan wá vijñápan k., kalná wá varnan-k., húlá uríná; n. ávedan wá vijñápan, húlá charchá janaprávad wá lokavártá, kirtí yas nám wá khyátí, sabd wá dhwaní.*

RE-PÓRT'ER, n. one who reports—*Mukhbír, náqí?*—*Vrittántalekhak, samácháralekhak.*

RE-PÓRT'ING-LY, ad. by common fame—*Afwáhan, shukrat se, afwák se*—*Húlá se, janaprávad se.*

RE-PÓSE', v. (L. *re*, *positum*) to lay to rest, to lie or be at rest, to place, to lodge; n. rest, sleep, quiet, tranquillity—*Áram d., áram k., rakhná<sup>b</sup>, rakh-chhorná<sup>b</sup>; n. áram, istiráhat, ásdish, ráhat ásdagi yá imínán*—*Suláná letána wá litáni, soná wá letná, dharná, sthit k.; n. visrám, nind wá nidrá, kal wá sukh, chain visránti wá sánti.*

RE-PÓSE'AL, n. the act of reposing, that on which one reposes—*Áram k., takiya yá girda*—*Visrám lotpot wá sayan, baliá.* [ya, dīraj, sthiratá.]

RE-PÓSE'D-NESS, n. the state of being at rest—*Dil-jam'i, khátir-jam'i, imínán*—*Dhairy-*

RE-PÓSE'IT, v. to lay up, to place for safety—*Rakhná<sup>b</sup>, hifázat ke lige dharná yá rakhná*—*Dharná wá rakh-chhorná, rakshá ke nimitta rakhná.*

RĒ-PO-SĪ'TION, n. act of laying up or replacing—*Rakhná yá phir baithálná<sup>b</sup>.*

RE-PÓSE'-TO-RY, n. a place where things are laid up—*Makhzan, ganjina, khizána yá khazána*—*Rakshanasthan, bhandár, ágar, kosh, kotlí.*—*Phir háth k.*

RĒ-PO-SĒ'SSE', v. (L. *re*, *possessum*) to possess again—*Phir páná<sup>b</sup>, qabza yá dakhil k.*

RĒ-PO-SĒ'SSION, n. act of possessing again—*Dakhil-i-sáni, qabza-i-sáni*—*Punahparibhog, punaradhikár.* [ujhálná<sup>b</sup>.]

RĒ-PÓUR', v. (L. *re*, W. *buvo*) to pour again—*Phir dhálná<sup>b</sup>, phir unyelná yá RĒP-RE-HĒND', v.* (L. *re*, *prehendo*) to reprove, to chide, to blame, to censure—*Sar-zaniash k., malámat k., ilzám-d., mulzim yá mat'ín k.*—*Dáútná, jhírakná wá dupatná, dosh-d. wá dosh-lagáná, nindá-k. wá apavád-lagáná.*

RĒP-RE-HĒND'ER, n. one who reprehends—[*Reprehend jo flí hai us se ism-i-fá'il ke ma'ne samajh-lo*].—[*Reprehend jo dhátu hai us se kartá ká arthí ján-lo.*]

RĒP-RE-HĒN'SI-BLE, a. blamable, culpable—*Mulzim yá qusúr-wár, mujrim taqísr-wár gunáh-gár gunah-gár zabún yá mu'yúb*—*Doshi aparádhí wá nindaniya, nindya nindá-pátra dūshanárha wá dūshya.*

RĒP-RE-HĒN'SI-BLY, ad. blamably, culpably—*Qusúr-wárí gunah-gárí yá gunáh-gárí se, taqísr-wárí yá ilzám se*—*Nindaniyatipúrvak wá aparádh-se, dosh se wá nindyarúp se.*—[*Dáúft dāpat dhamkí wá jhirkí, nindá apavád wá kalaúk.*]

RĒP-RE-HĒN'SION, n. reproof, censure—*Malámat yá sar-zaniash, ilzám gila yá shikáyat*

RĒP-RE-HĒN'SIVE, a. containing reproof—*Malámat-ámez, sar-zaniash-ámez*—*Nindátmak, apavádamay, sadosh.*

**RĒP-RE-ŠĒNT'**, v. (L. *re, pra, ens*) to exhibit, to describe, to act for another, to personate—*Zāhir-k. namūd-k. yā dalālat-k., bayān k., wakl yā nāib k., naql k.*—*Dikhānā wā dikhānā, kahānā wā varṇan k., pratinidhi h., sawāṅg hīnā.*

**RĒP-RE-ŠĒNT'ANÇE**, n. likeness, representation—*Mushābahat yā taswīr, bayān yā ishār*—*Sādrīṣyā wā chhavi, varṇan.*

**RĒP-RE-ŠĒNT'ANT**, n. one who acts for another—*Wakl, nāib*—*Pratinidhi, pratibhū.*

**RĒP-RE-ŠĒN-TĀ'TION**, n. the act of representing, exhibition, description, image, appearance for another—*Zāhir-k. namūd-k. yā bayān-k., ishār yā namūdārī, bayān surat-i-hāl 'arz guzārish ma'rūz 'arzi yā 'arz-dāsh, taswīr yā shabih, walālat yā niyābat*—*Dikhānā wā kahānā, prakāśan wā pradarsan, varṇan nivedan wā vijñāpan, murti pratinā wā chitra, pratinidhitwa.*

**RĒP-RE-ŠĒNT'A-TIVE**, a. exhibiting likeness, bearing the character of another; n. likeness, one who exercises power given by another, that by which any thing is shown—*Sūrat-numā yā dāl. wakālat-numi yā niyābat-zāhir k. w.; n. shubih, wakl qāim-maqām nāib yā gumishta, 'alāmut yā nishān*—*Pradarāk, pratrīpuk; n. pratinā wā pratrīp, pratinidhi wā pritibhū, chihna wā lakshan.*

**RĒP-RE-ŠĒNT'A-TIVE-LY**, ad. by a representative—*Wakālatan, wakl yā nāib se*—*Pratinidhi wā pratibhū se.*

**RĒP-RE-ŠĒNT'ER**, n. one who represents—*[Represent jo fil hai us se ism-i-f'il ke ma'ne samajh-lo]*—*[Represent jo dhātu hai us se karti kā arth jān lo.]*

**RĒP-RE-ŠĒNTMENT**, n. image, likeness—*Sānam taswīr yā but, shabih*—*Mūrti wā pratinā, pratrīp, prativimb wā chitra.*

**RE-PRESS'**, v. (L. *re, pressum*) to crush, to quell, to put down, to subdue—*Musalnā yā kuchalnā<sup>h</sup>, torṇā yā rokṇā<sup>h</sup>, dabānā<sup>h</sup>, d dānā chāpnā mārṇā yā puchhāpnā<sup>h</sup>.*

**RE-PRESSION**, n. the act of repressing—*Dabaw<sup>h</sup>, rukaw<sup>h</sup>, shikastagī*—*Nigrah, yantrap, dauman.*

**RE-PRESSIVE**, a. having power to repress—*Dabāw<sup>h</sup>, dabāne w<sup>h</sup>, rokne w<sup>h</sup>, mārṇ'*—

**RE-PRĒVE'**, v. (Fr. *repris*) to respite after sentence of death; n. respite after sentence of death—*Qatl mauqif rakhnā, qatl ke hukm ke ba'd mujrim ko kuchh muhlat yā waqfa d.; n. qatl kā waqfa, qatl ke jatwā ke ba'd kuchh muhlat yā waqfa*—*Prānadandavilamban k., prānadandavilamb k.; n. prānadandavilamb.*

**RĒP'RI-MANI**, v. (L. *re, premo*) to chide, to reprove; n. reproof, reprehension—*Sarzanish yā 'itāb k., malāmut gosh-mālī yā chashm-numāt k.; n. sar-zanish yā gosh-mālī, malāmut chashm-numāt 'itab yā ta'zir*—*Jhīraknā wā ghuraknā, dāntnā dāpnā dūt-kārni wā dhikkārni; n. jhīrkī wā ghurkī, dānt dāpnā dhikkār dhīrkār dūt-kār ninda wā bhartsanavākya.*

**RE-PRINT'**, v. (L. *re, premo*) to print again—*Phir chhāpnā<sup>h</sup>.*

**RE-PRINT**, n. a new impression or edition—*Nuqā chhāpnā<sup>h</sup>.*

**RE-PRĒSE'**, v. (Fr. *repris*) to take again; n. the act of taking by way of retaliation—*Phir lenā<sup>h</sup>; n. 'iraz yā pulāsh kī rāh se lenā*—*n. Palṣe wā pratiphal kī rīti se lenā.*

**RE-PRĒS'AL**, n. seizure by way of retaliation—*Intiqām kī rāh se lenā, 'iraz yā bulle kī rāh se lenā*—*Pratyapahār, pratyapaharan, hānupāranārth pratiharān, palṣe kī rīti se lenā.*

**RE-PRŌACH'**, v. (L. *re, procius*) to censure in opprobrious terms, to upbraid; n. censure, infamy, shame—*Dushnān-d. yā ta'na-mārṇā, malāmat yā sar-zanish k.; n. ilzām malāmat sar-zanish dushnām gosh-mālī chashm-numāt ta'na ta'na yā tsubikk, ruswāi bad-nāmī yā be-ābrūi, khiffat zillat tufzih yā fuzihat*—*Dhikkārni dūt-kārni jhīraknā wā lathernā, dāntnā dāpnā dosh-d. nindā-k., bhartsan-k. wā mihnā-phenkānā; n. Dhikkār nindā tiraskār durvākya wā parivād, apamān, apratishṭhā kukhyāti wā kalañk.*

**RE-PRŌACH'A-BLE**, a. worthy of reproach—*Wājibi-l-malāmat, wājibi-l-dushnām, ta'n ke qābil*—*Nindya, garhya, jhīrkī ke yogya, bhartsanayogya, tiraskarayogya.*

**RE-PRŌACH'FUL**, a. scurrilous, shameful, vile—*Dushnam-amez malāmat-amez fushsh-amez yā pur-ta'n, nā-shayasta nā-shāista fālish yā qābil, mu' yib ruswā sāz yā zabūn*—*Nindātmak parivādak nindānāy wā durvākya, garhya wā lajjākār, kutsit wā adham.*

**RE-PRŌACH'FUL-LY**, ad. scurrilously, shamefully—*Malāmat-amezi yā fushsh se, ruswā-sāzi yā fuzihat se*—*Nindātmakatwāpūrvak durvachan-se tiraskār-se wā nindā-se, lajjākār rīti se.*

**RĒP'RO-BATE**, v. (L. *re, probo*) to disallow, to reject, to abandon to wickedness and destruction; a. abandoned to wickedness n. one abandoned to wickedness—*Matrūk-k. yā makrūk-jānnā, radd-k. tirkār-k., yā mut'ūn-k., mal'ūn-jānnā yā mardūd-k.; n. kharāb, lad-kār, fusūd, khasta, kharāb, kharābātī, mardūd; n. mardūd, rind, kharāb admi, kharābātī shakhs, gayā-guzrā shakhs*—*Aswikār k. wā ghurānā k., nikāl-dānā anāngikār-k. wā tiraskār-k., hataparalok k.; a. pāpātmā, durātmā, dushṭ, durāchār wā durāchārī; n. dushṭajan, pāpātmā, hataparalok.*

REP-RO-BÄT-ER, *n.* one who reprobates—[*Reprobate jo f'l hai us se ism-i-fä'il ke ma'ne samajh lo*].—[Reprobate jo dhātu hai us se kartā ká arth jān-lo.]

REP-RO-BÄ'TION, *n.* the act of reprobating, sentence of condemnation, the state of being abandoned to eternal destruction—*Matruk-k. makrūk jānnā yā radd-k. fatwā-i-tardid yā radd ká hukm, mardūti yā hālat-i-lā'in*—*Aswikār-k. anāigikār-k. wā nikāl-dālnā, dāndājānā wā aparādhanīachayājānā, bataparalokāvasthā wā abhisapta-dāsh.*

REP-RO-BÄ'TION-ER, *n.* one who abandons others to eternal destruction—*Auroñ ko jahannam yā dozakh ko bhejne w., la'nat k. w.*—*Auroñ ko narak ko bhejne w., hataparalok k. w., śūp d. w.*

REP-RO-DŪCE', *v.* (*L. re, pro, duco*) to produce again, to produce anew—*Phir paidā k., sar-i-nau paidā k.*—*Phir utpanna k., pratyutpādan wā punarutpādan k.*

REP-RO-DŪC'ER, *n.* one who produces anew—*Phir paidā k. w., sar-i-nau paidā k. w.*—*Phir utpanna k. w., punarutpādak, pratyutpādak.* [pratyutpādan, punarutpādan.]

REP-RO-DŪC'ION, *n.* the act of producing anew—*Paidāish-az-sar-i-nau*—*Punarutpatti.*

RE-PROVE', *v.* (*L. re, probo*) to blame, to censure, to chide, to reprehend, to refute—*Mulzim k., izām d., sar-zanish yā gosh-mālī k., malāmat yā chashm-numāi k., radd-k. yā hātīl k.*—*Dosh-d. wā dosh-lagānā, ājavād-lagānā nindā-k. wā aparādhi-thaharānā, jhīraknā, dāntnā dāpatnā ghuraknā wā bhartsan-k., kātnā kāt-dālnā wā khandan-k.*

RE-PROOF', *n.* blame to the face, censure—*Chashm-numāi yā malāmat, sar-zanish tawbīkh 'itāh gosh-mālī yā tahdīd*—*Šabladand jhīrkī dāpat dūūt wā nindā, bhartsanāvākya nindāvākya dūtkār dhīrkār dhīkkār wā parivād.*

RE-PROV'ABLE, *a.* deserving reproof—*Wājību-l-sar-zanish, wājību-l-gosh-mālī, wājību-l-malāmat, chashm-numāi 'itāh tā'n yā tahdīd ke qābil*—*Jhīrkī dhīnt dāpat dūtkār dhīkkār nindā wā bhartsan ke yogya, šabladandayogya, nindaniya, nindya.*

RE-PROV'ER, *n.* one who reproves—*Tā'in, tā'n na zar* [aur mā'ne reprove jo f'l hai us se samajh-lo.]—*Nindak, parivādak, vāgdāpdakīrī* [aur arth reprove jo dhātu hai us se jān-lo.] [chhāntnā<sup>b</sup>.

RE-PRUNE', *v.* (*L. re, Fr. prorigner*?) to prune a second time—*Phir tarāshnā, phir REPR'ITILE, a.* (*L. repo*) creeping; *n.* an animal which creeps—*Reigtā huā<sup>b</sup>, reigne w<sup>b</sup>; n. kīrā<sup>b</sup>, makorā<sup>b</sup>, kīrā makorā<sup>b</sup>, kirm*;—*n. Krimi, urag, urogūni, sarpi.*

RE-PUBLIC', *n.* (*L. res. publicus*) a state in which the sovereign power is lodged in representatives chosen by the people, a commonwealth, common interest—*Wah mulk jiskī saltanat khāss-o-āmm ke mukhtārōn yā mukhtōn ke hāth meñ ho, jumhūrī saltanat, jumhūr yā khālūq kī fāida*—*Lokapālitarājya wā prajāpālitarājya, siddhārājanapālitarājya siddhārājanaprabhūta wā prajākartrikaprabhūta, sar-vajānūhī wā siddhārājanūhī.*

RE-PUBLIC'IAN, *a.* pertaining to a republic; *n.* one who prefers a republican government—*Jumhūrī, jumhūr ke mutā'alliq*; *n. jumhūr-dost, dost-i-jumhūrī-saltanat*—*Lokapālitarājyasambandhī, prajāpālitarājyasambandhī, lokaprabhūtwavishayak. Lokādhipatyasambandhī; n. prajāpālitarājyanugrahī, prajāpālitarājyapakshapātī, lokaprabhūtwavādī, lokaprabhūtwāvalambī, prajādhipatyavādī.*

RE-PUBLIC'IAN-ISM, *n.* republican form of government, attachment to a republican form of government—*Jumhūrī saltanat, jumhūr-dostī yā jumhūrī saltanat kī dostī*—*Prajāpālitarājya wā lokapālitarājya, lokaprabhūtwapakshapāt lokādhipatyapakshapāt lokādhipatyānugrah lokaprabhūtwāvalamban wā prajādhipatyavād.*

RE-PUBLISH', *v.* (*L. re, publicus*) to publish anew—*Phir mashhūr k., phir chhāpnā<sup>b</sup>*—*Phir pratat k., phir prasiddhī k., phir prachalit k.*

RE-PUB-LI-CÄ'TION, *n.* a second publication—*Izhār-i-sānt, afshā-i-sānt, ishtihār-i-sānt, tashhīr-i-sānt, dīsrā chhāpnā<sup>b</sup>*—*Punahprakāśan, punahprasiddhapustak, punahprakāśitapustak.*

RE-PŪ'DI-ATE, *v.* (*L. re, pudeo*) to divorce, to put away, to reject—*Talāq d. yā kat-khudāt ke 'aql se āzād k., nikāl-dālnā<sup>b</sup>, matrūk yā nā-pasand k.*—*Vivāhabandhan se mukht k., bāhar kar-d., aswikār-k. anāigikār-k. chhōrnā tyāganā wā nīrakarān k.*

RE-PŪ-DI-ÄTION, *n.* divorce, rejection—*Talāq yā jorū-o-khasam kī judāi, tark*—*Vivāhasambandhamukti vivāhasambandhatyāg wā dāmpatyamukti, tyāg parityāg nīrās wā nīrakarān.* [bās-raknā, muqāwamat k.—*Roknā, dām, pratirodh wā nīvarān k.*

RE-PUGN', *re-pūn'. v.* (*L. re, pugno*) to oppose, to resist, to withstand—*Muqābala k.,*

RE-PŪG'NANCE, RE-PŪG'NAN-CY, *n.* unwillingness, reluctance, inconsistency—*Nā-khush-nūdī yā be-dīlī, istikrāk dareg kashīdar, gurez yā nafrat, mukhlāfat muqāyarat yā ikhtilāf*—*Anichehā, vimukhatā khīnch khīch wā aruchi, virodh viruddhatā asaṅgatatwa wā asādrīya.*

RE-PŪG'NANT, *a.* contrary, inconsistent, averse—*Muqāyār bar-khilāf yā mukhtalīf, gair-i-mutābiq, nā-rāz yā nā-khush*—*Viruddha, asaṅgat virodhī wā asādrī, vimukh.*

- RE-PŪ'NANT-LY, *ad.* with repugnance—*Mukhlāfat ikhtilāf nā-khushnāsh be-dilt da-reg kashūlagi yā istikrāh se*—Anichohā vimukhatā khīnch aruchi virodh wā asī-driyā se. [phir shugūfa līnā.]
- RE-PŪ'L/U-I-ATE, *v.* (L. *re. pullus*) to bud again—*Phir kaliyānā<sup>h</sup>, phir maulnā<sup>h</sup>*, RE-PULSE', *v.* (L. *re. pulsus*) to drive back; *n.* the state of being driven back, refusal, denial—*Hatā-d<sup>h</sup>, mār-haldā<sup>h</sup>, mār-chaldā<sup>h</sup>, tāt-d<sup>h</sup>, pas-pā k., haikā-d<sup>h</sup>* : *n.* pas-pā yā shikast, hirmān yā inkār, nafi yā ibā;—*n.* Rukāw haṭiāw pratighāt wā pañjay, aswikār, anaṅgikār.
- RE-PŪLSION, *n.* the act of driving back—*Hatāw<sup>h</sup>, harāw<sup>h</sup>, hār<sup>h</sup>, shikast, mudāfu'at, radd, indist<sup>h</sup>, daf'iya*—Pratisiran, pratihanān, pratighātakatwa, parājay.
- RE-PŪRSIVE, *a.* driving back, cold, forbidding—*Hatā-d. w<sup>h</sup>, rikkhā<sup>h</sup>, karīh yā zisht*—Nivṛak pratīrak wā pratighātak, ruksha, apṛitijanak trāsakar wā ghrīnotpādak.
- RE-PŪRCHASE, *v.* (L. *re. Fr. pour, chasser*) to buy again, to buy back—*Phir mol-lenā<sup>h</sup>, mol-le-kur pher lenā<sup>h</sup>*.
- RE-PŪTE', *v.* (L. *re. puto*) to think, to reckon; *n.* character, established opinion—*Khorqā yā tasawwur k., shamār k.* : *n.* ābrā hurmat wīqār wīqār 'izzat nāmūs 'itibār yā mā'tubārī, khalāq; ki rāc yā khāss-o'-imn ki samajh—Jānnā atkalnā bijhān wā sochān, ginnā wā gan mā k.; *n.* nām kīrti khyāti wā prasiddhi, sab logon ki samajh.
- REPUTABLE, *a.* of good repute, honourable—*Nek-nām yā mātubār, 'izzat-dār yā hurmat-dār*—Sukhyāt wā ya-aswī, mīniya mānūniya wā ādarāniya.
- REPUTABLELY, *ad.* with good repute—*Nek-nām se, bi-ābrā, hurmat se, 'izzat se*—Sukhyāti se, mān wā ādar se, nām se.
- REPUTATION, *n.* good name, character—*Nek nāmī, hurmat 'izzat ābrā wīqār nāmūs 'itibār yā mā'tubārī*—Sukhyāti sukīrti wā satkīrti, nām yaś kīrti khyāti gaurav māryādā wā pratishthā. [meñ—Sab logon ki samajh meñ.]
- REPUTEDLY, *ad.* in common estimation—*Khalāq ki rāc meñ, khāss-o'-imn ki samajh*
- REPUTLESS, *a.* disreputable, disgraceful—*Ruswā kamīnī yā dīn, māt'yāb yā nā-mā'qūl*—Adham nīch wā kukhyāt, apamānajanak wā lajjākar.
- RE-QUICKEN, *v.* (L. *re. S. cive*) to reanimate—*Jilīnā<sup>h</sup>, jilī-d<sup>h</sup>, zinda k.*—Punar-jīvan d., punarjīvit k. [nimitta īswarabhajan wā īswaraprārthanā.]
- RE-QUIEM, *n.* (L.) a hymn or prayer for the dead—*Fatīha-duriūt*—Mṛitavyakti ke RE-QUIE-TO-RY, *a.* a sepulchre—*Magbara, qabr, gor*—Samādhi, savasthān, uritāsarīrsthān.
- RE-QUIRE', *v.* (L. *re. quero*) to demand, to ask as a right, to claim, to need—*Talab k., taqāzā k., dā'wā k., dārkar-h., muhtāj-h., yī zarūr k.*—Māngnā, swaswatwa kalīkar māngnā, apnā talīke māngnā, ākāṅkshīt h. wā chāhūnā.
- RE-QUEST, *v.* to ask, to solicit, to entreat; *n.* a petition, an entreaty, demand, repute—*Talab k., dārkhāst k., iltimās yā istid'ā k.* : *n.* dārkhāst yā 'arz, guzārīsh suwāl iltimās yā istid'ā, talab yā khwāhish, qabr—Māngnā wā chāhūnā, prārthanā k., yā-chāh k.; *n.* prārthanā, yāchānā, māng wā chāh. mānyatā mām wā ālar.
- RE-QUESTER, *n.* one who requests—*Tālīb, multamī, muqāzi* [aur mā'ne request jo f'l hai us se samajh lo]—Prārthak [aur arth request jo dhātū hai us se jān lo.]
- RE-QUIREABLE, *a.* that may be required—*Wājib-t-talab, wājib-t-khwāhish, wājib-t-iltimās*—Yāchāniya, prārthanīya, mānge jāne ke योग्य.
- RE-QUIREMENT, *n.* a thing required, a demand—*Shai-t-matlūb, talabī talab khwāhish yā dā'wā*—Ākāṅkshīt wā prārthīt padārth, māng wā chāh.
- RE-QUISITE, *a.* required by the nature of things, necessary; *n.* what is necessary—*Lazīm mundāsīb lā-buld yī matlūb, zarūr zarūrī yā dārkar* : *n.* zarūrī yā dārkarī chāz—Prayojāniya wā ākāṅkshīt, avāsyak wā āvāsyak; *n.* avāsyakavastu, avāsyakavishay, avāsyakadravya. [bhāv se.]
- RE-QUISITE-LY, *ad.* in a requisite manner—*Zarūratān*—Avāsyakarūp se, prayojāniya
- RE-QUISITE-NESS, *n.* the state of being requisite—*Zarūrat, lazīm, munāsabat*—Avāsyakatā, avāsyakatā, prayojāniyatwa. [chāh wā ākāṅkshā, prārthanā wā apekshā.]
- RE-QUISITION, *n.* demand, application—*Iqtizā yā dā'wā, iltijā talabī yā talab*—Māng
- RE-QUISITIVE, *a.* implying demand—*Iqtizā-numī, taqāzī-numā, dā'wā-numī*—Māng prakāś k. w., abhiyogasūchak, abhiyogadyotak. [prārthīt yāchīt wā abhiyukt.]
- RE-QUISITO-RY, *a.* sought for, demanded—*Matlūb, muqtāzā*—Anwīshīt wā ākāṅkshīt.
- RE-QUITE', *v.* (L. *re. Fr. quitter*) to do or give in return, to repay, to recompense—*'Iwaz d., badlā d., jazā samara yā pādāsh d.*—Paltā-d. pratikār-k. wā pratikār-k., pratīphal d., pāritoshik d.
- RE-QUIT'AL, *n.* return, reward, recompense—*Mukāfāt yā badlā, samara ajr yā ajūra, pādāsh jazā yā 'iwaz*—Paltā pratikār pratikār wā pratikriyā, pāritoshik, pratīphal wā pratīśodh.
- RE-QUIRER, *n.* one who requites—[*Requite jo f'l hai us se ism-i-fū'īl ke mā'ne samajh-lo*]—[*Requite jo dhātū hai us se kartā kā arth jān-lo.*]
- RERE-MOUSE. See REARMOUSE.



- RE-SAIL'**, *v.* (L. *re*, S. *segel*) to sail back — *Ba-zar'i-a-i-jaház yá kishit ke phir-jána yá laut-jána* — Nauká ke dwára wá nauká meñ hokar phir jána wá laut-jána.
- RE-SÁLE'**, *n.* (L. *re*, S. *syllan*) a sale at second hand, a second sale — *Báz-faroshí, farokht-i-sán* — Punarvikray, dúsrí bikri.
- RE-SA-LÓTE'**, *v.* (L. *re*, *salus*) to salute again, to return a salutation — *Phir salám k.*, *'alaikum k. salám-lená yá solám ke badle meñ salám k.* — Punarnamaskár k., pratnamaskár k.
- RE-SCIND'**, *v.* (L. *re*, *scindo*) to cut off — *Kát-dálná<sup>h</sup>, uthá-d<sup>h</sup>, mansúkh k., mauqúf k.*
- RE-SCISS'ION**, *n.* the act of cutting off — *Kát<sup>h</sup>, katáw<sup>h</sup>, nasikh, bar-khástagt, mansúkhí* — Khandan, lop, parichhed, uchchhed.
- RE-SCISS'ORY**, *a.* cutting off, abrogating — *Kát-dálné w<sup>h</sup>, násikh yá mansúkh-k. w.* — Uchchhedak wá katne-w., uthá-d. w. metne-w. lop-k. w. wá khandan-k. w.
- RE-SCRIPT'**, *v.* (L. *re*, *scribo*) to write back, to write again or write in answer — *Ja-wáb meñ likhná, phir likhná<sup>h</sup>* — Uttar meñ likhná, phir likhná wá dohrákar likhná.
- RE-SCRIPT**, *n.* the edict of an emperor — *Sháhi farmán, búdhsháhi-hukm-náma, manshár* — Rájajñá, rájajñápatra.
- RESCUE'**, *v.* (Fr. *recourir*) to deliver from danger or confinement; *n.* deliverance from danger or confinement — *Ázád k., rihá k., khalás k., chhoráná yá chhuráná<sup>h</sup>, níkálná<sup>h</sup>, bacháná<sup>h</sup>*; *n.* mukhtás, khatási, rihá, wárat — Mukht k., uddhár k., nistár k., rakshá k.; *n.* mukti, nistár, uddhár, chhutkárí, bacháw, tán, rakshá.
- RESCUE A-BLE**, *a.* that may be rescued — *Rihát-jazir, mukhtiar-l-naját, wájibul-makh-lasi* — Muktiyogya, nistariyogya, rukshaníya, bacháye wá chhuríye jáne ke yogya.
- RESCUER**, *n.* one who rescues — [*Rescue jo f'l hai us se ism-i-fá'il ke ma'ne samajh-lo*] — Tristá, rakshak, moebak, muktidátá, uddhárak, bacháne w., chhoráne w., chhuráne w.
- RE-SEARCH'**, *n.* (L. *re*, Fr. *chercher*) diligent search, inquiry; *v.* to examine — *Talásh yá jukt-o-jú, taftish, tahqíqat tajassus yá káwísh*; *v.* tahqíq k., taftish k., talásh k., jukt-o-jú k. — Bári kish, anweshan amсандhán tattwánusandhán nirúpan jijnásat wá púnchh-pánchh; *v.* jánchmá, kasná, parakhná, paúshshá k., tattwánusandhán k., nirúpan k.
- RE-SEAT'**, *v.* (L. *re*, *sedes*) to seat again — *Phir baitháná bitháhná yá bitháná<sup>h</sup>.*
- RE-SEIZE'**, *v.* (L. *re*, Fr. *saisir*) to seize again — *Phir pakarná<sup>h</sup>, phir lená<sup>h</sup>.*
- RE-SEIZ'URE**, *n.* the act of seizing again — *Phir pakarná<sup>h</sup>, phir gálná<sup>h</sup>, phir lená<sup>h</sup>.*
- RE-SÉM'BLE**, *v.* (L. *re*, *similis*) to be like — *Mánand yá mávúnd h., mushábih h., mushábahat rakhná, muwáfiq yá mutábíq h., mílná<sup>h</sup>* — Sadris h., tulya h., samán h., anurúp h.
- RE-SÉMB'BLANCE**, *n.* likeness, similitude — *Shabáh temsíl yá muwáfaqat, mushábahat shabáhut yá tashabúh* — Súdriya wá súdriyatí, aujanyá upamánutá sarúpatá samánatá anubhár wá anubhár. [*yá pher patháná<sup>h</sup>.*]
- RE-SEND'**, *v.* (L. *re*, S. *sendan*) to send again, to send back — *Phir bhejné<sup>h</sup>, lautár-d.*
- RE-SENT'**, *v.* (L. *re*, *sentio*) to take ill, to consider as an injury or affront — *Thurá máná<sup>h</sup>, ná-rá-h. khauf-h. ziyán-tasarur k. yá zillat-samajhná* — Rosh k., háni wá apmán samajhná. [*Resent jo dhátu hai us se kartá ká arth samajh lo.*]
- RE-SENT'ER**, *n.* one who resents — [*Resent jo f'l hai us se ism-i-fá'il ke ma'ne ján-lo*]
- RE-SENT'FUL**, *a.* easily provoked, malignant — *Zúdranj yá tunuk-mizáj, kina-war yá kina-kash* — Sighrakopi wá krodhasíl, drohí dweshí wá pratidrohánbuddhi.
- RE-SENT'ING-LY**, *ad.* with a degree of anger — *Kisi qadr gussa khashm yá gazab se* — Kuchh krodh wá rosh se. [*kopi wá krodhasíl, churichirá.*]
- RE-SENT'IVE**, *a.* easily provoked, irritable — *Zúdranj, tund-kho yá tunuk-mizáj* — Sighra-
- RE-SENT'MENT**, *n.* deep sense of injury, anger — *Kina yá bug, gussa khashm yá gazab* — Dwesh droh wá mátsaryya, rosh kop wá krodh.
- RE-SERVE'**, *v.* (L. *re*, *servo*) to keep in store, to retain: *n.* a store kept untouched, exception, prohibition, modesty, caution — *Bachá-rakhná rakh chhorá upárná dábrakhná yá jogáná<sup>h</sup>, rakhná<sup>h</sup>*; *n.* kifáyat se rakh-chhorá-gayá mál yí shai, istíáná, mu-máná'at yá imtíáná, kushidagí ná-ashná-mizájí pumba-dahaní kam-sukhan yá hijáb, ihtiyát hosh-yári yá khabar-dári; — *n.* Sanchitavastu saugrahi wá saunchay, vyatirek wá parihár, rok nishedhí wá nídran, sañkoch alpaabháshán wá álapavirakti, vivechand wá sívadhání.
- RE-SE-RV'ATION**, *n.* the act of keeping back, something withheld, concealment, custody — *Pas-andáz k., koi shai jo pas andáz kí juy, poshidagí yá ikhfá, kifáyat yá amánat* — Bachá-rakhná wá rakh-chhorná, jo kuchh rakh-chhorá jáy, gopan chhipáw wá lukáw, rakshá wá rakshan. [*yasthán, saugrahasílá, ágar, rakshanasthán.*]
- RE-SERV'A-TORY**, *n.* a place for reserving — *Khízána, ganjína, kotí<sup>h</sup>, godám* — Sañcha-
- RE-SERVED'**, *a.* modest, not frank, cautious — *Sharmíla pur-híyá yá mahjúb, ná-ashná-mizáj pumba-dahan kam-sukhan wá kushída, hosh-yár yá khabar-dár* — Lajilá lajjásíl wá sañkochí, anmílí anklápi alpa-lápi sañkóchapavimukh rukhá alpabháshí khínchá-huá wá dúr rahne w., sívadhán sachet wá suchet.

RE-SĒRV'ED-LY, *ad.* with reserve, coldly — *Kashidagi pumba-dahani yā kam-sukhani se, nā-āshnā-mizāji se* — Khinch wā ālāpavimukhatā se, alpanāshān wā rukhāi se.

RE-SĒRV'ED-NESS, *n.* want of frankness — *Kashidagi, kam-sukhani, pumba-dahni, nā-āshnā-mizāji* — Ālāpavimukhatā, khinch, rukhāi.

RE-SĒRV'ER, *n.* one who reserves — [*Reserve jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*] — [Reserve jo dhitu hai us se kartā kī arth jīn lo.]

RE-SĒR-VOIR, RĒZER-VUĀR, *n.* (Fr.) a place where any thing is kept in store, a cistern — *Godām, hanc talāb yā talaw* — Saṅghayasthān saṅgrahasthān wā āgār, taṅg vāpi jalāsay wā kund. [nā<sup>h</sup>.

RE-SET'TLE, *v.* (L. re, S. settan) to settle again — *Phir baithā'nā bhothānā yā thukrā-*  
RE-SET'TLE-MENT, *n.* the act of settling again, new settlement — *Qardār dāt-jam'is yā it-mānā, nau-ābādī yā phir re basnā* — Śānti sthīratā wā nīrakulātā, nā bastī.

RE-SĪDE, *v.* (L. re, sedeo) to dwell — *Rahnā<sup>h</sup>, basnā<sup>h</sup>, tīknā<sup>h</sup>, ghar k<sup>h</sup>.*

RE-S'T-ANGE, *n.* abode, dwelling, residence — *Makān, muqām yā iqāmat, būd-o-bāsh* — Ghar, vāstasthān vās wā nivāsi, thikānā wā basolān.

RE-S'T-ANT, *a.* dwelling in a place, resident — *Sākin yā muqīm, muqāmi makān yā m-taraktī* — Sthīyī wā tīn-e-w., vāsi wā nivāsi.

RE-S'T-DWELL, RE-S'T-DEN-CE, *n.* the act of dwelling in a place, place of abode — *Qiyām iqāmat yā būd-o-bāsh, muqām yā makān* — Rahaw tīkāw nivās wā avasthiti, ghar vā sthān niketan wā nivāstasthān.

RE-S'T-DENT, *a.* dwelling in a place, fixed ; *n.* one who resides, an agent or minister at a foreign court — *Sākin yā muqīm, muqāmi yā makān ; n. bāshanda sākin muqīm yā mutamakkin, bāshāhī wakīl jo gair-mulk ke darbar meā banā rahā hai* — Sthāyī wā tīkā-huā, nivāsi vāsi wā gair-huā ; *n.* nivāsi wā rahne-w., rajaprañidhi jo anyades ke rājā ke lag tīkā rahā hai.

RE-S'T-DEN'TIA-RY, *a.* having residence ; *n.* one who has a certain residence — *Muqīm, makān, makān-dar, makān ; n. sthī-i-mokan* — Vāsi, nivāsi, ghar w. ; *n.* ghar rakhne w.

RE-S'T-ER, *n.* one who resides — *Muqīm, bāshanda, sākin, tīkne v<sup>h</sup>, banne v<sup>h</sup>, rahne m<sup>h</sup>.* — Nivāsi. [sehabhāg.

RE-S'T-DŪR, *n.* that which is left — *Bāqī, baqiya, bachī<sup>h</sup>, bachut<sup>h</sup>* — Avāśesh, parabhāg, RE-S'T-DŪ AL, *a.* relating to the residue — *Par-mānda, bāqī, baqiya-mūsāb* — Seshasam-bandhī, seshabhāgavishayak. [Seshadhikārī.

RE-S'T-DŪ-A-RY, *a.* entitled to the residue — *Bāqī yā baqiya kī mustahiq, bāqī-gīr* —

RE-S'T-IDE, *v.* (L. re, sido) to fall to the bottom, to sink — *Niche girnā<sup>h</sup>, baithnā yā*  
RE-S'T-DECE, *n.* that which sinks — *Jo kuchh tale baith-jātā hai<sup>h</sup>.* [baith-jānā<sup>h</sup>.

RE-S'IGN, re-zin', *v.* (L. re, signo) to give up, to yield, to submit, to surrender — *Tark-k. dast-bardār h. dar-guzarnā ib-rā-zimna h. yā istīfā-d. hawāla k. yā suptard k., tābi-h. taslīm k. mutarakkīl-h. yā tarak-hul-k., denā<sup>h</sup>* — Chhōpnā tyāgana wā tajnu-nā, samūpnā, sant wā alīn h., de-dānā.

RE-S'IG-NATION, *n.* act of resigning, submission — *Tark yā istīfā, tābi-dārī mutāba'at takammul yā tarakkul* — Tyāg parityāg arpan wā samarpan, vāsakā alīnatā śānti dhīratā santoshavrittī tīfīkshī śāwarechchīparitosh wā śāwareśukalpānuvrittī.

RE-S'ILE, *v.* (L. re, solio) to spring back — *Bāz-gusht h. yā k., paltā khānā<sup>h</sup>, paltānā<sup>h</sup>, phīrnā<sup>h</sup>, ulātnā<sup>h</sup>, lantnā<sup>h</sup>.* [paltānā<sup>h</sup>, ulātnā<sup>h</sup>, lantnā<sup>h</sup>.

RE-S'IL-T-ENCE, RE-S'IL-T-EN-CE, *n.* the act of springing back or rebounding — *Bāz-gushtī,*  
RE-S'IN, *n.* (L. resina) the gum of certain trees — *Rāl<sup>h</sup>, dhānā<sup>h</sup>, dāmār<sup>h</sup>.*

RE-S'I-NOUS, *a.* containing resin, like resin — *Dhūnā-āmez yā rāl-āmez, rāl sīrat yā dhā-ne ke mānind* — Dhūnāmay dhūnāvīśīst wā rālāvīśīst, dhūnāśāstrīs rāl-kā wā rāl-sarīkhā. [pachhāmānī yā nadāmāt — Pachhādudhī, pachhātāp wā pachhātāwī.

RE-S'I-P'S-CENCE, *n.* (L. re, supio) wisdom after the fact, repentance — *Par-aqlī,*

RE-S'IST, *v.* (L. re, sisto) to act against, to strive against, to withstand, to oppose — *Muqābala k. muzāhamat yā muqāwamat k., bāz-rakhnā, roknā<sup>h</sup>* — Virodh wā prātī-kūlya k., pratikūl h., tālnā wā thānbhānī, ārnā.

RE-S'IST-ANCE, *n.* the act of resisting, opposition — *Muzāhamat yā muqāwamat, muqā-bala yā munāna'at* — Rok wā pratirodh, bādhā nivāraṇ pratibandhī pratīkriyā pratīkar pratīkar wā virodh. [Pratirodhi, virodhi, pratirodhak.

RE-S'IST-ANT, RE-S'IST-ER, *n.* one who resists — *Rokne n<sup>h</sup>, ārne v<sup>h</sup>, muqābala k. v.* —

RE-S'IST-I-BLE, *a.* that may be resisted — *Mumkinu-l-muzāhamat, mumkinu-l-muqābala,*  
roke jāne ke qābil — Pratibādhyā, nivārāpiyā, roke jāne ke yogya, nivārīyā.

RE-S'IST-I-BIL-I-TY, *n.* the quality of being resisted — *Mumkinu-l-muzāhamat, mumkinu-l-muqāwamat, muqābala-patīrī* — Pratibādhyatā, nivārāpiyatā, roke jāne kī yogyatā, nivārīyyatā.

RE-S'IST-IVE, *a.* having power to resist — *Rokne ke qābil* — Rokne wā ārne ko samarth.

RE-S'IST-LESS, *a.* that cannot be resisted — *Be-rok, be-muzāhamat, nā-mumkinu-l-mu-qābala, gair-mumkinu-l-muqāwamat, ātal<sup>h</sup>, arokh<sup>h</sup>* — Anivārīyā, anivārāpiyā, abād-dhyā, abādhanīyā, nirdhārīyā.

RE-SIST'LESS-LY, *ad.* so as not to be resisted—*Jismēn rokāt na jāy<sup>h</sup>, jismēn āpā na jāy<sup>h</sup>.*

RE-SOLVE', *v.* (*L. re, solvo*) to separate the component parts, to analyze, to melt, to clear of doubt, to settle in an opinion, to determine, to declare by vote; *n.* fixed purpose, determination—*ʿIsāl judā k., tafriq yā tashriḥ k., galānā yā galnā<sup>h</sup>, hall-k. shahba raf-k. yā shakk-daf k., kisi rūc meṇ muqarrar yā mazbūt k. qasd-k. 'azm-k. yā 'azmat rakhnā, rūc de-kar zāhir k.; n. mazbūt irādā yā niyat, qasd i-musammam yā 'azm-i ḥil i-jazm—Mūlavayav prithak wā bhīma k., mūlatattwaśodhan k., pighlāni taghlāni ghlūnā pighlānā taghlānā wā ghlūnā, saṁśay dūr k. suspaṣṭ k. wā kholkar kalnā, kisi anumati meṇ driḥ wā sthīr k., thāmā saṁkalp k. wā driḥ vichār k., anumati ke dwārā prakāś k. wā prakat k.; n. driḥanīśchay wā driḥamātī, driḥasaṁkalp.* [Galne wā pighlāne ke yogya, galāniyā, drāvya.

RE-SOLV'BLE, *a.* that may be melted—*ʿindāz hone ke qābil, galne-jug<sup>h</sup>, pighlāne-jug<sup>h</sup>—*

RE-SOLV'LE, *a.* determined, firm, steady, bold; *n.* a determined person—*ʿUlī-l-'azm ḥul-l-'azm mustaqim yā mustaqill, ustwār yā mazbūt, sābit-qadam yā sāhib i-istiqlāl, dīlār wā jowān mard; n. sābit qadam ḥul-l-'azm yā mustaqill shakhs—Vajrasaṁkalp teki wā driḥanīśchay, driḥ puṣṭ wā porhā, dhīr sausthīr wā dhairya-wān, vir wā sāhasī; n. teki vajrasaṁkalp driḥasaṁkalp wā sthīramati vyaktī.*

RE-SOLV'LE-LY, *ad.* firmly, steadily, boldly—*ʿUstwārī yā mazbūtī se, istiqlāl se, dīlārī se—* Porhā wā driḥatā se, sthīratī wā dhīratā se, sūratī viratī wā sāhas se.

RE-SOLV'LESS, *n.* unshaken, firmness—*ʿIstiqāl, ustwārī, qasd i-musammam, ḥul-l-'azmī—* Driḥatī, dhairya, sthīramatīwā, driḥasaṁkalpatī.

RE-SOLV'TION, *n.* the act of resolving, analysis, fixed determination, firmness, formal declaration of a meeting or association—*Ḥall taḥlīl yā usūl-meḥ-judā k., tafriq yā tashriḥ, qasd i-musammam yā ḥul-l-'azm, ustwārī mazbūtī yā istiqlāl, kisi jamī'at yā majlis kā ḥā-ābitā i-ḥiṣr yā baḥān—* Mūlavayavprithak k., galav pighlāw wā mūlatattwaśodhan, driḥasaṁkalp driḥanīśchay wā sthīramatī, sthīratī wā driḥatī, kisi sabhā wā samij kā niyamānūsār vijnāpān wā nivedan.

RE-SOLV'TION-ER, *n.* one who joins in a resolution or declaration—*Auroṇ ke izhār yā baḥān meṇ shariḥ h. w.—* Auroṇ ke nivedan wā vijnāpān meṇ mil-jāne-w. wā sammatī k. w. [taghlāne ghlūne wā dhāt karte ko samarth.

RE-SOLV'TIVE, *a.* having power to dissolve—*Galāne yā dhāt karte ke qābil—* Pighlāne

RE-SOLV'ABLE, *a.* that may be resolved—*Mumkin tafriq, tashriḥ paṣīr, hall-paṣīr, usūl meṇ muqarrar hone ke qābil, qābil-i ḥall, qābil-i-tafriq—* Mūlavayavon meṇ prithak hone ke yogya, mūlatattwaśodhanmakshan, vibhājya.

RE-SOLV'ED-LY, *ad.* with firmness—*ʿUstwārī mazbūtī istiqlāl yā sābit-qadamī se—* Driḥatī puṣṭatī wā sthīratī se.

RE-SOLV'EDNESS, *n.* firmness, constancy—*ʿUstwārī yā mazbūtī, istiqlāl yā sābit-qadamī—* Puṣṭatī porhātī wā driḥatī, dhīratī dhairya wā sthīratī.

RE-SOLV'ENT, *n.* that which causes solution—*Galān<sup>h</sup>, ghlūnā<sup>h</sup>, meḥallīl—* Dravak.

RE-SOLV'ER, *n.* one that resolves—[*Resolve jo fīl hai us se ism-i-fīl ke ma'ne jān-lo—* [Resolve jo dhiṭ hai us se kartā kī arth samajh-lo.]

RE-SORB', *v.* (*L. re, sorbeo*) to swallow up—*Nigalnā<sup>h</sup>, gapaknā<sup>h</sup>, ghūlnā<sup>h</sup>, lūnā<sup>h</sup>.*

RE-SORB'ENT, *a.* swallowing up—*Nigalne w<sup>h</sup>, gapakne w<sup>h</sup>, ghūlne w<sup>h</sup>.*

RE-SORT', *v.* (*L. re, sorre*) to have recourse, to betake, to repair; *n.* recourse or the act of having recourse, assembly, concourse, a place frequented—*Rujū k., daḥnā lūnā yā daḥnā<sup>h</sup>, āmad-o-raft k.; n. rujū yā tadār, majlis yā majma', ḥujmā yā izdihām, āmad-o-raft kī jagah—* Āsray-lenā wā upāy-k., lagnā wā lagnā, jānā wā chalnā; *n.* upāy wā gati, sabhā samaj wā mandalī, bhār baṭor jamāw jamāwā wā janasaṁmūh, gamanāgamanaṣṭhān wā āwāgaman kī jagah.

RE-SORT'ER, *n.* one who resorts—[*Resort jo fīl hai us se ism-i-fīl ke ma'ne jān lo—* [Resort jo dhiṭ hai us se kartā kī arth jān-lo.]

RE-SOUND', *v.* (*L. re, sono*) to send back sound, to echo, to celebrate; *n.* return of sound, echo—*Arāz-i-bāz-gasht d. ānā yā k., sadā k., mushhīr k.; n. āwāz-i-bāz-gasht, sadā—* Gūnjā gūnj-rahnā wā pratisādh-k., pratidhwani k. wā h., sarāhnā wā prasiḍha k.; *n.* pratidhwani, pratisādh wā pratinād.

RE-SO-NANT, *a.* returning sound, echoing back—*Arāz-i-bāz-gasht d. w., sadā-gar—* Anu-nādī, pratidhwanikārī wā pratisādhakārī. [sad, pratinād.

RE-SO-NANCE, *n.* a return of sound—*Arāz-i-bāz-gasht, sadā—* Gūnj, pratidhwani, prati-

RE-SOURCE', *n.* (*L. re, surgo*) a source of aid or support, an expedient, a resort—*Māya, 'ilāj, chāra yā tadbīr—* Gati, yukti wā prayukti, upāy. [nirupāy.

RE-SOURCE'LESS, *a.* destitute of resources—*Be-chāra, lā-'ilāj, be-tadbīr—* Agatik, gatihin,

RE-SOW', *v.* (*L. re, saven*) to sow again—*Phīr honā<sup>h</sup>.*

RE-SPEAK', *v.* (*L. re, S. spercan*) to answer—*Jawāb d.—* Uttar d.

RE-SPECT', *v.* (*L. re, spectrum*) to regard, to esteem, to have relation to, to look to-ward; *n.* regard, attention, esteem, consideration, relation—*Adab-k. 'izzat-k. yā lu'-*

*zim k.*, 'a<sup>z</sup>-jānnā yā 'a<sup>z</sup>-rakhnā, 'alāqā yā nishat rakhnā, lihāz yā nigāh k.; n. 'izzat ta'zim takrim yā aḥab, tarayyah yā iltifāt, qadr hurmat tarayyah yā mahabbat, gaur yā khayāl, 'alāqā yā nishat—Samman samman inān wā ādar k., chāhnā aḥlahhā-jānnā wā pyār-k., lagāw mel sambandh wā sampark rakhnā, dekhni wā dhyan-k.; n. samman samman wā maryyādā, dhyan wā manoyog, ādar satkāṛ bhakti archā archanā wā pūjā, vichār, lagāw sampark sambandh wā viśhay.

RE-SPECT-A-BLE, *a.* worthy of respect, reputable—Zi'izzat 'izzat-dār waḡibū-ta'zim mu'azzaz mu'azzam mukarram mu'tabar rāsufi'at yā waḡib, sāhib-i-ibrā muwaggar yā nek-nām—Pūjya pūjaniya wā pratishthit, minaniya mānya wā ādaraniya.

RE-SPECT-ABLE-TY, *n.* the state of being respectable—Makramat, waḡibū-ta'zim—Mānyatā, āryyatā, pūjyatā, ādaraniyatā.

RE-SPECT-ABLY, *adv.* so as to merit respect—Mukarramāna, muwaggarāna. mu'azzamāna, waḡibū-ta'zim se, 'aḥsā taur se ki jismen 'izzat ta'zim yā qadr ko—Mānyatāpūrvak, gaurav se, samaryyād, aisi rīti se ki jismen pratishthā ho.

RE-SPECTFUL, *a.* full of respect, ceremonious—Muaddab, aḥal-i-aḥab sāhib-i-imiyyāz yā takalluf-māz—Ādarakārī wā ādarās, satkāṛsāl satkāṛi ādaropachārasāl wā sishāchārī.

[k. w., samman wā samman k. w.]

RE-SPECTER, *n.* one who respects—'Izzat k. w., ta'zim k. w.—Pūjak, ādar k. w., satkāṛ

RE-SPECTFULLY, *adv.* in a respectful manner—Muaddabāna, aḥab se, 'ijz-o-nigiz se—Ādar se, samman wā samman se, archāpūrvak, sādar.

RE-SPECTIVE, *a.* relative, belonging to each—Nishiti, khāss yā mukhsās—Sāpeksh apekshak wā sasambandhī, apnā apnā nij āniya wā swakiya.

[pratyek kārke.]

RE-SPECTIVELY, *adv.* as belonging to each—Fardan-jardan, farāda-farāda—Ek ek,

RE-SPECTLESS, *a.* having no respect—Be ābrū, be 'izzat, be-hurmat—Mānahin, ādarahin, maryyādāsūnya, pratishthārahit.

[ādarāsūnyatā, gauravābhay, pratishthābhāv.]

RE-SPECTLESSNESS, *n.* want of respect—Be ābrū, be 'izzat, be-hurmat—Mānahinatā,

RE-SPERSE, *v.* (l. *re. sparsum*) to sprinkle—Chhīraknā, chhātā, bithrāt.

RE-SPIRE, *v.* (l. *re. spiro*) to breathe, to catch breath, to rest from toil, to exhale—Tanāffus k., dam pakarnā, dam-lenā, hukhar ki sūrat mū urānā yā khūchnā—Swāsaprasāwas k. wā sāns lenā, sāns pakarnā, sustunā, vishp wā blāph ko ākār men urnā wā khūchnū.

RE-SPIRATION, *n.* the act of breathing, relief from toil, an interval—Tanāffus yā dam-zadārī, arām, fursat farāqat yā waḡfa—Swāsaprasāwas āwas wā sāns, vīsrām, vīsrām.

RE-SPIRATORY, *a.* having power to respire, pertaining to respiration—Tanāffus kārke ke qābil, tanāffus mānab yā muta'alliq-i-tanāffus—Swāsaprasāwasakārī wā sāns lenē ke samarth, swāsaprasāwasasambandhī wā sāns lenē-kā.

RE-SPIRE, *v.* (Fr. *repi*) pause, delay, suspension of punishment; *v.* to relieve by a pause, to delay, to suspend—Waḡfa wāḡa muhlat yā fursat, tarawqif dirāngi yā derī, saḡā kā tarawqif wā waḡfa; *v.* fursat d., tarawqif k., muwqif yā mutawā rakhnā—Vīsrām vīchēhēd vīsrām wā nīyritī, vīlamb, dāpāvilamb; *v.* vīsrām vīsrām wā avakāś d., vīlamb k., kuchh kāl rok rakhnā wā nīyritā k.

RE-SPLENDENT, *a.* (l. *re. splendo*) bright, shining, having a beautiful lustre—Tābīn tāb nak yā nūrānī, roshan yā raushan, muawwar jalaw-gar rakshān darakh shān yā darakhshanda—Chamaktā, jhalaktā wā suprah, pratipi prakāśman vī-bhrajāmān wā dēhpyāmān.

RE-SPLENDESCENCE, RE-SPLENDENCY, *n.* brightness, lustre, splendour—Tajalli, āb-o-tāb yā nūr, roshni jalaw yā darakhshānī—Chamkāhat wā chamak, jagmugahat prakāś kānti wā dipti, pratipi prabhā wā dyuti.

RESPOND, *v.* (l. *re. spondeo*) to answer, to suit; *n.* a short anthem—Jawāb-d. yā jawābī h., murāfīq yā mutābiq h.; *n.* bhajan—Uttar d., mīlnā sadris h. wā anurūpī.

RESPONDENT, *n.* an answerer in a lawsuit—Jawābī, jawāb dih, respondent—Prativādī, uttaravādī, pratipakshī, samādhiṇapakshī.

[yogādhiṇ, amuyoktavya; *n.* uttar.]

RESPONSE, *a.* answerable; *n.* an answer—Jawāb-dih; *n.* jawāb—Anuyojaniya, anuyoktavya, *n.* an answer, a reply—Jawāb—Uttar, prativādya wā prativachan.

RESPONSIBLE, *a.* answerable, accountable—Jawāb-dih yā jawābī, zimma-dar yā zimīn—Anuyoktavya anuyojaniya anuyojya wā anusandhanādhiṇ, anuyogādhiṇ wā āhwā-nādhiṇ.

RESPONSIBILITY, *n.* the state of being responsible—Zimma, jawāb-dihī—Anuyogādhiṇatī, anusandhanādhiṇatī, anuyojyatā, āhwānyogyatī, āhwānādhiṇatī.

RESPONSIVE, *a.* answering, making reply—Jawāb-dih, jawābī yā jawāb-d. w.—Uttarādāyak wā uttarādāyī, uttarakārī.

RESPONSE, *a.* answering; *n.* an answer—Jawāb-dih, jawābī, jawāb d. w.; *n.* jawāb—Uttarādāyak, uttarādāyī, uttarakārī; *n.* uttar.

REST, *n.* (S.) cessation of motion or labour, quiet, repose, sleep, final hope, a pause, a support or prop; *v.* to cease from motion or labour, to be quiet, to repose, to sleep, to lean, to trust, to place as on a support, to die, to stand on, to quiet, to stop, to

depend on—*Sukūn sukūnat āram yā istirālūt, qarār yā āsūdagi, āsāih yā rūhat, khwāb, akhīr ummed, waṣṣa fursat yā farāgūt, takiya*; v. *sākin-h. be-harakat-h. yā dum-lanā, bū-qarār bū-itminān yā khātīr-jamī h., āram k., sonā<sup>h</sup>, takiya k., i'timād yā i'tihār k., qāim k., waṣīf pādā, qāim h., āram rūhūt yā āsāish d., thaharīnā<sup>h</sup>, mau-qūf yā munhasir h.*—*Sthirātā nīchalatā chakuṣṭhāv vīsrūn wā vīsrūti, sānti sūn-tatā swasthātā wā swasthya, sukh kal wā chain, nidrā wā nīnd, autyāsī, viram wā avasān, tek ūr wā thāñbh*; v. *nīchal-h. gātirahit-h. wā sustānī, sānt dhīr sthīr wā swasth h., leṇī vīsrūn-k. wā nidrā-k., sayan k., ūthāgnā wā ūthāgnī, bharosā wā vīswās k., rakhnā wā sthīr-k., marnā, khaṇī h., sānt wā swasth k., tīknā apud thāñ-bhūt wā ūthāñ, avalambit-h. wā avalamb-k.*

REST'FUL, *a.* being at rest, quiet—*Sākin yā bū-qarār, bū-itminān yā bū-āsūdagi*—*Achal nīchal wā sthīr, sānt dhīr wā swasth.*

REST'FUL-LY, *ad.* in a state of quiet—*Sukūn yā sukūnat se, be-harakatī se, itminān yā qarār se*—*Sthirātpūrvak, dhīratā sānti swasthya wā sukh se.*

REST'LESS, *a.* being without rest, unsettled—*Be-āram be-kal yā be-chain, mustarīb yā be-qarār*—*Nidrāñ wā nīrnidra, aswasth vyagra vyagrachitta vyākul wā chañchal.*

REST'LESS-LY, *ad.* without rest, unquietly—*Be-āramī yā be-chainī se, be-qarārī yā i'tirāb se*—*Binā kal chain sukh wā nidrā ke, vyagrātī vyākulatī aswasthātī wā chañ-chalatī se.*

REST'LESS NESS, *n.* want of rest or quiet—*Be-āramī, be-chainī, be-kalī, i'tirāb, be-qarārī, asukh<sup>h</sup>, ūth baith<sup>h</sup>, chunchalatā<sup>h</sup>*—*Aswasthātā, aswasthya, āsāntī, vyākulatā, vyagrātī, chāñchalya.* [ayamasthān.

REST'ING-PLACE, *n.* a place of rest—*Āram-gāh, rahī*—*Vīsrūnasthīn, vīsrūnasthān,*

REST, *n.* (L. *re, sto*) that which is left, the remainder, others; v. to be left, to remain—*Baṣṭa, baṣṭī yā mā baṣṭī, qarī*; v. *baṣṭī rakhnā, jāzil rakhnā yā pus-māñda rakhnā*—*Śesh, śeshabhaṅg avasāish wā avasesh, aur wā aur sab*; v. *bachnā, chluṭnā nīkalnā ūthnā parī-rakhnā wā piche rakhnā.*

REST'IFF, REST'IVE, REST'Y, *a.* unwilling to go forward, obstinate, stubborn, unyielding—*Aṭṭal<sup>h</sup>, gardan kash, sar kash, mutamarrid yā be-zab*—*Aṭṭal, machlā haṭ-thī wā bathikī, magrī tekī wā durāmāyā, durvāṣya adāmāyā wā avāṣya.*

REST'IVE NESS, REST'IVE-NESS, *n.* obstinate reluctance—*Maqrāb<sup>h</sup>, machlū<sup>h</sup>, hath<sup>h</sup>, ar<sup>h</sup>, h<sup>h</sup>, thīr h<sup>h</sup>, taidhā h<sup>h</sup>, kharā h<sup>h</sup>, ruknī<sup>h</sup>, ataknā<sup>h</sup>.* [akā<sup>h</sup>, band.

RE-STAG'NANT, *a.* standing without flow—*Nā-rarāñ, thīr<sup>h</sup>, bañdhā<sup>h</sup>, kharā<sup>h</sup>, rukā<sup>h</sup>,*

RE-STAU'RATION, *n.* (L. *re, stauro*) the act of restoring to a former good state—*Bachālī, sābiq hālāt meñ rakhnā, bāz-dihī*—*Pūrvasthītishāpanī, pūrvadaśasthāpanī.*

RE-STEM', *v.* (L. *re, S. stemo*) to force back against the current—*Dhāre par cha-rhīnā<sup>h</sup>, dhāre ke ultā li jānā<sup>h</sup>.*

RE-STIN'GUISH, *v.* (L. *re, stinguo*) to quench—*Be-jhūnā<sup>h</sup>.*

RE-STI-TUTE, *v.* (L. *re, statuo*) to restore to a former state—*Bahāl k., sābiq-hāl k., jānā k. k. taisā k<sup>h</sup>, istirdād k., wāpas k.*—*Pūrvavat k., pūrvadaśā meñ k., pūrvasthī-tī meñ rakhnā, pher d.*

RE-S-TI-TU'TION, *n.* the act of restoring what was lost or taken away—*Istirdād, wāpa-sī, phīrāw<sup>h</sup>, pherāw<sup>h</sup>, bāz-dihī*—*Pratidān, pratyarpan, punararpan, paridān.*

RE-S-TI-TU-TOR, *n.* one who makes restitution—*Istirdād k. w., wāpas k. w., pher d. w<sup>h</sup>.*—*Pratidān k. w., paridān k. w., punararpan k. w.*

RE-STO'RE, *v.* (L. *restauro*) to give back, to bring back, to return, to replace, to re-pair, to revive, to heal, to cure—*Pher-d<sup>h</sup>, pher lanā<sup>h</sup>, wāpas-k., bahāl-k. yā sābiq-hāl-k., marammat yā durast k., zinda k., āram k., shifā d.*—*Pratidān k., haṭṭī-līnā, pal-tānā wā haṭṭī-d., pūrvasthīti meñ k. wā pūrvasthān meñ phīr baṭhāñnī, pūrvavat-k. sudhārnā wā jāis k. taisī k., jilāñ wā punahsajiv-k., swasth wā nīramāy k., nirog-k. ārogya-k. chaṅgā-k. achchhā-k. wā bhāik-k.*

RE-STO'R'ABLE, *a.* that may be restored—*Qābil-i-wāpasī, qābil-i-istirdād, bahāl hone ke qābil, sābiq hāl meñ hone ke lāiq*—*Phīr jāis k. taisā hone ke yogya, pūrvavat kiye jāne ke yogya, pratyarpanīya, pratideya.*

RE-STO'R'AL, *n.* restitution—*Bāz-dihī, wāpasī, istirdād, pherāw<sup>h</sup>, phīrāw<sup>h</sup>*—*Pratidān, pratyarpan, paridān, punararpan.*

RE-TO-R'ATION, *n.* the act of restoring—*Istirdād, bāz-dihī, bahālī, shifā, durastī, marammat*—*Pratyarpan, pratidān, paridān, pūrvasthītishāpanā, pūrvadaśasthāpan, jīrnoddhār, ārogya, nīramāyātā, rogamukti, roganivrittī.*

RE-STO'R'ATIVE, *a.* having power to restore; n. that which restores—*Muqawwī, shafā-bakhsh*; n. *bahāl karne-wālī shai, tāqūt dene-wālī chīz, muqawwī shai, shafā-bakhsh*—*Sattwad, tejaskar, paushṭik*; n. *sattwad aushadh, agnivarddhak aushadh, śakti wā bal barhāne wālī aushadh.*

RE-STO'R'ER, *n.* one who restores—[*Restere jo fīl hai us se ism-i-fā'il ke mā'ne samajh-lo*]—[*Restere jo dhātu hai us se kartā kā arth jān lo.*]

- RE-STRÁIN'**, *v.* (L. *re, stringo*) to hold back, to repress, to hinder, to limit—*Báz rakhná, zabt k., rokna<sup>h</sup>, mahálad k.*—*Ápni wá áp-rakhná, dabáná, chheñkna thánbhi-má atkána wá pratibandh-k., sasim wá parimit k.*
- RE-STRÁIN'A-BLE**, *a.* that may be restrained—*Qábil-i-zabt, báz rakhe jáne ke qábil, roke jáne ke láiq*—*Nivárapniya, nigrahaníya, niyanya, áre jáne ke yogya, chhenke jáne ke yogya.* [káv se, sanirodh, pratirodh wá sañyan se.]
- RE-STRÁIN'E-LY**, *ad.* with restraint—*Bá-qaid, bá-íntiná*—*Átkáw sahít, at-*
- RE-STRÁIN'ER**, *n.* one who restrains—*Zábit, máni, muzáhim, rokne w<sup>h</sup>.*—*Nirodhak, árne w., niyamak.*
- RE-STRÁINT'**, *n.* the act of holding back, hinderance of the will, abridgment of liberty, prohibition, limitation—*Átkár yá rukár<sup>h</sup>, be-ikhtiyári, qaid be-maqdúri yá zabt, íntiná yá mamámat, tahaddud hadd-bandí inhisár yá takhsis*—*Áráw wá avarodh, nigrah wá nigrahan, pratirodh wá bandhnaí, nivárap wá pratibandh, bandhej avadhikaran simúkarap wá sasimatwa.*
- RE-STRÍCT'**, *v.* to limit, to confine—*Mahálad k., band k. yá qaid k.*—*Sasim k., samar-yád-k, saparimán-k, rokna átkáni wá baidhnaí.*
- RE-STRÍCTION**, *n.* limitation, confinement—*Inhisár hadd-bandí hadd yá tahaddud, qaid*—*Ávadhí simá wá maryádá, nibandh nibandhan bandhan wá nigrah.*
- RE-STRÍCT'IVE**, *a.* imposing limitation, expressing limitation, astringent—*Hadd-band muni yá hálí, hadd-mamá, qábil yá ingibáz-k, w.*—*Nibandhak niyánuak maryádáni-rupak wá simánirupak, simúprakasak wá parimánaprakáśak, dháarak wá sametne-w.*
- RE-STRÍCT'IVE-LY**, *ad.* with limitation—*Hadd se, hadd bandí se, tahaddud se, inhisár se*—*Sasimá, sívadhí, saparimán.* [saikochan, samet, dhárapasakti, kashiyá.]
- RE-STRIK'EN-CY**, *n.* the power of contracting—*Qabíz-yat, qurwat-i-ingibáz*—*Sikuráw,*
- RE-STRIK'ING**, *n.* a medicine which contracts—*Qabíz dá'wá*—*Kashiyábheshaj, dhá-rakausadhí.* [jítí-o-jahd k.]—*Phir se yatn udyog cheshitá wá prayás k.*
- RE-STRIVE'**, *v.* (L. *re, D. strenco*) to strive anew—*Sar-i-nau koshish k., phir sa'í yá*
- RE-SUBJÉCTION**, *n.* (L. *re, sub, jactum*) a second subjection—*Turkhir-i-sáni, sani farmán-hardári*—*Punarvasáikaran, punarvasatá, punarájnádhinatá.*
- RE-SUB-LIME'**, *v.* (L. *re, sublimis*) to sublime again—*Phir chakúná khúchná yá utárá<sup>h</sup>, phir khális k.*—*Phir sódhaná.*
- RE-SÚLT'**, *v.* (L. *re, saltum*) to leap back, to spring or proceed as a consequence ; *n.* the act of leaping back, consequence, effect, conclusion—*Báz gashit h. yá k., natíja h. yá paidá k., n. báz-gashit, natíja yá samara, hásil, insáram*—*Palatná wá paltí-khúna, nikahá utluna upajná phalná wá utpanna-h. ; n. paltí wá pícho ke uchhalná, paripán wá nirgam, phal nikas nichor wá phaloday, sesh ant wá sídhdhant.*
- RE-SÚLT'ANCE**, *n.* the act of resulting—*Natíja, hásil, samara*—*Phal, nikás, phaloday.*
- RE-SÚM'**, *v.* (L. *re, sumo*) to take back or again, to begin again after interruption—*Báz-qáft k. yá pher ikhtiyár-k., pher yá phir shurú k.*—*Pher-lená wá phir-lená, punararambh-k, prakritaprasaṅg k. wá pumatprasāṅg k.*
- RE-SÚM'A-BLE**, *a.* that may be resumed—*Báz-qáfti, báz-qáfti-pazir, qábil-i-zabti*—*Pratyáharaniya, pratyaháryya, pher liye jáne ke yogya.*
- RE-SÚM'PTION**, *n.* the act of resuming—*Báz-yáft, báz-giri, báz-ágázi, zabti*—*Pratyáha-ran, punargrahan, punaradán, pher lená, phir lená.*
- RE-SUP'INE'**, *a.* (L. *re, supinus*) lying on the back—*Chit pará huá<sup>h</sup>, chit<sup>h</sup>.*
- RE-SÚP'INATION**, *n.* act of lying on the back—*Chit parná<sup>h</sup>.*
- RE-SUR-REC'TION**, *n.* (L. *re, surrectum*) act of rising again, revival from the dead—*Phir utluná<sup>h</sup>, bá's hashr hashr-o-mashr qiyám yá phir-zinda-k.*—*Punarutthán wá punarutthiti, mritotthán mritotthiti mritapunarutthán wá śmasanádutthiti.*
- RE-SUR-VEY'**, *v.* (L. *re, super, video*) to survey again, to review—*Phir nigáh k., nazar-i-sáir-k.*—*Phir dekhná, punarnirikshá wá punaravalokan k.*
- RE-SÚS'CITATE**, *v.* (L. *re, sub, cito*) to stir up anew, to revive, to reproduce—*Ithá k., phir zinda k., phir paidá k.*—*Phir utluná wá chaítanya k., phir jikíná, phir utpanna k.*
- RE-SÚS'CI-TATION**, *n.* the act of resuscitating—*Ithá, phir jiláná<sup>h</sup>, nau-paidái*—*Pratíjivan, sanjivan, phir sajiv k., punarutpádan, punarutthápan.*
- RE-TÁIL'**, *v.* (L. *re, Fr. tailier*) to sell in small quantities or at second hand, to tell in broken parts or at second hand ; *n.* sale in small quantities or at second hand—*Khurda-faroshí k., thorá thorá kar-ke kahná<sup>h</sup> ; n. khurda-faroshí*—*Thorá thorá karke bechná wá phutkar bechná, khandavarpan k.*
- RE-TÁIL'ER**, *n.* one who retails—*Khurda-farosh, khurdiya*—*Phutkar bechne w., tut-pubjiyá, thorá thorá karke bechne w., alpavikrayakári, khandavikrayí.*
- RE-TÁIN'**, *v.* (L. *re, tenco*) to keep back, to keep in possession, to keep in pay—*Átká-rakhná<sup>h</sup>, rakhná<sup>h</sup>, nankar rakhná*—*Dáb-rakhná, dháran-k. na-chhorná wá pakar-rakhná, nirúpatavetan par niyukt k.*
- RE-TÁIN'ER**, *n.* one who retains, a dependant—*Rakhne w<sup>h</sup>, dáman-gir banda wábasta*

- naukar gā mulāzim*—Pakarne-w. wā dhāraṅk. w., bhṛitya anujīvi avalambī anu-  
shṅgī anuyāyī sevak anuchār śrīti śśrayī wā amchārī.
- RE-TENTION, *n.* the act or power of retaining—*Dāz-dārī, imśāk, pakar<sup>h</sup>, ghāvat-i-  
māsika, givīst, hāfzā, hifz*—Dhāraṅ, dharaṅ, saṅgrahaṅ, dhāraṇā, dhāraṇāśakti,  
saurīti, melhā. [wān, dhāraṇāśaktivīśiṣṭ, dhāraṇāśaktiyukt.]
- RE-TENTIVE, *a.* having power to retain—*Qābīz, mumsik, hifz-dār*—Dhāraṅ, dhāraṇā-  
RE-TENTIVENESS, *n.* quality of being retentive—*Qābīzīyat, imśāk, hifz-dārī*—Dhāra-  
ketwā, dhṛitī, dhāraṇāśakti, dhāraṇākshamatā.
- RET-ENUE, *n.* a train of attendants—*Pāc-rīkīb, sarārī, jālan, hasham-o-khadam, tuzuk*  
—Paṭīl, bhṛityagān, amcharasamūh, bhṛityavarg, sahacharavarg.
- RE-TAKE, *v.* (L. *re, S. taceo*) to take again—*Phir lenā<sup>h</sup>.*
- RE-TAL-TATE, *v.* (L. *re, talis*) to return like for like, to requite, to repay—*Baillā  
lenā, tawar d., jāzā gā mukāfāt d.*—Paltā lenā, pratīphal d., parīsoḍh pratīkār, pratī-  
kār wā pratīkriyā k. [—Paltā, pratīkār, pratīkriyā, pratīkarnī, pratīkarnī, pratīphal.]
- RE-TAL-TATION, *n.* return of like for like—*Baillā, mukāfāt, jāzā, tawar, muhāḍala, qīsās*
- RE-TARD, *v.* (L. *re, tardus*) to hinder, to obstruct, to delay, to put off—*Roknā<sup>h</sup>,  
band k., muzāhim k. gā mānī<sup>h</sup>, takhīr-k. gā wāpas-rakhnā, māwāf gā multawī  
rakhnā*—Ārnā, āvarodh-k. bādhā-k. wā ātkānī, vīlanā wā dhīl k., tāl d. ūthā-rakhnā  
wā piche dīhnā. [—Roknā, bādhā wā āvarodh.]
- RE-TARDATION, *n.* act of retarding, hinderance—*Ātkān<sup>h</sup>, muzāhamat gā māmānāt*
- RE-TARDER, *n.* one who retards, a hinderer—*Rokn<sup>h</sup>, muzāhim mānī<sup>h</sup> gā hārīj*—
- RE-TARDMENT, *n.* the act of retarding—*Rok gā rukar<sup>h</sup>, muzāhamat*—Āvarodh, prati-  
bandh, bādhā, ārnā, ātkānī. [shajā—Prakāśm, prakāṭ k., pratyakṣ k., prakāś.
- RE-TRECTION, *n.* (L. *re, trectum*) the act of dis-closing to the view—*Inkīshāf, mukā-*
- RE-TELL, *v.* (L. *re, S. tellan*) to tell again—*Phir kahnā<sup>h</sup>.*
- RETENTION, See under RETAIN.
- RE-TEN, *v.* (L. *re, teco*) to unweave, to undo—*Sajjīnā<sup>h</sup>, kholnā<sup>h</sup>.*
- RE-TI-CENCE, *n.* (L. *re, taceo*) concealment by silence—*Kāmoshī se poshidagī, sukūṭ  
se ikhā<sup>h</sup>*—Maun se ropān, chuppi se chhipāw.
- RE-TICLE, *n.* (L. *rete*) a small net—*Chhotā jāl<sup>h</sup>.*
- RE-TICU-LAR, *a.* having the form of a net—*Jāl sāl<sup>h</sup>, jālī sāl<sup>h</sup>, jāl-sarīkhā<sup>h</sup>, jāl ke mā-  
nīnd, musabbak, ghānīharī-dār*—Jālīkār, jālarīp, jālikrītī. [mit.]
- RE-TICU-LATED, *a.* made of net work—*Jāl-dār, jāle-dār, jālī kā banā huā<sup>h</sup>*—Jālanir-
- RE-TICULE, *n.* a small bag of net-work, a small bag to be carried in the hand—*Jālī  
kī chhotī thailī<sup>h</sup>, ek chhotī thailī jisko hāth mein le chāl-saknā<sup>h</sup>.*
- RE-TIFORM, *a.* having the form of a net—*Jāl-sāl<sup>h</sup>, jāl sarīkhā<sup>h</sup>, jāl ke mānīnd*—Jālā-  
kār, jālikrītī. [chitrapatra, netraṅtasthachitrapatra.]
- RE-TINA, *n.* (L. *rete*) one of the coats of the eye—*Rutābat-i-jālidīya*—Netraṅtasthita-
- RE-TIRE, *v.* (L. *re, Fr. tirer*) to withdraw, to retreat, to recede; *n.* retreat—*Kanā-  
re ho jīnā goshe mein jīnā gā bakhāst h., pas-pā h. gā pahū-tihī k., haṭ jīnā<sup>h</sup>; n. pas-  
pā*—Alag ho-jīnā chāl jānā wā ūth jīnā, haṭī d. pṛth phernā wā piche phīrnā,  
dāh jīnā tāhnā wā hatnā; *n.* haṭī, apagaman.
- RE-TIRED, *p. a.* secret, private, withdrawn—*Poshida, pīnhān, nīhānī gā mukhī, kanā-  
re kīpī huā*—Gupī, guṇī vivikī wā chhipā huā, alag wā nyānī kīyā huā.
- RE-TIREDNESS, *n.* solitude, privacy—*Tanhai, khalwat gā gosht*—Ekāntatā wā ekāntā,  
vivikātā wā ekāntabhā.
- RE-TIREMENT, *n.* the act of withdrawing, private abode, private way of life—*Pas-  
pā gā kashidagī, khalwat-gāh, khalwat gā gosht, khalwat nīshnī gosht-nīshnī parde-  
nīshnī gā gosht girī*—Haṭī nīvartan apagaman wā khūch, vivikāsthaṅ nīrjama-  
sthān wā ekāntasthān, vivikātā vivikāvyatī vivikādasā wā ekāntatā.
- RE-TORT, *v.* (L. *re, tortum*) to throw back, to return an argument or censure, to  
make a severe reply; *n.* the return of an argument or censure, a glass vessel—  
*Palā mārnā<sup>h</sup>, radd-i-jawāb gā paltā-ilām d., sakht jawāb d.; n. radd-i-jawāb gā  
paltā ilām, shīshe kā bartan*—Pher-mārnā wā paltā d., pratyuttar wī pratyapavād  
k., karpī wā tikshṇa uttar d.; *n.* pratyuttar pratyapavād wā pratīnīdī, kāchavak  
kāchavakayantra wā kīnchī kā bāsan.
- RE-TORTING, *n.* the act of throwing back—*Palā-mārnā<sup>h</sup>, paltā d<sup>h</sup>.*
- RE-TORTION, *n.* the act of retorting—[*Retort jo jīl hai uske māne dekho*]—[Retort  
jo dhātū hai uskā arth dekho.]
- RE-TOSS, *v.* (L. *re, tossare*) to toss back—*Paltā-kar pheknā gā uckhānā<sup>h</sup>.*
- RE-TOUCH, *v.* (L. *re, Fr. toucher*) to improve by new touches—*Aur durast k.,  
zigāda khūb-tar k., bhālā k<sup>h</sup>, sudhārnā<sup>h</sup>.*
- RE-TRACE, *v.* (L. *re, tractum*) to trace back, to trace again—*Alāmāt se phir talāsh  
k., naqsha gā bāharī khatt phir khīnchnā*—Chīhnādwārī phir khoj lenā, bāharī rekhnā  
phir khīnchnā.

**RETRACT**, *v.* (L. *re, tractum*) to draw back, to recall, to unsay, to recant—*Khīnch lenā<sup>h</sup>, bāz-khānchā<sup>h</sup> bārkhāst-k. yā naskh-k., inkār k., inhīrāf-k. rāc-badalnā yā zabān badalnā*—Sametnā wā sikor-lenā, metnā, natnā nakārnā wā mukārnā, pūrvok-takhaṇḍan-k. pūrvoktalop-k. pūrvoktaviparītā-kahānā uktatyāg-k. uktsāwikār-k. wā bāt phernā.

**RETRACTAT**, *v.* to unsay, to recant—*Inkār k., inhīrāf-k. rāc-badalnā yā zabān badalnā*—Natnā nakārnā wā mukārnā, pūrvoktakhaṇḍan-k. pūrvoktalop-k. pūrvoktaviparītā-kahānā uktatyāg-k. wā bāt phernā.

**RETRACTATION**, *n.* recantation, disavowal—*Irtdād inhīrāf yā bargashṭagī, inkār*—Pūrvoktaviparītavād pūrvoktakhaṇḍakavād pūrvoktakhaṇḍan wā pūrvoktalop, aswikār wā anaṅgikār.

**RETRACTION**, *n.* act of retracting, recantation—*Inkār yā inkār-i-sukhan, irtdād inhīrāf bargashṭagī yā tabaddul-i-rāc*—Aswikār anaṅgikār wā bāt palatnā, pūrvoktaviparītavād pūrvoktakhaṇḍakavād pūrvoktakhaṇḍan wā pūrvoktalop.

**RETRACTIVE**, *a.* withdrawing—*n.* that which withdraws—*Itāā leuc w<sup>h</sup>, khīnch-leuc w<sup>h</sup>; n. jo hatā le jo khīnch h<sup>h</sup>.*

**RETREAT**, *v.* (L. *re, tractum*) to go back, to withdraw, to retire to a place of safety; *n.* the act of retiring, state of privacy, a place of safety—*Pas-pā h. yā gure: k., kure:resh. bāz gashṭ k. rā qardān h. yā pahā tihī-k., panāh-lenā goshe-meh-jānā goshe-pakagānā yā mājā ikhtiyār k.; n. pas-pāi gure: yā bāz gashṭ, khalwat-gāh pashī-dagī goshe nishīnī yā goshe, mawās mānātā yā maljā*—*Itānā pīth d. pīth-phernā wā bhāgnā, alag h. uth jānā chahī jānā wā dabnā, āsrayasthān ko jānā wā āsray lenā; n. hatāw wā hatā, vivikṭatā vivikṭadāsī nirjānasthān wā ekāntatā, āsrayasthān.*

**RETRENT**, *v.* (L. *re, Fr. trencher*) to cut or lop off, to lessen, to abridge, to limit—*Kāl-dālnā<sup>h</sup>, kum k. yā takhīf k., mukhtasar k., mahūd k.*—Kātnā wā chhānt-nā, ghatānā, sukshēp k. wā nyūn k., sīmā-bhāndhna sāsīn k. wā parimit k.

**RETRENCHMENT**, *n.* the act of lopping off, diminution, reduction—*Tarāsh, taqīl kīst yā tasīr, takhīf*—Kat chhānt wā chhātīw, ghatīw, nyūnatwā wā hrās.

**RETRIBUTE**, *v.* (L. *re, tributum*) to pay back, to make repayment or compensation—*Wāpas d. yā k., badlā jazā yā īwaz d.*—Pher d. wā pātīnā, pratīphal d.

**RETURNS**, *n.* return according to the action, repayment, requital—*Mukāfāt, qābilāh yā pādāshṭ, jazā badlā īwaz yā intiqām*—Pratikriyā, pratīphal, pratikār wā nishkrīti.

**RETURNSIVE**, **RETURNSIVE**, *a.* returning according to the action, repaying—*Mukāfāt-dih yā jazā-dih, īwaz yā pādāshṭ d. w.*—Pratīphalaprād wā pratīphalad, pratikārak wā pratikārī.

**RETRIEVE**, *v.* (L. *re, Fr. trouer*) to recover, to repair, to regain, to recall; *n.* a seeking again—*Phir pānā<sup>h</sup>, mustarādī yā dursat k., phir hāsīl k., kaudār-lānā<sup>h</sup>; n. talāsh-i-sānā*—Punahprāpṇ k., sunḥārnā wā sunḥādnā, punarālāb k., bahor lānā wā pher lānā; *n.* darsī khoj, punaranweshan.

**RETRIEVABLE**, *a.* that may be retrieved—*Islāh-pazīr, phir milne joḡ<sup>h</sup>, phir āne ke qābil, laṭne ke lāṅ*—Phir milne ke yogya, laṭne w., punarlābhya, punaruddharāniya, niddharāniya.

**RETROACTIVE**, *a.* (L. *retro, actum*) acting on things past—*Guzrī bātōn yā chīzōn par asar yā kām k. w., pas-bīn, pas-nigrān*—Bīti luī bātōn par kām k. w., gatakālāpekshak, vyatīt bātōn par phal utpanna k. w.

**RETROCESSION**, *n.* (L. *retro, cessum*) the act of going back—*Pas-ravī, bargashṭagī, pas-pāi, hat-jānā<sup>h</sup>, hatī<sup>h</sup>*—Pratigaman, pāschādaganan, laut jānā, hatīw.

**RETROGRADE**, *v.* (L. *retro, gradim*) to go backward; *a.* going backward—*Pas-pā h., pichhe jānā<sup>h</sup>; n. pas-pā, wāpas-ran, pichhe jāne w<sup>h</sup>*—Laut jānā, hat jānā, hatnā, pāschādaganan k.; *a.* viparītāgamī, pratigamī, laut jāne w., pāschādāgamī.

**RETROGRADE**, *n.* act of going backward—*Pas-pāi, pas-ravī, wāpas-ravī, qahqarā*—Pāschādaganan, viparītāgamī.

**RETROGRESSION**, *n.* act of going backward—*Pas-pāi, wāpas-ravī, pas-ravī, qahqarā*—Pratigaman, pāschādaganan, viparītāgamī, hatīw, hatī.

**RETROSPECT**, *n.* (L. *retro, spectrum*) a looking back on things past—*Pas-bīnī, pas-nazārī, bāz-purs*—Pāschādāvalokan, atitakālāvalokan, gatakālāvalokan, gatāvalokan, pāschādādrishṭī.

**RETROSPECTION**, *n.* the act of looking back—*Pas-bīnī, pas-nazārī*—Pāschādādarśan.

**RETROSPECTIVE**, *a.* looking backward—*Pas-bīn, bāz-bīn, pas-nigrān*—Pāschādādarśak, pāschādādarśī, pāschādāvalokī, gatakālāvalokī, gatakālāpekshak, gatakālāpekshī, gatāpekshak, bhūtakālāpeksh.

**RETRODE**, *v.* (L. *re, trudo*) to thrust back—*Pichhe ko thelnā āhalcīnā yā ghusernā<sup>h</sup>.*

**RETROSE**, *a.* hidden, obscure—*Poshīda yā pinhān, muglaq*—Gupt wā chhipī-huā, gūph.

**RETUND**, *v.* (L. *re, tundo*) to blunt—*Kund k.*—Kupṭhit k., bhotā bhoṭhā wā



**RE-TURN'**, *v.* (L. *re*, S. *tyrnan*) to come or go back to the same place, to give or send back, to retort, to repay; *n.* the act of coming back, retribution, repayment, remittance, profit, restitution, report—*Phir-ānā yā phir-jānā<sup>h</sup>*, *wāpas d. yā k.*, *radd-i-jawāb yā paltā-ilzām d.*, *'iwaz-d. badlā-d. pādāsh-d. yā adā-k.*; *n.* *bāz-yasht murāja-'at yā mu'āwālat*, *intiqām jazā badlā mukāfat yā 'iwaz*, *wāpas d. yā wāpas k.*, *hundi kar-ke rupai bhejā<sup>h</sup>*, *paidāish naf yā sud*, *bāz-dihī istirdād yā bahālī*, *gī-rat-i-kāl taujīh yā kausīyat*—*Phirnā palatnā bahurū<sup>h</sup> laut-ānā wā laut-jānā*, *pher-d. phirānā paltānā lautnā wā pher-bhejā<sup>h</sup>*, *p atyuttar wā pratinindā k.*, *bhar-d. patā-d. chukānā paltā-d. wā pratiphal-d.*; *n.* *pratigaman pratyāgaman phirtī punarāgaman lautāw wā phirāw*, *pratiphal pratikriyā wā paltā*, *pratidān bhar d. wā paltā-d.*, *hundi ke dwārā dhan wā rupai bhejā<sup>h</sup>*, *lābh wā phal*, *punarapan wā pūrvasthitisthāpanā*, *svedan vijñājan āvedanapatra wā vijñāpanapatra*.

**RE-TURN'-A-BLE**, *a.* that may be returned—*Wāpas kiye jāne ke lāiq*, *munimkin-i-bahālī*, *diye jāne ke qābil*—*Phere jāne ke yogya*, *diye jāne ke yogya*, *pūrvavat kiye jāne ke yogya*.

**RE-TURN'-ER**, *n.* one who returns—*Phirne w<sup>h</sup>*, *pherne w<sup>h</sup>*, *pher-bhejne w<sup>h</sup>*, *wāpas k. w. yā d. w.*, *hundi kar-ke rupai bhejne w<sup>h</sup>*, *intiqām-pazir*, *jazā-pazir*—*Lautne w.*, *paltne w.*, *luti d. w.*, *hundi karke dhan pathwāne w.*, *pratiphalayogya*.

**RE-TURN'-LESS**, *a.* admitting no return—*Nā bāz gashtanī*—*Apunarāgamyā*, *apratyāgamyā*, *[satnā<sup>h</sup> phir milānā yā milnā<sup>h</sup>]*.

**RE-UNITE'**, *v.* (L. *re*, *unus*) to join again—*Phir jorā yā jutnā<sup>h</sup>*, *phir sātnā yā*

**RE-UNION**, *n.* a second union—*Phir jor<sup>h</sup>*, *ittifāq-i-sānī*—*Punaryog*, *punahsahyog*, *punahsaudhī*, *dohrakar mel wī jor*. [ *jor<sup>h</sup>* ]

**RE-UNITION**, *n.* the act of joining again—*Phir milnā yā milnā<sup>h</sup>*, *dohrākar mel wī jor*.

**RE-VEAL'**, *v.* (L. *re*, *revel*) to show, to disclose, to discover, to make known—*Dikhānā<sup>h</sup>*, *kahnā<sup>h</sup>*, *zāhir yā munakshif k.*, *jāsh āshkāra hawāilā yā mushkār k.*—*Dikhānā*, *bahānī*, *kholnā wī prakāś k.*, *prakāt pragat wā prasiddh k.*

**RE-VEALER**, *n.* one who reveals—*Dikhāne w<sup>h</sup>*, *mukhbīr*, *kashkhāf*, *kāshif*, *parda-dār*—*Dikhāne w.*, *kahnē w.*, *prakāśak*, *jñāpak*, *sūchak*.

**RE-VEALMENT**, *n.* the act of revealing—*Lukhāsh*, *izhār*, *kashf*—*Prakāśan*, *vivaran*, *kholnā*, *prakāt k.*, *pragāt k.*

**RE-VELATION**, *n.* the act of revealing, that which is revealed, the communication of sacred truths from heaven, the apocalypse—*Zāhir yā jāsh k.*, *izhār yā ifshā*, *tanzīl qī ilhām*, *wahī*—*Prakāt k.*, *pragāt k.*, *dekhānā wā kahānā*, *prakāśitavākya*, *īśwarapratyadōś*, *daivavānī wā daivavānī*.

**RE-VEILLE'**, **REVÊLLE**, *n.* (Fr.) the beat of drum about break of day—*Pajr ke awat tambiar kā bajnā*—*Tarke wā arupoday ke sanay dāike kā bajnā*.

**REV'EL**, *v.* (D. *revel*) to feast with loose and noisy jollity, to carouse; *n.* a feast with loose and noisy jollity—*Bad-masti k. yā dhūmdhām se 'aish-jāsh k.*, *kasrat se sharab pīnā yā khushī k.*; *n.* *bad-masti*, *dhūmdhām se 'aish-jāsh yā ziyāfat*—*Dhūmdhām se utsav k.*, *chakarbat-machnā atīśayamadyapn-k. wā bahut mad pīnā*; *n.* *dhūmdhām se utsav*, *chakarbat*.

**REV'EL-ER**, *n.* one who reveals—*Dhūmdhām se 'aish-o-'ishrat yā 'aish-o-jāsh k. w.*, *bad-masti k. w.*—*Dhūmdhām se utsav k. w.*, *pīnāsakt*, *atīśayamadyapn k. w.*, *chakarbat machine w.* [—*Dhūmdhām se utsav*].

**REV'EL-ING**, *n.* loose and noisy jollity—*Dhūmdhām se 'aish-o-'ishrat yā 'aish-o-jāsh*

**REV'EL-RY**, *n.* loose jollity, festive mirth—*Dhūmdhām se 'aish-o-'ishrat*, *'aish-o-jāsh*—*Dhūmdhām se utsav*, *chakarbat*.

**REV'EL-RÖUT**, *n.* a mob, noisy festivity—*Ilujām*, *dhūmdhām se 'aish-o-'ishrat yā 'aish-o-jāsh*—*Bhīr*, *chakarbat wā dhūmdhām se utsav*.

**REV'EL'**, *v.* (L. *re*, *vello*) to draw back—*Khīnch lenā<sup>h</sup>*, *pher lenā<sup>h</sup>*.

**REV'ENG'**, *v.* (L. *re*, *vindere*) to return an injury; *n.* the return of an injury, the desire of returning an injury—*Bair lenā<sup>h</sup>*, *intiqām lenā*, *badlā lenā*; *n.* *intiqām*, *n badlā pādāsh yā jazā*, *kīna yā khvāhish-i intiqām*—*Paltā lenā*, *vairoddhār wā vairasuddhī k.*; *n.* *paltā vairapratikār vairoddhār wā apakārasuddhī*, *vairoddhārechchhā vairapratikārechchhā*, *pratihiṁsābuddhī wā pratidrohābuddhī*.

**REV'ENG'E-FUL**, *a.* full of revenge, vindictive—*Pur-kīna yā kīna-war*, *kīna-kash yā intiqām-kash*—*Pratyapakārechchhu wā pratihiṁsāsil*, *p:atidrohachchhu wā pratihiṁsechchhu*.

**REV'ENG'E-FUL-LY**, *ad.* with the spirit of revenge—*Kīna-wari*, *se*, *kīna-kashī se*, *intiqām-kashī se*—*Pratidrohāsilatwa se*, *pratihiṁsāsilatā se*, *pratyapakārabuddhī se*.

**REV'ENG'E-FUL-NESS**, *n.* state of being revengeful—*Kīna-wari*, *kīna-kashī*—*Pratihiṁsāsilatwa*, *pratyapakārasīlatā*, *pratihiṁsābuddhī*.

**REV'ENG'E-LESS**, *a.* unrevenged—*Be-intiqām*, *be-badlā*—*Apratihiṁsit*, *apratyapakrit*.

**REV'ENG'E-MENT**, *n.* return of an injury—*Intiqām*, *burāī kā badlā*—*Vairoddhār*, *apakārasuddhī*, *paltā*, *pratiphal*, *vairapratikār*, *pratyapakār*, *pratihiṁsā*.

- RE-VENG'ER, *n.* one who revenges—*Bair lene w<sup>h</sup>, burāt kā badlā lene w., intigām lene w.*—*Paṭi lene w., pratikarak, prathiṇsak, pratyapakarak, vairaśodhak.*
- RE-VENG'ING-LY, *ad.* with revenge, vindictively—*Kina-wari se, kina-kashī yā intigām-kashī se*—*Prathiṇsāsīlatwa se, pratyapakarāsīlatā wā prathiṇsābuddhi se.*
- REVEN'UE, RE-VEN'UE, *n.* (L. *re, renio*) income, annual produce of rents or taxes—*Amad āndarī āmadarī yā gīft, khirāj mahsūl māt-guzarī pota fota yā janī*—*Prāpti wā lālā, kar rājakar wā rājaswa.*
- RE-VER'BER-ATE, *v.* (L. *re, verbero*) to beat back, to bound back, to resound—*Paṭā-d. yā pher-d<sup>h</sup>, paṭat jānā yā w-hhal-jānā<sup>h</sup>, gūjānā<sup>h</sup>.*
- RE-VER'BER-ANT, *a.* beating back, resounding—*Paṭā-d. w. yā pher-d. w<sup>h</sup>, gūjāne w<sup>h</sup>.*
- RE-VER'BER-ATION, *n.* the act of reverberating—*Paṭā-d. yā pher-d<sup>h</sup>, paṭāw<sup>h</sup>, bāz-gasht, gūjā<sup>h</sup>*—*Pratikshop, pratipakshop, pratighāt.*
- RE-VER'BER-ARY, *a.* beating back, returning—*Paṭā-d. w<sup>h</sup>, pher-d. w<sup>h</sup>.*
- RE-VER'E, *v.* (L. *re, revero*) to regard with ear mingled with respect and affection—*Buray jānā<sup>h</sup>, āziz jānā<sup>h</sup>, takrim k., pā-bos k., pā-bos h., tūzim k.*—*Pūjā k., ādar k., bahut māmā, bhakti k., śradhdhā k., bahumān k.*
- RE-VER'ENCE, *n.* fear mingled with respect and affection, a title of the clergy; *v.* to regard with reverence—*Taqir ihlām takrim takrim tūzim taslim adab sijla kor-nish yā pā-bos, pādriyān kā khitāb jāise par-marshid yā hazrat*; *v.* [*revere ke māne dekho*]—*Sammān sammān mān ādar pūjā sevā archana bhakti wā śradhdhā, purohito ki padāvī jāise bhagawān mahārājādī*; *v.* [*revere kī arth dekho*.]
- RE-VER'EN-CE, *n.* one who reverences—[*Revere jo jīl hai us se reverencer ke māne samajh-lo*]—[*Revere jo dhātū hai us se reverencer kī arth jān-lo*.]
- RE-VER'END, *a.* worthy of reverence, the honorary title or epithet of the clergy—*Mūazzam mukarram muhtarām āziz yā huzur, pādriyān kā khitāb yā lagab jāise pīr-marshid pīr-marshid yā shah*—*Pūjya pūjaniya archanīya upāsaniya mānya ārya wā śradhdheya, purohito ki padāvī jāise gosānī guru ālī.*
- RE-VER'ENT, *a.* expressing reverence, humble—*Tūzim nāmā ihlām-kār yā muaddab, āziz garīb yā khitāb-sār*—*Ādarasūchak bhaktisūchak pujakārī ādarakārī wā sampūjak, dīn wā bhaktimān.*—[*Ādarasūchak, bhaktisūchak, pujakārī, ādarakārī, sampūjak.*]
- RE-VER'ENTIAL, *a.* expressing reverence—*Tūzim nāmā ihlām-kār, muaddab, tūzim*
- RE-VER'ENTIAL-LY, *ad.* with show of reverence—*Tūzim nāmā se, muaddabāna, adab yā ādā<sup>h</sup> se, tūzim yā takrim se*—*Ādarapūrvak, bhakti wā sammān se, ādar se.*
- RE-VER'ENTIAL-LY, *ad.* with reverence—[*Reverentially ke māne dekho*]—[*Reverentially kī arth dekho*.]
- RE-VER'ER, *n.* one who reveres—[*Revere jo jīl hai us se ism-i-jīl ke māne samajh-lo*.]
- RE-VER'IE, *n.* (Fr. *loose* musing, irregular thought, wild fancy—*Br-hada khayāl, sheikh-chilli ke se masnāba yā man-man, khayāl-i-lā-yā-ni*—*Anarthakachintā, vishin-khaladhyan wā nīarthakachintā, baddhivibās.*—[*lā, kūtānā, phir ānā.*])
- RE-VERT', *v.* (L. *re, verto*, to turn back—*Phirū<sup>h</sup>, bāz ānā, ād h., rāj h.*—*Laut-RE-VERSE*, *v.* to turn back, to turn up-side down, to turn to the contrary; *n.* change, vicissitude, a contrary, an opposite—*Phirū<sup>h</sup>, sar-nigūn k., hī-l'aks k.; n. tabdil yā tabaddul, qarṣhish inqilāb yā tagayir.*—*aks, zidd*—*Lautnā laut-d. wā paṭi-d., aundhīnā wā sir-tale-k., ulṭnā ulṭ-d. ulṭpulāt-k. viparīt k. vyatyast-k. wā vyatikram k.; n. pherphā, parivarttan wā vikār, viparīt wā vaiparitya, vyatikram vya-tyās vipakṣh wā prāṭipakṣh.*
- RE-VERS'AL, *n.* a change to the opposite; *a.* intended to reverse, implying reverse—*Inqilāb, tagayir, ulṭmā, phirāw<sup>h</sup>; a. ulṭāne w<sup>h</sup>, inqilāb-nāmā*—*Parivritti, parivarttan, pratyavarttan; a. pherne-w. wā ulṭne-w., parivarttanasūchak.*
- RE-VERS'ED-LY, *ad.* in a reversed manner—*Mākūs taur se, maqlūb tariq se, bar-khilūf taur se*—[*Uti rīti se, viparīt prakār se.*]
- RE-VERSE'LESS, *a.* not to be reversed—*Nā radd-paṭir, gair-i-mutaqayir, be-tagayir, be-tabaddul*—*Aparivartya, aparivarttaniya, aparivarttaniya.*
- RE-VERSE'LY, *ad.* on the other hand—*Ulṭā<sup>h</sup>, bar-khilūf, bar-aks*—*Viparīt, vaiparitya se, vyatikram se, viparyaya se.*
- RE-VERS'IBLE, *a.* that may be reversed—*Tagayir paṭir, munkin-i-tabdil, radd hone ke qābil*—*Parivartya, parivarttaniya, parivarttaniya.*
- RE-VERS'ION, *n.* the returning of property to the former owner or his heirs after the death of the present possessor, succession—*Mālik-i-hāl ke marne ke ba'd unālā kā sābhīq mālik yā uske waras ke hāth meñ phir-jānā, haqq-i-wirāsāt*—*Upasthit wā varttanmān adhikārī ke marne par vitta wā dhan kā pahile ke adhikārī wā uske uttarādhipakārīyon ke hāth meñ phir jānā, uttarādhipakārī wā anyabhogottarādhipakārī.*
- RE-VERS'ION-ARY, *a.* to be enjoyed in reversion or succession—*Mālik-i-hāl kī wafāt ke ba'd yāstānī, mirās kī tarah par hāth lagne w.*—*Varttanmān wā vidyanmān adhikārī ke marne ke piche hāth āne w., anyabhogottaraprāpya, anyabhogottaraprā-pniya, uttarabhogya.*

RE-VERS'ION-ER, *n.* one who has a reversion—*Malik-i-hāl kē wafāt ke ba'd amlāk kē dokh pāre w.*—Virtuamān yā vidyāmān adhikārī kī maritū ke paschāt adhikār pāne w., anyabhogottarādihikārī.

RE-VER'VE, *v.* changing, turning to the contrary—*Phirne w<sup>h</sup>, bar 'aks yā bar-khilāf*  
 RE'VE-RE-Y. See REVERSE. [*h. w.*—Palatne w., ultī aundhā wā viparit h. w.

RE-VE'ST', *v.* (*L. re, vestis*) to clothe again—*Phir kapre pahinānā yā pahirānā<sup>h</sup>.*

REVE'ST'IA-RY, *n.* a place where dresses are repositied—*Toshā-khāna*—Vastrālay, vastrarakshasāsthān.

RE-VICT'UAL, re-vit'ūl, *v.* (*L. re, victum*) to furnish again with provisions—*Phir sidhā jubinā yā jutānā<sup>h</sup>, phir 'ulāfā yī zāt muloqīp k. yā baham-pahunchānā.*

RE-VIC'TION, *n.* return to life—*Bāz-zist, jilāw<sup>h</sup>, jagāw<sup>h</sup>, tāzagi, sar-sabzi*—Punarjīvan, pratijīvan, punarjīvanaprāpti.

RE-VIEW', *v.* (*L. re, video*) to look back or again, to consider again, to survey, to inspect, to examine; *n.* a second or repeated view, an inspection, a critical examination of a book, a periodical publication containing examinations of books—*Bāz-mazār k. yā phir nigāh k., phir gaur k., nazar i sanī k., mulāhaza k. yā tahqīq k., āzāmānā yā tajvīz-k.; n. mazār i sanī, nazar nigāh yā mulāhaza, kisi kitāb ke galat-o-sibhat kī tahqīqāt, ek rishta jo waqt i mulāqat par chhapā kartā hai aur us me kitāb ke galat-o-sibhat aur 'alāf khūbī w qīr kī tahqīqāt rakht hai*—Paschādavalokan wā punaravalokan h., phir sochnā wā dhyān-k., dekhnā, nīrakhnā wā drishtī k., parīkshā-k., nīrikshā-k. wā parakhnā; *n.* punaravalokan punardrishtī wā punardarsan, nīrikshap darsan wā ayalekan, granthagayadoshā-tyeechan granthagayadoshaprakāśan wā granthadoshōdoshaprakāśan, ek pustak jo nīyat kāl par chhapā kartā hai aur us me anya granthōn ke gunadosh kī vichārchā hai.

RE-VIEW'ER, *n.* one who reviews—[*Review jo jī<sup>h</sup> hai us se ism-i-fū'il ke ma'ne samajh-lo*]—[Review jo dhātū hai us se kartā kī arth jām-lo.]

RE-VIL'IE', *v.* (*L. re, vilis*) to treat with abusive language; to reproach; *n.* reproach—*Dush-nām-d. yā tā zabān kahānā, malāmat k. yā tānā māmā; n. dush-nām, malāmat, mazammāt*—Gālf d. wā gālf-nā, dhikkāmā lathernā wā jhīrknā; *n.* dhikkār, gālf, jhīrkī, blarstam.

RE-VIL'EMENT, *n.* abusive language—*Dush nām, malāmat, mazammāt, tāzab-wī*—Gālf,

RE-VIL'ER, *n.* one who reviles—*Malāmat-gō, mazammātī, tānā-zān, dush-nām d. w., tāzabān kahānā*—Gālf-bōlā, gālf d. w., jhīrkī d. w., jhīrkne w., dhikkārne w., latherne w.

RE-VIL'ING, *n.* the act of reproaching—*Dush-nām, malāmat*—Gālf, jhīrkī, tirskār.

RE-VIL'INGLY, *ad.* with abusive language—*Lā-zabānī se, dush-nām se, malāmat yā mazammāt se*—Gālf se, jhīrk se.

RE-VISE', *v.* (*L. re, visum*) to review, to look over with care for correction; *n.* review, a second proof sheet—*Nazar i sanī-k., tas-hīh k. islah d. yā sibhat ke tija ba gaur mulāhaza k.; n. nazar i sanī, islah ke lim chhapē kī dī-sī fard*—Punaravalokan-k. wā phir dekhnā, phir sochnā wā punahsodhan k.; *n.* punardrishtī punaravalokan wā punahsodhan, sōdhane ke nimitta chhapē kī dī-sī asiddhapatra.

RE-VIS'AL, *n.* the act of revising—*Nazar-i-sanī, islah-i-sanī, tātāt*—Punardrishtī, punardarsan, punahsodhan, punahparīksha, anudrishtī.

RE-VIS'ER, *n.* one who revises—[*Revise jo jī<sup>h</sup> hai us se ism-i-fū'il ke ma'ne samajh-lo yā ism-i-fū'il banā-lo*]—[Revise jo dhātū hai us se kartā kī arth jām-lo.]

RE-VIS'ION, *n.* the act of revising—[*Revisal ke ma'ne dekho*]—[Revisal kī arth dekho.]

RE-VIS'IT', *v.* (*L. re, visum*) to visit again—*Phir mulāqāt k.*—Phir bheñ-k., phir bheñnā.

RE-VIVE', *v.* (*L. re, viro*) to return to life, to bring to life again, to recover new life or vigour, to quicken, to renew—*Phir zinda h., phir zinda k., tāza h., jān yā tasallī d., tāza k. ba-hāl k. yā sar-i-nau k.*—Jī-uthmā, jilānā, jagnā wā phir-jinā, sajā-k. wā dūghas-d., phir kharā k. wā uthnā.

RE-VIV'AL, *n.* return to life or activity, recall from a state of oblivion or obscurity—*Bāz-zist, tāzagi yā sar-sabzi*—Punarjīvan pratijīvan punarjīvanaprāpti wā phir-jī-uthmā, samutthān samutthiti wā punaruddhār.

RE-VIV'ER, *n.* one who revives—*Zinda k. w., tāza k. w., sar-i-nau k. w., zinda yā tāza h. w.*—Jilāne w., phir kharā k. w., jī uthne w., phir uthāne w., punahsānsthāpan k. w.

RE-VIV'ING, *n.* act of restoring to life—*Phir jilānā<sup>h</sup>, phir uthānā<sup>h</sup>.*

RE-VIV'IFY, *v.* to recall to life—*Phir jilānā<sup>h</sup>, jilānā<sup>h</sup>.*

RE-VIV-I-FI-CĀTION, *n.* act of recalling to life—*Phir jilānā<sup>h</sup>, jilānā<sup>h</sup>.*

RE-VI-VIS'ENCE, RE-VI-VIS'EN-CE, *n.* renewal of life—*Bāz-zist, tajaddud-i-hayāt, tajdid-i-ān, phir zindagi kī honā*—Punarjīvan, jīvanoddhār.

RE-VÖKE', *v.* (*L. re, rucō*) to recall, to repel, to reverse, to draw back—*Bāz-talāh k. yā bar-khāst k., mansūkh k., radl k. yā bātīl-k., khūch-lenā yā khūch-lenā<sup>h</sup>—*

Lautárná pher-buláná met-d. wá anyathá-k, khandan-k., ultáná wá lop-k., samet-ná wá batorná.

REV'O-CABLE, *a.* that may be revoked—*Nashk-pazír, qábíl-i-mansúkhí, bátil yá radd hone ke qábíl*—Mele jáne ke yogya, uthí diye jáne ke yogya, lohya, khandaniya.

REV'O-CATE, *v.* to recall, to call back—*Pher buláná lautárná yá lautárná<sup>h</sup>, metná yá uhdá-d.* [*d'it yá tardid*]—Parivarttan wá pher bulhat, lop wá khandan.

REV'O-CATION, *n.* the act of recalling, repeal—*Baz talabí, nashk mansúkhí radd istir-REV'O-CATO RY, a.* recalling, repealing—*Báz-talabí k. w., mansúkhí radd yá bátil k. w.*—Pher buláne w., khandanani arí lopakári wá met d. w.

REVOKEMENT, *n.* recall, repeal—*Báz talabí, nashk mansúkhí radd istirád yá tardid*—Parivarttan wá pher bulhat, lop wá khandan.

REVOLT, *v.* (*L. re. volut*) to turn from one to another, to renounce allegiance, to shock; *n.* change of sides, desertion, gross departure from duty—*Bagawat k., bar gusha manhorif bagí yá bagí k., met-megír k., n. inhiráf, gurez, ná farmaní bar-gashlagi re-gardáí yí apáwat*—Phir jánā phirni wá phutni, swaswānityāg k. balwā manān wá rájadroh k., man ko bhagāni wá pherna; *n.* swapnashatyāg, bhagat wá bhajāt, sw. vānityāg rájadroh wá balwā. [mityāgi.]

REVOLTER, *n.* one who revolts—*Bigí yá bigi, sar-kash*—Balwā, rájadrohi, swaswā-REVOLTING, *a.* shocking, doing violence—*Nárat-anger, ná wahat-anger, durham-baham k. w.*—Bibhatsakar wá trāsajanak, bhāpkā aprasanna-k. w. wá paramadwo-shajanak.

REVOLVE, *v.* (*L. re. volvo*) to roll or turn round, to move round a centre, to turn over in the mind, to consider—*Charkh mārni yá gerdish karnā, dāw-k. gerdish-k. yá dāw karnā, gaur k., kharif yá úr k.*—Ghumā wá ghumaní, phirni bhāuní chak-karnā phirni pherna wá bhāwānā, m. mēn talwa, sohnā wá vichārā.

REVOLUBLE, *a.* that may revolve—*Ghumā w.<sup>h</sup>, phirne w.<sup>h</sup>, gerdish k. w.*

REVOLUTION, *n.* motion round a centre, course which brings to the same point or state, space measured by a revolving body, great change in the government of a country—*Cardish, dāwān, dāw, inqilāb-i-saltanat yá tabdil-i-saltanat*—Ghumāw phirāw pherā pherī bhramān wá paribhramān, parivrtti punarivartta āvartā wá viparyay, chakra wá gati, rājyavyavasthāparivarttan rājyasthāpāparivarttan rājyartī-parivarttan wá rājyartī uttan.

REVOLUTIONARY, *a.* relating to a revolution—*Cardishi, muta'alliq i inqilāb-i-saltanat, tabdil-i-saltanat mansab*—Bhramaprasambandhī, paribhramapavishayak parivarttanasambandhī, rājyapavarttanasambandhī, rājyartīparivarttanasambandhī.

REVOLUTIONIST, *n.* a favourer of a revolution—*Taghīb-i-saltanat-dost, tabdil-i-saltanat dost*—Rājyasthāpāparivarttanapakshapātī, rājyartīparivarttanapakshapātī, rājyapavarttanavādī. [māw, phirāw, bhadwāt, bhramān.]

REVOLUTORY, *n.* act or state of revolving—*Gerlish, dāwān, gerdishī hālāt*—(Thu-REVOMIT, *v.* (*L. re. vomo*) to vomit again—*Phir qak k.* Phir chhāt k., phir vaman-k. [hiráf, fāda—Khūch, pratyā n-shan, viparītakar-hān, pratikarsan.]

REVOUSION, *n.* (*L. re. vulsum*) the act of drawing or holding back—*Kashish, in-*

REVOUSIVE, *a.* having power to draw back; *n.* that which draws back—*Pichhe khūch-ne ke qábíl*; *n. jo pichhe ko khūch-le<sup>h</sup>*—Pichhe khūch huc se samarth.

REWARD, *v.* (*L. re. S. ward*) to give in return, to recompense; *n.* a recompense—*Jazā<sup>h</sup> tazā yá pādāsh d., ajr d., ajara d., bakshish d., sar-dā d., yā bakshishā*; *n. jazā, ajr, tazā, warāh, snabif t., pādāsh, mubāla'a, silā, awzā, ajrat, ajara, pādāsh, in'ām, bakshish*—Pratiphā wá pādā d., paritoshik d.; *n.* pratiphā, phal, dakshinā, vetan, paritoshik.

REWARDABLE, *a.* worthy of reward—*Wājibu-l-in'ām, wājibu-l-bakshish, wājibu-l-pādāsh, mubālahiq i ajara*—Pāritoshilayogya, pratiphalayogya, vetanayogya.

REWARDABLENESS, *n.* worthiness of reward—*Wājibu-l-in'ām, wājibu-l-pādāshī, wājibu-l-ajratī*—Pāritoshikayogyatī, pratiphāyogyatī, vetanayogyatī.

REWARDER, *n.* one who rewards—[*Reward jo t hāi na a hāi jo t hāi ke na'ne samajh-lo*]—Phaladātī, pratiphād, varadātī, varad [anarth reward jo dhātū hai us se jān-lo.]

REWORD, *v.* (*L. re. S. word*) to repeat in the same words—*Unhū lefzūn mēn mukar-rar k. yā phir kahnā*—Unhī ābādūn mēn dohrākar kahnā.

RHAPSO-MANCY, *rāp'so-mān sy, n.* (*Gr. rhapos, mantia*) divination by a rod or wand—*Chharī se ramnālī yā fāl-numāi k.*—Chharī se shūbhśubhakathau wā bha-vishyatsūchan.

RHAPSODY, *rāp'so-dy, n.* (*Gr. rhaps, odē*) a collection of songs or verses, a number of sentences or passages joined together without dependence or connexion—*Gītōh yā baitōh kā majmā', sukhan-i-nā-pāwastu nasr-i-be-aqd yā kalām-i-be-jor*—Gītasaṅgrah wā kāvyaṅgrah, aṅsambaddhāvākya wā aṅgatāvākya.

RHAPSODY-CAL, *a.* unconnected, rambling—*Be-alāqa, be-qāul yā be-jor*—Asambad-dha wā asaṅgat, abaddha ananvit wā niranwya.

**RHĀ'SO-DIST.** *n.* one who writes rhapsodies—*Sukhan-i-nā-paivasta nāvis, kalām-i-be-jor-nāvis, kalām-i-nā-paivasta-go, nāsr-i-be-ūqd-nāvis*—Asambaddhāvākya-rachak, nāṣaṅgatavākya-rachak, asambaddhakavitā-rachak.

**RHĒTO-RIC.** *rē'to-rie, n.* (Gr. *rheo*) the art of speaking with propriety elegance and force, the power of persuasion, oratory—*'Ilm-i-kalām 'ilm-i-fasāhat 'ilm-i-balāgat 'ilm-i-fasāhat o-balāgat 'ilm-i-mu'ni yā khitābat, quwat-i-tarqīb, zabān-āwarī sukhan-pardāzi sukhan-pardāzi khush-taqvī yā lassāni*—Śabdālāṅkāra-vidyā alāṅkāraśāstra sāhityaśāstra wā pravachanaśāstra, prōtsāhnaśakti prarochanaśakti wā śkar-shaṇaśakti, vaktritvaśakti vācchāśakti wā pravachana-patūtā.

**RHĒTŌRICAL.** *a.* relating to rhetoric—*'Ilm-i-kalām-mansūb, muta'alliq-i-'ilm-i-fasāhat, 'ilm-i-balāgat-mansūb, 'ilm-i-mu'ni ke muta'alliq, lassāni-mansūb, muta'alliq-i-khush-taqvī, zabān-āwarī-mansūb*—Alāṅkāra-vidyā-sambandhī, śabdālāṅkāraśāstra-sambandhī, alāṅkāraśāstra-sambandhī, alāṅkārarūp, pravachana-vidyā-sambandhī, vācchāśakti-sambandhī.

**RHĒTŌRICAL LY.** *ad.* in a rhetorical manner—*'Ilm-i-kalām ke rā se, fasāhat se, balāgat se, lassāni se, 'ilm-i-mu'ni ke taur se*—Alāṅkāra-vidyā-mūl-sar se, alāṅkāraśāstra-mūl-sar se, sāhityaśāstra ke anusār, pravachanaśakti se, vaktritvaśakti se.

**RHĒTŌRICAL CATE.** *v.* to play the orator—*Zabān-āwarī yā khush-taqvī k.*, *sukhan-sāz yā sukhan-pardāzi banā*—Vāk-paṭa sadyaktā wā vāgīśvar banā, pravachana-patūtā wā vāk-patūtā k.

**RHĒTŌRICAL TION.** *n.* rhetorical amplification—*Sukhan-pardāzi, sukhan-sāzi, 'ilm-i-kalām-mansūb mubālaqa, mubālaqa muta'alliq-i-'ilm-i-fasāhat*—Atyuktī.

**RHĒTŌRICALIAN.** *n.* one who teaches the art of rhetoric, an orator—*'Ustād-i-'ilm-i-kalām ahl-i-kalām ustād-i-'ilm-i-fasāhat 'ilm-i-balāgat kā ustād yā 'ilm-i-mu'ni dān, shīrāz go sukhan-pardāzi khush-taqvī yā zabān-āwarī*—Alāṅkāraśāstra-dhāryapak alāṅkāraśāstra-pāṇḍit wā alāṅkāraśāstra-jñā, pravachana-patūtā vāgīś wā sadyaktā.

**RHEUM,** *rūm, n.* (Gr. *rheo*) a thin watery matter secreted by the glands—*Rīm, zukām, nazla, libāz*<sup>h</sup>—Śleshmā, śleshmak, kaph, netramal, āṅkh kī kīchār.

**RHEUMY.** *a.* full of rheum—*Pur-rīm, pur-zukām, zukāwī, pur-nazla, libāz se bhārā huā*<sup>h</sup>—Śleshmal, śleshma-pūrṇ, śleshma-may, kaphamay, kaphawan.

**RHEUMATISM.** *n.* a disease—*Wāj-e-'i-mafāsīl, bāt<sup>h</sup>, bārī<sup>h</sup>, bād, gathīyā-bāw*<sup>h</sup>—Vātārog, vāyurog, vātāmay, vātavyādhi, rasavāt, vāt, vāyū.

**RHEUMATIC.** *a.* relating to rheumatism—*Bāthī<sup>h</sup>, bārī<sup>h</sup>*—Vātāroga-sambandhī, vātūl.

**RHINO.** *rīno, n.* a cant word for money—*Zar, paisā*<sup>h</sup>—Dhan, mudrā, sona-chāndī.

**RHINOCEPHALUS.** *n.* (Gr. *rhin, keph*) an animal—*Gājīnā<sup>h</sup>*.

**RHODODENDRON.** *rōd-o-dēn'dron, n.* (Gr. *rhodon, dendron*) a flower—*Ek qism kā phūl*—Ek bhānt kī phūl.

**RHOMB,** *rūmb, Rhombus, n.* (Gr. *rhombos*) an equilateral oblique-angled parallelogram—*Mu'īn*—Tulyachaturbhuj, vishamakona-samachaturbhuj.

**RHOMBIC.** *a.* having the figure of a rhomb—*Mu'īn-shakl, mu'īn-sūrat*—Tulyachaturbhujasādrīś, vishamakona-samachaturbhujasādrīś.

**RHOMBIC.** *n.* a figure like a rhomb—*Shabīb-be-mu'īn, shabīb-i-mu'īn*—Tiryagāyat, ajātyāyat wā vishamakoni-yat.

**RHOMBIC.** *a.* like a rhomb—*Shabīb-be-mu'īn-shakl, shabīb-i-mu'īn-shakl, shabīb-i-mu'īn ke manind*—Āyatakalp, āyataprāya, vishamakoni-yatasādrīś.

**RHOMBIC.** *n.* a vertical circle of any given place, a point of the compass—*Kisī mu'āyān jagah kī samtā-rāsī dāira, dīśā*<sup>h</sup>—Dīrgha-pāṭā, dīśā.

**RHUBARB,** *rū'barb, n.* (L. *rha*) a medicinal root—*Rāwand, revand, revand-chīnī, revand-i-chini*—Rewas, rewachini. [Rewasamīśrit, rewachini-mīśrit.

**RHUBARB-RATE.** *a.* thickened with rhubarb—*Rāwand-āmez, revand-i-chini-dāda*—

**RHYME,** *rīm, n.* (S. *rīm*) correspondence of sounds at the ends of verses, harmonical succession of sounds, poetry; *v.* to accord in sound, to make verses, to put into rhyme—*Qāfiya yā sa'f, musajja' al-fā: yā baitūn, shī'r yā nazm; v. musajja' h., baitūn banānā yā shī'r kahānā, qāfiya band yā musajja' k.*—Yamak anuprīs antyaśabda-samānt wā mitrākshar, yamakāślok tuk wā yamakāśabd, kāvyā wā kavīti; *v.* yamak h. wā mīmā, kavīti wā kāvyā k., yamak wā anuprīs k. [mak, ananuprīs.

**RHYMELESS.** *a.* destitute of rhyme—*Be-qāfiya, be-sa'f, gair-musajja'*—Yamakalīn, aya-

**RHYMER,** *RHYMESTER, n.* a maker of rhymes—*Qāfiya-go, shā'ir, bhāṭā*<sup>h</sup>—Kavi, yamakāślokarachak.

**RHYTHM,** *rīthm, n.* (Gr. *rhuthmos*) a division of time into short portions by a regular succession of motions impulses sounds &c. producing an agreeable effect as in music poetry dancing &c.—*Tāl<sup>h</sup>, lay<sup>h</sup>*.

**RHYTHMICAL.** *a.* pertaining to rhythm, having rhythm—*Tāl yā lay ke muta'alliq, tāl-dār yā lay-dār*—Tālasambandhī wā layasambandhī, tālabaddha layabaddha wā tālavāṣīṣṭ. [w. wā huṣṭā-huā, hāsyotpāḍak hāsoṭpāḍak wā hāsyajanak.

**RIANT,** *a.* (Fr.) laughing, exciting laughter—*Mutabassim, khanda-angez*—Hāṣne

- RIB**, *n.* (S.) a bone in the side of an animal, any piece of timber which strengthens the side, a prominent line, a strip; *v.* to furnish with ribs, to inclose—*Paṣṭi yā paṣṭiḥ, ek lakṛi jis se pahlā mazhūt hotā hai jaise jahāz yā kishṭi ki kamāni, ubhri hāt lakṛi yā dānṛiḥ, dhujjī*; *v.* *paṣṭi paṣṭi yā ubhri-hāt lakṛi yā dānṛiḥ banānā*; *ghernā*—*Paṣṭi pāṣṭi pāṣṭi wā pāṣṭi, koi lakṛi jis se alag porhi hoti hai jaise chūṛ dāt wā nāw ki polind, uṭhi hui rekhā, paṭṭi.*
- RIBBEN**, *a.* furnished or marked with ribs—*Paṣṭi-dār, paṣṭi-dār, pahlū-dār, ubhre-khatt-dār*—*Pāṣṭi-wakayukt, paṣṭi-livishit, rekhāṭik.*
- RIB-RÖAST**, *v.* to beat soundly—*Bahut mārū pṭnā yā thoṅkūā*.
- RIBWALL**, *n.* (Fr. *riband*) a lewd person; *a.* low, base, mean—*Mugallaza-go, bad-mast shakhs*; *a.* *pāji, dūa yā zīl, kamāna*—*Durmukh, asuddhabhāshī, galeṇḍā, lampata-vyakti, durāchārī*; *a.* *nīb, kutsit, adham.*
- RIBWALLISH**, *a.* disposed to ribaldry—*Pāchigāt ki tarāf māt, fahsh yā mugallaza ki tarāf rāqib*—*Durvachanaṭ, kutsitavākyaṣ.*
- RIBWALLRY**, *n.* lewd vulgar language—*Fahsh, mugallaza, pāchigāt*—*Durvachan, kut-sitavākya, gūṭi, avāchya, nyaṅg, māngai.*
- RIBBAND, RIBBON**, *n.* (Fr. *ribane*) a fillet of silk; *v.* to adorn with ribbands—*Reshmī jita gā qor*; *v.* *reshmī jita qor se arāsta k.*, *reshmī jita lagānā*—*Patta kā nāt dōṛi sirbandhanī wā mutirbandhanā*; *v.* *patta ke nīre dōre wā sirbandhanī se susobhit wā āṅkṛit k.* [*or, rone*—*Dhanya, dhān, sāli, tapdul, dhanyasūr.*]
- RICE**, *n.* (Gr. *oriza*) an esculent grain—*Chāwal<sup>h</sup>, chāwal<sup>h</sup>, birinj yā biranj, araz yā RICE*, *a.* (S. *ric*) wealthy, opulent, valuable, sumptuous, fertile, plentiful—*Zar-dōṛ dāulat-mund gā māl-dār, gauri mastagū yā tarangar, qināti yā girān-bahā, jākhira yā māda, tar-khōṛ yā jāyid, kasir wāṛ par yā māmar*—*Dhānī wā dhamawān, dhānī dhamadhya wā sampatimsin, bahāmūlya wā mahāgā, dummūlya wā utkṛishṭ, upjāt urvār wā bahuphalat, pūrā bhārī bhārāpūrā vipul wā pushkal.*
- RICHES**, *n. pl.* wealth, opulence—*Bahut māl amrāl q.* [*or, māl-o-māl yā tarangarī*—*Dhān vitta wā vibhāv, sampatti dravya dhamadhyatā wā dhamāwaryya.*]
- RICHLY**, *ad.* with riches, abundantly—*Lāulat māl yā tar upārī se, Lāulat yā zīgīdātī se*—*Dhān sampatti wā vitta se, bahūya bahutiyāt bahutā wā adhikā se.*
- RICHNESS**, *n.* wealth, opulence, abundance, fertility—*Bahut māl yā māl-o-māl, tarangarī māl-dār yā dāulat māl-dār, kas. ad.* [*or kōṛi yā shādāb*—*Dhān vitta wā sampatti, dhamadhyatā wā dhamadhyatā, bahutiyāt bahutit adhikā wā bahūya, urvār-twa saṅgātā sphitātā wā bahuphalat.*]
- RICK**, *n.* (S. *hrac*) a pile of corn or hay—*Qalla yā sūkhi-ghās kā tēda ganj yā amḍār, aṅṅ yā sūkhi-ghās kā tēt dūr yā rās*. [*batāy yādhi, bāṅmāy.*]
- RICKETS**, *n. pl.* (Gr. *rachis*) a disease in children—*Bachchōṛ kī ek kamārī*—*Bharog, RICKETY*, *a.* diseased with rickets—*Chhigāṭ-wālā*—*Sībikhsandhi, adriphasandhi.*
- RID**, *v.* (S. *breddan*) to free, to deliver, to clear, to drive away; *p. t.* and *p. p.* *RID*—*Āzād k., rilā yā khalās k., sāf k., dōṛ k. yā haṅkā d.*—*Mukt k., bacchānā chhōṛnā chhōṛnā wā udhār-k., jhār d., khadma wā huk d.*
- RID-DANCE**, *n.* deliverance, a clearing away—*Rihāi khalās yā āzādī, safāi*—*Mukti ud-dhār chhutkārā wā bachāw, parishkāṛ sōdhan wā suddhi.*
- RIDDE**, *n.* (S. *briddet*) a coarse sieve—*v.* to separate by a coarse sieve—*Jharnā<sup>h</sup>, chātrī yā chātrī<sup>h</sup>, girbāt, ākh yā ākhā<sup>h</sup>*; *v.* *chālūā<sup>h</sup>, jhārnā<sup>h</sup>.*
- RIDDELE**, *n.* (S. *radle*) a puzzling question, an enigma; *v.* to speak ambiguously, to solve—*Mu'amma, chistān lūg: yā lūg*; *v.* *mu'amma-bolnā pēh-e-bolnā yā ibhām-se-bolnā, hall k.*—*Shesh sheshokū gūbhāprāsna wā gūbhāvākya, pah-lī prahelikā wā būjhajhawāl*; *v.* *drishṭakūt bolnā wā sandigdha-prakār se bolnā, vyākhyā-k. kholā samjhnā bujhnā wā siddh k.*
- RIDDLER**, *n.* one who speaks ambiguously—*Mu'amma-go, chistān-go, ibhām yā pēch se bolnē w., mu'amma bolnē w.*—*Sandigdha-prakār se bolnē w., drishṭakūt bolnē w.*
- RIDDLINGLY**, *ad.* in the manner of a riddle—*Chistān yā lūg: ke tūr se*—*Paheli wā prahelikā kī rīti se, būjhajhawāl kī bhāntī se.*
- RIDE**, *v.* (S. *ridan*) to travel on horseback or in a vehicle, to be borne, to sit on so as to be carried, to manage a horse; *p. t.* *RODE* or *RID*; *p. p.* *RIDEN* or *RID*—*Sawār h. yā sawār ho-kar jānā, jānā<sup>h</sup>, sawārī k., chābhuk-sawārī k., yā ghore par khab sawārī k.*—*Chāpnā wā chāphkar jānā, chāpnā, kisi vāhan par jānā, ghore par bhāṭi bhāntī se chāphnāt wā āsan jānānā.*
- RIDE**, *n.* an excursion on horseback or in a vehicle, a road cut for riding—*Sawār ho-kar jānā, sawārī kī sayak yā ek sayak jo logon ke sawār ho-kar jānē ke liye nikālī gāi ho*—*Kisī vāhan par chāphkar jānāt wā ghūmnā phirnā, vāhan wā ghoreddī kī sayak.*
- RIDER**, *n.* one who rides—*Sawār, rāhib, chāphraiyā<sup>h</sup>, chāphne w<sup>h</sup>.*—*Arōhi, ruhak.*
- RIDING**, *p. a.* employed to travel on any occasion; *n.* a road cut for riding—*Safar ke liye nuqarrar*; *n.* *sawārī kī sayak*—*Yātrā wā bhraman ke nimitta niyukt*; *n.* *vāhanamārg, vāhan kī sayak.*

**RID'ING-COAT, n.** a coat for riding on a journey—*Ek fargūl yā kurtī jo safar meī savār hone ke waqt pahīn-lete haiṁ*—*Ek āngarkhā jo vāhan par chārhne ke samay meī pahīn-lete haiṁ.* [ke vāhan par chārhne ke kapre wā vāstra.]

**RID'ING-DRESS, n.** a riding dress for a lady—*Bihīṁ kī savārī-kī poshāk*—*Strīyon*

**RID'ING-HOOD, n.** a hood used when riding—*Savārī ke waqt kā ghūnghat*—*Vāhan par chārhne ke samay kī ghūnghat.*

**RID'ING-HOUSE, n.** a place or school where riding is taught—*Wāh jagah jagah jūhān savārī kā jān sikhāyā jātā hai, jān-i-savārī ke sikhāne kī jagah*—*Aswārohāpāsālā, aswāsikhāśālā, ghore par chārhne kī vidyā sikhāne kī jagah.*

**RIDGE, n.** (*S. hric*) the back, the top of the back, the top of a roof or slope, a strip of ground thrown up by a plough, any long elevation of land, a wrinkle; *r.* to form a ridge, to wrinkle—*Pushṭ, sar-i pushṭ, kīsī chhat chhāṁjān yā dhāt kā sab se ūchī hissā, wāh ūchī zamīn jo ek kūṁr yā vāghārī ke har do taraf hān jūtī hai, kōī bahān zamīn jo dur tak chālī jātī hai, shikān yā chūn; v. meṁ yā rīṅh bānānā<sup>h</sup>, sikhān yā ghūrī lānā<sup>h</sup>*—*Pīth wā prīsthī, prīsthāgra rīṅh wā kāṅgror, kīsī chhat chhāṁjān yā dhāt kī ūchī prīsthādharā, kūṁr hāt wā regārī ke donon or kī ūchī bhūmī, meṁ dāṁrī wā ūchī bhūmī jo dūr tak chālī jāy, jhūrī wā chārmarekhā.*

**RIDGE, a.** rising in a ridge—*Rīṅh yā meṁ sū ūchī-huā<sup>h</sup>, bahārī yā meṁ rē sū<sup>h</sup>.*

**RIDGEL, RIDGELING, n.** an animal half castrated—*Nīm-khōsī yā nīm-ūkhā jānwar*—*Ardhachāhamavrisahapajantu, ardhahamushikāsūyajantu.*

**RIDICULE, n.** (*L. rīdēo*) laughter with contempt; *r.* to laugh at with contempt, to expose to laughter with contempt—*Tasakhkhur, mazāh, tachik, sukhriga, zahk, hān-sū<sup>h</sup>; v. tachik k., hān-sū k., U. pahās, parihās, avahās, thātthā; r. ūpahās wā parihās k., avahāspad apahāspad wā avahāsabhūmī k.*

**RIDICULEUR, n.** one who ridicules—*Zahik, thātthē-bāz, tasakhkhur k. w., tachik yā zahk k. w.*—*Parihāsakārī, ūpahāsakārī, apahāsakārī, hān-sū k. w., avahāsakārī.*

**RIDICULOUS, a.** deserving ridicule—*Wājīn t tasakhkhur, tachikī, qābil-i-tachik, sukhriga angē, mazhik*—*Ūpahāsya, avahāsya, ūpahāsyayogya, ūpahāsvishay, hāsyāspad, hāsyōpadak, hāsyōpidak, hāskar, hāsjanak, hāsyaj nak.*

**RIDICULOUSLY, ad.** in a ridiculous manner—*Sukhriga angē se, mazhikānā, tachikī taur se, wājīn t-tasakhkhur se, tasakhkhur se, mazāh se*—*Hāsyāprakār se, ūpahāsyāprakār se, avahāsyā rītī se, parihāsyābhāṅ se, hāskar rītī se, ūpahāsyātī se, apahāsyātī se.* [ *gr. a. qābiligt t-tachik*—*Ūpahāsyātī, apahāsyātī, parihāsyātī, hāsyātī.*

**RIDICULOUSNESS, n.** the state of being ridiculous—*Wājīn t-tasakhkhurī, sukhriga-aur RIDDITTO, n. (*It.*) a musical entertainment—*Nāch<sup>h</sup>, nāch aur gānā bajānā<sup>h</sup>.**

**RIFE, a.** (*S. rīf*) prevalent, abounding—*Bahut gāthīn yā ālām-gīr, zīgādī yā kasar*—*Prabāt, bahūt wā bahūt.* [ *Prabātī se, bahūtāyat bahūtīt wā bāhulya se.*

**RIFE, ad.** prevalently, abundantly—*gāthīn yā bā-galaba, zīgādī yā kasar se*—*RIFE, n. prevalence, abundance—*Gābā yā zor, zīgādī yā kasar*—*Prabātī, bāhulya wā bahūt iyat.* [ *chhānt khūd yā tachhat<sup>h</sup>.**

**RIFE, n.** (*Ger. raffēn*) sweepings, refuse—*Karkat kārā jhīṁjān yā bahārān<sup>h</sup>,*

**RIFLE, r.** (*Fr. rifler*) to rob, to plunder—*Chhōn-ōnā chorānā yā chorānā<sup>h</sup>, lātā<sup>h</sup>.*

**RIFLER, n.** a robber, a plunderer—*Chor chorānā yā lātā<sup>h</sup>, dākā yā dākāt<sup>h</sup>.*

**RIFLE, n.** (*Ger. rīfelo*) a gun having the inside of the barrel grooved—*Ek gism kī bandūy jiskī nālī meṁ sūnkā hotā hai*—*Ek prakār kī agnyāstra jiskī nālī ke bhī-tār sūnkā hotā hai.*

**RIFLEMAN, n.** one armed with a rifle—*Qarārāt, bandūy-ēhī, aīsī bandūy bāndhne-wālā jiskī nālī meṁ sūnkā hotā hai*—*Aīsā agnyāstra bāndhne w. jiskī nālī meṁ sūnkā hotā hai.*

**RIFT, n.** (*S. rīft*) a cleft, a fissure; *r.* to cleave, to split, to burst, to open—*Darz, shikōf yā shīpāf; v. phīṛnā<sup>h</sup>, chīrānā<sup>h</sup>, phīṛnā tārkinā phātānā phātānā yā tārkinā<sup>h</sup>, khōlānā yā khulānā<sup>h</sup>*—*Darāz, chhēd chhīdā wā chīr.*

**RIG, r.** (*S. rīgan*) to dress, to fit with sails and tackling—*Lībās yā poshāk pahīnānā, pāl aur rasse waṅgāra mastil ke sūz-o-sīmān se ārāsta k.*—*Kapre wā vāstra pahīnānā, pāl aur rasse ādī gunavrikshakasajjī se sajjānā.*

**RIGGING, n.** the sails and tackling of a ship—*Jahāz ke pāl aur rasse-rasī waṅgāra mastil kā sūz-o-sīmān*—*Nāukī ke pāl aur rasse-rasī ādī gunavrikshakasajjī.*

**RIG, n.** a wanton, a trick, bluster—*Pāhishā, fureb, shor yā shekhō-o-lāf-zavī*—*Puñśchalī, dhokhā wā chhāl, haurā kōhāl wā bāndarbhāhukī.*

**RIGGING, a.** wanton, lewd—*He-zabṭ be-qūd yā shokh, mast yā shahwātī*—*Chāñchal kāmchārī wā svechchhā, kāmuk wā kāmī.* [nich.]

**RIG-A-DOON, n.** (*Fr. rigodon*) a dance—*Ek gism kā nāch*—*Ek bhānt kā nāñch wā*

**RIGATION, n.** (*L. rigo*) the act of watering—*Sūñchāī<sup>h</sup>, pānī sūñchānā<sup>h</sup>.*

**RIGGLE, See WIGGLE.**

**RIGHT, rit, a.** (*S. rīkt*) straight, just, equitable, fit, proper, true, correct, not left, direct; *ad.* in a straight line, justly, properly, truly, vory; *n.* justice, equity, just

- claim, legal title, privilege, property, legal power, the side opposite to the left; *v.* to do justice to, to relieve from wrong, to restore to an upright position - *Mustawī yā mustawīn, sādīq yā wajīb, 'adilāna yā munāsib, lāq, mā qā' ba-jā bar-justa jāiz yā halāl, haqq, saħīh yā durust, rāst, sādīq<sup>h</sup>; ul. sādīq<sup>h</sup>, wajībī se, bajā bar-justa yā munāsabat se, rāstī se, zīgāda yā nihāyat; n. insāf yā dād, 'adl, rāst yā wajīb dā'wī, istihqāq, haqq, haqiqat milk yā milkiyat, ikhtiyār ī qānūnī ikhtiyār ī-jāiz iqtidār yā maqbul, qamū; v. insāf yā 'adl k., dād-d. yā haqq-dilānd, phir sādīq dastūr mustawīn mustawī qā rāst k. - Saral wā rījū, yathāyukt wā yathāyogya, nyāya wā samuchit, yukt upayukt wā thik, yathochit wā yogya, sachchā satya wā tathya, yathārth wā śuddha, dāhyān dāhīnā wā dakshīn, sojha<sup>h</sup> - *ad.* saral wā sojha, yathīnyay wā nyāyānusār-se, yathārth yathūrth yathāyogya wā yathāvat, satya wā sachmūch, bahut wā atī; n. nyāya wā nyāyitā, nyāyatī nīti wā nyāyatawa, swatwa satti, adhikār, vitta wā dhan, samarthya, dakshīn īng dakshinādīk dakshīn wā upasaya; v. nyāya k., swatwa dilānā wā uddhar k., phir jāisi kā tāisi khārā wā sādīhā k.*
- RIGHT**'EUS, *a.* just, equitable, virtuous - *Sādīq sādīq<sup>h</sup> mullāqī yā rāst, 'adilī yā munāsif, nek khāb pārsa nek kha nek-kirdār yā Kāndā-tars - Dhārmik wā dharmavartī, nyā-yābārī wā nyāyapār, adhū satwik puṇyāsīl wā dharmī.*
- RIGHT**'EUS-LY, *ad.* justly, honestly, virtuously - *Rāstī se, wajībī se, imān dārī rāst-bāzī yā dīgānāt-dārī se, dīn dārī Khulā tarsī nek-kirdārī neki yā khābī se - Dhārmī-kādī se, dharmatā wā dharmī se, sādhuwa sādhitā wā puṇyātī se.*
- RIGHT**'EUS-NESS, *n.* justice, virtue, holiness - *Lā'if durustī yā 'adl, neki solāhiyat Khulā tarsī yā rāst-bāzī, pākī yā pārsā - Nyāya nyāyāna wā nyāyitā, dharm dharmachār dharmachārān sachchāt wā sādhit wā, puṇyātā wā pavitrātā.*
- RIGHT**'ER, *n.* one who sets right - *Dād d. w., haqq dilān w., insāf k. w., durust k. w. - Nyāya k. w., swatwa dilāne w., thik k. w.*
- RIGHT**'FUL, *a.* having right, just, lawful - *Haqq dār mullāhiqq yā zi-haqq, munāsib mullāqī wajīb yā 'adil-ūn, halāl jāzī yā sharī - Adhikārī wā sādhuār, nyāyā wā yathochit, nyāyī yathānyāya wā dharmya.*
- RIGHT**'FUL-LY, *ad.* according to right - *Haqq yā istihqāq ke rā se, insāf se bā-haqq - Adhikār ke anusār, adhikāranusār se, dharmānusār se.*
- RIGHT**'FUL-NESS, *n.* justice, moral recti-tude - *Lā'if m unāsifī yā durustī, rāstī sādīq solāhiyat Khulā tarsī neki yā rāst-bāzī - Nyāya nyāyāna wā nyāyitā, sādhitāt sādhitwa puṇyāsītāt sūwikavritī wā sādichār.*
- RIGHT**'LY, *ad.* justly, properly, exactly - *Insāf se, rāstī se, durustī se - Yathānyāy, yathā-dharm yathāyogya wā yathochit, thikthik. [wā yathārth dā, sojhrī wā saralātā.]*
- RIGHT**'NESS, *n.* correctness, straightness - *Durustī sādīhāt yā rāstī, sādīhāt<sup>h</sup> - Śuddhātā*
- RIG**'ID, *a.* (L. *rigid*) stiff, inflexible, strict, exact, severe, cruel - *Karāī<sup>h</sup>, nā mulāim, sakht, bārik, karakhtī yā durusht, sang dīl yā bā-rakūn - Karā, āstīh wā ammanīya, kathīn wā niyat, sūksm wā sūksmadarsī, kathōr wā krūr, pāshūpahrīday nirday wā nishthūr.*
- RIG**'ID-ITY, *n.* stiffness, inflexibility, severity - *Karāī<sup>h</sup>, nā-mulāyamat yā nā-mulāimat, sakhtī durushtī yā karakhtīyā - Karāpan drīghatī wā stabdhātī, ammanīyatā, kathīnatā kathōratī kathīnyā wā karkasātā.*
- RIG**'ID-LY, *ad.* stiffly, inflexibly, severely - *Karāī se<sup>h</sup>, nā-mulāyamat yā nā-mulāimat se, sakhtī durushtī yā karakhtīyā se - Karāpan wā stabdhātī se, ammanīyatā se, kathīnatā kathōratī nishthūratā wā karkasātā.*
- RIG**'ID-NESS, *n.* stiffness, inflexibility, severity - *Karāī<sup>h</sup>, nā-mulāyamat yā nā-mulāimat, sakhtī durushtī yā karakhtīyā - Karāpan wā stabdhātī, ammanīyatā, kathīnatā kathōratī kathīnyā nishthūratā wā karkasātā.*
- RIG**'ID-ON, *n.* stiffness, strictness, severity - *Karāī<sup>h</sup>, sakhtī, durushtī shūldat yā karakhtīyā - Karāpan drīghatī wā stabdhātī, kathīnatā, kathōratī nishthūratā ugratī wā karkasātā. [thūr ugra wā karkas, kathīn karī wā karā, sūksmadarsī.]*
- RIG**'OR-ous, *a.* severe, strict, exact - *Durusht yā karakhtī, sakht, bārik - Kathōr nish-*
- RIG**'OR-ous-LY, *ad.* severely, strictly, exactly - *Durushtī yā karakhtīyā se, sakhtī se, bārikī se - Kathōratī nishthūratā ugratā wā karkasātā se, kathīnatā wā karāī se, sūksmatī se. [thōratī nishthūratā wā kathīnatī, sūksmatī.]*
- RIG**'OR-ous-NESS, *n.* severity, exactness - *Durushtī karakhtīyā yā sakhtī, bārikī - Kar-*
- RIG**'ULET, *n.* a flat thin piece of wood - *Tukht, patī<sup>h</sup>.*
- RIG**'MA-RÖLE, *n.* a repetition of idle words, a succession of stories - *Harz-gū, be-hūda qisse - Asāngat dirghakathī, anarthakakathī wā nirarthakakathā. [kirīt.]*
- RIG**'OL, *n.* a circle, a diadem - *Dāira, lāj-ī-shāhī yā lāj - Maṇḍal wā vritta, mukut wā*
- RILL**, *n.* (L. *rivulus*) a small brook, a streamlet; *v.* to run in small streams - *Nālā<sup>h</sup>, nālī sotā yā chhotī nālī<sup>h</sup>; v. jhīrjhirānā<sup>h</sup>.*
- RIL**'LET, *n.* a small stream - *Chhotī nālī<sup>h</sup>, nālā<sup>h</sup>, nār<sup>h</sup>. [ānwānth wā prīntabhāg.]*
- RIM**, *n.* (S. *rīma*) a border, a margin - *Kanāra yā kināra, lab - Bār wā kor, aunth*
- RIME**, *n.* (S. *hrīm*) hoar frost - *Palā<sup>h</sup>.*



RIM'Y, *a.* abounding with rime—*Pāle se bharā hāṛā<sup>b</sup>.*

RIM'PLE, *n.* (S. *hrympelle*) a wrinkle, a fold; *v.* to wrinkle, to pucker—*Shikan yā chān, tak*; *v. chān dāṇā, shikan dāṇā yā tak dāṇā*—*Jhuri wā charmarekhā, jhol wā parat*; *v. sikornā wā jhuri-dāṇā, jhol-dāṇā.*

RIM'PLING, *n.* uneven motion, undulation—*Nā-hamvār harakat, mauj-zari*—*Asamānagati, lahar hilorā wā hilkorā.* [valkal, elurn wā chām.]

RIND, *n.* (S.) bark, husk, skin—*Chhāl yā baklā<sup>b</sup>, chhalkā<sup>b</sup>, chhalkā<sup>b</sup>.* [valkal, elurn wā chām.]

RING, *n.* (S. *hring*) a circle, a circular line or hoop, a small circle of gold or other material worn as an ornament; *v.* to encircle, to fit with a ring—*Dāira, halqa yā girā, angusthārī*; *v. gherā<sup>b</sup>, muṇḍarī yā angūthī pakinānā<sup>b</sup>*—*Vartul, maṇḍal wā chakra, angūthī muṇḍarī wā chhallī.*

RING'LET, *n.* a small ring, a curl—*Chhoṭī angusthārī yā chhoṭā dāira, zulf kākul yā jūd*—*Chhoṭī muṇḍarī wā chhoṭā maṇḍal, alak wā lat.* [kapot, paṇḍuk.]

RING'DOVE, *n.* a species of pigeon—*Ek gism kī kachūlar, qumrī, fākhā*—*Ek prakīr kī RING'LEAD, v.* to conduct—*Le-jānā<sup>b</sup>, le chālā<sup>b</sup>.* [Chakrikār rūp se ankīt, vartulākārāṅkīt.]

RING'LEADER, *n.* the leader of a riotous body—*Mahū i fasād, sar-i-quroh, sar-i-halqa, muṣṣidūn kī sardār*—*Kolihalakārī wā dāṣṭa janāsamūh kī miyāk, durjanōn kī mukhiyā.* [Chakrikār rūp se ankīt, vartulākārāṅkīt.]

RING'STREAKED, *a.* having circular streaks—*ṭoṭ khaṭṭōn se lahrigā, gol-dhārī wā.*

RING'TAIL, *n.* a species of kite—*Ek gism kī chīl*—*Ek jati kī chīl.*

RING'WORM, *n.* a disease, a circular tetter—*Chakrikārī, dāṭh.*

RING, *v.* (S. *hringā*) to cause to sound, to sound as a bell, to tinkle; *p. t.* RING or RING; *p. p.* RING—*Bājnā<sup>b</sup>, thanaknā yā bajnā<sup>b</sup>, thanknā thanthar-nā, thanmā-nā sanamānā yā jhankānā<sup>b</sup>.* [jhaṇḍat, sāḍal.]

RING, *n.* the sound of metals, a sound—*Ṭinkār<sup>b</sup>, ā-rīz*—*Thankār jhankār wā jhaṇ-*

RING'ING, *n.* the act of sounding a bell—*Bājnā<sup>b</sup>, bajnā<sup>b</sup>, jhankār<sup>b</sup>, thankā<sup>b</sup>, tankār<sup>b</sup>.*

RINSE, *v.* (S. *reṇ*) to wash, to cleanse—*Dhōnā<sup>b</sup>, chhāṇnā pharchhānā pharchhānā yā khotphālā<sup>b</sup>.*

RIO'T, *n.* (Fr. *riote*) a tumult, an uproar, noisy festivity; *v.* to raise an uproar, to revel, to luxuriate—*Harjama, khar-khasa shor-shār yā gul-gulāpā, dhūmdhām se 'aish jaiśh yā khar-mast*; *v. harjama khar-khasa yā gul-gulāpā machānā, dhūmdhām se khar-mast yā 'aish jaiśh k., 'aishkī k. yā josh meṇ h.*—*Dhūmdhām bakherā wā badwā, hullar hauri tumul kolāḥal wā kalāḥal, dhūmdhām se utsav*; *v. kolāḥal hullar wā bakheri machānā, ras lūṭnā wā dhūmdhām se utsav-k., umāḡ meṇ h. vilās-k. wā sukhbhog-k.*

RIO'TER, *n.* one who joins in a riot—*Dangūt<sup>b</sup>, dang-hāz, fitna-angez, khar-mast, aabash*—*Bakherā wā hullar machine w., tumulākārī, yāḥis wā sukhbhog k. w.*

RIO'TERS, *a.* turbulent, seditious—*Dange-bāz, wā-jamān yā sar-kash, fitna-angez yā muṣṣid*—*Dangait wā bakheriyā, kalahakārī rājadrohi wā rājaviruddhakārī.*

RIO'TERS'LY, *ad.* turbulently, seditiously—*Dange-bāzī yā sar-kashī se, fitna-angez se yā muṣṣidān*—*Dange bakheri wā badwe se, kalah wā rājadrohi se.*

RIO'TERS'NESS, *n.* the state of being riotous—*Dange-bāzī, sar-kashī, fitna-angez*—*Kalahasīlātī, rājadrohasīlātī, bakheriyāpan.*

RIP, *v.* (S. *rypan*) to tear, to lacerate, to cut open, to disclose; *n.* a tearing—*Chīrnā<sup>b</sup>, phāṛnā yā chithāṛnā<sup>b</sup>, chīr-dāṇā kūt dāṇā yā tor-dāṇā<sup>b</sup>, kholnā yā khol-dāṇā<sup>b</sup>*; *n. chīr-phāṛ, kūt kūt<sup>b</sup>, chīk, kharāsh, chīr<sup>b</sup>, phāṛ<sup>b</sup>.* [prakāśan.]

RIP'ING, *n.* a tearing, discovery—*Chāk yā kharāsh, sukshīf*—*Chīrphār chīr wā phār.*

RIPE, *a.* (S.) brought to perfection in growth, mature; *v.* to make or grow ripe—*Pukhta, rasīda*; *v. pakānā yā paknā<sup>b</sup>, pukhtā k. yā h.*—*Pakkā wā maj, pakwa siddhā wā prauri.* [Pakwatī vīpāk wā sampannatī se, yathochit kāl meṇ.]

RIP'ELY, *ad.* maturely, at the fit time—*Pukhtagī se, munāsib waqt meṇ yā bā-manga*—

RIP'EN, *v.* to make or grow ripe, to mature—*Pukhta k. yā h., pakānā yā puknā<sup>b</sup>*—*Pakwa k. wā h., paripakwa wā siddhā k. wā h.*

RIP'ENESS, *n.* state of being ripe, maturity—*Pukhtagī, rasīdagī bulūgat bālīdagī yā kamāl*—*Pakūt pak wā paripak, pakwatī pakwabhaḥ pakwāvasthā wā siddhi.*

RIP'PLE, *v.* (rimple) to agitate the surface of water; *n.* agitation of the surface, little curling waves—*Jharjharānā<sup>b</sup>, tarṭarānā<sup>b</sup>, sarsarānā<sup>b</sup>*; *n. laher yā tarang<sup>b</sup>, halkā hilorā yā hilkorā<sup>b</sup>.*

RIP'PLING, *n.* noise of water agitated—*Jharjharāḥā<sup>b</sup>, sarsarāḥā<sup>b</sup> tarārā<sup>b</sup>.*

RISE, *v.* (S. *arisan*) to get up, to ascend, to spring, to grow, to break forth, to increase; *p. t.* RISE; *p. p.* RISE—*Uthnā utth-baithnā yā kharā-h<sup>b</sup>, charhānā<sup>b</sup>, nikal-nā<sup>b</sup>, upnā jamnā yā upjānā<sup>b</sup>, phūt-nikalnā<sup>b</sup>, barhānā yā phitnā<sup>b</sup>.*

RISE, *n.* the act of rising, ascent, source, increase, elevation—*Uthān<sup>b</sup>, m'ūd yā 'urij, aṭṭhīdā yā shurū, taragī ziyādātī yā afzānī, bulanū yā raf'at*—*Utthāpan sam-utthān wā uthāw, charhāw charhāī charhī wā urddhwagaman, jar mūl utpatti wā ārambh, barhāw wā vriddhi, uichāī wā ūchāī.*

- RIS'ER**, *n.* one who rises — *U'thne w<sup>h</sup>, uthwaigā<sup>h</sup>, [aur ma'ne rise jo masdar hai us se samajh lo]* — [*Rise jo dhūta hai us se iski arth jīn-lo.*]
- RIS'ING**, *n.* the act of getting up, insurrection — *U'thān yē uthnā<sup>h</sup>, balwā<sup>h</sup>.*
- RIS'I-BLE**, *n.* (*L. risum*) having the power of laughing, exciting laughter — *Mutabasim, risikhand khanda-angez yā khanda-khez* — Hasanasamarthi hasanasāktik wā hasanāsi, hisotpadak hasyotpadak wā hasajanak.
- RIS-I-BIT-TY**, *n.* the power of laughing, proneness to laugh — *Haisne kī quwwat, risikhandi* — Hasanasamarthiya wā hasanasakti, hasanasīlatā.
- RISK**, *n.* (*Fr. risque*) hazard, danger, chance of harm; *v.* to hazard — *Khatra, khatar yā mukhatara, khauf-i-nusān*; *v.* *khatre mein dālnā* — Jokhim. sahsay saukā bhay dar chapet wā vipad, hūni kī bhay wā dar; *v.* jokhim mein dālnā.
- RIS'ER**, *n.* one who risks — *Jokhim<sup>h</sup>, jokhim uthāne w<sup>h</sup>, jokhim mein dālnē w<sup>h</sup>.*
- RIT'E**, *n.* (*L. ritus*) a solemn act of religion, a ceremonial observance — *Āin-i-dīn yā tariq-i-mazhab, rasam* — Śāstrotakarm devakriyā devakarm devakārya wā saṅskār, riti vidhān vidhi āchār anuśthān wā niyam.
- RIT'U-AL**, *a.* pertaining to rites, ceremonial; *n.* a book of religious ceremonies — *Dīn-mansūb āin pūrand yē rasam-mansūb, tariq aur rasmiyāt kī taraf māil*; *n.* *kitāb-i-jih, dīn yā mazhabī dastar-i-amal* — Vaidhik vidhisambandhī vidhivishayak wā kriyāvisayak, vyāvahārik wā āchārik; *n.* Kriyāpadhati, saṅskārapadhati, karmā-paddhati, vidhipaddhati, kriyāvidhi, vidhisāstra.
- RIT'U-AL IST**, *n.* one skilled in rites — *Fiqh-dān, jāqih* — Kriyāvidhijñā, saṅskārasāstra-jñā, vidhipaddhati-veत्ता.
- RIT'U-AL-LY**, *adv.* by rites — *Rasm se, āin-i-dīn ke mutābiq, tariq-i-mazhab se* — Vidhi se, devakarm wā devakriyā se, riti niyam wā saṅskār se. [tat.]
- RIV'AGE**, *n.* (*Fr.*) a bank, a coast — *Kanāra yā kindra, sāhil* — Tīr, tat wā samudra-tat.
- RIV'AL**, *n.* (*L. rivus*) one who is in pursuit of the same object as another, a competitor, an antagonist; *a.* standing in competition; *v.* to stand in competition, to strive to excel, to emulate — *Ham-mathab ham-ārā yā ham-maqсад, ham-dī-i-rāqib yā rāqib, muqābil harif yā mukhālif*; *a.* *muqābil yā ham-maqсад*; *v.* *ham sarī k., salqat yā fawqiyat le jāne kī koshish k., ham-chashmī yā barābarī k., yā ham sar yā af'al hūn kī koshish k.* — Ekārthābhilāshī, pratispardhī wā pratiyogī, pratipaksh pratirodhī wā pratiyadī; *a.* pratispardhī, ekārthechhu, ekārthapavritta, ekārthodyukt, parasparsangharshī; *v.* ekārthābhilāshī wā pratispardhī h., dūse se utkrishit-hone śreshth-hone wā barh-jāne kī cheshṭā k., hiskā k. wā samān hone wā jitne kī udyog k.
- RIV'AL-TY**, *n.* equal rank, competition — *Ham-sarī barābarī yā musāwī martaba, ham-chashmī harifī rāqibat muqābalat yā fawqiyat ke-tige-muqābala* — Samānapad, hiskā spardhā spardhī pratispardhī parasparsajyechchhā ekārthābhilāshī wā dānj.
- RIV'AL-RY**, *n.* competition, emulation — *Ham-sarī barābarī yā fawqiyat kī-koshish, ham-chashmī barābarī-ke-koshish yā salqat kī-khārdish* — Hiskā spardhā spardhī prati-spardhī dānj wā ekārthābhilāshī, parasparsajyechchhā athawā dūse ke samān hone wā use jitne kī ichchhā wā cheshṭā.
- RIV'AL-SHIP**, *n.* the state or character of a rival — *Ham-sarī, ham-chashmī* — Hiskā, pratispardhī, ekārthābhilāshī, parajyechchhā.
- RIVE**, *v.* (*S. rēft*) to split, to cleave, to rend, *p.t.* Riven, *p.p.* Riven — *Phārnā yā phārnā<sup>h</sup>, chīrnā yā chīr-jānā<sup>h</sup>, maskīnā phoṛnā toṛnā toṛkānū masaknā phātnā tūt-nā<sup>h</sup> yā toṛkānā<sup>h</sup>.* [toṛne w<sup>h</sup>.]
- RIV'ER**, *n.* one who splits or cleaves — *Phārnē w<sup>h</sup>, chīrnē w<sup>h</sup>, maskānē w<sup>h</sup>, phoṛnē w<sup>h</sup>.*
- RIV'EL**, *v.* to contract into wrinkles — *Shikan yā chin par-jānā, sikur-jānā<sup>h</sup>* — Dhurī [durgā, rod yā rād] — Nādi, nadī, sarit.
- RIV'ER**, *n.* (*L. rivus*) a current of water, a large stream, copious flow — *Jo yā jī,*
- RIV'ER-ET**, *n.* a small stream, a rill — *Chhotī nadī<sup>h</sup>, nālā yā nār<sup>h</sup>.*
- RIV'U-LET**, *n.* a small river, a brook — *A'-jo, nār* — Chhotī nadī, nālā wā nār.
- RIV'ER-DRAGON**, *n.* a crocodile — *Gharigāl<sup>h</sup>, nāgar<sup>h</sup>, nihang* — Kumbhīr, kumbhīr.
- RIV'ER-GOD**, *n.* the tutelary deity of a river — *Durgāi devatā* — Nad wā nadī kī devatā.
- RIV'ER-HORSE**, *n.* the hippopotamus — *Dargāi ghorā, asp-i-dargā* — Vidū, grāl, āva-hīr, nadīswā.
- RIV'ET**, *v.* (*Fr. rier*) to fasten or secure by bending down the point, to clinch; *n.* a nail or pin clinched at both ends — *Mekh-nārnā, mekh se jārnā*; *n.* *mekh* — Kīl nārnā, kīl se jārnā wā kilabaddha k.; *n.* kīl.
- ROACH**, *n.* (*S. roache*) a fish — *Ek gism kī machhī* — Ek bhāntī kī machhī.
- ROAD**, *n.* (*S. rad*) an open way, a public passage, a place where ships can anchor — *Rah yā rah, rastā rista ristā yā shāri-i-āmm, langar-bārt yā langar-gāh* — Path mārg paṭhā sarak hāt dāgar wā māg, rājamārg wā rājapath, samudrataṭ se kuchh dūr kī nūbandhanusthān.
- ROAD-STEAD**, *n.* a place where ships can anchor — *Sāhil se kuchh tofāwut kī langar-gāh,*

*langar-bāri yā langar-gāh*—Samudratā se kuchh dūr kī naubandhanasthān, nau-bandhanayogynsthān. [mahānārg wā bārī sapak.]

ROADWAY, *n.* a public road, a highway—*Shārī-i'āmm, shāl-rāk*—Rajamārg, rājapath

ROAM, *v.* (S. *ryman*) to wander—*Ghūmnā<sup>b</sup>, phirnā<sup>b</sup>, ghūmnā-phirnā<sup>b</sup>, ramnā<sup>b</sup>, bhaktā<sup>b</sup>-phirnā<sup>b</sup>, wārā phirnā<sup>b</sup>, āwārā-phirnā<sup>b</sup>*—Paribhraman k., bhraman k.

ROAM, ROAM'ING, *n.* act of wandering—*Khānū-bar-doshī, sair, siyāhat*—Bhraman, paribhraman, paryātan.

ROAM'ER, *n.* one who roams—*Ramā<sup>b</sup>, batohī<sup>b</sup>* [*Roam jo masdar hai us se aur ma'ne samajh-lo*]—Bhramanpakārī. [*Roam jo dhātu hai us se aur arth jān-lo.*]

ROAN, *a.* (Fr. *rouan*) of a bay sorrel or dark colour with spots of gray or white—*Maqasī, bādāmī raug, chāl<sup>b</sup>, garrā<sup>b</sup>*—Śuklavinduchitritanilavarp, śuklavinduchitritāśyāmavarp.

ROAR, *v.* (S. *varān*) to cry as a wild beast, to bellow, to bawl, to make a loud noise; *n.* a cry, a loud noise—*Garajnā gūjnā yā dahōjnā<sup>b</sup>, baibhānā bhukarnā dakarnā yā rābhānā<sup>b</sup>, chhānā yā chhāgharnā<sup>b</sup>, kāk-mārnā kīlīyānā yā chhīlīyānā<sup>b</sup> : *n.* garj garaj garaj dakar rābh yā chhāghar<sup>b</sup>, kāk gargarāhat dharāghat yā chhīlāhat<sup>b</sup>.*

ROAR'ER, *n.* one that roars—[*Roar jo masdar hai us se ism-i-jā'id ke ma'ne samajh-lo*]—[*Roar jo dhātu hai us se kartā kī arth jān lo.*]

ROAR'ING, *n.* the cry of a wild beast, outcry of distress, a loud noise—*Gājan garj garaj dakar rābh yā chhāghar<sup>b</sup>, dukh yā pār kī chhīlāhat yā kāk<sup>b</sup>, gargarāhat dharāghar<sup>b</sup>.*

ROARY. See ROY.

ROAST, *v.* (Fr. *rôtir*) to prepare food by exposing it to heat, to heat to excess, to dry, to parch, to jeer, to banter : *n.* that which is roasted—*Kabāb k. yā biryān k., nihādāt garm k., khusk k., bhōjnā<sup>b</sup>, tāna zani k., maskhara banānā yā mazāk k. ; n. kabāb*—Bhūmī wā senkū, atitapt k., sukhānī sukhānā wā sushk k., kamnā wā kalhīmā, updhās k., thātthā hañsi wā parihās k. : *n.* aṅgūraparipicchitatravya, jo kuchh bhūmī senkī wā bhūnjī jay.

ROB, *v.* (Ger. *rauben*) to take by illegal force, to plunder, to steal, to deprive—*Chhānā chhor-lenā yā chhān-lenā<sup>b</sup>, wār lenā lūnā yā dākā-dāt-kar lenā<sup>b</sup>, chornā churānā yā chorī-k., lenā le-lenā yā nikāl lenā<sup>b</sup>.*

ROBBER, *n.* one who robs, a thief—*Rāh-zan rah-mār qazāq yā qazzāq, dazl*—Dakait batmār dākū bat-pāy wā luterā, chor wā chottā.

ROBBER-Y, *n.* theft by force or with privacy—*Rāh-zani, rah-zani, qazzākī yā qazzāq, dazl, dakaī<sup>b</sup>, thagā<sup>b</sup>, chorī<sup>b</sup>, lūt pāt<sup>b</sup>.*

ROBE, *n.* (Fr.) a gown of state, an elegant dress : *v.* to put on a robe, to invest—*Jāma qabā yā 'unda labāda, libās yā poshāk : v. libās pahirnā yā pahinānā, khilāt yā khālāt pahinānā*—Mamasichakavastra, sahhavastra rājavastra wā utkrishtavastra : *v.* mānasichakavastra pahimā wā pahinānā, pahimā wā pahinānā.

ROBIN, ROBIN-BRED BRIAST, *n.* (L. *robur*) a bird—*Ek qism kī chhīpī jiskā sīna surkh hotā hai, surkh-sur*—*Ek bhāntī kī chhīpī jiskī chhūti raktavar* hotī hai, lohita-vakshapakshi.

ROBIN GOOD FELL-LOW, *n.* a goblin—*Bhūt<sup>b</sup>, parēt<sup>b</sup>, jinn, 'ifrit, shaitān*—Vetāl, [pisich, pret.]

RO-BUST, *a.* (L. *robur*) strong, vigorous—*Zor-āwar yā shah-zor, zabar-dast pur-zor qavī sīna-zor yā mazbūt*—Dhīhāng dhīhāsārī wā pushī, balawān bālī wā parākramī.

RO-BUST'IOUS, *a.* strong, boisterous—*Zor-āwar shah-zor yā mazbūt, hangāmī kalla-darāz yā dange-bāz*—Balawān bālī dhīhāng wā parākramī, kolāhālākārī wā dangait.

RO-BUST'IOUS-LY, *ad.* with violence—*Ha-zor, zabar-dastī se, zor-āwarī se*—*Bal se.*

RO-BUST'IOUS-NESS, *n.* strength—*Zor, tāqat, qūwat yā quwat*—*Bal, śakti, parākram.*

RO-BUST'INESS, *n.* strength, vigour—*Zor-āwarī yā shah-zorī, sīna-zorī pur-zorī zabar-dastī yā mazbūtī*—Dhīhāngutā sarīradhīphatā wā porhāpan, bal śakti wā parākram.

ROCK'AM-BOLE, *n.* (Fr.) a sort of wild garlic—*Ek qism kī lahsan*—*Ek bhāntī kī lahsan.*

ROCK'ET, *n.* (Fr.) a surprise—*Ek taur kī safaid libās jo pādī loq pahinte hai, jub-ba-pādī*—Purohiton kī vastravīśesh, ek bhāntī kī lahbā aṅgarakhī jo purohit pahinte hai.

ROCK, *n.* (Fr. *roc*) a large mass of stone, strength, defence, protection—*Chatān chatān yā bahut hā barā 'dhokā<sup>b</sup>, zor qūwat quwat tāqat yā mazbūtī, panāh, kīfāzai*—*Śilā kīl sthūlapāishān wā vīlātpāishān, śakti bal dhīhāngutā wā parākram, āsraya, trān wā rakshā.*

ROCK'LESS, *a.* being without rocks—*Be-chatān yā be-chatān*—*Śilāhīn, śilāśūnya.*

ROCK'Y, *a.* full of rocks, hard, stony—*Pathrīlā<sup>b</sup>, sakht, sang lākh*—*Śilāmāy śileya śilāpūr wā śilāwān, karā wā kathor, pīshānamāy wā prastaramāy.*

ROCK'Y-NESS, *n.* the state of being rocky—*Pathrīlā-pan<sup>b</sup>, sakhtī*—*Śilāmāyatwa, prastaramāyatwa, kathoratā.* [kapot.]

ROCK'PIGEON, *n.* a species of pigeon—*Ek qism kī kabūtār*—*Ek prakār wā jāti kī*

ROCK'SALT, *n.* mineral salt—*Sēdhā-namak, namak-i-lāhaurī*—*Sindhulavan, sēdhā non, sēdhā lon.*

**RÖCK'WÖRK**, *n.* imitation of rook—*Chattān yā chattān-sā kōt kām<sup>b</sup>, chhattān yā chattān sarikhā banā huā kōt kām<sup>b</sup>.* [huā aur kātne meū us se sūt nikaltā hai<sup>b</sup>.

**ROCK**, *n.* (Dan. *rok*) a distaff—*Bhavūtī<sup>b</sup>, vah dandā jismēi san yā patuś lapet dete-*

**RÖCK**, *v.* (Dan. *rokker*) to move backwards and forwards, to lull, to reel—*Hilānā yā jhulānā<sup>b</sup>, āram yā taskin d., hīlūā<sup>b</sup>*—*Dolīnā wā dūlānā, śint k. wā śantī d., jhulnā jhūmnā wā dolnā*

**RÖCK'ER**, *n.* one who rocks a cradle—*Hīndolī yā pālūā jhulāne w<sup>b</sup>.*

**RÖCK'ING**, *n.* the state of being shaken—*Hīlāw<sup>b</sup>, dūlāw<sup>b</sup>.* [—*Aguvān.*

**RÖCK'ET**, *n.* (Dan. *ruket*) an artificial fire-work—*Harāi, anār, chhuchhāndur<sup>b</sup>, bān<sup>b</sup>.*

**RÖCK'ET**, *v.* (L. *eruca*) a plant—*Ek qism kō nabāt*—*Ek jāti kā pandha, aushadhī-yīśesh, oshadhivīśesh.*

**RÖD**, *n.* (S.) a long twig, an instrument of punishment, an instrument for measuring, a kind of sceptre, a long slender pole for angling—*Chkaurī<sup>b</sup>, bād, ek qism kā māp jo sāpē pānch qaz kā hotā hai, ek qism kā 'asa-i shakī, machhlī mārne kī laggī<sup>b</sup>*—*Chhar wā laggā, sūtkun pātkan beūt wā tāran, ek māp jo gyārāh lath ko lagbhag hotā hai, ek prakār kī rījadand, machhlī mārne kī laūbi chhar.*

**RÖDE**, *p. t. of ride*—[*Rīde kī nāzi-matlāy*]—[*Rīde kī simānya bhūt.*]

**RÖDO-MONT**, *n.* (It. *Redomonte*) a vain boaster; a. boasting, bragging—*Lāf-zan, khud firosh, kalla-zan, khud-savā; a. khud-tarāsh, khud firosh*—*Ātmāslāghī, apnī bagū k. w., a. dambhī wā ātmāslāghī, dūng mārne w. wā laūbi-chaurī haūkne w.*

**RÖD-O-MON TĀDE**, *n.* vain boasting, empty bluster, rant; *v.* to boast, to bluster—*Khud firoshī wā shakī, lāf-zan yā kalla-zan, tarābat yā barbarāhat<sup>b</sup>; v. shakī yā jakh k., khud-firoshī yā lāf-zan k., ātmāslāghī garvitavākya wā dambhikavākya, dūng wā laūbi-urbbabhkī, bān bakwīd wā sūnyakāthā; v. apnī bagū k. wā laūbi-chaurī haūknā, dūng-mārnī dambh-k. wā bamaknā.*

**RÖD-O-MON TĀ'DOR**, *n.* one who boasts or blusters—*Khud firosh, lāf-zan, kalla-zan, shakī-bāz*—*Ātmāslāghī, dūng mārne w., apnī bagū k. w., laūbi-chaurī haūkne w., bamakne w.*

**RÖE**, *n.* (S. *ra*) a species of deer, the female of the hart—*Harān yā hiran<sup>b</sup>, harāī yā hiran<sup>b</sup>.*

**RÖE**, *n.* (Ger. *rogen*) the eggs or spawn of fishes—*Machhlī kā andā<sup>b</sup>.*

**RO GĀTION**, *n.* (L. *rogō*) litany, supplication—*Lāgūn meū khass-o-āmm kī taraf se 'ibādāt yā munājāt ka ek taur, istidā ilāhī illās nīgāz yā dū'ā*—*Krishṭiyasamāj kā ek prarthanā-irg, prarthanā anmay wā bintī.*

**RO-GĀTION-WEEK**, *n.* the second week before Whit Sunday—*Khass munājāt yā 'ibādāt ke hīc mugavār ek hafta*—*Punyāsaptāh, Krishṭiyasamāj kī or se 'īswarprarthanā ke nimitta niyat saptaah.*

**ROGUE**, *n.* a knave, a villain, a vagabond, a wag; *v.* to play knavish tricks—*Harām-zādā yā dagā-bāz, bad-zāt yā sharīr, āwara yā shakdī, mas'hara yā thathe-bāz; v. harām-zādāgi bad-zātī shorarat yā dagā-bāzī k., Thag wā dhūrtta, sāthi durjan dushṭajan durātina wā pāpātina, lūchehī wā bahetā, thathol hānsor wā parihāsavēdī; v. ehadā kapāt dhūrtatā sāthatī durjanatā wā lūchpanā k.*

**ROGUE-ERY**, *n.* villainy, wagery—*Sharārat harām-zādāgi bad-zātī sharīr yā dagā-bāzī, zerāfat thathe-bāzī yā mas'haraqī*—*Durjanatā dhūrtatā sāthatī matkhatī vaūchan wā kapāt, parihās khilī thatholī wā bhānī.*

**ROGUESHIP**, *n.* qualities or person of a rogue—*Dagā-bāzī, bad-zātī, sharīr, harām-zādāgi*—*Dushṭatā, durjanatā, sāthatī, dhūrtatā.*

**ROGUEISH**, *a.* knavish, wagish—*Harām-zādā bad-zāt dagā-bāz yā sharīr, zarīf thathe-bāz yā khush-tab*—*Durjan durātina dushṭ dhūrtta sāth kapātī wā chhālī, rasājūa hānsor wā rusik.*

**ROGUE-LIKE**, *ad.* like a rogue—*Sharīrāna, harām-zādā ke taur se, bad-zāt ke mānind, dagā-bāz ke mānind*—*Dhūrtta thag durātina durjan pāpātina wā sāth ke sadrī.*

**ROGUEISHNESS**, *n.* knavery, sly cunning—*Sharīr sharārat bad-zātī harām-zādāgi larān-dāgi yā dagā-bāzī, robūh-bāzī fitrat yā 'aiyārī*—*Durjanatā sāthatī dushṭatā wā kapāt, dhūrtatī dhūrtatā wā kutātī.*

**ROGUEY**, *a.* knavish, wanton—*Harām-zādā sharīr bad-zāt yā bad-diyānat, larānand larīnd mast yā shokh*—*Sāthi durātina durjan kapātī wā pāpātina, chāūchal asthīr kāmachārī wā swechhā.*

**RÖIST**, **RÖIST'ER**, *v.* (Fr. *rustre*) to bluster, to bully, to swagger—*Karr-o-farr k. yā kalla-zan-k., gurfish-k., shekhī-k. yā gidār-bhabhki dikhānā, lāf-zanī k. yā dūn-lenā*—*Phūnpūān k., akrātākri-k., bhabhaknā bamaknā wā lambi-chaurī-hānīnī, bāndarghurki-dikhnā dhamkānā wā dūng-mārnā, ātmāslāghī-k. garajānī dhikkārnā wā barī barī bātūn phatakūnī.*

**RÖIST'ER**, **RÖIST'ER-ER**, *n.* a blustering fellow—*Lāf-zan, kalla-zan, khud-firosh, gurfish k. w., dūn-lene w.<sup>b</sup>*—*Ātmāslāghī, dūng-mārne w., laūbi-chaurī haūkne w., gidār-bhabhki wā bāndarghurki dikhāne w., phūnkā.*

**RÖIST'ER-LY**, *a.* blustering, violent—*Lāf-zan kalla-zan khud-firosh yā gurfish-k. w.*

*tund (ez yá dange-híz*—Ding mārne w. phúnphí-k. w. bat-phakorá phúnkrá wá gidarbhahki-dikhāne w., prachand vayagra wá dangat.

**ROLL**, *v.* (Fr. *rouler*) to move by turning on the surface or with a circular motion in which all parts of the surface are successively applied to a plane, to turn on its axis, to wrap round on itself, to involve, to press or level with a roller, to form by rolling into round masses, to spread with a roller, to run on wheels, to revolve, to move as waves, to fluctuate; *n.* the act of rolling, a mass made round or something like a ball or cylinder, a chronicle or history, a roller, a register, a catalogue—*Dhul-kānā dhumlānā dhammanānā luhkānā dhangānānā dhulaknā luhaknā yā dhang-nā<sup>h</sup>, dhumnā dhur-par-glumānā ghūmnā yā dhur-par-ghūmnā<sup>h</sup>, lophānā lorbhanānā yā guripānā<sup>h</sup>, lapetnā<sup>h</sup>, rolūnā<sup>h</sup>, lūnrigānā pūnrigānā yā batti-banānā<sup>h</sup>, bel-nā<sup>h</sup>, gurgaganā<sup>h</sup>, phirānā phirūnā yā chakkar-mānā<sup>h</sup>, hirkornā<sup>h</sup>, lūhrānā yā lahar-nā<sup>h</sup>, n. ghumār yā luhkā<sup>h</sup>, lōdā golā batti bāgā yā choigā<sup>h</sup>, taurā<sup>h</sup>, belā<sup>h</sup>, dāstār javāda yā sijill, jīhrīst yā furl; n. pherā phirāw wā dhulkāw, golak pind pind wā pupl, itihās, lōhā lōhiyā wā varttūdayantra, lekhyapatra, nāmāyā wā nāmāvalī. [luhke dholke yā lube jaise lōhā<sup>h</sup>, belā<sup>h</sup>, dori yā lapet<sup>h</sup>, patlī<sup>h</sup>.*

**ROLLER**, *n.* that which rolls, a heavy cylinder to level walks, a fillet, a bandage—*Jo*

**ROLLING PIN**, *n.* a round piece of wood for moulding paste—*Belā<sup>h</sup>, belā<sup>h</sup>*

**ROLLING-PRESS**, *n.* a machine consisting of one cylinder rolling upon another—*Ek kal jismē ek belān dāre par phirtā yā ghumbā hai<sup>h</sup>.*

**ROLLY POOL-Y**, *n.* (roll, ball, pool) a game—*Ek bhānt kī khel<sup>h</sup>.*

**ROMAGE**. See **RUMAGE**.

**ROMAN**, *n.* relating to Rome, popish; *n.* a native or freeman of Rome, a papist—*Rom-ke mutāallig yā Romī, 'Isāī mazhab kī jo tarīq Rom meñ hai uske mutāallig; n. Rom kī mutawattin yā shakrī. Rom ke sardār pādri kī pūi-ran*—Romīya, Romiyadhammasambandhi; *n.* Romīyajan, Romiyadhammadhyakshānuyāyī.

**ROMANISM**, *n.* tenets of the Romish church—*'Isāī mazhab yā dīn kī jo taur Rom meñ hai uske 'a'qāid*—Romiyadham ke mat, 'Isāīdham kī jo mārg wā panth Rom meñ hai uske mat.

**ROMAN-IST**, *n.* a Roman Catholic, a papist—*Rom meñ 'Isāī dīn kī jo tarīq hai uskī mānne w., Romā-dīn yā Rom ke sardār pādri kī pūi-ran*—Romiyadhamāvalambī, Romiyadhamādhyakshānuyāyī wā Romiyadhamamatānuyāyī.

**ROMANIZE**, *v.* to fill with Latin words or modes of speech, to convert or conform to Romish opinions—*Lātin zabān kī alfāz yā muhavvāt se bhar-d., 'Isāī dīn kī jo taur Rom meñ hai uske mutāallig k. yā h.*—Latin bhāshā ke śabdōn wā vāgrīti se bhar-d., Romīyā 'Isāī dham kī anuyāyī k. wā h.

**ROMISH**, *a.* relating to the church of Rome—*Romī dīn ke mutāallig, 'Isāī-dīn kī jo tarīq Rom meñ hai uske mutāallig*—Rom yā 'Isāīdhamasambandhi, Romiyadhamāvalambī wā Romiyadhamādhyakshānuyāyī.

**ROMIST**, *n.* a papist—*Romī dīn yā Rom ke sardār pādri kī pūi-ran*—Romiyadhamāvalambī, Romiyadhamādhyakshānuyāyī, *ROMÉSCOT*, *n.* a tax formerly paid to the church of Rome—*Ek khirāj yā maksūd jo sābiq meñ Rom ke sardār pādri ko diyā jātā thā*—Ek kar jo āge wā pūrvakāl meñ Romiyadhamādhyaksh ko diyā jātā thā.

**ROMANCE**, *n.* (Fr. *roman*) a tale of wild adventures, a fiction; *v.* to lie—*'Ajīb sar-guzashtōn kī qissa, afsāna dāstān yā hikāyat; v. jhūth kahna<sup>h</sup>, jhūthī kahānī kahānī*—Adbhutacharitrakathā wā adbhutacrittāntakathā, kalpitakathā wā jhūthī kahānī; *v.* adbhutakathopākhyān k., mithyā kalmā.

**ROMANCEUR**, *n.* a writer of romances—*Qissa-go, 'ajīb sar-guzashtōn kī afsāna-go yā qissa-go, afsāna-go, nādir dāstān-nawīs*—Adbhutakathopākhyānakartā, vicित्रा-charitrakathārahak.

**ROMANTIC**, *a.* wild, improbable, fanciful—*'Ajīb yā 'ajīb, gair-mumkin khilāf-i-qiyās yā be'id-az-aql, khayālī*—Vilakshan adbhut anokhā anūthā wā nīrālā, asambhav, kalpit.

**ROMANTICALLY**, *adv.* wildly, extravagantly—*'Ajīb yā nādir taur se, be-hādagi se yā be-andāz se*—Adbhut vilakshan anokhī anūthī wā vicित्रa rīti se, atyāchār wā vyabichār se.

**ROMP**, *n.* (rump) a noisy boisterous girl, rude noisy play; *v.* to play noisily—*Dhūm-dhām aur chanchal chhokri<sup>h</sup>, gūwārā khel jismēn barā haurā hotī hai<sup>h</sup>; v. gūwārā khel khel-nā<sup>h</sup>, haur aur dhūmdhām se khel-nā<sup>h</sup>, khar-mastī k., ach-palī yā ach-palī k<sup>h</sup>. [hotā hai uskī taraf māl—Avinayakīrāsīl, śabdasaहितakīrāsīl.*

**ROMPISH**, *a.* inclined to romp—*Khar-mastī kī taraf rāgīb, gūwārā khel jismēn shor*

**ROMPISHNESS**, *n.* disposition to romp—*Khar-mastī kī taraf ragbat, gūwārā khel jismēn shor hotā hai uskī taraf mayālān yā mālān—Avinayakīrāsīlātī, śabdasaहितakīrāsīlātī.*

**RONDEAU**, rōn'dō, *n.* (Fr.) a kind of poetry, a kind of jig or lively tune—*Ek qism kī nazm, ek qism kī 'umda surod sarod yā tāt*—Ek prakār kī kavītā, ek prakār kī achchhā

**RONDIE**. See under **ROUND**.

[sur wā tāt]

RÓN'TON, *n.* (Fr. *rognon*) a fat bulky woman—*Moī aur qadd-āwar 'aurat*—*Moī aur bhāri wā sthulākār stri*.

ROOD, *n.* (S. *rod*) the fourth part of an acre—*Ekār kī chauthāī<sup>h</sup>, chauthāi-ekar<sup>h</sup>*.

ROOD, *n.* (S. *rod*) the cross—*Salīb*—*Krīs, kruś*.

ROOF'PORT, *n.* a loft or gallery for the cross—*Salīb ke liye bātā-khāna yā bar-āmāda*—*Krīs wā kruś ke nimitta varand chhannapath wā pātī huā murg*.

ROOF, *n.* (S. *roof*) the cover of a house, an arch, a vault, the palate; *v.* to cover with a roof, to shelter—*Bām saṃj yā 'arsh, mīharāb, gumbaz yā qubba, tālū<sup>h</sup>*; *v.* *pānā yā chhānā<sup>h</sup>, panāh yā sāga d.*—*Chhat chhāt pātan pūg chhappar chhān wā chhājan, torān, khojakāśirsh, tālu*; *v.* *chhāwī wā pātan-kā, āsray d.*

ROOF'LESS, *a.* wanting a roof, unsheltered—*Be-chhat be-pātan be-saṃj yā be-'arsh, be-panāh*—*Bīmī chhat pātan chhān wā chhappar kī, nīrasray*.

ROOF'Y, *a.* having roots—*Patā huā<sup>h</sup>, chhāga huā<sup>h</sup>*.

ROOK, *n.* (S. *rook*) a species of crow, a cheat; *v.* to cheat, to rob—*Ek bhūūt kī kanwā karwā yā kāy<sup>h</sup>, thag<sup>h</sup>*; *v.* *thagwā chhānā yā dhokhā-d<sup>h</sup>, chorānā mōmī yā lātū<sup>h</sup>*. [*rahte hai<sup>h</sup>*]

ROOK'ER-Y, *n.* a nursery of rooks—*Wāh jagah jāhān kanwe ghōste banā-kar chāṭhā Rōok*, *n.* inhabited by rooks—*Kanwōn se bāsī huā<sup>h</sup>*.

ROOK, *n.* (Fr. *roque*) one of the four pieces placed on the corner squares of the chess-board—*Shatranj kī ek rukh*—*Chaturangasār, chaturangasār, chaturangasārikā, chaturangasārikā*.

ROOM, *n.* (S. *room*) space, extent, place, stand, an apartment—*Maidān, wās'at, jāc muqām yā maqām, iwarz badlā yā badlā, khāna buq'a yā hujra*—*Antar wā sthān, phailāw prasār wā parisar, thaur thikānā jagah wā bhūmī, sthān, kothī wā sālī*.

ROOM'AGE, *n.* space, place—*Maidān yā wās'at, jāc muqām yā maqām*—*Antar wā sthān, jagah thaur sthāl wā bhūmī*.

ROOM'FUL, *a.* abounding with room—*Kushāda, wāsī*—*Lambā-chaurā, vistirn, vistirīt*. ROOM'Y, *a.* spacious, wide, large—*Kushāda, wāsī yā khālīsā, bārā<sup>h</sup>*—*Vistirn vistirīt wā prasār, chaurā, vīsāl wā vipul*. [*Vistirnatā, vīsālātā, vipulātā*]

ROOM'INESS, *n.* large extent of space—*Kushādagi, wās'at, phailāw<sup>h</sup>, lambāi-chaurāi<sup>h</sup>*.

ROOST, *n.* (S. *roost*) that on which a bird sits to sleep; *v.* to sleep as a bird—*Ba-sepā<sup>h</sup>, udā<sup>h</sup>, chakkas*; *v.* *bāsārā k<sup>h</sup>, adle par baithnā<sup>h</sup>*.

ROOT, *n.* (Sw. *rot*) that part of a plant which is fixed in the earth, the bottom, the original, the cause; *v.* to fix the root, to sink deep, to impress deeply, to turn out of the earth, to destroy—*Bekh, tal, ast bunyād yā masdar, sabab yā bā'is*; *v.* *gar-nā jar-darwā jar-phailnā jar-pakarnā yā gār-nā<sup>h</sup>, dhānsnā<sup>h</sup>, baithlānā dhānsnā yā gār-nā<sup>h</sup>, khod-kar nikālnā yā khakhornā<sup>h</sup>, ukhārnā yā njar-nā<sup>h</sup>*.

ROOT'ED, *p. a.* fixed, deep, radical—*Gar-nā<sup>h</sup>, gahārā<sup>h</sup>, aslī zātī yā bunyādī*—*Jar-pakrā-huā baddhamul wā dripāmul, gambhur wā ghor, maulik mulik swabdhāvik wā swabdhāvaj*. [*porhī wā pūshatī se*]

ROOT'EN-LY, *adv.* deeply, strongly—*Gahārī se<sup>h</sup>, mazbūtī se*—*Gambhīratāpūrvak, dripatā*

ROOT'ER, *n.* one who tears up by the root—*Ukhār-dāne w<sup>h</sup>, khod-kar phenk d. w<sup>h</sup>*, [*gar se ukhār-dāne w<sup>h</sup>*]

ROOT'Y, *a.* full of roots—*Par-bekh, jarōn se bhārā-huā<sup>h</sup>*—*Mūlapūrn, mūlaprachur*, [*mūlamay*]

ROOT'BOUND, *a.* fixed to the earth by roots—*Jar se garā huā<sup>h</sup>*.

ROOT'BUIT, *a.* built of roots—*Jarōn kī banā huā<sup>h</sup>*.

ROOT'HOUSE, *n.* a house made of roots—*Jarōn kī banā huā ghar<sup>h</sup>*.

ROPE, *n.* (S. *rap*) a large cord, a halter, a cable, a row of things united; *v.* to have such a state or consistency as to draw out into viscous threads—*Haṭh, kamand yā pālāhaw, burj yā hamār, guthī huā chizon kī silsila*; *v.* *lāsī bannā<sup>h</sup>, lāsī pakarnā<sup>h</sup>, tār bāndhnā<sup>h</sup>*—*Rassi wā barhā, phānsī phānsī wā pās, maurajju wā nāw-kā-rassi, nāthī huā vastnōn kī srenī wā dor*.

ROPE'RY, *n.* a place where ropes are made, a trick which deserves the halter—*Wāh maqām muqām yā jāc jāhān rasse bante hai, phānsī ke lāq fareb*—*Rassōn ke banne kī jagah, chhal wā kapat jo pāsudand wā phānsī ke yogya ho*.

ROPE'Y, *a.* tenacious, glutinous, viscous—*Lastasā<sup>h</sup>, chipchīpā<sup>h</sup>, lujhujā yā lujlajā<sup>h</sup>*.

ROPE'DAN-CER, *n.* one who dances on a rope—*Rasse par nāche ne w<sup>h</sup>, nat<sup>h</sup>, bāzi-gar, rasnā-bāz*—*Sūtrīyan, rajjuyayī, kalāyan*. [*rajjukār, rajjukārak*]

ROPE'MAK-ER, *n.* one who makes ropes—*Rasnā-sāz, rasnā-gar*—*Rassi-rassi banāne w.*

ROPE'TRICK, *n.* a trick which deserves the halter—*Phānsī ke lāq dagī-bāzī*—*Pāsudand ke yogya chhal wā kapat, phānsī ke yogya dhokhā*. [*prachelīnadapat*]

ROQUE-LAURE, *n.* (Fr.) a cloak—*Abā, fargūl, labāda*—*Lambā āngarkhā, pidhān*.

RO'RAL, ROR'ID, ROR'Y, *a.* (L. *ros*) dewy—*Shab-namī, shab-nam-sā*—*Osilā, os sari-khā*. [*shab-nam*—*Osilā, os se bharā huā*]

ROR'ID, *a.* dewy, abounding with dew—*Shab-namī, shab-nam se bhārā huā yā pur-*

ROSE, *n.* (L. *rosa*) a flower—*Gulāb, gul*—*Javā, javāpushp, japā*.

- RŌ'SA-RY**, *n.* a bed of roses, a chaplet, a string of beads on which Roman Catholics count their prayers—*Gulāb-istān gul-chaman yā gul-zār, subha shemārī yā zunnār, tashāh*—Javāpushp kī kiyārī, milā wā japamālā, akshasūtra japasūtra wā smarapī.
- RŌ'SI AL**, *a.* like a rose in smell or colour—*Bā yā rang meñ gul-sā, gul-bā, gul-gūā*—Gandhī wā varñ meñ javāsadrīs, gandhī wā rang meñ japā wā javāpushp ke sadrīs, javāgandhī javāvarñ. [Lā khilā wā praphullit.]
- RŌ'SE ATE**, *a.* full of roses, blooming—*Pur-gul, sar-sabz*—Javāmay wā javāpushp, phū-
- RŌ'SED**, *a.* crimsoned, flushed—*Khūb lāl yā qirmizi, surkh*—Lohit, raktavarñ.
- RŌ'SET**, *a.* a red colour used by painters—*Musawwiron kā surkh rang*—Chitrakārōñ kā lohī wā rakt varñ.
- RŌ'SIER**, *n.* a rose-bush—*Gul kī jhāṛī, gul kā per*—Javāpushp kā jhār wā per.
- RŌ'SY**, *a.* like a rose, blooming, red—*Gul sā, sar-sabz, gulābī, pul-gūā gul-fām yā surkh*—Javāsadrīs wā javāpushp, khilī phulā wā praphullit, javāvarñ lohī wā raktavarñ.
- RŌ'SI-NESS**, *n.* state or quality of being rosy—*Gul fāmi, surkhī, lālī*—Lohitātwa, raktavarñatā. [oshadhivishesh.]
- RŌ'SE-MA-RY**, *n.* a plant—*Ek gism kī nahāt, ek bhāt kā pandhā*<sup>h</sup>—Aushadhivishesh,
- RŌ'SE-NŌ BLE**, *n.* an old English coin—*Ek gism kā purānā āngreṣīśikka*—Ek prakār kā pūchieñ highlandeseiya mudrā.
- RŌSEWATER**, *n.* water distilled from roses—*Gul āb*—Javāpushpajal.
- RŌS I CRUCIAN**, *n.* (*L. ros, cruce*) one who sought the philosopher's stone; *a.* pertaining to the Rosicrucians—*Pāras patthar kā talāshī yā joganda*; *a.* *pāras patthar ke talāshī yā jogande ke mutā'alliq*—Sparsaprastaranweshī; *a.* sparsaprastarānweshisambandhī. [dhūp<sup>h</sup>, karāṇa<sup>h</sup>; *v.* *dhūm yā rās se malā*<sup>h</sup>.]
- RŌSIN**, *n.* (*L. rosina*) a juice of the pine; *v.* to rub with rosin—*Dhūnā*<sup>h</sup>, *rāl*<sup>h</sup>,
- RŌSIN Y**, *a.* resembling rosin—*Dhūnā-surikhā*<sup>h</sup>, *rāl suh*, *rāl yā karāṇa surikhā*<sup>h</sup>.
- RŌSSEL**, *n.* light land—*Narm zamīn*—Mrida bhūmī.
- RŌSSELLY**, *a.* light, loose—*Mulām, narm*—Mridu, sithil.
- RŌSTRUM**, *n.* (*L.*) the beak of a bird or a ship, a stage or platform from which orators harangue—*Mūṅār yā jhāḥ kā nokilā sirā, mūṅār*—Chōñch thoñth wā nāw kē agā, sabhāyaktōñ wā suryaktōñ kā manēh.
- RŌSTRAL**, *a.* resembling the beak of a ship—*Jhāḥ ke mūñh sā, jhāḥ; ke āṅg yā sirē ke mūñd*—Naukāgrasadrīs, chāñchusadrīsmanaukāgra wā nāw kē agā wā mūñh ke sadrīs.
- RŌSTRATED**, *a.* beaked, adorned with beaks—*Mūṅār dār yā chōñch-dār, mūṅār yā sirē se āṅgā*—Thor w. thoñth w. wā chāñchvishishī, chāñchubhūshit wā chāñchusadrīsagrabhūshit.
- RŌT**, *v.* (*S. rotare*) to be decomposed, to putrefy, to decay; *n.* putrefaction, putrid decay, a distemper among sheep—*Sarānā yā pūchā*<sup>h</sup>, *sarānā galnā galnā ubasūā yā ausnā, bigarṇā pūñs k.* *bigarṇā yā pūñs-ho-jānā*; *n.* *sarān yā sarān*<sup>h</sup>, *galan galār yā pūchan*<sup>h</sup>, *kharā*<sup>h</sup>.
- RŌT TEN**, *a.* putrid, unsound, deceitful—*Bosūda yā mutā'afīn, kharāb yā 'aib-dār, daḡā bī*—Sarā wā galī, k-shīpas-sir k-shīpasattwa asir burā wā pachā, kupaṭī wā chhālī.
- RŌT TEN NESS**, *n.* state of being rotten—*Bosūdagi, gandagi*—Sarāhat, sarāñdh, pūta-twa, galaw, surm, galitwa, asarātā.
- RŌTĀR**, *n.* bad beer—*Kharāb boṛā boṛā bīca yā boṛā*—Burī yavannadīrā wā yavasurā.
- ROTATION**, *n.* (*L. rota*) the act of turning round like a wheel, regular succession—*Chāk kī-sī gardish, tawātūr i-bā qā'ida yā dawrān i-bā qā'ida*—Chakragatī chakravat-paryavrttan wā pahīye ke sadrīs ghūmāw phirāw wā bhāñwāw, paryāya viparyay ānu-pūrvī wā kram.
- ROTATOR**, *n.* that which gives circular motion—*Chāk kī-sī gardish d. w., mīhvarī harakat d. w., chāk ke mūñd ghūmāne w.*—Chāk wā pahīye ke sadrīs ghūmāne wā phirāne w.
- ROTATO-RY**, *a.* turning on an axis, whirling—*Mīhvarī harakat k. w., gardish-k. w. yā chāk ke mūñd ghūmne w.*—Chakraparivartī chakravādāvartī chakravartī wā chakragamī, chāk wā pahīye ke sadrīs ghūmne phirne wā bhāñwne w.
- RŌ'TA**, *n.* an ecclesiastical court, a club—*Maḥabī kachahī yā 'adilāt-i-mutā'alliq-i-dīn, ek majlis*—Dharmasambandhī kachahī wā vichārasthān, sabhā wā samāj.
- RŌTTE**, *n.* a musical instrument, repetition of words by memory without attending to the meaning; *v.* to fix in the memory by repetition, to go out in succession—*Ek gism kā bijā, nok-i-zabān yā az-bar*; *v.* *az-bar yā nok-i-zabān k.*, *bā-tudrī yā bā-tawā-tur nikāl-jānā*—Ek prakār kī bijā, śabdāmātrāvarttan śabdāvrittī śabdvarttan wā ratāw; *v.* *ratnā śabdāmātrāvarttan-k.* wā śabdvarttan-k., kram se nikāl-jānā.
- RO-TUND**, *a.* (*L. rota*) round, spherical—*Mudawwar, kurāi yā mustadīr*—Chakrākār wā gol, golākār wā golākritī.
- RO-TUNDITY**, *n.* roundness, spherical form—*Golāi yā gulāi*<sup>h</sup>, *kurāi yā mustadīr sirāt*—Golātwa wā maṇḍalātwa, golākāratī wā maṇḍalākāratā. [śālā.]
- RO-TUND**, *n.* (*It.*) a round building—*Gol ghar*<sup>h</sup>—Varttulagriha, varttula-

**ROUGE**, rūzh, *a.* (Fr.) red; *n.* a red paint; *v.* to tinge with red paint—*Surkh*; *n.* *ek qism ká surkh rang*; *v.* *ek qism ke surkh rang se rangná yá potná*—Raktavarṇ; *n.* *ek prakār ká raktavarṇ wá sendur sarikhā rang*; *v.* *raktavarṇ k., sendur sarikhe rang se rangná wá potná.*

**ROUGH**, rūf, *a.* (S. *ruk*) having inequalities on the surface, not smooth, rugged, coarse, harsh, rude, severe, thrown into huge waves or violently agitated—*Khur-Khurá yá kharakhará*, *ná-mulá'm.* *ná-hamwār.* *gunda khām yá bad-daul, ná-manzáú yá saht,* *ná-tarāshidá be-adab be-saliqa yá bad-akhilāq, tursh talh durusht yá khashin, mawwaj man-jan yá manj-khez*—Kharkhará khardhará khodrā wá kharjhará, asman asan wá visham, arbar kharbar wá behar, motá sthul aparishkrit wá asanskrit, rukhá karkas ruksh wá akomal, asisht wá asabhya, nishthur karí kathor kaṭu wá ugra, kshubdha taraúgit wá mahataraúg.

**ROUGHEN**, *v.* to make or grow rough—*Kharkhará k. yá h<sup>h</sup>, khar-khará arbar kharbar khardhará yá rakhá k. yá h<sup>h</sup>, chhená<sup>h</sup>, rukhráná<sup>h</sup>, dānt banáná<sup>h</sup>.*

**ROUGHENED**, *ad.* with roughness, harshly—*Ná-hamwári se, sahtí turshí talhí be-adabí durushtí yá bad-akhiláq se*—Kharkharáhat khar-kharáhat khardharáhat asannatá wá vishannatá se, asishtatá asabhyatá rukhái karkasatá nishthuratá wá kathoratá se.

**ROUGHNESS**, *n.* unevenness, harshness, boisterousness or tempestuousness, want of refinement—*Ná-hamwári, sahtí talhí turshí durushtí yá ná tarāshidagi, manj-zaní yá manj-khez, ná-safái yá be-saliqagi*—Kharkharáhat khar-kharáhat khardharáhat asannatá asanmatá wá vishannatá, karai rukhái rukshatá karkasatá káthimatá káthoratá káthoratá nishthuratá ugratá kaṭutá wá akomalatá, kshubdhata wá taraúgapradothan, aparishkrit.

**ROUGHENED**, *v.* to form rudely, to cover with plaster mixed with shells or pebbles; *n.* a rude model, plaster mixed with pebbles—*Bhaddá yá ku-daul banáná<sup>h</sup>, kauri yá kaurigón se milé huc let chhopan yá tirág se potná<sup>h</sup>; n. bhaddá yá ku-daul dhārchá<sup>h</sup>, kaurigón se milé huc let chhopan yá tirág<sup>h</sup>.*

**ROUGHENED**, *v.* to draw or delineate coarsely—*Bhaddá yá motá naqsha khinchná, khām naqsha khinchná*—Sthūlālekhyā k., chittārambā k., pāṇḍulekhyā k., motá chitra khinchná, adhūrā wá bhaddá chitra khinchná.

**ROUGHENED**, *n.* a rude draught, a sketch—*Khām yá ná-tunām naqsha, khāki yá mawwarada*—Bhaddá adhūrā wá motá chitra, pāṇḍulekhyā vastumatā khará wá khará.

**ROUGHENED**, *v.* to hew coarsely, *Ku-daul chhíná yá garhna<sup>h</sup>, bhaddá chhíná yá* **ROUGHENED**, *n.* a rugged, unpolished, rude—*Ná-hamwári, ná-tarāshidá yá ná saif, be-adab durusht yá bad-khoty*—Behar khar-khará khar-khará khardhará wá asannatá, aparishkrit angari wá asanskrit, asisht asabhya wá garhna.

**ROUGHENED**, *v.* to work over coarsely—*Bhaddá banáná<sup>h</sup>, ku-daul yá motá baná-dul-* **ROULEAU**, rū-lo', *n.* (Fr.) a little roll—*Chhotá lūpa yá pulindá<sup>h</sup>, lūpá<sup>h</sup>.*

**ROUND**, *a.* (Fr. *roule*) circular, spherical, full, plump, large, plain, that ends with a cipher and may be divided by 10 without a remainder; *n.* a circle, performance in a circle, course, revolution, rotation; *ad.* every way, on all sides, circularly, not in a direct line; *prep.* on every side of, about, all over; *v.* to make or grow round—*Mudawwar, mastul karai yá kara wir, pūrā<sup>h</sup>, motá yá chhíná<sup>h</sup>, bará ziyāda yá kullí, sáf yá rast, khatir, n. dāira yá halqa, dāiran, dāur, garidish, bāri mubāt yá dāira; ad. har taraf, sah taraf yá chāron-teraf, mudawwarāna yá girā-ba-gird, ghām-kar<sup>h</sup>; prep. har taraf, chāron taraf, dar-o-bast; v. gol k. yá h<sup>h</sup>, garhri banáná yá banná<sup>h</sup>*—Vartulākār vartulākriti vartulanarūp vrittākār maṇḍalākār valayākār chakrākār wá kuyalākār, golākār gol wá golākriti, pūrṇ, pūn wá phulāphulā, viśāl prithi wá vipul, vyakt khará wá saral, śūnyantak; *n.* vartul valay wá maṇḍal, pherā, gati wá gaman, āvartan parivartan wá chakra, kram āmūpūryi wá paryāy; *ad.* pratyek diśi men, chāron or, chakravat wá maṇḍalavat, chakrarūp-se maṇḍalarūp-se wá pher khakar; *prep.* chahūn or, chāron or, bhar.

**ROUND**, *n.* a round mass—*Gol-sā<sup>h</sup>, pūn<sup>h</sup>, pūrā<sup>h</sup>, dhondhā<sup>h</sup>.* [chakra.

**ROUND**, *n.* a circle, a round—*Dāira, halqa yá dāur*—Vartul, maṇḍal valay wá **ROUND**, *n.* a kind of song—*Ek qism ká git surud yá guzál*—Ek prakār ká git, kavāyāresh.

**ROUND**, *n.* somewhat round—*Gol-sā<sup>h</sup>, gol-gol-sā<sup>h</sup>, mudawwar-sā, kisi qudr mudaw-*

**ROUND**, *n.* a little circle—*Chhotá dāira yá halqa*—Chhotá maṇḍal vartul wá vritta.

**ROUND**, *ad.* in a round form, plainly—*Gol shakl men, sáf yá sáf-sáf*—Gol karko wá maṇḍalākriti men, sīdhā vyakt wá spashṭ.

**ROUNDNESS**, *n.* the quality of being round, fullness, smoothness, plainness, openness—*Golāi yá gutāi<sup>h</sup>, pūrāpūn<sup>h</sup>, chiknihat<sup>h</sup>, safit, sidq yá sarāyat*—Golatwa maṇḍalatwa wá chakrakaratā, pūrnatā, śīghratā, sīdhā avakratā wá spashṭatā, kharí.

**ROUNDABOUT**, *a.* indirect, loose, extensive—*Pechida yá pech-kā, be-rab yá be-zab, wasi yá kushāda*—Vakra wá kuṭil, sīthil wá asambaddha, vistirṇ wá vipul.



- ROÜND'HEAD**, *n.* a term applied to a Puritan — *Niháyat dîn-dâr shakhsh, bará-dîn-dâr aur mamázi shakhsh* — Pavitramatávalambí, pavitramatálhári.
- ROÜND'HEAD ED**, *a.* having a round head or top — *Gol sir ká<sup>h</sup>, gol sir w<sup>h</sup>*.
- ROÜNDHOUSE**, *n.* a constable's prison — *Ek qism ká qatál-khánu, chaká-dároú ká zindán* — Ek prakár ká kárigár wá bandhanágir, bandhanágir jismeñ rát ko jo log ghúnte-phirte milte hañ wé dál diye jíte hañ, thána wá tháni.
- ROÜND'IRON** *ix. n.* a writing signal by names in a circle — *Ek dast-áwez yá dardkháwt jismeñ logon ke dast-khatt ek dáire yá hulqé ká sárat meñ hon tá-kí gah na ma'lám ho kí awrañ kisne dast-khatt kíyá* — Ek patra jismeñ log apne nám ek vartulákár wá chakrarúp meñ likhte hañ jismeñ yah na jan paráí kí pahile kisne apní nám likht.
- ROUSE**, *v.* (S. *hroosan* *t*) to wake from repose, to excite to thought or action — *Re-dár k. yá h., horakut d. yá hosh-yár k.* — Jaganá wá jagná, chakíná utháná — uksáná uskáná wá uthéjit-k. [w<sup>h</sup>.]
- ROÜSE**, *n.* one who rouses — *Utháne w<sup>h</sup>, jagáne w<sup>h</sup>, uksáne yá uskáne w<sup>h</sup>, chuláne*
- ROÜSE**, *n.* (Ger. *ransch*) a bumper — *Jám-i-lab-rez, lab-rez pygálá yá piyálat* — Nakenak píttra, muñhámunñ bhari píttra, aunth awaunth wá muñh tak bhari huá píttra.
- ROÜT**, *n.* (Ger. *rotte*) a multitude, a rabble, a crowd, a large evening party; *v.* to assemble in crowds — *Ilujám, ríjálá-log yá arámmu-u nás. izdihám yá ambob, shám ká barí jum'at yá majlis*; *v. bahut jam' h., hajám yá izdihám ká sorat meñ jam' h.* — Bhír nichajanasá unñ wá adhamajanasunñ, thath, sandhya súñh wá súyaukíl ká bara samúj wá mandalí; *v. bhír lagáná, thath bándhna, baturná, ekatra h.*
- ROÜT**, *n.* (L. *ruptum*) the defeat and confusion of an army; *v.* to defeat and throw into confusion — *Ha'izmat, shikast, bhágar<sup>h</sup>*; *v. shikast d., hízmat d.* — Sañyavyúhábhang, parájay, sañyabhang, vyúhábhang, bhájar, paliyan; *v. batikar wá jítikar tñ bñí k., bhagína bhagi d. wá mair-bhagína, sañyavyúhábhang k., mair batína.*
- ROÜTE**, *n.* (Fr.) a road, a way, a journey — *Rih, rásta rástá yá rasta, safar yá musáfiqat* — Surak, márg path wá bat, yátrá wá prayán.
- ROU' TIME**, *n.* (Fr.) round or course of business, practice, custom — *Dastáru'l 'amal yá kám kí ráh, roht yá 'amal, dastár yá má'mul* — Nityakarm nityakram nityapáth wá paripáth, abhyás sampradáy wá anusáhan, áchár paddhátí kram wá vyavahar.
- ROVER**, *v.* (Dan. *rover*) to wander — *Phirná<sup>h</sup>, ghámná<sup>h</sup>, bhatakátí phirná<sup>h</sup>, gashí k., sair k., har-a-gardi k.* — Paryatan k., bhraman k., paribhraman k.
- ROV'ER**, *n.* a wanderer, a robber, a pirate — *Awára yá har-a-gard, dazl, ráh-zan yá rah-zan* — Bhramanákári ghnumantá phirantá wá paribhramak, chor wá luterí, bat-mír dákú wá dákait. [— Bhraman, paribhraman, paryatan.]
- ROV'ING**, *n.* the act of wandering or rambling — *Sair, har-a-gardi, ghámná<sup>h</sup>, phirná<sup>h</sup>*
- ROV'ING-LY**, *ad.* in a wandering manner — *Ba laur sair, har-a-gardi se, ghámné-ghámné<sup>h</sup>, phirte phirte<sup>h</sup>* — Bhraman kí riti se, paribhramanavat.
- RÖW**, *n.* (S. *rara*) a number of persons or things ranged in a line, rank, a file — *Satar yá satr, sañ, qatár yá rak* — Pankti páñti wá páñti, aválí aválí ávalí áli áli páñi páñi wá shreñi, táñti lar wá rijiká.
- RÖW**, *n.* (corrupted from *riot*) a riotous noise, a riot — *Ilungáma yá shor sharává, khar-khasa* — Hullar kólíhal wá tumul, tañti bakherá wá balwá.
- RÖW**, *v.* (S. *rouen*) to impel by ours — *Khewá<sup>h</sup>, khená<sup>h</sup>, dáur-nárná<sup>h</sup>, chalaná<sup>h</sup>*.
- RÖW'ABLE**, *a.* that may be rowed — *Kheye jáne ke qabil* — Kheye jáne ke yogya.
- RÖW'ER**, *n.* one who rows — *Kheone w<sup>h</sup>, khene w<sup>h</sup>, dáñri<sup>h</sup>, máñji<sup>h</sup>, khewan hár<sup>h</sup>, khe-rak<sup>h</sup>, khewat<sup>h</sup>, khewatigá<sup>h</sup>*.
- RÖW'EL**, *n.* (Fr. *roue*) the little wheel of a spur formed with sharp points, a little flat ring in horses' bits, a seton; *v.* to insert a rowel — *Mahmez mikhmtz yá mahmtz, lagám ká karí, gal*; *v. gal dál d.* — Áswatodanachakrak wá ghore ko mímne ke liye er ká káñtá, ghore kí jibhí kí karí wá muñdari, náñh wá battí; *v. náñh wá battí dál d.*
- RÖY'AL**, *a.* (L. *rex*) pertaining to a king, becoming a king, magnificent, noble — *Sháhi bádsháhi pátsháhi ksháwari yá malikí, sháhána yá sháh-wár, 'ázamu-sh-shán yá runanag-dár, sharíf muñh yá 'áli-shan* — Rájakiya, rájayogya wá nripochit, utkrisht vibhútíman mahipatáp wá srimán, yasaswí kirtimán wá supratishth.
- RÖY'AL-IST**, *n.* an adherent to a king — *Pátsháh-dost, bádsháhi-dost, bádsháh bandu* — Rájayakshapáti, rájánushángi, rájánugat, rájayakshaya.
- RÖY'AL-IZE**, *v.* to make royal — *Sháhi yá bádsháhi k., ksháwari yá sháhána k.* — Rájakiya k. [— Rájavat, nripasadrís, nripavat, rájá ke sadris.]
- RÖY'AL-LY**, *ad.* in a kingly manner — *Bádsháhána, ksháwari, sháh-wár, malikána*
- RÖY'AL-TY**, *n.* the office or state of a king — *Bádsháhi, sháhi, pátsháhut, táj wari, rájáti, ráj, sultánat* — Rájatwa, rájálákár, bhupatwa, prabhutwa, mahipatwa, nripatwa, rájya. [Kshudranrip, kshudrarájá.]
- RÖY'EL-ET**, *n.* a little or petty king — *Malik-i-khurd, chhola bádsháh, chhotá rájá<sup>h</sup>* —
- RÖY'ISH**, *n.* (Fr. *royneur*) mean, paltry — *Kámína, páji* — Adham, uñch.

RÖYT'ISH, *a.* wild, irregular — *Pe-lagām yā be-qaid, be-qū'ida* — Visham wā ayathāvi-dhi, vidhiviruddha niyamaviruddha wā kramahin.

RŪB, *v.* (Ger. *reiben*) to move along the surface with pressure, to wipe, to clean, to scour, to polish, to fret; *n.* the act of rubbing, friction, collision, difficulty, a rebuke or taunt — *Malūḥ, pūchkhāḥ, jhārnā pharehkhānā pharekhānā pharekhā-k. yā pharekhā-kḥ, ragarnā ghūsnā yā ghūsnāḥ, mānjā chumkūnā ghot wā jhakjhakānā yā nīlā-kḥ, khējkhānā khījānā yā kurlhānāḥ* : *n.* mālish, ragarḥ, āseb yā sadma, mushkil, ishkiāl diqqat kush-makush tangī yā 'usrat, malāmat yā lū'na — *n.* Malāw wā mardān, ghisāw wā ragrī, dhakkā thokar wā thēs, jhanjhat, dukkh, kashṭ wā kāthinya, ghurki wā mihna. [wḥ, ek bhānt kā khelḥ.

RŪN'BER, *n.* one that rubs, a gamo — *Ghotnā ghotnē, jhārne-w. ragarne-w. yā mānjne-* RŪB'NISH, *n.* ruins of buildings, fragments — *Kārū kalwār ghār karkul ghās-ghūs yā kachrāḥ, tukpe tuk yā chirchārḥ.*

RŪN'STŌN, *n.* a stone to scour or sharpen — *Jhōṇurāḥ, ghotnāḥ, silḥ.*

RŪBY, *n.* (L. *ruber*) a precious stone of a red colour, any thing red, redness, a blain; *a.* of a red colour; *v.* to make red — *Lāl lāl yā gūqūt-i-rammānū, kōi surkh chēz, surkhī, ābja* : *a.* surkh, lāl : *v.* surkh k., lāl k. — *Māṇika padmarāg wā padmarāga-* mānī, kōi lohīt wā raktavarn vastū, raktimā wā aruṇimā, phorā phapholī wā chūḥā : *a.* raktavarn, lohītavarn : *v.* raktavarn wā lohītavarn k.

RŪBIED, *a.* red as a ruby — *Lāl sū lāl, lāl ke māvinḥ surkh, gūqūt-i-rammānū kī mā-* *nind surkh* — *Māṇika* ke sadris raktavarn, māpikyatūlyalohītavarn, padmarāga- *sadris* raktavarn. [kueh raktavarn.

RŪB'ŪND, *a.* inclining to redness — *Surkh-māl, kīs qadr surkh* — *Kueh* lohītavarn,

RŪB'ŪF, *v.* to make red — *Surkh k., lāl k.* — *Raktavarn k., lohītavarn k.*

RŪB'ŪF, *a.* making red — *Surkh-sāz, surkh k. w.* — *Lohītavarnakār, raktavarnakārī,* lohīt wā rakt k. w.

RŪB-FI-CĀTION, *n.* the act of making red — *Surkh-sāzi* — *Raktavarn k., lohīt k.*

RŪB'FŌRM, *a.* having the form of red — *Surkh sārāt, surkh sā* — *Raktakar, lohītakār.*

RŪB'ŌRS, *a.* red, ruddy — *Surkh, lāl* — *Lohītavarn, raktavarn.*

RŪBUC, *a.* red; *n.* directions printed in prayer-books and books of law — *Surkh yā lāl* : *n.* aḥkām yā hidāyatū jo 'bālat aur ān kī kitābū meḥ chhapī, hui hain — *Lohītavarn, raktavarn; n.* prāthanūpaddhatīsūtra, prāthanūgranthasūtra, dharmasāhītāsūtra.

RŪBRI-CAL, *a.* red, placed in rubrics — *Surkh, 'bālat aur ān kī kitābū meḥ jo aḥkām* *chhapē rakt hain unki sārāt meḥ rakkhā huā* — *Raktavarn wā lohīt, prāthanūpaddha-* *tīsūtrasthita wā dharmasāhītāsūtrārūpasthita.*

RŪBRI-CATE, *v.* to mark with red; *a.* marked with red — *Surkh se nishān k., surkh* *nishān k.* : *a.* surkh se nishān kigā huā — *Raktavarnmānik k., lohītavarnmānik* *k.* : *a.* raktavarnmānik lohītavarnmānik, raktūnik. [wārā yā karīmḥ, sukkān.

RŪDDER, *n.* (Ger. *ruder*) the instrument by which a ship is steered — *Patārḥ, kar,*

RŪDDLE, *n.* (S. *rude*) red earth — *Lāl-mitti, surkh-mitti, lāl-māti* — *Raktavarnamrit-* *tākā.* [Raktavarnamrittikā khodne w., raktamrittikā khodne w.

RŪDDE-MAN, *n.* one who digs ruddle — *Lāl mittī khodne w., surkh mittī khodne w.*

RŪDDOCK, *n.* (S. *ruddle*) a red-breast — *Surkh-sina, ek gism kī chiriyā jiskā sina* *surkh hotā hai* — *Raktavakshapakshī, ek bhātū kī chiriyā jiskī chhātī raktavarn* *hotī hai.* [arūn.

RŪDDY, *a.* (S. *rude*) of a red colour — *Surkh. lāl-fām, lāl, gul-fām* — *Raktavarn, lohīt,*

RŪD'D-NESS, *n.* state of being ruddy — *Surkhī lālī, lāl-fāmī* — *Arūṇimā, raktimī, lohītatwā.*

RŪDDE, *a.* (L. *rudis*) rough, rugged, uncivil, violent, harsh, ignorant, untaught, bar-barous — *Nā-tarāshkāda, nā-hamwār, be-adab gusṭākḥ be-murawwat be-līhāz yā bad-* *akhilg, te yā tūnd, turkh yā sakht, jāhū, nā-āmokhta yā nā-khōḍnā, gawār yā* *gawārāḥ* — *Angarh sthūl wā bhaddī, khardharī kharjharā wā asaṅskrit, asabhyā* *āsishṭ duhsil kusil udhat wā avimay, tīkshya tīva vyagra vḡawān wā prachand,* *karā kathin kathor wā karkas, mūrkh mūrkhī jār nirakshar vidyāsūnya wā vidyāhin,* *āsikshīt wā asukhāyā-huī, grāmya wā asabhyavrittī.*

RŪD'DY, *ad.* in a rude manner, coarsely — *Be-adabāna durushṭī-se sakhtī-se gusṭākḥ-* *āna yā bad-akhilgī se, nā-tarāshkādgī gundagī sādagī be-sālagī yā khāmī se* — *As-* *bhyatī āsishṭatī kusilātī āsilātī wā duhsilātī se, sthūlātī adukshatī rukshatī rukhī* *wā bhaddēpan se.*

RŪD'E-NESS, *n.* coarseness, incivility — *Nā-tarāshkādagī gundagī sūdagī be-sālagī yā* *khāmī, bad-akhilgī be-murawwatī shokhī gusṭākḥ be-adabī karakhtagī durushṭī yā* *be-līhāzī* — *Sthūlātī rukshatī rūkhāpan wā bhaddēpan, āsishṭatī asabhyatī duhsilātī* *āsilātī kusilātī daurjāyā wā vinayābhāv.*

RŪD'E-XY, *n.* an uncivil turbulent fellow — *Be-adab yā be-murawwat aur dange-bāz* *shakhs* — *Kusil aur kalahakārī wā tumulakārī vyaktī.*

RŪD'I-MENT, *n.* (L. *rudis*) a first principle or element, the original of any thing in

its first form, the first part of education; *v.* to settle in first principles, to ground — *Asl yā qā'idu, binā yā bekh-o-bunyād, shurū-i-ta'lim yā āgāz-i-ta'lim; v. usūl mei qā'in k., qā'im k.* — Mūlatattwa mūlasūtra wā prathamātattwa, mūlavastu mūlāṅg wā mūlavayav, mūlasikshā wā ādisikshā; *v.* mūlatattwa wā prathanasūtra mei saṁsthāpit k., thāhrinā.

RŪ DI-MĒNT'AL, *a.* relating to first principles — *Aslī, bunyādī, 'unsurī, āgāzī, muta'alliq i-usūl* — Mūlik, mūlatattwasambandhī, mūlatattwavisayak.

RŪĒ, *v.* (*S. hreeman*) to grieve for, to lament, to regret; *n.* sorrow, repentance — *Afso k., gam k., taussuf k.; n. gam yā afso, pushemānī yā taussuf* — Khed k., šok k., vilāp k. puchhtnā wā pašchāttap k.; *n.* šok wā vilāp, pašchāttāp wā puchhtāwā.

RŪĒ'ĀTĪ, *a.* mournful, sorrowful, expressing sorrow — *Ranj-āwar, gam-khez, gam-num* — Šokajanak, šokotpādak wā sasok, šokasuchak.

RŪĒ'ĀTĪ LY, *ad.* mournfully, sorrowfully — *Ranj-āwārī se, gam-khezī se* — Šokajanakātā pūrvak, šokotpādakatwāpūrvak. [šokotpādakatwa]

RŪĒ'ĀTĪ-NESS, *n.* mournfulness, sorrowfulness — *Ranj-āwārī, gam-khezī* — Šokajanakālā RŪĒ'ĀTĪ, *n.* lamentation — *Afso, gam, nauha, nālā* — Šok, vilāp, roshobat. [šesh]

RŪĒ, *n.* (*S. rud*) a plant — *Ek qism kī nabāt, ek pautāh* — Aushadhivīśesh, oshadhivi

RŪFFIAN, *n.* (*It. ruffiano*) a boisterous brutal fellow, a robber, a murderer; *a.* brutal, boisterous; *v.* to play the ruffian — *Harām-zādā yā mardūd, qazzāq qazzāk duz rāh-zan yā ruh-zan, jallād halākū khānī yā qātil; a. wahshī yā be-rahm, tund tez sakh yā shor-sharābī-k. v.; v. harām-zālagi qazzāqī qazzākī ruh-zanī jallādī yā khānī rezī k.* — Ātātāyī wā krimakarīnā, thag chor dākū dakait wā batnār, prānaghātāk; *a.* nishthur krūr nirday kattar wā kathor, praclāṇḍ uclhclāṇḍ wā kalahakārī; *v.* ātātāyī thag dīkū wā prānaghātāk kī chlāl chlālā.

RŪFFIAN-LIKE, RŪFFIAN-LY, *a.* like a ruffian, brutal, violent, licentious — *Harām-zād mardūd qazzāq qazzāk yā jallād kī mānind, be-rahm yā wahshī, tund yā tez, be-qānī yā rindām* — Ātātāyī dakait wā prānaghātāk ke sadrīs, kattar nishthur nirday wā krūr, vyagra praclāṇḍ wā ugra, durvritta vyabhihārī anāchārī wā svechchābhīhārī

RUFFLE, *v.* (*T. ruffelen*) to wrinkle, to contract into plaits, to disorder, to discompose, to agitate; *n.* a puckered or plaited article of dress, agitation — *Shikan dīlnā chlān dīlnā, darhum-barhum k., muztarib k., hilānā* — *n. jhālār chlunān yā chlunā wāḥ, jumbish istirib yā purshānī* — Jhurī dīlnā, salwat dīlnī, dīlatpulāt wā astavayus k., vyākul-k. ashīr-k. kātār-k. ghabrī-k. wā chhermī, dūlānī; *n.* chlunā-huā vastrān chlāl wā vastrānānkār, dūlāw hilāw ghabrīhāt vyākulatwā wā ashīratwā.

RUFF, *n.* a puckered article of dress — *Chunī-huī jhālār, chlunā-huā kaprā* — Chunī huā vastrānchlāl.

RUFFLER, *n.* a swaggerer, a bully — *Khud-farosh kalla-zan yā shekhī-bāz, gurfish k. v. yā gidarbhabhki-dikhāne w.* — Phānkār ātmāśāghī wā lambī-chaurī-hāukhīe w., bāndar gharūkī-dekhlāne-w. dhānkāne-w. wā phupphariyā.

RUFFLING, *n.* disturbance, commotion — *Ashob hurj-marj yā hangāma, tazāzul istirāb yā kharkhasha* — Hālehal kshobh vyākulatī vyastatī hullar dangī wā tāntā, hilāv dūlāw khalbāl ghabrīhāt wā halbālī. [mal, kumbāl, dhussā, loi yā loiyā, patlā]

RŪĠ, *n.* (*S.*) a coarse woollen cloth or coverlet usually laid before a fire-place — *Kam*

RŪĠIN, *n.* a nappy cloth — *Ek roṇānrā yā gudgudā kaprā*.

RŪĠ'GED, *a.* (*S. rug*) rough, uneven, harsh, stormy, surly, shaggy — *Nasheb-farāz, nā hamwār, nā-mauzūn sakhtī yā karakht, tūfānī mauj-zan mauj-khez yā mauwāj, talkh rā yā durusht, jhabrā* — Arbar behar khardharā kharjharā wā kharkharā, ūchā-nī chlā asamān ūkhar-khābar wā ūkhar-pākhar, kapā rūkhā wā karkas, atīvātāvisish atīvātawān vātākshubdhā tarāngī wā tarāngamay, ruksh wā vakrāśīl, sthūlālom roṇānrā wā jhabūd.

RŪĠ'GED-LY, *ad.* in a rugged manner — *Nā-hamwārī yā nasheb-farāzī se, kharkharāḥa se, kurakhtagī yā durushtī se* — Asamātā se, beharāī se, khardharāhāt se, rukshatī se rukhāī karkasatī krūrātā wā kūsīlatā se.

RŪĠ'GED-NESS, *n.* stat. of being rugged — *Nā-hamwārī, nasheb-farāzī, kurakhtagī, durushtī, sakhtī, kharkharāhāt* — Asamātā, beharāī, khardharāhāt, rukhāī, rukshatā, karkasāyā, karkasatā, dūhśīlatā, vakrāśīlatā.

RŪ'QINE, *n.* (*Fr.*) a surgeon's rasp — *Sohan-i-jarrāh* — Astrachikitsak kī retī.

RU-GŌSE, *a.* (*L. ruga*) full of wrinkles — *Shikan-dār, chlūn-dār, pur-chin, pur-shikan* — Salwatmay, jhurimay, sikurōn se bhārā huā.

RU GŌS'T-RY, *n.* state of being wrinkled — *Shikan-dārī, chlūn-dārī, pur-shikanī* — Chunāt, jhurīhāt, chārmarekhānkītatwā.

RŪ'IN, *n.* (*L. ruo*) fall, destruction, overthrow, remains of buildings; *v.* to demolish, to subvert, to destroy, to fall into ruins, to be reduced — *Tabāhī yā mīmārī, zawāl inhidām khowārī 'irānt halākī yā abtārī, shikast, kharābāt yā wirāna; v. khāk yā mīmār k., zer-o-zubar yā tah-o-bālā k., pāc-māl kharāb tabāh yā bar-bād k., mīmār tah-o-bālā yā bar-bād h., muflis yā shikast-hāl h.* — Kshay wā dhwaṅs, nās vinās

wá satyánás, parájay parábhav wá bhaug, khañrahar wá grihakshay ; v. dhá-d. girá-d. wá tor-dáhní, ultíná wá ultá-d., ujírná bigírná khañrahar-k. nús-k. nasht-k. lop-k. wá sutyánás k., ujárná gírná dhahná dhah-jáná khañrahar-h. wá satyánás h., daridra dukhki wá dín h. [—Dhú-d. girá-d. wá tor-dálná, ulatná wá ulat-d.

RŮ'IN-ATE, v. to demolish, to subvert—*Khāk yā māmār k., zer-o-zabar yā tah-o-bālā k.*

RŮ'IN-ATION, n. subversion, overthrow—*Inhidám tabāhi kharābi yā zer-zabari, shikast yā pāc-mālī*—Ulaṭulāt wá dhwañs, parábhav nās wá kshay.

RŮ'IN-ER, n. one who ruins—*Gurūt-gar, gārati, ujāran-hār<sup>h</sup>, ghālāk<sup>h</sup>, pāc-māl yā tabāh k. w., bar-bād d. w. yā k. w.*—Nā-akāri, bigārū, ujārū, dhú-d. w., giri-d. w., satyánás k. w.

RŮ'IN-OUS, a. fallen to ruins, destructive—*Munhadim yā pāc-mālī kī hālut meñ. muzir zabān ziyān-kār yā tabāhi-sāz*—Tūtaphūtā ujarāpujra girāpārā wá jirn, nāsak māsī kshayakar burā wá vidhwānsak. [kāri se—Sanaś, vinas dhwañs wá satyánás se.

RŮ'IN-OUS-LY, ad. in a ruinous manner—*Kharābi tabāhi bar-bād pāc-mālī yā ziyān.*

RŮLE, n. (L. *regula*) government, sway, empire, that by which any thing is regulated, a principle, a standard, a canon, a maxim, an instrument by which lines are drawn ; v. to govern, to control, to manage, to settle as by a rule, to have power or command, to mark with lines—*Sar-dārī sāhibi yā 'amal, farmān-ramāt hukm-rāni kākīmī yā tasallūt, sarwār yā hukūmat, dastūr rawiśh rasmi yā zābīla, āin yā ash, qā'idā yā andāza, qānu, masala, mistar jadwāl kash jadwāl-kash yā khatt-kash ; v. 'amal k. yā sarwār k., zabt meñ k. yā hukūmat k., sar-ba-rāhi kār-guzārī yā sar-anjīm k., qā'idā yā dastūr ke mutābiq fāisal-k., hukūmat yā ikhtiyār rukhnā, mistar k. yā satar khīchnā*—Adhipatya sāsan wá anusāsan, adhikār wá isatwa, prabhutwa swāmitwa wá sāsti, vidhi vidhān wá niyam. sutra wá tattwa, pramāṇ parimāṇ wá mān, vyavasthā wá maryādā, āśes nides wá nirdes, salākā salākā wá ānkāni ; v. anusāsan k., vās k. wá adhīn k., chālūnī nibhūnī wá karnā, vidhi wá niyam ke anusār nirṇay k. wá nishpatti k., rājya prabhutwa adhipatya wá swāmitwa k., salākā wá salākā se lakīr khīchnū.

RŮLER, n. one who rules, a governor, an instrument by which lines are drawn—*Hākīm yā sar-dār, nāzim yā 'amīl, mistar khatt-kash jadwāl-kash yā jadwāl-kash*—Prabhu anusāsak wá adhip, sāstī adhiśhṭhātā adhipatī wá adhikārī, salākā salākā wá ānkāni.

RŮM, n. a spirituous liquor distilled from molasses—*Ek qism kī sharāb jo gur se bantī hai*—Ek prakār kī madirā jo gur se bantī hai.

RŮM, a. old-fashioned, odd, queer ; n. a queer or old-fashioned person—*Qadīm-ul-waṣṣ, 'ajīb, 'ajab : n. 'ajīb shukhs, qadīm-ul-waṣṣ shukhs*—Prāchinavyavahārānurūp wá purānī chāl ká, vilakshan wá anokhā, adbhut anūbhī asaṅgat wá aparip ; n. vilakshan vyakti, anokhī vyakti, purānī chāl ká jan, prāchinavyavahārānuyāyī wá prākṭa-umatānuyāyī.

RŮM'BLE, v. (Ger. *rummeln*) to make a low heavy continued noise—*Gargarānā<sup>h</sup>, khalakhalānā<sup>h</sup>, kulbulānā<sup>h</sup>, bharbharānā<sup>h</sup>, gurgurānā<sup>h</sup>, dhardharānā<sup>h</sup>.*

RŮM'BLING, n. a low heavy continued noise—*Gargarāhat<sup>h</sup>, gurgurāhat<sup>h</sup>, khalakhalāhat<sup>h</sup>, kulbulāhat<sup>h</sup>, bharbharāhat<sup>h</sup>, dhardharāhat<sup>h</sup>.*

RŮ'MI-NATE, v. (L. *rumen*) to chew the cud, to muse, to meditate, to ponder—*Pagurānā<sup>h</sup>, gaur k., jīr k., khot k. yā dil meñ taulnā*—Pāgur k. wá jugālī k., vichār wá dhyan k., sochmā, jāñchūnī wá man meñ taulnā.

RŮ'MI-NANT, a. chewing the cud ; n. an animal which chews the cud—*Pagurāne w<sup>h</sup>, pāgur k. w<sup>h</sup>, jugālī k. w<sup>h</sup> ; n. pagurāne w. yā jugālī k. w. jān-war ; —n. Romanthakārī jantu, pāgur wá jugālī k. w. jantu.*

RŮ'MI-NATION, n. the act of ruminating—*Jugālī<sup>h</sup>, pāgur<sup>h</sup>, soch<sup>h</sup>, dhyan.*

RŮM'NAGE, v. (S. *rum* ?) to search among many things by turning them over ; n. search—*Iethār-mārnā<sup>h</sup>, dhāñh-mārnā<sup>h</sup>, khojnā<sup>h</sup>, tāpātōi k. ; n. khoj<sup>h</sup>, dhāñh<sup>h</sup>, talāsh, tāpātōi*. [pātra, kiñch ká barā pānapātra.

RŮM'MER, n. (D. *roemer*) a large glass—*Barā pyāla yā pigāla*—Barā kachāpāna-

RŮ'MOUR, n. (L. *rumor*) a flying or popular report ; v. to report abroad—*Afwāh, shuhrat, hīhā<sup>h</sup>, charchā<sup>h</sup>, gap<sup>h</sup>, āwāza : v. shuhrat k., afwāh phailānā, gap yā hīhā urānā<sup>h</sup>, khabar d. yā k.*—Lokavārtā, lokavārd, janaprawid ; v. lokaprawid wá janaprawid phailānī. [urāne w.—Samāchār d. w., hūhā urāne w.

RŮ'MOURER, n. a reporter, a spreader of news—*Mukhbir, afwāh phailāne w. yā khabar*

RŮMP, n. (Ger. *rumpf*) the end of the back-bone, the buttocks—*Chūtār<sup>h</sup>, chakkī put-thā yā pāth<sup>h</sup>.*

RŮM'PLE, n. (S. *krumpelle*) a fold ; v. to crush into folds, to make uneven—*Shikan, chin, tah : v. shikan dīlnā yā par-chin-k., nā-humwār k.*—Salwat, chunān, simā, parat wá part, kuñjak ; v. salwat-dālnā sikure dīlnī wá dālmāsāl-k., mālānā mīsnā wá asarān-k.

RŮN, v. (S. *rennan*) to move swiftly, to flee, to rush violently, to flow, to melt, to pierce, to force, to incur ; n. the act of running, course, motion, flow ; p. t. RŮN, p. p. RŮN—*Danrā dhānā yā rupatnā<sup>h</sup>, bhāgnā<sup>h</sup>, jhapatnā yā dāpatnā<sup>h</sup>, bahnā<sup>h</sup>, gahnā ghulnā pighalnā tighalnā tighalnā galanā ghulnā tighlānā yā taghlānā<sup>h</sup>,*

*paithālnā paithnā chubhnā dhasnā dhasnā gā chhednā<sup>h</sup>, dhakelnā daurānā jhōnkū<sup>h</sup> gā dālnā<sup>h</sup>, nūhnā<sup>h</sup> gā purnā<sup>h</sup>; n. daur<sup>h</sup>, raftār, karakat jā jumbish, jarayān gā jirgān; — n. Dhāwan, chāl, gati, pravāh.*

RUN'NEL, *n.* a rivulet, a small brook — *Ek chhotā nālī<sup>h</sup>, nālī<sup>h</sup>.*

RUN'NER, *n.* one who runs — *Qasāl, dardūd, daurāhā<sup>h</sup>, daurāk<sup>h</sup> — Dhuwak.*

RUN'SING, *n.* kept for the race, in succession; *n.* the act of moving swiftly, discharge from a wound or sore — *Daur ke ligē rakhiā hū<sup>h</sup>, mutawātir; n. daur gā dapt<sup>h</sup>, pih kā bahāw<sup>h</sup> — Daur ke nimitta rakhi i hū<sup>h</sup>, anukramik yathākram kramānusāri kramak wā kramānyayī; n. dhāwan wā drutagaman, pūyasrīv.* [padiyī.]

RUN'S-WAY, *n.* one who deserts, a fugitive — *Pirārī, gurez-pā — Bhagorā, bhaggū wā RŪN'A-GATE, n. (Fr. renégat) a rebel, an apostate — Pirārī, sur-kash gā bāgī, munharif, murtadd, munakir-i-dīn gā tārīk-i-dīn — Bhagorā bhaggū wā pulayī, rajadrohi rājavi-paritakirī wā balwāī, swadharmatyagi wā ātmadharmachyut.*

RUN'DLE, *n. (round) a round, a step of a ladder — Dandā<sup>h</sup>, sīrhi kī dandā<sup>h</sup>.*

RUN'NET, RŪN'LET, *n.* a small barrel — *Ek chhotā pīpā.*

RŪNE, *n. (S. run) a Runic letter or character — Qadīm Gāth waqaira logon kī haraf — Prāchīn Gāth ālī logon kī akshar.*

RŪNIC, *a.* relating to the letters and language of the ancient northern nations — *Qadīm Gāth waqaira logon ke harif aur zabān ke mutawalliy — Prāchīn Gāth ālī logon ke aksharon aur bhāshā kī sambandhī.*

RŪNG, *p. t. and p. p. of ring — Ring kī mazi-mutlaq aur mazi-matīf-i'-alai-hi gā fīl-i-matīf — Ring kī samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

RŪNG, *n. (rung) a spur, a floattimber of a ship — Dandā<sup>h</sup>, jahāz kī chhat kī lakri — Kari, māv kī patāntan kī lakri.* [joran<sup>h</sup>, chrasa, matā<sup>h</sup>.]

RŪN'NET, *n. (grenouze) a liquor used to change milk into curd — Jamān<sup>h</sup>, jamān<sup>h</sup>.*

RŪNT, *n. (D. rund) a small stunted animal, an old cow — Thiṅguā jān-aur, bārhi gāy<sup>h</sup> — Thiṅguā jānū, bārhi gāi wā dhenū.*

RŪ'PEY, *n.* an East Indian coin — *Rūpiya<sup>h</sup>, rupiya<sup>h</sup>, rupiṇa<sup>h</sup>.*

RŪPTURE, *n. (L. ruptum) the act of breaking, the state of being broken, breach of peace, hernia; r. to burst — Shikast, shikastagi, jūdāī gā nifāq, fāt gā bād-khān; v. tornā<sup>h</sup>, phorṇā<sup>h</sup> — Tor wā tūt, bhaṅg bhaṅjan wā khaṇḍn, sūchabhaṅg maitribhaṅg wā sūchabhed, antraviddhī wā antraviddhārog.*

RŪ'PTION, *n.* the act of breaking — *Shikast, darār<sup>h</sup>, tūt<sup>h</sup> — Bhaṅg, khaṇḍn.*

RŪ'RAL, *a. (L. rus) relating to the country, suiting the country — Dīhī, dīhātī gā dīhātī — Grāmya, grāmya anāgar wā anāgarik.*

RŪ'RAL-IST, *n.* one who leads a rural life — *Dīhātī gā dīhātī, dīkṇānī — Grāmyajan, grāmyajan, anāgar vyakti, grāmavāsi.*

RŪ'RAL-ITY, *ad.* as in the country — *Dīhāt gā dīhāt meṁ — Gaṇwānī meṁ, grām meṁ.*

RŪSE, *n. (Fr.) stratagem, trick — Hikmat-i'-amālī gā fann farb, hila gā fīrat — Vya-pades wā chhālāl, chhāl chhādna wā kaitavaprayog.* [tūk<sup>h</sup>.]

RUSH, *n. (S. rīc) a plant, any thing proverbially worthless — Nāgar-mothā<sup>h</sup>, khar gā*

RŪSHEN, *a.* abounding with rushes — *Nāgar-mothē se bhārā hū<sup>h</sup>.*

RŪSH'ER, *n.* one who strows rushes — *Nāgar-mothā bichhān gā chhātānē w<sup>h</sup>.*

RŪSH'Y, *a.* abounding with rushes — *Nāgar-mothē se bhārā hū<sup>h</sup>.*

RŪSH'CAN-DLE, *n.* a taper made of rush — *Nāgar-mothē aur churbī kī banī hū<sup>h</sup> battī.*

RŪSH-LIKE, *a.* like a rush, weak, impotent — *Nāgar-mothē kī mānind, kam-zor, mā-tarān gā nā-mard — Nāgar-mothē sarikhī, nākt wā balāhīn, asanmārti wā nirviryā.*

RŪSH, *v. (S. hroson) to move forward with violence or rapidity; n. a violent motion or course — Jhapatnā<sup>h</sup>, daptatnā<sup>h</sup>, pīlnā<sup>h</sup>, daurnā<sup>h</sup>, tūt purnā<sup>h</sup>; n. Jhapat<sup>h</sup>, daptat<sup>h</sup>, relā<sup>h</sup>, daur<sup>h</sup>, pīlnā<sup>h</sup>.* [w<sup>h</sup>.]

RŪSH'ER, *n.* one who rushes forward — *Jhapatnē w<sup>h</sup>, daptatnē w<sup>h</sup>, pīlnē w<sup>h</sup>, daurnē*

RŪSH'INE, *n.* a commotion or violent course — *Halchal<sup>h</sup>, Jhapat<sup>h</sup>, daptat<sup>h</sup>, relā<sup>h</sup>, daur<sup>h</sup>, pīlnā<sup>h</sup>.* [aur patlī rafī<sup>h</sup>.]

RŪSK, *n.* hard bread for stores, a kind of light cake — *Karī rotī<sup>h</sup>, phulkā gā hukī*

RŪSSET, *a. (D. russus) of a reddish brown colour, coarse, rustic; n. rustic dress; r. to give a reddish brown colour — Gāndum-gūn gāndum rang gā fīndūqī, motā<sup>h</sup>, dīhātī gā dīhātī; n. dīhātī gā dīhātī lības; v. gāndum-gūn k., gāndum-rang k. — Tāmravarn wā kapiśavarn; n. gānwārū pahīrāw, grāmyavāstra; r. tāmravarn wā kapiśavarn k.*

RŪSSET, RŪSSET-ING, *n.* a kind of apple — *Ek qism kī seb — Ek bhātī kī sew.*

RŪST, *n. (S.) a crust which forms on the surface of metals, any foul matter contracted, loss of power by inactivity; r. to gather rust, to make rusty, to degenerate, to impair — Zang gā morecha, nail<sup>h</sup>, sūstī se zūf; v. zang-ālīda-h. zang-purnē zang-lagnā gā zang-pukarnā, zang-daurnā gā zang-ālīda-k., multāzāl abtar gā nāqis h., kharāb gā abtar k. — Sīnhān sīnhān singhān wā singhān, kīṭa kīṭ wā mal, ilūsyā se balakshay; v. sīnhān wā singhān lagnā wā purnā, sīnhānānāy sīnglāpamāy wā malāvrit k., mūlasattwabhrasht wā adham h., bigīrnā.*

RŪST'Y, *a.* covered with rust, impaired — *Zang-ābūda zangārī zang-khurdā zang-ustādā yā morchāhā, kharab yā abtar* — Siñhānamay siñghānamay malin wā samal, bigrahā.  
[yatwa samalatā wā malinātā se.]

RŪST'LY, *ad.* in a rusty state — *Zang-ābūda yā zang-khurdā hāt meñ* — Siñhānamay — *RŪST'NESS*, *n.* the state of being rusty — *Zang-ābūdāgī, zang-khurdāgī, morchāh-i-pān* — Samalatā, malinātā, malavattwa, siñhānaviśishatā.

RŪSTIC, *a.* (*L. rus*) pertaining to the country, rude, coarse, simple; *n.* an inhabitant of the country, a clown — *Dihī dihātī yā dihātī, nā-tarāshidā, motā<sup>b</sup>, sūda*; *n. dihqānī, rostāi* — Grāmya wā grāmasambandhī, asishṭ aparishkrit wā asanskrit, sthul wā grāmaj, sidhā; *n.* grāmyajan wā grāmavāsī, gāwār.

RŪST'CAL, *a.* rude, rough, plain, artless — *Nā-tarāshidā, nā-mulām yā dihī, sūda, be-zeh-o-īnat* — Aparishkrit asabhyā wā asishṭ, angarh anchhilā akomal wā khardharā, sidhā, asanskrit gāwārī prākrit wā abhushit.

RŪST'CALLY, *ad.* in a rustic manner — *Nā-tarāshidā dihī yā sūda taur se* — Aparishkrit asanskrit asabhyā asishṭ, sidhā wā gāwārī rīti se.

RŪST'ICATE, *v.* to reside in the country, to banish into the country — *Dihāt yā dihāt meñ rahāt, shahr-bad-dar kar ke dihāt yā dihāt ko bhejnā* — Gāw meñ rahā, nagar se nikalkar gāw ko bhejnā. [bād-o-bash — Grāmavās.

RŪST'ICATION, *n.* residence in the country — *Dihāt yā dihāt meñ sukūnat iqānat yā*

RŪST'ICITY, *n.* state or quality of being rustic — *Dihqānigat, nā tarāshidāgī, gāwār-pān* — (*grāmyatī, grāmyatī, asabhyatī, asishṭatī*).

RUSTLE, rūś'al, *v.* (*S. khistan*) to make a noise like the rubbing of dry leaves — *Khar-kharānā<sup>b</sup>, mach-machānā<sup>b</sup>, kharaknā<sup>b</sup>, jhar-jharānā<sup>b</sup>, sar-sarānā<sup>b</sup>.*

RĒSTLING, *n.* the noise of that which rustle — *Kharak<sup>b</sup>, khar-kharānāt<sup>b</sup>, mach-machābat<sup>b</sup>, jhar-jharānāt<sup>b</sup>.* [ai kā sē utthā<sup>b</sup>.

RŪT, *n.* (*Fr.*) copulation of deer; *v.* to lust as deer — *Hirno kā jorī lagūnā<sup>b</sup>*; *v. hir-RĒPTIN*, *a.* lustful, libidinous — *Mast, shahwatī* — Kāmāsakī wā kāmātūr, utthi-huī malāvishṭ rātechchlu rātārthī kamuk wā kāmī.

RŪT, *n.* (*Fr. route*) the track of a wheel — *Lok<sup>b</sup>, raghārī<sup>b</sup>.*

RUTH, *n.* (*S. hrotran*) pity, sorrow — *Tarāshidā rahāt yā dard, afsos gam yā ranj* — Karūṇā tās dayā wā anukampā, śok wā khed.

RĒTH'FUL, *a.* merciful, sorrowful — *Mīhr-bān yā shafīq, gam gūn yā gam-wāk* — Dayālū wā kripālū, śokānwit wā śasok. [wā nāśī se.

RĒTH'FULLY, *ad.* sadly, sorrowfully — *Ranj se, afsos yā gam se* — Śok se, khed dukh RĒTH'LESS, *a.* cruel, pitiless, barbarous — *Be-rā'at yā sang dīl, be-dard yā be-tars, wahshī* — Nishṭhur wā pash-pāridāy, nirmohī nirday krūr kāthor wā nishkarūp, asabhyā wā kātār. [ta, kāthoratī, krūrātī, karūṇahīnatī.

RĒTH'LESSNESS, *n.* want of pity — *Be-dardī, be-rahmī, sang-dīlī* — Nirdhayatī, nishṭhura-  
RŪT'LANT, *a.* (*L. rutilo*) shining — *Chamaktā huā<sup>b</sup>, tābān, tāb-nak, darāṭ-shān, raushan yā roshan* — Dedīpyamān, prakāśamān.

RŪTTER, *n.* (*D. rutler*) a horseman, a trooper — *Savār, turk-savār* — Ghurcharhā, aswārīrhasanik wā aswārīrhasūnya. [kī bol<sup>b</sup>.

RŪTTLE, *n.* (rattle) noise in the throat — *Gale kī ghargharāhat<sup>b</sup> yā garggarāhat<sup>b</sup>, gale RYE, n.* (*S. rigr*) a kind of grain — *Deo-gandum yā dew-gandum* — Ek prakār kī anāj jo gehūn se nikriśṭ hotī hai.

RŸEGRASS, *n.* a kind of strong grass — *Ek qism kī ghās* — Ek prakār kī ghās.

## S.

SA-BĀ'OTH, *n.* (*H.*) armies, hosts — *Afrāj, bashkar* — Senā, chamū katak wā anik.

SĀB'BATIL, *n.* (*H.*) the day of rest and worship, intermission of pain or sorrow — *Roz-ārām-o-īhādāt* [Yāmdiyon kā shamba yā gawmā s sabb aur Isāiyon kā yak-shamba], *taklīf yā ranj kā nāga yā wāṇṇ* — Visrāmavār visrāmadvās wā visrāmadvās [Yāmdiyon kā sanivār aur Isāiyon kā ravivār], kashṭ wā śok kī nivrittī.

SĀB-BĀ'TĪRI-AN, *n.* one who observes the sabbath strictly, one who observes the seventh instead of the first day of the week; *a.* relating to sabbatarians — *Roz-ārām-o-īhādāt kā māne w.*, *yak-shamba ko na mān-kar shamba kā māne w.*; *a. roz-ārām-o-īhādāt ke māne-wālon se nishat-dar, yak-shamba ko na mān-kar shamba ke māne-wālon ke mutā'alliq* — Visrāmavārapratīpalak wā visrāmadvāsapalak, sanivārasavak wā sanivārapalak; *a.* visrāmavārapratīpalakasambandhī, sanivārasavakasambandhī, sanivārapalakasambandhī.

SĀB-BĀ'TĪRI-AN-ISM, *n.* the tenets of those who observe the seventh day of the week — *Shamba māne-wālon ke 'aqāid yā qaul* — Sanivārasavakanāt, sanivārapalakamāt.

SĀB'BATH-LESS, *a.* without interval of rest — *Bilā-ārām, bilā-wāṇṇ-i-mihnat, bilā-nāga* — Visrāmāsūnya, visrāmārahit.

SAB-BĀ'TIC, SAB-BĀ'TICAL, *a.* belonging to the sabbath, resembling the sabbath —

*Roz-i-ārām-o-'ibādāt ke mutā'alliq yā mānīn*—Viśrāmadivāsasambandhī wā virāmadivāsavishayak, viśrāmadivāsasāstrīā wā viśrāmadivāsātulya. [virāpūjan.

SAB'ATH-ISM, *n.* observance of the sabbath—*Roz-i-ārām-o-'ibādāt ko mānna*—Viśrāma-SAB'ATH-BREK-ER, *n.* one who profanes the sabbath—*Roz-i-ārām-o-'ibādāt ko na mānna* *v.*—Viśrāmadivārahūhī, viśrāmadivāsabhedhī, virāmadivās ko na mānne *w.*

SABINE, *n.* (L. *sabina*) a plant, savin—*Ek qism kī nabāt, ek pūdūhā*<sup>b</sup>—Aushadhivīśeshī, ośadhīvīśeshī.

SABLE, *n.* (Ger. *zobel*) a small animal of the weasel kind, the fur of the sable; *a.* black, dark—*Samūr, postin*; *a.* *kālū<sup>b</sup>, sīgūh*—Lomāsajantu wā lomavīśishṭakshudra-janta, lomāsacharimma paśulomā wā lomavachcharm; *a.* *śyām, kṛishṇa*.

SA-BOT, *n.* (Fr.) a wooden shoe—*Kāth kī jūtū<sup>b</sup>, kāth kī jūtū<sup>b</sup>, kharāū<sup>b</sup>*—Kāshṭha-pādūkā, kāshṭhamayapādūkā.

SABRE, *n.* (Fr.) a short sword; *v.* to strike with a sabre—*Shamsheer, tegē, saif, sam-sim*; *v.* *tegē yā shamsheer mārnā, tege yā shamsheer se mārnā*—Kharg, kripiṇ; *v.* *kharg mārnā, kharg se mārnā*.

SACCHARINE, *a.* (L. *saccharum*) pertaining to sugar, having the qualities of sugar—*Shakkari, shakkar-sifāt yā shirīn*—Sarkarasambandhī śarkarik wā chinisambandhī, Sarkarāgūṇpak sarkarādharmak madhur mīshṭ wā mīthā.

SACERDOTAL, *a.* (L. *sacerdos*) belonging to the priesthood—*Imāmī, shaikhāna, mureshidāna, pariva*—Purohitik, yājakiyā, yājakasambandhī.

SACK, *n.* (S. *sac*) a large bag, a loose robe; *v.* to put into bags—*Borā<sup>b</sup>, jāma bērdā yā atā*; *v.* *thailūn yā borān meṇ rakhnā<sup>b</sup>, thailūn yā borān meṇ bharnā<sup>b</sup>*—Thailā lōthā wā gon, dhūla āngarkhā.

SACK'FUL, SACK'EL, *n.* a small sack or bag—*'Chkotā borā yā thailā<sup>b</sup>*. [we<sup>b</sup>.

SACK'FUL, *n.* as much as a sack can contain—*Jitnā ek borā yā thaila meṇ aṅte yā aṇā*.

SACK'CLOTH, *n.* cloth of which sacks are made—*Tūt<sup>b</sup>, dalg, ajār<sup>b</sup>, mekhlī<sup>b</sup>*. [huc.

SACK'CLOTHED, *n.* wearing sackcloth—*Dalg-pūsh, tūt pahīne huc<sup>b</sup>, ajār yā mekhlī pahīne*.

SACK, *v.* (Sp. *sacar*) to take by storm, to pillage; *n.* the pillage of a town—*Holla yā hulla kar ke lenā, tākht-o-tārāj k. yā gurat k.*; *n.* *kisi shahr yā garh k. tākht-tārāj yā gurat garī*—Ākrām karke lenā, lūṭnā wā lūṭpāt-k.; *n.* *nagar kī lūṭpāt*.

SACK'AGE, *n.* the act of pillaging—*Tākht-tārāj, tākht-o-tārāj gurat yā gurat-garī*—Lūṭ-pāt, nagaralūṭnā wā nagaralūṭhān.

SACK, *n.* (Fr. *sec*) a kind of sweet wine—*Ek qism kī 'umda yā laziz angūrī sharāb*—*Ek prakār kī suras drāksānādīrā*.

SACK'POSS-SET, *n.* a posset made of sack and other ingredients—*Angūrī sharāb aur dudh wagaīra kī bana huā shurb*—Drāksānādīrā aur dudh ādī kī banī huī achwānī wā āchamānīyavastu. [Ek prakār kī turhī.

SACK'BUT, *n.* (Fr. *soubute*) a kind of trumpet—*Algūza yā algoza, mus-kā<sup>b</sup>*—

SACRA-MENT, *n.* (L. *sacer*) an oath, a solemn religious ordinance, baptism, the Lord's Supper; *v.* to bind by an oath—*Qasam yā sangand, ek dīnī ān yā qānūn, gota-khoṛī yā istibāg, Hazrat 'Isā kī wafāt kī yād-gārī ke liye khānā khānā*; *v.* *qasam khilānā, sangand khilānā*—Śapath, ek dharmasambandhī vidhī wā saṅskār, Īsāijalasaṅskār, Kṛishṭmrityusamaranāthakabhojan; *v.* Śapath khilānā, śapathabaddha k.

SACRA-MENT'AL, *a.* pertaining to a sacrament; *n.* that which relates to a sacrament—*Kisī dīnī ān yā qānūn se nisbat-dār, istibāgi, mutā'alliq-istibāg, Hazrat 'Isā kī wafāt kī yād-gārī ke khāne ke mutā'alliq*; *n.* *jo kuchh kisi mazhabī ān yā hukm ke mutā'alliq ho*—Saṅskārasambandhī, saṅskāravishayak, Īsāijalasaṅskārasambandhī, Kṛishṭmrityusamaranāthakabhojanasambandhī; *n.* saṅskārasambandhī wā saṅskāravishayak vastu.

SACRA-MENT'AL-LY, *adv.* after the manner of a sacrament—*Kisī dīnī ān yā hukm ke rā se, istibāg ke taur se, Hazrat 'Isā kī wafāt kī yād-gārī ke khāne ke taur se*—Saṅskār kī rīti se, Īsāijalasaṅskār kī rīti se, Kṛishṭmrityusamaranāthakabhojan kī rīti se.

SACRA-MEN-T'AR-AN, *n.* one who differs from the Romish church about the sacraments—*Wah shakhs jo istibāg wagaīra dīnī ahkām ke bāb meṇ Rom ke 'Isāī mazhab ke tariq ke mutā'alliq na chālē*—Wah jan jo Īsāijalasaṅskār ādī ke vishay meṇ Rom ke Īsāīdharmaanārg kī matānuyāyī na ho.

SACRA-MENT'AR-Y, *a.* pertaining to a sacrament; *n.* a ritual of sacraments—*Istibāgi, mutā'alliq-istibāg, Hazrat 'Isā kī wafāt kī yād-gārī ke khāne ke mutā'alliq*; *n.* *istibāg wagaīra mazhabī dastūrāt kī kitāb*—Saṅskārasambandhī, jalasaṅskārasambandhī, Īsāijalasaṅskāravishayak, Kṛishṭmrityusamaranāthakabhojanasambandhī; *n.* saṅskārapādhati, Īsāīsaṅskārasānhitā.

SACRED, *a.* (L. *sacer*) pertaining to God, relating to religion, holy, devoted, venerable, inviolable—*Rabbānī Khudāt yā Nāhī, mazhabī yā dīnī, muqaddas yā pāk, makhṣus yā kisi khāss kām ke liye mu'ayyan, buzurg yā wājibut-tā'zim, be-zawāl be-futūr yā qair-mumkinu-t-faakh*—Īwārasambandhī wā devavishayak, dharmasambandhī saṅsārīk dharmavishayak wā pavitrakarmopayogi, punya pāwan wā pavitra,

saṁskṛit pratishṭhit wā samarpit, pūjya wā pūjaniya, alaughaniya anulaughaniya abhedya wā anatikramaṇiya.

SACRATE, *v.* to dedicate, to consecrate — *Niyāz k.*, *kist pāk kām ke liye maḥsūs k.* — Chārḥānā wā saṁkalp-k., dharmārthasamarpan k.

SACRED-LY, *ad.* religiously, inviolably — *Din-glāri-se taqaddus-se yā muta'abbidūna, be-zawālī-se yā gair-mumkinū-l-faskhī se* — Iṣwarabhakti se wā dhārmik ke sadriā, alaughaniya wā abhedya rīti se.

SACRED-NESS, *n.* the state of being sacred — *Taqaddus, pākī, quds, be-zawālī, gair-mumkinū-l-faskhī* — Pavitratā, puṇyatā, pūjyatā, alaughaniyatā.

SACRIFIC'E, *sacrific*, *v.* (L. *sacer. facio*) to offer to God, to immolate, to devote, to destroy or give up for something else, to destroy or kill; *n.* an offering made to God, surrender or loss for the sake of something else or any thing destroyed or given up for something else — *Tasadduq yā fidā k.*, *qurbān k.*, *niyāz k.*, *khonā<sup>h</sup>, zabh yā kulāl k.*; *n.* *qurbān tasadduq nisār yā fidā, tark yā ziyān* — Balidān k., balī k. wā utsargapūrvak haṁnā, chārḥāni arpan-k. wā samarpan k., chhōrnā wā guṇwān, mār-dānā; *n.* balī balidān yajña yāg meḥ makh hom havan naivedya nichhāwar chārḥā wā utārā wā utārān, utsarg tyag viniyog wā samarpan.

SACRIFIC'E, SACRIFIC'IAL, *a.* used in sacrifice — *Qurbān meḥ musta'mal* — Balikarm yajña yāg makh wā hom ādī meḥ vyavahrit.

SACRIFIC'IAL-BLE, *a.* that may be sacrificed — *Mumkinū-l-qurbān, qābil-i-qurbān* — Bali-yogya, homayogya, yajñayogya, yāgayogya, makhayogya.

SACRIFIC'IALIST, SACRIFIC'IAL-OR, SACRIFIC'IAL, *n.* one who offers sacrifice — *Zābiḥ, chārḥāwar-hār<sup>h</sup>, bal d. w<sup>h</sup>, sāhibū-l-qurbān* — Yajak, yājī, yashitā, yājñik, hōtā, yajñakartā, yajñakārī.

SACRIFIC'IAL, *a.* relating to sacrifice or performing sacrifice — *Muta'alliq-i-qurbān, fid-dā, qurbān-munsiḥ* — Yajñasambandhī, yajñavishayak, yajñiya wā yajñiya, homavishayak, makhāsambandhī, balikarmavishayak.

SACRILEG'E, *n.* (L. *sacer, lego*) the crime of violating or profaning sacred things — *Tabarrukāt kī chorī, muqaddas yā pāk chizon kī dazdī, tabarrukāt ko kharāb k.* — Devaswāpaharān, devaswāpāhar, devaswāchaurya, puṇyavastuharān, pavitravastudūshān, puṇyadravyadūshān.

SACRILEG'IOUS, *a.* violating sacred things — *Tabarrukāt-chor, muqaddas yā pāk chizon kī dazdī, tabarrukāt ko kharāb k. w.* — Devaswāpāharī, devaswāpāharak, puṇyavastuhārī, pavitravastudūshak, puṇyadravyadūshak.

SACRILEG'IOUS-LY, *ad.* with sacrilege — *Tabarrukāt kī dazdī se, muqaddas yā pāk chizon kī dazdī se, tabarrukāt ko kharāb karne ke taur se* — Devaswāpāhar se, puṇyavastudūshān se. [legions kī arth dekho.]

SACRILEG'IST, *n.* one who commits sacrilege — [*Sacrilegious ke meḥ dekho*] — [Sacrilegious ke meḥ dekho.]

SACRIST, SACRISTAN, *n.* (L. *sacer*) an officer who has charge of the utensils or movables of a church — *Girje ke asbāb kā dāroga* — Isāibhajanabhawanasimagrakshak.

SACRIST-RY, *n.* an apartment where the sacred utensils are kept — *Girje ke asbāb ke rakhne kā kamrā* — Isāibhajanabhawanasimagrakshayaśālā. [pāwan, puṇya.]

SACRO SANC'T, *a.* (L. *sacer, sanctus*) sacred — *Muqaddas, pāk, mutalarrak* — Pavitra, SĀD, *a.* sorrowful, gloomy, grave, melancholy, afflictive, dark-coloured, bad — *Gam-gin yā dil-gir, malāl, sanjida, hazin magmim andok-gin māṭamī yā mahzūn, ranj-āwar yā taklif-dih, kulāl<sup>h</sup>, kharāb* — Udās, vishādī, gambhīr wā guruswabhāv, śokārt-tā wā khinna, śokajanak śokad khedajanak dubkhaḍ kleśak wā kleśakar, krishṇa wā āyāna, burā.

SAD'DEN, *v.* to make or become sad — *Malāl k. yā h., dil-gir k. yā h., gam-gin k. yā h., ranjula k. yā h.* — Udās k. wā h., vishādī k. wā h., śokārtta k. wā h., khinna k. wā h.

SAD'DLY, *ad.* sorrowfully, miserably — *Gam-gini dil-giri yā malāl se, ranj-āwarī se* — Sā-śok sekhud śok-se vishādī se wā udāsī-se, śokad śokajanak wā kleśakar rīti se.

SAD'NESS, *n.* sorrowfulness, gravity — *Malāl malālāt ranj afsos malālī gam-gini mag-mānī huzn gam-nāki yā mahzūn, sanjidaḡī* — Vishād śok udāsī udāsinatā wā khed, gambhīratā gambhīrya wā dhīratā.

SAD'DLE, *n.* (S. *saddle*) a seat placed on a horse's back; *v.* to cover with a saddle, to load — *Zin, sarj*; *v.* *zin-bāndhnā yā zin-d., lādhnā<sup>h</sup>* — Kāthī, paryyān, paryyāyan, palyān, palyāyan; *v.* pulāṁnā arthāt kāthī dharmā rakhnā wā bīndhnā, bojhnā.

SAD-DLER, *n.* one who makes saddles — *Zin-sāz, mochī, sarjāj, zin-gar, zin-doz* — Kāthī bāndhnē w., āśwasajjākār wā āśwasajjīkārak. [kū āyā<sup>h</sup>.]

SAD'DLE-BOW, *n.* one of the pieces of wood which form the front of a saddle — *Kāthī*

SAD'DU-CEE, *n.* (*Sadoc*) one of a sect among the Jews which denied the resurrection a future state and the existence of angels and spirits — *Ilashy 'aqibat aur firakhtōn ke wajūd kā munkir* — *Yahūdī* — Punarutthān paralok aur Iṣwaralūt kā na mānne walā Yihudī, punarutthānābhāvavādiyihudī, paralokābhāvavādiyihudī, Iṣwaradūtābhāvavādiyihudī.



**SĀD'DU-CISM**, *n.* the tenets of the Sadducees—*Haṣṣar 'āqibat aur frīshṭon ke revjūd k' munkir 'Yahūdī ke 'aqlūd*—Punarutthān paralok aur 'īṣwaraṇūt ke na mānne wāl Yihūdī kī mat. punarutthānābhāvavād, paralokābhāvavād, 'īṣwaraṇūtābhāvavāt.

**SAFE**, *a.* (1. *salvus*) free from danger or injury; *n.* a place of safety—*Be-khatar, be-khatar, mahfūz, māmin, amīn, salāmat, salīm, musallam*; *n.* *amīn-gāh, panāh-gāh, hifāzat-gāh*—Bhayanukt, bhayātīt, vipadātīt, vipattinukt, nīrbhay, suṣṭh, surakṣhit kṣhatih, ajātānās; *n.* nīrbhayasthān. [wā kṣhem se, binā hānī wā kṣhatī]

**SAFE'LY**, *ad.* in a safe manner, without hurt—*Pa-khair-o-khūbī, salāmātī se*—Kūśa  
**SAFE'NESS**, *n.* the state of being safe—*Amniyat yā amn, salāmātī*—Surakṣhitatwa kṣhalat, kṣhem.

**SAFE'TY**, *n.* freedom from danger, security—*Amniyat hifāzat yā 'īmān, salāmat, amān yā amn*—Bhayanukti vipannukti nīrbhayaṭwa bhayābhāv wā bhayahīnatā suṣṭhātā kṣhem kuṣalātī surakṣhitatwa wā kṣhatihīnatī.

**SAFE'CON DUCT**, *n.* guard, warrant to pass—*Budriqa rāh-bar muhāfiṣt yā hifāzat-kā pahūrī, rāh-dārī kā parwāna parwāna-i-rāh-dārī yā rawanna*—Rakṣink, abhaya patra.

**SAFE'GUARD**, *n.* defence, protection, security, a convoy, warrant to pass; *v.* to protect—*Panāh, himāyat yā pūshṭ-panāh, hifāzat amn yā salāmātī, budriqa rāh-bar yā muhāfiṣt rāh-dārī kā parwāna parwāna-i-rāh-dārī yā rawanna*; *v.* *panāh d., himāyat yā hifāzat k.*—Rakṣā, bāhāw, trāp āsray wā bhayanivāraṇ, rakṣhak, abhayaṭatra; *v.* bā chānā.

**SAFFRON**, *n.* (Fr. *safran*) a yellow flower; *a.* having the colour of saffron—*Za'faran*; *a.* *zafarānī*—Kesar, kuṅkum; *a.* kesariyā, kesarī, kuṅkumavarn, kaṅkum.

**SAFFRON-Y**, *a.* having the colour of saffron—*Za'faranī*—Kaṅkum, kuṅkumavarn, kesariyā, kesarī.

**SAG**, *v.* (*sway*) to sink, to yield, to settle, to cause to give way, to load—*Dābnā yā dhanā-i-<sup>h</sup> dābnā nā phuknā<sup>h</sup>, baithnā<sup>h</sup>, jhuknā yā dābrānā<sup>h</sup>, lādnā yā bojhnā<sup>h</sup>*.

**SAGA MORE**, *n.* an Indian chief—*Muk-i-Amerika meṁ ek qaum yā jirge kī sar-dār*—Amerika deś meṁ ek viśeṣ jāti kī mukhiyā.

**SAGA'THY**, *n.* a kind of serge—*Ek qism kī unī kappī*—Ek prakār kī unī vastra.

**SAGE**, *a.* (1. *sages*) wise, prudent, grave; *n.* a man of gravity and wisdom—*'Aql dānā dānish-mand yā aql-mand, hosh-yār hosh-mand yā mudabbir, sanjida*; *n.* *sanjida aur 'aql shakhs, hakīm, fīzīl, 'ālīm, shaikh*—Jānāī prajā wā prajā, parīṇamdarśī dighladarśī pūrvāparavichārī wā buddhīmān, gambhīr wā gambhīraswabhāv; *n.* Prajñā, paṇḍit, budh, jñānī, muni, rishi, siddhapuruṣ.

**SAGACIOUS**, *a.* quick of thought, acute—*Tez-fahm zūd-fahm yā zahīn, zīrak yā zakī*—Tikṣhnapabuddhī vidagdhabuddhī wā arthajña, chatur siyānā siyānā wā syānī.

**SAGACIOUS-LY**, *ad.* with quick discernment—*Tez-fahmī zīrakī shu'ūr yā frāsāt se*—Buddhīkṣhmatā vidagdhatī chaturāī wā chāturyya se.

**SAGACIOUS-NESS**, *n.* quality of being sagacious—*Tez-fahmī, zūd-fahmī, zīrakī*—Vi-dagdhatī, chaturāī, chāturyya.

**SAGACE'ITY**, *n.* quick discernment, acuteness—*Zīrakī frāsāt shu'ūr yā dānish-mandī, tez-fahmī yā zūd-fahmī*—Vidagdhatā buddhīkṣhmatā wā chāturyya, chaturāī siyānāpan wā siyānāpan.

**SAGE'LY**, *ad.* wisely, prudently—*'Aql-mandī-se dānish-mandī-se yā hakīmāna, dānī-se pesh-hīnī-se yā mudabbirāna*—Paṇḍitavat jñān-se wā prajñatā-se, parīṇamdarśitī wā pūrvāparavichār se.

**SAGE'NESS**, *n.* wisdom, prudence, gravity—*'Aql-mandī yā hosh-yārī, pesh-hīnī dānā yā dānish-mandī, sanjida yā*—Prajñatā vijnatā wā hitāhitavivek, parīṇamdarśitī wā pūrvāparavichār, gambhīratā swabhāvagambhīrya wā dhīratā. [śeṣh, oṣadhivīśeṣh.

**SAGE**, *n.* (Fr. *sage*) a plant—*Ek qism kī nabāt*—Ek bhūmī kī paudhā, aushadhivī-

**SAG'IT-TAL**, *a.* (1. *sagitte*) pertaining to an arrow, resembling an arrow—*Tīr-man-sīb yā muta'alliq-i-tīr, tīr kī mānīnd*—Vāṇasambandhī wā vaṇavishayak, bān-sarī-khī bān-sā wā vaṇasandhī. [kamān—Dhanu.

**SAG'IT-TARI-ŪS**, *n.* (1.) the archer, one of the signs of the zodiac—*Burj-i-quas, burj-i-*

**SAG'IT-TA-ŪY**, *a.* pertaining to an arrow; *n.* a centaur—*Tīr-mansīb, muta'alliq-i-tīr*; *n.* *qantaras*—Vāṇasambandhī, śaravishayak, bān kī; *n.* narāśwa.

**SAGO**, *n.* the granulated juice of a species of palm—*Sāgu-dāna, sābū-dāna, ek qism ke khajūr ke andar kī ras yā gūdā jo dāne-dar banāya jāta hai*—Sāgudhūn.

**SAID**, *sēd, p. t. and p. p. of say*—*Say kā māzī-mullaq aur mīzī-mū'tūf alai-hi yā fī'l-i-mū'tūf*—Say kā samānyabhūt aur pūrvakriyā wā pūrvakālikakriyā.

**SAIL**, *n.* (S. *seel*) the sheet by which the wind impels a ship, a ship, a vessel; *v.* to be moved by sails, to pass by water, to pass smoothly along—*Bād-bān, jahāz, nāw<sup>h</sup> : v. pāl se jānā<sup>h</sup>, daryā se jānā yā ba-rīe-daryā jānā, hanawārī se jānā*—Pāl vātavasan wā vātavastra, naukā, pot; *v.* pāl tānkar jānā, nāw par jānā wā jalapath se jānā, sukh se wā binā-kleś jānā.

**SAIL'ER, n.** a vessel which sails—*Jaház*—*Naukâ*, *nâw*.

**SAIL'OR, n.** a seaman, a mariner—*Jahâzi yâ khalâsi*, *mallâh kisht-bân yâ ahl-i-jahâz*—*Nâvik wâ samudrayâyi*, *potavâh nauchâlak wâ nauvâshak*.

**SAIL'Y, a.** like a sail—*Bâd-bîn ki mânuul*, *pâl sâ<sup>h</sup>*—*Pâl sakihâ*, *vâtavasanasadriâ*, *vâyuvastasadriâ*, *vâtavastasadriâ*.

**SAIL'BOARD, n.** an expanding like a sail—*Pâl sâ phailâ huâ<sup>h</sup>*, *bâd-bân kî mânind phailâ-huâ*—*Vâtavasan wâ vâyuvasta ke sadriâ phailâ huâ*.

**SAIL'YARD, n.** a pole on which a sail is extended—*Pâl-dandâ<sup>h</sup>*, *pâl-dandâ<sup>h</sup>*.

**SÄINT, n.** (L. *sanctus*) a person eminent for piety and virtue, one of the blessed in heaven: *v.* to number among the saints—*Wâli yâ pîr, bikisht yâ jannat kâ rahne-w.*: *v. kisi ko wâli yâ pîr qarâr denâ*—*Siddha siddhajan pavitrajan rishi muni mahapurush sant wâ pûnyâtmî*, *swargavâsî wâ pûnyalokavâsî*; *v. kisi ko siddha logon men sâsthapit k.* *wâ gâmanâ k.*

**SÄINT'ED, a.** holy, pious, sacred—*Pârsî, Khulâ-tars muttâqî yâ 'ârif, pâk yâ muqad-das*—*Pûny itmâ wâ dham itmî*, *îswarabhakt dharm ic'hârî wâ bhaktimân, pavitra wâ pâw-n.* [*Sâdhusadriâ, siddhasadriâ, santasadriâ.*]

**SÄINT'LIKE, SÄINT'LY, a.** like a saint—*Pîrîmâ, darveshmâ, buzurgîmâ, 'arifânâ*—**SÄINTSHIP, n.** the character of a saint—*Wâ'î-sînâtî, siddhâi<sup>h</sup>*—*Siddhadham, santâ-gun, santidham.*

**SÄINT'S BELL, n.** a small bell formerly rung before the church service began—*Ek ghan-tî jo sabîq mûr, girje men 'ih dat ke shurû' hone ke pesh-tar bajti thî*—*Ek ghan-tî jo purvakal men isûbhajanabhawan men aradhanâ arambh hone ke pahile bajti thî.* [*gat*: *Santârûp, sidhurûp.*]

**SÄINT'SEEM-ING, a.** having the appearance of a saint—*Wâli sûrat, pîr sûrat, baghâ-bhâ-SÄKE, n.* (S. *sewa*) final cause, end, purpose, account—*Sabah yâ wîsta, faraz, khâtîr, lihâz yâ mulâhaza*—*Kîr-p.* *hetu, prayojan, gâmanâ lekhi wâ nimittâ.*

**SÄK'ER, n.** (Fr. *sacre*) a hawk, a piece of artillery—*Jurrâ bâz b-hri yâ bîsha, ek top*—*Ûyen wâ ghîtipkshî, agnyâstra.*

**SÄL, n.** (L. *salt*)—*Namak, uun<sup>h</sup>, ton<sup>h</sup>*—*Lavan.*

[*lavanamây, lavanagunak.*]

**SÄ-LINE, SÄ-LIN'OUS, a.** consisting of salt—*Namkin, khârâ<sup>h</sup>, lonchâhâ<sup>h</sup>*—*Lavanik,*

**SÄL-I-NÄ'TION, n.** a washing with salt liquor—*Khâre pâni se dhonâ<sup>h</sup>, lone jal se dho-nâ<sup>h</sup>.*

**SÄL SË'GI NOUS, a.** saltish, somewhat salt—*Khârâ<sup>h</sup>, lonâ<sup>h</sup>.*

[*sakt.*]

**SÄ-LÄ'CIOUS, a.** (L. *salax*) lustful—*Mast, shah-wâti*—*Ratârthî, maitlmûrthî, kâmi-SÄ-LÄ'CITY, n.* lust, lechery—*Masti, shahwat yâ tamîsh-bânî*—*Ratârthitwa rat chelhi<sup>h</sup> wâ kâmihsaktî, strîvyasan strîvyâsang wâ lampâtati.* [*châr<sup>h</sup>, chatni<sup>h</sup>.*]

**SÄL'AD, n.** (Fr. *salade*) food of raw herbs—*Kachêr sâg kâ khânâ<sup>h</sup>, salâta, sag kâ a-SÄ LÄM', n.* an Eastern salutation—*Salâm*—*Namaskâr, prayâm.*

**SÄL'A-MÄN DER, n.** (Gr. *salamandra*) an animal supposed to live in fire—*Äg kâ Khrâ<sup>h</sup>*—*Agnivâsi, agneyagodhî, agneyasarat.* [*agniyagodhâsadriâ, agnivâsîman.*]

**SÄL'A-MÄN'DINE, a.** resembling a salamander—*Äg ke kîre sâ<sup>h</sup>*—*Ägneyasaratasadriâ, SÄL'A-RY, n.* (L. *sal*) stated or periodical payment for services, stipend—*Sâliyânâ salâna yâ mushâhara, talab tanâkhvâh yâ wâzifa*—*Vârshikay, tam mâsik wâ nirûpitâ-vetan, vetan wâ bhriti.* [*vikray, lââm.*]

**SÄLE, n.** (S. *syllan*) the act of selling, market, auction—*Parokht, bar', nilâm*—*Bikri, SÄLE'A-BLE, a.* fit for sale—*Bikâû<sup>h</sup>, bikne-jogh<sup>h</sup>, bikau-hâr<sup>h</sup>, ferokhtanî, qâbil-i-farokht*—*Vikreya, vikrayanîya, vikrayayogya, kreya, kretavya.*

**SÄLE'A-BLE-NESS, n.** the state of being saleable—*Qâbîliyat i ferokht*—*Vikreyatâ, vi-krayanîyatî, vikrayayogyatâ, kreyatwa.*

**SÄLES'MAN, n.** one who is employed in selling—*Paroshanda*—*Vikretî, vikrayik, vikrayî.* **SÄLE'WORK, n.** work made for sale—*Bikâû chîz, bikne ke liye banî huî shai*—*Vikrayârth nimittavastu, bikri ke liye banî huî vastu.* [*Asamân, ûnchâ-nichâ.*]

**SÄLE'EROUS, a.** (L. *salubra*) rough—*Arbâ<sup>h</sup>, be har<sup>h</sup>, nî-hamwâr, nashê-furâz*—**SÄLE'BROUS'TY, n.** roughness of a path—*Rêh kî nî-hamwârî*—*Mîrg kî asumânatî, bâ<sup>h</sup> kî kharbârî wâ arbârî.*

**SÄL'IC, a.** (Fr. *salique*) denoting the French law which excludes females from the throne—*Mulk-i-Frâns kâ wah âin zihîr k. w. jiske râ se 'auraton takht-nishînî yâ shâhî takht se muhrâm yâ bar-taraf r.chî hain*—*Frâns des kâ wah vyavahâravîdhî prakâs karne walâ jiske anusâr se strîyân râjasînîhasan par nahîn bâith saktî.*

**SÄL'I-ENT, n.** (L. *salto*) leaping, bounding—*Kâdne w. yâ kûdtâ-huâ<sup>h</sup>, uchhaltî-huâ yâ SA-LINE'. See under SÄL.* [*ubhrâ-huâ<sup>h</sup>.*]

**SÄ-LI'VA, n.** (L.) spittle—*Thûk<sup>h</sup>, râ<sup>h</sup>, tuf, buzâq.*

**SÄ-LI'VAL, SÄL'I-YA-RY, a.** relating to spittle—*Thûk kâ<sup>h</sup>, râi kâ<sup>h</sup>, tuf-mansûb, buzâq-mansûb, mutâ'alliq-i-tuf*—*Lûlâsambandhî, thûkuvishayak.*

**SÄL'I-VATE, v.** to purge by the salival glands—*Munh-lânâ<sup>h</sup>, thukânâ<sup>h</sup>.*

**SÄL-I-VÄ'TION, n.** the act of salivating—*Munh-ânâ<sup>h</sup>, munh-ân<sup>h</sup>.*

SA-LI'VOUS, *a.* consisting of spittle—*Thūk kā<sup>h</sup>, rāl kā<sup>h</sup>, tuf-āmez*—Thūkamay.

SĀL'LET, *n.* (Fr. *salade*) a helmet—*Khod. nigfar, top<sup>h</sup>*—Śirastrān, mstakarakaṣaṇī.

SĀL'LOW, *n.* (S. *sa'la*) a kind of willow—*Ek qism kī bed*—*Ek prakār kī bet wī beṇṭ*.

SĀL'LOW, *a.* (S. *salowig*) yellow, pale—*Pilā<sup>h</sup>, phikī sūhī sāwla mālu wā ka'jahwā<sup>h</sup>*.

SĀL'LOW-NESS, *n.* yellowness, sickly paleness—*Pilā<sup>h</sup>, sūhī-pan phikā-pan sāwla-pan yā phikā<sup>h</sup>*.

SĀL'LY, *v.* (L. *salio*) to rush out, to make a sudden eruption; *n.* a sudden eruption, excursion, flight, levity, frolic—*Bāhar uṭh daurnā<sup>h</sup>, yak-ā yak tikkṭ yī khurāj k.*; *n. khur-ji-i-nigahūn, sair, bu'and-parwāzi yā khust-khayādi, subkī yī be-sabūti, lahar yā alot-ka'ol<sup>h</sup>*—*Bāhar jhapatkar nikahī, ek-eki ubharnī wā ubhar-parṇa*; *n. akas-mik vāhirdhāwan wā nishkraman, bhraman, manovilas mativilās wā urūn, chañcha-latī halkāī halkāpan wā oḥhāpan, khel alol wā kalol*.

SĀL'LY PÖRT, *n.* a gate at which sallies are made—*Wāh phātak jis se nāghān khurāj yā tākht hoti hai, ekā ekī nikat-parṇe kī phātak<sup>h</sup>, chor-khīkī<sup>h</sup>*—*Niharaṇadwār, nirga-madwār, wāh phātak jis se ākas-mik nishkraman wā nirgam hotā hai*.

SĀL-MA-GÜN'DI, *n.* (Fr. *salmigondis*) a mixture of chopped meat and pickled her-rings with oil vinegar pepper and onions—*Ek qism kī khānū jo mas-it-e-dīr gosht aur machhligūn ko milā-kar banāte hain*—*Vyanjan uti se milī huā masīs aur machhli*.

SĀL'MON, sān'mon, *n.* (L. *salmo*) a fish—*Ek qism kī machhli*—*Ek bhāntī kī machhli*.

SĀM'LET, *n.* a little salmon—*Chhotī sāman machhli<sup>h</sup>*.

SĀL-MOY TIÖÜT', *n.* a fish—*Ek qism kī machhli*—*Ek prakār kī machhli*.

SA LÖÖN', *n.* (Fr. *salon*) a spacious hall—*Dālān, shah-nishīn*—*Raṅgāsālā, mahāsālā, darṅmasālī, kachahri kī ghar, baithak*.

SA-LOOP', *n.* (Turk. *salap*) a preparation from the root of a species of orchis—*Sa'-lab misri kī jushānda*—*Salab misri kī kīrṇā wā kwāth*.

SĀLT, *n.* (S.) a substance used for seasoning and for preserving from corruption, taste, wit; *a.* having the taste of salt, impregnated with salt; *v.* to season or im-pregnate with salt—*Namuk, maza yā zaiqa, zarāfat latīfat yā nukta-pardāzi*; *a. namkūn yā namak-dār, khārā<sup>h</sup>*; *v. namkūn k.*—*Lon non wā lavan, swād wā ṣwād, rasikokti wā ras*; *a. lonā salonā wā lonchhāhī, lavanamay lavanīkt lāvanīk wā lava-nāvisāht*; *r. lon d. lon dānī, lavanayukt k., lavanīkt k.*

SĀLT'ER, *n.* one who salts, one who sells salt—*Namkūn yā namak-dār k. w., namak-farosh*—*Lon-dānīe w. lavanīkt-k. w. wā lavanayukt-k. w., noniyā wā loniyā*.

SĀLT'ERN, *n.* a place where salt is made—*Lonār<sup>h</sup>, namak banāne kī jagah, namak sār, khalārī<sup>h</sup>*—*Lon wā non banāne kī jagah*—*Lavananirmānasthān*.

SĀLT'ISH, *a.* somewhat salt—*Kisī qadr namkūn*—*Kuchī lonā khārā wī lonchhāhī*

SĀLT'LESS, *a.* not tasting of salt, insipid—*Be-namak, phikā<sup>h</sup>*—*Lavanāsūnya wā lava-nārāhit*. [tati, ksharātā.]

SĀLT'NESS, *n.* the state of being salt—*Namkūn, namak-dārī*—*Lavanātwa, lavanayuk-*

SĀLT'ŪL LAR, *n.* a vessel for holding salt—*Namak-dān*—*Lavanapitra, lavanabhājan, lavanādhar*. [mānasthān, lon banāne kī jagah.]

SĀLT'PAN, *n.* a place where salt is made—*Namak-sār, lonār<sup>h</sup>, khalārī<sup>h</sup>*—*Lavananir-*

SĀLT'PIT, *n.* a place where salt is dug—*Namak-sār, lonār<sup>h</sup>, khalārī<sup>h</sup>, wah jagah jahān lon yī non banāta hai<sup>h</sup>*—*Lavananirmānasthān*. [yavaj.]

SĀLT'PÈTRE, *n.* a mineral salt, nitre—*Shorā*—*Uparas, yavakshār, jawākhār, yavalās,*

SĀLT'WORK, *n.* a place where salt is made—*Namak-sār, lonār<sup>h</sup>, khalārī<sup>h</sup>, wah jagah jahān lon yī non banāta hai<sup>h</sup>*—*Lavananirmānasthān*.

SĀLT', *n.* (L. *saltum*) a leap, a jump—*Kud yī phalāng<sup>h</sup>, chankarī kulāñch yā jhapā<sup>h</sup>*.

SĀLT'ANT, *a.* leaping, jumping, dancing—*Kūdnē w<sup>h</sup>, uḥhalnē w. yā kulāñch-mīrnē w<sup>h</sup>, nūchnē yā nūchnē w<sup>h</sup>*. [kī dharak dharādhayāhat yā tarap<sup>h</sup>.]

SĀLT-TĀTION, *n.* the act of leaping, palpitation—*Kūd chankarī yā kulāñch<sup>h</sup>, dhukdhu-*

SĀLT-TĒR, *n.* a term in heraldry, a cross—*Pann-i-anāṣ-narīsī aur tagma-dānī kī ek lafz, salīb*—*Kulīnapadachihnavishayak wā vānāsāvalivishayak vidyā kī ek śabd, krīs wā krūs*. [mavāidya, mithyāvāidya.]

SĀLT-IN BĀN'CO, *n.* a mountebank—*Kāth-baid<sup>h</sup>, jhūthā tabīb, khud-farosh*—*Chhad-*

SA-LŪ'BRI-IOUS, *a.* (L. *salus*) healthful—*Sihhat-bakhsh, sihat-āwar, shāfi*—*Ārogya-janak, ārogyavarddhak, swāsthayanak, anāmayakan, vyādighna, paushṭik, rogahārī*.

SA-LŪ'BRI-OS-LY, *ad.* so as to promote health—*Sihhat-āwarī se, sihat-bakhshī se, musīhīna*—*Ārogyajannakatāpūrvak, ārogyavarddhakatwapūrvak, swāsthayanakatā se*.

SA-LŪ'BRI-TY, *n.* healthfulness, wholesomeness—*Sihhat bakhshī yā pur-sihhatī, sihat-āwarī muwāfaqat yī shifā-rasānī*—*Ārogyajanakatā swāsthya wā nirmāyātā, hitatā eapathyatī wā upakrātātwa*.

SĀL'U-TA-RY, *a.* healthful, wholesome or safe, beneficial—*Sihhat-bakhsh yā pur-sihhat, sihat-āwar shifā-rasān yā shāfi, muṣīd faida-mand yā nāfi*—*Ārogyajanak ārogya-varddhak wā swāsthyanak, vyādighna anāmayakan wā supathya, hitakārī hitakar hitakarak upakārī upakarak wā śreyaskar*.

**SĀL-U-TĪR-ER-ous, a.** bringing health, healthy—*Sihhat-dwar yā shifā-rasān, sihhat-bakhsh muftid fāida-mand yā shifā*—Ārogyajanak ārogyavarddhak swāsthayajanak wā andamayakar, hitakāri upakāri upakārak rogahārī wā rogagūna.

**SA-LŪTE', v.** (L. *salus*) to greet, to hail, to kiss; *n.* a greeting, a kiss—*Salām k., taslīm-k. yā dust ba-sur-h., bosa-d. yā bosa-lenā*; *n.* *salām bandagi yā kornish, bosa*—Namaskār wā prapñam k., kuśalavād abhivandan johār wā rāmārām k., chūmnā; *n.* namaskār prapñam kuśalavād wā abhivandan, chūmnā chūmnā wā chumban.

**SĀL-U-TĀ'TION, n.** the act of saluting, a greeting—*Salām sālīb-salāmat yā kornish, taslīm yā bandagi*—Namaskār abhivandan wā kuśalavād, prapñam johār wā rāmārām.

**SA-LŪ'TA-TO-ry, n.** place of greeting, a greeting—*Jā-i-taslīm yā jā-i-bandagi, salām bandagi yā kornish*—Namaskārasthān prapñamasthān wā abhivandanasthān, prapñam namaskār abhivandan rāmārām wā johār.

**SA-LŪ'TER, n.** one who salutes—*Salām k. w., bandagi yā kornish k. w., taslīm k. w.*—Abhivandi, abhivādī, prapñam namaskār kuśalavād johār wā rāmārām k. w.

**SĀL'VA-BLE, a.** (L. *salvus*) that may be saved—*Mumkinu-l-najāt, mumkinu-l-hifūzat*—Tārānyogyā, rakshanayogyā, uddharānyā, rakshanīyā, tārānyogyā.

**SĀL-VA-BIL'ITY, n.** possibility of being saved—*Mumkinu-l-najāt, mumkinu-l-hifūzat, imkān-i-najāt, rihāt-patīrī*—Tārānyogyatā, muktayogyatā, muktīyogyatā, uddharānyatā, rakshanayogyatā, rakshanīyatā. [Dūbī sāmagrī ke baḥāne kī pīrītoshik.

**SĀL'VAGE, n.** recompense for saving goods—*Dūbte māt ke baḥāne kī ajira yā ajr*—

**SĀL-VĀ'TION, n.** the act of saving, preservation, deliverance, redemption from eternal death and admission into heaven—*Hifūzat, siyānat, makhlasī yā rihāt, najāt yā rastagārī*—Baḥāw, rakshā rakshan wā trān, chhutkāri, mukti mukshī tārān wā nistar. [Bhāndār, rakshanasthān, āgār, ādhār, nidhī.

**SĀL'VA TO-ry, n.** a place for keeping safe—*Ganjīna, khāna yā khāzāna, mukhām*—

**SĀL'VEU, n.** a vessel for presenting things on—*Tashī, sinī, khvāncha, kishī*—Thūlī, parāt.

**SĀL'VO, n.** an exception, a reservation—*Istisnā, shart qaid 'uzr bahāna hīla yā hīla-i-shar'i*—Vyetekek tyāg wā chhūt, baḥāw nirgamopāy nistarapadwār wā nikāś.

**SĀLVE, sāv, n.** (S. *salv*) an ointment for wounds or sores; *v.* to cure, to remedy—*Malham, marham*; *v.* āram k., dūrā yā 'ilij k.—Lep, pralep; *v.* chaḡgī aḥeḥbhā ārogya wā bhālī k., upāy k.

**SA-MĀRT-TAN, a.** pertaining to Samaria; *n.* one of a sect living at Samaria—*Mutā'alliq-i-Sameria Sameria-mansūb*; *n.* Sameria men rahne-wāle ek mazhabī firq ke ek shakhs—Sameriasambandhī, Sameriavishayak; *v.* Sameria men rahne wāle ek panth kī ek vyaktī.

**SĀME, a.** (S.) not different, not another, identical, equal, exactly similar—*Wālī<sup>h</sup>, ek-hī<sup>h</sup>, yakādī, barāber yā mutasāwī, bi-āinīk yā bi-āinīkī muwāqīf*—Abhīna, ananya, abhed ananyārūp wā aviparīt, sam samān wā tulya, thik sadrīs.

**SĀME'NESS, n.** state of being the same, identity—*Barābarī ya tasāwī, mutābaqat yā yakādī*—Samatī samānatī sāmya sūnyatā tulyatā wā sadrīsātā, abhinatā abhinābhāv ekatī wā aikya. [paudhā.

**SĀM'PHIRE, SĀM'PIRE, n.** (Fr. *St. Pierre*) a plant—*Ek qism kī nabūt*—Ek prakār kā

**SĀM'PLE, n.** (L. *exemplum*) a specimen, an example; *v.* to show something similar—*Namūna, misāl yā nāzir*; *v.* nāzir d., misāl d.—Bāngī wī ādārā dīshātāt wā upamā; *v.* ādārā dīshātāt wā upamā d. [namūna—Bāngī wā ādārā, silāī kī bāngī.

**SĀM'PLER, n.** a pattern, a specimen or piece of needle-work—*Namūna, sūi ke kām kī*

**SĀNC'TI-TY, n.** (L. *sanctus*) holiness—*Tuqḍas, pākī, tāhīrat, quds*—Ātipavitratā, pavitrātī, punyatā, sūddhī, parīsūddhī, sūdhutī, sūdhutwā.

**SĀNC'TI-FI-CATE, v.** to make holy—*Muqaddas yā pāk k.*—Pavitra wā punya k.

**SĀNC'TI-FI-CĀ'TION, n.** the act of making holy—*Tuqaddūs, taqḍīs, tāhīr, pāk-sāzī*—Pavitra-k., puṇyākārān, pūpāharān, pāpān isān, sūchī-arān.

**SĀNC'TI-FY, v.** to make holy, to purify—*Muqaddas k. yā muqaddas-jānnā, pāk yā sīf k.*—Pavitra k., sūdhanā. [kunanda—Pavitrakārī, puṇyākārak, sūdhak.

**SĀNC'TI-FY ER, n.** one who sanctifies—*Muqaddas yā pāk k. w., pāk sīz, muqaddas*

**SĀNC'TI-MO-ny, n.** appearance of holiness—*Wālī sīratī, auliya-sīratī, wālī kī sīrat, baḡlī-bhaḡlī<sup>h</sup>, quds yā taqḍīs kī zāhīr-dārī*—Pavitraveśadhārān, puṇyaveśadhārān, dambh, dīmbh, dhōṅg dharmābhīnān, vakavrittī, vakadhyān.

**SĀNC'TI-MŌ'NI-ous, a.** appearing holy, saintly—*Wālī-sīrat auliya-sīrat yā zāhīr-dārī men pāk, pīrāna darveshāna yī muqaddasāna*—Pavitraveśadhārī puṇyaveśadhārī dambhī dīmbhī dhōṅgī wā dharmābhīnānī, rishivat sādhusadrīs wā siddhasadrīs.

**SĀNC'TI-MŌ'NI-ous LY, ad.** with sanctimony—*Wālī-sīratī se, auliya-sīratī se, baḡlī-bhaḡlī<sup>h</sup> se<sup>h</sup>*—Pavitraveśadhārān se, puṇyaveśadhārān se, vakavrittī se, vakadhyān se, dambh dīmbh wā dhōṅg se.

**SĀNC'TION, n.** ratification, confirmation, authority; *v.* to ratify, to confirm—*Istihkām*

*maññiti yā hukm, manñiti qabūl tasdiq yā taqarrur, sanad*; v. *maññit mustahkam yā lah il k.*, *manñir tasdiq yā sahīh k.* — Satyākriti satyapan wā drīḥikarap, sthīrikarap *sañsta* ubh wā drīḥapramāṇān, pramāy; v. Drīḥ wā sthīr k., pramāni k. wā swikār k.

SANCTITUDE, *n.* holiness, goodness — *Quls taqdis takhīrat yī pākī, neki khūlī yī salāhi-yūt* — Pavitrati wā punyati, sādhitwa sādhitā wā sādhitvritti.

SANCTUARY, *n.* a holy place, a temple, a place of protection, an asylum, shelter — *Magdis yā magdas, dargīh maññit yā 'ibādāt gāh, paññāh-gāh, māman, paññāh* — Pavitrālay punyālay pavitrasthān wā punyāgar, dewālay dewāgar wā dewal, āśrayasthān āśrayasthāl wā āśrayasthān, sañtrayasthān wā nirbhayasthān, āśray.

SANCTUARY, *v.* to shelter by means of sacred privileges — *Magdis dargīh yā maññit ke musāle se paññāh d.* — Pavitrasthān punyasthāl wā dewālay ke dwārā āśray d. wā bādh mā.

SAND, *n.* (S.) small particles of stone; *pl.* tracts of land covered with sand — *Reg, ret<sup>h</sup>, bālū<sup>h</sup>, bārū<sup>h</sup>, ramī*; *pl.* *reg istān, reg zār* — Sikatā; *pl.* saikatabhūmi, paripabhū.

SAND, *v.* to sprinkle with sand — *Bālūā k<sup>h</sup>, retīlā k<sup>h</sup>, bālū dālmā<sup>h</sup>*. [parepabhū, reti.]

SANDED, *a.* covered with sand, barren — *Bālūā yī retīlā<sup>h</sup>, shor* — Bālūmay bālūkāvrit wā bālūkāwīn, aphal.

SANDY, *a.* like sand, loose — *Bālū yī ret sū<sup>h</sup>, dhīlā bhrubhrūā yī bālūā<sup>h</sup>*.

SANDY, *a.* full of sand, consisting of sand — *Bālūā kīrkārā yī retīlā<sup>h</sup>, bālū kā<sup>h</sup>* — Bālū-sikat wā bālū se-bharī huā, si atūmay bālūmay wā bālūkamay.

SANDYNESS, *n.* the state of being sandy — *Bālūā-paṇ<sup>h</sup>, retīlā-paṇ<sup>h</sup>*.

SANDLING, *n.* a bird — *Ek gām kī chīrīyā* — Ek prakār ī chīrīyā.

SANDLIND, *a.* having defective sight — *Chondhla<sup>h</sup>, chūndhla<sup>h</sup>, tirmirā<sup>h</sup>, tārīk-chashm* — H. tadristī. [patthar.]

SANDSTONE, *n.* a loose friable kind of stone — *Bālūā patthar<sup>h</sup>, ek bhāūt kā pluskā*.

SANDAL, *n.* (Gr. *sandalon*) a kind of loose shoe — *Nā'atū, alqā<sup>h</sup>, kharān<sup>h</sup>, kharān<sup>h</sup>, kharān<sup>h</sup>, kharān<sup>h</sup>, chapānī jātā<sup>h</sup>*. [gandhasrī, sugandhakāsth.

SANDAL, SANDENS, *n.* an aromatic wood — *Sandal, chundān<sup>h</sup>* — Malayaj, śrīkhaṇḍ.

SANE, *a.* (L. *sanus*) sound, healthy — *Sahīh-dimāg durust-i-zhā yā bā-kosh, tan-durust* — Swasth sūsthi avishīpt anatta wā anumatta. bhala chaṅgī nīramay wā nirogi.

SANABLE, *a.* that may be cured — *Munkīn-sh-shifā, shifā-pazīr, sihat-pazīr* — Swasthyaksham, chīṭitsya, sāmanīya. [k., rogopachār, chikitsā.]

SANATION, *n.* the act of curing — *Shifā, āram-dihī, tan-durust k.* — Chāngī wā bhālā

SANATIVE, *a.* having power to cure, healing — *Shifā-baksh yā shifī, sihat-āwar yā āram k. w.* — Rogasamak rogānisak wā arogyakar, rogānīvarak rogaghna wā ārogya-janak. [swasthātā, anattatā, anumattatā.]

SANITY, *n.* soundness of mind — *Sihat i-dimāg, durustī i-zhā, bā-koshī* — Swasthya,

SANG, *p. t. of sing* — *Sing kā māzi-mullaq* — Sing kā sāmanyabhūt.

SANGUINE, *a.* (L. *sanguis*) having the colour of blood, abounding with blood, ardent, confident; *n.* blood colour; *v.* to make of a blood colour, to stain with blood — *Sarkh lūl khūn-gīn yā khūn fīm, pur-khūn khūn-dār yā kasīrā-d-dum, sar-garm yā pur-shauq, ummed-wār wāsīq yā mutawagqī*; *n.* *sarkhī, khūn kā rang*; *v.* *sarkh-k. yā khūn-fīm k., khūn-ālīda k.* — Raktavarṇ, raktapūrṇ, ushṇaswabhāv anurāgi prachand wā utsuk, atīviśwī atyāśīwīn supratyāśī wā atyākūṣhī; *n.* anurūpa, raktimā, lohītatwa; *v.* raktavarṇ wā lohī k., rakta rudhīr lohī wā lehū meṇ bharnā wā sānna.

SANGUIFEROUS, *a.* conveying blood — *Khūn dūpāne w.* — Raktavāhīk, raktavāhī.

SANGUIFER, *v.* to produce blood — *Khūn paidā k.* — Rakt rudhīr wā lohī barhanā wā utpanna k.

SANGUIFERTION, *n.* production of blood — *Paidāish-i-khūn, afzāish-i-khūn* — Raktotpādān, raktotpatti, raktavarāddhan. [lotpādak, rudhīravarāddhak.]

SANGUIFER, *n.* a producer of blood — *Khūn paidā k. w., khūn-āwar, khūn-afzā* — Rakt-

SANGUINAR, *a.* bloody, cruel, murderous — *Khūn-rez, khūn-khōar yā sang-dīl, khūn-fishān qūtīl qūt-dast yā khūnī* — Raktamay wā bahuraktapītasahī, nishīthur krūr pāshānahrīday wā raktapriya, mārītanak ghātuk wā ghātuk.

SANGUINELY, *ad.* with sanguineness, ardently — *Wāsīquna yā qawī ummed-se, sar-garmī dīl-sozi yā shauq se* — Atyākūṣhī atyāśī wā atīviśwās se, anurāgi prachandātā wā ushṇaswabhāvātī se.

SANGUINESS, SANGUINITY, *n.* ardour — *Sar-garmī, dīl-sozi, kamāl shauq* — Anurāg, uchchāṇḍatī, utsāh, atyākūṣhī. [pūrṇ, rudhīramay, lohī se-bharī-hua.]

SANGUINEOUS, *a.* abounding with blood — *Pur-khūn, khūn-dār, kastru-d-dum* — Raktas-

SANGHE-DRIM, *n.* (Gr. *sun, hedra*) the chief council among the Jews — *Yahūdīyōn kī bārī panchāyut<sup>h</sup>* — Yihudiyoṇ kī mahāsabha.

SANIES, *n.* (L.) thin serous matter — *Ghāv kā pānī<sup>h</sup>, panchhā<sup>h</sup>, zard-āb* — Pūyarakt.

SANIOUS, *a.* excreting thin serous matter — *Zard-ābī, panchhā<sup>h</sup>, ghāv se pānī chhōr-ne w<sup>h</sup>*. — Pūyaraktawān, pūyaraktasrāvī.

- SĀNK**, *p. t.* of *sink*—*Sink kā mīst-mutlaq*—Sink *kā sāmānyabhūt*. [chhōrikār.
- SĀNS**, *prep.* (Fr.) without—*Be-quir, ba-juz, siwā, bilā, bid-ā, be*—Binā, bin, chhōrkār,
- SĀNSCRIT**, *n.* the ancient language of India—*Zabān-i-Sanskrit*—Sanskrit, sanskrita-bhāshā, brh̥mahabhāshā, devabhāshā, dāivabhāshā, ādibhāshā.
- SĀNTON**, *n.* a Turkish saint or dervish—*Turkistān kā darvesh*—Turkdēś kā sant wā siddhajan. [twa, niryās, vrikshasīr, vriksharas.
- SĀP**, *n.* (S. *sap*) the vital juice of plants—*Ras<sup>h</sup>, pānī<sup>h</sup>, dūdh<sup>h</sup>, araq, sat<sup>h</sup>*—Sār, sat-Sār<sup>LESS</sup>, *a.* wanting sap, dry, old—*Be-ras, khusk, purānā<sup>h</sup>*—Aras niras niras viras rasahīn nirsār wā nissār, sūkhī wā sushk, prāchīn. [komahvriksha.
- SĀPLING**, *n.* a young plant or tree—*Pandhā<sup>h</sup>, keṇā<sup>h</sup>, nihāl, nan-nihāl*—Bīlavriksha, SĀP<sup>RY</sup>, *a.* abounding with sap, juicy—*'Araq dār yā shādāb, ser-āb yā ras-dār*—Rasikā sūrawān sattuawān wā majjāwān, rasawān saras wā bahuras.
- SĀP<sup>PI</sup>-NESS**, *n.* the stat<sup>e</sup> of being sappy—*Ras-d rī, ser-ābī, shādābī, 'araq-dārī*—Sara-satī, rasavattwa, rasalātā, bahurasatwa.
- SĀP**, *v.* (Fr. *saper*) to undermine, to subvert by digging, to proceed by mining—*Su-rang-mārnā yā surang-k<sup>h</sup>, jar khod-kar ulāt-d. girāt-d. yā dhāt-d<sup>h</sup>, surang mār-kar āge barhāt<sup>h</sup>.*
- SĀP<sup>PER</sup>**, *n.* one who saps, a kind of miner—*Surang mārne w<sup>h</sup>, surang k. w<sup>h</sup>.*
- SĀP<sup>ID</sup>**, *a.* (L. *sapio*) tasteful, palatable—*Khusk maza, maza-dār yā khusk-zāqa*—Suras wā mithā, suswādū ruchiār wā mukhapriya.
- SĀP<sup>ID</sup>-TY**, **SĀP<sup>ID</sup>-NESS**, *n.* taste, savour—*Maza yā lazzat, zāqa*—Swād, ras wā ruchi.
- SĀP<sup>OR</sup>**, *n.* (L.) taste, savour, relish—*Lazzat, maza, zāqa*—Swād, ras, ruchi.
- SĀP<sup>I</sup> ENT**, *a.* (L. *sapio*) wise, sage—*Dīnā dīnīsh mand yā waqūf dār, 'aql zirak yā 'aql-mand*—Buddhimūn dhīmā matimūn vijñā wā vivekī, jñānī jñānawān prajñā wā prajña. [Buddhī wā vivek, jñān prajñatī wā prajñatwa.
- SĀP<sup>I</sup> ENCE**, *n.* wisdom, sageness—*Dīnā dīnīsh-mandī yā waqūf, 'aql yā shu'ār*—SĀP<sup>I</sup>-EN<sup>TIAL</sup>, *a.* affording lessons of wisdom—*Khirad baksh*—Jñānapadesak.
- SĀP<sup>O</sup>-NĀ<sup>CE</sup>OUS**, **SĀP<sup>O</sup>-NĀ<sup>RY</sup>**, *a.* (L. *sapo*) soapy, resembling soap—*Sābun, sūbun-khissīqāt yā sab-m-kā sū*—Medur, sarjīkīsadrīs wā sarjīksadrīs.
- SĀP<sup>PH</sup>IC**, **sāp<sup>h</sup>ic**, *a.* pertaining to *Sappho*, denoting a kind of verse—*Muta'alliq-i-sāp<sup>h</sup>, ek qism kī nazm-zichr k. w.*—Sipposambandhī wā sāppovishayak, viśeshabandhadhpraksīśak wā viśeshapadyadyotak. [nilanapi, nilāśmū, indranūl.
- SĀP<sup>PH</sup>IRE**, **sāp<sup>h</sup>ir**, *n.* (Gr. *sappheiros*) a precious stone—*Safir, nī'am<sup>h</sup>*—Nīlakānt, SĀP<sup>PH</sup>IR<sup>INE</sup>, *a.* made of sapphire, like sapphire—*Safirī yā safir kā banā huā, nīlam w<sup>h</sup>*—Nīlakāntamay, nīlagunak nīlāśmādharmak wā nīlāśmāśadrīs.
- SĀR<sup>A</sup>-BAND**, *n.* (Sp. *zarabanda*) a Spanish dance—*Mulk-i-Spen kā ek nāch*—Spen dēś kī nāch wā nāch.
- SĀR<sup>A</sup>-Ā<sup>Ç</sup>EN<sup>IC</sup>**, **SĀR<sup>A</sup>-Ā<sup>Ç</sup>EN<sup>I</sup> CAL**, *a.* pertaining to the *Saracens*—*Sārāsen logon yā nī 'Arab ke bāshandū ke muta'alliq*—Sāras n logon arthāt Arabdēśavāsīyon kā sambandhī wā vishayak.
- SĀR<sup>A</sup>ÇASM**, *n.* (Gr. *sarkasmos*) a keen reproach, a biting expression, a taunt—*Ta'nī, tanz zamz yā kināya, ta'nā-zanī ta'n-tān yā ta'n-kashī*—Mīhnā wā vyaṅgya, karwī-bāt aruntadvākya wā tikshnavākya, bolītholī.
- SAR<sup>A</sup>ÇTIC**, **SAR<sup>A</sup>ÇTIC<sup>AL</sup>**, *a.* taunting, satirical—*Ta'nā-zan yā ta'n āmez, ta'nā-go tanz-go yā hajo-āmez*—Avakshepak aruntad tikshya wā kaṭu, durāchāropalāsak sayyanjīn avakshepīrthak wā upahāsarūp.
- SAR<sup>A</sup>ÇTIC<sup>AL</sup>LY**, *ad.* tauntingly, severely—*Ta'nā-zanī tanz-goī ta'n-āmezī yā hajo-āmezī se, sakhtī yā sakht-goī se*—Mīlme bolītholī avakshep wā vyaṅgya se, karwī-katātī wā tikshmatā se. [Jhīrjhīrī pātāvastara.
- SAR<sup>CE</sup>NET**, *n.* (*Saracen*?) fine thin woven silk—*Bārīk resham karpā, kapar-dhūr<sup>h</sup>*—
- SAR<sup>C</sup>OPH<sup>A</sup>-GUS**, *n.* (Gr. *sarx, phago*) a stone coffin—*Putthar kā yā kī tābūt*—Patthar kā savādhar, prastaranay savādhar, pīshāpamay savādhar. [bhojan, mānsāhār.
- SAR<sup>C</sup>OPH<sup>A</sup>GY**, *n.* the practice of eating flesh—*Gosht-khori*—Mānsabhakshan, mānsa-
- SAR<sup>C</sup>OT<sup>IC</sup>**, *n.* (Gr. *sarx*) a medicine which promotes the growth of flesh—*Gosht-afzā dāvā*—Mānsavarddhak aushadhī, mānsavarddhakabhesaj.
- SĀR<sup>D</sup>INE** **SĀR<sup>D</sup>INUS**, *n.* (Gr. *sardios*) a precious stone—*Jawāhīr, ratun<sup>h</sup>, ek qism kā jauhar*—Ratna, māniviśesh. [naniviśesh.
- SĀR<sup>D</sup>ONYX**, *n.* a precious stone—*Ratan<sup>h</sup>, ek qism kā jauhar, jawāhīr*—Ratnaviśesh.
- SAR<sup>D</sup>ON<sup>I</sup>-AN**, **SAR<sup>D</sup>ON<sup>IC</sup>**, *a.* (Gr. *sardon*) noting that bitter laugh or smile which conceals one's real feelings—*Kāh-hānīs k<sup>h</sup>*—Vikritabās k<sup>h</sup>, karīflasmit kī, piśāchasmī k<sup>h</sup>.
- SAR<sup>T</sup>OR<sup>I</sup>-US**, *n.* (L. *sartor*) the muscle which throws one leg across the other—*Wah patthā jis se log ek tāng dīvī par rakh-sakte hai<sup>h</sup>.*
- SĀSH**, *n.* a belt worn for ornament, a silk band; *v.* to dress with a sash—*Paikā yā baddī<sup>h</sup>, selī yā jālī<sup>h</sup>; v. selī yā jālī pahīnā<sup>h</sup>.*
- SĀSH**, *n.* (Fr. *chassis*) the frame of a window, a window which can be let up and

down by pulleys — *Khiṛkī kā dhinchā yā chau-kathā<sup>h</sup>, ek khiṛkī jo ghīrniyōn phīrkīyōn yā garariyōn se ipar yā nichī ho-sake<sup>h</sup>.* [kal<sup>h</sup>.

SASSE, *n.* (D. *sus*) a sluice, a lock — *Pānt ke nikalne kā phātāk<sup>h</sup>, pāni rokne kī ek SĀT. p. t. and p. p. of sit — Sit kī mizī-mullāq aur mazi-mā'tif-alu-hī yā fī'lī-mā'tif*

— *Sit* kā sāmānyabhūt aur pūrnakriyā wā pūrvakūlikakriyā.

SĀ'TAN, *n.* (H.) the devil — *Shaitān* — Prāsich, sātān wā sātān.

SA-TĀN'IC, SA-TĀN'-CAL, *a.* devilish, malicious — *Shaitānī, 'addawāt bad-khvāh bad-andesh yā kīna-war* — *Sātīnasambandhī wā pāsāchik, dweshī drohī khal wā hīnsāsīl.*

SA-TĀN'-CAL-LY, *ad.* with devilish malice — *Shaitānī bad-khvāh bad-andeshī yā kīna-wari se* — *Pāsāchik droh wā dwesh se, atikhalatī wā atidushtatā se.*

SĀ'TAN-ISM, *n.* a devilish disposition — *Shaitānī mizīj kha yā khaslat* — *Pāsāchikaswabhāv, pāsāchaprakriti, atidushtatā, atikhalatā.* [vyaktī, atidurātma, barā durjan.

SĀ'TAN-IST, *n.* a wicked person — *Nihāyat sharīr shakhs, khubīs* — *Barā khal, atidushtā-SATCH'EL.* See under SACK. [nā bhārnā wā aghwānā.

SĀTE, *v.* (L. *satis*) to glut, to pull — *Ser k., āsūda k.* — *Atitript wā atitushṭ k., chhakkī-SĀTE'LESS, a.* that cannot be satisfied — *Nā-mukmīnu-s-serī, nā-ser, nā-āsūda hone kā* — *Atoshanīya, aturpanīya, atarpīya.*

SĀ'T-ATE, *v.* to fill, to glut, to pull; *a.* glutted — *Pur-k., āsūda k., ser k.; a. āsūda, ser* — *Bhārnā, tript k., tushṭ-k., chhakānā wā aghwānī; a.* tript, atitushṭ, aghānī wā aghwāyā.

SĀ-TI-Ā'TIOS, *n.* the state of being filled — *Āsūdagi, serī* — *Atitriptatī, atitushṭatī, aghāī.*

SA-TĪ'E TY, *n.* fulness beyond desire — *Seṭī, āsūdagi, aghāī<sup>h</sup>* — *Atitriptī, ntitriptatī, atitushṭatī, atipūrtī, atipūrnatā.* [yāra jo bare ke gird ghūmī hai — Upagrah.

SĀTEL-LITE, *n.* (L. *satelles*) a small planet revolving round a larger — *Eī' chhotā saī-SĀT-EL-LITIOUS, a.* consisting of satellites — *Chhotē saigāre jo barōn ke gird ghūmīe hai* — *unkā banā huā* — *Upagrahmanī, upagrahōn kā.* [kūl, atiruchiradrakūl.

SĀT'IN, *n.* (Fr.) a kind of glossy silk — *Sātin, atlas, istabraq, taftā* — *Atīśobhanadu-SĀT'IRE, n.* (L. *satira*) a poem censuring vice or folly, severity of remark — *Hajo,*

*mazmunat tanz yā tā'n-tashnī* — *Bhāiravā durichāropahāsakakavitī doshopahāsakakavitī durvrittāvakshepakakavitā wā nindopākhyān, aruntudavākya kāvavākya* — *mīlnā bolīholf wā karṇī bāt.*

SA-TĪR'IC, SA-TĪR'-CAL, *a.* belonging to satire, censorious, severe in language — *Hajo-duez yā hojo-mausab, karf-gir yā 'aib-jo, tanz-go mazmunat-duez yā sakht-go* — *Durichāropahāsavishayak mind isambandhī wā upahāsarūp, nindak doshagrāhī wā chhib-dānweshī, kutsivādī avakshepak upahāsātmaṇ kāvavādī wā upahāsnk.*

SA-TĪR'-CAL-LY, *ad.* with severity of remark — *Sakht goī se, tanz-go se, hajo se* — *Avakshep se, aruntudavākya se, kāvavākya se, upahāse se, bolīholf se.*

SĀT'IR-IST, *n.* one who writes satires — *Hajo-go, hājī, tanz-go, hojo-gar, zāhik* — *Durichāropahāsī, doshopahāsī avaksheparthakakavitīkartā, durichāropahāsakakavitārachak.*

SĀT'IR-IZE, *v.* to censor with severity — *Hajo k., tanz k., mazmunat k.* — *Nindā k., upahās ke sāth nindā k., haāsī ke sāth nindā k.*

SĀT'IS FŸ, *v.* (L. *satis, facio*) to please fully, to content, to feed to the full, to pay to content, to appease by punishment, to free from doubt, to convince — *Ba-khībī masrār yā dil-shād k., qāil k., bhar-pet khilānā<sup>h</sup>, rāzī karne ke lipe denā, sāzi se āsūda k., khātīr-jam' k., qāil yā qāil-mā'qūl k.* — *Atitushṭ k., tript k., aghwān wā chhakkar khilnī, santushṭ karne ke minitta denā, dāpī se tript tushṭ wā prasanna k., sahsayaniyritī-k, sahsayachchhed-k. wā sahsayakhaṇḍan-k., manānā man-purā-k. wā vīswās-karānā.*

SĀT-IS-FĀC'TION, *n.* the act of satisfying, that which satisfies, gratification, conviction, amends, atonement, payment — *Khush yā masrār k., dil-dārī āsāsh yā khush-nūdt, tushṭī arām khushī āsūdagi yā bakhshat, khātīr-jam' qāilī yā imānān, baḍlā yā 'uqar, kuffāra yā kuffīra, udā yā adāī* — *Toshan santoshan paritoshan tarpan wā ichchhāsānti, sukḥ wā chain, tushṭī triptī tosh santosh tushṭatī triptatī wā anurodh, sahsayaniyritī sandehaharāy vīswās prabodh parīnāsh wā prayaj-janmīnā, palāī wā paritoshik, prayāschitta wā nishkritī, nistārī sūldhī patānā pāṭw wā chuk w.*

SĀT-IS-FĀC'TIVE, *a.* giving satisfaction — *Khātīr-khvāh, khātīr-pasand, dil pasand, itmī-pān k. w., dil jam' k. w., khush k. w.* — *Tushṭījanak, tushṭīkar, santoshad, triptījanak, ichchhāpurak.* [arth dekho.]

SĀT-IS-FĀC'TO-RY, *a.* giving satisfaction — [Satisfactive ke ma'ne dekho] — [Satisfactive kā

SĀT-IS-FĀC'TO-RI-LY, *ad.* so as to satisfy — *Khātīr-dārī se, khush rāzī yā khātīr-jam' karne ke taur se, khush-sāzī se, dil-dārī se* — *Tushṭ wā tript karne kī riti se.*

SĀT-IS-FĀC'TO-RI-NESS, *n.* power of satisfying — *Rāzī yā khush karne kī tāqat, khātīr-khvāhī, khātīr-pasandī, dil-dārī* — *Tushṭījanakatā, tushṭīkaratwa, triptījanakatwa.*

SĀT-IS-FĪ-ER, *n.* one who satisfies — *Āsūda yā rāzī k. w., khush yā khātīr-jam' k. w.* — *Tushṭ tript wā nivrittāsandeh k. w., tushṭījanak, tushṭīkar, santoshad, sahsayani-varttak.* [boyā huā.

SĀTIVE, *a.* (L. *satum*) sown in gardens — *Bāgoṅ meṅ boyā-huā* — *Vrikshavāyika meṅ*

- SĀTRAP**, *n.* (Gr. *satrapes*) a governor—*Nāzim, hākim, 'amīl, sūba-dār*—Mandaleśwar, mandakūḥpati, mandakūḥyaksh, cihatrap, cihatrapati. [mandal, cihatrapapradeś.]
- SĀTRĀPY**, *n.* the government of a satrap—*Sūba-dārī*—Cihatrapamandal, cihatrapati.
- SĀT'U-RATE**, *v.* (L. *satis*) to fill till no more can be received, to fill to excess—*Bhar-dh*, *pārā-k. nākoṇ-nak bhurnā yā nake-nak bharnā*.
- SĀT'U-RA-BLE**, *a.* that may be saturated—*Mumkinu-s-erī, bhar diye jāne ke qābil*—Ati-sechanaksham, atipūraksham, bhar diye jāne ke yogya.
- SĀT'U-RĀTION**, *n.* the act of saturating—*Serī, bharāw*, *bharāw*—Atisechan, atipūran.
- SA TŪM TY**, *n.* the state of being saturated—*Serī, pārā-k, bharāw*—Bhartī, paripūrabhāv. [Sanivār, sanivāsar.]
- SĀTURDĀY**, *n.* (S. *se'ter day*) the 7th day of the week—*Shamba, sanīchar*—
- SĀTURN**, *n.* (L. *Saturnus*) an ancient heathen deity, a planet—*Zuhul, kairān*—Sani, rewatibhāv wā cihāyāsut.
- SĀTURNĀLIAN**, *a.* like the feasts of Saturn, loose, sportive, dissolute—*Zuhul kī ziyā-fatū kī mānūd, ke qaid fāshish yā masthā, khush talī, āmīra yā anūsh*—Sani ke utsav ke sādīs, avās wā vyasani, kautuki khilārī kutūhālī wā vīhārī, durāchār vyabhihārī wā durvittā.
- SA-TŪRNIAN**, *a.* relating to Saturn, golden—*Zuhul-mansūb yā kairānī, zarīna tilāi yā tilāyina*—Sanisambandhī wā sanivishayak, sonahrā wā sonahlī.
- SĀTUR-NINE**, *a.* gloomy, grave, melancholy—*U'dāsh, sanjida, malūl*—Nirānand wā mīnū, gambhīrasambhāv wā bhārī, khinnā visham avasanna wā śokārta.
- SĀTUR-NIST**, *n.* a person of a gloomy or melancholy temperament—*Malūl hāzn yā dīl-afīr shakhs*—U'das dīmanamāsk wā vīshādī vyaktī.
- SĀTYR**, *n.* (Gr. *saturōs*) a silvan god—*Qūl yā gol, ek furzi devtā kī qadr ālmī aur kī qadr bakrī kī sūrat kā, jāngī devtā*—Vamadevatā, aranyadevatā.
- SA-TYR-ON**, *n.* a plant—*Ek gism kī nabut*—Ek prakār kā pūdhā, aushadhivīśah.
- SAUCE**, *n.* (S. *sa*) something to give relish to food; *v.* to accompany with something which gives relish—*Chatnī, chashni, go-khūi; v. chatnī lagina, chashni-dār-k.*—Vyāñjan, sūp; *v. vyāñjanayukt-k., vyāñjan lagānī.* [pītra, pītrādhar.]
- SAUCER**, *n.* a platter for sauce or a tea-cup—*Tashtarī, sifī, sakorā, sakorī*—Thālī,
- SAUCY**, *a.* insolent, impudent, petulant—*Gustākḥ, shokḥ, shokḥ chashm be adub yā be-tamīz*—Avinūt, avinay wā dhrishṭ, pragalbḥ magarā wā dhrishṭ.
- SĀUCI-LY**, *ad.* impudently, petulantly—*Gustākḥina, shokḥ be-adubī gustākḥī yā be-tamīz se*—Avinay se, dhrishṭatī pragalbḥatī dhrishṭī wā magarā se.
- SĀUCI-NESS**, *n.* impudence, petulance—*Shokḥ, gustākḥī yā be-adubī*—Avinay wā avinūtā, pragalbḥatī dhrishṭatī dhrishṭī wā magarāpan.
- SAUCY-BOX**, *n.* an impudent person—*Gustākḥ yā be-adub shokḥ, be-tamīz yā shokḥ*—Avinūtavyaktī, pragalbḥavyaktī, dhrishṭ wā magarā jan.
- SĀUCY-BOX**, *n.* a small pan—*Tambū, dabbā, deg-chī, kalchhulā*.
- SAUNTER**, *v.* to wander about idly, to loiter, to linger; *n.* the act of sauntering—*Harza-gardī k. yā bād-huādī phirna, mukhīgīn-mārnā, mukhāt lagina*—*n. harza-gardī*—Phirnā ghūmnā wā bīnā kām kāj phirā karnā, papi rahmī, reingnā vilamb-k. wā dhl-k.; *n.* alasa-parikram, mandaparikraman, ālas se idhar udhar ghūmnā.
- SAUNTERER**, *n.* an idler, a loonger—*Kūhīl yā sust shokḥ, harza-gard*—Ālasyakārī wā alasa-jan. kālakshepak avyāpīrī tāng-phailūne-w. wā parā ruhne-w.
- SĀUSAGE**, *n.* (L. *sal*) a roll of mince dme t seasoned—*Kālmā, qalmā, laingichā*.
- SĀVĀGE**, *a.* (L. *silva*) wild, uncivilized, barbarous, cruel; *n.* a barbarian, a cruel person; *v.* to make wild—*Jānglī, nā-tarashīda yā be-tar īyat, wahshī, sang-dīl yā khūn-khwār*; *n. jānglī ālmī, sang-dīl yā khūn-khwār shokḥ; v. wahshī k., jānglī-k.*—Ā'anya arnyay wā vamacharasambandhī āśishṭ āśikshī āśikshīn āśikshīn āśikshīn āśabhyā wā āchāra-anya, krūrāchār durāchār kuśīl wā mī chehālī, krūr kaṭṭar pīshāna-briday wā nishṭhur; *n.* banmānus wā jānglī manushya, krūr nishṭhur wā nirday vyaktī; *v. āranya asabhyā wā āśishṭ k.*
- SĀVĀGE-LY**, *ad.* barbarously, cruelly—*Wahshat se, durushṭī sang-dīlī khūn-khwārī yā be-rahmī se*—Janglīpan āśishṭatī wā āśabhyatā se, krūrātī kaṭṭarpan wā nishṭhuratā se.
- SĀVĀGE-NESS**, *n.* wildness, barbarity, cruelty—*Wahshat, be-rahmī yā nā-tarashīdagī, sang-dīlī yā durushṭī*—Janglīpan wā āśishṭatī, āśabhyatā āśikshānūtā wā krūrātī, nishṭhuratā dīrutatā wā nirdayatā.
- SĀVĀGE-RY**, *n.* barbarity, cruelty, wild growth—*Wahshat yā durushṭī, sang-dīlī yā be-rahmī, ifrāt yā kasrat se pūdaish*—Janglīpan āśabhyatā āśishṭatā wā āśikshānūtā, krūrātī nishṭhuratā wā nirdayatā, bahuvridhī wā pravridhātī.
- SA-VĀN'NA**, *n.* an open plain or meadow—*Maidān-i-wasī, kushāda margzār yā charā-gūh*—Samabhūbhāg, barī paṭpar, goṭpar, gochar, yavasasthān.
- SAVE**, *v.* (L. *salvus*) to rescue from danger, to preserve from eternal death, to deliver, to hinder from being spent or lost, to spare, to prevent; *prep.* except—*Mafūs yā*



*salānat rakhnā, najāt d. yā k., rastagāri k., pas-andāz yā kifāyat k., rokna<sup>h</sup>, bāz-rakhnā*; prep. *siwā, mā-siwā*—Bachnā wā rakshan-k., mukt-k., uddhar wā nistār k., ubārni wā vyay-na k., ārnā, chheñknā barajni wā nivāran-k.; prep. *chhorkar*.

**SĀV' A. N. E.** *a.* that may be saved—*Mumkinu-l-hifāzat, bachāye jāne ke qābil*—Raksha-niyn, bachāye jāne ke yogya.

**SĀV' A. BLE-NESS.** *n.* capability of being saved—*Imkān-i-hifāzat, mumkinu-l-hifāzati, bachāye jāne kī qābiliyat*—Rakshaniyati, bachāye jāne kī yogyatā.

**SĀV'ER.** *n.* one who saves—*Hifz, bachāne w<sup>h</sup>, juz ras, kifāyat-shī'ār*—Rakshak, rakshan k. w., ubārne w., rakhi chhorne w., parimitavyayi, alpavyayi.

**SĀV'ING.** *a.* frugal, economical, parsimonious; *n.* any thing saved, exception; prep. excepting—*Juz-ras, kifāyatī yā kifāyat-shī'ār, kam-kharch tang-dil yā tang-chushm*; *n.* *pas-andāz, istisnā*; prep. *mā-siwā, siwā, ba-juz*—Avyayasi wā alpavyayi, parimitavyayi, kripan; *n.* ubār bachāw rakshitāni wā rakshitadhan avyayitadhan wā sah-chitadhan, vyatirek varjjan wā nishedh; prep. *chhorkar, chhorkār, binā, chhor, chhor-ke*.

**SĀV'ING LY.** *ad.* frugally, so as to be saved—*Juz-rasi yā kifāyat-shī'ārī se, rastagāri yā najāt pīne ke tar se*—Alpavyay parimitavyay wā avyayasiṭatī se, moksh mukti nistār wā uddhār pane kī nū se.

**SĀV'ING NESS.** *n.* frugality, tendency to save—*Juz-rasi kam kharchī yā kifāyat-shī'ārī, bachne yā najāt dene kī raghat yā māl*—Alpavyay parimitavyay wā alpavyayasiṭatī, bachne mukt-karne wā uddhār-karne kī pravritti.

**SĀV'TOUR.** *n.* one who saves, the Redeemer—*Hifz yā shafī, Al Marīf*—Mokshak, bachne-w. trātā uddhārak uddhartā muktidātī nī-tārak wā tīrak. Isā masī.

**SĀV'ĀIL.** *n.* a small pan to save the ends of candles—*Ek pyāli jo sham-dān meñ is garaz se rakhī hai kī battī kī kamīra bach jāy*—Ek kaṭorī jo dipādhar meñ is hetu se rakhī hai kī jisneñ battī kī tōnk wā chhor bach-jāy.

**SĀV'IN.** See **SABINE**.

**SĀ'VOUR.** *n.* (*L. sapio*) taste, odour; *v.* to have a particular taste or smell, to like—*Maza lazat yā zāiq, bo yā bū*; *v.* *maza-rakhnā zāiq-ul-rah bū-dūr-h, to-nikālā yā bū-dend, posand k.*—Swād, gandh wā vās; *v.* swādvāsisht-h. saras-h. mahaknā gamaknā wā gaudhaviśisht-h. chāṭnā wā prem-k.

**SĀ'VOUR-Y.** *a.* pleasing to the taste or smell—*Maza-dār, lazīz, khush-zāiq, khush-gu-wār yā khush-gu-wār, khush-bo-dār*—Suras, saras, suwādū, mīṭhā, sugandhaviśisht, sugandhi, surabhi.

**SĀ'VOUR-LY.** *ad.* with a pleasing relish—*Khush-mazagi se, maza-dārī se, lazizīna, khush-gu-wārī yā khush-gu-wārī se*—Surasatī se, swāḍutī se, sarasatī se, mīṭhās se, achelhe swād se.

**SĀ'VOUR-LESS.** *n.* pleasing tast or smell—*Khush-mazagi, maza-dārī, khush gu-wārī yā khush-gu-wārī, khush-bo-dārī*—Surasatī, sarasatī, swāḍutī, sugandhaviśishtatī.

**SĀ'VOUR-LESS.** *a.* wanting savour, insipid—*Be-ma a. be-lazat be-khush-bo be-bo be-bū yā be-namak, phikā<sup>h</sup>*—Swādahiñ gaudhasūnya wā vāsarahit, niras wā niras.

**SA VÖY'.** *n.* a sort of cabbage—*Ek qism kī kobī*—Ek bhūntī kī kobī.

**SAW.** *p. t.* of *see*—See *kā māzi mutlaq*—See *kā sūmūyabhiṭ*.

**SĀW.** *n.* (*S. saga*) a cutting instrument with a toothed edge; *v.* to cut with a saw; *p. t.* *SĀWED*; *p. p.* *SĀWED* or *SĀWS*—*Ārā<sup>h</sup>, karāt<sup>h</sup>, karot<sup>h</sup>, mīnshār, arra*; *v.* *ārā k<sup>h</sup>, ārā chālānā<sup>h</sup>, ārā khichnā<sup>h</sup>, āre se chīrnā yā kātā<sup>h</sup>*.

**SĀW'ER.** *SĀW'YER.* *n.* one who saws—*Ārā-kash, ārī-chālāne w<sup>h</sup>, ārā-khāne w<sup>h</sup>, āre se chīrne yā kātne w<sup>h</sup>, karātī<sup>h</sup>*.

**SĀW'DUST.** *n.* dust made by sawing—*Lakri kī baknī<sup>h</sup>, būrā<sup>h</sup>, būrāda*.

**SĀW'TR.** *n.* a pit where wood is sawed—*Ārā chālāne khichne yā karne kā garhā<sup>h</sup>, āre se chīrne yā phārne kī jagah<sup>h</sup>* [ *ne kī huthigār yā lohar<sup>h</sup>* ].

**SĀW'WREST.** *n.* a tool for setting the teeth of a saw—*Āre ke dānt chokhe yā pañe kar-*

**SĀX'I-FRAGE.** *n.* (*L. saxum, frango*) a medicine which dissolves stone, a plant—*Kā-sirā l hajar gānū pathari kī dawa, kulthī<sup>h</sup>*—Pathari galā dīlne kī aushadh, panwār.

**SAX-IFRA GOUS.** *a.* dissolving stone—*Pathari galā dālne w<sup>h</sup>, pathari galāne w<sup>h</sup>, kāsiru-l-hajari*.

**SĀX'ON.** *n.* one of the nation of the Saxons, the language of the Saxons; *a.* belonging to the Saxons—*Sāksan kī qaum kā shakhs yā ahl-i-Sāksan, zabān-i-Sāksan*; *a.* *mutā'alliq-i-Sāksan, Sāksan-logon kā<sup>h</sup>*—Sāksan jāti kī vyakti, Sāksanbhāshā; *a.* Sāksansambandhī.

**SĀX'ON-ISM.** *n.* an idiom of the Saxon language—*Sāksan zabān kā mulāwara*—Sāksan bhāshā kī vāgyyāpīr vāgyyavahār vāgritī wā vāgdhārī.

**SĀX'ON-IST.** *n.* one versed in the Saxon language—*Ahl-i-Sāksan zabān, zabān-i-Sāksan meñ mahār shakhs*—Sāksanbhāshājña, Sāksanbhāshāvetfā, Sāksanbhāshā meñ pravīpī vyakti. [ *bolnā<sup>h</sup>, batlānā<sup>h</sup>, kaṭnā bukhānnā bhākhnā yā kuthnā<sup>h</sup>* ].

**SĀY.** *v.* (*S. seegan*) to speak, to utter, to tell, to declare; *p. t.* and *p. p.* **SAID**—*Bāt-k<sup>h</sup>,*

SĀY, *n.* a speech, what one has to say — *Sākhan, kalām* — Bol wā vachan, vākya wā bāt.  
 SĀY'ING, *n.* an expression, a maxim, a proverb — *Sākhan yā kalām. masala qaul yā maqida, zarb-i-masal* — Ukti ukt wā bāt, vachan vākya wā tattva, kahāwat lokapra-  
 vīd janavād wā lokavākya.

SĀW, *n.* a saying, a maxim, a proverb — [*Saying ke mā'ne dekho*] — [*Saying kā arth dekho*].

SĀY, *n.* (Fr. *soie*) a thin sort of silk, a kind of woollen stuff — *Ek qism kī patli resham kapra, ek qism kā āna kapra* — Ek prakār kī jhīrjhīrā wā patil pattavastra, ek

SĀY. See ASSAY. [prakār kī aurpavastra wā unī kapra.]

SCAB, *n.* (S. *scabbi*) a crust formed over a sore, the itch, mange, a poultry fellow — *Khatthī yā khūthī<sup>h</sup>, khārish yā khārishī, khaurā<sup>h</sup>, kamina shafis* — Dewlī dyūlī chat wā pappi, khasarī, khāj wī khujlī, adhamavayakti wā nichajan.

SCAB'BER, *a.* covered with scabs, poultry — *Khārishī, kamīa* — Khasrahā wā khāj-se bharā, nich wī adham.

SCAB'BY, *a.* diseased with scabs — *Khārishī* — Khasrahā, khujlī wā khāj se bharā.

SCAB'OUS, *a.* itchy, leprous; *n.* a plant — *Khārishī, maizām yā charī* — *n. ek qism kī nabūt* — Khasrahā wā khāj se bharā huf, torhī wā kushī; *n. ek bhīntī kā paudhā.*

SCAB'WARD, *n.* the sheath of a sword — *Mīm, nigīm kārī<sup>h</sup>* — Asikosh, khargakosh, khargādhar, [kharharī asurūn wī ukhar-khar, rūkhī wā karka<sup>h</sup>.

SCAB'ROUS, *a.* (L. *scaber*) rough, harsh — *Nā hamvār, saht* — Kharharī khurkhurā

SCAB'RY, *n.* roughness, ruggedness — *Nā hamvārī, usheb-jarāzī yā durushī* — Kharharāhat wī khurkhurāhat, asamatā asmanat ī karkasatī wā rūkhā.

SCAFFOLD, *n.* (Fr. *échafaud*) a temporary stage, platform or gallery, a platform for the execution of criminals; *v.* to furnish with a scaffold, to sustain, to uphold — *Mach in danijā chahūtara yā pāpāth<sup>h</sup>, phāsi denā kā gary ij<sup>h</sup>*; *v. pāpāth yā machān bādhā<sup>h</sup>, saibhātā<sup>h</sup>, thābhā<sup>h</sup> yā thāmbhā<sup>h</sup>.*

SCAFFOLD-AGE, *n.* a gallery stage or platform — *Machān danijā yā chahūtara<sup>h</sup>.*

SCAFFOLD-ISE, *n.* a temporary frame or stage — *Machā<sup>h</sup>, dūnjā<sup>h</sup>, pāpāth<sup>h</sup>.*

SCALD, *v.* (Fr. *écharder*) to burn with hot liquor; *n.* a burn by hot liquor — *Garm pāni waqtī a se jalānā*; *n. garm pāni waqtī a se jalānā kā zahm* — Tapt wā tatte jal ādī se jalna wī chhatuknā; *n. tapt wā tatte jal ādī se jalna lā ghāw.*

SCÅLD, SCÅLD'ER, *n.* (Dan. *skald*) an ancient Scandinavian poet — *Qadīm zamāne meū malk-i-Skandinavia kā shī'r, malk-i-Skandinavia kā qadīm shī'r* — Prākūl wā pūrvakāl meū Skandinavia deś kī kavi, Skandinavia deś kā prāchin kavi.

SCÅLD'IC, *a.* relating to the scalds — *Malk-i-Skandinavia ke qad m shī'ron ke mutā'alliq* — Skandinavia deś ke prāchin kaviyon kī sambandhī, Skandin vīadesaprikkalīnakavī-shayak.

SCALE, *n.* (S.) the dish of a balance, a balance; *v.* to weigh, to measure — *Palla pullā yā palā, urāzā*; *v. jukhā<sup>h</sup> yā taulnā<sup>h</sup>, māpnā yā nāpnā<sup>h</sup>* — Tulāhat, dūhī tulā mēpanayantra wā tulāyantra.

SCALE, *n.* (S. *scale*) a small shell or crust, a thin layer, scurf; *v.* to strip off scales, to come off in thin layers — *Choiyān chiyā sarhā<sup>h</sup> yā chhilkā<sup>h</sup>, dewlī dyūlī paprī parat yā part<sup>h</sup>, paprī rūstī yā khāso<sup>h</sup>*; *v. chhilkā<sup>h</sup> chhilkā-ahīnā yā chhilkā utārnā<sup>h</sup>, utārnā yā jhōrnā<sup>h</sup>.*

SCÅLED, *a.* having scales — *Chhilkā-dār, choiyān-dār, dyūlī dār, paprī-dār* — Chhilkā w., choiyān w., vālvāvī, vālvamay, vālvawān, sayalk, paprimay, dyūlmay, dewlmay, choiyāmay. [kā<sup>h</sup>.

SCÅLESS, *a.* destitute of scales — *Bīn choiyān kī<sup>h</sup>, binā paprī dewlī dyūlī yā part*

SCÅLY, *a.* covered with scales — [*Scaled ke mā'ne dekho*] — [*Scaled kā arth dekho.*]

SCÅLE, *v.* (L. *scalē*) to climb as by a ladder, to mount in assault or storm. *n.* a ladder, the act of storming by ladders, series of steps, regular gradation, an instrument marked with lines for measuring extent or proportion, the gamut — *Charhā<sup>h</sup> yā sirhī se charhā<sup>h</sup>, kīd phīdū<sup>h</sup>*; *n. sirhī<sup>h</sup>, sirhī lagākar halā yā hamla kī, sirhī ke dandē, tadrij darjā sīlsila yā zanjīrā, ek ala jis par vus'at yā andāz mīpne ke liye khatt khīnche rahit hūā, sarigam* — Sirhī lagākar charhānī, ākrāmān meū sirhī lagākar bhūt ko phānd jānā; *n. sopān, sirhī lagākar ākrāmān kī, sopānapaddhati, srenī srenī lam anukram wā āvalī, ek yantra jo vistār wā parimān mīpne ke nimit-  
ta rekhnākit hotī hai, grām.*

SCÅL'ED, SCÅL'ING, *n.* the act of storming a place by ladders — *Sirhiyān ko lagākar kisi jagah par hamla yā halā k.* — Sirhiyān lagākar kisi sthān par charhā wā ākrāmān k. [pānasadriā.

SCÅL'RY, *a.* proceeding by steps, like a ladder — *Sirhī-dār, sirhī-sā<sup>h</sup>* — Sopānayukt, so-  
 SCÅL'ENE', *a.* (Gr. *skalenos*) having unequal sides — *Mukhtalifu-l-azlā* — Vishamatri-  
 bhuj, asamatribhuj.

SCÅLL, *n.* (S. *scal*?) scab, leprosy — *Khatthī khūthī khāj khujlī yā khaurā<sup>h</sup>, korh<sup>h</sup>.*

SCÅLD, *n.* scurf on the head; *a.* scurvy, poultry — *Chānichūn<sup>h</sup>, sir par kā paprā paprī yā rūst<sup>h</sup>*; *a. paprīlā<sup>h</sup>, nikammā<sup>h</sup>.*

SCALLED, *a.* scabby, scurfy — *Khārishtī, paprīlā<sup>b</sup>* — *Khasrahā wā khujlī se bharā huā.*  
SCALD'HEAD, *n.* a disease — *Chāinchūn<sup>b</sup>*. [bhūsi rūsi wā papri se bharā huā.]

SCAL'LOP, *n.* (D. *schelp*) a shell-fish, a curve at the edge of any thing; *v.* to mark the edge with curves — *Sip-dār yā sadaf-dār machhlī, kisi shai ke kanāre yā kināre kī munhanī yā tēhī shakl*; *v. kanāre yā kināre par munhanī yā tēhī shakl'ēn banānā, khandanī kutnā<sup>b</sup>* — *Kambusth wā sip-wālī machhlī, awānṭh wā anṭh par ka ūrmyākār bañk wā khandamanālarūp*; *v. khandamanālarūpachchedūkit k., ūrmyākārachchedūkit k., kamburūp ke sadris chhedūkit k., ūrmyākārachchedūkit k.*

SCALP, *n.* (D. *schelp*) the skin on the top of the head, the skull; *v.* to deprive of the scalp — *Chānūl yā chānūl kā champh<sup>b</sup>, khoprā yā khoprī<sup>b</sup>*; *v. khoprī yā chānūl kā champhī kūt-lenā<sup>b</sup>*. [rī — *Astrachikitsak kī chhurī.*]

SCAL'PEL, *n.* (L. *scalpo*) a surgeon's instrument — *Nashṭar yā nishṭar, jarrāh kī chhu-*  
SCAM'BLE, *v.* (D. *schommelen*) to stir quick, to be turbulent, to scramble, to shift awkwardly, to mangle, to maul — *Chalbulānā<sup>b</sup>, dhāndhām yā halchal machānā<sup>b</sup>, jhupājhupā<sup>b</sup> k., ālītā-phirnā<sup>b</sup>, khatarnā yā tukre-tukre<sup>b</sup>, kānā pītūā yā thathānā<sup>b</sup>*.

SCAM'BLER, *n.* a bold intruder — *Binā kahe-sune yā pāchhe-pāchhe ghilṭhī se dhas-jāne*  
SCAM'MO-NY, *n.* (L. *scammonia*) a plant, a resinous juice — *Sagmāyigā, muhmālā* — *Aushadhivishesh wā oshadhivishesh, ek prakār kī goind.*

SCAM'MO-N'ATE, *a.* made with scammony — *Sagmāyigā yā mahmāde se banā huā* — *Ek prakār ke goind se banā huā.* [ho-jinā<sup>b</sup>, khisaknā<sup>b</sup>, dūr-jānā<sup>b</sup>.]

SCAM'PER, *v.* (Fr. *escamper*) to run with speed — *Bhāg-jānā<sup>b</sup>, salak-jānā<sup>b</sup>, champat-*

SCAN. *v.* (L. *scindo*) to examine a verse by counting the feet, to examine critically — *Taqī yā wazn k., ba ḥidāi taḥqīq yā imṭikan k.* — *Chhandomātrī gūnā wā chhandomātrīgūnan k., jūchmī chhānū wā sukshmaparikshā-k.*

SCAN'SION, *n.* the act of scanning verse — *Taqī, wazn kī wazn-bandī* — *Chhandomātrīgūnan, chhandomātrīparikshā, shlokanātrīgūnan.*

SCAN'DAL, *n.* (Gr. *skandalon*) offence given by a fault, reproachful aspersion, defamation, shame, disgrace; *v.* to defame, to traduce, to offend — *Kisī qarār se nā-rāz yā beṛ k., tuhmat yā ṛūṭhān, nā-haqq ūlṭh im ṛfīrā yā bad-nām, jazāhat, dīg'aib ruswā yā be-izāti*; *v. bad-nām k., tuhmat lagānā, nā-rāz yā beṛ k.* — *Kisī aparāṭh wā dosh se rūṭhān wā rusht-k., kalāuk, mīthiyā apavād hīn wā nīndā, apmān, anādar asrīt wā akhyātī*; *v. mīthiyā apavād wā mūdī k., jūṭhā kalāuk wā hīn lagānā, rūṭhān rusht-k. wā rusht-k.*

SCAN'DALIZE, *v.* to offend, to defame — *Nā-rāz yā beṛ k., tuhmat lagānā yā nā-haqq bad-nām k.* — *Rūṭhān rusht-k. wā rusht-k., mīthiyā apavād wā jūṭhā kalāuk lagānā.*

SCAN'DAL-OUS, *a.* giving offence, shameful, defamatory — *Nā-pasand zisht karīh yā nā-rāz-sāz, mī'yub zabān fāhish yā ruswā-sāz, tuhmat-āmez tuhmatī buht-nā yā nā-haqq ūlṭāmī* — *Kutsit ghripotpadak wā bibhatsajanak, lajjākār burā wā kukhyātijanak, kalāukakār apavādak wā mīthiyānīndak.*

SCAN'DAL-OUS-LY, *ad.* shamefully — *Mī'yub zabān yā fāhish taur se, karīh taur se* — *Kutsit wā buri rīti se, garhyaprakar se.*

SCAN'DAL-OUS-NESS, *n.* the state of being scandalous — *Mī'yub, zabān, badī, nā-rāz-sāzī, fāhish* — *Gurhāyātā, garhyatā, ghripījauakatā, bibhatsajanakatā.*

SCANT, *v.* (Dan. *skacht*) to limit; *a.* not plentiful, scarce; *ad.* scarcely — *Bī-andāz k., mahūd k., tang k., kam k.; a. qalī, kam yā tang*; *ad. dusharī se, mushkil se, kam-tar* — *Parimit k., ghaṭnā, thorā k.; a. alp avipul awāḥul wā aprachur, nyūn thorā wā apushkal*; *ad. kasht se, kathīnā se, kathīnatā se.*

SCANT'LE, *v.* to be deficient, to fail — *Zāl qalī yā kotāh h., kam h.* — *Nyūn h., ghatnā.*

SCANT'LY, *ad.* scarcely, narrowly, sparingly — *Dushudrī yā mushkil se, kotāhī yā tangī se, kamī yā qillat se* — *Kathīnatā wā kathīnā se, avistīrnatā avistritī wā sankīrnatā se, nyūnatā wā parimitarūp se.*

SCANT'NESS, *n.* narrowness, smallness — *Tangī, kotāhī kamī yā qillat* — *Avistīrnatā avistritī sakrā wā saṅkrā, nyūnatā alpata avipulātā kshudratā wā chhotāī.*

SCANT'y, *a.* narrow, small, not ample — *Tang, kotāh, qalī yā kam* — *Sakra saṅkrā avistīr wā avistrit, kshudra wā chhotā, avipul thorā nyūn alp wā aprachur.*

SCANT'LY, *ad.* not plentifully, sparingly — *Qillat yā kotāhī se, kamī yā tangī se* — *Thorā, alp wā parimitarūp se.*

SCANT'NESS, *n.* narrowness, want of fulness — *Tangī, qillat kotāhī yā kamī* — *Avistīrnatā avistritī sakrā wā saṅkrā, nyūnatā alpata avipulātā kshudratā aprachurātā wā abahulya.* [te tukre k., thartharānā yā kīpnā<sup>b</sup>.]

SCANT'LE, *v.* (L. *scindo*?) to divide into small or thin pieces, to shiver — *Chhote chhose*  
SCANT'LET, *n.* a small piece or pattern — *Ek chhotā purā, ek chhotā namūna* — *Ek chhotā tukrā wā tūk, kshudra ādarā wā chhotā bāngī.*

SCANT'LING, *n.* a small quantity, a certain proportion, a pattern; *a.* small — *Chhotā miq-*

*dār, andūza, namūna*; a. *chhoṭā<sup>b</sup>*—Alp mān mātrā bhāg wā aṁś, parimān, ādarś wā bīngī; a. *kshudra*.

SCAPE, v. (escape) to flee, to avoid, to get away from; n. flight, evasion, freak, loose act — *Bhāgnā<sup>b</sup>, bachnā<sup>b</sup>, nikāl-bhāgnā<sup>b</sup>*; n. *bhājar bhāgar yā bhagechar<sup>b</sup>, tālmatol tālā-tālī yā uranjānā<sup>b</sup>, lahar yā tarang<sup>b</sup>, harā kim<sup>b</sup>*.

SCAPEGOAT, n. a goat set at liberty on the day of solemn expiation among the Jews — *Bakrā jo Yahuṭiyon meṁ kāsira kāsira yā takfir ke roz chhoṛā jāti thā* — Bakrā jo Yihudiyon meṁ prāyaścitta ke din chhoṛā jāti thā.

SCAP'U-LA, n. (L.) the shoulder-blade — *Katīf yā kūf, shūna* — Skandh, kaṇdhe wā kaṇdhe kī haḍḍī, bāhūmūlāsthī, bahumūl.

SCAP'U-LAR, SCAP'U-LA-RY, a. relating to the shoulder: n. part of the habit of a friar — *Katīf-mansūb, kīf-mansūb, kaṇdhe kī haḍḍī ke mutā'ullīq*; n. *guldander kī poshak* — Bāhūmulāsthīsambandhī, skandhasambandhī. kāṇdhe kī haḍḍī kā vishayak; n. yogī samyāsī wā tapaswī kī ek prakār kī vastra.

SCAR, n. (Gr. *schara*) a mark of a wound; v. to mark as with a wound — *Zakhm kā nishān, dag*; v. *dag-d.*, *zakhm ke dag se nishān k.*, *chaktā yā chitti dānā<sup>b</sup>* — Kshata-chihna, vrapachihna. kshatāṭūk, ghaw kī chihnaṁ wā chitti; v. kshatachihnit k., kshatāṭūk k., ghaw kī chihnaṁ wā chitti dānā. [*Gubrawā<sup>b</sup>, gubrilā<sup>b</sup>*].

SCARAB. SCARA BEE, n. (L. *scarabaeus*) a beetle, an insect with sheathed wings —

SCARA MÖUCH, n. (It. *scaramucco*) a buffoon in a motley dress — *Bahu-rūpiyā<sup>b</sup>, bahurūpiyā<sup>b</sup>, bhānū<sup>b</sup>*.

SCARC'E, a. (It. *scaro*) not plentiful, rare — *Kam tang yā qalīl, kam-yāb nādir shāz nā gūb yā nā pūl* — Thorā nyon aprachur abahul avipul wā alp, durlabh durlabhya dushprīp dushprāpya anokha virāḍ bīrlī wā anūthā.

SCARCE, SCARCELY, ad. hardly, with difficulty — *Dushmīrī yā sakhtī se, mushkil se kam yā kam-tar* — Kasht se. kaṭhinatā-se kī hinya-se wā bīrlī.

SCARCESS, SCAR'CITY, n. want of plenty — *Kamī, qillat, kamā, tangī, qaht, kam-yābī, nā-yābī, ghaṭī yā ghaṭī<sup>b</sup>, toṭā<sup>b</sup>, torā<sup>b</sup>, tū<sup>b</sup>* — Nyunatā, alpatwa, alpatā, avipulatā, aprachuratā, apushkalatā, abāhulya, abahutwa, durlabhyaṭā, durlabhabāṭī, virāṭāṭī, dush-prāpyatā, anokhapan, anūthapan, akāl, mahāngī, durbhīsh, durbhichh.

SCARE, v. (It. *scorare*) to frighten — *Dar dikhānā<sup>b</sup>, darānā<sup>b</sup>, darānā<sup>b</sup>, bhaykānā<sup>b</sup>, chavikānā<sup>b</sup>, khauf yā dahshat dikhānā* — Bhay dikhānā.

SCARECROW, n. an image to frighten birds — *Bījhūth<sup>b</sup>, dhūhā<sup>b</sup>, ka'h-bāgh<sup>b</sup>, chiriyōi ke darwāze ke liye putlā* — Kikāditrasakamurtī, kikāditrasakavastu, pakshitrasakamurtī.

SCAREFIRE, n. a fright by fire — *Ātash se khauf, āg se dar<sup>b</sup>* — Agni se bhay.

SCARF, n. (Fr. *écharpe*) a piece of dress which hangs loose on the shoulders; v. to dress in a loose vesture — *I'parnā<sup>b</sup>, orhnā<sup>b</sup>, ek puttā yā ek-putā<sup>b</sup>, do-puttā yā du-puttā<sup>b</sup>, ek lāḥ, do lāḥ yā do lāḥ<sup>b</sup>*; v. *dhālē kapre pahīnanā<sup>b</sup>*.

SCARF'SKIN, n. the outer skin of the body — *Jhūllē, khas, āparī chamṛā<sup>b</sup>, bāhrī chām<sup>b</sup>* — Vāhyacharm, vāhyatwak, yabistwak. [*chhadnā<sup>b</sup>, chhednā<sup>b</sup>, khūn-lanā*].

SCARIFY, v. (L. *scarifico*) to cut the skin — *Pachhūi d<sup>b</sup>, pichhnā<sup>b</sup>, khoñchi-mārnā*.

SCARIFICATION, n. incision of the skin — *Pachhnā<sup>b</sup>, pachhūi<sup>b</sup>* — Twakchhed, twakchhedan.

SCARLET, n. (Fr. *écarlate*) a bright red colour; a. of a bright red colour — *Qirmiz rūng, gul nār yā gul-i nār, nihayāt surkh rūng*; a. *qirmizi, surkh, lāl, lāl* — Sindūra-varn, śonitavarṇ, raktavarṇ; a. śonit, rakt, raktavarṇ, śonitavarṇ.

SCARLET-BEAN, a. a plant — *Ēk qism kī nabat* — Aushadhivīśesh, oshadhivīśesh.

SCAT'E. See SKATE.

SCATH, v. (S. *scethan*) to damage, to waste, to destroy; n. damage, injury — *Nuqsān k. yā zarar pahūnchana, kuf-k. khāk-k. yā kharāb-k., barbad k. yā k.*; n. *nuqsān, zarar yā ziyān* — Apakār kshatī wā hūni k., galānā bigirṇā wā kshay-k., nasūt k.; n. hāni, kshatī wā apakar. [*ghātak ghatuk wā kshatikar*].

SCATH'FUL, a. injurious, destructive — *Ziyān-kār, muhtik kālīk yā muzīr* — Hānikar,

SCATH'LESS, a. without harm or damage — *Be zarar, be-nuqsān, be-ziyān* — Binā hāni wā kshatī kā, n-jātāpakār, akshat, kshatahīn, akshīt.

SCATTER, v. (S. *scattera*) to throw loosely about, to disperse, to spread thinly, to be dispersed or dissipated — *Chhitrānā yā chhitrnā<sup>b</sup>, muntashīr muntashar yā parāganda k., mutafarrīq k., muntashīr muntashar yā parāganda h.* — Bithrānā wā chhitrkānā, bakhernā wā urānā, bagārnā phailānā wā titarbitar-k., bitharnā chhitrnā bikharnā wā titarbitar-h. [*alag alag*].

SCATTERED-LY, ad. loosely, separately — *Intishār se, judā-judā* — Titarbitar wā tin-terah,

SCATTER-ING, n. the act of dispersing — *Intishār, bithrāw<sup>b</sup>, chhitrāw<sup>b</sup>, chhitrāw<sup>b</sup>, phailāw<sup>b</sup>*. [*bitar, thānwthānw wā dardūr*].

SCATTER-ING-LY, ad. loosely, thinly — *Idhar udhar yā kahū-kahū<sup>b</sup>, jā-ba-jā* — Titarbitar-ING, n. a vagabond — *Awāra, shuhdā<sup>b</sup>, luchchā<sup>b</sup>, bahetū<sup>b</sup>*.

**SCAVEN** (FER, *n.* (S. *scavan*) a person employed to clean the streets—*Khāk-rob, rāh-rob, mihtar, jā-rob-kash*—Jhāne bohāne w., biṭ w. māng jhāne w., mīngasodhak, mīngasammarjak.

**SCĒL** (FER-AT, *n.* (L. *scelus*) a villain—*Thugh, bad-zāt, 'aiyār, fasādī*—Durātmi, pā-

**SCĒNE**, *n.* (Gr. *skēnē*) the stage of a theatre, a part of a play, the curtain or hanging adapted to a play, the place where any thing is exhibited, any series of actions or objects exhibited—*Naql-istan yā tamāshā-yāh, jaz-i naql, parda, jā-i tamāshā, madd-i-nazar manzar tamāshā namāsh yā did*—Raṅgabhūmi wā rangasāla, pātrapaves pravās wā anūkaricchedhod, apātī, raṅg wā bhūmi, drīkpatavishay wā drishṭipātavi-shay.

**SCĒN** (ERY, *n.* the painted representation of places in a theatre, the appearance of places or objects—*Naql-istan yā tamāshā-yāh ki jagahon ki tasvīr, madd-i-nazar yā nī jagahon yā chizō ki namāsh yā sūrat*—Raṅgabhūmi wā rangasāla kī khurit grīhāvri-kshādīrachandī, jātrapavīkshādīsūstī paryatavritshādīsūstī drīkpatavishaya-sūstī wā drīkpatahogochar jātrapratavīkshādīsūstī.

**SCĒNT**, **SCĒNT** CAL, *n.* dramatic, theatrical—*Sarāṅgī, naql khāna-mansūb yā tamā-shā-yāh mansūb*—Nāṭīya wā abhinayavishayak, nāṭakasambandhī nāṭyasanbandhī nāṭyavishayak wā nāṭyasādisambandhī.

**SCĒN** (ERA PHY, *n.* the art of perspective—*'Ilm-i-naqqāshī yā 'ilm-i-tasvīr kashī jismūh nazdiko dori bayā o kamī soh o jibī se sūrat-basta hoī*—Yathāsthānadriṣṭīchitra-lekhanavidyā, yathādharsanachītral-khūn.

**SCĒN** (O GRAPH) CAL, *a.* drawn in perspective—*'Ilm-i-naqqāshī yā 'ilm-i-tasvīr kashī ke us tar se khinchī hū jismūh nazdiko dori bayā o kamī soh o jibī se sūrat-basta hoī*—Yat āsthānadriṣṭīchītralekhanavidyā ke anusār khinchī hū.

**SCĒN** (O GRAPH) CAL LY, *ad.* in perspective—[*Scenographic ke ma'ne dekho*]—[Scenogra-  
phic ka arth dekho.]

**SCĒNT**, *n.* (L. *scntio*) odour, smell, the power of smelling; *v.* to smell, to perfume—*Be ba ba, bish, qā'at i-sh'ama qā'at i-sh'ama; v. ba qā'at, khush-bo dār yā mu'attar k.*—Gandhī, mahak gamak wā vas, ghrāpasakti; *v.* suṅghū, mahakānī wā sugandhī-k.

**SCĒNT** FL, *a.* odorous, quick of smell—*Khush-bo-dār khush-bā-dār yā mu'attar, tez-shāma*—Sugandhī sugandhī sugandhawan wā surabhi, sūhr-ghrāy wā ukshya-ghrāy.

**SCĒNT** LESS, *a.* having no smell—*Be ba, be bā, nīr-bāsh*—Nīrgandhī, agandhī, gandhahīn.

**SCĒPTIC**, *n.* (Gr. *skēptomai*) one who doubts the truths of revelation, an infidel—*Munkīr-i-rāhī, kufīr yā qabr*—Vedāviswāsi sāstrāviswāsi sāstrasāddha wā vedā-sāddha, nastik wā anīswaravādī.

**SCĒPTI** CAL, *a.* doubting, not believing—*Shakkī yā dalīl talab, avāswāsi munkīr yā 'ilāh-nā-k. v.*—Sāndhīdhamatī sānsayutma wā sānsayapanna, aīswāsi wā apratyayī.

**SCĒPTI** CAL LY, *ad.* in a doubting manner—*Shakkī yā avāswāsi (taar se, shakkī yā shubhe se)*—Aīswāsi wā apratyayī s., sānsay wā sandeh se, aīswāsi ruti se.

**SCĒPTI** CAL-NESS, *n.* doubt, pretence of doubt—*Shakkī shubha yā avāswāsi, shubhe yā shakkī kā hīla yā bahīna*—Sānsay wā sandeh, sānsay kā chhadna wā ūparī sandeh.

**SCĒPTI** CISM, *n.* universal doubt, infidelity—*Shakk-i-kullī yā kullī shubha, ilhād inkār-i-rāhī kufīr shakk yā be dīn*—Sāvalaukikāviswāsi wā sampūrṇapratyayī, vedasāddhā sāstrasāddhī nāstīka nāstīka nāstīkatwa wā anīswaravād.

**SCĒPTI** CISE, *v.* to doubt, to pretend to doubt—*Shakk yā shu'ha k., shubhe kā hīla k. yā shakk kā bahīna k.*—Sandeh wā sānsay k., sandeh kā chhadna k. wā ūpar se ke-vā dekhne meṅ sānsay k.

**SCĒPTRE**, *n.* (Gr. *skēptron*) a staff or baton carried by kings, the ensign of royalty; *v.* to invest with royalty—*Asī-i-shāhī, 'alāmat-i-shāhī; v. shāhī ikhtiyār d.*—Rājā-dānī, rājachīna wā rājachhatrasānsānādī; *v.* rājadhīkar d.

**SCĒPTRE**, *a.* bearing a sceptre—*'Asī-dār, 'asī-i-shāhī-dār*—Rājādānīdhārī.

**SCHĒD** (OLE, *n.* (Gr. *schēdē*) a scroll, an inventory, a catalogue—*Dafīr, fard, fihrist*—Pātra lekha wā lekhyā, āsthavaradravyasānkhyāpātra wā āsthavaravastuganānāpa-tra, anūkranaṭīkā nāmāvalī kharī wā chīṭhā.

**SCHĒME**, *n.* (Gr. *schēma*) a plan, a project, a contrivance; *v.* to plan, to contrive—*Naṣṭha yā mansūba, tajwīz hikmat niyat trāda fitrat yā band-o-bast, tadbīr yā bandish; v. mansūba k., tadbīr tajwīz yā bandish k.*—Upāy wā ānsaudhān, parīkalpanā wā upāyākalpanā, yukti prayukti wā prayog; *v.* upāy k., parīkalpanā ānsaudhān yukti wā prayukti k. [Upāy ānsaudhān parīkalpanā wā yukti, vinyās, ikār wā rūp.

**SCHĒMA** TISM, *n.* plan, disposition, form—*Mansūba yā tadbīr, tartīb, shakl yā sūrat*—**SCHĒMA** TIST, *n.* one given to form schemes—*Mansūba-bāz yā mansūbe-bāz, kaṭkane-bāz, tadbīrī, hikmatī*—Upāyī, upāyākalpak, parīkalpak, kalpanākārī.

**SCHĒMER**, **SCHĒMIST**, *n.* one who forms schemes—[*Schematist ke ma'ne dekho*]—[Schematist kā arth dekho.]

**SCHĒ'SIS**, *n.* (Gr.) habitude, state — *Kho yā 'ādāt, hālat* — *Āchār charit bān wā prakṛiti, daśā wā avasthā*.

**SCHISM**, *sizim, n.* (Gr. *schizo*) a division, a division or separation in a church — *Julāi ikhtilāf yā rukhna, rifz rafz; rafaz yā bū'at* — *Viyog phūt wā ammel, dharmabhed matabhed margabhed dharmavibhed wā matavibhed*. [ *bhedak, sthāpitamatatyagi*.

**SCHISMA-TIC**, *n.* one guilty of schism — *Rifzi, bū'atī, khārij* — *Dharmabhedak, mata-*

**SCHIS-MĀ-TIC**. **SCHIS-MĀ-TI-CAL**, *a.* pertaining to schism, tending to schism — *Rafz; rafaz rifz yā bū'at ke matā'allig, bū'at yā rafz; ki tarāf māt* — *Dharmabhedavishayak margabhedavishayak wā matabhedasambandhī, matabhedasāl wā dharmabhedasāl*.

**SCHIS-MĀ-TI-CAL-LY**, *ad.* in a schismatical manner — *Rafz; rafaz; yā rifz; ke tarīq se, bū'at ke tarīq se* — *Matabhed dharmabhed wā margabhed ki rītī se*.

**SCHIS-MĀ-TI-CAL-NESS**, *n.* the state of being schismatical — *Bū'at yā rafz; ki tarāf ragbat, rafz; yā bū'atī ki hālat* — *Matabhedakātī, dharmabhedakātī*.

**SCHIS-MĀ-TIZE**, *v.* to commit schism — *Rafz; rafaz yā rafz; k., bū'at k.* — *Matabhed k., dharmabhed k., sthāpitadharmatyaḡ k., sthāpitamatatyag k.*

**SCHIS-M-LESS**, *a.* free from schism — *bi rafz; bi rafz; bi bū'at, bi bū'at, bi dīni ikhtilāf* — *Matabhedabān, dharmabhedasūnya, margabhedatī, matavibhedasūnya*.

**SCHOL-I-ON**, **SCHOL-I-UM**, *n.* (L.) an explanatory note, an annotation — *Tafsīr yā hāshiyā, sharh* — *Tīkā bhāṣya wā bhāṣya, tippaṇī wā spāṣṭavivaraṇ*.

**SCHOL-I-AST**, *n.* a writer of explanatory notes — *Sharik, hāshiyā-navis, mufasssīr, sharh-navis, mufassshu* — *Bhāṣyā-vr. tikakar*.

**SCHOL-I-ASTIC**, *a.* pertaining to a scholiast — *Sharik mānsūb, mufasssīr mānsūb, matā'allig-i sharh-navis* — *Bhāṣyakāravishayak, tikakarasamī andhī*. [ *wā tippaṇī likhī*.

**SCHOL-I-AZE**, *v.* to write notes — *Sharh likhā, hāshiyā likhā* — *Tīkā bhāṣya bhāṣya*

**SCHOL-Y**, *n.* an explanatory note; *v.* to write explanatory notes — *Sharh, hāshiyā; v. sharh likhā* — *Tīkā, bhāṣya, vārttik wā tippaṇī; v. tīkā likhā, bhāṣya likhā, vārttik wā tippaṇī likhā*.

**SCHOOL**, *n.* (L. *scholē*) a place of education, a state of instruction, a system of doctrine, a denomination or sect, a seminary for theology during the middle ages; *v.* to instruct, to train, to educate — *Madrasa dāstān yā maktab, hāt-i-tā'īm yā hālat-i-tarbiyat, qā'idā-i-tā'īm, darjī yā jirgā, dāstān-i-zamānūn aur tasawwuf 'ilm-i-āhī yā 'ilm-i-mārifat ke maktab yā madrasa; v. tā'īm k., tarbiyat k., sikhānā* — *Pāṭhasālī pūthilay vidyalay wā adhyanasālī, sikhavasthī, dāsan, vāg śākhā śikshasampradīy wā śāṣasampradāy, paramārthavidyalay wā brahmavidyalay; v. śiksha k. wā d. sikhānā, upades k.*

**SCHOL-AR**, *n.* one who learns, a man of learning — *Shāgird talimz yā tālīm 'ilm, 'ālim yā fāzil* — *Chhātrā śāṣya vidyābhyāsī pūthārthī wā vidyārthī, paṇḍit vidwājjan wā vidwān*.

**SCHOL-AR-LIKE**, *a.* like or becoming a scholar — *Shāgirdāna yā talim 'āna, 'ālimāna yā fāzilāna* — *Chhātrāsādhī wā chhātrayogya, paṇḍitātulya wā paṇḍitayogya*.

**SCHOL-AR-SHIP**, *n.* learning, literary education, exhibition or maintenance for a scholar — *'ilm yā 'ilmigat, fāzilāt, tālīm 'ilm k. anshākhara yā madrasa* — *Vidyā, paṇḍitya, vidyārthī wā chhātrā ki musik yotān wā vartī*.

**SCHO-LĀS-TIC**, **SCHO-LĀS-TI-CAL**, *a.* pertaining to a school or scholar, pertaining to the theology of the middle ages, scholastic — *Maktabī dāstānī madrasa mānsūb shāgirdāna yā 'ālimāna, dāstānī zamānūn ke 'ilm-i-āhī 'ilm-i-mārifat yā tasawwuf ke matā'allig, khud farosh yā apne 'ilm ke matā'afakāhīr* — *Pāṭhasālasambandhī vidyālayavishayak chhātrāsambandhī wā paṇḍitāsambandhī, madhyakālīnaparamārthavidyāsambandhī wā madhyakālīnabrahmavidyāvishayak, paṇḍityābhinūnī vidyābhinūnī wā vidyāsamāhik*.

**SCHO-LĀS-TIC**, *n.* an adherent of the schools — *Darmigānī zamānūn ke un madrasān yā maktabōn ke tarīqōn kī pū-rai jinmēn 'ilm-i-mārifat 'ilm-i-āhī yā tasawwuf kī tā'īm hotī thī* — *Un madhyakālīnapāṭhasālon kī mā'iyālambī wā rityānuyāyī jinmēn paramārthavidyā wā brahmavidyā kī śikshā hotī thī*.

**SCHO-LĀS-TI-CAL-LY**, *ad.* in a scholastic manner — *Darmigānī zamānūn ke un maktabōn yā madrasān ke tarīqōn kī madhyakālīnapāṭhasālon kī mā'iyālambī wā rityānuyāyī jinmēn 'ilm-i-mārifat 'ilm-i-āhī yā tasawwuf kī tā'īm hotī thī* — *Un madhyakālīnapāṭhasālon kī rītī ke anusār jinmēn brahmavidyā wā paramārthavidyā kī śikshā hotī thī*.

**SCHO-LĀS-TI-CISM**, *n.* the method of the schools — *Darmigānī zamānūn ke un maktabōn yā madrasān kī tarīqōn jinmēn 'ilm-i-mārifat yā tasawwuf kī tā'īm hotī thī* — *Un madhyakālīnapāṭhasālon kī rītī vidhī wā chāl jinmēn brahmavidyā wā paramārthavidyā kī śikshā hotī thī*.

**SCHOL-I-CAL**, *a.* pertaining to a school or scholar — *Maktabī, madrasa-mānsūb, dalistānī, matā'allig-i madrasa, shāgirdāna, shāgirdāna, 'ālimāna, fāzil-mānsūb* — *Vidyālayasambandhī, pāṭhasālavishayak, chhātrāsambandhī, śāṣyavishayak, paṇḍitāsambandhī*.

SCHÖOL'ING, *n.* instruction at school — *Maktab ki ta'lim, dāristān ta'lim, atāliqī, maktab ki ta'lim* — Pāthashālī ki śikshā, adhyāpan, vidyābhāṣā, adhyāpan.

SCHÖOL'BOY, *n.* a boy who attends school — *Tīl i-maktab, maktabi yā dāristān larkī* — Vidyābhāṣā, adhyāpī, pāthashālī, vidyārthī, wah bālak jo vidyābhāṣārth pāthashālā ko jāti hai, pāthālay ki larkī.

SCHÖOL'DAME, *n.* a female who teaches a school — *Ustānā, mullānī, panditāyān<sup>a</sup>, ātū<sup>h</sup>* — Upadhyāyī, bālopadēśinī, pāthashālādhyaṁkshā, vidyāditrī.

SCHÖOL'DAY, *n.* the time or age when children are at school — *Wah waqt yā 'umr jis-mē lark madrasē yā maktab ko bheje jāte hain* — Wah samay vāyā wā vayas jis-mē bālak pāthālay ko bheje jāte hain. [pāthashālābhigamī, samavidyālayiā.

SCHÖOL'FELLOW, *n.* one taught at the same school — *Ham-maktab, ham-dāristān* — Eka-

SCHÖOL'HOUSE, *n.* a house for instruction — *Maktab-khāna* — Śikshāśālā, śikshāgrāhī, pāthagrāhī.

SCHÖOL'MAID, *n.* a girl at school — *Maktabi larkī, maktab ki larkī, wah chhokri jo maktab ko jāti hai* — Wah larkī jo vidyālay ko jāti hai, vidyābhāṣā, pāthālay ki larkī.

SCHÖOL'MAN, *n.* a scholastic divine — *Dāristānī zamānūn kī ahl-i-'ilm-i-mārifat yā shih-i-'ilm-i-ilāhī* — Madhyakālinaparamārthavidyāśikshak, madhyakālinabrahmavidyāśikshak, madhyakālinaparamārthavidyājñā, madhyakālinabrahmavidyājñā.

SCHÖOL'MASTER, *n.* a man who teaches a school — *Mu'allim, mullā, mudarris, ākhūn yā ākhūnd, ustād* — Pāthashālādhyaṁksh, bālādhyaṁksh, upādhyāy, śikshāditrī, vidyāditrī, āchāryya. [School-dame ki arth dekho.]

SCHÖOLMISTRESS, *n.* a woman who teaches a school — [School-dame ke mātne dekho] —

SCHOONTER, *n.* (Ger. *schoner*) a vessel with two masts — *Do-mastī jāhāz, do-mastī kī jāhāz* — Dwikūpanaukī.

SCĪ-Ā-GĪ-Ā-PHY, *n.* (Gr. *skia, grapho*) the art of sketching, the profile or section of a building, the art of finding the hour by the shadows of objects — *Fann i taswir-kushī, 'imarat ki taswir-i-gau-chashmī yā nām-rakhi-taswir, ashqā ke sāga se waqt ke andāza karnē kī fann* — Chitravidyā, grāhamukhparśwalekhyā, grāhārdhamukh-kār wā grāhārdhamukhalekhyā, padārthon ki chhāyā wā parchhān se kalamān wā ghari ghante ke jānne ki vidyā.

SCĪ-A-THER'IC, SCĪ-A-THER'ICAL, *a.* (Gr. *skia, therai*) belonging to a sun-dial — *Dhūp-gharī kī, sāga-gharī-mansub, mutā'alliq-i-sāga-gharī* — Sūryaghaṭikāsambandhī, dhūpgharī kī sambandhī.

SCĪ-A-THER'ICAL-LY, *ad.* after the manner of a sun-dial — *Dhūp-gharī ke taur se, sāga-gharī ke taur se* — Sūryaghaṭī ki rītī se, dhūpgharī ki bhāntī wā rītī se.

SCĪ-Ā-TIC, SCĪ-Ā-TICA, *n.* (L. *scientia*) hip gout — *Nigris-i-surīn* — Chūtār wā kūl kī vītārog, kaṭisārvedanā, śronisārvedanā. [chūtār kī, kaṭisambandhī, śronisambandhī.]

SCĪ-Ā-TICAL, *a.* affecting the hip — *Surīnī, surīn-mansub, mutā'alliq-i-surīn* — Kūl kī,

SCĪ-ĒN'CE, *n.* (L. *scio*) knowledge, a branch of knowledge, a collection or system of the general principles or leading truths relating to any subject, art derived from precepts or founded on principles — *Dānish yā dānist, 'ilm, hikmat, hunar yā fann* — Jñān, vidyā, sāstra, kalā.

SCĪ-ĒN'IAL, *a.* producing science — *'Ilm-āwar, dānist-āwar, hikmat-āwar, hunar-āwar* — Jñānotpādak, jñānjanak, vidyājanak, kalājanak.

SCĪ-ĒN'TIC, SCĪ-ĒN'TICAL, *a.* relating to science, according to the principles of science, versed in science, producing certain knowledge or demonstration — *'Ilmī yā 'ilm-mansub, mutābiq-i-qawā'id-i-'ilm, 'ālim fāzil yā ahl-i-'ilm, yaqīnī yā taqayyūn-āwar* — Vidyāvishayak jñānavishayak wā sāstrasambandhī, vidyāsūtrānusārī vidyātattvānusārī vidyākramānusārī wā sāstrasānusārī, jñānī vidyāwān vidwān wā jñānawān, nischayakārī wā dhīprapramāṇajanak.

SCĪ-ĒN'TICAL-LY, *ad.* in a scientific manner — *'Ilm ke qawā'id ke mutābiq, hikmat ke qawā'id ke rā-ae* — Vidyāsūtrānusārī se, vidyātattvānusārī se, vidyākram se.

SCĪM'TAR, *n.* (Turk.) a curved sword — *Teg, tegā, nīmcha, sarokh* — Vakra-kripān, vakraharg. [gārī urīnā<sup>a</sup>, chamaknā jhalaknā yā lanknā<sup>a</sup>.

SCĪN'TIL-LATE, *v.* (L. *scintilla*) to emit sparks, to sparkle — *Chingī chhoynā yā chīn-SCĪN'TIL-LANT, a.* emitting sparks, sparkling — *Chingī chhorne w. yā chingārī urāne w<sup>a</sup>, chamaktā-huā yā jhalaktā-huā<sup>a</sup>.* [chingī chingārī yā chingārī-kā-urnā<sup>a</sup>.

SCĪN-TIL-LATION, *n.* act of sparkling, a spark — *Chamuk chamchamahāt yā laplapāhāt<sup>a</sup>, SCĪ'O-LIST, n.* (L. *scio*) one of superficial knowledge, a smatterer — *Kam-fahm yā kam-dānist, kam-'ilm yā khoshu-chīn* — Alpajñā kiñchijñā wā khañdapāñdit, khañdajñānī wā alpavidyāwān.

SCĪ'O-LISM, *n.* superficial knowledge — *Kam-fahm, shud-bud, kam wāqifiyat, dānish-i-khām, dānish-i-salūk* — Alpajñān, kiñchijñān, pāñdityābhās, khañdapāñditya.

SCĪ'O-LOUS, *a.* knowing superficially — *Kam-fahm, sabuk-dānish, khām-'ilm, kam-'ilm* — Alpajñā, kiñchijñā, khañdajñānī. [se larā<sup>a</sup> — Chhāyā se yuddha.

SCĪ-OM'A-CHY, *n.* (Gr. *skia, machē*) battle with a shadow — *Sāye se jung, parchhūn*

SCION, *n.* (Fr.) a small twig taken from one tree to be grafted into another—*Pai-nand, qulam, shāhā*—Pallav, kail, dāli, kalam.

SCIRRHUS, *skr'rus*, *n.* (Gr. *skirrhos*) an indurated gland—*Gilti<sup>h</sup>, gūthi<sup>h</sup>, gānth<sup>h</sup>*.

SCIRRHOSITY, *n.* induration of the glands—*Gilti parā<sup>h</sup>, gūlat yā gilti<sup>h</sup> k<sup>h</sup>*.

SCIRRHONS, *a.* having an indurated gland—*Sāhā gilti-dār, gānth-dār, gānthilā<sup>h</sup>*—*Gilti w., granthil, kari gilti w., kari gānth w.*

SCISSIBLE, *Scis'sile*, *a.* (L. *scissum*) that may be cut—*Kāte-jāne ke qūbil, kaṭne-jog<sup>h</sup>, phatne-jog<sup>h</sup>*—Kite jāne ke yogya, chhedaniya, katare jāne ke yogya.

SCISSION, *n.* the act of cutting—*Kāt<sup>h</sup>, kalā<sup>h</sup>*.

SCISSORS, *n. pl.* small shears—*Mīrāz, qālichī, sarotā<sup>h</sup>, katarā<sup>h</sup>*—Karttari, karttani.

SCISSURE, *n.* a crack, a rent—*Shikāf shigāf yā shaq, chāk yā dar*—Darar, chir.

SLA-VŌNI'AN, SLA-VŌN'IC, *a.* relating to the *Sclavi* or their language—*Sklarāi logoi ke muta'alliq, Sklarāi logoi kī zabān ke muta'alliq*—Sklavāi logoi kī, Sklavāi logoi kī bhāshā kī.

SCLE-RŌT'IC, *a.* (Gr. *skleros*) hard, denoting one of the coats of the eye—*Sāhā, ek parā-i-chashm zāhir k. w.*—Kari wī karri, ek vishesh akshiptal prakāś k. w.

SCOFF, *v.* (Gr. *skopto*) to treat with insolent ridicule, to mock, to deride; *n.* contemptuous ridicule, mockery, derision—*Tān-tashuī k., istihā yā tazhik k., tān-zanī thātthe-bāzi yā mazhaka k.; n. tān-tashuī yā tān-zanī, sukhrīya yā tazhik, istihā mazhaka yī thātthe-bāzi*—Avajñasahit hañsi k., upahās wā tīraskār k., avahās avam in thātthā upah āsajad wā avahāsabhūmi k.; *n.* avajñasahit hañsi, upahās wā tīraskār, avahās avamān thātthā wā avajñā. [upahāsak, hañsi k. w.]

SCOFFER, *n.* one who scoffs—*Tān-zan, zāhik, tān, hazzāl*—Avākshepak, avahāsak.

SCOFFING-LY, *ad.* in mockery, in derision—*Tān-zanī tān-tashuī yā istihā se, tazhik yā mazhake se*—Tīraskār avajñā wā upahās se, avahās hañsi thātthe avamān wā avākshep se. [sāc wā avākshepak, upahāsak arthāt hañsi k. w.]

SCOFFING, *a.* scoffing, deriding—*Tān-zan, tān hazzāl yā zāhik*—Avahās-

SCOLD, *v.* (D. *schelden*) to find fault with rude clamour, to chide; *n.* a clamorous rude woman—*Lāp-rū lāp-rū dāghānā yī burā bhāṭā kahā<sup>h</sup>, jhāpnā jhāpnā gharaknā yā dhāmānā<sup>h</sup>; n. lāp-rū yī ur-rū<sup>h</sup>, muh-kī phāṭ<sup>h</sup>, jhāpnā<sup>h</sup> 'awrat, kalā<sup>h</sup>*—*n.* Durmukhā, karkasā, vīgḷushṭī.

SCOLDING, *n.* one who scolds—[*Scold jo masdar hai us se ism-i-fīl ke mātne samajh-lo*]  
—[*Scold jo dhātū hai us se kartrivichakasahā banā lo wā kartā kī arth jān-lo.*]

SCOLDING, *n.* clamorous rude language—*Jhīkī<sup>h</sup>, gharbī<sup>h</sup>, dhām<sup>h</sup>, dānt<sup>h</sup>, dāp<sup>h</sup>, tūhik<sup>h</sup>*.

SCOLL'OP. See SCALLOP.

SCOL-O-PÉN'DRA, *n.* (Gr.) a serpent, an insect—*Sūp<sup>h</sup>, kankhajurā kan-salāi yā*  
SCONCE, *n.* (Ger. *schanze*) a fort, a bulwark, a hanging or projecting candlestick, the head, a fine; *v.* to fine—*Qulā yā hisār, qulā-cha yā burj, dimār-gr yā sham-dān, sar, jarīmāna yā tūvān; v. tūvān bāndhnā, jarīmāna k.*—Durg wī garh, kot garhī wā kothā, dipagrādhār wā vartyagrādhār, sir mūñr wā mastak, dāp<sup>h</sup> wā dhana-dān; *v.* dān bāndhūr, dān lāgāna, dhana-dān k.

SCOOP, *n.* (D. *schop*) a large ladle, a surgeon's instrument, a sweep, astroke; *v.* to lade out, to empty by lading, to make hollow—*Matthā kurehā<sup>h</sup> kurehāl yā kurehālā<sup>h</sup>, kurnī<sup>h</sup>, jhūr yā jhapat<sup>h</sup>, mār chapet yī mār<sup>h</sup>; v. ulachnā yā ulichnā<sup>h</sup>, ulach-kar yā ulich-kar chhūnichhā<sup>h</sup> k<sup>h</sup>, kornā khukhornī yā korrānā<sup>h</sup>*.

SCOOPER, *v.* to lade out—*Ulachnā yā ulichnā<sup>h</sup>*.

SCOPE, *n.* (Gr. *skopos*) aim, intention, drift, room, space, liberty—*Garaz, maqsad yā munshā, matlah mānī yā fahwā-i-kalām, jāc yā gunjāish, 'arsa mus'at yā maidān, azādī yā ihtiyār*—Abhipriy, āsāy wā skūniksha, tātparyā tātparyārth wā arth, thār jagah wā prasār, vistār phailāw wā avakāś, swādhinatī swachchhandatī kshamatā wā śaktī.

SCOPTIC. See UNDER SCOFF.

SCOR'BUTE, *n.* (L. *scorbutus*) the scurvy—*Khasrā<sup>h</sup>, pittī<sup>h</sup>, khārisht, dewlī yā dyūli<sup>h</sup>*.

SCOR-BŪTIC, SCOR-BŪT'ICAL, *a.* pertaining to scurvy, diseased with scurvy—*Khārishtī khasrā-dār yā dewlī-dār*—Nāvikarakaptittasambandhī, nāvikarakaptittarogī wā sita-darogī.

SCOR-BŪTICAL-LY, *ad.* with the scurvy—*Khasre se<sup>h</sup>, pittī se<sup>h</sup>, khārisht se, dewlī se<sup>h</sup>*—

SCORCH, *v.* (S. *scorend*) to burn on the surface, to burn, to be parched—*Jhulānā yā bhulānā<sup>h</sup>, jalānā bhūjnā yā jalnā<sup>h</sup>, jhulānā bhulānā yā jhulān-jānā<sup>h</sup>*.

SCORE, *n.* (Ic. *skora*) a notch, a long incision, a line drawn, a reckoning, account, sake, twenty; *v.* to cut, to mark, to set down as a debt—*Khandānā<sup>h</sup>, darāz burrīsh, khatt, hisāb, sabāb yā wajh, khātir yā wasta, bis<sup>h</sup>; v. tarāshnā, nishān k., qarz līkhnā*—Khudī wā khūnchī hūi lakir, lambī chir wā kāt, rekhā chachir dhārī wā dānrir, lekhnā wā ganānā, kārap, nimitta wā hetu, korī; *v. kātānā, chihna wā ānk k., rīp līkhnā wā tāk-lenā*.



SCÖ'RI-A, *n.* (L.) dross, recrement — *Sithi yā kīḥ, mail<sup>h</sup>.*

Se'YI-ous, *a.* drossy, recrementitious — *Mailā<sup>h</sup>, kīt se bhavā huā<sup>h</sup>.*

SCÖRN, *v.* (T. *schern*) to despise, to disdain, to slight; *n.* contempt, disdain, subject of ridicule — *Haqir jān-i, haqirat k., nā-chī sabuk yā khafīf samojhā<sup>h</sup>; n. ihānat yā tahqir, haqirat yā karāhiyat, wā jhū-l-istihzā shukhs yā wājihū-l-mazhaka shak<sup>h</sup> — Ghripā wā ghin k., avajhā anādar wī tiraskār k., halkā wā tuchehha jānuā<sup>h</sup>; n. ghripā wī ghin, avajhā an dar avāmīn wī tiraskār, upahānapātra tiraskāravishay tiraskārospad wī tiraskāropātra.*

SCÖRN-er, *a.* one who scorns, a scotter — *Mastahzi yā haqarat-k. w., tā'na-zan tā'in yā zāhik — Ghripikar avajntikāri tiraskāri wā ghin-k. w., upahāsak avalhāsak wā avalkshapak.*

SCÖRN-FUL, *a.* contemptuous, disdainful — *Mutanaffir, mud'immaq yā ihānat-k. w. — Avajntikāri tiraskāri wī ghin k. w., ghripikāri ghripāvisisht avāmīn wā ahaikāri.*

SCÖRN-FUL-ly, *ad.* contemptuously, insolently — *Mudanmaqina yā haqarat karne ke tanr se, gusākhūnā yā shakhs — Avajntikāri-bhāv-se avāmīn-rūp-se wā ghin-karne ke praakār se, pragabhatī wī avimay se.*

SCÖRN'ING, *a.* act of contempt or disdain — *Haqarat zillat khiflat yā fuzhat, tahqir ihānat yā karāhiyat — Avāmān wī ghripā, ghin avajhā wī nirikaran.*

SCÖRPT'ION, *n.* (L. *scorpio*) a reptile, one of the signs of the zodiac — *Bichekhā<sup>h</sup>, 'agrab — Bichhuwā bichhā bichhū vistaritīkī wī āri, vrischik.*

SCÖT, *n.* (Fr. *cot*, payment, tax — *Deut<sup>h</sup>, khirāj yā māsūl<sup>h</sup> — Deyabhāg wā dayāns<sup>h</sup>, kar.*

SCÖT-FREE, *a.* without payment, untaxed — *Muft, be-khirdj yā be-māsūl — Sent kā wā hūna den kā, karaśūnya wī karmukt.*

SCÖT, *n.* a native of Scotland — *Mulk-i Skātland kā mutawattin — Skātland kā deśijan.*

SCÖTCH, SCÖT'ISH, SCÖT'TISH, *a.* relating to Scotland — *Mulk-i Skātland kā, mulk-i Skātland ke mutadliq — Sātlan-ideśasamāndhi.*

SCÖT T'ISM, *n.* a Scotch idiom — *Mulk-i Sātland kī zabān kā muhāwara, Skātland kī zabān kā muhāwara — Skātland deś kā vāgyavahār vādharī wā vāgyriti.*

SCÖT'CH, *v.* to cut; *n.* a slight cut — *Kātā<sup>h</sup>; n. hukka ghām<sup>h</sup>, halkī kāt<sup>h</sup>.*

SCÖTCH'UP PERS, *n.* a boy's play — *Larkān kā ek khal<sup>h</sup>.*

SCÖT'TIST, *n.* a follower of Duns Scotus — *Duns Scotas kā pai-rau — Dāns Skotas kā amāyāi, Dāns Skotaspanthī, Dāns Skotas kā mutivāmbī.*

SCÖTO MY, *n.* (Gr. *skotos*) dizziness or swimming of the head with dimness of sight — *Daurān-i-sar aur kund nūḡhī yā kam nazari — Ghumārī wā ghumtā aur dhundh-ki wī chūndhū.*

SCÖUN'DREL, *n.* (L. *abs. condo*) a mean rascal, a petty villain; *a.* base, mean — *Bad-zāt yā laqandar, harām zāda qurvensiq yā shuhdā<sup>h</sup>; a. kamīna, pāji — Durjan wā durjānī, pipistīrī khal dush-tajan wī durvritta; a. alham, nich wā tuchehha.*

SCÖUR, *v.* (S. *sear*) to rub hard with something rough, to cleanse, to purge, to pass swiftly over, to scamper — *Ragavā<sup>h</sup>, sif k., pet chātānā yā chātā<sup>h</sup>, jald pīr-k. yā tāi k., bhigvā<sup>h</sup> yā bhag-jānā — Mājūnā wā malhī, pharchhānā pharchhā-k. wā nirmal-k., malaśodhan k., malaśuddhi k. wī pet-jharnā, āghra pīr k. wā lānghuā, champat h. wā dāu-jānā.*

SCÖUR'ER, *n.* one who scours, a purge — *Mājūne-w. mā-jwainā yā bhāg-jāne-w<sup>h</sup>, karā jallih — Ragavne-w. malne-w. śodhak pharchhāne w. wā champat ho jāne w., recha-kāushadh.*

SCÖUR'ING, *a.* a hard rubbing for cleaning, looseness, flux — *Mājūnā yā malā<sup>h</sup>, jaryān-i-shikam yā jirigān-i-shikam, is-hāl — Ragav wā ragvā, ānāḡsār, āmarakt wī ānw kā rog.*

SCÖURGE, *n.* (Fr. *escourge*) a whip, a lash, a punishment; *v.* to whip, to lash — *Tāziyāna, chabuk, sazi; v. tāziyāna lagānā, chabuk mārnā jaryānā dravā yā lagānā — Korī, kaśī kashī wā angī, dānd wā sariradand; v. korī lagānā mārnā jarnā wī denā, kaśīghāt k. wā kaśātāran k.*

SCÖUR'ER, *n.* one who scourges — *Tāziyāna-zan, korē-bāz, chābuk lagāne w. yā jarye w., sa-ā d. w. — Korī mārne w., korī jarye w., dānd d. w., sariradand d. w.*

SCÖUR'ING, *n.* punishment by the scourge — *Korē-bāzi, tāziyāna-zan — Kaśīghāt, kaśātāran, kaśīprahar, korī-lagānā, korē mārnā.*

SCÖUT, *n.* (Fr. *écouter*) one who is sent privily to observe the motions of an enemy; *v.* to act as a scout, to ridicule, to reject — *Jāsūs, khabar-jā; v. jāsūsī k., tazhik yā istihzā k., matrik radd yā nā-pasand k. — Bhediya, guptadūt, gūrhādūt, sātruchesh-tānirūpak; v. guptavat sātruchesh-tānirūpan k., thātthā haṡsi wā upahās k., ānūgi-kār k. wā dūr k.*

SCÖWL, *v.* (Ger. *schel*?) to look angry or sullen; *n.* a look of anger or sullenness — *Bhāv-i-terhī k<sup>h</sup>, nāk-bhāvī chārḡnā<sup>h</sup>, muh sakornā<sup>h</sup>, muh-terhā k<sup>h</sup>; n. terhī bhāv<sup>h</sup>, kureh-rūā, terhī nazar — Bhṛūbhaug k., bhṛūkuṡī k.; n. bhṛūbhaug, kudriahṡī, bhṛūkuṡī, aprasannadrishṡī.*



SCRIP'BA'GIOUS, SCRIP-BĀ'TIOUS, *a.* fond of writing—*Likhne ká sháiq*—likhandaśakt, likhanapriya, likhne kī wā kī chop wā choñp rakhne w.

SCRIP'BLE, *v.* to write carelessly or hastily; *n.* careless or hasty writing—*Bad-khatt likh-ná, qalam ghasitná*; *n.* bad khatt, kharáb likhí, ghasitá-huá likhí<sup>h</sup>—Ghasitkar likhná, atísighradikhná, aspasht likhna, *n.* ghasitá huá lekhi, aspashtalekhi, sthūla-lekhi, a-pashtāksara likhan.

SCRIB'BLER, *n.* one who scribbles—*Bad-khatt likhne w., qalam ghasitne w., qalam-kash*—Ghasitkar likhne w., sthūla-lekhi, aspashtāksara-lekhi.

SCRIP, SCRIP'T *n.* a small writing—*Chhotá ru'jā yā warishta*—Chhotī chitthī, alpalekhi, laghu lekhyā, patrickā, patra. [huī likhit.]

SC'IP-TO-BY, *a.* written, not oral—*Narishta, qalamī margim yā qalam-band*—likhā

SCRIP'TURE, *n.* a writing, sacred writing, the Bible—*Narishta, kitāb-i muqaddas, taurit taurat yā injil*—Lekh likhit wā likhā, dharmapustak wā dharmagranth, Is'ūdharma-pustak.

SCRIP'TURE-AL, *a.* contained in the Bible—*Matābiq-i kitāb-i muqaddas yā mut'alliq-i kitāb-i muqaddas, mut'ibiq-i injil, mutābiq-i taurat, mut'ibiq-i taurat*—Sistriya, kītrī-musīrī, sistrasiddhi, sistrokti, dharmagranthamāsūri, Is'ūdharma-pustakaprokṭ, Is'ādharma-pustakasambandhī.

SCRIP'TURE-IST, *n.* one versed in Scripture—*Ahl-i kitāb-i muqaddas, taurit-dān, taurat-dān, injil-dān*—Dharmapustakavettā, dharmagranthajña, Is'ūdharma-pustakavettā.

SCRIP'TER, *n.* (Fr. *escrimeur*) a fencing-master—*Lakī-bāz, pate-bāz, lokri bāz yā pate-bāz kī ustād*—Pātāñ, banethī phēñ-ne w., patā wā banethī phēñkne ká śikshak, yashitkripāśikshak, yashitkripāśāl.

SCRIP'T (Sw. *skrappta*) a small bag—*Pha'ī'*.

SCRIP'TAGE, *n.* what is contained in a scrip—*Jo kuchh thā'ī meñ ko'*.

SCRIV'EN-ER, *n.* (L. *scribo*) one who draws contracts or any writings, one whose business is to place money at interest—*Iqrār-nāma-nāris, mutasaddī muharrir yā 'arzi-nāris, sūt par rūpiya lagā d. w.*—Niyamapatralekhiak wā patralekhiak, byāj par rūpiya lagā d. w. [gala gund<sup>h</sup>, kanth gund<sup>h</sup>.]

SCRÖ'FU LA, *n.* (L.) a disease—*Khanā'zr, ghurgharā'*, *kanth-mālā'*<sup>h</sup>, *gund-mālā'*<sup>h</sup>,

SCRÖ'FU-LOUS, *a.* affected with scrofula—*Kanth mālī'*<sup>h</sup>, *gund-mālī'*<sup>h</sup>, *gund-mālā-rogi'*<sup>h</sup>, *kanth-mālā-rogi'*<sup>h</sup>. [Lapetī huī patra wā lekhyapatra.]

SCRÖLL, *n.* (Fr. *cerone*) a writing formed into a roll—*Lapetā huī kāguz, daftar*—SCRÖY'LE, *n.* (Fr. *cerouilles*) a mean fellow—*Pāji yā kamīna shakhs, mardak, pāji ādmi, siha*—Nichajāñ, adhamajāñ, kutsitajāñ.

SCRÜB, *v.* (Ger. *scrubben*) to rub hard; *n.* a mean fellow—*Mā'juā'*<sup>h</sup>, *ragarā'*<sup>h</sup>, *ghisnā'*<sup>h</sup>; *n.* *pāji ādmi, dām, siha*; —*n.* Nichajāñ, adhamajāñ, pīmar, kutsitakarimnā, nichakarmakāri. [pīmar.]

SCRÜB'BER, SCRÜB'BY, *a.* mean, vile—*Pāji, kamīna dām yā zalū*—Adham, nich wā

SCRÜ'PLE, *n.* (L. *serupulus*) doubt, hesitation, a weight of twenty grains, any small quantity; *v.* to doubt, to hesitate—*Shubha shakk yā ishtibih, waswas was-wasa taraddud yā pas-o-pesh, qarib ā h. ratti kā ek wazn, koi chhotī miqdār*; *v.* *shubha yā shakk k., waswas yā pas-o-pesh k.*—Sandel wā sañsay, sāñkā āgpechh wā āg-pechh, āñh ratti ke lagbhag kā ek bāñt, koi laghuparimāñ; *v.* sandel wā sañsay k., hadiyāñ kachiyāñ wā āgpechh k.

SCRÜ'PLER, *n.* one who has scruples—*Shakkī, waswāsī, wahmī, shubha k. w., pas-o-pesh k. w.*—Sandel sañsay wā sāñkā k. w., hadiyāñ w., kachiyāñ w., āgpechh k. w.

SCRÜ'PU-LIZE, *v.* to perplex with scruples—*Shakk ishtibih yā waswas se pureshāñ yā hāyāñ k.*—Sandel wā sañsay se vyakul k., sañsayakul wā sandelakul k.

SCRÜ'PU-LOUS, *a.* doubtful, careful, cautious, nice or exact—*Shakkī waswāsī yā wahmī, hosh yār, khabar dār, bārik-bīñ yā bārik*—Sāñkāñwit āñkāñ āñkāñil sañsayi wā sandelī, sāvadhāñ, chautkas chautkannā sachet wā suchet, sūksmādarśī wā sūksmā. [wā sandel kī sūksmatatī, sañsayasūksmatatī.]

SCRÜ'PU-LOUS-TY, *n.* nicety of doubt—*Bārik shakk, shakk yā shubhe kī bārikī*—Sañsay

SCRÜ'PU-LOUS LY, *adv.* carefully, nicely—*Hosh-yārī khabar-dārī yā ihtiyāt se, bārik bīñ yā bārikī se*—Sāvadhāñ chautkasī wā chautkasī se, sūksmādrishī wā sūksmatatī se.

SCRÜ'PU-LOUS-NESS, *n.* state of being scrupulous—*Hadiyāñat'*<sup>h</sup>, *bārik-bīñ, bārikī, wahmī, waswas, ihtiyāt, hosh-yārī*—Sāñkāñī atā, kachiyāñt, chautkasī wā chautkasī, sūksmādrishī, āñkāñshmatā, sūksmatatī.

SCRÜ'TA-BLE, *a.* (L. *scutor*) that may be discovered by inquiry—*Tuhqiqāt taftish yā tajassus karne par deryāft hone ke qābil*—Parikshā sūksmāñirīkshā wā anusandhāñ karne par jñāñ parne ke योग्या.

SCRÜ'TA'TOR, *n.* a searcher, an examiner—*Mutālāshī yā talūshī, mumtahin muhāsib yā badar-nāvis*—Khojī khojwāiyā dhiñrhne-w. wā anweshī, sūksmāñusanandhāñī sūksmāñirīpak sūksmāñusanandhāñī sūksmāñirīkshak wā parīkshak.

SCRÚ-TI-NĒER', *n.* one who examines with critical care—*Ihtiyát se taftish yá imtihán k. w., bá-hosh-yári jánehue w., kháb jánehue w., muntahín, badar-nawás, mukásib—*Súkshtmaparikshak, súkshtmanúsandhrini, súkshtmanirípañk.

SCRÚ-TI-NÍZE, *v.* to search, to examine—*Talásh taft sh yá tajassus k., ázmáish-k. imtihán-k., tahqíqát k. yí kháb jánehue—*Khojá dhrúhí wá anusandhán-k., chhánuá jánehue ná dekhni bhádrí súkshtmaparikshá k. súkshtmaniríkshá k. wí súkshtmanirípañk.

SCRÚ-TI-XOUS, *a.* closely examining or inquiring; cautious, captious—*Kháb taftish imtihán ázmáish yá talásh k. w., kosh-yár, áib-jo—*Chhánué-w. jánehue-w. súkshtmaparikshak wá súkshtmanúsandhán, sávidhán wá chaukas, doshagráhi wá chhidrán-weshi.

SCRÚ-TI-NY, *v.* search, inquiry, examination—*Just o-já ta'assus yá talásh, tahqíqát yá taftish, ázmáish yá imtihán—*Khoj wá dh'ính, anusandhán jijnási wá niríkshá, parikshá parikshan wá súkshtmaparikshá. [ámlóg, lí' huc ká sandóg—*Likhanidhár.*

SCRUTOIRE, *scrut* twár', *a.* (Fr. *écritoire*) a case of drawers for writing—*Likhne kí*

SCÚD, *v.* (S. *scutari*) to flee with haste, to pass over quickly, to be driven precipitately; *n.* a cloud driven swiftly by the wind—*Bháná yá chompút ho-jíná<sup>h</sup>, danyá yá pór-k<sup>h</sup>, arná yá ar'íná<sup>h</sup>; n. urá chhá jítá-huá bódá<sup>h</sup>.*

SCÚFFLE, *v.* (S. *scuffen*) a confused struggle; *v.* to struggle or strive confusedly—*Khúichá-khúichí<sup>h</sup>, dhakkam-dhakká<sup>h</sup>, dhaut dhappá<sup>h</sup>, tát-múki<sup>h</sup>, khúichá-khúichí<sup>h</sup>, márá mári<sup>h</sup>, jhaptá-jhaptá<sup>h</sup>, pochkari pochkari<sup>h</sup>, chháú-chháú<sup>h</sup>, dhingá-dhingá<sup>h</sup>, dhama-dhamá<sup>h</sup>, jati pátirá<sup>h</sup>, khúichá-khúichí<sup>h</sup>, dhakkam dhakká k., dhaut-dhappá k<sup>h</sup>, márá mári k<sup>h</sup>, tát múki k<sup>h</sup>. [wá lak-rahá ghos-rahá yá chhip-rahá<sup>h</sup>.*

SCÚLK, *v.* (D. *schullen*) to lurk in hiding places, to lie close—*Dabak latihá<sup>h</sup>, dababí*

SCÚLL. See SKULL.

SCÚLLA, *v.* (ic. *skúla*) a small boat, a cockboat, one who rows a cockboat—*Ek chhothí náwá, jaház ke síth k. chhothí kishití, jaház ke sañg k. chhothí kishití ká kherat yá kherat—*Kshashmanáuká, upanaukí, upanauká ká dāuri khewat wá khewak.

SCÚLLER, *n.* a cockboat, one who rows a cockboat—*Jaház ke síth k. chhothí kishití, jaház ke síth k. chhothí kishití ká khewat yá kherat—*Upanauká, upanauká ká khewat khewak wá dāuri.

SCÚLL, *n.* (S. *scoll*) a shoal of fish—*Machhligón ká jhurá<sup>h</sup>.*

SCÚLLER-Y, *n.* (Fr. *écuelle*) a place in which dishes are cleaned and kept—*Báwar-chí-khán kí bhári barten waqaira sáf karne aur rakhe kí jagah—*Bháursír, bháursír, bháurí básu, náí dhone aur rakhe kí jagah, bhándigár, pítárigár.

SCÚLLION, *n.* a servant who cleans dishes—*Deg sho, básu-máñue w<sup>h</sup>, talhá<sup>h</sup>, kamrá<sup>h</sup>—*Barten wá básu máñue dhone w., bhándidimírjak, bhándidiparishkarak.

SCÚLLION-LY, *a.* low, base, worthless—*Past, kumina zálil yá dān, púch ná kára yá be-quadr—*Nich, adham, níkamní wá trigapráy.

SCÚLPTOR, *n.* (L. *sculptor*) one who carves wood or stone into images—*But-tarásh, but-sáz, nappásh, sang-tarásh—*Múrtitakshak, pratimítakshak, káth wá patthar kí múrti banáe w.

SCÚLPTILE, *a.* formed by carving—*Káth yá patthar par khodkar baná-huá<sup>h</sup>.*

SCÚLPTURE, *n.* the art of carving, carved work; *v.* to carve, to engrave—*Sang-taráshí but-taráshí but-sázi yá nappáshí, khudá huá nappsha; v. kandi k. nappsh k.—*Múrtitakshan pratimítakshan wí káth wá patthar par khodkar múrti banáe kí vidyá, takshítakam wá khodí hui kām; *v.* khodkar chitra baná, dhát káth wí patthar par khodkar múrti wá chitra baná.

SCÚM, *n.* (Ger. *schäumen*) that which rises to the surface of liquor, dross, refuse; *v.* to clear off the scum—*Phoo yá jhóg<sup>h</sup>, mail yá kát<sup>h</sup>, talchhat chháñt chháñtan yá kháñt<sup>h</sup>; v. phen at urná<sup>h</sup>, mail káñtí<sup>h</sup>, mail chháñtmá<sup>h</sup>.*

SCÚM'ER, *n.* a vessel for scumming—*Jharná<sup>h</sup>, jharní<sup>h</sup>, karchhaní<sup>h</sup>, karchhni<sup>h</sup>, kaf-gir.*

SCÚPPER, *n.* (Sp. *escupir*) a small hole in the side of a ship to let the water run off—*Ab-ze-zí jaház, páñtí ke báh jare ke lig, jaház kí ek jāñtí meñ ek chhothí súrákh—*Páni bah jāñe dene ke nimitta níw kí alañ meñ ek chhothá chhad. [bhási<sup>h</sup>, paprí<sup>h</sup>.

SCÚRF, *n.* (S.) a dry scab or crust, any thing adhering to the surface—*Paprá rúsi yá*

SCÚRFY, *a.* having scurf, like scurf—*Paprá<sup>h</sup>, paprí yá papre sá<sup>h</sup>.*

SCÚRY-NISS, *a.* the state of being scurfy—*Paprá-pau<sup>h</sup>.*

SCÚRY, *a.* scabbed, vile, mean; *n.* a disease—*Khárihtí, zálil, páñt dān yá kamna; n. ek marz yá maraz yó jaház par paitá hotá hai usmeñ chhárá zard ho-jítá-hai aur masúrñ se khán bahá hai—*Kháj khujlí wá khasre se bhará huá, nich wá adham, kutsit tuchchha wí pámar; *n.* síkid, návikarakatapitta, ek rog yó samudra meñ náw par utpanna hotá hai usmeñ muñh píla ho-jítá hai aur masúrñ se lohú wí rakt bahí hai. [dhi, aushadhivíshesh.

SCÚRY OR ASS, *n.* a plant—*Ek qim kí nabút—*Ek bhánti kí paudhá, oshadhí, osha-

SCÚRRILE, *a.* (L. *scurra*) befitting a buffoon, low, mean, grossly abusive—*Harzáł yá muskhare ke láq, dān yá zálil, kumina yá páñt, fush-go dush-nám-ámes darída-*

*dahan yā zabān-darāz*—Bhūr ke yogya, nich, adham, mukhar durnukh durvāchya katubhāshī wā galēhādī.

SCUR-RIL'ITY, *n.* vulgar or abusive language—*Fishk-goī, fishh, zabān-darāzī, kallā-bāzī, darīda-dahani, tā'n-tashnū*—Mukharatwa, durnukhatā, vāgdushatī, durvāchan, duruktī, gālī, durbhāshan.

SCUR'RI-LOUS, *a.* grossly abusive, vile, low—*Fishh-go zabān-darāz darīda-dahan kallā-zabān sahl-gō dush-nām-āmez yā bi-sukhan-āmez, pūch yā zālī, kamina yā pāzī*—Mukhar durnukh katubhāshī durvāchya durukt wā galēhādī, adham kutsit wā pāmār, nich.

SCUR'RI-LOUS LY, *adj.* with gross reproach—*Zabān-darāzī se, darīda-dahani se, fishh-go se, fishh se*—Mukharatwa se, durnukhatā se, durbhāshan se, khaloktī se, durvāchan se, vāgdushatī se.

SCUT, *n.* (Ic. skott) a short tail—*Dum-cha, tungā<sup>b</sup>, chhotī pūch<sup>b</sup>.*

SCUTTAGE. See ESCUAGE.

SCUTTCHEON. See ESCUTCHEON.

SCUTTLE, *n.* (1. scutella) a broad shallow basket, a utensil for holding coals—*Daurā* [yā tokrā<sup>b</sup>, tokrī yā daurī<sup>b</sup>.

SCUTTELT-ED, *a.* divided into small surfaces—*Chhotī chhotī sāthōn mēn batā huā*—Chhote chhote vāhirbhagōn wā uparibhagōn mēn batā huā.

SCUTTLE, *v.* (Fr. scutiller) a hole in the deck or side of a ship; *v.* to cut holes, to sink by cutting holes—*Jabā: kī takhta bandī yā pahā kī jhānjhri yā shrākh; v. chhed yā jhānjhri k<sup>b</sup>, chhed yā jhānjhri kur-ke dubā d<sup>b</sup>*—Nautal wā naupār-śwa kī jhānjhri wā chhed.

SCUTTLE, *v.* (scud) to run with affected haste; *n.* a quick pace, a short run—*Ichhaltā chaltā<sup>b</sup>, uchhaltā dāpnā<sup>b</sup>; n. jhapat<sup>b</sup>, dāpnā yā dāpn<sup>b</sup>.*

SCYTHE, *n.* (S. sith) an instrument for mowing; *v.* to cut down with a scythe—*Dāsū<sup>b</sup>, dāw<sup>b</sup>, hānsū<sup>b</sup>; v. dāw dāse yā hānsū se kūtā<sup>b</sup>.*

SCYTHED, *a.* armed with scythes—*Dāw dār, hānsū dār, dāse dār*—Dāw se yukt, hānsū se yukt.

SCYTHING, *n.* one who uses a scythe—*Lavan k. a<sup>b</sup>, hānsū yā dār se kūtā w<sup>b</sup>.*

SEA, *v.* (S. sa) a large body of water, the ocean, a billow, a lake, any thing rough and tempestuous—*Dargā, bahr yā 'amm-in, mauj, jhil<sup>b</sup>, koi shū jo mauj khez aur tūnd o te: ho*—Samundra wā samundar, ndādhi jalādhi yāridhī arav jalāndhī wā sāgar, hilkori wā tarang, sarovar, koi yastu jo kshubdhāyavavat ho.

SEA-BANK, *n.* the sea shore, a mole—*Lab-i-dargā sāhil yā samundar-kā-kamāva, pushta*—Samudratat samudratīr wā sindhutāt, bāndh.

SEA-BATHED, *a.* bathed or dipped in the sea—*Samundar mēn dhoṅā yā dubāyā huā<sup>b</sup>.*

SEA-BEAST, *n.* a beast or monster of the sea—*Dargā jāmar yā 'ajāb khilqat*—Samundarī jāntu wā ghorāpū.

[hat, hilkore khayā huā.

SEA-BEAT, SEA-BEAT EN, *a.* dashed by the waves—*Mauj-khorda, mauj zala*—Taraṅga.

SEA-BEAT, *n.* a vessel fit for the sea—*Dargā ke qābil jabhāz*—Samundra ke yogya nāv.

SEA-BORDERING, *a.* bordering on the sea—*Lab-i-dargā, muttasil-i-bahr*—Samundra-

pariyantasth, samundra se satī huā.

SEA-BORN, *a.* produced by the sea—*Dargā se paidā huā, dargā-zāda, samundar mēn jāyā huā<sup>b</sup>*—Samundraj, samundra mēn utpanna huā.

SEA-BOUNDED, SEA-BOUNDED, *a.* bounded by the sea—*Samundar se ghirā huā<sup>b</sup>, samundar se gherā huā<sup>b</sup>*—Samudraveshtit, samudramekhal.

SEA-BÖY, *n.* a boy employed on ship-board—*Ek larkā jo nār par kāj-kām kartā hai<sup>b</sup>.*

SEA-BREACH, *n.* irruption of the sea—*Samundar kī chāghā<sup>b</sup>, samundar kī lāgh<sup>b</sup>, kanāre ko tor-kar samundar kī chā-huā*—Tāt ko tor-kar samundra kī umarū.

SEA-BREEZE, *n.* a wind blowing from the sea—*Dargā karā, karā jo bahr kī taraf se bahtī hai*—Samudravāyu, pawan jo samundra kī or se bahtā hai.

SEA-BUILT, *a.* built for the sea—*Samundar ke liye banā-huā<sup>b</sup>.*

SEA-CALF, *n.* the seal—*Ek qism kī dargā jān-war, samundarī bachhrā<sup>b</sup>*—Ek prakār kī samudriyā-jāntu, samudravatsa, samudriyā-jāntuvīśesh.

SEA-CAP, *n.* a cap made to be worn at sea—*Dargā topī, topī jo samundar par pahūyā jāti hai<sup>b</sup>*—Samundarī topī, topī jo log samundra par dete haiū.

SEA-CARD, *n.* the mariner's card or compass—*Shimāl-numā, qutb-numā*—Dīrnirūpapa-

yantra, dīrnirūpāyantra, dīgākshan, samudrapathalakshan.

SEA-CHANGE, *n.* change effected by the sea—*Tubādilul yā tabdil jo dargā se ho*—Pari-

vartan wā pher jo samundra se hotā hai.

SEA-CHART, *n.* a chart of the sea-coast—*Sāhī<sup>b</sup> kī naqsha, naqsha-i-sāhil, dargā ke kanāre kī naqsha*—Samudratatapat, sindhutātālekhyā, samudratatālekhyā.

SEA-CIRCLED, *a.* surrounded by the sea—*Samundar se gherā huā<sup>b</sup>, samundar se ghirā huā<sup>b</sup>*—Samudramekhal, samudraveshtit.

SEA-COAL, *n.* coal conveyed by sea—*Patthar kī koīl jo samundar kī rāh se le-jātē haiū*—Patthar kī koīl jo samudrapathī se le-jātē haiū.



SEA-SICK, *a.* sick from the motion of a vessel—*Jaház ke chalne se mattai ká bimár,*  
*jaház ke chalne se bimár*—*Navká kí gati se. vanauchehhá ká rogí, samudrarogá-*  
*píití.* [samudratir, sindhutat, samudravelá.]

SEA-SIDE', *n.* the coast of the sea—*Sáhd, labi-daryá, daryá kú kanára*—Sumudratat,  
SEA-SURGEON, *n.* a surgeon on board a ship—*Jarráh jo júhúz par rahtá hai*—Astra-  
chi itak jo nauká par rahtá hai.

SĪA SUR BŪNDĪD, *a.* encircled by the sea—*Samundar se gherā yā ghirā huā<sup>h</sup>*—*Sa-*  
*mudrayashtit, samudramekhal, samudrarasan.*

SE'AFERM, *n.* a word or term used by -- *seamen* -- *Mullāhōn kī lafz, jahāzī lafz, ek lafz jo jahāzī bolte haiñ* -- *Mānjhiyōn kī śabd, ek śabd jo mānjhi bolte haiñ, samudriya-śabd.* [samudra wā samundar kī dakt.

SEVTHŪR, *n.* a pirate—*Daryi dākū, daryi kī dākū*—*Samudri wā samundari dākūt*,  
SEVTHŪR, *n.* torn by the sea—*Samundar se torā yī phāyā huā<sup>b</sup>, samundar pūr torā*  
*nā phirā huā<sup>b</sup>*.

SĒA'TŌST, *n.* tossed by the sea—*Samundar se pheñkī huī<sup>h</sup>, samundar se uchhīlī*  
SĒA'WALLĒD, *n.* surrounded by the sea—*Samundar se gherā yā ghīrā huī<sup>h</sup>—Samu-*  
*dravēsāit, samudramekhil, samudrasam.*

SEWARD, *a.* directed towards the sea;-- *durgī ki taraf pherā*  
*huā*; *ad. durgā ki taraf*--Samudra wā samundar kī or ph rī huā; *ad. samudra*  
*wā samundar kī or.* [drai]. samudrodak, samudravāri.

SĒA'WĀ TĒB, *n.* the salt water of the sea—*Samuandur kī khārā jath, āh-i shor*—Samu-  
SĒA'WĒB, *n.* a marine plant—*Dargāi nālāh*—*Samudraśik, samudriyaushadhi*viśesh,  
samudratrip.

SĒA'WŌR-THY, *a.*, fit to go to sea — *Samundar ko jāne ke qā'il* — Samudra ko jāne ke  
 SĒĀ'LA, *n.* (*S. sea*) the sea call — *Ek qism-kā daryā jān-war, samundarī bachhā*<sup>b</sup> — Ek  
 Ek hīnī ki samundarī-āntu, samundarvāt.

SEAL, *n.* (L. *sigillum*) a stamp for making impressions, wax stamped or impressed, any act of confirmation; *v.* to fasten with a seal, to affix a seal, to make fast, to confirm, to ratify. *Make a solemn seal on your words but he, truly so intihbān.*

confirm, to ratify) — *muhr* *gi* *k'atim*, *ta* *gi* *par* *muhr* *h'ot* *hai*, *tsa* *gi* *gi* *istakam*;  
*v*, *muhr* *ch'ip* *ka* *gi* *l* *ah* *muhr* *se* *muhr* *ka* *baud* *k*, *muhr* *k*, *baud* *k*, *muhr* *gi*,  
*muhr* *re* *k*, *muhr* *akim* *gi* *muhr* *akim* *k*. — *Muhr* *ch'ip* *ch'ip* *gi* *wa* *thappi*, *lakh*  
*gi* *par* *ch'ip* *muhr* *gi* *thappi* *h'ot* *hai*, *dr'ip* *pram* *pradi* *sa* *staunh* *wa*  
*dr'ih* *ku* *an*; *v*, *F* *hi* *adi* *lag* *kar* *mu* *ad* *k*, *muhr* *akim* *k*, *muhr* *ach'ih* *mu* *k*, *wa* *ch'ap* *k*,  
*dr'ih* *kar* *mu* *ad* *k*, *puht* *k*, *dr'ih* *sh'ur* *wa* *prau* *ni* *k*.

SEALING WAX, *n.* wax used for sealing - *lák'h<sup>h</sup>, lák'h<sup>h</sup>.*

SEAM. *n.* (S.) the joining of two edges, a seam, a stratum; *v.* to join, to mark — *Dokht qā dar-*, *dāy-i-zakhm*, *tah*; *n.* *jornā*<sup>h</sup>, *dāgnū yā nish-in-k*. — *Jor wi swan*, *šushkayran kshatachilna wā ghāw-k-ehilna*, *pari parat astar phalak wā putt*; *v.* *milāna*, *ankit wā chihnit k*. <sup>1</sup>*kā*<sup>h</sup> — *Sandhihū sandhirahit*, *nibsaadhi*.

SEAM'LESS, *a.* having no seam—*Binā jor yā sīran k<sup>h</sup>*, be-dokht, be-darz, binā-sūdā.  
SEAM'STER, *n.* one who sews, a tailor—*Darzi*, *khaizāt*—*Sīne w.*, sauchik sūchik wā  
sauchi. i karmen jivini.

SĒAM'STRESS, *n.* a woman who sews—*Darzin*, *sinc wālī<sup>h</sup>*, *sinc hārī<sup>h</sup>*—Sūchikā, suchi-  
SĒAM'Y, *a.* having a seam, showing the seam—*Darz-dār*, *doht dār*—Jūr-wālī wā  
sandhiyukt, siwan wālī wā siwanayukt.      <sup>1</sup>wā med. sūkaramed wā sūkaraṇasī.

SĒAM. *n.* (S. *scim*) tallow. hog's lard = (*Charhí, síur kí charhí* = Vapí yagá, *niinagár*

SEAR, *v.* (S. *sear*) to burn, to cauterize, to dry, to wither; a. dry, withered.  
*Jhulnān gā jalānā<sup>b</sup>, dīg d. gā gul d., khushk k., pichmurdā k.; a. sakhā<sup>b</sup>, kumbhāyā<sup>b</sup>*  
*murjhānā gā jhūrānā<sup>b</sup> hūā<sup>b</sup>—Jhulā d. dagdh k. wā tapt lohe se jalānā, kumbhānā wā*  
*jhūrānā, sushk k., kumbhā<sup>b</sup> d. wā murjhā<sup>b</sup> [dagdhāvasthā<sup>b</sup>, jalī hūā<sup>b</sup> avasthā<sup>b</sup>].*

SEARED NESS, *n.* state of being seared—*fatí huí ná dāngí huí hālat*—Dugdhatwa

SEARCE, *v.* (Fr. *sasser*) to sift: *n.* a sieve—(Chátná<sup>h</sup>, chhánná<sup>h</sup>; *n.* chaluñ<sup>h</sup>.

SĖAR'ČĖR, *n.* one that sifts — *Cháluc w<sup>h</sup>*, *chhálunc-w<sup>h</sup>*.

SEARCH, *v.* (Fr. *chercher*) to look through, to examine, to inquire, to seek for, to try to find; *n.* a looking for, inquiry, quest—*Dekhān-bhānā wā dekh-bhāl k.*, *tafīsh k.*, *taḥqīq k.*, *tajassus k.*, *talāsh k.*, *sar-yē-nā wā swag-tay-e-ni*; *n.* *jušt-o-jū qā tajassus, tafīsh, talāsh*—*Chān-u-mān, nīrīkshā wā parīkshā k.*, *anusandhān wā aweshān k.*, *dhūnphūt*, *khōjā wā hernā*; *n.* *nīrīkshā nīrīkshān wā samīkshān, anusandhān aweshān wā jīpnā, dhūnhr dhūnhr-dhūnhr wā khōj.*

SEARCH'ER, *n.* one who searches—*Talāshī, mutalāshī, khōjīqāḥ, khōjīḥ, khojwāīqāḥ, dhoḥrḥuc wḥ.*—*Anweshī, anweshī, anweshak, nīrīkshak, anusandhātī, anusandhāyī, parīkshak, nīrūpak.*

SEARCHING, *a.* penetrating, trying, close; *n.* examination, inquisition—*Tcz, ázmáish yá imtikhán k. w., tang yá sukkh;* *n. ázmáish yá imtikhán, taftish tajwíz yá ház-purs*—*Tikhá wá chokhái, nirikshak wá parikshak, kathin wá uivir;* *n. nirikshá niri-kshán wá parikshá, anusandhán samikshán wá jijnásá.*

SEARCU'LESS, *a.* eluding search, inscrutable — *Nā-mānikim t-talāsh, muntanā-n-t-taṣṭiṣh* — Anirikṣhaṇīya asamirṣhaṇīya-wa amanweśaṇīya, alakṣhya durlakṣhya wā indriyā-  
SEARCU'LOTH, *n.* (S. *ser, cloth*) a plaster — *(thāw par kā phāḥā)* [gochar].

SEA'SON, *sēzon*, *n.* (Fr. *saïson*) one of the four divisions of the year namely spring summer autumn winter, a fit or suitable time, a time not very long, that which gives relish; *v.* to give relish to, to render more agreeable, to moderate, to imbue, to make or grow fit for use — *Mausim gā jast, mawāsib waqt, chand-roz gā thori muddat, mara nā lazzat dene wāli shai jaise masālīh waqaira; v. lazzat-dār k. māzu-dār k. nankā k. chāshai-dār k. masālīh-d-luā gā masālīh-d., khīb-ter maḥḥul tar gā matbā-ter k., mātādī gā zabt k., rang d. gā bhigowā<sup>b</sup>, kām ke lāḡ k. gā h. — Rīta, aṣar avakāś susemay upayuktasamay wā suyoḡ, alpakāl wā thore dīn, ruchi-diyak wā swāchchḍyak vastā jaise vyanjan baghār dhuḡgārīdī; v. ruchi-d. swādu-k. chhauṇkṇā baghārīn dhuḡgārīn wā ruchi-k., priyatar wā adhik man-bhāwana k., samit prasaṇit wā niyat k., dubo-rakṇā wā raṅgī, kām ke yogyā k. wā h.*

SEA'SON A BLE, *a.* happening at the proper time — *Bar waqt, bā-maṇṇā gā bā-marṇā, bar-mahall, bar-aḡimā, mānsini* — Kālopayukt, samayochit, yuktakālīk, uehitakālīk, prapitāvasar, kālodbhav, sūmayik.

SEA'SON-A-BLE NESS, *n.* the state of being at proper time — *Bar-waqtgī, bar-mahli, bar-aḡimī* — Kālopayuktatā, kālauehiya, kīlochitāwa, kīl prāptatā, samayikatwa, kīlayogyatā. [maṇṇā] Upayuktasamay par, yathāvasar, uehit samay meṇ.

SEA'SON-AGE, *n.* at the proper time — *Mamasib waqt par, bar-waqt, bar-mahul, bar-*  
SEA'SON AGE, *n.* that which gives relish, sance — *Masālīh, baghār<sup>b</sup>* — Vyanjan, dhuḡgār dhuḡgār chhauṇk wā upaskar. [chhauṇk<sup>b</sup>, masālīh] — Vyanjan, upaskar.

SEA'SONING, *n.* something added to give relish — *Baghār<sup>b</sup>, dhuḡgār<sup>b</sup>, dhuḡgār<sup>b</sup>*,  
SEAT, *n.* (L. *sedes*) that on which one sits, a chair, a throne, a tribunal, a mansion, situation, site — *v.* to place on a seat, to settle, to fix, to rest — *Wah shai jik par nishast hoti hai jaise masnad waqaira, kursi, takht gā takht posh, masnad i nishāf, mahall gā hawā, jā gā jā, maḡam gā maḡam; v. baithānā<sup>b</sup>, maḡam k. gā abād k., maḡamar gā qām k., lāṇā<sup>b</sup> — Āsan pīthā gadli pāṭā sidi, chaunki sūhāsan, dharmāsan nyāyāsan wā vichārīsan, ghar ilāy āyatan wā māsh, sthiti sthān wā sthāl, jagah thānā wā bhūmī; v. baithānā wā bithānā, basand, thāhārānā tīkṇā wā gūnā, pāṇā.*

SE'CA'NT, *n.* (L. *seco*) a line which cuts another — *Sahn i-gāns* — Chhedanarekha.

SE'CEDE, *v.* (L. *se, cedo*) to withdraw from fellowship or communion — *Alag h<sup>b</sup>, bāhar āwā<sup>b</sup>, bāhar h<sup>b</sup>, khārij h<sup>b</sup>, nikal-jānā<sup>b</sup>, chhor-jānā<sup>b</sup>* — Vibhakt h., tyigkar chhāi jnā, tyigānā.

SE'CEDE, *n.* one who secedes — *Khārijī, goshā-gir, kamāva-gir, khatrat gir, alag h. w<sup>b</sup>, bāhar-āwā w<sup>b</sup>, khārij h. w.* — Bhinnamatagrāhī, matāntaregrāhī, sādharanadharmatāgrāhī, vilohak h. w. [wā tyāḡ, apakraman nivartan wā hāṭw.]

SE'CESS, *n.* retirement, retreat — *Itiāl gā inhārf, hāt<sup>b</sup>* — Apagām apagāmān aposaran

SE'CESSION, *n.* the act of seceding — *Itiāl, inhārf, phāḥ<sup>b</sup>, hāt<sup>b</sup>, hātāw<sup>b</sup>, nikal-jānā<sup>b</sup>, chhor-jānā<sup>b</sup>* — Apagām, apasaran, apakraman, tyāḡ.

SE'CE'N, *v.* (L. *se, cerno*) to separate — *Judā k., alag h<sup>b</sup>* — Prithak k., nyāri k., bhinna k.

SE'CL'LE, *n.* (L. *seculum*) a century — *Sad sāl, sadī, san baras<sup>b</sup>* — Satak, śatavarsh.

SE'CL'UDE, *v.* (L. *se, claudo*) to shut up apart, to separate, to confine, to preclude — *Kanāre band rakṇā, judā k., maḡaiyāp k., bāz-rakṇā<sup>b</sup>* — Vivikt-k. janasaṁsarga-vivikt k. sabhāvivikt-k. sabhāprithaksthīt k. wā alag-mind-rakṇā, alag nyāri wā prithak k., mūd d. wā gopān k., ro. nā wā dūr-rakṇā.

SE'CL'USION, *n.* a shutting out, separation — *Hazr'uzlat qaid khalwat-nishīnī gā par-dā-nishīnī, judā k. gā tafriqā* — Viviktatā vivīkavrittī prithaksthītī wā prithaksthītā-twa, algw viyog bhinnatā wā prithagbhāv.

SE'COND, *a.* (L. *secundus*) next in order to the first, next in value or dignity, inferior; *n.* one who attends another in a duel, a supporter, the sixtieth part of a minute or degree; *v.* to follow in the next place, to support — *Durran gā doḡam, sūnī, adnā kam-tar gā kihtar; n. akeli-akelā lāṇe-wāle kā ham-rāh, pushtī-bān jūnīb-dār matul-gār gā hāmī, sūniya; v. dūre ke bād ānā, matul gā pushtī k. — Dvitiyā wā dūsrā, antam dwitiyagunak wā dwitiyapadasth, utarī huā halkī oehī wā amukhya; n. dwandwityagūḥā kī sāthī, sahakārī upakārī sahīy wā uttarasādhak, vipal kshan nimesh wā kalā; v. dūre sth in meṇ wā dūre ke piche ānī, thāṭhīnā sāthī dīnā sahīrī-d. upakār k. wā pakṣhapāt-k*

SE'COND, *n.* a delegate, a deputy — *Awwal nahīn gā darja-i-sānī-kī, kihtar gā zer-i-hukm; n. pesh-kār pesh-darst gumāshā gā rakīl, nāib* — Apratham aprāṇmya wā amukhya, apradhān; *n. prati-pūnash, pratindhī.* [se, dwitiyakraṇanūsār se, amukhyatā se.]

SE'CON-DA-RI-LY, *ad.* in the second degree — *Darja-i-sānī meṇ, sāniyan* — Apradhānyā

SE'CON-DA-RI-NESS, *n.* state of being secondary — *Darja-i-sānī kī hālat* — Apradhānatā, aprādhānyā, amukhyatā.



**SEC'OND-ER, n.** one who seconds or supports—*Madad-gár, pushli-bán, hámi*—Upakári, pakshapáti, amugáhi, sañbháne w., thánbhue w.

**SEC'OND LY, ad.** in the second place—*Sánigan, sániga-l-hál, dawun, dásre<sup>h</sup>*—Dwitiya, dwitiyapad meñ, dwitiyatáh.

**SEC'OND HAND, a.** not original, not new—*Sáut ya'ní awawul-nahín ná az-zigir-yásta, isá máti ná mustámal*—Anyakalpit anyasiddha anyakrit wá anyokt, anyopalhukt anyopayojit anyavyavahárit wá korá-nahín.

**SEC'OND RATE, a.** of the second order—*Sáut darje ká, dásre darje ká, kam-tar, kihtar*—Madhyam, madhyamagunak, hálká.

**SEC'OND-SIGHT, n.** power of seeing things future—*'Im í gaib, pesh-báni*—Ágam-jñán, púrvadrishá, bhavishyaddarsan, divyadrishá, átim ámshadrishá.

**SECRET, a.** (L. *se. cretum*) hidden, concealed, private, secluded, unseen, unknown; n. something concealed or unknown, privacy; v. to keep private—*Pinkún ná níhí ní, poshída, makhfi máknún khañi ná mastá, nírála<sup>h</sup>, ná dala ná gaib, ná-má'tam*; n. *vár ná sirr, parda ná poshídağı*; v. *poshída-rakhná, makhfi ná piñhún rakhná*—Chhipá huri, guhya wá gupá, rahasya wá aprakáshít, vivikt esánt wá vijn, agochar anyavalokít adakshít wá andekhá, anyakt anyávidit anyáññit wá anjani; n. bhéd nam rahasya guhyavishay gojaníyavi-hay wá pet kí-bik, gupatá rahasyatá viviktatá wá vijñatá; v. gupá rakhná, anyakt wá anyáññit rakhná, man meñ rakhná, aur kíst lo na janani.

**SECRET CY, n.** state of being hidden, privacy—*Ikha ráz-dári parda ná parda poshi, poshídağı tá-hái khatrat ya gosha giri*—Chhipaw guhyatá rahasyatá wá gojan, gupatá viviktatá wá ekanatá.

**SECRETARY, n.** one who writes for another, one who manages business, a high officer of a state—*Sar-i-dastár, huzár nawis ná munshi kár qazir ná kár pardáz, diwán*—Lekhak wá varnik, káryádhís wá káryanirvákak, rajatarnadkar.

**SECRETARYSHIP, n.** the office of a secretary—*Munshi garí ná huzár nawisi, kár-pardáz ná diwán giri*—Lekhalapad wá varnikapad, káryanirvákakapad wá rajatarnadkarapad.

**SECRET-ER, a.** a dealer in secrets—*Ráz-ferosh*—Rahasyavyavasiyí, bhédo wá pet, kí

**SECRET LY, ad.** privately, not openly, inwardly—*Poshídağı ná qáibna ná bíla-bála, poshída khañta ná khañtatan, dil-muk ná andar*—Chhipke chhipike wá chhipe-chhipe, chori chori úpar-úpar wá khol-kar nahín, man-meñ mane man pet meñ wá bhitar.

**SECRET-NESS, n.** state of being hidden, privacy—*Poshídağı ráz-dári ná parda, ikha ná parda poshi*—Rahasyatá wá guhata, gupatá wá gupatabháv.

**SECRETE, v.** to hide, to conceal, to separate the various fluids of the body—*Poshi tá k., makhfi ná piñhún k., tadán kí rutibát ko judá k. ná paitá k.* Chhipiná wá chhipipi rakhná, lukuná wá gojan k., sariraras ko prithak k. wá utpanna k.

**SECRETION, n.** act of secreting, fluid secreted—*Padan kí rutibát kí tafriq ná paidáish, badani rutibát*—Sáririkaras ká bilg wá utpádan, sarírotpádanamal sarírnmal wá sarírnas.

**SECRETIOUS, a.** parted by animal secretion—*Badani rutibát kí tafriq ná paidáish se jud k. kíga-hási*—Sáriraras ke bilgaw wá utpádan se prithak kíyá gayá.

**SECRETORY, a.** performing secretion—*Badani rutibát ko judá ná paitá k. w. tafriqi*—Sáriramalotpidak, sarírnasajanak, sarírnas ko bilgáne w.

**SECT, n.** (L. *sectum*) a body of men united in tenets of religion or philosophy—*Mazhá'í firqa, hakimón ká firqa, panth<sup>h</sup>, fariq, qaroh*—Dharmasampradáy, vísésba matáyavalambiyón ká dal, dharm wá tattvasástra ká bhinnamarg wá sákhá.

**SECTARIAN, a.** pertaining to a sect—*Kisi kháss m'chabi firqa ke matá'alliq, hakimón ke kisi kháss firqa ke matá'alliq, panthi<sup>h</sup>*—Dharmasampradáyasambandhí, sákhá-sambandhí, sákhí, sákhik.

**SECTARIAN-ISM, n.** devotion to a sect—*Kisi kháss mazhá'í firqa kí taraf shikshat, hakimón ke kháss firqa kí pái rawi, panthi pan<sup>h</sup>*—Sákhásevan, sákhánugaman, sákhá-śrayan, bhinnamatáyavalamban.

**SECTARIST, SECTARY, n.** a follower of a sect—*Panthi<sup>h</sup>, kisi kháss mazhá'í firqa ká pái rawi, hakimón ke kháss firqa ká pái rawi, ráfizi, bíd'atí*—Sákhámunyáyi sákhávalambí, sákháśrayí, sákháseví, bhinnamargámunyáyi.

**SECTATOR, n.** a follower, a disciple—*Pai-rawi, murid ná talmíz*—Anuyáyi, chelá.

**SECTION, n.** the act of cutting, a division—*Qat' qit'a ná qat'a, hissa jaz báb maqála ná fasl*—Vichchhed parichchhed wá kát, káyd khañd adhyáy sarg parv prakaran wá prastáy.

**SECTOR, n.** a mathematical instrument—*Qatá, 'ilm-i-ríyázi meñ mápne kí ek ala*—

**SECTULAR, a.** (L. *seculum*) not spiritual, worldly, not bound by monastic rules; n. a layman, a church officer—*Dunyári ná dunyari, dahrí, dunyá-dár ná khánqáh-ke qawá'id-se-ázá'd*; n. *dunyá-dár, girje ká ek 'ukde-dár*—Laukik aihalaúkik wá

nihik, prapāṇchik sūśārik sānsāri sānsāravishayak wā ihalokasambandhi, vyavahāri vyavahārik wā vyavahārik : *n.* grihasth sāmānyalok wā sāmānyajan, īśābhajana-bhawan kā ek adhikāri.

SEC-U-LAR-ITY, *n.* worldliness—*Dunyā-dārī, dunyā-parastī, zamāna-parastī, girihistī<sup>h</sup>*—laukikatā, aihikātwa, aihikātā, aihalaulikikatwa, lokāsakti, ihalokāsakti, prapāṇchī-sakti.

SEC-U-LAR-IZE, *v.* to convert to secular use—*Dunyāvi yā dunyārī istīmāl meḥ lānā, dahri k., dunyārī kīm meḥ lagānā*—Sānsāri kām meḥ lagānā, laukik kām meḥ vyavahār k., apavitra k.

SEC-U-LAR-IZ-ATION, *n.* act of secularizing—[*Secularize ke ma'ne dekho*]—[Seenlarize kā arth dekho.] [*li<sup>h</sup>, jer<sup>h</sup>.*]

SECUN-DINE, *n.* (*L. secundus*) the aft-r-birth—*Lijh<sup>h</sup>, kher<sup>h</sup>, kher<sup>h</sup>, jhar<sup>h</sup>, jhī<sup>h</sup>*—SECURE, *a.* (*L. se, cura*) free from danger or fear, safe, confident, certain, careless ; *v.* to make safe—*Be-khatra, mahfiz māmūn mūsāl'am yā salāmat, mū'ayyid yā mustagill, guqini mutayyiqin yā qām, be-parvā yā be-khabar* ; *v. mahfiz rakhnā, salāmat rakhnā, mungarrar k., qūd kar rakhnā, hima k.*—Nirbhay, surakshit nīhsānk wā binā jokhin kī. sunīschit, nissandeh wā asandigh, asāvadhān alhar aebet wā asoch ; *v. bachānā, nirbhay k., surakshit k., sunīschit k., sthīr k., drīṛh k., pakar-rakhnā.*

SEC-URE-LY, *ad.* without danger or fear, safely—*Be-khatra, salāmat yā amn se*—Nirbhay arthāt binā bhay, kshēm wā kuāl se.

SEC-UREMENT, *n.* protection, defence—*Hifāzat yā muhāfazat, paudh, khair amniyat amn amān*.

SEC-URE-NESS, *n.* want of vigilance or fear—*tiqbat, tag-fūl, be-khabarī, be-baki*—*Asāvadhānī, nirbhayātā, nīhsānkātā.*

SEC-URE, *n.* one that secures—[*Secure jo masdar hai us se ism-i-fū'il ke ma'nī samajh-to yā ism-i-fū'il banā lo*]—[*Secure jo dhātu hai us se karta kī arth jān lo wā kam-tri-vichakasābd banā lo.*]

SEC-URE-TY, *n.* protection, defence, safety, certainty, freedom from fear, any thing given as a pledge, a surety—*Muhāfazat yā hifāzat, paudh, khair amniyat amn amān yā salāmatī, guqin yā tagayqun, be-baki yā itimān, zamānat kafalat yā zamīnī, zāmīn yā kafīl*—Bachīw, āsray rakshā trīṇ wā paritrīṇ, surakshitātwa kusalatā kausalya wā kshemiyatā, nīschay wā sandehabhāv, nirbhayātā nīhsānkātā sūkābhāv wā bhayānīmat, lagnak wā bandhak, pratibhū wā pratīndhī.

SE-DAN, *n.* a portable carriage—*Pātkī<sup>h</sup>, char-pātkī<sup>h</sup>, udākī<sup>h</sup>, dōlā<sup>h</sup>, doli<sup>h</sup>.*

SE-DATE, *a.* (*L. sedo*) calm, quiet, serene—*Dhorā<sup>h</sup>, dhīmā<sup>h</sup>, mayr sākin yā qarār-mizāj*—Gambhīr gambhīravrittī gambhīravrittī wā guruvrittī, śānt wā acchānchal, nirākul avyākul wā nirudvigna.

SE-DATE-LY, *ad.* calmly, without disturbance—*Āhistā yā āhistagī-se, bā-qarār*—Gaurav wā gimbhīryya se, dhairyya nirākulatī avyākulātā dhīratā śāntatā wā sthīratā se.

SE-DATENESS, *n.* calmness, serenity—*Qarār yā hamīrī, āhistagī tahannut burd-bārī yā sukānt*—Śānti sthīratā wā nirākulatā, śāntatā akshubhātā vegahīnatā gambhīratā gaurav wā dhairyya.

SE-DEN-TA-RY, *a.* (*L. sedeo*) sitting much, motionless, inactive—*Sākin kam-harakat yā nishast-parast, be-harakat, kāhīl yā sust*—Bāsāndū arthāt bahut bājīhne w., gatīhīn gatīrahīl wā chalanarahīl, amudyogāsīl nirudyogi māchetor wā sīthīl.

SE-DEN-TA-RY-NESS, *n.* state of being sedentary—*Bahut bājīhne kī 'ārat yā kō, nishast-parastī, kam-harakatī, be-harakatī, kāhīlī, sustī*—Bahut bājīhne kā abhyās, bārī bājīhī kī bān, gatīhīnatā, amudyogāsīlatā, sīthīlatā, chalanābhāv.

SEDGE, *n.* (*S. sceg*) a plant, a flag—*Ek bhāt kā paudhā<sup>h</sup>, kūglā<sup>h</sup>.*

SEDGEN, *a.* composed of flags—*Hūgle kā banī huā<sup>h</sup>.*

SEDGY, *a.* overgrown with flags—*Hūgle se bhavā huā<sup>h</sup>.*

SED-IMENT, *n.* (*L. sedeo*) that which settles at the bottom, lees, dregs—*Talchhat yā tarachhat<sup>h</sup>, dard, kūt yā kūt<sup>h</sup>*—Mal, uchchhisht wā kalk, kittā wā asar.

SE-DITION, *n.* (*L. se, itim*) a tumult, an uproar, an insurrection—*Harigīma āshob yā fūsad, shor-shēr yī gulagapārā, bagāwat fitna yā war-kashī*—Dangā wā tūtāt, hullar hānpukār dūnd haurī kharbārī wā kolāhāl, balwī rājadroh wā raulā.

SE-DITION-ARY, *n.* a promoter of sedition—*Fasādī, fitna-angez, mufsid, fatūriyā*—Bakheriyā, āg lagīne w., tāntā kharī k. w.

SE-DITIONOUS, *a.* factious, turbulent—*Mufsid fitna-angez fatūriyā mufsidāna nā-far-mān yā fasādī, dange-biz yā āshobī*—Upadravī kalahakārī prajākshobakar wā rājadrohī, tāntait dangait wā tumulakārī.

SE-DITIONOUS-LY, *ad.* with factious turbulence—*Fitna-angezi-o-sar-kashī se, fatūr aur bagāwat se, fūsad se*—Dūnd wā hullar se, kolāhāl wā rājadroh se, raul se, balwe se, bakhere wā kalah se.

SE-DUCE, *v.* (*L. se, duco*) to draw aside from right, to corrupt, to deprave—*Wargalānnā igwā-k. be-rāh-k. yā gum-rāh-k., kharāb k., bigārnā<sup>h</sup>*—Sanmārgachyut-k.

sanmārgabhraṣhṭ-k. dushṭakarm-meñ-pravritta-k. bahkānā lubhānā phuslānā wā bhaṭkānā, bhrasṭ k., khotā burā wā nashṭ k.

SE-DUCEMENT, *n.* the act of seducing—*Iḡwā, gum-rāhī, be-rāhī, phuslāhat<sup>h</sup>, bhulāwā<sup>h</sup>, bhaṭkāwā<sup>h</sup>, bukkāwā<sup>h</sup>, lubhāwā<sup>h</sup>, faun-o-fareb*—Pralobhan, sanmārgabhraṣṭan, mohān, lālan, lobhadarsan, vachan.

SE-DUCE, *v.* one who seduces—[*Seduce jo masdar hai us se ism-i-fā'il ke ma'ne samajh-lo yā ism-i-fā'il banā-lo*]—Pralobhak, ākarshak, mohak, vimohī, lālī, lālanakārī, pratārak [aurarth seduce jo dhātū hai us se jān lo].

SE-DUCE-IBLE, *a.* that may be seduced—*Mumkinu-l-ḡwā, gum-rāhī-pazīr, be-rāhī-pazīr, phuslāye yā kharāb-kiye jāne ke lāiq*—Pralobhaniyā, vilobhaniyā, ākarshaniyā, bah-kiye bhulāye bhaṭkiye wā bigāre jāne ke योग्य. [arthi dekho.]

SE-DUCTION, *n.* the act of seducing—[*Seducement ke ma'ne dekho*]—[*Seducement kī SE-DUCTIVE, a.* tending to seduce—*Wargalāne w., ḡwā k. w., be-rāh k. w., gum-rāh k. w., kharāb k. w., bigāre w.<sup>h</sup>, bigārā<sup>h</sup>, phoran-kār<sup>h</sup>, phuslāne w.<sup>h</sup>, bhulāne w.<sup>h</sup>, bukkāne w.<sup>h</sup>, bhaṭkāne w.<sup>h</sup>*—[*Seducer kī arthi dekho.*]

SE-DU-LOUS, *a.* (L. *sedulus*) diligent, industrious, assiduous, constant—*Tan-dih yā sar-garm, mīhnat, koshish sa'ī shāgil yā masrūf, mustaqill sahil-qadam yā qīm-mat*—Udyamī dhuat wā udyogī, śramī wā vyāsāngī, karmāsakt udyamāsakt wā udyogāsakt, sthīranatī dhīr wā drīh.

SE-DU-LITY, *n.* diligent application, industry—*Sa'ī koshish yā jūd-o-jahd, mīhnat yā mashayyat*—Udyogāsaktī prasaktī udyogāsiltatī wā vyāsāng, śram parīśram wā karm-ud-yog. [o jahd se—Parīśram wā śram se, udyogāsaktī wā udyogāsiltatī se.

SE-DU-LOUS-LY, *adv.* diligently, assiduously—*Mīhnat se, mashayyat koshish sa'ī yā jūd-*SE-DU-LOUS-NESS, *n.* diligence, assiduity—*Mīhnat, mashayyat sa'ī koshish yā jūd-o-jahd*—Śram wā parīśram, udyogāsiltatī prayās wā udyogāsaktī.

SEE, *n.* (L. *sedes*) the seat of episcopal power, a diocese—*Sardār pādri kā takht-gāh, sar-dār pādri kī qalam ran yā ta'alluq*—Pradhānadharmādhyak-hasthān, pradhānadharmādhyak-hasthānades dharmādhyakshāldhīkār pradhānadharmādhyakshāldhī-patya wā pradhānadharmādhyakshāldhīmanapdal.

SEE, *v.* (S. *seem*) to perceive by the eye, to behold, to observe, to discover, to remark, to visit; *p. t. SĀW; p. p. SEEN*—*Dehnuā<sup>h</sup>, nigāh k., nazar yā gur k., dargāst k., malākāz k., mutāqil k.*—Avalokan k., tākna, nihāna, nirakṣā wā chī-tauna, dekh-pānā samajh-jānā wā bīj-jānā, nirikṣā wā ālokan k., bheñ k.

SEE, *int. lo, look, behold*—*Lo<sup>h</sup>, dekh<sup>h</sup>, tāko yā nihāro<sup>h</sup>.*

SEE'ING, *n.* sight, vision; *conj. since*—*Nigāh, nazar; conj. chūn-ki*—Drishtī, darśan wā saṁdarsan; *conj. is liye kī, jāb kī.* [pravīn, nipun wā dakṣha.]

SEEN, *a.* skilled, versed—*Mahram yā mahram-kār, wāqif yā wāqif-kār*—Kusāl wā SE'ER, *n.* one who sees, a prophet—*Binā, ḡaib-dān*—Draṣṭī darśī wā dekhne-w., bhāvidarśī bhavishyadarśī wā siddhapurus.

SEED, *n.* (S. *seed*) the substance produced by plants and animals from which new plants and animals are generated, first principle, original, offspring, race; *v.* to produce seed, to shed seed—*Tukhm bacr yā nufā, asl yā nūbela, bukh bunyād yā bun, awlād, nasl yā nasab; v. bijyānā yā bij-lānā<sup>h</sup>, bij girānā yā jharnā<sup>h</sup>*—Vīj bīj biyā śukra viryya dhātū wā manī, mūl, jar āli yonī wā udbhav, santān wā apatya, vanē wā kul. [bijār wā bijāilī, idhar-udhar wā thūnw-thūnw milā hūa.]

SEED'ED, *a.* bearing seed, interspersed—*Tukhm-dār yā tukhmī, chhātā-huā<sup>h</sup>*—Vijawān SEED'LING, *n.* a plant just sprung from the seed—*Chārā<sup>h</sup>, aṅkurā<sup>h</sup>*—Vijaparohī, vijarohī, vijaruh. [panakāl, bone kī samay.]

SEED'NESS, *n.* the time of sowing—*Bone kī waqt, zamāna-i-zar'*—Vijakāl, vijāro-SEED'y, *a.* abounding with seed—*Pur tukhm yā tukhmī, bijār<sup>h</sup>, bijāilī<sup>h</sup>*—Vijapurn, vijamay, vijawān, vījī. [muktā, chhotē motī.]

SEED'PEARL, *n.* small grains of pearl—*Reza-i-motī, motī ke chhotē dāne*—Kshudra-SEED'PLOT, *n.* ground on which plants are sown—*Bār<sup>h</sup>, bīhaur<sup>h</sup>.*

SEED'TIME, *n.* the season of sowing—*Bone kī waqt, zamāna-i-zar'*—Bone kī samay, vījakāl, vijāropanakāl, boī kī samay.

SEED'SMAN, *n.* a sower, one who sows seeds—*Tukhm-rez, tukhm-farosh*—Bowaiyā bowahār bone-w. wā vījdropak, vijavikrayī vijavikretā wā vijavyāpārī.

SEEK, *v.* (S. *seem*) to look for, to search for, to ask for, to solicit, to endeavour; *p. t. and p. p. SOUGHT*—*Talāsh-k. surāg lagānā yā surāg-lenā, just-o-jū yā tajassus k., talab k., suwāl yā darkhwāst k., koshish yā sa'ī k.*—Dhūnrhna khojnā wā hernā, anweshan wā anusandhān k., māngnā wā chāhnā, prārthanā k., yatn prayatn udyog wā cheshṭā k.

SEEK'ER, *n.* one who seeks—*Mutalāshī, talāshī, khwāhān, talab-gār, joyandu yā join-da, tālib, mustadā'i*—Anweshī, anusandhātī, dhūnrhne w., khojne w., khojī wā khojī, anweshṭā, prārthan, māngne w.

SEEK'SOR-RW, *n.* one who contrives to give himself vexation—*Wah shakhs jo kхуд*

apne ko taktif dene ki tadbir kartā hai—Wah jan jo apne ko pird wā kleś dene kā upāy kartā hai. [dokhta k., āñkh sinā<sup>h</sup>, āñkh si-lenā<sup>h</sup>.

SEEL, v. (Fr. *sceller*) to close the eyes—*Āñkh māndā<sup>h</sup>, āñkh mānd d<sup>h</sup>, chashm-*

SEEL, v. (S. *aylan*) to lean to one side—*Jahāz ki jumbish, jahāz ki dagdagāhat*. [Nāw ki dagdagāhat.

SEEL, n. (S. *saḥl*) season, time—*Mausim, waqt*—Ritu wā rit, samay wā kāl.

SEEL'Y, a. lucky, fortunate, silly—*Khush-nasib yā nasib-war, bakhī-yār tālī-mand yā*

*humāyūā, be-waḥūf*—*Bhāgyasālī, saubhāgyawān bhāgyawān wā śrīmān, mūrḥ wā jar.*

SEEM, v. (Ger. *ziemen*) to appear, to have a show or semblance, to become—*Ma'lam*

*h., nazār-āñā zāhir-h. yā mushābih-luḡā, lāiq saḥā-wār yā zaba h.*—*Lagnā wā jān-*

*parnā, dikhāī d., sajuā phabnā wā yogya-h.* [dikhāw k. w<sup>h</sup>, inārū kā phal<sup>h</sup>.

SEEM'ER, n. one who carries an appearance—*Zāhir-dār, zāhir-numā, dekhāū<sup>h</sup>, ūpar*

SEEM'ING, n. appearance, show, opinion—*Sūrat yā zuhūr, numāish zāhir-dārī yā*

*zāhir-numāī, rāc*—*Ākār wā ākritī, ābhās ābhā vāhyarūp wā bāhārī-dikhāw, anumati*

*samajh wā bījḥ.* [se dekhne meṁ, ābhās karke wā bāhārī dikhāw meṁ.

SEEM'ING-LY, ad. in appearance, in show—*Zāhirūp yā zāhirā, zāhir-dārī meṁ*—*Ūpar*

SEEM'ING-NESS, n. appearance, plausibility—*Sūrat, zāhir-numāī khush-numāī yā nu-*

*māish-i-rishti*—*Ākār wā ākritī, satyābhas wā satyāsūtrīyā.*

SEEM'LESS, a. indecorous, unseemly—*Nā-munāsib nā-shāyasta nā-shāista yā gair-wājib,*

*nā-ma'qūl yā nā-lāiq*—*Ayogya, munchit wā kuṣil.*

SEEM'LY, a. becoming, decent, proper, fit; ad. in a decent or proper manner—*Saḥ-*

*war khush-numāī muḥaiḡat chā yā ārasht, ma'qūl yā dūdarī, munāsib yā wājib, lāiq;*

ad. *munāsibat se, khush-numāī se, wājib se*—*Sajili phabnā wā sundar, sobhā sobhāī*

*subhāwan wā yathāyogya, uchit, yukt upayukt wā yathochit; ad. yathochit rīti se,*

*upayuktatī se.*

SEEM'LI-NESS, n. decency, comeliness, grace—*Ma'qūliyat yā munāsabat, khūb-sūratī*

*yā khush-numāī, husn tarāh-dārī ārashtāyī yā zūbā*—*Upayuktatā wā auelitya, sun-*

*daratī wā surūpatā, saundaryya lāyanyā wā sajāwat.*

SEEM'LY-NEED, n. decent or comely appearance—*Ma'qūl yā husn shakl*—*Sundar rūp.*

SEEN, p. p. of *see*—[*See kā māzi-ma'tūf-alai-hi yā j'f-t-i-ma'tūf*]—[*See* ki pūrṣakriyā

wā pūrṣakālikakriyā.

SEE'SAW, n. (sar) motion backwards and forwards; v. to move backwards and

forwards—*Jhūlā-jhūlā<sup>h</sup>, jhūmā-jhūmā<sup>h</sup>, talē-āpur-āñā<sup>h</sup>; v. jhūlā-jhūlā k., jhūmā-*

*jhūmā k<sup>h</sup>, talē-āpur-āñā<sup>h</sup>.*

SEETH, v. (S. *sothan*) to boil, to decoct, to be hot; p. l. SEETHED or SÖD; p. p.

SÖD'DEN—*Khāulānā yā ubālānā<sup>h</sup>, sikhānā churānā yā churānā<sup>h</sup>, sikhānā usānā*

*usānā yā ubālānā<sup>h</sup>.* [batloḥ karāh batwā yā hāirī<sup>h</sup>.

SEETH'EN, n. a boiler, a pot—*Khāulāne ubālne aulne aulāne sikhāne yā usāne w<sup>h</sup>,*

SE-CAIR. See CHAIR.

SEGM'ENT, n. (L. *seco*) a part of a circle, a part cut off—*Kumān-si-khatt dāire-kā-*

*hissā yā sahā, qat'a qash yā hissā*—*Vritlakhaṇḍ vartulakhaṇḍ wā khaṇḍamaṇḍal,*

*khaṇḍ wā tukra.*

SEGR'EG-GATE, v. (L. *se, grece*) to set apart, to separate from others; a. select—*Ek*

*tarāf yā kunāre rakhnā, judā k.; a. munākhush, bar gūzida, intikhābī, mastasnā*—

*Alag k., prithak k.; a. tukrist<sup>h</sup>, uttam, viśisht.* [Viyog, prithagbhāv, algāw.

SEG-RE-GAT'ION, n. separation from others—*Judāī, tafarruq, bilgām<sup>h</sup>, bichhrām<sup>h</sup>*—

SEIGN'IOR, sen'yor, n. (L. *senior*) a lord—*Khudāwānd, khāwānd, mālīk, āqā, sultān,*

*khān, beg, tā'alluqā-dār*—*Swāmī, prabhu, pati.*

SEIGN'EC'RIAL, a. memorial, independent—*Muta'alliq-i-ta'alluqā yā ta'alluqā-dār ke*

*muta'alliq, khud-mukhtār yā mutlaq-t-inān*—*Grāmeśwarabhūmisambandī, apa-*

*ratantā aparūṭhīn anārit wā swādhīn.*

SEIGN'OR-AGE, n. authority—*Iktiyār, hukūmat*—*Adhikār, śakti.*

SEIGN'OR-IZE, v. to lord over—*Sāhibi k., hukūmat k., qurūr yā takabbur se sāhibi k.*—

*Darp se ādhipatyā k., āhāikār se prabhwā k.*

SEIGN'OR-Y, n. a lordship, a manor—*Ta'alluq, ta'alluqā*—*Grāmeśwarabhūmī.*

SEINE, n. (S. *segne*) a fishing net—*Jāl<sup>h</sup>, mahā-jāl<sup>h</sup>, chātār<sup>h</sup>.* [jaliyā<sup>h</sup>.

SEIN'ER, n. a fisher with nets—*Jālōn se machhli pakārne w<sup>h</sup>, jāl se machhli mārne w<sup>h</sup>,*

SEIZE, v. (Fr. *seisir*) to take hold of, to grasp, to take possession of by force—*Qabz*

*yā qabza k., girift k., qurg k. zabt k. yā ba-zor 'amal kar-lenā*—*Pakarnā wā dharnā,*

*hathiyānā wā galnā, chhinūā chhin-lenā chhornā dabī-lenā wā bal se le-lenā.*

SEIZ-A-BLE, a. that may be seized—*Mumkinu-l-girift, girift-pazir, mumkinu-l-qurg, mum-*

*kinu-l-qabziyat*—*Grahaniyā, dharaniyā, grāhiyā, haraniyā, apahāryā.* [lenā.

SEIZ'IN, n. the act of taking possession—*Qabza lenā, qabza k., hāth meṁ k<sup>h</sup>.*—*Adhikār*

SEIZ'URE, n. the act of seizing, the thing seized—*Girift qabziyat giriftārī qurg qurgī*

*yā zabti, qabz girift qurg yā zabt kī qat shai*—*Grahān dharāy harāy apaharāy wā*

*apahār, grihit grast dhrit wā apahrit vastu.*

- SE-JŌIN**, *v.* (L. *se, jungo*) to separate—*Judā k.*—Alag k., prithak k. [bhed, asaṅgog.]
- SE-JŪNCTIŌN**, *n.* the act of separating—*Judā k.*, *algān*<sup>h</sup>—Prithakkarān, viyog, vi-
- SE-JŪNCTI-BLE**, *a.* that may be separated—*Mumkinu-t-judāi*, *judā kiye jāne ke qabil*, *tafarruga pazir*, *mumkinu-t-tafriq*, *judāi-pazir*—Phūṭne jog, viyogjanīya, vibheda, prithak wā alag kiye jāne ke yogya.
- SEL'DOM**, *ad.* (S. *seldan*) rare ly, not often, not frequently; *a.* rare, infrequent—*Nādiran yā bā-nudrat*, *mā-bisgar-bār*, *kam-tar kam yā shōz*; *n.* *nādir*, *lam yā qalīl*—Viral wā kwachit, kabhikabhi wā kadāchit, thoṛā kabhikadhī wā kadhūkadhū; *a.* anekhi anūthi wā viral, anitya thoṛā wā kwachitka.
- SEL'DOM-NESS**, *n.* rareness, infrequency—*Nudrat yā nādirī*, *qillat yā kami*—Viralatā, sūn'nyatā anityatā wā kwachitkatwā.
- SEL'D-SHŌWS**, *a.* rarely shown or exhibited—*Shōz yā lamtar dikh'ayā gayā*—Viral dikhōyī gayā, kwachit wā kabhikabhi dikhōyī gayā.
- SE LECT**, *v.* (L. *se, lectum*) to choose in preference to others; *a.* choice—*Intikhāb k.*, *chūā k.*, *chūnūā<sup>h</sup>*, *barānūā<sup>h</sup>*, *chūānūā<sup>h</sup>*, *bāchhūā<sup>h</sup>*, *ubchūā<sup>h</sup>*, *chūn-lenā<sup>h</sup>*, *barā-lenā<sup>h</sup>*, *chūān lenā<sup>h</sup>*, *bāchh lenā<sup>h</sup>*, *ubch lenā<sup>h</sup>*; *a.* *tuhfa*, *nādir*, *pasandida*, *muntakhab*, *chūānūā*, *intikhāb*, *bar-guzida*, *mustasna*;—*a.* Chūnā-hūā, chokhā, utkrishṭ, uttām, viśiṣṭ. [rāw bāchh wā chūān meñ sīyadhēnī wā chāukasi se.]
- SE LECT'D-LY**, *ad.* with care in selection—*Intikhāb meñ ihtiyāt yā hosh-giri se*—Ba-
- SE-LECTIŌN**, *n.* the act of selecting, the things selected, choice—*Intikhāb yā bar-guzidagi*, *muntakhab yā chūānūā chūān*, *pasand*—Barāw bāchh chūānāw varān wā chūānūā, vritta mānonit chūnī-hūi barāi-hūi wā bāchhī hūi yastū, bāchhāw chūān-tāw wā chūān. [Chūānūā w., barānūā w., ubchūā w., chūānūā lene w., barā lene w.]
- SE LECT'OR**, *n.* one who selects—*Chūānūā*, *chūānūā w.*, *bāchhūā w.*, *intikhāb k. w.*
- SELE NITE**, **SELE NITES**, *n.* (Gr. *selene*) foliated or crystallized sulphate of lime—*Ek gūm kā sang-i-marmar*—*Ek prakār kī patthar*.
- SEL E NŌG'IA-PIY**, *n.* (Gr. *selene*, *grapho*) a description of the moon—*Bayān-i-chūānūā*, *bayān-i-qamar*—Chandraviyārān, somaviyārān.
- SELF**, *pr.* (S. *syāf*) added to certain personal and possessive pronouns to render them emphatic or to denote that the agent and the object of the action are the same; *pl.* **SELFES**—*Ap<sup>h</sup>*, *khud*.
- SELF**, *n.* one's own person, one's personal interest; *a.* very, particular, one's own [used chiefly in composition]—*Apnī zīt tan sōrat yā shakhsigat*, *khāss apnī garaz yā khud-garaz*; *a.* *vahī<sup>h</sup>*, *kh iss. zātī*—Swakīya āng wā sarīr, swārth wā ātmahit; *a.* soī, vi-sesh, apnā ātmīya wā swakīya.
- SELFISH**, *a.* regarding only one's own interest—*Khud garaz*, *garaz man t*, *khud-matlab*, *khud-parast*, *tanhā-khor*, *garaz bāwā*—Swārthī, swārthapar, swārthaparāyān, swār-thārthī, swāhitapar, swāhitāishī.
- SELFISH-LY**, *ad.* in a selfish manner—*Khud-garazī se*, *garaz-mandī se*, *khud-matlabī se*—Swārth se, mamatī se, swārthanishṭhā se, swārth-paratī se, swāhitaparwatī se.
- SELFISH-NESS**, *n.* the quality of being selfish, regard for one's own interest only—*Khud-garazī garaz-mandī yā khud-matlabī*, *khud-parastī*—Swārthaparātī wā swār-thanishṭhā, swārthālipā mamatī wā swāhitānishṭhā.
- SELF-NESS**, *n.* selfishness, self-love—*Khud-garazī yā khud-matlabī*, *khud-parastī tanhā-khōrī yā nafs-parvarī*—Swārthadrishṭī swārthanishṭhā wā mamatā, ātmāsnēha ātmānān wā ātmānūrag. [thik vahī<sup>h</sup>.]
- SELF-SAME**, *a.* exactly the same, identical—*Ek-hī ekī yā vahī<sup>h</sup>*, *vahī-wah yā thiko*.
- SELL**, *n.* (L. *se/lle*) a saddle, a throne—*Zīn*, *lakht*—Kāthī, sūhāsan.
- SELL**, *v.* (S. *syllan*) to give for a price, to be sold, to have commerce, to betray for money; *p. t.* and *p. p.* **SOLD**—*Bāī yā farokht k.*, *bāī yā farokht h.*, *baipir k<sup>h</sup>*, *zar ke tige dagi-bāzī se saunpā*—Bechnā bechnūā wā vikray-k., biknūā khapnā lagnā kāmā wā vikray-h., vyāpār wā bānījya k., lobh s' vi-wāsayaghat karke saunpānī.
- SELLER**, *n.* one who sells—*Bāī*, *farokhandā*, *bechne w<sup>h</sup>*, *bechnē w<sup>h</sup>*.—Vikretā, vikrayī, vikrayik, vikrayakārī, vikrayakartā, vikray k. w.
- SEL'VEGGE**, *n.* the edge of cloth, a border—*Kapre kā kamāra*, *hāshiyā yā qor*—Kapre kī aūnṭh wā ānwānṭh, chhor dasī dasā kagar wā kor. [ānwānṭh wā kor w.]
- SEL'VEGGED**, *a.* having a selvedge—*Kāndā-dār*, *hāshiyē-dār*—Dasāyukt, dasī w. chhor
- SEM'BLE**, *v.* (L. *similis*) to make like—*Mushābih yā muwāfiq k.*—Sadriś k., samān wā tulya k., sarikhā k. [tulya samān wā sarikhā.]
- SĒM'BLA-BLE**, *a.* like, resembling—*Mānind yā mānand*, *mushū ih yā muwāfiq*—Sadriś,
- SĒM'BLA-BLY**, *ad.* with resemblance—*Mushābahat se*, *tashabbuh yā shabāhat se*—Sadriśyā wā sadriśatā se.
- SĒM'BLANCE**, *n.* likeness, appearance—*Mushābahat tashabbuh yā shabāhat*, *sūrat shakl yā zuhūr*—Sadriśyā sadriśatā ābhās upamā pratimā wā ābhā, ākār wā rūp.
- SĒM'BLANT**, *a.* like; *n.* show, figure—*Mushābih*, *mānind yā mānand*; *n.* *zuhūr yā nu-mūsh*, *shakl yā sūrat*—Sadriś, tulya, samān, sarikhā; *n.* *dikhāw*, ākār wā rūp.

- SĒM'BLA-TIVE**, *a.* resembling, fit, suitable—*Mushābih mā'ind yā mānand, kīq, mund-sib yā muwāfiq*—*Sadrīs* wā sarīkhā, *yogya, yukt* upayukt wā yathochehit.
- SĒM-I-ĀN'NU-LAR**, *a.* (L. *semi, annulus*) half round—*Nim-dāira-dār, nisf-i-dāira-dār, adh-gol<sup>h</sup>*—*Arddhamandalākār, arddhavrittākār, arddhavrittikriti, arddhachandrakār, arddhagolākār.* [*sur<sup>h</sup>, in dīnō kī sab se barā sur<sup>h</sup>*—*Dirghaswar.*]
- SĒM'I-BRĒVE**, *n.* (L. *semi, brevis*) half a breve, a note in music—*Bajē kī ek adhā-*
- SĒM'I-ĀR-CLE**, *n.* (L. *semi, circus*) half of a circle—*Nim-dāira, nisf-i-dāira, adh-gherā<sup>h</sup>*—*Arddhachandra, arddhavartul, arddhamandal, arddhavritta, mandalirdha, vrittārdha.* [*gol<sup>h</sup>*—*Arddhamandalākār, arddhavrittākār, arddhachandrakār.*]
- SĒM'I-ĀR-CLED**, **SĒM-I-ĀR-CU-LAR**, *a.* half round—*Nim-dāira-dār, nisf-i-dāira-dār, adh-*
- SĒM'I-CŌ-LON**, *n.* (L. *semi, Gr. kolon*) a point (:)—*Likhne meū ragfa-dene ke liye ek aīsā nishān jaisā yah* (:)—*Likhne meū ek parichehedarthak chihñ jaisē yah* (.)
- SĒM-I-DĪ-AMĒ-TER**, *n.* (L. *semi, Gr. dia, metron*) half a diameter—*Nim-qutr, nim-i-qutr, nisf-i-qutr*—*Arddhavyās, vyāsārdha.*
- SĒM-I-DĪ-APH'A-NOUS**, *a.* (L. *semi, Gr. dia, phaino*) half transparent—*Nim-shaffīf*—*Arddhaparāśarāk, arddhaprakāśāroddhak, arddhaprakāśapratibandhak, arddhaprakāśabheda.* [*deay, arddhadriyva.*]
- SĒM-I-FLŪ-ID**, *a.* (L. *semi, fluo*) imperfectly fluid—*Nim-saigāl, nim-soil*—*Arddha-*
- SĒM-I-LŪ-NAR**, **SĒM-I-LŪ-NARY**, *a.* (L. *semi, luna*) resembling a half moon—*Nisf-i-gamari, nisf māhtāb ke manind*—*Arddhachandrakār, arddhachandrakriti.*
- SĒM'I-NAL**, *a.* (L. *semen*) belonging to seed, contained in seed, radical, original—*Tukhmī, tukhm ke andar kī, bungādī yā dātī, asī*—*Vijasanbandhī vijavishayak wā vijñ, vajjik wā vij-ke-bhitar-kī, maulik wā mulik, mūlī.* [*vijagun.*]
- SĒM'I-NAL-ITY**, *n.* the nature of seed—*Tukhmagat, tukhm kī khāssiyat*—*Vijadharm.*
- SĒM'I-NAL-ITY**, *n.* a place where seed is sown, the place whence any thing is brought, a place of education; *a.* belonging to seed—*Bihuar yā wah jagah jahāñ bij boyā jātā hai<sup>h</sup>, wah magām jahāñ se kī shai kī jātī hai, madrasa tā'lim-khāna maktab yā dāristān; a. tukhmī*—*Vijāropasthā vijārohassthā wā bij bone kī sthā, wah jagah wā sthāñ jahāñ se koi vastu lū jay, śikshāsthāñ śikshālay pāthashālā pāthālay wā vidyābhyāsasthāñ; a. vajjik, vijāsanbandhī, vijavishayak.*
- SĒM'I-NAL-IST**, *n.* a Romish priest educated in a seminary—*Rom kī pūtrī jo madrasa kī tā'lim-yā jātā hotā hai*—*Rom kī ek purohit wā dharmopadēśak jo kīśī pīthālay kī parhā hotā hai.* [*chhitrānā<sup>h</sup>.*]
- SĒM'I-NATE**, *v.* to sow, to spread, to propagate—*Bonā<sup>h</sup>, phailānā<sup>h</sup>, chhitrānā yā*
- SĒM'I-NATION**, *n.* the act of sowing—*Bonā<sup>h</sup>, hotā<sup>h</sup>.*
- SĒM'INED**, *a.* thick covered as with seeds—*Bahut tharā hotā jaisē bijōñ se<sup>h</sup>.*
- SĒM-I-NŪT-CAL**, *a.* producing seed—*Tukhm-kher, tukhm-dār*—*Vijonpālak, vijājanak.*
- SĒM-I-O-P'ACOUS**, *a.* (L. *semi, opacus*) half transparent—*Nim-shaffīf*—*Arddhaparā-*
- SĒM'I-PHI-LŪ-ID**, *a.* (L. *semi, per, luc*) imperfectly transparent—*Kīśī qadr shaffīf, kuchh shaffīf*—*Kuchh wā thorā prakāśabheda, kuchh pāraśarāk, thorā prakāśāroddhak.* [*kuchh sāf*—*Kuchh spashī, thorā spashī.*]
- SĒM-I-PER-SPIC'U-OUS**, *a.* (L. *semi, per, specio*) imperfectly clear—*Kīśī qadr sāf,*
- SĒM'I-QUA-VER**, *n.* (L. *semi, Sp. quibro*) half a quaver, a note in music—*Bajē kī ek sur<sup>h</sup>.* [*prakār kī jūī, ek prakār kī sītājwar, ek prakār kī kampījwar.*]
- SĒM'I-TĒRTIAN**, *n.* (L. *semi, tertius*) a kind of ague—*Tap-i-lorā kī ek qism*—*Ek*
- SĒM'I-TONE**, *n.* (L. *semi, tonus*) half a tone—*Adhā sur<sup>h</sup>, nim-āhang*—*Swarāśī, mūr-chellan.* [*rāste kī dādhā*—*Isāñ-bajanabhawā ke āre path kī ādhī.*]
- SĒM'I-TR'ANSEPT**, *n.* (L. *semi, trans, septum*) the half of a transept—*Girje ke āre*
- SĒM'I-YŌW EL**, *n.* (L. *semi, voco*) a consonant which makes an imperfect sound—*Nim-harf-i'illat, nim 'arāb*—*Arddhaswar, antasthī, arddhavyājan.*
- SĒM'PER-VIVE**, *n.* (L. *semper, vivo*) a plant—*Ek qism kī nabūt*—*Oshadhivīśesh, aushadhivīśesh.* [*yā dīnī, mudīmī*—*Nitya, nityasthāyī wā anant.*]
- SĒM-PI-TER'NAL**, *a.* (L. *semper, aeternus*) eternal in futurity, everlasting—*Sarmad*
- SĒM-PI-TĒR'NI-TY**, *n.* endless future duration—*Dāwām, mudāwamat, be-intihāt*—*Nityatā, anantatā, anantakāl.*
- SĒM'PSTER**, *n.* (S. *seam*) one who sews—*Darzi, khayāl*—*Sauchik, sūchik.*
- SĒM'STRESS**, **SĒM'PSTRESS**, *n.* a female who sews—*Darzīn, siān-hārī<sup>h</sup>*—*Sūchikī, sūchī-sīlpopājivīnī, sūchikarīnopājivīnī.* [*rakhne wā.*]
- SĒN'A-RY**, *a.* (L. *seni*) belonging to the number six, containing six—*Chha kā<sup>h</sup>, chha*
- SĒN'ATE**, *n.* (L. *senatus*) an assembly of counsellors, a body of legislators—*Mushāroñ salāh-karōñ yā mudabbirōñ kī majlis, wā'iz-i-qānūnōñ kī jamā'at yā imā-i-shārī*—*Upadeshtasabhā wā mantrisabhā, vyavasthārachakasamudīy.*
- SĒN'A-TOR**, *n.* a member of a senate—*Ahl-i-majlis-i-kubārā, ahl-i-majlis-i-mudabbirān*—*Mantrisabhāsād, pradhināsabhāsād, mahāsabhibhyantar.*
- SĒN-A-TŌ'R-AL**, **SĒN-A-TŌ'R-AN**, *a.* belonging to a senator, becoming a senator—*Ahl-i-*

*majlis-i-kubará yá ahl-i-majlis-i-mudabbirán ke muta'alliq, mudabbirána yá ahl-i-majlis-i-kubará-ke-lâiq*—Mantrisabhasadsambandhī pradhānasabhasadsambandhī wā mahāsabhasadsambandhī, mantrisabhasadyogya wā pradhānasabhasadyogya.

SEN-A-TŌ'RI-AL-IV, *ad.* in manner of a senate—*Mudabbirāna, ahl-i-majlis-i-kubará ke māmūd, ahl-i-majlis-i-mudabbirán ke taur se*—Mantrisabhasad ke sadriś, pradhānasabhasad kī rīti se, mahāsabhasad kī bhānti se.

SEN'A-TŌR-SIH, *n.* the office of a senator—*Ahl-i-majlis-i-kubará ká 'uhula, ahl-i-majlis-i-mudabbirán ká 'uhula*—Mantrisabhasadpad, pradhānasabhasadpad, mahāsabhasadpad, mahāsabhasadbyantarapad.

SEN'ATE-HŌUSE, *n.* the house where a senate meets—*Dīvān-khāna, majlis-i-kubará-khāna, mushirōn yā mudabbirōn kī majlis ká ghār*—Mahāsabhasāsthān, pradhānasabhasāsthān, mantrisabhasāsthān.

SEN'D, *v.* (S. *sendan*) to cause to go, to convey by another, to despatch, to transmit, to commission, to diffuse, to bestow, to inflict, to dismiss; *p. l. and p. p.* SĒNT—*Bhejānā<sup>h</sup>, bhejōnā yā bhejōnā-d<sup>h</sup>, ravāna k., irsāl k., ikhtiyār yā gudrat d., mun-tashir yā mun-tashar k., bakhsnā, nāzil k., rukhsat k.*—Pathinā, pathvinā, dandrānā, prerap k., adhikār śakti wā sāmārthya d., phailnā, denā, dānā, bidī k.

SĒN'TAN, *n.* one who sends—[*Send jo māsār hai us se jū'il ke ma'ne sunājho to yā ism-i-fū'il banā-to*]—Prerak, preshak, prerapakartā [aur arthi send jo dhātu hai us se jān-to.] [bāri—Bhandārī, bhāndigārādhipatī, karmānirvāhak.]

SEN'TES-CHAT, *n.* (Fr. *sénécchal*) a steward—*Pakāwat, khānsāmān, ihtimānchī, kāy*—SEN'TILE, *a.* (L. *senex*) belonging to old age—*Burhāpe kī<sup>h</sup>, piri-munsub*—Vridhdhātā-sambandhī, vārdhakyasambandhī.

SEN'TI' TY, *n.* old age—*Burhāpā<sup>h</sup>, pīrī*—Vridhdhāpā, vridhdhātā, vridhdhāvasthā.

SEN'S-ENCE, *n.* the state of growing old—*Zakār-i-pīrī, namūd-i-pīrī, bārhā yā burhā ho chalnā<sup>h</sup>*—Vridhdhā ho chalnā, vridhdhāvasthā.

SEN'T OR, *a.* (L. *elder*, older in office; *n.* one older than another, an aged person—*'Taur yā sunn mēn bayā, 'uhale mēn bayā*; *n. wah shakhs jo dāre se 'umr mēn bayā ho, bīrhā shakhs*—Jyeshth wā jethā, śreshth wā adhikārajyeshth; *n. jyeshth jethā wā vājyeshth, gurujan vridhdhajan wā āryajan.*

SEN'T-ŌR-TY, *n.* priority of birth, priority in office—*'Taur yā sunn kī bayā, 'uhale kī bayā*—Jyeshthhātā wā jethā, adhikārajyeshthhātā wā śreshthhātā.

SEN'NA, *n.* a tree the leaves of which are used as a cathartic—*Sanā*—Sanāy.

SEN'NIGHT, sēn'nit, *n.* (seven, night) a week—*Hafta, aṭṭharā<sup>h</sup>*—Saptāh. [Sharaksh.

SE-NŌC'U-LAR, *a.* (L. *seni, oculus*) having six eyes—*Shash-chashm, chha ānk<sup>h</sup> w<sup>h</sup>.*

SĒNSE, *n.* (L. *sensus*) a faculty by which external objects are perceived, perception, understanding, reason, consciousness, judgment, meaning, import—*Hiss, 'ilm wuqūf yā daryāft, fahm, 'aql, khabar, tamiz intigaz dānist yā idrak, ma'ni yā mizmān, matlab*—Indriya jñānendriya wā jñānasāsthān, bodh indriyabodh wā indriyajñān, samajh bñh buddhi wā medhā, tarkasakti yukti wā jñān, chaitanya wā chetānā, vivek vichetan wā vichār, arth, abhipriy vīvaśhā wā āśy.

SĒN'S-ATED, *a.* perceived by the senses—*Hawāss se daryāft-huā yā ma'lūm-kiyā-gayā*—Indriyavarg wā indriyagan se jānā gayā. [jñān, indriyabodh.]

SEN-SĀ'TION, *n.* perception by the senses—*Hawāss se daryāft yā wuqūf, hiss*—Indriyav-

SĒNSED, *a.* perceived by the senses—*Hawāss se daryāft-huā yā ma'lūm-kiyā-gayā*—Indriyavarg wā indriyagan se jānā gayā.

SĒN'S-IBLE, *a.* reasonable, judicious—*Ma'qūl, 'aql-mand bā-tamiz yā hosh-yār*—Nyāyā-musirī wā nyāyavrittī, vīvaśhāmusirī vīvaśhā buddhimū, jñān wā vijñā.

SĒN'S-LESS, *a.* wanting sense, foolish, stupid—*Be-khud be-hosh be hiss be-hawāss yā be-sudh, be-ma'ni be-hūda yā be-wuqūf, nā-dān ahmaq yā be-'aql*—Achet achetan vichetan chaitanyahin wā sun, auarhāk wā nirbuddhī, nirbodh matihn mūrh jar wā mugdh. [Mūrhatī se, mugdhatī se, zvijnāvat, anāy se.]

SĒN'S-LESS-LY, *ad.* in a senseless manner—*Be-wuqūfi-se, hamāqat se, bā'id-'aql se*—

SĒN'S-LESS-NESS, *n.* folly, stupidity—*Hamāqat, be-wuqūfi yā nā-dānī*—Mūrkhātā wā mūrhatā, jaratā mugdhatā ajñatā wā buddhīhīnatā.

SĒN'S-IBLE, *a.* capable of perceiving, perceptible by the senses, intelligent, judicious, convinced; *n.* sensation—*Hawāss zi-hiss yā hawāss se daryāft k. w., mahāsūs yā qābil-i-hiss, fahm hosh-yār zivak mahram yā wuqūf, 'aql 'aql-mand kḥirad-mand dānā yā dānist-mand, qūl qūl-ma'qūl yā muqirr*; *n. hiss, hawāss se daryāft yā wuqūf*—Vishayagrahanasakti vishayagrahanaksham wā indriyārthagrāhī, indriyajñeya indriyagochar indriyaganāyakti indriyavedya wā pratyaksh, chatur buddhimān wā matimān, jñānī jñānasālī prajña wā prajña, niruttarikrit jātapratyay jātavīśwās wā kritanīś-chay; *n. indriyabodh, indriyajñān, chetānā, chaitanya.*

SĒN-S-IBLE-TY, *n.* acute or delicate feeling—*Tunuk-hawāssī, bārik-hawāssī, narm-dili, zūl-hissī*—Sūkshmandriyatwa, chaitanyasūkshmatā, śīghrachetanatwa, sūkshmachaitanya.

**SĒN'SI-BLE-NESS**, *n.* the quality of being sensible—*Hasāsī, hasāsīyat, zī-hissī, mahsū-siyat, kosh-qārī, zirākī, dānāī, dānīsh-mundī*—Vishayagrahapakṣhamatā, indriyajñe-yatwa, indriyaganyatā, indriyagocharatā, prajñatā.

**SĒN'SI-BLY**, *ad.* in a sensible manner—*Zāhīrā, zāhīran, bā-wuqūf, bā'-aql, tez-fahmī se*—Pratyakṣh, spāṣṭharūp se, vyaktarūp se, subuddhi se, subuddhipūrv, vijñavat.

**SĒN'SI-TIVE**, *a.* having sense or acute feeling—*Zī-hiss, hawāss-dār, zūd-hiss, tunuk-hiss, tunuk-hawāss*—Chetan, suchetan, indriyaviśiṣṭ, jñānendriyaviśiṣṭ, vishayagraha-pakṣham, śighragrāhīk, sūkṣhmachaitanyawān, sūkṣhmendriya, komalahriday, karu-pādra.

**SĒN'SI-TIVE-LY**, *ad.* in a sensitive manner—*Zī-hissī se, hawāss-dārī se, tunuk-hissī se, zūd-hissī se, tunuk-hawāssī se*—Sūkṣhmachaitanya se, sūkṣhmendriyatwa se, śighra-chetanatwa se, chaitanyasūkṣhmata se, śighragrāhakatā se.

**SĒN'SŌ-RI-UM**, **SĒN'SŌ-RY**, *n.* the seat of sense—*Jūc-hiss, mahsas, dimāg*—Chetanāsāy, chetanāśpad, jñānāsāy.

**SĒN'SU-AL**, *a.* pertaining to the senses, pleasing to the senses, carnal, luxurious—*Ha-wāssā hussī yā hawāss-mawṣūb, muḥarrīhu-l-hawāss yā hawāss muḥbāl, nafsanī yā jis-mānī, shahwatī yār-bāsh yā 'aigūsh*—Jñānendriyasambandhī vaiśvāyik vishayasam-bandhī indriyavishayak wā aindriyak, indriyapriya wā jñānendriyapriya, śārīrik dāhik wā kāyik, vishayāsakt vishayaparāyan vishayī kāmī sambhogī bhogāsakt indriyasukhasevī wā indriyasukhāsakt.

**SĒN'SU-AL-IST**, *n.* one given to carnal pleasure—*Shahwat-parast, nafs-parwar, nafs-pa-rast*—Vishayāsakt, vishayī, vishayasevī, bhogāsakt, indriyādhin.

**SĒN-SU-AL-ITY**, *n.* free indulgence in carnal pleasure—*Shahwat-parastī, nafs-parastī, nafs-parwarī, nafsāniyat, hawā-o-hawas, nafs-l-anmāra*—Śārīrikasukhāsaktī, śārīrikasukhasevā, kāmāsaktī, bhogāsaktī, vishayasukhāsaktī, vishayavyāsaug, vishayase-vā, vanitojabhog.

**SĒN'SU-AL-IZE**, *v.* to make sensual—*Shahwat parast nafs-parast nafs-parwar yār-bāsh yā 'aigūsh k.*—Vishayāsakt k., vishayaparāyan k., bhogāsakt k., vishayī k., kāmī k., indriyasukhāsakt k.

**SĒN'SU-AL-LY**, *ad.* in a sensual manner—*Nafsāniyat se, nafs-parwarī se, nafs-parastī se, shahwat-parastī se*—Vishayāsaktī se, śārīrikasukhāsaktī se, śārīrikasukhasevā se, kāmāsaktī se, vishayavyāsaug se.

**SĒN'SU-OUS**, *a.* tender, pathetic, carnal—*Narm yā mulām, dil-soz yā dard-angez, nafsānī jismānī yā shahwatī*—Komal wā mridu, karuṇārasamāy rasik karuṇājanak wā hridayavedhak, śārīrik wā vishayī.

**SĒN'TI-ENT**, *a.* having the faculty of perception; *n.* one who has the faculty of percep-tion—*Sāhib-i-drāk, zī-hiss, zī-hosh*; *n.* *zī-hiss shakhs, zī-hosh shakhs, sāhib-i-drāk*—Chetan, chaitanyawān, chaitanyaviśiṣṭ, vishayagrahapakṣhīk, vishayagrahapakṣham, indriyajñānāviśiṣṭ; *n.* chaitanyawān wā chaitanyaviśiṣṭ vyaktī, vishayagra-hapakṣhamavyaktī, prajā, śārī, sarī, delī.

**SĒN'TEN**(CE), *n.* (*L. sentio*) a judicial decision, doom, judgment, a maxim, any num-ber of words joined together so as to make complete sense; *v.* to pronounce judg-ment, to condemn—*Fatwā yā faisala, hukm yā qazā, tajwīz, masal zarbu-l-masal maqūla yā qaul, jumla kalām yā jipre*; *v.* *hukm d. yā k., fatwā d. yā sazā kā fatwā d.*—Nirṇayapūd, dandānirṇay wā dandājñā, nirṇay nīśchay vichār wā nirdhāran, kalāwat wā sūtra, pad wā vākya; *v.* nirṇay wā dandānirṇay k., dandājñā wā dandā-bhīdhān k. [*i-maqūla*—Sūtrasambandhī, vākyaavishayak, kalāwat k.]

**SĒN-TĒN-TIAL**, *a.* pertaining to a sentence—*Muta'alliq-i-jumla, jipre-mawṣūb, muta'alliq*.

**SĒN-TĒN'TIOUS**, *a.* abounding with maxims, short, energetic, pithy, pointed—*Pur-masal pur-maqūla yā pur-zarbu-l-masal, mukhlāsar, mazbūt, pur-maq: matn yā qālī-lu-l-tafz-o-kasīru-l-mu'ānī, nokūla yā nok-dār*—Sūtramay sūtraprāy wā vākyaamay, saṅkṣhipt avistīrṇ sūtraprāyabhlāshī wā alpasabdak, sūktimān wā prabāl, sarawān sasār samatwa wā sūttawān, rasawān rasik mārmmik wā tikhā.

**SĒN-TĒN-TIOUS-NESS**—*Pur-magzī, matānat, ikhtisār*—Sūtraprāyabhā-shan, sūtabhlāshan, sarawān saṅkṣhiptatā, satejasāṅkṣhiptī.

**SĒN-TĒN'TIOUS-LY**, *ad.* with forcible brevity—*Matānat se, pur-magzī se, ikhtisār se*—Sasūtrasaṅkṣhiptatwapurvak, sarawān saṅkṣhiptatā se, satejasāṅkṣhiptī se.

**SĒN-TĒN'TIOUS-NESS**, *n.* forcible brevity—*Matānat, pur-magzī, ikhtisār*—Sārāwān saṅkṣhiptī, satejasāṅkṣhiptī, sūtabhlāshan.

**SĒN'TI-MENT**, *n.* (*L. sentio*) a thought, an opinion, a feeling, sensibility—*Khayāl, fikr zann yā qiyās, rāc, fahm yā dīl-kā-hāl, tunuk-hawāssī barik-hawāssī yā zūd-hissī*—Kalpanā wā mauahkalpanā, bodhī buddhī kalpanā wā vāsana, matī wā mat, ras bhāv wā man-kī-bāt, chetanī chaitanya wā chitta-kī-saktī.

**SĒN-TI-MĒN'TIAL**, *a.* having or affecting feeling, pathetic—*Zūd-hiss, riqyat-angez dard-angez yā shafāyat-angez*—Rasamay rasik saras rasawān rasarūp rasāmāk śrīgūri rasānukārī bhāvanukārī wā vilakṣh, karuṇārasamay wā hridayavedhak.



SEN-TI-MENT-ÁL'-TY, *n.* affection of feeling—*Zúd-hissí, tunuk-hawássi*—*Rasánukáritá,*

*bhāvānukáritá, vaikalakhyā, rasikatwā.*

SEN-TI-NEL, SENS'-TRY, *n.* (L. *sentio*) a soldier on guard, a watch—*Pás-bán, chauki-dár*—*Pahriyá wá pahruá, pahru wá chauki-d. w.*

SEP'A-RATE, *v.* (L. *se. par*) to divide, to disunite, to disjoin, to part; *a.* divided from the rest, disunited, disjoined, distinct—*Judá k. yá h., 'aláhida k., mutafarriq yá mahjúr k. yá h., alag k. yá h.*; *a. mahjúr yá mafriq, munfakk, mutafarriq, judá yá 'aláhida*—*Kátná wá katná, chhuráni, algúná bilgánu biehhorná bilagná biehurná wá biehharná, prithak wá nyári k. wá h.; a. asambuddha wá visanyukt, prithak nyára wá alag, bhinna vya-irikt wá vivikt.*

SEP'A-RABLE, *a.* that may be separated—*Mumkinu-t tafriq, mumkinu-l-farq, judái-pazár, qábil-i-firáy*—*Viyojaniyá, vibhedyá, bhedyá, bhinna wá prithak kiye jáne ke yogyá, bilagne-jog, alag hone ke yogyá.*

SEP'A-RABLE-ITY, *n.* the state of being separable—*Mumkinu-t tafriq, judái-pazári, qábil-i-firáy*—*Bhedyatá, vibhedyatá, viyojaniyatá, prithak wá alag kiye jáne ká yogyatá.*

SEP'A-RABLE-NESS, *n.* capacity of separation—[*Separability ke ma'ne dekho*]—[*Separability ká arth dekho*]

SEP'A-RATE-LY, *ad.* apart, singly, distinctly—*Judá-judá, jins-wári yá fardan-fardan, munfassalan ná tafsílán*—*Alag alag, ek-ek, prithak wá bhinnabhinna.*

SEP'A-RATE-NESS, *n.* the state of being separate—*Judái, fary, firáy, tafriqá*—*Bhinnatá, pirthakya, prithagbháv.*

SEP'A-RATION, *n.* the act of separating, the state of being separate—*Judá yá 'aláhida k., judái tafriqá fary tafiray firáy yá munfaraqat*—*Prithak bhinna wá alag k., bhinnatá viyog prithagbháv pirthakya bilgáw wá algáw.*

SEP'AR-A-TIST, *n.* one who separates a seceder—*Judá yá 'aláhida k. w., dín-i-ráij ká munkir yá machab-i-muqarrar k. i mukhilif*—*Prithak bhinna nyára wá alag k. w., siddhāntapadharmanavirodhi upadharmanasavi wá mutantarivalambhi.*

SEP'A-RATO-RY, *a.* that separates—*Judá yá 'aláhida k. w.*—*Prithak nyára bhinna wá alag k. w.* [ek or k., prithak k., nyára k.]

SE-PÓSE', *v.* (L. *se. positum*) to set apart—*Kanáre k., judá k., 'aláhida k.*—*Alag k., SEP-o-si'tion, n.* the act of setting apart—*Judá k., 'aláhida k., kanáre k.*—*Alag k., ek or k., nyára k., prithak k.* [yasiniya, bhāratadesīyasainik.]

SE-PŐY, *n.* a native Indian soldier—*Sipáhi i Hind, Hind ká sipáhi*—*Bhāratavarshí-SEPT, n.* a clan, a race—*Quam, zát khāndán jins yá nasal*—*Kul wá jūti, vanś vanśa-paramparā vanśivāli wá santati.*

SEP-TÉMBER, *n.* (L.) the ninth month of the year, the seventh month from March—*Angrezi sál ká nowrān mahinā, Mārch se sātwañ mahinā*—*Inglandiyavarsh ká navamānis, Mārchmas se saptamānis.*

SEP-TEN-A-RY, *a.* (L. *septem*) consisting of seven; *n.* the number seven—*Haft-gá-m, hafti*; *n. sattu*<sup>h</sup>—*Saptarúp, sapt, saukhyak*; *n. saptak.*

SEP-TÉN-Á-L, *a.* (L. *septem, annus*) lasting seven years, happening once in seven years—*Haft-sál yá haft-sála, sāt sál meñ ek daf*<sup>h</sup> *h. w.*—*Satbarsá saptavarshik saptavarshik wá saptibdik, sāt baras meñ ek ber h. w.*

SEP-TÉN-TRI-ON, *n.* (L. *septentrio*) the north—*S'amál yá shimál*—*Uttaradiśá.*

SEP-TÉN-TRI-ON, SEP-TÉN-TRI-ON-AL, *a.* northern—*Shimálí*—*Uttar, udichín, uttarasam-bandhi.*

SEP-TÉN-TRI-ON-AL-ly, *ad.* northerly—*Uttar k. or*<sup>h</sup>.

SEP-TÉN-TRI-ON-ATE, *v.* to tend northerly—*Uttar k. or jhukná*<sup>h</sup>.

SEPTIC, SEP-TI-CAL, *a.* (Gr. *sepu*) having power to promote putrefaction—*Saríne* <sup>h</sup>, *galáuc w<sup>h</sup>, galúá, saráuc*<sup>h</sup>. [Saptapārswak, saptabhiñ, saptabáhu.

SEP-TI-LÁTER-AL, *a.* (L. *septem, latus*) having seven sides—*Haft-pakhá, sat-koná*<sup>h</sup>—

SEP-TU-ÁGE-NA-RY, *a.* (L. *septuagenarius*) consisting of seventy—*Sattar ká*<sup>h</sup>, *sattari*<sup>h</sup>. [tarí<sup>h</sup>.

SEP-TU-A-GÉS-I-MAL, *a.* (L. *septuagesimus*) consisting of seventy—*Sattar ká*<sup>h</sup>, *sat-*

SEP-TU-A-GINT, *n.* (L. *septuaginta*) the Greek version of the Old Testament—*Taurit yá taurit ká Yúnáni tarjuma, Yúnáni zabán meñ taurit yá taurit ká tarjuma*—*Gríkabháshá meñ purátananiyam ká ulthá.*

SEP'UL CHIRE, *n.* (L. *sepultum*) a grave, a tomb; *v.* to bury, to entomb—*Gor turbat yá masár, qabr maybara mayad dar-gáh yá rauza*; *v. dafn-k., gor-d.*—*Samádhí wá savasthán, savavís savagartta mritasárirasthán pretasthán wá savamandir*; *v. gárná, mritasárirasthán savasthán wá savavís meñ dharná wá gárná.*

SE-PÚL-CHRAL, *a.* relating to burial or the grave—*Dafni, turbatí, qabrí*—*Samádhisam-bandhi, smáshnik, mritasárirasthánasambandhi, savavásavishayak.*

SEP'UL-TURE, *n.* burial, interment—*Dafn, tukfin tukfin yá tujhis*—*Gáp-top, smáshn, mritasárirasthán wá savasthán meñ athápan.*

SE-QUÁ-ÇIOUS, *a.* (L. *sequor*) following, attendant, ductile, pliant—*Pai-rau yá pai*

*raw, ham-ráh, dam-dár yá narm, muláim*—Anuyáyi anusári wá anupath, sabagámi wá sahachári, chimrá, konal wá mridu. [nusálatá, anugamanaśilátá.

SE-QUÁ'CI-ŪS-NESS, *n.* state of being sequacious—*Pai-ravi karne ká ragbat*—Anusara-SE-QUÁ'CI-ŪS, *n.* disposition to follow, ductility—*Pai-ravi yá pas-ravi karne ká ragbat, dam-dári muláimat yá muliyamat*—Anugamanaśilátá wá anusaraśilátá, chimrápan namaniyatwa wá komalátá.

SE'QUEE, *n.* that which follows, consequence—*Zail ákhir 'aqibat yá akhír-hissa, nati-ja*—Uttarabhaḡ seshabhaḡ wá sesh. parimám ant wá phal.

SE'QUENCE, *n.* order of succession, series—*Tasalat yá tawátur, nísila*—Anukram pá-ramparyya wá ánuptyyya, śreṇi ávali wá ávali.

SE'QUENT, *a.* following; *n.* a follower—*Pai-rau pas-rau yá mutawátir*; *n. pai-rau*—Anugámi, anusári; *n.* anuyáyi, anuchári, anuchar, anuvartti.

SE-QUESTER, *v.* (*L. sequester*) to take possession of property for the benefit of creditors, to deprive of property, to separate, to cause to retire or withdraw, to withdraw, to retire—*Wám-dáron yá qar-kharáon ke jútír ke liye kisi jáedid ko qurq k., mál amad yá jáedid le lená yá sulh k., judá k. yá h., goshe meñ bhejní yá gosha-nishkín ikhtiyár karáná, ek t-raf h., kanváre ho jiná yá gosha-nishkín ikhtiyár k.*—Byoharón ke nimitta wá rinaśodhanárh kisi dhan wá vitta ko chheñkna, dhan wá vitta le lená, prithak k. wá h., vivikadasi wá viviktasthan meñ k., alag h., viviktavrit-tisevan k. wá ekánt meñ rahú.

SE-QUESTRABLE, *a.* that may be sequestered—*Mumkinu-l-qurq, judút-puzir*—Chheñke jane ke yogya, alag wá prithak liye jane ke yogya.

SE-QUESTRATE, *v.* to take possession of property for the benefit of creditors—*Wám-dáron yá qar-kharáon ke jútír ke liye qurq k.*—Rinaśodhanárh wá byoharón ke nimitta kisi dhan wá vitta ko chheñkna.

SE-QUESTRA'TION, *n.* the act of sequestering—*Qurq, qurq k., 'nzlat, gosha-nishkín, tan-há, jud-á*—Chheñkái, chheñk, rok, rinaśodhanárh kisi dhan wá vitta ko alag rakhná, algiw, bilgiw, prithakya, ekántat, viviktavrit-tisevan, viviktavasthá.

SE-QUESTRA-TOR, *n.* one who sequesters—*Qurq k. w., qurq k. w.*—Chheñkne w., rok-ne w., rinaśodhanárh kisi dhan wá vitta ko chheñkne w.

SE-RAGH'IO, se-rá'io, *n.* (It.) the palace of the Turkish sultan, a house for concubines, a harem—*Rám ke súltán ká mahall, chor-mahall, mahall-sará haram yá zanána*—Turushkadeś ká rájabhawan, upapattugriha upastriyá wá dhenniyón ká ghar, ram-wás antahpur avarodhagriha wá strigriha. [Iswardút, Parameswaraprerit.

SERAPH, *n.* (H.) an angel: *pl. SERAPHIS* or *SER'APHIM*—*Firishá-i-kabir, Israfil*—SE-RÁPH'IC, SE-RÁPH'IC-AL, *a.* angelic, pure—*Firishá ká israfíli, táhir*—Devadúta-SERE. See SEAR. [vishayak wá Iswardutasambandhi, punya wá pavitra.

SER-E NÁDE', *n.* (*L. serenus*) music performed at night in the open air; *v.* to entertain by nocturnal music, to perform a serenade—*Nih-biláp<sup>h</sup>, gáná-bajáná jo rát ko ghaz yá kothí ke bahar hotá hai<sup>h</sup>*; *v. rát ko gánce-bajáne se ríkháwá<sup>h</sup>, nih-biláp k. yá gánce<sup>h</sup>.*

SER-ÉNE', *a.* (*L. serenus*) calm, placid, quiet, peaceful, bright or clear; *v.* to calm, to quiet—*Sákin, hálím sulím yá burd bār, be-harakat yá áhista, bú-qarír, sáf*; *v. sákin k., be-harakat yá bú-qarír k.*—Sánt wá prasánt, sthír nirákulachitta saumya wá avyákul, dhíma dhírá thanádhá dhír vegahín wá akshubdh, nirudv-g wá anudvig-na, swachchha vimal amal pharehí nirmal wá víśad; *v. sánt k., sthír thanádhá wá susthír k.*

SE-RÉN'E'Y, *ad.* calmly, placidly, quietly—*Áhistagi-se yá áhista, hálím yá burd-bári se, sháistagi sháyastagi yá qarár se*—Sánti se, nirákulatá avyákulatá wá chittasántatá se, dhíre wá dhíme.

SE-RÉN'E'NESS, *n.* the state of being serene—*Áhistagi, qarár, tahammul, be-harakat, burd-bári, sáfai*—Sánti, sántatá, vegahinatá, nirákulatá, sthíratá, chittasánti, swach-chhatá, nirmalatá, pharehí, vimalatá.

SE-RÉN'I-TUDE, *n.* calmness, coolness of mind—*Áhistagi be-harakat yá qarár, burd-bári sanjídagi yá tahammul*—Sánti sántatá wá sthíratá, nirákulatá akshubdhatá vega-hinatá chittasánti wá chittaprasamnatá.

SE-RÉN'I-TY, *n.* calmness, quietness, peace, clearness—*Áhistagi yá be-harakat, sukún, qarár qasák áram tahammul yá burd-bári, sáfai*—Sánti wá sántatá, sthíratá wá dhí-ratá, nirákulatá swasthatá akshubdhatá wá chittasánti, swachchhatá nirmalatá wá SERP, *n.* (*L. servio*) a slave—*Qulám*—Dás. [vínalatá.

SERGE, *n.* (Fr.) a kind of woollen cloth—*Ek bhánt ká úní kaprá<sup>h</sup>.*

SER'GEANT, SER'JEANT, sér'jent, *n.* (Fr. *sergent*) an officer who attends on magis-trates, a petty officer in the army, a lawyer of the highest rank under a judge—*Názir shahna yá dároga, daf'-dar yá havál-dár, 'adlálat ká amwal darje ká wakíl*—Nyáyádhípati ká parichar wá anuchar, kshudrasaínikádhyaksh, pradhánavyavahára-pandít wá mukhyaparáarthavidí.

SER'GEAN-CY, SER'JEAN-CY, *n.* the office of a serjeant—*Názir ká 'uhda, daf'-dári, ha-wál-dári, 'addlat ke amral darje ki vakálat*—Nyáyádhipatiparicharapad, kshudrasaínikádhayakshapad, pradhánavyavahárapadita; ad, mukhyapararthavádí ká pad.

SER'RI-ES, *n.* (L.) order, succession, course—*Silsila yá sar-rishta, tavátur lar-bandi yá tavalaul, daur*—Kram paripití wá paripití, śreṇi śreṇi pañkti parampará ávali ávali wá ánuírvi, anukram wá pragaman.

SER'RI-OUS, *a.* (L. *serius*) grave, solemn, being in earnest, important—*Mutahammil, sanjida, suchchá, muhim wazn yá 'azm*—Dhír gambhír gambhíravritti gambhíravritti wá gambhírasil, aparihási parihásarahit wá vástavik, bhári bará garú guru wá nlaghu.

SER'RI-OUS-LY, *ad.* gravely, solemnly, in earnest—*Mutahammilina yá tahammul-se, sanjidaigi se, ji-l-haqiqat haqiqatan yá ihutthá-bar-taraf*—Dhíratá se, gambhíratá wá gaurav se. aparihás avinod wá alághav se.

SER'RI-OUS NESS, *n.* gravity, earnest attention—*Sanjidaigi wazn yá sangini, tahammul mutahammil qaur yá fikr*—Dhíratá gambhíratá gaurav wá gurutá, bará dhyán wá soch.

SER'MON, *n.* (L. *sermo*) a discourse on a text of Scripture; *v.* to discourse—*Wa'z, mazhabí nasihat yá pand, khatba*; *v. wa'z k., dini nasihat yá pand k., khatba parh-ná*—Dharmavishayavákya, dharmopadesavishayavákya, dharmopadesakavákya, dharmopades, dharmakathan; *v. dharmopades k., dharmopadesakavákya kahná.*

SER-MÖG'I-NÄ'TION, *v.* speech-making—*Kalám-sáz, suktan-sáz, guftár-sáz, bayán-sáz*—Vákyarachaná, sálanikaravákyarachaná. [silánikaravákyarachak.

SER-MÖG'I-NÄ'T-OR, *n.* a speech-maker—*Sukhan-sáz, bayán-sáz, kalám-sáz*—Vákyarachak.

SER'MON-ING, *n.* discourse, instruction, advice—*Wa'z, pand, nasihat*—Dharmopadesavishayavákya wá dharmakathan, śikshá, upadés.

SER'MON-TIZ, *v.* to write or preach a sermon—*Wa'z k., nasihat d., nasihat likhná, khatba parh-ná, khatba likhná*—Dharmopades k., dharmopadesavákya kahná, dharmopades wá dharmopadesavishayavákya likhná.

SER'PENT, *n.* (L. *serpe*) a reptile without feet, a viper, a snake, a musical instrument, a sort of firework—*Sánp, mār yá af'á, nāg, ek bāz, ek qism kē ātash-bāz*—Sarp, bhujāng wá bhujag, urag pannag vyāl wá ahi, ek prakār ká vāditra wá vādya, ek prakār ká agnikrīṭā.

SER'PEN-TINE, *a.* like a serpent, winding; *v.* to wind like a serpent, to meander—*Mār-sirat yá sánp ke mánind, pech-dār pechida yá pechilā*; *v. sánp ke mánind pech-kháná, chakkar mār-kar jānā*—Sarpavat sarpasandris wá sarpasambandhí, sarpagatí vakragatí wá sarpagativat; *v. sarpagati k. arthāt sánp ke sadris ghúmkar jānā, phor khúkar jānā wá vakragati k.*

SER'PEN-TIZE, *v.* to wind, to meander—*Sánp ke mánind pech kháná, chakkar mār-kar jānā*—Sarpagati k. wá vakragati k. arthāt ghúmkar jānā, phor khúkar jānā wá tiryag-gati k. [sigá-dād<sup>h</sup>.

SER'PIGO, *n.* (L. *serpe*) a kind of tetter—*Ek bhāt ká sehnā yá dināb, dād<sup>h</sup>, bhuiñ*—SER-PIG'I-NOUS, *a.* diseased with serpigo—*Sehnec w<sup>h</sup>, dināi w<sup>h</sup>.*

SER'LE, SER'RY, *v.* (Fr. *server*) to crowd, to press or drive together—*Bharnā<sup>h</sup>, thās-nā<sup>h</sup>.*

[dāntilā<sup>h</sup>, ār sá<sup>h</sup>—Dantur, chhinnadhār, krakachadhār.

SER'RATE, SER'RAT-ED, *a.* (L. *serre*) indented like the edge of a saw—*Dandína-dār,*

SER'RATURE, *n.* indentation like a saw—*Dandína-dári, dāntilā-pan<sup>h</sup>*—Danturatwa,

chhinnadhāratwa.

SER'UM, *n.* (L.) the thin watery part of blood, the thin part of milk, whey—*Lohú ká panchhā<sup>h</sup>, dūd<sup>h</sup> ká pān<sup>h</sup>, ab-i-shir yá māl-jubn*—Charnoduk raktadrav wá rak-

SE'NOUS, *a.* thin, watery—*Patlā<sup>h</sup>, panika yá pini-sā<sup>h</sup>.* [timblus, dugdhajal, tor.

SE'RÖS'I-TY, *n.* the watery part of blood—*Lohú ká panchhā<sup>h</sup>.*

SERVE, *v.* (L. *servio*) to work for, to attend at command, to obey, to worship, to supply with food, to assist, to treat, to answer, to suit, to conduce—*Naukar khidmat yá chākari k., mulāzemat k., tābī-h. yá farmān-bardārī-k., parantish k., khurāk dena, mushid d. yá madad-k., sulūk k., kufī-h. kifāyat-k. wafā-k. yā rāst-ānā, muwā-fiq h., pufid-h. yā mumidil-h.*—Sevā wá kām k., upachār upachārakarn upāsānā wá paricharyā k., mānā vāsavartī-h. sevi-h. wá adhīn-h., pūjanā pūjā-k. wá ārdhanā-k., āhār-d., upakār-k., ācharaṇ wá vyavahār-k., bannā nibhnā bas-h. bahut-h. wá siddha-k., thik-ānā thik-h. upayukt-h. wá uchit-h., upayogī h. anukūl-h. wá sahā-yatī-k.

SER'VANT, *n.* one who serves another—*Naukar, chākār, khādim, mulāzim, khidmat-gār, khidmat-guzār, banda*—Sevak, kiñkar, dās, bhri'yā, karmakārī, kāmājī, kame-rā, karmakar, karmakār, anuchar, parichar, parichār k., parijan, chetak, cherā, dās.

SER'VEY, *n.* one who serves, a salver—*Naukar yā mulāzim, thālī<sup>h</sup>*—Sevak wá bhriya, thariyā wá tālī.

SER'VICE, *n.* the business of a servant, office, duty, place, use, favour, course—*Nau-*

- kartī chākari khidmat khidmat-gāri khidmat-guzāri bandagī mulāzamat yā hāzir-bāshī*, 'uhda, farz yā nī kām jo kisi ko kurnā lāzim aur nā guzār ho, jagah<sup>b</sup>, *fūda naf* yā *kār, mihr-bīni yā ihsān, daur*—Sewā sevī upasānā upachār upachāra-karū wā paricharyā, kāmāj wā pad, kartavya swakartavya wā swadharmna, thaur wā sthān, upakār upayog prayojan wā vyavahār. anugrah wā kripā, kram.
- SÉR'VICE-A-BLE, *a.* that does service, useful—*Kār-guzār kār-amadani kār-amad yā chust-chūda* wā *khāya-mand yā s'ul-mand*—Kāryyakshamī karmaksham wā karmopayukt, upayogi upayukt upakarak upakāri prayojya wā prayogi.
- SÉR'VICE-A-BLE-NESS, *n.* usefulness, activity—*Sūd-mandī yā fūda-mandī, chālāki*—Upayogitā upayuktatā wā sopakāratā, phurti chatak wā wā chatak wāhi. [adhin.]
- SÉR'VI-ENT, *a.* subordinate—*Zer-i hukm, mungād, tābī*—Chhotī, amukhya, vasavartī,
- SÉR'VILE, *a.* slavish, dependent, cringing—*Gulāmīna yā gulām-sā, tābī, faromāya chāplūs yā khāya-bardār*—Dāsasambandhī adhamabhrītak wā mel, adhīn parādhiin wā paravas, atyanurodhī atilālanakārī atilālī atelchūkārī jigjigi-k. w. wā lurkhurī k. w. [uqī-se—Dāsavat wā atyanurodhī-se, adhamatā wā nīchat wā se.
- SÉR'VILE-LY, *ad.* slavishly, meanly—*Gulāmāna yā gulām-ke-mānīd, pājīyina yā kamī-*
- SÉR'VILY TV. *n.* slavery, mean submission—*Gulāmī, khāya-bardārī chāplūsī itā at tābī-dārī yā hukm-bardārī*—Dāsabhāw sewakadāsi wā dāsātwa, parādhiinatā paravasatī atilālan atyanukūlatā atyanurodhī wā atelchūkār.
- SÉR'VI-TOR, *n.* a servant, an attendant, a follower, a student who attends on another—*Naukar yā chākār, mulāzim ham-rāhi ham-rikāb yā khidmat-gār, tābī-dār yā dāman-gir, ek tālib-i-ilm jo dūsrē kī mulāzamat yā khidmat kartā hai*—Sewak wā bhritya, amuehar wā parichear. parijan wā paricharak, ek vidyārthī jo dūsrē kī sewā kartā hai.
- SÉR'VI-TOR-SHIP, *n.* the office of a servitor—*Naukarī, khidmat-gārī, chākari yā nau-kari jo ek tālib-i-ilm ke mutā'alliq hotī hai*—Sewakapad, dāsapad jo ek vidyārthī se sambandh rakhai.
- SÉR'VI-TUDE, *n.* slavery, bondage, dependence—*Gulāmī, halqa-bagoshī, itī'at tābī-dārī yā hukm-bardārī*—Dāsya dāsātwa wā sewa, sewakabhāw dāsabhāw wā sevaka-dāsā, parādhiinatā wā paravasatā.
- SÉR'VING-MĀID, *n.* a female servant—*Khādima, lavūrī<sup>b</sup>, dāsi<sup>b</sup>*—Tahli, cheṭī. [rā.
- SÉR'VING-MĀN, *n.* a male servant—*Khādīm, gulām, dās<sup>b</sup>*—Tahli, cherā, cheṭak, kame-
- SÉR'SAME, *n.* (Gr. *sesam*?) an oily grain—*Tī<sup>b</sup>*.
- SÉS-QUI-AL'TER, SÉS-QUI-AL'TER-AL, *a.* (L. *sesqui, alter*) designating a ratio where one quantity or number contains another once and half as much more—*Aisi nishat zāhir k. w. jismei ek miqtār yā 'ulud dūsrē kā derhā hotā hai, nishato-wāhidi-mā'a n-nisfi*—Aisi mām prakās k. w. jismei ek parimāṇ wā saṅkhyā dūsrē kī derhī hotī hai. sārddhagun.
- SÉS-QUI-P'E-DAL, SÉS-QUI-PE DĀ'LI-AN, *a.* (L. *sesqui, pes*) containing a foot and a half—*Derh fut kī, al-harāh tassū yā tassū kī<sup>b</sup>, al-wāhido-mā'a n-nisfi l-qudam*—Sārddha-pad.
- SÉS-QUI-P'LI-CATE, *a.* (L. *sesqui, plicen*) designating the ratio of one and a half to one—*Jo nishat derh ek se rakhtā hai usko zāhir k. w., nishato-wāhidi-mā'a n-nisfi*—Jo sambandh derh ek se rakhtā hai usko prakās k. w., sārddhagun.
- SĒSS. See CESS.
- SĒSS'ION, *n.* (L. *sessum*) the act of sitting, a stated meeting of a public body, the term during which an assembly meets—*Nishat, julūs ijlas jalsa yā majlis, waqt-i-ijlas yā waqt-i-jalsa*—Bāithak upavās wā upavāsan, sabhā, sabhākūl wā sabhākārya-nirvāhakūl. [bhānt kī mudrā.
- SĒSTERCE, *n.* (L. *sestertius*) a Roman coin—*Rom kī ek qism kī sikka*—Rom kī ek
- SĒT, *v.* (S. *settan*) to place, to fix, to plant, to frame, to regulate, to go down; *p. t.* and *p. p.* SĒT—*Dharmī rakhtā baithānā jorū yā lagānā<sup>b</sup>, gārnā jarnā marmā jamkānā jamānā yā dhānsānā<sup>b</sup>, baithānā rupnā yā roinānā<sup>b</sup>, banānā yā dhānchā-k<sup>b</sup>, sādhnā sudhārnā milānā yā thik-k<sup>b</sup>, ast-h. dīb-janā chhipnā yā baithnā<sup>b</sup>.*
- SĒT, *p. a.* regular, formal, fixed, firm—*Murattah rasmi jo ārasta, qānūnī āint yā bī-gā-ida, qāim mustahkam mustahkam yā muqarrar. nazhūl*—Vyavasthit wā niyāmit, niyāt vaidhik wā rityanūsari, sthāpit sthīr garā-huā wā jarā-huā, driph.
- SĒT, *n.* a number of things suited to each other, a number of persons associated, a slip of a plant for growth, the descent of a heavenly body below the horizon, a gunn—*Ganj yā dasta, bīfā yā guroh. qalam, gurūb, bāzi*—Jor jorī jorī mel wā srenī, jathā wā janāsamūh, kalam athawā chhotī per jo kahīn laga diyā jātā hai, ast, ek khel.
- SĒT'NESS, *n.* regulation, formality—*Ārīstagi yī durustagi, bā-qā'idagi yā zābitagi*—Vidhinishatī niyamasīlatī wā vyavasthiti, niyamasevan wā niyāmanātrasevan.
- SET-TĒE, *n.* a large seat with a back—*Chauki jismei u'haṅgne ke liye pīth lagī rakhtī hai<sup>b</sup>, pīth-wālī chauki<sup>b</sup>.*

**SETTER**, *n.* one who sets, a kind of dog—*Qāim yā bar-pā k. w., ek qism kā shikiri kutā jo shikar ke nazdik baith-jātā hai*—Baithine-w. game-w. wā kharā-k. w., ek prakār kī mrigayākukkur jo apne ākhet ke nikāt baith jātā hai.

**SETTING**, *n.* the descent of a heavenly body below the horizon, inclosure—*Qurūb, dhātā*—Ast, gherā berā wā bāri.

**SETTLE**, *v.* to fix in any place or way of life, to establish, to determine, to compose, to colonize, to adjust, to cause to subside, to fix one's habitation or residence, to become calm, to subside, to sink, to rest; *n.* a seat—*Kisi magām yā tariq meñ qāim k., mugarrar yā mustahkam k., faisal-k. sibat-k. yā tujēt-k., sākin yā bā-garār-k., ābād-k. yā nau-ābād k., pāk-sāf-k. be hāq-k. yā raf-k., tah-nishīn k., magim h., sākin yā bā-garār h., tah-nishīn h., baithnā, āram k.; n. chakrī, kurī*—Thiknā-k. wā thikāne-laginā, thāhrnā drih-k. wā sthir-k., nirnay wā nishpati k., swasth wā śnt k., basnā wā tikanā, nipātnā nivernā niwārnā mitnā wā bhugtānā, thirwānā, basnā tikuā wā ghar k., swasth wā śant h., thirānā, niehe baith jānā wā jam-jinā, visrām k. wā letnā. [sthiratā.

**SETTLED-NESS**, *n.* the state of being settled—*Mazbūtī, qiyām, istiqlāl*—Drihlātā, **SETTLEMENT**, *n.* the act of settling, adjustment, a jointure, a colony, subsidence—*Qiyām mugarrarī band-o-bast yā intizām, inisāl safai raf yā tasfiya, mahar yā kābūn, ābādī, tah-nishīn*—Sthāpna pratishthiti avasthāpna wā thaur-thiknā, nirnay nishpati bhugtānā wā nipārā, stridhan wā dājī, bastī, thirwā baithnā niehe-jam-jinā wā tale-baith jinā.

**SETTLER**, *n.* one who settles in a place—*Khush-bāsh, basne-w<sup>h</sup>, bāsi<sup>h</sup>, nau-ābādī k. w.*—Adhivāsi, pradesādihivāsi, desāsīkshāst.

**SETTLING**, *n.* the act of making a settlement: *pl.* dregs, lees—*Nau-ābādī ābādī tasfi yā inisāl yā raf k.; pl. dard, talehāt<sup>h</sup>*—Bastī k., nipārā, chukautī. nishpati: *pl. kbālī sūhi khud wā mail, kīt chhāntān wā chhānt.* [kañtilā<sup>h</sup>, khurkhurā<sup>h</sup>.

**SET-TOGETHER**, *a.* (L. *seta*) bristly—*Khay-hue kaye bālōn se bhārā huā<sup>h</sup>, katilā<sup>h</sup>*, **SETTON**, *n.* (L. *seta*) a cord to keep a wound open—*Ghām khulā rakhe ke liye ek dorā thaurā tūyā dhayā yā dorī<sup>h</sup>.* [Sūt, sapt.

**SEVEN**, *sēv'n*, *a.* (S. *secon*) four and three, one more than six—*Haft, sul'*—**SEVENTH**, *a.* the ordinal of seven—*Haftum, sātwin<sup>h</sup>*—Saptani, saptamik.

**SEVENTHLY**, *ad.* in the seventh place—*Sātwin<sup>h</sup>, sātwin jagah meñ<sup>h</sup>*—Saptamasthān meñ. [sat-gunā<sup>h</sup>, sat-larā<sup>h</sup>; *ad. sat-gunā<sup>h</sup>*—Saptagan, saptavidh; *ad. saptavidh se.*

**SEVEN-FOLD**, *a.* repeated seven times; *ad.* seven times as much or often—*Haft-tah.*

**SEVEN-NIGHT**, *sēv'nit*, *n.* a week—*Hafta, atharārā<sup>h</sup>*—Saptāh.

**SEVEN-Score**, *a.* seven times twenty—*Sāt-korī<sup>h</sup>, sat-korī<sup>h</sup>, sat-bisi<sup>h</sup>, ek-sau-chālīs<sup>h</sup>.*

**SEVEN-TEN**, *a.* seven and ten—*Satrah<sup>h</sup>, sattarah<sup>h</sup>*—Saptadaś.

**SEVEN-TEENTH**, *a.* the ordinal of seventeen—*Satarahwān<sup>h</sup>, haft-dahum*—Saptadaś.

**SEVEN-TY**, *a.* seven times ten—*Sattar<sup>h</sup>, haftād*—Saptati.

**SEVEN-TIETH**, *a.* the ordinal of seventy—*Sattarwān<sup>h</sup>*—Saptat. saptatitām.

**SEVER**, *v.* (Fr. *sever*) to part by violence, to divide, to separate, to disjoin—*Chirnā yā chār-dālnā<sup>h</sup>, kātnā yā kāt-dālnā<sup>h</sup>, algānā yā bilgānā<sup>h</sup>, alag k. yā k<sup>h</sup>.*

**SEVERAL**, *a.* different, separate, divers, distinct: *n.* each particular taken singly—*Judā, mutafarrif, chand yā bāze, mukhtalif yā alāhida*; *n. har ek bāt jo fardan-fardan li-jāy*—Bhīma, prithak, kār kitne kitek kār ek wā thore, nyārā wā alag; *n. pratyek bāt jo ek ek karke li-jāy.* [Pratyek bāt jo ek ek karke li-jāy.

**SEVERALLY**, *n.* each particular taken singly—*Har ek bāt jo fardan fardan li-jāy.*

**SEVERALIZE**, *v.* to distinguish—*Pary k., tamiz k., judā k., alag k<sup>h</sup>.*—Bhed k., prithak k., nyārā k. [nyārā, bhīna-bhīna wā prithak-prithak.

**SEVERALLY**, *ad.* distinctly, separately—*Judā-judā, fardan-fardan*—Ek-ek wā nyārā—**SEVERALTY**, *n.* a state of separation—*Judā, firāq, tafriqā*—Bhīnatā, pirthakya, pirthakatva. [viyog, vibhed wā parichebhed.

**SEVERANCE**, *n.* separation, partition—*Judāt, firāq, tafriq yā taqsim*—Bhīnatā wā **SEVERE**, *a.* (L. *severus*) rigid, harsh, strict, cruel, painful, afflictive, grave—*Sakht, tez yā tund, durusht shūq yā shadid, samy-dil yā be-rahm, pur-dard yā dard-angez,*

*ranj-āwar taklif-dih yā dīl-āzār.* *sanjida yā burd-bār*—Kārā wā karrā, ugra prakhar tīvrā wā tikshṛa, kathin, kathor wā nishthūr, pīrkārk dukkhamay wā pīrjanak, kashītakarak klesad wā klesakar, gambhir wā dhīr.

**SEVERELY**, *ad.* strictly, rigorously, painfully—*Sakhtī se, durushtī yā shiddat se, dard-angezī yā dard se*—Kārāī se, kathīnatā wā kathoratā se, thak-thak pīrā wā kles se.

**SEVERITY**, *n.* strictness, rigour, harshness—*Sakhtī, shiddat yā karakhtiy, durushtī tursāhī yā khushāmāt*—Kārāī, kathīnatā kāthīnya wā kathoratā, nishthuratā kar-kasātā ugratā krūratā wā katutā. [Sīwan-k., sewan-k.

**SEW**, *sō*, *v.* (S. *sewian*) to join or fasten with a needle and thread—*Sinā<sup>h</sup>, dukht k.*—

**SEWER**, *n.* one who sews—*Sine w<sup>h</sup>, darzi, sijī<sup>h</sup>, khaīyāt*—Sūchik, sauchik.

**SEWSTER**, *n.* a woman who sews—*Sine-wālī<sup>h</sup>, darzin*—Sūchikā, sūchikarmopajīvinī.

SEWER, *n.* an officer who serves up a feast — *Bakāwal, parosne w<sup>h</sup>*. — *Parosaiyā, pariveshak, pariveshitī*.

SEWER, *shōr, n.* (*issue*?) a drain or passage for water — *Badar-ran, nālā<sup>h</sup>, nālā<sup>h</sup>, panālā<sup>h</sup>, panālā<sup>h</sup>, panāwā<sup>h</sup>, panāwā<sup>h</sup>, nālī<sup>h</sup>, muhrī<sup>h</sup>, moḥrī<sup>h</sup>, pan-bāhāw<sup>h</sup>*.

SEX, *n.* (*L. sexus*) the distinction between male and female, womankind — *Jins yā zūt, 'ulam-i-nisā yā nisā* — Stripurushabhed stripurushavyaktibhed liugabhed liug wā jāti, strijiti.

SEX'U-AL, *a.* pertaining to sex — *Jins-mansūb, muta'alliq-i-jins, jinsī* — Stripurushadhar-masambandhī, stripurushabhedasambandhī, stripurushatwasambandhī, liugasambandhī.

SEX-AGE-NA-RY, *a.* (*L. sexagenarius*) threescore — *Tin-karī<sup>h</sup>, sūth<sup>h</sup>, tin-hist<sup>h</sup>*.

SEX-AN'GLED, SEX-AN'GU-LAR, *a.* (*L. sex. angulus*) having six angles — *Musaddas, shash-gosha* — Shatkon, chha-kone-kā, shashra, shashbhuj.

SEX-EN'NI-AL, *a.* (*L. sex. annus*) lasting six years, happening once in six years — *Shash-sāla, chhat sāl men ek ber hone w.* — Chhabarkhā shayvarshik wā shayvarship, chha baras men ek ber hone w.

SEX'TANT, *n.* (*L. sex*) the sixth part of a circle, an astronomical instrument — *Diire kā chhatwān hissa, ek hūati āla* — Vrittasharaūs wā vrittasharbhāg, ek jyotishavishayakayanttra.

SEX'TILE, *n.* the position or aspect of two planets when 60 degrees distant — *Do sitā-ron ki sīrat jab re ek diire se sith darje ke fāsilē yā mafisale par hoñ, tādīs* — Do nakshatroñ ki sthiti jab we ek diire se sith āñs ke antar wā pulle par hoñ.

SEX'TON, *n.* (*sacristan*) a church-officer, a grave-digger — *Girje kā ek 'uhda-dīr, gor-kan yā qabr-kan* — Isāibhajanabhawan ki ek adhikārī, śavagartakhanak wā samādhihanak.

SEX'TON-SHIP, *n.* the office of a sexton — *Girje kā ek 'uhda, gor-kan yā qabr-kan kā kām* — Isāibhajanāsilā ki ek pad, samādhihanak wā śavagartakhanak kā kām.

SEX'TU-PLE, *a.* (*L. sex. plicu*) sixfold — *Shash-tah, chha-gunā<sup>h</sup>, chha-karā<sup>h</sup>* — Shargun, sharyidh.

SHAB'BY, *a.* (*scabby*) mean, paltry — *Kamīna dūn haqir yā pāji, khafif past yā damī* — Nich kutsit wā adham, kshudra wā tuchehla.

SHAR'BI-NESS, *n.* meanness, raggedness — *Kamīnagi yā dānāt, daig-poshi* — Adhamatā tuchehhatā wā kripanatī, chithrihat jirnata wā jarjjaratā.

SHACK'LE, *r.* (*S. securus*) to fetter, to chain, to bind; *n.* a fetter, a chain — *Zanjir dālnā, zanjir se bāndhnā, qaid-k yā pā-band k.*; *n. pāc-band, zanjir* — Berī dālnā wā paikare bharnā, sikarī se bāndhnā, bāndhnā wā jakarnā; *n. paikarā wā berī, sikarī*. [shamsaradānshtra.

SHĀD, *n.* a kind of fish — *Ek qism ki machhī* — Ek bhāntī ki machhī, pāthū, śringī,

SHĀDE, *n.* (*S. secul*) interception of light, obscurity, darkness, a secluded place, a screen, a shelter, the dark part of a picture, gradation of light, the soul, a spirit; *pl.* the abode of spirits, a wine cellar; *r.* to cover from light and heat — *Sāya, tārīkī, tiragi, nīrālī-jayā yā kunj<sup>h</sup>, paridā, panāh yā sāya-bān, taswir kā tārīk hissa, titar-badlī<sup>h</sup>, rūh jūn yā nafs, bhūt<sup>h</sup>*; *pl. maskan-i-arwah, shayāh kā tach-khāna*; *v. sāya k., sāya-dīr k.* — Chhāyā chhāñh wā chhāñw, timir, andhakār wā andherā, vivikta-shān wā nirjanasthān, oṭṭāṭṭī wā jhāñp, ār wā āsray, chitra wā chhavi kā chhāyā-may bhāg, chhāñw-dhūp wā ghāñā-chhāñhī, prāp jiv wā ātmā, apachchhāyā wā pret; *pl. pretanivās, madirā ki tal-ghar bhuñghar wā bhoñgharā*; *n. chhāñā, ār k., oṭ k., chhāyā-k.* [oṭ k. w., ār k. w., ār, jhāñp, oṭ, tatti.

SHĀD'ER, *n.* one that shades — *Sāya k. w., sāya-bān, paridā, chhāñe w<sup>h</sup>* — Chhāyā k. w.,

SHĀD'Y, *a.* sheltered from light and heat — *Sāya-dīr, sāya-gustar, chhāñhārā<sup>h</sup>* — Chhāyā-may, chhāyāvrit, chhāyāchchhādīt, nīrāp, ātaparāhit, ātaprāśūnya, nīrghūn.

SHĀD'OW, *n.* a figure or representation formed by the interception of light, a faint representation, a type, an inseparable companion, protection; *r.* to cloud, to darken, to screen, to protect, to represent or typify, to mark or paint with gradations of colour or light — *Zill yā sāya, sīrat yā 'akā, 'alāmāt yā nishān, rafiq-i-nā-munfakk, panāh*; *v. tīru k. yā sāya-dīlnā, tārīk k., paridā-dālnā, panāh-d. yā hāmāyut-k., dalālat k. yā 'alāmāt se zāhir k., titar-badlī k<sup>h</sup>*. — Par-chhāñ chhāyā pratichchhāyā pratibhās prativimb wā pratirūp, ābhās wā isatadrisā-rūp, chilū wā darśachhilma, nityasahavartī wā anbilgāñ sthī, rakshā āsray wā anugrah; *v. chhāyā-k. wā ghāñghor andherā k., andhakāramay k., chhipāñā wā ār-k., bāclāmā, chhāyāpradarsan-k. pūrvalakshāñ-d. wā chhāyābhās-dīkhāñā, chhāñw-dhūp bharnā*.

SHĀD'OW-ING, *n.* gradation of light and colour — *Titar-badlī<sup>h</sup>, chhāñw-dhūp<sup>h</sup>*.

SHĀD'OW-Y, *a.* full of shade, dark, typical, not bright, unsubstantial or unreal — *Sāya-dīr yā sāya-gustar, tīra yā tārīk, dāll yā tamsilī, be-nūr, hubābī be-unjād yā bād-hawāt* — Chhāyāmay chhāyāvrit wā chhāyāchchhādīt, andherā wā andhakāramay,

- pūrvālakṣhaṇik pūrvasūchak wā prativimbak, nyūnakānti mandatejaśak wā dluṇdh-lā, chhāyātmanak wā avastavik. [Chhāyātmanakatwa, avastavikatwa, mandatejaśakatā.
- SHĀD'OW-I-NESS, *n.* state of being shadowy—*Rād-hawāt yā hulābī hālat, be-nūri*—SHAFT, *n.* (*S. scaft*) an arrow, the pole of a carriage, the handle of a weapon, any thing straight, a deep perpendicular pit—*Bān yā sarī<sup>h</sup>, phar<sup>h</sup>, beṇt yā mūth<sup>h</sup>, chhar dandī yā jo kuchh sūdhā ho<sup>h</sup>, kothī khānkhār yā khakharā<sup>h</sup>.*
- SHĀD, *n.* (*S. secaga*) rough woolly hair, a kind of cloth; *a.* hairy, rough; *v.* to make rough, to deform—*Karī jhabrā bāt<sup>h</sup>, bānāt hanūt pattī yā ek unī kaprā<sup>h</sup>; a. roṇānrā yā lomī<sup>h</sup>, khurkhurā kharkharā arbar behar yā iichā-nichā<sup>h</sup>; v. kharādhārā yā nā-hamwār k., bad-shakl k.; —v. Kharkharā khurkhurā arbar wā behar k., kudaul wā kurūp k.*
- SHĀD'GED, SHĀD'GY, *a.* hairy, rough, rugged—*Roṇānrā jhabrā jhabrā jhabrā yā jhān-rulā<sup>h</sup>, kharkharā khurkhurā yā kharādhārā<sup>h</sup>, arbar behar iichā-nichā yā ikhar-khā-bar<sup>h</sup>.* [kharādhārāhat<sup>h</sup>.
- SHĀD'GED-NESS, *n.* the state of being shagged—*Roṇānrā-pan<sup>h</sup>, jhabrā-pan<sup>h</sup>, behar-pan<sup>h</sup>.*
- SHA-(GREEN', *n.* (*P. sagri*) a kind of leather made of the skin of a fish—*Kimukūt*—Bānyā hūf māsyacharua, kamāyā wā bānyā hūf māchālī kā chām.
- SHĀKE, *v.* (*S. secacan*) to agitate, to make to totter or tremble, to throw down or away, to weaken, to cause to doubt or waver, to be agitated, to totter, to tremble; *p. t. Shūōk; p. p. Shāk'EN*—*Hilānā<sup>h</sup>, larzānā yā jumbish-d., jhatkīnā yā jhār-dalānā<sup>h</sup>, kam-zor yā kam k., past-himmat k., hīnā<sup>h</sup>, thartharānā<sup>h</sup>, larzānā*—Dulānā dolānā wā dahlānā, kām-pīnā jhikornā wā jhijhornā, dālānā ehornā dūr-k. jhārnā wā phatkrfūf, nirbal-k, hākā-k. wā ghatkīnā, sūkān-wit k., dola, dagdagīnā dagmagīnā dalmānā hāllānā wā talmalānā, kīmpnā.
- SHĀKE, *n.* agitation, concussion, vibratory motion, motion of hands clasped, a trill—*Jumbish, tazatzul, larzish, dast bosi yā nī musāfaha ke waqt hāthōn kī jumbish, tarānā yā margūt*—Hilāw dūlāw wā dol, āndolan, kām kāmpan kāmpanī dagmagāhat wā thartharī, hīth milāne ke samay hāthōn kā jhatkā, gīt-karī gīt-karī sūrīr wā swarn-SHĀK'ER, *n.* one that shakes—*Hilānā n<sup>h</sup>, dolāne w<sup>h</sup>, hīlāwan-hār<sup>h</sup>.* [kām-p.
- SHĀK'ING, *n.* a vibratory motion, concussion—*Larzish, jumbish yā tazatzul*—Kām kāmpan kāmpanī thartharī wā thartharāhat, āndolan jhulāw hīlāw dōlāw wā hīlāloīā.
- SHĀLE, *n.* (*S. sel*) a husk, clay-slate—*Chhilkā baklā yā bhūsi<sup>h</sup>, ek bhānt kā patthar<sup>h</sup>.*
- SHĀLL, *v.* (*S. seel*) an auxiliary and defective verb used to form the future; *p. t. Shoult*—*Yāh mustaqbil kī 'alāmat hai*—Bhuvishyatkalāsūchakakriyāvivbhakti.
- SHĀL-L'ONN', *n.* a slight woollen stuff made originally at Chalons—*Ek bhānt kā unī kaprā jo pahile-pahal Shāloing meṇ banā thā<sup>h</sup>.* [pansoi<sup>h</sup>.
- SHĀL'LOP, *n.* (*Fr. chaloupe*) a small boat—*Ek chhoṭī nām<sup>h</sup>, dōngī<sup>h</sup>, dēngī<sup>h</sup>, dōngā<sup>h</sup>,*
- SHĀL-L'OT', See Eshch'lot.
- SHĀL'LOW, *a.* (*S. slyfe*) not deep, not profound, superficial; *n.* a place where the water is not deep; *v.* to make shallow—*Pā-yāb yā pāc-āb, nā-amig yā kam-amig, khām yā kam; n. pā-yāb yā pāc-āb; v. chhichhlāi k<sup>h</sup>, utklā k<sup>h</sup>.*—Uthlā wā chhichhlā, gūth uttān agambhīr wā agambhīr, kacchhlā hākā wā alp; *n.* char, retāl, retī, gūth-bhūmī, uttāmbhūmī. [Gādhātā se, agambhīratā se.
- SHĀL'LOW-LY, *ad.* with little depth—*Uthlāi se<sup>h</sup>, chhichhlāi se<sup>h</sup>, pāc-āb se, pā-yāb se*—SHĀL'LOW-NESS, *n.* want of depth—*Uthlāi<sup>h</sup>, chhichhlāi<sup>h</sup>, hākāi<sup>h</sup>, pāc-āb yā pā-yāb*—Gādhātā, agambhīratā, uttānātā, agambhīrya.
- SHĀL'LOW-BRAINED, *a.* empty-headed, silly, foolish—*Tihī-dināg, kam-aql yā nā-dān, be-waṇif yā ahmaq*—Buddhīhīn wā sunyamastak, nirbodh wā alpabuddhi, mūṛh mūrkh jar wā ajnā.
- SHALM, SHAWM, shām, *n.* (*Ger. schalmec*) a kind of musical pipe—*Ek bhānt kī murlī bansī bhānsī yā bānsrī<sup>h</sup>.*
- SHĀM, *v.* (*W. sion*) to trick, to cheat, to delude; *n.* trick, fraud, false pretence; *a.* false, pretended—*Dhokkā d<sup>h</sup>, buttā d<sup>h</sup>, thagnā dhāndhāl-k. chhālā yā kāwā-d<sup>h</sup>; n. dhokhā<sup>h</sup>, kaput chhāl yā buttā<sup>h</sup>, dhāndhāl pākhaṇḍ pekhā sunāng orhar bhagal bhaggal bānāwat yā dikhāwat<sup>h</sup>; a. jhūthā<sup>h</sup>, sawāngī yā ūpar-se-dekhne-kā<sup>h</sup>.*
- SHĀM'BLESS, *n. pl.* (*S. scamel*) a place where butchers kill or sell meat—*Mazbah, manhur, maslakh, qannāra yā qinnāra*—Saunikasthān, saunasthān, saunavikrayasthān, sūnā, mīnā.
- SHĀM'BLING, *n.* (*scamble*) the act of moving awkwardly; *a.* moving awkwardly—*Ku-ṭhab chāl<sup>h</sup>, bhaddī chāl<sup>h</sup>; a. ku-ṭhab chāl chalne-w<sup>h</sup>, bhaddī chāl chalne-w<sup>h</sup>.*
- SHAME, *n.* (*S. scama*) the emotion excited by the consciousness of guilt or by the exposure of what ought to be concealed, the cause of shame, reproach, disgrace; *v.* to make ashamed, to disgrace—*Sharm hayā hijāb sharmandagī sharmindagī gīrat khajlat khijālat yā infī<sup>h</sup>āl, mījib-i-sharm yā bā'is-i-hayā, 'ar yā waamāt, khifāt fazāhat rusāt yā rū-siyāhī<sup>h</sup>; v. sharmandā yā sharmindā k., zālī be'izat yā ruswā k.*

Lajjā lāj wā vrīrā, lajjāhetu wā lajjākāraṇ, apamān wā kalaṇk, apratishṭhā; v. lajjit k. lajjānwit-k. wā lajwānā, apamān wā apratishṭhā k.

SHĀME'FUL, *a.* disgraceful, ignominious — *Ma'yūb yā mazmūm, ruswā fazih yā sharm-āwar* — Lajjākar wā kirtināsak, apamānakar wā akirtikar.

SHĀME'FUL-LY, *ad.* disgracefully, ignominiously — *Ma'yūbi yā ruseḍi se, tafzih zillat yā sharm-āwar se* — Lajjākararūp se, apamān wā apamānakarabhāw se.

SHĀME'LESS, *a.* destitute of shame, impudent — *Be-sharm yā be-hayā, be-gairat yā gushākh* — Nir-lajj, lajjāhīn alajj wā vilajj. [— Nir-lajjātā se. lajjāhīnatā se.

SHĀME'LESS-LY, *ad.* without shame, impudently — *Be-sharm se, be-gairati yā gushākh se*

SHĀME'LESS-NESS, *n.* want of shame, impudence — *Be-sharmā, be-gairati yā be-hayā se* — Nir-lajjātā, lajjāhīnatā.

SHĀM'ER, *n.* one that makes ashamed — *Sharmānda yā sharmānda k. w.* — Lajjit k. w.,

SHĀME'FACED, *a.* modest, bashful — *Sharm-rū yā sharm-sār, hijāb-rū* — Muṇhehor saṅkochī wā lajjāwān, lajjī lājāsil wā lajjāwān.

SHĀME'FACED-LY, *ad.* modestly, bashfully — *Sharm-rū yā sharm-sārī se, hijāb-rū se* — Lajjā wā lajjāsilātī se, salajjātwa saṅkochī wā vrīpī se.

SHĀME'FACED-NESS, *n.* modesty, bashfulness — *Sharm-rū yā sharm-sārī, hijāb-rū* — SHĀMOIS, shāmōi. See CHAMOIS.

SHĀM'Y, *n.* leather made of the skin of the chamois — *Ek qism kī pahārī bakrī kī taigūr khūl* — Ek prakār kī pahārī chherī kī banāī hui khūl.

SHĀM'ROCK, *n.* the Irish name for a three-leaved plant — *Ti-patigā ghāsh*.

SHĀNK, *n.* (*S. secinea*) the part of the leg from the knee to the ankle, the large bone of the leg, a leg or support, the long part of an instrument — *Phillī<sup>n</sup>, pinṛī<sup>n</sup> narhar yā nālī<sup>n</sup>, tāng tāngī yā thek<sup>n</sup>, dandī<sup>n</sup>.*

SHĀPE, *v.* (*S. scyptus*) to form, to mould, to make, to adjust, to suit; *p. p.* SHĀPED or SHĀPEN — *Banāū dandīgānā yā dand-bāndhnā<sup>n</sup>, garhnā yā dhālnā<sup>n</sup>, karnā<sup>n</sup>, sādhnā yā thik-k<sup>n</sup>, thik-h. thik-ānā bhānā ban-parnā yā phabnā<sup>n</sup>.*

SHĀPE, *n.* form, external appearance, pattern — *Nūrāt, shakl, namūna* — Ākār wā ḍaul, ākrtī wā rūp, ādarā wā pratimūrti.

SHĀPE'LESS, *a.* wanting regularity of form — *Be-dand, ku-dand<sup>n</sup>, b-d-qat<sup>n</sup>, bad-ustūb, bad-andām, be-shakl* — Kurūp, virūp, aporūp, angār.

SHĀPE'LY, *a.* well formed, symmetrical — *Khush-andām yā tarah-dār, khush-dand bā-qarīnā yā khush-qat* — Sudand surūp wā rūpawān, ākarsuddhā suddhākār wā sam-mitarūp.

SHĀPE'SMITH, *n.* one who undertakes to improve the form of the body — *Wah shakhs jo badan kī shakl ko durust karne kī zimma lēū hai* — Wah jan jo sarir ke ākār ko suandar karne kī birī uṭhātā hai.

SHĀRD, *n.* (*S. secard*) a fragment of an earthen vessel, the shell of an egg or a snail — *Thikrā thikrī khapra siktā yā siktī<sup>n</sup>, ande yā ghoṅghe kī khutrāi yā khaprahī<sup>n</sup>.*

SHĀRD'ED, *a.* having sheathed wings — *Gilāf-dār dāine w., khutrāi yā khaprahī ke bhitar ke dāine w<sup>n</sup>.* — Koshasthapakshawān, koshaniveṣitapakshayukt.

SHĀRD'BÖRNE, *a.* carried along on scaly wings — *Gilāf-dār dāinon ke bal jāne w. yā urne w.* — Koshasthapaksh ke bal jāne w. wā urne w.

SHĀRE, *n.* (*S. sear*) a part, a portion, an allotment, a dividend, a part contributed, the blade of a plough which cuts the ground; *v.* to divide, to partake with others, to have part, to cut — *Juz, hissa, bahsh, bahra yā bahhrā, chundā<sup>n</sup>, phāl<sup>n</sup>; v. tay-sim k., sharākat rakhnā yā hissa k., sharik h., kūtūnā<sup>n</sup>* — Bhāg, anś, vibhāg, bānt, behrī bihrī wā pattī, phal phār wā torī; *v. bhāg k. wā bāntūā, bānt lenā wā auron ke sath bhog-k. sahabbhāgi bhāgi wā anś h., katarūā.* [sahabhāgi, anśi.

SHĀR'ER, *n.* one who shares — *Qasim, bahhrāt, hissa-dār, sahīm* — Bāntwāiyā, bhāgi,

SHĀR'ING, *n.* participation — *Sharākat, shirkat, hissa-dārī* — Sahabhog, sahabhukti, sājhā.

SHĀRE'BÖNE, *n.* the bone which divides the trunk from the lower limbs — *Peṛū kī had-dī<sup>n</sup>.*

SHĀRK, *n.* a voracious sea-fish, a greedy artful person; *v.* to play the petty thief — *Nihang, makkār harraf dagā-bāz yā farchī; v. duzdī k.* — Hāngar grāh makar wā nakrarāj, thag dhūrṭa-jan wā kapaṭī-vyakti; *v. chori k.*

SHĀRK'ER, *n.* an artful person, a petty thief — *Farchī makkār yā harraf, chor<sup>n</sup>* — Chhālī kapaṭī wā dhūrṭa-jan, choṭī wā hathlapak.

SHĀRK'ING, *n.* trick, petty rapine — *Dhokhā butṭā yā chhal<sup>n</sup>, hath-lapakt yā chorī<sup>n</sup>.*

SHĀRP, *a.* (*S. searp*) having a keen edge or fine point, not blunt, not obtuse, acute, quick, acid, shrill, eager, severe, fierce, painful; *n.* an acute sound; *v.* to make keen or acute, to play thievish tricks — *Dum-dār nok-dār noklā yā nuklā, āb-dār, burrān, tez-tez-fahm tez-zih yā zirak, jald chālāk zūd-fahm yā be-dār-dil, turah, bā-rik, sar-garm mushtāg yā ārzū-mand, sukht, durusht yā tund, pur-dard pur-takht yā dard-angez; n. tez āwāz, zir; v. burrān āb-dār hadd yā tez k., dagā-bāzi duzdī yā uṭhāt-girī k.* — Tikshṇa tikshṇadhār tikshṇāgra suchyagra wā aniyarā, chokhā,



painā, tikhā prakhar tīva kusāgramati kusāgrabuddhi vidagdha wā tīvabuddhi, chauskas chaūkannā chatpatiyā phurtilā sīghrakarnā sīghrakārī wā sīghragrādhī, khattā katū wā amlā, patlā wā karkas, laulin utsuk wā atyākānkshī. aruntud kathin raudra wā duhsah, vyagra ugra wā pruchand, pirākar pirājanak wā dukkhamay; *n.* udātta-sawar, udātta, uchhaswar; *v.* chokhā painā tikhī tikshṇa wā prakhar k., bathlapa-kī wā chori k.

SHĀRP'EN, *v.* to make or grow sharp—*Tez k. yā h., nokilā k. yā h., nok-dār k. si h., bārḥ d<sup>h</sup>., ternā<sup>h</sup>, painānā<sup>h</sup>, chokhānā<sup>h</sup>, bārḥ-rakhnā<sup>h</sup>, dam-dār āb-dār yā burra<sup>h</sup> k. yā h., sāl dharā<sup>h</sup>*—Tikshṇa tikshṇadhār tikshṇāgra aniyāri painā chokhī wā prakhar k. wā h.

SHĀRP'ER, *n.* a tricky fellow, a cheat, a rascal—*Chhakke-panje-bāz, uchakkā yā h., harām-zāda mun dak dagā-bāz māl-i-mardum-khor yā pāji*—Dhūrtā, vanchal at-khat durjan durātina dushṭajan wā pāpitma.

SHĀRP'LY, *adv.* keenly, acutely, severely—*Tezi se, burrish se, sakhtī turshī yā tur-*—Tīvratī wā prakharatā se, tikshṇatā wā tikhā se, kathinatā wā ugratā se.

SHĀRP'NESS, *n.* keenness of edge or point, acuteness, quickness, severity, painfulness—*Ab-dārī dam-dārī burrish yā nok-dārī, tezi tez-fahmī tez-zihnī yā zirakī, jolī k. ki zūd-fahmī yā bedār-dilt, sakhtī durshṭī yā shiddat, pan-dardī yā dard-an-*—Dhārā tikshṇatī chokhā painā kat bārḥ wā tikshṇāgratī, tikhā buddhitiksh-ā wā tikshṇabuddhitwā, sīghratā chatak wā chatak wāhi vidagdhatī nipunatā wā dhisikshmatā, kathinatā tīvratā tīmatā wā ugratā, sakashṭatwā wā pirājanakatā.

SHĀRP'SET, *a.* hungry, ravenous, eager—*Gurana yā gurina, mar-bhukhā<sup>h</sup>, sar-gar yā mushṭāq*—Bhukhā wā kshudhātur, atik-buddhit wā kshudhāpīrit, laulin utsuk wā atyākānkshī. [drishṭī, kākadriṣṭī, sūksmadriṣṭī.

SHĀR' SIGHT-ED, *a.* having quick sight—*Tez-nazar, tez-nigāh*—Tikshnadriṣṭī, tīva.

SHĀR'VISE-AGED, *a.* having a sharp countenance—*Tez-rū, paine man k., patle man k.*

SHĀR'WIT-TED, *a.* having an acute mind—*Tez-fahm, zūd-fahm, zakin, zirak*—Tikshṇa-shāst'ar, *n.* a Hindoo sacred book—*Shāst'ar<sup>h</sup>*—Śāstra.

SHĀT'TER, *v.* (D. *schater*) to break into pieces, to dissipate, to disorder; *n.* a broken piece, a fragment—*Tukce-tukce k. yā h., phailinā yā urā-d<sup>h</sup>., darham-barham mustarib kam-zor abtar yā bimār k.; n. tukrā<sup>h</sup>, chār<sup>h</sup>*—Chūrchūr k. wā h. chaknā-chūr-k. wā h. bahukhaphās k. wā h. sahasrakhaphās k. wā h. wā khandhād-k. wā h., urān wā chhitarānā, astavyast asthī vyākul aswasth wā rogī k.

SHĀT'TER-Y, *a.* not compact, loose of texture—*Jhirjhirā<sup>h</sup>, patlā yā bhurbhurā<sup>h</sup>.*

SHĀT'TER BRAINED, *a.* disordered, giddy—*Mutarib parshān abtar be-qarār yā darham-barham, sar-gashṭa gar sābit gūl yā be-kharar*—Aswasth astavyast wā avyavasthit, chānchal asthī lol pramādi amavasth wā alhīr.

SHĀV'L, *v.* (S. *seaf*) to cut or pare off with a razor, to cut in thin slices, to strip, to pillage; *p. p.* SHĀVED or SHĀVEN—*Hojamat-k., phānk yā phānkī banānā<sup>h</sup>, chhinnā<sup>h</sup>, lānā<sup>h</sup>*—Mūnri mundan k. wā kshaur k., katarā wā katari banānā, chhīn lenā wā mūn lenā, lūt-lenā wā lūt-pāt-k.

SHĀV'LING, *n.* a man shaved, a friar—*Mundā yā mūnrlā shakhs, darvesh yā qalandar*—Mūnrlī wā mūnrlī jan, vairagī yogi wā samnyāsī.

SHĀV'ER, *n.* one who shaves, a plunderer—*Hojjam, luterā<sup>h</sup>*—Nāu nāi nāpit mundak wā kshaurakārī, dūklī dakait wā lūt-pāt-k. w. [lan<sup>h</sup>, chhilkā<sup>h</sup>.

SHĀV'ING, *n.* a thin slice pared off—*Phājk<sup>h</sup>, phānk<sup>h</sup>, katurā<sup>h</sup>, katari<sup>h</sup>, tukrā<sup>h</sup>, chhī-*—SHĀWI, *n.* an article of dress—*Shāl*—Un kā prāvaran wā uttariya.

SHĀWM, *See* SHALM. [wā nārī ke arth men] strivāchak wah.

SHE, *pr.* (S. *seo*) the woman, the female—*Wah, (ba-mā'ni 'aurat yā zan ke)*—Wah [strī

SHEAF, *n.* (S. *seaf*) a bundle of stalks, any bundle or collection; *pl.* SHEAVES—*Antī pilā yā gairā<sup>h</sup>, kot gathā gathar gathri motri gathiyā yā pulindā<sup>h</sup>.* [banānā<sup>h</sup>.

SHEAF, *v.* to make sheaves—*Antī yā pilā banānā<sup>h</sup>, gathri yā motri banānā<sup>h</sup>, pulindā*

SHEAVE, *v.* to bring together, to collect—*Ekatthā-k<sup>h</sup>, batornā<sup>h</sup>.*

SHEAVED, *a.* made of straw—*Khar ghās yā phūs kā banā huā<sup>h</sup>.*

SHEALT, *v.* (S. *seeran*) to clip or cut from the surface, to cut down, to reap; *p. t.*

SHEARED or SHORE; *p. p.* SHORN—*Katarnā<sup>h</sup>, kūtā<sup>h</sup>, launā<sup>h</sup>.*

SHEAR'ER, SHEAR'MAN, *n.* one who shears—*Katarnē w<sup>h</sup>, kātne w<sup>h</sup>, laune w<sup>h</sup>.*

SHEARS, *n. pl.* an instrument with two blades—*Miqrāz, qānchī, katarnī<sup>h</sup>.*

SHEATH, *n.* (S. *sceth*) a case, a scabbard—*Gilāf, miyān yā niyām*—Kosh koṣ puṭ peśī khol wā ghar, khargakosh wā kāthī.

SHEATH, *v.* to put into a sheath—*Miyān yā niyām men k., gilāf-k., miyān-k., niyām-k.*—Koshasth k., kāthī men k. wā kāthī men rakhnā.

SHEATHLESS, *a.* without a sheath—*Be-gilāf, be-miyān, be-niyām*—Koshahin, kośasū-nyā, binā khol wā kāthī kā. [khol banne w., koshasadriṣ.

SHEATHY, *a.* forming or resembling a sheath—*Gilāf banne w., gilāf sū*—Kosh koṣ wā

**SHĒAT** WINGED, *a.* having cases over the wings—*Qilāf-dār daine w.*—Koshasthapa-kshawān, kosasthapakshaviśiṣṭ.

**SHĒD**, *v.* (S. *seeden*) to pour out, to let fall, to scatter, to let fall the parts; *p. t.* and *p. p.* **SHĒD**, *—Dhālānā dhālā dhalkānā yā bahānā<sup>b</sup>, girānā jhārnā yā chūdnā<sup>b</sup>, phailānā<sup>b</sup>, jhārnā girnā chinā tapaknā yā bahnā<sup>b</sup>.* [*chūdnē w.<sup>b</sup>*]

**SHĒP'DER**, *n.* one who sheds—*Dhālne w.<sup>b</sup>, dhalkāne w.<sup>b</sup>, bahāne w.<sup>b</sup>, girāne w.<sup>b</sup>, SHĒD*, *n.* (S. *seced*) a slight building or covering—*Chhappar<sup>b</sup>, khaprā<sup>b</sup>, usārā yā onārā<sup>b</sup>, chhān<sup>b</sup>.* [*maktā, chamkilā, bharkilā, dīptimān, dyutimān.*]

**SHĒEN**, **SHĒEN'y**, *a.* (S. *sciene*) bright—*Roshan yā raushan, tāb-nāk, nūrānī*—**CHASHĒEN**, *n.* brightness, splendour—*Roshnī tāb-nākī tāb-dārī yā tāb, jalwa tajallī yā dar chshānī*—Ujjwalatī jalak chamkāhat wā chamchānāhat, jagjagīhat bharak pra-ap dyuti wā prakāś.

**SHĒI** *n.* (S. *seep*) an animal—*Gospand, bhar<sup>b</sup>, bheri<sup>b</sup>, mesh<sup>b</sup>.*

**SHĒI** *ISH*, *a.* like a sheep, bashful, timorous—*Gospand-sīrat yā gospand-ke-mānind, sh-mīlā sharm-gīn mahjūb yā nazar-chor, khāif buz-dīl yā kam-jurūt*—**MESHĒIL** wā na-naswabhāv, muñh-chor sañkocī atilajjāsīl atilajjāwān janabhūt wā sabhābhīt, dā-poknā kāyar kādarī wā hadiyāhī.

**SHĒI** *'ISH-LY*, *ad.* bashfully, timorously—*Hiājāb sharm-gīnī yā nazar-chorī se, buz-dīlī yā ramīda khoī se*—**SHĒI** *koeli atilajjāsīlatā wā meshāsīlatā se, dāpokenpan kādar-pa hadiyāhat kādarāī kādarī wā kātaratā se.*

**SHĒEP'ISH-NESS**, *n.* bashfulness, diffidence—*Hiājāb gospand-sīratī sharm-gīnī yā nazar-chorī, buz dīlī yā ramīda khoī se*—**SHĒI** *koeli atilajjāsīlatā wā meshāsīlatā se, dāpokenpan kādarpan hadiyāhat kādarī kādarī wā kātaratā.* [*k.*]

**SHĒEP'BITE**, *v.* to practise petty thefts—*Hath-lapakī k<sup>b</sup>, halkī chori k<sup>b</sup>, khāfif duzdī SHĒEP'HIT-ER*, *n.* a petty thief—*Hath-lapak<sup>b</sup>, hulkā-chor<sup>b</sup>, khāfif-duzdī.*

**SHĒEP'COT**, **SHĒEP'FOLD**, *n.* an inclosure for sheep—*Bher-sar<sup>b</sup>, bher-sulā<sup>b</sup>, bheron kā bārā<sup>b</sup>*—**MESHASĒLĀ**, **MESHASTHĀN**, **MESHĀLAY**, **MESHAYRNJ**.

**SHĒEP'HOOK**, *n.* a hook for catching sheep—*Bher pakarne ke liye ankā-wālī chhar yā l-qā<sup>b</sup>, chhar yā laggi jismē āngī lagi rakhtī hai aur jis se bherēī pakarī jāti hai<sup>b</sup>.*

**SHĒEP'MAS-TER**, *n.* a feeder of sheep—*Bherī-hārā<sup>b</sup>, bherī-hārī<sup>b</sup>, gayerīgā yā gānre-riyā<sup>b</sup>, chitupan, gulla-bān, shubān*—**MESHAPĀL**, **MESHAPĀLAK**, **MESHARAKSHAK**, **MESHAPOSHAK**.

**SHĒEP'SEYE**, *n.* a modest, diffident look, a wishful glance—*Hiājāb-chashmī, karoshma-nazārī*—**Saī** *koeli kī chitawan, premakāśkshapit wā prem kī tīrchhī chitawan.*

**SHĒEP'SHEAR-ER**, *n.* one who shears sheep—*Bheron kā roñān yā ūn katarne w.<sup>b</sup>, bheron kā roñān kātne w.<sup>b</sup>*—**MESHĀLOM** *katarne w.*

**SHĒEP'SHEAR-ING**, *n.* the shearing of sheep—*Bheron kā roñān yā ūn katarne<sup>b</sup>, bher-muirān<sup>b</sup>*—**MESHĀLOM** *kārttan, meshāloM kā katarne.*

**SHĒEP'STEAL-ER**, *n.* one who steals sheep—*Bher-chor<sup>b</sup>, gospand-duzd*—**MESHĀHARTĀ**, **MESHĀHĀRĪ**, **MESHĀPHĀFRĀK**. [*chorī<sup>b</sup>*—**MESHĀCHĀUR**, **MESHĀHĀRAN**, **MESHĀPHĀUR**.]

**SHĒEP'STEAL-ING**, *n.* the crime of stealing sheep—*Gospand-duzdī, bher-chorī<sup>b</sup>, bher kī SHĒEP'WALK*, *n.* pasture for sheep—*Bher-wās<sup>b</sup>, bheron ke charne kī jagah<sup>b</sup>, charā-gāh ī-gospand*—**MESHĀCHĀRAN** *abhūmī.*

**SHĒER**, *a.* (S. *scir*) pure, clear, unmingled; *ad.* clean, quick, at once—*Sīrf, sāf, khālī*; *ad. sīf, jalb, yak-ā yak yā yak-bārgī*—**Kewal**, **swachchha**, **nīrā wā suddha**; *ad. swachchha, sīghra, ekā-ekī wā jhatpat.*

**SHĒER'LY**, *ad.* at once, quite, absolutely—*Yak-ā yak yā yak-bārgī, bi-l kull yā sar-ba-sar, mahz yā mutlaqan*—**Ekī-ekī wā jhatpat, sampurnarūp se, nitānt.**

**SHĒET**, *n.* (S. *scyte*) a large piece of linen or cotton cloth, as much paper as is made in one piece, any thing expanded; *v.* to cover as with a sheet—*Chaddar chādar yā furd, kāgaz kā tukht, koi shai jo phailī ho*; *v. ipar se orhānā dhānpnū yā dhānk-nā<sup>b</sup>*—**Pāllī** *orhānī orhānī dohar dupattā dupatī ekpātā wā pichhaurī, tāw, koi vastu jo phailī wā pasari ho.*

**SHĒET'ING**, *n.* cloth for making sheets—*Chaddar banāne ke liye kaprā, chādar yā furd banāne kā kaprā*—**Pāllā** *orhan orhānī dohar dupattā dupatī wā ekpātā banāne kā kaprā.* [*niche ke konon meñ bāndhā rakhtī hai<sup>b</sup>.*]

**SHĒET**, *n.* (Fr. *écoute*) a rope fastened to the lower corners of a sail—*Rassā jo pāl ke SHĒET'AN-CHOU*, *n.* the largest anchor in a ship—*Barā langar<sup>b</sup>, mahā-langar<sup>b</sup>.*

**SHĒK'EL**, *n.* (H.) an ancient Jewish coin—*Ek qism kā gadīm Yahūdi sikkā*—**Ek prakār kā purānā Yihūdīya mudrā. [*chakwī<sup>b</sup>, chakai<sup>b</sup>.*]**

**SHĒL'DRĀKE**, **SHĒL'DUCK**, *n.* a kind of wild duck—*Ek qism kī jānglī bat, chakwā<sup>b</sup>.*

**SHĒLF**, *n.* (S. *scylfe*) a board fixed on supporters for holding any thing, a sandbank or ledge of rocks in the sea: *pl.* **SHĒLVES**—*Tāq tabaqā yā tubqā, char<sup>b</sup>*—**Tūñ** *nā-gadant argārā wā bhañdariyā, retī retal wā saikat.*

**SHĒL'y**, *a.* full of hidden banks or rocks—*Char yā retī se bharā huī<sup>b</sup>, chāñānōn se bharā huā<sup>b</sup>, uhlā<sup>b</sup>, chhichhlā<sup>b</sup>.*

**SHĒLVĒ**, *v.* to place on shelves, to slope—*Tāq par yā tabaqa par rakhnā, nishēb yā nashēb h.*—*Tānir* nāgadant wā argare par dharmā, dhālū dhilwān wā pātuk h.

**SHĒLVING**, *p.* a. sloping, inclining—*Dhālū yā dhilwān<sup>h</sup>, nishēb yā nashēb*—*Pātuk, pravan* wā jhuktā-huā. [*huā<sup>h</sup>, uhlā pai-talī yā chhichhlā<sup>h</sup>.*]

**SHĒLVY**, *a.* full of banks or rocks, shallow—*Karārōn charōn yā chātlanōn se bharā*

**SHĒLL**, *n.* (S. *scel*) the hard covering of any thing; *v.* to strip of the shell, to take out of the shell, to cast the shell—*Khalrāi<sup>h</sup>, chhilkā<sup>h</sup>, post, khaprohi<sup>h</sup>, kuchkayā<sup>h</sup>, baklā<sup>h</sup>, gishar, khopri<sup>h</sup>, sip<sup>h</sup>, sipi<sup>h</sup>, sadaf, sankh<sup>h</sup>, kaurā<sup>h</sup>, kauri<sup>h</sup>, ghoghā<sup>h</sup>, mihra, khol<sup>h</sup>; v. chhilkā yā baklā udhernā nikālū yā ukhārnā<sup>h</sup>, chhilkke bakle khaprohi yā sip meñ se nikālū<sup>h</sup>, khulrāi yā chhilkā pheṛnā yā utarnā<sup>h</sup>.*

**SHĒLLY**, *a.* abounding with shells—*Sankhoñ sipōñ yā kauriyōñ se bharā huā<sup>h</sup>.*

**SHĒLL-FISH**, *n.* a fish invested with a shell—*Khol-dār yā sakht chhilkē dār machhlī, sip-dār machhlī*—*Kambuvāsi, kambustha, kambusthamatsya, kambukayuktajantu, khol* wā kare chhilke se marbi huī wā ghiri huī machhlī.

**SHĒLL-NEAT**, *n.* food consisting of shell-fish—*Gizā jo sip-dār machhlī kī banti hai, khānā jo khol-dār yā sakht chhilkē-dār machhlī kā bantā hai*—*Āhar* wā bhojan jo kambusthamatsya wā kambuvāsi kā banti hai.

**SHĒLL-TEIL**, *n.* (S. *seyl* 'y) a cover, protection, security; *v.* to cover, to protect, to take or give shelter—*Nāga, panāh, amn salāmātī himāyat yā hifāzat; v. sāga d. yā k., himāyat k., panāh lenā yā panāh d.*—*Ār* ot chhānw chhat chhān wā chhappar, bachāw wā rukshā, āsray āsrayan wā āsray; *v.* chhipānū lūkinā gopnā-k. wā ārnā, bachānā wā rakshā-k., āsray-lenī āsray-lenū āsray-d. wā āsray-d.

**SHĒLL-TEIL-LESS**, *a.* destitute of shelter—*Be-panāh, be-ār*—*Nirāsray, anāsray, āsrayahin, nihāsan, niāsan.* [sarapadīyāk.]

**SHĒLL-TEIL-Y**, *a.* affording shelter—*Panāh-bāhsh, panāh-dih, himāyat-dih*—*Āsrayadātā.*

**SHĒND**, *v.* (S. *scendān*) to ruin, to injure, to disgrace; *p. t.* and *p. p.* **SHĒNT**—*Bār-bād d. yā k., kharāb yā kharāb k., zalil be-izzat be-harmat yā ruswā k.*—*Nashī k., bigīmī wā burā-k., apamān apratishthā wā akirti k.*

**SHEPHERD**, *shēp'erd*, *n.* (S. *shep, hyrle*) one who tends sheep, a swain—*Chaupān gallā-bān pas-bān yā shubān, chaupānī juwān*—*Gareiyā gauriyā bherihārā bherihārā meshapālāk meshapāl mesharakshāk mesharakshī wā meshaposhāk, charwāh grāmyajān gāwār wā gāwālī.* [rakshinī, meshapālī.]

**SHĒPHERD-ESS**, *n.* a female who tends sheep—*Bherī-hārīn<sup>h</sup>, bherī-hārīn<sup>h</sup>*—*Mesha-*

**SHĒPHERD-ISH**, *a.* like a shepherd, pastoral—*Pās-bān-sirāt yā gallā-bān ke manind, chaupānī dīhī dīhīnī yā rostāy*—*Meshapālās-wābhāv meshapālāsīl wā gareyio-kesūtrīā, meshapālāsambandī wā grāmīyā.* [Sharbat.]

**SHĒRBET**, *n.* (P. *sharbat*) a drink composed of water lemon-juice and sugar—

**SHĒRD**, *n.* a fragment. See **SHARD**—*Tukrā<sup>h</sup>, chār<sup>h</sup>, parzā.*

**SHĒRIFF**, *n.* (S. *seir, gerefa*) an officer who administers the law in each county—*Zil kī hākīm*—*Rājyanīyamapravartak, nirayapīdāpravartanādīhikārī.*

**SHĒRIFF-ALTY**, **SHĒRIFF-DOM**, **SHĒRIFF-SHIP**, **SHĒRIFF-WICK**, *n.* the office or jurisdiction of a sheriff—*Zil ke hākīm kā 'ahda 'amāl yā 'ālāya*—*Rājyanīyamapravartakapad, rājyanīyamapravartakādīhikār, nirayapīdāpravartanādīhikārī kā pad* wā adīhikār. [malyavīśesh, drākshīsūtrīvīśesh.]

**SHĒRRIS**, **SHĒR'RY**, *n.* (Xerez) a kind of wine—*Ek gism kī angūrī sharāb*—*Drīkshā-SHEW, shō.* See **SHOW**.

**SHĒRTO-LETH**, *n.* (H.) the criterion of a party—*'Alāmātī-gīroh, nishān jis se ek jamā'at kī tamāz dīnī se hotī hai*—*Sīkhālukshān, pakshalakshān, chihna wā liūg jis se ek sīkhā wā jathe kī pahchān dīnre sīkhā wā jathe se ho sakāi.*

**SHĒILD**, *n.* (S. *seyl*) a piece of defensive armour, defence; *v.* to defend—*Sīpar, muhāfazat panāh himāyat yā hifāzat; v. himāyat k., dast-jirī k., pushtī-d., mustah-kam yā mustahkīm k.*—*Dhāl phālī pharī pharak phalak wā charuāyārān, bachāw rakshā āsray wā ār; v. bachānā, rakshā k.*

**SHĒIFT**, *v.* (S. *seyftan*) to change, to alter, to transfer, to find some expedient; *n.* a change, an expedient, an artifice, a woman's under linen garment—*Badal-dānā badal-d. badalū yā badal-jānī, tabdil k. yā h., mustaqat k., tadbīr yā chāra k.; n. tabdil yā tabaddul, tadbīr chāra yā 'ilāj, hikmat fitrat fareb hila-havāla yā hila, qamīs-i-'aurāt*—*Phirnā wā phernā, palatānī palat-d. wā parivartan-k, sthānintar wā sthānintar k., yatn upāy wā yukti k.; n. parivartan wā palṭaw, upāy yatn yukti gati wā abhyupāy, ghāi chhal kapāṭ tūlbāl wā vyapades, strīyōn kī bhītari jhūk.*

**SHĒFT'ER**, *n.* one who shifts—*Dagā-bāz, hila-havāla-k. w., hila-sāz, hila-gar, dhokhe-bāz*—*Chhālī, kapāṭī, tūlbāl k. w., chhalbāl k. w.*

**SHĒFT'ING**, *n.* act of changing, evasion, fraud—*Tabdil yā tabaddul, hila hila-sāzī hila-lāzī mugākata yā bahāna, fareb yā dagā-bāzī*—*Parivartan palatnī wā palat-d., tālmāṭol urānjhānī tūltūlī wā urān, chhadnā chhal kapāṭ wā dhokhā.* [tirāhit.]

**SHĒFT-LESS**, *a.* destitute of expedients—*Be-tadbīr, be-chāra, be-'ilāj*—*Nirupāy, yuk-*

- SHI'LING**, *n.* (S. *scilling*) a silver coin, twelve pence—*Ek qism ká simi sikka, áth-áne yá áth áne ke qarib*—Ek prakár ká rūpyanudrá, áth áne wá áth-áne-ke-lagbhag.
- SHIN**, *n.* (S. *scina*) the fore part of the leg—*Nari<sup>h</sup>, nali<sup>h</sup>, philli ká haad<sup>h</sup>, pesh-i-ság.*
- SHINE**, *v.* (S. *scinan*) to be bright, to glitter, to be glossy, to be eminent, to give light; *p. t.* and *p. p.* **SHÖNE** or **SHINED**—*Roshan yá ranshan h., darakhshán yá tabáh h., áh-dár muhr-dár yá jalwa-gar h., mashhár namád sar-táj mumtáz yá mu'allá h., lámí yá shu'le-war-h.*—Chamakná, jagmaginá jhalakná wá laukná, chikni h., prasiddha námi wá yasí h., prakásamán, diptimán dyutimán prabháwán kántimán wá prakási h.
- SHINE**, *n.* fair weather, brightness, lustre—*Súkhá mausim yá be-adr aur be-ándh-pánt ká mausim, roshni yá áh-dári, ranaq jilá jalwa yá áh tab.*—Nirmuladin wá sudin, dyuti jhalak chamak wá jagmagilát, prabhí wá prakási.
- SHIN'ING**, *p. a.* bright, splendid, illustrious—*Roshan ranshan yá táhín, darakhshán ranaq-dár jalwa-gar yá munír, mashhár rauntáz yá mu'allá*—Dyutimán channaktá-hui laukta jhalaktá jagmagití diptimán dedipyamán kántimán wá prakásamán, pratápi atibhaswi pratápawán wá sóbhamán, námi prasiddha yasí wá kirtimán.
- SHIN'ING-NESS**, *n.* brightness, splendour—*Roshni áh-dári tab-dári yá tajallí, ranaq yá jalwa*—Jagmagilát chammaháhat dyuti wá dipti, prakási bharak pratáp kánti wá prabhí.
- SHIN'Y**, *a.* bright, splendid, luminous—*Munír roshan yá ranshan, ranaq-dár yá jalwa-gar, táhín tab-dár tabandá darakhshán shu'le-war yá lámí*—Chamakí laukí jagmagití jagmagí diptimán wá dyutimán, pratápamán pratápi wá prabháwán, prakásamán kántimán dedipyamán virajamán wá dyutamán.
- SHIN'NESS**. See under SHY.
- SHIN'GLE**, *n.* (Ger. *schindel*) a thin board for covering houses, round loose stones; *v.* to cover with shingles—*Ghar pátne ke liye lakri ká patari<sup>h</sup>, gol gol patthar yá kankar<sup>h</sup>; v. lakri ká patariyon se pátná<sup>h</sup>.*
- SHIN'GLES**, *n. pl.* (L. *cingo*) a disease—*Kachh-dál<sup>h</sup>, dád<sup>h</sup>.*
- SHIP**, *n.* (S. *scrip*) a large vessel for sailing; *v.* to put into a ship, to transport—*Jaház, samandar ká kishí; v. jaház par-charháná jaház-men-bharná yá jaház-par ládná, jaház par le-jádná*—Pot vrihanauká vrihattarapi wá arnavayán; *v.* pot wá vrihanauká-par-charháná vrihattarapi-men-bharná wá arnavayán-par-ládná, pot wá vrihanauká par karke le-jádná. [kásamaváy, sab náv.
- SHIP'PING**, *n.* ships collectively—*Bahr, jaház, sab-jaház*—Potasamúh, naukásamúh, nau-Ship'BOARD, *n.* a plank of a ship, a ship—*Jaház ká talha, jaház*—Pot wá vrihanauká ká phalak wá kálh ká patari, pot arnavayán wá vrihattarapi.
- SHIP'BOY**, *n.* a boy who serves in a ship—*Ek lakri jo jaház men kám kartá hai, ek lakri jo jaház par-makurí kartá hai*—Ek bilak wá chhokri jo nauká par kám wá sevá kartí hai. [vrihattarapiñúnya.
- SHIP'LESS**, *a.* without ships—*Be-jaház*—Potasúnya, naukárahít, arnavayánaúnya.
- SHIP'MAN**, *n.* a sailor, a seaman—*Mulláh, jaház-i-dálmí khalási yá kishí-bán*—Potavá-hak naukávilak wá naucháhak, návik samudrag samudragimí wá samudragayí.
- SHIP'MASTER**, *n.* a master of a ship—*Ná-ghulá, sahí-i-jaház*—Naukápati, nauswímí, naukaswámí, naukáthipatí.
- SHIP'MENT**, *n.* the act of loading a ship—*Jaház ká bojhá yá bhará, jaház men bharná, jaház par ládná*—Nauká ká bojhuí wá bharií, náv ko bojhuí wá bharná, naukáro-pai, naukápraveśan.
- SHIP'MON-ey**, *n.* a tax for fitting out ships—*Jaházon yá bahr ke taiyár karne ke liye mahsúl*—Pota wá nauká prastut karne wá sajano ke nimitta kar.
- SHIP'WRECK**, *n.* the destruction of a ship on rocks or shallows; *v.* to destroy by dash-ing on rocks or shallows, to be cast away by the loss of a ship—*Jaház-shikani, gar-i-jaház, nír-top<sup>h</sup>; v. chhattánón yá reti par takráne se bar-bád k. tabáh-k. yá toriá, jaház-shikani yá gar-i-jaház se tabáh-h. yá sahíl par phenk-diya-jáná*—Naubhaug, naukábhāng, naukábhāñjan, naukántí; *v.* naubhaug k. wá chhattán sála wá char áli par takráne se tor-dálmá wá nashí k., naubhaug naukábhāug wá naukánás se nashí-h. mará-phirná wá samudratat par phenkí jina.
- SHIP'WRIGHT**, *n.* a builder of ships—*Jaház-sáz, jaház yá kishí banáne-wálá baphtá*—Naukákar, naukánirnatá, naukarak, nauká banáne wálá baphtá.
- SHIRE**, **SHIRE**, *n.* (S. *scir*) a county—*Zil yá zik', chuklá<sup>h</sup>.*
- SHIRE'MOTE**, *n.* a county court—*Zil ká 'adálat*—Chakle ká kachahri.
- SHIRK**, *v.* (shark) to practise mean tricks—*Hila-havála k., hila-sázi k., hila-havála yá hila-sázi se gurez k., khisuk-jiná<sup>h</sup>, satukná<sup>h</sup>, sikul-jiná<sup>h</sup>*—Tálmatol k., chhal k., tálmatol karke dúr rahni wá bhágná.
- SHIRT**, *n.* (Dan. *skjorte*) a man's under garment; *v.* to clothe as with a shirt—*Qamis, kurtá, kurta; v. qamis yá kurtá pahiráná*—Antarvastra, antarvasan, bhitar ká agharkhá; *v.* antarvastra antarvasan wá bhitarí agharkhá pahináná wá pahiráná.

**SHIRTLESS**, *a.* wanting a shirt—*Be-qamis, be-kurtá*—Antarvasanahin, antarrastrarahit.  
**SHITTAL**, **SHITRIM**, *n.* a kind of wood—*Ek qism ki lakri*—*Ek bhānti ki lakri*, ek prnkār ki kāth.

**SHIVE**, *n.* (D. *schiff*) a slice, a splinter—*Phānk chakti yā tukrā<sup>h</sup>, chaili yī khapāch<sup>h</sup>*.  
**SHIVER**, *v.* to break into many small pieces, to tremble, to quake; *n.* a fragment—*Tukre-tukre-k. chūr-chūr-k. chaknā-chūr-k. tukre-tukre-h. chūr-chūr-h. yā chaknā-chūr<sup>h</sup>, thartharthānā sīharnā yā halhalānā<sup>h</sup>, kānpnā kānpnā yā kapnā<sup>h</sup>; n. tukrā<sup>h</sup>, chūr<sup>h</sup>, purza, reza.*

**SHIVERING**, *n.* the act of breaking into pieces, the act of trembling—*Tukre-tukre k. yā<sup>h</sup>, thartharth thartharthat karpāhat kānpkāpi karpkāpi hūghurāhat yā phurphurā<sup>h</sup>*.

**SHIVERY**, *a.* easily falling into pieces, incompact—*Churchurā<sup>h</sup>, bhurbhurā<sup>h</sup>*.

**SHOD**, *n.* a train of metallic stones—*Filizzi pattharon kā silsilā*—Dhātumayapras-tara-sreni, dhātu ke pattharon ki sreni.

**SHODSTONE**, *n.* a small metallic stone—*Ek chhotā filizzi patthar*—*Ek kshudra dhātu-mayaprasar, ek chhotā dhātusanbandhi pāshān*.

**SHOAL**, *n.* (S. *seal*) a crowd, a multitude, a shallow; *v.* to crowd; *a.* shallow—*Gol, jhūn<sup>h</sup>, cher<sup>h</sup>; v. bhar-jānā<sup>h</sup>, pat-jānā<sup>h</sup>, chhā-jānā<sup>h</sup>; n. uhlā<sup>h</sup>, chhichhlā<sup>h</sup>*—*Samūh, sānglāt wā ogh, retī ret gālbhūmī wā bilū-kā-thek.*

**SHOALY**, *a.* full of shoals or shallows—*Char yā retī se bharā huā<sup>h</sup>, charhā<sup>h</sup>, thalhā<sup>h</sup>*—*Gālbhūmīpurī, uttānbhūmīpurī.*

**SHOCK**, *n.* (Fr. *choc*) a violent collision, conflict, concussion, offence, a pile of sheaves of corn; *v.* to shake by violence, to encounter, to offend, to pile sheaves—*Sabma āseh yā zarb, jāng mūqābala yā qaziyā, tukkar<sup>h</sup>, rangish barhami yā be-zārī, galle ki āntiyon kā ambār; v. dhakkā d<sup>h</sup>, mūqābala k., barham-k. nā-riz-k. be-zār-k. ranj-d. yā mutanāfir-k., āntiyon kā ambār tola yā tūda lagānā*—Dhamak chot chapet āksmikakshobh wā ūghāt, jhagrā tāntī karī yudhā jhūmūt mārāmīrī wā muth-bher, dhakkā, bībhatsīves rosh wā atushitī, sasyastambarī sasyastavakachitī wā anāj ki āntiyon ki rāsī; *v. dhakkā-mārā tukkar-mārā wā āksmikakshobh k., sūmā wā sūmhā k., rusht-k. roshit k. wā aprasanna-k., anāj ki āntiyon ki rāsī-k. wā anāj ki āntiyon kā dher-lagānā.*

**SHOCKING**, *p. a.* extremely offensive, disgusting—*Nihāyat vrushat-angez nā-pasand zabih zisht yā kurīh, nafrat-angez nā-guwar yā nā-guwar*—*Atyapriya ativipriya aruchir trāsajanak wā atushitīkar, bībhatsakar bībhatsajanak kutse garhya wā ghri-ṇotpādak.*

**SHOCKINGLY**, *ad.* offensively, so as to disgust—*Barham nā-rāz be-zār yā mutanāfir karne ke taur se, nafrat-angez se*—*Rushtrōshit wā aprasanna karne ki riti se. bībhatsajanakā-se aruchījanakātā-se kurhāne-ki riti se wā man-ko-bhagāne-ki-riti-se.*

**SHOCK**, *n.* (S. *sceaga*) a rough dog—*Jhūbrā kuttā<sup>h</sup>*.

**SHOE**, *n.* (S. *sero*) a covering for the foot; *v.* to furnish with shoes, to cover the bottom; *p. t. and p. p.* **SHOED**—*Jūtā<sup>h</sup>, jūtī<sup>h</sup>, pā-posh, kafsh, uāl; v. nā-l-bāndhnā nāl-lagānā nāl-l-thōknā yā nāl-bandī k., talā dhānpnā*—*Charnapādūkī, pādūkā, pīdapa, pīdatrān, charanatrān, khuratrān; v. pādūkayukt-k. sipādūk-k. pādūkabandhn-k. wā khuratrānyukt-k., peñdī peñdī talhētī wā talā dhānpnī.*

**SHOEBOY**, *n.* a boy who cleans shoes—*Ek larkā jo jūtā sūf kartā hai<sup>h</sup>, larkā jiskā kām jūtī jhāne-pōuchhne kā hotā hai<sup>h</sup>*. [ *rā yā chhotā jūtā pahīnāne kā sing<sup>h</sup>* ].

**SHOEING-HORN**, *n.* a horn for putting on a shoe—*Jūtā pahīnāne kā sing<sup>h</sup>, kuchh sañk*—**SHOELESS**, *a.* destitute of shoes—*Be-jūtī, be-jūtā, be-kafsh, be-pā-posh, be-nāl*—*Pādūkā-hīn, nishpādūk*. [ *Pādūkakar, charmakār, charmār.* ]

**SHOEMAKER**, *n.* one who makes shoes—*Kafsh-doz, kafsh-gur, morhī<sup>h</sup>, chamār<sup>h</sup>*—**SHOESTRING**, *n.* a string or riband to tie a shoe—*Jūtī yā jūte ki dorī<sup>h</sup>, jūte ko pānw meñ bāndhne ki dorī<sup>h</sup>*. [ *ne ki dorī<sup>h</sup>* ].

**SHOETIE**, *n.* a string or riband to tie a shoe—*Jūte ki rassī<sup>h</sup>, jūte ko pānw meñ bāndh*—**SHOG**, *n.* (shock) a violent concussion; *v.* to shake, to agitate—*Barā dhukkā<sup>h</sup>, bhārī takkur<sup>h</sup>; v. hilānā<sup>h</sup>, dolānā yā dulanā<sup>h</sup>*.

**SHOGGING**, *n.* concussion, agitation—*Dhakkā yā takkar<sup>h</sup>, hilān yā dulan<sup>h</sup>*.

**SHONE**, *p. t. and p. p.* of **shine**—*Shine kā mīzi-mutlaq aur māzi-mā'tif' alai-hi yā fī-i-mā'tif*—*Shine kā sāmīnyābhūt aur pūrvakariyā wā pūrvakālikakariyā.*

**SHOOK**, *p. t. of shake*—*Shake kā māzi-mutlaq*—*Shake kā sāmīnyābhūt.*

**SHOOT**, *v.* (S. *sceotun*) to discharge as from a bow or gun, to strike or kill with any thing shot, to send out, to emit, to germinate, to sprout, to grow rapidly; *p. t. and p. p.* **SHOT**—*Chalānā yā chhornā<sup>h</sup>, golī-mārānā golī-se-mār-dālnā bān-mārānā bān-se-mār-dālnā yā jo kuchh chhorā yā chalāyā jay us se mārūnā yā mār-dālnā<sup>h</sup>, phailānā yā pheiknā<sup>h</sup>, nikālnā<sup>h</sup>, ugnā yā jamnā<sup>h</sup>, panapnā kalīyānā phabaknā nikālnā ughnā ho-ūghnā yā phūdnā<sup>h</sup>, barhnā<sup>h</sup>*.

**SHOOT**, *n.* the act of shooting, a young branch—*Chalānā yā chhornā<sup>h</sup>, karīl kuil ankur pallav killā kanāvā yā nat-dāl<sup>h</sup>*.

SHŌŌT'ER, *n.* one who shoots—*Chalāne w<sup>h</sup>, chhorne w<sup>h</sup>, tīr-andāz, gol-andāz, gul-chalā*—Gulikāprakshepak, śaraprakshepak, bān chhorne w., golī chhālne w.

SHŌŌT'ING, *n.* act of discharging as from a gun—*Bandūq-bāzī, barq-andāzī, tīr-andāzī, sāyādī*—Golī chhalānī, bān chhōrānī, gulikāprakshep, gulikāsān, śaraprakshepan, vānamokshan, golī wā bīn se nher wā ākhet k.

SHŌP, *n.* (*S. sceppa*) a place where things are sold, a place where mechanics work : *v.* to frequent shops—*Dūkān yā dukān, kār-khāna : v. dūkānoñ yā dukānoñ par āyā-jāyā-k., dūkānoñ kī āmal-raft k.*—Panyasālā vikrayasālā panyavithī vithī vithi wā panyavithikā, śilpasālā wā śilpagrih : *v.* panyasālāon vikrayasthānoñ wā panyavithiyoñ ko āyā jāyā k. [*hotā hai yā kiya-jāta hai<sup>h</sup>*]

SHŌP'BOARD, *n.* a bench on which work is done—*Ek chankī yā pātorī jis par kām*

SHŌP'BOOK, *n.* a book of accounts—*Hisāb kī kitāb, bahī<sup>h</sup>, khātā<sup>h</sup>, khātā-bahī<sup>h</sup>, dūkān kī bahī.* [*yā<sup>h</sup>, modī<sup>h</sup>, sāh<sup>h</sup>*—Panyasālālikhikāri, panyāvij, kravavikrayopajivī.

SHŌP'KEEP-ER, *n.* a trader who sells in a shop—*Dūkān-dār, dukān-dār, dūkāni, banī-*

SHŌP'LEFT-ER, *n.* one who steals from a shop—*Dūkān kī chizon kā chor, dūkān ke ashāb kī chor k. v.*—Vikrayasāsthadravayapahartā.

SHŌP'TIKE, *a.* low, vulgar—*Kamīna yā pust, pījī yā multazāl*—Nich, adham wā kutsit.

SHŌP'MAN, *n.* one who serves in a shop—*Dūkān-dār kā nankar yā chākar*—Panyasālihdhikāri kī sevak, vikrayasālā kī sevak.

SHŌRE, *n.* (*S. score*) the coast of the sea—*Sāhil, lah-i-daryā, samundār kā kanāra yā kināra, kanāra yā kināra, lab*—*Tāt, tīr, kul, velī, samudratī, samudratat, samudrant.* [*re-dār*—*Tatayukt, karīre w., nīre w., sāfir, kūlyukt.*

SHŌRED, *a.* having a bank or shore—*Karāre-dār, sāhil-dār, lab-dār, kanāre-dār, kinā-*

SHŌRT'LESS, *a.* having no shore, boundless—*Be-sāhil be-lah be-kanāra yā be-kināra, be-intihā lā-intihā yā be-hadd*—Tīrahīn tatāsūnya wā akūl, amant wā apārimit.

SHŌRY, *a.* lying near the coast—*Sāhil par vāyā<sup>h</sup> yā mauzā<sup>h</sup>*—Samudrataṭanikaṭasth, samudratāsamipavartī.

SHŌRE, *n.* (*D. schoor*) a prop, a buttress : *v.* to prop, to support—*Pushla yā pushlī, thēk<sup>h</sup> : v. thēk-d<sup>h</sup>, chāup yā sahārā-d<sup>h</sup>*—Chāup, stambh khambl khamblāṭekan wā thūmī. [*pakriyā wā pūrvakālikakriyā.*

SHORN, *p. p.* of *shear*—*Shear kā māzī-ma'tūf-alai hī yā fīl-i-ma'tūf*—Shear kī pūr-

SHŌRT, *a.* (*S. scort*) not long in time or space, scanty, deficient, narrow, brittle : *n.* a summary account ; *ad.* not long : *v.* to abbreviate, to fail, to decrease—*Kotāh yā mukhtasar, kam yā qulī, qasir māqsūra yā zūl, tang, mūzuk yā bīrīk : n. khulāsa, ikhtisār, mukhtasar bayān : ad. kam, qulī : v. mukhtasar k., qasir yā nāqis-h., kam-h.*—Chhotā laghu hraswa alp mīā thiṅgā thumkā alp wā adirgh, thōrī, nyūn lūn wā anupayukt, saṅkarā sakarī saṅket sakat saṅkīrṇ wā avistīr, bhurbhurī bhaṅgur wā sabhaṅg : *n. sār, saṅkshēp, sīrasaṅgrah : ad. alp, adirgh, hraswa : v. saṅkshēp-k., chhotā-k. wā nyūn-k., thōrī wā nyūn h., ghatnā.*

SHŌRT'EN, *v.* to make or become short, to abridge—*Kam k. yā h., mukhtasar k.*—Chhotā nyūn alp hraswa wā adirgh k. wā h., ghatnā.

SHŌRT'LY, *ad.* briefly, quickly, soon—*Ikhtisār-se yā mukhtasaraṇ, jald, bā-zūlī*—Saṅkshēp-meñ avistīrnap-se alpasabdōñ-meñ wā thōre-meñ, śighra, jhapṭ wā thōrīber-meñ.

SHŌRT'NESS, *n.* the quality of being short—*Kotāhī, tanqī, qillat, qasir, kamī, ikhtisār*—Chhotāī, laghutāī, hraswatāī, alpatāī, adirghatāī, kshudratāī, nyūnatāī, hinatāī, nātipan, thiṅgūpan, avistīratāī, avistīr, saṅkshiptī. [*kā<sup>h</sup>, chand-roza.*

SHŌRT'NĀT-ED, *a.* having little time to run—*Thōrī rahne w. yā tikne w<sup>h</sup>, thōre dinōñ*

SHŌRT'HAND, *n.* a short method of writing—*Mukhtasar-nawīst, hurf-i-ishāra yā mukhtasar ne līkhā*—Saṅkshiptāksharalīkhan, saṅkshiptāksharalipī, saṅkshiptākshar.

SHŌRT'LIVED, *a.* not living or lasting long—*Nā-pāc-dīr, kam-zīst, qalīlu-l-hayāt, kam-ūmr*—Alpāyu, alpyā, alpakālik, achirasthāyī, achirajivī, adirghajivī, kshanasthāyī.

SHŌRT'LY, *n.* one of the lower or false ribs—*Niche kī yā jhūthī pusti yā paistī<sup>h</sup>*

SHŌRT'SIGHT-ED, *a.* unable to see far—*Kotāh-nazar, kam-nazar, nazdik-bīn, kotāh-bīn*—Alpadrīshṭī, adirghadrīshṭī, adūradarśī, adirghadarśī.

SHŌRT-SIGHT'ED-NESS, *n.* defect of sight—*Kotāh-bīn, kotāh-nazārī, kam-nazārī, nazdik-bīn*—Adīradrīshṭī, alpadrīshṭī, adirghadrīshṭī. [*laghukatī, laghusarīr.*

SHŌRT'WAST-ED, *a.* having a short body—*Kotāh-kamar, kotāh-jism, kotāh-badan*—

SHŌRT'WIND-ED, *a.* affected with shortness of breath, having a quick respiration—*Zīq-n-nafas-zada yā zīq-n-nafasī, haiṭhail<sup>h</sup>*—Duhśwāsī wā śwāsārogapirīt, saṅkhalī sākhī wā śwāsākrīchehhragrat.

SHŌRT'WINGED, *a.* having short wings—*Chhote dāne w<sup>h</sup>, kotāh-par*—Laghupaksh.

SHŌRT'WITTED, *a.* simple, not wise—*Sāda-lūh, nā-dān kam-aql yā be-wuqīf*—Bholā bhorī wā bhoṇḍī, alpabuddhī wā matīlūn.

SHŌT, *p. t. and p. p.* of *shoot* : *n.* act of shooting, a missile weapon, small globules of lead, flight of a missile weapon, a marksman or one who practises shooting—*Shoot*

*kā māzi-mutlaq aur māzi-mutlaq alai-hi yā f'l-i-mā-tūf* ; *n. chhornā chālānā yā chhūt<sup>h</sup>, golā yā golī<sup>h</sup>, chharrē<sup>h</sup>, golē golī bān yā chharrē kī tappā yā pallā<sup>h</sup>, gul-chalā<sup>h</sup>—*  
Shoot kī sāmānyabhūt aur pūrvakriyā wā pūrvakālikakriyā.

SHOOTER, *a. having ejected spawn, sprained—* *Ande nikāl-kar<sup>h</sup>, tarā-huā khiskā-huā*  
*morkā hūt yā mork-khāyā-huā<sup>h</sup>.* [chandi, lekhi ginti wā ganand.

SHOT, *n. (Fr. shot) a charge, reckoning—* *Kharch yā kharij, hisāb—* Vyay behri wā  
SHOT FREE, *a. free from charge, uninjured—* *Kharij yā kharch se bari, be-nuqsān yā*  
*be-zarar—* Vyayamukt, akshat abāt wā anāhat.

SHOULD, *shūl, p. t. of shall—* *Shall kī māzi-mutlaq—* Shall kī sāmānyabhūt.

SHOUGH, *shōk, n. (shock) a shaggy dog—* *Ek jhabrā kuttā<sup>h</sup>.*

SHOULDER, *n. (S. sculler) the joint which connects the arm with the body, the upper joint of the fore leg, a prominence ; v. to put on the shoulder, to push rudely—*  
*Dosh yā shāna, kisi jūnwār kī agli tāng ke āpar kī girah, ūchāi yā ūchāi<sup>h</sup> ; v. dosh yā shūne par rakhnā, be tamizī yā be-bihāzi se dhakelnā yā thelnā—* Kāndhā kāndh  
kāndhā mōrphā mōrphā pukhaurā skandh bhujasikhar wā bālmul, kisi pasu wā  
jantu kī agli tāng ke āpar kī jor sandhī wā gūth, ubhār wā ūchāi-bhag ; *r. kāndhiyānā arthāt kāndhe wā kandhe par rakhnā wā dharnā, kuśilatā se dhakel-d. wā*

SHOULDER-BELT, *n. a belt crossing the shoulder—* *Partalā<sup>h</sup>, dēb<sup>h</sup>.* [thel-d.

SHOULDER-BLADE, *n. the bone of the shoulder—* *Katif, kitf, pakhawre yā kāndhe kī hadlī<sup>h</sup>—* Skandhaphalak.

SHOULDER-CLAPPER, *n. a bailiff, one who uses great freedom with his friends—*  
*Dastaki yā nā adālat ke hukm ko tāmil k. w., nihāyat be-takalluf dost—* Kachahri  
kā chaprasi, paramamitra wā bari helimeli.

SHOULDER-KNOT, *n. a knot worn on the shoulder—* *Jhabhā<sup>h</sup>, phundnā<sup>h</sup>.*

SHOULDER-SLIP, *n. dislocation of the shoulder—* *Kāndhe kī sarkāw<sup>h</sup>, jor se kandhe*  
*kā sarak-jinā yā nkhaj-jinā<sup>h</sup>.*

SHOUT, *v. (S. scrota) to utter a loud cry ; n. a loud cry—* *Jay-jay-kār k<sup>h</sup>, talkār<sup>h</sup>,  
pukār<sup>h</sup>, chilla ūthnā<sup>h</sup>, nāra k., kharosh yā khurosh k., āwāz-d., wālwalā māchā-  
nā ; n. jay-jay-kār<sup>h</sup>, talkār<sup>h</sup>, pukār<sup>h</sup>, wālwalā, nāra, nāra-zan—* Jayakolāhal k.,  
mahānād k., mahāghosh k., kolāhal-k., chitkār k., chitkār k., mahādhwani k.,  
mahāśab k. ; *n. mahānād, mahādhwani, mahāghoshi, mahāśabd, kolāhal, chillāhat,  
chitkār, chitkār.*

SHOUTER, *n. one who shouts—* *Jay-jay-kār k. w<sup>h</sup>, nāra-zan, nāra-kash, wālwalā*  
*māchānē w.—* Jayakolāhalakārī, mahānādakārī, kolāhalakārī, chitkārakārī.

SHOUTING, *n. a loud cry—* [*Shout jo ism hai uske māne dekho*]—[*Shout jo sañjñā hai*  
*uskā arth dekho.*]

SHOVE, *v. (S. scufian) to push ; n. a push—* *Dhakelnā<sup>h</sup>, thelnā<sup>h</sup>, relnā<sup>h</sup>, pelnā<sup>h</sup>, tālnā<sup>h</sup>,  
dhakelnā<sup>h</sup>, dhakka-d<sup>h</sup> ; n. dhakka<sup>h</sup>, relā<sup>h</sup>, pelā<sup>h</sup>, rel-pel<sup>h</sup>, thelnā<sup>h</sup>, dhakel<sup>h</sup>.*

SHOVEL, *n. an instrument with a handle and broad scoop ; v. to throw with a shovel—*  
*Matthā<sup>h</sup>, kulechhūt<sup>h</sup>, kurechhūt<sup>h</sup>, bel, belcha, dōhrā<sup>h</sup>, dabbi<sup>h</sup> ; v. matthe dōhre*  
*dabbi yā kulechhūt se phēknā<sup>h</sup>.*

SHOVEL-BOARD, *n. a board on which a play is performed by sliding metal pieces at a mark—*  
*Ek takhta jis par log is tar se khelte hai ki jilzi tukron ko ek nishān par khiskā-  
kar chālātē hai—* Ek patari jis par log is rīti se khelte hai ki dhātū ke tukron ko  
ek laksh par khiskākar chālātē hai.

SHOVEL-LER, SHOVEL-BOARD, *n. a bird—* *Ek qism kī chiriyā—* Ek prakār kī chiriyā.

SHOW, *v. (S. secarian) to present to view, to exhibit, to prove, to teach, to direct,  
to bestow or confer, to appear ; p. t. SHOWED ; p. p. SHOWN—* *Dikhānā dikhānā yā*  
*dekhnā<sup>h</sup>, numāyān-k. zāhir-k. yā āshkāri-k., sābit k. yā dalālat k., kahnā bolnā*  
*batānā yā batānā<sup>h</sup>, hidāyat k. yā rāh dikhānā, bakhshnā, mā lām k.—* Lakhnā wā  
sujhānā, prakāś k. prakāś k. prakāś k. wā pratyaksh k., thābirnā nīschit k. nīrnī-k.  
nīrdīsh-k. wā siddh-k., samjhnā bijnānā sikhānā sikhānā wā jānānā, path-batānā  
wā mārgapradān-k., karnā wā denā, jān-pānā dikhāi-d. wā dikhāi d.

SHOW, *n. a spectacle, display, exhibition, external or superficial appearance, hypo-  
critical pretence, plausibility, action, phantom, pomp—* *Tamāshā did manzar yā*  
*nazārā, izhār yā namul, numā-dāri inkishāf yā numāish, bāharī yā ūparī sūrat,  
hīla yā bahānā, zāhir-dārī yā zāhir-numāi, adā, namul-i-be-būd yā sūrat-i-wahmī,  
tamturāq ihtishām hashmat yā shaukat—* Kantuk līlā kutūhal wā krīrī, dikhāwā  
dikhā wā dekhāw, dikhāi wā prakāśan, ābhās wā ābhā, chhadnā vyapadē wā  
orhar, satyābhās wā satyāśādrīyā, bhāw wā mudrā, dhokhā chhāyā wā apachchhā-  
yā, tīptāp dhūmdhām thāthi wā ādambar.

SHOW'ISH, SHOW'Y, *a. splendid, gaudy, ostentatious—* *Durāfshān durakhshān munir yā*  
*raunaq-dār, nāfis 'umda tāb-dār yā zarq-barqī, khul-numā fakkhār yā fākhīr—*  
Atiśobhan wā atidarsāniyā, bhārkilī chatkīlā wā rangīlī, tīmāmī wā ādambarī.

SHOW'BRÉAD, *n. bread presented in the ancient Jewish sanctuary—* *Roti jo Yihudiyon ke*  
*maydis mein chapāi jāti thī—* Roti jo Yihudiyon ke pūnyasthān mein chapāi jāti thī.

**SHOWER**, *n.* (*S. seur*) a fall of rain or hail, a copious fall, liberal distribution; *v.* to water with a shower, to bestow liberally, to rain in showers—*Jhapṛ yā jhisi<sup>b</sup>, bārān, inqisam-bā-sukhāwat*; *v. shorhor yā tar-k, bārānā<sup>b</sup>, bārānā<sup>b</sup>*—Lahdar jhapas jhakorā dhārāsār wā dhārāśampāt, vṛiṣṭi āvṛiṣṭi wā barkhā, udārātāpūrvakavi-bhig wā udārātā se bāṇṭā; *v. bhijāna bhigonā wā odā-k, dālmi wā udārātā se bāṇṭā, vṛiṣṭi-h. jhapī-bāṇḍhū wā jhapīyānd.*

**SHOWER-LESS**, *a.* without showers—*Be-jhapī, be-jhisi, be-jhakorā, be-bārān*—Dhārāsāra-hin, vṛiṣṭiśūnya, binā jhapī wā jhakore kā. [varshik wā vṛiṣṭimān, bārāṇi.

**SHOWER-Y**, *a.* abounding with showers, rainy—*Bārishā, bārānī*—Bahuvṛiṣṭi varshuk **SHRANK**, *p. t. of shrink*—*Shrink kī māzi-mut'āq*—Shrink kī sāmnīyabhit.

**SHRED**, *v.* (*S. screadian*) to cut into small pieces; *p. t. and p. p.* **SHRED**; *n.* a small piece cut off, a fragment—*Dhajji k<sup>b</sup>, pūsh-pūsh-k, katarā<sup>b</sup>, tarāshūā, parca-parca k, tukre-tukre k<sup>b</sup>*; *n. tarāsh yā rca, parca wasalcha yā pārchu*—*Dhajji urānī, dīrghakhandas k.*; *n. kataran wā kātān. khand wī tukrā.*

**SHRED-DING**, *n.* that which is cut off—*Tarāshā, katarā<sup>b</sup>, kātān<sup>b</sup>, tukrā<sup>b</sup>.*

**SHREW**, *shrū, v.* (*S. aggran*) to curse; *n.* a peevish brawling vexatious woman—*Badi yā bulā chāhūā, lū'at k.*; *n. chirchī aur jhaprālū 'aurat*—*Amāṅgal wā anisht chāhūā, śāp d., abhīśāp d.*; *n. karkasā, kuśilā, katusilā, chirchī aur kalahakārī strī.*

**SHREWY**, *a.* vexatious, sly, sagacious—*Taklīf dīh yā dīl khārāsh, harif 'aiyāra yā robāh-bāz, zirak yā zahin*—*Dukhāī pīpjanak dukhakar wā kleśad, chatur siyānā saymā dhūrtā wā vid'edhā, tikshnabuddhi dūradārī wā sukshmbuddhi.*

**SHREW'LY**, *ad.* vexatiously, sagaciously—*Taklīf-dīhī āzār-dīhī yā dīl khārāshī se, zī-rakī jīrāsāt yā tez-fahmī se*—*Kleśadīyakatwā wā pīpjanakatā se, chaturāī siyānpān siyānpān sayānpān vidagdhātā chaturatā chāturyā vīchakshapatā wā buddhīpakwā-tā se.*

**SHREW'NESS**, *n.* cunning, archness, sagacity—*Hīla-bāzī makkārī yā fītrat, robāh bāzī hīrjāt 'aiyārī yā 'aiyār-pān, tez-fahmī jīrāsāt yā zirakī*—*Chaturatā chaturāī syānpān sayānpān wā kutīlātā, dhūrtā wā dhūrtatā, vīchakshapatā buddhīpakwātā vidagdhātā wā buddhīkshapatā.*

**SHREW'ISH**, *a.* peevish, petulant, clamorous—*Tunuk mizāj, zūd ranj yā gustāk, shor-k. v. yā gangūā*—*Chirchīā, jhanjhanā jaljālā bathī karkas wā jhūnjhaliyā, kolā-halakārī wā hūk-pukār māhānē-w.*

**SHREW'ISH-LY**, *ad.* peevishly, clamorously—*Zūd-ranjī yā tunuk-mizājī se, gangūā taur se yā shor se*—*Chirchīāhat jhanjhanāhat karkasātā wā jaljālīhat se, hūkār kolīhal wā hūk-pukār se.*

**SHREW'ISH-NESS**, *n.* petulance, frowardness—*Zūd-ranjī yā tunuk-mizājī, zūd gustākhi yā shokhī*—*Chirchīāhat jhanjhanāhat wā vakrasīlātā, bathī bathīlāpan karkasāyā karkasātā wā avīmayatā.* [Vesmanakal, lūgīlīk, chikkā, dūā.

**SHREW'MOUSE**, *shrū'mūse, n.* (*S. servaura*) a small animal—*Ek chhōlā jān-var*—

**SHRIEK**, *v.* (*Sw. shrika*) to utter a sharp shrill cry; *n.* a sharp shrill cry—*Chīkhūā, chīlānā<sup>b</sup>, kīkīyānā<sup>b</sup>, kākūā<sup>b</sup>, chīkh-warnā, chīngghānā<sup>b</sup>, chīngghānā<sup>b</sup>*; *n. chīkh, chīngghānā<sup>b</sup>, sant, chīlāhat<sup>b</sup>, kīkīyāhat<sup>b</sup>, kīk<sup>b</sup>*—*Chītkār k., chītkār k.*; *n. chītkār, chītkār.*

**SHRILL**, *u.* (*Sw. skroer*) uttering an acute sound, piercing; *v.* to utter an acute sound—*Bārīk yā mīhū, tez*; *v. bārīk mīhū yā tez āwā: k.*—*Karkas wā patlī, karnakatū karnavedhak wā karnavelhī; v. karkas wā patlī sūd k., karkasawar k., karnave-dhakaswar k.* [karnavedhakatwā se, katutī se, karkasātā se, ūchōn awar se.

**SHRILL'LY**, *ad.* with a shrill sound—*Tiz-āwāzī se, āwāz kī bārīkī se*—*Karkasaswar se,*

**SHRILL'NESS**, *n.* the quality of being shrill—*Tiz āwāzī, āwāz kī bārīkī, bārīkī*—*Karkasātā, karnavedhakatwā, katutā.*

**SHRIMP**, *n.* (*Ger. schrumpf*) a small crustaceous animal, a dwarf; *v.* to contract—*Jhīngā chīnggī jhīngawā yā chīnggā<sup>b</sup>, bāwūā bawūā bāṇḥal yā bāman<sup>b</sup>*; *v. sikorā<sup>b</sup>, sametūā<sup>b</sup>.*

**SHRINE**, *n.* (*S. scrin*) a case in which something sacred is deposited—*Muqaddas chī-zōn ku zurf, zarf-i-tabarrukat, dargāh, mazār*—*Punyadravyādhar, pavitradravyādhar, punyadravyāyatan, devatāyatan, devāyatan.*

**SHRINK**, *v.* (*S. scrincan*) to cause to contract, to contract itself, to shrivel, to fall back, to withdraw, to recoil; *p. t.* **SHRUNK** or **SHRANK**; *p. p.* **SHRUNK** or **SHRUNK'EN**—*Sikornā sametnā, sikorwānā yā samītnā<sup>b</sup>, sikurnā<sup>b</sup>, smītnā yā baturnā<sup>b</sup>, thahaknā dignā yā katrānā<sup>b</sup>, haṭnā yā taṭnā<sup>b</sup>, hadiyānā hīchaknā pulatnā palat-ānā yā palā-khīnā<sup>b</sup>.*

**SHRINK**, *n.* contraction, corrugation—*Sīmat sīmāw yā sikorāw<sup>b</sup>, sikor sikorāw yā jhurī<sup>b</sup>.*

**SHRINK'ER**, *n.* one who shrinks—*[Shrink jo mastar hai us se is-m-i-fū'īl ke ma'ne samajh-lo yā is-m-i-fū'īl banā-lo]*—*[Shrink jo dhātu hai us se kartvīyāchakāsābd banā-lo wā kartā kī arth jān-lo.]* [sikor<sup>b</sup>, sikorāw<sup>b</sup>.

**SHRINK'ING**, *n.* the act of drawing back—*Hadiyāhat<sup>b</sup>, haṭāw<sup>b</sup>, haṭnā<sup>b</sup>, katrānā<sup>b</sup>, dignā<sup>b</sup>,*



**SHRIVE**, *v.* (S. *scriban*) to hear at confession; *p. t.* **SHRÖVE**—*Qusür yā gunāh ká iqrār sunnā*—Pāpaswikārasavan k., pāpaswikār sunnā.

**SHRIFT**, *n.* confession made to a priest—*Pir ke pās ká iqrār, pādri ke rū-ba-rú ká iqrār yā ishār*—Āchāryya ke nikat ká pāpaswikār, dharmopadesak ke sunne ká aparīdhaswikār.

**SHRIVER**, *n.* a confessor—*Wah pir jiske pās yā sāmne gunāh qabūl karēn*—Pāpaswikārasrotā, wah āchāryya jiske pās wā sāmne aparādhi apnī aparādhi swikār karni, doshārasavanaguru. [Doshaswikārasamay, pāpaswikārasamay.]

**SHRÖV'ING**, *n.* the festivity of Shrove-tide—*Qusür yā gunāh qabūl karne ká waqt*—**SHRÖVE-TIDE**, **SHRÖVE'** *TÜS-DĀY*, *n.* the time of confession, the day before Ash-Wednesday—*Qusür yā gunāh qabūl karne ká waqt, 'Isāiyon ke chille ke pahle din ke pesh-tar ká din*—Aparādhaswikārakāl doshaswikārasamay wā pāpaswikārasamay, Isāiyon ke chālīs din ke upavās ke prathamadivas ke pūrva kī diyas.

**SHRIV'EL**, *v.* to contract into wrinkles—*Sikornā<sup>h</sup>, sametnā<sup>h</sup>, jhuri dālnā<sup>h</sup>, sikarnā<sup>h</sup>, sukarnā<sup>h</sup>, samitnā<sup>h</sup>, sinatnā<sup>h</sup>, baturnā<sup>h</sup>, samit-jānā<sup>h</sup>, batūr-jānā<sup>h</sup>, jhūngurnā<sup>h</sup>, chūngurnā<sup>h</sup>*.

**SHRÖUD**, *n.* (S. *serud*) a shelter, a cover, the dress of the dead; *v.* to shelter, to cover, to clothe, to dress for the grave—*Pandh yā sāya, lifāfa zimn gīlās yā sar-posh, kafan*; *v. panāh d., chhipnā<sup>h</sup> yā dhāpnā<sup>h</sup>, pahinānā<sup>h</sup>, kaphnā<sup>h</sup> tal-fū-k. yā tū-hiz-k.*—Āsray, ār dhaupnā dhaknā ohār bethan wā āchchhadan. śavavastra śavavasan śavaparidhān wā śavāchchhadan; *v. āsray d., luknā<sup>h</sup> mōidnā<sup>h</sup> dhūknā<sup>h</sup> marhā<sup>h</sup> māhpnā<sup>h</sup> wā āchchhadan k., ophānā<sup>h</sup> wā pahirānā<sup>h</sup>, śavavastra śavavasan wā pretavasttra meñ lapetnā.*

**SHRÖÜS**, *n. pl.* ropes extending from the masts to the sides of a ship [the singular form is also used in the same sense]—*Jahūz ke mastūd ke russe jin se mastūd khayā<sup>h</sup> rahtā hai aur pāt chaphṭā yā chaphṭī hai, labrān*—Naukūpak ke russe jin se naukūpak khayā<sup>h</sup> rahtā hai aur pāt chaphṭā wā chaphṭī hai. [kshidāyāk.]

**SHRÖÜY**, *a.* affording shelter—*Pandh-bukhsh, panāh-dih*—Āsrayād. āsrayādīyāk, ra-  
**SHRÜB**, *n.* (S. *serob*) a bush, a small tree; *v.* to clear of shrubs—*Jhār yā jhārī<sup>h</sup>, būṭā yā ek chhotā<sup>h</sup> per<sup>h</sup>*; *v. jhār yā jhārī dūr-k. yā nikāl-dālnā<sup>h</sup>.*

**SHRÜBER-Y**, *n.* a plantation of shrubs—*Jhār-bārī<sup>h</sup>.* [jhār jhārī yā būṭe sā<sup>h</sup>.]

**SHRÜBY**, *a.* full of shrubs, like a shrub—*Jhāriyon jhōron yā būton se bhārā huā<sup>h</sup>.*

**SHÜRÜB**, *n.* (Ar. *shurbon*) a liquor composed of spirits acid and sugar—*Ek qism kī sharāb jismeñ khatā<sup>h</sup> aur chinī parī rahtī hai*—Ek prakār kī madirā jismeñ khatā<sup>h</sup> aur chinī parī rahtī hai.

**SHRÜG**, *v.* to draw up the shoulders, to contract; *n.* a contraction of the shoulders—*Kāndhā-hilānā kandhā-jhāpnā yā moyhe chaphānā<sup>h</sup>, sikornā<sup>h</sup> sametnā<sup>h</sup> yā chaphānā<sup>h</sup>; n. shāna-kushī, kandhā jhāpnā<sup>h</sup>, kandhā hilānā<sup>h</sup>*;—*n.* Skandhiotkarshān, skandhikun-ehan. [—Shrūk kī pūrpakriyā wā pūrvakālikakriyā.]

**SHRÜNK**, **SHRÜNK'EN**, *p. p.* of *shrink*—*Shrink ká mazī-mat'āt' alai-hi yā f'f'ī-mat'āt'*

**SHÜV'DER**, (Ger. *schaunder*) to tremble with fear or aversion; *n.* a tremor—*Khanj yā nafrat se thartharānā*; *n. thartharī<sup>h</sup>, thartharāhat<sup>h</sup>, kōpkaupī<sup>h</sup>, kōpkaupī<sup>h</sup>, dal-dalāhat<sup>h</sup>, halhālī<sup>h</sup>*—Blay wā ghriṇā se kāupnā wā thartharānā, roṇāū khayā<sup>h</sup> h., harharānā.

**SHÜF'FLĒ**, *v.* (S. *seufan*) to throw into disorder, to confuse, to change position, to evade fair questions, to struggle, to move with irregular gait; *n.* the act of shuffling, a trick—*Be-tartīb k., abtar k., darham-barham yā zer-zabar k., zabān-badalnā hila-hurāla k. hila-bāzī-k. fitrat-larānā yā sāf jarāb se gurez k., jidd-o-jahd mihnat yā koshish k., latpatātī chalnā<sup>h</sup>*; *n. abtar yā zer-zabar k., chakar-makar hila-bāzī hila-hawālā fitrat yā robāh-bāzī*—Avyavasthit-k. wā garbar-kar-d., astavyast wā agarbagar k., ulatpulat wā ulatpultā k., tālmatol-k. bāt-khā-jānī bāt-phernā bāt-banūnā vak-chāl-k. wā apalāp-k., dāupdhūp-k. hāth-pānw-mānā wā udyog-k., matāktā-chalnā kachaktā-chalnā wā pānw-ghasitātī chalnā; *n. ulatpulat wā agarbagar, tālmatol tālātūlī vakchāl chhadna wā uranjhān.*

**SHÜF'FLER**, *n.* one who shuffles—*Ulat-pulat k. v<sup>h</sup>, tālmatol k. v<sup>h</sup>, tālmatoliyā<sup>h</sup>, tālū-hālī<sup>h</sup>, mūhil, chakar-makar k. v., robāh-bāz, bāt pherne v<sup>h</sup>, bāt banāne v<sup>h</sup>.*

**SHÜF'FLING**, *n.* confusion, trick, irregular gait—*Be-tartīb darhami-barhami yā abtarī, hila-bāzī chakar-makar hila-hawālā fitrat yā robāh-bāzī, latpatātī chāl<sup>h</sup>*—Agarbagar ghālmel khichri garbar wā sammiśran, tālmatol tālātūlī chhadna wā uranjhān, matāktā-chāl wā pādāspandan.

**SHÜF'FLING-LY**, *adv.* with irregular gait—*Mutakī chāl se<sup>h</sup>, latpatātī chāl se<sup>h</sup>.*

**SHÜN**, *v.* (S. *sunian*) to avoid, to decline—*Bāz-rahnā parhez-k. kanārē-rahnā rū-gar-dān-rahnā kanārē-k. kanārē-h. inhirāf k. yā ijtināb k., iktirāz īrāt inkār yā ghaft k.*—Dūr bhāgnā talnī alag-rahnā kaniyānā barānā bilagnā phatakūnā wā katrā-jānā, nakarnā wā aswikār-k.

**SHÜN'LESS**, *a.* unavoidable, inevitable—*Lā-buld yā zarūr, chār-nā-chār lā-radd nā.*

*guzir ná-gurez gair-munkim-l-frir muqarrar shartí yá khwáh-na-khwáh*—*Atal wá aniyárya, amet awasyabhavaníya awasya awasyak wá awarjaniya.*

**SHŪT**, *v.* (*S. sciltan*) to close, to confine, to prohibit, to exclude, to contract; *p. t.* and *p. p.* **SŪT**—*Band k. yá h., mahús-k. quid-k. yá muqayud-k., musdút k., khárij k. mahárún-k. yá báz-rakhná, mutthi b'ind'nd*—*Lagari bherut michná bhiraná máund-ná dená marna nthanghán-lagná bhirni michná nthanghna wá munda, atkáni wá kárigár meñ dáhná, rúndhaná rekáná wá ebhenkná, bíhar-k. níkáhná níkásná wá nísr-ná, mutthi bándh lená.*

**SŪT**, *n.* close, a small door or cover—*Band-k. yá h. intihá ákhir yá tamámá, parda chiq yá tukhta*—*Bhiraná máundná sesh wá ant, kewári kewár kapít pallá pat khirki tatiya tati tatar tati jhilmil jhup chilwan wá chilwán.*

**SŪTTER**, *n.* one that shuts, a door, a cover—*Band k. w., kerárí<sup>b</sup>, chiq parda yá tukhta*—*Lagin-w. bhirin-w. wá nthanghine-w. pallá pat khirki kewár wá kapát, tati jhilmil jhup chilwan chilwán tuyi wá tatar.* [—*Pharkí<sup>b</sup>, narí<sup>b</sup>.*]

**SŪT'PILÉ**, *n.* (*S. scotan*) an instrument with which a weaver shoots the cross threads  
**SŪT'TLE-COCK**, *n.* a cork stick with feathers and beaten backwards and forwards—*Khale ká ek gyal jisko jab dand se máte hain tab idhar-udhar márá phirtí hai<sup>b</sup>.*

**SHY**, *a.* (*Gier. schen*) keeping at a distance through caution or timidity, reserved, cautious—*Pharkí<sup>b</sup>, kashída mahjús shakki sharmí<sup>b</sup> yá ná áshná mízi<sup>b</sup>, khabar-dar yá hosh-gar*—*Chahu'kel ágamana-bhíru wá bhíru, muñhehar jajikí sa kochí khíñel-hat amiki kijuk rukhi álpavirakt bháshapavimukh wá álpabháshí, chaukanuá sachet sachet wá síyadhán.*

**SH'LY**, *ad.* in a shy manner, with reserve—*Ramída khot se, hijáb kashída<sup>b</sup> yá ná-áshná-mízi<sup>b</sup> se*—*Bharkelpán chahu'kelpan wá bhírutá se, álpavairaktya saikoch kíf bháshapavimukhatí wá amulan-ári se.*

**SŪ'NESS**, **SŪ'NESS**, *n.* fear of near approach, reserve, coyness—*Ramída-khot, kashída<sup>b</sup> yá ná-áshná-mízi<sup>b</sup>, hijáb yá shorm*—*Bharkelpán chahu'kelpan wá ágamana-bhírutá, bháshapavimukhatí rukhá rukhawá wá álpavairaktya, saikoch jajjá wá saljjatí.*

**SIB' LANT**, *a.* (*L. sibiló*) hissing—*Siskárí<sup>b</sup>, sansanáhatí<sup>b</sup>.*

**SIB' LANTION**, *n.* a hissing sound—*Siskárí<sup>b</sup>, sansanahatí<sup>b</sup>.*

**SIB'YL**, *n.* (*L. sibylla*) an ancient heathen prophetess—*Qudim zamáne ke hut-parastón meñ ek aurat jo paigambar ká darja ráhí tói, qadim hut-parastón ká nahíya*—*Púrvakálínabhavishyadvaktri, púrvakálínabhavishyadvadíní.*

**SIB'YL**, *LINE*, *a.* pertaining to a sibyl—*Qudim hut-parastón meñ ek aurat jo paigambar ká darja rukhí tói nake mutá'allí, qadim hut-parastón ká nahíya se mansab*—*Púrvakálínabhavishyadvaktírsambandhí, púrvakálínabhavishyadvadíníwíshayak.*

**SICK'ITY**, *n.* (*L. siccó*) dryness—*Khushkí, sakhípan<sup>b</sup>, sukhawá<sup>b</sup>, gubásat*—*Sushkatá.*

**SICK**, *siz*, *n.* (*L. sex*) the number six at dice—*Chhakkí<sup>b</sup>.*

**SICK**, *a.* (*S. sce*) afflicted with disease, ill, inclined to vomit, disgusted—*Bimír ázírí ya mariz, kasal-mand ná taw-darast yí mánda, ji mulláne wá, mutamajír bezár diqq ná rá; yá ná-khush*—*Rogí wá rogagrast, rogáritta rogáru vyádhit wá vyádhiyukt, vamaneechhán wá vamanomukh, jítalbhatsa wá dweshí.*

**SICK'ES**, *v.* to make or become sick—*Bimír k. yá h., kasal mand k. yá h., mariz k. yá h.*—*Rogí k. wá h., rogáritta k. wá h., rogagrast k. wá h., vyádhiyukt k. wá h.*

**SICK'ISH**, *a.* somewhat sick—*Kisi qadar yá qadar bimír, ná-sí, kisi qadar mariz yá kasal-mand*—*Kuehl rogí, ishdrogí, kuehl rogagrast wá vyádhiyukt.*

**SICK'ISH-NESS**, *n.* tendency to be sick—*Bimír yá kasal-mand hone kí ragbat*—*Rogí hone ká bhiv, rogagrast hone kí prayriti.*

**SICK'LY**, *a.* not healthy, faint, weak; *ad.* not in health; *v.* to make diseased—*Ná-síz; mariz kasal-mand yá bimír, ázíf yá sust, ná-tawán; ad. ná-síz, kasal-mandí k. bimírí yá ná-tawání meñ; v. mariz yá ázírí k.*—*Rogíhá rogádhín sudarogí wí nityarogí, áthil wá píki, nirbal asamarth wá kshiy; ad. rogádhínatápúrvak, sarogatí se, rogádhát se; v. vyádhiyukt k., rogagrast k.* [—*tí, sarogatí, rogádhátí.*]

**SICK'LY-NESS**, *n.* the state of being sickly—*Ná-síz, sust, kasal-mandí, ázíf*—*Rogádhína-*  
**SICK'NESS**, *n.* disease, malady, nuisance—*Bimírí yá kasal-mandí, ázír marz yá maraz, mutá'í ukháí ukí ok yá kíkí<sup>b</sup>*—*Rog aswíathya aswasthatá ragnívasthíá wá rogagrastatá, vyádhi wá úmay, vamaneechhíá wá vamanomukhatá.*

**SICK'KLE**, *n.* (*S. sicel*) a reaping-hook—*Hánsurí<sup>b</sup>, durántí<sup>b</sup>*—*Lavitra, dátra, lavának.*

**SICK'KLE**, *a.* furnished with a sickle—*Hánsur-dár, durántí-dár*—*Lavitrayukt, dístraví-áshít, lavánakayukt.* [—*kári, ásayalavak, ásayasángrahí, ásayasángríhak.*]

**SICK'KLE-MAN**, **SICK'LER**, *n.* a reaper—*Dírau-gar yá díro-gar, laváiyá<sup>b</sup>*—*Lavak, lavana-*

**SIDE**, *n.* (*S.*) the broad or long part of any thing, the part of an animal in which the ribs are situated, the part between the top and the bottom, any part as opposed to another, margin, edge, party, interest, branch of a family, quarter or part; *a.* lateral, indirect; *v.* to take a party—*Bázú, bagal yá pahlá, bála aur zer ke dar-miyán ká*

*hissa gā nashab-dār-hissa, jānib, kanāra gā kināra, hāshiyā gā lab, farāq, naf' gā tarāf, nash, nashāt sūt rakh gā hissa*; a. *baghī, tīrchhāb*; v. *tarāf-kashī k., tarāf-dār h., jānib dār h., jānib dārī k., kist tarāf gā jānib h.*—Pārswa, panjur wā pārswa-dag, āgar aur tīche ke bēn nā bhāg jaise nitumb katāk dhāl wā utār, passh, kazo tūr wā tar, prāt sūnā wā zōr, pachchhī wā tar, upār hīt arth wā or, got, gotra kūt wā passh, āhīng kūt wā dīst; a. *pārswik, pārswiya, pārswasht kūt-ka wā kagor kūt, tōhī wā pākshik*; v. *paksh grahap k., pachchhī k., pachchhī h., pakshī h., pachhī pāt k., hīlāhī or wā paksh h.*

**SIDH, a.** one who joins a party—*Jānib-dār, tarāf-dār, tarāf-kash, rafiq, sāthī, sangh*,—*Pakshapātī, pakshī, pakshadhār, pakshāl*; *pachchhī*.

**SIDH, a.** engagement in a faction—*Jānib-dārī, tarāf-dārī, tarāf-kashī*—*Pakshapātī, pachchhī, pachchhī, pakshograhī*, *gā tīrchhā chātāb*.

**SIDH, v.** to go side foremost—*Karwat ho chātāb, kankhīgā jānī gā chātāb, t. hū* *SIDH, ad.* with the side foremost—*Kankhīgā, karwat gā, karwat a b.*

**SIDH, a.** a piece of furniture placed at the side or end of a dining-room—*Jis kōthī mē khōm khōm kōthī kō mē mē ek tarāf kī ek mē jis par khōm kō samān rakhtī hai, khōm khōm kō kōthī kī ek tarāf kī mē*—*Pārswa-shaphak, pārswaphak, pārswa-shaphak, bhōjan kī kōthī mē ek lagar kī phalāk wā mēh.*

**SIDH, a.** an enclosed seat in a theatre—*Nāch-ghar mē ek or gā āhīng kī ek chāukh*.

**SIDH, a.** an insect—*Ek kīdī, ek kīrm*—*Kitavisesh, kīrmī*.

**SIDH, a.** lateral; *ad.* laterally—*Baghī, pahllī, jānī ad. ek tarāf, pahle par, kankhīgā, karwat a b, pārsīk, kōtrā kōtrā*—*Pārswik, āmpārswik, pārswasht; ad. tīrchhā tēhā, pārswabāg mēh, pārswa mēh* [*stripariyāyan, stri ke chātāne*] *kāthī*.

**SIDH, a.** a woman's saddle—*Zīnī zōr, aurat kī gāki ān, zāmānā*—*Stripariyan*.

**SIDH, a.** an assistant to a churchwarden, a partisan—*Gīrī ke mōhī; kī mōhī-gīr, tarāf-dār jānib dār tarāf-kash gā dāmān-gīr*—*Isābhājanathāwan ke rakshak wā adhyaksh kī sāyag wā sā āyak, pakshī wā pakshak*.

**SIDH, a.** engagement in a party—*Jānib-dārī, tarāf-kashī, tarāf-dārī*—*Pakshapātī, pakshatā, pachchhī, pakshograhī*.

**SIDEWAYS, SIDEWISE, ad.** on one side—*Ek tarāf, ek kanāra gā kināra, pahllī par, karwat, karwat gā, pārsīk, kōtrā kōtrā, karwat a b, tīrchhā tēhā, ek a b*—*Pārswa mēh*.

**SIDH, a.** a star; pertaining to a star or stars, starry—*Sīdha ānāsā gā kārī kāmāsā, pur-kāshī gā kārī-dār*—*Pārsambandhī tārīvishayak wā nīkshak trik, tīrmay tārīpūr wā nīkshak-tramay*.

**SIDH, a.** planet struck, blasted—*Falak-aub, pah-murda*—*Grahapīrit grahopahat wā grahāvīst, kunkhīyā mārjāyā wā jhūlā*, *gā dūkh*.

**SIDH, a.** a sudden mortification—*Nīghrānī zā gā taklī*—*Ākshuk pīt kles* *SIDH, a. relating to the stars, starry—*[Sīdhal ka mōn dekhō]*—*[Sīdhal kī arth dekhō]*, [*chumbak lohachumbak, chumbakaprastar, ākar-lakaprastar*].*

**SIDH, a.** loadstone—*Sangī-ānūās, dhān rubī, chūmāk, chūmāk-pathār*—

**SIDH, a.** the act of besetting a fortified place, any continued endeavour to get possession, a seat, a stool, rank—*Mahāsārā gīd āvārī gā m'ā-bandi, dīghī-gībī ke tīg jādō-jād, tāht kūrī gā nīshāt-jād, sī pāt, dārjā*—*Gherā chīnīkī bēh āvārōh rūndhīy prātīrōh nāgarāveshtān nāgarāparīveshtān wā durg-āveshtān, adhī-kātrāpātī ke nīmīttā nīrāmācheshī, ānāvarāt-prayātān wā dhūm, chāukī āsān pātā wā pīhī, māhīyā mōhā wā tīpāt, vāg wā pāt*.

**SIEVE, a.** (S. *sifī*) a vessel with a bottom of net-work used to separate the fine part of any substance from the coarse—*Gīhāl, pāzā, chātāb, ākhā, jhānā, jhānā*.

**SIFT, v.** to separate by a sieve, to examine—*Chātāb gā jhānā, mīhīn tāhīpāt gā āzādīsh k.*—*Ākhā kapar-chān-k, pachhōrī phātākāt phātākāt wā nīrgalān-k, chāhānā chāhān-k, māthānī māthān k, māthān k, wā sūksamāparīkshak*.

**SIGH, v.** (S. *sīcan*) to emit breath audibly, to lament; a. an audible emission of breath, a deep respiration—*Āh-zanī-k, āh-kashī-k, āh-mārnī gā āh-kīrchhā, āfās māhā gām gā nālā k.*; n. *āh, āh-i-sard, āh-zanī, āh-kashī gā darg*—*Hāy-mārnā sūns-bhārnā sāns phēnkā hūmā dīrghānīswās-k.*—*vilap-k, kheū-k, āk-k, wā rōnī*; n. *hūy, dīrghānīswās dīrghānīswās dīrghānīswās sāns bhārī-sāns lām-bī-sāns wā thāndhī-sāns*, [*w., dīrghānīswāsi*].

**SIGH, a.** one who sighs—*Āh-zan, āh-kash*—*Hāy mārnē w., sūns bhārnē w., hūknē*

**SIGH, a.** audible emission of breath—*Āh-kashī, āh-zanī*—*Dīrghānīswāsan, sāns bhārnā, lām-bī sāns lām*.

**SIGHT, sit, v.** (S. *gāhīt*) the sense of seeing, the act of seeing, that which is seen, view, notice, show—*Basārat basīrat dīdar bīndī gā quwat-i-basārat, nazar, dīd, nīgāh gā nazāra, mulāhāzā gā wāqīfīyat, tamāshā gā māmzār*—*Chakshurīndriya ne-trendriya dīrīksaktī drīshṭīśaktī wā darsanāśaktī, ālokan āvalokan darsan dīlochan wā dīlochan, kautuk, drīshṭī, laksh nīrīksā vijāhṭī wā bodhan, kutūhāl līlā prēkshā wā prēkshap*.

**SIGHTED**, *a.* having sight [this word is used chiefly in composition]—*Basarat-dār, bī-nāi-dār* [yah lafz khēss kar ke dūsse ke sath masti-mal hotā hai aur us sīrat meñ iske mā'ne hīn chashm nazar waqaira ke hote hai]—*Drishṭiwān, sadrishtī* [yah sabd dūsse ke yog meñ atā hai.] [chhadrishtī.]

**SIGHT'FUL-NESS**, *n.* clearness of sight—*Sif hindī, sif basrat*—*Nirmaladrishtī, swach-SIGHT'LESS*, *a.* wanting sight, blind, invisible, unsightly—*Nā-bīnā, kor, qair-mahās nā-dīda gāth yā qair i-mubsrāt, bad-namā yā bad-sarāt*—*Drishṭihīn wā nebrahīn, andhā, adrisya alakshya wā apratyaksh, kurūp kudaul kudrisya wā adarśaniya.*

**SIGHT'LY**, *a.* pleasing to the eye, comely—*Khush-man'zar qasandā yā dildār, khūb-sarāt yā khush-namā*—*Darśaniya sudarśan wā sudrisya, aundar surūp wā rūpawān.*

**SIGHT'LESS**, *n.* appearance pleasing to the eye—*Khush namā, khūb-sarāt, khush-man'zar, hosn*—*Sundarāt, surūpāt, lāvanya, saundarya.*

**SIG'IL**, *n.* (L. *sigillum*) a seal—*Mohr*—*Mudra, pratyayakārīnī.*

**SIG-MOL'PHAL**, *a.* (Gr. *signa*, *eblos*) curved like the Greek letter sigma—*Sigma nām Yūnāni harf ī mūdāt khāmālā khām yā mahānī*—*Sigma nām Grikakshar ke sadris tophā.*

**SIGN**, *sign*, *n.* (L. *signum*) a token, a mark, an indication, a motion, a symbol, a wonder, a miracle, a proof, a monument, a picture or token of a person's occupation, a constellation in the zodiac; *v.* to mark, to denote, to betoken, to ratify by hand or seal—*Nishān, nishānī, dalālat yā ish'ra, kisi tarāh kī imā' jaise hāth ānkḥ yā sir se, 'alāmat, tabaqir tā'ajjib yā 'ajab, karāmat yā mū'jizā, dalāl, yād-gār yā yād-gār, kisi shakhs ke peśh ke taswīr yā taqwa yā ek taswīr yā taqwa jis se kisi shakhs kī peśhāt mutālam ho, harj; x. nishān yā 'awāmat k., nishān d. yā dalālat k., batlānā, dast khāt k. yā saḥk k.*—*Chihna, chihni wā aṅk, sūchana sūchak wā vyajjak, sain bhāw mudrā saṅket ūgit wā ūg, lakshya wā lūg, adbhut chamatkār wā āshcharya, adbhutakriyā āshcharyyakar wā prakṛtyatmakar, pramāṇ wā nirdēś, smārṇ arthakāchihna wā smarakavastīn, kisi vyakti ke vyavastī kī chitra wā dhwaḥ arthāt ek chitra wā dhwaḥ jis se kisi vyakti kī vyāpī jād jāy, rāsī; v. chihna aṅk wā chihni k., sūchana k., dikhānā sūjhānā janānā wā jānā, swahastākshara-likhna nāmāksar likhni wā swahastākshar wā mudrā ke dwārā pramāṇī k.*

**SIG'NAL**, *a.* a sign which gives notice, notice given by a sign; *a.* eminent, remarkable—*Isharat ishara yā imā, khabar yā itilā' jo imā ishara' yā ishara se hotī hai; a. mashhūr yā nām-wār, 'ajab garīb nādir yā wājib mūdāna*—*Sain saṅket saṅkī, ūgit wā prakāśchihna, sūchana vijnapti sāḥyāt wā bodh jo sain saṅket ūgit wā prakāśchihna se hotā hai; a. prasiddha wā nāmī, viśisht utkrishṭ adbhut apūry smārāniya wā vibhāva.* [apūryatā, viśishtatā, smārāniyatā.]

**SIG'NAL-ITY**, *n.* quality of being remarkable—*Nudrat, nām-wār, shuhrat*—*Prasiddhi,*

**SIG'NAL-IZE**, *v.* to make eminent—*Mashhūr k., nām-wār k., khush-nām k., nām nikālānā*—*Prasiddhī k., nāmī k., smārāniya k., vikhyāt wā saḥyāt k.*

**SIG'NAL-ELY**, *ad.* eminently, remarkably—*Nām-wār shuhrat yā mashhūrī se, nudrat nā-diri yā shiddat se*—*Prasiddhi vikhyāti wā viśishtatā se, utkrishṭ adbhut wā smārāniya prakār se.*

**SIG'NATION**, *n.* act of betokening, sign given—*Dalālat, shāra yā imā*—*Sūchana, sain*

**SIG'NATURE**, *n.* a sign or mark impressed—*Dast khāt, nishānī, nishān, muhr*—*Hastākshar, swahastākshar, nāmāksar, hastalikhan, chhāp.*

**SIG'NATURE**, *n.* one who holds the doctrine of signatures—*Wah shakhs jiskā yah 'aqida hotā hai kī khēssiyat yā awāf ke bāb meñ aḥyā meñ bi-l-lūghat yā bi-l-awālat nishān hote hai*—*Swābhāvikalakshnamativalambī, wah vyakti jiskā yah mat hotā hai kī vastūn meñ dharm-prakāśak wā gunaprakāśak lakshya hote hai.*

**SIG'NET**, *a.* a seal, a king's seal—*Mohr khatim yā khatm, muhr i-shāhī*—*Mudrā wā pratyayakārīnī rājamudrā wā rājapratyayakārīnī.*

**SIG'POST**, *a.* a post on which a sign hangs—*'Alam-i-chob, nishān-i-chob, chub yā par nishān lataktā hai*—*Dhwajastambh, dhwaḥpastambh, chihnastambh, khambhā jispar ek chihni latakī hai.*

**SIG'NIFY**, *v.* to make known by some sign or token, to declare, to mean, to import—*Dalālat ishara yā imā k., zahir yā āshkāra k., mā'ne rakhnā, wazāyaga yā 'alāqā rakhnā*—*Saṅket-dīdīdār sūchana k., prakāś k., jānā janānā samjhānā batlānā bujhānā wā dikhānā, arthawān-h. sīrth-h. wā arthasūchana k., gurwarth mahārth wā bahwarth h.*

**SIG NIFY CANCE**, **SIG NIFY CAN-CY**, *n.* meaning, import, force, importance—*Mā'ne yā mā'ni, māysad dalālat mutlab yā garaz, cor būyat yā mazbūtī, qudr wazn yā mawāyaya*—*Arth viyakshī wā ākānkshā, arthavattā wā abhiprāy, śakti wā samārthya, gaurav wā bhār.*

**SIG NIFY CANT**, *a.* expressive, bearing a meaning, betokening; *n.* a token—*Dāl, mā'ni-dār bā-mā'ni yā par-mutlab, jānānā yā jānāne v.*—*n. nishān, 'alāmat*—*Sūchak udbohak lāksanik vāchak arthasūchak arthaprakāśak pradarsak wā arthabodhak,*

arthān sārth ārthik arthayukt wā arthān wit, uddeśak batāne-w. dikhāne-w. wā jātāne-w.; *n.* chilnā, lakshān, chihānī.

SIG-NI-FI-CANT-LY, *ad.* with force of expression—*Pur-matlabī se, pūre ma'ne se, ma'ne ke zor se, hayān ke zor se, bā-mā'ni*—Sārth, pūrnārth se, śabdāsakti se, śabdasāmarthya se.

SIG-NI-FI-CATION, *n.* act of signifying, meaning—*Dalālat, mā'ni ma'ne mazmān yā matlah*—Sūchānā bājhrīni jā'īmā wā jhāpan, arth vivakshā ākāntkshī wā abhiprāy.

SIG-NI-FI-CATIVE, *a.* strongly expressive—*Dill, mush'ir, bā-mā'ni, pur-matlab*—Udbodhak, sūchak, vāchak, līkshānik, pradarśak, arthabodhak, arthaprakāśak.

SIG-NI-FI-CATIVE-LY, *ad.* with significance—*Ma'ni se, ma'ne se, pur-matlabī se, dalālat se, ish'ratān, im' se*—Abhiprāy se, arth se, vāchakatā se, sūket se, sūchānā se.

SIG-NI-FI-CATOR, SIG-NI-FI-CATORY, *n.* that which signifies or betokens—*Dill, zāhir k. w., dalālat k. w.*—Sūchak, pradarśak, sūketik, batāne w., jā'ātāne w., jānāne w.

SIGNATOR, *sign'or.* See SIGNATOR.

SILENT, *a.* (*L. silo*) not speaking, mute, still, calm, not making noise—*Pamba-dahon, i' cabin, sikit, bē qārār, Khāmush yā Khāmush*—Maunī tūshyik abhāshī wā anā'īq, m'ik jagayāk vāśhnyā anbolā aool wā guigā, nihśabd nihśabd wā nīrav, sūnt wā thir, chup sunsan wā chupchāp.

SILENCE, *n.* forbearance of speech, taciturnity, stillness, secrecy, oblivion; *v.* to forbid to speak, to still—*Khāmush, Khāmushī yā k' m'gā, sikit, pashidagi i' b'hi yā parda, jāmāmushī yā nīqār*; *v.* *Khāmush k. yā mūsh batōd k., sikit k.*—Maun anālīp abhāshān bhāshayābhāy wā tūshmābhāy, chupī gupchupī maunitwā wā ālipayirakī, śabdābhāy nihśabdātī wā nihśabdātī, guptatā gopān gūhātī guptābhāy wā chhip'w, vismritī vismarān wā bōulāw; *v.* jibh-pikāpnā mūsh sūnā vīgrodh k., vīgbandhan k., mukharodh k. wā vīstāntbh-k., chup k., chupchupānī nihśabd k. wā nihśabd k.

SILENT-ARY, *n.* one who keeps silence—*Khāmush k. w., sikit k., chup k. w.*—Chupāne w., mukharodhak, vīgbandhak.

SILENT-LY, *ad.* without speech or noise—*Khāmushī se, sikit se, Khāmushānā, chupchāp, chupchāp, chupā chup, gupchup, chup-ke*—Samān, tūshmābhāy se, nihśabdātī wā nihśabdātī se.

SILICIOUS, *a.* (*L. cilicium*) made of hair—*Bāl kā banā huā<sup>h</sup>, roṅgē Kā banā huā<sup>h</sup>*. SILICIOUS, *a.* (*L. silex*) flinty, stony—*Chagmay chagmay chō māk yā chakmak-sā, sangi yā sangīn*—Pathrī-se wā agnīprastaranay, pathrīkī pashāpānāy wā prastaranay.

SILIQUOSE, SILI-QUOUS, *a.* (*L. siliqua*) having a pod or capsule—*Phālī-dār, chhāmī-dār, thōthī-dār, dhēnī-dār, tukhm-dān-dār*—Phālī w., chhāmī w., thōthī w., dhēnī w., vījāsakāyukt, vījaputayukt.

SILK, *n.* (*S. secl*) a fine soft thread spun by the silk-worm, cloth made of silk; *a.* consisting of sill—*Resham yā abresham, reshamānānār yā reshamī kaprā*; *n.* *reshmī, harir*—Kītasūtrā līk' sūtrā wā kītatantū, patṭā kauśimbar kauśimbar kauśeya kauśeya wā chawāl; *a.* kauśik, krimīkoshodhāy.

SILKEN, *a.* made of silk, like silk, soft, dressed in silk; *v.* to make soft or smooth—*Resham yā harirī, resham yā abresham-sā, narm yā mulīm, reshamānānār yā harirī-posh*; *v.* *narm yā sif k.*—Kītakoshaj kauśik kauśik kauśeyā wā kauśeya, kītasūtrasadris krimījasūtrasadris wā kītatantusadris, nīkūn wā komal, patṭaveshit kauśikavastaveshit wā kauśikavastānūt; *v.* komal wā chūknā k., mridū wā suig-dha k. [shik kauśeyā kauśeya wā patṭā kī banī-huā, mridū, komal.

SILKY, *a.* made of silk, soft, tender—*Resham yā harirī, narm, mulīm*—Kauśik kauśik. SILKINESS, *a.* softness, smoothness—*Mulīmat yā mulīmat, safāī*—Mridutā wā komalatī, chī nāī chīnīdāt wā snigdhatī.

SILKMAN, *n.* a dealer in silk—*Reshamān fārosh, harir-firosh*—Patṭavikrētā, kauśimbaravikrēt, kauśimbarakrayavikrēt, krimījāsūtravikrēt, kītatantukrayavikrēt.

SILKMER-CHUR, *n.* a dealer in silk—*Reshamān fārosh, harir-firosh* [Sīlkmān kā arth dekho.] [Kītatantuvāp, kauśikapatālār, dukūlākār.

SILKWEAVER, *n.* one who weaves silk—*Abresham-bāf, abresham-sāz, reshamānānāf*—SILK-WORM, *n.* the worm which spins silk—*Resham kō kīrī, kīrmī pīlā yā kīrmī-pela, kīrm-pīlā*—Koshakār, ko anār, kośavāsī, kośasth, tantukīrmī, tantukī.

SILL, *n.* (*S. syl*) the timber or stone at the foot of a door or window—*Āstān yā āstānā, dīhī<sup>h</sup>, dhīrī<sup>h</sup>*—Dehālī.

SILLIA BUB, *n.* a liquor made of milk wine or cider and sugar—*Ek gism kī angārī shērāb jismēn dūdh aur chonī parī rahtī hai*—Ek prakār kī drāśhamadīrā jismēn dūdh aur chūnī parī rahtī hai.

SILLY, *a.* (*S. sālī*) weak, foolish—*Nā-tawān kam-zor yā zā'if, nā-dān yā be-wuqūf*—Nīrbal nihśaktī nihśaktī wā abal, jā' mūsh māndāmātī anārī mugdh mūrkh wā nīrbodh. [Mūrkhavat wā jā'avat, mūrkhutī mūrhatā wā buddhīhinatī se.

SILLYLY, *ad.* in a silly manner, foolishly—*Nā-dānī se, be-wuqūfī-se yā ahmagānā*—

**SIL'LI-NESS**, *n.* weakness of understanding, harmless folly—*Nā-dāni be-wuqūfī yā ab-lahī, sādagī yā sāba-lahī*—Mūrkhata mūrhati mugdhatā jaratā ajnatā buddhihinatā wā anrīpan, bholāpan bhoḍāpan wā sidhī.

**SIL'LY-NOW**, *n.* the membrane which covers the head of the fetus—*Jhili jis se janin kā sir ghira raktā hai*—Khalari wā jhili jis se garbhasthabalak kā mūr lapetā raktā hai. [hili<sup>h</sup>]

**SILT**, *n.* (Sw. *slota*) mud, slime—*N'achar yā pānk<sup>h</sup>, kādā chihlā chahlā khāich yā SILVAN*, *a.* (L. *silva*) woody—*Jānglī<sup>h</sup>, jēnglī<sup>h</sup>*—Aranya, vanya, vanash.

**SILVER**, *n.* (S. *śoṭṭer*) a precious metal, money; *a.* made of silver, white like silver, soft in sound; *v.* to cover with silver—*Sam yā upra, rūpiya yā rūpiya<sup>h</sup>*; *a.* *simā simā yā upra, sim sī safal, nām āwā*; *v.* *simāh k., simāh lagānā, chāndī se māhā<sup>h</sup>*—Chandī rūpā rajat wā sit, rūpyamudrā wā raupyamudra; *a.* rūpyamay raupya rūpyanimit rajatamay rajatakrit rūpalā chāndihā rūpe kā wī chāndī kī, rūpyavarn wā swet, nishkavarn wā nishkavarn; *v.* rūpyavarn k., rajatānit k., rūpe se mīghā, rūpe kā pait chāhīnā, rūpalā pāni k.

**SILVER-LING**, *n.* a silver coin—*Simā sikka, rūpiya yā rūpiya<sup>h</sup>*—Rūpyamudrā, raupya-mudrā.

**SILVER-LY**, *ad.* with the appearance of silver—*Simā sarat se, upra sarat se*—Rūpya-

**SILVER-Y**, *a.* having the appearance of silver—*Simā, chāndihā<sup>h</sup>, sim-sarat, sam-sa*—Rūpyavarn, raupyavarn rūpyasādhī, swetavarn.

**SILVER-BEATER**, *n.* one who beats silver—*Sam waray-sāt, chāndī kā waray banīne* *v.*—Rūpyapatakār, rūpe kā patra banīne w.

**SILVER-SMITH**, *n.* one who works in silver—*Sonār<sup>h</sup>, chāndī kā kām k. w<sup>h</sup>*—Rūpyakar, SILMAR. See CYMAR.

**SIMILAR**, *a.* (L. *similis*) like—*Murāfiq, māmān yā mānand, mutābiq, shabih, barā-bar, gaksāt, mutasāwī*—Sadrīś tulya sārīkhā, sa samān, sam.

**SIMILARITY**, *n.* likeness, resemblance—*Murāfiqat mutābiqat yak-sāni māmāndagī mānāndagī barā-barī yā tat-baq, musāwābat, shabāhat yā tashabuh*—Sadrīśya sadrīśatā samatā sūnya wā samatā, tulyata sarupatā sarūpya upamānatā upama anubār wā anuār. [se, talya, tadvat, [rūpyakār]

**SIMILAR-LY**, *ad.* in like manner—*Usī tarā se, usī kī māmān*—Usī bhūntī se, usī rītī

**SIMILE**, *n.* a comparison for illustration—*Tamāsī, tashbih, nazir, mushabbah*—Upama, uprekshā, drishīnt, udaharan.

**SIMILITUDE**, *n.* likeness, comparison—*Mushā'abat mutābiqat tashabuh shabāhat yā barābarī, musāwābat tamāsī tashbih mushābat yā nazir*—Sadrīśya sadrīśatā samatā sūnya wā samatā upama upamānt upamānt uprekshā wā drishānt.

**SIMILITUDE-SAY**, *a.* denoting resemblance—*Tashabbuh-namā, tamāsī-namā, mushābat-namā, musāwat-namā*—Upamaprasāśak, aupamyadyotak, sadrīśyasādhak.

**SIMILAR**. See SEMITAR. [dhīme churnā<sup>h</sup>]

**SIMMER**, *v.* to boil gently—*Dhīre dhīre khaulā<sup>h</sup>, sansānā<sup>h</sup>, dhīre dhīre yā dhīme*

**SIMNEL**, *n.* (Ger. *semmel*) a sweet cake—*Mīthī purī<sup>h</sup>, mīthī rotī<sup>h</sup>, purā yā purā<sup>h</sup>, māt-purā<sup>h</sup>, māt-purā<sup>h</sup>*.

**SIMONY**, *n.* (Simon) the crime of buying or selling church preferment—*Girje ke mansab ke kharīdne yā firokht-karne kī gunāh*—Dharmapad ke mol lene wā bechne kī aparādhī.

**SIMONIAN**, *n.* one guilty of simony—*Girje ke mansab ke kharīdne yā firokht karne kī gunāh gir yā gunāh-gir*—Dharmapad ke mol-lene wā bechne kī aparādhī.

**SIMONICAL**, *a.* relating to simony—*Girje ke mansab ke kharīd karne yā firokht-karne ke gunāh ke mutā'alliq*—Dharmapad mol-lene wā bechne ke aparādhī kī sambandhī. [firokht-karne ke gunāh se—Dharmapad mol lene wā bechne ke aparādhī se]

**SIMONICAL-LY**, *ad.* with the guilt of simony—*Girje ke mansab ke kharīd-karne yā*

**SIMPLE**, *v.* to smile affectedly or foolishly; *a.* an affected or foolish smile—*Muskurānā<sup>h</sup>, muskānā<sup>h</sup>, tabassum k.*; *n.* *muskān<sup>h</sup>, muskurānā<sup>h</sup>, tabassum*.

**SIMPERER**, *n.* one who simpers—*Muskurāne w<sup>h</sup>, muskāne w<sup>h</sup>, tabassum k. w., mutabas-sim*.

**SIMPERING-LY**, *ad.* with a foolish smile—*Muskān se<sup>h</sup>, tabassum se, muskurānā se<sup>h</sup>*.

**SIMPLE**, *a.* (L. *simplex*) plain, artless, unmingled, silly; *n.* a single ingredient, a drug; *v.* to gather simples or herbs—*Sāda rāst yā sūf, be-rīgā, be-amezish, guir-murakkab, mufrad khālī basit yā yak-rang, sāba-būh yā be-wuqūf*; *n.* *juz yā mufrad, jārī<sup>h</sup>*; *v.* *jārī bitorā<sup>h</sup>, jārī-bīrī chutthī k<sup>h</sup>, nabatāt jam<sup>h</sup> k.*—Sidhā spashit vyakt wā sarad, nishkāpat mīyāhīn chhabāhīn sūddhamatī wā amīyik, nīrī amīrīt nīravayav nīrīt sūddhā wā kewal, bholā bhōrā bhoḍī wā alpabuddhī; *n.* ang, būṭī oshadhī oshadhī aushadhī wā khar-bīrī; *v.* aushadhī oshadhī wā oshadhī eātra k.

**SIMPLENESS**, *n.* the quality of being simple—*Rāstī, safāī, fardīyat, yak-rangī, sādagī, ablahī, hamāqat yā himāqat*—Saralā, sidhā, mīyāhīnatā, nishkāpatya, kapatābhav, amīrītātwa, amīratā, kevalātwa, bholāpan, ajnatā, buddhihinatā.

**SIMPLER**, *n.* one who collects simples—*Jari-būti batorne w<sup>h</sup>, nabātāt jam' k. w.*—*Śādhisaugrāhak*, *khar-birai wā jari-būti ekatra k. w.*

**SIMPLETON**, *n.* a silly person—*Sāda lauh, anārī<sup>h</sup>, zā'ifu-t'agli, ohmaq, balid*—*Mārkh, bhondū, mārkh, muglīh, alpabuddhī, gāwdī*. [*lāhīn sūddhamatī wā māyāhīn vyaktī.*]

**SIMPLIFYING**, *n.* an undesigning person—*Sāda lauh, be-riyā shukha*—*Nishkapati chha-*

**SIMPLICITY**, *n.* plainness, artlessness, singleness, the state of being not complex, silliness—*Sādaiyā rāsti gā safai, rāst-dilī sūf-dilī gā be-riyā, fardiyat, hūlat-i-gair-murākka<sup>h</sup> abdhā hamiyat himiyat be-waqāfi gā zā'ifu-t'agli*—*Sidhāi spāsh-tatī wā saratātī, nishkapatya māyāhīnatā wā chhadahīnatā, ekatā wā kevalatwa, amīratā anīśritatwa wā amīsrabbay, bholāpan bhorāpan alpabuddhitwa wā buddhihīnatī*. [*sugam k.*]

**SIMPLIFY**, *v.* to make simple—*Halkā k<sup>h</sup>, sāf k., sahl k., salis k.*—*Laghu k., spāshit k.,*

**SIMPLIFICATION**, *n.* the act of simplifying—*Sāf sāzi, sahl-sāzi, salis-sāzi, sāf sahl yā salis k.*—*Laghu-karān, halkā laghu wā spāshit k.*

**SIMPLET**, *n.* one skilled in simples or herbs—*Nabātāt-dūn, māli<sup>h</sup>, jari-bāti jānne w<sup>h</sup>, khar-birai jānne w<sup>h</sup>*—*Oshadhivettī, trimavettī.*

**SIMPLY** *ad.* plainly, artlessly, merely—*Sādaiyā gā safai se, be-kār-sāzi rāsti rāst-dilī saf-dilī gā be-riyā se, sūf gā fāyat*—*Spāshitātī sidhāi wā saratātī se, nishkapatya amīyā kapatībhāy wā chhadahīnatā se, lewal wā mātra.*

**SIMPLE MIND ED**, *a.* having an artless mind—*Rīst dīl, sāda lauh, bīnā sūt-pāch k<sup>h</sup>, sathā<sup>h</sup>, bhūdā<sup>h</sup>, bhorā<sup>h</sup>*—*Suddhabuddhī, saradhamatī, saralabuddhī.*

**SIMULATE**, *v.* (L. *similis*) to feign, to counterfeit; *a.* feigned, pretended—*Sūrat-banau mā māk k., naql k., taqlid k. yā bahāna k.; a. naqlī gā sākhā, zāhira zāhīrī gā qhāsi*—*Chhadma k. wā ohar k., sawāng k., dhoūng k., chhadmaves-sudhārā-k. wā kapatayēs k.; a. kītrīm wā banauā, jhūthā mithyā wā chhidmīk.*

**SIMULAT**, *n.* one who counterfeits—*Naql k. w., taqlid k. w., bahāna k. w., makkār, sūrat-banauē w., māk sāz, bahāna-sāz*—*Chhadmaves-sudhārī, kapatayēs-sudhārī, sawāng k. w., chhadma k. w.*

**SIMULATTON**, *n.* the act of feigning—*Sākhtagi, zamāna-sāz, āhīr dārī, banārah<sup>h</sup>, māk-sāz, bahāna-sāz*—*Chhadma, kapatayēs-sudhārī, ohar, kītrīmāyāvalār.*

**SIMULTANEOUS**, *a.* (L. *simul*) existing or happening at the same time—*Ham-zamātī, ham-āsar, ham-ādāt, ham-kār, ham-sāz*—*Samakālīk, sauakālīn, ekakālīk, eka-kālīn, ekasamay.*

**SIMULTANEOUSLY**, *ad.* at the same time—*Ek hi waqt mē, usī ek-hī zamān mē, ba-rāhar zamān mē*—*Ekadāl mē, sauakāl mē, ekhi samay mē, ekhi kāl mē.*

**SIN**, *n.* *S. sin* a violation of the divine law; *v.* to violate the divine law—*Gūndh, mā'sinat, khotā<sup>h</sup>, pap<sup>h</sup>; v. guṇāh mā'sinat gā khotā k., pap k<sup>h</sup>.*—*P'itak, agh, kahush, kahmash, dushkrit, aparādīh, dosh, pratyayī, asatkarm, pāpakarm; v. patak k., dush-karm k., pāpakarm k., aparādī k., dosh k., dushkrit k.*

**SINFUL**, *a.* guilty of sin, unholly, wicked—*Gūndh gār gā jarm ālīda, mā-pāk, mā'guṇ gā khotā<sup>h</sup>*. *Pāpī kokarmakārī putakī wā papitūrī, dūst adhamachārī apūnya wā aparāyī, dūst dharmayiruddhā aghamay wā pāpāsāy.*

**SINFULLY**, *ad.* in a sinful manner—*Gūndh-gārī gā guṇāh gārī se, bad-rāhī se, pāp s<sup>h</sup>, jarm ālīdagi se*—*Pitak se, dushitātī se, sathātī se, durjamat.*

**SINFULNESS**, *n.* the state of being sinful—*Gūndh-gārī, jarm-ālī, dūst, kharābī, khotā<sup>h</sup>*—*Dushitātī, sathātī, dharmayiruddhātī, pratyayī, pāpātī, sapapātī, pāpabuddhī.*

**SINLESS**, *a.* free from sin, pure, innocent—*Be guṇāh mā be-jarm, pāk, mā'san*—*Nish-pap, apap, papahīn wā pāpārāhīt, pavitra nirmal wā swachelha, nirlosh nirdoshī wā nish-ālak.*

**SINLESSNESS**, *n.* freedom from sin—*Be guṇāhī, be-jarmī, pākī, mā'sanī, mā'sanīyat*—*Nishpapatī, apipatā, pāpāhīnatā, pāpābhāy.*

**SINNER**, *n.* one guilty of sin—*Gūndh-gār, bad-kār, mājrim, fāsiy, āsī, pāpī<sup>h</sup>*—*Pāpāt-mā, pāpakārī, pāpajan, pāpakarmā, pātakī.*

**SINOFFERING**, *n.* a sacrifice for sin—*Pāp-dān<sup>h</sup>, pāp-bā<sup>h</sup>, guṇāh mitāne ke liye kaffāra gā kaffāra*—*Pāpanāśakapriyāśchitta, papasumanabali.*

**SINATISM**, *n.* (L. *sinapis*) a mustard poultice—*Rāi kī lubdī yā lū<sup>h</sup>.*

**SINCE**, *c. o.* (S. *siththan*) because that; *ad.* from the time that, ago, before this; *prep.* after, from some time past—*Chūn-kī, hāt-ānki, āra-kī, dar surat, har-gāh-kī, is waste kī; ad. jis waqt se kī, pesh-tar, iske qabl; prep. bād, us waqt se—Is kīran kī, is liye kī, is hetu kī; ad. jab se, āge, iske pahile; prep. piche, us samay se wā tab se.*

**SINCERE**, *a.* (L. *sine, ceri*) pure, unmingled, honest, not feigned, unhurt—*Khālīs yā sūf, nīrā yā nīrālā<sup>h</sup>, rāst-bāz sūf-dil sūbī-qadam yā wafā-dār, rāst be-riyā wāsiq mukhlīs yā sūdiq, be-zarar yā be-nuqsān*—*Kharā nirmal wā swachelha, sūddha ke-wal wā amīrāt, sachelā sūchī vīmalātmā satyāsīl wā sūddhabhāy, akītrīm nishkapāt satya tātātīk amīyā wā amīyī, akshat ahat wā aprāptāpākār.*

**SINCERELY**, *ad.* honestly, unfeignedly—*Rāstī rāst-bāzī wafā-lārī yā safai se, sūdiq-*

*ānā gā mukhlisina*—Sachāi kharāi wā satyaśilātā se, nishkāpatya yathārthatā māyā-hinatā wā akhīrinatā se.

SIN-CERENESS, SIN-CER-ITY, *n.* honesty—*Rāstī, rāst-bāzi, sudāqat gā sidāqat, be-riyāi, wafā, ikhlās, sochāntī, sachīī*<sup>h</sup>—Satyaśilātā, suddhatā, śuchitā, kharāi, nishkāpatya, māyāhinatā, amāyī, satyatā, yathārthatā.

SIN-DOX, *n.* (L.) a fold, a wrapper—*Lifāfā, lethan*<sup>h</sup>—Put, āveshtan.

SINE, *n.* (L.) *sinus* a geometrical line—*Jeh-i-mustawī*—Jya, dwiyā, jivā.

SINE OFFICE, *n.* (L.) *si-o, cura* an office which has revenue without employment—*Baqarī kam karai kī 'rūdu dāri gā talab-khorī*—Vetanayuktonishkarmādhikār, vatanayuktonishkarmādhikār.

SIN-EW, *n.* (S.) *sinew* a tendon, muscle, nerve, strength; *v.* to knit as by sinews—*'Asā, nās, rag gā pāi zor t qat qarat gā āwarat; v. gūnthā*<sup>h</sup>, *gūthua gā gūnth-*<sup>h</sup>—Siri siri wā sandhibandhan, paṭhā, nāri wā nīri, sakti wā bal.

SIN-EWED, *n.* furnished with sinews—*str. ag.*—*Pāi dār nās dār rag dār gā nāstī, qarī zor āwar gā mōbāt*—Sinfyukt saryukt wā nīyūmy, porhī pusht wā balawān.

SIN-EWLESS, *a.* having no sinews or strength—*Be tāqat, zāif, kam zor, be-nās, be-pāi*—Siraṇi, sirāṇya, saktihīn, balaḥīn, asamarth.

SIN-EWY, *n.* consist- ing of sinew, strong—*Nāstī gā qarī pāi, zor-āwar qarī gā maz-*<sup>h</sup>—Snāyūmy, strīd wā kumgarī, prabāl balawān porhā wā balī.

SING, *v.* (S.) *singā* to modulate the voice, to utter sweet or melodious sounds, to make a small small sound, to relate in verse, to celebrate; *p. t.* SING or SUNG; *p. p.* SING—*tanā*<sup>h</sup>, *chah-chahānā*<sup>h</sup>, *berak tez gā mihā āwāz k., nām gā shīr mē bān k., bē'at k.*—Alpni wā gān k., chah-chahā-nāmi wā kuhukā, kar-kāśwar k., padya wā kavitī mēh varṇan k., sarādhī wā prānsī k.

SINGER, *n.* one who sings—*Mutrī, sarod-gō, sarod khān, 'atāi, sarāinda, sarodī, tagamī, qawāl, gawān, gāran-hār*<sup>h</sup>, *kāwān*<sup>h</sup>, *dhārphī*<sup>h</sup>, *kathak*<sup>h</sup>, *alap*<sup>h</sup>—Gāyāk, gita, gāthak, gāthīn.

SINGING, *n.* the utterance of melodious sounds—*Rāg rāg*<sup>h</sup>, *sarod gō, tagamī, gīt*<sup>h</sup>, *gān*<sup>h</sup>, *zanzana, mutrī, chah-chahānā*<sup>h</sup>—Gān, gayan, kārarav, madhurant wā chah-chahī. [kī rīti se.

SINGINGLY, *ad.* with a kind of tune—*Sarod gō ke taur se, gīnē ke taur se*—Gān wā gīt  
SINGING BOOK, *n.* a book of tunes—*Māsagī kī kitāb, gīt kī kitāb, sur kī kitāb, māsagī-*<sup>h</sup>  
*namā*—Gānpustak, gītāpusā, gāndharyavidyāviśhayalāpustak.

SINGING-MAN, *n.* one who is employed to sing—*Gān kī nūkar*—Gānājivī, gīnē kī bhūṭiya. [śik-shak, pānavidyāśik-shak, gītāpadesak.

SINGING-MAS TER, *n.* one who teaches to sing—*Gān kī ustād, māsagī kī ustād*—Gānā  
SING-SONG, *n.* bad singing, bad intonation—*Burā gān gā gān*<sup>h</sup>, *burā sur*<sup>h</sup>—Kugān,  
kuswar wā kul-y.

SINGLE, *v.* (S.) *saṅgan* to burn slightly, to scorch; *n.* a slight burn—*Jhūksinā gā jhūksinā*<sup>h</sup>, *khūksinā*<sup>h</sup>; *n.* *jālū kī halkā zakhm*; - *n.* Halkā jālū, laḡnā agnidah.

SINGLE, *n.* (L.) *simulas* one, individual, separate, alone, unmarried, pure, not double; *v.* to choose one from others, to select—*Wahid, khās, 'alāhida gā judā, tanhā fard gā mufrad, mufrad be-anz gā be-shādī, khāṭis be-ānāzish gā khāṭis, nak-gina gā yak-ukhā*; *v.* *ek-ko judā gā 'alāhida k., intikhāb k.*—Ek wā adwīṭiya, bhīma ayyāpā wā ayibhakt, prithak wā nyāri, nīrīlā ekikī kewal wā akelā, anyāhī wā ayivāhīt, sūddha nīravayav anūśrit wā anīsa, adwīgūn adwādh adwīk ek hara ek lāgā ek-partā wā phut; *v.* *alag k. wā ek ko nīrīlā, baḥhūnā chūnnā wā chhāṭnā*.

SINGLENESS, *n.* state of being single, sincerity—*Tanḥāi tājarrud mufradī gā tāfar-*<sup>h</sup>  
*rud, sud t qat qat be-riyāi rāstī gā rāst-bāzi*—Ekātā adwīṭiyatā kevalitva ekāī ake-<sup>h</sup>  
*lī wā nīrīlāpān, sūddhā amny-tā nishkāpatya māyāhinatā wā satyaśilātā*.

SINGLELY, *ad.* individually, only, sincerely—*Fardān fardān wahid-wahid gā munfarid, āif mahar gā fard, sud t qat rāstī rāst-bāzi gā be-riyāi se*—Ek ek prithak prithak wā  
alag alag, kewal wā mātra, kharāi sachāi nishkāpatya māyāhinatā wā satyaśilāt se.

SINGE LAR, *a.* expressing only one, particular, remarkable, odd, alone—*Wahid, khās, wā jhāl 'lāhī qarīb gā nādir, 'ajb, mufrad gā tanhā*—Ekavāchak, viśesh ananya-sāmānya wā anyasādharan, viśisht adbhut apūrv wā prasiddh, vilakshan anokhā anūthā asāmānya wā alaukik, ek ekikī kewal nīrīlā akelā wā nīrā.

SINGULAR-IST, *n.* one who affects singularity—*Sāhib-i-mudrat, nudrat-dost*—Vilaksha-  
natā kī māthyābhīnān wā dhoṅg k. w., vilakshyābhīnāni.

SINGULARITY, *n.* peculiarity, uncommon character or form, oddity—*Khūssīyat, nudrat, anokhā-pān gā anokhā*<sup>h</sup>—Viśeshadharm viśeshagūn wā āwadhāranatā, aparūpatā vilakshanya vilakshanatā asaṅgati wā ananyasādharanatā, apūrvatā adbhutā wā anūthāpān.

SINGULARLY, *ad.* particularly, strangely—*Khūssān gā khās-karke, bā-mudrat gā 'ajab-tarah se*—Viśesh karke, apūrv vilakshan adbhut anokhā wā anūthī rīti se.



**SIN'S-TER, a.** (L.) being on the left hand, left, bad, dishonest, unlucky — *Yasār kā, chap, zabān yā bad, dagi-biz nā-rāst be-mān yā rotāh-bāz, manhās nahs yā nā-mubārak* — Bayān, vān, burā, kuṭil terhā kapatī wā adharmi, amāṅgalasūchak wā akalyān. [tā wā anyāy se.]

**SIN'S-TER LY, ad.** corruptly, unfairly — *Kharābī se, nā-rāstī se* — Burāī se, ayathārtha-

**SIN'S-TROUS, a.** perverse, absurd, wrong — *Kaj, be hūda yā nā-ma'qūl, be-jā* — Tirehā wā terhā, nirarthak wā anarthak, amūhit.

**SIN'S-TROUS LY, ad.** perversely, absurdly — *Kuj yā chid se, be-jā yā nā-ma'qūl se* — Kuṭilatī terhāī wā hath se, nāyaviruddhata anarthakatī wā amūhitaritī se.

**SIN'S-TER HĀND LD, a.** left-handed, unlucky — *Dihariṅgā yā khabhā<sup>b</sup>, manhās yā nā-mubārak* — Vāmahastā-sevī, amāṅgalasūchak wā akalyān.

**SINK, v.** (S. *sinca*) to fall down through any substance, to fall gradually, to decline, to decay, to enter deep, to be depressed, to put under water, to immerse, to depress, to dig; *p. t. SĪNK or SĀNK; p. p. SĪNK or SĪN'LN* — *Dānā yā hayāt<sup>b</sup>, dhīce dhare girāī yā pūrnā<sup>b</sup>, dhasnā dhasnā dhasnā yā utarā<sup>b</sup>, ghatnā<sup>b</sup>, baithnā gornā pūthnā yā ghosnā<sup>b</sup>, dabnā<sup>b</sup>, dabnā yā ghābānā<sup>b</sup>, borānā yā borā<sup>b</sup>, dabnā tornā ghatnāī utarā<sup>b</sup> bijāyā<sup>b</sup> baithnā dhasnāī girā<sup>b</sup> yā girā<sup>b</sup> d<sup>b</sup>, kholnā danyā<sup>b</sup> nā yā wārnā<sup>b</sup>.* [pānā paṇī yā pūrnā<sup>b</sup>, san'as<sup>b</sup>.]

**SINK, n.** a drain, a place of filth — *Mahri nālā vātī pan-bahānā pūrnā<sup>b</sup> pūrnā<sup>b</sup> pūrnā<sup>b</sup>*

**SIN'US, n.** (L.) a bay, an opening — *Kharāj, shikāf yā shupī<sup>b</sup>* — Kol, darār. — *sadrīs k.*

**SIN'ATE, v.** to bend in and out — *Sāp ki chāl ki sārāt, kharīgā<sup>b</sup>* — Sarpagatī ke

**SIN'ATION, n.** a bending in and out — *Sāp ki chāl ki sārāt, kharīgā<sup>b</sup> sārāt* — Sarpagatī ke sadrisatī. [sadrīs sarpagatī ke tulya.]

**SIN'OUS, a.** bending in and out — *Sāp ki chāl ki sārāt ki kharīgā<sup>b</sup>* — Sarpagatī ke

**SIN'OSITY, n.** the quality of being sinuous — *Sāp ki chāl ki sārāt dūri kharīgā<sup>b</sup> pūrnā<sup>b</sup>, — Sarpagatī ke sadrisatī.*

**SIP, v.** (S. *sipa*) to drink in small quantities; *n.* a small draught — *Chām<sup>b</sup>, sup-pa<sup>b</sup>, suraknā<sup>b</sup>, suraknā<sup>b</sup>, suraknā<sup>b</sup> yā suraknā<sup>b</sup>, ghosnā<sup>b</sup>; v. ghāst yā ghāt<sup>b</sup>, surak-ki surakki surakki yā surakki<sup>b</sup>, chus<sup>b</sup>, jātā<sup>b</sup>, [pūrnā hāt roṭī kā chhotā tukrī.]*

**SIPPER, n.** a small sop — *Ragūy chīz meṅ bhigī hāt rotī kā chhotā tukrī* — Jādī meṅ

**SIPHON, n.** (Gr.) a bent tube for drawing off liquors — *Qasā<sup>b</sup>, aḥbat, amlāb, terhī nālī<sup>b</sup>* — Kukkutanāriyantra, nīriyantra, nālīyantra, yekranṇī.

**SIP'US, n.** (L.) a notification — *Ishtihār, i'ām* — Vīmājan, jāṅam.

**SIR, n.** (Fr. *sir*) a word of respect, the title of a knight or baronet — *Sirāb yā mī-ghān, ek khitāb jo Baranē kodigā jātā hāt* — Bībā hāt thākū jū j. wā mahāsāy, upādhiyāsh.

**SIRE, n.** a father, a word of respect to the king; *v.* to beget, to produce — *Bībā yā bāp<sup>b</sup>, ek shāh khitāb jaise jāhān pūrnā<sup>b</sup> hāt rotī wāgnā<sup>b</sup>; v. jānā<sup>b</sup>, jānā<sup>b</sup> yā nīkānā<sup>b</sup>* — Janak wā pitā, rājā kī padavī wā upādhi jaise mahārāj sūmadheṅ rājān ādī.

**SIR'AN, n.** a term of reproach or insult — *Ar<sup>b</sup>, be<sup>b</sup>, ar<sup>b</sup>, re<sup>b</sup>, h<sup>b</sup>.*

**SIR'LOIN, n.** the loin of beef — *Gan ki usht kī pichhli taraf kā goṣṭ, gau kī pusht kī pichhli taraf kā hissā* — Gopārs-wamāns, gopārs-wā, gau kī pūth kī pichhli or kā māns, gau kī pūth kā pichhli bhag.

**SIR'EN, n.** (L.) an enticing woman; *a.* alluring, bewitching, fascinating — *Mohinā<sup>b</sup>, mohnā<sup>b</sup>, ghayā<sup>b</sup>, bharmānē-wā<sup>b</sup> kutnā<sup>b</sup>, plus-line-wilī<sup>b</sup>; n. dī<sup>b</sup> kash, dī<sup>b</sup> robā, mufat-tin* — Mohakārinī, mīyini, mīyākārinī, vimohini; *a.* chittākārshak wā plus-line w., māchhī wā manohar, manohar.

**SIR'NAME.** See SURNAME.

**SIR'RO'CO, n.** (It.) a pernicious wind — *Mazār yā zabān hawā* — Apakārak ghātak wā vīnasak vāyū. [pāg<sup>b</sup>, mī<sup>b</sup> ras<sup>b</sup> — Madhurās.

**SIR'UP, n.** (Ar. *sharaba*) vegetable juice boiled with sugar — *Sūra, rūb qirām, rūb<sup>b</sup>.*

**SIR'UPED, a.** moistened or tinged with sirup — *Shīra se tar, shīra yā rūb meṅ tar kiya hūā, mīthe ras meṅ bhigoyā hūā<sup>b</sup>* — Madhurāsasadrīkṛt, madhurāsasakt, madhurāsas meṅ bhigoyā wā bhijāyā hūā.

**SIR'UP Y, a.** resembling sirup — *Shīra-srāt, rūb-sifat, shīra yā rūb ke mānind, qirāmī, pāg-sarikh<sup>b</sup>, rūb-sā<sup>b</sup>, shīrā* — Madhurāsasadrīs, madhurāsasatulya, mīthe ras sā, madhur, mīthā. [chiriyā<sup>b</sup>.]

**SIS'KIN, n.** a bird, the greenfinch — *Ek bhāt kī chiriyā<sup>b</sup>, ek bhāt kī hare pāk kī*

**SISTER, n.** (S. *svuster*) a female born of the same parents, a female of the same faith, one of the same kind; *v.* to be akin, to resemble closely — *Ham-shīra khwāhīr yā khwāhīr, ham-mazhab yā ham-'aqida 'aurat, ham-qism yā ham-nad<sup>b</sup>; v. mushā-bih<sup>b</sup>, murāfiq h. yā barī mushābahat rakhnā* — Bāhin bahān bhaginī bhaginī swayoni jānī jānī yānī wā yānī, dharmabhaginī, sajātī samānājātī samājātī samavayū wā savayū vyaktī wā vastu; *v.* samadharmak wā sajātī h., sadrisī h.

**SIS'TER-HOOD, n.** a society of females, the state or duty of a sister — *Ham-mazhab yā*

*ham'ayūla 'auratō ki jamā'at, bahinī-pā yā bahin-pā<sup>h</sup>*—Dharmabhaginigaṇ bhaginigaṇ wā samajjīyastriṇaṇ bhaginīwā.

**SIS'TER-LY, a.** like a sister, becoming a sister—*Ham-shīra ke mānind, ham-shīrāna*—Bahin kā sī wā bahin sarkha, bhaginīyogya.

**SIS'TER-IN-LAW, n.** a husband's or wife's sister—*Nanad<sup>h</sup>, nand<sup>h</sup>, sālī<sup>h</sup>*.

**SIT, v.** (S. *sittan*) to rest on the lower part of the body, to perch, to settle, to incubate, to hold a session: *s, t, and p, p.* **SĪT**—*Nishast k., chakkas par baithān, maqim h., sornā<sup>h</sup>, jībīs jūlas yī majīs k.*—Baithnā āsan-naīrnā āsan-jamānī upaveś-k. wā upaveśam-k. adde par baithnā, basnā tiknī wā rahnī, ande par baithnā, sabhā bai-

**SIT'TER, n.** one who sits—*Baitharaiyā<sup>h</sup>, baithur w<sup>h</sup>, baitharā<sup>h</sup>*. [thak wā baithakī k.

**SIT'TING, n.** the act of resting on a seat, a session, the time during which a person keeps his seat, incubation—*Nishast, jīlās jūlas jūlas yī qu'ad, waqt-i-nishast waqt-i-jūlas yī waqt-i-jīlās, sornā<sup>h</sup>*—Upaveśan āsan wī baithnā, baithak baithakī wā sabhā, karyamirvāhakī sabhakī wī sabhāirvākī, ande par baithnā.

**SIT'ED, n.** (H. *situs*) situation, position—*Phikānā<sup>h</sup>, jagah<sup>h</sup>*.

**SIT'ED, a.** placed, situated—*Wāqī, mauzā*—Sthit wā avasthīt, sarsthit wā sansthit.

**SIT'E-ATE, SIT'E-AT-ED, a.** placed, seated—*Maqim yī wāqī, mauzā*—Sthit wā sansthit, avasthīt wā sarsthit.

**SIT'E-ATION, n.** position, condition, state—*Jā jā mahall mauzā darja yā mauzā, hālāt mihigat kalfant yī sūrat, 'alam ahwal hāl yā wāt*—Sthiti sthān avasthān āspad wā pad, dastī, bhāy wā avasthā. [ki, is hetu se ki.

**SITH, con.** (S. *sithen*) since, seeing that—*Is wāste ki, Arā ki yā, chūn ki*—Is kīran se **SITHE**.—See **SETH**. [n. *chhakki<sup>h</sup>, chha<sup>h</sup>*—Shat, shatsankhyak.

**SIX, n.** (H. *satt*) twice three, one more than five; *n.* the number six—*Chha<sup>h</sup>, shak<sup>h</sup>*; **SIXTH, a.** the ordinal of six; *n.* a sixth part—*Shashun, chhathwān<sup>h</sup>, chhathān<sup>h</sup>*; *n.* *chhathwān bissa*—Shashth, shashthak; *n.* shashbhāg, shashis, chhathwān bhag.

**SIXTHLY, adv.** in the sixth place—*Chhathā<sup>h</sup>, chhathwān<sup>h</sup>, chhathwān jagat meū<sup>h</sup>*.

**SIXTEEN, n.** six and ten—*Solah<sup>h</sup>, sorah<sup>h</sup>, shūn-ā-sh*—Shorāś, shorāśak.

**SIXTEENTH, a.** the ordinal of sixteen—*Solahwān<sup>h</sup>, solawān<sup>h</sup>, sorahwān<sup>h</sup>, shūn-dahum*.

**SIXTY, a.** six times ten—*Sāth<sup>h</sup>, shast<sup>h</sup>*. Shashti, shashitsankhyak. [—Shorāś.

**SIXTIETH, a.** the ordinal of sixty—*Sāthwān<sup>h</sup>*—Shashitām, shasht.

**SIXPENNY, a.** a coin, half a shilling—*Ek qism ka sikka, ek shikka jiskī qimat channani ke qarīb hoti hai*—Ek prakār kā mudrā, ek bhārtī kā mudrā jiskā mol channani ke lagbhag hotā hai. . . . .mol ka.

**SIXPENNY, a.** worth sixpence—*Qarīb chār āne ki qimat kā*—Chār āne ke lagbhag ke **SIXPENTY, a.** six times twenty—*Ek sar has, chha kopī<sup>h</sup>*.

**SIZE, n.** (*gr. μέτρον*) bulk, magnitude, a settled quantity or allowance; *v.* to arrange according to size, to swell, to settle, to fix—*Qadd yī qadr, miqdār andāza yā kibr, miqdarar mu'ayyan yī mu'adid mubādar yī mushāharā*; *v. qadd yā miqdār ke mutabiq maratlab k., phāḥānā<sup>h</sup>, mu'ayyan k., miqdarar k.*—Dil wā lambāi-champāi, muhattawannā ākī ramān wā bit, nirupā nirmit wā nischit parimān wā jivikā; *v.* parimān dil wā lambāi-champāi ke musar yathākram rakha wā jahūn kā talaf k., barhānā, nirpit wā nirpit k., nischit k. wā thahrānī.

**SIX'A BLE, SIZE'A BLE, a.** of considerable bulk—*Qadd āwar, bāye miqdār yā qadd kā*—Bare dil wā parimān kā, bahut lambā-champā, barā.

**SIZED, a.** having a particular magnitude—*Khāss miqdār yā qadd kā*—Viśesh parimān wā dil kā, viśesh lambāi-champāi kā, viśesh ākīraparimān kā.

**SIZER, n.** a student of the lowest rank—*Sab se niche darje kā talīm-i-ilm*—Sab se niche yarg kī vidyarthī wā chhētra. [sar-sh; *v.* *lāsā lapetnā<sup>h</sup>, lāsā potnā<sup>h</sup>*.

**SIZE, n.** (H. *śīsa*) a glutinous substance; *v.* to cover with size—*Lāsā<sup>h</sup>, sirish yā*

**SIZEY, a.** glutinous, viscous—*Lastasā yā lastajā<sup>h</sup>, chipchīpā yā chikāt<sup>h</sup>*.

**SIZEYNESS, n.** the state of being glutinous—*Lastasāhat<sup>h</sup>, chipchīpāhat<sup>h</sup>*.

**SKÄIN, SKÄEN, n.** (Fr. *escaygne*) a hank of thread yarn or silk—*Phēnī<sup>h</sup>, karchī<sup>h</sup>, ānī<sup>h</sup>, lachhī<sup>h</sup>*.

**SKÄIN'S-MATE, n.** a companion, a messmate—*Rafiq sharik yār-qār yā ham-suhbat, ham-nawāla yā ham-tabaq*—Sāthī sāngī wā sahavartī, paṅktibhojī wā sahabbhojī.

**SKÄTE, n.** (D. *schuats*) a sort of shoe for sliding on the ice; *v.* to slide on skates—*Barf par phisal-kar chalne ki ek qism ki jūti yā kharānū*; *v. barf par ek qism ki jūti yā kharānū se phisal-kar chalnā*—Saghanatushār par phisal-kar chalne kī jūtā wā kharānū; *v.* saghanatushār par ek prakār ke jūte wā kharānū se phisal-kar chalnā. [sankchi<sup>h</sup>.

**SKÄTE, n.** (S. *sceadda*) a flat-fish—*Ek bhānt ki chapṭī machhī<sup>h</sup>, lapchī<sup>h</sup>, sācūyās<sup>h</sup>*.

**SKÄAN, n.** (S. *sagen*) a short sword, a knife—*Ek chhotī talwar<sup>h</sup>, kurd*—Kshudra asi wā kharg, chhuri.

**SKÄYGEJ, n.** a little salmon—*Chhotī sāman machhī<sup>h</sup>*.

**SKÄLE-TON, n.** (Gr. *skello*) the bones of a body preserved in their natural con-



bound—*Kúlná<sup>h</sup>, alárná<sup>h</sup>, naxar-andázi qá qalam-andázi k.*; *n. zayand, kúd<sup>h</sup>, kudakká<sup>h</sup>, arháq<sup>h</sup>*—*I chhalni wá kudakni, kulásh-marú chhaláingni wá kúd-pháid-k.*, *bhúl-jinú bhúlni wá chuk-se-chhorná*; *n. chhaláing.*

SKIPPER, *n.* one who skips—*Kúdne w<sup>h</sup>*, *ularne w<sup>h</sup>*, *uchkalne w<sup>h</sup>*, *kuláñch-márne w<sup>h</sup>*, *chhátáñch w<sup>h</sup>* | *uchhát se<sup>h</sup>*.

SLEEPING, *vi.* by skips or leaps—*Kūdtā<sup>h</sup>, uhhā<sup>h</sup>tā<sup>h</sup>, kūt-phānt<sup>h</sup> se<sup>h</sup>, kudakke<sup>h</sup> se<sup>h</sup>,*

SKIP'JÄCK, *n.*, an up-start -- *Yac-d'ul'at, u-tu bat'hič* -- Nava'rimón, navaðlm.

SKIPPER. *n.* (D. *schipper*) a shipmaster—*Nā-khūdá, kishī bān*—Naukāpati, nau-swād, naukidhipati.

SKIRMISH, *n.* (Fr. *escarmouche*) a slight fight in war, a contest; *v.* to fight loosely or in small parties. *Jant-i-kh'ud' t'ar'ib*<sup>h</sup>; *v.* *jhārpo jhārpo k'h*, *ha'ki kārati tārū'ā*<sup>h</sup>, *kāt-i-patī k'h*. -- Hind. *khārī*, *jhārpo jhāpī* *khaṭī* *na'ī wī yādī* *dhā*.

SKR. *Muṣāṅga*, *n.* the act of filching loosely – *Hāsi* *apāṭh*<sup>b</sup>, *jharpā jharpā*<sup>b</sup>, *khatāpātī*<sup>b</sup>.SKIRR, *v.* to scow, to scull *h<sup>h</sup>ap t<sup>h</sup>i<sup>h</sup> i<sup>h</sup>gi d<sup>h</sup>ur<sup>h</sup>ai<sup>h</sup>, chāmpat<sup>h</sup> i<sup>h</sup> n<sup>h</sup> jān<sup>h</sup>.*[illegible]

SKIT, *n.* *Ab. skats* a feisty wanton girl—*Abd. gi chotuchal chokiri*, *be 'ibai aur be-Sit'risu a wanton*, *be 'ibai*, *ca ly fringed*—*Sākh gi ba 'dit be-waiv gi sthuk mi'gi*.

SKRITIŠU LY, *ad. w. utomly* 'becky, shyly'—*Skritya nācā-āditya, bhāgarī yā sabak*  
*miti, jase ramā dīnā se* 'Chandī had, chandī had, chandī had, bhārī kār wā bhīn,  
*ramā dīnā se*'—Chandī had, chandī had, chandī had wā bhārī kār wā bhīn.  
 SKRITIŠU LY, *ad. w. utomly* 'becky, shyly'—*Skritya nācā-āditya, bhāgarī yā sabak*  
*miti, jase ramā dīnā se* 'Chandī had, chandī had, chandī had, bhārī kār wā bhīn,  
*ramā dīnā se*'—Chandī had, chandī had, chandī had wā bhārī kār wā bhīn.

SKIT' PLES, *n.* pl. nimenas, a game—*Ek qism ká khel*—Ek bháriti ká khel, kárit-  
SKREEN, *n.* See SKRIN. [*vish*]

$$\begin{aligned} \mathcal{H}(\tilde{E}) &= \mathcal{H}(E) \oplus \mathcal{H}(\tilde{E} \setminus E) \\ \mathcal{H}(\tilde{E} \setminus E) &= \mathcal{H}(\tilde{E}) \ominus \mathcal{H}(E) \end{aligned} \quad \begin{aligned} & \text{[13, Cor. 1]} \\ & \text{[Schwarz]} \end{aligned}$$

SKŪ'LA, *n.* (cf. *skola*) the bone which incloses the brain—*Kāsa i-sar*, *kupāth*.

SKY, *a. (Sw.)* the aerial region which surrounds the earth, the heavens - *Asman gā jalā*, 'ālam i'ālā gā 'ālam i'v wa - *Āsā vyom wā gagan, āabar tācāpath antaṛāl wā antaṛiksh.*

SKYED, *a.* like the sky, ether d-- *Āsmānī jātahi pi wāri* - Antarikshasādriṣṭ, ākāśīya.  
SKYED, *a.* enveloped by the skies - *āsmānā sa mahājā jātah sa ghīrā hata* - Ākāśavesh-  
tīt, vyomapariveshit.      ! Ākāśasādriṣṭ, ākāśa wā antariksh ke uikat jāne w.

SKY'ISH, *a* like or approaching the sky — *Ásm in þu minnið þat ek ke na-dik þúne w.* —

SK5'cōl-ōm, *a.* the colour of the sky, azure. *Asam rañg, nīl rañg<sup>b</sup>—*Ālāsavarn, nīlavarn. [*m. cā* Ālāsavarn wa vyomavarn, nīlavarn.

SKY'COLOURED, *a.* like the sky in colour, azure—*Āsmān-rāṅg*, *nīl qān dh qān* *yā dā*—  
SKY'DYED, *a.* coloured like the sky—*Āsmān-rāṅg*, *nīl qān*—*Ākāśavarṇ*, *vyomavarṇ*,  
*nīlavarṇ*, [ghrit,

SKÝ'LARK, *n.* a lark which mounts and sings—*Cakāvak*, *qumbar*—Bharadvāj, vyā-  
SKÝ'LICHN, *n.* a window in a roof—*Pokan dān*, *kib dān*, *jharokhā<sup>h</sup>*, *jharokhā jo chhat*  
*man hotā hotā<sup>h</sup>*—Pacalavādāh, patāj dīkā. [vīn.]

SKY-ROCK ET, *n.* a kind of firework—*Pán-h<sup>2</sup>, bán-i-hau<sup>2</sup>ú, h<sup>2</sup>uá<sup>2</sup>*—Ákí-sáw, águ ya-  
SLĀB, *n.* (W. *Tab*) a plane or table of stone, the outside plank of a piece of timber

—Takhā i-sang, hamē pālā jo shakhtī se chur ligē-jūt hai—Sil silkut silāphalak  
wā pāthar-ā; diwā, lamā pālā jo bare bōthe se chur liyē-jūt hai.

SLÀBBER, *c.* (Ger. *schlebern*) to let saliva or other liquid fall from the mouth, to smear with saliva, to shed, to spill, to sap up, hastily — *Much se b'ar rál thék gá nún givíné<sup>h</sup>, b'ar rál gá thék b'arín gí poté<sup>h</sup>, givíné chvání gá t'apkání<sup>h</sup>, dhar-*

SLĀB, *a.* a paddle; *a.* thick, viscous—*lūh<sup>h</sup>*, *dabrā<sup>n</sup>*, *dabrā dabrā<sup>h</sup>*, *jāh<sup>h</sup>*; *a.* mola  
*qā qāh<sup>h</sup>*, *chipechīpā lāzūlī tāsaxī lūjūjī qī lūlūjā<sup>h</sup>*, [qūlū nū odū<sup>h</sup>

SLACK, *a.* (S. *slac*) not hard drawn, loose, remiss, weak, *slaw* - *phlaci* phuska<sup>h</sup>,  
*swel* gni<sup>h</sup> *ga* *ma* *we*, *si* *gi* *ka* *daw* *zor*, *sust* *gi* *kahil* - *Sithil*, *adriph* *wi* *sheti*, *dhina*  
*thandi* *maud* *wi* *agawathin*, *niphal*, *dhust* *luther* *dhisi* *asati* *wa* *nithi*.

SLACK. SLACKEN, v. to loosen, to relax, to slack, to be remiss, to crumble — *Thih k.*  
*yá h<sup>h</sup>, káih k. y: h., kám k. yá h., fast and mighty y: gáih<sup>h</sup> h., reza-reza h. — Sihil*  
*k. wá h., dhim k. wá h., ghatná wá ghatná, waud tháidhú álasí wá áwádhán*  
*h., ghatshúr h.*

SLĀK LY, *ad.* loosely, negligently, remissly — *Dhīlc yā dhīlc-pun-se<sup>b</sup>, qallat se, susti-se*  
 = *Sithilata se, amanovog asāvadhāni wā anavadhān se, dhime wā mānilata se.*

SLACKNESS, *n.* looseness, remissness—*Dhāt yā dhāla-pan<sup>h</sup>, susti sarāḍi kāhāli yā ghaḥat*—*Sūhālati wā saūhāṭya, dhūmāpan mādātā wā anavādhan.*

SLADE, *n.* (*S. slade*) a little valley—*Chhoṭā dara yā darra, chhoṭā nichān<sup>h</sup>, chhoṭi wadi*—*Chhoṭi dari wā parvataropi.*

SLAG, *n.* (*Dan. slag*) the dross of metals—*Dhāt kā mail<sup>h</sup>, dhāt ki mail<sup>h</sup>.*

SLAIN, *p. p.* of *slay*—*[Slay kā mā-i-māṭf; alai-ki yā fī-i-māṭf]*—*[Slay ki pūr-  
vakriya wā pūrvakālikakriya. (batānā yā thanḍā k<sup>h</sup>, pāni se bhigūnā yā bhigūnā<sup>h</sup>.*

SLAKE, *r.* (*le. slake*), to quench, to extinguish, to drench with water—*Bujhānā<sup>h</sup>,*

SLANDER, *n.* (*Fr. esclandre*) false censure, defamation, detraction, reproach; *r.* to censure falsely, to defame, to belie—*Tahmat, bad-goī jhūthā-il-ān yā nā-hayy iftirā, bad māmī 'aib goī gībat yā 'awam be 'izāti khifāt ruswāi yā zillat; v. nā-hayy bad-mām k, yā itihim k, jhūthā tahmat lagānā yā be-jā 'aib lagānā, nā hayy ruswā k, gībat k, yā baktān lagānā*—*Mithyā apavād, mithyā kalaṅk wā lim, guṇamūḍi guṇa-ghat wā guṇapavād, apamūḍi wā akhyāti; r. mithyā apavād lagānā, jhūthā kalaṅk lagānā, jhūthā lim lagānā.*

SLANDERER, *n.* one who slanders—*Buktān-go, tuhmātī, mustarī, tā'in, bad-go, jhūthā il-ān lagane w.*—*Mithyā apavādak, mithyakalaṅkakār, guṇamūḍak, jhūthā lim lagā-ne w.*

SLANDER-ERS, *a.* uttering false reproach—*Buktānī, tuhmātī, nā hayy-il-ānī, tuhmāt-ām*—*Mithyāpavādak, mithyāmūḍak, guṇapavādak, kalaṅkakar, apavādātmaḥ, kalaṅkamaṇy.* [*ām se*—*Mithyā apavād kalaṅk wā lim se.*

SLANDER-ERS LY, *ad.* with false reproach—*Buktān iftirā tuhmāt gībat yā nā-hayy il-  
SLANG, p. t.* of *sling*—*[Sling kā mā-i-maṭf]*—*[Sling ki simāyābadat.]*

SLANT, *a.* (*Sw.*) oblique, sloping; *r.* to turn slant, to slope—*Tirchhā<sup>h</sup>, dhālā yā dhālān<sup>h</sup>; v. tirchhānā yā tirchhā-k<sup>h</sup>, dhāl-k, dhālā k, yā dhālānā-k<sup>h</sup>.*

SLANTING, *a.* oblique; *n.* oblique remark—*Tirchhā<sup>h</sup>; n. tā'n, tā'n tā'n, tā'n, ki-nān; -n.* Mīna, vakrokti, vyangya.

SLANTING LY, *ad.* with a slope or inclination, with oblique remark—*Dhāt se<sup>h</sup>, ut'nā za-nā tā'n tā'n tā'n yā kināyā se*—*Utār wā jhākāw se, vyangya fusarī wā thesrī se.*

SLANTWISE, *ad.* obliquely—*Tirchhā<sup>h</sup>.*

SLAP, *n.* (*Ger. schlappe*) a blow with the open hand; *r.* to strike with the open hand; *ad.* with a sudden and violent blow—*Dhāt<sup>h</sup>, thappā<sup>h</sup> thappā<sup>h</sup>, chakkanā<sup>h</sup>, tamāchā yā tamācha, lappā<sup>h</sup>; v. dhaṭṭānā<sup>h</sup>, thappāpānā<sup>h</sup>, chakkanā mārṇā<sup>h</sup>, thappā<sup>h</sup> yā lappā<sup>h</sup> mārṇā<sup>h</sup>, dhāt mārṇā<sup>h</sup>, tamāchā lagānā, tamāchā mārṇā; ad. nāpāchā aur sakht tamāchā se; -ad. Akasmikapralāw se, ālāsanā aur kathin thappā se.*

SLAPDASH, *ad.* all at once—*Jhatpat<sup>h</sup>, lapṭhap<sup>h</sup>, dhaḍḍharā<sup>h</sup> kar<sup>h</sup>, cāi k<sup>h</sup>, tarant<sup>h</sup>,  
SLASH, *r.* (*le. slaso*) to cut with long cuts, to strike at random; *n.* a long cut—*Chirā yā phānā<sup>h</sup>, kātkā k, yā kāṭnā<sup>h</sup>; n. chā<sup>h</sup>, kāṭ<sup>h</sup>.**

SLATE, *n.* (*Fr. scheler*) a kind of stone which readily splits into plates, a thin plate of stone; *r.* to cover with slate—*Ek qism kā patthar jiskī be asānī takhtigān bantī haiṇ, patthar ki takhtī; v. patthar ki takhtigān se pānā*—*Ek pralāw kī patthar jiskī patiyān bantī haiṇ, patthar ki patiyā wā patarī; r. patthar ki patiyān wā patariyān se pānā.* [*yān wā patariyān se pānā w.*

SLATER, *n.* one who covers with slates—*Saṅgī takhtigān se pānā w.*—*Patthar ki pati-*

SLATY, *a.* having the nature of slato—*Saṅgī takhtī-sifat, patthar ki takhtī kī khāssi-yat kā, patthar ki patigē kī sifat kā*—*Patthar ki patiyē pāṭi wā patarē ke guṇ wā dharm kā.*

SLATTER, *r.* (*Ger. schlottern*) to be slovenly and dirty, to be careless—*Galiz aur māli rahnā, be-khabar gājī yā be-pariwā h.*—*Māli kuchela h., asāvadhān asoch wā alhar h.*

SLATTERN, *n.* a careless dirty woman; *r.* to consume carelessly or negligently—*Galiz aur be-khabar 'aurat, chirkī 'aurat, phāḥā<sup>h</sup>; v. arā-dānā<sup>h</sup>, phāṅk-ā<sup>h</sup>, phāṅk-tānā<sup>h</sup>, be-khabarī yā ghaḥat se sarf kar-dānā*—*Māli-kuchailī stri, vesapramāḍinī, avimāveshīn; r. asāvadhānī se vyay-kar-dānā.*

SLATTERN-LY, *a.* not clean, slovenly; *ad.* negligently, awkwardly—*Galiz, najis; ad. ghaḥat yā gāfilī se, be-taur be tarah yā be-dhāt*—*Māli-kuchela, aparishkṛit mālin mālin wā aparishkṛitveśī; ad. asāvadhānī wā amanayog se, phūharpan wā bhaddepan se.*

SLAUGHTER, slā'ter, *n.* (*S. slaye*) destruction by the sword, butchery; *r.* to slay—*Khān-razī jān-kusht qat qitāl kusht yā muqāṭala, zabh yā qassālī; v. zabh k., qat k., halāk k., mār-dānā<sup>h</sup>, halāl k.*—*Katā wā sauhār, badh; v. badh k., katī k., kāt-dānā.* [*qatā*—*Badhak.*

SLAUGHTERER, *n.* one who slaughters—*Khān-raz, zābih, kushanā, qatīl, zabbāh, SLAUGHTER-ER, a.* destructive, murderous—*Muhlik yā halākā, khān-nāshān khān-khāw yā khān*—*Nāśak vināśak wā sauharak, ghātuk ghātak ghātī wā hinsak.*

**SLAUGHTER-HOUSE**, *n.* a place where beasts are killed by the butcher—*Manho*, *mastakh*, *mashab*—*Badhasthān*, *paṣmāramasthān*, *paṣubadhasthān*, *sūmā*, *sūmā*.

**SLAUGHTER-MAN**, *n.* one employed in killing—[*Slaughterer ke mā' nā dekho*!]—[*Slaughterer kā arth dekho*].

**SLAVE**, *n.* (Ger. *selare*) one held in bondage, a drudge; *v.* to drudge, to toil—*qulām halqa-ba gosh barādā gā bandā*, *mazdār*; *v.* *mazdār gā qulām k.*, *mihwat k.*—*Dās dās kinkar wā cheṭar*, *ṭahā wā kāmērā*; *v.* *mich ṭahā k.*, *daurdhūp k.* wā *barā parisram k.*

**SLAVERY**, *n.* the state of a slave, bondage—*qulāmī*, *asīrī gā halqa-ba-goshī*—*Dāsya dāsī* wā *dāsīyasthā*, *dāsīdāy* *ḥajdhuwā vandibhāy wā cheṭā*.

**SLAV'ISH**, *a.* servile, mean, base—*Gobāmānā gā qulām-sāḥ*, *pāṭī gā kāmīnā*, *zālī hayar gā dān*—*Dāsasambandhī dāsēya adhamān-hritak wā atikāṭī*, *mich*, *adham wā kutsit*.

**SLAV'ISHLY**, *ad.* servilely, meanly—*Gobāmānā*, *parjānā gā kāmīnagī se*—*Atikāṭī wā dāsabhāy se*, *adhamānā nichatī tuchetātī wā pāmārātī se*.

**SLAV'ISHNESS**, *n.* servility, meanness—*Gobāmānā gā khāpī bardārī*, *kāmīnagī khigīṭ zīl-ṭat gā pāṭī pāmā*—*Atikāṭī atyāmū ṭatī atyāmurodī dāsāt wā dāsabhāy*, *nichatā adhamānā bhātī tuchetātī wā pāmārātī*.

**SLAVE-ER**, *n.* (Ger. *schleiborn*) spittle running from the mouth; *v.* to emit spittle, to smear with spittle—*Larḥ*, *rālḥ*, *mūch kō pāmḥ*, *l'āḥ*; *v.* *kār girāmā gā bahāmḥ*, *kār lagāmā gā lar se bhāḥ ḥ*.

**SLAY**, *v.* (S. *slaan*) to kill, to put to death, to destroy; *p. t.* **SLEW**; *p. p.* **SLEW**—*Qatl k.*, *zabḥ k.*, *gā khaw-k.*, *ḥarāḥ k.*—*Mār dhīmā wā kō ṭ dhīmī*, *jī wā prāp lenā*, *badh-k.*, *prāṇghat k.* wā *javahatya k.*—[*Ghatak ghātī wā hantā badhak wā prāṇdantā*].

**SLAYER**, *n.* one who slays, a killer—*Qāṭīl gā qattāl*, *khaw khaw-er*, *gā kashmā*.

**SLEAVE**, *n.* (Ger. *schle*) the entangled part of thread; *v.* to separate threads—*Sāt kā ulḥāḥ hūḥ haw*—*v.* *sāt dīḥṭī tūp gā ḥaw ulḥ k.*—*Dhige tūp wā dore kā wah bhīg jo nḥīḥ hōḥ hū*. [wā *banagī gā bhāḥ banagāḥ-kāḥ*].

**SLEAVED**, *a.* raw, not spun, unwrought—*Kachchāḥ*, *an ṭatī bōḥ kār gā bhāḥ-kāḥ*.

**SLEAZY**, **SLEAZY**, *a.* (*Silesia*) thin, dimy—*Patḥ*, *jhiḥḥīḥā jhāmā gā patḥ*.

**SLED**, **SLEDGE**, *n.* (D. *schle*) a carriage drawn without wheels—*Bīmā pahīc kī gārīḥ*, *vehīḥ*. [per *chahāḥ hūḥ*].

**SLEDGER**, *n.* mounted on a sledge—*Be-pahīc kī gārīḥ pūr swār*—*Bīmā pahīc kī gārī*.

**SLEIGH**, *n.* (S. *slage*) a large heavy hammer—*Barāḥ bathāḥ*, *ghawḥ*.

**SLEEK**, *a.* (Ger. *schlicht*) smooth, glossy, not rough; *v.* to render smooth and glossy—*Chiknāḥ*, *jilāḥ*, *sūḥ*; *v.* *chiknāḥ*, *chiknāḥ*—*Chiknā wā chiknā*, *uḥḥāḥ*, *ḥḥḥḥḥḥ*. [wā *sukhasparśatā se*, *suḥḥḥḥḥ se*].

**SLEEK'LY**, *ad.* smoothly, with glossiness—*Chiknāḥḥḥḥ*, *jilī gā jilāḥḥḥ se*—*Chiknā*.

**SLEEK'NESS**, *n.* smoothness, glossiness—*Safāḥ*, *chiknāḥḥḥ*—*Chiknāḥ* *sukhasparśatā wā aparushatā*, *suḥḥḥḥḥ*.

**SLEEK'Y**, *a.* having a smooth appearance—*Chiknāḥ sūrat kā*—*Chiknāḥ rūp kā*, *suḥḥḥḥḥ*.

**SLEEK'STONE**, *n.* a smoothing stone—*Chiknāḥ kārḥ kā pattharḥ*, *chiknāḥ kā pattharḥ*.

**SLEEP**, *v.* (S. *slapan*) to take rest by the suspension of the bodily and mental powers, to rest, to be motionless, to live thoughtlessly, to be careless or inattentive, to be dead; *p. t.* and *p. p.* **SLEPT**—*Sonāḥ*, *parāḥ rahnāḥ*, *be-harakat gā sākin ḥ.*, *be-jīr rahnā*, *be-khawar gā gūḥḥ ḥ.*, *marda ḥ.*—*Sayan-k.* *nidrā-k.* *nīnd lenā* *sūtrā* *nīndā wā paṇḥnā*, *parā wā dhamā*, *nīchal aḥal atal wā gatīḥḥḥḥḥḥ*, *nīchint wā asoch rahnā*, *a-avadhān amanovogī wā jilḥḥ ḥ.*, *marnā wā mrit ḥ.* [nīdrā, nīnd].

**SLEEP**, *n.* rest, repose, slumber—*Arām*, *khwāḥ*, *nam*—*Sayan* *sūptī* *swāp* wā *ṣayikā*.

**SLEEPER**, *n.* one who sleeps—*Khwāḥ-ṭatḥ*, *sonc wḥ*, *sonagīḥ*, *sūtan-hārḥ*, *nīnd-dāsḥ*—*Sūḥḥ*, *swaptāyarth*.

**SLEEP'FUL**, *a.* overpowered by desire to sleep—*Khwāḥ-nāk*, *khwāḥ-dost*, *nīndāsḥ*, *uḥḥḥḥḥ*, *uḥḥḥḥḥḥ*, *khwāḥ-ālādā*—*Atinidrākul*, *atinidrākrūt*, *atinidrāgrast*, *atinidrāt*.

**SLEEP'ING**, *n.* the state of being at rest—*Nīndḥ*, *sonāḥ*, *khwāḥ*, *nam*, *sonāḥ*—*Nidrā* *vaṭḥ*, *ṣayan*, *nidrā*. [wā *nīdrārahit*, *nīndrā* *vinīdrā wā anḡatanīdrā*].

**SLEEP'LESS**, *a.* wanting sleep, having no rest—*Be-khwāḥ gā beḥḥḥ*, *be-ārām*—*Nīdrāhīn*.

**SLEEP'LESSNESS**, *n.* want of sleep—*Be-khwāḥḥ*, *be-dārī*—*Nīdrāhīnatā*, *nīdrārahītatā*, *nīndrātā*.

**SLEEP'Y**, *a.* disposed to sleep, drowsy—*Khwāḥ-nāk gā khwāḥ-dost*, *uḥḥḥḥḥ nīndāsḥ gā alsigīḥ*—*Sushupti* *nidrākul* wā *nīdrāgrast*, *nīdrāt* *nīdrākrāt* wā *nīdrākul*.

**SLEEP'LY**, *ad.* drowsily, lazily, stupidly—*Khwāḥ-nākī gā khwāḥ-ālādagī se*, *suṭī gā kīḥḥḥ se*, *be-uḥḥḥḥ gā hamīḡṭ se*—*Uḥḥḥḥ nīndās nīdrāsīlatā wā nīdrākulatā se*, *askat wā alsya se*, *mūḥḥḥḥḥ jaratā wā mūḥḥḥḥḥ se*.

**SLEEP'INESS**, *n.* disposition to sleep—*Uḥḥḥḥḥ*, *nīndāsḥ*, *uḥḥḥḥ*, *uḥḥḥḥḥ*, *alsatḥ*, *khwāḥ-ālādagī*, *khwāḥ-nāk*—*Nīdrālūtā*, *nīdrāsīlatā*, *ṣayanchehḥḥḥ*.

**SLEET**, *n.* (S. *slūt*) a fall of hail or snow with rain; *v.* to hail or snow with rain—

*Meñh aur barf kī ek sāth vezish*; v. *meñh ke sāth barf barasānā*—Meñh aur him kī ek sāth barhā, Sīkaravarsh, tushāravarsh, meñh ke sāth him kī vrishṭi; v. meñh aur him kī ek sāth barasānā, tushāravarsh h., meñh ke sāth him barasānā.

SLEET, *a.*, consisting of sleet, bringing sleet—*Meñh aur barf kī ek sāth vezish kī, meñh aur barf kī ek sāth vezish maibā k. w. yā him w.*—Sīkaravarshamay wā tushāravarshamay, Sīkaravarshatpadak wā tushāravarshajanak.

SLEEV, *n.* (S. *slēf*) the part of a garment which covers the arm—*Āstīn, baholā<sup>b</sup>, bat-thā<sup>b</sup>, baich<sup>b</sup>*—Bāhuvāstrā, pīppā.

SLEEVLESS, *a.*, having no sleeves—*B. āstīn, ba qār āstīn kā*—Binā bāñh kī, bin ba-hī kī, ban hathe kī, bāhuvāstrāśūnya, pīppārahīṭ.

SLEED, See under SLEW.

SLEIGHT, *lit. a.* (Ger. *schlich*) an artful trick, dexterous practice; *a.* deceitful—*Saṭhā n. m. āstīn, āstīn bātī bātī dās-bardī kuppā bātī shishā-bātī gā dāh bātī, zūt dāstī chāndī g. n. w. dāstī*; *a.* *dāstī bātī, jīrbā, makkar, jīrbā*—Miyā, mīrbājī, hātāgnay dhūndhāt wā chūndhāt, hātī kausāyā karaṅk-sharā wī chātāk-wī; *a.* *qārī, chīdī*. [w. kapoṭī, dhūrt w. chūhā.]

SLEIGHTLY, *a.*, artful, cunning—*Fārchī yā rohiḥ kī*; *āqār makkar yā jīrbā*—Kutīl SLEIGHTLY, *a.*, crafty, artful—*Hātā bātī dāstī bātī rohiḥ kī, yā jīrbā, āqār makkar yā qārī*—Chūhī sayīm wā kutīl, kapoṭī wī dhūrt.

SLENDER, *a.*, D. *slēnā*—thing, slight—*Bāñh n. chūh yā mīrbā, zāqī sabah tang kam p. qādī*—Patā paṭī kshīp sūnshim kriś wā chādrā, tīgā hāka lighu kshādra alp wā mīrbā.

SLENDERLY, *ad.*, without bulk, slightly—*Nā akī barīkī pātīlī qī kōṭī chāndī se, tang kam zāqī zāqī yā qīlāt se*—Sukshmatā kriśatā kshūmatā wā kriśāngatā se, thōrā wā hāikā.

SLENDERNESS, *n.*, thinness, slightness—*Nā akī barīkī pātīlī yā mīrbā chāndī, kamī tang qīlāt zāqī yā sabāh*—Patāpātī sūksmatā, tūmtā wā kshīpī, alpāta lighmatā wā h. hātī.

SLEPT, *p. t.* and *p. p.* of sleep—*Sleep kā mīrbā muthay aur mīrbā mūtī fādal-hī yā p. t. mūtī f.*—Sleep kā samayābhūt aur pūrgā rīyā wā parvādī ākriyā.

SLEW, *p. t.* of *slay*—*Slay kī mīrbā muthay*—Slay kī samayābhūt.

SLEY, *n.* (S. *slay*) a weaver's reed; *v.*, to part, threads, to separate—*Sātōn kō jūdā rakhaṇā kī līpī jūdā kī chāndī*; *v.*, *se-tōn kō mūtī kī, jūdī kī*—Dhūngū dōrōn wā tūgōn kō alag alag rakhaṇē ke nimittā tūṭī kōṭī wā tauterīyē kī ch. yāntā; *v.* *dh. gōn dōrōn wā tōṭn kō alag wā alag kī, pīthak wā alag kī*.

SLEW, *v.*, to prepare for the slay, to separate—*Jātā kī mīrbā kī līpī jūdā kī, jīs se sūt jūdā kī dāndīa rāchī hātī, jūdī yā al chātī kī*—Tūṭī ke us yāntā ke nimittā hātīn jīs se dh. wā dh. pīthak rakhaṇā, pīthak kī nyūn s. dh. mīrbā wā alag kī.

SLEW, *v.* (Ger. *schleissen*) to cut into thin pieces, to divide; *a.*, a thin broad piece—*Wāzay ut rāmī qīst ut rāmī qī qīlāt ut rāmī, bāz m. kī, w. wāzay, qātā, qīsh*—Phāñk phāñkī phāñkī wā chāktī kāpīlā wā utarū, kāpī; *n.* phāñk, phāñkī, phāñī, phāñī, ch. kī.

SLIDE, *v.* (S. *slīd*) to move along without stepping, to slip, to glide, to thrust along; *p. t.* *slīd*; *p. p.* *slīdēs*—*Phīsā-kār jāmī pīstīlā kīrskā kī kīstānā yā ghīskā<sup>b</sup>, rāpātā gīrskā bīchālā pīchālā yā sīrskā<sup>b</sup>, tātā yā dhātā<sup>b</sup>, kīstānā ghīskānā yā sīrskā<sup>b</sup>*.

SLIDE, *n.*, smooth passage, even course—*Chīkō yā hātī wār ch. hātī wār dāy yā bātī*—Chīkāchīkkan wā chīkkan mārg wā pōth, samaprayāh wī samadhārā.

SLIDING, *v.*, to slide with interruption—*Rah-rāh kār phīsīlā yā kīskā<sup>b</sup>, rah-rāh<sup>b</sup>, ghīskā<sup>b</sup>, rāpātā gīrskā bīchālā pīchālā yā sīrskā<sup>b</sup>, tātā yā dhātā<sup>b</sup>, kīstānā ghīskānā yā sīrskā<sup>b</sup>*.

SLIDER, *v.*, one that slides—*Jo phīsī kīskā ghīskā yā tātā<sup>b</sup>, phīsā<sup>b</sup>, ghīskā<sup>b</sup>, kīskā<sup>b</sup>*.

SLIDING, *n.*, lapse, transgression—*Phīslahāt phīsā<sup>b</sup> kīskā bīchālā rāpātā yā chāk<sup>b</sup>, dhātā<sup>b</sup>*.

SLIGHT, *sht. a.* (Ger. *schlicht*) small, weak, trifling, inconsiderable; *n.*, neglect, disregard; *v.*, to neglect, to disregard—*Chhōṭā<sup>b</sup>, kān aur dīf bātī kīpātī mīrbā tank yā nām, kh. qīf wā sūbh, b. hātāt b. qātī kamār yā mīrbā z*; *n.* *th. w. h. qīrāt yā hīqārāt, b. tīfātī khīfātī tātāt yā kam tātātī*; *v.* *tōm hātāt hīqārāt yā qātāt kī, b. tīfātī, hātāt jāmī yā dhātī sāmī hātī*—Lighu, ālā mīrbā kshīp tām pātī dūbhā ādībhā wā sīthil tuchchhā wā hātī, kshādra thōrī alp wā aganyā; *n.* *ānāṭr wā āvāmā, āpāmān ā. ājāmī ānāmī wā āvāgātā*; *v.* *ānāṭr wā āvāmā kī, āpāmām kī, āvājī kī, tuchchhā-jāmā wā hātā-sāmī-jāmī*.

SLIGHTEN, *v.*, to neglect, to disregard—*[Slight jō māsār hai uskī mīrbā dekhō]*—*[Slight jō dhātū hai uskī arth dekhō.]*

SLIGHTER, *n.*, one who disregards—*Hātāt hīqārāt yā qātāt k. w., b. tīfātī k. w., hātī jāmī w.*—*Ānāṭr k. w., āvāmākārī, āpāmām k. w., āvājī k. w., tuchchhā jāmī w.*





SLOP, *n.* mean liquor or liquid food—*Kharāb sharb*—Kutsit peya.

SLOP, *v.* trousers, ready-made clothes—*Pāc jama, taigār kappre*—Sūthan wā suthnā, hane hanīye kappre. [*kappre jārōsh*—Bane-hanīye kappre beinclue w.

SLOP-FEL-LER, *n.* one who sells ready-made clothes—*Taigār kappre beinclue v.*, *taigār*

SLOPE, *n.* (S. *asūpana*) inclined, oblique, not perpendicular; *ad.* obliquely; *v.* an oblique direction, a declivity; *v.* to form with a slope, to incline—*Nashab, tirchhā<sup>b</sup>, sor a sor*; *ad.* *tirchhā<sup>b</sup>, tēphā<sup>b</sup>*; *n.* *dhā<sup>b</sup>, utār gā jhūkāw<sup>b</sup>*; *v.* *dhā<sup>b</sup> k. gā dhātā rakhā<sup>b</sup>, dhāwā<sup>b</sup> k. gā dhātā h.*—Dhālū, dhālwan, jhukā.

SLOPE-NESS, *n.* obliquity, declivity—*Tirchhā<sup>b</sup> gā tēphā<sup>b</sup>, dhāt jhūkāw gā utār<sup>b</sup>.*

SLOP-WISE, *ad.* obliquely, not perpendicularly—*Tirchhā<sup>b</sup> gā tēphā<sup>b</sup>, dhātā gā dhālwan<sup>b</sup>.*

SLOP-WISE, *p. a.* oblique, inclined—*Tirchhā<sup>b</sup> gā dhātā<sup>b</sup>, jhukā<sup>b</sup> gā dhālwan<sup>b</sup>.*

SLOPINGLY, *ad.* with a slope, obliquely—*Dhāt wā utār se<sup>b</sup>, tirchhā<sup>b</sup> tēphā<sup>b</sup> gā dhālwan<sup>b</sup>.*

SLOT, *n.* (S. *ślot*) the track of a deer—*Hiran kā naqsh-i pā*—Hārīnapadaclīmā, mri-gapadā, haran ke pāw kī chīnāmī.

SLOTTH, *n.* (S. *śloth*) slowness, tardiness, laziness, sluggishness, an animal—*Sastī gā kasat, kāhīl, kāhīl, ānand gā mājhāt, kē gām kā sust jīncar*—Mandatī wā dir-gaharātā, a ghīratī mānīharatā vilamb wā vilambiatwa, ālasya, askat ālasatī wā jēda, paryamitg.

SLOTTH, *n.* lazy, sluggish, indolent—*Sast, kāhīl, kasat mānd māhāt gā āram-talab*—*Ās* ut, mānd ak-shipra mānhar wā chīlīn, āsāt āsāt āidī wā ālasyasīl.

SLOTTH-NESS, *n.* laziness, sluggishness—*Sastī, kāhīl gā āram-talab*—*Āsāt*, ālasya māndatī wā mānīharatī.

SLOTTY, *n.* (Ger. *schlotterig*) squalid, dirty, sluttish—*Gāfz, nā pāk gā najīs, chīkō*—Māhu wā mālin, mādashū, talash wā gadā, māli kacholī.

SLOTTY, *n.* a downcast look, clownish gait, a clown; *v.* to have a downcast clownish look or gait, to press down, to hang down—*Tōi wazār, gāwārē gā upād chāl<sup>b</sup>, gān-nā<sup>b</sup>*; *v.* *nichē chīkō kēp hū, an gē pās se, nichē gā chālā<sup>b</sup>, dābā<sup>b</sup>*; *lākānā gā hātārā<sup>b</sup>*—*Nichē kī* or *drishī, mān pānī chāl, an gē wī upād.*

SLOTTY, *loc. n.* (S. *slot*) a miry place—*Tākkē, jagah<sup>b</sup>, dābā<sup>b</sup>, patak gā pānk<sup>b</sup>, akhāt gā dhātā<sup>b</sup>.*

SLOTTY, *n.* miry, muddy, boggy—*Dābā<sup>b</sup>, chāhīhā gādhā gā māhī<sup>b</sup>, dādhāgā gā pānk<sup>b</sup>.*

SLOTTY, *slat n.* the skin which a serpent casts off, the part which separates from a foot, &c.—*Kē ch<sup>b</sup>, kīchū kēchū<sup>b</sup> gā kē chāl<sup>b</sup>, chīchē<sup>b</sup>.*

SLOVEN, *n.* (P. *slaf*) a man carelessly or dirtily dressed, one negligent of order—*Gāfz, ānām, mānd hē māhāt*—*Kūh* antīhāt māhī-kuchelī jān, phūhar aparish-kīray wā avīntā, *se*.

SLOVENLY, *n.* negligent of dress or neatness, disorderly; *ad.* in a disorderly manner—*Gāfz gā najīs gā salag gā chīrā<sup>b</sup>*; *ad.* *najāsāt gā ghātāt se, gāhāt se*—*Kūh* āsāpām dī wā avīntā, *se*, aparishkīray wā mānī kuchelī; *ad.* māle kuchelē-pānī, aparishkār se, āyavasthā *se*.

SLOVENLYNESS, *n.* negligence of dress—*Gāfzāt, hē salagāgī, najāsāt, lībās kē hē salē-gāgī, ut hē salāharā, pashāk kē gāhāt*—*Vesāpamātātī, aparishkār, āyavasthā, avīntā.*

SLOW, *n.* (S. *slow*) not swift, late, not ready, dull, not hasty; *v.* to delay—*Kām rōn āhīstā-rōn gā ām pām, dōr gā hē wāt, wāt mēhāt gā kāhīl, kām kām zīm gā hāt, hū, mādhāt gā zāhīl chāwāt*; *v.* *dhē k*—*Mādhātī mādhātī mānhar āsīghrā wā vilamb, dāghasūtra dīr-hasūtrī wā dīgh k dīn, akshipra atwāt ghīlā wā dhīrā, mādhātī mādhātī dīr-hasūtrī wā shulab-dhīl, dhīr āpamātā āyagra wā paryamātātī*; *v.* vilamb *k*.

SLOWLY, *ad.* not speedily, not soon—*Āhīstā, dōr se gā sustī se*—*Hāle-hāle wā dhīrē-dhīrē, vilamb kārke wā atīkāl kārke.*

SLOWNESS, *n.* want of speed, dullness, delay—*Āhīstā-rōn kām-rōn āhīstāgī sustī kīhī-lī gā kasat, kāmī gā hāt zīm, dōr dīrāgī gā dōr*—*Mādhātī dhīmāpām mānīharatī wā āsīghrātī, buddhīmādhātī wā buddhīmādhātī, ghīl ghīlāgī wā vilamb.*

SLOW-BACK, *n.* an idle fellow, a lubber—*Kāhīl gā sust shākhs, kām chor<sup>b</sup>*—*Āsātī wā ālāsī jān, ālāsījān wā āidhī.*

SLOW-WORM, *n.* a kind of viper—*Ek gīsm kā sāp*—*Ek prakār kī sarp.*

SLOTTY, *v.* (Ger. *schludern*) to stain, to do lazily—*Dhāpī-dāhā<sup>b</sup>, bhār-dāhā gā potnā<sup>b</sup>, āsāt se dhīrē-dhīrē kāmā gā āsāt kē māre jphē-tyōn wāhārā kār-nā<sup>b</sup>.*

SLOTTY-INGLY, *ad.* in a slovenly manner—*Phūhar-pān se<sup>b</sup>, hē-salagāgī se, najāsāt ghātāt gā gāhāt se*—*Aparishkār wā āyavasthā se, bīmī sūtharī kē.*

SLOTTY-DECEITFUL-TOX, *n.* a base poultry wretch—*Gāfz aur zālīl ādmī, pājī ādmī*—*Adham aur nikīstī vyaktī, atīnīchājān.*

SLOTTY, *n.* (S. *slot*) mire, mud—*Kīch<sup>b</sup> gā kīchār, pānk gā pānk<sup>b</sup>.*

SLÜG, *n.* (S. *sleege*) a cylindrical or oval piece of metal shot from a gun—*Dhāt kī tuk-jā pō helan yā ande-si hōta hai, chhūtā<sup>h</sup>, paisā<sup>h</sup>.*

SLÜG, *n.* (Dan.) an idler, a drone, a hindrance, a kind of snail; *v.* to be idle, to move slowly, to make sluggish—*Sust ādmi, kāhil yā majhūl shakhs, rok yā rukarāt<sup>h</sup>, ek qism kī ghōghā<sup>h</sup>; v. sust yā kāhil h., āhista chalnā, majhūl kāhil yā sust k.—*Āskati jan, ālasi wā aidhi jan, bādhi vighma wā vyāghāt, ek prakār kī ghōghā<sup>h</sup>; *v.* ālasi wā āskati h., dhire-dhire wā haule-haule chalnā, ālas ālasi wā āskati k.

SLÜG-GARD, *n.* an idler, a lazy person; *a.* lazy—*Sust shakhs, kāhil yā majhūl shakhs; a. sust, kihil, majhūl—*Āskati jan, ālasi wā ālas jan; *a.* āskati, ālasi, ālas.

SLÜG-GARD-IZE, *v.* to make lazy—*Sust kāhil yā majhūl k.—*Āskati ālasi wā ālas k.

SLÜG-GISH, *a.* lazy, slothful, dull, slow—*Sust, kāhil, majhūl, kam-ran āhista-ran yā āhista—*Āskati, ālasi, mānd wā manthar, dhilī dhilī dhiri dhimi wā mandagati.

SLÜG-GISH-LY, *ad.* lazily, slothfully, slowly—*Susti se, kāhili se yā kāhilāna, āhista kam-ran se yā āhista-ran se—*Āskat se, ālasya wā aidhiyan se, dhire-dhire dhime-dhime haule-haule māndarūp se wā mandatī se. [Āskat, ālasya wā mandatī, japatī.

SLÜG-GISH-NESS, *n.* laziness, sloth, inertness—*Susti, kāhili yā majhūl, be-harakatī.*

SLÜG-A BED, *n.* one who indulges in lying in bed—*Bistar-dost—*Śayyāsefī, bichhaune par parā rahne w.

SLÜICE, *n.* (D. *sluis*) a floodgate, a vent for water; *v.* to emit by floodgates—*Pāni kī rāh kī phātak, badar ran; v. pāni kī rāh ke phātak se nikālā—*Jaladwār wā jalabandhanadwār, jalapath paṇḍī prajāḍā wā jalapavāhī; *v.* jaladwār wā jalabandhanadwār se nikālā.

SLÜICY, *a.* falling or pouring as from a sluice—*Giyā pāni kī rāh ke phātak se girne bahne yā harhap-kar pāne w.—*Mānō jaladwār wā jalabandhanadwār se girne bahne wā harharīkar pāne w.

SLÜMBER, *v.* (S. *slumberian*) to sleep lightly, to repose, to lay to sleep; *n.* light sleep, repose—*Ughnā jhōma jhapki hō yā kachhi nīnd lenā<sup>h</sup>, sonā<sup>h</sup>, solānā yā sulānā<sup>h</sup>; n. uighā jhapki hōki nīnd yā kachhi nīnd<sup>h</sup>, nīnd<sup>h</sup>.*

SLÜMBER-ER, *n.* one who slumbers—*Ughne w<sup>h</sup>, uighāne w<sup>h</sup>, jhapki lene w<sup>h</sup>, kachhi nīnd lene w<sup>h</sup>, soni w<sup>h</sup>.* [laghūnidravasthā.

SLÜMBER-ING, *n.* state of repose—*Istirāhat, nim khrābi—*Nidrāvasthā, nīnd kī dastī.

SLÜMBER-OF'S, SLÜMBER-Y, *n.* causing sleep, sleepy—*Khrāb-āwar, khrāb nāk yā khrāb dost—*Nidrīkar wā nidrījanak, nidrāgrast wā sotī huā.

SLÜNG, *p. t.* and *p. p.* of *sling*—*Sling kā mātī-mutlāq aur mātī-mātīf 'alai-hi yā fīl-i-mātīf—*Sling kī samānyabhit aur purvakriyā wā purvakalikakriyā.

SLÜNK, *p. t.* and *p. p.* of *slink*—*Slink kā mātī-mutlāq aur mātī-mātīf 'alai-hi yā fīl-i-mātīf—*Slink kī samānyabhit aur purvakriyā wā purvakalikakriyā.

SLÜR, *v.* (D. *slurding*) to sully, to soil, to pass lightly, to cheat; *n.* slight reproach or disgrace, trick, a mark in music—*Mailā k<sup>h</sup>, sānnā bhar dālā yā dhappī-dālā<sup>h</sup>, chhipnā chhop-chhōp-k, dhūl-dālā mahitūnā yā jām bīj-kar na dekhā<sup>h</sup>, chhalna yā thapnā<sup>h</sup>; n. 'ab rusāi fāzhat harf yā dāq, robāh-bāz yā dāq bī-ī, musiqī kī ek nishān—*Apsārīn kalāuk wā lūchhān, chhal kapāt dhokhā jhānsi wā chh.dmn. swarāciehchhedchhina.

SLÜT, *n.* (D. *slut*) a dirty woman—*Chirkīn yā galiz 'aurat, be-saliqa 'aurat—*Phūhar strī, mailī-kuchailī strī, avinitavesīnī.

SLÜTER Y, *n.* the qualities or practice of a slut—*Chirkīn yā galiz 'aurat kī kḥo yā 'ūlat—*Phūhar strī mailī-kuchailī strī wā avinitavesīnī kī gun wā ācharap.

SLÜT-RISH, *a.* dirty, not cleanly, disorderly—*Galiz, najis yā chirkīn, be-saliqa—*Mailī, malīn wā malīn, avyavasthit anavasthit wā garbat.

SLÜT-RISH-LY, *ad.* in a slothful manner, dirtily—*Gitārat se, najāsat ālādgi yā nā-pākī se—*Phūhar pan mailī-kuchele-pan wā aparīshkār se, malīnatī wā malīnatā se.

SLÜT-RISH-NESS, *n.* the practice of a slut—*Chirkīn yā galiz 'aurat kī kḥo yā 'ūlat—*Phūhar strī mailī-kuchailī strī wā avinitavesīnī kī chūd.

SLÜ, *a.* (S. *slith*) meanly artful, cunning—*'Aigār yā snakkār, fīratī hīla-bāz harif robāh-bāz yā mutafannī—*Kutīl sayānī wā sayānī, dhūrt.

SLÜ'LY, SLÜ'LY, *ad.* with secret artifice, cunningly—*Fīrat yā hīrat se, robāh-bāzī hīla-bāzī yā 'aigārī se—*Kutīlatī wā kapāt se, dhūrtatī wā sayānī-pan se.

SLÜ'NESS, *n.* artful secrecy, cunning—*Fīrat yā hīrat, robāh-bāzī hīla-bāzī 'aigārī yā makkārī—*Kutīlatī kapāt wā sayānīpan, dhūrtatī wā chhal.

SMACK, *v.* (S. *smaccan*) to have a taste, to make a noise by separating the lips, to kiss; *n.* taste, tincture, a loud kiss—*Maza yā lazzat rukhnā, labōn se chatākā mār-nā, chīmā<sup>h</sup>; n. maza lazzat yā zūqā, bū yā rangat, chatākā yā chatākā<sup>h</sup>—*Swād rukhnī wā rasayukt h., chapchap-k. wā oshthāshotan-k., chummā wā chūmā lenā; *n.* swād wā ras, gandh wā raṅg, anasābdachūmban.

SMACK, *n.* (S. *snace*) a small vessel—*Ek chhotā jahāz, ek chhotī nām<sup>h</sup>.*

SMALL, *a.* (S. *smel*) little, slender, minute, petty, short; *n.* the small or slender part

of any thing—*Sagtr khurd yā qatīl. patlā<sup>b</sup>, bārik, khaṭif yā adnā, kūchak kotāh yā tang*; *n. kisi shai kī chhotā yā patlā hissa*—Chhotā nannhā alp wā thorā, patlā wā jhūnā, sūkshma, kshudra halkā wā ochhā, mātā thiṅgūnā wā laghu; *n. kisi basti kī SMĀLLISH, a. somewhat small*—*Kūchh chhotī nannhā yā patlā<sup>b</sup>*. [chhotā wā patlā bārig. SMĀLLNESS, *n. the state of being small*—*Khurdī, kūchakī, sagirī, kīh tarī, kotāhī, tangī, bārikī*—Chhotā, thorā, alpatwa, alpatā, patlāpan, tanulā, kshudratā, sūkshmatā, laghutā, thiṅgnāpan, saikrātī. [—Kinēlit.

SMĀLLY, *ad. in a small quantity or degree*—*Andale, chande, kūchh<sup>b</sup>, thorā<sup>b</sup>, kīst qadr*

SMĀLLAGE, *n. a plant*—*Ek qism kī malāt*—*Ek bhāntī kī paudhī, oshadhiyisesh.*

SMĀLLCOAL, *n. little coals used to light fires*—*Patthar kī chhotā koylā<sup>b</sup>.*

SMĀLLCRAFT, *n. a vessel of small size*—*Chhotā jahāz, chhotī nāw<sup>b</sup>*—*Kshudra naukā.*

SMĀLLPOX, *n. an eruptive distemper*—*Sitātā<sup>b</sup>, mātā<sup>b</sup>, gotā<sup>b</sup>, chechak, jadwā*—*Sit-dā, vishphoṭ, vasantarog, raktavātī.*

SMĀLT, *n. (D. smalt) blue glass*—*Nilā shisha*—*Nīlakāch, nīlayarnakāch, nīlā kīnch.*

SMĀRAGD, *n. (Gr. smaragdos) the emerald*—*Zumarrad, jannā<sup>b</sup>*—*Marakat.*

SMART, *v. (S. smartan) to feel sharp pain*—*n. quick lively pain*—*a. sharp, pungent, quick, lively, brisk, witty, dressed in a showy manner*—*Parpārānā<sup>b</sup>, jalā<sup>b</sup>, phatnā<sup>b</sup>, chaurānā<sup>b</sup>, charparānā<sup>b</sup>, chhanchhānā<sup>b</sup>, dālānā<sup>b</sup>, lagā<sup>b</sup>, chunchunānā<sup>b</sup>, kīr-kīrānā<sup>b</sup>, kīraknā<sup>b</sup>, chīnang-mānā<sup>b</sup>, chīlaknā<sup>b</sup>; *n. parpar-chāt<sup>b</sup>, chīnang<sup>b</sup>, chīlak<sup>b</sup>, jala<sup>b</sup>, kaṭak<sup>b</sup>, charpar-chāt<sup>b</sup>, chunchun-chāt<sup>b</sup>; a. tē, talch, jald, zinda-ad, chālāk taad nā jald-bīz, hāzīr-jawāb yā namkū, khash-pashak yā khash-tibās*;—*a. Tīkshna tīra wā tikhi, chaparā, śighra wā drut, sasatwa wā udya-gasīl, phurtīlā chaṭṭālā kārā vegawān wā sukri, rasik wā rasivā, suveśī wā solhanavesī.**

SMARTEN, *v. to make smart or showy*—*bihārī dā k<sup>b</sup>.*

SMARTLY, *ad. sharply, briskly, vigorously, showily*—*Tez se, chālākī yā tandī se, zor se, bharkile-pā se<sup>b</sup>*—*Tīkshnatā takhīpan wā tīvratī se, phurtī śighratā chaṭṭakwā wā veg se, bal se, tarāwe se.*

SMARTNESS, *n. quickness, vigour, briskness, wittiness*—*Jaldī yā tē, zor, chālākī yā tandī, hāzīr-jawāb yā namkū*—*Śighratā drutā wā kshīpratā, bal wā saktī, phurtī chaṭṭakwā wā veg, rasikatwa wā sara atwa.* [Khaṇḍakhand k.

SMASH, *v. (mash<sup>b</sup>) to break in pieces*—*Chīr-chūr k<sup>b</sup>, tukre tukre k<sup>b</sup>, purze purze k<sup>b</sup>.*

SMAT(H), *v. (smack<sup>b</sup>) to have a taste*; *n. taste, tincture*—*Maza latāt yā zāiqā rakhnā*; *n. maza yā zāiqā, rangat<sup>b</sup>*—*Swād rakhnā, rasayaktī b., ras rakhnā*; *n. swād wā ras, rang.*

SMATTER, *v. (Dan.) to talk superficially or ignorantly*; *n. superficial knowledge*—*Achhar chatta yā āpar-chāt sā bolnā<sup>b</sup>, khash-chīn sā bolnā*; *n. dānīsh-i-subuk, shamma, khasha-chīn, achhar chatta<sup>b</sup>, dānīsh-i-khām*—*Kīnchijjina wā khandajjānī ke sadrā bolnā. n. alpanān, khandajjān, kīnchijjīn, khandajjānītya, khandavidyā.*

SMATTERER, *n. one who has a slight knowledge*—*Achhar-chatta<sup>b</sup>, āpar-chāt<sup>b</sup>, khasha-chīn*—*Al ajhā, kīnchijjina, khandajjīnī, khandavidyāwān.*

SMATTERING, *n. superficial knowledge*—[*Smatter jo tm hai uski mā'ne dekho*]—[*Smatter jo sañjñā hai uski arth dekho.*]

SMEAR, *v. (S. smear) to overspread with any thing unctuous, to daub, to soil*—*Chhapnā matnā yā lagānā<sup>b</sup>, potnā wā lesnā<sup>b</sup>, tharna bhār-dānā sānā yā mailā.*

SMEARY, *a. adhesive, dauby*—*Chīpchīpā<sup>b</sup>, lastasā yā hajjājā<sup>b</sup>.* [k<sup>b</sup>.

SMELL, *v. to perceive by the nose, to have a particular scent*; *p. t. and p. p. SMELLT*—*Bālū yā bū pinū, bok bū-rakhnā yā bū-d.*—*Sūnghua ghraṇ-k. āghraṇ-k. wā gandhagrahaṇ k., bās-k. bās-d. bīs-rakhnā gandh-rakhna nāhaṇā sugandhī<sup>b</sup>, gandhavisishṭh. wā savas h.*

SMELL, *n. the power of smelling, scent, odour*—*Qurrat-i-shāmma yā shāmma, bo yā bā, bās<sup>b</sup>*—*Ghrāṇāsakti ghraṇendriya wā gandhagrahaṇāsakti, gandh, vās.* [grāhī.

SMELLER, *n. one who smells*—*Bōghu<sup>b</sup>, sūnghū<sup>b</sup>, bōghu<sup>b</sup>*—*Ghrāṇakārī, gandha-*

SMELLING, *n. the power of perceiving smells, the act of one who smells*—*Shāmma yā qurrat-i-shāmma, shāmīn*—*Ghrāṇāsakti wā gandhagrahaṇāsakti, gandhagrahaṇ wā āghraṇ.*

SMELLFEAST, *n. a parasite, an epicure*—*Tufail kasa-ls rikābī-mazhab muft-khor yā tu'ām-talāsh, shikam-parwar yā shikam-banda*—*Parannabhojī rotītor wā parānna-ruchi, chatarā jibhulā perū vishayasevī wā udaraparyāy.*

SMELT, *n. (S.) a small fish*—*Ek bhāntī kī chhotī machhī<sup>b</sup>.*

SMELT, *v. (D. smelten) to melt ore*—*Dhāt ko galā-kar khālīs k.*—*Dhāt ko galā-ke nirmāl k., dhāt kī wā kī mail kātā wā chhāntnā.*

SMELTER, *n. one who melts ore*—*Dhāt ko galā-kar khālīs k. w.*—*Dhāt ko galā-kar*

SMERK. See SMIRK. [nirmāl k. w., dhāt kī wā kī mail kātne w.

SMICKER, *v. (Sw. smickra) to look amorously, to smirk*—*Āshiqāna-nazar karashma yā kīrīshma se dekhnā, nakhre se tabassum k.*—*Kām wā rasikabhāv se dekhnā, choṇ-chle se muskānā wā muskurānā.*

- SMICKER-ING**, *n.* an amorous look — *‘Ashiqāna-nazar, karashma yā kirishma, shewa-*  
Rasikabhrī ki drishṭi, kām ki drishṭi wā chitwan, kāmadrishṭi.
- SMILE**, *v.* (Sw. *smile*) to express pleasure by the countenance, to look joyous, to be propitious, to express slight contempt by the look; *n.* a look of pleasure or kindness, a joyous appearance, favour *Tabassum k., khush khurram mahzūr yī bashshādsh nazar ānā, mubārak maimān matabarrak yā sād h., nigah yī nazar se kisi qadr haqirāt zāhir k.; n. tabassum yā ibtisām, khurram khushī yā bashshāt kī sūrat, mih-bānī yā shafayāt —* Muskān wā muskurānī, prasanna harshit wā praphu’lachit dekh-pānā, prasanna-h. prasannamukh-h. tripādrishṭi k. wā subhankar h., ghriyāstichakadrishṭi k. sāmārshahās-k. wā saghrīpāhās-k.; *n.* muskān muskurī wā muskurṭhat, prasannavadan, āripī wā anugrah. [muskurāne w.]
- SMILER**, *n.* one who smiles — *Matābassim, tabassum-rā, tabassum k. v. —* Muskāne w.,
- SMILE-ING-LY**, *ad.* with a look of pleasure — *Tabassum se, muskān muskurānī yā muskurāhat se h.*
- SMIRCH**, *v.* (S. *mirē*?) to cloud, to soil — *Abdherī k<sup>h</sup>, bhar-dādnā yā mailā-k<sup>h</sup>.*
- SMIRK**, *v.* (S. *smiercin*) to smile pertly or affectedly, to look affectedly soft or kind; *n.* an affected smile; *a.* nice, smart — *Nakhre bāzi se tabassum k., nazakat yā nakhre-bāzi k. sāth mulīm yā mih-tān nazar-ānā; n. kath haṭṭī<sup>h</sup>; a. ‘amda, nafs —* Chōchle ke sāth haṭṭī wā vilakshapāhās k., dambh dūmbh wā dhōṛ ke sāth mridu wā dayān dekh-pānī; *n.* vilakshandhiya, vilakshapānī; *a.* uttam, sunder.
- SMITE**, *v.* (S. *smite*) to strike, to kill, to destroy, to afflict, to affect with passion; *p. t.* SMOTE; *p. p.* SMITTEN or SMIT *Mirnā<sup>h</sup>, halik k., ān-lenī wā qatl k., taklif yī sarā dān, shauq yī ‘ishq waqtā se musarr k. —* Mīr-d. wā aghāt k., mīr-dādnā wā prīṭī-lenā, mashk k. wā satyānās k., pīpī wā dānd d., kāmāṭta wā kīnamolīt k.
- SMITER**, *n.* one who smites — *Mārc a<sup>h</sup>, mīr<sup>h</sup>, ārib- —* Hantā ghātak, ghātī.
- SMITH**, *n.* (S.) one who works in metals — *Lohār<sup>h</sup>, sonār<sup>h</sup>, dhāt kā kam karne w<sup>h</sup>, āhan-gar, zar-gar, hadīdāt.*
- SMITHERY**, *n.* the workshop of a smith, work done by a smith — *Lohār-khāna āhan-gar khāna yā āhan-gar kī dūkān, āhan-gar yā zar-gar kā banīya kām kām —* Lohākārasīlā wā dhaukārasīlā, lohār wā sonār kā banīya hua kām.
- SMITHY**, *n.* the workshop of a smith — *Lohār-khāna, āhan-gar-khāna, āhan-gar kī dūkān —* Lohākārasīlā, lohākārasīlā, dhaukārasīlā, lohār wā sonār ke kām karne kā ghar. [zar-garī Lohār kī vidyā, lohārī.]
- SMITHCRAFT**, *n.* the art of a smith — *Āhan-gar hadīdāt yā zar-gar kā jāt, āhan-garī,*
- SMOCK**, *n.* (S. *smock*) a woman's under garment, a shift — *Ek kurtī jo ‘auratē kapron ke tele pahintī hai, ‘auratōn kī qamis —* Ek jhulī jo striyaṅ kapron ke niche pahintī hai, striyaṅ kī adhoवास wā antariya.
- SMOKELESS**, *a.* wanting a smoke — *Be-qumās —* Anariyaṅīyā.
- SMOCK-FACED**, *a.* pale-faced, maidenly — *Zard rū yī khushk-rū, dosh za ke māmīnd —* Pīlāmūh kī sukhe-mūh-kī mlānavadan wā vīṇānavadan, kumārīsadrī wā kumārīkī-mūp.
- SMOKE**, *n.* (S. *smoke*) the sooty exhalation from a burning substance; *v.* to emit smoke, to scent or dry by smoke, to burn, to smell, to find out, to use tobacco — *Dād, dukhān, dhuān<sup>h</sup>, dhūm<sup>h</sup>, dhuān<sup>h</sup>, dhuān<sup>h</sup>, dhuān<sup>h</sup>; v. dhuānā dhuān-nikālā yā dhuān-uthān<sup>h</sup>, dhu-ān-d dhuān-dekhīnī dhuān khilānī dhuānīnī yā dhuān meṅ sukhnā<sup>h</sup>, jalnā yī talpānā<sup>h</sup>, gandh yā bīs pānā<sup>h</sup>, bhāphnā khoj-nikālā dhuān-nikālā yā nikālā<sup>h</sup>, tamākū yā tamākū pānā.*
- SMOKER**, *n.* one who smokes — *Dhuān meṅ sukhnā w<sup>h</sup>, dhuān cī khilāne w<sup>h</sup>, tamākū yā tamākū pine w., huqqa-kash.* [dhūmābīn.]
- SMOKELESS**, *a.* having no smoke — *Be-dād, be dhuān, binā dhuān kā<sup>h</sup> —* Nirdhūm,
- SMOKY**, *a.* emitting smoke, filled with smoke — *Jis se dhuān nikle yā uthe<sup>h</sup>, pur-dād dukhānī yā dād ālā<sup>h</sup> —* Dhūmīnā wā dhūmotk-shapak, dhuāndhār dhūmanny saḥmān wā dhuān-se-bharā hut. [khilānā<sup>h</sup>.]
- SMOKEDRY**, *v.* to dry by smoke — *Dhuān meṅ sukhnā<sup>h</sup>, dhuān dekhānā<sup>h</sup>, dhuān-*
- SMOOTH**, *a.* (S. *smoth*) even, glossy, soft, bland, not harsh, gently flowing; *n.* the smooth part of any thing; *v.* to level, to make easy, to soften, to calm or allay, to flatter — *Hamrār barābar yā musattah, sāf musaffī, jilā-dār yā muhre-dār, mulīm yā narm, latf yā kalīm, shirīn fasāh yā mazūn, narm se bahtā hai; n. kist shai kā narm yā sāf hisā; v. hamrār barābar musattah musaffī yā sāf k., ādnā yā sahl k., mulīm yā narm k., taslīm d. wā k., khush-āmud k. —* Sam samān silpat chauras wā battādhār, chiknā suigāha chikkan wā chikkan, komal, mridu wā narm, aruksha wā aparush, dhārīvdhī visarī samānagatī akshubdha śānt nīrveg wā nistarāṅ; *n.* kist vastu kī chiknā wā komal bhāṅ; *v.* sam samān battādhār chauras silpat wā chiknā k., sugam k., komal wā mridu k., śānt wā thāndhā k., lūrkhuṭī wā jigjigī k.
- SMOOTHEN**, *v.* to make smooth — *Hamrār barābar musattah sāf yā musaffī k. —* Sam samān chauras silpat wā chiknā k., chiknānā, chaurasānā.

SMOOTHEN, *n.* one who smooths—*Hamwār barābar musattah sâf yâ musaffâ k. w.*—Chiknâne w. sam sam in chauras battādhār wā silpat k. w., chiknâ k. w.

SMOOTHLY, *ad.* not roughly, evenly, mildly—*Shirīnī safūi yâ fasāhat se, hamwārī yâ barābarī se, narmī mulāimat yâ mulāyemat se*—Chiknū chiknūhāt arukshatā wā aparushatā se, samatā saminatā chaurasāi wā battādhārī se, komalatā wā mridutāi se.

SMOOTHNESS, *n.* evenness of surface, softness—*Hamwārī barābarī yâ safūi, narmī mulāimat mulāyemat shirīnī manzūi yâ fasāhat*—Samatā saminatā chaurasāi battādhārī wā chiknūhāt, komalatā mridutā arukshatā wā madhurabūshitwa.

SMOOTHFACE, *a.* having a mild soft look—*Narm-rā, mulīm-rā, zanām-rā*—Komalavadan, mridumukh.

SMOTE, *p. t.* of *smite*—*Saite kâ mazi-mutlaq*—Smite kâ sāmūyabūht.

SMOTHER, *v.* (S. *smoran*) to suffocate by excluding air, to stifle, to suppress; *n.* state of suppression, smoke, dust—*Sāis-rok-kar yâ galā ghōst-kar mār-dilnā<sup>h</sup>, dī-rakhnā<sup>h</sup>, dabānā<sup>h</sup>*; *n.* *dabūr yâ dāb<sup>h</sup>, dhunān dhūnān, dhūwā yâ dhūwā<sup>h</sup>, dhat<sup>h</sup>* [*aur dhūnān<sup>h</sup>*—Antardihawan h., antarjwān k.

SMOTHER, *v.* (S. *smoran*?) to burn and smoke without vent—*Bhitar-kī bhitar jaln* *aur dhūnān w<sup>h</sup>*—Antardihawan, antarjwāli, gūhadihawan, antardāhi.

SMOULDERING, SMOULDER, *a.* burning and smoking without vent—*Bhitar-kī bhitar jaln* *aur dhūnān w<sup>h</sup>*—Antardihawan, antarjwāli, gūhadihawan, antardāhi.

SMOULDER, *a.* (Dan. *smok*) neat, spruce; *v.* to make spruce, to adorn—*Suthrā albelā yâ chiknā<sup>h</sup>, banā-chunā banā-thana chhail-chikanigā yâ chhail chhabilā<sup>h</sup>*; *v.* *suthrā yâ chikanigā k., chikanānā sojanā banānā channā yâ saivārnā<sup>h</sup>*.

SMOULDER, *ad.* neatly, spruce—*Suthrāi se<sup>h</sup>, chhail pan allalāi allal pan chikanigā-pan yâ banāvat se<sup>h</sup>*.

SMUGGLE, *v.* (Ger. *schmuggeln*) to import or export secretly and unlawfully—*Mahsūd-mārnā, chhuk mārā<sup>h</sup>, ghāt mārā<sup>h</sup>, bilā jawāz khufgatan māl gair-mulk*

*se lānā yâ gair-mulk kō bhejā*—Chupchup wā chori se nishiddhabānījyavastu desāntar se lina wā desāntar kō bhejā.

SMUGGLER, *n.* one who smuggles—*Chhukī mār<sup>h</sup>, ghāt-mār yâ ghāt mār<sup>h</sup>, bilā jawāz khufgatan māl gair-mulk se lina w. yâ gair-mulk kō bhejā w., mahsūd chor*—Chori se nishiddhabānījyavastu desāntar se lina w. wā desāntar kō bhejā w., sūlkadasyū.

SMUGGLING, *n.* unlawful importation of goods—*Bilā jawāz gair-mulk se māl lānā*—Chori se nishiddhabānījyavastu desāntar se lānā, nishiddhabānījyadravyamāyan.

SMUT, *n.* (S. *smitta*) a spot made with soot, mildew, obscenity; *v.* to mark with soot, to taint with mildew, to gather smut—*Dada kâ dāg, qerū, khurāfāt yâ fūsh*; *v.* *āda-āda k., qerū hūnā yâ qerū se kharāb k., dād-āda<sup>h</sup> h. yâ dād-chojānā*—Kūjal kajāl wā kākā kā dhappi, tarudhishan kledajamal leynī wā hardā, apūshad kutsitavakya kutsitavachan wā durvachan; *v.* kākā kajāl wā kajāl se thar dāna wā mūlī k., leynīyānā wā hardā se dushit k., kākā batūna wā kākā hojānā.

SMUT, *v.* to blacken with smoke—*Dhūnān se kākā k<sup>h</sup>*.

SMUTTY, *a.* black with smoke, obscene—*Dād-āda<sup>h</sup> yâ galā, khurāfāt yâ fūsh*—Malinas malin malin māli wā dhūnēn-se kākā, avāchya kutsit kusāvaya wā durukt.

SMUTTILY, *a.* blackly, foully, obscenely—*Kākā se<sup>h</sup>, āda-āda nā pākī yâ gildat se, khurāfāt yâ fūsh se*—Kālimā wā kālpan se, malinata malinata wā māle-pan se, durukti durvachan apūshad wā avāchyatī se.

SMUTTINESS, *n.* soil from smoke, obscenity—*Dād-āda<sup>h</sup>, fūsh yâ khurāfāt*—Dhūnēn se kākā wā māle-pan, durvachan durukti avāchyatī wā kutsitawā.

SNACK, *n.* (D. *snacken*) a share, a slight hasty repast—*Hissa, nāshā yâ nāshā*—Bhag wā aṅś, jalprīn laghubhojan wā alpāhar.

SNaffle, *n.* (D. *snare*) a bridle which crosses the nose; *v.* to bridle, to hold—*Unkrī<sup>h</sup>, dhattī<sup>h</sup>*; *v.* *lōmān-d, yâ zabt-mēn-rakhnā, pakaynā<sup>h</sup>*—*v.* Roknā wā dukri-lagānī, dharnā wā thāubhānā.

SNAG, *n.* a sharp protuberance, a rough branch, a tooth left by itself—*Gānth yâ dhībā<sup>h</sup>, khūth-wālī dāl yâ chhotī dāl jiskī muñh chokhā yâ pūnā ho<sup>h</sup>, bāharī dī<sup>h</sup>* [*khathōā se bhārā huā<sup>h</sup>, chhotī aur paine-muñh-kī dālōn se bhārā-huā<sup>h</sup>*.

SNAGGED, SNAGGY, *a.* full of snags—*Gānthilā<sup>h</sup>, gānthōn se bhārā-huā<sup>h</sup>, pur-gīrah*.

SNAIL, *n.* (S. *snacel*) a slimy slow creeping reptile, a drone—*Ghoṅghā yâ ghoṅgā<sup>h</sup>, sust kālil yâ majhūl shaykha*—Sambūk sambūkayāsi kambuvāsi wā kavachavāsi krimi, jar alās alāsī askatī nīdhī wā atināndagatī jan.

SNAIL-LIKE, *ad.* in the manner of a snail, slowly—*Ghoṅghā-wā yâ ghoṅgā-sā<sup>h</sup>, dhīre-dhīre dhīme-dhīme yâ haule-hantē<sup>h</sup>* [*vyāl, jannag, vishadhar*.

SNAKE, *n.* (S. *snara*) a kind of serpent—*Sānp<sup>h</sup>, nāg<sup>h</sup>, mār*—Sarp, bhujāng, ahi, SNAKY, *a.* pertaining to a snake, like a snake—*Mār-mansūd, mār-sirat yâ mār-sā*—Sarpasambandhī, sarpasudriā wā sānp-sarikhā.

SNAP, *v.* (D. *snappen*) to break short, to strike with a sharp sound, to bite suddenly, to try to bite; *n.* a sudden breaking, a quick eager bite—*Chap se torṇā yâ tūnā<sup>h</sup>*,

*chattakná patkáná tarkáná karkáná ciatakná patakná tarakná yá karukná<sup>b</sup>, habak-  
lená phár-khána cháby-lená yá kút-khána<sup>b</sup>, habakne phár-kháne yá kút-kháne ko  
jhapakná yá lupakná<sup>b</sup>; n. chafak karáká chafáká turáká tarák tarakná chafakná  
karakná yó patakná<sup>b</sup>, habak yá d'it-se-ek-ek-pakar<sup>b</sup>.*

SNAP'FER, *n.* one that snaps—[Snap jo masdar hai us se ism-i-fa'il ke ma'ne samajh-lo]—  
[Snap jo dhiatu hai us se karti ká arth ján-lo.]

SNAP'PISH, *a.* eager to bite, peevish, tart—*Katuká<sup>b</sup>, tursh-mizáj zád ranj yá tunuk-  
mizáj, taluk tursh yá saht*—Dauśmasil, chirehira jhaujhaua jaljala karkas karkasa-  
sil wá kukkuraswabhai, karwá karwá tita wá kafu.

SNAP'PISH-LY, *ad.* peevishly, tartly—*Zúd-ranj tursh-mizáj yá tunuk-mizáj se, taluká tur-  
shí yá sahtise*—Chihichihat wí karkasasilatise, karwá karwá khatá wá kafutá se.

SNAP'PISH-NESS, *n.* peevishness, tartness—*Zúd-ranj tursh-mizáj yá tunuk-mizáj, sahtí  
turshí yá talukí*—Chihichihat chihichihan jhunjhuliyajan wá karkasasilata, karwá  
karwá wá kafutá. [dhiviseh wá ek bhánti ká panthá, ek prakár ká khel.

SNAP'DRUG ON, *n.* a plant, a kind of play—*Ek gism ki nabát, ek tarah ká khel*—Oshu-  
SNAP'SACK. See KNAWSACK.

SNARE, *n.* (Dan.) a gin, a noose, any thing which entraps; *v.* to entrap—*Dám yá  
pié-dam, kamant, pish<sup>b</sup>; v. phaisánu<sup>b</sup>, pháidnu<sup>b</sup>, pháidnu<sup>b</sup>, phande se pakarna<sup>b</sup>,  
d'im men lánu*—Phandá wá phándi, phansi phans wá phansari, pis.

SNARE, *n.* one who lays snares—*Phaisánu<sup>b</sup>, pháidnu<sup>b</sup>, pháidnu<sup>b</sup>, phande se pakarna<sup>b</sup>,  
pakaunu yá sám, sám men tam<sup>b</sup>*. [Ujhriri wá lapet-d, vyakul-k, vyast-k, wá ghalri-d.

SNARE, *v.* to entangle, to embarrass—*Pich-dar pich k, hairán mutarib yá tang k.*—

SNAR-Y, *a.* entangling, insidious—*Ujhrí<sup>b</sup>, gani-girá qibá-putrast litratí haft-rangi  
mataganá yá shippa-haz*—Phaisánu wá lapetá, mýi kapati mayánuwít wá mayápatu.

SNARLY, *v.* (Ger. *schwarzen*) to growl, to speak roughly—*Gurajna gurajná ghurraná  
gurraná ghurghuránu yá ghuránu<sup>b</sup>, gurá bolná<sup>b</sup>.* [karwá bolne w<sup>b</sup>.

SNARE, *n.* one who snares—*Gurajne<sup>b</sup>, gurajne<sup>b</sup>, ghurane<sup>b</sup>, gurane<sup>b</sup>.*

SNAPT, *n.* (Ger. *schmant*) the snuff of a candle—*Gul*—Batti ka jalá hui bhág.

SNATCH, *v.* (D. *snakken*) to seize hastily, to catch at a short fit; *n.* a hasty catch, a  
short fit—*Chuk lená chhor lená chhiná klich-lená yá ainch-lená<sup>b</sup>, jhapat-lená  
athá-lená yá jhapaká-le lená<sup>b</sup>; n. jhapat ainch-khách yá chhin chhon<sup>b</sup>, lahar yá  
tarang<sup>b</sup>.*

SNATCHER, *n.* one who snatches—[Snatch jo masdar hai us se ism-i-fa'il ke ma'ne samajh-  
lo]—[Snatch jo dhiatu hai us se kartá ká arth ján-lo.] [chakti yá pháiki<sup>b</sup>.

SNATCHING, *n.* (S. *snatching*) a chip, a slice—*Tukrá chari yá chhin<sup>b</sup>, pháik phári*

SNEAK, *v.* (S. *sneak*) to creep slyly, to withdraw meanly, to crouch, to hide; *n.* a  
sneaking fellow—*Dabak-ánu yá réng ánu<sup>b</sup>, chupke se satuk-jánu sarak-jánu tal-jánu  
yá khisak-jánu<sup>b</sup>, dabná chhupná chupwí dabak-jánu yá dabak-rakná<sup>b</sup>, chhipánu yá  
lukaná<sup>b</sup>; n. gúlay<sup>b</sup>, dabá<sup>b</sup>, dabk<sup>b</sup>, dabk<sup>b</sup>.*

SNEAKER, *n.* a small vessel of drink—*Jám, píyála yá píyála*—Pámasára.

SNEAKING, *p.* *a.* servile, mean, crouching—*Khíng barádar faronánu yá dani, dán páji  
yá haqir, dabk dab-jánu w. yá dabak-jánu w<sup>b</sup>.*—Kusitaprakár se atilíunakári wá  
atísántwanakári, nich adhan wá kutsit, dabkel dabel wá dabbi.

SNEAKING-LY, *ad.* servilely, meanly—*Khíng-barádrí se yá gulámánu, píyánu yá  
kamíngrí se*—Atilalan atihátukir atísántwan wá atyanuról se, adhmarúp wá  
nichatwa se.

SNEAKING-NESS, *n.* meanness, servility—*Kamíngrí páji-pat yá danút, khíng-barádrí  
qabánu yá tabí-dári*—Nichatwa adhamatí nichatá kshudratá wá tuchchhatá, atilá-  
lan atyanuról atyanurólátá wá atihátukár.

SNEAKS-BY, SNEAK'UP, *n.* a sneaking fellow—*Gúlay<sup>b</sup>, dabá<sup>b</sup>, dabk<sup>b</sup>, dabkel.*

SNEAP, *v.* (Dan. *snæbe*) to reprimand, to check, to nip; *n.* a reprimand, a check—  
*Sar-zanish malámat yá itáb k, dántwí yá dántu<sup>b</sup>, nochná<sup>b</sup>; n. sar-zanish malámat  
yá itáb, zab*—Dapatná vágdand-k. wá mukhadand-k, jhírakná jhapakná wá jhárná,  
khasotná wá khutakná; *n.* jhírkí dapat wá ghurkí rok.

SNEB, *v.* to check, to chide, to reprimand—*Dánu yá dántu<sup>b</sup>, jhírakná yá jharakná<sup>b</sup>,  
jhárná dapatná yá latherná<sup>b</sup>.*

SNEB, *v.* to check, to reprimand, to nip—*Dántu yá dántu<sup>b</sup>, sar-zanish malámat yá itáb  
k, nochná<sup>b</sup>*—Jhírakná wá jharakná, dapatná jhárná vágdand-k. wá mukhadand-k.

SNEED, *n.* (S. *sneed*) the handle of a scythe—*Hánsue ká bent<sup>b</sup>.* [khasotná wá khutakná.

SNEEK, *v.* (L. *snare*) to show contempt by turning up the nose or by a look, to in-  
sinuate contempt by covert expressions; *n.* a look or expression of ludicrous scorn—  
*Nák-charhánu nák sikorná yá nák sikorná<sup>b</sup>, mihná-phenká thesrá-k. yá bolí-  
phol-bolná<sup>b</sup>; n. nák-charhá<sup>b</sup>, thesrá<sup>b</sup>, thená<sup>b</sup>, tanz, istihá, sukhriga.*

SNEERER, *n.* one who sneers—*Nák-charhá<sup>b</sup>, nák charháne w<sup>b</sup>, thesarará<sup>b</sup>, ta-na-zan,  
mihná pheikne w<sup>b</sup>.* [ta-na-zan, mihná pheikne w<sup>b</sup>.

SNEER'FUL, *a.* given to sneering—*Nák-charháne w<sup>b</sup>, thesrá k. w<sup>b</sup>, thená d. w<sup>b</sup>.*

**SNEEING-LY**, *ad.* with a look or expression of ludicrous scorn—*Nák-chaphá-kar<sup>h</sup>, nák síkor-kar<sup>h</sup>, tharé mán<sup>h</sup>, mihná pheuk-kar<sup>h</sup>, tanzan.*

**SNEEZE**, *v.* (S. *niezan*) to eject air suddenly through the nose : *n.* a sudden ejection of air through the nose—*Chhiínkú<sup>h</sup> ; n. chhiínk<sup>h</sup>.*

**SNIZZ**, *v.* *n.* the act of ejecting air suddenly through the nose—*Chhiínkú<sup>h</sup>, chhiínk<sup>h</sup>, SNIZZ*, *v.* under SNEAP. [*Nák se khíínkú<sup>h</sup>, nák se s írukú<sup>h</sup> ; n. súnghú<sup>h</sup>.*]

**SNIFF**, *v.* (D. *sniff*) to draw air audibly up the nose ; *n.* perception by the nose—

**SNIGGLE**, *v.* to fish for eels, to snare—*Bám machhli pakarne ká koshish k., phónsú yá phónsú<sup>h</sup>—Bám machhli pakarne ká udyog wá prayatn k., pháindá wá phaudó se pakane.*

**SNIP**, *v.* (D. *snippen*) to cut at once with scissors ; *n.* a single cut, a shred—*Katar-dhá<sup>h</sup>, kat or d<sup>h</sup>, katará<sup>h</sup>, katar lená<sup>h</sup> ; n. tarish, tarísha reza purza yá parcha ; n. Kát, kátan chhiín<sup>h</sup> chhiítan wá katan.*

**SNIPPER**, *n.* one who snips—*Katarne w<sup>h</sup>, katar dālu w<sup>h</sup>.*

**SNIPPLE**, *n.* a small part, a share—*Chhoti hissá, bahra—Kshudra bhág, aís*

**SNIPSNIP**, *n.* tatt chalogne—*Sakht swat-jawab, tursh-guft-gá—Karwi wá karwi bát-chit, Larká-parasowarip.*

**SNIPPE**, *n.* (D. *snip*) a bird, a fool—*Cháhá pankul yá pantohá<sup>h</sup>, ahmaq—Dirghachahéhi dirghamuch wa dirghachahuvishit pakshibhed, mürkh jar mürh wá gawdi.*

**SNIVEL**, *v.* (S. *snivel*) to run at the nose, to cry as children with snuffling—*Nák bah-nák chalanú nák jharú rént jharú ná rént níkalú<sup>h</sup>, thínakú thínakú sísakú mímímímú nákid, gá lak-sa roná<sup>h</sup>.* [*w<sup>h</sup>, sísakne w<sup>h</sup>.*]

**SNIVELLER**, *n.* one who snivels—*Thínakú<sup>h</sup>, thínakú<sup>h</sup>, thínakne w<sup>h</sup>, thínakne.*

**SNOORE**, *v.* (S. *snore*) to breathe with noise in sleep : *n.* a noise through the nose in sleep—*Khorrá<sup>h</sup> marná<sup>h</sup>, ghorrá<sup>h</sup> marná<sup>h</sup>, nák kharakhará<sup>h</sup>, nák-bajáná<sup>h</sup>, thá rak párá<sup>h</sup>, ghorrá<sup>h</sup> ; n. khorrá<sup>h</sup>, ghorrá<sup>h</sup>, tharak<sup>h</sup>, nák ki kharakhará<sup>h</sup>, nák ká bajni gá bolú<sup>h</sup>.*

**SNOORT**, *n.* (D. *snorken*) to blow hard through the nose—*Farráná<sup>h</sup>, pharráná<sup>h</sup>, phurukná<sup>h</sup>, phurki marná<sup>h</sup>, phúnkú<sup>h</sup>, nák gharugh vánú<sup>h</sup>.*

**SNOOTING**, *n.* the act of blowing hard through the nose—*Farráná<sup>h</sup>, pharráná<sup>h</sup>, phurukná<sup>h</sup>, nák-gar-chorú<sup>h</sup>, phú ki marná<sup>h</sup>.*

**SNOOT**, *n.* (S. *snoot*, the mucus of the nose—*Rént<sup>h</sup>, réntá<sup>h</sup>, net<sup>h</sup>, póntá<sup>h</sup>, sínak<sup>h</sup>.* [*huá<sup>h</sup>, SNÖP*, *v.* a full of snout—*Póntá<sup>h</sup>, réntá<sup>h</sup>, rént rénté net pónté gá sínak se bhurá.*]

**SNOOT**, *n.* (Ger. *snoute*) the nose of a beast, a nozzle ; *v.* to furnish with a nozzle—*Thathua thathu snút súr gá taurá<sup>h</sup>, tóuk ápi gá sirá<sup>h</sup> ; v. tóuk dár k., tóuk-lagínú<sup>h</sup>, ápi lagínú<sup>h</sup>.* [*tóuk ápi ná sirá rukhne w<sup>h</sup>.*]

**SNOOTED**, *a.* having a snout—*Thithun wálá<sup>h</sup>, tháthun-dar, tháthun wálá<sup>h</sup>, súp-wálá<sup>h</sup>,*

**SNOOTY**, *a.* resembling a beast's snout—*Thithun sí<sup>h</sup>, taurá<sup>h</sup>, thá<sup>h</sup>, súp se<sup>h</sup>.*

**SNOW**, *n.* (S. *snaw*) frozen vapour which falls in white flakes ; *v.* to fall in snow—*Barf ; v. barf párá<sup>h</sup>, barf girná, barf barasná—Him, tushar, tubin ; v. him párá<sup>h</sup>, tushar girná, tubin barasná.*

**SNOWY**, *a.* abounding in snow, white—*Barfi barf-nák barf dír ná pur barf, safed gá safed—Himawán himamay tusharway wá himavrit, himavarn súka swet wá dhaulá.* [*pind.*]

**SNOWBALL**, *n.* a round lump of snow—*Kura i barf, barfe golá—Himapind, tushara-*

**SNOWBROTH**, *n.* very cold liquor—*Nihíyat sard sharb—Atíítalapuniya, atíítalapuya-dravya.* [*hué—Himayritasikhar, himasikhar, himasikhar.*]

**SNOW-CROWNED**, *a.* having the top covered with snow—*Barf álada, barf se dhapá*

**SNOWDROP**, *n.* an early flower—*Gul-i-chándni—Ek phul jo bahat hí Sighra hotá hai.*

**SNOWWHITE**, *a.* white as snow—*Barf ná safed safáid yá safáid, káfuri rang ká—Himavarn, him wá tushar ko sadhi<sup>h</sup> swet wá dhaulá.* [*gulma.*]

**SNÖB**, *n.* (D. *snob*) a knot, a snag—*Girah yá girih, gínth<sup>h</sup>—Granthi, granthiká wá SNÖB*, *n.* having a short or flat nose—*Chhoti gá chipti nák ká<sup>h</sup>, chhoti gá chipti nák wálá<sup>h</sup>—Natanasika.*

**SNÖB**, *v.* (Dan. *snibe*) to check, to nip—*Malínat yá sar-zanish k., nochná<sup>h</sup>—Dánt-má dánt jhiraku i jhiriku wá rokná<sup>h</sup>, khutakná khóntui wá chónthná.*

**SNÖDGE**, *v.* (Dan. *snijer*) to lie close—*Dabká-pará ráhná<sup>h</sup>, dabak ráhná<sup>h</sup>, ek kone méh párá-rahni gá dabká-ráhná<sup>h</sup>.*

**SNÖFF**, *n.* (D. *snuff*) the burnt part of a candle-wick, powdered tobacco, resentment, huff ; *v.* to inhale, to scent, to crop the candle, to snort, to sniff in contempt—*Gul, roshan-damóg yá mag-roshan, bog ; y i kina, khafagi yá khafgi ; v. dam ke sáth khíínchú<sup>h</sup>, bol-lená yá bú lená, gul tarishná gul-lená yá gul-kádná, farráná<sup>h</sup>, haqarat ke sáth súnghú<sup>h</sup> k.—Batti ká jalá-hud bhág, súnghani súnghani nás nasya násákachurn wá násá-churn, dwesh wá rosh, krodh ; v. nák se surakná wá súns ke sáth khíínchú<sup>h</sup>, gandh lená wá súnghná, batti ke jalé hue bhág ko kát-dálná, phúnkárná phurki-marná wá pharriti-márná, ghriná wá ghin se súnghú<sup>h</sup> k.*

- SNUFF-ER**, *n.* one who snuffs—[*Snuff jo masdar hai us se ism-i-fā'il ke ma'ne samajh-lo.*]  
—[*Snuff jo dhātu hai us se kartā kā arth jān-lo.*] [battī kāfne kī katarui.]
- SNUFFING**, *n. pl.* an instrument for snuffing candles—*Gul-gir, gul-tarāsh*—Jali hui
- SNUFFLE**, *v.* to speak through the nose—*Nāk se bolnā<sup>h</sup>, nāki de-kar bolnā<sup>h</sup>, nāki-d<sup>h</sup>, bhīnbhīnā-kar bolnā<sup>h</sup>, mīmīcānā<sup>h</sup>.* [Nasyādhār, nasyapātra, nāsikāchūrpādhār.
- SNUFF-BOX**, *n.* a box for carrying snuff—*Mogz-roshan-dān, nās-dān, sānghān-dān*—
- SNUFF-TAKE-ER**, *n.* one who takes snuff—*Sānghān lene w<sup>h</sup>, nās-ene w<sup>h</sup>, mogz-roshan lene w.*
- SNUG**, *v.* (Dan. *sniger*) to lie close; *a.* close, concealed, sheltered, convenient or comfortable—*Lag-jai-huā<sup>h</sup>, chimatnā<sup>h</sup>, sat-lagnā<sup>h</sup>; n. chīmta-huā<sup>h</sup>, poshāta, mahfūz, mā'q<sup>l</sup> yā farah-bakhs<sup>h</sup>; a.* Sati-huā wī nikāṭasīyī, gupt gupt wā chhipī hua, āvrit wā saprachchāna, suthrā yathāy-gya suth wā yathāsukh.
- SNUGNESS**, *n.* state of being snug—*Mā'qili, chīmti hui hālat, 'amdagī, farhat-bakhsī*—Suthrā, yathāy-gyati, susābhātā, sāti hui dāsī, susthātā, susthiti.
- SŌ**, *ad.* (S. *so*) in like manner, thus—*Ustarah yā nī tarah, istarah yā lihāzā*—Waisa taisi woh ūhī tyōn tathā wī us prakār se, aisi yōn wā is rīti se.
- SŌAK**, *v.* (S. *soṅak*) to lie steeped in water or other fluid, to enter into pores or interstices, to draw in by the pores, to steep, to drench—*Bhijnā<sup>h</sup>, masām se patīhnā, jeb k., bhijānā<sup>h</sup>, tar k.*—Bhignā, chūdhwadwārā ghusnā wā patīhnā, sokhū, bhiginā, bhigori.
- SŌAKER**, *n.* one that soaks, a great drinker—*Tar k. w. yā, aṭ k. w., bapī shērālā*—
- SŌAP**, *n.* (S. *sup*) a substance used in washing; *v.* to rub over with soap—*Sābū; v. sābūn laynā, sābūn se malnā*—Sārvak-har, mārjanalep; *v.* mārjanalep laynā, sārvakshar se malnā.
- SŌAPY**, *a.* like soap, smeared or covered with soap—*Sābūn-sā, sābūn se potā huā yā bhārā huā*—Chiknā, sarjikāhīpt wā mārjanalep se potā huā wī bhārā-huā.
- SŌAP-HŪL-ER**, *n.* one who makes soap—*Sābūn par, sābūn sār, sābūn-chī*—Mārjanalep-kār, sārvakshar-kār.
- SŌAR**, *v.* (Fr. *essor*) to fly aloft, to rise high, to tower; *n.* a towering flight—*Buland-parwāz k., yā buland-parwāz h., su'ūd k., bālā-parī k.; n. buland-parwāzī, bālā-parī, su'ūd*—Utkar ūche jānā wī ur charhnā, ūpar charhnā, ūrdhwhagaman wā ūrdhwarohān k.; *n.* ūrdhwhagaman, ūrdhwarohān, ūrdhwhagati, ūpar charhnā, ūpar urānā.
- SŌAR'ING**, *n.* the act of mounting aloft—*Buland-parwāzī, bālā-parī, su'ūd*—Ūrdhwhagaman, ūrdhwarohān, ūrdhwhagati, ūpar charhnā, ūpar charhnā, ūpar urānā.
- SŌB**, *v.* (S. *soḥab*) to sigh with convulsion—*n.* a convulsive sigh—*Sisaknā<sup>h</sup>, thu nuknā<sup>h</sup>, siski bhārā<sup>h</sup>; n. thūnak<sup>h</sup>, sisak<sup>h</sup>, siski<sup>h</sup>.*
- SŌBERING**, *n.* the act of sighing with convulsion—*Thūnak<sup>h</sup>, sisak<sup>h</sup>, siski<sup>h</sup>.*
- SŌBERLY**, *a.* (L. *sobrius*) temperate, calm, regular, serious; *v.* to make sober—*Parhez-gīr parhezī yā muttagī, bī-hosh hosh-gīr hamwārī yā bā-qarār, durust mā'qūd yā salīm, saujdā āhista yā mudabbir; v. parhez-gīr parhezī muttagī, bī-hosh hosh-gīr hamwārī bā-qarār durust mā'qūd salīm saujdā āhista yā mudabbir k.* Sānyam pānasānyam wī amatta, thandhū wī śānt, niyāt wā thik, dhīr sthīr niyātavrittī wā gambhīr; *v.* sānyam śānt niyāt thik dhīr sthīr wā gambhīr k.
- SŌBERLY**, *ad.* temperately, calmly, seriously—*Parhez-gīr parhezī yā hosh-yārī se, āhista-gīr hamwārī yā qarār se, saujdāgī se yā mudabbirīna*—Sānyam wī amattatā se, śāntatā sthīratā wī niyātavrittī se, gambhīratā wā dhīratā se.
- SŌBERNESS**, *n.* temperance, calmness—*Parhez-gīr parhezī yā hosh-yārī, durust āhista-gīr, salīm hamwārī yā saujdāgī*—Sānyam amattatā parimitāpan wā pānaprasaktatā, dhīraj dhīratā gambhīratā niyātavrittī sthīratā wā thandhāpan.
- SOBERETY**, *n.* temperance, seriousness—[*Soberness ke ma'ne dekho*]—[*Soberness kā arth dekho*.]
- SŌBER-MINDEDNESS**, *n.* calmness, coolness—*Hamwārī āhista-gīr mul'imat yā mulā-yamat, durust taqwat tuamamūl yā saujdāgī*—Sthīrabuddhitwā wā sthīratā, dhīratā dhīraj śāntatā wā gambhīratā.
- SŌC**, *n.* (S.) jurisdiction, privilege—*'Alāqā yā 'amal, haqq*—Ādhipatyā, adhikār.
- SŌCCAGE**, *n.* tenure of lands by a certain or determinate service—*Milkiyat-i-zamīn jo ma'aīyan khidmat-qazārī kī shart se qabze meñ rahtī hai*—Bhūmyadhi-kār jo nischit wā nūripit sevā se hāth meñ rahtā hai.
- SŌC-MAN**, *n.* a tenant by soccage—*Wah shukhs jiske qabze meñ milkiyat-i-zamīn mu-'aiyan khidmat-qazārī kī shart par hotī hai*—Wah jan jiske hāth meñ bhūmyadhi-kār nischit wā nūripit sevā kī pratijñā se rahtā hai.
- SŌC-MAN-RY**, *n.* tenure by soccage—[*Soccage ke ma'ne dekho*]—[*Soccage kā arth dekho*.]
- SŌC-I-A-BLE**, *a.* (L. *socius*) that may be conjoined, inclined to company, familiar—*Ittisāl-pazir yā mumkinu-l-ittisāl, suhbātī ulfatī mardum-āmez majlis-dost āshnā-mizāj yā āshnā-parast, mālūf khalā-malā yā ikhtilāl-dost*—Milāye jāne ke yogya,



janasaṅgapriya janasaṅgisakt saṅgasīl meli milāpi wā saṅgapriya, milansār susaṅ-sargi wā hilāmilā.

SO'CI-A-BIL-ITY, SO'CI-A-BLE-NESS, *n.* inclination to company, good fellowship—*Mardum-āmezi āshnā-mizāji āshnā-parasti yā majlis-dosti, 'mada suhbat yā khulta*—Milansārī saṅgapriyatā janasaṅgapriti saṅlāpasakti wā saṅlāpasīlatā, suśīlatā wā su-saṅsarg.

SO'CI-A-PLY, *ad.* in a sociable manner—*Mardum-āmezi āshnā-mizāji yā majlis-dosti se, khulta se, 'mada suhbat se*—Milansārī saṅgapriyatā janasaṅgapriti saṅlāpasakti wā saṅlāpasīlatā se, suśīlatā wā susaṅsarg se.

SO'CI-AL, *a.* relating to society, ready to join in friendly converse, companionable—*Majlisi suhbatī yā suhbat-mansūb, majlis-dost yā mardum-āmezi, āshnā-mizāji āshnā-parasti suhbat dost yā ulfatī*—Janasaṅsarg-sambandhi saḥavāsasambandhi saḥavāsa-vishayak wā saṅsargik, janasaṅgapriya saṅgaṇ rīya saṅsargasīl wā saṅgamaasīl, meli milāpi wā milansār.

SO'CI-AL-ITY, *n.* the quality of being social—*Majlisi khāssiyat, majlis-dosti, mardum-āmezi, āshnā-mizāji, āshnā-parasti*—Milansārī, saṅsargapriyatā, saṅgamaasīlatā, janasaṅgapriyatā, suśīlatā, saṅlāpasīlatā. [kha.]

SO'CI-AL-ITY, *ad.* in a social manner—*Socially ke mā'ne dekho*—[Socially kī arth de-So'CI-AL-ITY, *v.* to mix in company—*Suhbat k., Saṅsarg k., janasaṅg k., milansār h.*

SO'CI-ETY, *n.* the union of many in one interest, community, company, partnership—*Majlis yā jam'at, pīqa guruh, khalq khilqat yā khāssa-ā'amm, musahabat suhbat rafiqat rifiqat unnsusiqat yā ikhtilāt, shirk shirkat shurikat yā mushā'akat*—Sabhā wā samī'at, jathā janasamūh lokasamūh samāj wā maḥallā, sith saṅg saṅsarg saḥa-vās wā saṅsargī, sijhī.

SO'CI-N-AN, *n.* a follower of Socinus who denied the divinity and atonement of Christ; *a.* pertaining to Socinianism—*Socinus jo Harat 'Isā ko faqat ādmī jāntā thā uskā pūr-pan; a. Socinus jo harat 'Isā ko faqat ādmī jāntā thā uske pūr-pan ke 'aqāid ke mutā'alliq, Socinus ke pūr-pan ke 'aqāid se mutā'alliq*—Socinus jo 'Isā ko keval manushya samajhī thā uskā anuyāyī wā matavalambi Sosānaspanthī, Socinus kā matadhārī wā matāvalambī; *a.* Socinus jo 'Isā ko keval manushya jāntā thā uske mat kī sambandhi, Sosānaspanthāvi-hayak.

So'CI-N-ISM, *n.* the tenets of the Socinians—*Jo loq Socinus ke pūr-pan haij unke 'aqāid, Sosānaspanthī, Harat 'Isā ko sirf ādmī jānne-wālon ke 'aqāid*—'Isā ko manushya-matra jānne-wālon kā mat, 'Isā ko keval manushya samajhne-wālon kā mat wā panth.

SOCK, *n.* (fr. *soccus*) the shoe of the ancient comic actors, a short stocking—*Qadīm zamān ke bhāṅpōn ke jūtī, chhota pā-tāba pā-tāba yā jurrīb*—Prichinakīl ke bhāṅpōn wā sawāṅgiyōn kā jūtī, pūṅw kī chhotā mojī.

SOCK-LESS, *a.* wanting socks or shoes—*Bi jūtī, bi pā-tāba, bi-pāc-tāba*—Bimā jūtī kī, bimā jute kī, bimā moje kī.

SOCK-LET, *n.* (fr. *souchet*) the hollow of a candlestick, a hollow which receives something inserted, the receptacle of the eye—*Shamī-dān kī khāna, pīpālā yā pīālā, chashm-khāna*—Dīpidhar wā varttyādhar kī polā bhīg, katorā wā garbh, āṅkh kī-garh netrāṅk wā netrāgarbh. [yā rukhāwī, mūbūt tānki chhenā yā rukhānī.]

SOCK-THEUS FL, *n.* a strong sort of chisel used for mortising—*Porhi chhenā tānki*

SO CRAT-IC, SO-CRAT-ICAL, *a.* pertaining to Socrates, after the method of Socrates—*Suqrāt-mansūb, suqrātī*—Sākratīssambandhi, Sākra ismatānūrūp.

SO-CRAT-ICAL-LY, *ad.* in the Socratic method—*Suqrātī taur se*—Sākratīssmatānūrūp, SO-CRA-TIST, *n.* a disciple of Socrates—*Suqrāt kī pūr-pan yā murīd*—Sākratī kī chhatra wā chēlā, Sākratīssmatānuyāyī, Sākratīssmat-lambī. [banā huā<sup>h</sup>.]

SOD, *n.* (D. *soed*) a turf; *a.* made of turf—*Dūb chaurā<sup>h</sup>, chaktā<sup>h</sup>*; *a. dūb-chaurē kī*

SOD, *p. t. of sethe*—*Sethe kī mazi-mutlāq*—*Sethe* kī samānyabhūt.

SOD-DES, *p. p. of sethe*—*Sethe kī mazi-mutlāf; alai-hī yā 'il-i-mutlāf*—*Sethe* kī pūrṇa-kriyā wā pūrṇakālikakriyā.

SO'DA, *n.* (Ger.) a fixed alkali—*Khār<sup>h</sup>, ek sajjī mīṭhī<sup>h</sup>*. [samūh.]

SO DAI-L-ITY, *n.* (L. *sodalitas*) a fellowship—*Fīrqa, ham-jinsiyat*—Jathā, saḥakārījāna-

SOD-TER. See SOLDER.

SÖFFA, *n.* a long covered seat—*Suffā, mihād*—*Keli-āyyā*.

SÖFT, *a.* (S.) not hard, not rough, yielding, tender, delicate, smooth, mild, gentle, easy, simple, capable of decomposing soluble soaps or not tinged with salts; *ad.* gently, quietly; *int.* hold, stop—*Pīpīlā<sup>h</sup>, sāf, gul-gulā<sup>h</sup>, kāgāzī yā panirī, nazuk, shirīn yā fashī, mulāim, narm āhista yā salīm, bā-garār, sāda-lāsh yā kam-āq, be-namak yā shor-nahīn*; *ad.* āhistaḡī shafagat yā mulāyamat se, āhiste; *int.* thamo<sup>h</sup>, raho<sup>h</sup>—Pichpichā chiknā chikkay chikkan snigdh wā sukhāspār, gul-gudā sīhil wā adriph, sukwār, sukumār, akarkāś dhārāvāhī wā mīṭhā, mridu, komal

wā saumya, śānt swasth wā nirudveg, bhoṇḍū sīdhā wā alpabuddhi, alonā lava-  
pasūnya wā khām-nahū; *ad.* mridutā komalatā wā mandatā se, dhire dhīme haule  
rase dabe-pānw wā gatte.

**SOFTEN**, *sōf'in*, *v.* to make or grow soft—*Mulāim k. yā h.*, *narmānā*, *mom k. yā h.*,  
*narm k. yā h.*, *gulgulānā<sup>h</sup>*, *pilpilānā<sup>h</sup>*, *piḡhālānā<sup>h</sup>*, *dhīmī k. yā h<sup>h</sup>*,  
*āhista k. yā h.*—*Mridu k. wā h.*, *komal k. wā h.*, *śānt k. wā h.*, *pilpilā k. wā h.*,  
*gudgudī k. wā h.*, *mand k. wā h.*, *dhīrā k. wā h.*, *namra k. wā h.*

**SOFTEN** *ER*, *n.* one that softens—[*Soften jo masdar hai us se ism-i-fā'il ke ma'ne samajh-*  
*to*]—[*Soften jo dhītu hai us se karti kī arth jan lo.*]

**SOFT** *LING*, *n.* an effeminate person—*Zau'ina shokhs, nā-mard, nihāyat nāzūk shakhs*  
—*Atisut-unfir vyakti, strain, stridharmi, nishpurush, kipurush.*

**SOFTLY**, *ad.* without hardness, gently, mildly—*Pilpil-chaṭ yā gulgul-dhāt se<sup>h</sup>, shafa-*  
*qat āhistaṭ yā mulāyamat se, narmi se*—*Pichpichāhat wā gulgul-dhāt se, mridutā-*  
*se swasthāt-se śāntatā-se mandatā-se dhīme dhīre haule gatte wā rase, komalatā se.*

**SOFTNESS**, *n.* the quality of being soft, mildness—*Narmā nāzūkī narmā nāzūkāt*  
*safīyā yā narmāyat, mulāyimat mulāyimat yā shafīyat*—*Mridutī pilpil-dhāt gulgul-dhāt*  
*gudgud-dhāt chī-nāhat smigdhāt sukhāsparsātā sukhārī sukhāmrātā wā śūhīlatā,*  
*komalatā wā akarsātā.*

**SOFTHEARTED**, *a.* gentle, meek—*Narm-dīl yā mom-dīl, qarīb salīm halīm yā mulāim*  
—*Komalahriday, mriduswabhāw saumya namravrittī wā namrāśl.*

**SOFTLY**, *a.* (W. *sojey*) moist, damp—*Nam, tar*—*Ōdā wā ārdra, gīlā.*

**SO-HO**, *int.* a word used in calling from a distance—*Aho<sup>h</sup>, are<sup>h</sup>, re<sup>h</sup>, ajī<sup>h</sup>, kyā ho<sup>h</sup>,*  
*kyā jī<sup>h</sup>, hot<sup>h</sup>.*

**SÖLLA**, *v.* (S. *syllāu*) to make dirty, to foul, to stain; *n.* dirt, foulness, stain—*Mailā*  
*k<sup>h</sup>, dūda yā nā-pāk k., dāḡ k. dāḡlī k. yā dāḡ-lāḡnā; n. chirk yā kudrat,*  
*gīlāzāt, dāḡ*—*Malin wā malin k., bharnā bhār-tīna apavitrak, kalushit-k. wā*  
*maladūshit-k., dhappī dāḡnā; n. mail mal wā kalush, samalatā kalushatwa wā*  
*apavitrātā, dhappī.* [Dhappī wā mail, samalatī kalushatwa wā apavitrātā.

**SÖLLA** *NESS*, *n.* stain, foulness—*Dāḡ yā kudrat, gīlāzāt ālindayī chirk yā nā-pākī*—  
**SÖLLA** *VICE*, *n.* stain, pollution—[*Söllness ke ma'ne dekho*]—[*Söllness kī arth dekho.*]

**SÖLLA**, *n.* (L. *solus*) ground, earth, land—*Zamin, khākīn yā turāb, bār mulk yā sar-*  
*i-zamin*—*Mritukā mittī wā mātī, bhūmī bhū wā pāṇsu, dāś wā pradeś.*

**SÖJOURN**, *v.* (Fr. *séjourner*) to dwell for a time; *n.* a temporary residence—(*chand*  
*roz ke liye kahin rahnā, khush bāshī k., chand-roza iqāmat k.; n. chand-roza iqāmat*  
*yā qiyām, khush-bāshī, khāna-ba-doshī*—*Thore din-rahni, thore dinon ke liye vidēs*  
*men rahnā, thore dinon tak pravās k., alpikālanivās k.; n. alpikālanivās, adirgha-*  
*vās, thore dinon ka pravās desantarasevan wā paradesavās.*

**SÖJOURN** *ER*, *n.* a temporary dweller—*Khush-bāsh, khāna-ba-dosh, musafir, chand-roza*  
*iqāmat yā qiyām k. w.*—*Alpikālanivāsī wā desantaravāsī, thore dinon tak rahne*  
*w. wā tīkne w., adirghakāladēśantarasevī.*

**SÖJOURN** *ING*, *n.* the act of dwelling for a time—[*Sojourn jo ism hai uske ma'ne dekho*]  
—[*Sojourn jo sunjī hai uskā arth dekho.*]

**SÖL**, *n.* a note in music—*Ek sur<sup>h</sup>*—*Ek swar.*

**SÖLFA**, *v.* to read the notes in music—*Sur parhnā yā uchchhārnā<sup>h</sup>*—*Swarochchhāran k.*

**SÖLACE**, *v.* (L. *solari*) to comfort, to cheer, to console; *n.* comfort, alleviation—*Khā-*  
*tir-dārī k., khush yā bakhshish k., tasallī yā taskīn d.; n. tasallī taskīn khātir-dārī*  
*yā khushī, taskīn-bakhshish shai yā rah shai jo taklif ko takhfiḡ kurtī-hai*—*Dhīraj wā*  
*dīhāḡ d., ānand d., rijhām wā harsh d., āswāsan k. wā dhārhas d.; n. prabodh*  
*dīhāḡ dhārhas dhīraj soka-śāntī wā āswāsan. woh vastu jo kashī ko śānt kurti hai.*

**SÖLACIOUS**, *a.* affording comfort—*Taskīn-bakhsh, tasallī-dih, āram-dih, āram-bakhsh*  
—*Āswāśuk, śāntoshad, prabodhak.* [chiriyā, jalapukshī.

**SÖLAN-GOOSE**, *n.* an aquatic fowl—*Ābī tāir, ābī murg*—*Pānī kī pakherī, jal kī*

**SÖLAR**, **SÖLAR** *RY*, *a.* (L. *sol*) relating to the sun—*Āftābī, shamsī*—*Sūryyasambandhī,*  
*sūryyavishayak, saur.*

**SÖLL**, *p. t. and p. p.* of *sell*—*Sell kā māzī-matlay aur māzī-mā'tif*—*alāi-hī yā f'l-i-*  
*mā'tif*—*Sell kī sāmanyabhūt aur pūrvakriyā wā pūrvakālī-akriyā.*

**SÖLDAN**. \* See **SULTAN**.

**SÖLDER**, *v.* (L. *solidus*) to unite with metallic cement; *n.* metallic cement—*Milānā<sup>h</sup>,*  
*jorṇā<sup>h</sup>, jhatṇā<sup>h</sup>, jhālṇā<sup>h</sup>, tūṅke lagānā<sup>h</sup>; n. jhāl<sup>h</sup>, jorṇā<sup>h</sup>, tūṅkā<sup>h</sup>, lahm.*

**SÖLDIER**, **söl'jer**, *n.* (L. *solidus*) a man engaged in military service, a warrior—*Sipā-*  
*hī bakhārī yā 'askarī, jāngī yā mubārī*—*Sūnya sainik śāstrājivī śāstrājiv 'āstropa-*  
*jivī yuddhopajivī wā yuddhajivī, yodhā wā yodh.*

**SÖLDIER** *ESS*, *n.* a female warrior—*Sipāhīn, aurāt jo laskarī 'askarī yā jāngī ho*—  
*Yuddhakarīnī, yuddhakartrī.*

**SÖLDIER-LIKE**, **SÖLDIER-LY**, *a.* becoming a soldier—*Sipāhījāna, bahādurāna, dīl-āwar-*  
*āna*—*Sainyayogya, sainyopayukt, sainik, āyudhiya.*

**SÖL'DIER-SHIP**, *n.* military character or state — *Sipāhi-garī, sipāhī ká 'uhda, sipāh-garī* — Sainyapad sainikavrittī.

**SÖL'DIER-Y**, *n.* soldiers collectively — *Lashkar-pesha log, sipāh-pesha log, sipāh, lashkar.*

**SÖLE**, *n.* (*L. solus*) the bottom of the foot, the bottom of a shoe, a fish; *v.* to furnish with a sole — *Kuff-i-pā, talib, ek qism ki machhli; v. talā-lug-ināb* — Tal pādatal talu-wā talwā wā tarwā, tali wā pādukātal, ek bhāntī ki machhli.

**SÖLE**, *a.* (*L. solus*) single, only — *Tanhū yā tan-i-tanhū, wāhūd yā yaqīna* — Ek akeli ikli wā ekli, adwitiya ek ki nirālī wā kewal. [wal wā mitra.

**SÖLELY**, *ad.* singly, only — *Mujarradan, sirf fuqat yā mahz* — Akelā ilā wā ekla, ke-

**SÖL'NESS** **SÖL'SHIP**, *n.* state of being single — *Tanhū, tojarrud, iklāi* — Ekātā, aikya, levalat wā adwitiyatā.

**SÖLE'CIISM**, *n.* (*Gr. Soloi, oikos*) impropriety in language, unfitness, absurdity — *Galat bad muhāwara yā zahān ki wā marbūti, nā-munāsabat yā nā-durastī, be hūlagi* — *Asuddhaśabd apasābd upabhāraś wā asuddhaprayog, ayogyatā asaṅgatatwa wā asunnaijas, vicārayiruddhatā amarthak wā asaṅgatī.*

**SÖLE'CIST**, *n.* one who commits solecism — *Galat-go, bad-muhāwara ke istīmāl k. w.* — *Asuddhaprayog apasābd asuddhaśabd wā apaprayog ki vyavahār k. w.*

**SÖLE'CIST' CAL**, *a.* incorrect, barbarous — *Galat yā nā-durast, bad-muhāwara nā-tarā-shūda yā korālī* — *Asuddh, bhāshāsampradāyaviruddh wā vāgritiviruddh.*

**SÖLE'CIST' CAL-LY**, *ad.* in an incorrect manner — *Nā-durastī se, bure yā bad muhāwara se* — *Asuddhati se, bhāshāsampradāyaviruddhatī se, vāgritiviruddhatī se.*

**SÖLE'CISE**, *v.* to commit solecism — *Bad muhāwara bolnā yā likhnā, galatī k., bolne yā likhne mē galatī k.* — *Asuddh bolnā wā likhnā, asuddhaprayog k., apasābd asuddhaśabd wā asuddhaprayog k. wā vyavahār k.*

**SÖL'EMN**, *söl'm*, *a.* (*L. sollemnis*, religiously grave, ritual, serious, sacred) — *Mazhabī yā dīnī, ān-pāwand yā dīn-mansab, sanjīda, pāk ru'b-dār yā ru'b-dār* — *Dharmasanskarsahit, vidhi-pūrv viśhishtabandhī vidhirūp wā vidhirīchayak, gambhīr wā dhīr, pavitra punya wā dharmasambandhī.*

**SÖL'EMNESS**, *n.* the quality of being solemn — *Sanjīdagī, ru'b-dārī* — *Gambhīratā, dhīratā.*

**SÖL'EM'NITY**, *n.* a religious ceremony, gravity — *Dīnī yā mazhabī rasam, sanjīdagī ru'b-dārī ru'b-dārī yā 'ibrat-angaz* — *Dharmavidhī dharmakriyā punyaktiyā devakriyā wā saṅskār, gambhīratī.*

**SÖL'EM NIZE**, *v.* to perform with religious ceremonies, to celebrate, to make serious — *Dīnī yā mazhabī rasamīnīt ke sath karnā, khushī ke sath karnā, sanjīda k.* — *Yathāśāstra wā yathāvidhī karnā, vidhī ke sath harsh se karnā wā mānā, gambhīr k.*

**SÖL'EM NIZĀTION**, *n.* the act of solemnizing — [*Solemnize ke ma'ne dekho*] — [*Solemnize ki arth dekho.*]

**SÖL'EM NIZ ER**, *n.* one who performs a solemn rite or ceremony — *Mānne wā, dīnī yā mazhabī rasam k. w., rasam alī k. w.* — *Dharmaritī k. w., dharmavidhī wā dharmasaṅskār k. w.* — [*angaz se* — *Gambhīratā se, gaurav se, viśhiyat, yathāvidhī, yathāśāstra.*

**SÖL'EMN-LY**, *ad.* in a solemn manner — *Sanjīdagī se, ru'b-dārī yā ru'b-dārī se, 'ibrat-*

**SO LIC'IT**, *v.* (*L. sollicit*) to ask earnestly, to implore, to entreat, to importune — *Istīdā k., iltīmās k., minnat k., darbhawist k.* — *Māṅgnā, prārthanā k., girgiranā chiraaurī k. wā bintī-k., chāṅnā wā yachānī k.*

**SO LIC'IT'EX**, *n.* earnest request — *Iltīmās, iltijā, istīdā, darbhawist, minnat, ārzū, 'ar* — *Prārthanā, savinayapārthanā, bintī, chiraaurī, yachānā.*

**SO LIC'IT-TOR**, *n.* one who solicits, an attorney — *Ārzū mand talīb yā mutamās, wakīl yā mukhtār* — *Prārthak yachak wā māṅgne-w., parārthavādī pratipurush wā parākārya-nādhak.*

**SO LIC'IT-TOUS**, *a.* anxious, careful, concerned — *Fikr-mand mustarīb mutafakkir andeshu-mand yā mutaraddid, mushkewash, kharībīn dil-gīr yā gam-khūār* — *Utkanṭhit wā udvign, bhavit chintit chintākārut wā chintāgrast, vyagrāt wā utsuk.*

**SO LIC'IT-TOUR LY**, *ad.* anxiously, carefully — *Fikr khalish yā khalsha se, iztirāb taraddud yā be-qarārī se* — *Utkanṭhā utsukatā wā udvignatā se, vyagrātā udveg chintī wā chittavedanā se.*

**SO LIC'IT-TRESS**, *n.* a female who solicits — *Sāila, māṅgne-wālī, darbhawist yā iltīmās karnē-wālī* — *Prārthanā wā yachānā karnē wālī, prārthaukartrī, prārthanakirīnī.*

**SO LIC'IT-TUDE**, *n.* anxiety, carefulness — *Fikr khalish yā khalsha, andesh taraddud iztirāb yā be-qarārī* — *Utkanṭhā utsukatā wā udvignatā, vyagrātā udveg chintī wā chittavedanā.*

**SÖL'ID**, *a.* (*L. solidus*) not liquid, not hollow, firm, compact, dense, hard, real, grave; *n.* a solid substance — *Munjamid, nā-munjawraf, qawī mazbūt mustahkam mustahkam matīn yā uatuwār, pukhta yā sangīn, thos<sup>h</sup>, sakht, haqīqī wāqīf yā ma'nawī, sanjīda yā burd-bār; n. munjamīd shai, thos chiz* — *Ādrav wā apravahī, asūnya garbhapūrv wā polā-nalīb, pusht wā porhā, dīrīh, ghan wā ghaṇā, karā karrā wā kathor, vāstav wā*

- sārawān**, bhāri wā gambhīr; *n.* ghanadravya, ghanapadārth, adravapadārth, adravadravya. [yā *ustawār k.*, *thos k.* — Drīph wā porhā k., pusht k., ghan wā ghanā k.
- SOL'T-DATE**, *v.* to make firm or solid — *Mazbūt yā mun'amid k.*, *mustahkīm mustahkam*
- SOL'ID-ITY**, *n.* firmness, compactness, strength — *Mazbūt yā ustawāri*, *sangini yā injimād*, *qiwat qiwat yā matīnat* — Porhū wā pushtatā, ghanatā wā thospan, drīphatā.
- SOL'ID-LY**, *ad.* firmly, densely, compactly — *Ustawāri mazbūt yā matīnat se*, *injimād se*, *sangin yā sangini-se* — Porhēpan wā pushtatā se, ghanatā wā ghanatwa se, drīphatā nīvratā wā gajhātā se.
- SOL'ID-NESS**, *n.* the quality of being firm — *Mazbūt, matīnat, ustawāri, sangin, thos-pan*, — Drīphatā, ghanatā, pushtatā, porhū, porhēpan, adravatā.
- SOL'T-PO'GULOUS**, *a.* having whole hoofs — *Masallan-sum-dār* — Samīche khur wālā, ekasāph, ekakhur.
- SOL'T-PID'IAN**, *n.* (*L. solus, fides*) one who maintains that faith only without works is necessary to justification; *a.* holding the tenets of solifidians — *Wah shakhs jiskā yah qaul hai ki na'jat ke liye sirf 'Itiqād kafi hai*; *a. yah 'aqida māne w. ki na'jat ke liye sirf 'Itiqād kafi hai* — *Wah jan jiskā yah mat hai ki binā kriyā ke kewal śraddhā se mukti hoti hai*; *a. yah mat māne wālā ki binā kriyā ke kewal śraddhā se mukti hoti hai*.
- SOL'T-PID'IANISM**, *n.* the tenets of solifidians — *Un logon ke 'aqaid jinkā yah qaul hai ki na'jat ke liye sirf 'Itiqād kafi hai* — *Un logon kī mat jo yah mante haiñ ki mukti kewal śraddhā se hoti hai binā kisi karm wā kriyā ke*.
- SOL'IL'LO QUY**, *n.* (*L. solus, loquor*) a discourse of a person alone — *Khud-kalām* — Ātmabhāshān swagatabhāshān, swagatavātya.
- SOL'IL'LO-QUIZ**, *r.* to utter a soliloquy — *Khud-kalām k.* — Ātmabhāshān k., swagatabhāshān k., swagatavākya kahā.
- SOL'T-PED**, *n.* (*L. solus, pes*) an animal whose feet are not cloven — *Masallan-sum-dār jīnwar* — Samīche khur wālā jantu, ekasāph-jantu, ekakhur-jantu.
- SOL'T-TA-RY**, *a.* (*L. solus*) living alone, retired, single; *n.* one who lives alone — *Tan-i-tanhā, tanhā tanhā-khor yā khlwat-guzīn*, *wihid mufrad yā mujarrad*; *n.* *gosha-nishīn, khlwat nishīn, zāhid, 'uzlat guzīn* — Ekāntavāsī viviktavāsī nirjanasth vījanasth wā vījanasevī, nirjan vijan vivikt nirmanushya nirālā wā ekānt, akelā ek wā ekikī; *n.* *vivī-tavāsī, vanavāsī*.
- SOL'T-TARU'**, *n.* a recluse, an ornament — *Gosha-nishīn khlwat-guzīn yā 'uzlat-guzīn, ze-war yā zināt* — Viviktavāsī wā vanavāsī, ihushan wā gahā.
- SOL'T-TĀRIAN**, *n.* a recluse, a hermit — *Gosha nishīn khlwat-nishīn yā 'uzlat-nishīn, zāhid gosha-gir yā sahrā-nishīn* — Viviktavāsī wā vanavāsī, aranyavāsī vanasthādī vānaprasth yogi tapasevī saṁśratyāgi wā lokatyāgi.
- SOL'T-TA-RI-LY**, *ad.* in solitude, alone — *Khlwat khlwat yā tanhāt meñ, tanhā yā mujarrad* — Ekāntatā ekāntatwa wā viviktatā meñ, nirālā akelā ekā wā iklā.
- SOL'T-TA-RI-NESS**, *n.* the state of being alone — *Mujarradī, tanhāt, wihidat, khlwat-guzīn, gosha-nishīn* — Ekāntatā, ekāntatwa, ekakitwa, nirājan, viviktatā.
- SOL'T TŪD**, *n.* loneliness, a lonely place — *Khlwat khlwat tanhāt yā wihidat, gosha yā khlwat-gūh* — Ekāntatā ekakīta ekāntavrittī nirjanatī viviktatā wā nirmanushyatā, vivī-tasthān viviktasthāl aranya van nirāl-jagah wā ekānt-jagah.
- SOL'LIV'AGANT**, *a.* (*L. solus, rager*) wandering about alone — *Akelā ghūmne-phirne w.*, *tanhā harzā-gird*. [Grām kī punarukti, suron kī punarukti.]
- SOL'MI-SĀTION**, *n.* a repetition of the notes of the gamut — *Sriyam kī duhrāw* — **SOL'O**, *n.* (*It.*) a tune or song by one person — *Ek kūr sur rāg yā gīt*, *ek jan kūr sur yā gīt* — Ekāgīñ, ekāgīgīt, ekāgiswar.
- SOL'STICE**, *n.* (*L. sol, sto*) the point on the ecliptic where the sun ceases to recede from the equator, the tropical point — *Rīsu-s-saratāt yā rīsu-l-jadī* — Ayan wā ayanint, krāntī. [Ayanasambandhī, ayanāntasambandhī, krāntisambandhī.]
- SOL-STY'IAL**, *a.* pertaining to a solstice — *Rīsu-s-saratāt-mansūb, rīsu-l-jadī mansūb* — **SOLVE**, *v.* (*L. solvo*) to clear up, to explain — *Saf k.*, *hall k.* — Spasht-k. wā suljhānā, samjhānā bujhānā wā vyākhyā-k.
- SOL'UBLE**, *a.* that may be dissolved — *Qābil-i-gudāz, qābil-i-tahlit, galne yā ghulne ke qābil, galne-jogh, galan-hār*, *mumkinu-t-tahlit, tahlit-pastr, muhallat* — Galaniya, dravya.
- SOL'U-BIL'ITY**, *n.* the quality of being soluble — *Gal jāne kī qābiliyat, mumkinu-t-tahlit, tahlit-pastrī, āsan-tahlit* — Galaniyatā, dravyatā, dravanīyatā, dravanīśakyatā.
- SOL'UTION**, *n.* act of separating the parts, matter dissolved, explanation, release — *Hall tahlit yā gudāz, pānī*, *tashrīh tashrīh tafsīr inkishāf hall-i-mushkīl yā kashf, rikht khalāsi yā āzūbgi* — Dravan galan pighlāw wā ghulāw, dravibhūtavastu wā galī-hui-vastu, suljhāw samjhāw vyākhyā vikhyāpan wā saṁsayanivrittī, chhutkāre nistār mukti wā uddhār. [wā galne w., sārak wā dhālā-k. w.]
- SOL'UTIVE**, *a.* causing relaxation, laxative — *Gudāzān, mulaīyin* — Dravak ghulāne w.

**SÖLV'A-BLE, SÖLV'I-BLE, a.** that may be solved — *Mumkinu-t-tafsīr, bayān-pazīr, mumkinu-t-tashrīh, samjhaye jāne ke qābil, qābil-i-tafsīr, qābil-i-hal, muhallal* — *Vyākhyeya, pravaktavya, samjhaye wā samjhaye jāne ke yogya.*

**SÖLV'EN-CE, n.** ability to pay debts — *Qābiliyat-i-adā-i-qarz, qarz dene ki qābiliyat, māl-dār, zar-dār* — *Rīpasodhanakshamatā, rīpasodhanasakti, rīp dene ki śakyatā.*

**SÖLV'ENT, a.** having the power of dissolving, able to pay debts : *n.* a fluid which dissolves — *Gandhīn, qābil-i-adā-i-mām qarz-adā-yi-be-hāy-kar-dene-ke-qābil māl-dār yā zar-dār* : *n. muhallil* — *Dravak dravakār śrāvak wā galane-ke-yogya, rīpasodhanaksham rīpasodhanaksham wā rīp-chukā-dene-ke-yogya* ; *n. dravakaras, yogavāhi.*

**SÖM-BRE, SÖM'BUOUS, a.** (Fr. *sombre*) dark, gloomy — *Tārik, dhunlā* — *Āndherā, dhūsar, mānaprābh wā dhāndharā.*

**SOME, a.** (S. *sum*) nothing a person or thing indeterminate or unknown, more or less, more or fewer — *Koi<sup>h</sup>, kam-besh yā qadr-i-qalil, chām yā lā'ze* — *Amuk, thopā bahut, ko-koi kai ek thore wā kuchh.*

**SOME-BODY, n.** a person unknown or uncertain, a person of consideration — *Kuse, qadr yā wazn kā shakhs* — *Koi kon wā koi-jan, bhāri jan.*

**SOMEHOW, ad.** one way or other — *Kisi tarah, kisi tarah se, kisi na kisi tar se* — *Kisi prakār se, kisi rīti wā bhānti se.*

**SOME-THING, n.** a thing indeterminate, more or less, a part, a little ; *ad.* in some degree — *Kuchh<sup>h</sup>, thopā-si<sup>h</sup>, kuchh ek<sup>h</sup>, thora ek<sup>h</sup>* ; *ad. kisi qadr, kam besh, qadr-i-qalil, thopā-bahut<sup>h</sup>, thopān, qadr* ; — *ad. Kīnchit, yatkinchit.*

**SOME-TIME, ad.** once, formerly, at one time or other — *Ek waqt yā ek martaba, sābiq meñ yā push-tar, kisi-na-kisi-waqt yā koi-na-koi-waqt* — *Ek-ber ek bar wā ek-samay meñ, āge wā pūrvakāl-meñ, kisi na kisi samay-meñ kabhi-na kabhi wā kadhi-na-kadhi.*

**SOME-TIMES, ad.** at times, not always, at one time — *Gāh-gāh, ba'ze waqt yā kisi waqt, waqt* — *Kabhi-kabhi wā kadhi-kadhi, jab tāt wā jab-na-tab, kisi samay meñ wā ek-ber.*

**SOME-WHAT, n.** something, more or less, a part ; *ad.* in some degree — *Kuchh<sup>h</sup>, thora-bahut<sup>h</sup>, thopā-si kuchh-ek yā thopā-ek<sup>h</sup>* ; *ad. kisi qadr, qadr-i-qalil, thora bahut<sup>h</sup>, qadr, thopān* ; — *ad. Kīnchit, yatkinchit.*

**SOMEWHERE, ad.** in some place or other — *Kahūn-na kahūn<sup>h</sup>, kahūn<sup>h</sup>, kisi jagah<sup>h</sup>.*

**SOMER SAULT, SOMER SIT, n.** (L. *super, saltum*) a leap in which the heels are thrown over the head — *Ek kudān jis-mēñ gor āpar ho-jātā haūñ aur sir nāche ho-jātā hai<sup>h</sup>, lalaip<sup>h</sup>.*

**SOM-NAMBU-LIST, n.** (L. *sonnus, ambulatio*) one who walks in his sleep — *Sotā huā chalne w<sup>h</sup>, ānūd meñ chalne w<sup>h</sup>* — *Nidrāchari, swāpnachārī.*

**SOM-NAMBU-LISM, n.** the act or practice of walking in sleep — *Ānūd meñ chalnā yā phīrnā* — *Nidrāchir, swāpnachar, nidrābhrām.*

**SOM-NIFEROUS, a.** (L. *sonnus, fero*) causing sleep — *Khuchh-āwar* — *Nidrākar, nidrājanak, sūptijanak, swāpnakārī.*

**SOMNO-LENCE, n.** (L. *sonnus*) sleepiness — *Nīdās<sup>h</sup>, nīdāś<sup>h</sup>, āng<sup>h</sup>, nūghāi yā āngāi<sup>h</sup>, ākai<sup>h</sup>, khwāb-hālagi, khwāb-nāki* — *Nidr, chchhā, nidrāluta.*

**SÖN, n.** (S. *sunu*) a male child, a male descendant, a native of a country — *Pisār farzand yā ūn, wālud, mutawattin* — *Putra sūt tamay wā ātmaj, beṭā put larkā wā santān, desājān desāwāsī wā desājālok.*

**SÖN'SHIP, n.** the state or character of a son — *Ibūyat, bāt-pan<sup>h</sup>, farzandiya, pisariyat* — *Putrabhāv, putrāvasthā, putratwa, putradāsī, putradharm.*

**SÖN'S-LAW, n.** a man married to one's daughter — *Khuchh, damād* — *Jāmātā, duhitur-bhartā, duhituhpati.*

**SÖN-NĀTA, n.** (It.) a tune — *Ek sur yā rāg<sup>h</sup>, lay tāt yā tāt<sup>h</sup>.*

**SÖNG, n.** (S. *song*) that which is sung, a ballad, a lay, a poem, notes of birds — *Naḡma, surud, gazal, qasida yā masnawī, chahchahāt<sup>h</sup>* — *Gān wā gīyan, gīt, gāthā wā gītī, kāvya wā kavīta, chahchahā kalaray pakshirāy chahchahā wā chiriyōñ ki mithī mithī bolī.*

**SÖNG'ISH, a.** consisting of songs — *Surud-āmez* — *Gitamay.*

**SÖNG'STER, n.** one that sings, a singer — *Mutrib yā surud-khwān, noḡme-pardāz yā zam-zama-pardāz* — *Gawāiyā wā gāne w., gīyāk wā gāthāk.*

**SÖNG'STRESS, n.** a female singer — *Ālme-wāl<sup>h</sup>.*

**SÖN'NET, n.** (It. *sonetta*) a short poem : *v.* to compose sonnets — *Chaudah misra'a kī gazal, chhotī masnawī, khayāl* ; *v. chaudah misra'a kī gazal tasnīf k.* — *Laghukavitā, laghugitak, kāvyabandh* ; *v. laghukavitā likhnā, laghugitakarachanā k., kāvyabandharachanā k.*

**SÖN-NET-TEER, SÖN'NET-IST, SÖN'NET-WRITER, n.** a writer of sonnets — *Chaudah misra'a kī gazal tasnīf k. w., chhotī masnawī tasnīf k. w.* — *Laghukavītarachak, laghukāvya-bandhādhak, laghugitakarachak.*

**SO-NÖROUS, a.** (L. *sono*) giving sound when struck, loud sounding — *Pur-āwāz yā*

*āvāz-dār, buland-āvāz yā khūb-āvāz*—Śābdajanak nāḍajanak śābdakār śābdakār w nādī, mahāśābd w bhārī-bol-kā.

So-NŌ-ROUS-NESS, *n.* quality of giving sound—*Par āvāzi, āvāz-dārī, buland-āvāzi*—Śābdajanakatwa, śābdanātwa, mahāśābdatwa, bhārī bol.

So-NĪP'ER-ORS, *a.* giving or bringing sound—*Āvāz dīh, āvāz-āwar, āvāz-par, āvāz-dār*—Śābdakār, śābdajanak, dhwanīkarak, nāḍajanak.

SŌ-NO-RF'IC, *a.* producing sound—[*Soniferous ke ma'ne dekho*]—[Soniferous kā arth dekho.]

SŌON, *ad.* (S. *sona*) in a short time, early—*Jald shībīb jaldī 'an-qarīb chund-roz-meñ yā hātī, bar-waqt*—Sīghra thore dīnoñ-meñ wā bīnā-vilamb, sawere.

SŌOT, *n.* (S.) condensed smoke—*Dūda, kūjal<sup>h</sup>, kūlik<sup>h</sup>, kajjal<sup>h</sup>, jhū<sup>h</sup>, sawād*—Dipakajjal. [jalamay.]

SŌOT'ED, *a.* covered with smoke—*Par-dūda, kūlik-bharā<sup>h</sup>, kūlā<sup>h</sup>, jhū se bharā<sup>h</sup>*—Kaj-

SŌOT'Y, *a.* producing soot, covered with soot, black; *v.* to blacken with soot—*Dūda-āwar, par-dūda, kūlik<sup>h</sup>*; *v. dūda se kūlā k., par dūda k.*—Kajjalotpīdak, kajjalamay wā kūlik se bharā<sup>h</sup> huī, kalotā kalatū<sup>h</sup> wā koylē-sī; *v. kalotā wā kalatū<sup>h</sup> k., koylē sī k., kūlik se bharnā.* [śesh, ek prakār kī jūthī jāma.]

SŌOT'ER-KIN, *n.* a kind of false birth—*Ek qism kī jūthī tarvallud*—Mithyājānnavi-SŌOTH, *n.* (S. *soth*) truth, reality, prognostication; *a.* true, faithful—*Haqiqat, haqq vāstī yā sīdī, pesh goī yā jū' goī*; *a. rāst yā haqq, wafā-dār yā sādīq*—Satya wā satyatā, sachā vāstayatwā yathārthatā wā tattwa, pūrvasūchan agrasūchan wā pūrvalakshāṇ-se-bhaviśhyatsūchan; *a.* satya wā thik, sachchā wā dhīrmik. [mueli, satya.]

SŌOTH'LY, *ad.* in truth, really—*Haqiqatan, waqī'ī yā jū' haqiqat*—Sach-sach wā sach-SŌOTH'LY, *v.* to foretell, to predict—*Pesh khabarī k. yā pesh-har se batlānī, pesh-goī yā fāl goī k.*—Āge se kahnā jānā wā āgām bhūkhnā, bhāvīkathan-k. wā bhaviśhyat-kathan k.

SŌOTH'SAY-ING, *n.* a foretelling, prediction—*Fāl goī yā pesh khabarī, pesh-goī*—Anāgata-kathan agrakathan pūrvakathan wā anāgatapradāsan, bhaviśhyat-kathan wā bhāvīkathan.

SŌOTH'SAY-ER, *n.* a fore-teller, a prognosticator—*Fāl-go, pesh go kāhīn yā ramnāl*—Bhaviśhyadyaktā anāgatadarśak wā pūrvavādī, bhavīkathak bhaviśhyat-kathak bhāvīkātī bhāvīdarśak wā bhaviśhyatsūchak.

SŌOTHE, *v.* (S. *gesothian*) to flatter, to calm, to soften, to mollify, to please—*Khushā-mūd yā chūplāsī k., taskīn d., narm-k., mālām-k., takh'fīf k. yā kam-k., khush k.*—Jig-jigī wā lūkhūī k., sānt wā thānīlā k., mīdū k., komal k. wā śūman-k., prasanna-k., santuṣṭ-k. wā āmand-k.

SŌOTHER, *n.* one who soothes—*Taskīn-bakhsh, narm k. w., kam k. w., khush k. w., khushā-mūd k. w.*—Lalāk, jigjigī wā lūkhūī k. w., śūmak, upaśamak, nyūn k. w., ghaṭāne w.

SŌOTH'ING-LY, *ad.* with flattery—*Khushā-mūd se, chūplāsī se, narm-goī se, taskīn se, taskīn-dīhī se*—Lūkhūī wā jigjigī se, lālan se, mīthīmīthī bāton se, priya-vākya se, maathu-ravākya se.

SŌP, *n.* (D.) any thing steeped in liquor, any thing given to pacify—*Raqīb chīz meñ bhūgī hū rotī yā nī tar lūma, kōi shai jo taskīn deac ke ligē dī jūy*—Jūsh yūsh wā jal dīlī meñ bhūgī hū rotī, kōi vastu jo śīnt karnē ke nimittā dī jāti hai.

SŌPHI, *n.* a title of the king of Persia—*Frān ke bādshāh kī laqab yā khitāb, sāfi*—Pīrāsadeś ke rājā kī upādīhī wā padavī. [kshak, jūn wā buddh sikhāne w.]

SŌPH'ICAL, *a.* (Gr. *sophos*) teaching wisdom—*'Aql yā khīrad sikhāne w.*—Jīnāsī-

SŌPHI, *n.* a student in his third or fourth year—*Tisre yā chauthē sāl kī tālīm-i-'ilm, talīm-i-'ilm jisko sikhte tīn yā chār sāl hūe hoñ*—Tisra wā chauthē varsh kī vīdyārthī, chhātra jisko tīn wā chār varsh sikhte hūe hoñ.

SŌPH'ISM, *n.* a fallacious argument—*Bahs-i-batīl, bahs-i-be-haqiqat, galat hujjat*—Mithyā hetu, mithyāvād, hetwābhās, siddhāntābhās, satyābhās.

SŌPH'IST, *n.* a professor of philosophy, a captious or fallacious reasoner—*'Ilm-i-hikmat kī usād yā nī sāfi, galat bahās yā be-kūda hujjatī*—Tattvājñānāsīkshak wā tattvāsāstrādhyāpik, mithyāhetuvādī satyābhāsavādī wā siddhāntābhāsavādī.

SŌPH'IST-TER, *n.* a fallacious reasoner—*Nā-mā'qūl bahās, be-kūda hujjatī, jhūthā munā-zir, kadh-mantīqī*—Mithyāhetuvādī, satyābhāsavādī, hetwābhāsavādī, jhūthī vād k. w.

So-PHIS'TIC, So-PHIS'TICAL, *a.* fallaciously subtle, logically deceitful—*Dhokhe-bāz, galat yā nā-mā'qūl*—Jhūthī aur dhūrtta, ābhāsātmak satyābhāsak satyapratibhāsak satyābhāsī wā hetwābhāsarūp.

So-PHIS'TICAL-LY, *ad.* with fallacious subtlety—*Kaj-bahsī se, dhokhe-bāzī se, galat bahs se, nā-mā'qūl hujjat se*—Mithyāhetu se, hetwābhās se, vākchhal se, satyābhās se, siddhāntābhās se.

So-PHIS'TICATE, *v.* to pervert, to corrupt, to adulterate; *a.* adulterated, not genuine—

- Khavāb k., bighrāb<sup>h</sup>, tag-allubī k. yā nāqis chizōn se āmezish k. ; a. nāqis yā khavāb tag-allubī** - Bhrašt k., dūshit k., khotī-k., khoṇṭā-k. wā buri vastuōn se milānī ; a., hinamīsamūdushit, khotī wā khoṇṭā. [k<sup>h</sup>.]
- So pūis tic-ṭī-ṭī n. u.** the act of adulterating - *Bighrāb<sup>h</sup>, khotī yā khoṇṭā k<sup>h</sup>, milāunī*
- So pūis tic-ṭī-ṭī oī n. u.** one who sophisticates - *Khavāb k. w., bi-ārne w<sup>h</sup>, t tag-allubī k. w., n qis chizōn se āmezish k. w.* - Bhrašt k. w., dūshit k. w., khotī wā khoṇṭā k. w., buri vastuōn se milāne w.
- SŌPHIS TRY, n.** fallacious reasoning - *Kaj-bahsi, galat hujjat, bahsi-nā-mā'qūl, bahsi-i-batīl, bahsi-i-ḥe hujjat* - Hetwabhas, satyibhās, mithyabhetu, vākehhāl, mithyāvād.
- SŌPŌROUS, SŌPŌLYTICUS, n.** (L. *sopor*) causing sleep - *Khavāb-āwar, khavāb-angez, sobā yā sulūb<sup>h</sup>* - Nidrajānak, nidrakarak.
- SŌPŌRY, a.** causing sleep ; *n.* a medicine which causes sleep - *Khavāb-āwar, khavāb-angez, sobā yā sulūb<sup>h</sup>* ; *n.* *khavāb-āwar yā khavāb-angez dawā* - Nidrajānak, nidrakarak ; *n.* nidrajānak aślādī, nidrakarak bhīshaj.
- SŌR'CEER, n.** (L. *sor*) a magician - *Afsūn-gar, jādū-gar, sāhīr, nuīrang sār* - Māyākār, māyāvī, āindrajālik, āindrajālik, ābhichārī.
- SŌR'CESS, n.** a female magician - *Jādū-garī, sāhira, tonahin<sup>h</sup>, tonahī<sup>h</sup>* - Māyākārīnī, māyā, ābhichārīnī, tōkā wā lūkā k. wālī.
- SŌR'CEOUS, a.** containing enchantments - *Jādū-āmez, sihr-āmez, afsūn-āmez* - Abhi-chāramay, āindrajāmay, mantram-bhāmay, āindrajāviśiṣṭ.
- SŌR'CEY, n.** magic, enchantment, witchcraft - *Jādū-garī, afsūn-garī yā afsūn, jādū nuīrang nuīrang-sār sāhīrī yā sihr* - Abhihār wā ābhichāravidyā, māyā wā māyāvīdyā, tōkā tōkā pīśchavīdyā wā āindrajālik.
- SŌRD, n.** (*sordid*) turf, grassy ground - *Chakattī yā chaktī<sup>h</sup>, dūb chavvā<sup>h</sup>.*
- SŌR'DES, n.** (L.) foul matter, dregs - *Mail<sup>h</sup>, talchhat tarchhat khālī sīthī khūd kāt yā chhāt<sup>h</sup>.*
- SŌR'DID, a.** foul, filthy, vile, mean, covetous - *Chirkīn, nā-pik yā najis, kamīna, pāji dātī yā fero māya, fāsis tāng-chāshu pī tōn-dīl* - Mailā, mālin wā mālin, ādhām, nich wā kutsit, līlāhī bhūhī kripīp wā kanjus.
- SŌR'DIDNESS, n.** filthiness, meanness, baseness - *Ālādagi nī-pīkī najāsāt yā gīlāzāt, kamīnagi, dādat* - Mailpān mālinatī wā mālinatī, nichatwa wā nichatī, ādhāmātā wā lūtsitwa.
- SŌRE, a.** (S. *sar*) tender to the touch, easily pained, afflictive, severe ; *ad.* grievously, severely, greatly ; *n.* a place tender and painful, an ulcer - *Nāzūk, pur-dard, taklif-dīh, sūkhī yā shūdhī* ; *ad.* *sūkhī se, shūdhī se, nihīyat* ; *n.* *sūkhī, nāsār yā garha* - Sparsāsah sparsāsahan wā sparsādūkhī, vedanīyukt, dukhīdī kashatāyāk wā kleśād, nagra bārī wā kathīn ; *ad.* ngratī se, kathīnatā se wā atīsīy-karke, bahūt atyant wā nīpat ; *n.* phorā vān twakshat wā twagvān, ghaw.
- SŌR'LY, ad.** with great pain, severely, greatly - *Nihāyat dard ke sāth, sūkhī yā shūdhī se, nihāyat* - Ativedanā wā bārī pīpā ke sāth, kathīnatā se wā atīsīy-karke, bahūt atyant wā nīpat.
- SŌR'NESS, n.** the state of being sore - *Dard, pur-dardī, shūdhī, taklif dīh, nāzūkī* - Sparsāsahatwa, sparsāsāhanatwa, kshatātwa, ngratī, kathīnatī.
- SŌRE n.** (Fr. *saur*) a buck of the first year, a buck of the fourth year - *Bāz jo pahīle sāl mēn ho, chauthē sāl kā hiran* - Prathumvārshī wā pūhīle baras kā sēen, chauthē baras kā hiran.
- SŌREL, SŌREL n.** a buck of the third year - *Tīsre baras kā hiran<sup>h</sup>.* [wā lohīt.
- SŌREL, SŌREL, a.** of a reddish colour - *Sarkh sī, lū'sī* - Ishadrakt, kuchhī raktavār.
- SŌR'ETES, n.** (Gr. *soreites*) an argument in which one proposition is accumulated on another - *Qiyās-i-murakkab* - Nyāyīvalī, nyāyāsrīnikhāṇā. [kā, āmlveta.
- SŌREL, n.** (S. *sor*) a plant - *Humdāz, tarshā, khatī sīp<sup>h</sup>, chākī<sup>h</sup>* - Chukra, chukri.
- SŌR'RŌW, n.** (S. *sor*) pain of mind for something lost, grief, sadness ; *v.* to grieve - *Afsos, gam yā dīl-gīr, ranj andoh ranjīdagi yā āzardagi* ; *v.* *afsos k., ranjīdā h., gam khūdā* - Sōk, mānastāp santāp wā kurlān, khed wā udāsī, *v.* sōk k., udās h., khed k.
- SŌR'ROW-FŪT, a.** mournful, grieving, sad - *Gam k'īez yā ranj-āwar, gam-gīn gam-rādā gam-ālīdā yī mādāl, dīl-gīr andoh-nīk yā āzurda* - Sōkjanak wā sōsād, sōkārta sōsī sāsōk sōkayukt wā sōkīnīwit, udīs udīsū wā vishīdī.
- SŌR'ROW-FŪT, LY, ad.** in a sorrowful manner - *Gām khēz se, gam-angez se, ranj-āwarī se* - Sōkjanakatwa se, sōk wā mānastāp utpanna karne kī rītī se.
- SŌR'ROWING, n.** expression of sorrow - *Izh trī gīm* - Sōkaprakīśan. [wā mānastāp kī.
- SŌR'ROWLESS, a.** without sorrow - *Be gam* - Nīsōr wā nihōk, sōkasūnya, binā khed.
- SŌR'RY, a.** grieved for something lost or past, dismal, vile, mean, worthless - *Matūl pashemān ran īdā afsardā āzurda dīl-gīr yā gam-gīn, gam k'īez yā ranj-āwar, dūn yā pāji, kamīna yī hājir, nā-bā-kār yā nā-kāra* - Udīs pashchātīpī sōkārta wā khedāyukt, khedajanak wā sōkajanak, ādhām, nich wā kutsit, tuchchha wā sāsī.

**SŌR'RI-LY**, *ad.* meanly, wretchedly — *Kamtnagi-se yā pājiyina, danāat-se zaltlan yā ha-qarat-se* — Adhmatā wā nichatwa se, tuchchhat i wā bahut-burāi se.

**SŌRT**, *n.* (1. *sors*) a kind, a species, a class, manner, degree; *v.* to separate into classes, to reduce to order, to conjoin, to select, to suit, to fit — *Qism yā sinf, nav', jins yā qabil, tur tarīq wāh raqam sūrat tarah yī uslub, darja qadar qadr yā andāz*; *v.* *qism-qism k. yī raqam-raqam k., ārista yī murattā k., milāni yī milān, itikhab k., mutāfiq h., mut ibiq h.* — Bhānti bhānt wā prakār, jīti, gan wā varg, riti, parimāṇ; *v.* jatikram wā vargikram se dharmā, sudharmā wā kram se rakhmā. jorū wā juṭna, chhāntū chhūni wā karinā, upayukt h., anurūp wā thik h.

**SŌRT'ABLE**, *a.* suitable, befitting — *Mutāfiq yā mut ibiq, lūq mundaśib yā sazā-wir* — Yogyā wā upayukt, phabā wā sajā.

**SŌRT'AL**, *a.* pertaining to or designating a sort — *Qism ke mutā'alliq, jins, nav'-mansūb, jins-namā, qism namā* — Jātisambandhi, prakārasambandhi, jātidyotak, prakāradyotak.

**SORTITION**, *n.* selection by lot — *Chitthi dāl-kor chunā chhāntnā yā bāchhnā<sup>b</sup>.*

**SORTILEGE**, *n.* the act of drawing lots — *Chitthi dāl'nā, chitthi utthānā<sup>b</sup>.*

**SŌR'T-LE'GIOUS**, *a.* relating to sortilege — *Chitthi utthānē kā<sup>b</sup>, chitthi dālne kā<sup>b</sup>, chitthi utthānē ke mutā'aliq* — Chitthi utthānē kā sambandhi.

**SŌSS**, *v.* (souse) to fall at once into a seat, to sit lazily — *Yak-ha yak chanki yā kisi nihast qah par gir-paṇā, susti se yī ahista baithnā* — Ekāksi chanki asan wā machiyā ādi par gir-paṇā, āskat-se wā dhire se baithnā.

**SŌT**, *n.* (S.) a stupid person, one stupefied by excessive drinking; *v.* to stupefy, to tipple to stupidity — *Lā' aq' ye be-waqif shakhs, dāimāt-khamr mai-khor yā be-hosh mard*; *v.* *be-hosh yā mad hosh k., mathmūr yī be-hosh raknā* — Mūrkh jan mūrkh gawā bhuchhē wā bhaknā, madyāsakt sad-qrīy matwālā wā madyapīnamūṛh; *n.* madyapīnamāṛh wā madyapīnamūṛh k., chūr raknā wā sadā madya men dubā raknā.

**SŌR'TISU**, *a.* stupid, dull, senseless, drunken — *Be-waqif, sust mathl yā kund, be-khā-bar yā be-hosh, mathmūr khām-dashiq bad shārāh yā sarshār* — Jāṛ wā mūrkh, mandamāt wā mand, achetan wā nirbuddhi, matwālā pīnasakt madyāsakt wā madyapīnamūṛh.

**SŌR'TISU-LY**, *ad.* stupidly, dully, senselessly — *Be-waqif se, kāhili majhūli yā kund zih-ni se, be-hosh yī be-khābari se* — Jarātī mūrkhata wā mūrkhata se, mandabuddhi wā mūdātā se, ajānti-se wā binā chet.

**SŌR'TISU-NESS**, *n.* dullness, drunken stupidity — *Sasti kihili yā kund-zihni, mai-khori se be-hoshi yī be-khābari* — Mandatā jarātā wā mūrkhata, pīnasakti madyapīnamājātā wā madyapīnamūṛhata.

**SOUGH**, *sūf. n.* a subterraneous drain — *Mori<sup>b</sup>, nat<sup>b</sup>.*

**SOUGH'T**, *sūf. p. t. and p. p. of seek* — *Seek kā māzi-mutlag aur māzi-mat'f'alai-hi yā j'li-mat'f'* — Seek kā sūmānyabhūt aur pūrvakriyā wā pūrvakālīnakriyā.

**SŌUL**, *n.* (S. *soul*) the immortal spirit of man, the intellectual principle, the mind, life, essence, affection, courage — *Rūh, 'aql istidrak zih, yā mudrika, zamir, jān, jachar mūhiyat yā aql, dil yā mulakbat, di'ari himmat parat yā jiyar* — Ātmā prānit-mī jīvātmi wā chetan, chaitanyakārāṇ wā buddhi, man, prāṇ wā jīv, sār sārāś tattwa wā tattwās, anurāg, vīrya kalejā wā hiyāw. [chaitanyayukt]

**SŌUL'ED**, *a.* furnished with mind — *Rūh-dār, zī rūh, zī zamir* — Ātmāyū't. chetanayāsishit.

**SŌUL'LESS**, *a.* without soul, mean, spiritless — *Be rūh yā be-jān, dan zalil yā kamūn, kam-himmat yī be-dil* — Nīrvā wā prīnahin, adham wā nich, nīrvīrya wā satwā-hin.

**SŌUL'DIS-EASED**, **SŌUL'SICK**, *a.* diseased in mind — *Zamir yā rūh kā mariz* — Man kā rogī.

**SŌUND**, *a.* (S. *sound*) healthy, whole, entire, unbroken, strong, perfect, correct, profound, severe or heavy; *ad.* heartily, profoundly — *Tun-durust, sahā, be-āib yā masallam, be-zarb yā wi-shikasta, mazbūt, kāmil, durust, gahirā<sup>b</sup>, saht*; *ad. dil-se yā ba-dil, gahirā<sup>b</sup>* — Nīrog nīrānyā nīruj wā arogī, samūchi, pūra, akshat akhāṇī nīrdosh wā nischhidra, pusht akhāṇaniyā wā driph, sampūrṇ wā anyūn, thik wā śud-dha, gāṛhā wā gārā, k-thū wā bhīrī; *ad.* man se, gumbihratīpūrvak wā gārā.

**SŌUND'LY**, *ad.* severely, heartily, rightly, profoundly — *Sakhti se, dil-se yī ba-dil, sihhāt yā durasti se, gahirā-se yā gahirā<sup>b</sup>* — Kathinatī se wā atīsyakarke, man se, thik-thik wā śuddhātī-se, gambhīratīpūrvak wā gāṛhā.

**SŌUND'NESS**, *n.* health, truth, solidity, undecayed state — *Tun-durustī yā sihhāt-i-badant, rāstī yā sihhāt, mazbūtī, be-āib yā durustī* — Ārogya arogitā rogibhāv susthātā swasthya wā nīramāyawa, sachāi wī satyātā, pushtatā driphatā akhāṇaniyatā wā sapramāṇatwa, akhāṇatwa wā nīrdoshatwa.

**SŌUND**, *n.* (S. *sound*) a shallow strait; *v.* to try the depth of water, to examine — *Tang ā-nā; v. thāh-lenā thāh-lenā pīni-māpā yā pāni-attalnā<sup>b</sup>, tōnā tāṭonā tāṭalnā bhed-lenā yā pet-men-paithnā<sup>b</sup>* — Saṅkrā jaladamarumadhyā.

**SŌUND'LESS**, *a.* that cannot be fathomed — *Āthāh<sup>b</sup>, be-thāh, amṭq* — Āgādh.



**SÖUND**, *n.* (L. *sono*) any thing audible, noise; *v.* to make or emit a noise, to cause to make a noise, to exhibit direct or celebrate by sound—*Sadā bāṅ nidā lahn ihān awāz gā sant, shor; v. āwāz-k. āwāz-d. gā āwāz-tayānā, bajānā gā phīnkān<sup>h</sup>, āwāz se zāhir-k. hidāyat-k. hukm-k. tārif-k. gā mashhūr-k.*—Nād ghosh rāw swan bol wā swar, śabd dhiwānī wā haurā; *v.* bolnā bajnā śabd k. nād-k. wā dhiwānī k., vādan-k. śabd-nikālnā wā swar-nikālnā, śabd ke dwārā prakāś-k. nirdes-k. ūjñā-k. ādes-k. phailānā prasiddhā-k. wā vikhyāt-k.

**SÖUNDING**, *a.* having a sound, sonorous; *n.* the act of emitting sound—*Āwāz-dār, pur āwāz gā bahand āwāz; n. bolnā<sup>h</sup>, bajnā<sup>h</sup>, bol<sup>h</sup>, bājā<sup>h</sup>*—Śaktiyamān wā swaramān, mēlajanak śabd-ajanak nādī wā dhiwanikarak.

**SÖUNDLESS**, *a.* without sound—*Be āwāz, be-sadā, be-lahn*—Nihśabd, niśśald, swanahīn, swarahīn, dhiwanishūnya, nādarahit.

**SÖUNDWARD**, **SÖUNDING BÖWARD**, *n.* a board which propagates the sound in an organ—*E. toktā jiskā bā se se organon me āwāz phail jātī hai*—Ek patarā jiske kārān se sushiravān-sūpmanavālyā meñ śabd phail jātī hai.

**SÖUP**, *n.* (S. *supa*) a decoction of flesh—*Yakhni*—Sūp, mānsajūsh.

**SÖUR**, *a.* (S. *sour*) acid, tart, harsh, crabbed, morose; *v.* to make acid, to make harsh in temper—*Tursh, talkh gā hāmiz, sakht, nā khush gā turuk-mizāj, karakht durusht gā zol ranj; v. tursh talkh gā hāmiz k., karakht bad-mizāj, sakht-mizāj durusht gā tursh-e-k.* Khattā, kapnā karwā chūk wā amla, karkas, chīchirā kitkitiyā wā jhunjhānā, jāljālā jhunjhaliyā duhsīl vakraswabdhāv rūkhā wā rukshaswabdhāv; *v.* khattā chūk wā amla k., karkas rukshaswabdhāv vakraswabdhāv chīchirā kitkitiyā jhunjhānā wā duhsīl k.

**SÖURISH**, *a.* somewhat sour—*Kisī qadr tursh talkh gā hāmiz, māl-bā-turshī, turshī-māl*—Kuchh khattā chūk wā amla, ishāl-amlā, khattā sā.

**SÖURLY**, *ad.* with acidity, with acrimony—*Turshī gā talkhī se, sakhtī durushtī karakhtī karakhtāgi tuad-khoi tursh-rūā gā sakht mizājī se*—Amlatā wā amlabhāv se, karūt wā karkasatī se.

**SÖURNESS**, *a.* acidity, harshness of temper—*Turshī gā turshāt, durushtī karakhtī karakhtāgi tuad khoi sakht-mizājī bad mizājī gā tursh mizājī*—Amlatā khattis amlabhāv wā amlatā, karkasaswabdhāv karkasatā swabdhāvavakratā chīchirāhat wā jhunjhāhat.

**SÖURCE**, *n.* (L. *surge*) a spring, a fountain, origin, first cause—*Chashma-i-āb, sar-i-chashma gā manab, nasdar nā bina, ad*—Yoni wā udgamasthān, adī wā utpattisthān, mul vij wā jar, prathamakārān wā mukhyaetn.

**SÖUSE**, *n.* (L. *sals*) pickle made of salt; *v.* to steep in pickle—*Namkin uchār; v. uchār me bhīpnā gā dūbnā<sup>h</sup>*—Nomā wā lomā achar.

**SÖUSE**, *v.* (Ger. *sauken*) to fall on suddenly, to strike with violence; *n.* a violent attack; *ad.* with sudden violence—*Jhapatnā<sup>h</sup>, zor se mārā; n. nagahān hamla; ad. nagahān zor gā zor se, yak-ā-yak zor se*—Jhapat-parnā wā ek-ekī tūt-parnā, veg wā hal se mārā; *n.* ākasnik ākrīman, ek-ekī kā dhawā dāp wā chapāl; *ad.* ākasnik veg se.

**SÖUTH**, *n.* (S. *suth*) the point in which the sun is at noon to the inhabitants of the northern parts of the globe, a southern region; *a.* pertaining to the south; *ad.* towards the south—*Janub, janūbi-mulk; n. janubi; ad. janub ki taraf*—Dakshinadīśī avichī apichī dakkhīn dachehīn dakkhān wā dakkhān, dakshinades; *a.* dakshinātya, dakshinik, avichīn, apichīn, dakshinadesīya; *ad.* dakshinadīśī kī or, dakkhān wā dakkhīn kī or.

**SÖUTHING**, *a.* going towards the south; *n.* motion to the south, passing of a heavenly body over the meridian—*Dakkhīn kī or jāne-w<sup>h</sup>, dakkhīn kī or jātī huā<sup>h</sup>; n. dak-khīnagan gā dakkhīn kī or chāl<sup>h</sup>, khatt-i-nisfā n-nahār ke ūpar se kisi sāigāre kā gzarānā*—Dakshinadīśipratigāmī, dakshinadīśī kī or jāne w.; *n.* dakshinīyān, yā-niyottaravrittā wā khamadhiya ke ūpar se kisi grah kī gamān.

**SÖUTHWARD**, *a.* lying towards the south—*Janūb ki taraf wāqī gā manzū<sup>h</sup>*—Dakshinasth, dakshinadīksha.

**SÖUTHERN**, *a.* belonging to the south—*Janūbī*—Dakkhīn wā dakkhān kī, dakshinātya.

**SÖUTHERNLY**, *ad.* towards the south—*Janūb ki taraf, dakkhīn gā dakkhān kī or<sup>h</sup>*—Dakshinadīśī kī or, dakshinadīśiprati.

**SÖUTHERNMOST**, *a.* farthest towards the south—*Janūb ki taraf bahut dūr*—Dakkhīn wā dakkhān kī or bahut dūr, dakshinadīśiprati atyant dūr.

**SÖUTHMOST**, *a.* farthest towards the south—*Janūb ki taraf nihāyat dūr*—Dakkhīn wā dakkhān kī or bahut dūr, dakshinapratī atyant dūr.

**SÖUTHWARD**, *sūthard*, *ad.* towards the south; *n.* the southern regions—*Janūb ki taraf, dakkhīn kō<sup>h</sup>, bā-samt-i-janūb; n. janūbi mulk*—Dakshinadīśī kī or; *n.* dakshinades.

**SÖUTH-EAST**, *n.* the point between the south and east; *a.* being midway between the south and the east, coming from the south-east—*Dakkhīn aur pūrāb ke bich kī*

*konā<sup>h</sup>, janūb aur mashriq ke bich kā konā* ; *n. janūb aur mashriq ke bich kā, janūb aur mashriq ke bich se dūc w.*—Dakshinaprichi, āgneyi, prāgavāchi ; *a. dakshinapūrvā, prāgavāchin wā āgneya.*

**SOUTH-WEST**, *n.* the point between the south and west ; *a. being midway between the south and the west, coming from the south-west—Janūb aur magrah ke bich kā konā, dakkhin aur pachehham ke bich kā kon<sup>h</sup> ; a. janūb aur magrah ke bich kā, janūb aur magrah ke bich se ātā-huā—Nairriti, nirriti, dakshinapratichi ; a. nairriti-sth, dakshinapratichin.*

**SOUTHERN WOOD**, *n.* (*S. sutherlandia*) a plant—*Quisiam—Daman, damanak.*

**SOVEREIGN**, *sūv'er-in or sōv'ei-in, a. (l. super)* supreme in power ; *n. a supreme ruler—Bartarūn, mustagill, mutlag ; n. bāshshāh, pādshāh, shāh, sultān—Mukhya, śreshth, sarvasreshth ; n. rāja, mahārāj, adhirāj, adhipati, adhīś, sarvādhipatī.*

**SOVEREIGN**, *IZE, v. to exercise supreme power—Farmān-ravāi hukumat rigusat sadārat pādshāhat gā amir, k.—Rāja rāja wā prabhutwā wā adhipatyā k.*

**SOVEREIGNLY**, *ad. supremely—Nihāyat, bahot<sup>h</sup>—Atisay karke, atyant.*

**SOVEREIGNTY**, *n. supreme power—Sudarat, farmān-ravāi, amir, siyādat, hukumat, rigusat, istiglal, sultanat, rāj<sup>h</sup>, rajauti<sup>h</sup>—Rāja, rajatwā, adhipatyā, mukhyadhipak, śreshthādhipak, sarvādhipak, prabhutwā, isatwā.*

**SOW**, *n. (S. supe)* the female of the swine, an oblong mass of lead—*Sūvāi<sup>h</sup>, sise kī dā<sup>h</sup> ba-shakt i-kitāb—Sūkari sūkari wā varāhi, sise kā dā<sup>h</sup> jo dirghachaturasrūkar hotā hai.*

**SOW**, *v. (S. saccan)* to scatter seed for growth, to spread, to propagate ; *p. t. SOWED ; p. p. SOWN or SOWED—Bona<sup>h</sup>, phailānā<sup>h</sup>, baphānā roṇpū pasarnā gā bichhānā<sup>h</sup>.*

**SOWER**, *n. one who sows—Bona w<sup>h</sup>, phailānā w<sup>h</sup>, bōvānā<sup>h</sup>, bōvānār<sup>h</sup>, tūkhm-vez.*

**SŌY**, *n. a kind of sauce from Japan—Ek gism kī chatni jo mulk i Japan se ātī hai—Ek bhānti kī chatni jo Japan des se ātī hai.*

**SPACE**, *n. (L. spatium)* room, extension, quantity of time, interval—*Maidān yā 'arsa, vas'at fāsila gā mas'ifāt vas'at gā mudlat, asnā darmiyān gā wayfa—Jagah thaur wā avasāś, phailāw pilti pasor pasar wā lambāi chaurāf, kalāntar wā kāhivādhi, antar abhyantar bich wā mādhyā. [huā vistiru wā visāl.]*

**SPACEFUL**, *a. wide, extensive—Wasi<sup>h</sup>, farākh gā kushāda—Chaurā wā chakki, phailā*

**SPACIOUS**, *a. wide, roomy, extensive—Wasi<sup>h</sup>, khulāsa gā farākh, kushāda—Chaurā, visāl wā sāvakas, barā chakki vistir wā phailā huā.*

**SPACIOUSLY**, *ad. widely, extensively—Was'at se, kushādagi gā farākhī se—Chaurāf se, phailāw vistirnatā visālātā wā chakki se.*

**SPACIOUSNESS**, *n. wideness, extensiveness—Was'at, kushādagi gā farākhī—Chaurāf, vistirnatā visālātā phailāw pasor pasar wā vistir.*

**SPADE**, *n. (S. spad)* an instrument for digging, a suit of cards—*Kulāl kudār kulā<sup>h</sup> lī gā phāvā<sup>h</sup>, līs jīnā chātthe chāhige<sup>h</sup>.*

**SPADE**, *n. a little spade—Kudch<sup>h</sup>, chhotā kudā<sup>h</sup>, chhotā phāvrā<sup>h</sup>.*

**SPADE**, *n. the shoulder blade—Katif, kilt, kandhe gā moyhe kī hudā<sup>h</sup>—Skandhapalak.*

**SPADICEOUS**, *a. (L. spadix)* of a light red colour—*Halke surkh rang kā, kunast, samand, teligā<sup>h</sup>—Halke lohīt varn kā, kuchh raktavarṇ kā, piṅgal.*

**SPAGYRIC**, *SPA GYRIC*, *a. (Gr. spao, agyiro)* chemist—*Kimiyāt—Rasiyana-vidyāsāmsandhi.*

**SPAGYRIC**, *SPA GYRIC*, *n. a chemist—Kimiyā-gar, kimiyā sās—Rasiyāni.*

**SPAHÍ**, *n. (T.)* one of the Turkish cavalry—*Rāni sawar, Rām kā sawar—Turk des kā ghureharāf wā āsūk.*

**SPAKE**, *p. t. of speak—[Speak kā mazi-mutlag]—[Speak kā sāmānyabhūt.]*

**SPAN**, *p. t. of spin—[Spin kā mazi-mutlag]—[Spin kā sāmānyabhūt.]*

**SPAN**, *n. (S.)* the space from the end of the thumb to the end of the little finger extended, nine inches, a short space of time ; *v. to measure by the hand extended—Bālisht gā bilisht, wajab, thorā sū wā<sup>h</sup> wā<sup>h</sup> wā<sup>h</sup> mudlat ; v. bālisht gā bilisht se māpna—Bittā wā bilānd, nau tassū wā tassū, thorā sū kāl wā alpasamay ; v. bitte wā bilānd se māpna wā nāpna.*

**SPANSER**, *n. one who spans, the lock of a fusee—Bālisht gā bilisht se māpne w., bandūg gā qarābīn kī kal yā chānp—Bitte wā bilānd se māpne w. wā nāpne w., chhotē agnyastra kī kal wā chānp.*

**SPANKER**, *n. one who takes long steps—Lambī dag mārne w<sup>h</sup>, lambī dag lenē w<sup>h</sup>.*

**SPANS'LEST-ER**, **SPANS'AR-THING**, *n. a game—Ek gism kā khel—Ek prakār kā khel.*

**SPANS'LONG**, *a. of the length of only a span—Bālisht-bhar kā, ek bilisht-kā—Bitte bhar kā, ek bitte kā.*

**SPANS'NEW**, *a. quite new—Tah-darz, korā<sup>h</sup>, talakā<sup>h</sup>, nayā<sup>h</sup>.*

**SPANG**, *n. (Ger. sparge)* a shining ornament, a small plate of shining metal—*Chamkilā zewar, chamakti dhāt kī tikkī<sup>h</sup>—Chamaktā gahnā, dhātutārā wā dhāt-ki-tikkī.*

**SPĀN'OLE, n.** a small plate of shining metal, any little thing which sparkles : *v.* to set or sprinkle with spangles—*Filizzī sītara, chamakti phālī*<sup>b</sup> : *v. filizzī sītaron se āvīsta k, tikkī-dār k., phālī-dār k., tike-dār k.*—*Dhātutirā, dhātukan tikkī wā dhātu-kā-phālī* : *r.* dhātukanon se śobhit wā alaūkrit k., phālīyon se sañwārnā wā sajinā, dhātutaron se śobhit k.

**SPĀN'IEL, n.** (*Spain*) a dog used in field sports : *a.* like a spaniel, fawning—*Ek qism kī shikārī kuttā* : *n.* *ek qism ke shikārī kutte ke mānind, bhāga-bardār chāplās yā khushāmudī*—*Ek prakār kī ākhetī kuttā* : *a.* *ek bhāntī ke ākhetī kutte ke sadris, larkhūrī k. w. jigjīzī k. w. wā atichātukārī.*

**SPAN'ISH, a.** relating to *Spain* : *n.* the language of *Spain*—*Mulk-i-Span ke muta'alliq* : *n.* *mutk-i-Span kī zabān*—*Spenadesāsambandī, Spenadesāvishyak* : *n.* *Spenadesābhīsha.*

**SPAR, v.** (*S. sparrow*) to shut, to close, to bar : *n.* a small beam, a bar—*Band k., bhārāḥ, beḥarā yā bittī lagānā*<sup>b</sup> : *n.* *ek chhotī karīḥ, beḥarā beḥnā yā hukā*<sup>b</sup>—*Mūḥnā, bhāṛnā ūḥnāḥnā wā dhānpā, b. hāḥ lagānā.*

**SPAR, n.** a crystallized mineral—*Koī mā'danī chiz jo billaur kī sūrat hotī hai*—*Sphatikakritidhātukhaṇḍ, sphatikākritī ākariyadravya.*

**SPĀR'AY, n.** consisting of spar, like spar—*Billaūrī sūrat kī ek mā'danī chiz kī banī hū, billaurī sūrat kī mā'danī chiz ke mānind*—*Sphatikākritī ākariyadravyamay wā sphatikākritidhātukhaṇḍamay, sphatikākritī ākariyadravya ke sadris wā sphatikākritidhātukhaṇḍ ke sadris.*

**SPAR, v.** to fight, to dispute, to quarrel—*Leṇāḥ, jhagṛnā yā jhūrpī jhagṛnā kḥ, ha-*

**SPĀR'e, v.** (*S. sparare*) to use frugally, to do without, to forbear, to grant, to treat with pity, to forgive : *a.* frugal, scanty, lean, superfluous—*Juz-ras k, kifāyat k. yā kifāyat ke sūth istī māt k., chhōṛnāḥ, dar-gazarnā yā bāz ruhā, bhakshnā, shafāyat yā rahm ke sūth sūth k., māt k. :* *a.* *kām, qutlī, patlīḥ, zīgārī ājād yā fūlā*—*Parimitayay parimitayay wā alpavayag k., jāne denī wā tajnā, paritayag k. wā tajnā, denā, karuṇī amukampī wā amagah ke sūth vyavahār k., kshamā k. :* *a.* *parimit, alp wā thorā, dublā wā krī, adhik atirikt wā avāśit.*

**SPĀR'e-ly, ad.** frugally, parsimoniously—*Juz-rasī se, kifāyat yā ihtiyāt se*—*Parimitayay wā thorā vyay se, alpavayag wā kripantā se.*

**SPĀR'e-NESS, n.** state of being spare, lean—*Patlī-panḥ, dublā dublā yā dublā-SPĀR'ER, n.* one who spares—*[Spare jo masdar hai us se ism-i-fū'il ke mā'ne samajh-lo yā ism-i-fū'il banā-lo]*—*[Spare jo dhātu hai us se kartā kā arth jān lo]*

**SPĀR'ING, a.** scanty, parsimonious, scarce—*Qutlī, kifāyatī kam-kharāch yā juz-ras, kam*—*Thorā, parimitayayī kripān kunjūs wā alpavayag, alp wā ābahul.*

**SPĀR'ING-ly, ad.** frugally, seldom, cautiously, abstemiously or moderately—*Juz-rasī kam kharchī yā kifāyat se, kam-tar nādiran yā shōz, ihtiyatan ihtiyāt se yā hosh-yārī se, fūlāl se*—*Parimitayay wā alpavayag se, viral wā kwachit, sāvadhnī wā chaukasī se, sāyam wā parimitarīp se.*

**SPĀR'ING-NESS, n.** parsimony, caution—*Juz-rasī kam kharchī yā tang-dilī, ihtiyāt yā hosh-yārī*—*Parimitayay alpavayag wā kripantā, sāvadhnī wā chaukasī.*

**SPĀR'ER, n.** a rib with little flesh—*Bīnā-māns kī paslī yā pāsīḥ, paslī yā pāsīḥ*

**SPĀR-GE FACTION, n.** (*La. spargo, facio*) the act of sprinkling—*Chhirknāḥ, chhī-*

**SPĀR'K, n.** (*S. sparcere*) a small particle of fire, a small portion of any thing vivid or active, a gay man, a lover—*Chingārīḥ, kīsī raushan yā tez shai kī chhotā tukrā, chhālāḥ, āshiq dī-dār yā mahibḥ*—*Chingī lūtī lutūī lukt āguikan wā agnikanikā, kīsī chatkīl wā satej vastu kī kaṇ lōs wā lav, baṅkī wā bisnī, vallabh prīṇos prītan wā snehī.*

**SPĀR'K'ET, a.** lively, brisk, airy—*Zinda-dil, chālāk yā chust, khush tal'*—*Sasattwa sattuapārn wā tīva, phurtīlī wā satej, rangilī chhālīlī wā chulhī.*

**SPĀR'K'ISH, a.** gay, airy, showy, fine—*Khurram yā dī-shād, khush-tal' mūmāishī yā raunaq-dār, 'umda*—*Ānandī prapṛuḥlā rasik wā rasiyā, chulhī wā rangilī, bharkīlā, atīobhau wā chatkīlā.*

**SPĀR'K'US, n.** a particle of fire, a luminous particle, lustre : *v.* to emit sparks, to shine, to glitter—*Chingārīḥ, raushan yā nūri tukrī, nūr jilā yā jalnā* : *v. chingī-chhālāḥ chingī-nikālā yā chingī-jharḥ, chamaknā chamchamānā yā jhamjhamānāḥ, jhāḥknā jaymagṇinā jhaljhalnā yā lauknā*—*Chingī lūtī lutūī lukt wā agnikan, spūratān wā tejahkān, jhalak prabhā kūntī dīptī wā pratāp.*

**SPĀR'K'ER, n.** one that sparkles—*[Sparkle jo masdar hai us se ism-i-fū'il ke mā'ne samajh-lo yā ism-i-fū'il banā-lo]*—*[Sparkle jo dhātu hai us se kartā kā arth jān lo.]*

**SPĀR'K'LET, n.** a small spark—*Chingīḥ, chingārīḥ, chhotī chingīḥ, chhotī chingārīḥ.*

**SPĀR'K'LI-NESS, n.** liveliness, vivacity—*Zinda-dilī, dīl-shādī*—*Sajivatwa tejovattwa wā tivrati, tejaswiti magnatā wā ullās.*

**SPĀR'K'LING, p. a.** glittering, brilliant, lively—*Chamkīlāḥ, raunaq-dār yā bā-raunaq,*

*zinda-dil*—Prakāśamān jagmagatā wā chamachamātā, atidīptimān jyotirmay wā jhaljhalatā, katej sasutwa tejaswī chañchal wā chatkilā.

SPARK'LING-LY, *ad.* with twinkling lustre—*Tintimāhat se<sup>h</sup>, jhilmilāhat se<sup>h</sup>.*

SPARK'LING-NESS, *n.* vivid twinkling lustre—*Tintimāhat<sup>h</sup>, jhilmilāhat<sup>h</sup>.*

SPARROW, *n.* (S. *spectra*) a bird—*Gauriayā<sup>h</sup>, gauriyā<sup>h</sup>, gurguiyā<sup>h</sup>, kunjishk yā kunjashk*—Chatakapakshi, kalavink, kalivikal.

SPARROW-HAWK, *n.* a small kind of hawk—*Chhotā bāz, ek gism kī chhotā bāz, bāsha, shikra, chhippakh, chhikī-mār<sup>h</sup>, mūsh-gir*—Chhotē prakār kī syen, syen kī chhotī jāti.

SPARSE, *v.* (L. *sparsum*) to scatter, to disperse; *a.* thinly scattered—*Phailānā<sup>h</sup>, chhitranā chhitnā yā chhitkānā<sup>h</sup>; a. phailā-huā<sup>h</sup>, chhitrayā-huā<sup>h</sup>, titar-bitar<sup>h</sup>, chhitlar-bitar<sup>h</sup>, alag-alag<sup>h</sup>, mutafarriq, muntashir yā muntashar.* [chhitlar-bitar<sup>h</sup>.

SPARSE-ED, *ad.* in a scattered manner—*Phailā-huā<sup>h</sup>, chhitrayā-huā<sup>h</sup>, titar bitar<sup>h</sup>.*

SPASM, *n.* (Gr. *spao*) a convulsion—*Jakar<sup>h</sup>, āi<sup>h</sup>, maror<sup>h</sup>, tashannu<sup>h</sup>, pechish*—Aṅgikarsh, aṅgāsūl, aṅgasūkoch, aṅgarah, deḥh wā deḥ kī aṅthan wā muror.

SPAS-MOD'IC, *a.* relating to spasm, convulsive—*Tashannu<sup>h</sup>, muror<sup>h</sup>, a. aṅthān yā jakar<sup>h</sup>*—Aṅgikarshak aṅgikarshi aṅgikshepak wā aṅgāsūkochak, aṅthne-w. aṅgagrāhī wā aṅg pakar-dene w.

SPAT, *p. t.* of *spit*—*Spit kī mizi mutaq*—Spit kī sāmsinyabhiūt.

SPAT, *n.* the spawn of shell fish—*Sip edī murchā kī āñ<sup>h</sup>, sip-dār yā sadaf-dār murchā kī āñ<sup>h</sup>*—Kambush wā tankhasth ke āñde.

SPATIATE, *v.* (L. *spatiare*) to rove, to range, to ramble—*Sair k., phirnā<sup>h</sup>, gash<sup>h</sup> k.*—Ghumā, ramnā dōhnā wā t-halna, bhraman k.

SPATTER, *v.* (S. *spatan*) to sprinkle with dirt, to scatter about, to asperse—*K'char wagaṭra se ālāda k., chhippakū<sup>h</sup>, tubhāt-taṭnā yā āib-tapina*—Kich wā mittī ādi men bhar-dāhnā, chhitnā wā chhitranā, kahnā k.

SPAT'U-LA, *n.* (L. *spatula*) an apothecary's instrument for spreading plasters—*'At-tārān kā ek kathigir jī se marham lagānē hain*—Apanayatan, prakpani, lepani.

SPAVIN, *n.* (L. *spavina*) a disease in horses—*Bachā<sup>h</sup>, mother<sup>h</sup>, motra<sup>h</sup>.*

SPAY'ING, *a.* diseased with spavin—*Bachā-dār, motra dār*—Bade ke rog se pirit.

SPAWL, *v.* (S. *spath*) to eject moisture from the mouth; *n.* spittle, saliva—*Thuk-nā<sup>h</sup>, thuk phuknā<sup>h</sup>; n. thuk<sup>h</sup>, lār yā rāt<sup>h</sup>.*

SPAW'ING, *n.* moisture ejected from the mouth—*Thū<sup>h</sup>, bā<sup>h</sup>, rāt<sup>h</sup>.*

SPAWN, *n.* (S. *spiran*) the eggs of fish or frogs, offspring; *v.* to deposit eggs, to produce, to generate, to issue—*Machhliā yā anūdakūn ke and<sup>h</sup>, bac'cha yā bach-chā<sup>h</sup>; v. ande phuknā<sup>h</sup>, pādā k., jannā<sup>h</sup>, pādā k.*—Matsyand mīnānd matsyandimb bhakānd wā māṇḍasānd, sav tantu wā savat; *v. ande d., utpanna k., jannanā, utpanna-*

SPAWN'ER, *n.* the female fish—*Machhli<sup>h</sup>.* [i. wā nikalanā.

SPAY, *v.* (Gr. *spao*) to castrate a female animal, to extirpate the ovaries—*Mada jān-woron ko bhāsi k., bātā-dān ko mast nā bad k.*—Stripasuti ka stritwa nās k., andā-say andāhar wā dīmīakoch nās k.

SPEAK, *v.* (S. *spreean*) to express thoughts by words, to talk, to discourse, to harangue, to pronounce, to proclaim; *p. t.* SPEKE or SPEKE; *p. p.* SPÖKEN—*Botnā<sup>h</sup>, bāt k<sup>h</sup>, bāchāt k<sup>h</sup>, kahā<sup>h</sup>, uchārān yā uchārānā<sup>h</sup>, bātān yā jābānā<sup>h</sup>.*

SPEAK'ABLE, *a.* that may be spoken—*Munkinn t guft-gū, bayan pazir, talafuz-pazir, guftanī*—Vāchya, uchhārāniya, kathaniya.

SPEAK'ER, *n.* one who speaks, one who presides in a deliberative assembly—*Mutakal-lim gogān kalim yā sukhan-sāz, nār i majlis*—Vaktī bhāshi vādī vāchak bolne w.

SPEAK'ING, *n.* the act of expressing in words—*Guftār, goi, uṭṭī, bāt<sup>h</sup>, bāchit<sup>h</sup>.*

SPEECH, *n.* the power of expressing thoughts by words, language, talk, an oration; *v.* to make a speech, to harangue—*Natīq natīq yā quwat-i-natīq, zabān, guft-gū guftār kalīm, guftā qul nā qil-o-qūl, sukhan kalām bayān yā taqrir; v. bayan k., taqrir yā kalām k.*—Vaksakti vāchī girā wā vāni, bolī wā bhāshā, bāt bāchit bhāshan bolchā wā ālap, sālakīrāvākya wā ālakīrāvadvākya; *v. vākya kahnī wā anuvād k., sālakīrāvākya wā ālakīrāvadvākya kahnī.*

SPEECH'LESS, *a.* deprived of speech, dumb—*Bezabān lā-zabān zabān-basta yā gum-zabān, be-sukhan yā khāmosh*—Vāgrahit vāchān wā stumbhitavak, chup guṅgī muk wā anbol.

[be-sukhanī, khāmoshī—Vāchālmātī, vāgrahitavā, chuppi.

SPEECH'LESS-NESS, *n.* state of being speechless—*Bezabānī, lā-zabānī, zabān-bastagī,*

SPEAR, *n.* (S. *spere*) a long pointed weapon used in war and hunting, a lance; *v.* to pierce with a spear—*'Alam, neza; v. bhūlā mārū<sup>h</sup>, bhūlā laṭnā<sup>h</sup>, bhūlā d<sup>h</sup>, barchhā yā barchhā mārū<sup>h</sup>, sāng mārū<sup>h</sup>*—Bhālā barchhā wā barchhī, ballam śakti wā sāṅg.

SPEAR'MAN, *n.* one who carries a spear—*Neze-bardār, 'alam-burdār, ballam-bardār, bhāle-bardār, bhālāit<sup>h</sup>, barchhāit<sup>h</sup>*—Śaktidhar, śaktigrah.

SPEAR'GRASS, *n.* long stiff grass—*Lambī aur karī ghās<sup>h</sup>, patlau<sup>h</sup>.*

**SPE'CHES**, *n.* (L.) a sort, a kind, a sub-division, a class, an order of beings—*Qism, tarah, nau, sinf ya jins, zāt*—Prakār, bhānti, ākha, varg, jāti.

**SPE'CHAL**, *a.* denoting a species, particular, appropriate, extraordinary—*Jins-numā nau-numā ya sinf-numā, khāss. maḥsūs ya mushakḥkhas. 'ajīb shūz ya nādīr*—Jāti-vichak wā jātiya, viśeshak asādhāraṇ wā asādhārya, nij ātmaniya ātmiya wā swakiya, anokhā anūthā aprakṛit wā aprasiddha.

**SPE'CHAL-TY**, **SPE'CHAL-TY**, *n.* particularity, a particular case, a special contract—*Khusūsiyat ya takhās, khāss muqaddama sūrat qī hāt, khāss shart*—Viśeshatā asādhāraṇatwa wā asādhāryatā, viśeshavasthā viśeshabhāvy wā viśeshavrittānt, viśeshaniyam viśeshapan wā viśesh hor.

**SPE'CHAL-IZE**, *v.* to mention specially—*'Ala-l-khūsūs ya khūsūsan bayān k. ya zikr k.*—**SPE'CHAL-LY**, *ad.* for a special purpose, chiefly—*Khāss qaraz ya murād ke liye, 'ala-l-khūsūs khūsūsan ya khāss kar-ke*—Viśesh-karke, mukhya karke.

**SPE'CHIE**, *n.* coined money—*Najd, rok ya rokar*<sup>b</sup>—Mudrā.

**SPE'CHIFY**, *v.* to mention particularly—*'Ala-l-khūsūs bayān k., tashkīk k., mushakḥkhas k., tafsil-wār bayān k., khāss kar-ke ya khūsūsan zikr k.*—Viśesh-karke varṇan wā charchā k., viśeshanirdēś k., viśeshavarṇan k.

**SPE'CHIE**, **SPE'CHIE-CAL**, *a.* that makes a thing of the species to which it belongs, peculiar—*Jinsi qismi zātī ya nau'i, khāss ya maḥsūs*—Jātiya viśeshajātiya wā viśeshajātivishayak, viśeshak wā asādhāraṇ.

**SPE'CHIE**, *n.* a specific medicine or remedy—*Khāss dawā, hukmī dawā*—Viśeshauśha-**SPE'CHIE-LY**, *ad.* so as to constitute a species—*A-rū-i-qism, az-rū-i-jins, maḥsūs-āna*—Jātilwa se, swabhāvy se.

**SPE'CHIE-NESS**, *n.* particular mark—*Khāss nishān*—Viśeshalakshan, viśeshachihna.

**SPE'CHIE-CATE**, *v.* to designate the particulars—*Mushakḥkhas k., tafsil-wār kahā, tashkīk k.*—Viśeshanirdēś k., viśeshavarṇan k., viśeshalakshan k., viśeshalakshan k.

**SPE'CHIE-CATION**, *n.* designation of particulars—*Tashakḥkhas, tashkīk, tafsil-wār bayān, tafsil*—Viśeshanirdēś, viśeshavarṇan, viśeshalakshan, viśeshaparisaṁkhyā, viśeshoddeś.

**SPE'CHIE-MEN**, *n.* a sample, a part like the rest—*Namūna ya chashni, bāngi*<sup>b</sup>—Ādarā wā **SPE'CHIOUS**, *a.* pleasing to the view, plausible—*Khush-numā zāhir-numā ya sūrat harām, numāishi ya zāhir-dār*—Sudriyā yalirdarsaniya wā upar se dekhne meṁ achchhā, satyabhāsi satyabhasak satyasādriś wā satyābhāsātmak.

**SPE'CHIOUS-LY**, *ad.* with fair appearance—*Khush-numāi se, zāhir-numāi se, sūrat-harāmī se, zāhir-dārī se*—Satyābhās se, satyābhāsātwa se, satyasādriśya se, sudriyati se.

**SPE'CK**, *n.* (S. *species*) a spot; *v.* to spot—*Dag, dānā, chhīṭī<sup>b</sup>, bānd<sup>b</sup>, chhīṭī<sup>b</sup>, tūl<sup>b</sup>, khāl<sup>b</sup>*; *v. dāgi k., chhīṭī lagānā<sup>b</sup>*—Chihna, vinda, chhīṭī; *v. vinduchihnūt k., kabārā k.*

**SPE'CKLE**, *n.* a small spot; *v.* to mark with small spots—*Chhotā dag ya dāgi, chhotī chhīṭī ya bādki<sup>b</sup>*; *v. dag dār k., khāl-dār k., chhīṭīghā k.<sup>b</sup>, chhīṭī dār k., abhag k., chhīṭkharā k.<sup>b</sup>*—Vindu, chhōṭā chihna; *v. chhīṭit k., chhīṭraṅg k., chhīṭravichitra k., vinduchihnūt k.*

**SPE'CTA-CLE**, *n.* (L. *spectum*) a show, an exhibition, any thing seen, a sight; *pl.* glasses to assist the sight—*Tamāshā, namūdārī ya numāish, manzar, sūrat ya did*; *pl. chashma, chashmak, āinak*—Kautuk, dikhāw wā hilā, drishtivishay, kutūhāl; *pl. upanetra, sulochan.*

**SPE'CTA-CLED**, *a.* furnished with spectacles—*Āinak-dār, chashmak-dār*—Upanetra-**SPE'CT-LAR**, *a.* relating to shows—*Tamāshā-mansab, manzar-mansab, muta'alliq-i did*—Kautukasambandhī, kutūhālavishayak.

**SPE'CTATION**, *n.* regard, respect—*Lihāz, 'izzat ya qadr*—Mān, ūdar wā satkār

**SPE'CTATOR**, *n.* a looker on, a beholder—*Tamāshāi ya tamāsh-ān, nāzīr*—Drashtā prekshī wā darsī, dekhvāiyā wā dekhne-w.

**SPE'CTATORSHIP**, *n.* state of a spectator—*Nāziri, tanzir*—Dekhāi wā dikhāi, **SPE'CTATORS**, *n.* a female spectator—*Dekhne-wālī<sup>b</sup>.*

**SPE'CTRE**, *n.* an apparition, a ghost—*Sūrat sūrat-i-sūya ya 'ifrīt, bhūt ya parēt<sup>b</sup>*—Chhayā wā pretachchhayā, pret wā vetāl.

**SPE'CTRUM**, *n.* (L.) an image, a visible form—*Sūrat, shaktī ya sāya*—Mūrti, chhayā wā **SPE'CU-LATE**, *v.* (L. *specio*) to view with the mind, to meditate, to contemplate, to traffic with a view to great profit—*Lihāz ya tasawwur k., taammul gaur ya fikr k., khauz ya khayāl k., bari munfa'at ya naf' ki ummed par saudāgari k. ya qirānī ki ummed par saudāgari ki chiz kharīd k.*—Vichīrnā wā vichīr-k., sochnā, kalpanā-k.

**SPE'CU-LATION**, *n.* mental view, meditation, contemplation, scheme—*Lihāz ya mulā-haza, khayāl ya qiyās, gaur ya khauz, mansūba ya tadbīr*—Vichīr, soch, chintā wā kalpanā, yuktī wā upāy.

**SPE'CU-LATIST**, *n.* one who speculates—*Mansūba-bāz, gaur k. n., atkal-bāz*—Sochne

**SPĒC'U-LA-TIVE**, *a.* given to speculation, ideal—*Fikr-mund mulāhaza-dār yā muta-ammiḥ, khayālī qā tasawwuri*—Dhyānasīl dhyānī chintāwān wā chintāpar, kālpanik mūnasik wā avyāvahārik.

**SPĒC'U-LA-TIVE-LY**, *ad.* ideally, theoretically—*Khayālī taur se, qiyāsān yā qiyāsi taur-se*—Buddhimātra chintā wā chintāmātra se, manahikalpanānusār se wā manahikalpanāpūrvak.

**SPĒC'U-LĀT-ON**, *n.* one who speculates—*Qaur k. w., khauz k. w., lihāz yā mulāhaza k. w., bayi munfat ki ummed o so ulgari k. w., girāni ki ummed par sawulgari ki chiz khairid k. w., mausaba-hā:*—Parikalpak, sochne w., vichār k. w., bare labh ki āsi se vyāpār k. w. wā bānījya k. w. [tāpar, dhyānasīl.]

**SPĒC'U-LĀ TO-RY**, *a.* exercising speculation—*Qaur k. w., lihā: k. w.*—Sochne w., chin-SPĒC'U-LUM, *n.* (L.) a mirror, a looking-glass—*Āina, mirāt*—Darpan, ālarā mukur wā jūsi.

**SPĒC'U-LAR**, *a.* having the qualities of a mirror, assisting sight, affording view—*Āina-sifat yā mirātī, maṭal-gār i bādī, nazara lakhsh*—Darpanadharmaḥ wā mu-udharmak, drishṭishakti wā drishṭiyupakārik, drishṭipātavishayaśāyāk wā drishṭigo-

**SPĒECH**. See under **SPEAK**. [charedāśāyāk.]

**SPĒED**, *v.* (S. *spēd*) to make haste, to despatch, to succeed; *p. t.* and *p. p.* **SPĒD**—*Jaldī k., jald bhejā yā halāk-k., maṭal war sar sab, baḥt qār sukh-ra qā kām-rān k., qā h.*—Twarā wā utāvalī k., daurāni sīghra bhejā wā mār-shilnā, ban-paṭwī honā banmā pār-honā, nibhānā kām ānā kām-lagnā kām-chalnā baḥtārī bhara-pura-k. sap-phal k. wā siddha k.

**SPĒED**, *n.* quickness, haste, success—*Teti chātākī yā jaldī, shītābī yā ājalat, kām-rāni kām-gabī baḥt pāri jāhā, chād-bharī yā bahra mudi*—Sīghratā wā twarā, utāvalī harbarī wā chāyākwā, arthasādni saphalatā wā phāsisiddhi.

**SPĒED'Y**, *a.* quick, swift, nimble, hasty—*Jald, te:, chātāk, shītāb*—Sīghra wā sīghra-pati, twarī twarītāgati wā vegowān chatakwaḥ phurtīlī wā chaṭpājīyā, utāvalī wā utāvalī. [Jalpat, daura dāni harbarī wā utāvalī se.]

**SPĒED'Y-LY**, *ad.* quickly, with haste—*Jald se nā jald, shītāb se nā shītāb*—Sīghra wā

**SPĒED'Y-NESS**, *n.* the quality of being speedy—*Teti, chātākī, shītābī*—Satwaratā, sīghra-tā, sīghrasātata, chaṭakwā.

**SPĒED'WELL**, *n.* a plant—*Ek qism ki natāt*—Aushadhivāśh, ek bhāntī kī paudhā.

**SPĒLL**, *n.* (S.) a story, a charm, a turn of work; *v.* to name: the letters of a word, to write with proper letters, to read, to charm; *p. t.* or *p. p.* **SPĒLLED** or **SPĒLT**—*Qissa yā afsān, jald sīhr qā kīz, budhī: v. bahājī hije qā imā k., darust unke yā hije se tikhnā, mutālā k. yā mālām k., jaldā yā sīhr k.*—Kahānī, tōmī totkā tatkā lakṣā mantra wā abhicharanmantra, pāri wā bārī; *v.* achchharatī wā varṇayojanā k., aksharavinyās varṇavinyās varṇarachandā wā akshararachandā k., pāṭhnā wā bāñh-ṇenā, tōmī totkā wā abhicharanmantra k.

**SPĒND**, *v.* (S. *spandan*) to lay out, to consume, to exhaust, to waste, to pass, to vanish, to prove in the use, to be consumed; *p. t.* and *p. p.* **SPĒNT**—*Kharch yā khārij k., sarf k., khālī k., zōf k. yā talaf k., guzārā, qāb h. yā kufar h., kām ānā, zōf yā sarf h.*—Lagnā wā utḥānā, vyay k. kshay k. wā nihesh-k., sab nikāl ṇenā wā kūnya k., nasht-k., lutānā wā urīnā, kāmī, ur-jānā wā adriśya-h., kām moḥi thaharā wā upayogī h., nasht wā nihesh h.

**SPĒND'ER**, *n.* one who spends—*Musrif, urānā, lutānā, kharrāj*—Vyay k. w.

**SPĒND'ING**, *n.* the act of laying out—*Sarf, kharch yā khārij, isrāf*—Vyay, vinyog.

**SPĒND'THIFT**, *n.* a prodigal, a lavish—*Musrif, kharrāj, fazul-kharch yā bar-bāt-k. v.*—Urān lutānā wā vyayāsīl, ativyayī wā apurimitavyayī. [sakāi.]

**SPĒTRA-BLE**, *a.* (L. *spere*) that may be hoped—*Mumkin-i-ummed*—Jiskī āsā ho

**SPĒRM**, *n.* (Gr. *sperma*) animal seed, spawn, oil from the head of a kind of whale—*Nutfa yā shalk, machhliyon yā machhkon ke ande, ek qism ke sab se bārē daryāi jāncar ke sar kā tel*—Śukra viryya vij wā dhātū, matsyānā wā m-udhikānā, ek prakār ke sab se bārē samudriya jantu ke sir kā tel.

**SPĒR-MĀTIC**, **SPĒR-MĀT'IC-AL**, *a.* relating to seed, consisting of seed, seminal—*Tukhmā yā nutfa-mansub, nutfa yā tukhm kā, aslī*—Vījasambandhī wā vijavishayak, vijamay, dhātusambandhī wā śukravishayak. [viryyopāt k.]

**SPĒR-MĀ-TIZE**, *v.* to yield seed—*Tukhm-āwar k., nutfa khārij k.*—Vij utpāna k.,

**SPĒR-MA-ṢĒTI**, *n.* oil from the head of the whale—*Whale nām sab se bārē daryāi jāncar ke sar kā tel*—Whale nām sab se bārē samudriya jantu ke sir kā tel.

**SPEW**, *v.* (S. *spiran*) to vomit, to eject—*Qui k., radd k. yā khārij k.*—Chhāt-k. vaman-k. wā uḡalnā, phenkni dūr-k. wā bāhar-k.

**SPEW'ING**, *v.* the act of vomiting—*Qui, radd*—Vaman, chhāt.

**SPEW'Y**, *a.* wet, moist, damp—*Tar, sard, nam*—Bhigā, gīlī, odā wā ārdra.

**SPĒW'Y-NESS**, *n.* moistness, dampness—*Namī, tarī*—Ārdratā, gīlīpan wā odāpan.

**SPĒHĀṢ'E-LUS**, *n.* (Gr. *sphakelos*) a gangrene, a mortification—*Sarānā, māns kā*

**SPĒHĀṢ'E-LATE**, *v.* to affect with gangrene—*Sarānā, galānā*. [sarānā yā sarānā.]

**SPHERE**, *n.* (Gr. *sphaira*) a globe, an orb, circuit of motion, circuit of action, province, rank; *v.* to place in a sphere, to form into roundness—*Kura, chamber, sipahar, charkh gā daur, masāl bā'alluq ikhtiyār gā iqtidār, martaba darja saff gā ta-baqa*; *v. kura gā chamber meū rukhnā. mudawwar banādū*—Māḍal, golā vimb wā vartūl, chakkār wā chakra, vishay prakaraṇ wā dharin, adlikār wā doṣ, pad sthān varḡ wā gā; *v. māḍal wā vartūl meū dharin, golikār wā gol banānā.*

**SPHERIC, SPHERICAL**, *a.* round, globular—*Mudawwar gā mustadīr, kurāi*—Golāḱār gol wā vartulakār, māḍalakār.

**SPHERICAL-LY**, *ad.* in the form of a sphere—*Mudawwarāna, mustadīrāna, kurāi sūrat meū*—Gol, māḍalakavāt, māḍal wā vartūl ke sadriś.

**SPHERICALNESS, SPHERICITY**, *n.* roundness—*Golāḱḥ, kurawiyat*—Golātwa, golāḱā-matī, vartulakāratwa. [kāragol.]

**SPHEROID**, *n.* a body like a sphere—*Kura-si shai, baiza-shakti chiz*—Chapatagol, anda-**SPHEROIDAL, SPHEROIDAL**, *a.* having the form of a spheroid—*Kura-si shai ke mānind, baiza-shakti, quāḥ gol*—Golasadriś, golakalḡ, golaprayāh.

**SPHEROIDALITY**, *n.* state of being spheroidal—*Baiza-shakti, baiza-shakti kālat, baiza-shakti chiz ki musāḥabat*—Golasadriśatī, golakalpatī.

**SPHERULE**, *n.* a little globe—*Chhotā kura, chhotā golāḥ, kura-i-khord, girda-i-kūchak*—Laghuḡol, kshudragol.

**SPHERY**, *a.* belonging to the spheres, round—*Falaki gā sipahar-mansib, mudawwar gā mustadīr*—Māḍalavishayak wā ākaśanapalāsanbandhī, gol golikār wā vartulakār.

**SPHINX**, *n.* (Gr.) a fabulous monster having the face of a woman and the body of a lion—*Ek naḡfī gā khayālī jan-var jiskā chihra aurat kī-sā thā aur badan shar kī-sā*—Ek kapṭajantu jiskā muḡh strī kī sā thā aur surīr sūlha kī sā.

**SPICAL**. See under SPY.

**SPICE**, *n.* (Fr. *épice*) an aromatic vegetable, a small quantity; *v.* to season with spice, to flavour—*Masālīḥ, zarrā*; *v. masālīḥ-dar k. rang k.*—Vyañjan wā masāla, lav wā leṣ; *v. vyañjanayukt k. chhaunkū wā baḡhāna, rangū.*

**SPICER**, *n.* one who deals in spices—*Masālīḥ jārash, pasīrīḥ, pansīrīḥ*—Vyañjana-**SPICERY**, *n.* spices in general—*ḡarm-masālīḥ, kirānāḥ*—Vyañjan. [vikrayī.]

**SPICY**, *a.* abounding in spice, aromatic—*Pur-masālīḥ, khash-bū-dār*—Vyañjanamay saras wā suras, mahikilā wā ḡamkilā. [ashṭipad, ashṭapād.]

**SPIDER**, *n.* an insect—*Aukabūt, makrīḥ, makrāḥ*—Ūrnamāḡh, ūrnamāḡhī, lūṭikā, SPIDER-LIKE, *a.* resembling a spider—*Aukabūt ke mānind, makrī-sāḥ, makrā-sāḥ.*

**SPIKE**, *n.* (L. *spica*) an ear of corn, a large nail; *v.* to fasten or set with spikes—*Khosha, mēkh; v. mēkh mārna, mēkh jarna, mēkh se band k.*—Sikar tuḡr jhōṇpā dhūnyasīrshak kanīs wā sasyamanjari, kīl lohakīl sūl saṅku wā ṣalākā; *v. kīl jarnā, kīl mārṇā, lohakīl thōḡkna, kilōḥ se jakarnā.*

**SPIGULATE**, *v.* to make sharp at the point—*Nokilā gā nok-dār k., nok ko tez k.*—Tikshnāḡra k., aṇī paimānā, monī chokhī k. [kā.]

**SPIKY**, *a.* having a sharp point—*Nokilā, nok-dār*—Tikshnāḡra, chokhī aṇī wā monī

**SPIGOT**, *n.* a pin or peg for stopping a funnel or a small hole in a cask of liquor—*Thapīḥ, datāḥ*. [masīḥ, chhar gā chharḥ, jāṭamānsī gā jāṭamāsi kī telḥ.]

**SPIKENARD**, *n.* (L. *spica, nardus*) a plant and its oil or balsam—*Jatā-mānsīḥ, jāṭā-*

**SPILL**, *v.* (S. *spillan*) to suffer to fall or run out, to shed, to waste, to be shed—*Chhalkānāḥ, girānāḥ, zai-k. gā juzūt-kharchī-k., chhatakānāḥ*—Dhōḡnā bahānā wā

dhalkānā, girāḱ. wā jhukāḱ., urānā luṭnā wā vrithā-vyay-k., bahūḡ gir-paynā dhālūḡ wā dhalk-jānā. [Fr. *girānē-w. gā lutānē-w.*, machhī mārū kī dorī gā russīḥ.]

**SPILLER**, *n.* one who spills, a fishing-line—*Chhalkānē-w. dhalkānē-w. girānē-w. bahānē-*

**SPILT**, *n.* anything spilled—*Jo kuchh chhalkāḡā bahūḡā gā girānā jayḥ*.

**SPIN**, *v.* (S. *spinnan*) to draw out and twist into threads, to protract, to move rapidly round; *p. t. SPUN or SPAN; p. p. SPUN*—*Kātūḡā gā kātāḱ-k., khūchnā khūchnā*

*barhānā lambānā gā lambā-kḥ, phirānā ghumānā ghumānā ghumānā phirnā gā chakkār-mārṇāḥ*. [mḥ., kātūḡ-wālīḥ, kātūḡ-hīrḥ.]

**SPINNER**, *n.* one who spins—*Jo kātāi barhāwē ghumāwē phirāwē gā bhāwāwēḥ, kātne-*

**SPINNY**, *a.* small, slender—*Chhotāḥ, patlāḥ*. [an-ḡyāḡḥ.]

**SPINSTER**, *n.* a woman who spins, a maid—*Kātān-hārī gā kātne-wālīḥ, kūtawarī gā*

**SPINSTRY**, *n.* the work of spinning—*Kātūḡḥ, kātne kā kāmḥ, kūtneḥ, kātāḱḥ, charkh-*

*zanī.*

**SPINDLE**, *n.* the pin on which the thread is formed, a long slender stalk; *v.* to shoot into a long slender stalk—*Takūḡ takūḡi tekūḡi gā phirkīḥ, dānthā dānthī gā*

*daṭṭhāḥ*—Tarkū wā sūratarkuṭī, mānjari wā nāl; *v. lambē patle dāṭṭhe sā honāḥ, dānthī sā nikālāḥ*, lambelharī ḥ.

**SPINDLE-LEGGED, SPINDLE-SUNKED**, *a.* having long slender legs—*Lambī aur patlī*

*tāṅḡā kḥ, lambī patlī tāṅḡ-wālīḥ, lamb-tāṅḡḥ, lamb-gorāḥ.*

**SPINDLE-TREE**, *n.* a plant—*Ek qism kī nabāt*—Aushadhivīṣeṣh.

**SPIN'ACH**, **SPIN'AGE**, *n.* (L. *spinacea*) a plant—*Ek qism ki nabāt, pālak<sup>h</sup>, bathuā<sup>h</sup>, soā-pālak<sup>h</sup>*—Aushadhiवेश.

**SPINE**, *n.* (L. *spina*) the back bone, a thorn—*Rīph yā kaṅgroḥ<sup>h</sup>, kāntā<sup>h</sup>*.

**SPINAL**, *a.* belonging to the back bone—*Rīph kā<sup>h</sup>, kaṅgroḥ kā<sup>h</sup>, rīph-mansūb, kaṅgroḥ-mansūb*—Prishthavāsisambandhi.

**SPINT**, *n.* a place where briars grow—*Kāntāile yā kāntile jhūr se bhūrī hui jagah<sup>h</sup>*.

**SPINOUS**, *a.* full of thorns, thorny—*Pur-khār, kāntāilā yā kāntilā<sup>h</sup>*—Kāntakammy, sakantak.

**SPINOSITY**, *n.* the state of being thorny—*Pur-khār, khār-dār, kāntilā-pan<sup>h</sup>, kāntā-*

**SPINY**, *a.* thorny, briery, perplexed—*Kāntilā<sup>h</sup>, kāntāilā<sup>h</sup>, ghabrāyī-huā<sup>h</sup>*.

**SPINEL**, *n.* (L. *spinelus*) a mineral—*Mādāmī shai, dhāt<sup>h</sup>*—Akariyadravya, ākaraja-vastu.

**SPINETT**, *n.* (It. *spinetta*) a musical instrument—*Ek bājā<sup>h</sup>*.

**SPINK**, *n.* a finch, a bird—*Ek qism ki chhotī chiriyā, ek chiriyā<sup>h</sup>*—*Ek prakār ki kshudra chiriyā, ek pakshi*. [vayumarg, vāyurandhra, sāns lene kā chhod.

**SPINAL-CLE**, *n.* (L. *spiro*) a breathing hole—*Manjās, dam lene kā sārākh*—Vāyupath,

**SPIRATION**, *n.* the act of breathing—*Tunaffus, dam lene*—Swās, sāns lenā.

**SPIRE**, *n.* (Gr. *spira*) a winding line, a curl, a twist, any thing which shoots up to a point, a steeple; *v.* to shoot up pyramidically—*Pech-dār yā pechidā-khatt, pech, pechish, minār, manār; v. minār-sā buland hā, gūā dūmī shakti ho-kar uṭhnā*—Vyāvartakarekhā wā āvartā, maror wā marorī, mūth, sūlhar, sring wā sikhā; *v. sū-chyākār wā sikhārūp uṭhnā wā ūchā hā, sūndhikriti*.

**SPIRAL**, *a.* winding like a screw—*Pech-dār, pechilā, pechida, pechān, bhaunkahā<sup>h</sup>, bhaunkā huā<sup>h</sup>*—Vyāvartī, āvartī, alākākar, parivartak.

**SPIRAL-LY**, *ad.* in a spiral form—*Pech se, pech-dār-pech, pechidagī se*—Alākākār se, alākariṇ se, vyāvartakaprakār se, sūchyākār se.

**SPIRED**, *a.* having a spire or steeple—*Kāngura-dār, minār-dār, manār-dār*—Sikhāviśiṣṭ, sringaviśiṣṭ, sikharaviśiṣṭ.

**SPIRY**, *a.* of a spiral form, curled, wreathed—*Pech-dār, pechida, pechilā yā pechān*—Vyāvartī āvartī wā parivartak, alākākār, alākariṇ.

**SPIRIT**, *n.* (L. *spiro*) breath, an immaterial substance, an immaterial intelligent being, the soul of man, a ghost, temper, ardour, turn of mind, eager desire, a person of activity, distilled liquor, courage, genius, cheerfulness; *v.* to animate, to excite, to entice—*Dam yā nafs, jān, zamīr yā bātin, ruh, sūrat-i-wahmī yā 'ifrit, mizāj, garmī yā tezī, mūl kḥo yā tab', kamāl shauq yā barī arzū, tez yā chālāk shakhs, 'arag yā shaurīb, dilwī himmat yā jān-bāzī, mudrikā yā zihn, khurramī yā khushī; v. diler k. yā jurat d., targīb yā tahrik d., tahra k.*—Sāns wā āwās, prān, sarīrī wā chaitanyakaraṇ, ātmā, bhūt parēt vetāl wā pīshch, swabhāv, ugratā wā utsāh, prakṛitī chhitta wā man, barī bilāsi kāmārī wā ichchhā, phurtilā jan wā satej vyakti, malinā malyā wā surā, sāhas bhāv dhārhas wā dhārhas, buddhishakti, ānand hūlās wā barsh; *v. sāhas dhāras wā dhārhas d., ukānt wā ukāntā, phuslūn*.

**SPIRIT-LY**, *ad.* by means of the breath—*Dam se, nafs se*—Sāns se, āwās se.

**SPIRITED**, *a.* full of spirit, lively, animated—*Jān-dār yā mazbūt, tez-dil yā zinda-dil, diler yā quwī*—Satej wā sasattwa, phurtilī tejaswī tivra wā tikshna, virryawān sāhasī dhithā wā prabāl. [phurti se<sup>h</sup>, dilerānā—Tej se, sattwa se, sāhas se, driphtā se.

**SPIRITED-LY**, *ad.* in a lively manner—*Zinda-dilī se, tez se, quwat se, chālākī se*.

**SPIRITEDNESS**, *n.* life, animation, disposition—*Zinda-dilī, jān-dārī jān-bāzī chālākī yā dilerī, mizāj yā kḥo*—Tej wā sattwa, virrya puṣhtatā sāhas wā phurti, swabhāv wā prakṛitī.

**SPIRITFUL**, *a.* full of spirit, lively—*Jān-dār jān-bāzī tez diler yā himmat-war, zinda-dil yā chālāk*—Sasattwa purṇasattwa tejaswī porhā puṣhṭ wā sāhasī, chatpatiyī phurtilī chapal tivra wā satej.

**SPIRITFULNESS**, *n.* liveliness, sprightliness—*Zinda-dilī jān-dārī yā jān-bāzī, chālākī tezi yā chālūkī*—Purṇasattwatā tejaswitā phurti wā chapalatā, praphullatā chatak-wā wā sajivatwa.

**SPIRITLESS**, *a.* wanting spirit, dejected, dead—*Kam-himmat past-himmat buz-dil yā kam-jurat, be-dil afsurda malūl yā āzurda-dil; be-jān yā mūrda*—Sattwahīn nihstata nistē niras niras wā viras, udās viśālī wā dīnananask, mrit marā-huā mūdā wā prāpāh.

**SPIRITLESS-LY**, *ad.* without spirit—*Kam-himmatī se, kam-juratī se, luz-dilī se, be-dilī se, āzurda-dilī se*—Binā sattwa, binā tej, nirviryatāpurvak, binā sāhas, binā man, udāsī se. [dagī, āzurda-dilī—Sattwahinatā, virryahinatā, nirviratā, virasatī.

**SPIRITLESSNESS**, *n.* want of spirit—*Be-dilī, kam-himmatī, kam-juratī, buz-dilī, afsur-*

**SPIRITUOUS**, *a.* like spirit, refined, pure—*Rūh-ke-mānind yā rūhānī, khālīs, sāf*—Ātma-swarūp wā chidrup, śodhit saṁśodhit wā viśodhit, swachehha wā nirmal.

**SPIRITUOUSNESS**, *n.* a refined state—*Safāī, sāf hālāt, paktzagi*—Śodhitāvasthā, suddhi.



**SPÍR'IT-U-AL**, *a.* consisting of spirit, immaterial, intellectual, not gross, not temporal, pure, holy, ecclesiastical—*Ráhant, be-jism yá ná-jismání, bátini' aqlí yá zihní, naf-sánt, jáni yá ruhí, pák sáf yá táhír, muqaddas qá mutahhar, dúni yá mazhabí*—*Át-miya átmik átmá-warúp, chidráp ádhyátanik wá ádhyátanik, amúrttik amúrttíman nírákír wá níravayav, mánasik wá chitsambandhí, píramárhthik paramárhthavishayak jñanamárgasambandhí puramárhthasambandhí wá nírvittimárgasambandhí, asánsárik wá avyavahárik, pávan wá suchí, pavitra, dharmavishlayak dharmaprakaranasambandhí wá dharmaprakaran.*

**SPÍR'IT-U-AL-ISM**, *n.* the doctrine in opposition to the materialists that all which exists is spirit or soul—*Yah 'aqlida ká jo kuchh hai so ruh hai, faqat ruh ká 'l'iqid*—*Brah-mavád, yah mat ki jo kuchh hai so átmá hai.*

**SPÍR'IT-U-AL-IST**, *n.* one who is spiritual, one who maintains the doctrine of spiritualism—*Machhi shakhs, sírf ruh ká mut'iqid yá qáíl*—*Nírvittimárgi wá jñanamárgi, brahmavádi.*

**SPÍR'IT-U-AL-ITY**, *n.* immateriality, intellectual nature, spiritual nature, pure devotion, that which belongs to the church—*Ná jism'niyat qá be-jismiyat, aqlí yá zihní khashiyat, ruh'aniyat qá nafs'aniyat. Khális yá sáf rig'at zúhd yá 'ubádiyat, dúni áshyá yá ma-habí mut'álliqat*—*Murtilimat íamúrttímatwa wá nírákáratwa, mánas-ik prakriti wá buddhivishayata, paramárhthikata paramárhthavishthá wá paramárhthasambandhí, swachchha Íswarabhakti tap wá upasana, dharmapáralth wá dharmasambandhí padárhth.*

**SPÍR'IT-U-AL-IZE**, *v.* to refine, to extract spirit, to convert to a spiritual meaning—*Sáf qá khális k., 'araq khúchná, pák qá muqaddas banána*—*Nírmal k., swachchha k. wá sódhná, sár wá sattwa útmá wá khúchná, paramárhthavishth wá paramárhthasakt k.* [alíze ká arth dekho.]

**SPÍR'IT-U-AL-IZ'ATION**, *n.* act of spiritualizing—[*Spiritualize ke má'ne dekho*]—[*Spirita-liz'at U-AL-IZ, ad.* in a spiritual manner—*Ráhi rabá'at nafs'áni ná jismání bátini' yá dúni tuar se*—*Paramárhth ínusír se, amúrttikarúp se, nírákír, átmíyabhav se, asán-sárikarúp se, dharmavishlayakbháv se.* Dharmamúqaddí, dharmasamáj.

**SPÍR'IT-U-AL-ITY**, *n.* an ecclesiastical body—*Dúni jamá'at, ma-habí jirga qá guroh.*

**SPÍR'IT-U-OS**, *a.* containing spirit, ardent—*Té, tuud*—*Saurik madakagunavíshít wá tikshna, tivra ugra wá chokhá.* [Mádakagunavíshítat, tivrat, tikshnat.]

**SPÍR'IT-U-OS-ITY**, **SPÍR'IT-U-OS-NESS**, *n.* the quality of being spirituous—*Té, tuud*.

**SPÍR'T**, *v.* (Sw. *spont*) to throw or spring out in a jet : *n.* a sudden ejection, a sudden effort—*Chhopná<sup>h</sup>, chhítkiná<sup>h</sup>, pichkiná<sup>h</sup>, chhíná<sup>h</sup>, chhítkiná<sup>h</sup> : n. íkhrá'í-pak-ba yak, koshish-í nak-á-yak* :—*n.* Ákasnik níkas wá nírasan, ákasnik udýog wá eka-ekí kí cheshtá.

**SPÍR'TLE**, *v.* to shoot scatteringly—*Chhítkiná<sup>h</sup>, pichkiná<sup>h</sup>, chhopná<sup>h</sup>.*

**SPÍSS**, *a.* (L. *spissus*) thick, close, dense—*Mó'á qá garh, kásá huá<sup>h</sup>, ghaná yá gujhín<sup>h</sup>*—*Sthúl, ghan, nívir.*

**SPÍSSÍ TUDE**, *n.* thickness, grossness—*tí'phí-pín yá motá-par<sup>h</sup>, mutái yá mutái<sup>h</sup>.*

**SPÍT**, *n.* (S. *spita*) a long prong on which meat is roasted : *v.* to put on a spit, to thrust through—*Sákh, síkhebat* : *v. sákh-taganá p. síkh mó' gútná, chhedná qá bedhná<sup>h</sup>*—*Súl, lohe ká súkika* : *v. súl par dharná, píromí godna gáhná gútná wá gútná.*

**SPÍT**, *v.* (S. *spetan*) to eject from the mouth, to throw out saliva : *p. í. SPÍR* or *SPÁR* ; *p. p. SPÍT*—*Uplná<sup>h</sup>, thukná thúkna qá thúk-phúkna<sup>h</sup>.*

**SPÍT**, *n.* what is ejected from the mouth—*Thúk<sup>h</sup>, thókh<sup>h</sup>, tá'áb.*

**SPÍR'TLE**, *n.* moisture of the mouth, saliva—*Thúk<sup>h</sup>, tí'v yá ráh<sup>h</sup>.*

**SPÍR'VÉN-OM**, *n.* poison ejected from the mouth—*Záhr jo muh se níkalá hai*—*Vish wá bíkh jo muh se níkalá hai.*

**SPÍTCH'COCK**, *v.* to split an eel lengthwise and broil it : *n.* an eel split and broiled—*Bám-machhí lambé-lambé qá khápi chí'v kar koghon par bháujna<sup>h</sup> : n. bám machhí jísó khápi chí'v kar koghon par bháujte hotí<sup>h</sup>.*

**SPÍTE**, *n.* (D. *spit*) malice, rancour, hate : *v.* to thwart, to vex, to offend—*Bugz yá kina, 'adawat khushinat 'inad khalish kudarut rusht ká'vish khiláf 'aks yá zidd, naf-rat : v. 'aks zidd yá mukháfut k., bezár k. yá tásd'at, ná ráz ná-khush ázarda yá ranjida k.*—*Dvesh wá vair, lig írshyá mítsaryya wá droh, ghin wá ghríní* : *v. Kátná torná wá ultáná, chhermá kurháná wá satíní, rusht wá apasana k.*

**SPÍR'VÚL**, *a.* filled with spite, malicious—*Pur kina qá kina-war, kina-kash ziddí 'aksí yá bad-andesh*—*Dveshí wá írshyí, drohí mítsarí dáhi wá dush'tabhív.*

**SPÍR'VÚL-LY**, *ad.* maliciously, malignantly—*Kina-warí se, kina-kashí se ziddan yá bad-andeshí se*—*Drohábuddhí wáid wesh se, írshyá wá mítsaryya se.*

**SPÍR'VÚL-NESS**, *n.* malice, malignity—*Kina-warí yá bugz, kina-kashí yá 'adawat*—*Dwe-sha, droh írshyá wá mítsaryya.*

**SPLASH**, *v.* (*plash*) to spatter with water or mud—*Chhítá dálná<sup>h</sup>, chhítíki dálná<sup>h</sup>, dhábhábhána<sup>h</sup>, pánt yá kich se bharná<sup>h</sup>, áltúa k., chhítá-márná<sup>h</sup>.*

- SPLĀY**, *a.* (*display*) spread, turned outward — *Phailā-huā<sup>b</sup>, bāhar ki or jhukā-huā<sup>b</sup>* — Pusarā-huā wā bagarā-huā, bāhar ki or phirā-huā.
- SPLĀY'FOOT-ED**, *a.* having the foot turned outward — *Pānw-phiddā<sup>b</sup>, bāhar ki or phire-hue yā jhuk-hue pānw-w<sup>b</sup>.*
- SPLĀY MOUTH**, *n.* a wide mouth — *Chaurā munh<sup>b</sup>, khābā-munh<sup>b</sup>.*
- SPLĒEN**, *n.* (*Gr. spleen*) the milt, anger, spite, ill-humour, melancholy — *Supurz yā tihāl, gussa khashm yā garab, kina yā bugz, bad-mizāj yā nā-khashi, maldāt dazrādagī yā ranj* — Pilāi pilāhi tili barwat t'pīllī plibā plibā wā udaragranthi, kop krodh wā rosh, dwesh irshyā wā droh, duhsil asadbhāv wā yakrabbhāv, udāsī khed udāsīnatā wā vishādayritti. [hārahit, plihāsūnya.
- SPLĒENED**, *a.* deprived of the spleen — *Masūb-supurz, 'adīm-tihāl, tihāl se khālī* — **PLĒ-SPLĒEN'TUL**, *a.* peevish, fretful, melancholy — *Ziāl ranj, tunuk-mizāj yā tund-kho, mal-dil-dil-afgār yā hāzīn* — Chirchirā wā jhanjhanā, śighrakopī jhunjhaliyā wā jaljalā, udās udāsīn vishādi wā khinna.
- SPLĒEN'LESS**, *a.* kind, gentle, mild — *Mīr hīn yā shafiq, mulāim yā halīm, narm yā salīm* — Kripālū wā dayālū, komal wā śīnt, mridū wā suśīl.
- SPLĒEN'T**, *a.* angry, peevish, melancholy — *Khājā yā khashm-nāk, tund-kho ziāl-ranj yā tunuk-mizāj, mal-dil-dil-afgār yā munaggas* — Kruddha wā rusht, chirchirā jhanjhanā jhunjhaliyā wā jaljalā, udās udāsīn vishādi wā khinna.
- SPLĒEN'TIC**, **SPLĒNET'ICAL**, *a.* affected with spleen, fretful, peevish — *Tihāl-zada, tunuk-mizāj, zūd-ranj yā tund-kho* — Plihāgrast wā pihāpūt, Kruddha wā rusht, chirchirā jhanjhanā jhunjhaliyā wā jaljalā, udās udāsīn vishādi wā khinna. [ranj shakhs — Chirchirā jan, jhanjhanā jan.
- SPLĒEN'TIC**, *n.* a person affected with spleen — *Tunuk-mizāj yā tund-kho shakhs, zūd-ranj*, *a.* belonging to the spleen — *Tihāl munāsib, mut'alliq-i-tihāl, pilāi kā<sup>b</sup>, tāt-tillī kā<sup>b</sup>, barwat kā<sup>b</sup>* — Plihāsambandhī, plihāvishayak.
- SPLĒN'ISH**, *a.* fretful, peevish — *Tunuk-mizāj yā tund-kho, zūd-ranj* — Chirchirā wā jhanjhanā, jaljalā jhunjhaliyā wā jaljalā, udās udāsīn vishādi wā khinna.
- SPLĒN'TIVE**, *a.* hot, fiery, passionate — *Garm yā garm-mizāj, ātash-mizāj, gussa-war tund-kho yā tunuk-mizāj* — Ushp wā ushpaswadhriv, uchchand wā prachhapī, śighrakopī roshāl wā kopālī. [dhivīsesh, plihāri, plihaguna, plihāsatur.
- SPLĒEN'WORT**, *n.* a plant — *Ek qism ki nahāt, ek bhāt kā paradhā<sup>b</sup>, pilāt-nār<sup>b</sup>* — *Ausha-splēndent*, *a.* (*L. splenden*) shining, bright, glossy, illustrious — *Rauhan roshan yā tāb-nāk, manawar saf nardūi yā tābūn, jilā-dār yā mujallā, mushkār yā rauṇag-dār* — Chamaktī huā wā diptimān, chaṭkīlā kāmimān wā dyutimān, chiknā wā bharkīlī, vikhyāt yasoswī wā mahāprabh.
- SPLĒN'DID**, *a.* bright, showy, magnificent — *Munawwar tābūn munir tāb-nāk darakh-shān darakhshān yā jilā-dār, nūmāishi yā āraishi, rauṇag-dār 'ālī-shān yā 'aṣmush-shān* — Chamaktī jignag itā tejomay chamkīlī atikāntimān wā atidiptimān, bharkīlā raṅgīlā wā chaṭkīlī, pratāpawān pratāpī wā mahātejaswī.
- SPLĒN'DID-LY**, *ad.* magnificently, pompously — *Rauṇag se, jāl-o-jalāl tūmturāg yā shukoh se* — Mahāpratāp atitej wā atipratāp se, thāth wā atisobhīl se.
- SPLĒN'DOUR**, *n.* lustre, magnificence, pomp — *Rauhan roshan tāb tajallī yā darakhshānt, 'aṣmat yā jāl-o-jalāl, itihāsh tūmturāg shukoh shōn yā shaukat* — Dyuti prabhā wā sobhā, pratāp vibhūti vaibhav vibhav wā aṣwaryya, thāth dhūmdhām wā atisobhīl. [wīn, bharkīlī.
- SPLĒN'DROUS**, *a.* having splendour — *Rauṇag-dār, tābūn, tāb-nāk* — Diptimān, pratāp.
- SPLICE**, *v.* (*D. splissen*) to join by interweaving — *Sātnā<sup>b</sup>, sāntnā<sup>b</sup>, bun-kar yā gūthkar sātnā<sup>b</sup>.*
- SPLINT**, **SPLINTER**, *n.* (*D. splinter*) a fragment split off, a thin piece of wood; *v.* to break into long fragments, to shiver, to secure by splints — *Khapāchi yā pharchat<sup>b</sup>, pharāthī kamthī dhaj; kamdūch chit yā phāns<sup>b</sup>; v. chīrnā yā phārnā<sup>b</sup>, thartharā-nā yā kāpnā<sup>b</sup>, khapāchi pharāthī yā kamthī se bāndhnā<sup>b</sup>.*
- SPLIT**, *v.* (*D. splitten*) to divide lengthwise, to cleave, to rend, to part, to burst; *p. t.* and *p. p.* **SPLIT** — *Chīrnā yā chīr janā<sup>b</sup>, phārnā yā phārnā<sup>b</sup>, muskānā tarkānā masaknā yā taraknā<sup>b</sup>, tornā yā tītnā<sup>b</sup>, phōrnā yā phūtnā<sup>b</sup>.*
- SPLITTER**, *n.* one who splits — *Phārne w<sup>b</sup>, chīrne w<sup>b</sup>, phorne w<sup>b</sup>, torne w<sup>b</sup>.*
- SPLIT'TER**, *v.* to speak confusedly — *Gilbil-gilbil bolnā<sup>b</sup>, aīsā bolnā ki jismēn kuchh samajh na parē<sup>b</sup>, garbar bolnā<sup>b</sup>.*
- SPOIL**, *v.* (*L. spolio*) to plunder, to rob, to take by violence, to corrupt, to mar, to decay; *n.* plunder, pillage, booty — *Qanimat k., gārat k., tārāj k., kharāb k., abtar k., zawal-h. yā bostādo-ho-jānā; n. qanimat, gārat yā tārāj, yaqmā* — Lūtnā, lūtpāt k., chhīn-lēnā chhor lenā wā chhīn-chhor-lenā, bigārnā, naash k., sarṇā wā sarṇā<sup>b</sup>; *n. lūt, lupthan wā lupthan, lūtpāt.* [dākū<sup>b</sup>.
- SPOIL'ER**, *n.* one who spoils, a plunderer — *Chhīn-lēn-w. bigārne-w. yā bigārā<sup>b</sup>, lūterā yā*
- SPOIL'FUL**, *a.* wasteful, rapacious — *Murif yā mubazzir, gārat-gar yā sakht-gir* — Uṣṭā, lūterā.

- SPÖ-LI-ʼTION**, *n.* the act of robbery or privation—*Lūt<sup>h</sup>, lūt-pāt<sup>h</sup>, dākā<sup>h</sup>, gārat-garī.*
- SPÖKE**, *n.* (S. *spaca*) a bar of a wheel or ladder—*Chakkar ká arā<sup>h</sup>, arā<sup>h</sup>, benī<sup>h</sup>, dandī<sup>h</sup>.*
- SPÖKE**, *p. t. of speak*—*Speak ká mázi-mullaq*—*Speak ká sámnyabhūt.*
- SPÖKEN**, *p. t. of speak*—*Speak ká mázi-maʼtáf-alai-hi yá fīl-i-maʼtáf*—*Speak ká pūr-pakriyā wá pūrvakalikakriyā.* [tinidhivakta, pratinidhivadi.]
- SPÖKSʼMAN**, *n.* one who speaks for another—ʼArz beś, *disre ká taraf se bolne w.*—*Prasponʼdeś.*
- SPÖNʼDEŚ**, *n.* (L. *spondens*) a poetic foot of two long syllables—*Shīr meñ do lambe hīje ká juz*—*Gurvāksharadway. gag. karp.*
- SPON-DĀʼIC**, **SPON-DĀʼI-CAL**, *a.* pertaining to a spondee—*Shīr meñ do lambe hīje ke juz ke mutaʼalʼiq*—*Gurvāksharadwayasambandhi. gagavishayak, karpasambandhi.*
- SPÖNʼDYLE**, *n.* (Gr. *spondulos*) a joint of the back bone—*Rīṭh ká ek gāñth<sup>h</sup>, rīṭh ká ek jor<sup>h</sup>.*
- SPÖNGE**, *n.* (L. *spongia*) a soft porous substance : *v.* to cleanse with a sponge, to wipe out as with a sponge, to imbibe, to live by mean arts—*Māi-bādul<sup>h</sup>, samundar phen<sup>h</sup>, isfunj ; v. isfunj se saj k. gayā isfunj se dho-dālnā, jūz-k., kamīnī tūlʼarōñ se taʼām talāshī k. yā maʼāsh hīsīl k.*—*Jalaśoshanī, ispanj wá spanj ; v. jalaśoshanī wá ispanj se parisharīl k., mīññ jalaśoshanī wá spanj se dho-dālnā wá pōichh-dālnā, pīñī chusnā wá soknā, kutsit wá adham vritti se jīnā.*
- SPÖN GER**, *n.* one who sponges—*Taʼām talāsh, lu jma-jo, muft-khor, tufailī*—*Parānnotsuk, parānnipushit, kutsit wá adham vritti se jīne w.*
- SPÖNʼGI-ous**, *a.* full of cavities like a sponge—*Isfanj sá sūrʼakh-dār yā pur-sūrakh*—*Ispanj wá spanj ke sadris ehlidramay, jalaśoshanī ke sadris e hēdōñ se bhārā huť.*
- SPÖNʼGY**, *a.* soft and full of cavities wet—*Narm aur pur-sūrakh, nan yā tar*—*Ispanj wá spanj ke sadris ehlidramay wá ehlēdōñ se bhārī-huť, bhīgī glī wá odī.*
- SPÖNʼGI-NESS**, *n.* the quality of being spongy—*Narmi aur pur-sūrakhī, namī yā tari*—*Viralīvayavatwa, sithilīvayavatwa.*
- SPÖNʼGING HOUSE**, *n.* a house to which debtors are taken before being committed to prison—*Wah mukin jismēñ qar-dār rakkhe jāte hañ qabl qaid kiye jāne ke*—*Wah ghar wā griha jismēñ rīñī kārāgar meñ kiye jīne ke pahile rakkhe jāte hañ.*
- SPÖNʼSOL**, *n.* (L. *sponsus*) one who becomes surety for another—*Zāmin, dharm-bāp<sup>h</sup>, dharm-mā<sup>h</sup>*—*Pratibhū, pratinidhi, dharmpratibhū, dharmpratinidhi.*
- SPÖNʼSION**, *n.* the act of becoming surety—*Zāmin honā, zamānat k.*—*Pratinidhi h., pratibhū h., dharmpratibhū h.*
- SPON-TĀʼNE OUS**, *a.* (L. *sponste*) proceeding from free will, acting of itself—*Ikti-garī yā irāṭī, āṭī yā khud-ba-khud*—*Mamūdūi swechehīpūrvak wá swachehband, swayanīkrit wá āp-se-āp.* [Swechehīhā, swachehīhandatā.]
- SPÖN-TĀʼNE ITY**, *n.* quality of being of free will—*Ikti-garī hālat, apnaitī<sup>h</sup>, apnā<sup>h</sup>*—*SPON-TĀʼNE-ous-ly*, *ad.* of free will, voluntarily—*Ikti-gar se, ā-khud khud-ba-khud yā apnī-khushī-se*—*Swechehīpūrvak swayam wá swachehband-se, āp se āp wā āphī.*
- SPON-TĀʼNE-ous-NESS**, *n.* freedom of will—*Ikti-gar, apnaitī<sup>h</sup>, apnā<sup>h</sup>*—*Swechehīhā.*
- SPON-TOON**, *n.* (Fr. *spontan*) a kind of half pike—*Chkotā nezā, chkotī burchhī<sup>h</sup>, chkotā bhūṭī<sup>h</sup>.*
- SPOON**, **SPOON**, *v.* to go on swiftly, to sail swiftly before the wind—*Jald jānā. hawā ke rukh par jald jīnā yā dāpnā*—*S ghra jānā wā dāpnā, vāyu ke veg se jānā.*
- SPOON**, *n.* (le. *spoon*) a utensil used in eating liquids—*Chamchā, chamach, kufcha, karēhī<sup>h</sup>*—*Darvī, darvī, dīrvī, khaj, khajāk, chamasa, palī, kelehlul.*
- SPOONFUL**, *n.* as much as a spoon can hold—*Chamcha-bhar, karēhī-bhar<sup>h</sup>*—*Palībhar, kalehlulbhar, chamaspūran, kambipūran, kambipūrak.*
- SPOONMEAT**, *n.* food taken with a spoon—*Kʼānā jo chamche se khāyā jūtā hai, lapsī<sup>h</sup>*—*Bhojan jo chamase palī karēhī wā kalehlul se khāyā jītā hai.*
- SPOONFUL**, *n.* a bird—*Ek qism kī chīrīyā*—*Ek bhāñt kī chīrīyā.*
- SPOONWORT**, *n.* a plant—*Ek qism kī naʼāt, ek bhāñt kī paudhī<sup>h</sup>*—*Aushadhivīśesh.*
- SPO RĀDʼI-CAL**, *a.* (Gr. *sporadikos*) separate, single, scattered, not epidemic—*Judā yā aʼāhidā, wāhid yā tanhī, mutafarrīq yā parāgandā, nā-dāir-o-sāir*—*Alag prīthak wā nyārā, akelā wā ek, tīntarūh tītārbitār chhīṭī-huť wā idhar-udhar phailā huť, vīśesh asidhīrāñ wā asarvatrāg.*
- SPOʼRT**, *n.* (Ger. *spott*?) play, diversion, game, mirth, mockery, diversion of the field ; *v.* to play, to divert, to frolic—*Khel<sup>h</sup>, tamāshā yā tafīrruj, shikār, khushī khurramī surūr yā masarrat, zikh tazhik yā sukhrīyā, said waqaira ; v. khelnā<sup>h</sup>, khush k. yā h., alol-kalol k<sup>h</sup>.*—*Krīpā keli wā keli, līlā vīhār wā vīlīs, aher wā ākhet, ānand chahālpahāl wā ānchuhāl, hañsī wā ṭhaṭṭhī, mrigayā ādī ; v. krīpā k., man-bahlānā man-phernā wā ānand-d., līlā vīhār wā vīlīs k.*
- SPOʼRTFUL**, *a.* merry, ludicrous, done in jest—*Khush mahzūz khush-tab<sup>h</sup> yā khurram, khunda-anger yā tamāzā, tazhīkī yā nī sukhrīyā meñ kiya huť*—*Vīlīs vīhārī ānanda-vritti chuhālī wā prasanna, hasyotpadak wā hasyajanak, hañsī wā ṭhaṭṭhe meñ kiya huť.*

**SPÖRT'FUL-LY**, *ad.* in jest, in mirth, playfully—*Tashikan yā sukhrīya-mēn, khurrami khushī yā tafarruj mēn, khel mēn*<sup>b</sup>—*Hañsi wā thātthe mēn, chuhāl chahālpahāl vilās vihar wā ānand mēn, kīrī wā kantuk mēn.*

**SPÖRT'FUL-NESS**, *n.* playfulness, merriment—*Alol-kalol athkheñ achpālī yā chanchalāt<sup>b</sup>, khushi khurrami aurā yā masarrat*—*Kīrīsilātā chochālā wā khelwārpau, chuhāl chuhāl chahālpahāl vilās vinod wā ānand.*

**SPÖRT'ING-LY**, *ad.* in sport, in jest—*Khel mēn<sup>b</sup>, hañsi yā thātthe mēn<sup>b</sup>.*

**SPÖRT'IVE**, *a.* playful, merry, frolicsome—*Khelwārī khīlwārī yā lhelārī<sup>b</sup>, khush khush-tab<sup>b</sup> khurram yā basharāsh, chanchal yā achpāl<sup>b</sup>*—*Kantukī wā kutūhālī, ānandavritti prasanna wā praharshit, viharī kīrīsīl khilārī wā vilāsī.*

**SPÖRT'IVE-NESS**, *n.* playfulness, merriment—[*Sportfulness ke ma'ne dekho*].—[*Sportfulness kā arth dekho.*] [*sūnya, udās viśhādī wā khinna.*]

**SPÖRT'LESS**, *a.* joyless, sad—*Nā-hashashish gam-gīn yā ranjida*—*Nirānand wā ānanda-*

**SPÖRTS'MAN**, *n.* one who pursues field sports—*Shikārī, shikār-bāz*—*Mrigayākrī, mrigayāviharī, mrigayāsīl, ākhetak.*

**SPÖRT'U-LE**, *n.* (*L. sporto*) alms, a dole—*Khairāt, zakāt*—*Dīn bhikh wā bhikshā.*

**SPÖRT'U-LA-RY**, *a.* suit,isting on alms—*Khairāt khor, bhikhārī*<sup>b</sup>—*Bhikshopajivi.*

**SPÖT**, *n.* (*D. spat*) a blot, a stain, a fault, a blemish, a small place, a particular place ; *v.* to mark, to stain, to tarnish—*Dāg, dhappī<sup>b</sup>, qusīr yā tāsīr, 'aib, zamīn kī chhotā tukrā, khās mayām ; v. dāg-dār yā dag-lā k., dagī k., āluda k.*—*Chhīṭī vindu chhīṭ-kī wā bundkī, k-dañk, agun, dosh, thori jagah wā thori sthān, viśeshasthāl wā viśeshasthān ; v. ank wā chinu k., dhappī dīlī, bharnī dūshit-k. wā kalañk-lagānā.*

**SPÖT'LESS**, *a.* free from spots, pure, innocent—*Be-dāg yā be-'aib, sif yā pāk, be-jurm yā be-gunāh*—*Nishkalañk nishkalnash wā kalañkalin, nirmal wā swachchha, nirdosh wā nirdoshī.* [*Kalañkshinatā, nishkal ākatwa, nirmalatā, swachchhatā.*]

**SPÖT'LESS-NESS**, *n.* the state of being spotless—*Safī, pākīzgi, be-jurm, be-gunāh*—

**SPÖT'TY**, *a.* full of spots—*Pur-dāg, dāg-dār, chhīṭī dār, dhappe-dār, dagī, dagilā*—*Chitrīt, chihmī, chhīṭkīyon se bhārī huā, kabārī.*

**SPÖÜSE**, *n.* (*L. sponsus*) a husband or wife ; *v.* to join in marriage, to wed—*Zawj, khasam jā jorī<sup>b</sup> ; v. nikāh k., shādī k.*—*Patī wā strī, bhartī wā bhāryā, bhatār wā patnī ; v. vivāh k., byāh k.*

**SPÖÜS'AGE**, *n.* the act of espousing—*Nikāh, nikāh k.*—*Vivāh, vivāh k., byāh k.*

**SPÖÜS'AT**, *a.* nuptial ; *n.* marriage—*Nikāhī, nikāh-mansūb ; n. nikāh, shādī*—*Vaivāhik, vivāhī, vivāhasambandhī ; n. vivāh, byāh.*

**SPÖÜS'LESS**, *a.* wanting a husband or wife—*Be khasam, be-jorī*—*Patihīn, bhāryāhīn.*

**SPÖÜT**, *n.* (*D. spuit*) a pipe, a projecting mouth of a vessel, water falling in a body ; *v.* to throw out, to issue—*Nāl yā nālī<sup>b</sup>, tōṭī yā tōṭā<sup>b</sup>, pāt yā bīm'ā<sup>b</sup> ; v. fuwāra chhornā, fuwāra chhūṭnā ; v. Chhornā, chhūṭnā wā phūt-nikālā.*

**SPRÄIN**, *v.* (*Sw. sprangā*) to overstrain the ligaments ; *n.* strain of the ligaments—*Muraknā<sup>b</sup>, muraknā<sup>b</sup>, kachknā<sup>b</sup>, kachknā<sup>b</sup>, perchish k. ; n. moch<sup>b</sup>, moror<sup>b</sup>, murak<sup>b</sup>, perchish.*

**SPRÄNG**, *p. t. of spring*—[*Spring kā mūzī-mutlag*].—[*Spring kā sāmānyabhūt.*]

**SPRÄT**, *n.* (*D. sprat*) a small sea-fish—*Ek bhāt kī chhotī samundarī machhī<sup>b</sup>.*

**SPRÄWL**, *v.* (*Dan. spradde*) to lie with the limbs stretched out or struggling—*Chhāt-patānā<sup>b</sup>, lōṭnā<sup>b</sup>, hāth-pānw mārū<sup>b</sup>, hāth-pānw pheṭknā<sup>b</sup>.*

**SPRÄY**, *n.* a small shoot or branch, the foam of the sea—*Sar-i-shākḥ, daryāi phen*—*Pālī pallav phungī wā upasīkhī, samundra kī phen.*

**SPRÉAD**, *v.* (*S. spreaden*) to extend, to expand, to cover by extending, to propagate, to diffuse, to open or unfurl ; *p. t. and p. p.* **SPRÉAD**—*Lambānā yī lambī-h<sup>b</sup>, bujārnā yī bujārnā<sup>b</sup>, bichhānā layānā lapetnā chhānā leṇā yā chhōpnā<sup>b</sup>, pasārna yā chhitrānā<sup>b</sup>, phailānā<sup>b</sup>, kholnā yā tūnā<sup>b</sup>.*

**SPRÉAD**, *n.* extent, expansion, diffusion—*Phailāw<sup>b</sup>, tūl, kushādagi*—*Vistīr wā vistritī, prasār prasāraṇ prasār wā pasār, vistīrnatā.*

**SPRÉAD'EN**, *n.* one who spreads—*Phailāne w<sup>b</sup>, pasārne w<sup>b</sup>, bichhāne w<sup>b</sup>, chhōpne w<sup>b</sup>, leṇe w<sup>b</sup>, kholne w<sup>b</sup>.*

**SPRÉAD'ING**, *n.* the act of extending—*Phailānā<sup>b</sup>, phailāw<sup>b</sup>, pasār<sup>b</sup>*—*Vistīr, vistritī.*

**SPRIG**, *n.* (*S. sprig*) a small branch—*Shākhchā, palāī<sup>b</sup>*—*Upasīkhī, pallav.*

**SPRIG'HT**, *sprit, n.* (*spirit*) a shade, a soul, an apparition, power which gives cheerfulness ; *v.* to haunt as a spright—*Sāya, rīh, bhūt yā paret<sup>b</sup>, bushāshut-bāḥshak yā khurramī-bāḥshak sāyat ; v. bhūt kāsā laynā<sup>b</sup>*—*Chhāyā, ātmā, pret vetāl wā piśach, ānandadaśakti wā harshadaśakti.*

**SPRIG'HT'FUL**, *a.* lively, brisk, gay—*Zinda-dīl, tez chālāk chust yā chūhuk, khush-tab<sup>b</sup> khurram yā shādman*—*Satej wā sasattwa, phurtilī chāṭakwāh wā chanchal, ānandavritti bahsor rangilā chhabilā ānandī wā vilāsī.*

**SPRIG'HT'FUL-LY**, *ad.* briskly, vigorously—*Tez chust chābukt yā chālākī se, zor se yā ba-zor*—*Chāṭakwā wā phurtī se, śakti wā bal se.*

**SPRIGHT'FUL-NESS**, *n.* briskness, liveliness—*Testi chālāki chushti yā chābukt, zinda-dil*—Phurti wā chatakwaī, satejatwa tivrati wā ullasati. [dhilā, nirjiv wā nistej.]

**SPRIGHT'LESS**, *a.* dull, sluggish, lifeless—*Majhāl, kāhil yā sust, bē-jān yā murda*—Mand, **SPRIGHT'LY**, *a.* brisk, lively, gay, vigorous—*Chālāk tez chust yā chābukt, zinda-dil, khush-tab' khurram yā khush, mazbūt qawī yā zor-āwar*—Phurtikī chatpatiyā wā chatakwaī, satej sasattwa wā achipal, ānandavritti haṁsor raṅgilā chhabilā vilāsi wā ānandi, porhū pusht wā saktimān.

**SPRIGHT'LI-NESS**, *n.* briskness, liveliness, gaiety—*Tezi chushti yā chālāki, zinda-dil, khurramī kush-tab' yā bushāshat*—Phurti chatpati wā chatakwaī, satejatwa tivrati wā ullasati, chubāl chahālpahāl bulās ulās wā vilās.

**SPRING**, *v.* (*S. springan*) to rise out of the ground, to begin to grow, to issue, to arise, to bound, to start, to discharge or explode, to burst, to bend or warp; *p. t.* **SPRUNG** or **SPRANG**; *p. p.* **SPRUNG**—*Jamnā yā ugnā<sup>h</sup>, aikhuānā<sup>h</sup>, nikalnā<sup>h</sup>, uṭhnā<sup>h</sup>, kulāch-mārnā chhālāngūch-mārnā chaurkari-mārnā phāndnā kūdnā uchhālānā lachaknā lapknā jhapnā yā tapmā<sup>h</sup>, chawūk-ūṭhnā bhuraṅknā nikādnā yā uṭhnā<sup>h</sup>, upnā<sup>h</sup>, phorūnā yā torūnā<sup>h</sup>, muror-khānā yā aiṭh-jinā<sup>h</sup>.*

**SPRING**, *n.* the season of the year when plants begin to grow, a source, a fountain, rise, original, a leap, a bound, elastic power—*Bakir yā mauṣim-i-bakir, aṣṭ masdar yā mamū<sup>h</sup>, sar-i-chashma yā fawwāra, shurū<sup>h</sup>, bunyād bun yā bekh, just, zaqand, dam*—Vasant vasantakāl vasantasamay riturij wā madhumis, mūl, sot jhāṣṭrī jharnā bam nirjhar wā jalakar, utpatti udgan udbhav wā ārambh, jar wā ādi, kūd wā phānd, phalīng chaurkari wā kulāch, lachak wā sthitisthāpakatwa.

**SPRING'AT**, *n.* a youth, an active young man—*Jamān yā bālig, chust-o-chālāk nau-ārdū shak<sup>h</sup>*—Kumar wā yavā, achipal wā phurtilā tarunajan.

**SPRINGE**, *n.* a gin, a noose; *v.* to ensnare—*Phānd phāndū yā phandā<sup>h</sup>, phāndī phānsī phānsari yā sarak-phāns<sup>h</sup>; v. phāndnā<sup>h</sup>, phānsnā<sup>h</sup>, phande meī dānā<sup>h</sup>.*

**SPRING'ER**, *n.* one who springs, a young plant—*Chhālne-w. kūdn-e-w. chhālāngūch-mārn-e-w. tapmān-e-w. yā uṭhāne-w<sup>h</sup>, chhotā per yā paudhā<sup>h</sup>.*

**SPRING'ING**, *n.* growth, increase—*Tarraqi yā afzān, ziyadati*—Bārḥ, vridhī.

**SPRING'LE**, *n.* an elastic noose—*Sarak-phāns<sup>h</sup>, sarak-phasrī<sup>h</sup>, phāndī<sup>h</sup>, phandā<sup>h</sup>.*

**SPRING'Y**, *a.* elastic, full of springs—*Dam-dār, pur-fawwāra yā pur-chashma*—Lachilā lachlachā wā sthitisthāpakaviśiṣṭ, jalākaramay nirjharamay wā jharnon-se-bharā huā. [sthitisthāpakatwa.]

**SPRING'Y-NESS**, *n.* elasticity—*Dam-dārī, lachilā pan<sup>h</sup>, lachak<sup>h</sup>*—Sthitisthāpakagun,

**SPRING'YALIT**, *n.* a lameness in horses—*Ghoron kī langriḥat yā langriṣī<sup>h</sup>.*

**SPRING'HEAD**, *n.* fountain, source—*Fawwāra yā chashma, aṣṭ yā bunyād*—Bam nirjhar jharnā wā sot, mūl wā jar.

**SPRING'TIME**, *n.* tide at the new and full moon—*Mudd-i-kimī<sup>h</sup>, kuthāl yā khatāl<sup>h</sup>.*

**SPRINK'LE**, *v.* (*S. sprengan*) to scatter in drops, to wash, to purify; *n.* a small quantity scattered—*Chhirknā<sup>h</sup>, shast-o-shū k., saḥ k.; n. yō kuchh thorā-sā bithrāyā yā chhirkā jiy<sup>h</sup>*—Bithrānā chhītnā wā bhurbhuranā, dhona, nirmal wā parishkrit yā.

**SPRINK'LING**, *n.* the act of scattering in drops, a small quantity scattered—*Chhirkāw yā sūchār<sup>h</sup>, jō kuchh thorā chhirkā yā bithrāyā jiy<sup>h</sup>.*

**SPRINT**, *v.* (*S. spryān*) to sprout, to bud, to eject; *n.* a shoot, a sprout—*Panapnā yā jamnā<sup>h</sup>, kaliyānā yā mutnā<sup>h</sup>, chhornā yā uchhītnā<sup>h</sup>; n. karil kail gūbh yā gibhā<sup>h</sup>, paudhā dālī koṣpal yā aṅkur<sup>h</sup>.*

**SPRIT**, *n.* (*S. sprout*) a pole, a boom—*Dandā laḡgā yā laḡgī<sup>h</sup>, lakkar yā bīm<sup>h</sup>.* [hāi<sup>h</sup>.]

**SPRIT'SAIL**, *n.* the sail on a ship's bowsprit—*Ek pāl jō sabihare par rahtā yā rahti*

**SPRITE**. See **SPRIGHT**.

**SPROUT**, *v.* (*S. sprutan*) to shoot, to germinate, to grow; *n.* the shoot of a plant—*Panapnā yā kaliyānā<sup>h</sup>, jamnā<sup>h</sup>, ugnā yā upajnā<sup>h</sup>; n. gūbh<sup>h</sup>, gābhā<sup>h</sup>, kail<sup>h</sup>, karil<sup>h</sup>, koṣpal<sup>h</sup>, perī<sup>h</sup>, paudhā<sup>h</sup>, aṅkur<sup>h</sup>.*

**SPRUCE**, *a.* trim, neat; *v.* to trim—*Suthrā yā banā-chund<sup>h</sup>, banā-thanā chhailā chikanīyā hūnkā chhail-chikanīyā yā albelā<sup>h</sup>; v. banānā<sup>h</sup>, saṁvārnā<sup>h</sup>, banānā-chunānā<sup>h</sup>, sajnā<sup>h</sup>, suṭhārnā<sup>h</sup>.* [albele-pan se<sup>h</sup>, chiknūhaṭ se<sup>h</sup>.]

**SPRUCE'LY**, *ad.* in a neat manner—*Ban-chun-kar<sup>h</sup>, suthre-pan se<sup>h</sup>, saḥ se, banānā se<sup>h</sup>.*

**SPRUCE'NESS**, *n.* neatness, fineness—*Suthrā-pan<sup>h</sup>, chiknūhaṭ albelā-pan chhailā-pan banāv yā sajavat<sup>h</sup>.* [viśesh, indravrikshaviśesh.]

**SPRUCE**, *n.* (*Prussia*) a species of fir—*Qism-i-sanaubar*—Devadāruviśesh, indradāru-

**SPRUCE'BEER**, *n.* beer tintured with spruce—*Bozā yā boza jīamei ek qism ke sanaubar kā joshānda milā rahtī hai*—Yavamadya jīamei ek prakār ke indravriksha wā indradāru kā kārhā wā kwāth milā rantā hai. [Prashia deś kā charm.]

**SPRUCE'LEATHER**, *n.* Prussian leather—*Mulk-i-Prashia kā chām*—Prashia kā chamr,

**SPRUNG**, *p. t.* and *p. of spring*—[*Spring kā māzi-mutlaq aur māzi-ma'tūf-alai-hi yā kī-i-ma'tūf*]—[Spring kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.]

**SPUD**, *n.* (*Dan. spyd*) a short knife—*Ek chhotā chhur<sup>h</sup>.*

**SPUME**, *n.* (L. *spuma*) foam, froth—*Phen<sup>b</sup>, jhāg<sup>b</sup>*.

**SPŪMŌUS**, **SPŪMY**, *a.* foamy, frothy—*Phenakā<sup>b</sup>, phen-kā yā halkā<sup>b</sup>*.

**SPŪN**, *p. t.* and *p. p.* of spin—[*Spin kā māzi-mūlaq aur māzi-ma'ūf, 'alai-hi yā fī-i-ma'ūf*].—[*Spin kā sūnatnyabhūt aur pūrnakriyā wā pūrvakālikakriyā*.

**SPŪNGE**. See **SPONGE**.

**SPŪNK**, *n.* touchwood, a match—*Lakri jo āg ke chhū-jāte-hi jal uthtī hai<sup>b</sup>, diyā-salāt* [yā torā<sup>b</sup>.

**SPŪR**, *n.* (S. *spura*) an instrument having a little wheel with sharp points to prick horses, the sharp point on a cock's leg, incitement; *v.* to prick with a spur, to incite, to urge forward—*Mahmez, khār, turgib takrīs yā takrīk; v. er yā kāntā mār-nā<sup>b</sup>, uksānā uskānā yā chhepnā<sup>b</sup>, chahānā dāpnānā yā hūdnā<sup>b</sup>*—*Kāñpī er wā aswato-dan, nakh wā nāñh, uttejan prarochean uksāw wā uskāw*.

**SPŪRĪT-ER**, *n.* one who makes spurs—*Mahmez-sāz, kh-ir-sāz, kāntā banāne w<sup>b</sup>, er ba-nāne w<sup>b</sup>*. [—*Kāñte wā er se ghīyal wā chotahā k.*

**SPŪRĠALL**, *v.* to gall or wound with a spur—*Mahmez se zakhmī k. khār se zakhmī k.*  
**SPŪRĠŌY-AL**, *n.* an ancient gold coin—*Ek gism ki purāni ashrafī*—*Ek prakār kā prachīn suvarnamudrā*. [vīsebh.

**SPURGE**, *n.* (L. *purgo*) a plant—*Ek bhūnt kī paulhā<sup>b</sup>, ek gism kī nabāt*—*Aushadhi-SPURGE*, *n.* the act of purging, discharge—*Tanqiyā yā is-hāl, ikhrāj*—*Rechan wā rechanā, nikās wā nikāl*.

**SPŪRIOUS**, *a.* (L. *spurius*) not genuine, counterfeit, false, not legitimate—*Ja'l yā jāl, sākhā, libāsi, muqallad—Jhūthā, banānā, kritrim, kalpat wā kulpānik*.

**SPŪRIOUSLY**, *ad.* counterfeitedly, falsely—*Sākhagi se yā libāsi taur se, taqlid yā ta-qallud se—Kritrimarūp wā banāwat se, jhūthī se*.

**SPŪRIOUSNESS**, *n.* state of being spurious—*Taqlid, taqallud, jhūthā<sup>b</sup>*—*Kritrimatā, kalpatatwa, kālpmikatā, kūtātā*.

**SPŪRN**, *v.* (S. *spurnan*) to kick, to drive back with the foot, to reject with disdain, to treat with contempt; *n.* a kick, contemptuous treatment—*Lāt mār-nā yā pair pataknā<sup>b</sup>, pair se hatī d<sup>b</sup>, ihānat se wā pasand-k., haqārat-se-sulūk k. yā haqārat k.; n. inqad, huqārat ke sāth sulūk—Lāt chahānā, pāñw se tal d., ghripnāpūrvak aswīkār k., avajñā-k. kuyavahār-k. ghin-k. wā anādar-k.; n. lāt wā lat, avajñā kuyavahār wā anādar*.

**SPURT**. See **SPURT**.

**SPUTATION**, *n.* (L. *sputo*) the act of spitting—*Thūknā<sup>b</sup>, thūk pheknā<sup>b</sup>*.

**SPŪTATIVE**, *a.* spitting much, inclined to spit—*Bahut thūkne w<sup>b</sup>, thūkne ko māil yā ragīb*—*Bahut thūk pheknē w., thūkne ko pravartit*.

**SPŪTTER**, *v.* to emit moisture in scattered drops, to speak rapidly and indistinctly—*Thukthuknā yā thūk-mār-nā<sup>b</sup>, jeldī aur nā-sāf bolnā*—*Thuthkārnā wā thūk se bhar d., sīghra aur asphut bolnā*.

**SPY**, *n.* (Fr. *espier*) one sent to gain intelligence in an enemy's camp or country, one who watches another's motions; *v.* to discover at a distance, to discover by examination, to search narrowly, to explore—*Jāsīs yā mutajassīs, goganda khujya khabar-gir yā rāz-jo; v. tafīwut se daryāft k. yā ma'lūm k., āzmāish intihān yā tajrībē se daryāft yā ma'lūm k., jāsīs yā ba-khūbī talāsh k., just-o jā tajassus yā intihān k.*—*Gūrhachār gūrhachārī guptaḥūt wā gūrhadūt, bhediya; v. dur se dekh pñā, parī-kshā se jāñnā wā dekhnā, jāñchnā khojnā bhed-leuā wā amusandhān-k., chhān-mārñā dhūñrhñā wā anweshān-k.*

**SPYAL**, *n.* a scout, a watcher, a spy—*Khabar-gir yā khabar-jo, nigāh-bān yā nigah-bān, jāsīs*—*Bhediya, dekhne-w. wā tīrñe-w., guptaḥūt wā gūrhadūt*.

**SPYBOAT**, *n.* a boat sent out for intelligence—*Jāsīs kishī kishī jo khabar lāne ke liye bhejī jāti hai*—*Naukī jo bhed wā samāchār ke nimitta bhejī jāti hai*.

**SQUAB**, *a.* unfathered, thick, fat, bulky; *n.* a young pigeon, a stuffed cushion; *ad.* with a heavy fall—*Be-pur-o-hāl, motā<sup>b</sup>, furbih, jāsim yā quḍā-āwar; n. kabūtār kā bachehā, masnad; ad. dhūmāke se<sup>b</sup>*—*Gedā wā bin pañkhī kī, ghan wā gārḥā, sthūl, sthūlchār wā bhārī; n. kapotāśivak wā kapot kā bachehā, guldī; ad. dhaṛ se*.

**SQUABISH**, *a.* thick, fat, heavy—*Gārḥā yā ghanā<sup>b</sup>, motā<sup>b</sup>, bhārī<sup>b</sup>*.

**SQUABRIS**, *a.* a pie made of many ingredients—*Ek purī jo bahut-sī chitḥōn kī bantī hai*—*Ek purī jīmehā bahut se padārth parṭe haiñ*.

**SQUABBLE**, *v.* to quarrel, to wrangle, to fight; *n.* a brawl, a quarrel, a scuffle—*Qazi-ya k., takrār k., jang-o-jadāl k.; n. kharkhusha, siteza, qaziya—Jhagarnā, kalkalnā kalāh-k. wā mithyāwād-k., lārnā wā tañtī k.; n. kalāh wā bakherā, tañtī, jhagrā*.

**SQUAD**, *n.* (Fr. *escouade*) a company of armed men, any small party—*Musallah shakhḥōn kā yā kī guroh, chhoṭī jamā'at—Sāstradhārīyōñ kā chhoṭā jhūnd, jathā wā samūh*.

**SQUADRON**, *n.* (L. *quatuor*) a body drawn up in a square, a part of an army or fleet—*Sipāhī jo ba-shakl-i-murabba' murattab hoñ, fauj yā bahr kā ek hissa—Samachatushkonḍkār wā vargātmarkarūp sāinyadal, sāinyagan wā naukā-samūh*.

**SQUADRONED**, *a.* formed into squadrons—*Murabba' shaklon meñ band huá*—*Sama-chatushkonákar wá vargátmakarúp band huá*.

**SQUALID**, *a.* (*L. squalidus*) filthy, foul—*Mailá<sup>h</sup>, ganda yá chirkin*—*Malin wá malin, kutsit samal wá apavitra*. [*natá, samaiatá mailápan wá kutsitatw.*]

**SQUALOR**, *n.* (*L.*) filthiness, foulness—*Najásat yá ná-pákt, gilásat*—*Malinatá wá mal-*

**SQUALID**, *v.* (*Sw. squala*) to scream as a child; *n.* a loud scream, a gust of wind—*Chí lána<sup>h</sup>, chikigíná<sup>h</sup>, chikéná<sup>h</sup>, kikiyáná<sup>h</sup>, kúkná<sup>h</sup>, chinghárná<sup>h</sup>, chiké marná<sup>h</sup>; n. chillbat chiké kák yá kikár<sup>h</sup>, jhakorá yá jhapás<sup>h</sup>.*

**SQUALID**, *v.* *a.* abounding with squalls, gusty—*Jhakoron se bhara huá<sup>h</sup>, jhakoriyá an-*  
*dhigáá wá jhokón yá jhokón se bhara huá<sup>h</sup>*. [*ke se bhari huá.*]

**SQUAMOUS**, *a.* (*L. squama*) scaly—*Chhítke-dír, sip-dár*—*Valkawán, valkarúp, chhil-*  
**SQUANDER**, *v.* (*Ger. schwenden*) to spend profusely, to waste, to dissipate—*Be-já*  
*sirf k., kharib yá bar-bat k., lutána yá urána<sup>h</sup>*—*Aparimitavyay k., gañwáná wá*  
*khoná, ativyay wá atisavyay k.*

**SQUANDER**, *en.* *n.* a spendthrift, a prodigal—*Fazál-kharé yá fazál-kharj, mubazzir yá*  
*munisif*—*Urán wá bután, aparimitavyayi wá ativyayi.*

**SQUARE**, *a.* (*L. quator*) having four equal sides and four right angles, forming a right angle, equal, exact, fair; *n.* a figure having four equal sides and four right angles, the product of a number multiplied by itself, an instrument for forming angles; *v.* to form with right angles, to reduce to a square, to multiply a number by itself, to adjust, to suit, to fit—*Murabba', zu-l-qáima, barabar yá hamaw, durust, wájb munásib pák yá síf; n. shakt-i-murabba', majzár, koniyá<sup>h</sup>; v. zu-l-qáima banána, murabba' banána, majzór k., durust k., thik h<sup>h</sup>, munásib yá munásif h.*—*Sama-chatushkon samachaturbhuj wá varg, lambarúp wá samakopáfti, tulya wá samán, thik, nyáyi wá yathányiya; n. samachatushkon samachaturasra wá samachaturbhuj, varg, samakon thik karne ká ek yantra; v. samakon banána, varg k., samagupan dwighat wá dwigupán k., thik k., yogya h., npanyukt h.*

**SQUARELY**, *ad.* in a square form, suitably—*Bas-shakt-i-murabba', murásifagat yá mun-*  
*sabat se*—*Samachatushkonarúp wá samachaturbhujákar meñ, yogyati se wá thik-*  
*thik.* [*konat<sup>h</sup>*—*Chatushkonat wa, samachaturbhujat wa.*]

**SQUARENESS**, *n.* the state of being square—*Ilálat-i-murabba', chau-khástiá<sup>h</sup>, chau-*

**SQUASH**, *v.* (*quash*) to crush; *n.* any thing soft or unripe, a sudden fall, a shock, a plant—*Kuchalná<sup>h</sup>, dabá d<sup>h</sup>, mal dílná<sup>h</sup>, masalná<sup>h</sup>, phaskáná<sup>h</sup>; n. ká muláim yá ná-pákhta shai, dhamaiká<sup>h</sup>, zarb yá sadma, ek nabát—n. Koi konal wá kachehi vastu, dhariká chhapáiká chhap wá dhap, dhakká wá chapet, ek prakár ká paudhá wá aushadhivishesh.*

**SQUAT**, *v.* (*It. quatto*) to sit close to the ground; *a.* close to the ground, short and thick; *n.* the posture of sitting close to the ground, a sudden fall, a mineral—*Char-zánú baithná<sup>h</sup>, chaukar-i-már-baithná<sup>h</sup>, ukrá baithná<sup>h</sup>; a. ukrá baithó-hud yá chaukar-i-már-kar baithá huá<sup>h</sup>, náfa yá chhotá ur mófi<sup>h</sup>; n. ukrá yá chaukar-i-már-kar baithki<sup>h</sup>, dhamaiká<sup>h</sup>, ek dhát<sup>h</sup>.*

**SQUEAK**, *v.* (*Sw. squeaka*) to utter a quick shrill cry; *n.* a quick shrill cry—*Chikigíná<sup>h</sup>, cheñ-cheñ k<sup>h</sup>, chíu-chíu k<sup>h</sup>, chikárná<sup>h</sup>, kikiyáná<sup>h</sup>, chanchaná<sup>h</sup>, nákt d<sup>h</sup>; n. chíu-chíu<sup>h</sup>, cheñ-cheñ<sup>h</sup>, chikár<sup>h</sup>, nákti<sup>h</sup>, kikiyáhat<sup>h</sup>, chikráhat<sup>h</sup>, chiké.*

**SQUEAKER**, *n.* one who squeaks—*Chíu-chíu k. w., cheñ-cheñ k. w., chikárne w<sup>h</sup>, kikiyá-*  
*ne-w<sup>h</sup>, chanchanáne-w<sup>h</sup>, nákti d. w<sup>h</sup>.* [*chikigiyáná<sup>h</sup>.*]

**SQUEAL**, *v.* (*Sw. squeala*) to cry with a sharp shrill voice—*Kikiyáná<sup>h</sup>, chikárná<sup>h</sup>.*

**SQUEAMISH**, *a.* (*quæmish*) having the stomach easily turned, nice, fastidious—*Radd yá qai karne ko máil, mirzá-mizáj, mutakabbir ná-khush-manish ná-khush-*  
*mizáj, khush dimág yá mushkil pasand*—*Vamanechchhu wá vamanonmukh, nak-*  
*sóndhu wá atisúksmadarsí, nakcharhá wá dustoshaniya.*

**SQUEAMISHLY**, *ad.* in a fastidious manner—*Khush-dimági ná-khush-manishi mushkil-*  
*pasandi yá mirzá-mizáji se, takabbur se*—*Dustoshaniyati se, dustarpaniyatipúrvak,*  
*nakcharhá se, avamánasílatá se.*

**SQUEAMISHNESS**, *n.* nice, fastidiousness—*Mirzá-mizáji, ná-khush-manishi mushkil-*  
*pasandi ná-khush-mizáji khush-dimági yá takabbur*—*Atisúksmadarsíti wá nak-*  
*charhá, dustoshaniyatá dustarpaniyatá wá avamánasílatá.*

**SQUEASY**, *a.* queasy, nice, fastidious—*Matl-ihá<sup>h</sup>, mirzá-mizáj, khush-dimág ná-*  
*khush-manish ná-khush-mizáji yá mushkil-pasand*—*Machlihi wá vamanechchhi, ati-*  
*súksmadarsí wá nakcharhá, dustoshaniya dustarpaniya naksoñdhu wá avamánasí.*

**SQUEASINESS**, *n.* nausea, fastidiousness—*Matlái yá ubkát<sup>h</sup>, ná-khush-mizáji ná-khush-*  
*manishi mushkil-pasandi mirzá-mizáji yá takabbur*—*Ubkáí matláhat machli wá va-*  
*manechchhá, nakcharhá dustoshaniyatá dustarpaniyatá wá avamánasílatá.*

**SQUEEZE**, *v.* (*S. crysan*) to press between two bodies, to crush, to oppress, to force by pressing; *n.* compression—*Chánpná<sup>h</sup>, dabáná yá dábna<sup>h</sup>, satána yá tor-dálná<sup>h</sup>, gárná nichorná perná malná yá tpná<sup>h</sup>; n. dabán<sup>h</sup>, nichop<sup>h</sup>, chánpná<sup>h</sup>, chánp<sup>h</sup>.*

- SQUEEZING**, *n.* the act of pressing — *Dabāw<sup>h</sup>, dabānā<sup>h</sup>, dābnā<sup>h</sup>, chānp<sup>h</sup>, chānpnā<sup>h</sup>.*
- SQUELCH**, *v.* to crush; *n.* a heavy fall — *Dabānd<sup>h</sup>; n. dhamākā<sup>h</sup>, dham se girnā<sup>h</sup>.*
- SQUIB**, *n.* a small pipe of paper filled with combustible matter, a lampoon — *Pulākū<sup>h</sup> yā patākā<sup>h</sup>, hajo* — *Murrā wā toṭṭā, nindālekh ākshep wā nindāgīt.*
- SQUILL**, *n.* (*L. squilla*) a plant, a fish, an insect — *Isqil unsul yā jaṅgī-piyāz. ek dhāt ki machkī<sup>h</sup>, ek kirm* — *Palānduviśesh, natyaviśesh, ek prakār kā kīṛā wā kīt.*
- SQUIN'AN-CY**, *n.* (*Gr. kuanche*) inflammation of the throat, quinsy — *Khunāg, gale kī ru<sup>h</sup>* — *Gan lamālī, kantharog.*
- SQUINT**, *a.* (*D. sciuin*) looking obliquely; *n.* an oblique look; *v.* to look obliquely — *Kankhiyōn dekhne w<sup>h</sup>, bhūjā<sup>h</sup>, terā<sup>h</sup>, derā<sup>h</sup>, dherā<sup>h</sup>; n. kankhī<sup>h</sup>, tirchhī nazr, terhī nigāh; v. kankhiyōn dekhnā<sup>h</sup>, tirchhā dekhnā<sup>h</sup>, terhā dekhnā<sup>h</sup>, terhī nigāh k.*
- SQUINT'EYED**, *a.* having eyes which squint — *Bhūgā<sup>h</sup>, terā<sup>h</sup>, derā<sup>h</sup>, dherā<sup>h</sup>, bhawān-khā<sup>h</sup>, ahwal, ahwal-chashm, kuj bin, do nazrā.*
- SQUIRE**, *n.* (*squire*) a gentleman next in rank to a knight, an attendant on a warrior; *v.* to attend as a squire — *Bahādur, sipāhī kā mulāzim yā nankar; v. mulāzim yā nankar ke taur par ham-rāh h.* — *Mahāsāy mahānubhāv wā āryya, sīnnahanik; v. sīnnahanik ke sā īrīs sāth rahāt.*
- SQUIRE'HOOD**, **SQUIRE'SHIP**, *n.* rank of a squire — *Bahādurī* — *Mahāsāyapad, āryyapad.*
- SQUIRE'LY**, *a.* becoming a squire — *Bahādurāna, bahādur ke lāiq* — *Mahāsāy ke yogya, āryyayogya.*
- SQUIRREL**, *n.* (*Gr. skiuuros*) an animal — *Gilahrī<sup>h</sup>, chikhr<sup>h</sup>, chikhrū<sup>h</sup>.*
- SQUIRT**, *v.* to eject in a quick stream; *n.* a pipe for ejecting liquor, a small quick stream — *Pichkārī-chhopnā<sup>h</sup>, pichkārī-mārnā<sup>h</sup>, pichkārū<sup>h</sup>; n. pichkārī<sup>h</sup>, pichkū<sup>h</sup> yā pichkū<sup>h</sup>.*
- SQUIRTER**, *n.* one who squirts — *Pichkārī chhorne w<sup>h</sup>, pichkārī mārne w<sup>h</sup>, pichkārne w<sup>h</sup>.*
- STAB**, *v.* to wound with a pointed weapon; *n.* a wound with a pointed weapon — *Bhōknā<sup>h</sup>, hōdnā<sup>h</sup>, chubhādnā<sup>h</sup>, kōichnā<sup>h</sup>, sālnā<sup>h</sup>, chōknā<sup>h</sup>, chhednā<sup>h</sup>; n. hū<sup>h</sup>, bhōk<sup>h</sup>, kōich<sup>h</sup>. [sālnē w<sup>h</sup>, chōiknē w<sup>h</sup>, chhednē w<sup>h</sup>.]*
- STABBER**, *n.* one who stabs — *Bhōkne w<sup>h</sup>, hūne w<sup>h</sup>, chubhāne w<sup>h</sup>, kōichne w<sup>h</sup>.*
- STAB'BING-LY**, *ad.* with intent to wound — *Zakhmī karne kī garaz se, bhōikne yā chōikne ke irādē se* — *Chhedne wā bhōikne kī ichchā se, sālnē wā chhedne ko abhiprāy se.*
- STABLE**, *a.* (*L. sto*) fixed, firm, durable — *Ustuwār mustaqill mustahkim yā mustahkam, mazbūt yā qāim, bar-qarār pāc-dār yā be-zawāl* — *Achal wā sthāwar, atal wā sthīr, sthāyī tīkāt wā thāhrīn.*
- STABIL'MENT**, *n.* act of making firm, support — *Ustuwārī yā mazbūtī, pushṭī yā pushṭī-bānī* — *Pushṭ k. wā pushṭī, thek wā sahārā.*
- STABIL'ITY**, *v.* to make stable — *Mazbūt yā ustuwār k., pāc-dār yā qāim k.* — *Sthāyī sthīr pushṭī poṭhī wā atal k.*
- STABIL'TY**, *n.* firmness, steadiness — *Mazbūt istiqlāl yā ustuwārī, pāc-dārī qarār yā qāim* — *Dhīrāt sthīrāt wā sthāyrya, sthāwaratwā wā sthāyritwā. [dekho.]*
- STABLE-NESS**, *n.* firmness, constancy — *[Stability ke mā'ne dekho]* — *[Stability kā arth]*
- STAB'LISH**, *v.* to make firm, to fix, to settle — *Mazbūt yā pāc-dār k., mustahkam yā mustahkim k., bar-qarār yā qāim k.* — *Dhīr wā atal k., thāhrānē, baithālnā.*
- STABLE**, *n.* (*L. sto*) a house for beasts; *v.* to put into a stable, to dwell in a stable — *Istābal, tawelā pie-gāh; v. istābal yā tawelā meṅ rakhnā yā bāndhnā, istābal yā tawelā meṅ rahnā* — *Āswāsālī, ghursāl, ghur-sār; v. āswāsālī wā ghursāl meṅ rakhnā wā bāndhnā, āswāsālī wā ghursāl meṅ rahnā wā bāndhnā.*
- STABLING**, *n.* house or room for beasts — *Ghur-sāl<sup>h</sup>, goruon kā ghar<sup>h</sup>, go-sālā<sup>h</sup>* — *Āswāsālī, gosālī, gur-sālī. [pālak, sēyī.]*
- STABLE-MAN**, **STABLE-BOY**, *n.* one who attends at a stable — *Sāls, chārwā dār* — *Āswā-*
- STACK**, *n.* (*Dan. stak*) a pile of hay corn or wood, a number of chimneys; *v.* to pile up in stacks — *Ambar toda yā tūda, dūt-kashōn yā dūt-dārōn kā majmā; v. ambar k., toda yā tūda k.* — *Dher tūl wā rāsī, dhunārōn kā samūh; v. tūl lagānā, dher k., tūl banānā. [huā goṇd.]*
- STACTE**, *n.* (*Gr.*) an aromatic gum — *Khush-bū-dār goṇd* — *Sugandhī goṇd, mahaktī*
- STAD'DLE**, *n.* (*S. stathel*) a support, a staff, a small tree; *v.* to leave saddles — *Thek yā tek<sup>h</sup>, dandā lāthī yā chharī<sup>h</sup>, ek chhōṭā per<sup>h</sup>; v. chhōṭe chhōṭe per chhōṭnā yā chhōṭnā<sup>h</sup>.*
- STAD'THOLD-ER**, *stāt'hōld-er*, *n.* (*D. stadthouder*) formerly the chief magistrate of Holland — *Qādim zamīnē meṅ mulk ī Hāland kā awal hākīm* — *Prāchinakāl meṅ Hālandēs kā pradhānāyāyādhipati.*
- STAFF**, *n.* (*S. staf*) a stick used in walking, a prop, a long piece of wood, a step of a ladder, an ensign of authority: *pl. STAVES* — *Asū yā jārṭh, rukn yā pushṭī, chop, piya, nishān-i-ikhṭiyār yā 'alam-i-hukūmat* — *Chharī lāthī wā soṭā, thūnī thūnī khambh wā khambhā, laggā laggi bās wā chhar, sīrhī kā daūdā, adhikārachihna.*



**STAVE**, *n.* a thin narrow piece of wood ; *v.* to break in pieces, to pour out, to delay, to furnish with staves, to push away, to fight with staves—*Takhta, patarā<sup>h</sup>* ; *v.* *purza-purza k., dhādnā<sup>h</sup>, manqīf-rakhnā yā tawayqūf k., pāya lagānā, dhakel-d<sup>h</sup>, jaribon yā chobon se larnā—Patārī* ; *v.* *tukre tukre k., ujhalnā wā unṛelnā, uṭhā-rakhnā ṭil-rakhnā wā vilamb-k., dānde lagānā, thelnā wā batā-d., chhariyōn wā STAFF, n. (lc. staf)* a stanza—*Bait, qī'a, shī'r—Slok, totak, tūrṇi.* [soitōn se larnā.

**STAVE**, *n.* a metrical portion, the five lines and spaces on which music is written—*Bait qī'a yā shī'r. 'ilm-i-misqi meḥ pūnch mutawāzi khatt aur unke darmiyan kā fāsila jis par sur likhe rahte haiṅ—Slok wā totak, pūnch samāntar rekhnā aur unke bich kā antar jin par swar likhe rahte haiṅ.*

**STAFF**, *n.* (Fr. *estaffette*) an establishment of officers attached to an army or commander—*Mulāzīmān i muta'alliq-i fauj yā mulāzīmān-i-muta'alliq-i sipah-sālār—Niyogi-gan, niyogi-samūh, adhikaris-samūh.* [sing<sup>h</sup>.

**STAG**, *n.* the male red deer, the male of the hind—*Kandār<sup>h</sup>, bārāh-singū yā bārā-*  
**STAGE**, *n.* (Fr. *étage*) a raised floor, a place of exhibition, the theatre, a place of rest on a journey, a step, a degree of advance ; *v.* to exhibit publicly—*Machān<sup>h</sup>, machar, tamāshā-gāh yā tamāshā-gāh, jū-turūh nag-i-makān marhala manzil manzil gāh furūd gāh yā nuṣūl-gāh, darjā yā hālat, tabqā yā tabaqā ; v. ulānīyutan zāhir k.—Mācha wā manch, akhārī wā rangabhūmī, natyāsālā wā rangasālā, utārā tikān avasthān wā vīramasthān, avasthā wā āspad, pad wā kram ; v. pratyaksh dikhānā, sab ke sānne dikhānā.*

**STAGE**, *v.* a. pertaining to the stage—*Tamāshā-gāh mansib, muta'alliq-i-mazhar—Natyāsālsambandhī, rangasālvishayak, rangabhūmivishayak.*

**STAGER**, *n.* a player, an old practitioner—*Nayqāl, jahān dīda garm-sard-āzmūda yā kār-āzmūda—Sawūngī wā nat, bahudarsī wā vyavahārājna.*

**STAGER**, *v.* n. exhibition on the stage—*Sawāng<sup>h</sup>, naql.* [yān.

**STAGE**, *n.* a public coach—*Manzili gīrī, dāk ki gīrī<sup>h</sup>—Mārgagavāhan, pathika-*  
**STAGE**, *n.* theatrical entertainment—*Sawāng<sup>h</sup>, naql, pekhnā<sup>h</sup>.*

**STAGE**, *n.* an actor on the stage—*Sawāngī<sup>h</sup>, nat<sup>h</sup>, nayqāl—Rāṅgāvataraṇajīvī.*

**STAGGER**, *v.* (D. *staggeren*) to move from side to side in standing or walking, to reel, to begin to give way, to hesitate, to make less confident—*Dagmagānā<sup>h</sup>, larbarā-nā<sup>h</sup>, girn lagnā<sup>h</sup>, par-o-pesh yā kaislās k., dīl meḥ shakk dālnā yā waḡwāsī-k.—Dignā daglagānā wā larḡharānā, latpatnī wā teḡwarānā, dabne-lagnā dhaṅs-ne lagnā dhaṅsne-lagnā wā dhaṅsne-lagnā, āgā-pīchā-k. hiehkichānā wā kachiyānā, saṅkīnūt k. dagdagā-d. wā man meḥ sandel dālnā.*

**STAGGER**, *n.* the act of reeling—*Dagmagāhat<sup>h</sup>, larḡharāhat<sup>h</sup>, larbarāhat<sup>h</sup>, lat-patāhat<sup>h</sup>, dagdagāhat<sup>h</sup>.* [dagdagāhat se<sup>h</sup>.

**STAGGER**, *n.* a. in a reeling manner—*Dagmagāhat larḡharāhat larbarāhat yā*

**STAGGERS**, *n. pl.* a disease in horses and sheep—*Ghorōn aur bher ki ek bimāri, ek rog jis se ghore aur bher ek-ek a-chet gir-parte haiṅ—Aśwarogaviśesh, mesharogaviśesh.*

**STAGNANT**, *a.* (L. *stagnum*) not flowing, motionless, still, not agitated, dull—*Nā-ravān, be-harakat yā band. istāda, sākin, sust kāhil yā majhāl—Pravāharahit pravāhahin wā apravāhī, gatihīn wā gatihālit, achal wā nīschal, sthīr rukā kharpā wā bandhā, mand dhīrnā wā dhīlā.*

**STAGNANT**, *n.* the state of being stagnant—*Nā-ravānī, istādagi, sukūnat, rukāw<sup>h</sup>, atkāw<sup>h</sup>, thakāw<sup>h</sup>—Nīschalatā, achalatā, gatihinatā, pravāhahinatā, sthīratā, apravāh, pravāhābhāv.*

**STAGNATE**, *v.* to cease to flow or move—*Nā-ravān h., sākin h., istāda h., ruknā<sup>h</sup>, kharpā-rahnā<sup>h</sup>, kharpā h., thakānā<sup>h</sup>, atkānā<sup>h</sup>—Gatihīn h., pravāhahin h., achal h., nīschal h., sthīr h.* [dekho.]

**STAGNATION**, *n.* cessation of motion—[*Stagnancy ke mā'ne dekho*]—[*Stagnancy kā arth*

**STAIN**, *a.* (stay) sober, grave, steady—*Sanjīda, mudabhir, qāim qāim-mizāj mustaqill yā sābit-qadam—Gambhīr, dhīr wā dhīrā, sthīr wā dhairyawān.*

**STAIN**, *n.* sobriety, gravity, steadiness—*Sanjīdagi, waqār, istiqlāl yā sābit-qadami—Gambhīratā, dhīratā, sthīratā.*

**STAIN**, *v.* (distain) to blot, to tinge, to disgrace : *n.* a blot, a spot, taint, disgrace—*Dagī k. yā dag-lagānā, rangnā<sup>h</sup>, harf-ānā dāg lānā yā ruswā k. ; n. dāg, dhappā yā dhabbā<sup>h</sup>, harf, ruswāi bad-nāmī yā zillat—Bharnā sūnnā dhappā-dālnā wā chhitā-dālnā, rang-d. wā rang meḥ boṛnā, kalaūk-lagānā sakalaūk-k. dūshit-k. kalaūk-k. wā lānchhit-k. ; n. chhitā chhitā chhitā wā chhūnā, līk wā lānchhan, kalaūk, apamān akīrti wā apayās.*

**STAIN**, *n.* one who stains—*Bharne w<sup>h</sup>, bhar-dālnē w<sup>h</sup>, sānne w<sup>h</sup>, dhappā dālnē w<sup>h</sup>, chhitā dālnē w<sup>h</sup>, dāg-lagānē w., harf lānē w., rang-rez—Kalaūk-lagānē w., lānchhan lagānē w., rangnē w.* [laūk, kalaūkhān, nirmal.

**STAIN**, *a.* free from stain—*Be-dāg, be-aib, be-dhappā, be-harf, pāk, sāf—Nīshka-*

- STAIR**, *n.* (S. *stager*) a step by which we ascend, a flight of steps—*Sullam stna yā pāye, nard-bān*—*Sirhi wā sopān, sopinapaddhati pairhi pairhi wā pairi*.
- STAIRCASE**, *n.* the part of a building which contains the stairs—*Nard-bān, pairhi<sup>h</sup>, pairi<sup>h</sup>, paurā<sup>h</sup>*—*Sopānapaddhati, sopīnaśrenī, sopīnapaṅkti*.
- STAKE**, *n.* (S. *stare*) a post fixed in the ground, a piece of long rough wood, a palisade, any thing pledged or pledged; *v.* to fasten or support with stakes, to pledge, to wager, to hazard—*Makh, choh yā chohā, kutahrā yā kakhahrā<sup>h</sup>, dāw dīnw bāzi yā shart*; *v. nakhoā yā chohā se mazhi k, yā pushhi k, shart k, bāzt lagānā, tānw yā dāw lagānā*—*Khūnti khūntā sauku kīl wā salikā, angār khambhā wā lakkar, lakarkot kathoharā wā kathagherā, pay wā hor*; *v. khūntōn kilōn wā khambhōn se gherā wā thānbbhā, hor lagānā, dharni rakhnā lagānā wā pay k, badnā*.
- STALACTITE**, *n.* (Gr. *stalasso*) a mineral like an icicle hanging from the roof or side of a cavern—*Dhat kā tukrā, o harf ke lambe tukre kī mānind kisi gār kī chhat yā bāz se latki rahī hai*—*Ākariyavastu jo saghanatashār ke sadris hoti hai aur guphā wā dahak kī chhat wā alāng se latki rahī hai*.
- STALACTICAL**, *a.* pertaining to stalactite—*Is mādanī shai se mānsūh jo harf ke lambe tukre kī mānind kisi gār kī chhat yā bāz se latki rahī hai*—*Us ākariyavastu kī vishayak jo saghanatashār ke sadris hoti hai aur guphā wā dahak kī chhat wā alāng se latki rahī hai*.
- STALACTITE**, *n.* a mineral formed by drops on the floor of a cavern—*Ek mādanī shai jo kisi gār kī zamin par pāni ke gutrōn ke tapāne se bantī hai*—*Ek bhūnt kī ākariyavastu jo khol kī gach par pāni kī wā ke bīndōn ke tapāne se bantī hai*.
- STALE**, *a.* old, long kept, worn out, decayed, trite; *v.* to wear out, to make old—*Dīn<sup>h</sup>, bāsi tīrōsi ubāsi phikā yā awā<sup>h</sup>, ghīsā yā khipāyī huā<sup>h</sup>, jhorāyī murjhāyī chichukā yā utarā<sup>h</sup>, purānā<sup>h</sup>*; *v. ghīs-dānā yā khipā-dīnā<sup>h</sup>, purānā bāsi yā tīrōsi k<sup>h</sup>*.
- STALELY**, *ad.* of old, of a long time—*Purānā<sup>h</sup>, bahut dīnō kā<sup>h</sup>*.
- STALENESS**, *n.* the state of being stale—*Purānā-pan<sup>h</sup>, bāsi-pan<sup>h</sup>, phikā<sup>h</sup>, bosidagi, tīrōsi-pan<sup>h</sup>, doshīnagi, kuhāgi*.
- STALE**, *n.* something offered as an allurements, a decoy—*Lālch<sup>h</sup>, lohh yā phuslāw<sup>h</sup>*.
- STALK**, *stāk, v.* (S. *stalecar*) to walk with high steps, to walk behind a cover; *n.* a high proud step—*Āīnth-ke-chalnā ākar-kar-chalnā chhātī nikāl kar-chalnā chhātī-phulā kar-chalnā yā sāras chāt-chalnā<sup>h</sup>, āp meñ jahalnā yā chalnā<sup>h</sup>; n. sāras-chāl<sup>h</sup>, āīnthi chāl<sup>h</sup>, āinkar-chāl<sup>h</sup>*.
- STALKER**, *n.* one who stalks—*Āīnth-ke-chalne-w<sup>h</sup>, ākar-kar-chalne-w<sup>h</sup>, chhātī-phulā-kar-chalne-w<sup>h</sup>, chhātī nikāl-kar-chalne-w<sup>h</sup>, sāras chāt-chalne-w<sup>h</sup>*.
- STALKING HORSE**, *n.* horse behind which a fowler conceals himself from game, a mask, a pretence—*Shikāri kī tattī yā nī ghorā jiske piche sāgād chhip-kar baithā hai, burqā burqā yā pardā, hīla yā bahīna*—*Ek ghorā jiskī āp meñ vyālhi aheriyā wā ākhet-k w. hukkar baithī hai, chhadnave-ā ktrīmanukh wā upanukh, chhadnā kapat wā dhoing*. [*dānthi dānthā dānthi yā bōh<sup>h</sup>, nālī yā nāl<sup>h</sup>*]
- STALKY**, *stāk, n.* (S. *staly*) the stem of a plant, the stem of a quill—*Dānth dānthā*.
- STALKY**, *a.* resembling a stalk—*Dānthi-sā<sup>h</sup>, dānth-sā<sup>h</sup>, dānth-sā<sup>h</sup>*.
- STALL**, *n.* (S. *stall*) a crib for a horse or an ox, a bench or shed where any thing is exposed to sale, the seat of a dignified clergyman in the choir; *v.* to keep in a stall, to dwell, to invest—*Tawela, takhta jis par yā us rā jismēn koi chiz bikne ke liye rakhi jay, girje meñ mu'azzaz pādri kī chaukī*; *v. tawele meñ rakhnā, rahnā<sup>h</sup>, khilāt yā khalāt de-kar kisi 'uhde par muqarrar k.*—*Thān argarī ghursāl ghursāl āswasthān wā gosthān, machān wā osārī juhān koi vastu bikne ke liye dhari jāy, utkrishatapadā-yuktapurohit kī chaukī*; *v. thān argare āswasthān wā gosthān meñ rakhnā, basnā wā tiknā, vidhipūrvak wā saṅskārapūrvak adhikārayukt k.* [*sthān kī bhāpī*].
- STALLAGE**, *n.* rent paid for a stall—*Tawele kī kirdāy*—*Thān argare āswasthān wā gosthān kī kirdāy*.
- STALLATION**, *n.* the act of investing—*Khilāt yā khalāt de-kar kisi 'uhde par muqarrar yā muqarrar-k.*—*Vidhipūrvak wā saṅskārapūrvak adhikārayukt k.*
- STALLFED**, *a.* fed in a stall—*Tawele meñ motā-tāza kiya huā, bañdhā khilāyā huā<sup>h</sup>*—*Thān āswasthān wā gosthān meñ khilī pilā kar motā kiya gayā*.
- STALLION**, *n.* (Fr. *étalon*) a horse not castrated—*Ghorāt kī ghorā<sup>h</sup>, bij kī ghorā<sup>h</sup>, ghorā jo khasī nahīn kiya jāttā, asp-i-nar*—*Vijāsna*.
- STALWORTH**, *a.* (S. *stal-worth*) strong, brave—*Mazhūt zor-āwar yā qawī, diler jārān-mard yā jurat-dār*—*Pohā pushh wā balawān, sāhasī sūr wā vīr*.
- STAMEN**, *n.* (L.) the filament and anther of a flower, foundation—*Sūb<sup>h</sup>, mūl yā jar<sup>h</sup>*.
- STAMINA**, *n. pl.* the first principles of any thing, whatever gives strength and solidity—*Asl yā zāt, quowāt-i-zātt yā aslī tāqat*—*Mūl sār wā sūrāng, balasādhān wā balahetu*. [—*Balasādhān denā, balahetu denā, sār denā*].
- STAMINATE**, *v.* to endue with stamina—*Quowāt-i-zātt yā aslī tāqat denā yā bakhshnā*

**STĀM'MEL**, *n.* a species of red colour; *a.* of a reddish colour—*Ek qism kā surkh rañg*; *a. kist qadr surkh*—*Ek prakār kā raktavarṇ wā lohitarañg*; *a. kuchh lohit wā raktavarṇ*.

**STĀM'MER**, *v.* (S. *stamer*) to hesitate in speaking, to utter with difficulty—*Tutlāñ qā tollāñ<sup>h</sup>*, *zabāñ laṅgā qā luktāñ<sup>h</sup>*—*Haklāñ, larharāñ*.

**STĀM'MER**, *n.* one who stammers—*Totlā<sup>h</sup>, haklā<sup>h</sup>, luktāñ, haklāñ<sup>h</sup>, larharāñ<sup>h</sup>*.

**STĀM'MER** *ING.* *n.* impediment in speech—*Luktāñ, haklāñ<sup>h</sup>, larharāñ<sup>h</sup>, tollāñ<sup>h</sup>*.

**STĀMP**, *v.* (D. *stampen*) to strike downward with the foot, to impress with a mark, to fix deeply, to coin; *n.* an instrument for making an impression, an impression, a thing stamped, character, authority—*Pāñw se pītūñ<sup>h</sup>, naṅsh k. yā nishāñ-d., ba-ḥāñ qām k. yā nash k., zarb-k. zarb māñā zarb-d. yā sikkā-baṇāñ*; *n. muhr yā sikkā, naṅsh naṅshā yā qatṭ-zañ, muhr-dār shat, nishāñ qadr sīrat yā tarah. sanāñ*—*Pāñw se māñā thoñkñā thāññā wā patpatāñ, chhāpñā wā thāpñā, gārñā jāñā wā laḡñā, mudrā bañāñ wā thāpñā*; *n. thāpñā chhāpñā wā mudrāñkanayan-tra, chhāpñāñk chhīññā wā mudrāñ. mudrāñkitavastu wā chhāpñāñ-hui-vastu, rāp ākīr dūñ dūñ prakrītī wā swabhāv, prāmñ.* [nayāñtra.

**STĀM'ER**, *n.* an instrument for stamping—*Muhr, sikkā*—*Thāpñā, chhāpñā, mudrāñka-*  
**STĀN'CH**, *v.* (Fr. *staucher*) to stop from flowing, to cease to flow; *a.* firm, sound, trusty, strong—*Band k. yā khāñ waḡairā kā bahūñ band k., bend h. : a. mustāḥkīm yā mustahkam, sūbūt, maṭṭabār. maḥbūt*—*Rokñā wā pravāharodh-k., rukñā thāmñāñ wā ruddhapravāñh.*; *a. porñā, puñt, viśwāsyā wā viśwāsyogya, dīpñ.*

**STĀN'CHON**, *n.* a prop, a support—*Pañāñ thāññā yā thāññā<sup>h</sup>, tek tekñā āñ saḥārāñ dāt dātñ chāññ yā khamñāñ<sup>h</sup>*. [ho-sake.

**STĀN'CHLESS**, *a.* that cannot be stanchd—*A-roñ<sup>h</sup>, jo thāmñ na-sake<sup>h</sup>, jo band na*  
**STĀN'CHNESS**, *n.* firmness, soundness—*Istihkām astuwārī yā pāc-dārī, mazbūtī siḥhat yā durastī*—*Dīpñāñ porñāñ wā puñtātī.*

**STĀND**, *v.* (S. *standan*) to be upon the feet, to remain erect, to halt, to continue, to be in a particular state or place, to endure or sustain; *p. t.* and *p. p.* *Srōñ*—*Khayāñ<sup>h</sup>, khayāñ rahāñ<sup>h</sup>, rahāñ yā tikñāñ, qām yā bar-pāñ rahāñ, kist khāñ sīrat hātāt yā jagah meñ rahāñ yā honāñ, bar-dāññ k.*—*Thīññ honāñ, thīññ rahñāñ, thāññāñ, bañāñ rahñāñ wā chālī-jñāñ, kist viśesh avasthā wā sthāñ meñ rahñāñ wā honāñ, saññā.*

**STĀND**, *n.* a station, a halt, perplexity, a table—*Maḡam, yā muḡam, istādagī, tangī kūrāññ parashāññ yā pāc-bāññ, mez yā tukṭāñ*—*Jagah wā sthāñ, rukāw atkāw stāmñ wā gatiroññ, jhāñññ jāññāñ uljheññ vyastātā wā vyagrātā, maññ phalak paṭāñ upastāmñ wā gharoññā.*

**STĀND'AK**, *n.* an ensign of war, a rule or measure, a rate, a standing stone or tree—*'Alam bairaq yā nishāñ, dostār yā andāz, nirkh, khayāñ patthar yā darakhñ*—*Jhaññā patākāñ dhwaḡā wā vajayanti, sūtra māñ wā parimāñ. iñāw, khayāñ pat-thar wā per.*

**STĀND'E**, *n.* a tree of long standing—*Dīñ per<sup>h</sup>, purāñā per<sup>h</sup>, bahut dīññ kā per<sup>h</sup>.*

**STĀND'ER**, *n.* one who stands—*Khāñ h. w<sup>h</sup>, khayāñ rahāñ w<sup>h</sup>.*

**STĀND'ING**, *p. a.* settled, lasting, stagnant, fixed; *n.* continuance, station, rank—*Muḡarrar, pāc-dār istīmārī bar-qarār qām yā mudāññ, band yā nā-ravāñ, qār-i-mutaharrir*; *n. qām pāc-dārī istādagī yā bar-pāñ. muḡam yā muḡam, darja marṭabā yā rutbā*—*Niyat, chīrāsthāññ sthāññ wā kāññ, baññāñ pravāññāñ wā pravāññāññ, āññ aḥñ wā sthāññ; n. tikāw sthītī avasthītī sthāñññ wā saññsthītī, sthāñ wā jagat, pad.*

**STĀND'ISH**, *n.* a case for pen and ink—*Qalam-dāñ*—*Masidhāññ, masyādhār, masipātra.*

**STĀND'ARD** **BEAR-ER**, *n.* a bearer of a standard—*Nishāñ bard-er, 'alam-bardār, bairaqī, nezā-bardār, jhāññāññ*—*Patāññ, dhwaḡī, patākāññ, patākāññāñ, dhwaḡāñññ.*

**STĀNG**, *n.* (S. *steng*) a bar, a pole, a perch—*Paññāñ, chhar lagḡā lagḡī yā bāññ<sup>h</sup>, ek māj yā nāp<sup>h</sup>.*

**STANK**, *p. t.* of *stink*—*Stīññ kā māñ-mutlaḡ*—*Stīññ kā sāmāññāññ.*

**STĀN'NA-RY**, *n.* (L. *stannum*) a tin mine: *a.* relating to tin works—*Wīlāyātī lohe kī khāññ*; *a. wīlāyātī lohe ke kām kāññ*. [kī ek jātī.

**STĀN'YEL**, *n.* a species of hawk—*Ek qism kā bāz*—*Syēñ kā ek bhed, āyēñpakshī*

**STĀN'ZA**, *n.* (It.) a distinct part or division of a poem or hymn consisting of a number or series of lines regularly adjusted to one another—*Sh'r, bait, qit'a, murabba', musaddas, fard, band, rubāñ*—*Shōk, gāthā, toḡak, tūrpi, doḡā, chāupāñ, sorthāñ, chhand.*

**STĀ'PLE**, *n.* (S. *stapel*) a settled mart, the original material of a manufacture, a loop of iron, a principal commodity or production of a country or district; *a.* settled, principal—*Ganj, aḡ yā jāññur, qutība, aḡ saudā*; *a. muḡarrar, aḡ*—*Golāñ wā arāññ, mukāvastu, koñññ kāññ wā sikrī, mukhyavastu wā pradhāññāmāññ; a. niyāt wā nirdhārīt, mukhyā wā pradhāñ.* [k. w.

**STĀ'PLE**, *n.* a dealer—*Saudā-gar, kāññ-bārī*—*Vyavāññī, vyāpārī, bāññāñ, bāññ, lenden*  
**STĀR**, *n.* (S. *stearra*) a luminous body in the heavens, a mark of reference—*Sitāra*

- kaukab najm yā aḥṭṭar*, *ṣitāra-numā nishṭn*—Tārā tarāī nakhat nachhattar wā nakshatra, tārasadriśchihina arthāt tārā ke ākār ek chihṇ.
- STĀR'LESS**, *a.* having no light of stars—*Be-ṣit'ira*, *be-aḥṭṭar*, *ṣitāroṇ kī roshnī ke ba-gair*—Nakshatrahīn, tārāhīn, bīnā nakhat wā nachhattar kā.
- STĀR'LED**, *a.* decorated with stars—*Sitāroṇ se āraṣṭa*—Nakshatroṇ se suśobhit wā alankarit.
- STĀR'RY**, *a.* abounding with stars, like stars—*Kawākib-dār*, *kwākib-numā yā ṣitāra-numā*—Tārāmāy nakshatramāy wā nakshatrawān, tārasadriś wā nakshatrasadriś.
- STĀR'CH'AM BER**, *n.* formerly a criminal court—*Zamāna-i salaf meṇ ek fauj-dārī 'adālat*—Purvakāl meṇ ek dandavidhisambandhī kacchahri.
- STĀR'FISH**, *n.* a fish radiated like a star—*Sitāra-numā machhlī*, *ṣitāra ke māniud ek machhlī*—Nakshatrasadriśamin, nakshatrasadriśamatsya, nakhat wā nachhattar ke sarikhlī machhlī.
- STĀR'G'Z ER**, *n.* an astronomer, an astrologer—*Sit'ira shindṣ*, *ṣitāra-dūṇ*, *ṣitāra-bhī yā 'īm-i-haiat-dūṇ*, *munajjim yā najmī*—Jyotiṣhī, phalit wā tirāphalit kī pandit.
- STĀR'LIG'N**, *n.* the lustre of the stars; *a.* lighted by the stars—*Sitāroṇ kī roshnī*, *kawākib kī roshnī*; *x* *ṣitāroṇ se munawwar yā roshan*—Tārāprakāś, nakshatraprakāś, nakhat draprahā; *a.* nakshatraprakāśit, nakshatroṇ se pradyoṭit.
- STĀR'LIKE**, *x.* resembling a star, bright—*Sitāra-numā yā sit wa sī*, *roshan raushan yā munawwar*—Nakshatrasadriś wā tārasadriś, chamaktā chamkilā wā dīptimān.
- STĀR'FAVED**, *a.* studded with stars—*Par-ṣit'ira*, *par-kawākib*—Nakshatramāy, tārāmāy, nachhattaroṇ wā nakhatroṇ se bhari hui.
- STĀR'PROOF**, *a.* impervious to starlight—*Jismūṇ sitāroṇ kī roshnī na putīk sake*—Jismūṇ nakshatraprahāī prayeṣ na kar sake.
- STĀR'SHOOT**, *n.* an emission from a star—*Jo kuchh tārōṇ se nih'le yā chhūṭe*, *luk<sup>h</sup>*, *tārā-tūṭ<sup>h</sup>*, [*ke māniud hotā hai*]—Nakshatrasadriśapraṣṭar, tārā ke sadriś patthar.
- STĀR'STONE**, *n.* a stone radiated like a star—*Sitāra-numā patthar*, *et patthar jo sitāre*
- STARBOARD**, *n.* (S. *star-board*) the right hand side of a ship when a person stands with his face towards the head—*Jahaz kī dahnā jab koi shakṣ apnā rukh uske sīre kī taraf kar-ke khapā hotā hai*—Naukā kā dāhinī wā dāṇyānī jab koi jan apnā muṭh uske mathe wā mathe kī or karke khapā hotā hai.
- STARCE**, *n.* (S. *starce*) a substance used to stiffen linen; *a.* stiff, precise; *n.* to stiffen—*K'lap<sup>h</sup>*, *mānā<sup>h</sup>*, *ahār<sup>h</sup>*, *dūdh<sup>h</sup>*, *mān<sup>h</sup>*, *nishṭa*; *v.* *sakht*, *qānānī*; *v.* *kapā k<sup>h</sup>*, *ahārān<sup>h</sup>*, *mānāyānā<sup>h</sup>*, *kalap-d<sup>h</sup>*, *kalap charkinā<sup>h</sup>*, *kalap lagānā<sup>h</sup>*—*a.* Kathīn, kapā wā karā.
- STARCHED**, *a.* stiffened, precise, formal—*Kalap-dūr yā ahār dūr*, *sakht*, *qānānī yā mupattā*—Mānāyānī mānāyā wā kalap kā, kapā wā karā, nīy-mānāshīṭh wā āchārā-sevī.
- STARCH'LD NESS**, *n.* stiffness, formality—*Sakhtī*, *rasm-parastī yā sanjdayā*—Karāī, rīti-nishṭhā wā āchārāsevan. [*ye chaphāne w<sup>h</sup>*]
- STARCH'ER**, *n.* one who starches—*Kalap chachāne w<sup>h</sup>*, *kalap lagāne w<sup>h</sup>*, *mānā lagāne*
- STARCH'LY**, *ad.* stiffly, precisely—*Sakhtī se*, *durustayī se yā qā'ide se*—Karāī wā kathīnatī se, rīti wā āchār ke anusār.
- STARRE**, *v.* (S. *stare*) to look with fixed eyes, to gaze; *n.* a fixed look—*Munh-dekh rahnā yā tak-takī-lagānā<sup>h</sup>*, *ghūrṇā tak lagānā tak-bāndhnā yā āṅkh-garā-kar-dekh-nā<sup>h</sup>*; *n.* *tak<sup>h</sup>*, *taktakī<sup>h</sup>*.
- STAR'ER**, *n.* one who stares—*Munh-dekh-rahne w<sup>h</sup>*, *taktakī lagāne w<sup>h</sup>*, *ghūrṇe w<sup>h</sup>*, *tak-lagāne w<sup>h</sup>*, *tak-bāndhne w<sup>h</sup>*, *āṅkh garā-kar dekhne w<sup>h</sup>*.
- STARK**, *a.* (S. *stare*) stiff, strong, deep, mere, gross; *ad.* wholly, entirely—*Sakht*, *mazbūt*, *amāq*, *fuqat mutlaq yā mahz*, *kabīra*; *ad.* *bī-l-kull*, *tamām-tar yā sarāsar*—Karāī wā kathīn, dīrj wā porhā, gahīrā wā gumbhīr, kewal wā mātra, nipat wā atyant; *ad.* sab, nipat atyant wā sampūrṇarūp-se.
- STARK'LY**, *ad.* stiffly, strongly—*Sakhtī se*, *mazbūtī se*—Karāī se, dīrjhatāī porhāī wā porhepan se. [sārikā.]
- STARLING**, *n.* (S. *stare*) a bird—*Ablaḡ*, *sāro*, *sh'irik yā sh'iruk<sup>h</sup>*, *shārak*—Sārikā.
- START**, *v.* (D. *storten*) to move suddenly, to shrink, to alarm, to rouse, to dislocate, to bring unexpectedly to view, to set out; *n.* a sudden motion from alarm, a quick spring, a sudden fit, a sally, the act of setting out—*Chauknā chaukn-uthnā yā jhajhaknā<sup>h</sup>*, *thathaknā yā bharaknā<sup>h</sup>*, *dārānā dārwinā dārā-d.* *chauknānā yā bharkānā<sup>h</sup>*, *uthānā chhērnā yā nikālnā<sup>h</sup>*, *akhīrnā<sup>h</sup>*, *ekā ekt sāmnē k<sup>h</sup>*, *nikalnā chhātīnā yā chalnā<sup>h</sup>*; *n.* *chavuk yā bharak<sup>h</sup>*, *kiul kudān phabūng yā kulānch<sup>h</sup>*, *churhāw dām yā tarang<sup>h</sup>*, *jhajhak uḥār jhapat yā luhār<sup>h</sup>*, *chhūt dāur yā chalnā<sup>h</sup>*.
- START'ER**, *n.* one who starts—[*Start jo fl hai us se isnī-fā il ke mā'ne samajh-lo*]—[*Start jo dhātu hai us se kartā kā arth samajh-lo*].
- START'ING**, *n.* the act of moving suddenly—*Chaukn<sup>h</sup>*, *bharak<sup>h</sup>*, *jhajhak<sup>h</sup>*.
- START'ING-LY**, *ad.* by sudden fits—*Chaukn se<sup>h</sup>*, *jhajhak se<sup>h</sup>*, *lahar se<sup>h</sup>*.

**STĀR'TLE**, *v.* to alarm, to fright, to shock, to deter; *n.* sudden alarm, shock—*Chauñ-kánā<sup>b</sup>, bharkánā<sup>b</sup>, daránā darwánā yā darā-d<sup>b</sup>, dar dekhā-kur nan torñā roknā yā ārnā<sup>b</sup>; n. chauñk<sup>b</sup>, bhayak dhayak yā jhājhak<sup>b</sup>.*

**STĀRT'ING-HOLE**, *n.* an evasion, a loophole—*Hila mugālatā bahāna yā fareb, hila-sāzi yā hila-kawāla*—*Tūlmātol*, uranjhāññ urin tāl-itūñ wā chhadma.

**STĀRT'UP**, *n.* a kind of high shoe; *a.* suddenly come into notice—*Ek qism kī tūñhī jūtī; a. yā-ba-yak nazar āne v.*—*Ek bhūt kī ūñhā jūtā; a. ek ekī dikhāī dene v.*

**STARVE**, *v.* (*S. starvan*) to perish or kill with hunger or cold, to subdue by famine—*Bhūkh yā sordī se halāk-h. yā halāk k., qah se zer yā maglūb k.*—*Bhūkh wā thān-dhak se marnā wā mār-dālnā, dubhuk durbhiksh wā akāl se jīnā tor-dālnā wā swā-dhūn k.* [marnā<sup>b</sup>.

**STĀRV'ATION**, *n.* the act of starving or state of being starved—*Bhūkhoñ mārñā yā STĀRV'ING*, *n.* a lean weak animal; *a.* hungry, lean, pining with want—*Lāgar aur kam-zor jāncur; a. bhūkhā<sup>b</sup>, dublā<sup>b</sup>, sūkhā murjhāyā gulā yā gulā-pachā<sup>b</sup>*—*Dublā aur nībal jantu, kshīn aur saktihīn jantu.*

**STĀTE**, *n.* (*l. statum*) condition, pomp, dignity, a political body, a community, a commonwealth, civil power; *pl.* nobility—*Hālat sōrat arz' rādīd taur yā ālam, shaukat tūmtūwāy hashmat shikoh yā shukoh, shān rutba yā martaba, khaas-o-āmm log, saltanat, jumhūr yā jumhūrī-saltanat, dungā dīr loṇū kī ikhtiyār yā mulkī ikhtiyār; pl. arkān-i-daulat, umarā, najabā, shurafā*—*Avasthā dāsī bhāv wā gati, dhūm-dhūm tīmām jhūñjhūm aīswaryya pratip wā sri pad wā utkrishṭapad, prajilok wā janasamūh, prajāpeditarājya wā prajā, rajya, rajavyāpāravishayak wā purohita-vargabhinna adhikār; pl. kulinalok, kulīnajanasamūh.*

**STĀTE**, *v.* to settle, to tell, to represent—*Muqarrar k., baḥān k., zāhir k. yā 'arz k.*—*Thahrānī nīshit k. nirmīt k. nirdhārīt-k wā niyat k., kahñā wā vrittantavivaran-k., nivedan k. wā vrittāntavākhyā k.*

**STĀT'ARY**, *a.* settled, fixed—*Muqarrar, mū'ayyan*—*Niyat, nīshit nirmīt wā nirdhārīt.*

**STĀT'ED**, *a.* settled, fixed, regular—*Muqarrar, mū'ayyan, bi dastār, yā bi-qū'ida*—*Niyat, nīshit wā nirmīt, nitya wā nirdhārīt.* [wā niyamit rūp se, nitya wā sadā.

**STĀT'ED-LY**, *ad.* regularly, not occasionally—*Bi-qū'ida yā bi-dastār, hamēsha*—*Niyat*

**STĀT'E-LY**, *a.* lofty, majestic, grand, dignified; *ad.* loftily, majestically—*Baland, 'ālī-shān, 'azīm, 'umda yā buzwargana; ad. bolandi se, buzwargana yā 'azīm-sh-shānī-se*—*Ūphā, gauravayritī wā sūp, barā uttam wā utkrishṭ, pratapavīshṭ wā gauravayīshṭ; ad. uchchatā wā ūñhāī se, aīswaryya gaurav wā pratip se.*

**STĀTE-LI-NESS**, *n.* grandeur, dignity—*Shaukat shukoh shikoh shān hashmat yā karr-o-farr, tamkanat dar-daba martaba jalāl yā iqtilār*—*Tīmām dhūm-dhūm gaurav wā aīswaryya, pratip wā vilhūtī.*

**STĀTEMENT**, *n.* the act of stating, the thing stated, a series of facts or circumstances—*Bayān, jo kuchh bayān kīñī jāy, tawjīh tawzīh sōrat i hīt rādīd yā kufīyat i mājārā*—*Nivedan wā bakhīn, vrittāntavivaran, vrittāntavākhyā.*

**STĀTEMŌN GER.**, *n.* one versed in government—*Ilm-i-siyāsāt-dān, umār-i-mamlukat-dān*—*Rājanitivyājñā, nītiśāstrī, rājanitīśāstrājñā.*

**STĀTEROOM**, *n.* a magnificent apartment—*'Umda kamarā, mujre-gāh, dīrān-khāna, 'ālī-shān kamarā*—*Uttamasālā, bahut uttam kothrī.*

**STĀTES'MAN**, *n.* one versed in the art of government, one employed in public affairs—*Ilm-i-siyāsāt-dān yā qawā'id-i-saltanat-dān, mudabbir-i-umūr-i-saltanat*—*Rājanitī-jñā rājanitījñā wā rājanitīvīśār, rājākaryyadhurandhar wā rājākaryyabhārī.*

**STĀTES'WOM AN.**, *n.* a woman who meddles in public affairs—*Wah 'aurat jo umār-i-saltanat mein dakhil dewe*—*Wah stri jo rājākaryya mein hāth dālāī.*

**STĀ'TION**, *n.* a place where one stands, a post, an office, a situation, rank, condition, character; *v.* to place—*Maqām yā muqām, muta'ayyana muqā' yā muqarr, 'uhda yā mansab, mauz' jū yī jīc, darjā martaba manzilāt yā rutba, hālat waz' yā ālam, sōrat taur kufīyat yā mūhīyat; v. qām k., muta'ayyan k., nash k., tān k., bar pā k., khayā k., rakhnā<sup>b</sup>, baithālnā<sup>b</sup>, thahrānā<sup>b</sup>, tīkānā<sup>b</sup>*—*Jagah thīñw wā thaur, shāñ, adhikār pad wā vrittī, sthal wā thikūrī, āspad padavi margyādā wā mān, dasā wā avasthā, dāul bhāv sthiti wā prakritī.*

**STĀ'TION-A RY**, *a.* fixed, not progressive—*Sākin yī muqīm, nā rawāñ yā nā-pesh-rau*—*Sthāvar sthīr gatihīn achal wā stāl, āvarddhamān rukā wā āṭā.*

**STĀ'TION-ER**, *n.* one who sells paper &c.—*Kā-jaz qulam waqūira bechne w., kāgaz-farosh*—*Lekhasmagrīvikrētī, likhne kī samagrī bechne w.*

**STĀ'TION-ER-Y**, *n.* paper pens ink &c.—*Kāgaz qulam siyihī waqūira ajnās*—*Lekhasmagrī, likhne kī samagrī, kāgāz kalam masī adi samagrī.*

**STĀ'TISM**, *n.* the art of government, policy—*Ilm-i-siyāsāt, dān-i-hukūmat yā qawā'id-i-saltanat-dān*—*Rājanitī wā rājyasāsānaritī, nītividyā rājanīrviharitī wā rājyanūśāsanam irg.* [janitījñā, rājanitīvidyājñā.

**STĀ'TIST**, *n.* one skilled in government—*Ilm-i-siyāsāt-dān, qawā'id-i-saltanat-dān*—*Rā-*

**STA-TIS-TICS**, *n. pl.* the department of political science which treats of the condition strength and resources of nations—*Wah 'ilm-i-jismeh qaumon ki hálát táqat waqáira ká bag'in rahtá hai, umír-i-jumhúr-o-mu'ámalát-i-sultanat ká hál yá haqiqat*—Wah vidyá jismeh desavásiyón ki avasthá šakti ádi ká vivaraṇ rahtá hai, desasthitiyiyá, desasthitiṛitiprakaraṇ.

**STA-TIS-TI-CAL**, *a.* relating to statistics—*Us 'ilm ke muta'alliq jismeh qaumon ki hálát aur táqat waqáira ká bag'in rahtá hai, umír-i-jumhúr-o-mu'ámalát-i-sultanat ke hál yá haqiqat ke muta'alliq*—Desasthitiyivyavishayas, desavasthāvidyāsambandhi.

**STÁT-ICS**, *n. pl.* (Gr. *statikē*) the science which treats of the weight of bodies—*'Ilm-i-wazn-i-ashyá*—Padārthabhaṇaparimānavidyá.

**STÁT-IC**, **STÁT-I-CAL**, *a.* relating to staties—*Muta'alliq i-'ilm-i-wazn-i-ashyá, 'ilm-i-wazn-i-ashyá ke muta'alliq*—Padārthabhaṇaparimānavidyāvishayak, padārthabhaṇaparimānavidyāsambandhi.

**STÁT-UE**, *n.* (L. *statuo*) an image, a carved representation of a living being; *v.* to place or form as a statue—*But sanam yī labat, kisi jātū-dīr ke mūrat jo khod-kar banāi jīg*; *v. mūrat sā rakhna yā banānā*—Pratimā murti pratichelhiyā wā putā, kisi jātū ki murti jo khodkar banāte hai; *v. pratimā wā murti ke sadris dhar-nā wā banānā*.

**STÁT-U-ARY**, *n.* the art of carving images, one who makes statues—*But-tarāshī nagqī-shī jo sūrat-garī, but tarāsh nagqīsh yī sūrat-gar*—Mūrat garhai mūrtitakshap wā pratimākar, pratimākar mūrtikār wā takshak.

**STÁT-URE**, *n.* the height of any animal—*Qadd, qāmat, andām, haikat, kisi jānwār ki uncheez*—Dīl, sarīchehatī, sarīraparīmū, kisi jātū ki unchāi.

**STÁT-URED**, *a.* arrived at full stature—*Kamil-qadd-rasāid pāt qadd kī*—Pūrpa-sarīraparīmūnāpīpt, pūre dīl kī.

**STA-TŪ-MI NATE**, *v.* (L. *statuo*) to support—*Saṭbh ilw<sup>h</sup>, te'nā<sup>h</sup>, tek-d<sup>h</sup>*.

**STÁT-UTE**, *n.* (L. *statutus*) a law, an edict—*Áin, qānūn yā qā'idā*—Niyam wā vidhān, vyavasthā wā nijayyavasthā.

**STÁT-U-TABLE**, *a.* according to statute—*Áin ke mutābiq, qānūn ke mutābiq*—Niyam wā vidhā ke anusār, vyavasthā ke anusār.

**STÁT-U-TABLY**, *ad.* agreeably to statute—*Áin ke mutābiq, qānūn ke mutābiq*—Vyavas-

**STÁT-UT**, *v.* enacted by statute—*Áin ke rō se kiya-gaya yā muqarrar kiya gayi*—Niyamsthāpit, vālisthāpit, vyavasthāpīkt.

**STÁUN-CH**. See **STANCH**.

**STÁVE**. See under **STAVE**.

**STÁY**, *v.* (Fr. *stayer*) to continue in a place, to remain, to abide, to wait, to dwell, to stop, to delay, to prop, to support; *n.* continuance in a place, stop, fixed state, prop, support—*Kisi jagah par bānā-rahnā<sup>h</sup>, rahnā<sup>h</sup>, tiknā yā tikār-k<sup>h</sup>, thahrnā yā kharā-rahnā<sup>h</sup>, basnā<sup>h</sup>, rahnā yā ruknā<sup>h</sup>, thahrnā ārnā yā atkānā<sup>h</sup>, saṭbhānā<sup>h</sup>, thānānā thānānā yā saṭhānā d<sup>h</sup>*; *n. sa'āwat yā hād bāsh, rukāw<sup>h</sup>, qiyām, rukn, pushtī yā pushtī*—*n. Tikāw rahāw vās wā avasthān, atkāw antkāw rōs wā rodh, sthiti saṭsthiti wā sthīrānā, tek thānā thām wā tekan, āp thānāb khaṭhā khaṭhāyā chāṭr wā ballī* [wā samit, gambhīr].

**STÁYD**, *p. a.* fixed, settled, grave—*Qīm, mustaqill, burd-bār yā sanjida*—Sthīr, dhīr

**STÁYD-NESS**, *n.* solidity, gravity, prudence—*Sanjīnā yā injīmāt, sanjīdāyā yā burd-bārī, peshe-bīnī hosh-gīrī yā itiqāt*—Thospan wā ghaṇatā, dhīratā wā gambhīratā, pūrvavichār paripāmadrishtī wā pūrvaparavichār.

**STÁY-ER**, *n.* one who stays—*Rahnē w<sup>h</sup>, bānā rahnē w<sup>h</sup>, tiknē w<sup>h</sup>, thahrānē w<sup>h</sup>, rokne w<sup>h</sup>, atkānē w<sup>h</sup>, arnē w<sup>h</sup>, saṭbh ilw<sup>h</sup>, thānānā w<sup>h</sup>, saṭhānā d<sup>h</sup>*.

**STÁY-LESS**, *a.* without stop or delay—*Bilā rukāw yā der, ba-quir rukāw yā tarwaqquf*—Bīnā rukāw (thahrāw wā yilamb).

**STÁYS**, *n. pl.* a kind of stiff waistcoat worn by women, ropes to support a mast, any support—*Sina-band yā mahram, rasse jin se mastā kharā yī saṭbhānā rahtā hai, tek<sup>h</sup>*—*Āngiyā choli wā kanchhlik, rasse jin se naukūpak kharī rahtā hai wā saṭbhānā rahtā hai, āsray upastambh wā ālamb* [yā yā choli bāndhne kī nārā yā sūt].

**STÁY-LIKE**, *n.* a lace to fasten stays—*Āngiyā yā choli kasne yī bāndhne kī dorī<sup>h</sup>, āngi-*

**STÁY-MAK-ER**, *n.* one who makes stays—*Āngiyā yā choli banānē w<sup>h</sup>*.

**STĒAD**, *n.* (S. *stead*) place, room, the frame of a bed; *v.* to help, to support—*Maqām muqām jī yī jīc, ierz badlā yī badlā, chīr-pūt*; *v. madat k. yā d., pushtī k.*—Jagah, thaur thānw sthāl wā sthān, palang khatiyā khāt wī khatol; *n. saṭhāyatā k., saṭbhānā.*

**STĒAD-FAST**, *a.* firm, fixed, constant—*Qīm yā mazbūt, mustahkīm yā mustahkām, mustaqill s'ibit-qadam sanjida yā qāim-mizāj*—Dhīr, sthīr, ālā gambhīr wā achanāchal.

**STĒAD-FAST-LY**, *ad.* firmly, constantly—*Mazbūtī yā ustuwārī se, istiqlāl yā qiyām se*—Dhīratāpūrvak, sthīratā wā dhīratā se.

**STĒAD-FAST-NESS**, *n.* firmness, constancy—*Mazbūtī yā ustuwārī, qiyām istikām istiq-lāl yā qarār*—Dhīratā, sthīratā dhīratā achanāchalatā wā saṭsthiti.

**STEAD'Y**, *a.* firm, fixed, constant, regular, uniform; *v.* to make or keep steady — *Mazbūt, mustahkam yā mustahkam, mustaqill sābit-qadam sanjida yā qāim-mizāj, burābur yā bi-qā'idā, hamwār yā yaksūn*; *v. mazbūt mustahkam mustahkam mustaqill yā sābit qadam k. yā rakhuā* — *Drīḥ, atāl aḥal wā niṣṣal, sthīr wā dhīr, yathāvidhī yathakarm niyat wā niyam anasārī, sanānarūp wā ekarūp*; *v. drīḥ aḥal wā sthīr k. wā rakhuā*. [*kām se* — *Drīḥatī sthīratā wā dhīratī se.*]

**STEAD'Y**, *ad.* with steadiness — *Mazbūti ustawārī istiqlāl sābit-qadamī qiyām yā istiḥ-STEAD'Y*NESS, *n.* firmness, constancy — *Mazbūti yā ustawārī, qiyām istiḥkām istiqlāl sābit qadamī qiyām mizājī yā qawār* — *Drīḥatī, sthīratā dhīratī wā aḥaṭḥakhatā.*

**STEAK**, *n.* (S. *steak*) a slice of flesh broiled or fried — *Māns ki bhūñjī-huī yā bhūñī-huī hātī*.

**STEAL**, *v.* (S. *steal*) to take by theft, to withdraw privily; *p. t.* *STOLE*; *p. p.* *STOLEN* — *Chorunā chorunā churī le jānā māsūnī chorī-k. chorā-lenā yī haruā<sup>h</sup>, āṅkh tachā-kar chupchup ip chupke se gā chhip kar chālā jānā jāti rahuā yā khisak jānā<sup>h</sup>.*

**STEALER**, *n.* one who steals, a thief — *Chorī k. v. chor yā chotī<sup>h</sup>, dard* — *Chaur, steyī moḥī hārī wā haritā.*

**STEALING**, *ad.* by invisible motion, slyly — *Chupke se chhip-kar chupchāp chorī-se gā āṅkh tachā-kar<sup>h</sup>, sūn-pān sūñ-pān gā chaturā se<sup>h</sup>.*

**STEALTH**, *n.* theft, secret act — *Dardī, poshūla kīm* — *Chorī, gūḥakarm wā guptkarm.*

**STEALTH'Y**, *a.* performed by stealth — *Chorī se kīyā-huā<sup>h</sup>.*

**STEAM**, *n.* (S. *steam*) the vapour of hot water; *v.* to send up vapour, to pass in vapour, to exhale or evaporate, to expose to steam — *Buthār, bhūph<sup>h</sup>, dhūndū jo pānī se uthī hātī<sup>h</sup>; v. bukhār chhoruā yā nikālū, bukhār ki sūrat meṁ ur jānā, bukhār bandū, bukhār-meṁ-rakhuā, bukhār-dikhānā yā bukhār-lagānā* — *Vāship; v. vāshipot-sarg k. vāshipotgam k. vāship chhoruā wā vāship nikālū, bhīph wā bhīph hokar ur-jīnā, bhīph wā vāship haṁsū, vāshipyāpt-k. vāshipyāpya-k. bhīph meṁ-dharnā bhīph dikhānā wā bhīph lagānā.*

**STEAMBO'Y**, *n.* a vessel propelled by steam — *Dukhānī kishtī yā jahāz, dhūndū kī nāv<sup>h</sup>* — *Vāshipyānaukā, naukā jo bhīph wā bhīph ke bal se chālī hai, vāshipasāñchā-litānaukā.* [*bhīph se chālī hātī<sup>h</sup>* — *Vāshipyāvantra, vāshipasāñchālitāyantra.*]

**STEAM'EN GINE**, *n.* an engine worked by steam — *Dukhānī kal, dhūndū kī kal<sup>h</sup>, kal jo*

**STEED**, *n.* (S. *steed*) a horse for state or war — *Bād pā, samand, ghōṛī<sup>h</sup>, jūḥis kā ghō-ṛā, jaṅg ghōṛā, khīng, tausun* — *Āl-waryyapratāpasūchak āswa, turāng, turag, vijī.*

**STEEL**, *n.* (S. *steel*) a kind of iron, weapons, armour, hardness; *a.* made of steel; *v.* to point or edge with steel, to make hard or firm — *Pantāl yā polād, huthīgī<sup>h</sup>, silāḥ, sakhtī; n. faulād kā banā huā, polādī yā faulādī; v. faulād yā polād churhānā yā lagānā, sakht pūr dār yā mazbūt k.* — *Ispt kherī kherhī wā sīraloh, sāstra, jhīlam wā knayeh, karā kathinātā wā drīḥatā; a. sīralohamay, kherī kherhī wā ispt kā banā huā, isptī; v. ispt churhānī wā sīraloh lagānā, karā kathīn wā drīḥ k.*

**STEEL'Y**, *a.* made of steel, hard, firm — *Faulādī polādī yā pantāl-kā-banā-huā, sakht, mazbūt yī pād-dār* — *Sīralohamay isptī wā ispt-kā-banā-huā, karā wā kathīn, drīḥ wā porhā.* [*kā tulādand.*]

**STEEL'YARD**, *n.* a kind of balance for weighing — *Ek taur kā tarīzū, dhūñī<sup>h</sup>* — *Ek prakār*

**STEEP**, *a.* (S. *steep*) ascending or descending with great inclination, precipitous; *n.* a precipice — *Bahut dhālū yā dhālūā<sup>h</sup>, khayā<sup>h</sup>; n. dhāng<sup>h</sup>, kaudalā<sup>h</sup>, tek<sup>h</sup>* — *Durā-roh wā pātuk, thāph ūchā wā pravan.* [*dhūñī pan<sup>h</sup>* — *Durārohatwā, pātukatā.*]

**STEEP'NESS**, *n.* the state of being steep — *Khar-ā<sup>h</sup>, ūchā<sup>h</sup>, thāphā<sup>h</sup>, dhāl-pān<sup>h</sup>, dhā-*

**STEE'Y**, *a.* having a precipitous declivity — *Dhālū<sup>h</sup>, khayā<sup>h</sup>, thāph<sup>h</sup>, ūchā<sup>h</sup>, dhālūā<sup>h</sup>* — *Pātuk, durāroh.* [*arth d-kho.*]

**STEE'Y-NESS**, *n.* the state of being steep — [*Steepness ke ma'ne dekho*] — [*Steepness ka*

**STEEP**, *v.* (Ger. *stippen*) to soak, to imbue — *Bhigonā yā bhījānā<sup>h</sup>, dabonā dhūnā yā*

*dabonā<sup>h</sup>.* [*dhurahrā yā dhanahrā<sup>h</sup>* — *Prāsādaśikhar, prāsādaśring.*]

**STEE'PLE**, *n.* (S. *steeple*) a turret or spire of a church — *Mīnār, manār, lāt yā līt<sup>h</sup>,*

**STEE'PLED**, *a.* adorned with steeples — *Mīnār-dār, manār-dār, dhanahrār-dār yā dhan-*

*ahrār-dār* — *Prāsādaśikharavīśiṣṭ, prāsādaśringavīśiṣṭ, lāt-wālā.*

**STEE'PLE-HOUSE**, *n.* a church — *Girjā, kalsā* — *Īsāibhajanabhiawan, Īsāibhajanagriha.*

**STEER**, *n.* (S. *steer*) a young bullock — *Khailā<sup>h</sup>, doḥā<sup>h</sup>, quīnā<sup>h</sup>.*

**STEER**, *v.* (S. *steeran*) to direct, to guide, to direct and govern a ship in its course; *n.* a rudder, a helm — *Hidūyat k., rāh-numāt-k. rah-numāt-k. yā rāh-batānā, jahāz-chālānā yā sukkān-pakāṛnā; n. sukkān, patwāl yā patwār<sup>h</sup>* — *Mārgapradarsan-k. wā chālānī, le-jānā, naukānayan-k. wā naw-chālānā; n. naukarp, kenipāt kenipāṭak wā potaraksh.*

**STEER'AGE**, *n.* the act of steering, direction, an apartment in the fore part of a ship — *Jahāz-rānī yā sukkān-gīrt, hidūyat rah-numāt yā rāh-numāt, jahāz ke āge ke hīse kī kamarā* — *Chālānī wā nāv chālānā, nirvāh nirvāḥap nirvāḥap nirdēs wā path-dikhānā, naukā ke āge kī kothrī.*

- STEERER**, *n.* one who steers, a pilot—*Chalāne w<sup>h</sup>, sukkāni sukkān-gīr mu'allim yā qāūl-i-jahāz*—Le-jine w. wā naukāyāhak, māñjhi karnadhār karni wā karnagrāh.
- STEERLESS**, *a.* having no steer or rudder—*Be-patwār, be-sukkān*—Binā patwār kā, naukarnahin, naukarnasūnya.
- STEERSMAN**, **STEERSMATE**, *n.* a pilot—*Sukkān-gīr, sukkāni, māñjhi<sup>h</sup>, qāūl-i-jahāz, mu'allim*—Naukāyāhak, karnadhār, karnagrāh, karni.
- STEG-A-NŌGRA-PHY**, *n.* (Gr. *steganos, grapho*) the art of writing in ciphers or secret characters—*Ram-narīsī, ishāre meñ likhne ká 'ilm*—Gupt aksharon meñ likhne kī vidyā.
- STELLAR**, **STELLAR-RY**, *a.* (L. *stella*) relating to the stars, astral, starry—*Najmī yā sitāra-mansūh, mutā' allig-i-sitāra yā sitāron se nisbat-dār, kawākib-dār yā pur-kawākib*—Tārāki wā tārāsunbandhī nakshatravishayak, tārāmay wā nakshatrāwan.
- STELLATE**, **STELLATE-ED**, *a.* like a star—*Sitāra-numā, sitāre ke mōmīnd, sitāra-sh. kiran-dār*—Nakshatrasudrī, tārāsudrī, tārāvat, tārāśār, nakshatrakār.
- STELLER**, *a.* starry—*Karāakib-dār, pur-karākib, sitāron ke māñind*—Tārāmay, nakshatrāmay, nakshatrāwan.
- STELLIFY**, *v.* to turn into a star—*Sitāra k., sitāre kī sūrat banānā*—Nakshatrākār k.,
- STELLI O-NATE**, *n.* (L. *stellio*) the crime of selling deceitfully—*Dugā-bāzi se bechne ká jurm yā gunāh*—Chhāl wā kapat se bechne ká aparādh wā dosh.
- STELIOGRA-PHY**, *n.* (Gr. *steli, grapho*) the art of writing on pillars—*Sitānon sūtānon yā sūtānon par likhne ká 'ilm*—Khamboñ par likhne kī vidyā.
- STEM**, *n.* (S. *stemi*) a stalk, a twig, family, race, the prow of a ship; *v.* to oppose a current, to stop, to check—*Dāñthī<sup>h</sup>, tana yā shakh, Khāndān yā nishād, nast jina yā zāt, jahāz kī āpi*; *v. dhāve par chaphnā yā pani chornā<sup>h</sup>, roknā<sup>h</sup>, āpnī atkā-nā sañbhālnā wā dabānā<sup>h</sup>*—Dāñthā dāñthā dāñth wā bonit, dālī dār dālī pallav wā lais, vāñā, kul gotra wā jātī, naukāgrābhig wā nāv kī mālthī.
- STENCH**, *n.* (S. *stene*) a bad smell, a stink; *v.* to cause to stink—*Bad bū yā bad-bo, ujāunt yā tā'uffan*; *v. bad-bū karānā*—Durgandh, kubās; *v. durgandh karānā*.
- STENCHY**, *a.* having a bad smell—*Bad-bū dār, bad-bo-dār*—Durgandhviśishṭ, durgandhī, durgandhik, basūne w., durgandh k. w.
- STENŌGRA-PHY**, *n.* (Gr. *stenos, grapho*) the art of writing in short hand—*Mukhtasar hurof meñ likhne ká 'ilm, mukhtasar hurof kī likhāt*—Sāṁkshiptaṁksharalipi, sāṁkshiptatāṁksharalekhanavidyā.
- STENTŌRIAN**, *a.* (*Stentor*) extremely loud, able to utter a very loud sound—*Darāz-āwāz yā buland āwāz, bāpī shor k. w. yā bāpī āwāz d. w.*—Uchhaswar, uchhaswarawān.
- STENTOR-OPHONIC**, *a.* sounding very loud—*Buland-āwāz, darāz-āwāz*—Uchhaswar, uchhaswarawān.
- STEP**, *v.* (S. *step*) to move the foot, to go, to walk gravely, to walk a small distance; *n.* a pace, a small distance, manner of walking, gradation, proceeding or act in any business, a stair a round of a ladder—*Qadam chalanā yā qadam uṭhānā, jān<sup>h</sup>, burdbāri yā sanjādagi se qadam-rakhnā yā jina, thori jāsile tak jina yā tukalnā*; *n. qadam, thori jāsila yā tajāwat, rawish, martaba tadrij yā darja, harakat 'amal yā jīl, sullam yā zina, sullam yā zine kī pāga*—Pāñw-chalanā phāl-k. wā pāñw-uthānā, chalnā wā dagarnā, dhīratā wā gañbhīratā se tūlahnī dagarnā wā chalnā, thori dūr jina wā chalnā; *n. phāl phālās dag pulayās wā padapit, thori dūr wā thori antar, chāl wā dhaj, kram wā pad, kām kartūt kriyā upay wā upchār, sūñhī, sīñhī kī dāñdī wā dāñrkā.* [nā—Phāl k., phāl phāl chalnā.]
- STEPPING**, *n.* the act of moving by steps—*Dag mirnā<sup>h</sup>, qadim uṭhānā, qadam chālā*.
- STEPPING-STONE**, *n.* a stone laid for the foot—*Pair rakhne ke liye ek patthar jo dharā rahātā hai<sup>h</sup>, ek patthar jis par pair rakh-kar uthate-haiñ yā chahate-haiñ<sup>h</sup>.*
- STEPPCHILD**, *n.* (S. *steop cild*) a son or daughter by marriage only—*Rabih, rabitha, betā yā betī jo jorū ke pahile shauhar se yā shauhar kī pahli jorū se ho*—Putra wā putrī jo pati kī pratham patni se wā patni ke pratham pati se ho, bhārtisut, patnisut, bhārtisutā, patnisutā.
- STEPDAME**, *n.* a mother by marriage—*Sautelī-mā<sup>h</sup>, māñhī<sup>h</sup>, bemāt<sup>h</sup>*—Vimātī.
- STEPDAUGHTER**, *n.* a daughter by marriage—*Rabitha*—Bhārtisutā, patnisutā.
- STEPFATHER**, *n.* a father by marriage—*Kabh-bāp<sup>h</sup>, bāp ke marne par mā kī dūsrā shauhar, dharam-bāp<sup>h</sup>*—Dharmapitā, bāp ke marne par mā kī dūsrā pati.
- STEPMOTHER**, *n.* a mother by marriage—*Sautelī-mā<sup>h</sup>, māñhī<sup>h</sup>, bemāt<sup>h</sup>*—Vimātī.
- STEPSON**, *n.* a son by marriage—*Rabih*—Bhārtisut, patnisut.
- STER-CORACEOUS**, *a.* (L. *stereus*) pertaining to dung, of the nature of dung—*Khād pāñs gūh leñr yā mengnī kā<sup>h</sup>, khid pāñs gūh leñr yā mengnī sā<sup>h</sup>.*
- STER-CORATION**, *n.* act of manuring with dung—*Khād yā pāñs dāñnā<sup>h</sup>, pāñsāñā<sup>h</sup>.*
- STEREOGRAPHY**, *n.* (Gr. *stereos, grapho*) the art of drawing the forms of solid bodies on a plane—*Murjamūd chizon kī sūratēñ musattah par khichne kā hunar*—Ghan wā ṭhos padārtoñ kī ākriti samatal wā samapriśṭh par khīchne kī vidyā.



**STÉR-E-O-GRÁPH'IC**, *a.* delineated on a plane—*Masattah par khiinchá-huá yá mastúr*—Samatal wá samaprishthi par khiinchá huá wá chitrit.

**STÉR'E-O-TYPE**, *n.* (*Gr. stereos, tupos*) a fixed metal type, a plate cast from a mould of a composed page, the art of making plates of fixed metallic types or of executing work on such plates; *a.* pertaining to stereotype; *v.* to make fixed metallic types or plates of type metal corresponding with the words and letters of a book, to print with stereotype—*Chhápe ká gáim yá gair-i-mutaharrik hurf, ek safhe ke barábar ek sang jamá-kar dhále-hue chhápe ke hurf, safhoñ ke barábar chhápe ke hurf ek sang jamá-kar dhále-hue chhápe ke hurf se chhápe ki humar*; *a.* gáim yá gair-i-mutaharrik chhápe ke hurf ke mutáallig, safhoñ ke barábar ek sang jamá-kar dhále-hue chhápe ke hurf ke mutáallig; *v.* safhoñ ke barábar chhápe ke hurf ek sang jamá-kar dhále-hue chhápe ke barábar ek sang jamá-kar dhále-hue chhápe ke hurf se chhápná—Nischalamudrákshar arthát ahal wá atal chhápe ká akshar, ek prishtha ke samán ek sáth jamá-kar dhále hue nischalamudrákshar, prishthoñ ke samán ek sáth jamákar dhále hue nischalamudrákshar ek sáth jamá kar dhále ká vidyá wá prishthoñ ke samán ek sáth jamákar dhále hue nischalamudrákshar se chhápné ká vidyá; *a.* nischalamudráksharasambandhi, ek prishtha ke samán ek sáth jamákar dhále hue nischalamudrákshar ká sambandhi wá vishayak; *v.* prishthoñ ke samán nischalamudrákshar ek sáth jamákar dhále, prishthoñ ke samán ek sáth jamá ar dhále hue nischalamudrákshar se chhápná.

**STÉR'ILE**, *a.* (*L. sterilis*) barren—*Shor, kallar<sup>h</sup>, bāñh<sup>h</sup>, úsar<sup>h</sup>, rchar<sup>h</sup>, khusk<sup>h</sup>*—Nishphal, aphil, anapatya, bandhya wá bandhyá.

**STÉ'IL-ITY**, *n.* barrenness, unfruitfulness—*Bāñh-paná<sup>h</sup>, kallar-pan<sup>h</sup>*—Nishphalatá wá bandhyatá, aphilatá aphilat wá kallará wá úsará.

**STÉR'ILIZE**, *v.* to make barren—*Shor k., úsar k<sup>h</sup>, kallar k<sup>h</sup>, bāñh k<sup>h</sup>*—Nishphal wá aphil k., anapatya wá bandhyá k.

**STÉ'RLING**, *a.* (*eastern*) of the standard weight, genuine, pure; *n.* English coin—*Pure wazn ká, khalis, saf yá pác*; *n.* *Ángrezi sikka yá rūpiya*—Pure bhír wá bhāraparimāñ ká, nirdá wá khará, swachchha wá nirmal; *n.* *Ingilap-ladōsiya mudrá, Ingiladadē ká mudrá*.

**STERN**, *a.* (*S. stygnē*) severe, harsh, rigid—*Durush, talh ká karakh, sakht*—Kathor wá nishthur, karkas kārí karrá karwá wá ugra, kathin nirday wá rukhá.

**STERN'LY**, *ad.* in a stern manner, severely—*Talkhi se, sakht yá tursá se*—Kathinatá se, kathoratí rukhá nishthuratá nirdayatí wá karkasatá se.

**STERN'NESS**, *n.* severity, harshness, rigour—*Sakht, talhi yá khashánat, karakh-tagt yá durush*—Kathinatá, karkasatá, kathoratí rukhá nishthuratí wá ugratí.

**STERN, STERN'GE**, *n.* (*S. stern*) the hind part of a ship where the rudder is placed—*Jaház ká piehā yá piehāi*—Nāw ká piehā, nāw ká pōshālbhāg.

**STERNUTATION**, *n.* (*L. sternutū*) the act of sneezing—*Chhiñkū<sup>h</sup>*.

**STERNUT-TO-RY**, *n.* a substance which provokes sneezing—*Chhiñkū<sup>h</sup>*.

**STETHO-SCOPE**, *n.* (*Gr. stethos, skopos*) an instrument for ascertaining the state of the lungs by sound—*Ariz se shush ká hát daryaft karne ká ala*—Sabl se phephron wá phusphus ká dāñ jīmū ká yantra.

**STEW**, *v.* (*Fr. étew*) to see to in a slow moist heat; *n.* meat stewed, a hot-house, a brothel—*Dam pukht k., dhiste-dhiste sijhina*; *n.* *dam pukht pulāñ yá gukhu, ek garm māñan jisimē paudhe rakhe jātē haiñ aur mewe pukht kipe jātē haiñ, kasbi-khāna yá kharabāt khāna*—Dhīre dhīre sijhāñ wá pakāñ; *n.* kwatlitamāñ arthāt dhīre dhīre sijhāñ hū mātis, ek ushmaghar jisimē paudhe rakhe jātē haiñ aur phal pakayē jātē haiñ, vesyālay wá gonikagrih.

**STEW'ISH**, *a.* suiting the brothel or stews—*Kasbi-khāna-mansib, kharabāt-khāna-mansib*—Vesyālayayogya, gonikāgrihayogya.

**STEW'ARD**, *n.* (*S. steward*) one who manages the affairs of another; *v.* to manage as a steward—*Kāanda, gumāshā, kār-guzār, kār pardāz, sarbarāh-kār, muhtamim, ihtimām-chi, khān-sāmān, bakāwal*; *v.* *kāanda gumāshā kār-guzār kār-pardāz muhtamim khān-sāmān yá bakāwal ke minind kām kār-guzār yā ihtimām k.*—Kāryyādhis, kāryyādhipati, bhāñdārī; *v.* kāryyādhis kāryyādhipati wá bhāñdārī ke sadris kām k. wá kāryyānirāh k.

**STEW'ARD-LY**, *ad.* with the care of a steward—*Kāande gumāshā kār-guzār muhtamim yā khān-sāmān ki ihtiyāt yā hosh-yārī se*—Kāryyādhis kāryyādhipati wá bhāñdārī kī sāvādhanī se.

**STEW'ARD SHIP**, *n.* the office of a steward—*Ihtimām-chi-gari, khān-sāmān-gari, bakāwal-gari*—Kāryyādhisatwa, bhāñdāgarādhipakār.

**STIB'IT-UM**, *n.* (*L.*) antimony—*Surma, kuht*—Srotonjan, sauvir, lochak.

**STIB'IAL**, *a.* antimonial—*Surma ká ba ú huá*—Srotonjanamay.

**STIB-I-ÁRI-AN**, *n.* a violent man—*Tund tez yá ádash-mizāz shakhs*—Tivra uchchand wá ugra vyakti.

**STICK**, *n.* (*S. sticca*) a long small piece of wood, a staff—*Chhār<sup>h</sup>, choó yá 'asá*—Lakri

**STIC'KLE**, *v.* to take part with one side or other, to contend, to contest, to trim — *Taraf-dār h. yā kisi-na-kisi jānib h., takrār k., qaziya k., durust k.* — Pakshapat-k. kisi-paksh-mei-h. wā kisi-or-h., jhagarnā, larū wā vād-k., thik k.

**STICK'LER**, *n.* one who stands to judge a combat, an obstinate contender — *Khare-ho-kar larū ki tajiz: k. w., sakht hujjati yā takrārī* — Mallayuddha kā nirṇay karne ke nimitta kharī hone w. hātū se jhagarne-w. wā durāgrah se vivād-k. w.

**STICK**, *v.* (*S. stician*) to pierce, to stab, to thrust in, to fasten, to adhere, to stop, to hesitate; *p. t.* and *p. p.* **STĪCK** — *Chhednā bedhnā yā sādnā<sup>h</sup>, kochnā hūnā yā khoṣnā<sup>h</sup>, ghuspnā godnā chubhnā yā bhoṣnā<sup>h</sup>, atknā bāndhnā lagnā chupknā satnā chiptnā sānā lānā jamānā yā chepnā<sup>h</sup>, satnā jamnā lagnā chipatnā pakar-lenā chinatnā, jutnā jupnā phasnā phāsnā yā bajhnā<sup>h</sup>, ruknā atknā yā thaharnā<sup>h</sup>, hickhichānā hadiyānā yā āgā-pichhī<sup>h</sup> k<sup>h</sup>.* [kat<sup>h</sup>.

**STICK'Y**, *a.* adhesive, viscous, glutinous — *Chipechīpā<sup>h</sup>, laslāsā<sup>h</sup>, lajlajā lujlajā yā chik-STIC'KLE-BACK*, *n.* a small fish — *Ek qism ki chhoti machhli* — *Ek bhaṅti ki chhoti machhli*, **STIFF**, *a.* (*S. stiff*) not easily bent, rigid, inflexible, strong, obstinate, formal — *Sakht, larū<sup>h</sup>, nā-mālānā tūnd tēz yā zor-āwar, ziddi sar-kash yā mutamarrid, sikkha bā-takalluf yā karokht* — Kathin wā kāsī, kathor karā driy wā sāthil, anamāniya, balawān wā vegawān, haṭhī haṭhī magarī kaṭhīlā wā durāgrahī, jabaddī akarī rūkhā wā niyamānusarī. [lakariyānā<sup>h</sup>, karā k. yā h<sup>h</sup>.

**STIFF'EN**, *v.* to make or grow stiff — *Karrā k. yā h<sup>h</sup>, ānḥ-jānā<sup>h</sup>, akarnā<sup>h</sup>, jakarnā<sup>h</sup>, STIFF'LY*, *ad.* rigidly, inflexibly, stubbornly — *Sakhtī se, nā-muliyamūt yā nā mulāimat se, ānād zidd, gordan-kashī yā tamarrud se* — Kārī kaṭhinatī kaṭhoratī rūkhāī wā sāthilātī se, anamāniyatī se, baṭh wā durāgrahī se.

**STIFF'NESS**, *n.* inflexibility, obstinacy, formality — *Nā muliyamūt nā mulāimat yā sakht-ti, zidd tamarrud yā sar-kashī, sakkhāy, takalluf yā karokhtāy* — Kārī kaṭhinatī kaṭhoratī wā anamāniyatā, baṭh magarī wā durāgrahī, akārāt rūkhāī wā niyamānusarī-vaṇ. [haṭhī kaṭhīlā<sup>h</sup>, magrī<sup>h</sup> — Durāgrahī, stabdhhamatī.

**STIFF'HEARTED**, **STIFF'NECKED**, *a.* stubborn — *Mutamarrid, ziddī, sar-kash, kaṭhī<sup>h</sup>, STIFF'LE*, *v.* to suffocate, to stop the breath, to suppress to extinguish — *Sānūs roknā<sup>h</sup>, qālā dānā-ker mārūnā<sup>h</sup>, dānānā dānā yā dī-raknā<sup>h</sup>, buḥānā yā bānānā<sup>h</sup>.*

**STIG'MA**, *n.* (*Gr.*) a brand, a mark of infamy, the top of a pistol — *Dīg, harf yā be-'izzati kā nichān, garibā kasar kī sir* — Kalānk b-nchān wā baṭṭā, apakirticālinā wā apamānachilīmānī, pushpagarbhakesar pushpagarbhātām wā strikesar kā sirī.

**STIG'MAT'IC**, **STIG'MAT'ICAL**, *a.* branded — *Angusht numā, dāgā-huā, kālā munh kiyā-huā* — Apamānachilīmānīkī.

**STIG'MAT'IC**, *n.* one branded with infamy — *Angusht numā shakhs, bad-nām shakhs* — Durmāmagarāyaktī.

**STIG'MAT'ICAL**, *ad.* with a mark of infamy — *Harf se, dāg se, bad-nāmā yā be-'izzati ke nichān se* — Apamānachilīmānī se, kalānk se, bānchān se.

**STIG'MATIZE**, *v.* to mark with infamy — *Dīg la cānā, dāg chuphānā, dāg lānā, angusht-numā k., harf lānā, kālā-munh k<sup>h</sup>, munh kālā k<sup>h</sup>.* — Kalānk lagānā, bānchān lagānā, apamānachilīmānīkī k. [ghere yā bāpe se dōsse mū jānē ke liye sārī<sup>h</sup>.

**STILE**, *n.* (*S. stigel*) a set of steps to pass from one inclosure to another — *Sīrī<sup>h</sup>, ek STILE*. See **STYLE**.

**STILETTO**, *n.* (*It.*) a small dagger — *Chhotā chhurā<sup>h</sup>, katār<sup>h</sup>, katārī<sup>h</sup>, kharjār.*

**STILL**, *v.* (*S. stille*) to make silent, to quiet, to appease; *a.* silent, quiet, calm, motionless; *n.* calm, silence; *ad.* till now, nevertheless, always, after that — *Khāmosh k., sākit sākin yā be-harakat k., āsāda k. yā taskīn d., a. khāmosh, sākit, bā-qarār, be-harakat; n. qarār yā sākin, khāmoshī yā sākit; ad. hāmōz, bāham, hamesha, uske ba'd* — Chupwānā wā chup-k., sthīr wā sānt k., thāndhī k.; *a.* chup sunsūn gupechup wā chupechāp, mān wā sānt, nirvāt sthīr wā thāndhā, nischāl wā achal; *n.* sāntī sāntatā nirvātāt wā sthīratā, nischālātā mān wā chuppi; *ad.* abhī-tak abhī ab-tak ab-log ab-toī ab-tak wā ab-tān, tis-par-bhī tau-bhī wā tad-bhī, sachī sarvādī wā nitya, uske piche wā tiske piche.

**STILL'ER**, *n.* one who quiets or stills — *Khāmosh k. w., sākin k. w., be-harakat k. w., āsāda k. w.* — Chupwānē w., chup k. w., sānt k. w., sthīr k. w., thāndhī k. w.

**STILL'NESS**, *n.* calmness, quiet, silence — *Sukūt, qarār bā-qarārī āsādājī yā be-harakatī, khāmoshī* — Sāntī sāntatā wā nirvātāt, sunsūnī sthīratā nischālātā wā akshobhī, chuppi mān wā nischālātā.

**STILL'LY**, *ad.* silently, calmly, quietly — *Bā-khāmoshī, sukūt se, qarār yā bā-qarārī se* — Mām se wā chupechāp, sāntī wā sāntatā se, sthīratā dhīratī akshobhī nischālātā sunsūnī wā nirvātāt se. [tajāt.

**STILL'BORN**, *a.* born lifeless — *Murda paidā huā, be-jān paidā huā, mūā jānā<sup>h</sup>* — Mri-STILL'LY, *n.* things having only vegetable life — *Nabātāt* — Udbhijjā, trinājātī.

**STILL'LAND**, *n.* absence of motion — *Sukūt, be-harakatī* — Nischālātā, achalātā, sthīratā.

**STILL**, *n.* (*L. stillo*) a vessel for distillation; *v.* to drop, to extract spirit — *Bhabkā<sup>h</sup>;*

v. *tapakná yá chiná<sup>h</sup>*, *chuláná chuláná tapakná yá khtichná<sup>h</sup>*—Vakayantra, kácha-vakayantra.

STILL-TO-RY, n. a vessel for distillation—*Bhabhá<sup>h</sup>*—Vakayantra, káchavakayantra.

STILL-DROPS, n. a succession of drops—*Bhúd-bhúd tapakná yá chiná<sup>h</sup>*.

STILL-DROPS, a. falling in drops—*Tapakne w<sup>h</sup>*, *chiné w<sup>h</sup>*.

STILT, n. (1. *stelt*) a long piece of wood with a rest for the foot used for walking; v. to raise on stilts—*Jānghiyá<sup>h</sup>*, *lambí lakri jismen par rakhne ke liye jagah baní rahti hai aur jo takahale wai kām áti hai<sup>h</sup>*; v. *jānghiye par utháná<sup>h</sup>*—Pálotthápanakāshth, pálotthápanakāshth, v. pálotthápanakāshthi wá pálotthápanakāshthi par uthámi wá úchhák.

STIMULATE, v. (1. *stimulus*) to spur on, to incite, to instigate, to excite—*Er máná<sup>h</sup>*, *tahris k.*, *tahrik k.*, *targib k. yá d.*—Er lagámi wá chubhámi, uskámi wá uk-sáni, chheruá wá jagími, chuláni dāgmáni uñhúni utt-jit-k. wá pravartit-k.

STIMULANT, a. exciting, stimulating; n. a stimulating medicine—*Mahavrik*, *tahris yá tahrik k. v.*; n. *mahavrik dāvi*—Uddipak uttejak wá parochak, agnivarddhak úksini-w. uskine-w. chherne-w. wá jagíne-w.; n. agnivarddham, tejovarddham, uddi-pak aushadh, uttejak aushadh, agnivarddhak aushadh.

STIMULATION, n. the act of stimulating—*Tahris*, *tahrik*, *targib*, *chubhámi<sup>h</sup>*—Uddi-pan, uttejan, parochan, pravarttan, uskámi, úksini.

STING, v. (S. *stingui*) to pierce or wound with a sharp point, to pain acutely; p. t. and p. p. STING—*Daik máná<sup>h</sup>*, *daśni dāśni bādhna yá dukhaná<sup>h</sup>*.

STING, n. a sharp point with which some animals are armed, any thing which gives pain, remorse—*Nish*, *khār*, *pashemāni padāmat yá afsos*—*Daik dāis wá dāis*, *kāntā sūl sūl wá sūl*, *pachitāva pashchāttāp wá anusok*. [sūnya.

STINGLESS, a. having no sting—*Be nish*, *be khār*—*Binā daik ká*, *binā dāis ká*, *dāśa-STINGO*, n. old beer—*Parāni bāzā bozā yá bāzā*—*Parāni yavamālinā*.

STINGY, a. niggardly, avaricious—*Bakhlī tang-dast tang-chashm tang-dil yá shām-māy*, *shām-tāi tāmī* *hirs yá hirs*—*Kripān sūm kanjūs wá makkhichūs*, *kāchī wá lobhī*. [dili. *hirs yá tāmī*—*Kripānāni kanjūs wá sūmpanā*, *kāch wá lobh*.

STINGINESS, n. niggardliness, covetousness—*Bakhlī tang-dast tang-chashm yá tang-*

STINK, v. (S. *stine*) to emit an offensive smell; p. t. STINK or STANK; p. p. STUNK—*Bad-bō yá bad-bū k.*, *durgandh-āni<sup>h</sup>*, *bāsāni<sup>h</sup>*, *gūmasāni<sup>h</sup>*, *ubāsni<sup>h</sup>*—*Durgandhī h.*, *kutsitagandhī h.*

STINK, n. an offensive smell—*Bad-lū yá bad-bō*, *tā'ffan*, *'afāni*, *bisāhīnd yá bisā-*

*chūdh k.*, *ka-bās<sup>h</sup>*—*Durgandh*, *pūtigandh*, *kutsitagandh*.

STINKARD, n. a mean paltry fellow—*Gāndhālā<sup>h</sup>*, *gah<sup>h</sup>*, *sayyāth<sup>h</sup>*.

STINKER, n. something to offend the smell—*Jo basiy yá gāndhāy<sup>h</sup>*, *durgandh k. w<sup>h</sup>*, *bad-bō yá bad-bū kām-ur<sup>h</sup>* *shak*, *bāsāni wāi shak*—*Durgandhī padārth*.

STINKINGLY, ad. with an offensive smell—*Bad-bū yá bad-bō se*, *tā'ffan se*, *'afāni se*—*Durgandhī se*, *kutsitagandhī se*, *kubās se*.

STINKY, n. a mixture offensive to the smell—*Ek hāñri jismen bad-bū-dār chī:chī rahti hai*, *bad-bō-dār chī:chī karthāi sūh hūm*—*Ek hāñri jismen durgandhī padārth rahti hai*, *kutsitagandhī wá durgandhī padārth ekatra mile hue*.

STINT, v. (S. *stintan*) to limit, to restrain; n. limit, restraint, proportion—*Muqāyad yá muhātād k.*, *rukūn yā chhēkūn<sup>h</sup>*; n. *hādī*, *ruk yā rukūn*, *andā: yā andā:ra*—*Sasim wá saparimān k.*, *parimūt k.* wá *parichehhd k.*; n. *sīmā bandhej wá avadhī*, *nibandh wá ālkāw*, *parimūt wá parimūt*.

STINTAGE, n. restraint, stoppage—*Ruk<sup>h</sup>*, *rukūn yā rukūn<sup>h</sup>*.

STINTER, n. one that stints—*Mahātād yā muqāyad k. w.*, *rukūn w<sup>h</sup>*, *chhēkne w<sup>h</sup>*—*Saparimān k. w.*, *sasim k. w.*, *parimūt k. w.*

STIPEND, n. (1. *stipendium*) settled pay, wages; v. to pay by settled wages—*Wazīfā 'ulfa dārmādh yā sālīgāni*, *nirāt āgāra yā mikhāt-āni*; v. *dārmādh moshāhara sālīgāni yā wazīfā dāni*—*Niripitavetan*, *vetan wá bhriti*; v. *niripitavetan denā*.

STIPENDARY, a. receiving settled pay; n. one who serves for settled pay—*Mushāhara-dār*, *dārmādh dār*, *sālīgāni dār*; n. *dārmādh dār*, *moshāhara-dār*, *moshāhara sālīgāni yā dārmādh ke liye markarī k. w.*—*Vaitunik*, *vetanagāhī*; n. *niripitavetan par sevā wá vritti k. w.*

STIPULATE, v. (1. *stipulor*) to contract, to settle terms, to bargain—*Shart k. yā shart bāndhnā*, *'ahd-o-paimān k.*, *qaul-qarār k.*—*Hor k.*, *niyam k.*, *pratijñā nibandh bandhej wá sañket k.* [Hor. *pan pratijñā niyam wá sañket*.

STIPULATION, n. a contract, an agreement—*Shart*, *qaul-qarār yā 'ahd-o-paimān*—

STIR, v. (S. *stiran*) to move, to agitate, to incite, to raise; n. tumult, bustle—*Jumbhā d. yā k.*, *harakat d. yā mubāhara-k.*, *tahris yā tahrik k.*, *uthāni<sup>h</sup>*; n. *hangāma*, *shoshār*, *harjmarj gulqapāyā yā dāvi-dāvis<sup>h</sup>*—*Sarkāni wá saraknā*, *mathnā bilāni dulanā chhernā wá vādanuvād k.*, *uttejan k.*, *uksini wá uskūni*, *utthāpan k.*; n. *ba-kherā tātūt wá halchal*, *haurā dhūmdhām kalāh wá kolāhal*.

**STIR'NAGE**, *n.* the act of stirring, motion—*Jumbish-dihī yā tahris-dihī, jumbish yā harakat*—Sarkāw hilāw wā dulāw. gati.

**STIR'NER**, *n.* one who stirs—*Jumbish d. w., harakat d. w., jumbish yā harakat k. w., maharik, mubāhase k. w., tahris yā tahrik k. w., athāne w.<sup>h</sup>, nḥne w.<sup>h</sup>, jayān<sup>h</sup>*—Sarkāne w., khiskāne w., sarakne w., khisakne w., mathne w., hilāne w., dulāne w., chherne w., vadānuvāḍ k. w., uksine w., uskāne w.

**STIR'NING**, *n.* the act of moving—*Sarkānū<sup>h</sup>, saraknū<sup>h</sup>, khiskānū<sup>h</sup>, khisaknū<sup>h</sup>, hilānū<sup>h</sup>, hilnū<sup>h</sup>, dūlānū<sup>h</sup>, dolnū<sup>h</sup>*.

**STIR'IOUS**, *a.* (*Li. stiria*) resembling icicles—*Barf ke lambe tukre jo latak parte haiṁ nuke mīnind*—Saghanatushār ke lambe tukre jo latak parte haiṁ unke sadriā.

**STIR'UP**, *n.* (*S. stirrup*) a kind of ring or hoop in which a horseman rests his foot—*Rikāb*—Ghurchaphon wā aswārohiyon kī pādagrhaṇī pādadhārāṇī wā pādadharaṇī, ghurchaphon ke pair rakhne kī lohavāṇī.

**STITCH**, *v.* (*S. stee*) to sew, to join, to unite—*n.* a pass of a needle and thread, a link of yarn in knitting, a sharp pain—*Dokht k., jorū<sup>h</sup>, mīlānū<sup>h</sup>*; *n. dokht, hūrne kī sūt<sup>h</sup>, tsak<sup>h</sup>*—Sām turapnā tūke-marmā tūknī bakhīyānī tāgnā lohīyānī wā topīyānī, qūthnū<sup>h</sup> gūthnā wā gūthuri; *n.* stāw tūknī bakhīyā tepelī top wā lapkī.

**STITCHER**, *v.* *n.* needlework—*Sūī kī kām<sup>h</sup>*. [*binne kī sūt, kasak chasak hūk wā tīs.*]

**STITH**, *n.* (*S*) an anvil—*Nīkū<sup>h</sup>*.

**STITHY**, *n.* a smith's shop; *v.* to form on an anvil—*Sonūr yā lohar kī dūkān yā kār-khānā*; *v. nīhū par gaphnū gī banīnū<sup>h</sup>*—Sonūr wālohar kī nirmānagriha.

**STOAT**, *n.* an animal of the weasel kind—*Ek qism kī newāl*—Newāl kī ek jāti.

**STOCK** **CATCH**, *n.* (*H. stoecato*) a thrust—*Bhoṅk<sup>h</sup>, hūḥ<sup>h</sup>, khōṅchā<sup>h</sup>*.

**Stock**, *n.* a thrust, a stoecado—*Khōṅch gī bhoṅk<sup>h</sup>, hūḥ<sup>h</sup>*.

**STOCK**, *n.* (*S. stock*) the body of a plant, the trunk, a log, a post, a stupid person, a handle, a hand for the neck, a race, a lineage, a fund, capital, shares of a public debt, a store, cattle; *v.* to store, to supply, to fill, to put in the stocks—*Dandū<sup>h</sup>, tānt, kunda, khanda<sup>h</sup>, be-waqf gī kund-ihū shakhs, qaba yā dasta, gulā-bānd, jīs yā nīhād, aṣṭ yā thūdān, moṭā, aṣṭ yā sar-moṭā, qawmī yā sarkārī qarze ke hissā, khīzānā ghazānā gī zakkirā, maw-wahī yā dawāb*; *v. jam k. gī amār-lugīnā, maw-wā k. par k., kīth men thōṅknū yā kīth mīnū<sup>h</sup>*—*Dandī dandī wā dānth, mīshī wā prakāṇḍ, shulakā-īth, stambh, rawdī bluechī mūth wā mūrkh, mūth, grīvāveshtān wā gadī kapetīe kī kapetī, kul, vāṣ, pūjī, māladhan mūladraya wā dhananūḥ, jītiyārīn dīstiyārīn wā samānyārīn ke anā wā bhāg, sūchay sūmagrī wā upakaryasūmagrī, godhān pānsūmagrī wā geygōrī; v. gānjūā wā le-rakhnā, bhārnā, pūrn wā pūrī k., kīth men pāw dīnā wā har-thōṅknū.*

**STOCKS**, *n. pl.* a machine for confining the legs, the frame on which a ship is built—*Kāth gā har<sup>h</sup>, chāngudhī gī dūnd-eh jīs par nār bantī har<sup>h</sup>*.

**Stock** **ADJ.**, *n.* an inclosure of pointed stakes—*Kāth-gharā<sup>h</sup>, kūth-gharā<sup>h</sup>, bārā jo lak-gīnū ke gar-kar bantī hatū<sup>h</sup>*.

**Stock** **ISU**, *a.* hard, stupid, blackish—*Sakht, be-waqf gī ahmaq, kund-ihū yā kaudan*—*Kapī karā kathīn vī kathor, mūrkh wā mūrkh, jar wā mandanātī.*

**Stock** **Y**, *a.* thick and firm, stout—*Moṭā aur mazbūt, qawī*—*Shūl aur halawān, ga-thīlī gachaiyā wā porhī.* [*bhagīn k. w. yā karāne w.*]

**Stock** **DEALER**, *n.* one who deals in stocks or public funds—*Dallāl, sarkārī not kī*

**Stock** **DOVE**, *n.* a species of pigeon—*Qumcī, ek qism kī kabārār yā jākhṭā*—*Kapota*—*Stock **FISH**, *n.* dried fish—*Sakhāī hūi makhṭī<sup>h</sup>*. [*vīshesh.*]*

**Stock** **JOBBER**, *n.* one who deals in stocks or public funds—*Sarkārī not kī ten-den k. w., sarkārī not kī bīkrī-hattū k. w.* [*den, sarkārī not kī bīkrī-hattū.*]

**Stock** **JOBBING**, *n.* the act of dealing in stocks or public funds—*Sarkārī not kī ten-den*

**Stock** **LOCK**, *n.* a lock fixed in wood—*Pātā jo kīth men loṇā-rahṭā hai yā jayā-rahṭā-hai<sup>h</sup>*.

**Stock** **STILL**, *a.* motionless as a post—*Naysh i-dīwār, kīth yā lakrī ke mīnind be-harukat gī sokīn*—*Kāth wā lakrī ke sadriā nīchal aḥal wā shīr.*

**Stock** **TING**, *a.* a covering for the leg; *v.* to dress in stockings—*Pāc-tāla, moza, jur-rāb*; *v. pāc-tāla pahīnūā gī pahīnūā*—*Pāw kī moṭā, pair kī moṭā*; *v. pāw ke moṭe pahīnūā wā pahīnūā.*

**Stock**, *n.* (*Gr. stoa*) a disciple of the ancient philosopher Zeno—*Zino nām ek qadīm ḥakīm kī murīdū yā shāyirdū ke mutā'allīq, sarīd gī be-parvā, sakht, be-dard yā nī*

*khushī yā ranj se muassār nā hōm w.*—*Jīnopanthasambandhī wā Jīno nām ek prāchīn pandit wā jīnī ke matānuṇyāyīon kī vīshayak, udāst wā udāsin, kathīn wā karī, indriyānadhīn kāmāvesīyī jīteudriya nirmān sūtatclhitta sukhadulhkhūdyanadhīn wā kāmakrodhūdyanadhīn.*

**STO'U-CAL-LY**, *ad.* in the manner of the Stoics—*Zino nám ek qadim hakim ke shágirdon yá muridón ke taur se, Stoik logón ke mánind*—Jino nám ek práchin jñáni wá pandit ke mativalambiyón wá chelon kí riti se, Jinopanthiyón kí riti se.

**STO'U-CISM**, *n.* the opinions of the Stoics—*Zino nám ek qadim hakim ke muridón yá shágirdón ke 'aqaid*—Jinopanthiyón kí mat, Jinopanth, Jino nám ek práchin pandit wá jñáni ke anuyáiyón wá chelon kí mat.

**STOLE**, *n.* (L. *stola*) a long vest, a robe—*Ek taur ká lambá jama, labáda kurta yá jama*—Ek prakár ká lambá angarkhá, lambá jhúli.

**STOLED**, *a.* wearing a stole or long robe—*Laambá jama pahinc hue, jama-posh*—Laambá angarkhá pahinc hue.

**STOLE**, *p. t. of steal*—*Steal ká mázi-mutlaq*—Steal ká sámányabhūt.

**STOLEN**, *p. p. of steal*—*Steal ká mázi-mutlaq 'alai-hi yá j'l-i-ma'tuf*—Steal kí púrnapakriyá wá púrvaliklikakriyá. [matí jar wá mūrkh, gawdī bhucheh mūrkh wá nīrbuddhi.

**STOLID**, *a.* (L. *stolidus*) stupid, foolish—*Ahmaq yá kund-zihv, be-waqif*—Manda.  
**STOLIDITY**, *n.* stupidity, dullness—*Hamqat yá be-waqif, kund-zihv*—Jaṭatā buddhi-jarati buddhihinatā wá nīrbuddhitwa, mūrhatā wá buddhihamdatā.

**STOM'ACH**, *n.* (Gr. *stomachos*) the principal organ of digestion, appetite, inclination, anger, sullenness, pride; *v.* to resent, to be angry, to brook—*M'ida, bhukh<sup>h</sup>, ragbat ar'ā m'el mailān yá mapulān, qusa khushm yá qazab, kina kashidagi barhamā yá takaddur, takaddur qarār yá dīnāq*; *v. ná-ráz h., kurhā<sup>h</sup>, hardisht k.*—Jhojh jhojh ojh 'potā jathar antarjathar wá koshth, kshudhā, kīnanā ichelhā wá pravritti, krodh dwesh wá rosh, antahkrodh, glamaud darp wá ahañkār; *v. burā mānā, risānā wá krodh-k., sahnā wá sahan k.* [dweshī, drohī.

**STOM'ACHED**, *a.* filled with resentment—*Kina war, kashida, barham*—Krudhha, rusht,

**STOM'ACH-ER**, *n.* an ornament for the breast—*Bar-band, sīnā-band, zewar-i-sīnā*—Chhātī ká gahnā.

**STOM'ACH-FUL**, *a.* sullen, stubborn, perverse—*Nā rāz kashida yá ná-khush, ziddi sar-kash yá garden-kash, kaj dilā kaj ran yá musīr*—Aprasanna rusht wá khinchā-huā, durāgrahī hatthī hatthī wá hathī<sup>h</sup>, magari tarchhā vakrasīl wá kutilsīl.

**STOM'ACH-FULNESS**, *n.* stubbornness—*Zidd, hath<sup>h</sup>, hathilā-pan<sup>h</sup>, magrāi<sup>h</sup>, machlāi<sup>h</sup>*—Durāgrah, agrah.

**STOM'ACH-TO-STOM'ACH-CAL**, *a.* relating to the stomach, strengthening the stomach—*M'ida-mansab, m'ida ke tāyat-baksh yá qurwat-dih*—Jatharasambandhī, agni-varddhak agnyuttejak wá pāchak.

**STOM'ACH-TO**, *n.* a medicine for the stomach—*M'ida ke liye dawā*—Agnivarddhan, rochakaushadhī, jathar wá jhojh ke nimitta aushadhī.

**STOM'ACH-TO**, *n.* resentment—*Kashidagi, kur, barham*—Rosh, dwesh, krodh, kop.

**STOM'ACH-LESS**, *a.* being without appetite—*Be-bhukh, binā-bhukh-kā<sup>h</sup>*—Binā kshudhā ká, kshudbhīn, kshudhāśūnya.

**STOM'ACH-TO**, *a.* angry, sullen, obstinate—*Khafā yá khashm-nāk, ná-khush yá kashida, ziddi yá sar-kash*—Rusht wá krudhha, aprasanna wá antahkōpi, hatthī hatthī hatthī magari wá agrahī.

**STONE**, *n.* (S. *stōn*) a hard concretion of some species of earth, a gem, a concretion in the kidneys or bladder, a hard shell which contains the seed of some kinds of fruit, a weight of 14 pounds, a funeral monument; *a.* made of stone; *v.* to pelt or kill with stones, to free from stones—*Sang, jarāhiē janhar yá gauthar, sang-i-masāna, guthī<sup>h</sup>, sūt ser ká ek wāz, sang-i-kidāba*; *a. sangī, pathrilā<sup>h</sup>*; *v. pathharōn yá dhelōn se mārni g'i mār-dāluā<sup>h</sup>, guthī anṭhulī chhōpōn yá jūli nikālā yá dūr-kh.*—Patthar pāshān upal wá prastar, ratna wá upal, pathari, koyli chhīnyān wá anṭhulī, sūt ser ká ek hañt wá batkharā, mritajanamasmaranprastar wá smādhiprastar; *a. prastaramay, pāshānamay.* [mār-dāluē w<sup>h</sup>.

**STON'ER**, *n.* one who pelts or kills with stones—*Pattharōn yá dhelōn se mārne w. yá*

**STON'Y**, *a.* made of stone, full of stones—*Sangisamūn yá sang-bākh, pathrilā<sup>h</sup>*—Pāshānamay prastaramay wá pāshānī, pāshānapūrñ wá pathharōn se bhārī huā.

**STON'Y-NESS**, *n.* the quality of being stony—*Sang-bikhī pathrābat<sup>h</sup>*—Pāshānapūrñatā, prastarabāhulya.

**STONE-BOW**, *n.* a bow for shooting stones—*Patthar yá dhelī chhōrpe ke liye kamān*—Patthar wá dhelē chhaline ke nimitta dhanu dhanu wá kāsān.

**STONE-CAST**, *n.* the distance a stone may be thrown by the hand—*Jitni dūr dhelā hāth se phēkā jāy<sup>h</sup>, wah pallā dūri yá tappā jis par hāth se phēkā huā dhelā jātā hai<sup>h</sup>.* [patthar kātne w. wá torne w.

**STONE-CUT-TER**, *n.* one who hews stone—*Sang-tarāsh*—Pāshānatarak, pāshānapbedak.

**STONE-FRUIT**, *n.* fruit whose seed is covered with a hard shell inclosed in pulp—*Guthī-dār phal, mera-i-natukhān-dār*—Guthī wālā phal, anṭhulī wālā phal.

**STONE-HEART-ED**, **STON'Y-HEART-ED**, *a.* cruel—*Sang-dil, be-dard, be-rakm*—Pāshāpahri-day, kaphorahriday, nishṭhur, nirdayī wá nirday.

**STÖNE'PIT**, *n.* a pit where stones are dug—*Patthar ki khān<sup>h</sup>, khān jismēn se patthar khod-kar nikālā jāttā hai<sup>h</sup>.*

**STÖNE'PITCH**, *n.* hard inspissated pitch—*Kapī aur gārhī rāl<sup>h</sup>, rāl jo patthar se kapī ho<sup>h</sup>.*

**STÖNE'SQUAR-ES**, *n.* one who squares or shapes stones—*Pattharon ko shakt-i-murabbā' meñ k. w., pattharon ki shaklēn murabbā' banāne w., pattharon ko garh-kar durast k. w.*—*Pattharon ko samachatushkop wā vargakar banāne w., pattharon ko garhkar thūk dāul par lāne w.* [ *jo patthar kā hotā hai<sup>h</sup>.*

**STÖNE'WORK**, *n.* work consisting of stone—*Patthar kā kām<sup>h</sup>, sangi yā sangin kām, kām STOOL*, *p. t. of stool*—*Stand kā mātī-mutlay*—*Stand kā samrinyabhūt.*

**STOOL**, *n.* (*S. stool*) a seat without a back, a discharge from the bowels—*Si-pāi yā tri-pāi, dast*—*Morhā māchī wā binā pith ki chāukī, jhāpī mulochehār wā purishotsarg.*

**STOOL-BALL**, *n.* a game—*Ek khet<sup>h</sup>, ek bhānt kā khet<sup>h</sup>.*

**STOOP**, *v. t. of stoop*, to bend or lean forward, to yield, to submit, to descend; *n.* the act of stooping, inclination forward, descent—*Age ko jhuknā yā jhuknā<sup>h</sup>, zer h., manlāh yā tābī h., utarā<sup>h</sup>*; *n.* *nihurā<sup>h</sup> yā nihurāw<sup>h</sup>, jhukā<sup>h</sup>, utā<sup>h</sup>*—*Nihurā nawnī nihurānī wā nāwānā, chupnā wā dabnā, munnā adhin-h. wā vāsibhūt-h., niche jina wā anī.* [ *jhuk-kar<sup>h</sup>.*

**STOOP'ING-LY**, *ad.* with inclination forward—*Nihurāw se<sup>h</sup>, jhukāw se<sup>h</sup>, nihur-kar<sup>h</sup>, STOOP*, *n.* (*S. stoop*) a vessel of liquor—*Sharāb ki bartan*—*Madyapātra.*

**STÖP**, *v. t. of stoppage* to hinder, to obstruct, to close up, to regulate with the fingers, to cease to go forward; *n.* a pause, a cessation, obstruction, repression, a point in writing, the key by which the sound is regulated in a musical instrument,

regulation of musical chords by the fingers—*Roknā<sup>h</sup>, atkānā<sup>h</sup>, hāz-raknā<sup>h</sup> manqūf-k, gā'zab k., band k., anguriyōn se durast k., raknā wā tiknā<sup>h</sup>*; *n.* *wayfa, tarayqūf, rok yā ruknā<sup>h</sup>, zād, ushā i' ruyfa, khūlā<sup>h</sup>, anguriyōn se bāje ke tiron yā doriyōn ki dū'ast*—*Rodh-k., batkānā<sup>h</sup> wā anī, gatirodh k., avarodh k., harkānā<sup>h</sup> wā chheknā<sup>h</sup>, dabnā mānā wā nivrittā-k., mūdnā, anguriyōn se thūk k., arnā (hamaknā nivrittā-h, thahmōn thabar jina wā rah jānā*; *n.* *atāw wā atak, nivriti thāmā wā avasīn, rodh avarodhār wā gati-tandhām, dabāw, vīr-machihna vīrāmachihna wā avasīnā-chihna, bāje ki khūntī, anguriyōn se bāje ke bānōn wā doriyōn ko thūk-k.*

**STÖP'AGE**, *n.* the act of stopping, obstruction—*Rok rukāw atak atkār yā āp<sup>h</sup>, sadā talārā<sup>h</sup>, yā munāmadāt*—*Rodh pratirodh wā stambh, pratibandh.*

**STÖP'ER**, **STÖP'ING**, *n.* that which stops the mouth of a vessel—*Thēp<sup>h</sup>, dūtā<sup>h</sup>, thēk<sup>h</sup>, thēk<sup>h</sup>, thānth<sup>h</sup>, thānth<sup>h</sup>.* [ *rok na-sakain.*

**STÖP'LESS**, *a.* not to be stopped—*Arāb<sup>h</sup>, yā munākin-i' rok, gūr-munākin-i' zāb*—*Disko STÖP'ROCK, *n.* a pipe for letting out liquor—*Tūth<sup>h</sup>.* [ *silāyit<sup>h</sup>.**

**STÖRAX**, *n.* (*S. styrax*) a plant a resinous gum—*Ek bhānt kā pau-thā<sup>h</sup>, silāras yā STORE, *n.* (*S. store*) large quantity, plenty a stock provided, a magazine; *a.* boarded,*

laid up; *v.* to furnish, to board, to lay up—*Dher<sup>h</sup>, kasrat yā jira rānī, zakhira yā māya, khāzina-khorānā yā mōkō an*; *n.* *akhira kigā huā, mā'war kigā-huā yā jam-kigā huā*; *v.* *zor se rah k., zakhira h., jād k., wā mūr-k., yā manlāek*.—*Bahutāt wā bahutiyāt, bahulya vipulātī wā prachurātī, puñj sambhār wā saūgrah, bakhār bhāndār wā koshūgr; n.* *sānehūt, sambhūt wā ekattha kiēt hūt*; *v.* *jūhūnā wā jūtānā, batōrna sānehay k. wā sambhār-k., bharna gūnjnā dher-lagānā ekatthā-k. pātnā sampāma-k., sampān-k. wā nūlhi k.*

**STÖR'ER**, *n.* one who lays up—*Zakhira k. w., mā'mūr k. w., manlā k. w., ambār k. w., dher lagāne w<sup>h</sup>, batōrne w<sup>h</sup>*.—*Sānehay k. w., sambhār k. w., saūgrahakārī.*

**STÖR'HÖUSE**, *n.* a magazine, a warehouse—*Makhzan, zakhira ganjma yā ambār-khāna*—*Koshūgr, khānā bāndār kothī wā bhāndārī.*

**STÖRK**, *n.* (*S. stork*) a large bird—*Laglag, laklak, laglag, dhānc<sup>h</sup>, sārās<sup>h</sup>*—*Vak.*

**STÖRM**, *n.* (*S.*) a tempest, assault, commotion, affliction, violence; *v.* to attack by open force, to rage—*Tūfān, gūrish tikht halhā yā hāmā, gubar yā hangāmā, taklif rang dīst yā tasdī, zor saurat rā jubr*; *v.* *halhā hāmā, gūrish yā tākt k., qizab yā gahr k.*—*Āndhī wā prachandavāt, ākrāmān wā relā, halchal halbālī khaltālī wā dūnd, klēs dūbhk wā jirā, chandātā prachandātā wā veg*; *v.* *ākrāmān dhāwā wā charhāī k., jhijhijhāna jhūjhānā wā kop-k.*

**STÖRM'Y**, *a.* tempestuous, violent—*Tūfānī man-jhez man-zan yā māmāī, tund shadīd yā tez*—*Āndhiyānā vātawān vātunay wā vrishtivātunay, uchchhand prachand ugra wā tivra.*

**STÖRM'BEAT**, *a.* injured by storm—*Tūfān-zada, āndhī kā mārā-kūā<sup>h</sup>*—*Vātāhat.*

**STÖRY**, *n.* (*Gr. historia*) a narrative, a tale, an account of things past; *v.* to relate in history, to narrate—*Kāfiyat yā dāstān, naql afsāna qisāna yā hikāyat, tavārikh yā bayān*; *v.* *bayān k., naql yā zikr k.*—*Upākhyān ākhyān wā kathā, gap wā kahānī, itihās vrittānt wā charitra*; *v.* *kahnā wā upākhyān k., varṇan wā vivarṇan k.*

**STÖRI-AL**, *a.* historical—*Tavārikhī, tavārikh-mansūb*—*Aitihāsik, itihāsasambandhī, itihāsavishayak.*

**STO'RIED**, *a.* celebrated in story, adorned with historical paintings—*Naql kiya hua ya tarārikh mein mushkhar, tarārikhi taswiron se āraṭa*—Itihās wā kathā mein prasiddh, itihāsasambandhi chitron se sanubhit wā alaṅkrit.

**STO'RI ER**, *n.* a historian, a relater of stories—*Tarārikh-dān ya muarrikh, nāqil qissa-kharin ya afsāna go*—Itihāsavettā itihāsarahak wā itihāsalekhak, kathopakantlak wā kathākhyapak.

**STO'RY TELL ER**, *n.* one who tells stories—*Afsāna-go, qissa kharin, nāqil*—Kathopaka-  
**STO'RY**, *n.* a floor of a building : *v.* to range one under another—*Manzil, tabaq, taba-go, mihall, kham<sup>b</sup>, kham<sup>b</sup>, talā<sup>b</sup>* : *v.* ek-dūse ke tale rakhnā ya sahwārnā<sup>b</sup>—Kothā, gach, ghar kī bhūmi.

**STO'UT**, *a.* (D.) strong, lusty, brave, bold, proud, obstinate, fat or bulky : *n.* strong beer—*Maḥit, qura qī shah-zor, dilr ya dil āwar, shujā jawān-mard ya bahādur, magrār ya mat-kabīr, ziddi, farbāh ya tan-āwar* : *n.* tez boza barā ya bāza—Bālī balāwan wā prabāl, kuṅgrī harmushṭa wā driphāṅg, vir wā sūr, nidharak sāhasī wā dhīṭh, ghām-dī wā aṅkārī, haṭṭhī haṭhī haṭhīlā wā durāgrahī, moṭī sthūl wā sthūlasarī : *n.* ugra yavamadya.

**STO'UTLY**, *ad.* lustily, boldly, obstinately—*Maḥātī ya zor se, dilrī ya shujā at se, zidd se*—Porhāt pushṭatā wā sthūlatā se, sāhas wā sūratā se, haṭh wā āgrah se.

**STO'UTNESS**, *n.* strength, boldness, obstinacy—*Quraat zor tāqat tan-āwarī ya maḥātī, dilrī ya shujā at, ziddi ya sar-lashī*—Bāl kuṅgrī moṭī wā sthūlatā, viratā sūratā wā sāhas, magrār haṭh wā āgrah.

**STOVE**, *n.* (S. *stufa*) a place artificially heated, a place for a fire : *v.* to keep warm by artificial heat—*tal kham, tanār* : *v.* tanār kī āg se garam rakhnā—Aṅg-thī, borsī bhīy chūlā wā agnikund : *v.* aṅg-thī wā agnikund kī āg se ush wā tap rakhnā.

**STOVER**, *n.* (Fr. *clofée*) fodder for cattle, straw—*Chāra ghās ya ghās-pūt<sup>b</sup>, khar pūt<sup>b</sup> ya pātī<sup>b</sup>*—[rakhnā—Dharmā, jamīnā batarnā wā tale-upar chumṇā]

**STOW**, *v.* (S.) to place, to lay up—*Rakkā<sup>b</sup>, tal ba tī-rakkhā talānā ya bā-tarīb*  
**STOWAGE**, *n.* room for laying up—*Dharm kī jagh ya kothī<sup>b</sup>*.

**STRA'DDLE**, *v.* (S. *straddle*) to stand or walk with the legs far apart—*Kushāla-rau ho kar khurā-h, ya chalnā, tāṅg chhitrākar khurā<sup>b</sup>, ya chalnā<sup>b</sup>, tāṅg phailā-kar khurā<sup>b</sup>, ya chalnā<sup>b</sup>*.

**STRAG'GLE**, *v.* (S. *stragga*) to wander from the direct course, to be dispersed—*Bha-taktā-phirnā ya ilhar udhar phirnā<sup>b</sup> chhitarā bikharnā chhitrā-jānā ya tīrī-bīrī<sup>b</sup>*.

**STRAG'GLER**, *n.* one that straggles—*Baṭā<sup>b</sup>, bhāṭkī phirnā<sup>b</sup>, ilhar-udhar phirnā<sup>b</sup>, āvārā, chhātā ya phātā huā<sup>b</sup>*.

**STRAIGHT**, *strat. a.* (S. *straight*) not crooked, direct : *ad.* immediately, directly—*Rāst, sūbhā<sup>b</sup>* : *ad.* *farān, pī<sup>b</sup> far, pī<sup>b</sup> hāl*—Saral avakra wā rījū, sojhā : *ad.* turant turt wā jhatpat, tabhī talhī tatksan wā tatkal men.

**STRAIGHT EN**, *v.* to make straight—*Rāst k, sūbhā<sup>b</sup>, sojhā<sup>b</sup>*—Saral wā rījū k, avakra k. [rekhā men.]

**STRAIGHT LY**, *ad.* in a right line—*Rīst kiṭt mein, sūbhī dūger ya takir mē<sup>b</sup>*—Saral

**STRAIGHTNESS**, *n.* state of being straight—*Rāstī, sūbhā<sup>b</sup>, sojhā<sup>b</sup>*—Saralāṭī, rījūtā, avakratā. [turt jhatpat wā tatksan, tab se.]

**STRAIGHT'ORTH**, *ad.* directly, thenceforth—*Farān ya pī<sup>b</sup> far, us waqt se*—Turant

**STRAIGHT'WAY**, *ad.* immediately, directly—*Farān, pī<sup>b</sup> far ya pī<sup>b</sup> hāl*—Turant turt jhatpat wā tatksan, tatkal men wā tabhī.

**STRAIN**, *v.* (L. *stringo*) to stretch, to put to the utmost strength, to injure by stretching, to press through a porous substance, to filter, to be filtered, to make violent efforts : *n.* a violent effort, an injury by stretching, style, song, sound, turn, disposition, race—*Tānā<sup>b</sup>, maṭār bhar k, maṭkānā ya kuchkānā<sup>b</sup>, gārnā<sup>b</sup>, chhānā<sup>b</sup>, rasnā ya phārnā<sup>b</sup>, jān-fishānī k* : *n.* jān-fishānī wā sakht kosaish, moṭh ya maroḥ<sup>b</sup>, muḥāwara wā ṭārat, qūt<sup>b</sup>, āwā, ragbat, mīzāj sirāt ya tal, nash jīras ya khāndān—Khīncnā wā phailnā, yathasaktī cheshṭā k, lachkānā muḥkānā wā gar-kānā, nichornā, nikhārnā wā rasnā, nichornā wā garnā, haṭh-phūy-mīrnā kathīn-udyog k, atiyatnā k, wāṭisunārthya-yatnā k : *n.* kathīn-udyog wā atiyatn, kaachak wā lachak, vāgritī vāgyapār wā sābdaritī, gān, dhwanī wā sābd, pravriti wā swabhāw, prakriti, kul wā vāṇī. [qūṭil—Tanne ke yogya, khīncne jāne ke yogya.]

**STRAIN-BLE**, *a.* that may be strained—*Khīnc<sup>b</sup> tar phātāye jāne ke lāṅg, tanne ke*

**STRAINER**, *n.* an instrument for filtering—*Sifī, chhānnā<sup>b</sup>*.

**STRAIN'ING**, *n.* the act of filtering—*Chhānnā<sup>b</sup>, gārnā<sup>b</sup>, chhānā<sup>b</sup>, garā<sup>b</sup>*.

**STRAIT**, *a.* (L. *strictum*) narrow, close, tight, strict, difficult : *n.* a narrow passage, distress, difficulty : *v.* to put to difficulty—*Tāṅg, kash-mā-kash, chust, sakht, mush-kil ya dushkar* : *n.* tāṅg rāḥ dāra dārrā ya āb-nāc, taklif musibat tāṅgi ya hāzārānī, 'usar parakhānī ya rāz : *v.* parakhānī ya hāzārānī k, taklif ya musibat mein dārnā—Sānkra wā sakrā, sāṅket wā sānkīr, kasā, kathīn, dushkar kashṭakar wā klēśad : *n.*

ghatī gali nāka samudrasaṅkat wā jalalamarumadhya, duhkh pīrā wā kleś, janjāl jhānjhat wā kashī; r. jhānjhat mēn dūmā, kashī wā pīrā d.

STRAIT'EN, *v.* to make narrow, to contract, to confine, to distress, to perplex—*Tang k., kam yā mukhtasir k., mahādīl k., izā yā taklif d., hāirān yā parachān k.*—Saṅkrānā saṅkra k. sakra-k. wā saṅket-k., sametnā sikornā wā ghaṭinā, sasiu-k. saprimāp k. wā nyūn k., duhkh pīrā kashī wā kleś d., vyākul-k. wā satānā.

STRAIT'LY, *ad.* narrowly, strictly, closely—*Tang se yā bā-tangi, saḥṭī se, chustī se*—Saṅkraī saṅketī wā saṅkrapatā se, kathinatī se, saṅkatatwa se.

STRAIT'NESS, *n.* narrowness, rigour, difficulty—*Tangī yā chustī, saḥṭī, taklif yā masib*—Saṅketī saṅkraī wā saṅkrapatā, kathinatā, jhānjhat kleś pīrā wā duhkh.

STRAIT'NED FR., *a.* parsimonious, niggardly—*Baḥīl yā tang-chashm, tang-dīl yā shūm-mīzāj*—Kripaī, kaṇḍis wā mukhichūs.

STRAIT'NED-NESS, *n.* niggardliness—*Tang dīl, tang-chashmā, baḥīl*—Kripapatā, kaṇḍisī, kaṇḍanya, dripamushitwa.

STRAIT'NED, *a.* laced tightly, gripped with stays, stiff, rigid—*Cholī kasne kī doriyōn se kasā h wā, cholī se kasā h wā, karpā, saḥṭī*—Angīyā baṇdhne kī rassiyoī se jukrā wā baṇdhā huā, aṅgīye se kasā hūrī, karā, kathin.

STRAMINEOUS, *a.* (L. *stramo*) strawy—*Khor-kūḥ, khar sēḥ, hoikāḥ*.

STRAND, *n.* (S.) a shore or beach; *v.* to be driven on shore, to run aground, to drive on shore.—*Kanara e kī Kanara, saḥīl; v. Kanara par charch-jānā, reti par charchnāḥ, Kanara par charchnā yā dī wānā*—Tat, samudratī, tīr; r. tat par charchnā, tīr par charch-jānā wā lagatī, samudratī par charchnā patakā wā de-mānī.

STRANGE, *a.* (L. *extrā*) foreign, not domestic, unknown, wonderful; *v.* to alienate, to wonder—*Anahī, le gānā, a dāshnā yā wā māṭm, 'ajīb 'ajīb yā tarfā; v. le-gānā-k jūlā k. yā muhabbat uṭhā h wā, hāirān yā muta'ajīb h.*—Paradeśī wā videśī, pariya wā parākīya, aparichit avidit wā ajūn, adbhut amithā amokhā wā āścharyya; r. khūfnehi ālag k. wā pariya-k., vismayāpanna h. vismay k. wā āścharyya-k.

STRANGE'LY, *ad.* in a strange manner, oddly—*'Ajīb tarah se, 'ajīb taur se*—Adbhut rīti se, aḥambhe se wā amokhī bhūṭī se.

STRANGE'NESS, *n.* the state of being strange—*Ajanāyat, le gānāyī, mudrat*—Apūrvatā, adbhutatā, vilakshanya, vilakshanatī, vichīratā, videśiyatā.

STRAN'GER, *n.* a foreigner, one unknown, one unacquainted, a guest; *v.* to alienate—*Be jānā yā qair-mukhī, ajnāhā yā wā māṭm shokhs, wā āshnā wā-wāqif yā nā-shinās, mīmānā wā 'atīf; v. le-jānā k.*—Paradeśī paradeśī videśī, bahriyā wā bāhīrī, anjūn aparichit wā any-jan, ajnā wā anabījānā, pāṭhūn atithī wā abhyāgat; r. pariya k., anyā k., mān se uṭhā d. wā dur k.

STRANGLE, *v.* (L. *strangulo*) to choke, to kill by stopping respiration, to suppress—*Phānsī d. galā dāṭnā phānsī-lagīnā yā galā ghōṭnāḥ, sāns rok-kar yā galā-dabā-kar mār dāṭnāḥ, dabānī yā dāḥ d.*

STRAN'GLER, *n.* one who strangles—*Tu mā kash, phānsī gar, galā dabāne wā, galā-ghōṭne wā, galā ghōṭ-kar mār-dāṭne wā*—Śwāsāvarodhā, śwāsārodhak.

STRAN'GLING, *n.* death by stopping respiration—*Dam-bastagī yā habsu-n-nafas se maut*—Śwāsāvarodh wā śwāsārodh se mich wā mṛityu, phānsī lagīne se mich, phānsī kī mṛityu.

STRAN'GLING'ION, *n.* the act of strangling—*Dam-bastagī, habsu-n-nafas, khamāq, dam rok-kar, galā dabānāḥ, galā ghōṭnāḥ, galā ghōṭ-kar mār-dāṭnāḥ*—Śwāsāvarodh, śwāsārodh, galagrah.

STRAN'GLING'Y, *n.* (Gr. *strangō, onon*) a difficulty in discharging urine—*Taṭīr, hab-sū-l-baul, 'asaru-l-baul, kerk-mātan*—Mūtrārodh, mūtrāvarodh, mūtrānubandh, āsmatī, mūtrakrichchhira.

STRAN'GLING'OUS, *a.* pertaining to strangury—*Habsu l baul-mansūh, muta'alliq-'asaru-l-baul*—Mūtrārodhavishayak, mūtrāvarodhavishayak, mūtrānubandhasambandhī.

STRAP, *n.* (S. *strapp*) a long narrow slip of leather, a leather for sharpening a razor; *v.* to fasten or bind with a strap, to beat with a strap, to rub on a strap for sharpening—*Tasma yā dāṭ, chamotāḥ; v. tasne se bāndhnā, tasne yā dāṭ se mārnā, chamote par te k.*—Chām kī dhajjī chīṭ patī wā bādhdī, chamotī; r. bādhdī wā chūn kī dhajjī se bāndhnā wā kasnā, bādhdī wā chām kī patī se mārnā, chamotī par ṭewnā wā painānā.

STRAP-P'ADO, *n.* a mode of punishment; *v.* to torture—*Sazā dene kā ek taur; v. 'aqābat yā tasdī d., shikōja kashī k., dukh d., satānāḥ*—Daṇḍ dene kī ek rīti; r. yātānā k., atyantapīrā d.

STRAT'AG-EM, *n.* (Gr. *stratos, ago*) an artifice in war, a trick—*Jangī funn-fareb hikmat yā mār-peh, hila dāṭā, tazwir yā fitrat*—Yuddhasambandhī chhalbal upāy wā upakram, dhokhā urājībānīn dhāndhal chhal wā chhadma.

STRAT'AG-EM'ICAL, *a.* full of stratagem—*Pur-hikmat, jangī funn-o-fareb se bhārā huā, mār-peh se bhārā-huā*—Yuddhasambandhī chhalbal wā upāy se bhārā huā.



STRĀṆ'g-gy, *n.* military science, tactics — 'Ila-i-jang, sunn-i-jang — Yuddhavidyā yuddha-śāstra wā vyūharachanavidyā, sāinyavinīśāsavidyā.

STRĀTH, *n.* (Gael. *strath*) a valley — *Daru yā darra, wādi, do pahār ke darmiyān kī zamin. nichān* — Do pahār ke bich kī bhūmī, droṇī, parvatadroṇī, parvata-dwayamādhyabhūmī. [hukumat — Sainikādhipatyā, sainikaprablitwa.]

STRĀTŌC'RA-CY, *n.* (Gr. *stratos, kratos*) a military government — *Jaugi hākīmī yā STRĀTUM, n.* (L.) a bed, a layer: *pl. STRĀTA — Tah, tabay — Parat wā paprā, star phalak āstaraṇ wā put.*

STRĀT-I-FY, *v.* to arrange in layers — *Tah-ba-tah dharnā, tahānā, tabay-ba-tabay murat-tah-k.* — Phalakarūp wā stararūp rakhnā wā sañwārnā. parat banānā, parat ke upar parat dharnā. [tartīb — Phalakarūp se sthiti, stararūp se sañstithi.]

STRĀT-I-FI-CĀ'TION, *n.* arrangement in layers — *Tah-ba-tah se tartīb, tabay-ba-tabay se STRĀW.* See STREW.

STRAW'BÉR-ry, *n.* a plant and its fruit — *Strāberī kā per<sup>h</sup>, strāberī kā phal<sup>h</sup>.*

STRAW, *n.* (S. *strow*) the stalk of corn — *Khar<sup>h</sup>, tink<sup>h</sup>, puāl<sup>h</sup>, poāl<sup>h</sup>, purāl<sup>h</sup>, pugāl<sup>h</sup>, bichāl<sup>h</sup>, dūnthā<sup>h</sup>, danthā<sup>h</sup>.* [khar tinke purāl yā danthe kā bānā huā<sup>h</sup>,]

STRAW'Y, *a.* made of straw, like straw — *Khar tinke purāl yā danthe kā bānā huā<sup>h</sup>,*

STRAW'WILT, *a.* constructed of straw — *Tinke purāl khar ghās yā phūs kā bānā huā<sup>h</sup>.*

STRAW'COL-ored, *a.* of a light yellow — *Halka pilā rang kā<sup>h</sup>, purāl tinke yā khar ke rang kā<sup>h</sup>.*

STRAW-STUFFED, *a.* stuffed with straw — *Tinke khar purāl ghās yā phūs se bhārā huā<sup>h</sup>.*

STRĀY, *v.* (S. *strepō*) to wander away, to err: *n.* an animal lost by wandering — *Be-rāh-k. gum rāh h., gum-rāh-chalānā yā rāst rāh bhād kar-ghāmnā. khatā qanīti sahā sahā gā saho k. n. jūwar jo gum-rāh ho kar gum ho-jāi hai, jūwar jo rāst rāh bhād kar gum hotā hai —* Bhatalnā wā bahaknā. bhūlnā wā chūknā: *v. pasū jo bhatak kar hiray jātā hai. pasū jo bhatak jāne se nahīn mīnā.*

STRĀYER, *n.* one who strays, a wanderer — *Bhatakne yā bahakne w<sup>h</sup>, ghumanūtā phī-rantā ghūmn-e, yā phīr-ne-w<sup>h</sup>.*

STRĀY'ING, *n.* the act of wandering away — *Gum-rāhī, be-rāhī, bhataknā<sup>h</sup>, bahaknā<sup>h</sup>.*

STRĒAK, *n.* (S. *strica*) a line of colour: *v. rī, stripe, to variegate* — *Kashak, khatt*: *v. kashak-dār yā khatt dār k., gūn-ā gūn rang ba-rang yā bāgula-mūn k.* — Dhārī wā rekhi, bahar dāmīr wā lakīr: *v. rekhi-chitrī rekhi-kūt wā lahariyā k., chitravichitra nāmārang wā kabīrī k.*

STRĒAK'Y, *a.* striped, variegated — *Dhārī-dār bahar-dār yā khatt dār, gūn-ā-gūn rang-ba-rang yā bāgulamūn.* — Lahariyā, chitravichitra rekhi-chitrī nāmārang wā nāmārang.

STRĒAM, *n.* (S.) a running water, a current: *v. to flow, to emit, to issue, to streak or stripe* — *Bud rād dargā naher yā āh jo, torārā wā dhārā<sup>h</sup>: v. bahānā yā lahrānā<sup>h</sup>, dhālūnā<sup>h</sup>, jāri h., dhārī dār yā lahar dār k. — Nadi wā nālā, pravah jalpravah jalavag wā tor: v. tartarūn wā phalrānā, unghnā wā nikāhnā, dhārī bandhke nikāhnā, lahariyā wā rekhi-kūt k.*

STRĒAM'ER, *n.* an ensign, a flag, a pennon — *Jhondā<sup>h</sup>, pharabhrī<sup>h</sup>, patākā yā patākī<sup>h</sup>.*

STRĒAM'LET, *n.* a small stream — *Nadi<sup>h</sup>, nālā<sup>h</sup>, chikolā āh jo —* Mhasarī.

STRĒAM'Y, *a.* abounding in streams, like a stream — *Pur-dargā, dargā-sā yā āh-jo ke mūnāl —* Nālmay nālīmūn wā nālī-nālōn-se-bhārī hūnī, nālī-nālōn sukhā.

STREET, *n.* (S. *strata*) a way between two rows of houses, a public place — *Kūcha, shārī-i-amm rasta yā rasta —* Gali nagaramarg vithī wā vithī, sarvajanasādhārana-STREIGHT, stait. See STRAIGHT and STRAIT. [stlān.]

STRENGTH, *n.* (S.) force, power, vigour, firmness, support, spirit — *Tāqat, zor, zor-āwarī tarānā yā qūwat, mazbatī astawārī yā ishkām, pushtī pushtī-bānī yā tagarī-yat, tezī tundi yā hiddat —* Bal, śakti, sāmarthyā prablatā parīkram wā vikram, po-phāi porhāpan wā driphtāi, tek wā sahārā, sattwa sūratī wā ugratā.

STRENGTH'EN, *v.* to make or grow strong — *Mazbāl k. yā h., zor d. yā zor pānā, qarī k. yā h., zor āwar k. yā h., mustahkīm yā mustahkam k. yā h. —* Sabal k. wā h., balawān k. wā h., prabal k. wā h., pusht k. wā h.

STRENGTH'EN-ER, *n.* one that strengthens — *Tāqat-bakhsh, zor-bakhsh, muqawwī maz-būt yā qarī k. w.* — Balavarddhak, balavarddhikarak, pushtīkarak, balawān k. w., prabal h. w., pusht k. w. [bal, śaktihīn, balahīn.]

STRENGTH'LESS, *a.* wanting strength — *Be-tāqat, be-zor, zā'if, nā-tawān, kam zor —* Nir-

STRENU'OUS, *a.* (L. *strenuus*) brave, bold, active, zealous, ardent — *Diler, jawān-mard mardāna mazbūt yā dī-āwar, chālāk tez yā khust, sar-gurm yā dīl-soz, tund yā shadīd —* Śūr wā vīr, dhīh wā nidharak, phurtilā chatak wā chapal, utsuk atyutsuk atyudyogi wā vyagra, ugra uttāj yā prachand.

STRENU'OUS-LY, *ad.* vigorously, zealously — *Mazbūtī tāqat yā zor se, sar-garmī tundi yā dīl-sozī se —* Śakti sāmarthyā parākram wā bal se, utsah ugratā wā prachandatī se.

STREPENT, *a.* (L. *strepo*) noisy, loud — *Shor-āwar, buland-āwāz —* Mahāśabdak wā mahādhwanik, uchhasawar wā ūche-bol-kā.

**STRĒP'ER-ous**, *a.* noisy, loud, boisterous—*Shor-āwar, huland-āwēz, kalle-dardz hangī-mī yā dange-baz*—Mahāsabdak wā mahādhwānik, uchhaswar wā ūnche-bol-kā, kolhulakiri wā daugait.

**STRĒSS**, *n.* (distress) force, violence, importance, weight; *v.* to put to difficulty—*Zor, shiddat, qadr yā girant, mazz*; *v.* *taklif d., tza d., balā yā āfat mei dānd*—*Bal, veg, prabhāv wā gaurav, gurutwa wā bhār*; *v.* *pīrī d., kasht d., jhanjhat meñ dānā*.

**STRĒTCH**, *v.* (*S. streccan*) to extend, to draw out, to spread, to expand, to strain; *n.* extension, reach, effort—*Phailānī yī phail'nā<sup>h</sup>, barhānā yā khīnch'nā<sup>h</sup>, pasurnā yā pasurnā<sup>h</sup>, chau-ānā chau-ā-k. chaklānā chaklā-k. yā bagārnā<sup>h</sup>, tānnā<sup>h</sup>*; *n.* *phail-lāw<sup>h</sup>, pahūcī<sup>h</sup>, koshish yā sūt*—*n.* Vistār viatriti pasār wā tanīw, paryant parimān wā daur, yatn prayatn wā udyam. [*se phailāwēn yī khicheñ<sup>h</sup>*].

**STRĒTCH'ER**, *n.* he or that which stretches—*Phailīnē w<sup>h</sup>, tinnē w<sup>h</sup>, khichnē w<sup>h</sup>, jis*  
**STREW**, strō, strū, *v.* (*S. streccian*) to scatter, to spread. *p. t.* **STREWED; *p. p.* **STREW-ED** or **STROWN**—*Cihitranā chhitnā bakhern yā bithranā<sup>h</sup>, phailanā bichhānā chhā-nā yā dhānpnā<sup>h</sup>*. [*vastu jo phailiye jine ke yogya ho*].**

**STREWING**, *n.* any thing fit to be strewed—*Koi shai jo phailāye jāne ke lāig ho*—*Koi*  
**STREWMENT**, *n.* any thing scattered—*Jo kachh phailāyā jāy<sup>h</sup>*.

**STRĒLE**, *n. pl.* (L) small channels in shells—*Sūt sī chhotī chhotī laktrēn jo stpōn yā*  
*kanpiyōn meñ rakti haiñ<sup>h</sup>*.

**STRĒTE**, STRĒTED, *a.* formed with strie—*Jis meñ sūt sī chhotī chhotī laktrēn haiñ<sup>h</sup>*.

**STRĒTURE**, *n.* disposition of strie—*Sūt-sī chhotī chhotī laktrēn ki tartīb*—*Sūt sarikhī*  
*chhotī chhotī dāngīrōn wā rekhañ kī sthiti*.

**STRĒCT**, *a.* (*L. strictum*) exact, accurat, severe, rigorous, close, tight, tense—*Durust, sahh, saht, durust yā daqq, tang, kashida, kasā<sup>h</sup>*—*Thik sukshim wā sūksmādurāsī, yathārth wī samānjās, kathim, kathor wī nishībūr, sakat sauket driph wā nikat, khichī hūī, tanā hūā*.

**STRĒCTLY**, *ad.* exactly, rigorously, severely—*Bārīkī-se sihat-se hū-ba-hū yā bi-āini-hī, sahtī se, taqayid yā durastī se*—*Thik-thik wā sūksmarup se, kathinātā se, kathoratā wī nishīhurātī se*.

**STRĒCTNESS**, *n.* exactness, severity, rigour—*Bārīkī yā sihat, sahtī, durustī taqayid yā zabt*—*Sūksmatā wā yathārthāt, kathinātā, kathorat wā nishīhurātī*.

**STRĒCTURE**, *n.* a stroke, a touch, contraction, critical remark, censure—*Qalam yā saut. kīrī-garī yā munāsāt, simtaw<sup>h</sup>, nukta-dānt daqiqā-sunji yā birtē-bint kī qaul, harf-girī malimat ilzīm yā shikāyat*—*Kīm wā chīer, chīuāwat wā sparā, sikurāw sikor wā sakor, gupadoshavyakhyā wā gupadoshaprakāśan, nindā tiraskār wā jhirkī*.

**STRĒDE**, *n.* (*S. strēde*) a long step; *v.* to walk with long steps, to stand or walk with the legs far apart; *p. t.* **STRŌDE** or **STRĒD**; *p. p.* **STRŌDEN**—*Dug<sup>h</sup>, phalāng<sup>h</sup>, phalās<sup>h</sup>, shutur-gām*; *v.* *phā'āng-k. dag-bharānā dag-mārnā phalāng-mārnā yā lambe pānō chālū<sup>h</sup>, pūr-pasarnā pūr-pasār-kar-chālū tāng-chhitrā-kar khari<sup>h</sup> yā chālū<sup>h</sup>*.

**STRĒDOR**, *n.* (L) a creaking noise—*Kharkharāhat<sup>h</sup>, chaychayāha<sup>h</sup>, karak<sup>h</sup>, tarak<sup>h</sup>*.

**STRĒD'ORS** *a* making a creaking noise—*Karaknē w<sup>h</sup>, taraknē w<sup>h</sup>, chaychayānē w<sup>h</sup>, kharkharānē w<sup>h</sup>*.

**STRĒFE**. See under **STRIVE**. [*khaykharānē w<sup>h</sup>*].

**STRĒGMENT**, *n.* (*L. stringo*) a scraping—*Chholan<sup>h</sup>, chhlan<sup>h</sup>*.

**STRĒKE**, *v.* (*S. astricum*) to hit with force, to give a blow, to dash, to impress, to notify by sound, to alarm, to surprise, to lower, to make and ratify as a bargain; *p. t.* **STRŪCK**; *p. p.* **STRŪCK** or **STRĒCK'EN**—*Mārnā<sup>h</sup>, sadma d., phenknā yā patak d<sup>h</sup>, naqsh-k. sikka-banānā zurb-mārnā yī māsār-k. āwāz d. khauf-zada k. yā dahshat d., mutahaiyir k., utārnā<sup>h</sup>, mustahkam yā mustahkim k.*—*Thōknā thāthānā wā pitnā, āghāt k., kshapanā wā de-mārnā, chhāpīrī upahāt-k. mudrā banānā wā kshobhit-k., bajānā wā ābd ke dwārā prakās k., bhay dikhnā wā dārwānā, vismayākul wā chamatkrit k., girānā girā-d. kholnā wā jhukānā, driph wā pramānī k.*

**STRĒK'ER**, *n.* one that strikes—*Pitnē w<sup>h</sup>, pitnā<sup>h</sup>, thōknā<sup>h</sup>, zārīb, thōknē w<sup>h</sup>, mār-nē w<sup>h</sup>*—*Āghātī, prahatī*.

**STRĒK'ING**, *p. a.* affecting, surprising, strong—*Muassir, 'ajīb yā 'ajab, mazbūt*—*Hri-dayāngam wā marmabhedī, vismayotpīdak wā vismapak, driph porhā wā pushat*.

**STRĒK'ING-LY**, *ad.* so as to affect or surprise—*Muassirānā, 'ajīb taur se*—*Hridayāngam wā marmabhedī rītī se, vismayotpīdak wā vismapak bhāw se*.

**STRĒKE**, *n.* a bushel, a measure of four pecks—*Battis ser kā ek māp<sup>h</sup>*.

**STRĒK'LE**, *n.* an instrument for striking the grain to a level with the measure—*Ek āla jis se gallā māp kī barībūr kiya jātā hai*—*Ek yantra jis se anāj māp ke samān kiya jātā hai*.

**STRŌKE**, *n.* a blow, a sound, a touch—*Sadma yā zarb, āwāz, qalam markaz khattī yā kārī-garī*—*Mār chotī āghāt wā prahār, ābd wā dhwanī, kām chhulāī wā sparā*.

**STRĒNG**, *n.* (*S. streng*) a small rope, a cord, a line, a thread, the chord of a musical

instrument, a fibre, a nerve, a tendon, a set of things filed, a series; v. to furnish with strings, to file on a string, to make tense, to put in tune a stringed instrument; p. t. and p. p. *STRŪSO* - *Rassi*<sup>b</sup>, *dor*<sup>b</sup>, *qatār*, *sūt*<sup>b</sup>, *tār* *yā* *tānt*<sup>b</sup>, *resha*, *'asāh* *yā* *rag*, *nas*, *zanjir* *yā* *nāthi* *hūt* *chizen*, *silsila*; v. *tir-charhānā tānt-lagānā yā dori lajānā*<sup>b</sup>, *pironā* *ponā gūthnā gūthnā gūthnā yī* *lariyānā*<sup>b</sup>, *kasnā tōmā yā khichnā*<sup>b</sup>, *tār-wālā yā tānt-wālā* *hājī bujōnā*<sup>b</sup> - Jewari tantra wā rāju, sutlī wā dorak, pañkti, sūtra tantu tagi wā dhigī, dori jot wā tantri, jhothrā wā sūt, sirā wā sirā, mīri snasā snayu wā sandhibandhan, hājī tānti wā guthe hue padārth, srenī malī āvalī wā āvalī.

**STRINGED**, a. having strings - *Tār-dār*, *biñ-dār*, *tānt w*<sup>b</sup>, *tār w*<sup>b</sup>. - *Tantuvisāst*, *tantu-STRINGED*, n. one who makes strings - *Rassi dori yī jewari banāne w*<sup>b</sup>. [yukt.]

**STRINGLESS**, a. having no strings - *Be-rassi*, *be-dori*, *be-tānt*, *be-tir* - *Tantubīn*, *binā dori tānt wā tir kā*. [*sha-dār* - *Tantumay* wā *sūtramay*, *khujhrāhā wī* *jhothrīlī*.]

**STRINGY**, a. consisting of threads, fibrous - *Sūt kā banā* *hūt yā sūt se bhārā-hūt*<sup>b</sup>, *re-*

**STRINGENT**, a. (*L. stringo*) binding, contracting - *Bāndhne w. yā jakar-kar bāndh-*  
*ne w*<sup>b</sup>, *kasne-w*, *sumetne-w. yā sikorne-w*<sup>b</sup>.

**STRIP**, v. (*Ger. streifen*) to make naked, to divest, to deprive, to rob, to peel; n. a long narrow piece - *Uryūn k.*, *khālī k.*, *mahrūm k.*, *le-enā yā* *līnūn*<sup>b</sup>, *utirnā yā* *chhopnā*<sup>b</sup>; n. *dhojji*<sup>b</sup>, *patti*<sup>b</sup>, *dasī*<sup>b</sup> - *Vivastra* *nangā wā* *nagna k.*, *har lenī*, *chhin-*  
*lenī*, *chhinūn mār-lenā mūlīnā mūlīnā* *mūlīnā* *mūlīnā* *wā* *apaharan-k.*, *udhōpnā* *ukelūn* *nikhōpnā* *wā* *chhīlā*.

**STRİPE**, n. coloured line, a long narrow piece, a blow, a lash; v. to variegate with lines, to beat, to lash - *Dhārī dānpir yā* *lakīr*<sup>b</sup>, *dhojji yī* *patti*<sup>b</sup>, *mār ghōw yā* *choṭ*<sup>b</sup>, *korā aṅgi yā* *kusā*<sup>b</sup>; v. *lahariyā yā* *sūkhiyā* *banānā*<sup>b</sup>, *mārṇā pīṭnā yī* *thōknā*<sup>b</sup>, *korīyānā yā* *korē-mārṇā*<sup>b</sup>. [*dār*, *lakīr-dār* - *Nānīvarṇarekhuṅkit*, *chitrit*, *chitravichitra*.]

**STRİPED**, a. having stripes of different colours - *Dhārī-dār*, *sūkhiyā*<sup>b</sup>, *lahariyā*<sup>b</sup>, *dānpīr-*  
**STRİPLİNG**, n. a youth, a lad - *Nim-jawan amrad yā* *be risha*, *chhokrā*<sup>b</sup> - *Gabrū dhojī* *mānavak kumār vāṭi wā* *hal*, *līṣor wā* *larkā*.

**STRİVE**, v. (*D. streeren*) to make an effort, to struggle, to contend, to vie; p. t.

**STRİVĒ**; p. p. **STRİVEN** - *Koshish* *qasā yā* *sa'i k.*, *jidd-o-jahd k.*, *zor k.*, *zor-mārṇā jūn-*  
*fishānī-k.* *yā* *mihnat-k.*, *lagnā*<sup>b</sup>, *ham-sarī ham-chōchnī yā* *barābarī k.* - *Udyog* *ndyam* *cheshtā* *prayās wā* *āyās k.*, *daurdhūp k.*, *chhatṭatānā wā* *bahut kuchh k.*, *jhagarṇā* *wā* *kalah-k.*, *sparddhā* *hiskā wā* *dekhādekhī k.*

**STRİFE**, n. contention, contest, discord - *Tanāzu*<sup>b</sup> *qaziya yā* *munāqasha*, *lhalish nīzā*<sup>b</sup> *mujādala yā* *sīteza*, *fasād chakh nīfāq khūsimat yā* *adāwat* - *Bakherā* *taṭṭā wā* *jhag-*  
*rā*, *kalah laṭī wā* *rār*, *bigār anbanāw bair vair wā* *virodh*.

**STRİFEFUL**, a. contentious, discordant - *Jang-jo yā* *takrārī*, *mukhtatīf nā-murāfiq yā* *bar-aks* - *Larīnā* *vivādī* *bakherīyā* *kalahakārī wā* *jhagrālū*, *asaṅgat* *viparīt wā* *viruddh*.

**STRİVER**, n. one who strives - *Koshish k. w.*, *sa'i k. w.*, *jidd-o-jahd k. w.*, *zor k.*, *zor-*  
*mārṇe w.*, *jūn-fishānī k. w.*, *lagne w*<sup>b</sup>, *ham-sarī yā* *ham-chashmī k. w.* - *Cheshṭā* *prayās* *udyam wā* *yatna-k. w.*, *jhagarṇe w.*, *kalahakārī*, *daurdhūp k. w.*, *sparddhā* *dānj* *wā* *dekhād khī k. w.* [*Jhagrā* *bakherā wā* *taṭṭā*, *rār* *virodh wā* *kalah*.]

**STRİVİNG**, n. contest, contention - *Tanāzu*<sup>b</sup> *yā* *nīzā*<sup>b</sup>, *fasād* *munāqashu yā* *qaziya-*  
**STROKE**. See under **STRIKE**.

**STROKE**, v. (*S. strico*) to rub gently with the hand, to rub in one direction - *Sah-*  
*rānā sohrānā sohrānā sahlānā yā* *hath-pherṇā*<sup>b</sup>, *ek or malnā yā* *vagnā*<sup>b</sup>.

**STRÖK'ER**, n. one who strokes - *Hath pherne w*<sup>b</sup>, *sohrāne w*<sup>b</sup>, *sahrāne w*<sup>b</sup>, *sahlāne w*<sup>b</sup>.

**STRÖK'ING**, n. the act of rubbing gently - *Sohrāṭī*<sup>b</sup>, *sohrāhat*<sup>b</sup>, *sahrāhat*<sup>b</sup>, *sahlāhat*<sup>b</sup>, *hath-pherṇā*<sup>b</sup>, *dhire-dhire malnā*<sup>b</sup>.

**STRÖLL**, v. to wander on foot, to ramble idly; n. a ramble - *Ramṭā-phirnā yā* *pānw-*  
*pānw chalnā*<sup>b</sup>, *ā'as se* *idhar-udhar* *parā-phirnā* *mīrā-phirnā yā* *dīnwādhol ghūm-*  
*nā*<sup>b</sup>; n. *kīcha-gurdī*, *gasht*, *sair* - n. *Idhar-udhar* *parībhramṇa* *vilār wā* *phirnā*.

**STRÖLL'ER**, n. a wanderer, a vagabond, a vagrant - *Kīcha-gurd*, *āwārā*, *dar-ba-dar-*  
*ghūmne w. yā* *saiyir* - *Phirātā* *blaramī wā* *bhramapākārī*, *bahetū wā* *yathesṭa-*  
*chātī*, *mārgaparibhramī*.

**STRÖNG**, a. (*S. strong*) vigorous, powerful, firm, robust, well fortified, violent - *Zor-*  
*āwar yā* *zabar-dast*, *qarī*, *mustahkam* *mustahkam der-pā yā* *ustunār*, *mazbūt*, *hasn* *yā* *pukhta*, *tez* *zand* *sakht yā* *shadīd* - *Bulawān wā* *balī*, *parākramī* *prabal wā* *virrya-*  
*wān*, *driṭh*, *gathilā wā* *driṭhāṅ*, *porhā wā* *pusht*, *ugra* *chokhā* *kaṭu* *prachand* *tīvra* *wā* *tiksha*. [*tucārī se*, *zor yā* *shidat se* - *Sabal*, *dirīhati se*, *parākram wā* *bal se*.]

**STRÖNG'LY**, ad. with strength, firmly, forcibly - *Mazbūtī yā* *quwat se*, *der-pāt yā* *us-*

**STRÖNG'FIST-ED**, a. having a strong hand - *Zabar-dast*, *hath-balā*<sup>b</sup>, *hath kā* *mazbūt-*  
*Driṭhahast*. [wā *balistkār*.]

**STRÖNG'HAND**, n. force, violence - *Zor*, *zabar-dast* - *Bal wā* *parākram*, *pramāth* *hath*  
**STRÖNG'SET**, a. firmly compacted - *Gathilā*<sup>b</sup>, *harmushā*<sup>b</sup>, *qarī-haikāl* - *Driṭhāṅ*,  
*driṭhasandhi*.

**STRÖNG'WÄ-TER**, *n.* distilled spirits—*Tez shardō*—Ugra madirā.

**STRÖP**. See STRAP.

**STRÖPHE**, *n.* (Gr.) a stanza—*Qit'a, bait, shi'r*—Ślok, totak.

**STROVE**, *p. t.* of *strive*—*Strive kā māzi-mutlaq*—*Strive kā sāmānyabhūt*.

**STROW**. See STREW.

**STRÜCK**, *p. t.* and *p. p.* of *strike*—*Strike kā māzi-mutlaq aur māzi-ma'tūf'alai-hi yā fī'l-i-ma'tūf*—*Strike kā sāmānyabhūt aur pūrṇakriyā wā pūrvakālikakriyā*.

**STRUCTURE**, *n.* (L. *structum*) act of building, manner of building, form, make, a building, an edifice—*Ti'mir yā tarkib, waṣ-i-ta'mir yā taur-i-ta'mir, shakl, sirat yā saḥl, imārat, qasr*—Nirmāṇ nirmāṇī saṁsthiti wā banāwat, banāne wā ūthane kā dāul wā dhab, ākār, rūp wā kit-ehshāt, ghār, bhawan wā griha.

**STRÜGLE**, *v.* to strive, to contend, to labour; *n.* labour, contention, agony—*Jidd-o-jahd yā jān-fishānī k., kushṭī k., mihnat k.*; *n.* mihnat yā jān-fishānī, qaziya takrār yā munāyasha, siyāsūt naz' yā jān-kardani—*Hāth-pair mārna dāurdhup k. chhaṭ-patānā wā yatna-k., larnā, pariśram udyog mahāyatn wā tivrāyatn k.*; *n.* pariśram āram atiyatn wā tivrāyatn, karī wā yuddha, yātānā wā yantṛānā.

**STRÜGLING**, *n.* one who struggles—*Jidd-o-jahd k. w., jān-fishānī k. w., mihnat k. w., chhaṭ-patānā w., dāurdhup k. w., hāth-pair mārne w.*—Udyog k. w., mahāyatnā-kārī, cheshtā k. w.

**STRÜGLING**, *n.* the act of striving—*Jidd-o-jahd, kushish, jān-fishānī*—Mahāyatn, ma-

**STRÜMA**, *n.* (L.) a glandular swelling—*Kanth-mālū<sup>h</sup>, gand-mālā<sup>h</sup>, khaṇāzīr*—Gala-

gand. [rogī.]

**STRÜMOS**, *a.* having swellings in the glands—*Kanth-mālū<sup>h</sup>, gand-mālā<sup>h</sup>*—Galgandā-

**STRÜMPET**, *n.* a prostitute; *a.* like a strumpet, false, inconstant; *v.* to debauch—*Fāhisha, quttāma, besār<sup>h</sup>, puturiyā<sup>h</sup>; a. fāhisha-sā yā quttāma-sūrat, nā-rūst yā be-wāfā, be-garār yā nā-pāc-dār; v. ekhīnālā k., bigārānā<sup>h</sup>*—Vesiy, gonika, puṁschālī; *a.* vesāyat wā gonika ke sadris, kapatī wā chhālī, chanchāl wā ustlir.

**STRÜNG**, *p. t.* and *p. p.* of *string*—*String kā māzi-mutlaq aur māzi-ma'tūf'alai-hi yā fī'l-i-ma'tūf*—*String kā sāmānyabhūt aur pūrṇakriyā wā pūrvakālikakriyā*.

**STRÜT**, *v.* (Ger. *strocten*) to walk with affected dignity, to swell; *n.* affectation of dignity in walking—*Akarnā akar-kar-chalnā aīnthnā aīnth-kar-chalnā itrānā yā chhātī-phulā-kar-chalnā<sup>h</sup>, phulnā<sup>h</sup>; n. akar<sup>h</sup>, aīnth<sup>h</sup>, itrān<sup>h</sup>*. [ne w<sup>h</sup>.]

**STRÜTER**, *n.* one who struts—*Akarne w., akar-kar-chalne w., chhātī-phulā-kar-chal-*

**STÜB**, *n.* (S. *steb*) the stump of a tree, a log, a block; *v.* to force up, to extirpate—*Ṭand<sup>h</sup>, thānth yā thūnth<sup>h</sup>, kunda; v. ukhārnā yā ukhār-jālne<sup>h</sup>, jar se khodnā yā ukhārnā<sup>h</sup>*.

**STÜB'ED**, *a.* short and thick, hardy—*Chhotā aur motī<sup>h</sup>, karā<sup>h</sup>*.

**STÜB'IV**, *a.* short and strong—*Chhotā aur mazbūt*—Chhotā aur pothā.

**STÜB'BLE**, *n.* (Ger. *stoppel*) the part of the stalks of corn left in the ground—*Khūth<sup>h</sup>, khūntī<sup>h</sup>*. [hai<sup>h</sup>.]

**STÜB'BLE GOOSE**, *n.* a goose fed on stubble—*Ilāus yā haūs jo khūntī yā khūth khūth*

**STÜB'BORN**, *a.* obstinate, inflexible, refractory, stiff, persevering, hardy—*Ziddī, nāmūlīm, sar-kash yā gardan-kash, saḥl, sabit-qadam mutawāḍi yā musīrr, mazbūt*—*Haṭ(hi) haṭhī haṭhīlā magarī ariyāl gariyār machlāhī wā durāgrahī, anamāniyā wā avineyā, duhsāya, kaṭhīn, dhūmī dirghodyogi wā dīngbaprayatnī, karrī karā wā dīrīh*.

**STÜB'BORN-LY**, *ad.* obstinately, inflexibly—*Zidd-se ziddan yā 'inād se, sar-kashī gardan-kashī yā saḥlī se*—*Hāth magarī machlāhī āgrah wā durāgrah se, karḍī wā anamāniyatā se*.

**STÜB'BORN-NESS**, *n.* obstinacy, inflexibility—*Zidd sar-kashī gardan-kashī yā 'inād, nāmūlīmāt yā saḥlī*—*Hāth ariyālpanā gariyārī machlāhī magarī haṭhīlāpan āgrah wā durāgrah, anamāniyatā karī wā avineyatā*.

**STÜCCO**, *n.* (It.) a kind of fine plaster; *v.* to plaster with stucco—*Chūne kā achchhā let let livār yā chhopan<sup>h</sup>; v. chūne kā achchhī let yā chhopan chhōpnā<sup>h</sup>*.

**STÜCK**, *p. t.* and *p. p.* of *stick*; *n.* a thrust—*Stick kā māzi-mutlaq aur māzi-ma'tūf'alai-hi yā fī'l-i-ma'tūf; n. dhakel<sup>h</sup>, dhakkā<sup>h</sup>, thes<sup>h</sup>, hūl<sup>h</sup>, khōchēk<sup>h</sup>, khod<sup>h</sup>*—*Stick kā sāmānyabhūt aur pūrṇakriyā wā pūrvakālikakriyā*.

**STÜD**, *n.* (S. *studu*) a post, a stake, a nail with a large head, a knob; *v.* to adorn with shining studs or knobs—*Thīnhi thūnī yā khambhā<sup>h</sup>, khūntī yā khūntī<sup>h</sup>, phul phulī yā phuliyā<sup>h</sup>, lattā<sup>h</sup>; v. phuliyānā<sup>h</sup>, jarnā<sup>h</sup>, phul yā phulī jarnā<sup>h</sup>, phuliyā jarnā<sup>h</sup>*.

**STÜD**, *n.* (S. *stud*) a collection of horses—*Pagā<sup>h</sup>, ghoryōn kā jhund<sup>h</sup>*—*Aśwasamūh, aśwavind, aśwagan*.

**STÜD'Y**, *n.* (L. *studium*) application of the mind to books and learning, attention, meditation, any particular branch of learning, a room for study, the sketched ideas of a painter; *v.* to apply the mind to books, to think closely, to consider attentively, to endeavour diligently—*Mutāla'at-i-kutub talīb-i-'ilm mutāla'a yā takhīl-i-'ilm, ta-*

*wajjuh iltifāt yā līhāz, gaur fkr yā taammul, kot 'ilm, dars-khāna yā mutālā'a-khāna, halkā tawwīr; v. mutālā'a-k. yā dars-k. gaur k., bā-tawajjuh khuz yā khayāl k., jān-fishāni se koshish qad yā sa'ī k. — Adhyayan pāth vidyābhyāsan wā vidyābhyās, manoyog wā dhyān, chintā kalpanā soch wā vichār, adhyayanavishay, adhyayanigār pāthāgar wā parihne-kī-kothīrī, halkā chitra; v. vidyābhyās adhyāyan wā pāth k., bahūt sochnā, manoyog se chintā dhyān wā vichār k., atiyatn tīvrayatn mahāyatn wā mahācheshṭā k.*

**STŪ'DENT**, *n.* one engaged in study, a scholar — *Tālīb-i-'ilm yā tālibu-l-'ilm, muta'allam talimz yā shāgird* — Vidyārthī adhyetā wā adhyāyī, nausikhuwā chhātrā wā śishya.

**STŪ'DIED**, *a.* learned, versed, premeditated — *'Alim khawāndā yī fazīl, māhīr yā wāqif, pesh bandī se kiya-huā yā pesh-kar se khayāl kiya gayā* — Vidwan vidyawan wā vidyā-vīśiṣṭ, vyutpanna paṇḍit wā jñānī, pūrvakalpīt wā pūrvachiūtīt.

**STŪ'DIED-LY**, *ad.* with care and attention — *Ihtigāl hosh-gīrī aur tarajjuh se* — Sāvadhānī aur dhyān se, chaukasī chaukasī aur manoyog se.

**STŪ'DIER**, *n.* one who studies — [*Student ke ma'ne dekho*] — [*Student kā arth dekho.*]

**STŪ'DIOUS**, *a.* given to study, diligent, careful — *'Ilm-dost yā mutālā'a-dost, mihnātī yā mushgūl, hosh-gār yā khabar-dār* — Adhyayanaśīl vidyābhyāsaśīl vidyābhyāsī vidyāvyāsaṅgī wā adhyayanīśakt, śramī dhūmī wā udyamī, chaukas wā savadbhīn.

**STŪ'DIOUS-LY**, *ad.* with study, diligently — *Mutālā'a gaur mutālāt-i-kutub yā tālīb-i-'ilmī se, taṇ dīhī koshish mīhnat yā mushaggaṭ se* — Vidyābhyās abhyās wā adhyāyan se, śram dhūm wā udyam se.

**STŪ'DIOUS-NESS**, *n.* devotedness to study — *'Ilm-dostī, mutālā'a-dostī* — Adhyayanaśīlatā, vidyābhyāsaśīlatā, vidyāśaktī, vidyāvyāsaṅg, vidyāparatā.

**STUFF**, *n.* (Ger. *stoff*) any matter or body, the material of which any thing is made, furniture, cloth; *v.* to fill very full, to crowd, to press, to swell out, to obstruct, to feed gluttonously — *Koi chiz shai ya jinṣ, mādda ya ashāb, simān qimāsh yā rakht, kapra; v. bhar-dh., rāt-bhar-nā. thīsnī thīsnā ghusepnī dabānā yā hīrnā, phulānā yā phulā-dh., rokūn āpnā yī rūndhnā, bahūt-khānā* — Koi vastu dravya wā padārth, mūladravya upakaran wā sīdhamadravya, ghar kī sīmāgrī, vastra wā vasan.

**STUFFING**, *n.* that by which any thing is filled — *Bharāwaṭ, bharan, bhartī, wah jis se kuchh bhara jāy* — Pūrakadravya.

**STULTI-FY**, *v.* (L. *stultus, facio*) to make foolish — *Be-wuqūf k., ahmaq yā nū-dān k., be-aql banānā* — Nīrbuddhī jarabuddhī mandannatī wā nūph k., ajñān wā buddhībīn banānā.

[Bukwād, bakkak.]

**STULTIL'O-QUY**, *n.* (L. *stultus, loquor*) foolish talk — *Be-hōda gūṭ-gū, gūwa-goṭ* —

**STŪM**, *n.* wine unfermented, must; *v.* to renew wine by mixing it with must — *Gair-i-mukhmīr angūrī sharāb, shāra-i-angūr yā nai angūrī sharāb; v. angūrī sharāb ko shāra-i-angūr meṇ milā-kar tāza k.* — Drākshīmadirā jo utthī na ho, nava-drākshāma-dya wā navamadya; *v.* drākshīmadirā ko navamadya meṇ milākar nūtan k.

**STŪM'BLE**, *v.* (L. *stumbere*) to trip in walking, to err, to strike upon without design, to obstruct, to confound; *n.* a trip, in walking — *Thokar yā thes khānā, bhūdnā chūkne bhūl-k. yā chūk-k., ā-parnā ā-girnā ā-jānā lagnā mil-jānā yā par-jānā, rokūnā yā āpnā, ghabrā-dh.*; *n.* *thokar, thes.*

**STŪM'BLER**, *n.* one who stumbles — *Thokar khāne w., thes khīne w., bhūlne w., chūkne w., bhūl k. w., ā-parne w., ā-jāne w.* [khīne kī rītī wā bhūṭī se.]

**STŪM'BLING-LY**, *ad.* in a stumbling manner — *Thokar khāne ke taur se* — *Theś wā thokar*

**STŪM'BLING BLOCK**, **STŪM'BLING STONE**, *n.* a cause of stumbling, a cause of error —

*Thokar, bhūl kā sabab* — *Theś wā vyāghātajanakapāshāp, bhūl wā chūk kā kārap.*

**STŪMP**, *n.* (Dan.) the part which is left when the main body is taken away; *v.* to lop, to walk about heavily — *Thūnth, thū'hā, khānt;* *v. chūhāntā yā kāṭnā, dhīre-dhīre ūhar-udhar tahānā yā ghūmmā.*

**STŪMPY**, *a.* full of stumps, short, stubby — *Thūnthōn thāthōn yā khūṭīyōn se bhara hūnā, chhotā, chhotā aur porhā yā karā.*

**STŪN**, *v.* (S. *stunām*) to make senseless or dizzy with a blow, to confound — *Zarb yā choṭ se be-hosh be-khabar yā sar-gardān k., hīrān parashān yā mutūhaigir k.* — Mār choṭ wā āghāt se achet-k. mūrchehīṭ-k. wā sir-ghumā-d. vyākul k. wā ghabrā-d.

**STŪNG** *p. t.* and *p. p.* of *sting* — *Sting kā māzi-mutlāq aur māzi-ma'tūf-alai-hi yā f'l-i-ma'tūf* — *Sting kā sāmānyabhūt aur pūrvakriyā wā pūrvakālikakriyā.*

**STŪNK**, *p. t.* and *p. p.* of *stink* — *Stink kā māzi-mutlāq aur māzi-ma'tūf-alai-hi yā f'l-i-ma'tūf* — *Stink kā sāmānyabhūt aur pūrvakriyā wā pūrvakālikakriyā.*

**STŪNT**, *v.* (S. *stintan*) to hinder from growth — *Ugne yā barhne na denā, ugne yā barhne se rokūnā, dabānā.*

**STŪPE**, *n.* (L. *stupa*) a medicated cloth for a sore, fomentation; *v.* to foment — *Lothā, tatār tatārī yī seṅk; v. seṅknā, tatārknā, sednā.*

**STŪPID**, *a.* (L. *stuepo*) dull, heavy, sluggish, senseless, waiting understanding — *Baṭ-zīn yā sust, kākūl, majhūl, nā-ma'qūl be-hosh be-khabar yā be-maza, be-wuqūf*

*kam zihn kund-zihn yá kandan*—Mand wá kupthit, dhilá mandamati wá manthar, mandagati úlasyaál wá úlasi, achet jar matihin wá nirarthak, muph mürkhir nirbodh nirbuddhi buddhihin wá ajñan.

STÜPID-ÍT, *n.* dullness, heaviness of mind—*Susti káhiit majhiit yá kund-zihnt, be-wuqúfi hamúqat be-hoshi yá ná-dánt*—Mandata wá mandabuddhitwa, jaratá muphatá buddhijaratá buddhihinatá ajñatá ajñan wá nirbuddhitwa.

STÜPID-LY, *ad.* dully, heavily, absurdly—*Susti yá kund-zihnt se, káhiit be-wuqúfi hamúqat yá ná-dánt se, ná-múqúit yá be-húdugi se*—Mandati wá mandabuddhitwa se, jaratá buddhijaratá muphatá wá ajñatá se, nyávaviruddhatá wá avichar se.

STÜPIDNESS, *n.* dullness, heaviness—*Susti káhiit yá kund-zihnt, be-wuqúfi ná-dánt yá hamúqat*—Mandata wá mandabuddhitwa, buddhijaratá mürkhatá muphatá ajñatá wá buddhihinatá.

STÜPID-ÍT, *v.* to make stupid, to dull—*Be-hosh had hawáss yá be-wuqúf bawáss yá k., ast kund zihn yá be-hiss k.*—Jarabuddhi muph achet wá murechhit k., mand mandamati wá nirbuddhi k.

STÜPEFACTION, *n.* a stupid state, insensibility—*Be hoshi hamúqat ná-dánt yá be-wuqúfi, be-khabari be-hawáss yá be-hissi*—Mürkhatá muphatá mandabuddhitwa wá mohitendriyawa, jaratá kuphatá wá achaitanya.

STÜPEFACTIVE, *a.* making stupid—*Be-khabar-sáz, be-hosh-sáz, be-wuqúf ná-dán yá be-hiss k. w.*—Jar muph mürk achet wá murechhit k. w.

STÜPID-ÍT, *n.* one that makes stupid—*Be hosh be-khabar be-wuqúf be-hiss kund zihn yá ná-dán k. w.*—Jar muph mürk jarabuddhi mandamati achet wá ajñan k. w.

STÜPEFICIOUS, *a.* wonderful, astonishing—*'Ajib yá 'azim, hairat ungez hairat-afzá yá midir*—Adbhut wá áscharyyakar, vismayajanak wá vismayotpalak.

STÜPEFICIOUSLY, *ad.* in a wonderful manner—*'Ajib taur se, hairat ungezi se, nádírana Adbhut riti se, achambhe se, vismay se.* [—Adbhutata, vismayajanakati.

STÜPEFICIOUSNESS, *n.* state of being wonderful—*Hairat-ungezi, hairat-afzá, nudrat* STÜPID, *n.* (L.) insensibility, astonishment—*Be hoshi be-hissi be-hawáss be-khabari yá gash, hairat tájjub yá takatgur*—Jaratá indriyastambh indriyamoh wá vyámoh, achambhá áscharyya wá vismay.

STÜPRATE, *v.* (L. *stupro*) to ravish—*Ba-zor biker torná, chirá plárná<sup>h</sup>, chirá utárná<sup>h</sup>*—Hathasambhog k., balátkárasambhog k., balátkar se satitwanás k.

STÜPRATION, *n.* violation of chastity, rape—*Zimá-kári-hi-l jabr, zimá-ba-jabr yá fí-l-i-shan'a-i-ba-jabr*—Kumritwaharap, hathasambhog wá balátkárasambhog.

STÜRDY, *a.* (Ger. *störig*) hardy, stout, strong, stiff, obstinate—*Zor-áwar, tan-áwar yá furbih, mazhit, sukht, ziddi*—Drirháng wá kuñgeri, motá sthul wá toidárá, balawán prabal wá bali, kathin wá kará, batthi hathili magari machhlá wá duragráhi.

STÜRDILY, *ad.* hardily, stoutly, obstinately—*Zor-áwari yá sukht se, tan-áwari yá mazhiti se, ziddi ziddi yá sar-kashi se*—Drirhángatá wá sariradriphatá se, sthulatá wá sariravirhattwa se. hath magari wá duragráh se.

STÜRDINESS, *n.* hardness, stoutness—*Zor-áwari sukht yá mazhiti, tan-áwari yá quacat*—Drirhángatá sariradriphatá wá kará, sthulatá motá wá sariravirhattwa.

STÜRGEON, *n.* (Fr. *esturgeon*) a fish—*Ek gism ki machhli*—Ek bhánti ki machhli.

STÜTER, *v.* (Ger. *stottern*) to speak with hesitation, to stammer—*Hakláná<sup>h</sup>, totláná yá lurbaráná<sup>h</sup>*.

STÜTER, STÜTER-ÍT, *n.* one who stutters—*Totlá<sup>h</sup>, hakláh<sup>h</sup>, lurbaráhá<sup>h</sup>*.

STÝ, *n.* (S. *stige*) an inclosure for swine; *v.* to shut up in a sty—*Súar-khána, bad-sahá<sup>h</sup>, khobár<sup>h</sup>*; *v.* súar kháne meñ band k., bad-sale yá khobár meñ band k.—Súkarasthán, súkarasálá; *v.* súkarasthán wá súkarasálá meñ mündhá wá münd-d, khobár meñ pahan d.

STÝLIAN, *a.* pertaining to the river Styx, infernal—*Duryá-i-atiks se nisbat dár yá mansib, juhannami yá dozakhí*—Pretanál paralokanadi wá vaitarini ká sambandhi wá vishayak, pitáliya wá narakasambandhi.

STÝLE, *n.* (L. *stylus*) manner of writing or speaking, mode of painting, title, appellation, manner, form, a pointed instrument for writing, any thing with a sharp point, the pin of a dial, the pistil of a flower, mode of reckoning time; *v.* to call, to term, to name—*'Ibárat istiláh inshá yá takrir, rangue yá taswir khuñchue ká taur, laqab, khitáb, waz taur yá turíqa, surat yá shakl, galum yá chob-qulam, salí<sup>h</sup>, miqyas, phul ki damli<sup>h</sup>, waqt shunár karne ká taur*; *v.* laqab d., khitáb d., nám-zad yá mu-laqab k.—Vágvyápar áabdarchaná áabdariti wá áabdavrittí, rangue wá chitra khñchue n ki riti, nám wá pratishthanám, sañjá upádhi wá khyái, riti vritti dhab wá prakár, ákir rup wá daul, kalam wá lekhaní, saláká wá kántá, dhupghari ki súi wá kí, pushpagnaribhatantu, kilaurúpanariti wá samayaganariti; *v.* kabná wá bolná, sañjá wá upádhi d., nám-rakhná nám-dharná wá nám d.

STÝLAR, *a.* belonging to the style of a dial—*Muta'alliq-i-miqyas, miqyas-mansúb*—Dhupghari ki kí wá súi ká vishayak, saukuvishayak, kilasambandhi.

STYPTIC, STYPTICAL, *a.* (Gr. *stuptikos*) astringent—*Qābis, inqibās k. w., sameṭne w<sup>h</sup>, sikurāw<sup>h</sup>*—Saṅkocanaśil, dhārak.

STYPTIC, *n.* an astringent medicine—*Inqibās karne-wālī dawā, dawā-i-qābis, sameṭne-wālī dawā, jamid*—Dhārakaushadh, sikorṇe wā khīncṇe wālī aushadh.

STYPTICITY, *n.* the quality of astringency—*Qabziyat, sikurāw<sup>h</sup>, sameṭ<sup>h</sup>, 'ufisat*—Saṅkocanaśilatā.

SUASION, *n.* (L. *suasum*) the act of persuading—*Tusallī d., dil jam'i, l'hātīr jam'i*—[Prabodh, dilāśī, samjhnā, manīnā.]

SUASIVE, *a.* having power to persuade—*Turgibī, muassir, muwassir*—Vasakītrak, anu-

mayī, prayojak, pratsāhik.

SUASORY, *a.* tending to persuade—*Manāne w<sup>h</sup>, targīb-dih, dil-kash, muharrik*—Pravritijanak, pratsāhak, pravarttak.

SUAVITY, *n.* (L. *suavis*) sweetness, mildness, softness—*Shīrīnī, mulāyamat, narmī latīfat yā khībī*—Madhuratā wā mīdhurya, mridutī, namratā.

SUBACID, *a.* (L. *sub, acidus*) sour in a small degree—*Kisī qadr turah yā hāmiz, kuchh-kuchh khattā<sup>h</sup>, turshī māl*—Ishadamlā, khinchidamlā.

SUBACRID, *a.* (L. *sub, acer*) sharp and pungent in a small degree—*Kisī qadr tez yā hādī*—Kuchh kuchh khattā aur tītā wā karwā.

SUBACT, *v.* (L. *sub, actum*) to reduce—*Ghatīnā<sup>h</sup>.*

SUBACTION, *n.* the act of reducing—*Ghatāw<sup>h</sup>.*

SUBALTERN, *a.* (L. *sub, alter*) inferior, subordinate; *n.* a subordinate officer—*Kihār yā munqīl, zer-i-dast tībī* zer-i-hukm yā mukhīm; *n.* zer-i-hukm 'uhda-dār, shakhs-i-adnā-uhda-dār. zer-i-dast 'uhda-dār, chhotā 'uhda-dār—Chhotā, adhīn

amukhya nichā wā vāsībhūt; *n.* adhīn vāsībhūt wā amukhya padasth wā adhikārī.

SUBALTERNATE, *a.* subordinate, successive—*Tahī mahkūm yā zer-i-hukm, mutawātīr yā muta'āqib*—Adhīn amukhya wā vāsībhūt, pīramparik yathāmukram wā paramparigat.

SUBALTERNATION, *n.* state of inferiority—*Kihārī, chhotā<sup>h</sup>, zer-i-hukmī*—Adhīnātī, vāsībhūtawā. [zer-i-īb—Jalatalasth.]

SUBAQUEOUS, *a.* (L. *sub, aqua*) lying under water—*Pānī ke niche parā huā<sup>h</sup>, SUBDEADLE.*

*n.* (L. *sub, S. lydel*) an under headle—*Ek chhotā cheprāsī<sup>h</sup>.*

SUBCELESTIAL, *a.* (L. *sub, celum*) being beneath the heavens—*Āsmān ke tale ká, zer-i-jalak, zer-i-āsmān*—Vyomatalasth gaganatalasth.

SUBCHANTER, *n.* (L. *sub, cano*) an under chanter—*Chhotā gawāiyā<sup>h</sup>, bhajan gīne wālē ká nāib*—Bhajanīk wā gāyak ká pratinidhī, chhotā bhajanīk wā gāyak.

SUBCLAVIAN, *a.* (L. *sub, clavis*) situated under the clavicle or collar bone—*Hanālī ke tale wāgī*—Grīvāsthītalasth.

SUBCOMMITTEE, *n.* (L. *sub, com, mitto*) a subordinate committee—*Chhotā pan-chayat<sup>h</sup>, jamā'at-i-khurd*—Kshudranīyuktasabhā, kshudrakarunasampādīkasabha.

SUBCONSTELLATION, *n.* (L. *sub, con, stella*) a subordinate constellation—*Burj-i-khurd, akhtar-i-khurd, chhotā burj yā akhtar*—Kshudratārānandā, kshudratārā-

gan, chhotā tārāsamūh wā tārāśī.

SUBCONTRACTED, *a.* (L. *sub, con, tractum*) contracted after a former contract—*Sahīq 'ahd-o-paimān yā jīrē ke hūd shart kiya gayā yā qaul qarār kiya-gayā*—Pūrvanīyam wā pahīle thīke ke pīchhe nīyam wā thīkā kiya-gayā.

SUBCONTRARY, *a.* (L. *sub, contra*) contrary in an inferior degree—*Kisī qadr bar-khīlāf bar-'aks munqībīl yā mukhtalīf*—Kuchh-kuchh viruddha pratīkūl prati-

palsh wā viruddhī, kuchh vīparīt. [chamye yā khāl ke tale ká<sup>h</sup>.]

SUBCUTANEOUS, *a.* (L. *sub, cutis*) lying under the skin—*Chām ke niche ká<sup>h</sup>, SUBDEACON.*

*n.* (L. *sub, Gr. dia, koneo*) an under deacon, a deacon's servant—*Chhote pādri kī nāib, chhote pādri ká naukār*—Chhote purohit ká pratinidhī wā laghupurohit, chhote purohit ká sewak.

SUBDEACONRY, SUBDEACONSHIP, *n.* the order and office of a subdeacon—*Chhote pādri ke nāib ká darjā aur 'uhda*—Chhote purohit ke pratinidhī ká varg aur pad.

SUBDEAN, *n.* the deputy of a dean—*Imām yā mujtahid ke nāib ká nāib*—Pradhāna-dharmādhyakshādīkār meñ dwitīyapadasth ká pratinidhī.

SUBDEANRY, *n.* the office of a subdean—*Imām yā mujtahid ke nāib ke nāib ká 'uh-da yā martaba*—Pradhānadharmādhyakshādīkār meñ dwitīyapadasth ke prati-

nidhī ká adhīkār wā pad.

SUBDIVERSIFY, *v.* (L. *sub, di, versum, facio*) to diversify again—*Tafriq-i-sānt k., phir tarah-bar-tarah yā gūn-ā-gūn k.*—Phir vibhīna prakārantar chitravichitra wā nā-

nārip k.

SUBDIVIDE, *v.* (L. *sub, divido*) to divide a part into more parts—*Taqsim-i-sānt k., hissē kī hīssa k., hīssa-dar-hīssa k.*—Pratibhāg k., anśśūś k., bhāgapratibhāg k.,

kisī bhāg ko phir bāntnā, kisī anś ko aur bhāgōn meñ bāntnā.

SUBDIVISION, *n.* the act of subdividing, the part of a larger part—*Taqsim-i-sānt, bare hissē ká hīssa yā hīssa-dar-hīssa*—Bhāgapratibhāg k., bhāgapratibhāg upāng pratyāng wā bare bhāg-kā-bhāg.

**SUB'DO-LOUS**, *a.* (L. *sub. dolus*) cunning — *Riyā-kār, robāh-bāz, šitrālī, 'aiyār, mak-kār* — Dhūrta, sayana wā syāna, chatur, chhali, kapaṭi, kuṭil.

**SUB-DŪ('E)**, **SUB-DŪ('E)**, *v.* (L. *sub. duco*) to take away, to withdraw, to subtract — *Khich-lenā yā khūch-lenā<sup>h</sup>, kanīre k., waz' k. yā minhā k.* — Har-lenā wā le-lenā, uṭhā-le-jinā wā le-jinā, ghatnā wā vyavakalan k.

**SUB-DŪ('E)TION**, *n.* the act of taking away — *Harnā<sup>h</sup>, le-lenā<sup>h</sup>, le-jānā<sup>h</sup>, haranā<sup>h</sup>.*

**SUB DŪ('E)**, *v.* (L. *sub. do*) to bring under, to conquer, to overcome, to tame — *Zer yā zer-i dast k., fath-k. sur-k. past-k. yā dast-burd-k., gūlīb-h. maqlūb-k. faro-k. yā shikust-d., zabt-k. yā t-ābī-k.* — Nawānī wā adhīn-k., jītnā parājay-k. wā vijay-k., haranā swādīn-k. ātmādīn-k. wā swavās-k., tornā dabānā wā śūt-k.

**SUB DŪ'A-BLE**, *a.* that may be subdued — *Mumkinū-l-fath, maqlūb hone ke qābil, sar hone ke lūq, zer hone ke qābil, zabt hone ke lūq* — Jayaniya, jēya, damaniya, jetavya.

**SUB DŪ'AL**, *n.* the act of subduing — *Fath k., maqlūb zer yā zabt k.* — Jītnā, daman k., śūt k., swādīn k., vaśikaran, daman.

**SUB DŪMENT**, *n.* conquest — *Fath. zafar* — Jay, vijay, jīt, jayan.

**SUB DŪ'ER**, *n.* one who subdues — *Pīroz-mand, fath-mund, zafar-yāb, muzaffar, fath-na-sīb* — Damanakiri, dam-k. vijayi, jayī, jītnē w., jetā.

**SUB DŪ-PLE**, **SUB DŪ'PLI CATE**, *a.* (L. *sub. duo, plico*) containing one part of two — *Do hissa k. ek hissa rakhne w.* — Do avayavon k. ek avayav dīhran k. w.

**SUB FŪSK'**, *a.* (L. *sub. fuscus*) brownish — *Bhārā-sā<sup>h</sup>, kuchh bhārā<sup>h</sup>.*

**SUB IN-DI CATION**, *n.* (L. *sub. in, dico*) the act of indicating by signs — *'Alāmatoṇ se dāhāt yā iḥār* — Lakshanaḍwārasuchanā.

**SUB IN-DŪ('E)**, *v.* (L. *sub. in, duco*) to insinuate, to offer indirectly — *Ishāra yā ramā k., hitān dene ko kahānā* — Vakrokti se sūchānā k. avyakt-rūp se dene ko kahānā.

**SUB IN-GRESSION**, *n.* (L. *sub. in, gressum*) secret entrance — *Poshida rusāi, khufya dar-amād yā daḥt* — Guptapravēś, chupchāp kī paith. [sthit, adhvartī.]

**SUB JĀ('E)NT**, *a.* (L. *sub. jaceo*) lying under — *Zer, nichā<sup>h</sup>, faro* — Adhahstha, adhah-

**SUB-JĒCT'**, *v.* (L. *sub. jactum*) to put under, to reduce to submersion, to enslave, to expose, to submit — *Tale-k. yā tale-rakhuā<sup>h</sup>, zer-k. maqlūb-k. mutī-k. yā majbūr-k., halya-bu-gosh yā gulām k., tābī lūq yā mutahammil k., āye-rakhuā<sup>h</sup>* — Niche k. wā niche dharnā, bāth-tale lanā swavās-k. swādīn-k. wā tor-dālnā, dās wā bāndhuā banānā, adhīn wā yogya k., āge dālnā wā āge dharnā.

**SUB-JĒCT**, *a.* placed under, exposed, liable; *n.* one who lives under the dominion of another, that on which any operation is performed that concerning which something is affirmed or denied — *Mutī zer-siya yā niche-wāqī<sup>h</sup>, tābī yā zer, mutahammil yā lūq; n. ra'iyat ra'iyat farman-bardār tābī-dār mutī yā muhkām, mazmūn manshū madda yā muqaddama, fī'il yā muṭadā* — Vās vīvās anuvās wā adhahsthit, adhīn, yogya; *n.* prajā bhakt vāsya wā upajivī, vishay prakaran prasāng adhishṭhān prastāv sthāl wā vrittānt, anuvīdya sādhyā karttā wā uddēśya.

**SUB-JĒCTION**, *n.* the act of subduing, the state of being under government — *Tashkīr, maqlūb tābīyat majbūrī maqlūbīyat yā tābī-dārī* — Vaśikaran, vāsātā vāsītā vāsīyātā wā ājñādīnatā.

**SUB-JĒCTIVE**, *a.* relating to the subject — *Mazmūnī, madda yā manshū ke muta'alliq* — Adhikarānasambandhī, adhishṭhānasambandhī, adhishṭhānashīl.

**SUB-JĒCTIVELY**, *ad.* in relation to the subject — *Mazmūn madda yā manshū kī nisbat se* — Adhikarānasambandhī se, adhishṭhānasambandhī se.

**SUB-JŌIN'**, *v.* (L. *sub. jungo*) to add at the end, to add afterwards — *Akhīr meṁ mul-haq k., piche ilhāq k.* — Anubandh-k. wā ant meṁ jor-d., piche tāk-d. wā jor-nā.

**SUB-JŪNCTION**, *n.* the act of subjoining — *Akhīr meṁ ilhāq* — Anubandh, ant meṁ jor.

**SUB-JŪNCTIVE**, *a.* subjoined to something else, expressing condition or contingency — *Akhīr meṁ mulhay yā piche jorā huā, shartiyā* — Ant meṁ jorā-huā wā sānyukt, sānsayārth wā āsāisārth.

**SUB-JŪ-GATE**, *v.* (L. *sub. jungum*) to bring under the yoke, to conquer, to subdue — *Tukt yā qābū meṁ lānā, fath k., maqlūb zer yā halqa bu-gosh k.* — Bas vās wā bāth meṁ lānā, jītnā wā parājay k., jay-k. dabānī tor-dālnā parāt k. wā ātmavās-k.

**SUB-JŪ-GĀ'TION**, *n.* the act of subduing — *Tashkīr, halya-bu-goshī, maqlūbīyat, qābū meṁ lānā, zer k., fath* — Vaśikaran, daman, jay, vijay, parājay.

**SUB-LAP-SĀ'R-I-AN**, **SUB-LAP'SA-RY**, *a.* (L. *sub. lapsum*) done after the fall of man, relating to the sublapsarians or to their tenets — *Insān ke irtidād ke ba'd kiyā huā, un logon ke muta'alliq yā un logon ke 'aqīd ke muta'alliq jo yah mānte haiṁ ki Khudā ne aṣwat insān yā nī Ādam ko irf murtalā hone diyā lekin peshtar se yah nakhā tujrē yā qāim kar-rakkhā thā ki wah bargashṭa ho* — Manushya ke swadharmatyāg ke pāschāt kiyā huā, un logon kī sambandhī wā un logon ke mat kī vishayak jo yah mānte haiṁ ki Parameśwar ne ādipurush wā prathamapurush ko keval swadharmatyāgi hone diyā parantu pahile se yah nahīn nīrūp rakkhā thā ki wah swadharmatyāgi ho.



**SUB LAP-SĀ'RI-AN**, *n.* one who maintains that God only permitted the first man to fall without absolutely predetermining his fall—*Wah shakhs jiskā yah 'aqida hai ki Khudā ne awwal insān yā'nī Adam ko sirf murtadūl hone diya lekin pesh-tar se guh nahīn tajizī; yā qāim kur-rakkhī thā ki wah bargushta ho*—Wah vyakti jiskā yah mat hai ki Parmeswar ne ādipurush arthāt Adam ko kewal swadharmatyāgi hone diya parantu pahle se yah nahīn nirūp rakkhī thā ki wah bhraštī ho. [harap, apahar.

**SUB-LA'TION**, *n.* (L. *sub, latum*) the act of taking away—*Le-lenā'h, hārwī*<sup>h</sup>—Harap, apa-  
**SUB-LIME**, *a.* (L. *sublimis*) high in place or style, lofty, grand; *n.* the grand in nature or thought, a grand or lofty style; *r.* to raise on high, to exalt, to be raised into vapour by heat and then condensed by cold—*Buland, bālā yā rafī, mu'allā 'umid a'lā 'ālī yā matīn*; *n.* *ul-wiyāt yā 'ālī-mazmūnī, 'ālī yā 'umda 'ibarat*; *v.* *buland k., 'umda yā bih-kar k., kīmīyāt āg se chulāyā jānā*—Uñchā, unnat wā uecha, atyutkrishṭi wā adīprauph; *n.* utkrishṭatā mahānūbhav wā mahānumān, utkrishṭ vāgyyāpār wā sabdarachanā; *v.* uñchī k., uñhān wā utkrishṭ k., agnidwārā chulayī jānā. [dwārā chulayē jāne ke qabil—

**SUB-LIM'ABLE**, *a.* that may be sublimed—*Kīmīyāt āg se chulāyē jāne ke qabil*—Agni-  
**SUB-LIM'ABLENESS**, *n.* the quality or state of being sublimable—*Kīmīyāt āg se chulāyē jāne ki khāssiyāt yā hālat*—Agnidwārā chulayē jāne kā dharm wā awasthā.

**SUB-LIMATE**, *r.* to exalt, to heighten, to refine, to bring a solid substance into a state of vapour by heat and condense it again by cold; *a.* brought into a state of vapour and again condensed; *n.* a substance sublimated, product of sublimation—*Sar-farāz k. yā rafī k., buland k., khālīs yā saf k., kīmīyāt āg se chulāyī; a.* *kīmīyāt āg se chulāyī hū; n.* *kīmīyāt āg se chulāyī hū shak, kīmīyāt āg se chulāne kā hāsīl*—Uñhān wā unnat k., uñchī k., odhānī swachchī k. wā nirmāl k., agnidwārā chulānī; *a.* agnidwārā chulāyā hū; *n.* agnidwārā chulāyī hū vastu, agnidwārā chulāne kā phal.

**SUB-LIMATION**, *n.* the act of sublimating—*Kīmīyāt āg se chulānā yā chulāyē irtifā, taraqqī, bihtar-k.*—Āg se chulānī. uñchī k., ūrdhwhakaran, uttamatar k.

**SUB-LIMELY**, *ad.* loftily, grandly—*Bulandī se, buland-parwāzī se 'ālī-mazmūnī-se shān-se yā bi-taur ī 'ālī*—Uñchī wā uechatā se, utkrishṭatā wā atyutkarsh se.

**SUB-LIMENESS**, *n.* the quality of being sublime—*'Ul-wiyāt, buland-parwāzī, bālā-ravī*—Uñchā, uechatā, utkrishṭatā.

**SUB-LIM'ITY**, *n.* loftiness of style or sentiment—*Buland-parwāzī, 'ālī mazmūnī, 'ālī 'ibaratī*—Sābdarachanā wā vāgyyāpār ki utkrishṭatā mahānūbhav wā mahānumān.

**SUB-LIM'IFICATION**, *n.* the act of making sublime—*Buland 'ālī yā 'umda k.*—Uñchā wā utkrishṭ k. [ek khatt ka nūshān—Ek shabd ke tale ek rekḥā kī chihni.

**SUB-LINEATION**, *n.* (L. *sub, linea*) mark of a line under a word—*Ek lafz ke nīche*

**SUB-LUNAR SUB-LUNAR**, *a.* (L. *sub, luna*) situated beneath the moon, terrestrial, earthly, worldly—*Chānd ke-tā'e nūqī tahtā-l-qamar yā zer-i-jalak, zamīnī, mutā'alliq-i-dunyā, dun sūti yā dunmānī*—Chandratāsth, laukik wā ālhalaukik, bhaumik, sānsārī wā sānsārik. rikapadārth, sānsāripadārth, ālhalaukikapadārth, laukikapadārth.

**SUB-LUNAR**, *n.* any worldly thing—*Zamīnī yā dunyāwī shai, dunyāwī shai*—Sānsā-  
**SUB-MARINE**, *a.* (L. *sub, mare*) being or acting under the sea—*Samundar ke pānī ke tale kā*—Samundratāsth, samudrasth.

**SUB-MERG**, *r.* (L. *sub, mergo*) to put or plunge under water, to drown—*Garg k. yā gota zani k., sūl āb yā pur-āb k.*—Dubānā honā burānā wā dubkī-mārnā, jalāmay-k. wā dubo-lahānā. [Nin-ajjan, āplāv, āplāvan, dubkī, bornā.

**SUB-MERSION**, *n.* the act of submerging—*Igrag, gota-zani, būrān, dubānī, dubāw*<sup>h</sup>.

**SUB-MINISTER**, **SUB-MIN'ISTRATE**, *r.* (L. *sub, minister*) to supply, to subserve—*Muhājīd k. sarbarāh-k. yā buham-pahūchānū, madad yā hukm-barlārī k.*—Juḥādā wā juḥād, sahāyātā-k. wā upayogi h. [Upakāri, upayogi, adhīn.

**SUB-MIN'ISTRANT**, *a.* serving in subordination—*Mumidd, madad-gār, hukm-bardār*

**SUB-MIN'ISTRATION**, *n.* the act of supplying—*Sar'ar-h k. juḥād, juḥāw*<sup>h</sup>—Sambhār.

**SUBMIT**, *r.* (L. *sub, mitto*) to put under, to yield, to be subject, to surrender—*Niche rakhnā, hawāla-k. sipurd k. qāil-h. yā qabil-k., tābī h. yā mutī-h., taṭm-k. tafwiz k. yā zer-h.*—Tale dharnā, sauṇpnā dāmnā chāpnā wā māmūd, adhīn-h. bāth meñ-h. wā wā meñ-h., denā chhōrnā utsarg-k. wā vasatwa swikār k.

**SUB-MISS**, *a.* humble, obsequious—*'Ajiz qurīb yā khākār, mutī hukmī-banda farmān-bardār yā khōya bardār*—Din nirahānkār: nabhimūnī wā namrasīl. atyanurodhī wā anuvartī.

**SUB-MISSION**, *n.* the act of submitting, obedience, compliance, resignation—*Tābī dārī yā itā'at, farmān-bardārī, roz-dandī, tawakkul yā 'ajizī*—Vāsātā vāsātā wā vāsātwa, ājnāsevan ājnā-ivarttan wā ājnātibinatā, anurodh wā anuvrittī, kshāntī sīntī īśwā-rechchhāsantobhāvrittī īśwārechchhānurodh wā īśwārechchhānurodh.

**SUB-MISSIVE**, *a.* yielding, obedient, humble—*Dabel, farmān-bardār tābī-lār yā hukmī-banda, pust zālī 'ajiz yā mutī*—Vāsāvartī wā vāsya, ājnākārī ājnāpālak ājnā-nuyāyī wā ājnānusārī, din kshānt nirahānkār wā namrasīl.

**SUB-MISSIVE-LY**, *ad.* with submission, humbly — *Tābī-dāri yā itā'at se, 'ājiet garbī inkisāri yā khāksāri se* — Ājñāvarattan ājñāsevan vāsātā adhiyatā wā kshānti se, dīnatā wā vinay se.

**SUB-MISSIVE-NESS**, *n.* obedience, humility — *Itā'at farmān-dāri yā tābī-dāri, 'ājiet garbī inkisāri yā khāksāri* — Ājñāpālan ājñāsevan ājñānuvartitwa wā vāsavartitwa, dīnatā vasyatā namratā wā darpahinatā. [sively kī arth dekho.]

**SUB-MISS-LY**, *ad.* with submission, humbly — [*Submissively ke ma'ne dekho*] — [*Submissive* — *SUB-MISS-NESS*, *n.* obedience, resignation — *Tābī-dāri itā'at yā farmān bardārt, 'ājiet yā tarakūt* — Ājñāsevan ājñānuvarttan adhiyatā wā vasyatā, kshānti dīnatā wā īswa-rechhānuvritti.

**SUB-MIT-TER**, *n.* one who submits — [*Submit jo masdar hai us se ism-i-fā'il ke ma'ne samajh-lo yā ism-i-fā'il band-lo*] — [*Submit jo dhātū hai us se kartā kī arth samajh lo.*]

**SUB-MON-ISH**, *v.* (L. *sub, monere*) to suggest, to put in mind, to prompt — *Imād-i-shāra-k yā ishāre-se-kahnā, yād-dilānā, gosh-guzārī k.* — Sāñhet se kahānā sūchan-k. wā sūchanī-k., elihātī wā jātinā. vismrītasūchan wā vismrītabodhan k.

**SUB-MO-NITION**, *n.* suggestion, persuasion — *Gosh-guzārī yā ishāra, sulāh-kārī tasallī yā turgīb* — Sūchan wā sūchanī, prabodh mānīw wā dīlāsā.

**SUB-NAS-CENT**, *a.* (L. *sub, nascere*) growing beneath something else — *Aur kist shāz ke tale jamne w.* — Anya pālārī ke niche ugne w., aur kist vastu ke tale ugne w.

**SUB-OB-SCURELY**, *ad.* (L. *sub, obscurus*) somewhat darkly — *Kist qadr tarīkī meñ, kuchh-kuchh andhere meñ* — Kīchit andhakār meñ.

**SUB OCTAVE**, *SUB OCTUPLE*, *a.* (L. *sub, octo*) containing one part of eight — *Āth hissā meñ se ek hissā rakhne w., sumunī, sumnī, zu-s-sumun, zu-s-sumn* — Āth hissā meñ se ek hissā rakhne w., ashtānīyatamasambandhī, ashtānīśānyatamasambandhī.

**SUB-ORDINATE**, *a.* (L. *sub, ordo*) inferior in rank or power; *n.* an inferior person; *v.* to make subordinate — *Zer-i-hukm, zer-i-dast, munqūd*; *n.* *zer-i hukm shakhs, adnā shakhs, chhotā shakhs*; *v.* *zer-i-hukm k., zer-i-dast k., munqūd k.* — Chhōṭī, apradhān, amukhya, adhin; *n.* apradhān jan, nich wā chhōṭī jan; *v.* amukhya apradhān adhin wā chhōṭī k.

**SUB-ORDI-NATE**, *n.* the state of being subordinate — *Inqiyād, zer-i-hukmī, zer-i-dastī, mahkūmiyat* — Apradhānatī, amukhyatī, adhiyatī.

**SUB-ORDI-NATE-LY**, *ad.* in a subordinate manner — *Inqiyād se, zer-i-hukmī se, tābī-dāre se, itā'at an* — Apradhānyā se, apradhānatī se, amukhyatī se, chhōṭī se.

**SUB-OR DI-NATION**, *n.* inferiority, subjection — *Khurdī pastī yā faw-tānī, tābī-dāri mahkūmiyat, halqa-ha goshī yā itā'at* — L-ghutā kshudratā wā chhōṭī, vāsātā va-yatā vāsībūtātā paravāsātā wā adhiyatī.

**SUB-ORN'**, *v.* (L. *sub, orno*) to procure privately, to procure to take a false oath — *Khajgatan hāsīl k. yā poshtdagī se paidā k., dareg-halfī-karwānā jhūthī-half-utwānā yā jhūthī-saugand-khīwānā* — Chupchīp chupke-se wā guptarītī-se juhānā wā pānā, mithyā śapath karwānā wā jhūthī gangā utwīnā. [dekho.]

**SUB-OR-NATION**, *n.* the act of suborning — [*Suborn ke ma'ne dekho*] — [*Suborn kī arth*

**SUB-OR-NER**, *n.* one who suborns — *Khajgatan hāsīl k. w., poshtdagī se paidā k. w., dareg-halfī karwāne w., jhūthī half utwāne w., jhūthī saugand khīwāne w.* — Chupchīp wā guptarītī se juhāne w., jhūthī gangā utwīwāne w., mithyā śapath karāne w.

**SUB-PEN-A**, *sub pēna*, *n.* (L. *sub, pena*) a writ commanding attendance under a penalty; *v.* to serve with a subpoena — *Sufina, talab-chīṭhī, hukm-i-talabī, talab-nāma*; *v.* *sufina le ānā yā paku-chānā, talab-nāma le ānā yā paku-chānā* — Prastut hone wā āne ke nimittā ājñāpatra; *v.* prastut hone wā āne ke nimittā ājñāpatra pahuñchīnā.

**SUB-PRI-OR**, *n.* (L. *sub, prior*) an under prior, the vicegerent of a prior — *Chhotā sarī-halqa yā dāira-dār, nāib-i-sar-i-halqa yā qāim-maqām-i-dāira-dār* — Chhōṭī mahant, mahant kī pratinidhī.

**SUB-QUAD-RU-PLE**, *a.* (L. *sub, quatuor, plico*) containing one part of four — *Chār hissā kī ek hissā rakhne w., rub'ī, zu-r-rub'* — Chār bhāg kī ek bhāg rakhne w., chaturānīyatamasambandhī, chaturānīśānyatamasambandhī.

**SUB-QUINTU-PLE**, *a.* (L. *sub, quintus, plico*) containing one part of five — *Pāñch hissā kī ek hissā rakhne w., khumsī, zu-l-khums* — Pāñch bhāg kī ek bhāg dhārān k. w., pāñchānīyatamasambandhī, pāñchānīśānyatamasambandhī.

**SUB-RÉC-TOR**, *n.* (L. *sub, rectum*) a rector's deputy or substitute — *Rector kī nāib yā qāim-maqām* [Rector ke ma'ne dekho] — Rector kī pratinidhī [rector kī arth dekho.]

**SUB-RÉPTION**, *n.* (L. *sub, raptum*) the act of obtaining by surprise or fraud — *Fureb se husūl, dhokhe se pānā* — Chhāl se prāptī. [rakhnā.]

**SUB-RO-GATE**, *v.* (L. *sub, rogo*) to put in the place of another — *Dūre kī jagah meñ*

**SUB-SCRIBE**, *v.* (L. *sub, scribo*) to consent by underwriting one's name, to attest by writing one's name, to promise to give by writing one's name — *Dust-khatt yā al'abad kar-ke rāzī-h. manzūr-k. taslīm-k. yā qabūl-k., dast-khatt kar-ke sahīk-k. yā tasdīq-k.,*

*dast-khatt kar ke dene ká iqrār yā wā'da k.* — Apnā nām likhkar swikār-k. wā mānnā, apnā nām likhkar wā swaundmānkī karke pramānī k., apnā nām likhkar dene kī prajñā k.

**SUBSCRIBER**, *n.* one who subscribes — [*Subscribe jo masdar hai us se ism-i-fā'il ke ma'ne samajh-Jo yā ism-i-fā'il banā-lo*] — [Subscribe jo dhāt hai us se kartā ká arth jān-lo.]

**SUBSCRIPT**, *n.* something underwritten — *Jo kuchh niche likhā ho*<sup>h</sup>.

**SUBSCRIPTION**, *n.* the act of subscribing, signature, money subscribed — *Dast khatt kar-ke rūzi-h. manzūr-k. taslim-k. tasdiq-k. yā dene ká wā'da k., dast-khatt yā a'abd, chandā*<sup>h</sup> — Nām nūkan wā apnā nām likhnā, swahastākshar wā nāmākskar, bihrī wā ānsādītasamarjitadhan.

**SUBSEPTU-PLE**, *a.* (*L. sub. septem, plico*) containing one of seven parts — *Sāt hissō kī ek hissa rakhne w., subī, zū-s-subī* — Sāt bhāg kī ek bhāg rakhne w., saptānyatamasambandhī, saptānīśayātamāsambandhī.

**SUBSEQUENT**, *a.* (*L. sub. sequor*) following in time or order — *Pichhlā*<sup>h</sup>, ākhir, ākhīr, pas-ravā, āyanda, pastū, mukhkhīr — Pāschātālik, pāschātālin, pāschālgāmi, ānu-gīni, par.

**SUBSEQUENCE**, **SUBSEQUENT-CE**, *n.* the state of following — *Pas-ravī* — Ānugaman, pās-

**SUBSEQUENT-LY**, *ad.* at a later time — *Bād, pichhe*<sup>h</sup> — Pāschāt.

**SUB-SERVE**, *v.* (*L. sub. servio*) to serve instrumentally or in subordination — *Madad k., k-ekm-bard īrī k., mummīd-h., madad-gīr h.* — Upakār k., sahāyātā k., upayogī h.

**SUB-SERVICE**, **SUB-SERVICE-CE**, *n.* instrumental use or operation — *Madad-gārī, hukm-bardārī* — Upayogī, upayog, upayuktatā, upakār, anuvartan, sahakā itā.

**SUB-SERVICE-NT**, *a.* instrumentally useful — *Mummīd, madad-gār, mu'awīn* — Upayogī, upakārī, upakarak.

**SUBSEX-TU-PLE**, *a.* (*L. sub. sex, plico*) containing one part of six — *Chha hissō kī ek hissa rakhne w.* — Chha bhāg kī ek bhāg rakhne w., shashtānyatamasambandhī, shashtānīśayātamāsambandhī.

**SUBSIDE**, *v.* (*L. sub. sideo*) to sink, to settle, to tend downward, to abate — *Baithnā jammā yā utarnā*<sup>h</sup>, thirīnā<sup>h</sup>, niche jinnā yī niche kō jhuknā<sup>h</sup>, ghatnā<sup>h</sup>.

**SUBSINK**, **SUBSINK-CE**, *n.* the act of sinking, tendency downward — *Tuk-nishīnā, niche kī tarāf muil yī magālān* — Thirī jinnāw wā baithāw, adhogatī wā adhogaman.

**SUBSIDY**, *n.* (*L. subsidium*) aid in money — *Rupai kī madad* — Rupai wā mudrā kī sahāyātā, dhanarūpapakār, dhanarūpāsīhitya.

**SUB-SUB-ARY**, *a.* assistant, aiding, furnishing help; *n.* an assistant — *Mummīd, madad-gār, mu'awīn*; *n.* *madad-gār* — Upakārī, upayogī, upakarak wā sahāyākārī; *n.* upakarak, sahāyāk. [Niche apnā nām wā namākskar likhnā.]

**SUBSIGN**, **SUBSIGN**, *v.* (*L. sub. signo*) to sign under — *Niche dast-khatt yā a'abd k.* — **SUBSIGNATION**, *n.* the act of signing under — *Niche dast-khatt k.* — Niche nām wā namākskar likhnā.

**SUBSIST**, *v.* (*L. sub. sisto*) to be, to have existence, to live, to be maintained — *Honā*<sup>h</sup>, wujūd rakhnā, guzārīn k., guzār k. — Rahnā, thaharnā, jinnā din-kānnā wā pē-bharnā, upajīvan k. nirvāh-k. wā udaraposhan-k.

**SUBSISTENCE**, *n.* real being, means of support — *Āstī yā wujūd, rizq, khurāqī mā'āsh yā madad-i-mā'āsh* — Āstī sattwa wā sattā, upajīvikā jīvika jīvanopāy jīvasādhan prā-

nirvāh jīvanirvāh wā prapādhan. [jīvi wā vartaman, swābhāvik wā prakritisth.]

**SUBSISTENT**, *a.* having real being, inherent — *Mawjūd, zāti jibillī yā aslī* — Sattawān

**SUBSTANCE**, *n.* (*L. sub. sto*) being, something existing, something real, essential part, body, means of living, wealth — *Hastī yā wujūd, chiz, harqāla mādhu shai yā jins, khulāsa janhār yā asl, jīm yā jism, mā'āsh madad-i-mā'āsh yā rizq, māl asbāb dawlāt yā jadīd* — Āstī sattwa wā sattā, padārth, vastu wā dravya, hīr sir māl wā tattwa, mūrthī wā mūrthīvastu, upajīvikā jīvika jīvanopāy wā jīvasādhan, dhan vit-

tā wā arth.

**SUBSTANTIAL**, *a.* real, solid, material, rich or wealthy — *Aslī janhārī zāti yā mawjūd, mazbūt natarār pūktu matīn yā mukham, jismīnī yā maddī qunt māl-dār yā dawlāt-mand* — Vāstavik, sīraw īn thos wā ghaṇā, mūrthimān, dhani wā dhanawān.

**SUBSTANTIALLY**, *n.* state of real existence — *Mawjūdatī, wujūd, jismīyat, jismānīyat* — Mūrthimattwa, dehavattwa.

**SUBSTANTIALLY**, *ad.* in substance, really — *Wujūdan, aslan zātan yā haqiqatan* — Vāstutah, sachasach sachmūch tattwa-men wā yathārthatah.

**SUBSTANTIALNESS**, *n.* state of being substantial — *Muddiyat, aslāt, māya-dārī, māl-dārī, dawlāt-mandī* — Sattwa, sīratī, sattā, vāstavikattwa, vāstawatwa.

**SUBSTANTIALS**, *n. pl.* essential parts — *Aslī juz yā hisse, khulāsa, asl, zariyāt hisse* — Tattwa, māl, pradhanānī.

**SUBSTANTIATE**, *v.* to establish by proof, to make to exist — *Dalīlat k. yā sābit k., paidā-k. mawjūd-k. hastī-d. yā wujūd-d.* — Pramānī-k. wā pramān se siddha k., sattāwān-k. wā sattā-d.

**SUB'STANTIVE**, *a.* betokening existence, solid; *n.* the name of something which exists — *Wajūd-numā, haqqīy pākhtā yā malin*; *n. ism* — Sattwāvachak, sattwik vīstāvik wā sārāvān; *n. sañjñā, dravyāvachak, viśeshya*. [jñāsadriś, dravyavāchak ki rīti se.]

**SUB'STANTIVE-LY**, *ad.* as a substantive — *Ba-taur-i-ism, ism ke mānind* — *Sañjñāvat, sañ-*

**SUB'STITUTE**, *v.* (*L. sub, statuo*) to put in place of another; *n.* one acting in place of another, one thing put in place of another — *Ṭawz rakhnā, badlī rakhnā, badlī-d., badlī-k.*; *n. yām mēyār, 'iwa: yā badlī* — *Pratinidhi k. wā d., parasthīn mēn k., anyā ke sthīn mēn rakhnā, dūsrē ke thaur rakhnā, dūsrē ke sthīn mēn dharnā; n. pratinidhi wā pratipurush, anukalp wā ek vastu jo dūsrī ke thaur dhārī jātī hai.*

**SUBSTITUTION**, *n.* the act of substituting — *Badlī, mū'awaza, ibdāl, badal, 'iwas-mū'awaza, adal-badal* — *Upakalpan, upasarjjan, pratyahar, ādeś.*

**SUBSTRATUM**, *n.* (*L. sub, stratum*) a layer lying under another — *Niche ki tah yā tahay* — *Niche ki purat star wā phalak.* [ghar wā bhawan.]

**SUBSTRUCTION**, *n.* (*L. sub, structum*) under building — *Niche ki 'imārat* — *Niche ki*

**SUBSTRUCTURE**, *n.* an under structure, a foundation — *Niche ki 'imārat, bunyād yā bini* — *Niche ki griha wā ghar, new wā grihamūl.*

**SUBSTYLAR**, *a.* (*L. sub, stylus*) denoting the line under the stylo of a dial — *Miqyās ke talē kī khatt zhir k. w.* — *Dhūpgharī ki kīl ke niche ki rekhtā prakāś k. w.*

**SUBSULTIVE**, **SUB-SULTORY**, *a.* (*L. sub, saltum*) moving by starts, bounding — *Uchhal-kar chalur wā, kūtnē wā.*

**SUBSULTORY-LY**, *ad.* in a bounding manner — *Uchhal-kar<sup>h</sup>, kūl kar<sup>h</sup>, kūd-kūd-kar<sup>h</sup>.*

**SUBSUME**, *v.* (*L. sub, sumo*) to assume a position by consequence — *Natije ke rā se koī bāt far k. yā ikhtiyār k.* — *Siddhānt ki rīti se koī bit mū lenā wā gharāp-k.*

**SUBTEND**, *v.* (*L. sub, tendere*) to extend under, to be opposite to — *Niche phailnā<sup>h</sup>, sūmnē k<sup>h</sup>.*

**SUBTERFUGE**, *n.* (*L. subter, fugio*) a shift, an evasion, an artifice — *Hila yā tadbīr, bahāna hila-hawāla hila-xizi yā hila-bāzi, hikmat funn-fareb yā rigā* — *Chhal wā chhalba.* [dhokhī uranjh mūn wā tūl māṭol, kapaṭ wā chhalbal.]

**SUBTERFANE**, *n.* (*L. sub, terra*) a cave or room under ground — *Zamīn ke tale kī gir kahf yā kothrī, tah-khānē, bhōn-gharā<sup>h</sup>, tal-gharā<sup>h</sup>* — *Bhūmī ke tale kī guphā gubā khoh wā kothrī.*

**SUBTERFANEAN**, **SUBTERFANE-OUS**, *a.* being under the surface of the earth — *Zer-i-zamīn, zer-i-ḥāuk, tahtu-l-arz* — *Bhūmyantargat, antariḥaṣṣ, bhūmī ke niche wā talē kā.* [zamīn — *Bhūmyantargatasthal, bhūmī ke tale kī thaur wā sthān.*

**SUBTERFAN-TY**, *n.* a place under ground — *Zamīn ke niche kī jagah, maqām-i-ser-i-*

**SUBTERFAN-Y**, *n.* what lies under ground — *Jo kuchh zamīn ke niche wāqī<sup>h</sup> ho* — *Jo kuchh bhūmī ke tale parī ho.*

**SUBTILE**, *a.* (*L. subtilis*) thin, nice, fine, acute, cunning, artful, deceitful — *Tunuk yā raqīq, latīf yā nāznak, bārīk mihīn yā duḡq, tez shuṭīd yā sukht, fīratī 'aiyār yā makkār, robāh-bāz yā rigā-kār, dagā-bāz farebī makkār-āmez yā hila-sāz* — *Patlī patlā wā jhīrjhīrā, suksmā, tanu atilaghū wā apuk, tīvrā tikṣhā wā tikhī, dhūrt saydās wā chatur, chhalī, kapaṭī.*

**SUBTILE-LY**, *ad.* in a subtle manner — *Bārīkī se, mū-ha-mū, funn-fareb se, robāh-bāzī se, harrāfī se, rigā-kārī se* — *Sūksmātī se, jhīrjhīrepan se, chhal se, kapaṭ se.*

**SUBTILE-NESS**, *n.* thinness, acuteness, cunning — *Riqqat yā riqqat, bārīkī, fīrat makkār hīrfat robāh-bāzī yā hikmat* — *Patlāpan patlā wā jhīrjhīrepan, suksmātā, dhūrttātā syānāpan chaturā wā kapaṭ.*

**SUBTIL-ITATE**, *v.* to make thin — *Patlī yā jhīrjhīrā k<sup>h</sup>, bārīk k.* — *Sūksm k.*

**SUBTIL-ITATION**, *n.* the act of making thin — *Patlā yā jhīrjhīrā k<sup>h</sup>, bārīk k.* — *Sūksm k.*

**SUBTIL-IZE**, *v.* to make thin, to refine — *Mihīn k., bārīk k.* — *Patlī wā jhīrjhīrā k., sūksm k.* [pūtlī patlī wā sūksm k.]

**SUBTILIZATION**, *n.* the act of making thin — *Mihīn k., bārīk-kārī, bārīk k.* — *Jhīrjhīrā*

**SUBTIL-TY**, *n.* thinness, refinement, cunning — *Riqqat, mū-shīqāfī yā bārīkī, robāh-bāzī makkārī makkār fīrat hīrfat yā funn-fareb* — *Jhīrjhīrepan patlāpan wā patlā, sūksmātā, dhūrttātā syānāpan chaturā wā kapaṭ.*

**SUBTLE**, *sūt'lī, a.* sly, artful, cunning, nice — *Harrāf, makkār, robāh-bāz fīratī 'aiyār yā rigā-kār, bārīk* — *Dhūrt, kapaṭī wā syānā, chatur kutīl māyānwīt wā chhalī, sūksm.*

**SUBTLE-TY**, *n.* slyness, artifice, cunning — *Makkārī yā makkār, hīrfat yā funn-fareb, robāh-bāzī rigā-kārī yā harrāfī* — *Dhūrttātī, chhalbal wā kapaṭ, chhadma chaturāī chhal wā syānāpan.*

**SUBTLY**, *ad.* slyly, artfully, cunningly — *Makkārī yā makkār se, hikmat hīrfat yā funn-fareb se, robāh-bāzī rigā-kārī yā harrāfī se* — *Dhūrttātī se, chhalbal wā kapaṭ se, chaturāī syānāpan chhadma wā chhal se.*

**SUBTRACT**, *v.* (*L. sub, tractum*) to take a part from the rest, to deduct — *Wāz yā tafriq k., mīnhā k. yā mujrā-lenā* — *Rīp-k. antar-k. śodhan-k. wā vyavakalan-k., niklānā nikāl-lenā kātānā wā bīd d.*

**SUB-TRAC'TION**, *n.* the act of subtracting—*Waz', minhá, tafriq, minháiyat, minhá, waz'at*—*Vynvakalan.* [vinyojak.]

**SUB-TRA-HEND'**, *n.* the number to be subtracted—*Mufarraḡ, mafriḡ*—*Rin, šodhak,*

**SUB-TRIP'LE**, *a.* (*L. sub, tres, plico*) containing one part of three—*Tin hisson ká ek hissa rakhne w., aulsi, zu-s-aule*—*Tin bhág ká ek bhág dháran k. w., tiyañsiyatamasambandhi, tryanyatamasambandhi.* [śikshak wá upādhyáy.]

**SUB-TU'TOR**, *n.* (*L. sub, tutum*) an under tutor—*Chhoṭá utád*—*Upaśikshak, chhoṭá*

**SUB-URB**, *n.* (*L. sub, urbs*) a building without the walls of a city, the outpart—*Dáman-i-shahr harwáli yá sawád-o-páin-shahr. báhri-hissa Atrif yá nawáh*—*Nagara-print nagaraparisar upapur wá sákhápur bahari bhág.*

**SUB-URBAN**, *a.* inhabiting the suburb—*Sarád-o-páin-shahr ká rahne w., harwáli-i-shahr ká rahne w., nandh yá dāman-i-shahr ká rahne w.*—*Śikhrinagarasth, upanagarasth, nag-rojāntasth, nagaropūtik.*

**SUB-URBED**, *a.* bordering on a suburb—*Dāman-i-shahr yá harwáli-i-shahr ke muttasil yá paimasth, sawád-o-páin-shahr ke muttasil*—*Nagaraprint wá upapur se milá huá.*

**SUB-UR-BICĀRIAN**, *a.* being in the suburbs—*Dāman-i-shahr ká, sawád-o-páin-shahr ká, harwáli-i-shahr ká*—*Nagaraprintasth, upapurasth, nagaropūtik.*

**SUB-VENTANE OUS**, *a.* (*L. sub, ventus*) windy adle—*Bádí yá bayálah, khálí yá tihí*—*Vá al wá yáunay, chhúchhi chhúchhi wá nishphal.*

**SUB-VENTION**, *n.* (*L. sub, ventum*) the act of coming under, support, aid—*Zer-jánu yá ánd, pushli dast-giri yá tuwigat, maulad*—*Niche-jánu tale-áni wá adhogaman, sháir, saliḡyatá wá upakár.*

**SUB-VERT'**, *v.* (*L. sub, verto*) to overthrow, to overturn, to destroy, to corrupt—*Radd-k. yá mismír k., zer-o-zabar-k. yá tah-o-ála-k., bar-bád-d. pie-mál-k. yá wáran-k., kharáb k.*—*Giríná girá-d. wá dhana, upar-niche-k. ultíni ulatpulat-d. wá aundhāna, nasht k., ujānu wá tor-dāni, bigirni bigirni wá bhrasht-k.*

**SUB-VERSE'**, *v.* to overthrow, to overturn—*Mismír k., zer-o-zabar-k. yá tah-o-bilá-k.*—*Giríná girá-d. wá dhana, upar-niche-k. ultíni ulatpulat-d. wá aundhāna.*

**SUB-VER'SION**, *n.* overthrow, destruction, ruin—*Luḡlāh, pie-máli yá bar-bádi, inhidām yá zer-zabari*—*Dhwans wá vidhwāns, nās wá bhaḡ, kshay.*

**SUB-VER'SIVE**, *a.* tending to subvert—*Monhadim, zer-zabar-sāz, ultíḡh*—*Dhwañsakári, vinisak, paridhwañsi.* [kári, ulatpulat-d. w.]

**SUB-VERT'ER**, *n.* one who subverts—*Ulatne w., násikh, muhtil*—*Vinisak, dhwañsa-*

**SUB-WORK'ER**, *n.* (*L. sub, s. sceore*) a subordinate worker or helper—*Chhoṭá madad-gir yá muniddl*—*Chhoṭá saliḡyak.*

**SUC-CED'D**, *v.* (*L. sub, cado*) to follow in order, to come after, to prosper, to obtain the object desired—*Mutarátiir h., pai-dar-pai-h. pai rawi-k. yá qáim-majám-h., kám-yab-k. maḡsal-war-k. yá rist-lānd, pesh-raft-h. bar-áni yá 'ahla-bará-h.*—*Kram se piche h., piche-áni wá piche-jáni, saphal wá siddhárth k., siddhárth-h. ban-áni bar-pará sálmá siddh-h. wá nibhá.*

**SUC-CE DÁ'NE-UM**, *n.* (*L.*) that which is used for something else, a substitute—*'Imaz, baḡlá*—*Anukalp arthāt jo kuchh dūre ke thaur kám áwe, gaunaká'p pratindhi wá pratiriti.* [nidhiswarup, anukalpak, upasarjan, gaunabhūt.]

**SUC-CE DÁ'NE-OUS**, *a.* acting as a substitute—*'Imaz yá qáim-majám kám áne w.*—*Prati-*

**SUC-CEED'ER**, *n.* one who succeeds—*Qáim-majám, já-nishín*—*Kramānuḡyáyi, avarádhikári, uttarádhikári.*

**SUC-CESS'**, *n.* happy termination of any affair—*Kám-yábi, 'ahla-baráti, bahra-mandí, kám-ráni, barakát*—*Arthasiddhi, siddhi, phalasiddhi, saphalatá, kritárthatí, kritakriyatá.*

**SUC-CESS'FUL**, *a.* prosperous, fortunate—*Pesh-raft kám-yábi yá 'ahla-bará, baḡht-yár bedár baḡht bahra-mand yá bahra-war*—*Siddhárth charitárth priptárth krita ritya kritakám saphal saphal wá phalawin, māḡal kalyán subhaḡ wá saubhagyawin.*

**SUC-CESS'FUL-LY**, *ad.* prosperously, fortunately—*Pesh-rafti kám-yábi yá 'ahla-baráti se. baḡht-yári bedár-baḡhti bahra-mandí yá bahra-war se*—*Siddhárthatí charitárthatí kritakámata saphalatá wá saphalatí se, kalyán wá saubhagya se.*

**SUC-CESS'FUL-NESS**, *n.* prosperous conclusion—*[Success ke ma'ne dekho]*—*[Success ká arth dekho.]*

**SUC-CESS'ION**, *n.* the act of succeeding, a following of persons or things in order, lineage, right of inheritance—*Já-nishíni yá qáim-majám, tasalsul tawáṭur taráduf yá tawáṭl khāndān yá mal, haḡḡ-i-mírni yá haḡḡ-i-ir*—*Kram se piche-áni jáni wá hōni, anukram parampará śreni anuvriti anushaḡ anupúrv anupúrví wá paryáy, vani gotra wá pírhi, uttarádhikár rikthádhikár wá dayádhikár.*

**SUC-CESS'IVE**, *a.* following in order—*Mutarátiir, mutá'iqib, musalsul, mutarádis, lagá-tir*—*Anukramik, yathānukram, kramānusári, kramānuḡyáyi, kramak, kramagát, paramparagát.*

**SUC-CESS'IVE-LY**, *ad.* in order, one after another—*Tawáṭur tasalsul yá taráduf se, pai-dar-pai yá pai-kam*—*Yathákrām wá kram-se, kramānusári-s wá ek-par-ek.*

- SUC-ĀSSIVE-NESS**, *n.* state of being successive—*Mutawātir yā muta'āqib hālat*—Anukramikatā, yathānukramatā, paramparatwa, kramakatwa.
- SUC-ĀSS'LESS**, *a.* unlucky, unfortunate—*Manhūs yī kam-tūlī, had-bakht yā kam-bakht*—Durbhāgya wā amangal, maudabhāgya hatabhāgya wā akalyāp.
- SUC-ĀSS'LESS-LY**, *ad.* without success—*Be-kām-yābi se, be-pesh-raftī se, be-'uhda-barāt se*—Binī arthasiddhi ke, binī sapthalatī ke.
- SUC-ĀSS-SON**, **SUC-ĀSS-SON**, *n.* one who follows in the place or character of another—*Qāim-muqām, jw-nishān*—Uttarādhiikārī, avarādhiikārī, kramānuyāyī.
- SUC-ĀCT'**, *a.* (*L. sub, cinctum*) girdled up, short, brief, concise—*Lapetī-huā<sup>h</sup>, kotāh, n. uktasar, tang m'jmal muqtasar yī khulāsa*—Pariveshtī, laghu, saṅkshipt, avistīp. [see, avistīpātīpūrvak wā alp meṇ.
- SUC-ĀCT'LY**, *ad.* briefly, concisely—*Qissa-kotāh yā ikhtisār se, tho e meṇ<sup>h</sup>*—Sān shep
- SUC-ĀCT'LESS**, *n.* brevity, conciseness—*Ikhtisār, jmal tangi yā kotāhī*—Sāṅkshēp, avistīpātā wā saṅkshiptatā.
- SUC-CO-RY**, *n.* (*L. cichoreum*) a plant—*Kūanī*—Śākaviśesh.
- SUC-COUR**, *v.* (*L. sub, curro*) to help, to assist, to relieve; *n.* help, aid, relief—*Madad k. yā d., kum d. k., 'ānat k.; n. madad, kumak, 'ānat*—Sahāyatā k., upakār k., sahāri d. wā k.; *n.* sahāyatī, upakār, sahāri.
- SUC-COUR-ER**, *n.* one who succours—*Madad gār, mumidd, mu'āwin, pushtī-bān*—Sahāyak, sahāyatā k. w., upakārī, pachehhi. [sahāyatāsūnya, dīn.
- SUC-COUR-LESS**, *a.* destitute of help or relief—*Be-chāra, lā-chār, be-madad*—Nirāśray.
- SUC-CU-BA**, **SUC-CU-BUS**, *n.* (*L. sub, cubo*) a pretended kind of demon—*Ek qism kā jīn yā 'ifrīt*—Ek prakār kī bhūt pisīch pret wā asūr.
- SUC-CU-LENT**, *a.* (*L. succus*) juicy, moist—*Ras-dār ras-gar shādāb yā ser-āb, tar yā nam*—Rasī rāshbarī saras wā rasamay, odā āndra bhīgī wā gīlā.
- SUC-CU-LENCE**, **SUC-CU-LEN-CE**, *n.* juiciness—*Ser-ābī, shādābī, ras-dārī, ras-garī*—Rasī-lipān, sarasatī, rasamaytwa, sūjalatī, rasavatwa.
- SUC-CUM-B**, *v.* (*L. sub, cumbo*) to yield—*Dabnū<sup>h</sup>, chāpnū<sup>h</sup>, gir-parnā<sup>h</sup>, mutī<sup>h</sup>, zer-h., tāhī<sup>h</sup>, tāhī-dārī mūn-lenī*—Adhīn h., vaśībūhī h. [tharharī<sup>h</sup>, kaupkapi<sup>h</sup>.
- SUC-CUS-SION**, *n.* (*L. sub, quassum*) the act of shaking—*Jumbāsh, hīnā<sup>h</sup>, hīlāw<sup>h</sup>, SUC-CUS-SATION, *n.* a shaking, a trot—*Hīnā hīlāw dūlāw tharthuri yā kaupkapi<sup>h</sup>, dūlī yā kākar-chāl<sup>h</sup>.**
- SUC-ĀI**, *a.* (*S. smile*) of that kind, of the like kind, the same that—*Us tarah kā, us tarah kā, waisī<sup>h</sup>*—Us ritī wā bhūntī kā, tādīsī idrīs wā aīsā, taīsā.
- SUCK**, *v.* *S. sucro*) to draw with the mouth, to imbibe, to draw the breast; *n.* the act of sucking, milk given by females—*Chūsā chūchornā suknā yā suruknā<sup>h</sup>, soknā sot-lenā soknā sokh-lenī khichnā khich-lenā yā pī-lenā<sup>h</sup>, dūdh-pīnā yā chusaknā<sup>h</sup>; *n.* suruk surukā yī chūsā<sup>h</sup>, wā kā dūdh jo pīyī jātā hai<sup>h</sup>.*
- SUCK-ER**, *n.* any thing that sucks, a shoot, a pipe through which any thing is sucked—*Chūsān-e chūsāyā yā khichwāyā<sup>h</sup>, kurīl kail gāhī yā kunāwī<sup>h</sup>, nālī yā puplī*
- SUCK-ET**, *n.* a sweetmeat—*Mithāī<sup>h</sup>*. [jis se kurch chūsā yā surk jāy<sup>h</sup>.
- SUCK-LE**, *v.* to nurse at the breast—*Dūdh pīlīnā<sup>h</sup>, pīlīnā<sup>h</sup>, d. dh d<sup>h</sup>.*
- SUCK-LING**, *n.* a young child or animal nursed at the breast—*Shīr-khōra, shīr-khōra, shīr-khōr, shīr-khōrd, shīr-must, godwānsū<sup>h</sup>, dūdh kā buchchū<sup>h</sup>*—Stanapīyī, stanandhay.
- SUCK-TION**, *n.* the act of sucking or drawing—*Chūsīn<sup>h</sup>, khichīn<sup>h</sup>, khūchāw<sup>h</sup>.*
- SUD-TO-RY**, *n.* (*L. sudlo*) a hot-house, a sweating-bath—*Garm makān, bhūbhār khāna yā nī pus nā-āwar hammām*—Ushnagriha wā ushnaghar, pasnā hīne-wālā nahān-ghar wā swedajanak an-nāgar.
- SUD-TO-RY**, *a.* causing sweat; *n.* a medicine which causes sweat—*Pasnā-āwar, 'araq-aney; n. pasnā-āwar d-wā*—Swedajana., swedakar, swedotpīdak, pasijāu; *n.* swedakar wā swedjanak aushadhī, swedjanak bhesaj.
- SUD-TO-RY**, *a.* consisting of sweat—*Pasne kā<sup>h</sup>.*
- SUD'DEN**, *a.* (*S. sudden*) happening without previous notice, hasty, violent; *n.* an unexpected occurrence, surprise—*Nāpīkī nūghān be-khubar yā nūghānt, jald yā belīz, tund yā tund-kho; n. nāpīkī wāq'a, tā'ajjub*—Ākasmik ākasmīdūtpanna alakshīt achintit akalpit ekā-eki wā ākasmījjāt, utāwīā, uchchāp prachāp wā ugra; *n.* ākasmik ghaṭnā, achāmbhūt wā āścharyya.
- SUD'DEN-LY**, *ad.* without notice, hastily—*Be-khabarī-se nāghūh yak-ū-yak yak-ba-yak yā nāgh, shītābī yā be-līhāt se*—Ākasmāt haṭhāt achānak achānachak wā ekā-eki, utāwī se. [twa, akalpitatwa, sadyasatwa.
- SUD'DEN-NESS**, *n.* the state of being sudden—*Be-khabarī, nāghānīyāt*—Ākasmika.
- SUDS**, *n. pl.* (*S. seothan*?) water impregnated with soap—*Pānt jo sūhun se milā hō, sūhun kā kof, sūhun kā phen*—Mārjanatālasūharishatāj, sarjīvyaptajal.
- SUE**, *v.* (*L. sequor*) to prosecute by law, to seek by request, to entreat, to petition—*Adālat meṇ khīchnā nālīsh-k. yā muqaddama-k., suwāl k., darkhwāst k., nīyās*

*iltijā minnat yā iltimās k.* — Vyavahārābhīyog wā vyavahārābhīṣaṇsaṇ k., māṅgnā wā ch'ihnā, bintī chīraurī wā nivedan k., prārthanā k.

**SŪ'ER**, *n.* one who sues — *'Adālat meṇ khīnehne w., muqaddama k. w., dād-khwāh, sāl,* *'ars k. w.* — Vyavahārābhīyog k. w., vyavahārābhīṣaṇsaṇ k. w., bintī k. w., prārthak, yāchak.

**SŪ'IT**, *n.* a petition, courtship, an action or process at law, series, a set of the same kind, a number of things corresponding to one another. retinue; *v.* to fit, to adapt, to become, to dress, to agree — *'Arz guzārish iltimās dārkhwaṣt yā istū'ī. byih ke lige 'ishq-bāzi, muqaddama mudda'ī yā mū'ama, silsila, jor yā jorā<sup>h</sup>. chizē jō āpas meṇ muwāṣiq yā mutāḥiq hoī. sawāri jāleh hashmat yā jilau; v. muwāṣiq k., mutāḥiq k., zeh d., poshik yā libis pahīvān-ī, durust-ānā yā muwāṣiq h.* — Prārthanā wā abhyarthanā, vivahārth stryupāsān, vyavahārābhīyog wā vyavahārābhīṣaṇsaṇ, śreṇī kari lar wā tiṇtā, ek hī prakār kī gaṇ wā samūh, vastu wā padārth jo paraspār sadris hoī, paricharavarg wā sahacharavarg; *v.* ṭhik k., yogya-k, milinā wā banīnī, piabnā khulnā wā solmī, vāstra wā kapre pahīrānī, milinī ṭhik-h, bannī wā upayukt-h.

**SŪ'IT A-BLE**, *a.* fitting, agreeable to, proper — *Sa'ī-wir yā laiq, muwāṣiq, mutāḥiq yā muwāṣib* — Yogya, upayukt wā yukt, uchit wā ṭhik.

**SŪ'IT A-BLENESS**, *n.* fitness, agreeableness — *Sa'ī-wirī yī mūwāṣiqat, liyāqat yā mūd-sūbat* — Yogyaṭā wā yathiyogyatī, yuktatī upayuktatā wā upayogyatā.

**SŪ'IT A-BLY**, *ad.* fitly, agreeably — *Muwāṣiq, mutāḥiq yā ba-mūjib* — Ṭhik-ṭhik jaisā-chāhiye wā yathochit, yathiyogya amūṣir-se wā amūṣir-se.

**SŪ'IT**, *n.* retinue, train, series, suit — *Jilau jāleh hashmat yā sawāri, pīe-rikāb, silsila yā silk, jor yā jorā<sup>h</sup>* — Paricharavarg wā sahacharavarg, anucharavarg, śreṇī lar tiṇtā āvalī wā āvalī, ek hī prakār kī gaṇ wā samūh.

**SŪ'IT'OR**, *n.* one who sues, a petitioner, a wooer — *Dād-khwāh mudda'ī yā muqaddam-dār k. w., sāl yā mū'ama, 'ishq yā byih ke lige 'ishq-bāzi k. w.* — Vyavahārābhīyogi abhyogakārī wā abhiyoktā, prārthak wā yāchak, vivahārthī wā vivahārthā.

**SŪ'IT'RESS**, *n.* a female applicant — *Sāila* — Abhiyogakārikā. [stryupāsak.

**SŪ'ET**, *n.* (W. *suget*) hard fat — *Sakht charbī* — Kaṣṭ med.

**SŪ'ET-Y**, *a.* consisting of suet, like suet — *Sakht charbī kī, sakht charbī-sā* — Kaṣṭ med kī wā kathinamedamay, kaṣṭ med sī wā kathinamedasadrīs.

**SŪ'FFER**, *v.* (L. *sub, ferō*) to feel or bear what is painful, to undergo, to endure, to sustain, to allow, to permit, to be injured — *Bar-dāsh k., sahnā<sup>h</sup>, tahammul k., sabr k., ijāzat d., jāiz-rakhnā yā parwānagī d., nuṣṭān-ubhānā gam-khānā yā balā-khānā* — Anubhāv k., sahan k., bharnī khīnehnā wā bhūgatnā, uṭhānī khānā wā titiksha k., denā wā angīkar-k., anumati-d., dukkhabhūgi-h. wā hīnī sahnī.

**SŪ'FFER A-BLE**, *a.* that may be endured — *Qūbil-i-bardāsh, tahammul paṣir, bardāshṭanī* — Sahaniyā, sahya. [qūbil-i-bardāshṭī se — Sahaniyatipūrvak, jismē sahā-jāy.

**SŪ'FFER A-BLY**, *ad.* so as to be endured — *Tahammul-paṣirī se, bardāshṭ hone ke qūbil,*

**SŪ'FFER-ANCE**, *n.* endurance, permission — *Bardāshṭ tahammul yā sabr, ijāzat yā parwānagī* — Titiksha sahan sahanāṣilāṣī wā kshamā, anumati.

**SŪ'FFER-ER**, *n.* one who suffers or endures — *Sahaniyā<sup>h</sup>, dukhī<sup>h</sup>, ijāzat-d. w., parwānagī d. w., dukhī<sup>h</sup>, mazlūm, āzār-gūb* — Dukkhabhūgi, dukkhabhogī, dukhī, dukhīṭ, anumati d. w.

**SŪ'FFER-ING**, *n.* pain suffered, distress — *Asiyat dard yā izā, āzār taklīf yā ranj* — Dukkhyatā vedanā wā pīrā, kaṣṭ kles wā puritāp. [vyatthī wā pīrā se.

**SŪ'FFER-ING-LY**, *ad.* with suffering or pain — *Asiyat dard izā yā taklīf se* — Dukkhyatā.

**SUF-FICE**, *v.* (L. *sub, facio*) to be enough, to be sufficient, to satisfy, to supply — *Kāfi h. yā kīṣiyat-k., wāṣir-h, bas-h. yā wāṣī-k., razi yī ser k., haṣṭishnā mukāyā-k. yī sar-ba-rāh-k.* — Yatheshṭ h., paryūpt upayukt wā prachur h., tript wā santusṭ k., bharnā wā bhartī-k.

**SUF-FICIENT-CT**, *n.* state of being sufficient, supply equal to want, competence, ability — *Kīṣiyat wāṣī yā wāṣir, iktifa, wajh-i-kāfi wajh-i-qur'ān mā-bih-i-ikhtiyāj āsādagi āsādā-hālī yā furāqat, qūbilyat hawāṣilā-istī-dū'ī yā ruzī* — Yatheshṭatā, paryūptatwā, sāmarthyā wā nirvāh, yogyatī yogyatwā wā upayuktatī.

**SUF-FICIENT**, *a.* enough, equal to the end proposed, competent, qualified — *Wāṣir, kāfi zarūrī yā ba-qadr-i-ikhtiyāj, laiq, qūbil* — Bas wā bahut, yatheshṭ wā paryūpt, yogya wā samarth, upayukt.

**SUF-FICIENT-LY**, *ad.* to a sufficient degree — *Kīṣiyatan, zi-bas, az-bas, bāyad-o-shāyad, jānā chāhiye<sup>h</sup>* — Yatheshṭ wā prachur rūp se, alam, upayukt rūp se.

**SUF-FLAM-MATE**, *v.* (L. *sub, flo*) to stop — *Roknā<sup>h</sup>, arnā<sup>h</sup>, band k.*

**SUFFO-CATE**, *v.* (L. *sub, fouz*) to choke, to smother, to stifle; *a.* choked — *Dam-roknā yā dam band-k., dam-basta yī makhnūq kar-ke mār-dānā, bujhānā yā dabānā<sup>h</sup>; a. makhnūq, dam-basta, bujhāyā huī<sup>h</sup>* — Sān rokṇā wā nareṭī dabānī, galā dabāke mār-dālūṣ swāsarodh k. wā swāsarodh-k., butānā; *a.* ruddhasṭ, ruddhaprāp, niruddhakāṇṭh, butāyā-huā.

**SŪF-ro-cā'tion**, *n.* the act of choking — *Dam-bastapt, habu-n-nafas, habu-i-dam* — Śwā-sarodh, śwāsāvarodh, śwāsapratirodh, kantharodh, śwāsapratibandh.

**SŪF-ro-ca-tive**, *a.* having power to choke — *Dam rokne w., dam band k. w., sāns band k. w.* — Śwāsāvarodhak, prānarodhak, śwāsarodhak.

**SUF FŌS'sion**, *n.* (L. *sub, fossum*) the act of digging under — *Niche khodā<sup>h</sup>.*

**SŪFFRAGE**, *n.* (L. *suffragium*) a vote — *Rāc, qaul, rizi, qaul-i-āmm* — Sammati, sammat, swikār, sammatasammataprakāśan, swikārāswikārprakāś.

**SŪF'FRA GAN**, *n.* an assistant bishop, a bishop considered as subject to his metropolitan — *Nūb-i-nujtahid yā imām kā uāib, harā pūdyt* — Dharmādhyakshapratinidhi, dharmādhipati. [ *mu'awin, mudad-gār* — Upakārak; *n. sahayak.*

**SŪF'FRA GANT**, *a.* assisting; *n.* an assistant — *Mumidd, madad-gār, mu'awin*; *n.*

**SŪF'FRA-GATE**, *v.* to vote with — *Kisi ke sith rāc d.* — Kisi ke sith sammati d.

**SŪF'FRA-GĀT-OR**, *n.* one who helps with his vote — *Apni rāc se mudad k. w. yā d. w.* — Apni sammati se sahayātā k. w.

**SUFFRAGT-NOUS**, *a.* (L. *suffrago*) belonging to the knee-joint of beasts — *Hainān yā dāwā ke zāwā kī girāh ke mutā'alliq* — Pāsuwān ke ghutne wā theumo kī gūth kī sambandhi. [ *dhuwān khilānā<sup>h</sup>, dhuwān dikhānā<sup>h</sup>, dhuwān men seiknā<sup>h</sup>.*

**SUF FŌ-MI-GĀ'tion**, *n.* (L. *sub, fumus*) the act of applying fumes — *Baphārā d<sup>h</sup>.*

**SUF FŌ-MIG**, *n.* a medical fume — *Baphārā jo dāwā ke taur diyā jatā hai* — Dhūm jo aushadh ke sadrās kām ātī hai.

**SUFFŌSE**, *v.* (L. *sub, fusus*) to overspread — *Phailānā<sup>h</sup>, chhānā<sup>h</sup>, bharnā<sup>h</sup>.*

**SUF-FŪ'sion**, *n.* the act of overspreading — *Phailāw<sup>h</sup>.*

**SŪG**, *n.* (L. *sugo*) a kind of worm — *Ek qism kā kirm* — Ek prakār kā kit wā krimi.

**SUG'AR**, *shūgar*, *n.* (Fr. *sucree*) a sweet substance manufactured chiefly from a species of cane; *v.* to impr gnate or season with sugar, to sweeten — *Shukkar yā shukar, rāb<sup>h</sup>, khūn<sup>h</sup>, chini<sup>h</sup>, gur<sup>h</sup>, būrā<sup>h</sup>*; *v. chinise pāynā<sup>h</sup>, mīthā k<sup>h</sup>.* — Śarkarā; *v. śarkarāuwit k., madhur wā mishk k.*

**SŪG'AR-Y**, *a.* tasting of sugar, sweet — *Shakarān, shirū* — Śarkarānuit, mīthā wā madhur.

**SŪG-AR-CĀ'NDY**, *n.* sugar candied or crystallized — *Misri, qand* — Mākslikaśarkarā, sitikhandi. [ *gānā<sup>h</sup>, gannā<sup>h</sup>, pannā<sup>h</sup>, cātārā<sup>h</sup>, pūt-shakar.*

**SŪG'AR-CĀNE**, *n.* the cane or plant from whose juice sugar is obtained — *Ūkh<sup>h</sup>, ikh<sup>h</sup>.*

**SU-GĒS'CENT**, *a.* (L. *sugo*) relating to sucking — *Chūsne yā chūsāne ke mutā'alliq* — Chūsne pīne wā chūsāne kī sambandhi.

**SUG-GĒST**, *v.* (L. *sub, gestum*) to hint, to intimate, to insinuate, to tell privately, to seduce — *Ishārā d. yā k., chitānā<sup>h</sup>, imā d. yā ranz k., khufyatan kahnā, bahkānā<sup>h</sup>* — Sūchan wā sūchanā k., jatinā, vakrokti wā saūket k., chupke se batīnā wā kahnā, phuslīnā.

**SUG-GĒSTER**, *n.* one who suggests — *Salāh-kār, ishārā d. w. yā k. w., chitāne w<sup>h</sup>, imā d. w., khufyatan kahne w., bahkāne w<sup>h</sup>.* — Sūchan wā sūchanā k. w., jātāne w., vakrokti wā saūket k. w., chupke se batīne w., phuslīne w.

**SUG-GĒST'ION**, *n.* private hint, intimation — *Ishārā yā imā, gosh-guzārī kināya yā khabar* — Sūchan wā sūchanā, saūket ingit wā vakrokti.

**SŪG'GIL**, *v.* (L. *sugillo*) to defame — *Shathī takmat lagīnā, be-jā 'aib lagīnā, nā-haqq ruswā k., nā haqq bad-nām k.* — Mithyā apavād k., jhūthī nindā k., jhūthā kalānik wā lim lagānā. [ *kar-denā<sup>h</sup>.*

**SŪG-GIL-LATE**, *v.* to beat black and blue — *Mār-kar nīlā-pīlā k<sup>h</sup>, āsā mīrnā kī nīlā pīlā*

**SŪT QĪ'DE**, *n.* (L. *se, credo*) self-murder, a self-murderer — *Khud-kushī yā qatl-i-nafs, khud-kush yā qātīl-i-nafs* — Ātinaghat ātinahatyā ātinabadhī prānaparityāg wā deha-

**SŪIT**. See under SEE. [ *tyāg, ātinaghatī ātinaghatīk wā ātinatyāgi.*

**SŪL'CA-TED**, *a.* (L. *sulcus*) furrowed — *Jawf-dār, sinke-dār* — Sinke wālā, rekhāchīn-ut. [ *ghulā<sup>h</sup>* — Antahkrodhi, antahkopi, udās, udāsīn, udāsinvriti.

**SŪLK'Y**, *a.* (L. *solern*) silently sullen — *Ni-khush, barham, kashida, mukaddar, muh-sŪLK'LY*, *ad. in a sulky manner* — *Nā-khushī se, barhamī se, kashidagi se, mukaddardā-ni* — Udāsīnūtā wā udāsī se, antahkrodhi se.

**SŪLK'Y-NESS**, *n.* silent sullenness — *Barhamī, kashidagi, takaddur* — Antahkrodh, antah-kop, udāsīnatā, antahkrodhatwā, mukhamlīnya.

**SŪL'LEN**, *a.* gloomily angry, sour, cross, obstinate, malignant, dark, heavy or mourn-ful — *Mukaddar barham yā kashida, tarsh-ra yā nī-khush, zūl-ranj yā tūruk-nizāj, ziddī sar-kash yā khul-rāc, kīnā-war bugzī 'ad-ratī yā bad-khawāh, tūrik, gam-khez yā ranj-ūwar* — Antahkrodhi antahkopi udās udāsīn wā ghunnā, karkas wā vakra-sabbah. chirehīrā sīghrakopi wā jhanjhanī, magarā urjāl hatthī hatthī hatthilā wā durāgrahī, dweshī wā drohī, āndherī, soka-janak wā khedājanak.

**SŪL'LEN-LY**, *ad.* gloomily, intractably — *Kashidagi barhamī takaddur yā tūrikī se, sar-kashī zidd yā be-zubtī se* — Udāsīnatā antahkrodh antahkop wā andhakār se, hath durāgrah dūshādhyatā wā dūshāsytā se.

**SŪL'LEN-NESS**, *n.* gloominess, intractableness — *Kashidagi barhamī takaddur yā tūrikī,*



**sidd gurban-kashī yā be-zabī**—Uddāsinaṭī antahkrodh antahkop wā mukhamāḍīnya, bath durāzrah duhaḍḍhyatā wā duhaḍḍyatā.

**SŪLEṆṢ**, *n. pl.* morose temper, gloominess—*Karakht yā bad-miḥj, tursh-rūi karakhtagi kashidagi yā takaddur*—Karkasaswabhāṣ, udāsinaṭī antahkrodh wā antahkop.

**SŪLLY**, *v.* (Fr. souiller) to soil, to tarnish, to spot; *n.* soil, tarnish, spot—*Mailā k<sup>h</sup>, ālūda k. yā qatiz k., aib-laṭnā yā dāg-laganā*; *n.* mail<sup>h</sup>, ālī-dagi, dāg—Malin wā malin k., kalaṅk-l-gīnī sanrī wā dūshī k., dhappī wā dhabbā ḥilūnā; *n.* mal wā lalush, dūshay wā kalaṅk, dhappī wā dhabbā.

**SŪLṬ-AGE**, *n.* foulness, pollution, filth—*Ālīdagi, nā-pāki najāsut gandagi yā ālāish, mail<sup>h</sup>*—Samaḷatī kalushatwa wā āsuddhatā, dūshay āsūch wā dūshatā, mal.

**SŪLPHUR**, *n.* (L.) a mineral substance of a yellow colour, brimstone—*Gandhak<sup>h</sup>, gogird*—Gandhāsmā, swarṇārī wā dhātuvairī.

**SŪLPHUR-ATE**, *a.* belonging to sulphur—*Gandhak<sup>h</sup>*. [*gandhak lemnā yā potnā<sup>h</sup>*.

**SŪLPHUR-ĀTĪ N**, *n.* the act of dressing or anointing with sulphur—*Gandhak lag-nā<sup>h</sup>, SULPHUREOUS*. **SŪLPHUREOUS**, *a.* consisting of sulphur, containing sulphur—*Gandhak-ki<sup>h</sup>, gogird-āmezi*—(Gandhakayukt gandhakagunaviśiṣṭ wā gandhakādharmaṅk, gandhakamay. [Gandhakagunaviśiṣṭatā se, gandhaki rīti se, gandhakamayatwa se. **SŪLPHUREOUS LY**, *ad.* in a sulphureous manner—*Gogird-āmezi se, gandhaki tanr se*—**SŪLPHUR V**, *a.* partaking of sulphur—*Gandhak<sup>h</sup>, gogird-sīrat*—Gandhakamay, gandhakagunak.

**SŪLTAN**, *n.* an eastern emperor—*Sultān*—Mahārījī. [—Mahārānī. rānī.

**SŪLTĀNA**, **SŪLTĀNESS**, *n.* the queen of an eastern emperor—*Malika, bādshāh-begam*

**SŪLTĀNRY**, *n.* an eastern empire—*Sultānī, bādshāhat*—<sup>1</sup>dhīrājya, rājya.

**SŪLTRY**, *a.* (S. smolth) hot and close—*Khamas<sup>h</sup>, garm o-be-huavā*—Nīrvāt, vātāhīn, ushṇa aur vyūhīn.

**SŪLTRINESS**, *n.* the state of being sultry—*Khamasī<sup>h</sup>, garmī-o-havā-bastagi*—Vātāhī-

**SŪM**, *n.* (L. summa) the whole of several numbers added together, the amount, quan-

tity of money, height, completion, a summary or compendium; *v.* to add together, to compute, to cast up, to collect into small compass—*Junla yā hamagi, jam*

*māya yā asl, mahāq, bulandī anj yā intihā, tamāmī, khulosa natija mukhtasar yā mujmal*; *v.* *amī k., hisāb k., junla k., khulosa-nikūnā mujmal-k. yā mukhtasar-k.*

—Rasī pīnd samuday wā sīkalā, gathrī wā mot, dhanabhag wā dhanāṣ, uchehāi wā uchehātā, samṇpātī wā samṇpātā, sār sīrāṣ sīrasaighrah wā saighrah; *v.* jorūn, gapanīk, saukhyā k. lekḥā k. wā ginnā, thīk-d. wā saukalan-k., saukshēp-k.

**SŪMLESS**, *a.* not to be computed—*Qair-i-munkīnu-sh-shumar, jo gīnī na jay<sup>h</sup>*—Agamīya.

**SŪTMAHY**, *a.* short, brief, compendious; *n.* an abridgment, an abstract—*Kotāz, mukhtasar, narkarī yā imālī*; *n.* *khulāsa, mājaz yā ikhtisār*—Sāukshēpik, saukshipt, sānāsik wā sāngrihit; *n.* sār wā saukshēp, saighrah.

**SŪTMAHIY**, *ad.* briefly, in the shortest way—*Mujmalan, mukhtasaran yā f-l-junla*—Sāukshēp meṇ wā saukshipt rūp se, thore meṇ wā thori bāt meṇ.

**SŪMIST**, *n.* one who forms an abridgment—*Khulāsa-sāz, khulāsa banāne w., mujmat banāne w.*—Sāighrahakartā, saukshipt k. w.

**SŪMACH**, *n.* a plant—*Samāq*—Ek bhāntī kā pradhā, aushadhivīśesh, oshadhivīśesh.

**SŪMER**, *n.* (S. summer) the second season of the year; *v.* to pass the summer, to keep during or through the summer—*Garmī, māsim-i-garmī, saif, garmī, t-bistīn, grikham<sup>h</sup>, dhōp-kāl<sup>h</sup>*; *v.* *māsim-i-garmī kātānā yā garmī guzārā, garmī meṇ rakhnā yā garmī bhar rakhnā*.—Grishm, grishmakāl, grishmasamay, ushṇakāl, ushṇā; *v.* grishmakāl kātānā wā bitānā, grishmakāl meṇ wā grishmakāl bhar rakhnā.

**SŪMER-HŪSE**, *n.* a house or apartment in a garden used in summer—*Bārah-darī, baughlā<sup>h</sup>, baughlā<sup>h</sup>, chaubār<sup>h</sup>, ghār jo phulwārī yā bārī meṇ banā rakhtā hai<sup>h</sup>*.

**SŪMMER**, *n.* (Fr. sommier) the principal beam of a floor—*Ek baṭī dharan yā kapṭ<sup>h</sup>*.

**SŪMMERSET**. See SOMERSET.

**SŪMMIT**, *n.* (L. summus) the top, the highest point, the utmost height—*Sar, qulla, auj*—Phangī sīkhā wā sīkhar, sīrīg, chūrī choṭī wā choṭī.

**SŪMITRY**, *n.* the height, the utmost degree—*Auj yā sar, intihā*—Sīkhar sīrīg chūrī choṭī wā choṭī, paramavādhi.

**SŪMON**, *v.* (L. sub. moneo) to call with authority, to cite, to call up—*Talab k., hukm se bulānā, bar-pā-k. yā mutaharrik k.*—Ālwān k., bulānā, uṭhānā wā khārā-k.

**SŪMONER**, *n.* one who summons—*Tālīb*—Āhwānakārī, āhwāyak, āhwātā.

**SŪMONS**, *n.* a call of authority, a citation—*Talabi-nāma saman yā dastak, ittīlā-nāma intihār wā īlām-nāma*—Ālwān ākāraṅ wā āvāhan, bulwā.

**SŪMPETER**, *n.* (Fr. sommier) a horse which carries clothes or furniture—*Partial kā tūtū<sup>h</sup>, parval kā tūtū<sup>h</sup>, partālī tūtū<sup>h</sup>, bhāthiyāre kā tūtū<sup>h</sup>*.

**SUMPTION**, *n.* (L. *sumptum*) the act of taking—*Lenā* <sup>h</sup>.

**SUMPTUARY**, *a.* (L. *sumptus*) relating to expense, regulating the cost of living—*Khurch mansūb yā muttā'aliq-i kharch, guzārān kā kharch dā-hisāb yā dā-intizām k. v.*  
—*Vyayasambandhi wā vyayavishayak, vyayanīyamakārī.*

**SUMPTUOUS**, *a.* expensive, costly, splendid—*Besh-qimat, besh-bahā, 'umda shāhāna yā f-khīr*—*Mahīmūlyā, bahīmūlyā, atiprabhāwan atitejaswī wā atyutkrishit.*

**SUMPTUOUSLY**, *n.* expensiveness, costliness—*Besh-qimati, girān-bahāi*—*Mahīmūlyatā wā bahīmūlyatā, mahaṅgi wā mahārghatā.*

**SUMPTUOUSLY**, *ad.* expensively, splendidly—*Besh-qimati yā girān-bahāi se, 'umdagt se*—*Bahīmūlyatā mahīmūlyatā wā mahaṅgi s; atyutkrishatatā wā atisobhī se.*

**SUMPTUOUSNESS**, *n.* costliness—*Besh-qimati, girān-bahāi*—*Bahīmūlyatā mahīmūlyatā, mahaṅgi.*

**SUN**, *n.* (S. *sunne*) the luminary which gives light and heat to the planets, a sunny place, any thing very splendid; *v.* to expose to the sun—*Āftāb shams khurshed yā mīhr, dhūp kī jagah<sup>h</sup>, kōi nihāyat 'umda shai; v. dhūp dikhānā<sup>h</sup>, dhūp khilānā<sup>h</sup>, ghāmānā<sup>h</sup>, dhūp khānā<sup>h</sup>*—*Sūrya rāṣi bhānu bhāskar divākar savitā ādiya wā suraj, ghām kī jagah kōi atyutkrishit vastu.*

**SUNLESS**, *a.* wanting sun, wanting warmth—*Be āftāb, sard*—*Sūryahin divākaraśūnya asūrya wā bina suraj kā, theṇḍhī.*

**SUNNY**, *a.* like the sun, exposed to the sun—*Āftābi yā āftāb-sā, dhūp kā<sup>h</sup>*—*Sūryasādris wā bhāis aravat, ravitapt wā suryavyāpt.* [sūryasāmi.]

**SUNBEAM**, *n.* a ray of the sun—*Partān, kiran<sup>h</sup>, shu'ā' i āftāb*—*Sūryakiran, bhānukar, Sūn'beat, a. shone brightly on—Āftāb se te: raushan*—*Sūrya se atiprakāśit wā dedīpyam in.* [makṭā wā dedīpyam in, suraj sarishā chamaktā huī.]

**SUNBRIGHT**, *a.* bright like the sun—*Āftāb se tabān yā raushan*—*Sūrya ke sadris chā.*

**SUNBURN**, *v.* to discolor by the sun—*Dhūp se jalānā<sup>h</sup>, dhūp yā ghām se jhūnānā<sup>h</sup>, dhūp se bad-raṅg kar-d.*—*Ghām se vivarn k.*

**SUNBURNING**, *n.* discoloration by the sun—*Bad-raṅgi jo dhūp khāne se hoti hai*—*Vivarnatā jo ghām khāne se hoti hai, jhūnānāt jo dhūp se hoti hai.*

**SUNBURNED**, *a.* discoloured by the sun, tanned—*Dhūp kā jalā<sup>h</sup>, dhūp kā jhūnānā<sup>h</sup>*—*huā yā dhūp se kālā kipā-huā<sup>h</sup>.*

**SUNCLAD**, *a.* clothed in radiance, bright—*Tojallī posh, raushan*—*Prabhā se prachelhdit wā dipti se veshit, prakāśamān dedīpyamān wā chamaktā huā.*

**SUNDAY**, *n.* the first day of the week, the Christian sabbath—*Itwār<sup>h</sup>, etwār<sup>h</sup>, yak-shamba*—*Ravivār, ravivāsar, bhānuvār.*

**SUNDIAL**, *n.* an instrument which shows the hour by a shadow on a plate—*Dhūp-gharī<sup>h</sup>, sāgi-gharī*—*Sūryaghatikā, chhāyāyantra, chhāyāmandāl.* [khāyā-huā<sup>h</sup>.]

**SUNDRIED**, *a.* dried in the rays of the sun—*Dhūp mein sukhlāyā gayā<sup>h</sup>, ghām mein su-*

**SUNLIKE**, *a.* resembling the sun—*Āftāb ke māmūd*—*Sūryasādris, suraj-sarikā, sūryavat, suraj kī nān.* [yaprakāś, suraj kī prabhā wā dipti.]

**SUNLIGHT**, *n.* the light of the sun—*Āftāb kī roshni, shu'ā' i āftāb*—*Sūryaprahā, sūrsūn'prakāś, a. in-pervious to the rays of the sun—Jismēn suraj kī kirnēn pāṭh-na-nakēn<sup>h</sup>.*

**SUNRISE**, **SUNRISEING**, *n.* morning, the east—*Subh fajr yā tulū' i āftāb, mushtiq yā sharg*—*Sūryoday wā arunoday, pūrah.*

**SUNSET**, *n.* close of the day, evening the west—*Gurūb i āftāb, shām, magrib yā magrah*—*Sūryāst, sūnjh dimāshesh dimāvasān wā divasavāsān, pachchhim wā pāschimadīā.*

**SUNSHINE**, *n.* the light and heat of the sun, a place where the sun shines, warmth—*Dhūp<sup>h</sup>, wah jagah jahan dhūp payē<sup>h</sup>, گرمی*—*Ghām, wah thaur wā aṭhal jabān ghām āwā, ushūyat.* [Sūrya se | rāśit prakāśmān wā dedīpyamān.]

**SUNSHINE**, **SUNSHINING**, *a.* bright with the sun—*Āftāb se raushan, dhūp se raushan*—*SUN'DER*, *v.* (S.) to separate, to divide, to part; *n.* two, two parts—*'Alāhida k., do pāra k., judī k.; n. dō, do hissē*—*Alag k., do ṭik k. wā phārnā, bilgānā wā prithak-k.; n. dūi, do bhāg.*

**SUNDRY**, *a.* several, more than one—*Bā'ze, chand*—*Kāi ek, do-tin do-chār wā thore-se.*

**SUNDRIES**, *n. pl.* several things—*Bā'zī chṭeñ, chand chṭeñ*—*Kāi ek vastu, thoṛī sī vastu, kāi ek padārth, thore se padārth.*

**SUNG**, *p. t. and p. p. of sing*—*Sing kā māzi-mutlaq aur māzi-ma'tūf 'alai-hi yā f'l-i-ma'tūf*—*Sing kā sāmānyabhūt aur pūrpakriya wā pūrvakālikakriya.*

**SUNK**, *p. t. and p. p. of sink*—*Sink kā māzi-mutlaq aur māzi-ma'tūf 'alai-hi yā f'l-i-ma'tūf*—*Siuk kā sāmānyabhūt aur pūrpakriya wā pūrvakālikakriya.*

**SUP**, *v.* (S. *supan*) to take or drink by mouthfuls, to eat the evening meal; *n.* a mouthful, a small draught—*Suruknā ghūntnā chūsnā yā ghūnt-ghūnt pinā<sup>h</sup>, byārt-k. byālū-k. yā rāt kā khānā khānā<sup>h</sup>; n. ghūnt<sup>h</sup>, suruk<sup>h</sup>.*

**SUPPARE**, *n.* what may be supped—*Jo kuchh surukī jāy yā rāt ko khāyā-jāy<sup>h</sup>.*

**SUPPER**, *n.* the evening meal—*Byārt<sup>h</sup>, biyārti<sup>h</sup>, byālā<sup>h</sup>, rāt kā khānā<sup>h</sup>, 'ushā.*

SŪ'PER-LESS, *a.* wanting supper — *Be-byālū, be-byāri, be-biyāri* — Binā byālū, binā byāri wā biyāri.

SŪ'PER-ABLE, *a.* (L. *super*) that may be overcome or conquered — *Mughūb hone ke qābil, sar liye jāne ke lūq* — Jetavya, paribhavanīya, atikramya, sādhyā.

SŪ'PER-ABUNDANT, *v.* (L. *super, ab, unda*) to be very abundant — *Kasrat se honā, ihtiyāj se ziyāda honā, bahut honā* — Ativipul wā atiprachur honā, atyant karke bahut honā. *bahutāt* — Atibāhulya, ādhikya, atiprachurya, atirikṭatā.

SŪ'PER-ABUNDANCE, *n.* more than enough — *Ihtiyāj se ziyādātī, kasrat, bahutāyat*.

SŪ'PER-ABUNDANT, *a.* being more than enough — *Ihtiyāj se ziyāda, kasrat yā ifrāt se, ziyāda, bahut* — Ativipul, atibāhul, atirikṭ, bahut hi adhik.

SŪ'PER-ABUNDANTLY, *ad.* more than sufficiently — *Barī kasrat yā ifrāt se, nihāyat-ziyādātī se, barī bahutdyut yā bahutāt se* — Atibāhulya wā atiprachurya se. ādhikya wā adhikī se. *[jor-ū. ūpar se jor-d]* — Adhikasañyog k., adhik jorñi.

SŪ'PER-AD, *v.* (L. *super, ad, do*) to add over and above — *Ziyāda k., farz yā fuzūl*.

SŪ'PER-ADDITION, *n.* the act of adding to something, that which is added — *Ziyāda-sizī yā afzūn, jo kuchh jor diya jāyā* — Adhikasañyog, bārṭī wā jo kuchh adhikasañyukt ho.

SŪ'PER-ADVENT, *a.* (L. *super, ad, venio*) coming to increase something — *Kuchh bārṭī ke liye āne w., madad karne yā dene ke liye āne w.* — Kuchh bārṭī ke nimitta āne w., upakār wā sahāyatī karne ke nimitta āne w.

SŪ'PER-ANNUATE, *v.* (L. *super, annus*) to impair or disqualify by age — *Kuhnagī yā pīrī se nā-lūq k., sāl-khurdagī ke bā'is nā-lūq k.* — Būbhāpe se ayogya wā asamarth k., vridhdhatwa ke kāraṇ se ayogya wā asamarth k.

SŪ'PER-ANNUATION, *n.* disqualification by age — *Sāl-khurdagī yā kuhnagī ke bā'is se nā-lūqagat, pīrī yā kuhnagī ke sābēb se nā-qābilitiyat* — Vridhdhatwa ke kāraṇ se ayogyatā, vīrādhāyākhamatā, būbhāpe ke liye ayogyatī.

SŪ'PERB, *a.* (L. *superbus*) grand, splendid, magnificent, pompous, stately — *'Azīm, raunaq-dār, dā' shān, numāishi yā muhtashim, 'umda yā kabīr* — Barā, atisābhan wā atikāntimān, pratāpman wā pratāpī, thāthī wā ādambarī, vibhūtimān aīswaryawān wā prabhāvi.

SŪ'PERBLY, *ad.* in a superb manner — *Jāh-o-jalālī se, 'umdagī se, bā'azamat. bā-shukoh, bā-shaukat, bā-hushmat* — Atisābhā se, pratāp se, satop, ādambar se, thāth se.

SŪ'PER-CARRO, *n.* (L. *super, carrus*) an officer who manages the trade in a merchant ship — *Ek 'uhde-dār jo saūdā-yarī ke juhū: meñ tijarātī kār-o-bār kā intizām kartā hai, chapṭan-dār* — Ek adhikārī jo bānījyanaukā kā kāryānirvāh kartā hai.

SŪ'PER-CÉLESTIAL, *a.* (L. *super, celum*) placed above the firmament — *Āsmān ke ūpar wāqī, falak ke ūpar kā* — Gagānaparisthī, akās ke ūpar sthit wā dharā huā.

SŪ'PER-CILIOUS, *a.* (L. *super, cilium*) haughty, dictatorial, overbearing — *Magrūr, khud-muḍ kashīdār yā khud bīn, mutakabbir* — Ahañkāri, ājñāpak garvī wā nirdēak, ghamāñḍī dūristī wā uddhat. *[se, ghamāñḍī se, dūristīatāpūrvak.*

SŪ'PER-CILIOUSLY, *ad.* haughtily — *Takabbur se, mutakabbirāna, gurūr se* — Ahañkāri SŪ'PER-CILIOUSNESS, *n.* haughtiness — *Qurūr, takabbur* — Ahañkāri, ghamāñḍī, darp, garv.

SŪ'PER-CONCEPTION, *n.* (L. *super, con, captum*) a conception formed after a former conception — *Ek khayāl jo sābiq ke khayāl ke bād ho, pas-andeshī* — Vichār wā bodh jo purv vichār wā bodh se pare ho, uttaravichār, uttarabodh, uttarachintā.

SŪ'PER-CONSEQUENCE, *n.* (L. *super, con, sequor*) remote consequence — *Bā'īd natīja, dūr kā natīja* — Dūramphal, dūr kā phal.

SŪ'PERCRESCENCE, *n.* (L. *super, cresco*) that which grows on another growing thing — *Koi shai jo jamā' yā bārṭī ho us par jo kuchh jamē* — Koi padārth jo jamā' wā ūptā ho us par dūsrī padārth jo ūgai wā jamāi.

SŪ'PER-EMINENT, *a.* (L. *super, emineo*) eminent in a high degree — *Nihāyat 'umda, afzāl, buzurg-tar, bahut hi khūb, aulā-tar, nihāyat 'ālī yā mu'allā* — Atyutkrishṭ, atyuttam, bahut hi barī.

SŪ'PER-EMINENCE SŪ'PER-EMINENCY, *n.* uncommon degree of eminence — *Nihāyat buzurg manzilut qadr yā nām-warī, bartarī, fauqiyat, aulā-tarī* — Atyutkrishṭatā, atyuttamātā.

SŪ'PER-EMINENTLY, *ad.* very eminently — *Nihāyat khūbī 'umdagī yā buzurg se, aulā-tarī bartarī yā fauqiyat se* — Atyutkrishṭatā se, atyuttamātā se, sarvotkrishṭatā se, sarvasreṣṭhatā se.

SŪ'PER-ERO-GATE, *v.* (L. *super, e, rogo*) to do more than duty requires — *Zāidu-l-farz kām k., naḥ yā nafal k., fuzūlī k., istiḥbāb k.* — Kartavyādhikya k., vidhyatīrek k., jītnā chāhiye us se adhik k.

SŪ'PER-ERO-GATION, *n.* performance of more than duty requires — *Zāidu-l-farz kām k., naḥ yā nafal, istiḥbāb, fuzūlī* — Vidhyatīrek, kartavyādhikya, niyamātīrek, atirikṭa-charaṇ.

- SŪ-PER-ĒK'O-GA-TIVE, SŪ-PER-ĒK'O-GA-TO-RY, *a.* performed beyond the demands of duty — *Zāidu-l-farz, zāidu-z-zarūrī, tafāṭī* — Kartavyātīrīkt, vidhyātīrīkt, niyamātīrīkt.
- SŌ-PER-ĒX-ĀLT', *v.* (*L. super, ex, altus*) to exalt to a superior degree — *Nihāyat buland-k. sar-farāz-k. yā tarāqqī-d.* — Bahut hi chāphānā bahānā ūchā-k. unnat-k. wā barī k. [*farāzī, 'urūj, irtifā'* — Atyuchchātā, bari ūchāī.
- SŪ-PER-ĒX-ĀL-TĀ-TION, *n.* elevation above the common degree — *Nihāyat bulandī, sar-*
- SŌ-PER-ĒX-ĀL-LENT, *a.* (*L. super, excello*) excellent in an uncommon degree — *Nihāyat kh-ā. afzāl, aulā-tar, bahut nafīs, fāiq* — Atyutkrīshṭ, atyuttam, sarvotkrīshṭ, sarvottam, sarvasreshṭh.
- SŌ-PER-EX CRĒSCENCE, *n.* (*L. super, ex, cresco*) something superfluously growing — *Kuchh zāid jamne w.* — Kuchh adhik jamne w. wā ugne w.
- SŌ-PER-FĒ-TATE, SŪ-PER-FĒ-TE', *v.* (*L. super, fetus*) to conceive after a prior conception — *Khagāl-i-sāni k.* — Uttaravichār k., uttarachintī k.
- SŪ-PER-FĒ-TĀ-TION, *n.* a second conception — *Khagāl-i-sāni* — Uttarachintī, uttaravichār
- SŌ-PER-FĒ-CE, SŪ-PER-FĒ-CE-S, *n.* (*L. super, facies*) outside, surface — *Zāhir sūrat yā bīhārī-taraf, sūth* — Vahirbhāg wā bāhārī-bhāg, uparīsthabhāg.
- SŪ-PER-FĒ-CHAL, *a.* being on the surface, shallow — *Sūthī, nī-amṭq yā khām* — Bāharī vāhya vāhik vāhīstha vāhīrbhāgasth wā prīsthashṭh. ūthlā ūthlā chhīchhlā uparānīchhlā alp wā kachhlā. [*Vāhīsthatā, vāhīrbhāgasthatā, prīsthashṭhatwa.*
- SŪ-PER-FĒ-CHĀL-ITY, *n.* the state of being superficial — *Khāmī, ūthlāī*, uparānīchhlāī
- SŪ-PER-FĒ-CHĀL-ITY, *ad.* on the surface — *Bāharī, ūparī, zāhīran, bāharī taraf meṇ* — Vāhīrbhāg meṇ, uparīsthabhāg meṇ. [*kachhlāī, khāmī.*
- SŪ-PER-FĒ-CHĀL-NESS, *n.* shallowness — *Ūthlāī, uparānīchhlāī, chhīchhlāī, ochhlāī*
- SŌ-PER-FINE', *a.* (*L. super, Fr. fin*) very or most fine — *Nihāyat 'unda, nihāyat khūb, bahut afzāl yā fāiq, nihāy t mīhān, bārīk se bārīk. mīhīn se mīhīn, aulā-tar* — Atīśul-shmā, bahut patlī, patle se patlī, atyuttam, atyutkrīshṭ.
- SŪ-PER-FLU-OUS, *a.* (*L. super, fluo*) more than enough, unnecessary — *Zāidu-l-īhtiyāj zāid fāzīl yā afzāl, fāzīl na zarūr yā lā-zarūrī* — Prayojanātīrīkt ubārū wā adhik, avāśyakātīrīkt nīshprayojan wā anarthak.
- SŪ-PER-FLU-ENCE, *n.* more than is necessary — *Zāidu-l-zarūrī, zāidu-l-īhtiyājī, ifrāt, kar-rat, ziyādātī, bahutiyāt yā bahutāt* — Prayojanātīrīktātī, prayojanātīrek, atīrīktātī, adhikya, adhikāī.
- SŪ-PER-FLU-TANT, *a.* floating above — *Ūpar tairne w., ūpar tairī hū yā utīrātā-huā*
- SŪ-PER-FLU-TANCE, *n.* the act of floating above — *Ūpar tairnā, tairnā, tairāw*
- SŪ-PER-FLU-ITY, *n.* more than enough, excess — *Zāidu-l-īhtiyājī yā īhtiyāj se ziyādātī, kasrat ifrāt yā fāt* — Prayojanātīrek wā atīpulātī, bahutīyāt bahutāt atībahulya adhikāī wā ādhikya.
- SŪ-PER-FLU-X, *n.* what is more than is wanted — *Zāidu-l-īhtiyāj shai, zāid fāzīl yā af-zāl shai* — Avāśyakātīrīktajadārīth, prayojanātīrīktavastu, adhikārī.
- SŪ-PER-FŌ-LI-ĀTION, *n.* (*L. super, folium*) excess of foliation — *Puttiyōn kī bahutā-gat yā bahutāt*
- SŪ-PER-HŪ-MAN, *a.* (*L. super, homo*) being above or beyond what is human — *Fau-qu-l-insāniyat yā fauqu-l-insāniyat* — Atimānush, mānushātīg, j-nātīg, purushātīg, ajanurush.
- SŪ-PER-IN-CŪMBENT, *a.* (*L. super, in, cumlo*) lying on something else — *Bālāt, kī-sī aur chiz ke ūpar rahne w., kīśī aur shai ke ūpar parā rahne w.* — Uparīstha, uparī-vartī. [*kar jorā*
- SŪ-PER-IN-DŪC'E', *v.* (*L. super, in, duco*) to bring in as an addition — *Lā-milānā*, lā-
- SŪ-PER-IN-DŪC-TION, *n.* the act of superinducing — *Lā-milānā*
- SŪ-PER-IN-SPECT', *v.* (*L. super, in, spectrum*) to overlook, to oversee — *Nigāh-k, tā-kīd nāzūr yā īhtīmān k.* — Dekhnā, kāryadarśan-k. wā ūpar se avalokan-k.
- SŪ-PER-IN-TEND', *v.* (*L. super, in, tendo*) to take charge with authority — *Nazārat k., nigāh-bānī k., sar-dārī k., sarbarāhī k., tauliyāt k.* — Adhyakshatī k., kāryavek-shan k., adhyakshī h., ūpar se dekhnā.
- SŪ-PER-IN-TEN'DENCE, SŪ-PER-IN-TEN'DEN-CEY, *n.* the act of superintending — *Nazārat, nigāh-bānī, sar-dārī, sarbarāhī, tauliyāt, surkobi* — Adhyakshatī, adhikār, adhīshṭhātī-trīwa, kāryādhisatī, kāryāvekshan, kāryadarśan.
- SŪ-PER-IN-TEN'DENT, *n.* one who overlooks others; *a.* overlooking with authority — *Nāzīr, surkobi, sar-dār, muhtamīm, dīroga, nigāh-bān, nigāh-rāh, sar-ba-rūh-kār, mīr-sām-in*; *a.* *nigāh-bān, nāzīr, nigāh-bānī yā nigāh-bānī k. w.* — Adhyaksh, adhīś, adhikārī; *a.* adhikārī, adhikārayukt.
- SŪ-PĒ-RI-OR, *a.* (*L.*) higher, greater, preferable; *n.* one who is above another — *Bālā-tar bārtar yā ā-lā, buzurg-tar ā'am yā akbar, aulā-tar gālīh zāid bīh-tar yā fāiq*; *n.* *buzurg, wālī* — Adhik ūchā uparīstha wā ūrdhdwa, barā wā jethā, utkrīshṭ vīśīshṭ uttamatar wā vāśīstha; *n.* jethā, śreshṭh, jyeshṭh.
- SŪ-PĒ-RI-ŌR-ITY, *n.* the state of being superior — *Buzurgī, bālāt, bārtarī, tafāṭī, tafaw-*

*suq, saqat, fauq, fauqiyat, awwaltyat* — Barāi, śreshthatā, jethāi, jyeshthatā, utkrish-tatā, pradhnatā, prādhnīya, varishthatā, prābalya, adhikāi, utkarsh, pradhnatā.

**SUPERLATIVE**, *a.* (L. *super, latum*) highest in degree, supreme, implying or ex-pressing the highest degree — *Afāl, a'la sadr yī aulā, ism-i-tafzīl sign-i tafzīl yā sign-i mubālaga zāhir k. w.* — Param, atyant atīśay wā sab se barā, atīśayārthavāchak wā param ivadhivāchak.

[tyant, atīśay karke, param.]  
**SUPERLATIVE LY, ad.** in the highest degree — *Afzalan, hadd se ziyāda, fāzilān* — **SUPERLATION**, *n.* exaltation beyond the truth — *Nihāyat mubālaga, hadd se ziyāda mubālaga* — Barā barhāw wā barhāwā.

**SUPERLUNAR**, **SUPERLUNARY**, *a.* (L. *super, luna*) above the moon — *Chānd ke ūpar kī<sup>b</sup>, bīlā-i-qamar* — Chandroparisth, gaganoparisth.

**SUPERLUNAL**, *a.* (L. *super*) being in a higher place, relating to things above — *Bālā-tar, fulakī yī āsmānī* — Uparisth, nabhasiya antariśha wā gaganasambandhi.

**SUPERNATANT**, *a.* (L. *super, nato*) swimming above, floating on the surface — *Ūpar tairne w<sup>b</sup>, tīrne w. yī ūpar bahne w<sup>b</sup>.*

**SUPERNATION**, *n.* the act of floating on the surface — *Ūpar tairnā yī tairnā<sup>b</sup>.*

**SUPERNATURAL**, *a.* (L. *super, natu-n*) being above the powers of nature — *Fauqul-ādāt, fauqul-insāniyat, fauqul-makh'lūqāt* — Mānushāsīdhyā, mānavasīdhyā, alau-kik, adbhut.

**SUPERNATURALLY**, *ad.* in a manner above the powers of nature — *Fauqul-ādatan, fauqul-insāniyat taur se, fauqul-ādāt se* — Alaukikaprakār se, adbhutaritī se, sānsā-rik ritī ke ūpar.

**SUPERNUMERARY**, *a.* (L. *super, numerus*) exceeding a stated or usual number; *n.* one above a stated or usual number — *Zāidu-t-tīdād, fāzil, zāid, afzād*; *n.* *zāidu-t-tīdād shukhs, zāidu-t-tīdād shakhs-i-zāid, zāid shakhs* — Niyatasankhyātirikt, sānikhyātirikt; *n.* *niyatasankhyātirikt, niyamātirikt.*

**SUPERPLANT**, *n.* (L. *super, planta*) a plant growing above another plant — *Ek pau-dhā jo diare paraudhe par jantā hai yā uylā-hai<sup>b</sup>.*

**SUPERPLUSAGE**, *n.* (L. *super, plus*) something more than enough — *Fāltūshai, koī shai jo kasrat yā ifrāt se ho* — Koī parārth jo atīśay karke ho, koī vastu jo bahut-hī ho. [ta'rif k. — Atīprasānsa k., atīśay karke barāi wā stuti k.]

**SUPERPRAISE**, *v.* (L. *super, pretium*) to praise beyond measure — *Hadd se ziyāda*

**SUPERPROPORTION**, *n.* (L. *super, pro, portio*) overplus of proportion — *Andāze ki beshī yā ziyādātī, arba-i-mutanāsiba ki beshī yā ziyādātī* — Parimān ki adhi-kāi wā ādhikya, parimān ki bachtī wā bahtī.

**SUPERPURGATION**, *n.* (L. *super, purgo*) more purgation than enough — *Hadd se ziyāda pak-sīzī yā sīf-sāzī* — Atīśuddhi, atīśodhan.

**SUPERREFLECTION**, *n.* (L. *super, re, flectum*) reflection of an image reflected — *Makās shai kī ā'aks* — Prativimbī parārth kī prativimb wā ābhās.

**SUPERSALENCY**, *n.* (L. *super, salto*) the act of leaping on any thing — *Kisī chiz par kīdnā* — Kisī parārth par kūdnā wā uchhalnā. [likhnā<sup>b</sup>, sar-nama likhnā.]

**SUPERSCRIBE**, *v.* (L. *super, scribo*) to write on the top or outside — *Ūpar yā bahar*

**SUPERSCRIPTION**, *n.* the act of superscribing, a writing on the top or outside — *Bālā-narisi, sar-nama* — Ūpar kī likhāwat wā likhāi, uparilekh uparisthalekh wā vahirekh.

**SUPERSECLAR**, *a.* (L. *super, seculum*) being above the world — *Balā-i-dunyā, dunyāwī chitsoī ke ūpar* — Alaukik, asānsīrik, aprāyañchik, asānsāri.

**SUPERSEDE**, *v.* (L. *super, sedeo*) to set above, to set aside, to make void — *Ūpar rakhnā<sup>b</sup>, bar-taraf k. yā kanāre-k., bātīl k.* — Ūpar baithānā, dūr wā alag k., uṭhā-d. vvarth k., wā lop k.]

**SUPERSEDEAS**, *n.* (L. *a*) a writ to stay proceedings — *Mugaddama kī kār-rawāt multawī rakhne ke liye parwana yā hukm-nama* — Arthavād kī kriyā rokne ke nimitta ājñāpa-tra.

**SUPERSERVICEABLE**, *a.* (L. *super, servio*) doing more than is required — *Zāidu-l-farz, farz se ziyāda k. w.* — Jitnā chāhiye us se adhik k. w., kartavyatirikt.

**SUPERSTITION**, *n.* (L. *super, sto*) religious belief or practice not sanctioned by the Scriptures, false religion — *Dīn-i-bītīl yā 'ibādat-i-bātīl, imān-i-bātīl yā bītīl mashab*

— Asāstriyabhakti avidhāraddhā wā avaidhakriyā, mithyādharm wā anyathādharm.

**SUPERSTITION-IST**, *n.* one given to superstition — *Ahl-i-dīn-i-bātīl, sahib-i-imān-i-bātīl, bātīl-parast* — Mithyādharmī, asatyadharmī, anyathādharmī, avaidhakarmī.

**SUPERSTITIOUS**, *a.* addicted to superstition — *Ahl-i-imān-i-bātīl, sahib-i-dīn-i-bātīl, bātīl-parast* — Mithyādharmī, asatyadharmī, avaidhakarmī, anyathādharmī.

**SUPERSTITIOUSLY**, *ad.* with superstition — *Dīn-i-bātīl se, imān-i-bātīl se* — Mithyādharm se, anyathādharm se, asāstriyabhaktī se. [— Avidhāraddhātva, avaidhakriyāwā.]

**SUPERSTITIOUSNESS**, *n.* the state of being superstitious — *Dīn-i-bātīl yā bātīl-parastī*  
**SUPERSTRAIN**, *v.* (L. *super, stringo*) to strain or stretch too far — *Bahut hī khtchnā yā tānnā<sup>b</sup>, daupr-mānnā<sup>b</sup>.*

**SÜ-PER-STRÜCT'**, *v.* (L. *super, str. uctum*) to build upon any thing—*Úpar banáná<sup>h</sup>*, *úpar tá'mír k.*—*Úpar* nirmán k., *úpar* uṭhina.

**SÜ-PER-STRÜCTION**, *n.* an edifice built on something else—*Úpar kī'imárat*, 'imárat-i-bála, 'imárat jo dīwā chiz par bantī hai—*Úpar ká griha*, griha wá ghar jo anyā kisi vastu par bantā hai. [*banā huā*—Kisi aur par banā huā wá uṭhā huā.]

**SÜ-PER-STRÜCTIVE**, *a.* built on something else—*Úpar banā-huā<sup>h</sup>*, *kisi aur shai par*

**SÜ-PER-STRÜCTURE**, *n.* that which is raised or built on something else—*Úpar kī 'imárat*, *bili-khāna*—Griha wá ghar jo aur kisi par banā rahitā hai, *úpar ká ghar*, *úpar kī ban-wat*. [*bārik*—Atidhūrta, atisukshma.]

**SÜ-PER-SÜBTLE**, *a.* (L. *super, subtilis*) over subtle—*Hudd se zigāda harraf yā*

**SÜ-PER-VA-CÁNE-OUS**, *a.* (L. *super, vaco*) superfluous, unnecessary—*Zāidu-l-ikhtiyā<sup>h</sup>*, *zāid yā afzād*, *nā-arār lā zarūr yā be-fāida*—Prayojanātrikt wá bahut bi adhik, avayakātrikt wá amarthak.

**SÜ-PER-VÉNE**, *v.* (L. *super, venio*) to come upon as something extraneous—*Á-par-nā<sup>h</sup>*, *á'ina<sup>h</sup>*, *úpar-ānā<sup>h</sup>*, *tīd-pirná<sup>h</sup>*, *nāghān dūd*, *nāghān māqē<sup>h</sup> k.*—Akasmāt ānī, achānā, wá achānchak ānī wá hōmī. [*wá úpar se sahī ukt. adhik wá úpari.*]

**SÜ-PER-VÉNI-ENT**, *a.* added, additional—*Milāyā-huā<sup>h</sup>*, *zāid mā'id yā afzād*—Jorā huā

**SÜ-PER-VÉNTION**, *n.* the act of supervening—*Supervene ke mā'ne dekho*—[Supervene ká arth dekho.]

**SÜ-PER-VISE**, *v.* (L. *super, visum*) to overlook, to superintend, to inspect—*Nigāh k.*, *sur-ba-rāhi* ihtimām yā nigāh-bānī k., *nazar-k.*, *yā nazar-andāz-h.*—Dekhnā, adhyaksh-h, adhyakshatv-k. wá karyāvekshān-k., *úpar se dekhnā-bhūhā<sup>h</sup>* kāryādarsan k. ālochan-k. wá ālochan-k.

**SÜ-PER-VISION**, *n.* the act of supervising—*Nigāh-bānī*, *nazar*, *nigāh*, *ihitimām*, *úpar se dekhnā bhūnā<sup>h</sup>*, *sur-ba-rāhi*—Nirīkshān, nirīkshā, ālochan, ālochan, sandarsan, adhyā shatā.

**SÜ-PER-VISOR**, *n.* an overseer, an inspector—*Nāzīr yā nigāh lān*, *dāroga muhtamim sar-bar-ah yā sar-bar-rah-kār*—Upadrashṭī wá adhyaksh, nirīkshak, samīkshak wá kāryādhyaksh. [*h.*, *mār-ke mard<sup>h</sup> k.*]

**SÜ-PER-VIVE**, *v.* (L. *super, vivo*) to outlive—*Pichhe jītā rahnā<sup>h</sup>*, *β-bachnā<sup>h</sup>*, *jān-bar*

**SÜ-PINE**, *a.* (L. *supinus*) lying with the face upwards, careless, indolent—*Utanā<sup>h</sup>*, *be-khabar yā gāfil*, *sust yā k-chāl*—Chit uttānāsāya antachit wá urddhwanukh, asāvadhān, dhūlā āskati wá ālasi. [*parūpavīśesh, bhāvavachanavīśesh.*]

**SÜ-PINE**, *n.* a sort of verbal noun—*Ek qisṁ kō hāsil-masdar yā ism-i-masdar*—Sādhrā-

**SÜ-PIN-ATION**, *n.* the state of being supine—*Utanā h.*, *chit yā antachit h.*

**SÜ-PINE-ITY**, *ad.* carelessly, indolently—*Be-khabarī yā gāfil se, susti yā k-chāl se*—**A-**

**SÄVADHĀNĪ** se, a kat wā ālasya se. [*K-chāl*—Asāvadhānī, āskat wā ālasya.]

**SÜ-PINE-SS**, *n.* carelessness, indolence—*Be-khabarī gāfil yā tagāfil*, *majhōlī susti yā*

**SÜ-PIN-ITY**, *n.* carelessness, indolence—[*Supineness ke mā'ne dekho*]—Supineness ká

arth dekho. [*māthī bitōn se phustānā<sup>h</sup>*.]

**SÜP-PAL-PATION**, *n.* (L. *sub, palpor*) the act of enticing by soft words—*Mithī*

**SÜP-PAL-ATE**, *v.* (L. *sub, Gr. para, sitos*) to flatter, to cajole—*Khashāmād yā*

*tamalluq k.*, *dam-d.*—Lallopatto-k. wá atiprasānsā se santusht-k., phuslānī wá jhānsā-d.

**SÜP-PAL-ASTATION**, *n.* the act of flattering—*Chāplāsi*, *jhānsā<sup>h</sup>*, *tamalluq*, *khash-*

*āmād*—Atiprasānsā se tript k. [*Pādatāsth. pūw ke niche.*]

**SÜP-PED-NE-OUS**, *a.* (L. *sub, pes*) placed under the feet—*Zer i pā*, *pair ke talē<sup>h</sup>*—

**SÜP-PED-I-TATE**, *v.* (L. *sub, pes* ?) to supply—*Muhāigā k.*, *bahām pahunchānā*, *juhā-*

**SÜP-PER**. See **SUP**. [*nā<sup>h</sup>*, *jutānā<sup>h</sup>*, *bharnā<sup>h</sup>*.]

**SÜP-PLANT**, *v.* (L. *sub, planta*) to trip up the heels, to displace by stratagem—*Pair*

*uthā-d.*, *kār-sāzi fann farch hikmat yā fītrat se bar-tarf-k.*—Pānw uṭhā kar girī-d.,

*upāy wā chhalāl se sarkānī nikālne<sup>h</sup>* hātīnā mār-bāithnā wā sarkā-bāithnā.

**SÜP-PLAN-TATION**, *n.* the act of supplanting—[*Supplant jo masdar hai uske mā'ne dekho*]

—[*Supplant jo dhātū hai uskā arth dekho.*]

**SÜP-PLANTER**, *n.* one who supplants—*Pair uthā-kar girāne w.*, *kār-sāzi fann-farch*

*fītrat yā hikmat se bar-tarf yā kānāre k. w.*—Pānw uṭhākar girā d. w., chhalāl

wā upāy se sarkāne w. hātīne w. nikālne w. wā mār-bāithne w.

**SÜP-PLANTING**, *n.* the act of displacing—*Hātīnā<sup>h</sup>*, *sarkānā<sup>h</sup>*.

**SÜP-PLE**, *a.* (Fr. *souple*) pliant, flexible, yielding, soft; *v.* to make or grow pliant—

*Narm*, *dam-dār*, *mutī yā fūrmān-bardār*, *mulāim*; *v. narm k. yā h.*, *dam-dār k. yā*

*h.*, *mutī k. yā h.*—Komal, sunamya sukhanamya namausālī wā lachkilā, dabel wā

anurodhī, mridhu; *v. komal k. wā h.*, *sunamya k. wā h.*, *lachkilā k. wā h.*, *dabel*

*k. wā h.*, *anurodhī k. wā h.*

**SÜP-PLE-NESS**, *n.* pliancy, flexibility, facility—*Narmi*, *dam-dāri* mulāimat yā mulāya-

*mat*, *sukhāt yā āsānīyat*—Komalatā wā mridutā, sunamyatā lachkilāpan wā lachak,

sugamatā wā susādhayatā. [*Nyūnatāpūran, nyūnatādbhāran, uttarakhapd.*]

**SÜP-PLE-MENT**, *n.* (L. *ub, pleo*) an addition to supply defects—*Tatīmna*, *zāmīna*—

**SŪP-PLĒ-MĒNT'AL.** **SŪP-PLĒ-MĒNT'A-RY,** *a.* added to supply what is wanted—*Tatimma-paivand*—*Nyúnatápúrak*, *nyúnatábharak*.

**SŪP'PLE-TO-RY,** *a.* supplying deficiencies; *n.* that which supplies deficiencies—*Nugsán yá 'aib púra k. w., nags yá nugs púra k. w., tatimma-paivand, zamina-mansúb*; *n.* *tatimma, zamina, jo shai kisí nags yá nags ko púra kare*—*Nyúnatápúrak*, *nyúnatábharak*; *n.* *nyúnatápúrak, nyúnatábharaṇ, jo kuchh kisí nyúnatá ko purí karai*.

**SŪP'PLI-ANT,** *a.* (*L. sub, plico*) entreating, beseeching; *n.* an humble petitioner—*Niyázi niyáz-mand yá multají, multanis 'arz-ḡar yá dārkhwist-kun*; *n.* *multanis, multají, mand-khwāh, nihāyat lajājat-o-inkisāri se iltimās yá istid'ā k. w.*—*Prārthak, bari dinatā se māñgne-w. bintí-k. w. wā chiraurí-k. w.*; *n.* *prārthak, ghlighiyāú, girgirāne w., saraṇārthí, saraṇāgat, bari dinatā se bintí wā chiraurí k. w.*

**SŪP'PLI-ANT LY,** *ad.* in a suppliant manner—*Niyáz-mand se, iltimās se, inkisāri yá khāk-sāri se, ḡarhí yá 'ājiz se*—*Dinatápúrvak, kritāñjalivat, háth jorkar*.

**SŪP'PLI-CATE,** *v.* to implore, to entreat—*Iltimās k., istid'ā yá minnat k.*—*Prārthanā k., bari dinatā se wā háth jorkar māñgnā chiraurí-k. wā bintí-k.*

**SŪP'PLICANT,** *n.* one who entreats—*Multanis, multají [suppliant ke ma'ne dekho]*—*Prārthak [suppliant ka arth de' ho.]*

**SŪP'PLIC-ATION,** *n.* entreaty, petition—*Iltimās yá iltijā, istid'ā niyáz 'arz dārkhwāst dā'ā yá minnat*—*Prārthanā, yāchnā bintí wā chiraurí.* [Prārthanāmay.]

**SŪP'PLIC-ATORY,** *a.* containing supplication—*Iltimās-amez, iltijā-amez, niyáz-amez*—**SUP'PLY,** *v.* (*L. sub, pleo*) to fill up, to afford, to furnish; *n.* relief of want, sufficiency for want—*Ma'mūr k., bahkshnā, sar-ba-rāh-k. murattā'k. yá khabar-girí k.; n.* *rusad, āmad ma'mūr yá rafāhiyat*—*Bharnā bhartí-k. wā pūrā-k., denā, jutānā juhānā wā pahunchānā*; *n.* *pūrā wā bhartí, khep jutāw sambhā wā juhāw.*

**SUP'PLIAL,** *n.* the act of supplying—*Bharnā<sup>h</sup>, bhartí<sup>h</sup>, pūrā k.<sup>h</sup>, jutāw<sup>h</sup>, khep<sup>h</sup>, rasad, āmad, juhāw<sup>h</sup>*—*Sambhāri.* [sthāyitwa, chirasthāyitwa.]

**SUP'PLIANCE,** *n.* continuance—*Pāc-dārī, der-pāi, sābit gadamī, mudāwamat*—*Shīratā,*

**SUP'PLIER,** *n.* one who supplies—*Muḥaiyā k. w., sar-ba-rāh yá sar-ba-rāh-kār, ma'mūr k. w., baham-pahunchāne w., juhāne w<sup>h</sup>, jutāne w<sup>h</sup>, pūrā k. w<sup>h</sup>, bhartí k. w<sup>h</sup>, dene w<sup>h</sup>.*

**SUP'PORT,** *v.* (*L. sub, porto*) to sustain, to uphold, to bear, to endure, to maintain; *n.* the act of sustaining, prop. maintenance, subsistence—*Pushtí k., sañbhālā<sup>h</sup>, bar-dāshṭ k., anḡeṇā yá tahammul k., parmarish k.; n.* *taqwiyyat yá pushtí-bān, pushtí pushtí yá istāṭa, rizq qū yá rozī, parwarish yá khabar-girí*—*Thāñbhā wā dharā, utthūnā tekūnā wā sahrā-d., sāhnā wā sahan k., bhognā, pāñā poshan-k. wā bharan k.; n.* *ālamban avalamban wā upastambhan, thūnī tek thek sahrā wā kham-bhā, ādhar āsray wā ālamb, upajivikā jivikā jivanopāy wā jivasādhān.*

**SUP'PORTABLE,** *a.* that may be supported—*Tahammul pazir, mumkinu-l-bardāshṭ, qābil-i-bardāshṭ, sañbhāle jāne ke liq, bardāshṭanī*—*Sahāniyā, sahya, sañbhāle jāne ke yogya.*

**SUP'PORTABLENESS,** *n.* state of being tolerable—*Tahammul-pazirī, imkān-i-bardāshṭ, qābilīyat-i-bardāshṭ, sañbhāle jāne ke liqāyat*—*Sahāniyatā, sahyaṭī, sañbhāle jāne ke yogyātī.* [parwarish yá khabar-girī.]

**SUP'PORTANCE,** **SUP'POR-TĀ'TION,** *n.* maintenance, support—*Taqwiyyat rizq yā rozī,*

**SUP'PORTER,** *n.* one that supports—*Pushtí-bān, dast-gir, jān'ā-dār, pachchhī<sup>h</sup>, sañbhāl-ne w<sup>h</sup>*—*Dhārak, ālambī, upastambhak, ālambakārī, poshak, upastambhakārī.*

**SUP'PORTFUL,** *a.* abounding with support—*Pur-taqwiyyat, pur-rizq, pur-rozī*—*Ādhārapūrn, upajivikāpūrn, sambhārapūrn.*

**SUP'PORTLESS,** *a.* having no support—*Be-rizq, be-rozī, be-taqwiyyat, be-pushtí, be-dast-gir*—*Ādhāraharhit, āsrayarahit, ālambanāsūnya, poshapanāsūnya, upajivanarahit, binā tek kī, sañstambh-māsūnya.* [dekho.]

**SUP'PORTMENT,** *n.* that which supports—[*Support ke ma'ne dekho*]—[*Support kā arth*

**SUP'POSE,** *v.* (*L. sub, posita*) to lay down without proof, to admit without proof, to imagine; *n.* position without proof—*Ba gair-i-subūt yá bilā-subūt hayān k., farz-k. yá ba-gair-i-subūt mīn lenā, qiyās-k. khayāl-k. yá tasawwur-k.; n.* *bilā subūt kā dā'wā yā masla, khayāl, qiyās*—*Binā pramāñ sañsthāpan k., mīn-lenā wā binā pramāñ sāḡkār k., anumān-k., kalpanā-k. wā bhāvanā-k.; n.* *anumān, kalpanā.*

**SUP'POSABLE,** *a.* that may be supposed—*Mumkinu-l-khayāl, qiyās-pazir, farz kiye jāne ke liq*—*Mantavya, kalpaniya, bhāvaniya.*

**SUP'POSAL,** *n.* position without proof—*Bilā-subūt kā dā'wā yā masla, qiyās, khayāl*—*Kalpanā, upayās, bhāvanā.* [bhāvanā k. w., kalpanā k. w.]

**SUP'POSER,** *n.* one who supposes—*Khayāl k. w., qiyās k. w., farz k. w.*—*Anumān k. w.,*

**SUP'POSITION,** *n.* position without proof—*Bilā-subūt kā dā'wā yā masla, khayāl, qiyās, tasawwur*—*Anumān, kalpanā, bhāvanā.*

**SUP'POSITIONAL,** *a.* hypothetical—*Qiyāsī, furzī*—*Anumānik, kalpanik, niahpamān.*

**SUP'POSITIONOUS,** *a.* put by trick in place of another, not genuine—*Daḡā-bāzī yā*

*robūh-bāsi se dūstre ki jagah meñ rakkhā gayā, sākhta taqlīdt yā he-asl*—Chhal wā kapāt se dūstre ke sthān meñ dharī gnyā, kritrim kalpit jhūthā wā banauā.

**SUP-POŖ-I-TY'ROUS-LY**, *ad.* by supposition—*Farsan, qiyāsan, khayāl se*—Anumān se, kalpanā se, bhāvanā se.

**SUP-POŖ-I-TIVE**, *a.* implying a supposition; *n.* that which implies supposition—*Qiyās-numā, khayāl zāhir k. v.*; *n.* jo *khayāl zāhir kare, qiyās-numā*—Kalpanāsūchak, bhāvanāsūchak; *n.* kalpanāsūchak, bhāvanāsūchak.

**SUP-POŖ-I-TIVE-LY**, *ad.* upon supposition—*Farsan, qiyāsan*—Anumān se, kalpanā se.

**SUP-POŖ-I-TO-RY**, *n.* a kind of solid clyster—*Lolū<sup>h</sup>, batti<sup>h</sup>, shāfu*.

**SUP-PRESS'**, *v.* (L. *sub, pressum*) to crush, to subdue, to restrain, to conceal—*Dabānā dābnā yā malmēt k<sup>h</sup>, baithāil-d. tornā girānā yā pachhārnā<sup>h</sup>, roknā<sup>h</sup>, chhipānā<sup>h</sup>*.

**SUP-PRESSION**, *n.* the act of suppressing—*Dabāw<sup>h</sup>, chhipāw<sup>h</sup>, ikhāfā, poshidagi, zabt, rok<sup>h</sup>*—Nigrah, nirāp, āvarodh, gopan, aprakāsan. [roknē w<sup>h</sup>.

**SUP-PRESSIVE**, *a.* tending to suppress—*Dabānē w<sup>h</sup>, dabnē w<sup>h</sup>, torne w<sup>h</sup>, chhipānē w<sup>h</sup>*.

**SUP'PU-RATE**, *v.* (L. *sub, pus*) to generate pus or matter, to grow to pus—*Pib-lānā yā pakōnā<sup>h</sup>, pibiyānā yā paknā<sup>h</sup>*. [pakāw yā paknā<sup>h</sup>, pib<sup>h</sup>.

**SUP-PU-RATION**, *n.* the process of suppurating, the matter suppurated—*Pibiyāhat*

**SUP'PU-RATIVE**, *n.* a suppurating medicine—*Pakānē yā pib-lānē-wālī dawā*—Pakānē wālī aushadh, pib-līnē wālī bhesaj.

**SUP-POTE'**, *v.* (L. *sub, puto*) to reckon—*Ginnā<sup>h</sup>, ginti k<sup>h</sup>, shumār k.*

**SUP-PU-TATION**, *n.* reckoning, calculation—*Gintī<sup>h</sup>, shumār yā hisāb*—Gapanā, parisanūkhyān.

**SU-PRA LAP-SA'R-I-AN**, *a.* (L. *supra, lapsum*) antecedent to the fall of man, relating to the Supralapsarians or to their principles; *n.* one who maintains that God had from all eternity decreed the transgression of Adam—*Inān ke irtidād ke pesh-tar kā, un logon ke mutā'alliq yā un logon ke 'aqāid ke mutā'alliq jinkā yāh qaul hai ki Khudā ne amwal se tajwiz kiya thā ki Adam murtadd ho*; *n.* wah shakhs jiskā yāh qaul hai ki Khudā ne amwal se tajwiz kiya thā ki Adam murtadd ho—Manushya ke swadharmatyāg ke pahile kā, un logon kā sambandhī wā un logon ke mat kī vishayak jo yāh mānte hai ki Parameswar ne ādī wā pahile se nirūp rakkhā thā ki Adam swadharmatyāgi ho *n.* wah vyakti jiskā yāh mat hai ki Parameswar ne pahile wā ādī se yāh nirūp rakkhā thā ki Adam swadharmatyāgi ho.

**SU-PRA-MUNDANE**, *a.* (L. *supra, mundus*) being above the world—*Bālā-i dunyā*—Sānsaroparish, prithwī ke ūpar kī. [n-nās—Sāmānya logon ke ūpar kī.

**SU-PRA-VULGAR**, *a.* (L. *supra, vulgar*) being above the vulgar—*Bālā-i-awāmmu*

**SU-PREME'**, *a.* (L. *super*) highest in dignity or authority, most excellent—*A'lā yā sadr. aulī yā nihāyat 'unda*—Sarvapradhān wā sarvoparish, paramottam param wā sarvotkrishh.

**SU-PREM'A-CY**, *n.* state of being supreme—*Awāliyyat, sardāri, fauqiyat, sar-wari, riyā-sat, sadārat*—Pradhānat, pradhānādhipikār, mukhyatā, mukhyādhipikār, prabhutwā, ādhipatyā, nāswaryā. [karke, atīśay karke, nipāt.

**SU-PREME'LY**, *ad.* in the highest degree—*Nihāyat, hudd, bu-karāt*—Param, atyant

**SUR-AD-DITION**, *n.* (L. *super, ad, do*) something added to the name—*Laqab, khitāb, takhallus*—Upapad, upanām, paddhātī wā paddhātī.

**SUR'AL**, *a.* (L. *sura*) pertaining to the calf of the leg—*Pīnrlī kā<sup>h</sup>*.

**SUR'BASE**, *n.* (L. *super, basis*) a border or moulding above the base—*New ke ūpar kā kamīra yā nāb*—New ke ūpar kī kor wā khodwān.

**SUR'BASED**, *a.* having a surbase—*New ke ūpar kā kanāra yā nāb rukhnē w.*—New ke ūpar kī kor wā khodwān rakhnē w. [dā/nā yā chatnī-k<sup>h</sup>.

**SUR'BATE**, *v.* (Fr. *solbati*) to bruise or batter the feet by travel—*Kuchalnā ragur-*

**SUR'CEASE'**, *v.* (L. *super, cessum*) to be at an end, to stop; *n.* cessation, stop—*Ruknā<sup>h</sup>, roknā thamnā yā thaharnā<sup>h</sup>*; *n.* rukāw<sup>h</sup>, rok<sup>h</sup>.

**SUR-CHARGE'**, *v.* (Fr. *sur, charger*) to overload; *n.* an excessive load—*Hadd se ziyā-da bojhā*; *n.* hadd se ziyāda bojh—Atyant karke lādna, atīśay karke lādna; *n.* bahut-hī barī bojhā wā bhār, atibhār, aparimitabhār.

**SUR-CIN'GLE**, *n.* (L. *super. cingo*) a girth, a girle—*Tang. kamar-band*—Peṭī, paṭkī.

**SUR-CIN'GLED**, *a.* girt, bound with a surcingle—*Lapetā-hud yā ghīrā-huā<sup>h</sup>, peṭī yā pat-*

**SUR'CLE**, *n.* (L. *surculus*) a shoot, a twig—*Ankur karīl yā kail<sup>h</sup>, dālt lais yā pal-*

**SUR-CU-LATION**, *n.* the act of pruning—*Kāt-kūt<sup>h</sup>, chhāntā<sup>h</sup>*.

**SUR'COAT**, *n.* (Fr. *sur, cotte*) a short coat worn over the rest of the dress—*Chhoṭī kurtī jo ūpar pahint jātī hai*—Chhoṭī āngarkhī jo ūpar pahint jātī hai.

**SURD**, *a.* (L. *surdus*) deaf, unheard, not expressed by any term—*Bahīrā<sup>h</sup>, nā-shunīda yā gair-i-masma'*, āsam—Badhir, āsunā sārut wā ānākarṇit, karanīgāt wā karanī.

**SURE**, *a.* (L. *securus*) certain, confident, safe, firm; *ad.* certainly—*Yaqīn wāqī'i yā be-sawāl, mu'taqīd yā mu'tamīd, māmūn salāmat mahfūz yā be-khatra, sābit qām yā*



*masht* : *ad. yaqinan, be-shakk, tahqiqan* - Nischiit sthir āvaśyak āvaśyak dhruv wā asandigdhi, driḥṇānīśchay sañśayahiṇ nīśchitaman wā sandeśthin. nirbhay, driḥṇā achal atal wā porhā ; *ad. sach karke, dhruv, āvaśya*.

**SURELY**, *ad.* certainly, without doubt - *Yaqinan tahqiqan alhattu yā fi-l-haqiqat, be-shakk yā be-shubha* - Dhruv sach wā thik thik, nīśchideh wā binā sañśay.

**SURENESS**, *n.* the state of being sure - *Tayaqqun, yaqin* - Nīśchay. asandigdhatā.

**SURETY**, *n.* certainty, safety, security against loss or damage, one bound for another - *Tayaqqun yā yaqin, salāmātī yā amn, zamānat yā zāmīn, zāmīn kaṣīl yā hamīl* - Nīśchay wā asandigdhatā, nirbhayatā bhayābhūtā surakshitatwa wā kuśalatā, binā la-nak wā pratibhāva, pratibhū wā pratiuidhi. [vyatwa, pratinidhitwa.

**SURETYSHIP**, *n.* the state of being surety - *Zāmīnat, kaṣā'at* - Lagnakati, pratibhā-

**SUREFOOTED**, *ad.* not apt to stumble or fall - *Sabit-qadam* - Pāyal. pāl. [laraṅ.

**SURF**, *n.* the swell of the sea which breaks on the shore - *Mawj-i-bahr* - Lahar, lahari,

**SURFACE**, *n.* (1. *super. facies*) the outside - *Sath, safha, rū, bisāt, bāhar*, *qpar* - Pri-sth, prishṭhabhig, vahirbhāg, tal, uparibhāg.

**SURFEIT**, *v.* (1. *super. factum*) to feed to excess, to be fed to excess ; *n.* excess in eating and drinking - *Hadd se ziyāda khilānā yā ser-k.*, *hadd se ziyāda khānā yā ser-k* ; *n.* *ajiran* <sup>h</sup>, *aphrā* <sup>h</sup>, *serī* - Aghwānā chhakkar khilānā aphrānā wā atibhojan se vama-nechehā jamānā, aghānā apharānā chhakkar khilānā wā atibhojan se vama-nechehū h. ; *n.* atīrptī, ajīrṇ, atibhojan se vama-nechehā.

**SURFEITER**, *n.* one who riots, a glutton - *Dhūndhitu machūne w.*, *bisqir khor yā shi-kam parast* - Koldhakarī, khān petū aghorī p-tārthū atyāhārī wā atyantabhojī.

**SURFEITING**, *n.* the act of feeding to excess - *Bisqir-khorī, serī, hadd se ziyāda khilānā* - Atyāhār, atibhojan, atīrptī, atibhojan khilānā wā khānā.

**SURFEITWATER**, *n.* water which cures surfeits - *Ajiran dār karne ke liye pānī* <sup>h</sup>, *jal jis se ajiran dār hotā hai* <sup>h</sup> - Ajirānāsakajal.

**SURGE**, *n.* (1. *surgo*) a large wave, a billow ; *v.* to swell, to rise high - *Barf mauj, barf lahar* <sup>h</sup> ; *v.* *phudā* <sup>h</sup>, *ūchā* <sup>h</sup>, *uthū* <sup>h</sup> - Barf tarāṅ, mahornī argal halorā wā bil-korā. [nirargal wā binā-hill-ore kō, nirvā nistarāṅ wā nirveg.

**SURGELESS**, *a.* without surges, calm - *Be-barf mauj yā be-lahar, sākin* - Tarāṅasūnya

**SURGEY**, *a.* rising in billows - *Pur-mauj, laharān yā hīkron se bhārā huā* <sup>h</sup>, *mauj-dār* - Tarāṅamay, tarāṅawān, vegawān. [fassād - Śāstravāidyā, āstrachikitsak.

**SURGEON**, *n.* (*chirurgon*) one who cures by manual operation - *Jarrāh, rag-zm*,

**SURGERY**, *n.* the art of healing by manual operation - *Jarrāhī, fassādī* - Astrachikitsa, śāstravāidyak, śāstravāidyakarm.

**SURGICAL**, *a.* pertaining to surgery - *Jarrāhī-mansūb, mutā'alliq-i-fassādī* - Astrachikitsāmbandhī, śāst. avāidyakarmasambandhī.

**SURLY**, *a.* (*S. sur*) rough, uncivil, morose - *Karakht talh tursh yā sakht, be-muraw-wat yā bad khūb, tursh-rū tursh-mizāj durusht yā nī khush* - Kathor karā nishṭhur wā asisht, asabhyā ku-īl wā avin't. karkās wā vakraswabdhiv.

**SURLY**, *ad.* in a surly manner - *Talh se, tursh-rū se, tursh-mizāj se, durushtī se, karakhtāgi se* - Karkasatā se, kuśilatā se, kathoratā wā nishṭhuratā se, asishṭatā wā asabhyatā se.

**SURLINESS**, *n.* moroseness, crabbedness - *Talh rī yā tursh mizāj, tursh-rī durusht-straṭī yā karakhtāgi* - Karkasatā, vakrasṭhātī kuśilatā kathoratā wā nishṭhuratā.

**SURLY**, *n.* a morose person - *Tursh-rū talh-rū tursh-mizāj yā karakht shakhs* - Karkās wā vakrasṭh vyaṭtī, kuśīl jan.

**SURMISE**, *v.* (1. *super. misum*) to suspect, to imagine ; *n.* suspicion - *Shakk k. yā shubha-rakhnā, khayāl qiyās yā tasawwur k. w.* - Śaukī āśaukī wā sañśay k. w., kalpanā anuman āṭkal wā bhāvānā k. ; *n.* āśaukī, āṭkal, kutark, vitark.

**SURMISER**, *n.* one who surmises - *Shakk k. w., shubha rakhnē w., khayāl qiyās yā tasawwur k. w.* - Śaukī āśaukī wā sañśay k. w., kalpanā k. w., anuman k. w., āṭkal k. w.

**SURMOUNT**, *v.* (1. *super. mons*) to rise above, to overcome, to surpass - [*par chahna yā uthnā* <sup>h</sup>, *sur-k. magtib-k. qālib-h. hall-k. tai k. yā furo-k., ziyāda-h. sahqat-k. sahqat-le-jānā yā pesh-qadam h.* - Ūpar jānā, jay-k. parist-k. kāṇā tor-dānī mārānā wā jītnā, pichhe-dānī saras-h. āge-jānā āge-h. pīr k. adhik-h. wā barh-chalānā.

**SURMOUNTABLE**, *a.* that may be overcome - *Hall pazir, magtib hone ke qābil, tai hall yā furo kiye jāne ke laiq* - Atikramāyīya, atikramya, adhigamya, katne wā pichhe parne ke yogya.

**SURNAME**, *n.* (1. *super. S. vama*) an additional name, a family name ; *v.* to call by an additional name - *Laqab yā takhallus, khitāb-i-khāndān* ; *v.* *mudlaqqab-k., laqab yā takhallus d., laqab yā takhallus se pukārānā* - Upanām paddhati wā paddhati, kulānām ; *v.* *upanāmavīśisht k., upanām d., upanām rakhnā*.

**SURPASS**, *v.* (1. *super. passum*) to go beyond, to excel, to exceed - *Āge-jānā yā*

*āge-k<sup>b</sup>, 'sabqat-le-jānā pesh-qadam-k. yā tarīk-rakhnā, siyāda-k.* — Pīche-dālnā barh-chālnā pūr-jām wā pūr-h., saras āreshth utkriśh charhatā wā barhiyā h., adlik-h. wā ba-huā. [kamāl — Ātyutkriśh, atyut-m.]

**SUR-PĀSS'ING**, *p. a.* excellent in a high degree — *Nihāyat 'umda yā khūb, āfzal, fāiq*, **SUR'PLICE**, *n.* (L. *super, pellis*) a white garment which the clergy of some denominations wear during their ministrations — *Ek taur kā safaid libās jo pādī log pahīne hai* — Purohitōn kī sukla paridhān, purohitōn kī dhauk āngarkhā.

**SUR'PLICED**, *a.* wearing a surplice — *Safaid-libās-posh* — Dhauā vastra pahīne hue, sukla paridhān pahīne hue.

**SUR'PLICE FEES**, *n. pl.* fees paid to the clergy — *Miknat-āna rusiēm yā ajūra jo pādī-yon ko diyā jāti hai* — Pāritoshik jo purohitōn ko diyā jāti hai.

**SUR'PLUS**, **SUR'PLUS-AGE**, *n.* (L. *super, plus*) what remains, excess above what is wanted — *Dāyī yā baqīya, beśhī fūzil fūltū yā ziyādatt* — Baclitī wā uchchhishh, parabhāg adhikabliag wā larhtī.

**SUR-PRISE'**, *v.* (Fr. *sur, pris*) to take unawares, to come or fall upon suddenly and unexpectedly, to strike with wonder, to confuse; *n.* the act of taking unawares, the emotion excited by any thing sudden and unexpected — *Be-khabar-lenī, yak-ba-yak pahunchnā yī girnā, mutā'ajīb yā hairāt k., pureshīn yā mustarīb k.; n.* *be-khabar lenā, tā'ajīb talaiyūr 'ajab yā hairāt* — Ek-ekī lenā, aclānak girnā wā akasmāt tūnā, chamatkrit wā vismayākul k., ghabrā-d. wā vyākul-k.; *n.* akasmāt lenā wā ek-ekī lenā, vismay chamatkrit wā ācharya.

**SUR-PRIS'AL**, *n.* the act of surprising — *Yak-ba-yak lenā, be-khabar lenā yā girnā, mustarīb k., mutā'ajīb k.* — Ek-ekī lenā, aclānak girnā wā akasmāt tūnā, chamatkrit wā vismayākul k., ghabrā-d., vyākul k.

**SUR-PRIS'ING**, *p. a.* exciting surprise, extraordinary, wonderful — *Hairāt-angez, nādir, 'ajīb yā 'ajab* — Vismayajanak wā vismayākarak, anūthā wā anokhā, adbhut wā chamatkrit. [jānaktā se, vismayākarakatwa se, jisuen āscharyya ho.]

**SUR-PRIS'ING-LY**, *ad.* in a surprising manner — *'Ajīb taur se, hairāt āngē se* — Vismaya-**SUR-RÉN'DER**, *v.* (L. *super, re, do*) to yield, to deliver up; *n.* the act of yielding — *Mutī h., sipurd-k. zimma-k. hawāla-k. yā tufiiz k.; n.* *itā ut, tufiiz, hawāla, sipurd* — Adhīn wā yāsībhat h., saūpnā denā wā parityūg-k.; *n.* adhīnatā, vāsātī, saūpn, saūpnā, tyāg, parityūg, utsarg. [render jo saūpnā hai uskā arth dekho].

**SUR-RÉN'DR**, *n.* the act of yielding — [*Surrender jo ism hai uske m'ne dekho*] — [*SUR-SUR-REPT'ION*, *n.* (L. *sub, raptum*) the act of getting by stealth, sudden invasion — *Khufiyatān yā fareb se hāsīl k., naghān tākt yurīsh yā hamlā* — Chhal se wā chori se pāna, āksmik ākrāmān. [chorī se kiya huā.]

**SUR-REPT'IOUS**, *a.* done by stealth or fraud — *Marrūg, fareb se kiya huā* — Chhal wā **SUR-REPT'IOUS-LY**, *ad.* by stealth, by fraud — *Chori se, fareb se* — Chupke se wā chupchāp, chhal wā kapaṭ se.

**SUR-RO-GATE**, *v.* (L. *sub, rogo*) to put in the place of another; *n.* a deputy, a delegate — *Dāre kī jagah meñ rakhnā<sup>b</sup>; n.* *nāib, gumāshā wakīl yā pesh-kār* — *n.* Pratinidhī, niyogī pratipurush wā pratibhī.

**SUR-RO-GĀ'TION**, *n.* the act of putting in another's place — *Dāre kī jagah meñ rakhnā<sup>b</sup>.*

**SUR-RÓUND**, *v.* (Fr. *sur, rond*) to encompass, to environ, to inclose on all sides — *Thātū k., nargū k., mukāsara k. yā gird k.* — Gherñā, rūndhnā gher lenā wā gūnsnā, chaudi chahūndī wā chārōñ or-se chhehknā. [pahīne kī āngarkhā.]

**SUR-TOUT**, *sur tūt*, *n.* (Fr.) an upper coat — *Bārāñi-kurtī, bārāñi* — Uttariya, upar ke

**SUR-VENE'**, *v.* (L. *super, venio*) to come as an addition — *Āchānak yā āchāñchak ā-pā-nā<sup>b</sup>, ā-jānā<sup>b</sup>, ūpur se ā-parnā yā ā-jānā<sup>b</sup>.*

**SUR-VĒY'**, *v.* (L. *super, video*) to view, to inspect, to examine, to measure — *Nazar k., nigāh k., imtīhān k. yā ba-gaur tajwiz-k., jurīb-kashī-k. masāhat-k. yā jurīb-chālānā* — Dekhnā, nīrakhnā avalokan-k. wā nīrīkshā-k., parīkshā-k. wā jāñchnā, māpnā māpnā rāsī-chālāñ wī latthā-chālāñ.

**SUR-VĒY**, *n.* view, examination, mensuration — *Nazar yā nigāh, imtīhān, paimāish jurīb-kashī yā masāhat* — Avalokan wā nīrīkshāñ, parīkshā, mīp wā nāp.

**SUR-VĒY'AL**, *n.* the act of surveying — *Nazar, imtīhān, paimāish, jurīb-kashī* — Avalokan, nīrīkshāñ, parīkshā.

**SUR-VĒY'ING**, *n.* the act of measuring land — *Jurīb-kashī, paimāish-i-zamīn, masāhat* — Bhūmāpān, bhūmīmāpān, rāsī chālāñ, latthā chālāñ.

**SUR-VĒY'OR**, *n.* one who surveys — *Jurīb-kashī, nāzīr, nigāh-bān, nazar yā nigāh k. w., imtīhān k. w.* — Bhūmāpān, māpnē w., nāpnē w., rāsī wā latthā chālāñē w., nīrīkshā, parīkshā, dekhne w.

**SUR-VĒW'**, *v.* to overlook; *n.* survey — *Nigāh k., nazar k.; n.* *nigāh, nazar* — Dekhnā, avalokan k., nīrakhnā; *n.* avalokan, nīrīkshā, nīrīkshāñ.

**SUR-VĒE'**, *v.* to look over — *Dekhnā<sup>b</sup>, nigāh k., nazar k.* — Dekh-jāñā, avalokan-k., nīrakhnā, nīrīkshā-k.

**SUR-VIVE'**, *v.* (L. *super, vivo*) to live after the death of another, to remain alive—*Ji-bachnā yā dāsre ke marne ke piche jinā<sup>h</sup>, jita-rahnā<sup>h</sup>*—Anyamaranottar jinā, uttarajivi h. [—[Survive kā arth dekho.]

**SUR-VIV'AL**, **SUR-VIV'ANCE**, *n.* the state of outliving another—[*Survive ke ma'ne dekho*]

**SUR-VIV'ER**, **SUR-VIV'OR**, *n.* one who outlives another—*Ji-bachne w<sup>h</sup>, jita-rahne w<sup>h</sup>, pas-zinda, dāsre ke marne ke piche jita rahne w<sup>h</sup>*—Anyottarajivi, paramaranottarajivi, parottarajivi.

**SUR-VIV'ER-SHIP**, **SUR-VIV'OR-SHIP**, *n.* the state of outliving another—*Pas-zindagi, dāsre ke marne ke piche jita rahnā<sup>h</sup>*—Paramaranottarajivan, anyottarajivan.

**SUS-CEPT'IBLE**, *a.* (L. *sub, capio*) capable of admitting, capable of impression—*Akhi- gā qabul karu ke liye, muldim yā mutakammil*—Grāhik grāhi grahapaśil wā grahanaksham, gamaniya wā komal.

**SUS-CEPT'IBILITY**, *n.* the quality of admitting—*Akhi, taqabbul, ist'idād*—Grahanaśīlā, grahanakshamatā, grahapaśakti, grāhakatwā, vedanapitratā.

**SUS-CEPT'ION**, *n.* the act of taking—*Levā<sup>h</sup>, a'hi*—Grahān. [grahanaksham.

**SUS-CEPT'IVE**, *a.* capable of admitting—*Akhi, qabul k. w.*—Grāhik, grāhi, grahapaśil

**SUS-CEPT'IVITY**, *n.* capability of admitting—*Taqabbul, akhi, ist'idād*—Grahanaśīlā, grahanakshamatā, grahanapakti, grāhakatwā. [Vyavasyi, ārambhak.

**SUS-CEPT'OR**, *n.* one who undertakes—*Qabul k. w., bira uthāw w<sup>h</sup>, hāth lagāne w<sup>h</sup>*—

**SUS-CEPT'ENT**, *a.* receiving, admitting; *n.* one who receives or admits—*Akhi, qabul k. w.; n. akhi, qabul k. w.*—Grāhik, grāhi grahapaśil wā grahanaksham; *n.* grāhik, SCS'CI-TATE, *v.* (L. *sub, cito*) to rouse—*Jagmā<sup>h</sup>, uthāw<sup>h</sup>*. [grāhi.

**SUS-CITATION**, *n.* the act of rousing—*Jagmā<sup>h</sup>, uthāw<sup>h</sup>*.

**SUS-PECT'**, *v.* (L. *sub, specio*) to mistrust, to imagine to be guilty, to doubt—*P'itāb yā i'timād na karu, taqar-wār yā qar-wār qipis k. shakk-k. shubha-k. shubha-rakhnā yā bad-gumān-rakhnā*—Viswās na k., qarādhī jinna wā doshi amman-k., sandeh sauk k. w. āsaūk k. [hume ke tar se - Avi-wast saukit wā āsaukit hone ki riti se.

**SUS-PECT'ED-LY**, *ad.* so as to be suspected—*Shakk-angēz se, muttahim yā muhtamil*

**SUS-PECT'ED-NESS**, *n.* state of being suspected—*Shakk-angēz, muttahim hone ki hālat*—Saūkitatwā, avi-wastatā.

**SUS-PECT'ER**, *n.* one who suspects—*Bad-gumān k. w., shubha k. w., shakk k. w., shakk rakhe w., i'timād na k. w., taqar-wār janne w.*—Āsāūsā wā saūkā k. w., sandeh k. w., qarādhī jinne w.

**SUS-PECT'FUL**, *a.* apt to suspect—*Shakkī, wahmī*—Saūkāśil, sandehāśil.

**SUS-PECT'LESS**, *a.* not suspecting, not suspected—*qair-i-shakkī nā-muttahim yā qair-i-muhtamil*—Āsū āśil wā nissandehāśil, āsaūkī nira-saū, it wā niravīswast.

**SUS'PI-CABLE**, *a.* that may be suspected—*Muttahim hone ke qabul, shakk-pazīr, mum-kīn-sh-shubha*—Sandeh kiye jane ke योग्या, ānāyogya.

**SUS'PICION**, *n.* the act of suspecting—*Shakk, shubha, bad-gumānī, wahm, andesha, gumān, waswās, qair i i'timād*—Saūkā, āsaūka, saūśay, avīswās, apratyay.

**SUS'PICIOUS**, *a.* inclined to suspect, indicating suspicion, liable to suspicion—*Shakkī wahmī bad-gumān yā bad-zann, shakk-namā, shakk-āwar yā gumān-āwar*—Saūkāśil saūśayāśil sandehāśil saūśayāli wā avīswāśī. saūkāprakāśak wā sandehadyotak, saūkājarak saūśayājanak saūkāniya wā āsaūkāniya.

**SUS'PICIOUS-LY**, *ad.* so as to raise suspicion—*Shakk-āwarī se, shakk-angēz se, shubha-āwarī se, jismēn shakk patidī ho, wahman*—Saūkājanakatwā se, āsaūkāniyatāpurvak, jismēn sandeh utpanna ho.

**SUS'PICIOUS-NESS**, *n.* tendency to suspicion—*Bad-zannī, bad-gumānī, andesha-nāki, shubha-āwarī, gumān-āwarī*—Saūkājanakatā, saūkāśilitā, āsaūkāniyatā, saūkotpā-dakatwā.

**SUS-PEND'**, *v.* (L. *sub, pendo*) to hang, to make to depend upon, to interrupt, to delay, to defer for a time from any office or privilege—*Lutkāw<sup>h</sup>, mā'allag rukhnā yā awēz k., rokū<sup>h</sup>, der-k. mutawī-rakhnā yā mā'inf-rakhnā, mā'attal-k. mā'attal-rakhnā mā'zūl-k. yā mā'zūl-rakhnā*—Taṅga, hilgāw, atkānā āpā avalambit-karānā khaṇṇ-k. wā vichchhed-k., vilamb-k. wā rokna, kuchh kāl ke nimitta dūr-k. wā alag-rakhnā.

**SUS-PEND'ER**, *n.* one who suspends—[*Suspend jo masdar hai us se ism-i-fā'il ke ma'ne samajh-lo yā ism-i-fā'il bana-lo*]—[*Suspend jo dhitu hai us se kartā kā arth jān-lo*]

**SUS-PENSE'**, *n.* uncertainty, indecision, stop; *a.* held from proceeding, held in doubt—*Shakk yā shubha, hāshabā muzāwab pas-o-pesh yā tazabzah, tawāqquf; a. mā'attal mā'zūl yā mā'allag, muzāwab*—Sandeh saūśay wā ānīśchay, anirpay wā anirdhār, rok wā rukāw; *a.* bādhit, saūśayasth.

**SUS-PEN'SION**, *n.* act of hanging up, act of delaying, temporary cessation, temporary privation of office or privilege—*Lutkāw<sup>h</sup>, tawāqquf ta'iq yā tā'iq, chand roz ke liye rukāw, mā'attal yā mā'zūl*—Taṅgaw wā hilgāw, vilamban wā vilamb, avasān nivrīti wā rok, kuchh kāl ke liye karmānivrīti wā adhikāranivrīti.

SUS-PEN'SIVE, *a.* doubtful, uncertain — *Mashkūk yā muzabab, gair-i-muqarrar* — Sandigdha, anisāhit wā asthir.

SUS-PEN'SORY, *a.* hanging or depending, doubtful — *Mu'allag, mashkūk yā gair-i-muqarrar* — Lambūt avalambūt taṅgā-huī wā laṭkā-huā. sandigdha anisāhit wā asthir.

SUS-PIRE, *v.* (L. *sub, spiro*) to sigh, to breathe — *Āh-márnā āh-bharnā yā hāy-márnā<sup>h</sup>, sāns leuā<sup>h</sup>*. [hāy<sup>h</sup>.

SUS-PERATION, *n.* the act of sighing, a sigh — *Āh-márnā yā āh-bharnā<sup>h</sup>, āh sēna yā*

SUS-PIRED, *a.* wished for, earnestly desired — *Margūb, khwāsta* — Abhiśit wā abhilāshit, akūm-shit wā vāchhit.

SUS-TAIN, *v.* (L. *sus, teneo*) to bear, to uphold, to support, to endure, to maintain; *n.* what sustains — *Bar-disht k., qāim rakhuā, takiga yā pushtī-k., tahammul k., āh sbr k., parwarish k., yā bar-pū k.; n. thānī yā tūmū<sup>h</sup>, khambhā<sup>h</sup>, thek<sup>h</sup>, tek<sup>h</sup>, pāya* — *Sahant wā sahan-k., saibhānt, thānbhūt rokūā wā saharā-d., bhognā khūchhuā khānt wā tātikhā-k., pālne wā ārnā.*

SUS-TAIN'ER, *n.* one who sustains — *Bar-disht f. w., qāim-rakhuē w., takiga yā pushtī k. w., tahammul k. w., parwarish k. w., bar-pū k. w., rozī, pāya, takiga* — *Sahne w., saibhāne w., thānbhne w., rokne w., saharā d. w., bhogne w., pālne w., ādhār, khambhā.*

SUS-TENANCE, *n.* maintenance, support, food — *Parwarish, qāt, gīzā azīqā āzīqā khorāk yā khurāk* — Pratiṭṭidan pālan wā poshaq, jivikā ādhār sūrakshān wā dhārān, āhār āma wā bhojan. [thūmī thūmī ādhār wā khambhā.

SUS-TENANCE, *n.* support, prop — *Parwarish, pushtī* — Pālan wā dhārān, thok tek

SUS-TENATION, *n.* support, maintenance — *Pushtī, parwarish qāt rozī yā rīzq* — *Ār* thūmī thūmī ādhār wā dhām, jivikā upajivikā wā āhār. [kīr banā huā<sup>h</sup>.

SUTILE, *a.* (L. *sub*) done by stitching — *Silāi se banā-huā<sup>h</sup>, sīnc se banā-huā<sup>h</sup>, tūnk-SUTURE, n.* a manner of sewing wounds, the seam or joint which unites the bones of the skull — *Sīman sil i jo yā tūnkī<sup>h</sup>, khopri kī jo<sup>h</sup>.*

SUTTERED, *a.* sewed together, stitched — *Sigī<sup>h</sup> huā<sup>h</sup>, tūnkā-huā<sup>h</sup>.*

SUTLER, *n.* (D. *zotcheur*) one who sells provisions and liquor in a camp — *Lashkarī bānigī yā modī* — *Sena ke sāth kī bānigī wā modī.*

SWAB, *n.* (S. *scrubum*) a mop for cleaning floors; *v.* to clean with a mop — *Puchāpā<sup>h</sup>, kūchhā<sup>h</sup>, kūchhā<sup>h</sup>; v. puchāpā d<sup>h</sup>, puchāpē se pūchhūnā<sup>h</sup>, puchāpē se sūf k.*

SWABBER, *n.* a sweeper of a deck — *Puchāpē se nam kī chhat sūf k. w.* — *Naukī kī chhat jīrne w. bularne-w. wā pūchhūne w.*

SWADDLE, *v.* (S. *swath*) to swathe, to bind; *n.* clothes bound round the body — *Lapetnā yā patī se bāndhūnā<sup>h</sup>, bāndhūnā yā kasnā<sup>h</sup>; n. kappē jo badan mein lapetē rahtē hūn;* — *n. Vastā jo sarir mein lapetē rahtē hūn, patukā.*

SWADDLE-BAND, *n.* a band or cloth wrapped round an infant — *Patī patukā peṭī yā kuppā jis se ek bālak lapetā rahtā hai<sup>h</sup>.* [jānā<sup>h</sup>.

SWAG, *v.* (S. *signat*) to sink by its own weight — *Apne bijh se dūb-jānā yā nīche baith-SWAG, v.* sinking by its own weight — *Apne bijh se dūbne w. yā nīche-baithne w<sup>h</sup>.*

SWAGGELLIED, *a.* having a large belly — *Bipe pēt kī<sup>h</sup>, bar-petā<sup>h</sup>, tūndīr<sup>h</sup>, tūndīlā<sup>h</sup>, tūndīlā<sup>h</sup>.* [Ghātīnā wā sānt-k., komāl wā mridu k.

SWAGGLE, *v.* (assuage) to ease, to soften — *Taphjif k. ān kam k., narm yā malām k.*

SWAGGER, *v.* (S. *sergan*) to bluster, to bully, to be turbulently proud — *Līf-mārnī līf-mārnā yā līf; tūi k., kullā zan k., gūgish yā shukhī k.* — *Banuaknī bhābhaknā wā gūgishbhābhī-dikhānī, dhīrnī wā dhamkūnī, dhūndhām se bāndarghūrkī dikhānī wā ādhākar se rānī machānī.*

SWAGGERER, *n.* a blusterer, a turbulent fellow — *Līf-zan kullā-zan yā khud-firosh, shukhā-zā yā ākay-bāz* — *Pharpharī phānsārī wā upāt, harmushak wā kalāhakar.*

SWAIN, *n.* (S. *swan*) a young man, a country servant, a pastoral youth — *Nau-jawān, yā jōmān, dīhājāni mawar, dīhājāni jōmān* — *Yuvajun, grāmyasevak, grāmyayuvajan.*

SWAINISH, *a.* rustic, ignorant — *Dīhājāni yā dīhī, jāhāl nā-dān yā be-maqūf* — *Grāma-sambandhī, mūrī wā jūf.* [kūchhārī — *Jangal ke kam ke vishay mein ek kachhārī.*

SWAINMERE, *n.* a court regarding matters of the forest — *Jangal ke kām ke lāb mein*

SWALE, SWEL, *v.* (S. *swell*) to waste, to melt — *Ghūtnā<sup>h</sup>, gūlnā<sup>h</sup>.*

SWALLOW, *n.* (S. *swallow*) a bird — *Abūl, sāpabēnā<sup>h</sup>* — *Tāluchānchupakshī.*

SWALLOW, *v.* (S. *swallow*) to take down the throat, to absorb, to receive implicitly, to engross, to occupy, to seize and waste; *n.* the throat, voracity — *Nigūlnā<sup>h</sup>, jazb-k., qubūl k., hīl-kull le-lenā, mashgūl-raknā yā intī māl mein līnā, pakar-kar khā-k., talaf-k. yā barbād-k.; n. haly yā gulū, jū u-l-bagīrī* — *Līlnā gapaknā wā gūbūtnā, pīnā soknā wā sokhūnā, graham-k. wā mān-le-nā, sāb kī sāb le-lenā, lagīnā, pakarkar nasht-k.; n. nareṭī galā wā teitnā, aghoripānā haukā wā aparimāthār.*

SWAMP, *p. t.* of swim — *Swim kā māzi-mutlāq* — *Swim kā sāmānyabhūt.*

SWAMP, *n.* (S. *swam*) a marsh, a bog; *v.* to sink as in a swamp — *Daldal<sup>h</sup>, dhasan pānk jhābar yā dhasāw<sup>h</sup>; v. mānōn daldal mein dhasānā<sup>h</sup>.*

**SWAMPY**, *a.* boggy, fenny — *Daldalá<sup>b</sup>, daldali yá daldaliyá<sup>b</sup>.*

**SWAN**, *n.* (S.) a large water fowl — *Húis<sup>b</sup>, ráj-hans<sup>b</sup>, ek qism ká ráj-hans.*

**SWAP**, *v.* (S. *swapan*) to strike, to fall down, to exchange; *n.* a stroke, a blow — *Márná<sup>b</sup>, gírná<sup>b</sup>, pa'ti yá eripheri k.; u. már chot yá thokar<sup>b</sup>, ghúisá thappar yá wáy<sup>b</sup>.*

**SWARD**, *n.* (S. *sward*) the grassy surface of land, green turf; *v.* to cover with green turf, to produce sward — *Sabza-zir, chuprá<sup>b</sup>; v. sabza-zár se bharná, sabza-zár yá chuprá puidi k. —* Satripabhúmital wá satripabhúmitripishth, chakktá wá chakattá; *v.* satripabhúmitripishth wá satripabhúmital se bharná, chakattá chakktá wá satripabhúmital utpanna k.

**SWARE**, *p. t. of swear* — *Swear ká mázi-mullaq* — Swear ká sámnyabhút.

**SWARM**, *n.* (S. *swarm*) a great number, a multitude, a crowd; *v.* to collect and depart in a body as bees, to crowd — *Barí kasrat, jhuni<sup>b</sup>, izdihám; v. shahú ká makkh-yoi ke máninú jam' ho kar ekut'ú nikal jáná yí chala-jáná, jam' k. yá h. —* Barí samúh, gap wá maṇḍal, vrind wá yúth; *v.* bhiramaramapḍal alivind wá madhu-mikhiyon ke sadris ékatthá hokar ekatra jáná, bahut-li bhar-d. wá bhar-jáná

**SWART**, **SWARTH**, *a.* (S. *swart*) black, tawny, being of a dark hue — *Siyah, bhúrá<sup>b</sup>, wá'li<sup>b</sup> —* Krishnavarna, tūmravarna, śyām wá sūnwalá.

**SWART**, *v.* to blacken, to make tawny — *Kalá k<sup>b</sup>, bhúrá yá pítá k<sup>b</sup>.*

**SWARTNESS**, *n.* blackness, darkness — *Siyáhi, káli-pan<sup>b</sup> —* Krishnatá, śyámata.

**SWARTLY**, *a.* dark of complexion; *v.* to blacken, to make swartly — *Siyáhi, gandum-rañg, pulhita-rañg, sūnwalá<sup>b</sup>; v. kalá k<sup>b</sup>, sūnwalá yá bhúrá k<sup>b</sup>. —* Krishna, Krishnavarna, śyām, pakke rañg ká. [sūnwalāpan.

**SWARTNESS**, *n.* darkness of complexion — *Siyáhi, siyáh-fímt —* Krishnatá, śyámata, **SWARTLY**, *a.* somewhat dark or dusky — *Kist qadr siyáh, kuchh-kuchh-kálá yá dhumi<sup>b</sup>, kuchh sūnwalá yá matmáilá<sup>b</sup>. [varn wá śyām, tūmravarna.*

**SWARTLY**, *a.* dark of complexion, tawny — *Kalá yá sūnwalá<sup>b</sup>, bhúrá yá pítá<sup>b</sup> —* Krishna-**SWASH**, *v.* (D. *sweten*) to bluster, to make a great noise; *n.* a blustering noise — *Láf-zaní gurfish yá kalla-zaní k., shor yá gulgaripá k.; n. shekhi-o-láf-zaní, gurfish —* Bamakná bhabhakná wá bāndarghurki-dikhaná, dhūmdhām haurá wá kolāhal macháná; *n.* dhūmdhām haurá wá kolāhal. [láf-zan — Pharpariyá, phānkrt, phakorá.

**SWASH'ER**, *n.* one who makes a show of valour — *Kalla-zan, shekhi-báz, gurfish k. w.,*

**SWASH'BUCK-LER**, *n.* a bully — *Shekhi-báz, kalla-zan, láf-zan —* Phānkra, pharpariyá, pha-ord. [jo kát-kar ek pānti meñ dharte hai<sup>b</sup>.

**SWATH**, *n.* (S. *swathe*) a line of grass or corn cut down by a mower — *Ghás yá anáj*

**SWATHE**, *n.* (S. *swath*) a band, a fillet; *v.* to bind, to wrap — *Bandhan<sup>b</sup>, patit yá choth-bandhan<sup>b</sup>; v. báidhna<sup>b</sup>, lapetná<sup>b</sup>.*

**SWAY**, *v.* (D. *swaiajan*) to wave in the hand, to wield, to bias, to influence, to govern, to lean; *n.* the swing or sweep of a weapon, turn of a balance, rule, dominion, influence — *Háth meñ hiliáná<sup>b</sup>, chuláni yá pherná<sup>b</sup>, máil yá mutawajjih k., asar k., hukimát yá sarvartí k., jhukná<sup>b</sup>; n. huthiyar ká jumbish, tarāz ká phirná yá jhukná, farnán-rumí yá hukimat, mulhāt-i tasallut amal hukm-rāni yá hākimí, asar tāsir yí ikhtiyār —* Háth meñ jhuláni duldán wá doláni, bhāinjná wá phiráni, jhukant wá khinchná, nirdes-k. wí chalaná, ádhipatyá prabhutwá wá sisan k., dhalná; *n.* sastra wá bathiyār ká phailáw wá jhuláw, tulayautra ká phirná wí jhukná, ádhikar ádhipatyá wá prabhutwá, isatwá rājatwá wá sisan, prabháw bal bhár wá gaurav.

**SWEAR**, *v.* (S. *swerian*) to utter an oath, to declare or promise upon oath, to bind by an oath, to put to an oath; *p. t.* **SWORE** or **SWARE**; *p. p.* **SWORN** — *Qasam kháná yá half k., qasam par kahná yá wá'da k., qasam khil'ni, sangand diláná yí half utwáná —* Sapath k., sapath par kahná wá pratijñá-k., sapath karáni wá karwána, divya karáni wá Gangá utthwána. [sapath k. w., Gangá-utthāne w.

**SWEAR'ER**, *n.* one who swears — *Qasam-khor, half k. w., sangand-khor —* Sapathakartá, **SWEARING**, *n.* the act of declaring upon oath — *Qasam-khorí, half yá qasam par bayán k. —* Sapathakaran. sapath k.

**SWEAT**, *n.* (S. *sweat*) the moisture excreted from the skin, labour, toil; *v.* to excrete moisture from the skin, to labour, to toil; *p. t.* and *p. p.* **SWEAT** or **SWEATED** — *Pasíná<sup>b</sup>, mikhāt, maslaqqat; v. pasijná yá pasíná-nikálná, mikhāt k., maslaqqat k. —* Swed pasew wá sitri, śraus wá pariśram, āyá wá kleś; *v.* pasíná-nikálná pasíná-gírmá pasíná chhútná pasíná-nikálná wá pasíná-kiríná, śraus wá pariśram k., mahāyatn wá āyá k. [pasíná gir'ne w., pasíná-kír', araq-áwar.

**SWEAT'ER**, *n.* one who sweats — *Pasijne w., pasíná chhorne w., pasíná nikálné w.,*

**SWEAT'ING**, *n.* the act of making to sweat — *Pasíná nikálná<sup>b</sup>, pasíná líná<sup>b</sup>.*

**SWEATY**, *a.* covered with sweat — *Pasine se bhará huá<sup>b</sup>, araq álidá, araq-nák —* Swedit,

sweded, swedawán. [des ká ádivási, Swidanadesavási. **SWEDE**, *n.* a native of Sweden — *Mul-i Swiden ká mutawattin yá bāshanda —* Swiden **SWED'ESS**, *a.* pertaining to Sweden — *Muta'alliq-á-mul-i-Swiden —* Swidanadesavāshayak.

- SWEEP**, *v.* (S. *sweep*) to clean with a besom, to brush, to drive off at once, to pass with swiftness or violence, to pass with pomp, to move with a long reach; *p. t.* and *p. p.* **SWÉRT**—*Jhárna jhár-d. yá buhárná<sup>h</sup>, ragarṇá kūschī-márná yá kūschī-pheru<sup>h</sup>, urā-le-jānā nīhā-le-jānā jhār-le-jānā yá dūr-kar-d<sup>h</sup>, harhara-kar yá gar-gara-kar jānā<sup>h</sup>, dhūmdhām yá thāj se jānā<sup>h</sup>, bare phailāw yá lambī-daur se chalnā<sup>h</sup>.*
- SWÉER**, *n.* the act of sweeping, the compass of a stroke, violent and general destruction—*Jārūb-kashī khāk-roṭā jhārū-kashī yā jhārū-bardāri, daur yā pahūch<sup>h</sup>, shadīd āmm barbūdī yā halāktī*—*Jhārjūr jhār-buhār wā jhūrū-buhārṇā, phailāw vīstār prasar wā pasir, prachand sāhūr wā pralay.*
- SWÉER**, *n.* one that sweeps—*Jārūb-kash, khāk-rob, jhārū-kash, jhārū-bardār, buharne w<sup>h</sup>.*—*Māryak, malikarshī.*
- SWÉER**ING, *n. pl.* things swept away—*Jhāran<sup>h</sup>, buhāran<sup>h</sup>, kīrā<sup>h</sup>, katwār<sup>h</sup>, kurkut yā*
- SWÉER**Y, *a.* passing with speed and violence—*Harhara-kar jāne w<sup>h</sup>, garyara-kar jāne*
- SWÉER**NET, *n.* a net which takes in a great compass—*Mahājūl<sup>h</sup>.*
- SWÉER**STAKES, *n.* one who wins all, a prize in a horse-race made up of the several stakes—*Sub jit-lene w<sup>h</sup>, ghur daur meṇ jo jāne se mile<sup>h</sup>.*
- SWÉET**, *a.* (S. *sweet*) agreeable to the taste or smell, pleasing to any sense, not sour, fragrant, melodious, beautiful, mild, gentle; *n.* something pleasing, a sweet substance, a perfume—*Shirīn, khush āyand khush-āyand yā muqbūl, laṭī, khush-bo-dār yā muṭṭar, khush-ahung yā khush-illūn. khub-sūrāt yā husn. narm yā mūdām, halīm yā salīm*; *n.* *khush-āyand shai, shirīn chīz, khush-bo yā 'atr*—*Mithā madhur miṣṭ wā swādū, manohar manoranjak ramiya ramapiya wā subhag, suras, subāsī suvāsik wā sugandhavisishṭ, suswar madhuraswar susāṇya wā srotasakḥ, suandar wā surūp, komal, mridu wā samya; n.* *ramapiya palīrth, mīthī vastu, sugandh wā suvīs.*
- SWÉET**EN, *v.* to make or grow sweet—*Shirīn k. yā h., mīthā k. yā h., khūb k. yā h., mūdām k. yā h., khush-āyand k. yā h., laṭī k. yā h., halīm k. yā h.*—*Madhur k. wā h., suswādū k. wā h., manohar k. wā h., ramapiya k. wā h., subhag wā suras k. wā h., suswar k. wā h., komal k. wā h., suandar k. wā h.*
- SWÉET**EN-ER, *n.* one that sweetens—*Shirīn k. w., mīthā k. w<sup>h</sup>, khush-āyand k. w., laṭī k. w.*—*Madhur k. w., suswādū k. w., ramapiya k. w.*
- SWÉET**ING, *n.* a sweet apple, a word of endearment—*Shirīn seh, yāh laṭī muhabbat zahīr karne meṇ mustā mal hotā hai jaise pyārī*—*Mīthā sew, yāh sabī sneh wā anurag prakāś karne meṇ bolā wā likhā jāī hai jaise pyārī priya līl wā lālan.*
- SWÉET**ISH, *a.* somewhat sweet—*Kīś qadr shirīn, kuchh mīthā<sup>h</sup>, mīthū-sā<sup>h</sup>, māl-ba-shirīn*—*Kuchh madhur.*
- SWÉET**ISH-NESS, *n.* quality of being sweetish—*Kīś qadr shirīn, kuchh mīthās<sup>h</sup>*—*Kuchh madhuratā madhurya surasatī wā swādutī.*
- SWÉET**LY, *ad.* in a sweet manner—*Shirīn se, narmī se, khūbī se*—*Madhuratī madhurya wā swādutī se, ramapiyatī se, ramyatā se.*
- SWÉET**NESS, *n.* the quality of being sweet—*Shirīn, halīvat, malūhat, mīthās<sup>h</sup>, fasāhat, narmī*—*Madhuratā, madhurya swādutā, surasatī, komalatī, miṣṭatā.*
- SWÉET**BREAD, *n.* the pancreas—*Lablaba<sup>h</sup>, bat<sup>h</sup>.* [jūr jhārī wā būṭā.]
- SWÉET**BRI-ER, *n.* a fragrant shrub—*Ek khush-bo-dār jhār yā būṭā*—*Sugandhavisishṭ*
- SWÉET**HEART, *n.* a lover or mistress—*Pyārī yā pyārī<sup>h</sup>, yār, yārū, dil jareb*—*Priya, priyā, nīyak, nīyikā, kānt, kāntā.*
- SWÉET**MEAT, *n.* fruit preserved with sugar—*Mīthūt<sup>h</sup>, shirīn, lauziyāt*—*Mishtānna.*
- SWÉET**WILLIAM, *n.* a flower—*Ek qiam kā phūl*—*Ek prakār kā pushp, ek jāī kā phūl.*
- SWÉLL**, *v.* (S. *swell*) to grow larger, to be inflated, to increase, to aggravate; *p. p.*
- SWÉLLED** or **SWÓLLEN**—*Phūl-jamā yā phūlnā<sup>h</sup>, āmās k. yā varam-k., ziyada-k. ziyāda-h. yā āmās-lāwī, barhānā<sup>h</sup>*—*Barhni chārṇā bamaknā umārṇā wā ubhārṇā, sūjā bhābhārṇā wā bhārbbhārṇā, phulānā sūjānā adhik-h. barhīnā wā phailānā, adhik-k.*
- SWÉLL**, *n.* extension of bulk, increase, a billow—*Nafkḥ, ziyādātī yā afzānt, bari mauj*—*Phulwāt phulān sūjan wā bhābhārṇā, barhī varddhan vridhī wā barhāw, bari lahar labrī dṛeṇ wā bhikorā.* [gilat<sup>h</sup>—*Sūj sūjan phulāw wā soth, gūth wā gīltī.*]
- SWÉLL**ING, *n.* a morbid tumor, a protuberance—*Warum yā āmās, gumrā dhūkā yā*
- SWÉLT**, *v.* (S. *swell*) to overpower—*Toṛnā<sup>h</sup>, dā'ānā<sup>h</sup>, tor-dālnā<sup>h</sup>, bas k<sup>h</sup>.*
- SWÉL**TER, *v.* to be pained with heat, to parch—*Garmī se tūng-ānā yā takhtī uṭhānā, bhūnjā yā bhūn-jānā<sup>h</sup>*—*Ushnatā wā dāh se pīrīt h., jhulsanā wā jhulasnā.*
- SWÉL**TRY, *a.* suffocating with heat—*Khamās<sup>h</sup>, khamsā<sup>h</sup>, garm-o-be-huvā<sup>h</sup>*—*Atyushpa aur nīrvāt.*
- SWÉPT**, *p. t.* and *p. p.* of sweep—*Sweep kā māzi-mutlag aur māzi-mā'tīf'alai-hi yā f'l-i-mā'tīf*—*Sweep kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikriyā.*
- SWÉRVE**, *v.* (D. *zvoerven*) to wander, to deviate, to depart, to bend—*Phīrnā<sup>h</sup>, berāh yā bad-rāh k., kich-k. yā ramāna-k., jhuknā<sup>h</sup>*—*Ghūmnā, bhāṭaknā bhūlnā vichalnā wā kupath-jānā, chālā jānā, nawnā wā murṇā.*

**SWERNING**, *n.* departure from rule or duty—*Inhiráf, be-ráhi, bad-ráhi, gum-ráhi*—Kupatlangunan, satpāthatyāg, swadharm se vichalna.

**SWIFT**, *a.* (S.) moving rapidly, quick, speedy, fleet, ready; *n.* a current, a bird—*Tez-raftār qā tez-rau, tez-qadam qā jald, shībāb, sabuk-sūr tund-raftār sabuk-pā qadam bāz jald-qadam qā bād pā, chalak tez mustā'id qā tuīyar*; *n.* *dhāwā<sup>h</sup>, ek bhānt kī chipigī<sup>h</sup>*—Sighragamī, śighra wā śighragati, twarit wā vegawān, twaritagi wā daupak, kshipra drut avilambī wī chaunkas.

**SWIFTLY**, *ad.* rapidly, fleetly, quickly—*Jaldī se qā jald, sabuk-raftārī qā sabuk-rauī se, shībāb tez chibābī pā tez-rauī se*—Śighra, veg se, twarī kshipratā wā chalakwī se.

**SWIFTNESS**, *n.* speed, rapidity, quickness—*'Ajlat jaldī qā tezi, tez-rauī tez-raftārī qā sabuk-rauī, shībābī qā tundī*—Veg, śighratā, utawālī utāwal kshipratā twarī wā chalakwālī.

**SWIFTHOOD**, **SWIFTHOULDED**, *a.* nimble, fleet—*Sabuk-pā qā tez-rau, tez-raftār bād pā te-qadam tund raftār qadam-bāz qā jald-qadam*—Sighragamī wā daupak, kshipragamī wā twaritagi.

**SWIG**, *v.* (te. *swig*) to drink by large draughts; *n.* a large draught—*Baye ghūntō se pinā<sup>h</sup>, dhoknā<sup>h</sup>, galgal-kar pinā<sup>h</sup>, ghat ghat pī-jāmā<sup>h</sup>*; *n.* *barā ghūnt<sup>h</sup>*.

**SWILL**, *v.* (S. *swill*) to drink greedily, to inebriate, to drench; *n.* a large draught of liquor, wash given to swine—*Shauq se pinā, bahut sharāb pinā, tur-ba-tar k.*; *n.* *sh-trāb kī bayā ghūnt, sharābī pī sūr ko dī jāti hai*—Dhoknā galgal-pinā gat-gat pinā wā khīnch-kar pinā, atipān k. v. atīsayapān k., bhigonā bhigūnā wā bhijūnā; *n.* *madirā kī barā ghūnt, madirā jo sūr ko dī jāti hai*.

**SWIM**, *v.* (S. *swimman*) to float, to be supported on a fluid, to glide along, to be dizzy, to overflow, to be drenched, to pass by swimming; *p. t.* **SWAM** or **SWUM**; *p. p.* **SWIM**—*Tairnā tiron qā paharvānā<sup>h</sup>, bhasnā qā utarānā<sup>h</sup>, bahūnā<sup>h</sup>, ghūmnā phirnā terrānā qā chandhiyānā<sup>h</sup>, bhurnā bhar pūr h. umairnā qā apharnā<sup>h</sup>, dābnā qā bāpnā<sup>h</sup>, tār-kar pūr k. qā utarnā<sup>h</sup>*. [hāc qā bahūnā<sup>h</sup>]

**SWIM**, *n.* act of swimming, sliding motion—*Pairāw pairākī pairāī qā tīrāw<sup>h</sup>, ba-swāmēr*, *n.* one who swims—*Pairue w<sup>h</sup>, pairāh<sup>h</sup>, tīrue w<sup>h</sup>, shūnwār*.

**SWIMMING**, *n.* act of floating, dizziness—*Pairāw pairākī pairāī qā tīrāw<sup>h</sup>, ghūrnā ghūrnī ghūrnī qā tarāw<sup>h</sup>*.

**SWIMMING**, *ad.* smoothly, without obstruction, with great success—*Hamvārī se qā bī āsānī, tīrī tārāp qā māmānāt, barī kām jābī 'ahla-barī qā bahra-mandī se*—Samasparvak wā sukū se, nirvighna wā bina-badhī, barī arthasiddhi wā phala-labdhī se.

**SWINDLE**, *v.* (D. *trudelen*) to defraud—*Fareh d., fareh se lenā, dāb-lenā<sup>h</sup>, thag-lenā<sup>h</sup>, chhalnā<sup>h</sup>*—Chhal se lenā, dhūrtatā se apaharan k., dhokhī dekar lenā.

**SWINDLER**, *n.* a cheat, a sharper—*Butte-bāz dhokhe-bāz qī mardm-i-fareh, māl-i-mardm khōr qā robāh-bāz*—Thag wā chhalī, vaichak uchakkā dhūrtta wā parasw qaharī.

**SWINE**, *n.* (S. *swin*) a hog, a pig—*Khūk qā khinzīr, gūntā qā nī sūr kā bachcha<sup>h</sup>*—Sūr, śūkar wā śūkarasāvuk.

**SWinish**, *a.* like swine, gross, brutal—*Khūkī qā khinzīr-sirāt, galiz, haiwānī*—Sūr-sā śūkarasadrī śūkarasī wā śūkaravittī, kutsit wā nich, pasusī wī pasusadrī.

**SWinishLY**, *ad.* in a swinish manner—*Khūkī qā khinzīrī tar se, khinzīr-sirātī se, gī-lāzāt se*—Śūkaravittī se, śūkarasīlatā se, adhamatā se. [rakhwāl]

**SWINEHERD**, *n.* a keeper of swine—*Pāsī<sup>h</sup>, khūk-bān, khinzīr-bān*—Śūkarapāl, sūr kā **SWINESTY**, *n.* a sty or pen for swine—*Khobār<sup>h</sup>*.

**SWING**, *v.* (S. *sweng*) to move backward and forward hanging loosely, to vibrate, to whirl round, to wave; *p. t.* **SWING** or **SWANG**; *p. p.* **SWUNG**—*Jhūlā qā dōlnā<sup>h</sup>, dīgā hīlā pharānā pharānā dūlānā qā hīlānā<sup>h</sup>, ghāmānā phirānā qā bhānjnā<sup>h</sup>, laharnā ikhmāi takkānā lahrnā qā phernā<sup>h</sup>*.

**SWING**, *n.* motion of anything hanging loosely, apparatus for swinging, free course—*Jhūlāw<sup>h</sup>, jhālā qā jhūlā<sup>h</sup>, ikhtiyār qā be-gaudī*—Āndolan, dōlā hīndolā wā pālā, swachchhā swāntarya wā swachchhandatā. [w<sup>h</sup>]

**SWINGER**, *n.* one who swings—*Jhūlā w<sup>h</sup>, hīlānā w<sup>h</sup>, dūlānā w<sup>h</sup>*. *jhūlānā*

**SWINGE**, *v.* (S. *swing*) to whip, to chastise; *n.* a sweep of any thing in motion—*Chabuk mārā, sa'ā d.*; *n.* *jhūlāw<sup>h</sup>, peng<sup>h</sup>*—Korā mārā, dand-d. wā tārnā-k.

**SWINGING**, *a.* great falsehood—*Bayā darog*—Barā jhūth, mahāmithyāvād.

**SWINGINGLY**, *ad.* greatly, vastly—*Nihāyat, ziyāda qī gayāt*—Nipāt, bahut.

**SWISS**, *n.* a native of Switzerland; *a.* pertaining to Switzerland—*Mulk-i-Switzarland kā mutawattin*; *a.* *Switzarland ke mutā'allīq, Switzarland kā<sup>h</sup>*—Switzarlandadesāvāsī, Switzarlandadesā kā ādivāsī; *a.* Switzarlandadesāmbandhī.

**SWITCH**, *n.* (Sw. *svege*) a small flexible twig; *v.* to strike with a switch, to lash—*Sutkān<sup>h</sup>, patkān<sup>h</sup>, chharī<sup>h</sup>, bet<sup>h</sup>, beī*; *v.* *bet qā chharī se mārā<sup>h</sup>, korā mārā<sup>h</sup>*.

**SWIVEL**, *swiv'vl*, *n.* (S. *swifan*) a ring which turns upon a staple, a small canon which turns in a socket—*Rhāmser-kālī, zambūrak yā jazāil*—*Parivarttanavalay, rahkalā*.

**SWOTTER**. See **SWABBER**. [*pūrnakriyā wā pūrvakālikakriyā*.]

**SWOLLEN**, *p. p.* of *swell*—[*Swell kā mā-ti-mā'tuf: alai-hi yā jī't-i-mā'tuf*]—[*Swell ki*

**SWOON**, *v.* (S. *asmanān*) to faint; *n.* a fainting fit—*Mārchhā-jānā<sup>h</sup>, murchhā-jānā<sup>h</sup>, murchhā yā murchhā ānā<sup>h</sup>, murchhā yā murchhā khānā<sup>h</sup>, jī-dānā<sup>h</sup>, tewarā yā tgorānā<sup>h</sup>, gash ānā, be-kosh-ho-jānā*; *n.* *murchhā yā murchhā<sup>h</sup>, gash*—*Murchchhit h.*; *n.* *murchchhā*.

**SWOON'ING**, *n.* the act of fainting—*Mārchhā<sup>h</sup>, murchhā<sup>h</sup>, gash*—*Murchchhā*.

**SWOOP**, *v.* (S. *swapan*) to fall on at once and seize, to catch while on the wing; *n.* the fall of a bird of prey on its quarry—*Jhapat-mārnā yā jhapat-lenā<sup>h</sup>, urte-urte jhapat kar pakarnā<sup>h</sup>*; *n.* *chiriyā ki jhapat yā jhapattā<sup>h</sup>*.

**SWOP**, *v.* to exchange, to barter; *n.* an exchange—*Adlā baullā yā adlā-baullā k.*, *mubādhā yā mu'āwazā-k.*; *n.* *mubādah, mu'āwazā*—*Palā k.*, *erāpherī k.* wā *ek vastu dekār anyavastu lenā*; *n.* *palā, erāpherī*.

**SWORD**, *sord*, *n.* (S. *śaurī*) a weapon used for cutting or thrusting, destruction by war, vengeance, emblem of authority—*Shamsker teg durulshā husām samsam yā saif, jang se iḥitām mirām talāhī gā fawā, lūqām muk-jūt yā baullā, 'al'imat-i-ḥittiyār yā nishān-i-hukūmāt*—*Talwār tarwār khing asī wā kripan, yuddhā se sauhār wā nās, pratihisā wā vārasuddhī, adīkardakshān wā prabhuṭchihna*.

**SWORDED**, *n.* girt with a sword—*Talwār se ghīrah-nā lupatā-nā yā kasā-nā<sup>h</sup>*.

**SWORDED'EN**, *n.* a soldier, a cut-throat—*Sipāhī yā 'ashkari, khān re: rāh zan yā qassāb*—*Yoddhā wā sāstrajiyi, galkattī galkattī galkattā bāpār wā bāpār*.

**SWORER'FISH**, *n.* a fish with a long sharp bone issuing from its upper jaw—*Ek bhānt kī m'chhī jiske upar ke jahre se ek lamhī aur patinī yā chokhī huḍhī niklī rukhī hai<sup>h</sup>*.

**SWORN'KNOT**, *n.* a riband at the hilt of a sword—*Zuljī, bīrā<sup>h</sup>*.

**SWORN'AW**, *n.* government by force—*'Amal-ba-zor, sigāsāt ba-zor, labet<sup>h</sup>*—*Bahadwārī rajatwā adhisatī wā sāsan*. [*jivī*.]

**SWORDMAN**, *n.* a soldier, a fighting man—*Sipāhī yā 'askari, lashkari*—*Yoddhā, sāstra-SWORDPLAY'ER*, *n.* a gladiator, a fencer—*Shamsker-zan teg-zan yā shamsker-bāz, pate-bā*.—*Āsik, asikriyā tarwariyā wā talwariyā*.

**SWORE**, *p. t.* of *swear*—[*Swear kā māzi-matlay*]—[*Swear kā sāmānyabhūt*.]

**SWORN**, *p. p.* of *swear*—[*Swear kā māzi-mā'tuf alai-hi yā jī't-i-mā'tuf*]—[*Swear kī pūrnakriyā wā pūrvakālikakriyā*.]

**SWIM**, *p. t.* and *p. p.* of *swim*—[*Swim kā māzi-matlay aur mā-i-mā'tuf: alai-hi yā jī't-i-mā'tuf*]—[*Swim kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā*.]

**SWING**, *p. t.* and *p. p.* of *swing*—[*Swing kā māzi-matlay aur mā-i-mā'tuf: alai-hi yā jī't-i-mā'tuf*]—[*Swing kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā*.]

**SYB-BITIC**, *SYB-BIT'ICAL*, *a.* (*Sybaris*) luxurious, wanton—*Āgrysh yā nafs parast, be-qūd yā be-zūt*—*Sukhabhogasakt vilāsasakt wā vishayāsakt, lālī kāmachārī wā chārchal*. [*durakht-i-anjir, ek bhānt kī bat bar yā bar<sup>h</sup>*.]

**SYC'A-MORE**, *SYC'A-MINE*, *n.* (Gr. *sukon, moron*) a species of fig-tree—*Ek qism kī*

**SYC'O-PHANT**, *n.* (Gr. *sukon, phaino*) a mean flatterer, a parasite; *v.* to play the sycophant, to calumniate—*Khushāmudī yā chāplās, khāya-bardār yā tujilā*; *v.* *chāplās yā khāya-bardārī k.*, *tukmāt-lugānā gbat-k. yā nā-hayq bad-nām k.*—*Ātyanurodhī wā priyavādī, parāmanabhojī atichātukārī wā atilālī*; *v.* *ātyanurodh atilālān lūkhurī wā mithyā apavād k.* [*khurī, ātyanurodh wā atilālān*.]

**SYC'O-PHANCY**, *n.* mean flattery, servility—*Chāplāsī, khāya-bardārī*—*Jigjigī wā lūp*—*SYC'O-PHANT'IC*, *SYC'O-PHANT'ICAL*, *a.* fawning—*Chāplās, khāya-bardār, khushāmudī*—*Ātyanurodhī, atilālī, jigjigī wā lūkhurī k.* [*lūtrāī, lūtrāpan*.]

**SYC'O-PHANT'RY**, *n.* malignant tale-bearing—*Chugul-khorī, sukhan-chini*—*Pisūnatā*, **SYLL'IA-BLE**, *n.* (Gr. *syllabē*) as much of a word as is uttered by one articulation; *v.* to articulate—*Ek lafz kī utnā juz jitnā ek bār men bolā jāy, kalīmā, hije, juz-i-lafz*; *v.* *uchchārānā<sup>h</sup>, bolnā<sup>h</sup>, talūfuz k.*—*Ek šabd kī utnā jitnā ek bar men bolā jāy, akshar, šabdāvayav*; *v.* *uchchārān k.* [*kā*—*Āksharasambandhī, aksharik*.]

**SYL-LAB'IC**, **SYL-LAB'ICAL**, *a.* relating to syllables—*Kalīmā-mansūb, hije-mansūb, hije-*

**SYL-LAB'ICAL-IX**, *ad.* in a syllabic manner—*Hije-hije*—*Akshar akshar, aksharik riti se*.

**SYL-LAB'ICATION**, *n.* formation of syllables—*Hije-sūzī, lafzon ke hije yā juz judā judā k.*—*Sābdon ke avayav prithak k. wā alag alag k.* [*arth wā sārānā*.]

**SYLL'IA-BUS**, *n.* an abstract, a compendium—*Khalāsa, muntakhāb yā mūjaz*—*Sār, sā-SYLL'IA-BUS*. See **SILLABUS**.

**SYL'LO-GISM**, *n.* (Gr. *sua, logos*) a form of reasoning consisting of three propositions—*Qaziyā, qiyās, dalīl*—*Nyāya, avayavaghatitavākya, avayavayuktavākya*.

**SYL'LO-GIS'TIC**, **SYL'LO-GIS'TICAL**, *a.* relating to syllogism, consisting of a syllogism—*Qiyāsī yā qaziyā-mansūb, qaziyāī*—*Nyāyasambandhī nyāyavishayak wā avayavayuktavākya-sambandhī, nyāyarūp*.



**SYL-LO-GIS'TI-CAL-LY**, *ad.* in form of a syllogism — *Qaziya kī sūrat se, qaziya ke taur se* — Nyāyarūp, avayavayuktavākyarūp.

**SYL-LO-GIZE**, *v.* to reason by syllogism — *Qaziya se baḥs yā munāzara k.*, *qaziya k.* — Nyāyadwārā tark k., avayavayuktavākyadwārā tark k.

**SYL-LO-GI ZĀ'TION**, *n.* a reasoning by syllogism — *Qaziya se baḥs yā munāzara* — Nyāya-dwārā tark, avayavayuktavākyadwārā tark.

**SYL-LO-GIZ-ER**, *n.* one who reasons by syllogism — *Qaziya se baḥs k. w. yā munāzara k. w.*, *qaziya ke rā se baḥs k. w.* — Naiyīyik, nyāyadwārā tark k. w.

**SYLPH**, **SYLPH'ID**, *n.* (Gr. *silphē*) an imaginary being inhabiting the air — *Ek qism kī purī jo hawā mein rakhī hai, hawā mein rahne-wālī ek qism kī qiyāsī purī* — Kavikalpit **SYL'VAN**, See **SILVAN**.

**SYM'BOL**, *n.* (Gr. *sun, ballo*) a sign, a representation, an emblem, a type — *Nishān, shabih, 'alāmāt, shi'ār* — Chihna wā chihni, pratimūrti wī prativimb, liṅg, lakṣaṇ wā pratirūp. [— Udbodhak pradarsak wā sauketātmak, pratirūp wā lakṣaṇik.]

**SYM'BOL'ICAL**, *a.* representative, typical — *Dāll yā sūrat-numā, 'alāmāt yā shi'ār-numā* **SYM'BOL'ICAL-LY**, *ad.* by representation — *Nishān shabih 'alāmāt yā shi'ār se* — Lakṣaṇakarūp se, liṅg lakṣaṇ chihn pratirūp pratimūrti wā prativimb ke dwārā.

**SYM'BOL-IZE**, *v.* to have a resemblance — *Mushābahat rukhnā, mushābih h.* — Sādrīśya rakhnā, sādriś wā anurūp h. [sādrīśatī, anurūpatī.]

**SYM-BOLIZĀTION**, *n.* the act of symbolizing — *Mushābahat, muwāfaqat* — Sādrīśya, **SYM'ME-TRY**, *n.* (Gr. *sun, metron*) adaptation of parts to one another, proportion —

*Munāzabat i'azn khush-dauli yā qarīna, and iz yā andāza* — Akārasammiti anga-sahitī ākārasuddhatī ākāra-uddhī sunel wā avayavasāhyog, paraspārānūrūpatī anyonyasamatā wā paraspārasādrīśya. [ham-razn — Samapariimān, samamān.]

**SYM'METICAL**, *a.* commensurable — *Mumkin-i-muqām 'alai-hi-mushātorak, ham-andāz*, **SYM'METRIAN**, *n.* one studious of proportion — *Qarīna-dost, andāza-dost* — Anyonya-samitibhyāsī, paraspārasādrīśyabhyāsī, paraspārānūrūpatibhyāsī.

**SYM'METRI-CAL**, *a.* having due proportion — *Bā-andāza, bā-qarīna, bā-andāz, khush-daul, khush-qarīna* — Samutārūp, sūddharūp, sūddhākār, paraspārānūrūp.

**SYM'METRIST**, *n.* one studious of proportion — *Qarīna-dost, andāza-dost* — Sādrīśyā-bhyāsī, paraspārānūrūpatibhyāsī, anyonyasamitibhyāsī.

**SYM'METRIZE**, *v.* to make proportionate — *Bā-andāz k.*, *khush-uslūb k.*, *bā andāza k.*, *bā-qarīna k.* — Samapariimān k., paraspārānūrūp k., paraspārasādrīś k., sunel k., sū-daul k.

**SYM'PA-THY**, *n.* (Gr. *sun, pathos*) fellow-feeling, the quality of feeling along with another, agreement of affections — *Ham-dardī, dil-sozi dard-mandī yā rīqqat, ham-tub'ī yā ham-mizijī* — Samaduhkhatwā wā sahaduhkhitī, anyaduhkhaduhkhitī anu-velanā kārunya wā anu amīd, prakṛtisāmya wā swabhāvasamatā.

**SYM'PA-THET'IC**, **SYM'PA-THET'ICAL**, *a.* having feeling in common with another — *Ham-dard, ham q um, dard-sharik, dard mand, gam-khawar, ham-tub'* — Samaduhkhi, sama-duhkhasukh, dōsre ke dukh se dukhī, kārunādrachitta, samaprakṛitī, samaswa-bhāv, anyaduhkhasukhabhāgi.

**SYM'PA-THET'ICAL-LY**, *ad.* with sympathy — *Ham-dardī se, dil-sozi se, ham-tub'ī se, ham-mizī se* — Samaduhkhatwā se, anuvedanī se, swabhāvasamatā se.

**SYM'PA-THIZE**, *v.* to feel with another — *Ham-dard ham-gam dard-mand yā dard-sharik h.*, *dil-soz h.*, *gam-khānā, rīqqat k.*, *ham-tub' h.*, *ham-mizij h.* — Samaduhkhi h., sama-duhkhasukhi h., paraduhkhasukh-sahabhāgi h., samaprakṛitī h., samaswabhāv h.

**SYM'PHONY**, *n.* (Gr. *sun, phonē*) harmony of sounds — *Ham-āhangī, ham-dwāzī, khush-āhangī, ham-suzī* — Swarasamatā, swarasāmya, tālasamatī, tīnasamatī, tān tīl wā sur kā mel. [dhwāz, ham-nafs — Samaaswar, samānaswar, eklay, ektān.]

**SYM'PHONIOUS**, *a.* agreeing in sound — *Ham-āwāz, ham-āhang, khush-āhang, khush-*

**SYM'PHONIZE**, *v.* to agree, to be in unison — *Mutābaqat k. yā muwāfiq h.*, *ham-āhang yā ham-āwāz h.* — Milnā sādriś h. wā sam-ū-h., samaaswar ektātī wī ektān h.

**SYM'POSI-UM**, *n.* (L.) a drinking together, a banquet, a merry feast — *Ham-noshī, bazm, jashn* — Sampitī sapitī wā sipān, sahabhojan jewanār wā samōhojan, utsav.

**SYM'POSI-AC**, *a.* relating to a banquet — *Jashnī, bazmī, jashn-mansib, bazm-mansūb* — Sahabhojanasambandhī, sambhojanasambandhī, utsavavishayak.

**SYMPTOM**, *n.* (Gr. *sun, ptoma*) a sign — *Nishān, 'alāmāt, shi'ār, imā, asar* — Lakṣaṇ, chihna, chihni, liṅg, suchanā.

**SYMPTOM-ATIC**, **SYMPTOM-ATIC-LY**, *a.* indicating the existence of something else — *Dāll, sūrat-numā, 'alāmāt* — Pradarsak, udbodhak, suchak, likṣaṇik.

**SYMPTOM-ATIC-LY**, *ad.* by symptoms — *Ālāmātō se, nishānō se, āsar se* — Lakṣaṇō se, chihnō se, suchanāpūrvak, pūrvalakṣaṇ se.

**SYN-A-GOGUE**, *n.* (Gr. *syn, ago*) a place where the Jews meet for worship — *Yahūdīyōn kā 'ibadat-khāna* — Yihudiyōn kā bhajanālay bhajanabhawan wā pūjāmandir.

**SYN-A-LEPHA**, *n.* (Gr. *sun, aleipho*) a contraction of syllables by suppressing

a vowel or diphthong at the end of a word—*Mahzûf-i-âkhir, âkhir harf yâ hije kâ harf*—Antyâksharadip, antyâksharalopadâkâr.

**SYN'AR-CHY, n.** (Gr. *sun, archê*) joint sovereignty—*Hukûmat-i-mushatarak, hukm-rân-i mushatarak, do bâdsâhih kî shirkat se pâdsâhi, mushatarak hâkimî, shirkat kî hukûmat*—Saharâjyâdhikâr, saharâjyasâsan, saharâprahutwa, do râjâon kî mili hui prahutâ. [dijon kî avehhâ sââ huâ jor<sup>h</sup>.

**SYN-AR-TRHÔSIS, n.** (Gr. *sun, arthron*) a close conjunction of two bones—*Do ha l-*  
**SYN-ÂNIS, n.** (Gr. *sun, agô*) a meeting, a congregation—*Majlis yâ ijmâ', jamâ'at mahfil guruh yâ jam'iat*—Sabhâ, samâj wâ samâgam.

**SYN-CHRONAL, a.** (Gr. *sun, chronos*) happening at the same time—*Ham-ahd, ham-vagt yâ ham-zamân, jam' asr*—Samakalik, samakâlin, samânakâlik.

**SYN-CHRONICAL, a.** happening at the same time—*Ham-ahd, ham-vagt, ham-asr*—Samakâlik, samâkâlin, samânakâlik.

**SYN-CHRONISM, n.** concurrence of two or more events in time—*Wâq'ât yâ sawânih kî ham-ahd yâ ham-asr, ek hi zamân meñ sar-guzashton kâ waq'â*—Samakâlikatâ, ekakâlikatâ, samânakâlikatwa.

**SYN-CHRONIZE, v.** to concur in time—*Wagt meñ mutâbaqat k., ham-ahd h., ham-asr h.*—Samay meñ milnâ, samakâlik h., samakâlin meñ h., ekakâlin meñ h.

**SYN-CHRONOUS, a.** happening at the same time—*Ham-ahd, ham-asr, ham-vagt*—Samânakâlik, samakâlin, samakâlik.

**SYN-CHY-SIS, n.** (Gr. *sun, chno*) confusion—*Abtari, makhhlâtagî, âmezish, be-tartîb*—Garbar, saikar, gabrâ, khichrî, ngarbayar, gohnâ.

**SYN-CO-PE, n.** (Gr. *sun, koptos*) a contraction of a word, a fainting fit—*Laf: kî tark'him nî harf-i-darimân, qush yâ qush*—Madhyâksharadip, murehchhâ murehchhâ wâ murehchhânâ. [Madhyâksharadip k., saûkshap k.

**SYN-CO-PATE, v.** to contract, to abbreviate—*Harf k., tark'him k. yâ mukhtasar k.*—**SYN-CO-PIST, n.** a contractor of words—*Harf k. w., harf-komandâ*—Lop k. w., aksharalopakârî. [sharadip k., saûkshap k.

**SYN-CO-PIZE, v.** to contract, to abridge—*Harf yâ tark'him k., mukhtasar k.*—Madhyâk-

**SYN-DIC, n.** (Gr. *sun, dikê*) a kind of magistrate—*Ek qism kâ hâkim*—Vichârâdhyakshavishesh.

**SYN-DICATE, v.** to judge, to censure; *n.* a council—*Tajris k. ââ hukm d., mulzim k. yâ kharrâb thahrânâ; n. guruh ' hukhm, majlis i hukm d.*—Vichar k. wâ vivechanâ k., dosh karnâ wâ burâ thahrânâ; *n.* vichârâdhyakshasamâh, vichârâdhyakshagan.

**SYN-DIO-ME, n.** (Gr. *sun, diomos*) concurrence—*Ittihad, ittihad, murâfagat*—Mel, yog.

**SYN-EC-DO-CHE, n.** (Gr. *sun, ek, dechoma*) a figure by which a part is taken for the whole or the whole for a part—*Zikr-i-juz irâda-i kull yâ zikr i kull irâda-i-juz*—Upalakshan. [da-i-juz, zâhir k. w., Upalakshanasûchak.

**SYN-EC-DOUCHICAL, a.** implying a synecdoche—*Zikr-i-juz irâda-i kull yâ zikr-i kull irâ-*  
**SYN-EC-DOUCHICAL, ad.** by synecdoche—*Zikr-i-juz irâda-i kull yâ zikr-i kull irâda-i-juz se*—Upalakshan se. [kâ munâdd—Sahadyogi, sahakârî.

**SYN-ER-GISTIC, a.** (Gr. *sun, ergon*) co-operating—*Madad gâr, ek-hî mutall yâ kâm*  
**SYN-OD, n.** (Gr. *sun, hodos*) an ecclesiastical assembly, a meeting, a conjunction—*Majlis-i-mashâikhânâ yâ majlis-i din, guruh mahfil yâ majlis, ittisâf yâ qiran*—Dharmâdhyakshasabhâ wâ dharmasabhâ, mandali sabhâ wâ samâj, sahyog wâ saûgam.

**SYN-O-DAL, n.** money anciently paid to a bishop at Easter, a constitution made at a synod—*Zar-i-nayd jo qadim zamân meñ in'âm yâ mutahid ko Hazrat 'Isâ ke bâr-i-digâr sinda hove kî yâd-gârî ke towâr par diyâ jâtâ thâ, majlis-i-mashâikhânâ kâ banâ huâ ûn yâ qânûn*—Mudrî wâ dhan jo pûrvakâl meñ dhamâdhipatî ko Krish-tammarutahânaparva par diyâ jâtâ thâ, dharmasabhânirmitavyavasthâ wâ dharmâdhyakshasabhâchaitavyavasthâ.

**SYN-O-DAL, SY-NÔ'DIC, SY-NÔ'DICAL, a.** relating to a synod, transacted in a synod—*Mut'alliq-i-majlis i-mashâikhânâ yâ dînî majlis ke mut'alliq, majlis-i-mashâikhânâ yâ dînî majlis meñ kiyâ huâ*—Dharmâdhyakshasabhâsambandhî wâ dharmasabhâvishayak, dharmâdhyakshasabhâ wâ dharmasabhâ meñ kiyâ huâ.

**SY-NÔ'DICAL-LY, ad.** by authority of a synod—*Majlis i-mashâikhânâ ke hukm se, dînî majlis ke ihtiyâr se*—Dharmasabhâ wâ dharmâdhyakshasabhâ ke adhikâr wâ pramân se.

**SYN-O-NÝME, n.** (Gr. *sun, onoma*) a word having the same meaning as another word—*Lafz-i-ham-mâ'nî, tarâduf, lafz-i-yak-mâ'nî*—Ekârthapad, paryây, samânârthasâbd, tulyârthakasâbd, upasâbd, samârthakasâbd.

**SY-NÔ'Y-MAL, a.** having the same meaning—*Ham-mâ'nî, mutarâdif, wâhidul-mâ'nî, yak-mâ'nî*—Tulyârth, samânârth, tulyârthak, ekârth, ekârthak.

**SY-NÔ'Y-MIZE, v.** to express the same meaning in different words—*Mukhtalif lafzon se ek hi mâ'nî ko zâhir k.*—Ek hi arth ko bhinna bhinna sâbdon se prakâs k.

- SY-SŌS'Y-MŌS.** *a.* having the same meaning—*Ham-ma'nt, mutarādif, wāhidu-l-ma'nt,*  
—Tulyārthi, samānārthak, tulyārthak, ekārthi, ekārthak.
- SY-SŌS'Y-MŌS'LY.** *ad.* in a synonymous manner—*Ham-ma'nt taur se, tarādif se, ham-*  
*ma'nt lafzū se, mutarādifiya*—Tulyārthakariti se, samānārthakabhāw se.
- SY-SŌS'Y-MY.** *n.* the quality of expressing the same meaning by different words—*Ta-*  
*rādif*—Samānārthatwa, samārth-twa, ekārthatwa.
- SY-NŌP'SIS.** *n.* (Gr. *syn,opsis*) a general view, a collection of all the parts in one  
view—*Amā uṣṭi i nazar, khalīsa muḥtasar mujmal yā ijmāl*—Sāmānya drishti-  
pāṭavi-haya wā sārachakra, granthasārātmakapātra wā sārāpatrak.
- SY-NŌP'TICAL.** *a.* affording a general view—*Ek hi nipāth mēṣ sub zihir k. w., mujmal-*  
*munā, ijmāl-munā*—Granthasārātmakapātraprakāśak, sārāpatrakaparakāśak.
- SY-NŌP'TICAL-LY.** *ad.* in a synoptical manner—*Muḥtasaran, ijmāl se, sub zihir karne*  
*ke taur se*—Sārachakra ki riti se, granthasārātmakapātra wā sārāpatrak ki bhānti se.
- SÝNTAX.** *n.* (Gr. *syn,taxis*) that part of grammar which treats of the construction  
of sentences—*Naho, bahar, jipra-bandī, tarkīb i jipra*—Vākyavyayis, vākyarachanā,  
padavyayis, padarachanā, vākyayojanā, padayojanā, anwayayojanā.
- SYN-TACTICAL.** *a.* pertaining to syntax—*Mata'alliq i naho, naho munāsh, nahar-munāsh,*  
*tarkīb i jipra se munāsh, jipra-bandī ke mata'alliq*—Vākyavyayisasambandhī, vākyara-  
chanavishayak, padavyayisavishayak.
- SYN-TÉRÉSIS.** *n.* (Gr. *syn,terro*) remorse of conscience—*Pushemānī, tuassuf, nālā-*  
*mat*—Manastāp, peschāttāp, pa'chāts-ntip, anusok.
- SÝNTHE-SIS.** *n.* (Gr. *syn,thesis*) the act of putting together, opposed to analysis  
—*Tarkīb qā amālīsh, haṭāt-i-bilāfi*—Sahyog, sahajojan wā milāwat.
- SYN-THÉTIC.** **SÝN-THÉTICAL.** *a.* pertaining to synthesis, putting together—*Haṭāt i-*  
*bilāfi munāsh, tarkīb i*—Sahyogarūp, sahayogasambandhī wā sahayogītmak.
- SÝN-THÉTICAL-LY.** *ad.* by synthe is—*Tarkīb se, tarkīb taur se, haṭāt-i-bilāfi se*—Sāh-  
**SÝ-PHON.** See **SÍRPHON.**
- SÝ-REN.** See **SÍREN.**
- SÝR'IAC.** *a.* relating to *Syria*; *n.* the language of *Syria*—*Shāmī*; *n.* *shāmī zabān,*  
*surpūnī zabān*—Sāmādesī, sāmādesāsambandhī; *n.* sāmādesābhashā.
- SÝR'IASM.** *n.* a *Syriac* idiom—*Surpūnī zabān ka muḥāwara*—Sāmādesāvagyvyūjār, sā-  
mādesāvagbhāṣā, sāmādesābhashās ampradīy.
- SÝR'INGE.** *n.* (Gr. *surinac*) an instrument for squirting liquor; *v.* to squirt or wash  
with a syringe—*Huqa, mahqana, dānkālā, pichkārī*; *v.* *huqa mārūn,*  
*huqa mār-kar sāj k., pichkārī se sāj k.*—Antahpratshepanī; *v.* pichkārī mārnā,  
pichkārī dā, pichkārī dekar dhonū. [Chor-bilū, dhasi w dhasan pānk wā jhakar.
- SÝR'TIS.** **SÝRT.** *n.* (L.) a quicksand, a bog—*Chor-zamīn yā reg-i-randū, dāhlāb*—  
**SÝR'TUP.** See **SÍRUP.**
- SÝS'TA-SIS.** *n.* (Gr. *syn,stasis*) the consistence of any thing, constitution—*Talī kūt-*  
*lat, surat jibillat mājā yā tīnat*—Swābhāvik āvasthā, prakrīti janmaswabhāvy wā  
sāristhiti.
- SÝS'TEM.** *n.* (Gr. *sun,histēmō*) a combination of parts into a whole, a connected series  
of parts, a scheme, a method—*Nizām, band o bast, naqsha, dūn qānūn qā'ida yā*  
*rasm*—Sāsthihīn sāsthiatī wā m. r. sthiti wā prakrīti, kalpanā anusandhīn wā kat-  
kanā, riti kram panth mat vyavasthā wā darsan.
- SÝS-TE-MÁT'IC.** **SÝS-TE-MÁT'ICAL.** *a.* methodical—*Matazan, qā'ida-murāfiq, dastūr ke*  
*mutābiq, qānūn, bā-qā'ida*—Niyamāñil, yathākramānkārī, kramānukārī, kramak, kram-  
mik, yathikram, kramānusārī, vyavasthit.
- SÝS-TE-MÁT'ICAL-LY.** *ad.* in form of a system—*Bā-qā'ida, bā-dastūr, hosh i-dastūr, qānūn*  
*yā ān ke mutābiq, rasm ke murāfiq, tarkīb se*—Yathākram, yathanukram, anukram  
se, kram se, yathāmārg, yathāpariyay.
- SÝS-TEM-A-TIZE.** *v.* to reduce to a system—*Bā-qā'ida k., qānūn yā dastūr ke mutābiq k.,*  
*bā-dastūr k., murattāb k.*—Yathākram k., vyavasthit k., kramānusārī wā kramānu-  
sār k., niyam ke anusar k.
- SÝS-TEM-A-TIST.** **SÝS-TEM-A-TIZ'ER.** *n.* one who reduces things to a system—*Murattib,*  
*bā-qā'ida k. w., bā-dastūr k. w., qānūn rasm yā ān ke murāfiq k. w.*—Vyavasthāpak,  
yathākram k. w., kramānik k. w., kramānusārī wā kramānusar k. w., kram vyavasthā  
mārg wā riti ke anusar k. w.
- SÝS-TEM-MĀK-ER.** *n.* one who forms a system—*Qā'ida dastūr yā nizām banāne w., naqsha-*  
*siz, rasm yā dastūr k. w.*—Vyavasthārachak, mārg wā riti banāne w., niyamakartā.
- SÝS-TEM-MON-GER.** *n.* one fond of forming systems—*Dastūr-dost, qā'ida-dost, nizām-*  
*dost, naqsha yā rasm banāne ká shāiq*—Mārg riti vyavasthā kram panth mat wā  
katkanā banāne ká anusar ká anusarī jan.
- SÝS'TO-LE.** *n.* (Gr. *syn,stello*) the contraction of the heart, the shortening of a long  
syllable—*Dil yā qalb ká nikurnā, lambe hīje ká ikhtisār yā tarkhīm*—Hritpīṇḍasau-  
koḥ, dīrghāksar wā dīrghasabdāvayav ká saukshēp k.

## T.

**TAB'ARD, n.** (W. *tabar*) a short gown, a herald's coat—*Jāma yā nīma, mundādi yā nassih kā qabā yā kurti*—Āngarkhā, dhahdhoriyā kā āngā wā anarkhī.

**TABBY, n.** (Fr. *tabis*) a kind of waved silk; a, brindled, diversified in colour—*Dhāri dār khūr yā rashmī-kapṛ*; a, *dhāri-dār, gūn-ā-gūn yā rang-barang*—Lahari-yā patravastar; a, lahariyā, manāvarā wā chitravichitra.

**TABER NA CLE, n.** (L. *tabernaculum*) a tent, a temporary habitation, a place of worship; v, to dwell, to reside for a time—*Khaima khama yā kharyāp, chand-roza hawelā yā makān, 'ibādat gah mabād yā imām-hāra*; v, *basnā<sup>b</sup>, kuchh dīn tiknā yā rabnā<sup>b</sup>*—Tambū deri wā māṇṇp, achirasthāyī grīha wā thore dīnā ke liye ghar, dewālyā m'ndir bhajanalay wā puṇḍay.

**TABER-NĀC LAR, a.** bedridden—*Mushabbal, jhānjhri dār*—Jhānjhariyā, jhānjhariwāld.

**TABHD, a.** L. *tabes* wasted by disease—*Būcārī se gūba-hud*—Kshayarog se ghulā huā, rog se gūbi huā wā kshūp.

**TABID-NESS, n.** state of being wasted—*Būcārī se gūlāw nā ghulāw*—Kshay, kehiti.

**TAB'EE-S, v.** to waste, to emaciate—*Gulnā<sup>b</sup>, ghulnā yā dabbā<sup>b</sup>*.

**TABLE, n.** (L. *tabula*) a flat surface, an article of furniture with a flat surface used for meals and other purposes, fare or entertainment, the persons sitting at a table, a surface on which any thing is written, a picture, an index, a synopsis; v, to live at the table of another, to turn into a table or catalogue—*Sath, mez yā mez kā takhtā, mezhonī zipqat khurāk yā khorish, we lou jo mez par baithē hūn, lauh takhtī yā takhta, taswīr yā shabīb, fihrist, naysha fīwāl yā mujmal*; v, *dūsre ke dāstar khawān par garān k.*, *fihrist banānā*—Uparibhāg prishthi wā prishthabhāg, bh-jānph dak bhōjanamandeh māneh chanki wā phalak, bhōjan wā jewanir, sahābhōg-yon ki paṇkti wā ek hī chanki par khūne wale log, patiyā patarā patī patī wā likhnamphalak, chitra, suchī suchiki sūchipatra wā anukramanipak, sūtrapatrak sarāpī wā sarachakra; v, *dūsre ke bhōjanaphalak wā chanki par nirvāh wā upajīvan k.*, *sūchī sūchika wā sūchipatra banānī*.

**TABLETTE, n.** painting on walls and ceilings—*Dīwān aur saqfōn par kī taswīr-kashī nā casār*—Būthōn aur bhītārī or kī chhatōn par kī chitralipī wā chitra.

**TABLET, n.** a small flat surface, a flat surface for writing or engraving on, a medicine or sweetmeat in a square form—*Sath, lauh takhtā yā takhtī, dawā yā mīthāi kī chokhtī*—Pri-hthabhāg prishthi wā uparibhāg, patiyā patarī patī patī wā likhnamphalak, aushadh wā mīthāi kī chakhtī. [ke sadris ek khel kī patarā.

**TABLES, n. pl.** a board used for backgammon—*Takhtā-i mard*—Chamṛ wā chausar

**TAB'UL LAR, a.** in the form of a table—*Takhtā namā, mez sarat, fihrist-namā, fihristī*—Patī surikhī, patarā surikhā, phalakasadrīs, patrasthī, patrakārūph, sūchikārūph.

**TAB'ULATI, v.** to reduce to tables—*Nayshē yā fihrist kī sarat kā banānā, mujmal kī sarat kī banānā*—Sārapatrak sarachakrak wā sūchīpāra ke ākār kī banānā.

**TAB'UL-ĀT ER, a.** having a flat surface—*Sathī, musattah, hamwār*—Sapātī, samān, chauras, [lauh, takhtī, patarī, patiyā<sup>b</sup>.

**TABLE BOOK, n.** a book on which any thing is written without ink—*Pātī<sup>b</sup>, patiyā<sup>b</sup>*.

**TABLE CLOTH, n.** a cloth for covering a table—*Dāstar khawān, dastarī, sufra, shālūn, mez par kī chadlar, kandārī*—Phalakāchchhadanapā, phalakāvaran.

**TABLE MAN, n.** a man at draughts—*Got<sup>b</sup>, gotwī<sup>b</sup>*.

**TABLE-TALK, n.** conversation at table—*Dāstar-khawān par kī guft-gū, khūne ke waqt kī guft-gū*—Chauke par kī bīchit, bhōjan par kā kathopakhānā samabhashan wā

**TAB'OO, v.** (Polynesian) to forbid—*Mān k.*, *bāz raknā*—Roknā, ārnā, barjanā. [ūlūp.

**TABOUR, n.** (Fr.) a drum beaten with one stick, v, to drum, to strike, to beat—*Tambūr, tablag, tabla, dholak<sup>b</sup>, mīrdang<sup>b</sup>*; v, *dholak bajānā<sup>b</sup>, thōknā<sup>b</sup>, mārā<sup>b</sup>*—Mīrdang. [daṅgī.

**TABOURER, n.** one who beats the tabour—*Tambūr-chī, mīrdangī<sup>b</sup>, dholakīyā<sup>b</sup>*—Mī-

**TABOUR-ET, TAB'RET, n.** a small tabour—*Chhotā tambūr, chhotī mīrdang<sup>b</sup>, chhotī dholak<sup>b</sup>, chhotī tablag yā tabla*. [dang<sup>b</sup>—Chhotī mīrdang, chhotī dholak.

**TABOUR-INE, n.** a small drum, a tabour—*Chhotā tabla tablag yā tambūr, chhotī mīr-*

**TAC'IT, a.** (L. *taceo*) silent, not expressed—*Sākit, mutasamman*—Chup maun chupkā nīshabd wā nīshabd, arthasiddha anishedharūp wā dhwanit.

**TAC'IT-LY, ad.** silently, without words—*Ba-sukūt, khānoshtī-se yā zimnan*—Chupchāp wā chupke se, dhwanitīrb-se anishedh-se wā tushīm.

**TAC'IT-URN, a.** habitually silent—*Pumbā-dahan, kaw-sukhan*—Ālāpavimukh, alpaṇḍāshī, mānī, tishnik, kathāvirakt, alpavādī, anālapāshī.

**TAC'IT-URN-ITY, n.** habitual silence—*Khānoshtī, pumbā-dahani, sukūt, chuppi<sup>b</sup>, chupki<sup>b</sup>, mān<sup>b</sup>, maunutā<sup>b</sup>*—Ānlāpāshīlātā, maunitwā, kathāviraktī, ālāpaviraktī.

**TACK, v.** (Fr. *attacher*) to fasten, to join, to unite; n. a small nail, addition—*Tāknā*

*yā bāndhnā<sup>b</sup>, jōrnā yā gānthnā<sup>b</sup>, millnā yā lagānā<sup>b</sup> ; n. chhotā-kāntā chhotī-kāntiyā yā chhotī-kīl<sup>b</sup>, jor<sup>b</sup>.*

**TACHE**, *n.* a loop, a catch, a button—*Halqa, ākrī<sup>b</sup>, tukma*—Phali, kāūtā wā ānkurā, TACKER, *n.* one who makes an addition—*Jorne w<sup>b</sup>*. [ghundī.]

**TACKLE**, *n.* (Ger. *tackel*) the rigging of a ship, weapons, instruments of action ; *v.* to supply with tackle—*Jahāz ke rassā waguira, harba ya anzar, ashāb sāmān yā saranjām ; v. rassē yā russī lagānā<sup>b</sup>, kīl kāntā, utānā<sup>b</sup>*—Naukā ke rassē ādi, hathiyār wā sastra, kīlkāntī kīl wā sīdhan.

**TACK**, *v.* to change the course of a ship ; *n.* the act of turning a ship at sea, a rope or corner of a sail—*Jahāz pherā<sup>b</sup> ; n. jahat, phirānā<sup>b</sup>, pāl kī ek rassī yā gosha*—Naukā phirnā<sup>b</sup> ; *n. naukā phirnā pāl kī ek rassī wā jōnk*. [huā<sup>b</sup>.]

**TACKLED**, *a.* made of ropes tacked together—*Jore hue yā gānthē hue rassō<sup>b</sup>, kā bānā*.

**TACKLING**, *n.* the furniture of a mast, instruments of action, harness—*Mastāl kā sāmān yā ashāb, saranjām yā anzar, sās yā sāmān*—Gunavrikshak wā naukūpak kī sāmagrī sajjā wā upakarap, hathiyār wā sīdhan, ghore kī sāj.

**TACT**, *n.* (L. *tactum*) touch, feeling, nice discernment, peculiar skill—*Mass yā munās-sat, lams yā lāmisa, ziraht yā shūr, maharat rasāt yā hunar*—Spars wā chhūwat, saṁspars wā sparśabodh, sūkshmayicheit wā sūkshmayivechanisākti, usālatā vijñā-tī wā yukti. [mass, massī—Sparsaniya, spriśya, sparsayogya.]

**TACTILE**, *a.* susceptible of touch—*Munāsāt pariz, chhue jāne ke qābil, mumkinat*—TACTION, *n.* the act of touching—*Chhōnā<sup>b</sup>*—S; arś.

**TACTICS**, *n. pl.* (Gr. *tasso*) the art of arranging military or naval forces for battle—*Saff-arāi, fann-i-saff-arāi, fann-i-jang*—Vyūharachanavidyā, vyūharachanā, sai-nyarachanā, sānyavinisāvidyā.

**TACTICIAN**, *n.* one skilled in tactics—*Ahl-i-saff-arāi, fann-i-saff-arāi-dān, sāhib-i-fann-i-jang*—Vyūharachanakūśal, vyūharapālīt.

**TADPOLE**, *n.* (S. *tadā*) a young frog or toad—*Mūdak kī bocheha<sup>b</sup>, mēn-lak-bacheha<sup>b</sup>, mēng machhī<sup>b</sup>*—Bhāmānūt, māphāsāivak, bhūkāśivak.

**TAEFER EL**, *n.* (D. *taiferel*) the upper part of the stern of a ship—*Jahāz ke pichhārī kī ūparī hissa*—Naukā ke pichhārī kī ūparī bhāg. [vavāstra.]

**TAEFFETA**, *n.* (Fr. *taffetas*) a thin silk—*Tafta, dargāi, cherlī<sup>b</sup>, chihlī<sup>b</sup>*—Patlā pat-

**TAG**, *n.* (e.) a metallic point at the end of a string, any thing paltry and mean ; *v.* to fit with a point, to fit one thing to another, to join—*Ek rassī ke kaudrē par ek jilzī ghundī, kōi adnī aur be-hazīrat shai ; v. anī yā wani lagānā<sup>b</sup>, jōrnā yā jōr-d<sup>b</sup>, millnā<sup>b</sup>*—Ek dori ke chhor wā jōnk par dhātū kī tikkī, koi tuchchā wā adham vastu. [holī hai<sup>b</sup>.]

**TAGTAIL**, *n.* a worm with a tail of another colour—*Ek kīrā jiskī pūnchh aur-hī rang kī*

**TAIL**, *n.* (S. *tail*) the part of an animal which terminates the body behind, the lower part, the hinder part, any thing hanging long ; *v.* to pull by the tail—*Dum yā zakh, nēhe kī hissa, pūnchhē kī hissa, dum bālā yā dum-bāl ; v. dum pakor-kar khīnchnā, pūnchh pakor-kar khīnchnā<sup>b</sup>*—Pūnchh wā pūnchhā, nēhe kī bhāg, pūnchhē kī bhāg, pūnchhālī. [pūnchhiyā, pūnchhār.]

**TAILED**, *a.* having a tail—*Dum-dār, dum-bāl-dār*—Pūnchhāwān, pūnchhī, lāngūlī,

**TAILOR**, *n.* (Fr. *tailor*) one who makes clothes ; *v.* to perform the business of a tailor—*Parzi, khāyāt ; v. darī kī kām k.*—Sauchik, sūchik, sauchi ; *v. sūchi-karmakārī wā sauchik kī kām k., sinā.*

**TAINT**, *v.* (L. *tinctum*) to stain, to sully, to infect, to corrupt ; *n.* stain, infection—*Dāg-k. yā dāg-lagānā, ālāda k., bosāda k., kharāb k. ; n. dāg, ālādāgī, gāndāgī ālāsh kulvat yā sirāgī*—Dhappā lagānā wā dhabbā ālānā, bharrā wā mailā-k., sarānā wā dūshit k., doshayukt-k. wā bigirnā ; *n.* dhappā dhabbā kalukī wā mal, dosh dūshan wā sarān.

**TAINTESS**, *a.* free from taint, pure—*Be-dāg yā be-ālādāgī, pāk yā sāf*—Nishkalāuk nirdosh wā binā-dhappe-kā, nirmal pharchā wā swachchha.

**TAINTEUR**, *n.* stain, spot, defilement—*Dāg, ālād-āgī, kharābī, ne'āst yā nā-pākī*—Dhappī wā dhabbī, kalumash, bhrashtatā malinatī wā apavitrātī.

**TAINTFREE**, *a.* free from taint or guilt—*Be-dāg, be-āib, sij, pāk, be-gunāh*—Nishkalāuk, nirmal, pavitra, nirdosh wā nirdoshi.

**TAKE**, *v.* (S. *tevan*) to receive, to accept, to lay hold of, to seize, to catch, to captivate, to understand, to exact, to employ, to admit, to obtain, to swallow, to choose, to assume, to convey, to require, to hire, to bear, to copy or draw, to suppose, to be fixed, to have the intended or natural effect ; *p. t. Tōök ; p. p. Tāk'en*—*Lenā<sup>b</sup>, qabūl k., dharnā<sup>b</sup>, giriftār k., pakornā<sup>b</sup>, jarefta yā khush k., samajhnā<sup>b</sup>, jabran yā zabar-dastī se lenā, masrif k. yā ist'māl k., dākhil k., hāsīl k., khānā<sup>b</sup>, pasand k., ikhtiyār k., le-jānā<sup>b</sup>, talab k. yā zarār h., kirāya k. yā kirāya par lenā, bardāsh k., khīnchnā yā khīnchnā<sup>b</sup>, qiyās k. yā farz k., gaynā<sup>b</sup>, asor-pakornā yā bar-dnā*—Grabap k., swikār k., hathiyānā, gahmā, phasānā phansānā wā bajhnā,

mohit-k. mohná wá moh-lená, bújhná wá jánná. aínth-lená wá chhín-lená, lagúná wá kam men lagún, aínkír-k. wá áno d., jáná wá upárjan-k., líná wá nigalná, chun-lená chhúnt-lená wá barý-lená, lení, le-chahna úthá le-jána vaháná wá pahuncháná, cháháná wá ákákshá-k., bhárá k., sahaná, utárná, sochná kalpaná-k. wá anumán-k., thabarná wá lagná, síddhárth-h. phalawán-h. wá phal-utpanna-k.

**TAK'ER**, *n.* one who takes—*Iene w<sup>b</sup>, leatig<sup>b</sup>, qábíz* [aur m'ne take jo masdar hai us se samajh-lo]—Gráhi, gráhak, hartá, pratigrahítá, hári [aur arth take jo dhátu hai us se jān lo.]

**TAK'ING**, *a.* pleasing, engaging; *n.* the act of gaining possession, distress of mind—*Khush-áymud gá maghal, dil-rubá g'í dil-chasp*; *n. akh sitad gá girift, hairam pare-shári gá ranj*—Nandak modak ranýa wí ranapiya, manohári manohar wá manorah-jak; *n.* gráhan ádán swikar wá lení, vyakulata wá manastáp.

**TAK'ING-NESS**, *n.* quality of being pleasing—*Dil-chaspi, dil-rubái, dil-barí*—Ramyatá, ramaniyatá, manoranjakatá.

**TÁLK**, *TALK*, *n.* (Ger. *talk*) a mineral—*Talq, abraq*—Abhrak, abhra.

**TÁLK'Y**, *a.* consisting of tale, like tale—*Abraq, talqi gá abraý-sá*—Abhrakamay wá abhraamay, abhrakasadrís wá abhra-surikha.

**TÁLE**, *n.* (S.) a story, a narrative, oral relation, information, reckoning, account—*Dástán naql gá qissa, hikáyat, zabán bagan, khabar, gintí<sup>b</sup>, hisáb*—Upáshyan wá kahání, katha wá ákhyán, mukhakathit varnan wá vivaran, samrichar, ganam, lekhní.

**TÁLEFUL**, *a.* abounding in stories—*Par-hikáyat, par-dastán, par-qissa*—Upáshyana-purn, akhyánapurn, kathapurn, kathamay.

**TÁLEBEARER**, *n.* one who officiously tells tales—*Sakha-chín, gamu-iz, chugl khor*, *lutrá<sup>b</sup>*—Pisun, upajipak.

**TÁLEBEARING**, *n.* the act of telling officiously—*Sakha-chín, gamu-iz, chugl khor*, *lutrá<sup>b</sup>*—Pisunata, padunyá.

**TÁLE TELLER**, *n.* one who tells tales or stories—*Qissa-gó, hikáyat-gó, dástán-gó*—

**TÁLENT**, *n.* (Gr. *talanton*) an ancient weight and coin, a faculty, a natural gift—*Qadim zamán ká ek ruz aur sikká, qudrat gá qabilíyat, idrak shu'ar 'ayl gá jawhar*—Prádhmakíl ká ek hánt míp prímán wá mudra, guq sakti wá kshamatá, dháskati manáskati wá buddhiprabhav.

**TÁLENTED**, *a.* possessing talents or abilities—*Qábíl, 'aqíl, shu'ar dár, qudratí, ahl-i-jawhar, sáhib-i-ízzat*—Guni, gupwán.

**TÁLES**, *n. pl.* (L.) men called upon to supply the place of jurors who are not present or are challenged—*We log jo sálsón kí jagah main muqarrar hote hain jab ast salis háir nahon gá unke báib main koi kuchh 'a-e gá t'irí*. *peh kere*—We log jo panchon ke sthan main niyukt kiye jate hain jab panch upasthit na hon wá unke hone mein koi kuchh rok-tok kará.

**TÁL'ON**, *n.* (L. *talio*) law of retaliation—*Mukáfat gá intiqam ká áin*—Pratíphala-

**TÁL'IS MAN**, *n.* (Ar. *tal'sim*) a magical character or figure—*Tilism, hár, táwíz*—Kavach, yantra, gundí, gúru.

**TÁL'IS MÁN'IC**, *a.* magical—*Tilismáti*—Má'yívi, abhichári, abhichárik, aindrajálík.

**TÁLK**, *talk*, *v.* (S. *talien*) to speak, to converse, to prate; *n.* mutual discourse, subject of discourse, rumour—*Guft-gá k., bátchit k<sup>b</sup>, guq maina<sup>b</sup>*; *n. guft-gá, qíl-o-qál gá guft-gá ká mazmun, afwah gá shuhra*—Bohí wá kahni, kathopakathan wá sambhásan k., ba-naf wá bar-bayana; *n.* bátchit bát borchil kathopakathan sambhásan wá áláp, kathopakathan áláp wí bátchit ká vishay, g p wá hula.

**TÁLK'A TIVE**, *a.* given to talk, loquacious—*Dar-ábe-dah in, bisqir go ziyáda-go yá fuzúl-go*—Bítúní bakki wá batakhaj, vichit guppi barbariya bahubhási bakwadi mukhar wá ativadi.

**TÁLK'A TIVE-NESS**, *n.* loquacity, garrulity—*Bisqir-goi yá ziyáda-goi, fuzúl-goi yá wa-goi yá be-háda-goi*—Vachalat, atibhásan atyáláp bar-bayana wá bakwád.

**TÁLK'ER**, *n.* one who talks—*Goyanda, mutakalim, guft-gá k. w., bátchit k. w.*—Álapi, vadi, bháshi, vaktá, kathak.

**TÁLK'ING**, *n.* oral conversation—*Guft-gá, qíl-o-qíl, bátchit k<sup>b</sup>, gup<sup>b</sup>*—Sambhásan, áláp.

**TÁLL**, *a.* (W. *tal*) high in stature, lofty, bold, spirited—*Qadd áwar daráz-qadd yá ánebe qadd ká, buland, diler, ján ház javán-mard yá rust*—Dirghatanu lambá wá lambahar, únchí, sabási wá nidharak, shúr wá vir.

**TÁLL'NESS**, *n.* height of stature—*Lambái, únchái<sup>b</sup>, daráz, bulandí, qadd ká únchái gá lambái*—Śariradirghata, śarirólchati, uchelata, díldaul kí lambái wá únchái.

**TÁLL'Y**, *ad.* boldly, with spirit—*Dilerána, javán mardí shuj'at yá shuj'at se*—Śúratá se, viratá wá shas se.

**TÁLT'AGE**, *n.* (Fr. *tailler*) impost, excise; *v.* to lay an impost—*Kharáj, mahsúl*; *v. mahsúl lagáná, kharáj lapíná*—Kar, sulk; *v.* kar lagáná, kar bándhna.

**TÁLT'OW**, *n.* (Ger. *talg*) the grease or fat of an animal; *v.* to smear with tallow—*Charbí, ph, shahm*; *v. charbí lagáná yá chuparná, charbí ghisná, charbí se chikná k.*—Med, mánsasár, vasí; *v. med-lagáná wá chuparná, med se chikná k.*

**TAL'LOW-CHAND-LEK, n.** one who makes and sells candles of tallow—*Charbā kī battī banāne aur bechne v.*, *charbī kī battī banā-kar bechne v.*—Med kī battī banāne aur bechne w., med kī battī banekar uskei vyāpār k. w.

**TAL'LOW FĀLID, a.** having a pale complexion—*Zard rā, khushk-rā, pīle raṅg kā*—*Vīramavādan, mūhāvādan, pīle wā sukhe muh k.*

**TAL'LY, n.** (Fr. *tallier*) a stick with notches to mark numbers, any thing made to suit another, v. to suit, to conform—*Ek lakṛī jo 'adad zākir karne ke liye khandānā-dār hotī hai, koi shai jo dāsī ke barābar gī murāqī kī gāi ho*; v. *barābar h.*, *murāqī gī murāqī h.*—*Beht wā lakṛī jisneñ aūk wā saūkhvā jatīne ke nimitta khandane kate rahte haiñ, koi vastū jo dāsī ke tulya wā thīk kī gāi ho*; v. *milnā, thīt h. thīk parnā vā amūrp-h.*

**TAL'MUD, n.** (Ch.) the book containing the Jewish traditions—*Yahūdīyōñ ke tadā-wul hadīs qī sirāṅat kī kitāb*—Yihūdīyōñ ke purāñ kā granth, Yihūdīyapurāṇa-granth, Yihūdīyōñ kī kahīwat kī pothī.

**TAL'MUT, TAL'MUT'CAL, a.** pertaining to the Talmud, contained in the Talmud—*Yahūdīyōñ ke tadāwul kī kitāb ke mut'at'liq, Yahūdīyōñ ke tadāwul kī kitāb kā*—Yihūdīyapurāṇagranthasambandhī, Yihūdīyōñ ke purāṇagranth kā wā Yihūdīyapurāṇagranthasth.

**TAL'MUD-IST, n.** one versed in the Talmud—*Yahūdīyōñ ke tadāwul kī kitāb se wāqīf shakhs, wāh shakhs jo Yahūdīyōñ ke tadāwul kī kitāb khūb parhā ho*—Yihūdīyapurāṇavettā, Yihūdīyapurāṇajña.

**TAL'MUT-ISTIC, a.** pertaining to the Talmud—*Yahūdīyōñ ke tadāwul kī kitāb ke mut'at'liq*—Yihūdīyapurāṇagranthasambandhī. —Nakh.

**TAL'ON, n.** (Fr.) the claw of a bird of prey—*Nīkhūn, chawṇal, chawṇ, uḥ qā nuūkh*

**TAM'ARIND, n.** (Sp. *tomarindo*) a tree and its fruit—*Tamr-i-hīndī, imlī<sup>h</sup>*—Amlikā, amlikā, amlikā, amlikā, tintīr, tintīlī, amlapṛd.

**TAM'ARISK, n.** L. *tamarix* a tree—*Jhā<sup>h</sup>, t-g*—Pichul, pichelhīl, jhāvuk.

**TAMBOUR, n.** (Fr.) a little drum—*Chhotā tambur qā tabla*—Chhotī dholak, dholkī.

**TAMBOURINE, n.** a kind of drum—*Khaṇṇā<sup>h</sup>, Khaṇṇā<sup>h</sup>, daph qā daf*—Mridaṅg.

**TAME, a.** (S. *tam*) not wild, domestic, subdued, depressed, spiritless; v. to reclaim from wildness, to subdue—*Khāṇṇā, Khāṇṇā qā rām, gharē<sup>h</sup> qā gharailā<sup>h</sup>, palā-huā qā palā<sup>h</sup>, zer dast dast-āmo; qā maglā<sup>h</sup>, kam jurat qā banamak*; v. *hilānā qā sūkhā<sup>h</sup>, tātī<sup>h</sup>, kho gar qā uḡlā<sup>h</sup> k.*—*Charān w.*, rānya, hīlā rachī grīhya wā grīhapuṣṭ, damit dāt wā vās, ādhīn dabā-huā wā topā huā, sattwahīn miras wā vīras; v. *rachān, tornī dabānā wā vāsībhūt k.*

**TAME'ABLE, a.** that may be tamed—*Kho gar hone ke lāq, palā<sup>h</sup> hone ke qābil, us-pur, rām hone ke lāq, dast-āmo; pazir, rām pazir, muḡkīan-l-dast-āmo; mummī-un-l-rām*—Damaniya, dānya, sudan, torē hīliye wā rachīye jāne ke yogya.

**TAME'LESS, a.** wild, untamed—*Walshī, nā-rām*—Janglī, anhilā amracha amsalhā wā adamit.

**TAME'LY, ad.** not wilily, meanly, servilely—*Itā<sup>h</sup>at qā tībī-dārī se, nā-mardī kamīnaqī qī zillat se, qulāwara qā pūjīna*—Vasatī adhinatī wā vāsībhūtātī se, adhamatī-se wā kitaravāt, atilāmpurvāk wā dasavāt.

**TAME'NESS, n.** the quality of being tame—*Nā-mardī, hīlā<sup>h</sup>, itā<sup>h</sup>at, rāmā, dast-āmo; se*—Vasatī, vasyatī, vāsībhūtātī, grīhyatī.

**TAM'ER, n.** one who tames or subdues—*Hilānē w<sup>h</sup>, rachīnē w<sup>h</sup>, sūkhā k. w<sup>h</sup>, palnā k. w<sup>h</sup>, torē w<sup>h</sup>, dabānē w<sup>h</sup>, rām dast-āmo; zer-dast qā maglā<sup>h</sup> k. w.*—Dauak, damanakārī.

**TAMPER, v.** to meddle, to deal or to practise secretly—*Dast-andāz h.*, *kār-sāz k.*—*Hāth-dāhī hāth-lagatī chhīnī wā chhēpnā, kukurmasampādānārth gūrhāvayavahār gūrhāvayapar wā gūrhāsānsarg k.*

**TAN, n.** (Fr. *tanner*) to impregnate with bark, to make brown; n. bark prepared for tanning—*Dabāṅat k. qā balūt ke bakle ke aray meñ dubāwā, bhūā k<sup>h</sup>*; n. *balūt ke bakle kā aray jo dabāṅat ke liye taiyār kiya jātā hai*—Sijhina pakīnā kasnā wā sindūravriksha ke bakle ke kas wā kasāw meñ elurānā, tāuravār-k.; n. *chamṛā sijhāne ke nimitta sindūravriksh ke bakle kī kasāw.*

**TAN'LING, n.** one tanned or scorched by the heat of summer—*Garmā kī garmī se jhūlsā huā shakhs, jhānwāyā huā shakhs*—Grishmaritū wā grishmakāl kī ushātā se jhānū-sā huā jan. [chamṛā sijhāne w.

**TAN'NER, n.** one who tans leather—*Dabāṅ, chamār<sup>h</sup>*—chamakar, charmasandhānī,

**TAN'NIN, n.** the astringent principle in bark—*Bakle kā kasāw qā kas<sup>h</sup>.*

**TAN'NING, n.** the process of preparing leather—*Dabāṅat, sijhāw<sup>h</sup>*—Charmasandhān, chamṛā pakīnā kasnā wā sijhānī. [swād.

**TANG, n.** (Gr. *tangos*) a strong taste—*Kasānūdh<sup>h</sup>, bakthānūdh<sup>h</sup>, ek tes zāiqū*—Ugrā  
**TANG, TAN'GLE, n.** (Sw. *tang*) a kind of sea-weed—*Ek qism kī daryāi nabāt*—*Ek prakār kā samundarī pautlā wā chhotī per, samudriya aushadhivīseeh.*

- TAN'QENT**, *n.* (L. *tango*) a right line which touches a curve without cutting it—*Khatt ī-mānās*—Sparsarekhi, samṣitarekhi.
- TAN'QI-BE**, *a.* perceptible by the touch—*Massi, mamsi, mamsina-l-mass*—Sparṣani-ya, spriṣya, sparṣayogya, chhu jāne ke yogya.
- TAN'QLE**, *v.* (S. *tang*) to knit together confusedly, to implicate, to ensnare, to embroil; *n.* a knot of things interwoven—*U'jhanā<sup>b</sup>, lapetnā<sup>b</sup>, phaxinā yā phāṣanā<sup>b</sup>, ghabrā-d, gū haṣṭarā<sup>b</sup>, n. lat<sup>b</sup>, jo kuchh lat-pat ho<sup>b</sup>, jo kuchh ulāh jāy yā latigāy jāy<sup>b</sup>.*
- TAN'IST**, *n.* (Gael. *tanaist*) a kind of captain or governor—*Ek qism kā nāzim hākīm yā sar-dār*—Ek prakār kā adhipati wā adhyaksh.
- TAN'IS TRY**, *n.* a mode of succession partly hereditary and partly elective—*Ek qism kī jāc-nishini jo kisi qadr manrasi hoti thī aur kisi qadr pasand par manqif thī*—Ek prakār kā uttarādhipakār jo kuchh to paramparaprapṭ thī aur kuchh parāṣṛayādhipān thī. [tariq, jalādhar.
- TANK**, *n.* (Fr. *étang*) a large cistern—*Tālāb, hauz, pokharā<sup>b</sup>, talār, tāl<sup>b</sup>*—Sarovar.
- TANK'ARD**, *n.* (Gael. *toward*) a drinking vessel—*Pigāla yā pigāla, kaza, sar-posh-dār pigāla*—Katorā, khori, pānapātra.
- TAN'SY**, *n.* (Fr. *tanaisie*) an odorous plant, a kind of cake—*Ek qism kā khush-bā dār-ehotā per, ek qism kī roti*—Ek prakār kī sugandhī paudhā wā sugandhavisishṭ aushadhivishesh, ek bhānt kī roti. [not be reached—*Tarsinā<sup>b</sup>, lalchānā<sup>b</sup>, lahrinā<sup>b</sup>.*
- TAN'TA-LIZE**, *v.* (*Tantalus*) to torment or tease by presenting pleasures which cannot be reached—*Tarsāw<sup>b</sup>, lalchāw<sup>b</sup>.*
- TAN'TA-LIZATION**, *n.* act of tantalizing—*Tarsāw<sup>b</sup>, lalchāw<sup>b</sup>.*
- TAN'TA-LIZER**, *n.* one who tantalizes—*Tarsinā w<sup>b</sup>, laichinā w<sup>b</sup>.*
- TAN'TA-MOUNT**, *a.* (L. *tantes, ad, mons*) equivalent—*Ham qadr, ham-qimat, ham-taqat, barādar*—Samanaśakti, samānamūlyā, tālyā.
- TAP**, *v.* (Fr. *taper*) to strike gently: *n.* a gentle blow—*Thopthapānā<sup>b</sup>, thoṅknā<sup>b</sup>, thakthaknā<sup>b</sup>, khatkhatnā<sup>b</sup>; n. thop<sup>b</sup>, thapak<sup>b</sup>, thāp<sup>b</sup>, thappar<sup>b</sup>.*
- TAP**, *v.* (S. *toppan*) to pierce a cask: *n.* a pipe for drawing liquor from a cask—*Pipe ko chhodnā yā bedhānā<sup>b</sup>, chhodnā<sup>b</sup>, bedhānā<sup>b</sup>, zōcā<sup>b</sup>, k; n. pipe se sharāb khichne ke liye net yā nāl; —n. Pipe se madirā kī fūelne ke nimittā nāl wā nāl.*
- TAP'STER**, *n.* one who draws liquor—*Sharāb khichnā w.*—Madirā khañchne w.
- TAP'HOUSE**, *n.* a house where liquor is sold—*Kalwācāpā<sup>b</sup>.* [mukhya prakānd.
- TAP'ROOT**, *n.* the principal stem of a root—*Bekh kī asti yā awāl tana*—Mūl kī
- TAPE**, *n.* (S. *tappi*) a narrow fillet or band, a narrow kind of woven work—*Pita yā gor, nevar yā utār*—Nārā dorā wā phitā, patī wā dirghapatta.
- TAPER**, *n.* (S.) a small wax candle, a small light; *a.* regularly narrowed towards the point; *v.* to make or grow smaller—*Chhoti mom batti, chhotā chitṛ; a. gir-dum; v. gir-dum k. gāh.*—Sikhi kī chhoti batti, kshudhrap wā chhotā diyā; *a. śundā-kriti, śundākar, motā-patlā, śundārūp; v. śundātikār k. wā h., śundārūp k. wā h., motā-patlā k. wā h.* [motā patlapān.
- TAPER NESS**, *n.* the state of being taper—*Gir-dumī*—Śundākaratwā, śundārūpatwā.
- TAPES TRY**, *n.* (L. *tapes*) cloth woven with figures; *v.* to adorn with tapestry—*Dirār-giri, qili, dirār kī parde jo tasvī it waqūra se munāqash aur rangin ho; v. dirār ke parde ko tasvī it waqūra se munāqash aur rangin k., dirār-giri yā qālī se irāṣṭa k.*—Chitrājavanikā, chitrāyavanikā; *v. chitrājavanikā wā chitrāyavanikā se bhushit k. wā susūchit k.*
- TAP'ET**, *n.* worked or figured stuff—*Kapṛā jis par kām kīnē rahit hū<sup>b</sup>.*
- TAPIS**, *tāpe, n.* (Fr.) a covering for a table, consideration, discussion—*Mez kī chad-dar, gaur, bahs, mubāhaza, tahqīqāt yā tajvīz*—Phalakāchchādānapat, viehār wā soch, vālanayāt wā vivechan.
- TAR**, *n.* (S. *tare*) liquid pitch, a sailor; *v.* to smear with tar—*Qitrān yā qir, jahāzī mallāh yā fhalāsi; v. qitrān lagānā, qir lagānā*—Rāl, māukāvāhak wā māvik; *v. rāl lagānā, dhūpnā.*
- TAR'RY**, *a.* consisting of tar, like tar—*Qitrānī, qitrān-sā yā qir-sā*—Rālanay, rāl sarikhā
- TAR'RU'LIN**, *n.* tarred canvas—*Dhapā-huā tā<sup>b</sup>, qitrān ālādā tā<sup>b</sup>, rāl lagāyā-huā tā<sup>b</sup>, rāl se dhūpā-huā tā<sup>b</sup>.* [bikhahā kirā.
- TAR'RANTU-LA**, *n.* (It. *Taranto*) a venomous insect—*Zahr-dār kirm*—Vishadhm kī,
- TAR'DY**, *a.* (L. *tarlus*) slow, sluggish, dilatory, late; *v.* to delay, to hinder—*Āhista, sust, kāhil yā majhāl, dirang; v. deri yā dirangī k., rokā<sup>b</sup>*—Mand, dhīrā dhīrā wā dhīlā, dirghasūtrī, vilambī; *v. vilamb k., ārnā.* [—Dhīme wā dhīre, mandatā se.
- TAR'DI-LY**, *ad.* slowly, sluggishly—*Āhista yā āhista-gi-se, susti deri, dirangī yā kāhālī se*
- TAR'DI-NESS**, *n.* slowness, unwillingness—*Deri dirangī susti kāhālī yā āhista-gi, be-dili yā nā-khushnūdi*—Mandatā dirghasūtratā dhīlāpān wā dhīmāpān, asprīhā nishkānatā wā anichehā. [dhīmāpān dhīlāpān wā dirghasūtratā.
- TAR'DI-TY**, *n.* slowness, sluggishness—*Āhista-gi yā susti, kāhālī yā majhālī*—Mandatā,
- TAR'DI-GRADUOUS**, *a.* moving slowly—*Āhista-rav*—Mandagāmi.



- TĀRE**, *n.* a weed, the common vetch—*Ghās<sup>h</sup>, latrī, kūrthī, k'ut'hī yā ank'rī<sup>h</sup>.*
- TĀRE**, *n.* (Fr.) an allowance made for the cask or bag containing any commodity—*Dharā yā dharā<sup>h</sup>.* [wā pūrvakalikakriyā.]
- TĀRE**, *p. p. of tear*—*Tear ká mātī mātīf'atāi-hī yā f'l-i-mātīf*—Tear ki pūrvakriyā.
- TĀRGĒT**, *n.* (S. *targ*) a small shield—*Dhāl<sup>h</sup>, pharī<sup>h</sup>, pharī<sup>h</sup>, sipar, girda.*
- TĀRGĒT**, *rd.* *a.* armed with a target—*Sipar-band*—[dhāl lagāye hue.]
- TĀRGĒT**, *rd.* *n.* one armed with a target—*Sipar-band, dhātāi<sup>h</sup>, pharigait<sup>h</sup>.*
- TĀRGUM**, *n.* (Ch.) a paraphrase of the Scriptures in the Chaldee language—*Kāldī zabān meñ Kūtibī Muqaddas yā nī Taurit aur Tūlī ká tarjuma bā tafsīl*—Kāldī bhāshā meñ Isādharmapustak ká ulthā savistaravivaran wī bhāshya.
- TĀRGUM**, *rd.* *n.* a writer of a targum—*Kāldī zabān meñ Kūtibī Muqaddas yā nī Taurit aur Tūlī ká tarjuma bā tafsīl k. w.*—Kāldī bhāshā meñ Isādharmapustak ká ulthā wī savi tarvivar p. k. w.
- TARĪF**, *n.* (Fr. *tarif*) a table of duties or customs on goods exported and imported—*Jo mol gair-mulk ko ravāna kiya jātā hai yā gair-mulk se liya jātā hai us par ke mahsūl kī nikh-nīmat*—Jo bānījadravayā parādē ko bhojī jātā hai wā anyadē se liya jātā hai us par ke kar ká suchipatra sūchī wī amukramanīkā.
- TARN**, *n.* (Ch. *tern*) a small lake, a marsh—*Chhotī jhī<sup>h</sup>, d'elal dhasan yā jhabar<sup>h</sup>.*
- TARNISH**, *v.* (Fr. *ternir*) to sully, to soil, to lose brightness—*Malūā k<sup>h</sup>, ālādā k<sup>h</sup>, be-rangay gā be-jilā h.*—Malin wī malin k., bharnā bhar-dānā saundāt dūshit k. wā kalaukit-k., andhā dhundī nishprabh wā main h.
- TARRY**, *v.* (W. *tarior*) to stay, to wait—*Phaharā<sup>h</sup>, intizārī yā derī k.*—Tiknā thābhānā wā bilāmbnā, atākānā rādnā vilāmb k. wā bāt-johnī. [vilāmb.]
- TARRY**, *v.* *n.* stay, delay—*Phaharā<sup>h</sup>, dirangī der yā derī*—Tikāw wā rukāw.
- TARRY**, *rd.* *n.* one who taries—*Phaharā<sup>h</sup>, intizārī k. w.*—Tikne w., rukne w., vilāmb k. w., bilāmbne w., atākne w., bāt-johne w.
- TARSEL**, *n.* (It. *terzuolo*) a kind of hawk—*Ek qism ká bāz*—Ek prakār ká syen.
- TARSUS**, *n.* (Gr. *tarsos*) the part of the foot to which the leg is articulated—*Pair ká mah hissa jisimē tāng jā-kar miltī hai*—Charanabhāg jisimē tāng jutī wā lagi rahitī hai. [amla, katu ugra tīvra tikshya wā tikhā.]
- TART**, *a.* (S. *tart*) sour, acid, sharp—*Tursh, talh, tē; gā sakht*—Khatī, chūk wā
- TART**, *adv.* *ad.* sourly, sharply, with acidity—*Tarshī se, tē; gā sakhtī se, talhī se*—Khatī wā karwā se, tikshyātī tīvratī ugratā wā katūtī se, amlatā se.
- TARTNESS**, *n.* sourness, sharpness, acidity—*Turshī, tē; gā sakhtī, talhī*—Khatī wā karwā, tīvratī ugratā tikshyatā tikshpan wā katūtī, amlatī. [chhotī pūrī.]
- TART**, *n.* (Fr. *tarte*) a small pie of fruit—*Mewe ká sambosa*—Phal ki bānī-huī ek
- TARTLET**, *n.* a little tart—*Mewe ká chhotā sambosa*—Phal ki bānī huī chhotī pūrī.
- TARTAN**, *n.* (Fr. *tricotine*) cloth checkered with stripes of various colours—*Raig-ā-raig chār-khānā*—Kappā jisimē chitravichitra dhāriyān wā lakirēn hotī haiñ.
- TARTANE**, *n.* (It. *tartano*) a small constring vessel—*Ek chhotā jahāz jo kamārē kanārē jātī hai*—Ek chhotī nāukā jo samūdra ke tir tār jātī hai.
- TARTAR**, *n.* (L. *tartarus*) hell—*Duzakh, jahannam, jahim*—Narak, adholok, rasātāl.
- TARTAREAN**, **TARTAREOUS**, *a.* hellish—*Duzakhī, jahannamī*—Narakīya, rasātālī, nārak, nārakī. [—Madyāmlalavan, madirālavan.]
- TARTAR**, *n.* (Fr. *tartre*) an acid concrete salt deposited from wine—*Durd-i-sharāb*
- TARTAREOUS**, *a.* consisting of tartar—*Durd-i-sharāb-dār, durd-i-sharāb-kā*—Madyāmlalavanamay, madirālavanavīshī. [—Madyāmlalavanayukt k., madirālavanavyāpt k.]
- TARTARIZE**, *r.* to impregnate with tartar—*Durd-i-sharāb mīlānā, durd-i-sharāb-dār k.*
- TARTARIZATION**, *n.* the act of forming tartar—*Durd-i-sharāb-sāzī, durd-i-sharāb ká banānā*—Madirālavananirmān, madyāmlalavananirmān.
- TARTAREOUS**, *a.* containing tartar, like tartar—*Durd-i-sharāb-dār, durd-i-sharāb-sā—Madyāmlalavanamay, madirālavanasūtrī.*
- TARTUFISH**, *a.* (Fr. *tartufe*) precise, morose—*Qānīnī takalluf-mizīj yā ānī, zūd-rang durush yā tursh-rū*—Sūkshmanīyamanīshth, chirchirā.
- TASK**, *n.* (Fr. *tâche*) business imposed, employment; *r.* to impose a definite amount of business—*Kār jo kisi ke liye muqarrar kiya jātā hai, shuql mīlāt yā ishtigāl; v. mu'ayan kām kisi ke zimma k.*—Kartavya wā kām jo kisi ke karne ke nimittā niyukt kiya jātā hai, kāryakarm wā bhār; *r.* niyat kām niyukt k.
- TASKER**, *n.* one who imposes tasks—*Kār muqarrar k. w., sarkob, muhasil*—Kāryasā-sak, karmāsāsak. [Kāryasāk, karmāsāsak.]
- TASKMASTER**, *n.* one who imposes tasks—*Kār muqarrar k. w., sarkob, muhasil*
- TASSEL**, *n.* (Fr. *tasse*) an ornamental bunch of silk or other substance—*Jhabā<sup>h</sup>, lūkan<sup>h</sup>, phūdnā<sup>h</sup>, parcham.* [se anōbhīt, phūndnō se alaukrit.]
- TASSELED**, *a.* adorned with tassels—*Jhabbe-dār, phūndne-dār, parcham-dār*—Jhabboñ
- TASSEL**, *n.* (It. *terzuolo*) a male hawk—*Bāz*—Syen.
- TASTE**, *v.* (Fr. *idter*) to perceive by the palate, to try by a small mouthful, to eat or

drink a little, to relish, to be tinctured, to experience; *n.* the act of tasting, the sense by which we perceive relish, flavour, a small portion given as a specimen, intellectual relish or discernment, the power of perceiving and relishing excellence, style — *Zāiga lenā, lazzat dekhnā yā lenā, andake khānā yā pinā, maza lenā, ālūda-h. yā koī khāsa khāsiyat rakhnā, mā'lin k. yā bardāsh k.*; *n.* maza yā zāiga lenā, *quwat-i-zāiga, maza zāiga lazzat yā mazāq, chāshnū, saltiq, khūbi ke daryāft karne aur maza-lene ki lāyat yā nī drāk yā zīrakī, wa'z' yā tur—Swād lenā, chikhnā, thorā khānā wā pinā, ras lenā, kuchh vyāpt h. wā viśeshadharm rakhnā, bhogant bhugat-nā salnū wā anubhav-k.*; *n.* āswādan wā swād-lenā, rasanendriya wā āswādanāśakti, ras, bāngī, rasājūn wā rasājnatā, rasikatā, dhab rīti wā bhūnti.

**TAST'ABLE**, *a.* that may be tasted — *Khush-zāiga—Āswādāniya, suras, rasawān.*

**TAST'ED**, *a.* having a particular relish — *Khāsa-zāiga-dār—Viśeshaswādāviśiṣṭ.*

**TASTE'FUL**, *a.* having good taste, savoury — *Khush-zāiga yā khush-maza, laziz yā maza-dār—Suras wā mīṭha, āswād wā salanā.* [ras, phikā wā alonā.]

**TASTE'LESS**, *a.* having no taste, insipid — *Be-maza, be-lazzat yā be-sawād—Niras wā vi-*

**TASTE'LESS-NESS**, *n.* want of taste, insipidity — *Be-zāigagi, be-mazagi—Virasatā wā nira-satā, raschinatā phikāpan āswādūtā wā aliyānya.* [dī, rasāswādī, swād lene w.]

**TAST'ER**, *n.* one who tastes — *Zawāq, chāshnū-gir, zāiga lene w., maza lene w.—Āswā-*

**TAT'TER**, *v.* (S. *toteran*) to tear to rags; *n.* a rag — *Phār-dālnā<sup>h</sup>, chīr-dālnā<sup>h</sup>, chithīr-nā<sup>h</sup>, tukre-tukre k<sup>h</sup>, chithre-chithre k<sup>h</sup>, dhajjī urdnā<sup>h</sup>, purza-purza k., reza-reza k.; n. chithrā<sup>h</sup>, tukrā<sup>h</sup>, dhajjī<sup>h</sup>, chirkū<sup>h</sup>, tattā<sup>h</sup>, purzā, gudar<sup>h</sup>.*

**TAT-TER-DE-MAL'ION**, *n.* a ragged fellow — *Chithariyā<sup>h</sup>, chirkīyā<sup>h</sup>, gudarīyā<sup>h</sup>.*

**TAT TLE**, *v.* (D. *tateren*) to talk idly, to prate; *n.* idle talk, prate — *Barbarīnā<sup>h</sup>, bak-wād k. yā gup mānā<sup>h</sup>; n. bak yā bak-jhak<sup>h</sup>, barbarīhat yā bakwād<sup>h</sup>.*

**TAT TLER**, *n.* an idle talker, a prater — *Barbarīyā yā bātūnī<sup>h</sup>, bakwālī bakki yā gappū<sup>h</sup>.*

**TAT'TOO'**, *n.* (Fr. *tapoter. tons.*) the beat of drum by which soldiers are warned to their quarters — *Tambūr ki āwāz jiske sunne se laskhar ki sipāhī apne apne makān ko jāte haiñ—Dhol ki bād jiske sunne se godllāī apne apne dere wā ghār ko jāte haiñ.*

**TAT'TOO'**, *n.* (*Polynesia*) a puncture and stain or a figure formed by puncture and stain in the skin as is the practice among the natives of the South Sea Islands; *v.* to form figures on the body by puncturing the skin and rubbing a stain or dye into the wounds — *Puchnā<sup>h</sup>, godnā<sup>h</sup>; v. godnā godnā<sup>h</sup>.*

**TAUGHT**, *tāt, p. t. and p. p. of teach—Teach kā māzī-matlag aur māzī-mat'f alai-hi yā j'li-mat'f—Teach kā sūmānyabhlūt aur pūrpakriyā wā purvakālikakriyā.*

**TAC'NT**, *v.* (Fr. *tancer*) to reproach, to revile, to ridicule; *n.* reproach, ridicule — *Tā'na zanī k. tā'na-mārnā yā tā'n-k., dushnām d. yā malāmāt k., tazhik yā tasakh-khar k.; n. malāmāt tā'na yā tā'n, tasakhkhar yā sukhriya—Shiraknī wā lathernā, gali-d. wā tiraskār-k., thaṭṭhā-k. hañsī-k. mīlnā-mārnā mīlnī-phōknī upahāsālū-mī-k. wā avahāsāspad-k.; n. jhīrkī nindā tiraskār wā dhikkār, hañsī thaṭṭhā mīlnā wā upahās.*

**TAUNTING-LY**, *ad.* with reproach, scoffingly — *Tā'na yā tā'na-zanī se, istihsī tanz yā maz-juka se—Tiraskār nindā gūlī wā jhīrkī se, hañsī upahās mīlnā wā thaṭṭhā kī rīti se.*

**TĀU'RUS**, *n.* (L.) one of the signs of the zodiac — *Burj-i saur, saur—Vrish, vrishabh.*

**TĀU-RI CŌRN'OUS**, *a.* having horns like a bull — *Bail ke sīng sarikhe sīng rakhne w<sup>h</sup>, bail sīngī<sup>h</sup>.*

**TĀU-TŌL-O-GY**, *n.* (Gr. *tautos, logos*) repetition of the same words or of the same meaning in different words — *Takrār, takarrur—Punarukti, punaruktatwa, punah-kathan, punaryachan, anulip.* [bandhū, anuvādāviśayak.]

**TĀU-TO-LŌG'ICAL**, *a.* repeating the same thing — *Mukarrar, takrārī—Punaruktisam-*

**TĀU-TŌL-O-GIZE**, *v.* to repeat the same thing — *Takrār k., takarrur k.—Anuvād k., pu-narukti k., punahkathan k., punaryachan k.*

**TĀVERN**, *n.* (L. *tabe, na*) a house where liquor is sold — *Sharāb khāna, kalwār-khāna, kharābdī—Madirāgrīh, madyavikrayasthān.*

**TĀVERN-ER, TĀVERN-KEEP-ER**, *n.* one who keeps a tavern — *Kalmār<sup>h</sup>, kalār<sup>h</sup>, sīnār<sup>h</sup>.*

**TĀVERN'ING**, *n.* the act of feasting at taverns — *Sharāb khāne meñ ziyāfat k.—Madya-vikrayasthān meñ utsav wā sambhojan.* [le chūn ko banīnā.]

**TĀW**, *v.* (S. *tawia*) to dress white leather — *Sufed chān ko durust k.—Sweet wā dhaui-*

**TĀW**, *n.* a marble to play with — *Golī<sup>h</sup>.*

**TĀW'DRY**, *a.* (St. *Audrey*) showy without elegance; *n.* a slight ornament — *Bhayan-gī<sup>h</sup>, be-nazakat, be-naṣ, be-lutf, nā-latf; n. halkā gahnā<sup>h</sup>, chhotā zewar—Mithyāsō-bhāyukt, kuśobhan, mithyāsobhan; n. kshudra alānkār.*

**TĀW'DRI-LY**, *ad.* in a tawdry manner — *Bhayang se<sup>h</sup>, be-nazakat se, be-lutfī se, nā-zebī se—Kuśobhā se, mithyāsobhā se.* [Kuśobhā, mithyāsobhā.]

**TĀW'DRI-NESS**, *n.* finery without elegance — *Bhayang<sup>h</sup>, be-nazakatī, be-lutfī, nā-zebāish—*

**TĀW'NY**, *a.* (Fr. *tanner*) of a yellowish dark colour like things tanned — *Sānwalā<sup>h</sup>, jhanīrā<sup>h</sup>, dhīrā<sup>h</sup>, pīlā<sup>h</sup>, gandum rang.*

**TAX**, *n.* (L. *taxo*) an assessment for the use of the state, impost, tribute, burden, charge, censure; *v.* to assess, to load with imposts, to charge, to censure—*Māl-guzārī yā jōta, kharāj yā khirāj, mahsūl yā khizāna, bār, izām, tukmat*; *v.* *mahsūl-lagīnī, khirāj-bāndhnā yā khirāj-bāthānā, izām-d, tukmat lagānā*—Itājakar wā rajaswa, śulka, kar, bhār wā bojha, kalmik, mūdā apavād wā tiraskar; *v.* kar lagānā wā kar bāndhnā, śulka lagānā, dosh d. wā dosh lagānā, mūdā wā apavād k.

**TAX-A-BLE**, *a.* that may be taxed—*Lāiq-i-kharāj, muhsūl-pazīr*—Karādihīn, śulkadihīn, karayogya.

**TAX-ATION**, *n.* the act of taxing, impost—*Kharāj-bandī khirāj-bandī yā mahsūl-bandī, kharāj khirāj yā mahsūl*—Kardiviyavasthāpan wā śulkadisthāpanī, kar wā śulka.

**TAX-ER**, *n.* one who taxes—*Mahsūl lagāne w., kharāj yā khirāj bāndhne w.*—Kar lagāne w., kar bāndhne w., śulka lagāne w.

**TEA**, *n.* a Chinese plant, the leaves of the tea plant, an infusion of tea leaves—*Chā yā chāe kā per<sup>h</sup>, chā yā chā ki puttī<sup>h</sup>, chī kā kāphā yā kwāth<sup>h</sup>*.

**TEACH**, *v.* (S. *tecan*) to instruct, to inform, to show; *p. t.* and *p. p.* *TĀUGHT*—*Tā'lim yā tarbiyat k., khabar d. yā tā'qin-k., dikhānā<sup>h</sup>*—Sikhānā sikhānā śikshā-d. wā śikshā-k., sannichār-d. batīnī wā jatīnī, dikhānā wā dekhānā.

**TEACH-A-BLE**, *a.* that may be taught, docile—*Tā'lim-pazīr, tarbiyat-pazīr*—Śikshya, śikshaniya. [*tarbiyat-pāzari*—Śikshāśilī wā śikshaiyyatwā.

**TEACH-A-BLE-NESS**, *n.* aptness to learn, docility—*Tā'lim-pāziri yā śikhe ki tez zihnā,*

**TEACH-ER**, *n.* one who teaches—*Ustād, mullīm, mudarris, migān-jī*—Upadeśak, adhyāpak, guru, śikshak.

**TEAGUE**, *n.* a contemptuous name for an Irishman—*Haqārat ke taur par Mulki-Ayarland ke bāshandē kā nām, nafrat meñ ahl-i-Āyarland kā nām*—Ghīrā wā ghīn meñ Āyarlandadēsi kā nām.

**TEAK**, *n.* a tree and its wood—*Ek per aur uski lakṛī<sup>h</sup>, sāgūn yā sāgūn<sup>h</sup>*.

**TEAL**, *n.* (D. *talig*) an aquatic fowl—*Murg-ābī, pan-kukrī<sup>h</sup>*—Kalahāns, kādamb.

**TEAM**, *n.* (S.) two or more horses or oxen yoked together, a long line; *v.* to join in a team—*Ghore yā bañ jō ek-hi sūth jote hū<sup>h</sup>, ek lambē pānti yā lakīr<sup>h</sup>*; *v.* *ghorō yā bailō ko ek-hi sūth jōtā<sup>h</sup>*.

**TEAR**, *n.* (S.) water from the eyes, moisture in drops—*Ashk yā sirishk, qatra i-āb*—Āns ānsū asrū asrā asrā netaṛaj wā mayānvārī, pīnī ki būnd wā jal kā būnd.

**TEARFUL**, *a.* full of tears, weeping—*Pur-ashk, pur-chashm yā ashk-ālūda, ashk-bār āb-dala nam-dīda yā girgān*—Sāsrū asrūpūr wā ānsū-se-bhara-huā, rotī huā.

**TEARLESS**, *a.* without tears—*Be-ashk, be-ānsū, khandā rū, hāns mukh<sup>h</sup>*—Niraśrū, nirānsū.

**TEARFALLING**, *a.* shedding tears, tender—*Āb-dala girgān yā ashk-bār, mulāim yā narm*—Āsrulochan wā rotī-huā, komal.

**TEAR**, *v.* (S. *teran*) to rend, to pull or burst asunder, to lacerate, to wound, to pull with violence, to rave, to rage; *p. t.* *TÖRE* or *TĀLE*; *p. p.* *TÖREN*; *n.* a rent—*Chārnā yā phāpnā<sup>h</sup>, chohtānā yā torā<sup>h</sup>, hithaynā tukre-tukre-k., yā dhojigān-k<sup>h</sup>, ghāyal k<sup>h</sup>, khāuchnā kīuchnā khasotnā chhinūnā nochnā yā bakot leū<sup>h</sup>, barabarānā yā arbar-baknā<sup>h</sup>, jhūnjhānā jal-batnā jal-jal mū yā jal-i<sup>h</sup>*; *n.* *chir<sup>h</sup>*.

**TEASE**, *v.* (S. *tesan*) to comb or card, to scratch, to vex, to annoy—*Suljhānā<sup>h</sup>, kharotnā kharbotnī yā khujlānā<sup>h</sup>, diqq k. yā tang k., tedi-d.*—Jhārnā tūmnā wā dhunā, kharonchmā wā khasotnī, satānā wā chhepnā, khijhānā wā kleś-d.

**TEASER**, *n.* one that teases—*Satāne w<sup>h</sup>, chhegne w<sup>h</sup>, satāū<sup>h</sup>, khijhāne w<sup>h</sup>, diqq k. w., tang k. w., tedi<sup>h</sup> d. w.*

**TEASEL**, *n.* (S. *tisāl*) a plant—*Ek qism kā chhotī per*—Ek prakār kā paundhā.

**TEAT**, *n.* (S. *tīt*) a dug, a pap—*Then<sup>h</sup>, chūchi yā chūchī<sup>h</sup>*.

**TECHNICAL**, *a.* (Gr. *technē*) pertaining to the arts, belonging to a profession—*Hikmatī yā 'ilmī, istilāhī lughatī yā lughatī*—Viśeshavidyāsambandhī wā viśeshakalāviśhayak, lākshanik wā pāribhāshik.

**TECHNICAL-ITY**, *ad.* in a technical manner—*Hikmatī yā 'ilmī taur se, istilāhī yā lughatī taur se*—Pāribhāshitaur se, viśeshakalānusār se. [paribhāshā, lākshanik.

**TECHNICAL-ITY**, *n.* a technical expression—*Istilāh*—Lākshanikatwā, pāribhāshikatwā,

**TECHNICOLOGY**, *n.* technology—*Bayān i-'ulūm, funan-nāma, risāla-i-funan*—Kalāvivaraṇ. [—Kalāvivaraṇ.

**TECHNOLOGY**, *n.* a description of the arts—*Funān-nāma, risāla i-funan, bayān-i-'ulūm*

**TETCHY**, *a.* (touchy) peevish, fretful—*Zūd-ran; yā tunuk-mizāj, tūnd-kho bezār yā bad-kho*—Chirchirā, jhānjhānā sighrakopī wā dushpraktitī.

**TETCHY-NESS**, *n.* peevishness, fretfulness—*Zūd-ranjī yā tunuk-mizāj, bezāri tūnd-khoi yā bad-khoi*—Chirchirāhat wā chirchirāpan, dushpraktitū wā ātmādroh wā jhūnjh-ted, *v.* to spread new-mown grass—*Tāzī ghās phailānā, tāktī ghās bichhānā<sup>h</sup>*. [lāhat.

**TEDDER**. See **TETHER**.

**TEDIOUS**, *a.* (L. *tedium*) wearisome by continuance, irksome, slow—*Bhārtī yā tha-*

- kāū<sup>h</sup>, sakht yā ranj-āwar, tawēl sust yā kīhīl**—Śramajanak śramakārak wā dyāsajanak, kleśajanak kleśat kathin kashṭakar wā dukkhakar, dhīlā dhīmā wā dirghasūtra. **TE'DI-ous-ly, ad.** in such a manner as to weary—*Thakāū bhāūt se<sup>h</sup>, thakāne ke taur se, susti se, tawarqūf se, kāhīl se*—Thakāne kī riti se, thakāū riti se, dhīl se, dhīnepaun se, dirghasūtratā se.
- TE'DI-ous-ness, n.** wearisomeness, prolixity—*Malāl-angezī sakhtī yā ranj-āwarī, darūzī tūl yā sustī*—Kleśadātva śramajanakatā kathinā wā bhāripan, dirghasūtratā wā dhīl.
- TEEM, v. (S. tīman)** to bring forth, to be pregnant, to be full, to produce—*Jannā<sup>h</sup>, hāmila h., mī-mār h., pūida k.*—Prasav k., poṭ se h. wā pūrpagarbh h., bhārā-h. wā atipūrp h., utpanna k.
- TEEM'FUL, a.** pregnant, prolific, brimful—*Hāmila, phal-dār buchcha-kash yā kasīru-l-aulād, lab ā lab yā lab-r-z*—Garbhīni wā garbhavati, bahuphalad wā bahusutī, bharpūr nakenak wā mūhā-n-mūh.
- TEEM'LESS, a.** unfruitful, not prolific—*Nā bārdār, shor*—Aphal wā aphalad, rehar wā [isar].
- TEENS, n. pl.** the years reckoned by the termination teen as thirteen &c.—*Bārah aur bis baras ke darmigān kī 'aur kā kōi sēl*—Bārah aur bis baras ke bīch ke vay.
- TEETH, pl. of tooth**—*Tooth kī jam, dāūt<sup>h</sup>*—Tooth kā bahuvachan. [kā kōi burns.]
- TEETH, v.** to breed teeth—*Dāūt lāmā<sup>h</sup>, dāūt nikālā<sup>h</sup>.* [Kavach, put.]
- TECU MENT, n. (L. tepo)** a covering—*Chhilkā<sup>h</sup>, chhāl<sup>h</sup>, lihāf, pushish, bālā-posh*—[isar].
- TEEL, n. (L. tili)** the lime or linden tree—*Ek gām kā darakhīl*—Ek prakār kā peṛ.
- TEINT**—See TINT.
- TELA RY, a. (L. tela)** spinning webs—*Jālē banne w<sup>h</sup>.*
- TELE-GRAPH, n. (Gr. telē, grapho)** a machine for conveying intelligence to a distance by signals—*Tār-i-barq, ishare se dūr jaldī khabar pahunchāne kō āla*—Sūktetadwīnī dūr samāchār pahunchāne kā yantra, dūralekhanayantra.
- TELE-GRAPHIC, a.** relating to a telegraph—*Tār-i-barq-mansūb, ishare se dūr jaldī khabar pahunchāne ke āla ke muta'alliq*—Sūktetadwīnī dūr samāchār pahunchāne ke yantra kā sambandhī wā vishayak, dūralekhanayantravishayak.
- TELE-SCOPE, n. (Gr. telē, skopos)** an instrument for viewing distant objects—*Dūrbīn*—Dūradarsakayantra, dūradarsanayantra, chākshu-shayayatra, drishtisādhakayantra.
- TELE-SCOPE, TELE-SCOPE-CAL, a.** pertaining to a telescope, seeing at a distance, visible through a telescope—*Dūrbīnī yā dūr bā-mansūb, dūr bīn, dūrbīn se dekh-paṛne* &c.—Dūradarsakayantrasambandhī, dūradarsā, dūradarsakayantra se drīśya.
- TELEISM, n. (Ar. talism)** a magical charm—*Tilism yā tilsam, t'wiz*—Kavach, gūmrā.
- TELESMATIC, a.** pertaining to telestus—*Tilismātī*—Kavachasambandhī, kavachavishayak.
- TELESTIC, n. (Gr. telos, stichos)** a poem in which the final letters of the lines make a name—*Qasida yā masnawī jiskī satarōn kī akhīr harf se nām banā hūi*—Ek kāvya wā kavita jiskī pahīltiyōn ke antīksharōn se nām banā hūi.
- TELL, v. (S. tellan)** to utter, to express in words, to relate, to inform, to discover, to number, to give an account; *p. t.* and *p. p. TOLD*—*Kahne<sup>h</sup>, batlānā<sup>h</sup>, bayān k., khabar yā ittilād, zāhir-k. yā mālūm k., shunīr-k., khatīyat-d. yā shukrat-k.*—Bolnā, jātānā janānā wā sunānā, varpan-k. wā bakhānā, samāchār d., prakās k. wā kholnā, ginnā, bakhān k.
- TELLER, n.** one who tells—*Kahne w<sup>h</sup>, ginnne w<sup>h</sup>, bolne w<sup>h</sup>, jātāne w<sup>h</sup>, janāne w<sup>h</sup>.*
- TELL-TALE, n.** one who officiously gives information; *a.* telling tales, blabbing—*Qam-miz, chagut-khor; a. gammiz, barbariyā<sup>h</sup>*—Lutrā, lāwā-lutrā, pīsūn, upājāpak; *a.* Intrā, brikwādī.
- TEMERITY, n. (L. temere)** rashness—*Be-līhāzī, be-bākī, be-tadbīrī, tahawwur, jaldī*—Duhāsah, apuripāmadarsan, ayichār, asamikshā.
- TEMERARIOUS, a.** rash, heedless—*Be-taammul yā be-ihitgāt, be-līhāz yā be-khabar*—Duhāsahī wā asamikshyakārī, apuripāmadarsī wā asāwadhān.
- TEMERARIOUSLY, ad.** rashly, heedlessly—*Tahawwur yā be-bākī se, be-līhāzī se*—Duhāsah se, asāwadhānī wā apuripāmadarsan se.
- TEMPER, v. (L. tempero)** to mix so that one part qualifies another, to compound, to modify, to soften, to form to a proper degree of hardness; *n.* due mixture of different qualities, disposition of mind, moderation, irritation, state of a metal as to its hardness—*Mut-tulīl k., nakhlūt k. yā murakkab k., sūrat d. yā muwaffiq k., mulāim yā narm k., sakht k.; n. sirisht yā sarisht, mizāj kho khuslat nihād yā tab'iyat, i'ti-dād, khatīyat qussā yā josh-kharosh, āb*—Milānā, sammiśṭan k. wā ekatra k., madhyam k., mridu wā komal k., tawnī-tiw-d. wā karā-k.; *n.* swabhāv, prakriti sīl bān wā tūyōn, sūntī wā sahyam, rosh, tāw wā karfī.
- TEMPERAMENT, n.** constitution, state with respect to the predominance of any quality—*Mizāj tab' yā tinat, hālat sirisht yā sarisht*—Prakriti, swabhāv bhāv wā janma-prakriti. [bhāvasambandhī, prakritivishayak.]
- TEMPERAMENTAL, a.** constitutional—*Sirishṭī yā sarishṭī, muta'alliq-i mizāj*—Sw-

**TĒM'PER-ANCE**, *n.* moderation, sobriety—*I'tidāl, parhez yā parhez-gārī*—Parimitatā, saṅyam.

**TĒM'PER-ATE**, *a.* moderate, calm, sober—*Mu'tadil, shāyasta shūista yā bū-qarār, parhezi yā parhez-gār*—Parimit, thādīdhā sānt wā ativra, saṅyami saṅyatavrittī wā saṅyamāsīl.

[tarūp wā maṅhyamarūp se, saṅyam se.

**TĒM'PER-ATE-LY**, *ad.* moderately, soberly—*I'tidāl se, parhez yā parhez-gārī se*—Parimit—**TĒM'PER-ATE-NESS**, *n.* state of being temperate—*I'tidāl, parhez-gārī*—Parimitatā, saṅyamāsīlatā.

[—Parimitakārī, sānt k. w., konna k. w.

**TĒM'PER-A-TIVE**, *a.* having power to temper—*Mu'tadil-sās, mu'tadil k. w., narm k. w.*  
**TĒM'PER-A-TURE**, *n.* state as regards heat or cold—*Ḥalāt-i-garmī-o-sarī*—Grishmagriśmatā, ushnamushnamān, ushpasītamān.

[Sīl wā prakriti (in composition.)

**TĒM'PERED**, *a.* disposed as to the passions—*Khastat kho tinat yā mizāj* (in composition)

**TĒM'PEST**, *n.* (L. *tempus*) a violent wind, a storm, a commotion; *v.* to disturb as by a temp-st—*Tāfān, jhakkar<sup>h</sup>, hangāma yā iztirār*; *v. gōyā tāfān se mustarīb k. yā be-qarār k.*—Āndhī, atīvāt wā prachandāvat, kolāḥal hālchal kalah dūnd wā khalbālī; *c.* minon āndhī se udvigna wā vyast k.

**TĒM'PEST-U-OUS**, *a.* stormy, turbulent—*Tāfānī, tez yā tund*—Āndhiyāhā vītawān wā atīvātamay, prachand ugra wā vegawān.

[veg se.

**TĒM'PEST-U-OUS-LY**, *ad.* with great violence—*Tezi se, tundi se, bare zor se*—Veg se, atī-

**TĒM'PEST-IVE**, *a.* seasonable—*Bar-waqt, bū-mauqā*—Samayānūrūp, kālochit, yuktakālik.

**TĒM'PEST-IVE-LY**, *ad.* seasonably—*Waqt par, bar-waqt, bū-mauqā*—Upayuktakāl meṇ, samayānūsār se, samay meṇ.

[lochatatwa, kālaprīptatī.

**TĒM'PEST-IV-TY**, *n.* seasonableness—*Bar-waqtī*—Kālopayuktatā, kālanchitya, kī-

**TĒM'PEST-BEAT-EN**, *a.* shattered by storms—*Tāfān-zada, āndhī kī mārā-huī<sup>h</sup>*—Pawa-

niḥlat.

[nakshipt, pawanāghatāperit, vātyāvegāperit.

**TĒM'PEST-TOST**, *a.* driven about by storms—*Tāfān-zada, āndhī kī mārā-huī<sup>h</sup>*—Pawa-

**TĒM'PLĒ**, *n.* (L. *templum*) a building appropriated to religion, a church; *v.* to build a temple for—*Ma'bad 'ibādāt-yāh 'ibādāt-khāna yā but-khāna, girja*; *v. kisi ke liye ma'bad banānā*—Devamandir devlāj māṇḍap wā devāgīr, Isāubhajanabhawan wā Isāubhajanāil; *v. kisi ke nimitta devlāj wā devamandir banānā*.

**TĒM'PLAR**, *n.* a student in the law—*Shur'-āmoz, ān-āmoz*—Smritisāstrābhyāsī, smritisās-

trādhīyayamakartā.

[is felt—*Shayiqā, kan-putī<sup>h</sup>*—Sāikh, sāikhak.

**TĒM'PLĒ**, *n.* (L. *tempus*) the upper part of the side of the head where the pulse

**TĒM'PO-RAL**, *a.* pertaining to the temple—*Shayiqā-mansīb, muta'alliq-i-shayiqā, kan-*

*putī kī<sup>h</sup>*—Sāikhakassambandhī.

[rakhī haī<sup>h</sup>.

**TĒM'PLET**, *n.* a piece of timber in a building—*Ek chhotī dharan jo ghar meṇ lagī*

**TĒM'PO-RAL**, *a.* (L. *tempus*) relating to time, not eternal, not spiritual, secular—*Zamāna-mansīb, fānī, jāhānī, dunyāwī yā dunyārī*—Kālesambandhī wā sāmayik, anitya, aihik wā aihalakik, sānsātrik wā laukik.

[dhamadī, aihik dham.

**TĒM'PO-RAL-ITY**, *n.* a secular possession—*Daulat-i-dunyā, dunyāwī daulat*—Sūndarik

**TĒM'PO-RAL-IV**, *ad.* with respect to this life—*Be-nisbat-i-dunyā, is zindagi kī nisbat*—

Is lok ke vishay meṇ, aihikassambandhī meṇ, laukik riti se.

**TĒM'PO-RAL-ITY**, *n.* the lity—*Dunyā-dār, girihist<sup>h</sup>, 'ālamīyān*—Purohitabhinnavarg,

dharmanapradasthabhinnavarg, grihasthavarg.

[sthaiyī.

**TĒM'PO-RĀ-NE-OUS**, *a.* lasting only for a time—*Chand-roza, fānī*—Achir, anitya, achira-

**TĒM'PO-RĀ-RY**, *a.* lasting only for a time—*Fānī, chand-roza, 'ārizī, fuslī, mūsīmī yā*

*mūsīmī*—Achir, anitya, achirasthaiyī, achirakālik, kshapik.

**TĒM'PO-RIZE**, *r.* to comply with the time or occasion, to yield to circumstances—

*Zamāna-sāzi k., dunyā-sāzi k. yā mauqā ke mutābiq h.*—Samayānurodhī k., kālānu-

rodh wā samayānuvarttan k.

**TĒM'PO-RIZ-ATION**, *n.* the act of temporizing—*Zamāna-sāzi, dunyā-sāzi*—Kālānurodh,

**TĒM'PO-RIZ-ER**, *n.* one who temporizes—*Zamāna-sāz, dunyā-sāz*—Kālānurodhī, sama-

yānurodhī.

**TĒM'PT**, *c.* (L. *tento*) to try, to prove, to entice to evil, to provoke, to allure induce

or draw—*Intihān yā āzmāish k., sābit k. yā āzmānā, wargalānnā igwā-k. yā targīb d.*

*tahrīk-d., khīnchū<sup>h</sup>*—Parīkshā lenā, parakhtā jānchū wā sawānchnt, phuslānī lāchanā lūbhānā pralobhan-k. wā vimohan-k., uṭhānī jagmā wā chherna, ākarshan-k.

**TĒM'PT-A-BLE**, *a.* liable to be tempted—*Targīb-pazīr, munkinu-t-targīb, igwā-pazīr*—

Pralobhaniya, phuslāye lūbhāye wā khīnche jāne ke yogya.

**TĒM'PT-ATION**, *n.* the act of tempting, the state of being tempted, that which tempts—

*Targīb-dihī yā igwā-dihī, targīb yā igwā, tam*—Pralobhan ākarshan vimohan phus-

lāwā wā lūbhāw, pralobhitatwa, lobh wā lālach.

**TĒM'PT-ATION-LESS**, *a.* having no temptation—*Be-igwā, be-targīb*—Pralobhanasūnya.

**TĒM'PT-ER**, *n.* one who entices to evil—*Wargalānnē w., phuslānc w.<sup>h</sup>, badi kī taraf targīb*

*d. w., muhrīk*—Buriī kī or lūbhāne w., pralobhak, bahkīne w., lobhū.

**TĒM'PTING-LY**, *ad.* so as to tempt or entice—*Wargalānnē ke taur se, targīb dene ke taur*

- se, *jismēn igwā yā targīb ho*—Lubbhāne wā phuslāne ki rīti se, pralobhan karne ki rīti se. [*vālī<sup>h</sup>, bahkēne-vālī<sup>h</sup>*—Ākarshak strī, strī jo pralobhak ho.
- TEMP<sup>TRESS</sup>, *n.* a female who tempts—*Āurat jo targīb igwā yā tahrīk dewe, phuslāne*.
- TĒN, *a.* (S. *tyū*) twice five, nine and one; *n.* the number ten—*Das<sup>h</sup>, dah yā ashur*; *n. das<sup>h</sup>*—Das, dasasankhyak. [*ashur*—Dasam; *n. dasam* bhūg.
- TĒNTH, *a.* the ordinal of ten; *n.* the tenth part—*Daswān<sup>h</sup>, dahum*; *n. dahum hissā*.
- TĒNTH<sup>LY</sup>, *ad.* in the tenth place—*Daswēn<sup>h</sup>, daswēn jagah meñ<sup>h</sup>*. [*vidha*.
- TĒN<sup>FOLD</sup>, *a.* ten times increased—*Dah-chand, dah-gunā, das-gunā<sup>h</sup>*—Dasagun, dasa-
- TĒN<sup>ABLE</sup>, *a.* (L. *tenco*) that may be held or maintained—*Mustahkam yā mustah-*  
*kim, sūbīt, ustawir, tikkā<sup>h</sup>, shahrā<sup>h</sup>*—Rakshaniya, pratipādanīya, sthāpanīya.
- TĒN<sup>acious</sup>, *a.* holding fast, adhesive—*Sakht-gir yā sakht, lastusā<sup>h</sup>*—Sañlag-nañil  
drīrhadhīrak wī drīrhadhīlambī, chipchīpa.
- TĒN<sup>acious-ly</sup>, *ad.* with disposition to hold fast—*Sakht-girī se, sakhtī se, lastusāhat*  
*se<sup>h</sup>, hath se<sup>h</sup>*—Sañlag-nañilātī se, drīrhadhīrakatī se, chipchīpāhat se, āgrah se.
- TĒN<sup>acious-ness</sup>, *n.* the quality of holding fast—*Sakht-girī, sakhtī, chaspidagi, hath<sup>h</sup>*—  
Sañlag-nañilātī, chipchīpāhat, āgrah.
- TĒN<sup>aciously</sup>, *n.* the quality of being tenacious—*Lastusāhat<sup>h</sup>, chipchīpāhat<sup>h</sup>, chaspi-*  
*dagi, hath<sup>h</sup>, sakht girī*—Sañlag-nañilātī, āgrah, drīrhadhī, dhārañī.
- TĒN<sup>acy</sup>, *n.* the quality of holding fast—*Sakht girī, sakhtī, chaspidagi, hath<sup>h</sup>*—Sañlag-  
nañilātī, chipchīpāhat, āgrah.
- TĒN<sup>ant</sup>, *n.* one who holds property of another; *v.* to hold as a tenant—*Asāmī, ra-*  
*iyat, ijāra dār, kirāya-dār, putte-dār*; *v. asāmī ijāra-dār yā ra'iyat ke tuar par*  
*qabza rakhuā*—Bhārañt, adhvāsī, parawāmīkakshetrādhvāsī, parawāmīkagrīhā-  
dhvāsī; *v. par ki bhūmī meñ vās k.*, bhārañt kī bhūmī se adhīkār-rakhuā wā bhog-k.
- TĒN<sup>ant-ly</sup>, *n.* temporary possession—*Kirāyī dārī, ijāra-dārī, ra'iyatī, chand-roza qabza*  
—Bhārañt, bhāre par kī bhog, thore dīmōñ kī adhīkār, parawāmīkakshetrādhvāsī.
- TĒN<sup>ant-able</sup>, *a.* that may be tenanted—*Mumkin-ī-kirāyī, ijāra-pazir, kirāge par*  
*diye jāne ke qābīl*—Bhāre par diye jāne ke yogya, parawāmīkakshetrādhvāsīyogya.
- TĒN<sup>ant-less</sup>, *a.* unoccupied, unpossessed—*Khālī, be-kirāya-dār yā qair-ī-maqbūz*—  
Sūnya, abhukt wā anadhīkrit.
- TĒN<sup>ant-ry</sup>, *n.* the body of tenants on an estate—*Ra'āyā, rā'āyā*—Bhārañt, parawāmī-  
kakshetrādhvāsīgāñ, adhvāsīgāñ.
- TĒN<sup>ch</sup>, *n.* (L. *tinca*) a fish—*Ek gism kī machhī*—Ek bhūmī kī machhī.
- TĒND, *v.* (L. *tendo*) to be attentive to or to mind, to move in a certain direction, to  
aim at, to contribute, to watch, to guard, to wait on—*Mutawajjih yā mukhtāh-ī-*  
*kisī taraf harakat k.*, māt-k. mayalān-k. yā māt-ī-, mudāt-k. yā mudāt-k., nīyāh-  
bāñī yā nīyāh-bāñī k., hīfāzāt yā khabar-girī k., hāzīr-bāshī k. yā hāzīr rahnā  
—Mān-lagāwī dhyan-ī. wā munoyogī-ī-, kīsī or dāurūñ wā jūñ, jhuknā wā dhalnā,  
sahāyatā k., agornā, rakshā k., upasthīt rahmī wā sāth banā rahmī.
- TĒN<sup>dance</sup>, *n.* the act of tending, care—*Hāzīr-bāshī yā hāzīrī, khabar-girī yā muhī-*  
*fazāt*—Anugāman wā sevā, rakshā.
- TĒN<sup>dency</sup>, *n.* direction, course, drift—*Mūl, mayalān, murād manshā mayalān matlah*  
*garaz yā mudalāt*—Jhukāw, pravrittī prapañatī wā dhalāw, āsay abhiprāy wā  
tātparya.
- TĒN<sup>der</sup>, *v.* to offer, to present for acceptance; *n.* an offer, a proposal, a small vessel  
attending on a larger—*Age rakhuā<sup>h</sup>, nār k.*; *n. nār, qaul yā guzārīsh, ek chhotī*  
*kashtī jo barī ke sāth rakhtī hai*—Sūnne dharmī, bheñt d. wā upaharāñ k.; *n. bheñt*  
*wā dene-kā-vachan, nivedan upanyās wā vākya, ek chhotī naukā jo barī ke sañg rakhtī*  
*hai*. [*cat*—Anugāman wā sevā, rakshā.
- TĒN<sup>dment</sup>, *n.* the act of tending, care—*Hāzīr-bāshī yā hāzīrī, khabar-girī yā muhī-*  
*fazāt*.
- TĒN<sup>dry</sup>, *n.* proposal for acceptance—*Nār, dene kā qaul yā sukhan*—Dene kā vachan  
wā bātehit.
- TĒN<sup>der</sup>, *a.* (L. *tener*) soft, easily injured, easily pained, delicate, young, suscepti-  
ble or expressive of soft passions, compassionate, gentle, careful not to hurt—*Mu-*  
*lāim, shisha-bāshū, pur-dard, nāzūk yā nāznūn, khurīd-sāl sagīr yā kam-sāl, dard-*  
*mawālī-pazir yā dardmandī-numā, shafīq yā dard-mawāl, halīm yā narm, nā-zarar-*  
*rasnū*—Komal, sulābhakshat, sulābhāpīrit sulābhādūhik wā sudūhkhīt, sukumar wā  
sukwār, hāl kaumār wā thore-dīmōñ-kī, anurāgaksham wā anurāgaprukāsak, kūrūñik  
dayālū wā dayārdar, mridū wā śānt, alīnsek wā akshatīkar.
- TĒN<sup>der-ling</sup>, *n.* a fondling, the first horns of a deer—*Lārā<sup>h</sup>, hiran ke pahīle sīng<sup>h</sup>*.
- TĒN<sup>der-ly</sup>, *ad.* in a tender manner, gently—*Dard-mandī yā shafāyat se, mulāyamat*  
*se*—Karūñā wā anukampā se, mridutā wā komalātī se.
- TĒN<sup>der-ness</sup>, *n.* the state of being tender, sensibility, kind attention, cautious care—  
*Shafāyat rahm yā mulāyamat, nāzūkī yā tinuk-hawāsī, tavajjuh yā khair-khachī,*  
*barī ihtiyāt yā khar-dārī*—Karūñā anukampā wā mridutā, śīghragrīhakatwā  
sūkshma-chaitanya wā chaitanyasūkshmatā, śāktī wā manlagaw, barī sāvadhāñī.

- TĒN'DER-HEART-ED**, *a.* compassionate—*Shafiq, rahm-dil, mom-dil, narm-dil, raqiqu-l-qalb*—Karūṇātmaḥ, komalahriday, komal intahkaray, komalachitta.
- TĒN'DON**, *n.* (L. *tendo*) a sinew—*Nas, 'asab, pai, patlāḥ*<sup>b</sup>—Sīrā, sīrā, snāyu.
- TĒN'DI-NORS**, *a.* containing tendons, sinewy—*'Asīb-dār, nasīlā*—Sīrainay wā snāyū-may sīrāl. [*Belḥ, sūtḥ, latāḥ*<sup>b</sup>; *v. līpat-jāne w. yā banārne wḥ, charhne wḥ.*]
- TĒN'DRILL**, *n.* (L. *tendo*) a spiral shoot of a climbing plant; *a.* clasping, climbing—*ghaṅghor yā dhwālāḥ*—Andherā, andhakārayukt, satimīr.
- TĒN'E BROUS**, **TĒN'E BROT-ERS**, *a.* (L. *tenebros*) dark, gloomy, obscure—*Tārik, t̄ra, ghauṅghor yā dhwālāḥ*—Andherā, andhakārayukt, satimīr.
- TĒN'E BROTHERLY**, *n.* darkness, gloom—*Tārik, tiragī*—Andherā, timīr.
- TĒN'E MENT**, *n.* (L. *tenco*) any thing that can be held or occupied, a house—*Maqbūza yā jārdāl, makān muqīm yā muqām*—Bhūmī ādi, ghar wā griha.
- TĒN'E MENT'AL**, *a.* that may be held by tenants—*Kirāge par qabze meṅ rahne ke qābil, kirāge par diye jāne ke qābil*—Bhāre par bhog meṅ rahne ke yogya, bhāre par diye jāne ke yogya. [*patte yā bhāre par de sukḥ*<sup>b</sup>].
- TĒN'E MENT'ARY**, *a.* that may be leased—*Jiskā thikā yā patlā ho-sukḥ, jisko thike*
- TĒN'ET**, *n.* (L. *tenco*) an opinion, a principle—*Rāc, 'aṛāḍa masla ān yā t̄līqād*—Mat, tatwa mīlasat̄ra wā paribhāshī.
- TĒN'IS**, *n.* (L. *tenco*) a play with a racket and ball; *v.* to drive as a ball—*Changīn, bāzī ī me; v. gend chālānāḥ*—Geṇḍ aur dānde kī khel. [*chārḥ*<sup>b</sup>].
- TĒN'ON**, *n.* (L. *tenco*) the end of one piece of timber fitted into another—*Chālḥ*<sup>b</sup>.
- TĒN'OR**, *n.* (L. *tenco*) continued course, strain, purport, substance, a part in music—*Silsila yā rawish, tarīq, mazmūn yā manshā, matlab murad mudhāḥ ast yā garaz, bāje kī ek surḥ*<sup>b</sup>—Chāl wā pravāḥ, kram dhab anwaya wā prasaṅg, tātparya wā abhiprīy, asāy wā sār, madhyaswar.
- TĒNSE**, *n.* (L. *tempus*) an inflection of verbs to denote time—*Zamāna*—Kāl.
- TĒNSE**, *a.* (L. *tensum*) stretched, rigid—*Tanū-huā khichā-huā charhā-huā yā kasāḥ, karāḥ*<sup>b</sup>. [*phāmḥ, kashideḥ, kashishḥ*].
- TĒNSE'NESS**, *n.* the state of being tense—*Tanāḥḥ, Khichāḥḥ, kasāḥḥ, tanāhaḥḥ, cha-*
- TĒNSE'BLE**, *a.* that may be extended—*Tanne ke qābil, phailne ke lāq*—Tanne ke yogya, phailne ke yogya, kase-jāne phailiye jāne wā khich-jāne ke yogya.
- TĒN'SILE**, *a.* capable of extension—*Tensible ke mā'ne dekhō*—Tensible kī arth dekhō.
- TĒN'SION**, *n.* the act of stretching—*Khichāḥḥ, tanāḥḥ, kasāḥḥ, tanāhaḥḥ, phailāḥḥ, kashideḥ, kashishḥ*. [*wḥ, khich-kar karā k. wḥ, khich-ke tanne wḥ*].
- TĒNSIVE**, *a.* tending to stretch or contract or giving a sensation of tension—*Kasne*
- TĒNSURE**, *n.* the act of stretching—*Khichāḥḥ, khichāḥḥ, tanāḥḥ, kasāḥḥ, tanāhaḥḥ, phailāḥḥ, kashideḥ, kashishḥ*.
- TĒNT**, *n.* (L. *tento*) a portable lodging place made by stretching canvass upon poles, any temporary habitation, a roll of lint; *v.* to lodge as in a tent, to search as with a tent, to probe—*Khaima khīma sarācha nam-gīra nam-gīra yā khar gāh, koī chand-rozi makān, fālta jo zakhm meṅ lagāyā jātt hai; v. khaima yā khīma meṅ rahnā, zakhm ko fālta se dekhnā, salāi se 'hodnā k. wḥ*—Derā derā tambū patakutī vastragrīha wā patamaṇḍap, thore dīnō kī koī vāsasthān, ghāw kī battī wā bātī; *v.* dere wā tambū meṅ rahnā wā basnā, ghāw ko battī se dekhnā, salāi wā salāke se pōnā.
- TĒNTAGE**, *n.* an encampment—*Mukhāigam, parāḥḥ*.
- TĒNTED**, *a.* covered with tents—*Tambūn se dhaṅpā-huāḥ, derōn se dhaṅpā-huāḥḥ, khaima dār, khīma-dār*—Derōn wī patamaṇḍapōn se āchchhādīt.
- TĒNT'ORY**, *n.* the awning of a tent—*Shāmiyāna, sāya-bān, chāndrāḥḥ*.
- TĒNT'ER**, *n.* a hook on which things are stretched; *v.* to stretch by hooks, to admit extension—*Āṅksiḥ, meḥḥ, kāntāḥ, koṅḥḥḥ, khāntīḥ*<sup>b</sup>; *v. āṅkriyōn yā kīntōn par tannā khichnā yā phailānāḥ, phailnā yā tannāḥ*.
- TĒNT'ER GROUND**, *n.* ground on which tents are erected—*Zamīn jismēn meḥḥēn gārī raktī haiṅ*—Bhūmī jismēn kānte, gare rahte haiṅ.
- TĒN-TĀTION**, *n.* (L. *tento*) trial—*Āzmāish, imtīhān*—Parīkshā, parīchchhā.
- TĒN'TATIVE**, *a.* trying, essaying—*Āzmāne w.*, imtīkān 'ayār koshish yā qad k. w.—Parīkshak, jūchne-w. tāṅne-w. wā cheshtā-k. w.
- TĒNTIH**. See under TEN.
- TĒN'UITY**, *n.* (L. *tenuis*) thinness—*Patlā-panḥ, patlāhaḥḥ, patlāḥ, raqīqat, bārīkī*—Tanutā, kshīnatā, sūkshmatā. [*kshudra, sūkshṁ*].
- TĒN'UOUS**, *a.* thin, small, minute—*Patlāḥ, chhotāḥ, bārīk yā tunuk*—Patil wā tanu,
- TĒN'URE**, *n.* (L. *tenco*) the manner in which tenements are held of a superior—*Qabza, nau'-i-haqīyat, nau'iyat-i-qabza-o-dakhl, patlāḥ*<sup>b</sup>—Bhūmī ādi ke adhikār kī niyam wā rīti. [*—Kuchh ushn, mandoshn*].
- TĒP'ID**, *a.* (L. *tepeo*) moderately warm—*Shīr-garm, nim-garm, gungua yā gungunāḥ*
- TĒP'IDITY**, *n.* moderate warmth—*Shīr-garmī, nim-garmī, gungundāhaḥḥ*—Mandoshnatā, kuchh ushnatā. [*gunāhaḥ*].
- TĒ'POR**, *n.* gentle heat, lukewarmness—*Shīr-garmī, nim-garmī*—Mandoshnatā, gun-

TĒR'A-PHIM, *n.* (H.) household deities or images — *Ghar ke devatā yā mūratiḥ<sup>h</sup>, gha-*  
TĒR'CE. See TIERCE. [*rāu devatā yā mūratiḥ<sup>h</sup>.*]

TĒR'E-BINTH, *n.* (Gr. *terebinthos*) the turpentine tree — *Turmantiṅ kī darakht, gan-*  
da-biroze *kā darakht* — Śrīvās *kā per, śrīras kī vriksh, tilaparn kā per.*

TĒR'E-BINTH-NATE, TĒR'E-BINTHINE, *a.* relating to turpentine, impregnated with turpentine — *Turmantiṅ, turmantīn-āmez yā gauda-biroza-āmez* — Śrīvāsavishayak, śrīvā-savyāpt wā tilaparnamiśrit.

TĒR'E-BRATE, *v.* (L. *terebro*) to bore — *Chhednā<sup>h</sup>, sālnā<sup>h</sup>, bedhnā<sup>h</sup>.*

TĒR'E-BR'ATION, *n.* the act of boring — *Chhednā<sup>h</sup>, chhednā<sup>h</sup>, bedhnā<sup>h</sup>.*

TĒR (Ġ-E)VERSATE, *v.* (L. *tergum, versum*) to shift, to practise evasion — *Hila-hawīla*  
*yā hila k., hila sūzi k.* — Tālābāli *k., tālmatol k.*

TĒR-Ġ-EVER-S'ATION, *n.* shift, evasion, change — *Hila-hawīla yā fītrat, hila-sāzi yā hila-*  
bīze, *tabdil yā tabaddul* — Erāpheri wā herāpheri, tālmatol wā tīlābāli, palat wā  
rupāntarabhāve.

TERM, *n.* (L. *terminus*) a limit, a boundary, a limited time, the time in which a court  
or university is open, a word, an expression : *pl.* conditions — *Hadd, sar-hadd yā*  
*ihāla, mī'ād mī' i-ī-mu'aigana yā mudlat i-muqarrara, waqt-i-ijlās yā aigām-i-jalsā,*  
*tafz, istilāh quā yā sukheh :* *pl.* short, 'ahd — Sīmī, avadhī ant wā paryant, nirūpita-  
*kāl wā kālāyadhī, kāryaniyāhakāl, sabd ākhya nām wā sujñā, pad vākya wā va-*  
*chan :* *pl.* sañket, pratijñā, niyam.

TERM, *v.* to name, to call — *Nām rakhnā<sup>h</sup>, kahnā yā bolnā<sup>h</sup>.*

TERM ER, *n.* one who holds for a term of years — *Mī'āl-i-mu'aigana yā mudlat i-mu-*  
*qarrara tak rakhe w.* — Nirūpit *kāl tak rakhe w.* [quant. wā apūr.]

TERM'LESS, *a.* unlimited, boundless — *Bi-hadd, be-nihāyat yā nā-mahūd* — Niravadhī,

TERM'LY, *a.* occurring every term : *ad.* term by term, every term — *Har waqt i-ijlās*  
*meñ hone w., aigām-i-jalsā meñ hone w. ; ad. har waqt i-ijlās meñ, aigām-i-jalsā meñ*  
— Pratikāryaniyāhakāl meñ hone *w. ; ad. pratikāryaniyāhakāl meñ, pratiyayahāra-*  
*kāl meñ.*

TĒR' MI NATE, *v.* to bound, to limit, to end — *Hadd k. yā hadd bīndhnā<sup>h</sup>, mahūd k.,*  
*ākhir-k. tamām-k. tamām-h yā ākhīr-k. pahūchhnā<sup>h</sup> — Sīmī lēfūdh, sasīm k., pūrā-*  
*k., niptānā chukhnā sesh k. samapt-k. chut nā nipatnā samapt-h, wā sesh-h.*

TĒR' MI-NABLE, *a.* that may be bounded — *Mumkin l' hadd, hadd pazir, intihā-pazir,*  
*tamām hone ke q' il — Sīmīyogya, parimya, nirūpniya, samaryad.*

TĒR MI N'ATION, *n.* a bound, a limit, an end — *Hadd, intihā, tamām ākhīr yā khātima*  
— Sīmā, avadhī, avasīn ant wā parimān.

TĒR' MI-NATIVE, *a.* directing termination — *Tamām k. w., chukāne w<sup>h</sup>, mutlay, gair-i-*  
*masrūl* — Samapt *k. w., niptne w., pūrī, pratibandhahīn.*

TĒR' MI N'ATIVE LY, *ad.* absolutely — *Mutlaqan* — Sunīschayarūp *se, pūrī.*

TĒR'MA GANT, *a.* (S. *tir, magan*) turbulent, quarrelsome : *n.* a brawling woman —  
*Dange baz, jhagālā<sup>h</sup> :* *n.* karāñkī 'aurat — Huḍangī wā dangait, laṛāñka bakhejyū  
wā karāñkī — *n.* karkasā, dushī, laṛāñkī strī.

TĒR'MA-GAN-CE, *n.* turbulence — *Dangā<sup>h</sup>, khalbālī<sup>h</sup>, fasād* — Pakherā, tañṭā, raulā.

TĒR'NA-RY, *a.* (L. *ternus*) proceeding by threes, consisting of three — *Tehrā<sup>h</sup>, tīn*  
*kā<sup>h</sup>.*

TĒR'NA-RY, TĒR'NI-ON, *n.* the number three — *Tīn<sup>h</sup>.*

TĒR'RACE, *n.* (L. *terra*) a raised bank of earth, a balcony or open gallery, flat roof of  
a house : *v.* to form into a terrace — *Chabūtara yā chabūtā. hāla-khāna yā havīmāda,*  
*bām :* *v.* kothā chabūtārā yā chhat banānā<sup>h</sup>, *chhat pātnā<sup>h</sup> — Chautārā, varand, chhat*  
*wā pātn.* [kachechhap.]

TĒR'RA-PIN, *n.* a kind of tortoise — *Ek qism kā kachhuā<sup>h</sup> — Ek bhāñti kī kachhuā wā*

TĒR-R'AQUE-OUS, *a.* (L. *terra, aqua*) composed of land and water — *Barr-o-bahr-dār*  
— Jalasthalamay, jalasthalītmak.

TĒR-RĒNE', *a.* (L. *terra*) pertaining to the earth : *n.* the surface of the earth — *Zamī-*  
*nī, khāki :* *n.* rā-i-zamīn, sath-i-zamīn — Bhaumik, aīhalaukik, pārthiv, bhaum : *n.*  
bhūtal, bhūprishth, prithivītal, kshītital.

TĒR-RĒ-OUS, *a.* consisting of earth, earthy — *Zamīnī, khāki yā mittī-ke-mānīnd — Mittī-*  
*kā maṭhā wā mittī, pārthiv wā mittī-sā.*

TĒR-RĒS'TRI AL, *a.* pertaining to the earth — *Zamīnī, khāki arzī dunyāwī yā dunyāwī —*  
*Pārthiv, prithivīsambandhī, sāñśrīk, aīhalaukik, bhaumik, bhaum, laukik.*

TĒR-RĒS'TRI-AL-LY, *ad.* after an earthly manner — *Dunyāwī taur se, zamīnī tartīq se —*  
*Sāñśrīk laukik wā bhaumik rīti se.*

TĒR-RĒS'TRI-FY, *v.* to reduce to earth — *Khūk k. — Mittī dhūl wā mātī k.* [mitilā,

TĒR-RĒS'TRI-OUS, *a.* consisting of earth — *Zamīnī, zamīn kā, khāki — Mittī kā, maṭhā,*  
*TĒR'RĒ-ER, n.* a species of dog — *Ek qism kā kutā<sup>h</sup> — Ek jāti kā kutā, ek prakār kā kutā.*

TĒR'RĒ-TO-RY, *n.* land country, dominion — *Zamīn yā sar-i-zamīn, mulk, mamlakat*  
*mamlakat kishwar yā diyār — Bhūmī, deś, rājya.*



- TĒR-BI-TŪ'RI-AL**, *a.* pertaining to territory—*Zamīnī, kishwari, diyārī, mulkī*—Daiśik, rāshtrasambandhī, rāshtrīyā.  
[Trās wā bhay, dar.]
- TĒR'KOR**, *n.* (L. *terreo*) great fear, dread—*Haibat yā dahshat, bhīm khauf yā hawl*—*TĒR'RI-BLE*, *a.* dreadful, frightful, formidable—*Mukhīb, hawl-nāk yā haiwat-nāk, dahshat-angez sahm nāk yā marhīb*—Bhayānāk, bhīm bhayānāk wā bhayāwanā, trāśajanak darwīnā wā dārun.  
[ghorātā, bhīmatā, bhayānakatwa.]
- TĒR'RI-BLE-NESS**, *n.* dreadfulness—*Haibat-nāki, dahshat-angezi, hawl-nāki*—Dārunatā, TĒR'RI *adv.* *ad.* dreadfully, violently—*Haibat-nāki hawl-nāki yā dahshat-angezi se, shiddat se*—Dārunatī bhīmatī ghoratā wā bhayānakatwa se, atyant wī atīśay karke.
- TĒR'RI-FĒ**, *v.* to alarm with fear, to frighten—*Khauf-zuda k., haiwat-zuda k. yā dahshat d.*—Darīnā darwīnā wā bhārkīnā, dahlīnī bharmānī bhayātūr-k. wā bhay-dikhīnā.
- TĒR-RĒ'FIC**, *a.* causing terror, dreadful—*Dahshat-angez yā dahshat-nāk, hawl-nāk mukhīb yā marhīb*—Bhayānāk wā bhayājanak, ghor dārun bhayānāk bhīm wā darwīnā.  
[Śuddha wā parishkrit, sundar saṅskrit uttam wā aṭhīrā.]
- TĒRSE**, *a.* (L. *ternum*) neat, elegant—*Sāf yā shukta, 'umda nafis latif yā pākṭa*—**TĒRSE'LY**, *adv.* neatly, elegantly—*Sāfī yā shustagi se, latāfat khībī nafusat yā pākizagi se*—Śuddhatī parishkar wā saṅskritatwa se, suṅdar rūp se wī uttam rūp se.
- TĒRSE'NESS**, *n.* neatness of style—*'Ibārāt kī latāfat yā shustagi, mukhāwari kī khībī nafusat yā pākizagi*—Śabdārachamī kī śuddhatā, vāgyyājār wā vāgyritī kī śuddhī wā saṅskritatwa.
- TĒR'TIAN**, *a.* (L. *tertius*) occurring every other or third day; *n.* a disease intermitting only one day—*Antariyāḥ, tin din kī pāri par hone w. yā ānc w.*; *n.* *antariyāḥ, tijarī, tap-i-gilb.*
- TĒR'TIA RY**, *a.* third, of the third formation—*Tisrāḥ, tisrī bandavat kāḥ.*
- TĒSSEL LĀT'ED**, *a.* (L. *tessella*) variegated by squares—*Rang-bā-rang ke chur-kone patthar kī sang-bandī se avāst*—Aṣṭipadānūkar se mānavarupastarakhachit.
- TĒSSE RĀ'IC**, *a.* (L. *tessera*) variegated by squares—[*Tessellated ke mā'ne dekho*]—[Tessellated kī arth dekho]
- TĒST**, *n.* (L. *testa*) a vessel in which refiners try metals, trial, examination, criterion or standard; *v.* to compare with a standard, to try, to prove—*Fīlizz jānche kī pyālī, āzmāish, imtihan, namūna*; *v.* *'agār se jānchnā, āzmadā, imtihan k.*—Soni adī dhātū ke sādhanē kī khorī wā katorī, parīkshā, kasautī purakh wā jānchī, parīkshāsādhan wā gunāgunanirṇāyakalakshan; *v.* *kasnā wā kasautī par rakhnā.*
- TĒST'ED**, *a.* tried by a test—*Āzmadā, jānchā-huāḥ*—Parīkshit. [parīkshā k., jānchmā.]
- TĒST**, *n.* (L. *testis*) an oath and declaration against the tenets of popery which public officers were formerly obliged to take before their admission—*Half jo ayle zamāne meṁ sarkārī 'ahd-dāron ko naukar hone ke peshkar Rom ke sarāḍr pāḍrī ke mazhab ke bar-khilāf yā'nī inkār meṁ lenā partā thā*—Śapath jo prārchinakāl meṁ rājābhrityon ko niyukt hone ke pahile Romiyādharmanat ke virūdhā arthāt aswīkar meṁ lenā partā thā.
- TĒSTACEOUS**, *a.* (L. *testa*) relating to shells, having a hard continuous shell—*Mutā'alliq-i-sadaf yā kaurī-mansūb, sip-dār sadaf-dār yā khoprī-dār*—Śukṭivishayak saṅkhasambandhī wā kambasambandhī, kambuvīśiṣṭ wā kambubh.
- TĒST'A-MENT**, *n.* (L. *testis*) a will, a covenant, the name given to each of the volumes of Scripture—*Wasīyat-nāma, 'ahd-o-paimān, tawrat turat yā injil*—Mritapatra marāṇapatra mṛityupatra wā mritalekh, pap wā hor, Isāfīdharmanustak kō purāṇaniyam wā mīṭananiyam.
- TĒST A-MĒNT'A RY**, *a.* relating to a will—*Wasīyatī, wasīyat-nāma-mansūb, wasīyat-nāme ke mutā'alliq*—Mritapatrasambandhī, mritapatravishayak, mritalekhavishayak.
- TĒST A-MEN-TĀ'TION**, *n.* the act of giving by will—*Wasīyat se denā, wasīyat se dakh-shish*—Mritapatra wā mritalekh ke dwārā dān.  
[lekhakartā.]
- TĒS'TATE**, *a.* having made a will—*Wasīyat-kunanda, mīstī*—Mritalekhakartā, marāṇa-
- TĒS'TATION**, *n.* witness, evidence—*Gurāhī, shahādat*—Śikshya wā śikshitī, pramāṇ.  
[talekhakartā, marāṇalekhakartā.]
- TĒS-TĀTOR**, *n.* one who leaves a will—*Mīstī, wasīyat-kunanda, wasīyat k. v.*—Mri-
- TĒS-TĀ'TRIX**, *n.* a female who leaves a will—*Mīstiyā, wasīyat karne-wālī*—Mritalekhakartṛī, marāṇalekhakartṛī, mṛityulekhakartṛī.
- TĒST'ER**, *n.* (Fr. *tête*) a sixpence, the cover of a bed—*Qīmat meṁ qarīb chār ānc ke barābar kā ek sikka, pulang kī chhatrī*—Mol meṁ chawannī wā charannī ke lagbhag kā ek mudrā, kluṭ kī chhatarī.
- TĒST'ERN**, **TĒST'ON**, *n.* a sixpence—*Qīmat meṁ qarīb chār ānc ke barābar kā ek sikka*—Mol meṁ chawannī wā charannī ke lagbhag kā ek mudrā.
- TĒST'ERN**, *v.* to present with a sixpence—*Qīmat meṁ qarīb chār ānc ke barābar jo ek sikka hotā hai usko nazr k., chawannī ke barābar ek sikke ko nazr k.*—Mol meṁ ek charannī wā chawannī ke lagbhag jo ek mudrā hotā hai usko bheṅṭ denā, chawannī ke tulya bheṅṭ denā.

**TĒSTI-CLE**, *n.* (L. *testiculus*) a stone—*Fota, khāya, baiza, khusya, pelhaḥ<sup>b</sup>, and<sup>b</sup>, āṇṇ<sup>b</sup>*—Kosh, and, vishan.

**TĒSTI-FY**, *v.* (L. *testis, facio*) to bear witness, to give evidence, to declare—*Gardāhi d., shahādāt d. yā k., baṣān k. yā ishār d.*—Sākshya d. wā k., pramāṇ d., prakāś k. [sākshitā, sākshya, pramāṇ-d.]

**TĒSTI-FI-CĀ'TION**, *n.* the act of testifying—*Tashahund, garāḥi, shāhidā*—Sikshya d.,

**TĒSTI-FI-ER**, *n.* one who testifies—*Shāhid, garāḥ, sikhḥ<sup>b</sup>*—Sikshī, pramāṇ d. w.

**TĒSTI-MO-NY**, *n.* (L. *testis*) evidence, proof, attestation, profession, declaration—*Shāhidī shahādāt yā garāḥi, sabūt sabūt dālil yā dābitat, tasdiq yā tas-hih, bayān, iqrār yā ʿitirāf*—Sākshya wā sākshitī, pramāṇ, pratyakshapramāṇ wā sākshipramāṇ, vachan prakāśavachan wā prakāśakhyāpan, drishokti.

**TĒSTI-MŌ-NI-AL**, *n.* a writing or certificate in evidence of character—*Shahādāt-nāma, garāḥi nāma, sanad i sirat o sifut*—Pramāṇapatra, pramāṇalekh, kisi ke gupavyavahāridi ke vishay meṁ pramāṇapatra.

**TĒSTY**, *a.* (Fr. *tête*) fretful, peevish—*Zūd ranj, nā khush mizāj yā tunuk-mizāj*—Śi-ghrakopī, chirehira jhanjhanā nakchapā wā jūjāh.

**TĒSTI-NISS**, *n.* fretfulness, peevishness—*Zūd-ānī, tunuk mizājī yā nā-khush-mizājī*—Chirehiraṇāt wā chirel ipāṇ, dushpraktitī karkasā wā karkasāśilātā wā swabhiāvava-krātī, [chirehira, karkas karkasāil wā rūkhā.

**TĒTISU**, *a.* captious, fretful, peevish—*Tunuk mizāj, zūd ranj, jūjūḥ<sup>b</sup>*—Sighrakopī,

**TĒTŪY**. See **TICHY**.

**TĒTHER**, *n.* (W. *tīd*) a rope to prevent an animal from pasturing too wide; *v.* to confine with a tether—*Pā-lahang, pāṇā yā paṇḥā<sup>b</sup>, garāṇraṇ<sup>b</sup>, garāṇ<sup>b</sup>, pā band, chānd<sup>b</sup>, nari yā nare<sup>b</sup>; v. chāndnā<sup>b</sup>, garāṇraṇ se bāndhnā<sup>b</sup>, paṇḥe se bāndhnā<sup>b</sup>, garāṇ se bāndhnā<sup>b</sup>*. [saṅkhyā, chatusthay.

**TĒTRAD**, *n.* (Gr. *tetra*, *omnia*) the number four—*Chār<sup>b</sup>, chār kā ʿadad*—Chatushk, chār kī

**TĒTRA CON**, *n.* (Gr. *tetra*, *omnia*) a figure with four angles—*Zawarḥ-ʿu-n-ʿazlā<sup>b</sup>, shak<sup>b</sup> i chan gosha, shak i ch-thār gosha*—Chatushkon, chaturasra.

**TĒTRAGŌ-NAL**, *a.* having four angles—*Chatu-goslat, ch-thār-gosha*—Chatushkon, chau-kuṇṭā, chaṅkuṇṭā.

**TE TRĀMETER**, *n.* (Gr. *tetra*, *metron*) a verse consisting of four feet; *a.* having four metrical feet—*Pard i chan-rukn, shīr i chahār rukn; a. chan-rukn shīr wālā, chahār man-ām rukn v.*—Chār charan wā pād kā ślok, chaupāī, chatushpadī; *a. cha. tushpadī*. [paṅkhyā<sup>b</sup>, chār patte v<sup>b</sup>, chan patīṇā<sup>b</sup>—Chatushpāṇ, chatustuptra.

**TĒTRA-PĒTA-LOUS**, *a.* (Gr. *tetra*, *petalon*) having four leaves—*Chan barg, chan-*

**TĒTRARCH**, *n.* (Gr. *tetra*, *archē*) a Roman governor of the fourth part of a province—*Ek sūb ke chauthē hissē kā Romī nā-im yā hākīm*—Ek maṇḍal ke chaturthāns kā Romiya adhyaksh wā adhipati.

**TE-TRĀCH-ATE**, **TĒTRACHY**, *n.* government of the fourth part of a province, the office or jurisdiction of a tetrarch—*Ek sūb ke chauthē hissē kī ʿamat-dārī saltanat yā hukūmat, ek sūb ke chauthē hissē ke Romī nāzim yā hākīm kī ʿuhda yā ikhtiyār*—Ek pradeś wā maṇḍal ke chaturthāns kā rājya wā adhipatya, ek pradeś wā maṇḍal ke chaturthāns ke Romiya adhipati kā pad wā adhikar.

**TE-TRĀCHT-CAL**, *a.* pertaining to a tetrarchy—*Ek sūb ke chauthē hissē ke Romī nāzim kī ʿamat-dārī hukūmat ʿuhda yā ikhtiyār ke mutāʿalliq*—Ek pradeś wā maṇḍal ke chaturthāns ke adhipati ke rājya pad wā adhikar kā sambandhī.

**TE-TRĀSTIC**, *n.* (Gr. *tetra*, *stichos*) a stanza or epigram of four verses—*Rubāʿī*—Chaupāī, chatushpadī, chār charan wā pād kā ślok.

**TĒTRIC**, **TĒTRI-CAL**, *a.* (L. *tetricus*) froward, perverse, sour, harsh—*Khud-rāc yā gustākḥ, zūd ranj yā tunuk mizāj, bursh yā tursh-rā, sakht*—Teṇṭī wā chirehira, magarī hathī wā kuṭilāsil, kaṭu, kuthin kathor wā karī.

**TĒTRI-CAL-NESS**, *n.* frowardness, perverseness—*Gustākḥi yā zūd-ranj, ʿinād yā kaj-rarī*—Chirehiraṇāt magari wā kuṭilāśilātā, vakrasilātā dushpatī wā daṇṛātmya.

**TĒTTER**, *n.* (S. *ter*) a scab, a scurf, ringworm; *v.* to infect with a tetter—*Dī-nāi yā khasrā<sup>b</sup>, rāsi yā scikūā<sup>b</sup>, dāl khāj yā khujī<sup>b</sup>; v. khasrā dīnāi scikūe dād yā khāj se rogī k<sup>b</sup>.*

**TEU-TŌN'IC**, *a.* pertaining to the Teutones or ancient Germans; *n.* the language of the Teutones—*Mulk-i-Jarmani ke qadīm bāshandon ke mutāʿalliq; n. Tyūtan lo-gōḥ kī ya'nī mulk-i-Jarmani ke qadīm bāshandon kī zabān*—Tyūtan logōṇ kā arthāt Jarmani ke prāchin deśavāsīyōṇ kā sambandhī; *n. Tyūtan logōṇ kī bhāshā, Jarmani ke prāchinadeśavāsīyōṇ kī bhāshā.*

**TEW**, *v.* (S. *tavian*) to work, to tease—*Kām k<sup>b</sup>, satānā chhernā khijānā yā khijhānā<sup>b</sup>.*

**TEW-TĀW**, *v.* to beat, to break—*Mārṇā yā thoṭknā<sup>b</sup>, tornā<sup>b</sup>.*

**TEWEL**, *n.* (Fr. *tuyau*) an iron pipe in a forge to receive the pipe of the bellows—*Lohār kī bhāṭhī meṁ lohe kī ek nālī jiske munḥ meṁ dhanuknī yā bhāṭhī kī nālī jā-miltī hai<sup>b</sup>.*

**TEXT**, *n.* (*L. textum*) that on which a comment is made, a verse or passage of Scripture; *v.* to write as a text—*Matn yā asl, kitāb-i-muqaddas kī dyat*; *v. matn yā asl ke taur par likhnā*—Mūl mūlagranth wā prayog, dharmapustak kī vachan vākya wā sūtra; *v. mūl ke sadriā likhnā*.

**TEXTILE**, *a.* woven, capable of being woven—*Bāfta, hāfta hone ke qābil*—Binā-huā bunā hui tūntav wā tantri, bine jāne wā bune jāne ke yogya.

**TEXT-TO-AL**, *a.* belonging to weaving—*Bāft mansūb, muta'alliq-i-bāft, bindwaṭ kā h*—Tantuvāyavishayak, tantuvāpasambandhi.

**TEXTTRINE**, *a.* relating to weaving—*Bāft mansūb, bāft ke muta'alliq*—Tāntavavishayak, tantuvāyasambandhi, tantuvāpavishayak.

**TEXT-TU-AL**, *a.* contained in the text—*Matnī, as'ī*—Vāchanik, maulik.

**TEXTUAL-IST**, *n.* one ready in citing texts—*Matn-dost, hāftz*—Mūlagranthopāsak, vākyaavaktā, vachanavaktā.

**TEXT-TU-AL**, *a.* contained in the text; *n.* one well versed in the Scriptures—*Matnī, aslī*; *n. kitāb-i-muqaddas-dān, ahl-i-kitāb-i-muqaddas, kitāb-i-muqaddas meḥ khūb māhir shakhs*—Maulik, vāchanik; *n. Dharmapustak kī barī pandit*.

**TEXT-TU-IST**, *n.* one ready in quoting texts—*Matn dost, hāftz*—Mūlagranthopāsak, vākyaavaktā, vachanavaktā.

**TEXTURE**, *n.* the act of weaving, that which is woven, connexion of threads, disposition of parts—*Bāftani, bāft yā pārchā, qumāsh, tarkīb yā sākhṭ*—Bināwaṭ wā bunāwaṭ, jīdā jīlī tūntav wā vastra, tantuyog wā tantugun, banāwaṭ.

**TEXTBOOK**, *n.* a book used by students—*Tālibu l-'ilmūn ke pārchāne kī kitāb*—Chhātrōn wā vidyārthiyoṇ ke pārchāne kī pustak.

**TEXTUAL**, *n.* a large kind of writing—*Khatt-i-jalī, baye hurūf kī likhāt*—Bare ak-sharōn kī lipi wā likhāt, barī lipi.

**TEXTMAN**, *n.* one ready in quoting texts—*Hāftz, matn-dost*—Vachanavaktā, vākya-

**THAN**, *con.* (*S. thanne*) a particle used in comparison—*Se<sup>h</sup>, soṇ<sup>h</sup>, seṇ<sup>h</sup>, az, ba-nishat*.

**THANE**, *n.* (*S. thegen*) an old title of honour—*'Izzat kā qadīm laqab*—Pratishthānu-chak wā maryādānu-chak prāchīn upādhi wā pakavi. [kī pad wā mān.]

**THANESHIP**, *n.* the office and dignity of a thane—*Then kā 'uhda aur martaba*—Then

**THANK**, *v.* (*S.*) to express gratitude—*Shukr k., shukr kahnā, shukr-guzārī k., dhan mānā<sup>h</sup>*—Dhanyavād k., upakāraswikār k., prāptopakārasutī k., kritajnatāprakāśan k., kritajnatādarśan k., kritajnatākathan k.

**THANK**, *n.* expression of gratitude—*Shukr, shukrāna-i-nī'mat, shukr-guzārī, haqq-shināsi, dhan<sup>h</sup>*—Dhanyavād, kritajnatādarśan, upakārasutī, upakāraswikār, kritajnatākathan.

**THANKFUL**, *a.* full of gratitude—*Shukr-guzār, shākir, haqq-shinās, ihsān-mand*—Dhanyavādī, kritajña, upakārajña, kritajnatādarśak, kritajnatāprakāśak.

**THANKFUL-Y**, *ad.* with gratitude—*Shukr se, shukr-guzārī se, ihsān se, ihsān-mandī se, shākirāna*—Dhanyavād se, kritajnatāpūrvak, upakārajñavāt.

**THANKFUL-NESS**, *n.* gratitude—*Shukr, shukr-guzārī, ihsān-mandī*—Dhanyavād, kritajnatā, upakārajnatā.

**THANKLESS**, *a.* ungrateful. unthankful—*Nā-shukr, nā-shukr-guzār nā-haqq-shinās yā*

**THANKLESS-NESS**, *n.* ingratitude—*Nā-shukrī, nā-shukr-guzārī, nā-haqq-shināsi, 'adīm-i-shukr-i-nī'mat*—Akritajnatā, kritagnatī.

**THANK-OFFER-ING**, *n.* an offering made in acknowledgment of mercy—*Rahm kī shukr-guzārī meḥ qurbānī yā niyāz*—Dayā ke swikār meḥ balī wā charhāwā.

**THANKS-GIVER**, *n.* one who gives thanks—*Shukr-guzār, shākir*—Dhanyavādī, kritajnatāprakāśak, upakārajnatākathan.

**THANKS-GIV-ING**, *n.* the act of giving thanks—*Shukr-guzārī, adāe-shukr, sipās, shukrāna, shukr-i-nī'mat*—Dhanyavād, kritajnatākathan, kritajnatādarśan, kritajnatāprakāśan. [stuti-yogya.]

**THANK-WORTHY**, *a.* deserving thanks—*Wājibū-sh-shukr*—Dhanyavādāyogya, upakāraj-

**THAT**, *pr.* (*S. that*) used to point out particularly some person or object or to refer directly to some word or phrase going before; *con.* noting a cause or consequence—*Wah<sup>h</sup>, jo<sup>h</sup>, so<sup>h</sup>, taun<sup>h</sup>*; *con. ki<sup>h</sup>, is liye ki<sup>h</sup>, tūki, to<sup>h</sup>.*

**THATCH**, *n.* (*S. that*) straw used as the covering of a roof; *v.* to cover with straw—*Ghās<sup>h</sup>, puzāl<sup>h</sup>, khar<sup>h</sup>, phūs<sup>h</sup>*; *v. chhānā<sup>h</sup>, chhājnā<sup>h</sup>.*

**THATCHER**, *n.* one who thatches—*Chhānā w<sup>h</sup>, chhāwāiyā<sup>h</sup>, gharāmī<sup>h</sup>, chhāpar-band.*

**THAUMA-TUR-GY**, *n.* (*Gr. thauma, ergon*) the act of performing wonders—*Qirān k., 'ajāib-i-sūsi*—Āścharyā k., adbhutakaran. [āścharyajanak, anokhā.]

**THAUMA-TUR-GI-CAL**, *a.* exciting wonder—*Tā'ajjub-angez, tahaiyur-angez*—Adbhut,

**THAW**, *v.* (*S. thawān*) to melt after congelation, to cease to freeze; *n.* the melting of ice or snow—*Pighalnā tighalnā pighlānā tighlānā yā galānā<sup>h</sup>, galnā ghlūnā yā na-jamnā<sup>h</sup>*; *n. yakḥ yā barf kī galnā*;—*n. Saghanatushar wā him kī galnā ghlūnā pighalnā wā tighalnā.*

THE, (S.) the definite article—*Wah<sup>h</sup>, yah<sup>h</sup>, harf-i-ta'rif*.

THE'A-TRE, *n.* (Gr. *theatron*) a place where dramatic performances are exhibited, a place of action or exhibition—*Naql-khāna, tamāshā-gāh*—Nātyasālā nātakasālā nātakagriha nṛityasālā wā nāchghar, raṅgabdhūmi wā raṅgasālā.

THE'A-TRAL, *a.* belonging to a theatre—*Muta'alliq-i-naql-khāna, naql-khāna-mansūb*—Nātyasālāsambandhi, nātakagrihavishayak.

THE-ATRIC, THE-ATRI-CAL, *a.* pertaining to a theatre, suiting a theatre—*Muta'alliq-i-naql-khāna yā naql-mansūb, naql-khāne-ke-lāiq tamāshāt yā naql*—Nātyasālāsambandhi nātyavishayak wā nātakasambandhi, sawāṅgi nātakasālāyogya nātakayogya wā nṛitakiya.

THE-ATRI-CAL-LY, *ad.* in a theatrical manner—*Naqlt yā tamāshāi taur se, sawāṅgi tauriq se, bhānron ke taur se*—Sawāṅgi rīti se, bhānron ki bhānti se, nātakiyabhāv se.

THEE, *pr.* objective case singular of *thou*—*Tujhe<sup>h</sup>, tujh ko<sup>h</sup>*.

THIEF. See under THIEF.

THEIR, *pr.* (S. *heora*) belonging to them—*Unkā<sup>h</sup>, unhoñ-kā<sup>h</sup>, inkā<sup>h</sup>, inhoñ-kā<sup>h</sup>, apnā<sup>h</sup>*.

THEIR, *pr.* possessive case of *they*—*Unkā<sup>h</sup>, unhoñ-kā<sup>h</sup>, inkā<sup>h</sup>, inhoñ-kā<sup>h</sup>, apnā<sup>h</sup>*.

THEISM, *n.* (Gr. *theos*) belief in a God—*Itiqād-i-Khudā, Khudā-parast*—Īswaravād, āstikātā, āstikiya, āstikyanmat. [āstik, āstikiyavādī.]

THEIST, *n.* one who believes in a God—*Muta'iqād-i-Khudā, Khudā-parast*—Īswaravādī, THEISTIC, THE-ISTICAL, *a.* pertaining to theism—*Itiqād-i-Khudā mansūb, muta'alliq-i-Khudā-parast*—Āstikī, Īswaravādī.

THEM, *n.* objective case of *they*—*Unko<sup>h</sup>, unhoñ-ko<sup>h</sup>, inko<sup>h</sup>, inhoñ-ko<sup>h</sup>*.

THEMSELVES, *pr.* the emphatic and reciprocal form of *they* and *them*—*We-āp<sup>h</sup>, ye-āp<sup>h</sup>, āp<sup>h</sup>, apne-ko<sup>h</sup>, apne-tāñ<sup>h</sup>*.

THEME, *n.* (Gr. *thema*) a subject, a topic, a short dissertation, the original word from which the inflections or the derivatives spring—*Mazmūn yā manshā, muddā yā muqaddama, bayān tawrīr yā risāla, mawdū yā asl*—Vishay, prakaraṇ, alpaprabandh alpaprasaṅg alpalekh wā laghuvivarān, mūl wā dhātū.

THEN, *ad.* (S. *thanne*) at that time, afterward, in that case, therefore—*Us-waqt yā tis-waqt, ba'd yā uske ba'd, us-sūrat meñ yā us-kālat meñ, pas yā lihizā*—Jab tadhi talhi us-samay-meñ wā usi-samay meñ, piche us-ke piche tis-par tis-piche wā tadānantar, us-avasthā meñ wā to, is-nimittā wā is-liye.

THENCE, *ad.* (S. *thanon*) from that place, from that time, for that reason—*Wahāñ se<sup>h</sup>, us-waqt se, us-wāste yā us-sabab-se*—Udhar se wā us jagah se, tab-se tad se talhi-se wā us-samay se, tis-se wā tis-kāraṇ se.

THENCEFORTH, *ad.* from that time—*Ba'd-az-āñ, tis piche<sup>h</sup>, tis-ke piche<sup>h</sup>, us waqt se*—Us samay se, us kalāvadhī se. [piche, tis piche, tis kalāvadhī se.]

THENCEFORTH, *ad.* on from that time—*Us-waqt-se, uske ba'd*—Us-samay-se, uske-

THEOCRACY, *n.* (Gr. *theos, kratos*) government immediately directed by God—*Hukūmat-i-Khudā, 'amal-i-Ilāhi*—Īswarakartrikarājya, Īswaraprabhutwa, Īswarakartrikāsāsan.

THEOCRATIC, THEOCRATICAL, *a.* pertaining to a theocracy—*Hukūmat-i-Khudā mansūb, hukūmat-i-Khudā ke muta'alliq, muta'alliq-i-'amal-i-Ilāhi*—Īswarakartrikarājyasambandhi, Īswaraprabhutwavishayak.

THE ODOLITE, *n.* (Gr. *theomai, dolichos*) an instrument for measuring heights and distances—*Bulandī uar dūri nāpne kā ek āla*—Uñchāi wā antar māpne kā ek yantra, ūrdhwa wā māpne kā yantra, dīratwamāpakayantra.

THE OGONY, *n.* (Gr. *theos, gonē*) the generation of the gods—*Devatāñ ki asl-o-nasl kā bayān, devatāñ kā tavallud*—Devavāñśivalī, devotpatni.

THEOLOGICAL, *n.* (Gr. *theos, logos*) the science which teaches of God and divine things, divinity—*Ilm-i-Ilāhi, 'ilm-i-ma'rifat 'ilm-i-Khudā yā tasawwuf*—Brahmajñān wā brahmanvidyā, paramārthavidyā paramārthajñān devajñān vedant wā tat-twavidyā.

THEOLOGASTER, *n.* a quack in divinity—*'Ilm-i-Ilāhi kā kachchā jāne w.*, *'Ilm-i-ma'rifat kā jhūthā da'wā k. w.*—Mithyābrahmajñāni, mithyāparamārthajñāni, jhūthī brahmanvidyājñā.

THEOLOGER, THE-OLÓGICAN, *n.* one well versed in divinity—*Ahl-i-'ilm-i-Ilāhi, ahl-i-ma'rifat, ahl-i-tasawwuf, 'arif*—Brahmajñāni, vedānti, paramārthajñāni, brahmanvidyājñā, adhyātmajñāni.

THE-OLÓGIC, THE-OLÓGICAL, *a.* relating to the science of divinity—*'Ilm-i-Ilāhi-mansūb, 'ilm-i-ma'rifati, ma'rifati*—Paramārthavidyāvishayak, paramārthavidyāsambandhi, adhyātmajñānavishayak, aupaniśad.

THE-OLÓGICAL-LY, *ad.* according to theology—*'Ilm-i-Ilāhi ke rū se, 'ilm-i-ma'rifat ke mutābiq*—Paramārthavidyā wā brahmanvidyā ke anusār, paramārthajñān brahmajñān vedant wā devajñān ke anusār. [arth dekho.]

THE-OLÓGIST, THE-OLÓGUE, *n.* a divine—[Theologer ke ma'ne dekho]—[Theologer kā

**THE-Ō'Ō GĪZE**, *v.* to render theological — *Ma'rifat k.*, 'ilm-i-Ilāhī-mansūb k. — Paramārthavidyāvishayak k., paramārthavidyāsambandhī k., brahmanjñānavishayak k.

**THE-ŌM'A-CHY**, *n.* (Gr. *theos, mōchō*) a fighting against the gods, opposition to the divine will — *Devtān se jang*, 'Ilāhī marzi kī māyābala — Surōn se yuddh wā devatān se lagāī, Parameswar-achhīśirodh. [Vini ke sadris ek prakār kā bājā.]

**THE-ŌRETO**, *n.* (It. *luteo*) a musical instrument — *Bū ke mānāl ek qism kī bājā* —

**THE-Ō-REM**, *n.* (Gr. *theoreō*) a proposition to be proved by a chain of reasoning — *Nazari, dā'wā jo sābit hono ko hō, sābit hono-wālā dā'wā* — Prameya, prameyopapādyā, upapādyā.

**THE-Ō-RE'IC**, *a.* pertaining to a theorem — *Nazari mansūb, sābit hono-wālā dā'wā ke mutā'allig* — Prameyavi-hayas, prameyopapādyāsambandhī.

**THE-Ō-RY**, *n.* (Gr. *theoria*) speculation, scheme, plan existing only in the mind, science as distinguished from art — *Qiyās yā khayāl, mānsūbat, khayālī naqsha yā mānsūbat*, 'Ilm — Kālpnā, yukti wā prayog, mānas-kālpnā manahkalpanā wā mānasasishī, upapatti vidyā wā zistān.

**THE-Ō-RE'TIC**, **THE-Ō-RE'TIC'AL**, *a.* pertaining to theory, speculative, not practical — *'Ilm, qiyāsī, khayālī* — Kālpnik wā mānomay, mānasik, ayyavahārik wā vyavahāragunya.

**THE-Ō-RE**, **THE-Ō-RE'IC'AL**, *a.* speculative — *Khayālī, qiyāsī* — Kālpnik, mānasik.

**THE-Ō-RE'TIC'AL'LY**, *ad.* in theory, speculatively — *Khayālī tarīq se khayāl se yā khayāl-men, qiyāsī* — Kālpnāpīrayak, manahkalpanamūsār se wā manahkalpanā se.

**THE-Ō-RIZE**, *v.* to form theories, to speculate — *Khayāl bāndhnā, qiyās k.* — Kālpnā wā yukti k., mānas-kālpnā wā tark k.

**THE-Ō-RIST**, *n.* one given to speculation — *Sāhib-i-khayāl, sāhib-i-qiyās, ahli-khayāl* — Manahkalpanakartā, anumanakartā.

**THE-Ō-SŌPH'E'IC**, **THE-Ō-SŌPH'E'IC'AL**, *a.* (Gr. *theos, sophos*) divinely wise — *Rabbānī tarīq se dā'wā nā'ī* — 'Isāriyā prakār se jāmī.

**THER A PE'Ū'TIC**, **THER A PE'Ū'TIC'AL**, *a.* (Gr. *therapeuo*) relating to the cure of diseases — *Ma'dhāj mānsūb, 'ilm-i-'ilāj se mānsūb, shifā bahsh* — Chikitsāsambandhī, rogachikitsāvishayak, rogasāmuk. [us jagah<sup>h</sup>.]

**THERE**, *ad.* *See* **THE** — in that place — *Wahān<sup>h</sup>, tahān<sup>h</sup>, tidhar<sup>h</sup>, udhar<sup>h</sup>, us jagah men<sup>h</sup>*.

**THERE A BO'Ū'T**, **THERE A BO'Ū'T'S**, *ad.* near that place, near that number or quantity — *Us gird men yā us jagah ke qarīb, 'an qarīb takhminen yā kam-besh* — *Us thaur ke nūr wā us jagah ke nikat, laabhaḡ ghāṭbārḡ ghāṭbārḡ wā nikat*.

**THERE AFT'ER**, *ad.* after that, accordingly — *Bā'd az ān yā uske ba'd, uske mutā'ibiq yā us mutā'ibiq* — *Tis piche uske piche wā tadamtār, uske anusār wā tiske anusār*.

**THERE A'T**, *ad.* at that place, on that account — *Wahān tahān yā us-jagah-men<sup>h</sup>, tab tad us par yā us-lig<sup>h</sup>*.

**THERE B'Y**, *ad.* by that, near that place — *Us se yā tis-se<sup>h</sup>, us jagah ke pās<sup>h</sup>*.

**THERE FŌRE**, *ad.* for that, consequently — *Us-wāste yā is-wāste, lihazā* — *Us se is-se wā tis se, is liye us liye wā is minnān*.

**THERE FRO'M**, *ad.* from that, from this — *Us-se yā tis-se<sup>h</sup>, is se<sup>h</sup>*.

**THERE IN**, *ad.* in that, in this — *Us men<sup>h</sup>, is men<sup>h</sup>*.

**THERE IN-TO**, *ad.* into that — *Uske bech<sup>h</sup> n en<sup>h</sup>, uske bhitar<sup>h</sup>, us men<sup>h</sup>*.

**THERE-ŌF**, *ad.* of that, of this — *Uskā<sup>h</sup>, iskā<sup>h</sup>*.

**THERE-ŌN**, *ad.* on that — *Us par<sup>h</sup>, tis par<sup>h</sup>*.

**THERE-ŌU'T**, *ad.* out of that — *Us men se<sup>h</sup>, us se<sup>h</sup>*.

**THERE-TO**, **THERE-UN-TO**, *ad.* to that — *Us men<sup>h</sup>, tis men<sup>h</sup>*.

**THERE-ŪN'DER**, *ad.* under that — *Uske niche<sup>h</sup>, uske tal<sup>h</sup>, tiske niche<sup>h</sup>, tiske tal<sup>h</sup>*.

**THERE-UP ŌN**, *ad.* upon that — *Us par<sup>h</sup>, tis par<sup>h</sup>*.

**THERE-WITH**, *ad.* with that — *Uske sāth<sup>h</sup>, tiske sāth<sup>h</sup>*.

**THERE WITH Ō**, *ad.* over and above, with that — *Tis par uske-ūpar yā tiske-ūpar<sup>h</sup>, uske-sāth yā tiske-sāth<sup>h</sup>*.

**THER-I-AC**, *n.* (Gr. *theriakō*) an antidote against poison — *Tirjāq, pā-zahr, fā-zahr, zahr-muhra* — Vishaghna aushadh, vishahar aushadh. [dhi.]

**THER-I-A-C'AL**, *a.* medicinal — *Tirjāqī, tībī* — Vishaghna, aushadhīya, aushadhasamban-

**THER MŌM'E-TER**, *n.* (Gr. *thermē, metron*) an instrument for measuring heat — *Garm-sardi nāpne kī ek āla, harārat-pāimān* — Ushnānushnānāpanayantra, ūto-shnānāpanayantra, ushnānāpanayantra.

**THER-MŌ-MĒT'R'IC'AL**, *a.* pertaining to a thermometer — *Garmī sardī nāpne ke ek āla ke mutā'allig, harārat-pāimān-mansūb* — Ushn inushnānāpanayantrasambandhī, ūto-shnānāpanayantravishayak, ushnānāpanayantrasambandhī.

**THER-MŌ-SŌP'E**, *n.* (Gr. *thermē, sōpro*) an instrument for measuring heat — [*Thermometer ke wā ne dekho*] — [*Thermometer kā arth dekho*.]

**THESE**, *pr.* plural of *this* — *Ye<sup>h</sup>*.

**THE'SIS**, *n.* (Gr.) a position, a theme — *Muqaddama masla yā dā'wā, mazmūn manshā*

*bagin yá risla*—Paksh púrvapaksh wá pratijná, vishay prakaran prasāṅg alpalekh wá laghuvivaran.

THÉTICAL, *a.* laid down—*Dharā kūt<sup>h</sup>, qāim, muqarrar*—Sūhāpit, sañsthūpit.

THÉURGIC, *n.* (Gr. *theos, ergon*) the power of doing supernatural things—*Faṅgu-Īśadat yá faṅgu-Īśānāyat bāteṅ karne kī tāqat*, 'ajāibāt karne kī tāqat—Alaukik bāteṅ karne kī śakti, mānuśāsādhya bāteṅ karne kī śakti.

THEURGY, THE ŪRGICAL, *a.* relating to the power of doing supernatural things—*Faṅgu-Īśadat yá faṅgu-Īśānāyat bāteṅ karne kī tāqat ke mātā'ulliy*, 'ajāibāt karne kī tāqat ke mātā'ulliy—Alaukik bāteṅ karne kī śakti ka sambandhi, mānuśāsādhya bāteṅ karne kī śakti lā vishayak.

THÉTICIST, *n.* one who pretends to theurgy—*Faṅgu-Īśadat bāteṅ karne kī dāwā k. w.*, 'ajāibāt karne kī dāwā k. w.—Alaukik bāteṅ karne kī abhiman k. w., mānuśāsādhya bāteṅ karne kī abhiman k. w.

THEW, *a.* (S. *thow*) muscle, brawn—*Nis qā 'asab, badan kī wah juz jismēn bī l kull qash aur patthā hai*—Patthā, šarir kī wah bhāg jismēn māns aur patthā rahitā hai.

THÉY, *pr.* plural of *he shā and it*—*H<sup>h</sup>, q<sup>h</sup>, unch<sup>h</sup>, unch<sup>h</sup> ne<sup>h</sup>*.

THICK, *a.* (S. *thic*) dense, not thin, gross, muddy, close, frequent, dull; *ad.* frequently, closely, to a great depth; *n.* the thick part—*Kasf, gafs parkar gunda pur dū dār pā dūz, galiz mukadhar, gunjān pā gichpich, pā ham yā aksar, dhimā dhundhā yā dūdhā<sup>h</sup>*; *ad.* *bārbar besh tar aksar pā pā ham, gunjān yā gunjān-se, bahut gahirā<sup>h</sup> tak<sup>h</sup>*; *n.* *nibāgat gunjān hīsa, n hāyat motā hīsa*—Garhā, motā, chakkān, gadā wā chūlāhā, gajhūn ghānā wā nīvir, bārbar kiyā huā dekhū-gayā wā bōtā hū, mānd wā munde, antī; *ad.* *bārbar bahuvār wā punchpunah, lagālag gārhe-pān-se gajhūn wā avīdarūp-se, bahut gahirā*; *n.* *atyant gajhūn wā motā bhāg, atī-nīvir bhāg*. [*yā h<sup>h</sup>*]

THICKEN, *v.* to make or grow thick—*Ġā-hā k. yā h<sup>h</sup>, jamānā yā jamā<sup>h</sup>, gadā<sup>h</sup> k.* THICKET, *n.* a close wood or copse—*Chhotē chhotē pēṅ kī jungal yā lam<sup>h</sup>, gajhūn jungal yā ban<sup>h</sup>*.

THICKLY, *ad.* densely, deeply, closely—*Kasāfat se qā gunjān, bahut gahirā<sup>h</sup> tak yā parh, taqāyud qashāt yā pāwastāg-se*—Gajhūn, bahut gahira wā gambhīr, nīviratā-se gārhe-pān-se satesate wā lagālag.

THICKNESS, *n.* the state of being thick—*Kasāfat, qilāwat, d d dūri, dabzīyat, gunjān, motā<sup>h</sup>, qā-hā-pān<sup>h</sup>, gadā<sup>h</sup> pān<sup>h</sup>, ghānā-pān<sup>h</sup>*—Ġhmatā, ghānā<sup>h</sup> wā, sthūlātā, nīviratā.

THICKSKULLED, *a.* dull, stupid—*Kand ziba b aroq<sup>h</sup>*—Mōdamatī, mūrkh mūrkh jar wā

THICKSET, *a.* closely planted—*Gajhūn<sup>h</sup>, gunjān*—Nīvir, nīrantar. [nīrbuddhi]

THICKSKIN, *n.* a coarse gross person—*Pa angul shakhs*—Ġawdī, mūrkh, jar, mūrkh.

THIEF, *n.* (S. *thief*) one who steals, a waster in a candle; *pl.* THIEVES—*Dudā, gul jō jhōr-kar gēt kōr mām gēt chorhī kē battī par gītā hū aur usko galā detā hai*—Chor chaur uchakkā sten haṭhlapak chottī wā tasār, jaran jō jharkar wā tūtkar madhūchehhi-hāṭhlapak wā gayūmayāṭhlapak par gītā chaur usko galā detā hai.

THEFT, *n.* the act of stealing, the thing stolen—*Dā d, chori kē chiz*—Chorī taskarī taskaratā steya haṭhlapkī tiskarya wā chaurī-ā, chorī kī vastu wā chorīyā huā padārth. [mānsī, tiskarya steya wā chaurya k.]

THIEVE, *v.* to steal, to practise theft—*Dudā k., chori k<sup>h</sup>*—Chorānā churī-le-jānā wā

THIEVERY, *n.* the practice of stealing, theft—*Dudā, chori<sup>h</sup>*—Tiskarya, chaurya chaurīkī wā tasaratā.

THIEVISH, *a.* given to stealing, secret, sly—*Māl-ba-dudā, poshidā, 'aigdra*—Steyā-sakt wā chauryasīl, gupt wā chhipā, chatur sayānī wā sayānī.

THIEVISHLY, *ad.* like a thief—*Dudānā, dudā ke mānind*—Chor ke sadrisā, chhotte-sarikhā, chor kī nīnī. [*Dudā gur, chor pakarp<sup>h</sup>*—Stenagrāhī, chauragrāhī.]

THIEFCATCHER, THIEFLEADER, THIEFTAKER, *n.* one who catches or takes thieves—

THIGH, *thi*, *n.* (S. *thoh*) the part of a limb between the knee and the trunk—*Jāugh<sup>h</sup>, rān*—Jāughī.

THILL, *n.* (S. *thil*) the shafts of a waggon—*Phar<sup>h</sup>, dandā<sup>h</sup>*.

THILLER, THILLHORSE, *n.* the horse which goes between the shafts—*Ghorā jō phar ke bich mō jātā hai<sup>h</sup>*. [*angulī kī top<sup>h</sup>*—Aṅgulyagratrān.]

THIMBLE, *n.* (*thamb, bell?*) a cap or cover for the finger when sewing—*Angushtānā,*

THIME, *tim*. See THYME.

THIN, *a.* (S. *thap*) not thick, rare, not close, lean, small, slender, slight; *ad.* not thickly or closely; *v.* to make thin—*Patlā<sup>h</sup>, jhīrjhīrā<sup>h</sup>, raqīq yā parāgunda, lōgar, galī, bārīk panīrī nāzūk yā mihīn, tunuk yā kām*; *ad.* *parāganda, dūr-dūr<sup>h</sup>*; *v.* *patlā<sup>h</sup>, jhīrjhīrā<sup>h</sup>, kām k., raqīq k., tunuk k.*—Patīl, jhīnā wā viral, chhītā-huā wā titarbitar, dublā wā kshīn, chhotā, tanu wā asthūl, sūksm wā thorā; *ad.* *vīralarūp-se, titarbitar, chhītā-huā*; *v.* *patīl jhīnā viral wā thorā k.*

THINLY, *ad.* not thickly, not closely—*Parāganda, dūr-dūr<sup>h</sup>*—Vīralarūp-se wā viral, chhītā-huā chhītrāyā-huā wā titarbitar.

**THIN'SNESS**, *n.* the state of being thin — *Ruqāṭ, kīmī, patlā-pan<sup>b</sup>, dublā<sup>b</sup>, dublā-pan<sup>b</sup>, tunukt, hāṛīkī, jhīrjhirāhā<sup>b</sup>, jhīrjhirā pan<sup>b</sup>* — Tanutā, sukshmatā, viralatā, krisatā, kshinatā, asūhātā.

**THINE**, *pr.* (S. *thīn*) belonging to thee, the possessive case of *thou* — *Terā<sup>b</sup>, tor<sup>b</sup>*.

**THING**, *n.* (S.) whatever is, an event or action, a substance, an animal, a part — *Shai, mājirā yā fī<sup>l</sup>, chiz, jānuur, hissa* — Vastu, ghaṭanā vrittānt kām wā kriyā, pādīrth wā dravya, jantu, aṇṣ wā bhāg.

**THINK**, *v.* (S. *thencan*) to employ the mind, to have ideas, to judge, to intend, to imagine, to reflect, to consider; *p. t.* and *p. p.* **THOUGHT** — *Fikr k., gumān k., tajwiz k., irāda yā qasd k., qiyās k., gaur k., khayāl tasawwur yā andeshā k.* — Sochnā, bichārnā, jānnā wā samajhā, abhiprāy k., atkalnā wā chintā-k., vichār wā dhyan k., kalpanā wā anumān k.

**THINKER**, *n.* one who thinks — *Khayāl k. w., tasawwur k. w., fikr yā andeshā k. w., gaur yā gumān k. w.* — Chintak, sochnē w., anumān wā kalpanā k. w.

**THINKING**, *n.* judgment, imagination — *Tajwiz, andeshā fikr gaur khayāl yā qiyās* — Vichār, kalpanā chintā atkal wā soch.

**THIRD**, *a.* (S. *thirdly*) the ordinal of three; *n.* the third part, the sixtieth part of a second — *Tisrā<sup>b</sup>, signm, sālīs*; *n.* *tisrā hissa, sekand yā nī sāniya kā sithwān hissa* — *Tritiya*; *n.* tritiyānā wā tritiyabhāg, sekand arthāt vipal kā sithwān bhāg.

**THIRDA**, *ad.* in the third place — *Tisrē<sup>b</sup>, tiser jāgah<sup>b</sup>*.

**THIRD-ORIGIN**, *n.* an under constable — *Nāib-kotwāl, nāib-thāne-dār, chhotā mirdahā yā chauti-dār* — Kshudradandapāni, kshudradandadhar, chhotā gorait wā chuprasī.

**THIRST**, *n.* (S. *thurst*) desire of drink, eager desire; *v.* to feel want of drink, to have an eager desire — *Tishnagi, bār khwāhish yā kamaul ārzū*; *v.* *pīyās yā pīyāsā k<sup>b</sup>, bār khwāhish rakhnā* — Pīyās pīyās trikhā chatkā wā trishnā, bār chāh wā lālasā; *v.* pīpāsīt trishart wā trishit k., bār chāh wā lālasā rakhnā.

**THIRSTY**, *a.* suffering want of drink, very dry — *Tishna yā tishna-lab, bahut khushk* — Pīpāsīt trishart trishit trishit trishit wā trishit, bahut ushk wā sūkhā.

**THIRSTINESS**, *n.* the state of being thirsty — *Tishnagi, tishna-lab* — Trishartatā, trishitatwa, pīpāsitatwa.

**THIRTEEN**, *a.* (three, ten) ten and three — *Terah<sup>b</sup>, sez-dah yā siz-dah*. [hum.]

**THIRTEENTH**, *a.* the ordinal of thirteen — *Tirhān<sup>b</sup>, terahwān<sup>b</sup>, sez-dahum yā siz-du*.

**THIRTY**, *a.* thrice ten — *Tis<sup>b</sup>, st.*

**THIRTY**, *a.* the ordinal of thirty — *Tiswān<sup>b</sup>*.

**THIS**, *pr.* (S.) used to point out particularly some person or object: *pl.* **THESE** — *Yah<sup>b</sup>*.

**THISTLE**, *this'sl*, *n.* (S. *thistle*) a plant — *Shaukatul-ba'ir, bharbhān<sup>b</sup>, bhaktatayā<sup>b</sup>*.

**THISTLY**, *a.* overgrown with thistles — *Pur-shaukatul-ba'ir, bharbhān yā bhaktatayā<sup>b</sup>* se bharā huā<sup>b</sup>.

**THITHER**, *ad.* (thider) to that place — *Wahān<sup>b</sup>, udhar<sup>b</sup>*.

**THITHERWARD**, *ad.* towards that place — *Us tarāf*.

**THOMIST**, *n.* a follower of Thomas Aquinas — *Thomas Aquinas kā pai-rau yā murid* — Thomas Aquinas kā anuyāyi matāvalambī wā chelā.

**THONG**, *n.* (S. *thuang*) a string of leather — *Tasma, sallā<sup>b</sup>, baddh<sup>b</sup>, chūm kī patī<sup>b</sup>*.

**THORAL**, *a.* (L. *torus*) relating to the bed — *Bichhāne kā<sup>b</sup>, bistar-mansū<sup>b</sup>*.

**THORAX**, *n.* (L.) the breast, the chest — *Chhātī<sup>b</sup>, peṭī<sup>b</sup>* — Vakshasthal, urasthal.

**THORACIC**, *a.* pertaining to the breast — *Chhātī kā<sup>b</sup>* — Vakshasthalayishyak, urasthalasambandhī. [wā kantak.]

**THORN**, *n.* (S.) a prickly shrub, a prickly — *Khār-dār jhār, khār* — Kantailī jhār, kāntā

**THORNY**, *a.* full of thorns, prickly — *Pur-khār, khār-dār* — Kantakamay wā kāntōn se bharā huā, kantailī kantailī kantakī kantakī wā bahukantak.

**THORNAK**, *n.* a fish — *Ek qām kī machhī* — Ek jāti kī machhī.

**THOROUGH**, *thūr'o*, *a.* (S. *thurh*) complete, perfect, passing through; *prep.* from side to side or end to end, by means of — *Tamām, kāmīl, sar-ā-sar*; *prep.* *sar-ā-sar ek tarāf-se-dūsrī-tarāf-tak yā ek kīnāre se dūsrē kīnāre tak, ba-wasila yā ba-mārifat* — Purā wā sampūrṇ, pakkā wā sampanna, wārpār ārpār wā sūdyant; *prep.* *ek or se dūsrī or tak wā ek chhor se dūsrē chhor tak, dūrā dūr-se wā kār-up-se*.

**THOROUGHLY**, *ad.* completely, fully, entirely — *Kāmīlāna yā sar-ā-sar, purā<sup>b</sup>, bi-l-kulliya yā bi-tamāmī-hī* — Sampūrṇarūp se, siddharūp wā sampannabhāv se, sab wā nipāt.

**THOROUGH-BRED**, *a.* completely educated — *Ba-khūbi ta'lim-yāfta, kāmīl, purā sikhā-yā huā<sup>b</sup>* — Suśikshit, sampūrṇarūp se sikhāyā huā, sampanna, pakkā.

**THOROUGHFARE**, *n.* a passage through — *Guzar-gāh, sair-gāh, rāh, rāsta yā rasta* — Path, bāt, sarvasādharanmārg, sarvasāmānyapath.

**THOROUGH-LIGHTED**, *a.* lighted on both sides — *Donon tarāf-raushan yā roshan, sar-ā-*

*sar roshan yā raushan*—Sādyant prakāśit wā uddipit, donoh or prajwalit wā dyotit.

THOROUGH-PACED, *a.* complete, perfect—*Pārā<sup>h</sup>, pakka<sup>h</sup>*. [nishpanna, sughar.

THOROUGH-SPED, *a.* fully accomplished—*Kāmil, pakki<sup>h</sup>, pārā<sup>h</sup> māhir*—Sampanna,

THOROUGH-STITCH, *ad.* fully, completely—*Pārā<sup>h</sup>, bi-l-kulliya yā bi-tamāmi-hi*—Sam-

pūrnarūp se, sampannalāhiv se, nipat wā sab.

THORP, *n.* (*S. thorpe*) a village—*Ek gāwē<sup>h</sup>, tēhrā<sup>h</sup>, mauza'*—Grin.

THOSE, *pr.* plural of *that*—*We<sup>h</sup>, tin<sup>h</sup>*.

THOU, *pr.* (*S. thou*) the second personal pronoun; *v.* to treat with familiarity, to use *thou* and *ther* in discourse—*Tū<sup>h</sup>, tūn<sup>h</sup>*; *v. kumāl āshudī se yā be-takallufāna sulūk k., tukārā<sup>h</sup>*; *v.* Chiramitravat wā sadā ke mitra sarikhā vyavahār k., tūn-tūn wā abe-tabe k. [hāl-ā ki az-bus ki yā magar—Yadyapi, par wā kintu.

THOUGH, *thō, con.* (*S. though*) notwithstanding, however—*Go-ki āqarchi yā jēd-ki,*

THOUGHT, *thāt, p. t. and p. p.* of *think*; *n.* the act of thinking, the image form-

ed in the mind, idea, conception, fancy, reflection, opinion, consideration, design, concern, a small degree or quantity—*Think kā māzī amlaq aur māzī mā'tūf alai-hi yā f'it mā'tūf*; *n. tasawwur, gumān, khayāl, idrāk, qiyās, yād yā andeśha, rāe, gaur yā khaus, irāda yā mallab, fikr garaz yā taraddud, qā zarra yā ramag*—*Think kā samānyabhit aur pūrnakriyā wā pūrvakālikāriyā*; *n. vichārān wā vichār, manahkalpanā, manahkalpit wā manahsūkālpi, bodh, kalpanā wā bhāvanā, chintā, mati wā anumati, dhyān, abhiprāy wā manorath, khatkā udveg wā vyagrātā, kuchli leā wā alpānā.*

THOUGHTFUL, *a.* contemplative, anxious—*Andeśha-nāk andeśha-mand yā mutāammil, fikr-mand mutarib mutaraddid be-garār yā mutafakkir*—*Vichārānil vichārāwān wā chintāyar, udvigna vyagra utkanthit chintit wā bhāvit.*

THOUGHTFULNESS, *n.* deep meditation, anxiety—*Barā trammul yā andeśha-nākī, iztirāb tashawwush fikr-mandī fikr taraddud yā be-garārī*—*Vichārānilātā wā bāpī vichār, udvignatā utkanthā wā vyagrātā.*

THOUGHTLESS, *a.* heedless, careless, stupid—*Be-lihāzī yā be-khabar, be-parwā be-fikr yā be-taraddud, be-wuqūf yā kund zikn*—*Avichārānil wā vivekahin, nischint achet wā alhar, nirbuddhi mandamatī jar wā mūh.*

THOUGHTLESSNESS, *n.* want of thought—*Be-lihāzī, be-khabarī, be-parwā, be-fikrī*—*Nischintatā, vivekahinatā, avichārānilātā, avichār, nichintā, avivekatā, vichārā-hinatā.* [—*Soch se udvigna, chintā se utkanthit wā vyagra.*

THOUGHTSICK, *a.* uneasy with reflection—*Qaur se mutaraddid fikr-mand yā be-garār*

THOUSAND, *a.* (*S. thousand*) ten hundred; *n.* the number ten hundred—*Hazār, alf*; *n. hazār, alf*—*Sahasra, dasasat, das sau*; *n. sahasra.*

THOUSANDTH, *a.* the ordinal of thousand—*Harārum, hazārōwān*—*Sahasrāwān.*

THRACK, *v.* (*Gr. tract*) to load—*Lādnā<sup>h</sup>, bojhnā<sup>h</sup>*.

THRALL, *n.* (*S. thrall*) a slave, slavery, bondage; *a.* bond, subject; *v.* to enslave—*Qulām banda yā halqa-be-gosh, qulāmī, giriftārī, 'abidīyat yā qaid*; *a. muqayyad yā giriftār, mulī yā tābi dār*; *v. qulām k., halqa be-gosh k., qaid k.*—*Dās, dāsyā wā dāsātwa, baidhūnā dāsabhāw wā vandibhāw*; *a. vandikrit, adhiū wā parādhiin*; *v. dās banīnī, vās k., baidhūnā k.* [—*Dāsyā wā dāsātwa, baidhūnā, dāsabhāw wā vasātā.*

THRALDOM, *n.* slavery, bondage, servitude—*Qulāmī, giriftārī yā quid, halqa be-goshi*

THRASH, *See* THRESH.

THRA SŌN'I CAL, *a.* (*Thraso*) boastful—*Mutakābhīr, magrūr, lāf-zan*—*Dambhī, gar-*

THRA SŌN'I-CAL-LY, *ad.* boastfully—*Mutakabbirāna, gurūr yā lāf-zanī se*—*Dambh wā ahaṅkāṛ se.* [—*Shund yā nār<sup>h</sup>, pāl<sup>h</sup>, dher<sup>h</sup>, andī yā khar kā dher<sup>h</sup>.*

THRAVE, THREAVE, *n.* (*S. thresh*) a herd, a drove, a heap, a quantity of corn or straw

THREAD, *n.* (*S. thread*) a small line, a filament, any thing continued in a course; *v.* to pass a thread through—*Dhāgā<sup>h</sup>, rāt<sup>h</sup>, silk yā silsila*; *v. pironā<sup>h</sup>, gūthnā<sup>h</sup>, guh-nā<sup>h</sup>, ponā<sup>h</sup>*—*Tigī, tantu sūtra wā dorā, tīr wā lar.*

THREADEN, *a.* made of thread—*Sūti<sup>h</sup>, sūt kā banā huā<sup>h</sup>*.

THREADY, *a.* like thread, slender—*Sūt-ā yā dhāge sarikhā<sup>h</sup>, patlā yā patil<sup>h</sup>*.

THREADBARE, *a.* worn to the bare threads, trite—*Parsūda yā be-roinū, ghisā huā<sup>h</sup>*—

—*Jarjar wā binā-roinū-kā, jarjarik ragrā huī wā khiyā-i-huā.*

THREADBARENNESS, *n.* state of being threadbare—*Parsūdayt*—*Jarjaratwa, ghisawat.*

THREAT, *n.* (*S.*) a menace, denunciation of evil; *v.* to menace, to denounce evil—*Tahdid, takhwif yā zīr*; *v. tahdid k., zīr yā takhwif k.*—*Dhamkī, dhamak bhabkī wā jhirk*; *v. dhamkānā, jhirknā dāitnā dābkānā gurernā dhirānā dhamkī-d. wā ānkh-dekhānā.* [nā dābkānā gurernā dhirānā yā ānkh-dekhānā<sup>h</sup>.

THREATEN, *v.* to menace, to denounce evil—*Dhamkānā yā dhamkī-d<sup>h</sup>, jhirknā dāit-*

THREATEN-ER, *n.* one who threatens—*Dhamkāne w<sup>h</sup>, dāitne w<sup>h</sup>, dhamkī-d. w<sup>h</sup>, dhirāne w<sup>h</sup>, ānkh-dekhāne w<sup>h</sup>*. [arth dekho.]

THREATEN-ING, *n.* menace, denunciation of evil—*[Threat ke mā'ne dekho]*—*[Threat kā*

THREATEN-ING-LY, *ad.* in a threatening manner—*Dhamkī se<sup>h</sup>, ghwṛkī se<sup>h</sup>*.



THURĀT'ĒT, *a.* full of threats—*Takhrif āmez, tahdid āmez, kh-wf-mumā, pur-tahdid*—*Dhankī se bhantī hūā, dhankāī, bhartsankāī, bharsanātīnak.*

THREE, *a.* (S. *thry*) two and one—*Tin<sup>h</sup>, si, sabis*—*Tray.*

THREĒ'ŌLA, *a.* thrice repeated—*Si-chenā, ti-gonā<sup>h</sup>, tihā<sup>h</sup>, ti-larā<sup>h</sup>*—*Trigan, trividh.*

THREĒ'PENCE, THREĒ'SS, *n.* sum of threepence—*Qirāh du ānc ke bayālar<sup>h</sup> ek sikka*—*Do ānc ke lagbhag ek mudrā.* [konāl pātāvastāra.

THREĒ'PILE, *n.* an old name for good velvet—*'Umda makhamul*—*Makkhan* ke samān

THREĒ'PILL, *a.* set with a thick pile—*Gufa, dā-dār, dabz*—*Mote dāl kī.*

THREĒ'SIXTY, *a.* thrice twenty, sixty—*Tin kopī yā tin tisi<sup>h</sup> sāth<sup>h</sup>.*

THRENE, *n.* (Gr. *threnos*) lamentation—*Nāh, zārī, pānha*—*Vilāp, roārohat.*

THREŌ'DY, *n.* a song of lamentation—*Mātānī gīt*—*Sokagān.*

THRESH, *v.* (S. *thresco*) to beat out grain from the husk, to drub, to labour—*Dār-nā gā qāhā<sup>h</sup>, mānā<sup>h</sup>, mānāt k.*—*Māchua wā kānpā, kūnā wā pīnā, sraun-k, wā dandhūp k.* [ek bhānt kī muckhī<sup>h</sup>.

THRESH'ER, *n.* one who threshes, a fish—*Dāruw, gāhū w., mānāw, gā dāruwā<sup>h</sup>.*

THRESH'ING FLOOR, *n.* a floor or area on which corn is threshed—*Mānpe gā dāruw kī pāth<sup>h</sup>, khalīhā<sup>h</sup>, kharīhā<sup>h</sup>*—*Dhinyadimardanasīhan, sāyamardanasīhān.*

THRESH'OLD, *n.* (S. *thresold*) the ground or step under the door, entrance, gate—*Āstana, pāthuc kī rāsta, darwāza*—*Dilīh dehī wā dewhī, pravēśapath, dār wā phātāk.*

THREW, *p. t. of Throw*—*Throw kā mā'i matlag*—*Throw kā sāmūnyābhūt.*

THRE'VE, *ad.* (three) three times—*Tin bār<sup>h</sup>, tin bār<sup>h</sup>, si bāra, tin daf*—*Trivār.*

THRID, *v.* (three) to siide through a narrow passage—*Tang rah se sarak jānā*—*Sānk-re* path se sarak jānā.

THRIET, See under THRIVE.

THRILL, *v.* (S. *thrillā*) to pierce, to bore, to penetrate, to pierce or wound the ear with a sharp sound, to feel a sharp shivering sensation; *n.* a breathing hole, a piercing sound—*Bedhā<sup>h</sup>, ebhā<sup>h</sup>, chōkūā, kōchhā gā ghūsnā<sup>h</sup>, sansanānā<sup>h</sup>, tinnirinnā yā sakhinnā<sup>h</sup>*—*n. sās lūā kā ebhā<sup>h</sup>, sansanāhā<sup>h</sup>.*

THRIVE, *v.* (Dan. *trives*) to prosper, to grow; *p. t.* Thrōve; *p. p.* Thriv'es—*Kām gāh k. gā taragī k., sarasab gā tar o-tāzā h.*—*Palnā panapnā phalnā phūlnā wā samridlha h., bārhnā.*

THRIVER, *n.* one who thrives—*Kām gāh shā'hs, taragī k. w., sarasab gā tar o-tāzā h. w.*—*Palnā w., panapnā w., phānā w., phūnā w., samridlha h. w., bārhnā w.*

THRIV'ING, *n.* prosperity, growth—*Kām gāh, taragī sarasab gā tar o-tāzāgī*—*Samrid-dhī, vridlhi bārhtī wā bārhnā.*

THRIFT, *n.* frugality, prosperity, gain—*Jar-rasi kifāyat gā kam-kharāhī, taragī kām-gāhī pātī gā sādāt mānāh, sād wā' gā hāshī*—*Alpavyay parimitavyay wā wārā, samridlhi wā bārhtī, bīdh.*

THRIFLESS, *a.* profuse, extravagant—*Pazāl khareh gā fūāl khareh, musrif mudazzir gā fūzāl-kharī*—*Urdā wā bahuvyayī, atīvyayī wā aporimitavyayī.*

THRIFTY, *a.* frugal, sparing, economical—*Jar-ras, kifāyatī gā kifāyat shīār, kam-kharāh*—*Alpavyayī, bachātī parimitavyayī.*

THRIFT'LY, *ad.* frugally, carefully—*Jar-rasi kam kharehī gā kifāyat-shīārī se, bā-ihī-yāt gā hosh gīrēw*—*Alpavyay parimitavyay wā ware se, sīvādhnāī se.*

THRIFT'NESS, *n.* frugality, good management—*Jar-rasi gā kam-kharāhī, kifāyat kifā-yāt shīārī gā khūh intīām*—*Alpavyay, parimitavyay wā sunirvāh.*

THROAT, *n.* (S. *trōt*) the fore part of the neck, the gullet, the windpipe—*Gulā, halqam, halq*—*Gālī, tōtūā dhōphā wā grīvā, narefī wā kanth.*

THROAT'Y, *a.* guttural—*Hāl-ī*—*Kāphya, kanthasthī.*

THRO'W'OUT, *n.* a plant—*Ek gism kā chō'okī per, ek pundhā<sup>h</sup>*—*Ansbadhivīcsh.*

THROB, *v.* (Gr. *thorbo*) to beat, to heave, to palpitate; *n.* a palpitation—*Tapaknā<sup>h</sup>, tsād uchhānā yā tis-mānā<sup>h</sup>, phraknā dharaknā thalaknā gā dhakdhaknā<sup>h</sup>*—*n. phrak<sup>h</sup>, tapak<sup>h</sup>, tsāk<sup>h</sup>, tish, dhayd'ay-shat<sup>h</sup>, dhayak<sup>h</sup>.*

THROE, *n.* (S. *thorvian*) the pain of labour in childbirth, agony; *v.* to put in agony, to struggle in extreme pain—*Dard ī-zih, jīn-kandānī yā siyāsāt*; *v. siyāsāt meh dānā, siyāsāt-pānā yā jīn-kandānī-mēi h.*—*Prasavedanā wā garbhavedanā, yātānā wā yantrapā; v. yantrapā wā yātānā denā, yantrapā pānā wā yātānā meh chhat-patnā.*

THRONE, *n.* (L. *thronus*) a royal seat, a chair of state, the seat of a bishop, sovereign power and dignity, one highly exalted; *v.* to place on a royal seat—*Shāhī takht yā takht-i-shāhī, aurang, takht-i-mujtahid, shāhī ī-tidār aur hashmat, wah jo nihāyat mumtāz ho-*; *v. takht par baithānā, bādshāhī darjā denā*—*Rājāsīnhasan wā uripāsān, bhadrāsān, dharmādhyakshāsān, rājādhikār wā rājamahimā, uchhapadastha-vyakti*; *v. sīnhasan par baithānā, rājā banānā.*

THRONG, *n.* (S. *thrang*) a crowd, a multitude; *v.* to crowd, to come in multitudes,

to press—*Izdihām izdihām yā ambok, hujām : v. bhīr k<sup>h</sup>, bhar-ānā bhīr-k. yā bhīr-khāy-h<sup>h</sup>, dabānā<sup>b</sup>*—*Bhīr*, melā samūh vrind wā babujanāsamūh.

**THRONG**'T.Y. *ad.* in crowds—*Rhron meñ<sup>b</sup>, bhīr ki bhīr<sup>h</sup>*. [chiriyā.]

**THROSTLE**, **THRÖS**'SL, *n.* (S. *throste*) the thrush—*Ek qiam ki chiriyā*—*Ek lhdūt ki*

**THRÖTTLE**, *n.* (S. *throte*) the windpipe; *v.* to choke, to suffocate—*Naretī<sup>h</sup>, tētūā<sup>h</sup>, dhōphā<sup>h</sup> : v. galā ghōitnā yā galā dabānā<sup>h</sup>, tritūd-dabānā naretīdabānā yā kās roknā<sup>h</sup>*

**THROUGH**, **THRÜ**'G. *prep.* (S. *thuri*) from side to side or end to end, noting passage, by transmission, by means of, over the whole extent; *ad.* from one side to another, to the end—*Sar-ā-sar, meñ ho-kar<sup>h</sup>, se<sup>h</sup>, ke-sahab ke-wasila yā ki-mārifat, tamām yā kullu hum : ad sar-ā-sar yā sar tā pā, tā-intihā*—*Sādyant wā ādyant, meñ hoke, kar, dwirā dwir se wā kārān se, bhar meñ*; *ad. sādyant wārjār wā ādyant, āsah-paryant samāpti-paryant wā avasānāparyant*. [samipirñ.]

**THROUGH** I.Y. *ad.* completely, fully, wholly—*Tamām, kullu-hum, bi-l-kulliyā*—*Sab, pūrā,*

**THROUGH** ÖT'Y. *prep.* quite through; *ad.* in every part—*Sar-tā-pā, dar-o-bast, tamām*; *ad. har hisse meñ*—*Sādyant, ādyant, wārjār, nikh sikh se, bhar*; *ad. pratyek bhāg meñ, sarvātñ.*

**THROW**, *p. t.* of *thrive*—*Thrive kā mārī-matlag<sup>h</sup>*—[*Thrive kā sāmānyānhūt.*]

**THROW**, *r.* (S. *throwān*) to fling, to cast, to hurl, to toss, to overturn; *p. t.* **THREW**;

*p. p.* **THRÖWS**—*Phēknā<sup>h</sup>, chālānā yā dālānā<sup>h</sup>, jhōknā yā phēkn-mārñā<sup>h</sup>, uchhālñā yā lokñā<sup>h</sup>, ulāñā yā ulāt-d<sup>h</sup>*. [yā dālñā<sup>h</sup>.]

**THRÖW**, *n.* a cast the act of casting—*Phēk chālān yā jhōknā<sup>h</sup>, phēknā chālānā*

**THRÖWER**, *n.* one who throws—*Phēkne w<sup>h</sup>, chālāne w<sup>h</sup>, phēkwaigā<sup>h</sup>, dālne w<sup>h</sup>, jhōkne w<sup>h</sup>*. [wā āñthno w.]

**THRÖW** STER, *n.* one who winds silk—*Potā<sup>h</sup>, reshām bhāñjñe w*—*Patā bhāñjñe w.*

**THRÜM**, *n.* (ic *thram*) the end of a weaver's thread, coarse yarn; *v.* to weave, to twist, to fringe—*Dasi<sup>h</sup>, meñ sāt<sup>h</sup> : v. būmā yā būmā<sup>h</sup>, bhōññā yā āñthñā<sup>h</sup>, ghāññe būmā<sup>h</sup>*.

**THRÜM**, *c.* (drum) to play coarsely—*Anārī-pan se būññā<sup>h</sup>*. [sīrikā, madanāsīrikā.]

**THRÜSH**, *n.* (S. *thrish*) a bird—*Ek qiam ki chiriyā*—*Ek bhāñti ki chiriyā, sīrikā,*

**THRÜST**, *v.* (L. *teusum*) to push with force, to drive, to impel, to intrude to stab,

to attack with a pointed weapon; *p. t.* and *p. p.* **THRÜST**—*Thelñā<sup>h</sup>, dhakelñā<sup>h</sup>, dhakka a<sup>h</sup>, ghusñā yā ghos jāpnā<sup>h</sup>, bhōñkne chhōññā yā ghusepnā<sup>h</sup>, hūññā kōñññā yā khōñññā<sup>h</sup>*. [khōñññā<sup>h</sup>.]

**THRÜST**, *n.* a hostile attack, an assault—*Hāl yā dhakel<sup>h</sup>, dhakka thel bhōñk khōñ yā*

**THRÜSTLE**, **THRÜS**'LE. See **THROSTLE**.

**THUMB**, **THÜM**, *n.* (S. *thuma*) the short thick finger; *v.* to handle awkwardly, to soil with the thumb—*Āngūthā<sup>h</sup>, āngūth ī-nar, ūhām : v. anārī-pan se hāth denā<sup>h</sup>, āngūthe se mālā k<sup>h</sup>*.—*Āngūstñ, vridhāñgūl.*

**THÜMB**, *a.* having thumbs—*Āngūthe dār, āngūthe w<sup>h</sup>*.—*Vridhāñgūliviñish.*

**THÜMB** BAND, *n.* a twist as thick as a thumb—*Āngūthe sarikñi mōñ āñthñā<sup>h</sup>*.

**THÜMB** RING, *n.* a ring worn on the thumb—*Āngūthe kī mūdār<sup>h</sup>, āngūthe kī chhālā<sup>h</sup>, āngūthe meñ pahāñe kī chhālā<sup>h</sup>*. [khāl<sup>h</sup>.]

**THÜMB** STALL, *n.* a sheath for the thumb—*Āngūstñā, āngūthe kī top<sup>h</sup>, āngūthe kī*

**THÜMP**, *n.* (It. *thombo*) a heavy blow; *v.* to strike or fall with a heavy blow—*Dhamkñā<sup>h</sup>, gulākñā<sup>h</sup>, mukkā<sup>h</sup>, dhañ<sup>h</sup>, chapetñ<sup>h</sup>, thopñ<sup>h</sup>, thōñk<sup>h</sup>, dhamak<sup>h</sup> : v. thōñknā<sup>h</sup>, jāññā<sup>h</sup>, thāññā<sup>h</sup>, dhaññāñā<sup>h</sup>, thapthapñā<sup>h</sup>, dhabdhāññā<sup>h</sup>*.

**THÜMP** ER, *n.* one that thumps—*Thōñkne w<sup>h</sup>, pññe w<sup>h</sup>, thāññe w<sup>h</sup>, dhaññāñe w<sup>h</sup>, thapthapñe w<sup>h</sup>, dhabdhāññe w<sup>h</sup>*.

**THÜN** DER, *n.* (S. *thuner*) the sound which follows an explosion of electricity or lightning, a loud noise; *v.* to make thunder, to sound as thunder, to emit with noise and terror, to publish a denunciation—*Ra'd tunder yā tunder, bārī āvās : v. garajñā<sup>h</sup>, ghaharñā karakñā tarapñā ghaygharāñā yī garajarāñā<sup>h</sup>, ghaharāñā yā karjāñā<sup>h</sup>, dhamkñā yā dhamkī-d<sup>h</sup>*.—*Goraj garjāñā meghaññā ghahar wā megha-sāññā, karak tarap wā māññāññā*. [w<sup>h</sup>.]

**THÜN** DER-ER, *n.* one who thunders—*Gorajñe w<sup>h</sup>, ghaharne w<sup>h</sup>, tarapne w<sup>h</sup>, karakne*

**THÜN** DER-ING, *n.* the emission of thunder—*Garajñā<sup>h</sup>, tarapñā<sup>h</sup>, ra'd*—*Meghagarjan, garjan*. [notpādak.]

**THÜN** DER-OUS, *a.* producing thunder—*Ra'd-khez, ra'd-āwar*—*Garjanaññak, garjan*

**THÜN** DER-BOLT, *n.* a shaft of lightning—*Sā'iqā, gāj<sup>h</sup>, chakki<sup>h</sup>, bār<sup>h</sup>*—*Vajra, kulis, bhāññur, vajrasāññi*. [ghosh, vajraghāt, vajraniswan.]

**THÜN** DER-CLAP, *n.* an explosion of thunder—*Tarap<sup>h</sup>, karak<sup>h</sup>, garaj<sup>h</sup>*—*Vajranir-*

**THÜN** DER SHÖW-ER, *n.* a shower with thunder—*Goraj ke sāññ khajñ<sup>h</sup>*.

**THÜN** DER-STÖNE, *n.* a stone erroneously supposed to be emitted by thunder—*Sang-i-ra'd, garaj-patthar<sup>h</sup>*—*Gāj kī patthar, ek patthar jisko aumāñ karte the kī vajra se nikaltā hai, vajraprastar*.

**THÜN** DER-STRIKE, *v.* to blast with lightning, to strike dumb, to astonish—*Barq-zada*

- yá ra'd zadu k.**, *naqsh-i-diwār k.*, *hairān yā hairat-zadu k.*—Vajrahāt k. vajrahāt-k. wā vajra wā gāj se nārnā, giṅgī k., chakī wā chakīrit k. [pādhir, dhūpapatra.]
- THŪRI-BLE**, n. (L. *thus*) a pan for incense—*Dhūp-dān*, *bukhār-i-ān*, 'ad-soz—*Dhū-Thū-ri-ri-cā'tiōn*, n. the act of fuming with incense, the act of burning incense—*Dhūp-denā<sup>h</sup>*, *dhūp-jalānī<sup>h</sup>*. [bīphat<sup>h</sup>—Vrihaspativīr, guruvīsar, lakshminivīr.]
- THŪRS'DAY**, n. (Dan. *torsdag*) the fifth day of the week—*Jum'a-rāt*, *panj-shamba*.
- THŪS**, ad. (S.) in this manner, to this degree or extent—*Is tarah*, *is-qadar yā is-nawāt-ko*—Yon is-dhab-se wā is-riti-se, etti itnā wā yahūn-tak.
- THWACK**, v. (S. *thaccian*) to strike, to beat, to thresh; n. a heavy blow—*Pitnā<sup>h</sup>*, *mārnā<sup>h</sup>*, *thoṅknā<sup>h</sup>*; n. *dhāmākā<sup>h</sup>*, *chapel<sup>h</sup>*, *chapetā<sup>h</sup>*, *dhaut<sup>h</sup>*, *thoṅk<sup>h</sup>*.
- THWART**, a. (S. *threor*) being across, perverse; ad. obliquely v. to cross—*Ārū<sup>h</sup>*, *terhī<sup>h</sup>*; ad. *tirchhā<sup>h</sup>*; v. *kāṭnā<sup>h</sup>*, *tornā<sup>h</sup>*, *ult-nā<sup>h</sup>*, *metnī<sup>h</sup>*, *mukhālafat k.*, *zidd k.*
- THWART'ING**, n. the act of crossing—*Tornā<sup>h</sup>*, *kāṭnā<sup>h</sup>*, *metnā<sup>h</sup>*, *ult-nā<sup>h</sup>*.
- THWART'NESS**, n. perverseness, untowardness—*Inād yā kaj-ravī*, *zidd*—*Kuṭilatī wā val-ratā*, *baṭh ar wā vakraśīlatī*.
- THY**, pr. (S. *thīn*) belonging to thee—*Terā<sup>h</sup>*, *tor<sup>h</sup>*. [apne<sup>h</sup>, apne āp<sup>h</sup>, āp<sup>h</sup>.]
- THY SĒLF**, pr. the emphatic and reciprocal form of thou—*Tū-āp<sup>h</sup>*, *tū-hī<sup>h</sup>*, *tū-khad*.
- THY'INE WOOD**, n. a precious wood—*Ek qism kī nihāyat 'unda aur besh-qimat lakrī*—Ek prakār kī atyuttam aur bahumūlyā lakrī.
- THYME**, tim, n. (Gr. *thymos*) a plant—*Ipār*—Ek bhāntī kī sugandī pandhā, ek prakār kī gamkīlī wā mahkīlī paudhā. [kile paudhe se bhārī huā.]
- THYMY**, a. abounding with thyme—*Par-ipār*, *ipār se bhārī-huā*—Ek prakār ke gam-TAR, *Ti-ā'ra*, n. (Gr. *tīra*) a dress for the head, a diadem—*Kulāh kaḡī turra yā sar-pech*, *tij yī 'imāma*—Mukut wā chūḡ, *kirī*.
- TICK**, n. (ticket) score, trust, credit; v. to run on score, to trust—*Nisāḡ*, *i'tibār*, *i'ti-mād*; v. *qarz lenā*, *i'tibār-k. yā qarz-d.*—Lekhā, *viśwās*, *sikh*; v. *udhār lenā*, *viśwās-k. wā sikh-mimā*.
- TICK** n. Fr. *lique* the louse of dogs or sheep—*Kilnī<sup>h</sup>*, *chickrī<sup>h</sup>*, *antharī<sup>h</sup>*.
- TICK**, v. (D. *tikken*) to make a small noise; n. a small noise—*Thuk-thuk k<sup>h</sup>*, *kit-kit k<sup>h</sup>*, *tan-tan k<sup>h</sup>*, *tan-tan k<sup>h</sup>*; n. *kit kit<sup>h</sup>*, *tan-tan<sup>h</sup>*, *thuk-thuk-thuk<sup>h</sup>*. [kā ohār<sup>h</sup>.]
- TICK**, n. (D. *teek*) the case of a bed—*Toshak*, *khol<sup>h</sup>*, *bichhaune kī khol<sup>h</sup>*, *bichhaune*.
- TICK'EN**, *TICK'ING*, n. cloth for a bed case—*Bichhaune ke khol kī kupā<sup>h</sup>*, *toshak bu-nāne kī kupā<sup>h</sup>*.
- TICK'ET**, n. (Fr. *étiquette*) a token of any right or debt, a marked card; v. to distinguish by a ticket—*Kisī itihāq yā qarz kī dast āwez yā sanad*, *nish-in kiyā huā kōqaz*; v. *nishān kiyā huā kōqaz lagānā*, *nishān dār kōqaz lagānā*—Adhikīrasūcha-kapatra wā rīpasūchakapatra jaise tīp wā buñḡ, aūkayuktapatra wā aūkitapatra; v. aūkapatrayukt k., aūkapatraviśish k.
- TICKLE**, v. (L. *titillo*) to touch lightly and cause to laugh, to please by slight gratification; a. unsteady, uncertain—*Gudgudnā<sup>h</sup> yā sahīnā<sup>h</sup>*, *rīshīnā<sup>h</sup>*, *lotānā<sup>h</sup>*, *yā hānsnā<sup>h</sup>*; a. *nā pāc-dār yā be-sabāt*, *be-qarār*—a. Chāñchal dagnagatā wā anavas-thit, *asthir*. [Chāñchalatā wā anavasthītī, *asthiratā*.]
- TICKLE-NESS**, n. unsteadiness, uncertainty—*Nā pāc-dārī yā be-sabātī*, *be-qarārī*—*Tick'ling*, n. act of causing to laugh by touching—*Gudguli<sup>h</sup>*, *gudgudhāt<sup>h</sup>*.
- TICK LISH**, a. easily tickled, uncertain, unfixed, difficult, critical—*Gudguliā<sup>h</sup>*, *be-qarār*, *nā pāc-dār yā be-sabāt*, *mushkil yā dushwār*, *bārik*—*Kaṇḍūyāsah wā kaṇḍū-yānisāhan*, *asthir*, *asthīyī wā asthīwār*, *kathīn*, *sūkshma*.
- TICK LISH-NESS**, n. state of being ticklish—*Gudguliā-pan<sup>h</sup>*, *be-qarārī*, *be-sabātī*, *dush-wārī*, *bārikī*—*Kaṇḍūyāsahatwa wā kaṇḍūyānisāhanatwa*, *asthīratā*, *asthīwaratwa*, *kathīnatā*, *sūkshmatā*.
- TICKTACK**. See **TRICKTRACK**.
- TID'BIT**, n. (S. *ty-tir*, *bit*) a nice bit—*Achchhā tukrā<sup>h</sup>*, *'umda luqma*, *achchhā kaur<sup>h</sup>*, *luqma-i-tur*, *tur-niwā*—*Sugrās*, *viśishṭagrās*.
- TIDE**, n. (S. *tid*) time, season, the flux and reflux of the sea, stream, course; v. to drive with the stream—*Wagt*, *mausim*, *mudd-o-jazr*, *sul āh-jo roā yā rūd*, *daur<sup>h</sup>*; v. *dhārā ke sāth dhakelnā* (*thelnā yā bahā-le-jānā<sup>h</sup>*)—*Samay*, *ritu wā rit*, *jūwār-bhūṭhī wā velā*, *dhārī wā sotā*, *pravāh*; v. *dhārī wā sote ke sāth* (*dhakelnā wā bahā-le-jīnā*).
- TIDY**, a. seasonable, timely, neat, ready—*Mausimī*, *har-wagt*, *saf yā nafis*, *taiyār*—*Samayopayukt wā kālāusārī*, *samayik wā samayūnurūp*, *autharā wā sundar*, *upasthit wā prastut*.
- TIDINGS**, n. pl. news, intelligence—*Khabar*, *ittilā'*—*Samachār*, *saṁvād*.
- TIE-WARTER**, n. a custom-house officer—*Pachtarā yā ghāt kī 'uhda-dār*, *ghāt-wāl<sup>h</sup>*—*Pachotare wā ghāt kī ek adhyaksh*.
- TIE**, v. (S. *tian*) to bind, to fasten, to knit; n. a knot, a bond—*Bāndhnā gāṭhnā yā jorā<sup>h</sup>*, *kasnā yā jakarā<sup>h</sup>*, *binā yā bunnā<sup>h</sup>*; n. *giriḥ yā girah*, *'aqd yā band*;—n. *Gāñṭh*, *bandhan wā bāndh*.

**TYER**, *n.* one who ties—*Bāndhne w<sup>h</sup>, kasne w<sup>h</sup>, jakarne w<sup>h</sup>, jorne w<sup>h</sup>, binne yā hunne w<sup>h</sup>.* [āvali, ārepi ārepi rāji rūji āli wā āli.]

**TIER**, *n.* (S.) a row, a rank—*Saff yā qatār, darja yā satar*—*Pāṅkti pānti āvali wā*

**TIERCE**, *n.* (Fr. *tiers*) a cask holding one third of a pipe—*Ek pipā jīamei tta man aur pachis ser amāve yā samāy, ek chhotā pipā.*

**TIFE**, *n.* liquor, a fit of peevishness—*Sharāb, khaṣṣi khaṣṣi yā tunuk-mi:āṣi*—*Ma-dya wā madirā, jharpājharpi wā jhūnjhlāhat.* [suśobhit wā alaṅkrit k.]

**TIFF**, *v.* (Fr. *tifer*) to dress, to deck—*Pahnānā<sup>h</sup>, zinat-d. yā ārasta-k.*—*Pahirānā,*

**TIFFA-NY**, *n.* a kind of thin silk—*Bārik reshmina, achchhā kapardhū<sup>h</sup>*—*Barā patlā*

**TIGER**, *n.* (L. *tigris*) an animal—*Bāgh<sup>h</sup>*—*Vyāghra.* [paṭṭavastra.]

**TIGRESS**, *n.* the female of the tiger—*Bāghin<sup>h</sup>, lāghnī<sup>h</sup>.*

**TIGRISH**, *a.* resembling a tiger—*Bāgh-sā<sup>h</sup>, bāgh-sarikhā<sup>h</sup>.*

**TIGHT**, *tit, a.* (Ger. *dicht*) close, compact, not loose, not leaky, handy, adroit—*Tang, chust masūt mustakkim yā mustakkim, kashida, na-chine w<sup>h</sup>, chātik-dast, hunar-mand chātik yā hosh-gar*—*Driyā wā āstihlī, ghanā ghan gārhū wā sāuhāt, kasī tanā wā khinchā-hua, niman porhā nisanhī nichuān wā chine-wālī nahin, karadakhsh, nipun wā phurtlī.* [khīuchnā tūmā wā sikornā.]

**TIGHTEN**, *v.* to make tight, to straiten—*Kasnā<sup>h</sup>, chust yā tang k.*—*Jakaput, khañchēnā*

**TIGHTLY**, *adv.* closely, not loosely, adroitly—*Tangī yā chustī se, tanāw se<sup>h</sup>, hunar-mandī yā chātik se*—*Driyātā wā ghanatī se, khīuchāw kasā wā āstihlātī se, karadakhātī wā nipunātī se.*

**TIGHTNESS**, *n.* closeness, straitness, neatness—*Tangī yā chustī, tanāw<sup>h</sup>, khūbt yā safī<sup>h</sup>*—*Dhīrhatī wā ghanatī, khīuchāw wā āstihlātī, parishkāṛ wā vimalatī.*

**TIKE**, *n.* (C. *tiak*) a clown, a dog—*Dihqāni yā nū-turāshikū shakhs, kuttā<sup>h</sup>*—*Gauwār angār wā asabhyajan, kīkar.*

**TILE**, *n.* (S. *tiḡa*) a plate or piece of baked clay; *v.* to cover with tiles—*Khaprā<sup>h</sup>, khapprā<sup>h</sup>, nariyī<sup>h</sup>*; *v.* *khapprā chhīnā<sup>h</sup>, khapraīl banānā<sup>h</sup>.* [rail banāne w<sup>h</sup>.]

**TILER**, *n.* one who covers houses with tiles—*Khapre-band, khapri chhīne w<sup>h</sup>, khap-*

**TILING**, *n.* tiles, a roof covered with tiles—*Khapre yā khapre<sup>h</sup>, khapraīl yā khapre-kī chhīnā<sup>h</sup>.*

**TILE, TILER**, *n.* a money-box in a shop, a small drawer—*Dukīn yā dūkīn meñ rūpiya paise rakhe kī yā kī sandīy, sandīy-cha*—*Vikrayasālā meñ rūpaye paise dharne kī petī wā vikrayasālā kī mudrādhār, chhotī petī.*

**TILT**, *prep.* (S. *til*) to the time of, to; *adv.* to the time when, to the degree that—*Tak talak torī le loñ yā tihū<sup>h</sup>, ko<sup>h</sup>*; *adv.* *tīnū<sup>h</sup>, torī yā loñ<sup>h</sup>, tak yā talak<sup>h</sup>.*

**TILL**, *v.* (S. *tīlām*) to cultivate—*Jolnā<sup>h</sup>, dhelā phurnā<sup>h</sup>, chās k<sup>h</sup>, chāsānā<sup>h</sup>, chās phernā<sup>h</sup>, qulba-rānī k., hal chālūnā<sup>h</sup>, lālūnā<sup>h</sup>.* [ke yogya.]

**TILLABLE**, *a.* that may be cultivated—*Mumkinū-l-qulba-rānī, zirāt-pazīr*—*Jote jīne*

**TILLAGE**, *n.* the act or practice of cultivating—*Hal-wāhī<sup>h</sup>, jot<sup>h</sup>, jutāī<sup>h</sup>, jotāī<sup>h</sup>, kī-*

**TILLAGE**, *n.* *zirāt kīsh kīr*—*Krishī, krishikarn.*

**TILLER**, *n.* one who tills, a husbandman, the bar or lever employed to turn the rudder of a ship—*Halwāh yā hulwāh<sup>h</sup>, qul'a-rānī kīsh kār yā muzīrī, sukkīn ghurne kī dūm:ā*—*Haljotā wā krishak, kūbī kīchhī kīsn wā krishijivī, patwār pherne kī dandā.* [wā krishī, jotāī wā jutāī, jotī hūī bhūmī.]

**TILLRY**, *v.* husbandry, culture, tilled land—*Kīsh kīr, zirāt, mazrī-zamīn*—*Kīsnī*

**TILLMAS**, *n.* one who tills, a husbandman—*Halwāh yā halwāh<sup>h</sup>, qulba-rānī yā kīsh-*

**TILLMAS**, *n.* *kīr*—*Haljotā wā krishak, kīsn wā krishijivī.*

**TILLY-VALL-LEY**, *adv.* a word of contempt—*Haqdrat yā nafrat zāhīr karne meñ yāh bāz mustamāl hotā hai*—*Yāh ghripnāsūchakasāb hai, ghripnā ke prakās karne meñ is sūb kī vyavahār hotā hai.*

**TILT**, *n.* (S. *te'd*) a tent, a cover, an awning; *v.* to cover with a cloth or awning—*Khūima yā khūma, siya-bān, shāmīyāna*; *v.* *ī par se chāndrā tannā<sup>h</sup>, kappe yā chānd-*

**TILT**, *v.* (S. *te'tian*) to incline, to raise one end, to point, to thrust, to run, or ride and thrust with a lance, to fight with rapiers, to rush as in combat; *n.* a military game, a thrust—*Jhūkānā<sup>h</sup>, urhāk d<sup>h</sup>, shast bāndhnā, ghusevnā<sup>h</sup>, neza-bāzī k., nīm-*

**TILT**, *v.* *chā-bāzī yā pesh-qabz-bāzī k., jhapūtnā jaise lūṛāt meñ<sup>h</sup>*; *n.* *neza-bāzī, hāl<sup>h</sup>*—*Nihurā-*

**TILT**, *v.* *urkun-d, urkun-d. wā ek-or-uthānā, unā wā laksh-k., bhoṅknā wā chubhānā, bhālūtī k., talwārōn se lūṛnā, daupnā wā pil-papnā jaise yuddha meñ*; *n.* *bhālūtī, khañch wā bhōñk.*

**TILT-ER**, *n.* one who tilts—*Neza-bāz*—*Bhālūtī.*

**TIMBER**, *n.* (S.) wood fit for building, the trunk of a tree; *v.* to furnish with timber, to furnish, to support—*Hezun yā hima, tana yā sāq*; *v.* *lakrī juhānā yā jufānā<sup>h</sup>, banānā<sup>h</sup>, saūbhālnā<sup>h</sup>*—*Lakrī kāth dūru wā kāsīh, perī laṭhī<sup>h</sup> wā ballī.*

**TIMBERED**, *a.* built, formed, contrived—*Tā mīr kiyā huā, banā huā<sup>h</sup>, sāḥṭa yā tad-*

**TIMBERED**, *a.* *bīr-kiyā-huā*—*Uṭhāyā huā, nirmīt, rachā-huā wā kalpit.*

**TIM'BER-SŌW**, *n.* a worm in wood—*Lakri ká ghun<sup>h</sup>, lakri ká kirá<sup>h</sup>.*

**TIM'BREL**, *n.* (Sp. *tamboril*) a musical instrument, a kind of tabour—*Tabla, ek qiem ká tablaq yá tumbár*—Mridaṅg wá pakhiwaj, ek prakár kí dhol.

**TIM'BRELLED**, *a.* sung to the timbrel—*Tablaq yá table kí áwáz ke sáth gáyá gayá*—Mridaṅg pakhiwaj wá dholak ke sáth gáyá gaya.

**TIME**, *n.* (S. *tima*) the measure of duration, space, interval, season, age, the present life, repetition, musical measure; *v.* to adapt to the time, to do at the proper time, to regulate as to time—*Wagt zamán zamán dahr roz-gár yá 'asr, 'arsat, yáh yá hungám, mansim, 'umr, zindagi, daf, sur yá tá<sup>h</sup>*; *v.* *wagt ke mutábiz k., wagt par k. yá bar-wagt k., tá<sup>h</sup>-ba-tál nápuá*—Kál samay wá veli, kálamaryáda wá kalivadhí, kálántar wá abhyantarkál, ritu wá rit, vayas vay wá dyu, yah lok, var wá bār, swar wá hūy; *v.* *kálayogya-k. kálopayukt-k. wá kálanurup-k., ucit kál wá upayukt samay men-k., tá<sup>h</sup> se nápuá wá kálanirup-k.*

**TIME'ELY**, *a.* seasonable, sufficiently early—*Bar-wagt yá bá-mauqa<sup>h</sup>, ba-khíbi sawerá*—Samayopayukt wá sámayik, bahut sawerá.

**TIME'LESS**, *a.* unseasonable, immature, endless—*Be-mauqa<sup>h</sup> yá be-wagt, khím yá ná-rasida, be intihá*—Akálin wá akálik, kacheli, anant.

**TIME'LESS-LY**, *ad.* before the natural time—*Be-wagt, be-mauqa<sup>h</sup>*—Asámayik, akálin.

**TIME'LY**, *a.* seasonable, sufficiently early, keeping measure; *ad.* early, soon—*Bar-wagt yá bá-mauqa<sup>h</sup>, ba-khíbi sawerá, bá-tál yá bá-sur*; *ad.* *pesh-az-wagt, jald*—Samayopayukt wá sámayik, bahut sawerá, satál; *ad.* sawere, síghra.

**TIME'OUS**, *a.* early, seasonable, timely—*Pesh-a-wagt, bar-wagt, bá-mauqa<sup>h</sup>*—Sawerá, samayopayukt, sámayik.

**TIME'OUS-LY**, *ad.* seasonably, in good time—*Ba-mauqa<sup>h</sup>, bar-wagt*—Kálinusír se wá **TIM'IST**, *n.* one who complies with the times—*Zamán-sáz, ahl-i-zamán, dungá-sáz*—Kálinuvartí, kálinurodhí, samayámurodhí, gáwh gínthne w.

**TIME'KEEP-ER**, **TIME'PIECE**, *n.* a clock or watch—*Tihantá yá gharí<sup>h</sup>.*

**TIME'PLEAS-ER**, **TIME'SER-VE**, *n.* one who meanly complies with the present time—*Zamán-sáz, ahl-i-zamán, dungá-sáz*—Kálinuvartí, kálinurodhí, samayámurodhí.

**TIME'SERVING**, *n.* mean compliance with the present time or power—*Zamán-sázi, dungá-sázi*—Kálinurodhí, samayámuvartan, kálinuvartan.

**TIM'ID**, *a.* (L. *timeo*) fearful, wanting courage, wanting boldness—*Khanf-zada yá khaíf, buz-dil, kam-jurát*—Darpokni, káyar wá bhírú, kádar kátar wá asáhasik.

**TIM'ID-ITY**, *n.* want of courage or boldness—*Buz-dili, kádar-pan<sup>h</sup>, kálaráti<sup>h</sup>*—Bhíruti, kátaratá. [*darpokni<sup>h</sup>*—Káyar, kátar, bhírú, sandehí, sáukáśi, ásankáśil.

**TIM'OR-OUS**, *a.* full of fears or scruples—*Buz-dil, khaíf, wahmí, wascáśi, kálar<sup>h</sup>.*

**TIM'OR-OUS-LY**, *ad.* fearfully, with much fear—*Buz-dili se, bare khauf se*—Kátaratá wá kádarpan se, bap dār se. [kádarpan, bhíruti, bhayáśintá.

**TIM'OR-OUS-NESS**, *n.* want of courage—*Buz-dili, kam-jurati, darpokni-pan<sup>h</sup>*—Kátaratá.

**TIN**, *n.* (S.) a metal; *c.* to cover with tin—*Viliyati lohá<sup>h</sup>, tin*; *v.* *tin se maphná<sup>h</sup>, Viliyati lohe se maphná.* [khodne m<sup>h</sup>, tin kí khán men kím k. w<sup>h</sup>.

**TIN'SER**, *n.* one who works in a tin mine—*Viliyati lohe kí khán men kím k. w. yá TIN'SY*, *a.* abounding with tin—*Tin se bhará huá<sup>h</sup>, Viliyati lohe se bhará huá<sup>h</sup>.*

**TIN'ROIL**, *n.* tin reduced to a thin leaf—*Tin ká pattar<sup>h</sup>, Viliyati lohe ká pattar<sup>h</sup>, pumti<sup>h</sup>.*

**TIN'MAN**, *n.* a manufacturer of tin—*Rassisi, tin ke bartan banáne w<sup>h</sup>, Viliyati lohe ke básan banáne w<sup>h</sup>.* [dhitu.

**TIN'CAL**, *n.* a mineral—*Ma'dani yá kánt shái, dhát<sup>h</sup>*—Ákariyadravya, ákarajavastu,

**TIND**, *v.* (S. *tendan*) to set on fire—*Sulginá<sup>h</sup>, jalaná<sup>h</sup>, ág-luganá<sup>h</sup>.*

**TIN'DEN**, *a.* any thing very inflammable—*Sokhta—Sighradihyavastu, síghrajwalanivyavastu.* [sighrajwalanivyadravyádhár.

**TIN'DER-BOX**, *n.* a box for holding tinder—*Sokhta-dán*—Sighradihyavastupatra, sí-

**TIN'DER-LIKE**, *a.* inflammable as tinder—*Sokhtani, sokhta ke manúú*—Sighrajwalaníya, síghradáhya.

**TINE**, *v.* to kindle, to set on fire—*Sulginá<sup>h</sup>, jalaná<sup>h</sup>.*

**TINE**, *n.* (S. *tindas*) the tooth of a harrow—*Hehgá kí dánti<sup>h</sup>.*

**TINGE**, *v.* (L. *tingo*) to imbue with a colour or taste; *n.* a slight colour or taste—*Raṅgná<sup>h</sup>, kuchh miláná<sup>h</sup>, kuchh dálná<sup>h</sup>, raṅg d<sup>h</sup>*; *n.* *halká raṅg<sup>h</sup>, bá, ramaq*;—*n.* *Rág, raṅg, chháya.* [táqut rakhe w.—Raṅgne ko samarth.

**TIN'GENT**, *a.* having the power to tinge—*Raṅg d. w<sup>h</sup>, kuchh miláne yá raṅg dene kí*

**TINCT**, *v.* to stain, to colour, to imbue; *a.* stained, coloured; *n.* stain, colour—*Bhar-ná<sup>h</sup>, raṅg d<sup>h</sup>, raṅgná<sup>h</sup>*; *a.* *bhará huá<sup>h</sup>, raṅgá huá<sup>h</sup>*; *n.* *dhappá<sup>h</sup>, raṅg<sup>h</sup>.*

**TINCTURE**, *n.* a shade of colour, slight taste superadded, slight quality added, extract of drug; *v.* to imbue with a colour or taste, to imbue—*Halká raṅg<sup>h</sup>, bá yá bo, ramaq, 'araq*; *v.* *raṅgná dálná yá kuchh-miláná<sup>h</sup>, chháya yá bharu<sup>h</sup>*—Chháya, kuchh saṅsarg wá saupark, koi guṇ jo úpar se miláyá jáy, kárhá kwáth niryás wá nishkarash.

**TINT**, *n.* a dye, a colour; *v.* to colour, to tinge—*Raag<sup>h</sup>*, *halkā raag<sup>h</sup>*; *v.* *raṅgnā<sup>h</sup>*, *raṅg d<sup>h</sup>*.

**TIN'GLE**, *v.* (W. *tincial*) to feel a kind of thrilling sound or pain—*Sansanānā<sup>h</sup>*, *jhunjhunānā<sup>h</sup>*, *jhanjhanānā<sup>h</sup>*, *tantan-inā<sup>h</sup>*. [*tantanāhat<sup>h</sup>*, *tantan<sup>h</sup>*]

**TIN'GLING**, *n.* a thrilling sound or pain—*Sansanāhat<sup>h</sup>*, *jhunjhunāhat<sup>h</sup>*, *jhanjhanāhat<sup>h</sup>*.

**TIN'KLE**, *v.* to make a sharp quick noise, to cause to clink; *n.* a sharp quick noise—*Tantānā<sup>h</sup>* *yā th tantanānā<sup>h</sup>*, *jhanjhanānā yā jhunjhunānā<sup>h</sup>*; *n.* *tantanāhat<sup>h</sup>*, *thunthunāhat<sup>h</sup>*, *tantan<sup>h</sup>*, *thanthan<sup>h</sup>*, *jhanjhanāhat<sup>h</sup>*, *jhunjhunāhat<sup>h</sup>*, *thunak<sup>h</sup>*, *thanak<sup>h</sup>*.

**TISK'LING**, *n.* a sharp quick noise—*Tantānāhat<sup>h</sup>*, *thanthanāhat<sup>h</sup>*, *tantan<sup>h</sup>*, *thanthan<sup>h</sup>*, *jhanjhanāhat<sup>h</sup>*, *jhunjhunāhat<sup>h</sup>*, *thamuk<sup>h</sup>*. [*thatherā<sup>h</sup>*]

**TISK'ER**, *n.* one who mends old puns, &c.—*Purāṇe tūt-phāte bartan jorne w<sup>h</sup>*, *kaserā<sup>h</sup>*.

**TISK'ERLY**, *ad.* after the manner of a tinker—*Kasere yā thathere ke mānind, kasere yā thā here ke taur se*—*Kasere wā thathere kī bhānti se*.

**TIN'SSEL**, *n.* (Fr. *étincelle*) a kind of shining cloth, any thing showy and of little value; *a.* showy, gaudy, superficial; *v.* to adorn with lustre which has no value—*Tāsh, koi shai jo bhaskī aur kam qiwat ho*; *n.* *raunay-dār yā numāidār, numāishī, sirat-numā yā sirat-horām*; *v.* *raunay i-be-nir o-hahā se ārista k*, *numāishī yā sirat-horām k*.—*Lappī wā chamkīlā-kapra, mithyāsobhanavastu mithyāsobhā-yuktadravya wā jagjagī*; *a.* *bharangi, bhaskīlā, vahirdarsaniya wā uparānchā*; *v.* *mithyāsobhanavastu se susobhit k*, *mithyāsobhāyuktadravya se alānkrit k*.

**TINTA MAR**, *n.* (Fr. *tintamarre*) a confused noise—*Shorshar, shorsharabā*—*Haurā, haurī-jhaurī, hallā*.

**TINY**, *a.* (S. *thyn*) little, small, puny—*Chhotā<sup>h</sup>*, *nannā<sup>h</sup>*, *tenī<sup>h</sup>*.

**TIP**, *n.* (D.) the end, the point; *v.* to cover the end or point, to strike lightly—*Nik, sar*; *v.* *sir par topnā chaphnā yā jurnā<sup>h</sup>*, *dhire yā halke hāth se mārnā<sup>h</sup>*—*Ant ehor wā toh*; *a.* *mukh agrabhāg wā sirī*.

**TIP'STAVE**, *n.* a staff tipped with metal, an officer of justice, a constable—*Ek 'anā yā chob jiskā sar dāt se jārī rahit hai, ek qism kī 'as-band yā chob-dār, mirdahā yā chukī-dār*—*Ek dand sonit wā eharī jiskī sirī dhāt se marhī wā jārī rahit hai, ek prakār kī dandapīnī wā dandadhar, gorāt wā elaprasī*.

**TIP'TOE**, *n.* the end of the toe—*Pair kī angulīgnī kī sir<sup>h</sup>*—*Padāgra, padāgra*.

**TIP'TOP**, *n.* the highest degree; *a.* most excellent—*Sab se buland darjā*; *a.* *nihāyat 'umda*—*Sab se ūchā pad, agrāgra, agratamabhāg*; *a.* *atyuttam, sarvotkrishṭ, bahut acchhā*. [*Grīvāchchhādan, kanthavāstra*]

**TIP'PET**, *n.* (S. *teppet*) a garment worn about the neck and shoulders—*Ḍūl-band*

**TIP'PLE**, *v.* to drink strong liquor habitually, to drink in luxury or excess; *n.* drink, liquor—*Pigāla-bāzī k*, *nihāyat sharāb pīnī*; *n.* *shurb, sharāb*—*Piyā-k, vār-vār-madyapīn-k, wā sadāpīn k*, *bahut madyapīn k*; *n.* *peyadravya wā madirī, madya*. [*hue wā matwālī, madonmatta wā madyavaś*]

**TIP'PLED**, *a.* drunk, intoxicated—*Mukhmār, sar-shūr sar-must yā madhūs*—*Piye-*

**TIP'PLEE**, *n.* a habitual drunkard—*Sharābī, mai-khar, khammār*—*Piakkar, madyapīn-sakt, madyap, nityapīyī*. [*wā matwālī, madonmatta wā madyavaś*]

**TIP'SY**, *a.* drunk, intoxicated—*Mukhmār, madhūs sar-shūr yā sar-must*—*Piye hue*

**TIP'PLING-POUSE**, *n.* a house where liquor is sold—*Sharāb kī dūkān*—*Madyasālā, madyavikrayasthān*.

**TIR'ADE'**, *n.* (Fr.) a strain of invective—*Silsila i te'nā-zanī, zabān-darāzī kī silsila, silsila i-shikāyat*—*Bhartsamavakprabandh, nindāvakprabandh*.

**TIRE**, *n.* (S. *tier*) a head dress, furniture, a row; *v.* to dress the head—*Tīj yā kulāh, sir o-samān, saff yā qatār*; *v.* *sir par kaprā dālnā<sup>h</sup>*, *sir par top topī yā pugrī denā<sup>h</sup>*, *sar par tīj yā kulāh denā*—*Mukut kīrtī mauli wā maur, sāmagri, pāntī paṅkti wā srenī*; *v.* *sir par kīrtī wā mukut denā*.

**TIRE'WOMAN**, *n.* a woman who makes head-dresses—*Tīj bandne-wālī, kulāh bandne-wālī*—*Kīrtī bandne wālī, mukut bandne wālī*.

**TIR'ING-HOUSE**, **TIR'ING-ROOM**, *n.* the room or place where players dress for the stage—*Savāṅgīgnī kī kothrī<sup>h</sup>, wāh kothrī jisnē savāṅgī savāṅgī karne ke liye kapre pahinte hai<sup>h</sup>*. [*Parīśrānt k. wā h., śrāmārt k. wā h.*]

**TIRE**, *v.* (S. *tīren*) to weary, to fatigue—*Thakīnā yā thakā<sup>h</sup>*, *mānda k. yā h.*—**TIRE'DNESS**, *n.* state of being tired—*Māndagi, thakā<sup>h</sup>, thakāhat<sup>h</sup>, thakwat<sup>h</sup>*—*Klāntī, śrāmārtatā*.

**TIRE'SOME**, *a.* wearisome, fatiguing, tedious—*Thakā<sup>h</sup>*, *malāl-anger yā mānda k. w.*, *darāz yā diqqat-dih*—*Klāntījanak, parīśrāntīkar, kleśad kashṭajanak wā kashṭaprad*.

**TIS'SUE**, *n.* (Fr. *tissu*) cloth interwoven with gold or silver, a connected series; *v.* to interweave, to variegate—*Zar baft yā tamānt, silsila yā silk*; *v.* *binā<sup>h</sup>*, *gūnā-gūn hijalamūn yā raṅg-ba-raṅg k.*—*Bīdalā lappā wā būte-wālā-pattī, prabandh wā kram*; *v.* *bunā<sup>h</sup>, chitravichitra k.* [*pakshī panchhī wā pakherū*]

**TIT**, *n.* a small horse, a woman, a bird—*Tattū<sup>h</sup>*, *'aurat, chīriyā<sup>h</sup>*—*Chhotā ghora, strī*,

**TIT'TLE**, *n.* a small particle, a point, a jot—*Zarra, sar-i-má, reza—Apu wá rawá, vin-du, lav leá tinká wá kanamátra.*

**TIT'LÁRK**, *n.* a small bird—*Ek qism ki chhotí chiriyá—Ek bhánti kí chhotí chiriyá.*

**TIT'MÓUSK**, *n.* a small bird—*Ek qism ki chiriyá, phudki<sup>b</sup>—Ek bhánti kí chiriyá.*

**TIT'BIT**. See **TIDBIT**.

**TITHE**, *n.* (S. *teothu*) the tenth part, the part allotted to the clergy; *v.* to levy the tenth part—*'Ushr yá dahyak, wah hissá jo pádríyon ke liye majarrar kiya jātá hai; v. 'ushr yá dahyak lagáná—Dasamāns wá dasamabhāg, wah bhāg jo purohita-varg ko lagí diyá jātá hai; v. dasamāns wá dasamabhāg lagānā.*

**TITH'ABLE**, *a.* subject to the payment of tithes—*Dahyak yá 'ushr d. w.—Dasamāns wá dasamabhāg d. w.*

**TITH'ER**, *n.* one who gathers tithes—*Dahyak jam' k. w., 'ushr jam' k. w.—Dasamāns batorne w., dasamabhāg ekatra k. w. wá ugalne w.*

**TITH'ING**, *n.* company of ten householders—*Das makán-dáron kī jam'at—Das ghar-wálon kī samūh wá vrind.*

**TITH'FREE**, *a.* exempt from payment of tithes—*Dahyak yá 'ushr se barí—Dasamāns se mukht wá bachá-huá, dasamabhāg ke dene se bachá huá.*

**TITH'ING MAN**, *n.* the head or chief of a tithing, a petty peace-officer—*Das makán-dáron kī jam'at ká awval shaksh, ek chhotá 'uhde-dár jo intázim durust rakhtá hai—Dis ghar-wálon ke vrind wá samūh kī mukhiyá, ek kshudra adhikári jo swisthya rakhtá hai.* [Ek prakár kī pandhí, aushadhivísesh.

**TITH'Y MAL**, *n.* (Gr. *tithumallos*) a plant—*Ek qism ki nabát, ek qism ká paudhá—*

**TITIL-LATE**, *v.* (L. *titillo*) to tickle—*Gudgudáwí<sup>b</sup>, síkráwá<sup>b</sup>, kshukhuláwí<sup>b</sup>.*

**TITIL-LÁ'ION**, *n.* the act of tickling—*Gudgudáhat<sup>b</sup>, síkráhat<sup>b</sup>, gudgudáwí<sup>b</sup>.*

**TIT'LE**, *n.* (L. *titulus*) a name, an appellation of honour, an inscription, a claim of right; *v.* to name, to call—*Nám<sup>b</sup>, khitáb laqab yá ulqáb, sar-nawisht yá 'unwán, haqq ishtiqáq yá dáwá; v. nám dharná, nám rukhná kahná yá bolná<sup>b</sup>—Sanjā, upādhi padavi upanám wá upapad, nūmalekh nānapatra wá mukhapatra, adhikár.* [sanjā trahit, upādhiśūnya, upapadaśūnya.

**TIT'LESS**, *a.* not having a title or name—*Be-nám, be-laqab, be-ulqáb—Nimāhín,*

**TIT'U-LAR**, *a.* existing in title or name only—*Khitābī, nāmī, farzī, zabānī, munh-bolī<sup>b</sup>—Nāmanāstradhārī.* [Nāmanāstradhāran.

**TIT U-LÁR' TY**, *n.* the state of being titular—*Khitābī yá nāmī hālat, farzī-hālat—*

**TIT'U-LAR LY**, *ad.* by title only, nominally—*Sif nám meñ, sif bolne meñ—Nāma-nātra se, kewal kahne wá bolne meñ.*

**TIT'U-LAR Y**, *a.* consisting in a title, pertaining to a title; *n.* one who has a title or right—*Khitābī nāmī zabānī yá farzī, khitābī-munsab yá mutā'alliq-i nám; n. khitābī-dár yá haqq-dár—Nāmanāstradhārī, nāmasambandhī wá upādhiwishayak; n. upādhiwishisht, padavi w., adhikári, adhikárawisht.*

**TIT'LE-PAGE**, *n.* the page containing the title of a book—*Sar nāma, sar-i-lauh, 'unwán—Nānapatra, mukhapatra, mukhyapatra.*

**TITTER**, *v.* to laugh with restraint; *n.* a restrained laugh—*Khilkhiláná<sup>b</sup>, munh dāb kar hāsná<sup>b</sup>, khukhūsná<sup>b</sup>; n. khilkhili<sup>b</sup>, khilkhilāhat<sup>b</sup>, khukhūhat<sup>b</sup>.*

**TITTLE-TATTLE**, *n.* (tattle) idle talk, an idle talker; *v.* to talk idly—*Bak-jhak gupshap bakbak bakwád yá bar-bar<sup>b</sup>, bakwádí bakbakiyá yá barbariyá<sup>b</sup>; v. barbar k<sup>b</sup>, bakwád k<sup>b</sup>, bakná<sup>b</sup>, barbaráná<sup>b</sup>.* [baráhat<sup>b</sup>.

**TITTLE-TAT-TING**, *n.* the act of talking idly—*Bakwád<sup>b</sup>, barbar<sup>b</sup>, bakjha<sup>b</sup>, bar-*

**TIT U-BATE**, *v.* (L. *titubo*) to stumble—*Thokar khāná<sup>b</sup>, thes khāná<sup>b</sup>.* [tak<sup>b</sup>, talak<sup>b</sup>.

**TÓ**, *prep.* (S.) noting motion addition direction &c.—*Ko<sup>b</sup>, lag<sup>b</sup>, ke tūñi<sup>b</sup>, ke pās<sup>b</sup>, kane<sup>b</sup>,*

**TÓ-DÁY**, *n.* the present day: *ad.* on this day—*Aj<sup>b</sup>, im-roz—Adya.*

**TÓ-AND-FRÓ**, *ad.* backward and forward—*Idhar-udhar<sup>b</sup>, is-taraf us-taraf.*

**TÓ-MOR'ROW**, *n.* the morrow: *ad.* on the morrow—*Kal<sup>b</sup>.*

**TÓ-NIGHT**, *n.* this night; *ad.* on this night—*Aj kī rat<sup>b</sup>, ad. aj rat ko<sup>b</sup>.*

**TÓAD**, *n.* (S. *tadé*) a reptile—*Kāth-birūki<sup>b</sup>, kāth-meñak<sup>b</sup>, bhek<sup>b</sup>, gúk, gúk-i-zahr-dār—Sthūlamanduk, sthūlabhek.*

**TÓAD'ISH**, *a.* like a toad, venomous—*Gúk-sá yá gúk-i-zahr-dār ke mánind, zahr-dār yá nám—Kāth-birūki-sá kāth-meñak-sarikhá wá sthūlamandukasandris, bikhahá wá vishadhar.*

**TÓAD'EAT-ER**, *n.* a mean sycophant—*Páji cháplús khush-ámadi yá khāya-bar-dār—Adham atyanurodhí, nich atildí, adham jigjigí-k. w. wá lurkhurí-k. w.*

**TÓAD'STONE**, *n.* a concretion, a mineral—*Putthar yá guthí<sup>b</sup>, ek má'dani shai—Koi vastu jo jam jāne se banai, ákariyadravya wá khān-ká-padārthi.*

**TÓAD'STOOL**, *n.* a plantlike a mushroom—*Kúkar-mutá<sup>b</sup>, kukar-muttá<sup>b</sup>, chatar-már—Gomayachhatra.*

**TOAST**, *v.* (L. *tostum*) to dry and scorch at the fire, to warm thoroughly, to name when a health is drunk; *n.* bread dried and scorched at the fire, the person or

subject named in honour when drinking—*Sehknā<sup>h</sup>, khūb garm k., sharāb pine ke waqt tu'āimān kisi kā nām le-kar uskī barakat chāhna*; n. *señkī huī rotī<sup>h</sup>, wah shukhs yā mazmūn jiskā nām log mil ke le-kar aur uskī barakat māng-kar sharāb pite hai<sup>n</sup>*—*Agnisushk k., dhikānā tapt-k. wā tāt-k., madyapūn karne ke samay ādarapūrvak kisi kā nām lenī aur uskī kalyān chihna*; n. *rotī jo señkī gai-ho, wah vyakti wā vishay jiskā nām log mil-ke lekar aur uske kalyān ki prarthana kar madyapūn karte hai<sup>n</sup>.*

**TOAST'ER**, *n.* one that toasts—*Señne w<sup>h</sup>, khūb garm k. w., sharāb pine ke waqt bē'āimān kisi kā nām le-kar uskī barakat chāhne w.*—*Agnisushk k. w., dhikāne w., tapt wā tāt k. w., madyapūn karne ke samay ādarapūrvak kisi kā nām le uskī kalyān chāhne w.* [*bākū, tamākū*—*Tāmra-kuttā, tāmra-kūt, tāmrapatrikā.*

**TOBACCO**, *n.* (*tabaco*) a plant used for smoking and chewing and in snuff—*Tam-*

**TOBACCO-IST**, *n.* a dealer in tobacco—*Tambūkū Jarosh, tamākū kā kār-bār k. w.*—*Tāmra-kuttāvikrayī, tāmra-kuttā-kavyāpsiri.*

**TOUSIN**, *n.* (*Fr.*) an alarm bell—*Khauf-zāhir k. w. ghantā, ghantā jo gohār karne ke liye bajī-yā jāti hai<sup>h</sup>, ghantā jo ajot se khabar dār karne ke liye bujī-yā jāti hai<sup>n</sup>*—*Āsamabhasāchē-kaghantā, bhayajūrpakaghantā, ghantā jo sir par pahūnchī huī vipad se sāvadhān karne ke nimitta bajī-yā jāti hai.* [*g<sup>h</sup>; v. tūlī-yā<sup>h</sup>.*

**TOD**, *n.* twenty-eight pounds of wool, a fox; *v.* to weigh—*Chudāh ser īw<sup>h</sup>, ek tom-*

**TODDY**, *n.* a juice drawn from certain species of palm, a mixture of spirits and water sweetened—*Tārī<sup>h</sup>, sharī<sup>h</sup> aur sharbat ek-hī meū mīlā huā<sup>n</sup>*—*Tālī tīlākī wā nārikerāsy, madya aur mīthā ras ek hī meū mīlā huā.*

**TOE**, *n.* (*st. ta*) one of the small members which form the extremity of the foot—*Pānw gī pair kī nūgli<sup>h</sup>.* [*lambī jhūlī pahine hue.*

**TOGA-TED**, *TOG*, *n.* (*L. toga*) gown—*Jāma-posh, jāma pahine hue*—*Sasāyēk,*

**TO-GETHER**, *ad.* *S. together*) in company, in union, in the same time or place—*Ham-rāh bāham gī ham-digar, mil kī<sup>h</sup>, ek-hī waqt gī jāc meū*—*Ek-sāth ko saṅg ke-sāth sahit wā samet, ek hokar wā milkar, ek hī kāl wā sthān meū.*

**TOLL**, *v.* (*S. tollā*) to labour; *n.* labour—*Mihnat k., zor mārān, dardlūp k<sup>h</sup>, lohī pānī k<sup>h</sup>, mashagqat k.; n. mihnat, dardlūp<sup>h</sup>, mashagqat*—*Śram k., pariśram k.; n. āyās, śram, pariśram, kleś, kashī.*

**TOLLER**, *n.* one who toils or labours—*Mihnat k. w., zor mārne w., dardlūp k. w<sup>h</sup>, lohī pānī k. w<sup>h</sup>, mashagqat k. u.*—*Śram k. w., pariśram k. w., āyās k. w.*

**TOLL'FUL**, *a.* laborious, wearisome—*Mihnat talab, thakā<sup>h</sup>*—*Kashītasidhya wā śrama-sīdhyā, śramajanak āyāsajanak wā śrūti ar.* [*sīdhyā, śrūtikar wā āyāsajanak.*

**TOLL'SOME**, *a.* laborious, wearisome—*Mihnat talab, thakā<sup>h</sup>*—*Kashītasidhyā wā śrama-*

**TOLL**, *n.* (*L. telu* a net, a snare—*Jāl<sup>h</sup>, phandā gī phāndī<sup>h</sup>.*

**TOLLETT**, *n.* (*Fr. toilette* a dressing-table—*Lībās khane kī mez, mez jis par lībās durust karne kī zarūri chīnī rahī hai<sup>n</sup>*—*Vastraparidhīmasādanānēh, mānch wā chaukī jis par vāstra pahīnne meū jo vastu upayogī hotī hai<sup>n</sup> so dhārī rahī hai<sup>n</sup>.*

**TOKAY**, *n.* a kind of wine made at Tokay in Hungary—*Ek qism kī sharāb*—*Madya-vīśesh.*

**TOKEN**, *to'kn.* (*S. tacen*) a sign, a mark; *v.* to make known—*Nishān 'alimat yā ishāra, nishānī gī nash*; *v. zīhir k., makhbūr k.*—*Sain wā saṅket, chihn wā lakshan*; *v. prasīdhd k., vidit k., prakāśit k., batīnā, jānīnā.* [*chitti w., vinduchihnit.*

**TOKENED**, *a.* having marks or spots—*Nishān-dār, dāg-dār, chitti dār*—*Chihnit, ankit,*

**TOLD**, *p. t. and p. p. of tell*—*[Tell kā māzi-mutlūq aur māzi-mut'af alai-hī yā fī l-i-mā'ūy]*—*[Tell kī sāmānyabhūt aur pūrnakriyā wā pūrvakīlikakriyā.]*

**TOLLE**, *v.* to draw by degrees, to allure—*Dhīre dhīre khīnchnā<sup>h</sup>, lūbhānā phuslānā yā mohū<sup>h</sup>.* [*nāmak sthān kī banī huī tarwār.*

**TOLLEDO**, *n.* a sword made at Toledo—*Muqām-i-Toledo kī banī huī talwār*—*Toledo*

**TOLERATE**, *v.* (*L. tollō*) to allow by not hindering, to suffer, to permit, to endure—*Racī rakīnā, jūz rakhnā, hone d<sup>h</sup>, bardāshī k.*—*Anivāran k., anishedh k. wā karne-d., apratibandh-k., sahnī.*

**TOLERABLE**, *a.* that may be endured, moderately good, not contemptible, passable—*Tuhammul-pa'ir bardāshīnī gī munkim-i-tuhammul, kisi qudr achchhā, bain-bain, chālī<sup>h</sup>*—*Sahāniyā wā sahiya, madhyamagun wā madhyam, ngarhaniya, aisi-waisā wā kum-chālā.* [*achchhā, madhyamaprakār se wā aisi-waisā.*

**TOLERABLY**, *ad.* moderately well, passably—*Kisi qudr achchhā, bain-bain*—*Kuchh*

**TOLERANCE**, *n.* the power or act of enduring—*Tuhammul, bardāshī, sahnā<sup>h</sup>*—*Sahan, kahmā, kshāntī, titikshā, anivāran, anishedh.*

**TOLERANT**, *a.* enduring, favouring toleration—*Burd bār mutahammil yā shikēbā, nā-mānī yā chashm-poshī-k. w.*—*Sahishnu wā sahanāsīl, apratibandhakārī wā anishedhakārī.*

**TOLERATION**, *n.* the act of tolerating, allowance of that which is not approved—*Tuhammul yā bardāshī, 'adam-i-mumūnā'at gair-i-intinā'ī yā chashm-poshī*—*Sahan*



titikshā kahānti wā kshamā, apratibandh anishedh wā apratirodh.

**TOLL**, *n.* (S.) a tax paid for some liberty or privilege; *v.* to pay or take toll—*Mahsūl, rāh-dārī, chāngī<sup>h</sup>, mūkhī<sup>h</sup>*; *v.* *mahsūl denā yā lenā, chāngī denā yī lenā<sup>h</sup>, mūkhī denā yā lenā<sup>h</sup>*—*Kar, sūlk*; *v.* *kar denā wā lenā*.

**TOLLHOUSE**, *n.* a custom-house, a prison—*Chabūtarā yā chauki<sup>h</sup>, gaid-ḥānā yā zindān*—*Ṣulḡagrāhanasthān wā karagrāhanasthān, kārigār wā vandiālā*.

**TOLLING**, *n.* a dish for measuring toll in mills—*Ek palārā jismēn jo kuchh kar pānchāre ko diyā jāta hai so tauḡ jāta hai<sup>h</sup>*.

**TOLLING**, *n.* one who takes toll—*Zakāti, kar ngahne<sup>h</sup>*—*Ṣulḡagrāhī, karagrā-*

**TOLL**, *v.* (W. *tol*) to sound a bell slowly and uniformly; *n.* the sound of a bell—*Dhīre dhīre ghōṇā bajāwā<sup>h</sup>*; *n.* *ghaṇte kī āwāz*;—*n.* *Ghaṇte kī chāl*.

**TOLLING**, *n.* (L. *tolatim*) the act of pacing or ambling—*Yargā, āsānī kī chāl*—*Sunder chāl*.

**TOMB**, *tūm, n.* (Gr. *tumbos*) a monument over a grave; *v.* to bury—*Rauza, mazār, n. qabrā, qabr ke ūpar kī yād-gār*; *v.* *daṣṭ k., gārnā<sup>h</sup>*—*Samādhi ke ūpar kī smār-nārthakachihna, chitya, chitachūrak*; *v.* *mittī d., gār d.*

**TOMBLESS**, *a.* wanting a tomb—*Be-rauza, be-yād-gārī-sitūn*—*Samādhismanārthaka-chihnasūnya, chitachūrakarahit*.

**TOMBSTONE**, *n.* a stone in memory of the dead—*Takhta-i-qabr, yād-gārī-sitūn*—*Chitā-chūrak, samādhi ke ūpar kī patthar, samādhiprastar, samādhistambh*.

**TOMB-Y**, *n.* (*Tom, boy*) a mean fellow, a romping girl—*Pāṭ shakhs, ḡhar-mast larkī*—*Adham wā nich vyaktī, chānchal chhokri*.

**TOMBING**, *n.* a rude wild girl—*Be adab aur ḡhar-mast larkī*—*Dhīṭ aur chānchal chhok-*

**TOME**, *n.* (Gr. *tomos*) a book, a volume—*Kitāb, jild*—*Graṇth, pustak*.

**TOM-TIT**, *n.* a small bird, the titmouse—*Pidri<sup>h</sup>, phudki<sup>h</sup>*.

**TON**, *n.* (S. *tonne*) a weight of 20 cwt.—*Atthāis man kī bāt<sup>h</sup>, atthāis man<sup>h</sup>, atthāis man kī razi*.

**TONNAGE**, *n.* weight, duty by the ton—*Wāzn, fi atthāis man kī mahsūl*—*Bhīr wā*

**TONE**, *n.* (L. *tonus*) sound, accent, a whine, elasticity; *v.* to utter with an affected tone—*Āwāz sadā yā narā, lahja yā tatāfuz, ḡhanḡhanā<sup>h</sup>, dam gī dam-dāri*; *v.* *asli lahje ko badal-ker bolnā, nakhre-bāzi se bolnā*—*Ṣād dhwani wā nāl, swar wā uch-chhān, girgirdhāt wā jhikhūi, chūmrāpan lachilāpan wā lachak*; *v.* *aswābhāvik swar se bolnā, swābhāvik swar ko palatkar bolnā*.

**TONED**, *a.* having a tone—*Āwāz-dār*—*Swaravisishṭ*.

**TONEIC**, *TONICAL*, *a.* relating to sounds or tones, increasing strength—*Āwāz man-sūh yā muta'alliq-i-lahja, muqarrarī yā tāqat-afzā*—*Ṣābdasambandī wā swaravishayak, agniyārdhak rochak paushyik wā balavārdhak*.

**TONIC**, *n.* a medicine which increases strength—*Muqarrarī dāwī, tāqat-afzā dāwī*—*Balavārdhak aushadh, agniyārdhak aushadh*. [handed—*Chimā<sup>h</sup>, syūntā<sup>h</sup>, saṇṇī<sup>h</sup>*.

**TONGS**, *n. pl.* (S. *tong*) an instrument with two limbs for taking up what cannot be

**TONGUE**, *n.* (S. *tunge*) the organ of speech and taste in human beings, the organ of taste in the lower animals, speech, a language, a point, a projection; *v.* to talk, to chide—*Lisān, zabān, ḡuftār, bhākhā<sup>h</sup>, nok, ubhār<sup>h</sup>*; *v.* *ḡuftār k., sar-zanish k.*—*Rasānā rasānā rasājhi wā lalunā, jīb wā jīhwā, bolī, bhāshā, agrā wā api, nikāl*; *v.* *bāt-chit-k, bolnā wā kathopakathan-k., jhīmknā churāknā wā dhamkānā*.

**TONGUED**, *a.* having a tongue—*Zabān-dār, jīb walā<sup>h</sup>*—*Rasānyukt*.

**TONGUELESS**, *a.* wanting a tongue, speechless—*Be-jīb, be-zabān*—*Ajīhwā wā jīhwā-hīn, vāchahīn abal wā anbolī*.

**TONGUEPAD**, *n.* a great talker—*Bakwādī<sup>h</sup>, bahbhakīyī<sup>h</sup>*.

**TONGUETIE**, *v.* to render unable to speak—*Zabān-band k., mūkh-band k.*—*Mūkh si le-nā, ōṇh si-d., baddhājīhwā k.*

**TONGUETIED**, *a.* unable to speak freely—*Zabān-band, girifta-zabān, tutarāhā<sup>h</sup>*—*Bad-*

**TONSIL**, *n.* (L. *tonsilla*) a gland in the throat—*Gale kī gillī yā kanṇ<sup>h</sup>*.

**TONSILE**, *a.* (L. *tonsus*) that may be clipped—*Tarāshe jāne ke qāṭil, kāṭe jāne ke lāq*—*Chhāṇṭe wā kāṭe jāne ke yogya*.

**TONSURE**, *n.* the act of clipping the hair—*Bāl kōṭnā katarnā yā chhāṇṭnā<sup>h</sup>*.

**TONTINE**, *n.* (It. *Tonti*) a species of life-rent or annuity derived from the fund of an association formed on the condition that the rents of those of the subscribers who may die shall accrue to the survivors—*Muqarrar waqt ke ba'd kisi tijarat ke jite sharikōn meṇ saṇṇpī hui pūñjī kī bāt-lenā*—*Niyamit kalāntar par kisi vyavastā ke jite sājhīyō meṇ saṇṇpī hui pūñjī kī bāt lenā*. [mūrḡ.

**TONTY**, *n.* a simpleton—*Akmaq, sādā-āuh, anāyī<sup>h</sup>, mīrakḡ<sup>h</sup>, ḡāwḡḡ<sup>h</sup>, bhōṇḡḡ<sup>h</sup>*—*Mūrkh*.

**TÓO**, *ad.* (S. *to*) over, more than enough, likewise, also—*Fazūl fuzūl yā nihāyat, hadd se ṡigāḡā, nīz, bhī<sup>h</sup>*—*Bahut, bahutḡ wā atī, tathā, hū wā apī*.

**TÓOK**, *p. t. of take*—*Take ká maz-mutlaq*—*Take ká simānyabhūt*.

**TÓOL**, *n.* (S. *tof*) an instrument of manual operation, a person used as an instrument

by another—*Auzir, dūre ká mull' ho kar kām k. w.*—Lokhar bathiyār śāstra sādhanu wā upakaran, dūre ke adbhū boke kāryya k. w.

**TŌTH**, *n.* (S. *toth*) a bony substance growing out of the jaw, taste palate, any thing resembling a tooth, a tine, a prong, the prominent part of a wheel by which it catches a correspondent part: *pl. TEETH*—*Dandān dandāna yā sinn, maza yā laz-zā, maza yā zāiga, dandāna-si shai, kātā<sup>h</sup>, shākh, dāntā<sup>h</sup>*—Dānt dant dānan rad wā radan, swād, ras chāt wā chokā, dānt sarikhā kōi padārth, kantak, śūl, khūnti.

**TŌTH**, *v.* to furnish with teeth, to indent—*Dandān bandānā, dandāna-dār k.*—Dānt banānī, labriyā kātā.

**TŌTHED**, *a.* having teeth, sharp like a tooth—*Dandān-dār, dandān-sā tez*—Danti radī wā dānt-w., dant-usdris-tikshya wā dānt-sarī-hā-chokhā.

**TŌTH'FUL**, *a.* palatable, pleasing to the taste—*Khush-zāiga, maza-dār yā laziz*—Susawād, suras ruchikar wā mukhapriya.

**TŌTH'LESS**, *a.* wanting teeth, deprived of teeth—*Poplā<sup>h</sup>, baulā thothā wā murlā<sup>h</sup>*,—Adant wā nirdant, dantahin nirdān wā gantant.

**TŌTH'SOME**, *a.* palatable, pleasing to taste—*Khush-zāiga, Khush-maza laziz yā maza-dār*—Susawād, suras ruchikar wā mukhapriya.

**TŌTH'Y**, *a.* having teeth, toothed—*Dandān-dār, dānt w<sup>h</sup>*.—Danti, radī.

**TŌTH'ACHE**, *n.* pain in the teeth—*Dard ī dandān, dānt kā dard, dant-pīr<sup>h</sup>*—Danta-śūl, dantavedanā, dantavyathā, dānt kī pīrā wā pīr.

**TŌTH'DRAW-ER**, *n.* one who extracts teeth—*Dānt ukhār-kar nikāl lene w<sup>h</sup>*.

**TŌTH'ICK**, **TŌTH'ICK-ER**, *n.* an instrument for cleaning the teeth—*Misrāk, dātan<sup>h</sup>, kharkā<sup>h</sup>, khilāl*—Dantaśodhani.

**TŌP**, *n.* (S.) the highest part of any thing, the surface, the highest place, the utmost degree, a plaything; *v.* to cover on the top, to rise above, to surpass, to predominate, to crop—*Sar yā qulla, sath yā bālā, anj, hadl yā gūgat darja, latū<sup>h</sup>; v. sar-pash k., ūpar charhū<sup>h</sup>, jāig<sup>h</sup>, tarjih rakhū<sup>h</sup> yā sar-pul-k., gālī<sup>h</sup> h., tarāsh-wā*—Sir phumang phumgi agrabhāg śikhī choī choī śikhar churī wā śrīr, prishth wā uparibhāg, mukhyasthān wā sab se ūchā sthān, paramapad, bhramar bhānūrā wā bhāgī; *v. ūpar se dhiṇpni, ūpar ūthnī, saras h. wā pēche dānū, prabā h., chhāṇna wā kātū.* [*muṭh<sup>h</sup>, bār yā anūth tak bhārā<sup>h</sup>, lab-ā-lab, lab-rez.*]

**TŌP'FUL**, *a.* full to the brim—*Ūpar tak bhārā huā<sup>h</sup>, nākenak bhārā huā<sup>h</sup>, muṭh ā*—*TŌP'LESS*, *a.* having no top, supreme—*Be-sar yā be-qulla, a'lā anā yā sadr*—Chūrahin, param pradhān wā sarvapradhān. [*se ūchā wā sab se ūpar kā.*]

**TŌP'MOST**, *a.* highest, uppermost—*Sab se bālā tar, a'lā*—Sarvoparisth wā agratam, sab

**TŌP'PING**, *a.* fine, gallant, noble—*Umda, dilcr, sharif*—Uttam wā bhala, sāhisi wā sāhasik, kulīn wā utkrishṭ.

**TŌP'PLE**, *v.* to fall forward, to tumble down—*Āge girnā<sup>h</sup>, gir parnā yā dhahnā<sup>h</sup>*.

**TŌP'GAILANT**, *a.* highest, elevated, splendid—*Sab se bālā tar, buland, darafshān rau-nay-dār yā āli shān*—Sab se ūchā, ūchā, atilīptimān wā solhamān.

**TŌP'HEAVY**, *a.* having the top or upper part too heavy—*Sir-bhārī<sup>h</sup>, sar-garā<sup>h</sup>, garān-sar*—Ūrdhwaguru, bhārādhikasirak.

**TŌP'KNÖT**, *n.* a knot worn by females on the top of the head—*Chūrā<sup>h</sup>*.

**TŌP'PROUD**, *a.* proud in the highest degree—*Nihāyat magrār, hadl se ziyāda mutakab-bir*—Bahut hī ghamandī, atyant ahaṅkāri.

**TŌP'SAIL**, *n.* the highest sail—*Sab se ūchā yā ūchī pāl<sup>h</sup>*.

**TŌP-SY-TĒR'Y**, *ad.* with the bottom upward—*Tuk-o-bālā, zer-o-zabar, tal-ūpar<sup>h</sup>, ulat-pulāt<sup>h</sup>, ultā-pulā<sup>h</sup>*—Adharottar, ūrdhwadhār.

**TŌP'ARCH**, *n.* (Gr. *topos, archē*) the principal man in a place or district—*Kisī maqām yā zil' kā sar-dār, zil'-dār*—Kisī sthān wā pradēś kā pradhān purush wā mukhiyā.

**TŌP'ARCHY**, *n.* a district governed by a toparch—*Zil'-dārī, zil' jo zil'-dār ke tukṭ meī ho*—Chakā wā pradēś jo ek mukhiyā wā pradhān purush ke adhīn ho.

**TŌP'AZ**, *n.* (Gr. *topazion*, a gem—*Topāz, zabarjad, pukhrāj yā pokhrāj<sup>h</sup>*—Pitānapi, pitasār, pushparig, padmarig, pitasphatik, pitānmi.

**TŌPE**, *v.* (Fr. *tope*) to drink to excess—*Bahut hī pinā<sup>h</sup>, pi-kar mutrālā hmā<sup>h</sup>, makh-mār yā sar-mast houā*—Atimadyapin k., madonmatta h. [*ilyapāndsakt.*]

**TŌPER**, *n.* one who drinks to excess—*Burā piakkar<sup>h</sup>, khammār, mai-khor, piū<sup>h</sup>*—Ma-

**TŌPH**, **TŌPHUS**, *n.* (L. *tophus*) a kind of sandstone—*Ek ginn kā phuskā pathar*—Ek prakār kī phuskā pathar. [*lā<sup>h</sup>.*]

**TO-PH'CEOUS**, *a.* gritty, stony, sandy—*Kirkirā yā ankariyā<sup>h</sup>, pathrīlā<sup>h</sup>, baluā yā relī*.

**TŌPHET**, *n.* (H.) hell—*Jahannam, dozakh, narak<sup>h</sup>*—Adholok, jātl. [*band huā<sup>h</sup>.*]

**TŌPI-ARY**, *a.* (L. *topiarius*) shaped by cutting or clipping—*Kāne yā kutarne se*

**TŌPIC**, *n.* (Gr. *topos*) a subject of discourse, a general head, an external remedy—*Mazmūn yā nauzū, muddā'ā nanshā zamin yā zikr, lagāne kī dawā*—Vishay wā prasaṅg, prakaraṅ, lagāne kī aushadh.

**TŌPIC**, **TŌPICAL**, *a.* pertaining to a topic, pertaining to a place, local—*Mutā'alliq-i-*

*mazmūn yā mazmūn-mansūb, kīsi khāss maqām kā, mukāni mahallī khāss yā makhsūs* — Prākaraṇīk prāsāṅgik wā prasāṅgavishayak, viśeshasthānīk, ekadēśī wā ekasthānīk.  
**TŌP'-CAL-LY**, *ad. locally* — *Ba-nisbat-i-makūn* — Sthānavishay meṇ, jagah ke vishay meṇ.

**TŌ-PŌG'RA-PHY**, *n.* (Gr. *topos, grapho*) the description of a particular place — *Jagahon kā bayān, takhṭitū-l-bilād* — Viśeshasthānavarṇan, viśeshasthālavivarāṇ, sthānavarṇan.  
*[varṇanakartā, viśeshasthālavivarāṇakartā.]*

**TŌ-PŌG'RA-PHER**, *n.* a writer of topography — *Jagahon kā bayān k. w.* — Viśeshasthāna-TŌP-O-GRĀPH'IC. **TŌP-O-GRĀPH'IC-LY**, *a.* pertaining to topography, descriptive of a place — *Takhṭitū-l-bilād-mansūb yā muta'alliq-i-takhṭitū-l-bilād, muḥassir-i-bilād* — Viśeshasthānavarṇanavishayak, viśeshasthānavarṇanakarī wā viśeshasthālavivarāṇakarī.

**TŌRCH**, *n.* (Fr. *torche*) a large light — *Mush'al, dānar* — Ulkā.

**TŌRCH'ER**, *n.* one that gives light — *Roshni d. w.* — Prakāś d. w.

**TŌRCH'ER**, *n.* one who carries a torch — *Mush'al-chī* — Ulkādhārī, ulkāvāhī.

**TŌRCH'LIGHT**, *n.* the light of a torch — *Mush'al kī roshni* — Ulkāprakāś, ulkā kā prakāś.

**TŌRE**, *p. t. of tear* — *Tear kā mā-ti-mulṭuq* — Tear kā sim'nyābhūt.

**TŌRS**, *p. p. of tear* — *Tear kā mā-ti-mā'tif-alai-hī yā fī-l-i-mā'tif* — Tear kī pūrnakriyā wā pūrvakālikakriyā.

**TŌRE**, *n.* dead grass in winter — *Jāre kī sūkhī ghās*.

**TŌRMENT**, *n.* (L. *tormentum*) extreme pain, anguish, that which gives pain — *'Uqubat yā 'a'āb, azyat siyāsāt yā i'ān-so: i. bā'is-i-siyāsāt yā mujīb-i-dard* — Yātana ativedanā wā atiduhkh. atipira tivravedanā dāruṇayātana wā yamayātana, kantak.

**TŌR-MENT'**, *v.* to put to extreme pain, to vex — *Siyāsāt 'a'āb yā azyāt d., kushḍān* — Yātana dāruṇayātana wā atiduhkh d., satina khijhānā kalpanā jalānā dagdhānā wā dukhānā.

**TŌR-MENT'ER**, **TŌR-MENT'OR**, *n.* one who torments, one who inflicts pain — *Shikanjakash yā 'ālim, jallād qassāb yā azyāt-rasān* — Atipirak wā atipirījanak, atiklōśakar  
*[dhā, aushadhivīśesh.]*

**TŌRMENT-TEL**, *n.* (Fr. *tormentille*) a plant — *Ek qism kā pavulā* — Ek bhātī kā pau-

**TŌR NĀ'DO**, *n.* (Sp.) a hurricane — *Āndhī, jhakkar, tifān, chawcā*.

**TŌRPID**, *a.* (L. *torpidus*) numbed, motionless, sluggish, inactive — *Be-hiss yā sarmā-zadā, be-harakat, sust, kāhil yā majhūl* — Thithrā ānkārā-huā wā kathūyā huā, sun, jar, supt wā maud.  
*[hīl]* — Thithrā vichetan wā sun, jar wā achal.

**TŌR'PENT**, *a.* numbed, incapable of motion — *Be-hiss yā sarmā-zadā, be-harakat yā kī-*  
**TŌR-PĒS'CENT**, *a.* becoming torpid — *Be-hiss yā be-harakat hotā huā, kāhil hotā huā* — Thithrā sun wā jar hotā huā.

**TŌR-PĪD'-TY**, **TŌR'PID-NESS**, **TŌR'PI-TUDE**, *n.* state of being torpid, inactivity — *Be-hissi be-harakatī sarmā-zadagī yā wasmat, kāhili sust yā majhūl* — Thithrāhat ānkārāhat wā chaitanyanās, jaratā jadya jarimā wā mandatā.

**TŌR'PON**, *n.* (L.) numbness, inactivity, dullness — *Be-hissi be-harakatī wasmat yā sarmā-zadagī, sust, kāhili yā majhūl* — Thithrāhat ānkārāhat wā chaitanyanās, jaratā wā jarimā, mandatā.

**TŌR-PĒ'DO**, *n.* (L.) an electric fish — *Ek qism kī muchhlī jiske chhūne se dātan be-hiss ho-jātā hai aur jhātkā lgtā huā* — Ek prakār kī muchhlī jiske chhūne se śārīr sun wā ānkār-jātā hai aur jhātkā lgtā hai.

**TŌR'RENT**, *n.* (L. *torreo*) a rapid stream : a. rolling in a rapid stream — *Tor, nadi, saul, saulāb, tez dhārā* : a. *dhārādhār-kar bahne w.*, *tez-rau* — Jalapravāh, jaladhārā, dhārāsār : a. harhārikar wā jharjharīkar bahne w.

**TŌR'RID**, *a.* (L. *torreo*) parched, dried with heat, burning, violently hot — *Biryān yā khushk, garmi se khushk, mahruq, bahut garm* — Sūkhā wā sushk, ushpātā se sushk, jaltā huā, ushpadagdh wā grishmadagdh.

**TŌR'RE-FF**, *v.* to dry by fire — *Ātash se khushk k., mahruq k., bahut garm k.* — Āg se sukhnā wā sushk-k., seṅknā, āṅch se sukhnā.  
*[arth dekho.]*

**TŌR-re-FAC'tion**, *n.* the act of drying by fire — *Torrefy ke ma'ne dekho* — Torrefy kī

**TŌRT**, *n.* (L. *tortum*) mischief, injury — *Zarar yā ziyān, nuqsān* — Apakār, hāni.

**TŌR's'EC**, *n.* any thing in a twisted form — *Koi shai jo aīnthī ho* — Koi vastu jo aīnthī wā marorī ho.

**TŌRTION**, *n.* torment, pain — *Tuklīf siyāsāt yā 'a'āb, dard yā azyāt* — Yātana atiyātana ativedanā wā ativyāthā, atipir atiklōś wā atiduhkh.  
*[kshatikārak.]*

**TŌRTIOUS**, *a.* injurious, doing wrong — *Muzirr, ziyān-kār* — Apakārak, hānikārak wā

**TŌRTIVE**, *a.* twisted, wreathed — *Aīnthā-huā, lapetā-huā yā marorā-huā*.

**TŌRTU-OUS**, *a.* twisted, winding, mischievous — *Bal-dār yā pech-dār, pechīda, muzirr yā ziyān-kār* — Aīnthā huā wā marorī huā, ghūmtā huā, hānikārak wā kshatikārak.

**TŌRTU-ŌS'-TY**, *n.* the state of being twisted — *Pechīdagī, pech-dārī* — Vakraṭā, kuṭilatwā.

**TORTOISE**, *tŏr'tis*, *n.* (L. *tortum*) an animal covered with a hard shell — *Sang-pusht,*

*bāḥā, kachhuā* — Kūrma, kachchhap, kamath, kāmāth.

**TORTURE**, *n.* (L. *tortum*) extreme pain, anguish, severe pain inflicted judicially; *v.* to pain extremely, to punish with torture — *Siyāsat yā 'a'adh, azyat 'uqūbat jān-kufī yā jān-kandānī, shikanja*; *v.* *siyāsat taklif yā azyat d., shikanja-kashī k.* — *Ativedānī ativyathā wā atipirā, yātanā atidubhkh wā atiklēs, yantranā*; *v.* *satānā wā atipirā d., yātanā d.* [*yā 'uqūbat d. w., Yātanākārī, santāpak, atipirak.*]

**TORTURER**, *n.* one who tortures — *Shikanja-kash, siyāsat yā azyat d. w., nihāyat taklif*  
**TORTU-RING-LY**, *ad.* so as to torture — *Siyāsat yā azyat dene ke tar se, jismēn taklif pahūche* — *Yātanā wā yantranā dene ki riti se, jismēn atipirā wā atidubhkh ho.*

**TORTU-ROUS**, *n.* occasioning torture — *Taklif-rasān, siyāsat d. w., shikanja-kash, azyat-dih* — *Yātanākarak, atipirājanak, santāpak, atipirak.* [*kathor.*]

**TORVOUS**, *a.* (L. *torvus*) sour, stern — *Thursh. suht* — *Khattā wā kaṭu, karā wā*

**TORY**, *n.* a political partisan opposed to *Whig* — *Sultanut-dost, bādshāh-dost* — *Rājapak-shapātī, rājanyāyī, rājahitaishī.*

**TORYISM**, *n.* the opinions of the Tories — *Ric-i-sultanat dost, bādshāh-dost ke 'uqūid* — *Rājapakshapātī wā rājahitaishī kā mat.*

**TÖSS**, *v.* (W. *tosare*) to throw, to agitate, to roll and tumble or be in violent commotion; *p. t.* and *p. p.* *Tössed or Töst* — *Pheānā uchiānā ulānā jhōnkā yā lokānā, hilānā dulanā yā hachal-k., dānī lotnā lotpot-k. chhatpatānā dānīwān-dol-k. hal-chal-k. talmalānī taraphnā yā tarapnā.*

**TÖSS**, *n.* the act of tossing — *Chhāl<sup>h</sup> phech<sup>h</sup>, jhatuk<sup>h</sup>, lokāw<sup>h</sup>.*

**TÖSSER**, *n.* one who tosses — *Pheānke w<sup>h</sup>, uchiānke w<sup>h</sup>, ulānke w<sup>h</sup>, jhōnkne w<sup>h</sup>, lokāne w<sup>h</sup>, hilāne w<sup>h</sup>, dulanē w<sup>h</sup>, dulanē w<sup>h</sup>, lotne w<sup>h</sup>, chhatpatāne w<sup>h</sup>.*

**TÖSSING**, *n.* violent commotion — *Hachal<sup>h</sup>, dānīwān-dol<sup>h</sup>, lotpot<sup>h</sup>, khudbali<sup>h</sup>, tazalzul, hilaw<sup>h</sup>, dulanaw<sup>h</sup>.* [*wālā, madayp wā madaypānāsakt.*]

**TÖSSRÖT**, *n.* a toper, a drunkard — *Shurābī, khammār yā mui-khor* — *Piakkār wā mat-TÖSSEL.* See *TASSEL.*

**TÖTAL**, *a.* (L. *totus*) whole, complete; *n.* the whole — *Kull yā mutlaq, tamām*; *n.* *kull jam', jumla* — *Sab, sampūrṇa pūrṇ pūrā wā samagra*; *n.* *mot, samudāy.*

**TÖTAL-TY**, *n.* the whole sum or quantity, total — *Kulliyat yā jumlagi, kamānī* — *Samudāy wā samastī, sakalya.*

**TÖTAL-LY**, *ad.* wholly, completely, tully — *Bi-l-kulligā, kulla-hum yā mutlaqan, sar ā-pā jū-ā-kull yā tamām tar* — *Sab, sampūrṇarūp se, pūrā wā nipat.*

**TÖTTER**, *v.* (T. *touten*) to shake so as to threaten to fall, to stagger, to reel — *Laraz nā, mutāzā'ā-h., jumbish-khānā yā lagzish-k.* — *Ḍagmagānā, ḍaglagānā, larkharānā latpatānā larkharānā hachal-h. wā dalmānā.*

**TOUCH**, *v.* (Fr. *toucher*) to perceive by the sense of feeling, to come in contact with, to handle slightly, to affect, to reach, to try, to move, to melt, to relate or to concern, to delineate slightly, to play on, to treat slightly, to afflict or distress, to meet or be in a state of junction; *n.* the sense of feeling, the act of touching, act of a pencil on a picture, act of the hand on an instrument, feature, stroke, test, proof, a small quantity — *Mass k., laynā<sup>h</sup>, touā<sup>h</sup>, asar k., pūnā<sup>h</sup>, kasnā<sup>h</sup>, hurakat d., narm k., 'alāqā yā sarokār rakhnā, siyāh-qalam k., brjānā<sup>h</sup>, zikr k., taklif d., mitnā<sup>h</sup>; n. quiccal-t-lānā, mass lamā yā mumsāt, kushish, khes<sup>h</sup>, khatt-o-khūl yā chihre k. ā ek hissā, sulmā yā zarb, 'ayār, āzmāish subūt yā subūt, zarfā — Chhūnā wā sparś-k., bhīrnā, tāṭnā tāṭnā wā hāth-laginā, vyapana wā phal-utpanna-k., pahūchnā wā bheṭnā, kasautī-par-chaphānā tāwnā wā parakhnā, hilānā wā dulanā, pighlānā wā komāl-k., sambandh wā sampark rakhnā, khīchnā, chhērnā, chhērnā k. wā laghuvar-nan k., satnā wā pūṭ-d., satnā; n. sparśendriya, sparś chhulāī wā chhūwāt, khīchn, bajānā wā bol, vadānīkritī wā mukharekhā, mār wā chot, tāw kasāw wā parakh, pramān, laghuparinām.* [*jhamā wā jalālā, sīghrakopī.*]

**TOUCH'Y**, *a.* peevish, irritable — *Tunuk-mī-āj, zūd ranj yā ātash-mī-āj* — *Chirchirāṭ jhan-Toūch'LY*, *ad.* peevishly, with irritation — *Tunuk-mī-ājī se, zūd-ranjī yā ātash-mī-ājī se* — *Chirchirāṭ wā jhunjhāṭ se, kop krodh wā jhunjhāṭ se.*

**TOUCH'INESS**, *n.* peevishness, irritability — *Tunuk-mī-ājī, zūd-ranjī yā ātash-mī-ājī* — *Chirchirāṭ wā jhunjhāṭ se, kopāsilatī krodhasīlatī wā chandaswabhāv.*

**TOUCH'ING**, *a.* affecting, moving, pathetic — *Dil-soz, riqqat-angez, jigar-soz dil-gudāz yā gum āwar* — *Hridayavedhak, manodrāvāk wā chittamohak, karuṇotpādak wā karuṇ-risātmak.*

**TOUCH'ING-LY**, *ad.* with emotion, feelingly — *Joah yā joshish se, riqqat-angezī yā dil-sozī se* — *Manovikār wā autahkshob se, karuṇotpādakatā wā manodrāvākarp se.*

**TOUCH'WOLE**, *n.* the hole by which fire is communicated to the powder in fire-arms — *Ranjak kā sūrah, ranjak kā chhed* — *Agyastra kā wah chhed jiske dwārā āgneya-chūrp tak āg pahūchti hai.*

**TOUCH'STONE**, *n.* a stone by which metals are examined, a test or criterion — *Sang-i-'ayār, mīhakk yā mī-yār* — *Nikashapāshān wā kashapāshān, kasautī.*

**TOUCH'WOOD**, *n.* rotten wood used to catch the fire struck from a flint — *Khukst lakṛī.*

- TOUGH**, तुफ, *a.* (S. *toh*) flexible without being brittle, stiff, firm, tenacious, clammy—*Chimāḥ<sup>a</sup>, sakht, mazbūt, chaspiḥ, lazij*—Chimrā wā lachilā, karā, porhā wā drirh, laslasā wā lajlājā, chipchipā.
- TOUGHEN**, *v.* to make or grow tough—*Chimrānā<sup>b</sup>, chimrā k. yā h<sup>b</sup>, karā k. yā h<sup>b</sup>, Toḥn<sup>a</sup>ness, n.* the quality of being tough—*Chimrāḥat<sup>b</sup>, chimrā-pas<sup>b</sup>, chimrāḥ<sup>b</sup>, karāḥ<sup>b</sup>, sakht, mazbūt, chipchipat<sup>b</sup>, chaspiḥ, laslasāḥat<sup>b</sup>.*
- TOU-PÉE'**, Tou-PÉT', *n.* (Fr. *toupet*) a tuft of hair, a lock, a curl—*Sāḥta kākul, zulf, gesū*—Upakē, lat jāṭā wā kesāpiś, alak wā kākapaksh.
- TOUR**, *n.* (Fr.) a ramble, a roving journey, an excursion—*Gasht, safar yā siyāhat, sair*—Bhraman, paribhraman wā paryatn. vichār viharan wā ghūmnāphirmā.
- TOURIST**, *n.* one who makes a tour—*Saigār, sair k. w.*—Ghūmnepūrne w., paribhramak, bhramanakirī, vibhārī.
- TOURNAMENT**, Tourn'NEY, *n.* (Fr. *tourner*) a military sport, a mock encounter—*Jangī khel yā neza-lāzi, jhūthi lardā<sup>b</sup>*—Ghurcharhōn kā khel, kirāyuddhā wā yuddhābhās.
- TOUN'NEY**, *v.* to tilt in the lists: *n.* a tournament—*Neza-lāzi k., pālā khūch-kar ek jangī khel khelud yā jhūthi lardā lardā*: *n.* neza-lāzi jangī khel, jhūthi lardā<sup>b</sup>—Pālā khūchkar kirāyuddhā k., yuddhābhās k.; *n.* ghurcharhōn kā khel, kirāyuddhā, yuddhābhās.
- TOURNI QUET**, tūr'ni-keṭ, *n.* (Fr.) a surgical instrument used in amputations—*Jar-rāh kā ek awār jo kisi 'uzr se kūt-dā'ne ke waqt khūn band karne ke kām ātā hai*—Astrachikitsuk kā ek yantra jo aṅgūchchhedan ke samay lohū rokne ke kām ātā hai.
- TÖÜSE**, *v.* (Ger. *zausen*) to pull, to tear—*Khūchnā ukhḥṛnā yā nochnā<sup>b</sup>, chirnā yā phārnā<sup>b</sup>.*
- TÖW**, *n.* (S.) the coarse part of flax—*Motā san<sup>b</sup>, [nā<sup>b</sup>, gun se khāiūchnā<sup>b</sup>.*
- TÖW**, *v.* (S. *teon*) to draw by a rope—*Russā lagā-kar khūchnā<sup>b</sup>, russā lāndh-ke khūch-*
- TÖWARD**, Tōw'ARDS, *prep.* (S.) in the direction to, near to, with respect to, regarding: *ad.* near, at hand—*Ki-jānib kī tarāf yā ke-yahān. qarīb, dar-bāh, ki-nisbat*: *ad. nazlik, qarīb yā an-qarīb*—Ki or prati wā abhimukh, nikat ke-pās wā ke lage, viśhay mein apēksha mein. *ad.* samīp wā niyare, nikat wā lage.
- TÖWARD**, Tōw'ARD-LY, *a.* ready to do or learn—*Karne yā sikhne ko mustā'id āmāda yā tāyār, tarbiyat pāzīr*—Karne wā sikhne ko ndyat udyukt wā pravritta.
- TÖWARD-LINESS**, *n.* readiness to do or learn—*Karne yā sikhne kī āmādaṭī, tarbiyat-pāzīr*—Karne wā sikhne kī pravritti, śikshanīyatā, śikshāśilatwa.
- TÖWARD-NESS**, *n.* docility, aptness—*Tarbiyat-pāzīr yā islāh-pāzīr, lipāyat tezi yā raqbat*—Śikshāśilatwa wā śikshanīyatwa, योग्यता phurtī kshipratā wā śilatwa.
- TÖWEIL**, *n.* (Fr. *touaille*) a cloth for wiping the hands—*Dast-māl, rū-māl, aṅgūchhā<sup>b</sup>, aṅgūchhā<sup>b</sup>.*
- TÖWER**, *n.* (S. *tor*) a high building, a building raised above the main edifice, a fortress, a citadel, high flight: *v.* to fly or rise high, to soar—*Buland 'imārat, burj mandir yā minār, qal'at-shahr, koṭ, buland-parwāzi yā bālā-ravī*: *v. bālā-ravī k., buland-parwāzi k. yā buland-parwāz-h.*—Ūchā grih wā ghar, gargaj wā koṭhā, nagar kā garh, durg, ūchā uṇā wā urinī: *v.* chārṇā, upkar upar ūṭhā wā chārṇā.
- TÖWERED**, *a.* adorned or defended by towers—*Burj-dār, burjōn yā qal'ōn se ārāsta yā mahfuz*—Gargaj w., gargajōn wā garhōn se suśobhit wā surakshit.
- TÖWER-Y**, *a.* having towers, adorned or defended by towers—*Burj-dār, burjōn yā qal'ōn se ārāsta yā mahfuz*—Gargaj w., gargajōn wā durgōn se suśobhit wā surakshit.
- TÖWN**, *n.* (S. *ten*) a large collection of houses, the inhabitants of a town—*Qasba balde yā shahr, qasbe yā shahr ke bāshande yā bāshinde*—Nagar pur wā purī, nagar ke nivāst. [mutā'alliq—Nagarajanambandhī, nagaranivāsijanavishayak.
- TÖWN'ISH**, *a.* pertaining to the people of a town—*Qasbe yā balde ke bāshandōn ke*
- TÖWN'LESS**, *a.* without towns—*Be-qasbe, be-balde, be-shahr*—Nagaranīyana, nagararahit, nagarahin.
- TÖWN'CLERK**, *n.* an officer who keeps the records of a town—*Shahr-muharrir, ek 'uhde-dār jiske taht mein shahr ke daftar rahte hai*—Ek adhikārī jiske pās nagar ke lekhyapatra rahte hai [dhoriyā.
- TÖWN'SCRI-ER**, *n.* one who makes proclamations—*Shahr kā munādī*—Nagar kī dhāt.
- TÖWN'HOUSE**, *n.* the house where public business is transacted, a house in town—*Qasbe yā shahr kī kachahri, shahr yā qasbe kā makān*—Ghar jismeṅ nagar ke log ekatra hokar rājakīrya karāin, nagar ka grīhā wā pur kī ghar.
- TÖWN'SHIP**, *n.* the district belonging to a town—*Shahrīyat, qasbe ke 'ālāqe kā zil*—Nagar ke āspās kā prades, wāh pundes jo kisi nagar se sambandh rakhtā ho.
- TÖWN'SMAN**, *n.* an inhabitant of a town—*Qasbe kā bāshunda yā bāshinda, shahrī, qasbī*—Nagarajan, nagaranivāsijan.
- TÖWN'TALK**, *n.* the common talk of a place—*'Amm guft-gū kā mazmān, kisi jagah kī 'amm guft-gū*—Sādhāran charchā, kisi sthān kī sāmānya vārtulāp.

**TÖWS'TÖP**, *n.* a large top — *Ek bahut baya lattī<sup>h</sup>*.

**TÖY**, *n.* (D. *tooi*) a plaything, a bauble, a trifle; *v.* to trifle, to dally, to play — *Bāzicha, adnī chiz, nā-chiz; v. khelnā<sup>h</sup>, rāwchāw yā lār-pyār k<sup>h</sup>, tūpātōt yā kulol k<sup>h</sup>.* — Khilāun, kriḍādravya wā kriḍāvastu, tuchelhapadārth. [nakhre-bāz.]

**TÖY'ER**, *n.* one who toys — *Khelne w<sup>h</sup>, khilārā<sup>h</sup>, rāwchāw k. w<sup>h</sup>, kalol k. w<sup>h</sup>.*, [achpal.]

**TÖY'RIL**, *a.* full of tricks — *Khildā<sup>h</sup>*.

**TÖY'ISH**, *a.* trilling, wanton — *Khildā<sup>h</sup>, shokh yā nakhre-bāz* — Kriḍā<sup>h</sup>, chāñchal wā

**TÖY'ISH-NESS**, *n.* disposition to trifle — *Shokhī, khilār-pan<sup>h</sup>, khelār-panā<sup>h</sup>, khilār-panā<sup>h</sup>, chochhlā<sup>h</sup>, chōchhlā<sup>h</sup>* — Kriḍāśīlatā.

**TÖY'MAN**, *n.* one who deals in toys — *Bāzicha-ferosh, bisatī<sup>h</sup>, khilāunon ká byohār k. w<sup>h</sup>, khilāune w<sup>h</sup>, khilāune beichne w<sup>h</sup>.*

**TÖY'SHÖR**, *n.* a shop where toys are sold — *Bāzichoñ kī dūkān, khilāunon kī dūkān* — Khilāunon ke biāne kī jagah, kriḍāvastuvikrayagriha, kriḍādravyavikrayasthān.

**TÖZE**. See **TOUSE**.

**TRĀ'Ē**, *n.* (L. *tractum*) a mark left by any thing passing, a footstep, a vestige, harness for drawing a carriage; *v.* to mark out, to follow by footsteps or tracks, to follow by exactness — *Lik<sup>h</sup>, naqsh-i-pā. 'ādmāt nishān surāg yā asar, kam-kash yā sarz jis se gārī khīnchī jāti hai; v. nishān k. yā bāhārī khātī khīnchud, surāg nikālud yā naqsh-i-pā se khoj-lenā, sihāt ke sāth pai-ravī k.* — Koī vastu jo jāy uskī lakir jo udg meñ hotī jāti hai, pādachihū padāñk wā padachihū, auk chihū wā lakshan, jot; *v. bāhārī rekhi khīnchud wā bāñdud, patā lagāñū pāñre-pāñud mārgānusarān k. wā padachihūnusarān k., thikthik nikālud wā picchā k.*

**TRĀ'Ē'BLE**, *a.* that may be traced — *Mumkin-i-patā, mumkin-i-nishān* — Patā lagne ke yogya, jiski patā lag sakai, khīnche jāne ke yogya, utāre jāne ke yogya.

**TRĀ'Ē'ER**, *n.* one who traces — *Nishān k. w., bāhārī khātī khīnchne w., surāg nikālne w., naqsh-i-pā se khoj lene w., sihāt ke sāth pai-ravī k. w.* — Bāhārī reshā khīnchne w. wā bāñdudne w., patā lagāne w., mārgānusarān k. w., pādachihūnusarān k. w., thikthik nikālne w. wā picchā k. w. [kā-kām.]

**TRĀ'Ē'ER-Y**, *n.* ornamental stone-work — *Zebāishī rangī kām* — Shobhādāyag patthar-

**TRĀ'Ē'ING**, *n.* course, path, regular track — *Raftār yī ravish, rāh, mā'mūlī rāsta* — Daṛg gātī wā mārg, bāt, sidhā path.

**TRĀ'CK**, *n.* a mark left by something which has passed along, a beaten path; *v.* to follow by marks or footsteps — *Naqsh-i-pā yā nishān, muslak rāh yī rāsta; v. naqsh-i-pā kī pai-ravī k., nishān se piche jānā yā khoj-lenā* — Pādachihū padachihū padāñk wā lik, mārg path bāt wā pagdāñdī; *v. pādānusarān k., padānusarān k., pādachihūn se patā lagāñ, padāñk se dūñh nikālne*.

**TRĀ'CK-LESS**, *a.* having no track, untrodden — *Be-rāh be-lik be-nishān yā be-naqsh-i-pā, gair-i-muslak yā nā-pā māl* — Pādāñkrahit wā pādāñkahin, anebahī nīraunūdā pādāñsprishit wā apādāñhat.

**TRĀ'CT**, *n.* (L. *tractum*) something drawn out or extended, a region, a short treatise — *'Arza yā tūl, musk zamīn yā diḡir, risāla, nuska-nāma yā uskha* — Pallā phailāw wā vistār, deś wā pradeś, patrikī lekḥ wā alpaprabandh.

**TRĀ'CT'ABLE**, *a.* easily managed, docile — *Hukm-pazīr hukm-bar-dār mahkūm yī garīb, dast-āmoz yā tarbiyat-pazīr* — Suāsaniyā wā suvidheya, vāṣya sikhāñhār śikshāśīl wā śikshāñiyā.

**TRĀ'CT'ABLE-NESS**, *n.* state of being tractable — *Hukm-pazīrī, hukm-bar-dārī, dast-āmozi, tarbiyat-pazīrī* — Vāṣyatā, suvidheyatā, śikshāśīlatā, śikshāñiyatā.

**TRĀ'CT'ATE**, *n.* a treatise, a small book — *Risāla, nuska-nāma yā ek chhotī kitāb* — Patrikī wā alpaprabandh, laghu pustak wā chhotī granth.

**TRĀ'CT'ATION**, *n.* discussion of a subject — *Tazkira, zikr, muhiḡasa* — Vādāñuvād, vitark.

**TRĀ'CT'ILE**, *a.* that may be drawn out — *Jo khīnchne se bā-āsāñ tarh-sake* — Sukhakar-shāñiyā, ākarshāñiyā, khīnchne se phailne wā barhne ke yogya.

**TRĀ'CT'IL'ITY**, *n.* the quality of being tractile — *Khīnchne se bā-āsāñ tarh-sakne kī liḡyāt* — Sukhakarshāñiyatī, ākarshāñiyatā, khīnchne se phailne wā barhne kī योग्यता.

**TRĀ'CTION**, *n.* the act of drawing — *Khīnchnā<sup>h</sup>, khīnchāw<sup>h</sup>, khīnch<sup>h</sup>, kashish*.

**TRADE**, *n.* (L. *tractum*) the business of buying and selling, commerce, occupation, particular employment; *v.* to buy and sell, to traffic — *Tijārat, sandū-garī, pesha shema hirfat yā kash, kof khāns kīm; v. tijārat k., sandū-garī k.* — Lenden krayavikray wā bāñijyā, bāñijyā bāñij wā byopār, vyavasāy vyavahār wā byohār, koī vīseśh kām; *v. leuden krayavikray wā vyopār k., byopār vyavahār vyavasāy byohār bāñijyā wā bāñijyā k.*

**TRĀ'D'EN**, *a.* versed, practised — *Wāqif yī māhir, kār-āzmūda yā mashahāq* — Nipūñ kusal wā abhijñā, vyavahārāññā karmajñā vyutpanna wā bahudrīshṭ.

**TRADE'FUL**, *a.* busy in trade, commercial — *Saudū-garī meñ mashgūl, tijāratī* — Bāñijyā meñ lagā huā, bāñijyāsambandhī.

- TRĀD'ER**, *n.* one engaged in trade—*Tājir, saudā-gar, baipāri<sup>b</sup>, kār-bāri, banik<sup>b</sup>*—*Banik, bānījīk, byopāri, lenden k. w. kravavikrayak, sāhukār, vyavasāyak, vyāpāri, vyavasāyī, bānījyopajivī.*  
*1 yopāri log, lenden karne wale. vyavasāyī log.*
- TRĀD'ES FOLK**, *n.* people employed in trades—*Ah' i-kash, ahl-i-kirfa, tujjār*—*Banik log.*
- TRĀD'ES MAN**, *n.* a man employed in a trade—*Tājir, saudā-gar, baipāri<sup>b</sup>, banik<sup>b</sup>, kār-bāri*—*Banik, byopāri, lenden k. w., krayavikrayak, vyāpāri, vyavasāyī.*
- TRĀD'ES WIND**, *n.* a periodical wind—*Marsimī huwā*—*Nirūptakālikavāyū, niyamitakālikavāyū, ayanavāyū.*
- TRA-DI'TION**, *n.* (*L. trans, do*) oral account handed down from age to age—*Tulānūl, rivāyat, kuldānūl<sup>b</sup>, hulis, zabāni bagin jo pusht-dar-pusht chālū jāy*—*Paramparigata-kathā, paramparigatavākya, paramparigatachūr.*
- TRA-DI'TION AL**, *a.* delivered by tradition—*Zabāni, samā'i, naqlī, sunā huā<sup>b</sup>, mutadāwal, nash a-nash, rivāyatī*—*Paramparāprāpt, paramparāyūt, paramparāgat, paramparāgata-kathāvivishayak.* [se, lahāwat se, paramparāgatakathū se, paramparāgata-vākya se.]
- TRA-DI'TION AL LY**, *ad.* by tradition—*Rivāyat se, tulānūl se, zabāni*—*Paramparikram*
- TRA-DI'TION A RV**, *a.* delivered by tradition—*[Traditional ke ma'ne dekho]*—*[Traditional kī arth dekho.]*
- TRA-DI'TION ER**, **TRA-DI'TION-IST**, *n.* one who adheres to tradition—*Wah shaḡhs jo rivāyat pī tulānūl kī pā band hotā hai, rivāyat-dost*—*Paramparāgatakathāvalāmbhī, paramparāgata-vākyaṁnyāyī.* [kā arth dekho.]
- TRĀD-I-TIVE**, *a.* transmitted from age to age—*[Traditional ke ma'ne dekho]*—*[Traditional*
- TRA-DU'C'E**, *v.* (*L. trans, duco*) to censure, to calumniate, to defame, to vilify—*Ilzām-d. yā mulzim-k., tukmat lagānūl, nā-huq bad-nām k. yā be-jā 'aib lagānūl, nā-huq ruswā k.*—*Nind i-k. dosh d. wā doshī-k., kalaṁk lagānūl wā mithyā apavād k., jhūṭhā-lim-laginī dosh-laginā wā jhūṭhī-nindā-k., mithyā apavād k.*
- TRA-DU'CEMENT**, *n.* censure, calumny—*Ilzām yā malāmat, tukmat iftirā ittihām yā buhtān*—*Nindā wā apavād, kalaṁk lim wā jhūṭhī nindā.*
- TRA-DU'C'ER**, *n.* one who traduces, a slanderer—*Shāki 'aib-go yā gila-guzār, ilzām-d. w. tukmat-lagānūl w. nā-huq bad-go mustarī tukmatī buhtānī yā iftirā-nāz*—*Nindak wā apavādhak, kalaṁk lagānūl w. lim-laginūl w. wā mithyāpavādhak.*
- TRA-DU'C'IBLE**, *a.* that may be derived—*Qābil-i-ishṭiqāq, qābil-i-ishṭikhrāj, hāsīl hone ke qābil*—*Utpadāniya, prāpanīya, yauktik, vyutpadāniya.*
- TRA-DU'C'T**, *v.* to derive, to transmit—*Hāsīl k., bhejū<sup>b</sup>*—*Nikālū, pahunchūnū.*
- TRA-DU'C'TION**, *n.* derivation, transmission—*Ishṭiqāq yā ishṭikhrāj, irsāl*—*Nikālū wā utpatti, sānchālān sānchārān sānchār wā prerān.*
- TRA-DU'C'TIVE**, *a.* derivable, deducible—*Qābil-i-ishṭiqāq yā qābil-i-ishṭikhrāj, ishṭikhrājī yā muntij*—*Utpadāniya prāpanīya wā yauktik, avagāmya wā anuṁeya.*
- TRAFFIC**, *n.* (*L. trans, facio*) trade, commerce; *v.* to trade, to barter—*Tijārat, saudā-garī kharīd-furokht yā kār-bār; v. tijārat yā saudā-garī k., mubādala yā 'iwaz-mu'awaza k.*—*Bānījya wā bānīj, bānījya vyāpār vyopār vyavasāy wā krayavikray; v. bānījya bānīj bānījya vyāpār vyopār krayavikray wā vyavasāy k., palṭī wā erā-phērī karke vyāpār k.* [krayavyogya.]
- TRAFFIC-A-BLE**, *a.* marketable—*Furokhtanī, bāzārū, chalanī<sup>b</sup>*—*Vikrayāniya, krayavi-*
- TRAFFICK ER**, *n.* a trader, a merchant—*Tājir, saudā gar*—*Banik wā banik, bānījyopajivī krayavikrayak byopāri lenden-k. w. vyāpāri wā vyavasāyī.*
- TRĀG'E-DY**, *n.* (*Gr. tragos, odē*) a dramatic representation of a calamitous or fatal action, any mournful and dreadful event—*Naql-i-gam naql-i-musibat-āmez yā durd-angez gaz-i-yāt kī kitāb, gam-āwar aur kharf-nik mājārā*—*Duhkhariparīnamakanāṭak wā karupārasapradhānanāṭak, śokajanak aur bhayānak ghaṭanā wā vritānt.*
- TRA-G'E'DIAN**, *n.* a writer or actor of tragedy—*Naql-i-gam kā musannif yā sawāngī, naql-i-musibat-āmez kā musannif yā sawāngī*—*Duhkhariparīnamakanāṭakarachak, karupārasapradhānanāṭakarachak, karupārasābhīmayakusal, duhkhariparīnamakanāṭak kī sawāngī, karupārasapradhānanāṭak kī sawāng k. w.*
- TRĀG'IC**, **TRĀG'ICAL**, *a.* relating to tragedy, mournful, sorrowful, calamitous, fatal—*Muta'alliq-i-naql-i-gam yā naql-i-musibat-āmez-mansūb, ranj-āwar, gam-āwar yā gam-ālūda, taklif-dākh zabān yā āfat-rasān, muhlik halākī qātil yā musīr*—*Duhkhariparīnamakanāṭakasambandhī wā karupārasavishayak, śokajanak, duhkhariparīnamak wā śokad, duhkhadāyak, prāpāṇṭak wā prāpanāṣak.*
- TRĀG'ICAL-LY**, *ad.* in a tragical manner—*Bure natiye se, ranj-āwārī se, gam-āwārī se, taklif-rasānī se*—*Duhkhariparīnamak riti se, durānt bhāv se, duhkhadāyak riti se.*
- TRĀG'ICAL-NESS**, *n.* mournfulness, fatality—*Ranj-āwārī taklif-rasānī yā gam-nābī, halākī*—*Śokajanakatā, arisht nās wā vipat.*
- TRĀG-I-COM'E-DY**, *n.* a drama compounded of serious and humorous events—*Naql-i-musibat-āmez-o-zarīfat angez*—*Duhkhariparīnamakahāsytōtpadakanāṭak, karupārasapradhān aur hāsajanak nāṭak.*
- TRĀG-I-COM'ICAL**, *a.* relating to tragicomedy—*Muta'alliq-i-naql-i-musibat-āmez-o-zarū.*

*fat-angez, naql-i-mushbat-umes-o-zarâfat-angez ke muta'alliq*—Duhkhariparînamakahâsyotpadakanâtakasambandhi. karunprasapratilûin aur hâsajanak nâtak kî sambandhi wâ vishayak. [gez ke taur se—Duhkhariparînamakahâsyotpadakanâtak kî riti se.

TRĀG-I-CŌM'I-GAI-LY. *ad.* in a tragicomical manner—*Naql-i-mushbat-umes-o-zarâfat-an-*

TRĀIL. *v.* (D. *treillen*) to draw along the ground, to be drawn out in length; *n.* any thing drawn to length, track followed by a hunter—*Ghasitnâ khînch-le-jânû ghar-rânû ghis-lânû ghisvînâ karhilânû yâ lithârûnâ<sup>h</sup>, ghasitnâ lotharnâ yâ suharnâ<sup>h</sup>; n. silk. shikârî kâ rasta*; — *n.* Tîr, âkhetî wâ aberî kî mârḡ.

TRĀIN, *v.* (Fr. *trainer*) to draw, to allure, to exercise, to discipline, to educate; *n.* artifice, something drawn along behind, tail of a bird, retinue, series, course, procession, line of gunpowder—*Khînchnâ<sup>h</sup>, lubbhânâ<sup>h</sup>, sikkhînâ<sup>h</sup>, tarbiyat k., ta'lim k. yâ d.*; *n.* hila fareb yâ dagâ-bâzi, zail yâ dieman, chiriyê kî dam, qor jalab pâ-i-rikâb yâ jilûit, silsila tasakut zanjira-bandi lay-bandi yâ silk, rasta yâ sirat, sarvâ, bârû kî lakîr—Khînchnâ ghasitnâ wâ tannâ, phuslânâ, sikkhînâ, anusâsan k., âikahî d. wâ k.; *n.* ehhal wâ kapat, lothartâ wâ ghasitâ hui ebhor, pakshî kî pûichh, parigrah wâ parijan, ârenî paunkî prabandh malâ wâ tûitâ, kram anukram mârḡ wâ dhnâ, lokârenî wâ lokayitra, agneyachûrnârenî.

TRĀIN-A-BLE, *a.* that may be trained—*Tarbiyat-pazîr, mumkinu-l-ta'lim*—Sikshaniya, âikshya, sikhaye jāne ke yogya.

TRĀINED, *a.* having a train, educated—*Dâman-dâr, ta'lim-yâfta yâ tarbiyat-yâfta*—Vasuntayukt wâ lotharte-hue ebhor-w., âikshit.

TRĀIN'ING, *n.* the act of educating—*Tarbiyat, ta'lim*—Sikshâ.

TRĀIN'INGS, *n. pl.* the militia—*Sibandî, mugarrar lashkar, lashkar-i-mugarrara*—Niyatasainya, naimittikasent. [tel—Samudriya bahut bare janta kî tel.

TRĀIN OIL, *n.* oil drawn from the fat of whales—*Samundari nihayat bare jāwar kâ*

TRĀIPSE, *v.* to walk sluttishly—*Phihar-pane se chalnâ<sup>h</sup>, alhar-pane se chalnâ<sup>h</sup>.*

TRĀIT, *trā*, *n.* (L. *tractum*) a stroke, a touch, a line, a feature—*Qalam, kârî-gurî, khatt, khatt-o-khâl yâ shakt*—Ânk, kām, rekhâ wâ lakîr, lukshap mukhulakshap wâ vadanarekhâ.

TRĀIT'OR, *n.* (L. *trans, do*) one who betrays trust, one guilty of treason—*Dagâ-bâz khîn be-wafâ qaddâr yâ namak-harâm, pîdshâh-dushman watan-dushman yâ bâgî*—Viśwâsghatî viśwâsghatâk vachhak thag ebhalî wâ kapatî, rîjadrohi rîjasatru wâ deśdrohi. [imân—Chhali, kapatî viśwâsghatî wâ aviśwâsya.

TRĀIT'OR-LY, *a.* treacherous, perfidious—*Dagâ-bâz, khîn be-wafâ daglî qaddâr yâ be-*

TRĀIT'OR-OUS, *a.* guilty of treason, treacherous—*Mulk-dushman yâ pîdshâh-dushman, dagâ-bâz khîn qaddâr daglî be-wafâ yâ be-imân*—Rîjadrohi rîjasatru wâ deśdrohi, kapatî ebhalî wâ viśwâsghatî. [harâmî se—Kapat se, ebhal se, viśwâsghat se.

TRĀIT'OR-OUS-LY, *ad.* treacherously—*Dagî-bâz se, be-wafâ se, be-imân se, namak-*

TRĀIT'RESS, *n.* a female who betrays—*Dupi-bâz be-wafâ yâ namak harâm 'aurat*—Chhali wâ kapatî stri. [wâ phuknâ<sup>h</sup>.

TRA-JECT', *v.* (L. *trans, jactum*) to throw or cast through—*Âr-pâr yâ wâr pâr dâl-*

TRĀJ'ECT, *n.* a ferry, a passage—*Guzar-gâh yâ ma'bar, ruh*—Ghât wâ utârâ, path bitî wâ mârḡ.

TRA-JECT'ION, *n.* the act of casting through—*Âr-pâr wâr-pâr yâ bîch meñ se phuknâ<sup>h</sup>.*

TRA-JECT'ORY, *n.* the orbit of a comet—*Saigârâ-i-dum-dîr kâ dâira, dum-dâr saigîre kâ dâira yâ rasta*—Dhûmaketukakshâ, barhani kâ mandal wâ phal, ketutârîpath.

TRA-LĀTION, *n.* (L. *trans, latum*) a change in the use of a word—*Kisî lafz ke isti-mâl meñ tabaddul yâ tabdîl*—Kisî šabd ke vyavahâr meñ vikâr, kisî šabd ke vya-vahâr kâ rūpîntarabiv.

TRĀL-A-TĪ'IONS, *n.* ad. literal, metaphorical—*Nâ-lafzî yâ gurî-i-tahî-i-lafzî, majâzî*—Amulâshâhînusarî wâ amulârthak, dhwanit lîkshanîk wâ upalakshîit.

TRĀL-A-TĪ'IOUS-LY, *ad.* not literally, metaphorically—*Nâ-lafzî, majâzî taur se*—Ami-lâshâhînusarî riti se, lîkshanîk wâ dhwanit bhâv se.

TRA-LĪNE-ATE, *v.* (L. *trans, linea*) to deviate from any direction—*Be râh jânâ, kisî ruh se phirnâ*—Vipath jânâ, vichalnâ, kisî mârḡ se phirkar dîrîr or jânâ.

TRA-LU'CENT, *a.* (L. *trans, lux*) clear—*Saf, shaffâf, barrâq*—Swachchh, pîradarsâk, prakâshbedhya.

TRĀM'MEL, *n.* (Fr. *travail*) a net, a kind of shackle; *v.* to catch, to shackle, to confine, to hamper—*Jâl<sup>h</sup>, chhând pai-karî yâ pai-kar<sup>h</sup>; v. giristâr k., zunjîr dâlnâ, qaid k., band k.*; — *v.* Pakarnâ, paikare bharnâ, atkânâ, uljhânâ wâ phânsnâ.

TRĀM'ON-TĀNE *n.* (L. *trans, mons*) a foreigner, a stranger; *a.* strange, foreign—*Gurî-i-watan, ajnabi*; *a.* ajnabi, gurî-i-gaum yâ gurî-i-mulk kâ—Videsî wâ paradesî, anjûn wâ aparichit; *a.* bâharî, anyadesî paradesî wâ videsî. [lat-mardun k<sup>h</sup>.

TRĀMP, *v.* (Sw. *trampa*) to tread—*Ravûdnâ<sup>h</sup>, chahalnâ<sup>h</sup>, khûndalnâ<sup>h</sup>, kuchal-dâlnâ<sup>h</sup>.*

TRĀMPER, *n.* one who tramps, a stroller—*Ravûdnê-w. chahalnê-w. khûndalnê-w. yâ lat-mardan-k.-w<sup>h</sup>, ghûmnê-w. phirantâ yâ bahetâ<sup>h</sup>.*



**TRAM'PLE**, *v.* to tread under foot, to tread in contempt; *n.* act of treading under foot — *Ravindrā khūndānā chahalnā lat-mardan-k. yā lat-gūndhan k<sup>h</sup>. pāw se malnā musalūā kuchalnā yā kāyṛnā<sup>h</sup> : n. pīe-māl, lat-mardan<sup>h</sup>, lat-gūndhan<sup>h</sup>, ravindnā<sup>h</sup>, chahalnā<sup>h</sup>.*

**TRANCE**, *n.* (L. *trans, itum*) a state in which the soul seems to have passed out of the body, an ecstasy, a state of insensibility; *v.* to put into ecstasy — *Be-khudī, sak-ta wajd yā be-hoshi; v. be khud k., wajd meñ rukhnā yā dālūd, be-hawāss k.* — *Dehī-titavittī, mohivasthā samādhi wī lokāntaracchittavrittī, mūrchechhānā mūrchechhī wī chaitanyahānī; v. ahet k., mūrchechhit k.* [chhit, mohit.]

**TRANCED**, *a.* lying in a trance — *Be-khud, wajd yā sakte ke 'ālam meñ* — *Ahet, mūrche-*

**TRAN'GRAM**, *n.* an odd intricate contrivance — *Ek turfa aur pechīda tadbīr* — *Ek alam ik aur gūph yukti wā upāy.*

**TRAN'NEL**, *n.* a sharp pin — *Sar-te: yā nokīlī sūī* — *Tikshnāgra sūī.*

**TRAN'QUIL**, *a.* (L. *tranquillus*) quiet, calm, peaceful, undisturbed — *Sākin, hā-qarār, hā-ir'im be harakat yī āsūdā, hāmī-basta yī murāfīe* — *Sānt, swasth wā sāntitma, nirveg nirvāt wā sūsthir, akshubh sthir wā nī-chal.*

**TRAN'QUILLITY**, *n.* quietness, a calm state — *Qarār yā itminān, rāhat āsūdagī āsūish āram tasallī taskīn rafāh rifāh yā istirāhat* — *Sānti, kal nirupadravatā akshobh sthīratā swasthātā nirvegatā vāyunivrittī wā swāsthya.*

**TRAN'QUILIZE**, *v.* to compose, to render calm — *Bā-qarār-k. tasallī d. yā taskīn-d., sākin ham-wār be harakat yā hawā basta k.* — *Dhīraj wā dīhāsi d., sānt nirveg wā sthir k.*

**TRANS'ACT**, *v.* (L. *trans, actum*) to do, to perform, to manage, to conduct — *Anjām d. yā k., adā k. yā bajā-lānā. kār-quzārī yā sar-ha-rīhī k., nibeṛnā<sup>h</sup>* — *Karnā, pīr-lā-gīnā pūrā k. wā niptānā, nirvāh k. wā nībhīnā, chālānā.*

**TRANS'ACTION**, *n.* management, an affair — *Sar-ha-rīhī kār-quzārī iktimām yā ijrāe-kārī, mu'āmala mājūrā aur yā kīr-o-bār* — *Nībhā anushthan nibeṛā wā niptārā, kām kārū kārya kāj vyāpār wā vrittīnt.*

**TRANS'ACTOR**, *n.* one who transacts — *Karne w<sup>h</sup>. nibāhne w<sup>h</sup>, chālāne w<sup>h</sup>, nibeṛne w<sup>h</sup>, pūrā k. w<sup>h</sup>, pīr bajāne w<sup>h</sup>, anjām d. w. yā k. w.*

**TRANS'ALPINE**, *a.* (L. *trans, Alpes*) situated beyond the Alps, barbarous — *Ālps nām pahārōn ke us pūr wāgī yā māzū, wahshī be-salīq yā be-tarbiyat* — *Ālps palā-rōn ke us pūr sthīt, asābhya āsīst wā gāhwarī.*

**TRANS'ANIMATE**, *v.* (L. *trans, animas*) to animate by the conveyance of a soul from another body — *Tanāsukh se zīndā k.* — *Jannāntaradwārī jīlānā, dehāntaragatī ke dwārā jīlānā.* [— *Jannāntar, paurjannā, dehāntaragatī, sarirāntaraprāptī.*

**TRANS'ANIMATION**, *n.* conveyance of the soul from one body to another — *Tanāsukh*

**TRAN'SCEND**, *v.* (L. *trans, scendo*) to surpass, to exceed, to surmount — *Sabqat-k. tarjūh-rakhnā yā fāuqat ye-jānā, pesh qadam zīndā afzal yā fāiq h., upar charh-nā<sup>h</sup>* — *Śreshth wā utkrishṭ h., saras charhītā nīkalā bahīyā bahīkar wā adbhīk h., upar jānā.*

**TRAN'SCENDENCE**, **TRAN'SCEND'ENCY**, *n.* superior excellence, exaggeration — *Fauqiyat bālā-dastī tarjūh sabqat khūbī pesh-dastī faizilat yā buzurgī, mahālagā* — *Utkrishṭatā śreshthātā autkarshya chokhāī wā sarasāī, atīvarjan atyukti wā vākyabādhulya.*

**TRAN'SCEND'ENT**, *a.* supremely excellent — *Nihāyat khūb khāssa bīh-tar afzal yā fāiq, bālā-dast fāiq-tar, be-nazīr* — *Itīmottam, sarvotkrishṭ, atyuttam, atyutkrishṭ.*

**TRAN'SCEND'ENTAL**, *a.* supereminent — [*Transcendent ke mā'ne dekho*] — [*Transcendent kā arth dekho.*] [*se* — *Atyuttam rūp se, atīśreshthātā se, bahut ahechhī bhāntī se.*

**TRAN'SCEND'ENTLY**, *ad.* very excellently — *Nihāyat khūssī tarah se, ba-khūbī, fauqiyat*

**TRAN'SCEND'ENTNESS**, *n.* superior excellence — [*Transcendence ke mā'ne dekho*] — [*Transcendence kā arth dekho.*] [*iharne se jhārnā<sup>h</sup>.*

**TRAN'SCO-LATE**, *v.* (L. *trans, colo*) to strain through a sieve — *Chālī se chālānā<sup>h</sup>*

**TRAN'SCRIBE**, *v.* (L. *trans, scribo*) to copy, to write over again — *Naql k., utārnā<sup>h</sup>*

— *Mūl dekhkar pratilipi k., anurūp likhnā.*

**TRAN'SCRIBER**, *n.* one who writes from a copy — *Naql-navis, utārne w<sup>h</sup>.* — *Pratilipikār.*

**TRAN'SCRIPT**, *n.* a copy from an original — *Naql* — *Pratilipi.* [likhnā.]

**TRAN'SCRIPTION**, *n.* the act of copying — *Naql-narīn* — *Mūl dekhkar pratilipi k., anurūp*

**TRAN'SCRIPTIVE-LY**, *ad.* in manner of a copy — *Naql ke taur se* — *Pratilipi kī rīti se.*

**TRANS'CURE**, *v.* (L. *trans, curo*) to run or rove to and fro — *Idhar-udhar daurṇā yā ghūmnā-phīrnā<sup>h</sup>.*

**TRANS'CURSION**, *n.* a rambling or roving — *Sair, gasht* — *Blraman, ghūmnā-phīrnā.*

**TRANSE**. See **TRANCE**.

**TRANS'EL-E-MEN-TA'TION**, *n.* (L. *trans, elementum*) change of one element into another — *Ek 'unsar yā 'unsar kī dīsrā ho-ānī, tabdīl-i-jins* — *Mūlavastwantar h., vāstwantar h., padārthaparivartan, prakṛitiparivartan.*

**TRAN'SEPT**, *n.* (L. *trans, septum*) a cross aisle — *Girje kī ek tīrchhā yā āpā bāzū-*

śaśibhajanabhawan ká tirohhá paksha wá páśwa, Krishṭyabhajanaśāh ká śrā. wá beśrā páśwa wá paksha.

**TRANSEX'ION**, *n.* (L. *trans, sexus*) change from one sex to another—*Ek jins ká dúsrí jins ho-jáná, tabaddul-i-jins*—Lingántar ho-jáná, ek líng ká dúsrí honá.

**TRANSFÉR'**, *v.* (L. *trans, fero*) to convey from one place or person to another—*Ek jagah se aur jagah k yá ek shakh se dúsré shakhs ko dená, intiqál k., naql k., sauhp-ná, sarkáná, tál d<sup>h</sup>, hawáie k.*—Sthánántar k., sthálántar k., hastántar k., ek sthán se dúsré sthán k. wá ek jan se dúsré jan ko dená. [arth dekho.]

**TRANSFER**, *n.* conveyance to another—*Intiqál, tahwíl*—[Transfer jo dhátu hai uská

**TRANSFÉR-ABLE**, *a.* that may be transferred—*Mumkinu-l-intiqál, naql-pazír, mumkinu-l-naql, tahwíl-pazír*—Sthánántar wá hastántar hone ke yogya.

**TRANSFERENCE**, *n.* the act of transferring—*Intiqál, tahwíl*—[Transfer jo dhátu hai uská arth dekho.]

**TRANS-FIGURE**, *v.* (L. *trans, figo*) to change the outward form or appearance—*Shakt badalná, sárat tabdil k.*—Rúpántar k., rúp parivartan k.

**TRANS-FIGURATION**, *n.* change of form—*Tabdil-i-sárat, tagír-i-sárat*—Rúpántar, rúpa-parivartan, rúpántaragrahan. [wár-pár k<sup>h</sup>, choikná<sup>h</sup>.]

**TRANS-FIX'**, *v.* (L. *trans, fixum*) to pierce through—*Chhedná<sup>h</sup>, phorná<sup>h</sup>, gahná<sup>h</sup>*.

**TRANS-FORM'**, *v.* (L. *trans, forma*) to change in form, to metamorphose, to be changed in form—*Sárat badalná, shakt badalná, dúsrí sárat ká ho-jáná yá shakt meñ badal-jáná*—Rúpántar k., rúp parivartan k., rúpántar h. [parivartan.]

**TRANS-FORMATION**, *n.* change of form—*Tabdil-i-sárat, tagír-i-sárat*—Rúpántar, rúpa-

**TRANS FREIGHT**, *trans-frat'*, *v.* (L. *trans, Ger. fracht*) to pass over the sea—*Samundar pár jáná<sup>h</sup>, samundar ko pár k<sup>h</sup>, samundar uarná<sup>h</sup>*.

**TRANS FRE TATION**, *n.* (L. *trans, fretum*) passage over the sea—*Samundar ko pár k<sup>h</sup>, samundar pár-jáná<sup>h</sup>*.

**TRANS-FUND'**, *v.* (L. *trans, fundo*) to pour from one vessel to another—*Ek bartan se dúsré meñ dhálná<sup>h</sup>, ek bartan yá búsan se dúsré meñ uñhelná yá ujhálná<sup>h</sup>*—Pá-trántar k. [ná yá ujhálná<sup>h</sup>—Pátrántar k.]

**TRANS-FUSE**, *v.* to pour out of one into another—*Ek bartan se dúsré meñ dhálná uñhel-*

**TRANS-FUSIBLE**, *a.* that may be transfused—*Ek se dúsré meñ dhále jáne ke qábil*—*Ek se dúsré meñ dhále yá ujhale jáne ke yogya, pátrintarakarapjya.*

**TRANS-FUSION**, *n.* the act of transfusing—*Ek se dúsré meñ dhálná yá ujhálná<sup>h</sup>, ek bar-tan se dúsré meñ uñhelná<sup>h</sup>*—Pátrántar k.

**TRANS-GRESS'**, *v.* (L. *trans, gressum*) to pass beyond, to violate, to break—*Haad se báhar jáná yá tarjávuz k., udúl k., radúl k.*—Ullaughan-k. laughan-k. atikraman-k. náughná wá kúughná, vyatikram k., torná.

**TRANS-GRESSION**, *n.* violation of a law, offence—*Áin-shikání 'udúl-i-hukm-i-shar' tajá-vuz yá tá'addí, khatá 'ayán gunáh yá taqír*—Atikram vyatikram ullaughan laughan viláughan wá atyáchári, chuk bhúl aparádhí páp wá piták.

**TRANS-GRESSIONAL**, *a.* that violates a law—*Áin-shikání, mujáwiz-i-hukm-i-shar', muta-'addí*—Atyáchári, atikrámak.

**TRANS-GRESSIVE**, *a.* apt to transgress, faulty—*Mujáwiz-i-hukm-i-shar' yá muta'addí hone ke qábil, taqír-wár yá qusúr-wár*—Atikramapásil ullaughanaśíl wá atikrámak, aparádhí wá doshí.

**TRANS-GRESSOR**, *n.* one who breaks a law—*Mujáwiz-i-hukm-i-shar', mujáwiz, muta'addí, taqír-wár, qusúr-wár*—Atikrámak, atikramí, ullaughí, atyáchári, aparádhí, doshí, pítákí.

**TRANSIENT**, *a.* (L. *trans, eo*) passing, short, momentary, hasty, imperfect—*Ná-páe-dar raftan' fání yá zál, ho-baqá, 'árizi be bunyád yá chand-roza, juld yá shidá, ná-tanám yá khám*—Chlá-jatá anitya achirastháyi wá astháyi, alpakdík wá adirgha-kálik, kshapik kshapanamastháyi wá kshapanastháyi, ághra kshlipra wá twarít, adhúrá wá nyún.

**TRANSIENTLY**, *ad.* in passage, for a short time—*Ráh meñ yá guzarne meñ, chand muddat yá thore zamáne ke liye*—Márg-meñ bát-meñ wá jíte-hue, thore dinon ke liye wá thore kál ke nimitta. [jítwa, astháyitá, anityatá.]

**TRANSIENT-NESS**, *n.* shortness of continuance—*Ná-páe-dári, be bunyádi*—Achirasthá-

**TRANSIT**, *n.* a passing, the passing of one heavenly body over the disk of another—*Guzar raftan' yá rawánagi, ek jirm-i-fulak ke girde ke úpar ho-ke dúsré ká guzarná*—Gati gaman wá jáná, snákrám wá sañkránti arthát ek grah ká dúsré ke úpar se jáná.

**TRANSITION**, *n.* passage from one place or state to another, removal, change—*Murúr yá ní ek maqám yá hál se dúsré meñ guzar, naql-i-makán, tabdil tagír tagaiyur yá tabaddul*—Sthánántar wá avasthántar, sarkáw wá chalchaláw, parivartan wá víkár.

**TRANSITIVE**, *a.* having the power of passing, expressing action which passes from the agent to an object—*Guzarne yá jane kí táqat rakhne w., muta'addí*—Jáne ko samarth, sakarmak.

**TRĀN'SI-TO-RY**, *a.* continuing but a short time — *Nā-pāe-dār, chand-roza, 'arizī, fīnī, be-baqā, zāl, raftanī* — *Anthāyī, achrasthāyī, anitya, kshanik.*

**TRĀN'SI-TO-RI-NESS**, *n.* short continuance — *Nā-pāe-dārī, be-bunyādī, be-baqāt* — *Anthāyī-tā, anityatā, achrasthāyitva.*

**TRAN-SIL-TEN-CY**, *n.* (*L. trans, salio*) a leap from one thing to another — *Ek shai se dūsrī shai par kūdnā* — *Ek vastu se dūsrī par kūdnā.*

**TRANS-LĀTE**, *v.* (*L. trans, latum*) to remove from one place to another, to render into another language — *Intiqāl k. yā naql k., tarjuma k.* — *Sthānāntar-k. sthahāntar-k. hatinā wā sarkunī, ulthā-k. bhāshāntar-k. wā avataraṇ-k.*

**TRANS-LĀTION**, *n.* the act of translating, that which is translated, a version — *Intiqāl yā naql, tarjuma, tarjuma* — *Sthānāntarakaraṇ wā sthahāntar-k., ulthā, bhāshāntar wā avataraṇ.* [— *Parivartit viparyast wā ultipultā huā, sthānāntar kiya huā.*

**TRANS-LĀ-TI-TOUS**, *a.* transposed, transported — *Qalb kiya huā yā muharraf, mutaqal* **TRĀNS-LĀ-TOR**, *n.* one who translates — *Mutarjim, tarjuma-nuṣ, tarjuman* — *Ulthā k. w., bhāshāntarakārī, dubhāshiyā.* [nāntarakārī, bhāshāntaropakārī.

**TRĀNS-LĀ-TO-RY**, *a.* serving to translate — *Intiqāl k. w., tarjume kī madad k. w.* — **SHĀ-TRANS-LĀ-TRESS**, *n.* a female translator — *Tarjuma karne-wālī, 'awrat jo tarjuma kare, mutarjima* — *Ulthā karne wālī, bhāshāntarakārīnī.*

**TRANS-LOCĀTION**, *n.* (*L. trans, locus*) removal of things to each other's places — *Chroz kī āpas meṁ allā-badlī* — *Padārthoṁ kī parasparaparivartan, vastuṁ kī āpas meṁ erpher.*

**TRANS-LUCENT**, *a.* (*L. trans, lux*) transparent, clear — *Shaffīf yā barrāq, sāf* — *Pāradarsak prakāśabhedya wā prakāśārodhak, swachchha nirmal wā sphatikaprabh.*

**TRANS-LUCENCY**, *n.* transparency — *Shaffīfī, barrāqī* — *Prakāśārodhakatā, prakāśabhedya, kīraṇabhedyatā, swachchhatā.* [dhak wā pāradarsak, swachchha wā nirmal.

**TRANS-LUCID**, *a.* transparent, clear — *Shaffīf yā barrāq, sāf* — *Prakāśabhedya prakāśāro- **TRĀNS-MARINE**, *a.* (*L. trans, mare*) lying beyond the sea, found beyond the sea — *Samudrar pār kī* — *Samudra ke pār sthit wā prapt.**

**TRĀNS-MIGRATE**, *v.* (*L. trans, migro*) to pass from one state or place to another — *Ek hālat yā jagah se dūsrī hālat yā jagah meṁ hoṁ, naql-i-makān k., tanāsukh k.* — *Ek avasthā wā sthān se dūsrī avasthā wā sthān meṁ hoṁ, deśāntar jāna, sarīrāntar wā jāmāntar pānī, yonibhraman k., pumarjann pānī.*

**TRĀNS-MIGRANT**, *a.* passing into another state — *Dūsrī hālat meṁ h. w., naql-i-makān k. w., tanāsukh k. w.* — *Ek dāsī se dūsrī dāsī meṁ h. w., deśāntaragāmī, sarīrāntar jāmāntar wā pumarjann pāne w.*

**TRĀNS-MIGRATION**, *n.* the act of passing from one state or place to another — *Ek hālat yā jagah se dūsrī hālat yā jagah meṁ h., naql-i-makān, tanāsukh* — *Ek dāsī wā sthān se dūsrī dāsī wā sthān meṁ h., deśāntarapṛāptī, deśāntaragatī, deśāntaragaman, sarīrāntarapṛāptī, pumarjann, jāmāntar, yonibhraman.*

**TRĀNS-MIGRATOR**, *n.* one who transmigrates — *Ek hālat yā jagah se dūsrī hālat yā jagah meṁ h. w., naql-i-makān k. w., tanāsukh k. w.* — [Transmigrant kā arth dekho.]

**TRĀNS-MIT**, *v.* (*L. trans, mitto*) to send from one person or place to another — *Bhej-nā<sup>h</sup>, pathuñch-nā<sup>h</sup>, pathānā<sup>h</sup>, chulānā<sup>h</sup>, irsāl k., rawāna k., phailānā<sup>h</sup>, ārpār jāne d. yā pathue d<sup>h</sup>.*

**TRANS-MISSI-ON**, *n.* the act of transmitting — *Irsāl, bhejāw<sup>h</sup>, pathānā<sup>h</sup>, rawānagī, pār-wār wār-pār yā ārpār bhej-nā<sup>h</sup>, phailānā<sup>h</sup>* — *Sanchir. sancharāy, sanchilān, preran.*

**TRANS-MISSIVE**, *a.* sent from one to another — *Bhejā huā<sup>h</sup>, pakuñchāyā huā<sup>h</sup>, pathāyā huā<sup>h</sup>, phailāyā huā<sup>h</sup>* — *Sanchārit, prerit.* [sion kā arth dekho.]

**TRANS-MITTAL**, *n.* the act of transmitting — [Transmission ke mā'ne dekho] — [Transmis-

**TRANS-MITTER**, *n.* one who transmits — *Bhejne w<sup>h</sup>, pathuñchāne w<sup>h</sup>, irsāl k. w., rawāna k. w., phailāne w<sup>h</sup>, ārpār wār-pār yā pār-wār jāne d. w<sup>h</sup>* — *Sanchārak, prarak.*

**TRANS-MITTIBLE**, *a.* that may be transmitted — *Qābil-i-irsāl, munkin-i-irsāl, munkin-i-rawānagī, bhej jāne ke qābil* — *Bheje jāne ke yogya, pathuñchāye jāne ke yogya, sancharanayogya.*

**TRANS-MUTE**, *v.* (*L. trans, mutō*) to change from one nature or substance to another — *Dūsrī shai kar-dānā, aslī hālat badalnā, wāldī k., badalnā, jins badalnā* — *Dravyāntar k., vastwāntar k., jatyāntar k., palāt dīlnā, parīṇāmanabhed k.*

**TRANS-MUTABLE**, *a.* that may be transmuted — *Tabaddul-pazīr, munkin-i-tabdīl, dūsrī shai ho-jāne ke qābil* — *Parīṇāmanārayogya, gunāntarayogya, vikārya.*

**TRĀNS-MU-TĀTION**, *n.* change into another nature or substance — *Ek shai kī dūsrī shai ho-jānā, tabdīl, tabaddul, istihāle, taqāllub* — *Dravyāntar, parīṇāmanāntar, gunāntarapṛāptī, ek padārth kī dūsrā padārth ho-jānā.* [dandā<sup>h</sup>.

**TRĀNS-SOM**, *n.* (*L. trans*) a cross beam or bar — *Beṁrī yā ārī dharan<sup>h</sup>, tirchhā yā ārā* **TRANS-PARENT**, *a.* (*L. trans, parco*) that can be seen through. pervious to light — *Shaffīf, sāf yā barrāq* — *Pāradarsak, prakāśārodhak prakāśabhedya swachchha nirmal wā sphatikaprabh.*

TRANS-PAREN-CY, *n.* the quality of being transparent, power of transmitting light—*Barráqi, shaffífti yá safái*—Swachchhatá wá nirmalatá, prakāśabhedyatá prakāśārodhakatá wá parādarsakatwā.

TRANS-PARENT-LY, *ad.* so as to be seen through—*Shaffífti se, barráqi se, safái se*,—Swachchhatá se, nirmalatá se, parādarsakatwā se, prakāśabhedyatá se.

TRANS-PASS', *v.* (L. *trans. passum*) to pass over—*Pār k<sup>h</sup>, utar jānā<sup>h</sup>*.

TRANS-SPICU OUS, *a.* (L. *trans. specio*) transparent, pervious to the sight—*Shaffáf, saf yá barráqi*—Parādarsak, prakāśabhedyā prakāśārodhak swachchhā wá nirmal.

TRANS-PIERCE', *v.* (L. *trans. Fr. percer*) to pierce through, to pass through—*Chhed-nā bedinā yā phornā<sup>h</sup>, wārpār k<sup>h</sup>*.

TRANS-PIRE', *v.* (L. *trans. spiro*) to emit in vapour, to pass off in insensible perspiration, to become public, to happen—*Bukhār sā ur-inā, bukhār sā ur-jānā, zahir āsh-kārā yā āsh-kārā h., sar-zad h. yā wāg<sup>h</sup> h.*—Bhāph sā ur-nā, bhāph sarikhā ur-jūnā, prasiddh wā lokavidit h. honā ā-parnā anā parnā wā bitnā.

TRANS-PIRATION, *n.* emission in vapour—*Bukhār sā ur-nā, bukhār kī sūrat meñ ho-kar nika<sup>h</sup> jānā*—Bhāph sā ur-nā, bhāph hokar ur-jūnā.

TRANS-PLACE', *v.* (L. *trans. Fr. place*) to put in another place, to remove—*Dūsrī jagah meñ rakhnā<sup>h</sup>, hatānā yā sarkānā<sup>h</sup>*.

TRANS-PLANT', *v.* (L. *trans. planta*) to remove and plant in another place—*Ek jagah se usthā-ker dūsrī jagah meñ lagānā gāpnā yā roṣpnā<sup>h</sup>*. [plant kī arth dekho.]

TRANS-PLANTATION, *n.* the act of transplanting—[*Transplant ke arth dekho*]—[*Trans-TRAN-SPLENDENT*, *v.* (L. *trans. splendo*) resplendent in the highest degree—*Nī-hāyat tabāh munawwar munir nūrānī yā roushan*—Atidīpnyaman, atiprakāśmān.

TRANS-SPLEND-ENT, *n.* very great splendour—*Bārī tajallī roshnī yā darakhshānī*—Abīratip, barī chamak, barā tej, barā pratāp.

TRANS-SPLEND-ENT-LY, *ad.* with great splendour—*Bārī tajallī roshnī yā darakhshānī se*—Barē pratāp wā tej se, barī prabhā wā chamak se.

TRANS-PORT', *v.* (L. *trans. porto*) to carry or convey from one place to another, to carry into banishment, to carry away by passion, to ravish with pleasure—*Le-jānā<sup>h</sup>, jilā-watan-k., shahr-badar-k. yā ma<sup>h</sup> k. se khārij k., be-hosh k., wajd meñ k., ya<sup>h</sup> nīhā-yat khushī se be-khud be-ikhtiyār be-hawāss yā mast k.*—Uthā-le-jānā lāl-le-jānā wā bhar-le-jānā, deśantar-k. wā swadeś se nikāl-d., achel k. wā sudhabulh har-lenā, harshonmactā wā harshamohit k.

TRANS-PORT, *n.* conveyance, a vessel for conveyance, rapture, ecstasy—*İrsāl intiqāl yā bār-bardāri, İrsāl intiqāl yā bār-bardāri ke liye jahāz, hāl wajdān wajdān yā be-hoshī, be-khud be-ikhtiyār yā wajd*—Dholāi pahunchānā le-jānā wā chalanā, naukā, ānandamoh harshonmāid wā romaharsh, paramānand harshanimagnatā harshonmat-tatā wā mohāvasthāi.

TRANS-PORT-ANCE, *n.* conveyance, removal—*İrsāl intiqāl yā bār-bardāri, sarkāw<sup>h</sup>*—[Dholāi pahunchānā le-jānā wā chalanā, talāw hatāw wā uthāw.

TRANS-PORT-ANT, *a.* affording great pleasure—*Khushī se mast yā be-khud k. w., nihāyat khushī dene v.*—Paramānand.

TRANS-PORT-ATION, *n.* conveyance, banishment—*Intiqāl İrsāl yā bār-bardāri, jilā-watanī yā shahr-badarī*—[Dholāi hatāw sarkāw uthāw talāw wā pahunchāw, deśanil-harāp wā swadeś se nikāl wā nirākaran.

TRANS-PORT-ED-NESS, *n.* state of rapture—*‘Ālam-i-wajd, ‘ālam-i-be-khudī, khushī ke sabab se mastī yā be-hoshī kī ‘ālam*—Harshonmatatā, harshanimagnatā, mohāvasthāi.

TRANS-PORT-ER, *n.* one who transports—*Intiqāl k. w., usthā-le-jāne w<sup>h</sup>, lād-le-jāne w<sup>h</sup>, pahunchāne w<sup>h</sup>, bharne w<sup>h</sup>, le chalne w<sup>h</sup>*.

TRANS-PORT-MENT, *n.* conveyance in ships—*Jahāzōn par intiqāl yā İrsāl*—Naukā par bhejnā pahunchānā le-chalnā wā lāl-le-jānā.

TRANS-POSE', *v.* (L. *trans. positum*) to put each in place of the other, to remove—*Qalb-k. jagah-badalnā yā ek mayām se dūsrē mayām meñ rakhnā, hatānā<sup>h</sup>*—[Sthānāparivartan sthānaviniṁay pherphār sthānaviparyay wā ulatpulanā k., sarkānā uthā-nā wā tāhnā.

TRANS-PO-SITION, *n.* the act of transposing—*Jagah kī tabdīl, taqlīb, inqilāb, qalb, adal-badal, pherphār<sup>h</sup>*—[Sthānāparivartan, sthānaviniṁay, sthānaviparyay, vyut-thāy, ulatpulanā.

TRANS-PO-SITION-AL, *a.* relating to transposition—*Inqilāb-mansūb, jagah kī tabdīl ke muta‘alliq, taqlīb qalb yā adal-badal ke muta‘alliq*—[Sthānāparivartanārambandhī, sthānaviniṁayavishayak.

TRANS-SHAPE', *v.* (L. *trans. S. scyppan*) to change into another shape or form—*Shakl yā sūrat badalnā, dūsrī sūrat kī k., maskh k.*—Rūpāparivartan k., rūpāntar k.

TRANS-SUB-STANTI-ATE, *v.* (L. *trans. sub, sto*) to change into another substance—*Ek shai ko dūsrī shai kar-dālnā, aslyat badalnā*—Dravyāntar k., vastwantar k., rūpāntar k., prakritiparivartan k.

**TRĀN-SUB-STĀN-TI-Ā-TION**, *n.* change of substance, a supposed change of the bread and wine in the eucharist into the body and blood of Christ—*Tabdil-i-jins yā tabdil-i-jism, ek khayāl ki Hazrat 'Isā ki wafāt ki yād-gārt ke liye jo khānā khāyā-jātā hai uski roti badal-kar Hazrat 'Isā kā badan ho-jātī hai aur sharāb unkā khūn—* Padārthaparivartan wā prakritiparivartan, ek anumān wā kalpanā ki Kriṣṭamrityu-smaraṇārthakabhojan ki roti 'Isā kī deh ho-jātī hai aur madya unkā rudhir.

**TRĀN-SUB-STĀNTI-Ā-TOR**, *n.* one who holds the doctrine of transubstantiation—*Wah shakhs jo yah māntā hai ki Hazrat 'Isā ki wafāt ki yād-gārt ke liye jo khānā khāyā-jātā hai uski roti badal-kar Hazrat 'Isā kā badan ho-jātī hai aur sharāb unkā khūn—* Wah jan jo yah māntā hai ki Kriṣṭamrityusmaranārthakabhojan ki roti 'Isā kī deh ho-jātī hai aur madya unkā rudhir. [se nikalnā<sup>h</sup>]

**TRAN-SCEND**, *v.* (L. *trans, auto*) to pass through the pores—*Risnā<sup>h</sup>, pasijnā<sup>h</sup>, chhedon* TRĀN-SU-DĀ-TION, *n.* the act of transuding—*Risnā<sup>h</sup>, pasijnā<sup>h</sup>.*

**TRAN-SU-DĀ-TORY**, *a.* passing through in vapour—*Bukhār ki sūrat meñ nika'ne w., bukhār ho-kar nikalne w.—* Bhāṣi hokar nikalne w., bhāṣi ke ākar meñ ur-jāne w.

**TRAN-SUME**, *v.* (L. *trans, sumo*) to take from one to another—*Ek se dūse ke pās le-jānā<sup>h</sup>.*

**TRĀN-SUMPT**, *n.* a copy of a record—*Nayl-i-daftar, daftar ki nayl—* Lekhyapratiilipi.

**TRAN-SUMPTION**, *n.* the act of taking from one to another—*Ek se dūse ke pās le-jānā<sup>h</sup>.*

**TRANS-VĒCTION**, *n.* (L. *trans, rectum*) the act of carrying over—*U'ṭhā-le-jānā<sup>h</sup>, le-* TRĀN-S-VĒRSE, *v.* (L. *trans, versum*) to change, to overturn; *a.* being in a cross direction, lying across—*Budalnā yā tabdil-k., ultānā<sup>h</sup>; a. āp konikānī yā terhā<sup>h</sup>, beṛā yā tirchhā<sup>h</sup>—* Palatnā wā parivartan k., andhānā wā ulatpulat-d.

**TRANS-VĒRS'AL**, *a.* running or lying across—*Āpā<sup>h</sup>, beṛā<sup>h</sup>, tirchhā<sup>h</sup>, konikānī<sup>h</sup>.*

**TRANS-VĒRS'AL-IT**, *ad.* in a cross direction—*Āpā<sup>h</sup>, beṛā<sup>h</sup>, tirchhā<sup>h</sup>, konikānī<sup>h</sup>.*

**TRANS-VĒRSELY**, *ad.* in a cross direction—*Āpā<sup>h</sup>, beṛā<sup>h</sup>, tirchhā<sup>h</sup>, konikānī<sup>h</sup>.*

**TRĀP**, *n.* (S. *trappe*) an engine which shuts suddenly with a spring used for catching vermin or game, an ambush, a stratagem, a play; *v.* to catch in a trap, to take by stratagem—*Dām yā dabkar, kamīn-gāh, hikmat fīrat yā fann-jawā<sup>h</sup>, gulli-dandē kā khel<sup>h</sup>; v. dām meñ pakarnā, fann-jawā fīrat yā hikmat se pakarnā—* Dabkar phandā wā jantu phānsne kī kal, ghāt kī jagah, chhalbal wā updy, ek bhāntī kā khel; *v.* phānsnā bajlānā wā phānsnā, chhalbal se pakarnā.

**TRA-P'NS**, *v.* to ensnare; *n.* a snare—*Phānde se pakarnā<sup>h</sup>, phānsnā<sup>h</sup>, phānsānā<sup>h</sup>, phānd-nā<sup>h</sup>; n. phandā<sup>h</sup>, phāndā<sup>h</sup>, dām.*

**TRA-P'N'NEI**, *n.* one who ensnares—*Phānsne wā<sup>h</sup>, phānsāne wā<sup>h</sup>, phāndne wā<sup>h</sup>.*

**TRĀP'DŌOR**, *n.* a door in a floor—*Darwāza jo chhat meñ hotā hai, chor-darwāza, chor-rāh—* Dwar jo chhat meñ hotī hai, choradwar, chorapath.

**TRĀP'STICK**, *n.* a stick for playing at trap—*Phandā jo gulli-dandē ke khel meñ kām dātā hai<sup>h</sup>.*

**TRĀP**, *v.* (Fr. *drap*) to adorn, to decorate—*Āraish zināt yā zebāish d., ārustu-k. yā zeb d.—* Alaukrit wā bhūshit k., sañwārnā singārnā wā sūbhīt k.

**TRĀP'P'NOS**, *n. pl.* ornaments, decoration—*Zewar, zeb zināt zebāish yā āraish—* Alaukār bhūshan wā gahne, sūbhī sañwā singār wā sañwār.

**TRĀPES**, *n.* an idle sluttish woman—*Sust aur chirkān 'aurat—* Aidi aur phūhar stri.

**TRA-PÉ-ZI-UM**, *n.* (L.) a plane figure with four unequal sides and none of them parallel—*Shakl-i-munharif, shakl-i-zū-urā'at-tal-azlā—* Vishamachaturbhuj, vishamachatushkon, vishamachaturasra.

**TRĀP-E ZŌID**, *n.* a solid figure with four sides and none of them parallel, a quadrilateral two of whose sides only are parallel to each other—*Makhrūt-i-zū-arb-i-qawā'id, zū-zanāqā zū-zanāqatāin zū-z-zanāqā yā zū-z-zanāqatāin—* Asamāntarachaturbhujaghaṇ, samānāmbukshetra.

**TRASH**, *n.* any waste or worthless matter, loppings of trees, matter improper for food, a worthless person; *v.* to lop, to strip of leaves, to crush, to clog, to follow with bustle—*Kūrā yā kūrā-karkat<sup>h</sup>, darakhton ke tarāshu, kacheche phul waqaira jo khīne ke qābil nā hōn, nā-kāra yā be-kām shakhs; v. tarāshnā, patṭi chhorānā<sup>h</sup>, kuchalnā<sup>h</sup>, lād-d. yā atkīnā<sup>h</sup>, gulgāpāre yā shorsharābe se piche jānā—* Agarbāgar ghāspūs kachārī sariyal āl-pāki wā ghāspūt, peron kī chhāt wā chhāntān, kutsitadraya wā kacheche phal ādi jo khāne ke ayogya hōn, kutsitajan tuchchhavyakti wā nikamā jān; *v. chhāntnā wā kātā, patti udheṛnā wā ukelnā, dabānā wā masalnā, rokā wā bhīrī-k., dhūmdhām se piche lagnā wā piche jānā.*

**TRĀSH'R**, *a.* worthless, vile, useless—*Nā-kāra kam-quadr yā nā-ba-kār, dūn yā zalil, hech-kāra—* Asār nirgūnī wā guṇarहित, adham kutsit wā nich, nikamā nirarthak wā anupayogi.

**TRĀU'LISM**, *n.* (Gr. *traulos*) a stammering—*Lutnat—* Hakhāṭ, larbāṭ, tutrāṭ.

**TRAU-MATIC**, *a.* (Gr. *trauma*) applied to wounds; *n.* a medicine for healing wounds

—*Zakhm-mansūb, zakhm ke mutā'alliq*; *n. zakhm ke indimāt ke liye dawā*—Ghaw ká; *n. ghaw pura karne ke nimitta aushadh.*

**TRÁVAIL**, *v.* (Fr. *travailler*) to labour, to toil, to suffer the pains of childbirth; *n.* labour, toil, labour in childbirth—*Mihnāt k., mashagqat k., dard-i-zih khithchnā yā dard-i-zih meñ h.; n. mihnāt, mashagqat, dard-i-zih*—*Parisram k., sram wā kashī k., pir-meñ-h. prāptaprakavavedanā-h. wā prāptagarbhavedanā-h.; n. parisram wā āyas, sram kashī wā sarirāyas, prasavavedanā prasūtivedanā garbhavedanā wā prasavayātana.*

**TRÁVEL**, *v.* to walk, to journey, to pass, to move; *n.* act of passing from place to place, journey—*Tahalnā<sup>b</sup>, safar yā musāfarat k., guzarnā yā tai-k., dolnā<sup>b</sup>; n. sair, siyahāt safar yā musāfarat*—*Phirna, bhrāman desabbhrāman wā desāparyātan k., chalnā, saraknā hilmā wā ṭasaknā; n. bhrāman wā paribhraman, desabbhrāman yātrā wā desāparyātan.* [bhrāman wā yātrā kar chukā ho.

**TRÁVELLED**, *a.* having made journeys—*Jo sair safar yā musāfarat kar-chukā ho*—*Jo TRÁVELLER*, *n.* one who travels—*Musāfir, saiyāh, rāh-gir, rákī, butohī<sup>b</sup>*—*Pathik, yātrik, serānik, adhwagāmi.* [bhrāman wā desabbhrāman se thakā huā.

**TRÁVEL-TAINT-ED**, *a.* fatigued with travel—*Safir yā musāfarat se thakā huā*—*Yātrā TRÁVE, *TRÁVIS*, *n.* (Fr. *entraves*) a wooden frame for shoeing unruly horses, a beam—*Lakri ká ek dhiñchā jismen-ghoron ko wāl lagāne ke waqt atkā dete hain, dharan<sup>b</sup>*—*Kāth ká ek thāth wā dhiñchā jismen-ghoron ko padukayukt karne meñ atkā dete hain, kari.**

**TRÁVERSE**, *v.* (L. *trans, versus*) to cross, to lay athwart, to oppose, to obstruct, to wander over; *n.* any thing laid or built across, a cross accident, a turning, a trick, a legal objection; *a.* lying across; *prep.* through, across; *ad.* athwart, crosswise—*Arā rukhnā<sup>b</sup>, ar-pār rukhnā<sup>b</sup>, bāz rukhnā, mu-dhim-h. yā band-k., tai-k.; n. koī shai jo ar-pār rukhī ho yā banāī gai ho, ta'arruz yā hāil, gardish, hila fareb yā bahāna, qānūnī 'uzr; a. arā<sup>b</sup>, beirā<sup>b</sup>, tirchhā<sup>b</sup>*—*prep. ar-pār<sup>b</sup>, par-uār yā ar-pār<sup>b</sup>*—*ad. arā-ārī<sup>b</sup>, tirchhā<sup>b</sup>*—*Beirā wā arī lagānī, arī wā beirā dharmā, arū<sup>b</sup>, rok-nā, phirnā ghumnā wā bhrāman-k.; n. koī padārth jo ar-pār dhārā ho wā banā-ho, bādha vighna wā kaptak, ghumnā wā phirāw, chhal natkhatī wā thagvidyā, vyavahārikaviruddhahetu wā bādhārthakahetu.*

**TRÁVERSABLE**, *a.* liable to legal objection—*Mumkin-ul-qānūnī 'uzr, qānūnī 'uzr ke lāin yā qābil, 'uzr-pāzīr*—*Viruddhahetwadhīn, bādhārthakahetu ke yogya, khandaniya.*

**TRÁVES-TY**, *v.* (L. *trans, vestis*) to turn into burlesque, to make ridiculous or to copy by way of parody; *n.* a work turned into burlesque, a parody—*Zarāfat-āmez-bayān kar-dalnā, mashkaragī-angez yā lāy-i-tasakhkhur k.; n. tasakhkhur-angez yā zarāfat-āmez kitāb, tazmīn*—*Bhāṇrauwā bhmīnī wā parihāsavyakā<sup>b</sup> kar-dalnā, upahāsavyashay upahāsavyogya hāsyaspad wā hāsajanak k.; n. hāsyarasapradhānānukarāṇa-kavita, vinodārthānukarāṇakavita.*

**TRÁVEST-ED**, *a.* turned into burlesque—*Zarāfat-āmez yā tasakhkhur-angez bayān band hui*—*Bhāṇrauwā band huā parihāsavyakā wā vinodārthakakavya band huā.*

**TRÁY**, *n.* (L. *trua*) a shallow vessel—*Khwāncha, khwān, kishī, sīnī, kathrā<sup>b</sup>, chāngēr<sup>b</sup>*—*Dronī, thālī.*

**TRÁYTRIP**, *n.* a game—*Ek khel<sup>b</sup>.*

**TRÉACH'ER**, *n.* (Fr. *tricheur*) a traitor—*Dagā-bāz, khāin*—*Viśwāsaghatī, chhālī.*

**TRÉACH'ER-OUS**, *a.* faithless, perfidious—*Be-imān, dagā-bāz khāin be-wafā qaddūr yā daglī*—*Adharmī, kapatī chhālī wā viśwāsaghatī.*

**TRÉACH'ER-OUS-LY**, *ad.* faithlessly, perfidiously—*Be-imānī yā be-wafāt se, dagā-bāzī daglī yā namak-harāmī se*—*Adharm wā chhāl se, viśwāsaghatī wā kapāt se.*

**TRÉACH'ER Y**, *n.* perfidy, breach of faith—*Dag-i-bāzī daglī yā namak-harāmī, be-imānī yā be-wafāt*—*Kapat wā chhāl, viśwāsaghatī wā viśwāsahang.*

**TRÉACLE**, *n.* (Gr. *theriakē*) molasses, a theriac—*Rūb choṭā yā guṇ<sup>b</sup>, tiryāq*—*Bhelī, viśaghna aushadh.*

**TREAD**, *v.* (S. *treadan*) to set the foot, to walk, to trample, to press under the feet, to copulate as fowls; *p. t.* **TROD** or **TRODE**; *p. p.* **TROU'DEN**—*Pānw rukhnā<sup>b</sup>, chalnā<sup>b</sup>, raundnā khundlnā yā chahalnā<sup>b</sup>, pairon ke tale dabnā kuchalnā yā malnā<sup>b</sup>, jorā khānā<sup>b</sup>.* [padgibat wā tīp.

**TREAD**, *n.* a step, pressure with the foot—*Qadam, qadam-zanī*—*Padaryas wā padapīt, TRÉAD'ER*, *n.* one who treads—*Pānw rukhne w<sup>b</sup>, chalne w<sup>b</sup>, raundne w<sup>b</sup>, chahalne w<sup>b</sup>, pairon ke tale dabāne-w. kuchalne-w. yā malne w<sup>b</sup>.*

**TREAD'LE**, *n.* a part of an engine on which the feet act to put it in motion—*Ek khāss kal ká ek juz jisko pānw se dabā-kar kal ko chalāte hain*—*Ek viśesh kal wā yantira ká ek aṅg jisko pair se dabāne se kal chaltī hai.*

**TREA'SON**, *trā'sn*, *n.* (Fr. *trahison*) an offence against the security of the state or the life of the sovereign—*Saltanat-dushmanī yā bādshāh-dushmanī, bagawat*—*Rājadroh, rájavirodh, rájasarirābhdroh.*

- TREASON** *a.* pertaining to treason — *Saltanat-dushmani-mansub, bādsūhā-dushmani ke mut'atallāq* — Rājadrohavishtayak, rājavirodhasambandhī, rājāsārīrābhidrohasambandhī, rājavirodhī, rājadrohī. [arth dekho.]
- TREASON-ERS**, *a.* consisting of treason — [*Treasonable ke mā'ne lekho*] — [Treasonable kā]
- TREASURE**, *n.* (Gr. *thesuros*) wealth accumulated, a store, something valued, great abundance; *v.* to hoard, to lay up — *Khizāna yā khazāna, gunj zakhira yā kanz, qimāt chiz, hapi ifrat yā kasrat; v. jam' k., batarnā<sup>h</sup>* — Dhana-saigrāh dhanaśāi wā sañchitadhān, nīdhī nīdhan wā kosh, koi bahumūlyā padārth, bābulya adhikār bahutūt wā bahutāyat; *v. sañchay k., dhar-rakhnā wā rakh-elhornā.*
- TREASURER**, *n.* one who has care of treasure — *Khazānchī, tahsil-dār, ganjūr, roka-rigī<sup>h</sup>* — Kosādhīyaksh, kosādhīyaksh, kosādhīś, kosāmīyak, ganjādīhikārī, ganjādīhīp.
- TREASURY**, *n.* the office of treasurer — *Khazānchī-garī, tahsil-dārī* — Kosādhīhikār, kosādhīhikārī, ganjādīhikārī, [ho] — Kosādhīhikārīnī, ganjādīhikārīnī.
- TREASURE-RESS**, *n.* a female who has care of treasure — '*Aurat jiske ikhtiyār meñ khazāna*
- TREASURY**, *n.* a place where treasure is kept — *Ganjina, khizāna, khazāna* — Dhanaśāgr, kosh, kos, dhanaśālā, gunj, kothī, arthasāsthān.
- TREAT**, *v.* (L. *tractum*) to handle, to manage, to use, to discourse on, to negotiate, to entertain; *n.* an entertainment — *Bayān k., chālānā<sup>h</sup>, sulūk k., zikr k., mu'āmalā mustahab yā guft yā k., zigīfat k.; n. zigīfat, dā'wat, bazm, mihmānī* — Chihernā wā varnan-k., karnā wā nibergnā, ācharan wā vyavahār k., vyākhyā k., bāchit k., khilāf wā satkār k.; *n. jawnār, khānā, satkār, atithiseva.*
- TREATABLE**, *a.* moderate, not violent — *Mu'tadil yā qalil, āhista* — Parimit saparimān wā alp, dhimī wā ayyaga. [dhime wā dhire.]
- TREATABLY**, *ad.* moderately, without violence — *I'tidāl se, āhista* — Parimitārūp se.
- TREATER**, *n.* one who treats — *Bayān k. w., chālānā w., sulūk k. w., zikr k. w., mu'āmalā k. w., zigīfat k. w.* — Chihernā w., varnan k. w., karnā wā, nibergnā w., ācharan wā vyavahār k. w., vyākhyā k. w., bāchit k. w., pan k. w., khilāf w., satkārī.
- TREATISE**, *n.* a discourse, a tract, an essay — *Risāla, kitāb yā nūma, muskha* — Nibandh wā prabandh, pustak wā granth, lekh.
- TREATISER**, *n.* one who writes a treatise — *Risāla banānā w.* — Granthakār.
- TREATMENT**, *n.* management, usage — *Kār-quārī ihtimām kār qar'ī yā intizām, sulūk* — Banāw kartab sudhrīw prayog wā nirvāh, ācharan vyavahār wā chāl.
- TREATY**, *n.* negotiation, league, compact — *Mu'āmalā, ahd-o-paimān, qul-o-qarār yā qarār-mudār* — Bāchit, mel banāw wā sandhī, niyam wā ekarā. [trigunatī.]
- TREBLE**, *a.* (L. *tres plico*) threefold, sharp in sound; *v.* to make thrice as much; *n.* a part in music — *Si-chand, zir-mansub zil-mansub yā tez-āwāz; v. si-chand k.; n. zir, zil* — Tignā trigun thirā wā trividh, uchhaswar wā tikshaswar; *v. trigun k., trividh k.; n. uchhaswar, tikshaswar.*
- TREBLENESS**, *n.* the state of being treble — *Si-chandī, tignū<sup>h</sup>ī<sup>h</sup>, thirū<sup>h</sup>* — Trividhatwā.
- TREBLV**, *ad.* in a threefold number or quantity — *Si-chand, tignū<sup>h</sup>ī<sup>h</sup>* — Trigun, trividh.
- TREE**, *n.* (S. *treeṇ*) the largest kind of vegetable, wood, any thing branched out — *Darakhṭ yā shajar, lakṛī<sup>h</sup>, koi shakh-dār yā darakhṭ-nunū shat* — Per vriksh taru drumī pallavī wā birwā, kāthī, sākhī wā koi padārth jo vriksh ke sandhī ho.
- TREEFOLL**, *n.* (L. *tres, folium*) a plant — *Tarīfat, tarfīl, ek tipatīgā ghās<sup>h</sup>* — Triparn, tripatra. [Jhañjhri<sup>h</sup>, jāli<sup>h</sup>.]
- TRELLIS**, *n.* (Fr. *treillis*) a structure or frame of cross-barred work, a lattice —
- TRELLISED**, *a.* having a trellis — *Jhañjhri-dār, jāli-dār, mushabbak, jhañjhri w., jāli w.* — Jālavukt.
- TRELLAGE**, *n.* (Fr.) a sort of rail-work — *Katahrā<sup>h</sup>, kathgharā<sup>h</sup>, kathgherā<sup>h</sup>.*
- TREMBLE**, *v.* (Gr. *tremo*) to shake as with fear or cold, to quake, to quiver — *Kāñp-nā<sup>h</sup>, larzānā, thartharānā<sup>h</sup>* — Daldalānā wā dagdagānā, halhalānā wā halchal-k., larkharānā wā thalaknā. [dagānā w.
- TREMBLER**, *n.* one who trembles — *Thartharānā w., kāñpne w., daldalānā w., dag-*
- TREMBLING**, *n.* the act of shaking — *Kāñpkāñpī<sup>h</sup>, tharthartharā<sup>h</sup>, thartharī<sup>h</sup>, larzish.*
- TREMBLINGLY**, *ad.* so as to shake — *Thartharāhat se<sup>h</sup>, thartharātē<sup>h</sup>, kāñpte<sup>h</sup>, larzish se, jismēñ dagdagāy yā thartharāy<sup>h</sup>.*
- TREMENDOUS**, *a.* terrific, dreadful, violent — *Muhīb yā haihat nāk, hant-nāk, tumā tez yā shadīd* — Atidhrūnā wā darāwnā, bhayanākar wā atibhayaśnak, vegawān tivrā tikshnā wā pnelhap. [muhībana — Atidārunāt se, atibhayaśnak rūp se.]
- TREMENDOUSLY**, *ad.* terribly, dreadfully — *Hant-nākī se, nihāyat haihat-nākī se yā*
- TREMORE**, *n.* (L.) state of trembling, a shaking — *Larzish yā ra'sha, kāñpkāñpī<sup>h</sup>* — Thartharāhat wā thartharī, halhalāhat dagdagāhat phurphuri wā kañp.
- TREMULOUS**, *a.* trembling, shaking, quivering — *Thartharāhāt<sup>h</sup>, kāñptā-huā yā kāñp-kāñptā<sup>h</sup>, larzān* — Kāñpānīwit, tarālīt, lol lūlit wā tarāl. [larzish se.]
- TREMULOUSLY**, *ad.* with trembling — *Thartharāhat se<sup>h</sup>, kāñpte<sup>h</sup>, kāñpte<sup>h</sup>, thartharī se<sup>h</sup>*
- TRENCH**, *v.* (Fr. *trancher*) to cut, to dig, to encroach; *n.* a ditch, a fosse — *Kāñnā<sup>h</sup>,*

*khodná<sup>b</sup>, ghus-parná chaph-jánu yá barh-chalná<sup>b</sup>*; *n. khandaq, paigár*—*n. Nálá, khái wá khánu.* [shayá.]

**TRENGH'ANT**, *a.* cutting, sharp—*Burrán, tez*—*Kátá wá vedhak, chokhá páiná wá tik-*  
**TRENGH'ER**, *n.* a wooden plate, the table, food—*Kathantá yá kathanti<sup>b</sup>, mek, kháná<sup>b</sup>*—  
Kathará palará wá palári, bhojanaphalak, bhojan. [parimnabhakshí.]

**TRENGH'ER-FLY**, *n.* one who haunts tables—*Tufail, kisa-les, must-khor*—*Parimnabhoji,*

**TRENGH'ER-MAN**, *n.* a cook, a feeder, an eater—*Báwar-chi yá rasoi-dár, kháne w<sup>b</sup>,*  
*khuranda*—*Súpakár wá rasoi<sup>b</sup> banine w., khádk, bhakshak wá bhoktá.*

**TRENGH'ER-MATE**, *n.* a table companion—*Ham-dastar-khán, ek chauke par ká kháne*  
*w<sup>b</sup>*—*Sahabhoji.*

**TREND**, *v.* to turn, to stretch, to tend—*Phirná<sup>b</sup>, taná yá khúch jánu<sup>b</sup>, jhukná<sup>b</sup>.*

**TREND'ING**, *n.* a particular direction—*Kháss samt simt yá taraf*—*Visesh disá.*

**TRE-PAN'**, *n.* (*Gr. trepanon*) a surgical instrument for perforating the skull; *v.* to  
perforate with the trepan—*Parmáh*; *v. kása-i sar ko parmáh se chhedná yá kátná*  
—*Khopri wá kapál chhedue ke nimitta ek sástravisesh*; *v. ek sástravisesh se khopri*  
*chhedná.* [nimitta ek chhotá sástravisesh.]

**TRE-PINE'**, *n.* a small trepan—*Ek chhotá parmáh*—*Khopri wá kapál chhedue ke*  
**TRE-PAN'**. See **TRAPAN**.

**TREPID-DATION**, *n.* (*L. trepidō*) state of trembling, state of terror—*Zalzala larza*  
*larish iri'is yá iri'ash, khauf, adagí*—*Thartharí thartharíht kánpkání halehal*  
*wá dagdagáhat, bhayakamp wá dar.*

**TRESPASS**, *v.* (*L. trans, passum*) to enter unlawfully on another's property, to trans-  
gress, to offend, to intrude; *n.* violation of another's rights, transgression—*Dakhil-i-*  
*be-be yá mudákhlat i-be ja k., khata tájwuz yá gunáh k., qunár yá taqír k., ghus-*  
*parwaz*; *n. dakhil-i-be-já yá mudákhlat i-be ja, gunáh khata tájwuz yá qunár*—  
Paradhan par báth phailá, simítikraman k. maryádahághlan k. wá aparádh-k.,  
chúk wá dosh k., anadhikárapurvak paith-jánu wá ghus-jánu; *n.* anadhikárapaves,  
maryádátikram aparádh wá pátak.

**TRESPASS-ER**, *n.* one who trespasses—*Murtakib-i-mudákhlat i-be-já, gunah-gár, qunár-*  
*wár*—*Anadhikárapavesák, maryádátikrami, anadhikárapurvak ghus jáne w.*

**TRESS**, *n.* (*Fr. tress*) a lock, a curl—*Kakul, zulf*—*Alak, kákapaksh.* [aparádhí.]

**TRESSIN**, *a.* having tresses, curled—*Zulf-dár yá kákul dár, pech-dár yá pechda*—  
Alakawán wá kákapakshavisisht ghunghráli wá ghurehíyáha.

**TRESSURE**, *n.* a kind of border—*Ek qiam ká hashiya*—*Ek bhánti kí anúth wá*  
*anwáth.* [dháñchá, si-pát—*Mañeh ká dhúñchá, tripát.*

**TRESTLE**, *tré'sl*, *n.* (*Fr. tréteau*) the frame of a table, a three-legged stool—*Mez ká*  
**TRET**, *n.* (*L. tritum*), an allowance in weight for waste or refuse—*Úparlap<sup>b</sup>, kardá*  
*yá kardá<sup>b</sup>.*

**TRÉV'ET**, *n.* (*Fr. trépiéd*) any thing which stands on three feet—*Ti-gopá<sup>b</sup>, si-páya.*

**TRÉY**, *n.* (*L. tres*) a three at cards—*Tirí<sup>b</sup>.*

**TRÉAD**, *n.* (*L. tres*) three united—*Tastís, sális-salása*—*Trik, tray.*

**TRI-Á-TRÉ**, *n.* state of being three—*Hálat i tastís, hálat-i-sális salása*—*Trayatwa.*

**TRI-Á-TRÉ-AN**, *a.* occupying the third place—*Tisri jagah ká<sup>b</sup>, Tisrá<sup>b</sup>.*

**TRÍAL**. See under **TRY**. [guft-gú—*Tin janói kí bátchit.*

**TRÍA-LOGUE**, *n.* (*Gr. treis, logos*) conversation of three speakers—*Tin shaksoi kí*

**TRÍAN-GLE**, *n.* (*L. tres, angulus*) a figure with three angles—*Si-gosha, musallas*—  
[konákriti, trilbhujákár.]

**TRÍAN-GU-LAR**, *a.* having three angles—*Ti-konigá<sup>b</sup>, sulást, si-gosha*—*Trikonákár, tri-*

**TRÍAN-GU-LAR-LY**, *adv.* in the form of a triangle—*Musallas kí sárat par, si-gosha ke*  
*manind*—*Trikon ke sadris, trilbhuj sá.*

**TRÍBE**, *n.* (*L. tribus*) a distinct body of people, a family, a race, a division, a class; *v.*  
to distribute into tribes or classes—*Quon firqa táifá káfu yá tabír, kufá, zát yá*  
*zumra, farq yá guch, darja*; *v. qaum-ba-qaum k., darja-ba-darja k., firqa-ba-firqa*  
*k., zát-ba-zát yá zumra-ba-zumra k.*—*Játi, kul, gotra, varn, varg*; *v. prithak prithak*  
*játi varn wá varg k.*

**TRÍBUNE**, *n.* a military officer and a magistrate in ancient Rome—*Zamána-i-salaf*  
*meñ Rom ká ek lúshkari 'uhde-dár aur hákim*—*Práchin kál meñ Rom ká ek yud-*  
*dhádhayaksh aur nyáyádhayaksh.*

**TRÍBÚ'NAL**, *n.* the seat of a judge, a court of justice—*Musnad-i-insáf, 'adúlat*—*Dhar-*  
*masan wá nyáyásan, nyáyasabhá vichárásthal wá kachahri.*

**TRÍBUNE-SHIP**, *n.* the office of a tribune—*Qadim zamáne meñ Rom ke ek lúshkari sar-*  
*dár aur hákim ká 'uhda*—*Práchin kál meñ Rom ke ek yuddhádhayaksh aur nyáyá-*  
*dhipati ká pad.*

**TRÍB-U'NTIAL**, **TRÍB-U'NTIOUS**, *a.* relating to or suiting a tribune—*Qadim zamáne*  
*meñ Rom ke ek lúshkari 'uhde-dár aur hákim ke muta'alliq yá láiq*—*Práchin kál*  
*meñ Rom ke ek yuddhádhikári aur nyáyádhipati ká sambandhí wá uske yogya.*



**TRIB-U-LA'TION**, *n.* (*L. tribulo*) affliction, distress, vexation, persecution — *Taklif, mushkil ūfat yā balā, koft ranj gam yā dard, izā-dihī yā tasdī-rasāni* — Dukh, klēs, saūkat, upadrav picbhā wā pachherā.

**TRIB'UTE**, *n.* (*L. tributum*) payment made in acknowledgment of subjection; *v.* to pay as tribute — *Khīrāj, bāj, na'l-bandī*; *v. Khīrāj yā na'l-bandī d.* — Kar, sūlk; *v. kar d., sūlk d.*

**TRIB'U-TA RY**, *a.* paying tribute, subject, subordinate; *n.* one who pays tribute — *Khī-rāj-guzār yā bāj-guzār, mutī yā tābi-dūr, zer-i-hukm*; *n. Khīrāj-guzār, bāj-guzār* — Kar d. wā sūlk d., adhin wā vās, amukhya wā chhotā; *n. kar d., kar d. w.*

**TRICE**, *n.* a short time, an instant — *Iamha, pal* — Nimesh, kshap.

**TRI-CHOT'OMY**, *n.* (*Gr. trichē, temno*) division into three parts — *Tin hisson meñ taqsim* — *Tin aūs meñ sibhāg.*

**TRICK**, *n.* (*L. tricolor*) a sly fraud, a dexterous artifice, a vicious practice, a habit; *v.* to cheat, to defraud, to dress — *Hila fareh fann-fareh hila-bāzī naktar buhīna yā fitrat, dast-chālākī hikmat yā dāw-pech, shararat yā bad-khoī, ādat*; *v. fareh d., dogā-bāzī se le-lenā, ārāst-k. yā zebāish-d.* — Māyā kapaṭ chhal chhadma dhokhā wā thag-vidyā, hath-phēr wā karadakhshatī, durvyasan durgun durlakshan natkhatī wā kubān, hān tēh chāt chakā wā lat; *v. thagnā, chhalna jhānsā wā dhokhā dekar le-lenā, sahwānā singārā wā bhūshit-k.*

**TRICK'ERY**, *n.* artifice, act of dressing up — *Hila fitrat fareh fann-fareh yā dogā-bāzī, ārāish zebāish yā zināt* — Kapaṭ chhal dhokhā māyā wā thagnvidyā, sahwār banāw singār wā sajjaw. [kapre, bhushan alaṅkā wā gabnā.]

**TRICK'ING**, *n.* dress, ornament — *Libās yā poshāk, ārāish zināt yā zewar* — *Vastra* — **TRICK'ISH**, *a.* artful, knavish, cunning — *Āiyār yā farebī, dogā-bāz, fitratī hila-bāz yā makkār* — Chhālī wā māyī, kapaṭī sath natkhat wā vanchak, dhūrt.

**TRICK'MENT**, *n.* decoration — *Zebāish, ārāish, zināt* — *Sahwār, singār, alaṅkā.*

**TRICK'STEY**, *n.* one who practises tricks — *Hila-bāz, fitratī, dogā-bāz* — *Māyī, chhālī, thag, vanchak.*

**TRICK'Y**, *a.* pretty, dainty, brisk, lively — *Khūb-sūrat, nafīs laṭīz yā laṭif, chālāk, ter yā zinda-dīl* — *Sundar, suras wā uttam, phurtīlā wā chatakāh, satej.*

**TRICK'LE**, *v.* (*Gr. trecho* ?) to fall or run down in drops, to flow in a small stream — *Tapuknā bhūdigānā thopigānā dhaluknā yā dhatnā, jhīrjhīrānā tīrtirānā yā patlī dhār se bahnā*. [chavār-sā ek khel<sup>h</sup>.]

**TRICK'TRACK**, *n.* (*Fr. triétrae*) a game at tables, backgammon — *Chaupar-sā ek khel*, **TRIDENT**, *n.* (*L. tres, dens*) a kind of sceptre with three prongs — *Tri-sūl<sup>h</sup>, tir-sūl<sup>h</sup>* — *Trisūl, trisrshak, pināk.*

**TRIDENT**, **TRIDENT'ED**, *a.* having three prongs — *Tri-sūl<sup>h</sup>, tir-sūl<sup>h</sup>* — *Trisūlī.*

**TRI'EN'NI-AL**, *a.* (*L. tres, annus*) continuing three years, happening every three years — *Si-sālī, ti-sāla* — *Trivarshtmak, traivārshik wā tin barsī.*

**TRI'E'NTER-CAL**, *a.* (*L. tres, Gr. etes*) kept or occurring once in three years — *Si-sāla, ti-sāla* — *Trivarshtmak, traivārshik, tin-barsī.*

**TRI'FAL'LOW**, *v.* (*L. tres, S. falo*) to plough land the third time before sowing — *Bone ke gah zamā ko tisrī ber jotnā* — *Bone ke pahile bhūmī ko tisrī ber jotnā.*

**TRI'FISTU-LA-RY**, *a.* (*L. tres, fistula*) having three pipes — *Tin nālī w<sup>h</sup>, si-nālī* — *Trinālī.*

**TRI'FLE**, *v.* (*D. tryf'len*) to act or talk with levity, to indulge in light amusement, to be or make of no importance; *n.* a thing of no value or importance. — *Be-hūda fīl yā guft-gū k., lakh-lā' k., nā-chīz h. yā k.; n. nā-chīz, lā-shai, thōrī bāt<sup>h</sup>, halkī lāt<sup>h</sup>* — *Bālakoñ ke sadriā binā samjhe bījhe kām wā bātchit k., tīpātoī k. makkhī-mārā wā khelnā, tuchchha h. wā k.; n. swalpayishay, alpavishay, laghuvisishay.*

**TRI'FLER**, *n.* one who trifles — *Be-hūda fīl yā guft-gū k. w., lakh-lā' k. w., nā-chīz k. w. yā h. w., makkhī-mār<sup>h</sup>, harzā-kār* — *Bālakoñ ke sadriā binā samjhe bījhe kām wā bātchit k. w., tīpātoī k. w., makkhī mārne w., kīlakshepak, tuchchha hono w. wā k. w.*

**TRI'FLING**, *a.* being of little value or importance — *Be-hūda, sabuk yā subuk, adnā, be-gadr, sīla, zarra-sā, nā-chīz* — *Triṇapray, laghu, alp, chhotā, halkā, oclhā, chlichhorrā, bililī, kshullak, chhuluhlī, aganyaniya.*

**TRI'FLING-LY**, *ad.* without value or importance — *Subkī se, sabuk-sārī se, be-hūdagi se, halke-pan se<sup>h</sup>* — *Laghutā se, oclhebepan se, chhichhorepan se, bilillepan se.*

**TRI'FLING-NESS**, *n.* levity, emptiness, vanity — *Subkī, tih-magzī yā be-hūdagi, halkā-pan<sup>h</sup>* — *Laghutā, āunyatī, laghuprabhāvatā wā alpabrahāvatā.*

**TRI'FO-LY**, *n.* (*L. tres, folium*) sweet trefoil — *Shirīn tarīfal yā tarfil, ek qism kī mī-thī tipatīyā ghās* — *Mīthā tripary, ek prakār kī mīthī tipatīyā ghās.*

**TRI'FOL-ATE**, *a.* having three leaves — *Tri-patīyā<sup>h</sup>, si-barga* — *Triparṇ, tripatra, tridal.*

**TRI'FORM**, *a.* (*L. tres, forma*) having a triple shape — *Si-shakla, tīn sūrat w.* — *Tryākār, tri-rūp, tīn rūp wā ākār w.*

**TRIG'A-MY**, *n.* (Gr. *treis, gameo*) the crime of having three husbands or wives at the same time — *Ek hi waqt mein tin shauhar ya tin jorū rakhne ká gunáh* — *Ek hi samay mein tin pati wá tin bháryá karne ká aparádh*, tripatidháráp, tribhárýádháráp.

**TRIG'GER**, *n.* (Dan. *trekker*) the catch in the lock of a musket or pistol — *Bandúg kī kul* — *Agyastra mein chānpue wá dabíne kī kal*.

**TRIG'LYPH**, *n.* (Gr. *treis, glupho*) an ornament in the frieze of a Doric column — *Tri-māri mein ek gíam kī n. qasha yī sár, sítán kī zebáish* — *Stambh-ilín-káravíses*.

**TRI'GON**, *n.* (Gr. *treis, gonía*) a triangle — *Si-gosha, musallas, si-jānib* — *Trikon, tri-bhu*. [kriti, tribhujákár.

**TRI'GONAL**, *a.* having three angles or corners — *Si-gosha, ti-koniyá* — *sulási* — *Trikoná-TRI'GONÓM'ETRY*, *n.* (Gr. *treis, gonía, metron*) the art of measuring triangles — *'Ilm-i-paimáish-i-musallas, 'ilm-i-musallas* — *Trikonamiti, trikonamipánavidyá*.

**TRI'GONÓM'ETRICAL**, *a.* relating to trigonometry, performed by trigonometry — *'Ilm-i-paimáish-i-musallas-mansúb yá muká'altiq-i-'ilm-i-musallas, 'ilm-i-musallas ke rá se kíyá huí* — *Trikonamitivishayak wá trikonamitividýásambandhí, trikonamiti ke anusár siddhí*.

**TRI'GONÓM'ETRICAL-LY**, *ad.* according to the principles or rules of trigonometry — *'Ilm-i-musallas ke rá se, 'ilm-i-paimáish-i-musallas ke rá se* — *Trikonamiti wá trikonamipánavidyá ke anusár*. [Tribhuj.

**TRI'LATER-AL**, *a.* (L. *tres, later*) having three sides — *Si-pahal, si-taraf, musallas* — **TRI-LITER-AL**, *a.* (L. *tres, litera*) consisting of three letters — *Si-harfí, sulási* — *Tryak-sharak, tryakshararúp*.

**TRILL**, *n.* (It. *trillo*) a quaver, a shake of the voice; *v.* to quaver, to shake, to flow in drops or a small stream — *Tarāna, áwiz kī tharthari; v. lahakná* — *lahkáná guhqa-káná yá gikari-lend* — *tapakná jhirjhiráná tirtiráná yá putlí dhār se bahná* — *Lahak, gikari wá swarakamp*.

**TRILL'ION**, *n.* (L. *tres*) a million of millions of millions — *Das sankh* — *Prayutaghan*.

**TRIM**, *v.* (S. *tryman*) to put in order, to dress, to decorate, to make neat, to fluctuate between parties; *a.* nice, neat, dressed up, compact; *n.* dress, order — *Durust-k., pakir-iná* — *árásta-k. yī zinat-d., nafis yá saf-k., farīqin ke darmiyān pas-o-pesh-k. táki har-do taraf kī jānib-dāri mu'ámm ho; a. 'unda, pákiza yá nafis, árásta, maz-bút; n. libís yá poshák, durusti durustagi yá árástagi* — *Thuk-k. wá sudhárná, pahí-nānā, sahwírínā singārni náukrit k. wá bhúshit-k., suthrá-k.* — *do jānib arthát vādí aur pratívādí ke bēch hichakná wá ágtápichhā-k. jismen donon or pakshapát wá maitri jān parai; a. uttam achchhí wá bhalí, suthrá, band thand wá kapre-latte se saji hui, porhí pushi wá drish; n. vāstra wá kapre, vyavasthā*.

**TRIM'LY**, *ad.* nicely, neatly, in good order — *'Umdagi yá khúbi se, páktagi yá nafásat se, bi-durusti yá bá-árástagi* — *Uttamarúp se, suthropan thāth wá bhalí-bhānti se, suvnyavasthā se*.

**TRIM'MER**, *n.* one who trims — *Durust k. w., pakirāne w., árista k. w., nafis k. w., farī-qin ke darmiyān pas-o-pesh k. w. tá-ki har-do taraf kī jānib-dāri mu'ámm ho* — *Thuk k. w., sudhárne w., sahwárne w., singārne w., bhúshit k. w., suthrá k. w., do jānib arthát vādí aur pratívādí ke bēch hichakne w. wá ágtápichhā k. w. jismen donon kī or pakshapát wá maitri jān parai*. [dārth, úpari blúshap.

**TRIM'MINO**, *n.* ornamental appendages — *Zebáish kī chizēn, bálát zinat* — *Sobhá ke pa-TRIM'ETER, *a.* (Gr. *treis, metron*) consisting of three metrical feet; *n.* a verse consisting of three metrical feet — *Buhr-i-hazaj-i-musaddas; n. buhr-i-hazaj-i-musaddas* — *Shajgantriyati*.*

**TRINE**, *a.* (L. *tres*) threefold; *n.* an aspect of planets forming the figure of a trigon; *v.* to put in a trine aspect — *Si-chand, tihrá* — *ti-guná* — *n. saiyáron kī musallas-nu-má shakl, taslis; v. taslis kī sūrat mein rakhná yá k. saiyáron kī musallas-nu-má shakl mein rakhná* — *Trigon; n. ekapádadrishí; v. ekapádadrishí mein rakhná*.

**TRI'NAL**, *a.* threefold, thrice repeated — *Si-chand, ti-guná* — *Trigon, tihrá*.

**TRI'NITY**, *n.* (L. *tres, unus*) the union of the three persons in the Godhead — *Tas-lis, sális-salása* — *Vyaktitrayaikatwa, vyaktitrayátmakadevatá, trayakatwa, trimúrti*.

**TRI'N-TÁ-RI-AN**, *n.* a believer in the Trinity — *Mu'taqid-i-taslis, mu'taqid-i-sális-salása, taslis yá sális-salase ká mu'taqid* — *Vyaktitrayaikatwawádí, vyaktitrayátmakadevatá-śrayí, vyaktitrayaikatwamaitrivalambí*.

**TRIN'KET**, *n.* a small ornament, a toy, a thing of little value; *v.* to give trinkets — *Chhotá guhná* — *bázicha, adni yá kam-qímat shai; v. chhoté guhne-d., khilāune-d.* — *Halká gahná wá laghu slāukár, khilāuná, halká wá laghuprabhav padārth*.

**TRI'NÓMI-AL**, *a.* (L. *tres, nomen*) consisting of three parts or terms — *Zu-l-ajzái-s-salás* — *Triyukpad*.

**TRI'O**, *n.* (L. *tres*) a piece of music for three performers, a triad — *Ek rág jisko tin jān mīl-kar gāvén yá bajāvén* — *taslis* — *Tin vyakti ke mīlkar gāne wá bajāne ká ek rag, tray*.

**TRI'OB'O-LAR**, **TRI'OB'O-LA-RY**, *a.* (L. *tres, obolus*) of little value, mean, worthless —

*Hech, páji qabih dún yá zallí, ná-kára yá ná-chíz*—Laghuprabháv wá tuchehha, nich wá adham, nikammá wá asár.

**TRIP**, *v.* (D. *trippen*) to strike from under the body, to cause to fall, to stumble, to fail, to err, to run lightly, to take a short journey; *n.* a stroke or catch which causes to fall, a stumble, a failure, a short journey—*Langí-márná<sup>h</sup>, giráná<sup>h</sup>, thokar kháná<sup>h</sup>, khatí k., galatí k., jhamak se cha'ná<sup>h</sup>, thori dūr tak sair yá safar k.*; *n.* *langí<sup>h</sup>, thokar<sup>h</sup>, khát<sup>h</sup>, bhút<sup>h</sup>, thori dūr ki sair yá safar*—Arañgá chaprás wá bichhiyá márná, girá d., uphak-khúná uphaknā wá thes-kháná, bhūlná wá bhūl-k., chūkú wá chūk-k., thiraknā jhanaknā wá thumaknā, thori dūr tak bhraman wá yátrá-k.; *n.* chhalti wá aranga, thes, chūk, thori dūr tak ki yátrá wá laghubhraman.

**TRIP'ING**, *a.* quick, nimble; *n.* a light dance—*Tez tez rau yá chálák, jald yá jald-báz*; *n.* *ek taur ká nách*—Kshipra drutagāmí wá śighragāmí, phurtilá wá chatakwaí; *n.* *ek bhānti ká nách*. [phurtí se.]

**TRIP'ING** *l.v. ad.* nimbly, with agility—*Tez se, chálúki yá chustí se*—Chatakwaí se, **TRIP'AR-TTIE**, *a.* (L. *tres, pars*) having three correspondent parts—*Musallas, tri-bhūgá<sup>h</sup>*—Tribhāg, trikhand.

**TRIP'E**, *n.* (Fr.) the intestines—*Antariyáú<sup>h</sup>, antari<sup>h</sup>, ánt<sup>h</sup>, ántē<sup>h</sup>*.

**TRI-PERSON-AL**, *a.* (L. *tres, persona*) consisting of three persons—*Tuslisí, sális-sá-lásu-mansú<sup>h</sup>*—Vyaktitrayátmak.

**TRIPH'THONG**, **TRIP'THONG**, *n.* (Gr. *treis, phthongos*) a union of three vowels in one sound—*Tín harf-i 'illat ki mili hui áwiz*—Yuktatriswar.

**TRIP'LE**, *a.* (L. *tres, plico*) threefold, three times repeated; *v.* to make thrice as much—*Si-chand, ti-guná<sup>h</sup>*; *v.* *si-chand k., ti-guná k<sup>h</sup>*.—Trigun, trividh tihrá wá tehrá; *v.* trigun wá trividh k., tihrá wá tehrá, tihrá wá tehrá k.

**TRIP'LET**, *n.* three of a kind, three verses—*Tuslis, musallas*—Tray, triyamak.

**TRIP'LI CATE**, *a.* made thrice as much—*Si-chand, tihrá<sup>h</sup>, tehrá<sup>h</sup>, ti-guná<sup>h</sup>, tin-larā yá tihrá<sup>h</sup>*—Trigun, trividh.

**TRIP'LI CATION**, *n.* the act of making threefold—*Tihráwath, ti guná tehrá yá tihrá k<sup>h</sup>*.

**TRIPLI'ITY**, *n.* state of being threefold—*Si-chandí*—Trividhatwa, traugunya, trauvidhya. [tripád.]

**TRI'POD**, *n.* (Gr. *treis, pous*) a seat with three feet—*Si-páya, si-pái, ti-pái<sup>h</sup>*—Tripad.

**TRIPO'LI**, *n.* a kind of sand or clay originally brought from Tripoli—*Ek qism ki bálu yá mitti jo awral meñ Tripoli se láí gai thi, Tripoli ki bálu yá mitti<sup>h</sup>*—Ek bhānti ki bálu wá mitti jo ádi meñ Tripoli se láí gai thi.

**TRI'PO'DIA-RY**, *a.* (L. *tripudium*) performed by dancing—*Nách se kiná gayá<sup>h</sup>*.

**TRI'REME**, *n.* (L. *tres, remus*) a galley with three benches of oars on a side—*Ek qism ká jaház jis meñ ek taraf dāñr ki tīn qatārah rahi thīn*—Ek prakār ki naukí jis meñ ek or dāñr ki tīn šepi rahi thīn. [ká bhajan.]

**TRI SÁ'GION**, *n.* (Gr. *treis, hagios*) a kind of hymn—*Ek qism ká bhajan*—Ek prakār

**TRIST**, *a.* (L. *tristis*) sad, sorrowful—*Azardu yá malúl, gam-gin*—Udás, sókár wá sókánwit. [kírt wá sókánwit, nírúand.]

**TRIST'FUL**, *a.* sad, sorrowful, gloomy—*Malúl, gam gin, ranjida yá ázardu*—Udás, so-

**TRIS TÍ'TI-ATE**, *v.* to make sad or sorrowful—*Udás k<sup>h</sup>, gam-gin yá malúl k.*—Sókárt wá sókánwit k. [súl.]

**TRI'SULC**, *n.* (L. *tres, sulcus*) something having three points—*Tri-súl<sup>h</sup>, tirsúl<sup>h</sup>*—Tri-

**TRI-SÚ'GATE**, *a.* having three points—*Tri-súl<sup>h</sup>, tirsúl<sup>h</sup>*—Triśúlí.

**TRI-SÝL'TA-BLE**, *n.* (Gr. *treis, syllabē*) a word consisting of three syllables—*Tín hije dūr lafz*—Tryaksharasabí, tryaksharavísishtasabí.

**TRITE**, *a.* (L. *tritum*) worn out, common—*Sál-khurda derina yá qadim, 'amm yá mashhūr*—Jirp wá puráná, sámánýa sálhárap wá prasiddh. [dhatí.]

**TRITE'NESS**, *n.* state of being trite—*Kuhnagí, qadimat, sál-khurdagí*—Jirnatá, prasid-

**TRIT'I-CAL**, *a.* worn out, common—*Sál-khurda derina yá qadim, 'amm yá mashhūr*—Jirp wá puráná, sámánýa sálhárap wá prasiddh.

**TRIT'I-CAL'NESS**, *n.* commonness, triteness—*Aksariyat, kuhnagí sál-khurdagí yá qadamat*—Sáldhárapatwa, jirnatá wá sámánýatwa. [bhákná<sup>h</sup>.]

**TRIT'U-RATE**, *v.* to reduce to powder, to pound—*Chúr bukní yá pisin k<sup>h</sup>, pisiná yá*

**TRIT'U-RABLE**, *a.* that may be reduced to powder by pounding—*Mumkinu-t-sáfí, bukní hone ke qabil, búke jine ke qabil*—Pisin wá bukní hone ke yogya, chúr kiye jáne ke yogya, pise jáne ke yogya. [k<sup>h</sup>.—Vimardan.]

**TRIT'U-RATION**, *n.* the act of reducing to powder—*Sáfí-sází, pisiná<sup>h</sup>, bukní yá chúr*

**TRI'THE-ISM**, *n.* (Gr. *treis, theos*) the opinion or doctrine that there are three Gods—*Tín Khudá ká 'aqida, yah 'aqida ki tīn Khudá haiñ*—Devatrayamat, tridevavád, devatrayavíd. [vídí, devatrayamativalambí, tridevavádí.]

**TRI'THE-IST**, *n.* one who believes in three Gods—*Tín Khudá mīnne v.*—Devatraya-

**TRI'THE-IST'IC**, *a.* pertaining to tritheism—*Tín Khudá mánne ke 'aqide ke mutá'alliq*—Devatrayamatasambandhi, tridevavádavishajak.

**TRIUMPH.** *n.* (L. *triumphus*) a pompous procession on account of a victory, state of being victorious, victory, conquest. joy for success; *v.* to celebrate victory with pomp, to rejoice for victory, to obtain victory — *Julūs-i-zafar yā firoz-mandī ke sabab se hashmat ke sāth sawāri, zafar-mandī yā firoz-mandī, fath, zafar yā firozī, shādī-i-firozī yā masarrut-i-zafar*; *v.* *zafar ke liye hashmat ke sāth khushi machānā, shādīyana begānā yā fath ke liye khushi k., fath-pānā gālib-h. fath-mand-h. yā firoz-mand h.* — Jayayātrā wā jayotsav, vijayamānatī wā prāptajayatwa, jay, vijay wā jit, jayānand jayaharsh wā jayollās; *v.* jayayātrā wā jayotsav k., jayānand wā jayaharsh k., vijayī-h. wā jitrā.

**TRIUMPHAL.** *a.* pertaining to a triumph — *Julūs-i-zafar-mansūb, firoz-mandī ke sabab se hashmat ke sāth jo sawāri nikle uske muta'alliq* — Jayayātrāsambandhi, jayotsavavishayak.

**TRIUMPHANT.** *a.* celebrating victory, rejoicing as for victory. victorious — *Julūs-i-zafar-mansūb yā firoz-mandī ke sabab se hashmat ke sāth jo sawāri nikle uske muta'alliq, firozī yā fath ke liye khushi machāne w., zafar-mand firoz-mand yā fath-mand* — Jayotsavavishayak wā jayayātrāsambandhi, jayānandī, vijayī jayawān vijayamān jayāśhī wā bahadhajay. [ana — Jayānand wā jayachar se, jay se.]

**TRIUMPHANTLY.** *ad.* in a triumphant manner — *Firoz-mandī se, fath-mandī se, gālibh.*  
**TRIUMPHER.** *n.* one who triumphs — *Julūs-i-zafar k. w., firoz-mandī ke sabab se hashmat ke sāth sawāri niklne w., fath-pān w., gālib h. w., zafar ke liye khushi machāne w., zafar-mand h. w.* — Jayayātrā k. w., jayotsav k. w., jayānand k. w., jayawān h. w., jitrā w., vijayī h. w.

**TRIUMVIR.** *n.* (L. *tres, vir*) one of three men united in office — *Ek waqt ke tīn hākīmūn meū kā ek* — Purushatrayaprabhutwā wā vyaktitrayaprabhutwā kā ek jan.

**TRIUMVIRATE.** *n.* a coalition of three men — *Ek waqt meū tīn shakhsōn kī mushatarak hukumat* — Purushatrayaprabhutwā, vyaktitrayaprabhutwā. [tryek.]

**TRIFONE.** *a.* (L. *tres, unus*) three in one — *Ek meū tīn<sup>h</sup>, taslīsī* — Vyaktitrayātmaik.

**TRINITY.** *n.* state of being triune, the Trinity — *Sālis-salāsī, taslīs* — Trayāikatwā, TRIVANT. See TRUANT.

**TRIVET.** See TREVET.

**TRIVIAL.** *a.* (L. *tres, rīd*) trifling, light, inconsiderable, worthless, vulgar — *Nā-chīz yā heeh, khufīf sabuk yā subuk, kam, be-qadr, adnā* — Laghu wā laghuprabhāv, halkā, thōrā wā chhotā, asir wā nikamūnā, kshudrā wā adhān.

**TRIVIALLY.** *ad.* lightly, vulgarly, commonly — *Subkī se, be-qadrī se, aksar yā besh-tar* — Halkā wā halkapan se, laghutā wā kshudratī se, bārbār wā bahudhā.

**TRIVIALNESS.** *n.* lightness, commonness — *Subkī khifūt yā be-qadrī, aksariyat* — Laghutā halkā hālikāpan lāghav kshudratī wā atikshudratī, sāmānyatwā.

**TROCAR.** *n.* (Fr. *trois, quart*) a surgical instrument — *Mīnqab* — Astrachikitsak kā ek astra jis se chhedkar sārī se jal ādī nikālā jātī hai.

**TROCHÉE.** *n.* (L. *trocheus*) a poetic foot. consisting of a long and a short syllable — *Nazm meū ek rukn kā nām jis meū do hije yā juz hote hain pahilā juz lambā aur dūs-rā chhotā, bahar-i-salīm-i-basit* — Gurulaghu-harap, dwyaksharpad jiskā pūrvākshar guru aur paschimākshar laghu hotā hai. ādigurudwyaksharagapad.

**TROCHÉIC.** *n.* a verse consisting of trochees — *Bait fard yā misrā' jiske aise rukn hōn kī ukā pahilā juz lambā aur dūs-rā chhotā ho, bait fard yā misrā' jisme bahar-i-salīm-i-basit hōn* — Gurulaghu-pad, gurulaghu-harap, ādigurudwyaksharagapad.

**TROCHÉIC, TROCHÉICAL.** *a.* consisting of trochees — *Aise ruknōn kā hunā huā jinkā pahilā juz lambā aur dūs-rā chhotā ho, bahar-i-salīm-i-basit kā* — Gurulaghu-padī, gurulaghu-harapanavisishṭ, ādigurudwyaksharaganavisishṭ.

**TROCHIL.** **TROCHILUS.** *n.* (Gr. *trochilos*) a bird — *Ek qism kī khūb-sūrat chhotī chiriyā* — Ek bhāntī kī sundar chhotī chiriyā.

**TROCHILIC.** *a.* (Gr. *trochos*) having power to turn round or draw out — *Ghumāne yā bāhar khīnch-lene kī tāqat rahne w.* — Phirāne wā bāhar khīnch lene ko samarth.

**TROCHILICS.** *n. pl.* the science of rotatory motion — *Ilm-i-harakat-i-mihwarī, mihwarī harakat kā ilm* — Chakragatividyā, chakravarttanavidyā, āvarttan kī vidyā.

**TROCHISC.** *n.* a kind of tablet or lozenge — *Dawā yā mithāī kī barfī* — Aushadh wā mithāī kī chaktī wā tikki.

**TROCHITE.** *n.* a kind of figured fossil stone — *Ek qism kā ma'dant sang, sang-i-kānt* — Ek prakār kā ākāryaprarastar, ek bhāntī kā patthar jo khān se khodkar nikālā jātā hai.

**TROD, TRÖDE.** *p. t.* of tread — *Tread kā mazi-mutlag* — Tread kā sāmānyabhūt.

**TRODDEN.** *p. p.* of tread — *Tread kā mazi-mā'tuf-alai-kī yā fl-i-mā'tuf* — Tread kī pūr-nakriyā wā pūrvakdiknakriyā.

**TROGLODYTE.** *n.* (Gr. *troglē. duo*) one who inhabits a cave — *Bāshanda-i-kahf, gār kā rahne w.* — Guhivāsi, guhāgrihivāsi, dahak wā guphā kā rahne w.

**TROLL.** *v.* (Ger. *trollen*) to move circularly, to roll, to run about, to utter volubly —

*Ghumáná phirúná bhañwáná yá chakkar-d<sup>h</sup>, dhulakná yá luyhakná<sup>h</sup>, idhar-udhar daurná yá dawra-phirná<sup>h</sup>, barbayáná yá bakwád-k<sup>h</sup>.*

**TROL'LOP**, *n.* (Ger. *trolle*) a slattern, a woman loosely dressed — *Phúhar<sup>h</sup>, gegli yá bodli<sup>h</sup>.* [nimitta dhile kapre wá vastra.

**TRÖL-LOP-ÉE'**, *n.* a loose dress for females — '*Auratoñ ke liye dhile kapre* — Striyon ke

**TRÖL'MY-DAMES**, *n.* (Fr. *trou, ma, dame*) the game of nine-holes — *Ek bhānt ká khet<sup>h</sup>.*

**TRÖN'AGE**, *n.* a duty paid for weighing — *Taulāt<sup>h</sup>, bayāt<sup>h</sup>, kayālt yá kaiyāl.*

**TRÖÖP**, *n.* (Fr. *troupe*) a company, a multitude, a body of soldiers, a small body of cavalry; *v.* to march in a body, to march in haste — *Gol yá táifa, halqa jirqa yá jamā'at, sipāhīyon ká guroh ya jaug. risāla; v. jathā bāndh-kur jānā<sup>h</sup>, dawmā<sup>h</sup> — Dal wá samūh, vrind gap jathā wá jhuñd, yūth wá senā, ghurcharhoñ wá āswārū-rhasanikoñ ká dal.* [sainik.

**TRÖÖP'ER**, *n.* a horse soldier — *Ek sawār, ghur-chaphā<sup>h</sup> — Āswārūrhasainya, āswārūrha-*

**TRÖPE**, *n.* (Gr. *tropè*) a figure of speech which changes a word from its primary sense — *Kināya, majāz, isti'āra — Rūpak, vyañjan.* [Lāksanik, sarupak, dhwani.

**TRÖP'ICAL**, *a.* changed from its primary sense — *Kināya-mansūb, majāzī, mustū'ar —*

**TRÖP'ICALLY**, *ad.* in a figurative manner — *Majāzan, isti'aratān — Rūpakakram se, rūpakapūrvak, vyañjan kī riti se, ūśāl-shanapūrvak.* [shanik wā sarupak vākya.

**TRO PÖL'O-QY**, *n.* a rhetorical mode of speech — *Kalām-i-mustū'ar, majāzī guftār — Lāk-*

**TRÖPÖ-LÖG'ICAL**, *a.* varied by tropes — *Majāzī, mustū'ar — Lāksanik, dhwani, sarū-pak.* [yād-gār — Jayasamrak, jayachihna.

**TRÖPHY**, *n.* (Gr. *tropè*) a monument or memorial of victory — *Fath ká nishān yá*

**TRÖPHIED**, *a.* adorned with trophies — *Path ke nishānoñ yá yād-gāroñ se ārāsta — Jaya-chihnasūbhīt.*

**TRÖP'IC**, *n.* (Gr. *tropè*) a line drawn through the point at which the sun turns — *Khatt-i-saratāñ-o-jadi, dāira-i-rāsu-s-saratāñ-o-dāira-i-rāsu-l-jadi — Ayanasimā, krānti-simā, dakshinottarīyānsimā.*

**TRÖP'ICAL**, *a.* being within the tropics — *Khatt-i-saratāñ-o-jadi-mansūb, khatt-i-saratāñ-o-jhatti-jadi ke darmiyān ká — Krāntivalayasambandhī, krāntivrittāsambandhī,*

**TRÖS'SERS**. See **TROUSERS**.

**TROT**, *v.* (Fr. *trotter*) to move with a jolting pace; *n.* the jolting pace of a horse — *Dulki jānā<sup>h</sup>, dulki chatnā<sup>h</sup>, dukkiyon jānā<sup>h</sup>, dukkiyon chatnā<sup>h</sup>; n. dukti<sup>h</sup>, kūkar-chāl<sup>h</sup>.* [pāñw.

**TROTTER**, *n.* one that trots, a sheep's foot — *Dulkihā<sup>h</sup>, pācha — Dulkī jānā w., bher ká*

**TROTTH**, *n.* (S. *treowth*) faith, fidelity — *Imān, wafā rusti yá diyūnat — Vīśwās, pratyay sachāī wá sachauti.* [śwasaghiha.

**TRÖTH'LESS**, *a.* faithless, treacherous — *Be'imān, daqā-bāz yá be-wafā — Adharmi, vi-*

**TRÖTH'FLIGHT**, *v.* to affiance, to betroth; *n.* the act of plighting faith or betrothing — *Mañgñ-k<sup>h</sup>, mansūb-k. yá nisbat-k.; n. bharosā d<sup>h</sup>, bharosā<sup>h</sup>, mañgñt yá sagāt<sup>h</sup> — Vivāh ká sambandhī k., sagātī k.*

**TRÖUBA-DÖUR**, *n.* (Fr.) a name formerly given to a poet of Provence — *Sābiq meñ mulk-i-Provence ká ek shi'ir — Gatakāl meñ Provence deś ká ek kavi.*

**TROÜB'LE**, *v.* (Fr. *troubler*) to disturb, to afflict, to distress, to vex; *n.* disturbance, affliction, vexation — *Mutārīb k., taklif yá izā d., tasdi' d., diqq k.; n. iztirīb hai-rānti yá be-garāri, taklif khulish dard-i sur yá aziyat. tasdi' izā kulfat ranjidagi gam alam yá afsos — Vyškul k. wā ghabrā d., pīrā d., dukkh wā kleś d., satāñī kurhānā khijhānā chirhānā wā kalpāñā; n. vyškulatā wā ghabrāñāt, vipatti durdasā dukkh kleś wā pīrā, kasht vyatnā wā santāp.*

**TROÜB'LER**, *n.* one who troubles — *Āzār-dih, mūzi, sitan-gar, dukh-dāt<sup>h</sup> — Safāne w., khijhāne w., dukkhad, kasht wā pīrā d. w.*

**TROÜB'LE-SOME**, *a.* giving trouble, vexatious, annoying, burdensome, importunate — *Āzār-dih yá mūzi, taklif-dih yá dīl-kharāsh, ranj-dwar yá tasdi'-dih, sakht yá mush-kil, āzār-rasñ yá tugdāt — Dukkhdāi wā dukkhadāyak, kashtakārak, kleśad wā kash-takar, bhāri wā kathin, pariyāsakar wā khijhāne-w.*

**TROÜB'LE-SOME-LY**, *ad.* vexatiously — *Taklif-dih se, āzār-dih se, ranj-āwari se, diqq-dāi se — Sakantak, kleś wā pīrā dene kī riti se, kleśakarābhāy se.*

**TROÜB'LE-SOME-NESS**, *n.* vexatiousness — *Āzār-dih, taklif-dih, ranj-āwari, āzār-rasāñi — Dukkhadāyakatwa, kashtakarātwa.*

**TROÜB'LOUS**, *a.* tumultuous, disordered — *Pur-shor shor-āwar yá āshobi, abtar yá dar-han-barham kiya huā — Halchalī kehudhī wā avyavasth, anavasthit wā avyavasthit.*

**TROUGH**, *trōf*, *n.* (S. *trog*) a long hollow vessel, any thing hollowed longitudinally — *Doñgā yā dāñgi<sup>h</sup>, kathrā athrā charhī yā charnī<sup>h</sup>.*

**TRÖUNCE**, *v.* (Fr. *tronçon* ?) to beat severely — *Bakut mārñā<sup>h</sup>, bakut thoñkñā<sup>h</sup>.*

**TRÖÜSE**, **TRÖÜSER**, *n. pl.* (Ir. *tríus*) a garment for the lower limbs, pantaloons — *Pās-jama, izār yā tamāñ — Sūthan wā jāñghāvāstra, sūthni.*

**TRÖÜT**, *n.* (S. *truht*) a river fish—*Ghenñ machhlit<sup>h</sup>, nadi ki ek machhlit<sup>h</sup>.*

**TRÖÜVER**, *n.* (Fr. *trouver*) an action for goods found and not delivered to the owner—*Kot mál jo gair-shakhs páwe aur haqq dár ko dene se inkár kare uske dilá-páne ke liye nálish yá dá'wá*—Koi arth wí dhan jo anyavyakti píwai aur adhikári ko na dewai to uske dilápáne ke nimitta arthavivád. [k., bújhná júnna wá víswás-k.

**TROW**, *v.* (S. *treorían*) to think, to believe—*Khayál k., ítibár k.*—Sochná wá atkal-

**TROWEL**, *n.* (L. *trulla*) a tool used by masons and bricklayers—*Karni<sup>h</sup>, kanni<sup>h</sup>.*

**TROWERS**. See **TROUSERS**.

**TROY**, **TRÖY** **WEIGHT**, *n.* (Fr. *Troyes*) a kind of weight with 12 ounces in the pound—*Ek wazu jis se soná rúpá waqaira taule jate haiñ*—Ek bânñ wá parimán jis se soná rúpá adi taule jate haiñ.

**TRÖÜANT**, *n.* (Fr. *truand*) an idler, an idle boy; *a.* idle, wandering from business; *v.* to be absent from duty—*Káhlí shakhs, sust larká*; *a.* *sust káhlí yá majhlí, kúcha-gard áwára yá harza-gard*; *v.* *kám se bhágná<sup>h</sup>, kúcha-gardi yá harza-gardi k.*—*Ká-lakshay-k.* *w.* *kálakshap wá avyápiri, álasi larká*; *a.* *álasi, karmavimukh kamohor wá báfwdáñdi*; *v.* *kám se munh chorína.*

**TRÖÜANTLY**, *ad.* like a truant, in idleness—*Káhlí shakhs yá sust lárke ke máñind, susti yá káhlí men*—*Kálakshap wá álasi lárke ke sadís, álasya wá kálakshap men.* [vyápir.

**TRÖÜANT SHIP**, *n.* idleness, neglect of study—*Káhlí yá susti, be-shagí*—*Álasya, nir-*

**TRÖÜLE**, *n.* (Fr. *trêve*) a temporary peace, cessation, intermission, short quiet—*Chand-roza-sukh, muhlat yá tanawuq<sup>h</sup>, waqfu yá náqa, thore dinon ke liye qarár ándish yá áram*—*Sáwadlikamandhi wá thore dinon ke nimitta yuddhanivritti, virám, vísrám wí rukaw, thore kál ke nimitta sánti sukh wá chain.*

**TRÖÜCHMAN**, **TRÖÜDEMAN**. See **DRAGOMAN**.

**TRÖÜCK**, *v.* (Fr. *troquer*) to traffic, to exchange, to barter; *n.* traffic, exchange—*Tijá-rat yá suudá-garí k., aulá-baillí yá mulá-dala k., mu'áwaza yá 'iwaz-mu'áwaza k.*; *n.* *saudá-garí yá tijárat, muhádala yá mu'áwaza*—*Bápijya vyápir baniñ wí byopír k., erápherí wá erpher k., palta k.*; *n.* *bápijya vyápir wá baniñ, erápherí erpher wá palta.* [*'iwaz-mu'áwaza*—*Bápijyasamagri ká palta wá erpher.*

**TRÖÜCKAGE**, *n.* the practice of bartering goods—*Asláb yá chízon ká muhádala yá TRÖÜCKER*, *n.* one who traffics by exchange—*Mulá-dala yá 'iwaz-mu'áwaza k. w., suudá-gar, wah suudá-gar jo mulá-dala kartá hai*—*Wah vyápiri wá baniyá jo palta kiyá kartá hai, palta wá erpher k. w. byopírí wá baniyá.*

**TRÖÜCK**, *n.* (Gr. *trochos*) a small wheel, a kind of carriage with low wheels—*Chhoṭá pahiyá yá chakkar<sup>h</sup>, ek gá'i jiske pahiyé chhote hote haiñ<sup>h</sup>.*

**TRÖÜCKLE**, *n.* a small wheel; *v.* to yield or bend obsequiously—*Chhoṭá pahiyá<sup>h</sup>*; *v.* *dubná<sup>h</sup>, chápna<sup>h</sup>, jýjjiñ k<sup>h</sup>, dabakná<sup>h</sup>.*

**TRÖÜCKLE-BED**, *n.* a bed which runs on wheels—*Chor-palang<sup>h</sup>, ek palang jisko pahiyon ke bal káhká-kar dúre ke niche kar sakeñ<sup>h</sup>.* [thaur wá nirday.

**TRÖÜCU-LENT**, *a.* (L. *truce*) fierce, cruel—*Wahshí yá haul-nák, be-rahm*—*Krúr, nish-*

**TRÖÜCU-LENCE**, **TRÖÜCU LEN-CY**, *n.* fierceness—*Tundí, durushtí, khushúnat, be-rahmí*—*Krúráti, nishthuratí.*

**TRÖÜDGE**, *v.* to travel on foot—*Pair ghasitná<sup>h</sup>, pairon jáñná<sup>h</sup>, páñve páñve jáñná<sup>h</sup>.*

**TRÖÜE**, *a.* (S. *treome*) conformable to fact, not false, genuine, real, faithful, honest, exact, rightfúl—*Sádiq, rást, asli yá wásiq, haqíqi wáq'i yá yaqíní, imán-dár, wafá-dár yá diyáñat-dár, durust yá anáh, haqq-dár zí-haqq yá mustahiq*—*Satya, yá-thárh, akrítim wá vastav, sachchá, dhármik, kharí satyasíl wá víswásya, thík, adhi-kárawín wá swatádhikárári.*

**TRÖÜENESS**, *n.* faithfulness, sincerity, reality—*Ímán-dárt, diyáñat-dári wafá-dári rástí rást-bázi yá sadáqat, haqíqat*—*Khará, sachái sanchaít wá satyasílati, satyatá.*

**TRÖÜISM**, *n.* a self-evident truth—*Budhá, rást bát, sach bát<sup>h</sup>*—*Swayasiddh, sarvasá-dhárinasiddhánt, swatádhikárárya, swatáshpashtavákyá.*

**TRÖÜLY**, *ad.* according to truth, really—*Fí-l-haqíqat, haqíqatan yá wáq'i*—*Sach wá sachmuch, thík satya wá yáthárh.*

**TRÖÜTH**, *n.* conformity to fact or reality, veracity—*Haqíqat, rástí rást-bázi sadáqat yá sídq*—*Satya tattwa wá yáthárhíya, satyasílatá sachái wá kharái.*

**TRÖÜTHFUL**, *a.* full of truth—*Sádiq, rást, haqíqi*—*Sachchí, khará, satya.*

**TRÖÜTHLESS**, *a.* wanting truth, faithless—*Ná-rást gair-í-sádiq yá gulat, be-ímán yá dagá-báz*—*Asatya wí jhúñhá, adharíní wá víswásngháti.* [auras.

**TRÖÜBORN**, *a.* of genuine birth—*Asl-záda, nek-záda, halál-záda*—*Kulín, dharmaj wá*

**TRÖÜEBRED**, *a.* of a genuine breed or of good birth—*Asl yá achchhi zát ká*—*Achchhi játi wá ját ká.* [dár be-riyá yú sídiq—*Satyasíl sachchá wá khará, dhármik.*

**TRÖÜHEARTED**, *a.* honest, faithful—*Rást-báz saf-díl yá diyáñat-dár, imán-dár wafá-*

**TRÖÜE LOVE**, *n.* a sweetheart, a plant—*Mubáb mahbúba ma'shiq yá ma'shiqa, ek qism ki nabát*—*Náyak náyiká priya wá priyá, ek prakár ká paudhá.*

TRUÉ'LOVE-KNÖT, *n.* a knot composed of lines united with many involutions—*Bahut pheron ki gānth<sup>h</sup>, ek gānth jo bahut uljhi ho aur khul na sake<sup>h</sup>.*

TRUÉ'PEN-NY, *n.* an honest fellow—*Imān-dār yā diyānat-dār shakhs*—*Dhārmik vyakti, smtyasūl jan.* [dhā<sup>h</sup>, kūrkmūtā<sup>h</sup>, kukarmuttā<sup>h</sup>.]

TRUFFLE, *n.* (Fr. *truffe*) a subterraneous mushroom—*Dharti kā phūl<sup>h</sup>, kukraun-*

TRULLI, *n.* (Ger. *trulle*) a low vagrant strumpet—*Māzādī, kasbi, zan-i-fāhisha-o-fājira*—*Puñśchalī, chhiehhorī paturiyā, nich vośyā.*

TRUMP, *n.* (*triumph*) a winning card; *v.* to play a trump card—*Ek tās jis se jit lete hai<sup>h</sup>*; *v. aise tās se khelā jise se jit-keh<sup>h</sup>.*

TRUMP, *v.* (Fr. *tromper*) to deceive, to obtrude fallaciously, to devise—*Fareb d., da-gā-dāi se be-jā dukh k. yā dikhil k., tajwiz yā mansūba k.*—*Thagnā, dhokhe wā dhāndh d se ghusemī wā bich meñ ā-jānā, yatin wā yukti k.*

TRUMP'ER *v.* *n.* empty talk, useless matter—*Be-kūda guft gū yā hara-goī, bogmā*—*Bak-wād bakbak wā barbar, agarbagar.*

TRUMP, *n.* (It. *tromba*) a wind instrument of music; *v.* to blow a trumpet—*Turkī<sup>h</sup>, torhī<sup>h</sup>, nafir, qaradī*; *v. turkī yā torhī bajānā<sup>h</sup>, nafir bajānā*—*Bheri, bher.*

TRUMP'ET, *n.* a wind instrument of music; *v.* to publish by sound of trumpet—*Turkī yā torhī<sup>h</sup>, nafir, qaradī*; *v. turkī bajānā<sup>h</sup>, dhāndhorā pūmī<sup>h</sup>, manādī k., mash-hār k.*—*Bheri, bher.* [turhī w<sup>h</sup>, turhī yā torhī bajāne w<sup>h</sup>.]

TRUMP'ETER, *n.* one who sounds a trumpet—*Qarnā-chī, nafir bajāne w., singāriyē<sup>h</sup>.*

TRUMP'ET TONGUE, *a.* having a tongue vociferous as a trumpet—*Dāranda-i-zuban-i-qaradī, buland-āwāz, sahit-āwāz*—*Mahāswar, kōhālakārī.*

TRUMP'LIKE, *a.* resembling a trumpet—*Turkī yā torhī se<sup>h</sup>, qarnāe ke māmūd.*

TRUNCATE, *v.* (L. *truncus*) to lop, to cut off, to maim—*Chhāntnā<sup>h</sup>, kāt-dālnā<sup>h</sup>, laigū<sup>h</sup> k<sup>h</sup>.*

TRUNCATION, *n.* the act of lopping—*Chhāntnā<sup>h</sup>, chhāntnā<sup>h</sup>, kātnā<sup>h</sup>.*

TRUNCHEON, *n.* (Fr. *tronçon*) a short staff, a club, a baton; *v.* to beat—*Soiṭā<sup>h</sup>, dan-dā<sup>h</sup>, lāthī yā chhārī<sup>h</sup>*; *v. mārānā<sup>h</sup>, soṭān mārānā<sup>h</sup>, soṭiyānā<sup>h</sup>.*

TRUNCHEONER, *n.* one armed with a truncheon—*Soiṭā bāndhne w<sup>h</sup>, lāthī bāndhne w<sup>h</sup>.*

TRUNDLE, *v.* (S. *treadle*) to roll, to bowl; *n.* a round rolling body—*Lurhāknā dha-nagudā dholaknā yā lurhāknā<sup>h</sup>, dāgrānā lurhānā lurhā-d., dhanganānā yā dholkā-nā<sup>h</sup>*; *n. koī gol chūz, chhoṭā pahiyā<sup>h</sup>*—*n. Kōī gol padārth, chhoṭā chakkar, kshudra chakra.*

TRUNDLE TAIL, *n.* a kind of dog—*Ek qism kā kuttā*—*Ek bhāntī kā kuttā.*

TRUNK, *n.* (L. *truncus*) the stem or body of a tree, the body without the limbs, the main body of any thing, a chest for clothes, the proboscis of an elephant or other animal, a long tube—*Tana yā sāq, dhar<sup>h</sup>, usli hissā, sandūg, khurtām, lāmī nālī<sup>h</sup>*—*Prakand kandi perī jarwat wā muskī, sarīrakāndī, mukhyabhūg, peṭī wā ādhār, sūhr sandū wā sandūdānd.*

TRUNKED, *a.* having a trunk—*Tana-dār, sāq-dār*—*Prakāṇḍayukt, musle w., perī w.*

TRUNK'HOSE, *n.* large breeches—*Barā pāc-jama, barā sūthān<sup>h</sup>, buri sūthnī<sup>h</sup>.*

TRUSTION, *n.* (L. *trustin*) the act of thrusting or pushing—*Dhakel<sup>h</sup>, dhakelnā<sup>h</sup>.*

TRUSS, *n.* (Fr. *trousse*) a bundle, a bandage; *v.* to bind or pack close—*Pulā āñhī gathī matī yā pulindā<sup>h</sup>, patī<sup>h</sup>*; *v. kas-kar bāndhnā<sup>h</sup>, thās-kar bāndhnā<sup>h</sup>.*

TRUST, *n.* (S. *tryesian*) confidence, reliance on another, charge given in confidence, credit; *v.* to confide in, to rely on, to believe, to commit to the care of, to leave to one's self or to itself without fear of consequences, to sell to upon credit, to expect—*Ītibār Ītimād yā bāwar, dūse par takīya, hawāla zimma yā tanhad, garz*; *v. Ītibār k., takīya k., Ītimād yā bāwar k., yayin-k. hawāla k. zimma-k. sipurd-k. sipurd-k. yā awāwar-rukhnā, be-bāki se apne upar chhor-nā, garz par bechnā, ummed-k.*—*Viśwās wā pratay. nishthā nāray saṁsray samāśray wā avalamban, nyās wā dharohar, udhār*; *v. viśwās k., avalamban āśray wā bharosā k., paritay wā nishchay k., samāpnā, nidharak wā binā dar apne upar chhor-d., udhār b. nēhnā, āśā k.*

TRUST'EE, *n.* one intrusted with any thing—*Amānat-dār, zimma-dār, amīn*—*Nyāsa-dhārī, wah jan jiske pās dūse kisī kī dharoohar rahai.* [ṭay k. w.]

TRUST'ER, *n.* one who trusts—*Mu'tamid, mu'taqid, bāwar k. w.*—*Viśwās k. w., pra-trustless, a. not worthy of trust*—*Be-Ītibār*—*Aviśwāsyā, binā sakh kā.*

TRUSTY, *a.* that may be trusted, honest—*Mu'tabar, imān-dār wafā-dār yā diyānat-dār*—*Viśwāsyā viśwāsyogyā wā viśwāsapātra, dhārmik khārī wā satyānāl.*

TRUST'ILY, *adv.* honestly, faithfully—*Diyanat-dārī yā wafā-dārī se, imān-dārī se*—*Satyāsālitā-se binā khat wā binā māyā, kharāī wā sachāī se.*

TRUST'INESS, *n.* honesty, faithfulness—*Diyanat-dārī yā wafā-dārī, imān-dārī*—*Satyā-*

TRUTH, *See* under TRUE. [sālitā wā sachāī, kharāī.]

TRU'TI-NATION, *n.* (L. *trutina*) the act of weighing—*Taul<sup>h</sup>, taulnā<sup>h</sup>.*

TRY, *v.* (Fr. *trier*) to examine, to prove by experiment, to examine judicially, to refine, to attempt, to endeavour, to strain—*Āzmānā yā āzmāish k., imtihan yā tajrība*

*k., tajwiz taftish tahqiq yâ samâ'at k., khâlis yâ saf k., koshish k., qasd yâ sa' k., daw-rânâ*<sup>h</sup> - Jifînchâ kasûl swawînchînâ tâwnâ parakhûi wâ kasautî par charhânî, parikshâ-k., vichâr-k., swachchha wâ nirmal-k., yatn-k., udyog-k., cheastâ-k. wâ hâth-pûsh mârâ, chalânî. [yogyâ, parikshaniyâ.

Tri'-A-BLE, *a. that may be tried* — *Mumkinu-l-āzmāish* — Parkhe jānche wā kase jāne ke  
Tri'-AL, *n. act of trying, examination, test* — *Āzmāish koshish yā sa'i, tajvīz yā talqīq,*  
*imtihān yā tajriba* — Jānch udyog yatu wā choshit, vichār vyavaharadārsan wā dhar-  
mavivechana, parikṣitā wā anubhav.

Thi'ER, n. one that tries.—*Intihān d-māish yā tajriba k. w.*, koshish sa'i yā qasd k. w., *tajwiz yā tahyiq k. w.*—*Jānehne w.*, parkhaiyā, parakhne w., parikshā k. w., udyog yatn wā cheshtā k. w.

**TŪB.** *n.* (D. *tobbe*) a large wooden vessel—*Kathrá<sup>h</sup>*, *kathantá<sup>h</sup>*, *kathantí<sup>h</sup>*, *tagir*.

TŪBE, n. (L. *tubus*) a pipe, a siphon — Nal phonphi yá chongá<sup>h</sup>, tontí yá terkí naltí<sup>h</sup>.

Tŭ'BU LAR, a. resembling a tube — *Nai-sá qá nai-sá<sup>h</sup>, nai-sá.*

TŪ BU-LĀT ED, *α*. made in the form of a tube—*Nali-sá<sup>h</sup>*, *nal sá<sup>h</sup>*, *naí-sá<sup>h</sup>*.

ṬṬ-BULÉ, *n.* a small pipe—*Ek chhoti naiṭh*. [Ganthilā<sup>n</sup>, girih-dā—Granthil, kandī.

**TUBEROUS**, *a.* (L. *tuber*) having prominent knots or excrescences, knobbed—

TŪ BER-CLE, *n.* a small excrecence, a pimple — *gilti yá gáanth<sup>h</sup>*, *phori phansi phurigá*

TŪ'BER OSE, *n.* a flower—*Shab-bo*—*Ek bhānti kā phūl*, "pushpavīśesh. [*yā chhāitā*]<sup>b</sup>.

TÚCK, *n.* (W. *tuca*) a long narrow sword, a kind of net—*Saif, ek qism ká yá ki jál*  
—Lambí aur thorí chauri talwár, ek bhānti ká wá kí jál.

TÜCK, *v.* to thrust in or together—*Sikoruá<sup>h</sup>*, *baturná<sup>h</sup>*, *moy-rakhná<sup>h</sup>*, *sametuá<sup>h</sup>*, *morná<sup>h</sup>*, *charhána<sup>h</sup>*, *dabána<sup>h</sup>* *uthána<sup>h</sup>*. | Strivon kí ehiáti dhanne kí kawé,

TŪCKER, *n.* a small piece of linen for shading the breast of a woman - *Mahram* -

TŪCK'EK, *n.* a small piece of linen for shading the breast of a woman — *Mahram* —  
TŪCK'ET, *n.* (It. *torcetto*) a steak, a collop — *Bhuni yā tali hu boī yā taluc ke liye*  
*boī<sup>h</sup>, māns kī dālī<sup>h</sup>*

**TŪCK'ET**, *n.* (It. *tocato*) a flourish in music, a prelude—*Bājā'h*, *qat'h*.

TUCK'ET-SÒ NANCE, *n.* the sound of the tucket—*Báje ká áwáz*—(Gat wá báje ká sábul).

TUĒṢṬAY, *n.* (S. *tīrca-dag*) the third day of the week — *Mangal<sup>h</sup>, śi-shamba* — *Maṅgalavār, bhāumavāsar, bhāumavār, kulavār.*

**TUFT**, *n.* (fr. *tuiffe*) a knot, a bunch, a cluster; *v.* to adorn with a tuft—*Sar-pech yâ kalgi, turra yâ khosha, dasta yâ majmâ*; *v. turra se âvâstâ k., khoshân yâ dastân se âvâstâ k.*—*Churî phul wâ sikhâ, sikhewâ, jhûnd vînd wâ samûh*; *v. churî wâ phul se âlukrit k., phul se samûrû, gûkhawî wâ churawîn k.*

TŪT'ED, *a.* growing in tufts, adorned with a tuft—*Bā-majma' khosha-bā-khosha yā dasta-bā-dastu h. w., kalgi-dār sur-peh-dār yā turre-dār*—Vrindarūp se utpanna h. w. wā jhūind ke jhūind athawā guchelihe ke guchelihe honewāle, śikhāwān wā chū-rāwān.

**TUFYĀ**, *n.* adorned with tufts, growing in clusters—*Kulgi-dār turre-dār yā sar-pech-dār, khosha-hā khosha dasta-hā-dasta yā bā-majma' h. w.*—Sikhāwān wā churīwān, vrindarūp se utpanna *h. w.* wā jhūnd ke jhūnd athawā guchehhe ke guchehhe honewale.

**TÜG**, *v.* (S. *teogun*) to pull with great effort; *n.* a pull with great effort—*Khinchná yá*  
*khichná<sup>h</sup>*, *aiichná<sup>h</sup>*, *nochná<sup>h</sup>*, *khassotná<sup>h</sup>*, *tánná<sup>h</sup>*; *n.* *khinch<sup>h</sup>*, *aiich<sup>h</sup>*, *kashish*.

TUITION, *n.* (L. *tuitum*) care of a guardian or tutor, instruction, the act or business of teaching — *Nigāh-bānt nigah-bānt yā parwarish, ta'lim, tādib latqin yā tarbiyat* — *Rakshi wī rakhwālī, śikshā wā upadeś, adhyāpan.*

**TÓ'LI'P**, *n.* (Fr. *tulipe*, a flower — *Lála, shuqáiq* — Ek bhúnti ká atisundar phúl.

TŪMBĒ, v. (S. *tumbian*) to fall, to roll about, to turn over, to throw down; n. n fall — *ġirná ġir-ġarṇa kħasni pachħar-kħanā dħam/iyānā yā bħurānā<sup>h</sup>, lōtnā yā cħħutpatānā<sup>h</sup>, ulat-pulāt-k. ulānā yā tātē-āpər k<sup>h</sup>, ġirūnā puṭak-k. ġiri-d. dħā-d. yā pachħirā<sup>h</sup>; n. pachħar<sup>h</sup>, patkan<sup>h</sup>, lōtn<sup>h</sup>, ulānā<sup>h</sup>, uflāduṛ.*

**TUMBLER, n.** one who tumbles, a large glass, a juggler or one who shows tricks or feats in tumbling, a very small variety of the domestic pigeon which falls backwards when on the wing, a sort of dog taught to tumble for the purpose of inveigling game — *Girne wā, āb-khura yā āb-khura, huqqā-lāz yā kalā-bāz, girih-bīz kahidar, ek qism kā kutūā* — *Gir-parne w., katorā, nat, ek prakār kā kapot, ek blāntī kā kutūā.*

**TŪM'BREL**, n. (Fr. *tombereau*) a cart, a waggon — *Chhakṛāḥ*, *larhiyá yá do pahiyé kī laduá gārīḥ*.

TŪ'MID, a. (L. *tumeo*) being swollen, puffed up, protuberant, pompous—*Sijā-huá<sup>h</sup>*, *phili-huá<sup>h</sup>*, *uhhá huá<sup>h</sup>*, *rangin numáiskí laffziz yá mubálaga-ámex*—Bhabhrityá-huá, vátapúrit wá phaphesytá, uhhá huá, tháthi atiooblan wá nirarthakanahásodaváishit.  
TŪ'MOR, n. a morbid swelling—*Gilat<sup>h</sup>*, *phorá<sup>h</sup>*, *dadorú<sup>h</sup>*, *gumrá<sup>h</sup>*, *gánth<sup>h</sup>*, *gulmá<sup>h</sup>*, *sijan<sup>h</sup>*, *siyá<sup>h</sup>*, *ámás*, *waram*, *gilis<sup>h</sup>*.

TŪ'MORED, *a.* swollen, distended—*Sújá huá<sup>h</sup>, phúlá huá<sup>h</sup>. [huá<sup>h</sup>.  
TŪ'MOR-OUS, *a.* swelling, protuberant—*Sújta-huá yá phúllá-huá<sup>h</sup>, ubhrá-huá yá ythá-**

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TŪ'ME'FF, *v.* to swell, to make to swell — *Bhabhrāṇḍ sūj-ānā yā phūlnā<sup>b</sup>, phūlnā<sup>b</sup>.*

TŪ'ME-FAC'TION, *n.* act of swelling, a tumor — *Amās, waram* — *Bhabhrāṇḍ sūj wā sūjan, gilaṭ gīlti phorā dadorā gumrā gulmā wā gāūth.*

TŪ'MU-LATE, *v.* to swell — *Sājnā<sup>b</sup>, sūj-ānā<sup>b</sup>, phūlnā<sup>b</sup>, bhabhrāṇḍ<sup>b</sup>.*

TŪ'MULT, *n.* (*L. tumultus*) commotion, agitation; *v.* to be in commotion — *Āshob haṅgāma yā shorish, be-qardārī yā iztirār*; *v. haṅgāma āshob yā shorish k.* — *Jhan-jhat dūnd bakherī khalbālī kolhāl balwā dangā halbālī andher kharbārī wā halchal, ghabrāḥaṭ udveg wā vyākulatā*; *v. dūnd bakherī khalbālī wā andher k., khalbhalānā.* [yā, bakherī dangī andher kolhāl wā dūnd k. w.]

TŪ'MULT'ER, *n.* one who makes a tumult — *Āshobi, dangait<sup>b</sup>, haṅgāma k. w.* — *Bakheri-TU MŪLT'U-A-RY, a.* disorderly, agitated — *Darham-larham yā be-tartīb, musturīb* — *Ultā-pultī anavasthit wā avyavasthit, udvigna vyākul wā ghabrāyā huā.*

TŪ'MŪLT'U-A-RILY, *ad.* in a tumultuary manner — *Be-tartībī yā darhami-barhamī se, iztirār se* — *Avyavasthā wā anavasthitatwa se, ghabrāḥaṭ wā vyākulatā se.*

TŪ'MŪLT'U-A-RINESS, *n.* disposition to tumult — *Dange-bāzī, fasād, hurdangī<sup>b</sup>* — *Kalahakāritwa.* [*k.* — *Jhanjhat dūnd khalbālī kolhāl balwā halbālī wā halchal k.*

TŪ'MŪLT'U-ATE, *v.* to make a tumult — *Haṅgāma āshob yā shorish k., bakherī k<sup>b</sup>, fasād*

TŪ MŪLT'U-ATION, *n.* commotion, agitation — [*Tumult ke ma'ne dekho*] — [*Tumult kā arth dekho.*]

TŪ-MŪLT'U-OUS, *a.* disorderly, turbulent — *Darham-barham abtar yā be-tartīb, dange-bāz yā fasādī* — *Avyavasthit ultāpultī wā anavasthit, dangai hurdangā dangait wā kolāhalakārī.*

TŪ-MŪLT'U-OUS-ELY, *ad.* in a disorderly manner — *Hurdangī se<sup>b</sup>, khalbālī se<sup>b</sup>, dange-bāzī se, be-tartībī se, fasād se* — *Avyavasthā se, ultāpultī, agarbagar, kolāhal se, dūnd wā halbālī se.*

TŪ MŪLT'U-OUS-NESS, *n.* state of being tumultuous, disorder, commotion — *Dange-bāzī, be-tartībī abtarī yā darhami-barhamī, haṅgāma āshob yā shorish* — *Hurdangī wā kalahakāritwa, vyatikram avyavasthā wā ulatpulat, dangā dūnd khalbālī wā bakherā.*

TŪN, *n.* (*S. tunec*) a large cask, a measure of liquids; *v.* to put into casks — *Ek barā pīpā, atthāis man kē ek māp<sup>b</sup>*; *v. pīpān meṇ rukhnā.* [Bhār jo naukā par rahtī hai.

TŪN'NAG, *n.* the content or burden of a vessel — *Bojhī jo jahāz par ludī rahtī hai* —

TŪN'NEL, *n.* the shaft of a chimney, a pipe for pouring liquor into vessels, a funnel, an arched way under ground — *Dūd-kash yā dūd-dūn, purnī<sup>b</sup>, choṅgā<sup>b</sup>, zamīn ke niche mīhrāb-dār rāh* — *Dhūnānā wā dhūmapath, uālī, puplī, antarbaḥumamārg.*

TŪN'NISH, *n.* a tunnel, a funnel — *Choṅgā<sup>b</sup>, puplī yā nālī<sup>b</sup>.*

TŪ'NE, *n.* (*L. tonus*) a series of musical notes with unity of key-note measure and sentiment, harmony, state of giving the proper sounds, fit temper or humour; *v.* to put into a state for producing the proper sounds, to sing with melody or harmony, to form accordant musical sounds — *Ilhan lāhn sarod yā āhang, khush-āhangī yā turāna, dām-sāzī yā ham-sāzī, durust-mizījī*; *v. ham-sāz ham-āhang durust yā barābar k., khush-āhangī se gānā, ek āwāz ke mūrāfāq dūstī āwāz k.* — *Tūn tīl swar sur lay alāp alāp rīg wā rīgīnī, tālaikya wā swarāikya, samaswaratā, samaswarābav wā thūk swabhāv*; *v. mīlānā wā swarāikya-k., alāpnā alāpnā wā achchhe sur se ṭernā wā gānā, ek śabd dūstre ke sadrīs k.*

TŪN'A-BLE, *a.* that may be tuned, harmonious — *Ham-sāz hone ke qābil yā mumkin-ū-kam-sāzī, ham-āhang yā ham-sāz* — *Samaswar wā ekatāl hone ke yogya, ekatāl ekatāl wā samaswar.*

TŪN'A-BLY, *ad.* harmoniously, melodiously — *Ham-āhangī se, khush-āhangī khush-īlānī yā khush-āwāzī se* — *Samaswaratā wā tālaikya se, suwaratā suarāvyaṭa wā madhura-swaratā se.*

TŪN'FUL, *a.* musical, harmonious — *Khush-āwāz yā khush-āhang, ham-āhang yā ham-sāz* — *Suswar su-rāya srotasukh srotābhīrām srotisukh wā madhuraswar, samaswar ekatāl wā ekatān.* [Kuswar, tālahīn wā bin tīl k.]

TŪN'LESS, *a.* unmusical, unharmonious — *Bud-āwāz, be-lāhn be-āhang yā be-mel* —

TŪN'ER, *n.* one who tunes — *Ham-sāz barābar yā ham-āhang k. w., khush-āhangī se gāne w., ek āwāz ke mūrāfāq dūstī āwāz k. w.* — *Mīlne w., samaswar k. w., ek tīl se gāne w., alāpne w., alāpne w., ek śabd dūstre śabd ke sadrīs k. w.* [tāl k.]

TŪN'ING, *n.* the act of putting into tune — *Ham-sāzī, ham-āhangī* — *Samaswar wā eka-*

TŪN'IC, *n.* (*L. tunica*) an under garment, a kind of waistcoat, natural covering — *Kurtā, kurtī, chamrū<sup>b</sup>* — *Āngarkhā, āngarkhī, khalārī chām wā jhīllī.*

TŪN'ICLE, *n.* natural covering, integument — *Chamrū<sup>b</sup>, khalārī yā jhīllī<sup>b</sup>.*

TŪN'NY, *n.* (*L. tynnus*) a fish — *Ek gism kī machhlī* — *Ek bhāūt kī machhlī.*

TŪP, *n.* a ram — *Merhī<sup>b</sup>, meirhā<sup>b</sup>.* [muṇraīthā<sup>b</sup>, dastār, 'ināma yā 'amāma.

TŪR'BAN, *n.* (*Ar.*) a head-dress worn by Orientals — *Pagrī<sup>b</sup>, pag<sup>b</sup>, pagiyā<sup>b</sup>, chīrā<sup>b</sup>,*

TŪR'BAND, *a.* wearing a turban — *Pagrī diye hue<sup>b</sup>, muṇraīthā bāndhe hue<sup>b</sup>, chīrā bāndhe hue<sup>b</sup>.*

**TÜR'RID**, a. (L. *turba*) muddy, not clear—*Gudā yā qharrā<sup>h</sup>, malā<sup>h</sup>*.

**TÜR'RID-LY**, ad. haughtily, proudly, in a turbid manner—*Takabbur se, gurūr se, takaddur yā dūladī se*—Ahañkār se, ghamand garv wā darp se, malinatā malinatā mallopan wā gadlopan se.

**TÜR'BU-LENCE**, **TÜR'BU-LEN-CY**, n. a disturbed state, disorder, tumult, confusion—*Itirāb yā be-qarārī, hangīma, fasād, shor-o-shorish intishār yā itirār*—Avyavasthitatwa anavasthitatwa vā vyākulata, khalbali halchal wā dūnd, bakherā hurdangi danga wā balwā, raulā andher wā barbarī.

**TÜR'BU-LENT**, a. disorderly, tumultuous—*Shor-āwar yā be-qā'idā, fasādī yā dange-bāz*—Anavasthit wā avyavasthit, hurdangā dangā dangit wā kalahakārī.

**TÜR'BU-LENT-LY**, ad. tumultuously, violently—*Dange-bāzī yā fasād se, tundi yā shid-dat se*—Kalahakārītwā wā avyavasthitatwa se, vyagratā veg wā praohandāt se.

**TÜR'BI-NATED**, a. (L. *turbo*) twisted, spiral, whirling—*Pech dār, pechān yā pechīda, charkh-zan*—Aññhi hūā, alakākār wā ghumaūwā, parivartī vyāvartī wā ghūmtā.

**TÜR'BOT**, n. (Fr.) a fish—*Ek qism kī machhī*—Ek bhūntī kī machhī. [huā.]

**TÜR'ISM**, n. the religion of the Turks—*Turki mazhab yā dīn, Turkoñ kā dīn yā mazhab*—Turkoñ kī dharm, Turkadharm.

**TÜR'F**, n. (S.) the upper part of the earth when covered with grass or filled with roots, peat; v. to cover with turfs—*Chakhtī chakhtā chāy yā chāpū<sup>h</sup>, sikkā chakhtī jo dūdhān ke kam dū hū gī mittī aur uskī upar kī dūb jo sab sikk-kur dūdhān ke kām dū hū<sup>h</sup>*; v. *chakhtō chāroñ yā chāpōñ se bharnā<sup>h</sup>, chakhtē yā chāpē laginā<sup>h</sup>*.

**TÜR'F-Y**, a. covered with turf, like turf—*Chakhtō yā chāpōñ se bhārā huā<sup>h</sup>, chakhtō yā chāpōñ sī<sup>h</sup>*.

**TÜR'GENT**, a. (L. *turgeo*) swelling, tumid—*Phūltā-huā<sup>h</sup>, sūjā-huā<sup>h</sup>*.

**TÜR'GENCE**, **TÜR'GENCE-CY**, n. the act of swelling, empty pomposness—*Asās yā warām, be-hūla numāish yā mubālagā āmezī*—Sūjan wā phulaw, chhūñ-chhā-thāth nīrarthak-dambh wā asīr atisayoktī.

**TÜR'GID**, a. swollen, bloated, tumid—*Phūltā-huā<sup>h</sup>, sūjā-huā<sup>h</sup>, mubālagā āmezī lafzī numāishi yā rangīn*—Bhabhrūyā, phaphsīyī, atisobhan thāthī wā nīrarthakamahā-sābdaviśīṣhṭ.

**TÜR'GID-ITY**, n. state of being swollen—*Sūjan<sup>h</sup>, bhabhrāth<sup>h</sup>, mubālagā āmezī rangīn yā numāish*—Phaphsīth, atisayoktī wā nīrarthakamālāsābdaviśīṣhṭatā.

**TÜR'GID-NES**, n. pomposness, bombast—*Zāhir-numā yā numāish, rangīnī mubālagā yā mubālagā āmezī*—Thāth dikhaw wā dambhikatwa, garvvitavākya wā asīravākya.

**TÜR'KEY**, n. a large fowl—*Fīl-marg, perā<sup>h</sup>*.

**TÜR'KOIS**, tūr kēs', n. (Fr. *turquoise*) a mineral of a light green or blue colour—*Fīroza, pīroza, fīrozaj*—Ek haritavarṇ wā nilavarṇ ākariya padārth, ek prakār kī harī wā nīlī dhātu.

**TÜR'MERIC**, n. a medicinal root—*Harīṭī<sup>h</sup>*.

**TÜR'MÖL**, n. disturbance, tumult, trouble; v. to harass with commotion—*Shor-o-fasād yā kharakhara, hangāma, taslī taklīf yā izā*; v. *hairān k., parashān k., azīyat-d., taslī-d.*—Vyagratī vyastatā hullaw wā raulā, tañtā bakherā halchal har-bārī wā balwā, kleś pīrā wā santap; v. tañtā wā bakherā kurke kleś-d. wā satinā.

**TÜR'N**, v. (S. *turnan*) to move round, to revolve, to change, to transform, to alter, to form on a lathe, to sour, to infatuate, to direct; n. the act of turning, a winding, change, reigning inclination, manner, time—*Ghumāw yā ghūmā<sup>h</sup>, chakkar-d. yā chakkar mārā<sup>h</sup>, badal-dālū yā badal-jūnā, muskh-k. yā shakl-badalūnā, tabdīl k. yā mutabaddīl-h., kharādūnā yā kharād pur chāpānā, tursh k., dīwāna yā shufta k., lagānū<sup>h</sup>*; n. *Gordish charkh yā dāma, phē<sup>h</sup>, tabdīl yā īngīlāb, kho māl yā irāda, taur sūrat yā waz', rang nūbat yā dām*—Phīrānā wā phīrnā, bhaūwānā wā chakkar-khānā, palāt-d., ultānī ulatūnā wā palat jānī, rūpāparivartan-k. wā rūpīntar-k., parivartan-k. aur hī-kar-būnā wā aur hī-bō-jōnā, kharādūnī, khatpī chūk wā anla k., pāgal mūñh wā buddhibhīrāshṭ k., chālānī; n. ghumāw parivartī wā chakkar, mor bāñk wā vakratā, parivartan palāt wā rūpāntarabdhā, prakritī wā pravartī, dhab wā daul, bārī pāri wā samay.

**TÜR'N-ER**, n. one who turns, one whose occupation is to form things with a lathe—*Ghumāw se yā ghūmāne se<sup>h</sup>, kharādī yā kharād*—Phīrāne w. wā phirne w., kharādī wā kharādūe-w. [Bāñk pher ghumāw wā vakratā, kupathaganan wā viclanan.]

**TÜR'NING**, n. a winding, deviation—*Gordish dāwān yā pech, inhārāf yā gum-rāhī*—**TÜR'NING-NES**, n. the quality of turning—*Ghumāw kī khāssīyat, ghumāw<sup>h</sup>*—Phirne kā dharm wā guṇ, phīraw. [rād jo lobe kī hotī hai.]

**TÜR'N-ENČH**, n. a kind of iron lathe—*Ek qism kī āhātī kharād*—Ek bhūntī kī kha-  
**TÜR'N-COAT**, n. one who forsakes his principles—*Apnī jānīb yā apne āgide turk k. w., zamāna-sāz, ahl-t-zamān, rū-gardān*—Swanātatyāgi, swapakahatyāgi.

**TÜR'N-PIKE**, n. a gate across a road—*Sarak ke ār-pār kō phātāk<sup>h</sup>*.

**TÜR'N-SICK**, a. giddy, vertiginous—*Sar-gushta, sar-gardān*—Ghūrparogī, bhramārarogī.

**TŪRN'SPĪT**, *n.* one that turns a spit—*Sikh yá sikh-cha ghumāne w.*—*Sūi phirāne w. wā ghumāne-w.*

**TŪRN'STĪLE**, *n.* a kind of turnpike in a footpath—*Pay-dandī ke ār pār kī khirkī*<sup>b</sup>.

**TŪRNIP**, *n.* (S. *napc*) an esculent root—*Shalgam*, *shuljam*—Śikhāmūl, grīñjan.

**TÓR'PEN-TINE**, *n.* (L. *terebinthina*) a resinous juice of certain trees—*Turmantin*—  
Śrīvās, śrīras, vrikshadhūp, sarjjaṃ, saraladrav. [panā, dushtati.

**TURPTUDE**, *n.* (L. *turpis*) baseness—*Zillat*, *khabāsāt*, *bad-zātī*—*Ādharmātā*, *nich-*  
**TURQUOISE**. See **TURKISH**. [*Grihaśikhar*, *Ikothā*,

**TŪRRET**, *n.* (L. *turris*) a small tower—*Chhotā burj*, *burjī*, *kangura yā kangura*—**TŪRRETED** *a.* formed like a tower, furnished with turrets—*Burjī ke mānind bandh*

*huá, huá dár* — Grihaśīkhar wá kothe ke sadriś baná huá, grihaśīkharavukt.

**TURTLE, n.** (S.) a species of dove, a tortoise — *Pakhtu yā qumari, sang-pusht* — Paṇḍuk ghoghli kalaray wā kapot, kachihua kachichhap wā kurn.

TÜSKAN, *a.* pertaining to *Tuscany*, denoting one of the orders of architecture—*Mulk-i Tuskanî muntahâ nâ Tuskanî ke mulk kâ, ta'mîr kâ ek taur zâhir k.* *w.* —*Tas-*

bandhesambandhi wā Tāskani deś kā, grīh wā ghar ādī banāne kā prakār prakāś  
k. w.

TUŠK, *int.* expressing rebuke or contempt—*Chhí<sup>h</sup>, chhí-chhí<sup>h</sup>, thú-thú<sup>h</sup>, tau<sup>h</sup>-tau<sup>h</sup>.*  
TUŠK, *n.* (S. *tur* a long pointed tooth; *x* to crush the teeth)—*tš<sup>h</sup>h* *kháa ná kháa<sup>h</sup>.*

TĀSKA, *n.* (S. *tāṣ*, a long pointed tooth; *v.* to gnash the teeth — *tār*, *kudī ya kudīy*; *ek barā dūnt*<sup>b</sup>, *nāb*: v. *dūnt pōnā*<sup>b</sup>. [Dumt.]  
TĪSAR, TĪSAR, *a.* furnished with tusks — *Nāh dār zā nāl dūtāil*<sup>b</sup>, *Bhāimāil*.

TŪKED, TŪK'Y, *v.* furnished with tasks—*Nā-mār, zū-nāo, dān-tai'*: *kheingai'*—TŪT', *int.* expressing contempt—(*Chhi-chhi', thū-thū', taaba taaba*.  
TŪT'THAP = (*tūtāt*) a guardian, an instructor, a teacher; or to instruct. 1473.

[illegible]

*sikhāṇa* = Rakṣak rakṣwal wā pālak, guru, sikhak upadhyaya wā adhyapak; r.  
upadeś-d. wā k., śikṣā-d., sikhāṇā. [*yā pālāḥ* = Rakṣan wā pālakatwā, rakṣā.

TŪ'TE-LĀGE, *n.* guardianship, protection — *Muḥabbā gurī alahāq yā nigāh-bānī, hiḥāzat*  
TŪ'TE-LĀR, TŪ'TE-LĀRY, *a.* protecting — *Muḥabbīz, nigāh-bān, himāyat yā hiḥāzat k. w.*

ТҮҮ'ТОИ-АҒҒ, *n.* the authority of a tutor—*Atáligi, ustádi, at-iliq ustád yá niyáih bân ká*

TĪT'OR' ESS, TĪT'UIN, *n.* a female tutor.—*Uśāni, atāh*—Guruwāyan, guruwāin, śikṣā-

ṭṭ'ṭon šur, *n.* the office of a tutor – *At dūg, ustā t atūq yā nūqih bān kā 'uhda, mu-*

ॐ, *nigrah kāmī*—Adhyāyaprakāś, upadeśakāṭa, madhyāyatna, adhyāpaka kāṇḍ.  
 तट्टट्ट, *u*, a sublimate of zinc—*Dasta jalāno se jo kuchh us se uṅ-kar kisi meṁ ūpar*

ṭṭ' *kar-jum-júg<sup>h</sup>*.  
 ṭṭ' *ʔ*, *n*, a lock or tuft of hair—*Zulf*—Alak.

**TWĀNG**, *v.* to sound with a quick sharp noise to make to sound sharply ; *n.* a quick

sharp sound - *Thaukna tankor*. *ā* *gī* *jhaauk-n<sup>h</sup>*, *jhaunkānā* *jhanjhoānā* *tantānānā* *mī* *thaukhaunānā<sup>h</sup>*; n. *tantānāho<sup>n</sup>*, *jhanjhaunāho<sup>n</sup>*, *tankār<sup>h</sup>*, *jhaunkār<sup>h</sup>*, *tankor<sup>h</sup>*, *tan<sup>n</sup>*.

**Twǎ́nk**, *v.* to make a quick sharp sound — *ʔwǎnakná<sup>h</sup>*, *jhǎnakná<sup>h</sup>*,  
**Twǎ́nk**, *v.* to make to sound — *ʔwǎnthániná<sup>h</sup>*, *tantimíná<sup>h</sup>*, *jhánjhániná<sup>h</sup>*, *jhánká<sup>h</sup>irná<sup>h</sup>*.

**TWATTLE**, *v.* (*tattle*) to prate, to chatter—*Barbaráná yá bakbak kh.*, *bakwád yá barbar kh.*

**TWEAGUE**, *n.* (S. *teogta*) perplexity — *Hairānī, parishānī, dīwaḥ, istirāb, taklif*—

Ujphera, phaušiw, ka-ht, jhaunhat, kleš. [nochna khinchni yu maropna<sup>h</sup>.  
TWEAK, r. 28. twicna - to pinch, to twitch - Dabiyā misūf mālnā nā aiythā<sup>h</sup>.]

**TWEEDE.** *v.* to affect by fiddling or by some slight influence.—*Sarangit bajá-kar ná kisi halki sa'i si asar k. cá dil aksina*—Chikara bairak wá kisi halke dalgáw se

man dolana wi man taks ind [yá mochná, chintá<sup>b</sup>.  
TWEÉZER, *n. pl.* small pinners to pluck out hairs—*Mochná wi móchná móchná*

TWELVE, *mas.*, *n.*, *pl.*—*sāhan* fingers to prick out nails—*bhacina* *yā* muchness, *mucina*  
TWENTY, *a.* (*S. twelf*) ten and two—*Bārāḥ*<sup>h</sup>, *durāzidah*—Dwīdaś.  
*Twēgan*, *a.* the ordinal of twelve—*Ravah-wān*<sup>h</sup> *bārahān*<sup>h</sup> *bārahān*<sup>h</sup>

T'wēl-fēn, *n.* the ordinal of twelve—*barāshwan*, *barhan*, *barshen*.  
T'wēl-fēn-t'ime, *n.* twelfth day after Christmas—*Hu-rat* 'Isā kī paitidāsh kī khushī kā  
wan in har sāl māh-i Dīshambar kī aushkharī tāpish ho khatī hai, yeha paitid kī kharā

roz jo har sai man-e-Disarmand ki pachiswen tarikh ko hota hai uske baad ka barah-  
man roz—Isa ka janmaparvadvias jo Disambar mahine ke pachiswen din hota hai  
uske baad ke barahman din.

TWELVE MONTH, *n.* a year—*Ek sít, bírah-más<sup>h</sup>, baras-dín<sup>h</sup>, baras-bhar<sup>h</sup>, baras<sup>h</sup>*—  
*Yek, dín, bírah-más, baras-dín, baras-bhar, baras*—*Ek sít, bírah-más, baras-dín, baras-bhar, baras*

TWELVE PĒN NY, a. sold for a shilling—*Aṭhannihā*<sup>b</sup>, *âth-âne kâ*<sup>b</sup>, *âth-âne w<sup>b</sup>*, *âth-âne*  
[ko bikne w<sup>b</sup>.

TWENTY, a. (S. *trentig*) twice ten — *Bis<sup>h</sup>, bist, list, kori<sup>h</sup>* — *Viinsati*.

TWENTY-ETH, *a.* the ordinal of twenty—*Biswān<sup>h</sup>, bistum, bistum.*

10. *Journal of the American Medical Association*, 2000; 284: 1039-1044.

- TWIBILL**, *n.* (S.) a halbert, a mattock — *Gairāsā<sup>h</sup>, pharad phāwā<sup>h</sup> yā kudāl<sup>h</sup>.*
- TWICE**, *ad.* (S. *twaga*) two times, doubly — *Do-bāra mukurrar du-bāra yā do-daf<sup>a</sup>, do-chand yā du-chand* — Do-ber dwi-ber wā dwivār, dūnā dugnā dūmān wā dwigun.
- TWIDLE**. See **TWEEDLE**. [śākā, agrasā<sup>h</sup>, lū.
- TWIG**, *n.* (S.) a small shoot or branch — *Shākhcha, lais<sup>h</sup>, pallo<sup>h</sup>, dāl<sup>h</sup>* — Pallav, upa-Twig, *n.* made of twigs — *Pullo lais yā dāl kā banā huā<sup>h</sup>* — Pallav wā upasākhā<sup>h</sup> kī banā huā. [vapirn, upasākhānay, pallavanay.
- TWIGGY**, *a.* full of twigs — *Pur-shākhcha, lais pallo yā dāligā se bhārā huā<sup>h</sup>* — Pallat.
- TWILIGHT**, *twiṭi, n.* (S. *twco, loht*) the faint light before sunrise and after sunset, uncertain view or partial disclosure; *a.* seen or done by twilight, obscure — *Shayr, gair i-maqurrar nigāh yā kam zahar; a. shafay meñ dekhā gayā yā kiñ gayā, tūa tūik yā lu nūr* — Godhūlī gaudhūlī sandhiprakās sandhyā wā sandhyā-kā, aspashtadrishṭi wā apūnaprakās; *a.* godhūlī wā sandhiprakās meñ dekhā gayā wā kiñā gayā, andherā dhūmlā wā aspasht.
- TWIN**, *n.* (S. *gobinnu*) one of two produced at a birth; *a.* noting one of two produced at a birth; *e.* to be produced at the same birth — *Tauam, ham-zād, jamak<sup>h</sup>; a. ham zid, tauam; y. ham-zid h, tauam paidā h.* — Yam, yamak, yamal, yamaj; *a. yamak, yamal, yamaj, jutawī; e. yamak yamal wā yamaj utpamā h.*
- TWIN LAMB**, *n.* a twin lamb — *Tauam-halwān* — Yamak mesha-ivak, bher kī bachehā jo jutawā hamā ho. [Yamak yamal yamaj wā jutawā, sahyukt.
- TWINNED**, *p.* a. born at the same birth, paired — *Tauam, ham-zād, jamak<sup>h</sup>* — Yamak, ya-
- TWINNED**, *n.* a breeder of twins — *Wah jis se tauam paidā hoñ* — Wah jis se yamak yamal wā jutawā utpamā hoñ. [yamak, yamaj, jutawā.
- TWINNED**, *a.* produced at the same birth — *Tauam, ham-zād, jamak<sup>h</sup>* — Yamak, ya-
- TWINE**, *v.* (S. *trima*) to twist, to wind, to wrap closely round, to turn round; *n.* a twisted thread, a twist — *Batnā yā bhānjnā<sup>h</sup>, bat d. laviriginaṭa lipatnā yā bah-khānā<sup>h</sup>, lipatnā<sup>h</sup>, phirānā yā ghūmnā<sup>h</sup>; n. rasman yā rismān, pech yā prichish; n. — Satti dori wā tharra, bal maror aīth wā aīthan.*
- TWINGE**, *v.* (D. *dringya*) to afflict with a sharp sudden pain, to feel a sharp sudden pain, to pinch; *n.* a sharp sudden pain, a pinch — *Marorā talnā jalnā yā satānā<sup>h</sup>, jalnā tūnā karknā yā chingnā<sup>h</sup>, no-hān dekhānā yā kātānā<sup>h</sup>; n. tis-jalan maror karkā karknā chikī yā chingnā<sup>h</sup>, chakī chikot, chakā dāw yā malnā<sup>h</sup>.*
- TWINKLE**, *v.* (S. *twintien*) to sparkle, to shine with a quivering light, to open and shut the eye by turns; *a.* a quivering light, a motion of the eye, an instant — *Chaknā chakchaknā jagmagānā yā jhalaknā<sup>h</sup>, jhalitānā jhalitānā yā jhalitānā<sup>h</sup>, mātānā mātānā jhalaknā yalak-mānā mīlmīlānā mīlmīlānā yā mātānā<sup>h</sup>; n. jhalitānā, jhalitānā yā jhalitānā<sup>h</sup>, mātā jhalakī yā yalak<sup>h</sup>, pal<sup>h</sup>.*
- TWINK**, *n.* a motion of the eye, a moment — *Mātī jhalakī yā yalak<sup>h</sup>, pal<sup>h</sup>.*
- TWINKLING**, *n.* a quivering light, an instant, a motion of the eye — *Twintimāhat yā jhalitānā<sup>h</sup>, pal<sup>h</sup>, jhalakī mātī yā yalak<sup>h</sup>.*
- TWITTE**, *v.* to twitter, to chirp, to quiver, to flutter, to simmer — *Chūn-chūn yā chūn-chūn<sup>h</sup>, churagā chūn-chūn k. yā chahchahānā<sup>h</sup>, thartharānā halhalānā yā lahak-nā<sup>h</sup>, pharpharānā tarpharānā yā pūkh phatphatānā<sup>h</sup>, muskārānā<sup>h</sup>.*
- TWIRL**, *v.* (D. *dwirle*) to turn round with rapidity; *n.* a rapid circular motion — *Jal phirānā yā phirānā, ghūmnā yā ghūmnā<sup>h</sup>, bhāwānā yā bhāwānā<sup>h</sup>, chakkar-d. yā chakkar mānā<sup>h</sup>; n. chakkar<sup>h</sup>, ghūmnā<sup>h</sup>, phirānā<sup>h</sup>, toz gardish* — Sighra ghūmnā wā ghūmnā; *n.* twaritavritti, drutaparivartan.
- TWIST**, *v.* (D. *twisten*) to unite by winding one thing round another, to contort, to writh, to wind, to pervert; *n.* the act of twisting, any thing made by twisting, a cord, a string, a contortion — *Bat d. batnā yā bhānjnā<sup>h</sup>, aīthnā yā umethnā<sup>h</sup>, narorānā<sup>h</sup>, lapetnā<sup>h</sup>, nānā yā bigarānā<sup>h</sup>; n. aīthnā aīthnā bat yā batnā<sup>h</sup>, jo kuchh aīthnā yā batnā se batnā<sup>h</sup>, dorī<sup>h</sup>, satti yā rassā<sup>h</sup>, marorā yā maror<sup>h</sup>.*
- TWISTER**, *n.* one that twists — *Batnā<sup>h</sup>, bhānjnā<sup>h</sup>, aīthnā<sup>h</sup>, batnā<sup>h</sup>.*
- TWIT**, *v.* (S. *edictan*) to reproach — *Tu-m-mārnā, sar-zanish k., malāmat k.* — Jhiraknā, dāntnā, bhārtanā k., ghuraknā, nindā k. [ghurkī se, nindā se.
- TWITTING**, *ad.* with reproach — *Sar-zanish se, malāmat se, tā-na-zanī se* — Jhirkī se,
- TWITCH**, *v.* (S. *twiceen*) to pull with a sudden jerk; *n.* a pull with a jerk, a contraction — *Jhotaknā<sup>h</sup>, khasotnā<sup>h</sup>, nijhotnā<sup>h</sup>, misnā<sup>h</sup>, aīthnā<sup>h</sup>, kīchēnā<sup>h</sup>, nochnā<sup>h</sup>; n. khasot bakot yā jhākā<sup>h</sup>, naror marorā aīthnā simāw jakrāw tanāw kīchēnāw jakrāhat yā sikrāw<sup>h</sup>.*
- TWITTER**, *v.* (D. *kwetteren*) to make a sharp tremulous noise, to be agitated; *n.* a sharp tremulous noise, agitation — *Chūn-chūn k. yā kichmichānā<sup>h</sup>, muztarib hairān yā purshān h.*; *n.* kichmichāhat yā chūn-chūn<sup>h</sup>, iztirāb hairān<sup>h</sup> yā paresānā<sup>h</sup> — Churagā chēchēchē-k. chīnchīn-k. wā chahchahānā, ghābrānā wā vyākul-h.; *n.* chahchahānā, vyākulātā wā ghābrāhat.

TWO, *tô*, *a.* (S. *two*) one and one—*Do<sup>h</sup>*.

[*dhār*.

TWÓ EDGED, *a.* having an edge on each side—*Do-dhārā<sup>h</sup>*, *du-dhārā<sup>h</sup>*, *do-dam*—[*dwī*].  
TWÓ FOLD, *a.* double; *ad.* doubly—*Dugnā<sup>h</sup>*, *dūnā<sup>h</sup>*, *dugnā<sup>h</sup>*, *do-partā<sup>h</sup>*, *do-lavā<sup>h</sup>*,  
*doharā<sup>h</sup>*, *dāvidān<sup>h</sup>*, *do-chand yā du-chand*; *ad.* *do-chand yā du-chand*, *dūnā<sup>h</sup>*,  
*dugnā<sup>h</sup>*, *dāvidān<sup>h</sup>*—[*dwigun*, *dwividh*; *ad.* *dwigun*].

TWÓ HÁND ED, *a.* employing both hands, having two hands, used with both hands—  
*Donon hāthōn kā istīmāl k. w.*, *do dust*, *donon hāthōn se muktā'māl k. w.*—[*Donon*  
*hāthōn kī vyavahār k. w.*, *dwihast do-hathā wā do-hāth w.*, *donon hāthōn se vya-*  
*vahrit arthāt kām āne w.*

TWÓ PENCE, *tūp'pence*, *n.* the sum of two pence—*Savā āne se kuchh ipar<sup>h</sup>*.

TWÓ TONGUED, *a.* doubled-tongued, deceitful—*Dugā-bāz yā du-zubān*, *farebī makkār*  
*yā rigā-kār*—[*Dwirasau dwijihwā wā chhālī, kapaṭī wā pravañchak*].

TYKE. See TIRE.

[*Bheri, bher, dundubhi*.

TYM BAL, *n.* (Fr. *timbale*) a kettle-drum—*Nagqāra*, *tambūr*, *dumāmī*, *dunkā<sup>h</sup>*—

TYM PA-NUM, *n.* (L.) a drum, a part of the ear—*Tabl yā tambār*, *kān kā parda*—  
[*Dhol duggi wā duglugi, karnodar wā karnadundubhi*].

TYM PA-NITES, TYM PA SY, *n.* a flatulent distention of the body—*Badan kā phailān*  
*yā phulān*—[*Sārīr kā phulāw, deh kā phulāw wā phailāw*].

TYM PA-NIZE, *v.* to stretch as the skin of a drum—*Tānnā<sup>h</sup>*, *phailānā<sup>h</sup>*, *marhnā<sup>h</sup>*.

TYPE, *n.* (Gr. *typos*) an emblem, a symbol, a figure, a sign, a stamp, a printing  
letter; *v.* to prefigure—*Ālāmāt*, *nishān*, *sūrat yā shakl*, *nishānī yā asar*, *naqsha*  
*naqsh yā qatṭ zan*, *chhāpe kā harf*; *s.* *tamsil se prsh numāi k.*, *naṣir se āge jātanā*,  
*peshtar se tashbih yā naṣir se ma'lām karānā*—[*Lakshan, chihm, rūpākār wā pratirūp*,  
*chihmānī ling wā such k.*, *chhūṣī chhūp wā aṅk*, *mudrikshar wā chhūpe-kā-akshar*;  
*v.* *pūrvalakshan d.*, *pratirūpadwārā pahile se dekhānā wā jātanā*, *drishṭāntadwārā*  
*pūrvapradarśan k.*

TYPE, TYPE CAL, *a.* emblematic, figurative—*Ālāmāt-dār*, *naqli dāll yā tamsilī*—  
*Lūngī sūchak wā undekāṭ, lākshayik pratirūpak wā vyayjak*.

TYPE CALLY, *ad.* in a typical manner—*Īlātān*, *tamsilūn*, *tamsilī taur se*—[*Lākshayik*  
*bhāṣ se, vyayjanīpūrvak*].

TYPELY, *v.* to represent by emblem—*Ālāmāt yā nishān se dāḍlāt k.*, *tamsil se prsh-*  
*numāi k.*, *peshtar se tashbih yā naṣir se ma'lām karānā*—[*Pūrvalakshan d.*, *pratirūpa-*  
*dwārā pūrvapradarśan k.*

TY PHOON', *n.* (Gr. *typhos*, probably because it was supposed to be the work of the  
giant Typhons or Typhos) the name given to a violent tornado or hurricane occur-  
ring in the Chinese seas, a name sometimes applied to a hot suffocating wind that  
blows with great violence in Africa Syria Arabia and Persia more commonly called  
*Sinoom*—*Ek qism kā tūfān*, *ek qism kī garm aur tund bād*—[*Ek bhāntī kā jhakkār*,  
*ek bhāntī kī tāt bayār*].

[*wi tap, jwaravishesh*].

TY PHUS, *n.* (Gr. *typhos*) a kind of fever—*Ek qism kā bukhār*—[*Ek bhāntī kā jar*]  
TYPO-COS MY, *n.* (Gr. *typos, kosmos*) a representation of the world—*Naqsha-i-dunyā*  
—[*Bhūgolakchya*].

TY-PÖGRAPHY, *n.* (Gr. *typos, grapho*) the art of printing—*Chhāpe kī fann*, *chhā-*  
*pā gārī*—[*Mudrāksharaprayog, chhāpne kī vidyā*].

TY-PÖGRAPHIER, *n.* a printer—*Chhāpe wā*,—[*Mudrākar, mudrākṣrī*].

TYPOGRAPHIC, TYPOGRAPHICAL, *a.* pertaining to printing—*Chhāpe kā<sup>h</sup>*, *chhāpe*  
*ke mutā'alliq*—[*Mudrāksharaprayogasambandhī, mudrāṅkanavishayak*].

TYRANT, *n.* (Gr. *tyrannos*) an absolute monarch, a despotic and cruel ruler—  
*Khud-sar bādhshāh*, *zālim bid'atī jābir sitam gar jufā-kār mardum-āzār mulk-soz*  
*'ulam soz yā khalq-āzār hākīm*—[*Sweechhāchārī rājā wā swatantra adhipati, pra-*  
*jāpīrak upadravi wā nishṭhur swamī*].

TYRANNESS, *n.* a female tyrant—*'Aurat jo zulm yā jā'r kare, zālima*—[*Dushtarājīnī*,  
*strī jo prajā ko pīṛī dewālī wā upadrav karai, prajāpīrāhīnī*].

TYRANIC, TYRANNICAL, *a.* pertaining to a tyrant, despotic, cruel—*Zālim zālimā-*  
*na yā jābir-musūb, zulmī, sitamī gahrī yā be-rahm*—[*Prajāpīrakasambandhī wā pra-*  
*jāpīrakavishayak, prajāpīrak wā prajopadravi, kathīm wā nishṭhur*].

TYRANNICAL-LY, *ad.* in the manner of a tyrant—*Zālimāna, sitam-gar yā zālim ke*  
*taur se, sitam-garī se, zulm se, jābran*—[*Prajāpīrakavat, upadrav se, prajopadrav se,*  
*nishṭhuratā se*].

TYRAN-NING, *a.* acting the part of a tyrant—*Zālim, jābir*—[*Upadravi, prajāpīrak*].

TYRAN-NIZE, *v.* to act as a tyrant—*Zulm k.*, *gāzab k.*, *zabr k.*, *sitam k.*, *zabar disti k.*,  
*zālim h.*, *jaur-jufā k.*—[*Upadrav k.*, *anitiāsān k.*, *asanyakāsān k.*, *prajāpīran k.*,  
*anyāyāsān k.*, *kūsān k.*].

TYRAN-NOUS, *a.* despotic, arbitrary, cruel—*Zālim yā zulmī, khud-sar yā sitam-gar*,  
*sang-dūl be-rahm yā sakht*—[*Prajāpīrak wā upadravi, prajopadravi sweechhāchārī*  
*wā sweechhāband, pādūpāhriday kathōr wā nishṭhur*].

TYR'AN-NOUS LY, *ad.* despotically, cruelly — *Zālimāna yā jabran, sang-dili sitam-gari zulu yā jufā se* — Prajāpīrakavat wā upadrav-se, krūrati nishṭhuratā wā nirdayatā so.

TYR'AN-NY, *n.* absolute monarchy, cruel government, severity, rigour — *Khud-sari ki bādhakhat yā sulṭanat, zulm, jabr yā sitam, jabr jufā sakhti yā tā'addi* — Swatantrāyā wā anirbandharājya, kusāsu upadrav prajopadrav wā anilāsān, nishṭhuratā wā krūrati, kathorati.

TYR'AN-NI-CIDE, *n.* the act of killing a tyrant, one who kills a tyrant — *Zālim-kushi jābir-kushi yā sitam-gar-kushi, zālim kosh jābir kush yā sitam-gar-kush* — Prajāpīrakahatyā wā prajāpīrakabadh, prajāpīrakahantā wā prajāpīrakabadhak.

TYRRO, *n.* (L.) a beginner in learning — *Nau-āmoz, mubtadi, nau sikh<sup>h</sup>, sikh-nautā<sup>h</sup>* — Navadhatra, navasishya, nūtanāsishya, vidyārambhak, nūtanābhyāsi.

TYTIE. See TITIE.

## U.

UBER-IOUS, *a.* (L. *uber*) fruitful, copious — *Zur-khez musmir yā phal dār, wāfir kasir yā ziyāda* — Urvarā bahuphalī phulawin phalantā wā upjīti, bahut vipul wā prachur.

UBERTY, *n.* fruitfulness, abundance — *Zur khez yā hira-dari, kasrat yā ifrat* — Urva-

UBICATION, *n.* (L. *ubi*) the state of being in a place, local relation — *Kisi jagah meñ hāziri yā manjūlagi, mukāni yā jāi nishat* — Kisi sthān meñ upasthiti, sthāna-sambandh.

UBIQUITY, *n.* (L. *ubique*) existence every where at the same time, omnipresence — *Sub kahūn hāziri, hāziri-nāziri* — Sarvatravidyāmānā, sarvavyāpti wā sarvatra-nyāpti.

UBIQUITY, *a.* existing every where; *n.* one who exists every where — *Sub kahūn hāziri, hāziri-nāziri*; *n.* *hāziri-nāziri* — Sarvatravidyāmān, sarvavyāpti, sarvavyāpak; *n.* sarvatravidyāmān, sarvavyāpak.

UBIQUITY, *n.* existence every where — *Sub kahūn hāziri, hāziri-nāziri* — Sarva-

ODDER, *n.* (S. *udder*) the organ which secretes milk in the cow and other large animals — *Than<sup>h</sup>, lewā<sup>h</sup>*.

ODDERED, *a.* furnished with udders — *Than-dār, lewā dār, than w<sup>h</sup>*.

UGLY, *a.* (S. *oga*) deformed, offensive to the sight, the opposite of beautiful — *Zisht-rā yā tursh ra, qābīh karīh yā bad-shak<sup>h</sup>, bad-surat yā karīh-manzar* — Kurūp aparūp wā virūp, rūpāh wā kadākār, kutsitākār kutsitkṛiti wā asundar.

UGLYNESS, *n.* deformity, total want of beauty — *Zisht<sup>h</sup> yā zisht-rāi, bad suratī bad-shak<sup>h</sup> nā-shak<sup>h</sup> qābīhāt yā karīh-manzari*.

ULCER, *n.* (L. *ulcus*) a sore — *Nāsūr, qarha, phorā<sup>h</sup>, pirkā<sup>h</sup>, būndar-glāw<sup>h</sup>* — Vran,

ULCERATE, *v.* to turn to an ulcer — *Nāsūr h. yā k., paknā<sup>h</sup>, pakā-d<sup>h</sup>, nāsūri h. yā k.* — Pirkiyāhā h. wā k., vranī h. wā k., vrananay h. wā k.

ULCERATION, *n.* the act of ulcerating — *Nāsūr h., paknā<sup>h</sup>, paknā<sup>h</sup>* — Savranabhāy.

ULCERED, *a.* having become an ulcer — *Nāsūr huā, qarha-huā, phorā yā būndar-glāw huā<sup>h</sup>* — Vranbhūt, pirkiyāhā, pakā huā.

ULCER-IOUS, *a.* affected with ulcers — *Nāsūri, pur-nāsūr* — Vranī, vrananay, vranit, sa-

ULIGINOUS, *a.* (L. *uligo*) muddy, slimy — *Gallā yā chahukā<sup>h</sup>, jankahā kichahā yā māilā<sup>h</sup>*.

ULTERIOR, *a.* (L. *ultra*) further — *Dār-tar, ziyāda, aur<sup>h</sup>* — Dūratar, adhik, uttar.

ULTIMATE, *a.* furthest, last, final — *Dār-tarūn yā sab se dār, ākhiri yā ākhirūn, pastarūn yā pastūn* — Dūratam wā atyantadūr, antim, antya wā pichhlā.

ULTIMATELY, *ad.* at last, finally — *Ākhirash, ākhiru-t-amr yā ākhir-ko* — Ant ko, śesh

ULTIMATE, *n.* a final proposition — *Ākhiri bāt, ākhiri tajvīz* — Antyapratijñā, antya-vākya, nid anayāka.

ULTIMATE, *n.* the last stage or consequence — *Ākhiri hālat yā natija* — Antya avasthā

ULTRA-MARINE, *a.* (L. *ultra, mare*) being beyond the sea; *n.* a blue colour — *Samundar ke pār kā<sup>h</sup>, samundar pār kā<sup>h</sup>, daryā pār kā*; *w. ek qism kā khāssa nīlā rang* — Samudrapārī kī; *n.* nilavary, nīlā rang.

ULTRA-MONTANE, *a.* (L. *ultra, mons*) being beyond the mountains; *n.* a foreigner — *Pahāyon ke pār kā<sup>h</sup>, pahār pār kā<sup>h</sup>*; *n.* *ajnabi*; *n.* *Videśī, pardeśī*.

ULTRA-MUNDANE, *a.* (L. *ultra, mundus*) being beyond the world — *Dunyā pār kā, jāhān pār kā* — Bhūlok wā prithivī ke pār kā.

ULULATE, *v.* (L. *ululo*) to howl — *Bhūinknā<sup>h</sup>, bhauinknā<sup>h</sup>, hūū hūū k<sup>h</sup>*.

UMBEL, *n.* (L. *umbella*) a flower consisting of a number of flower-stalks spreading from a common centre — *Ek qism kā phūl* — Ek prakār kā phūl.

UMBELLIFEROUS, *a.* bearing umbels — *Phūl-dār* — Pushpamay, pushpayukt.

UMBER, *n.* a fossil of a brown colour first obtained in *Umbria*; *v.* to colour with umber, to shade, to darken — *Ek qism kī bhūri mā'dant shai jo shurū meñ mulk-i-*

**Ambrā meñ mīlā thī :** v. *ek gism kī bhārt mādant shai se rañgnā, sigāh k., kālā k<sup>h</sup>.*

— *E*: prakār kī bhūrt ākārīyapārth jo pahilepahal Ambria deś meñ mīlā thā ; v. *ek pā. ā. k. ke bhūre ākārīyapārth se rañgnā, krishnavarn k., āyāna k.*

**UM-BILIC, n.** (*L. umbilicus*) the navel — *Nāf, nāfā<sup>h</sup>, tōndī<sup>h</sup>.* [samb-andhi, nābhya.

**UM-BILICAL, a.** pertaining to the navel — *Nābhi kā<sup>h</sup>, tōndī kā<sup>h</sup>, nāf-mansūb* — *Nābhī-*

**UM-BRO, n.** (*L.*) the boss or protuberant part of a shield — *Phāl kī phālī<sup>h</sup>.*

**UMBRAGE, n.** (*L. umbra*) shade, shadow, suspicion of injury, offence — *Sāya, chhāyā<sup>h</sup>, kudarāt, be-ara wā cā i gā khafayī* — *Chhānāw, chhānūh wā nirghām, asantosh, kop* — *rodh wā rosh.*

**UMBRAGIOUS, a.** forming a shade, shady — *Sāya-gustar, sāya-dār* — *Ushnapratibandha, atapanivirāk wā chhāyā k. w., chhāyāmay chhāyāyukt. wā chhāyāchchhādit.*

**UMBRAGEOUSNESS, n.** state of being shady — *Sāya-dārī* — *Chhāyāmayatwa, chhāyā-*  
[prativāp, chhāyāyuktatā. [prativāp, prativāpabak.

**UMBRATE, UMBRATE-CAL, a.** shadowy or typical — *Dāll, tā-ashī, tash-āhī* — *Lik-shapik,*

**UMBRELLA, a.** umbral, unsubstantial — *Be-ast gā gūr-i-hafayī, kubālī bād hawā gā*  
[haway — *Avastav, abhāstamak wā asir.* [chhīrī.

**UMBRATIONS, a.** disposed to take umbrage — *Budā minnā w<sup>h</sup>, tūnuk-azāj* — *Chhī-*

**UMBRELLA, n.** a screen from the sun or rain — *Chhatā<sup>h</sup>, chhatrī<sup>h</sup>, chate* — *Chhatra,*

**UMBRITA, n.** the visor of a helmet — *Jhūtā<sup>h</sup>.* [tā, chhāyāyuktatā.

**UMPROSITY, n.** state of being shady — *Sāya-dārī* — *Chhāyāmayatwa, chhāyāvīśishita-*

**UMPTIE, n.** (*L. impur* ?) one called in to decide a dispute ; v. to decide, to arbitrate — *Sālis, dārmigātī ; v. infisal fāsal gā tajarī k., masāfi k.* — *Madhyasth, bich-*  
[wā ; v. nirmay wā nīshay k., nishpatti k. wā nīptānī.

**UMPTIAGE, n.** decision of a dispute — *Sālis, infisal, fāsalā* — *Nirmay, nīshay.*

**UN.** — [This Saxon prefix is equivalent in meaning to the privative *u* of the Greeks and the privative *in* of the Latins ; and it is placed, almost at will, before adjectives and adverbs, and before perfect participles of active verbs to form adjectives, and also before many present participles, a considerable number of nouns, and a small number of verbs. When prefixed to adjectives, participles, and adverbs, it is uniformly interpreted by *not* : in substantives, by the *want* or *absence* of ; and in verbs it commonly signifies the reversing or annulling of the action or state expressed by the simple verb. The verbs to *unarm, unclose, uncurse, undo, unbind*, and some others, express a positive act of privation. There are some very common adjectives which do not take this negative prefix : as, *good, bad, little, small, great, large, near, distant, right, wrong*, &c. The adjectives *unwed, unbridged, unsexed, unsoiled*, &c., are purely negative, and imply merely the absence or negation of that which is denoted by the more simple terms *wed, bridged*, &c. But the adjectives *unhappy, unbecoming, unsoft, and* some others, have a positive as well as a negative signification, implying not only the want of what is expressed by the simple words *happy, becoming*, &c., but also the presence of the contrary quality. There are a few cases in which the negative prefixes *in* and *un* are used indifferently : as, *infrequent* or *unfrequent, unexpected* or *unexpect'd, inexperienced* or *unexperienced, intelligible* or *unintelligible*, &c. The prefix *un* is more commonly used before adjectives derived from the Anglo-Saxon, and *in* before such as are derived from the Latin. — **WORCESTER.**]

**UN-BASHED, a.** (*S. un, L. ad, basis* ?) not confused by shame or modesty — *Nā-khātīl, nā sar-nigūn, surkh-rū, gūr-i-mahūb, gūr-i-nadīm* — *Alajjit, alajjāmān.*

**UN-BATED, a.** (*S. un, beatan*) not abated, not diminished — *Nā-mūkhafāj, pārah*  
— *Anyān, jyōh kā tyōn.*

**UN-ACCOUNTABLE, a.** (*S. un, L. ad, con, putā*) not to be accounted for, not explicable, not subject to account — *‘Ajīb gā muntan-i-sharh gā muntan-i-hayin, qisim-i-hayin gā tā hālī, be-hisāb gūr-i-arāb-dih gā nā-zimma-dār* — *Avaramniya, anivaramniya, anavaryogidhīn wā aprasayogyā.* [charyayaprakār se.

**UN-ACCOMPLISHED, ad.** strangely — *‘Ajīb tarah se, ‘ajab tarah se* — *Adbhut riti se, ās-*  
**UN-ACQUAINTED.** See **INACQUAINTED.**

**UN-ACQUAINTED, a.** (*S. un, L. ad, con, suctum*) not accustomed, new — *Nā-mus-*  
[tī māt gūr-i-mushtī māt be-rabt gā nā-mahram, nayā<sup>h</sup> — *Anabhyast anabhyāsi wā akri-*  
[tīlhyās, navin wā nūtan.

**UN-ACHING, a.** (*S. un, acc*) not feeling or causing pain — *Dard nā-mā‘lūm k. w.,*  
[gūr-i-talīf-dih — *Pipā nā bolh k. w., aprākār akashyakār wā aluhkhad.*

**UN-ACQUAINTED, a.** (*S. un, L. ad, con, notum* ?) not having familiar knowledge — *Nā āshnā, nā-wārif, be-khabar, nā-mahram, ā-jān<sup>h</sup>* — *Anabhijñā, aparichit.*

**UN-ACQUAINTANCE, UN-ACQUAINTEDNESS, n.** want of acquaintance — *Nā-āshnāī, nā-*  
[wāqūfīyat, be-khabarī — *Anabhijñatā, aparichitatwa.*

**UN-ACQUITTED, a.** (*S. un, L. actum*) not actuated — *Nā-mutaharrīk, be-tahrīk* —  
[Aprerit, apravritta, apravarttit. [Be-gadr — *Astut, anādrīt, aprasānit.*

**UN-ADMIRER, a.** (*S. un, L. ad, miror*) not regarded with honour or respect —

- ÜN-A-DÜL'TER ATE, ÜN-A-DÜL'TER-ÄT-ED, a.** (S. un. L. *ad, alter*) genuine, pure—*Äst, khälis*—Adishit wä amishit, chokhā khurā asāsharishit wā šuddh.  
**ÜN-A DÜL'TER-ATE LY, ad.** without mixture—*Bilā-ämizish*—Binā milāw.  
**ÜN-AD VISA-BLE, a.** (S. un. Fr. *ariser*) not expedient, not prudent—*Nā-munāsib, gair-i-wājib*—Ayogyā, anuehit.  
**ÜN-AD VISED', a.** imprudent, indiscreet, rash—*Be-khabar be-'aql be-salāh yā be-tadbīr, be-lihāz yā be-tamiz, be-ihitāt yā be-taammul*—Asāvadhūn, aviveki, utāwā nidharak avicharapūrv wā aparāmarśasiddha.  
**ÜN-AD VISED-LY, ad.** imprudently, rashly—*Be-taammul, be-lihāz yā be-ihitāt se*—Avicharapūrvak, avichar se wā binā soche-bhāle.  
**ÜN-AD VISED-NESS, n.** imprudence, rashness—*Be-'aql yā be-tadbīr, be-lihāz tahawwur yā jaldī*—Asāvadhūnātā wā avivechanā, avichār aparāmarśanārasān avivek wā utāwā.  
**ÜN-AFFECTED, a.** (S. un. L. *ad, factus*) not affected, plain, natural, sincere—*Gair-i-munassar be-sākhā nā sākhā nā gair-i-mutaassir, sāda, tabī'ī yā zikī, huqīqī sāf*—*gair yā be-rigā*—Ajātdhāv anupdat wā nirvikār, siddha saral wā salaḥ, akritrim wā swābhāvik, suche-bhā dambhādāt wā nishkapāt.  
**ÜN-AFFECTED-LY, ad.** really, without disguise—*Huqīqatun yā wāqī', bilā-rigā yā bilā-makher bātī*—Sach sachmūch wā yathārth, binā chhadmā kapāt wā dambh.  
**ÜN-AFFECTING, a.** not moving the passions—*Gair-i-dard āng, nā-riqqat-angez, gair-i-dil se*—Achittādravak, ahri-dayaveśhak, man dolsā mahīn.  
**ÜN-A GREEVABLE, a.** (S. un. Fr. *a, grē*) inconsistent, unsuitable—*Nā munāfiq, nā-bhāt yā nā-gā'il*—Asamāt wā viruddha, ayogyā. [asamātī].  
**ÜN-A-GREEVABLE-NESS, n.** unsuitableness—*Nā-munāfiqat, nā-munāsabat*—Ayogyātā.  
**ÜN-AIMING, a.** (S. un. L. *estimo*) having no particular direction—*Itti-fāqī, 'arī'ī*—*Albha-mulbhāhīn, āksanīk, be-tadhān*—Anābhīhikt, akritābhishuk.  
**ÜN-A NEELED, a.** (S. un. an. *ānan*) not having received extreme unction—*Be-tilā,*  
**ÜN-ANT-MOUS, a.** (L. *unus, animus*) being of one mind, agreeing in opinion, harmonious—*Yakī'ī, ek-dil yā ham-dil, ham-mashwarat ham-salāh ham-kālm ham-sukhan yā ham-zabāt, muttāfiq yā munāfiq*—Ekachitta wā ekaman, ekamat aviruddha wā sarvasammat.  
**ÜN-ANT-MOUS-LY, ad.** agreeing in opinion—*Yak-dilī, ham-dilī, itti-fāq, ittīhād, ek-dilī, ham-kālm se*—Ekachittatā, mataikya, chitāikya, ekamatā.  
**ÜN-ANT-MOUS-LY, ad.** with one mind—*Yak-dilī se ham-dilī se, ham-zabātī se, ham-kālmī se*—Ekachittatī se mataikya se, ekamatī se.  
**ÜN-ANSWER A BLE, a.** (S. un. an. *answariūm*) that cannot be refuted—*Lā-jawāb, lā-radd, be-kālm, be-jawāb, munatānā'l-jawāb, munatānā'l-bulān*—Nirntar, amut-tar, duruttar, al-haḥ-banīya.  
**ÜN-ANSWER A-BLY, ad.** beyond refutation—*Lā-jawābī se, lā-jawāb, lā-kālm, munatānā'l-bulānī se, nā-ibāt pāzīr se*—Akhandanīyarap se, duruttar prakār se, nir-uttarī se. [lā-bhāshit, akhandit wā apratyakhyāt].  
**ÜN-ANSWERED, a.** not answered, not refuted—*Be-jawāb, be-ibāt*—Apratyukt wā ap-  
**ÜN APPEALABLE, a.** (S. un. L. *ad, pello*) not admitting appeal—*Munatānā'l-munāfiqā*—Punarvichārparathanī ke ayogyā, dhūre ke yahīn vichār ke nimitta prār-thanī ke ayogyā.  
**ÜN AP PRE HENDED, a.** (S. un. L. *ad,prehendo*) not understood—*Nā-mafhūn, nā-fahmūdā, a-b-jā'h, a-samjā'h*—Ajñāt, avidit, ajñānārūp, ananubhūt, binā sam-jha hūi. [sam-jh ke bāhar]—Ajñeya, bodhātīt, abodhēniya, abodhagāmya.  
**ÜN AP PRE HENSIBLE, a.** that cannot be apprehended or understood—*Munatānā'l-fahm,*  
**ÜN AP PRE HENSIVE, a.** not intelligent, not suspecting—*Kand zih yā nā-dān, be-gu-mān nā wahmī nā-wasāsi yā be-wasās*—Nā-samajh wā mandamātī, nā-saṅk āsānki wā anāsaṅki. [Sāstrahīn k., nirnyūdhi k., nihāstra k.  
**ÜN-ARM, a.** (S. un. L. *armo*) to strip of armour—*Hathiyār chhīn lenā*—*be-silāh k.*  
**ÜN-ARMED, a.** not having arms or weapons—*Be-silāh, be-hathiyār yā be-hathiyār*—Nihāstra nā-stra, viśāstra, śāstrarahit, nirnyūdhi, āstrahīn, śāstrahīn, anīnyūdhi.  
**ÜN AR RAIGNED, a.** (S. un. *eregn*) not brought to trial—*Nā-zar-i-tajrīb*—Ana-bhīyukt, anābhūt. [vastrahīn, vivasan.  
**ÜN-AR RAYED, a.** (S. un. *erigan*?) not dressed—*Be-libās, gair-i-mathīs*—Vivastra,  
**ÜN AS EEMING, a.** (S. un. L. *ad, sumo*) not arrogant, modest—*Gair yā sukīm, ha-līa yā kam-shān*—Anābhīmānī wā nirgarv, vinit niraḥānkār anāḥānkārī wā namrāsīl.  
**ÜN-ASSURED, a.** (S. un. L. *ad, securos*) not confident, not to be trusted—*Shakkī yā anavistī, nā-mū'tabar*—Sandeḥāśil wā saśānki, aviśwāsyā.  
**ÜN-A-TONABLE, a.** (S. un. and *atone*) not to be appeased or reconciled—*Mun-tānā'l-istāh, nā-taḥfiq-pāzīr, nā-sulh-pāzīr, munatānā'u-s-sulh, nā-taḥnīn-pāzīr*—Asāmyā, asamāniya, asamādhēya, asandhātavyā.  
**ÜN-A-VAILING, a.** (S. un. L. *valeo*) ineffectual, useless—*Be-asar yā be-tāsīr, be-fāi-da yā lā-hāsil*—Nishphal prabhūvāhīn wā aprabāl, vyarth wā nirarthak.



**ÜN-A-WÄRE', a.** (S. *un, war*) without thought, inattentive — *Be-khayāl yā be-khabar, gūfīl be-parwā nā-mukhātīb yā nā-mutawajjih* — Nischint, amanoyogī asavadhān pramatta pramādi wā anavadhān.

**ÜN-A-WÄRE', ÜN-A-WÄREN', ul.** without thought, unexpectedly, suddenly — *Be-khabar, nāqahūn, nāqah yā yāq-ā-yak* — Achintit, akasmāt daivāt wā hathāt, auchit wā achānak. [*khanf be-khābat yā dīlār* — Abhit wā nīdar, sūhasi dīlīh wā nidharak.

**ÜN-ÄWEI', a.** (S. *un, eye*) not awed, not restrained by fear or reverence — *Be-hāk, be-*

**ÜN-BACKED', a.** (S. *un, bore*) not having been backed, not tamed, not supported — *Jis par sarārī na hūī ho, nā-rām, be-mudul be-dast giri yā be-pushhī* — Ancharhī wā jispar kōī charhā na ho, anhilā anparehā audabā adanūt alānt wā avasībhūt, asatay nīradhār anālab wā anavalamb. [binā bandhan wā pattī kā.

**ÜN-BANDED', a.** (S. *un, banda*) having no band — *Be-band, be-pattī* — Bandhanasūnya,

**ÜN-BAR', r.** (S. *un, Fr. barre*) to open by removing a bar — *Harāk kholnā<sup>h</sup>, khol d<sup>h</sup>, āp sarkīnā<sup>h</sup>*. [Amūḍit, akritakshaur.

**ÜN-BARBED', a.** (S. *un, l. barba*) not shaven — *Māyā na huā<sup>h</sup>, nā māyā huā<sup>h</sup>* —

**ÜN-BARKED', a.** (S. *un, Dan. bark*) stripped of the bark — *Chholā-huā<sup>h</sup>, chhōlī-huā<sup>h</sup>*.

**ÜN-BATED', a.** (S. *un, badan*) not repressed, not blunted — *Be-zabt, nā-knud* — Andabā angrīhit wā asāyāt, chokhī patnī wā tikshna. [mīrī āp dīr k<sup>h</sup>.

**ÜN-BAY', r.** (S. *un, bayan*) to open, to free from the restraint of mounds — *Kholnā<sup>h</sup>,*

**ÜN-BE-COME', r.** (S. *un, becomen*) not to become, not to be suitable to — *Zeh na d. yā nā-munāsīb-h, nā-murāyī h.* — Na sajnā phabnī sohanā wī khulnā, ayogya wā anupayukt h. [munāsīb — Ayukt ansohit wā ayogya, amuchit.

**ÜN-BE-COMING, a.** unsuitable, improper — *Nā-murāyī be-saj nā-zeh yā bad-munā<sup>h</sup>, nā-*

**ÜN-BE-COMING LY, ul.** in an unsuitable manner — *Nā-munāsibat se, nā-murāyīyat se, bad munā<sup>h</sup> se, nā-zabīb se, be-jā* — Ayogyatā se, amuchit rīti se. [twa. asamanjās.

**ÜN-BE-COMING-NESS, n.** impropriety — *Nā-munāsibat, nā-murāyī* — Ayogyatā, amuchita-

**ÜN-BED', r.** (S. *un, bed*) to raise from bed — *Bichhanne se utānā<sup>h</sup>, bistar se utānā<sup>h</sup>.*

**ÜN-BE-GÉT', r.** (S. *un, l. geten*) to deprive of existence — *Nest o-nā-būd k., mīlā-d<sup>h</sup>, mst k.* — Metnā, nosh k.

**ÜN-BE-GÖR', ÜN-BE-GÖT TEN, a.** having always been, eternal, not yet generated — *Dāim mudāmī yī jawād-n, azā'i-o-abadi, nā-paidā yā nā-maulūd* — Nitya, chīrasthāyī, anjanā ajūt wā aj. [ānchū kholnā<sup>h</sup>, chitānā<sup>h</sup>.

**ÜN-BE-GÜLE', r.** (S. *un, be. wighan*?) to undeceive — *Kān kholnā<sup>h</sup>, ākh kholnā<sup>h</sup>,*

**ÜN-BE-ING, a.** (S. *un, beon*) not existing — *Nā-maujūd, be-wajūd* — Avartanūn, avilya-nūn.

**ÜN-BE-LIEVE', r.** (S. *un, gelyfan*) not to believe or trust, to discredit — *U'tībār na k., U'tīnad yā U'tīnad na k.* — Aviswās k. wā vīswās na k., pratyay na k. wā apatyay k.

**ÜN-BE-LIEF', n.** incredulity, infidelity — *Be-U'tīqādī yī be-U'tībārī, illād knfr shīrk yā be-dīnā* — Aviswās wā apatyay, anīswaravād dharmanīndī wā devamīndā.

**ÜN-BE-LIEV'ER, n.** an infidel — *Kāfir, be-dīn, gubr, mulhid, gair-i-mu'taqīd* — Nāstik, anīswaravādī, devamīndak, dharmanīndak.

**ÜN-BE-LIEV'ING, a.** not believing, infidel — *Munkīr gair-i-mu'taqīd yā nā-mu'taqīd, mul-*

**ÜN-BEND', r.** (S. *un, bendan*) to free from flexure, to make straight, to relax — *U'tār-*

**ÜN-BENDING, a.** not yielding, resolute — *Sakht yā nā-mulām, mustaqīm sūbit-qadam*

*yā sūhīb i-istīqlāl* — Khāf, drīphānīshay drīphasūkālp sudhūr wā dhairyyawān.

**ÜN-BENT', a.** not strained, relaxed, not crushed — *U'tārī khulā yā sūkhā<sup>h</sup>, dhilā<sup>h</sup>, karā<sup>h</sup>.*

**ÜN-BE-WITCH', r.** (S. *un, be. wice*) to free from fascination — *Jādā yā afsūn se āzād*

*k.* — Tonā wā tōtkī ehhorānī, tonā utīrnā, abhinantrap se mukt k.

**ÜN-BIAS', r.** (S. *un, Fr. biais*) to free from bias — *Be-taraf-dār-k., be-garaz-k., be-lous-*

*k.* — Apakshapattī k.

**ÜN-BIASSED, a.** free from prejudice — *Be-taraf-dār, be-garaz, be-lous* — Apakshapattī.

**ÜN-BIASSED-LY, ul.** without prejudice — *Be-garazī se, be-lousī se, be-taraf-dārī se* —

*Apakshapāt se.* [Apakshapāt, samadrīshī.

**ÜN-BIASSED-NESS, n.** freedom from prejudice — *Be-taraf-dārī, be-lousī, be-garazī* —

**ÜN-BID', ÜN-BID'DEN, a.** (S. *un, bidden*) not commanded, not invited — *Nā jurmūda*

*be-d'wat yā nā-talabūdā* — Anījāpt wā anījūt, anīhūt anīmantrīt wā anbolāyā.

**ÜN-BIND', r.** (S. *un, bindan*) to loose — *Kholnā<sup>h</sup>, dhilā k<sup>h</sup>.*

**ÜN-BISH'OP, r.** (S. *un, Gr. epi. skopo*) to deprive of episcopal orders, to divest of the rank of bishop — *Dīnī yā mazhabī darje se khārīj k., mujtahid yā imām se darje*

*se ma'zūl k.* — Purohitavarg se nikā d, dharmādbīpatīpadālīn k. wā dharmābhyaksh ke pad se girā-d. wā utār-d. [gal, nīrānkūsh.

**ÜN-BITT'ED, a.** (S. *un, bitan*) not restrained — *Be-zabt, be-layām, be-qaīd* — Avas, anar-

**ÜN-BLENCHED', a.** (S. *un, Fr. blanc*?) not disgraced, not injured by stain or soil —

*Be-ruswāi yā be-āib, be-dāg* — Anūdīt, nīshkalānūk nīrdosh wā akalīnash.

- UN-BLEST', a. (S. un, *blestian*) not blest, accursed, wretched, unhappy—*Nā-barakat yā nā-mubārak, mā'ūn, nā-bakht-yār yā kam-bakht, nā-shād, nā-shāh*—Nirāshish wā anāshish, abhīśapt wā sarāpā-gayā, atiduhkhi wā atidin, nirānand wā asukhi.
- UN-BLOOD'IED, a. (S. un, *blood*) not stained with blood—*Gair-i-khīm-āliḍa*—Lohū meū nahīn bhārā hūā, lohūluhān nahīn, araktākt, asonitamay. [*khilā*—Avikasit.
- UN-BLOWN', a. (S. un, *blowan*) not having the bud expanded—*Nā-shigufa*, an-UN-BLUSH'ING, a. (S. un, D. *blosen*) not blushing, destitute of shame, impudent—*Be-hayā, be-sharm, gustākḥ be-hijāb yā be-udab*—Nirlajja, lajjūhīn, vilajja dhīḥ duryiniṭ wā aviniṭ.
- UN-BOD'IED, a. (S. un, *bodig*) having no material body, incorporeal, freed from the body—*Gair-i-mujassam yā be-jism, gair-i-mādli yā be-badan, be-budan kiya hud*—Anāg, āsarīr, vidēh tyaktadeh wā muktadeh. [*yā ughārnā*].
- UN-BOLT', v. (S. un, *bolt*) to draw a bolt, to open—*Hupkā yā billi khol-d<sup>h</sup>, kholnā*
- UN-BOLT'ED, a. (S. un, Fr. *bluter*) not sifted—*An-chālā<sup>h</sup>, an-chhānā<sup>h</sup>, be-chālā, chā-li-huā-nahīn<sup>h</sup>*. [*be topi, nange sir<sup>h</sup>*—Binā topi, mūn ughāre wā khole.
- UN-BON'NET-ED, a. (S. un, Fr. *bounet*) having no bonnet or hat—*Sir-khulā<sup>h</sup>, be-tāj*,
- UN-BORN', a. (S. un, *beran*) not born, not brought into life, future—*Nā-paidā, nā-zīda, apanda*—Ajīt wā aj, anjauā, bhaviśhyat wā āgāmī.
- UN-BOR'ROWED, a. (S. un, *borglun*) not borrowed, genuine, original, native—*Nā-mustā'ir yā nā-qurzi, asīl, asī, zātī*—Udhār liyā huā nahīn wā binā māngni kā, sach-chā khārā wā akritrim, pratham wā maulik, nij-kā wā swābhāvik.
- UN-BOSOM, v. (S. un, *bosum*) to reveal in confidence, to disclose freely—*I'tibār par rās kholnā, fāsh k.*—Viświs karke bhed kahīnā, prakat wā pragat k.
- UN-BOUGHT', un-būt', a. (S. un, *byegan*) not bought, obtained without money—*Nā-kharīda, must kā*—Akrit wā kinā-huā-nahīn, sent kā.
- UN-BOUND', a. (S. un, *bindan*) not bound, loose, wanting a cover—*Be-band, dhilā<sup>h</sup>, gair-i-mujallad yā be-jild*—Abaddha. khulā chlūtī wā alandhan, binā pithaute kā.
- UN-BOUN'D-ED, a. (S. un, *bunde*) having no bounds, unlimited, infinite—*Be-hadd, gair-i-mahdud, lā intihā yā gair-i-mutawāḥi*—Niravadhī, asīmā, anant wā apār.
- UN-BOW', v. (S. un, *bogan*) to unbend—*Sādhā k<sup>h</sup>, utārā<sup>h</sup>, kholnā<sup>h</sup>, dhilā k<sup>h</sup>*.
- UN-BOW'ED, a. not bent—*Sādhā<sup>h</sup>, dhilā<sup>h</sup>, utārā hūā<sup>h</sup>*.
- UN-BOW'EL, v. (S. un, Fr. *bogan*) to deprive of the entrails, to eviscerate—*Antar nikālū<sup>h</sup>, pet chīr-kar dētū yā antariyān nikālū<sup>h</sup>*.
- UN-BRACE', v. (S. un, Gr. *brachion*) to loose, to relax—*Dhilā k<sup>h</sup>, utārā yā kholnā<sup>h</sup>*.
- UN-BREAST', v. (S. un, *breast*) to lay open, to disclose—*Khol-d<sup>h</sup>, zāhir k. yā fāsh k.*—Ughārkar dhar-d, prakat k. pragat k. wā prakāś k.
- UN-BREATH'ED, a. (S. un, *breth*) not exercised—*Be-shagl, be-kār, khālī, gair-i-mustā'mal*—Nirvāyār, binā kam āyā huā, aprayukt, aprayojit.
- UN-BREATH'ING, a. inanimate—*Be-jān, be-jī*—Nirjiv.
- UN-BREW'ED, un-brūd', a. (S. un, *brūan*) not mixed, pure, genuine—*Khālis, sāf, asīl*—Amīrit, swachchha, khārā sachchī sūddha wā akritrim.
- UN-BRID'D-ED, a. (S. un, *bridl*) not restrained, licentious—*Be-zabt, be-qaid be-lagām yā rindānā*—Avas anagad wā nirākuś, vyabhihārī durdāchārī ryasani wā viśhnyī.
- UN-BUCK'LE, v. (S. un, Fr. *boucle*) to loose from buckles, to unfasten—*Baknū kholnā<sup>h</sup>, kholnā<sup>h</sup>*. [*dhānā yā dhā-d<sup>h</sup>*].
- UN-BUILD', v. (S. un, *byldan*) to demolish, to raze—*Girānā tornā yā tor-dānā<sup>h</sup>*,
- UN-BUILT', a. not yet erected—*An-būnā<sup>h</sup>, na-banā-huā<sup>h</sup>, na-ukhā-huā<sup>h</sup>*.
- UN-BUR'DEN, v. (S. un, *byrthen*) to free from a burden, to throw off, to disclose what lies heavy on the mind—*Sabuk-bār k., phēk-d<sup>h</sup>, dil kī bāt fāsh k.*—Mukta-bhār k. bhāramukta-k. wā bojh-ntārān, dīl d., man kī bāt prakāś-k.
- UN-BUTTON, v. (S. un, Fr. *bouton*) to loose any thing buttoned—*Kholnā<sup>h</sup>, khol-d<sup>h</sup>, tukma kholnā, ghunṭī kholnā<sup>h</sup>*.
- UN-CAGED', a. (S. un, Fr. *cage*) released from a cage or from confinement—*Pinjre se chhōr-diḡ gayā<sup>h</sup>, pinjre se chhōrā huā<sup>h</sup>, rihā*—Pañjaramukt, bandhanamukt.
- UN-CALM', un-cām', v. (S. un, Fr. *calme*) to disturb—*Mutarib k., diq k.*—Vyākul k., udvigna k. [*sat-parast*—Asīririk, avishayī.
- UN-CARNATE, a. (S. un, L. *caro*) not fleshly—*Gair-i-jismān<sup>h</sup>, nā-nafsānī, nā-shah*.
- UN-CASE', v. (S. un, Fr. *caisse*) to disengage from a covering, to strip—*Ḡilāf se nikāl-nā, udhernā yā nikolnā<sup>h</sup>*—Ohār wā bethan se nikālū, ukelnā.
- UN-CAUSED', a. (S. un, L. *causa*) having no cause, existing without an author—*Be-sabab, be-mūjib*—Akārap, nishkārap. [*dāmī*—Avirat, niraṇat wā nitya.
- UN-CEAS'ING, a. (S. un, L. *caesum*) not ceasing, continual—*Lagā-tār<sup>h</sup>, dām yā mu-*
- UN-CE-RE-MON'IOUS, a. (S. un, L. *ceremonia*) not ceremonious, not formal—*Be-ta-kalluf, be-qā'ida nā-zāhir-dāri-parast yā zāhir-dāri-nā-parast*—Andāropachārāṣīl, asīshīṭ mandādar anādar asabhya vidhiviruddha wā ritiviruddha.
- UN-CERTAIN, a. (S. un, L. *certus*) not certain, not sure, doubtful—*Gair-i-muqarrar*

*yá gair-i-mu'ayan, be-sabdt yá ná-ba-kár, mashkúk muzabrab ná-mu'lím yá mutarad-did* — Anisचित अध्रुव wá asthir, sañsayi anjān wá binā thikāne-ká, sandigdḥ.

UN-ĠĠ'RAINED, *a. made unortain* — *Gair-i-muqarrar gair-i-mu'ayan yá mashkúk kiya huá* — Anisचित अध्रुव sandigdḥ wá sañsayi kiya huá. [dhe wá anisḥay se.

UN-ĠĠ'RAIN-LY, *ad. not certainly, not surely* — *Bá-shubha, bá-shakk* — Sandeh se, dub-

UN-ĠĠ'RAIN-ṬY, *n. want of certainty, doubtfulness, contingency, something unknown* — *Gair-i-muqarrari gair-i-mu'ayani yá be-sabáti, shubha yá ihtimál, shakk yá tazabzub, ná-mu'lím shai* — Anisḥay, anirpay wá sandeh, sañsay, koí ajnát wá avidit vastu.

UN-ĠĠ'SSANT. See INCESSANT.

UN-ĠĠ'ANGED', *a. (S. un, Fr. changer) not changed, not altered* — *Ná-mubaddal yá ná-baryashta, gair-i-mutaqaiyir yá gair-i-mugaiyur* — Avikrit, nirvikár wá avikár.

UN-ĠĠ'ANG'E-A-BLE, *a. not subject to change* — *Be-tabdíl, lá-tagaiyur, lá-zawál, mumta-na'u-t-tabdíl* — Nirvikár, nitya, aparivartaniya.

UN-ĠĠ'ANG'E-A-BLE-NESS, *n. immutability* — *Be-tabdíl, 'adam-i-tagaiyur, lá-zawál* — Nirvikáratwa, nityatá, vikírāhínatá, aparivartan, sthíratá, amoghátá.

UN-ĠĠ'ANG'E-A-BLY, *adv. without change* — *Bilá-tabdíl* — Biná vikár.

UN-ĠĠ'ARĠE', *v. (S. un, Fr. charger) to retract, an accusation* — *Inkár-i-tukmat k., tukmat se inkár k.* — *Purvápavádakhandan k., purvápavádalop k.*

UN-ĠĠ'ARĠ-TA-BLE, *a. (S. un, L. carus) not charitable, contrary to the universal love prescribed by Christianity* — *'Aib-jo tang-dast past-himmat tang-díl durusht bad-khwáh yá ná-sukhi, be-faiz* — Chhidránweshi dosindarsí wá doshatrishti, akripá-drishti. [matí, be-faiz, 'adam-i-sakháwat — Akripádrishti, chhidránweshan.

UN-ĠĠ'ARĠ-TA-BLE-NESS, *n. want of charity* — *'Aib-jo, tang-dasti, tang-dili, past-him-*

UN-ĠĠ'ARĠ-TA-BLY, *ad. in a manner contrary to charity* — *Tang-dili se, tang-dast se, 'aib-jo se, be-faiz se, 'adam-i-sakháwat se* — Akripádrishti se, chhidránweshan se.

UN-ĠĠ'ARM', *v. (S. un, L. carmen) to release from some charm or secret power* — *Jádú yi afsún se ázál k.* — *Tone wá totke se mukt k., toná wá totká chhoráná.*

UN-ĠĠ'ASTE', *a. (S. un, L. castus) not chaste, not pure, lewd, not continent* — *Gair-i-pákiza yá ná-shuata, ná-pák, shakwatí yá nafs-parast, ná-pák-dáman yá be-'imat*

— *Asádh, ásuddh wá aswacheliba, kámuk vyabhichári wá kámart, ajitendriya wá ayatendriya.* [Kámásakti, lampatátá wá vyabhichár.

UN-ĠĠ'S-TY, *n. lewdness, incontinence* — *Nafs-parastí yá shakwat, ná-pák-dáman* —

UN-ĠĠ'HECKED', *a. (S. un, Fr. echee) not restrained, not contradicted* — *Be-zabt, radd ná kiya gayá* — Anivirit wá bint-rokt-huá, avipratikrit wá apratyákhyát.

UN-ĠĠ'LD', *v. (S. un, cilid) to deprive of children* — *Larke le-lená<sup>h</sup>, larke chhín-lená<sup>h</sup>.*

UN-ĠĠ'ÜRCH', *v. (S. un, Gr. kurios, oikos) to deprive of the rights and character of a church, to expel from a church* — *Girje ke huqúq wagaira se mahrum k., girje se ní-kál-d.* — Isáibhajanabhawan ke adhikár chhín lená, Isáibhajanásálá se níkal d.

UN-ĠĠ'IAL, *a. (L. uncia) pertaining to letters of a large size; n. an uncial letter* — *Baré haruf ke muta'alliq; n. bará harf* — *Baré aksharon ká sambandhí wá vishayak; n. bará akshar.* [adná — Hálká, chhotí, laghuprabháw.

UN-ĠĠ'R-CUM-STANTIAL, *a. (S. un, L. circum, stu) not important* — *Sabuk, be-quadr,*

UN-ĠĠ'IV'IL, *a. (S. un, L. civis) not civil, not polite, not courteous, rude* — *Bad-khulq, bad-akhlaq, be-murawrat yá kaj-khulq, be-láház gustákh yá be-adab* — Asisht, asabhya, avinit, gañwáru wá rukhá.

UN-ĠĠ'IV'IL-LY, *ad. not courteously, rudely* — *Bad-khulqí bad-akhlaqí yá be-murawratí se, gustákhí be-láhází yá be-adabí se* — Asishtatí wá asabhyatá se, rukháwat wá kusílátí se.

UN-ĠĠ'IV'IL-IZED, *a. not civilized, barbarous* — *Be-tarbiyat yá be-sulqa, ná-taráshida yá waháht* — Asabhya asisht wá asikshit, gañwáru angarh jañgalí wá krúr.

UN-ĠĠ'LE, *n. (L. avunculus) a father's or mother's brother* — *Cháchá<sup>h</sup>, chachchá<sup>h</sup>, chachá<sup>h</sup>, khal, khálí, námá<sup>h</sup>, māmú<sup>h</sup>* — Pítribhrátá, mátribhrátá, mátul.

UN-ĠĠ'LEAN', *a. (S. un, c'lean) not clean, dirty, impure, foul with sin, lewd* — *Ná-sáf, mailá<sup>h</sup>, ná-pák yá palid, gair-i-táhir yá harám, nafs-parast yá shakwatí* — Apharchá, malín wá malín, asuchi, apáwan wá apavitra, vyabhichári kámuk wá kámásakt.

UN-ĠĠ'LEAN'LY, *a. foul, filthy, indecent* — *Ná-pák yá palid, mailá<sup>h</sup>, ná-shuata fahish yá ná-sháyasta* — Apáwan apavitra wá asuchi, malín malín wá apharchá, ayogya anupa-yukt wá avinit.

UN-ĠĠ'LEAN'NESS, *n. foulness, impurity, lewdness, sin* — *Ná-pákí yá ná-shustagi, ná-safát kudúrat najásat yá laus, masí nafs-parastí yá shakwat, gunáh* — Malínatá malínatá wá ásuddhi, asanch wá apavitrátá, kámásakti wá sambhogírthitwa, páp wá aparádh.

UN-ĠĠ'LENCH', *v. (S. un, D. klinken) to open the closed hand* — *Múhtí kholná<sup>h</sup>, háth kholná<sup>h</sup>.*

UN-ĠĠ'LEW', *v. (S. un, clive) to undo* — *Kholná<sup>h</sup>.* [Bandhanamukt k.

UN-ĠĠ'LOISTER, *v. (S. un, L. clausum) to set at large* — *Rihá k., chhor-d<sup>h</sup>, ázál d.*

UN-ĠĠ'LOÜD', *v. (S. un, ge-kloed ?) to clear from obscurity, to unveil* — *Be-abr k. yá suf k., burqa's utérná* — Nirabhá wá anabhra k., ghúngḥat ughárná wá utḥáná.

UN-CLŪTCH', v. (S. *un*, *ge-leccan* ?) to open — *Kholnā<sup>h</sup>*.

UN-COIF', v. (S. *un*, Fr. *couffe*) to pull the cap off — *Sir par se topt utār-lenā<sup>h</sup>*.

UN-COIFED', a. not wearing a coif — *Sir-nangā<sup>h</sup>*, *nange-sir<sup>h</sup>*, *topt utār hue<sup>h</sup>*.

UN-COMFORT-A-BLE, a. (S. *un*, L. *con*, *fortis*) wanting comfort, gloomy, giving uneasiness — *Be-ārām*, *ranj-āwar*, *taklīf-dih* — *Asukhad*, *asāntid*, *asukhajanak wā kīesād*.

UN-COM'MON, a. (S. *un*, L. *con*, *munus*) not common, not usual, not frequent — *Nādīr yā kam-yāb*, *khilāf-i-mā'mul yā khilāf-i-dastūr*, *kam-tar yā gair-i-mashhūr* — *Apūrv*, *anūthā wā anokhā*, *nirālī viral asāmānya aprakrit wā aprasiddha*.

UN-COM'MON-LY, ad. to an uncommon degree — *Nirā<sup>h</sup>*, *nipat<sup>h</sup>*, *bahut<sup>h</sup>*, *nihāyat*, *ba-shiddat* — *Atisay karke*, *atyant*. [wā asādhāranatī, viralatī anokhāpan wā anokhāi.]

UN-COM'MON-NESS, n. rareness, infrequency — *Kam-yābī yā nādīrī*, *nudrat* — *Asāmānyatā* UN-COM-MŪ'NI-CĀTED, a. (S. *un*, L. *con*, *munus*) not communicated — *An-kahā<sup>h</sup>*, *nā-makhāif*, *nā-dīyā huā<sup>h</sup>* — *Akathit*, *asandishit*, *aparakāsit*, *anivedit*.

UN-COM-MŪ'NI-CĀTIVE, a. reserved, close — *Mahjūb yā kashūla*, *pumba-dahan* — *Anā-lāpī rūkht wā alpabāshī*, *chupā kathāvimukh wā ālāpavirakt*.

UN-COM'PA-NIED, a. (S. *un*, L. *con*, *panis* ?) having no companion — *Be-ham-rāh*, *aklā<sup>h</sup>* — *Binā sāthī*, *asaug*, *okāki*.

UN-CON-CERN', n. (S. *un*, L. *con*, *cerno*) want of concern, freedom from anxiety — *Be-parwāi yā be-garāzi*, *be-fikrī yā be-gamī* — *Udāsīnatī viraktī viraktatā wā amanoyog*, *nirākulatā anudvignatī wā nichintāi*.

UN-CON-CERNED, a. not concerned, not anxious — *Be-parwāi yā be-garāz*, *be-fikr yā be-gam* — *Udāsīn virakt wā amanoyogi*, *nirākul anudvigna wā nichint*.

UN-CON-CERNED-LY, ad. without concern — *Be-garāzi se*, *be-fikrī se*, *be-gam*, *be-parwāi se* — *Udāsīnatā se*, *viraktī se*, *amanoyog se*.

UN-CON-CERNED-NESS, n. freedom from concern — *Be-parwāi*, *be-garāzi*, *be-fikrī* — *Udāsīnatī*, *viraktī*, *amanoyog*, *nirākulatā*, *anudvignatā*.

UN-CON-CLŪD'ENT, UN-CON-CLŪD'ING, a. (S. *un*, L. *con*, *claudio*) not decisive — *Gair-i-qāṭl* — *Anīshāyāk*, *anirāyāk*, *sandigdḥ*.

UN-CON-DITION-AL, a. (S. *un*, L. *con*, *datum*) not limited by conditions, absolute — *Be-qaid yā gair-i-mashrūt*, *mutlaq* — *Apratibandh apratibaddha aniyāmit wā asāṭ-keṭik*, *pūrī bin-bandhej wā pratibandhahin*.

UN-CON-FIN'A-BLE, a. (S. *un*, L. *con*, *finis*) that cannot be confined, unbounded — *Mumtānā-u-l-qaid*, *be-hadd yā be-intihā* — *Baddha hone ke ayogya wā akkāye jāne ke ayogya*, *aparānant wā asīnā*. [hadd — *Abaddha wā khulā*, *aparānant wā asīmā*.

UN-CON-FINED, a. not confined, unbounded — *Be-qaid be-band yā gair-i-muqayyad*, *be-UN-CON-FIN'ED-LY*, ad. without confinement — *Bilā-qaid* — *Khulā*, *abaddharūp se*.

UN-CON-FORM', a. (S. *un*, L. *con*, *forma*) unlike, dissimilar — *Nā-muwāfiq*, *muḥtaliḥ* — *Asadrīs*, *bhinna*.

UN-CON-FORM'A-BLE, a. not conforming, not consistent, not agreeable — *Nā-muwāfiq*, *be-mel yā bar-khilāf*, *nā-mutābiq* — *Asadrīs*, *asaṅgat*, *viruddha wā viparīt*.

UN-CON-FORM'-TY, n. want of conformity — *Nā-mutābaqat*, *nā-muwāfaqat* — *Asadrīsya*, *ananurūpatā*. [yā jorū ke nā-lāiq yā nā-zeh — *Patī wā patnī ke ayogya*.

UN-CON-JU-GAL, a. (S. *un*, L. *con*, *jugum*) not befitting a husband or wife — *Khasam* UN-CON'QUER-A-BLE, a. (S. *un*, L. *con*, *quero*) that cannot be conquered — *Maglūb*

*hone ke nā-qābil* — *Ajeya*, *ajayya*.

UN-CON'SCION-A-BLE, a. (S. *un*, L. *con*, *scio*) unreasonable, enormous — *Nā-mā'qūl* *nā-mundāsib yā be-jā*, *be-andāz be-andāza yā be-intihā* — *Ayogya anuchit wā anupapanna*, *aparimit wā bahut-hī-barā*. [ti se.]

UN-CON'SCION-A-BLY, ad. unreasonably — *Nā-mā'qūlī se*, *be-jā* — *Ayogyatā se*, *anuchit ri-*

UN-CON'SCIOUS, a. not conscious, not knowing — *Nā-dān yā nā-muttālī*, *nā-wāqif* — *Achetan wā ajñā*, *anjān*.

UN-CON-SENTING, a. (S. *un*, L. *con*, *sentio*) not consenting, not yielding consent — *Nā-muttaḥḥ*, *rāzī na h. w.* — *Asammāt*, *sammāt na h. w. wā sammātī na k. w.*

UN-CON-SENTED, a. not yielded — *Nā-manzūr* — *Anāgikrit*, *aswikrit*.

UN-CON-STI-TUTION-AL, a. (S. *un*, L. *con*, *statuo*) contrary to the constitution — *Khilāf-i-qānūn*, *khilāf-i-band-o-bast* — *Rājyavyavasthāviruddha*, *rājjanitviruddha*.

UN-CON-STRAINED', a. (S. *un*, L. *con*, *stringo*) free from constraint, voluntary, natural or easy — *Nā-majbūr*, *ihṭiyārī yā az-khud*, *zātī tab'ī yā āsān* — *Abaddha wā apratibaddha*, *buddhipūrvak wā aicchāik*, *swābhāvik wā sugam*.

UN-CON-STRAIN'ED-LY, ad. without constraint — *Be-zor*, *bilā-zor* — *Binā balātkār*, *binā bal*. [twa wā saugamya.]

UN-CON-STRAIN', n. freedom from constraint — *Āzādī*, *sukūlat* — *Niravarodhatā*, *sukara-*

UN-CON-SULT'ING, a. (S. *un*, L. *consulo*) taking no advice, rash, imprudent — *Salāḥ yā maslahat na lene w.*, *be-lihās be-ihṭiyāt yā jald*, *be-wuqūf yā nā-dān* — *Mantrapā wā upadeś na lene w.*, *utāwā aparīnamadarī wā dūshāhā*, *nirbuddhī wā aivikī*.

**UN-CON-TEST-A-BLE.** See INCONTTESTABLE.

**UN-CON-TROL-LA-BLE**, a. (S. un, Fr. *contr*, rôle) that cannot be controlled — *Bilā-ta'arruz*, *be-zabt*, *be-qaid* — Adamyā, arok. [rok, binā nirodh wā atkāw.

**UN-CON-TROL-LA-BLY**, ad. without control — *Bilā-ta'arruz*, *bilā-zabt*, *bilā-qaid* — Binā *UN-COR-RÜPT*, a. (S. un, L. *con*, *ruptum*) not corrupt, not depraved, upright — *'Umda yā khūh*, *achchhā*, *imān-dār yā diyānat-dār* — Utām, bhālā, dhārmik.

**UN-COR-RÜPT-NESS**, n. integrity, uprightness — *Imān-dārī yā rāst-bāzi*, *diyānat-dārī* — Nyāyitā, natyāsilitā wā wādhutā.

**UN-COUN'SEL-LA-BLE**, a. (S. un, L. *consilium*) not to be advised, not consistent with good advice or prudence — *Ba'idu-l-masluhat*, *mumtana'u-l-masluhat* — Mantriāpā ke ayogyā, anuchit wā ayogyā.

**UN-COUNT-A-BLE**, a. (S. un, L. *con*, *puto*) that cannot be counted, innumerable — *An-guṇit*, *be-shumār* — Gapanāśakya wā gapanāṭit, asaūkhya wā aganyā.

**UN-COUP-LE**, v. (S. un, L. *copula*) to loose dogs from their couples, to disjoin — *Kut-tōi ko anki sikari se khul-dh*, *alag k*.

**UN-COURTE-OUS**, a. (S. un, Fr. *cour*) uncivil, not polite, not complaisant — *Bad-khulq*, *bad-akhūq*, *kuj-khulq yā be-murawwat* — Āśishit, asabhya, kuṣil.

**UN-COURTE-OUS-LY**, ad. uncivilly, not politely — *Bad-khulq yā kuj-khulq se*, *bad-akh-lāq yā be-murawwat se* — Āśishitā se, asabhyatā wā kuṣilātā se.

**UN-COURT-LY**, a. elegant, not refined — *Nā-zeh bad-numā yā nā-ma'qūl*, *nā-tarāshida yā be-adab* — Kudāul asuudar wā avinīt, asabhya wā āśishit. [asaundaryyā, alāvanyā.

**UN-COURT-LI-NESS**, n. inelegance — *Bad-numāi*, *nā-ma'qūl*, *nā-zebāish* — Asundaratā wā **UN-COUTH**, a. (S. *uncouth*) odd, strange, unusual. awkward — *Nādir yā 'ajib*, *'ajab*, *kam-tar yā gair-i-ma'mūl*, *bad-ustūb yā be-dhab* — Anokhā wā anūthā, albhut, asā-mānya wā alaukik, bhaddt wā kudaul. [thejan se, adbhut rīti se.

**UN-COUTH-LY**, ad. oddly, strangely — *Nudrat se*, *'ajib tarah se* — Anokhepan wā anū-**UN-COUTN-NESS**, n. oddness, strangeness — *Nudrat*, *ajnaḥiyat yā beyānagi* — Anokhāpan wā anūthāpan, āścharyyatā vichitratā wā albhutatā.

**UN-COV'E-NANT-ED**, a. (S. un, L. *con*, *venio*) not promised by covenant — *Be-qaul-qarār*, *be-'ahd-o-paimān*, *be-shart* — Niyamasūnya, binā bāndhej kī, pratiṇḍārahit.

**UN-CRE-ATE**, v. (S. un, L. *creatum*) to deprive of existence, to annihilate — *Nest-o-nābul k.*, *utāh k.* *yā nest k.*, *metnā*. [Anutpaṇna, asriṣht.

**UN-CRE-AT-ED**, a. not yet created, not produced by creation — *Nā-paidā*, *nā-makhlūq* — **UN-CROWN**, v. (S. un, L. *corona*) to deprive of a crown, to pull off a crown — *Tāj se mahrum k.*, *tāj utār-lenā* — Mukut wā kirīt chhin lenā wā le-lenā, kirīt wā mukut utār lenā.

**UNCTION**, n. (L. *unctum*) the act of anointing, ointment, any thing softening or lenitive, that which melts to devotion — *Mālīsh*, *marhum*, *koī shai jis se ārām mile*, *koī chiz jis se Khudā-tarsi yā ittiqā ki tarāf dīl rujū ho* — Telnalāi wā ālepan, lep

utban wā abṭan, koī sukhad vastu, koī vishay jis se man īśwarabhakti kī or jay.

**UNCTO-US**, a. oily, greasy, fat — *Tilhu yā telhā*, *chiknā*, *motā*.

**UNCTU-OS-I-TY**, n. oiliness, greasiness — *Chiknāhat*, *chiknā-pan*.

**UNCTU-OS-NESS**, n. oiliness, greasiness — *Chiknāhat*, *chiknā-pan*.

**UN-CUL-TI-VAT-ED**, a. (S. un, L. *cultum*) not cultivated, not civilized, rude — *Gair-i-mazrū*, *gair-i-ābād yā nā-mazrū*, *be-turbiyat*, *nā-tarāshida* — Partī wā anjuti, āśikshit wā asabhya, angār wā āśishit. [tanā'u-l-zabt, jo zabt na ho-sake — Adamyā.

**UN-CURB-A-BLE**, a. (S. un, Fr. *courber*) that cannot be curbed or checked — *Mum-UN-CURBED*, a. not restrained, licentious — *Be-zabt*, *be-qaid yā rindāna* — Adamit ayan-trit wā anargal, sweichhāchāhārī kāmāchārī wā niraṅkuā.

**UN-CURSE**, v. (S. un, *cursian*) to free from a curse or execration — *Kisī la'nat yā bad-du'd se āzād k.* — Kisī śūp se mukt k.

**UN-CURST**, a. not cursed, not execrated — *Nā-mal'ūn*, *gair-i-la'nat yā gair-i-la'tn* — Āsapt, anabhisapt wā adhikkrit. [dālmā, kholnā.

**UN-DAM**, v. (S. un, *demman*) to free from a dam or mound, to open — *Bāndh tor-UN-DAUNTED, a. (S. un, L. *domito*?) not daunted, not depressed by fear — *Be-bāk*, *jān-bāz yā diler* — Nidar, nidharak abhit wā sāhasi.*

**UN-DAUNT-A-BLE**, a. not to be daunted — *Khauf-zada na hone ke qābil* — Sāhasi.

**UN-DAUNT-ED-LY**, ad. boldly, without fear — *Dilerāna*, *be-bāki se* — Sāhas se, binā bhay.

**UN-DAUNT-ED-NESS**, n. boldness, intrepidity — *Dilerī*, *jawān-mardi yā jān-bāzi* — Sāhas, śūratā wā nirbhayata. [tarkā h. v. yā na khul parne wā, na jhaljhalāne wā.

**UN-DAWN-ING**, a. (S. un, *dagian*) not yet dawning, not growing luminous — *Na-UN-DEAF, v. (S. un, *deaf*) to free from deafness — *Bahirā-pan yā bahirāi dār k*.*

**UN-DECA-GON**, n. (L. *undecim*, Gr *gonia*) a figure with eleven angles or sides — *Zū-ihdā'-ashrātā-azlā*, *zū-ihdā'-ashrātā-azlā*, *zū-ahdā'-ashrātā-azlā*, *shakt-i-yāzda-*

*zil'i* — Ekādāśakra. [— *Nā-bosida*, *be-zawāl* — Akship, āsirn sūtākashay wā ajirn.

**UN-DE-CAYED**, a. (S. un, L. *de*, *cado*) not decayed, not impaired by age or accident

UN-DE-CAY'ING, *a.* not decaying, immortal—*Bezawál, dáim mudámí yá lá-yazdí*—Akshay, avyay wá nitya.

ÜN-DE-CEIVE', *v.* (S. *un, L. de, capio*) to free from deception or mistake—*Dhokhá yá bhál dūr k<sup>h</sup>, kán kholná<sup>h</sup>, ánkheñ kholná<sup>h</sup>, samjháná<sup>h</sup>, chítáná<sup>h</sup>, hosh-yárk<sup>h</sup>, ánkhe ke patte kholná<sup>h</sup>.*

ÜN-DE-CEIV-A-BLE, *a.* that cannot be deceived—*Jo fareb na khá-sake, jo dhokhe meñ ná á-sake<sup>h</sup>, jo dhokhá na í-há-sake<sup>h</sup>*—Avañchaniya, apratdraniya.

ÜN-DECK', *v.* (S. *un, decan*) to divest of ornaments—*Zebáish dūr k., be-saj k., zewar utárná, gahne utár-íená<sup>h</sup>*—Alaúkráhiñ k., bhúshannarahit k. [abhrúshit.

ÜN-DECKED', *a.* not decked, not adorned—*Be-zewar yá be-zebáish, be-zinat*—Niralañkrit,

ÜN-DE-CLINED', *a.* (S. *un, L. de, clino*) not deviating, not varied in termination—*Ná-munharif, be-gurdán yá be-tasrif*—Avipathagámi, asáññit.

ÜN-DE-CLIN-A-BLE, *a.* that cannot be declined—*Ná-gurdán-past, muntaná-u-l-gardán, muntaná-u-t-tasrif*—Avibhaktisálhya, anákhyya.

ÜN-DEED'DED', *a.* (S. *un, dad*) not signalized by any great action—*Kisí 'azm kám ke árab se mushhír yá nám war nahín*—Kisí bare kám ke kárap se prasiddh nahín.

ÜN-DE-FINED', *a.* (S. *un, L. de, finis*) not defined, not described by definition—*Ná-mushakkkhas gair-i-mushakkkhas yá gair-i-mahdál, gair-i-mubaiyan yá gair-i-munásif*—Anirúpit wá anirdisht, alakshit wá avyákhya.

ÜN-DE-FIN-A-BLE, *a.* that cannot be defined—*Muntaná-u-l-hadd, bayán ke ná-qábil*—Anirahaniya, aniravahaniya, anirupaniya, avyákhyya.

ÜN-DE-NI-A-BLE, *a.* (S. *un, L. de, nego*) that cannot be denied—*Lá-rañd, gair-i-í-tiráz, muntaná-u-l-útkir*—Apratyákyeya, akhandaniya.

ÜN-DE-NI-BLY, *ad.* so as not to be denied—*Lá-ka'ám, bilá-í-tiráz*—Akhandaniya-rúp se, apratyákyeyabháñ se. [i-hukm, gair-i-táñ]—Anavalambit, anádhin.

ÜN-DE-PEND'ING, *a.* (S. *un, L. de, pendo*) not dependent—*Ná lútká huá<sup>h</sup>, ná-zer*

ÜN-DE-PRIVED', *a.* (S. *un, L. de, privo*) not deprived, not divested of authority—*Ná nahriñ, kisí ke hukm ke rá se gair-i-khorij*—Anapahrit wá aparihín, kisí kí áñhá ke dwára anapahrit.

ÜN'DER, *prep.* (S.) beneath, below, in a state of subjection to, in a less degree than; *a.* lower in degree, inferior, subject, subordinate; *ad.* in a state of subjection or inferiority, below, less—*Zer, faro yá píññ, taht yá táññ, kam; a. kam, kih-tar arsal udná yá dññ, táññ, mungúñ yá zer-i-hukm; ad. táññ, zer, kam*—Tale, niche wá heth, adhin, nyún; *a.* nyún, chhotá, adhin, adhahstñ; *ad.* adhin wá adhahstñ, tale wá niche, nyún. [—Avarapadastñ, anujívi.

ÜN'DER-LING, *n.* an inferior person or agent—*Zer-dast, tahtí, tahtuá<sup>h</sup>, tahtú<sup>h</sup>, kamerá<sup>h</sup>*

ÜN'DER-MOST, *a.* lowest in place or condition—*Zer-tar, firo-tar, kam-tar*—Sab ko niche ká, sab ke tale ká, sab se chhotá, sarvádharastñ, sarvádhar, sarvádharastñ.

ÜN'DER-AGENT, *n.* (S. *under, L. ago*) a subordinate agent—*Chhotá gunáshta kar-kun kar-parás yá náññ*—Chhotá kámkájí, kshudra karmanirvákñ, kshudra pratínálhi, chhotá arhatíyá.

ÜN'DER-ACTION, *n.* subordinate action—*Chhotá kám<sup>h</sup>, hukú kám<sup>h</sup>.*

ÜN'DER-BEAR', *v.* (S. *under, beran*) to support, to endure—*Sañbháñná<sup>h</sup>, sahná<sup>h</sup>.*

ÜN'DER-BUY', *v.* (S. *under, byegan*) to buy at less than a thing is worth—*Kam gímat par kharúdná*—Thore mol par kínní, jítñ thik mol ho us se thore par kínná.

ÜN'DER-CLERK, *n.* (S. *under, L. clericus*) a clerk subordinate to the principal clerk—*Muharrir-i-khud, náññ-i-muharrir, chhotí muharrir*—Upakñhak, chhotí lekñhak.

ÜN'DER-CROFT, *n.* (S. *under, croft*) a vault under the choir or chancel of a church—*Girje kí wah jaguh jahán ganc-wále baithke hañ uske tale kí tah-kháñá*—Isáñbhajana-sáññá kí wah bhág jabññ gáyakachakññ baithá hai uske tale kí bhuñghar wá talghar.

ÜN'DER-DÓ', *v.* (S. *under, don*) to do less than is requisite, to act below one's abilities—*Jis qadr cháhíye us se kam k. yá láññ se kam k., apññ líyáqat se kam k. bhar maqdur kám na k. yá apññ líyáqat se ghat-kar karná*—Jítñ cháhíye us se nyún wá thora karná, apññ yogyatá se ghatkar karná. [fartq—Ríjya ká chhotá dal wá tar.

ÜN'DER-FACTION, *n.* (S. *under, L. factum*) a subordinate faction—*Mulk ká chhotá*

ÜN'DER-FEL-Low, *n.* (S. *under, G. felag*) a mean person—*Pájí yá kámíñá shakñe*—Adhamajan, adhamavyakti, nichajan, nichavyakti.

ÜN'DER-FILL'ING, *n.* (S. *under, fillan*) the lower part of an edifice—*'Imarat ke tale ká hissá*—Griha ke niche ká bhág.

ÜN'DER-FÓOT, *ad.* (S. *under fot*) beneath; *a.* low, base, abject—*Tale<sup>h</sup>, niche<sup>h</sup>, zer; a. kámíñá, páññ, dññ—a. Ních, adham, níkrishñ.*

ÜN'DER-FÚRNISH, *v.* (S. *under, Fr. fourñir*) to supply with less than enough—*Jis qadr kúñ ho us se kam baham pahuncháná yá sar-bardh k.*—Jítñ yatheshñ ho us se thora jutáná juháná wá pahuncháná. [Níche lapetná<sup>h</sup>, talá lapetná<sup>h</sup>.

ÜN'DER-GIRD', *v.* (S. *under, gyrdan*) to gird below, to gird round the bottom—

- ÜN-DER-GO', v. (S. under, gan) to suffer, to endure, to pass through—*Bardāsht k., augezād, den'á yá uzháná<sup>h</sup>*—*Sahná, khíchná bhogná wá kháná, dekhná.*
- ÜN-DER-GRÁD-U-ATE, n. (S. under, L. gradus) a student who has not taken his degree—*Tálib-i-'ilm jisuc 'ilmí khitáb ho, chhoṭá talib-u-'ilm*—*Apadaprāpt apadayukt wá apadawān chhātra wá vidyārthi.*
- ÜN-DER-GROUND, n. (S. under, grund) a place beneath the surface of the ground; ad. beneath the surface of the earth—*Maqām-i-zer-i-zamín, zamín ke tale kí jagah*; ad. zer i zamín, zamín ke niche—*Bhūmí ke tale kí jagah, bhūmítal*; ad. bhūmí ke niche wá tale.
- ÜN-DER-GROWTH, n. (S. under, growan) that which grows under trees—*Jo kuchh peron ke niche ugc<sup>h</sup>, jhār<sup>h</sup>, jhārī yá chhote chhote per jo bare bare peron ke tale hon<sup>h</sup>.*
- ÜN-DER-HAND, a. (S. under, hand) secret, clandestine; ad. by secret means—*Poshida, dar-parda yá khufya*; ad. khufyatan, poshida tadbir se—*Gupt, chhipi*; ad. árher men, chhipi-chhipi, gupt riti se, chhip-kar.
- ÜN-DER-KEEP-ER, n. (S. under, cepan) a subordinate keeper—*Chhoṭá rakhwál<sup>h</sup>, chhoṭá mukāfi*—*Uparakshak, chhoṭá rakshak.*
- ÜN-DER-LABOUR-ER, n. (S. under, L. labor) a subordinate workman—*Chhoṭá kamrá yá táhl<sup>h</sup>, chhoṭá mazdár*—*Kshudrakarmmakar, kshudrakarmmakár, upakarmmakar, upakarmminakár.*
- ÜN-DER-LEAF, n. (S. under, leaf) a species of apple—*Ek qism ká seh*—*Ek prakar ká*
- ÜN-DER-LET', v. (S. under, lrtan) to let below the value, to let as a tenant or lessee—*Jitná chāhiye us se thoré pur thike yá bhāre ko d<sup>h</sup>, ijāra-dār ho-kar thike yá bhāre ko dená.*
- ÜN-DER-LINE', n. (S. under, L. linea) to mark with lines below the words—*Lafzōn ke niche khatt khíchná*—*Saklōn ke niche lakir khíchná, adhorekhānkít k.*
- ÜN-DER-MAS-TER, n. (S. under, L. magister) a master subordinate to the principal master—*Ishtād-i-khurid, chhoṭá ustād, nāib-i-ustād*—*Upāsikshak, upaguri.*
- ÜN-DER-MEAL, n. (S. under, meal) a repast after dinner—*Chhoṭá kháná<sup>h</sup>, kháná khāuc ke pichhe jo kuchh khāte hai<sup>h</sup>*—*Upabhojan, upāhār.*
- ÜN-DER-MINE', v. (S. under, Fr. mine) to excavate the earth beneath, to injure by clandestine means—*Surang-daurānā surang-márná yá seindh-márná<sup>h</sup>, jar-kātná jar-khotná chhipi-chhipi burá k. yá kanní kátná<sup>h</sup>.*
- ÜN-DER-MIN-ER, n. one who undermines—*Surang-zan, nesh-zan, bekh-kar, jar khodne w<sup>h</sup>, jar káuc w<sup>h</sup>, kanní kátné w<sup>h</sup>, surang márc w<sup>h</sup>, surang daurāne w<sup>h</sup>, seindh-már<sup>h</sup>.*
- ÜN-DER-NEATH', ad. (S. under, nythan) in a lower place, below, beneath; prep. under, beneath—*Tale<sup>h</sup>, niche<sup>h</sup>, zer yá dar-zer*; prep. tale<sup>h</sup>, niche<sup>h</sup>—*Adhobhāg men, adhar men, heth wá heth-men.*
- ÜN-DER-ÖFFIC-ER, n. (S. under, L. oh, facio) a subordinate officer—*'Uhdé-dār-i-khurid, ek chhoṭá 'uhde-dār*—*Upādhyaksh, upādhipikāri.*
- ÜN-DER-PART, n. (S. under, L. pars) a subordinate part—*Zer ká hissa*—*Upabhāg.*
- ÜN-DER-PET-TI-COAT, n. (S. under, Fr. petit, cotte) a petticoat worn under another—*Ghāghrī yá lahāngá jo dūre ke tale pahinā jātá hai<sup>h</sup>.*
- ÜN-DER-PIN', v. (S. under, W. pin) to prop, to support—*Sañbhāl<sup>h</sup>, tekná yá tek-d<sup>h</sup>.*
- ÜN-DER-PLÖT, n. (S. under, plühtan) a series of events proceeding collaterally with the main story of a play, a clandestine scheme—*Tautiya-i-kuchak yá fur-i-hikāyat-i-shabih, khufya mansūba yá mansūba-i-poshida*—*Pratimukh pradhānanugativritta wá upavastu, guptayatin guptayukti wá guptopāy.*
- ÜN-DER-PRÄISE', v. (S. under, L. pretium) to praise below desert—*Jis qadr munāsib ho us se kam ta'zim k., kam ta'rif k.*—*Jitnā chāhiye us se thoré prasānsá k., nyūn prasānsá k.*
- ÜN-DER-PRIZE', v. (S. under, L. pretium) to value at less than the worth—*Kam-qimat k., ghaṭá-kar jānná yá qimat k., māliyat yá wasf kí ba-nisbat kam-qadr k.*—*Jitnā ho us se thoré jānná wá ghaṭ-kar ūkná.*
- ÜN-DER-PROP', v. (S. under, D. proppen) to support, to uphold, to sustain—*Sañbhāl.*
- ÜN-DER-PRO-PÖRTIONED, a. (S. under, L. pro, portio) having too little proportion—*Nihāyat hí kam-andáz ká*—*Atilaghuparimān ká.*
- ÜN-DER-RATE', v. (S. under, L. ratum) to rate too low, to rate below the value—*Kam qimat thahráná, qadr-i-munāsib se kam qimat lagáná*—*Bahut hí thoré mol ūkná, jitná ho us se thoré dām wá mol thahráná.*
- ÜN-DER-RATE, n. a price less than the worth—*Qadr-i-munāsib se kam qimat*—*Jitná chāhiye us se thoré dām wá mol.*
- ÜN-DER-SCORE', v. (S. under, Lc. skorra) to draw a mark under—*Niche khatt khíchn.*
- ÜN-DER-SÉC'RE-TA-RY, n. (S. under, L. se, cretum) a secretary subordinate to the principal secretary—*Nāib-i-munshi, chhoṭá munshí, munshí-i-kuchak*—*Upalekhak, upavarnik.*

ÜN-DER-SELL', v. (S. *under, syllan*) to sell at a lower price than another—*Düsre se kam qimat par bechná*—*Düsre se sastá beúchná, düsre kí apekshá mol ghatákar beúchná.*

ÜN-DER-SERVANT, n. (S. *under, L. servio*) an inferior servant—*Chhotá naukár, mulázim-i-udná*—*Chhotá sewak, kahudrabhritya.* [yá thánbháá.]

ÜN-DER-SET', v. (S. *under, settan*) to prop, to support—*Tekná yá tek-d<sup>h</sup>, saúbháá*

ÜN-DER-SÉTER, n. a pedestal—*Rukn yá pushtí, pác-sitún yá bun-i-sitún*—*Chádr tek wá thúmi, stambhatal stambhapad wá stambhádhobhág.*

ÜN-DER-SÉTING, n. the lower part, the pedestal—*Niche ká hissa, pác-sitún yá bun-i-sitún*—*Adhobhág wá niche-ká bhág, stambhapad wá stambhatal.*

ÜN-DER-SHÖT, a. (S. *under, secotan*) moved by water passing under—*Níche niche páni ke jáne yá bahne se chaltá huá yá chalne w<sup>h</sup>.*

ÜN-DER-SÖNG, n. (S. *under, sang*) a chorus, the burden of a song—*Asátá<sup>h</sup>.*

ÜN-DER-STÁND', v. (S. *under, standan*) to have adequate ideas of, to know the meaning of, to comprehend, to know, to learn, to suppose to mean, to have the use of the intellectual faculties—*Samajhná<sup>h</sup>, ma'lúm k., bújhná<sup>h</sup>, muttali<sup>h</sup> h. yá wáqif h., 'ilm káit k., farz-k. ná qábil k., zí-hosh aur zí-aql honá yá rahná*—*Avagám k., anubhav k., avadháray k., jána, síkhná, mámtá, sachetan wá jñánaśaktisampanna honi wá rahná.*

ÜN-DER-STÁND'A-BLE, a. that can be understood—*Mumkinu-l-daryáft, daryáft-pázir, samjhe jáne ke qábil, qábilu-l-fahm, mumkinu-l-fahm, qábil-i-údrák*—*Bodhaníya, manogamya, avadhárayíya, samjhe jáne ke yogya.*

ÜN-DER-STÁND'ER, n. one who understands—*Samajhne w<sup>h</sup>, bújhne w<sup>h</sup>, tárne w<sup>h</sup>, jánne w<sup>h</sup>, síkhnne w<sup>h</sup>, daryáft k. w., ma'lúm k. w.*

ÜN-DER-STÁND'ING, n. the capacity of knowing rationally, intellect, comprehension, intelligence, the union or agreement of sentiment or mind between different persons or parties; a. knowing, skilful—*Ta'ayyul yá istikrák, mudrika yá idrák, daryáft, fahm dark hosh-yári zhu 'aql yá wáqif, miláp<sup>h</sup>*; a. *mudrik dána yá wáqif, hosh-yár ziráq yá muhír*—*Samajh, jñánaśakti wá jñan. bújh, buddhi medhí chetaná kúsalatá vijñatá wá vidaghlitá, banaw wá suabhabáw; a. prajña wá vijña, pravin nipun wá dāksh.* [kar<sup>h</sup>.]

ÜN-DER-STÁND'ING-I-Y, ad. with understanding—*Ján-kar<sup>h</sup>, samajh-bijh-kar<sup>h</sup>, ján-bijh-*

ÜN-DER-STRA'PPEL, n. (S. *under, stropp*) an inferior agent—*Zer-dast, kár-pardáz, pesh-kár, chhotá gumáshá kár-kun yá náib, tahlá<sup>h</sup>*—*Kshudra pratindhi, chhotá apha-tíyá, amjiví, avarapadastí.*

ÜN-DER-TAKE', v. (S. *under, uecan*) to engage in, to take in hand, to attempt, to venture, to promise—*Qudam dálná yá mashgúl-h., qabúl k. yá ikhtiyár k., qasí yá koshish k., himmat-báúdná yá jurat k., qaul-qarár k. yá ta'dá k.*—*Háth-lagana pravríta-h. wá páñw-rakhná, swikár k. aúgikár-k. uñháná wá bípá-uñháná, udyog yatu wá cheshitá k., síhas k., pratijñá-k. wá vachan d.*

ÜN-DER-TÁK-ER, n. one who undertakes, one who engages to perform any work, one who manages funerals—*Qudam dálnne w. yá mashgúl h. w., qabúl k. w. muta'ahhid ikhtiyár k. w. yá koi kám karne ko qaul-qarár k. w., tábul-yar kafan-doz yá munda-sho*—*Háth-lagane w. páñw-dáñne w. árambhak wá pravarttak, koi kám karne kí pratijñá k. w., antyakarmánirvíhak.* [—*Karm, káryya, vyavastá, pravrittí.*]

ÜN-DER-TÁK'ING, n. any work undertaken—*Kár<sup>h</sup>, kám<sup>h</sup>, jokhim<sup>h</sup>, 'azimat, muhúsharat*

ÜN-DER-TÉN'ANT, n. (S. *under, L. teneo*) the tenant of a tenant—*Dar-ijára-dár, ijára-dár kí rá'iyat, ijára-dár-shikmí, daránt rá'iyat, kiráye-dár kí kiráye-dár*—*Upádhivási, upaparaswámikakshetrádhivási, upaparaswámikagrihádhivási, bharpit ká bharnit.*

ÜN-DER-VÁL'UE, v. (S. *under, L. valeo*) to value below the real worth, to treat as of little worth, to despise; n. low rate, a price less than the real worth—*Kam qadr k. yá kam qímat jánná, be-qadr k., haqírat-k. haqír-jánná yá ná-chiz-jánná*; n. *kam qímat, jinní wájih ho us se thorá qímat*—*Jinná chahiye us se thorá dam wá mol k., chhotá wá balká jánná, tuchchbajján k. wá anúdar k.; n. nyúnamol wá ghatkar dam, jinná chahiye us se ghatkar mol wá yatháarth mol kí apekshá laghumol.*

ÜN-DER-VÁL-U-ÁTION, n. the act of valuing below the real worth—[*Undervalue ke ma'ne dekho*]—[*Undervalue kí arth dekho.*]

ÜN-DER-VÁL'U-ER, n. one who undervalues—*Kam-qadr k. w., kam qímat jáñne w., be-qadr k. w., haqírat k. w., haqír jáñne w., ná-chiz jáñne w.*—*Jinná chahiye us se thorá mol k. w. wá jáñne w., chhotí wá balká jáñne w., tuchchbajján k. w.*

ÜN-DER-VÁL'U-ING-I-Y, ad. slightly—*Huqárat se, haqír ján-kar*—*Ghriqá wá ghin se, tuchchha wá halká jáñkar.*

ÜN-DER-WÓOD, n. (S. *under, wudu*) small trees and shrubs growing among large trees—*Chhote per<sup>h</sup>, jhár<sup>h</sup>, jhár<sup>h</sup>, jhankár<sup>h</sup>.* [kám<sup>h</sup>, halká kám<sup>h</sup>.]

ÜN-DER-WÓRK, n. (S. *under, weore*) subordinate work, petty business—*Chhotá*



- ÜN-DER-WÖRK', v.** to destroy by clandestine measures, to work less than enough, to work at a lower price than another — *Jar-kátná jar-khodná yá chupcháp hursá k<sup>h</sup>, jítná cháhiye us se thorá kám k<sup>h</sup>, díore se thore dām par kám k. yá díore se sasta kám k<sup>h</sup>.* [ná káti-gur yá dūt-kár — U pakarmakár, upašilpakár.]
- ÜN-DER-WÖRK'MAN, n.** a subordinate workman — *Chhotá tahlu táhluá yí kamará<sup>h</sup>, ad-ÜN-DER-WRITE', v.* (S. *under, writan*) to write under something else, to subscribe — *Niche likhná<sup>h</sup>, apná nám likhná<sup>h</sup>.*
- ÜN-DER-WRIT-ER, n.** an insurer — *Rime-w<sup>h</sup>.*
- ÜN-DE-SERVED', a.** (S. *un, I. de, servio*) not deserved, not merited — *Gair-i-wijib yá ná-rást, ná-haqq ná-sazá yá gair-i-mustaujib* — Ayogyá, anuchit ayukt wá akarmasam-pádit.
- ÜN-DE-SERV'ED-LY, ad.** without desert — *Be-istihqáqi se, ná-haqq, gair-i-wijib, be-insáfi se, gair-i-mustaujibána* — Ayogyá, ayukt, anupayukt wá anuchit riti se. [tátá.]
- ÜN-DE-SERV'ED-NESS, n.** want of being worthy — *Ádam i liyáqat* — Ayogyatá, anupayuk-ÜN-DE-SERV'ING, a. not having merit — *Ná-láiq, ná-qábil, be-liyáqat* — Ayogyá, nirgun, gunahín.
- ÜN-DE-SIGNED', a.** (S. *un, I. de, signo*) not designed, not intended — *Be-qasd, be-irá-da* — Asáñkalpápurvak wá abuddhikrit, anabhipret anuddisht amatipúrvak wá asáñkalpik. [anichchhá se, abodhapúrvak.]
- ÜN-DE-SIGN'ED-LY, ad.** without design — *Bilá-qasd, bilá-irádu* — Abuddhi se, amati se, ÜN-DE-SIGN'ED-NESS, n. want of design — *Be-qasd* — Asáñkalpikátwá, amatipúrvakátá.
- ÜN-DE-SIGN'ING, a.** not designing, sincere — *Be-riyá, sáliq* — Nishkapat, khará sádhú satyasáil wá sachchá.
- ÜN-DE-TERMINED, a.** (S. *un, I. de, terminis*) not settled, not decided, unbounded — *Ná-mustaqill gair-i-muqarrar yá ná-sábit-qadum, gair-i-mu'áyan be-qarár yá muzab-zib, be-hadd* — Adrihamati, ashthiramati anirñit anisचित sandigdhanuati wá ágdápi-chhá k. w. niraváñhi asiná wá apár.
- ÜN-DE-VI-AT'ING, a.** (S. *un, I. de, via*) not deviating, not erring, steady — *Ná-mun-harif yá ná-gum-ráh, be-khatá yá be-gunáh, mustaqill yá sábit-qadum* — Avipathagá-má wá avayalichhári, avichyut wá bhul-ná-k. w., sthir nischal wá dhairyawán.
- ÜN-DI-GEST'ED, a.** (S. *un, I. di, gestum*) not digested, crude — *Ná-hazm ná-munha-zim yá ná-murattab, khám yá abtar* — Apakwá ajirn wá ajatapák, kachchá wá avyá-vasthit.
- ÜN-DINTED, a.** (S. *un, dynt*) not impressed by a blow — *An-pachká<sup>h</sup>, chot ká garhá ná rakhne w<sup>h</sup>, carb ká nishán ná rakhne w.* — Ághát se anáñkit wá achihñit.
- ÜN-DIS-C'ERNED', a.** (S. *un, I. dis, cerno*) not discerned, not observed, not seen — *Ná-daryáfta, ná-má'lim ná-didu* — Andekhá, avijnat wá anlakshit, anikshit wá adrisht. [dikh pare, alakshit wá anikshit riti se.]
- ÜN-DIS-CERN'ED-LY, ad.** without being discerned — *Bilá daryáft yá má'lum hue* — Biná-ÜN-DIS-CERN'ED-BLE, a. that cannot be discerned — *Ná-didani, gair-i-mubárat* — Adriyá, adrishtigochar. [jyatatá, adrishtigocharatá.]
- ÜN-DIS-CERN'ED-BLE-NESS, n.** the state of being undiscernible — *Ná-didaní hálát* — Adri-ÜN-DIS-CERN'ED-BLY, ad. imperceptibly, invisibly — *Bilá-ihás yá ná-má'lum hone ke taur se, gáibána* — Apratyaksharup se, adriyáriti se wá agochar.
- ÜN-DIS-CERN'ING, a.** not discerning, injudicious — *Ná-wáqif ná-hosh-yár yá ná-ágáh, be-bastrut be-aql ná-tez-fahm yá kaudán* — Aviveki avijña wá aparipánadrishtí, mandabuddhi sthulabuddhi wá avivechanásakti.
- ÜN-DIS-CI-PLINED, a.** (S. *un, I. disco*) not disciplined, not instructed, not taught — *Be-qar'á'ud be-band-o-bust ná-jang-ázmúda be-zab yá be-rabt, be tarbiyat, ná-ámokhta yá ná-tá'lim-yáfta* — Asáñit, asikshit, anikshá.
- ÜN-DIS-CORD'ING, a.** (S. *un, I. dis, cor*) not disagreeing, harmonious — *Súz-gár, ham-átang yí ham-nafs* — Samaswar, ekatál ekaswar wá ekalay.
- ÜN-DIS-COVERED, a.** (S. *un, I. dis, con, operio*) not discovered, not seen — *Ná-má'-lúm yá ná-daryáfta, ná-mazhúr ná-did yá ná-dida* — Aprakáñit, adrisht andekhá wá alakshit.
- ÜN-DIS-COV'ER-A-BLE, a.** that cannot be discovered — *Ná-yáb, ná-yáftani, zúhúr hone ke ná-qábil, mumtana'u-l-zúhúr, ná-mumkin-i-izhár* — Aprakáñya, apreksanipiya, prukat wá pragat hone ke ayogyá.
- ÜN-DIS-GUISED', a.** (S. *un, Fr. de, guise*) not disguised, open, frank, artless — *Bilá-jhúñti sūrat banáye hue, be-riyá, sáliq yá sina-sáf, ná-sákhta be-sákhta yá be-fareb* — Akapatayvat wá achhadmaveśi, saralaswabháv, vimalatná, akritrim wá nishkapat.
- ÜN-DIS-PENSE'D, a.** (S. *un, I. dis, pensum*) not freed from obligation — *Qá'idé yá farz se gair-i-bari, ná-bartu-z-zimma* — Kartavyatá wá niyam se amukt.
- ÜN-DIS-POSE'D, a.** (S. *un, I. dis, positum*) not disposed, not bestowed — *Ná-máil yá ná-rúqib, ná-bakhshída yá ná-masrúf* — Apravritta vimukh wá nihapriha, adatta ná-diya-huá wá ná-lagya huá.

ÜN-DIS-PÜTED, a. (S. *un*, L. *dis*, *puto*) not disputed, not contested, evident—*Lá-kulám*, *be-bahs* *yá* *be-mubáhasa*, *sáf* *zúhir* *yá* *áshkára*—Nirvivád, avipratipanna, pratyaksh *wá* *spasht*.

ÜN-DIS-SEMBLED, a. (S. *un*, L. *dis*, *similis*) not dissembled, open, honest—*Bilá-libái súrát banáye hue*, *síná-sáf* *yá* *be-riyá*, *imán-dár* *yá* *sádíg*—Biná-jhúthá bhes *wá* *kapatavéi* *banáye hue*, *saralawabháv* *wá* *vimalakimá*, *sachchí* *khara* *wá* *satyaáfi*.

ÜN-DIS-SEMBLING, a. not dissembling, not false—*Libái súrát na banáne w.*, *rúst*—*Akapatavéi* *wá* *achhadinavéi*, *sachchí* *wá* *khara*.

ÜN-DIS-TEMPERED, a. (S. *un*, L. *dis*, *tempero*) not diseased, free from malady—*Tan-durust*, *be-marz* *yá* *sahihu-l-badan*—*Bhalé-chañgá*, *nirógi*.

ÜN-DIS-TURBED, a. (S. *un*, L. *dis*, *turba*) free from disturbance, calm, tranquil—*Be-hurakat* *be-gill-o* *qashsh* *yá* *be-hangáma*, *be-paresháni* *bá-útmán* *yá* *bé-garár*, *ásúda* *yá* *bé-árám*—Nirupadrav *wá* *upadravahín*, *avyagra* *wá* *sánt*, *nirákul* *wá* *avikehobhit*.

ÜN-DI-VERTED, a. (S. *un*, L. *di*, *verto*) not diverted, not amused—*Ná-mumharif* *yá* *ná-bar-qashh*, *ná-mahúz*—*Anphirá-huá* *ammuyá-huá* *wá* *anákrishit*, *avinodit*.

ÜN-DI-VIDED, a. (S. *un*, L. *divido*) not divided, unbroken, whole—*Gair-t-taqsim*, *ná-shikasta*, *tamám* *kull* *yá* *musallam*—*Avibhakt* *avibhájit* *wá* *abhinna*, *antútá* *wá* *akhandit*, *sará* *puri* *samúchá* *wá* *akhand*.

ÜN-DI-VID'A-BLE, a. that cannot be divided—*Ná-mumkinu-t-taqsim*, *gair-i-tafriq-pactir*—*Avibhájya*, *apritbhakkarániya*.

ÜN-DI-VID-ED-LX, ad. so as not to be divided—*Jismén* *taqsim* *na-ho-sake*, *jismén* *alag* *na-ho-sake*<sup>h</sup>—*Jismén* *prithak* *wá* *vibhakt* *na-ho-sakái*.

ÜN-DÓ, v. (S. *un*, *don*) to reverse what has been done, to loose, to open, to ruin—*Ákárath* *k.* *yá* *kiye* *hue* *ko* *an-kiyá* *huá* *k.*<sup>h</sup>, *udherná* *yá* *dhilá-k.*<sup>h</sup>, *kholsá*<sup>h</sup>, *bigárná* *bí-gár-dálná* *tor-dálná* *yá* *dhá-d.*<sup>h</sup>.

ÜN-DÓER, n. one who undoes—*Ákárath* *k.* *w.*<sup>h</sup>, *kiye* *hue* *ko* *an-kiyá* *huá* *k.* *w.*<sup>h</sup>, *udherne* *w.*<sup>h</sup>, *dhilá* *k.* *w.*<sup>h</sup>, *kholve* *w.*<sup>h</sup>, *bigárne* *w.*<sup>h</sup>, *bigár-dálné* *w.*<sup>h</sup>, *tor-dálné* *w.*<sup>h</sup>, *dhá-d.* *w.*<sup>h</sup>.

ÜN-DÓING, a. ruining; n. ruin, destruction—*Bar* *bád* *k.* *w.*, *khara* *k.* *w.*, *tabáh* *k.* *w.*; n. *bar-bádi*, *khara* *tabáh* *yá* *gárat*—*Bigárne* *w.*, *bigári*, *tor-dálné* *w.*, *akárath* *k.* *w.*, *kiye* *hue* *ko* *an-kiyá* *huá* *k.* *w.*; n. *náá*, *vinás* *kshay* *wá* *sanhar*.

ÜN-DÓNE, a. not done, not performed, ruined—*Ná-karda*, *ná-sákhta* *yá* *ná-tamám*, *khara* *bar-bád* *yá* *tabáh*—*Akrit*, *nishkrit* *wá* *asampádit*, *bigári* *hat* *wá* *nashit*.

ÜN-DÖÜBT'EI, a. (S. *un*, L. *dubito*) not doubted, not called in question—*Be-shubha* *yá* *be-shakk*, *muqarrar* *yaqin* *lá-raib* *lá-shakk* *yá* *be-shakk-o-shubha*—*Asandigd*, *sunishchit*.

ÜN-DÖÜBT'ED-LX, ad. without doubt—*Be-shakk*, *be-shubha*, *lá-raib*, *bilá-lakrár*, *lá-jaram*, *albutta*—*Nihсандeh*, *nissándeh*, *aur* *kyá*, *avasya*, *sunishchitaráp* *se*.

ÜN-DÖÜBT'FUL, a. not doubtful, plain, evident—*Be-shakk*, *yaqin* *yaqini* *yá* *muqarrar*, *sif* *zúhir* *yá* *áshkára*—*Asandigd* *wá* *sunishchit*, *spasht* *wá* *khulá*, *pratyaksh*.

ÜN-DÖÜBT'ING, a. not doubting—*Shubha* *yá* *shakk* *na* *k.* *w.*—*Sandeh* *wá* *sunásy* *na* *k.* *w.*

ÜN-DRESS, v. (S. *un*, Fr. *dresser*) to divest of clothes, to strip—*Kupre* *utár-lená* *yá* *utárná*<sup>h</sup>, *nangá* *k.*<sup>h</sup>.

ÜN-DRESS, n. a loose or negligent dress—*Phili* *libás*, *dhile* *kappé*<sup>h</sup>.

ÜN-DRESSED, a. not dressed, not prepared, not pruned—*Nangá* *yá* *kappé* *utáre* *hue*<sup>h</sup>, *khám* *yá* *ná-tayár*, *na-turáshá* *huá* *yá* *qaiúchit* *na* *kiyá* *huá*—*Nagna* *vivastra* *wá* *vastra-utáre-hue*, *apakwa* *kachchá* *na-banú* *huá* *wá* *asiddh*, *na* *chhántá* *huá* *wá* *anchhná*<sup>h</sup>.

ÜN-DROSSY, a. (S. *un*, *dross*) free from dross—*Sáf*—*Nirmal*.

ÜN-DUE, a. (S. *un*, L. *debeo*) not due, not right, not legal, improper, excessive—*Gair-i-wájib*, *ná-huq*, *be-já* *yá* *ná-má'qúl*, *ná-munásib*, *ná-mutadil* *fasúl* *yá* *ziyáda*—*Ayogya*, *ayukt* *wá* *anupayukt*, *anyáyya*, *anuchit*, *atásay* *atyant* *wá* *bahut*.

ÜN-DÜ'LY, ad. not properly, excessively—*Ná-munásabat* *se* *ná-má'qúl* *se* *yá* *be-já*, *be-hadd* *yá* *niháyat* *ziyáda*—*Anuchit* *wá* *ayogya* *ríti* *se*, *atásay* *karke* *nipat* *atyant* *wá* *bahut*.

ÜN-DÜ'TE-OUS, ÜN-DÜ'TI-FÜL, a. not performing duty—*Ná-hukmí*, *ná-farmán-bardár*, *ná-farmán*, *sar-kash*, *ná-hukm-bardár*—*Swadharmavinukh*, *avas*, *abhakt*.

ÜN-DÜ'TI-FÜL-LX, ad. not according to duty—*Ná-farmán-bardári* *se*, *sar-kash* *se*, *ná-farmáni* *se*—*Swadharmavinukhatí* *se*, *abhakti* *se*, *avasatwa* *se*.

ÜN-DÜ'TI-FÜL-NESS, n. violation of duty, disobedience, want of respect—*Ná-farmán-bardári*, *ná-farmáni* *sar-kash* *yá* *ná-hukm-bardári*, *be-adabi* *yá* *gunákhi*—*Swadharmavinukhatí* *wá* *swadharmatyág*, *abhakti* *éjnábhaug* *wá* *hath*, *dubhílatá* *kuśílatá* *wá* *asabhyatá*.

ÜN-DU-LATE, v. (L. *unda*) to move backward and forward as a wave—*Laharná*<sup>h</sup>, *lahráná*<sup>h</sup>, *hilorná*<sup>h</sup>, *ulathná*<sup>h</sup>, *hilkorná*<sup>h</sup>, *mauj-san-k.* [*mán*, *taraldyit*].

ÜN-DU-LA-RY, a. moving as a wave—*Laharí*<sup>h</sup>, *mauj-zan*, *lahriyá*<sup>h</sup>—*Tarañgit*, *úrmimí*.

ÜN-DU-LÁT-ED, a. resembling waves—*Lahar-sá*<sup>h</sup>, *hilkore-sá*<sup>h</sup>, *hilkore-sá*<sup>h</sup>, *mauj-sá*—*Tarañgasadriá*.

ÜN-DU-LÁ'TION, n. a waving motion—*Lahar*<sup>h</sup>, *hilorá*<sup>h</sup>, *hilkorá*<sup>h</sup>, *lahráhaz*<sup>h</sup>, *mauj-zan*.

- ÜN'DU-LA-TO-RY**, *a.* moving in the manner of waves—*Mauj-san, lahrátá<sup>b</sup>, lahriyá<sup>b</sup>*—*Urmimán, tarāngit, tarāhiyit, utsarpit.*
- ÜN'EARNED**, *a.* (S. *un, earner*) not obtained by labour or merit—*Mihnāt yā liyā-qat se na hīsil kiya huā*—*Pariāram wā yogyatā se anupārjit.*
- ÜN'EARTH**, *v.* (S. *un, earth*) to drive from a den or burrow, to uncover—*Bil garhe māñd yā guphe se khaderñā yā hañkāñā<sup>b</sup>, khōñā yā ngħarñā<sup>b</sup>.*
- ÜN'EARTHLY**, *a.* not terrestrial, not human—*Gair-i-dunyāwī yā bihiškī, nā-baħrī yā nā-insānī*—*Asāñsuk wā alaħkik, amāñsulik wā amāñnavin.*
- ÜN'EASY**, *a.* (S. *un, Fr. aise*) feeling or giving some pain, disturbed, constrained—*Be-qarār be-tāb be-kāl be-ārām taklif-dih yā muškīl, mutazarrīb purekhāñ yā muztarīb, nakht bad zeb be-zeb yā bad-amāñd*—*Asukhī kashāñjanak kleśad wā kaññin, udivña vyākul wā aswasth, avinīt asundar wā asubhag.*
- ÜN'EASILY**, *ad.* with some degree of pain—*Be-ārām se, be-qarārī se, taklif se, dard se*—*Kleś se, dukh se, pīrī se, kathinatā se.*
- ÜN'EASINESS**, *n.* some degree of pain, disquiet—*Kuchh taklif yā dard, be-qarārī be-ārām yā be-tāb*—*Kleś kasht wā vyathī, vyākulatā asukhī udivgnatā chitvavedñā wā asāñratā.* [*d. w. nā-muškīl-baħsh*—*Anupadesak, ajñānavarddhak.*]
- ÜN'EN-PY-ING**, *a.* (S. *un, L. edes, facio*) not improving to the mind—*Tarāqī na*
- ÜN'EMPLOYED**, *a.* (S. *un, L. in, plico*) not employed, not occupied, not busy—*Khālī yā be-kār, be-shuġ, mū'attal*—*Nirvyāpār, nishkarñmak, baññā-huā karñmarahit wā kāryasūnya.*
- ÜN'ENTANGLE**, *v.* (S. *un, in, tang?*) to free from perplexity or difficulty—*Hairāñt yā diqat se najāt d.*—*Uñjhere jhañjhat wā kasht se chhorññā wā mukt-k.*
- ÜN'EQUAL**, *a.* (S. *un, L. aequal*) not equal, not even, inferior, unjust—*Nā-barābar yā nā-muāwāq, nā-hamwār, kam-tar wā kūtāññat adāñ yā post, nā-rast nā haqñ nā-mu-nāññ be-insāñ yā gair-i-wāññ*—*Asamāñ wā nyūñādññik, asam wā visham, adham kut-sīt wā nikrīshīt, anāyāya wā ayogya.*
- ÜN'EQUALLED**, *a.* not equalled, unparallelled—*Lā-sāññ yā be-hamñtā, be-nazir yā be-mā-nind*—*Adwitiya wā asadññī, atulya wā anupam.*
- ÜN'EQUALLY**, *ad.* not equally, not justly—*Nā-hamwārī-se nā-muāwāt-se yā nā-barā-bar, be-insāñ nā-muññāññāt yā nā-rast se.*
- ÜN'ERRABLE**, *a.* (S. *un, L. erro*) incapable of error, infallible—*Nā-khatā pazir yā nā khatā karñ ke nā-qāññil, muqarrar nā khatā yā be-khatā*—*Bññil wā chuk karñ ke ayogya, abhramādññin abhramññīññ nī-chūt wā anogññ.*
- ÜN'ERRABLENESS**, *n.* incapacity of error—*Nā-khatā-pazirī, nā-imkāñ-i-khatā*—*Abhramññīññatā, abhramādññīññatā.*
- ÜN'ERRING**, *a.* committing no mistake, certain—*Be-khatā nā khatā nā-khatā-pazir yā nishāñ andāñ, muqarrar yā yaġin*—*Abhramññ, anogññ wā nīschīt.*
- ÜN'ERRINGLY**, *ad.* without mistake—*Bilā-khatā, nishāñ-andāñ se, muqarrar, sañññ*—*Bññā-chuk bññā-bhram, anogññ, nīschīt rūp se.*
- ÜN'ESCHEWABLE**, *a.* (S. *un, Ger. scheuen*) unavoidable—*Zarūr, lā-budd, lā-radññ*—*Apārīhāññya, anāññikramññya, anivāryya.*
- ÜN'EXAMPLED**, *a.* (S. *un, L. exemplum*) having no example or similar case—*Be-nazir, lā-sāññ, be-māñññd, be-hamñtā, be-misāl*—*Apūrv, adwitiya.*
- ÜN'EXCEPTIONABLE**, *a.* (S. *un, L. ex, ceptum*) not liable to exception or objection—*Bilā-ta'arruz, gair-i-mu'arāz, nīr-dokhī<sup>b</sup>, nā-qāññil-i-takrār, nā-qāññil-i-istisnā, be-guññāñ, nā-qāññil-i-ūñ, be'aññ, be-khatā*—*Anavadya, nīravadya, abādññya, grāññya, apārīhāññya, avarjāññya.*
- ÜN'EXCEPTIONABLENESS**, *n.* the state or quality of being unexceptionable—*Bilā-ta'arruzī, nā-qāññil-i-istisnāñ, be-guññāñ, be'aññ*—*Anavadyata, nīravadyatā, abādññyatā, grāññyatā, apārīhāññyatā.*
- ÜN'EXCEPTIONABLY**, *ad.* in a manner not liable to exception or objection—*Bilā-ta'arruz, nā-qāññil-i-istisnāñ se, bilā-ta'arruzī se, be'aññ se*—*Anavadyat. se, nīravadyatā se, abādññyatā se, apārīhāññyatā se.* [*ñññ se barī*—*Akarādññin, asulādñññ.*]
- ÜN'EXCISE**, *a.* (S. *un, L. ex, cesum*) not subject to the payment of excise—*Māñ-*
- ÜN'EXECUTED**, *a.* (S. *un, L. ex, secutum*) not performed, not done—*Nā-kurda, nā-tamññ*—*Akrīt, an-kīya wā asiddha.*
- ÜN'EXPECTED**, *a.* (S. *un, L. ex, spectrum*) not expected, not looked for, sudden—*Gññr-i-mutarāqññ, nāgāñññ, yāñ-ā-yāñ*—*Anapekshīt, alaħshīt wā achintīt, ākasmik wā kākātāññya.* [*ññññññ<sup>b</sup>, āññññññ<sup>b</sup>*—*Haññāt, ākasmāt, kākātāññiyavat.*]
- ÜN'EXPECTEDLY**, *ad.* suddenly—*Yāñ-ā-yāñ, ekā ek<sup>b</sup>, nāgāñññ se, ittīfāqññ, an-chūñ<sup>b</sup>.*
- ÜN'EXPECTEDNESS**, *n.* suddenness—*Nāgāñññ, āññññññ<sup>b</sup>, āññññññ<sup>b</sup>*—*Ākasmikatwa, anapekshīññatwa, alaħshīññatā.*
- ÜN'EXPEDIENT**. See **INEXPEDIENT**. [*baħā*—*Alpamññya, sastā wā mandā.*]
- ÜN'EXPENSIVE**, *a.* (S. *un, L. ex, pensum*) not expensive, not costly—*Arāññ, kam-*
- ÜN'EXPERIENCED**, *a.* (S. *un, L. experiri*) not acquainted by trial or practice—

*Nā-tajirha yā khām, nā-wāqif yā nā-āzmāda-kār*—Vyavahārdjāna wā aryutpanna, anabhijāna wā apatā.

UN-EX-POSED, *a.* (S. *un*, L. *ex. positum*) not hid open to view or censure—*Poshida yā mahkfi, be-ilzām yā bad-nānt ke nā-qābil*—Chhipa-huāt wā gupt, anapaviddhīn wā anindaniya.

UN-EX-TENDED, *a.* (S. *un*, L. *ex. tendo*) not extended, having no dimensions—*Bilā-mus'at yā be-miydār, be-'arz bil'-umūq*—Vistārasūnya, parimāparahit wā binā-lambāf chaurāi gahirāi.

UN-FAIR, *a.* (S. *un*, *ferger*) not fair, not honest, not just—*Nā-rāst yā nā-sāf, be-imān, bad mu'āmalā yā nā-ma'qūl*—Anuchit wā ayogya, adhārmik asādhu asaral wā chhālī, anyāya. [—Anyāy se, anuchit riti se.

UN-FAIRLY, *ad.* not in a just manner—*Be-insāfi se, nā-rāst se, nā-munāsabat se, be-jā*  
UN-FAIRNESS, *n.* dishonest conduct, injustice—*Nā-rāst bad-mu'āmalag yā be-imān, be-insāfi*—Adharmiyatā wā kapatatwā, anyāyatī wā anyāy.

UN-FĀTHFUL, *a.* (S. *un*, L. *fides*) perfidious, treacherous, negligent of duty—*Be-wafā, dugā-bāz, bad qaul yā bad-'ahd*—Kapatī wā chhālī, viśwāsaghatī wā awiśwāsyā, mithyāpratijñā. [yā fareb se—Kapat se, chhāl se.

UN-FĀTHFUL-NESS, *n.* perfidiousness, treachery—*Dugā-bāzi, be-wafāt yā khyinat*—Kapat, chhāl wā chhadma.

UN-FAMILIAR, *a.* (S. *un*, L. *familia*) not accustomed, not common—*Be-rāb, gair-i-ma'mūl yā nā-rāj*—Anabhyast, asūllūtrān wā asāmniya.

UN-FASHION-ABLE, *a.* (S. *un*, L. *facio*) not fashionable, not according to the prevailing mode—*Be-rarāj be-rinj yā nā-rarāj, be-chalan yā be-dastūr*—Sabhyavyavahāraviruddha, achalan aprachalit wā avyavahārinūyāyī.

UN-FASHION-ABLE-NESS, *n.* neglect of fashion—*Be-rarāj, be-rinj, nā-rarāj, be-chalan, be-ma'-dārī*—Sabhyavyavahāraviruddhatā.

UN-FASHION-ABLE, *ad.* not according to fashion—*Rarāj ke nā-mutābiq, be-rarāj yā be-rarāj se, be-chalan*—Vyavahār wā chalan ke viruddha.

UN-FASHIONED, *a.* not modified by art, not having a regular form, shapeless—*Bad-utūb yā nā-tarāshida, be-chand, be-saj yā bad shakl*—Angarhā wā avirachit, kudaul, kurūp. [dhitā-k<sup>h</sup>.

UN-FASTEN, *un-fā'sn*, *v.* (S. *un*, *fast*) to loose, to unfix—*Kholnā<sup>h</sup>, ukhtrā yā*

UN-FATHERED, *a.* (S. *un*, *father*) having no father—*Be-pūdar. bin-būp-kī<sup>h</sup>*—Pitrihin.

UN-FATHOM-ABLE, *a.* (S. *un*, *fathom*) that cannot be sounded by a line—*Jiskī-thūh nā loy sake<sup>h</sup>, a thūh<sup>h</sup>, agādh<sup>h</sup>*—Atalaspurā.

UN-FATHOMED, *a.* not sounded—*Jiskī thūh nā li gai ho<sup>h</sup>*.

UN-FEATURED, *a.* (S. *un*, L. *factum*) wanting regular features, deformed—*Bad-utūb, bad-sūrat*—Kudaul, kurūp. [sulkahīn wā vetanāsūnya.

UN-FEED, *a.* (S. *un*, *feed*) not feed, not paid—*Be-jāra, be-rasām*—Pāritoshikāsūnya.

UN-FEELING, *a.* (S. *un*, *felan*) void of feeling, insensible, cruel, hard—*Be-hān, be-hosh yā be-lam, sang-dil yā be-rahm, sakht yā be-dard*—Achetan wā vichetan, jar wā chaitanyarohit, nirday wā nirmohi, kathīn nīhsneh wā arasik.

UN-FEELING-LY, *ad.* without feeling—*Be-dardī se, be-hisī se, sang-dil se, sakhtī se, be-rahmī se*—Arasikatwā se, nīhsnehatī se, nirdayatī se.

UN-FEELING-NESS, *n.* want of feeling—*Be-hisī, be-lamī, be-dardī, sang-dilī, be-rahmī, sakhtī*—Arasikatwā, nīhsnehatā, nirdayatā, kathoratā, nīshthuratā. [ananubhūt.

UN-FELT, *a.* not felt, not perceived—*Gair-i-mahsūs, nā-dar-yift*—Ajñāt wā anupagat.

UN-FEIGNED, *v.* (S. *un*, L. *fingo*) not feigned, not hypocritical, real, sincere—*Gair-i-sikhṭa nā sikhṭa yā be-sakhṭa, be-riyā yā be-hila, haqiqī yā rāst, sādiq*—Akritim, abhagali achhadraaveśī wā adāmbhik, sachelā, niryāy kharā nīschhal wā nīsh-kapat.

UN-FEIGN'ED-LY, *ad.* without hypocrisy, really, sincerely—*Bilī-riyā, haqiqatan albatta yā waqtī, mukhlisāna sidq se yā rifī se*—Binā-kapat wā chhadmaves, sachelach wā sachmuchi, sachāī se kharāī se wā amāyī se.

UN-FELOWED, *a.* (S. *un*, G. *felow*) not matched—*Be-naṣr, be-jorī, lā-sānt, be-mā-*

UN-FENCE, *v.* (S. *un*, L. *defendo*) to take away a fence—*Gherā fātī of āy yā thathrā dūr k<sup>h</sup>*. [rāndhī-huā<sup>h</sup>.

UN-FENCED, *a.* not fenced, not inclosed—*An-gherā yā na-gherā huā<sup>h</sup>, an-rāndhī yā na-*

UN-FETTER, *v.* (S. *un*, *fetter*) to loose from fetters, to free from restraint—*Be-zanjir k., rikā-k. band-kholnā yā be-qaid-k.*—Viśrinikhal wā auargal k., bāndhuai wā bāndhan se chhorrnā.

UN-FIGURED, *a.* (S. *un*, L. *figo*) representing no animal form—*Jānwar kī sūrat nā-zāhir k. w., bilā jānwar kī sūrat*—Kisī prāpi kī chhavi na prakās k. w., binā kisī prāpi ke chitra kā.

UN-FILIAL, *a.* (S. *un*, L. *filius*) unsuitable to a son or daughter, undutiful—*Far-*

- sand ke ná-munásib yá bete yá beti ke ná-munásib, ná-farmán-bardár ná-farmán yá nar-kash*—Aputrayogya wá aputriyogya, abhakt swadharmavimukh wá avas.
- UN-FIT', *a.* (S. un, L. *factum*?) not fit, not qualified; *v.* to disqualify—*Ná-láiq yá ná-muwáfiq, ná-mundáib ná-sháista yá ná-qábil*; *v. ná-láiq k., ná-qábil k., ná-mupdár k.*—Ayogya, ayukt anuchit aksham wá akarmaksham: *v. ayogya k., apátra k., anupayukt k.* [*se ná-muwáfiqat-se yá ná muwáfiq*]—Anuchit, ayogya wá anupayuktatúp-se.
- UN-FIT'LY, *ad.* not properly, not suitably—*Ná-munásibat-se, ná-liyáqat-se ná-qábiliyat*.
- UN-FIT'NESS, *n.* want of qualification—*Ná-liyáqat, ná-qábiliyat, ná-munásabat, ná-shá-yastagí yá ná-sháistagí, ná-durustí, ná-muwáfiqat, ná-sazá-wári*—Ayogyatí, akshamatá, apátratá, anuchitatwa, anupayuktatá.
- UN-FITTING, *a.* improper, unbecoming—*Ná-munásib ná-sháista yá ná-durust, ná-zeb*—Anuchit, ayogya ansohtá wá anphabá.
- UN-FIX', *v.* (S. un, L. *fixum*) to loosen, to unsettle, to unhinge, to make fluid—*Khol-ná<sup>h</sup>, be-bend-o-hast k. yá be-qarár k., utárná<sup>h</sup>, raqíq k.*—Algá wá abaddh k., adirp-k. wá áthil k., nikálud wá ukhárná, drav k.
- UN-FIXED', *a.* wandering, unsettled, inconstant—*Áwára, ná-páedár, be-qarár yá mula-raddid*—*Dáiwáindol baheti wá bhramapakári, anavasthit wá ayyavasthit, asthir.*
- UN-FIX'ED-NESS, *n.* the state of being unsettled—*Áwdragi, ná-pác-dári, be-qarári*—Bahetipán wá bhramapasílati, asthirati.
- UN-FLEDGED', *a.* (S. un, *flegan*) not fledged, young—*Be-par-o-bál, bachcha<sup>h</sup>*—*Ajá-tapakshí wá anagatapaksha, áivak gudi wá poti.*
- UN-FLESHED', *a.* (S. un, *flesc*) not fleshed, not seasoned to blood—*Gosht ká gair-i-áds yá ná-gosht-khor, khán ká gair-i-ádi*—*Amánsáhári, arudhirapiya.*
- UN-FÖÖL', *v.* (S. un, Fr. *fol*) to restore from folly—*Be-wuqífi dúr k.*—*Múrkhatá dúr k., múrkhatá wá jaratí se sanibhílná.*
- UN-FÖRESKINNED, *a.* (S. un, *fore, scin*) circumcised—*Makhtún*—*Liúgágracharmachelhinna.*
- UN-FÖRMED', *a.* (S. un, L. *forma*) not moulded into regular shape—*Be-áaul, be-áhab, ná-sákhta, bad-shakht, bad-usál*—*Kudaul, kurúp, anákár, an-baná.*
- UN-FÖRTU-NATE, *a.* (S. un, L. *fortuna*) not prosperous, not successful, unhappy—*Bad-bakht yá kam-bakht, bad-nasib be-nasib yá ná-kám-yáb, lá-chár mafták yá musi-but-zada*—*Durbhagya durdaiv wá mandabhagya, asrimán alakshmiwán akritarth apráptarth wá nishphal, vipulgrast ápadgrast anisht amanál wá asukhi.*
- UN-FÖRTU-NATE-LY, *ad.* unhappily—*Bad-bakhtí se, kam-bakhtí se, bad-nasibí se, lá-chári se*—*Daurbhagya se, durbhagyatí se.*
- UN-FÖUND'ED, *a.* (S. un, L. *fundo*) having no foundation—*Be-bunyád, bátíl, be-húda*—*Amúlak, nirnúl, avástav.* [*torná<sup>h</sup>, tháth bigárná<sup>h</sup>.*]
- UN-FRAME', *v.* (S. un, *fremman*) to destroy the frame or construction of—*Pháncá*
- UN-FRÁM'A-BLE, *a.* not to be framed or moulded—*Jo ban na-suke<sup>h</sup>.*
- UN-FRÉQUENT, *a.* (S. un, L. *frequens*) not frequent, not common—*Kám-yáb, khál-khal yá kam*—*Viral, asánányá wá asadháran.*
- ÜN-FREQUÉNT', *v.* to cease to frequent—*Turk k., ámad-o-rafi mauqíf k.*—*Chhorná, na ánt-jánt, ánt-jánt chhor-d.* [*salokasevit.*]
- ÜN-FRE-QUÉNT'ED, *a.* rarely visited—*Be-ámad-o-rafi, be-ámad-o-shud*—*Nirjan, vijan,*
- UN-FRIEND'ED, *a.* (S. un, *friend*) wanting friends, not countenanced—*Be-dost, be-kam be-mulad yá be-dast-giri*—*Mitráhin, anupakrit wá ananugrihit.*
- UN-FRIENDLY, *a.* not friendly, not favourable—*Ná-áshná-mizáj ná-áshná yá gair-i-dostána, ná-mihr-bán yá ná-muwáfiq*—*Ahitechohhu wá asnehi, ananukúl vimukh ahit wá niranurodh.*
- ÜN-FRIEND'LI-NESS, *n.* want of kindness or favour—*Ná-mihr-báni, rukhá<sup>h</sup>, rukhá-wat<sup>h</sup>, ná-áshná-mizáji, ná-muwáfiqat*—*Amitratá, ananukulatá.*
- UN-FRUIT'FUL, *a.* (S. un, L. *fructus*) not producing fruit, not fertile, barren—*Ná-mumír yá be-fúda, be-samar yá ná-zarkhez, úsar<sup>h</sup>*—*Aphal wá nishphal, phalahin, aphalad.*
- UN-FRUIT'FUL-NESS, *n.* barrenness—*Ná-mumíri, ná-zarkhezi, ná-samar-dári*—*Aphal-twa, nishphalatá, anupáidakatá, phalahinatí.* [*nikle<sup>h</sup>.*]
- UN-FÜMED', *a.* (S. un, L. *fumus*) not exhaling smoke—*Jis se dhuián ná uthe yá*
- UN-FÜND'ED, *a.* (S. un, L. *funda*) not funded, having no permanent fund—*Be-máya, be-sar-máya*—*Biná-púnji ká, púnji-biná.* [*ná<sup>h</sup>, pusárná<sup>h</sup>, kholná<sup>h</sup>.*]
- UN-FÜRL', *v.* (S. un, Fr. *ferler*) to loose and unfold, to expand, to open—*Udhep-*
- UN-FÜRN'ISH, *v.* (S. un, Fr. *fournir*) to strip of furniture, to divest—*Be-asáb yá be-sámán k., utárná yá utár-leud<sup>h</sup>*—*Asajja asajjit wá biná-sámagri k., chhin-lená wá nooh-nóh k.* [*be-sáz yá ná-árásta*—*Asajja, chhuúchhá wá úuuya, asajjit.*]
- UN-FÜRN'ISHED, *á.* not furnished, empty, unsupplied—*Be-asáb yá be-sámán, kháli,*
- UN-GÁIN'ABLE, *a.* (S. un, Fr. *gagner*) that cannot be gained—*Ná-mumkinu-l-husúl, míne ke ná-qábil, ná-yáftani*—*Alabhya, aprápya.*

- UN-GĀIN'FŪL, a. not producing gain — *Be-fāida, gair-i-muftū* — Aphalad, nirarthak.
- UN-GĀIN', UN-GĀIN'LY, a. (S. *ungregne*) awkward, uncouth, clumsy — *Be-ghab, bad-nalīb, be-nazakat yā bad-numā* — Bhaddī wā kudaul, anārī wā adakash, asindar.
- UN-GE'NI-AL, a. (S. *un, L. gigno*) not favourable to nature or growth — *Nā-muwā-fiq, nā-paidā-sāz, nā-muwā-fiq-i-tab'iyat* — Aswābhāvik, ananukūl.
- UN-GIRD', v. (S. *un, gyrdan*) to loose from a girdle or band, to unbind — *Kholnā<sup>b</sup>, khol-d<sup>b</sup>*. [tū<sup>b</sup>, dhile kapre pahina huā<sup>b</sup>.
- UN-GIRT', a. not girt, unbound, loosely dressed — *Na-ghirā-huā<sup>b</sup>, khulā-huā yā chhut*.
- UN-GIV'ING, a. (S. *un, gifan*) not bringing gifts — *Nā-bakhshanda, bakhshish na d. w., bakhshish na lāne w.* — Bheūt na lāne w., bhent na d. w. [nā.
- UN-GLÖVE', v. (S. *un, glos*) to take off a glove — *Dast-inu-utārnā, hāth kī moza utār*.
- UN-GLÖVEN', a. having the hand naked — *Be-dastāna, nange hāth<sup>b</sup>, khule-hāth<sup>b</sup>*.
- UN-GLŪE', v. (S. *un, L. gluten*) to separate any thing glued or cemented — *Jute hue ko alag k<sup>b</sup>*. [bhagnvattwahn k.
- UN-GÖD', v. (S. *un, god*) to divest of divinity — *Ilāhiyat dūr k.* — *Isvaratwa dūr k.*, UN-GÖP'LY, a. impious, wicked — *Nā-Ḥudā-tars yā be-dīn, gair-i-sālih sharir yā gunāh-gār* — Adharmachārī wā anīswar, pāpi dushit wā pāpātma.
- UN-GÖP'LI-NESS, n. impiety, wickedness — *Nā-Ḥudā-tarsi, be-dīnī sharārat yā gunāh-gārī* — *Isvarabhakti wā adharmikatwa, adharmatī wā dushitātī*.
- UN-GÖRGEID', a. (S. *un, Fr. gorgé*) not gorged, not filled, not sated — *Hafz tak nabharā huā, nā-lab-rez, nā-ser yā gair-i-isāda* — Gale tak na thusā huā, aparipūrṇ wā an-bharā-būt, atript. [huā, nā-pailā — Anupārjit, ajanit wā anupādit.
- UN-GÖT', UN-GÖT'TEN, a. (S. *un, getan*) not gained, not begotten — *Na-hisil kiya*.
- UN-GÖVERNED, a. (S. *un, L. gubern*) not governed, not retrained, licentious — *Nā-mahkām, be-zabt, be-paid* — *Asāsīt, avasīkrit wā ayantrit, durāchārī swechchhā-chārī vyasani wā maryaādātīkramī*.
- UN-GÖV'ERN-A-BLE, a. that cannot be governed — *Sar-kush, muñh-zor, be-lagām, nā-hukm-pazīr* — *Asāsaniya, asāsya, durnigrah, adamiya, aniyatta*.
- UN-GÖV'ERN-A-BLY, adv. so as not to be governed — *Sar-kashī se, muñh-zorī se, be-lagāmī se, nā-hukm-pazīrī se* — *Adamiyatī se, asāsaniyarūp se, asāsiyatī se*.
- UN-GRACE'FUL, a. (S. *un, L. gratia*) wanting elegance — *Nā-ārasta, be-zeb, bad-namūd, bad-shukl, be-nazakat, asaj<sup>b</sup>* — *Asundar, kutsit, kurip*.
- UN-GRACE'FUL-NESS, n. want of elegance — *Nā-ārastagi, nā-zebāish* — *Asundaratā*.
- UN-GRĀ'CIOUS, a. wicked, odious, offensive, unacceptable — *Sharir, zisht yā makrūh, zobūn yā mūzi, nā-pasand yā nā-manzūr* — *Anupakārī ananugrahī wā dushit, kutsit dweshayogya wā apriya, atushṭikar aruchir aramiya apakīrak wā garhya, agrhya wā agrahaniya*.
- UN-GRĀTE', a. (S. *un, L. gratus*) not agreeable, displeasing, ungrateful — *Nā-pasand, nā-guwar yā nā-guwar-nā-shukr nā-shukr-guzār yā nā-sipās* — *Apriya, atushṭikar wā asukhivāl, akritajña wā kritaghna*.
- UN-GRĀTE'FUL, a. not grateful, not thankful for favours, unpleasing, unacceptable — *Nā-sipās yā be-wafā, nā-shukr namak-harām nā-shukr-guzār nā-haqq-shinās be-ihān yā kāfir-i-nī amut, nā-pasand, nā-margūb yā nā-manzūr* — *Kritaghna wā apratyupakārī, akritajña wā akritavedī, atushṭikar, apriya*.
- UN-GRĀTE'FUL-LY, adv. with ingratitude — *Nā-shukr-guzārī se, nā-haqq-shināstī se, nā-sipāsī se, namak-harāmī se, be-wafātī se, nā-shukrī se* — *Akritajñatā se, kritaghnatā se, upakāranabhijñatā se*.
- UN-GRĀTE'FUL-NESS, n. ingratitude — *Nā-shukr-guzārī, nā-haqq-shināstī, namak-harāmī, be-wafātī, nā-sipāsī, nā-shukrī* — *Akritajñatā, kritaghnatā*.
- UN-GROUNDED, a. (S. *un, grund*) having no foundation — *Be-hunyād, bitil, be-hūda, be-ishāt* — *Amūlak, nirnūl, avastav*. [ihtiyātī — Amūlakatwa, nirnūlatā.
- UN-GROUNDED-NESS, n. want of foundation — *Be-hunyādī, be-hūdagi, 'adam-i-ishāt, be-UN-GROD'GING-LY, adv. (S. un, W. grog) without ill will, heartily, cheerfully — Nek-andeshī-se yā bilā-bad khwīkī, ba-dil yā ba-dil-o-jān, ba-khushī* — *Binā dwesh, man se, prasannatā wā ānand se*.
- UN-GUARDED, a. (S. *un, Fr. garder*) not guarded, not defended, not cautious — *Gair-i-mahfūz, be-pandh, gāfil be-khabar yā be-lihāz* — *Arakshit, binā-āf wā bind-bachūw, achet wā aswadhīn*.
- UN-GUARDED-LY, adv. without caution — *Bilā-ihitīyāt, bilā-hosh-yārī, be-khabarī se, gāfilat se* — *Aswadhīnī se, binā chaukasī vichār wā vivechanā*.
- UN'GUENT, n. (L. *ungo*) ointment — *Marham, lep<sup>b</sup>* — *Pralep*.
- UN-HAB'IT-ABLE, a. (S. *un, L. habeo*) that cannot be inhabited — *Būd-o-bāsh kar-ne ke nā-gābil* — *Avāsateya, avāsaniya, avāsayogya, anivāsaniya, avāsaksham*.
- UN-HĀLL'LOW, v. (S. *un, halig*) to profane — *Nā-pāk k., palid k., ālūda k.* — *Āpavitra k.*
- UN-HĀND', v. (S. *un, hand*) to let go — *Chhornā<sup>b</sup>, chhor-d<sup>b</sup>*. [chhuā-gayā<sup>b</sup>.
- UN-HĀND'LED, a. not handled, not touched — *Na-hāth lagāyā gayā<sup>b</sup>, an-chhuā yā na-*

- UN-HANDSOME, *a.* (S. *un*, *hand*, *sum*) inelegant, unfair, uncivil — *Bad-súrat yá ná-ma'qál, bad-uslibi yá zibht, be-murawwat karakht durusht yá bad-akhláy* — Asundar, kudauri wá kurup, asisht asabhiya wá avinit.
- UN-HANDSOME-LY, *ad.* inelegantly, illiberally — *Bad-uslibht yá bad-súratí se, kam-hau-silayí past-himmati yá tang-dili se* — Asundaratá se, kripanatí se.
- UN-HANDSOME-NESS, *n.* want of elegance — *Bad-súratí, bad-uslibi, ná-ma'qál* — Asundaratá, asaudarya. [bhiágya.]
- UN-HAP, *v.* (S. *un*, W. *hap*) ill luck — *Bad-bakht, bad-nasibi, kam-bakhtí* — Dur-un-hápty, *a.* miserable, unfortunate — *Hasrat-zada áfat-zada ná-klush ná-klushmád ná shod yá dil tang, bad nasib kam-bakht yá bad-bakht* — Asukhi dukkhi dukkhit niramand wá sharih, durbhágya mandabhágya wá hatabhágya.
- UN-HAPPILY, *ad.* miserably, unfortunately — *Musibat taklif yá tang-háli se, bad-bakhtí yá kam bakhtí se* — Asukh wá dukkh se, daurbhágya se.
- UN-HARBoured, *a.* (S. *un*, *here*, *beorgan*) not sheltered, affording no shelter — *Be-panah yá gair-i-mahfúz, ná-panah-dih* — Anásrít wá asásrít, anásravád.
- UN-HARNESS, *v.* (S. *un*, Fr. *harnois*) to loose from harness, to divest of armour — *Siz utárná, síhah yá baktar utárná* — Khol-d. wá saj-utárná, kavach wá jilam utárná. [o-shud. kháli — Alokasevit, nirjan, vijan, sunya.]
- UN-HAUNTED, *a.* (S. *un*, Fr. *haunter*) not frequented — *Be-ámad o-rafi, be-ámad.*
- UN-HEALTHFUL, *a.* (S. *un*, *heal*) not healthful, unwholesome, sickly — *Ná síh-kat bakhsht, ná-sihhat-áwar yá ná-muráqiy, bimári yá mariz se bhará huá* — Rogajanak, rogakar vyádhiakar wá ananukúl, rogamay wá vyádhipúrn.
- UN-HEALTHY, *a.* wanting health, sickly — *Ná tan-durust yá be-sihhat, ná-sihhat-áwar yá bimári se bhará huá* — Rogi aswasth wá asusth, rogajanak wá rogamay.
- UN-HEALTHILY, *ad.* in an unhealthy manner — *Ná-tan-durustí se, be-sihhatí se, bilá-sihhat, ná síhhat-áwarí se* — Aswasthatipúrvak, sarog.
- UN-HEALTHINESS, *n.* state of being unhealthy — *Ná-tan-durustí, be-sihhatí, ná-sihhat-áwarí* — Aswasthatí, rogajanakatwa.
- UN-HEEDY, *a.* (S. *un*, *heed*) precipitate, sudden — *Be-líhaz be-ihiyát juld yá ja'd-biz, udgáhi nághán yá yak-o-yak* — Utáwá harbariyá wá aparimánadarí, ákasnik.
- UN-HELPLESS, *a.* (S. *un*, *help*) giving no assistance — *Ná-malud-gár, kuchh malud na d. se, kuchh malud na k. w.* — Anupakárák, anupakári, kuchh saháyatá na k. w.
- UN-HESITATING, *a.* (S. *un*, L. *hesum*) not hesitating, prompt, ready — *Qáim-nizáq yá be-pas-o-pash, ámada, tuiyir yá mustá'id* — Sthir bimá-ági-piehá wá drirhamati, udyat wá udyukt, pratyutpanna. [jot ká<sup>h</sup>, chaurá yá bará<sup>h</sup>.]
- UN-HIDEBOUND, *a.* (S. *un*, *hyde*, *bindan*) lax of maw, capacious — *Dhile jhojht yá*
- UN-HINGE, *v.* (S. *un*, *haukan*) to take from the hinges, to displace, to unsettle — *Chál ukhárná<sup>h</sup>, hatámi<sup>h</sup>, muztaríh be-qarár yá be-band-o-bast k.* — Kamí kátná wá utláhá, sarkána, ashtir wá ayyavasthit k. [phailáná yá chhúra-d<sup>h</sup>.]
- UN-HOARD, *v.* (S. *un*, *hoard*) to steal from a hoard, to scatter — *Pánji se churá-lená<sup>h</sup>*
- UN-HOLY, *a.* (S. *un*, *halig*) not holy, profane, impious, wicked — *Ná-muquddas, ná-pák yá ná-mutahhar, be-din fásiq yá mulhiat, sharir yá zabín* — Apavitra, apunya wá apút, adharmachari adharmi devanindak wá abhakt, dushht pápi wá burá.
- UN-HOLINESS, *n.* want of holiness, impiety — *Ná-páki yá adam-i-tahárat, ná-Khulá-tari yá ilháad* — Apavitrataí wá apunyaí, abhakti wá devanindá.
- UN-HOOP, *v.* (S. *un*, *hop*) to strip of hoops — *Chakkar chhín lená<sup>h</sup>, gherá khol-d<sup>h</sup>*
- UN-HOPEFUL, *a.* (S. *un*, *hupa*) leaving no room for hope — *Jis se kuchh ummed báqí na रहे* — Jis se kuchh ása na rahat. [phenk-d<sup>h</sup>.]
- UN-HORSE, *v.* (S. *un*, *hors*) to throw from a horse — *Ghoré se girá d<sup>h</sup>, ghoré se*
- UN-HOSTILE, *a.* (S. *un*, L. *hostis*) not belonging to an enemy — *Dushman ká nahín, dushman ke ná-mutá'alliq* — Śatru kí nahín.
- UN-HOUSE, *v.* (S. *un*, *hus*) to drive from a house or habitation, to dislodge — *Ghar se nikál-d<sup>h</sup>, bihar k. yá kisi jagah se nikál d<sup>h</sup>*
- UN-HOUSED, *a.* (S. *un*, *huslian*) not having received the sacrament — *Hasrat 'Isá kí waját kí yád-gári ke liye jo khána hotá hai us meñ jo sharik na huá ho* — Kristumritiyumaraparthakabhojan kí bhági jo na huá ho.
- UN-HUMBLED, *a.* (S. *un*, L. *humilis*) not humbled, not contrite in spirit — *Ná-mag-lub ná-juratan sar-kash yá magrúr, gair-i-mutaassif gair-i-mustagjir yá ná-pushemán* — Aparábhut wá garvi, ananusocha. wá ananusokasantapt.
- UN-HUSBANDED, *a.* (S. *un*, *hus*, *buán*) deprived of support, neglected, not managed frugally — *Be-dast-giri, jiski koi khabar-giri na kare yá jiski taraf koi iltifát na kare, jir-rasi yá kifáyat shári se na chalayá-gayá* — Apratipálit wá anáth, jiski koi sudh na le, alpayay se na chalayá gayá wá na nibhá gaya.
- UN-HUSKED, *a.* (S. *un*, D. *huldech*) stripped of the husk — *Jiski dhúst nikált gat ho<sup>h</sup>, jiská chhilká utára gayá ho yá baktá kholá gayá ho<sup>h</sup>*

- UNI-CORN**, *n.* (L. *unus, cornu*) an animal with one horn — *Gaiṣṣṛā<sup>h</sup> — Ekaśrīṅg*.
- UNI-FORM**, *a.* (L. *unus, forma*) having always the same form or manner, conforming to the same rule, having the same degree or state; *n.* a similar dress, the regimental dress of a soldier — *Ham-wār, yak-sān, ek-rū-ek-sū ek-tarāsh yā barābar*; *n. bānā<sup>h</sup>, sipihī kā bānā — Samākar wā samānārūp, sam samān wā ekabhāv, eka-prakār ek-daul wā ek-raṅg; n. samaveś, sāmyaveśh wā sāmyaveś*.
- UNI-FORM-ITY**, *n.* the state of being uniform — *Ham-wārī, yak-sānī, barābarī, ek-daul<sup>h</sup>, ek-rangī<sup>h</sup>, murāfapat — Ekaripatī, samaripatī, samānārīpatā, samānatā, samabhāv*.
- UNI-FORM LY**, *ad.* without variation — *Bā-yak-sānī, yak-sān, barābar, hamsha ek taur se, barābarī yā yak-sānī se, bilā-tabaddul, bilā-tabdil — Samarūp se, samānārūp se, sādī, sarvādā*.
- UNI-GENITURE**, *n.* (L. *unus, genitum*) the state of being the only begotten — *Akelī paidāish, sirf tanhā paidā hone kī kālūt — Akelī utpatti, akelā jaum, kevalajā-tatwa, keval akele janamne kī daśā*.
- UNI-IMPASSIONED**, *a.* (S. *un, L. in, passum*) not endowed with passions, calm — *Be-harā<sup>h</sup> — be-harā be-harāc-nafsānī yā be-nafs-i-ammāra, thāindhā<sup>h</sup> — Rāghin nirāgī wā virāgī, sāt*.
- UNI-IMPOSING**, *a.* (S. *un, L. in, positum*) not imposing, not enjoining, as obligatory — *Hukm-na-k. w. ipar-bār-na-rakhne w. pī fereb-na-d. w., ikhtiyārī — Upar bhār na dharmē w. wā dhokhā na d. w. kāmik wā aichchhik*.
- UNI-INFORMED**, *a.* (S. *un, L. in, forma*) not informed, not instructed, not animated — *Be-khabar yā gair-i-muttalī, nā-dān be tālīm yā be-tarbiyat, afsarā yā malūl — Ajāpī ajāpī wā anivedit, asikshīt wā mūrkh, tejahin mīn wā udas*.
- UNI-INHABITED**, *a.* (S. *un, L. in, habeo*) not inhabited, having no inhabitants — *Nā-ābād, be-bāshanda — Anbasī nirjan wā vasatīhīn, nīrmanushya nishpurush wā prajāhīn*. [ *jogh<sup>h</sup> — Avastavya, avīśavyogya* ]
- UNI-INHABITABLE**, *a.* not fit to be inhabited — *Būd-o-bāsh karne ke nā-qābil, nā banne*.
- UNI-INSCRIBED**, *a.* (S. *un, L. in, scribo*) not inscribed, having no inscription — *Jā qalam-band neqsh kāyā yā nishān na kiya gūyā ho, be kitābā yī be laqāb — Anabhi-līkhit alīkhit wā anānikit, abhilekhanasūnya mudritalekharahit wā anīkitlekhasūnya*.
- UNI-INSPIRED**, *a.* (S. *un, L. in, spiro*) not inspired — *Nā-mulham — Anīśwaraprerit, anīśwaropelīshīt, anīśwarasūchit, anīvēśīt, anīśwasīt*.
- UNI-INTERMITTED**, *a.* (S. *un, L. inter, mitto*) not interrupted, continued — *Bilā-nāga, laṅa-tār<sup>h</sup> — Avichchhīna abhagna wā aparichchhīna, nīrantar akhaṇḍīt wā avīrat*.
- UNI-INTERRUPTED**, *a.* (S. *un, L. inter, ruptum*) not interrupted, not broken — *Bilā-fasūla bilā-nāga bilā-waṣṣa yā be rok, an-ūtā<sup>h</sup> — Nīrantar wā avīrat, akhaṇḍīt abhagna wā avichchhīna*. [ *Nīrantar, avichchhīna, avīrat, avīral* ]
- UNI-INTERRUPTED LY**, *ad.* without interruption — *Bilā-nāga, bilā-waṣṣa, laṅa-tār<sup>h</sup> —*
- UNI-INTRENCHED**, *a.* (S. *un, Fr. en, trancher*) not defended by intrenchments — *Be-khāī, be-fasīl, fasīl yā khāī se nā-mahfāz — Bīnā-khāīnī kā, khāīnī se rakshīt nahīn kiya hūt*.
- UNI-INTRODUCED**, *a.* (S. *un, L. intro, duco*) not introduced, obtrusive — *Nā-mad-khāl yā dākhīl-na-kiyā-huā, be-jā dākhīl yā be-jā-paīth-jāne w. — Apraveśīt wā anīvīshīt, dhīrīshīt*.
- UNI-INVESTIGABLE**, *a.* (S. *un, L. in, vestigo*) that cannot be searched out — *Mum-tanā<sup>h</sup> ut-taṭīsh, nā-mumkin-ut-tahqīq, nā-qābil-i-tahqīq — Avichāryya, anīlochaniya, ajñeya, alochaniya*.
- UNI-INVITED**, *a.* (S. *un, L. invito*) not invited, not requested — *Be-da'wat, be-dar-khīst — Anīmantrīt, anubhīyā wā bīn-bulīyā, bīnī-mūṅgā aprārthīt wā ayīchīt*.
- UNION**, *n.* (L. *unus*) the act of joining two or more into one, concord, junction — *Pāṇastagī yā vāst, ittīfāq ittīhād yā-jānāgī yā yakīyāt, ittīhāt — Sāiyog, jor wā yog, mel milāp wā sambhūt*.
- UNIQUE**, *a.* (Fr.) single in kind or excellence — *Be-nazīr, be-mīśāl, lā-sānī, ikkū<sup>h</sup>, yak-kā, yaklā, ektā<sup>h</sup>, tāp — Anupam, anūthā, anokhā, ek*. [ *wā ekkā* ]
- UNITE**, *n.* one, the least whole number — *Ahad yā wāhīd, yaklā — Ek wā ekkā, ekan*.
- UNI-TERMINAN**, *n.* one who ascribes divinity to God the Father only — *Muwahhid, munīr-i-tawhīd — Adwaitavādī, adwayavādī, aīkyavādī*.
- UNITED**, *v.* to join two or more into one, to make to agree, to make to adhere, to con-cure, to coalesce — *Muttasīl k. yā vāst k., pāṇastā yā bāham k., saṭānā yā sātnā<sup>h</sup>, mut-taṣṣā-k. ittīfāq-k. yā muttāhīd-k., milnā<sup>h</sup> — Milānā, ek-k., gānthū jorñ lagānā wā jūtānā, ek h. sātnā jūtānā wā gānthū*. [ *Ekachitta hokar, ek sāth* ]
- UNITED LY**, *ad.* with union or joint effort — *Bā-ittīfāq, yak-dīlī se, nīl-kar<sup>h</sup>, mīl-ke<sup>h</sup> —*
- UNITER**, *n.* one who unites — *Milāne w<sup>h</sup>, jorñe w<sup>h</sup>, sātnē w<sup>h</sup>, lagāne w<sup>h</sup>, jo mīle yā sāte<sup>h</sup>*.
- UNITING**, *n.* the act of uniting — *Jor<sup>h</sup>, milāw<sup>h</sup>, milānā<sup>h</sup>, sātnā<sup>h</sup>*.
- UNITIVE**, *a.* having power to unite — *Milāne w<sup>h</sup>, jorñe w<sup>h</sup>, sātnē w<sup>h</sup>*.



- U'NI-TY**, *n.* the state of being one, concord, conjunction, agreement, uniformity—*Ah-diyat tauhid wahdintiyat yā wahdat, ittifāq, ittisāl, ittihad, yak-sant yaksāt yā ham-wart*—*Ekata aikya ekatwa wā ekāḥ, mel, sah-yog wā yog, saminatī, ekarūpatā sama-rūpatā wā samānarūpatā.* [ *jane<sup>h</sup>* ]
- U-NĪPA-ROUS**, *a.* (L. *unus, pario*) producing one at a birth—*Jo ek ber meḥ ek kī*
- U'NĪ-ṢON**, *n.* (L. *unus, sono*) agreement of sounds; *a.* sounding alone—*Ham-āwāzī, ham-āhangī, ham-sāzī, ek sur<sup>h</sup>; a. ham-āwāz*—*Swarāikya, nādāikya, mel; a. sama-swar, ekaswar, ekatāl.*
- U-NĪS'O SONS**, *a.* being in unison—*Ham-āwāz, ham-sāz, ham-āhang*—*Samaswar, ekatāl.*
- U'NĪ-VERSE**, *n.* (L. *unus, versum*) the whole system of things—*'Alam, kāināt, khal-qu'l lāh*—*Sānsār, sarvajagat, viśwa, brahmanḍī, brahmasrīṣṭī, srīṣṭī.*
- U'NĪ-VERSAL**, *a.* extending to all, total, whole; *n.* the whole, a general proposition—*'Alam-gīr yā 'alam-nashr, kull yā kullī, jāmi' amūm yā mutlaq; n. jumla imā' yā kulliyat, qazīya-i-mutlaga*—*Sarvasambandhī sarvamaṇy sarvavyāpī sarvasādharāṇ; wā viśwanāy, sab, saimpūp wā sakal; n. samudāy wā sakālya, sarvodeśyagatavidheya-bodhak.*
- U'NĪ-VERSAL-IST**, *n.* one who believes that all men will be ultimately saved—*Wah shukhs jiskā yāh 'agida hai kī tamām log ākhirash ko najāt pāwenge*—*Wah vyakti jiskā yāh mat hai kī sab log ant ko mukti pāwānge wā tar jāyenge.*
- U'NĪ-VER SĀLI-TY**, *n.* extension to the whole—*Jumlagī, kulliyat, 'amūmiyat, hamagī*—*Sarvavyāpitā, sarvasādharāṇya, sarvatratikwa.* [—*Sarvatra, sab kahiḥ.*]
- U'NĪ-VERSAL LY**, *ad.* throughout the whole—*'Amūman, min jumla, kullu-hum, bil-kull*
- U'NĪ-VERSAL-NESS**, *n.* state of being universal—*Jumlagī, kulliyat, 'amūmiyat, hamagī*—*Sarvavyāpitā, sarvasādharāṇya, sarvatratikwa.*
- U'NĪ-VERSITY**, *n.* an institution where all the arts and sciences are taught and studied—*Madrasa-i-'azim, madrasat kī jumla*—*Rājavidyalāy, mahāvidyalāy, vidyalāyagan, vidyalāyamandal, anekapāṭhaśālāsamūh.*
- U-NĪV'O-CAL**, *a.* (L. *unus, tor*) having one meaning only, certain, regular—*Ek-ma'wā-dār yā yak-ma'nī rakhe w., muqarrar, bā-qā'ida*—*Ekārth wā ek-arth w., niśchit, niyamit.*
- U-NĪV'O-CAL LY**, *ad.* in one term, in one sense—*Ek lafz meḥ, ek ma'nī meḥ*—*Ek śabd meḥ, ek arth meḥ.* [ *yā mundaśubāt*—*Nān aur arth kī mel aikya wā samatā.* ]
- U-NĪ-VO CĀTION**, *n.* agreement of name and meaning—*Nām aur ma'nī kī muwafaqat*
- UN-JOIN'**, *v.* (S. *un, L. jungo*) to separate—*Alag k<sup>h</sup>, judā k.*—*Prithak k.*
- UN-JOINT**, *v.* to separate, to disjoin—*Alag k<sup>h</sup>, alpinā<sup>h</sup>.*
- UN-JOINTED**, *a.* separated, having no joint—*Alag kiya huā<sup>h</sup>, binā joṛ yā gānṭh kā<sup>h</sup>.*
- UN-JUST'**, *a.* (S. *un, L. justus*) not just, contrary to justice or right, wrongful—*Qair-i-munṣif zālim zulmī, jafā-kār be-'aḍl yā be-dād-gar, nā-ma'qūl be-jū yā nā-haqq, be-īn-sāf nā-rāst nā-durusṭ be-rūḥ yā qair-i-wājib*—*Adharmī adharmik anyāyāsīl wā anyā-yānuvartī, anyāyā wā nyāyavirudhā, ayathārth.*
- UN-JUST LY**, *ad.* in a manner contrary to right—*Nā-haqq, be-īnsāfi se, be-jā, haqq-nā-haqq*—*Adharm se, anyāy se, anyāy.* [ *nyāy, anirasaniyadosh.* ]
- UN-JUS'TI-FI-A-BLE**, *a.* that cannot be justified—*Qair-i-wājib, qair-i-wājibī*—*Ayathā-*
- UN-JUS'TI-FI-A-BLE-NESS**, *n.* the state of not being justifiable—*Qair-i-mumkinu-l-ibrāī*—*Ayathānyāyatā, anirasaniyadoshatā.*
- UN-JUS'TI-FI-A-BLY**, *ad.* so as not to be justified—*Qair-i-wājib yā qair-i-wājibī taur se, jismeḥ wājib nā zāhir ho*—*Anirasaniyadoshatī se, jismeḥ dosh nūṭ-na-jāy.*
- UN-KEN'NEL**, *v.* (S. *un, L. canis*) to release from a kennel, to drive from a hole—*Kuttoṅ ko unke ghar se nikālnā<sup>h</sup>, garhe bil yā māind se nikālnā yā bāhar-k<sup>h</sup>.*
- UN-KIND'**, *a.* (S. *un, cyn*) not kind, not benevolent, not obliging, unnatural—*Be-mihr yā nā-mihr-bān, bad-khwāḥ be-shafaqat be-dard be-faiz yā be-rahm, be-murawwat yā nā-'amīmu-l-ihsān, qair-i-zatī nā-tabī'ī nā-matbū' yā khilāf-i-tabī'at*—*Nirday wā dayādhīn, anupakāraśīl, kuśīl krūr rūkḥ wā ananugrahī, manushyadharmaviruddha wā swajātiviruddha.*
- UN-KIND'LY**, *a.* contrary to nature, unnatural, unfavourable; *ad.* without kindness—*Khilāf-i-zatī yā khilāf-i-sarīṣṭ, khilāf-i-tabī'iyat khilāf-i-tab' yā nā-matbū', nā-muwā-fiq nā-mihr-bān yā be-mihr; ad. bilā-mihr-bānī, bilā-mihr, saḥṭī se, durusṭī se, be-shafaqatī se*—*Srīṣṭīkramaviruddha wā srīṣṭīkramavāśya, manushyadharmavirud-dha wā swajātiviruddha, ananukūl kripāhīn akrip dayāhīn wā anupakāraśīl; ad. binā kripā wā dayā, kathoratā se, nirdayatā se.*
- UN-KIND'NESS**, *n.* want of kindness—*Be-rahmī, nā-mihr-bānī, saḥṭī, durusṭī, jafā, zulm*—*Akripī, adayā, ahitātī, apritatā, apakūr, apakrit.*
- UN-KING'**, *v.* (S. *un, cynīng*) to deprive of royalty—*Bādshāhat se mā'zūl k., saltanat yā bādshāhat chhīn lenā*—*Rājapādachyut k., rājya chhīn lenā, rūjyāpabharāṇ k.*
- UN-KNIT'**, *v.* (S. *un, cnytan*) to separate, to open, to loose; *a.* not united—*Alag k. yā bilgānā<sup>h</sup>, kholnā<sup>h</sup>, ḥhil-d. ḥhilā-k. yā udhegnā<sup>h</sup>; a. alag<sup>h</sup>, judā.*

- UN-KNOT', *v.* (S. *un, cnotta*) to free from knots, to loosen, to untie—*Gānth chhorā-nā<sup>b</sup>, dhilā<sup>b</sup>, kholā<sup>b</sup>*.
- UN-KNOTT', *a.* having no knots—*Bivā-gānth kā<sup>b</sup>, be-girah yā be-girih*—Agranthil.
- UN-LABOURED, *a.* (S. *un, L. labor*) not produced by labour, spontaneous, easy—*Bili-mihaut ke hāsil yā pādā hūt, zāti, āsin*—Anāyasotpīdit wā ayatnasiddha, swil hāyik swayānūrit wā asvatahsiddha, sugam.
- UN-LA-BORIOUS, *a.* not difficult to be done—*Sa'il, salts*—Susādhya, sugam.
- UN-LACE', *v.* (S. *un, L. lace*) to loose from laces, to divest of ornaments—*Ban-dhan-kholā<sup>b</sup> yā dōrī-kholā<sup>b</sup>, gahnā-ut irnā<sup>b</sup>*.
- UN-LADE', *v.* (S. *un, kladan*) to remove a cargo from a vessel—*Jakūz par se bojh utārnā pāz par se bojh utārnā<sup>b</sup>*.
- UN-LAID', *a.* (S. *un, lēgan*) not placed, not fixed, not pacified, not laid out—*Na rakkhā hā<sup>b</sup>, gair-i-mugarrar gair-i-qām yā gair-i-mustahkam, be-tashkīn yā be-tashaffī, be-tashīn*—Asthāpit wā āvinyast, ābadhā wā asthit, āsant wā āsamit, sāvayastrahin.
- UN-LARDED', *a.* (S. *un, L. lardum*) not intermixed—*Bich mēn na milāgā hū<sup>b</sup>, bich mēn na dōrī hū<sup>b</sup>* [kholnā<sup>b</sup>].
- UN-LATCH', *v.* (S. *un, laccan*) to open by lifting the latch—*Billi kholnā<sup>b</sup>, hukā*.
- UN-LAW'FUL, *a.* (S. *un, lūqā*) not lawful, contrary to law, illegal—*Khā'f-i-shar', karām yā mah-zār, gair-i-shar'ī*—Vidhiviruddha r i jāniyamaviruddha wā vyavasthāviruddha, adharminya wā dharmarodhī, dharmasāstraviruddha āsmārtā wā sāstraviruddha.
- UN-LAW'FUL-LY, *ad.* in a manner contrary to law—*Bilā-shar', karām-kārī se, khilāf-i-shar'*—Adharm se, vidhivirodh wā smritivirodh se, dharmasāstraviruddha, vyavasthā-virodh se.
- UN-LAW'FUL-NESS, *n.* contrariety to law—*Khilāf-i-shar'ī, nā-durustī, be-ins'fī, nā-mash-rūtī*—Vidhiviruddhatā, smritiviruddhatā, dharmasāstraviruddhatā, dharmaviruddhatā, adharminyatā. [hne ko khilāf yā na karā<sup>b</sup>].
- UN-LEARN', *v.* (S. *un, leornian*) to forget or disuse what has been learned—*Sikhe*.
- UN-LESS', *con.* (S. *unless*) except—*Idi, mugar, ba-qir, agar na, bin<sup>b</sup>, binā<sup>b</sup>*—Jo-na, yadi na. [kurūp].
- UN-LICKED', *a.* (S. *un, lician*) shapeless—*Bad shakt, bad ustih, be-dant*—Kudaul.
- UN-LIGHTED, *a.* (S. *un, loht*) not lighted—*Bila-roshan kigā hū<sup>b</sup>*—Anuddīpit, ajwalī. [kārayukt].
- UN-LIGHT-SOME, *a.* wanting light, dark—*Tārīb, tira*—Andherī, sīndhakār wā andha.
- UN-LIKE, *a.* (S. *un, lie*) not like, dissimilar, improbable—*Nā-mushābih gair-i-mushā-bih yā gair-i-mushābih, nā-barābar nahtalīf yā nā-muv-jig, be'id-az-aql khilāf-i-qiyās yā nā-muhtamil*—Asadris wā āsam, bhīna, āsambhav āsambhāvya wā āsam-bhāvanīya.
- UN-LIKE-LY, *a.* improbable; *ad.* improbably—*Be'id az-aql khilāf-i-qiyās yā gair-i-muhtamil*; *ad.* *be'id-af-fahm se, 'adam i ihtimāl se, khilāf-i-qiyās se*—Āsambhav, duhsambhāvya, āsambhāvya; *ad.* āsambhav se, duhsambhāvya se.
- UN-LIKE-LIHOOD, UN-LIKE-LINESS, *n.* want of probability, improbability—*'Adam-i-ihimāl, gair-i-muhtamili be'id-af-fahmī yā be'id-af-fahmī*—Āsambhav, duhsambhāvya, āsambhāvya, āsambhāvanīya, āsambhāvanīyatā wā ānupāpīyatā.
- UN-LIKE-NESS, *n.* want of resemblance—*Ikhtilāf, 'adam i mushābahat, nā-muv-jugat*—Āsadrīya, āsadrīyatā, vibhinnatā, āsamatī.
- UN-LIMIT-ED, *a.* (S. *un, L. lines*) not limited, boundless, indefinite—*Be-hadd, gair-i-mahdud be-nihāyat yā be-nihā, gair-i-mugarrar*—Niravadhī, anant ātyant wā āpār, āsimī āniyamit ānīshit wā āvyavasthit. [Apurimeya, anirūpanīya].
- UN-LIMIT-A-BLE, *a.* admitting no bounds—*Muntanā-ū-l-hadd, nā-munkin-i-hadd*—
- UN-LINK', *v.* (S. *un, Ger. gelenk*) to loose from a link, to open—*Ka'i kholnā<sup>b</sup>, kholnā<sup>b</sup>*.
- UN-LIQUORED, *a.* (S. *un, L. liquo*) not filled with liquor—*Sharāb se na bhārā hū<sup>b</sup>, dhā-sa-āār*—Madya se na bhārā hū<sup>b</sup>, matawilā nahīn.
- UN-LIVE', *v.* (S. *un, lifan*) to live in opposition to a former life, to undo the effects of a former life—*Sāyīg ke tarīq ke tar-khilāf rahnā, pesh-tar ke utār ke mutājīn ko milā-d*—Pūrvavrittī wā pūrvācharaṇ ke viparītaṇ, pūrvavrittī wā pūrvācharaṇ ke phal dho-dānāt. [atejaswītā, mandatī wā dhilīpan].
- UN-LIVE-LINESS, *n.* want of life, dulness—*Majhūti, kahūti yā susī*—Tejahnatā wā
- UN-LOAD', *v.* (S. *un, kladan*) to take a load from, to disburden—*Bār-utārnā, be-bār k*—Bhār utārnā, bojh utārnā.
- UN-LOCK', *v.* (S. *un, loc*) to open what is fastened by a lock—*Quf kholnā, tāld khol-nā<sup>b</sup>* [tukre yā chīr-chūr h<sup>b</sup>].
- UN-LOOSE', *v.* (S. *un, lysan*) to loose, to fall in pieces—*Kholnā yā dhilā-k<sup>b</sup>, tukre*.
- UN-LUCK'Y, *a.* (S. *un, D. luk*) unfortunate, unhappy, inauspicious—*Kam-bakht, bad-bakht kam-tālī yā bad-nasīb, sah-z-qadam shūm bad-yaman siyāh-fāl yā manhūs*—Durbhāgya wā mandabhāgya, āsukhī dukkhī wā nirbhāgya, āmaṅgal wā āsubh.

- UN LUCK'N-NESS, *n.* ill fortune — *Bad-bakhtī, kam bakhtī, bad-nasībī* — Durbhāgya, nirbhāgya. [*alay k<sup>b</sup>*]
- UN LUTE, *v.* (S. *un, L. lutum*) to separate things luted or cemented — *Sāte hue ko*
- UN MAKE', *v.* (S. *un, maciun*) to deprive of form or being — *Bigarūnā<sup>b</sup>, miṭānā<sup>b</sup>, mi-tā d<sup>b</sup>, met d<sup>b</sup>, be-shukl k., kharāb k.* — Vikrit k., nasht k.
- UN MADE, *a.* not made, not yet formed — *Nā-sikhta, an-ban-yā<sup>b</sup>* — Anbanā, akrit.
- UN MAN', *v.* (S. *un, man*) to deprive of the qualities of man to disheaven — *Nā-mard-k., be-himāt k. dīl gir k. yā dīl-tornā* — Paurushahīn-k. paurushabhāug-k. wā paurush har-lenā, man tornā wā ud-isk. [*yā zanānā* — Amanushyavat, strīdharini.
- UN MANS'LIKE, UN MANS'LY, *a.* not becoming a man, effeminate — *Nā-marikānā, nā-mard*
- UN MANSSED, *a.* not furnished with men — *Be-ādai, bagair logon ke* — Binā-manushya, binā logon ke.
- UN MANAGE-ABLE, *a.* (S. *un, L. manus*) that cannot be managed — *Be-lagim, be-zab, muhāl, ek baggā<sup>b</sup>, garigar<sup>b</sup>, sar-kash, muh-zor* — Adamyā, avas, abādhiya, asādhiya.
- UN MANS'AGED, *a.* not broken by horsemanship — *Nā-rām-sikhta, an-churhā<sup>b</sup>, na-banā-nā huā<sup>b</sup>, na nikālā-huā<sup>b</sup>*
- UN MANNERED, *a.* (S. *un, Fr. maniere*) rude, uncivil — *Bad-akhlay nā tarāshida yā gustākḥ, be-murawwat yā bad-khulq* — Gaiwār wā asabhiya asisht wā kuṣil.
- UN MANS'NER-LY, *a.* ill bred, rude, uncivil; *ad.* uncivilly — *Bad-akhlay, nā-tarāshida gustākḥ yā be-līhāt, bad-khulq yā be-murawwat*; *ad. gustākḥ be-murawwat bad-akhlay yā bad-khulq se* — Durvritā wā kuṣil, asabhiya angarh ujadl wā gaiwār, asisht wā duh-īl; *ad. kuṣilat, duh-silatā wā asishtata se, ujadpane wā gaiwārpan se.*
- UN MANS'NER-LI-NESS, *n.* rude behaviour — *Bad-akhlay, bad-khulq, bad-waz<sup>b</sup>, bad-khoi, nā-tarāshidagi* — Asabhiyā, asishtata, kuṣilat, duh-silatā, durvritā.
- UN MARRY, *v.* (S. *un, L. mas*) to divorce — *Kat-khulī ke 'ahd se āzād k., talāq-d.* — Vivāhbandhan se mukht k., dharmīnūsar vivāhasambandh toṇā. [*ajitavivāh.*
- UN MARRIED, *a.* not married — *Be-nikah, an-byā<sup>b</sup>, mājarrat* — Avivāhit, akritavivāh.
- UN MASCU-LATE, *v.* (S. *un, L. mas*) to deprive of virility, to render effeminate — *Nā-mard k., zanānā k.* — Paurush har-lenā paurushahīn-k. wā nupūnsak-k., pūnsak-tihīn-k.
- UN MASK', *v.* (S. *un, Fr. masquer*) to strip of a mask, to put off a mask — *Burq'a utār-nā, burq'a kanīre k.* — Bhes chohnā, kritrimayēs wā kapatayēs dur wā alag k.
- UN MASKED, *a.* not masked, exposed to view — *Be-burq'a, sāhir* — Kapatayēsahīn, khulā.
- UN MATCH'ED, *a.* (S. *un, mātch*) having no match or equal, matchless — *Be-nazir yā be-jor, lā-sānī* — Adwitiya, anupam anokhā wā anutthai.
- UN MEAN'ING, *a.* (S. *un, mean*) having no meaning, not expressive — *Be-mā'nī, anqif dānāi yā hosh gāri nā sāhir k. w.* — Anarthak nirarthak wā arthahīn, buddhi-jhīn wā vijñāt na prakās k. w.
- UN MEASURED, *a.* (S. *un, L. metior*) not measured, beyond measure — *Nā-nipā huā<sup>b</sup>, be-hisāb be-nihāqit be-shunair yā be-andāz* — Aparimit wā nā mīpā-huā, aparimān aparimeya apār asesh wā anant.
- UN MERC'FUL, *a.* (S. *un, Fr. merce*) not merciful, cruel, severe — *Be-shafaqat yā be-rahm, sang-dil, sakht yā be-dard* — Kripāhīn wā nirday, pāshānāhriday wā dayā-sūnya, kathor wā nishthur.
- UN MER'CI-FUL-NESS, *n.* want of mercy, cruelty — *Be-rahmī yā be-dardī, sang-dilī yā sakhtī* — Nirdayatā wā kripāsūnyatā, nishthuratā wā kathorata.
- UN MERIT'ED, *a.* (S. *un, L. meritum*) not merited, not deserved, unjust — *Nā-lāiq, nā-satā, gair-i-rājīb nā-mundāsib yā be-jī* — Ayogyā, ayukt wā anarha, anuchit.
- UN M'IN GLE, *v.* (S. *un, m'igan*) to separate things mixed — *Alag k<sup>b</sup>, milt-hai chizon ko judi judi k.* — Mīrit padārthon ko prithak pithak k. [*zish* — Amīrāniya.
- UN MIS'GLE A BLE, *a.* that cannot be mixed — *Mamta nā-l-āmezish, nā-munkin-i-āme-*
- UN M'INGLE, *a.* not mixed, pure — *Nā-mukhlāt, khālīs* — Amīrit, swachchha nīralā wā āndh.
- UN-MO-LESTED, *a.* (S. *un, L. moles*) not molested, free from disturbance — *Nā-muz-tarib yā be-khar'khasha, be-khalish* — Avighnit wā akleshit, nirupadrav wā anutpātagnat.
- UN-MOOR', *v.* (S. *un, L. moror*) to loose from anchorage — *Lungar uthānā<sup>b</sup>, kishitī kholnā, jehāz kholnā, nāw kholnā<sup>b</sup>, lungar k. jagah se kholnā<sup>b</sup>.*
- UN-MOR'AL-IZED, *a.* (S. *un, L. mos*) not conformed to good morals — *Be-akhlay* — Anitijna, nītī wā dharmīnāpades meñ asikshit.
- UN-MOULD', *v.* (S. *un, Sp. moldre*) to change in form — *Shakt yā sūrat badalnā* — Rū-pāntar k., rūp palatnā, dūsrā rūp k.
- UN-MOVED, *a.* (S. *un, L. moreo*) not moved, not affected, unshaken, firm — *Be-harakat yā gair-i-mutaharrīk, gair-i-muassar be-shafagat yā be-rahm, gair-i-mutazalal yā sābit-qadam, sābit-pā yā mustaqī-l-mizāj* — Atal achal sthīr avichalit wā achnlit, nirday anupahat asprishṭ ajātadrav wā akshubdh, nīshal sthīrauatī wā sthīrabuddhī, drīḥ wā drīḥamatī.

- UN-MÔV'ING, *a.* having no motion, not exciting emotion—*Qair-i-mutakarrik yâ be-karakat, nâ-dil-soz yâ nâ-dard-angez*—Nischal wâ achal, achittavedhak achittadrâvak ahridayavedhak wâ ahridayangam. [lenâh, gilâf nikâlnâ.]
- UN-MUFFLE, *v.* (S. *un*, Ger. *muff*) to take off a covering—*Bethun yâ ohâr nikâl*
- UN-MÜZZ'LE, *v.* (S. *un*, Fr. *muscav*) to loose from a muzzle—*Munh kâ khorîti yâ jâb kholnâh, be-musav kâ k.*
- UN-NATIVE, *a.* (S. *un*, L. *ntum*) not native, not natural, forced—*Ajnabi yâ qair-i-jibilli, qair-i-zâtî yâ nâ-tabîi, sakhta*—Videsi, aswâbhâvik, pratiyatnapûrv kritrin wâ banauwî.
- UN-NAT'U-RAL, *a.* contrary to nature—*Nâ-matbû', nâ-tabîi, khilâf-i-tab'iyat, khilâf-i-'adat*—Manushyadharmaviruddha, manushyadharnapratikûl, swadharmaviruddha, swajâtiviruddha, srishitikramaviruddha, srishitikramavâhya, pratiyatnapûrv.
- UN-NAT'U-RAL IZE, *v.* to divest of natural feelings—*Nâ-matbû' k., khilâf-i-tab'iyat k., khilâf-i-'adat k.*—Manushyadharmaviruddha k., manushyadharnapratikûl k., swajâtiviruddh k., swadharmaviruddh k.
- UN-NAT'U-RAL LY, *ad.* in opposition to nature—*Khilâf-i-'adatî se, tab'iyat ke bar-khilâf, nâ matbû' taur se*—Manushyadharmaviruddh, swajâtiviruddha, srishitikramaviruddha, srishitikramavâhya.
- UN-NAT'U-RAL-NESS, *n.* contrariety to nature—*Khilâf-i-tab'iyatî, khilâf-i-'adatî*—Manushyadharmaviruddhatâ, swadharmaviruddhatâ, swajâtiviruddhatâ, srishitikramaviruddhatâ, srishitikramavâhyatâ.
- UN-NEIGHBOUR LY, *a.* (S. *un*, *neah, bur*) not becoming a neighbour, not kind; *ad.* in a manner not becoming a neighbour—*Nâ-murâdîp-i-ham sâya, nâ-mihâr-hân yâ nâ-sharîf*; *ad. nâ-murâdîp-i-hamsâyî*—Parosî ke ayogya wâ prativisi ke ayogya, nirdaya kripâhîn wâ amanukûl; *ad.* jaisî parosî ke chahiye taisî riti se nahîn, prativisi ke ayogya.
- UN NERVE, *v.* (S. *un*, L. *nervus*) to deprive of nerve, to weaken, to enfeeble—*Nâlâ-gat k., nâ-tarîk k., zû'if yâ kî-m-zor k.*—Bal har lenâ, asakt k., asamarth k. [wâ asakt.]
- UN-NERVED, *a.* deprived of strength, weak—*Kam-zor, nâ-tarîk yâ zû'if*—Balahîn, nirbal
- UN-NUMBERED, *a.* S. *un*, L. *numerus*) not numbered, innumerable—*An-ginâh, be-shumâr*—Angintî agantî wâ asaṅkhyî, aganya wâ asaṅkhyâ.
- UN-OB-TRU'SIVE, *a.* (S. *un*, L. *ob, trusus*) not obtrusive, not forward, modest—*Bilâ-ijâzat na-glus parne w., salim yâ halim, sharmîn yâ khajîi*—Dûsse kî ichchhâ ke binâ na glus jâne w., sânt adhrishṭ wâ dhimâ, lajilî lajjâsil vinayî wâ vinit.
- UN-OC'CU-PIED, *a.* (S. *un*, L. *ob, capio*) not possessed, not engaged—*Qair-i-maqbûz yâ khâlî, qair-i-mashgûl*—Anadhikrit abhukt wâ sūnya, nirvyâpîr wâ nishkriyâ.
- UN-OIL', *v.* (S. *un*, *ele*) to free from oil—*Tel yâ chiknîi chhopinâh.*
- UN-OILED', *a.* not oiled, free from oil—*Tel na lagiyâ huâh, tilhâ nahtâh.*
- UN-ORGAN IZED, *a.* (S. *un*, Gr. *organon*) not having organic structure—*Be-a'zâ, be-izadrî*—Indriyasūnya, indriyarahit, karmasādhanaarhit, karmasādhanaśūnya.
- UN-ORIG'INAL, UN-ORIG'INATED, *a.* (S. *un*, L. *origo*) having no birth—*Bilâ-pai-dâish yâ tavallud*—Bimî janm kâ, jamaśūnya.
- UN-ORTHO-DÔX, *a.* (S. *un*, Gr. *orthos, doxa*) not holding sound doctrine—*Râij mazhab qî'agidi kâ mukhâlif, chalan yâ thik mat na mânne w.*—*nâ-mutadallagîn, qair-i-mâmin*—Asatpathâvalambî, vâmanârggûnyâyî, asannârggagûnî, asatyadharmânusâri.
- UN-OWNED', *a.* (S. *un*, *apuo*) not owned, not claimed, not acknowledged—*Be-mâlik, lâ-mâris, qabûl na kiya gupî*—Aswâmik, anadhikrit wâ anabhiyukt, aswikrit wâ anâgîkrit. [yâ motri kholnâh, bojh utârâh.]
- UN-PACK', *v.* (S. *un*, Ger. *pack*) to open things packed, to disburden—*Gathrî gathiyâ UN-PACKED, a.* not packed—*Na-kasâ huâh, lîd phând na kiya huâh, na gathiyâ huâh.*
- UN-PAL'A-TA-BLE, *a.* (S. *un*, L. *pal'atum*) not palatable, nauseous, disgusting—*Bad-maza yâ nâ-pasand, mukrîh yâ karîh, nâ gurâr yâ nâ-gacâr*—Aruchya aruchir wâ aruchikar, kutsâjanak wâ kutsit, ghriṇâjanak garhit wâ apriyâ.
- UN-PAR'A-DISE, *v.* (S. *un*, Gr. *paradiseus*) to deprive of happiness—*Khushî se mar-hûm k.*—Nirmand k., ānand har-lenâ.
- UN-PAR'A-GONED, *a.* (S. *un*, Fr. *parangon*) unequalled, unmatched—*Be-misâl, be-mazîr yâ lâ-sânî*—Ātulya, anupam anokhâ anūthî wâ atwitiyâ.
- UN-PAR'AL-LELED, *a.* (S. *un*, Gr. *para, allelon*) having no parallel or equal—*Be-mazîr, be-misâl, lâ-sânî*—Anupam, anokhâ, anūthî.
- UN-PAR-LIA-MENT'A-RY, *a.* (S. *un*, Fr. *parler*) contrary to the rules and usages of parliament—*Qaumî mujlis yâ diwân-i-'amm-o-diwân-i-khâss ke qawâ'id aur dastûrât ke bar-khilâf*—Prajâpratidinidhisabhâ wâ mahâsabhâ ke niyam aur vyavahâr ke viruddh.
- UN-PAR-LIA-MENT'A-RI-NESS, *n.* contrariety to the rules and usages of parliament—*Qaumî mujlis yâ diwân-i-'amm-o-diwân-i-khâss ke qawâ'id aur dastûrât se nâ-mutâ-baqat yâ nâ-muwâfaqat*—Prajâpratidinidhisabhâ wâ mahâsabhâ ke niyam aur vyavahâr se virodh.

UN-PATHED', a. (S. un, path) not marked by passage, not beaten into a path—*An-chabē yā na-chalā-huā<sup>h</sup>, rāsta na-banā huā<sup>h</sup>*—Anraundā, mārg wā bāt na banā huā.

UN-PATERNED', a. (S. un, Gr. pater) having no equal—*Be-misāl, be-nazir, be-tam-sil, bi-sini*—Atulya, anupam, anūthā, anokhā. [khūnti se khot d<sup>h</sup>.]

UN PEG', v. (S. un, Gr. pegnō) to open any thing closed with a peg—*Khūnte yā*

UN-PEOPLE', v. (S. un, L. populus) to deprive of inhabitants, to depopulate—*Be-*

*bāshanda k. virāṅk, gārat k. yā bāht-o-tārā-j-k.*—Nirjan k, ūjāruā.

UN PERJURED', a. (S. un, L. per juro) free from perjury—*Darog-halfi se bari, da-*

*rog-halfi ka qasir-war naurā*—Mithyāsāpath se bachā huā.

UN PER-PLEX', v. (S. un, L. per, plēxi) to relieve from perplexity—*Hairāni yā*

*pareshāni se najit d.*—Vyakulātī kleś wā jhāñhat se chhorinā.

UN-PLE-PLEXED', a. not embarrassed—*Nā-mustarib, qair-i-mustarib, hairin yā pareshān*

*na'ān*—Nirvyākul, avyākul, sūt, dhīr.

UN PERSUADED BLE', a. (S. un, L. per, suadeo) that cannot be persuaded—*Nā-tar-*

*gib-pāre, namtanā'at tugh, nā mankin-i tarugh*—Aparochaniya, aprabodhaniya.

UN PETRI-FIED', a. (S. un, Gr. petros, L. facio) not turned into stone—*An-pathri-*

*aqā' bi pathar na ho gāgā ho<sup>h</sup>.*

UN-PHILO-SOPHICAL', a. (S. un, Gr. philos, sophos) contrary to philosophy or

right reason—*Khilāf-i-ikhmat, khilāf-i-aql*—Tarkāśtraviruddh, vicharavidyāvi-

ruddh, tarkavāstāvairuddh, tarkavajnaviruddh, jīnaviruddh, tarkaviparīt.

UN-PILO-SOPHIZE', v. to degrade from the character of a philosopher—*Hakim ke*

*nam o qabr se girānā*—Mahājñāni wā jñāni ke pad aur mīn se utārni wā girānā.

UN-PILARED', a. (S. un, L. pila, deprived of pillars—*Jiske khambe gira diye qay*

*hoñ<sup>h</sup>, kīn-o-kharabhoñ hā<sup>h</sup>.*

UN-PILLOWED', a. (S. un, pyle) having no pillow—*Be takiya, be-bilish, binā-walish*

UN PIN', v. (S. un, W. pin) to loose from pins, to open what is fastened by pins—

*Sā se kholnā<sup>h</sup>, kīnte qā sāi kholnā<sup>h</sup>.*

UN-PINKED', a. (S. un, D. pink) not marked with eyelet holes—*Be-roshan-dān, be-*

*s-rakh, be-ched, roshni ke lige ba qair chhed kā*—Gavīkshahīn, binā-chhedoñ wā

*mokhoñ kā.*

UN PLACED', a. (S. un, Fr. place) having no place or office—*Be-jagah yā be-thikānā,*

*be-ahdā*—Binā jagah wā binā-thikāne kā, padānin wā nirvyāqir.

UN-PLAGUED', a. (S. un, Gr. plagē) not tormented—*Be-taklif, nā-taklif-rasida, qair-*

*i-mascat-ada*—Apyāgrast, mishpīrit.

UN PLANTED', a. (S. un, L. planta) not planted, of spontaneous growth—*Lagāyā*

*hwa nahū<sup>h</sup>, khud-ro gā khud-rasta*—Anulipsā wā na lagāyā huā, swayanjāt wā āp

*se āp h. w.* [k. w.—Na soahne w., stuti wā prasaśnā na k. w.]

UN PLAU-STRATE', v. (S. un, L. plaustrum) not approving—*Ta'rif na k. w., nā pasand*

UN PLUME', v. (S. un, L. pluma) to strip of plumes, to degrade—*Be-par-k. yā par*

*u-lar-hwa, be-hurmat k-e qabr qā tar k.*—Panāshahīn k. wā pañkh noch lenā,

*padāshahīn padachyut wā hukā k.*

UN-PO-ETIC, UN-PO-ETICAL', a. (S. un, Gr. poetes) not poetical, not becoming a poet

—*Qair-i-muqtā'ā nā mawzūn qā na-mawzūn, nā shā'irānā*—Kavyāśāstrasiddhī wā

*akavītrūp, kāvi ke ayogyā.* [—Bikh dūr k., vish nikālnā.]

UN-POISON', v. (S. un, L. polio) to remove or expel poison—*Zuhr dar k. qā nikālnā*

UN-POLISHED', a. (S. un, L. polio) not polished, not refined, rude, plain—*Be-jilā*

*yā be-siqat, nā sāf qā nā tarishāba, be-salqa be tarhiyat qā bad-khlūq, sāda*—Apar-

*ishkrit, asāñ-krit wā anupaskrit, angulī asabhyā asistā wā kusil, sarai.*

UN-POLLED', a. (S. un, D. poll) not having voted—*Jisne apnī rāc nā dī ho*—Jisno

*apnī anumati nā dī ho.*

UN PORTIONED', a. (S. un, L. portio) not endowed with a portion or fortune—

*Be-dāch, be-jahā, be-mahr*—Bin-dāijā, yautakasimya, yautukarahit.

UN-PORTU-OUS', a. (S. un, L. portus) having no ports—*Be-bandar*—Naukāśaya-

*simya, nābandhanakshatarahit, naurakshānasthanahit.*

UN-POS-SESSING', a. (S. un, L. possessum) having no possession—*Be-milk, be-maq*

*bīca, e-matka*—Vittahīn, vastahīn, kshetradīsinya.

UN PRE-CE-DENT-ED', a. (S. un, L. pre, cado) having no precedent or example—

*Be-nazir, be-misāl, be-māmul*—Apūrv, apūrvapratima, abhishapūrv, ajāta-

*pūrv, anochi, anūthā.*

UN-PREDICT', v. (S. un, L. pre, dictum) to retract prediction—*Jo kuchh āye se kahā*

*ho yā batlāyā ho usko phernā<sup>h</sup>, fīl-gā ko phernā*—Bhāvikanāth wā anāgata, aṭhan ko

*phernā.* [used by settled opinions—*Qair-i-māil*—Anākriṣhṭachitta, anākriṣhṭaman.

UN-PRE-JUDICE', a. free from prejudice—*Nā-taraf-kāsh, nā-taraf-dar, ānu-sif, qair-*

*i-matā'asib, be-tā'asib*—Apakshapātī, anākriṣhṭaman.

UN-PRE-MED-I-TATED', a. (S. un, L. pre, meditor) not previously prepared in the

- mind, not previously purposed — *Be-ta'mmul be-pesh-bandī be-ākṛ yā pesh-tar se na-sochā huā, budhī* — Apūrvachintit, apūrvakalpit wā achintāpūrv.
- UN-PRE POSSESSED, *a.* (S. *un, L. pre, possessum*) not prepossessed — *Gair-i-māil, nā-ragib, be-tā'asab* — Anākrishitachitā, anākrishitanan.
- UN-PRÉTENDING, *a.* (S. *un, L. pre, tendo*) not claiming distinction, modest — *Be-jan-s-hushmat talab, hafīm qurīb yā be-qurār* — Gauravākaukshahīm wā alpikāukshī, namāsil wā anabhimāni.
- UN-PRIEST, *v.* (S. *un, preost*) to deprive of the orders of a priest — *Pidrī ke darje se khorij ya ma'zul k.* — Purohitavarg se nikāl-d., purohitagan se bhar k. [ayogya.]
- UN-PRIESTLY, *a.* unsuitable to a priest — *Pidrī ke nā-kāy yā nā-zeb* — Purohit ke nā-ragib, *be-tā'asab* — Anākrishitachitā, anākrishitanan.
- UN-PRINCELY, *ad.* (S. *un, L. princeps, capio*) unbecoming a prince — *Nā-shahana, bād-sāh wā shāh zādē k. nā-kāy yā nā-zeb* — Rājā wā rajakumār ke ayogya.
- UN-PRINCIPLED, *a.* (S. *un, L. princeps, capio*) devoid of good moral principles — *Bud-nigat, bad zūt, bad-khaslūt, bad qanīq, bad qahar, mutlaqā l'isān, bad-atwār* — Adharañ, durachārī, durvritta, sadasadvichārāhīn.
- UN-PRINTED, *a.* (S. *un, L. premo*) not printed, not stamped with figures — *An-chhap yā nā chhap-i huā, safid yā bilā-s-ratōn k.* — Amudrit, dilaubī ujā wā bin-chhap k. [rihā kīn-i-gupā] — Bandhanamukt, karāgar se chhor diyā gayā.
- UN-PRISONED, *a.* (S. *un, Fr. prison*) set free from confinement — *Qaid ya habs se*
- UN-PROCLAIMED, *a.* (S. *un, L. pro, clamo*) not notified by public declaration — *Gair-i-ishhīrī* — Anagboshit, rījijū wā rījijāyatra ke dwārā prakāsit nā huā.
- UN-PROFIT-ED, *a.* (S. *un, L. pro, factum*) not having profit or gain — *Bilā-fāida, bilā-hasil naf' yā sād* — Binā-lāb wā phal.
- UN-PROMISING, *a.* (S. *un, L. pro, missum*) giving no promise of good — *An-hon-hār, jis se bharāi kī kuchh ummed nā pāi jāy* — Anāsījanak, jis se bharāi kī āsa nā ho.
- UN-PROVIDE, *v.* (S. *un, L. pro, video*) to divest of qualifications, to unfurnish — *Nā-lāy-k, yā liqat se ma'zul k., be-simān nā be-asbab k.* — Yogyatā wā kshamatā har-ba nā wa ayogya-k., asajjit k. wā asajj-k.
- UN-PROVIDED, *a.* not provided, unfurnished — *Be-simān, be-asbab* — Asajj, asajjit.
- UN-PUBLIC, *a.* (S. *un, L. publicus*) private — *Gair-i-mashhūr, pushido* — Aprakāshit, aprakāt, apragat, gupt. [k., nā-qābil yā nā kāy k.] — Ayogya k., aksham-k.
- UN-QUALIFY, *v.* (S. *un, L. qualis*) to divest of qualifications — *Liqat se ma'zul*
- UN-QUALIFIED, *a.* not qualified, not fit, not modified or restricted by conditions or exceptions, not abated — *Nā-lāy, nā qābil, qair i mahelad mutlaq yā gair-i-shartī, bilā-tahfīf* — Ayogya, ampayukt, aniyamit wā apratibandh, binā-ghatayā huā.
- UN-QUARREL-ABLE, *a.* (S. *un, L. queror*) that cannot be impugned — *Lā-kālām, be-takār* — Nirvāid.
- UN-QUEEN, *v.* (S. *un, queen*) to divest of the dignity of queen — *Malika ke marta-be se ma'zul yā khārij k.* — Rānī ke pad se utārni wā girānā.
- UN-QUENCH-ABLE, *a.* (S. *un, quencon*) that cannot be quenched — *Nā-bujhan-hār, gair-i-mumkin-i-lifā* — Asamāniya, asūnya.
- UN-QUENCHABLENESS, *n.* the state or quality of being unquenchable — *Gair-i-mumkin-i-lifā, nā-bujhan-hārī* — Asūnyatā, asamāniyatā.
- UN-QUESTIONED, *a.* (S. *un, L. quæritum*) not called in question, not doubted — *Jo kī-kālām ya be-shakk ho, be-shubha* — Asūnikit, am-sūnikit wā asūnsayit.
- UN-QUESTIONABLE, *a.* not to be questioned — *Be-shakk, be-shubha, bilā-ē-tirāz, lā-raib, muqarrar* — Asandigh, nihsandeh, nissandeh, asūnsay, asūnikit.
- UN-QUESTION-ABLE, *ad.* without doubt — *Lā-kālām, be-shakk, be-shubha* — Nihsandeh, nissandeh, binā-sūnsay.
- UN-QUIET, *a.* (S. *un, L. quies*) not quiet, restless, disturbed; *v.* to make uneasy — *Be-āram, be-qarār, mazharib; v. be-qarār-k., maztarib k.* — Asāt, vyākul, vyast wā ghabrāy-huā; *v. ghabrā d., vyast k., vyākul k.*
- UN-QUIETLY, *ad.* without quiet, without rest — *Be-āram yā be-chānī se, iztirāb yā be-qarārī se* — Binā-sukh wā binā-kāl, vyākulātā vyagrātī wā ghabrālat se.
- UN-QUIETNESS, *n.* want of quiet, restlessness — *Be-āram yā be-chānī, be-qarārī yā iztirāb* — Vyagrātā, vyākulātā wā ghabrālat. [ukelānā, suljhānā, kholnā].
- UN-RAVEL, *v.* (S. *un, D. ravelen*) to disentangle, to clear, to unfold — *l'adherā yā*
- UN-RAZORED, *a.* (S. *un, L. rasum*) not shaven — *Binā-mūhā huā, binā-mūhā huā, mūrābī nakūb, mūrābī nakūb*.
- UN-REASON-ABLE, *a.* (S. *un, L. ratio*) not agreeable to reason, immoderate — *Be-jā bū'idu-l-aql gair-i-ijīb nā-munāsib yā nā-mā'ul, be-andāz be-andāza yā hadd-se-ziyādā* — Anyāyya wā ayogya, aparimān aparimīt wā atyant.
- UN-REASONABLENESS, *n.* inconsistency with reason, exorbitance — *Bā'idu-l-aqli nā-mā'ul nā munāsabat be-jā yā gair-i-wajibi, be-andāzī yā ziyādātī* — Anyāyyatā, aparimātā wā ādhikya.
- UN-REASON-ABLY, *ad.* in a manner contrary to reason, immoderately, excessively —

*Ná-mu'qili gair-i-wajibi be-jái yá be-'ulu-l-aqli se, be-andáz se yá be-andáz, ziyádát se*  
— Anyiyya wá anyiyyatápúrvak, aparimít, atyant wá atisay karke.

UN REAVE', *v.* (S. *un, reavān*) not to tear asunder, to unwind, to disentangle—  
*Na p'irāq' q'í tukre tukre na-k'h<sup>h</sup>, udhepnā yá ukelnā<sup>h</sup>, kholná yá suljhānā<sup>h</sup>.*

UN-RECLAIMED', *a.* (S. *un, L. re, clamo*) not reclaimed, not tamed, not reform-  
ed—*Durast na kipi hui, na-rim be-zat but -it yá vashit, bihtar na kipi huā*  
— Kír wá dush; anant wá anrachiyā huā, anudhírā huā.

UNRELATED', *a.* (S. *un, L. re, latum*) not related or allied, having no connexion  
with—*Be rishta, be nisbat yá be-'al-iga*—Sambandh na rakhne w., sampark wá  
natā na rakhne w. [Sūnya, sambandharahit, samparkarahit.

UN-RELATED', *a.* having no relation to—*Be-'al-iga, be-rishta, be-nisbat*—Sambandha-  
UN-RELATED', *ad.* without relation to—*Bilā rishta 'al-iga yá nisbat*—Binā sam-  
bandh sampark wá natā.

UN-RELENTING', *a.* (S. *un, L. re, lentus*) not relenting, having no pity, cruel—  
*Na molim yá be-rahim, be-dard yá be-shafaqat, sang dil yá sokht*—Kathor wá  
nishthor, nirdiy wá akarim, pāshūn hriday.

UN-REMEMBERING', *a.* (S. *un, L. re, memor*) having no memory—*Farāmosh-gār,*  
*musqin, bhutā<sup>h</sup>, bhutakkē<sup>h</sup>, gāt na rakhne w.*—Vismarak, vismaranāsil, chet wá  
suddi na rakhne w.

UN-REMITTING', *a.* (S. *un, L. re, mitto*) continued, incessant—*Layī-tār<sup>h</sup>, dāimī*  
*mu'dar be-nigā yá be-wajf*—Avirat wá santatasamān, nitya niranantar wá avisrant.

UN-REPENTED', *a.* (S. *un, L. re, pœna*) not repented of—*Nā-pashemān-shudā*—  
Akhehit, amanatāpit.

UN-RESERVE', *n.* (S. *un, L. re, servo*) absence of reserve, frankness—*Be-takallu-*  
*fi yá nā-kushidagi, sāf dil be-rigāi yá kushāde-khātirī*—Āhīpāsilatā wá akuṭilatā,  
sarālāntahkarapatā vimālātmatā miyāhīnatā wá nishkapatāwā.

UN-RESERVED', *a.* not reserved, frank, open—*Musallam kāmīl yā tamām, sīna-sāf,*  
*sāf-dil yá kushīda-dil*—Pura sampūr sakal wá samagra, saralawabhiy sarālāntah-  
karap wá nishkapat, sarālātmā vimālātmā wá miyāhīn.

UN-RESERVED', *ad.* without reservation—*Bi-l-kull yā kull, sīna-safāi se, sāf-dil*  
*se, kushīda-dil se*—Sakai, samagra, purā, sampūr, vimālātmatā se, miyāhīnatā se,  
binī kapit, sarālāntahkarapatā se.

UN-RESERVEDNESS', *n.* frankness, openness—*Sīna-safāi yá be-rigāi, sāf-dil yá kushā-*  
*d-dil*—Vimālātmatā wá nishkapatāwā, miyāhīnatā wá sarālāntahkarapatā.

UN-RESOLVED', *a.* (S. *un, L. re, solvo*) not resolved, not determined, not cleared  
—*Be-qad, qair-i-muqarrar q'í nā mostaqill ī'ida, lā-hall be-hall yā nā sif*—Asthirā-  
matā wá adriphamanāsk, adriphasaukalp wá chalachitta, avyākhyāt wá nā-suljhāyā-  
huā.

UN-RESOLVABLE', *a.* that cannot be solved or dissolved—*Mumtānā'l-hall, nā-hall-*  
*pa-ar, nā-muakim 'hall, lā-hall*—Avyākhyāya, adravāniya, adrāya, agalanīya.

UN-RESOLVING', *a.* not determined—*Nā-mabit-qadam, irādē meā mazbut mahīn, nā-*  
*mostaqill*—Adriphamati, adriphasaukalp, asthiramati.

UN-RESPITED', *a.* (S. *un, Fr. respit*) not respited, admitting no respite or pause  
—*Be-muhlat, be-wajf*—Dandvilambarahit, virmasūnya wá binā yirām wá vilamb.

UN-REST', *n.* (S. *un, rest*) dis-quiet—*Be-qarārī, tashersh, taradidud, be-kali*—Udveg,  
chit-odveg, vyastatā, oshirātā.

UN-REVEREND', UN-REVERENT', *a.* (S. *un, L. re, revero*) disrespectful—*Be-adah, be-*  
*murawwat, be-tamiz, be-'atīqz nā-muadilā<sup>h</sup>*—Anādarakārī, apamānī, asishṭ, asabhyā.

UN-REVERENTLY', *ad.* disrespectfully—*Nā-muaddabānā, be-adabi se, be-tamāzi yá be-*  
*līh'ī se*—Kushtatā se, anid'v se, avajña se.

UN-RIDDLE', *v.* (S. *un, radice*) to solve—*Hall k., mu'ammā ke ma'ne samjhānā,*  
*kholnā<sup>h</sup>*—Gūrhavāyāya wā kūṭaprasna bījhinī wā samjhīrī.

UN-RIDDER', *n.* one who solves or explains—*Hall k. w., mu'ammā ke ma'ne samjhāne*  
*w., kholne w<sup>h</sup>*—Gūrhavāyāyāyāyā, kūṭaprasna kholne samjhāne w.

UN-RIG', *v.* (S. *un, rigam*) to strip off rigging—*Kishtī ke rasse wajaira kholnā*—  
Naukā wā nāw ke rasse khol leuā. [lenā<sup>h</sup>.

UN-RING', *v.* (S. *un, hring*) to deprive of a ring—*Ma'darī utār-lenā le-lenā yá chhīn*  
*be-misil, be-gini yá be-rajb*—Adwitiya, anupam anokhā wā anuṭhī.

UN-RIVET', *v.* (S. *un, Fr. river*) to loose from rivets—*Kil khāntī yá kānte se kholnā<sup>h</sup>,*  
*kil khāntī yá kānte ukhāp-lenā<sup>h</sup>, kholnā<sup>h</sup>, khol-dūlnā<sup>h</sup>*. [Vivastra k.

UN-ROBE', *v.* (S. *un, Fr. robe*) to strip of a robe—*Libis utīrni, kapre utārnā<sup>h</sup>*—

UN-ROLL', *v.* (S. *un, Fr. rouler*) to open what is rolled—*'Idharnā<sup>h</sup>, kholnā<sup>h</sup>*—

UN-ROOF', *v.* (S. *un, hraf*) to strip off a roof or covering—*Chhat chhūjan chhappar yá*  
*chhan utār-lenā<sup>h</sup>*. [huā<sup>h</sup>.

UN-ROOSTED', *a.* (S. *un, hrost*) driven from the roost—*Basere yā adde se nikālā*

- UN-ROOT, *v.* (S. *un*, Sw. *rot*) to tear up by the roots, to extirpate—*Be-kh kani k.*, *be-bekh-k.* *yā bungāṭ se khod-dānā*—Nirmāl k., ukhīr-dānā wā jar se khod-dānā.
- UN-RUFFLE, *v.* (S. *un*, T. *ruffelen*) to cease from being ruffled or agitated—*Thamhānā<sup>h</sup>*, *thamhā<sup>h</sup>*, *qarār pakarnā*—Śūt h., akshubdh h., nirvikār h.
- UN-RUFFLED, *a.* not agitated, calm, tranquil—*Be-harakat, śikṭu, bā-qarār*—Akshubdh, śhīr, śint.
- UN-RULY, *a.* (S. *un*, L. *regula*) ungovernable, turbulent—*Sar-kash be-zabṭ be-lagām be-hukm be-qaid yā unāḥ zor, f. isatī*—Dahsīsan magarī avāṣ wā yānāṣīl, burdangī.
- UN-RUFFLESS, *n.* turbulence, licentiousness—*Fasād yā jītna angzī, 1c-zabṭi 1c-hukmī be-lagāmī yā be-qaidī*—Huṇḍungapan wā kalahak irtwa, avāṣatī avāṣatwa wā duhsā-sanatwa. [*barābar k., chunat yā chunat dar k<sup>h</sup>*]
- UN-RUMPLE, *v.* (S. *un*, *hry upelle*) to free from rumples—*Sikaran yā siku, 1c dar k<sup>h</sup>*.
- UN-SADDED, *v.* to relieve from sadness—*1c-dāṣi dar k<sup>h</sup>*, *afsoṣ yā ranj dar k.*—Khed dūr k. [*utār lenā*]
- UN SADDLE, *v.* (S. *un*, *sadel*) to take off a saddle—*Zin utār lenā, be-zin k.*—Kāthī
- UN-SAILABLE, *a.* (S. *un*, *segl*) that cannot be navigated—*Nā mumṭin 1c-jahāz rānī, mumṭinā<sup>h</sup> jāhāz rānī, jīmēn jāhāz nā chāl soke*—Ananūkāmya, anāyva, jīmēn mānī nā chāl sāṣai. [*1c. Sadhupud wā sidhajanupud har lenā*]
- UN-SAINTE, *v.* (S. *un*, L. *sanctus*) to deprive of saintship—*Wāḡat si khārij yā māzūt*
- UN-SATISFIED, *a.* (S. *un*, L. *satis*) not satisfied—*Nā-ser, nā-āsada*—Atripṭ, apurītushṭ, atushṭ
- UN-SATISFIED, *a.* not satisfied—*Nā-ser, nā-āsada*—Atushṭ, atripṭ.
- UN-SATISFIED, *a.* that cannot be satisfied—*Nā-āsada, āsada yā ser nā hane kā*—Atar-paṭiya, atarpya, tarpanāṣkya. [*1c. santoshak, atushṭijanak*]
- UN-SATISFIED, *a.* not giving satisfaction—*Nā khātir-pasand, nā khātir khawāḥ*
- UN-SATISFIED, *a.* the state of being unsatisfactory—*Nā khātir-pasandī, nā khātir-khawāḥ*—Asanto-hakātī, atushṭijanakātī.
- UN-SAVOURY, *a.* (S. *un*, L. *sapio*) having no taste, having a bad taste—*Be-maza be-zāḡa, bad-maza yā bad-zāḡa*—Aswādū, Vīras nīras nīras kuswādū wā phikā.
- UN-SAVOURY, *ad.* so as to disgust—*Bad-mazgi se, b-mazgi se, bad-zāḡagi se*—Vīrasatī rasahinatī nīrasatī nīrasatī aswādūtī, phikāpan.
- UN-SAVOURY, *n.* a bad taste or smell—*Bad-mazgi, b-mazgi, bad-zāḡagi*—Vīrasatī, rasahinatī, nīrasatī, nīrasatī, aswādūtī, phikāpan.
- UN-SAY, *v.* (S. *un*, *septo*) to recall or deny what has been said, to retract—*Bāt-phernā<sup>h</sup>, bāt ulṭinā yā paktinā<sup>h</sup>*.
- UN-SAYED, *a.* not said, not spoken—*Nā mazkūr, nā-gufta*—Anukṭ, akathit.
- UN-SCHOOLLED, *a.* (S. *un*, L. *schola*) not taught, not educated, illiterate—*Be-tālm, be-tarbiyat, jihil*—Asikshīt śikshahīn wā mūrḥ, anpāḥi wā jar.
- UN-SCHOOLLED, *a.* not bred in literature—*Nā khar-ūda, be-tālm*—Apandit, avidwān.
- UN-SCREW, *an skriṭ*, *v.* (S. *un*, D. *schroef*) to unscrew by screwing back—*Perk kholnā, kholnā<sup>h</sup>*.
- UN-SEALED, *v.* (S. *un*, L. *sigillum*) to open any thing sealed—*Muhr torṇā, muhr kholnā, jis chez par muhr ho usko kholnā*—Mudrāṅkit wā mudrābaddha vastu ko kholnā, jis padarth par mudrā wā chhāpi ho usko kholnā.
- UN-SEALED, *a.* not sealed, open—*Be-muhr, kholnā<sup>h</sup>*—Mudrārahīt, ugharī wā ugharī.
- UN-SEAM, *v.* (S. *un*, *seamo*) to cut open—*Silīṭi yā jar kholnā<sup>h</sup>, kat-ke kholnā<sup>h</sup>*.
- UN-SEAT, *v.* (S. *un*, L. *sedes*) to throw from a seat—*Kursī yā nīkast-gih se girā-d.*, *chauli se girā-d<sup>h</sup>*—Āsan se girī d.
- UN-SEEMLY, *a.* (S. *un*, Ger. *siemen*) not becoming, indecent; *ad.* unbecomingly, indecently—*Nā sarā-wir nā-shagasta yā nā zeb, nā mā'qul yā nā munāṣib*; *ad. nā-shagastagi se yā nā-zibna, nā-mā'qulī yā nā-munāṣibat se*—Avyoga anphabṭī wā ansohātī, anuchit ayukt wā anpāyukt; *ad. nyogyat se, anuchit riti se*.
- UN-SEEMLY, *n.* indecency, impropriety—*Nā mā'quliyat yā nā sh-gastagi, nā-munāṣibat*—Ayuktatī ayuktī wā ayathārthya, anuchitatwa anuchitya wā nyogyatā.
- UN-SENSED, *a.* (S. *un*, L. *sensus*) wanting meaning—*Be-nā-nē*—Arthasūnya, nirarthak, artharahit.
- UN-SETTLE, *v.* (S. *un*, *settan*) to unfix, to move from a place—*Be-qarār qair-i-mu-aiyan nā mugarrar yā nā-sabit k., sarkānā<sup>h</sup>*—Asthir anavasthit wā avyavasthit k., hafnā wā shūṇṭitar k.
- UN-SETTLED, *a.* not settled, changeable—*Nā-sabit be-qarār qair-i-mu-aiyan yā nā-mugarrar, tabdil-pazir mutalazal yā qair-i-mustaqill*—Avyavasthit anavasthit wā asthir, parivartaniya. [*asthiratā, avyavasthitatwa, parivartaniyatā*]
- UN-SETTLED-NESS, *n.* state of being unsettled—*Be-qarārī, tabdil-pazirī*—Anavasthiti.
- UN-SETTLEMENT, *n.* unsettled state—*Tuzalzul, 'adam-i istiqālāt, be-qarārī*—Asthiratā, avyavasthitatwa. [*Viruddh liṅg kā karnā, ulte liṅg kā karnā*]
- UN-SEX, *v.* (S. *un*, L. *sezus*) to make of the opposite sex—*Bar-khilāf jins kā karnā*



- UN SHACKLE, *v.* (S. *un. sceatol*) to loose from bonds—Zanjir se kholná, sakrí yá sikrí se kholná<sup>h</sup>, zanjir kholná, be zanjir k. — Visirúkhil k.
- UN SHAK'EN, *a.* (S. *un. sceatol*) not shaken, not moved, firm, steady—Be jumbish, gur-i mutakarrik gur-i mustarib yá be-rigqat, mazút yá mustayill, sábit qadam—Andolá wa akampit, níshál wá akshubdh, drih, drihasaunkal sthir dhir wá dhair-yawán.
- UN SHAK'ABLE, *a.* that cannot be shaken—Atal<sup>h</sup>—Níshál. [Nirlajja, lajjáhin.]
- UN SHAMED, *a.* (S. *un. sceam*) not ashamed, not abashed—Be-sharm, be hay-i—
- UN SHAMEFACED, *a.* wanting modesty—Be-shurm, be hayu, shok<sup>h</sup>—Nirlajj, dhih, avinit. lajjáhin. [lajjáhinat i. avinay.]
- UN SHAMEFACEDNESS, *n.* want of modesty—Be-sharmi, be hayi, shok<sup>h</sup>—Nirlajjati,
- UN SHAPE, *v.* (S. *un. sceppan*) to throw out of form, to confound, to derange—Be shakt yá be-sírat-k., abtar k., be-tarí<sup>h</sup> yá darham barham-k.—Kudaul wá kurúp-k., garbar-k., ulatpulat-k. [virúp, kudaul.]
- UN SHAP'EN, *a.* deformed, ugly, misshapen—Bad-shakt, bad-sírat, bad-numi—Kurúp,
- UN SHEATH, UN SHEATHED, *v.* (S. *un. seath*) to draw from the sheath—Gíli<sup>h</sup> se níkal-ná, míghu se níkalná, khúchná<sup>h</sup>, nangá yá nangí k<sup>h</sup>.—Vikosh-k.
- UN SHIP, *v.* (S. *un. seip*) to take out of a ship—Jaház se utárná—Nauká se utárná, níw se utárná. [kírahit.]
- UN SHOD, *a.* (S. *un. seco*) having no shoes—Nange pánu<sup>h</sup>, be-na<sup>l</sup>, be-kafsh—Pádu-
- UN SHOOK, *a.* (S. *un. sceacan*) not shaken—Be-jumbish, be-harakat, atal<sup>h</sup>, an-dolá<sup>h</sup>—Níshál, akampit. [ho<sup>h</sup>, jis par jhisi na pari ho<sup>h</sup>.]
- UN SHOWERED, *a.* (S. *un. sear*) not watered by showers—Jis par páni na bers-i
- UN SHRINKING, *a.* (S. *un. serincan*) not shrinking, not shunning danger or pain—Na dígne m<sup>h</sup>, khatre yá dard se gurez na k. w.—Na thathakne-w. wá na hadiyáne w. bhay wá píra se na bhigne w. [huá.]
- UN SIGHTED, *a.* (S. *un. gesht*) not seen—Ná dida, an-dekh-i<sup>h</sup>—Adrisht, na dekhá
- UN SIGHT'Y, *a.* disagreeable to the sight—Bad-zeh, bad-numi, karib-sírat, bad-shakt—Kurúp, kudaul, kudriśya, adarsaniya. [ti.]
- UN SIGHT'YNESS, *n.* deformity, ugliness—Bad síratí, bad-shakti—Kudriśyatá, kurúp-
- UN SINEW, *v.* (S. *un. sinu*) to deprive of strength—Ná-táqat k., ná-tawán k.—Nir-bak, asamarth-k., balahín k. [asamarth.]
- UN SINEWED, *a.* nerveless, weak—Ná táqat, ná tawán—Nirbal, balahín asakt wá
- UN SINGLE, *a.* (S. *un. l. singulus*) not singled, not separated—Ná-muntakhab yá gur-i muntakhab, gur-i mutakarrik, yá judá-na-kiya-gaya—Chhantkar wá chhunkar níkalá na gaya, alag na kiya gay i arth it ek mehi.
- UN SKILLED, *a.* (S. *un. seplan*) wanting skill, destitute of practical knowledge—Be hunar yá be-salika, ná wáqif, ná-qábil ná-rasá yá na-kár-azmáda—Amiri, aduksh antip apati avyutpanna wá abahudarsí.
- UN-SO PHISTY CATE, UN-SO PHISTY CAT ED, *a.* (S. *un. Gr. sophos*) not adulterated by mixture, not counterfeit, pure—Be ádrish yá ná-áláda, an-khoñá<sup>h</sup>, khális—Adúshit, akritrim, súddh swachchh wá suchchá.
- UN SORTED, *a.* (S. *un. l. sors*) not distributed into sorts or kinds—Qism-qism na-kiya huá, nau-nau<sup>h</sup> na-kiya huá, an-chuná<sup>h</sup>, ragam-ragam na kiya huá—Varyakram vargakram wá játikram se na chuná huá sudhara-hua wá dhara-huá, yathávaru na sudhara huá.
- UN- SOUGHT, *un-sáit*, *a.* (S. *un. secan*) not sought, had without seeking—Ná-khwísta bilá talash yá darkhírist dast-yáb—Aumínga wá ayáshit, ankhojá wá bini-khoje milá huá. [k.—Nirátma k., matihín k.]
- UN-SOUL, *v.* (S. *un. sarl*) to deprive of mind or understanding—Be-ráh yá be-aql
- UN SPARING, *a.* (S. *un. sparcus*) profuse, not merciful—Fazúl-kharch fuzúl-kharch mu bazir yá fúyqiz, be-dard yá be-ra'm—Bahuvyayi wá urúu, mirday wá nishthur.
- UN SPEAK, *v.* (S. *un. specan*) to retract, to recant—Bít pherná<sup>h</sup>, bát utána<sup>h</sup>.
- UN SPEAK'ABLE, *a.* that cannot be uttered—Ná qulani—Akithaniya. [asiddh.]
- UN SPED, *a.* (S. *un. sped*) not performed—Ná-karda, an-kiyá, na-kiyá huá<sup>h</sup>—Akrit,
- UN-SPHERE, *v.* (S. *un. Gr. sphaira*) to remove from its orb—Be-charkh k., charkh se báhar k., be-chumbar k.—Mandalarahit k., mandal wá vimh se dúr k.
- UN-SPIRIT, *v.* (S. *un. l. spiro*) to depress in spirits, to dishearten—Azurda afsurda yá be-dil-k., shikasta díl k. yá díl-torná—Udis k. wá utsáhablañg-k., uan torná.
- UN-SPIRIT-UAL, *a.* not spiritual, carnal—Imuyari yá dunyavi, jismáni yá nafsáni—Sústirik, sútrik wá dailik.
- UN-SPIRIT-UALIZE, *v.* to deprive of spirituality—Jismáni yá nafsáni k., ruhántiyat dúr-k.—Sútrik wá kávik-k., átmatwa dúr k.
- UN SQUARED, *a.* (S. *un. l. quatuor*) not made square, not formed, irregular—Murabbú na kiya huá, bad-shakt, ná-darust—A vargit wá samachatushkop-na-kiya huá, kudaul, virup visham wá vidhviruddh.

- UN-STÂNCHE'D, *a.* (S. *un*, Fr. *étancher*) not stanch'd, not stopped — *Na-ruká huá<sup>h</sup>*, *na-thamá-huá yá na-thaibhú-huá<sup>h</sup>*.
- UN-STATE', *v.* (S. *un*, L. *statum*) to deprive of dignity — *Zalit-k.*, *be-maritaba-k.*, *be-rutha k.* — *Padachyut-k.*, *mánabhrasht-k.*, *gauravahin-k.*
- UN-STATU-TA-BLE, *a.* (S. *un*, L. *statuo*) contrary to statute, not warranted by statute — *Be-qá'ida*, *khiláf-i-qá'ida khiláf-i-dastúr yá khiláf-i-áin* — *Vidhiviruddh wá niyamaviruddh*, *vyavasthithiviruddh wá avidhi*. [*be-nesh-k.* — *Dnshahin-k.*]
- UN-STING', *v.* (S. *un*, *stingan*) to disarm of a sting — *Dank torná<sup>h</sup>*, *dank ukhárá<sup>h</sup>*, *UN-STÍT'(H', v.* (S. *un*, *stíce*) to open by picking out stitches — *Silát khol-dátná<sup>h</sup>*, *jor yá táúke khol-dátná<sup>h</sup>*.
- UN-STITCHED', *a.* not stitched — *An-siyá<sup>h</sup>*, *siyá na huá<sup>h</sup>*, *na siyá huá<sup>h</sup>*.
- UN-STÓP', *v.* (S. *un*, D. *stoppen*) to open — *Kholná<sup>h</sup>*.
- UN-STÓPPED', *a.* not meeting any resistance — *Hind-rok<sup>h</sup>*, *a-rok<sup>h</sup>*.
- UN-STRAINED', *a.* (S. *un*, L. *stringo*) not strained, easy — *An-chháná<sup>h</sup>*, *ásán* — *Na níkhárit huá wá na níthárit huá*, *sugam*.
- UN-STRING', *v.* (S. *un*, *string*) to relax, to loosen, to deprive of strings — *Utárná<sup>h</sup>*, *dhíla-k.*, *tár-dhíla-k.*, *yá dori-dhíli-k<sup>h</sup>*, *dori kholná yá tár-kholná<sup>h</sup>*.
- UN-STRUCK', *a.* (S. *un*, *stricun*) not struck, not affected — *An-mórá<sup>h</sup>*, *gair-i-muas-sar* — *Ahat wá anihat*, *anupahat wá asprishit*.
- UN-SUB-STANTIAL, *a.* (S. *un*, L. *sub, sto*) not substantial, not solid, not real — *Be-majád.*, *be-magz*, *bád-hawái yá hubárit* — *Ábhásátmak*, *asár*, *avástav wá asatya*.
- UN-SUGARED, un-shú'gared, *a.* (S. *un*, Fr. *sucré*) not sweetened with sugar — *An-párit huá<sup>h</sup>*, *biná-págá huá<sup>h</sup>*, *bíla-chúti ká* — *Biná chíni ká*.
- UN-SUNG', *a.* (S. *un*, *singam*) not sung, not celebrated in verse — *An-gáyá<sup>h</sup>*, *shí'r men na kah-i gayá* — *Agit wá aparigit*, *kávyá men na bakháná gayá*.
- UN-SUNNE'D, *a.* (S. *un*, *sunne*) not exposed to the sun — *Chám yá dhúp na kháyá huá<sup>h</sup>*, *dhúp na dikhiyá gayá<sup>h</sup>*. [*sake<sup>h</sup>*]
- UN-SUP-PLI'A-BLE, *a.* (S. *un*, L. *sub, pleo*) that cannot be supplied — *Jo púra na ho*
- UN-SWATHIE', *v.* (S. *un*, *suethil*) to relieve from the folds of a bandage — *Pattí kholná<sup>h</sup>*, *hanúhan kholná<sup>h</sup>*. [*badalná* — *Sapath pherná ultiná wá pallána*]
- UN-SWEAR', *v.* (S. *un*, *swarian*) to recall an oath — *Qasam pherná*, *half ultáná yá UN-SWORN', a.* not sworn, not bound by an oath — *Ná-qasam kharda*, *gair-i-halfi* — *Akri-tasapath*, *asapathabaldh*.
- UN-SWEAT', *v.* (S. *un*, *swat*) to ease after toil, to cool after exercise — *Mihnat ke ba'd áram d.*, *kuarat ke ba'd thanhá-k.* — *Sram wá pariáram ke píche sánt-k.*, *ulyam wá vyáyám ke púschát thanhá wá sítal-k.* [*pasiná na níkalne w<sup>h</sup>*]
- UN-SWEAT'ING, *a.* not sweating — *Na-pasigne w<sup>h</sup>*, *jis se pastná na chhúte yá na níkle<sup>h</sup>*, *UN-TACK', v.* (S. *un*, Fr. *attacher*) to separate what is tacked, to disjoin — *Kholná<sup>h</sup>*, *alag k<sup>h</sup>*. [*jhand<sup>h</sup>*, *udherná<sup>h</sup>*]
- UN-TAN'GLE, *v.* (S. *un*, *tang'*) to loose from intricacy or convolution — *Kholná<sup>h</sup>*, *sub-UN-TEACH', v.* (S. *un*, *tecan*) to cause to forget or lose what has been taught — *Síkhá huá bát ko bhulwáná<sup>h</sup>*, *ámokhta ko faránush karáná* — *Jo kuchh adhyápit wá síkshit ho usko bisarwáná wá avamarshan karwáná*. [*Ásikshaniya*]
- UN-TEACH'-BLE, *a.* that cannot be taught — *Ná-tarbiyat-pazir*, *gair-i-tá'lim-pazir* — *UN-TAUGHT', a.* not instructed, unskilled — *Ná-ámokhta*, *ná-khvénda* — *Ansikháya wá ásikshit*, *adakash anipup akusál wá apravin*.
- UN-TEN'-BLE, *a.* (S. *un*, L. *tenco*) that cannot be held or maintained — *Be-qiyám*, *gair-i-mustahkam yá gair-i-mustahkim* — *Apratipadya*, *apratipádaniya*, *asthapaniya*.
- UN-TEN'-ANT-ED, *a.* not occupied by a tenant — *Be-kiráyá-dár*, *be-ra'tyat*, *kháit* — *Biná-bhapit ká*, *sínya*, *jismen bhárit na ho*.
- UN-TEND'ED, *a.* (S. *un*, L. *tendo*) not tended, not having any attendant — *Be-hifázut*, *be-him-ráh* — *Arakshit*, *biná kisi annchar wá sáthi ke*.
- UN-TENT', *v.* (S. *un*, L. *tendo*) to bring out of a tent — *Kháme ke báhar níkalná*, *dere ke báhar níkalná* — *Tambú ke báhar láná*. [*battí<sup>h</sup>*]
- UN-TENT'ED, *a.* not having a medical tent — *Jismen batti na dí gai ho<sup>h</sup>*, *be-batti*, *biná-UN-THINK', v.* (S. *un*, *thencan*) to dismiss a thought — *Khayál yá qiyás dúr-k.* — *Kal-páná wá bhávaná dúr k.* [*yát* — *Amanoyogi wá asáwadhán*, *aviveki*]
- UN-THINK'ING, *a.* not heedful, inconsiderate — *Jáfil*, *be-liháaz be-tudlár be-fkr yá be-ikhti-UN-THREAD', v.* (S. *un*, *thread*) to draw or take out a thread, to loosen — *Sút yá dhá-gá khínch-lená yá níkal-lená<sup>h</sup>*, *dhíla-k<sup>h</sup>*.
- UN-THRIFT, *n.* (S. *un*, Dan. *trives*) a prodigal; a wasteful, extravagant — *Uráu<sup>h</sup>*, *mubazzir*; *a.* *muasrif yá be-kifáyat*, *ná-kifáyati mubazzir fazúl-kharch yá fazúl-kharch* — *Ativyayi*, *bahuvyayi*; *a.* *aparimitavyayi*, *ativyayaail wá mahavyayakári*.
- UN-THUR'RY, *a.* prodigal, lavish, profuse — *Musrif*, *mubazzir*, *fazúl-khurch fazúl-kharch be-kifáyat yá ná-kifáyati* — *Uráu*, *bahuvyayi wá ativyayi*, *mahavyayakári wá aparimitavyayi*.

- UN-THRIF'TI-LY**, *ad.* without frugality — *Musrifāna, fazūl-kharehī se, fuzūl-kharehī se, be-kifāyat, bilā-juz-rasī* — Bahuvyay wā aparimitavyay se, alpavyay-līnā.
- UN-THRIF'TI-NESS**, *n.* prodigality, profusion — *Fazūl-kharehī yā fuzūl-kharehī, isrūf yā zur-pāshī* — Aparimitavyay wā bahuvyay, mahavyay.
- UN-THRONE**, *v.* (S. *un*, L. *thronus*) to remove from a throne, to dethrone — *Bādhāh ko takht se utārnā, be-tāj-o-takht k.* — Rājā ko sīnhāsān par se utārnā, sīnhāsāna-  
**UN-TIL**, *v.* (S. *un*, *tian*) to loosen — *Kholnā<sup>b</sup>*. [chyt-n-k.]
- UN-TIED**, *a.* not tied, not bound, loose — *An-bāndhā<sup>b</sup>, kholā<sup>b</sup>, chhutā<sup>b</sup>*.
- UN-TIL**, *ad.* (S. *til*) to the time place or degree that; *prep.* to — *Jab lag<sup>b</sup>, jab tak<sup>b</sup>, jan lag<sup>b</sup>, jān-lag<sup>b</sup>, jab tak ki<sup>b</sup>, jab lag ki<sup>b</sup>, jah tulak<sup>b</sup>*; *prep.* tak<sup>b</sup>.
- UN-TILE**, *v.* (S. *un*, *tiel*) to strip of tiles — *Khapre utārnā<sup>b</sup>*.
- UN-TIMBERED**, *a.* (S. *un*, *timber*) not furnished with timber, not strengthened — *Be-shakhtir, kam-zor* — Binā-dharan kā, nirbāl bhaṅgur asthāyī wā adrih.
- UN-TIME'LY**, *a.* (S. *un*, *tima*) happening before the usual or natural time, premature; *ad.* before the natural time — *Be-waqt be-zamān yā be-hanqām, pesh-az-waqt yā mundaib waqt ke pesh-tar kā*; *ad.* munāsib waqt ke pesh-tar — Akālīk, apūrpakālīk pur-pakālapūrv wā asampūrpakālī; *ad.* uehit samay ke pahile wā pūrv.
- UN-TIT'LED**, *a.* (S. *un*, L. *titulus*) having no title — *Be lagab, be-khitāb* — Anupādhi.
- UN-TO**, *prep.* (S. *on*, *to*) to — *Ko<sup>b</sup>, ke-tān<sup>b</sup>, ke pās<sup>b</sup>*. [līnā-pādavi kā, upanānavibin.]
- UN-TOMB**, *v.* (S. *un*, Gr. *tumbos*) to disinter, to remove from a tomb — *Qabr se mur-de ko khod-nikālānā, qabr se nikālānā* — Samādhi-sthān se khodkar nikālānā, samādhi-sthān se bāhar k.
- UN-TOUCHED**, *a.* (S. *un*, Fr. *toucher*) not touched, not reached, not affected — *Nā-mamās, jisko na-pā-sakē<sup>b</sup>, gair-i-muassār gair-i-mutuaasir be-shafarāt yā sang-dil* — Asprishṭ asparisṭ wā anchhuā, jistak na pahuñch sakāñ, anupahat wā nishṭhur.
- UN-TOUCH'ABLE**, *a.* that cannot be touched — *Nā-mumkinu-l-mas* — Asparāya, asparāsā-nīya.
- UN-TOWARD**, *a.* (S. *un*, *toward*) perverse, froward, awkward, inconvenient — *Ziddī, sar-kash muzāhim yā mukhālīf, nā-zeb bad-numā yā bad-shakl, nā-ma'qul nā-kāra yā dush-rōr* — Haṭhī wā haṭhīlā, magarā wā durāgrahī, kuḍaul, aughat asanjanjas ayukt wā kathin.
- UN-TOWARD-LY**, *a.* perverse, froward, awkward; *ad.* perversely, awkwardly — *Ziddī, sar-kash muzāhim yā mukhālīf, nā-zeb bad-numā yā bad-shakl*; *ad.* zidd yā sar-kashī se, bad-numāi yā nā-zebāish se — Haṭhī wā haṭhīlā, magarā wā durāgrahī, kuḍaul; *ad.* haṭh wā durāgrah se, burfī se wā kuḍaul.
- UN-TOW'ARD NESS**, *n.* perverseness — *Zidd, sar-kashī, 'inād, kaj-ravī* — Haṭh, durāgrah.
- UN-TRACKED**, *a.* (S. *un*, L. *tractum*) not tracked, not marked by footsteps, pathless — *Jahān naqsh-i-pā ki pai-ravī na hūi ho, be-naqsh-i-pā, be-rāh* — Jahān pādānūsarañ wā pādānūsarañ na ho, pādānūkaralīṭ wā pīlāsprishṭ, apath amrīg wā agamya.
- UN-TRACT'ABLE**, *a.* not tractable, stubborn — *Be-zabt, gardan-kash yā sar-kash* — Duh-āsān duhāśāya durnigrah wā durām, haṭhīlā magarā wā durāgrahī.
- UN-TRACT'ABLE-NESS**, *n.* want of docility — *Be-zabṭī, gardan-kashī, sar-kashī* — Duhāśā-syatā, haṭh, magarāṭī, durāgrah.
- UN-TRANS-LAT'ABLE**, *a.* (S. *un*, L. *trans, latum*) that cannot be translated — *Nā-mumkinu-t-tarjuma, jiskā tarjuma na ho-sake* — Jiskā ulthā wā bhāshāntar na ho sakai, abhāshāntarayogya.
- UN-TRAVELLED**, *a.* (S. *un*, Fr. *travailler*) not travelled, not trodden by passengers, having never seen or visited foreign countries — *Jismēn safar na-kuā ho, jahān mu-zāfiron ke naqsh-i-pā na hūi, jisme gair-mulkoñ mēn musāfurāt yā safar kabhī na kiya ho* — Jismēn koī paribhramay wā yātrā na hūi ho, anrauṇḍā wā pādānūkaśūnya, jisme vidēś na dekhā ho. [lauṇā<sup>b</sup>, usi-pānw piche phirnā yā lautnā<sup>b</sup>.]
- UN-TREAD**, *v.* (S. *un*, *tredan*) to tread back, to go back in the same steps — *Pichhe UN-TROD*, **UN-TROD'DEN**, *a.* not having been passed over, not marked by the feet — *Nā-rauṇḍā<sup>b</sup>, nā-pā-māl* — Anchalā anrauṇḍā wā apādāhat, pādānūkahin wā pādā-sprishṭ. [ke nā-gābil, jo maglūb na-ho-sake — Ajeya, adamyā.]
- UN-TRUM-PHABLE**, *a.* (S. *un*, L. *triumphus*) that admits no triumph — *Maglūb hone*
- UN-TRUST'I-NESS**, *n.* (S. *un*, *trynian*) unfaithfulness in the discharge of a trust — *Namat-hardmī, be-imānī* — Viśwāsaghat.
- UN-TUNE**, *v.* (S. *un*, L. *tonus*) to make incapable of harmony, to disorder — *Be-tāl yā nā-sāz-gār k.* abtar parashān yā mustarīb k. — Vītāl viśwar apaswar wā karkasāswar k., garbar asthir wā aswasth k.
- UN-TUN'ABLE**, *a.* not harmonious — *Be-tāl, nā-sāz-gār* — Viśwar, karkasāswar. [ratā.]
- UN-TUN'ABLE-NESS**, *n.* want of harmony — *Be-tālī, nā-sāz-gārī* — Viśwaratā, karkasāswa-
- UN-TWINE**, *v.* (S. *un*, *twinan*) to separate that which winds or clasps — *Kholnā<sup>b</sup>, udhernā<sup>b</sup>, pech kholnā, ukelnā<sup>b</sup>*. [udhernā<sup>b</sup>, pech kholnā, ukelnā<sup>b</sup>.]
- UN-TWIST**, *v.* (S. *un*, D. *twisten*) to separate or open any thing twisted — *Kholnā<sup>b</sup>,*

- UN-USED, a. (S. un, L. unus) not used, not employed, not accustomed — *Nā-musta'-mal, nā-mush-gūl yā nā-mas'rūf, gair-i-musta'-mal yā gair-i-dī* — Aprayukt wā aprayojit. avyavahrit wā avyāpīrit, anabhyast.
- UN-ŪSU-AL, a. not usual, not common, rare — *Be-ravāj yā phīlāf-i-ma'mūl, be-qā'ida be-dastūr yā gair-i-na'mūl, kam yā nādir* — Avyavaharik, lokarītiviruddh anāchārik wā āsāmpradāyik, aīrvir alaukik wā viral.
- UN-UTTER-A-BLE, a. (S. un, L. uler) that cannot be uttered or expressed — *Nā-guftānī, be-bayān, gair-i-mutalāfaz* — Akathaniya, anirvachaniya, anirvāchya, anūchchāryya, anūchchirāpiya.
- UN-VALUED, a. (S. un, L. valeo) not valued, not to be valued, inestimable — *Be-qadr yā be-maqr, be-bahd' besh-gīmat yā be-gīmat* — Avajñāt avamānit wā avaganīt, amūlya, bahumūlya atimūlya mūlyātīt wā atyutkriśīt.
- UN-VANQUISH-A-BLE, a. (S. un, L. vinco) invincible — *Maqlūb hone ke nā-qābil, jo maqlūb na ho-sake, nā-mumkin-i-shikast* — Ajeya.
- UN-VARIED, a. (S. un, L. varius) not varied, not altered — *Gair-i-mutabaddil, nā-mutaqayyir* — Avikritikār, aparīnatārūp wā ananyārūp. [Ekabhāv, ekarūp, avikāryya.
- UN-VARY-ING, a. not liable to change — *Nā-tahdīl-pazīr, yaksān, hamesha ham-war* — UN-VARNISHED, a. (S. un, Fr. vernis) not overlaid with varnish, not adorned — *Be-luk yā be-rangan, be-zīnat be-drāish sādā yā rāst* — Vāhyasōbhāhīn wā sōbhādāyā-katāilāhīn, abhūshīt anālāṅkrit kharī wā sachchā.
- UN-VEIL, v. (S. un, L. velum) to remove a veil from, to uncover, to disclose — *Be-burqā-k. yā burqā-u-utārā, zahir-k., dikhlanā* — (Thūnghat-uthānā, kholnā, tighārnā.
- UN-VEN'T-I-LAT-ED, a. (S. un, L. ventus) not fanned by the wind — *Be-havā, bilā-hunā ki ānat-o-ruf k.* — Aviyuyyūt, jismen vāyu na āwā jāy.
- UN-VI-O-LAT-ED, a. (S. un, L. violo) not violated, not injured, not broken — *An-bīg-rā<sup>h</sup>, nā-mazlūm, nā-shikast yā nā-shikasta* — Adūshīt wā abhrasīt, akasāt wā ahīnāt, antīṭā akhāṇīt wā abhagna. [tave wā kītrīmnave utārā.
- UN-VIS'AR, v. (S. un, L. visum) to unmask — *Burqā-u-utārā, bhe-kholnā* — Kapa-UN-VOTE, v. (S. un, L. votum) to undo by a contrary vote, to annul a former vote — *Sābiq rāc ke bar-philāf rāc denā, pesh-tar kī rāc radl k.* — Pūrva anumati ke viruddh anumati denā, pūrv anumati kā khandān wā lop k.
- UN-VOWELED, a. (S. un, L. voco) having no vowels — *Be-harf-i-illat* — Swarāhīn.
- UN-WAITED, a. (S. un, Fr. guetter) not attended — *Be-ham-rāh, tanhā* — Binā-sāthī, akalā.
- UN-WAR-LIKE, a. (S. un, L. war) not fit for war, not military — *Nā-qābil-i-jang yā jang ke nā līq, nā-jangi* — Arāṇayogya wā ayuddhopayukt, ayuddhasambandhī wā ayud-UN-WARP, v. (S. un, L. ueorpan) to straighten — *Sulhā-k.* [dhavishayak.
- UN-WARPED, a. not warped, not biassed — *Nā-kuj, nā-turaf-kash yā be-mail* — Sidhā wā avakra, apakshajātī wā samadrishtī.
- UN-WARRANT-ED, a. (S. un, Fr. garant) not warranted, not ascertained, not certain — *Nā-jāiz yā gair-i-mashrū, gair-i-tahqīq yā nā-sābit, gair-i-muqarrar* — Asāstra-siddh wā avīdhī, anīśchit, anīrpīt.
- UN-WARRANT-A-BLE, a. not defensible, improper — *Gair-i-mashrū yā nā-jāiz, nā-munā-sib* — Asāstrasiddh wā avīhit, nīshiddh wā anūchit.
- UN-WARRANT-A-BLE-NESS, n. the state of being unwarrantable — *'Adam-i-jawās, nā-munāsahat, gair-i-mashrū'-hālat, nā-durustī, mukhālafat-i-shur* — Dharmavirodh, śās-travirodh, vidhivirodh.
- UN-WARRANT-A-BLY, ad. not justifiably — *'Adam-i-jawās se, nā-durustī se, mukhālafat-i-shar' se, be-jā* — Anūchit rīti se, dharmavirodh se, śāstravirodh se, vidhivirodh se.
- UN-WAST'ING, a. (S. un, L. westan) not decaying — *Lā-zuwāl, kam na hone v., na ghat-ne v.* — Akshay, uyūn na hone w. [harvā — Śāstrāhīn, āstrāhīn.
- UN-WEAPONED, a. (S. un, L. weapon) not furnished with weapons — *Be-hathīyār, be-UN-WEARY, a. (S. un, L. verig) not weary; v. to refresh after weariness — Mānda-nahīn; v. māndagi ke bād āram-d. yā tāz-k., thakāhat ke pichhe thandhā-k.* — Thakā-nahīn; v. āram ke pichhe ānt-k. wā vīrām d. [āsānt, antakā.
- UN-WEA'R-IED, a. not tired, not fatigued — *Gair-i-mānda, na thakā-huā* — Aklānt wā UN-WEAVE, v. (S. un, L. weave) to undo what has been woven, to unfold — *Udherānā ukelnā yā sulhānā<sup>h</sup>, kholnā<sup>h</sup>.*
- UN-WED, a. (S. un, L. wed) not married — *An-lyāhā<sup>h</sup>, mujarrad, be-nikāh* — Avivāhit.
- UN-WEDGE-A-BLE, a. (S. un, L. wedge) not to be split with wedges — *Jo pachchar se na phat sake<sup>h</sup>.* [sokā na ho<sup>h</sup>, jo nīrāyā na ho<sup>h</sup>.
- UN-WEED'ED, a. (S. un, L. weed) not cleared from weeds — *An-sohā<sup>h</sup>, an-nīrāyā<sup>h</sup>, jo UN-WEET'ING, a. (S. un, L. witan) ignorant — Jāhīl — Mūrkh, mūrkh.*
- UN-WEIGHED, a. (S. un, L. wege) not weighed, not considered — *Taulā na huā<sup>h</sup>, gaur na kiya gayā* — Atulīt, avichārit. [wā avivechak, āsvadhān wā avichārī.
- UN-WEIGH'ING, a. inconsiderate, thoughtless — *Be-tadīb yā be-iktīyāt, be-lihās* — Aviveki

UN-WEL'COME, *a.* (S. *un, wel, cuman*) not welcome, not well received—*Nā-pasand nā-guwar nā-gawār yā nā-dil-pazir, jiskā istigbāl ba-khūbī na huā ho*—Apriya wā anisht, durigat wā jiskā swāgat acchhā na ho.

UN-WHOLE'SOME, *un-hōl'sum, a.* (S. *un, hal*) injurious to health, pernicious—*Nā-sihhat-āwar, muhlik muzir yā mukhill*—Apathyakīrak wā rujākar, apakīrak wā hānikārak. [*suḡat*—Apathyatā, rujākaratwa, vyādhijanakatwa, akshemyatā.

UN-WHOLE'SOME-NESS, *n.* the state of being unwholesome—*Nā-sihhat-āwarī, nā-muwa-UN-WIELDY, a.* (S. *un, wealdan*) that is moved with difficulty, weighty, bulky—*'Azim, wazni, qadd-āwar yā jasm*—Bahut barā, bhāri, sthūl sthūlākār wā lambā-chaurā. [*pan se wā bhār se, kashṭ wā kathinatā se.*

UN-WIELD'Y, *ad.* heavily, with difficulty—*Wazn se, dushwārī yā diqqat se*—Bhāri-UN-WIELD'Y-NESS, *n.* difficulty of being moved—*Wazn-dāri, bhāri-pan*<sup>h</sup>—Sthūlatā, sthūlākāratwa. [*kum-shauq, nā-khushnūd*—Anichehhu, nishkām, vimukh.

UN-WILL'ING, *a.* (S. *un, willa*) not willing—*Nā-rāz, be-dil, nā-ba-kām, nā-khush, UN-WILL'ING-LY, ut.* not with good will—*Be-dilī se, nā-khushī se, nā-khushnūdī se, karāhatan, karhan, nā-khwaḥ*—Anman, vimukhatā se, anichehḥā se, nishkūm.

UN-WILL'ING-NESS, *n.* reluctance, disinclination—*Be-dilī yā nā-khushnūdī, nā-khushī*—Anichehḥā vimukhatā nishkāmātā wā akām, asprihā.

UN-WIND', *v.* (S. *un, windan*) to wind off, to separate what is wound, to become unwound—*Udheṛnā yā ukelnā*<sup>h</sup>, *maror yā bal kholnā*<sup>h</sup>, *maror aīnṭhan yā bal khulnā*<sup>h</sup>. [*Na hone wā na rahne ki ākānkshā wā ichchhā k.*

UN-WISH', *v.* (S. *un, wisan*) to wish not to be—*Na-hone yā na rahne ki kharāshīsh k.*

UN-WIT', *v.* (S. *un, wit*) to deprive of understanding—*Be-aql k., be-wiḡūf k., ah-maq kar-denā, 'aql se kharīj k. d.*—Buddhi wā matī har lenā, mathin k.

UN-WITH-STOOD', *a.* (S. *un, with, standan*) not opposed—*Be-rok*—Binā-rok, binā-roktok. [*na jānkar, mūrkhātā se, ajnān se.*

UN-WITTING'LY, *ad.* (S. *un, witan*) ignorantly—*Nā-dānt se, nā-dānistā*—Anjane.

UN-WIVED', *a.* (S. *un, wiḡ*) having no wife—*Be-jorā, be-bilī*—Patnīrahit, bhāryārahit.

UN-WOM'AN, *v.* (S. *un, wiman*) to deprive of the qualities of a woman—*'Aurat ki khāssiyat dūr k.*—Strī ke guṇ wā dharm dūr k.

UN-WOM'AN-LY, *a.* unbecoming a woman—*'Aurat ke nā-lāiq*—Strī ke ayogya.

UN-WONT'ED, *a.* (S. *un, wunian*) uncommon, unusual, not accustomed—*ḡair-i-mā-mūl, be-dastūr be-ravāj yā nūdir, be-rabṭ yā be-'ādat*—Anokhā wā anūthā, apūrv lokarītiviruddh wā asampralāyik, anabhyast.

UN-WONT'ED-NESS, *n.* uncommonness—*Be-ravājī, nudrat, be-rabṭī, be-dastūri*—Lokarī-tiviruddhatā, apūrvatā, avyāvahārikatwa, anichūrikatwa.

UN-WREATH', UN-WREATH', *v.* (S. *un, wreath*) to untwine, to untwist—*Kholnā yā bal kholnā*<sup>h</sup>, *udheṛnā ukelnā yā maror-kholnā*<sup>h</sup>.

UN-WRIT'ING, *a.* (S. *un, wriṭan*) not assuming the character of an author—*Nā-muṣannif, tasnif nā-k-n., nā-likhne-v*<sup>h</sup>.—Jo granthakār na ho.

UN-WRIT'TEN, *a.* not written, verbal, blank—*Nā-nawishta, zabānī, sāda*—An-likhā wā alikhit, muklakathit, korī.

UN-YIELD'ING, *a.* (S. *un, gyldan*) not giving way, firm—*Na-dabne*<sup>h</sup>, *mazbūt sakht yā ziddī*—Anamya anamanīya na-jhukne w. wā na-chaḡpne w., porhā driḡh asṭhīl karī haṭhīlī wā durāgrahī. [*Jūc se khol-d*<sup>h</sup>, *jūā utār-d*<sup>h</sup>, *alag-k*<sup>h</sup>.

UN-YOKE', *v.* (S. *un, yoc*) to loose from a yoke, to free from a yoke, to disjoin—*UN-YOKED', a.* not having worn the yoke—*Jūc meḡ na lagāyā huā*<sup>h</sup>, *na nādḥī huā*<sup>h</sup>.

UN-ZONED', *a.* (S. *un, Gr. zonē*) not bound with a girdle—*Be-patkā, be-kamar-band*—Binā patkā mekhalā kakeḥā wā beṭhan.

UP, *ad.* (S.) aloft, on down, from a lower place or state to a higher, out of bud, in order; *prep.* from a lower to a higher place—*Ūche*<sup>h</sup>, *ūpar*<sup>h</sup>, *niche na-hīn*<sup>h</sup>, *niche se ūpar ko*<sup>h</sup>, *uṭhā jugā yā bichkhaune-se-uṭhā-huā, saj-kar yā sajāwat-se*<sup>h</sup>; *prep.* *ūpar*<sup>h</sup>, *par*<sup>h</sup>.

UP'PER, *a.* higher in place—*Bālā-tar, ūpar kā*<sup>h</sup>—Uparisth, ūrdhwa, ūrdhwaasth.

UP'PER-MOST, UP'MOST, *a.* highest in place—*Sab ke ūpar kā*<sup>h</sup>, *sab se ūchā*<sup>h</sup>.

UP'WARD, *a.* directed to a higher place—*Bālā-raw, bālā, ūpar ki taraf kā*—Ūpar ki or kā, charḡatā.

UP'WARD, UP'WARDS, *ad.* towards a higher place—*Ūpar ki taraf, ūpar ko*<sup>h</sup>—Ūpar ki or.

UP-BEAR', *v.* (S. *up, beran*) to raise aloft, to sustain aloft—*Ūḥānā*<sup>h</sup>, *ūpar saṅbhāl-nā*<sup>h</sup>.

UP-BIND', *v.* (S. *up, bindan*) to bind up—*Bāndh-dālnā*<sup>h</sup>, *bāndhnā*<sup>h</sup>.

UP-BLOW', *v.* (S. *up, blawan*) to blow up—*Ūrā-d*<sup>h</sup>, *urānā*<sup>h</sup>.

UP-BRAID', *v.* (S. *upgebredan*) to reproach, to reprove, to chide—*Malāmat k., tā-na-mīrnā, sar-zaniḡh k.*—Jhīraknā, nindā wā bhartsanā k., ghuṛaknā wā dāṭṭnā.

UP-BRAID'ER, *w.* one who reproaches—*Jhīrakne w., malāmat k. w., tā'na mārne w., sarzanish k. w.*—Nindā wā bhartsanā k. w., ghuṛakne w., dāṭṭne w.

- UP-BRAID'ING, *n.* the act of reproaching—*Sar-zaniśh, malāmat, ta'na-zanī*—Ghurki, jhirkī, dhamkī. [Ghurki jhirkī wā dhamkī se.]
- UP-BRAID'ING-LT, *ad.* by way of reproach—*Malāmat sar-zaniśh yā ta'na-zanī se*—
- UP'CAST, *a.* (S. *up, Dan, kaster*) cast up, thrown upwards; *n.* a cast, a throw—*Ūpar pheñkā huā<sup>h</sup>, ūpar ko pheñkā gujā<sup>h</sup>; n. pheñk<sup>h</sup>, pheñkāre<sup>h</sup>.*
- UP-DRAW, *v.* (S. *up, dragan*) to draw up—*Ūpar khāñchnā<sup>h</sup>, ūpar ko khāñchnā<sup>h</sup>.*
- UP-GATH'ER, *v.* (S. *up, gav'crian*) to contract—*Batornā<sup>h</sup>, sikornā<sup>h</sup>, sametnā<sup>h</sup>.*
- UP-GROW, *v.* (S. *up, growan*) to grow up—*Burknā<sup>h</sup>.*
- UP'HAND, *a.* (S. *up, hand*) lifted by the hand—*Ūthā se ukhāyā huā<sup>h</sup>.*
- UP-HEAVE, *v.* (S. *up, hebban*) to heave up—*Ūpar ūthānā<sup>h</sup>.*
- UP'HILL, *a.* (S. *up, hill*) difficult, laborious—*Dushavār yā mushkil, mihnāt-talab*—Kathin, kashāsādhya śramasādhya wā duhsādhya.
- UP-HOARLY, *v.* (S. *up, horil*) to hoard up—*Jam' k., batornā<sup>h</sup>.*
- UP-HOLD, *v.* (S. *up, healdan*) to elevate, to support, to sustain, to continue—*Ūthānā<sup>h</sup>, taqriyat d., pushtī k. yā d., qaim yā bar-qarār rakhnā*—Ūñchā k., pushtī k., sañbhālā wā thāñbhā, banāye rakhnā.
- UP-HOLD'ER, *n.* one who upholds—*Ūthāne w<sup>h</sup>, taqriyat d. w., pushtī k. w. yā d. w., qaim yā bar-qarār rakhne w.*—Ūñchā k. w., pushtī k. w., sañbhālne w., thāñbhne w., banāye rakhne w.
- UP-HOL'STER-ER, *n.* (up, hold) one who furnishes houses—*Ghar kā sāmān-o-ashāb bechne w., bistara palang waqairu ghar kā sāmān-o-ashāb bechne w.*—Grihasajjāvikretā, grihojaskarakartā, griha kī sūmagrī ūdi bechne w. wā jutāne w. [kī sūmagrī.]
- UP-HOL'STER-y, *n.* furniture for houses—*Ghar kā sāmān-o-ashāb, sāmān-i-khāna*—Ghar
- UP'LAND, *n.* (S. *up, land*) high land; *a.* higher in situation—*Ūñchī zamīn; a. ūñchā<sup>h</sup>, ūñchī jagah kā<sup>h</sup>*—Ūñchā deś, ūñchī bhūmī. [Ūñchī bhūmī kā.]
- UP-LAND'ISH, *a.* pertaining to uplands—*Ūñchī zamīn kā, ūñchī zamīn ke mutā'ullig*—
- UP-LAY, *v.* (S. *up, layan*) to lay up—*Batornā<sup>h</sup>, ekathā k<sup>h</sup>.*
- UP-LEAD, *v.* (S. *up, ladan*) to lead upward—*Ūpar ko le-jānā<sup>h</sup>.*
- UP-LIFT, *v.* (S. *up, hlihan*) to raise aloft—*Ūthānā<sup>h</sup>, ūñchā k<sup>h</sup>.*
- UP-LOCK, *v.* (S. *up, loq*) to lock up—*Qul laqīnā*—Tālā-denā.
- UP'ON, *prep.* (S. *up, on*) being on the upper part of the surface, on—*Ūpar<sup>h</sup>, par<sup>h</sup>.*
- UP-RAISE, *v.* (S. *up, G. raisan*) to raise up—*Ūthānā<sup>h</sup>.*
- UP-REAR, *v.* (S. *up, rearan*) to rear up—*Kharā k<sup>h</sup>, ūthānā<sup>h</sup>.*
- UP'RIGHT, *up-right, a.* (S. *up, riht*) straight up, erect, honest, just—*Istādā, mustaqīm, rāst rāst-bāz yā saf-dil, nek yāk-saf, sūlīh yā sūlīq*—Sūdhā, kharā wā unnat, dharmik dharīm wā dharmakārī, kharā yāthārthik samānavriti wā samadarāī.
- UP'RIGHT-LY, *ad.* perpendicularly, honestly—*Mustaqīm, rāst rāst-bāzī imān-dārī yā dīgnat se*—Kharā wā dardavat, kharā se sachī se wā yathādharm.
- UP'RIGHT-NESS, *n.* perpendicular erection, honesty, integrity—*Istādūgh, rāstī rāst-bāzī yā imān-dārī, dīgnat yā amānat*—Kijutā, satyastatā wā kapaṭāhīnatī, māyāhīnatī akauṭīlyā kharā asāthātā wā satyatā. [ūthānā<sup>h</sup>.]
- UP'RISE, *v.* (S. *up, arisan*) to rise; *n.* the act of rising—*Ūthnā<sup>h</sup>; n. ūthān<sup>h</sup>.*
- UP-RIS'ING, *n.* the act of rising—*Ūthnā<sup>h</sup>, ūthān<sup>h</sup>.*
- UP'ROAR, *n.* (D. *opror*) tumult, disturbance; *v.* to throw into confusion—*Hañgama, fusād gangā yā mubala; v. hañgāme fusād yā gange meñ dālnā*—Hullar kolāhal hāñkpiukār wā hūhākār, upadrav tāntā bakherī wā haurī-dhūm; *v. tañte hullar bakhero wā kolāhal meñ dālnā.*
- UP-ROLL, *v.* (S. *up, Fr. rouler*) to roll up—*Lapetnā<sup>h</sup>.* [kanī k.—Nirmūl k.]
- UP-ROOT, *v.* (S. *up, Sw. rot*) to tear up by the roots—*Jar se ukhār-dālnā<sup>h</sup>, bekh*—
- UP-ROUSE, *v.* (S. *up, hressan* ?) to awake—*Jagānā<sup>h</sup>.*
- UP-SET, *v.* (S. *up, setten*) to overturn—*Ūthānā<sup>h</sup>, ulat d<sup>h</sup>, amūdhānā<sup>h</sup>.*
- UP'SHOT, *n.* (S. *up, secretan*) conclusion, issue—*Ikhitām, khūtima ākhīr yā natija*—Ant, āsh parīnām wā gati. [uparibhāg, ūpar kā bhāg.]
- UP'SIDE, *n.* (S. *up, side*) the upper side—*Ūparī hissa, ūpar kā hissa*—Ūparī bhāg,
- UP'SPRING, *v.* (S. *up, springan*) to spring up—*Ūthnā<sup>h</sup>, ugnā<sup>h</sup>.*
- UP'SPRING, *n.* an upstart—*Nau-daulat, nau-barhiyā<sup>h</sup>, nau-barhā<sup>h</sup>, kal kā ādmī*—Nava-  
UP-STAND, *v.* (S. *up, standan*) to be erected—*Kharā k<sup>h</sup>.* [śrīmān.]
- UP-START, *v.* (S. *up, D. storten*) to start up suddenly—*Chauñknā<sup>h</sup>.*
- UP'START, *n.* one suddenly raised to wealth power or honour; *a.* suddenly raised—*Nau-daulat, nau-barhiyā<sup>h</sup>, nau-barhā<sup>h</sup>, kal kā ādmī; a. ekā-ekī barhā-huā<sup>h</sup>*—Navaśrīmān.
- UP-STAY, *v.* (S. *up, Fr. étayer*) to sustain—*Sañbhālānā<sup>h</sup>, thāñbhānā<sup>h</sup>.*
- UP-SWARM, *v.* (S. *up, swearn*) to raise in a swarm—*Jhund kā jhund ūthānā<sup>h</sup>.*
- UP-TAKE, *v.* (S. *up, teacan*) to take up—*Le-lenā<sup>h</sup>, ūthā-lenā<sup>h</sup>.*
- UP-TEAR, *v.* (S. *up, teran*) to tear up—*Phār-dālnā<sup>h</sup>, chir-dālnā<sup>h</sup>.*
- UP-TRAIN, *v.* (S. *up, Fr. trainer*) to train up, to educate—*Tarbiyat k. yā d., ta'lim k. yā d.*—Śikāhā d., sikhānā.

- UP TÖRN', v. (S. *up, tyrnan*) to turn up—*Ukelná<sup>b</sup>, ulčánd yá palláná<sup>b</sup>, kúnr yá nári hanáná<sup>b</sup>.*
- UP-WHIRL', v. (S. *up, Ic, whirle*) to raise up with a whirling motion, to rise in a whirl—*Ghumáti-huá yá phirátá-huá úpar ko uhná<sup>b</sup>, ghimáti-huá yá phirátá-huá úpar*
- UP-WIND', v. (S. *up, windan*) to wind up—*Lapetná<sup>b</sup>, lapet-dálná<sup>b</sup>.* [ *uhná<sup>b</sup>.* ]
- Ō'RA-NUS, n. one of the planets called also Georgium Sidus or Herschel—*Ēk sai-yára & Ek grah.*
- UR-BĀNE', a. (L. *urbs*) civil, courteous—*Khalīq narm yá khush-khulq, nek-atvār khush-akhlāq salīm yá sāhib-i-murawwat*—*Šisht wá anunayī, sušil sabhya namra satkāri wá šishtāchārī.*
- UR-BĀN'I-TY, n. civility, courtesy, politeness—*Akhlayat yá insāniyat, khulq yá muraw-wat, khush-akhlāqī khush-atvārī nek-nihādī yá akhlāq*—*Šishtatā bhalinansi wá bhalimansit, sabhyatā saujanya wá áwābhagat, satkāri sušilatā šishtāchār sabhyā-charap ādarasīlatā namratā wá āgatswāgat.*
- ŪR'BAN-IZE, v. to render civil, to polish—*Khalīq narm yá khush-khulq banáná yá k., durust bündná*—*Sabhya wá sušil k., šisht šishtāchārī wá anunayī banáná.*
- ŪR'CHIN, n. (L. *crinaceus*) a hedgehog, a small boy—*Darrāj, ek chhotā larṇá<sup>b</sup>—Šallakī, ek chhotā bālak.*
- ŪRGE, v. (L. *urgeo*) to press, to push, to impel, to provoke, to importune—*Dabáná<sup>b</sup>, dhakelná<sup>b</sup>, targih d., chhepná<sup>b</sup>, tákid-k. taqāza-k. yá ba-jidd-k.*—*Dálná, thelná, cháláná huriyáná wá húnkná, uhná uksáná wá uttejit-k., atinirbandh wá āgrah se mángná.*
- ŪR'GEN-QY, n. pressure, importunity—*Zarīrat tashaddud tangī yá sakhti, taqāza yá tákid*—*Prapod prerapá wá bhār, nirbandh atinirbandh āgrah haṭh wá atiyāchaná.*
- ŪR'GENT, a. pressing, importunate, vehement—*Zarūr lá-cim yá ní-guzār, mutaḡdī tákid-i-ba-jidd yá musīr, shadid yá sakht*—*Bādhak ávaśyak ávaśyak wá atinirbandhānīl, atiyāchnak atiprāṭhāk wá haṭhīlā, kaṭhīn wá vyagra.*
- ŪR'GENT-LY, ad. importunately, vehemently—*Ba-jidd zarūr yá tákidán, tashaddud shiddat yá sakhtī se*—*Nirbandh atinirbandh atiyāchaná āgrah ragar haṭh wá áva-śyakatā se, vyagrataḡpīrvak.*
- ŪR'GER, n. one who urges—*Dabáne w<sup>b</sup>, dhakelne w<sup>b</sup>, targih d. w., chhepne w<sup>b</sup>, tá-kid k. w., taqāza k. w., ba-jidd h. w.*—*Dálno w., thelno w., chaláno w., huriyáno w., húnkne w., uhnáno w., uksáno w., uttejit k. w., atinirbandh k. w.*
- ŪR'INE, n. (Gr. *ouron*) the water of animals; v. to make water—*Pesh-áb, mūt<sup>b</sup>, shāsh yá shāsha, baul; v. pesh-áb k., mūtáná<sup>b</sup>, istinjá k.*—*Mūtra, prasarāv; v. mū-tra k., prasarāv k.*
- U-RE'TER, n. one of the ducts which convey the urine from the kidneys to the blad-der—*Nālī jismēn ho kar pesh-áb gurde se masáne yá shāsh-dān meñ jātá hai*—*Nālī jismēn se ho kar mūt mūtrapīnd se mūt kī ṭhālī meñ jātá hai.*
- U-RE'THRA, n. the passage for the urine—*Nāīcha, baul-gāh*—*Mūtramārg, mūtrapath, mūtradrwār.* [ *mūtrapātra, mūtrabhājan, mutahri.* ]
- Ū'RI-NAL, n. a vessel for containing urine—*Shāsh-dān, baul-dān, gārīra*—*Mūtrādhār,*
- Ū'RI-NA-RY, a. relating to urine—*Pesh-ābī, shāshī, shāsh ke mutā'alliq, pesh-mansūb, baulī*—*Mūtrasambandhī, mūt ká.* [ *—Mūtravarddhak, mūtrajanak.* ]
- Ū'RI-NA-TIVE, a. provoking urine—*Peshāb-āwar, baul-khez, shāsh-āwar, baul-angez,*
- Ū'RI-NOUS, a. relating to urine, like urine—*Peshāb-mansūb shāsh-mansūb yá mutā'al-liq-i-baul, pesh-áb-sā yá baul ke mánīnd*—*Mūtravishayak wá mūtrasambandhī, mū-trassadrīs mūtratulya mūt-sarikhā wá kharīendāhā.*
- U-RŌS'CO-PY, n. inspection of urine—*Qārīru-shīnāsī, gārīra-bīnī, shāsh-bīnī*—*Mū-traparīkshā, mūtraparīkshān, mehaparīkshā.* [ *dubkī wá burkī mārno w., buruā.* ]
- Ū'RI-NAT-OR, n. (L. *urino*) a diver—*Gota-zan, gota-mārno w., gota-khor*—*Dūbiyā,*
- ŪRN, n. (L. *urna*) a kind of vase, a vessel in which the ashes of the dead were formerly kept; v. to inclose in an urn—*Dalv kūza yá surāhī, ek bartan jismēn zamā-na-i-salaf meñ murdon kī khāk rakkhī jātt thī; v. dalv yá surāhī meñ band k.*—*Jalāpātra karnwā wá pātra, bhasmādhār; v. pātra wá bhasmādhār meñ mūnd-k.*
- ŪR'RY, n. a mineral—*Ma'dani yá kānī shai, dhāt<sup>b</sup>*—*Ākariyapadārth.*
- US, pr. the objective case of *we*—*Hamko<sup>b</sup>, hamēn<sup>b</sup>.*
- ŪSE, v. (L. *usum*) to employ, to consume, to accustom, to treat, to be wont—*Isī'māl-k., sarf kharch yá tasarruf-k., ma'mul-k. rabt-k. yá mashq-k., sulūk-k., 'ādī hameśha yá me'mālī k.*—*Kām-meñ-lānā wá bhog k., lagānā bartanā vyay-k. wá uṭhānā, abhyast-k. wá abhyās-k., vyavahār-k. wá chalan-chalānā, abhyast-h. wá sadā-h.*
- Use, n. the act of using, employment, need, advantage, convenience, custom, in-terest—*'Amal yā isī'māl, sarf tasarruf khidmat yá kharch, hājāt zarūrāt guras yā ihtiyāj, fāida yā naf', āram yā āsūdagi, dastūr rabt 'ādat rawāj yā mashq, sūd*—*Prayog wá upayog, bhog upabhog sevān prayukti wá vyāpār, prayojan, upakār phal wá arth, sukh chain wá subhītā, prachār vyavahār abhyās wá rīti, byāj.*

- ŪṢ'ĀṢE**, *n.* treatment, custom, practice—*Sulūk harakat yā ravish, dastūr rasam ātu rawaj yā qā'idā, 'adāt*—Vyavahār dhaṅg wā chālehalan, riti mārg dhārā wā āchār, abhyāsa. [vastu kā bhog wā vyavahār k. w., bartane w.]
- ŪṢ'ĀṢE**, *n.* one who has the use of any thing—*Kisī shai kā istīmāl k. w.*—Kisī
- ŪṢ'ĀṢE**, *n.* proper employment, interest—*Wājib istīmāl yā munāsib sarf, sūd*—Uchit vyay bhog prayukti wā vyavahār, byāj.
- ŪṢ'ĀṢE**, *a.* beneficial, profitable, convenient—*Mufid, sūd-mand ba-kār fāida-mand yā nāfi, āram-dih*—Upayogi upakāri wā upakarak, arthakar arthad wā hitakarak, sukhad kām-kā subhite-kā wā sukh-kā.
- ŪṢ'ĀṢE**, *ad.* in a useful manner—*Kār-rawāī se, mufidna, sūd-mandī yā fāida-mandī se*—Sārth, saphal, phal wā arth sahit, upyogi riti se.
- ŪṢ'ĀṢE**, *n.* the quality of being useful—*Kār-rawāī, sūd-mandī, fāida-mandī*—Upayogitā, saphalatā, sārthatwā, sārthakatwā, upakarakatā, hitatā, upnyuktatā.
- ŪṢ'ĀṢE**, *a.* having no use, answering no purpose, producing no good end—*Nā-kāra yā nāgi, le-fāida yā nā-ba-kār, lā-hāsīl rācān behūda yā bāl harāī*—Nikanmā wā nirarthak, anupayogi aprayojak wā vyarth, anupayukt anarthak nishphal asārthak upayogahin ayogyā wā viphal. [vrithā.]
- ŪṢ'ĀṢE**, *ad.* in a useless manner—*Be-fāida, must, lā-hāsīlī se*—Vyarth, nirarthak.
- ŪṢ'ĀṢE**, *n.* unfitness for any purpose—*Nā-ba-kārī, lā-hāsīlī*—Anupayogitā, vyarthatā, nirarthakatā, anarthakatwā, upyogahinatā, upayogibhāv.
- ŪṢ'ĀṢE**, *n.* one who uses—*Istīmāl k. w., sarf kharch yā tasarruf k. w., ma'mul rabī yā mushq k. w., sulūk k. w.*—Bhokti, prayukti, jagāne w., ūthāne w., vyavahār k. w.
- ŪṢ'ĀṢE**, *a.* common, customary, frequent—*Amm, istīmālī rūj mutādī jāri yā murawaj, aksariya*—Sādharan wā sāmānyā, vyavahārik vyavahārik āchārik sāmpradāyik yathavyavahār wā laukik, prāyik nitya wā naityik.
- ŪṢ'ĀṢE**, *ad.* commonly, customarily—*Aksar aglab yā besh-tar, muwāfiqu-l-dastūr*—Prāy wā sādharanapari se, yathārīti yathavyavahār wā bahudhāt.
- ŪṢ'ĀṢE**, *n.* commonness, frequency—*Besh-tarī yā kasrat, aksariyat*—Sādharanapāta, sāmānyatwā wā punahpuustwā.
- ŪṢ'ĀṢE**, *n.* (Fr. *huissier*) one who introduces strangers or walks before persons of high rank, an under teacher; *v.* to introduce, to foreman—*Arz beyt mulāqāt-karāne w. yā mir-arz, mu'allim-i-kūchak; v. andar-lānā mulācamat-karānā yā mulāqāt-karānā, penh-rawī k.*—Bheṅt karāne w. wā praveśak, upaśikshak; *v.* praveś karīnā wā bhitār le-jānā, āge jānā barhnā wā ānā. [sharab]—Ek prakār kī ugra mastirā.
- US-QUE-BAUGH**, *us-que-bā, n.* (Fr. *uierge, bagt*) a distilled spirit—*Ek qism kī tez*
- US-TŌRI OUS**, *a.* (L. *ustum*) having the quality of burning—*Jalāne w. b., jalāne kī tāqut rakhne w.*—Jalāne ko samarth.
- ŪS-TŌL'ĀTION**, *n.* the act of burning—*Jalnā, julānā, jalānā b.*
- ŪṢU-FRŪCT**, *n.* (L. *usum, fructus*) temporary use without power to alienate—*Qair-kī chiz kā chund-roza istīmāl tasarruf yā fāida*—Parapadārthabhog, dūro wā anya kī vastu kā bhog upabhog wā phalabhog.
- ŪṢU-FRŪCTU-A-RY**, *n.* one who has temporary use without title or property—*Qair-kī chiz kā istīmāl k. w. yā fāida-lene w.*—Parapadārthabhoktā, dūro kī vastu kā bhog upabhog wā phalabhog k. w.
- ŪṢŪRI'**, *v.* (L. *usurpo*) to seize and hold in possession without right—*Zabar-dastī se lenā, nā haqq tasarruf men lenā, dast-darāzī tā'uddī dast-burdī yā gash se lenā*—Chhīn lenā, binā adhiikār lenā, anadhiikār se lenā, dabā-baithnā, dabā lenā.
- ŪṢŪR-P'ĀTION**, *n.* illegal seizure or possession—*Tā'uddī, gash, dast-darāzī, dast-burdī, zabar-dastī*—Anadhiikārapūrvak grahaṇ wā apaharan. chhīn lenā.
- ŪṢŪR'ER**, *n.* one who usurps—*Dast-darāz, dast-burd, gash*—Chhīn lena w., binā-adhiikār le-lene w., anadhiikārapūrvak grahaṇ wā apaharan k. w.
- ŪṢŪR'ING-LY**, *ad.* by usurpation—*Gashan, gash se, tā'addī se, dast-darāzī yā dast-burdī se*—Anadhiikārapūrvak apaharan wā grahaṇ se, chhīn le-kar.
- ŪṢŪRY**, *n.* (L. *usum*) illegal interest for money, the practice of taking illegal interest for money—*Sūd-i-nā-jāiz, nā-jāiz-sūd-khorī yā be-jā-sūd-khorī*—Nishiddha wā anyāyya byāj, nishiddhakusidājīvan arthāt adhiik byāj khānā.
- ŪṢŪRE**, *v.* to practise usury—*Sūd-i-nā-jāiz lenā, ziyāda sūd lenā yā khānā*—Adhiik byāj khānā, nishiddh wā adhiik byāj lenā.
- ŪṢŪ-REH**, *n.* one who receives usury—*Nā-jāiz-sūd-khor, ziyāda-sūd-khor, ziyāda-sūd-lene w. yā khāne w.*—Adhiik byāj khāne w. wā lena w., adhiikakusidājīvi, nishiddhakusidājīvi.
- ŪṢŪRI OUS**, *a.* practising usury, relating to usury—*Nā-jāiz-sūd-khor yā ziyāda-sūd-khor, sūd-i-nā-jāiz-mansūb yā nā-jāiz-sūdī*—Nishiddhakusidājīvi wā adhiik-byāj-khāne w., nishiddhakusidāvisāyak adhiikakusidāsambandhī wā adhiik-byāj-kā.
- U-TEN'SIL**, *n.* (L. *utor*) an instrument, a vessel—*Āla yā auzār, zarf*—Hathiyār upakaraṇ wā astra, bartan bāsan bhājan bhāṇḍ wā pātra.



**ŪTER-INE**, *a.* (*L. uterua*) pertaining to the womb, born of the same mother—*Rikmā, ham-rihu*—(ārbhik yonivishayak wā garbhāsāyasaubandhī, sahodar sodar ekodar samānolar wā ek-koh-kā.

**ŪTLITY**, *n.* (*L. utor*) usefulness, profitableness, convenience, advantage—*Sūl-mandī, fūda-mandī, āram āsūdāyī yā āsūish, sūl nuf fūda yā intīfā*—Upayogitā, upakāratwa wā hitatā, sukh chain wā subhītā, lībh jhal upakār wā arth.

**ŪTH-TĀRI-AN**, *a.* pertaining to utility; *n.* one who considers utility the end or purpose of moral virtue—*Fūda-mansūb, sūd-mamī yā fūda-mandī ke mutā'allig*; *n. fūda-parast, nuf-parast*—Lābhasambandhī, arthavishayak, upakārasambandhī, upayogitisambandhī; *n.* upayogitāvidī, lābhavādī, hitatāvidī.

**ŪTŌPI-AN**, **ŪTŌPI-CAL**, *a.* (*Gr. ou, topos*) ideal, fanciful, chimerical—*Khayālī, qī-yīsī, wakmī*—Kalpit, mānasik, amūlak wā vāsanākalpit.

**ŪTTER**, *a.* (*S. uler*) situated on the outside, out of any place, extreme, complete, mere; *v.* to speak, to pronounce, to express, to disclose—*Berīnī tarāf wāpī yā mau-zū, berūnī qān kīnī yā jā jāe ke bāluar, nīkāyat yā gāyat, tūndm yā kāmī, mahz yā sirf*; *v. kahūā<sup>h</sup>, adā yā talāfuz k., zikr k. yā bāqan k., zāhīr-k. yā mashhūr k.*—Vahīshth vahīrvartī wā vahīrbhāgasth, vāhya wā bīharī, atīśay wā atyant, sampūrṇ wā pūrṇ, nīpat; *v. bolūā, uchchārān k., prakās k., kholūā batīnā prakat-k. wā pragat-k.*

**ŪTMŌST**, *a.* extreme; *n.* the greatest degree—*Nīkāyat, gāyat*; *n. huul-bhar, hatta-l-maqlār, hatta-l-imbān, hadl darja*—Ātyant, atīśay, nīpat, param, uttām, nītānt; *n. paramanaryādā, paramāvadhī, paramasīmā.*

**ŪTTERLY**, *ad.* fully, completely, totally—*Tūndm-o-kumāl, mutlaq yā sar-ā-sar, bi-l-kull bi-l-kullīya nīkāyat yā mahz*—Sampūrṇarūp se, niravāśesh, sarvathā wā nīpat.

**ŪTTER-MŌST**, *a.* extreme, being in the greatest degree; *n.* the greatest degree—*Nīkāyat, gāyat*; *n. gāyat darja, huul darja, hatta-l-maqlār, hatta-l-imbān*—Param, atyant atīśay nītānt wā nīpat; *n. paramanaryādī, paramāvadhī, paramasīmā.*

**ŪTTER-ANCE**, *n.* the act or manner of speaking—*Talāfuz, adā, guftār, lab-o-lahā*—Uchchārān, ullekḥ wā ullekḥan, uchchār. [bolne w.]

**ŪTTER-EN**, *n.* one who utters—*Talāfuz k. w., adā k. w., kahne w.*—Uchchārān k. w.,

**ŪVEOUS**, *a.* (*L. uveo*) resembling a grape—*Angūr sā, angūr ke mānīnū, angūr-numā*

—Drākshāsādrīś, dākḥ surīkhī.

**ŪVU-LA**, *n.* a soft spongy body suspended from the back part of the palate—*Ghūnī<sup>h</sup>, lolī<sup>h</sup>*—Pratijihwā, adhojijhwā, tālajihwā, alijihwā, upajihwā.

**ŪX-ŌRI-ŪS**, *a.* (*L. uxor*) submissively fond of a wife—*Zan-parast, zan-murīd, jorū-parast, jorū-murīd, zan-dost, jorū kā tūttā<sup>h</sup>*—Bhūryāsakt, jīyasakt, swādāranīrat, dayitādhīn.

**ŪX-ŌRI-ŪS-LX**, *ad.* with fond or servile submission to a wife—*Zan-parastī se, zan-murīdī se, jorū-parastī se, zan-dostī se*—Bhūryāsaktī se, jīyasaktatī se, dayitādhīnatā se.

**ŪX-ŌRI-ŪS-NESS**, *n.* fond submission to a wife—*Zan-parastī, zan-murīdī, jorū-parastī, jorū-murīdī, zan-dostī*—Dayitādhīnatā, bhūryāsaktī, jīyasaktatī.

## V.

**VĀCATE**, **VĀCĀTE**, *v.* (*L. vaco*) to make void, to make empty, to quit possession of—*Mansūkh k. bātīl-k. yā radd-k., khālī-k., qabza yā dukhī chhornā*—Uthā-d. vyarth-k. kḥandān-k. anyathā-k. wā lop-k., śūnya chhūchhā wā chhūnchhā k., alīhīkār wā bhog chhornā.

**VĀCANT**, *a.* empty, void, not occupied, free, inattentive or thoughtless—*Khālī, tīhī, be-shugl mu'attal yā gair-i-maqlūza. āzād, be-khabar yā gāfil*—Śūnya wā rikt, chhūchhā chhūnchhā wā khil, niryypār niryudam wā aswāmīk, mukt wā nyārī, amanoyogī asāvadhān wā vicḥāralakḥanāśūnya.

**VĀCAN-CY**, *n.* empty space, a vacant office, leisure, cessation, listlessness—*Khālū yā khulī, khālī uḥdī, fursat farāgat yā be-shuglī, waqfu muḥlat saḥta yā ta'tīl, kāhīlī majhūlī be-khabarī tadūf yā gāfil*—Śūnya śūnyatā wā rīktatā, śūnyapad wā koi pad jīspar koi niyukt na ho, avakās, chhuttī wā virām, amanoyog wā asāvadhānī.

**VĀCĀTION**, *n.* intermission, recess, leisure—*Waqfa, nāga yā muḥlat, fursat yā zamāna-i-farāgat*—Virām wā antar, nīrīttī, chhuttī wā avakās.

**VĀC'U-ATE**, *v.* to make void—*Khālī k., mansūkh k., radd k.*—Śūnya k., anyathā k.

**VĀC'U-IST**, *n.* one who holds the doctrine of a vacuum in nature—*Mu'taqīd-i-khālā, mu'taqīd-i-khulū, khālā kā gāil*—Śūnyavādī.

**VĀC'U-ITY**, *n.* emptiness, space unfilled—*Khālā yā khulū, khālī jagah*—Śūnyatā wā rīktatā, śūnya wā śūnyasthān.

**VĀC'U-ŪS**, *a.* empty, unfilled—*Khālī, tīhī*—Śūnya, chhūchhā chhūnchhā wā rikt.

**VĀC'U-ŪS-NESS**, *a.* state of being empty—*Khālā, khulū*—Rīktatā, śūnyatā.

**VĀC'U-UM**, *n.* (*L.*) empty space—*Khālā, khulū, khālī jagah*—Śūnya, śūnyasthān.

**VACUINE**, *a.* (*L. vacca*) belonging to a cow, derived from a cow—*Gây ká<sup>h</sup>*—Gosambdhi, govishayak.

**VACUINATE**, *v.* to inoculate with cow pox—*tio than sítatá kí dyutí se máta chhápná<sup>h</sup>*.

**VACINATION**, *n.* inoculation with cow pox—*Go-than sítatá kí dyutí se máta chhápná<sup>h</sup>*.

**VACILLATE**, *v.* *L. vacillo* to waver—*Pas-o-pesh-k.*, *hais-bais-k.*, *shash-o-pani-k.*, *metaraddid h.*, *be-qarár h.*, *mutazal-at h.*—*Ágápihha-k.*, *hichakná*, *ágpachh-k.*, *páichsát wá sápnách k.*, *asthir h.*, *digná*, *dagnagáni*, *jhúlví*.

**VACILLATION**, *n.* the act of wavering—*Tazabzab*, *pas-o-pesh*, *shash-pani*, *taraddud*, *be-qarár*—*Ágápihha*, *asthiratí*, *dagnagáhat*, *páichsát*, *ándolan*, *cháchalatatí*.

**VACILLANT**, *a.* a state of wavering—[*Vacillation ke m'ne dekho*]—[*Vacillation ká arth dekho*].

**VAGA BOND**, *a.* (*L. vagab*) wandering; *n.* a wanderer, a vagrant—*Ávára*, *har-jái*, *har-za-gard*, *phirantá<sup>h</sup>*, *ghumantá<sup>h</sup>*, *dáur-ándol<sup>h</sup>*; *n.* *khána-ba-dosh gá saigr*, *báth-horai kucha-gard gá ávára*—*Paribhramí*, *bhramapakári*, *adhwaig*; *n.* *bhramapakári* *paribhramí* *bhramí* *wá* *ghumantá*, *phirantá* *wá* *bahetú*.

**VAGABOND**, *a.* a wandering, a whim, a freak—*Kucha-gardí*, *har-za-gardí*, *gá sair*, *khayát-i-bháda*, *manj gá wahu*—*Paribhraman* *bhraman* *wá* *ghumantá-phirantá*, *manolaulya* *wá* *buddhichápalya*, *lahar wá tarang*.

**VAGABOND**, *a.* wandering, unsettled—*Kucha-gard*, *har-jái*, *har-za-gard gá ávára*, *be-qarár*—*Paribhramí* *bhraman* *bhramapakári* *wá* *ghumantá*, *asthir wá dáur-ándol*.

**VAGRANT**, *a.* wandering, unsettled; *n.* an idle wanderer, a sturdy beggar—*Kucha-gard*, *har-jái*, *har-za-gard gá ávára*, *be-qarár*; *n.* *kucha-gard ávára gá* *har-za-gard*, *zidat*, *gadá gá khayát khop*—*Paribhramí* *margaparibhramí*, *ghumantá wá* *phirantá*, *asthir wá dáur-ándol*; *n.* *bahetú* *phirantá* *ghumantá wá* *margaparibhramí*, *duragadí* *báikshuk* *wá* *hathibí* *báikshunga*.

**VAGRANT**, *a.* a state of wandering—*Kucha-gardí*, *har-za-gardí*, *ávaragí*—*Bahetúpan*, *adhwaig* *paribhraman*, *margaparibhraman*.

**VAGUE**, *a.* wandering, mixed, indefinite—*Kucha-gard*, *har-za-gard gá* *har-jái*, *gair-i-margaparagí* *gá* *be-qarár*, *gair-i-margaparagí* *wá* *ma'tam gá* *be-thikáat*—*Bhramí* *dáur-ándol*.

**VAIL**. See **VRI**.—[*ghumantá* *wá* *bhramapakári*, *asthir*, *anayat* *anirít wá* *anichit*].

**VALE**, *v.* (*Fr. valoir*) to let fall, to let lower, to yield, to give place—*Giravá<sup>h</sup>*, *uchá k<sup>h</sup>*, *mutí gá áhí h.*, *tastam k.*—*Gine d.*, *utárna* *wá* *jhukáni*, *dabá* *chápnat wá* *man-k.*, *mánu*, *jhukni* *wá* *nawni*.

**VALER**, *a.* one who yields from respect—*Tashin gá* *tá'zim k.*, *w.*, *d'rhuc w<sup>h</sup>*, *chápnuc w<sup>h</sup>*, *tá'zim gá áhí se mutí k.*, *w.*—*Anunayi*, *vinayi*, *kú ká ádar wá* *mán* *harke dub-ne w.*

**VALIS**, **VALIS**, (*n. vari*) money given to servants—*Zar i naqd jo naukarán ko diya jata hai*—*Mudra* *jo* *sewakón ko* *de* *de* *hai*, *rupaiye* *paise* *jo* *sewakón ko* *diye* *jate* *hai*.

**VAIN**, *a.* (*L. vains*) empty, worthless, fruitless, conceited, proud of petty things—*Khalá gá* *líh*, *wa-bakír gá* *nigis*, *be-fáida* *tá-hásil* *be-bada*, *rágud gá* *har-bad* *báitil* *gá* *ba-háwa* *gá* *be-máni*, *khud nima*, *khud bái*, *khud pasand gá* *khud parast*, *dandagí*, *dimaagí* *gá* *mugair*—*Súnya* *rikt*, *chhiuchhá* *wá* *chhiuchhi*, *asár* *wá* *nishar*, *nir-rthak*, *an-rthak*, *výrth* *mogh* *nishphal* *wá* *anyathá*, *átmaabhimáni*, *abankári* *ghamañd* *garvit* *wá* *abamamí*.

**VAINLY**, *ad.* without effect, proudly, foolishly—*Be* *húdaqí* *se* *gá* *be-fáida*, *láf* *zani* *gurúr* *to* *kakhar* *gá* *khud-bini* *se*, *be-angazí* *gá* *ná-dáni* *se*—*Výrth* *nishphal* *vrithá* *wá* *mogh*, *ghamañd* *átmaabhimán* *abankár* *wá* *gavy* *se*, *mughatá* *nir-khatá* *wá* *bililepan* *se*.

**VAINNESS**, *n.* the state of being vain—*Khalá gá* *khulá*, *be-kúdagí*, *gurúr*—*Súnyatá*, *nishphalatá*, *nira-thakat* *wá*, *abankár*, *átmaabhimán*.

**VAINTRY**, *n.* emptiness, idle show, ostentation, conceit or empty pride—*Khalá* *khulá* *be-húdagí* *gá* *ba-kári* *gá* *ná-má'gáti*, *numáish-i-be-húda*, *khud jayoshi* *gá* *tafákkhar*, *khud bái*, *hogil* *i* *báitil*, *láf-zani*, *láf-guzáf* *khud pasandí* *khud parastí* *kí* *gurúr* *pin-dar* *gá* *khud pasand*—*Súnyatá* *riktatá* *nira-thakat* *i* *nisharat* *i* *mughatá* *wá* *výrthatá*, *jhúthá* *dekhaw*, *ádambar*, *átmaabhimán* *ghamañd* *gavy* *wá* *abankár*.

**VAIN GLORY**, *n.* empty pride, pride above merit—*Jhúthá* *fakhr*, *láf-zani*, *guzáf-zani* *gá* *kalla-zani*—*Jhúthá* *ghamañd* *wá* *kañgál-tír*, *mithyá* *abhimán* *wá* *mithyá* *átmasá'ghat*.

**VAIN-GLORIOUS**, *a.* proud above merit, boastful—*Láf-zan* *gá* *kalla-zan* *gá* *kañgál-tír*—*Mithyábhimáni*, *jhúthá* *ghamañd* *k.* *w.* *wá* *kañgál-tír*.

**VAIN-GLORIOUSLY**, *ad.* with empty pride—*Láf-zani* *se*, *kalla-zani* *se*, *guzáf-zani* *se*, *shaká* *se*, *ná* *haq* *gá* *be-já* *gurúr* *se*—*Mithyábhimán* *se*, *jhúthé* *ghamañd* *se*, *kañgál-tír* *se*.

**VALANCE**, *n.* (*Valencia*) the drapery hanging round the tester and stend of a bed; *v.* to decorate with drapery—*Jhálar* *jo* *palang* *kí* *chárón* *or* *lagáte* *hai*; *v.* *jhálar* *la-gánu<sup>h</sup>*, *palang* *kí* *chárón* *or* *jhálar* *lagánu<sup>h</sup>*. [*ho-játi* *hai<sup>h</sup>*].

**VALANCY**, *n.* a large wig which shades the face—*Rál* *lá* *bayt* *topi* *jis* *se* *muhh* *pur* *áp*

**VÁLĚ**, *n.* (L. *vallis*) a hollow between hills—*Wádi, dara yá darra, nichán yá nichán<sup>h</sup>, do paháron ke darmiyán ki zamín*—Dari, dari, do paháron ke bich ki bhúmi, parvatadwayamadhyabhúmi, parvatadroni.

**VÁLĚY**, *n.* a hollow between hills, low ground—*Dara darra wádi yá do paháron ke bich ki zamín, nichí zamín*—Paryatadwayamadhyabhúmi dari dará kandar daribhú parvatadroni wá adridroni, nichán nichán wá nichí-bhúmi.

**VÁLĚ DĚCTION**, *n.* (L. *vale. dictum*) a farewell, a bidding farewell—*Wádi<sup>h</sup>, rukhsat*—Prásthanikaswastivachan, prásthanikásirvachan wá prasthán kál ká ásirvad.

**VÁLĚ DĚ TO-RY**, *a.* bidding farewell—*Wádi<sup>h</sup> k. w., rukhsat ke waqt Khudá háfi: kah-ne w.*—Ásirvádátmak, swastivachanarup, ásirvádi, swastivachanik.

**VÁLĚN-TINE**, *n.* a sweetheart chosen or a letter sent on Valentine's day or 14th Feb.—*Feburari mahine ki chandahwín tarikh ko ikhtiyár kiya gayá me shúq yá pasand ki gayí me shúq, Feburari mahine ki chandahwín tarikh ká bhé<sup>h</sup> huá ta'ashshuq wina*—Pheburari mahine ke chandahwén din ko swikrit nadyak wá mayiká, Pheburari mahine ke chandahwén din ká bheja huá premapatra. [mishi.]

**VÁLĚRI-AN**, *n.* a plant—*Jál-lakri<sup>h</sup>, billi-lotan<sup>h</sup>, bilát-gand<sup>h</sup>*—Mishi, pravrajitá,

**VÁLĚT**, *n.* (Fr.) a gentleman's servant—*Khidmat gár, naukár, chákár, dah-báshi, tahdú<sup>h</sup>*—Sewak, vastraparikalpak, paráwanuchar.

**VÁLĚTĚ-DĚNĚRI-AN**, **VÁLĚTĚ-DĚNĚ-RY**, *a.* (L. *valco*) sickly, weakly—*Mari:z yá bámr, dáimul-marz dáimul-marz za'ifu l-bunghál yá shikasta-mi:z*—Sadárogi, janamrogi wá árogyarthi.

**VÁLĚTĚ-DĚNĚRI-AN**, *n.* one who is sickly—*Shikasta-mi:z, dáimul-marz, za'ifu-l-bunghál, hemsha ká mari:*—Sadárogi, janamrogi, árogyarthi.

**VÁLĚTANT**, *a.* (L. *valco*) brave, courageous—*Diler yá bahádúr, shujá diláwar yá jawán-mard*—Vikránt wá sáhasi, súr wá vír. [mardi—súratá, viratá.]

**VÁLĚTANĒE**, **VÁLĚTAN-ĒY**, *n.* bravery, valour—*Dilerá, jurat bahádúri shujá'at yá jawán-*

**VÁLĚTANT-LY**, *ad.* bravely, courageously—*Dilerána, jurat jasarat mardánagi jurán-mardi yá shujá'at se*—Súratá se, viratá se.

**VÁLĚTANTNESS**, *n.* bravery, intrepidity—*Dilerí, jurat yá shujá'at*—Súratá wá viratá, dhithái sáhas wá nirbhayati.

**VÁLĚOTS**, *n.* bravery, courage, intrepidity—*Dilerí yá mardumí, shujá'at mardánagi yá jasarat. jurat bahádúri mazbúti jawán-mardi yá be-báki*—Súratá wá sauryya, viratá wá viryya, parákram sáhas dhithái wá nirbhayata.

**VÁLĚOROTS**, *a.* brave, courageous—*Diler yá bahádúr, shujá' jawán-mard yá mardána*—Sáhasi wá vikránt, súr vír dhithí wá nirbhay.

**VÁLĚOROTS LY**, *ad.* in a brave manner—*Dilerána yá mardánagi-se, mardumí shujá'at jasarat jurán mardi yá jurat se*—Súratá wá sauryya se, viratá sáhas dhithái wá nirbhayati se.

**VÁLĚTH**, *a.* (L. *valco*) strong, weighty—*Mazbúti sahíh durust qáim sábit mustahkam mustahkam yá ustuwár, wuzú*—Prabál dríph porhá pusht sapramán akhándaniya nishpanna wá balawán, bhári.

**VÁLĚTHĚTY**, *n.* strength, force, justness—*Mazbúti, istihkám isbat síhhat yá ustuwári, jurat durust yá rásti*—Pushatá wá sapramánatá, prabálya prabalatá prabháv saprabhávatwa wá akhándaniyatá, dharmyatá wá nyáyyatá.

**VÁLĚTH LY**, *ad.* in a valid manner—*Istihkám mazbúti yá ustuwári se, isbat síhhat rásti durust yá jurat se*—Prabalatá prabálya sabalatá wá akhándaniyatá se, akhándaniyaríti se, prabal wá dríph prakár se, balawán wá siddhabháve se.

**VÁLĚTĚ**, *n.* (Fr.) a portmanteau, a cloak-bag—*Jáma-dáni, jáma-gír*—Peti wá tháli, kápon ki jholá. [ín. bhít.]

**VÁLĚTUM**, *n.* (L.) a trench, a wall—*Khandaq, dírár dírál yá sadil*—Khái wá khán-

**VÁLĚTĚTION**, *n.* an intrenchment, a rampart—*Khandaq-dár qal'a, shahr-panáh dírár-i-qal'a sáid yá fusil*—Dhus arthát khái wá kháin se ghírá huá kot, koṭ ki bhít.

**VÁLĚTĚ**, *n.* (L. *valco*) worth, price, rate, importance; *v.* to rate at a certain price, to have in high esteem—*Qimat yá málíyat, saman yá bahá, bháw<sup>h</sup>, qadr; v. qimat lagána tashkhis-k. yá qimat tá'ayun-k., qadr-k.* 'aziz-jinná yá 'aziz-rukhná—Saratá arth wá argh, mol wá dím, dar, mahámúlya wá bahumán; *v.* mol ánká mol-nirupay-k. wá dím tháhriná, bári mán-k. bahut-chálmá wá bahut-mámmá.

**VÁLĚTĚ A BLE**, *a.* having value, precious, worthy—*Qimati, bah-qimat be-bahá girámúnya yá girám-bahá, 'aziz khássa láiq k'áb yá zi-qadr*—Bahumúlya, mahámúlya arghya wá baré-mol-kí, bahum únayitavya mánya gupí wá gupawán.

**VÁLĚTĚTĚTION**, *n.* the act of setting a value, the value set. estimated worth—*Tashkhis takhmína takdama yá tá'ayun-i-qimat, mu'ayyan qimat, tashkhis ki huí qimat*—Múlyanirupay múlyanirupay molwái wá mulái, nirúpitamúlya wá nirúpitamúlya, ánká huá mol wá lagáya huá dím.

**VÁLĚTĚTĚTION**, *n.* one who sets a value—*Tashkhis-kunanda, takhmína k. w., qimat lagáne w.*—Múlyanirupak, dím lagáne w., dím tháhráne w., mol ánkue w.

**VAL'UE-LESS**, *a.* being of no value—*Nā-kāra, nā-ba-kār, be-qadr, nā-chiz*—*Asār, nih-sār, birag, adham, tripanāy.*

**VAL'U-ER**, *n.* one who values—[*Valuator ke ma'ne dekho*]—[*Valuator kā arth dekho.*]

**VALVE**, *n.* (L. *valve*) a folding door, a covering which opens a communication in one direction and closes it in the other—*Ek qism kā darwāza, ek dhwānā jo ek taraf se rāh-i āmad-raft rakhe aur dūsri taraf se nahīn*—*Dwārāyishesh, ekatodwār.*

**VAMP**, *v.* to piece an old thing with something new—*Nagā-purānā k<sup>h</sup>, gānth-giānth-kar nagā purānā<sup>h</sup>, jor-jār-kar nagā se banānā<sup>h</sup>.*

**VAMPIRE**, *n.* (Ger. *vampyr*) an imaginary demon said to suck human blood, a kind of bat—*Ek khaqālī jinū jiske bah mein gah bagāin hai kī insān kā khūn chūs letā thā, ek qism kā chāngūhar*—*Ek kalūt pīshāch wā bhūt jiske vishay mein yah varṇan hai kī munshiyā kā rudhīr chūs letā thā, ek prakār kī chāngidār.*

**VAN**, *n.* (Fr. *arant*) the front of an army—*Harāwal, fauj kā muhrā, talī'a*—*Senā-mukh, senāgra, ranamūrdidhī, samaranūrdidhī.*

**VAN-COU'RI-ER**, *n.* a precursor, a harbinger—*Pesh rau, harkāra*—*Agragāmī agrag wā agravartī, dandā agwā wā pāyik.*

**VAN'GUARD**, *n.* the first line of an army—*Talī'a, fauj kī muhrā, harāwal*—*Senā-purāhsar, agragāsena, senāmukh, senā kā muhrā, senagra.*

**VAN'DAL'IC**, *a.* pertaining to the *Vandals*, ferocious, barbarous, rude—*Vāndal logon kā, wahshī khūn-khūrī yā bahām sīrat, nā-turāshūda be-tarbiyat yā karākhī, be-murruwat be-salāq bad khūlq yā be-akhīlq*—*Vāndal logon kā, atikrūr jāngalī nishīthar wā kattār, asabiyā gānwārī banālī wā nī-day, asīht angārī kuśīl wā rūkhā.* [—*Atikrūrātā, kattārpan, nishīthurātā.*]

**VAN'DAL-ISM**, *n.* ferocious cruelty—*Khūn khūrī, wahshat, karākhī, be-durdī, sang-dilī*

**VANE**, *n.* (D. *vanus*) a plate placed on a pin to turn with the wind, a weather-cock—*Bāt-umā, hāmā-mumā*—*Vāyavidīśīlakshan, vāyulakshan.* [kī paundhā.]

**VANILLA**, *n.* a plant—*Ek nabūt, ek qism kā paundhā*—*Āushadhivīshesh, ek bhāntī*

**VAN'ISH**, *v.* (L. *vanus*) to disappear, to pass away—*Kūfir yā harā ho-jānā, gāib ho-jānā*—*Adhīyā-h. apratyaksh-h. wā bīkī-janī, jāti rahnā ur jānā uṭh-jānā wā chhup-jānā.* [māzmaḥīll—*Adhīyā ho kar, apratyaksh.*]

**VANISHED**, *p. a.* having vanished, having no perceptible existence—*Gāib ho-kar,*

**VAN'ITY**. See under **VAIN**.

**VAN'QUISH**, *v.* (L. *vincere*) to conquer—*Shikast d., maglūb-k., sar-k., fath-k., faro-k., zer-i-dast-k.*—*Jitnā, harānā, jay-k., parājay-k., dābīnā.*

**VAN'QUISHER**, *a.* that may be conquered—*Sar hone ke gābil, maglūb hone ke lāq, muknī-e-fath, shikast-pāzār*—*Jaya, jāyānīyā, jāyā, jetyā, parābhavānīyā.*

**VAN'QUISHER**, *n.* a conqueror, a victor—*Muzaffār fath-mand yā gālib, zafar-gāb fath-nāsh yā feroz-mand*—*Vijayī wā jāyī, jētī wā jitne-w.*

**VAN'TAGE**, *n.* (advantage) gain, profit, superiority, opportunity; *v.* to profit—*Hāsil yā sūd, jāida yā naf, har-tārī buzargī afzāliyāt yā fauqiyāt, furat āvim āvāsh yā mawqū'*; *v. jāida-k.*—*Lābh, phal arth wā upakār, pradhānatā wā śreshṭhatā, su-bhīṭ gānā wā avasār; v. upakār wā lūt k.*

**VAN'TAGE-GROUND**, *n.* place or state which gives advantage—*Mufid mauqū', jāida-mand jāyeh yā hālāt*—*Upakārī sthān wā dāsī, hitakārī sthān wā avasthā.*

**VANT'BRACE**, **VANT'BRASS**, *n.* (Fr. *arant, bras*) armour for the arm—*Bāzū ke liye baktar, bāhū ke liye silīh yā baktar*—*Bāhū ke liye jhilām wā kavach.*

**VAP'ID**, *a.* (L. *rapidus*) dead, spiritless, flat—*Sard, be-jān yā be-ras, be-maza, be-zānq bad-maza be-nāmāk yā be-kāfiyat*—*Asūr, nih-sār wā nissār, vīras nīras nīras wā phikā.*

**VAP'OUR**, *n.* (L. *vapor*) an elastic fluid rendered aeriform by heat, an exhalation, fume, steam, flatulence, vain imagination, whim, spleen or hypochondria; *v.* to pass off in fumes, to emit fumes, to scatter in vapour, to bully, to brag—*Bukhār, gūdar, dūl, bukhar jo pānī se uṭhā hoī, harā-dārī yā rih, behūdā khūyāl, khayāl-i-khāmī yā man-mau, hawl dīl; v. kūfir ho-jānā harā ho-jānā yā bukhar-shāmī-k., bukhar phenkū bukhar-banānā yā bukhar-uthnā, bukhar kī sīrat mein urā-d., lāf-zan yā guṭh-k., khud firoshī k.*—*Vāshp, bāph wā bāphīrā, dhūm wā dhūnā, bhāph, vāyupūrnatā wā vātikatwā, vyarth kalpanā wā nīcartlak tarang, manolāulyā wā lāhar, bāw-jhak; v. dhūm hokar ur-jānā vāshparūp se ur-jānā wā bhāph ho-kar ur-jānā, bhāph-phenkūnā bāph-banānā wā bāph uṭhā, vāshparūp se urā-d., balbalānā balakū dhānkānā wā dhīrnā, dūn lenā dūng-mānā lambi-chaurī-hānkū wā āt-māshīghī k.* [uch urnā—*Vāshp wā bhāph hokar ur-jānā, vāshp bāph wā bhāph h.*]

**VAP'OR-RATION**, *n.* the act of escaping in vapour—*Tabakhkhār, tabkhār, bukhar kī sīrat*

**VAP'OR-ER**, *n.* a boaster, a braggart—*Lāf-zan yā kulla-zan, khud-farosh yā khud-sanā*—*Lambi-chaurī hānkū w. wā dūng-mīrnū w., āt-māshīghī wā apnī-bārī k. w.*

**VAP'OR-ISM**, *a.* full of vapours, splenetic or hypochondriac—*Pur-bukhār, hawl-dīl hawl-dīlā saudā yā zī-mākhūlīyā*—*Vāshpannāy dhūmaināy wā bāph-se-bharā-hūā, bāw-jhakī wā kupitavāyugrast.*

**VĀ'POR-ous**, *a.* full of vapours, fume, windy—*Par-bukhār, dūd-sāz yā dūd-ārār, bādī*—Vāshpamay dhūmamay wā isph-se-bharā-huā, dhūmajanak wā dhūmotpādak, vātāt vātawān vātamay bayākā wā batakā.

**VĀ'POR-ous** **NESS**, *n.* state of being vaporous—*Bukhār se bhawā h., par-bukhārī, dūd-sāzi, dūd-ūwarī, bādī tāsir*—Vāshpamayatwa, dhūmamayatwa, dhūmajanakatwa, vātātātī, vātamayatwa, batakāshpan.

**VĀ'POR** *v.* *a.* full of vapours, whimsical—*Par-bukhār, talawarwān-mizij yā har-dam-khagālī*—Vāshpamay wā dhūmamay, tarangī lahārī lol wā chapal.

**VĀ'POR-ED**, *a.* moist, splenetic or hypochondriac, peevish—*Nam yā tar, hau-dīl sandūī yā zi-mukhūlīgā, zūd-ravj yā tunuk-mizij*—Oda gikā wā ādra, bāwjhakkī wā kupī-tavayugrast, chirchirā wā jhanjhanā. [nyāyādhipatī kī chharī.]

**VĀ'RE**, *a.* (Sp. *raro*) a wand or staff of justice—*'Asā-i-hakīm*—Nyāyādhipatidand.

**VĀ'REX**, *n.* (L.) a dilatation of a vein—*Rag yā nas kā phūl-jānā*—Śirī wā sarīra-nirī kā phūl-jānā.

**VĀ'RE** **COSE**, **VĀ'RE** **COUS**, *a.* dilated, enlarged—*Phūlā-huā<sup>h</sup>, barhā<sup>h</sup>*.

**VĀ'RELET**, *n.* (Fr. *valet*) a servant, a footman, a scoundrel, a rascal—*Naukar, chākar yā mulāzīm, harām-zūda yā gurram s y, rīd gurba-i mīskīn, quddār yā dagā-buz*—Sewak, parichar amchar wā bhritiya, dūtātūī, theg wā vanēlak.

**VĀ'RELET** **RY**, *n.* rabble, crowd, populace—*Rizāla log, izdihām, awāmuv-n-nās*—Adham log, bhīr, sūdhārandok wā prākritālok.

**VĀ'RENISH**, *n.* (Fr. *vernis*) a glossy liquid substance; *v.* to cover with a liquid for giving a glossy surface, to conceal with something ornamental, to palliate—*Rogan yā rangon, luk; v. rangān-k, rangān k, luk-k luk-charhāna yā luk-pharvī, zūat yā zebāsh se chhipānā, lāsir ko 'ār se khafī-k, takīfī-k, yā narm k.*—Tejodayakātā-tail, kalap, sōbhādayakātāil, kukkubh; *v.* tejodayakātāl lagūnī sōbhādayakātāil-chuparnā kalap-charhārā lakkhātā-k, wā lakkhiyānā, uparī wā vāhya sōbhā wā alankar se chhipānī dhānpurī wā lūkūnī, nyūn k, ghatūnī wā doshichehchidan k.

**VĀ'RENISH** **ER**, *n.* one who varnishes—*Rogan yā rangān k, w., luk pharvā w., luk charhāne w., zūat yā zebāsh d, w.*—Tejodayakātāl wā sōbhādayakātāl chuparne w., wā lagūne w., kalap charhāne w., lakherā, sōbhādayak.

**VĀ'RY**, *v.* (L. *varius*) to change, to alter, to differ, to deviate, to disagree—*Badal-dūlān yā badal jānā, tabdil k., tagaiyur-k, tabdil h., yā mutagayir-k, mukhtalīf h., mutafarīq h., yā khtilāf rakhuā gum cāh h. be-rīh-h, yā tajāwuz-k., wā murājiq h., khtilāf-h, yā be-mul h.*—Pāṭṭīnī anyarūp-k, palat-jānā wā anyarūp-h, bhīmarūp-k, rūpantar-k, bhīmarūp-h, wā rūpantar-h, bhīma h., asadrīsh-h, wā asanān-h, bha takā vichalā wā vipatī-jānā, bīpharī bīpharū wā viruddh h.

**VĀ'RI-A** **BLE**, *a.* changeable, inconstant—*Mutawarwān tabdil-pazir mutagayir yā mutazalzāl, be-qarar yā nā pāc-dār*—Parivartaniya wā vikārya, asthir anavasth chehchāl wā anitya. [Parivartaniyatā, asthīratā, chāchālātā.]

**VĀ'RI-A** **BLENES**, *n.* changeableness—*Tabdil-pazirī, tazalzāl, talawarwān, be-sabātī*—

**VĀ'RI-ANCE**, *n.* disagreement, dissension—*Ikhtilāf yā nā-murājiqat, nā ittīfāq mukhtalīfat nījiq yā jīna*—Virodh bhīmatā wā viruddhātī, vīmātī kalāh jhagrā tāntī wā lakherā. [k., rūpantar-k, wā anyarūp-k.]

**VĀ'RI-ATE**, *v.* to change, to alter—*Tabdil k., badal-dūlān*—Palat-dīlnī wā bhīmarūp-

**VĀ'RI-ATION**, *n.* change, alteration, difference or deviation, a change of termination—*Tabdil yā tagir, tagaiyur yā tabaddul, farq tafawut, inkirāf yā tajāwuz, tassrif yā gardān*—Parivartan wā parivritti, erpher vikār wā palat, bhed antar wā vichalan, palasādhan sabbādkhyān wā rūpakaran.

**VĀ'RI-E** **GATE**, *v.* to mark with different colours—*Bīqalamūn-k., gūn-ā gūn k., rang-ba-rang-k., abri k., mūlārwan-k., nān' ba-nān' k.*—Chitravichitra-k., kabārī k., mināvarp-k., nanārnig k., nānāvidh-k., nānārūp-k., prakārvantar k. [nūnāvarpnātā.]

**VĀ'RI-E** **GA'TION**, *n.* diversity of colours—*Rang-ā-rangī, bīqalamūn*—Chitravichitrātā,

**VĀ'RI-E** **TY**, *n.* change, difference, diversity, deviation, one of many different things, many and different kinds—*Tabdil tabaddul yā tagaiyur, farq yā tafawut, ikhtilāf gūn-ā gūnī rang-ba-rangī yā nān', inkirāf yā tajāwuz, anwā aqsīm kī chizōn kī ek, anwā-o aqsīm rangam-ragam qism-qism anwā-anwā yā tarah tarah*—Parivartan vikār wā erpher, antar wā virodh, bhed bhīnatā vichitrātā asadrīśya asadrīsh-tā wā vishamātā, vikriyā wā vichalan, nūnāvarp wā nānāvidhī padārthōn kā ek, bhānt-bhānt bhāntī-bhāntī nānā-bhāntī wā nānāvarp.

**VĀ'RI-ous**, *a.* different, several, manifold, changeable, diversified—*Mutafarīq yā mukhtalīf, judī-judī, gūn-ā gūn, mutawarwān mutazalzāl tabdil-pazir be-sabāt yā gair-i-mustaqill, bīqalamūn yā rang-ba-rang*—Bhīma wā nyāra, anek, vividh wā nūnāvidh, parivartaniya wā vikārya, chitravichitra wā nānāvarp.

**VĀ'RI-ous** **LY**, *ad.* in different ways with change—*Anwā tarah se yā kī sīrat se, tabdil-se tabaddul-se yā mutagayirāna*—Nānārūp-se nūnāprākār-se nānāvidhī-se wā-prithagvidh se, parivartan wā vikār se.

**VĀṢE**, *n.* (L. *vas*) a vessel, an ornament—*Zarf, zināt yā zeb*—Rāsan bartan kalaś wā patra, bhushan wā alankār.

**VĀṢE-U-LĀR**, *a.* consisting of vessels—*Rag dār, pur-rag*—Nāriviśiṣṭ, nārīmay, nārī-sambandhi.

**VĀṢE-U-LĀRĪTY**, *n.* the state of being vascular—*Rag-dārī, pur-ragī*—Nāriviśiṣṭatā,

**VĀṢSĀL**, *n.* (Fr. one who holds land of a superior, a tenant, a subject, a dependant, a servant, a slave; *v.* to subject—*R'igat, asamī, lāf dār, wābasta, mubāzin yā nūkar, gulām; v. zar-kā, lāfī k., gulām banawī, mutī k.*—Prajā parawānikakshe-trādhivāsi parawānikagrīhādhivāsi wā bhagāt, pariyattajan, asrita wā auujivī, bhūtiya wā upajivī, dās; *v. vas k., adhm k., dīs banāw.*

**VĀṢSĀL-AGI**, *n.* state of being a vassal, servitude—*Ra'igatī, ra'igat-garī yā lāfī dārī, gulāmī*—Parayattatwa parādhinātā parāsrītāt wā paravaśitwa, dāsabhāv dāsātwa wā dāsya.

**VĀST**, *a.* (L. *rustus*) great, extensive, numerous, mighty, enormous, immense; *n.* an empty waste—*'Azim, wasī yā kushāda, kasir ba'irāt pī mufrit, zar-o'ar yā gadir, be-andāz yā be-andāzā, be-ba'ul be-inhāz nihāyat yā lā intāz; n. bahādhūn, wārdnā*—Baḡ wā atimadūn, viśal chaurī viśtūn wā vikāt, vipul wā bahusaukhyak, baḡ wā balawan, aparimit, amit aparimān wā bahut hī barī; *n.* marubhūmī, usār.

**VĀST LY**, *ad.* greatly, to a great degree—*Nihāyat, zigādā yā gāyat*—Bahut, atisay-karke atyant wā nipāt.

**VĀSTNESS**, *n.* great extent, immensity—*Kushā-dagī yā was'at, 'azamat 'azimat zigādātī yā kasarāt*—Ativistār wā bahut barī, aparimānāt wā amītatī atyantatā, samabhattwa wā suvrihātwa.

**VĀSTY**, *a.* being of great extent, large—*Kushāda yā wasī, 'azim*—Viśtūn wā bahut.

**VAS TĀ'ŪŌN**, *n.* (L. *casto*) a laying waste—*Pahāḡ, wārdnā, pā mūtī*—Ujār, nās, yimāḡ.

**VĀT**, *n.* (S. *vet*) a large vessel or cistern—*Chah-bachcha, chah-bacha, haṇ*—Mādh-

**VĀTIC NATE**, *v.* (L. *rates*) to prophesy—*Pesh goī k., gāb kī lāt kahāḡ yā bāḡdā, gāb kī khabar kahāḡ*—Bhavishyat kahnā, āgam bhākhnā, bhāvipradarśan k., anāgat dikhānā.

**VĀTIC NAL**, *a.* containing prophecy—*Pāt goī-ān v., pesh-goī ān v., naharī, paigam-bardnā*—Bhāvipradarśan, bhāvi-hyaddarśak, bhāvisūchak, bhāvikathanasambandhi.

**VĀTIC NĀTOS**, *n.* prophecy, prediction—*Pesh goī yā goī dāḡ pāt goī yā khabar-ā-gāb*—Bhavishyadvānyā bhavishyadvāchan bhāvisyatkathan wā bhāvikathan, bhāvipradarśan bhāvivishayapradarśan wā bhāvisyatsūchan.

**VĀTĪ CDE**, *n.* the murderer of a prophet—*Nabi-kush, paigam bar kush*—Bhavishyat-kathakaghātī, bhavishyatkathakaghna, bhāvi-athakahanāḡ.

**VĀULT**, *n.* (L. *colatum*) a continued arch, a cellar, a cave, a repository for the dead; *v.* to arch—*Qubba yā gumbaz, tah-khāna, kahf yā gār, mayhara rauza yā dakhma; v. mīharāḡ hawā-ā, gumbaz sū banānā*—Arddhagolikāraprāsidhānīṅ, khayakasirsh bharmya-ikhar wā dhanwākāragrīh, talghar bhūnghar wā bhūngharā, guphā guhā khoh wā dahak; *v.* dhanwākār pātmā.

**VĀULTAGE**, *n.* an arched cellar—*Mīharāḡ-dār tah-khāna, gumbaz-numā tah-khāna*—Dhanwākār talghar wā bhūnghar.

**VĀULTED**, **VĀULTY**, *a.* arched, concave—*Mīharāḡ-dār gumbaz-dār yā gumbazī, mayhara-raf yā qawsi*—Dhanwākār, gaganākār wā putīkār.

**VĀULTY**, *v.* (L. *colatum*) to leap, to jump—*Kūdne w<sup>h</sup>, uchhalne w<sup>h</sup>, phāndne w<sup>h</sup>.*

**VĀULTER**, *n.* one who vaults—*Kūdne w<sup>h</sup>, uchhalne w<sup>h</sup>, phāndne w<sup>h</sup>.*

**VĀUNT**, *v.* (Fr. *vauter*) to boast; *n.* boast—*Lāf zanī k., kalla zanī k., shukhī k., khud-faroshī k.; n. lāf-zanī, lāf-o-guḡf, tajākhur, lāf, guzof, khud-faroshī, kalla-zanī, shukhī*—Dūn lena, dūn-mānā, bāmbī-chaurī hānkne, apnī barī k., ātmashāghā k., galphatāki k.; *n.* dūng, galphatāki, ātmashāghā, āhānkārotī.

**VĀUNT EN**, *n.* a boaster, a braggart—*Lāf zan yā kalla zan, khud-farosh yā khud-sarā*—Galphatāki k. w. wā lāmbī-chaurī hānkne w., dūn lena w. dūng māne-w. wā apnī barī k. w.

**VĀUNTĒL**, *a.* boastful, ostentatious—*Dīmāgī yā lāf-zan, mutakabbirā fakhl-bār yā khud-numā*—Galphatāki k. w. lāmbī-chaurī-hānkne-w. wā garvit, dāmbhī ādambarī wā garvapūrn.

**VĀUNTING LY**, *ad.* boastingly, ostentatiously—*Lāf-zanī khud-faroshī yā kalla-zanī se, mutakabbirāna fakhl-se yā khud-numā se*—Ātmashāghā galphatāki dūng wā apnī-barī se, dāmbhī wā ādambarī se.

**VĀUNT**, *n.* (Fr. *avant*) the first part—*Pahilā hissā*—Pratham bhāg, pahilā bhāg.

**VĀUNT-COURIER**, *S* e **VANCOURIER**.

**VĀUNT MERE**, *n.* a false wall—*Jhūthī dīvāl*—Jhūthī bhīt.

**VĀV-A-SOUR**, *n.* (Fr. *vassieur*) one who held of a superior lord and had others holding under him—*Rich ke darje kā zamīn-dār yā patte-dār, aīsā shakhs jo khud kisi kē*

- asāmī ho aur uske zer bhī asāmī hoī*—Aisā jan jo āp parāyatta ho aur apnī or se auron ko patā bhī diye ho. [wā bachelrū kā māūs.
- VEAL**, *n.* (L. *vitellus*) the flesh of a calf—*Bachhrū yā bachhre kā gosht*—Bachhre
- VEER**, *v.* (Fr. *river*) to turn, to change—*Ghūmnā yā ghūmnā<sup>h</sup>, phirnā yā phernā<sup>h</sup>.*
- VEERA BLE.** *a.* changeable, shifting—*Tubdil-pazir yā mutalawatin, mutazalzul be-qarār yā be-sabūt*—Parivartanīya, asthīr.
- VEERING**, *n.* the act of turning or changing—*Ghūmnā<sup>h</sup>, pherāw<sup>h</sup>, ghūmnā<sup>h</sup>, p. hīrnā<sup>h</sup>.*
- VEGETABLE-BLE**, *n.* (L. *riges*) a plant; *a.* belonging to plants, having the nature of plants—*Nabāt, rustant, sabzī, turkārī<sup>h</sup>, bhājī<sup>h</sup>*; *n.* *nabātātī yā nabātī, nabāt-sirat yā nabāt-khāssiyat*—Oshadhī, oshadhī, udbhijja, udbhid, triṇ, sāk, sāg; *a.* udbhijja wā śākasambandhī, udbhid. [śākagun, śākadharm.
- VEGETABLE-TY**, *n.* vegetable nature—*Nabātī yā nabātātī khāssiyat*—Udbhijjadharm,
- VEGETAL**, *a.* vegetable—*Nabātī yā nabātātī*—Udbhijja, udbhid, śākasambandhī.
- VEGETATE**, *v.* to grow as plants, to germinate—*Jamnā yā barhnā<sup>h</sup>, ugnā nīkalnā kalīgnā paṇapnā yā upajūā<sup>h</sup>.*
- VEGETATION**, *n.* the growth of plants, vegetables or plants in general—*Bālidagī rodagī munā nāmīgn yā nasho, nabātāt*—Bārḥ vriddhī wā udbhed, udbhijja triṇ-jātī wā triṇdījīti.
- VEGETATIVE**, *a.* having the power of growing, having power to produce growth—*Barhnē-w. ugnē-w. yā paṇapnē-w<sup>h</sup>, barhō-w. ugnō-w. yā paṇapnō-w<sup>h</sup>.*
- VEGETE**, *a.* vigorous, active, lively—*Maḥbūt qarī yā zor-āwar, chālāk, zinda-dil*—Bālī balawān wā porhā, phurtīlī, satej.
- VEGETIVE**, *a.* having the nature of plants, growing; *n.* a vegetable—*Nabāt-sirat nabātī yā nabātātī, bālidā gī rodā h. v.*; *n.* *nabāt, rustant, sabzī*—Udbhijja wā śākasambandhī, barhnē-w. jamnē-w. wā paṇapnē w.; *n.* oshadhī, oshadhī, turkārī, bhājī, sāk, sāg, triṇ.
- VEGETOUS**, *a.* vigorous, lively, thriving—*Maḥbūt qarī yā zor-āwar, zinda-dil yā chālāk, bālidā gī rodā h. v.*—Porhā wā balawān, satej wā phurtīlī, barhnē-w. wā paṇapnē-w.
- VEHEMENT**, *a.* (L. *vehemens*) violent, ardent, eager, fervent, furious—*Tez yā sukht, garm, sar-garm, tund, shudāt yā qarab-nak*—Balawān wā prabāl, ugra, tīvrā tikshṇa wā vyagrat, uchchhapd, prachhapd.
- VEHEMENCE**, *VEHEMENCY*, *n.* violence, ardour, fervour, force—*Tez yā sukhtī, garmī gī sar-garmī, tandī yā shūddhāt, zor yā qarab*—Vyagratā wā veg, ugratā wā tehi, uchchhapdatī prachhapdatī tīvratā wā tikshṇatā, bal wā prabalya.
- VEHEMENTLY**, *ad.* violently, with great ardour—*Shūddhāt gī zor se, tandī tezī garmī gī sar-garmī se*—Veg wā bal se, ugratā vyagratā tīkshṇatā tīvratā uchchhapdatī wā prachhapdatī se.
- VEHICLE**, *n.* (L. *reho*) that by which any thing is carried or conveyed, a carriage, medium—*Markab, sawārī, wasila*—Paroḥan vīmān pālī nālī doli wā yān, vāhan bāhran gārī wā rath ādī, dvār.
- VELL**, *n.* (L. *velum*) a cover to conceal the face, a curtain, a disguise; *v.* to cover, to hide—*Burqa<sup>h</sup>, purda, nipat yā rū-band*; *v.* *chhipānā<sup>h</sup>, dhāpnā lukānā yā māndnā<sup>h</sup>*—Ghūngat, masāhrī oḥhal of wā āp, kapṭaves wā anyaves.
- VEIN**, *n.* (L. *vena*) a vessel which receives the blood from the arteries and returns it to the heart, a streak of different colour, course of metal in a mine, tendency or turn of mind, humour—*Rag yā ras, mukhtalif rang kā khatt, kūn meṁ khāsa glizī shākh, kho manish sirāt yā talīyat, mī-āy yā man-manj*—Śirā sirā nāpī nāpī dhamanī dhamanī wā tantukī, bhūma varp kī kavīr wā rekhā, khān meṁ mukhya dhātu-rekhā wā ākar meṁ dhātā kā mukhya mīrg, prakṛitī wā swabhāv, chittavrittī.
- VEINED**, **VEINY**, *a.* full of veins, streaked—*Rag-dār yā muslā, khatt-dār yā dhārī-dār*—Śirā dhamanī wā nāpīmay, kaharīyā wā rekhāchihnit.
- VENAL**, *a.* pertaining to a vein—*Muta'alliq-i nas, rag-mansūb*—Śirāvishayak, sirā-sambandhī, nāpīsambandhī.
- VELIFEROUS**, *a.* (L. *velum, fero*) carrying sails—*Pāl dhone w<sup>h</sup>, pāl t-jāne w<sup>h</sup>.*
- VELITATION**, *n.* (L. *velitor*) a skirmish, a dispute—*Halkī larāī yā jhapṭā-jhapṭ<sup>h</sup>, jhapṭā jhapṭā tantā yā baherā<sup>h</sup>*
- VELLEITY**, *n.* (L. *velle*) the lowest degree of desire—*Nīkāyat kam arzū yā kṛwā-hish*—Atīnyūn akāṅkshā ichchhā wā sprīhā.
- VELLICATIONE**, *v.* (L. *vello*) to twitch, to pluck, to stimulate—*Mīsnā yā malnā<sup>h</sup>, khasotnā jhatkṇā yā nijhotnā<sup>h</sup>, chhērnā uksīnā yā uksānā<sup>h</sup>.*
- VELLICATION**, *n.* a twitching, stimulation—*Khasotnā yā jhatkṇā<sup>h</sup>, tahrīs tahrīk yā torḡh*—Khasot nijhot mīsnā wā malnā, uksīw uksīw wā uttejan.
- VELLUM**, *n.* (Fr. *velin*) a fine kind of parchment—*Ragq*—Likhne ke nimitta banā-yī huā uttam paṇucharm. [njalat, tr-ravī—Sighratī, veg wā gntiveg.
- VELOCITY**, *n.* (L. *velox*) swiftness, speed—*Shitabī juldī zūdi chusī 'ajalat yā*





- VÉN-E SECTION, n.** (L. *vena, sectum*) the act of opening a vein, blood-letting—*Fand kholaḥ fassādī mshṭar-zanī yā rag zanī. khān-nik-bāḥ*—Śirāvedhan śirāvedhan śirāchedh wā śirāchedhan, rakt mokshan raktamochan raktasraivan wā lohū-māḥū.
- VÉN'EY, VÉN'EW, n.** Fr. *encre* a bout, a thrust—*Phor yā bār<sup>h</sup>, hāt<sup>h</sup>*.
- VENGE, v.** L. *vindere* to punish—*Sazā-d., intiqām lenā, badlā-lenā*—Dand d., pratiphat d., pratidhisi k.
- VENG'YAL, a.** revengeful, malicious—*Kina-war, kina-kash par-kina yā bugzi*—Pratihāṇ-sil wā pratyapakārechehlu, drohiḥ dweshi wā pratidrohechehlu.
- VEN'G'YAL, a.** penal retribution, punishment—*Intiqām badlā yā mukāfāt, sazā qahr yā qāṭ*—Pratihāṇsā vairaṇpatikār vairaṇsuddhi wā pratidroh, dand.
- VEN'G'YAL, a.** vindictive, retributive—*Kina-kash yā wail-kash, intiqām-kash yā kina-war*—Pratihāṇsāṇi pratyapakārabundhi wā pratyapakārechehlu, pratidrohechehlu pratidhisechehlu wā pratyapakāri.
- VENG'YMENT, n.** penal retribution—*Intiqām, badlā, sazā*—Pratyapakār, vairaṇsuddhi, vairaṇpatikār, vairaṇpatikār, vairoddhār, apakāraṇsuddhi.
- VENG'YAN, n.** one who punishes, an avenger—*Sazā d. w., muntiqim yā badlā-lenē w.*—Dand d. w., pratihāṇsāṇi pratihāṇsāṇi pratyapakārikār wā vairaṇsodhak.
- VE NĪ AL, a.** (L. *venia*) that may be forgiven, pardonable—*Alā'ār yā m'āf hoac-ke lāiq, wajībūn-lāfā*—Kshamārha wā kshamayogyā, kshamāniyā kshantavyā wā kshamochit.
- VENIA BLE, a.** that may be forgiven—[*Venial ke m'ān dekho*]—[Venial kā arth dekho.]
- VENT'SON, ven'ē zū, n.** (L. *venor*) the flesh of beasts of chase, the flesh of deer—*Shi kare gosht, hiran kī gosht*—Jo jantu wā piṣu akhet meṇ hāth lagte haiṇ unkā mās, mrigamāṇs wā harigamāṇs.
- VEN'OM, n.** (L. *venenum*) poison, poisonous matter, malice; *v.* to poison—*Zahr, samū, kina yā bugz; v. masūm-k., zahr ālūla k.*—Vish garal wā kulakūt, bikh bis wā mālur, droh wā dwesh; *v.* vishākt k., vishayukt k., vishadighi k., vishadipat k.
- VEN'OM OUS, a.** poisonous, noxious—*Zahr dār zahrī zahr-ālūla masūm yā samū, mutār māt yā tūpū kār*—Savish vishapūy vishālu garālī vishagūṇak vishadharmak vishadhar wā bīchahā, apakarak ahitakāri apakāri ghātak wā upaghatāk.
- VEN'om ous (v. ad.** poisonously, malignantly—*Zahr-dāri yā zahr ālūlapi se, kina kushī kina warī yā bug. se*—Vishalātā wā vishapūṇpatī se, dwesh droh wā apakāraṇalātā se.
- VENT, n.** (L. *ventus*) a passage for air, an aperture, emission, discharge, utterance, sale, demand; *v.* to let out, to utter, to emit, to publish—*Havā ke liye rāh, sūrāth yā mahabb, Ishrāj yā Ishrāj, nilās<sup>h</sup>, talaffuz yā ishār, farokht yā baī, talab yā kharābīsh; v. nikābū<sup>h</sup>, talaffuz k. yā adā-k., chhōṇā<sup>h</sup>, zahir-k. yā mashhūr-k.*—Vāyūmūy wā vāyūpat, chhēl chhidra randhira wā dwār, nirasn utkshēp wā chhūṇnā, nikāl, uchchāran, vikray wā bikri, chāl mūy wā klūch; *v.* jāne-d., uchchāran k. wā uchchāranā, nirasn-k, utsarjjan-k. utkshēpan-k. wā nikāsnā, kahnā batānī prakat-k, pragat-k, wā prakāśk.
- VENT'AGE, n.** a small hole—*Chhōṇī chhed<sup>h</sup>, chhetā sūrākh*—Kshudra chhidra.
- VENT'AIL, n.** the breathing part of a helmet—*Khod yā miṇṇar kā wah hissa jis se dam lete haiṇ*—Mastakarakshapī wā lohe ke top kā wah bhāg jis se sāns lete-haiṇ.
- VENT'ER, n.** one who utters or publishes—*Zāhir k. w., ishār k. w., mashhūr k. w.*—Kahne wā, batāne wā, prakat k. w., pratyaksh k. w., prasiddh k. w.
- VENT'ER, n.** (L. the belly, the womb—*Shikam, zih-dān rihm yā bacha-dān*—Pet wā udar, kōṭi garbhāṇs garbhāsthān wā garbhakōṣ. [udarak.]
- VEN'TRAL, a.** belonging to the belly—*Shikam-mankūb, shikam kā, pet kā<sup>h</sup>*—Audarik.
- VEN'TRI CLE, n.** a cavity in an animal body—*Mīda, khāna-i-khān*—Kōṣṭh, raktakōṣh, kōṭhā.
- VEN'TRILO-QUISM, VEN'TRILO-QUY, n.** the art of speaking so that the voice seems not to come from the speaker—*Is taur se guft-gū karne kā fann kī āwāz guft-gū karne wālē se āte hue nahīn mā'lām hotī*—Is rītī se bolne kī vidyā kī śabd bolne wālē se āte hue nahīn jān partā.
- VEN'TRILO QUIST, n.** one who speaks so that the voice seems not to issue from himself—*Is taur se guft-gū karne w. kī āwāz guft-gū karne wālē ke mūh se nikaltē hue nahīn mā'lām hotī*—Is rītī se bolne w. kī śabd vaktā ke mukh se nikaltē hue nahīn jān partā. [mā'ne dekho]—[Ventriloquist kā arth dekho.]
- VEN'TRILO QUOS, a.** emitting voice or sound as a ventriloquist—[*Ventriloquist ke*
- VENTI-LATE, v.** (L. *ventus*) to fan with wind, to cause the air to pass through—*Havā se thandhā k., havā dār-k. havā-d. yā bād-kushī-k.*—Vāyū se thandhā-k., vāyūvyāpya wā vāyūvyāpt k.
- VEN-TI-LATION, n.** the act of ventilating—*Havā dīhā, havā sāzi, bād-kushī*—Vāyū se thandhā-k., vāyūvyāpya k., vāyūvyāpt-k., pawan wā vāyū d.
- VEN-TI-LATOR, n.** an instrument for ventilating—*Bād-kush, bād-zan, minshār, bādriya, pankhā<sup>h</sup>*—Vāyūyānta, vyajan.

- VEN-TÖS-ITY**, *n.* windiness, flatulence - *Hawá-dári, rih* - *Väyupürnatá, vátikatwa.*
- VÉN-TI-DÜCT**, *n.* a passage for wind or air - *Hawá ke lipe ráh, rásta-i-bod* - *Väyupür, väyupith*
- VENTURE**, *n.* (L. *ventum*) a hazard, chance, stake; *v.* to hazard, to dare - *Khatra, menb yá itijáy, bázi yá jo shai khatre men dāli jāy*; *v.* *khatra-uthānā khatre-men purā yá khatre-men-dānā, jurat k. himmat k. yá dileri k.* - Jokhim wā bhayahetu, daivagot daivagati wā bhīya, hor wā jo vastu jokhim men dāli jāy; *v.* jokhim-uthānā jokhim-men purā jokhim-men dānā wā saṁsayasth-k., sāhas-k. dharṣha-bādhmā nān-chaṭinā wā jī-daupānā.
- VÉN-TU-RE**, *n.* one who ventures - *Jān-bāz, sāhib-i-himmat, naxī'a bāz, baḥt-bāz, khatre men dānā w., khatra uthānā w.* - *Sāhasi, jokhim uthānā w., jokhim men jānne w., jokhim men dānā w.*
- VENTURE SOME**, *a.* bold, daring - *Diler yā jān-bāz, sāhib-i-himmat qismat-izmā mar-dānā himmat yā jari* - *Dhithā wā sāhasi, sāhasi nīrbh y nidar wā dhrishat.*
- VÉN-TU-RING**, *n.* the act of running risk - *Khatra uthānā, khatre men purā, jān-bāzi, naxī'a bāz, baḥt-bāz* - *Jo him uthānā.*
- VÉN-TU-ROUS**, *a.* daring, bold, fearless - *Diler, shujā' himmat jān bāz yā sāhib-i-himmat, mardānā jari yā be-bāz* - *Dhithā, sāhasik wā sāhasi, nīrbhāy wā nidar.*
- VÉN-TU-ROUS-LY**, *adv.* daringly, boldly - *Dilerānā, mardānagī himmat jān-bāzi shujā'at jarārat yā be-bāzi se* - *Dhithā wā dhrishat se, sāhas wā nīrbhāyatā se.*
- VÉN-TU-ROUS-NESS**, *n.* boldness, fearlessness - *Diler himmat yā jān-bāzi, be-bāzi yā shujā'at* - *Sāhas, dhithā dhrishat hiyāw wā nīrbhāyatā.*
- VÉN-UE**, *n.* (L. *vicinus*) a neighbouring place - *Jawār yā juwār, qurb* - *Paṛos, paṛos ki jagah, nikatasthān, samīpasthān.*
- VÉN-ÜS**, *n.* (L.) one of the planets - *Zuhra, lolī i-falak, nāhid* - *Sukra, suk, bhrigu,*
- VERACIOUS**, *a.* (L. *verus*) observant of truth, disposed to speak truth, true - *Imān-dār, nist-go, siddīp* - *Satyavadi, satyabhūshi wā satyavadanāvil, satyasil khārā wā sachchā* [satyabhūshan, satyavaditwa, satyavaktritwa.]
- VERACIOUSLY**, *n.* observance of truth - *Sat, nist go, vast gultārī* - *Sachāi, satyāsīlatā,*
- VERANDA**, *n.* an open portico - *Bar āmdā, gulām gardish* - *Varap, varapdā.*
- VERB**, *n.* (L. *verbum*) a word, a word which affirms asks or commands - *Lafz, fl* - *Šabd, kriyā.*
- VERBAL**, *a.* spoken, not written, oral, literal - *Zabānī, nī-nawishta yā qair-i-tahrīrī, munīk-zabānī, lughī lafz yā harfī* - *Šabdudwārak ukt wā vāchanīk, anlikhā wā alikhī, mukhakatnī wā śrut, pakṣinupadik wā śabdārūp.*
- VERBALLY**, *n.* mere literal expression - *Lafzīyat, lughīyat, lughī lafz yā harfī bī lughī, sirf alfaz* - *Šabdārūp vyākhyā, śābilarūp varnān, śābdamātra, kewaīl šābd.*
- VERBALIZE**, *v.* to turn into a verb, to be diffuse or verbose - *Fīl tanānā yā fl kar-dānā, zīgāda-goi yā tūl-i-kalām-k.* - *Kriyā bānīnā, śābdavistār śābdabāhulyā wā atīśayokti k.*
- VERBALLY**, *adv.* in words, orally, word for word - *Lafzōn-men, ba-zabān ba-kalām zabān yā nā nawishta, lafzān lafz-ba-lafz sukhān-ba-sukhān yā taht-i-lafzī* - *Šābdōn men, alikhitarūp-se anlikhā wā mukhadwārī, śābdāśābd yāthīśābd wā śābdudwārī.*
- VERBATIM**, *n.* (L.) word for word - *Lafzān, taht-i-lafzī, lafz-ba-lafz* - *Yathāśābd, śābd-dāśābdā, śābdadwārī.* [kathōpākathan wā lekḥ.]
- VERBAGE**, *n.* empty discourse or writing - *Be-hūda bayān yā tukrīr* - *Nīrarthak*
- VERBALLY**, *a.* abounding in words, prolix - *Tūl-kalām yā tūl-tawth, lafzāz pur-go yā zīgāda-go* - *Bahūśābdak wā bahūvākya, atīvistār wā atīśayoktiwīśit.*
- VERBOSE**, *n.* superabundance of words - *Tūl-kalāmī, tūl-i-sukhān, tūl-i-kalām, zīgāda-goi* - *Atīśayokti, śābdavistār, śābdabāhulyā, śābdāśābdā.*
- VERBERATE**, *v.* (L. *verbero*) to beat - *Mārnā<sup>b</sup>, pārnā<sup>b</sup>, thōknā<sup>b</sup>* [pī<sup>b</sup>.]
- VERBERATION**, *n.* infliction of blows, beating - *Pīrnā yā ghuṣṣiyānā<sup>b</sup>, mār yā mār-*
- VERDANT**, *a.* (L. *viridis*) green, fresh - *Šabz sar šabz shādāb yā rath, tāza tar yā tar o-tāza* - *Harī hariyālī wā harī, tatki wā nayā.* [jāngal kī ndhikārī.]
- VERDERER**, *n.* an officer of the forest - *Jāngal kī 'nhda-dār, dāsh-tān* - *Ata-yādhikārī,*
- VERDURE**, *n.* green colour, freshness - *Šabz yā sar šabz, ūzgi yā shādābī* - *Harī harerī harāpān hariyāval hariyārī wā haritatwa, tātkiyān āmlinātī wā navinatā.*
- VERDURE**, *a.* green, decked with green - *Šabz shādāb* - *ā sar-šabz, šabz se ārāsta* - *Harī wā harī, hariyārī harī harerī wā haritatwa se bhūshit.* [mal, tīmra-kīṭa.]
- VERDURE**, *n.* the rust of copper - *Zāngār, jāngāl, tīnbe yā tāme kā morcha* - *Tīmra-*
- VERDURE**, *n.* a pale green paint - *Ek qism kā paudhī jo zardī-māl nobz hotā hai, kānōle rang kī ek chhotā per* - *Ek bhāntī kī paudhī jo sīn-wāl rang kī hotā hai.*
- VERDICT**, *n.* (L. *verus, dictum*) the decision of a jury, judgment - *Panchīyat kā infāsil, tīrijat fatwā hukm yā qarār* - *Panchīyat kā vīchār, nīrāyapād wā nīrnay.*
- VERECUND**, **VERE-CUN'D-ÜS**, *a.* (L. *vereor*) modest, bashful - *Hayā-dār, sharmilā sharm-gīā yā sharm-nāk* - *Lājāwant wā lajjāwān, lajlā.*

**VÉRGE**, *n.* (L. *virga*) a rod, a mace—*Asá, chob*—*Dandá wá chhari, sohtá wá líthi.*

**VÉRGE**, *n.* one who carries a rod or mace—*Asá-bardár, chob-dár*—*Dandadhar, sohtá w.*

**VÉRGE**, *v.* (L. *vergo*) to tend, to incline, to approach; *n.* brink, edge, border—*Shuk-ná<sup>h</sup>, chala<sup>h</sup> i yá larakná<sup>h</sup>, pulavichná yá jáni<sup>h</sup>*; *n.* *kinára yá kanára, lab, hadd*;—*n.* Tat tir karini wá arira, báy wá simi, siwánd kagar dairá-meirá wá ant.

**VÉRITY**, *n.* (L. *verus*) truth, reality—*Haq yá haqiqat, rást*—*Satya wá tathya, yá tharthya tattwa tattwirth tathyatá satyata yatharthatá sach wá sachái.*

**VÉRITY**, *a.* true, agreeable to fact—*Durust, rást yá haqiqi*—*Satya wá nischit, sapramiñ sachi yatharth wá vástavik.*

**VÉRIFY**, *v.* to prove true, to confirm—*Sábt-k. yá rást-thuhráni, muhaqqaq-k. maz-bút k. qáim-k. tasdiq k. yá bar-qarár-rakhoi*—*Satya thahrini, drich k. sbhir-k. sthá-pan k. wá pramáni k.* [*howe ke qábil, qábil-s-subt*]—*Pramáni kiye jáne ke yogya.*

**VÉRIFIABLE**, *a.* that may be verified—*Tasdiq-pazir, mumkin-i-tasdiq, muhaqqaq*

**VÉRIFICATION**, *n.* the act of verifying—*Tasdiq, isbat, tas-láh, muhaqqaq yá rást thahrání*—*Satyakriti, satyákarap, satyápan, sthípan, nirpitan, satya-k.*

**VÉRIFIABLE**, **VÉRIFIABLE**, *a.* probable—*Mumkin, rást-mumá, muhtamil*—*Hon-har, sambhaviyá, satyasadrish, sambhavit, anumeya, bhavanayogya.*

**VÉRIFIABLE**, **VÉRIFIABLE**, *n.* resemblance to truth, probability—*Rást mu-má yá isbat-paziri, ihtimál*—*Satyabhis wá satyasidrisya, sambhaviyayá sambhaviyá sambhav wá anumeyatá.*

**VÉRIFICE**, *n.* (Fr. *verid, jus*) an acid liquor—*Tursh 'arag*—*Khattá ras.*

**VERMICULAR**, *a.* (L. *vermis*) pertaining to worms, resembling a worm—*Kirmak-masub yá muta'alliq-i-kirm, kirmak-sá yá kirmak-ke-máinud*—*Krimisambandhi wá krimivishayak, krimisadrish.* [*sewáin<sup>h</sup>, kirmáni gandum<sup>h</sup>*]

**VERMICULAR**, **VERMICULAR**, *n.* (It.) a paste rolled in the form of worms—*Sewáin<sup>h</sup>*,

**VERMICULAR**, *n.* motion as of a worm—*Kalbáláhat<sup>h</sup>.*

**VERMICULE**, *n.* a little grub or worm—*Kirmak, kirm<sup>h</sup>, kirm<sup>h</sup>*—*Kshudra krimi.*

**VERMICULOUS**, *a.* producing worms—*Kirmak-áwar, kirmak paidá-k. w.*—*Krimijanak, krimyutpidak.*

**VERMILION**, *n.* (L. *vermis*) a beautiful red colour; *v.* to dye red—*Shangarf, shan-jarf, shugr<sup>h</sup>*; *v.* *shangarfi rangná, suríh rangná*—*Sindúr, sindúriká, hingul*; *v.* *paktavarn wá lohít rangná.* [*kiye<sup>h</sup>, máziyát<sup>h</sup>*]

**VERMIN**, *n.* (L. *vermis*) any small noxious animal—*Kire-makore<sup>h</sup>, kire patange<sup>h</sup>*,

**VERMIN**, *v.* to breed vermin—*Kire-makore paidá k., máziyát yá kire-patange paidá-k.*—*Kire-makore utpanna k., kire utpanna k.*

**VERMIN**, *n.* the breeding of vermin—*Paidáish-i-máziyát, kire-makore ki pai-dáish, kire-patange ki paidáish*—*Kire-makore ki utpatti.*

**VERMIN**, *a.* like vermin—*Kire-makore sá<sup>h</sup>, kire-patange sá<sup>h</sup>.*

**VERMIN**, *a.* tending to breed vermin—*Kire-makore paidá-k. w., kirm-áwar*—*Kire-makore utpanna k. w., krimyutpidak.*

**VERMICULAR**, *a.* (L. *verna*) native, belonging to one's own country—*Watani, mulki yá apne kássa mulk ki*—*Jannadesiya wá jannadesi, swadesi.*

**VERNAL**, *a.* (L. *ver*) belonging to the spring, appearing in spring—*Bahári, rabí-i*—*Vasantik basanti wá vasantakálin, vasantaj wá vasantadlbhav.*

**VERNANT**, *a.* flourishing as in spring—*Sar sabz, tar-o-táza*—*Tahtaháti, lablaháti, dahdaháti, phulá huá, praphullit.*

**VERSATILE**, *a.* (L. *versum*) that may be turned round, changeable, variable, turning with ease from one thing to another—*Mumkin-i-gardish, mutalawwín yá tabáti-pazir, mutabaddil yá ke qarár, haft rangi*—*Bhramnaksham wá ghúme-ke yogya, parivartaniya wá palto-jáne-ke yogya, athir chapalímak wá lol, chapal.*

**VERSATILE**, *n.* the quality of being versatile—*Togaiyur, haft rangi, mumkin-i-gardishi, tabáti-paziri*—*Bhramnakshamatá, ghúme ki yogyatá, parivartaniyatá, athirát, lolatí, chapalatá.*

**VERSE**, *n.* (L. *versus*) a line consisting of a certain number and succession of syllables, a short division of any composition, a stanza, poetry, metrical language; *v.* to tell in verse, to relate poetically—*Pard, áyat maqála yá mayá, misrá misrá misrá bait yá qá'ia, nazm yá shí'r, báhr*; *v.* *nazm meñ bayán k., shí'r meñ bayán k.*—*Ku-i páf charan páf wá pad, vachan wá laghugranthakhand, shlok, kavya wá kavittá, padya*; *v.* *kavya wá kavittá meñ varnan-k., padya meñ vyákhyán k. wá padyarup kahna.*

**VERSE**, **VERSE**, *n.* a writer of verses—*Názim, shá'ir*—*Shokarachak, kavi, kabi, kavitarachak, kavitakarti.* [*bait yá jard*—*Chhotá shlok.*]

**VERSE**, *n.* a little verse—*Chhotá misrá misrá a yá misrá, chhoti kari yá j áth, chho-i*

**VERSE**, *v.* to make verses, to relate in verse—*Nazm-k. yá bait bandná, nazm meñ bayán k.*—*Shokarachaná-k. padarachaná-k. wá kavita-k., shlok kaviti wá padya meñ varnan-k.*

- VÉR-SI-FI-CĀ'TION**, *n.* the art of making verses — *Qāfiya-bandī, shā'iri, tanīm, 'arūz, kabūtāt* — Ślokarachanā, padarachanā, kāvyarachana, paḍayojanā, kāvyankarap, kavita-karan. [ *Shā'ir, nāim* — Ślokarachak, kavita-kartī. ]
- VÉR-SI-FI-CĀ'T-OR**, **VÉR-SI-FI-ER**, *n.* one who makes verses, one who turns into verse —
- VÉRSED**, *p. a.* (L. *versum*) skilled — *Māhir, āzmūda-lār, kār-karūn, kār-dān, wāqif, mahram* — Nipūn, abhijña, kuśal, viśīrad, dakṣh, p. avin.
- VÉR-SI-CŌL-OUR**, **VÉR-SI-CŌL-URED**, *a.* (L. *versum, color*) having various colours — *Gūn ā-pūn, rāng-ba-rāng, bīqulamūn, rāng ā-rāng* — Chitravichitra.
- VÉR'SION**, *n.* (L. *versum*) a turning, a change, a translation — *Phirāw<sup>h</sup>, tabdīl tabad-dul nī taqīmūr, torjūna* — Palat wā parivartan, rūpintarabhāv, ulthā wā bhāshāntar.
- VÉRST**, *n.* a Russian measure of length — *Malk-i Rūs ki ek nāp* — Rūs deś kī ek nāp.
- VÉRT**, *n.* (L. *virco*) any green tree — *Koī sabz darakhṭ, koī harā per<sup>h</sup>* — Koī harit vriksh, koī harā vriksh. [ *thū, prishthavānuśasandhi*. ]
- VÉRTE BRE**, *n.* (L. *vertebra*) a joint of the spine — *Rīkh lā jor<sup>h</sup>* — Prishṭhāvānuśasagrān.
- VÉRTE BRAL**, *a.* relating to the joints of the spine — *Rīkh ke jor kā<sup>h</sup>, rīkh ke jorūn kā<sup>h</sup>* — Prishṭhāvānuśasagrāntisambandhi.
- VÉRTEX**, *n.* (L.) the top of any thing, the zenith — *Qullā, samtu-r-rās* — Śikhā śikhar wā choṭī, Khamadhyā urddhwādīśī wā śirovindu.
- VÉR'TICAL**, *a.* placed in the zenith, perpendicular to the plane of the horizon — *Samtu-r-rās, mustaqīm yā qāima* — Khamadhyasth wā śirovindusth, kharā lambarūp saralorddhwādhahsthit wā urddhwādhar.
- VÉR'TICĀL TY**, *n.* the state of being vertical — *Samtu-r-rās khalat, mustaqīm khalat* — Khamadhyasthatā, urddhwādharatā, śirovindusthatwā, lambarūpatā, saralorddhwādhahsthitatwā.
- VÉR'TICALLY**, *ad.* in the zenith — *Samtu-r-rās meū, mustaqīm yā qāima taur se* — Khamadhyā meū, lambarūp se, urddhwādhararūp se, urddhwādhar.
- VÉR'TICĀL TY**, *n.* the power of turning, rotation — *Qarwat-i gardīsh, gardīsh* — Bhramamāśakti wā chakravartāśakti, chakrāvartan chakrāvart bhramap glumūw phirāw wā āvartan. [ *wā chūl*. ]
- VÉR'TICLE**, *n.* an axis, a hinge — *Mihwar, qulāba yā qabza* — Aksh dhurī wā dhurī, chūr
- VÉR'TIGO**, **ver tigo**, *n.* (L. giddiness) — *Daurān-i sar, audā<sup>h</sup>, ghumtā<sup>h</sup>, ghumrī<sup>h</sup>, tūmīrī<sup>h</sup>, ghānwar<sup>h</sup>, bhūmīrī<sup>h</sup>, doār yā dāwar* — Ghūrṇī, bhramar, bhramar.
- VÉR'TIG-ŌUS**, *a.* turning round, giddy — *Gardīsh dār, sar-gardīsh yā sar-gashla* — Ghumne-w, phirne-w, chakrāvartī wā chakragatī, bhramarī ghūrṇarogī wā bhramī.
- VÉR'TIG-ŌUS NE S**, *n.* giddiness — *Daurān-i sar, doār yā dāwar, audā<sup>h</sup>, ghumrī<sup>h</sup>, ghumtā<sup>h</sup>* — [ *Vertigo kī arth dekho*. ] [ *visesh*. ]
- VÉR'VAIN**, *n.* (L. *vervena*) a plant — *E<sup>h</sup> qism kī nabāt, ek bhāt kā paudhā<sup>h</sup>* — Ośadhī.
- VÉR'VEIS**, *n. pl.* (Fr. *verreilles*) labels tied to a hawk — *Būz ke paūr kī painjān yā ghantīgān* — Syen ke pānū wā painjān wā ghantiyān.
- VÉR'Y**, *a.* (L. *verus*) true, real, the same emphatically; *ad.* in a great degree — *Rāst yā haqq, durust, haqīqī yā qānī, wāhī<sup>h</sup>; ad. nihāyāt, gāyat, ziyāda, nīpāt<sup>h</sup>, bahūt<sup>h</sup>* — Thik, satya sach wā vāstāv, wāhī; *ad.* atyant, atisay karke.
- VÉR'LY**, *ad.* in truth, in fact, really, certainly — *Haqīqat meū, wāqīqī, jī-l-wāqī, yaqī-nam haqīqatan yā albatā* — Satya, sach karke, sachsach wā sachmuch, avayn wā nihāndeh.
- VÉS'I-CATE**, *v.* (L. *vesico*, to blister) — *Phapholā chhālā papotā yā jhalkā dālnā<sup>h</sup>*.
- VÉS-I-CĀ'TION**, *n.* the act of blistering — *Phapholā chhālā papotā yā jhalkā dālnā<sup>h</sup>*.
- VÉS'ICLE**, *n.* a little bladder — *Phapholā<sup>h</sup>, chhālā<sup>h</sup>, jhalkā<sup>h</sup>, ābila*.
- VÉS'ICULAR**, *a.* having little bladders, hollow — *Abilā dār phaphole-dār chhāle-dār yā papote-dār, polā<sup>h</sup>* — Charnasphoṭamay wā phapholoi-se-bharī-huā, chhūnchhā wā sunya. [ — Śukra bhriṅgu daityaguru wā usānā, sānjh. ]
- VÉS'PER**, *n.* (L.) the evening star, the evening — *Zuhra nihāt yā lālī-i-falak, shām*
- VÉS'PERS**, *n. pl.* the Romish evening service — *Namāz-i-shām, namāz-i-magrūb* — Śāyam-pūjī, śāyambhajan, sandhyāpūjī, sandhyābhajan.
- VÉS'PER TIME**, *a.* pertaining to the evening — *Shām kī* — Sānjh kī.
- VÉS'SEL**, *n.* (L. *vas*) a cask or utensil for holding liquids, a canal or tube for containing and conveying blood or sap, a ship, any thing which contains; *v.* to put into a vessel — *Pīpī waqūra, ruq, kishtī yā juhūz, zarf; v. kisī zarf yā pipe meū rakhnā* — Ādhār dhārak bhūn l bhūmī wā bhānīwā, sīrī sīrī nīpī nāpī wā dhamānī, naukā wā nāw, bhajan pātra bartan wā bīsan; *v.* pātra bhajan wā bāsan meū dharnā.
- VEST**, *n.* (L. *vestis*) an outer garment, a short garment worn under the coat; *v.* to dress, to clothe in a long garment, to put in possession, to convert into another substance or species of property, to descend to — *Jāma yā alkhalāq, kurtā; v. pahī, nānū<sup>h</sup>, jama yā alkhalāq pukhānā, qūbz-k. yā qabza-o-dakhl-d., aur kī māl kar-dālnā, nāzil-h.* — Āngarkhā, āngarkhī; *v.* pahīrānā, āngarkhā pahīrānā, adhikārāvi-sisht-k. adhikārāwān-k. wā adhikār-d., dhanāntar-k. wā anyadhanarūp-k., pahuñchnā.

- VĒST'ED**, *a.* fixed, not in a state of contingency—*Muqarrar, mustaqill*—*Sthir, nischit* wā nīrñit. [tra wā koi kaprā.]
- VĒST'MENT**, *n.* a garment, a part of dress—*Jāma, poshāk yā poshih*—*Āngarkhā, vā-*
- VĒST'RY**, *n.* a room adjoining a church in which sacerdotal vestments are kept, a parochial assembly—*Girje ki libās khāna, ek mahalle ki dīnt majlis*—*Īs ūbhajana-*  
*bhawan kā vastrālay, ek tole ki dharmasabhi.*
- VĒST'URE**, *n.* a garment, a robe, dress—*Jāma, libās, poshāk*—*Āngarkhā, vāstra, kapre.*
- VĒST'AL**, *a.* pertaining to *Vesta*, pure, chaste; *n.* a virgin consecrated to *Vesta*—*Vestā debi ke mutā'aliq, vīhīr yā pāk, pākiza pāk-dāman yā 'afīfā*; *n. doshīze jo Vestā debi ki khidmat meñ rahi thi*—*Vestī devi kī, swachchha suddha wā nirmal, nishkalāns satī yatendriya dharmachārī wā jitendriya*; *n. kumārī wā kunārī jo Vestā devi kī sevā meñ lagi rahi thi.*
- VĒST'IBULE**, *n.* (L. *vestibulum*) the porch or entrance of a house—*Jilāw-lhāna, dāhliḡ yā dikhliḡ, jānāḡ, barāthāḡ, dgyōḡ yā dewrhiḡ, pesh-gāḡ, riwāq*—*Dehālī, dīwār* par kī usīrā wā osīrā. *chaupār, dwāramandap.*
- VĒST'IGE**, *n.* (L. *vestigium*) a footstep, a trace, a mark—*Naqsh-i-pā, nishān, 'alāmat*—*Padchihlma, padāḡ, ank lakshan chiln chīnhi wā patā.*
- VĒT'CH**, *n.* (L. *vicia*) a plant—*Kulthīḡ, khisārīḡ, kurthīḡ, latrī bhatwānsḡ, ankriḡ, motḡ yā mothḡ, arāḡ, rehliḡ yā rahilāḡ, dālḡ, masūr yā masūrīḡ.*
- VĒTCH'Y**, *a.* abounding in vetches—*Kulthī khisārī waqīra se bharā huā, [Vetch ke mū'ne dekho]*—*Kulthī kurthī khisārī ādi se bharā huā, [Vetch kī arth dekho.]*
- VĒTER'AN**, *a.* (L. *vetus*) long practised or experienced; *n.* an old soldier—*Kār āz-mūda, āzmūda-kār, kār-dān*; *n. purānā sipāhī*—*Abhyāsavridhī, vyavahāravridhī, jñānavridhī, bahukūlābhyāsī, pakki*; *n. purānā yoddhā.*
- VĒTER'I-NA-RY**, *a.* (L. *veterinarius*) pertaining to the art of healing diseases in domestic animals—*Palue jānwārōn kī tabābat ke mutā'aliq*—*Pasuchikitsīsambandhi, āswālichikitsīsambandhi.*
- VĒTER-I-NĀ'RI-AN**, *n.* one skilled in the diseases of domestic animals—*Palue jānwārōn kī tabāḡ*—*Pasuchikitsak, āswālichikitsak, palue pāsuōn kī chikitsak wā vaidya.*
- VĒX**, *v.* (L. *vexo*) to plague, to torment, to harass, to disquiet, to trouble, to be uneasy—*Diqḡ-k., tūdiḡ-d., tang-k. yā āziḡat-d., be-qwār-k., iziḡ-d., diqḡ-h., āzardā-h. yā be-qarār-h.*—*Kurhōnī, khijhōnī, satāna, vyākul-k., dagdhānā pīrā-d. wā dukh-d., kurhōn rūthnā wā vyākul-h.*
- VĒX-Ā'TION**, *n.* the act of vexing, trouble—*Āziḡat āzardagi ramjidagi yā malālat, tūdiḡ izā kulfat taklif diqḡat ziq yā halāki*—*Santap, pīrā kleś vyathī wā dukh.*
- VĒX-Ā'TIOUS**, *a.* troublesome, afflictive—*Īzā-rasōn yā tak'if-dih, āzār-dih dīl'kharāsh yā mīst*—*Dukhkarar wā dukhdāi, kleśak wā kleśad.*
- VĒX-Ā'TIOUS-LY**, *ad.* in a vexatious manner—*Īzā-rasōnī se, taklif dīhī se, āzār-dīhī se, dīl'kharāshī se*—*Dukhkarar wā kleśad rīti se. dukh dene kī bhāntī se.*
- VĒX'ING LY**, *ad.* so as to vex—*Diqḡ karne ke tūr se, izā yā āziḡat dene ke tartq se*—*Dukh dene kī bhāntī se. satāne wā kurhāne kī rīti se.*
- VĪ'AL**, *n.* (Gr. *phialē*) a small bottle; *v.* to put in a vial—*Shishī, qumquma*; *v. shishī meñ rakhnā*—*Kāch wā kānch kī kuppi*; *v. kānch kī kuppi meñ rakhnā.*
- VĪ'AND**, *n.* (L. *vino*) food, meat dressed—*Tā'ām āsh yā māt'āmat, pakḡtā hāḡ gosht*—*Bhojan shīr khānā pākḡwāna wā siddhānna, siddhamāns wā pākā-huā-māns.*
- VĪ'AR-Y**, *a.* (L. *via*) happening in roads—*Rāh meñ wāqḡḡ h. w., rāh meñ wāqḡḡ yā zu-hīr meñ āne w.*—*Sarak wā bāt meñ bitne w., mīrg meñ ā-ḡarne w.*
- VĪ'ĀT'Ī CUM**, *n.* (L. provision for a journey, the last rites to prepare a passing soul for departure—*Zād i-rīḡ zād i-rāhila tosha yā tosha i-rīḡ, rasmeñ jo qarībūl-marg shakhs ke haqq meñ adā kī jīti hatī*—*Sambal sambal wā bāt ke-nimitta samagri, marte hue prāṇī kī godhīn-ādī kriyā arthāt we sab kriyā jo marte hue prāṇī se karwāte hain.*
- VĪBRATE**, *v.* (L. *vibro*) to move backward and forward, to quiver, to oscillate—*Jhulnā hīlāne lapḡ-pēnā lakkānā pharḡkānā pā jhūlāḡ, lahārānā dīpnā dagḡlagānā dagmagmagānā pharḡkūnā wā lahākāḡḡ, jhūmnā yā thartharānāḡ.*
- VĪBRĀTION**, *n.* the act of vibrating—*Thartharīḡḡ, jhūmnāḡḡ, jhūlīḡḡ, dūlāḡḡ, karpḡ-karpḡ, lahārāḡḡ* [Vibrate ke mū'ne dekho]—*Āndolan* [Vibrate kī arth dekho.]
- VĪBRA-TIVE**, *a.* that vibrat s—*Jhūltā-huāḡḡ, jhūmtī-huāḡḡ, lahaktī-huāḡḡ, jhūmne wḡḡ, jhūlne wḡḡ.* [huḡḡ, jhūlīne-w. jhūmnāne-w. yā lakkāne-wḡḡ.]
- VĪBRA-TO-RY**, *a.* vibrating, causing to vibrate—*Jhūltī huī jhūmtā huī yā lahaktī.*
- VĪBRĀT'UN CLE**, *n.* a small vibration—*Thorā jhūlār yā jhūmārḡḡ, thorī thartharīḡḡ, thorī dagḡlagānāḡ nā dagmagmagāḡḡ.*
- VICAR**, *n.* (L. *vicā*) a substitute, the incumbent of an improper benefice—*Quām-magām, ek gḡm kā nazr-i-aimma-dār pādḡrī*—*Pratinidhī, ek parkār kī grāmsthā-dharmopadesak.* [vīriti. grāmsthādharmaśikshasavritti.]
- VICAR-AGE**, *n.* the benefice of a vicar—*Nazr-i-aimma*—*Grāmsthādharmaopadesaka-*

- VI-CĀ'RI-AL**, *a.* belonging to a vicar — *Qim maqām-mansūb, ek qism ke nazr-i-aimma-dār padri ke mutā'alliy* — Pratinidhisambaudhi, grāmasthādharmpadesāksasambaudhi.
- VI-CĀ'RI-ATE**, *a.* having delegated power; *n.* delegated office or power — *Qim-maqām, wāh, mukhtār*; *n.* *mukhtār, nigābat* — Pratinidhirūp, pratinidhi; *n.* pratinidhi-twa, pratinidhya, pratinidhi kā pad wā adhikār. [dhirūp, pratinidhi.]
- VI-CĀ'RI-OUS**, *a.* acting in place of another — *Qim-maqām, jā-nishkīn, wāh* — Pratinidhi.
- VI-CĀ'RI-OUS LY**, *ad.* in place of another — *Jā-nishkīnī se, qim-maqāmī se, dāse ki jagah meḥ* — Pratinidhirūp se, dāse ke sthān meḥ. [Grāmasthādharmpadesāksapad.]
- VICAR-SHIP**, *n.* the office of a vicar — *Ek qism ke nazr-i-aimma-dār padri kā 'uklu* —
- VICE**, *n.* (L. *vitium*) depravity, wickedness, a fault — *Zabānī kharābī yā kharāsat, sharr shurāt badi yā bad kari. 'Aib wā nuqs* — Adharm bhrashtatā wā vyabhihār, khotāi dushatā wā pip, dush durlakshan vyasan durgun avagun wā bat.
- VICED**, *a.* having vices, wicked, corrupt — *'Aib-dār, sharir zabān bad yā aushar, fasādī fasid wā kharāf bad zāt yā bad-kār* — Durvitta durgunī durlakshapī wā vyasani, pipi dushī wā khotāi, bhrasht wā dūsharitra.
- VICIOUS**, *a.* devoted to vice, wicked, corrupt — *'Aib-dār, sharir zabān bad yā aushar, fasādī fasid wā kharāf bad zāt yā bad-kār* — Durvitta du gunī durlakshapī wā vyasani, pipi dushī wā khotāi, bhrasht wā dūsharitra.
- VICIOUS LY**, *ad.* corruptly, wickedly, sinfully — *Kharābī yā bad zātī se, sharr shurāt badi yā bad kari se, gunah-garī gunah-garī yā wā piki se* — Burāi wā bhrashtatā se, dushatā wā khotāi se, pipi patak pāpavattā wā dharmaviruddhatā se.
- VICIOUSNESS**, *n.* state of being vicious — *Kharābī, bād-zātī, sharr, sharirāt, badi, bad-kārī, gunah-garī, gunah-garī, wā-piki* — Burāi, bhrashtatā, dushatā, khotāi, durvittatā, pāpavattā, dharmaviruddhatā. [nashī wā khotāi k.]
- VITI-ATE**, *v.* to deprave, to corrupt — *Kharābī k., kharābī* — Bhrasht wā dushit k., burāi
- VITI-ATION**, *n.* depravation, corruption — *Kharābī, kudarat āludagi yā bad-zātī* — Bhrashtatā dushatā wā dushap, burāi khotāi wā bigar.
- VITI-OSITY**, *n.* depravity, corruption — *Kharābī yā kharābī, āludagi kudarat yā bad-zātī* — Bhrashtatā wā dushatā, dushap khotāi wā bigar.
- VICE**, *n.* (Fr. *vice*) a kind of iron press, gripe, grasp; *v.* to draw by violence — *Āhanī shikānī, qabza yā panja, girift*; *v.* *ba-zor khinchnā* — Sandaṁs lohe-kā-pīranayantra wā chakrayantra, grahan gah wā gahan, pakar; *v.* *bal wā veg se khinchnā*.
- VICE-ADMIRAL**, *n.* (L. *vicis*, Fr. *amiral*) the second officer in command of a fleet — *Nāib-i-mir-bahr, jaggi juhāzōn kā dogam sar-dār, nāib-i-amir-i-bahr* — Naukāsamūh kā dwitīyapadasthajan, jalayodhādhipatipratinidhi, vrihaunausamūhādhipatipratinidhi.
- VICE-ADMIRAL-TY**, *n.* the office of a vice admiral — *Nāib-i-mir-bahrī, nāib-i-amir-i-bahrī, jaggi juhāzōn ke dogam sar-dār kā 'uklu* — Vrihaunausamūhādhipatipratinidhi-pad, naukāsamūh kā dwitīyā padasthajan kā pad.
- VICE-AGENT**, *n.* (L. *vicis*, *ago*) one who acts in the place of another — *Mukhtār, gumāstha, kār-kun, nāib* — Pratinidhi, pratiparush.
- VICE-CHANCELLOR**, *n.* (L. *vicis*, *cancelli*) the second judge in the court of chancery, the second magistrate of a university — *Inglistān kā sab se barī 'adālat ke dogam hākim, dār-i-'ilm kā dogam hākim* — Ingland kā sab se barī kachabī wā Ingland ke mahāvichārsthān kā dwitīyā nyāyādhipati, rājavidyālayamaṇḍal kā dwitīyā adhyaksh.
- VICE-GERENT**, *n.* (L. *vicis*, *gero*) one deputed by a superior to exercise power; *a.* having delegated powers — *Qim-maqām, jā-nishkīn, wāh*; *a.* *qim-maqām, mukhtār* — Pratinidhi, pratiparush, pratibhū; *a.* pratinidhirūp, pratinidhi. [dhitwa.]
- VICE-GERENT CY**, *n.* the office of a viceroy — *Nāib, nigābat* — Pratinidhya, pratinidhi.
- VICEROY**, *n.* (L. *vicis*, *rex*) one who governs in place of a king — *Shahi qim-maqām, hādshāh kā nāib, sūba-dār, mir-wab* — Rājapratinidhi, rājapratibhū.
- VICEROYALTY**, **VICEROY-SHIP**, *n.* the dignity or office of a viceroy — *Sūba-dārī, hādshāhī kā nigābat yā nāibī* — Rājapratinidhitwa, rājapratinidhya.
- VICINE**, **VICINITY**, *a.* L. *vicinus*) near — *Nazdik, qarīb, muttasil* — Nikat, samip, lag-bhag. [aros-paros] — Samipasthān, sannidhān, adhivās, sannidhya, samant.
- VICINAGT**, *n.* neighbourhood — *Qurbat, jawir yā jurir, paros<sup>h</sup>, aros-paros<sup>h</sup>, paros<sup>h</sup>*.
- VICINITY**, *n.* nearness, neighbourhood — *Nazdiki yā qurbat, qarābat jawir jawir yā ham-sāgarī* — Samipya samipatī nikatā, naikatya wā samantatā, aros-paros aros-paros paros-paros adhivās samipasthān samipades wā samantades.
- VICIOUS**. See under VICE.
- VICISSITUDE**, *n.* (L. *vicis*) regular change, succession, revolution — *Tadbīl-i-hā-qūdu yā inqilāb-i-badastār, talsal tarāduf yā tarātur, dāur dāurān yā qarāsh* — Nāiyānik parivartan, anukram ānupārv paramparā wā āreṇī, āvriti parivriti ānūvriti pher wā glanmiv.

**VI-CT-SI-TŪ-DI-NA-RY**, *a.* regularly changing — *Ba-dastār mutalawwī*, *bā-qā'idu ta'dūl h. w., be-sūdāt, qair-i-mustaqill* Niyamapūrvak anyarūp wā rūpāntar h. w., parivartanīya, asthīr, asthīyī. [*yā sadqa* — *Bālī*, nachhītar nichhātar wā wīran.]

**VICTIM**, *n.* (*L. victima*) *a.* sacrifice, something destroyed — *Qurbān, tasadduq jibī*

**VICTOR**, *n.* (*L. victor*), *a.* conqueror — *Firoz-mand, fath-mand, qālib, zafar-yāb, muzafar, fath-nasīb* — *Jetā, vijetī, vijayī, jitne w.*

**VICTRESS**, *n.* a female who conquers — *'Aurat jo firoz-mand fath-mand qālib zafar-yāb yā fath-nasīb ho* — *Vijayī stri, jitne-wālī stri, vijayānū stri.*

**VICTORY**, *n.* conquest, success in contest — *Path yā fath-mandī, firoz firoz-mandī mus-rat nasrat firoz qā'idu yā zafar* — *Jay, vijay wā jit.*

**VICTORIOUS**, *ad.* superior in contest, producing victory or conquest, emblematic of victory or conquest — *Firoz-mand fath-mand qālib zafar-yāb yā fath-nasīb, zafar-bākhsh pī fath-war, zafar-namā yā fath-namā* — *Jetā vijetī vijayī vijayānū jaya-wān jayajukt labdhāy wī praptāy, jayaprad wī jayīvali, jayasāchak wā jayadyotak.* [*firoz yā zafar se* — *Jay vijay wā jit se, jayapūry wā vijayapūry.*]

**VICTORIOUSLY**, *ad.* with conquest — *Zafar-mandī firoz-mandī yā fath-qāib se, fath*

**VICTUALS**, *vict'z, n. pl.* (*L. victum*) food — *Qat, ta'am qizī, khurīk, khurīsh, āzū-qā, āsh, khānā* — *Bhojan, ahīr, ādhār, rasoi, āma, khādyadravya, sīdhā.*

**VICTUAL**, *v.* to furnish with provisions — *Rasud baham puhāchānī, khāyīk-d., khāne pine kī chīch-d.* — *Khādyadravya d., khāne pine kī sinagri jutūnī wā juhānī.*

**VICTUALER**, *n.* one who provides victuals — *Rasud kī dīroga, rasud baham puhāchāne w., modīh* — *Annādivikretī, khādyadravyavikretī, khādyapadārth jutāne w. wā juhānī w.*

**VIDU AL**, *a.* (*L. viduus*) relating to the state of a widow — *R-ūrpē-kī b., bewa-mansūb, bewag-mansūb* — *Rapdhavasthrivishayak, vaidhavyasambandhī, vaidhavyavasthrisambandhī.* [*vasthā, vidhāwītwa.*]

**VIDUITY**, *n.* widowhood. — *R-ūrpē-kī b., bewagī* — *Vaidhavya, vaidhavyadaśī, randī-*

**VIE**, *v.* *is nigam* to contend, to strive — *Ham sarī k., karabārī yā ham-chashmī k.* — *Sparddhā wā sparddnā k., hissā dekhādekhī wā dānj k.*

**VIEW**, *v.* (*L. video*) to survey, to look on, to inspect, to see; *n.* prospect, sight, act of seeing, survey, display, opinion — *Nigāh phailānā, nigāh-k. yā lih-āz-k., mulāhaza-k., nazar-k.; n. muld-i-nazar, nazar, nigāh, lihāz yā mulāhaza, numāish namūd yā ishār, rāc garaz mat'ab yā mansūba* — *Avāskan-k., drishṭi k. wā tiknī, nī-rakhnā wī nīrīkshī-k., dekhī wī samīkshī k.; n. drishṭigochar driggochar drikpātā-vishay drishṭigatades wī drishṭigocharades, drishṭī, chitawan wā ālokan, āvalokan, dīk'haw wā dikhāwā, mat matī wā buddhī.*

**VIEWER**, *n.* one who views — *De-khne w. b., dekhawānī b., nāzīr, lihāz mulāhaza nazar yā nigāh k. w.* — *Avālokan k. w., ālokan k. w., drishṭi k. w., nīrakhne w.*

**VILABLESS**, *a.* that cannot be seen — *Qair-i-makhsus, wa-dāda, a-lāh b., an-dekhā b., gāib* — *Adīśya, alākshya, adar-anīya, ālokanīya.*

**VIGIL**, *n.* (*L.*) watch, devotion during the hours of rest, a fast before a holiday — *Be-khābī shah-bedārī yā arafa, namāz i shah yā tahajjud, kisi tewhār ke peshter kī roza* — *Pahārī chāu i jāgaray rātrīgārām wā rātrajg, rātrīkāl meh jāwaraseva dharmakriyā bhagavatprarthana wā pūjā kisi tewhār wā pary ī padile kī upavās wā upās.*

**VIGILANCE**, **VIGILANCY**, *n.* watchfulness — *Bedārī, khabar-dārī, hosh-yārī, āgahī, ihtiqāt, taqayyuz* — *Jāgaray, jāgartī, jāgarīyā, chāukasī, sāvadhinatā, sāvadhānī, āvadhān.*

**VIGILANT**, *a.* watchful, attentive, circumspect — *Bedār, mat wājīh yā khabar-dār, hosh-yār āgāh yā matma'ā'ih* — *Jāgaranaśī prajāgar wā nidravīnukh, manoyogī, sāvadhān chāukas wā āpramattā.*

**VIGILANTLY**, *ad.* watchfully, circumspectly — *Bedārī se, hosh-yārī yā khabar-dārī se* — *Jāgaranaśīlā chāukasī wā chāukasī se, sāvadhānī se.*

**VIGNETTE**, *vin'yē', n.* (*Fr.*) a print on the title-page of a book — *Tusvīr jo kisi kitāb ke sīr-nāmē yā sar-i-ā'āh par rakhtī hai* — *Chitra jo kisi pustak ke mukhapatra mukhyapatra wā namapatra meh rakhtī hai.*

**VIGOUR**, *n.* (*L. vigor*) force, energy — *Tiqat yā taqrīqat, zor qūwat quwwat yā lūb* — *Bal prabhāv suttwa wā śakti, pauruṣh sīr hīr wā virrya.*

**VIGOROUS**, *a.* full of force, strong — *Qarī yā zabar-dast, zor āwar shah-zor turānā yā tarānā* — *Balawān wā bālī, virryawān sīr-wān mahāvīryya prarphasattwa pojhā wā prarphasamrthya.* [*tarānā se* — *Savīryya, bal se, mahiyatn se.*]

**VIGOROUSLY**, *ad.* with force — *Ma-būltī se, shah-zorī se, zor se, tiqat se, turānā yā*

**VIGOROUSNESS**, *n.* force, strength — *Tiqat qūwat yā quwwat, zor ma-būltī shah-zorī tarānā yā tarānā* — *Bal, śakti sīmarthya virrya wā pojhā.*

**VILE**, *a.* (*L. vilis*) base, mean, worthless — *Qabīh haqīr pōjī yā kamīna, rizīla zalīl pāt yā be-qadr, khwār dān karīh na, ja nī-kāra yā nā bakār* — *Nich, adham kutsit wā khal, tuebchha nikamā nīgūn wā nīkrishī.*

**VILE'LY**, *ad.* basely, meanly, shamefully—*Zillat se, i'tizāl yī kaminagi se, qabth karīh yā fāhish taur se*—*Adhamatī se, kutsit rīti se, garhāniya prakār se wā buri bhāṭi se.*

VILENESS, n. baseness, meanness — *Kamīnagī yā zillat, ibtīzāl khurārī haqārat hīqārāt be-qadrī siflūgī zulālat dūniat najāsāt yā khijfāt*—*Adhamatā wā tuchchlatī, nichatā kshudrātā hīnatā wā jūmarātā.*

VIL'í-TY, *n.* baseness, vileness — [*Viléniss ke má'ne dekh'o*] = [*Vileness ká arth dekho.*]

VIL'-FY, r to make vile, to debase, to de-fame - *Zalil hayir qubih yā khar'if k., past-sabuk yā bu ābrū-k., bad n'om-k., bad kahm i yā 'ai-lagān i* - *Adham wā tuchchh i k., nich haka sth'ubharasth wā laghu k., kalauk-lagānā lim-lagānā wā jūthi-nindā k.*

**VIL-1-FI CĀ'THOS**, *n.* the act of vilifying :- [*Vilify ke mā'ne dekho*] [*Vilify kō arth dekho.*]

VILĀPEN, v. to treat with contempt--*Harārat gā hīqrat ke sāth sulūk k.*, *huār jūdā*—*Avajānā wā anādar k.* | *wā ghin, anīdar wā apamān.*

VIL-LA, *n.* (L.) a country seat — *Dhū mālan, q. isr, kāch, mufassal ka ghar* — Gadwin-

īh kā vīrodagrih gāmyavīrodagrih. [vasta, chhoti gānw.

VILLAGE, *n. n.* a small collection of houses, a village - *Chhotā dīh* *yā dīh*, *mau o'* - Chhoti  
VILLAGE, *n. n.* a small collection of houses - *ā' rōr'*, *bastī*<sup>h</sup>, *tehrā*<sup>h</sup>, *khe ā*<sup>h</sup>, *mauzā*<sup>h</sup>.

*zih, dch, rosta* - Grām, khetak. [grāmvāsi, grāmkajan, grāmyajan.  
**VILĀ-GUR**, *n.* an inhabitant of a village - *Dihgān, rosta, gramr* - Grāmīn, grāmī,

VIL'LA GER-Y, *n.* a district of villages--*Dih, dih*—Góow, gram. [grámik.

VI. LĀTIC, *a.*, pertaining to a village – *Dihī, dikhāti, gīnār kāh* – Grāmya, grāmya, ānu-  
VII. LĀIN, *n.*, (*L. villa* – one who held lands by a servile tenure, a servant, a vile wick-

ed person -- *Zalil asami, saakar ya mul-izim, ba l zat natak-haram fajir ya shatr ad-mi* -- Adham praja, sewak wā bhūtiya, durātṁ duryvitta durjan khal duštayan pāpāt-mā wā śath, tī wā duryvitti, dasya dusatwa wā dasabhiy.

VILLAN-AGE, *n.* state of a villain, servitude — *Bad'ātī qā shu'arat, qulāmī* — Dush-ta-  
VIL-LAN-IE, *v.* to debase, to degrade, to defame — *Zulī' qā khafif k., past qā te qudr k.*

bad-nám-k, bad-kahná tuhmat laginá ná 'aib-laginá - Adham k., nich halká wá  
tuchehh k., kaláns-laginá lim-laginá wá jhuthí nindá k.

VIL'LAS iz ER, *n.* — one who debases — *Zatit post k'ha'jif bi-qadr yá sabuk k. w.* — Adham tuchehh nich sth mabhrasht wa haka k. w.

VIL'LAN OUS, a. base, vile, wicked - *Kumina gá zálil, ri-ábe pái wá dún, sharír bad-zát harám zádá bad kár júsáfi dagá táz gá namak harám* - Adham wá pámár, ních tuchehh wá kut-it, durvitta dúst durátmá wá papítmá.

VII. LAZŌUS LY, *ad. basely, wickedly*—*Dandā t zibāt khīfāt zālātāt mā kaminugi se, shār shārātāt harām adagi dāgi bā'i mā namak harāmī se*—*Adhamatā pīmaratī wā kut-ita; wā se, dushatā khadātā durjanatī wā sāthātī se.*

VI. L'ANY, *n.* baseness, wickedness - *Kammanāyā cā'ālat c'ā'at khā'it yā dandāt, shay shay dāt harān-ādagi dūgi bōzi mōnak hōdām jāt-kār yā bud zōti* - Ahamanta pāmānti nichātī nichatvā wā apak rishatā, dushatā dūratnātā dūrvericātā dūr-  
pātāī khātātā dāmātīyā wā śātātā. [yā rikhā]

VILLOUS, *a* (L. *villus*) shaggy, rough—*Shabwá yí jh áw ulá'*, *khorukhwa khorukhwa*  
 VIMINEOUS, *a* (L. *vimen*) made of twigs—*Daliyón ká táwá hwi'*, *táis pat'ó yá*  
*pathar ká band huá'*. [*'fath, s'or hom k' qá'd'*—Jeyá, jayaniya, jetyaya

VINDICABLE, *v.* (L. *vinco*) that may be conquered. *May'ib hour le qadl mummkinu*  
VINDICATE, *v.* (L. *vindeo*) to defend, to justify, to maintain, to avenge, to excul-

pathe or exonerate – *Tādd-k., mahatēpā-k., prak-k. durast-thahrānā gā-ba'āib sōbit-k.,*  
*pusht-i-d., inteqim-lanā buddh-lanā gā-saz-i-d., be-gunāh gā-ba jurm thahrānā – Sthāpan-*  
*k., pratipādan-k., wā pusht-k., sūndh wā thāik thahrānā, pratipādan-k., dāpā d. prati-*  
*hīnēd-k., wā pratyapa-ark., bīdoshī wā nishkalāuk thahrānā.*

VIS'DI CA BLE. a. that may be defended - *Mumkinu-t-pushti, mumkinu-t tãd, pushti-pazir, tãd pazir, 'uzr pazir* - Pratiplaniya, pratipilaniya, pushtkiye jãne ke voyga.

**VIṢ-ḌI-CĀTĪON.** *n.* defence, justification. *Tād gā pushti, jāt' sōi' ur' pā'iri' rōst s'ōi' nī' durast-sā'it k.* — *Sthāpan* participial *vā* *pratiṭipāṇ*, *parisuddhi* *parisodhan* *vā* *suddha-thahrāṇā*.

YIN-DEI CA-TIVE. *a.* tending to vindicate — *Rawi dār, mujawiriz, tād k. w., mubarrā-k. w., durust thakrān w., te-āib-sabit-k. w., pushtī d. w., intiqām yā badlā lenē w., be-*

guniñ thavāñ w. – Sūp. k. pratipśak, pratipśak, śuddh wā thik thahrine w.  
pratihīśak, pratyañakarak. nindoshī thahrine w. [arth dekho.]

VIṢ'DI CA-TOR, *n.* one who vindicates—[*Vindicative ke ma'ne dekho*].—[*Vindicative ka*  
VIṢ'DI CA-TO-RY, *a.* inflicting punishment—*Sazā-dih, sazā-d. w.*—*Dandapraṇetā,*  
*dandavītā, dand d. w.*

**VIS-DICTIVE**, a. given to revenge, revengeful — *Kīna-war, kīna-kash intiqām kash wail-kash yā buqzi* — *Pratibhīnāsīl wā pratibhīnsechchhu, pratidrohechchhu pratyapakā-rechchhu wā pratidrohābuddhi*.



- VIN-DICTIVE-LY**, *ad.* by way of revenge — *Kina-kashī se, kina-wari se, wail-kashī se* — Pratihiṇāsāṅkātwa *se*, pratidrohechehlī *se*, pratidrohasāṅkātwa *se*, pratyapakṛabud-dhī *se*. [buddhi, pratidrohechehlī, pratidrohasāṅkātwa, pratihiṇāsāṅkātwa.]
- VIN-DICTIVE-NESS**, *n.* a revengeful temper — *Kina-wari, kina-kashī, hug* — Pratyapakāra-
- VINE**, *n.* (L. *vinca*) the plant which produces grapes — *Darakht ī angūr, angūr kī darakht, tūk, angūr kī per* — Drākshalātā, dāk kī *per*.
- VINOUS**, *a.* relating to wine or grapes — *Angūri sharāb yā angūroī ke muti'allig, angūri sharāb-munāb yā angūr-munāb* — Drākshīmadhyasambandhī wā drākshīsam-bandhī, drākshīsurāvishayak, drākshīvishayak, dāk kī.
- VINEY**, *a.* having leaves like those of the vine — *Angūr ke darakht kī pattigōh kī pat-tigōh vāhne m.* — Drākshalātā kī pattigōh sarikhī pattigōh rakhne *w.*
- VINOUS**, *a.* having the qualities of wine — *Angūri sharāb sifāt, angūri sharāb-sirāt* — Drākshīmadhyagunak, drākshī-urādharma.
- VINY**, *a.* abounding in vines — *Angūr ke darakhtōn se bhari-huā* — Drākshalātīmāy, drākshalātīpūrī, dāk ke *per se bhari huā*.
- VIN DĒMATE**, *v.* to gather the vintage — *Ek mauṣim yā fast ke angūr jamī-k.* — Ek ritu ke drākshī batōrnī, ek ritu ke dāk batōrnī.
- VINE-GAR**, *n.* an acid liquor — *Sirka, khalī yā khal* — Amḷaras, śuktaras, śukt.
- VINEYARD**, *n.* a plantation of vines — *Angūristān, bāg ī-angūr, raz, ā-sāl* — Drākshāvā-tī, drākshāvātī, drākshodyin, drākshākshetra, dāk kī khet.
- VINO-LENT**, *a.* given to wine — *Sharābī, mai-ghor* — Madyapiṇāsakt, piakkar.
- VINTAGE**, *n.* the produce of the vine in one season, the time of gathering grapes — *Ek mauṣim yā fast ke angūr, angūr jamī-karne kā waqt* — Ek ritu ke drākshī wā dāk, drākshīsamachayakāl wā dāk batōrne kā samay.
- VINTNER**, *n.* one who sells wine — *Angūri sharāb farosh, kalār<sup>h</sup>, kalār<sup>h</sup>* — Drākshī-madyavikrayājīvi, drākshīmadhyavikretā, drākshīsurāvīkretī, sūmī, drākshīsurāvījīvi.
- VIOLE**, *n.* (Fr. *viola*) a musical instrument — *Bīn<sup>h</sup>, sārang<sup>h</sup>, rabāb, sārī-da<sup>h</sup>*.
- VIOLIN**, *n.* a musical instrument — *Bīn<sup>h</sup>, sārangī<sup>h</sup>, sārīnda<sup>h</sup>, rebab*.
- VIO-LIN IST**, *n.* a player on the violin — *Sārīnda nāvāz, sārangī-nāvāz, sārangīyā<sup>h</sup>, bīn sārangī yā sārīnda bajāne w<sup>h</sup>*.
- VIO-LON CELL**, *v.* (L. *violon*) a kind of bass violin — *Barī sīranī ī barī līn<sup>h</sup>*.
- VIO-LATE**, *v.* (L. *violo*) to injure, to hurt, to infringe, to profane, to ravish — *Angūn-k, zīgōn k. yā kharāb-k, faskh-k. yā shikast-k., nā-pāk pādī yā aluda k., tik-top-nā harmat lenā 'īmat-topnā parda-tarī-k. yā parda-tarī-k.* — Apakṛ-k, hīni-k. wā bigānā, tornī wā tor dīnī, bhrasht wā apavitra k., satītwā-har-lena balātkārasam-bhog-k. wā haṭhasambhog k.
- VIO-LATION**, *n.* act of violating, infringement — *Parda darī zinā-ta-jabr naqz yā pāk ko nī pāk-k, shikastagī shikānī yā faskh* — S tītwā-nān balātkārasambhog haṭhasambhog wā bhrasht-k., tor ulānghān lāghān lōp wā atikram.
- VIO-LATOR**, *n.* one who violates — *Esikh, tor-dālnē w<sup>h</sup>, parda-dar* — Atikramī, ullāghī, bhrasht-k. w., bigīr dālnē w., balātkārasambhogī, haṭī asambhog-k. w., kanya-dushak, stripamēthī satītwahīnī.
- VIO-LENCE**, *n.* force, outrage, eagerness, injury or infringement, assault, rape; *v.* to assault, to injure or infringe — *Saurat zor yā shiddat, zulm zabar-dastī sitam zīgīdatī sīna zorī jaur safā sitam garī qazab qash qash tā'addī yā jabr, tundī garmī sar garmī yā dīl-se ī, shikastagī faskh yā shikānī, hāmda pā'ad o-kob, parda-darī zinā-ta-jabr zinā-kārī bī-tī jabr yā pī-tī shānā-ba-jabr; v. ham-k, zad-o-kob k.* — Bal veg wā prāballya, pramēth upadrav utpār anyāy wā atyachār, ugratī prachandatī ī ch-chandātī vyagrātī tikshnatī wā uttip, tor ulānghān lāghān wā atikram, chāpāhī wā mēpī, ī chāpōgh haṭhasambhog wā balātkārasambhog; *v. chāpāhī-k, mēpī k.*
- VIO-LENT**, *a.* acting by violence, forcible, outrageous, unnatural, severe, extorted; *n.* an assault; *v.* to urge with violence, to act with violence — *Shūdh tēz yā tund, zor āwar yā shak zor, zabar-dast zīm sitam-gar sīna-zor dast-darāz jābīr yā qazab-nā, nā talātī yā nā-quātī, sokht, ba-zor yā zabar-dastī se līgī huī; n. wār-k. w<sup>h</sup>, chot-k. w<sup>h</sup>; v. ba-zor baqtī yā tikkī k., ba-zor kām-k.* — Tikshnā tīva ugra uchchāp kārī kārī prachand māndā wā vegawān, prabā wā mah veg, utpī pramēthī upadrav anyāyī wā atyachārī, śrīshūkrāmavīhya wā śrīshūkrāmavīruddha, kathīn atyant wā prakhar, chīnī huī wā balādgrihit; *v. veg se nirbandh-k. wā dabānī, veg wā bal se kām k.*
- VIO-LENT-LY**, *ad.* with force, vehemently — *Ba zor yā ba-shiddat, shiddat sokhtī yā tundī se* — Veg bal wā prabulātā *se*, tīvratī tikshnatī ugratī wā prachandātī *se*.
- VIO-LET**, *n.* (L. *viola*) a flower — *Banāfsā, nāfurmā* — Kṛishṇalohit pūshp.
- VIPER**, *n.* (L. *viperā*) a kind of serpent — *Afī, afī, tir-mār, ex gīam kī sūp* — Bhu-jag, bhujaṅg, sarp, ahi, urag.
- VIR-OTS**, *a.* having the qualities of a virer — *Afī-sirāt, tir-mār sifāt* — Bhujagagn-
- VIRAGO**, *n.* (L.) a female warrior, a bold impudent turbulent woman — *durūt jo*

*jangi yā mubāric ho, gunḍi yā guṇḍi*—Purushaswabdhāvā sūrin wā bīrin, karkasāś wā lārūki.

**VIR-A-GIS'TAN**, *a.* pertaining to a virago—*U's aurat ke mūt'a'allig jo jangī yā mubāric ho, guṇḍi kūt'*—Purushaswabdhāvāsambandhi, sūrin wā bīrin kā, karkasāvishayak, karṣāsambandhi. [vyabandh wā kāvyabandh.]

**VIRE LĀY**, *n.* (Fr. *vircha*) a song, a poem—*tūt'h, mānari yā quṣāid*—Gān, laghukā-

**VIRENT**, *a.* (L. *virco*) green, not faded—*Sabz mī sar-sabz, tāza yā tur-o-tāza*—Harā harerī hariyār wā harit, tahtahātā lahlahātī dūdhahātī wā amlin.

**VIRIDITY**, *n.* greenness, verdure—*Safī mī sar-sabz, shādībī*—Haritawā wā harit-twa, harerī harāī hariyār hariyārī hariyāwā amlinī wā sūd.

**VIRGATE**, *a.* (L. *virga*) a yard land or a quantity of land varying from 15 to 40 acres—*Ek pārchā i zamin jo pandarah ekar se le kar chāris ekar tak huā kartā hai*—Pan-

**VIRGE**.—See **VIRER**. [darah ekar se lekar chāris ekar tak kī bhūmikhayd.]

**VIRGIN**, *n.* (L. *virgo*) a woman who has not had carnal knowledge of man, a maid; *a.* b. coming a virgin, modest, chaste, pure; *v.* to play the virgin, to preserve pure—*Bākira, dōshā yā 'arā'*; *a. bākira yā dōshā ke laiq, sharm-ghā hayā-dār yā khatīl, pāk dāmā 'e, pā yā shasta, pākizā yā pāk*; *v. bākira yā dōshā se hārekāt-k, pākizā pāk yā pāk dāmā rakhtā*—Kumārī akshatī gaurī akshatayoni aviddhayoni wā purushasāshitī, kumārī wā kanyā; *a.* kumār wā akshatayoniogyā, lajjatīl lajjawān wā lajjawāt, ayabhihārī dharmachārī yatendriyā wā jitendriyā, nirmal wā suddhā; *v.* kumbhācharaṇ k. wī kumārī sarikhrī ācharaṇ-k., suddh rakhnā.

**VIRGINAL**, *a.* pertaining to a virgin, maidenly; *n.* a musical instrument; *v.* to strike as on a virginal—*Uṭhō aurāsh wā mūt'a'allig i-dōshā, bākira yā dōshā ke laiq*; *n. ek qism kī khatī*; *v. ek qism kī bājā bajānā*—Kumār wā kumārīogyā, kumārīkōchī kanyakōchī kumārīkūrup wā kanyāogyā, *n.* ek bhāntī kī bājā; *v.* ek bhāntī kī bājā bajānā.

**VIRGINITY**, *n.* state of a virgin, maidenhood—*Bikr, bākīrat bākīrat yā dōshāyī*—Kumārītwā wā akshatayonitwā, kanyātwā aviddhayonitwā purushasprishatā wā kumārpan. [kanyā, pāthēyā.]

**VIRGO**, *n.* (L.) one of the signs of the zodiac—*Sambhā yā sambhā*—Kanyārisī,

**VIRTUE**, *a.* (L. *vir*) belonging to man—*Mard-maṣūb, mard sifāt*—Purushasambandhi, purushēyā.

**VIRILITY**, *n.* manhood, power of procreation—*Mardī yā rajātīyā, quwat i-tawallud yā quwat i-biḥ*—Pauruṣh puruṣhatā wā puruṣasakti, jananaśakti putistwā wā puṣṣakti.

**VIRTUE**, *n.* (L. *virtus*) moral goodness, a particular moral excellence, a medicinal quality, efficacy, bravery, excellence—*Nek yā nikot, sal ihigat nek khasatī jūhar yā honar, durāt kī sifāt khāssigat yā wast, āsar quwat quwat yā, or, jarān-mardī jarāt dilī yā jarāt khūb*—Dharm puṇyā dharmacharāṇ dharmachār sādhuvrīti sādhu-sīlatā sādhanā wā ucheharit, sadgūṇ wā sulakṣaṇ, bheṣhajagūṇ wā aushadhu-dharm, prabhav śakti bad wā prabalyā, śūratā vīratā wā dīghatī, sugūṇ wā bhālāī.

**VIRTE**, *n.* (It.) a love of the fine arts—*Hunar-lostī, 'ilm pasandī, 'ishq i-'ulūm o fannā*—Upavidyābhāsanūśā, upavidyābhāyasakti.

**VIRTEAL**, *a.* being in essence or effect though not in fact—*Asī, sātī, hayqī*—Vāsta-vik, vāstāv, arthasiddhī, guṇasiddhī, vāstusiddhī. [guṇ, dharm.]

**VIRTEALITY**, *n.* efficacy—*Tāsir, quwat yā quwat, zor, āsar*—Prabhāy, prabalyā, bal,

**VIRTEALLY**, *ad.* in effect only—*Asl mein, jī-t-hayqat, mā'man, jī-t-rāqī*—Arth mein, phal mein, vāstusiddhīyā se, vāstutah, phāsisiddhī mein.

**VIRTEATE**, *v.* to make efficacious—*Maassir kār-gar yā quwat k.*—Saphal guṇakārī sār-thak amogh saprabhāv wā balawān k.

**VIRTELESS**, *a.* destitute of virtue—*Gināh-gīr, gunah gār, 'aibī, 'aib-dār, be tāsir, nā-bā kār, be-nāz, bi fāidā*—Pāpī, pāpītanā, durātānā, durvīrtā, mogh, aprabāl, nishprabhāv. [kīb-i-fannā—Upavidyājñā, śilpavidyājñā.]

**VIRTEOUS**, *a.* (It.) one skilled in the fine arts—*Hunarī, ahl-i-fann, ahl-i-hunar, wā-*

**VIRTEOUSHIP**, *n.* the pursuits of a virtuoso—*Ahl i-fann kā shuq yā shogh, or bātrā jinkī tashīl kī koshish*—*sahīb-i-hunar kartā hai*—Śilpavidyājñābhāyā, upavidyājñābhāyā.

**VIRTEOUS**, *a.* morally good, chaste, efficacious—*Dīn-dār Khudā-tara nek khūb khāssa nek-bakht nek-kho nek-khasat nek-kirdār nek-nihāl nek-zāt nek-tīnāl sālīk yā mustahsan, pāk-dāmān pākizā pārsā sāliha yā 'āzīmā, muassir kār-gar yā quwat*—Dharmīk dharmī puṇyāsīl sādhuśīl sādhuvrīti sāttwik sabbwāsīl sukrī sukrīti wā chārueharitā, dharmachārī jitendriyā yatendriyā wā ayyabhihārī, guṇakārī saphal sāthak wā balawān.

**VIRTEOUSLY**, *ad.* in a virtuous manner—*Nekī se, khūbī se, dīn-dārī se, wafā-dārī se, imān-dārī se, nek-bakhtī se*—Pūnyavat, dharm se, dharmānuśār se, sāttwasīlatā se, sādhuvrīti se.

**VIR-TU-OUS-NESS**, *n.* the state of being virtuous — *Nekī, imān-dāst, Khudā-tarsī, nek-bakhtī, nek-tuattī, pāk-dāmān, nek-nihādī, pākizingī, nek-kirdārī* — *Punyaśīlatā, sā-dhūśīlatā, sādhuvrīti, sattwasīlatā, sukṛitī, jiteन्द्रियतवा, yatēन्द्रियतवा.*

**VIRU-LENT**, *a.* (*L. virus*) poisonous, venomous, malignant, bitter — *Zohrī yā zahr-nak, sūman samnī yā zahr ālād, bad-khwaḥ bad-andesh kina var yā kina kash, shadid nakht te; gā band* — *Viśū vishamay vā bikhbharī, garālī bikhaha manhrilī vishagunak vā vishadharma, drohī vā dweshī, tikshna tikhī ugra vā atitikshn.*

**VIRU-LENGE**, **VIRU-LEN-CY**, *n.* malignity — *Bad khwāhī, bad-andeshī, bad-gumānī, sakhtī, shiddat, hiddat, tezi* — *Droh, dwesh, bahuvishatwa, atikatutī, atyugratā.*

**VIRU-LENT ED**, *a.* filled with poison — *Zahr ālād, zahr-dār, zahr se bharā huā* — *Bikhbharī, vishamay, vishapūrn, vishadūshīt.*

**VIRU-LENT-LY**, *adv.* malignantly, bitterly — *Bad-khwaḥī bad-andeshī yā bad-gumānī se, sakhtī shiddat hiddat yā tezi se* — *Dwesh vā droh se, kaṭutā tikshnatī atitikshnatī ugratī vā tīratā se.* [mukh, vadan vā ānān.]

**VIS-AGE**, *n.* (*L. visum*) face, countenance — *Chihra, rū rūc manzar yā liqā* — *Muḥ vā Vīśagad, a. having a visage or countenance — Chihra-dār, rū-dār, manzar-dār — Sa-vadan, āmanayukt, mukhayukt, mukhaviśī-ht.*

**VIS-A-VIS**, *ve za ve', n.* *Fr* a carriage in which two persons sit face to face — *Ek gari jismān do shakhs ek dūsrē ke muqābil baithte hai* — *Ek gari jismēn do jan ānne kāmme baithte hai.*

**VISCER-AL**, *a.* (*L. visera*) relating to the bowels, feeling, tender — *Rūda-mansūb yā mutā'alliq-i-āntrī, zariqat qe zehiss, mūdām yā narm* — *Āntōn āntariyōn vā bid kī, karīmī se sikhra drav jāne vā, komal vā mīridū.* [chīnī, lajlajī vā laslasā.]

**VISCID**, *a.* (*L. viscosus*) glutinous, sticky — *Chaspān, lū'āb-dār lū'ābī yā las-dār* — *Chīp-Vīśchīpīty, n. glutinousness, tenacity — Chaspāgī, lū'āb-dārī* — *Chīpchipāhat, lājhā lāsī lajlajāhat vā laslasāhat.*

**VISCIDUS**, *a.* glutinous, sticky, tenacious — *Chīpchipīty, laslasā, lajlajī.*

**VIS-COST-IV**, *n.* glutinousness, tenacity — *Chaspāgī, lū'āb-dārī* — *Chīpchipīhat, lājhā lāsī laslasāhat vā lajlajīhat.*

**VISCOUNT**, *viscount, n.* (*L. visis, comes*) a title of nobility next below an earl — *Ek amirī kitāb jo Arī ke 'āin nakh hotī hai* — *Ek kulīnāpad jo Arī ke pad ke nīrantar nīche hotī hai.*

**VISCOUNT-ESS**, *n.* the lady of a viscount — *Vā'ānūt kī bībī* — *Vā'kānūt kī strī vā patnī.*

**VISCOUNT-SHIP**, *n.* the dignity of a viscount — *Vā'ānūt kā rūtba yā martabā* — *Vā'kānūt kā pad.*

**VIS-I-BLE**, *a.* (*L. visum*) perceivable by the eye, that may be seen, apparent — *Mam-kīnā nīyāh, dekh parne ke qābil, āshkārā āshkārā zahīr yā sarīh* — *Drishṭīgrāhya drishṭigochar vā lokānīya, drīśya lakshya vā darsanīya, pratyaksh prakāt vā pragat.*

**VIS-I-BIL-ITY**, *n.* the quality of being visible — *Dekh parne kī līyāqat, mamkīnā-lū'āgahī, imkīn-i-zuhār, mumūdārī* — *Drīśyatā, lakshyatā, darsanīyatwa, pratyakshatā, darsanīyatā.* [prakatārūp se.]

**VIS-I-BLY**, *adv.* in a visible manner — *Zāhīran, sarīhan* — *Sikshāt, pratyaksharūp se.*

**VIS-ION**, *n.* the faculty of seeing, the act of seeing, a phantom, a revelation from God, an appearance, that which is seen in a dream — *Quwwat-i-bā'ira, nazar nazārīn nāzīra basar basīrat yā binā'ī, sūrat-i-wahmī siya khawab-khayāl yā bushāra, ilhām wahī yā tar'īl, sūrat numā'ish yā namūd, khawab-sūrat yā nī jo kuchh khawāb mēn dekhā jāy* — *Chakshurīndriya dṛikṣaktī vā drishṭisaktī, darsan drishṭī āvalokan vā dekhnā, chhāyā apachchhāyā vā ābhās, īśwarapratyādes, drishṭīvīśay rūp vā ākār, swapnadarsan vā swapna.*

**VIS-ION-AL**, *a.* pertaining to a vision — *Ilhām-mansūb, mutā'alliq-i-wahī, khawāb-sūrat-mansūb* — *īśwarapratyādesāvishayak, swapnadarsanāsambandhī.*

**VIS-ION-ARY**, *a.* affected by phantoms, imaginary, not real, having no solid foundation; *n.* one whose imagination is disturbed, one who forms impracticable schemes — *Wahmī, khayālī, quwānī yā tasawwūrī, be-asl yā be-būyāt; n. dārandā-i-khawāl-i-fāsid yā khayāl-i-fāsidī, man-mawjī yā khayāl-parast* — *Ābhāsādīhn chhāyādīhn ābhā-sopahat vā chhāyāgrast, mīnasik, avīstāvik vā avīstav, nirmūl; n. uchchāpādabuddhī vā uttāpābuddhī, bhārī-jan tarāngī-jan vā āśādhīyopāyakalpak.*

**VIS-ION-IST**, *n.* one whose imagination is disturbed, one who forms impracticable schemes — *Khayāl-i-fāsidī yā dārandā-i-khayāl-i-fāsid, man-mawjī yā khayāl-parast* — *Uchchāpādabuddhī vā uttāpābuddhī, bhārī-jan tarāngī-jan vā āśādhīyopāyakalpak.*

**VIS-IVE**, *a.* pertaining to the power of seeing — *Quwwat-i-bā'ira-mansūb, mutā'alliq-i-quwwat-i-bā'ira* — *Drishṭīśaktīsambandhī, dṛikṣaktīvīśayak.*

**VIS-U-AL**, *a.* pertaining to sight, used in sight — *Binā'ī-mansūb, mutā'alliq-i-basīrat yā binā'ī mēn kām āne v.* — *Drishṭīsambandhī vā chakshurīndriyasambandhī, darsanopāyogī vā drishṭīyopāyogī.*

**VIS-IT**, *v.* (*L. visum*) to go or come to see, to send good or evil to, to practise going

to see others or to keep up the intercourse of civilities at the houses of each other; *n.* the act of going or coming to see, the attendance of a surgeon or physician—*Mulqāt k. yā mulāhaza ke liye jānā, rahmat yā zahmat bhejnā, āpas meñ mulāqāt yā āmad-raft rakhnā; n. mulāqāt gasht sair mujrā yā mulāzamat, 'iqādat yā bawār-pursā*—*bheñtā bheñt-k. milnā wā dekhne-jānā. bhalāī wā burāī k., auron se bheñt kiyā k. wā paraspar bheñt karne kī vyavahār rakhnā; n. bheñt milāp abhyāgaman abhigaman wā darsanayātrā, vaidyābhigaman wā vaidyābhyāgaman.*

**VISITABLE**, *a.* that may be visited—*Mumkinu-l-mulāqāt, mumkinu-l-mulāhaza, jahāñ ā-saknā*—*Abhigamaniya, darsanayātraksham, abhyāgamaniya.*

**VISITANT**, *n.* one who goes to see another—*Mulāqāti, mujrāī, zawār, mulāqī, mulāqāt-k. w., mihmān*—*bheñt k. w., abhyāgat, pāhun.*

**VISITATION**, *n.* act of visiting, a judicial visit, thing visited, state of suffering retribution or judicial evil sent by God, divine favour bestowed, a festival of the Western Church in honour of the visit of the virgin Mary to Elizabeth celebrated on the 2nd of July—*Mulāqāt 'izārat yā 'iqādat, tahqīqāt ke liye dekhne jānā, jis shai yā jagah ko jakar dekhñ, maghānī ājāt yā taklif jo Khudā insān ko detā hai, rahmat yā rakat jo Khudā bakhshitā hai, Isāyon kā ek tevhār*—*bheñt abhyāgaman abhigaman wā jikar-dekhnā, parikshā ke nimitta dekhne jānā, wah vastā wā jagah jisko dekhne hoñ, Iswārakartrikadukh, Iswārakartrikasukh wā Iswārākrīpā, Isāyon kī ek tevhār.*

**VISITATORY**, *a.* relating to a judicial visitor—*Daur ke hākim ke muta'alliq, tahqīqāt karne wālē hākim ke muta'alliq*—*Vichāravishayak parikshā karne ke nimitta jāne wālē kī sambandhit.*

**VISITOR**, *n.* one who visits—*Mulāqī, mulqāti, mulāqāt k. w., mulāhaze ke liye jānā w., āpas meñ mulāqāt yā āmad-raft rakhnē w., mihmān*—*bheñtwaiyā, bheñt k. w., abhyāgat, grihāga, pāhun.*

**VISITING**, *n.* the act of going to see—*Mulāqāt, [visit aur visitation ke mutā'ar dekho]*—*bheñt [visit aur visitation kī arth dekho.]*

**VISOR**, *n.* (*L. visum*) a mask, a movable put in the front of a helmet—*Burqa' yā burqā, khud yā nigār ke āge kī wah hissā jo hiltā hai*—*Kritrimamukh upamukh wā kapāṭmukh, mā-takamukhānī wā sirāstrīm ke āge kī wah bhāg jo hiltā hai.*

**VISORED**, *a.* wearing a visor, masked—*Burqa' پوش, bā-burqa'*—*Kapāṭweśī, kritrima-veśī wā kritrimamukhī.*

**VISTA**, *n.* (*It.*) a view, a prospect, a walk or space between an avenue of trees—*Nazar yā nigāh, mudt-i-nazar, bar-do-taraf ke darakhtōn se sāga dār rih*—*Drishṭi, drishṭipāṭavishay drishṭigatadeś wā driṭpāṭavishay, donōn or peṛōn ke bich kī path.*

**VITAL**, *a.* (*L. vita*) pertaining to life, necessary to life, containing life, essential—*Jān-mansūb yā hayāt-mansūb, jān-bakhsh yā hayāt-bakhsh, jān dār yā zinda, zarūr jānne yā furz*—*Prāṇasambandhī wā jīvasambandhī, jīvasādhak jīvasamsādhak prāṇarakshak wā jīvanarakshak, prāṇadhārī, ātyāvyayak wā ātīr-yojanārth.*

**VITALITY**, *n.* the principle of life—*Rūh-purwari, jān-dārī, quwat-i-jān, jān*—*Jīva-māṣakti, prāṇasāṣakti, jīva, prāṇa, chetana, chaitanya, sajīvatva.*

**VITALLY**, *ad.* so as to give life, essentially—*Jān dār yā rūh-purwari se, zarūratan yā bi-siti hī*—*Jīvanasādhakatwa jīvasādhakatwa wā prāṇarakshakatwa se, āvyayakarūp se wā tattwa se.*

**VITALS**, *n. pl.* parts essential to life—*Jigar, jigar band, jān yā hayāt ke liye zarūrī hissā*—*Marmasthān, marmasthal.*

**VITELLARY**, *n.* (*L. vitellus*) the place in the egg where the yolk swims in the white—*Ande ke andar wālā magām jahāñ zarūrī sukhti meñ tairtī rakht hai*—*Ande ke bhitar kī wah sthāl jahāñ pīṭabhāg swetabhāg meñ tairtī rakht hai.*

**VITATE**. See under VICE.

**VITREOUS**, *a.* (*L. vitrum*) pertaining to glass, consisting of glass, like glass—*Zujjā, shisha kī, shisha sā*—*Kāchasambandhī, kāchamay kāchagunak wā kāñch-kā, kāchasandriā wā kāñch-sī.*

**VITRIFICATION**, *v.* to change into glass—*Shisha kar-dānā, zujjā kar-dānā, shisha banānā, kāñch kar-dānā yā banānā*—*Kāchavat k., kāchaparipān k.*

**VITRIFICATION**, *n.* production of glass—*Kāñchigāhat, kāñch-banānā, kāñch banānā,*

**VITRIFY**, *v.* to change into glass—*Shisha banānā yā banānā, shisha-k. yā h., kāñch banānā yā banānā, shisha-k. yā h.*—*Kāchavat k. wā h., kāñchīyānā, kāchaparipān k. wā h., kāñch k. wā h.*

**VITRIOL**, *n.* (*L. vitriolum*) a mineral substance, a sulphate of certain metals—*Zāj, tūtāyā nīlā-thothā mor-tūtā mor-tūtā yā kāsī*—*Tuttha tutthak tāmragarbh tūtak wā nīlāñjan, kāsī kāsī wā dhātusekhar.*

**VITRIOLATE**, **VITRIOLATED**, *a.* consisting of vitriol, impregnated with vitriol—*Zāj, zāj-āmez yā mor-tūtā-āmez*—*Tutthamay wā tūtakamay, kāsīsayukt wā kāsīsākt.*

- VIT-RI-ŌL-IC**, **VIT-RI-O-LOUS**, *a.* containing vitriol, resembling vitriol—*Zāj-āmez, tātiyā wā<sup>h</sup>*—Tutthamay wā kāsīsayukt, kāsīsasadrīś.
- VI TŪTER-ATE**, *v.* (*L. vituperō*) to blame—*Bad-nām-k., malāmat-k., sar-zanish-k., 'aib-lagānā, 'i'zām-d.*—*Nindī-k., dokhnā, dosh-d., kalañk lagānā, lim lagānā.*
- VI-TŪ-TER-AT-ION**, *n.* blame, censure—*Bad-nāmī yā 'i'zīm, malāmat sar-zanish yā shi kīyāt*—*Nindī wā doshārōp, apavād kalañk wā jhirkī.*
- VI-TŪ-TER-A-TIVE**, *a.* containing censure—*Malāmatī, malāmat-āmez, shikāyat-āmez, sar-zanish-āmez, malāmat yā sar-zanish kā*—*Nindārīp, nindāmay, apavādarīp, nindak, apavādak.*
- VIVE**, *a.* (*L. vivo*) lively, forcible—*Zinda zinda-dil dīl-shād yā chālāk, qawī zor-āwar yā mazbūt*—*Satej phurtīlā wā praphulla, balī balawān śaktimān wā prabal.*
- VI-VĒ-CTOUS**, *a.* lively, active, sprightly—*Zinda-dil yā dīl-shād, chālāk yā tez, chust shād yā shigūfta-khātīr*—*Tejaswī tejowān wā ullasī, phurtīlā wā śighrakarmā, chaṭ-patiyā praphulla ānandavrittī sīmand wā ullāsavrittī.*
- VI-VĒ-CTOUS-NESS**, **VI-VĒ-CT-ITY**, *n.* liveliness—*Zinda-dilī, chālākī, tezī, chustī, dīl-shādī, shigūfta-dilī*—*Phurtī, tejaswītā, tejovattwā, ullasītā, ullās, praphullatī, praharsh, kshīpratwā.*
- VI-VĀ-RY**, *n.* a place for keeping living animals—*Jānvarōn ke rukhne kī jagah, jān-dār yā zī ruh ke rukhne kī jagah*—*Jīvā wā jantwōn ke rukhne kī jagah, janturaksh vāsthān.*
- VIVELY**, *ad.* in a lively manner—*Zinda-dilī s., chālākī s., dīl-shādī s.*—*Phurtī se, praphullatīpūrvak, ānandavrittī se.* [shanabhoj, jīvasādhavaritī.]
- VIVEN-CY**, *n.* manner of supporting life—*Rūh parvārī yā jīn-dārī kī tarz*—*Prānarak.*
- VIV-ID**, *a.* lively, sprightly, bright, strong—*Zinda yā zinda dīl, chālāk wā shād yā shigūfta-khātīr, shokh roshan yā ranshan, mazbūt qawī, shukh zor yā zor-āwar*—*Phurtīlā ullasī wā ānandī, chaṭpatiyyā vāgi praphulla wā ānandavrittī, chaṭak chaṭkīlā khūtā bhābhukā wā bhābhukā, balawān balī pūshī wā prabal.*
- VIV-ID-LY**, *ad.* with life, with strength—*Zinda dīlī tezī yā chālākī se, zor tāyat mazbūtī yā qurwat se*—*Phurtī wā tej se, bal śaktī wā sāmārthya se.*
- VIV-ID-NESS**, *n.* life, sprightliness, brightness—*Jān, zinda-dilī chālākī chustī yā tezī, shokhī yā āb-dārī*—*Tej wā prāpī, phurtī wā praphullatī, chamak chamakāhaṭ wā jhalak.*
- VI-VĪ-F-ATE**, *v.* to make alive—*Zinda-k., jān-d.*—*Sajiv-k., jīv-d., jīlānā.*
- VI-VĪ-F-AT-ION**, *n.* the act of giving life—*Zinda-k., jān-dīhī, jān-d., ihqā, nashr, hayāt-bakhshī*—*Jīlānā, prīnadān, jīv wā prān d., sajiv-k.*
- VI-VĪ-F-Ī-VE**, *a.* able to animate—*Zinda karm ke qābīl, jān bakhshur yā dene ke lāq*—*Jīvad, sajiv karm ke sāmārth, jīlāne ke sāmārth.*
- VIV-Ī-F-Y**, *v.* to make alive, to animate—*Zinda-k., jān d. yā jān-dār-k.*—*Jīlānā, sajiv-k.*
- VI-VĪ-F-IC**, *a.* giving life, making alive—*Jān bakhsh, jīlān-k. v. yā hayāt-bakhsh*—*Prānad wā prīnadātā, jīvad wā jīlāne-w.* [jāyīcyajprasū.]
- VI-VĪ-F-A-N-OTS**, *a.* bringing forth living young—*Bachcha-qur-ār*—*Sachetanapīṇjaprasū.*
- VIXEN**, *n.* (*S. picea*) a she-fox, a turbulent quarrelsome woman—*Robhī kh rubāh, bēpāhī yā jhagrālū 'aurat*—*Lomāsī wā lomrī, kalahī karkasī chandī jhagrālū-strī wā dūrmukhī strī.*
- VIXEN-LY**, *a.* having the qualities of a vixen, snappish—*Jhagrālū<sup>h</sup>, katalā<sup>h</sup>.*
- VIZ**, *ad.* (*L. a contraction of videlicet*) namely—*Yā'at, yā'at*—*Arthāt.*
- VIZ-ARD**, *n.* (*L. visum*) a mask; *v.* to mask—*Burqa' yā burqā'a*; *v. burqā' yā bur-qā'n lagānā*—*Kritrimamukh, kapāṭamukh, upamukh*; *v. upamukh wā kritrimamukh lagānā.* [Wāzīr—Mantrī.]
- VIZ-TER**, *n.* (*Ar. wazir, wazir or vizir*) the prime minister of the Turkish empire—
- VŌ-CAL**, *a.* (*L. voc*) having a voice, uttered by the voice—*Āwāz-dār, sautī yā nawāī*—*Vāgyukt vānyukt wā vānīvīśīṣṭ, vāñjāt vāñjāt wā swarotpanna.*
- VŌ-CAL-BLE**, *n.* a word—*Laṭ, sakhā, kalīmā*—*Sābil, vākya, yachan.* [kosh, koś.]
- VO-CĀ-L-ARY**, *n.* a collection of words—*Lagāt, jārhuṭ*—*Sābīlakosh, sābdasāgrah,*
- VO-CĀ-L-ITY**, *n.* the quality of being utterable by the voice—*Uc-ān-ī-taḥḥīr, mū-kinnā-taḥḥīr*—*Uchchāraṇīyatī, uchchāryata, udīryyātā.*
- VŌ-CĀ-L-IZ-E**, *v.* to form into voice, to make vocal, to give a particular sound to as to make S sound like Z—*Nawā-k. yā āwāz bānānā, sautī-k., khāss āwāz dānā, musalan S ke Z kī āwāz dānā yā'at S kī taḥḥīr Z kī mānīd k.*—*Vāñī giri wā sūd banānā, uchchāraṇīyatā wā vāñjāt k., vīśesh rītī se uchchāraṇ-k. jāise S kā uchchāraṇ Z ke sadrīs k.* [vākya-darī, uchchāraṇpūrvak wā swar-karke.]
- VŌ-CĀ-L-Y**, *ad.* in words, articulately—*Lāt yā bol se<sup>h</sup>, hā taḥḥīr yā hā nawā*—*Ukta.*
- VO-CĀ-T-ION**, *n.* the act of calling, occupation—*Tālāb yā tālātī, hīrjā peshā wā shuḡl*—*Bulāwā bulhāt bulāw pukār hāñk wā āhwañ, vyāpār kam vyavasyī wā vrittī.*
- VŌ-CĀ-T-IVE**, *a.* relating to calling—*Nālā-mansūb, bulāne ke mutā'allīq, hālāt-i-nūlā*—*Sambandhanavishayak, sambuddhivishayak.*
- VO-CĪ-F-ER-ATE**, *v.* to cry out vehemently—*Ḡulḡapāpā-k., shor-shār-k., hāñk-pukār-k<sup>h</sup>, pukārū<sup>h</sup>, kūkū<sup>h</sup>, kūk-mārū<sup>h</sup>, chīlānā<sup>h</sup>, chīlā-uthnā<sup>h</sup>.*

**VO-CH-ER-TION**, *n.* violent outcry, clamour—*Shor-shār yā shor, gaugā gul gulgarpār yā vāvāḍā*—Chill that chitkar chinghār wā chigghār, haurā kolhāl wā hānpukār.

**VO-CH-ER-ORS**, *a.* clamorous, noisy—*Baland-āwāz, shorī gaugāṭ yā shor-k. w.*—Mahā-swar wā ūchā-bolne w., kolhālakāri wā hānpukār-machāne w.

**VOICE**, *n.* sound uttered by the mouth, a vote, an opinion expressed, language, noise, tone, the form or manner of inflecting or conjugating the verb as being *active* or *passive*; *v.* to rumour, to vote, to clamour, to tune—*Sadā āwāz nidā sant yā nawā, rize yā 'adhar-i-rizā kā 'chār, rār, zabān sukhan yā lisān, shor yā gul, lahja, siqa yā jast*; *v. 'gungī k. yā qfrah phā'ānā, riza yā rāc-dekar pasand-k. yā mugarrar-k., shor yā qu' k., ham sāt-k.*—Vāṇī girā ray yāk sūbd kantharay vachan wā ūkti, sammatī-sammataprapakāsan wā swikārāswikāraprakāś, sammatī sammat wā sammatī-khāpān, bhāshā wā bolī, haurā chigghār wā kolhāl, sur wā swar, vāchya wā pad; *v. hūhī urinā wā phailānā, sammatipūrvak niyukt-k. wā swikār-k., haurā-k. chhānā wā chhichī nā, swarāyā-k. wā samatī-k.* [yukt vāpivīśhṭ.]

**VOICELESS**, *a.* having no voice—*Be sadā, be sant, lā-zabān, saktī, khānosh yā khamosh*—Girāṇyā, vāpīhū, swarāvīhū, kanthadhwanīsūnyā, nīhsabd wā nīssabd, nirvachan, chup.

**VOGUE**, *n.* (Fr.) fashion, mode—*Bawāj yā rirāj, taur tarāj waz' yā dastār*—Loka-vyavahār lokāchār lankāchār prachār lokaprachār wā chalan, rītī vidhī dhab wā prakār.

**VOID**, *a.* (*l. ridans*) empty, vacant, null, ineffectual, destitute, unoccupied, unsubstantial; *n.* an empty space; *v.* to quit, to emit, to vacate, to annul, to be emitted or evacuated—*Khālī, tībī, wātī yā mansakh, lā hāsīl be jūda, nā ba kūr yā rāyqān, mūdā yā pā 'dai, bātī wātīk yā bīā kīsi ke qabrā wēn, kuhābī khagāṭī be ast yā be-bungūd*; *n. khālā, khālā, khālī, jagth*; *v. tark-k., ikhrāj-k., khālī yā tībī k., bātīl mansakh yā mātātī-k., ikhrāj k.*—Sūnyā, rikt chhūñchhā wā chhūñchhā, vyarth lupt nishprabhy wā mogh, nishpal nīrathak wā anarthak, hīn vīhū wā rahit, adhūt abhukt wā bīmī kīsi ke adhikār wā hāñh mēn, avistay avistayik wā nirmul; *n. sūnyā, sūnyasthal*; *v. chhūñnā tyagān wā tyag-k., nikālnā nikānā girinā dīlā wā bāhar-k., sūnyā rikt chhūñchhā wā chhūñchhā k., vyarth-k. nishprabhy-k. lupt-k. wā ūthā d., nikālnā.*

**VOIDANCE**, *n.* that may be annulled or made void—*Mansūkh hom ke gāhīl, bātīl kīye jāne ke kīp*—Lupt hone ke yogya, lopārha, ūthā diye jāne ke yogya.

**VOIDANCE**, *n.* the act of emptying, ejection—*Khālī-k. yā lūk-k., ikhrāj*—Sūnyā-k., nīkal nīsar nīsarap nīshīśān wā bāhar-k.

**VOIDER**, *n.* one who voids, a kind of basket—*Khālī-k. w. ikhrāj-k. w. tark-k. w. yā bātīl-k. w., ek qism kā tokrā*—Sūnyā-k. w. chhorne-w. nikāhne-w. girāne-w. vyarth-k. w. mogh-k. w. lupt-k. w. wā ūthā-d. w., ek bhāntī kī daurā tokrā wā daurī.

**VOIDNESS**, *n.* emptiness, vacuity, inefficacy—*Khālī, khālī, 'adam-i-tāsīr be-asarī yā be-sādī*—Sūnyatā, sūnyā wā riktatā, prabhāyahīnatā aprabhāy moghatwa wā vyarthatā. [nē-w. wā ākāśgūṇī, phurtilā chapal kshīpra wā halkā.]

**VOLANT**, *a.* (*l. volō*) flying, nimble—*Parandā, tez chālāk sabak yā sabuk*—Urāk n-

**VOLA-TILE**, *a.* flying, evaporating quickly, lively, fickle; *n.* a winged animal—*Parandā, bukhār sifāt kāfūr-sifāt jald-bukhār ho jāne-w. yā kāfūr ho-jāne w., zinda dil chālāk dīl-shād yā khush-o-khurrām, harā-parast simāb-tub be qarār mutaharrin yā be-sabūt*; *n. parand*—Urāk urne-w. ākāśgūṇī wā ākāśyāvī, atīśighravāyuparīnāmaśīl wā vāyuparīnī, phurtilā chatpatīyī praphulla ūlāsī wā ānandī, chāñchal oḥhā lōl wā hālā; *n. pakshī, chīrīyā, pakherū.*

**VOLA-TILENESS**, **VOLA-TILITY**, *n.* the quality of evaporating quickly, liveliness, fickleness—*Bukhār-sifātī kīfūr-sifātī yā jald-bukhār ho-jāne ke līgīqat, zinda-dil chālākī dīl-shādī yā khush-o-khurrām, harā-parast simāb-tub talawarrin be sabūt yā talawarrināzajī*—Atīśighravāyuparīnāmaśīlatā wā vāyuparīnāmaśīlatā, phurtilā kshīpratā ūlāsī ūlāsātī wā praphullatā, ashīratī chāñchalatā chāñchalayā anavāśhī wā lōlatī.

**VOLA-TILEZE**, *v.* to render volatile—*Bukhār yā kāfūr-k., bukhar kī sīrat mēn ūā-d., bukhar sifāt-k., kāfūr-sifāt-k.*—Vāshparīp se urā-d., bhāphī bhāphī wā vāshp bannā, atīśighravāyuparīnāmaśīl k., vāyuparīnīmī k.

**VOLA-TILITY ACTION**, *n.* act of rendering volatile, the process by which bodies are resolved into the vaporous or elastic state—*Bukhār-sifāt-k., kāfūr-sifāt-k. yā bukhar-bannā, bukhar yā bukhar-sifāt bannā*—Vāyuparīnīmī wā atīśighravāyuparīnāmaśīl-k., vāshp bhāphī bhāphī wā vāyuparīnāmaśīl bannā.

**VOLE**, *n.* (Fr.) a deal at cards which draws the whole tricks—*Tās ke khel kē ek dhab*.

**VOL-ER-Y**, *n.* a flight of birds—*Parwāz, tagarān yā tairān*—Urīn, urāī.

**VOL-I-TATION**, *n.* the act of flying—*Urāī, urān, tair.*

**VOL-LEX**, *n.* a flight of shot, an emission of many things at once; *v.* to discharge in a volley, to throw out at once—*Shalkh shulāksh shulq yā shulak, bakut shī chīzōn kū*

*ek-bārgi chhūtnā*; v. *shulakh urānā jhārnā dāgnā yā sar-k.*, *ek bārgi chhornā*—Bārī wā bāp, vrishtī arthāt bahut kā ek sūth chhūtnā wā nikalnā; v. bārī urānā wā bārī jhārnā, ek sūth wā vrishtirip se chhornā.

**VOLLEYED, VOLLIED, a.** discharged in a volley—*Ek-bārgi bahut sā chhorā huā yā nikālī huā*—Ek sūth bahut sā chhorā huā wā barsiyā huā.

**VOLCANO, n.** (It.) a burning mountain—*Atashī-koh*, *koh-i-ātash-andāz*, *koh-i-ātash-afshān*—Jwālmukhī, jwalanaparnat, āgneyparnat.

**VOLCANIC, a.** relating to a volcano—*Koh-i-ātash-andāz-mansūb*, *koh-i-ātash-afshān-mansūb*, *mutā'alliq i-koh i-ātash-afshān*—Jwālmukhisambandhī, jwalanaparnatasambandhī, āgneyparnatavishayak. [saṅkalpāsakti.]

**VOLITION, n.** (L. *volō*) the act of willing—*Khwāhish*, *ikhtiyār*—Saṅkalp, icchhā, **VOLITIVE, a.** having the power to will, expressing a volition or act of the will—*Khwāhish yā pasand kā ikhtiyār rakhne w.*, *khwāhish zāhir-k.* w. *yā bayān-k.* w.—Saṅkalp wā icchhā kā adhikārī, saṅkalp wā icchhā prakāś-k. w.

**VOLUBLE, a.** (L. *volro*) formed so as to roll easily, rolling, nimble as applied to the tongue, fluent—*Luphakne ke gābil banā huā*, *dauwār yā luphakne w.*, *te chālāk charb-zabān yā zabān-chālāk*, *zabān-durā*, *zabān-āwar yā turrāra*—Luphakne dhulakne wā dhulakne ke yogya banā huā, luphakne-w. dhulakne-w. wā lōlāmā, vākkahipra wā twaritavāk, vākehapal vāgdrut drutavāk wā chapalajihwā.

**VOLUBILITY, ad.** in a rolling or fluent manner—*Luphakte<sup>h</sup>*, *zabān-āwarī charb-zabānī zabān-chālākī yā zabān-darāzī se*—Dhalakte dhulakte wā dhauglīte. vākehapalya vākehapalātī vāgdrutatwa wā chapalajihwatwa se.

**VOLUBILITY, n.** the act or power of rolling, fluency of speech, mutability—*Luphā yā luphakne kī tāqat*, *turrāra zabānī zabān-darāzī charb-zabānī yā zabān-āwarī*, *tab-d-patī tāqatī parīpatī be qarārī yī be-sabātī*—Luphaknī dhulaknī dhulaknī luph-kōw dhulakw dhulakw wā dhulakne-kī-saktī, vākehapalātī vāgdrutatā chapalajihwatwa wā vākehapalya, asthīratī parivartanīyatā chapadatā chāñchalya wā lōlātī.

**VOLUME, n.** (L. *volūo*) a roll, a turn, a fold, a compass, a book—*Daftar yā tāmār*, *pher<sup>h</sup>*, *peh*, *mīghār*, *jild kitāb darī yā jarān*—Bīrā, ghunnāw wā lapet, part parat kūndalī wā geṇrūr, parimān vistrī prīr wā phailāw, pustak wā potlī.

**VOLUMINOUS, a.** consisting of many volumes, consisting of many convolutions or windings, having written much or many volumes, copious or diffusive, vast or bulky—*Bahut jildōn kī*, *peh-dār*, *zīyāda navīs yā bahut kitābōn kī musunnif*, *musharrak mufassal yā tārī*, *vasī<sup>h</sup>* yā *ām*—Bahupustak wā bahut pothiyōn kī, bahut lapet ghunnaw wā pher kī, bahugranthakārak wā bahugrantharachak, vistrī vistrī wā vistarāmāy, āparimīt wā bahut bād, [bahut pothiyōn meñ.]

**VOLUMINOUSLY, ad.** in many volumes—*Bahut jildōn meñ*—Bahut pustakōn meñ.

**VOLUMINOUSNESS, n.** the state of being voluminous—*ʿAzamat*, *wasāt*, *barīq<sup>h</sup>*, *bahut jildōn meñ kom kī hōlat*, *bī-gār-jī'd-dārī*—Vrikatwa, mahattwa, bahupustakatwa.

**VOLUNTARY, a.** (L. *volō*) willing, acting by choice, spontaneous, free, done by design; a. one who does any thing of his own free will, a piece of music—*Rīzā-mand* *razā mand yā rāzī*, *az khud k.* w., *az-khud yā ikhtiyārī*, *āzād*, *irādī*, *qasdī qasdan*, *ʿamdan yā bīl-qasd*; n. *az-khud kōi kām-k.* w., *ek qisn kī bājā yā bayān-i-musiqī*—Ichchhuk wā sūnrag, swachchhand sweekchhāchārī wā sweekchhā-se-kām-k. w., nichchhik ābhikānik swayamkrit wā swābhāvik, swādhīn anadhīn wā swatantra, sūbhīprīy sūbhīkalp wā buddhipūrv; n. sweekchhāchārī wā swachchhand, ek prakār kī bājā wā saṅgitarahana.

**VOLUNTARILY, ad.** of one's own will—*Qasdan*, *khud-ba-khud*, *dūla-o-dānista*, *az-khud*, *ʿamdan*, *āp se<sup>h</sup>*, *āphī āp*, *khushi se*—Sweekchhāpūrvak, ichchhāpūrvak, jān-bujhkar. [tā, nichchhikatwa.]

**VOLUNTARINESS, n.** state of being voluntary—*Khud-ikhtiyārī*—Sweekchhā, kāmya.

**VOLUNTEER, n.** one who enters into military or other service of his own accord; v. to enter into service of one's own free will, to offer or bestow voluntarily—*Khud-ba-khud yā āpne ikhtiyār se sipāhīyon meñ*, *nām likhwāne-w. yā aur kōi naukarī-k.* w.; v. *khud-ba-khud yā apnī khushi se naukar-h.*, *az-khud yā khud-ba-khud prah-k. yā denā*—Āp se āp senā meñ nām likhwāne w. wā kīśī kī bhritya h. w., sweekchhāpūrvakasānyā, sweekchhāpūrvakayoddhī, apnī ichchhā se kīśī kī bhritya h. w.; v. sweekchhāpūrvak wā āp-se-āp kīśī kī bhritya h. wā kīśī kī tūhal-k., apnī ichchhā se wā āp se āp āge rakhnā wā denā.

**VOLUPTUARY, n.** (L. *voluptas*) one addicted to pleasure and luxury—*Ahl-i-zaug*, *nafs-parast*, *ʿaiyāsh*, *shahwat-parast*, *yār-bāsh*, *jashnī*, *shikam-parast*, *avāhāshī*—Vishayī, vyāsani, bhogī, sambhogī, vishayāsakt, indriyādhīn, bhogāsakt, vishayapārāy, vishayasukhasevī, indriyasukhāsakt. [arth dekho.]

**VOLUPTUOUS, a.** addicted to pleasure—[*Voluptuary ke ma'ne dekho*]—[Voluptuary kā

**VO-LŪP'TU-ous-ly**, *ad.* in a voluptuous manner—'Aiyāshī aubāshī zauq yār-bāshī yā shahwat-parastī se—Vishayasakti vishayasevā bhogāsakti wā kāmāsakti se.

**VO-LŪP'TU-ous NESS**, *n.* the state of being addicted to pleasure and luxury—'Aubāshī, 'aiyāshī, shahwat-parastī, yār-bāshī, shikam-parastī—Bhogāsakti, vishayasakti, indriyasukhāsakti, vishayasavī, indriyādhinātā, vishayavyasāng, vishayaparātā, śīrīrikasukhāsakti, vishayaparyāpti.

**VO-LŪ'TE**, *n.* (L. *volutum*) a kind of spiral scroll on the capital of a column—*Sitān ke upar ke hissē par ek qism kī pēch-dār drāish yā zabāish*—Stambhasīrṣh par ek alākāśr alaukār.

**VO-LŪ-TION**, *n.* a rolling, a wallowing—*Lotnī<sup>h</sup>, lotpot<sup>h</sup>*. [*phorā<sup>h</sup>*]

**VO-MŪ'CA**, *n.* (L. *ulcus*) an abscess in the lungs—*Phephtōi men ek phorā<sup>h</sup>, phephtōi kā*

**VO-MŪ'T**, *v.* (L. *vomo*) to throw up from the stomach: *n.* the matter thrown up from the stomach, an emetic—*Rudī-k., qūī-k., chhātī-k., okū<sup>h</sup>, istifrāg-k., uhhātī-k., ukānā<sup>h</sup>, dūkū<sup>h</sup>, hama-k., phukū<sup>h</sup>*; *n.* jo kuchh qūī yā rudī men gire, darāī-k. qūī-āwar qā muqayī darāī—Vaman-k.; *n.* vāt vānti ulvānti arthāt jo kuchh okno se girā, vamanotpādak aushadhī wā chhātī kī aushadhī.

**VO-MŪ'TION**, *n.* the act or power of vomiting—*Istifrāg qā qurwat ī istifrāg, qūī-k. yā qūī karne kī tāqat*—Vaman wā vamanāsakti, chhātī-k. wā chhātī karne kī sakti, uhhātī wā uhhātī kī sakti. [*psidak wā chhātī karne w., vāntid.*]

**VO-MŪ'TIVE**, **VO-MŪ'T-ry**, *a.* causing to vomit, emetic—*Qūī-āwar, muqayī*—Vamanot-

**VO-RĀ'CIous**, *a.* (L. *vorax*) greedily, ravenous, eager to devour, rapacious—*Harī, khān-khār yā khārī, jānī-bagār yā jānī-kāhī, darand darind daranda yā darinda*—Marbhukhā, kshudhātīrkhātī wā petn, atikshudhātī atibubhukshu wā kshudhrīpīrī, āmīshalobhī sarvagrastī wā atibhukshak.

**VO-RĀ'CIous-ly**, *ad.* greedily, ravenously—*Hīrs yā tamī se, khān khārī jānī-kāhī yā jānī-bagārī se*—Atilobhī se, atikshudhātī kshudhāpīrī wā āmīshalobhī se.

**VO-RĀ'CIous NESS**, **VO-RĀ'CI-ty**, *n.* greediness, ravenousness—*Hīrs yā tamī, jānī-bagārī jānī-kāhī yā khān khārī*—Atilobhī wā hīkch, haukā atikshudhātī kshudhāpīrī atibhukshakatwā petpān wā āmīshalobhī.

**VO-RĀ' TEX**, *n.* (L. *whirlpool*) a whirlwind—*Gīrd-āb garq-āb yā wārta, gīrd-bād*—Bhāwār mād wā bhāwārī, bawāndār wā bagūla.

**VO-RĀ'AL**, *a.* having a whirling motion—*Bhāwārī huā<sup>h</sup>, ghōmī huā<sup>h</sup>, bhāwārī yā chakrītī huā<sup>h</sup>, chakkar mārī huā<sup>h</sup>, chakkar yā phīrī sū phīrī yā ghōmī huā<sup>h</sup>*.

**VO-TĀ-RY**, *n.* (L. *votum*) one devoted to any service or pursuit; *a.* devoted or promised—*Fidārī, bandā, gulām, jān-nisār, sevāk<sup>h</sup> dās<sup>h</sup>*; *a.* mānū<sup>h</sup>, mānū<sup>h</sup>, mānū<sup>h</sup>—Bhaktī, upāsak; *a.* pratijñāt wā kīrtapratijñā.

**VO-TĀ-RESS**, *n.* a female votary—*Āurat jo bhūwigal jān-nisārī yā gulāmī karē*—Bhaktīnī, strī jo upāsana karātī.

**VO-TĀ-RIST**, *n.* one devoted—[*Votary ke māne dekho*]—[Votary kī arth dekho.]

**VO-TIVE**, *a.* given by vow—*Mānū<sup>h</sup>, mānū<sup>h</sup> ke ligē digī huā<sup>h</sup>*—Vratapūrv samarpit, vratanusār se samarpit.

**VO-TĒ**, *n.* (L. *votum*) expression of choice or preference, suffrage, a ballot or that by which the will or opinion of a person is expressed, the decision or will of an assembly or of a majority thereof, united voice of persons in public prayer; *v.* to choose by suffrage, to give in vote, to give a vote or suffrage—*Īshārī pasand yā Īshārī-rāc, rāc, kucā yā kōī shak jo rāc denē men mustāmal ho, majlis ke logon kī yā zīgīda logon kī tajvīz, Īshādāt ke waqt logon kī mīlī huī āvāz*; *v.* rī ā yā rāc de-kar pasand-k. yā muqarrar-k., rīzā yā rāc de-kar denā, rāc-d—Sammatīsammataparakāśan swīkārāsawīkaraparakāśan wā sammatīīhyāpan, sammatī sammat wā anumati, golī wā aur kōī pātārth jiskī vyavahār sammatīsammataparakāśan men hotī hai, sabhī ke logon wā adhik logon lāī vīchār, īśwarapārthana wā bhagavatī rīrthana ke samay men logon kī mīlī huī vāpī; *v.* sammatīpūrvak swīkār-k. wā nyūkt-k., sammatīpūrvak denā, sammatīsammataparakāśan-k. wā anumatiaparakāśī k.

**VO-TĒR**, *n.* one who has a right to vote—*Rīc denē kā mustāhiqq, rīzā dīh*—Sammatī-sammataparakāśanādhīkārī, anumati prakāśī karne kā adhīkār rakhne w.

**VOUCH**, *v.* (L. *voco*) to call to witness, to bear witness, to declare, to attest, to warrant; *n.* warrant, attestation—*Gawāhī shāhidī yā shahādāt ke ligē bul-nā, gawāhī yā shāhidī-d., bayān-k., tasdīq-k. sahkī-k. yā sūbūt-k., jāiz rakhnā yā rāz rakhnā*; *n.* sanad, tasdīq—Sākshya wā sākshīti ke nimitta bulnā, sākshya-d. sākshya-k. sākshīti-d. wā sākshī-d., dīrīhokti-k., pramāṇī-k., pramāṇ-d. wā sapramāṇī-k.; *n.* pramāṇ, pratyakshapramāṇī wā sākshīti.

**VOUCH-ER**, *n.* one that vouches, a book paper or other document serving to vouch the truth of accounts or to confirm or establish some fact or facts—*Shāhidī gawāh yā tasdīq-k. w., dālīl sanad yā dast-āwez*—Sākshī pramāta wā pramāṇī-k. w., pramāṇapatra pramāṇalekh sīdhanalekh wā nirṇayapatra.

**VOUCH-SĀRE**, *v.* to permit to be done without danger, to condescend to grant, to con-



descend, to deign, to yield—*Bilā khauf yā khatra hone d., farotani yā mīhr-bāni kar-ke bakhshā, apne martabē kā khayāl na kar-ke apne khurdai ke sath aisi farotani se psh-dinā jo insāf yā rauāj ke rā se wājib na ho, haq se zīgādā tarājinh yā farotani k., tābi-h., yā nūti-h.*—Binā bhay wā khatke ke hone-d., anugrah karke denā, apne gaurav pad wā mān kā vichār na karke apne se chhoton ke sath aisi śištāchār karai jo nyāya wā lokavyavahār kī rīti se kartavya na ho, anugrah se jhuknā wā jītnā chīhiye us se adhik śištāchār wā namratā prakāś-k., dalnā adhūn h. wā cāsi-bhūt h. [—Kripā kī rīti se pralān dān wā denā.]

**VŌICH-SĀFFEMENT, n.** grant in condescension—*Mīhr-bāni yā farotani ke rā se bakhshish*  
**VŌW, v.** (L. *voco*) to give or consecrate by a solemn promise, to make a solemn promise: *n.* a solemn promise—*Mannat ke rā se nigāz-k., fidā k., nazr k., yā nigāz karne kā wāda-k., mannat mānā<sup>h</sup>; n. mannat<sup>h</sup>, dīnī 'ahd, mazhab yā dīn ke rā se wāda yā 'ahd o-pāimān*—Vratapūrvak charhānā samarpṇ-k. utsarg-k. saukalp-k. wā charhāne kī pratijñā-k., manautī nāntā vrat saukalp wā pratijñā k.; *n.* manautī, māntā, vrat, saukalp, pratijñā.

**VŌW'ER, n.** one who makes a vow—*Mannat ke rā se nigāz-k., v. fidā-k., v. nazr-k., v. yā nigāz karne kā wāda-k., v., mannat mānā<sup>h</sup> w., Vratapūrvak charhāne-w. samarpṇ-k., v. saukalp k., w. wā charhāne kī pratijñā-k., w., manautī wā māntā mānne w., manautī k., w.*

**VŌW'EL LOW, n.** one bound by the same vow—*Ham-wāda, ham-'ahd, wah jo dūstre ke sath ek hi mannat mānne ho<sup>h</sup>*—Dūstre ke sath ekhī vrat saukalp wī pratijñā k. w., sahavratī, saha-saukalpī. [—Swar, achvarṇ.]

**VŌW'EL, n.** (L. *vox*) a letter which can be sounded by itself—*Harf i 'illat, harakāt*  
**VŌW'ELLED, a.** furnished with vowels—*Harakat dār, īrāb dār*—Swaraviśiṣṭ, achvarṇayukt.

**VŌY'AGE, n.** (Fr.) a journey by sea: *v.* to travel by sea, to pass over—*Safar-i-dargai, dargai safar, tari kā safar, jahāz-i-safar, sair-i-dargai; v. dargai-safar, jahāz-i-safar, yā tari kā safar-k., tāi k.*—Jalayātrā, samudrayātrā, samudrayān: *v.* jalayātrā-k., samudrayātrā-k. wā samudrayān-k., pārk.

**VŌY'AGER, n.** one who travels by sea—*Dargai musāfir, jahāz-i-musāfir, tari kā safar-k., w.*—Samudrayātrī, jalayātrik, samudrayātrī k. w.

**VŪ'GAR, a.** (L. *vulgus*) pertaining to the common people, common, vernacular, coarse, rude, low: *a.* the common people—*'Avāman-n nas-manush yā mātā'allig-i-'avāman-n nās, 'ām 'amām yā 'urfī, watanī, zabān galiz, yā kharābī, nā-tarāshidā, kamīnā pāji dān mābātāl yā haqir; n. 'avāman n-nās, 'avāman, 'ām log*—Sāmānyalokasambandhī wā prākṛitalokavishayak, prākṛit sūdhāraṇ laukik wā sāmānya swadeśiya wā swadeśī, nikṛiṣṭ burā wā asaṅskṛit, aparishkṛit asabhyā angārā wā ashiṣṭ, nich wā adham; *n.* adhamalok, nich log, sāmānyalok, sūdhāraṇalok, prākṛitalok, telitāmbolī. [wara kamām yā laf:—Apasādd, kusābd.]

**VŪ'GARISM, n.** a vulgar phrase or expression—*Pāch muhāwara yā lafz, bad muhāwara*  
**VŪ'GARITY, n.** coarseness of manners or language—*Nā-tarāshidāgī, pastī, kamīnāpān, kamīnagī, ke murawarati, durashtī, karakhtī yā karakhtagī, bad muhāwaragī, ghat yā kharābī muhāwara*—Asabhyatā, ashiṣṭatā, kusīlatā, nichpan, apasāddatwa, kusābdatwa. [dharāṇ laukik prākṛit adham wā nich k.]

**VŪ'GARIZE, v.** to make vulgar—*'Amām 'amām kamīnā pāji yā dūn k.*—Sāmānya sā-

**VŪ'GARLY, ad.** commonly, rudely, coarsely—*'Avāman 'urfan yā aksar, nā tarāshidagī yā ke murawarati se, durashtī karakhtī karakhtagī yā kharābī se*—Sāmānyarūp se wā bahudhā, ashiṣṭatā wā kusīlatā se, aparishkṛit nikṛiṣṭatā asabhyatā wā mandarūp se.

**VŪ'GATE, n.** the common Latin version of the Scriptures used by the Romish church—*Zalānī Lātin mā Injilaur Taurit kā tarjuma, Lātin Injil o-Taurit*—Lātin bhāshā meḥ Isāidharmapustak kā bhāṣhātār wā ulthā.

**VŪ'NER-ABLE, a.** (L. *vulnus*) that may be wounded, liable to injury—*Mamkinat-majrah yā mamkinat t-jrah, zaḥm-pāzīr*—Bhedya bhedaniya vedhiya wā vedhaniya, ghāw jog. [—Ghāw chāngī k. w.]

**VŪ'NER-ARY, a.** useful in healing wounds—*Zaḥm chāngī-k., v. shifī bakhsh i-zakha*

**VŪ'NER-ATE, v.** to wound, to hurt—*Zaḥmī-k., majrah-k.*—Ghāyal wā ghāil k., chūtiyān wā chūtiyānā.

**VŪ'NER-ATION, n.** the act of wounding—[*Vulnerate ke mā'ne d-kho*]—[*Vulnerate kā*

**VŪ'NER-PINE, a.** (L. *vulpes*) belonging to a fox, like a fox—*Rolāh-mansib, robāh-sīrat robāh-sīfat makhrā robāh-bāz yā jīratī*—Lomari wā lokhari kā, dhūrtta chihālī kapatī wā lomari-sarikhā.

**VŪ'N-TURE, n.** (L. *vultur*) a bird of prey—*Nasr, kargas, gidh<sup>h</sup>, gidh<sup>h</sup>*—Gridhra.

**VŪ'N-TOURS, a.** like a vulture, rapacious—*Nasr-sīfat kargas-sīrat nasr-sā yā kargas kī mānand, khūn-khūr darand darind daranda darinda yā saḥīr-gīr*—Gridhrasādṛīś wā gidh-sā, ghūḡghap harapāñī sarvagrahī sarvahārī apahārak amīshalobhī wā lūṭerū.

## W.

- WABBLE**, *v.* (W. *quiblar*) to move from side to side in walking, to waddle, to wobble — *Hille doltte chalnā<sup>b</sup>, ek or se dūri or doltte hue chalnā<sup>b</sup>, dugmagi chāl chalnā yā metakka chalnā<sup>b</sup>.*
- WAD**, *n.* (Ger. *watte*) a little mass of some soft or flexible material as cotton tow or straw — *Rūi san yā punāl waqaira ko lepet kar jo goli ki sirat meṭeṭeṭe hane, wadda, zāmin* — Rūi pati wā trip ādi ki goli. āgneiyachurnarodhanavastu, churnarodhani.
- WADDED**, *a.* formed into a wad, quilted — *Rūi san yā punāl waqaira ki goli ki sirat ha-nā hue yā mawala yā zāmin banā hūā, nigandā hūā<sup>b</sup>* — Rūi pati wā trip ādi ki goli ko akār bānā hūā wā āgneiyachurnarodhani wā āgneiyachurnarodhanavastu banā hūā, gullī wā nigandā banā hūā. [wā gadle ke liye komal vastu.]
- WADDY**, *n.* a soft stuff used for quilting — *Rozī ke liye arm asbāb yā shai* — Gudri.
- WADD**, *n.* (S. *wad*) black lead — *Sisā jo lakir khūchm ki kām dāt hai<sup>b</sup>.*
- WADE**, *v.* (S. *wadan*) to walk through water, to move with difficulty or labour — *Pā-yā gū yā pū ch chalnā, badleggi yā la-mihnat chalnā* — Heluā pānī meṭe-maṭṭhānā wā pūnī-meṭe khare pahūe jīnī, kashī dūhī wā pariśram se jīnī.
- WADDE**, *v.* to move from side to side in walking — *Mataktā chalnā<sup>b</sup>, dugmagi chāl chalnā<sup>b</sup>, hille doltte chalnā<sup>b</sup>, batak-chāl chalnā<sup>b</sup>* — Heluā pānī meṭe-maṭṭhānā wā pūnī-meṭe khare pahūe jīnī, kashī dūhī wā pariśram se jīnī.
- WAFER**, *n.* (D. *wafel*) a thin cake, a thin leaf of paste for sealing a letter — *Patli ro-waft*.
- WAFY**, *v.* (wary?) to bear or convey through a buoyant medium as through the air or on the water, to buoy, to float, to be on; *n.* a floating body, waving motion of a flag or streamer — *Bahā-le-jānā<sup>b</sup>, tirānā<sup>b</sup>, tāirnā<sup>b</sup>, ishīra yā ānā k.*; *n.* *Loi shai jo tūrti ho, jhauṇe yā jhauṇe kī phakṛnā<sup>b</sup>* — Uṭā-le-jānā wā tāirnā-le-jīnī. bhasnā wā tairnā, utarānā bhasnā wā bahūī, sain wā űigīt k.; *n.* koi vastu jo bhasnā ho wā utarānā ho, patikī ki labarīhat wā phirīhat.
- WAFAGE**, *n.* carriage by water or air — *Bahā-le-jānā<sup>b</sup>, wā-le-jānā<sup>b</sup>.*
- WAFER**, *n.* one that wafes, a passage boat — *Wah jo tāirnā yā bahā-le-jāwā<sup>b</sup>, nāw<sup>b</sup>.*
- WAFIRE**, *n.* the act of waving — *L thāwā<sup>b</sup>, lachānā<sup>b</sup>, hīlā<sup>b</sup>.*
- WAG**, *v.* (S. *wagian*) to move from side to side, to shake slightly, to be in quick or ludicrous motion, to go, to depart; *n.* a droll a joker, a ludicrous fellow — *Hīlānā<sup>b</sup>, dūlānā yā dūlānā<sup>b</sup>, hīlā yā dūlā<sup>b</sup>, jānā yā chalnā<sup>b</sup>, chānā jānā<sup>b</sup>*; *n.* *maskhara, thathā<sup>b</sup>, hāṛā<sup>b</sup>, hāṛā<sup>b</sup> zafāli mushik yā nappāl* — *n.* Bhaṛ, thathol wā haṅsor, thatholīyā wā vāṅsīk.
- WAGGERY**, *n.* mischievous merriment, sport — *Zarīfī nakhrā yā nakhra, maskharagī yā zarāfat* — Thatholī wā haṅsī, chel kabol khillī thatholī wā parihas.
- WAGGISH**, *a.* mischievous in sport, frolicsome — *Sharārat ke sath zarīf yā khush-mas-khara, haṅsor yā kheṭā<sup>b</sup>* — Naṭkhatī ke sath haṅsor yā hīnī wā thathol, līlāwan kīṭā-wan wā vilīlī.
- WAGGISHLY**, *ad.* in a waggish manner — *Zarāfat se, maskharagī se, chukal chukul yā chahar-pachā<sup>b</sup>* — Parilī kē kautuk kīṭā līlī haṅsī wā khillī se.
- WAGGISHNESS**, *n.* mischievous sport — *Sharārat ke sath zarāfat maskharagī yā lā<sup>b</sup>, zarāfat, thatholī bāzī khillī-bāzī* — Naṭkhatī ke sath parihas kautuk līlī kīṭā haṅsī chahāl pahāl wā khillī. [chalnā<sup>b</sup>, nataktī chalnā<sup>b</sup>, hille doltte chalnā<sup>b</sup>.]
- WAGGLE**, *v.* to move from side to side in walking — *Batak-chāl chalnā<sup>b</sup>, dugmagi chāl*
- WAGTAIL**, *n.* a bird — *Mamālā, māsīcha, Khanjūn<sup>b</sup>, Khanrick<sup>b</sup>* — Khanjarit, Khanjakhel, Khanjakhel, Kanjūr, Kanjūrīn kakachehād.
- WAGGE**, *v.* (Ger. *wagen*) to venture, to hazard, to make, to carry on — *Jokhim uṭhānā sā-hānā<sup>b</sup>, yā dhīrās bāndhā<sup>b</sup>, badnā lagānā yā hor-badnā<sup>b</sup>, karnā<sup>b</sup>, machānā<sup>b</sup>.*
- WAGE**, *n.* (Fr. *gager*) pledge, pay given for service; *v.* to hire for pay — *Rīhn yā girawā, talab ajrat ajrat mīhnat ānā yā māsāhāra*; *v.* *maṅkar rakhnā, kīrāye par rakhnā* — Bandhā, vetan wā bhīrtī; *v.* vetan wā bhāre par rakhnā, thīke par rakhnā.
- WAGES**, *n. pl.* hire or reward for service, recompense — *Ajrat ajrat talab māsāhāra yā mīhnat ānā, badlā jorā pādāsh yā samāra* — Vetan wā bhīrtī, pratīphal wā pādā.
- WAGER**, *n.* a bet, something hazarded on the event of a contest, the subject of a bet; *v.* to bet — *Shart nā dār, jo kuchh skart yā dār par rakkhā jīy, wah shai jiske bīh meṭe skart loye yā dār-badā jāy*; *v.* *shart badnā, shart lagānā, dār badnā* — Hor wā pan, jo kuchh badājīy, wah vastu jiske vishay meṭe hor badī jīy; *v.* hor badnā, hor lagānā, badnā, pan k. [lagāne w., badne w., pan k. w.]
- WAGERER**, *n.* one who wagers — *Shart lagāne w., shart badne w.* — Hor badne w., hor
- WAGON**, **WAGON**, *n.* (S. *wagon*) a four-wheeled vehicle for burdens — *Chau-pahīyā chhakrā<sup>b</sup>, chār pahīye kī ladī gārī<sup>b</sup>, arāba yā arāba, chār pahīye kī bojhā gārī<sup>b</sup>.*
- WAGONER**, *n.* one who drives a waggon — *Chhakrā laṭhī yā gārī hānkne w<sup>b</sup>, gārī-bān, gārī-wān, bahāwān<sup>b</sup>, sārathī<sup>b</sup>.* [dūt gārī<sup>b</sup>.]
- WAIN**, *n.* a vehicle for burdens, a waggon — *Bojhāt gārī<sup>b</sup>, chhakrā yā chār pahīye kī la-*
- WAINROPE**, *n.* a rope for binding a load — *Bojhā bāndhne kā rassā<sup>b</sup>.*

**WĀIF, WĀIFT, n.** (*ware*) goods found but not claimed—*Parā pāyā māl, pari pāi chiz, parā huā māl, nāl i be-mālik, māl-i-lā-wāris*—Pari hui vastu, newāmik dravya, parā pāyā padārth.

**WĀIL, v.** (*le. wela*) to lament, to moan, to weep; *n.* lamentation, loud weeping—*gām yā nāla k., afsos-k. yā nūha-k., nāla-o-zāri yā gīrya-o-nāla k.*; *n.* *nauha gam yā afsos, gīrya nāla zāri nūha-o-zāri yā gīrya-o-nāla*—Roni wā khed-k., vilāp k., bil-bilān; *n.* khed wī vilāp, roārohat wā bilbilāhat. [khedi vishādī wā sokānwit.

**WĀI'FUL, a.** sorrowful, mournful—*Idl gir, magnum yā gam gin*—Sokart wā dukhhi,

**WĀI'ING, n.** lamentation, audible sorrow—*Gām afsos yā nauha, zāri nāla gīrya nāla-o-zāri yā gīrya-o-nāla*—Khed dukhkh wā vishād, vilāp roārohat wā bilbilāhat.

**WĀI'MENT, n.** lamentation—*Nauha, gam, afsos, zāri, nāla*—Vilāp, vishād, khed, ro-ārohat.

**WĀI'NSCOT, n.** (*D. wegenscot*) the inner wooden covering of a wall; *v.* to line a wall with boards—*Dīwāl kī-takhta bandī yā khātīm-bandī, takhta-bandī yā ārāsh-i-takhta, jo dīwār meñ kar-dete haiñ*; *v.* *dīwāl meñ takhta-bandī khātīm bandī yā ā-rāsh i takhta k.*—Bhittipatal, patare jo bhīt meñ sobhā ke liye jare rahte haiñ; *v.* Bhittipatal lagānā, bhīt meñ patare jānā.

**WĀIST, n.** (*W. girdle*) the middle part of the body, the middle part of a ship—*Kamar yā miyān, jahāz ke bich kā hissa*—Kañi wā karhāñ, naumadhya naumadhya-sthal wā naukā-kī-madhiya-bhag. [patkā<sup>b</sup>.

**WĀIST'BAND, n.** the part of a dress which encircles the waist—*Kamar-band, patkā<sup>b</sup>,*

**WĀIST'COAT, n.** a short inner coat fitting close to the waist—*Kurti, fatūhi, kamar tak kī kurtī*—Angarkhī, eholī, karhāñ tak kī angarkhī.

**WĀIT, v.** (*Fr. attendre*) to stay in expectation, to remain, to attend, to delay; *n.* ambush—*Intizār-k. intizār-k. intizārī khātīm intizār kash-h. mantazir-h. yā rāh dekhānī, rahmā<sup>b</sup>, mulāzamat k. khidmat-k. mujiri-k. hāzīr-h. ham-rāh-k. yā hāzīr-bāsh-k., tar-wapaf dori yā dirangī k.*; *n.* *kamīā gāh. kamīā*—Apekshā-k. āsārī dekhnā wā rakhnā parakhnā bhī-dekhnā wā bhī jōhnā, ātākānī wā thāharnā, bāmī-rahmā wā sūth-upas-thit-rahmā, vilāmb wā bōr k.; *n.* ghāt.

**WĀIT'ER, n.** one who waits, an attendant, a tray or salver—*Khidmat-gār, hāzīr-bāsh mulāzim yā naukar, khawān yā kishī*—Parihar, sewak, thāl thālī parat wā kathārā.

**WĀIT'ING MĀID, n.** a female servant who attends a lady—*Mashshāta*—Dasi, saheli.

**WĀITS, n. pl.** (*G. waltz*) musicians who go round and play during the night—*Kālāūwat kalāūwat yā kathak jo rāt ko gh' m gh' m kar gāt bajate haiñ<sup>b</sup>.*

**WĀKE, v.** (*S. wachen*) to watch, to be awake, not to sleep, to be put in action or motion, to be roused from sleep, to rouse from sleep, to excite, to watch a corpse, to revive or reanimate; *a.* state of forbearing sleep, the feast of the dedication of a church, the track of a ship—*Bedar rahmā, jāgī-k<sup>b</sup>, jāgā<sup>b</sup> rahmā<sup>b</sup>, mutaharrīk-h. yā tahrīk panā, bedār-h., bedār-k., tahrīk-d. yā mutaharrīk-k., murda yā lāsh ko rāt ke waqt delāi karnā, zinda k.*; *n.* *bedārī, girje ke gām hone kō har wāla tew-hār, nishān yā khatt jo pām meñ jāhāz ke piche partī jātā hai*—Jāgaruk rahmā, jāgā<sup>b</sup>, jāgā<sup>b</sup> rahmā, uttejī-h. utyukt-h. wā pravartit-h., nīnd-tātmī jag-utthā<sup>b</sup> wā sokar-utthā<sup>b</sup>, jāgānī wā utthānī, uksein i uskānā uttejī-k. wā pravartit k., sāv mrit-garī wā loth ko rātrī ke sunay meñ dekha karnā, jīlānā wā phir jīlānā; *n.* jāgarap, Isfībahājanabhawān kī pratishthā kī smaranasūchak vārshik parv wā utsavadiyās, lakīr wā chihānī jo pām meñ naukā ke piche partī jātī hai.

**WĀKE'FUL, a.** not sleeping, watchful, vigilant—*Bedar, hosh-gir, khabar dār*—Jāgaruk jagtī wā jāgā<sup>b</sup>, jāgarapāsī<sup>b</sup> nidravimukh wā chāukās, sāvadhan sachet wā suchet.

**WĀKE'FULNESS, n.** forbearance of sleep—*Bedārī*—Jāgarapāsīhatā, rātrijāgarap, jāgritī, nidravimukhatā, jāgarūkatā, anīdrī.

**WĀKEN, v.** to rouse from sleep, to excite, to be roused from sleep—*Bedār-k., tahrīk-d. yā mutaharrīk-k., bedār-h.*—Jāgānī wā utthānī, uttejī wā pravartit k., jāgā<sup>b</sup> wā jag-utthā<sup>b</sup>. [uthne v<sup>b</sup>.

**WĀKEN-ER, n.** one who wakens—*Bedār-k. v. yā h. v., jagne v<sup>b</sup>, jagāne v<sup>b</sup>, yā jag-*

**WĀK'ER, n.** one who wakes or watches—*Bedār rahne v., bedār-k. v. yā h. v.*—Jāgne w., jāgāne w., jag-utthne w. [—Jāgarap.

**WĀK'ING, n.** the period of continuing awake—*Bedārī, be-khātibī, shab-bedārī, tanayyuz*

**WĀLE, n.** a ridge or streak in cloth, the mark left on the flesh by a rod or whip; *v.* to mark with stripes—*Kapre meñ ūchā dorā yā khatt, chābuk kī dōg*; *v.* *kore ke dāg-k.*—Vāstra meñ ubhārī huā dorā wā ubhārī hui lakīr, kore kī mār kī chihānī; *v.* *kore kī mār kī chihān-k. wā chihānī-k.*

**WALK, wā, v.** (*S. walken*) to go on foot, to cause to step slowly, to lead; *n.* the act of walking, manner of walking, the space which one walks, a place for walking, way, road—*Takhlānā chālānā phirna yā dagarnā<sup>b</sup>, takhlānā phernā yā chālānā<sup>b</sup>, le-jānā<sup>b</sup>*; *n.* *sair gadam-andāz gashī yā chihāl-gadmi, ravish, klirān yā rastā, kist kī chihāl-gadmi kā fasila, sair-gāh, rāh yā rūsta, saruk<sup>b</sup>*—*n.* Pādaganam pādachār

- pūlavrajān wā tahalnā, chāl, wah pallī wā tappā jitnā koī tahalai, vibhāsthān wā tahalne kī jagah, path wā bāt murg.
- WALK'ER, *n.* one who walks — *Chalne w<sup>h</sup>*, *chalwainā<sup>h</sup>*, *qadam-bāz*, *tahalne w<sup>h</sup>*.
- WALK'ING-STAFF, *n.* a stick used in walking — *Chhāw<sup>h</sup>*, *lāthi<sup>h</sup>*.
- WALL, *n.* (L. *vallum*) a work of stone or brick erected as a division or defence, the side of a building; *v.* to surround with a wall, to defend by walls — *Saidl diwāl ke phal jo diwālā se bhīr-ke lagīye jāte haiñ* — Phal jinke pakne ke liye unko per bhīton se bhīrkar lagīye jāte hūñ. [Thailā, jhōlā wā jhōlī.]
- WALL'ET, *n.* (S. *wallān*) a bag, a knapsack — *Zombī khurji ya khurjin, jama-dāt* —
- WALLOW, *v.* (S. *wallowian*) to tumble and roll, to move heavily and clumsily; *n.* a kind of rolling walk — *Lotnā yā lotpot-k<sup>h</sup>*, *dhanagti latpatātō yā dagmagti chāl-nā<sup>h</sup>*; *n.* *dhanagti latpatātō yā dagmagti chāl<sup>h</sup>*. [magti chalne w<sup>h</sup>.]
- WALLOW-ER, *n.* one that wallows — *Lotne w<sup>h</sup>*, *lotpot-k<sup>h</sup>*, *dhanagti latpatātō yā dag-*
- WALNUT, *n.* (S. *wal*) a tree and its fruit — *Chārmagz, akherō<sup>h</sup>, giridjān, guz yā gūz* — Akshat, ākshat, akshod, kandarad, karpuril. [tal sur yā bājā<sup>h</sup>.]
- WALTZ, *n.* (Ger. *walzen*) a dance, a tune — *Ek bhānt kā nāch<sup>h</sup>*, *ek bhānt kā rāg tām*
- WAMBLE, *v.* (D. *wemelen*) to be disturbed with nausea — *Jā machlānā yā matlānā<sup>h</sup>*.
- WAN, *a.* (S.) pale, having a sickly hue — *Zard zard rang yā zard-rā, bimār-gūñ* — Pīlī pīdūt wā panduvarñ, vivarñ wā rogī ke-rang-kā.
- WASSED, *a.* turned wan or pale — *Zard zard-rang zard-rā yā bimār-gūñ banā huā* — Pīlī wā vivarñ banā huā, rogī ke rang kā banā huā.
- WAN'NESS, *n.* paleness, sickly colour — *Zardi zard-rangi yā zard-rāi, bimār-gūñ* — Pīlī-pan pīlī pīlāhat pīdūt wā vivarñatā, rogī kā varñ wā rang.
- WAN'SH, *a.* somewhat wan, of a pale hue — *Zardi-mūl yā kisi qudr zard, zard-rang yā zard-rā* — Kuchh pīlī, pīdūvarñ vivarñ wā haldī ke-rang-kā.
- WAND, *n.* (D. *wand*) a small stick a rod, a staff of authority — *Chhāw<sup>h</sup>*, *qazib yā qamchī*, *asā* — Lāthī wā beūt, sūtam wā chhikunī, dand.
- WANDER, *v.* (S. *wandrian*) to rove, to ramble here and there, to deviate — *Sair-k.*, *karza gardi-k.*, *āwārā-h.*, *gashī k.*, *yā jā be-jā phīrāi*, *gum-rā-h.*, *be-rā-h.*, *yā khatā-k.*, — Bhraman-k., ghūmnā-phīrnā ramnā wā bhaktā-kā-phīrnā, bhaktānā vichalnā wā bhūl-k. [dārānā-phīr, hīr-dandī<sup>h</sup>, phīrānā<sup>h</sup>, ramnā<sup>h</sup> — Bhramanphāri, paribhrami.]
- WANDER-ER, *n.* one who wanders — *Khāna-bār-dosh, satgār, āwārā, hara-gard,*
- WANDER-ING, *n.* the act of roving — *Sair, karza-gardi, āwārāgi* — Bhraman, paribhraman. [Bhramanphāri āsthiratā wā chahēbhātā se.]
- WANDER-ING-LY, *ad.* in a wandering manner — *Āwārāgi hara-gardi yā be-sabātī se* —
- WANE, *v.* (S. *wanien*) to decrease, to decline — *n.* decrease, decline — *Kam h.*, *zavāl meñ h.*; *n.* *kamī kāsī yā tathīf, zavāl yā tazazzal* — Ghuṣnā, nyūñ-h. wā kshay-h.; *n.* ghatī ghatī wā nyūñatā, kshay kshatī wā hrās.
- WANT, *v.* (S. *wanien*) not to have, to lack, to need, to wish, to fail, to be deficient; *n.* need, deficiency, poverty, absence — *Qabā meñ na rakhnā, khālī yā tihī h.*, *muhtāj-h.*, *zarārat h.*, *darkār h.*, *ihitgāj-h.*, *yā ihtijāj rakhnā, khwāhūñ h.*, *khwāhish-k.*, *khwāhish-rakhnā ārzū-rakhnā ārzū-mand h.*, *yā pūrsūñ-h.*, *nāqis yā qāsir h.*, *kam-h.*; *n.* *ihitgāj zarārat matlā<sup>h</sup> hūjat darkār khwāhish yā darkhāst, nuqs nuqsān qasir qasr kamī yā qillat, ihtis tamgī muhtāj yā tihī dastī, adām* — Hāth meñ na rakhnā wā hin-h., rahit wā śūnya h., ākūñkshī-h. arthī-h. wā prayojan-rakhnā, chahūñ wā māṅgnā, ghatnā wā na-h., nyūñ-h.; *n.* prayojan ākūñkshā wā āpekshā, nyūñatā, dātrātā dātrīyā kashī wā dhānābhāy, ābhay rahitātā wā śūnyatā.
- WAN'LESS, *a.* abundant, fruitful — *Pīrāwān wāṅṅe yā ziyāda, zar-khez kastru-s-samar yā bār-dār* — Bahūt wā vipul urvarā phalawān bahuphalī wā upjāū. [jār.]
- WAN'T'WR, *n.* a fool, an idiot — *Ahmaq, ablah yā be-wuqūf shakhs* — Mūrkh, mūrī wā
- WANTON, *a.* (W. *wanton*) lascivious, loose, frolicsome, sportive, luxuriant; *n.* a lascivious person, a strumpet, a tridler; *v.* to play lasciviously, to revel, to make wanton — *Must yā shahwatī, be-quid be-layim be-zabt yā shokh, khelāpt<sup>h</sup>, lakh-la-b-k. w.*, *wāṅṅr kasir yā ziyāda*; *n.* *rāndī-bāz yā tamāsh-bīn, fāhishā, be-khāda yā gūṣl shakhs*; *v.* *rāndī-bāzī yā tamāsh-bīnī k.*, *bad-mastī-k.*, *bad-must be-zabt be-lagām yā shokhī k.* — Kāmātūr kāmī kāmāsakt wā kāmuk, kāmchārī swachchhand chānchul swairī wā sweechhā, vilāsī wā vibhārī, kāmūlī krīrāwān wā kutūhālī, bahut wā adhik; *n.* lampat vishayī strīvyasani wā strisambhogibhīlshī, paturiyā puñschālī veśyā wā ganikā, vivekahin wā avichārasīl vyaktī; *v.* lampat-h. puñschālī-h. vishayabhog k. wā vibār-k., vilās chulal wā chahalpahal-k., kāmuk kāmī sweechhā wā chānchal k.

**WAN'TON-IZE**, *v.* to behave wantonly — *Randi-bāzi-k.*, *tamāsh-bīnī-k.*, *bad-masti-k.*, *shokhi-k.* — *Lampat-h.*, *puñśchalī-h.*, *vishayabhog-k.*, *chañchal h.*, *kāmachārī h.*

**WAN'TON LY**, *ad.* lasciviously, loosely, gayly — *Bad-masti se*, *be-zabti be-lugtmī be-quidi yā shokhi se*, *lahw-lāb khurrami yā khush-tal'i se* — *Kāmasakti se* wā *kāmukavat*, *swachchhandatī-se* *swachchihā-se* wā *khule-bandhan*, *ānand vilās ullās ullāsavritti wā* *vihār se*.

**WAN'TONNESS**, *n.* lasciviousness, sportiveness — *Masti yā bad-masti*, *lahw-lāb shokhi yā be-sabti* — *Kāmasakti ratasakti wā lampatātā*, *vihārāsilatī krīrāsilatī lībīsilatī kantukāsilatī wā chañchalatī*. — [ — *Pradesakhand*. ]

**WAPEN TAKE**, *n.* (*S. wapen-taer*) a division of a county — *Ek zil' kā ek hissa*

**WAR**, *n.* (*S. war*) a public contest carried on by force, hostility, enmity, the profession of arms, the weapons of war, army; *v.* to make war — *Jang razm kār-zār harb jhūd jadāl mahārabat yā parkhāsh, dushmani*, *ādārat yā mukhālatmī, sipāh-gurī, jangī awār yā harbā, fang yā lashkar*; *v. jang k.*, *jadāl-k.*, *mahārabat-k.*, *lorāi-k.*, *laganā-h.* — *Yuddh vighrah rap saugram samar wā bhīmar, vīrodh hair wā vair, śāstratī ripatā wā aritā, śāstravritti yuddhavritti wā yuddhopajīvan, śāstra astrā wā āyudh, senā wā katak*; *v. yuddh-k.*, *rap-k.*, *sangram-k.*

**WARFARE**, *n.* military service, military life, war or contest — *Sipāh-gurī, jang-bāzi, jang jadāl yā mahārabat* — *Śāstravritti wā yuddhopajīvan, yuddhavritti, yuddh sangram wā larāi*.

**WARLIKE**, *a.* relating to war, martial, disposed or fit for war — *Jang-mansūb, jangī yā harbī, jang-awār jang-rār razm-pesha jang-ā-mula jang-dala sipāhigāna yā jang-ke qābil* — *Yuddhasambandhī sangramik wā sāmārik, rapavishayak rapakānī wā rapapayogī, rapapriyā rapasakt rapotsuk ramavir rapayogyā wā yuddhopayukt*.

**WARLIKE NESS**, *n.* military character — *Jangī khāssiyat* — *Saugramikadharm, saugramīkagun, yuddhāsilatā*.

**WARLIKE**, *n.* a soldier, a military man — *Sipāhī yā askari, lashkarī jangī mahāriz mujāhid qāzī mard yā mahārib* — *Yoddhū yodh yuyudhan bhāt vīr bīr wā astradhārī, sānya sānik kōstrajivī astrajivī wā yuddhopajivī*.

**WAR'PROOF**, *n.* valour known by proof — *Jang meñ ā-mūtī huī dī'eri yā bahāduri* — *Śūratā wā vīratā jo yuddh meñ nisichit huī ho wā dekhī gai ho*.

**WAR'WORN**, *a.* worn with war — *Jang se be-jān be-hāt yā gūgā-guzrā* — *Yuddha se jīrn jarjar sint wā thakī hūā*.

**WARBLE**, *v.* (*Ger. wichen*) to quaver the voice, to utter musically, to sing; *n.* a song — *Lah-knā lah-knā gahpahnā yī gittari-hmā<sup>h</sup>, alipnā<sup>h</sup>, gīnā kuhknā kuhknā chahknā chuchahnā chuchahnā yā chahchah-marnā<sup>h</sup>; n. gīt<sup>h</sup>, chahchahā-hat<sup>h</sup>, phak<sup>h</sup>*.

**WARBLER**, *n.* a singer, a songster — *Gavaiyā<sup>h</sup>, zam-zama-pardāz mutarannim yā tār-i-khush-ār*; — *Ūiyak, gīthak gīyakapaksī wā kalaravapaksī*.

**WARD**, *v.* (*S. wardian*) to guard, to watch, to defend, to be vigilant, to turn aside or repel; *n.* watch, guard, garrison, fortress, a division of a town, one under a guardian, a part of a lock corresponding to the proper key — *Nigāh bānī-k.*, *pās-bānī-k.*, *hifāzāt-k.*, *himāyat-k.*, *muhāfazāt-k.*, *yā parā-d.*, *khābar dār bedar yā hosh-gār h.*, *daf-k.*; *n.* *nigāh-bānī, pās-bānī hifāzāt yā muhāfazāt, ahl-i-qal'a hīkārt-loq yā qal'a ke log, qal'a yā hīsār, mahalla, mā-āliq yā wah laykā jo qair ke zer-i-nigāh yā zer-i-hifāzāt ho, jhar<sup>h</sup>* — *Chauki-d.*, *pahri-d.* wā *rakhwālī-k.*, *rakshī-k.* wā *bachānā, sayādhan chaukas sachet wā suchet h.*, *tāld.* *kiṭ-d.* *mīr-d.* wā *barī-jānā*; *n.* *chauki, pahā wā rakhwālī, garh wā koṭ, ke log, garh wā koṭ, tola wā pārd, nathridhū wā bolak jo kisi parakīyā rakshak ke adhin ho, jhar*.

**WARDEN**, *n.* a keeper, a guardian — *Nigāh-bān nigāh-ān yī nigāh-dār, amīn amānat-dār dāroga hifāz mawāz; yī nāzīr* — *Rakshak, rakhwāl nāth adhyaksh wā adhikārī*.

**WARDENSHIP**, *n.* the office of a warden — *Amīn dāroga nāzīr yā muhāfāz kā ulūh, mawārat* — *Rakshak rakhwāl wā adhyaksh kā pad, rakshitripad*.

**WARDER**, *n.* a keeper, a guard, a truncheon — *Nigāh bān yā nigāh-bān, pās-bān wā muhāfāz, asā-i-hukm wā choh* — *Rakshas, rakhwāl wā dāt-wirik, sonṭā wā chhārī*.

**WARDSHIP**, *n.* guardianship, pupilage — *Amīn amānat dāri mawārat yā dāroga kī'ah-d.*, *shūpirdi yā hībat i-dalwiz* — *Rakshakatwa palakatwa wā rakshitripad, śishyavasthā śishyadāsa wā saishav*. — [ *libās khāna* — *Vastradhār. Vastrilay*. ]

**WARDROBE**, *n.* a place where clothes are kept — *Tosh-khāna, jāma khāna, qor-khāna*.

**WARE**, *n.* (*S.*) goods, merchandise — *Māl asbāh jins yā chiz, saudā yā saudā-garī-kā-māl* — *Saungrī wā vastu, bāvijadravya wā vikreyadravya*.

**WAREHOUSE**, *n.* a store-house for merchandise — *Jins khāna, dūkān, saudā-garī ke asbāh ke rakhnēkā jhar, kothā* — *Bānijadravyāgār, vikreyadravyāsilā, panyudravyāsilā*.

**WARE**, *a.* (*S.*) cautious, being in expectation of, being provided against; *v.* to take heed — *Hosh-gār yā dār-andesh, muntāzīr yā mutarāsid, pesh-tar se twigir yā mustā'id*; *v. khābar-dār-k.*, *hosh-gār-h.*, *hosh-gārī yī khābar-dārī k.* — *Chaukas sēya*.

dhūn chaukannā wā parimāṇadarśi, apekshak wā pratyāśi, pahile se parikalpit wā yukt; e. chaukas wā sāvadhān h. sāvadhāni-k.

WARY, *ad.* cautiously — *Hosh-gārī khabar-dāri dūr-andeshi yā ihtiyāt se* — Sāvadhāni āgrasoch chaukas wā chaukasā se.

WARY, *a.* cautious, prudent — *Hosh-gārī yā khabar-dār, dūr-andesh yā mudabbir* — Sāvadhān chaukas wā chauhannā, dūradarśi parimāṇadarśi hitāhitaviveki wā pūrvāparavivehārī.

WARYLY, *ad.* cautiously, prudently — *Hosh-gārī yā ihtiyāt se, khabar-dārī pesh-bīnī yā dūr-andeshi se* — Sāvadhān chaukasā wā chaukasā se, parimāṇadarśi pūrvāparavivehārī wā parimāṇadarśan se.

WARYNESS, *n.* caution, prudence — *Hosh-gārī yā khabar-dārī, ihtiyāt pesh-bīnī yā dūr-andeshi* — Sāvadhān chaukasā wā chaukasā, parimāṇadarśi pūrvāparavivehārī hitāhitavivek wā pūrvavivechanā.

WARM, *LOU*, *n.* *le. rari-ook* (a) a male witch, a wizard — *Jādū gar yā afsūn-gar, sārīr* — Indrajitlik aindrajitlik wā abhicharavidyājña, māyākar miyik miyāvi wā tonāhī.

WARM, *a.* (S. *warun*) heated in a moderate degree, ardent, zealous, keen, violent, fanciful or enthusiastic, i.e., vigorous; *r.* to heat moderately, to excite, to become animated, to become or grow warm — *Kisī qadr hār yā garm, sar garm, jāo jishdū tādīh sūī dīl-se; pur-shay yā mustā'id, tē, tuud, pur-khayl yā pur-tapik, zūdā-dīl mazhīl yā qarī*; *s. garm k., tahrik-d. yā tahris k., mutaharrik h. yā tahrik pānd, kisī qadr garm h.* — Kuchh tapī tatti tāt wā ushī, ugra, kulm atyutsuk atyanurāgi wā atyanurakt, tikshā tīra wā tikhā, uchelanī pacherāl vyagra wā karī, asambhavasāpek wā uttaptabuddhī, shāwan vīryawān wā tejowān; *r.* thopī dhikīnī tapī-k, tattā-k, tīt-k, wā uchī k., uttejī-k, uksānā wā uskīnā, uttejī-h., kuchhī tapī tat wā ushī h.

WARMLY, *ad.* with moderate heat, ardently — *Kisī qadr garmī yā harārāt se, sar-garm dīl-soī jāo jishdū tādī yā tē se* — Thorī ushātā se, ugratā vyagrātā uch-chandātā pacherālātā tīratī tīshpātī wā uttāp se.

WARMNESS, WARMTH, *n.* moderate heat, ardour, zeal, excitement or moderate anger, fancifulness or enthusiasm — *Kisī qadr harārāt garmī yā tapish, sar garmī yā dīl-soī, kuncīq hīddat tē shay yā ishī, jāo yā kisī qadr garmī, talawān wā d., yā tapik* — Thorī ushātā wā thora uttāp, ugrātā wā vyagrātā, umā g atyutkaphā atyanuraktī tikshī, dī tīratī wā atyanurāgi, chūtōttāp wā rosh, buddhāvīhīstā wā buddhī-vyagrātā.

WARMING PĀN, *n.* a pan for warming a bed — *Bistara yā bistar garm, karne ke liye ek qism kī āngūthī* — Bichhaurī dhikane wā tattī karne ke liye ek bhūṭī kī āngūthī.

WARN, *v.* (S. *warṇan*) to inform previously, to caution, to admonish — *Agāhī d. yā pesh-tar se khabar dād, khabar-dār yā āgāh k., nasahāt-d. yā mutanabīh-k.* — Pahile se jān dēnī chhotānī chitānī wā jānā, samjhnā wā upasā dēnā.

WARNING, *n.* previous notice, a caution — *Itīlī khabar yā āgāhī, tamhīl yā nasīhat* — Pūrvabodhan pūrvāśāhanā pūrvavīmptī wā pūrv-sāvād, chetānī wā pratyāśā.

WARP, *n.* (S. *warip*) the threads which are extended lengthwise in a loom — *Tānā*.

WARP, *v.* (S. *warip*) to turn or twist out of shape, to turn aside, to pervert, to fly with a bending or crooked motion or to turn and wave like a flock of birds or insects — *Āīthnā mar-wā terh-k, be-wā-k, lachnā yā mar-wā, āīth jānī barar jānī, maro khānā, bal-khānā terhā-h, phernā pher d., phir jānā yā be-wā k., moynā palat d., alānā yā bigārnā, terhā-urnā yā chīpīgnā yā kīpīn ke jhūnd wā ghūmnā yā lahrānī*.

WARPING, *n.* the act of turning aside — *Āīth<sup>h</sup>, maro<sup>h</sup>, bal<sup>h</sup>, terhā h. yā k<sup>h</sup>.*

WARRANT, *v.* (Fr. *garant*), to authorize, to justify, to support, to secure; *n.* a writ conferring authority, a writ of caption, a commission, authority, attestation — *Mukhtār k. yā ikhtiyār-d., jāo durust āīm ba hāt yā rārā rukhnā, pushāt d., mā-dād d. yā tūqrīqāt-d., mahfūz rā-hwā yā hīfāzāt-k.; n. farmā yā hukm-wāma, girfīhārī k. pārnām, hukm, sanad, taslīq* — Adhikār-d adhikarītwā d. wā adhikārī-k., nishkalānī nirdoshī pramānī wā suddhī thahsīnā, sanbhānā thānbhānā wā pushī-t., bah-chīnā; adhīkārpatra, pakarne k. ājn-patra, anujā wā ājū, pramān, pratyakshapramān wā drīhoktī.

WARRANTABLE, *a.* justifiable, defensible — *Wājīb munāsīb jāiz yā bar-hoq, insāf-namā shūrī yā lāzīm* — Yathānyāyā wā anaropānyadosh, parīsuddhiksham.

WARRANTABLENESS, *n.* justifiableness — *Jawāz, durustī* — Parīsuddhikshamatā, doshamochyatā, bodhyatā. [unay, parīsuddhikshamatā se.

WARRANTABLY, *ad.* justifiably — *Jawāz se, durustī se, shūrī yā wājīb taur se* — Yathā.

WARRANT-Y, *n.* promise, authority, security — *Qaul iqār yā wā'da, sanad, zumānat yā kafīlat* — Pratijñā wā vāchan, pramān, lagunak prātibhāryā wā pratyayakārīnī.

WARREN, *n.* (Fr. *garenne*) a park or inclosure for rabbits — *Kharagonkh ke liye ihātā yā gherā* — Kharahon ke liye bārd wā gherā, śāsākasthān, lambukarnasthān.

**WARREN-ER, n.** the keeper of a warren—*Khargashoh ke ihâte yâ ghère kâ dâroga*—*Sasakasthânarakshak, sasasthânarakshak, kharashoh ke ghère wâ bare kâ rakhwâl.*

**WART-OR.** See under WAR.

**WART, n.** (*S. wart*) a small protuberance on the skin, a protuberance on trees—*Ilâ telar masi yâ massi<sup>b</sup>, peroi par kâ dhikâ yâ gumrâ<sup>b</sup>.* [*gumroi se bhârâ huâ<sup>b</sup>.*

**WARTY, a.** grown over with warts—*Teyaroh yâ massoh se bhârâ huâ<sup>b</sup>, dhikoh yâ*

**WARY.** See under WARE.

**WAS, p. t. of (to be) — To be kâ mizi mutlag, thâ<sup>b</sup> — To be kâ sâmanyabhût.**

**WASH, v.** (*S. wash*) to cleanse with water, to wet, to colour by washing, to perform ablution, to overflow, to dash against, to overlay with a thin coat of metal, to purify from the pollution of sin; *n.* matter collected and deposited by water, a marsh, a fen, a lotion, a superficial stain or colour, a thin coat of metal, feed of hogs, a cosmetic, a washing—*Shust o shûk. yâ pân se saf-k, tar-k, upar se halkâ rang k<sup>b</sup>, gusl k, dabânâ<sup>b</sup>, takkur-mârâ yâ lagnâ<sup>b</sup>, mugrag yâ mugragg k, pûk-k; n. mitti waqaira jo pânî ke sabab se jam<sup>b</sup> ho jiti huâ, daddal<sup>b</sup>, jhabar<sup>b</sup>, zokhm waqaira dhone ke liye ek arag, bâlâi rang, flîzi patli gilâf, siarovik kharâk, gûza, shastagi — Dhone dhodâni nikharâ kachârâ wâ phinehni, bhigom<sup>b</sup> bhigim<sup>b</sup> bhijonâ wâ bhijonâ, upar se halkâ rang potni wâ bharna, nahânâ wâ sunik, dabonâ dubonâ borni wâ bornâ, takarânâ, marhnâ wâ upar se pânî phernâ, swachelha suddh wâ nirmal k; n. mitti dli jo jal ke kûrah se jam jâti hai, dhûk, dhasan, anshadhijajal wâ dhiwânaushadh, upari rang, dhâtû kâ patli khol wâ dhâtû kâ patli kholi, sârohi ke pine ke liye dhowan, abtan bukâ lep wâ pralep, dhone dhâvan prâshân wâ mârjan.*

**WASHER, n.** one who washes—*Dhone w<sup>b</sup>, dhobî<sup>b</sup>, dhobin<sup>b</sup>.*

**WASHER-MAN, n.** a man who washes clothes—*Dhobî<sup>b</sup>, gâzur yâ gâzur, safed-gar —* Rajak, vastramârajak, vastradhivak.

**WASHER WOM-AN, n.** a woman who washes clothes—*Dhobin<sup>b</sup>.*

**WASHY, a.** watery, soft, weak or liable to sweat profusely with labour—*Âhi yâ tar, mulâm wâ marm, kam-zor zâf yâ mihnat payne par bahut pasini line-w.*—*Jalgunak atidravagunak pansor wâ bhigi, komal sukumar wâ sukuwâr, mistej balâhin wâ sham ke karân se bahut pasini chhorne w.*

**WASH-BALL, n.** a ball of soap—*Sibun ki golf.*

**WASH-POT, n.** a vessel for washing—*Dhone kâ bartan yâ bânan<sup>b</sup>, bartan yâ bânan jo dhone ke kâm âtâ hai<sup>b</sup>.* [varal, varol.]

**WASP, n.** (*S. wasp*) an insect—*Barerâ<sup>b</sup>, barrâ<sup>b</sup>, birn<sup>b</sup>, hadlâ<sup>b</sup>, burlâ<sup>b</sup> — Varat, WASPISH, a* peevish, irritable, like a wasp in shape or having a slender waist—*Tunuk mizâj, zûd-ranj, barre ki shakti yâ patli kamar kâ — Chirehîrâ, jhanjhanâ wâ âghrakopî, varatâkâr wâ patle karhiôn kâ.*

**WASPISH-NESS, n.** peevishness, irritability—*Tunuk-mizâj, zûd-ranj — Chirehîrâhat wâ chirehîrâpan, chandraswabhnâv k odhasilâtâ wâ kopsilâtâ.*

**WASSAIL, n.** (*S. wassail*) a liquor made of ale sugar and apples, a drunken bout, a merry song; *v.* to attend at wassails, to tope, to frolic—*Ek gism ki sharâb jo boza chini aur seb ki banti hai, piyâla-bâzi yâ piyâla-bâzi, lahre kâ git yâ lahre ki git<sup>b</sup>; v. piyâla bâzi mein sharîk-h, bahut sharâb pinâ, lahre-la-b-k. — Ek prakâr ki madirâ jo yavasurâ chini aur seb ki banti hai, atimadyapân, shand wâ praharsh kâ git; v. madyapachakra mein upasthit-h, atimadyapân-k, kalol krîpâ wâ kautuk k.*

**WASSAILER, n.** a toper, a drunkard—*Piûkhar<sup>b</sup>, matwâlâ<sup>b</sup>.*

**WASTE, v.** (*S. waste*) to diminish, to squander, to wear out, to consume, to destroy; *a.* destroyed, desolate, worthless, uncultivated; *n.* the act of squandering, consumption, loss, useless expense, uncultivated ground, a region ruined and deserted, unoccupied space, mischief, destruction—*Kam k. kam-h. takhîl-k. yâ takhîl-h, upânâ<sup>b</sup>, sarf yâ isâf-k, kharch-k. gârat k. talaf-k. zûf-k. pâe-mâk-k. yâi-mâh-k. zâf-h. talaf-h. zâf-h. yâ nâpîh-h, kharch-k. bar-bâd-k. yâ wirân-k; a. bar-bâd takh-nahs takhîl-târâj yâ pâe-mâl, wirân, kharch nâ-ba-kâr yâ nâ-kâr, gûr-i-âbâd gûr-i-mazrû yâ nâ-mazrû; n. fuzûl-kharj, isâf sarf yâ talaf, nuqsân, be-hûda yâ be-fâida kharch, nâ-mazrû jagah, wirân, kholi maidân, ziyân, bar-bâdi kharchâ yâ pâe-mâl — Ghatînâ galânâ nyûn-k. ghulînâ ghatnâ galnâ nyûn-h. wâ ghulnâ, lutânâ phûknâ khonâ guwânâ wâ phenk-d, kîtnâ wâ bitânâ, kshay-k. vyay-k. satyânâs-k. nihesh-h. gal-jânâ sûkh-jânâ wâ kshay-h, nasht-k. vinâs-k. ujârâ wâ ujâr-d; a. nasht, ujâr wâ nirjan, nikanmâ asâr wâ nirgun, partî wâ sûnya; n. lutâw urâw phenkâw wâ nâs, kshay vyay vikshap wâ dhwâns, hîni, nirarthak wâ vyarth vyay, partî wâ sûnya bhûmi, ujâr jagah, âkûs wâ sûnya des, kshiti wâ apakar, vinâs.*

**WASTEFUL, a.** destructive, lavish, prodigal—*Muzirr yâ ziyân-kâr, fuzûl-kharj yâ fuzûl-kharç, mubazzir yâ musrif — Hânîkarak apakarak vinâsî wâ dhwânsî, urâû, bahûvyayî aparimitavyayî vyaynâil wâ phukkû.*

WASTE'FUL-LY, *ad.* in a lavish manner—*Musrifāna, mubazzirāna, fazūl-kharjī se, fazūl-kharchī se*—Bahuvvyay *se*.

WASTE'NESS, *n.* desolation, solitude—*Wirdūt, wīrdūt jagah*—Ujīr jagah, nirjanasthān.

WASTE'N, *n.* one who wastes—[*Waste jo musdar hai us se ism-i-fā'il ke ma'ne jān-lo*]  
—[*Waste jo dhātu hai us se kartā kā arth samajh-lo.*] [arthasāsi, arthlaghna.

WASTE'THRIFT, *n.* a spendthrift—*Musrif, mubazzir, upāh, phukkāh*—Bahuvvyayi.

WAT'CH, *v.* (S. *reacian*) to be awake, to be attentive, to observe, to keep guard, to tend, to lie in wait for, to look with expectation; *n.* forbearance of sleep, attention, observation, guard, a watchman or watchmen, a period of the night, a pocket time-piece—*Bedār rahmā yā bedār k., mutawajjih hosh-gār yā khabar-dār-h., nazar rakhti yā nigāh k., nigāh-bāni yā pās-bāni k., hifāzāt yā muhāfazāt-k., kawāh-gāh meñ baithnā, dāh-dekhnā yā muntezir rahnā; n. bedārī yā shab-bedārī, taraw-juh, libāz nazar yā nigāh, pās bāni chāuki-dārī yā nigāh-bāni, chāuki-dār pās bān yā nigāh-bān, pās yā asās, jibi ghari*—Jigna jagmī jagta-rahmā wā jagtā rahmī, manoyogī sāvadhan wā chāukas rahmā, dekhmā nīrakhmā tūknī wā tūgmā, chāukī wā pahrā-d., rakhwālī k., ghāt meñ baithnā, āsārī-dekhnī npeksnī k. wē bāt jōhnī; n. Jāgarap, manoyog wā sāvadhanī, drishṭī nīrikshān āvalokan ālokan wā ālochan, chāukī wā pahārī, pahrūā gorait wā rakhwāl, pahr wā prahr, kīlannāpanī arthāt ehhōṭī ghari jo khalitī meñ rahtī hai.

WAT'CH'ER, *n.* one who watches—[*Watch jo musdar hai us se ism-i-fā'il ke ma'ne samajh-lo*]  
—[*Watch jo dhātu hai us se kartā kā arth jān lo.*]

WAT'CH'FUL, *a.* vigilant, attentive, observant—*Bedār, mutawajjih yā mustā'id, hosh-gār yā khabar-dār*—Jāgarak jigar prabuddh wā apramādi, manoyogī wā sāvadhan, chāukas chāukamā wā nīrikshak.

WAT'CH'FUL-LY, *ad.* vigilantly, attentively—*Hosh yārī yā bedārī se, tan-dihī dil-dihī tarawjuh yā khabar-dārī se*—Sāvadhanī sāvadhanatī chāukasī wā chāukasī se, manoyog se man-dekar wā chitta lagī-kar.

WAT'CH'ING, *n.* inability to sleep—*Bedārī*—Jāgarap. [chāukī kā ghar wā aḥlā.

WAT'CH'HOUSE, *n.* a house where a watch or guard is placed—*Chāukī-khāna*—Chāukī.

WAT'CH'LIGHT, *n.* a candle with a rush light—*Sham jisko fālita naqar-molhe yā ek ghās kī kōṭī hai*—Ek battī jo ek trināvisesh wā dīrwāvisesh kī kamī rahtī hai.

WAT'CH'MAK-ER, *n.* one who makes watches—*tihari-sāz, ghazī banāne wā*—Kālamā-panakār.

WAT'CH'MAN, *n.* one who keeps watch—*Nigāh-bān, chāukī-dār, pās-bān*—Pahrū wā pahrūā, gorait, rakhwāl, agorniyā, pahrī-d. w., chāukī-d. w., pahrārī.

WAT'CH'TOWER, *n.* a tower on which a sentinel is placed—*Dūd bān-mamār, chāukī-dār kā kōṭhī*—Chāukī dene kā kōṭhī, kōṭhī jis par se chāukī wā pahrī diyī jāy.

WAT'CH'WORD, *n.* the word given to sentinels to know their friends—*Chāukī-dārōñ meñ mustā'id mal ishāre kī bāt jis se unko apne doston ke jānne kī tamiz hotī hai*—Goraitōñ pahrūōñ wā chāukī denewālōñ kā ek saukelavākya jis se we apne mitrōñ ko jān jatē haiñ rānasambhāshī.

WAT'CH'YET, *a.* pale or light blue—*Zard, phikāh, sīthāh*—Pīlī, pīt, kuchh pīlī.

WATER, *n.* (S. *water*) a fluid, the ocean, a sea, a lake, a river, urine, the lustre of a diamond or pearl; *v.* to supply with water, to irrigate, to diversify us with waves, to get or take in water, to shed moisture, to void urine or make water—*Ab, bahr-i-mahit, ummān yā yam, jhīl, dargā, peshāb, āb-i-almās āb-i-gohar yā āb-i-durr; v. āb-pāshī k., ser āb k., gogī lahroñ kī mānand gūn ā gūn k., pānī lenāh, pānī tapkūnā yā ānkḥ gā muñh se pānī chhūtnāh, peshāb k.*—Jal nūr vārī ambu salil udak toya āp jīvan vahuimīrak wā pānī, mahāstīgar, samudra, pushkarīñī wā sarovar, nad wā nadī, prasrāv mūtra wā mut, hire wā motī kī jhadak; *v.* pānī wā jal d., sīnchūnā sīnchūnī pānīyūnī wā bharnā, tarāngavat chitravichitra k., jal lenā, jal dīhlnā wā ānkḥ se wā muñh se jal girnā, prasrāv-k. mūtnā wā mūntnā.

WATER-ER, *n.* one who waters—[*Water jo musdar hai us se ism-i-fā'il ke ma'ne samajh-lo*]  
—[*Water jo dhātu hai us se kartā kā arth jān-lo.*]

WATER-ING, *n.* the act of supplying with water—*Ab-pāshī, pānī dāh*—Jalālān, jal d.

WATER-ISH, *a.* resembling water, moist—*Ab sā, nam yā tar*—Pānī sā wā jal sarīkhā, ārdra odā bhīgī wā glī. [pān.

WATER-ISH-NESS, *n.* wateriness or moisture—*Tarī, namī*—Ārdratā, odāpan, bhīgī.

WATER-Y, *a.* like water, consisting of water, relating to water, liquid, thin, tasteless, wet—*Ab sā, āb-kā, ābī yā āb-mansūb, ragīg, patlāh, be-maza, tar nam martūb yā ser-āb*—Pānī sarīkhā wā jalavat, jalamay wā jalarūp, jalāmanbandhī panīhṭ panolā salilavishayak wā audak, drava wā dravarūp, patīl, phikā niras wā niras, odā ārdra bhīgī wā sajal. [lāpan wā sajalatā.

WATER-I-NESS, *n.* moisture, humidity—*Tarī, namī yā rutībāt*—Ārdratī, odāpan gī.

WATER-COLOUR, *n.* colour mixed with water—*Rang kī tikiyā jo pānī dāl-kar bunāi*

WATER-CRESS, *n.* a plant—*Devkāñṣar, lotpūtiyā*. [jātī hai.



**WÁTER-FÁLL, n.** a cataract, a cascade—*Áb-shár, chádár*—Jharná, nirjhar.

**WÁTER-FÓWL, n.** a fowl which frequents water—*Murg-i-ábí, murg-ábí*—Jalavihañ-gam, jalapakkhi, jalakukut, pandubbi. [pichh<sup>b</sup>, lupsi<sup>b</sup>]

**WÁTER GRU'EL, n.** food of meal boiled in water—*Ásh-i-jau, shola, ganji, pich gá*

**WÁTER-ING PLÁCE, n.** a place frequented for mineral waters or for bathing, a place where water is supplied or obtained—*Pan ghar<sup>b</sup>, ab-gáh*—Ghát, jalasthán, nakasthán wá pání hene kí jagah. [guttá<sup>b</sup>, uláfar gí nílqar—Padma, nqal]

**WÁTER-LEE Y, n.** a plant—*Nilofar, koi gá koi<sup>b</sup>, koi<sup>b</sup>, jal-kamal<sup>b</sup>, kairwal<sup>b</sup>, kairwal*

**WÁTER LOGGED, a.** lying on the water like a log—*Kunde sá pání ke úpar purá huá<sup>b</sup>*

**WÁTER-MAN, n.** a boatman, a ferryman—*Kishli-bán, malláh*—Khewat wá khewak, dhúji wá máñjhi.

**WÁTER-MÁRK, n.** the limit of the rise of water—*Madd-i kamál ká nishán, bharpúr parár lá nishán*—Bih kí simá, pání ke úpar chahne kí paramávdhí.

**WÁTER-MEL ON, n.** a plant and its fruit—*Tarbáz, sardá. hindwána gí hindwána*—Tarabuj.

**WÁTER-MILL, n.** a mill turned by water—*Pan-chakki<sup>b</sup>, ásiqí-i-ábí*—Jalachakra.

**WÁTER-MIST, n.** a plant—*Pudina-i-ábí*—Ek bhánt ká panhá podná wá pudíní.

**WÁTER-NÁT, n.** an animal which frequents water—*Ábí chubá*—Panhi chubá wá musá. [jo samundar se úpar ko utká huá<sup>b</sup>]

**WÁTER-SPOUT, n.** a column of water raised from the sea—*Saamundarí bambá<sup>b</sup>, bambá*

**WÁTER-TIGHT, a.** that will not admit water—*Jiske bhitar páni na jo-suke<sup>b</sup>, jismein páni na hadh sake<sup>b</sup>*—Jalábhedyá, jalivyápya.

**WÁTER-WITH, n.** a plant—*Ek gism kí mót*—Ek bhút kí pandhá wá chhotá per.

**WÁTER-WORK, n.** an artificial spout of water—*Banawá bambá<sup>b</sup>*.

**WÁTTLE, n.** (S. *water*) a twig, a hurdle, the fleshy excrecence under the throat of a cock or turkey; *v.* to bind with twigs, *v.* to plat twigs *Dáli<sup>b</sup>, tattar<sup>b</sup>, gosht jo murg ke gale ke áche rakhá hai*; *v.* *dálign se báid'rá<sup>b</sup>, bel-báfi k.*—Lais wá pallav, tattí, phúli huá máis jo kukkut ke gale ke tade rakhá hai; *v.* láis wá pallav se bhúndná, dáli binná wá pallav bírná.

**WAVE, n.** (S. *wag*) a moving swell of water, a billow, unevenness, inequality; *v.* to move like a wave, to float, to undulate, to make uneven, to brandish, to beckon, to put off, to quit, to relinquish—*Hilor-i-badorá hilkorá gá halkorá<sup>b</sup>, manj, ná-ham-wári, nashob farazi*; *n.* *manj marná, phahr-i-áb<sup>b</sup>, lehraná<sup>b</sup>, ná-hamwár k., cháj-na<sup>b</sup>, ishára k., mutaw-rakhná gá kanáre-k., chhorna<sup>b</sup>, tark k.*—Lahar, úrmi ur-niká tarang jalatarang wá vichi, asamatá wá asam ínatá, vishmatá vaishamya wá únchah níchú; *v.* halkorná wá hilkorná, phurphurañá wá hilmá, ulatná wá dolná, asameñ k. visham k. wá únchá níchí k., phirání chaunkáni wá hiláná, sañ wá ingit k., nithí-rakhná tal-rakhná wá tál d., tyagani wá tyág-k., tajmá.

**WAVELESS, a.** without waves, smooth—*Be-manj, hamwár barabar sákin gá sáf*—Taraúgahin taraúgasúnaya wá bin 'dharon wá bin hilkoron ká, chikná chauras ak-shobhí wá nistarang.

**WÁVER, v.** to fluctuate, to be unsettled—*Lahrání<sup>b</sup>, be-qarár k., pas-o-pesh-k. gá mutaraddid h.*—Hilkorná wá phurphuraná, ági-pichhá k. hichakná asthir-h. wá danwándol h.

**WÁVERER, n.** one who wavers—*Lahráne w<sup>b</sup>, be-qarár h. w., pas o pesh k. w., muta-raddid h. w.*—Hilkorne w. ági pichhá k. w., hicharne w. asthir h. w.

**WÁVER-ING NESS, n.** state of being wavering—*Be-qarári, be-subúti, tazabzab pas-o-pesh*—Hichkaw, ági-pichhá, asthiratá.

**WÁV, a.** rising in waves, playing to and fro or undulating—*Mawwaj gá manj-zan, lahr-me-w. pharphurán-w. gí lahakne-w<sup>b</sup>*—Taraúgamay taraúgit wá úrminán, ulathne-w. hiline w. wá hilkorne-w.

**WÁWL, v.** to cry, to howl—*Roná<sup>b</sup>, pukárná chilláná gá hañ-hañ k<sup>b</sup>*.

**WAX, v.** (S. *weatou*) to grow, to increase, to become; *p. p.* **WAXED** or **WAX'EN**—*Ho-jitná gá ho-uthná<sup>b</sup>, bakhná<sup>b</sup>, ho ánd gá honá<sup>b</sup>*.

**WAX, n.** (S. *wear*) a tenacious substance formed by bees, a tenacious substance excreted in the ears, a substance used in sealing letters; *v.* to smear or rub with wax, to join with wax—*Mom gá sham', kán ká-máil gí kán ki-máil<sup>b</sup>, lák<sup>b</sup>*; *v.* *moni k. gá mom lag ná. lák se jorí<sup>b</sup>*—Sikth sikth mathúchhiisht sikthak uelechhiastmodan wá madhuj, karnamal wá kán ká khúnt, lík lah wá lákshá; *v.* sikthiast wá sikthakakt k., lík se jorí wá líh se síñi. [sikthis, mathuj ká baná huá.

**WAX'EN, a.** made of wax—*Momí, mom-sakhta, mom ká bawá huá*—Sikthakamay,

**WAX'Y, a.** resembling wax—*Mom sá, mom-sarat, mom-sifat*—Sikthasadrí, sikthatulya, sikthagonak. [kí morat, sikth murti, sikthamurti.

**WAX'WORK, n.** a figure made of wax—*Mom kí mórát, mom kí bani hui mórát*—Sikth

**WÁY, n.** (S. *weg*) a road, a passage, method, manner, course or direction, process, distance, advance or progress in life, tendency to any meaning or act, sphere of

- observation—*Sarak, rāh rāsta yā rasta, tarīq 'unwān 'inwān yā sūrat, taur wajh nahj yā wātra, varish taraf kanāra kināra samt rukh yā sū, tarkh yā dāura, fāsila tafārut yā masāfat, taraqqī, mā nū mā nū yā mā ne, nigāh yā madd-i-nazar*—Bāt wā path, mārg paīrū dāhar wā āgar, vidhān dūhī wā kram, rīti prakār dhab bhāv wā dāul, chāl or wā dīā, paripāti paripāti dūmī gati wā vritti, dūri palli tappā wā antar, vridhī wā unnati, abhipray wā arth, drishṭi. Jamārg, nishpath wā āganyā.
- WAYLESS, *a.* having no road, pathless—*Be-rāh, be-rāsta yā lā-qazār*—Apath wā WĀY-FĀR-ER, *n.* a passenger, a traveller—*Musāfir yā rāh-ran, rāh-gir yā rāhī*—Pathik, baṭohī wā mārgik. [chalne w. wā baṭohī.
- WĀY-FĀR-ING, *a.* being on a journey, travelling—*Musāfir, rāh-gir yā rāhī*—Pathik, WĀY-LĀY, *v.* to beset by ambush—*Rāh-mārnā, ghāt k<sup>b</sup>, ghāt lagānā<sup>b</sup>, rāh zant k<sup>b</sup>, lūtne yā mār-dāhuc ke liye, kamīn-gāh meñ baithnā*—Lūtne wā choṭ karno ke liye ghāt meñ baithnā wā dhukkī lagiñā, dākātī baṭpāri wā baṭmāri k.
- WĀY-MĀK ER, *n.* one who makes a way—*Sarak banane w<sup>b</sup>, rāsta yā rāh banāne v.*—Bāt mārg wā path banāne w.
- WĀY-MĀRK, *n.* a mark to guide in travelling—*Safar meñ rāh-numāi kī ek nishān*—Bhānāp meñ path meñ mārgdarsakachilina.
- WĀY-WARD, *a.* liking his own way, perverse—*Khud pasand yā khud-rāc, shokh sar-kash yā zidd*—Kamachārī wā swechebhāchārī, baṭṭhī baṭhīlī māgārī wā duragrahī.
- WĀY-WARD-ly, *ad.* perversely, frowardly—*Sar-kash yā zidd se, khud-rāc yā khud-pasandī se*—Kuṭilatā adamyatī baṭh wā teṭṭipān se, vakrasīlatā swechebhāchār wā duragrah se.
- WĀY-WARD-NESS, *n.* perverseness, frowardness—*Sar-kashī yā zidd, khud-pasandī khud-rāc yā 'inād*—Adamyatī kuṭilatā wā duragrah, vakrasīlatā māgarāpan wā māchālī.
- WE, *pr.* the plural of *I*—*Hum<sup>b</sup>*.
- WEAK, *a.* (S. *weak*) feeble, not strong, infirm, soft, pliant, low, wanting vigour of understanding—*Kam-zor, zā'if, nā-tarān nā-tāqat yā nā-quwat, mulāim, narm, dhīmā<sup>b</sup>, zā'if-i-l-aql yā gubī*—Nirbal wā abal, asamarth wā alpaśakti, nish-sattwa wā śaktihīn, komal, mridu, mand wā halkā, alpabuddhī wā vikālabuddhī.
- WEAKEN, *v.* to make weak, to enfeeble—*Nā-tāqat saluk yā nā-tarān k., kam-zor yā zā'if k.*—Nirbal asamarth balahīn wā dhīmā k., mand-k, halkā-k, wā kshatīkshay k.
- WEAK'EN-ER, *n.* one that makes weak—*Zā'if kam-zor nā-tarān yā nā-tāqat k. w., jān-gulāz, jān-torāsh, tan-gulāz*—Nirbal wā nishsattwa k. w., gubī.
- WEAK'LING, *n.* a feeble creature—*Kam-zor yā nā-tāqat jānvar*—Nirbal wā śakt jantu, balahīn jivī wā jantu.
- WEAK'LY, *ad.* feebly, faintly, indiserectly; *a.* not strong, not healthy, infirm—*Nā-tarān yā kam-zorī se, sukhi yā zā'if se, zā'if-i-l-aql yā be-quwatī se; a. nā-tarān yā nā-tāqat, bimār, zā'if yā kam-zor*—Nirbalatā wā aśaktī se, balahīnatā-se balakshay-se wā dhīme, alpabuddhīta mandamatīta wā vikāntāhkarapatā se; *a.* aśakt wā nirbal, rogī wā rogāgratī, asamarth balahīn wā nishsattwa.
- WEAK'NESS, *n.* want of strength, feebleness, foolishness—*Nā-tarān yā nā-tāqat, kam-zorī kam-quwatī zā'ifī zā'ifī zer-dastī narmī mulāimāt yā mulāymāt, be-quwatī kam-aqlī yā zā'if-i-l-aqlī*—Aśaktī nirbalatā wā durbalatā, daurbalya balakshay śaktikshay balahīnatā balakshīnatā balahīnī mandatā wā dhīmāpan, mūrkhātā buddhīhīnatā nirbuddhīta wā jñānābhāv.
- WEAK'SIDE, *n.* foible, failing, infirmity—*Aib, quṣūr yā nuqa, rukhna yā zā'if*—Paṭṭā wā chhidra, doṣh wā nyūnatā, pay truṭī wā nirbalatā.
- WEAL, *n.* (S. *weal*) happiness, prosperity, republic, state, public interest—*Rafāhīyat kām-yābī yā sa'ādāt, taraqqī kām-rān, baḥt-āwarī baḥt-yārī tālī-mandi sa'ādāt-mandi yā iḥsān-mandi, jumhūrī saltanat, saltanat, jumhūr khatūy 'awamī yā sab-loḡn-kī fāide yā naf'*—Sukh wā āband, kālyān saubhāgya samridhī wā saṁvīrīd-dhī, sādhārāṇajana-pāharājya, sādhārāṇajana-prabhutwa wā prajāpālitarājya, rājya, sarv-lokahit wā sab-loḡn kī bhadhī. [mul-rājasmītvīdyājña.
- WEALTH'MAN, *n.* a politician—*Hum-i-rīyasāt dān, 'umūr-i-mamlukāt-dān*—Rājānītvigā-V'ĒAL. See WALE.
- WEALTH, *n.* (S. *wealth*) riches, opulence—*Daulat māl māya zar māliyat yā matā', zar-dārī tawangarī yā guṇā*—Dravya dhann sampatī wā vitta, vstu rikth vibhav wā vaibhav.
- WEALTHY, *a.* rich, opulent, affluent—*Guṇī yā tawangar, māl-dār zar-dār yā māya-dār, daulat-mand yā tālī-war*—Dhanawān, dhānī, dhanādīya.
- WEALTHY-ly, *ad.* richly—*Tawangarī se, māl-dārī se, zar-dārī se, māya-dārī se*—Dhanādhyatā se, mahādhanatā se.
- WEAN, *v.* (S. *wean*) to put from the breast, to withdraw from any desire—*Dūdh chhūrānā yā chhorānā', kist khwāhish se bāz rakhnā*—Tyaktastanya-k. stanyavi-yukt-k. tyaktastan-k. wā stanya tyāg karānā, virakt vishayavimukh wā vimukh k.
- WEAN'EL, WEAN'LING, *n.* an animal newly weaned—*Thore dīnōn kā dūdh-chhūṭī*

*ján-war*—Thore dinoñ ká dúdlí chhútá jantu, thore dinoñ ká tyaktastanya wá tyaktastan jantu. [*Siláh, harba*—Śastra wá āyudh, astra wá hathiyār.

**WEAPON**, *n.* (*S. weapon*) an instrument of offence, an instrument for contest—**WEAPONED**, *a.* furnished with weapons, armed—*Bā-harba yā bī-siláh, hathiyār-band yā musalláh*—Śaśtra, āyudhayukt astrayukt wá hathiyār-bāndhe-hue.

**WEAPON-LESS**, *a.* having no weapon, unarmed—*Be-harba, be-siláh yā qair-i-musalláh*—Nirayudh wá śastrahin, nihśastra wá nīśastra.

**WEAPON-SALVE**, *n.* a salve which was supposed to cure a wound by being applied to the weapon which made it—*Marham yā malham jiske bāb meñ logon ká yā khayāl tha ki agar kisi harba se koi zakhm huā ho to us harba meñ us marham ke lagā-dene se wah zakhm chhangā hotā hai*—Lep wá pralep jiske vishay meñ log yā sanajhte the ki jo kisi śastra se koi ghāw huā ho to us śastra meñ us lep ke lagāne se wah ghāw chhangā ho jātā hai.

**WEAR**, *v.* (*S. wear*) to waste by use or time, to impair or lessen gradually, to consume or spend tediously, to affect by degrees, to carry on the body, to exhibit in appearance, to be wasted or diminished by use or time, to be tediously spent or consumed, to pass away by degrees; *p. t.* **WORE**; *p. p.* **WORN**—*Be-jān yā farsāda k., ragarnā yā khā-jānā, ba-diqqat ba sar k. yā guzarnā, ba-talrīj yā rafta-rafta aser-k. tāsir k. yā mīl-k., pahīrnā yā bāndhnā, sīrat yā nūmāish rakhnā, farsāda yā be-jān h., ba-diqqat ba sar h. yā guzarnā, rafta-rafta guzarnā*—Jīrn wá jarjār k., ghisnā kshay-k. wá mitānā, kasht se kītūr, dhīre-dhīre vyāpanā phal-utpanna k. wá pravartit-k., pahīmā orhūnā wá rakhnā, ūpar se dikhlanā, jīrn-h. jarjār-h. kshay h., khiyā-jānā ghis-jānā ragar jānā wá mīl-jānā, kasht se bitnā wá kaṭnā, dhīredhīre jātā rahnā utarnā wá chhūṭnā.

**WEAR**, *n.* the act of wearing, the thing worn—*Ragar<sup>h</sup>, poshish yā libās*—Ghisāv kshay wā gharshap, pahīrwā wā vāstra.

**WEARER**, *n.* one who wears—*Pahīrne w<sup>h</sup>, pahranhārā<sup>h</sup>, paharwāig<sup>h</sup>, orhne w<sup>h</sup>, orhāig<sup>h</sup> yā uphāig<sup>h</sup>, bāndhne w<sup>h</sup>, rakhne w<sup>h</sup>.*

**WEARING**, *a.* denoting what is worn; *n.* clothes, the act of one who wears, the process of wasting or diminishing by attrition or time—*Poshāk, pahīrne kā<sup>h</sup>*; *n. libās poshāk yā jīma, pahīrnā<sup>h</sup>, ragar yā ghisāne<sup>h</sup>*—Paridhānopayogī paridhānāyogya wā pahīrne kā; *n.* kapre wā vāstra, pahīmā, kshay gharshap wā āgharshap.

**WEAR**, *n.* (*S. wear*) a dam to shut up and raise water, a net of twigs to catch fish—*Bāndh<sup>h</sup>, pahar<sup>h</sup>.*

**WEARISHL**, *a.* boggy, watery, washy, weak, withered, malicious—*Daldalī<sup>h</sup>, ālī, narm yā nāzūk, kam-zor, afsardā yā pachmurdā, muzīr yā bad-khrāth*—Daldaliyā, panihā wā pahmay, komd, nīrbal wā nihśattwa, murjāyā wā kunhkiyā huā, apakarak hūnījānak wā dveshī.

**WEARY**, *a.* (*S. weary*) tired, fatigued, exhausted, impatient of the continuance of any thing, causing weariness; *v.* to tire, to fatigue, to harass—*Mānda, fero-mānda, 'ājiz āzardā yā sust, tong yā bezār, malāl-angez diqqat rasān yā taklif-rasān*; *v. mānda k., fero-mānda yā sust k., 'ājiz āzardā tong yā bezār k.*—Thakā wā thānsi, hāri wā śrānt, klānt avasanna wā khīma, akutāyā ghabrāyā wā vyākul, khedajānak śrāntikar wā thakāū; *v. thakānā wā thānsānā, harānā śrānt k. wā klānt-k., khīma k. vyākul k. khijhūnā wā satānā.*

**WEARINESS**, *n.* state of being weary, fatigue—*Āzardagi halākū 'ājiz yā susti, māndagi*—Śrānti wā klānti, thakāhat.

**WEARISOME**, *a.* causing weariness, tedious—*Malāl-angez, diqqat-rasān yā taklif-rasān*—Khedajānak śramakar śrāntikar wā thakāū, kashtajānak kashtaprad wā āyāsajanak.

**WEARISOMELY**, *ad.* so as to cause weariness—*Maldl āngez se, diqqat-rasān se, taklif-rasān se*—Thakāū riti se, thakāne ki riti se, kashtajānakatā se, śramajanakatā se.

**WEARISOMENESS**, *n.* tediousness—*Malāl-angez, taklif-rasān, diqqat-rasān*—Kashtajānakatā, śramajanakatā, āyāsajanakatwa, śramakaratawa.

**WEASAND**, *n.* (*S. weasend*) the windpipe—*Hulq, naratā<sup>h</sup>, natāq<sup>h</sup>, trūtū<sup>h</sup>, galā<sup>h</sup>.*

**WEASEL**, wē'z, *n.* (*S. weasel*) a small animal—*Nerā<sup>h</sup>, newar<sup>h</sup>, neur<sup>h</sup>, neurā<sup>h</sup>, bīj<sup>h</sup>, rāsū*—Nakul, sūchivadan, āngūsh.

**WEATHER**, *n.* (*S. weder*) the state of the air; *v.* to pass with difficulty, to endure, to expose to the air—*Hawā, mausim, mausim ki hālat, mausim ki sardī-qarmī ki hālat, aigām, rit<sup>h</sup>*; *v. ba-diqqat tai k. yā ba-mushkil kātū, har-disht k., hami khil-ānā yā hawā meñ dālnā*—Kāl, samay, din, ritu, vāyū kā bhāv, śitoshpatā kā bhāv; *v. kasht se pār k., sahānā, vāyū meñ dālnā.*

**WEATHER-BEAT-EN**, *a.* harassed seasoned or tarnished by rough weather—*Mausim-zada, tūfān-zada*—Vātāhat, vātavrishtiyāhat.

**WEATHER-COCK**, *n.* an artificial cock to show from what point the wind blows—*Bād-numā, hawā-numā, ek āla jis se hawā kī rukh ma'lūm hotā hai ki kis taraf se*

*hawā bahī hai*—Vāyulakṣaṇ, ek yantra jis se yah jān partā hai ki kis diśā se pa-  
wan bahī hai. [māri huā, vātshat.]

WEATHER-DRIVEN, *a.* driven by storms—*Tūfān-zada, tūfān kī marā huā*—Ānlhī kī

WEATHER-FEND, *v.* to shelter—*Hijāzat k., mukhāfazat k., pāndh d., sāya d.*—Bachā-  
nā oṭnā, rakshā k.

WEATHER-GAGE, *n.* any thing which shows the weather, the advantage of the wind  
—*Bād umā gā hawā-umma, hawā kī fāida*—Vāyulakṣaṇ, vāyu kī lābh.

WEATHER-GLASS, *n.* a barometer—*Mizān-i-hawā*—Vatamāṇakayantra, vāyugurutwa-  
jñāpikayantra, vāyumanḍalagurutvamanūyantra.

WEATHER-PROOF, *a.* proof against rough weather—*Jis men tūfān bārish wāgaira  
kuchā aur na kar sake*—Vātavrishṭyabhedya, vrishṭyabhedya, jo ādhi men tūf  
na sakai, wā jis-men vrishṭijāl pāthi na sakai, jiskā ādhi pāni kuchh na-kar sakai.

WEATHER-SAY, *n.* one who foretells the weather—*Mausim gī tūfān bārish wāgaira  
kā hāt pesh-tar se battām w., hawā-shinās*—Kāladarsak, ādhi vrishṭi ādi pahile se  
batāne w., vāyuparikshak.

WEATHER-WISE, *a.* skilful in foretelling the weather—*Hawā-shinās, mausim gī tūfān  
bārish wāgaira kī hāt pesh-tar se battām w.*—Kāladarsamukṣal, vāyuparikshak.

WEATHER-WISER, *n.* an instrument which foreshows the state of the weather—*Ek  
dā. jis se mausim gī tūfān bārish wāgaira kī hāt pesh-tar se battām hōlā  
hai*—Kāladarsakayantra, ek yantra jis se vāyu aur vrishṭi ādi kī bhāv pahile se  
jān partā hai.

WEAVE, *v.* (S. *weave*) to unite threads so as to form cloth, to form by texture, to  
work at the loom, to entwine, to insert : *p. t.* WOVE; *p. p.* WOVEN—*Bīnā<sup>h</sup>, jāti-  
kāphānī gā gūndhā<sup>h</sup>, būnā<sup>h</sup>, batnā gā bhātūnā<sup>h</sup>, dālā<sup>h</sup>.*

WEAVER, *n.* one who weaves—*Jālākar, jālahā, jālah, jālah, hāik, māmin, kolī<sup>h</sup>, tāntī<sup>h</sup>,  
bāfīlā<sup>h</sup>*—Tantuvāy, tantuvāp, tantavāp, patākār, kuvind, kupind.

WEB, *n.* (S.) any thing woven—*Parclat, bāft, thān<sup>h</sup>, jālā<sup>h</sup>, jāli<sup>h</sup>*—Tantusantat,  
sūtrasantati, tantra.

WEBBED, *a.* joined by a membrane—*Jhallī se jorā-huā gā jutā-huā<sup>h</sup>.*

WEB-FOOT-ED, *a.* having webbed feet—*Dhāt-pā, wast-pā, hams-pā<sup>h</sup>*—Jālapād, jālakāra-  
pād, jor-pādw.

WED, *v.* (S.) to marry, to unite—*Nikāh-k. gā shādī-k., jorā<sup>h</sup>*—Vivāh-k., vivāh-k.

WEDDED, *a.* belonging to matrimony—*Nikāh-mutasib, nikāhi, nikāh-kigā gupā,  
byāhtī<sup>h</sup>, byāhtī<sup>h</sup>, byāhtī<sup>h</sup>*—Vivāhit.

WEDDING, *n.* the nuptial ceremony, marriage—*Rasm-i-nikāh, shādī gā nikāh*—Vivāha-

WEDLOCK, *n.* marriage, matrimony—*Nikāh gā shādī, byāhtī<sup>h</sup>*—Vivāhasambandh, vivāh  
wā pūnigrahān, vivāhitāvasthā wā vivāhāvasthā.

WEDGE, *n.* (S. *wedge*) a mass of metal, a body thick on the one side and sloping  
gradually to a thin edge on the other : *v.* to cleave or fasten with a wedge, to drive  
force or fix as a wedge—*Dhāt kī thakkā dālā gā dālī<sup>h</sup>, puchchar gā phānū<sup>h</sup>* : *v. puch-  
char se phānū kī kīnā gā jakarū<sup>h</sup>, puchchar gā phānū se thōkū<sup>h</sup> thēlā gā gāpnā<sup>h</sup>.*

WEDNESDAY, *wed'nez dā, n.* (S. *Wednesday*) the fourth day of the week—*(Chāhar-  
shamba gā chār shamba, budh<sup>h</sup>*—Budhavār, saumyavār, saumyavāsar, kulūkūhavār.

WEE, *a.* (Ger. *wenig*) little, small—*Nānū<sup>h</sup>, chhōtū<sup>h</sup>.*

WEED, *n.* (S. *weed*) a useless or noxious plant : *v.* to free from weeds—*Ghās<sup>h</sup>, ghās-  
pāt<sup>h</sup>, khar<sup>h</sup>* : *v. sohū<sup>h</sup>, nīrānū<sup>h</sup>, chikhūnū<sup>h</sup>, ghās nīkālū<sup>h</sup>, ghāspāt nīkālū<sup>h</sup>.*

WEEDER, *n.* one who weeds—*Sohūhār<sup>h</sup>, sohūc w<sup>h</sup>, nīrānū<sup>h</sup>, nīrānūc w<sup>h</sup>.*

WEEDLESS, *a.* free from weeds—*Nī-khar<sup>h</sup>, be-khar, be-ghās*—Trināsūnya, triparahit,  
bini khar wā ghās kī.

WEEDY, *a.* abounding with weeds—*Ghās se bhārā huā<sup>h</sup>*—Trinapūrn.

WEED-HOOK, WEEDING-HOOK, *n.* a hook used for extirpating weeds—*Khurpā<sup>h</sup>, khur-  
pā<sup>h</sup>, nīrānū<sup>h</sup>.* [vesh, amāṇḍalakāṣṭhāvesh.

WEEDS, *n. pl.* (S. *weed*) a mourning dress—*Māṭamī libās*—Śokasūchakavesh, aśubha-

WEEK, *n.* (S. *week*) the space of seven days—*Hafta, usb<sup>h</sup>, athwārā<sup>h</sup>*—Saptāh, vārasap-  
tak, dinasaptak.

WEEKLY, *a.* happening or done once a week : *ad.* once a week—*Hafta-wār, har hafte  
kā* : *ad. har hafta, hafta-hafta, hafta-ba-hafta*—Saptāhik, saptāhnik, sapṭadainik ;  
*ad. pratisaptāh, athwārā athwārī.*

WEEK'DAY, *n.* any day not Sunday—*Yak-shamba ke sinā koī roz, koī roz jo yak-  
shamba na ho, koī din jo itwār na ho<sup>h</sup>, etwār ko chhop-kar koī din<sup>h</sup>*—Ravivār ko  
chhorkar koī divas. [k.—Sochnā, kalpanā-k., anuman-k.

WEEN, *v.* (S. *wean*) to think, to imagine, to fancy—*Khayāl-k., gīyā<sup>h</sup>, tūswour-*

WEEP, *v.* (S. *weep*) to shed tears, to lament, to bewail, to bemoan : *p. t.* and *p. p.*

WEPT—*Ashk-dālā āb-dida-h. nam-dida h. gā ashk-bār-h., nauka gā nāla k., gam  
k., gīrya afsos gā zārī k.*—Ānsū-dālā ronē ānsū-gīrānā bilbilānā wā bilaknā, vildp-  
k., śok-k., khēd wā vishād k.

**WEEPER**, *n.* one who weeps—*Ashk rez, ashk-bâr, zâr-k. w., giryâh, girya-nâk, chashm-tar, ashk-afshân, âb-dîda, nauha gam yâ afsos k. w., rone-w<sup>h</sup>, rowaiyâ<sup>h</sup>, bilakne w<sup>h</sup>.*  
—*Ânsû dâlne w., ânsû girâne w., vilâp sok wâ vishûd k. w.*

**WEETING-LY**, *ad.* with weeping, in tears—*Ashk-rezî giryânî ashk-hârî yâ chashm-tarî se, âb dîda yâ chashm-tar*—*Vilâp vishûd wâ sok se, rotâ-huâ wâ ânsû-dâlâ-huâ.*

**WEET**. See **WIT**.

**WEEVIL**, *n.* (S. *wife*) an insect—*Kîrî<sup>h</sup>, ghôlâ<sup>h</sup>, kîrî<sup>h</sup>, shûyâ<sup>h</sup>, ghun<sup>h</sup>.*

**WEFT**, *n.* (S.) the threads which cross the warp—*Bharnâ<sup>h</sup>, bânâ<sup>h</sup>.*

**WEFTAGE**, *n.* texture—*Bundârat<sup>h</sup>, bindavat<sup>h</sup>.*

**WEIGHT**, *wh. v.* (S. *weigh*) to examine by the balance, to be equivalent to in weight, to raise, to ponder, to consider, to have weight, to bear heavily or to press hard—*Wazn-k., ham-wazn yâ ham sang h., ulhânâ<sup>h</sup>, gar yâ khawz k., khayâl yâ tajwîz k., wazn-rakhnâ waznî<sup>h</sup>. yâ girânî<sup>h</sup>, zor se dabonâ*—*Taulhî jukhmî wâ taul-k., taul meñ haurî, upar ko khînehnâ ulhârî wâ churhînâ, jânehnâ dhyân-k. wâ vichâr-k., sochîwâ, bhârî<sup>h</sup>, guru h. wâ gurî wâ rakhnî, bahut dônâ wâ chûpnâ.*

**WEIGHTER**, *n.* one who weighs—*Wazzân, taulhawîyâ<sup>h</sup>, dâiriyâ<sup>h</sup>. wazn-kush, bayâ<sup>h</sup>, kûgât*—*Taulne w., tolanakârî.*

**WEIGHT**, *n.* quantity ascertained by the balance, something to examine the weight of other bodies, something heavy, pressure, burden, importance—*Wazn, sang, koi wazn shet, dabâw<sup>h</sup>, bâr saqâlut yâ girân, qudr yâ mutabari*—*Taul toî wâ jokh, bêt batkhârî batîyâ wâ dhak, koi bhârî padârth, dîb tor wâ chûp, bojh wâ bhâr, gaurav gurutâ gurutwa prabhâv wâ pramâp.* [ *nya, halkâ.* ]

**WEIGHTLESS**, *a.* having no weight, light—*De-wazn, sahuk*—*Bhârâshûnya wâ gurutâ-shû*

**WEIGHTY**, *a.* heavy, important—*Sangu girân yâ saql, waznî ahumâ yâ natîja-âwar*—*Bhârî wâ guru, guruprabhâv bahuprabhâv wâ mahâprabhâv.* [ *wâ se, bal se.* ]

**WEIGHTYLY**, *ad.* heavily, with force—*Wazn yâ bâr se, zor se*—*Bhâr gurutâ wâ gar*

**WEIGHTINESS**, *n.* heaviness, importance—*Wazn-dâvî saqâlat saqlî yâ girân, qudr natîja-âwarî yâ mutabari*—*Gurwâi gurutâ gurutwa wâ bhâr, gaurav prabhâv wâ gurvarthwa.*

**WEIRD**, *a.* (S. *wyrd*) skilled in witchcraft—*Jâldî-gurî yâ sîhr meñ mâhir, tonhâi meñ kâmil*—*Tone takke totke indrajâl wâ abhichâravidyâ meñ daksh nipun wâ pravin.*

**WEL-A-WAY**, *int.* (S. *wa, la, wa*) expressive of grief or sorrow—*Afsos, hây<sup>h</sup>, hây-hây<sup>h</sup>*—*Hâ. âh.*

**WELCOME**, *a.* (S. *wel, cuman*) received with gladness, grateful, pleasing, free to have or enjoy; *n.* kind reception of a guest; *v.* to salute with kindness; *int.* a form of salutation—*Muphâl yâ mutabrak, khush-âgund yâ dil-pasand, dil-âwez yâ khâtîr-pasand, be-khâbî ihtîyâr rakhne w.; n. tarâzn, tîzîn, âwâbhagat<sup>h</sup>, sakkâr<sup>h</sup>, âdâr-bhân<sup>h</sup>, âdâr-byokâr<sup>h</sup>; v. mutabrak jânâ, mutabrak-bâdîl, mubârak-bâd kahîd; int. mutabrak, solâmat, marhabâ*—*Manoranjak wâ swâgat, sukhâl, manubhawnâ ramya ramanyâ wâ manoran, swachchî and adhikâr rakhne w.; n. swâgat, abhimandan, âmantran; v. swastivachan kalnâ, âwâbhagat-k., âgataswâgat-k., âgatasatkâr-k.; int. bhâlî.*

**WELCOME NESS**, *n.* kind reception, gratefulness, agreeableness—*Khush âgundî, dil-pasandî, dil-âwezî yâ khâtîr-pasandî*—*Itanyatâ, ramanyatâ, manoranjakatî wâ priyatî.*

**WELCOMER**, *n.* one who welcomes—*Mutabrak-bâd kahne w., mutabrak-bâdîl-d. w., mubârak jânne w.*—*Swastivachan kahne w., âgataswâgat-k. w., âgatasatkâr-k. w.*

**WELD**, *v.* (Sw. *valla*) to beat one mass into another—*Thûnk kar yâ pû-kar do ko aîsâ jorînâ yâ milînâ kî jîsmen do na jân paren par ek kî jân paren<sup>h</sup>.*

**WELFARE**, *n.* (S. *wel, faran*) happiness, success, prosperity—*Khair-o-âfîyat, Khair-âfîyat, Khairiyat roz-bîst, Khair-khûbî khush-hâlî yâ bakht-âwarî, kîm-rânî kân-yâbî bakra-mandî yâ mûda-burâî, tâlî-mandî bîh-bûlî taraqqî bakht yârî se âdat sa-âdat-mandî îqbâl yâ îqbâl-mandî*—*Sakh chain kshemakusâl wâ shûnd, phulasiddhî sampattî uday wâ ari, kâj, ân aîswaryya kshem kusâl kausâl kusâlâtâ mangal subhî bhadrâ saubhâgya sauriddhî wâ sañvridhî.*

**WELKIN**, *n.* (S. *valen*) the visible regions of the air, the vault of heaven—*Namâddar qura-i-hawâ yâ kura-i-hawâ kâ ruh hissâ jo mazar âtâ hû, âsmân fulak yâ samâ*—*Vâyumandâl kî pratyaksh bhâg, khagol wâ nabhomandâl.*

**WELL**, *n.* (S. *wyl*) a spring, a fountain, a deep pit of water; *v.* to spring, to pour forth as from a well—*Barwâr, chashmî yâ mambâ, chûh; v. nikalnâ phûl nikalnâ chhûtnâ bahnâ yâ haphâyâ-kar nikalnâ<sup>h</sup>, ghâlnâ uyrnâ yâ haphâyâ-kar nikalnâ<sup>h</sup>*—*Jharnâ wâ uirjhar, sotâ wâ jalâkar, kûâ kûân kûân kûp indarî indrî audhu kûpak jabî-dhâr kûpî wâ bawîl.*

**WELL**, *a.* (S. *wel*) being in health, fortunate, happy, acceptable or being in favour; *ad.* not ill, properly, skilfully, much, favourably, conveniently, to a sufficient degree, fully, far—*Sakh-o-sâlim sahîm-l-badan yâ tan-durmst, mubârak uhsan khûb yâ*

**Khāsa, bhāram** *yā bih-tar*, maqbūl manzūr *yā 'azīz*; *ad. khūb se yā khūb*, mundaubat *yā durust se*, hunar-mandi wāqif-kārī *yā ustādi se*, bisyār, mihr-bānī *se yā shayyiqat-ana*, liqāgat *yā āram se*, ba-khūdiyā kusrat-se, tamām-o-kamāl bi-l-kulliyā *yā bi-tamām-hi*, zigāla—Nirānay nirog nirogi wā swasth, kuśal kshem śubh wā maṅgal, sukhi bhālī wā sundar, priya priyapitra wā anugrihit; *ad. bhale bhālī-bhānti-se wā nechehī rīti se*, jaisi chāhiye, nipunatī pravīnatā dakshatā wā kuśalatā *se*, adhik, kripā wā hit *se*, yogyatā-se sabbhite-se wā yathāyogya, yathieshtī wā yatheshitarup-se, sampūrnarup *se wā sab, bahut*.

**WELL-DAY**, *int.* expressing grief, alas—*Haif dareg yā daregā, afsos*—*Hūy wā hūy-Wēl-bē-ino*, *n.* happiness, prosperity—*Bih-bēdi khair-āyāt khairiyat ro: bihi khair-khūb khush hālī yā bašt awarī, i-bāl iqbāl-mandi tūlī-mandi tarāqqī sa'ādāt yā sa'ādāt-mandi*—Sukh chāin kshemacāśul wā ānand, kalyān aīswarya kauśal mānā i saubhāgya samridhī wā sauriddhī. [sādhu], abhijāt, sujamā.

**WELL-BORN**, *a.* not meanly descended—*Pāk nihād, nek-asl*—*Kulīn, satkulīn, sujāt*.

**WELL-BEHAVED**, *a.* elegant in manners, polite—*Khosl atwar yā nek atwar, khush-khaly khush-akhaly sāhib-i-murawwat yā najlis-dida*—*Suvinit wā śistachārī, suśil sudhāng sabhya wā suśist*.

**WELL-DONE**, *int.* denoting praise—*Shābāsh, āfrīn, zah, zahi yā zihī, wāh-wāh*—*Dhanya-dhanya, sādhū, achēhī hūf*.

**WELL-FOUNDED**, *a.* pleasing to the eye—*Dil-pasand, hasīn, khūb-sīrat*—*Sudāul, sundar, suūp, ramapīya*.

**WELL-HEAD**, *n.* source, spring, fountain—*Asl yā chashma i-āb, chashma, fawwāra yā namba*—*Mūl wā jar, jharā wā nirjhar, sotā wā jalākar*.

**WELL-MANNERED**, *a.* polite, complaisant—*Khush-atwar yā nek atwar, khush-akhaly khush-khaly muaddib sāhib-i-akhaly khaly yā sāhib-i-murawwat*—*Suvinit wā sabhya, śiśu śistachārī suśil anurodhī amūyā wā priyāwad*.

**WELL-MEANING**, *n.* one who means well—*Khair-khūb, nek-nigat, nek-andesh, nek-nihād*—*Saī isay, śubhachintak, sadabhipriy, hitaishī*. [or kā arthi dekho.]

**WELL-MEANING**, *a.* having good intention—[*Well-meaner kā mā'ne dekho*]—[*Well-meaning*], *int.* a term of salutation—*Kyā khūb, shābāsh*—*Bahut achēhī, bhālī*.

**WELL-NATURED**, *a.* good natured, kind—*Nek-sīrat khush-kho khush-khast khush-khaly yā nek-tāb, mihr-bīn khaly yā mushiq*—*Suswabhāw, suśil suprakriti suprakriti wā suhaiday, kripāh wā dayāh*.

**WELL-NIGH**, *ad.* almost, nearly—*An-qarīb, nazdik*—*Prāy, lagbhag*.

**WELL-SPENT**, *a.* passed with virtue—*Nekī meñ kharch kiyā gayā, nek kām meñ sarf kiyā gayā*—*Suvayit, bhālī meñ vyay kiyā gayā wā uthāyā gayā*.

**WELL-SPOKEN**, *a.* speaking well—*Nek-gāl, khush-guftār*—*Suvaktā*.

**WELL-SPRING**, *n.* source, fountain—*Asl yā fawwāra, chashma yā namba*—*Jar mūl wā jharā, sotā wā nirjhar*. [hitaishī.]

**WELL-WILLING**, *n.* one who means kindly—*Khair-andesh, nek-khūb*—*Śubhachintak*.

**WELL-WISH**, *n.* a wish of happiness—*Khair-andeshī, nek-andeshī, khair-khūb*—*Hitechehī, kalyānechehī, śubhachintan*.

**WELL-WISHER**, *n.* one who wishes good—*Khair-khūb, khair-andesh, nek-andesh, nek-khūb, dāwat-khūb*—*Hitaishī, priyāishī, śreyārthī, hitakām, hitaprepsu, śubhachintak*.

**WELSH**, *a.* relating to the people or language of Wales; *n.* the people or language of Wales—*Mulk-i-Wel: ke bāshandū ke mutā'alliy yā mulk i-Wel: kī zabān ke mutā'alliy, ahl-i-Wel: mansūb, zabān i-Wel: mansūb*; *n.* *Wel: ke bāshandū, Wel: kī zabān*—*Welj: ke desjajayishayak, Welj: kī bhāshīkā sambandī*; *n.* *Welj: ke desjaj, Welj: kī bhāshā*.

**WELT**, *n.* a border; *v.* to sew on a border—*Hāshiyā, kināra yā kināra, hāshiyē par kī dori*; *v.* *hāshiyē yā kandrē par tānkū yā stūi, hāshiyā layānū*—*Āunth wā ānāunth, kor, ānchal*; *v.* *āunth kor wā ānchal par sūd, kor lagānū*.

**WELTER**, *v.* (S. *weltan*) to roll, to wallow—*Lotnā<sup>h</sup>, chhatpatānū yā lotpot-k<sup>h</sup>*.

**WEN**, *n.* (S. *wenn*) a fleshy tumor—*Gumrā<sup>h</sup>, gulmā<sup>h</sup>, massā<sup>h</sup>, masā<sup>h</sup>, illā<sup>h</sup>*.

**WENISH**, **WEN'Y**, *a.* having the nature of a wen—*Gumrā-sā<sup>h</sup>, gulmā-sā<sup>h</sup>, masā-sā<sup>h</sup>, mase-sā<sup>h</sup>*.

**WENCH**, *n.* (S. *wenche*) a young woman, a strumpet; *v.* to frequent loose women—*Jarān 'aurat, fāhisha*; *v.* *randī-bāzī k., zind-kārī k.*—*Chhokri tarunī joshā wā kanyā, veśyā paturiyā wā gaukī*; *v.* *vyabhichār k., strivryasan k.*

**WENCHER**, *n.* a lewd man—*Shahwatī, shahwat-parast, randī-bāz, kaniz-dost, bad-mast yā nafs-parast shakhs*—*Strilampat, strivryasūi, strisambhogārthī, kānūisakt*.

**WEND**, *v.* (S. *wenden*) to go; *p. t.* **WENT**—*Jānā<sup>h</sup>, chālū<sup>h</sup>, phirnā<sup>h</sup>, guzarnā*.

**WENT**, *p. t. of go and wend*—*Go aur wend kā māzi-mutlaq*—*Go aur wend kā sāmānyabbūt*.

**WEPT**, *p. t. and p. of weep*—*Weep kā māzi-mutlaq aur māzi-matūf-alai-hi yā f'li-matūf*—*Weep kā sāmānyabbūt aur pūrnakriyā wā pūrvakālikakriyā*.

**WĒRE**, *p. t. pl. of to be*—*To be ke māzi-mutlaq ki jam'*—*To be ke sāmānyabhūt ká*  
**WĒSAND**. See **WEASAND**. [bahuvachan.]

**WEST**, *n. (S.)* the region where the sun sets; *a. being in the region where the sun sets, coming from the west*; *ad. to the western region*—*Garb, magrab yā magrib, pachechham<sup>h</sup>*; *a. magrabī magribī yā garbī, magrab yā magrib se atā<sup>h</sup>*; *ad. magrab yā magrib ko, magrab ki taraf*—*Pāschimadik, pāschimāśā, prātiehi, pāschimādiśā, pachechhim, pāschimā*; *a. pāschim prātiehya wā prātiehin, pachechham se atā huā*; *ad. pachechham ko, pāschimadīśt ko, pachechham ki or*.

**WESTWARD**, *a. passing to the west*—*Magrab yā magrib ki taraf jātā huā, magrab-ravān, pachechham ko jātā huā<sup>h</sup>*—*Pāschimādiśā ko jātā huā, pāschimadik ki or jātā huā*.

**WESTERLY**, *a. tending or being towards the west*—*Magrab ki taraf ká, pachechhimi yā pachechham-ki-or-kā<sup>h</sup>, magrabī, magribī, pachechhamī<sup>h</sup>*—*Pāschimādiśā ki or ká, prātiehya, pāschim*.

**WESTERN**, *a. being in the west*—*Magrabī, magribī, magrib ki taraf ká, pachechhim yā pachechham ká<sup>h</sup>, pachechhamī<sup>h</sup>*—*Prātiehya, prātiehin, prātiehi, pratyang*.

**WESTWARD**, *ad. towards the west*—*Magrib ki taraf, ba-sant-i-magrab, pachechham yā pachechhim ki or<sup>h</sup>*—*Pāschimādiśā ki or, pāschimadik ki or*.

**WESTWARDLY**, *ad. with tendency to the west*—*Magrab ki taraf, ba taraf-i-magrib, pachechham yā pachechhim ki or<sup>h</sup>*—*Pāschimadik ki or, pāschimādiśā ki or*.

**WĒT**, *n. (S. wet)* moisture, rainy weather; *a. moist, humid*; *v. to moisten*—*Namī tarā yā rutibāt, barsāt<sup>h</sup>*; *a. nam, tar nam-nak rutibāt-dar yā martab*; *v. tar-k., nam k., bhigāwā<sup>h</sup>, bhigāwā<sup>h</sup>, bhigāwā<sup>h</sup>*—*Āndratā odīpan gilāpan gilā wā sīlsilāhat, varshakāl varshakāl vīshīkāl wā jaladakal*; *a. odā wā āndra, gilā bhigā wā bhigā, v. odā wā gilā k., āndra k.*

**WĒTNESS**, *n. the state of being wet*—*Tarī, namī, rutibāt, rutibāt-dāri, nam-nāki, tarawat, gilāi<sup>h</sup>, gilā-pan<sup>h</sup>, āsīlsilāhat<sup>h</sup>*—*Āndratā, sīktatī, odīpan*.

**WĒTSHOŌ**, *a. wet over the shoes*—*Jūlōn ke ōpar bhigā huā<sup>h</sup>*.

**WĒTHĒR**, *n. (S.)* a castrated ram—*Ākhta yā akhta kiya huā merhā, badhīyā merhā<sup>h</sup>*—*Vīshāpāhin merhā*. [kā sab se barī jantu.]

**WHĀLE**, *n. (S. hwal)* a large animal—*Īlāt, samundarī sab se barī jānvar*—*Samudra*.

**WHĀLEBONE**, *n. the bony lumina of the upper jaw of the whale*—*Īlāt ke jabre ki hadī meñ jo sahit aur dam-dār shai hotī huī*—*Samudra ke sab se barī jantu ke chāuhar ki hadī meñ jo kārī aur lachilī vastu hotī hai*.

**WHĀRF**, *n. (S. kharf)* a place for loading and unloading ships, a quay—*(Ghāt<sup>h</sup>).*

**WHĀRF'N-GĒR**, *n. one who has the charge of a wharf*—*Ghāt-wāl<sup>h</sup>, ghatwār<sup>h</sup>*.

**WHĀT**, *pr. (S. hwat)* that which, which part, which of several or many, the sort or kind of, to how great a degree, partly or in part, whatever or whatsoever—*Jo yī jīnā<sup>h</sup>, kyā<sup>h</sup>, kunn<sup>h</sup>, kunnā<sup>h</sup>, kunnā yā kunn sā<sup>h</sup>, kīnā<sup>h</sup>, kuchh<sup>h</sup>, kuchh<sup>h</sup> kuchh<sup>h</sup>, jo-kuchh<sup>h</sup>*.

**WHĀT-EVĒR**, **WHĀT-SO-EVĒR**, *pr. being this or that, any thing that may be, all that*—*Jo jo<sup>h</sup>, jo-kuchh<sup>h</sup>, sab kuchh<sup>h</sup>*.

**WHEAT**, *n. (S. hweat)* a kind of grain—*Gehū<sup>h</sup>, gohū<sup>h</sup>, gandum*—*Godhūm*.

**WHEATEN**, *a. made of wheat*—*Gandumī, gandum ká, gehū<sup>h</sup> ká<sup>h</sup>, gchūnā<sup>h</sup>, gehū<sup>h</sup> ká banā huā<sup>h</sup>*—*Godhūmāmāy, godhūmātmak*.

**WHEATEAR**, *n. a bird*—*Ek qism ki chiriyā*—*Ek bhāntī ki chiriyā*.

**WHĒEDDLE**, *v. to entice by soft words, to flatter, to coax*; *n. flattery, cajolery*—*Mithī mithī bāton se dam-d. farab-d. yā tarqīb-d., khush-āmad yā chāplūsī k., dam-dīlāsī d.*; *n. khush-āmad, chāplūsī farab yā dāgā*—*Phuskūnā wā mithī mithī bāton se bhulānā, larkhūrī jigjigī wā lallopatto k., lallopatto se bahīnān*; *n. larkhūrī wā jigjigī, lallopatto bhulāwā wā chhal*.

**WHEEL**, *n. (S. hweel)* a circular frame which turns on an axis, a machine for spinning, an instrument of torture, rotation, compass; *v. to move on wheels, to turn round, to fetch a compass*—*Gardūn yā charkh, charkhā yā charkhī, 'uqūbat yā aẓī-ḡat dene ke liye ek charkh-numā āla, gardīsh, chakkar yā pher<sup>h</sup>*; *v. chakkar par garqarā-kar chalnā yā pahīye ke bat jānā<sup>h</sup>, phirnā ghūmnā phirānā yā ghumānā, chakkar-mārnā chakkar-d. chakkar-khānā yā pher-khānā<sup>h</sup>*—*Chakra chakkar chāk pahiyā ghīrnī wā garārī, rahatī rahatā rahatī rahatā wā rahāt, yantranā yātanā wā pīrā dene ke nimitta ek prakār kī chakrakār yantra, chakravartan wā bhraman, ghūmāw*. [kār wā chakrakār, chakravartan wā bhraman ke yogyā.]

**WHEEL'Y**, *a. circular, suitable to rotation*—*Mudawwar, gardīsh ke lāiq*—*Gol vartulī*.

**WHEEL'BAR-RŌW**, *n. a barrow moved on a wheel*—*Ek pahīye ki qārī<sup>h</sup>*. [krakrī.]

**WHEEL'WRIGHT**, *n. a maker of wheels*—*Pahiyā banāne wā<sup>h</sup>, gardūn-sāz, bayhāi<sup>h</sup>*—*(Chā-*

**WHEEZE**, *v. (S. hweosan)* to breathe with a noise and difficulty—*Zor aur taklif se dam khūchnā yā chhōpnā, sansanānā<sup>h</sup>, sahrānā<sup>h</sup>*—*Kāsāsāwās k., kashī se sañs lenā*.

**WHEELK**, *n. a wrinkle, a pustule*—*Jhuri yā sikrā<sup>h</sup>, chhīlā dadorā yā phūnsī<sup>h</sup>*.

**WHEEL'Y**, *a. protuberant, embossed, rounded*—*Ubhārā huā<sup>h</sup>, ūchā yā phūnā<sup>h</sup>, gol kiya huā<sup>h</sup>*.

WHĒLM, *v.* (S. *ahlylfen* ?) to cover completely, to immerse, to bury—*Ḍhāip-d. yā ghat'itop māndān<sup>h</sup>, dubānā yā dubā-d<sup>h</sup>, gārnā yā gāy-d<sup>h</sup>.*

WHĒLP, *n.* (D. *welp*) the young of a dog, the young of a beast of prey; *v.* to bring forth young—*Sag-bacha, kis dāwanda jan-war kā bachecha; v. pille-d<sup>h</sup>, byānā<sup>h</sup>, jānnā<sup>h</sup>*—Pillā, baghantā baghelā wā bheriye-kā-bachechā.

WHĒN, *ad.* (S. *hwaṇne*) at the time that, at what time, after the time that, whenever—*Jab ud jōh jōhū jōhūn jis-ghayī yā tis-gharī<sup>h</sup>, kab kad yā kis-gharī<sup>h</sup>, tiske pīche yā uske pīche<sup>h</sup>, jabhi jabhi yā jat-jab<sup>h</sup>.* [ *jab kabhū<sup>h</sup>, jab jab<sup>h</sup>, jis waqt.*

WHĒN ĒVER, WHĒN-SO ĒVER, *ad.* at whatever time—*Jabhi<sup>h</sup>, jadhi<sup>h</sup>, jab kabhi<sup>h</sup>, WHĒNCE, ad.* (S. *hwanan*) from what place, from what source or cause, from which premises or facts—*Jahū se kidhar-se yā kahū-se<sup>h</sup>, kis hū is se, jis haqiqat se—Jis-jagah se jidhar-se wā kis-jagah-se, kis mūl wā kārān se, jis vrittānt-se jis-bāt-se wā jis-se.* [ *kis bā is se—Kisi jagah se, kisi kārān se.*

WHĒNCE-SO ĒVER, *ad.* from whatsoever place or cause—*Kahū-se<sup>h</sup>, jahū-kahū se<sup>h</sup>, WHĒLE, ad.* (S. *hwar*) at which place, at what place, at the place in which—*Jahū<sup>h</sup>, kahū kidhar yā kis-jagah<sup>h</sup>, jis-jagah<sup>h</sup>.*

WHĒRENESS, *n.* locality—*Thikānā<sup>h</sup>, jagah<sup>h</sup>.*

WHĒRE-A-BŌT, *ad.* near what or which place, concerning which—*Kis-jagah-ke-nādik kis-baṛaf yā jis-jagah-ke-qarīb, jis ke bāb meṇ—Kis-sthān-ke-nikat kidhar-ko wā jis-sthān-ke-samūp, jiske vishay meṇ.*

WHĒRE ĀS', *ad.* the thing being so that, when on the contrary or when in truth—*Chhāki yā aisi sōrat meṇ ki, hūṭū-kī bāt-ūnūde ki a-bas-kī bār-'aks bar-zidd yā jab-iz haqiqat meṇ—Jab ki wā isā avasthā meṇ ki, jab iske viparīt wā jab sach-kar-ke.*

WHĒRE-ĀT', *ad.* at which, at what—*Jis-par tis-par jis-pīche yā tis-pīche<sup>h</sup>, kis-par<sup>h</sup>.*

WHĒRE BY', *ad.* by which, by what—*Jis se<sup>h</sup>, kis se<sup>h</sup>.*

WHĒRE-FŌRE, *ad.* for which or what reason—*Is wāste, kis wāste—Is liye is-kārān-se wā is-nimitta, kyōn kāh-ko wā kis-kārān-se.*

WHĒRE IN', *ad.* in which, in what—*Jismēṇ yā tismēṇ<sup>h</sup>, kis meṇ<sup>h</sup>.*

WHĒRE IN-TŌ, *ad.* into which—*Jismēṇ<sup>h</sup>.*

WHĒRE ŌF', *ad.* of which, of what—*Jiskī<sup>h</sup>, kiskā<sup>h</sup>.*

WHĒRE ŌS', *ad.* on which, on what—*Jis-par yā tis-par<sup>h</sup>, kis-par<sup>h</sup>.*

WHĒRE-SO ĒVER, *ad.* in whatsoever place—*Kahū<sup>h</sup>, jahū-kahū<sup>h</sup>, jahū-jahū<sup>h</sup>, jis-jis-jagah<sup>h</sup>, jahū-hī<sup>h</sup>, jahū<sup>h</sup>, jahū-jahū<sup>h</sup>.*

WHĒRE-TŌ, WHĒRE-IN-TŌ, *ad.* to which—*Jisko<sup>h</sup>.*

WHĒRE-UP ŌS', *ad.* upon which—*Jis-par<sup>h</sup>, tis-par<sup>h</sup>, tis-pīche<sup>h</sup>, jis pīche<sup>h</sup>.*

WHĒRE ĒVER, *ad.* at whatever place—[ *Wheresoever ke mā'ne dekho* ]—[ *Wheresoever kā arth dekho.* ]

WHĒRE-WITH, WHĒRE-WITH-ĀT', *ad.* with which, with what—*Jis se<sup>h</sup>, kis se<sup>h</sup>.*

WHĒRRY, *n.* a kind of boat—*Pansō<sup>h</sup>, pansū<sup>h</sup>, dengī<sup>h</sup>, dōngī<sup>h</sup>.*

WHĒT, *v.* (S. *hrettan*) to sharpen, to stimulate, to irritate or make acrimonious; *n.* the act of sharpening, that which provokes or stimulates—*Tez k., tahrīk yā taygīb d., khashm-nāk-k. garm-k. yā khashm-gū-k.; n. tez-k., tez-karne-wālī shai—Chokh-k.*

—*chokhā k. painā-k. sūn-dharnā dhūr-d. bār-chirwānā bār-chirnā bār-dilwānā bār-rakhnā wā bār-d., utbānā jagmā chherna wā uttejī-k. krudh wā pracland k.; n. dhūr-d. bār-chirwānā bār-chirnā bār-dilwānā bār-rakhnā bār-d. chokh-k. chokhā-k. wā sūn-dharnā, jagmā-wālī bār-chirwānā wā uttejī karnē-wālī vastān.*

WHĒTTER, *n.* one that whets—*Chokh k. w<sup>h</sup>, chokhā-k. w<sup>h</sup>, painā k. w<sup>h</sup>, sūn-dharnē w<sup>h</sup>, wah jis se sūn dharnī jāy yā bār dī jāy<sup>h</sup>.* [ *Sūn, sūn.* ]

WHĒTSTONE, *n.* a stone for sharpening—*Sān<sup>h</sup>, silī<sup>h</sup>, pathrī<sup>h</sup>, sohan, fisām yā fāwān—WHĒTHER, ad.* (S. *hwerther*) expressing one part of a disjunctive question followed by *or*; *pr.* which of the two—*Kī-wāh, kī<sup>h</sup>, kyā<sup>h</sup>, yā; pr. do meṇ se kaun yā kaun-sā<sup>h</sup>.*

WHĒY, *n.* (S. *hwaṇ*) the thin part of milk—*Ab-i-shēr, māw-l-jubn, dūd<sup>h</sup> kā pānā<sup>h</sup>, māthā<sup>h</sup>, manthā<sup>h</sup>, tor<sup>h</sup>—Dugdhamand.*

WHĒY'EV, WHĒY'ISH, *a.* resembling whēy—*Āb-i-shēr-sā, dūd<sup>h</sup> ke pānī sā<sup>h</sup>—Dugdhamandasadrī, tor māthe wā māthe sarikhā.*

WHĒCH, *pr.* (S. *hryc*) relating to things—*Jō<sup>h</sup>, jāun<sup>h</sup>, kaun<sup>h</sup>, kaun-sā<sup>h</sup>.*

WHĒCH-ĒVER, WHĒCH-SO-ĒVER, *pr.* whether one or the other—*Jāun-sā<sup>h</sup>, jō-hī<sup>h</sup>, jō-jō<sup>h</sup>, jāun-jāun<sup>h</sup>.*

WHĒFF, *n.* (W. *ewif*) a blast, a puff, a quick expulsion of air from the mouth; *v.* to consume or throw out in whiffs, to carry as by a slight blast or puff—*Jhikor yā jhōnk<sup>h</sup>, jhukorā yā phūnk<sup>h</sup>, phis siskār siskārī yā suskārī<sup>h</sup>; v. phūnk-kar urā-d<sup>h</sup>, urā-le-jānā<sup>h</sup>.* [ *d. wānā phailānā yā bithrānā<sup>h</sup>.* ]

WHĒFFLE, *v.* to move inconstantly, to disperse—*Pharpharānā yā urā-phirānā<sup>h</sup>, chhitrā-WhĒFFLER, n.* one who whiffles, a triller—*Chibāwālī pharphariyā yā chibillā<sup>h</sup>, chhullā chhulakā chhulakā yā chhulohā<sup>h</sup>.* [ *prajopakārak.* ]

WHĒG, *n.* a political partisan opposed to Tory—*Ra'iyat-dost—Prajāmitra, prajānugrahī,*



WHIG'SHIP, *n.* relating to the whigs—*Ra'iyat-dost-mansub, muta'alliq-i-ra'iyat-dost*—*Prajamitra-sambandhi, prajopakarakavishayak.*

WHIGGISM, *n.* the opinions of the whigs—*Ra'iyat-doston ke 'aqaid*—*Prajamitramat, prajamnagrabhiyon wa prajopakarakon ke mat.*

WHILE, *n.* (S. *hivil*) time, space of time; *ad.* during the time that, as long as, at the same time that; *v.* to consume the time, to loiter—*Wagt, muddat*; *ad. jab-tak<sup>h</sup>, jab-lay jab-talak ya jad-talak-ki<sup>h</sup>, jitne-men ya jitne-ber-men<sup>h</sup>; v. waqt zai<sup>h</sup> k., makkhiya-marm<sup>h</sup>*—*Kai, samay*; *v. vritha-kalakshap wa vrithakalakshay k., mak-*  
[*muddat qetre*—*Thore din hue, thori ber hue.*

WHILE, *ad.* a little while ago—*Chand muddat age, thora zamana hue ki, chand*

WHILE, *ad.* formerly, once, of old—*Sat<sup>h</sup> i nua ya pesh tur, ek dafa ya ek martaba, gadim zamana men*—*Age, ek bar wa ek ber, purvakal gatakai wa prakal men.*

WHILEST, *ad.* during the time that—*Jab tak<sup>h</sup>, jab-talak<sup>h</sup>, jab-lay<sup>h</sup>, jad-talak<sup>h</sup>.*

WHIM, *n.* (Je. *hrima*) a freak, an odd fancy—*Wahn man-manj ya manj, khām-khayāl<sup>h</sup>*—*Sanak wa bulak, lahar taraug wa manolaulya.*

WHIMSICAL, *n.* a freak, a fancy, a caprice—*Wahn man-manj ya manj, khām-khayāl<sup>h</sup>, talawrun-mizā<sup>h</sup>*—*Sanak, lahar wa bulak, taraug wa manolaulya.*

WHIMSICAL, *n.* full of whims, capricious—*Talawrun-mizā<sup>h</sup>, har-dam-khayāl<sup>h</sup> man-manj ya talawrun-tabi*—*Sanaki, lol lahari taraugi asthir wa chanchaladhariday.*

WHIMSICALITY, *n.* in a whimsical manner—*Talawrun-mizā<sup>h</sup> se, talawrun tabi se, har-dam-khayāl<sup>h</sup> se, man-manj se, be-sabā<sup>h</sup> se*—*Lalak sanak taraug manolaulya wa asthiratā se.*

WHIMSICALNESS, *n.* state of being whimsical—*Talawrun-mizā<sup>h</sup>, talawrun-tabi<sup>h</sup>, har-dam-khayāl<sup>h</sup>, be-sabā<sup>h</sup>*—*Chittataralatā, asthiratā, chanchalatā.* [kheluanā<sup>h</sup>.

WHIMWHIM, *n.* a strange fancy, a toy—*Sanak lulak lahar ya taraug<sup>h</sup>, khiluanā ya*

WHIMPER, *v.* (Ger. *zimmern*) to cry with a low whining voice—*Thumuk<sup>h</sup>, thumuk<sup>h</sup>, ririyānā<sup>h</sup>, pinpinānā<sup>h</sup>, ginginānā<sup>h</sup>, khinkhinānā<sup>h</sup>, bilbilānā<sup>h</sup>, sisaknā<sup>h</sup>, sisuknā<sup>h</sup>, susuknā<sup>h</sup>.*

WHIMPERING, *n.* a low whining cry—*Thumuk<sup>h</sup>, thumuk<sup>h</sup>, ririyānā<sup>h</sup>, thunk<sup>h</sup>, pinpinānā<sup>h</sup>, ginginānā<sup>h</sup>, khinkhinānā<sup>h</sup>, bilbilānā<sup>h</sup>, sisaknā<sup>h</sup>.*

WHIN, *n.* (W. *eryn*) furze, gorse—*Ek kaitailā jūngli per<sup>h</sup>, ek kaitailā jhār<sup>h</sup>.* [huā<sup>h</sup>.

WHIN'Y, *n.* abounding with whins—*Kaitaile jhār se ya kaitaile jūngli per se bhārā*

WHIN'NY, *v.* (L. *hinio*) to neigh—*Hinkhinānā<sup>h</sup>.*

WHINE, *v.* (S. *vanan*) to lament with a plaintive noise, to murmur meekly; *n.* a plaintive noise, affected complaint—*Ginginānā ririyānā ya ronā<sup>h</sup>, jhikhnd jhikhnd jhikhnd ya jhanknā<sup>h</sup>, n. ririyānā ginginānā ya bilbilānā<sup>h</sup>, jhikhnd jhanknā ya jhanknā<sup>h</sup>.* [jhikhne w<sup>h</sup>, jhankne w<sup>h</sup>.

WHINER, *n.* one who whines—*Gingināne w<sup>h</sup>, ririyāne w<sup>h</sup>, rowaiyā<sup>h</sup>, jhikhne w<sup>h</sup>,*

WHINYARD, *n.* a sword—*Talwar<sup>h</sup>, tarwar<sup>h</sup>.*

WHIP, *v.* (S. *hucop*) to strike with a lash, to punish with lashes, to move or act nimbly, to sew or stitch slightly; *n.* an instrument of correction—*Chābuk ya tāziyāna marmā ya lagānā, chābuk se sazi-d., chusti-o-chālāki se jānā ya koi kām k., halki silā<sup>h</sup>-k<sup>h</sup>; n. chābuk, tāziyāna, korā<sup>h</sup>, ang<sup>h</sup>*—*Korā marmā wa lagānā, kasā wā kashā marmā, phurti se jānā wā koi kām k., gūnth-gūnth lenā; n. kasā, kashā.*

WHIPPER, *n.* one who whips—*Chābuk-bāz, chābuk lagāne-w. ya marmē-w., korā lagāne w<sup>h</sup>, korā marmē-w<sup>h</sup>.* [kasātāran.

WHIPPER, *n.* correction with a lash—*Chābuk-bāz, korā-bāz*—*Kashāghāt, kasāghāt,*

WHIPSTER, *n.* a nimble fellow—*Chust-o-chālāk shakh<sup>h</sup>*—*Phurtilā jan, chapal ryakti.*

WHIPCORD, *n.* cord for making lashes—*Korē banāne ke liye rasi<sup>h</sup>.*

WHIPHAND, *n.* an advantage over another—*Fauziyat, sabqat, fāida jo dūstre ke upar ho*—*Sarasāi, lābh jo dūstre ke upar ho hai.*

WHIPLASH, *n.* the lash or small end of a whip—*Korē kā phundnā<sup>h</sup>.*

WHIPPING BOY, *n.* a boy that was kept in ancient times by kings and nobles to be whipped without fault in the presence of their sons when they neglected their studies so that by seeing him corporally punished they might be threatened, one who suffers for the faults of another—*Ek larka jisko zamāna-i-salaf men bādshāh aur umarā is garaz se rakhte the ki jab unke bete tahsil-i-ilm kī taraf mutawajjih na hon tab unke rā-barā usko bilā qusūr azā di jāy tā-ki uske dekhne se unko khauf ho, wāh jo dūstre ke qusūr ke liye taklif uthāwe*—*Ek larka jisko purvakal men rājā aur bare bare log is hetu se rakhte the ki jab unke putra vidyābhyās ki or amānuyog hon tab unke sattu se par binā aparādh mār parai jismen uske dekhne se unko bhay ho, wāh jo dūstre ke aparādh ke nimitta dukh bhogai.*

WHIPPING ROE, *n.* a post to which criminals are tied when whipped—*Korē marmē kī tikhi<sup>h</sup>, tikhi<sup>h</sup>, tikhi<sup>h</sup> jismen bāndh-kar korē lagāte hai<sup>h</sup>.*

WHIPSTOCK, *n.* the handle of a whip—*Dasta-i-chābuk, korē kī mūth<sup>h</sup>.*

WHIR, *v.* to fly with noise—*Phuraknā<sup>h</sup>, phur-phur urnā<sup>h</sup>, bhurūnā<sup>h</sup>.*

- WHIRL**, *v.* (To. *whirla*) to turn round rapidly; *n.* a quick rotation—*Phernā<sup>b</sup>, phirānā<sup>b</sup>, ghumānā<sup>b</sup>, bhāwānā<sup>b</sup>, phirnā<sup>b</sup>, ghūmnā<sup>b</sup>, chakkar mārā<sup>b</sup>*; *n.* *gardiśh, ghumā<sup>b</sup>*; — *n.* Bhraman, āvritti.
- WHIRLWAX**, *n.* any thing moved rapidly round to give a blow—*Jo kuchh mārne yā choṭ karne ke liye ghumāyā yā phirāyā jāy<sup>b</sup>*. [*phirni<sup>b</sup>, bang<sup>b</sup>*]
- WHIRLWIND**, *n.* a toy which children turn round—*Chakā<sup>b</sup>, phirki<sup>b</sup>, bhaurā<sup>b</sup>*.
- WHIRLPOOL**, *n.* water moving circularly—*Warta, gird-āb, bhāwār<sup>b</sup>*—*Jalāvarta, wūd, jalabhran*. [*Chakravāt, vātāvarta*]
- WHIRLWIND**, *n.* stormy wind moving circularly—*Gird-bād, bagidā<sup>b</sup>, barandar<sup>b</sup>*—
- WHISK**, *n.* (Ger. *weisk*) a small besom; *v.* to sweep, to move nimbly—*Chhoṭi jhārū<sup>b</sup>, burhū<sup>b</sup>, kūchi yā kūchi<sup>b</sup>*; *v.* *seṭhūnā jhūrū yā buhārū<sup>b</sup>, daupnā phatuknā jhātārū<sup>b</sup> yā pharpharānū<sup>b</sup>*.
- WHISKER**, *n.* hair growing on the cheek, mustaches—*Gal-goichh goichh gal-guchekha gal-muchekh gal-muchekha yā gal ke bāl<sup>b</sup>, muchh muchh mūchh mūchh yā mūchhā<sup>b</sup>*.
- WHISKERED**, *a.* having whiskers—*Gal-goichh w<sup>b</sup>, gal-muchekhe w<sup>b</sup>, gal-guchekhe w<sup>b</sup>, muchhailā<sup>b</sup>, muchhākū<sup>b</sup>, muchhailā<sup>b</sup>, muchhākū<sup>b</sup>, muchh w<sup>b</sup>, muchh w<sup>b</sup>, muchh w<sup>b</sup>, muchh w<sup>b</sup>, mūchh w<sup>b</sup>*. [*banti hai*—*Ek prakār ki madiri jo anaj se banti hai*]
- WHISKY**, *n.* (Ir. *uisge*) a spirit distilled from grain—*Ek qism ki sharāb jo andā se*
- WHISPER**, *v.* (S. *hispian*) to speak with a low hissing voice to prompt secretly; *n.* a low hissing voice—*Phusphusānī kākānī k. yā k. uā phāsi k<sup>b</sup>, kām meṭh kahnā yā dhire se battā<sup>b</sup>*; *n.* *phusphusāhat<sup>b</sup>, phusphusāvat<sup>b</sup>, kām-phāsi<sup>b</sup>, kām-kām<sup>b</sup>*.
- WHISPERER**, *n.* one who whispers—*Phusphusāne w<sup>b</sup>, phusphusāhā<sup>b</sup>, kām-phusā<sup>b</sup>, kām-phāsi<sup>b</sup> w<sup>b</sup>, kām-kāmī k. w<sup>b</sup>, kām meṭh kahne w<sup>b</sup>, dhire se battāne w<sup>b</sup>*.
- WHISPERINGLY**, *ad.* in a low hissing voice—*Phusphusāhat se<sup>b</sup>, kām-kāmī se<sup>b</sup>, kām-phāsi se<sup>b</sup>, phusphusāvat se<sup>b</sup>*.
- WHIST**, *int.* be silent, be still; *a.* silent, still; *v.* to silence, to still, to become silent—*Chup<sup>b</sup>, khāmosh*; *a.* *chup<sup>b</sup>, khāmosh*; *v.* *chup-k<sup>b</sup>, khāmosh-k<sup>b</sup>, khāmosh-k<sup>b</sup>*—*Tūsh-nim-ho, naam laro*; *a.* *tushnik wā nihābd, chupchāp*; *v.* *vāgrodh-k. vāgbandhan-k. wā vikstambh k., chupchāp k., chupchāp h*
- WHIST**, *n.* a game at cards—*Ek tar ki ganjifa-bāzi*—*Tās kā ek khel*.
- WHISTLE** *whisl*, *v.* (S. *hristan*) to form a kind of musical sound by the breath, to sound with a small wind instrument, to sound shrill, to make or execute by whistling, to call or summon by a whistle; *n.* a small wind instrument, a shrill sound—*Safir mārū, alqiza bajnā, musāwādū<sup>b</sup>, safir-mār-kar karnā, safir se bulānā*; *n.* *alq. zar, safir*. *Sitī bajnā wā sitī-d., bānsri murli bānsī wā wānsī bajnā, su-kōrnā, sitī bajī kar karnā, sitī se bulānā*; *n.* *bānsri bānsī murli wā wānsī, sitī*.
- WHISTLER**, *n.* one who whistles—*Sitī b. z. safir-gar, sitī bajnā w<sup>b</sup>, sitī-d. w<sup>b</sup>*.
- WHIT**, *n.* (S. *whit*) a point, a jot—*Nagta, zarra*—*Vindu, tinkā til lā wā lavales*.
- WHITE**, *a.* (S. *hrit*) having the colour of snow, pale, pure; *n.* a white colour, any thing white, a white man; *v.* to make white—*Sufaid sufed sufed supaid yā supaid, zard, pāk yā tahir*; *n.* *sufaidī sufedī yā safed rang, sufed yā safed shai, gorā ālmā*; *v.* *sufed sufed yā sufaid k.*—*Ujāl ujāl ujāl āulā swet dhawal d'aulā sit āulhā wā gaur, vivar wā pūī, āuddhā sūchī nishkalāuk ākalmash wā sātṭwik*; *n.* *sukla dhawal swet wā ujāl, dhawal dhawāl wā ujāl padārth, gaur wā gorā jāu*; *v.* *dhawal sukla gaur gorī dhawāl wā ujāl k.* [*dhawāl wā ujāl*]
- WHITELY**, *a.* coming near to white—*Sufed-gūn, sufedī māl*—*Kuchh sūkla dhawal*
- WHITEN**, *v.* to make or become white—*Sufed sufed sufaid supaid yā saped k. yā h.*—*Sukla dhawal gaur ujāl dhawāl gorā wā sūbhra k. wā h.*
- WHITENESS**, *n.* the state of being white—*Sufedī, sufedī, sufaidī, sapedī, supaidī, gorā<sup>b</sup>, ujāl<sup>b</sup>, bagāz, dhawāl<sup>b</sup>*—*Suklatā, āuklimī, dhawalatā, dhawalatwa, sūbhratā, sītīmā, sītawā, swetātā*. [*bhūnt kī machhli<sup>b</sup>*]
- WHITING**, *n.* a kind of soft chalk, a fish—*Kharī-mittī chhut yā dūdhī-mittī<sup>b</sup>, ek*
- WHITISH**, *a.* somewhat white—*Sufed-gūn, sufed gūn, sufaidī māl*—*Kuchh sūkla dhawal gaur sūbhra dhawāl gaurā wā ujāl*. [*tā, kuchh ujāl wā dhawāl*]
- WHITISHNESS**, *n.* the state of being whitish—*Sufed-gūnī, sufed-gūnī*—*Isachchhukla*
- WHITELEAD**, *n.* a carbonate of lead—*Safedā yā safeda, sapedā*.
- WHITELINED**, *a.* covered with white plaster—*Chhuhā-huā<sup>b</sup> chine se chhuhā-huā<sup>b</sup>*.
- WHITELIVERED**, *a.* cowardly, envious—*Buz-dil, hāsīd, hasīd yā bad-andeh*—*Kādar kātar kāyār wā darpolnā, dāhi matsārī wā irshyī*.
- WHITEMEAT**, *n.* food made of milk, &c.—*Dūdh sāgaira kā band huā khānā*—*Dugdh ādi kā band huā bhōjan wā āhār*.
- WHITEROT**, *n.* a kind of food—*Ek mithūn jo dūdh ande aur chīnī kī banti hai<sup>b</sup>*.
- WHITETHORN**, *n.* a species of thorn—*Ek qism kā kānā*—*Ek bhāntī kī kāntā*.
- WHITEWASH**, *n.* a wash or liquid cosmetic to make the skin fair, a kind of liquid plaster; *v.* to cover with whitewash, to make white—*Uban upān yā tel<sup>b</sup>, puchārā pherne kā chinā<sup>b</sup>*; *v.* *puchārā phernā yā chinā phernā<sup>b</sup>, chhuhā ujālā yā ujāl-k<sup>b</sup>*.

- WHITEWINE**, *n.* wine made from white grapes—*Safed angúr kī sharāb*—*Swet drāk-shā kī madirā*, dhaule dākh kī madirā. [*fed-narī*].
- WHITELEATHER**, *n.* leather dressed with alum—*Phitkari se sijhāyā huā chamāḥ*, *sa-*
- WHITLOW**, *n.* a swelling on the finger—*Angul anglā yā unglā par sūjan*, *chhilorī chhilorī yā chhilorī*, *ghinukā*. [*dhobī*].
- WHITSTER**, *n.* one who whitens, a bleacher—*Ujlāne w. yā ujā-k. w.*, *dhone-w. yā*
- WHITTEL**, *ad.* (*S. horyder*) to what place, to which place—*Kidhar kahān yā kis-orh*, *jidhar jahān yā jis-orh*.
- WHITHE** *so EVER*, *ad.* to whatsoever place—*Kidhar hīḥ*, *kisī orh*, *jidhar hīḥ*, *jisī orh*.
- WHITSUNDAY**, *n.* (*white, Sunday*) whitsuntide—*Yahūdīgōh kī ek tevchārḥ*.
- WHITSUNTIDE**, *n.* (*white, Sunday, tide*) the feast or season of Pentecost—*Yahūdi-gōh kī ek tevchārḥ*—*Yihūdīyaparvavishesh*. [*chhūrī se kātāḥ*—*Ek chhotī chhūrī*].
- WHITTLE**, *n.* (*S. hwitel*) a pocket knife; *v.* to cut with a knife—*Ek jēt chhūrī*; *v.*
- WHIZZ**, *v.* to make a humming and hissing noise; *n.* a humming and hissing noise—*Gahgahānāḥ*, *sansarānāḥ*, *sarsarānāḥ*, *pūpinānāḥ*; *n.* *sansarānāḥ*, *pūpināḥ*, *sarsarāḥ*, *gahgahāḥ*.
- WHO**, *hō*, *pr.* (*S. hwa*) relating to persons; *pos.* **WHOSE**; *obj.* **WHOM**—*Joḥ*, *jamḥ*, *kānḥ*; *pos.* *jiskḥ*, *kiskḥ*, *jinkḥ*, *kinkḥ*; *obj.* *jiscḥ*, *jiaskḥ*, *kiscḥ*, *kiskḥ*, *jinkḥ*, *kinkḥ*.
- WHOEVER**, **WHO'SO**, **WHO'SO EVER**, *pr.* any person whatever—*Jo-kōḥ*, *jo joḥ*, *joḥ*.
- WHOLE**, *hōl*, *a.* (*S. hal*) all, total, complete, unbroken, sound; *n.* the entire thing, all the parts, combination of parts—*Tamām*, *hamā*, *sar-ā sar yā kull*, *dar o-bast yā sahīḥ*, *musallam durast be-nas yā be-āib*; *n.* *jam' majmū' ijmā' hamagī yā jam'iyat*, *tamām hisse*, *kulliyat kulliyat yā jumla*—*Sab*, *sagrī wā samagrī*, *sarī sampūrṇ purā wā sakal*, *samūchī wā akhandit*, *changī bhālā wā swasth*; *n.* *sakalya wā samasti*, *sab bhāg wā sakal avayav*, *samudiy wā samās*.
- WHOLELY**, *ad.* totally, completely—*Bē-t-kull*, *tamām-tar sar-ā-sar mutlaq yā malz*—*Sarī wā sab*, *sampūrnip-se wā sarvathī*.
- WHOLESALE**, *n.* sale in the lump or in large quantities, the whole mass; *a.* buying or selling in the lump or in large quantities—*Yak-musht faroshī*, *thokḥ*; *a.* *yak-musht kharid yā farokht k. w.*—*Ek-thok bikri samastavikray wā akhandavikray*, *guld wā moṭ*; *a.* *thok kā thok besahne w. wā bikri-k. w.*, *guld kī guld mol-lene w. wā beehne w.*
- WHOLE-SOME**, *a.* contributing to health, sound—*Sikhat-āwar shifā-bakshī yā shafā-rasān*, *sahīḥ yā durast*—*Pathyā swāsthyaajanak ārogyajanak rogagūṇa wā sarirahita-kārī*, *viśuddha niśchidra thūk wā bhālā*.
- WHOLE-SOME-LY**, *ad.* in a whole-some manner—*Sikhat-āwarī se*, *shifā-bakshī se*, *sikhat se*, *durast se*, *Pathyā se*, *swāsthyajanakā se*, *ārogyajanakā se*, *viśuddhi se*.
- WHOLE-SOME-NESS**, *n.* the quality of being wholesome—*Shifā-rasānī*, *shafā-bakshī*, *sikhat-āwarī*, *durastī*, *sikhat*—*Pathyātā*, *swāsthyaajanakatā*, *ārogyajanakatā*, *viśuddhi*.
- WHOOOP**. See Hoor.
- WHOOT**. See Hoor.
- WHORE**, *hōr*, *n.* (*S. hure*) a prostitute, a strumpet; *v.* to practise lewdness, to debauch—*Kasbī yā fāhisha*, *yār-bāz yā qahba*; *v.* *qahbaṭī yār-bāzī yā zinā-kārī k.*, *kharāb yā nā-pāk-dāman k.*—*Paturiya wā veśyā*, *puñchalī ganikā wā chhināl*; *v.* *chhinālī lampatātā wā kāmāsaktī k.*, *bhrāshṭ-k. wā bigār dīlū*.
- WHOREDOM**, *n.* lewdness, fornication—*Shahwat parastī bad mastī yā naḥs-parastī*, *zinā-kārī*—*Kāmāsaktī wā ratāsaktī*, *vyabhihār wā lampatātā*.
- WHOREISH**, *a.* lewd, unchaste, incontinent—*Bad-mast yā shahwat parast*, *nī pāk-dāman yā fāhisha*, *fijira fijir be-ismat yā kashiyāna*—*Kāmāsakt wā ratāsakt*, *lampat wā vyasani*, *vyabhihārī wā vyabhihāritrī*.
- WHOREISH-NESS**, *n.* the practice of lewdness—*Zinā-kārī*, *shahwat parastī*, *bad-mastī*—*Chhinālī*, *kāmāsaktī*, *ratāsaktī*, *vishayabhog*, *sambhog*.
- WHOREMASTER**, **WHOREMONGER**, *n.* one who practises lewdness—*Randī-bāz*, *tamāsh-bā*, *puturiyā-bāz*—*Veśyāgūṇī*, *ganikāsevī*, *panyastrisambhogī*, *lampat*, *vyabhihārī*.
- WHORESON**, *n.* a bastard—*Wadud-z zinā*, *harāmī pūllī*, *chhināl kā jumāḥ*—*Ganikaputra*, *veśyāputra*, *puñchalija*.
- WHY**, *ad.* (*S. hwi*) for what reason, for which reason—*Kis-wāste yā kis-sabāḥ se*, *jis-wāste yā jis-bāḥ se*—*Kyon kyonkar kis-lye kāhe kāhe-ko wā kis-kārup-se*, *jis-lye wā jis-kārup-se*.
- WICK**, *n.* (*S. weec*) the substance round which the wax or tallow of a candle is formed—*Battīḥ*, *bātīḥ*, *palitā*, *palita*, *fulita*—*Tailīnī*, *tailaniālī*, *dasā*.
- WICKED**, *a.* (*S. weice* ?) morally bad, vicious, mischievous or baneful—*Bad-kār bad jānūl yā mā-yūb*, *bad-zāt khulūḥ bad-kho bad-nihād yā zabūn*, *muzīr yā ziyān-kār*—*Pānār khal durvritta duṣcharitra wā burā*, *pāpī papātmā durātmā duṣṭ apūya mān wā nindaniya*, *apakārak wā hānikar*.

WICK'ED-LY, *ad.* immorally, viciously—*Shararat bad-kāri yā mā'yūbi se, had-zāti badī zabūni yā khabāsat se*—Dushatā asūdhutā dushkriti kukarn wā burāī se, dushkarn asatkarin wā khalatī se.

WICK'EDNESS, *n.* moral ill, vice, sin, guilt—*Mā'yūbi khabāsat yā zabūni, badī, gundh, bad-zāti yā shararat*—Asatkarin asūdhutā wa dushitātā, dushkriti daurātmya daur-janya wā durjanatwa, kukarn dushkarn wā pāp, aparādīh wā dosh.

WICK'ER, *a.* (Dan, rigre) male of twigs—*Ḍālī yā pallaw ká banī huā<sup>h</sup>, ḍāliyon yā laison ká banā huā<sup>h</sup>*.

WICK'ET, *n.* (Fr. *guichet*) a small gate—*Khīkī<sup>h</sup>, darīchu*—Kshudradwār, upadwār.

WIDE, *a.* (S. *wid*) extended far each way, broad, distant; *ad.* at a distance, far, with great extent—*Farākī kushāda yā wasī, 'ariz pahū pahū-wār yā pahū, ba'id*; *ad. tafawut par, ba'idan, kushādagi se*—Viśāl prithu vipul vistīrn wā lambī-chaupī, chakī wā chaupī, dūr wā dūrashtī; *ad. antar par, dūr wā pallo-par, vistīrnatā prithutā viśīlatā wā lambāi-chaupī se.*

WIDE-LY, *ad.* with great extent, far—*Kushādagi farākī yā was'at se, ba'idan dūrina yā zigāda*—Viśīlatā prithutā vistīrnatā wā lambāi-chaupī se, antar-par atyant wā atīsay karke.

WIDEN, *v.* to make or grow wide—*Kushāda k. yā h., farākī k. yā h., wasī k. yā h., 'ariz k. yā h., ba'id k. yā h.*—Viśāl k. wā h., vipul k. wā h., vistīrn k. wā h., prithu k. wā h., chaupī k. wā h., chakī k. wā h., dūr k. wā h.

WIDENESS, *n.* large extent each way, breadth—*Farākī kushādagi yā was'at, 'ariz pahū yā pahū*—Vistīrnatā vipulātā vistīrn prithutā viśīlatā wā lambī-chaupī, chakī chaupī parīsar wā pāt. [rāī, parīsar wā pāt.

WIDEN, *n.* extent from side to side, breadth—*'Arz, pahū yā pahū*—Chakī wā chaupī.  
WIDGEON, *n.* a water-fowl—*Bat, butak, surkhāb, pan dabbī<sup>h</sup>, pan-baḍī<sup>h</sup>*—Hāns, Lalhāns.

WIDOW, *n.* (S. *widua*) a woman whose husband is dead; *v.* to bereave of a husband, to strip of any thing good, to survive—*Bewā yā bewa, be-shauhar, nī khusmī, rānī<sup>h</sup>, rānīyā<sup>h</sup>*; *v. le shauhar yā bewā banānā, jo kuchh achchhī ho usko chhīn lenā<sup>h</sup>, jū bar h.*—Vidhawā rapā abhartīkā viśwastā viśwasthā mritapatnīkā wā vīśābhī; *v. vidhawā rātr wā abhartīkā banānā, jo kuchh achchhī ho usko apaharan k. wā hāt lenā, jūtā-mhū wā jī-bachnā.* [mritapatnīk, vidhur.

WIDOWER, *n.* a man whose wife is dead—*Rānīyā<sup>h</sup>, be-zan, be-zanjū*—Mritabhārya.  
WIDOWHOOD, *n.* the state of a widow—*Bewā, bewā-pan, rānīyā<sup>h</sup>*—Itādīvasthī, vidhāvātā, vaidhavya, vaidhavyadāst, randīpan.

WIDOW-HUNTER, *n.* one who courts widows for jointure or fortune—*Bewā-parast, bewa parast, wah shokhs jo jūch ke liye bewon ke sāth, 'ishq-lāzī kartā hai*—Vidhawā-sevī, randīsevē, randīpāsak, wah purush jo dāje ke liye rānīon kī upāsānā vivāhārth kartā hai.

WIDOW-MAKER, *n.* one who makes widows by killing their husbands—*Shauhar ko mār-dāl-kar be-shauhar-k. v., khawām kī jān le-kar bewā yā bewa k. v.*—Patī kī prān lekar vidhawā wā rānī k. w.

WIELD, *v.* (S. *vealdan*) to use with full command or power, to employ, to handle—*Ba-khūbī chālānā yā uthānā, istīmāl k. yā istīmāl men laud, hāth-lagānā<sup>h</sup>*—Bhālī bhāntī se chālānā uthānī bhāntū wā phernā, prayog-k. vyavahār-k. vyūpār-k. wā kīm men lagānā, chhūnā.

WIELDLESS, *a.* that cannot be wielded—*Be-zabī, 'azīm*—Asādhya, durupachār, bhārī.

WIFE, *n.* (S. *viv*) a woman who is united to a man in marriage; *pl.* Wives—*Jorā, zanjū, qabīla, mankūha, bībī, mīhārī<sup>h</sup>, joy<sup>h</sup>*—Patnī, bhāryā, dīrā, vadhū, vadhū, kīntā, vallabhā, vanītā, vānāng, pīnīgrīhītā, dayitā, priyā, mīyīkā, prānēśī, strī.

WIFEHOOD, *n.* state and character of a wife—*Zanjū*—Dīrāvasthā, kīntāsthā, bhāryā-vasthā. [Bhāryāhīn wā dārāhīn, anbyahā wā avivāhīt.

WIFELESS, *a.* without a wife, unmarried—*Be-zanjū yā be-jorā, mujerrad yā be-nikāh*—

WIFE-LY, *a.* becoming a wife—*Jorā yā zanjū ke lūg*—Dāryogya, bhāryogya.

WIVE, *v.* to take a wife, to marry—*Jorā-k. yā zanjū-k., nikāh yā shādī k.*—Bhāryā wā patnī k., vivāh wā byāh k. [—Dīrī wā bhāryā ke yogya chāldhāl wā chūlchalan.

WIFEHOOD, *n.* behaviour becoming a wife—*Jorā yā zanjū ke lūg rāh-ravish yā tariq*

WIFELESS, *a.* without a wife, unmarried—*Be-jorā yā be-zanjū, be-nikāh yā mujerrad*—Dārāhīn wā bhāryāhīn, anbyahā wā avivāhīt. [bhāryāvishayak, vadhūvishayak.

WIFE-LY, *a.* belonging to a wife—*Zanjū mansūh, jorā ke mutā'alliq*—Dīrāisambandhī,

WIG, *n.* (peruwig) a covering of false hair for the head—*Bāl kī topī<sup>h</sup>, bābrī<sup>h</sup>*.

WIGHT, wit, *n.* (S. *wit*) a being, a person—*Jān dār yā mutanuffī, shokhs kas yā bashar*—Prāpī sarīr wā dehī, vyaktī wā jan.

WILD, *a.* (S.) not tame, not domesticated, propagated by nature or not cultivated, desert, savage, licentious, inconstant, disorderly, fanciful; *n.* a desert—*Wahshī, dushī bayābānī yā sakrāī, khud-ro yā khud-rusta, wirān, be-adab nā-shinās yā nā-*

*tarāshūda, shartir sar-kash be-zūti be-lagām yā be-qaid, be-qarār yā be-sabūt, abtar yā darium-barham, harwāt wahmī yā khayālī*; *n. baydān, dasht, sahrā, bādīya wīrāna* — Jaigulī vanachhīri vanachhar wā banailā, vanya aranya wā aranyak, aranyaj wā vanaj, njar wā nirjan, asishṭ asabhyā kuṣṭī wā krūr, adanya swechchhāchhārī anāchhārī wā durāchhārī, chañchal asthir wā chulachhitta, visham anavasthīt wā avyavasthīt, mānasik avastavik wā amūlak; *n. jaigul, aranya, maru, marusthal, marubhūmī.*

WILD'ING, *n.* a wild apple — *Jangli sew<sup>b</sup>, janglī seh.*

WILD'LY *ad.* in a wild manner — *Wahshat se, durushtī se, be-turtlī se, abtarī se, be-zūti se, be-lagāmī se, shurūrat se, iztirāb se, be-hūdagi se, be-hūda, khām-khayālī se, khud ro. khud-rustagi se* — Banailepan se, vanyatā se, asishṭatā se, raudratā se, anavasthīti se, avyavasthā se, manolaulya se, swechchhāchhār se, durāchhār se, adamyatā se, nirboya, anboya, āp se utpanna.

WILD'NESS, *n.* state of being wild — *Wahshat, durushtī, khud-roī, khud-rustagi, be-adabī, nā shūnī, nā tarāshūdagi, shurūrat, sar-kushī, be-zūti, be-lagāmī, be-qarārī, be-sabūtī, abtarī, be-turtlī, tamahham, wahm* — Vanyatā, aranyatā, swatahsiddhatā, vanajātva, nirjanatā, asishṭatā, asabhyatā, kuṣṭī, krūrātī, adamyatā, chañchalatā, asthīratā, anavasthīti, avyavasthī, amūlakatwa, vishamatā, minnatatā.

WILD'EN, *v.* to lose or cause to lose the way, to puzzle — *Bhatkūnā yī bhatkūnā<sup>b</sup>, pare-shān yī hatrān k.* — Bahaknā wā bahaknā, vyākul-k. wā chhukān.

WILD'EN-NESS, *n.* a desert, an uncultivated tract — *Bagādān yā dasht, sahrā yā wīrāna* — Aranya wā kūnyāranya, jaigul van ban maruṭā wā marusthal.

WILD'FIRE, *n.* a composition of inflammable materials very hard to be extinguished — *Jald sokhtanī chiz jo bā dānī nā bujh sake* — Sighrajwahnīyapadārth jiske butāne men harī kathīnatī pūai.

WILD'GOOSE-CHASE, *n.* a vain foolish pursuit — *Be-fūda se, lā hāsīl koshish, bād-hawā shikār* — Mrigatrishṭī, hemaurigūmudhāw *n.* hemaurigūnugaman.

WIL'K, *n.* (S.) a trick, a stratagem, an artifice, a fraud; *v.* to deceive, to beguile — *Fitrat, robāh-bāzi yā hila, bandish yā makt, fareb yā dagū-bāzi*; *v. fareb-d., dagū-d.* — Upāy chhadmā wā māyā, chhalbāl, vyapades wā kapt, chhal wā dhokhā; *v. dhūgnā wā chhalnā, buttā dhokhā wā jul d.* [Dhūrtā māyī, kaptā wā dhokhī.

WIL'Y, *a.* cunning, sly, insidious — *Hile sāt, hila-bāz, fitratī makkār yā mutafannī* —

WIL'LY, *ad.* by stratagem, fraudulently — *Robāh-bāzi yī fitrat se, dagū-bāzi yā fareb se* — Māyā se, chhal wā kapt se. [wā māyā, kapt chhal wā dhokhī.

WIL'NESS, *n.* cunning, guile — *Robāh-bāzi yā makt, fareb hila yā dagū* — Dhūrtatā

WIL'K, *n.* (S. *reolus*) a shell fish — *Khol-dār yā sokht chhīlke-dār māchhlī, sip-dār māchhlī* — Kambugāsi, kambustha, kambusthamatsya, kambukayuktajantu, khol wā kare chhīlke se marhī huī wā ghīri huī māchhlī.

WILL, *n.* (S. *willā*) the power of mind by which we choose to do or forbear, choice, discretion, inclination, determination, power, command, direction, disposition of a man's property after his death; *v.* to determine, to wish, to desire, to direct, to dispose by will — *Qawat i-marzī, pasand khātir khwahish yā marzī, khushī, irāda istirzā rizā yā razā, qasī, ikhtiyār yā qāna, hukm, furmān yā irshād, wasiyat yā wasiyat-nāma*; *v. qasī yā irāda k., khwahish-k., arzū-k., furmān yā hukm-k., wasiyat-nāma likhā yā wasiyat-nāma kar-kē denā* — Saṅkalpasakti wā niśchayaśakti, abhipret wā abhimat, ichchhī wā swāchchhandya, ākāṅkshī abhiprīy wā abhilāsh, saṅkalp wā drihasaṅkalp, vās wā śakti, ājñā, ādeś wā nirdes, mṛityupatra mṛitalekh mṛityulekh wā mṛitapatra; *v. saṅkalp drihasaṅkalp niśchay wā nirṇay k., ichchhā-k. wā chhīnī, ākāṅkshā wā abhilāsh k., ājñā ādes wā nirdes k., mṛitapatra k. wā mṛityupatra se dwārī denā.*

WILL, *v.* an auxiliary verb used to express future time; *p. t.* WOULD — *Maṭul-gār-i-ḥīl jī se mustaqbil zāhir hoī hūī, alāmat-i-istighbāl* — Bhavishyatkā adyotak kriyāśahakārak. [khud-rāc — Hathīlī wā hatthī, magarā wā māchhlī, durāgrahī.

WIL'FUL, *a.* stubborn, obstinate, perverse — *Ziddī, sar-kash, khud-pasand khud-wir yā*

WIL'FUL'LY, *ad.* stubbornly, obstinately — *Zidd se, sar-kashī khud-pasandī yā khud-sarī se* — Hath se, magarā durāgrah wā māchhlī se.

WIL'FULNESS, *n.* stubbornness, obstinacy — *Zidd, sar-kashī khud-pasandī yā khud-sarī* — Hath, magarā māchhlī wā durāgrah. [chhīne w., ākāṅkshā-k. w., saṅkalp-k. w.

WILL'ER, *n.* one who wills — *Khwahish-k. w., irāda-k. w., qasī-k. w.* — Ichchhī-k. w.,

WILL'ING, *a.* disposed, desirous, ready, chosen — *Rāghī rāzī rizi-mand rāzā-mand yā k'ush, khwahish-mand mushtāq mutamannī yī shāiq, hāzīr yā mustā'idd, manzūr maqbul yā pasand kiya hūī* — Ichchhuk, kāmuk ākāṅkshī wā abhilāshī, upasthīt kharā ummukh wā udyat, yathesit yatheshṭ abhishṭ wā anumāt.

WILL'ING'LY, *ad.* with free will, by choice — *Khushī se, zuq-se ba-dil-o-jūn yā ta-sar-o-chahm* — Man se wā jī se, sir dūkhōn se.

WILL'INGNESS, *n.* consent, ready compliance — *Rāzā-mandī rizi-mandī yā rāzī, shauq istirzā yā ijābat* — Sammati, ichchhutā wā sāmragatī.

WILLOW, *n.* (S. *velig*) a tree—*Bed, bet<sup>h</sup>, beit<sup>h</sup>.*

WILLOWEN, *a.* abounding with willows—*Pur-bed, bet yā beit se bharā huā<sup>h</sup>*—Betamay.

WILLOW-ISU, *a.* like the colour of willow—*Bed-gūh, bed-fīm*—Bet ke rañg kūt.

WILLOW-Y, *a.* abounding with willows—*Pur-bed, bet yā beit se bharā huā<sup>h</sup>*—Botamay. [*barmā<sup>h</sup>*; *v. chhednā<sup>h</sup>, bednā<sup>h</sup>, barmānā<sup>h</sup>, sādnā<sup>h</sup>.*]

WIMBLE, *n.* (W. *guimbill*) an instrument for boring holes; *v.* to bore—*Barmā<sup>h</sup>.*

WIMPLE, *n.* (Fr. *guimpe*) a hood or veil—*Burqa' yā burqa'a*—Sir kī orlmī, ghūngbat.

WIN, *v.* (S. *vinuati*) to gain in a contest, to gain the victory, to obtain, to allure; *p. t. and p. p.* Wōn—*Jitnā<sup>h</sup>, g-ālib-h. g-ālib rahnā yā bāzī-le-jana, hāsīt-k., girwidā-k.*—Jit-lena, jāyī vijayī prāptarth wā siddhārth h., jādā wā upārjan-k., lubhā-leṇā lubhākar khūch-leṇā moh-leṇā wā apnā-k.

WINNER, *n.* one who wins—*Jitne w<sup>h</sup>, jīt-leṇe w<sup>h</sup>, lubhāne w<sup>h</sup>, lubhākar apnā-k. w<sup>h</sup>, apnī or khūch-leṇe w<sup>h</sup>, jītwāyō<sup>h</sup>, gālib*—Jētā, jāyī, vijayī.

WINNER, *p. a.* attractive, charming; *v.* to sum won—*Dil-kash yā dil-āwez, dil-rubā dil-chasp dil-bar yā dil-fureh*; *n.* *maḥlag jītā jāy yā jītā-huā māl*—Chittākar-shak manohar wā amranjak, ramya ramayīya solāwani wā manbhāwana; *n.* jītā dhan, jītā hui dhan

WINCE, *v.* (Fr. *guince*) to shrink, to start back, to kick with impatience—*Ḍignā hichknā yā sukarnā<sup>h</sup>, chauṇk-uthnā yā chauṇknā<sup>h</sup>, du-latti jhārnā marnā yā chhāṇnā<sup>h</sup>.*

WINNER, *n.* one that winces—*Ḍigne w<sup>h</sup>, hichakne w<sup>h</sup>, chauṇkne w<sup>h</sup>, pushtak-jhārne w<sup>h</sup>, du-latti mārne w<sup>h</sup>, du-latti chhāṇne w<sup>h</sup>.*

WINCH, *v.* to shrink, to kick with impatience; *n.* a kick of impatience—[*Wince ke mā-ne dekho*]; *n.* *pushtak, du-latti<sup>h</sup>, līt<sup>h</sup>*—[*Wince kī arth dekho*.]

WINCH, *n.* (S. *wince*) an instrument to turn or strain any thing forcibly—*Charḥh yā char-ḥī kī dastar, techā beit yā mūth<sup>h</sup>.*

WIND, *v.* (S. *windan*) to blow, to sound by blowing, to turn round, to twist, to change; *p. t. and p. p.* Wōṇ—*Phōṇknā<sup>h</sup>, bōṇan<sup>h</sup>, phiranī pherū ghumānā phirū yā ghumānā, āṇṇnā mōṇnā mōṇnā mōṇnā lapa-nā kūknā mōṇnā lapaṇā lapaṇā banuṇa yā bal-khānā<sup>h</sup>, palāṇā palat-d. dāwā kar-dāṇā yā cur-hī kar-dāṇā<sup>h</sup>.*

WINDER, *n.* one that winds—[*Wind jo maular hai us se ism-i-jātī ke mā-ne samajh-lo yā ism-i-jātī bent-lo*]—[*Wind jo dhātū hai us se kartā kī arth jān-lo wā kartriv-chaḥakād bām-lo*.] [*chaḥakkar<sup>h</sup>.*]

WINDING, *n.* a turning, flexure, meander—*Ghumān<sup>h</sup>, mōṇ<sup>h</sup>, bāik pher bhāṇwak yā*

WINDLACE, WINDLASS, *n.* a machine for raising weights; *v.* to act indirectly—*Man-jānūy, b-ḥ utāṇe kī kul<sup>h</sup>*; *v.* *hātātā kām k., fureh se kām k.*;—*r. Āṇ wā oṭ se kām k., chhipkar wā dhokhe se kām k.*

WINDING-SHEET, *n.* a shroud for the dead—*Kafan*—Śavavastra. Śavavasan.

WIND, *n.* (S.) air in motion, a current of air, flatulence; *v.* to follow by scent—*Chālī hawā, bād, rih yā hawā dāri*; *v.* *bo mā'ām kar-ke pū-ravī k. yā piche lagnā*—Pawan vāyū anil nartī samīran samīr wā samīr, bayār wā batās, vāyuprīṇatī bīt wā vāt; *v.* *gaṇḍh se piche lagnā, sūngī kar picchā k.* [*bhāṇṇitā-huā.*]

WINDLESS, *a.* wanting wind, out of breath—*Be hawā, be-dam*—Nirvāt wā vāyurahit,

WINDY, *a.* consisting of wind, next to the wind, tempestuous, flatulent or that causes wind or flatulence, empty—*Harā yā bād kā, bād kī tarāf kā yā hawā ke rukh kā, tāṇūnī, naṣṣīk rih-āwar yā rih-angez, khōṭī behūda be-mā-ne yā hawāi*—Vātamay wā vāyū-kā, vāyumukh wā batās ke mūṇh kā, vātawan vātaviśiṣṭ āndhiyā vātālāt wā āndhī-baukhe-kā, bādī wā vātāj, sūnya chhūchhā chhūchhū wā nirarthak.

WINDINESS, *n.* state of being windy—*Harā-dāri, rih-āwarī, rih-angezī, rih, behūda-gī*—Vātaviśiṣṭā, vāyuprīṇatā, vādīpan, bayālīpan, sūnyatī, asārātā.

WINDBOUN, *a.* detained by contrary winds—*Nā mardāj hawā se rukū huā*—Vāyupratibaddha, vātābaddha vātāruddha. [*nirjiv āndā.*]

WIND-EGG, *n.* an egg not impregnated—*Khālī andā, khālī andā*—Chhūchhā wā

WINDFALL, *n.* fruit blown down from a tree, an unexpected benefit—*Ṭapā yā jharā huā phal<sup>h</sup>, naf-i-nāgahānī dūd-i-lāhī yā Khudā-dād*—Chuā huā phal wā wah phal jo jharparai chū parai wā ṭapak-parai, āgantukalābh alabhyalābh wā ākas-mikalābh.

WINDFALLEN, *a.* blown down by the wind—*Jhar-kar girā huā<sup>h</sup>, chuā<sup>h</sup>, ṭapā<sup>h</sup>.*

WINDFALL, *n.* a soft flatulent tumor—*Huddā<sup>h</sup>, gaddā<sup>h</sup>, guddā<sup>h</sup>.*

WINDGUN, *n.* a gun discharged by air—*Bandūg jo hawā se chhūte chale yā dāge*—Gulī-prakshepaṇī sushiravālī jo vāyū se chhūṭai. [*lītachakra, vātachakra.*]

WINDMILL, *n.* a mill turned by the wind—*Pawan-chakki<sup>h</sup>, āsiyā-i-bād*—Vāyusanchā-

WINDPIPE, *n.* the passage for the breath—*Hulq, hulqūm, gulū, nālī<sup>h</sup>, narkus<sup>h</sup>, teṇṇṇ<sup>h</sup>, sāsi<sup>h</sup>, dhorhā<sup>h</sup>, nareṭī<sup>h</sup>, galatī<sup>h</sup>, nūṭī<sup>h</sup>.*

WINDSHOCK, *n.* damage occasioned by the wind—*Sadmu-i-bād, sadma yā nuṣān jo bād ke bādīs se huī ho*—Vātighāt, āghāt wā kshatī jo vāyū wā āndhī se ho.

**WIND'RIGHT**, *a.* not admitting the wind—*Jismēn bād na jā sake, jiske andar bād yē tūfān guzar na kar sake, nā-mumkin-i-guzar-i-bād*—Jiske bhitar butis bayār wā haukhā na jā sakai, vātābhedya, vātāvīpya.

**WIND'WARD**, *n.* the point from which the wind blows; *a.* being towards the wind; *ad.* towards the wind—*Rukh-i-bād, hawā kī rukh, wah rukh jis se hawā bahe; n. hawā kī taraf kī; ad. hawā ke rukh, hawā kī taraf*—Vātādisā, vāyudisā, wah diśi jis se bayār wā batīs bahai; *a.* vātādisā kī, batās bayār wā vāyu kī or kī; *ad.* vāyu kī or, batās ke mūh, bayār wā batīs kī or.

**WIND'OW**, *n.* (Dan. *riudur*) an aperture for the admission of light and air, the frame of glass which covers an aperture; *n.* to furnish with windows, to place at a window, to break into openings—*Daricha rauzan tib-dān gurfa yē rāushan-dān, shishe kī dhīnchā chankathā yā thāth jo rauzan dariche yā rāushan-dān meñ lagtā hai; v. darichā tīb-dān yā rāushan-dān se āvāst k. darichā-dār-k. yā rauzan dār banānā, rauzan yē rāushan-dān par rakhnā, sūrakh-dār k.*—Khīrkī jharokhā gavāksh gavāksh gavākshak wā vātāyan, kīnch wā kīnch kī (dhānchā chankathā wā thāth jo khīrkī par lagtī hai; *v.* gavākshayukt vātāyanavīsishṭ wā khīrkī-wālī banānā, khīrkī par rakhnā wā dharuā, jhānjhariyā k. wā phānī.

**WIND'OW**, *v.* *a.* like a window—*Khīrkī sā<sup>b</sup>, rāushan-dān-numā, rauzan-numā*—Gavākshasadrīs, khīrkī sarikhā.

**WINE**, *n.* (S. *wīn*) the fermented juice of grapes, the juice of certain fruits in imitation of wine—*Angūrī sharāb yā angār kī sharāb, bāz mevōn kī sharāb jo angūrī sharāb ke mūnind ho*—Drākshāmadya drākshāsura wā drāksharas, kisi phal kī madirā jo drākshāsuri ke sadris ho.

**WINE**, *a.* having the taste or qualities of wine—*Angūrī-sharāb-kā-maza-rakhne-w. yā angūrī-sharāb-sī<sup>b</sup>*—Drākshāmadyasvādavisishṭ wā drākshāsura dharuak.

**WINE'UPPER**, *n.* one who drinks much wine—*Mai-khor, sharāb-khor, bādā-nosh, shavā<sup>b</sup> khār, mai-kash*—Matakar, piakkar, madyap, madyapīyī.

**WING**, *n.* (S. *ving*) the limb of a bird by which it flies, flight, the side of an army, any side piece; *v.* to furnish with wings, to transport by flight, to wound in the wing—*Bāz, parand, lushkar kī pahlā bagl yā jūnāh, koi tukrā yā shai jo ek taraf ho; v. par-dār yā bāz-dār k., urā-le-jānā<sup>b</sup>, bāz meñ zakhmī k.*—Dainā paksh wā pankh, uran urār wā urārī, senīpaksh wā sāinyapaksh, koi tukrā wā vastu jo ek or ho; *v.* pakshayukt pakshawān wā sapaksh k., urākar le-jānā, daine wā paksh meñ ghāyal k.

**WINGED**, *a.* having wings, flying, rapid, fanned with wings or swarming with birds—*Parandā bāz-dār yā par-dār, parand, tez, chiriyōn se bhārī huā<sup>b</sup>*—Pakshayukt pakshawān wā sapaksh, urne w. wā urārī, sīghrag wā drutagānī, pakshiyoi-se-bharī hui wā vikaṅgapūrṇ.

**WING'LESS**, *a.* not having wings—*Be-bāz, be-daine*—Pakshahīn, pankhahīn, bimā dāi.

**WING'Y**, *a.* having wings, like wings—*Par-dār parandā yā parand, par-numā yā par-kī mūnind*—Pakshawān sapaksh wā pakshayukt, pakshasadrīs wā daine-sarikhā.

**WIND'FOOTED**, *a.* swift, nimble, fleet—*Tē-rāu, bād-raštār, bād-pā*—Sīghrag, sīghragānī, drutagānī.

**WIND'SHELL**, *n.* the shell which covers the wing of an insect—*Qilāf-i-par, qilāf-i-bāz*—Pakshakosh, pakshakōṣ, pakshaput, daine kī kosh wā put.

**WINK**, *v.* (S. *wincen*) to shut the eyes, to close and open the eyelids, to give a hint by a motion of the eyelids, to seem not to see, to connive; *n.* the act of closing the eyelids, a hint given by a motion of the eye—*Chashm mūdunā, chashmak mārūn, ānkh se ishāra k., ignūz k., chashm-poshī k.; n. chashmak yā gamza, ānkh kī ishāra unā yā ramz*—Ānkh mūdunā, palak-mārūn palak-mātkūnā jhapkānā matkānā wā ānkh-milūnā, sānkārī netrāsūket k. sānkārī wā ānkh se sain k., ānkh chhipānā wā maṭiyānā, maṭiyānā wā dekh-kar bhī na dekhnā; *n.* jhapkī palak nimish nimesh nimeshak nimilan mīlan wā smīlan, netrāsūket akshīsaijñā maṭkī wā ānkh kī sain.

**WINKER**, *n.* one who winks—*Palak-zan, chashmak-zan, ignūz yā chashm-poshī k. w.*—Palak mārne w., maṭkānā, sānī, netrāsūket k. w., maṭiyāne w., maṭiyāne w.

**WINKING-LY**, *ad.* with the eye almost closed—*Palak-zan yā chashmak-zan se, kisi qadr ānkh mūd-kar*—Ānkh milūlātā, kuchh ānkh mūdne hue.

**WIN'NOW**, *v.* (S. *windrian*) to separate grain from chaff by the wind, to fan, to sift—*Uśānā osānā yā dāwānā<sup>b</sup>, pachkōṇā yā sūp se phatākūnā<sup>b</sup>, chhānū chhān-k. yā jānchūnā<sup>b</sup>.*

**WINTER**, *n.* (S.) the fourth season of the year; *v.* to pass the winter, to feed or Wmanage during winter—*Sarmā, zamistān, jāyā<sup>b</sup>, sit-kāl<sup>b</sup>, thandh-kāl<sup>b</sup>, jāy-kāl<sup>b</sup>, shītā; v. zamistān ba-sar k. yā at k., sarmā meñ charānā yā rakhnā*—Hemant, haimant, hemantakāl, himakāl, sitakāl, sīsir; *v. jāyā kāṭnā, jāyē moñ charānā wā rakhnā.*

WINTER-LY, *a.* suitable to winter—*Sarmāi, zamistāni, shītāt, sarmā yā zamistān ke lāq*—Jāre wā šitākāl ke yogya, haimantik, himakālayogya.

WINTERY, *a.* suitable to winter, cold, stormy—*Sarmāi zamistāt yā shītāt, thandhā, tūfān*—Haimantik haimant wā himakālasambandhi, šital jūpī wā jūr, andhīyaha bayālā vātawān vṛishṭivātaviśiṣṭ wā ativātamay.

WINTER-BEAT-EN, *n.* harassed by severe weather—*Sarmā-zada, zamistān-zada, shītā-zada*—Jāre kī mārī huā, šīt-pahat, šīt-hat, himakāl ke šīt aur bayār kī mārā huā.

WIPE, *v.* (S. *wipian*) to clean by rubbing, to cleanse, to clear away, to efface; *n.* the act or cleansing, a blot, a gibe—*Po'chhnā<sup>b</sup>, pharchhnā<sup>b</sup>, pharchhnā pharchhnā pharchā-k, yā pharchhā-k<sup>b</sup>, jhāpnā yā jhār-dālnā<sup>b</sup>, metnā mitnā yā mitā-d<sup>b</sup>; n. po'chh yā jhāp-po'chh<sup>b</sup>, cāpet chot ghānsī yā muklā<sup>b</sup>, khilli thatholi bolī-tholī thesā yā mihnā<sup>b</sup>.*

WIPEY, *n.* one that wipes—*Po'chhne w<sup>b</sup>, pharchhā k, w<sup>b</sup>, pharchā-k, w<sup>b</sup>, jhāpne w<sup>b</sup>, jhāpān<sup>b</sup>, āngochhā yā ānguchhā<sup>b</sup>, po'chhān<sup>b</sup>, po'chhnā<sup>b</sup>, sāfi.*

WIRE, *n.* (Sw. *vir*) metal drawn into a thread; *v.* to bind with wire, to fix or put on a wire, to snare by means of wires—*Tār<sup>b</sup>; v. tār se bāndhnī<sup>b</sup>, tār par rakhnā<sup>b</sup>, tārān se phēnsān phādnā yā pakarnā<sup>b</sup>* [tārāndrīś wā tārāgn.

WIRY, *a.* made of wire, like wire—*Tār-kā yā tār-kā-banā-huā<sup>b</sup>, tār-sā<sup>b</sup>*—Tārmay.

WIRE-DRAW, *v.* to draw metal into wire, to draw into length, to draw by art or violence—*Tār-kashī k., baphēnā<sup>b</sup>, hunar yā zor se khūchnā*—Tār khūchnā, khūchnā wā sūt sarikhi khūchnā, kalā wā bal se khūchnā.

WIRE-DRAWER, *n.* one who draws metal into wire—*Tār-kash*—Tār khūchne w.

WIS, *v.* (S. *vitān*) to think; *p. t.* WIST—*Sochnā<sup>b</sup>, dhyañ k<sup>b</sup>, khayāl k.*

WISTFUL, *a.* full of thought, earnest or wishful, attentive—*Pīkr-mand yā mutarād-dīd, sar-garm yā shauq, mutawajjih*—Chintāwān wā dhyānapar, utkanthit udvigna wā hulin, manoyogī.

WISTFUL-LY, WIST'LY, *ad.* earnestly, attentively—*Sar-garmī shauq zang dīl dīhī yā tan dīhī se, tawajjuh se*—Utkanthā ugratā, laulinatā wā atyabhlīsh se, manoyog se.

WISE, *a.* (S. *wis*) having knowledge, making a right use of knowledge, judicious, prudent, learned, skillful, godly, grave—*Zī'tm dānish war yā dānish-mand, ā'āl wāl mand yā dānā, khīrād mand, zī-hosh yā zīrak, ā'tim, hunar mand māhir yā qā'il, Khudā-tars Khudā-parast sālīh yā dīn-dār, sanjīdā*—Vijñā wā jñān, vīvekī, dhīman prajñawān prāñā wā prājñā, matīmān buddhimān subodh wā prajñī, vidwān kovīd wā pādīt, guṇī nipuṇ wā daksh, īśwarabhakt pūnyātma bhajamasī wā dhārmik, dhīr wā gambhīr.

WISDOM, *n.* knowledge rightly used, prudence—*Dānā dānish yā khīrād, 'aql zīrakī wāqif zī hoshī yā shū'ār*—Vijñatā jñān vijñān prajñatā wā prajñatā, hitāhitavīvek wā vīvek, [kābhīmānī, jñānābhīmānī.

WISELING, *n.* one pretending to be wise—*'Aql yā dānāī kā jhūthā dā wā k. w.*—Vive-

WISELY, *ad.* judiciously, prudently—*Dānāī yā dānish-mandī se, shū'ār se wāqif-se khīrād mandī se zī-hoshī se yā āqlānā*—Buddhī jñān vijñān wā suvichār se, vīvek wā paripāmadrīṣṭī se. [twī gawdī.

WISE-ACKRE, *n.* a fool, a dunce—*Akmaq, kaubān yā be-wāqif shakhs*—Mūrkhī, jar mūkhī.

WISE, *n.* (S.) manner, way of being or acting—*Tārāh, tarīq yā taur*—Rītī wā bhāntī, dīnāb.

WISH, *v.* (S. *wiscan*) to have a desire, to be disposed or inclined, to long for, to imprecate, to ask; *n.* desire, desire expressed, the thing desired—*Khwāhish rakhnā, rāqīb yā māl h., mashtīq h. yā āzā k., tā'wat yā bud dū'ā k., dū'khvāst k.; n. tamannā armān āzā ishtīqāy shauq khwāhish istīzā yā raqbat, dārkhwāst, magrād yā mallāh shāī*—Abhlīsh ākāñshā sprihā wā icchhā k., icchhuk wā pravartit h., lāśā k., kosnā wā abhlīsh-d., chīhnā wā māgnā; *n.* ākāñshā icchhā abhlīsh wā sprihī, yāchanā, isht wā manorath.

WISH'ER, *n.* one who wishes—*Tamannā k. w., armān k. w., ishtīqāy k. w., khwāhish k. w., dārkhwāst k. w.*—Abhlīsh k. w., ākāñshā k. w., lāśā k. w., chīhnē w.

WISH'FUL, *a.* having or showing desire, desirable—*Mushtīq āzā-mand rāqīb mashtahī amannā ishtīqāy mand yā mutamannā, magrāb pasawliā yā dīl pasand*—Akāñkhā abhlīshā wā icchhahuk, kāmya kāmānyā wā ākāñkshānyā.

WISH'FUL-LY, *ad.* with desire, earnestly—*Āzā-mandī yā khwāhish se, sar-garmī shauq ishtīqā; p. t. dīl-dīhī se*—Ichchhā wā sprihā se, atyākāñkhā atyabhlīsh wā utsāh se.

WISH, *n.* (Sw.) a small bundle as of straw or hay—*Pālā, āntī<sup>b</sup>, wāṭiyā<sup>b</sup>, pālī<sup>b</sup>.*

WISTFUL—See under Wis.

WIT, *v.* (S. *vitān*, to know—*Jānnā<sup>b</sup>.* [wā bījhar, jān-bījhar-kar.

WITTING-LY, *ad.* knowingly, by design—*Dīdā-o-dānistā, 'amān yā gawān*—Jānkār

WIT'OL, *n.* a tame cuckold—*Daiyūs, qaltabān, wuh shakhs jiskī jorā fūhishā ho*—Vyabhihārīnīpātī, kulāpātī, puñchalīpātī.

WIT'OL-LY, *a.* cuckoldly—*Daiyūs sā pājī, qaltabān sā kamīnā*—Vyabhihārīnīpātīsa-drīś, puñchalīpātīsa-drīś nich wā kayār.



**WIT.** *n.* (S.) intellect, the power of associating ideas in new unexpected relations, power of invention, sense, judgment, a man of wit, a man of genius—*Ziku 'aql fahm yā zirakī, nukta-parādzī zarīfat yā latāfat, qurwat-i-mutukhaifiqila, firasat yā tez fahmī, idrāk, sikh-i nukta-parādzī ahl-i zarīfat latīfa go yā latīfa-bāz, zahin-shakhs zirak dāmt yā tez fahm shakhs*—Jñānaśakti bodhaśakti buddhitikshapatā buddhikauśal buddhichaturrya wā vidagdhātī, ras wā rasikātī, kalpanāśakti wā upāyājñān, mati dhu bodh wā samajh. vivek viechar wā dhīśakti, rasajña narmamajña parihāśavedī wā narmamabhāshī, buddhisaktimān dhīśaktiyukt wā yuktabuddhi.

**WIT'LESS.** *a.* wanting wit or understanding—*Be-wuqūf, be-dāniś, nā dān, kam-zurf*—Nirbuddhī, matihīn, morh, ajñān.

**WIT'LESSLY.** *ad.* without judgment—*Be-wuqūfī se, nā-dānī se, bilā tajawiz*—Binā vivek, binī viechar, binā samjhe-būjhe, ajñānatā se.

**WIT'LESSNESS.** *n.* want of judgment—*Be-wuqūfī, nā dānt, kam-'aqlī*—Ajñānatā, mūr-khatā, mūrhatā, vivekaśūnyatā.

**WIT'LING.** *n.* a pretender to wit—*Zarīf-ullī, fahm zarāfat yā latāfat se magrūr shakhs, zu'ifu-l-'aql, 'aql-i-be-haqīqat*—Rasitābhīmānī, rasibhīmānī, jñānābhīmānī, mithyā-jñānī.

**WIT'TISM.** *n.* an attempt at wit—*Nukta-parādzī, nukta, latīfa, jugut-bāzī, bazū*—Rasī-

**WIT'TY.** *a.* full of wit, ingenious, sarcastic—*Zarīf-zarīf latīf yā hazīr-jarāb, fahīm zakī khush-fahm zahin tez-fahm yā zirak, tā'n-amez yā sukht*—Itasajña rasavedī narmavedī narmabhāshī rasik saras wā rasawān, vidagdh tīkshnabuddhī nipuṇ vijña wā viechakshuṇ, arumud avakshepak wā katu.

**WIT'TILY.** *ad.* with wit, ingeniously, artfully—*Zarāfat latīfat jugut-bāzī yā latīfa-gū se, zirakī firasat hunar-mandi yā tez-fahmī se, robāh-bāzī fareb hāh-bāzī yā firat se*—Ras rasīkōktī wā buddhivilās se, nipuṇatā yukti chaturrya patutā wā viechakshapatā se, ehlal ehladma wā kapāt se. [—Sarasatwa, rasikatwa.

**WIT'TINESS.** *n.* the quality of being witty—*Latīfa-gū, latīfat, zarīfat, jugut-bāzī*

**WIT'CRACKER.** *n.* a joker—*Tha'the-bāz, khillī-bāz, thathol<sup>h</sup>, harzāl, mushkharā*—Parihā-savedī, parihāśak, vinodabhāshī, vaihasik, haṁsī tha'thā wā khillī k. w.

**WIT'CH.** *n.* (S. *witch*) a woman given to unlawful arts *v.* to enchant, to bewitch or ravish—*Sikhā, jādū-garī, tonakī<sup>h</sup>, dāgan<sup>h</sup>, dukkīnī<sup>h</sup>; v. faresta-k., girvāda k.*—Māyīnī, dākinī, māyākārīṇī, abhichārīṇī; *v.* mohat wā moh-lenā, mohit-k. mugdh-k. wā man-har lenā.

**WIT'CH'ERY.** *n.* enchantment, sorcery—*Afsūn garī dīl-farebī dīl rubīnī yā dīl-bārī, sīhr yā jādū*—Indrajāl mantramohan wā mohan, tonī totkā māyā abhichār māyāvidyā wā māyākriyā. [—Abhichār, abhichārayidyā, māyākriyā, vāśakriyā, kuvidyā.

**WIT'CH'ERY,** *n.* the practices of witches—*Tonakī<sup>h</sup>, afsūn garī, sīhr, jādū, nairang*

**WIT'CH'ELM.** *n.* a kind of elm—*Ek gism kā barā jangli darakht*—Ek bhāntī kā barā jangali per. [scū<sup>h</sup>, sūn<sup>h</sup>, sāth<sup>h</sup>, sāng<sup>h</sup>, bā, mā<sup>h</sup>, ham-rīk<sup>h</sup>.

**WITN,** *prep.* (S.) noting cause means comparison connexion opposition &c.—*Se<sup>h</sup>*

**WITN AL.** *ad.* along with the rest, likewise—*Ham, niz*—Iske sāth wā iske upar, blī tathaiva apicha wā aparāṇcha.

**WITN-IN.** *prep.* in the inner part, not beyond; *ad.* in the inner part, inwardly—*Andar darūn andarūn yā andarwār, bhitar bich yā meū<sup>h</sup>; ad. andar, andarūn yā darūn*—Abhyantar meṇ; *ad.* abhyantar meṇ.

**WITN OUT.** *prep.* not with or by, not within, on the outside of, beyond; *ad.* not on the inside, out of doors, externally; *conj.* unless, except—*Be ha-gair bilā bitūn sūwī yā ba jūz berūn, ba dar, nahar<sup>h</sup>; ad. andar nahūn, ba-dar, berūn; conj. agar-nu, war-nā*—Binā, bāhar, vahirbhāg meṇ, parē wā us-or; *ad.* bābar, ghar ke bāhar, vāhya-rip se wā bāharī or se; *conj.* jo-ma, yadi-na.

**WITH-DRAW.** *v.* (S. *with, dragan*) to take back, to recall, to retire—*Bāz lenā, bāz-k. yā wipax-k., bāz h. bāz-ānī yā kawire k.*—Uthā-lenā wā uthā-lejānā, pher-leuā lautā-lenā wā pher-maṅgwānt, haṇā dabnā chhipnā chhipnā-jānā uth-jānā sūhārnā wā phirud.

**WITH-DRAW'ER.** *n.* one who withdraws—*Bāz lene w., bāz k. w., wāpūs k. w., bāz h. w., bāz due w., kawire k. w.*—Uthā-lene w., uthā-lejāne w., pher-lene w., lautā-lene w., haṇe w., dabne w., chhipne w., chhip jāne w., uth jāne w., phirne w.

**WITH-DRAW'ING-ROOM.** *n.* a drawing room—*Dic-in-i-āmm, baithak-khāna*—Salhābhha-wan, baithak, darśanaśālā, logon se bhe t karne kī kothrī. [tahnī<sup>h</sup>.

**WITHE.** *n.* (S. *withig*) a willow twig—*Beūt kā pullar yā pallo<sup>h</sup>, shākḥ i-bed, beūt kī*

**WITN'Y.** *n.* a willow tree; *a.* made of withes—*Beūt yī bet kā per<sup>h</sup>, darakht-i-bed; a. beūt kī tahnīgūn yī dūlīgūn kā band hū<sup>h</sup>.*

**WITHER.** *v.* (S. *geritheroi*) to fade, to waste, to dry up, to cause to fade—*Kumhlā-nā<sup>h</sup>, mājḥānā pataknā chichuknā chachuknā yā sūthā-k<sup>h</sup>, sūthnā yā jhurānā<sup>h</sup>, sukḥānā sukhlānā yā jhurwānā<sup>h</sup>.*

**WITN'ERED-NESS.** *n.* the state of being withered—*Pazhmurdagī*—Viśirpatā, śushkatā.

- WITHERS**, *n. pl.* the joint which unites the neck and shoulder of a horse—*Ghore ke shun aur gardan ka jor*—Ghore ke kandhe aur glūhūh kā jor.
- WITH-HOLD**, *v.* (*S. with. holdan*) to hold back, to restrain—*Bāz rakhnā, rokhnā<sup>b</sup>*—Pher rakhnā wā dāb rakhnā, atkhnā chhehknā wā āp-rakhnā.
- WITH-HOLDER**, *n.* one who withholds—*Bāz rakhne w., rokne w<sup>b</sup>*—Pher rakhne w., atkhe w., āp rakhne w. [*k., bāz rakhna*—Sinnā k., āpnā wā rokhnā.
- WITH-STAND**, *v.* (*S. with. standan*) to oppose, to resist—*Muqābala ya muqaramat*
- WITH-STANDER**, *n.* one who withstands—*Muqābala k. w., bāz rakhne w.*—Sannā k. w., āpne w. āpne w.
- WITNESS**, *n.* (*S. witness*) testimony, one who sees, one who gives testimony; *v.* to bear testimony, to see—*Shahādāt shāhidī pā gawāhi, shāhidī k. hāl, shāhid gā gawāh*, *v. shāhidāt d. gawāh d. pā shāhid k., ba-chashm-i-khūd niyāh nazar gā mulā-haz k.*—Sākshya sākshī wī pramān, pratyakshadarśī wā sākshyādāshē, sākshī pramāṇ se shyād ita wā sākshyakārī; *v. sākshya d. sākshya k. sākshī d. pramāṇī k.* wā sākshī-h., pratyakshadarśan k. wā apnī ākh se dekhnī.
- WITNESSER**, *n.* one who gives testimony—*Shāhid, gawāh, shahādāt gā gawāhī d. w.*
- WIFE**. See under *Wife*. [*—Pramāṇ, sākshyadātā, sākshyakārī.*
- WIZARD**, *n.* (*S. wizard*) conjurer, an enchanter, a sorcerer; *a.* enchanting, haunted by wizards—*Jādo gar, afsūn gar, sīhir*; *v. dī-farah dīl rubī gī, farah k. w., jāh-jāh-jāh-garōn gā sākhnā u. dīnād zaft ho*—May ikār wā may-jīvī, tonahī abhichārī wā māyāvī, indrajīlī, wā andrajīlī; *a.* mohī wā manoranjak, mayakārabhisārīt wī jāhūh māyāvī indrajīlī wā andrajīlī k. gomanāgaman wā awajā karānī.
- WORD**, *n.* (*S. word*) a plant used in dyeing—*Ek nārat pō rangne men kām ātī hai*—*Ek pandhā wā chhotī per pō rangne men kām ātī hai*.
- WOE**, *n.* (*S. woe*) grief, sorrow, misery, a curse—*Gam gī andoh, ranj afsos alam dareg gā mātām taklīf gā māsbat, hānat*—*Sok, khed, durgati dukh vipatti wā āpād, sāp wā abhishāp*.
- WOEFUL**, *a.* grieving, mourning or afflicted, calamitous, wretched—*Gam-gin andoh-nāk mātām gā taklīf zadā, ranj-jāwē Taklīf dīh gā taklīf-rasūn, hūjir zatīl zabān gā kharab*—*Sō āt sokanwīt wā pīrit, sōlād dukhkhādyak wā dukhkhā, būrī wā adham.*
- WOEFULLY**, *ad.* sorrowfully, wretchedly—*Gam-nakī gam-gīnī gā taklīf-dīhī se, zatīl gā kharab taur se*—*Sokīrt wā sokād bhav se, būrī wā adham rīti se.*
- WOEFULNESS**, *n.* misery, calamity—*Taklīf gā balī, māsbat gā bad-bakhtī*—*Saikat wā kleś, vipatti durgati durbhīgya wā durgatānā.*
- WORE-GONE**, *a.* overwhelmed with woe—*Ranj gā afsos men garq, nihāyat ranjda gā dīl gar*—*Sokamagna, sōx men dūbī hūī, sokakul, atīsokanwīt.*
- WOLD**, *n.* (*S.*) a plain open country, a forest—*Maidān, jāngal<sup>b</sup>*—*Samāleś patāpar wā samasthāl, hau van wā aranya.* [*—Vrik, dhūmrīg, aranyaswī.*
- WOLF**, *n.* (*S. wolf*) a beast of prey—*Garg, bherīgā<sup>b</sup>, bherdhā<sup>b</sup>, hūn-gā<sup>b</sup>, bik gā bik<sup>b</sup>*
- WOLFISH**, *WOLFISH*, *a.* like a wolf—*Garg sē, garg sijāt, wahshī, daranda darānda darand gā darīdāt*—*Vrikasadrīs, vrikadharmak, kattar.* [*—bāwān kuttā.*
- WOLFDOG**, *n.* a species of dog—*Ek qism kī nihāyat māzūt kuttā*—*Ek jāti kī barā*
- WOMAN**, *n.* (*S. woman*) the female of the human race, an adult female, a female attendant; *pl.* **WOMEN**—*Zan, 'aurat, hūn-gī<sup>b</sup>*—*Strī wā nārī, atālā mānushī mānushī nārī mānāvī yoshitā yoshā joshā vīnā mīhrīyī wā mīhrārī, dīsī chērī wā*
- WOMAN, v.** to make pliant—*Narm gā mulāin k.*—*Mridu wā komal k.* [*—cheṭī.*
- WOMANISH**, *a.* united with a woman—*Zan ke sōth muttakhī jāise nikah ke rū se*—*Strī ke sōth sahyukt wā sahyojit jāise vivah kī rīti se.*
- WOMAN-HEAD**, **WOMANHOOD**, *n.* the state of a woman—*'Aurat panā, mīhrā-pan<sup>b</sup>, 'aurat kī hālāt, zan kī sīfat*—*Strītā, stritwā, mīritwā, strī dharm.*
- WOMANISH**, *a.* suitable to a woman—*Māstārātī, zādnā, zan-sīfat, nā-mard, 'aurat sā, 'auratī, nāzūk, randī sā<sup>b</sup>*—*Strīsambandhī, strāin, strīyogya, strīdharmā, komal, sukumār, sukuwār.*
- WOMANISHLY**, *ad.* in a womanish manner—*Zādnā pan se, zādnā taur se, 'aurat ke m. mīnd, mīhr-pan se<sup>b</sup>, nā-mardī se*—*Strī ke sadrīs, mīhrārū kī nāin.*
- WOMANISHNESS**, *n.* state of being womanish—*Zādnā-pan, mīhrā-pan<sup>b</sup>, nā-mardī*—*Randīpanā, strītwa, strāinyatwā.*
- WOMANIZE**, *v.* to render effeminate—*Zādnā nā-mard nāznīn gā nāzūk k., 'aurat-sīfat gī 'aurat sā k.*—*Randī-sā k., strāin k., mīhrā k., sukumār wā sukuwār k.*
- WOMANLY**, *a.* becoming a woman, feminine; *ad.* in the manner of a woman—*Zan gā 'aurat ke līp, zādnā 'aurat-sīfat nāznīn gī nāzūk*; *ad. zādnā pan se, 'aurat ke taur se, zādnā taur se, nā-mardī se*—*Strīyogya, strāin strīsambandhī mīhrā suku-mār wā sukuwār; ad. strī ke sadrīs, ranjīpan se, mīhrīpan se, mīhrārū kī nāin, strī kī rīti se, randī kī chīl wā bhāntī se.*
- WOMAN-HATER**, *n.* one who hates women—*Zan-dushman*—*Strīdweshī, abalāsātru, strī-vairī.*

**WOMAN** KIND, *n.* the female sex — 'Ālam-i-nisā, 'ālam-i-māstīrāt, firqa-i-zanān, randī-log<sup>h</sup> — Strījātī. strī-log.

**WOMB** wom. *n.* (S. *womb*) the part where the young of an animal is conceived and nourished till its birth, the place where any thing is produced, a cavity; *v.* to increase, to breed in secret — *Zih-dān rikm rikm bacha-dān yā bacha-dān, jā-i-paidā-isk, gir*; *v. gir-d-k, ihāt-k, halqa-band-k, yā halqa-bāndhū, pashdāgi meū jannā* — Garbhakoṣ garbhāṣy garbhasthān udar jāthar wā kokh, utpattisthān, garahī kuhār vīvar bil garbarā kandarī wā kandalā; *v. ghermā gher-denā behmā wā rūndhā, gupt wā cānt meū jannā.*

**WOMB'y**, *a.* capacious — *Parākh, waṣṭ, kushāda* — Viśāl, vīstār, vīstrit, prithu, barā.

**WON**, *p. t.* and *p. p. of win* — *Win kā mā-i-mullaq aur mā-i-salāf alai-kī yā fīl-i-mātāf* — *Win* kī sāmināyabūt aur pūrnakriyā wī pūrvakālikakriyā.

**WON**, *v.* (S. *wonnan*) to dwell, to live, to abide; *n.* a dwelling, a habitation — *Rahāḥ<sup>h</sup>, banāḥ<sup>h</sup>, tikhāḥ<sup>h</sup>*; *n. mākan, makān*; — *n.* Vāsasthān, ghar.

**WONT**, *a.* accustomed; *v.* to be accustomed; *n.* custom, habit — 'Ādī; *v. 'ādī k.*; *n. dastūr, 'ādāt kho khasāt yā māmūl* — Abhyāsi wā abhyast; *v.* abhyast h., abhyāsi h.; *v.* abhyas vyavahār wā sampradīy, bān āchār sīl wā charit.

**WONT'ED**, *a.* accustomed, usual — 'Ādī yā māmūl, dastūrī — Abhyast abhyāsi wā vyāvahārik, ābhyāsik sāmpradīyik āchārik wā prachalit. — 'Abhyastatī, āchārikatwā.

**WONT'ED-NESS**, *n.* state of being accustomed — *Dastūr, māmūl, 'ādī-pan, kho-garī* —

**WONT'LESS**, *a.* unaccustomed, unusual — *qair-i-'ādī, qair-i-māmūl* — Anabhyast, avyāvahārik.

**WON'DER**, *n.* (S. *wonder*) the emotion excited by any thing strange and inexplicable, surprise, admiration, astonishment, cause of wonder, any thing strange and inexplicable; *v.* to be affected with surprise or admiration — *Tā'ajib, takāyir, 'ajab, hai-rat, hā'is i tā'ajib yā sabāb-i-takāyir, 'ajir o nādīr shai*; *v. mutā'ajib yā mutahā-gir h., tā'ajib k., hā'irān h.* — Āscharya, vīmay, chamatkār, āchambhā adbhutamas chamatkārī wā chematārītī, āscharyahetu wā kautuk, adbhutavastu; *n.* vīsmūh h., vīsmayāpanna h., vīsmayānūt h., vīsmayākūl h.

**WON'DER-FUL**, *a.* exciting wonder, astonishing — *Hā'irat afzī 'ajab yā hā'irat-farzā, hā'irat angrī 'ajib 'ajabā yā 'ajabā* — Vīsmayajanak vīsmaya-jrak wā adbhut, vīsmipak āscharyakārak chamatkārī wā vīchitrak. [Adbhut rītī se, vīsmayajanakarūp se.

**WON'DER-FUL**, *lv. ad.* in a wonderful manner — 'Ājīb yā 'ajab taur se, hā'irat angrī se —

**WON'DER-FULNESS**, *n.* state of being wonderful — *Nadrāt, amukhā-pan<sup>h</sup>, hā'irat angrī* — Vīsmipakatwā, vīsmayajanakatā, āscharyyatwā, adbhutatā.

**WON'DER-MENT**, *n.* astonishment, amazement — *Tā'ajib, takāyir yā hā'irat* — Āscharya, vīsmay chamatkār wā āchambhā.

**WON'DROUS**, *a.* marvellous, strange — 'Ājib yā hā'irat-angrī, 'ajab hā'irat-afzā 'ajabā yā 'ajabā — Vīsmipak vīsmayakārak wā adbhut, vīsmayajanak chamatkārī wā vīchitrak.

**WON'DROUS**, *lv. ad.* in a strange manner — 'Ājib yā 'ajab taur se, hā'irat angrī se — Adbhut wā vīchitrak rītī se, vīsmayajanakarūp se.

**WON'DER-STROCK**, *a.* astonished, amazed — *Hā'irat-zada yā mutā'ajīb, tā'ajib-zada yā mutahā-gir* — Vīsmūh wā vīsmayānūt, vīsmayāpanna vīsmayākūl chematkrīt wā hak-kabakkā. [adbhutakarmī, vīchitrakarmī.

**WON'DER WORK-ING**, *a.* doing wonders — 'Ājībāt k. w., 'ajīb k. w. — Āscharyak-rmā,

**WOO**, *v.* (S. *woo*) to court, to solicit in love, to invite with importunity — *Ishq yā nāz o nigāz k., nikāh ke liye 'ishq-bāz k., batānī a nī bā'idd batānā* — Stryupāsa-nī k. vivāh ke nimitta strī kī premasevā premopāsa-nī wā ārādhanā k., āgrah sī bu-lūt.

**WOO'ER**, *n.* one who courts a woman — *Ishq-bāz, shādī ke liye 'aurat kī khush āmad k. w. yā nāz o-nigāz k. w.* — Stryupāsak, strī-upāsak, vivāh ke nimitta strī kī sevā upā-sanā wā ārādhanā k. w.

**WOO-ING**, *lv. ad.* so as to invite to stay, pleasingly — *Thahrīnē yā tīlānē ke liye khush-āmad se, dil-rubī dil-bari yā nāz o-nigāz se* — Thahrīnē wā tīkānē ke nimitta ārādhanā se, manbhūt mānōhar wā mānōrānjak rītī se.

**WOOD**, *n.* (S. *wood*) a large collection of trees, the substance of trees, timber — *Jāngal yā ban<sup>h</sup>, kāṭh<sup>h</sup>, lakṛī<sup>h</sup>* — Van aranya kñān wā vipin, kā-hth, dāru.

**WOOD'ED**, *a.* supplied or covered with wood or trees — *Lakṛī kāṭh yā perōn se bhārā huā<sup>h</sup>* — Vrikshvrit, savriksh. [ghatī, dāruj.

**WOOD'EN**, *a.* made of wood — *Chobā, chobīn, lakṛī kāṭh, kāṭh kāṭh* — Kāshthānuy, kāshtha-

**WOOD'y**, *a.* abounding with wood, consisting of wood, sylvan — *Jāngal yā perōn se bhārā huā<sup>h</sup>, kāṭh-kā lakṛī-kā yā kāṭhā'ā<sup>h</sup>, banelā banailā yā jāngal<sup>h</sup>* — Bahuvrikshvrit, kashthānuy, āranayak.

**WOOD'Y-NESS**, *n.* the state of being woody — *Kathailā-pan<sup>h</sup>, banailā-pan<sup>h</sup>, banelā-pan<sup>h</sup>, jāngalī-pan<sup>h</sup>* — Bahuvrikshvritatwā, kashthānayatatwā, āranayakatī.

**WOOD-BINE**, *n.* honeysuckle — *Ek qism kī nabāt* — Latāviśesh.

- WÓON'CÖCK, n.** a bird — *Ek qism ká jaghli murg* — *Ek bhūnti kī j-ghali chiriya*, *vanakukkut*, *aranyakukkut*. [thakwath, auslmāh kī lakri ká kārāh.]
- WÓON'DRINK, n.** a decoction of medicinal wood — *Darwā kī lakri káJoshāda* — *Kāsh-Wood-gōd, n.* a fabled sylvan deity — *Jāghal kī deotā* — *Vanadevatī*, *aranyadevatā*.
- WÓON'HÖLE, n.** a place where wood is laid up — *Lakri kī āl kī jagah*.
- WÓON'LAND, n.** ground covered with woods; *a.* covered with woods, belonging to woods — *Darakhā ist'ān, per'ādrā, jāghāl, bān* ; *a.* *jāghal ya ban se bhara hūā*, *jāghāl bānālā gā bānālā* — *Vrikshavritabhūmi a.* *vrikshavrit*, *aranyak*.
- WÓON'S'ATK, n.** a bird — *Ek qism kī chiriya jō larā kī mānand hoti hūā* — *Bharadwāja-sadrisāpā shī, bharadwāj sarāhī ek chiriya*.
- WÓON'TOÛSS, n.** an insect — *Kāth kī kīrā*, *lakri ká kīrā*.
- WOOD'NAX, WOOD'S'MAX, n.** one who cuts down timber, a forest officer, a sportsman, a hunter — *Hezam kash nā tabar an, jāghal ká ek āhda dār, shikār-bāz, shikārī yā sāghal* — *Per kāmē w. wā lakarhācā, vanatikārī wā aranyādhyaksh, urigayākārī wā āhetak āheriya wī vyālā*.
- WOOD'MOX'ER, n.** one who sells wood — *Hezam-farosh, chah-farosh, lakarhārā*, *lakri-hārā*, *kāth bechārā*, *kāthi hārā* — *Kashthayikretā, kashthayikrayī*.
- WOOD'S'OTE, n.** wild music — *Jāghali parand kī sī khush āwāz* — *Vanupakshī ká sā madhura-war wā kharāy*.
- WOOD'S'XPH, n.** a fabled goddess of the woods — *Ban dehi* — *Vanadevī, aranyadevī*.
- WOOD'FER'ING, n.** wood burnt on the altar — *Hom kī lakrā*, *lakri jō hūi par jāhā jāhā* — *Vesh wā yajñ vedī kī lakri*. [ru. kutāku.]
- WOOD'PICK'ER, n.** a bird — *Kāth phopā*, *kāth phowā* — *Dār-wāghāl, dār-wāghāt kutā*.
- WOOD'PIG'ION, n.** a wild pigeon — *Jāghli kābāt, golā kābāt* — *Bamālī kapot, vanasī-rōd, vanakapot, hārit, hārit*. [Aranyādhyaksh, vanarakshak.]
- WOOD'WARD, n.** a forester — *Dāropa k-jāghal, jāghal ká kārāhālā*, *jāghal ká amān* — **WOOL, n.** (S.) the threads which cross the warp — *Pād, bhārā*, *hānā*.
- WOOL, n.** (S.) the soft kind of hair which grows on sheep, short, thick hair — *Pashm jō sūf, rōm jō rōm* — *Ūrjā ūn meshalom wā mesharom, lom wā rom*.
- WOOL'EN, n.** made of wool; *n.* cloth made of wool — *Pashmī, sefi, wā* ; *n.* *pashmina, am'kapā* — *Ūrnamirumit, meshalomamirumit, mesharomamay, aurn, aurnak, meshdomak* ; *n.* *aurpatat, aurabha, aurnavastā, ūmī vāstrā*.
- WOOL'LY, n.** consisting of wool, like wool — *Pashmī pashm dār yā sūfi, pashm ká yā sūf kī mānand* — *Ūmī lomāś romāś lomewān wā romawān ūrnīsadrīs meshalomā-sadrīs wā ūn sarikhā*.
- WOOL'COMBER, n.** one who combs wool — *Ūn sūf k. w.* — *Ūrnīparishkārak*.
- WOOL'EL, n.** a skin not stripped of the wool — *Pashm dār chamrā, chamrā jispar ūn hānā hūi, chām jist'ān kārā nā lī-nā hūi* — *Ūrnāviśishachām*.
- WOOL'PACK, WOOL'S'ACK, n.** a bag of wool, the seat of the Lord Chancellor in the House of Lords being a large square bag of wool covered with scarlet cloth — *Bastā-i-pashm, Inglistān meñ qāzā k-qāzāt kī qāddī jis par wāh hāitātā hūi* — *Ūn kī gathri wā motri, lūglānādes meñ pradhānādhyaksh kī gāddī jis par wāh hāitātā hūi*.
- WORD, n.** (S.) an articulate sound which conveys an idea, a single part of speech, a short discourse, talk, dispute, language, promise, a signal, account or message, affirmation, the Scriptures, Christ; *v.* to dispute, to express in words — *Sukhān sukhañ sukhañ yā kalām, lafz, ad-ogāl yā takhīm, qāst yā mukālamā yā zikr-māzār, takrār, zabān, wāda yā byār, isbārā, bayān khabar paigām yā itildā, qaul, kitāb-i-nagāddas yā nūzāt yā taurāt aur injil, Hezrat 'Isā* ; *v.* *takrār yā bahs k., bagān k.* — *Vākya wā vāchak, śabd, silāhikārnāyā wā kuthopakkadhān, bātehit āl ip wā sambhāshar, vād wā vādānūvād, bolī wā bhāshā, pratijñā, sain sāket wā ingit, varṇan s-māchār sūvāl sūndes wā sūndes, dīrphokti wā dīrphavachan, śabdharṇa-pustak, śā* ; *v.* *vād vādānūvād wā vākkalāh kī, śabdādwārī vyākhyā k.*
- WORD'ER, n.** one who uses words, a speaker — *Mutakallim, qaynā qayanda nātīq yā kalām* — *Bolwāyī, vaktī wā bhāshī*. [Śabdavishayak, bahusabdak wā atisayoktivist.
- WORD'ISH, a.** respecting words, verbose — *Lafzī, tāt kalām ziyāda-go yā tāt-sukhañ* — **WORD'ISH-NESS, n.** manner of wording, verbosity — *Tarīq-i-bayān, tāt-i-kalām, tāt-i-sukhañ ziyāda goi yā tāt-kalāmī* — *Sabd-yoj-mārīti sabbdarachārīti wā vyākhyāriti, bahusabdātva sabbdabhūtya wā sabbdavistār*. [wā vāchāhīn, chup.]
- WORD'LESS, a.** without words, silent — *Be-zabān yā lā-sukhañ, khlāmsh* — *Sabbdaralīh*
- WORD'Y, a.** full of words, verbose — *Tāt-kalām, tāt sukhañ yā ziyāda-go* — *Bahusabdak, bahuvākya wā atisayoktivist*.
- WORD'CATCH'ER, n.** one who cavils at words — *Lafzōn meñ nukta-chīnī harf-giri yā ī-tirāz-i-lā hāsil k. w.* — *Śabdōn meñ nīrathak dosh nikāle w. vyarthādūshan-d. w. wā mithyāvivād k. w.*
- WORE, p. t. of wear** — *Wear ká māzi-mutlāq* — *Wear ká sāmānyabbhūt*.

**WÓRK, n. (S. *meoré*)** labour, employment, operation, action, effect, any thing made, a book, embroidery; *v.* to labour, to act, to operate, to ferment, to produce by labour, to manufacture, to keep at work, to influence or prevail upon to some end, to embroider, to cause to ferment, to convert to use by labour; *p. t.* and *p. p.* **Wuor'at or WóRKED**—*Mihnat yá mashayqat, shagl yá shagl, amal kár yá kár-qazirí, jíl yá kirdár, tásir yá asar, aqsha sor'at yá koi banák, hásh shai, kitáb, kashida kár-chóir i zar dozi yá chikan-dózi*; *v.* *mihnat-k, mashayqat-k, shagl-mén h, shagl-mén-rahnú yá mas-qol h, kám k<sup>h</sup>, asar yá tásir k, josh-kh-úni yá josh-ke sáth úthú, mihnat yá mashayqat se páidá k, banav-k, mutaharrík yá mashayqat rakhd, mutana jih rágh yá méil k, kashid kár-chóir yá chikan-dózi k, josh de kár úthánú, mihnat yá mashayqat se kám-mén kánd*—*Sram parísram áyas wá yatn, vyavasyá wá udyog udyam wá vyá-par, kriyá kám wa kárya, phal wa prabhsy, kriti wá kritya, grantb, bñte ka kám; v. sram k'is pui-sram udyog udyam vyanváy wá vyápir k, k'árya wá káj k, phal ut-pinna k, wá vyápana, úbil khám i ulma wá phaph úmí, sram se nikálina wá ut-panna-k, gaphni wá dukhni, chalaní chalyi k wá kám-mén lagi-radhmí, sadhamá wá pravrutit k, bñtá rikdhní wá bñtá kárm i, ubálná wá ubdkar úthánú, sram wa áyas se kám-mén kñá.*

**WóRK'ER, n.** one who works—[*Work jo matdar hai us se ism-i-fil'ik ke ma'ne samajh lo yá ism i fil'ik baná lo*] [*Work jo dhátu hai us se karti ká arth ján-lo wá kartivichaka-shud bari lo*]

**WóRK'ING, n.** operation, fermentation—*Kár yá harakat, josh yá takhúir*—*Kám vyá-pír wá cheshitá, úbil pák autiw wa phaphiw.*

**WóRK'FEL-Low, n.** one engaged in the same work—*Ham kár, ham kñidmat*—*Sahakar-mácar, ek sáth ká kamari wá rahat.*

**WóRK'HOUSE, n.** a house where any work is carried on, a house of reception for the poor where suitable labour is furnished—*Kár khána yá kár gáh, tangar khána garib-khána yá qasabá khána*—*Karmasáli wá karmagráh, dand'iday.*

**WóRK'ING-DAY, n.** a day for labour—*Ro i mih-ut, mihnat shagl yá mashayqat karne ká ro.*—*Kám karne ká din, vyápiradivas, udyamadivas.*

**WóRK'MAN, n.** a labourer, an artificer—*Ma'dár yá qul, kírí gar yá dust-kár*—*Kamerá karmakar karmakár wá tahlú, silpakár.*

**WóRK'MAN LIKE, a.** skillful, well performed—*Hosh yá má'ir yá hunar-mand, ba-kñhbi kñá hwa*—*Nipun daksh pravín guni wa chatur, bhadr bñsñti se kiya huá.*

**WóRK'MAN LY, a.** skillful; *ad.* skillfully—*Makír, hosh yá, hunar-mand*; *ad.* *hunar-mand, hosh gari yá kírí gari se*—*Pravín, guni, nipun, daksh, vichá shap; ad.* *nipunati pravínatí dakshatá wá yukti se.*

**WóRK'MAN SHIP, n.** manufacture, skill—*Sor'at, kírí gari dust kírí hunar-mandi hunar yá hikmat*—*Nirmán, kñiti rahaná wá banawat, bathutí kñidatí pravínatí vichak-shanata wá chaturatí.*

**WóRK'MAN TH, n.** the performer of any work—*Kári-ger, dust-kár, maz'dár, kamerá<sup>h</sup>*—*Karmakar, karmakár, silpakár.*

**WóRK'SHÓR, n.** a place where work is done—*Kár khána, kár-gáh, dukín yá dñkín*—*Silp-shú, silpagrih.*

**WóRK'WOMAN, n.** a woman who performs work, a woman skilled in needle work—*Ma'dícar, chikan kári yá chikan dozi wá má'ir anar*—*Karmakíri karmakari karmakári i tahlú wá kám karne wáli, bñte ke kám-mén pravín wá bñtá káphne méh nipun stri.*

**WóRLD, n. (S. *man'd*)** the whole system of created things, the universe, the earth, present state of existence, secular life, public life, the public, mankind, course of life or the general current of things and events, all which the world contains, a large tract of country—*Káiqat, jahán yá 'alam, dunyá yá dahr, hást, dunyá dári dunyá-parast yá roz gár parast, kñaláy i sahhbat, kñaláy i kñaláy jñs i 'alam jñs i basat yá kñal'idaw, zamant yá roz gár, dunyá k'í sab chñn, barr i 'alam*—*Charí-char wa srishití víswa wa brahmané, bhulok bhuvan bñn ol wa prithiví, sañsar sañsarachakra mayácha wa vishayajal pravratimúrg wá ihalokavás, prapanchásakti aihalauki atwa sañsarásakti wá áthavishayásakti, lo asañsarg, log wa sarvalok, manusay agam, prapanch, jo kñelh prithiví méh hai so, mahádwip.*

**WóRLD'ING, n.** one devoted to this world—*Dunyá-dár, zamant-parast, dunyá-parast, roz gár parast*—*Prapanchásakt, ihalokásakt, sañsaránishth, vishayásakt, arthánweshí.*

**WóRLD'LY, a.** relating to this world, devoted to this world, secular, temporal, human; *ad.* with relation to this world—*Dunyá yá dunyá, roz gár parast, dunyá-parast yá zamant parast, dunyá-dár, dahr, bishrí yá ins-ur*; *ad.* *is dunyá ke bob méh, is dahr yá hásti ke 'ab méh*—*Laukik wá sañsarik, prapanchásakt arthánweshí ihalokánishth, ihalokásakt vishayádñu wá sañsaránishth, aihalaukik wá ihalokavishayak, sañsari wá prapanchi, manusshik wá mánaviya; ad.* *ihalok ke vishay méh, sañsarachakra ke vishay méh.*

**WORLD-LY-MIND'ED-NESS**, *n.* the state of being devoted to things of the present world — *Zamāna-parasti, dunyā parasti, dunyā-dāri* — *Ihalokāsakti, sāmsāranishthā, ihalokanishthā, prapanchāsakti, vishayāsakti, arthānveshan.*

**WORM**, *n.* (*S. vermis*) a reptile, any thing spiral, remorse; *v.* to work slowly and secretly, to expel by slow and secret means, to cut something from under the tongue of a dog — *Kirm kirmak gā kharātān, pach, pashmān madmāt qāq gā tassaf; v. āvīstāq aur pashmān s kēm k., āhīstān s ā'ā-sāli khān k., kūtē kī zābān ke nīche se kuchh tarāshān* — *Kirm kī krmī mahilātā lēchhā wā kēchhā wā, marorī wā alākā-kārapad arth, pashchāt in ānūsak mānasāp wā pashchāt wā; v. dhiredhīre chhipēkar kūn k., dhiredhīre chhip ke nīāl ā. wā dhiredhīre chorī se bihar k., kūtē kī jīb kē t le se lēchh kāmī.*

**WORMY**, *a.* full of worms, earthy, grovelling — *Pur kirm gā pur-kirmāb, gālī khālī ā fū-o-mān, pūji gā kharjī* — *Krimipūrn krmī krmī wā krmīmāy, māthā wā kutsit, nīch adham wā nīkrist*.

**WORM'EATEN**, *a.* gnawed by worms — old — *Kirm kharā, purānāb* — *Krimikhādīt krmī-mīkhādīt ghūmī wā chālī, jūp jūp wā pichīn.*

**WORM'EATEN-NESS**, *n.* state of being worm eaten, rottenness — *Kirm-kharāgā, hosidagī* — *Krimikhādītā wā krmī mahilātā lēchhā wā, sē jār kshāpītā wā putātā.*

**WORMWOOD**, *n.* a plant — *Nāndānā gā mēpīnāb, mēpāb, āfāntā, mēstārā*

**WORN**, *p. p. of wear* — *Wā kā mātī mātīf ādā hī gā jī bī mātīf* — *Wear kī pūrpakriyā wā pūrvakālikā rīvā.*

**WORRY**, *v.* (*S. worry*) to harass, to tear — *Tang zīch cā halāk k., phāgnā gā phāp-khānāb* — *Khijhānī wā satīnī, jhānjhōmā wā chūhīnī*

**WORRIED**, *n.* one who worries — *Tang gā halāk k., wā phāp khānāb, phāgnāb* — *Khijhānā w., satīnā w., chūhīnā w., jhānjhōmā w.*

**WORSE**, *a.* (*S. worse*) the comparative of *bad* or *ill*; *n.* the loss, the disadvantage, something less good; *ad.* in a manner more bad — *Bad tar, battar, batar, zābā tar; n. nū sūn, sarār zīgnā gā kharāt, kōi bad tar shēr; ad. bad tarī se, āhīstān tarī se* — *Aur burā, dushī tar, kharāt; n. hāmī, kshatī, ghātā wā āhīt; ad. aur burā se, aur burā, dushī tar, kharāt.*

**WORSE**, *v.* to make or become worse — *Bad tar k, gā h.* — *Aur burā k, wā h.*

**WORST**, *a.* the superlative of *bad* or *ill*; *n.* the most calamitous state, the utmost degree of any ill; *v.* to defeat, to overthrow, to overcome — *Bad tarīn, burā se burāb, burān se burāb, nīhāgāt burā; n. nīhāgāt burī kharāt, badī bhār burā; v. shīstāt d., hāmīnāt d., gīb h. gā meghāt* — *Sab se burī, bahūt hī burī, dushītan, līhatām; n. durg, tī wā dushītanādāshī, burī burā wā kashītanādāshī; v. hāmī wā tōgnā, bhāgnī tarīgnā k., parābhav k., hāmīn wā jīnā, parībhūt wā vāshībhūt k.*

**WORSHIP**, *n.* (*S. worship*) dignity, honour, a title of honour, adoration, act of religious reverence and homage; *v.* to adore, to perform acts of religious reverence and homage, to honour — *Martabā waqr nā rūtā tā'īm gā tā'īm, tā'īm kā kharāt jānē horāt, khādī wāf khādī bā dāwat pīr mawshīd khādī wāf ā nīmat māpīrā, parastish, tādāt gā sīdā; v. parastish k., tādāt gā sīdā k., tā'īm gā tā'īm k.* — *Gaurav māhīmī wā mawshīd, ādār wī mīm, mīnasāchakapūrvā jānē āp bhāg wīn bhawān īdī, pūji, archā arshan arshnā atyarchā upāsānā bhajan būjan arādhān wā bīrdhām; v. pūjā wā pūji k., archā arshan arshanī upāsānā bhajan pūjan wā bīrdhām k., mīm wā ādār k.*

**WORTH**, *a.* claiming respect by dignity — *Wādī-tā'īm, mā'azzāz, mā'azzam, mā'azzam* — *Pūjanīyā arshanīyā, upāsīyā.*

**WORTH**, *v.* *ad.* respectfully — *Bī-adab, ādab se, muaddadānā* — *Sasammān, archā-pūrvak, samīm māpūrvak, sīdar, ādarapūrvak.*

**WORTH**, *v.* *n.* one who worships — *Āhīd, tādāt gar, pūjā, pūjārāb, pūjārāb* — *Pūjak, ar-chak, upāsak ārshak, bhajak, sewak, bhajanī, bhagat.*

**WORTED**, *n.* woollen yarn — *Wā sāt*.

**WORT**, *n.* (*S. wort*) a plant, an herb, unfermented beer — *Ek qism kī nabūt, nabza, jash, nā khāqī hāmī bozā* — *Ek bhānt kā paudhī, jānī būjī wā sig, an ūthī wā būnā ūthī hāmī yamādīrī.* [ *wā ā pāmā, hāmī hō-jānā wā ā-gīrūt.* ]

**WORTH**, *v.* (*S. worth*) to beside, to befall — *Wāqī h., sar zād h. gā mātī h.* — *Bitnā*

**WORTH**, *n.* (*S. worth*) value, price, excellence, importance; *a.* equal in value to, deserving of, equal in possessions or wealth to — *Qīmat, bahā, khūbī wāf kīyāqāt fazīlat hamār gā jānhar, qadr tībīr waqr gā wazn; n. barābar gā mawshīd, sawāwā lāq mawshīd gā mawshīd, mātīgāt gā dāwat mēn barābar* — *Mol wā mūlyā, dām wā argh, guṇ māhīmīyā wā māhīmī, prabhāw wā gaurav; a. samān wā tūlyā, yogyā wā mawshīd, arth wā dham mēn tūlyā wā samān.*

**WORTHLESS**, *a.* having no worth or value — *Be-qadr, nā-bā-kār, nā-kāra, nā-kas, nā-lāq, hech-kāra, nā-chiz, nā shāista, kharāb, nā-qābīl* — *Nirguṇ, guṇahīn, guṇarahit, nirguṇī, asūr, sirahīn, tripapriy, adham, uikamūā.*

**WORTH/LESS-NESS**, *n.* want of worth or value — *Nā-ha-kārt, be-qadrī, nā-kasī, kam-qadrī* — Nirgunatwa, gūṇahīnatī, asīratī, nihsāratī.

**WORTHY**, *a.* deserving, valuable, estimable, suitable; *n.* a man of eminent worth — *Mustanājib mazdār yā mustahiqq, qimātī yā gir-īn-māya, besh-qimāt khāsh khāssā mu-ʿazzaz yā ʿazīz, qābil lāq yā mawjūb*; *n.* *mawd-i-karīmā l-aḥḥiq, lāq yā khāsh shakhs* — Yogyā arha wā upayukt, bahumūya mahārgh wā bahumūyavitavya, pūjya adaranīya mūya guṇī wā upawān, uehit; *n.* sajjan, mānapitra, pūjyajan.

**WORTHINESS**, *n.* desert, merit, excellence — *Ligāyat, jauhar waṣf mazdārī yā qadr, khāshī fūḍilat yā buzurgī* — Yogyatā, upayuktatā wā guṇ, utkrishṭatā mūhūmīya ut-larsh sreshṭhatī pratīp wā prabhāv.

**WOTE**, *v.* (S. *witan*) to know — *Jāmad*<sup>b</sup>.

**WOULD**, *wād, p. t. of will* — *Will kā māzī-mutlay* — Will kā sūmānyabhit.

**WOUND**, *n.* (S. *wund*) a hurt by violence, an injury; *v.* to hurt by violence — *Zakham jūdhat jūdhat yā qarha, zarar qā zigā*; *v.* *zakhamī k.* — Ghāw kshat wā cran kshetī wā hānī; *v.* ghīyāl k., chotahī k., chotiṭīyīnī. [w<sup>b</sup>]

**WOUNDED**, *n.* one who wounds — *Zakhamī k. w., ghīyāl k. w<sup>b</sup>, chotahī k. w<sup>b</sup>, chotiṭīyīnī*

**WOUNDLESS**, *a.* free from hurt or injury, invulnerable — *Be zakham, nā-munkinn-l-maj-rāh nā akham pazir yā muntanā u l-jarh* — Binā ghaw kā wā bin choṭ kā, asākyakshat wā kshatāksham.

**WOUND**, *p. t. and p. p. of wind* — *Wind kā māzī mutlay aur māzī mutlāf alai-hī yā fī lī mutlāf* — Wind kā sūmānyabhit aur pūrṇ-kriyā wā pūrvakālikakriyā.

**WOVE**, *p. t. of weave* — *Weave kā māzī-mutlay* — Weave kā sūmānyabhit.

**WOVES**, *p. p. of weave* — *Weave kā māzī-mutlāf alai-hī yā fī lī mutlāf* — Weave kī pūrṇakriyā wā pūrvakālikakriyā.

**WRACK**, *rāk.* See **WRECK**.

**WRANGLE**, *rāngl, v.* (S. *wrāgnu*?) to dispute angrily, to quarrel noisily; *n.* an angry dispute — *Josh-kharosh se takrār yā munāqasha k., qar-īya k.*; *n.* *josh-kharosh k. takrār qar-īya yā munāqasha* — Rosh se vivād-k., jhagarnī lapnā razrī-k. khatpat-k. wā bāḥerī k.; *n.* jhagrī, tāṭī, bakherā, lapā, kahākahi, mūhūmūmūhī.

**WRANGLER**, *n.* an angry disputant, one who attains the highest honours in the public mathematical examinations for the degree of bachelor of arts — *Takrārī hujatī yā parikshā jō, wāh tāḥil-l-ilm jisne ilm-i-rīqāzī meḥ fazilat kā khitāb pāyā ho* — Vādī vivādī wā kalahāzārī, wāh vidyārthī jisne rekhāvījādiganītavidyā meḥ bārī pratishṭhī aur padāvī pāi ho.

**WRANGLING**, *n.* the act of disputing angrily — *Takrār, qar-īya, munāqasha, jhagrā<sup>b</sup>, kahākahi<sup>b</sup>, parikshāsh khatpat<sup>b</sup>, mūhūmūmūhī<sup>b</sup>* — Vād, vivād, kolah.

**WRAP**, *rap, v.* to roll or fold together, to inclose or involve, to comprise; *p. t. and p. p.* **WRAPPED** or **WRAPT** — *Tāḥānā yā tāh k., malfūk., shāmīl k.* — Lapetnā, mūḥḥā kōshā th k. samavishṭ k. ohīmā wā uhīmā, antargat k. wā dhīran-k.

**WRAPPER**, **WRAPPING**, *n.* that in which a thing is wrapt — *Līṭāṭī, bastā yā bastā, be-thān<sup>b</sup>, oḥār yā alḥār<sup>b</sup>, lapatan<sup>b</sup>* — Veshṭan, āveshan, prachelḥlapat.

**WRATH**, **ĀTH**, *n.* (S.) violent anger, rage — *Qazab, qahr qahar jazba yā khashm* — **Kop**, krodh wā rosh.

**WRATHFUL**, *a.* very angry, raging, furious — *Qazab nāk, qahr-nāk yā qahar-nāk, qahr-āḥadā yā khashm-nāk* — **Kopī** wā kopawān, krodhākul, risahī krodh wā kopākul.

**WRATHFULLY**, *ad.* with violent ang r — *Qazab se, qahr yā qahar se, khashm se* — **Kop** se, krodh se, rosh se.

**WRATHLESS**, *a.* free from anger — *Be qazab, shāista, bā qarār* — Śānt, dhīr, sthīrachhita.

**WREAK**, *rēk, v.* (S. *wrekan*) to execute, to inflict, to revenge; *n.* revenge — *Chālānī<sup>b</sup>, dāina<sup>b</sup>, intiqām badlā yā ʿirāz: tēnā*; *n.* *intiqām, badlā, ʿirāz* — Karnā wā sīrnā, jharnā utarnā girnā topnā nikālī wā kāṛnā, vāirapatikriyā vāirapatikār vāiroddhār wā vāirāsuddhī k.; *n.* vāirāsuddhī, vāirapatikriyā, vāirapatikār, vāiroddhār, apakāraśuddhī.

**WREAKFUL**, *a.* revengeful, angry — *Kina kash kina-war yā intiqām-kash, qazab-nāk yā khashm-nāk* — Pratiḥinsāsīl pratidrohābuddhī pratiḥinsāsīl wā pratidrohach-ehū, krodh roshī wā kopākul.

**WREAKLESS**, *a.* unrevengeful, weak — *Gair-i kina-war yā gair-i kina-kash, zaʿif kam zor yā tarāḥ* — Apratiḥinsāsīl wā apratirohābuddhī, nīrbal wā asarnat.

**WREATH**, **ĀTH**, *n.* (S. *wrath*) any thing twisted or curled, a garland, a chaplet — *Pech, sīrā, mālā<sup>b</sup>* — Maror kpeṭ āvalī wā āvalī, hār, dām wā pushpamālā

**WREATH**, **WREATH**, *v.* to twist, to curl, to encircle, to be interwoven — *Lap-nā<sup>b</sup>, mar-ranā<sup>b</sup>, gherṇā<sup>b</sup>, lipatnā yā banīrgyānā<sup>b</sup>*.

**WREATHY**, *a.* twisted, curled, having a wreath — *Pech-dār, pechī<sup>b</sup>, sīrā-dār* — Aīnthā ghurchīyā wā lapetā, alakikār, mālīvishṭ wā pushpamālīyukt.

**WRECK**, *rēk, n.* (D. *wrak*) destruction by sea, ruin, any thing wrecked; *v.* to destroy by dashing on rocks or shallows, to ruin, to suffer wreck — *Jahāz-shikanī yā jahāz kī*

*gāratī, tabāhī kharāba gārat iahidām falākat yā kulāli, kist gārat shai kī baqtīya; v. chātānōn yā chātānōn par thokar dē kar gārat k., tabāhī gārat yā bar bād k., gārat tabāhī yā bar-bād k.* — Nāubhaṅg wā samūdradwārānās, nās yinās wā dhwaṅs, kist nashī wā dhwaṅsī padārth kī śeshabhrig; *r. nāubhaṅg-k. nāukānās-k. wā chātānōn par demirkar tor dānā, nashī dhwaṅsī wā vidhwast k., vidhwast kshīn wā nashī h.*

**WRECK** *rūt, a. causing wreck - Jahā; shikanī k. w., bar bād tabāhī yā kulāli k. w.* — Nāubhaṅg k. w., nāukānās (kfrī, nāsi, yināsak, kshayalar. [chhotī chīrīya.

**WREN**, *rēn, n. (S. wrenna) a small bird - Ek qism kī chhotī chīrīyā - Ek bhāūtī kī*

**WRENCH**, *rensh, v. (S. wring) to pull with a twist, to distort, to sprain; n. a violent twist, a sprain - Aīth lēnā aīth lēnā maror-lēnā chhīn lēnā yā khīnch-lēnā<sup>b</sup>, umethnā machornā aīthnā yā ku-dān k<sup>b</sup>, maror nō marornā marornā mēchhānā yā hōmēhānā<sup>b</sup>; n. maror maror yā aīth<sup>b</sup>, mōch yā hōmēh<sup>b</sup>.*

**WREST**, *rēst, v. (S. wrest) to twist by violence, to take by force, to distort, to pervert; n. distortion - Aīthnā umēhān yā marornā<sup>b</sup>, aīth-lēnā maror-lēnā aīth-lēnā khīnch-lēnā yā chhīn-lēnā<sup>b</sup>, ku-dān k., yā bigarnā<sup>b</sup>, n'ā d. yā ultānā<sup>b</sup>; n. maro<sup>b</sup>, mēro<sup>b</sup>, kīlāf sī, imilāb, dhāpūlā<sup>b</sup>. [jād d. w<sup>b</sup>.*

**WRESTER**, *n. one who wrests - Marornē w<sup>b</sup>, umethnē w<sup>b</sup>, chhīn-lēnē w<sup>b</sup>, bigarnē w<sup>b</sup>, WRESTLE*, *rēsəl, v. (S. wrestle) to strive who shall throw the other down, to struggle, to contend - Kushtī k. yā kushtī-larnā, zor mārē, jād-o-jād k., koshish-k. yā mūpūlā-k. - Pachhārā-pachhārī k., mallayuddh k., bahuyuddh k., wā bajmī-k., daug-dhūp k. wā udgō k., chhōtā k. wā smātā k. [yodhī, malla, jhalla, raugivatāri.*

**WRESTLER**, *n. one who wrestles - Kushtī-gar, kushtī-gar kushtī hē, pah'wān - Bāhu-*

**WRESTLING**, *n. an athletic exercise, contention - Kushtī hē kī kushtī-garī kushtī yā zor-asmāt, mām-pashā radd badal yā garīyā - Pachhārā pachhārī bahuyuddh malla-yuddh wā mahāvī, jharpī-jharpī wā lūlī.*

**WRETCH**, *rētch, n. (S. wretch) a miserable person, a worthless creature, a person sunk in vice - Kam-bakhtī yā bad-bakhtī, nā kāra yā nā kas-shāhs, lēn yā nih-gat khōrā shākh - Mandabhaṅgā hatābhāṅgā wā atidukhī jan, nīlammā nirgun kut-sit wā adham jan, papātma pāpī dush-tājan nigarī hatyāra durstma khal wā chandāl.*

**WRETCHED**, *a. miserable, worthless - Kam-bakhtī bad-bakhtī mīskīn mēlōk bēhāl a-w-dā hēl pureshon āfāt zādā āfāt casala gōm zādā nā tarwā yā bad-hāl, past hāyir nē-chiz nā-kāra khōtā yā mōbēzāl - Atidukhī atidukhānwā durabhaṅgā wā atidīn, nirgun adhā nēch wā ut-sit.*

**WRETCHEDLY**, *ad. miserably, despicably - Kam-bakhtī bad-bakhtī bē kāsī bē bāsī yā bē-hālī sē, sītāl khīlāt khāstāyī karārat yā hīqarāt sē - Atidīmā atidukhī atīsaynklōs wā gūphasōk sē, adhamatī nēchatwā wā tūchēhātā sē.*

**WRETCHEDNESS**, *n. misery, meanness - Kam-bakhtī bad-bakhtī bē kāsī bē bāsī bē-hālī bē-mēhī jādakāt yā shī-āstī hītī, sītāl pastī kāmōm yā khīlāt - Atidīmā, atidukhī atīsay-klōs gūphasōk vipattī dundā durgatī āpād wā vīnēd, nēchatwā wā adhamatā.*

**WRING**, *ring, v. (D. wringen) to move to and fro with short motions, to introduce by shifting motion - Taraphnā taraphnā talaphnā talaphnā chhatpā dān talafānā talafānā kalmāhānā yā kulbāhānā<sup>b</sup>, hīlānā dolānā dolānā phīrōnā chhatkīnī yā mōhām<sup>b</sup>. [dīrūd-gar, bāphar, satar<sup>b</sup>.*

**WRIGHT**, *rit, n. (S. wright) an artificer - Najjār, kārī-gar, dard-gar, dard-gar,*

**WRING**, *ring, v. (S. wring) to twist, to turn with violence, to squeeze, to wringe, to extort, to distress, to harass; p. t. and p. p. WRUNG or WRINGED - Marornā yā mērognā<sup>b</sup>, machornā<sup>b</sup>, nichornā dēhāt mījūyā yā malnā<sup>b</sup>, aīthnā umethnā taraphnā taraphnā talaphnā talaphnā kulbāhānā yā kulmalānā<sup>b</sup>, chhīn lēnā yā aīth lēnā<sup>b</sup>, sātānā<sup>b</sup>, khīhānā yā dōch d<sup>b</sup>. [maror yā maror<sup>b</sup>, chhatpātī<sup>b</sup>.*

**WRING**, *n. action of anguish - Kalmāhāt<sup>b</sup>, kulbāhāt<sup>b</sup>, talmalāhāt<sup>b</sup>, talmalāhāt<sup>b</sup>,*

**WRINGER**, *n. one who wrings - Marornē w<sup>b</sup>, nichornē w<sup>b</sup>, dēhuc w<sup>b</sup>, malnē w<sup>b</sup>, aīth-lēnē w<sup>b</sup>, taraphnē w<sup>b</sup>, taraphnē w<sup>b</sup>, talaphnē w<sup>b</sup>, talaphnē w<sup>b</sup>, kulbāhānē w<sup>b</sup>, kulmalāhānē w<sup>b</sup>, chhīn lēnē w<sup>b</sup>, sātānē w<sup>b</sup>, dukh d. w<sup>b</sup>, khīhānē w<sup>b</sup>.*

**WRINKLE**, *ring kl, n. (S. wrinkle) a small ridge or furrow on any smooth surface; v. to contract into furrows, to make uneven, to shrink into furrows and ridges - Chīn, shikan, sīkōr, jhūrī yā jhūr<sup>b</sup>, chhūn<sup>b</sup>, chhūn<sup>b</sup>, sīkōr<sup>b</sup>; v. shikan-dīr k., nā hōm-dīr k., shikan dīr h. - Salwāt, n. sīkōrnā wā jhūrī-dānā, asman k., jūgn-rōnī chūgnuriyānā simatī wā jhūriyānā. [gattī<sup>b</sup>, gāva.*

**WRIST**, *rist, n. (S.) the joint which unites the hand to the arm - Kulāhī, pahūnch<sup>b</sup>,*

**WRISTAND**, *n. the part of a sleeve which surrounds the wrist - Angarkhē kī bānh kī mōhī jo kulāhī yā gattē par rāhtī hāt<sup>b</sup>.*

**WRITE**, *rit, v. (S. wrītan) to express by letters, to perform the act of writing, to engrave or to impress, to compose; p. t. WRÖTE or WRIT; p. p. WRITTEN or WRIT - Irqām-k. tahrīr-k. raqām-k. yā qalam-band k., qalam-kashī k., naqsh k., tasnīf k. - Likh-dānā likh-d. likh-rakhnī wā likh-lēnā, likhnā, garonā garānā wā chhāpūnā, bānānā rachānā-k. wā rachānā.*



**Wuŕi**, *n.* any thing written, a judicial writing—*Narishṭa, parvāna talab-nāma yā dastak*—Lekh wī lekhyā, nājalekhyapatra ājñāpatra wā śāsanapatra.

**Waiŕter**, *n.* one who writes—*Rāqim, k-tib, muharrir, nārishta, mutasaddi, dabīr, muallif, musannif, munshi, ṣāhīb-qawāl*—Lekhāk, likhwaīyā, likhanbarī, likhne wā, lipikār, granthakār, granthakartā.

**Waiŕtse**, *n.* the act of expression by letters, any thing written, a book, a deed—*Ir-qam takhīr tar im ṭasāif ṭashā-pardāzi raqam khatt qā qalam kashī, makt' b q nārishta kitāb nāma qā nuskhā, dast-āwaz*—Likhāwat lekh likham rachanā wā lipi, likhīr lekhyā wā lekhyapatra granth wā pustak, lekhyapramāṇ.

**Waiŕting māŕter**, *n.* one who teaches to write—*Qalam kashī kā ustād, likhā sikhā-ur tā ustād*—Leshāshishak, lekham lishak, leshopadeśak.

**WRITHE**, *riti, v.* (S. *writhan*) to twist, to distort, to be distorted with agony—*Ānṭh-nā qā amṭhūḥ, machorā mārocā mārocā a'ānā qā biq'arā, āka nā ānkarnā tagaphā tagaphā tubphā tubphā kalu'ānā talu'ānā talu'ānā qā kulbulānā*.

**WRONG**, *rōng, n.* (S. *wrang*) an injury, a violation of right, a trespass, error; *a.* not right, not just, not fit or suitable, erroneous; *ad.* not rightly, amiss, erroneously; *v.* to injure, to treat unjustly—*Zarar zāim qā nāqan, zabar dastī jafā qā zalim, ziddatī qā t'āddī, khat qā galatī; a.* nā-darastī qā nā-risṭ, nā-haqq bā jā bē-ṣāfī māqā, qā aṭir i wāqā, bar āks nā munāsib qā nā munāfiq, qat bē-sikhat nā saḥib qā aṭir i saḥib; *ad.* nā darastī qā nā-risṭī se, galatī se, galatān khatān qā saḥān; *v.* Zarar qā nāqan pahūchehā, zalim tāddī qā bē-ṣāfī k—Apakār, anyī, amiridhī, bhūl chuk bhram wī bhrīntī; *a.* amehit, anyīyā anyīyī ayathī anyīyā wī nyāyaviruddh, anyāt ayoṃyā anupayuktī ulā wī viparīt, āsuddh doṣhī ayathīrth wā asatyā; *ad.* ayathīyogyā, anyathā ayathīyukt vīrthā wā mīthyā, bhūl chuk wā bhram se; *v.* apārīk, anyīy k, wā apārīdhī k.

**WRONGER**, *n.* one who does wrong—*Zālim, talu'ār, nā ṣāfī, muta'ddī, zabar dastī nā jafā k wā, nāqan k wā*—Apakārā, anyīy kārī, anyīyī.

**WRONGFUL**, *a.* injurious, unjust—*Muzīr qā zin-kār, nā haqq bē-ā qā bē-ṣāfī*—Kāhik āks apakārak wā ahit, ayathīnyāy nyāyaviruddh wā anyīyī.

**WRONGFULLY**, *ad.* unjustly—*Bē-ṣāfī se, khatān saḥān qā galatī*—Ayathānyāy, anyīy se.

**WRONGLESSLY**, *ad.* without injustice—*Bā ṣāfī, ṣāfī qā haqq kār se*—Yathānyāy, nyāy wā anyīy se, chuk bhūl wā bhram se.

**WRONGLY**, *ad.* unjustly, amiss—*Bē-ṣāfī se, khatān saḥān qā galatī*—Ayathā-

**WRONGNESS**, *n.* evil error—*Barāḥ, bhūl qā chūk, [kār]*—Apakār anyīyī, anyīy k. w.

**WRONGDOER**, *n.* one who does wrong—*Zālim, talu'ār, nā ṣāfī, muta'ddī, jafā*.

**WRONGHEAD**, **WRONGHEADED**, *a.* perverse—*Khud sar, kaj fahm, kaj khaṃgīl, khud-urān, kṭhī kagān*—Kūṭhāṭī, utīlas-wadhīv, val-risīl, kṭhīl-buddhī, durbuddhī.

**WRITE**, *ritī, p. t. of write*—*Write kā mātī mutlaq*—Write kā sāmānyabdhūt.

**WROTH**, *nōra, a.* (S. *wrath*) very angry—*Āzāb nāk, wāh nāk, qah-āḥadā, khashm-qā, khashm-nā, ulāghat khaṃfā*—Kopī ul kruddh atikruddh, kopīvishṭ roṣhāvishṭ.

**WRONGER**, *ritī, p. t. and p. p. of work; a.* formed by work or labour—*Work kā mātī mutlaq aur mātī mutlaq alāhī qā p'ī mātī f; a.* kashīdā, sākhṭā, masnā—Work kā sāmānyabdhūt aur purpārīyā wā purvakalikakriyā; *a.* saṃskṛit, śrām se bāna hū.

**WRING**, *rāng, p. t. and p. p. of wring*—*Wring kā mātī mutlaq aur mātī mutlaq alāhī qā p'ī mātī f*—Wring kā sāmānyabdhūt aur purpārīyā wā purvakalikakriyā.

**WRY**, *ri, a.* (S. *writhan*) twisted, distorted, perverted; *v.* to distort, to pervert, to be distorted—*Ānṭhā qā terhā, marqā beṃqā qā machorā, biḡarā qā ulāghā huā; v.* alāghā maw nā biḡarā ulāghā terhā k qā n'at d<sup>h</sup>, moṃ-khīnā qā ānṭh jānā<sup>h</sup>.

**WRYNESS**, *n.* the state of being wry—*T' terhā, terhā-pan<sup>h</sup>*.

**WRYNECK**, *n.* a bird, a distorted neck—*Ek qism kī chirīgā, kaj-gardan*—Ek bhāntī kī chirīgā, vakragrīv wā terhī ghīnch.

## X.

**XĒ'BE'**, *zā'bec, n.* a small three-masted vessel used in the Mediterranean—*Tin mas-t l kī chhoṭā jahāz*—Tīn kūpek wā gumavriishak kī chhoṭī naukī.

**XE-ROPHAGY**, *xe-rōfā-gy, n.* (Gr. *xeros, phago*) the eating of dry food—*Sākhā khā-nā kham<sup>h</sup>, khashk chīzū kh tū, khashk ch zū kī khānā*—Śushk vastu kī bhojan k.

**XYLOGRAPHY**, *zi lōg'ra-phy, n.* (Gr. *xulon, grapho*) the art of engraving on wood—*Lokā par kanda garī yā qalam kārī*—Kāh-par khodkār mīrṭan bāmūn kī śilpa-vidyā.

## Y.

**YACHT**, *yāt, n.* (Ger. *yacht*) a small ship of state or pleasure—*Sair ke liye ek taur kī bahut arasta chhoṭā jahāz*—Kṛīṇanaukī, kṛīṇanau, kelīnau, morpānkhī.

- YAM**, *n.* an esculent root—*Zamīn kand, rattāḥ*—*Ālu, ālū, āluk, madhwāluk, khaṇḍa-kālu, mīṭhī kand.*
- YARI**, *n.* (S. *yard*) an inclosed ground, a measure of three feet, a piece of timber which supports a sail—*Sann pesh-gāh yā pāth-gāh, gar yā zirā, pāl kī dandāḥ*—*Āngan āngmā āngan wā chāuk, gāj, nauvasanandand wā nauvasanakāshih.*
- YARD-LAND**, *n.* a quantity of land varying from fifteen to forty acres—*Ek pārchā-i-zamīn jo pandarāh ekar se le kar chālīs ekar tak hotā hai*—*Bhūmī jo pandarāh ekar se lekar chālīs ekar tak hotī hai.* [gajkathī.]
- YARD-WAND**, *n.* a measure of a yard—*Guz bhar kī nāp, guz kathī*—*Gaj bhar kī nāp.*
- YARE**, *a.* (S. *gastro* ready, dexterous—*Amāda tez tāyār gī chust, chāṭak chust chāṭak chāṭak dast yā tez dast*—*Nipun wā chapel, daksh pravīn karadakh wā chatur.*
- YARELY**, *ad.* readily, dexterously, skilfully—*Amālagī dil-dihī yā dil germī se, chāṭā-kī chustī dast-karī gī kīrī-garī se, hunar-mandī se*—*Udyuktatā wā sakamati se, karadakhātī nīpunatā wā chapalātī se, kusulatā chaturatā wā chāturya se.*
- YARN**, *n.* (S. *garn*) woollen thread—*Ān kī sūṭḥ, ānī sūṭḥ*—*Uṇyāsāra, aurnasūtra.*
- YARROW**, *n.* (S. *gaurer*) a plant. milfoil—*Ek paundāḥ, ek chhōṭā pēḥ.* [aurmatantu.]
- YAWL**, *n.* a boat belonging to a ship—*Jahāz ke sāth kī chhōṭī nāw, dōngīḥ, bhāukwālāḥ, bhāntigāḥ*—*Bārī naukā ke sāth kī dōngī.*
- YAWN**, *v.* S. *gnyān* to gape, to open wide: *n.* a gaping, oscitation—*Jamhānā jamhānā āyprānā gī mūṭh pasārāḥ, pasārāḥ phailnā khulnā khul-jānā phail-jānā yā pasār jānāḥ*; *n.* āyprāḥ, jamhānā gī jamhānāḥ.
- YAWN'ING**, *a.* gaping, sleepy, drowsy—*Phōṭī hui gī khulī-huāḥ, khwāb-ālāla, uñghā-sāḥ*—*Bāgarī-hui wā pasārā-huā, nidrā il wā nidrīlu, nūndisā.*
- Y-CLAD**, *p. p.* for *clad*, clothed—*Mulabbas, mulbos*—*Vastrānūwit, vastra wā kapre pahine hue, prachchādit, pahinā hui.*
- Y-CLIPPED**, *p. p.* (S. *chapan*) called, named—*Mausūm, musammā yā nām-zal*—*Prokt wā abhilit, achyūt wā sañjūt.*
- YE**, *pr.* (S. *ya*) the nominative plural of *thou*—*Āp-logḥ, tum-logḥ, shunīḥ*—*Yūyam.*
- YEĀ**, *ad.* (S. *gar*) yes, not only so but more—*Bale, are gī abhattā*—*Hāi, hūi sach wā*
- YEAN**, *v.* (S. *cauān*) to bring forth young—*Jannāḥ, byānāḥ, bachcha dḥ.* [aur kyā.]
- YEAN'ING**, *n.* a young sheep, a lamb—*Bher gī bherī kī bucheḥāḥ, lēṭāḥ.*
- YEAR**, *n.* (S. *gar* the time in which the earth moves round the sun, twelve months—*Sāl sūn gī samāt, barasḥ*—*Vatsar sañvatsar abh parivatsar sañval kalazantānī rituvitī wā sarvarttuparivartta, varsh wā varish.*
- YEAL'ING**, *n.* an animal a year old: *a.* being a year old—*Yak-sālu jōnvar, ek sāl kī jānvar*; *a.* ek sāl kī, yak-sālu—*Ek baras kī pān wā jantu*; *a.* ek baras kī.
- YEARLY**, *a.* happening every year, lasting a year, annual: *ad.* once a year, annually—*Har sāl h. w., sāl bhar rahne w. gī tikne w., har-sālu*; *ad.* sāl mēn ek daf'a, sāl-ba-sāl yā har sāl—*Baras-baras āwanhīr wā h. w., baras bhar tikne w. wā rahne w., sañvātī baraswār pratīvarshik barsorī vārshik ābdik sañvatsarik wā pratisañvatsarik*; *ad.* baras bhar mēn ek bār, pratīvarsh wā baras-baras.
- YEARN**, *v.* (S. *gornhan*) to be pained or distressed, to long, to feel an earnest desire, to grieve, to vex—*Khachotnā maroṇā āñghnā maroḥ-khānā talapnā gī talaphnāḥ, chāṭnāḥ, taras-iḥ, kaphānāḥ, satānāḥ.*
- YEARN'ING**, *n.* strong emotions of desire tenderness or pity—*Khuvāhish, muhlabbat, shafīyat, dard-mandī*—*Chāh, sneh, karuṇā, vatsalatā, vatsalya, kripā, anukampā.*
- YEAST**. See **YEST**.
- YELK**. See **YOLK**.
- YELL**, *v.* (S. *gylha*) to cry out with a hideous noise; *n.* a hideous outcry—*Chillānāḥ, chichiyānāḥ, chikhāḥ, chikh-mārnāḥ, kīknāḥ, chinghārnāḥ, chinghāyēn mārnāḥ*; *n.* chillāṭāḥ, chichiyāṭāḥ, chikhḥ, chinghōḥ—*Chitkār wā chitkār k.*; *n.* chitkār wā chitkār.
- YELLOW**, *a.* (S. *galew*) being of the colour of gold; *n.* yellow colour; *v.* to make or grow yellow—*Pilāḥ, hardiyāḥ, peorī yā pevarīḥ, zard, asfar, za'farānī*; *n.* za'farānī, pilā rañḥ, zard rañḥ; *v.* pilā k. yā hḥ, zard k. yā hḥ, za'farānī k. yā hḥ.—*Pit*; *n.* pitavarṇ; *v.* pit k. wā h. [Kuchh pit, ishatpit, pilā-sā.]
- YELLOW-ISH**, *a.* somewhat yellow—*Zardī-māil, zardī-lye, kuchh pilāḥ, zard-sā*—*YELLOW-ISH-NESS*, *n.* state of being yellowish—*Zardī-māilī, kuchh pilī yā pilā-panḥ*—*Ishtapitātī, kuchh pitātā.* [hatḥ—*Pitātī, haridīvarn.*
- YELLOW-NESS**, *n.* the state of being yellow—*Zardī, pilāi yā pilā-panḥ, hardiyāḥ, pilā*—*YELP*, *v.* to bark as a dog—*Bhūknāḥ, bhauknāḥ, hauḥ-hauḥ kḥ, jhauḥ-jhauḥ kḥ.*
- YEOMAN**, *n.* (S. *gemene*?) a man of a small estate in land, a freeholder, a farmer—*Chhotā zamīn-dār yā 'alāqa-dār, jāgir-dār, ijāra-dār mustājir māl-guzār mīktī yā kashī-kār*—*Kshudra bhūmipatī wā kshetrapatī, swādhīnabāzmidhārī, jotihār jotū wā kīsān.*
- YEOMAN-LY**, *a.* pertaining to a yeoman—*Chhote zamīn-dār 'alāqa-dār jāgir-dār mus-*

*tājir māl qazār yā kāsht-kār ke muta'alliq*—Kshudra blūmipati kshetrapati swā-dhīnabhlūmīdhārī jōtīhar wā kīśān kī sambandhī.

YEO'MAN-RY, *n.* the collective body of yeomen—*Milkī log, kīśān log*<sup>h</sup>—Kshetrapatigan.

YÉRK, *v.* to throw out or move with a sudden spring, to lash; *n.* a sudden motion—*Jhatakā yā jhāpnā<sup>h</sup>, korā-satkānā korā-sarsagānā yā korā-mārnā<sup>h</sup>; n. jhatak<sup>h</sup>.*

YĒS, *ad.* (S. *gece*) a term of affirmation—*Hān<sup>h</sup>, hūn<sup>h</sup>, hale, āre*—Satya, evam.

YĒST, *n.* (S. *gist*) the foam or froth of liquor in fermentation, barm—*Sharāb kā phen, khamīr*—Madyaphen, tīrī. [phenahī, phenawān phenamay wā phenī.

YĒST'Y, *a.* like yeast, foamy, frothy—*Khamīr-sā, kaf-dar, pur-kaf*—Madyaphenasadriś.

YĒSTER, *a.* (S. *gyrstan*) last, last past, being next before the present—*Guzashta, dīroz kā, pichhle dīn kā<sup>h</sup>*—Vyatit wā bitī-huā, hyastan wā hyastya, kal kī.

YĒSTER-DĀY, *n.* the day last past; *ad.* on the day last past—*Dī-roz, pichhlā-dīn<sup>h</sup>; ad. dī-roz, pichhle-dīn<sup>h</sup>*—Kal, kalya, gatadivas, gatadin; *ad.* kal, gatadivas ko.

YĒSTER-NIGHT, *n.* the night before this night; *ad.* on the night before this night—*Dī-shah, kal kī rāt<sup>h</sup>; ad. dī shah ko, kal kī rāt ko<sup>h</sup>*—Gatarātrī; *ad.* gatarātrī ko.

YĒT, *con.* (S. *gyt*) nevertheless, notwithstanding; *ad.* besides, still, at this time, at least or really, even, hitherto, once more or again—*Tī-ham amū māyār lekin yā illā, hā-wajale kī hālān-kī yā az-bas-kī; ad. āliwa mā-sirā yā iske-sirā, aur ziyāda yā uske sāth, abhī<sup>h</sup>, jī-levāq<sup>h</sup> yā haqīqatan, bhī<sup>h</sup>, hamz yā tā hāl, pher<sup>h</sup>*—Tis-par-bhī tispār parantu wā tathāpī, is bat ke hote bhī wā isko na mānkār; *ad.* iske upar wā tiske upar, aur bhī wā uske sāng, is samay meñ wā itnī-ber, sach sachmuch satya wā satya-karke, tatleī, abtak abtorī ablag ablon abtāñ adyaparyant wā adyāpī, phir wā aur. [thayī patravīsishī vrīksh.

YEW, *n.* (S. *īr*) a tree—*Ek qism kā hamesha-bahār darakhī*—Ek prakār kā chiras.

YEW'EN, *a.* made of yew—*Yā kī banā huā<sup>h</sup>.*

YĒX, *n.* (S. *goersā*) the hiccough—*Hickhī<sup>h</sup>, hikkā<sup>h</sup>.*

YĪLD, *v.* (S. *gyldān*) to produce, to afford, to concede, to give up, to surrender—*Paid-k. yā bar lānā, bahshnā yā zāhir-k. tustim-k. qabūl-k. yā qāil-h. tark-k. sipurd k. supurd-k. yā gam khānā, harāt-k. tābī-h. yā mutī-h.*—Uṭpanna-k. uṭhāñ nikālāñ upajāñ upajāñ wā phalāñ, denā, swikār-k. wā mināñ, ehlor-d. jīne-d. de-dāñ tyāg-k. wā dāñā, samūpnā samarpay-k. adhīn-h. vāsībhūt h. bañā wā chāpnā.

YĪLD'ER, *n.* one who yields—*Bar lāne w., paid-k. w., qabūl k. w., qāil-h. w., tustim-k. w., sipurd yā supurd k. w., tābī-h. w., mutī-h. w., gam-khāne w.*—Uṭpanna-k. w., uṭhāne w., nikālne w., denē w., swikār-k. w., minne w., ehlor-d. w., jāne-d. w., tyāg-k. w., dāñne-w., samūpne w., samarpay-k. w., adhīn-h. w., vāsībhūt-h. w., chāpnē w. [se, anuvritti se, sammati se.

YĪLD'ING-LY, *ad.* with compliance—*Rizā-mandī se, tābī-dārī se*—Swikār se, anurodh.

YĪLD'ING-NISS, *n.* disposition to yield—*Rizā-mandī yā razā-mandī, tābī-dārī, itāat, qāil hone yā qabūl karne kī tābīat*—Anurodh, anurodhan, anurodhitwa, anuvritti, swikār-karne kī pravritti, swikārasātā.

YŌKE, *n.* (S. *gece*) a wooden frame by which two oxen are connected for drawing, a mark of servitude, slavery, a chain, a link, a couple; *v.* to bind by a yoke, to put a yoke on, to couple, to enslave, to restrain, to be yoked or joined together—*Jūd<sup>h</sup>, ālāmāt-i-qulāmī, halqa-ba-qosh yā qulāmī, zanjīr, qulāba yā silsila, jūft; v. nādhnā<sup>h</sup>, jūth meñ lagānā<sup>h</sup>, jorūā<sup>h</sup>, aser halqa-ba-qosh yā qulām k., rokna<sup>h</sup>, jutnā<sup>h</sup>*—Jūth, dīśalākshan, dīśatwa dīśabhāv wā dīśivasthī, sikrī sikarī wā sīnkhal, karī, jorā wā yug; *v.* jotnā, jūye meñ lagāñ, milāñ wā sañyukt-k., dās banāñ wā vās-k., atkāñ wā āpnā, milnā wā sañyukt-h. [sahavartī, sāngī.

YŌKE-FĒL-LŌW, YŌKE-MĀTE, *n.* a companion—*Sāthī<sup>h</sup>, ham-kār, ham-inān*—Sahachar,

YOLK, yōk, *n.* (S. *gudar*) the yellow part of an egg—*Ande kī zarbī, zardā-i-baiza*—Andamadyasth pītabhṛg, andamadyabhṛg, andamadya, andahriday, andakusam.

YŌN, YŌN, YŌN'DER, *a.* (S. *geond*) being at a distance within view; *ad.* at a distance within view—*Wāh<sup>h</sup>, wahāñ-kā<sup>h</sup>, udhar-kā<sup>h</sup>, sāmne yā sāmne kā<sup>h</sup>, pailā<sup>h</sup>, parilā<sup>h</sup>, parē-kā<sup>h</sup>; ad. udhar<sup>h</sup>, sāmne yā sāmne<sup>h</sup>, wahāñ<sup>h</sup>, parī or<sup>h</sup>.*

YŌRE, *ad.* (S. *geara*) in old time, long ago—*Zamāna-i-salaf meñ yā qadīm zamāne meñ, sābiq-meñ yā beṛī muddat ke pesh-tar*—Prāchinakāl meñ wā prākṅkāl meñ, gatakāl meñ wā bahut āge. [tunheñ<sup>h</sup>, āp-kā<sup>h</sup>, āp-ke-tāñ<sup>h</sup>.

YŌU, *pr.* (S. *cow*) the nominative and objective plural of thou—*Tum<sup>h</sup>, āp<sup>h</sup>, tum-ko<sup>h</sup>,*

YŌUR, *pr.* belonging to you—*Tumhārā<sup>h</sup>, āp-kā<sup>h</sup>, āpnā<sup>h</sup>.*

YŌURS, *pr.* the possessive case plural of thou—*Tumhārā<sup>h</sup>, āp-kā<sup>h</sup>, āpnā<sup>h</sup>.*

YŌUR-SĒLF, *pr.* the emphatic and reciprocal form of you—*Tum-hī<sup>h</sup>, āp-hī<sup>h</sup>, tum-āp<sup>h</sup>, āpnē-hī-ko<sup>h</sup>, āpnē-hī-tāñ<sup>h</sup>.*

YŌUNG, *a.* (S. *geong*) not old, being in the first part of life or growth, weak, ignorant; *n.* the offspring of animals, young persons collectively—*Kam-umr kam-sinn sagtru-s-sinn yā khard-sd, nau nau-khez yā nau-khdsā, zā'if yā kam-zor, nā-wāqif yā nā-dāñ; n. bachche<sup>h</sup>, nau-jawāñ-log yā jawāñ-log*—Tarūñ bāl kaumār kīśor alpava-

- yask yuv yuvá bálís wá abhinavayask, abhinav pratinav wá thore-dinoñ ká, alpá-sakti wá alpabuddhi, aññán añña nirbodh wá nirbuddhi; *n.* súvak áisu apatya prithuk wá prathuk, yuvá wá tarup log.
- YO'NG'ISH, *a.* somewhat young—*Kisi qadr jarán khurd-sál kam-sinn kam'-umr sagru-s-sinn nau-khez yá nau-khústa*—Kuchh tarup yuvá yuv alpavayask kíśor kaumár pratinav wá abhinav. [sisú, prithuk, prathuk.]
- YO'NG'ING, *n.* a young animal—*Khurd-sál yá kam-sinn jánurav, barcha<sup>b</sup>*—Sávak.
- YO'NG'LY, *a.* youthful; *ad.* early in life—*Jarón, nau-jarón, khurd-sál, sagru-s-sinn, kam-sinn, táza*; *ad. jaróni yá shabáb meñ*—Tarup, yuv, yuvá, alpavayask, yauvaneyak, bál, bilís, abhinav; *ad.* yauvan yauvanavasthá wá yauvanadasá meñ, tárunya wá tárunyadása meñ.
- YO'NG'STER, YO'NG'TER, *n.* a young person—*Nau-jarón shakhs, layká<sup>b</sup>, laundá<sup>b</sup>, kodak, chokrá<sup>b</sup>*—Kumfrak, bilajan, kisor, yuvajan, tarunajan, vattu.
- YOUTH, *n.* (*S. youth*) the part of life which succeeds childhood, a young person, young persons collectively—*Jaróni shabáb yá bulíqat, jarón, jarón log*—Johan yauvan yauvanavasthá yauvanakál yauvanadasá tárunya tárunyadasá tárunyaakál wá kaumár, kumár kumínak bilajan kíśor wá yuvajan, tarunajan tarup-log wá yuvalog.
- YOUTH'FUL, *a.* young, pertaining to early life, suitable to the first part of life, fresh or vigorous—*Khurd sál kam-sinn kam'-umr sagru s-sinn yá nau-jarón, shabáb-man-sáb yá mutá'ally-i jaróni, shabáb yá jaróni ké táq, naqá yá mazbút*—Yauvanawán yauvaneyak alpavayask bál bálís yuva yuv kíśor kaumár wá abhinavayask, yauvanasambandhí tárunyaavishayak wá yauvanakálavishayak, yauvanayogyá kaumár wá tárunyaogyá, nav abhinav navin nótan viryyawán pramhasattwa tūth wá porhú.
- YOUTH'FUL'LY, *ad.* in a youthful manner—*Jaróni se<sup>b</sup>, tázagi se, shabáb se, mazbúti se*—Tárunya se, yauvan se, porhupan se, saviryya.
- YOUTH'FULNESS, *n.* state of being youthful—*Jaróni, shabáb, bulíqat, bulíg*—Tárunya, bilátá, yauvan, bilatwa, biláśya, jolan. [yauvanavasthá, johan, bilatá.]
- YOUTH'HOOD, *n.* the state of youth—*Jaróni, shabáb, bulíqat, bulíg*—Yauvan, tárunya.
- YOUTH'LY, *a.* young, early in life—*Nau jarón khurd-sál kam-sinn kam'-umr yá nau-khez, jarón*—Yuvá yuv yauvaneyak wá bál, abhinav wá pratinav.
- YOUTH'Y, *a.* young, youthful—[*Youthly ke m'eñ dekho*]—[*Y. uthtly ká arth dekho.*]
- YULE, *n.* (*S. yule*) Christmas—*Hazrat 'Isá ke paidóish ká khushi ká roz jo har sál máh-i Dísanbar ká puchiswén távikh ko hotá hai*—Isá ká janmaparv. Isí ke janm ká Lapá utsav, Isáyon ká bárá diu jo Dísanbar mahine ke puchiswén din hotá hai.

## Z.

- ZÁ'NY, *n.* (*It. zanni*) a buffoon, a merry-andrew; *v.* to mimic—*Mashhara, naq-qál hazzál yá machik*; *v. mashharagi-k, mashhará pan-k, suwáng-k<sup>b</sup>, bhairuít-k<sup>b</sup>, naq-k*—Bhúñ, thathoi thatholiya wá vaihasik.
- ZÉ'AL, *n.* (*Gr. zelos*) ardour, earnestness—*Sar-garmi garmi hayárat yá hamíyat, ishti-yág shauq yá 'ishq*—Uttáp uchchandati chandati tivrati tikshnati wá ugratá, atyanurag atyanurakti utsukatá atyutkanthá atyní-lilásh wá utsáh.
- ZÉ'AL'OT, *n.* a person full of zeal—*Niháyat sar-garm shakhs, niháyat tam-dih pur-shauq yá pur josh shakhs, mustá'idd shakhs*—Uttaptabuddhi jan, atyanurakt jan, atyutsúhí jan, atyásakt jan, ativyagra jan, paramotsúhí jan.
- ZÉ'AL'OT'CAL, *a.* very zealous—*Fahut sar-garm tund yá díl soz, niháyat tez: ján-fishán mustá'idd táiyar yá ján-soz*—Atyanurági, atyanurakt, atyutsuk, ativyagra, atichand.
- ZÉ'AL'OT-RY, *n.* behaviour of a zealot—*Tan-dihí, tundi, tezi, josh, sar-garmi*—Uttáp, ugratá, atyutsúh, atyásakti, paramotsúh.
- ZÉ'AL'OUS, *a.* ardent, eager, earnest—*Sar garm tund yá tez, árzú-mand yá shauqin, mustá'idd díl-soz sá'í yá mustá'idd*—Vyagra chand uchchand ugra ativyagra uttapt wá tikshn, atyanurakt laulín atyákáukshí atyabhláshí atyanurági wá atyukuk, ut-súhí wá atyásakt.
- ZÉ'AL'OUS'LY, *ad.* with ardour, with engerness—*Sar-garmi tezi tundi josh yá ján-fisháni se, kamál ishti-yág shauq árzú-mandí yá tan-dihí se*—Ugratá vyagratá uchchandati prachandati uttáp wá tikshnati se, atyákáukshá atyabhláshí wá biláś se.
- ZÉ'BRA, *n.* an animal—*Gor khur, khor-i dashí, astar*—Vanagardabh, baailá gadabá.
- ZÉ'CHIN', *n.* a gold coin—*Ashrafí, mahr*—Suvarnamudrá, swarnamudrá.
- ZÉ'DO-A RY, *n.* (*Fr. zédoaire*) a medicinal root—*Zurumbád, jadwár, nirbisi<sup>b</sup>, ambá haldí<sup>b</sup>*—Karchurak, karbúrak, vedhamukhyak, satí, satí, drávidak.
- ZÉ'NITH, ZÉN'ITH, *n.* (*Ar.*) the point overhead opposite to the nadir—*Sambu-r-rás, samu-n-nazur*—Śirovindu, úrdhwadísá, úrdhwastatik, khaswastik, khamadhya.
- ZEPHYR, *n.* (*Gr. zephyros*) the west wind, a soft gentle wind—*Bád-i-garbí, bád-i-sabá yá nasim*—Paschinnaváyu, vasantaváyu mandaváyu sukhasparsaváyu sagandha-váyu mandánil wá sobáwan-bayar.

- ZĒRO**, *n.* (It.) the cipher 0, the point from which a thermometer is graduated—*Sifr, harārat painī ya'ni garmī sardī nāpne ke ek āla kā wah nuqām jāhān se hisāb ke nishān hane rahte hūn*—Sūnya vindu wī sunā, ushūnūshmanīpanīyantra wā sītoshmanīpanīyantra kā wah sthāl jāhān se krām karke rekhā banī rahtī hai.
- ZĒST**, *n.* (P. *zistān*) the peel of an orange squeezed into wine, relish, flavour, taste—*Nirāngī kā chhilkā jo angūrī sharāb me'n nichor di'ī jātā hai, zā'iq, luzzat, mazā*—Nirāngī kī chhilkā jo drīkshāmādyā me'n gār di'ī jātī hai, swād, ras wā abhiruchi, āswād wā ruqī.
- ZĪG'ZĀG**, *n.* a line with sharp and quick turns; *a.* having sharp and quick turns; *v.* to form with sharp and quick turns—*Kaj-o-pech*; *a. kaj-dār-o-pech-dār*; *v. kaj-dār-o-pech-dār banānā*—Ghūṇākshararekhā, terhī-bhīnī lakīr; *a.* ghūṇākshar, kutīlagatī, vakrākār, terhā, bhīnkā; *v.* terhā wā bhīnkā banānā, ghūṇākshar banānā, kutīl wā [vakra banānā].
- ZINC**, *n.* (Ger. *zink*) a metal—*Dostī*. [vakra banānā].
- ZŌDĪ-AC**, *n.* (Gr. *zoon*) a broad circle in the heavens containing the twelve signs—*Mintagatu-l-burūj, rās-chukr*<sup>h</sup>—Rāsichakra, rāsīmaṇḍal, bhachakra, bhamaṇḍal, jyotiśchakra.
- ZŌDĪ'-CAL**, *a.* relating to the zodiac—*Mintagatu-l-burūj-mansūb, muta'alliq-i-mintagatu-l-burūj, rās-chukr kā*<sup>h</sup>—Rāsichakrasambandhī, rāsīmaṇḍalavishayak.
- ZŌNE**, *n.* (Gr. *zonē*) a girdle, a division of the earth, circuit, circumference—*Kumar-band, mintagā, dāira, mahīl*—Kardhanī patakā wā mekhakī, bhūmekhālā bhūvalay wā bhūkaṭībandhī, maṇḍal, gherā wā parīdhī.
- ZŌNED**, *a.* wearing a zone—*Kumar-band bīndhe hue, bā-kumar-band*—Kardhanī pahīre hue, patakā bāndhe hue, mekhalavīśīst, mekhalāyukt.
- ZŌ-ŌG'RA-PHY**, *n.* (Gr. *zoon, grapho*) a description of animals—*Bayān-i-haiwānāt, 'ilm-i-haiwānāt, jānuwārōn kā bayān*—Prānīvarṇan, paśwādivivaraṇ, jīvajantuvārṇan, jīvajantuvivarṇan, jīvajantuvidyā, paśwādivīśīstra, paśwādividyā, prānīvidyā.
- ZŌ-ŌG'RA-PHER**, *n.* one who describes animals—*Haiwānāt kā hāl bayān karne w., ahl-i-'ilm-i-haiwānāt, 'ilm-i-haiwānāt-dān, sāhib-i-'ilm-i-haiwānāt*—Prānīvarṇanākartā, paśwādivivaraṇākartā, prānīvidyājñā, jīvajantuvidyājñā, paśwādividyājñā, paśwādivīśīstrī. [—[Zoography ke mā'ne dekho]—[Zoography kā arth dekho].]
- ZŌ-ŌL'O-ŌGY**, *n.* (Gr. *zoon, logos*) that part of natural history which treats of animals
- ZŌ-Ō-LŌG'ī-CAL**, *a.* pertaining to zoology—*Bayān-i-haiwānāt-mansūb, muta'alliq-i-'ilm-i-haiwānāt, jānuwārōn ke bayān ke muta'alliq*—Prānīvidyā-sambandhī, paśwādividyā-sambandhī, paśwādivīśīstravishayak, jīvajantuvivarṇavishayak. [arth dekho.]
- ZŌ-ŌL'O-GIST**, *n.* one versed in zoology—[*Zoographer ke mā'ne dekho*]—[Zoographer kā
- ZŌ'O-PH'YTE**, *n.* (Gr. *zoon, phuton*) a body which partakes of the nature of both an animal and a vegetable—*Wah nabāt jiskī haiwānī khāssiyyat hotī hai, wah shai jiskī khāssiyyat nabātī aur haiwānī donoṁ hotī hai*—Jantu aur udbhijja donoṁ kā dharm wā guṇ rakhne wālī putārth, wah vastu jismeṁ jantujīv aur udbhid wā ośadhī in donoṁ kā dharm wā guṇ rahtā hai.

# VOCABULARY

OF THE

## ROOTS OF ENGLISH WORDS.

### A

**A** (S.), on, in, to, at; aboard abed, afield  
astern, afoot, ashore.  
**A, AB ABS** (L.), from, off, away, aside;  
avert, abalienate, absorb, abscond, ab-  
tain. [chy, abyss.  
**A, AN** (Gr.), not, without; apathy, anar-  
-**Â** (Fr.). See under **AD**.  
**ABAL** (S.), power, strength; **HABÏLIS** (L.),  
fit; *able, disable, disenable, inability,*  
*unable.*  
**ABSINTHIUM** (L.), wormwood; *absinthian.*  
**AC, AAC** (S.), an oak; acorn, barnacle.  
**ACEO** (L.), to be sour; **ACIDUS**, sour;  
*acid, subacid.* [overeager, subacid.  
**ACER, ACRIS** (L.), sharp; acrid, eager,  
**AIGRE** (Fr.), sour; *eyriot.*  
**ACERBUS** (L.), bitter; *acerbity, exacerbate.*  
**ACERRAN** (S.), to turn; *ajar?*  
**ACERVUS** (L.), a heap; *concentrate.*  
**ACHETER** (Fr.), to buy; *cater?*  
**ACIDUS** (L.). See **ACKO**.  
**ACRYMAN** (S.), to crumble; *crimp.*  
**ACSIAN, ASCIAN** (S.), to ask; *unasked.*  
**ACUO, ACUTUM** (L.), to sharpen; *acute,*  
*exacuate, peracute.*  
**AIGUILLETTE** (Fr.), a point; *aglet, aiglet.*  
**AD**, and its changes into **AC, AF, AO, AL,**  
**AN, AP, AR, AS, AT** (L.), to, at; *adapt,*  
*adhere, ascend, accede, affect, aggran-*  
*dize, allude, annex, appear, arrest,*  
*assist, attain.*  
**Â** (Fr.), to; *adieu.*  
**ADASTRIGAN** (S.) to frighten; *dastard.*  
**ADEPS, ADÏPIS** (L.), fat; *adipose.*  
**ADL** (S.), diseased, corrupt; *addle.*  
**ADÛLOR, ADULÂTUM** (L.), to flatter; *adu-*  
*lation.*  
**ADULTUM** (L.). See under **OLEO**.  
**ÆCE, ACE** (S.); **ACHOS** (Gr.), pain; *ache,*  
*unaching.* [aere.  
**ÆCER** (S.); **AGER** (L.); **AGROS** (Gr.), a field;  
**ÆDES, ÆDIS** (L.), a house; *edify, reedify,*  
*unedifying, edile.*  
**ÆFER** (S.), ever; *every, forever.*  
**ÆFT** (S.), aft, after.  
**ÆFTAN** (S.), behind; *abaft.*  
**Æg** (S.), an egg; *eyry.*  
**ÆGE, EGE** (L.), fear; *ague.*  
**ÆLAN** (S.). See under **ELE**.  
**ÆLC** (S.), each; *every.*  
**ÆMÛLUS** (L.), vying with; *emulate.*  
**ÆMYRIAN** (S.), ashes; *embers.*

### AHW

**ÆÖLUS** (L.), the god of the winds; *colli-*  
*an, coapile.*  
**ÆQUUS** (L.), equal; *coequal, unequal, un-*  
*equal, adequate, inadequate, iniquitous.*  
**ÆR** (S.), before; *ere, early, or.*  
**ÆREST** (S.), first; *erst.*  
**ÆR** (Gr. L.), air; *aerial, artery.*  
**AIR** (Fr.), manner; *debonair.*  
**ÆRÛGO, ÆRÛGINIS** (L.) rust; *eruginous.*  
**ÆSCULAPIUS** (L.), the god of physis;  
*esculapian.*  
**ÆSTAS** (L.), summer; *estival.*  
**ÆSTIMO, ÆSTIMÂTUM** (L.) to value; *es-*  
*teem, disesteem, existimation, inestim-*  
*able, preexistimation, aim? misaimed*  
*unaiming.* [estuate, exestuation.  
**ÆSTUS** (L.), heat, agitation, the tide;  
*estuate, exestuation.*  
**ÆTAS** (L.), age; *coetaneous.* [eternal.  
**ÆTERNUS** (L.), eternal; *coeternal, semp-*  
*ævum* (L.) an age; *coccal, primeval.*  
**ÆWERD** (S.), perverse; *awkward?*  
**AFFOLER** (Fr.). See under **FOL**.  
**AFYLAN** (S.). See under **FUL**. [unowed.  
**AGAN** (S.) to own; *disown, unowned, owe;*  
**AGAN** (S.). See under **GAN**.  
**AGEIRO** (Gr.), to assemble; *spagyric.*  
**AGORA** (Gr.), a market-place, a forum, a  
discourse; *allegory, category, paregoric.*  
**AGÛNIS** (Gr.), an assembly; *panegyric.*  
**AGER, AGRI** (L.), a field; *agrarian, agri-*  
*culture, peragratiō, peregrine.*  
**PEREGRINUS** (L.); **PELERIN** (Fr.), *pilgrim.*  
**AGGER** (L.), a heap; *exaggerate.*  
**AGO** (Gr.), to lead; *anagogics, apagogical,*  
*demagogue, epact, isagogical, paragoge,*  
*pedagogue, stratagem, synagogue, syn-*  
*axis.*  
**AGO, ACTUM** (L.), to do; *agent, agile,*  
*agitate, ambiguity, coagulate, cogent,*  
*concoagulate, exagitate, exigent, inco-*  
*aguable, indagation, overagitate, pro-*  
*digm, recoagulation, unambiguous, un-*  
*deragent, viceagent, act, coaction,*  
*counteract, enact, exact, inaction, in-*  
*teract, outact, overact, react, redact,*  
*reenact, retroactive, subact, transact,*  
*unacted, unexact.*  
**AGON** (Gr.), a contest; *agony, antagonis-*  
*ma.*  
**AGRA** (Gr.), a catching; *chirurgical.*  
**ÆWTYLAN** (S.), to cover over; *whelm,*  
*overwhelm?*

## AIG

**AIGRE** (Fr.). See under **ACER**.  
**AIGU LETTE** (Fr.). See under **ACU**.  
**AIVOS** (Gr.). praise; *epænetic, parentic*.  
**AIR** (Fr.). See under **AER**.  
**AISE** (Fr.); **OTIUM** (L.), *ease*; *discreet, un-*  
**AISTHÉTIS** (Gr.), *sensible, preceptible;*  
*æsthetic, æsthetic.*  
**AITIA** (Gr.), *cause; etiology*.  
**AKADEMOS** (Gr.), an Athenian, whose  
 garden was converted into a gymnasium;  
*academe*.  
**AKANTHA** (Gr.), a thorn; *pyracanth*.  
**AKONAI** (Gr.), to cure; *panacea*.  
**AKOULOTHOS** (Gr.), an attendant; *acoly-*  
*thist, acolyte*. [*tic, otacousticon*.]  
**AKOUS** (Gr.), to hear; *acoustic, otacous*.  
**AKROAMAI** (Gr.), to hear; *acroamatic*.  
**AKROS** (Gr.), high, extreme; *acronycal,*  
*acrospire, acrostatic*.  
**AL** (Ar.), the; *alcoran, alkali*.  
**ALA** (L.), a wing; *aisle*.  
**ALACER, ALACRIS** (L.), cheerful; *alacrity*.  
**ALBUS** (L.), white; *alb, dea bation*.  
**ALCHMY** (Ar.). See under **KHMA**.  
**ALCOBA** (Sp.); **AL, KABBA** (Ar.), to arch;  
*an alcove*. [*synalepha*.]  
**ALCEPHO** (Gr.), to anoint, to daub over;  
**ALEMBIC**; **AL, ANPISON** (Ar.), a chemical  
 vessel; *alembic*.  
**ALESCO** (L.). See under **ALO**.  
**ALEXO** (Gr.), to keep off; *alexipharmic*.  
**ALGEBRA**; **AL, GAMBROS** (Ar.), the reduc-  
 tion of parts to a whole; *algebra*.  
**ALIENS** (L.). See under **ALLOS**.  
**ALQUANTUS** (L.). See under **QUANTUS**.  
**ALLASSO** (Gr.), to change; *parallelus*.  
**ALLÉE** (Fr.) a passage; *alley*. [*gory*.]  
**ALLOS** (Gr.); **ALUS** (L.), another; *alle-*  
**ALLENUS** (L.), belonging to another;  
*alien, abalienate, inalienable, unalien-*  
*able*.  
**ALLELON** (Gr.), one another; *parallel, pa-*  
*rallelogram, parallelopiped, unparal-*  
*leled*. [*tal*.]  
**ALO** (L.), to nourish; *aliment inaliment*.  
**ALESCO** (L.), to grow; *coalesce*.  
**ALP** (C), a lofty mountain; **ALPES** (L.),  
 the Alps; *alp, transalpine*.  
**ALTER** (L.), another; *alter, altercation;*  
*altern, adulterate, indalterable, sesqui-*  
*alter, subalter, unadulterate, unalter-*  
*able*. [*haught, haughtily, superexalt*.]  
**ALTUS** (L.), high; *altitude, exalt, altar*.  
**HAUT** (Fr.), high; *hautboy, haddock*.  
**AM, AMB OR AMB** (L.), around, ab ut; *am-*  
*putate, ambient, unelation, ambition*.  
**ANANCIS** (L.), bitter; *amaritude*.  
**AMBAR** (Ar.), amber.  
**AMBRE** (Fr.), amber; *pomander*.  
**AMBEHT, EMBEHT** (S.), a message; *ambas-*  
*sador, embassy*?  
**AMBO** (L.), both; *ambidexter, ambience*.  
**AMBULO** (L.), to walk; *amble, ambulant,*  
*circumambulate, deambulation, obam-*  
*bulation, perambulate, preamble, noc-*  
*tambulation, somnambulist*.

## APT

**AMENTUM** (L.), a thong; *amentaceous*.  
**AMICTUS** (L.), a garment; *amice*.  
**AMICUS** (L.). See under **AMO**.  
**AMITA** (L.), a father's sister; *aunt*.  
**AMMON** (L.), a title of Jupiter, near whose  
 temple *ammonius* was generated; *am-*  
*moniac*.  
**AMNIS** (L.), a river; *interamni n*.  
**AMO, AMATUM** (L.), to love; **AMOR**, love;  
*amatory, amiable, amoret, enamour,*  
*inamorato, paramour, unamiable*.  
**AMICUS** (L.), a friend; *amicable, enmity,*  
*inimical*.  
**AMENUS** (L.), pleasant; *amenity*.  
**AMPHI, AMPHO** (Gr.), about, round about;  
 on both sides, both; *amphibious, amph-*  
*theatre, &c*. [*analog, anatomy, &c*.]  
**ANA** (Gr.), again, through, up; *analyze,*  
**ANALAN** (S.). See under **ELE**.  
**ANCILLA** (L.), a female servant; *ancillary*.  
**AND** (S.), through; *along*.  
**ANER, ANDROS** (Gr.), a man; *androgynæ*.  
**ANGEL ANGEL** (S.), a hook; *angle*.  
**ANGÉLOS** (Gr.), a messenger; **ANGELLO,**  
 to tell, to announce; *angel archangel,*  
*evangel*. [*anguish, anxiety*.]  
**ANGO, ANXI** (L.), to choke, to vex; *anger,*  
**ANGULUS** (L.), a corner; *angle, hexangu-*  
*lar, multangular, pentangular, quad-*  
*rangle, rectangle, sexangled*.  
**ANIMA** (L.), air, breath, life, the soul;  
**ANIMUS**, the mind; *animate, animal-*  
*vert, disanimate, examine, inanimate,*  
*magnanimity, pusillanimous, reani-*  
*mate, transanimate, unanimated, un-*  
*animous*.  
**ANNUS** (L.), a year; *annals, annate, on-*  
*niversary, annual, biennial, decennial,*  
*millenary, perennal, septennial, super-*  
*annate, triennial*. [*nalar*.]  
**ANULUS** (L.), a ring; *annular, semian-*  
**ANSA** (L.), a handle; *hances*. [*&c*.]  
**ANTE** (L.), before; *antecede, anticipate,*  
**ANTHOS** (Gr.), a flower; *anther, antholo-*  
*gy, polyanthus*.  
**ANTHROPÓS** (Gr.), a man; *anthropology,*  
*anthropomorphite, anthropopathy, an-*  
*thropophagi, lycanthropy, misanthrope,*  
*philanthropy*.  
**ANTI** (Gr.), opposite to, against; *antipa-*  
*thy, antagonist, antipodes &c*.  
**ANTIQUUS** (L.), ancient; *antic, antique*.  
**ANTIOS** (Gr.), a pump; *exantlate*.  
**ANUS** (L.), an old woman; *anile*. [*overt*.]  
**APERIO, APERTUM** (L.), to open; *aperient,*  
**APHROS** (Gr.), foam; *froth*.  
**APHRODITE** (Gr.), Venus; *hermaphrodite*.  
**APIS** (L.), a bee; *apistry*.  
**APISCOR, APTUM** (L.), to get, to acquire;  
*apt, readoption*.  
**APO** (Gr.) from, away; *apocalypse, apoge,*  
*aphelion, &c*.  
**APPRIS** (Fr.). See under **PREPRIS**.  
**APRO, APTATUM** (L.), to fit; *apt, adapt*  
*attitude, coaptation, inaptitude, inept,*  
*unapt*.

## APT

**APTUM (L.)**. See **APTISOR**.  
**AQUA (L.)**, water; *aquatic, inaquate, sub-aqueous, terraqueous*.  
**AQUILA (L.)**, an eagle; *aquiline, gieraegle*.  
**ARANEA (L.)**, a cobweb; *araneous*.  
**ARBOR (L.)**, a tree; *arbor*.  
**ARCEO (L.)**, to drive away; *coerce, exercise, disexercise, unexercised*.  
**ARCHÉ (Gr.)**, beginning; sovereignty;  
**ARCHOS**, a chief; an archy, *arch*, arch-angel, archbishop, archdeacon arch-duke, archetype, archipelago architect, architrave, aristarchy, exarch, gynarchy, heptarchy, heterarchy, hierarch, hyloarch, monarch, antimonarchist, oligarchy, patriarchy, pentarchy, proclaretic, synarchy, tetrarchy, toparch.  
**ARCHAIOS (Gr.)**, ancient; *archaic*.  
**ARCHION (Gr.)**, a palace, a public office; *archives*. [cometate.  
**ARCTO (L.)**, to crowd; to straiten; *court*.  
**ARCUS (L.)**, a bow; *arc, archer, overarch*.  
**ARDEO, ARSUM (L.)**, to burn; *ardent, arson*.  
**ARDUUS (L.)**, lofty, difficult; *arduous*.  
**AREO (L.)**, to be dry; *arid, arefy*.  
**ARESCO (L.)**, to grow dry; *perch*?  
**ARES (Gr.)**, Mars; *arrogant*.  
**ARGENTUM (L.)**, silver; *argent*.  
**ARGO (Gr.)**, the ship in which Jason sailed in quest of the golden fleece; *argonaut*.  
**ARGOS (Gr.)**, white; *pygarg*.  
**ARGILLA (L.)**, white clay; *argil*.  
**ARGYROS (Gr.)**, silver; *litharge*.  
**ARIOS (Gr.)**, lazy, idle; *lethargy*.  
**ARGUO (L.)**, to show, to prove; *argue, rebuke, unargued*.  
**ARGUTUS (L.)**, sharp, witty; *argute*.  
**ARISTOS (Gr.)**, best; *aristarch, aristocracy*. [gritulus.  
**ARITHMOS (Gr.)**, number; *arithmetic, lo-ARKTOS (G.), a bear; *arctic, ant arctic*.  
**ARMA (L.)**, arms; *arms, to arm; disarm, forearm unarm*.  
**ARME (Fr.)**, a weapon; *alarm*?  
**ARMILLA (L.)**, a bracelet; *armillary*.  
**ARO (L.)**, to plough; *arable*.  
**ARS, ARTIS (L.)**, art; *inert unarted*.  
**ARSE (Gr.)**, masculine, strong; *arsenic*.  
**ARTHROS (Gr.)**, a joint; *ar hritic, synarthrosis*. [articulate.  
**ARTES, ARTICULUS (L.)**, a joint; *article, ARUSPEX (L.), a soothsayer; *auspice*.  
**ARX (L.)**, a citadel; *arsenal*?  
**AS (L.)**, a pound, a unit; *ase*.  
**ASA**, gum; *asafoetida*.  
**ASKARI (Turk.)**, troops; *janizary*.  
**ASKO (Gr.)**, to exercise, to discipline; *ascetic*.  
**ASKOS (Gr.)**, a skin, a bladder; *ascites*.  
**ASLOPAN (S.)**, to slip away; *aslope, slope*.  
**ASPER (L.)**, rough; *asperate, exasperate*.  
**ASPIS (G.)**, a shield, an asp; *hyperaspist*.  
**ASSASSIN (Fr.)**; **HASSA (Ar.)**, to kill; *assassin*.**

## BAL

**ASTER (Gr.)**; **ASTRUM (L.)**, a star; *asterisk, astral astrolabe, astrology, astronomy, astrotheology, disaster*. [ustragal.  
**ASTRACĪLOS (Gr.)**, an ankle, a knuckle;  
**ATL (L.)**, black; *atrabilarian*.  
**ATRAMENTUM (L.)**, ink; *atramental*.  
**ATHLETES (Gr.)**, a wrestler; *athlete*.  
**ATMOS (Gr.)**, vapour; *atmosphere*.  
**ATROX (L.)**, fierce, cruel; *atrocious*.  
**ATTACHER (Fr.)**, to tie, to fasten; *attach, tick, unattached, untack*.  
**AUCTOR (L.)**. See under **AUGEO**.  
**AUDIO, AUDITUM (L.)**, to hear; *audible inaudible, preaudience*.  
**AUGEO, AUCTUM (L.)**, to increase; *augment, auction, exaugetoriate*.  
**AUTOR (L.)**, an author, disauthorize, unauthorized. [augurate.  
**AUGUR (L.)**, a soothsayer; *augur, in-  
**AULA (L.)**, a hall; *aularian*.  
**AULOS (Gr.)**, a pipe; *hydraulica*.  
**AURIS (L.)**, the ear; *auricle, auscultation*.  
**AURUM (L.)**, gold; *aurate, inauration, orange, orpiment*.  
**AUSTER (L.)**, the south; *austral*.  
**AUTHENTIS (Gr.)**, one who does any thing by his own hand or power, an author; *authentic, unauthentic*.  
**AUTOS (G.)**, one's self; *autobiography, autocracy, autograph, automaton, aut-  
**AUXILIUM (L.)**, help; *auxiliary*. [opsy.  
**AVALER (Fr.)**, to fall; *vail*. [che.  
**AVALANCHE, AVALANCHES (Fr.)**, an avalanche.  
**AVANT (Fr.)**, before; *advance, a vantage, avant, disavantage, van, vantage, vantbrace, vavant*.  
**AVARO (L.)**, to covet; *AVARUS* covetous;  
**AVIDUS**, greedy; *avarice, avidity*.  
**AVERGLER (Fr.)**, to blind; *inright*.  
**AVIS (L.)**, a bird; *aviary, auspice, inauspicate*.  
**AVISER (Fr.)**, to have; *avirdupois*.  
**AXILLA (L.)**, the arm-pit; *axillar*.  
**AXIOMA (Gr.)**, worth, authority; *axiom*.**

## B.

**BAC (W.)**, small; *backgammon*. [ed.  
**BACAN (S.)**, to bake; *bacon, batch, unbak-  
**BACCA (L.)**, a berry; *bachelor*. [nal.  
**BACCHUS (L.)**, the god of wine; *baccata-  
**BAD (S.)**, a pledge; *bet*.  
**BADINER (Fr.)**, to jeer; *banter, badinage*.  
**BEFTAN**. See under **ÆFT**.  
**BELI (S.)**, a funeral pile; *bonfire*.  
**BELG (S.)**, a bay; *bellows, belly, bilge, bil-*  
**low, bulge**.  
**BAGH (Ir.)**, life; *usquebagh*.  
**BAILLER (Fr.)**, to deliver; *tail; bale*.  
**BAINO (Gr.)**, to go; *amphisbana; hyper-*  
**baton**.  
**BATON (Gr.)**, a branch; *lay*? [baken.  
**BALANOS (Gr.)**, an acorn, a nut; *myro-  
**BALC (S.)**, a beam, a ridge; *balk, balcony*.  
**BALLO (Gr.)**, to throw; *ballister, aramb-*  
**fiat, amphibology, amphibolous, ambo-*****



## RAL

**ous, hyperbole, parable, parabola, problem, symbol.**  
**DIABOLOUS** (Gr.), a slanderer, a false accuser, the devil; *diabolic*.  
**BALNEUM** (L.), a bath; *balneal*.  
**BALSAMUS** (Gr.), *balsam, balm, embalm*.  
**BALTEUS** (L.), a belt; *baldrick*.  
**BALUSTRE** (Fr.). See under **PALUS**.  
**BANC, BENC** (S.); **BANCO** (It.), a bench, a bank; *disbench, im/bank, mountebank*.  
**BANDA** (S.). See under **Bindan**.  
**BANDO** (It.), a proclamation; *contraband*.  
**BANNAN, ABANNAN** (S.), to proclaim; *ban*.  
**BAPTO** (Gr.), to dip, to plunge; *baptize, anabaptist, cata/baptist, pedobaptist, re-baptize, un/baptized*.  
**BAR** (S.), a bar; *bravon*.  
**BAH, BÈR** (S.), bare; *barren*.  
**BARATER** (Fr.), to cheat, to exchange; *bar-rator, barter*.  
**BARBA** (L.), a beard; *barb, unbarbed*.  
**BARGUIGNER** (Fr.), to hum and haw, to haggle; *bargain*.  
**BAROS** (Gr.), weight; *barometer, baro-scope, burytes, barytone*.  
**BARQUE** (Fr.), a ship; *bark, disbark, em-bark, disembark, resembark*. [*unbar*.]  
**BARRE** (Fr.), a bar; *debar, embar, outbar*.  
**BASA** (Sw.), to strike; *baste*.  
**BASALTES** (L.), a kind of marble; *basalt*.  
**BASILIUS** (Gr.), a king; *basilic*.  
**BASIS** (Gr. L.), the foot, the bottom, the foundation; *base, debase, embase, sur-base; abash! bashful, unabashed, un-bashful*.  
**BASIUM** (L.), a kiss; *buss*.  
**BAST** (T.), bark; *bass*. [*overbattle*.]  
**BATAN** (S.), to bait; *battel, batten*.  
**BATTOS** (Gr.), a silly poet who used frequent repetition in his verses; *battology*.  
**BATTRE** (Fr.); **BATUO** (L.), to strike; *batter, combat, debate, rebate, unbattered, unbated*.  
**BAW** (W.), filth; *bawd!*  
**BAYER** (Fr.), to gape, to look at for a long time with the mouth open; *abeyance?*  
**BAYONNE** (Fr.), a town in France, where, it is said, bayonets were first made.  
**BE** (S.), *by*: as a prefix, about, before: besprinkle, bespeak, &c.  
**BEACON** (S.), a beacon; *beck*.  
**BEAG** (S.), a crown, a garland; *badge*.  
**BEARN** (S.), a child; *burnacle*.  
**BEATAN** (S.), to beat; *bate, abate, unabated, unbated, unbeaten*.  
**BEATUS** (L.), blessed; *beatify*.  
**BEAU** (Fr.). See under **BELLUS**.  
**BECHER** (Ger.), a cup; *beaker, pitcher*.  
**BECCUNAN** (S.), to happen; *lecome, mis-become, unbecome*.  
**BEG** (Gael.), little; *slibeg*.  
**BELANGEN** (D.), to concern; *belong*.  
**BELAGUEREN** (D.), to besiege; *besieger, lea-guer*.  
**BELLAN** (S.), to roar; *bawl, bellow, rebellow*

## BLV

**BELLE** (Fr.). See under **BELLUS**.  
**BELLUA** (L.), a beast; *belluine*. [*rebel*.]  
**BELLUM** (L.), war; *belligerent, imbellie*.  
**BELLUS** (L.), beautiful; *embellish*.  
**BEAU, BELLE** (Fr.), fine, handsome, beau, beauty, unbeauteous, belle, beldam, belles-lettres.  
**BENC** (S.). See **BANC**.  
**BENE** (L.), well; *benediction, benefaction, benevolence, unbeneficed, unbenevolent*.  
**BENE, BEN** (S.), a prayer, a petition; *boon*.  
**BENIGNUS** (L.), kind; *benign, unbenign*; **BENIR** (Fr.), to bless; *benison*.  
**BEORGAN** (S.), to protect, to fortify; *bur-row, harbinger, harbour, hauberk, un-harbourred*.  
**BERAN** (S.), to bear; *forbear, misborn, over-bear, unbearable, unborn, underbear, up-bear*.  
**BERE** (S.), bere; *barley*. [*mote; abet*.]  
**BETAN** (S.), amend, to restore, to pro-beuche (Ger.), the act of steeping clothes; *buck*.  
**BIAIS** (Fr.), a slope; *bias, unbias*.  
**BIBLOS** (Gr.), a book; *bible*. [*erage*.]  
**BIBO** (L.), to drink; *bib, imbibe, be-biddan (S.), to command; *bid, forbid, outbid, overbid, unbid, unforbid*.  
**BIGAN** (S.), to bow to worship; *bigot unbigoled*.  
**BIL** (S.), steel; *bill*.  
**BILAÏKAN** (G.), to mock; *billk*.  
**BILBOA**, a town in Spain, famous for its swords; *bilbo*.  
**BILLIS** (L.), bile; *atra/ilarian*.  
**BILLON** (Fr.), gold and silver below the standard; *bullion*.  
**BINDAN** (S.), to bind; *unbind, unbound, unhidebound, up/ind*.  
**BANDA, BONDA, BOND** (S.), band, bond; *disband, unbanded*.  
**BUNDE** (S.), bound; *imbound*.  
**BINUS** (L.), two and two, double; *binary, binocular, combine, incombine, recom-bine*. [*amphibious, cenoby*.]  
**Bios** (Gr.), life; *biography, autobiography*.  
**BIS, BI** (L.), twice, two; *balance, bicipital, bicornis, bidental, biennial, bifid, bifold, biform, bifronted, bifurcated, bigamist, binomial, bipartite, biped, bipennate, bi-quadrate, biscuit, bisect, bisextile, bisulcous, bivalve, bivious, outbalance, overbalance*. [*busy, unbusy*.]  
**BISEO** (S.), occupation, employment;  
**BLAER** (D.), a pustule; *blear*.  
**BLEST** (S.), a blast; *bluster! unblasted*.  
**BLETAN** (S.), to heat; *blatant*.  
**BLANC** (Fr.), white; *blanch, blank, blench! unblenched*.  
**BLÈ** (Fr.), corn; *emblaments*. [*blemished*.]  
**BLÈMIR** (Fr.), to grow pale; *blemish, un-blisan (S.), to shine, to dazzle; *blink!*  
**BLOSEN** (D.), to blush! *blowse, outblush, unblushing*.  
**BLUTER** (Fr.), to sift; *bolts; unbolled*.  
**BLYGWAN** (G.), to strike; *bludgeon*.**

## BOC

**BOSAGE** (Fr.), a grove; *boscage*, *emboss*, *imbosc*.  
**BOCK** (W.), a cheek; *bock*?  
**BODIAN** (S.), to announce, to foretell; *bode*, *abode*, *forebode*, *unforeboding*.  
**BOUT** (Fr.). See under **BOS**. [*bough*, *bow*.]  
**BOGA** (S.), any thing curved, a branch;  
**BOIS** (Fr.), a wood; *ambush*, *enambush*, *hauboy*.  
**BOLBOS** (Gr.), an onion; *bulb*.  
**BOLLA** (S.), any round vessel; *boll* *bowl*.  
**BOMBOS** (Gr.), a buzz, a noise; *bomb*, *bombilation*. [*bombusin*.]  
**BOMBYX** (L.), a silkworm; *bombycinous*, *BOND* (S.). See under **BINDAN**.  
**BONUS** (L.), good; *bonny*, *bonus*, *boon*, *bounty*, *unbounteous*.  
**BON** (Fr.), good; *bumper*? *bonair*.  
**BOO**, **BOATUM** (L.), to low; *reboation*.  
**BORD** (S.), an edge, a side; *border*, *im-border*.  
**BOREAS** (L.), the north wind; *boreas*, *hyperborean*. [*vine*, *hecatonib*.]  
**BOS**, **BOVIS** (L.); **BOUS** (Gr.), an ox; *bo*.  
**BŒUF** (Fr.), an ox; *beef*.  
**BOUKŒLOS** (Gr.), a herdsman; *bucolic*.  
**BOSKO** (Gr.), to feed; *proboscis*.  
**BOT** (S.), compensation, satisfaction; *boot*.  
**BOTANÉ** (Gr.), an herb, a plant; *botany*.  
**BOTRUS** (Gr.) a bunch of grapes; *botryoid*.  
**BOTTA** (It.), a stroke; *bout*.  
**BOUCANER** (Fr.), to hunt oxen; *bucanier*?  
**BOUCHE** (Fr.), a mouth; *disembogue*.  
**BOUCHER** (Fr.), to stop; *rebuque*, *unre-butable*.  
**BOUKOLOI** (Gr.). See under **BOS**.  
**BOURDON** (Fr.), a drone; *burden*.  
**BOUS** (Gr.). See **BOS**.  
**BOUT** (Fr.), the end, extremity; *but*, *abut*, *buttock*, *buttness*, *rebut*. [*bottle*.]  
**BOUTEILLE** (Fr.), a bottle; *butler*, *em-BOZZA (It.), a swelling; *botch*.  
**BRACAN** (S.). See **BRECAN**.  
**BRACHION** (Gr.), the arm; *brace*, *embrace*, *rebrace*, *unbrace*.  
**BRAS** (Fr.), the arm; *vantbrace*.  
**BRACHUS** (Gr.), short; *brachygraphy*.  
**BRASTLIAN** (S.), to bristle; *bustle*?  
**BRAZA** (Port.), a live coal, glowing fire; *brazil*.  
**BRECAN**, **BRACAN** (S.), to break; *abroach*, *brack*, *brake*, *bray*, *breach*, *breach*, *out-break*, *unbreached*, *unbroke*. [*brue*?]  
**BRECHO** (Gr.), to moisten; *embrocate*, *im-BREVIS (L.), short; *breve*, *brief*, *abbreviate*, *semibreve*. [*brided*.]  
**BRIBE** (Fr.), a piece of bread; *bride*, *un-BRILLER (Fr.), to shine; *brilliant*.  
**BROCHE** (Fr.), a spit; *broach*, *brooch*.  
**BRONCHOS** (Gr.), the windpipe; *bronchial*.  
**BROSKO** (Gr.), to eat, to feed upon; *brosee*.  
**BROUILLER** (Fr.), to mix, to confound; *broil*, *disembroil*, *embroil*. [*broke*, *brook*.]  
**BRUCAN** (S.), to use, to employ, to bear;  
**BRŪTER** (Fr.), to burn; *broil*.  
**BRUMA** (L.), winter; *brumal*.***

## CAI

**BRUO** (Gr.), to bud; *embryo*. [*brusk*.]  
**BRUSQUE** (Fr.), blunt, harsh, sudden; *brisk*.  
**BRUTUS** (L.), irrational; *brute*, *imbrute*.  
**BRYTAN**, **BRYTIAN** (S.), to break; *brittle*.  
**BUAN** (S.), to inhabit, to cultivate; *hus-band*.  
**BUBE** (Ger.), a boy, a bad boy; *booby*.  
**BUCAN** (S.), to bend; *bay*, *bight*, *bow*, *bugle*, *disembay*, *embay*, *enbow*, *unbay*, *unbow*.  
**BULLA** (L.), a bubble in water; **BULLIO**, to boil; *bullition*, *ebullient*, *reboil*, *un-boiled*. [*bully*?]  
**BULLA** (L.), a stud, a boss, a seal; *bull*, *BUNDE (S.). See under **BINDAN**.  
**BUNKE** (G.), a heap; *bunch*.  
**BUNNA** (Ir.), a cake; *bun*.  
**BUH** (S.), a dwelling, a lower; *neighbour*, *unneighbourly*. [*rough*, *burgh*, *burglar*.]  
**BURH** (S.), a town, a fort, a house; *bo-BURSA (L.), an ox-hide, a purse; *burse*, *disburse*, *rediburse*, *reimburse*.  
**BUSSOS** (Gr.), bottom, depth; *abyss*.  
**BWG** (W.), a goblin; *bug*, *bugbear*, *bugle*, *hoggie*. [*pour*.]  
**BWRW** (W.), to throw; *pour*, *outpour*, *re-BYGGAN (S.), to build; *big*?  
**BYLDAN** (S.), to confirm; *build*, *outbuild*, *overbuild*, *rebuild*, *unbuild*.  
**BYRNAN** (S.), to burn; *brinded*, *brunt*, *outburn*, *unburned*.  
**BYRNE** (S.), a burning; *brimstone*.***

## C.

**CABALLUS** (L.), a horse; *caballine*, *cavalry*.  
**CHEVAL** (Fr.), a horse; *chivalry*. [*tion*.]  
**CACHINNO** (L.), to laugh loud; *cachinna*.  
**CADAS** (Gael.), cotton; *caddis*.  
**CADO**, **CASUM** (L.), to fall; *cadence*, *cas-cade*, *case*, *chance*, *accident*, *coincide*, *decadence*, *decay*, *decidence*, *incident*, *indeciduous*, *mischance*, *occasion*, *occi-dent*, *percase*, *perchance*, *providence*, *re-cidivate*, *undecayed*.  
**CADÄVER** (L.), a dead body; *cadaverous*.  
**CADŪCUS** (L.), ready to fall; *caducous*.  
**CASUS** (L.), a case; *casuist*.  
**CÆCUS** (L.), blind; *cecity*, *occecation*.  
**CÆDO**, **CESUM** (L.), to cut, to kill; *circumcise*, *concise*, *decide*, *decide*, *excise*, *homicide*, *incide*, *indecisive*, *intension*, *matricide*, *occision*, *parricide*, *precise*, *regicide*, *suicide*, *uncircumcised*, *unde-cided*, *unexcised*, *unprecise*.  
**CESAR** (L.), a name said to have been given because the first who bore it was out from his mother's side; *cesarean*.  
**CÆG** (S.), a key; *gag*.  
**CÆLE** (S.), a keel; *calc*.  
**CÆLEBS** (L.) unmarried; *celibacy*.  
**CÆLO** (L.), to engrave; *celature*.  
**CÄHIER** (Fr.), a book of loose sheets; *quatre*.  
**CAIRO**, a city in Egypt, whence is derived *carpet*. See **TAFIRO**.  
**CÄINNE** (Fr.), a box, a chest, ready money;

## CAL

*case, cash, cashier, disease, encase, encase, uncase.*  
**CALCULUS** (L.). See **CALX**.  
**CALCULUS** (L.). See under **CALX**.  
**CALBO** (L.), to be hot; *calify, calature, incalcent*.  
**CALOR** (L.), heat; *caloric*.  
**CALIDUS** (L.), hot; *cudle, codle?*  
**CALDARIUM** (L.), a *caldron*.  
**ECALDER** (Fr.), to *scald*.  
**CALIBRE** (Fr.), the bore of a gun; *caliber, caliver, callipers*. [*galligasins*.]  
**CALIGÆ** (L.), a kind of shoes or half-boots;  
**CALIGO** (L.) darkness; *caligation*.  
**CALIX** (L.) a cup; *calix, calice*.  
**CALLUS** (L.) hardness, hard skin; *callous*.  
**CALLIDUS** (L.) crafty; *calidity*.  
**CALO** (L.) to *cill*; *intercalary, miscall, nonintercalary, recall, uncalled*.  
**CINCILIO** (L.), to *conciliate*; *irreconcile*; *reconcile*.  
**CONCILIIUM** (L.) an assembly; *council*.  
**CALX** **CALCIS** (L.), limestone; *calc, uncalcined*. [*calcable, miscalcinate*.]  
**CALCULUS** (L.) a pebble; *calculate, incalc*.  
**CALX** **CALCIS** (L.) the heel; **CALCO**, to tread; **CALCREUS** a shoe; *concalcate, discalcate, incalcate*.  
**CAN** (C.) crooked; *limbo?*  
**CANALUS** (L.) a *canal*; *canoloparl*.  
**CAMERA** (L.) an arched roof, a *chamber*; *cuneration, comrade, concuneration*.  
**CAMMAUN** (W.) a conflict, a battle; *backgunnon*.  
**CAMPANA** (L.), a bell; *campaniform*.  
**CAMPUS** (L.) a plain; *cimp, champaign, champerty, champion, decimp, encamp*.  
**CANALIS** (L.) a *canal*; *channel, kennel*.  
**CANCELLI** (L.) cross bars, lattice-work; *cancel, chancel, chance for, uncanceled, vicecancellor*.  
**CANCER** (L.) a crab, a *cancer*; *cranker*.  
**CANDEO** (L.) to be white, to shine, to be inflamed; *candent, candy, cense, accend, discandy, incend, kindle? enkindle, miskindle, reenkindle, rekindle*.  
**CANDELA** (L.) a *candle*; *chandler*.  
**CANDIDUS** (L.) *candid*; *uncandid*.  
**CANIS** (L.), a dog; *canine, cannibal; kennel, unkennel*.  
**CANISTRUM** (L.), a basket, a *canister*.  
**CANNA** (L.) a *canne*, a tube; *cannon*.  
**CANNABIS** (L.) hemp; *cannass*.  
**CANO, CANTUM** (L.), to sing; *canorous, cant, chant, accent, concent, decant, decant, disenchant, enchant, excantation, incantation, precentor, recant, subchanter, unaccented, unenchanted*.  
**CAPEB** (L.), a goat; *capser, capricorn, caprification, cheveril*.  
**CAPILLUM** (L.) hair; *capillary*.  
**CAPIO, CAPTUM** (L.), to take; *capable, caption, accept, anticipate, apperception, conceive, deceive, disception, emancipate, exempt, foreconceive, imperceptible, incapable, inception, incipient, inconceive*

## CAV

*able, insusceptible, intercept, intorseption, intorseption, irrecoverable, mancipate, mancipule, misconceive, municipi, nuncupate, occupy, omnipereipient, participate, perceive, precept, pre-conceive, preoccupy, prince, principal, recapitulate, receive, recner, recuperable, superconception, unexceptionable, unoccupied, unperceived, unprincipled, unreceive, unsusceptible*.  
**CATTIVO** (It.) a slave, a rascal; *cattiff*.  
**CAPITAINE** (Fr.). See under **CAPUT**.  
**CAPORAL** (Fr.). See under **CAPUT**.  
**CAPSULA** (L.), a small chest; *capsule*.  
**CAPUCE** (Fr.) a cowl, a hood; *capouch, capuchin*.  
**CAPUT, CAPITIS** (L.), the head; *cape, capitul, cabbage? chirpiter, chirpiti, decapitate, precipice, recapitulate*.  
**CAPITAINE** (Fr.), a *captain*.  
**CAPORAL** (Fr.) a *corporal*. [*chattel*.]  
**CAPITALIA** (L.) goods, property; *cattle?*  
**CARBO** (L.) a coal, charcoal; *carbon*.  
**CARCER** (L.) a prison; *carceral, disincarcerate, incarcerate*.  
**CARDO** **CARDNIS** (L.) a hinge; *cardinal*.  
**CARINA** (L.) the keel of a ship; *carven*.  
**CARMEN** (L.) a song, a *charm*; *carminative, countercharm, declarm; uncharm*.  
**CARO, CARNIS** (L.) flesh; *carnal, carrion, crumple, carnal, discarnate, excarnate, incarn, recarnify*.  
**CARO** (L.) to *card*.  
**CARPENTUM** (L.), a chariot; *carpenter*.  
**CARPO, CARITUM** (L.), to pluck, to cull, to find fault; *carp, decerp, discerp, excerpt, indiscerptile*.  
**CARRON**, a village in Scotland, famous for its iron-works; *curronade*.  
**CARRUS** (L.), a *car*; *cargo, carry, cart, chariot, miscarry, overcarry, recarry, supercargo*.  
**CARUS** (L.), dear; *caross, charity, cherish, icharitable, uncharitable*.  
**CASAQUE** (Fr.) a surtout; *cassock*.  
**CASEUS** (L.) cheese; *caseous*.  
**CASTIGO** (L.) to *chastise*; *castigate, chasten, uncaustised*.  
**CASTRA** (L.) a camp; *castrametation*.  
**CASTUS** (L.), *chaste*; *incest, in chastity, unchaste*.  
**CATA** (Gr.). See under **KATA**.  
**CATENA** (L.), a *chain*; *catenarian, concatenate, enchain, interchain, unchain*.  
**CATTIVO** (It.). See under **CAPIO**.  
**CAUDA** (L.) a tail; *caudal, cue*.  
**CAULA** (L.) a fold; *caul*. [*ponise*.]  
**CAUPO** (L.), a vintner, a victualler; *cau*.  
**CAUSA** (L.), a cause; *accuse, excuse, inexcusable, recuse, uncaused*.  
**RECUSO** (L.); **REFUSO** (Fr.), to *refuse*.  
**CAVEO, CAUTUM** (L.), to beware; *caution, caveat, incautious, precaution*.  
**CAVUS** (L.), hollow; *cave*; *concave, en-cave, excavate*.

## CAW

**CAWL** (3) *cole*; cauliflower, *kail*.  
**CEAPL** (3) a beak, a jaw; *chop*.  
**CEAP** (3), cattle, business, a bargain;  
**CEAPIAN**, to bargain, to trade; *cheap*,  
*chaffer*? *chippman* *chop*, *cype*?  
**CEDO, CESSUM** (L) to go, to yield; *cede*,  
*cease*, *abscise*, *accede*, *ancestor*, *antecede*,  
*concede*, *decease*, *dencession*, *discession*,  
*exceed*, *excess*, *in-accessible*, *incessable*,  
*intercede*, *misproceeding*, *precede*, *pre-*  
*cession*, *predecease*, *proceed*, *recede*,  
*recede*, *retrocession*, *scede*, *succeed*, *sur-*  
*cease* *unceasing*, *unprecedented*, *unsuc-*  
*ceeded*.  
**CELER** (L) swift; *ce'erity*, *accelerate*.  
**CELERITER** (L) swiftly; *helter skelter*.  
**CELO** (L) to hide; *conceal*, *inconcealable*.  
**CELSUS** (L) high; *eclatante*.  
**CENSLO** (L), to think, to judge; **CENSOR**,  
*a censor*; *recense*, *uncensured*.  
**CENTRUM** (L) See **KENTRON**.  
**CENTUM** (L) a hundred; *cent*, *quintal*.  
**CEOLF** (3) the jaw, the cheek; *jowl*.  
**CEORL** (3), a man, a husbandman; *curle*,  
*churl*.  
**CER** (3) a turn, a space of time; *chur*.  
**CERRAN** (3) to burn; *char*?  
**CERA** (L) wax; *cere*, *sincere*, *insincere*.  
**CERASUS** (L) a cherry, so called from  
**CERASUS**, a town in Pontus, whence the  
 tree was imported into Italy. [rus.  
**CERES** (L), the goddess of corn; *ce-cali*.  
**CERSO, CRETUM** (L) to sift, to see, to  
 judge; *concern*, *decern*, *decree*, *discern*,  
*discreet*, *excern*, *excrement*, *indiscern-*  
*ible*, *indiscreet*, *recernment*, *recruit* *se-*  
*cern*, *secret*, *unconcern*, *undersecretary*,  
*undiscerned*, *unrecruitable*, *unsecret*.  
**CERTO** (L) to contend, to strive; *discon-*  
*cert*, *concert*, *decertation*, *preconcerted*.  
**CERTUS** (L), certain; *ascertain*, *uncertain*,  
*uncertain*.  
**CERVIX** (L), the neck; *cervical*.  
**CESPES, CESPIS** (L), a turf; *cepilitions*.  
**CETE** (L), whales; *celutious*. [ful.  
**CHAIRIO** (Gr.), I rejoice; *cheer*? *uncheer-*  
**CHALCEDON**, a town in Asia Minor;  
*chalcedony*. [chalch.  
**CHALKOS** (Gr.), brass; *chalcography*, *ori-*  
**CHALUIS** (Gr.), steel; *chalybeum*.  
**CHAMAI** (Gr.), on the ground; *camomile*,  
*chameleon*.  
**CHARIS** (Gr.), thanks; *eucharist* [i. *iscard*.  
**CHARTA** (L.), paper; *chart* *card*, *cartel*.  
**CHASSER** (Fr.), to chase; purchase *repur-*  
*chase*, *unpurchased*. [chuse, *enchuse*.  
**CHAUFFER** (Fr.), calefacio (L.), to warm;  
**CHEF** (Fr.), the head; *chief*, *achieve*,  
*kerchief*, *mischiefs*, *unachievable*.  
**CHIRU** (Gr.), the hand; *chirurgial*, *chir-*  
*ography* *chirology*, *chirromancy*, *chiru-*  
*geon*, *enphiridion*, *surgeon*.  
**CHILE** (Fr.), a claw; *chely*.  
**CHIMISE** (Fr.) a shift; *chemise*, *camisado*.  
**CHERCHER** (Fr.), to seek; *search*, *insearch*,  
*research*, *unsearched*.

## CLA

**CHERSOS** (Gr.), land, the continent; *cher-*  
*sonese*.  
**CHEVAL** (Fr.). See under **CABALLUS**.  
**CHEVEU** (Fr.), the hair; *dishere*.  
**CHIAIUS** (Turk), a messenger; *chouse*?  
**CHLOROS** (Gr.), green; *chlorosis*.  
**CHOC** (Fr.), a striking against; *shock*, *un-*  
*shock*.  
**CHOQUER** (to strike against; *chuck*.  
**CHOLE** (Gr.), bile; *cholera*, *melencholy*.  
**CHÔMER** (Fr.), to rest; *chum*. [rin.  
**CHONDROS** (Gr.), a cartilage; *hypochond-*  
**CHORDI** (Gr.), **CHORDA** (L), a string;  
*chord*, *cord* *clavichord*, *clavichord*, *deca-*  
*chord*, *monochord*, *pentachord*.  
**CHOROS** (Gr.), a place, a district; *cho-*  
*repeiscopal*, *chrography*. [anchorite.  
**CHOREO** (Gr.), to go, to dwell, *amchorite*.  
**CHOROS** (Gr.), **CHORTUS** (L), a dance, a  
 band of singers; *choir*, *quire*.  
**CHOSE** (Fr.), a thing; *kickshaw*.  
**CHRESIS** (Gr.), use; *catuchresis*.  
**CHRIO** (Gr.), to anoint; **CHRISTOS**, an-  
 ointed; *christ*, *antichrist*, *christen*, *un-*  
*christian*. [romatic.  
**CHROMA** (Gr.), colour; *chromatic*, *ach-*  
**CHRONOS** (Gr.), time; *chronic*, *chronicle*,  
*anachronism*, *chronogram*, *chronography*,  
*chronology*, *chronometer*, *isochronal*, *me-*  
*tachronism*, *prochronism*, *synchronal*.  
**CHRYSOS** (Gr.), gold; *chrysalis*, *chryso-*  
*lite*, *chrysopease*.  
**CHUFA** (Sp.), an empty boast; *huff*.  
**CHUIOS** (Gr.), juice; *chyle*, *dinechylon*.  
**CHUIO** (Gr.), to pour; *echymosis*, *pu-*  
*reuchyma*, *synchysis*.  
**CHUMOS** (Gr.), juice; *chyme*, *cacoehmy*.  
**CIC** (W.), the foot; *kick*.  
**CICATRIX** (L), a scar; *cicatrice*.  
**CICUR** (L), time; *cicurate*. [i. *icious*.  
**CILICUM** (L), haircloth; *cilicious*, *ci-*  
**CILIUM** (L), the eyelid; *ciliary*, *su-*  
*percilious*.  
**CIMMERII**, a people believed by the  
 ancients to live in darkness; *cimmerium*.  
**CINCO, CINCTUM** (L), to gird; *cincture*,  
*precinct*, *prociuncts* *succinct*, *shingles*,  
*surcingle*. [erate.  
**CINIS, CINERIS** (L) ashes; *cinereous*, *lucan*  
**CIRCUS** (L) a circle; *circ*, *encircle*, *semi-*  
*circle*. [rumumbinate, *circuit*, *ciculate*.  
**CIRCUM, CIRCU** (L) about a round; *cir-*  
**CIS** (L), on this side; *cisalpine*.  
**CISTA** (L), a chest, a basket; *cist*.  
**CITH** (L), a shoot, a spring; *chit*.  
**CITO** (L) to call, to summon, to rouse;  
*cite*, *concentration*, *excite*, *exuscitation*,  
*foecite*, *forecite*, *incite*, *miscite*, *mi-*  
*recite*, *recite*, *renacitate*, *suscite* *etc*.  
**CITRUS** (L) a citron; *pomecitron*.  
**CIVIS** (L), a citizen; *civis*, *civil*, *in-*  
*civil* *ty*, *uncivil*.  
**CIVITAS** (L), a city.  
**CLAIDHAM** (Gael.), a sword; *claymore*.  
**CLAM** (L), secretly; *clandestine*.  
**CLAMO, CLAMATUM** (L), to cry out; *clam*,

## CLA

**acclaim, chime?** conclamation, declaim, disclaim, exclaim, irclaimable, misclaim, proclaim, reclaim, unclaimed, unproclaimed, unreclaimed.  
**CLARUS (L.)** clear; clarity, *clare-obscure*, *clarichord*, declare, unclarified.  
**CLAUDO, CLAUSUM (L.)** to shut; *clause*, *cloister*, *close*, *clug?* conclude, disclose, *enclôister*, *enclôse*, *exclûde*, *foreclose*, *includé*, *includent*, *intercludé*, *occludé*, *overclôg?* preclude, reclude, reclose, seclude, unclôister, unclose, uncludent, undisclose.  
**CLAUDUS (L.)** lame; *claudication*.  
**CLAVA (L.)** a club; *clavated*.  
**CLAVIS (L.)** a key, *clavicle*, *clavichord*, *subclavian*.  
**CLAVUS (L.)** a nail; *inclavated*.  
**CLEAFAN (S.)** to cleave.  
**CLEOFAN (S.)** to divide; *club?* [inclement.  
**CLEMENS (L.)** merciful, mild; *clement*.  
**CLEPAN, CLYPAIN (S.)** to call; *y-leped*.  
**CLERICUS (L.)** a clergyman; *underclerk*.  
**CLINO (L.)** See **KLINO**. | *procline*.  
**CLIVUS (L.)** a slope; *acclivity*, *declivity*, *clog (W.)* a large stone; *clog*, *unclog*.  
**CLUD (S.)** a stone, a hillock, *clod*, *clot*.  
**CNEP (S.)** a top, a button; *knop*, *knob*, *knop*, *nape*.  
**CNAFA, CNAFA (S.)** a boy, a servant; *knave*.  
**CNANAN (S.)** to know; acknowledge, disacknowledge, foreknow, interknowledge, misknow, unacknowledged, unknown, foreknown, unknown.  
**CNIHT (S.)** a boy, an attendant, a servant; *knight*, *unknightly*.  
**COCAGNE (F.)** an imaginary country of idleness and luxury; *cockney?*  
**COCHLEA (L.)** a screw; *cochleary*. [code.  
**CODEX (L.)** the trunk of a tree, a book;  
**CŒLUM (L.)** heaven; *ceil*, *celestial*, *subcelestial*, *supercelestial*, *uncelestial*.  
**CŒNA (L.)** a supper; *cenation*.  
**COGITO (L.)** to think; *cogitate*, *ex cogitate*, *incogitant*, *unex cogitable*.  
**COIFFE (Fr.)** a hood; *coif?* *uncoif*.  
**COIFFER (Fr.)** to dress the head, to get tipsy; *quiff*. [accolade, decollate.  
**COLLUM (L.)** the neck; *collar*, *collet*.  
**COLO, CULTUM (L.)** to cultivate; *colony*, *auscultation*, *incult*, *occult*, *uncultivated*.  
**COLŒNUS (L.)** a husbandman, a rustic; *clown?*  
**COLO, COLĀTUM (L.)** to strain; *colander*, *percolate*, *transcolate*. [caltrop.  
**COLTREPPE (S.)** a species of thistle;  
**COLŪBER (L.)** a serpent; *culverin*.  
**COLUMBA (L.)** a pigeon; *columbary*.  
**COLUMIS (L.)** safe; *incolumity*.  
**COLUMNA (L.)** a pillar, a column; *colonnade*, *intercolumniation*.  
**COMBLER (Fr.)** to heap up; *jumble?*  
**COMES, COMITIS (L.)** a companion, an attendant; *concomitant*, *constable*, *counsil*, *viscount*.  
**COMITIA (L.)** an assembly; *comital*.

## CRA

**COMPOS (L.)** of sound mind; *nincompoop*.  
**COMPTIS (Fr.)** See under **PREHENDO**.  
**COMPTUS (L.)** neat; *quaint*.  
**COR, and its changes into co, cog, col, com and cor (L.)**, with, together; *concede*, *cœqual*, *cognate*, *collapse*, *combine*, *corrode*, &c.  
**CONCILIO, CONCILIUM (L.)** See under **CALO**. [cinnity.  
**CONCINNUS (L.)** neat; *concinuous*, *incon-*  
**CONCIO (L.)** an assembly; *concionatory*.  
**CONDIO (L.)** to season, to pickle; *condi-*  
**CONDO (L.)** See under **DO**. [ment.  
**CONGRUO (L.)** to agree; *congruent* *dis-*  
*congruity*, *incongruent*. [consulting.  
**CONSŪLO (L.)** to consult; *jurisconsult*, *un-*  
**CONSILIUM (L.)** advice; *counsil*, *discoun-*  
*sel*, *miscounsel*, *uncounselable*.  
**CONTAMINO (L.)** to pollute; *contaminate*, *incontaminate*.  
**CONTRA (L.)** against; *contrary*, *counter*, *encounter*, *rencounter*, *subcontrary* &c.  
**CONTRE (Fr.)** against; *control*, *uncontrollable*.  
**COPIA (L.)** plenty; *copious*.  
**CORŪLO (L.)** to join; *corŪLA*, a band; *copula*, *couple*, *accouple*, *uncouple*.  
**COQUILLE (Fr.)** a shell; *hotcockles*.  
**COQUIN (Fr.)** a pitiful fellow; *coquean?*  
**COQUO, COCTUM (L.)** to boil; *cocction* *coke?*  
*cook*, *biscuit*, *concoct*, *decoct*, *excoct*, *in-*  
*concoct*, *precocious*, *recoct*, *unconcocted*.  
**COR, CORDIS (L.)** the heart; *cordial* *cour-*  
*age*, *accord*, *concord*, *discord*, *discour-*  
*age*, *encourage*, *record*, *undiscording*, *unrecorded*.  
**CŒUR (Fr.)** the heart; *curmudgeon*.  
**CORIUM (L.)** a hide, leather; *coria-*  
*ceous*, *excoriate*, *curry*.  
**CORNU (L.)** a horn; *corneous*, *corner*, *cor-*  
*net*, *bicorne*, *capricorn*, *unicorn*.  
**CORŒNA (L.)** a crown; *corona*, *decrown*, *uncrown*.  
**COROLLA (L.)** a little crown; *corollary*.  
**CORPUS, CORPŒRIS (L.)** the body; *cor-*  
*poreal*, *accorporate*, *concorporate*, *disin-*  
*corporate* *incorporate*.  
**CUERPO (Sp.)** the body; *cuervo*, *querpo*.  
**CORS (S.)** a curse; *corined*. [decorticate.  
**CORTEX, CORTICIS (L.)** bark; *cortex*, *cork*.  
**CORUSCO (L.)** to shine; *coruscate*.  
**CORVUS (L.)** a crow; *cormorant*.  
**CORYBANTES (L.)** priests of Cybele; *corybantic*.  
**COSTA (L.)** a rib, a side; *costal*, *coast*, *ac-*  
*cost*, *discoast*, *intercoastal*.  
**COTONEUM (L.)** a quince; *cotton?*  
**COUCHER (Fr.)** to lie down; *couch*, *re-*  
*couch*.  
**COUR (Fr.)**; **CURIA (L.)** a court; *discour-*  
*teous*, *uncourteous*. [able.  
**COURBER (Fr.)** to bend; *curb*, *uncurb*.  
**COUTUME (Fr.)** See under **SUESCO**.  
**COUVRIER (Fr.)** See under **OPERO**.  
**CRANIUM (L.)**; **CRANION (Gr.)** the skull; *craniology*.

## CRA

**CRAS** (L.), to-morrow; procrastinate.  
**CRASSUS** (L.), thick; *crass*, coarse, gross, engross, incassate.  
**CRATES** (L.), a hurdle; *cratch*, grate.  
**CREBER** (L.), frequent; *crebrous*.  
**CRECIAN** (W.), to scream, to crash; *creak*.  
**CREDO**, **CREDĪTUM** (L.), to believe, to trust; *creed*, *accredit*, *concredit*, *discredit*, *incredible*, *miscreant*, *recrunt*, *uncredible*. [able.  
**CREMO** (L.), to burn; *cremation*, *increm*.  
**CREO**, **CREĀTUM** (L.), to create; *increase*, *miscreate*, *procreate*, *recreate*, *uncreate*.  
**CREPO** (L.), to make a noise, to break, to burst; *crevice*, *decrepit*, *discrepant*, *inception*. [culine.  
**CREPUSCULUM** (L.), the twilight; *crepus*.  
**CRESCO**, **CREŢTUM** (L.), to grow; *creascent*, *acrescent*, *concrete*, *decrease*, *excreascent*, *increase*, *supercreascent*, *unincreasable*.  
**CRĖTRE**, **CRĖ** (Fr.), to grow; *acerve*.  
**CHETA** (L.), chalk; *cretaceous*.  
**CRIBELLO** (L.), to sift; *garble*.  
**CRICC** (S.), a staff; *crick*, *cricket*, *crutch*.  
**CRIMEN** (L.), a crime; *discriminate*, *iudis*, *criminare*, *recriminate*.  
**CRINIS** (L.), hair; *crinile*.  
**CRIONA** (Ir.), old; *erone*. [croach.  
**CROC** (Fr.), a hook; *crotch*, *acroach*, *en*, *croisette* (Fr.). See under **CRUX**.  
**CRŮ** (Fr.). See under **CRESCO**. [CRUX.  
**CRUCHE**, **CRUCHETTE** (Fr.). See under **CRUDUS** (L.), raw; *crude*, *curd*? *recrud*.  
**CRUOR** (L.), blood, gore; *crur*. [ency.  
**CRUENTUS** (L.), bloody; *incruental*.  
**CRUS**, **CRURIS** (L.), the leg; *crural*.  
**CRUTH** (S.), a crowd; *crew*, *uncrowded*.  
**CRUX**, **CRUCIS** (L.), a cross; *cruciate*, *crucise*, *crusade*, *discruciating*, *excruciate*, *rosierucian*, *uncrossed*.  
**CRUISSETTE** (Fr.), a small cross; *crasset*.  
**CRUCHE**, **CRUCHETTE** (Fr.), a pitcher; *cruse*, *cruet*.  
**CUBO**, **CUMBO** (L.), to lie down; *cubicular*, *cumbent*, *accubation*, *concubine*, *corey*, *cub*? *decubation*, *discubitory*, *humiucubation*, *incubation*, *incumbent*, *procumbent*, *recumb*, *succuba*, *succumb*, *superincumbent*.  
**CUCULLUS** (L.), a hood; *cucullate*.  
**CUCURBITA** (L.), a gourd; *cucurbite*.  
**CURPO** (Sp.). See under **CORPUS**.  
**CUISSE** (Fr.), the thigh, the leg; *cush*.  
**CULŖTA** (L.), the tick of a bed; *quilt*.  
**CULĖNA** (L.), a kitchen; *culinary*.  
**CULMEN** (L.), the top; *culminate*.  
**CULMUS** (L.), a stalk; *culmiferous*.  
**CULPA** (L.), a fault; *culpable*, *disculpate*, *exculpate*, *inculpable*.  
**CULUS** (L.), the tail; *recoil*. [mulate.  
**CUMŮLUS** (L.), a heap; *cumulate*; *accu*, *CTOR* (L.), to delay; *cunctation*.  
**CUNEUS** (L.), a wedge; *coin*, *recoin*, *un*, *coined*. [ken.  
**CUNNAN** (S.), to know, to have power; *can*,

## DEC

**CUPPIO** (L.), to desire; *cupidity*, *concupis*, *cence*.  
**CURA** (L.), care; *cure*, *accuracy*, *inaccu*, *rate*, *incurable*, *insecure*, *proctor*, *pro*, *cure*, *recur*, *sinacure*, *unrecuring*.  
**SECŮRUS** (L.), secure; sure, assure, en, *sure*, *insure*, *reassure*, *unsure*.  
**CURRO**, **CURSUM** (L.), to run; *current*, *cur*, *corsant*, *corsair*, *courant*, *course*, *concourse*, *concur*, *decurrent*, *discourse*, *discursion*, *excursion*, *inconcuring*, *in*, *cur*, *intercur*, *occur*, *procure*, *recourse*, *recur*, *succour*, *transcur*, *uncurrent*.  
**CURŮLIS** (L.), belonging to a chariot, or *magistrate's seat*; *curule*.  
**CURVUS** (L.), crooked, bent; *curve*, *in*, *curve*, *recurve*, *recurrate*.  
**CUSPIN** (L.), a point; *cusp*.  
**CUSTOS**, **CUSTŖDIS** (L.), a keeper; *custody*.  
**CUTIS** (L.), the skin; *cuticle*, *intercuta*, *neous*, *subcutaneous*.  
**CWĖTHAN** (S.), to say; *quoth*. [qualm.  
**CWEALM** (S.), contagion, pestilence;  
**CWELLAN** (S.), to quell; *kill*, *quail*, *un*, *quelled*.  
**CWEMAN** (S.), to please; *comely*, *uncomely*.  
**CWEN** (S.), a woman; *quean*, *queen*, *un*, *queen*. [mythology; *cyclopean*.  
**CYCLŖPES** (L.), certain giants in ancient  
**CYF** (S.), a hoghead; *chuff*?  
**CYGNUS** (L.), a swan; *cynnet*.  
**CYN** (S.), kin; *kind*, *diskindness*, *gavel*, *kind*, *nukind*.  
**CYTH** (S.), a region a place; *kith*.

## D.

**DĖDĖLUS** (L.), an ingenious artist of  
 Athens; *dadal*.  
**DĖG** (L.), a day; *daisy*.  
**DAGIAN** (S.), to dawn; *undawning*.  
**DĖL** (S.), a part; *dĖlan*, to divide; *deal*, *dole*, *interdeal*.  
**DAG** (Dan.), dew; *daggle*?  
**DAIMON** (Gr.), a demon; *canodemon*.  
**DAIO** (Gr.), to divide; *geodetical*.  
**DARTŮLON** (Gr.), a finger, a date; *dactyl*.  
**DAMASCUS** (L.), a city in Syria; *damas*, *cene*, *damsou*. [madam, *troimydames*.  
**DAME** (Fr.), a lady; *dame*, *dum*, *beldam*, *damoinelle* (Fr.), a damsel.  
**DAMNUM** (L.), loss; *damno*, to condemn; *damage*, *damn*, *endamage*, *indemnify*, *uncondemned*, *undamaged*.  
**DANDIN** (Fr.), a ninny; *dandy*.  
**DAPES** (L.), food; *dapifer*.  
**DASKA** (Sw.), to strike; *dash*.  
**DAUPJAN** (G.), to besprinkle; *dab*.  
**DE** (L. and F.), down, from, of; *deject*, *descend*, *degrade*, *decry*, *describe*.  
**DEBEO**, **DEBITUM** (L.), to owe; *debenture*, *debit*, *due*, *indebt*, *undue*.  
**DEVOIR** (Fr.), duty; *devoir*, *endeavour*.  
**DECAN** (S.), to cover; *deck*, *foredeck*, *un*, *deck*. [ennial, *decuple*.  
**DECEN** (L.), ten; *december*, *decimal*, *de*.

## DEC

**DECANUS** (L.), a dean; *decanal*.  
**DENARIUS** (L.), containing ten; *denary*.  
**DECEO** (L.), to become; *decent, indecent*.  
**DECOO** (L.), comeliness, grace; *decorate, indecorous*. [*pandect, synecdoche*.]  
**DECHOMAI** (Gr.), to take, to contain;  
**DECUSSO** (L.), to cut across; *decussate*.  
**DEFENDO, DEFENSUM** (L.), to defend;  
*fence, forefend, indefensible, undefended, unferoce*.  
**DEGEN** (Ger.), a sword; *dudgeon*.  
**DEIXIS** (Gr.), a showing; *apodictical*.  
**DEIGMA** (Gr.), an example; *paradigm*.  
**DEKA** (Gr.), ten; *decade, decachord, decagon, decalogue, decastich*.  
**DELECTO** (L.). See under **LACIO**.  
**DELEO, DELETUM** (L.), to blot out; *delete, indelible*.  
**DELFIAN** (S.), to dig; *delf, delve*.  
**DELICIE** (L.). See under **LACIO**.  
**DEMOS** (Gr.), the people; *demagogue, democracy, endemic, epidemic, pandemic*.  
**DENDRON** (Gr.), a tree; *rhododendron*.  
**DENS, DENTIS** (L.), a tooth; *dental, bidental, dainty? dedentition, indent, trident*.  
**DENT** (Fr.) a tooth; *dandelion*.  
**DENSUS** (L.), thick, close; *dense, condense, recondense*. [*diadem*.]  
**DEO** (Gr.), to bind; *anademe, sayndeton*.  
**DESPOTES** (L.), a master, a lord; *despot*.  
**DETERIOR** (L.), worse; *deteriorate*.  
**DEUS** (L.), God; *deity, deicide, deiform, deodand*.  
**DIEU** (Fr.), God; *adieu*. [*deuteronomy*.]  
**DEUTEROS** (Gr.), second; *deuterogamy*.  
**DEUX** (Fr.), two; *deuce*.  
**DEVOIR** (Fr.). See under **DEBEO**.  
**DEXTER** (L.), right-handed; *dexter, ambidexter, indexterity*.  
**DI, DIS, DIF** (L.), asunder, apart; *dilacer-dispel, diffuse, disjoin*.  
**DIA** (Gr.), through; *diameter, diocese, diagonal, dialogue*.  
**DIA** (Sw.), to milk; *dairy*.  
**DIABOLOS** (Gr.). See under **BALLO**.  
**DIAITA** (Gr.), mode of living; *diet, mis-diet*. [*diaper*.]  
**DIAPRE** (Fr.); Ypres, a town in Belgium?  
**DIC** (S.), a dike, a ditch; *dig, inditch*.  
**DICHA** (Gr.). See under **DIS**.  
**DICO, DICATUM** (L.), to set apart, to devote; *abdicate, contraindicate, dedicate, depredicate, indicate, preach, out-preach, predicate, subindication, undedicated*.  
**DICO, DICTUM** (L.), to say, to tell; *dictation, dictate, dictacy, ditto, ditty? ad-dict, benediction, contradicts, edict, indict, indite, interdict, juridical, maledicent, predict, uncontradicted, unpredict, valediction, verdict*.  
**DIDASKO** (Gr.), to teach, *didactic*.  
**DIES** (L.), a day; *dial, diary, dismal? diurnal, nocturnal*.  
**DIURNUS** (L.), daily; **JOUR** (Fr.), a day; *journal, adjourn, journa*.

## DOX

**QUOTIDIE** (L.), daily; *quotidian*.  
**DIGITUS** (L.), a finger; *digit, indigitate*.  
**DIGNUS** (L.), worthy; *dignity, deign, con-dign, disdain, indign, undignified*.  
**DIKE** (Gr.), justice; *syndic*.  
**DILUVIUM** (L.). See under **LUO**.  
**DIMIDIUM** (L.). See under **MEDIUS**.  
**DINASDDYN** (W.), a man of the city; *denizen, endenizen*.  
**DIRNE** (Gr.), a whirlpool; *dinetical*.  
**DINGLER** (Dan.), to swing to and fro; *dangle*.  
**DIPPEL** (D.), a sharp point; *dibble*.  
**DIS** (Gr.), twice; *dilemma, dimeter, dimity? dipthong, diptych, distich, di-theism*. [*omy*.]  
**DICHA** (Gr.), in two ways or parts; *dichot-*  
**DISC** (S.), a plate, a table; *dish, desk*.  
**DISCO** (L.), to learn; *disciple, indiscipin-able, undisciplined*.  
**DISKOS** (Gr.), **DISCUS** (L.), a quoit, the orb of the sun; *disk*.  
**DITO** (L.), to enrich; *ditation*.  
**DIVIDO, DIVISUM** (L.), to divide; *divise, subdivided, undivided*.  
**DIVUS** (L.), a god; *divine*.  
**DO, DATUM** (L.), to give; *date, add, ante-date, condition, dedition, deodand, de-perdit, edit, foredate, imperdible, in-condite, inconditional, inedited, mis-date, misedition, outdate, overdate, perdition, postdate, prodiction, reddition, render, subdue, superadd, surad-dition, surrender, tradition, traitor, un-conditional*. [*recondite, scoundrel*.]  
**CONDO** (L.), to lay up, to hide; *abscend, TRADO (L.), to give up; *betray? unbetrayed*.  
**DOCEO, DOCTUM** (L.), to teach; *docile, doctor, indoctile, indoctrinate*.  
**DODÉKA** (Gr.), twelve; *dodecagon*.  
**DOK** (G.), a deep place; *dock*.  
**DOL** (S.), a dolt; *dull, undull*. [*dolent*.]  
**DOLEO** (L.), to grieve; *dole, condole, in-dolichos (Gr.), long; *theodolite*.  
**DOLUS** (L.), guile; *subdolous*.  
**DOM** (S.), doom; *foredoom, halidom*.  
**DOMINUS** (L.), a master, a lord; *dominate, demain, demesne, domain, dominical, don, predominate*.  
**DOMO, DOMITO** (L.), to subdue; *inadmit-able, daunt? undaunted*.  
**DOMUS** (L.), a house; *domo*.  
**DONO, DONATUM** (L.), to give; *DONUM*, a gift; *donation, condonation, impardon-able, pardon, unpardoned*.  
**DORMIO** (L.), to sleep; *dormant, obdormi-tion, dormitory*.  
**DORSUM** (L.), the back; *dorsal, endorse*.  
**DŌS** (Gr.); **DOS, DOTIS** (L.), a gift; *dotal, dower, endow, unendowed*.  
**DOSER** (Dan.), to make sleepy; *dose*.  
**DORIS** (Gr.), a giving; *DOTOS*, given; *dose, anecdote, antidote*.  
**DOULEIA** (Gr.), service; *hyperdulia*.  
**DOUPOS** (Gr.), noise; *catadupe*.  
**DOXA** (Gr.), an opinion, glory; *doxology*,**

## DRA

heterodox, orthodox, paradox, unorthodox.  
**DRAALEN** (D.), to linger; *drawl*. [*doz.*]  
**DRAABA** (Sw.), to hit, to beat; *drub*.  
**DRAABE** (S.), lees, dregs; *drab*.  
**DRAGAN** (S.), to drag; *draw, draught, drag, undrawn, unwithdrawing, updraw, withdrawn*.  
**DRAKÖN** (Gr.), a dragon; *dragoon*.  
**DRAN** (S.), a drone; *drumble?*  
**DRAO** (Gr.), to do, to act; **DRASTIKOS**, efficacious; *drastic*.  
**DRAP** (Fr.) cloth; *drab, drape, trap*.  
**DRENCAN** (S.), to drench; *drown, indrench, undrowned*.  
**DREOGAN** (S.), to work, to bear; *drudge*.  
**DRESSER** (Fr.). See under **REGO**.  
**DRIOPAN** (S.), to drip; *drab, droop, undrooping*.  
**DRIUSAN** (Gr.), to fall; *drizzle*.  
**DROIT** (Fr.). See under **RAGO**.  
**DROMOS** (Gr.), a race-course; *diadrom, hippodrome, palindrome, prodrome, syndrome*.  
**DROMAS** (Gr.), swift; *dromedary*.  
**DRUILEN** (D.), to mope; *droil*. [*dryad*.]  
**DRUS** (Gr.), an oak; *druid, dryad, hama-*  
**DUBBAN** (S.), to strike; *dub*.  
**DUBIUS** (L.), doubtful; *dubious*.  
**DUBITO** (L.), to doubt; *undubitable, mis-*  
*doubt, undoubted*.  
**DUCKEN, TUCKEN** (Ger.), to stoop; *duck*.  
**DUCO, DUCTUM** (L.), to lead; *dux, a leader; duct, duke, abduce, adduce, arch-*  
*duce, caliduct, circumduct, conduce, de-*  
*duce, duction, reduce, induce, intro-*  
*duce, irrefucible, manuduction, miscon-*  
*duct, obduce, produce, reconduct, re-*  
*doubt, reduce, reproduce, seduce, sub-*  
*duce, subinduce, superinduce, traduce,*  
*unconducting, uneducated, unintro-*  
*duced, unproductive, unreduced un-*  
*seduced*.  
**DUD** (Gael.), a rag; *dowdy?*  
**DULCIS** (L.), sweet; *dulcet, edulcorate*.  
**DUMM** (Ger.), dull, stupid; *dump*.  
**DUN** (S.), *dun; dingy*.  
**DUNÄMIS** (Gr.), power; *dynamics*.  
**DUNASTES** (Gr.), a ruler, a sovereign; *dynasty*.  
**DUO** (L.), two; *dual, duet, duo*.  
**DUELLUM** (L.), a battle between two; *duel*.  
**DUPLEX** (L.), twofold; *double, redouble, reduplicate, subduplicate*. [*trogodyte*.]  
**DVO** (Gr.), to go under; to enter; *douse?*  
**DURUS** (L.) hard; *duro, to harden, to last; dure endure, indurate, obdure, perdurable, undurable*. [*pepy, dysury*.]  
**DUS** (Gr.), evil; *dyscrasy, dysentery, dys-*  
**DÜSTER** (Ger.) dark, gloomy; *dusk*.  
**DWÄLER** (Dan.), to stay; *dwelt, outdwell*.  
**DWÄS** (S.) stupid, *daze? undazzled*.  
**DYNE** (S.), noise; **DYNAN**, to make a noise; *din, dun*. [*undinted*.]  
**DYFT** (S.), a stroke, a blow; *dint, dimple?*  
**DYRE** (S.), dear; *darling, endear, un-*  
*deared*.  
**DYTAN** (S.), to close up; *dot?*

## ENT E.

**EA** (S.), running water; *eddy*.  
**EAGE** (S.), the eye; *daisy, ineys, overeye*.  
**EALD** (S.), old; *eld, alderman, coelder*.  
**EALL** (S.), all; also, gavelkind.  
**EASTER, EOSTER** (S.), *Easter*, from the goddess Eostre, whose festivities were in April.  
**EBRIUS** (L.), drunk; *ebriety, inebriate*.  
**ECHAUDER** (Fr.). See under **CALEO**.  
**ECHEO** (Fr.), check; *chess, countercheck, exchequer, unchecked*.  
**ECHEO** (Gr.), to sound; *catechise*.  
**ECHO** (Gr.), to have, to hold; *catch? epoch, eunuch, ophiuchus, uncaught*.  
**ECHOIR** (Fr.), to fall, to happen; *escheat*.  
**ECLATER** (Fr.), to split; *slate*.  
**ECOUTER** (Fr.), to hear, to listen; *scout*.  
**ECRASER** (Fr.), to crush; *crash, craze*.  
**ECRITOIRE** (Fr.). See under **SCRIBO**.  
**ECROUILLES** (Fr.), king's evil; *acroyle*.  
**ECUELLE** (Fr.), a porringer; *skillet, scul-*  
*lery*.  
**ED** (Fr.), again, back; *eddy*.  
**EDO, EBUM** (L.), to eat; *edible, edacity*  
*comessation, exsion*.  
**EFFRAYER** (Fr.), to frighten; *affray, fray*.  
**EGEO** (L.), to need; *indigent*.  
**Ego** (L.), I; *egoist*.  
**EGOR** (S.) the sea; *eagre*.  
**EIDOS** (Gr.), form; *idol, botryoid, gin-*  
*glymoid, lambdoidal, sigmoidal*.  
**EIRON** (Gr.), a dissembler; *irony*.  
**EIS** (Gr.), in, into; *episode, isagogical*.  
**ESÜLO** (L.), to wait; *ejulation*.  
**EK, EX** (Gr.); *E, EX* and its changes into *ec*  
*ef and el* (L.), out of, from; *eccentric,*  
*exorcise, expel, educe, effect, elipsis*.  
**EKKLESIA** (Gr.), a meeting, a church; *ec-*  
*clesiastic*.  
**ELAION** (Gr.), oil of olives; *petrol*.  
**ELAO** (Gr.), to drive; *elastic*.  
**ELE** (S.), oil; *unoil*.  
**ELAN, ANELAN** (S.), to oil, to kindle, to  
*inflame; anneal, neat, unaneled*. [*nary*.]  
**ELEEMOSÜNĖ** (Gr.) pity, alms; *elemosy-*  
**ELEKTRON** (Gr.), amber; *electre*. [*bezzle*.]  
**EMBLER** (Fr.), to steal, to purloin; *em-*  
**EMENDO** (L.). See **MENDA**.  
**EMEO** (Gr.), to vomit; *emetic*.  
**EMINEO** (L.), to excel; *eminent, preemin-*  
*ent, supereminent*.  
**EMO, EMPTUM** (L.), to buy; *emption, co-*  
*emption, diremption, exempt, irredeem-*  
*able, perempt, preemption, redeem, unex-*  
*empt*.  
**PROMPTUS** (L.), ready; *prompt, impromptu,*  
*overpromptness, unprompted*.  
**EN EM, (Gr.), in, on; EN (Fr.), in, into;**  
*endemic, emphasis, enchase, embroider,*  
*embrace, enclose*.  
**ENS** (L.). See under **ESSE**.  
**ENTERON, ENTERA** (Gr.) the bowels; *en-*  
*terails, dysentery, exenterate, lientery,*  
*mesentery*.



## ENT

**ENTŌMA** (Gr.), insects; *entomology*.  
**ENVOYER** (Fr.), to send; *ENVOYÉ*, an *envoy*; *invoice*.  
**EO**, **ITUM** (L.), to go; *adit*, *ambient*, *ambit*, *circuit*, *circumambient*, *coition*, *commence*? *exit*, *exitial*, *im perishable*, *im pertransibility*, *initial*, *intransient*, *issue*, *obit*, *perish*, *preterit*, *recommence*, *sedition*, *tranco*, *transient*, *unambitious*, *unperishable*.  
**EPAULE** (Fr.), a shoulder; *epaulet*.  
**EPI** (Gr.), upon, to on; *epitaph*, *ephemeral*, *epidemic*, *epilogue*, *epistle*.  
**EPICŪRUS** (L.), an ancient Greek philosopher, who held that pleasure was the chief good; *epicure*. [*epy*, *epic*.]  
**EPOS** (Gr.) a word, a heroic poem; *ortho*.  
**EPŪLUM** (L.), a feast; *epulation*.  
**ERĒMOS** (Gr.), a desert; *eremite*, *hermit*.  
**ERGON** (Gr.), work; *chirurgion*, *energy*, *georgic*, *liturgy*, *parergy*, *synergistic*, *thaumaturgy*, *therurgy*.  
**ERIS** (Gr.), strife; *eristic*.  
**ERN** (S.), a place; *barri*, *imbarn*.  
**EROS** (Gr.), love; *erotic*.  
**ERRO**, **ERRĀTUM** (L.), to wander, to mistake; *err*, *aberrance*, *arrant*? *inerrable*, *pererration*, *unerrable*.  
**ESCA** (L.), food, a bait; *esculent*, *inescate*.  
**ESCHĀRA** (Gr.), a seal; *eschar*, *scar*, *unscarred*.  
**ESCLANDRE** (Fr.), disaster; *slander*.  
**ESCUPIR** (Sp.), to eject; *scupper*.  
**ESO** (Gr.), within; *esoteric*.  
**ESSAYER** (Fr.), to try; *assay*, *essay*, *unassayed*, *unessayed*.  
**ESSE** (L.), to be; *essence*, *coessential*, *disinterest*, *interest*, *quintessence*, *unessential*, *uninterested*.  
**ENS**, **ENTIS**, being; *entity*, *absent*, *irrepresentable*, *misrepresent*, *multipresence*, *nonentity*, *omnipresent*, *present*, *represent*.  
**ESSOR** (Fr.), flight; *soar*, *outsoar*.  
**ESTAFETTE** (Fr.), a courier; *staff*.  
**ESURIO** (L.), to be hungry; *esurient*.  
**ETAGE** (Fr.), a story, a floor, a degree; *stage*.  
**ETAG** (Fr.) a pound; *tank*. [*stage*.]  
**ETHNOS** (Gr.), a nation; *ethnic*.  
**ETHOS** (Gr.), a custom; *ethic*, *cacoethes*.  
**ETINCELLE** (Fr.), a spark; *insel*.  
**ETOFFER** (Fr.), to furnish; *estovers*, *stover*.  
**ETOS** (Gr.), a year; *etesian*, *tricterical*.  
**ETŪMOS** (Gr.), true; *etymology*.  
**ETUVE** (Fr.), a stove; *stew*.  
**EU** (Gr.), well; *eucharist*, *eulogium*, *eupathy*, *eucrasy*, *euphemism*, *eurythmy*, *eutaxy*, *euthanasia*, *evangel*, *utopian*.  
**EUCHĒ** (Gr.), a prayer; *euchology*, *euctical*.  
**EUDIOS** (Gr.), serene; *eudiometer*.  
**EUNĒ** (Gr.), a bed; *eunuch*.  
**EURUS** (Gr.), wide; *ancurism*.  
**EX** (L.), See **EK**.  
**EXAMEN** (L.), the tongue of a balance, a trial; *examine*, *preexamination* *reexamine*, *unexamined*.

## FAR

**EXEMPLUM** (L.), a model, a copy; *example*, *ensample*, *exemplar*, *sample*, *unexampled*, *unexemplified*.  
**EXILIS** (L.), slender; *exile*.  
**EXILIUM** (L.), banishment; *exile*.  
**EXO** (Gr.), without; *esoteric*.  
**EXPERIOR**, **EXPERTUM** (L.), to try; *experience*, *expert*, *inexperience*, *unexperienced*, *unexpert*.  
**EXTRA** (L.), without, beyond; *extraneous*, *extreme*, *extrange*, *strange*, *extravagant*.  
**EXTER** (L.), foreign; *exterior*.  

## F.

**FABER** (L.), a workman; *fabric*.  
**FABULA**, **FABULOR** (L.). See under **FABL**.  
**FACEN** (S.), deceit, fraud; *fetch*.  
**FACIO**, **FACTUM** (L.), to do, to make; *fact*, *fashion*, *feasible*, *feat*, *feature*, *fit*, *alfair*, *affect*, *benefaction*, *coefficacy*, *comfit*, *deface*, *confect*, *counterfeit*, *defecance*, *defeat*, *defect*, *deficient*, *disaffect*, *disprofit*, *edify*, *effuce*, *effect*, *efficacious*, *forfeit*, *imperfect*, *improficiency*, *improfitable*, *insufficient*, *lanifice*, *madefaction*, *magnify*, *malefaction*, *manufacture*, *mellification*, *misafect*, *misfashion*, *modify*, *mollify*, *mortify*, *mundify*, *municipient*, *nidification*, *nonproficient*, *obstupify*, *office*, *olfactory*, *omni*, *opificer*, *orifice*, *outfeat*, *outfit*, *overflowice*, *pacify*, *patefaction*, *perfect*, *petrify*, *postfact*, *perfect*, *presignify*, *preterimperfect*, *preterperfect*, *preterpluperfect*, *pretypify*, *projection*, *proficient*, *profit*, *prolific*, *ramify*, *rectify*, *reedify*, *reflect*, *refit*, *repacify*, *sacrifice*, *satisfy*, *spargefaction*, *stultify*, *suifice*, *surfeit*, *testify*, *trafic*, *unafected*, *unbegetting*, *unbeneficed*, *uncounterfeit*, *undefaced*, *underfaction*, *underofficer*, *unodifying*, *unfashionable*, *unfeasible*, *unfatured*, *unfit*, *unforfeit*, *uninfected*, *unperfect*, *unproficiency*, *unprofitable*, *unprolific*.  
**FACIES** (L.), the form, appearance, countenance; *face*, *outface*, *superfice*, *surface*.  
**FACILIS** (L.), easy; *facile*, *difficult*.  
**FACINUS** (L.), a wicked action; *facinorous*.  
**FÆGNIAN** (S.), to flatter; *fawn*, *outfawn*.  
**FÆX**, **FÆCIS** (L.), dregs; *feces*, *defecate*.  
**FALLO**, **FALSUM** (L.), to deceive; *fail*, *fallacious*, *false*, *fautler*, *fault*, *defailance*, *default*, *infallible*, *refel*, *unfallable*.  
**FAUSSER** (Fr.), to violate; *foist*.  
**FALX**, **FALCIS** (L.), a hook, a sickle; *falchion*, *defalcate*.  
**FAMA** (L.), *fame*; *defame*, *infame*.  
**FANER** (Fr.), to fade, to wither, to decay; *faint*, *unfainting*. [*profane*.]  
**FANUM** (L.), a temple; *fane*, *profane*, *unfar* (L.), corn; *confarreation*.  
**FARAN** (S.), to go, to travel, to happen; *fare*, *ferry*, *misfare*, *welfare*.  
**FABOTO** (L.), to stuff; *farce*, *infarce*.  
**FARI** (L.), to speak; *sfable*, *efable*, *inef-*

## FAB

**fable**, infandous, infant, infantry, multifarious, nefandous, omnifarious, preface. [to talk; *fable*, *fb*, *confabulate*.  
**FABŪLA** (L.), a report, a story; **FABŪLON**, **FASTIGIUM** (L.), a top, a roof; *fastigate*, **FASTUS** (L.), pride, haughtiness; *fastidious*. [misprofess.  
**FATORE**, **FASSUM** (L.) to confess; profess.  
**FATIGO** (L.), to tire, to weary; *fatigue*, *fatig* defatigate, indefatigable, un-  
*fatigued*. [fatigate.  
**FATUUS** (L.), foolish, silly; *fatuous*, in-  
**FAUSSER** (Fr.). See under **FALLO**.  
**FAUX**, **FAUCIS** (L.), the jaws; *sutifate*.  
**FAVEO** (L.), to favour; **FAVOR**, *favour*; *disfavour*, *unfavourable*.  
**FAVILLA** (L.), ashes; *favillous*.  
**FEBRIS** (L.), fever; *febrile*. [ruary.  
**FEBRUO** (L.), to expiate, to purify; *feb-*  
**REGAN** (S.), to join; *fudge*.  
**FELIS** (L.), a cat; *feline*. [felicity.  
**FELIX**, **FELICIS** (L.), happy; *felicitate*, in-  
**FELS** (Ger.), a rock; *fell*.  
**FELT** (S.) *felt*; *filter*.  
**FEMINA** (L.), a woman; *female*, *effeminate*.  
**FEMUR** (L.), the thigh; *femoral*.  
**FENESTRA** (L.), a window; *fenestral*.  
**FENGAN** (S.), to take, to seize; *fang*, *jungle*.  
**FEOWER** (S.), four; *forty*, *firkin*.  
**FEORTH** (S.), fourth; *farthing*.  
**FERALIA** (L.), sacrifices for the dead; *feral*.  
**FERIÆ** (L.), holidays; *ferial*.  
**FERO** (L.), to bear, to carry, to bring; *circumference*, *confer*, *cosufferer*, *cul-*  
*miferous*, *lapifer*, *deser*, *disfer*, *feraci-*  
*ous*, *fertile*, *glandiferous*, *indifferent*,  
*infer*, *infertile*, *insufferable*, *interferer*,  
*molliferous*, *nisiinfer*, *mortiferous*, *ofer-*  
*fer*, *prefer*, *proffer*, *refer*, *romniferous*,  
*suffer*, *transfer*, *unfertile*, *unindifferent*,  
*unofferer*, *untransferable*, *veliferous*.  
**FEROX** (L.), fierce; *ferocious*.  
**FERRUM** (L.), iron; *ferreous*, *farrier*.  
**FERVEO** (L.), to be hot, to boil; *fervent*,  
*effervesce*.  
**FERMENTUM** (L.), leaven; *ferment*, coun-  
*terferment*, *refement*, *unfermented*.  
**FESCENNIA** (L.), a town in Italy; *fes-*  
*cennine*. [tucane.  
**FESTŪCA** (L.), a shoot, a rod; *fescue*, *fes-*  
**FESTUM** (L.), a festival; *feast*, *festal*, out-  
**FESTUS** (L.), festive, joyful; *infest*. [feast.  
**FETUS** (L.), the young of any creature;  
*fetus*, *efsete*, *superfetate*.  
**FEU** (Fr.), fire; *fuel*, *curfew*.  
**FIAN** (S.), to hate; *fy*.  
**FIBŪLA** (L.), a clasp, a buckle; *fipple*.  
**FIGUS** (L.), a fig; *caprification*.  
**FIDO** (L.), to trust; **FIDES**, *faith*; **FIDELIS**,  
*faithful*; *fidelity*, *jealty*, *jeoff*, *jeud*, *flance*  
*stef*, *assy*, *confide*, *deff*, *disfide*, *enseoff*,  
*infudation*, *infidel*, *perfidy*, *solifidian*,  
*unconfidence*, *undefted*, *unfaithful*.  
**FIGO**, **FIXUM** (L.), to fix; *afix*, *confix*, *dis-*  
*comfix*, *infix*, *prefix*, *transfix*, *unfix*.

## FOC

**FIGURA** (L.). See under **FINGO**.  
**FILIUS** (L.), a son; *filial*, *unfilial*.  
**FILLEADH** (Gael.), a fold; *filibeg*.  
**FILUM** (L.), a thread; *file*, *defile*, *enfilade*,  
*filaceous*, *filigrane*, *fillet*, *profile*, *purfle*.  
**FIMBRIA** (L.), a fringe; *fimbriate*. [ned.  
**FIN** (Fr.), fine; *regine*, *superfine*, *unref-*  
**FINDO**, **FISSUM** (L.), to cleave, to cut;  
*fiassure*, *bifid*, *multifiduous*.  
**FINGO**, **FICTUM** (L.), to make, to form, to  
*invent*; *feign*, *fiction*, *figment*, *effigy*,  
*misfeign*, *unfeigned*.  
**FIGŪRA** (L.), a shape, an image; *figure*,  
*configure*, *disfigure*, *prefigure*, *transfi-*  
*gure*, *unfigured*.  
**FINIS** (L.), the end; *fine*, *affined*, *confine*,  
*define*, *indefinite*, *infinite*, *prefine*, *un-*  
*confineable*, *undefined*, *unfinished*.  
**FIRMUS** (L.), strong; *firm*, *afirm*, *confirm*,  
*disafirm*, *infirm*, *misafirm*, *obfirm*, *reaf-*  
*firmance*, *reconfirm*, *unconfirmed*, *un-*  
*firm*. [confirmate.  
**FISCUS** (L.), a money-bag, a treasury; *fisc*,  
**FISTŪLA** (L.), a pipe; *fistula*, *trifistulary*.  
**FITH** (W.), a gliding or darting motion;  
**FLABBE** (D.), a flap; *flabby*. [fl?  
**FLACCIO** (L.), to wither; *flaccid*.  
**FLAGAN** (L.), to divide; *flag*.  
**FLAGITIUM** (L.), wickedness; *flagitious*.  
**FLAGRO** (L.), to burn; *flagrant*, *conflag-*  
*rant*, *deflagrate*.  
**FLAGRUM** (L.), a whip; *flag*.  
**FLAGELLO** (L.), to whip; *flagellant*, *flail*.  
**FLAIR**, (Fr.) smell; *flavour*?  
**FLANA** (L.), to run about; *flaunt*?  
**FLKARDIAN** (S.), to trifle; *flirt*?  
**FLECHIE** (Fr.), an arrow; *fletch*.  
**FLECK** (Ger.), a spot; *freak*?  
**FLECTO**, **FLEXUM** (L.), to bend; *flexible*,  
*circumflect*, *deflect*, *genusflection*, *inflect*,  
*reflect*, *supreflection*.  
**FLEDEREN** (D.), to flutter; *flare*?  
**FLEOGAN** (S.), to fly; *slug*, *slodge*, *outfly*,  
*overfly*, *undragging*, *unfledged*.  
**FLEON** (S.), to flee; *flinch*? *fling*?  
**FLIESSEN** (Ger.), to flow; *flush*.  
**FLIET** (S.), a ship; *fleet*.  
**FLIGO**, **FLICTUM** (L.), to dash; *afflict*, *con-*  
*flict*, *inflict*, *profligate*, *unafflicted*.  
**FLIOTH** (L.), swift; *fleet*, *flit*.  
**FLITAN** (S.), to dispute; *flout*.  
**FLO**, **FLATUM** (L.), to blow; *conflation*,  
*efflate*, *exumflation*, *flabulent*, *fute*, *in-*  
*fute*, *insufflation*, *perflate*, *suffuminate*.  
**FLOS**, **FLORIS** (L.), a flower; *floral*, *flour*,  
*flourish*, *deffour*, *efflorescence*, *reflourish*,  
*undeffoured*.  
**FLUGS** (Ger.) quickly; *fluster*? *flurry*?  
**FLUO**, **FLUXUM** (L.), to flow; *fluent*, *flux*,  
*fluctuate*, *affluence*, *circumfluent*, *con-*  
*fluence*, *counterinfluence*, *defflow*, *diffu-*  
*ence*, *effluent*, *influence*, *interfluent*,  
*mellifluent*, *profluent*, *refluent*, *semi-*  
*fluid*, *superfluous*, *uninfluenced*, *unsu-*  
*perfluous*. [cillate.  
**FOCUS** (L.), a hearth, a fire; *focus*, *reso-*

## FOD

**FODIO, FOSSUM** (L.), to dig; *fosse*, *effusion* *refusion*, *auffusion*. [*cund.*]  
**FÆCUNDUS** (L.), fruitful; *secund*, *infecundus*, *fæderis* (L.), a league, a treaty; *federal*, *confederate*. [*tion.*]  
**FÆDUS** (L.), filthy, base; *sedity*, *defædation*, *fæneris* (L.), usury; *feneration*.  
**FÆTEO** (L.), to have an offensive smell;  
**FÆTIDUS** having an offensive smell; *fetid*, *anafetida*.  
**FOIBLE** (Fr.), weak; *foible*, *feeble*, *enseeble*.  
**FOI, FOU** (Fr.) a fool; *befool*, *outfool*, *unfool*. [*foiled.*]  
**AFFOLER** (Fr.), to make foolish; *foil*, *unfolium* (L.), a leaf; *foil*, *foliage*, *exfoliate*, *milfoil*, *superfoliation*, *trefoil*, *trifolius* (L.), a bag; *follicle*. [*foly.*]  
**FOFFEN** (Ger.), to banter; *job*, *sub*.  
**FOR** (S.), implies privation or deterioration; *forbear*, *forbid*, &c. [*forcardi*, &c.]  
**FORAN, FOBE** (S.), *before*; *fore*, *afore*, *FORES (L.), a door; *circumforanean*.  
**FORIS** (L.), out of doors; *foreign*, *forfeit*, *forinsecal*, *unforfeited*.  
**FORM** (S.), early. first; *former*.  
**FORMA** (L.), a shape, a form; *biform*, *campaniform*, *conform*, *deform*, *deform*, *difform*, *disconformity*, *efform*, *inconformable*, *inform*, *malformation*, *misform*, *misinform*, *multiform*, *nonconforming*, *omniform*, *outform*, *perform*, *reform*, *transform*, *triform*, *unconform*, *undeformed*, *unformed*, *uniform*, *uninformed*, *unperformed*, *unreformed*, *ununiform*.  
**FORMICA** (L.), an ant; *formication*.  
**FORMIDO** (L.), fear; *formidable*, *informidable*.  
**FORNIX** (L.), a brothel; *fornicate*.  
**FORO** (L.), to bore; *foraminous*, *perforate*, *imperforate*.  
**FORIS, FORTIS** (L.), chance; *fortuitous*.  
**FORTUNA** (L.), fortune; *misfortune*, *unfortunate*.  
**FORTH** (S.), *forth*; *further*.  
**FORTIS** (L.), strong; *fort*, *force*, *comfort*, *deforce*, *discomfort*, *effort*, *enforce*, *perforce*, *recomfort*, *reenforce*, *refortify*, *uncomfortable*, *unforced*, *unfortified*.  
**FORUM** (L.), a market-place; *forum*, *forensic*, *aford*? *fair*?  
**FOURER** (Fr.), to stuff; *FOURNIRE*, *fur*.  
**FOVEO** (L.), to warm, to cherish; *FOMENTUM*, a fomentation; *foment*.  
**FRA, FRO, FRAM, FROM** (S.), *fro*, *from* *froward*. [*overfreight*, *transfreight*.]  
**FRACHT** (Ger.), a load; *fraught*, *freight*, *FRÆNUM (L.), a bridle; *refrain*.  
**FRAGILIS** (L.), weak; *frail*.  
**FRAG** (Fr.), expense; *defray*.  
**FRANC** (Fr.), free; *frank*, *franchise*, *disfranchise*, *enfranchise*.  
**FRANGO, FRACTUM** (L.), to break; *frangible*, *fract*, *anfractuose*, *infract*, *infringe*, *irrefragable*, *nauffrage*, *refract*, *refrangible*, *exiffrage*, *unrefracted*.**

## FUS

**FRATER** (L.), a brother; *fraternal*, *frier*, *confraternity*. [*fraud.*]  
**FRAUS, FRAUDIS** (L.), deceit; *fraud*, *de-frech* (Ger.), rash, petulant; *frank*.  
**FRÆO** (S.), free; *frölic*. [*transfrætation.*]  
**FRÆTUM** (L.), a narrow sea, a strait; *frith*, *FRICO, FRICTUM (L.), to rub; *frication*, *confrication*, *fritter*.  
**FRIG-DÆO** (S.); *Friga*, the goddess of love, *dæg*, a day; *Friday*.  
**FRIGEO** (L.), to be cold; *frigid*, *infrigate*, *refrigerate*.  
**FRIGO** (L.), to dry, to parch; *fry*.  
**FRIO** (L.), to crumble; *friable*, *unfriable*.  
**FRIPER** (Fr.), to wear out; *fripper*.  
**FRISCH** (Ger.), fresh, lively; *frisk*.  
**FRIVOLUS** (L.), trifling; *frivolous*, *fribble*.  
**FRONCER** (Fr.), to gather, to knit, *frounce* *frown*? *outfrown*.  
**FRONS, FRONTIS** (L.), the forehead; *front*, *affront*, *bifronted*, *confront*, *effrontery*, *forefront*.  
**FRONS FRONDIS** (L.), a leaf; *frond*.  
**FRUGES** (L.), corn, fruit; *frugal*, *infrugal*.  
**FRUMENTUM** (L.), corn, grain; *frumenty*.  
**FRUOR, FRUITUM, FRUCTUM** (L.), to enjoy; *fruition*. [*ful*, *usufruct*.]  
**FRUCTUS** (L.), fruit; *overfruitful*, *unfruitful*.  
**FRUSTRA** (L.), in vain; *frustrate*, *unfrustratable*.  
**FRUTEX** (L.), a shrub; *fruticant*.  
**FUGIO** (L.), to flee; *fugacious*, *refuge*, *subterfuge*.  
**FUL** (S.) *fool*; *fulsome*, *unfouled*.  
**AFULAN, AFYLAN** (S), to pollute; *defile*.  
**FULGEO** (L.), to shine; *fulgent*, *effulge*, *resplendent*.  
**FULIGO** (L.), soot; *fuliginous*.  
**FULLIAN** (S.), to whiten; *full*. [*nate.*]  
**FULMEN** (L.), lightning, thunder; *fulmin*.  
**FUMUS** (L.), smoke; *fume*, *effume*, *infumed*, *perfume*, *suffumigation*, *unfumed*. [*unfunded.*]  
**FUNDA** (L.) a sling, a net, a purse; *fund*, *FUNDO, FUSUM (L.), to pour out, to melt, to cast; *found*, *fuse*, *afuse*, *circumfuse*, *confound*, *confuse*, *diffuse*, *effuse*, *inconfused*, *infuse*, *interfused*, *perfuse*, *profuse*, *refund*, *refund*, *suffuse*, *transfund*, *unconfused*.  
**FUNDUS** (L.), the bottom; *profound*.  
**FUNDO, FUNDATUM** (L.), to found, to establish; *founder*, *cofounder*, *fundament*, *unfounded*.  
**FUNGOR, FUNCTUS** (L.), to discharge; *function*, *defunct*, *perfunctory*.  
**FUNIS** (L.), a rope; *funambulist*.  
**FUR** (L.), a thief; *furtive*.  
**FUR, FURE** (S.), a furrow; *furlong*.  
**FURCA** (L.), a fork; *furcation*, *bifurcated*.  
**FURO** (L.), to rage, to be mad; *fury*, *infus* (S.), ready, quick; *fuse*. [*furiate.*]  
**FUSCUS** (L.), brown, tawny; *fusco*, to *darken*; *fuscous*, *obfuscate*, *subfusc*.  
**FUSTIS** (L.), a cudgel; *fustigate*.  
**FUSUS** (L.), a spindle; *fusee*.**

## FUT

**FÔT** (Fr.), a cask, a shaft; *fust*.  
**FUTO** (L.), to disprove; *confute*, *irrefutable*, *refute*, *unconfutable*.  
**FTR** (S.), a fire; *bontre*.

## G.

**GABRAN** (S.), to mock, to jest; *gab*, *gibber*, *gibe*, *jabber*.  
**GAFIAS** (S.), forks, props; *gaffle*.  
**GAGE** (Fr.), a pledge; *GAGER*, to pledge; *gage*, *disengage*, *dismortgage*, *engage*, *mortgage*, *preengage*, *reengage*, *unengage*, *unmortgaged*, *wage*.  
**GALA**, **GALAKTOS** (Gr.), milk; *galaxy*.  
**GALEA** (L.), a helmet; *galeated*, *galleys*.  
**GALEA** (Fr.), to scratch, to rub; *gall*, *un-galled*.  
**GALLIA** (L.), Gaul, France; *Gaelic*, *Gullic*.  
**GALLUS** (L.), a cock; *GALLINA*, a hen; *gallinaceous*. [*vanism*.]  
**GALVANI**, an Italian, who discovered *gal-*  
**GAMBA** (It.), the log; *gambadoes*, *gambol*, *gammion*.  
**GAMEO** (Gr.), to marry; *amalgam*? *bigamist*, *cryptogamy*, *deuterogamy*, *monogamy*, *polygamy*, *trigamy*.  
**GAMMA** (Gr.), one of the letters of the Greek alphabet; *gamut*. [*go*, *undergo*.]  
**GAN** (S.), to go; *forego*, *gad*? *outgo*, *over-*  
**AGAN** (S.), gone, past; *ago*; *nonage*.  
**GANG** (S.), a going, a journey, a path; *gang*.  
**GANCIO** (It.), a hook; *ganch*.  
**GANT** (D.), all; *gantlet*.  
**GANT** (Fr.), a glove; *gauntlet*.  
**GARANT** (Fr.), a surety; *GARANTIR*, to make good; *guarantee*, *grant*, *regrant*, *warrant*, *ungranted*, *unwarranted*.  
**GARDER** (Fr.), to keep; *guard*, *disregard*, *outguard*, *regard*, *unguarded*, *unregarded*.  
**GARNIR** (Fr.), to furnish, to adorn; *garnish*, *garment*, *disgarnish*.  
**GARRIO** (L.), to prate; *garrulous*.  
**GARTUR** (G.), a band; *garter*, *ungartered*.  
**GARUM** (L.), pickle; *garous*.  
**GAST** (T.), the breath, a spirit; *gast*, *aghost*, *gas*, *ghastly*, *ghost*.  
**GASTER** (Gr.), the belly, the stomach; *gastric*, *digestric*, *hypogastric*.  
**GAUDEO** (L.), to rejoice; *gaud*.  
**GAULE** (Fr.), a long pole; *goal*.  
**GE** (Gr.), the earth; *apogee*, *geocentric*, *geode*, *geodetical*, *geography*, *geology*, *geomancy*, *geometry*, *geoponics*, *georgic*, *perigee*, *ungeometrical*.  
**GEARD** (S.), a yard; *haggard*.  
**GEARWIAN** (S.), to prepare; *gear*, *garish*, *GEGAR* (S.), base, trifling; *gegwau*.  
**GE-HLOD** (S.), covered; *cloud*? *overcloud*, *uncloud*.  
**GEIER** (Ger.), a vulture, a hawk, *gerfalcon*, *giereagle*. [*clutch*? *unclutch*.]  
**GE-LACCAN** (S.), to catch, to seize;  
**GELU** (L.), frost; *GELU*, to freeze; *gelid*,

## GLE

*congeal*, *gelatine*, *incongealable*, *jelly*, *uncongealed*. [*misbelieve*, *unbelieve*.]  
**GELIFAN** (S.), to believe; *disbelieve*,  
**GEMENE** (S.), common; *yeoman*.  
**GEMINO** (L.), to double; *geminat*, *in-geminate*.  
**GEMELLUS** (L.), double; *gemel*.  
**GENETHLE** (Gr.), birth; *genethliacal*. [*gin*.]  
**GENÈVRE** (Fr.), a juniper berry; *gençra*.  
**GENOS** (Gr.), a kind, a race; *genealogy*, *heterogene*, *homogeneal*. [*oxygen*.]  
**GENNAU** (Gr.), to produce; *hydrogen*.  
**GENUS**, **GENERIS** (L.), a kind; *genus*, *gender*, *general*, *generate*, *genorous*, *congener*, *degenerate*, *engender*, *ingenerate*, *outgeneral*, *regenerate*, *ungenerated*, *ungenerous*, *unregenerate*. [*gentle*, *ungentle*.]  
**GENS**, **GENTIS** (L.), a nation; *gentile*.  
**GENTIL** (Fr.), neat, fine; *jenty*. [*lated*.]  
**GENU** (L.), the knee; *genuflection*, *genieuc-*  
**ROTAN** (S.), to pour out; *heriot*.  
**GEREFA** (S.), a governor, a steward; *recce*, *sheriff*, *undersheriff*. [*engrain*, *ingrain*.]  
**GEREUNIAN** (S.), to dye, to stain; *grain*.  
**GERO**, **GESTUM** (L.), to bear, to carry on; *gest*, *gestation*, *gesticulate*, *belligerent*, *circumgestation*, *congest*, *digest*, *egest*, *immorigerous*, *indigested*, *ingest*, *jest*? *inorigeration*, *outjest*? *predigestion*, *regist*, *register*, *suggest*, *undigested*, *unregistered*, *vicegerent*.  
**GERMEN** (L.), a bud; *germ*, *regeneration*.  
**GERŪLA** (L.), a nurse; *y-maid*; *girl*?  
**GERUNNEN** (S.), run together, coagulated;  
**GESEAN** (S.), to see; *gaze*. [*rummet*.]  
**GEWANIAN** (S.), to diminish; *gaunt*?  
**GE-YPPAN** (S.), to lay open; *clap*?  
**GHOD** (P.), a god, an idol; *paygod*.  
**GIBIER** (Fr.), game, *giblets*?  
**GIESSEN** (Ger.), to pour; *gush*.  
**GIFAN** (S.), to give; *forgive*, *gavelkind*; *misgive*, *outgive*, *unforgiving*, *ungiving*.  
**GIGAS**, **GIGANTOS** (Gr.), a giant; *gigantic*.  
**GIGNO**, **GENITEM** (L.), to beget, to bring forth; *genial*, *impregn*, *indigene*, *primigenial*, *progeny*, *reimpregnate*, *ungenial*.  
**GIL** (Ic.), a cleft; *gill*. [*unigeniture*.]  
**GINGIVA** (L.), the gum; *gingival*.  
**GINGLŪMOS** (Gr.), a hinge; *ginglymoid*.  
**GINOSKO** (Gr.), to know; *gnostic*, *diagnostic*, *prognostic*.  
**GNOME** (Gr.), an opinion; a maxim; *gnome*.  
**GNOMON** (Gr.), an index; *gnomon*, *pathognomic*, *physiognomy*.  
**GISPER** (Dan), to gape, to yawn; *gasp*.  
**GITE** (Fr.), lodging; *agist*.  
**GIUNCATA** (It.), cream cheese; *junket*.  
**GLABER** (L.), smooth; *glabrous*, *glib*?  
**GLACIES** (L.), ice; *glaciate*, *conglaciate*.  
**GLADIUS** (L.), a sword; *gladiator*, *di-gladiate*.  
**GLAIVE** (Fr.), a sword; *glave*, *morglay*.  
**GLANS**, **GLANDIS** (L.), an acorn, a chestnut; *gland*, *glandiferous*. [*glance*.]  
**GLANZ** (Ger.), brightness; *glance*, *over-*  
**GLEAW** (S.), skilful; *clever*?

## GLE

GLEBA (L.), a clod ; *glebe*.  
 GLĒNOS (Gr.), a star, light ; *gleen* ?  
 GLEMAN (S.), to explain, to flatter ; *gloss*.  
 GLIDAN (S.), to *glide* ; *glect*.  
 GLOMUNG (L.), twilight ; *gloom*.  
 GLOMUS, GLOMERIS (L.), a clue ; *glomerate*, *agglomerate*, *conglomerate*.  
 GLOTTA (Gr.), the tongue ; *polyglot*.  
 GLUKUS (Gr.), sweet ; *liquorice*. [*lyph*.  
 GLUPHO (Gr.) to carve ; *hieroglyphic*, *trig-*  
 GLUPTOS (Gr.), carved ; *glyptography*.  
 GLUTEN (L.), *glue* ; *agglutinate*, *con-*  
*glutinate*, *unglue*. [*titium*, *enclut*.  
 GLUTIO (L.), to swallow ; *glut*, *deglu-*  
 GNOME, GNOMON (Gr.). See under GINOS-  
 KO.  
 GNORNE (S.), sorrowful ; *gnar*, *gnarl*.  
 GOD (S.), *God*, *good* ; *demigod*, *godwit*,  
*gospel*, *gossip*, *ungod*.  
 GONĒ, GONOS (Gr.), birth, offspring ;  
*theopony*, *gonorrhea*.  
 GŌNIA (Gr.), a corner, an angle ;  
*coigne*, *decagon*, *diagonal*, *dodecagon*,  
*heptagon*, *hexagon*, *octagon*, *orthogon*,  
*pentagon*, *polygon*, *tetragon*, *trigon*,  
*trigonometry*, *undecagon*.  
 GORDIUS (L.), a king of Phrygia, in  
 the harness of whose chariot was a knot  
 so intricate that the ends of it could  
 not be perceived ; *gordian*.  
 GORGE (Fr.), the throat ; *gorge*, *disgorge*,  
*engorge*, *regorge*, *overgorge*, *ungorged*.  
 GORST (S.), *gorse* ; *grouse* ?  
 GOSSIPION (L.), cotton ; *gossamer*.  
 GOZZO (It.), the crop of a bird ; *guzzle* ?  
 GRADIOR, GRESSUM (L.), to go ; GRADUS,  
 a step ; *grade*, *grassation*, *aggress*, *con-*  
*gress*, *degrade*, *digress*, *egress*, *grail*, *in-*  
*gradient*, *ingress*, *pedigree*, *progress*, *re-*  
*grade*, *regress*, *retrograde*, *subingres-*  
*sion*, *transgress*, *undergraduate*.  
 GRAF (Ger.), an earl, a count ; *landgrave*.  
 GRAFAN (S.), to carve, dig ; *graft*.  
*grave*, *groove*, *ingraft*, *misgraft*, *regraft*.  
 GRAMEN (L.), grass ; *gramineous*.  
 GRANDIS (L.), great ; *grand*, *aggrandize*.  
 GRAND (Fr.), great ; *grainerey*, *grampus*.  
 GRANUM (L.), grain of corn ; *garner*, *gar-*  
*net*, *grange*, *granite*, *granule*, *filigrane*,  
*pomegranate*.  
 GRAIN (Fr.), *grain* ; *rogram*.  
 GRAPHO (Gr.), to write ; *graphic*, *graffier*,  
*autograph*, *bibliographer*, *biography*,  
*brachygraphy*, *cacography*, *caligraphy*,  
*chalcography*, *chirograph*, *chorography*,  
*chronography*, *cryptography*, *engrave*,  
*geography*, *hagiographia*, *hierographic*,  
*holograph*, *horologigraphic*, *hydrogra-*  
*phy*, *ichnography*, *lithograph*, *microgra-*  
*phy*, *orthography*, *paraglyph*, *polygra-*  
*phy*, *pseudography*, *sciagraphy*, *seleno-*  
*graphy*, *steganography*, *stelography*, *ste-*  
*nography*, *stereography*, *telegraph*, *to-*  
*pography*, *typography*, *xylography*,  
*zoography*.  
 GRAMMA (Gr.), a letter, a writing ; *gram-*

## HAF

*mar*, *anagram*, *chronogram*, *diagram*, *epi-*  
*gram*, *hierogram*, *monogram*, *paragram*, *pa-*  
*rallelogram*, *programme*, *ungrammatical*.  
 GRAPPE (Fr.), a bunch, a cluster ; *grape*.  
 GRATUS (L.), thankful, agreeable ; GRATIA,  
 favour ; *grace*, *grateful*, *disgrace*, *in-*  
*grate*, *ingratiate*, *reingratiate*, *ungrace-*  
*ful*, *ungrate*.  
 GRAVIS (L.), heavy ; *grave*, *grief*, *aggra-*  
*rate*, *aggrieve*, *ingravidate*, *pre-*  
*gromate*, *ungravelly*. [*unagreeable*.  
 GRÉ (Fr.), will, accord ; *agree*, *disagree*,  
 GRENIAN (S.), to grow ; *grain*.  
 GREX, GREGIS (L.) a flock ; *gregarious*,  
*aggregate*, *congregate*, *disgregate*, *egregi-*  
*ous*, *segregate*. [*grapple*.  
 GRIPAN (S.), to seize ; *gripe*, *gripple*, *in-*  
 GRIS (Fr.), gray ; *gridelin*, *grimalkin* ;  
*grizzle*.  
 GROS (Fr.) thick, coarse ; *grogram*.  
 GROSSUS (L.), a green fig ; *grocer*.  
 GRUMUS (L.), a hillock, a clot ; *grumous*.  
 GRUPS, (Gr.), a *griffin* ; *hippogriff*.  
 GRWG (W.), a murmur ; *grudge*, *ungrudg-*  
*ingly*. [*misgovern*, *ungoverned*.  
 GUBERNO (L.), to govern ; *gubernation*,  
 GUERITE (Fr.), a sentry-box, a turret ; *garret*.  
 GUINCHER (Fr.), to twist ; *vince*.  
 GULA (L.), the throat ; *gullet*, *gill*, *gules* ?  
*gully* ?  
 GURGES, GURGĪTIS, (L.), a whirlpool, a  
 glutton ; *gurge*, *ingurgitate*, *regurgitate*.  
 GUINE (Fr.), way, manner ; *guise*, *disguise*,  
*undisguised*. [*nosophist*.  
 GYMNAS (Gr.), naked ; *gymnasium* ; *gym-*  
 GUNE (Gr.), a woman ; *gynocracy*, *gynar-*  
*chy*, *misogynist*. [*circumgyre*.  
 GUROS (Gr.), CYRUS (L.), a circle ; *gyre*,  
 GUSTO (L.), to taste ; *austus*, *taste* ; *gust*,  
*degustation*, *disgust*, *ingustable*, *pregus-*  
*tation*.  
 GUTTA (L.), a drop ; *gout*, *guttulous*.  
 GUTTUR (L.), the throat ; *guttural*.  
 GWASG (W.), pressure ; *wast*.  
 GWLAN (W.), wool ; *flannel*.

## H.

HABRAN (S.), to have ; *behave*, *hobnob* ?  
*misbehave*.  
 HABE (Ger.), goods ; *haberdasher* ?  
 HABEO, HABITUM (L.), to have ; HABITO,  
 to dwell, *habit*, *adhibit*, *cohabit*, *dis-*  
*habit*, *exhibit*, *inability*, *inhabit*, *inhibit*,  
*prohibit*, *rehabilitate*, *reinhabit*, *unha-*  
*bitable*, *uninhabited*.  
 HABILLER (Fr.) to dress ; *dishabille*.  
 HACHER (Fr.), to hank, to hatch ; *gash* ?  
 HĒNAN (S.), to stone ; *hone*.  
 HEREO, HĒSUM, (L.), to stick ; *adhere*,  
*cohere*, *hesitate*, *incoherent*, *inhere*, *un-*  
*hesitating*.  
 HERES, HERĒDIS (L.), an heir ; *coheir*,  
*disheir*, *disinherit*, *exheredate*, *heredi-*  
*tary*, *inherit*.  
 HAFOC (S.), a hawk ; *goshawk*, *havoc* ?

## HAG

**HAGA** (S.), an inclosure, a *haw*; *haggard*.  
**HAGIOS** (Gr.), holy; *hagiographa*, *trisation*. [*orthoids*, *emeroda*.]  
**HAIMA** (Gr.), blood; *hemorrhage*, *hem-*  
**HAIINE** (Fr.), hate; *heinous*. [*sis*, *heresy*.]  
**HAIBEIO** (Gr.) to take; *aphæris*, *diere-*  
**HAL** **HEL** (S.) *whole*; **HELAN**, to *heal*;  
*hail*, *hale* *unhealthful* *wassail*, *un-*  
*wholesome*. [*overhaul*.]  
**HALER** (Fr.), to *hale*, to *haul*; *overhale*,  
**HALIG** (S.), *holy*; *halilom*, *hallow*, *un-*  
*hallow*, *unholy*.  
**HALO** (L.), to breathe; *ankelation*, *ex-*  
*hale*, *halituous*, *inexhalable*.  
**HALS** (S.), the neck; *halbergeon*, *halser*,  
*hauberk*. [*let*.]  
**HAM** (S.), a house, a village; *home*, *ham-*  
**HAMA** (Gr.), with, together with; *amal-*  
*gam*, *hamadryad*.  
**HAMUS** (L.), a hook; *hamate*.  
**HAND** (S.), the *hand*; *handicl*, *handsome*,  
*unhand*, *unhandsome*.  
**HANGIAN** (S.), to *hang*; *hinge*, *overhang*,  
*unchanged*, *unhinge*.  
**HAP** (W.), luck, chance; *hap*, *miskap*,  
*perhaps*, *unkap*.  
**HAPTO** (Gr.), to connect, to bind; *periapt*.  
**HARCELER** (Fr.), to harass, to tease;  
*hagglo*. [*harulation*.]  
**HARIÖLUS** (L.), a soothsayer; *ariolation*.  
**HARKE** (Ger.), a rake; *harrow*.  
**HAUCH** (Ger.), breath; *haw?* *hawk*.  
**HAURIO**, **HAUSTUM** (L.), to draw; *exhaust*.  
*inexhausted*, *unexhausted*.  
**HAUSSER** (Fr.), to raise; *enhance?*  
**HAUT**, **HAUFES** (Fr.). See under **ALTUS**.  
**HEAL** (S.), *high*; *height*.  
**HEALDAN** (S.), to *hold*; *behold*, *forehold-*  
*ing*, *inhold*, *unbeheld*, *uphold* *uphold-*  
*ster*, *withhold*.  
**HEDDÖMAS** (Gr.). See under **HEPTA**.  
**HEBES** (L.), blunt, dull; *hebetate*.  
**HECHEL** (Ger.), a *hutchel*; *huckle*.  
**HEDRA** (Gr.), a seat, a chair, an assembly;  
*cathedral*, *pentahedral*, *polyhedron*,  
*sanhedrim*.  
**HĒGĒMÖN** (Gr.), a leader; *hegemonic*.  
**HEKĀTON** (Gr.), a hundred; *hecatomb*.  
**HĒLIOS** (Gr.), the sun; *aphelion*, *heliacal*,  
*heliotrope*, *perihelion* *perihelion*.  
**HELMINS**, **HELMINTHOS** (Gr.), a worm;  
*anthelminthic*.  
**HEN** (Gr.), one; *hyphen*.  
**HEMĒRA** (Gr.), a day; *ephemera*.  
**HEMISUS** (Gr.) half; *hemisphere*, *hemi-*  
*stich*, *hemicycle*.  
**HENDĒKA** (Gr.), eleven; *hendecasyllable*.  
**HEOLSTER** (S.), a hiding-place; *holster*.  
**HEORD** (S.), a *herd*; *horde*.  
**HĒPAR**, **HĒPĀTOS** (Gr.), the liver, *hepatic*.  
**HEPTA** (Gr.), seven; *heptagon*, *heptam-*  
*erede*, *heptarchy*.  
**HEBDÖMAS** (Gr.), a week; *hebdomad*.  
**HERE** (S.), an army, a multitude; *harbin-*  
*ger*, *harbour*, *heriot*, *unharbour*.  
**HERLODES** (W.), a hoiden; *harlot?*

## HOS

**HERMES** (Gr.), the god Mercury; *herma-*  
*phrodite*, *hermetic*, *hermeneutic*.  
**HERSE** (Fr.), a harrow; *hearse*.  
**HETĒROS** (Gr.), another, different; *het-*  
*erarchy*, *heteroclite*, *heterodox*, *hetero-*  
*gene*, *heterosian*.  
**HEX** (Gr.), six; *hexagon*, *hexameter*, *hex-*  
*angular*, *hexapod*, *hexstich*.  
**HEXIS** (Gr.) habit; *hectic*, *cachexy*.  
**HICCAN** (S.), to strive; *hitch*.  
**HIEMS** (L.), winter; *hyemal*.  
**HIBERNO** (L.), to winter; *hibernate*.  
**HIĒROS** (Gr.), holy; *hierarch*, *hieroglyph*,  
*hierogram*, *hierographic*, *hierophant*.  
**HILĀEIS** (Gr.), cheerful; *hilarity*, *ex-*  
*hilarate*. [*ter?*.]  
**HILARITER** (L.) cheerfully; *helter-skel-*  
**HIXA** (S.), a servant; *hind*, *henchman*.  
**HIO**, **HIĀTUM** (L.), to gape; *hiatus*, *in-*  
*hiation*.  
**HIPOS** (Gr.), a horse; *hippocamp*, *hippo-*  
*centaur*, *hippodrome*, *hippogriff*, *hip-*  
*popotamus*. [*unsystematic*.]  
**HISTĒMI** (Gr.), to place; *aposteme*, *system*,  
**HISTRIO** (L.), a stage-player; *histrionic*.  
**HLAD** (S.), a load; **HLADAN**, to load, to lade;  
*overload*, *unlade*, *unload*.  
**HLĀST** (S.), a burden, a loading; *last*.  
**HLAF** (S.), a loaf; *lammas*. [*overleap*.]  
**HLĒPAN** (S.), to leap; *elope*, *outleap*,  
**HLĒO** (S.), a shelter; *lee*.  
**HLĒOE** (S.), a face; *lee*.  
**HLĒP** (S.), a cup, a bowl; *hemper*.  
**HLUT** (S.), a nut; *walnut*.  
**HLÖCKE** (Ger.), a hump; *hunch*, *huckle?*  
**HODIE** (L.), to-day; *hodiernal*.  
**HODOS** (Gr.), a way; *episode*, *exode*, *im-*  
*methodical*, *method*, *period*, *synod*.  
**HOF** (S.), a house, a cave; *hovel*.  
**HOLKAS** (Gr.), a ship; *hulk*.  
**HOLOS** (Gr.), the whole; *catholic*, *holo-*  
*cast*, *holograph*.  
**HOMĀLOS** (Gr.) equal, similar; *anomaly*.  
**HOMĪLOS** (Gr.), a multitude; *homilia*,  
*conversation*; *homily*.  
**HOMO** (L.), a man; *homicide*, *homage*,  
*human*, *inhuman*, *superhuman*.  
**HOMOS** (Gr.), similar; *homogeneous*, *homo-*  
*logous*, *homonymy*.  
**HONOR** (L.), honour; *HONESTUS*, honour-  
*able*; *honest*, *dishonest*. [*panoply*.]  
**HOPLOS** (Gr.), a weapon; *hopla*, *arms*;  
**HOPPAN** (S.) to hop; *hobble*.  
**HORA** (Gr.), an hour; *horal*, *horologe*,  
*horologigraphic*, *horometry*, *horoscope*.  
**HORĀMA** (Gr.), a sight, a view; *panorama*.  
**HORKOS** (Gr.), an oath; *exorcise*.  
**HOROS** (Gr.), a boundary, a limit; *acrist*,  
*aphorism*, *diorism*, *horizon*.  
**HORĒO** (L.) to dread; *horror*, *abhor*.  
**HORTOR** (L.), to exhort; *dehort*, *hortu-*  
*tion*, *adhortation*.  
**HORTUS** (L.), a garden; *hortensial*.  
**HOSPES**, **HOSPĪTIS** (L.), a guest, a host;  
*hospitable*, *inhospitable*. [*hostile*.]  
**HOSTIS** (L.), an enemy; *host*, *hostile*, *un-*

## HRE

- HREOPAN (S.), to cry, to scream; *croup*.  
 HREOSAN (S.), to *rush*; *rouse*? *uprouse*.  
 HREOWAN (S.), to *rue*; *ruth*.  
 HREPAN (S.), to touch; *rap*.  
 HRIF (S.), the belly; *midriff*.  
 HRYMAN (S.), to cry out; *scream*?  
 HUÁLOS (Gr.), *glass*; *hyaline*.  
 HUBHIS (Gr.), abuse, injury; *hybrid*.  
 HUCKE (Ger.), the back; HUCKEN, to take on the back; *huck*, *huckster*.  
 HUDOR, HUDÁTOR (Gr.), water; *clepsydra*, *dropsy*, *hydralides*, *hydraulics*, *hydrocele*, *hydrocephalus*, *hydrogen*, *hydrography*, *hydromancy*, *hydromiel*, *hydrophobia*, *hydropsy*, *hydrostatics*, *hydrotic*, *hydrus*.  
 HUER (Fr.), to shout; *hue*.  
 HUGIEIA (Gr.), health; *hygieia*. [scope.  
 HUGROS (Gr.), moist; *hygrometer*, *hygro-*  
 HULE (Gr.), matter; *hylarchical*, *hylozoic*.  
 HULYAN (G.), to cover; *awning*?  
 HUMEO (L.), to be moist; humor, moisture; *humid*, *humour*, *dishumour*, *humect*.  
 HUMERUS (L.), the shoulder; *humeral*.  
 HUMNOS (Gr.), a sacred song; *hymn*, *anthem*.  
 HUMUS (L.), the ground; *exhumation*, *humification*, *inhume*, *posthumus*.  
 HUMILIS (L.), *humble*; *humiliate*, *unhum-*  
 HUNSKUR (L.), sordid; *hunks*. [bled.  
 HUPER (Gr.), over, above; *hyperbole*, &c.  
 HUPNOS (Gr.), sleep; *hypnotic*.  
 HYPO (Gr.), under; *hypocrisy*, &c.  
 HUREA (G.), to drive, to move violently; *hurl*, *hurry*.  
 HUS (S.), a house; husband, *hustings* out-  
 house, *penthouse*, *unhusbauded*.  
 HUSE-EN (Ger.), to beat; *hunch*.  
 HUSTERA (Gr.), the womb; *hysterics*.  
 HUSSA (Sw.), a rush; *hassock*. [ing?  
 HYLDAN (S.), to incline, to bend; *hild-*

## I.

- ICHNOS (Gr.), a footstep; *ichnography*.  
 ICHTHUS (Gr.), a fish; *ichthyology*.  
 ICTERUS (L.), the jaundice; *icteric*.  
 ICTUM (L.), to strike; *hit*?  
 IDEM (L.), the same; *identity*.  
 IDIOS (Gr.), peculiar; *idiom*, *idiopathy*, *idiosyncrasy*, *idiot*.  
 IGNIS (L.), fire; *igneous*.  
 ILIA (L.), the lower bowels; *iliac*.  
 IMBREX (L.), a tile; *imbricate*.  
 IMPAR (L.). See under PAR.  
 IMPERO (L.), to command; IMPERIUM, command; *empire*, *imperate*, *imperial*.  
 IN (L.), and its changes into IM, IL and IR [before a verb] in, into, on, upon; EN (Fr.), in, into, on; in, inject, import, illuminate, irradiate, endanger.  
 IN (L.), and its changes into IG, IL, IM, IR, [before a noun, adjective or adverb] not, without, want, want of; infinite, ignoble, illegal, immortal, irregular.  
 INTER (L.), between; *intercede*, *interpose*.

## JUS

- INTRO (L.), within; *introduce*.  
 INTRO (L.), to enter; *misentry*, *reenter*.  
 INTRA (L.), within; *interior*, *internal*, *in-*  
*trinsic*.  
 INTUS (L.), within; *intestine*, *intimate*.  
 INANIS (L.), empty, vain; *inane*, *exina-*  
*nition*.  
 INCHOO (L.), to begin; *inchoate*.  
 INDUO (L.), to put on; *endue*, *indue*.  
 INFRA (L.), below; *inferior*.  
 INGENIUM (L.), natural disposition, wit,  
 contrivance; *engine*, *ingenious*, *gun*,  
*disingenuous*, *malengine*, *uningenious*.  
 INGUEN (L.), the groin; *inguinal*.  
 INSIGNE (L.). See under SIGNUM.  
 INSULA (L.) an island, *insular isle*, *insle*,  
*peninsula*. [tegrate.  
 INTEGER (L.), entire; *redintegrate*, *rein-*  
*islos* (Gr.), equal; *isochronal*, *isocetes*.  
 ITER, ITINERIS (L.), a journey; *itinerant*,  
*eyre*.  
 ITERUM (L.), again; *iterate*, *reiterate*.

## J.

- JACIO (L.), to lie; *jaacent*, *circumjacent*,  
*interjacent*, *subjacent*.  
 JACIO, JACTUM (L.), to throw; *jactation*,  
*subject*, *adject*, *conjecture*, *counterproject*,  
*deject*, *disjection*, *ejecture*, *eject*, *inject*,  
*interject*, *jakes*? *jet*, *misconjecture*, *ob-*  
*ject*, *project*, *reject*, *resubjection*, *sub-*  
*ject*, *traject*, *unobjected*, *unprojected*,  
*unsubject*.  
 JAMBE (Fr.), a leg; *jamb*, *jamboux*.  
 JANUS (L.), an ancient king of Italy,  
 afterwards worshipped as a god; *Ja-*  
*nuary*.  
 JAUNE (Fr.), yellow; *jaundice*.  
 JLU (Fr.), game, play; *jeopard*?  
 JOCUS (L.), a jest; *joke*, *jocose*.  
 JOVE (Fr.), the cheek; *juv*.  
 JOUR (Fr.). See under DIES.  
 JUBILO (L.), to shout; *jubilce*.  
 JUCUNDUS (L.), pleasant; *jucundity*.  
 JUDEX, JUDICIS (L.), a judge; *adjudge*,  
*dijudicate*, *extrajudicial*, *forejudge*, *im-*  
*prejudicate*, *injudicious*, *misjudge*, *pre-*  
*judge*, *rejudge*, *unjudged*, *unprejudicate*.  
 JUGULUM (L.), the throat; *jugular*.  
 JUGUM (L.), a yoke; *conjugate*, *subju-*  
*gate*, *unconjugal*. [Jul?  
 JULIUS (L.), the surname of Caius Caesar;  
 JUNGO, JUNCTUM (L.), to join; *junction*,  
*adjoin*, *conjoin*, *disjoin*, *enjoin*, *injoin*,  
*interjoin*, *misjoin*, *reconjoin*, *rejoin*, *re-*  
*join*, *sejoin*, *subjoin*, *unjoin*. [jovial.  
 JUPITER, JOVIS (L.), the king of the gods;  
 JURGO (L.), to chide; *objurgation*.  
 JURK (D.), a frock; *jerkin*.  
 JURO, JURĀTUM (L.), to swear; *jurat*, *jur-*  
*or*, *abjure*, *adjure*, *cojuror*, *conjure*,  
*nonjuring*, *perjure*, *unperjured*.  
 JUS, JURIS (L.), right, law; *jurist*, *adjust*,  
*injure*, *juridical*, *jurisconsult*, *jurispru-*  
*udence*, *readjust*, *uninjured*.

## JUS

**JUSTUS** (L.), *just*; *unjust*. [cence.  
**JUVĒNIS** (L.), young; *juvenile*, *rejuvenes-*  
**JUVO**, **JUTEM** (L.), to help; *adjutor*, *aid* ?  
*coadjutant*, *unaidable*, *unaided*.  
**JUXTA** (L.), near; *juxtaposition*.

## K.

**KAIO** (Gr.), to burn; **KAUSTOS**, burnt;  
*cautery*, *encautistic*, *holocaust*, *hypocaust*.  
**KAKOS** (Gr.), bad; *cachexy*, *cacochymy*,  
*cacodemon*, *cacochres*, *cacography*, *caco-*  
**KALEO** (Gr.), to call; *paraclete*. [phony.  
**KALOS** (Gr.), beautiful; *caligraphy*, *calo-*  
*mel*, *calyses*. [ceal; *apocalypse*.  
**KALUPTO**, **KALUPRO** (Gr.), to cover, to con-  
**KAMPTO** (Gr.), to bend; **KAMPE**, a bend-  
ing; *hippocamp*, *phonocamptic*.  
**KAPTO** (Gr.) to eat greedily; *champ* ?  
**KARDIA** (Gr.), the heart; *cardiac*, *pericar-*  
*dium*.  
**KAROS** (Gr.), deep sleep; *carotid*.  
**KARPOS** (Gr.), fruit, the wrist; *pericarp*,  
*metacarpus*. [cataclysm, &c.  
**KATA** (Gr.), down, against; *cataleptist*  
**KATHĀROS** (Gr.) pure; *catharist*.  
**KĒDOS** (Gr.), grief, a funeral; *epiciede*.  
**KĒLĒ** (Gr.), a tumor; *bronchocele*, *hydro-*  
*cele*. ment; *procelusmatic*.  
**KELEUSMA** (Gr.), a command, encourage  
**KENOS** (Gr.), empty; *cenotaph*.  
**KENTRO** (Gr.), to goad, to spur; *centaur*,  
*hippocentaur*.  
**KENTRON** (Gr.), a goad, a point, the cen-  
tre; **CENTRUM** (L.); *centrifugal*, *centri-*  
*petal*, *concentrate* *eccentric*, *geocentric*,  
*miscent* 'e, *paracentric*.  
**KEPHALĒ** (Gr.) the head; *cephalic*, *ace-*  
*phalist*, *hydrocephalus*.  
**KERAO** (Gr.), to mix; *oxyerate*. [ceros.  
**KERAS** (Gr.), a horn; *monoceros*, *rhino-*  
**KERATION** (Gr.), a little horn, a pod; *carut*.  
**KERMES** (Ar.), the cochineal insect or ber-  
ry; *crimson*. [chemistry.  
**KIMIA** (Ar.), the occult art; *alchemy*,  
**KIND** (D.), a child; *chinough*, *kidnap*.  
**KITHĀRA** (Gr.), a harp; *either*, *guitar*.  
**KLEPTO** (Gr.), to steal, to hide; *clepsydra*.  
**KLIMAX** (Gr.), a series of steps, a ladder;  
*climax*, *antitlimax*.  
**KLINO** (Gr.); **CLINO** (L.), to bend; *clinic*,  
*clinical*, *decline*, *disincline*, *incline*, *in-*  
*declinable*, *recline*, *undeclined*. [mate.  
**KLIMA** (Gr.), a declivity, a region, a cli-  
**KLITOS** (Gr.), a declivity; *enclitic*, *heter-*  
*oclitic*.  
**KLUMP** (Ger.), a lump; *clump*, *clumsy*.  
**KLUZO** (Gr.), to overflow; *cataclysm*.  
**KNAPPEN** (D.), to knap; *knab*, *kidnap*,  
*knapsack*.  
**KŌDEIA** (Gr.), a poppy; *diacodium*.  
**KOILIA** (Gr.), the belly; *celiac*.  
**KOINOS** (Gr.), common; *cenoby*, *epicene*.  
**KOLLA** (Gr.), glue; *osteoecolla*.  
**KOLLOPS** (Gr.), the thick skin about the  
neck of an ox; *collop*.

## LÆ

**KŌLON** (Gr.), a limb, a member, one of  
the intestines; *colon*, *colic*, *protocol*,  
*semicolon*.  
**KOMĒ** (Gr.), hair; *comate*, *comet*.  
**KŌMOS** (Gr.), a feast; *comedy*.  
**KONEO** (Gr.), to serve; *deacon*, *diaconal*,  
*archdeacon*, *subdeacon*.  
**KŌNOPS** (Gr.), a gnat; **KONOPEION**, a cur-  
tain to keep off gnats; *canopy*, *over-*  
*canopy*, *uncanopied*.  
**KOPHINOS** (Gr.), a basket; *coffin*, *encoffin*.  
**KOPTO** (Gr.), to cut off, to strike; *apo-*  
*cope*, *coppie* ? *cuff* ? *cut* ? *syncope*.  
**KORŪPIĒ** (Gr.), the head; *corypheus*.  
**KOSMOS** (Gr.), order, beauty, the world;  
*cosmetic*, *cosmical*, *macrocosm*, *megacosm*,  
*microcosm*, *typocosm*.  
**KOTĪLE** (Gr.), a cavity; *cotyledon*.  
**KRASIS** (Gr.), temperament, constitution;  
*crasis*, *acrasys*, *dyscrasy*, *eucrasys*, *idio-*  
*syncrasy*.  
**KRATOS** (Gr.), power; *aristocracy*, *auto-*  
*cracy*, *democracy*, *gynocracy*, *ochlo-*  
*cracy*, *pancratic*, *stratocracy*, *theocracy*.  
**KREAS** (Gr.), flesh; *pancreas*.  
**KRINO** (Gr.) to judge; **KRITĒS**, a judge;  
*critic*, *diacritic*, *hypercritic*, *hypocrisy*,  
*oneirocritic*.  
**KRYPTO** (Gr.), to hide; *crypt*, *apocrypha*,  
*cryptogamy*, *cryptography*.  
**KUCH** (D.), a cough; *chincough*.  
**KUKLOS** (Gr.), a circle; *cycle*, *cyclometry*,  
*cyclopaedia*, *encyclical*, *encyclopaedia*,  
*epicycle*, *hemicycle*.  
**KULINDROS** (Gr.), a cylinder; *calender*.  
**KUMBOS** (Gr.), a hollow; *catacomb*.  
**KUON** (Gr.), a dog; *cyne*,  *cynoure*.  
**KURIOS** (Gr.), a lord; *church*, *dischurch*,  
*unchurch*.  
**KUSTIS** (Gr.), a bladder; *cyst*, *encynted*.

## L.

**LAREIN** (Gr.), to take; *astrolabe*.  
**LEPSIS** (Gr.), a taking; *anaesthetic*, *catalep-*  
*sy*, *epilepsy*, *metaleptically*, *prolepsis*.  
**LARIUM** (L.), a lip; *labial*.  
**LABOR**, **LAPSUM** (L.), to slide, to fall;  
*lapse*, *collapsus*, *delapsus*, *elapse*, *illapse*,  
*interlapse*, *preterlapsed*, *relapsus*, *sub*  
*lapsarian*, *supralapsarian*. [tation.  
**LAC**, **LACTIS** (L.), milk; *lactage*, *ablac-*  
**LACER** (L.), torn; *lacerate*, *dilacerate*.  
**LACERTA** (L.); **LACARTO** (Sp.), a lizard;  
*alligator* ?  
**LACHRYMA** (L.), a tear; *lachrymal*.  
**LACIO** (L.), to allure; *allucency*, *elicit*.  
**DELECTO** (L.), to please; *delectable*.  
**DELICIE** (L.), pleasures; *delicacy*, *indel-*  
*icate*, *undelightful*.  
**OBLECTO** (L.), to delight; *oblectation*.  
**LÆCCAN** (S.), to seize; *latch*, *unlatch*.  
**LĒDO**, **LÆSUM** (L.), to hurt; *allision*, *col-*  
*lide*, *elide*.  
**LĒO** (S.), a flame; *lowbell*.  
**LÆVIS** (L.), smooth; *levigate*.



# LÆ

**LÆWD** (S.), laical; *lewd*.  
**LÆGNA** (L.), a flagon; *gallon*?  
**LÆGG** (Sw.), the end; *lag*.  
**LÆISSER** (Fr.), to leave; *lease, release*.  
**LÆKŌN** (Gr.), a Lacedæmonian; *laconic*.  
**LAMBDA** (Gr.), the name of the Greek letter λ; *lamdoidal*.  
**LAMBO** (L.), to lick; *lambent*.  
**LAMINA** (L.), a plate; *lamella*, a small plate; *lamina, lamellar*.  
**LAMPER** (Fr.), to carouse; **LAMPON**, a drunken song; *lampoon*?  
**LANA** (L.), wool; *lanidice*.  
**LANGUEO** (L.), to fade, to droop; *languish*.  
**LANIUS** (L.), a butcher; *lanner*.  
**LANTO** (L.), to cut up, to tear; *disantiate*.  
**LANX** (L.), a scale; *balance*, counter-balance, outbalance, overbalance, unbalanced.  
**LAOS** (Gr.), the people; *laie, lay*.  
**LAPIS, LAPIDIS** (L.), a stone; *lapidary*, dilapidate, *inlupidate*.  
**LAQUEUS** (L.), a snare, a net; **LAQUEO**, to ensnare; *ablaycation, ilayacraw, lace, inface, interface, unface*.  
**LARDUM** (L.), bacon; *lard, enlard, interlard, unlard*.  
**LARRON** (Fr.), a thief; *burglar*.  
**LASSUS** (L.), weary; *lassitude*.  
**LATRO** (L.), to lie hid; *latent, latitant, delitescence*.  
**LATER** (L.), a brick; *lateritious*.  
**LATRIA** (Gr.), service, worship; *latricia, demonolatriy, pyrolatriy, idolatry*.  
**LATRO** (L.), to bark; *latrant, oblatration*.  
**LATUM** (L.), to carry; *ablation, collate, correlate, delate, delay, dilation, elate, illation, irrelative, legislate, misrelate, mistranslate, oblate, oblation, prelate, prolate, relate, sublation, superlative, trulation, translate, unprelatical, unrelated, untranslated*.  
**LATUS, LATĒRIS** (L.), a side; *lateral, col-lateral, multilateral, quadrilateral, septilateral, trilateral*. [*latirostrous*.]  
**LATUS** (L.), broad, wide; *latitude, dilate*.  
**LAUBE** (Ger.), an arbour; *lobby*.  
**LAUREUS** (L.), a laurel; *bachelor*?  
**LAUS, LAUDIS** (L.), praise; *laud, collaud, illaudable*. [*danum*.]  
**LAUDO** (L.), to praise; **LAUDANDUM**; *lau-lavo, LOTUM* (L.), to wash; *lare, lauder, lotion*. [*lar*.]  
**LAXUS** (L.), loose; *lar, lache, prolix, re-leas* (S.), false; *leaving*.  
**LEGGAN** (S.), to lay; *ledgy, ledger, leger, al-lay, acknowledge, disacknowledge, fore-lay, inlay, interknowledge, mislay, outlay, overlay, unacknowledged, unlay, uplay*.  
**LECTUS** (L.), a bed, a couch; *litter*.  
**LĒGER** (Fr.), light; *legerdemain*.  
**LEGO, LEGĀTUM** (L.), to send, to bequeath; *legate, legacy, obligation, allege, cielegate, foreallege, misallege, relegate*.  
**LEGO** (Gr.), **LEGO, LECTUM** (L.), to gather, to choose, to read; *legible, lection*.

# LIM

*legend, coil? colleague, collect, collige, cull, dialect, dilection, diligent, eclectic, eclogue, elect, elegant, eligible, illegible, indiligent, inelegant, ineligible, intellect, lesson, misintelligence, neglect, predilection, preelect, prelect, protegomena, re-collect, reelect, sacrifice, select, uncollected, unculled, unselected, unintelligent, unlectured, unlessoned*.  
**LOGIA** (Gr.), a collection; *anthology*.  
**LEICHO** (Gr.), to lick; *electuary*.  
**LĒCHER** (Fr.), to lick; *relish, disrelish*?  
**LEIOS** (Gr.), smooth; *lientery*. [*thymy*.]  
**LEIPO** (Gr.), to leave; *eclipse, ellipsis, lipo-  
**LEITOS** (Gr.), public; *liturgy*. [*dilemma*.]  
**LEMMA** (Gr.), an assumption; *lemma*, **LEMPER** (Dan.), to bend; *limber*.  
**LENG** (S.), length; *finger*.  
**LENIS** (L.), gentle; *lenient*.  
**LENTUS** (L.), slow, pliant, gentle; *lentar, relent, unrelenting*. [*dium, lat*.]  
**LEOD** (S.), a nation, a countryman; *allo-  
**LEOF** (S.), loved; *leman, lief*.  
**LEOMAN** (S.), to shine; *loom*.  
**LEŌN** (Gr.), **LEO** (L.), **LION** (Fr.), a lion; *chameleon, dandelion, leonine, leopard*.  
**LEORAN** (S.), to depart; *loyn, forloyn*.  
**LEPSIS** (Gr.). See under **LAEIN**.  
**LESAN** (S.), to gather, to loose; *lease, lest*.  
**LETH** (S.), a division of a province; *lect*.  
**LĒTHĒ** (Gr.), forgetfulness; *lethargy*.  
**LETHUM** (L.), death; *lethal*.  
**LEUKOS** (Gr.), white; *leucophlegmacy*.  
**LEUTE** (Ger.), people; *loot*.  
**LEVIS** (L.), light; *levity, leaven, lever, lery, altercate, elevate, illeviable, irrelatant, irrelievable, overleaven, relevant, relieve, unleavened, unrelieved*.  
**LEX, LEGIS** (L.), a law; *legal, legitimate, loyal, disloyal, illegal, illegitimate, legislate, preterlegal, privilege*. [*redeliver*.]  
**LIBER** (L.), free; *liberal, deliver, iliberal*, **LIBER** (L.), a book; *library*.  
**LIBELLUS** (L.), a little book; *libel*.  
**LIBIDO, LIBIDINIS** (L.), desire, lust; *libidinous, unlibidinous*.  
**LIBĀ, LIBĀTUM** (L.), to taste, to pour out; *libation, deliberate, prelibation*.  
**LIBRA** (L.), a balance; **LIBRO**, to weigh; *deliberate, indeliberate, undeliberated*.  
**LIC** (S.), like; *dislike, frolic, unlike*.  
**LICEO, LICITUM** (L.), to be lawful; *license, licit, illicit, unlicensed*.  
**LIEU** (Fr.), a place; *lieu, lieutenant, purlieu*.  
**LIGNUM** (L.), wood; *lignuous*.  
**LIGO, LIGĀTUM** (L.), to bind; *ligament, league, liable, liege, allegiance, alligate, alloy, ally, colligate, deligation, disalliege, disally, disoblige, irreligion, misalliance, oblige, religion, unallied, unalloyed, undisobliging*.  
**LIM** (S.), a limb; *limp*.  
**LIMEN** (L.), a threshold; *eliminate, postliminar, preliminary*.  
**LIMES, LIMITIS** (L.), a boundary; *limit, illimitable, unlimited*.**

## LIM

- LIMUS** (L.), mud, slime; *limous*.  
**LINEA** (L.), a *line*; *delineate*, *interline*, *multilinear*, *outline*, *predelineation*, *rectilinear*, *sublineation*, *trilineate*, *underline*, *unlinear*.  
**LINGO**, **LINCTUM** (L.), to lick; *lincture*.  
**LINGUA** (L.), a tongue; *linguist*, *language*.  
**LINO** (L.), to anoint; *liniment*.  
**LINQUO**, **RELICTUM** (L.), to leave; *delinquent*, *derelict*, *relic*, *relinquish*.  
**LINUM** (L.), **LIN** (Fr.), flax; *line*, *lint*, *lawn*, *griddle*.  
**LIPPUS** (L.), blear-eyed; *lippitude*.  
**LIQUEO**, **LIQUO** (L.), to melt; *liquate*, *colliquate*, *deliquate*, *unliqueted*.  
**LIS**, **LITIS** (L.), strife; *litigate*, *vitalitigation*.  
**LITANEIA** (Gr.), supplication; *litany*.  
**LITĒRA** (L.), a letter; *literal*, *alliteration*, *illiterate*, *obliterate*, *trilateral*, *unlettered*.  
**LITHOS** (Gr.), a stone; *chrysolite*, *litharge*, *lithograph*, *lithomaney*, *lithotomy*.  
**LIXO** (L.), to boil; *elization*.  
**LAB** (W.), a strip; *label*.  
**LAB** (W.), a thin strip; *slab*.  
**LAN** (W.), an open place; *lawn*.  
**LEEC** (W.), a flat stone; *league*.  
**LLERC** (W.), a frisking about, a loitering; *lurch*, *lurk*. [*glippant*]  
**LLIPANU** (W.), to make smooth or glib;  
**LLYMSI** (W.), vain, weak; *flimsy*.  
**LOCUS** (L.), a place; *local*, *allocate*, *collocate*, *dislocate*, *elocation*, *interlocation*, *locanotion*, *translocation*.  
**LOGIA** (Gr.). See under **LEGO**.  
**LOGOS** (Gr.), a word, a discourse, reason; *logic*, *anfibology*, *analogy*, *anthropology*, *apology*, *apologue*, *astrology*, *astrotheology*, *hastology*, *catologue*, *chirology*, *chronology*, *conchology*, *craniology*, *decalogue*, *demonology*, *dialogue*, *doxology*, *entomology*, *epilogism*, *epilogue*, *etiology*, *etymology*, *euchology*, *eulogy*, *genealogy*, *geology*, *homologous*, *horology*, *horologigraphic*, *ichthyology*, *illogical*, *logarithmus*, *logomachy*, *menology*, *monologue*, *myology*, *neology*, *nosology*, *ontology*, *ornithology*, *orthology*, *osteology*, *paralogy*, *pathology*, *philology*, *phrenology*, *physiology*, *phytology*, *polylogy*, *prologue*, *prosyllogism*, *pseudology*, *psychology*, *syllogism*, *tautology*, *theology*, *trialogue*, *zoology*.  
**LOMA** (S.), utensils; *loom*, *lumber*.  
**LONGIS** (Fr.), a lingerer; *lounge*.  
**LONGUS** (L.), long; *elongate*, *oblong*, *overlong*, *prolong*, *purlain*.  
**LOOPEN** (D.), to run; *gantlope*, *interlope*.  
**LOQUOR**, **LOCŪTUM** (L.), to speak; *loquacious*, *locution*, *alocation*, *circumlocution*, *colloquy*, *elocation*, *eloquence*, *ineloquent*, *interlocution*, *magniloquence*, *obloquy*, *prolocutor*, *soliloquy*, *stultiloquy*.  
**LORICA** (L.), a coat of mail; *loricate*.

## MAJ

- LOTUM** (L.). See **LAVO**.  
**LUCTOR** (L.) to struggle; *luctation*, *col-luctation*, *eluctation*, *ineluctable*, *ob-luctation*, *relect*.  
**LUDO**, **LUSUM** (L.), to play; *ludibrious*, *ludicrous*, *lusory*, *ablude*, *allude*, *col-lude*, *delude*, *elude*, *illude*, *ineludible*, *interlude*, *prelude*, *prolusion*.  
**LUGEO** (L.), to mourn; *lugubrious*.  
**LYKOS** (Gr.), a wolf; *lycanthropy*.  
**LUMBUS** (L.) the loin; *lumbago*.  
**LUMEN** (L.), light; *luminary*, *limn*, *dis-limn*, *relume*.  
**LUN** (S.), poor, needy; *loon*?  
**LUNA** L., the moon; *lunar*, *interlunar*, *plenilune*, *semilunar*, *sublunar*, *super-lunar*.  
**LVO**, **LUFTUM** (L.), to wash away; *ablu-ent*, *abluion*, *dilute*, *elute*, *interluency*.  
**DLUVIUM** (L.), a deluge; *antediluvian*, *postdiluvian*.  
**LVO** (Gr.), to loose; **LYSTS**, a loosing; *ana-lyze*, *catalysis*, *palsy*, *paralyze*, *unana-lyzed*.  
**LYPUS** (L.), a wolf; *lypine*.  
**LYSTRO** (L.), to purify, to enlighten; *lustrate*, *illustrate*, *outlustrate*, *perlustration*, *unlustrous*.  
**LYTUM** (L.), clay; *lute*, *unlute*.  
**LUX**, **LUCIS** (L.), light; **LUCEO**, to shine; *lucant*, *antelucan*, *dislucid*, *elucidate*, *noctilucous*, *pellucid*, *volucant*, *semipel-lucid*, *translucent*, *translucent*.  
**LUCUBRO** (L.), to study or work by candle light; *lucubration*.  
**LUXO** (L.), to loosen; *lux*, *lurate*.  
**LUXUS** (L.), excess; *luxuriant*, *illuxurious*.  
**LYFAN** (S.), to permit; *allow*, *disallow*.  
**LYFT** (S.), the air, the heavens; *loft*, *aloft*.

## M.

- MA** (Fr.), my; *madam*.  
**MACA**, (S.), a mate; *make*, *match*, *comate*, *inmatchable*, *inmate*, *unismatch*, *over-match*, *unatched*.  
**MACEO** (L.), to be lean; *emaciate*.  
**MACEB** (L.), lean; *macerate*.  
**MACHÉ** (Gr.), a battle, a fight, *logomachy*, *monomachy*, *naumachy*, *sciomachy*, *theomachy*.  
**MACTO** (L.), to sacrifice; *mactation*.  
**MACŪLA** (L.), a spot, a stain; *macula*, *emaculate*, *immaculate*.  
**MADEO** (L.), to be wet; *madefaction*.  
**MADRÉ** (Fr.), spotted; *madrepore*.  
**MÆANDER** (L.), a winding river in *Phry-gia*; *meander*.  
**MAGAN** (S.), to be able; *may*, *dismay*? *undismayed*, *termagant*.  
**MAGISTER** (L.), a master; *magisterial*, *overmaster*, *undermaster*, *unmastered*.  
**MAGISTRA** (L.), a mistress.  
**MAGNUS** (L.), great; *magnitude*, *magnani-mity*, *magnify*, *magniloquence*.  
**MAJOR** (L.), greater; *major*, *mayor*.

## MAJ

**MAJESTAS** (L.), greatness; *majesty*.  
**MAXIMUM** (L.), the greatest; *mazim*.  
**MAISON** (Fr.), a house; *message*.  
**MAITAN** (Gr.), to cut off; *main?* unmained.  
**MAKROS** (Gr.), long; *macrocosm*.  
**MALLEUS** (L.), a hammer; *mall, maul, pallmall, unmaltable*.  
**MALUS** (L.), bad; *malady, malice, malign, malison, dismal? malapert, malcontent, maledministration, maledicent, malefaction, malengine, malepractice, malevolent, malformation, maltreat, malversation*.  
**MALVASIA**, a town in Greece; *malaisey*.  
**MAMMA** (L.), a breast; *mamillary*.  
**MANDO** (L.), to bid, to commit; *mandate, command, commend, countermand, demand, discommend, recommend, remand, remand, uncommanded, uncommendable*. [ducate.  
**MANDO** (L.), to chew; *mandible, man-*  
**MANGER** (Fr.), to eat; *manger, munch?*  
**MANEO, MANSUM** (L.), to stay; *manse, inmanent, impermanent, permanent, remain, remnant*. [mania.  
**MANIA** (Gr.), madness; *mania, biblio-*  
**MANO** (L.), to flow; *emanate*.  
**MANTELA** (Gr.), divination; *chiromancy, geomancy, hydromancy, lithomancy, necromancy, oneiromancy, onomancy, pyromancy, rhabdomancy*.  
**MANTHANO** (Gr.), to learn; *MATHĒMA, MATHESIS*, (Gr.), learning, knowledge; *MATHĒMATA*, the sciences; *mathematics, opimathy, philomath, polymathy*.  
**MANUS** (L.), the hand; *manual, manach, manage, mancipate, maintain, mancipate, maniple, manoeuvre, manufacture, manufacture, manumit, manure, manuscript, mismanage, unmanageable, unmanured*.  
**MAIN** (Fr.), the hand; *legerdmain, mainpennor, mortmain*. [ton.  
**MAO** (Gr.), to desire, to move; *automa-*  
**MAPPA** (L.), a cloth, a towel; *map, mop*.  
**MARAINO** (Gr.), to wither; *amaranth*.  
**MARCEO** (L.), to wither; *marcid*.  
**MARCESCO** (L.), to decay; *immarcescible*.  
**MARE** (L.), the sea; *marine, maritime, cormorant, mermaid, submarine, transmarine, ultramarine*.  
**MARS, MARTIN** (L.), the god of war; *mar-*  
**ITAL, immartial, March**. [tomartyr.  
**MARTUR** (Gr.), a witness; *martyr, pro-*  
**MAN, MARIS** (L.), a male; *marty, emascu-*  
**late, intermarry, malespirited, mascu-**  
**line, remarry, unmarry, unmasculate**.  
**MARITUS** (L.), a husband; *marital*. [azed.  
**MASE** (S.), a whirlpool; *maze, amaze, unan-*  
**MASEK** (Ger.), a spot; *masern, measles*.  
**MASSA** (L.), a lump; *mass, mace, amass, massacre*.  
**MASSO** (Gr.), to chew; *masseter*.  
**MATER, MATRIS** (L.), **MĒTER** (Gr.), a mother; *maternal, matron, matricide, matriculate, matrimony, metropolis*.

## MET

**MATŪRUS** (L.), ripe; *mature, immature, premature*.  
**MAXILLA** (L.), the jaw-bone; *maxillar*.  
**MAZOS** (Gr.), the breast; *amazon*.  
**MECHANĒ** (Gr.), a contrivance; *machinate, mechanic, immechanical*.  
**MĒCHANT** (Fr.), evil; *curmudgeon*.  
**MEDEOR** (L.), to cure; *medical, immedi-*  
**cable, irremediable, remedy, unremedied**.  
**MEDIUS** (L.), middle; *mediate, dimidiate, immediate, intermediate, mean, Medi-*  
**terranean, metium, moiety**.  
**DIMIDIUM** (L.), the half; *demidevil, demi-*  
**god, demilance, deminatured, demiwolf**.  
**MEDULLA** (L.), marrow; *medullar*.  
**MEGAS** (Gr.), great; *megacosm*.  
**MĒKON** (Gr.), a poppy, *mercurium*.  
**MELAS, MELĀN** (Gr.), black; *calomel, mel-*  
**ancholy**.  
**MĒLER** (Fr.), to mix; *MĒLÉ, mixed; meal, medley, meslin, pellmell*.  
**MELAW** (S.), *meal; mellow? unmellowed*.  
**MELI** (Gr.), **MEL** (L.), honey; *hydromel, melliferous, mellification, mellifluent, molasses? oxymel*. [ate.  
**MELIOR** (L.), better; *meliorate, amelior-*  
**MILON** (Gr.), an apple; *melon, canonile*.  
**MELOS** (Gr.), a song; *melody, unmelodi-*  
**ous, unmelodious**.  
**MEMINI** (L.), to remember; **MEMOR**, mind-  
**ful; memory, commemorate, foreremem-**  
**bered, innemorial, misremember, unre-**  
**membered**.  
**MEN** (Gr.), a month; *menology*. [truum.  
**MENSTRIS** (L.), a month; *menstrual, mens-*  
**MENARAI** (Ar.), a lantern; *minaret*.  
**MENDA** (L.), a fault; **EMENDO**, to correct;  
*mend, amend, emend, unamendable*.  
**MENDICO** (L.), to beg; *mendicant*.  
**MENER** (Fr.), to carry, to lead; *amenable, demean, misdeemean*.  
**MENGAN** (S.), to mingle, commingle, im-  
**mingle, intermingle, mongrel, unmingle**.  
**MENS, MENTIS** (L.), the mind; *mental, comment, dementate*. [lity.  
**MENSA** (L.), a table; *mensal, commensa-*  
**MEO** (L.), to go, *imneability, imperme-*  
**able, irremeable, permeate**.  
**MEPHITIS** (L.), a bad smell; *mephitic*.  
**MEPRISER** (Fr.). See under **PREHENDO**.  
**MERCES** (L.), a reward, hire; *amercé*.  
**MEREO, MERITUM** (L.), to deserve; *merit, demerit, emerited, inmerit, premerit, promerit, unmerited*. [ous.  
**MERĒTRIX** (L.), a prostitute; *meretricia-*  
**MERGO** (L.), to plunge; *merge, demerge, emerge immerge, mersion, submerge*.  
**MERIDIES** (L.), mid-day; *meridian, post-*  
**meridian**. [erede.  
**MERIS, MERYDOS** (Gr.), a part; *heptam-*  
**MERX, MERCIS** (L.), *merchandise; mercan-*  
**tile, commerce, unmerchantable**.  
**MERNIE** (Fr.), a family; *menial*.  
**MESOS** (Gr.), middle; *mesentery*.  
**META** (Gr.), with, after, change; *method, metamorphose, &c.*

## MET

- METALLON** (Gr.), *metal*; *medal*, *mettle*.  
**METEÖROS** (Gr.), elevated, lofty; *meteor*.  
**METER** (Gr.). See **MATER**.  
**METHU** (Gr.), wine; *amethyst*.  
**METIO** & **MENSUM** (L.), to *measure*; *measurable*, *admeasurement*, *commensurable*, *commensurate*, *dimensi-<sub>n</sub>*, *immeasurable*, *immense*, *incommensurate*, *mis-measure*, *outmeasure*, *overmeasure*, *un-measured*. [*extrametrication*.]  
**METOR** (L.), to *measure* or *mark out*.  
**METRON** (Gr.), a *measure*; *metro*, *asymmetry*, *barometer*, *chronometer*, *cyclo-metry*, *diameter*, *diometer*, *endiameter*, *geometry*, *hexameter*, *horometry*, *hygrometer*, *hypermeter*, *pentameter*, *perimeter*, *photo-meter*, *pyrometer*, *semidiameter*, *symmetry*, *tetrameter*, *thermometer*, *trigonometry*, *trimeter*, *ungeometrical*.  
**MICRO** (Gr.), to *stain*; to *pollute*; *amiant*.  
**MICO** (L.), to *shine*; *emication*.  
**MID** (S.), with; *midwife*.  
**MIDD** (S.), *mid*; *amidst*, *midriff*.  
**MIGRO** (L.), to *remove*; *migrate*, *commi-gration* *emigrate*, *immigrate*, *interni-gration*, *renigrate*, *transmigrate*.  
**MIKROS** (Gr.), little; *microcosm*, *micro-graphy*, *microscope*.  
**MILES**, **MILITIS** (L.), a *soldier*; *militant*.  
**MILUM** (L.), *willet*; *military*.  
**MILLE** (L.), a *thousand*; *millesimal*, *mil-foil*, *millenary*, *millipedi*, *million*.  
**MIMOS** (Gr.), a  *mimic*; *pantomime*.  
**MINISTER** (L.), a *servant*; *minister*, *ad-minister*, *antiministerial*, *maladministration*, *ministrol*? *preadministration*, *subminister*.  
**MINUM** (L.), *vermilion*; *miniate*.  
**MINOR** (L.), to *threaten*; *menace*, *mi-nacious*, *combination*, *imminent*, *inter-mine*, *prominent*.  
**MINOR** (L.), *less*; *MINUS*, **MINUTUM**, to *lessen*; *minish*, *minor*, *minute*, *com-minute*, *diminish*, *diminution*, *indimi-nishable* *undiminished*.  
**MENU** (Fr.), small; *minnow*.  
**MIRC** (S.), darkness; *mirck*, *mark*, *smirck*? *unsmirched*. [*admire*, *unadmired*.]  
**MIROR** (L.), to *wonder*; *miracle*, *mirror*.  
**MIS** (S.), error, defect; *misbelieve*, &c.  
**MISCEO**, **MISTUM**, **MIXTUM** (L.), to *mix*; *miscible*, *mixture*, *admixture*, *commix*, *immix*, *incommixture*, *intermix*, *over-mix*, *permiscible*, *permission*, *promis-cuous*, *unintermixed*, *unmixed*.  
**MISER** (L.), wretched; *miser*, *commiserate*.  
**MISOS** (Gr.), hatred; *misanthrope*, *misogynist*. [*misal*.]  
**MISSA** (L.), **MÆSSE** (S.), the *mass*; *lammas*.  
**MITHRIDATES** (L.), a king of Pontus, the supposed inventor of *mithridate*.  
**MITIS** (L.), mild; *mitigate*, *immitigable*, *unmitigable*.  
**MITOS** (Gr.), thread; *dimity*?  
**MITTO**, **MIT-SUM** (L.), to *send*; *mittent*, *mis-sion*, *message*, *admit*, *commit*, *compro-*

## MOR

- mise*, *demise*, *dimit*, *discommis-sion* *dis-mis*, *emit*, *extramission*, *forepromised*, *inmit*, *inadmissible*, *intermit*, *intromit*, *irremissible*, *manumit*, *omit*, *permit*, *promise*, *presumise*, *pretermit*, *promise*, *readmit*, *recommit*, *remit*, *subcommit-tee*, *submit*, *surmise*, *transmit*, *uncom-mitted*, *unintermitted*, *unpromising*, *un-remitting*, *unsubmitting*.  
**MNEMON**, (Gr.), *mindful*; **MNĒSTIS**, *memory*; *mnemonics*, *mnemety*.  
**MODUS**, (L.), a *measure*, a *manner*; *mode*, *moderate*, *modest*, *modish*, *modulate*, *modul*, *accommodate*, *commotions*, *com-modulation*, *disaccommodate*, *discom-modate*, *immoderate*, *immodest*, *incom-modate*, *modfly*, *overmodest*, *remodel*, *unaccommodated*.  
**MOEL**, (W.), bald, bare; *moul*.  
**MOKOS**, (Gr.), a scoffer; *mock*.  
**MOLA**, (L.), a millstone, meal; *molar*, *mull-er*, *commolition*, *emolument*, *innolate*.  
**MOLDE** (S.) *mould*; *mouldwarp*.  
**MOLES**, (L.), a *mass*, a *difficulty*; *mole*, *molest*, *amulet*, *deanofish*, *undenofished*, *unmolested*.  
**MOLLIS**, (L.), soft; *emollient*, *mollify*, *mull*.  
**MOMOS**, (Gr.), the god of laughter, a *buffoon*; *mmm*.  
**MONED**, **MONITUM** (L.), to *advise*, to *warn*; *monish*, *monument*, *admonish*, *communi-tive*, *torquemonish*, *premonish*, *pre-monish*, *premonitive*, *submonish*, *summon*, *unadmonished*. [*unmonied*.]  
**MONETA**, (L.), **MYNET** (S.) *money*; *mint*.  
**MONOS**, (Gr.), alone; *monal*, *antimony*, *antimonarchist*, *monachal*, *monarch*, *monastery*, *monk*, *monoceros*, *monochord*, *monocular*, *monody*, *monogamy*, *monogran*, *monologic*, *monotunely*, *monoply*, *monopoly*, *monostich*, *monostrophic*, *monosyllable*, *monotheism*, *monotone*, *unmonopolize*.  
**MONS**, **MONTIS** (L.), a *mountain*; *mount*, *amount*, *dismount*, *insurmountable*, *par-amount*, *promontory*, *remount*, *surmount*, *tantamount*, *tramountane*, *ultramontane*, *unsurmountable*.  
**MONTARE**, (It.) to *mount*; *mountebank*.  
**MONSTRUM**, (L.) to *show*; *demonstrate*, *in-demonstrable*, *premonstrate*, *remons-trate*, *undemonstrable*.  
**MORA**, (L.), *delay*; **MOROR**, to *delay*, to *stay*; *commorance*, *demur*, *moor*? *unmoor*.  
**MORBUS**, (L.), a *disease*; *morbid*.  
**MORDEO**, **MORSUM** (L.), to *bite*; *mordaci-ous*, *morsel*, *remord*.  
**MORE**, (Gael.) great; *claymore*.  
**MÖRON**, (Gr.), a mulberry; *mycamore*.  
**MÖROS**, (Gr.), foolish; *oxymoron*.  
**MORPHE**, (Gr.), shape; *amorphous*, *an-thropomorphite*, *metamorphose*.  
**MORS**, **MORTIS** (L.), death; **MORT** (Fr.), dead; *mort*, *mortal*, *mortuary*, *amort*, *dismortgage*, *immortal*, *immortification*, *mortiferous*, *mortify*, *morglay*, *mortgage*,

## MOR

- MORTMAIN**, *mortpay*, *unimmortal*, *unmortgaged*, *unmortified*. [rain?]  
**MORIBUS** (L.), to die; *commorient*, *murmur*, *moris* (L.), a manner; *moral*, *demoralize*, *immoral*, *immortigerous*, *morigeration*, *unmoralized*.  
**MŒURS** (L.), manners; *demure*.  
**MOSUL**, a town in Turkey in Asia, *muslin*.  
**MOTTE** (Fr.), a mound; *mout*.  
**MOVEO**, *MOTUM* (L.), to move; *motion*, *commove*, *emove*, *emotion*, *immobility*, *immorable*, *irremovable*, *locomotion*, *promote*, *remove*, *unmoted*, *unremmed*.  
**MOBILIS** (L.), movable, tickle; *mob*, *mobility*. [gient].  
**MUGIO** (L.), to bellow; *mugient*, *remumolceo* (L.), to sooth; *denuolcent*.  
**MULIER** (L.), a woman; *muliebrity*.  
**MULTUS** (L.), many; *multitude*, *multangular*, *multifarious*, *multitudinous*, *multiform*, *multilateral*, *multilined*, *multicomial*, *multigamous*, *multiple*, *multipotent*, *multipresence*, *multisyllable*, *multocular*, *overmultitude*.  
**MULUS** (L.), a mule; *mulatto*.  
**MUNDUS** (L.), the world; *mundane*, *antemundane*, *extramundane*, *intermundane*, *supramundane*, *ultramundane*.  
**MUNDUS** (L.), clean; *mundify*, *imund*, *mundic*. [commutatory].  
**MUNGO**, **MUNCTUM** (L.), to wipe, to clean;  
**MUNIO**, **MUNITUM** (L.), to fortify; *munite*, *ammunition*, *premunite*.  
**MUNUS**, **MUNERIS** (L.), a gift; *municipal*, *munificent*, *common*, *commune*, *discommon*, *excommunicate*, *immunity*, *incommunicable*, *intercommon*, *renunciate*, *uncommon*, *uncommunicated*.  
**MUO** (Gr.), to shut, to wink; *myope*.  
**MUS** (Gr.), a muscle; *myology*.  
**MURIA** (L.), brine; *muriated*.  
**MUROX** (Gr.), ointment; *myrobalar*.  
**MURHA**, **MURRIA** (L.), a kind of stone; *murchine*.  
**MURUS** (L.), a wall; *mure*, *circummurated*, *countermure*, *immure*.  
**MUSA** (L.), a muse; *music*, *amuse*, *im-musical*, *unamused*, *unmusical*.  
**MUSCIS** (L.), moss; *muscation*.  
**MUSSO** (L.), to mutter; *musitation*.  
**MUTHOS** (Gr.), a fable; *mythic*. *ny*.  
**MUTIX** (Fr.), refractory, seditious; *muti*.  
**MUTO**, **MUTATUM** (L.), to change; *mutabile*, *commute*, *immutable*, *incommutability*, *intransmutable*, *permutation*, *transmute*.  
**MUTUS** (L.), mute; *obmutescence*.  
**MUTIO** (L.), to speak softly, to mutter.

## N.

- NABBAN**; **NE HABBAN** (S.), to have not; *hob-nob*?  
**NAO** (Gr.), to flow; *noaid*.  
**NAPPE** (Fr.), a tablecloth; *napery*.  
**NARIS** (L.), the nostril; *sincer*?

## NOM

- NARKÈ** (Gr.), torpor; *narcotic*.  
**NARRO** (L.), to tell; *narrate*, *enarration*.  
**NASCOR**, **NATUM** (L.), to be born; *nascent*, *natal*, *nation*, *adnascent*, *agnate*, *cognate*, *connascent*, *contranatural*, *denaturalized*, *denaturalize*, *disnaturalized*, *enate*, *innate*, *international*, *nonnatural*, *postnate*, *preternatural*, *renascency*, *subnascent*, *supernatural*, *unnative*.  
**NASS** (Ger.), wet; *nasty*?  
**NASUS** (L.), the nose; *nasal*.  
**NATO** (L.), to swim; *natation*.  
**NAUS** (Gr.), a ship; *NAUTES*, a sailor; *naumachy*, *nautical argonaut*.  
**NAVIS** (L.), a ship; *naval*, *arsenal*? *circumnavigate*, *innavigable*, *navifrage*, *un-navigate*, *innavigable*, *navifrage*, *unnavigated*. [the, nescience].  
**NE** (L.), **NĒ** (Gr.) not; *negation*, *repen-*  
**NĒ** (Fr.), born; *puisne*, *pung*.  
**NEAH** (S.), near; *nigh*, *neighbour*, *unneigh-*  
**NEC** (L.) neither, not; *negotiate*.  
**NECTO**, **NEXUM** (L.), to tie; *annex*, *connect*, *disconnect*, *inconnexion*, *reannex*, *un-*  
**NECTO**.  
**NEGO**, **NEGATUM** (L.), to deny; *negation*, *abnegate*, *reneg*, *undeniable*.  
**NEKROS** (Gr.) dead; *neconomy*.  
**NEMUS**, **NEMORIS** (L.), a grove; *nemorous*.  
**NEOS** (Gr.), new; *neology*, *neophyte*, *neo-*  
**NEOS**.  
**NEPHROS** (Gr.), the kidneys; *nephritic*.  
**NEXUS** (L.), a sinew; *nerve*, *enervate*, *unnerve*.  
**NĒSOS** (Gr.), an island; *chersonese*.  
**NEURON** (Gr.), a string; *neurospast*.  
**NEX**, **NEXIS** (L.), death, destruction; *inter-*  
**NEXIS**.  
**NIAIS** (Fr.), silly; *egys*.  
**NICKEN** (Ger.), to nod; *nick*.  
**NICOT** (Fr.), the name of the person who first introduced tobacco into France; *nicotian*. [tion].  
**NIDUS** (L.), a nest; *nidification*, *nidula-*  
**NIGER** (L.), black; *denigrate*, *negro*.  
**NIHIL** (L.), nothing; *nihilify*, *annihilate*.  
**NIMAN** (S.), to take; *nim*, *nimble*?  
**NIQUE** (Fr.), a term of contempt; *nick-*  
**NIQUE**.  
**NITEO** (L.), to shine; *NITIDUS* *neat*; *nitid*.  
**NITOR** (L.), to endeavour; *nitency*, *re-*  
**NITOR**.  
**NIVEO** (L.), to wink; *connive*, *unconniv-*  
**NICTO** (L.), to wink; *nictate*.  
**NIX**, **NIVIS** (L.), snow; *nivorous*.  
**NOCEO** (L.), to hurt; *noceat*, *noisome*, *noxious*, *nuisance*, *annoy*, *innocent*, *ob-*  
**NOXIA**.  
**NOXA** (L.), hurt, *NOXIA*, a fault; *noise*,  
**NOXA** (Fr.), strife; *noisc*, *counternoise*.  
**NODUS** (L.), a knot; *node*, *enodation*,  
**NODUS**.  
**NOLO** (L.), to be unwilling; *noition*.  
**NOMAS**, **NOMADOS** (Gr.), living on pas-  
**NOMAS**.  
**NOMAS**.

## NOM

**NOMEN** (L.), a name; *nominal*, noun, ad-noun, agnominate, binomial, cognomi-nal, denominate, ignominy, innomina-ble, multinomial. *nomenculator*, nuncu-pate. *prenominate*, pronoun, renown, trinomial.

**NOMOS** (Gr.), a law; *nome*, anomy, anti-nom, astronomy, demonomist, deu-teronomy, economy, nomothetic.

**NON** (L.), not; *nonage*, &c.

**NOOS** (Gr.), the mind; *noetic*.

**NORMA** (L.), a rule; *normal*, enormous.

**NOSCO, NOTUM** (L.), to know; *notion*, no-torious, acquaint? *agnize*, cognition, disacquaint, incognito, preacquaintance, pre-cognition, prevision, recognize, un-acquainted.

**NOTO** (L.), to mark; *note*, annotate. con-note, denote, forenotice, prothomatory. *unnoted*.

**NOBILIS** (L.), well known; *noble*, disen-noble, ennoble, ignoble, *un noble*.

**NOSOS** (Gr.), disease; *nosology*, *nos-poetic*.

**NOVELM** (L.), nine; *novenary*.

**NOVERCA** (L.), a stepmother; *novercal*.

**NOVIS** (L.), new; *novel*, innurate, renorate.

**NOX, NOCTIS** (L.), night; *noctuary*, *noctam-bulation*, *noctidial*, *noctilucous*, *nocti-vagation*, *pernoctation*.

**NUBES** (L.), a cloud; *obnubilare*.

**NUBO, NUPTUM** (L.), to marry; *nubile*, *nuptial*, *antenuptial*, *connubial*.

**NUCLEUS** (L.), a kernel; *nucleus*, *enucleate*.

**NUDUS** (L.), naked; *nude*, *denude*.

**NUGÆ** (L.), trifles; *nugacious*.

**NULLUS** (L.), none; *annul*, *disannul*.

**NUMERUS** (L.), a number; *annumerate*, *connumeration*, *enumerate*, *innumera-ble*, *outnumber*, *supernumerary*, *un-numbered*.

**NUMMUS** (L.), money; *nummary*.

**NUNCIO** (L.), to tell; *abrenounce*, *announce*, *denounce*, *enounce*, *internuncio*, *mispro-nounce*, *nuncio*, *pronounce*, *renounce*, *unpronounced*. [tion.]

**NUNDINÆ** (L.), a fair, a market; *nundina-NUO, NUTO (L.), to nod; *innuendo*, *nuti-tion*. [unnurtured.]*

**NUTRIO** (L.), to nourish; *nurse*, *nutriment*,

## O.

**OB** and its changes into *oc*, *of*, *op* (L.), in the way, against; *obtrude*, *occur*, *offer*, *oppose*. [unobeyed.]

**OBDIO** (L.), to obey; *disobey*, *inobedient*.

**OBELON** (Gr.), a spit; *obelisk*.

**OBLECTO** (L.). See under *LACIO*.

**OBOLUS** (L.), a small coin; *triobolar*.

**OBSTETRIX** (L.), a midwife; *obstetric*.

**OCHLOS** (Gr.), a multitude; *ochlocracy*.

**OCHUS BOCHUS**, a northern magician and demon; *hocus-pocus*.

**OCTO** (Gr.), eight; *octagon*, *octateuch*, *oc-tave*, *octogenary*, *octonocular*, *octosyl-lable*, *suboctave*.

## OPS

**OGDOOS** (Gr.), the eighth; *ogdoastich*.

**OCULUS** (L.), the eye; *ocular*, *binocular*, *inoculate*, *monocular*, *multocular*, *octo-nocular*, *senocular*.

**OCCELLUS** (L.), a little eye; *ocellated*.

**ŒIL** (Fr.), the eye; *œiliad*.

**ODE** (Gr.), a song, a poem; *ode*, *comedy*, *epode*, *immelodious*, *melody*, *monody*, *palinode*, *parody*, *prosody*, *rhapsody*, *tragedy*, *unmelodious*. [inodiate.]

**ODI** (L.), to hate; *odium*, *hated*; *odious*, *odŭse* (Gr.), pain; *anodyne*.

**OFFENDO, OFFENSUM** (L.), to offend; *in-offensive*, *unoffended*.

**OFFICINA** (L.), a work-shop; *official*.

**OGA** (L.), dread; *ugly*.

**OIDEO** (Gr.), to swell; *OIDĒMA*, a swelling; *a deum*, *edematous*.

**OIKOS** (Gr.), a house; *oikos*, to dwell; *antrei*, *church*, *diocese*, *dischurch*, *eco-nomy*, *extraparochial*, *ecumenical*, *par-ish*, *parochial*, *unchurch*.

**OIME** (Gr.), a song; *proem*.

**OIO** (Gr.), to carry; *esophagus*. [lent.]

**OLEO** (L.), to smell; *olfactory*, *olial*, *redo-OLEO, OLESCO (L.), to grow; *abolish*, *ado-lescence*, *obsolete*, *unabolished*.*

**ADOLEO, ADULTUM** (L.), to grow up; *adult*.

**OLĒUM** (L.), oil; *oleaginous*.

**OLIGOS** (Gr.), few; *oligarchy*.

**OLUS, OLĒRIS** (L.), pot herbs; *olereaceous*.

**OMEN** (L.), a sign, an *omen*; *abominate*, *preominate*.

**OMNIS** (L.), all; *omnifarious*, *omnic*, *omni*, *uniform*, *omniparity*, *omnipercipient*, *omnipotent*, *omnipresent*, *omniscient*, *omnivorous*.

**ŌN, ŌNTOS** (Gr.), being; *ontology*.

**ONEIROS** (Gr.), a dream; *oneirocritic*, *oneironancy*.

**ONŌMA** (Gr.), a name; *anonymous*, *auto-nomasia*, *homonymy*, *metonymy*, *ono-maney*, *paronomasia*, *patronymic*, *syn-onymy*. [exonerate, essoin.]

**ONUS, ONĒRIS** (L.), a burden; *onerous*.

**ŌGĒ** (L.), the eye; *ogle*. [opacous.]

**OPÆCUS** (L.), shady, dark; *opaque*, *semi-OPĒ (Gr.), an opening; *metope*.*

**OPERO, COOPERIO** (L.), **COUVIR** (Fr.), to cover; *carfew*, *discover*, *undiscoverable*, *kerchief*, *overcover*, *uncover*, *undiscover-ed*, *unrecoverable*.

**OPES** (L.), riches; *opulent*.

**OPHIS** (Gr.), a serpent; *ophiophagous*, *ophiuchus*. [preopinion.]

**OPINOR** (L.), to think; *opine*, *misopinion*, *OPPIDUM (L.), a town; *oppidan*.*

**OPSE** (Gr.), late; *opsimathy*.

**OPTIMUS** (L.), best; *optimacy*.

**OPTO** (L.), to wish, to choose; *optative*, *adopt*, *cooptation*, *preoption*, *readopt*.

**OPTOMAT** (Gr.), to see; *optic*, *catoptics*, *dioptric*. [nopsis.]

**OPŌSIS** (Gr.), sight, view; *autopsy*, *sy-OPS (Gr.), the eye, the face; *dropsy*, *hy-dropsy*, *prosopoposia*, *myopoe*.*

## OPH

**OPHTHALMOS** (Gr.), the eye; *ophthalmy*.  
**OPUS, OPĒRIS** (L.), a work; *operate, co-operate, inoperative, opificer*. [*manure*.]  
**OPĒRA** (L.), work, labour; *manœuvre*.  
**ORBIS** (L.), a circle, a globe; *orb, disorbed, exorbitant*.  
**ORBO** (L.), to deprive; *orlation*.  
**ORCHEOMAI** (Gr.), to dance; *orchestra*.  
**ORDIOR** (L.), to begin; *primordial*.  
**ORDO, ORDINIS** (L.), order; *ordain, coordinate, deordination, disorder, extraordinary, foreordain, inordinate, insubordination, misorder, preordain, reordain, subordinate, unordered*.  
**ORGANON** (Gr.), an instrument; *organ, disorganize, inorganic*. [*orgasm*.]  
**ORGAO** (Gr.), to swell; **ORGAZO**, to incite;  
**ORGIA** (Gr.), the rites of Bacchus; *orgies*.  
**ORIOR, ORTUS** (L.), to arise; *orient, abortion, disoriented*.  
**ORIGO, ORIGINIS** (L.), origin; *unoriginal*.  
**ORNIS, ORNITHOS** (Gr.), a bird; *ornithology*.  
**ORNO** (L.), to deck, ornament, adorn. *disadorn, exornation, readorn, unadorned, unornamental*.  
**OROS** (Gr.), a mountain; *oread, orichalc*.  
**ORTHOS** (Gr.), right; *orthodox, orthoepy, orthogon, orthography, orthology, orthopnea, unorthodox*. [*ostuary*.]  
**OS, ORIS** (L.), the mouth; *oral, orifice, oro* (L.), to speak, to entreat; *oracle, oration, orison, adore, exorable, inexorable, perversion, unadored*. [*culate*.]  
**OSCULUM** (L.), a kiss; *deosculum, inos*  
**OSCITO** (L.), to yawn; *oscitant*.  
**OS, OSSIS** (L.), a bone; *osseous, ossuary, exosseous*. [*periosteum*.]  
**OSTEON** (Gr.), a bone; *osteocolla, osteology*.  
**OSTRĀKON** (Gr.), a shell; *ostracism*.  
**OTIUM** (L.), ease; *negotiate*.  
**OTILOS** (Gr.), whole; *epulotic*.  
**OUTRA** (Gr.), the tail; *cynosure*.  
**OURON** (Gr.), urine; *diuretic, dysury, strangury*. [*otid*.]  
**OTS, OTOS** (Gr.), the ear; *otacoustic, par-*  
**OUVRAGE** (Fr.), work; *average*?  
**OVUM** (L.), an egg; *oral*.  
**OXUS** (Gr.), sharp, acid; *oxyerate, oxygen, oxymel, oxymoron, oxyrrhodie*.

## P.

**PACTUM** (L.). See **PANGO**.  
**PADUA**, a town in Italy; *paduasoy*.  
**PAGOS** (Gr.), a hill; *areopagite*.  
**PAGUS** (L.), a village, a canton; *pagan, painim*.  
**PAIO** (Gr.), to strike; *anapest*.  
**PAION** (Gr.), Apollo; *peany*.  
**PAIS, PAIDOS** (Gr.), a boy; *pedagogue, pedobaptism, page*?  
**PAIDEIA** (Gr.), instruction, learning; *encyclopædia, encyclopædia*.  
**PALE** (Gr.), wrestling; *palestral*. [*let*.]  
**PALEA** (L.), chaff, short straw; *paleous, pal-*  
**PALIN** (Gr.), again; *palindrome, palinode*.

## PAR

**PALLEO** (L.), to be pale; *appal, impallid, pall*? *unappalled*.  
**PALLIUM** (L.), a cloak; *pall, palliate*.  
**PALPO** (L.), to touch; *palpable, impalpable, suppal/pation*.  
**PALUS** (L.), a stake; *pale empale, espalier*.  
**BALUSTRE** (Fr.), a rail; *baluster*.  
**PAMBERE** (It.), bread and drink; *pamper*.  
**PAN** (Gr.). See **PAS**.  
**PAN** (Gr.), the god of shepherds, who excited terror by his uncouth appearance; *panic*. [*colour; pennached*.]  
**PANACHE** (Fr.), a plume, a mixture of  
**PANDICULOR** (L.), to yawn; *pandiculation*.  
**PANDO** (L.), to bend in; *bandy*.  
**PANDO, PANSUM, PASSUM** (L.), to open, to spread; *pace, pass, compass, counterpace, encompas, expand, forepast, impassable, outcompass, outpace, overpass, repandous, repass, surpass, transpass, trespass, unexpanded*.  
**PANGO, PACTUM** (L.), to drive in, to fix, to agree upon, to promise; *part, compact, impact, impinge, incompact, recompact, uncompact*.  
**PANIS** (L.), bread; *panada, pannage, pannier, panbler, pantry, accompany*? *ap-panage, company*? *impanate, unaccompanied, uncompany*. [*nel*.]  
**PANNEAU** (Fr.), a square; *panel; impan-*  
**PANNUS** (L.), a cloth; *pannel*.  
**PAPĀVER** (L.), the poppy; *papaverous*.  
**PAPILLO** (L.), a butterfly; *papilio, parilion*. [*papal, antipope*.]  
**PAPPAS** (Gr.), father; **PAPA** (L.), the pope;  
**PAPPUS** (Gr.), down; *pappous*.  
**PAPYROS** (Gr.), **PAPYROS** (L.), an Egyptian plant; *paper*.  
**PAR** (L.), equal; *par, pair, parity, peer, compeer, dispar, disparage, imparity, inseparable, nonpareil, omniparity, separate, unseparated*.  
**IMPAR** (L.), unequal, not even; *umpire*?  
**PARA** (Gr.), beside, against, like; *parable, paradox, parhelion, parasol*.  
**PARADISOS** (Gr.), a garden, a park; *paradise, imparadise, unparadise*.  
**PARCUS** (L.), sparing; *parsimony*.  
**PARDUS** (L.), a male panther; *pard, cam-clopard, leopard*.  
**PAREO** (L.), to appear; *apparent, disappear, overpeer, peer, reappear, transparent, unapparent, untransparent*.  
**PARIES, PARIĒTIS** (L.), a wall; *parietal*.  
**PARIO** (L.), to bring forth; *parent, multiparous, parturient, puerperal, uniparous*.  
**PARLER** (Fr.), to speak; *parle, enterpar-lance, imparl, unparliamentary*.  
**PARO** (L.), to prepare; *apparel, compare, disapparel, imppreparation, irreparable, pare, parry, reapparel, repair, unapparelled, unprepared*.  
**PARS, PARTIS** (L.), a part; *parcel, parcer, parse, partial, particle, partition, champerty, compart, coparcener, counterpart, depart, dispart, forepart, im-*

## PAR

*part*, impartial, outpart, participate, re-  
partee, tripartite, underpart, unparted.  
PARTIO, PARTITUM (L.), to divide; bipar-  
tite, quadripartite.  
PAS, PAN (Gr.), all; diapason, panacea,  
pancratic, pancreas, pandect, pandemic,  
pansyric, pansy, panorama, panso-  
phy, pantheism, pantomime. [paschal.  
PASCHA (Gr.), the passover; pasch, ante-  
PASCO, PASTUM (L.), to feed; pastor, ante-  
past, depasture, repast, unpastoral.  
PATEO (L.), to be open; patent, paterfaction.  
PATEO (Gr.), to tread, to walk; peripatetic.  
PATER (Gr. L.), a father; paternal, com-  
patermity, impatrimonie, parricide, pa-  
triarth, patrician, patrimony, patroci-  
nation, patron, patronymic, patern, un-  
patronized, unpatterned. [compatriot.  
PATRIA (L.), one's native country; patriot.  
PATHOS (Gr.), feeling; pathos, antipathy,  
anthropopathy, apathy, empathy, idio-  
pathy, monopathy, pathemonomic, pa-  
thology, sympathy, unpathetic.  
PATIOR, PASSUM (L.), to suffer; patient,  
passion, compassion, compatient, dis-  
passion, impassible, impassion, impa-  
tient, incompassion, passport, perpas-  
sion, uncompassionate unimpassioned,  
unpassionate. [petrate.  
PATRO (L.), to perform, to commit; per-  
PAUCI (L.), few; paucity.  
PAVO (Gr.), to stop; pause.  
PAUPER (L.), poor; pauper, depauperate,  
dispauper, impoverish, poverty.  
PAVIO (L.), to beat down; pare.  
PAVO (L.), a peacock; pavus.  
PAX, PACIS (L.), peace; appease, impar-  
able, pacify, repacify, unappeasable,  
unpacified, unpeaceable.  
PECCO (L.), to sin; peccable, imperceable.  
PECTO (L.), to comb; PECTEN, a comb; pec-  
tinal, depectible. [expectorate, parapat.  
PECTUS, PECTORIS (L.), the breast; pectoral.  
PECULIUM (L.), money, private property;  
peculate, peculiar, deppeculation.  
PECUNIA (L.), money; pecuniary.  
PEDON (Gr.), a plain; paralleloped.  
PEGNUO (Gr.), to fix; peg, unpeg.  
PEGMA (Gr.), something fixed, a pageant;  
peym, parapym.  
PEIRAO (Gr.), to attempt; empiric.  
PEIRĀTĒS (Gr.), a robber, a pirate.  
PEJOR (L.), worse; impair, unimpaired.  
PELAGOS (Gr.), the sea; archipelago.  
PÊLE (Fr.), confusedly; pellmell.  
PELLERIN (Fr.). See under AGER. [pliee.  
PELLIS (L.), a skin; perl, pellicle, pelt, sur-  
PELLO, PELLĀTUM (L.), to call; appeal,  
appellation, compellation, interpeal, ir-  
repealable, peal? repel, unappealable,  
unrepealed.  
PELLO, PULSUM (L.), to drive; pulse, ap-  
pulse, compel, depulsion, dispel, expel,  
expulse, impel, impulse, propel, repel,  
repulse, uncompellable.  
PELTĒ (Gr.), a target; catapult.

## PHI

PENDEO (L.) to hang; pendant, pennant,  
pensile, append, depend, impend, inde-  
pendent, penthouse, pentile, perpendicular,  
propend, suspend, undepending.  
PENDO, PENSUM (L.), to weigh, to pay, to  
think; pension, pensive, compensate,  
dispend, dispende, expend, indispensable,  
perpend, prepsend, recompense, undis-  
penssed, unexpensive, unpensioned.  
PENE (L.), almost; antepenultimate, pen-  
insula, penultimate, penumbra.  
PENNA (L.), a feather, a wing; pen, bipen-  
nate, impennous.  
PENTE (Gr.), five; pentachord, pentagon,  
pentahedral, pentameter, pentangular,  
pentarchy, pentateuch.  
PENTEKOSTE (Gr.), the fiftieth; pentecost.  
PENTHOS (Gr.), grief; nepenthe.  
PEPTO (Gr.), to digest; peptic, dyspepsy.  
PER (L.), through, thoroughly or com-  
pletely; pervade, perfect, perambulate,  
pellucid, &c.  
PERDU (Fr.), lost; jeopard?  
PERE (Fr.), father; bumper?  
PERI (Gr.), round, about; perimeter, &c.  
PERICULUM (L.), danger; periculous, pe-  
ril, imperil.  
PES, PEDIS (L.), a foot; pedal, pedestal,  
pedestrian, luped, expedient, expeditate,  
impeach, impede, inexpedient, milped,  
quadruped, sesquipedal, soliped, suppe-  
dancous, suppedicate, unimpeached.  
PIED (Fr.), the foot; pipowder.  
PIESER (Fr.), to weigh; poise, counterpoise,  
overpoise, outpoise, unpoised.  
PETĀLON (Gr.), a leaf; petal, apetalous,  
tetrapetalous. [ticat, pettifog, petty.  
PETIT (Fr.), little; petib, peddle? pet? pet-  
PETO, PETITUM (L.), to ask; petition, appet-  
ence, compatible, compete, expetible, im-  
petuous, inappetence, incompatible, in-  
competent, repeat. [petrol, unpetrified.  
PETROS (Gr.), a stone, a rock; petre, petrify.  
PELUG (Gr.), a plough; fluke.  
PHAGO (Gr.), to eat; orophagus, anthro-  
pophagi, ophiophagous, phagedenic, sar-  
cophagus, xerophagy.  
PHAINO (Gr.), to show; PHAINOMAI, to  
appear; diaphanous, epiphany, fanatic,  
fancy, fantasy, hierophant, phantasm,  
phenomenon, semidiaphanous, sycoph-  
ant, undiaphanous.  
PHANIS (Gr.), an appearance; phase.  
PHARASU (H.), to separate; Pharisee.  
PHARMĀKON (Gr.), medicine; pharmacy.  
PHASIS (Gr.), utterance, assaying; enphasis.  
PHASIS (Gr.), a river in Colchis; pheasant.  
PHĒMI (Gr.), to speak; euphemism, pro-  
phesy, unprophetic.  
PHERNE (Gr.), a dowry; paraphernalia.  
PHERO, PHEROO (Gr.), to carry; adaphor-  
ous, diaphoretic, metaphor, periphery,  
phosphorus, pherophory.  
PHILOS (Gr.), a friend; philanthropy, phi-  
lology, philomath, philosophy, philter,  
unphilosophical.



## PHL

**PHLEGO** (Gr.), to burn; **PHLEGMA**, inflammation; *phlegm, phlegmon, dephlegmate, leucophlegmacy*.  
**PHLOGISTOS** (Gr.), burned; *phlogiston, antiphlogistic*.  
**PHLOX** (Gr.), a flame, lightning, *flash*?  
**PHLEPS, PHLEBOS** (Gr.), a vein; *phlebotomy*.  
**PHOBOS** (Gr.), fear; *hydrophobia*.  
**PHOINIKOS** (Gr.), red; *phenicopter*.  
**PHŌNE** (Gr.), a sound, the voice; *phonics, antiphon, cacophony, epiphonema, euphony, phonocamptic, polyphonism, symphony*. [toneter.  
**PHŌS, PHŌTOS** (Gr.), light; *phosphor, phosphorus*.  
**PHRASIS** (Gr.), a phrase; *antiphrasis, metaphor, paraphrase, periphrasis*.  
**PHRATTO** (Gr.), to inclose, to stop up; *epiphractic*.  
**PHRAGMA** (Gr.), a fence; *diaphragm*.  
**PHRAKTOS** (Gr.), fortified; *cataphract*.  
**PHREN** (Gr.), the mind; *frantic, frenzy, phrenetic, phrenology*.  
**PHTHEGMA** (Gr.), a word; *apophthegm*.  
**PHTHONGOS** (Gr.), a sound; *diphthong, triphthong*.  
**PHULASSO** (Gr.), to guard, to preserve; *phylacter, prophylactic*.  
**PIPO** (Gr.), to produce, to grow; *epiphyxis, neophyte*.  
**PHYSIS** (Gr.), nature; *physic, hyperphysical, metaphysical, physiognomy, physiology, unphysicked*.  
**PHYTON** (Gr.), a plant; *phytivorous, phytology, zoophyte*. [roon.  
**PICORER** (Fr.), to plunder; *picketer, picariga* (S.), a little girl; *pigsney*.  
**PIGNUS, PIGNORIS** (L.), a pledge; *pawn, impawn, oppignurate, unpawned*.  
**PILA** (L.), a ball; *pill, colpila, palmall, pellet, pelt*. [lared.  
**PILA** (L.), a pile, a pillar; *pilaster, unpil*.  
**PILEUS** (L.), a hat; *piled*.  
**PILO** (L.), to pillage, to drive close; *compile, decapitate, expilate, recompile*.  
**PILLER** (Fr.), to plunder; *pill, piller*.  
**PILUM** (L.), a javelin, the van of an army; *pile, primipilar*.  
**PILUS** (L.), hair; *pile, depilation*.  
**PINGO, pictum** (L.), to paint; *picture, de-paint, depict, impaint, impictured, over-paint, overpicture*.  
**PIGMENTUM** (L.), paint; *pigment, orpiment*.  
**PINGUIS** (L.), fat; *pingual, inpinguate*.  
**PINNA** (L.), a feather, a niched battlement; *pinion, pinnaole*.  
**PINO** (Gr.), to drink; *propine*.  
**PIOBAREACHD** (Gael.), pipe-unlaid; *piobach*.  
**PIPTO** (Gr.), to fall; *ptōsis, a fall; aptote, asymptote*.  
**PTOMA** (Gr.), a fall; *symptom*. [porpoise.  
**PISCIS** (L.), a fish; *piscation, expiscation*.  
**PISTILLUM** (L.), a pestle; *pistil, pistillation*.  
**PISUS** (L.), pious; *pīo, to worship, to atone; piety, piacle, expiate, impious, inexpressible*.

## POC

**PLACEO** (L.), to please; *complacent, complaisant, displacency, displease, uncomplaisant, unpleasant*. [implacable.  
**PLACO** (L.), to appease; *placable, placid*.  
**PLAGIUM** (L.), kidnapping; *plagiary*.  
**PLANAO** (Gr.), to wander; *planet*.  
**PLANGO** (L.), to strike, to lament; *plain, complain*.  
**PLANUS** (L.), plain; *plane, complanate, explain, planisphere, planoconical, planoconvex*.  
**PASSO** (Gr.), to form, to mould; *plasm, cataplasin, emplaster, proplasm, protoplast*.  
**PLATUS** (Gr.), broad; *plat, plate*.  
**PLAUDO, PLAUUM** (L.), to clap hands, to commend; *plaudit, applaud, displode, explode, implausible, unplausible*.  
**PLEBS** (L.), the common people; *plebeian*.  
**PLECTO, FLEXUM** (L.), to twist, to plait; *pleuch, plash, complex, impleuch, implex, incomplex, perplex, unperplex*.  
**PLEGE** (Gr.), a blow, a wound; *plague, un-plagued*.  
**PLĒXIS** (Gr.), a striking; *apoplexy*.  
**PLEION** (Gr.) more; *pleonasm*.  
**PLENUS** (L.), full; *plenal, plenty, plenilune, plenipotence, replenish, unreplenished*.  
**PLEO, PLETUM** (L.), to fill; *accomplish, complement, completo, compliment, compline, comply, depletion, expletion, exploit, implement, impletion, incomplete, incompilant, noncompliance, replete, supplement, supply, unaccomplished, uncomplete, unemploying, unsupplied*. [plus.  
**PLEO** (Gr.), to sail; *floos, a voyage; periplēres (Gr.), full; *plerophory*.  
**PLEURA** (Gr.), the side; *pleurisy*.  
**PLEVIR** (Fr.), to pledge; *replenin*.  
**PLICO, Plicātum** (L.), to fold; *plication, pliable, ply, accomplice, apply, complicate, deploy, display, duple, employ, explicate, implicate, inapplicable, inexpressible, misapply, misemploy, multiple, overply, quadruple, quintuple, reapplication, reply, sesquuplicate, sextuple, subduplicate, subseptuple, subseptuple, subtriple, suppliant, treble, triple, unapplicable, unemployed, unpliant*.  
**PLINTAN** (S.), to pledge; *plight, plot, compplot, counterplot, underplot*.  
**PLINTHOS** (Gr.), a brick, a tile; *plinth*.  
**PLORO** (L.), to bewail; *deplore, explore, implore, inexplorable, undeplored, unexplored, unexplored*.  
**PLUMA** (L.), a feather; *plume, deplume, displume, unplume*.  
**PLUMBUM** (L.), lead; *plumb*.  
**PLUS, PLURIS** (L.), more; *plural, non-plus, overplus, preterpluperfect, superplusage, surplus*.  
**PLUVIA** (L.), rain; *pluvial, plorer*.  
**PNEO** (Gr.), to breathe; *pneuma, breath, wind; pneumatics, orthopnea, peripneumonia*. [pouch, pucker.  
**POCCA** (S.), a bag; *poke, pocket, peck, poach,**

## POC

**POCŪLUM** (L.), a cup; *poculent*.  
**PODĀGRA** (Gr.), the gout; *podagrical*.  
**PŒNA** (L.), punishment; *penal, penitent, impenitent, irrepentance, repent, sub-pœna, unrepentant*.  
**PUNIO** (L.), to *punish*; *dispunishable, impunity, unpunished*.  
**POFUS** (Fr.), weight; *avoidupois*.  
**POIKO** (Gr.), to do, to make, to compose; *poem, epocœ, nosopoetic, prosopopœia, unpoetic*.  
**POISSON** (Fr.), a fish; *grampus*.  
**POLEMOS** (Gr.), war; *polemic*.  
**PŪLEO** (Gr.), to sell; *bibliopolist, monopoly, unmonopolize*.  
**POLIO** (L.), to *polish*; *impolished, inter-polate, overpolish, repolish uninterpolated, unpolished*. [*ropolis*.]  
**POLIS** (Gr.), a city; *police, impolicy, met-POLLEO (L.), to be able; *ROLLENS, powerful; equipollent, prepollence*.  
**POLLICITOR** (L.), to promise; *pollicitation*.  
**POLTOS** (Gr.), a kind of pudding; *paultice*.  
**POLTRON** (Fr.), a coward; *pultroun, pALTER*.  
**POLUS** (Gr.), many; *polyanthus, polygamy, polyglot, polygon, polygraphy, polyhedron, polylogy, polymathy, polyphoni-ism, polypragmatical, polypus, poly-sperum, polysyllable, polytheism*.  
**POMUM** (L.), an apple; *pomaceous, pom-citron, pomcgrate, pommel*.  
**POMME** (Fr.), an apple; *pomander*.  
**PONDUS, PONDĒRIS** (L.), weight; *pouder, im-ponderous, overponderous, prepouder*.  
**PONO, POSITUM** (L.), to place; *ponent, posi-tion, post, posture, apposite, circumposi-tion, co-ponent, compose, compound, contraposition, decompound, depone, de-pose, discompose, dispose, exponent, ex-pose, impose, incompounded, indispose, in-terpose, juxtaposition, misdisposition, oppose, outpost, overpost, postpone, pre-compose, predispose, prepose, presuppose, propose, provost, purpose, reconpose, re-dispose, repose, sepose, suppose, trans-pose, uncompounded, undisposed, unex-posed, unimposing, unopposed, unpro-posed, unpurposed*.  
**POSOS** (Gr.), labour; *geoponics*.  
**PONS, PONTIS** (L.), a bridge; *pontage*.  
**PONTIFEX** (L.), a chief priest; *pontiff*.  
**POUT** (P.), a house; *pag-eL*.  
**POPŪLUS** (L.), the *people*; *populace, depop-ulate, dispeople, inpeople, repeople, un-people unpopular*. [*popk, porpoise*.]  
**PORCUS** (L.), a hog; *porcine, porcupine*.  
**POROS** (Gr.), a passage; *pore, imporous*.  
**PORRO** (L.), farther, hereafter; *portend*.  
**PORTO** (L.), to carry; *port, asportation, comfort, deport, export, import, impor-tune, inopportune, insupportable, misre-port, opportune, passport, r-urport, re-port, support, transport, unimportant, un-importuned, unportable, unsupportable*.  
**PORTUS** (L.), a harbour; *port, outport, un-portuous*.*

## PRI

**POSSE** (L.), to be able; *possible, puissant, impossible, impuissant, impossible*.  
**POST** (L.), after, behind; *postern, postil, postdate, postscript*.  
**POSTĒRUS** (L.), after; *posteporous*.  
**POSTŪLO** (L.), to demand; *postulate, ex-postulate*.  
**POTENS, POTENTIS** (L.), powerful; *potent, impotent, multipotent, omnipotent, pleni-potence, prepotent*.  
**POTO** (L.), to drink; *POTIO, a draught; potable, poison, computation, counter-poison, empoison, unpoison*.  
**POUDRE** (Fr.), dust, *pouder*; *piepouder*.  
**POTS, PODOS** (Gr.) a foot; *antipodes, hexa-pod, polypus, tripod*. [*overpowerer*.]  
**POUVOIR** (Fr.), to be able; *power, empower, PRIX (L.), before; *precede, predict*.  
**PRÆEO** (L.), to afford; *prebend*.  
**PRÆCO** (L.), a public erier; *preconization*.  
**PRÆDA** (L.), plunder; *predal, prey, de-predate*.  
**PRÆDIUM** (L.), a farm; *predial*.  
**PRÆTER** (L.), beyond; *preternatural*.  
**PRANGEN** (Ger.), to make a show; *prancer, prink*.  
**PRASON** (Gr.), a leek; *chrysoprasus*.  
**PRASSO, PRATTO** (Gr.), to do; *practice, im-practicable, malepractice, unpracticable*.  
**PRAGMA** (Gr.), business; *pragmatic, poly-pragmatical*. [*undepraved*.]  
**PRAVUS** (L.), wicked; *pravity, deprave, PRECOR, PRÆCĀTUM (L.), to pray; *preca-rious, precativæ, appreciation, comprehension, deprecate, imprecate, outprag, unpre-carious*.  
**PREHENDO, PREHENSUM** (L.), to take; *pre-n-sation, apprehend, apprentice, compre-hend, deprehend, imprequable, inappre-hensible, incomprehensible, indeprehen-sible, irreprehensible, misapprehend, pre-apprehension, reprehend, unapprehend-ed, uncomprehensivæ*.  
**PRENDRE** (Fr.), to take; *PRIS, taken*; *apprize, comprise, emprise, enterprise, main-purnor, misprise, purprise, surprise, un-apprised, relieve, reprise, unreprived*.  
**PREMO, PRESSUM** (L.), to press; *print, com-press, counterpressure, depress, ex-press, impress, imprint, incompressible, inex-pressible, insuppressible, irrepres-sible, misprint, oppress, overpress, reim-pression, reprint, repress, reprint, re-print, suppress, uncompressd, unpress-ed, unprinted, unsuppress d*.  
**PRESBUS** (Gr.), old; *PRESBUTEROS, old-r; presbyter, compresbyterial*.  
**PRETIUM** (L.), a price; *praise, precious, price, appraise, appreciate, depreciate, dispraise, disprize, for-prize, outprize, overprize, superpraise, underpraise, un-derprize, unpraised, unprized*.  
**PRIMUS** (L.), first; *prime, premisses, prim-ival, primig-nial, primipilar, primordial, primrose, prince, principal, unprincipely, unprincipled*.**

## PRI

**PRI** (Gr.), to saw; *prism*.  
**PRION** (Lc.), a needle; *prong*?  
**PRIVUS** (Lc.), one's own, peculiar; *private*, *privilege*.  
**PRIVO** (Lc.), to take away; *privation*, *deprive*, *indeprivable*, *undeprived*.  
**PRO** (Lc.), for, forth, forward; *pronoun*, *provoke*, *proceed*, *protrude*. [*purchase*.  
**PROB** (Fr.), for; *purchase*, *purprise*, *reprobo*, *probatum* (Lc.); *PROFAN* (S.), to *proce*; *probable*, *probate*, *proof*, *approbation*, *approve*, *comprobate*, *disapprove*, *disimprove*, *disprove*, *improbable*, *improve*, *irreproachable*, *misimprove*, *reprobate*, *reproce*, *unimproved*, *unimproved*, *unimproved*. [*probrious*.  
**PROBIBU** (Lc.), *reproach*; *exprobrate*, *opprobo* (Lc.), to ask; *prop*?  
**PROFAN** (S.). See **PROBO**.  
**PROLEX** (Lc.), offspring; *proletary* *prolific*.  
**PROMPTUS** (Lc.). See under **EMO**.  
**PROPE**, **PROPTINQUS** (Lc.), near; *propinquity*.  
**PROPTIO** (Lc.), to appense; *propitiate*, *propositions*, *unpropitious*.  
**PROPRIUS** (Lc.), one's own; *proper*, *proprietor*, *appropriate*, *disappropriate*, *disproperty*, *expropriate*, *improper*, *impropriate*, *unappropriated*.  
**PROSPERUS** (Lc.), successful; *prosper*, *improsperous*, *unprosperous*.  
**PROTOS** (Gr.), first; *protomotary*, *protgeol*, *protomartyr*, *protoplast*, *prototype*.  
**PROVIGNER** (Fr.), to propagate the vine; *prune*? *repuce*, *unpruned*.  
**PROXIMUS** (Lc.), nearest; *proximate*, *approach*, *approximate*, *irreproachable*, *reproach*, *unapproachable*, *unreproached*.  
**PRUDENS** (Lc.), *prudent*; *imprudent*, *jurisprudence*.  
**PRURIO** (Lc.), to itch; *prurient*.  
**PSEUDOS** (Gr.) a falsehood; *pseudoapostle*, *pseudography*, *pseudology*.  
**PSUCHÉ** (Gr.), the soul; *psychology*, *metempsychosis*.  
**PTERON** (Gr.), a wing; *aptera*, *phénicopter*.  
**PTISSO** (Gr.), to bruise, to pound; *ptisan*.  
**PTOSIS** (Gr.). See **PIPTO**.  
**PTICHE** (Gr.), a fold; *diptegh*. [*unpublic*.  
**PUBLICUS** (Lc.), *public*; *republic*, *republish*.  
**PUDEO** (Lc.), to be ashamed; *repudiate*.  
**PUDENS** (Lc.), modest, bashful; *pucenty*, *impudent*.  
**PVER** (Lc.), a boy; *puerile*, *puerperal*.  
**PUGE** (Gr.), the buttocks; *pygarg*.  
**PUGILLUM** (Lc.), a little fist, a handful; *pugil*.  
**PUGMÉ** (Gr.), a cubit; *pigmy*.  
**PUGNO** (Lc.), to fight; *pugnacious*, *expugn*, *impugn*, *inexpugnable*, *oppugn*, *propugn*, *repugn*, *unrepugnant*.  
**PUIS** (Fr.), afterwards; *puisne*, *puny*.  
**PULCHER** (Lc.), fair; *pulchritude*.  
**PULLUS** (Lc.), a chicken, a sprout; *pullet*, *poult*, *pulletate* *repulletate*.  
**PULMO** (Lc.), the lungs; *pulmonary*.  
**PULVIS**, **PULVERIS** (Lc.), dust; *pulverize*.  
**PUMEX** (Lc.), a pumice-stone; *pounce*.

## QUE

**PUNGO**, **PUNCTUM** (Lc.), to prick; **PUNCTUM**, a point; *pungent*, *punctual*, *pounce*, *punch*, *appoint*, *compunction*, *contrapunctist*, *counterpoint*, *counterpunch*, *disappoint*, *disprunge*, *expunge*, *foin*, *interpoint*, *interpunction*, *poignant*, *unpointed*.  
**PUNIO** (Lc.). See **PŒNA**.  
**PUR** (Gr.), purulent matter; *empyema*.  
**PUPUS** (Lc.), a little boy; **PUPA**, a little girl; *pupa*, *puppet*, *puppy*.  
**PUR** (Gr.), fire; *pyre*, *empyreal*, *pyracanth*, *pyrolatry*, *pyromancy*, *pyrometer*, *pyro-PURAMIS (Gr.) a pyramidal. [*technics*.  
**PURGO** (Lc.), to purge; *compurgation*, *expurgate*, *spurge*, *superpurgation*, *unpurged*. [*purified*.  
**PURUS** (Lc.), *puro*; *depurate*, *impure*, *unpur* (Fr.), pure; *parlien*. [*purate*.  
**PUS**, **PERIS** (Lc.) matter; *pus*, *pustule*, *suppusillus (Lc.), cowardly; *pusillanimous*.  
**PUTEO** (Lc.), to have an ill smell; *putid*.  
**PUTIŒON** (Gr.), Apollo; *pythones*.  
**PUTO** (Lc.), to prune, to think; *putative*, *account*, *amputate*, *compute*, *count*, *depute*, *discount*, *dispute*, *disrepute*, *impute*, *indisputable*, *irreputable*, *recount*, *repute*, *suppute*, *unaccountable*, *unaccountable*, *undisputed*, *unrecounted*, *unreputable*.  
**PUTRIS** (Lc.), rotten; *putrid*, *unputrefied*.  
**PYNDAN** (S.), to shut in; *pound*, *pen*, *pin*, *pond*? *impound*.  
**PYNGAN** (S.), to prick; *pang*.**

## Q.

**QUERO**, **QUÆSITUM** (Lc.), to ask; *query*, *acquire*, *conquer*, *disquisition*, *exquisite*, *inquire*, *perquisite*, *prerequisite*, *quarry*? *reconquer*, *require*, *unconquerable*, *uninquisitive*, *unquestioned*, *unrequested*.  
**QUALIS** (Lc.), of what kind; *quality*, *disqualify*, *unqualify*.  
**QUANTUS** (Lc.), how great; *quantity*.  
**ALIQUANTUS** (Lc.), some; *aliquant*.  
**QUANTULUM** (Lc.), how little; *cantlet*.  
**QUATIO**, **QUASSUM** (Lc.) to shake; *quassation*, *concussion*, *discuss*, *excuss*, *inconcussible*, *indiscussed*, *percuss*, *repercuss*, *succession*.  
**QUATUOR** (Lc.), four; *quadrant*, *quart*, *quadrangle*, *quadrilateral*, *quadrupartite*, *quadrivial*, *quadruped*, *quadruple*, *quaternary*, *squadron*, *square*, *subquadruple*, *unsquared*. [*quadrate*.  
**QUADRO**, **QUADRATUM** (Lc.), to square; *bi-QUADRUM (Lc.), a square; *quarrel*.  
**QUADRAGENI** (Lc.), forty; *quadrage-ne*.  
**QUARANTAINÉ** (Fr.), forty; *carentaine*, *quarantine*.  
**QUART** (Fr.), fourth; *trocar*. [*quandary*, *QU'EN DIRAI JE* (Fr.), what shall I say of it;  
**QUER** (Ger.), cross; *queer*.  
**QUEROR** (Lc.) to complain; *quarrel*, *querimony*, *querulous*, *quiritation*, *unquarrelable*.*

## QUI

**QUID** (L.), what; *quiddit*.  
**QUIDLIBET, QUODLIBET** (L.), what you please; *quibble, quillet, quodlibet*.  
**QUIEBRO** (Sp.), a musical shake; *quarr*.  
**QUIES, QUIETIS** (L.), rest; *quilt, acquiesce, coy? disquiet, overquickness, inquiet, unquiet*.  
**QUINQUE** (L.), five; *quinary, quinquangular, quinquarticular, quinquennial*.  
**QUINTUS** (L.), fifth; *quint, quintessence, quintuple, subquintuple*. [*requited*].  
**QUITTER** (Fr.), to quit; *acquit, requite, unquot* (L.), how many; *quota, quotient*.  
**QUOTIDIE** (L.). See under **DIES**.

## R.

**RABO** (L.), to be mad; *rabid, rabble*.  
**RACĒMUS** (L.), a cluster; *racemation*.  
**RACHIS** (Gr.), the backbone; *rickets*.  
**RADIUS** (L.), a ray; *radiate, corradiation, eradiate, irradiate*.  
**RADIX, RADICIS** (L.), a root; *radix, race, raze, deracinate, eradicate*.  
**RADO, RASUM** (L.), to scrape, to shave; *rase, raze, abrade, erase, outrase, unrazed*.  
**RAKTOS** (Gr.), a precipice; *cataract*.  
**RAMUS** (L.), a branch; *ramage, ramify*.  
**RANCEO** (L.), to be stale or rank; *rancid*.  
**RANG** (Fr.), a row; *RANGER*, to put in order; *range, rank, arrange, derange, disarrange, disrank, enrank, forerank, misarrangement*.  
**RAPIO, RAPTUM** (L.), to snatch, to take by force; *RAVIR (Gr.), to ravish; *rap, rapacious, rape, rapid, rapine, rapture, ravage, abduction, arpeption, corruption, direption, enrapture, enravish, subreption, surreption*. [*rate, underrate*].  
**RATUM** (L.), to think; *rate, misrate, over*.  
**RATIO, RATIONIS** (L.), reason; *ratio, irrational, outreason, unreasonable*.  
**RAUSCH** (Ger.), intoxication; *rouse*.  
**RE** (L.), back, again; recall, rebuild, redeem, revert, reform.  
**REDOUTER** (Fr.), to fear; *redoubtable*.  
**REFUTER** (Fr.). See under **CAUSA**.  
**REGO, RECTUM** (L.), to rule; *regent, rector, regiment, region, regnant, reign, attract, correct, correct, direct, erect, incorrect, indirect, miscorrect, misdirect, sabrector, uncorrected, undirected*.  
**RECTUS** (L.), straight; *rectitude, rectify, rectangle, rectilinear*.  
**REGULA** (L.), a rule; *regular, contraregularity, extraregular, irregular, misrule, overrule, unrulid*.  
**REX, REGIS** (L.), ROI (Fr.), a king; *regal, realm, regicide, royal, unroyal, viceroy*.  
**DIRIGO, DIRECTUM** (L.), to direct; *DRESSER*, (Fr.), to make straight; *DRUIT* (Fr.), straight; *dress, address, adroit, redress, overdress, undress*. [*grooves; rifle*].  
**REIFELN** (Ger.), to furnish with small  
**REIN** (S.), clean; *rinse*.*

## RUT

**REMUS** (L.), an oar; *trireme*.  
**REPERIO, REPERTUM** (L.), to find; *reperitory*.  
**REPO, REPTUM** (L.), to creep; *reptile, irrep-titious, obreption*.  
**REPTUS** (Fr.). See under **PREHENDO**.  
**RES** (L.), a thing; *real, rebus, republic, unrval*.  
**RETE** (L.), a net; *reticle*. [*grade, &c.*].  
**RETRO** (L.), backward; *rear, arrears, retro*.  
**RHABDOS** (Gr.), a rod; *rhabdomancy*.  
**RHAPTO, RHAPSO** (Gr.), to sew, to patch; *rhapsody*.  
**RHEXUSO** (Gr.), to burst; *hemorrhage*.  
**RHO** (Gr.), to flow; *catarrh, diarrhura, emerals, gonorrhura, hemorrhoids*.  
**RHO** (Gr.), to speak; *rhotoric*.  
**RHIN** (Gr.) the nose; *erchine, rhinoceros*.  
**RHODON** (Gr.), a rose; *rhododendron, oxyrhodone*. [*my*].  
**RHUTHMOS** (Gr.), cadence; *rhythm, eurhyth*.  
**RIDEO, RISUM** (L.), to laugh; *ridicule, risible, deride, irrision, unridiculous*.  
**RIGEO** (L.), to be stiff; *rigid*.  
**RIGO** (L.), to water; *rigation, irrigate*.  
**RIPA** (L.), the bank of a river; *arrive, un-arrived*.  
**RIVUS** (L.), a river; *rival, corrival, corrivate, derive, misderive, outriveal, under-ried, unrivalled*.  
**RIVULES** (L.), a little river; *rill*.  
**RIZA** (Gr.), a root; *liquorice*.  
**ROBUR, ROBORIS** (L.), strength; *robust, corroborate*.  
**RODO, ROSUM** (L.), to gnaw; *corrode, erode*.  
**ROGO, ROGATUM** (L.), to ask; *rogation, abrogate, arrogate, derogate, erogate, in terragate, prerogative, prerogue, subrogate, supererogate, surrogate, interrogatory*.  
**RÔLE** (Fr.), a roll; *control, disenroll, enroll, uncontrollable, uncontrollable*.  
**ROSGER** (L.), to gnaw; *aroynt?*  
**ROS, ROHS** (L.), dew; *rosal, rosierucian*.  
**ROSA** (L.), a rose; *primrose*.  
**ROSTRUM** (L.), a beak; *latirostrous*. [*tion*].  
**ROTA** (L.), a wheel; *rotation, circumvota*.  
**ROTUNDUS** (L.), ROND (Fr.), round; *rotund, enround, surround, unrounded*.  
**ROUE** (Fr.), a wheel; *roucel*.  
**ROVER** (Dun.), to rob; *rove*.  
**RUHER** (L.), red; *ruby, robin*.  
**RUCTO** (L.), to belch; *eructate*. [*ment*].  
**RUDIS** (L.), rude, ignorant; *erudite, rudiruga (L.), a wrinkle; *rugose, corrugate*.  
**RUMEN** (L.), the end of beasts; *ruminate*.  
**RUMPO, RUPTUM** (L.), to break; *rupture, rout, abrupt, corrupt, disruption, eruption, incorrupt, interrupt, irruption, prruption, uncorrupt, uninterrupted, unrouted*. [*rune*].  
**RUN** (S.), a letter, a magical character;  
**RUNCO** (L.), to weed; *averruncate*.  
**RUCO** (L.), to fall down; *ruin*.  
**RUS, RURIS** (L.), the country; *rural, rustic*.  
**RUSTRE** (Fr.), rude; *roister*.  
**RUTILO** (L.), to shine; *rutulant*.*

## SAC S.

**SACCHARUM** (L.), sugar; *saccharine*.  
**SACER** (L.), *sacred*; *sacrament*, *sacrifice*, *sacrilege*, *sacrist*, *consecrate*, *desecrate*, *execrate*, *obsecration*, *reconsecrate*, *sacrosanct*, *unconsecrate*. [dotal].  
**SACERDOS, SACERDOTIS** (L.), a priest; *sacer* SACU (S.), a cause or suit in law; *sake*.  
**SADOC**, a Jew, founder of the sect of the *Sadducees*.  
**SÆCK** (Sw.), a sack; *hassock*.  
**SÆL** (S.), a lope; *halser*.  
**SÆLI** (S.), happy; *silly*.  
**SAGA** (S.), a *saw*; *jag*?  
**SAGITTA** (L.), an arrow; *sagittal*.  
**SAGUS** (L.), wise; *sage*, *prexage*.  
**SAL** (L.), salt; *sal*, *salary*, *sauce*, *sauvage*, *souse*, *insulse*. [salubrious].  
**SALEBRA** (L.), a rough or rugged place;  
**SALIO, SALIUM** (L.), to leap; *salient*, *sally*, *salt*, *assail*, *assault*, *desultory*, *dissillation*, *exultation*, *exult*, *insult*, *resile*, *result*, *somersault*, *subsalutive*, *supersaliency*, *transiliency*, *unassailed*.  
**SALUS, SALUTIS** (L.), safety, health; *salute*, *salubrious*, *insalubrious*, *resalute*, *unsaluted*.  
**SALVUS** (L.), *safe*, *salvable*, *save*, *unsafe*.  
**SANCTUS** (L.), holy; *sanctity*, *saint*, *sacro-sancit*, *unsaint*, *unsanctified*.  
**SANGUIS, SANGUINIS** (L.) blood; *sanguine*, *consanguineous*, *ensanguined*, *exsanguinous*.  
**SANUS** (L.), sound; *sane*, *insane*.  
**SAPIO** (L.), to taste, to be wise; *sapid*, *sapient*, *savour*, *insapory*, *insipid*, *resapiscence*, *unsapoury*.  
**SAPO** (L.), soap; *saponaceous*.  
**SAR S., sare**; *scarvecloth*.  
**SARON** (Gr.), a plant found in *Sardinia*, which causes convulsive motions of the face; *sardonian*.  
**SARTOR** (L.), a tailor; *sartorius*.  
**SARX, SARKOS** (Gr.), flesh; *sarcotic*, *anastarva*, *hypersarcosis*, *sarcophagus*.  
**SATELLES** (L.), a body-guard; *satellite*.  
**SATIS** (L.), enough; *sate*, *satisfy*, *saturate*, *assets*, *dissatisfy*, *insatiable*, *unsated*.  
**SATUM** (L.). See **SERO**.  
**SAUSEN** (Ger.), to rush; *souse*.  
**SAXUM** (L.), a rock, a stone; *saxifrage*.  
**SHEO** (Gr.), to extinguish; *asbestos*.  
**SCAFAN** (S.), to scrape, to shave; *scavenger*.  
**SCALA** (L.), a ladder; *scale*, *escalade*.  
**SCALPO** (L.), to scrape, to carve; *sculptel*.  
**SCAMEL** (S.), a bench; *shambles*.  
**SCANDO, SCANSUM** (L.), to climb; *scan*, *ascend*, *condescend*, *descend*, *reascend*, *redescend*, *transcend*, *unscanned*.  
**SCARPA** (It.), a slope; *counterscarp*.  
**SCELUS, SCĒLERIS** (L.), wickedness; *scelerat*.  
**SCOPTA** (S.), a treasury; *shop*.  
**SCOOTAN** (S.), to shoot; *scud*, *shoot*, *shuttle*, *outshoot*, *overshoot*, *undershot*, *unshot*, *unshoot*, *upshot*.

## SEM

**SCHEDÈ** (Gr.), a sheet, a tablet; *schedule*, *enschedule*.  
**SCHËL** (Ger.), looking askance; *scowl*?  
**SCHIZO** (Gr.), to divide; *schism*.  
**SCHLICH** (Ger.), artifice; *sleight*.  
**SOHLICHT** (Ger.), plain, smooth; *sleek*, *slight*. [slatter].  
**SCHLOTTERN** (Ger.), to hang loosely;  
**SCHRUMPF** (Ger.), shrivelled; *shrimp*.  
**SCHUIN** (D.), oblique; *squint*, *askance*, *asquint*.  
**SCINDO, SCISSUM** (L.), to cut; *scissible*, *abscind*, *chisel*, *discide*, *excind*, *prescind*, *rescind*, *scantle*?  
**SCINTILLA** (L.), a spark; *scintillate*.  
**SCIO, SCITUM** (L.), to know; *science*, *sciolist*, *conscience*, *inconscience*, *nescience*, *omniscient*, *prescient*, *unconscienceable*. [alscintitious].  
**SCISO, SCITUM** (L.), to inquire, to ordain;  
**SCIR** (S.), a shire; *sheriff*, *undersheriff*.  
**SCORBŪTUS** (L.), scurvy; *scorbute*, *antiscurbutic*.  
**SCRIBO, SCRIPTUM** (L.), to write; *scribe*, *scriener*, *antiscriturism*, *ascribe*, *circumscribe*, *conscrip*, *describe*, *exscribe*, *imprescriptible*, *incircumscribable*, *in-describable*, *inscribe*, *manuscript*, *misascribe*, *nondescript*, *postscript*, *prescribe*, *proscribe*, *rescribe*, *subscribe*, *super-scribe*, *transcribe*, *uncircumscribed*, *un-described*, *uninscribed*, *unscriptural*.  
**SCRUTOR** (L.), to search; *scrutable*, *in-scrutable*.  
**SCULPO** (L.), to carve; *sculptor*.  
**SCURRA** (L.), a scoffer; *scurvile*.  
**SCUTUM** (L.), a shield; *escuage*, *escutcheon*, *esquire*.  
**SECLAN** (S.), to distinguish; *skill*, *unskilled*.  
**SCYPTAN** (S.), to form; *shape*, *misshape*, *transshape*, *unshape*.  
**SE** (L.), aside, apart; *secede*, &c.  
**SECAN** (S.), to seek; *beseech*, *forake*, *unbesought*, *unforsaken*, *unsought*.  
**SECO, SECTUM** (L.), to cut; *seant*, *sect*, *segment*, *bisect*, *dissect*, *excet*, *insect*, *inter-sect*, *venesection*.  
**SECLUM** (L.), an age, the world; *seclē*, *secular*, *superssecular*. [conded].  
**SECUNDUS** (L.), *second*; *secondine*, *unse-*  
**SECŪRUS** (L.). See under **CURA**.  
**SECUS** (L.), by, nigh to; *extrinsic*, *forinsecal*, *intrinsic*.  
**SEDEO, SESSUM** (L.), to sit; *SEDES*, a seat; *sedentary*, *sediment*, *see*, *session*, *assess*, *assiduity*, *assize*, *disassiduity*, *dissat*, *dissident*, *insidious*, *nonresidence*, *ob-*  
**SESS**, *preside*, *presidial*, *reseat*, *reside*, *superseede*, *unseat*.  
**SEDO** (L.), to allay, to calm; *sedate*.  
**SELÉNĒ** (Gr.), the moon; *selenite*, *selenography*.  
**SEMEN, SEMINIS** (L.), seed; *seminal*, *dis-seminate*, *prosemination*.  
**SEMI** (L.), half; *semiannular*, *semibreve*, *semicircle*, &c.

## SEM

**SEMPER** (L.), always ; *sempiternal, semper-*  
*live.*  
**SENEX** (L.), old ; *senile.*  
**SENIOR** (L.), older ; *seignior.*  
**SENTIO, SENSUM** (L.), to perceive, to think ;  
*scent, sense, sentence, sentiment, senti-*  
*nel, assent, consent, disconsent, dissent,*  
*insensate, nonsense, presensation, resent,*  
*unconsenting, unresented, unensued.*  
**SEPO** (Gr.), to putrefy ; *septic, antiseptic.*  
**SEPTEM** (L.) seven ; *septenary, septennial,*  
*septilateral, subseptuple.*  
**SEPTUAGINTA** (L.), seventy ; *septuagint.*  
**SEPTUM** (L.), an inclosure ; *transept,*  
*semitransept.* [*sepmchred.*]  
**SEPULCRUM** (L.), to bury ; *sepmchre, un-*  
*sequester* (L.), an unpire ; *sequester.*  
**SEQUOR, SECTUM** (L.), to follow ; *sequ-*  
*acious, sue, assocation, conscriptive, con-*  
*sequence, ensue, execute, exequies, in-*  
*consequent, inexecution, insuitable, non-*  
*suit, obsequent, obsequies, persecute,*  
*prosecute, pursue, subsequent, supercon-*  
*sequence, unexecuted, unobsequiousness,*  
*unpursued, unsuitable.*  
**SECTOR** (L.), to follow ; *sectary.*  
**SERENUS** (L.), serene ; *serenade.*  
**SERO, SENTUM** (L.), to thrust, to join ; *assert,*  
*concertion, desert, dissent, exert, insert,*  
*interset, reassert, unexerted.*  
**SERO, SATUM** (L.), to sow ; *sative, insition.*  
**SERPO** (L.), to creep ; *serpent, serpigio.*  
**SERRA** (L.), a saw ; *serrate.*  
**SERVIO** (L.) to serve ; *seff, deserve, desert,*  
*disserve, undesert, inservient, misdesert,*  
*misserve, subserve, superserviceable, un-*  
*derservat, undeserved, unserviceable.*  
**SERVO** (L.), to keep ; *conserve, inobservant,*  
*misobserve, observe, preserve, reserve,*  
*unobserved, unreserved.*  
**SESQUI** (L.), one and a half ; *sesquialter,*  
*sesquipedal, sesquiplicate.*  
**SETA** (L.) a bristle ; *setaceous, seton.*  
**SEVERUS** (L.), severe ; *assever, persever.*  
**SEX** (L.), six ; *sextant, vice, bissectile, sex-*  
*angled, sexennial, sextuple, subsextuple.*  
**SENI** (L.) six ; *senary, senocular.*  
**SHARABA** (Ar.), to drink ; *sirup.*  
**SHARBAT** (P.), *sherbet.*  
**SHURBON** (Ar.), drink ; *shrub.*  
**SIB** (S.), adoption, companionship ; *gossip.*  
**SIBILO** (L.), to hiss ; *nibulant.* [*siccate.*]  
**SICCO** (L.), to dry ; *siccity, desiccate, ex-*  
**SIDO** (L.), to settle, to sink ; *reside, subside.*  
**CONSIDERO** (L.), to consider ; *inconsider-*  
*able, unconsidered.* [*desired.*]  
**DESIDERO** (L.), to desire ; *denigrate, un-*  
**SIDUS, SIDERIS** (L.), a star ; *sideral.*  
**SIGAN** (S.), to sink ; *swag.*  
**SIGNO** (L.), to mark ; **SIGNUM**, a mark ;  
*sign, assign, consign, consignification,*  
*countersign, design, ensign, foredesign,*  
*foresignify, insignificant, misassign, ob-*  
*signate, presignify, resign, subsign, un-*  
*designed.* [*enseal, unseal.*]  
**SIGILLUM** (L.), a seal ; *sigil, counterscal,*

## SOL

**SILEX** (L.), flint ; *silicious.*  
**SILVUA** (L.), a pod ; *siliquose.*  
**SILPHÆ** (Gr.), a moth ; *syph.*  
**SILVA** (L.), a wood ; *silvan, savage.*  
**SIMILIS** (L.), like ; *similar, semble, simul-*  
*ate, assimilate, consimilar, dissemble,*  
*disimilar, resemble, undissembled.*  
**SIMUL** (L.), at the same time ; *simultane-*  
*ous, assemble reassemble.*  
**SIMON** the person who wished to pur-  
 chase the power of conferring the  
 Holy Spirit ; *simony.*  
**SINAPIS** (L.), mustard ; *sinapium.*  
**SINE** (L.), without ; *sincere, sinecure, in-*  
*sincere.*  
**SINO, SITUM** (L.), to permit ; *desinence,*  
*desidive, indesinit.* [*insinuate.*]  
**SINUS** (L.), the bosom, a bay ; *sine, sinus.*  
**SISTO** (L.), to stop ; *assist, coexist, consist,*  
*consistory, consubstist, desist, exist, in-*  
*coexistence, inconsistent, inexistant, in-*  
*sist, irresistible, nonexistence, nonre-*  
*sistance, persist, postexistence, preex-*  
*ist, resist, subsist, unassisted, unexist-*  
*ent, unresisted.*  
**SITIS** (L.), thirst ; *insitiency.*  
**SITOS** (Gr.), corn ; *parasitic, supparasite.*  
**SKANDALON** (Gr.), a stumbling-block,  
*scandal.*  
**SKELLO** (Gr.), to dry ; *skeleton.*  
**SKELOS** (Gr.), a leg ; *isocleles.*  
**SKENE** (Gr.), a tent, a stage ; *scene.*  
**SKLEPTOMAI** (Gr.), to look about, to con-  
 sider ; *scopic.*  
**SKIA** (Gr.), a shadow ; *amphiscia, antiscia,*  
*ascia, heteroscan, periscian, sciagraphy,*  
*sciotheric, sciomachy.*  
**SKOPEO** (Gr.), to look ; *antiepiscopeal, arch-*  
*bishop, baroscope, bishop, chorepiscopal,*  
*episcopacy, metoposcopy, horoscope, hy-*  
*groscope, microscope, stethoscope, tele-*  
*scope, thermoscope, umbishop.*  
**SKLĒROS** (Gr.), hard ; *sclerotic.*  
**SKOTOS** (Gr.), darkness ; *scotomy.*  
**SLITH** (S.), smooth, slippery ; *sty.*  
**SLOF** (D.), careless ; *sloven.*  
**SLORDIG** (D.), sluttish ; *slur.*  
**SNÆD** (S.), a morsel ; *coraned.*  
**SNITHAN** (S.), to cut off ; *snuttock.*  
**SOCIUS** (L.), a companion ; *sociable, asso-*  
*ciate, consociate, dissociate, dissociate,*  
*inociable, unociable.*  
**SODALIS** (L.), a companion ; *sodality.*  
**SOLE** (Fr.), silk ; *paduasoy.* [*sol, solstice.*]  
**SOL** (L.), the sun ; *solar, insolation, para-*  
**SOLEO** (L.), to be accustomed ; *insolent.*  
**SOLIDUS** (L.), solid ; *solder, consolidate,*  
*unsolid, insolidity.* [*dier, unsoldiered.*]  
**SOLDUS** (L.), a piece of money, pay ; *sol-*  
**SOLOI** (Gr.), a town in Cilicia, the inhabi-  
 tants of which, originally from Attica,  
 lost the purity of their language ; *sole-*  
*cism.*  
**SOLOR** (L.), to comfort ; *solace, console,*  
*disconsolate, inconsolable, reconsolate.*  
**SOLUM** (L.), the ground ; *soil.*

## SOL

**SOLEA** (L.), a slipper; *sole*.  
**SOLUS** (L.), alone; *sole*, *solitary*, *desolate*, *solifidian*, *soliloquy*, *soliped*, *solivagant*.  
**SOLVO**, **SOLUTUM** (L.), to loose; *solve*, *absolve*, *assail*, *dissolve*, *indissoluble*, *insoluble*, *irresoluble*, *nonolvency*, *pre-resolve*, *resolve*, *undissolved*, *unresolved*, *unsoled*. [*uiferous*, *somnolence*.]  
**SOMNUS** (L.) sleep; *somnambulist*, *somnoso* (L.), to sound; *sonorous*, *absonant*, *consonant*, *dissonant*, *inconsonant*, *out-sound*, *resound*, *unconsonant*, *unison*.  
**SOPHOS** (Gr.), wise; *sophia*, *wisdom*; *sophical*, *gynnosophist*, *paosophy*, *philosophy*, *theosophic*, *unphilosophical*, *unsophisticate*.  
**SOPIO** (L.), to lull asleep, *consopite*.  
**SOPOR** (L.), sleep; *soporuous*. [*resorb*.]  
**SORBEO** (L.), to suck in; *absorb*, *reabsorb*.  
**SORS**, **SORTIS** (L.), a lot; *sort*, *assort*, *con-sort*, *resort*, *sorterer*, *unsorted*.  
**SOUCHE** (Fr.), a stock; *socket*.  
**SPADIX** (L.), a light red colour; *spadicaceous*. [*spagyric*.]  
**SPAO** (Gr.), to draw; *spasm*, *neurospast*.  
**SPARGO**, **SPARSUM** (L.), to scatter; *asperse*, *disperse*, *indispersed*, *inspersion*, *interperse*, *resperse*, *spurgefaction*, *undispersed*. [*intersperse*.]  
**SPATIUM** (L.), *space*, *spatiate*, *expatiate*.  
**SPECTO**, **SPECTUM** (L.), to see; *spectacle*, *speculate*, *aspect*, *auspice*, *circumspect*, *conspicuous*, *despise*, *despite*, *disrespect*, *expect*, *imperspicuity*, *inauspicate*, *incircumspection*, *inconspicuous*, *unexpected*, *inspect*, *introppection*, *irrespective*, *perspective*, *prospect*, *respect*, *retrospect*, *semperspicuous*, *superinspect*, *suspect*, *transpicuous*, *unaspensive*, *uncircumspect*, *unexpected*, *unrespected*, *unspeculative*, *unsuspect*. [*ries*, *especial*, *unperfected*.]  
**SPECIES** (L.), an appearance, a kind; *spell* (S.), history, speech, a message, a charm; *spell*, *gospel*. [*polysperm*.]  
**SPERMA** (Gr.), seed, offspring; *sperm*.  
**SPERO** (L.), to hope; *sperable*, *despair*, *undespairing*.  
**SPHAIRA** (Gr.), a sphere; *atmosphere*, *en-sphere*, *hemisphere*, *insphere*, *planisphere*, *unsphere*. [*porcupine*.]  
**SPINA** (L.), a thorn, the backbone; *spine*.  
**SPIRO** (L.), to breathe; *spiracle*, *spirit*, *aspire*, *conspire*, *dispirit*, *expire*, *inspire*, *malespirited*, *perspire*, *reinspire*, *respire*, *aspire*, *transpire*, *unspirated*, *unconspiritingness*, *uninspired*, *unexpirabile*, *unspirit*. [*inperspate*.]  
**SPISSUS** (L.), thick; *spiss*, *conspissation*.  
**SPLENDO** (L.), to shine; *splendent*, *resplendent*, *transplendent*.  
**SPOLO** (L.), to plunder; *spolium*, *spoil*; *despoil*, *exspoliation*, *unspoiled*.  
**SPONDEO**, **SPONSUM** (L.) to promise; *sponsor*, *spouse*, *correspond*, *despond*, *desponation*, *disespouse*, *espouse*, *irresponsible*, *respond*, *unresponsibleness*.

## STO

**SPONTE** (L.), of one's own accord; *spon-taneous*.  
**SPORTA** (L.), a basket; *sportule*. [*sport*.]  
**SPOTT** (Ger.), mockery; *spot*? *disport*, *out-spuma* (L.), foam; *spume*, *despumate*.  
**SPUTO** (L.), to spit; *spitulation*.  
**SQUAMA** (L.), a scale; *squamous*.  
**STAGNUM** (L.), standing water; *stagnant*, *restagnate*.  
**STALASSO** (Gr.), to drop; *stalactite*.  
**STANNUM** (L.), tin; *stannary*.  
**STASIS** (Gr.), a standing; *apostasy*, *ecstasy*, *hypostasis*, *syntaxis* [*tics*, *hydrostatics*.]  
**STATIKE** (Gr.), the science of weights; *stastatuo*, **STATUTUM** (L.), to set up, to appoint; *statue*, *statute*, *statuminate*, *constitute*, *counterstatute*, *destitute*, *institute*, *prostitute*, *restitute*, *substitute*, *unstatutable*, *unconstitutional*.  
**STEAL** (S.), a place, a state; *stall*, *fore-stall*, *install*, *pedestal*, *reinstall*.  
**STEGANOS** (Gr.), secret; *steganography*.  
**STELLE** (Gr.), a pillar; *stelography*.  
**STELLA** (L.), a star; *stellar*, *constellate*, *interstellar*, *subconstellation*.  
**STELLIO** (L.), a knave; *stellionate*.  
**STELLO** (Gr.), to send; *apostle*, *diastole*, *epistle*, *peristaltic*, *pseudoapostle*, *sy-stole*.  
**STENOS** (Gr.), narrow, close; *strenography*.  
**STENTOR**, a Greek, remarkable for the loudness of his voice; *stentorian*.  
**STERCUS**, **STERCÖRIS** (L.), dung; *stercoraceous*. [*stereotype*.]  
**STEREOS** (Gr.), firm, solid; *stereography*.  
**STERNO**, **STRATUM** (L.), to throw down; *consteruation*, *prosteruation*, *prostrate*.  
**STERNUTO** (L.), to sneeze; *sternutation*.  
**STETHOS** (Gr.), the breast; *stethoscope*.  
**STICHOS** (Gr.), a verse; *decastich*, *distich*, *hemistich*, *hexastich*, *monostich*, *ogdoastich*, *teletich*, *tetrastich*.  
**STIGO** (L.), to push on; *instigate*.  
**STILLO** (L.), to drop; *still*, *distil*, *extillation*, *instil*. [*exstimulate*.]  
**STIMULUS** (L.), a goad, a spur; *stimulate*.  
**STINGO**, **STINCTUM** (L.), to put out light; *contradistinguish*, *distinct*, *extinct*, *indistinct*, *inextinguishable*, *instinct*, *interstinctive*, *misdistinguish*, *rextinguish*, *undistinguished*, *unextinguished*.  
**STIPIO** (L.), to stuff; *constipate*, *costive*.  
**STIPEN** (Ger.), to dip; *steep*, *insteep*, *unsteep*.  
**STIRIA** (L.), an icicle; *stirious*. [*ped*.]  
**STIRPS** (L.), the root of a tree; *extirpate*.  
**STO**, **STATUM** (L.), to stand; *stable*, *state*, *arrest*, *circumstance*, *coestablishment*, *constant*, *constabstantial*, *contrast*, *distance*, *establish*, *estate*, *extant*, *incon-stant*, *indistance*, *instable*, *instant*, *in-state*, *insubstantial*, *interstice*, *misstate*, *obstacle*, *obstinate*, *preestablish*, *reestablish*, *reestate*, *reinstute*, *rest*, *solstice*, *substance*, *superfition*, *transubstantiate*, *uncircumstantial*, *unconstant*, *unestablished*, *unstable*, *unstate*, *unsubstantial*.

## STA

**STABŪLUM** (L.), a *stable*; constable.  
**STOA** (Gr.), a porch; stoic.  
**STOR** (S.), great; *store*, overstore.  
**STOW** (S.), a place; *stow*, bestow, misbestow, unbestowed.  
**STRAMEN** (L.), straw; *stramineous*.  
**STR. NX** (Gr.), a drop; *strongury*.  
**STRATOS** (Gr.), an army; *stratagem*, *stratocracy*.  
**STRECCAN** (S.), to *stretch*; straight, outstretch.  
**STREPO** (L.), to make a noise; *strepent*, obstreperous.  
**STRINGO, STRICTUM** (L.), to hold fast, to bind; *string*, *strait*, *strict*, *stringent*, *adstriction*, *astriect*, *astringe*, *constrain*, *distrain*, *district*, *obstriction*, *overstrain*, *perstringe*, *prestriction*, *restrain*, *superstrain*, *unconstrained*, *unrestrained*, *unstrained*, *unstraitened*.  
**STROPHE** (Gr.), a turning; *strophe*, *anastrophe*, *antistrophe*, *apostrophe*, *catasrophe*, *monostrophe*.  
**STRUO, STRUCTUM** (L.), to pile up; *structure*, *construct*, *deconstruct*, *destroy*, *in destructible*, *instruct*, *instrument*, *misconstruct*, *obstruct*, *uninstructed*, *preinstruct*, *substruction*, *superstruct*, *undesstroyed*, *uninstructed*, *unobstructed*.  
**STULOS** (Gr.), a pillar; **STYLUS** (L.), a *style*, *epistyle*, *instyle*, *peristyle*, *substular*.  
**STULTUS** (L.), a fool; *stultity*, *stultiloquy*.  
**STIPA** (L.), tow; *stipe*.  
**STUPEO** (L.), to be stupid; *obstupity*.  
**SUADEO, SUASUM** (L.), to advise; *suasion*, *dissuade*, *impersuadable*, *mispersuade*, *persuade*, *unpersuadable*.  
**SUAVIS** (L.), sweet; *suavity*? *assuage*? *insuavity*. [suggest, support, suspend.  
**SUB** (L.), and its changes into **SUB**, **SUP**, **SUG**, **SUP** and **SUB**, under; *subject*, *succeed*, *suffer suggest*, *support*.  
**SUBTER** (L.), beneath; *subterfuge*.  
**SUCCUS** (L.), juice; *succulent*, *exsuccous*.  
**SUDO** (L.), to sweat; *sudatory*, *exude*, *transude*.  
**SUESCO, SUETUM** (L.), to accustom; *assuetude*, *consuetudinary*, *custom*, *desuetude*, *unaccustomed*.  
**COUTUME** (Fr.), way, habit; *costume*.  
**SUFFRAGO** (L.), the bough; *suffraginous*.  
**SUGO, SUCTUM** (L.), to suck; *suction*, *sug*, *sagescent*.  
**SUKON** (Gr.), a fig; *sycomore*, *syrophant*.  
**SULCUS** (L.), a furrow; *sulcated*, *bisulcous*, *triale*.  
**SULLABE** (Gr.), a *syllable*; *disyllable*, *hendecasyllable*, *monosyllable*, *multisyllable*, *octosyllable*, *polyxyllable*.  
**SUMMUS** (L.), highest; *summit*, *consummate*, *inconsummate*, *unconsummate*.  
**SUMO, SUMPTUM** (L.), to take *sumption*, *absume*, *assume*, *consume*, *desume*, *inconsumable*, *insume*, *introsume*, *presume*, *reassume*, *resume*, *subsume*, *transume*, *unasuming*, *unconsumed*, *unpresumptuous*.

## TEG

**SUMPTUS** (L.), expense; *sumptuary*.  
**SUO** (L.), to sew; *sutile*.  
**SUPER** (L.), above; *superable*, *supernal*, *superabound*, *exsuperance*, *insuperable*, *sovereign*.  
**SUPRA** (L.), above; *supramundane*.  
**SUR** (S.), *sour*; *sorrel*, *surly*, *unsoured*.  
**SURA** (L.), the calf of the leg; *sural*.  
**SURDUS** (L.), deaf, insensible; *surd*, *absurd*.  
**SURGO, SUBRECTUM** (L.), to rise; *surge*, *source*, *insurgent*, *resource*, *resurrection*.  
**SURINX** (Gr.), a pipe; *syringe*.  
**SWAM** (S.), a mushroom; *swamp*.  
**SWEGAN** (S.), to make a noise; *swagger*.  
**SWIFAN** (S.), to revolve; *swivel*.  
**SWOLATH** (S.), heat; *sultry*.  
**SYBĀRIS**, a town in Italy, the inhabitants of which were remarkable for their luxury and effeminacy; *sybaritic*.  
**SYLLAN** (S.), to give, to sell; *sale*, *handael*, *outsell*, *oversold*, *resale*, *undersell*, *unsold*.  
**SYN** (Gr.) and its changes into **SY**, **SYL** and **SYM**, with, together with; *synthesis*, *system*, *syllable*, *sympathy*.  
**SYRWAN** (S.), to ensnare; *shrew*, *beskrew*.

## T

**TABES** (L.), consumption; *tabid*. [blature  
**TABŪLA** (L.), a table; *contabulate*, *entabulate*.  
**TACEO** (L.), to be silent; *tacit*, *reticence*.  
**TEDIUM** (L.), weariness; *tedious*.  
**TAILLE** (Fr.), to cut; *tailor*, *tailage*, *tally*, *detail*, *entail*, *retail*.  
**TALIS** (L.), such, like; *talion*, *retaliante*.  
**TANG** (S.), *toys*; *tangle*? *disentangle*, *entangle*, *interentangle*, *unentangle*, *untangle*.  
**TANGO, TACTUM** (L.), to touch; *tangent*, *tact*, *contact*, *contiguous*, *contingent*, *incontiguous*, *intangible*.  
**TANTALUS** (L.), an ancient king of Lydia, represented by the poets as having been punished with insatiable thirst, and placed up to the chin in a pool of water, which flowed away whenever he attempted to taste it; *tantalize*.  
**TANTUS** (L.), so great; *tantamount*.  
**TAPETO** (It.), tapestry; *carpet*.  
**TAPHOS** (Gr.), a tomb; *cenotaph*, *epitaph*.  
**TAPOTER** (Fr.), to beat; *tattoo*.  
**TARANTO** (L.), a town in Italy; *tarantula*.  
**TARASSO** (Gr.), to disturb; *alarary*.  
**TARDUS** (L.), slow; *tardy*, *retard*.  
**TARSOS** (Gr.), the upper surface of the foot; *tarsus*, *metatarsus*.  
**TARTUFFE** (Fr.), a hypocrite; *tartufish*.  
**TASSO** (Gr.) to arrange; *tactics*.  
**TAXIS** (Gr.), order; *ataxy*, *eutaxy*, *syntax*.  
**TAUROS** (Gr.) a bull; *centaur*, *minotaur*.  
**TAUSCHEN** (Ger.), to barter; *haberdasher*?  
**TAUTOS** (Gr.), the same; *tautology*.  
**TECHNĒ** (Gr.), art; *technical*, *pyrotechnics*.  
**TEGO, TECTUM** (L.), to cover; *tegument*, *detect*, *integument*, *protect*, *retection*, *unprotected*.



## TEI

TEINO (Gr.), to stretch; *hypotenuse*, *peritomeum*.

TEKTON (Gr.), a workman; *architect*.

TELA (L.), a web; *telury*, *toil*, *entail*.

TĒLE (Gr.), at a distance; *telegraph*, *telescope*.

TELOS (Gr.), an end; *telescopic*.

TEMĒRE (L.), rashly; *temerity*.

TEMĒTUM (L.), wine; *antememious*.

TEMNO (Gr.), to cut; *TOME*, a cutting, *anatomy*, *apotomy*, *atom*, *bronchotomy*, *di-chotomy*, *epitome*, *lithotomy*, *phleboto-my*, *trichotomy*. [uncontemned.

TEMNO, TEMPTUM (L.), to despise; *contemn*.

TEMPĒRO (L.), to mix, to moderate; *tem-per*, *attemper*, *contemper*, *distemper*, *in-temperance*, *mistemper*, *undistempored*, *untempered*. [template.

TEMPLUM (L.), a temple; *antetemple*, *con-*

TEMPUS, TEMPORIS (L.), time; *temporal*, *tempest*, *temple*, *tense*, *contemporary*, *extempore*, *intempesitive*.

TENDO, TENSUM, TENTUM (L.), to stretch: *tend*, *tendon*, *tense*, *tent*, *attend*, *coex-tend*, *contend*, *distend*, *extend*, *inatten-tion*, *intend*, *misattend*, *nonattendance*, *obtend*, *ostent*, *portend*, *subtend*, *super-intend*, *unattended*, *unextended*, *unin-tentional*, *unostentatious*, *unpretending*, *unended*, *unentend*. [ibration.

TENĒBRÆ (L.), darkness; *tenebrous* *obten-*

TENEO, TENTUM (L.), to hold; *tenable*, *ten-drill*, *tenement*, *tenet*, *tennis*? *tenon*, *ten-or*, *tenure*, *abstain*, *appertain*, *attain*, *contain*, *content*, *continue*, *countenance*, *countertenor*, *detain*, *discontent*, *discon-tinue*, *discountenance*, *entertain*, *imper-tinent*, *inabstinence*, *incontinent*, *inten-able*, *irrelative*, *maintain*, *malcontent*, *obtain*, *pertain*, *purtenance*, *reobtain*, *retain*, *sustain*, *unattainable*, *uncontent-ingness*, *undertenant*, *unentertaining*, *unobtained*, *unsustained*, *untenable*,

TENANT (Fr.), holding; *lieutenant*.

TENER (L.), tender; *entender*, *intenerate*.

TENTO (L.), to try; *tempt*, *teniation*, *at-tempt*, *pretentative*, *reattempt*, *unat-tempted*, *untempted*. [tenuate.

TENUIS (L.), thin; *tenuity*, *attenuate*, *ex-*

TEPEO (L.), to be warm; *tepid*.

TEREO (Gr.), to keep; *artery*, *synteresis*.

TERGO, TERBUM (L.) to wipe; *terse*, *abs-terge*, *deterge*.

TERGUM (L.), the back; *tergiversate*.

TERMINUS (L.), a boundary; *term*, *conter-minable*, *determine*, *determinate*, *exter-minate*, *foredetermine*, *indeterminable*, *interminable*, *misterm*, *predetermine*, *determinable*.

TERNUS (L.), three by three; *ternary*.

TERO, TRITUM (L.), to rub; *trite*, *tret*? *at-tribute*, *contribute*, *uncontribute*.

TERRA (L.), the earth; *terrace*, *terrene*, *circumterreneous*, *conterrenean*, *coun-try*, *deteration*, *disinter*, *dister*, *inter*, *mediterranean*, *subterranean*, *terraqueous*.

## TIT

TERREO (L.), to frighten; *terror*, *deter*, *unterrified*.

TERTIUS (L.) third; *tertian*, *semitertian*.

TESSERA (L.), a square; *tesseraic*, *contes-eration*. [lated.

TR-SELLA (L.), a small square stone; *tesse-*

TESTA (L.), an earthen pot, a shell; *test*, *testaceous*.

TESTIS (L.), a witness; *test*, *testament*, *tes-tify*, *testimony*, *attest*, *comest*, *detest*, *in-contestable*, *intestable*, *obtest*, *protest*, *un-attested*, *uncontestable*, *undetesting*.

TĒTE (Fr.), the head; *tester*, *teasy*.

TETRA (Gr.), four; *tetrad*, *tetragon*, *tetra-meter*, *tetrapetalous*, *tetrarch*, *tetrastic*.

TEUCHOS (Gr.), a book; *octateuch*, *penta-teuch*. [intertexture, pretext.

TEXO, TEXTUM (L.), to weave; *text*, *context*,

THACIAN (S.), to stroke; *thwack*.

THANĀTOS (Gr.), death; *ethanania*.

THAUMA (Gr.), a wonder; *thaumaturgy*.

THAOMAI (Gr.), to see; *theodolite*.

THĒKĒ (Gr.), a chest, a repository; *apothecary*, *bibliothèque*, *hypothecate*.

THEŌHOE (Gr.), to view; *theorem*, *theory*.

THEOS (Gr.), a god; *theism*, *apothensia*, *astrotheology*, *atheism*, *dithicism*, *enthu-siasin*, *monotheism*, *pantheism*, *polythe-ism*, *theocracy*, *theogony*, *theology*, *theo-machy*, *theosophic*, *theurgy*, *tritheism*.

THĒRA (Gr.), a hunting; *soiatheric*.

THERAPEUO (Gr.), to serve, to heal; *thera-peutic*. [son: *theriac*, *treacle*.

THENIAKĒ (Gr.), an antidote against poi-

THERMĒ (Gr.), heat; *thermometer*, *thermo-scope*. [untreasured.

THESAUROS (Gr.), a treasure; *intreasure*,

THESIS, THĒTOS (Gr.). See under TITHĒMI.

THING (S.), a thing, a cause, *hustings*, *noth-thorubro* (Gr.), to disturb. *throb*? [ing.

THRĀEL (S.), a slave; *thrall*, *disenthrall*, *enthrall*, *unenthrall*.

THRASO (L.), a boasting character in an-cient comedy; *thrasconical*.

THRONUS (L.), a throne; *dethrone*, *dis-en-throne*, *enthron*, *inthrone*, *reenthron*, *reinthron*, *unthrone*. [pothymy.

THUMOS (Gr.), the mind; *enthymeme*, *li-*

THUS, THURIS (L.), incense; *thurbile*.

TIGNUM (L.) a beam; *contignation*.

TIMEO (L.), to fear; *timid*, *intimidate*.

TINGO, TINCTUM (L.), to dip, to stain; *tinge*, *taint*, *attaint*, *distain*, *unstained*, *un-tainted*, *untinged*.

TINNIO (L.), to tinkle; *tinnient*,

TIR (S.), a leader; *termagant*.

TIRER, (Fr.), to draw; *retire*.

TIRETAINĒ (Fr.), linsey-woolsey; *tartan*.

TIRIAN (S.), to vex; *tire*, *overtire*, *untired*.

TITHĒMI (Gr.), to put, to place; *epithem*.

THESIS (Gr.), a placing; *thesis*, *antithesis*, *apo-thesis*, *hypothesis*, *parentesis*, *synthesis*.

THĒTOS (Gr.), placed; *epithet*, *nomothetic*.

TITILLO (L.), to tickle, *titillate*.

TITŪLUS (L.), a title; *disentitle*, *distitle*, *entitle*, *overtitle*, *untitled*.

## TOG

**TOGA** (L.), a gown; *togated*.  
**TOLLO** (L.), to lift up; *attolent, extol*.  
**TOLĒRO** (L.), to bear; *tolerate, intolerable*.  
**TOLŪTM** (L.), with an ambling pace; *to-lutation*.  
**TONDEO, TONSUM** (L.), to clip; *tonsile*.  
**TONO** (L.), to thunder, to sound loudly; *astonish, detonate, intonate*.  
**TONOS** (Gr.), **TONUS** (L.), a tone; *tune, at-tune, barytone, mistune, monotone, se-mitone, untune*. [tine.  
**TONTI**, an Italian, the inventor of the *ton*.  
**TOOI** (D.), an ornament; *toy*.  
**TOPOS** (Gr.), a place; *toparch, topic, topo-graphy, utopian*.  
**TORNO** (L.), to turn; *attorn*.  
**TOURNER** (Fr.), to turn; *tournament*.  
**TORPEO** (L.), to be benumbed; *torpid*.  
**TORQUEO, TORTUM** (L.), to twist; *tort, tor-toise, torture, contort, detort, distort, entortilation, extort, intort, retort, un-distorted*. [rent, torrid.  
**TORREO, TOSTUM** (L.), to parch; *toast, tor-torus* (L.), a bed; *thall*.  
**TOUT, TOUTS** (Fr.), all; *total*.  
**TOXICUM** (L.), poison; *intoxicate*.  
**TRAAS** (L.), *architrave*.  
**TRADO** (L.). See under *Do*.  
**TRAGOS** (Gr.), goat; *tragedy*.  
**TRAHISON** (Fr.). See under *TRAHO*.  
**TRAHO, TRACTUM** (L.), to draw; *trace, tract, trade, trait, treat, abstract, at-tract, contract, counterattraction, de-tract, distract, entreat, estrait, ex-tract, incontracted, intractable, maltreat, ob-tractation, portray, precontract, pro-tract, rel.ace, retract, retreat, subcon-tracted, subtract, unattracted, undis-tracted, unretracted, untraced, untrad-ing, untreatable*.  
**TRACTO** (L.), to handle; *contractation*.  
**TRAHISON** (Fr.), *treason*.  
**TRANCHER** (Fr.), to cut; *trench, intrench, re-trench, unintrenched*. [alpine, transport.  
**TRANS** (L.) over, beyond; *transom, trans-TRAUMA (Gr.), a wound; *traumatic*.  
**TRECHO** (Gr.), to run; *trickle* ?  
**TREIS** (Gr.), **TRES** (L.), three; *trex, triad, trine, trio, subtriple, treble, trefoil, tria-logue, triangle, trident, triennial, tri-eterical, trifallow, trifistulary, trifoly, triform, trigamy, triglyph, trigon, tri-gonometry, trilateral, trilateral, trillion, trimeter, trinity, trinomial, triobolar tripartite, tripersonal, triphthong, tri-ple, tripod, trireme, triasion, triaulc, triaylable, tritheism, triumvir, triune, trivial*.  
**TRICHE** (Gr.), thrice; *trichotomy*.  
**TROIS** (Fr.) three; *trocar*.  
**TREKKER** (Dan.), to draw; *trigger*.  
**TRENDEL** (S.), a round body; *trundle*.  
**TREPHO** (Gr.), to nourish; *atrophy*.  
**TREPIDO** (L.), to tremble; *trepidation, in-trepid*. [tical.  
**TREPO** (Gr.), to turn; *heliotrope, protrep-**

## UMB

**TROPE** (Gr.), a turning; *trope, trophy, tropic*.  
**TRIBŪLO** (L.), to beat, to vex; *tribulation*.  
**TRIBUO, TRIBUTUM** (L.), to give; *tribute, at-tribute, contribute, distribute, retribute*.  
**TRICE** (L.), an impediment; *extricate, inex-tricable, intricate, intrigue, unintricated*.  
**TRICHE** (Gr.). See under *TRIES*.  
**TRIER** (Fr.), to choose *try, untried*.  
**TRIPUDIUM** (L.), a dance; *tripudary*.  
**TROCHOS** (Gr.), a wheel; *trochilic, truck*.  
**TRÖGLĒ** (Gr.), a hole, a cave; *troglodyte*.  
**TROIS** (Fr.). See under *TREIS*.  
**TRONÇON** (Fr.), a broken piece; *trounce* ?  
*trunchcon*.  
**TROU** (Fr.), a hole; *troimydames*.  
**TROUVER** (Fr.), to find; *contrive, retrieve, irretrievable, trover*.  
**TROYES** (Fr.), a town in France; *troy*.  
**TRUDO, TRUSUM** (L.), to thrust; *trusion, abstruse, detrude, extrude, intrude, ob-trude, protrude, retrude, unobtrusive*.  
**TRUNCUS** (L.), a trunk; *truncate, detrunc-ation, obtruncate*.  
**TRUTINA** (L.), a balance; *trutination*.  
**TRYWSIAN** (S.), to confide; *trust, distrust, intrust, mistrust, overtrust, untrustiness*.  
**TUBER** (L.), a swelling; *tuberos, extuber-ant, protuberate*.  
**TUEOR, TUTIUM, TUTUM** (L.), to see, to pro-tect; *tuition, tutor, intuition, mistutor, subtutor, untutored*.  
**TUMEO** (L.), to swell; *tumid, contumacy, contumely, intumescence*.  
**TUMŪLUS** (L.), a tomb; *intumulate*.  
**TUNDO, TUSUM** (L.), to beat; *contuse, ob-tund, pertusion, retund*.  
**TUNKEN** (Ger.), to dip; *dank* ?  
**TUPHOS** (Gr.), smoke, stupor; *typhus*.  
**TUPOS** (Gr.), **TYPUS** (L.), a mark, a figure; *type, antitype, archetype, ectype, pre-typify, prototype, stereotype, typocomy, typography*.  
**TURBA** (L.), a crowd, confusion; *turbid, disturb, imperturbable, indisturbance, perturb, undisturbed*.  
**TURBO** (L.), a whirling round; *turbinated*.  
**TURGO** (L.), to swell; *turgent, inturges-cence*.  
**TURPIS** (L.), base; *deturpate, turpitude*.  
**TWEGEN** (L.), *train*; *twice, between*.  
**TWEO** (S.), doubt; *twilight*.  
**TYDDR** (S.), tender; *tidbit*.

## U.

**UBER** (L.), fruitful; *uberous, exuberant*.  
**UBI** (L.), where; *ubication*.  
**UBIQUE** (L.), every where; *ubiquity*.  
**UISGE** (Ir.), water; *whisky, usquebaugh*.  
**ULCUS, ULCĒRIS** (L.), an ulcer; *exulcerate*.  
**ULIGO** (L.), moisture, ooze; *uliginous*.  
**ULTRA** (L.), beyond, farther; *ulterior, ultramarine, ultramontane*. [multimate.  
**ULTIMUS** (L.), last; *penultimate, antepe-UMBRA (L.), a shadow; *umbrage, adumb-rate, obumbrate, penumbra*.*

## UMB

UMBELLA (L.), a screen, a fan; *umbel*.  
 UNCIA (L.), an ounce; *uncial*.  
 UNCUS (L.), hooked; *aduncity*.  
 UNDA (L.), a wave; *abound, exundation, inundate, overabound, redound, redundant, superabound, undulate*.  
 UNDĒCIM (L.), eleven; *underagon*.  
 UNGO, UNCTUM (L.), to anoint; *unction, unguent, oint, disanoint, inunction*.  
 UNUS (L.), one; *union, adunation, coadunation, disunite, reunite, trinity, trine, unanimous, unicorn, uniform, unipirous, unison, universe, univocal, ununiform*, [suburb].  
 URBIS (L.), a city; *urbane, inurbanity, URO, USTUM (L.), to burn; astorious, adust, combust, exustion, incombustible, aust?*  
 UTOR, USUM (L.), to use; *utensil, utility, usury, abuse, disabuse, disunure? disuse, inure? inutile, misuse, peruse, uninured? inclusively, unused, usufruct*.  
 UAV (L.), a grape; *uceros*.  
 UXOR (L.), a wife; *ucorions*.

## V.

VACCA (L.), a cow; *vaccine*.  
 VACO (L.), to be empty; *vacate, evacuate, supervacuous*. [fide? unfide].  
 VADO (L.), to go; *evade, invade, persuade*.  
 VAGOR (L.), to wander; *vagabond, evagation, extravagant, noctiragation, soliragant*.  
 VALEO (L.), to be strong; *valetudinarian, valiant, valid, avail, conralescent, counterrail, disralue, imprerallence, invalid, invaluable, outralue, overralue, pararail, prearail, unavailable, undervalue, unprerailing, unralued*.  
 VALE (L.), farewell; *valediction*.  
 VALLUM (L.), a rampart; *vallum, wall, circumvalation, contracallation, interval, inwall, outwall, unwallled*.  
 VALVÆ (S.), folding-doors; *valve, bivalve*.  
 VANUS (L.), ruin; *vanish, evanescent*.  
 VAPOR (L.), steam; *vapour, evaporate*.  
 VAPPA (L.), a spendthrift; *fop*.  
 VARICO (L.), to straddle; *divaricate, pravaricate*. [unvaried].  
 VARIUS (L.), different; *vary, invariable*.  
 VAS (L.), a vessel; *vase, extravasate*.  
 VASCŌNES, VASCŌNUM (L.), the people of Gascony; *gulligaskins*. [vastation].  
 VASTO (L.), to lay waste; *vastation, devates (L.), a prophet; vaticinate*.  
 VEHO, VECTUM (L.), to carry; *vectionation, vehicle, convey, convey, convoy, inveigh, planoconvey, reconvey, transvection*.  
 VELTOR (L.), to skirmish; *velitation*.  
 VELLO, VULSUM (L.), to pull; *vellicate, avulsion, convulse, divel, evulsion, revel, revulsion*.  
 VELOX (L.), swift; *velocity*.  
 VELUM (L.), a veil; VELO, to cover; *inveil, overveil, reveal, unrevealed, unveil, veliferous*.

## VID

VENA (L.), a vein; *extraveneate, venesection*.  
 VENĒNUM (L.), poison; *venenate, venom, envenom, outvenom*.  
 VENEROR (L.), to worship, to honour; *venerate, unvenerable*.  
 VENIA (L.), pardon; *venial*.  
 VENIO, VENTUM (L.), to come; *venture, advente, adventure, avenue, circumvent, coadventurer, contravene, convene, covenant, corin, disconvenient, event, inconvenient, intervene, introvenient, invent, misadventure, obvention, peradventure, prevene, reconvene, revenue, subvention, superadvenient, supervene, survive, unadventurous, uncovenanted, uninvented, unpreented*. [ison].  
 VENOR (L.) to hunt; *venary, venery, venter (L.), the belly; venter, eventerate*.  
 VENTUS (L.), the wind; *vent, ventilate, eventilate, subventaneous, unventilated*.  
 VENUS, VENĒRIS (L.), the goddess of love; *venereal*.  
 VER (L.), the spring; *vernal*. [berate].  
 VERBERO (L.), to strike; *verberate, rever*.  
 VERBUM (L.), a word; *verb, adverb, dinerb, proverb*. [unreverbend, vereound].  
 VEREOR (L.), to fear; *irreverent, revere*.  
 VERGO (L.), to lie or look towards, to tend; *verge, converge, diverge*. [lion, vermin].  
 VERMIS (L.), a worm; *vermicular, vermiverna (L.), a home-born slave; vernacular*.  
 VERTO, VERSUM (L.), to turn; *versatile, reversed, version, adverse, advert, advertise, animaladvert, anniversary, avert, contraversion, controvert, converse, convert, divert, divorce, ervert, extraversion, inadverted, incontravertible, inconversible, intervert, introvert, invert, irreversible, malversation, obvert, pervert, readvertency, reconvert, revert, subdiversify, subvert, tergiversate, transverse, traverse, uncontroverted, unconvertable, unconverted, undiverted, undivorced, universe, unreversed, unversed, versicolour*.  
 VERUS (L.), true; *veracious, verity, very, arer, unveritable, verdict*.  
 VESICA (L.), a bladder; *vesicate*.  
 VESTIGIUM (L.), a trace; VESTIGO, to trace; *vestige, investigate, pervestigation, uninvestigable*.  
 VERTIS (L.), a garment; *vest, circumvest, divest, invest, reinvest, revest, travesty*.  
 VETERINARIUS (L.), a farrier; *veterinary*.  
 VETUS, VETĒRIS (L.), old; *veteran, inveterate*.  
 VIA (L.), a way; *viary, bivious, deviate, impervious, invious, obviate, pervious, previous, quadrivial, trivial, undeviating, unobvious*. [convicinity].  
 VICINUS (L.), a neighbour; *vicine, venue*.  
 VICIS (L.), a turn; *vicar, vicissitude, vice-admiral, vicagent, vicechancellor, vicegerent, viceroi, viscount*.  
 VIDEO, VISUM (L.), to see; *visible, visage, visit, visor, vizard, counterevidence, devise, envy, evident, improvident, ineri-*

## VUE

**dent**, invidious, invisible, prevision, pro-  
 render, provide, purvey, resurrey, revise,  
 recisit, superrise, surrey, unenvied, un-  
 provide, unvisard, unrisited. [review.  
**VUE** (Fr.), a view; counterinterview, interview.  
**VIDUUS** (L.), deprived; **VIDUO**, to deprive;  
*vidual, void, avoid? devoid, unavoidable.*  
**VIGEO** (L.), to grow; *vegetable.*  
**VIGOR** (L.), strength; *rigour, invigorate.*  
**VILLA** (L.), a country-seat; *villa, villain,*  
*outvillain.*  
**VILLUS** (L.), hair, nap; *rillous, velvet.*  
**VIMEN** (L.), a twig; *vimineous.*  
**VINCO, VICTUM** (L.), to conquer; *vincible,*  
*victor, vanquish, comprorincial, con-*  
*vince, evict, evince, extraprovincial, in-*  
*convincible, invincible, province, uncon-*  
*vinced, unconquished.*  
**VINDEX** (L.), a defender; *venge, vindicate,*  
*avange, revenge, unavenged, unrevenged.*  
**VIR** (L.), a man; *virile, decemviri, invir-*  
*ility, triumvir.*  
**VIRTUS** (L.), virtue; *unvirtuous.*  
**VIREO** (L.), to be green; *virant, verdant,*  
*vert, unverdant.*  
**VERD** (Fr.), green; *verjuice.*  
**VIRER** (Fr.), to turn; *ever, environ.*  
**VIRGA** (L.), a rod; *verge, virgate.*  
**VIRUS** (L.), poison; *virulent.*  
**VISCERA** (L.), the bowels; *visceral, vis-*  
*cerate, inviscerate.*  
**VISCUS** (L.), glue; *viscid, inviscate.*  
**VITA** (L.), life; *vital* [vitellary, *veal.*  
**VITELLUS** (L.), the yolk of an egg, a calf;  
**VITIUM** (L.), vice; *unvitiated, vitilication.*  
**VITO** (L.), to avoid; *evite, inevitable.*  
**VITRUM** (L.), glass; *vitreous.*  
**VIVO, VICTUM** (L.), to live; *vire, victuals,*  
*viant, convivial, revictual, revive, sem-*  
*pervere, supervere, survive.*  
**VOCO, VOCATUM** (L.), to call; *vox, a voice,*  
*vocal, vouch, vovel, advocate, avocation,*  
*avouch, convoke, devocation, disavouch,*  
*disrouch, evoke, forevouch, innocate,*  
*irrevocable, outvoice, provoke, revoke,*  
*semivowel, univocal, unprovoked, unre-*  
*voked, unvowelled.*  
**VOGUER** (Fr.), to row; *pattifog.*  
**VOLO, VOLATUM** (L.) to fly; *volant, avola-*  
*tion, evolution.*  
**VOLO** (L.), to will; *volition, voluntary,*  
*benevolence, involuntary, malevolent,*  
*unbenevolent.*  
**VELLE** (L.), to will; *volleity.*  
**VOLUPTAS** (L.), pleasure; *voluptuary.*  
**VOLVO, VOLUTUM** (L.), to roll; *voluble,*  
*volume, volute, vault, circumvolve, con-*  
*volve, devolve, disinvolve. evolve, inter-*  
*volve, involve, irrevolvable, revolve.*  
**VORO** (L.), to devour; *voracious, carni-*  
*vorous, omnivorous, phytivorous.*  
**VOVO VOTUM** (L.), to vow; *volary, vote,*  
*advowson, avow, countervote, covet, de-*  
*vote, disavow, indevote, misdevotion, out-*  
*vote, overvote, undevoted, unvote.*  
**VUE** (Fr.). See under **VIDEO**.

## ZUM

**VULGUS** (L.), the common people; *vulgar,*  
*divulge, supravulgar, undivulged, un-*  
*vulgar.* [able, invulnerable.  
**VULNUS, VULNERIS** (L.), a wound; *vulner-*  
**VULPES** (L.), a fox; *vulpine.*

## W.

**WAGE** (S.), a balance; *weigh, counter-*  
*weigh, outweigh, overweigh, unweighed.*  
**WES** (S.), water, liquor; *ooze? wassail.*  
**WAITS** (G.), watch; *waits.*  
**WALN** (S.), foreign; *walnut.* [want.  
**WANIAN** (S.), to decrease, to decay; *wane.*  
**WAZARA** (Ar.), to bear, to administer; *vizier.*  
**WEALCAN** (S.), to roll; *walk, outwalk.*  
**WEALIAN** (S.), to travel; *wallet.*  
**WEARD** (S.), motion or direction towards;  
*forward, inward, &c.*  
**WEARD** (S.), watch; **WEARDIAN**, to watch;  
*ward, award, reward, unwarded.*  
**WED** (S.), a pledge; **WEDDIAN**, to contract,  
 to marry; *wed.*  
**WEALIG** (S.), rich; *wealth.*  
**WEORPAN** (S.), to throw; *warp, unwarp,*  
*mouldwarp.* [wicked?  
**WICCE** (S.), a witch; *iewitch, unbewitch,*  
**WIGLIAN** (S.), to conjecture; *guile? be-*  
*guile, unbeguile.* [whit.  
**WIHT** (S.), a creature, a thing; *godwit,*  
**WIS** (S.), wise; *overwise, unwise, wizard.*  
**WISE** (S.), way, manner; *wise, guise.*  
**WITAN** (S.) to know; *wit, wis, unmeeting,*  
*unwittingly.* [withstand.  
**WITH** (S.), against; *withdraw, withhold,*  
**WRAD, WRATH** (S.), a wreath; *raddle.*  
**WREGAN** (S.), to accuse; *arraign? be-*  
*cray? unarraigned.*  
**WRIGAN** (S.), to cover, to clothe; *rig, ar-*  
*ray? disarray, unarrayed, unrig.*  
**WRINGAN** (S.), to wring; *wrench, wrangle?*  
*unwring.*  
**WRITHAN** (S.), to writhe; *avry.*  
**WUNIAN** (S.), to dwell, to remain; *won,*  
*dismant, unwonted.*  
**WYRD** (S.), fate; *weird.*

## X. Y. Z.

**XALAPA** (Sp.), a province in Mexico; *jalap.*  
**XERES**, a town in Spain; *sherry.*  
**XĒROS** (Gr.), dry; *xerophagy.*  
**XULON** (Gr.), wood; *zylography.*

**YENI** (Turk.), new; *janizary.*  
**YRRE** (S.), anger; *jar?*

**ZEO** (Gr.), to boil; *apozem.*  
**ZIEMEN** (Ger.), to be suitable, to become;  
*seem, boseem, misbeacem, misseem, unbe-*  
*seeming, unseem.*  
**ZISTAN** (P.), to peel; *zeat.*  
**ZŌE** (Gr.), life; *azote, hylozoic.*  
**ZŌON** (Gr.), an animal; *zodiac, zoography,*  
*zoology, zoophyte.*  
**ZUMĒ** (Gr.), leaven; *asyme.*

# ABBREVIATIONS

## USED IN WRITING AND PRINTING.

A, *aa*, or *ana*, of each a like quantity.  
A, or @, at. [Arts.  
A. B. *Artium Baccalaureus*. Bachelor of  
Arts.  
A. abbr. Abbreviated.  
Abp. Archbishop.  
Abr. Abridged. [Christ.  
A. C. *Ante Christum*. Before the birth of  
A. C. Arch-Chancellor.  
Acct. Account. [our Lord.  
A. D. *Anno Domini*. In the Year of  
A. D. Archduke.  
Adm., or Adml. Admiral.—Admiralty.  
Adm. Co. Admiralty Court.  
Adm<sup>rs</sup>. Adm<sup>rs</sup>. Administrators.  
Adv. *Ad Valorem*. At the value.—Also,  
*Æt.*, or *Æ. Ætat*. Aged. [Advent.  
Agric. Agriculture.  
A. H. In the Year of the Hegira.  
Ald. Alderman.  
Alt. Altitude. [Arts.  
A. M. *Artium Magister*. Master of  
A. M. *Ante Meridiem*. Before noon.  
A. M. *Anno Mundi*. In the Year of  
the World.  
Amb. Ambassador.  
Amt. Amount.  
An. *Anno*. In the Year.  
An., or Ans. Answer.  
Anat. Anatomy.  
Anon. Anonymous.  
Ant. Antiquities.  
Ap., Apr., or Apl. April.  
Ap. Apostle. [Gresham College.  
A. P. G. Professor of Astronomy in  
Apo. Apogee.  
A. R. *Anno Regni*. In the Year of the  
Reign.  
Ar., or Arab. Arabic.  
Arch. Architecture.  
Arith. Arithmetic.  
Arr. Arrived.—Arrs. Arrivals.  
Astrol. Astrology.  
Astron. Astronomy.  
A. T. Arch-Treasurer.  
Att., or Atty. Attorney.  
A. U. C. *Anno Urbis Condite*. In the  
Year from the Building of the City,  
[Rome.]  
Aug. August.  
Aust. Austria, or Austrian.  
Av. Average.

## B.

B. *Basso*. Bass, in Music.  
B., or Bk. Book.—b. Born.  
B. A. Bachelor of Arts.  
Bal. Balance.  
Bart., or Bt. Baronet.  
B. C. Before Christ.  
B. C. L. Bachelor of Civil Law.

B. D. *Baccalaureus Divinitas*. Bachelor  
of Divinity.  
Bd. Bound.  
Bk. Bank.—Book. [of Laws.  
B. L. *Baccalaureus Legum*. Bachelor  
Bl. Barrel. [of Medicine.  
B. M. *Baccalaureus Medicinæ*. Bachelor  
B. M. S. Baptist Missionary Society.  
Bot. Botany.  
Bp. Bishop. [or Queen's Bench.  
B. R. *Banco Regis*, or *Reginæ*. King's,  
Br. Brother.  
Brig. Gen. Brigadier-General.  
B. V. *Beata Virgo*. Blessed Virgin.  
B. V. *Bene Vale*. Farewell.

## C.

C. *Centum*. A hundred.—Cent.—Cen-  
time.  
C., or Cap. *Caput*. Chapter.  
Cant. Canticles.  
Capt. Captain.  
C. B. Companion of the Bath.  
C. C. Caius College.—Account Cur-  
rent.—County Commissioner.  
C. C. C. Corpus Christi College.  
C. C. P. Court of Common Pleas.  
C. E. Civil Engineer.  
Cent., or Ct. *Centum*. A Hundred.  
Chap., or Ch. Chapter.  
Chas. Charles.  
Chem. Chemistry.  
Chron. Chronicles.—Chronology.  
Cit. Citizen.  
C. J. Chief Justice.  
Cl. Clerk.—Clergyman.  
Clk. Clerk.  
Co. Company.—County.  
Cochl., or Coch. *Cochleare*. A spoonful.  
Col. Colonel.—Colossians.  
Coll. College.—Collector.  
Com. Commissioner.—Commodore.—  
Commerce.—Committee. [tion  
Con. *Contra*. Against, or in opposi-  
Con. Cr., or C. C. *Contra Credit*.  
Conch. Conchology.  
Cong., or C. Congress.  
Cons. Constable.  
Cor. Corinthians. [etc.  
C. P. Common Pleas.—Court of Prob-  
C. P. S. *Custos Privati Sigilli*. Keeper  
of the Privy Seal. [the Rolls.  
C. R. *Custos Rotulorum*. Keeper of  
Cr. Credit.—Creditor. [Adultery.  
Crim. Con. Criminal Conversation, or  
C. S. *Custos Sigilli*. Keeper of the Seal.  
—Court of Sessions.  
Ct., or Cts. Cent.—Cents.  
Cur. Current, or this month.  
Cwt. Hundred Weight.

## D.

D., or d. *Denarius*. Penny, or pence.  
D., or d. Day.—Died.—Dime.  
D., or Deg. Degree.  
Dan. Daniel.—Danish.  
D. C. L. Doctor of Civil Law. [Divinity.  
D. D. *Divinitatis Doctor*. Doctor of  
Dea. Deacon.  
Dec. December.—Declination.  
Deg. Degree, or Degrees.  
Dep. or Dept. Department.  
Dep. Deputy.  
Deut. Deuteronomy.  
D. F. Dean of the Faculty. [God.  
D. G. *Dei Gratia*. By the Grace of  
D. G. *Deo gratias*. Thanks to God.  
Dict. Dictation.—Dictionary.  
Dis. Disc., or Disct. Discount.  
Div. Dividend.  
D. M. Doctor of Music.  
Do., Ditto. The same; as aforesaid.  
Dols., or \$. Dollars.  
Doz. Dozen.  
D. P. I. Department Public Instruction.  
D. P. W. Department Public Works.  
Dr. Doctor.—Debtor.—Dram.  
D. T. *Doctor Theologicus*. Doctor of  
Divinity.  
D. V. *Deo Volente*. God willing.  
Dwt. Pennyweight.

## E.

E. East.—Earl.  
Ecc., or Eccles. Ecclesiastical.  
Eccl. Ecclesiastes.  
Ecculus. Ecclesiasticus.  
Ed. Edition.—Editor.  
E. E. Errors excepted. [ample.  
E. G., or e. g. *Exempli Gratia*. For ex-  
E. G., or e. g. *Ex grege*. Among the rest  
(literally from the flock).  
E. I. East Indies, or East India.  
E. I. C. East India Company.  
Elec. Electricity.  
E. Lon. East Longitude.  
Eng. England.—English.  
Ent. Entomology.  
Env. Ext. Envoy Extraordinary.  
Ep. Epistle.  
Eph. Ephesians.  
Esq., or Esqr. Esquire.  
Et al. *Et alii*. And others.  
Etc., or &c. *Et cetera*. And others;  
and so forth.  
Ex. Example.—Exodus.  
Exc. Excellency.  
Exch. Exchequer.  
Exr. Executor.  
Ez. Ezra.  
Ezek. Ezekiel.

## F.

F., or f. Franc.—Florin.  
Far. Farthing.  
F. A. S. Fellow of the Society of Arts.

F. D. *Fidei Defensor*. Defender of the  
Faith.

Feb. February.  
Fem. Feminine. [Society.  
F. E. S. Fellow of the Entomological  
F. G. S. Fellow of the Geological Socie-  
ty. [Society.  
F. H. S. Fellow of the Horticultural  
Fig. Figure.  
Fir. Firkin.  
Fl., or fl. Flourished.—Florin.  
F. L. S. Fellow of the Linnæan Society.  
Fo. or Fol. Folio.  
Fort. Fortification.  
Fr. France.—French.—Francis.  
F. R. A. S. Fellow of the Royal Astronom-  
ical Society. [phical Society.  
F. R. G. S. Fellow of the Royal Geogra-  
F. R. S. Fellow of the Royal Society.  
F. R. S. E. Fellow of the Royal Society,  
Edinburgh. [of Literature.  
F. R. S. L. Fellow of the Royal Society  
F. R. S. & A. S. Fellow and Associate of  
the Royal Society.  
F. S. A. Fellow of the Society of Antiqu-  
aries.—Fellow of the Society of Arts.  
F. S. A. E. Fellow of the Society of An-  
tiquaries, Edinburgh.  
Ft. Foot, or Feet.—Fort  
Fth. Fathom.  
Fur. Furlong.  
F. Z. S. Fellow of the Zoological Society.

## G.

Gal., or Geo. Georgia.  
Gal. Galatians.—Gallon.  
G. B. Great Britain.  
G. C. B. Grand Cross of the Bath.  
G. C. H. Grand Cross of Hanover.  
Gen. General.—Genesis.  
Geog. Geography.  
Geol. Geology.  
Geom. Geometry.  
Ger. German.—Germany.  
Gov. Governor.  
G. R. *Georgius Rex*. George the King.  
Gr. Greek.—Grains.—Gross.  
Gram. Grammar.

## H.

H., h., or hr. Hour.  
Hab. Habakkuk.  
Hants. Hampshire.  
H. B. C. Hudson's Bay Company.  
H. B. M. His or Her Britannic Majesty.  
H. E., or h. e. (*Hoc, or hic est.*) That  
is or This is.  
Heb. Hebrews.—Hebrew.  
Her. Heraldry.  
Hf. bd. Half-bound.  
Hhd. Hogshead.  
Hil. Hilary.  
Hist. History. [bured.  
H. J. S. *Hic jacet sepultus*. Here lies  
H. M. His or Her Majesty.

H. M. S. His or Her Majesty's Ship.  
 Hon. Honorable.  
 Hon'd. Honored.  
 Hort. Horticulture.  
 Hos. Hosea.  
 H. P. Half Pay.  
 H. R. House of Representatives.  
 H. R. H. His Royal Highness.  
 H. R. I. P. *Hic requiescit in Pace.* Here rests in peace.  
 H. S. (*Hic situs.*) Here lies.  
 Hund. Hundred.

## I.

I. Island.  
 Ib. or Ibid. *Ibidem.* In the same place.  
 Ich. Ichthyology.  
 Id. *Idem.* The same.  
 I. E., or I. e. *Id est.* That is.  
 I. H. S. or J. H. S. *Jesus Hominum Salvator.* Jesus the Saviour of Men.  
 Imp. Imperial.  
 In. Inch.  
 Inc. Incorporated.  
 Incog. *Incognito.* Unknown.  
 Inst. Instant, or of the present Month.  
 Isa. Isaiah.  
 It. Italy. Italian.  
 Itin. Itinerary.

## J.

J. Judge.  
 J. A. Judge Advocate.  
 Ja., or Jas. James.  
 Jac. Jacob.  
 Jam. Jamaica.  
 Jan. January.  
 J. D. *Jurum Doctor.* Doctor of Laws.  
 Jer. Jeremiah.  
 Jno. John.  
 Jona. Jonathan.  
 Jos. Joseph.  
 Josh. Joshua.  
 J. P. Justice of the Peace.  
 J. Prob. Judge of Probate.  
 Jr., or Jun. Junior.  
 J. U. D. *Juris Utriusque Doctor.* Doctor of both Laws; i. e., the Canon and the Civil Law.  
 Jul. July.—Julius.  
 Jul. Per. Julian Period.  
 Jun. June.—Junius.  
 Jus. P. Justice of the Peace.

## K.

K. King.  
 K. A. Knight of St. Andrew of Russia.  
 K. A. N. Knight of Alexander Newski of Russia.  
 K. B. Knight of the Bath.  
 K. B. King's Bench. [Portugal.  
 K. B. A. Knight St. Bento d'Avis of  
 K. B. E. Knight of the Black Eagle of Russia.

K. C. King's Council.  
 K. C. Knight of the Crescent of Turkey.  
 K. C. B. Knight Commander of the Bath. [over.  
 K. C. H. Knight Commander of Han-  
 K. C. S. Knight of Charles III. of Spain. [mark.  
 K. E. Knight of the Elephant of Den-  
 K. F. Knight of Ferdinand of Spain.  
 K. F. M. Knight of St. Ferdinand and Merit of Naples.  
 K. G. Knight of the Garter.  
 K. G. C. Knight of the Grand Cross.  
 K. G. C. B. Knight of the Grand Cross of the Bath. [of Spain.  
 K. G. F. Knight of the Golden Fleece  
 K. G. H. Knight of the Guelph of Han- over. [Sweden.  
 K. G. V. Knight of Gustavus Vasa of K. H. Knight of Hanover.  
 K. J. Knight of St. Joachim.  
 K. L. Knight of Leopold of Austria.  
 K. L. H. Knight of the Legion of Honor.  
 Km. Kingdom.  
 K. M. Knight of Malta.  
 K. M. H. Knight of Merit of Holstein.  
 K. M. J. Knight of Maximilian Joseph of Bavaria. [of Austria.  
 K. M. T. Knight of St. Maria Theresa  
 K. N. S. Knight of the Royal North Star of Sweden.  
 Knt., Kt., or K. Knight.  
 K. P. Knight of St. Patrick. [sia.  
 K. R. E. Knight of Red Eagle of Prus-  
 K. S. A. Knight of St. Anne of Russia.  
 K. S. E. Knight of St. Esprit of France.  
 K. S. G. Knight of St. George of Rus- sia. [of Persia.  
 K. S. L. Knight of the Sun and Lion  
 K. S. P. Knight of St. Stanislaus of Poland.  
 K. S. S. Knight of the Sword of Swe- den. [Russia.  
 K. S. W. Knight of St. Wladimir of K. T. Knight of the Thistle.  
 K. T. S. Knight of the Tower and Sword of Portugal. [erlands.  
 K. W. Knight of Willam of the Neth-  
 K. W. E. Knight of the White Eagle of Poland.

## L.

L. or Lib. *Liber.* Book.  
 L., Lib., or lb. *Libra.* Pound in weight.  
 L. l., or £. Pound sterling.  
 Ladp. Ladyship.  
 Lam. Lamentations.  
 Lat. Latitude.—Latin.  
 Lb., or lb. Pound in weight.  
 L. C. Lord Chancellor.  
 L. C., or l. c. *Loco citato.* In the place before cited.  
 L. C. J. Lord Chief Justice.  
 Ldp., or Lp. Lordship.  
 Leg., or Legis. Legislature.

Lev. Leviticus.  
 -Lib., or L. *Liber*. Book.  
 Lieut., or Lt. Lieutenant.  
 Lieut. Col. Lieutenant-Colonel.  
 Lieut. Gen. Lieutenant-General. [Laws.  
 LL. B. *Legum Baccalarius*. Bachelor of  
 LL. D. *Legum Doctor*. Doctor of Laws.  
 L. M. S. London Missionary Society.  
 Long. Longitude.  
 Lond. London.  
 L. S. *Locus Sigilli*. Place of the Seal.  
 Lv. Livres. [Pounds, Shillings, Pence.  
 L. s. d. (Fr.). Livres, Sous, Deniers,

## M.

M. Marquis.—Monsieur, Sir, or Mister.  
 —Morning.—Month.—Minute.—Mile.  
 — Married.  
 M. *Mille*. A thousand. [Noon.  
 M. *Meridies*. Meridian. Mid-day, or  
 M. *Manipulus*. A handful.  
 M. A. *Artium Magister*. Master of Arts.  
 M. A. Military Academy.  
 Mac. Maccabees.  
 Mad., or Madm. Madam.  
 Maj. Major.  
 Maj. Gen. Major-General.  
 Mal. Malachi.  
 Mar. March.  
 Mas. Masculine.  
 Math. Mathematics.— Mathematicians.  
 Matt. Matthew.  
 M. B. Bachelor of Medicine.  
 M. B. Bachelor of Music.  
 M. C. Master Commandant. [cine.  
 M. D. *Medicina Doctor*. Doctor of Medi-  
 Mech. Mechanics.  
 Med. Medicine.  
 Mem. *Memento*. Remember.  
 Memo. Memorandum. [Sirs.  
 Messrs., or MM. *Messieurs*. Gentlemen;  
 Met. Metaphysics.  
 Meteor. Meteorology.  
 Min. Mineralogy.  
 Min. Plen. Minister Plenipotentiary.  
 MM. Messieurs; Gentlemen.  
 M. P. Member of Parliament.  
 Mr. Master, or Mister.  
 M. R. A. S. Member of the Royal Asiatic  
 Society. [College of Surgeons, London.  
 M. R. C. S. L. Member of the Royal  
 M. R. C. S. E. Member of the Royal  
 College of Surgeons, Edinburgh.  
 M. R. I. Member of the Royal Institu-  
 tion. [Academy.  
 M. R. I. A. Member of the Royal Irish  
 Mrs. Mistress. (*pron. missis*.)  
 M. R. S. L. Member of the Royal Socie-  
 ty of Literature.  
 M. S. *Memoria Sacrum*. Sacred to  
 the Memory.  
 MS. Manuscript.  
 MSS. Manuscripts.  
 Mt. Mountain.  
 Mus. D. Doctor of Music.  
 Myth. Mythology.

## N.

N. North. Note.—Number.  
 Nah. Nahum.  
 Nat. Natural. [tice.  
 N. B. *Nota bene*. Mark well; take no-  
 N. E. North East.  
 Nem. con. *Nemine contradicente*. No  
 one contradicting; unanimously.  
 Nem. diss. *Nemine dissentiente*. No  
 one apposing; unanimously.  
 N. Lat., or N. L. North Latitude.  
 No. *Numero*. Number.  
 Nom. Nominative.  
 Nov. November.  
 N. P. Notary Public.  
 N. S. New Style; (after 1752.)  
 N. T. New Testament.  
 Numb., or Num. Numbers.  
 N. W. North-West.

## O.

Ob. *Obit*. Died.  
 Obj. Objection. Objective.  
 Obs. Observation.  
 Obt. Obedient.  
 Oct. October.  
 O. F. Odd Fellows.  
 Opt. Optics.  
 Ord. Ordinary.  
 Ornith. Ornithology.  
 O. S. Old Style; (before 1752.)  
 O. T. Old Testament.  
 Oxon. *Oxonia*. Oxford.  
 Oz. Ounce, or Ounces.

## P.

P., or p.—Page.—Pole.—Pint.—Pipe.—  
 pp. pages.  
 P.—*Pagillus*. A pugil; as much as can  
 be taken between the thumb and two  
 forefingers.  
 Parl. Parliament.  
 Payt. Payment. [thers.  
 P. C. *Patres Conscripti*. Conscript Fa-  
 P. C. Privy Councillor.  
 Pd. Paid.  
 Per; p., or  $\text{per}$ . By the; as, *per yard*.  
 Per An. *Per Annum*. By the Year.  
 Per Cent., or Per Ct. *Per Centum*. By  
 Peri. Perigee. [the Hundred.  
 Pet. Peter.  
 Ph. D., or P. D. *Philosophia Doctor*.  
 Doctor of Philosophy.  
 Phil. Philosophus.—Philip.—Philosophy.  
 — Philosophical. [ing.  
 Philom. *Philomathes*. Lover of learn-  
 Philomath. A Lover of the Mathematics.  
 Phren. Phrenology.  
 Pl. Plural.—Place.  
 P. M. *Post Meridiem*. Afternoon. [man.  
 P. M. Postmaster.—Passed Midship-  
 P. M. G. Postmaster-General.  
 P. M. G. Professor of Music in Gresh-  
 am College.



P. O. Post Office.  
 Pop. Population.  
 Pos. Possessive. [leave.  
 P. P. C. *Pour prendre congé*. To take  
 Prep. Preposition.  
 Pres. President.  
 Pret. Preterite.  
 Pro. Tem. *Pro Tempore*. For the time.  
 Pro. In favor of, or for.  
 Prob. Problem.  
 Prof. Professor.  
 Pron. Pronounced.—Pronoun.  
 Prop. Proposition.  
 Prot. Protestant.  
 Prov. Proverbs.—Provost. [Month.  
 Prox. *Proximo*. Next, or of the next  
 P. S. *Post Scriptum*. Postscript.  
 P. S. Privy Seal.  
 Ps. Psalm, or Psalms. [—Payment.  
 Pt., or Pts. Pint, or Pints.—Part, or Parts.  
 Pub. Published.

## Q.

Q., or Qu. Question.—Queen.  
 Q., or q. *Quadrans*. Farthing.  
 Q. B. Queen's Bench.  
 Q. C. Queen's Council. [should say.  
 Q. D., or q. d. *Quasi dicat*. As if he  
 Q. E. *Quod est*. Which is.  
 Q. E. D. *Quod erat demonstrandum*.  
 Which was to be demonstrated.  
 Q. E. F. *Quod erat faciendum*. Which  
 was to be done. [as you please.  
 Q. L., or q. l. *Quantum libet*. As much  
 Qm. *Quomodo*. By what means,  
 Q. P., or q. pl. *Quantum placet*. As much  
 as you please. [things.  
 Qr., or qrs. Quarter, or Quarters.—Far-  
 Q. S. Quarter Section.  
 Q. S., or q. s. *Quantum sufficit*. A suf-  
 ficient quantity.  
 Qt., or qt. Quart.  
 Qu., or Qy., or q. *Quere*. Query.  
 Q. V. *Quod vide*. Which see.  
 Q. V. *Quantum vis*. As much as you  
 please.

## R.

R. *Rez*. King.—*Regina*. Queen.  
 R. A. Royal Academy.—Royal Artil-  
 lery.—Royal Arch.  
 R. E. Royal Engineers.  
 Rec., or R. Recipe.  
 Recd. Received.  
 Recpt. Receipt.  
 Ref. Reformed.—Reformer.  
 Reg. Prof. *Regius Professor*.  
 Regr. Register.—Registrar.  
 Rep. Representative.  
 Rep., or Repub. Republic.  
 Rev. Reverend.—Revelation.  
 Rhet. Rhetoric.  
 R. M. Royal Marines.  
 R. N. Royal Navy.  
 Ro. *Recto*. Right-hand Page.

Robt. Robert.  
 Rom. Romans.  
 R. P. *Regius Professor*. King's Profes-  
 R. R. Railroad. [sor.  
 R. S. Right Side.  
 R. S. S. *Regius Societatis Socius*. Fel-  
 low of the Royal Society.  
 R. S. V. P. *Répondez, s'il vous plaît*.  
 Answer, if you please.  
 Rt. Hon. Right Honorable.  
 Rt. Rev. Right Reverend.  
 Rt. Wpful. Right Worshipful.

## S.

S. South.—Shilling.—Seconds.—Sign.—  
 S., or St. Saint. [Art.  
 S. A. *Secundum Artem*. According to  
 Sam. Samuel.  
 Sax. Saxon.—Saxony. [the Senate.  
 S. C. *Senatus consultum*. A Decree of  
 Sch., or Schr. Schooner.  
 Seil, or Sc. *Scilicet*. To wit.  
 Scot. Scotland; Scotch, or Scottish.  
 Scr. Scruple.  
 S. E. South-east.  
 Sec. Secretary.—Section.—Second.  
 Sec. Leg. Secretary of Legation.  
 Sect., or §. Section.  
 Sen. Senior.—Senator.  
 Sept., or Sep. September.  
 Sept. Septuagint.  
 Serg., or Serj. Sergeant, or Serjeant.  
 Servt. Servant.  
 Sh., or S. Shilling.  
 Sing. Singular.  
 S. Lat., or S. L. South Latitude.  
 S. N. *Secundum Naturam*. According  
 to Nature.  
 Sol. Solomon.—Solution.  
 Sp. Spain.—Spanish. [the Gospel.  
 S. P. G. Society for the Propagation of  
 S. P. Q. R. *Senatus Populusque Romanus*.  
 The Senate and Roman People.  
 Sq., or Sqr. Square.  
 Sq. M. Square mile.  
 Sr. Sir.  
 S. R. I. *Sacrum Romanum Imperium*.  
 Holy Roman Empire.  
 SS., or S. *Semis*. Half.  
 SS., or ss. *Scilicet*. To wit; namely.  
 St. Saint.—Street.—Stone.  
 S. T. D. *Sacra Theologia Doctor*. Doctor  
 Stg. Sterling. [of Divinity.  
 S. T. P. *Sacra Theologia Professor*.  
 Professor or Doctor of Divinity.  
 Sup., or Super. Superior.—Superfine.  
 Surg. Surgery.—Surgeon.  
 S. W. South-west.

## T.

T., or t. Town, or Township. [by will.  
 T. L. *Testamento legavit*. Bequeathed  
 Theo. Theodore.  
 Theol. Theology.  
 Theoph. Theophilus.

Theor. Theorem.  
 Thess. Thessalonians.  
 Thos. Thomas.  
 Tim. Timothy.  
 Tit. Titus. [et.  
 Tr. Translator.—Translation.—Treasur-  
 Trin. Trinity.

## U.

U. E. I. C. United East India Company.  
 Ult. *Ultimo*. Last, or of the last Month.  
 U. S., or u s. *Ut supra*. As above.  
 U. S. United States.  
 U. S. A. United States Army.—United  
 States of America.  
 U. S. N. United States Navy.  
 U. S. S. United States Ship.

## V.

V., Vi., or Vid. *Vide*. See.  
 V., or vs. *Versus*. Against.  
 V., or Ver. Verso.—v. Verb.  
 V. C. Vice-Chancellor.  
 V. D. M. *Verbi Dei Minister*. Minis-  
 ter, or Preacher of God's Word.  
 Ven. Venerable.  
 Vis., or V. Viscount.  
 Viz. *Videlicet*. To wit; namely.  
 Vo. Verso. Left-hand Page.  
 Vol. Volume.—Vols. Volumes.  
 V. P., or Vice-Pres. Vice-President.  
 V. R. *Victoria Regina*. Queen Victoria.  
 Vs., or v. *Versus*. Against.

## W.

W. West.  
 W., or Wk. Week.  
 W. I. West Indies.  
 W. Lon. West Longitude.  
 Wm. William.  
 W. M. S. Wesleyan Missionary Society.  
 Wp. Worship.  
 W. S. Writer to the Signet.  
 Wt. Weight.

## X.

Xmas. Christmas.  
 Xn., or Xtian. Christian.  
 Xnty., or Xty. Christianity.  
 Xper. Christopher.  
 Xt. Christ.

## Y.

Y., or Yr. Year.  
 Y. B., or Yr. B. Year Book.  
 Yd. Yard.—Yds. Yards.  
 Y<sup>a</sup>. The.  
 Y<sup>m</sup>. Them.  
 Y<sup>n</sup>. Then.  
 Y<sup>r</sup>. Your.  
 Y<sup>s</sup>. This.  
 Y<sup>t</sup>. That.

## Z.

Zech. Zechariah.  
 Zeph. Zephaniah.  
 Zool. Zoology.  
 &c. *et cetera*. And the rest;  
 And so forth.  
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# A DICTIONARY OF QUOTATIONS,

TAKEN FROM THE

LATIN, FRENCH, ITALIAN, SPANISH AND PORTUGUESE LANGUAGES.

- À barbe de fou, on apprend à raire.* (Fr.) Men learn to shave on the chin of a fool.
- À bas les ministres.* (Fr.) Down with the ministers.
- À beau jour beau retour.* (Fr.) One good turn deserves another. [abed.]
- À beau se lever tard qui a bruit de se lever matin.* (Fr.) He whose name is up my lie
- À beau mentir qui vient de loin.* (Fr.) Travellers have the privilege of lying.
- À bis et à blanc.* (Fr.) From brown bread to white; by fits and starts.
- À bon chat bon rat.* (Fr.) To a good cat a good rat; well-matched; well-attacked, well-defended. Also, Set a thief to catch a thief. [denials.]
- À bon demandeur bon refuseur.* (Fr.) Inordinate demands should meet with sturdy
- À bon marché.* (Fr.) Cheap.
- À brebis tondu, Dieu mesure le vent.* (Fr.) God tempers the wind to the shorn lamb.
- À capite ad calcem.* (L.) From head to heel. [ous man may sin; avoid temptation.]
- À casa (or ad arca) aperta il giusto peccat.* (It.) At an open house, or chest, a righte-
- À causa persa parole assai.* (It.) When the cause is lost, words are useless.
- À chaque saint sa chandelle.* (Fr.) To each saint his candle.
- À cheval.* (Fr.) On horseback. [with a head-ache.]
- À chi consiglia, non duole il capo.* (It.) He who gives advice is not often troubled
- À cœur jeûn.* (Fr.) Fasting. [ness.]
- À cœur ouvert.* (Fr.) Open-heartedly; with the most perfect candour or unreserved-
- À contre cœur.* (Fr.) Against the grain; against one's will; with a bad grace.
- À compte.* (Fr.) On account; in part payment.
- À corps perdu.* (Fr.) Headlong; neck or nothing.
- À coups de bâton.* (Fr.) With blows of a stick.
- À cruer salus.* (L.) Salvation is from the cross.
- À cuspid coronæ.* (L.) A crown from the spear: the reward of valor or suffering.
- À demain.* (Fr.) Until to-morrow.
- À Deo et regi.* (L.) From God and the king.
- À fin de.* (L.) To the end that.
- À fleur d'eau.* (Fr.) Level with the water.
- À fume le bon mustarda.* (Port.) Hunger is good mustard: Hunger is the best sauce.
- À force d'ennuyer.* (Fr.) By dint of wearying.
- À fortiori.* (L.) From the stronger; with stronger or greater reason.
- À gorge déployée.* (Fr.) Immoderately; to or in an immoderate degree.
- À grands frais.* (Fr.) At great expense; very expensively.
- À gusto.* (It.) To one's heart's content.
- À jamais.* (Fr.) For ever.
- À l'abandon.* (Fr.) At random.
- À la belle étoile.* (Fr.) In the open air; in the street.
- À la bonne heure.* (Fr.) At an early hour; well timed: an exclamation of joyful surprise
- À l'abri.* (Fr.) Under shelter.
- À la barba dexadla cuando mas agrada.* (Sp.) Leave a jest when it pleases you best.
- À la dérobée.* (Fr.) By stealth; stealthily; on the sly; privately.
- À la française.* (Fr.) According to the French fashion.
- À la lettre.* (Fr.) Word for word; literally.
- À la maison.* (Fr.) At the house; at home.
- À l'Anglaise.* (Fr.) In the English style.
- À la maître d'hôtel.* (Fr.) In the style of the steward of an hotel.
- À la mode.* (Fr.) According to the fashion; in the fashion; fashionably.
- À la rigueur.* (Fr.) Rigorously; strictly.
- À l'envi.* (Fr.) Emulously.
- À l'improviste.* (Fr.) On a sudden; unawares.
- À loisir.* (Fr.) At leisure; leisurely; at one's own convenience.
- À l'outrance.* (Fr.) To the very death; to the utmost.
- À main armée.* (Fr.) By force of arms; armed; in arms.
- À ma puissance.* (Fr.) To my power.
- À méchant chien court lien.* (Fr.) A short chain for a snappish cur.
- À mené et thoro.* (L.) From bed and board.
- À merveille.* (Fr.) To a wonder; marvellously; admirably well.

- À mon avis.* (Fr.) In my opinion.  
*À multo fortiori.* (L.) On much stronger grounds.  
*À nouvelles affaires, nouveaux conseils.* (Fr.) New circumstances, new counsels.  
*À parte ante.* (L.) Of the preceding part.  
*À pas de géant.* (Fr.) With a giant's stride.  
*À peindre.* (Fr.) For painting: fit to make a picture of.  
*À peu près.* (Fr.) About; very nearly; almost.  
*À pied.* (Fr.) On foot.  
*A pobreza no hay vergüenza.* (Sp.) Poverty has no shame.  
*A posteriori.* (L.) From the latter: from the effect to the cause.  
*A priori.* (L.) From the former: from the cause to the effect.  
*À propos de rien.* (Fr.) Apropos to nothing; a pointless remark. [tunely.  
*À propos.* (Fr.) In reference to; with regard to; speaking of; to the purpose; oppor-  
*À propos de bottes.* (Fr.) Speaking about boots; a ludicrous expression used when a  
 person introduces an observation irrelevant to the subject:] by the bye; now I  
*À tâtons.* (Fr.) Groping. [think on't.  
*À tendris annis.* (L.) From tender years.  
*À tergo.* (L.) In the rear; on the back; behind.  
*À tête perdue.* (Fr.) Recklessly.  
*À tort et à travers.* (Fr.) Without consideration; at random.  
*À tort et à droit.* (Fr.) Right or wrong.  
*À tort ou à droit.—À tort ou à raison.* (Fr.) Reason or none.  
*À tout jamais.* (Fr.) For ever and ever; evermore; everlastingly; always.  
*À tout propos.* (Fr.) At every turn; ever and anon.  
*À toutes jambes.* (Fr.) As fast as one's legs can carry one.  
*À tutiori.* (L.) The safer side to take.  
*À verbis legis non est recedendum.* (L.) There is no departing from the words of the law.  
*À vieux comptes nouvelles disputes.* (Fr.) Old accounts cause new disputes.  
*A vinculo matrimonii.* (L.) From the bond, chain or tie of matrimony.  
*À vostra salute.* (It.) }  
*À votre santé.* (Fr.) } To your health.  
*A vuestra salud.* (Sp.) } [what may be.  
*Ab actu ad posse valet consequatio.* (L.) It is fair to argue from what has been, to  
*Ab alio expectes, alteri quod feceris.* (L.) Expect to be treated as you have treated  
*Ab ante.* (L.) Before hand. [others.  
*Ab asino lanam.* (L.) Wool from an ass. An impossibility.  
*Ab extra.* (L.) From without.  
*Ab hoc et ab hac.* (L.) From this and from that; confusedly.  
*Ab inconvenienti.* (L.) From the inconvenience.  
*Ab incubulis.* (L.) From the cradle.  
*Ab initio.* (L.) From the beginning.  
*Ab integro.* (L.) Afresh; anew.  
*Ab irato.* (L.) From an angry man.  
*Ab officio et beneficio.* (L.) From his office and his benefice.  
*Ab origine.* (L.) From the origin; from the very first.  
*Ab ovo.* (L.) From the egg; from the beginning. [end.  
*Ab ovo usque ad mala.* (L.) From the egg to the apples; from the beginning to the  
*Ab uno disce omnes.* (L.) From one specimen judge of all the rest.  
*Ab urbe condita.* (L.) From the building of the city; i. e. Rome. B. C. 753.  
*Abandon.* (Fr.) Ease of manner; freedom from restraint.  
*Abandon fait larron.* (Fr.) Opportunity makes the thief.  
*Abattoir.* (Fr.) A public slaughter-house for cattle.  
*Abnormis sapiens.* (L.) Wise without schooling.  
*Abondance de bien ne nuit pas.* (Fr.) Never too much of a good thing.  
*Abreuvoir de mouches.* (Fr.) A drinking-place for flies.  
*Absence d'esprit.* (Fr.) Absence of mind.  
*Absente reo.* (L.) While the defendant was absent.  
*Abest invidia.* (L.) All envy apart.  
*Abundat dulcibus vitiis.* (L.) He abounds in pleasing faults.  
*Accapareurs.* (Fr.) Monopolisers; engrossers.  
*Accedas ad curiam.* (L.) You may come into court: an original writ.  
*Accessit.* (L.) He come nearly up to; a testimonial to one second in merit.  
*Accoucheuse.* (Fr.) A midwife. [less it be before God.  
*Accusare nemo se debet nisi coram Deo.* (L.) No man is bound to accuse himself, un-  
*Accusare nemo se debet.* (L.) No one is bound to criminate himself. [bitter.  
*Acerrima proximorum odia.* (L.) The hatred of the nearest relations is the most  
*Acerta errando.* (Sp.) He blunders into the right.

**Acknowledgment.** (L.) Rabidness; desperation; excitement.  
**Acme.** (G.) The highest point; the highest degree.  
**Acquit.** (Fr.) Receipt. *Pour acquit.* (Fr.) Received payment.  
**Acribus initii, incurioso fine.** (L.) Alert in beginning, but negligent in the end.  
**Acta exteriora indicant interiora secreta.** (L.) By the outward acts we are to judge of the inward secrets.  
**Actio personalis moritur cum persona.** (L.) A personal action dies with the person.  
**Actus Dei nemini facit injuriam.** (L.) No one shall be injured through the act of God.  
**Actus legis nulli facit injuriam.** (L.) The act of the law does injury to no man.  
**Actus me invito factus, non est meus actus.** (L.) An act done against my will is not my act. [less the mind be also guilty.  
**Actus non facit reum, nisi mens sit rea.** (L.) The act does not make a man guilty, unless the mind be also guilty.  
**Actionnaire.** (Fr.) Shareholder; stockholder.  
**Actum est de republica.** (L.) It is all over with the Republic.  
**Acumen.** (L.) Skill; accuracy of discrimination; shrewdness; sharpness; subtlety.  
**Ad absurdum.** (L.) To an absurdity.  
**Ad aperturam libri.** (L.) At the opening of the book, or opening the book at random.  
**Ad captandum vulgus.** (L.) To insuare the vulgar; to captivate the masses.  
**Ad clerum.** (L.) To the clergy.  
**Ad calamitatem quilibet rumor valet.** (L.) Any rumor is sufficient against calamity.  
**Ad eundem.** (L.) To the same.  
**Ad eventum festinat.** (L.) Hastens to the end.  
**Ad finem.** (L.) Towards the end.  
**Ad hoc.** (L.) For this purpose.  
**Ad infinitum.** (L.) Without end; to infinity.  
**Ad invidiam.** (L.) Invidiously; spitefully; maliciously.  
**Ad interim.** (L.) In the mean while.  
**Ad interuentionem.** (L.) To extermination. [Kalenda.  
**Ad Kalendas Græcas.** (L.) At the Greek Kalends; i. e., never, as the Greek had no  
**Ad libitum.** (L.) At pleasure.  
**Ad nauseam.** (L.) Enough to make one sick.  
**Ad ogni uccello il suo nido è bello.** (It.) With every bird its own nest is charming.  
**Ad patres.** (L.) Gathered to his fathers: dead.  
**Ad populum.** (L.) To the people. [accrue from a grant.  
**Ad quod damnum.** (L.) To what damage: a writ to ascertain what injury would  
**Ad referendum.** (L.) For further consideration.  
**Ad rem.** (L.) To the purpose.  
**Ad summum.** (L.) In short; in a word; in conclusion.  
**Ad unguem factus homo.** (L.) A man of the most polished manners.  
**Ad unguem.** (L.) To the touch of the nails; thoroughly; with perfect accuracy.  
**Ad usum fidei.** (L.) For the use of the faithful.  
**Ad valorem.** (L.) According to the value.  
**Ad vitam.** (L.) To the life.  
**Addenda.** (L.) Additions.  
**Addicti jurare in verba magistri.** (L.) Bound to swear to the opinions of a teacher.  
**Adco in teneris consuescere multum est.** (L.) It is of so much importance to become accustomed at an early age.  
**Adhuc sub judice lis est.** (L.) The dispute is still pending, or undecided.  
**Adieu la voiture, adieu la boutique.** (Fr.) Farewell coach, farewell shop.  
**Adieu paniers, vendanges sont faites.** (Fr.) Farewell baskets, the vintage is over.  
**Adieu pour toujours.** (Fr.) Farewell for ever.  
**Adolescens verecundum esse deet.** (L.) It becomes a young man to be modest.  
**Adorer le veau d'or.** (Fr.) To worship the golden calf, or Mammon.  
**Adscriptus glebæ.** (L.) Attached to the soil.  
**Advenæ.** (L.) Strangers; foreigners; settlers in a country.  
**Adversus major, par secundis.** (L.) Superior to adversity, equal to prosperity.  
**Ægloga.** (L.) An eclogue, idyl, or bucolic.  
**Ægrecit medendo.** (L.) The remedy is worse than the disease.  
**Ægri somnia vana.** (L.) The idle dreams of a sick man.  
**Æquam servare mentem.** (L.) To preserve an equable mind.  
**Æquanimiter.** (L.) With equanimity. [the poor.  
**Æquè pauperibus prodest, locupletibus æquè.** (L.) Equally profitable to the rich and  
**Æquabiliter et diligenter.** (L.) Equably and diligently. [not to override it.  
**Æquitas sequitur legem.** (L.) Equity follows the law; i. e., to supply its defects,  
**Æquo animo.** (L.) With equanimity. [one an enemy.  
**Æs debitorem leve, gravior inimicum facit.** (L.) A light debt makes a debtor, a heavy  
**Ætatis suæ.** (L.) Of his or her age.

- Affaire du cœur.* (Fr.) An affair of the heart.
- Affirmatio.* (L.) Affirmatively.
- Affiché.* (Fr.) Displayed; exhibited.
- Afflatus.* (L.) Inspiration.
- Afflavit Deus, et dissipantur.* (L.) God sent forth his breath, and they are dispersed.
- Agent de change.* (Fr.) A stockbroker.
- Agiotage.* (Fr.) Gambling in commercial shares, stocks and Government securities.
- Agnosco veteris vestigia flammae.* (L.) I recognize traces of my old flame.
- Agnus Dei.* (L.) 'Lamb of God;' an image of wax, impressed with the figure of a lamb, and consecrated by the pope.
- Aide-toi, et le ciel t'aidera.* (Fr.) Help thyself, and Heaven will help thee.
- Aide-de-camp.* (Fr.) An officer who attends a General to carry orders.
- Air de fête.* (Fr.) A festive or joyous appearance. [tinction.
- Air distingué.* (Fr.) A distinguished appearance; the appearance of a person of distinction.
- Air distrait.* (Fr.) An absent look; a look expressive of absence of mind.
- Air noble.* (Fr.) A noble, distinguished, patrician air.
- Ajustez vos flûtes.* (Fr.) Put yourselves in accord.
- Al loco, vino non bisogna frasca.* (It.) Good wine needs no bush.
- Al fresco.* (It.) In the open air.
- Al hombre bueno no le busquen abuelo.* (Sp.) A good man's pedigree is little hunted up.
- Alia tentanda via est.* (L.) Another way must be tried.
- Alias.* (L.) Otherwise; at another time.
- Alibi.* (L.) Elsewhere; in another place.
- Alienū optimum frui insuād.* (L.) It is well to profit by the folly of others.
- Alienū appetens, sui profusus.* (L.) Coveting the property of others, lavish of his own. [thyself art full of sores.
- Acio sub sole.* (L.) Under another sun.
- Aliorum medicus ipse ulceribus scates.* (L.) Though the physician of others, yet thou
- Aliquando bonus dormitat Homerus.* (L.) Even the good Homer sometimes nods.
- Aliquid inane.* (L.) An indescribable degree of folly; trifling. [evil.
- Aliquis malo sit usus ab illo.* (L.) Some benefit may possibly be derived from that
- Alquis non debet esse iudex in propria causa.* (L.) No man should be a judge in his own cause.
- Aliter vitium, vitique legendo.* (L.) Vice thrives and lives by concealment.
- Aliud corde premeant, aliud ore promunt.* (L.) They cherish one thing in the heart, and express another thing with the mouth.
- Aliud et idem.* (L.) One and the same thing, though under different aspects.
- Alinde.* (L.) From some other quarter or person.
- Aller bride en main.* (Fr.) To go with a loose rein.
- Alma mater.* (L.) A mild, gentle mother. Used by students to designate the University in which they were educated.
- Alia sedent civilis vulnera dentræ.* (L.) The wounds of civil war are deeply felt.
- Alter ego.* (L.) My other self.
- Alter idem.* (L.) Another exactly similar. [the University of Oxford.
- Alterum lumen Angliæ.* (L.) The other light or luminary of England. Applied to
- Alterum alterius auxilio eget.* (L.) The one needs the help of the other.
- Alumnus.* (L.) Pupil.
- Amantium irac amoris integratio 'st.* (L.) The quarrels of lovers is the renewal of love. [the highest.
- Amare et sapere rix deo conceditur.* (L.) To love and be wise is scarcely granted to
- Ambiguus in vulgum spargere voces.* (L.) To spread doubtful rumors among the populace.
- Ambulantes.* (Fr.) Itinerant or movable military hospitals.
- Ame de boue.* (Fr.) A soul of mud; a miscreant.
- Ame damnée.* (Fr.) A tool; drudge; one who will do any dirty work.
- Amemus.* (L.) A person who writes what another dictates.
- Amicus certus in re incerta cernitur.* (L.) A real friend is discovered in adversity.
- Amicus curiæ.* (L.) A friend of the court.
- Amicus humani generis.* (L.) The friend of the human race.
- Amicus Plato, amicus Socrates, sed magis amicus veritas.* (L.) Plato is my friend, Socrates is my friend, but truth is more my friend.
- Amicus usque ad aras.* (L.) A friend even to the altar, or to the last extremity.
- Ami des noirs.* (Fr.) A friend of the blacks.
- Ami de mouvement.* (Fr.) A friend of progress; a reformer.
- Ami du peuple.* (Fr.) The people's friend.
- Ami jusqu'aux autels.* (Fr.) A friend even to the altar.
- Amo.* (L.) I love.
- Amor nummi.* (L.) The love of money.
- Amor patriæ.* (L.) Patriotism; the love of our country.

*Amor e signoria non vogliono compagnia.* (It.) Love and Lordship like no fellowship.  
*Amor et delicia.* (L.) The loved one and the darling favourite.  
*Amor tussisque non celantur.* (L.) Love and a cough cannot be concealed.  
*Amoto quæramus seria ludo.* (L.) Setting jesting aside, let us attend to serious matters.  
*Amour fait beaucoup, mais argent fait tout.* (Fr.) Love is potent, but money is omni-  
*Amour-propre.* (Fr.) Self-love; vanity. [potent.  
*Amphora.* (L.) An earthen vessel or measure for liquids with two ears, or handles.  
*An nescis longas regibus esse manus?* (L.) Do you not know that kings have long  
*Anchylōsia.* (Gr.) A stiff joint from bony union. [hands?  
*Ancien régime.* (Fr.) The old or former Government.  
*Ancienne noblesse.* (Fr.) The old nobility.  
*Anguillam caudâ tenes.* (L.) You hold an eel by the tail.  
*Anguis in herbâ.* (L.) A snake in the grass.  
*Aniles fabulæ.* (L.) Old wives' stories.  
*Animal implume, bipes.* (L.) A biped animal, without feathers.  
*Animal risibile.* (L.) An animal which can laugh.  
*Animi cultus humanitatis cibus.* (L.) Mental culture is the food of humanity.  
*Animis opibusque parati.* (L.) Ready to stake life and property.  
*Animo et fide.* (L.) By courage and faith.  
*Animo, non astutia.* (L.) By courage, not craft.  
*Animum picturâ pascit inani.* (L.) He fills his mind with a vain picture.  
*Animus regis, qui, nisi paret, imperat.* (L.) Govern your mind, which, unless it obeys,  
*Animus.* (L.) Mind; intention; feeling; disposition. [will command.  
*Animus furandi.* (L.) The intention of stealing.  
*Animus imponentis.* (L.) The intention of the imposer.  
*Animus non deficit æquus.* (L.) An equal mind does not fail.  
*Anno ætatis.* (L.) In the year of his, or her, age.  
*Anno Christi.* (L.) In the year of Christ.  
*Anno Domini.* (L.) In the year of our Lord.  
*Anno urbis conditæ.* (L.) In the year since the building of the city, i. e., Rome.  
*Annus mirabilis.* (L.) The year of wonders.  
*Ante lucem.* (L.) Before daybreak.  
*Ante omnia.* (L.) Before every thing else; first and foremost.  
*Ante tubam trepidat.* (L.) He trembles before the trumpet sounds.  
*Anti.* (Gr.) Against.  
*Antipodes.* (Gr.) People on the opposite side of the globe.  
*Antiquâ homo virtute et fide.* (L.) A man of ancient virtue and fidelity.  
*Antiquarian.* (Gr.) Relative to antiquities.  
*Aperçu.* (Fr.) A sketch; abstract; summary.  
*Aperto vivere volo.* (L.) To live with every wish freely expressed. [on the vast deep.  
*Apparent rari nantes in gurgile vasto.* (L.) They appear swimming, here and there one,  
*Appartement.* (Fr.) Two or more rooms. The French for a single room is *Chambre*.  
*Appetitus rationi pareat.* (L.) Let the appetite be obedient to reason.  
*Appui.* (Fr.) Point of support; purchase; prop.  
*Aqua fortis.* (L.) Strong water; nitric acid.  
*Aqua regia.* (L.) Royal water; nitro-muriatic acid.  
*Aquila non capit muscas.* (L.) An eagle does not catch flies.  
*Arbiter elegantiarum.* (L.) A judge in matters of taste; the master of the ceremonies.  
*Arcana celestia.* (L.) Heavenly secrets, or mysteries.  
*Arcana imperii.* (L.) State secrets.  
*Arcanum demens delegit ebrietas.* (L.) Mad drunkenness discloses every secret.  
*Ardentia verba.* (L.) Words that burn; glowing words.  
*Argent comptant.* (Fr.) Ready money.  
*Argent comptant porte médecine.* (Fr.) Ready money brings a remedy.  
*Argillâ quidvis imitaberis udd.* (L.) You can imitate any thing with moist clay.  
*Argumentum ad crumenam.* (L.) An argument to the purse;—*ad hominem*, to the  
man;—*ad ignorantiam*, to ignorance, or founded on an adversary's ignorance of  
facts;—*ad iudicium*, to the judgment;—*ad verecundiam*, to modesty; *argumentum*  
*baculum*, an appeal to force; club law.  
*Argumentum a particulari ad universale.* (L.) An argument that attempts to show  
from a single instance that all other instances are the same or alike.  
*Ariston metron.* (Gr.) The medium is best; the golden mean.  
*Armes blanches.* (Fr.) Hand weapons; cold steel.  
*Arrière-garde.* (Fr.) The rear guard.  
*Arrière pensée.* (Fr.) Mental reservation.  
*Arrondissement.* (Fr.) In France, a district, or subdivision of a department.  
*Arte est celare artem.* (L.) The perfection of art is to conceal art.

- Artes honorabit.* (L.) He will honor the arts.
- Arte perire sua.* (L.) To perish by their own machinations.
- Arts d'agrément.* (Fr.) Accomplishments [in ladies' schools].
- Asperca facies, ubi nimis ex vero traxere, acrem sui memoriam relinquunt.* (L.) A bitter jest, when the satire comes too near the truth, leaves a sharp sting behind it.
- Assui ben balla a chi Fortuna suona.* (It.) He dances well, to whom Fortune pipes.
- Assignat.* (Fr.) Paper money; a note.
- Astra castra, humen lumen.* (L.) The stars my camp, the Deity my light.
- Astra regunt homines, sed regit astra Deus.* (L.) The stars govern men, but GOD At spes non fracta. (L.) But hope is not yet broken. [governs the stars.]
- Attaché.* pl. attachés. (Fr.) One of the higher class of subordinates of an embassy, or [representative mission.]
- Au bon droit.* (Fr.) To the just right.
- Au contraire.* (Fr.) On the contrary.
- Au courant.* (Fr.) Aware of; acquainted with; familiar.
- Au désespoir.* (Fr.) In despair.
- Au fait.* (Fr.) Skilful in; expert; up to the mark.
- Au fond.* (Fr.) To the bottom.
- Au jour la journée.* (Fr.) From hand to mouth.
- Au sérieux.* (Fr.) Seriously; in a serious manner.
- Au naturel.* (Fr.) In its, or their, natural state.
- Au pis aller.* (Fr.) At the worst.
- Au plaisir de vous revoir.* (Fr.) Till I have the pleasure of seeing you again.
- Au reste.* (Fr.) In addition to this; besides; moreover.
- Au revoir.* (Fr.) Good, bye; farewell.
- Aut Cæsar, aut nullus.* (L.) Either Cæsar, or nobody.
- Aut insanit homo, aut versus facit.* (L.) The man is either mad, or he is making verses.
- Aut nunquam tentes, aut perfice.* (L.) Either never attempt anything, or accomplish it
- Aut vincere aut mori.* (L.) Either to conquer or to die.
- Auctor pretiosa facit.* (L.) The giver makes the gift more precious.
- Aucun chemin de fleurs ne conduit à la gloire.* (Fr.) No flowery road leads to glory.
- Audaces fortuna juvat, timideque repellit.* (L.) Fortune favors the bold, but repels [the timid.]
- Audacter et sincere.* (L.) Boldly and sincerely.
- Aulæ ac cantus.* (L.) Bold but wary.
- Audendo magnus tegitur timor.* (L.) Great fear is often concealed by a show of daring.
- Aude sapere.* (L.) Dare to be wise.
- Audi alteram partem.* (L.) Hear the other side, or party. [that hear.]
- Auditoria.* (L.) Schools; professor's lecture rooms; auditories or assemblies of those
- Augusta Trinobantum.* (L.) The designation of "LONDON" by the ancient Romans.
- Aujourd'hui roi, demain rien.* (Fr.) To-day a king, to-morrow nothing.
- Aula regia.* (L.) The court; the monarch's court; Court of the sovereign.
- Aula regis.* (L.) The king's court.
- Aura popularis.* (L.) The popular breeze.
- Auro seminalis.* (L.) The impregnating air.
- Aurea mediocritas.* (L.) The golden mean.
- Aureo homo piscari.* (L.) To fish with a golden hook.
- Auribus tenemus lupum.* (L.) We hold a wolf by the ears.
- Auri sacra fumes.* (L.) The accursed appetite for gold.
- Auriga.* (L.) A chariotser; wagoner.
- Aurum omnes, rectâ pietate, colunt.* (L.) All worship gold, piety being set aside.
- Aurum potabile.* (L.) Liquid or drinkable gold.
- Auspicium melioris ævi.* (L.) A pledge of better times.
- Aussitôt dit, aussitôt fait.* (Fr.) No sooner said than done.
- Autant d'hommes, autant d'avis.* (Fr.) So many men, so many minds.
- Autant de têtes, autant d'opinions.* (Fr.) So many men, so many minds.
- Autobiographia literaria.* (L.) The literary account of one's own life.
- Auto-da-fé.* (Sp.) An act of faith.
- Autrefois acquit.* (Fr.) Formerly acquitted.
- Aux armes.* (Fr.) To arms.
- Auxilium ab alto.* (L.) Help is from on high.
- Avant-coureur.* (Fr.) A harbinger or forerunner.
- Avant-garde.* (Fr.) The van-guard.
- Avant propos.* (Fr.) The preface or introduction to a book.
- Avec nantissement.* (Fr.) With security.
- Ævi numerantur avorum.* (Fr.) They number ancestors upon ancestors.
- Avise la fin.* (Fr.) Consider the end.
- Avito vires honore.* (L.) He flourishes with ancestral honors.
- Avoir la langue déliée.* (Fr.) To have a loose tongue; ready elocution.



## B.

- Ducio di bocca spesso cuor non tocca.* (It.) A kiss of the mouth often touches not the heart. [thing and every thing.]
- Badanderie.* (Fr.) Silliness; doltishness; boobyism; a foolish admiration of any-
- Badinage.* (Fr.) Jocularly; mirth; gaiety; merriment; pleasantry.
- Bagatelle.* (Fr.) Trifles.
- Bal abonné.* (Fr.) A subscription ball.
- Bal champêtre.* (Fr.) A country ball.
- Balivernes.* (Fr.) Stuff; humbug; nonsense of any kind.
- Banco regis.* (L.) On the king's bench.
- Barbouillage.* (Fr.) Scrawl; bad-writing; rignarole; confused discourse.
- Bas bleu.* (Fr.) Blue-stocking; a literary woman.
- Basis virtutum constantia.* (L.) Constancy is the foundation of all the virtues.
- Bathos.* (Gr.) Profundity; depth.
- Battre la campagne.* (Fr.) To beat about the bush.
- Bayer aux cornilles.* (Fr.) To gape at the crows.
- Beati possessores.* (L.) Happy are the actual possessors.
- Beau désordre.* (Fr.) Beautiful disorder.
- Beau idéal.* (Fr.) The very pink or flower; true realization.
- Beau monde.* (Fr.) The fashionable world; world of fashion.
- Bel esprit.* (Fr.) A brilliant mind.
- Bella matribus detestata.* (L.) Wars detested by mothers.
- Belles lettres.* (Fr.) Polite literature; learning.
- Bellum internecinum.* (L.) A war of extermination or mutual destruction.
- Bellum lethale.* (L.) A deadly war.
- Bellè e follia vanno spesso in compagnia.* (It.) Beauty and folly are frequent companions.
- Ben trovato.* (It.) Well feigned or invented.
- Ben vengas, si vengas solo.* (Sp.) Thou comest well (misfortune) if thou comest alone.
- Beneficium accipere, libertatem rendere est.* (L.) To receive a benefit is to sell your [liberty.]
- Benigno numine.* (L.) By the favor of Providence.
- Bibliomania.* (from the Greek.) A rage for possessing books.
- Bien-aimé.* (Fr.) The beloved; well-loved.
- Bien perdu bien connu.* (Fr.) Once lost, then prized.
- Bienheureux qui peut vivre en paix.* (Fr.) Happy he who can live in peace.
- Billet d'amour.* (Fr.) A love letter.
- Billets d'état.* (Fr.) Government paper; bank-notes.
- Bis.* (Fr. & L.) Twice, or repeated.
- Bis dat, qui citò dat.* (L.) He gives twice who gives quickly, or seasonably.
- Bis est gratum, quod opus est, si ultro offeras.* (L.) Doubly grateful is a needed favor, if proffered spontaneously.
- Bis proci in bello non licet.* (L.) It is not permitted to err twice in war. [victory.]
- Bis vincit, qui se vincit in victoria.* (L.) He conquers twice, who conquers himself in
- Boca de mel, coração de fel.* (Port.) A honey tongue, a heart of gall.
- Bocca truciata mosca non ci entra.* (It.) A close mouth catcheth no flies.
- Bootum in crasso jurares aëre natum.* (L.) Thou wouldst swear that he had been born in the thick air of the Bootians.
- Bois ont oreilles et champs ocillets.* (Fr.) Fields have eyes, and woods have ears.
- Bois tortu fait feu droit.* (Fr.) Crooked wood makes a straight fire.
- Bon avocat, mauvais voisin.* (Fr.) A good lawyer is a bad neighbour.
- Bon-bon.* (Fr.) A sweatmeat; confectionary.
- Bon bourgeois.* (Fr.) A substantial or rich citizen.
- Bon diable.* (Fr.) A good, jolly fellow.
- Bon fait avoir ami en cour, car le procès en set plus court.* (Fr.) 'Tis a good thing to have a friend in court, as it shortens the process.
- Bon gré, mal gré.* (Fr.) With a good or ill grace; willing or not willing. [deed.]
- Bon jour, bon œuvre.* (Fr.) A good day, a good work--The better day, the better
- Bon soir.* (Fr.) Good evening.
- Bon vivant.* (Fr.) A high feeder or liver.
- Bon voyage.* (Fr.) A pleasant journey or voyage.
- Bon fide.* (L.) In good faith; actually; in reality.
- Bonhomie.* (Fr.) Good-natured simplicity.
- Boni principii finis bonus.* (L.) A good beginning makes a good ending.
- Bonus nocet, quiquis pepercerit malis.* (L.) He hurts the good who spares the bad.
- Bonus quod benefi, haud perit.* (L.) The kindness which is bestowed on the good is [never lost.]
- Bonne.* (Fr.) A governess; a nurse; a lady's maid.
- Bonne bête.* (Fr.) A silly, stupid creature; a good-natured fool.

- Bonne et belle assez.* (Fr.) Good and beautiful enough. [golden girdle.  
*Bonne renommée vaut mieux que ceinture dorée.* (Fr.) A good name is better than a  
*Bonnes nouvelles adoucissent le sang.* (Fr.) Good news sweetens the blood.  
*Bonne-bouche.* (Fr.) A delicate bit; a sweet morsel.  
*Bonne-chère.* (Fr.) Good cheer or entertainment.  
*Bonne foi.* (Fr.) Good faith; sincerity; honest dealing.  
*Bonnet de nuit.* (Fr.) A nightcap.  
*Bons esprits.* (Fr.) Sensible minds.  
*Bons-mots.* (Fr.) Witticisms; jests; jokes.  
*Bonum summum, quo tendimus omnes.* (L.) That supreme good, to which we all aspire.  
*Bourgeois.* (Fr.) A citizen; a freeman.  
*Bourgeoisie.* (Fr.) The people of a city: the middle classes: the moneyed class.  
*Bourse.* (Fr.) The Exchange.  
*Boutade.* (Fr.) A sally; invective.  
*Boule-feu.* (Fr.) An incendiary; a fire-band.  
*Route en avant.* (Fr.) Push forward.  
*Bravo.* (It.) Well done!  
*Brevet d'invention.* (Fr.) A patent.  
*Brevet.* (Fr.) Patented.  
*Brevi manu.* (L.) With a short hand; summary.  
*Brevi esse laboro, obscurus fio.* (L.) I labour to be concise, but I become obscure.  
*Brochure.* (Fr.) A pamphlet.  
*Brûler la chandelle par les deux bouts.* (Fr.) To burn the candle at both ends; to  
*Brusquerie.* (Fr.) Bluntness; abruptness; gruffness; roughness. [squander.  
*Brutum fulmen.* (L.) A harmless thunderbolt.  
*Buen principio, la mitad es hecha.* (Sp.) Well begun is half done.  
*Buona mano.* (It.) A slight present.  
*Bureau, pl. Bureaux.* (Fr.) An office; public office.  
*Bureau de la guerre.* (Fr.) The war office.

## C.

- Cabellero.* (Sp.) A Gentleman.  
*Cacœthes.* (L.) An evil custom; *Cacœthes carpenti*, a rage for collecting; *Cacœthes loquendi*, a rage for speaking; *Cacœthes scribendi*, a rage for writing.  
*Cadu gallo canto en su muladar.* (Sp.) Every cock is proud on his own dunghill.  
*Cadu hum em sua casa e rey.* (Port.) Every one is a king in his own house.  
*Cada uno sabe adonde la apríeta el capato.* (Sp.) The wearer best knows where the  
*Cada uno tiene su algarazil.* (Sp.) Every one has his governor. [shoe pinches him.  
*Cadit questio.* (L.) The question or case drops to the ground.  
*Cæca invidia est.* (L.) Envy is blind.  
*Cæca regius vestigia filo.* (L.) Directing his blind steps by a thread.  
*Cæcus iter monstrare vult.* (L.) A blind man wishes to show the road.  
*Cætera desunt.* (L.) The remainder is wanting.  
*Cæteris paribus.* (L.) Other things being equal. [public work is to be contracted for.  
*Cahier des charges.* (Fr.) A schedule of the clauses and conditions, on which any  
*Caisse d'amortissement.* (Fr.) The sinking fund.  
*Callida junctura.* (L.) Skillful arrangement [of words in literary compositions].  
*Camera lucida.* (L.) An instrument for making the image of an object appear on the  
*Candida pax.* (L.) Fair peace. [wall of a light room.  
*Candidè et constanter.* (L.) Candidly and with constancy.  
*Cane tinnitù rihementins latrant.* (L.) Timid dogs bark the loudest.  
*Cane, che abbai, non morde.* (It.) The dog that barks does not bite. [robber.  
*Cantabit vicius coram latrone cauto.* (L.) The empty traveller will sing before the  
*Capius ad respondendum.* (L.) A writ holding the defendant to answer to the suit.  
*Capius ad satisfaciendum.* (L.) A writ for taking and holding the body of the defendant  
*Capitulum, or Caput.* (L.) Section; chapter. [till satisfaction is given.  
*Captus odore cæfine.* (L.) Captivated by the smell of the kitchen.  
*Caput scabere.* (L.) To scratch one's head.  
*Car tel est notre plaisir.* (Fr.) For such is our pleasure.  
*Carbonaro.* (It.) A charcoal-burner. [is most free from danger.  
*Caret periculo, qui etiam tutus caret.* (L.) He who, even when safe, is on his guard.  
*Caret.* (L.) It is wanting:—pl. *carent.* [ing that which is to follow.  
*Carpe diem, quam minimum credula postero.* (L.) Enjoy the present day, as distrust-  
*Carpere et colligere.* (L.) To gather and bundle up.  
*Carte blanche.* (Fr.) A blank sheet of paper.  
*Carte du pays.* (Fr.) The map of the country.

*Casa de pupilos.* (Sp.) A boarding house.  
*Cassia tutissima virtus.* (L.) Virtue is the safest shield.  
*Causa belli.* (L.) A plea for going to war.  
*Causa foederis.* (L.) A case of conspiracy.  
*Causa interventionis.* (L.) A plea for interference.  
*Causa necessitatis.* (L.) A case of necessity.  
*Causa provinis.* (L.) A case for which provision has been made.  
*Catalogue raisonné.* (Fr.) A catalogue of books arranged by subjects.  
*Causa causans.* (L.) The great first Cause; the Supreme Being.  
*Causa latet, vis est notissima.* (L.) The cause is secret, but the effect is known.  
*Cause célèbre.* (Fr.) A celebrated trial in a court of justice.  
*Causeries.* (Fr.) Familiar conversations; chit-chat.  
*Caual non morire, che erba de renire.* (It.) While the grass grows, the steed starves.  
*Cave quid dicis, quando, et cui.* (L.) Take heed what you say, when, and to whom.  
*Caveat actor.* (L.) Let the actor or doer beware.  
*Caveat emptor.* (L.) Let the buyer beware.  
*Cavendo tutus.* (L.) Safe by caution.  
*Cara de consolidação.* (Sp.) The sinking fund.  
*Calant arma togæ, concedat laurea lingue.* (L.) Let arms yield to the gown, [or the military to the civil authority] and the laurel to the tongue.  
*Cede Deo.* (L.) Yield to Providence. [obtain the victory.  
*Cede repugnantis, cedendo victor abibis.* (L.) Yield to the opposer, by yielding you will  
*Cedite, Romani scriptores, cedite Graii.* (L.) Yield, ye Roman, and yield, ye Grecian writers.  
*Ce monde est plein de fous.* (Fr.) This world is full of fools. [case.  
*Ce n'est pas être bien aise que de rire.* (Fr.) Laughter does not always prove a mind at  
*Ce n'est que le premier pas qui coûte.* (Fr.) Only the first step costs, or is difficult.  
*Ce n'est qu'un centon.* (Fr.) It is a mere patchwork.  
*Censure littéraire.* (Fr.) Literary censorship. — *Politique*, Political censorship.  
*Centum.* (L.) A hundred.  
*Certamina ditiorum.* (L.) Unwearied struggles after wealth.  
*Certiorari.* (L.) To be made more certain.  
*Cernit omnia Deus vider.* (L.) God, the avenger, sees all things.  
*Certum-cito pete finem.* (L.) Learn to set bounds to your desires.  
*Cessante causâ, cessat effectus.* (L.) When the cause ceases, the effect ceases.  
*Cetera desiderantur.* (L.) The rest is wanting.  
*Chacun à son goût.* (Fr.) Every man to his taste.  
*Chacun est artisan de sa fortune.* (Fr.) Every man is the architect of his own fortune.  
*Chacun tire de son côté.* (Fr.) Every one draws towards his own side.  
*Chamade.* (Fr.) A parley.  
*Champ clos.* (Fr.) The lists.  
*Champ mortel.* (Fr.) A mortal combat.  
*Champs Elysées.* (Fr.) Elysian fields; paradise.  
*Changer de note.* (Fr.) To turn over a new leaf.  
*Chansons à boire.* (Fr.) Drinking-songs.  
*Chaque pays a sa guise.* (Fr.) Every country has its ways, or customs.  
*Char-à-bancs.* (Fr.) A pleasure-car.  
*Charlatanerie.* (Fr.) Quackery; empiricism.  
*Chasse-couvin.* (Fr.) Bad wine, such as is given to drive away poor relations.  
*Chat échaudé craint l'eau froide.* (Fr.) A scalded cat dreads cold water.  
*Châteaux en Espagne.* (Fr.) Castles in the air. Lit. Castles in Spain.  
*Che surâ surâ.* (It.) What will be, will be.  
*Chef d'œuvre.* (Fr.) A masterpiece.  
*Chef de cuisine.* (Fr.) A head cook.  
*Cher cher une aiguille dans une boîte de foin.* (Fr.) To seek a needle in a load of hay.  
*C'est à dire.* (Fr.) That is to say,—namely.  
*C'est égal.* (Fr.) No matter; 'tis all the same.  
*C'est du blé en grenier.* (Fr.) There is grain in the granary.  
*C'est fait de lui.* (Fr.) It is all over with him. [scaffold, which constitutes the shame.  
*C'est le crime qui fait la honte, et non pas l'échafaud.* (Fr.) It is the crime, not the  
*C'est le refrain de la ballade.* (Fr.) The old story over again.  
*C'est le ton qui fait la musique.* (Fr.) It is the tone that makes the music.  
*C'est une autre chose.* (Fr.) That is quite a different thing.  
*C'est une grande habileté que de savoir cacher son habileté.* (Fr.) The greatest skill is shown in disguising our skill.  
*Cheval de bataille.* (Fr.) A war horse; main dependence.  
*Chevalier d'industrie.* (Fr.) A knight of industry :—one who lives by persevering fraud.

*Chi non sa niente, non dubita di niente.* (It.) He who knows nothing, doubts about nothing.

*Chi tace confessa.* (It.) He who is silent, confesses. [you.]

*Chi t' ha offeso, non ti perdona mai.* (It.) He who has injured you, will never forgive you.

*Chi tutto abbraccia, nulla stringa.* (It.) He who grasps at every thing catches nothing.

*Chose qui plat est à demi vendue.* (Fr.) Pleasing ware is half sold.

*Cicerone.* (It.) A guide; attendant.

*Cicisbeo.* (It.) A dangler after a lady.

*Ci-devant.* (Fr.) Formerly.

*Cid che Dio vuole, io voglio.* (It.) What God wills, I will.

*Citius venit periculum, cum contemnitur.* (L.) Danger comes sooner when it is despised.

*Citius usura currit quam Heraclitus.* (L.) Usury runs quicker than Heraclitus.

*Citò maturum, citò putridum.* (L.) Soon ripe, soon rotten.

*Civiliter mortuus.* (L.) Civilly dead.

*Clarius e tenebris.* (L.) More bright from obscurity.

*Clarum et venerabile nomen.* (L.) An illustrious and venerable name.

*Classes aicées.* (Fr.) Classes having a competence.

*Clavis regni.* (L.) The key of the kingdom. Applied to the great Seal.

*Clieue.* (Fr.) A set; party.

*Colèls quid agam?* (L.) Being a bachelor, what shall I do.

*Cœlitus mihi vires.* (L.) From heaven is my strength.

*Cœlum non arimam mutant qui trans mari current.* (L.) They who cross the sea, change their sky, not their affections. [die.]

*Cogi qui possent, nescit mori.* (L.) The man who can be compelled, knows not how to die.

*Cognoscente.* (It.) A connoisseur.

*Cognovit actionem.* (L.) He has acknowledged the action.

*Collurix vitiorum.* (L.) A sink or kennel of vices.

*Colubrem sinu fovere.* (L.) To cherish, a snake in your bosom.

*Colui è il mio zio, che vuole il bene mio.* (It.) He is my uncle, who wishes my good.

*Comes jocosus in viâ pro vehiculo est.* (L.) A pleasant companion on the road is as good as a coach.

*Comites inter gentes.* (L.) Politeness between nations.

*Comité de Salut Public.* (Fr.) The Committee of Public Safety.

*Commandez à vos valets.* (Fr.) Command only those who owe you obedience.

*Comme il faut.* (Fr.) As it should be.

*Comme je fus.* (Fr.) As I was.

*Commencement de la fin.* (Fr.) The beginning of the end.

*Commune bonum.* (L.) A common good.

*Commune periculum concordiam parat.* (L.) A common danger produces unanimity.

*Communia propriè dicere.* (L.) To express common things with propriety.

*Communî consensu.* (L.) By common consent.

*Communibus annis.* (L.) One year with another; on the annual average.

*Communis error.* (L.) A common mistake; a mistake common to every one.

*Compagnon de voyage.* (Fr.) A travelling companion.

*Componere lites.* (L.) To settle disputes. [the king.]

*Componitur orbis regis ad exemplum.* (L.) The world forms itself after the example of the king.

*Compos mentis.* (L.) A man of a sound and composed mind.

*Compositum jus fasque auiat.* (L.) Law and equity.

*Con amore.* (It.) With love. *Con scienza.* With a thorough knowledge of the subject.

*Concille.* (Fr.) Rabble: mob. [Con spirito. With spirit; in a spirited manner.]

*Concordia rex parvae crescut, discordia maxime dilabuntur.* (L.) By union the small est states thrive and flourish, by discord the greatest are wasted and destroyed.

*Concordia diacors.* (L.) Discordant concord; dissonant harmony.

*Concours comparatif.* (Fr.) Competitive examination for Government appointments.

*Conditio sine qua non.* (L.) An indispensable condition.

*Confido et conquiesco.* (L.) I confide and am content. [be of any avail.]

*Confiteor, si quid prodent delicta fateri.* (L.) I confess my delinquencies, if confession [be of any avail.]

*Congé.* (Fr.) Leave of absence; dismissal.

*Congé d'élire.* (Fr.) A writ granting permission to choose a bishop. [tances.]

*Conocidos muchos, amigos pocos.* (Sp.) Have but few friends though many acquaintances.

*Conscia mens recti famae mendacia ridet.* (L.) The mind, which is conscious of undeviating integrity, treats lying rumours with contempt.

*Consensus facit legem.* (L.) Consent makes the law.

*Consequitur quodcumque petit.* (L.) He attains whatever he pursues.

*Consilio et animis.* (L.) By wisdom and courage.

*Consilio et prudentia.* (L.) By counsel and prudence. [require.]

*Constant et lenis, ut res exposulet, esto.* (L.) Be firm or mild as the occasion may require.

*Constantia et virtute.* (L.) By constancy and virtue.

*Conto spesso e amicizia lunga.* (It.) A short reckoning makes long friendship.

*Contra bonos mores.* (L.) Contrary to good manners.

*Contra quoscunque.* (L.) Against every body.

*Contra torrentem nitî.* (L.) To strive against the stream.

*Contrabandista.* (It.) A smuggler.

*Contra stimulum calcas.* (L.) You kick against a spur.

*Contre fortune bon cœur.* (Fr.) A good heart against fortune.

*Contre-temps.* (Fr.) A mischance; mishap.

*Conversazione.* (It.) A conversational party of a literary or scientific cast.

*Cor unum, rit una.* (L.) One heart, one way.

*Coram domino rege.* (L.) Before our lord the king.

*Coram nobis.* (L.) Before us; before the court of law.

*Coram non iudice.* (L.) Before one who is not a judge.

*Coram populo.* (L.) Before the people; used to signify, in newspapers, &c.

*Cordon sanitaire.* (Fr.) A line of guards against contagion or pestilence.

*Corps d'armée.* (Fr.) A military force :—*d'empire*, a common political body :—*d'observation*, a body of observation ;—*de garde*, a guard room :—*de lois*, a main building :—*diplomatique*, the diplomatic body :—*dramatique*, a dramatic company.

*Corpus delicti.* (L.) The main offence; the body of the crime.

*Corpus juris.* (L.) The body of the law; the whole mass of the law.

*Corpus sine pectore.* (L.) A body without a soul.

*Corregidor.* (Sp.) A magistrate.

*Corruptio optimi pessima.* (L.) The corruption of the best is productive of the worst.

*Cortes.* (Sp.) The parliament of Spain.

*Cosa fatta capo ha.* (L.) A thing which is done has a head.

*Couleur de rose.* (Fr.) Rose color; flattering hue.

*Coup d'œil.* (F.) A quick glance of the eye.

*Coup d'état.* (Fr.) A stroke of policy in state affairs.

*Coup d'essai.* (Fr.) A first attempt or essay.

*Coup de soleil.* (Fr.) Sun-stroke.

*Coup de théâtre.* (Fr.) Theatrical effect; claptrap.

*Coup de grâce.* (Fr.) A stroke of mercy; the finishing stroke.

*Coup de main.* (Fr.) A bold effort; a sudden assault.

*Coupe-gorge.* (Fr.) A cut-throat place.

*Coupons.* (Fr.) Dividend-warrants; papers, or parts of a commercial instrument bearing interest, of which a part is cut off as it falls due.—*Coupon détaché.* (Fr.) Ex-dividend.—*Détacher un coupon.* (Fr.) To detach, to take off a coupon, a dividend, [or a dividend-warrant.

*Courage sans peur.* (Fr.) Courage without fear.

*Courriers des bois.* (Fr.) Forest-runners; Canadians employed by the fur companies.

*Côte que coûte.* (Fr.) Let it cost what it may.

*Craignez honte.* (Fr.) Fear shame.

*Cres credemus, hodie nihil.* (L.) To-morrow we will believe, but nothing to-day.

*Crassa minerva.* (L.) A man of strong, common sense.

*Credat Judæus Apella non ego.* (L.) Let the Jew Apella believe it, I do not.

*Crede quod habes, et habes.* (L.) Believe that you have it, and you have it.

*Credo quia impossibile est.* (L.) I believe because it is impossible.

*Credula res amor est.* (L.) Love is a credulous thing. [of it increases.

*Crescit amor nummi quantum ipsa pecunia crescit.* (L.) As money increases, the love

*Crescit cundo.* (L.) It increases in its course.

*Crescit sub pondere virtus.* (L.) Virtue grows under the imposed weight.

*Crescit indulgens sibi dirus hydrops.* (L.) The fatal dropsy gains on the patient from his gratifying his thirst. [lucky or unlucky days.

*Credt, an carbone notandum.* (L.) Whether to be marked with chalk or charcoal : as

*Crier famine sur un tas de blé.* (Fr.) To cry famine over a heap of grain.

*Crimen læste majestatis.* (L.) The guilt of high treason.

*Cruci dum spiro fido.* (L.) While I breathe, I trust in the cross.

*Cruda viridisque senectus.* (L.) Robust and green old age. [Physician cruel.

*Crudelem medicum intemperans aeger facit.* (L.) A disorderly patient makes the

*Cruz criticorum.* (L.) The puzzle of critics ;—*medicorum*, of physicians ;—*mathematicorum*, of mathematicians.

*Cucullus non facit monachum.* (L.) The cowl does not make the monk.

*Cui boni?* (L.) For what good; what use was it.

*Cui fortuna ipsa cedit.* (L.) To whom fortune herself yields.

*Cuisine.* (Fr.) Kitchen; cookery.

*Cul-de-sac.* (Fr.) A street or lane that has no outlet or thoroughfare.

*Cum grano salis.* (L.) With a grain of salt; with some allowance. [avoid it.

*Cum licet fugere, ne quære litem.* (L.) Do not seek a suit or quarrel, when you may

*Cum nota variorum.* (L.) With the notes of various editors.  
*Cum privilegio.* (L.) With privilege, or license.  
*Cumulatum usuris.* (L.) [A debt] increased by arrears of interest.  
*Cunctando restituit rem.* (L.) He restored his cause by delay.  
*Cupido dominandi cunctis affectibus flagrantior est.* (L.) The lust of power is the most flagrant of all the affectious of the mind. [before the trumpet sounds.  
*Cur ante tubam tremor occupat artus?* (L.) Why does trembling seize the limbs  
*Cur omnium fit culpa paucorum scelus?* (L.) Why should the wickedness of a few [are silent.  
*Curve leres loquuntur.* ingentes, stupent. (L.) Light griefs are loquacious, great ones  
*Curiosa felicitas.* (L.) A lucky hit; happy idea.  
*Currente calamo.* (L.) With a running pen; off-hand.  
*Custos morum.* (L.) The guardian of morals.  
*Custos rotularum.* (L.) The keeper of the rolls.

## D.

*D'accord.* (Fr.) Agreed; in tune.  
*Da locum melioribus.* (L.) Give place to your betters.  
*Da spatium tenemque coram: male cuncta ministrat impetus.* (L.) Allow time for deliberation: all things are done badly, that are done with violence and precipitation.  
*Dabit Deus his quoque finem.* (L.) God will also put an end to these things.  
*Dame de comptoir.* (Fr.) A bar-woman; shopwoman.  
*Dames quêtesuses.* (Fr.) Money gathering or collecting ladies.  
*Damnunt quod non intelligunt.* (L.) They condemn what they do not understand.  
*Dammum appellandum est cum mala fama luerum.* (L.) The gain, which is made at the expense of reputation, should rather be set down as a loss.  
*Danari funno danari.* (It.) Money begets money. [the art of writing.  
*Dans l'art d'intéresser consiste l'art d'écrire.* (Fr.) In the art of interesting consists  
*Dans les petites boîtes les bons onguens.* (Fr.) Good ointments are in small boxes.  
*Dar del naso dentro.* (It.) To thrust one's feet under another man's table.  
*Dare pondus idonea fumo.* (L.) [A book] fit only to give weight to smoke.  
*Dat Deus inmiti cornua curta bovi.* (L.) God gives short horns to the mischievous ox.  
*Data.* (L.) Things granted; allowed premises.  
*Datu fata secutus.* (L.) Following his declared destiny.  
*Dote obolum Belisario.* (L.) Give a farthing to Belisarius. Applied to fallen greatness.  
*De auctoritate mihi commissi.* (L.) By the authority intrusted to me.  
*De bonis non.* (L.) Of the goods not yet administered on.  
*De bonne vie bonne fin.* (Fr.) A good life make a good, happy, death.  
*De cauda equina.* (L.) Of, about, concerning, a horse's tail.  
*De court plaisir long repentir.* (Fr.) Short pleasure, long lament.  
*De cualquier manera que vaya vestido sere Sancho Panza.* (Sp.) However I am dressed.  
*De die in diem.* (L.) From day to day. [ol, I shall still be Sancho Panzo.  
*De facto.* (L.) From the fact; in fact; actually.  
*De gaieté de cœur.* (Fr.) From gaiety of heart, sportively.  
*De gustibus non est disputandum.* (L.) There is no disputing about tastes.  
*De haute lutte.* (Fr.) By a violent struggle.  
*De integro.* (L.) Afresh; anew.  
*De jure.* (L.) From the law. [a man's mind.  
*De lunatico inquirendo.* (L.) [A Commission appointed] to inquire into the state of  
*De mal en pis.* (Fr.) From bad to worse.  
*De monte alto.* (L.) From a high mountain.  
*De mortuis nil nisi bonum.* (L.) Concerning the dead, say only what is favourable.  
*De novo.* (L.) Anew; afresh; over again.  
*De omnibus rebus.* (L.) On, or about everything; all kinds of matters.  
*De vive voix.* (Fr.) Orally; by word of mouth.  
*Début.* (Fr.) Appearance in, or entrance on, public life.  
*Deceptio visus.* (L.) Optical illusion; a deceiving of the sight.  
*Decies repetita placebit.* (L.) Ten times repeated, it will still please.  
*Decipimur specie recti.* (L.) We are deceived by the appearance of rectitude.  
*Decori decus addit verbo.* (L.) He adds honor to hereditary honors.  
*Decrevi.* (L.) I have determined. [it has long learned.  
*Deliscit animus sero quod didicit diu.* (L.) The mind unlearns with difficulty what  
*Degeneres unum timor arguit.* (L.) Fear is the proof of a degenerate mind.  
*Déjeuner.* (F.) Breakfast.  
*Delectando pariterque monendo.* (L.) To give equal pleasure and instruction.  
*Delenda est Carthago.* (L.) Carthage must be destroyed.

- Devotement.* (Fr.) Unravelling of a plot.  
*Deo adjuvante, non timendum.* (L.) God assisting, there is nothing to be feared.  
*Deo date.* (L.) Give to God.  
*Deo duce, ferro comitante.* (L.) God for my leader, my sword for my companion.  
*Deo favente.* (L.) God favoring;—*monente*, warning;—*juvante*, helping;—*volente*, [willing].  
*Deo, non fortunâ.* (L.) From God, not fortune.  
*Depressus extollor.* (L.) Having been depressed, I am now exalted.  
*Dernier ressort.* (Fr.) A last resource, expedient, or shift. [another.  
*Deshabiller un saint pour en habiller un autre.* (Fr.) To undress one saint to dress up  
*Desideratum.* (L.) A thing desired, or much wanted. pl. *desiderata*.  
*Desipere in loco.* (L.) To play the fool at the right time.  
*Desunt cetera.* (L.) The remainder is wanting. [of every thing.  
*Desunt inopie multa, avaritiæ omnia.* (L.) Poverty is in want of much, but avarice  
*Détour.* (Fr.) A circuitous march.  
*Detur digniori.* (L.) Let it be given to the more worthy.  
*Detur pulchriori.* (L.) Let it be given to the fairest.  
*Deum cole, regem æqua.* (L.) Worship God, and serve the king.  
*Deus avertat.* (L.) God forbid.  
*Deus major columna.* (L.) God is the greatest support.  
*Deus nobis hæc otia fecit.* (L.) God has given us this tranquillity.  
*Deus sibi reservavit ex nihilo aliquid fieri, et conscientiam regere.* (L.) God reserved  
for himself the power of making something out of nothing, and also of ruling the  
consciences of men.  
*Deus undeunque jacet modo propitius.* (L.) When God wills, all winds bring rain.  
*Deus nobiscum.* (L.) God be with you.  
*Dictum sapienti aut est.* (L.) A word to the wise is sufficient.  
*Dies faustus, — infaustus.* (L.) A lucky day, — an unlucky day.  
*Dieu avec nous.* (Fr.) God with us.  
*Dieu défend le droit.* (Fr.) God defends the right.  
*Dieu et mon droit.* (Fr.) God and my right.  
*Dieu vous garde.* (Fr.) God guard you.. [great and worthy man.  
*Dignum laude virum Musa retat mori.* (L.) The Muse preserves the memory of a  
*Dignus rindice nodus.* (L.) A knot worthy of being untied by such hands.  
*Di grand' eloquenza picciola coscienza.* (It.) Great eloquence, little conscience.  
*Di novello tutto par bello.* (It.) All that is novel seems fine.  
*Dii penates.* (L.) Household gods. [tion.  
*Dilectanti.* (It.) Persons who devote themselves to art or science merely for recrea-  
*Dios me libre de hombre de un libro.* (Sp.) God deliver me from a man of one book.  
*Dire des fleurettes.* (Fr.) To say pretty or gallant things.  
*Dirigo.* (L.) I guide.  
*Dixit uterque.* (L.) The gods were pleased to order it otherwise. [which preceded.  
*Discipulus est prioris posterior dies.* (L.) Each succeeding day is the scholar of that  
*Diseur de bons mots.* (Fr.) A sayer of good things.  
*Disiecta membra poetæ.* (L.) The scattered remains of the poet.  
*Disponendo me, non mutando me.* (L.) Disposing of me, not changing me.  
*Divide et impera.* (L.) Divide and govern.  
*Docet ut discas.* (L.) Teach, that you may learn. [that which is base and depraved.  
*Dociles imitandis turpibus ac pravis omnes sumus.* (L.) We are all too apt to imitate  
*Dogma.* (Gr.) An opinion; principle of belief; tenet.  
*Dolce cose, a cedere, e dolci inganni.* (It.) Things sweet to see and pleasing deceptions.  
*Dolore affici, sed resistere tamen.* (L.) To be affected by grief, but still to bear up  
*Dolus versatur in generalibus.* (L.) Fraud lurks in loose generalities, [against it.  
*Donat omnia virtus.* (L.) Valour conquers every thing. [possession.  
*Dominiuum a possessione coepisse dicitur.* (L.) Right is said to have its beginning from  
*Dominus providebit.* (L.) The Lord will provide. [his own affairs.  
*Dominus videt plurimum in rebus suis.* (L.) The master is the most sharp-sighted in  
*Domus, et placens uxor.* (L.) Your house and your pleasing wife.  
*Don de plaisir.* (Fr.) The art of pleasing.  
*Donde fuego se haze humo sale.* (Sp.) There is no fire without some smoke. [given.  
*Dono molto aspettato e venduto. non donato.* (It.) A gift long waited for is sold, and not  
*Dopo il cattivo ne vien il buon tempo.* (It.) After bad weather comes good. [dies.  
*Do-mit aliquando jus, moritur nunquam.* (L.) A right sometimes sleeps, but never  
*Dorer la pillule.* (L.) To gild the pill.  
*Dos d'âne.* (Fr.) A shelving ridge. [or portion.  
*Dos est magna parentium virtus.* (L.) The virtue of parents is in itself a great dowry  
*Double entendre.* (Fr.) Double signification; two fold meaning. [tongue.  
*Douces, or, belles paroles n'écorchent pas la langue.* (Fr.) Soft words scald not the

*Douces promesses obligent les fols.* (Fr.) Fair promises gratify fools.  
*Douceur.* (Fr.) A present or bribe.  
*Doux yeux.* (Fr.) Soft glances.  
*Dove l'oro parla, ogni lingua tace.* (It.) Where gold speaks, every tongue is silent.  
*Dramatis personæ.* (L.) Characters represented; representatives of characters on [the stage].  
*Droit au travail.* (Fr.) The right of living by labor.  
*Droit d'aubaine.* (Fr.) The right of escheat.  
*Droit et avant.* (Fr.) Right and forward.  
*Droit et loyal.* (Fr.) Upright and loyal.  
*Droits d'auteur.* (Fr.) Copyrights of authors.  
*Droits des gens.* (Fr.) The law of nations.  
*Ducit amor patria.* (L.) Patriotism guides me, or leads one on.  
*Du dire au fait y a grand trait.* (Fr.) Saying and doing are very different things.  
*Du fort au faible.* (Fr.) From the strong to the weak; one with another.  
*Due tordi ad una pania.* (It.) To stop two gaps with one bush.  
*Due visi sotto una beretta.* (It.) To carry two faces under one hood.  
*Duelos con pan son menos.* (Sp.) Sorrows with something to eat are endurable. [try].  
*Dulce et decorum est pro patria mori.* (L.) It is sweet and honorable to die for one's coun-  
*Dulcis inexpectis cultura potestis amici: expertus metuit.* (L.) The friendship of the  
 great seems inviting to those that have never made trial; but he who has had ex-  
 perience of it is cautious.  
*Dulcis iuventus.* (L.) The bright days of one's youth. [the body is the worse for it].  
*Dum caput infestat, labor omnia membra molestat.* (L.) When the head aches, all  
*Dum in dubio est animus, paulo memento huc illuc impellitur.* (L.) Whilst the mind is  
 in a state of uncertainty, the smallest impulse directs it to either side.  
*Dum lego, assentior.* (L.) Whilst I am reading, I assent.  
*Dum spiro, spero.* (L.) Whilst I breathe, I hope.  
*Dum tacuit, clamant.* (L.) Their silence speaks aloud.  
*Dum vita est, spes est.* (L.) Whilst there is life, there is hope. [run into an opposito one].  
*Dum citant stulti citius, in contraria currunt.* (L.) While fools avoid one vice, they  
*Dum vivamus, vivamus.* (Fr.) Whilst we live, let us live.  
*Durante bene placito.* (L.) During our good pleasure.  
*Durante vita.* (L.) During life.  
*Durum telum necessitas.* (L.) Necessity is a hard weapon.  
*Dux femina facti.* (L.) A woman was the leader of the deed.

## E.

*E contra.* (L.) On the contrary; on the other hand. [risk].  
*E flamma petere cibum.* (L.) To get a livelihood with extreme difficulty; to run any  
*E meglio cader dalle finestre che dal tetto.* (It.) Better fall from the window than the  
 roof. [than wise].  
*E meglio esser fortunato che sario.* (It.) 'Tis better to be lucky [in good circumstances]  
*E meglio piegar che scavarazzar.* (It.) Better to bow than break.  
*E meglio tardi che mai.* (It.) Better late than never.  
*Ea sub oculis posita negligimus: proximorum incuriosi, longinquæ sectamur.* (L.) We  
 neglect the things that are placed before our eyes, and, regardless of what is with-  
 in our reach, we pursue whatever is remote.  
*Eau bénite de cour.* (Fr.) The holy water of the court; court-promises.  
*Eau sucrée.* (Fr.) Sugared water.  
*Eccè home!* (L.) Behold the man!  
*Eccè signum!* (L.) Here is the proof.  
*Eclaircissement.* (Fr.) An explanation; a throwing light upon a subject.  
*Eclat.* (Fr.) Distinction; grand style.  
*Eclat de rire.* (Fr.) A burst of laughter.  
*Editiones expurgatæ.* (L.) Purified editions.  
*Egli fa come la volpe dell' uve.* (It.) He acts like the fox with the grapes.  
*Ego de caseo loquor, tu de creta respondes.* (L.) I talk of chalk, and you of cheese.  
*Ego et rex meus.* (L.) I and my king.  
*Ego hoc feci.* (L.) I did this: I was the man to bring this about.  
*Ego illum periisse duco, cui perit pudor.* (L.) I deem him lost whose shame is lost.  
*Ego meorum solus sum meus.* (L.) I am myself the only friend I have at home.  
*Ego spem pretio non emo.* (L.) I do not buy hope with money.  
*Egom et mi ignosco.* (L.) I overlook my own faults; I myself pardon myself.  
*Eheu! fugaces labuntur anni.* (L.) Alas! how swiftly the years glide by.  
*Ejusdem farinae.* (L.) Of the same meal:—*generis*, of the same description.  
*El ciego mal juzgura de colores.* (Sp.) The blind man is a bad judge of colours.



- El consejo de la mujer es poco, y el que no le tomo, es loco.* (Sp.) A woman's counsel is not worth much, but he that despises it is no wiser than he should be.
- El pie del dueño estiercol es para la heredad.* (Sp.) The foot of the owner is the best [manure for his land.
- Elite.* (Fr.) The best part; the flower.
- Eloignement.* (Fr.) Estrangement.
- Embonpoint.* (Fr.) Plumpness; fleshiness.
- Embouchure.* (Fr.) The mouth [of a river].
- Emeute.* (Fr.) A civil commotion; insurrection; riot; disturbance.
- Employé.* (Fr.) A clerk; a person who is employed pl. *Employés.*
- Empressement.* (Fr.) Eagerness; haste; zeal; earnestness.
- Empta dolore docet experientia.* (L.) Experience bought with pain is instructive.
- En bon train.* (Fr.) In a fair way.
- En cachette.* (Fr.) In concealment.
- En cueros, or, en cueros vivos.* (Sp.) Stark naked.
- En dernier ressort.* (Fr.) As a last resource or expedient.
- En déshabille.* (Fr.) In undress.
- En Dieu est ma fiance.* (Fr.) In God is my trust.
- En Dieu est tout.* (Fr.) In God is every thing.
- En tête.* (Fr.) With guns on the upper deck only.
- En foule.* (Fr.) In a crowd, or mass.
- En grace affie.* (Fr.) On grace depend.
- En grand.* (Fr.) Full size.
- En la rose je fleuris.* (Fr.) I flourish in the rose.
- En mangeant l'appétit se perd.* (Fr.) The appetite goes away by eating.
- En masse.* (Fr.) In a body.
- En mauvaise odeur.* (Fr.) In bad odour or repute.
- En parole je vis.* (Fr.) I live in the word.
- En passant.* (Fr.) By the way; by-the-bye.
- En plein jour.* (Fr.) In open day.
- En rapport.* (Fr.) In communication.
- En revanche.* (Fr.) In return; as a requital;—*route*, on one's way.
- En suivant la vérité.* (Fr.) In following truth.
- Encore.* (Fr.) Again.
- Enfants de famille.* (Fr.) Children of the family.
- Enfants perdus.* (Fr.) Lost children; the forlorn hope.
- Enfant gâté.* (Fr.) A spoiled child.
- Enfant trouvé.* (Fr.) A foundling.
- Enfants et fols sont dévins.* (Fr.) Children and fools speak the truth.
- Engouement.* (Fr.) Infatuation.
- Enjouement.* (Fr.) Cheerfulness; gaiety; mirth, sprightliness; good humour.
- Ennui.* (Fr.) Weariness; the not knowing what to do with one's self.
- Ense petit placidam, non libertatem, quietem.* (L.) He seeks to attain peace by the sword, and not by giving liberty.
- Entre deux vins.* (Fr.) Between two wines; neither drunk nor sober.
- Entre nous.* (Fr.) Between ourselves. [sert.
- Entremets.* (Fr.) Dainties between the courses; dishes between the roast and the dessert.
- Entente cordiale.* (Fr.) A true or cordial understanding.
- Entremetteur.* (Fr.) An intermediate agent; a go-between.
- Entresol.* (Fr.) A mart.
- Entresol.* (Fr.) A low-studded story between the basement and second story.
- En nomine.* (L.) By that name; on this account, for this or that reason.
- Epimythium.* (Gr.) That which is subjoined to a fable; the moral.
- Epithalamium.* (Gr.) A hymn in honour of a marriage.
- Equanimiter.* (L.) With equanimity.
- Erba mala prout cresc.* (It.) An ill weed grows apace.
- Ergo.* (L.) Therefore. [and the sceptre from tyrants.
- Eripuit coelo fulmen, sceptrumque tyrannis.* (L.) He snatched lightning from heaven, [virtue.
- Errata.* (L.) Errors or misprints; table of errors or misprints.
- Erubuit, saltem res est.* (L.) He blushed, all is safe:—where their is shame, there is
- Escapade.* (Fr.) Prank; frolic; lark; spree.
- Essayer.* (Fr.) Try; attempt.
- Esse quam videri.* (L.) To be, rather than to seem.
- Espérance et Dieu.* (Fr.) Hope and God.
- Espionnage.* (Fr.) Spying; the spy system.
- Esprit de corps.* (Fr.) Brotherhood; brotherly feeling: Lit. the spirit of the body,
- Esprit fort.* (Fr.) A freethinker; a rationalist.
- Est modus in rebus.* (L.) There is a medium in all things.

*Est natura hominum novitatis avida.* (L.) Human nature is fond of novelty.  
*Est proprium stultitiae aliorum cernere vitia, oblivisci suorum.* (L.) It is the peculiar faculty of fools to discern the faults of others, while they forget their own.  
*Est quaedam flere voluptas.* (L.) There is a certain pleasure in tears.  
*Eto quod esse videris.* (L.) Be what you seem to be.  
*Et cetera.* (L.) And the rest.  
*Et cum spiritu tuo.* (L.) And with thy spirit.  
*Et decus et pretium recti.* (L.) The ornament and the reward of rectitude.  
*Et hoc genus omne.* (L.) And every thing of this kind.  
*Et nati utrorum, et qui nascentur ab illis.* (L.) Both grandsons and their posterity.  
*Et nos quoque tela sparsimus.* (L.) We too have flung our weapons.  
*Et sic de similibus.* (L.) And so of the like: — *de ceteris*, of the rest.  
*Et tu, Brutus.* (L.) And even you, Brutus. [risk of life.  
*Et ritam impendere vero.* (L.) To pay even life for the truth; keep the truth at the  
*Etonderie.* (Fr.) Giddiness; imprudence; thoughtlessness.  
*Evènement.* (Fr.) An event; a grand affair.  
*Eritata Charybdi in Scyllam incidere.* (L.) To fall into Scylla after escaping Charybdis.  
*Ex abrupto.* (L.) Abruptly.  
*Ex abundantia.* (L.) Out of the abundance. [thing against its use.  
*Ex abusu non arguitur in unum.* (L.) No argument can be drawn from the abuse of a  
*Ex animo.* (L.) Heartily; sincerely; conscientiously.  
*Ex cathedra.* (L.) From the professional chair; with an air of authority.  
*Ex concessio.* (L.) From what has been admitted.  
*Ex curia.* (L.) Out of court.  
*Ex delicto.* (L.) From the crime.  
*Ex dono Dei.* (L.) By the gift of God.  
*Ex facto jus oritur.* (L.) The law arises out of the fact.  
*Ex fide fortis.* (L.) Strong through faith.  
*Ex fumo dare lucem.* (L.) Out of smoke to bring glorious light.  
*Ex hoc malo proveniat aliquid bonum.* (L.) From this evil some real good may spring.  
*Ex mero motu.* (L.) From a mere motion; from his own free will.  
*Ex necessitate rei.* (L.) From the necessity of the case.  
*Ex nihilo nihil fit.* (L.) Nothing can come out of nothing.  
*Ex officio.* (L.) By virtue of his office; officially.  
*Ex parte.* (L.) Partly; on one side. [of the whole from the specimen.  
*Ex pede Herculem.* (L.) From the size of the foot we recognize a Hercules; judge  
*Ex uno disce omnes.* (L.) From one learn all; from this specimen judge of the whole.  
*Excelsior.* (L.) Higher; more elevated.  
*Exceptio probat regulam.* (L.) The exception proves the rule.  
*Excitare, non hebescere.* (L.) To be spirited, not inactive.  
*Excudit.* (L.) He cut or engraved it: — pl., *excuderunt*. [than brass.  
*Exegi monumentum ære perennius.* (L.) I have built myself a monument more durable  
*Exemplo plus quamvis time vivimus.* (L.) We live more by example than by reason.  
*Ereunt.* (L.) They go out.  
*Ereunt omnes.* (L.) All go out.  
*Exigant.* (Fr.) Exacting; requiring too much attention. [valour.  
*Exiguu numeru, sed bello virida virtus.* (L.) Small in number, but of tried and war proof  
*Exordium.* (L.) A beginning; preface; preamble; introduction to a discourse.  
*Experientia docet stultos.* (L.) Experience teaches even fools.  
*Experimentum crucis.* (L.) The experiment of the cross: a decisive experiment.  
*Experto crede Roberto.* Believe one who has had experience.  
*Expertus.* (L.) An expert, or an experienced person.  
*Expertus metuit.* (L.) Having experience, he dreads it.  
*Extinctus amabitur idem.* (L.) The same man when dead will be loved.  
*Extra muros.* (L.) Beyond the walls [of a city]. [posteriorous.  
*Extravaganza.* (It.) A thoroughly outrageous performance; any thing outrageous;

## F.

*Faber fortunæ suæ.* (L.) The architect of his own fortune; a self-made man.  
*Fac simile.* (L.) Do the like thing; a close imitation; an engraved or lithographed  
 resemblance of a person's handwriting.  
*Façade.* (Fr.) The front of a building. [sayings.  
*Facetiae.* (L.) Jests; jokes; repartees; facetiousness, raillery; witty and pleasant  
*Facietiarum apud præpotentes in longum memoria est.* (L.) The powerful hold in deep  
*Facienda.* (L.) Things to be done. [remembrance an ill timed pleasantry.  
*Facies tuæ computat annos.* (L.) Your face proclaims your years.

*Facies non omnibus una.* (L.) All have not the same face.

*Facile est inventis addere.* (L.) It is easy to add to things already invented.

*Facile princeps.* (L.) The admitted chief. [culty.]

*Facilis descensus Averni.* (L.) The descent into hell is easy:—it is easy to get into diff-

*Facilius crescit quam inchoatur dignitas.* (L.) It is more easy to obtain an accession of dignity than to acquire it in the first instance.

*Facinus, quos inquinat, aequat.* (L.) Those whom guilt stains it equals.

*Facit indignatio versus.* L. Indignation makes me a poet.

*Facon de parler.* (Fr.) A manner of speaking; a form of speech.

*Factotum.* (L.) One who does all sorts of work; a drudge; a do-all.

*Face populi.* (L.) The dregs of the people.

*Fainéantise.* (Fr.) Idleness; sluggishness; laziness.

*Faire bonne mine à mutais jeu.* To set the best face on the matter.

*Faire de l'esprit.* (Fr.) To be witty:—*planche*, to pave the way.

*Faire l'homme d'importance.* (Fr.) To assume an air of importance.

*Faire son devoir.* (Fr.) To do my duty.

*Faire sans dire.* (Fr.) To act without ostentation or display.

*Fait accompli.* (Fr.) A deed brought to completion.

*Fallacia alia aliam trahit.* (L.) One imposture or fallacy produces another.

*Fallentis semita citae.* (L.) The path of an humble life.

*Falsum in uno, falsum in omni.* (L.) False in one point, false in every point.

*Fama semper vivat.* (L.) May his fame live for ever.

*Famosi libelli.* (L.) Libels on the state; scurrilous pamphlets.

*Fanfaronnade.* (Fr.) Swaggering; boasting; bragging.

*Far niente.* (It.) A do nothing, frivolous kind of fellow.

*Farrago.* (L.) A mixture; jumble; hodgepodge.

*Fare, fac.* (L.) Speak, do.

*Fari quæ sentiat.* (L.) To say what one thinks.

*Fax est et ab hoste doceri.* (L.) It is well to learn, even from an enemy.

*Fasciculus.* (L.) A packet; mass of [literary] information; particulars.

*Fasti et nefasti dies.* (L.) Lucky and unlucky days.

*Fata obstant.* (L.) The Fates oppose it.

*Fata etiam invincunt.* (L.) The Fates will find a way. [unwilling.]

*Fata volentem docunt, nolentem trahunt.* (L.) The fates lead the willing, and drag the

*Fatetur furinus, qui judicium fugit.* (L.) He who flies from judgment, confesses his [crime.]

*Fauborg.* (Fr.) A suburb; a little way out of town.

*Fautenil.* (Fr.) An armchair; an easy elbow-chair.

*Favete linguis.* (L.) Favor by tongues; be silent while the business is proceeding.

*Fax mentis, incensum gloriæ.* (L.) The flame of glory is the torch of the mind.

*Felices ter et amplius, quos corrupta tenet copula.* (L.) Thrice happy they whose marriage tie is unbroken.

*Felicitas multos habet amicos.* (L.) Prosperity has many friends. [age tie is unbroken.]

*Felicitas matrix est iracundiæ.* (L.) Prosperity is the nurse of anger.

*Felicitas est sapit, qui periculo alieno sapit.* (L.) To some purpose is that man wise who gains his wisdom at another's expense.

*Felicius multi copulati.* (L.) The wealthy have many who claim kindred with them.

*Felix quem faciunt aliena pericula cautum.* (L.) Happy is he who learns prudence from the dangers of others.

*Felix qui nihil debet.* (L.) Happy is he who owes nothing. [in a sound state of mind.]

*Felo de se.* (L.) A felon of himself; one who is supposed to have killed himself when

*Femine covertæ.* (Fr.) A married woman:—*Sole*, an unmarried woman; a spinster.

*Fendre un chéren en quatre.* (Fr.) To split a hair:—a distinction without a difference.

*Feræ naturæ.* (L.) Of a wild, or savage, nature. [they wish to be true.]

*Fere libenter homines id, quod volunt, credunt.* (L.) Men are quite ready to believe what

*Ferme ornée.* (Fr.) An ornamented farm:—*modèle*, a model farm.

*Ferret opus.* (L.) The work is warmly plied; the work thrives.

*Festina lente.* (L.) Hasten slowly.

*Festinatio tarda est.* (L.) Haste is slow.

*Fête champêtre.* (Fr.) An entertainment given in the open air.

*Fenilleton.* (Fr.) The bottom of the pages of French newspapers, which is generally devoted to light literature or criticism.

*Fiançailles.* (Fr.) A betrothal; betrothing; an affiancing.

*Fiat justitia, ruat cælum.* (L.) Let justice be done, though the heavens should fall.

*Fiat lux.* (L.) Let there be light.

*Fide et amore.* (L.) By faith and love.

*Fide et fiduciâ.* (L.) By fidelity and confidence.

*Fide et fortitudine.* (L.) By faith and fortitude.

*Fide, non armis.* (L.) By faith, not arms.

- Fide sed cui vide.* (L.) Trust, but see to whom.  
*Fidei coticula crux.* (L.) The cross is the touchstone of faith.  
*Fideli defensor.* (L.) Defender of the faith.  
*Fideli certa merces.* (L.) To the faithful, reward is certain.  
*Fidelis ad urnam.* (L.) Faithful unto death.  
*Fideliter.* (L.) Faithfully.  
*Fides ante intellectum.* (L.) Faith before intellect.  
*Fides probata coronat.* (L.) Proved faith crowns.  
*Fides sit penes auctorem.* (L.) Let the responsibility, or credibility, rest on the author.  
*Fidus Achilles.* (L.) Faithful Achilles; a true friend.  
*Fidus et audax.* (L.) Faithful and daring.  
*Fidus interpres.* (L.) A literal translator.  
*Fiel, pero desdichado.* (Sp.) Faithful, but disinherited.  
*Fieri facias.* (L.) Cause it to be done: a writ empowering the sheriff to levy the amount of a debt or damages to be recovered. [the earth.  
*Filius nullius.* (L.) A son of nobody; a bastard:—*populi*, of the people:—*terro*, of  
*Fille de chambre.* (Fr.) A Chamber-maid; a lady's-maid.  
*Fille de joie.* (L.) A Prostitute.  
*Finale.* (L. and It.) The conclusion.  
*Finem respice.* (L.) Look to the end.  
*Finesse* (Fr.) Artifice; slyness; cunning.  
*Finis.* (L.) The end.  
*Finis coronat opus.* (L.) The end crowns the work.  
*Firmior quo paritior.* (L.) I am stronger by being well prepared.  
*Fit fabricando faber.* (L.) A workman is made by working; practice makes perfect.  
*Flagrante bello.* (L.) While the war was raging.  
*Flagranti delicto.* (L.) In the commission of the crime.  
*Plaqueur.* (Fr.) A lounge.  
*Flebile ludibrium.* (L.) A sad mockery:—*remedium*, a lamentable remedy.  
*Flectere si nequeo Superos, Acheronta movebo.* (L.) If I cannot influence the gods, I  
*Flecti, non frangi.* (L.) To be bent, not broken. [will move all hell.  
*Pleur de lis.* (L.) Lillies.  
*Plur de bouche.* (Fr.) An inordinate flow of words. [eloquent?  
*Precundi calices quem non fecere disertum?* (L.) Genial cups, whom have they not made  
*Penum habet in cornu.* (L.) He has hay on his horns:—a sign of a dangerous bull.  
*Pugir do fumo, e cair no fogo.* (Port.) To escape from the smoke, and fall into the fire.  
*Poi est tout.* (Fr.) Faith is every thing.  
*Pons et origo.* (L.) The source and origin.  
*Pons malorum.* (L.) The source of evils or vices. [inmendation.  
*Formosa facies muta commendatio est.* (L.) A pleasing countenance is a silent recom-  
*Foras et hinc olim meminisse juvabit.* (L.) Perhaps it will hereafter be pleasant to  
remember these things.  
*Forte scutum salus ducum.* (L.) A strong shield is the safety of commanders.  
*Fortem puer animum.* (L.) Pray for a bold spirit.  
*Fortes fortuna adjuvat.* (L.) Fortune assits the brave.  
*Forti et fideli nihil difficile.* (L.) To the brave and faithful nothing is difficult.  
*Fortis cadere, cedere non potest.* (L.) The brave may fall, but cannot yield.  
*Fortiter et recte.* (L.) With fortitude and rectitude.  
*Fortiter, fideliter, feliciter.* (L.) Boldly, faithfully, successfully.  
*Fortiter geret crucem.* (L.) He will bravely support the cross.  
*Fortiter in re.* (L.) Vigorous in execution.  
*Fortuna favet fatuis.* (L.) Fortune favors fools. [to none.  
*Fortuna multis dat nimis, satis nulli.* (L.) Fortune gives too much to many, enough  
*Fortuna opes auferre, non animum, potest.* (L.) Fortune can take away riches, but  
*Fortunæ filius.* (L.) A son of Fortune. [cannot deprive of courage.  
*Fortune du pot.* (Fr.) Pot-luck.  
*Foy pour devoir.* (Old Fr.) Faith for duty.  
*Frangas, non flectas.* (L.) You may break, but shall not bend me.  
*Frax est celare fraudem.* (L.) It is fraud to conceal a fraud.  
*Froides mains, chaud amour.* (Fr.) Cold hands and a warm heart.  
*Fronti nulla fides.* (L.) There is no trusting to appearances.  
*Fruges consumere nati.* (L.) Men born only to consume food.  
*Fugam fecit.* (L.) He has taken to flight.  
*Fugit hora.* (L.) The hour flies.  
*Fugit irreparabile tempus.* (L.) Irrecoverable time flies on.  
*Fuit Ilium.* (L.) Troy has been.  
*Functus officio.* (L.) Having discharged his office or duty; exempt from duty.

*Furor arma ministrat.* (L.) Rage furnishes weapons.  
*Furor loquendi.* (L.) A rage for speaking;—*scribendi*, for writing.  
*Fusillade.* (Fr.) A discharge of musketry.  
*Fuyez les dangers de loisir.* (Fr.) Avoid the dangers of leisure.  
*Fuyez les procès sur toutes choses : la conscience s'y intéresse, la santé y altère, les biens s'y dissipent.* (Fr.) Avoid law-suits above all things : they affect your conscience, impair your health, and dissipate your property.

## G.

*Gabelle.* (Fr.) The salt tax.  
*Gage d'amour.* (Fr.) Pledge; token of love; keepsake.  
*Gageure est la preuve des sots.* (Fr.) A wager is a fool's argument.  
*Gaieté de cœur.* (Fr.) Gaiety of heart.  
*Galantuomo.* (Fr.) An honest man.  
*Gallicé.* (L.) In French.  
*Gamin.* (Fr.) A young blackguard.  
*Garçon.* (Fr.) A boy :—*de bureau*, an office boy :—*d'esprit*, a clever fellow.  
*Garde à vous!* (Fr.) The military order of ATTENTION.  
*Garde mobile.* (Fr.) Guards liable to general service.  
*Gardez bien.* (Fr.) Guard well; take care.  
*Gardez la foi.* (Fr.) Guard the faith.  
*Gardez la langue, ouvrez les yeux, si vous désirez être heureux.* (Fr.) Keep your mouth shut, and your eyes open, if you will lead a peaceful life.  
*Gasconade.* (Fr.) Boasting; bragging.  
*Gaudet riuum fecisse ruina.* (L.) He rejoices to have made his way by ruin.  
*Gendarme.* (Fr.) An armed policeman.—*Gendarmerie.* The armed police force.  
*Generalissimo.* (It.) A commander-in-chief.  
*Genius loci.* (L.) The tutelary deity of a place.  
*Genus de condition.* (Fr.) People of rank;—*d'église*, churchmen;—*de guerre*, the military;—*de langues*, linguists;—*de lettres*, literati;—*de peu*, the meaner sort.  
*Genus de même famille.* (Fr.) Birds of a feather.  
*Genus togator.* (L.) Townsmen; civilians; the gowned nation, *i. e.* the Romans.  
*Genus dicendi.* (L.) A style of speaking.  
*Genus, et prouos, et quæ non fecimus ipsi, viz ea nostra voco.* (L.) Birth [high birth as it is called] and ancestry, and all other things which we ourselves have not acquired, can scarcely be called our own.  
*Genus humanum ingenio superavit.* (L.) He surpassed the human race in ability.  
*Genus irritabile vatum.* (L.) The irritable race of poets.  
*Germanicé.* (L.) In German.  
*Giovane ozioso, vecchio bisognoso.* (It.) A young man idle, an old man needy.  
*Gibier de potence.* (Fr.) Gallows-birds; scapegraces.  
*Giovo di mano, gioco di villano.* (It.) Practical jokes belong to the vulgar.  
*Gist.* (Fr.) Gist.  
*Gilacier.* (Fr.) Permanent ice.  
*Gli assenti hanno torto.* (It.) The absent are in the wrong.  
*Gloria in excelsis.* (L.) Glory to God in the highest.  
*Gloria vana floreæ y no grana.* (Sp.) Vain-glory flowers, but yields no fruit.  
*Gloria virtutis umbra.* (L.) Glory is the shadow of virtue.  
*Gnothi seauton.* (Gr.) Know thyself.  
*Gobe-mouches.* (Fr.) Persons who have no opinions of their own; gulls; triflers.  
*Gourmand.* (Fr.) Glutton; gastronomist; gastrophilist.  
*Goute à goutte.* (Fr.) Drop by drop.  
*Gradiu diverso, via una.* (L.) The same road by different steps.  
*Græcis dedit ore rotundo musa loqui.* (L.) The muse granted the Greeks to speak with a round mouth, or in rounded periods.  
*Gratitudes and Gratercy.* (Fr.) Great thanks to you.  
*Grand bien vous fasse!* (Fr.) Much good may it do you!  
*Grand diseur n'est pas grand faiseur.* (Fr.) Great talkers are but indifferent doers.  
*Grande arma es la necessitud.* (Sp.) Necessity is a powerful arm.  
*Grande chère et beau feu.* (Fr.) Good cheer and good quarters.  
*Grande parure.* (Fr.) Full dress.  
*Grandes promesses et peu d'effets.* (Fr.) Great promises are but little deeds.  
*Grand placer comier y no escotar.* (Sp.) A great pleasure to eat and not pay the sent.  
*Gran victoria es la que sin sangre se alcanza.* (Sp.) Great is the victory that costs no blood.  
*Grasse panse, maigre cervelle.* (Fr.) A fat belly, a lean brain.  
*Gratia gratiam parit.* (L.) Kindness begets kindness.

*Gratis dictum.* (L.) Said for nothing; mere assertion. [disease.  
*Graviora quaedam sunt remedia periculis.* (L.) Some remedies are worse than the  
*Gravis ira regum semper.* (L.) The anger of kings is always terrible.  
*Grosse tête, peu de sens.* (Fr.) A great head and little brains.  
*Guerra al cuchillo.* (Sp.) War to the knife.  
*Guerre à mort.* (Fr.) War till death.  
*Guerre à outrance.* (Fr.) War to the uttermost, or war of extermination.  
*Gutta cavat lapidem non vi sed sæpe cadendo.* (L.) A drop [of water] hollows the stone  
not by its force, but by the frequency of its falling.  
*Guerrilla.* (Sp.) Little war; petty warfare.

## H.

*Habeas corpus ad prosequendum.* (L.) You may have the body, in order to prosecute.  
A writ for the removal of a person for the purpose of prosecution and trial in the proper county.  
*Habeas corpus ad respondendum.* (L.) You may have the body to answer. A writ to  
remove a person confined in any other prison, to answer an action in the King's Bench.  
*Habeas corpus ad satisfaciendum.* (L.) You may have the body to satisfy. A writ  
which lies against a person in prison, to charge him in execution.  
*Habent et sui fata libelli.* (L.) Books have their peculiar phases. [with treachery.  
*Habent insidias hominis blanditiæ mali.* (L.) The fair speeches of a bad man are replete  
with lies against a person in prison, to charge him in execution. (L.) He who lends in the day of  
prosperity, meets with assistance in the day of adversity.  
*Habitat.* (L.) Literally, He dwells, inhabits, lives [at such a place]; but is used to  
signify a dwelling place or abode.  
*Habitat.* (Fr.) A frequenter, particularly of places of amusement.  
*Habla poco y bien, tenerte han por alguien.* (Sp.) Speak little and well, and people will  
take you for somebody. [ing without taking aim.  
*Hablar sin pensar es tirar sin encasar.* (Sp.) To speak without thinking is like shoot-  
*Hablen cartas, y callen barbas.* (Sp.) Let writings speak, and beards (mouths) be silent.  
*Hæc mercede placeat.* (L.) I am pleased with such conditions.  
*Hæcenus.* (L.) Thus far.  
*Hæc nugæ seriâ ducent in mala.* (L.) Trifles such as these will lead into serious evils.  
*Hæc generi incrementa fides.* (L.) This faith will furnish new increase to our race. [ter  
*Hæc olim meminisse juvabit.* (L.) It will be pleasant to remember these things hereaf-  
*Hæc sunt solatia, hæc fomenta dolorum.* (L.) Such things as these, afford one some  
degree of consolation, and tend to allay sorrows.  
*Hæret lateri letalis arundo.* (L.) The deadly arrow sticks in her side.  
*Hæreticis non est servanda fides.* (L.) No faith should be kept with heretics.  
*Hagiographa.* (Gr.) The writings of holy men; the Holy Scriptures.  
*Hælyonesi dies.* (L.) Hælyon days; a term used to express any season of happiness,  
prosperity, or peace. [indulgence.  
*Hanc veniam petimusque damusque vicissim.* (L.) In turn we both give and receive this  
*Hardi comme un coq sur son fumier.* (Fr.) Brave as a cock on his own dunghill.  
*Hardi gagueur, hardi mangeur.* (Fr.) Quick at meat, quick at work.  
*Haro.* (Fr.) Hue and cry. [rise in the world, whose talents are depressed by poverty.  
*Haud facile emergunt, quorum virtutibus obstat res angusta domi.* (L.) They do not easily  
*Haud facile esse viam voluit.* (L.) The Almighty hath willed it that the way [to accom-  
plish any thing great] should not be without difficulty. [succeed the miserable.  
*Haud ignara mali miseris succurrere disco.* (L.) Not ignorant of misfortune, I learn to  
*Haut et bon.* (Fr.) Lofly and good.  
*Hecatomb.* (Gr.) A sacrifice of a hundred oxen or victims.  
*Hæimoch.* (Ger.) Home-grief; an inordinate and morbid desire of returning to one's  
home; called by medical men "NOSTALGIA."  
*Hælio librorum.* (L.) A great reader: lit. a glutton with respect to books.  
*Hæres fletus sub persona risus est.* (L.) The weeping of an heir is laughter under a mask.  
*Hæres jure representationis.* (L.) An heir by the right of representation.  
*Hæu! quam difficile est crimen non prodere vultu!* (L.) How difficult, alas! to pre-  
vent the countenance from betraying guilt. [glory.  
*Hæu! quam difficilis gloriæ custodia est!* (L.) How difficult, alas! is the custody of  
*Heureka.* (Gr.) I have found it. [battle.  
*Heureux commencement est la moitié de l'oeuvre.* (Fr.) A good beginning is half the  
*Heureux hasard.* (Fr.) A fortunate chance.  
*Hiatus maxime, or, valde, defensus.* (L.) A chasm, or deficiency, very much to be  
*Hibernis ipsis Hiberniores.* (L.) More Irish than the Irish themselves. [lamented.  
*Hic est, aut nunquam, quod quaerimus.* (L.) What we want is either here or nowhere.

- Hic et ubique.* (L.) Here and there and everywhere.
- Hic jacet.* (L.) Here he, or she, lies;—*sepultus*, buried.
- Hic labor, hoc opus.* (L.) This is labor, this is work.
- Hic murus aeneus esto, nil conscire sibi, nulla pallescere culpa.* (L.) Be this thy brazen wall of defence, to be conscious of no guilt, and not to turn pale on any charge [being brought against thee]. [you, Roman, beware of him.]
- Hic niger est: hunc tu, Romane, caveto.* (L.) This fellow is of a black character: do
- Hic patet ingenuis cunepus.* (L.) Here is a field open to talent. [tious poverty.]
- Hic virivus ambitiosa paupertate omnes.* (L.) Here we all live in a state of ostentatious poverty.
- Hidulgo.* (Sp.) A person of noble birth:—*Hidulguia*, Nobility.
- Hinc p'lae lacrimae.* (L.) Hence these tears.
- Hinc scituae mortis, atque intestatae senectus.* (L.) Hence proceeds the number of sudden deaths, and of old men dying intestate.
- Hippodrome* (Gr.) A race-course. [den deaths, and of old men dying intestate.]
- His saltem accumulen donis, et fungar inani munere.* (L.) I may at least bestow upon him these last offerings, and discharge a vain and unavailing duty. [will.]
- Historia quumq; modo scriptu delectat.* (L.) History is always pleasing, write it as you
- Hoc age.* (L.) Do this; attend to what you are doing.
- Hoc erat in votis.* (L.) This was in my wishes. [recollection of your former life.]
- Hoc est vivere bis, vita posse priore frui.* (L.) It is living twice, when you enjoy the
- Hoc inductum robo.* (L.) I wish such language to be unsaid.
- Hoc juret, et melli est.* (L.) This is a source of delight, and is extremely pleasing to me.
- Hoc maxime officii est, ut quisque maxime opis indigat, ita ei potissimum opitulari.* (L.) It is a principal point of duty to assist another most, when he stands most in need of assistance.
- Hoc opus, hic labor est.* (L.) This is, indeed, a task, this is a work [of no little difficulty].
- Hoc saxum posuit.* (L.) He placed this stone. [should befall you.]
- Hoc sustinete, majus ne veniat malum.* (L.) Submit to this misfortune, lest a greater
- Hoc robo—sic jubeo—sit pro ratione voluntas.* (L.) I will it—I insist on it!—let my will stand instead of reason!
- Hodie mihi, eras tibi.* (L.) To-day to me, to-morrow it belongs to you.
- Hoī polloi.* (Gr.) The many; the multitude.
- Holocaust.* (Gr.) A sacrifice, in which the whole victim was burnt.
- Homine imperito nunquam quidquam injustius, qui, nisi quod ipse facit, nil rectum putat.* (L.) There is nothing more unreasonable than a man without experience of the world, who will allow nothing to be right but what he does himself.
- Hominem pagina nostra sapit.* (L.) Our page relates to man.
- Homines nihil agendo discunt male agere.* (L.) By doing nothing, men learn to do ill.
- Homini homo quid praestat? stulto intelligens quid interest?* (L.) How much does one man excel another! What a difference there is betwixt a wise man and a fool!
- Hominis est errare.* (L.) To err is human. [erity of talent.]
- Homine instruit.* (Fr.) A man of learning:—*mediocere*, a man who has but a mediocre learning.
- Homme propose, mais Dieu dispose.* (Fr.) Man proposes, but God disposes. [self.]
- Homo doctus in se semper divitiis haeret.* (L.) A learned man has always riches in himself.
- Homo extra est corpus suum cum irascitur.* (L.) A man, when angry, is beside himself.
- Homo factus ad unguem.* (L.) A man complete, even to his nails.
- Homo homini aut deus aut lupus.* (L.) Man is to man either a god or a wolf.
- Homo multarum literarum.* (L.) A man of great learning.
- Homo nullorum hominum.* (L.) A man fit for nobody's acquaintance.
- Homo perpaucorum hominum.* (L.) A man of very few men.
- Homo solus aut deus aut daemon.* (L.) Man alone is either a god or a devil.
- Homo sum: humani nihil a me alienum puto.* (L.) I am a man, and nothing that relates to man is foreign to my sympathies.
- Homunculī quanti sunt?* (L.) How numerous are the little minded men!
- Honesta mors turpi vita potior.* (L.) An honourable death is preferable to a base life.
- Honesta quaedam scelera successus facit.* (L.) Success makes some species of wickedness appear honourable.
- Honestum non est semper quod licet.* (L.) What is lawful is not always honourable.
- Honī soit qui mal y pense.* (Old Fr.) Evil be to him that evil thinks.
- Honor est a Nilo.* (L.) Honor is from the Nile. An anagram on *Horatio Nelson*.
- Honores mutant mores.* (L.) Honours change manners.
- Honos alit artes.* (L.) Honor cherishes the arts.
- Honos est praecium virtutis.* (L.) Honour is the reward of virtue.
- Hora è sempre.* (It.) It is always time.
- Horae momento aut cita mors venit, aut victoria laeta.* (L.) In a short space of an hour comes either a speedy death, or joyful victory.
- Horresco referens.* (L.) I shudder while I pen these words.
- Horribile dictu.* (L.) Horrible to tell.

*Hors de combat.* (Fr.) Out of condition for fighting :—*propos*, not to the purpose ;—*la Hors d'œuvre.* (Fr.) Something out of the course. [*roi*, out of the pale of the law.  
*Hospice d'accouchement.* (Fr.) A lying-in Hospital :—*allaînement*, a foundling Hospi-  
*Hospitium.* (L.) An inn ; a place where travellers are entertained. [tal.  
*Hostis honoris invidia.* (L.) An enemy's envy is an honor.  
*Hostis humani generis.* (L.) An enemy to the human race.  
*Hôtel de ville.* (Fr.) The town-hall ; city-hall.  
*Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceres, quodcun- que ageret.* (L.) This man's talents were so convertible to all uses, that you would have declared him to have been born for that particular object on which he was at  
*Huissier.* (Fr.) Door-keeper ; usher. [any time engaged.  
*Humani nihil alienum.* (L.) Nothing which relates to man is foreign to me.  
*Humanitati qui se non accommodat, plerumque poenas oppetit superbiae.* (L.) He who in his intercourse with others shows a want of good breeding, is, generally speaking, in the long run, punished for his haughty demeanour.  
*Humatum est errare.* (L.) It is human to err. [in alms.  
*Hurtar el puerco, y dar los pies por Dios.* (Sp.) To steal a hog, and give away the feet  
*Hurtar para dar por Dios.* (Sp.) To steal in order to give to God.  
*Huyendo del toro, cayó en el arroyo.* (Sp.) Flying from the bull, he fell into the brook.  
*Hygiène.* (Fr.) The art of estimating the bodily powers, of exciting and sustaining them so as to preserve life as much as possible, as well as possible, and as long as  
*Hysteron proteron.* (Gr.) The last put first. [possible.]

## I.

*I fatti sono maschi, le parole femine.* (It.) Deeds are males, and words are females.  
*I frutti proibiti sono i più dolci.* (It.) Forbidden fruits are sweetest. [enjoy them.  
*I matti fanno le feste, ed i savi se le godono.* (It.) Fools make feasts, and wise men  
*Ibidem.* (L.) In the same place. Abridged thus, *Ibid.*  
*Ich dien.* (Ger.) I serve.  
*Ici on parle français.* (Fr.) Here French is spoken.  
*Id facere laus est quod decet, non quod licet.* (L.) It is praiseworthy to do what is proper, and not merely that which the law allows.  
*Id genus omne.* (L.) All persons of that description.  
*Id usitatissimum.* (L.) That most trite or hackneyed phrase.  
*Idem sonans.* (L.) Sounding alike.  
*Idoneus homo.* (L.) A fit man.  
*Ignis fatuus.* (L.) Literally. A foolish fire : igneous meteors seen in moist places.  
*Ignobile vulgus.* (L.) The rude multitude ; the mob ; the rabble.  
*Ignorantia legis neminem excusat.* (L.) Ignorance of the law excuses nobody.  
*Ignorantia non excusat legem.* (L.) The ignorance of the individual does not prevent the operation of the law.  
*Ignorare mala, bonum est.* (L.) To be ignorant of evil is a positive good. [thyself.  
*Ignosceas aliis multa, nil tibi.* (L.) Forgive many things in others, but nought in  
*Ignosceito saepe aliis, nunquam tibi.* (L.) Often forgive others, but never thyself.  
*Ignoti nulla cupido.* (L.) No desire is felt for that which is unknown. [known.  
*Ignotum per ignotius.* (L.) That which is unknown, by that which is still more un-  
*Il a la mer à boire.* (Fr.) He has to drink up the sea. [the lazy man tempts the devil.  
*Il diavolo tenta tutti, ma l'ozioso tenta il diavolo.* (It.) The devil tempts every one but  
*Il en est d'un homme qui aime, comme d'un moineau pris à la glu ; plus il se débat, plus il s'embarrasse.* (Fr.) It is with a man in love as with a sparrow caught with bird-  
*Il est plus aisé d'être sage pour les autres que pour soi-même.* (Fr.) It is easier to be  
*Il est plus honteux de se défier de ses amis que d'en être trompé.* (Fr.) It is more dis-  
*Il faut attendre le bœuf.* (Fr.) We must wait for the lame man.  
*Il n'a ni bouche ni épéron.* (Fr.) He has neither mouth nor spur ;—neither wit nor  
*courage.* [conjurer.  
*Il n'a pas inventé la poudre.* (Fr.) He was not the inventor of gunpowder : he is no  
*Il ne faut jamais défier un fou.* (Fr.) Never defy a fool. [himself so.  
*Il n'est d'heureux que qui croit l'être.* (Fr.) The only happy man is he who thinks  
*Il n'est rien d'inutile aux personnes de sens.* (Fr.) No kind of knowledge is useless  
*Il n'est sauce que d'appétit.* (Fr.) Hunger is the best sauce. [to persons of sense.  
*Il sabio nuda concio, il nesio no.* (Sp.) A wise man changes his mind, a fool never.  
*Il sangue del soldato fa grande il capitano.* (It.) It is the blood of the soldier that  
*makes the general great.*



*Il savio udendo più savio diventa.* (It.) The wise man by listening becomes still wiser.  
*Il se noyerait dans un verre d'eau.* (Fr.) He would drown himself in a glass of water.  
*Il sent le fagot.* (Fr.) He smells of the fagot.  
*Il vaut mieux tâcher d'oublier ses malheurs que d'en parler.* (Fr.) It is better to forget one's misfortunes, than to talk about them.  
*Il vino è una mezza corda.* (It.) Wine brings out the truth.  
*Il volto sciolto ed i pensieri stretti.* (It.) The countenance open, the thoughts close.  
*Illicus intra muros peccatur, et extra.* (L.) They sin both within and without the walls of Troy.  
*Ille dolet vere, quae sine teste dolet.* (L.) She who grieves unseen grieves sincerely.  
*Ille crucem pretium sceleris tulit, hic diadema!* (L.) One man receives crucifixion as the reward of his villany; another, a regal crown!  
*Imitatores, servum pecus.* (L.) Ye imitators, a servile herd.  
*Immer wird, nie ist.* (Ger.) [Truth] never is, always is a-being.  
*Imperium in imperio.* (L.) A government existing within another government.  
*Impossible! c'est le mot d'un fou!* (Fr.) Impossible! that is the word of a fool.  
*Impraeus.* (L.) A man who has not dined. Pl. *Imprausi.*  
*Imprimatur.* (L.) Let it be printed.  
*Imprimis.* (L.) In the first place; first of all. [thou not impel the human breast?  
*Improbe amor, quid non mortalia pectora cogis!* (L.) O wretched love! to what dost  
*Improbe Neptunum accusas, qui naufragium iterum facit.* (L.) The man improperly  
    blames the sea, who is a second time shipwrecked.  
*Improbis aliqua virtus semper formidolosa est.* (L.) To the wicked the virtue of other  
    men is ever formidable.  
*Impromptu.* (L.) Without study; off hand.  
*Improvisatore.* (It.) A composer without previous study.  
*In articulo mortis.* (L.) At the point of death.  
*In capite.* (L.) In chief. [quent.  
*In causa facili cuius licet esse deserto.* (L.) In an easy cause any man may be elo-  
*In calo quies.* (L.) There is rest in heaven.  
*In curia.* (L.) In the court.  
*In disciplinis mathematicis et physicis.* (L.) In mathematics and natural philosophy.  
*In dubiis.* (L.) In matters of doubt. [exist in the same thing.  
*In eadem re utilitas et turpitude esse non potest.* (L.) Usefulness and baseness cannot  
*In extenso.* (L.) In full; at length.  
*In extremis.* (L.) At the point of death.  
*In ferrum pro libertate rubant.* (L.) For freedom, they rushed upon the sword.  
*In flagranti crimine.* (L.) In the very commission of the crime.  
*In fore.* (L.) In prospective.  
*In forma pauperis.* (L.) As a pauper.  
*In foro conscientiae.* (L.) Before the tribunal of conscience;—*divino*, before a di-  
    vine tribunal;—*humano*,—a human tribunal;—*poëtico*,—a poetic tribunal.  
*In futuro.* (L.) At a future period.  
*In hoc signo spes mea.* (L.) In this sign is my hope.  
*In hoc signo vinces.* (L.) In this sign thou shalt conquer.  
*In initio.* (L.) In the beginning:—*limine*, from the very first;—*loco*, in the place;—  
    *loco parentis*, in the place of a parent.  
*In litteris humanioribus.* (L.) In classics; in classical literature; in Greek and Latin.  
*In medio tutissimus ibis.* (L.) You will go safest in a middle course.  
*In nomine Domini.* (L.) In the name of the Lord.  
*In nubibus.* (L.) In the clouds.  
*In omnia paratus.* (L.) Prepared for all things.  
*In otio et negotio probus.* (L.) Upright in business and out of business.  
*In pari materiu.* (L.) Of a similar nature.  
*In partibus transmarinis.* (L.) In countries beyond the sea. [perpetuity.  
*In perpetuum.*—*In aeternum.*—*In omne aevum.* (L.) For ever; for ever and ever; in  
*In perpetuam rei memoriam.* (L.) In perpetual remembrance of the thing.  
*In petto.* (L.) Within the breast; in reserve; kept back.  
*In praesenti.* (L.) At the present [time].  
*In primis hominis est propria veri inquisitio atque investigatio.* (L.) The searching out  
    and thorough investigation of truth is [or ought to be] the primary study of man.  
*In procinctu.* (L.) In readiness.  
*In propria persona.* (L.) In his own person.  
*In puris naturalibus.* (L.) In a purely natural state; stark naked.  
*In re.* (L.) In the act; in reality; in the matter of.  
*In rerum natura.* (L.) In the nature of things.  
*In secula seculorum.* (D.) For ages on ages; for ever and ever.

*In solo Deo salus.* (L.) In God alone is safety.  
*In statu quo.* (L.) In the position in which it was, he was, they were.  
*In statu quo ante bellum.* (L.) In the same state as before the war.  
*In te, Domine, sperari.* (L.) In thee, O Lord, have I put my trust.  
*In tempore veni.* (L.) I came in good time.  
*In terrorem.* (L.) As a warning;—*toto*, wholly, altogether;—*transitu*, on its passage.  
*In un batter d'occhio.* (L.) In the twinkling of an eye.  
*In usum vulgi.* (L.) For the use of the people at large.  
*In utroque fortunâ paratus.* (L.) Prepared for either fortune.  
*In utroque fidelis.* (L.) Faithful in both.  
*In vacuo.* (L.) In a vacuum.  
*In verbo principis.* (L.) On the word of a prince.  
*In vino veritas.* (L.) There is truth in wine.  
*In vitium ducit culpæ fuga.* (L.) The avoiding of one fault may lead to another.  
*Incedimus per ignes suppositos cineri doloso.* (L.) We walk over fires placed beneath deceitful ashes. [he falls upon Scylla.  
*Incubit in Scyllam, qui cult evitare Charybdis.* (L.) In striving to avoid Charybdis  
*Incredibile dictu.* (L.) Strange to say; incredible.  
*Inde irac.* (L.) Hence [proceed] these resentments.  
*Indignantem invidia floræ et justus.* (L.) The just man will flourish in spite of envy.  
*Iustis clementia forti.* (L.) Clemency belongs to the brave.  
*Iustis sua gratia parvis.* (L.) Even little things have their peculiar grace.  
*Infula operis summa.* (L.) Unfortunate in the close of his work.  
*Infra dignitatem.* (L.) Below one's dignity.  
*Ingeniū largitor cæter.* (L.) The belly [hunger] is the bestower of genius.  
*Ingenio stat sine morte diæus.* (L.) The honours of genius are eternal.  
*Ingenium res adversæ nudare solent, celare secundæ.* (L.) Adversity is apt to discover the genius, prosperity to conceal it.  
*Ingenus telum necessitas.* (L.) Necessity is a powerful weapon.  
*Ingrato hominæ terra pejus nil creat.* (L.) The earth produces nothing worse than an ungrateful man. [thing against him.  
*Ingratum si dicæris, omnia dicis.* (L.) If you call a man ungrateful, you say every  
*Iniqua nunquam regna perpetua mutant.* (L.) Authority maintained by injustice, is never of long duration. [the most just war.  
*Iniquissimam pacem justissimo bello antefero.* (L.) I prefer the most unjust peace to  
*Iniquarum remedium est oblitio.* The best remedy for injuries is to forget them.  
*Inopem cupia fecit.* (L.) Abundance made him poor. [monious trifles.  
*Inopes rerum, inopem cupiorum.* (L.) Words destitute of sense combined with har-  
*Inops, potentem dum vult imitari, perit.* (L.) A poor man, who aspires to imitate the rich, is sure to be ruined. [addition of pride.  
*Inquinat egregios adjuncta superbia mores.* (L.) The best manners are stained by the  
*Insanire certa ratione morboque.* (L.) To play the madman in accordance with fixed reason and measure. [are mad.  
*Insanus omnis furere credit ceteros.* (L.) Every madman believes all other persons  
*Insculpit.* (L.) He engraved pl., *insculperunt*.  
*Insignia.* (L.) The distinguishing emblems. [reckless.  
*Insouciant.* (Fr.) Carelessness; thoughtlessness;— *Insouciant*, careless; heedless;  
*Intaminatis fulget honoribus.* (L.) He shines with unstained honours. [possession.  
*Integra mens angustissima possessio.* (L.) A mind fraught with integrity is the noblest  
*Integros haurire fontes.* (L.) To drink from overflowing fountains.  
*Inter alia.* (L.) Among other things.  
*Inter arma silent leges.* (L.) The laws are not regarded in the midst of arms.  
*Inter causas malorum nostrorum est quod vivimus ad exempla.* (L.) Among the causes of our misfortunes may be reckoned the circumstance of our living by the example  
*Inter porula.* (L.) In his cups. [of others.  
*Inter se.* (D.) Among themselves;—*nos*, between ourselves;—*vivos*, among the living.  
*Interdum lacrymæ pondera vocis habent.* (L.) Tears are sometimes equal in weight to words.  
*Interdum stultus bene loquitur.* (L.) Sometimes a fool speaks to the purpose.  
*Interdum vulgus rectum videt.* (L.) Sometimes the rabble discover what is right.  
*Intima præcordia.* (L.) The innermost thoughts and affections.  
*Intra parietes.* (L.) Within walls; in private.  
*Intuta quæ indecora.* (L.) Things disgraceful are unsafe.  
*Inveniam viam aut faciam.* (L.) I will either find a way or I will make one.  
*Invitum sequitur honos.* (L.) Honour follows him against his inclination.  
*Ipsæ dixit.* (L.) He himself said it; one's own assertion.  
*Ipsissimæ verba.* (L.) The very words.

*Ipso jure.* (L.) By the law itself;—*facto*, In the fact itself.  
*Ir por lana y volver trasquilado.* (Sp.) To go for wool and come home shorn.  
*Ira furor brevis est.* (L.) Anger is a short madness. [his greatest enemy.  
*Iram qui vincit, hostem superat maximum.* (L.) He who subdues his anger conquers  
*Iras et verba locunt.* (L.) They let out for hire their words and passions.—applied to  
*Ist dir wohl, so bleib.* (Ger.) Are you well off? be satisfied. [lawyers.  
*Ita lœ scripta est.* (L.) Thus the law is written.

## J.

*J'ai bonne cause.* (Fr.) I have a good cause.  
*Jacta est alea.* (L.) The die is cast.  
*Jactitatio.* (L.) A boasting.  
*Jamais arrièrè.* (Fr.) Never behind. [tongue.  
*Jamais beau parler n'arrachera la langue.* (Fr.) Fair words will never pluck out the  
*Jamais bon courroux ne fut pris.* (Fr.) An old bird is never caught with chaff.  
*Janus mentis.* (L.) Gates of the mind.  
*Janus clausus.* (L.) With closed doors.  
*Jardin des plantes.* (Fr.) A botanical garden.  
*Je maintiendrai le droit.* (Fr.) I will maintain the right.  
*Je me fie en Dieu.* (Fr.) I put my trust in God.  
*Je ne cherche qu'un.* (Fr.) I seek but one.  
*Je ne sais quoi.* (Fr.) I know not what.  
*Je n'oublierai jamais.* (Fr.) I will never forget.  
*Je suis prêt.* (Fr.) I am ready.  
*Je vis en espoir.* (Fr.) I live in hope. [vulgar fare.  
*Jejunus raro stomachus vulgaris temnit.* (L.) The hungry stomach seldom despises  
*Jeu de théâtre.* (Fr.) A stage trick; clap-trap; dumb show, attitude.  
*Jeu de main, jeu de vilain.* (Fr.) } Practical jokes, or horse-play, belong only  
*Juego de manos juego de vilanos.* (Sp.) } to the vulgar.  
*Jeu d'esprit.* (Fr.) A witticism; *de mots*, a play upon words; a quibble.  
*Jour de fête.* (Fr.) A festival;—*de l'an*, new year's-day;—*gras*, a flesh day;—*maigre*,  
a fish day. [ills that are past.  
*Jucunda est memoria prateritorum malorum.* (L.) Pleasing is the remembrance of  
*Jucunda et idonea dicere vitæ.* (L.) To describe whatever is pleasing and proper  
for regulating the conduct of life.  
*Jucundi acti labores.* (L.) Past toils are pleasing to the recollection.  
*Jucunditas quedam.* (L.) A certain pleasingness. [is acquitted.  
*Judex damnatur cum nocens absoluitur.* (L.) The judge is censured when a criminal  
*Judicium Dei.* (L.) The judgment of God. [the land.  
*Judicium parium, aut leges ter rar.* (L.) The judgment of our peers, or the law of  
*Juncta jurant.* (L.) These things, when conjoined, mutually aid each other.  
*Jure humano.* (L.) By human law;—*divino*, by divine law.  
*Jus civile.* (L.) The civil law.  
*Jus et norma loquendi.* (L.) The rule and law of speech.  
*Jus possessionis.* (L.) The right of possession;—*proprietas*, of property.  
*Justitia regnorum fundamentum.* (L.) Justice is the foundation of kingdoms.  
*Justitia virtutum regina.* (L.) Justice is the queen of the virtues.  
*Justitiæ soror fides.* (L.) Faith, or fidelity, is the sister of justice.  
*Justum ac tenacum propositi virum.* (L.) The man who is just and firm to his purpose.  
*Justus, propositi tenax.* (L.) A just man, steady to his purpose.  
*Jurabile vitium regere non posse impetum.* (L.) It is the fault of youth, that it cannot govern its own violence.

## K.

*Kairon gnôthi.* (Gr.) Know your opportunity.  
*Kat' analogian.* (Gr.) According to analogy [reasoning by comparison].  
*Kat' emphasin.* (Gr.) Emphatically.  
*Kat' exocheen.* (Gr.) By excellence; pre-eminently.  
*Kata stagona.* (Gr.) By drops; drop by drop.  
*Koinos nous.* (Gr.) Common sense.

## L.

*L'abito è una seconda natura.* (It.) Habit is second nature. [prosperity makes monsters  
*L'adversité fait l'homme, et le bonheur les monstres.* (Fr.) Adversity makes men, but

- L'affaire s'achemine.* (Fr.) The business is going forward. [fool in another.
- L'aigle d'une maison est un sot dans une autre.* (Fr.) The eagle of one house is but a [fool in another.
- L'amour de la justice n'est, en la plupart des hommes, que la crainte de souffrir l'injustice.* (Fr.) The love of justice is, in most men, nothing more than the fear of suffering injustice. [cannot be concealed.
- L'amour et la fumée ne peuvent se cacher.* (Fr.) Love and smoke are two things which [cannot be concealed.
- L'amour propre est le plus grand de tous les flatteurs.* (Fr.) Self-love is the greatest of [all flatterers.
- L'argent.* (Fr.) Silver; money. [all flatterers.
- L'argent est un bon serviteur et un méchant maître.* (Fr.) Money is a good servant, [but a bad master.
- L'empire des lettres.* (Fr.) The republic of letters. [but a bad master.
- L'espérance est le son et d'un homme éveillé.* (Fr.) Hope is the dream of a man awake.
- L'homme propose, et Dieu dispose.* (Fr.) Man proposes, and God disposes.
- L'hypocrisie est un hommage que le vice rend à la vertu.* (Fr.) Hypocrisy is a homage that vice pays to virtue. [the judgment only goes a foot pace.
- L'imagination galoppe, le jugement ne va que le pas.* (Fr.) The imagination gallops, [the judgment only goes a foot pace.
- L'inconnu.* (Fr.) The unknown. [a flower without perfume.
- L'incomparable.* (Fr.) The incredible. [a flower without perfume.
- La beauté sans vertu est une fleur sans parfum.* (Fr.) Beauty without virtue is like [a flower without perfume.
- La casa que mata andar con el agua.* (Sp.) To run with water after the house is burnt down. [more to conversation than wit.
- La confiance fournit plus à la conversation que l'esprit.* (Fr.) Confidence contributes [more to conversation than wit.
- La critique est aisée, et l'art est difficile.* (Fr.) Criticism is easy, art is difficult.
- La décence est le teint naturel de la vertu, et le fard du vice.* (Fr.) Decency is the genuine tint of virtue, and the false colouring of vice.
- La faim épouse la soif.* (Fr.) It is hunger marrying thirst.
- La fame non tuol leggi.* (It.) Hunger will obey no laws.
- La fleur des pois.* (Fr.) The very pink of the fashion.
- La fortune passe partout.* (Fr.) Fortune passes every where: all suffer vicissitudes.
- La grande nation.* (Fr.) The great nation. The designation given by Frenchmen to France. [of man consists in the knowledge of his follies.
- La grande sagesse de l'homme consiste à connaître ses folies.* (Fr.) The great wisdom [of man consists in the knowledge of his follies.
- La langue des femmes est leur épée, et elles ne laissent pas rouiller.* (Fr.) The tongue is a woman's sword, and she never suffers it to rust.
- La libéralité consiste moins à donner beaucoup qu'à donner à propos.* (Fr.) Liberality does not consist so much in giving a great deal, as in giving seasonably.
- La mala llaga sana, la mala fama mata.* (Sp.) A bad wound heals; a bad name kills.
- La maladie sans maladie.* (Fr.) The no-malady malady; hypochondria.
- La moitié du monde prend plaisir à médire, et l'autre moitié à croire les médisances.* (Fr.) One half of the world takes pleasure in detraction, and the other half in believing all that detraction utters. [is sweet.
- La patience est amère, mais son fruit est doux.* (Fr.) Patience is bitter, but its fruit [is sweet.
- La pauvreté est la mère de toute le art.* (It.) Poverty is the mother of all arts.
- La verità è figlia del tempo.* (It.) Truth is the daughter of time.
- La vérité est cachée au fond du puits.* (Fr.) Truth lies hidden at the bottom of a well.
- La vertu est la seule noblesse.* (Fr.) Virtue is the only nobility.
- Labitur, et labetur in omne volubilis acuum.* (L.) The stream flows, and will continue [to flow through every age.
- Labor ipse voluptas.* (L.) Labor itself is a pleasure. [to flow through every age.
- Labor omnia vincit.* (L.) Labor conquers all things.
- Labore et honore.* (L.) By labor and honor.
- Laborum dulce lenimen.* (L.) The sweet solace of our labors.
- Lacunæ.* (L.) Gaps or empty places.
- Laisser-aller.* (Fr.) To let matters go on as they list. [us alone.
- Laissez-faire.* (Fr.) Let or leave doing alone. [us alone.
- Laissez-nous faire.* (Fr.) Let us act for ourselves; leave this matter to us; let [us alone.
- Langage des halles.* (Fr.) Language of the market; billingsgate.
- Lapsus lingue.* (L.) A slip of the tongue.
- Luteat scintillula forsan.* (L.) A small spark may yet lurk unseen.
- Latet anguis in herba.* (L.) A snake lies hid in the grass.
- Latine dictum.* (L.) Said in Latin.
- Laudari a viro laudato.* (L.) To be praised by a man who is himself praised.
- Laudator temporis acti.* (L.) One who praises times which are past. [wine.
- Laudibus arguitur vini vinorus.* (L.) The drunkard is discovered by his praises of [wine.
- Laudum immensa cupido.* (L.) Insatiate thirst for applause.
- Laus Deo.* (L.) Praise be to God.
- Laus propria sordet.* (L.) Self-praise defiles.
- Le beau monde.* (Fr.) The gay world; people of fashion.
- Le bon estomac et le mauvais cœur.* (Fr.) A good stomach and a bad heart.

*Le bon temps viendra.* (Fr.) The good time will come.

*Le bonheur de l'homme en cette vie ne consiste pas à être sans passions : il consiste à en être le maître.* (Fr.) The happiness of man in this life does not consist in the absence, but in the mastery, of his passions.

*Le dessous des cartes.* (Fr.) The under side of the cards ; the secret.

*Le diable boiteux.* (Fr.) The lame devil.

*Le grand œuvre.* (Fr.) The great work :—the philosopher's stone.

*Le Jésuitisme est une épée, dont la poignée est à Rome, et la pointe partout.* (Fr.) Jesuitism is a sword, the handle or hilt of which is at Rome, and the point every where.

*Le jeu est le fils de l'avarice, et le père du désespoir.* (Fr.) Gaming is the child of avarice, and the father of despair.

*Le jeu ne vaut pas la chandelle.* (Fr.) The game is not worth the candles.

*Le monde est le livre des femmes.* (Fr.) The world is the women's book.

*Le plus lent à promettre est toujours le plus fidèle à tenir.* (Fr.) The man who is the slowest in promising, is the surest to keep his word.

*Le plus sage est celui qui ne pense point l'être.* (Fr.) The wisest man is generally he who does not think that he is so.

*Le refus des louanges est souvent un désir d'être loué deux fois.* (Fr.) The refusal of praise often intimates nothing less than that the praise is regarded as insufficient.

*Le renard prêche aux poules.* (Fr.) The fox preaches to the hens.

*Le roi et l'état.* (Fr.) The king and the state.

*Le roi le veut.* (Fr.) The king wills it.

*Le roi s'en avisera.* (Fr.) The king will consider it.

*Le sage entend à demi mot.* (Fr.) The sensible man understands half a word.

*Le savoir faire.* (Fr.) The knowing how to act,—*rière*, to live.

*Le silence est le parti le plus sûr de celui qui se défie de soi-même.* (Fr.) To be silent is the safest choice for the man who distrusts his own powers.

*Le temps présent est gros de l'avenir.* (Fr.) The present time is big with the future.

*Le travail éloigne de nous trois grands maux, l'ennui, le vice, et le besoin.* (Fr.) Labour rids us of three great evils—irksomeness, vice and poverty.

*Le travail du corps délivre des peines de l'esprit : et c'est ce qui rend les pauvres heureux.* (Fr.) The labour of the body relieves us from the fatigues of the mind, and this it is which forms the happiness of the poor.

*Lector benevole.* (L.) Kind or gentle reader.

*Lion tormenteux.* (L.) Gentle violence, [hungry lion.

*Le lion saurient le ore esculper le pardant.* (L.) To tear the prey from the mouth of a lion.

*Les absens ont toujours tort.* (Fr.) The absent are always in the wrong.

*Les affaires font les hommes.* (Fr.) Business makes men.

*Les bras croisés.* (Fr.) With folded arms ; idle, [exhausted.

*Les eaux sont basses chez lui.* (Fr.) The waters are low with him ; his resources are low.

*Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée.* (Fr.) Men of confined understandings generally find fault with every thing that is beyond their comprehension.

*Les extrêmes se touchent.* (Fr.) Extremes meet. [men eat them.

*Les fous font des festins, et les sages les mangent.* (Fr.) Fools make feasts, and wise men follow them. [but the English make them perfect.

*Les Français inventent, mais les Anglais perfectionnent.* (Fr.) The French invent things, the English perfect them.

*Les gens qui ont peu d'affaires sont de très grands parleurs.* (Fr.) Men who have little business are great talkers. The less one thinks, the more one speaks. [from the heart.

*Les grandes pensées viennent du cœur.* (Fr.) Great or sublime thoughts come, or spring, from the heart.

*Les hommes sont égaux : ce n'est point la naissance, c'est la seule vertu, qui fait la différence.* (Fr.) All men are equal ; it is not birth, but virtue alone, that makes the difference.

*Les jeunes gens disent ce qu'ils font, les vieillards ce qu'ils ont fait, et les sots ce qu'ils ont envie de faire.* (Fr.) Young folks tell what they are doing, old ones what they have done, and fools what they wish to do.

*Les murailles ont des oreilles.* (Fr.) Walls have ears. [they are abused.

*Les plaisirs sont amers sitôt qu'on en abuse.* (Fr.) Pleasures become bitter as soon as they are abused.

*Les plus courtes folies sont les meilleures.* (Fr.) The shortest follies are the best.

*Les plus sages ne le sont pas toujours.* (Fr.) The wisest are not always wise.

*Les querelles ne dureraient pas longtemps, si le tort n'était que d'un côté.* (Fr.) Disputes would not continue so long, if the wrong lay but on one side.

*Les talents sont distribués par la nature, sans égard aux généalogies.* (Fr.) Talents are distributed by nature, without the slightest regard to ancestry.

*Lettres de cachet.* (Fr.) Sealed letters of the king, containing private orders.

*Leve fit, quod bene fertur onus.* (L.) The burden that is cheerfully borne, becomes light.  
*Levis est dolor qui capere consilium potest.* (L.) That grief is light, which can take  
*Lex loci.* (L.) The law of the place; — *terrae*, the law of the land. [counsel.  
*Lex neminem cogit ad impossibilia.* (L.) The law compels no man to do impossibilities.  
*Lex non scripta.* (L.) The unwritten law; the common law: — *lex scripta*, statute law.  
*Lex universa est quae facit nasci et mori.* (L.) Universal is the law which summons us  
into existence and calls us hence.  
*Libertas est potestas faciendi id quod jure liceat.* (L.) Liberty consists in the power of  
doing that which is permitted by the law.  
*Libertas et natale solum.* (L.) Liberty and my native soil.  
*Libertas sub rege pio.* (L.) Liberty under a pious king.  
*Libretto.* (It.) A little book; a pamphlet.  
*Limae labor ac mora.* (L.) The labor and delay of the file [of correction].  
*Lingua mali pars pessima servi.* (L.) The tongue is the worst part of a bad servant.  
*Litem lite resolvere.* (L.) To settle one quarrel by another.  
*Littera scripta manet.* (L.) The written letter remains.  
*Litterim.* (L.) Word for word.  
*Litteratur.* (Fr.) A literary man. *Literati.* (L.) Learned men.  
*Livres defendos.* (Fr.) Prohibited books.  
*Loci nocte silentii*, or, *secretu late* (L.) Places where the silence of night prevails.  
*Loci paralleli.* (L.) Parallel passages in the works of authors.  
*Locus citato.* (L.) In the place before cited: abridged *Loc. cit.*  
*Locus tenens.* (L.) One who fills [often only for a time] the place of another.  
*Locus criminis.* (L.) The place of the crime.  
*Locus in quo.* (L.) The place in question.  
*Locus signi.* (L.) The place of the seal.  
*Longa est injuria, longum ambagus.* (L.) The injury is great, and its story long.  
*Longum iter est per praecepta, breve et efficax per exempla.* (L.) Instruction by precept  
is long, by example, short and effectual.  
*Loyal en tout.* (Fr.) Loyal in every thing.  
*Loyal je serai durant ma vie.* (Fr.) Loyal will I be during my life.  
*Loquax obligat.* (Fr.) Loyalty binds me.  
*Loyalité n'a honte.* (Fr.) Loyalty has no shame.  
*Lucerna Dei, spiraculum hominis.* (L.) The breath of man is the lamp of God.  
*Lucidus ordo.* (L.) A lucid arrangement.  
*Lucri bonus est odor ac re qualibet.* (L.) The smell of gain is good, whencesoever it  
*Ludibria ficti et composita.* (L.) Cunningly devised tricks. [proceeds.  
*Luget, Venera Cupidinesque.* (L.) Weep, all ye Venuses and Cupids.  
*Lumina civitatis.* (L.) Ornaments to the scene.  
*Lunette d'approche*, or, *Lunette de longue vue.* (Fr.) A telescope.  
*Lupus pilum mutat, non mentem.* (L.) The wolf changes his coat, not his disposition.  
*Lusus naturae.* (L.) A sport of nature.  
*Lux intellectus, lumen siccum.* (L.) The pure and impersonal reason.

## M.

*Macte virtute.* (L.) Go on increasing in virtue.  
*Maculae, quas incuria fudit.* (L.) Blemishes which carelessness has produced.  
*Magasins de nouveautés.* (Fr.) Repositories for the sale of fancy goods.  
*Magister artis, ingenique largitor venter.* (L.) The belly is the master of all art, and  
the bestower of genius.  
*Magistratus indicat virum.* (L.) Magistracy shows the man.  
*Magna civitas, magna solitudo.* (L.) A great city is a dreary solitude.  
*Magna est veritas, et praevalabit.* (L.) Truth is powerful, and will prevail.  
*Magna minaris, extricaris nihil.* (L.) You promise great things, and in reality accom-  
plish nothing.  
*Magna servitus est magna fortuna.* (L.) A great fortune is a great slavery.  
*Magnanimitate crucem sustine.* (L.) Bear the cross with magnanimity.  
*Magnus inter opes inops.* (L.) Poor in the midst of great wealth.  
*Maynates.* (L.) Great men; peers; nobles; grandees; dons.  
*Magni nominis umbra.* (L.) The shadow of a great name. [terms of intimacy.]  
*Magni refert quibiscum vixeris.* (L.) It is of great importance with whom you live [on  
*Magnos homines virtute metimur, non fortuna.* (L.) We estimate great men by their  
virtue, and not by their success.  
*Magnum est rectigal parcimonius.* (L.) Economy is of itself a great income.  
*Magnum opus.* (L.) The great work.  
*Maintien le droit.* (Fr.) Maintain the right.

- Maison de campagne.* (Fr.) A country-seat.
- Maison de ville.* (Fr.) A town-house. [a steward.
- Maitre des hautes œuvres.* (Fr.) A hangman;—*des basses œuvres*, a nightman;—*d'hôtel*.
- Major e longinquo reverentia.* (L.) Respect is greater when coming from a distance.
- Major hereditas venit unicuique nostrum a jure et legibus, quam a parentibus.* (L.) A greater inheritance comes to each of us from our rights and laws, than from our parents.
- Majora canere.* (L.) To sing higher strains. [gain.
- Magiore fama quam emolumento docuit.* (L.) He taught with greater reputation than
- Majus et minus non variant speciem.* (L.) Greater and less do not change the nature [of a thing.
- Mal à propos.* (Fr.) Unseasonably; ill timed; out of place.
- Mala fide.* (L.) Fraudulently; falsely;—*fides*, want of good faith.
- Mala grammatica non vitiat chartam.* (L.) Bad grammar does not vitiate the deed.
- Mala mens, malus animus.* (L.) An evil head, an evil heart:—in other words, a wicked heart always suggests wicked projects.
- Malades imaginaires.* (Fr.) Hypochondriacs; persons who fancy themselves ill.
- Maladroit.* (Fr.) Unskilfulness; want of tact; awkwardness.
- Mal-entendu.* (Fr.) Mistake; misunderstanding.
- Mali cuncta ministrat impetus.* (L.) Anger manages every thing badly.
- Male parata, male dilabuntur.* (L.) Things ill acquired are as badly expended.
- Maledictus a maleficio non distat, nisi occasione.* (L.) An evil-speaker differs not from an evil doer, except in opportunity.
- Mal facere qui vult nascentem non causam invenit.* (L.) He who has a mind to do mischief will always find a pretence.
- Malheur ne vient jamais seul.* (Fr.) Misfortunes never come single.
- Malheureux celui qui est en avance de son siècle.* (Fr.) Unfortunate is he who is in advance of his age. [to loquacious folly.
- Malo indisertam prudentiam, quam loquentem stultitiam.* (L.) I prefer silent prudence
- Malo mihi male quam mollior esse.* (L.) I would rather be sick than idle.
- Malo mori quam fuderi.* (L.) I would rather die than be deluded. [den.
- Malum in se.* (L.) A thing evil in itself:—*prohibitum*, a thing evil because forbid
- Malum nasens facile opprimitur, incrementum fit robustius.* (L.) An evil at its birth is easily crushed, but it grows and strengthens by endurance.
- Malum vas non fraugitur.* (L.) A bad vessel is seldom broken.
- Manet altâ mente repositum.* (L.) It remains deeply fixed in the mind.
- Mange-tout.* (Fr.) A spendthrift; squanderer.
- Manger son blé en vert.* (Fr.) To eat one's grain before it is ripe.
- Mania a potu.* (L.) Madness from drink; delirium tremens.
- Manibus pedibusque.* (L.) With hands and feet.
- Manners d' être.* (Fr.) Peculiar manner; deportment; bearing.
- Manu forti.* (L.) With a strong hand.
- Mansuere inimici tyrannus.* (L.) This hand is hostile to tyrants.
- Mansu justâ mordas.* (L.) The just hand 's as precious ointment. [I'll tickle you".
- Mansu manu fricat.* (L.) One hand rubs the other: same as "Do you tickle me, and
- Mare, ignis, et mulier sunt tria mala.* (L.) The sea, fire, and woman are three evils.
- Maria tuu fils quand tu voudras, mais ta fille quand tu pouras.* (Fr.) Marry your son when you will, and your daughter when you can.
- Marqué au bon coin.* (Fr.) Marked with a good stamp; a man of the right stamp.
- Mars gravior sub pace latet.* (L.) Under the show of peace, a more severe war is hid.
- Mas cura la dicta que la lanceta.* (Sp.) Diet cures more than the lancet.
- Mas vale saber que haber.* (Sp.) Better be wise than rich.
- Materfamilias.* (L.) The lady, or mistress of the house; the mother of a family.
- Materia superabat opus.* (L.) The workmanship surpassed the material.
- Mature, fias avar.* (L.) May you early prove an old man. [ners.
- Mauvais goût.* (Fr.) Bad taste:—*pas*, a dilemma;—*sujet*, a bad fellow;—*ton*, ill man-
- Maxima illecebra est peccandi impunitatis spes.* (L.) The greatest excitement to guilt is the hope of sinning with impunity.
- Maximas virtutes facere omnes necesse est, voluptate dominante.* (L.) Where pleasure is the all engrossing consideration, the fairest virtues will, as a matter of course, be lost sight of.
- Maximus in minimis.* (L.) Very great in very little things.
- Maximus novator temporis.* (L.) Time is a very great innovator, or redresser of faults.
- Mea maxima culpa.* (L.) Through my very great fault; that is, "I am the most to blame in the matter."
- Mea virtute me involvo.* (L.) "And virtue, though in rags, will keep me warm."
- Méchant écrivain.* (Fr.) A poor writer; a mere scribbler; a mere paper stainer.
- Medea agan.* (Gr.) Too much of one thing is good for nothing.

- Medica manus.* (L.) The healing hand.  
*Medio tutissimus ibis.* (L.) The middle course will be the safest.  
*Mediocria firma.* (L.) The middle station is the safest.  
*Mega biblion, mega kakon.* (Gr.) A great book is a great evil.  
*Mel in ore, verba lactis; fit in corde, fraus in factis.* (L.) Honey in his mouth, words of milk; gall in his heart, and fraud in his acts.  
*Meliores priores.* (L.) The better men, the better or prior claim.  
*Melitum venenum, blanda oratio.* (L.) A smooth speech is honeyed poison.  
*Melius est cavere semper quam pati semel.* (L.) It is better to be always on our guard, than to suffer once.  
*Melius non tangere, clamo.* (L.) I cry out, it is better not to touch me.  
*Meminerunt omnia amantes.* (L.) Lovers remember everything.  
*Memor et fidelis.* (L.) Mindful and faithful.  
*Memoria in aeterna.* (L.) In eternal remembrance.  
*Memoriae.* (L.) By rote.  
*Mens agitat molem.* (L.) Mind moves the mass.  
*Mens invicta manet.* (L.) The mind remains unconquered. [which is harsh.  
*Mens pati durum sustinet aegra nihil.* (L.) The sick mind cannot bear any thing  
*Mens sana in corpore sano.* (L.) A sound mind in a sound body.  
*Mens sibi conscia recti.* (L.) A mind conscious to itself of rectitude.  
*Mentis gratissimus error.* (L.) A most gratifying mental delusion.  
*Meo periculo.* (L.) At my own risk.  
*Me sum pauper in aere.* (L.) I am poor, 'tis true: but I owe nothing.  
*Mercatura non derogat nobilitati.* (L.) Trade is no abatement of honour.  
*Mero motu suo.* (L.) Of his own accord.  
*Metempsychosis.* (Gr.) The transmigration of souls.  
*Metiri se quemque suo modulo ac pede rerum est.* (L.) It is just that every man should measure himself by his own last and foot.  
*Metuenda corollæ draconis.* (L.) Fear the dragon's crest.  
*Meum et tuum.* (L.) Mine and thine.  
*Mezzo termino.* (It.) A middle course.  
*Mihi cura futuri.* (L.) My care is for the future.  
*Miles perpetuus.* (L.) A standing army.  
*Minimum.* (L.) Smallest; very small.  
*Mirabile dicta.* (L.) Wonderful to tell. [us.  
*Miramur ex intervallo fallentia.* (L.) We admire at a distance the things that deceive  
*Misericordiam portus est patientia.* (L.) Patience is the asylum [place of refuge] of  
*Miseris succurrere disco.* (L.) I learn to relieve the wretched. [affliction.  
*Misericum est aliorum incumbere funus.* (L.) It is a wretched thing to live on the fame of others. [to prison.  
*Mittimus.* (L.) We send;—the writ by which a magistrate commits an offender  
*Mollia tempora fungi.* (L.) The favourable occasions for speaking.  
*Moustrum eruditionis.* (L.) A prodigy of learning; a literary prodigy.  
*Monumentum aere perennius.* (L.) A monument more durable than brass.  
*Mors janua vitae.* (L.) Death is the gate of life eternal. [insult a dead lion.  
*Mortuo leoni et lepores insulant.* (L.) Even hares [the most timid of animals] can  
*Mots d'usage.* (Fr.) Phrases in common use.  
*Mureo et propitior.* (L.) I rise and am appeased.  
*Multa docet fumes.* (L.) Hunger teaches many things.  
*Multa gemo.* (L.) Groaning deeply.  
*Multis ille bonis flebilis occidit.* (L.) He died lamented by many good men.  
*Multum in parvo.* (L.) Much in little.  
*Munus Apolline dignum.* (L.) A gift worthy of Apollo.  
*Murus arcus conscientia sana.* (L.) A sound conscience is a brazen wall.  
*Mutare vel timere sperno.* (L.) I scorn to change or fear.  
*Mutatio elenchi.* (L.) A change, or shifting, of the argument.  
*Mutatis mutandis.* (L.) After making the necessary changes. [plies to you.  
*Mutato nomine, de te fabula narratur.* (L.) The name being changed, the fable ap-  
*Mutum est pictura poema.* (L.) A picture is a poem without words.

## N.

- Naieté.* (Fr.) Artlessness; unaffected simplicity.  
*Natale solum.* (L.) Natal soil.  
*Natura beatiss omnibus esse dedit, si quis cognoverit uti.* (L.) Nature has granted all to be happy, if they did but know how to use her benefits. [mould.  
*Natura lo fecce, et poi ruggia la stampa.* (It.) Nature after making him, broke the



*Naturam expelles furem, tamen usque recurret.* (L.) You may drive out nature with  
*Ne cede malis.* (L.) Yield not to misfortunes. [violence, yet she will again return.  
*Ne fronti crede.* (L.) Trust not the face, or first appearances.  
*Ne plus supra.* (L.) Nothing above [one]; superior to [one].  
*Ne plus ultra.* (L.) Nothing more beyond.  
*Né pour la digestion.* (Fr.) Born merely to eat and drink.  
*Ne puro gladium.* (L.) Trust not a sword to the hand of a boy. [injury.  
*Ne quid detrimenti respublicæ capiat.* (L.) [To take care] that the republic receive no  
*Ne quid nimis.* (L.) Do not pursue an object too eagerly. Avoid extremes.  
*Ne sus Minervam.* (L.) Let not a pig presume to teach Minerva.  
*Ne sutor ultra crepidam.* (L.) Let not the shoemaker go beyond his last.  
*Ne tentes, aut perfice.* (L.) Attempt not, or accomplish.  
*Ne vile fano.* (L.) Let nothing vile come into the temple.  
*Ne vile velis.* (L.) Desire nothing base.  
*Nec bella, nec puella.* (L.) Neither beautiful nor young [not a girl].  
*Nec cupias nec metuas.* (L.) Neither desire nor fear.  
*Nec deus interest, nisi dignus vindice nodus inciderit.* (L.) Nor let a god interfere unless  
a difficulty present itself worthy of such intervention.  
*Nec lex est acquiri ulla quam necis artifices arte perire sua.* (L.) Nor is any law  
more just, than that the plotters or contrivers of death [and destruction] should  
fall by their own machinations.  
*Nec luisse pudet, sed non incidere ludum.* (L.) Nor is it a shame to have been a little  
wild, but it is a shame not to put an end to such follies.  
*Nec me pudet, ut istos, fateri nescire quod nesciam.* (L.) I am not ashamed, as some  
men are, to confess my ignorance of that which I do not know.  
*Nec mora, nec requies.* (L.) There is neither delay nor repose.  
*Nec pluribus impar.* (L.) Not an unequal match for numbers.  
*Nec prece, nec pretio.* (L.) Neither by bribe nor entreaty.  
*Nec querere, nec sperare honorem.* (L.) Neither to seek nor to despise honors.  
*Nec scire fas est omnia.* (L.) We cannot know all things.  
*Nec semper feriet quodcumque minabitur arcus.* (L.) The arrow will not always hit  
the object which it threatens.  
*Nec si non obstat, propterea etiam permittitur.* (L.) On the supposition that an act  
is not expressly forbidden, we must not therefore imagine that it is allowed.  
*Nec sibi, sed toti gentium se credere mundo.* (L.) To think that he was born not for  
himself alone, but for the whole human race.  
*Nec temere, nec timide.* (L.) Neither rashly nor timidly.  
*Nec tibi quid liceat, sed quid fecisse decebit occurrat: mentemque domet respectus ho-*  
*nesti.* (L.) Do not consider what you may do, but what it will become you to do,  
and let the sense of honour govern your mind.  
*Nec verbum verbo curabis reddere fidus interpres.* (L.) Do not, faithful translator  
though you are, aim at rendering the original word for word.  
*Nec rixit male, qui natus moribusque fefellit.* (L.) Nor has he spent his life badly  
who has passed it from his birth to his burial in privacy.  
*Necesse est cum insanientibus furere, nisi solus relinqueris.* (L.) It is necessary to be  
mad with the insane, unless you would be left quite alone.  
*Necesse est facere sumentum, qui quaerit lucrum.* (L.) It is necessary that he who looks  
for gain should incur expense. [is master of a monarchy.  
*Necesse est, qui mare tenet, cum rerum potiri.* (L.) He who is in possession of the sea,  
*Necesse est ut multos timeat, quem multi timent.* (L.) He that is feared by many,  
*Necessitas non habet legem.* (L.) Necessity has no law. [must be in fear of many.  
*Necios y porfiados hacen ricos a los letrados.* (Sp.) Fools and obstinate people make  
lawyers rich.  
*Nefasti dies.* (L.) Unlucky days. [crime.  
*Nemo bis puniatur pro eodem delicto.* (L.) No man can be twice punished for the same  
*Nemo me impune lacessit.* (L.) No man shall provoke me with impunity.  
*Nemo mortaliū omnibus horis sapit.* (L.) No man is wise at all times. [lish.  
*Nemo repente fuit stultissimus.* (L.) No one ever became, in an instant, utterly foo-  
*Nemo repente fuit turpissimus.* (L.) No one ever became thoroughly vicious all at  
*Nemo tenetur ad impossibile.* (L.) No one is bound to an impossibility. [once.  
*Neque caecum ducem neque amentem consultorem.* (L.) Do not take either a blind  
guide, or a weak adviser.  
*Neque culpa neque lauda teipsum.* (L.) Neither blame nor applaud thyself.  
*Neque semper arcum tendit Apollo.* (L.) Apollo does not always bend his bow.  
*Nequeo monstrare, et sentio tantum.* (L.) I cannot embody it in words, but can feel  
it in my soul. [for himself.  
*Nequiquam sapit, qui sibi non sapit.* (L.) To no purpose is he wise who is not wise

*Nervis alienis mobile lignum.* (L.) A puppet moved by wires in the hands of others.  
*Nescio quid curta semper abest rei.* (L.) Something is always wanting to our scanty fortune. [with how little wisdom the world is governed!]  
*Nescis, mi fili, quantula sapientia gubernatur mundus!* (L.) Thou knowest not, my son, *Nescit vox missa reverti.* (L.) The word which has once escaped can never be recalled.  
*Ni firmes carta que no leas, ni bebes agua que no reas.* (Sp.) Sign no paper without reading it, and drink no water without looking into it.  
*Ni l'un ni l'autre.* (Fr.) Neither the one nor the other.  
*Ni plus ni moins.* (Fr.) Neither more nor less.  
*Niaiseries.* (Fr.) Follies; fooleries; absurdities; nonsense.  
*Nihil ad rem.* (L.) Nothing to the purpose.  
*Nihil agas quod non prosit.* (L.) Do nothing but what may be profitable.  
*Nihil erat quod non tetigit: nihil quod tetigit non ornavit.* (L.) He touched on every subject: and naught did he touch upon without adorning it.  
*Nihil eripit fortuna nisi quod et dedit.* (L.) Fortune takes naught from us but what she first gave us. [many things which are small.  
*Nihil est aliud magnum quam multa minuta.* (L.) Everything great is composed of  
*Nihil est in intellectu quod non prius fuit in sensu.* (L.) There is nothing in intelligence, which did not previously exist in sense. [fittable when carelessly read.  
*Nihil est tam utile quod in transitu prosit.* (L.) No book can be so good as to be procured  
*Nihil est tam volvere quam maledictum: nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur.* (L.) Nothing is so swift in its progress as calumny; nothing is more easily circulated, nothing more readily received, and nothing can be more widely spread abroad.  
*Nihil quod tetigit non ornavit.* (L.) He touched nothing without embellishing it.  
*Nihil sub sole novi.* (L.) There is nothing new under the sun.  
*Nihil tam firmum est, cui periculum non sit etiam ab invalido.* (L.) Nothing is so firm or secure, as to be impregnable to the attacks even of the very weakest.  
*Nihil tam firmum est, quod non expugnari pecunia possit.* (L.) Nothing is so secure, or stable, as not to be overcome by means of money.  
*Nil actum reputans, dum quid superesset agendum.* (L.) Thinking that nothing was done, whilst any thing remained to be done.  
*Nil admirari.* (L.) To be astonished at nothing. [pale at no charge.  
*Nil conscire sibi, nulla pallescere culpa.* (L.) To be conscious of no crime, and to turn  
*Nil delet.* (L.) He owes nothing: *dicit*, he says nothing.  
*Nil desperandum.* (L.) Never despair.  
*Nil dictu fadum visuque hæc limina tangat, intra quæ puer est.* (L.) Let nothing offensive to eye or ear, be seen or heard under the roof where your child resides.  
*Nil fuit unquam sic impar sibi.* (L.) Nothing was ever so unlike itself.  
*Nil nisi cruce.* (L.) No dependence but on the cross. [be transferred.  
*Nil proprium ducas, quod nutari potest.* (L.) Never deem that your own which can  
*Nil similis insano quam ebrius.* (L.) Nothing is more like a madman than a man who is drunk. [without great labor.  
*Nil sine magno vita labore dedit mortalibus.* (L.) In this life, nothing is given to men  
*Nil tam difficile est quod non solertia vincat.* (L.) Nothing is so difficult but that by diligence and practice it may be overcome.  
*Nimum altere odo veritas amittitur.* (L.) In excessive alteration truth is lost.  
*Nimum ne crede colori.* (L.) Trust not too much to color, or appearance.  
*Nimm die Zügelnde zum Rath, nicht zum Werkzeug deiner That.* (Ger.) Take plenty of time to consider your plan [in any thing you project], but not in carrying out your  
*N'importe.* (Fr.) It matters not; never mind; it does not signify. [operations.  
*Nisi Dominus, frustra.* (L.) Unless the Lord be with you, all your efforts are in vain.  
*Nitor in adversum.* (L.) I strive against it.  
*No saber firmar.* (Sp.) Not to know how to sign one's name.  
*Nobilitas sola est atque unica virtus.* (L.) Virtue is the true and only nobility.  
*Nobilitatis virtus, non stemma, character.* (L.) Virtue, not pedigree, should characterize  
*Noblesse oblige.* (Fr.) Nobility binds to noble conduct. [nobility.  
*Noblesse vient de vertu.* (Fr.) True nobility consists in virtue.  
*Noceat differre paratis.* (L.) Those who are prepared should never delay. [of pain.  
*Noceat emta dolore voluptus.* (L.) That pleasure is injurious, which is bought at the price  
*Nocturna versate manu, versate diurna.* (L.) Be these your studies by day and by night.  
*Nolens volens.* (L.) Whither he or she will or not: pl., *nolentes volentes*, whether they  
*Noli me tangere.* (L.) Do not touch me. [will or not.  
*Nolle proseguire.* (L.) To be unwilling to proceed.  
*Nolo episcopari.* (L.) I wish not to be made bishop.  
*Nom de guerre.* (Fr.) A war-name; an assumed travelling title.  
*Nomina stultorum parietibus hærent.* (L.) Fools' names are written on walls.

- Nominis umbra.* (L.) The shadow of a name.
- Non assumit.* (L.) He did not assume;—a plea in personal actions.
- Non compos mentis.* (L.) Not of sound mind.
- Non constat.* (L.) It does not appear.
- Non cuius homini contingit adire Corinthum.* (L.) Every man cannot go to Corinth.
- Non deficiente eremena.* (L.) Not with an empty purse; if the money holds out.
- Non domus et fundus, non aeris aceruus et auri aegroto domini deduxit corpore febres,*  
*non animo curas.* (L.) Neither houses, nor lands, nor heaps of gold and silver,  
 can fence the body against the attacks of fever, nor can they free the mind from  
 anxiety and corroding cares.
- Non ego illam mihi dotem esse puto, quae dos dicitur, sed pudicitiam, et pudorem, et*  
*sedatum cupidinem.* (L.) A woman's true dowry, in my opinion, is not that which  
 is commonly so called; but virtue, modesty, and desires kept in due subjection.
- Non est inventus.* (L.) He has not been found.
- Non est vivere, sed vulere, vita.* (L.) Life is not life but with the enjoyment of health.
- Non gemmis, neque purpura venale, neque auro.* (L.) Not to be purchased by gems,  
 nor by purple, nor by gold.
- Non generant aquilae columbas.* (L.) Eagles do not produce pigeons.
- Non ignara mali miseris succurrere disco.* (L.) Not being myself a stranger to suffer-  
 ing, I have learned to relieve the calamities of others.
- Non inferiora secutus.* (L.) Not having followed mean pursuits.
- Non libet.* (L.) It does not please me. [unexpectedly.]
- Non magis pendis, quia contigit.* (L.) You do not value it highly, because it came
- Non misera cutem, nisi plena cruoris, hirudo.* (L.) Like a leech, which does not  
 quit the skin until it is full of blood.
- Non multa, sed multum.* (L.) Not many things, but much.
- Non nobis solum, sed toti mundo nati.* (L.) Not born for ourselves alone, but for the  
 whole world. [grave disputes between you.]
- Non nostrum inter vos tantas componere lites.* (L.) It is not for us to adjust such
- Non numero hanc judicantur, sed pondere.* (L.) These things are not judged of by  
 their number, but by their weight.
- Non obstante.* (L.) Notwithstanding. [their number, but by their weight.]
- Non omnia possumus omnes.* (L.) We cannot all of us do every thing.
- Non omnis error stultitia est decedenda.* (L.) Every error is not to be called folly.
- Non omnis moriar.* (L.) I shall not altogether die.
- Non quo, sed quomodo.* (L.) Not by whom, but how. [deduction.]
- Non sequitur.* (L.) It does not follow as a matter of course: it is not a necessary
- Non si male nunc et olim sic erit.* (L.) If matters go on badly at present, they may  
 take a better turn hereafter.
- Non sibi sed patriae.* (L.) Not for himself, but for his country.
- Non sum qualis eram.* (L.) I am not now what I once was.
- Non tali auxilio, nec defensoribus istis tempus eget.* (L.) The occasion does not require  
 such aid, or such defenders. [to live long, as to live to some purpose.]
- Non ut diu vivamus curandum est, sed ut satis.* (L.) Our care should be not so much  
 to live long, as to live to some purpose.
- Non vi, sed suapte cadendo.* (L.) Not by force, but by frequent falling.
- Nonchalance.* (Fr.) Coolness; indifference. *Nonchalant,* Cool; sluggish; inactive.
- Non obstant clamor de haro.* (Fr.) Notwithstanding the hue and cry.
- Nonumque prematur in annum.* (L.) Let your piece [literary composition] be kept  
 from the public eye for nine years.
- Nos besoins sont nos forces.* (Fr.) Our wants are our strength.
- Nosce teipsum.* (L.) Know thyself.
- Noscitur ex sociis.* (L.) He is known by his companions.
- Nosce omnia haec salus est adulescentulis.* (L.) To know all these things is the sure  
 preservation of young men.
- Nonni farrago libelli.* (L.) The hotch-potch of my book.
- Nonno periculo.* (L.) At our own risk.
- Nota bene.* (L.) Abridged thus, *N. B.* Mark well; pay particular attention.
- Notanda.* (L.) Remarks, matters, or things deserving of notice. [others.]
- Notre défiance justifie la tromperie d'autrui.* (Fr.) Our mistrust justifies the deceit of  
 others.
- N'oubliez pas.* (Fr.) Forget not.
- Nourriture passe nature.* (Fr.) Nurture goes beyond nature.
- Nous.* (Gr.) Mind.
- Nous aurions souvent honte de nos plus belles actions, si le monde voyait tous les motifs*  
*qui les produisent.* (Fr.) We should often be ashamed of our brightest actions,  
 were the world but to see the motives by which they are produced.
- Nous avons donné à penser.* (Fr.) We have given [our readers] materials for thought.
- Nous avons tous assez de force pour supporter les maux d'autrui.* (Fr.) We have all of us  
 [strength enough to bear the woes of others.]

*Nouvellette.* (Fr.) A tale; a short novel.  
*Novissima verba.* (L.) The last words [of a person on earth].  
*Novos amicos dum parās, ceteros cole.* (L.) Whilst you are seeking new friendships, take [care to cultivate the old].  
*Novus homo.* (L.) A new man.  
*Nuces relinquere.* (L.) To abandon our childhood's nuts:—i. e. to cease to be children.  
*Nucleus.* (L.) The germ of any thing. [ligation].  
*Nudum pactum.* (L.) A naked agreement; a promise unconfirmed by any written ob-  
*Nugæ canoræ.* (L.) Melodious trifles.  
*Nugis addere pondus.* (L.) To give weight to trifles.  
*Nul n'est content de sa fortune, ni mécontent de son esprit.* (Fr.) No one is either sat-  
 isfied with his fortune, or dissatisfied with his understanding.  
*Nulla aconita bibuntur fictilibus.* (L.) No wolf's-bane is drunk out of earthenware.  
*Nulla bona.* (L.) No goods, effects, or assets.  
*Nulla est tam facilis res, quin difficilis fiet, quam invitus facias.* (L.) There is nothing  
 so easy but it becomes difficult when we set about it unwillingly.  
*Nulla falsa doctrina est, quæ non permisceat aliquid veritatis.* (L.) There is no doc-  
 trine so false, but that it may be intermixed with some degree of truth.  
*Nulla fere causa est, in qua non femina litem morerit.* (L.) There are few disputes in  
 life which may not, on investigation, be found to originate with a woman.  
*Nulla unquam de morte hominis cunctatio longa est.* (L.) Where man's life is at stake  
 or in question, no deliberation can be too long.  
*Nulla virtute redemptum.* (L.) A monster with no redeeming points in his character.  
*Nullius addictus jurare in verba magistri.* (L.) Not being bound to swear according to  
 [the dogmas of any master].  
*Nullius filius.* (L.) A son of nobody.  
*Nullum medicamentum est idem omnibus.* (L.) No medicine is equally adapted to all  
 persons. [unity is wanting].  
*Nullum nomen abest, si sit prudentia.* (L.) If prudence is present, no protecting divi-  
*Numeri innumeri.* (L.) The innumerable numbers.  
*Numerus certus pro incerto ponitur.* (L.) A certain is put for an uncertain number.  
*Nunc aut nunquam.* (L.) Now or never. [never at variance].  
*Nunquam aliud natura, aliud sapientia dicit.* (L.) Nature and sound philosophy are  
*Nunquam minus solus, quam cum solus.* (L.) Never less alone than when alone.  
*Nunquam non paratus.* (L.) Always ready.  
*Nusquam tuta fides.* (L.) Our faith is nowhere safe.

## O.

*O curas hominum! O quantum est in rebus inane.* (L.) O the vain cares of men! how  
 unsatisfying their enjoyments. [did they but know their own blessings!]  
*O fortunatos nimium, sua si bona norint, agricolas.* (L.) Thrice happy the farmers,  
*O imitatores, servum pecus!* (L.) Away, ye imitators, servile herd!  
*O lepidum caput!* (L.) O you clever fellow!  
*O miseras hominum mentes! O pectora ceca!* (L.) How wretched are the minds of  
 men, how blind their understandings!  
*O, si sic omnia!* (L.) O that he had always spoken or acted thus!  
*O tempora, O mores!* (L.) O the times and the manners! [and discoverer of virtue].  
*O vitæ Philosophia dux, virtutis indagatrix!* (L.) O philosophy, thou guide of life  
*Obiter dictum.* (L.) A thing said by the way, or, by-the-bye. [forgot].  
*Oblitusque suorum, oblitiscendus et illis.* (L.) His friends forgetting, by his friends  
*Obra de comun, obra de ningun.* (Sp.) What is every body's work, or business, is no-  
 body's. [you will throw your money away].  
*Obsecro a no ver, dineros a perder.* (Sp.) Neglect watching over your workmen, and  
*Obscuris vera involvens.* (L.) Involving the truth in obscure terms.  
*Obscurum per obscurius.* (L.) Explaining what is obscure by something more obscure.  
*Obsequium amicos, veritas odium parit.* (L.) Obsequiousness gains friends, but truth  
 begets hatred. [stood on end, and my voice stuck in my throat].  
*Obstupi, steteruntque comæ et vox faucibus hæsit.* (L.) I was astounded, my hair  
*Occasiones manquæes.* (Fr.) Favourable opportunities missed.  
*Occurrent nubes.* (L.) Clouds will intervene.  
*Ocroi.* (Fr.) A municipal tax, which articles pay on entering the barriers of a town.  
*Oculi sunt in amore duces.* (L.) The eyes are the organs that first whisper the "soft  
 tale" in love affairs.  
*Oderint dum metuant.* (L.) Let them hate me, provided they do but fear me.  
*Odi profanum vulgus et arceo.* (L.) I loathe and repel the profane vulgar.  
*Odia in longum cocta.* (L.) Long-cherished resentment.  
*Odinus quem læsinus.* (L.) We hate the man whom we have injured.  
*Oeil de bœuf.* (Fr.) Bull's eye.

- Officina gentium.* (L.) The workshop of nations. [to tyrannise over him.]  
*Ogni debole ha sempre il suo tiranno.* (It.) The weak man will always have some one  
*Ogni medaglia ha il suo reverso.* (It.) Every medal has its reverse.  
*Ohe! jam satis est.* (L.) O! enough and more than enough. [rest not.]  
*Ohne Hast, aber ohne Rast.* (Ger.) Without haste, but without repose:—haste not,  
*Olim.* (L.) Formerly; in time passed; some time since.  
*Olim meminisse juvabit.* (L.) The future recollection will be pleasant.  
*Olla potrida.* (Sp.) A heterogeneous mixture.  
*Omne bonum desuper.* (L.) All good is from above. [alike.]  
*Omne capax murt uraa nomen.* (L.) The capacious urn [of death] shakes every name  
*Omne ignotum pro magnifico.* (L.) Every thing unknown is held to be magnificent.  
*Omni scibile.* (L.) Every thing that may be known.  
*Omne solum forti patria est.* (L.) Every country is the brave man's land.  
*Omne superacuum pleno de pectore manat.* (L.) Whatever is superfluous soon flows  
 away, and is forgotten.  
*Omni luti punctum, qui miscuit utile dulci.* (L.) He has gained every point, who has  
 blended the useful with the agreeable.  
*Omni exceptione major.* (L.) Superior to all exception.  
*Omnia bona bonis.* (L.) All things are good with good men.  
*Omnia mecum porto.* (L.) I carry all I have with me: i. e. my learning.  
*Omnia, quæ nunc relaxatissima creduntur, nova fuerunt; et quæ hodie exemplis tuetur  
 inter exempla erit.* (L.) Everything, that we now deem of antiquity, was at one  
 time new; and what we now defend by examples will, at a future period, stand as  
 precedents.  
*Omnia tuto timeas.* (L.) Fearing all things, even those which are safe. [yield to love.]  
*Omnia vincit Amor; nos et cedamus Amori.* (L.) Love conquers all things; let us, too,  
*Omibus.* (L.) For all persons; for every body. A name given to a carriage.  
*Omibus hoc vitium est.* (L.) This vice is common to all.  
*Omibus invidios; nemo tibi.* (L.) Thou enviest all men; but no man envies thee.  
*Omibus notum tonsoribus.* (L.) A thing well known to every barber.  
*On dit.* (Fr.) It is said; report; rumour. [cheapest.]  
*On n'a jamais bon marché de mauvaise marchandise.* (Fr.) The best is always the  
*On n'aime guères d'être empoisonné même avec esprit de rose.* (Fr.) We by no means  
 like to be poisoned even with the very essence of rose. [existence of light.]  
*On ne cherche point à prouver la lumière.* (Fr.) There is no necessity for proving the  
*On ne donne rien si libéralement que ses conseils.* (Fr.) Men give away nothing so  
 liberally as their advice.  
*On peut mépriser le monde, mais on ne peut pas s'en passer.* (Fr.) We may despise  
 the world, but we cannot do without it. [patience.]  
*On prend souvent l'indolence pour la patience.* (Fr.) Indolence is often taken for  
*On touche du côté où l'on penche.* (Fr.) One falls to the side towards which one leans.  
*Onus.* (L.) A burden: task:—proband, the burden of proving.  
*Opera illius mea sunt.* (L.) His works are mine.  
*Opera omnia.* (L.) The entire works [of an author].  
*Operæ pretium est.* (L.) It is worth while.  
*Opinionum commoda delet diis, naturæ iudicia confirmat.* (L.) Time obliterates spec-  
 ulative opinions, but confirms the judgments of nature.  
*Opprobrium.* (L.) A reproach; disgrace; taunt; scandal.  
*Opprobrium medicorum.* (L.) The reproach of the physicians.  
*Optimum est pati quod emendare non possis.* (L.) It is the best thing you can do to  
 bear patiently what you cannot make better.  
*Opum furcata cupido.* (L.) An ungovernable craving after wealth.  
*Opusculum.* (Fr.) Opusculum. (L.) A tract; a small treatise or work.  
*Ora e sempre.* (It.) Now and always.  
*Ora et labora.* (L.) Pray and labor. [a poet.]  
*Orator fit, poëta nascitur.* (L.) An orator may be made by education; a poet is born  
*Ore tenus.* (L.) From the mouth; by word of mouth.  
*Origo mali.* (L.) The origin of the evil.  
*Os rotundum.* (L.) A round mouth;—a flowing and eloquent delivery.  
*Otium cum dignitate.* (L.) Ease with dignity.  
*Otium sine dignitate.* (L.) Ease without dignity.  
*Otium sine literis mors est.* (L.) Leisure without literature is death.  
*Oublier je ne puis.* (Fr.) I cannot forget. [must browse.]  
*Où la chèvre est attachée il faut qu'elle broute.* (Fr.) Where the goat is tied, there it  
*Outré.* (Fr.) Outrageous; unreasonable.  
*Ouvrage de longue haleine.* (Fr.) A long-winded business; a work too tediously spun out.  
*Ouvriers.* (Fr.) Artisans; workmen.

# P.

- Pabulum.* (L.) Food; aliment.  
*Pabulum Acherontis.* (L.) Food for the Acheron, or the grave.  
*Pace tanti nominis.* (L.) By leave or permission of so great a man.  
*Pace tua.* (L.) With thy permission.  
*Pacta conrenta.* (L.) Conditions agreed upon.  
*Pactum illicitum.* (L.) An illegal agreement.  
*Palladium.* (L.) A protection.  
*Pallida Mors aequo pulsat pede pauperum tabernas, regumque turres.* (L.) Pale Death knocks with impartial foot at the cottages of the poor and the palaces of kings.  
*Palma non sine pulvere.* (L.) The palm is not gained without effort.  
*Palnam qui meruit, ferat.* (L.) Let him who has won it, bear the palm.  
*Panacea.* (L.) A general or universal remedy.  
*Papier mâché.* (Fr.) A substance made of paper reduced to pulp.  
*Par-ci par-là.* (Fr.) Here and there.  
*Par excellence.* (Fr.) By way of eminence; preëminently.  
*Par exemple.* (Fr.) For instance; *hasard*, by chance.  
*Par le droit du plus fort.* (Fr.) By the right of the strongest.  
*Par manière d'acquit.* (Fr.) By way of discharge:—carelessly.  
*Par negotiis, neque supra.* (L.) Neither above nor below his business.  
*Par nobile fratrum.* (L.) A noble pair of brothers. [*vilege*:—*profession*, by profession.  
*Par parenthèse.* (Fr.) By the way:—*principe*, on principle;—*privilège*, by way of pri-  
*Par pari refero.* (L.) I return like for like.  
*Par signe de mépris.* (Fr.) As a token of contempt. [vices.  
*Parcere personis, dicere de vitiis.* (L.) To be sparing of persons, but to denounce their  
*Parcere subjectis, et debellare superbos.* (L.) To spare the humbled, but to crush the  
proud.  
*Parcite paucorum diffundere crimen in omnes.* (L.) Ever abstain from laying the fault  
*Pari passu.* (L.) With an equal pace;—*ratione*, by like reasoning.  
*Paritür pax bello.* (L.) Peace is procured by war.  
*Parla bene, ma parla poco, se vuoi esser stimolato.* (It.) Speak to the purpose, but speak  
little, if you wish to be esteemed.  
*Parlez du loup, et vous verrez sa queue.* (Fr.) Speak of the wolf, and you will see his tail.  
*Parole.* (Fr.) Word.  
*Para pro toto.* (L.) A part for the whole.  
*Pars sanitatis velle sanari est.* (L.) To wish to be cured is of itself an advance to health.  
*Parla tuus?* (L.) To defend what has been obtained.  
*Partage du lion.* (Fr.) The lion's share.  
*Particeps criminis.* (L.) An accomplice in the crime. [bring forth a mouse.  
*Parturiunt montes, nascetur ridiculus mus.* (L.) The mountains are in labor, and only  
*Parca leves capiunt animos.* (L.) Little minds are pleased with trifles.  
*Parvenu.* (Fr.) A new comer; an upstart.  
*Parris componere magna.* (L.) To compare great things with small.  
*Parvum parva decet.* (L.) Little things become a little man.  
*Pas à pas on va bien loin.* (Fr.) Step by step one goes very far.  
*Passé-partout.* (Fr.) A master-key; a pass-key; universal passport.  
*Passim.* (L.) Every where; all through; in many places or passages.  
*Passim spargere lucem.* (L.) Every where to throw light [on a subject].  
*Paterfamilias.* (L.) The father of the family.  
*Pater patriæ.* (L.) The master, head, or father of one's country.  
*Patience passe science.* (Fr.) Patience surpasses knowledge. [endurance of poverty.  
*Patentia paupertatis ornati.* (L.) Men distinguished and adorned by their patient  
*Patria cara, carior libertas.* (L.) My country is dear, but liberty is dearer.  
*Patriæ fumus igne alieno luculentior.* (L.) The smoke of one's own country appears  
brighter than the fire of any other country.  
*Patriæ pietatis imago.* (L.) An image of paternal tenderness.  
*Patrius est filius.* (L.) He is the son of his father:—"a chip of the old block."  
*Patrius virtutibus.* (L.) By hereditary virtue.  
*Paucis carior est fides quam pecunia.* (L.) There are few who do not set a higher value  
*Paucis verbis.* (L.) In a few words. [on their money than on their good faith.  
*Paullo majora canere.* (L.) To sing somewhat higher strains. [oney for all his wants.  
*Pauper non est, cui rerum suppetit usus.* (L.) That man is not poor, who has a suffici-  
*Pauperes necessitas, divites satius in melius mutat.* (L.) Necessity reforms the poor, and  
*Pauvrete n'est pas vice.* (Fr.) Poverty is not a vice. [satiety the rich.  
*Pax potior bello.* (L.) Peace is preferable to war.  
*Pax vobiscum.* (L.) Peace be with you.

*Pays de Cocagne.* (Fr.) A country in which things are to be had for nothing.

*Peccavi.* (L.) I have sinned.

*Pedir peras al olmo.* (Sp.) To ask pears of the elm.

*Peine forte et dure.* (Fr.) Harsh and severe pain.

*Penchant.* (Fr.) Inclination; propensity.

*Pendente lite.* (L.) While the suit is pending.

*Pennis incidere alicui.* (L.) To clip one's wings.

*Per acclamationem.* (L.) By shouts of applause;—*adoptionem*, on account of adoption;—*aetatem*, by reason of one's age;—*aeternum*, eternally;—*annuum*, annually; by the year;—*capita*, by the head;—*centum*, by the hundred;—*contra*, on the other side;—*diem*, daily;—*plures*, by a majority;—*saltum*, by a leap;—*se*, by itself.

*Per devia loca vagamur.* (L.) We wander through trackless wilds.

*Per far cfitto.* (It.) To do the thing in style.

*Per fas et nefas.* (L.) Through right and wrong; justly or unjustly.

*Per legem terrae.* (L.) By the law of the land.

*Per mare, per terras.* (L.) Through sea and land. [be able to discover a fool.

*Per multum risum patris cognoscere stultum.* (L.) By his incessant laughter, you will

*Per quod servitium amisit.* (L.) By which he lost her services.

*Per se aut per alium.* (L.) By himself or by another.

*Per se sibi quisque carus est.* (L.) Every one is naturally dear to himself.

*Per varios casus, per tot discriminum rerum.* (L.) Through various accidents, and through so many dangerous vicissitudes. [is also a tattler.

*Percontatorem fugito, non garrulus idem est.* (L.) Shun an inquisitive person, for he

*Pater de famille.* (Fr.) The father of a family.

*Periculosae plenum opus aleae.* (L.) A work full of hazard and danger.

*Periculum ex aliis facito, tibi quod ex usu sit.* (L.) Learn from the example of others what may be to your own advantage.

*Permitte Divis cetera.* (L.) Leave the rest to the gods.

*Pernicibus alis.* (L.) With swift wings; with rapid flight.

*Perruques.* (Fr.) Wigs; but used to signify "Prejudiced old men."

*Personat.* (Fr.) Body or staff.

*Pessimus genus inimicorum laudantes.* (L.) Flatterers are the worst kind of enemies.

*Petit maître.* (Fr.) A fop; a coxcomb; a conceited puppy.

*Petitio ad misericordiam.* (L.) An appeal to mercy.

*Petitio principii.* (L.) A begging of the question.

*Petits soins.* (Fr.) Little attentions.

*Peu de bien, peu de soin.* (Fr.) He who has not much property, has not much care.

*Peu de gens savent être vieux.* (Fr.) Few persons know how to be old.

*Philosophia simulari potest; eloquentia non potest.* (L.) Philosophy may be feigned, eloquence cannot.

*Philosophia stemma non inspicit.* (L.) Philosophy does not look into genealogies.

*Pia fraus.* (L.) A pious fraud.

*Pic poudre.* (Old Fr.) "Dusty foot;"—the lowest court recognized in England.

*Pietra mossa non fa muschio.* (It.) A rolling stone gathers no moss.

*Piquant.* (Fr.) Pungent.

*Pis-aller.* (Fr.) A last shift; make-shift.

*Place aux dames.* (Fr.) Room for the ladies. [ing to man.

*Placeat homini quidquid Deo placeat.* (L.) Whatever is pleasing to God should be pleasing to man.

*Plein pouvoirs.* (Fr.) Full power; authority;—a diplomatic phrase.

*Pleonasm.* (Gr.) Redundancy; superfluity. [tears.

*Ploratur lacrymis amissa pecunia reris.* (L.) The loss of money is deplored with real

*Plura faciunt homines e consuetudine quam e ratione.* (L.) Men do more things from custom than from reason.

*Plura sunt quae nos terrent quam quae premunt; et saepius opinione quam re laboramus.* (L.) Our alarms are much more numerous than our dangers, and we suffer much oftener in imagination than in reality.

*Plures cupula quam gladius.* (L.) Gluttony kills more than the sword.

*Plurima sunt, quae non audent homines pertusa dicere lucra.* (L.) There are very many things, which men dare not give utterance to when in rags and tatters.

*Plurimum facere, et minimum ipso de se loqui.* (L.) To do the most and say the least of himself. [weight than ten who give evidence merely from hearsay.

*Pluris est oculatus testis unus quam auriti decem.* (L.) One eye-witness is of more

*Plus aloes quam mellis habet.* (L.) He has more gall than honey in him.

*Plus dolet quam necesse est, qui ante dolet quam necesse est.* (L.) He who grieves before it is necessary, grieves more than is necessary.

*Plus in amicitia valet similitudo morum, quam affinitas.* (L.) Similarity of manners and congeniality of taste are stronger motives to friendship than mere relationship.

*Plus ratio quam vis caeca valere solet.* (L.) Reason can generally do more than blind  
*Plutôt mourir que changer.* (Fr.) Sooner die than change. [force.]  
*Poca barba poca vergüenza.* (Sp.) Little beard, little shame.  
*Poco à poco.* (Sp.) Little by little; softly.  
*Poco curante.* (It.) Listless; free from care.  
*Pena ad paucos, metus ad omnes.* (L.) Punishment for the few, fear for all.  
*Poëta nascitur, non fit.* (L.) A poet is born, and not made by education.  
*Point d'appui.* (Fr.) Point of support; a rallying point.  
*Point d'argent, point de Suisse.* (Fr.) No money, no Swiss [to fight for you].  
*Pons asinorum.* (L.) The asses' bridge.  
*Popularis aura.* (L.) The breath of popular applause.  
*Porte-monnaie.* (Fr.) A flat purse; a coin holder.  
*Possunt, quia posse videntur.* (L.) They are able because they think they are so.  
*Post bellum auxilium.* (L.) Help after the war.  
*Post cineres gloria sera venit.* (L.) Glory comes too late when we are naught but ashes.  
*Post factum nullum consilium.* (L.) After the deed is done, consultation is useless.  
*Post homines natos.* (L.) Since the creation of the world. [again.]  
*Post malum septem arandum est.* (L.) After a bad crop, you should instantly sow  
*Post mortem, or, obitum.* (L.) After death;—*prandium*, after dinner.  
*Post tenebras lux.* (L.) After darkness comes light.  
*Post tot naufragia portum.* (L.) After so many shipwrecks, we get into port.  
*Postulata.* (L.) Things required or conceded without proof.  
*Potentissimus est qui se habet in potestate.* (L.) Most powerful is he who has himself  
in his power.  
*Pour connaître le prix de l'argent, il faut être obligé d'en emprunter.* (Fr.) In order  
to know the value of money, a man must be obliged to borrow some [from his friends].  
*Pour faire de l'esprit.* (Fr.) To be witty; to show off one's wit.  
*Pour faire rire.* (Fr.) To excite laughter.  
*Pour la représentation.* (Fr.) To do the honours.  
*Pour passer le temps.* (Fr.) To while away the time.  
*Pour se faire valoir.* (Fr.) To make one's self of value.  
*Pour toujours.* (Fr.) For ever.  
*Pourparler.* (Fr.) A parley; oral treaty; private consultation.  
*Praemia virtutis.* (L.) The rewards of virtue. [ted.]  
*Praemissis praemittendis.* (L.) Passing over those things that may reasonably be omit-  
*Praemoniti, praemoniti.* (L.) Forewarned, forearmed. [of the protection of the law.]  
*Praemoniti.* (L.) The first word of a writ, by which offenders are, in certain cases, put out  
*Praeses.* (L.) One who presides; a chairman; a magistrate.  
*Praestat amicitia propinquitati.* (L.) Friendship is better than kinship.  
*Praestat cautela potius quam medela.* (L.) Prevention is better than cure.  
*Praeteriti anni.* (L.) The years that are passed.  
*Praeva diligentia.* (L.) Misplaced labour.  
*Præceptum commence, exemplum achève.* (Fr.) Precept begins, but example completes.  
*Preces armatae.* (L.) Armed prayers.  
*Præcise.* (Fr.) A prude, conceited, or precise woman.  
*Præcis.* (Fr.) An abstract; an epitome. [possibilities.]  
*Prendre la lune avec les dents.* (Fr.) To take the moon by the teeth;—to aim at im-  
*Prepense.* (Fr.) Premeditated.  
*Prestige.* (Fr.) Magic charm, spell, value, importance.  
*Prima donna.* (It.) The chief female singer of the Italian opera.  
*Prima facie.* (L.) On the first face; at first sight.  
*Primum viæ.* (L.) The first passages;—the intestinal canal.  
*Primus inter pares.* (L.) The first among his equals.  
*Principiis obsta.* (L.) Resist the first beginnings.  
*Principiis obsta. Sero medicina paratur, cum mala per longas convaluere morbus.* (L.)  
Meet the disorder at its outset. Medicine may be too late, when the disease has  
gained ground through delay.  
*Præquam incipies consulto, et ubi consultaris, mature facto opus est.* (L.) Advise well  
before you begin; and when you have well considered, act with decision.  
*Pro aris et focis.* (L.) For our altars and our hearths;—for religious and civil liberty.  
*Pro bono publico.* (L.) For the public good.  
*Pro confesso.* (L.) As if conceded.  
*Pro Deo et ecclesia.* (L.) For God and the church.  
*Pro et con.* (L.) For and against.  
*Pro forma tantum.* (L.) Only for form's sake.  
*Pro pudor.* (L.) Shame! Shame!  
*Pro rata.* (L.) In proportion.



*Pro ratione voluntas.* (L.) The will instead of reason.  
*Pro rege et patria.* (L.) For my king and my country.  
*Pro rege, lege, grege.* (L.) For the king, the law, and the people.  
*Pro re nata.* (L.) For special business; as occasion calls for.  
*Pro salute animæ.* (L.) For the health or safety of the soul.  
*Pro tanto.* (L.) For so much;—*tempore*, for the time;—*virili*, to his utmost.  
*Probatum est.* (L.) It has been proved [beyond a doubt].  
*Probitas laudatur et alget.* (L.) Honesty is praised and starves.  
*Process verbal.* (Fr.) An officially attested statement.  
*Procul, O procul este, profundi!* (L.) Far, far hence retire, ye profane!  
*Proficere quam conspici.* (L.) To do good rather than to be conspicuous.  
*Profanum vulgus.* (L.) The profane common people.  
*Projet de loi.* (Fr.) A legislative bill or draft.  
*Pronunciamento.* (Sp.) A public declaration. [for Propagating the Faith.]  
*Propaganda, or, Congregatio de Propaganda Fide.* (L.) The Roman Catholic "Society  
*Proprium humani ingenii est odisse quem laeseris.* (L.) It is the nature of man to  
hate those whom he has injured.  
*Protégé.* (Fr.) A person patronised by some one of distinction. [private advantage.  
*Publicum bonum privato est præferendum.* (L.) The public good is to be preferred to  
*Pudor rusticus.* (L.) Rustic bashfulness. [turn!  
*Pulvis es, et in pulverem reverteris.* (L.) Dust thou art, and unto dust shalt thou re-  
*Punica fides.* (L.) Punic or Carthaginian faith;—treachery. [hands.  
*Purus Deus, non plenus, adspicit manus.* (L.) God looks only to pure, and not to full

## Q.

*Quæ caret ora cruore nostro?* (L.) What coast is not stained with our gore? [day.  
*Quæ fuerant vitia, mores sunt.* (L.) What were once vices, are now the manners of the  
*Quæ volumus et credimus libenter, et quæ sentimus ipsi reliquos sentire putamus.* (L.)  
What we wish to be true we readily believe to be true, and whatever opinions we  
form we fancy that every one else must, as a matter of course, form the same.  
*Quærenda pecunia primum? virtus post nemus!* (L.) Is money first to be sought?  
virtue after dollars! [yet fears to use what he has acquired.  
*Quærit, et inventis miser abstinet, ac timet uti.* (L.) The miser is ever on the search,  
*Quis ab incepto.* (L.) The same as at the beginning.  
*Qualis vita, finis illa.* (L.) As is the life, so is its end.  
*Quam maxima possunt celeritate.* (L.) With the greatest possible haste.  
*Quam multa injusta ac præva sunt moribus!* (L.) How many unjust and wicked  
things has custom introduced! [out a rival.  
*Quam seipsum amans sine rivali.* (L.) How much in love with himself, and that with-  
*Quamdiu se bene gesserit.* (L.) As long as he shall conduct himself properly;—during  
good behaviour. [When vices quit us, we flatter ourselves that we quit them.  
*Quand les vices nous quittent, nous nous flattons que c'est nous qui les quittons.* (Fr.)  
*Quand on emprunte, on ne choisit pas.* (Fr.) When one borrows, one cannot choose.  
*Quand on ne trouve pas son repos en soi-même, il est inutile de le chercher ailleurs.* (Fr.)  
When a man finds not repose in himself, it is in vain for him to seek it elsewhere.  
*Quand on voit la chose, on croit.* (Fr.) What we see, we believe.  
*Quando ullum inveniemus parem!* (L.) When shall we look upon his like again?  
*Quandoque bonus dormitat Homerus.* (L.) Sometimes even the good Homer nods.  
*Quantum a rerum turpitudine abes, tantum te a verborum libertate sejungas.* (L.) We  
should be as careful of our words as of our actions, and as far from speaking ill as  
from doing ill. [men!  
*Quantum est in rebus inane humanis!* (L.) How much folly there is in the affairs of  
*Quantum libet.* (L.) As much as you please.  
*Quantum meruit.* (L.) As much as he has deserved.  
*Quantum mutatus ab illo!* (L.) How much changed from what he once was!  
*Quantum Religio potuit suadere malorum.* (L.) To how many crimes does not what  
is called Religion persuade mankind!  
*Quantum valeat.* (L.) For what it is worth. [be your own.  
*Quas dederis solas semper habebis opes.* (L.) The wealth which you give away will ever  
*Quasi.* (L.) As it were; in a manner.  
*Quasi in loco parentis.* (L.) As it were in the place of a parent.  
*Quem res plus nimio delectavere secundæ, mutatae quætiunt.* (L.) The man who is too  
much elated with prosperity will most acutely feel the shock of adversity.  
*Quemcumque miserum videris, hominem scias.* (L.) When you see a man in distress,  
acknowledge him at once your fellow-man.  
*Qui capiti, ille facit.* (L.) He who takes it, makes it.

*Qui dedit beneficium, taceat : narret, qui accepit.* (L.) Let him who has done another a kindness, say naught about it : let the receiver, however, proclaim it to the world.

*Qui donne tôt donne deux fois.* (Fr.) He who gives quickly, gives twice.

*Qui facit per alium facit per se.* (L.) What a man does by another, he does by or through himself.

*Qui invidet minor est.* (L.) He who envies is inferior.

*Qui male agit odit lucem.* (L.) He who commits evil actions shuns the light.

*Qui n'a point de sens à trente ans, n'en aura jamais.* (Fr.) He who has no sense at thirty years of age, will never have any.

*Qui nescit dissimulare nescit regnare.* (L.) He who knows not how to dissemble, knows not how to reign.

*Qui nil molitur inepte.* (L.) Who attempts nothing injudiciously.

*Qui non libere veritatem pronunciat, proditor est veritatis.* (L.) He who does not freely and boldly speak the truth is a betrayer of the truth.

*Qui non proficit, deficit.* (L.) He who does not progress, retrogrades.

*Qui perdit péché.* (Fr.) Losers are always in the wrong.

*Qui prête à l'ami perd au double.* (Fr.) He who lends his money to a friend, is sure to lose both.

*Qui se fait brebis, le loup le mange.* (Fr.) Whoever makes himself a sheep, is devoured by the wolf.

*Qui se sent galeux se gale.* (Fr.) He who feels himself scabby, let him scratch.

*Qui se sert de la lampe, au moins de l'huile y met.* (Fr.) He, who makes use of the lamp, should at least supply it with oil.

*Qui sentit commodum, sentire debet et onus.* (L.) He should endure the burden who derives the advantage.

*Qui sibi amicus est, scio hunc amicum omnibus esse.* (L.) He who is his own friend, is a friend to all men.

*Qui timide rogat, doctet negare.* (L.) He who asks timidly, teaches a denial.

*Qui transtulit sustinet.* (L.) He who brought us over, still sustains us.

*Qui uti scit, ei bona.* (L.) He should have wealth who knows how to use it.

*Qui vive.* (Fr.) 'Who goes there?'—on the alert.

*Quicquid præcipies, esto brevis.* (L.) Whatever precepts you give, be short.

*Quid de quoque viru, et cui dicas, sæpe cideo.* (L.) Be very careful what you speak of any one, and to whom.

*Quid dem? quid non dem? rennis tu, quod jubet alter.* (L.) What shall I give? what shall I not give? when you refuse, another imperiously calls for.

*Quid mentem traxisse polo, quid profuit altum crevisse caput, pectus si more pererrat?* (L.) What profits it a man to have had a soul infused into him, and to have had the privilege of walking with head and brow erect, if he goes as may like creatures devoid of reason.

*Quid non mortalis pectora cogis, auri sacra fames?* (L.) Accursed thirst for gold! to what dost thou not compel human hearts?

*Quid nunc?* (L.) What now? what is the news at present?

*Quid plura?* (L.) Why should I say anything more?

*Quid rides?* (L.) Why do you laugh?

*Quid Romæ faciam? mentiri nescio.* (L.) What should I do in Rome? I cannot lie.

*Quid times? Cæsarem vehis.* (L.) What do you fear? you carry Cæsar.

*Quien tien tienda, que atiende.* (Sp.) If one has a shop, let him tend it.

*Quis custodiet ipsos custodes?* (L.) Who shall keep the keepers?

*Quis expectavit psittaco suum? chaire?* (L.) Who taught that parrot his "how d'ye do?"

*Quis fallere possit amantem?* (L.) Who can deceive a lover?

*Quis talia fando temperet u lacrymis?* (L.) Who, in relating such things, can refrain from tears?

*Quis tulit Græcos de seditione querentes?* (L.) Who would endure the Græchi complaining of sedition?

*Quis vituperavit?* (L.) Who has found fault with it—who has disparaged it—who has questioned it?

*Quo animo.* (L.) With what mind.

*Quo fata vocant.* (L.) Whither the Fates call.

*Quo jure.* (L.) By what right.

*Qui mihi, fortuna si non conceditur uti?* (L.) Of what use is fortune to me, if I am not permitted to make use of it?

*Quo nihil majus meliusve terris.* (L.) Than whom (or which) was never anything greater.

*Quo pax et gloria ducunt.* (L.) Where peace and glory lead.

*Quo semel est imbuta recens, servabit odorem testa diu.* (L.) The jar will long retain the flavour of that with which it was first filled.

*Quo warranto.* (L.) By what warrant. A writ lying against the person who has usurped any franchise or liberty against the sovereign.

*Quod decet honestum est, et quod honestum est, decet.* (L.) What is becoming is honourable, and what is honourable is becoming.

*Quod Deus avertat!* (L.) Which God forbid!

*Quod erat demonstrandum.* (L.) Which was to be demonstrated;—*faciendum*, done.

*Quod est violentum, non est durabile.* (L.) What is violent is not durable.

*Quod fuit durum pati, meminisse dulces.* (L.) That which was harsh or severe to suffer is pleasing to remember.

*Quod male fers, amuesce : feres bene.* (L.) Accustom yourself to that which you bear ill, and you will bear it well. [often been cured by delay.  
*Quod ratio nequit, saepe sanavit mora.* (L.) That which reason could not cure, has  
*Quod satis est, cui contigit, hic nihil amplius optet.* (L.) He who has enough should wish for nothing more. [what by all has been held to be true.  
*Quod semper, quod ubique, quod ab omnibus.* (L.) What always, what every where,  
*Quorum pars magna fui.* (L.) In which I bore a conspicuous part; in which I participated. [makes mad.  
*Quos Deus vult perdere, prius dementat.* (L.) Those whom God would destroy, he first  
*Quot homines, tot sententiae.* (L.) Many men, many minds.

## R.

*Rabido ore.* (L.) With rabid, furious, or foaming mouth.  
*Rabies canina.* (L.) Canine madness; the madness of dogs.  
*Raison froide.* (Fr.) Indifference.  
*Rampant.* (Fr.) Ready for action, for fighting. [like a black swan.  
*Rara avis in terris, nigraque simillima cygno.* (L.) A rare bird on the earth, and very  
*Rari nantes in gurgite vasto.* (L.) Swimming, here and there, in the wide waters.  
*Raro antecedentem scelustum deseruit pede Poena claudo.* (L.) Justice, though moving with tardy pace, has seldom failed in overtaking the wicked in their flight.  
*Ratio suavis.* (L.) The reason which persuades.  
*Ratio ultima legum.* (L.) The last resource of the law;—military force.  
*Ratione soli.* (L.) In respect of the soil.  
*Re ipsa repperi facilitate nihil esse homini melius neque clementia.* (L.) I have found by experience that nothing is more useful to man than an easy temper and an obliging disposition. [and not by words.  
*Re opitulandum, non verbis.* (L.) We should assist those who need our help by deeds,  
*Rebus non me trado, sed commodo.* (L.) I do not give, but lend, myself to business.  
*Réchauffé.* (Fr.) Dressing-up in a new style; giving as new what is old.  
*Recherché.* (Fr.) Uncommon and desirable.  
*Réclame.* (Fr.) A puff.  
*Recte fronte.* (L.) Manifestly; evidently; at first sight of it.  
*Recte et suaviter.* (L.) Justly and mildly.  
*Rectus in curia.* (L.) Upright in the court; with clean hands.  
*Reculer pour mieux sauter.* (Fr.) To retreat a few paces in order to leap the better.  
*Rédacteur.* (Fr.) Editor of a newspaper;—*en chef*, chief editor.  
*Reductio ad absurdum.* (L.) Reducing the position to an absurdity.  
*Refugium peccatorum.* (L.) A refuge for sinners or delinquents.  
*Régime.* (Fr.) Form of government.  
*Regis ad exemplum.* (L.) By or according to the example of the king.  
*Régisseur.* (Fr.) A manager.  
*Regium donum.* (L.) 'Royal gift': an annual grant of public money, in aid of the maintenance of the Presbyterian clergy in Ireland.  
*Rélation historique.* (Fr.) A personal narrative. [carved.  
*Relievo.* (It.) That part of a figure which projects beyond the ground, on which it is  
*Religentem esse oportet, religiosum nefus.* (L.) A man should be religious, but not  
*Religio loci.* (L.) The religion of the place;—*temporis*, of the day. [superstitious.  
*Rem acu tetigit.* (L.) You have touched the matter with a needle.  
*Remittens tessera.* (L.) A ticket of leave.  
*Renaisance.* (Fr.) Regeneration or revival [of any thing which has long been in decay].  
*Renascitur.* (L.) They will be born to another life.  
*Rencontre.* (Fr.) A meeting.  
*Rendez-vous.* (Fr.) An appointment; meeting place.  
*Renovare animos.* (L.) Renew your courage.  
*Rentes.* (Fr.) Funds bearing interest; stocks.  
*Repente dives nemo factus est bonus.* (L.) No good man ever became rich on a sudden.  
*Répandre en Normandie.* (Fr.) To give an indirect or evasive answer.  
*Réponse sans réplique.* (Fr.) An answer that admits of no rejoinder.  
*Requiescat in pace.* (L.) May he rest in peace.  
*Res angusta domi.* (L.) Narrow circumstances.  
*Res angustae.* (L.) Straits; pecuniary difficulties.  
*Res est sacra miser.* (L.) A person in affliction is a sacred thing.  
*Res est solliciti pleni timoris amor.* (L.) Love is an affair full of anxious fear.  
*Res gestae.* (L.) Transactions; deeds.  
*Res incognitae.* (L.) Things that are unknown.  
*Res magna.* (L.) An ample fortune;—*secundae*, prosperity;—*averæ*, business.

*Res, non verba.* (L.) Deeds, not words.  
*Respice finem.* (L.) Look to the end.  
*Respublica.* (L.) The commonwealth.  
*Respue quod non es.* (L.) Reject, throw off, what you are not.  
*Restaurateur.* (Fr.) An eating-house keeper.  
*Résumé.* (L.) An abstract; a summary.  
*Resurgam.* (L.) I shall rise again.  
*Retinens vestigia fœnec.* (L.) Keeping in the steps of an honorable ancestry.  
*Retrahit.* (L.) (*Lar*) He has revoked;—he will proceed no farther in the suit.  
*Réunion.* (Fr.) An assembly or party.  
*Revenons à nos moutons.* (Fr.) Let us return to our sheep, or to the matter in hand.  
*Revocare gradum.* (L.) To retrace one's steps. [your care.  
*Revocate animos, mustumque timorem mittite.* (L.) Resume your courage and dismiss  
*Ride si sapias.* (L.) Laugh if you are wise.  
*Ridentem dicere verum, quid vetat?* (L.) What hinders one though laughing from  
speaking the truth? [ready money.  
*Rien de plus éloquent que l'argent comptant.* (Fr.) Naught is more eloquent than  
*Rien ne pèse tant qu'un secret.* (Fr.) Nothing is so oppressive to the mind as a secret.  
*Rien ne ressemble mieux à un honnête homme qu'un fripon.* (Fr.) Nothing more  
closely resembles an honest man than a knave.  
*Rien n'est beau que le vrai.* (Fr.) Nothing is beautiful but truth.  
*Réfacimur.* (It.) A remodelling; a dressing up in a somewhat different manner.  
*Rira bien, qui rira le dernier.* (Fr.) He laughs best who laughs last.  
*Rire sous cap.* (Fr.) To laugh in one's sleeve.  
*Risum tenetis, amici?* (L.) Friends, can you refrain from laughing?  
*Rictor de lana caprina.* (L.) A quarreller about goat's wool,—about a mere trifle.  
*Robur et corporis et animi.* (L.) Strength both of body and of mind.  
*Roborantale.* (It.) An empty boast.  
*Roué.* (Fr.) A scamp; a profligate.  
*Rouge et noir.* (Fr.) Red and black;—a game so called.  
*Routinier.* (Fr.) A man of business habits.  
*Rubor efflorescens.* (L.) The crimson blush.  
*Rudis indigestaque moles.* (L.) A rude and undigested mass.  
*Ruit mole sua.* (L.) It falls to ruin by its own weight.  
*Rus in urbe.* (L.) The country in the city.  
*Ruse contre ruse.* (Fr.) Trick against trick; a counterplot.  
*Rosa de guerre.* (Fr.) A stratagem of war. [rules, and of strong sense.  
*Rusticus, abominis sapiens, crassusque Minerva.* (L.) A peasant, a philosopher without  
*Rusticus expectat dum defluit annus.* (L.) The rustic waits for the river to flow by.

## S.

*Sæpe est sub sordido pallido sapientia.* (L.) Often is wisdom found under a shabby  
coat. [others become the victims of their own machinations.  
*Sæpe interunt alii meditantes necem.* (L.) Often do they who plot the destruction of  
*Sæpe stylum vertas.* (L.) You must often turn your pen; i. e., to erase or to re-write.  
*Sævis inter se concutit ursis.* (L.) Even bears with bears agree.  
*Salus et sanus.* (Fr.) Safe and sound.  
*Sal Atticum.* (L.) Attic salt; wit.  
*Salle à manger.* (Fr.) A dining room;—*d'asile*, an infant school.  
*Salus populi suprema est lex.* (L.) The welfare of the people is the supreme law.  
*Salve, Magna Parens!* (L.) Hail, Mighty Parent!  
*Salvo jure.* (L.) Without detriment to the right.  
*Salvo pudore.* (L.) Without offence to modesty.  
*S'amuser à la nouerole.* (Fr.) To stand on trifles.  
*Sancti sanctorum.* (L.) The holy of holies.  
*Sanctio justa, jubens honesta, et prohibens contraria.* (L.) A just ordinance, command-  
ing what is honest, and forbidding the contrary.  
*Sanctum est vetus omne poema.* (L.) Every ancient poem is sacred and venerable.  
*Sang-froid.* (Fr.) Indifference; apathy; coolness. [nious.  
*Sans cérémonie.* (Fr.) Without ceremony;—*façon*, undoubtedly;—*façon*, unceremo-  
*Sans peur et sans reproche.* (Fr.) Without fear and without reproach.  
*Sans tache.* (Fr.) Without spot.  
*Sapere aule.* (L.) Dare to be wise.  
*Sapere et furi quæ sentiat.* (L.) To be wise and to say what he really thinks.  
*Sapiens dominabitur astris.* (L.) The wise man will govern the stars.  
*Sapientia prima stultitia caruisset.* (L.) The first step to wisdom is not to be a fool.

*Sapientissimus inter sapientes.* (L.) The wisest of the wise.  
*Sat cito, si sat bene.* (L.) Quick enough, if well enough.  
*Satis dotata, si bene morata.* (L.) Well enough dowered, if well principled.  
*Satis loquentiae, sapientiae parum.* (L.) Plenty of eloquence, but little wisdom.  
*Satis superque.* (L.) Enough, and more than enough.  
*Satis verborum.* (L.) Enough of words.  
*Savoir qui peut.* (Fr.) Let him save himself who can.  
*Savant.* (Fr.) A learned man:—pl., *savants*.  
*Savoir.* (Fr.) Learning; scholarship; erudition.  
*Savoir-faire.* (Fr.) Tact; skill; industry.  
*Savoir-vivre.* (Fr.) Good breeding, or behavior.  
*Scelere velandum est scelus.* (L.) One crime has to be concealed by another.  
*Scinditur incertum studia in contraria vulgus.* (L.) The uncertain multitude is divided into opposite opinions. [are willing to pay the price.  
*Scire volunt omnes, mercedem solvere nemo.* (L.) All wish to possess knowledge, but few [scribbling verses.  
*Scrībendi recte sapere est et principium et fons.* (L.) The first principle and source of all good writing, is to think justly.  
*Scrībimus indocti doctique poemata passim.* (L.) Learned and unlearned, we are all [them openly.  
*Se non è vero, è ben trovato.* (It.) If it is not true, it is well feigned.  
*Secret de la comédie.* (Fr.) Every body's secret.  
*Secrete amicos admone, lauda pulam.* (L.) Admonish your friends secretly, but praise [according to usage.  
*Secundum artem.* (L.) According to art; scientifically;—*usum*, according to usage.  
*Sed fugit interea, fugit irreparabile tempus.* (L.) But time flies meanwhile, never to be recalled. [forelock.  
*Sed post est occasio calva.* (L.) But opportunity is bald behind:—seize time by the  
*Senal in anno.* (L.) Once in the year.  
*Semel insanivimus omnes.* (L.) We have all, at some time, been mad.  
*Semper avarus eget.* (L.) The avaricious man is always in want.  
*Semper fidelis.* (L.) Always faithful;—*paratus*, always ready.  
*Semper idem.* (L.) Always the same [man or character].  
*Semper inops quicumque cupit.* (L.) The man who desires more is ever poor.  
*Semper timidum scelus.* (L.) Guilt is always cowardly.  
*Semper vivit in armis.* (L.) He ever lives in arms.  
*Sempre il mal non viene per nuocere.* (It.) Misfortune does not always come to injure. [steps.  
*Senatus consultum.* (L.) A decree of the senate.  
*Sequiturque patrem non passus acquies.* (L.) He follows his father, but not with equal [equal  
*Seriu cum possim, quod delectantia malim scribere, tu causa es, lector.* (L.) That I prefer writing on lighter topics, when I could handle those of a more serious cast, thou, reader, art the sole cause.  
*Seriatim.* (L.) In regular order; one after the other.  
*Series implexa causarum.* (L.) The complicated series of causes. [to a future age.  
*Serit arbores, quae alteri saeculo prosint.* (L.) He plants trees, which may be profitable  
*Sero adveniat!* (L.) Late may it occur!  
*Sero venientibus ossa.* (L.) The last comers shall have the bones.  
*Serus in caelum redeas.* (L.) Late may you return to heaven.  
*Servare modum.* (L.) To keep within bounds.  
*Servum pecus.* (L.) A slavish body [of imitators, of worshippers of rank and fashion].  
*Sesquipedalia verba.* (L.) Words a foot-and-a-half long.  
*Si ad naturam vivas, nunquam eris pauper; si ad opinionem, nunquam dives.* (L.) If you live according to the dictates of nature, you will never be poor; but if according to the opinions of the world, you will never be rich. [fully meet the hazard.  
*Si cadere necesse est, occurrendum discrimini.* (L.) If a man must fall, he should manfully meet the hazard.  
*Si Deus nobiscum, quis contra nos?* (L.) If God be with us, who shall stand against us?  
*Si dixeris, 'Aestu', sudat.* (L.) If you say, 'I am warm,' he sweats.  
*Si genus humanum, et mortalia temeris arma, at sperate deos memores fandi atque nefandi.* (L.) If you despise the human race and mortal arms, yet remember that there is a God who is mindful of right and wrong. [monarch, command.  
*Si iudicas, cognosce; si regnas, jube.* (L.) If you are a judge, inquire: if you are a monarch, command.  
*Si leonina pellis non satis est, assuenda vulpina.* (L.) If the lion's skin is not enough, sew the fox's to it.  
*Si mens non lacra fuisset.* (L.) If the mind had not been perverted.  
*Si parva licet componere magnis.* (L.) If small things may be compared with great.  
*Si quaeris monumentum, circumspice.* (L.) If you seek his monument, look around.  
*Si quieris rer quanto vale un ducado, buscadlo prestado.* (Sp.) Would you like to know how much a ducat is worth, try to borrow one.  
*Si sit prudentia.* (L.) If there be but prudence. [yourself first shed tears.  
*Si vis me flere, dolendum est primum ipsi tibi.* (L.) If you wish me to weep, you must

*Sic itur ad astra.* (L.) Such is the way to the stars, or to immortality.  
*Sic passim.* (L.) So every where.  
*Sic præsens utaris voluptatibus ut futuris non nocuas.* (L.) Enjoy your present pleasures so as not to injure those which are to follow.  
*Sic semper tyrannia.* (L.) Thus always with tyrants.  
*Sic transit gloria mundi.* (L.) Thus the glory of the world passes away.  
*Sic volo, sic jubeo: stet pro ratione voluntas.* (L.) Thus I will, thus I order; let my will stand for a reason.  
*Sic vobis.* (L.) So we will it.  
*Sic vos non vobis.* (L.) Thus you toil, but not for yourselves.  
*Sicut patribus, sit Deus nobis.* (L.) Let God be with us, as he was with our fathers.  
*Sicula d' or.* (Fr.) The golden age.  
*Sicuta.* (Sp.) Mid-day repose; a nap.  
*Silent leges inter arma.* (L.) In war, laws are silent, or disregarded.  
*Similia similibus curantur.* (L.) Like is cured by like.  
*Similibus simili gaudet.* (L.) Like is pleased with like.  
*Simplex munditiis.* (L.) Simple in neatness.  
*Sine cura.* (L.) Without care;—*dis*, without a day;—*invidia*, without envy;—*odio*, without hatred;—*qua non*, an indispensable condition.  
*Singuli de nobis anni præcedunt cuncta.* (L.) Each passing year robs us of something.  
*Siste, viator.* (L.) Stop, traveller.  
*Sit mea reses utinam senectutæ.* (L.) May such a retreat be the dwelling place of my old age.  
*Sit mihi fas audita loqui.* (L.) May it be allowed me to state what I have heard.  
*Sit tibi terra levis.* (L.) Light lie the earth on thee, or on thy remains.  
*Sobriquet.* (Fr.) A nickname.  
*Soi-disunt.* (Fr.) Self-called; self-styled.  
*Soirée.* (Fr.) An evening party.  
*Sola nobilitas virtus.* (L.) Virtue is the only true nobility.  
*Solamen curarum, or, mali.* (L.) A soother of one's cares.  
*Soli Deo gloria.* (L.) Glory to God alone. [it peace.  
*Solitudinem faciunt, pacem appellant.* (L.) They make a desert of a country, and call Solvuntur tabulae. (L.) The bills are dismissed:—the defendant is acquitted.  
*Sors tua mortalis, non est mortale quod optas.* (L.) Thy lot is mortal; that which thou desirest belongs not to mortals.  
*Sotto voce.* (It.) In an under-tone; in a whisper.  
*Souvenir.* (Fr.) A remembrance; memorial. [the masses.  
*Spargere voces in vulgum ambiguas.* (L.) To disseminate ambiguous rumours among  
*Spectas, et tu spectare.* (L.) You see, and you shall be soon.  
*Spectemur agendo.* (L.) Let us be tried by our actions.  
*Spem pretio non emo.* (L.) I do not buy hope at a fixed price.  
*Sperate, et vosmet rebus servate secundis.* (L.) Live in hope, and reserve yourselves for more prosperous times. [their guard.  
*Sperate, miseri; cave, felices.* (L.) Let the wretched hope, and the prosperous be on  
*Spero meliora.* (L.) I hope for better things.  
*Splendide mendax.* (L.) Egregiously mendacious or false.  
*Spolia opima.* (L.) The richest booty.  
*Sponte sua, sine lege, fidem rectumque colebant.* (L.) Of their own accord, without law, they cherished fidelity and rectitude.  
*Spretæ injuria formæ.* (L.) The insult to her slighted beauty.  
*Stans pede in uno.* (L.) Standing on one leg.  
*Stare super vias antiquas.* (L.) To stand to the old paths.  
*Stat magni nominis umbra.* (L.) He stands the shadow of a mighty name.  
*Stat mole sua.* (L.) Firm in its impregnability, unmoved it stands.  
*Stat pro ratione voluntas.* (L.) My will stands in the place of a reason.  
*Statim daret, ne differendo videretur negare.* (L.) He would give at once, lest, by delaying, he might seem to deny the favour.  
*Statu quo ante bellum.* (L.) In the state in which things were before the war.  
*Status.* (L.) Position.  
*Status in quo.* (L.) The state in which. [I am here:—an epitaph.  
*Stavo bene, ma, per star meglio, sto qui.* (It.) I was well,—I wished to be better,—and  
*Stellas inter Luna minores.* (L.) As the moon [shines] among the smaller stars.  
*Stemmata quid faciunt?* (L.) Of what value are pedigrees?  
*Sternitur alieno vulnere.* (L.) He is slain by a blow aimed at another.  
*Stet.* (L.) Let it stand.  
*Stratum super stratum.* (L.) One layer upon another.  
*Studio fallente laborem.* (L.) With a zeal which beguiles labor.  
*Studiosus emeritus.* (L.) A student who has gone through his collegiate career.  
*Studium immane loquendi.* (L.) The insatiable desire of talking.

*Stultitiam patiuntur opes.* (L.) Riches bear out folly.  
*Stultus labor est ineptiarum.* (L.) Silly is the labour that is bestowed on trifles.  
*Stultus, nisi quod ipse facit, nil rectum putat.* (L.) The fool thinks nothing well done but what is done by himself.  
*Sua cuique voluptas.* (L.) Every one has his own pleasure.  
*Sua si bona norint.* (L.) If they did but appreciate the blessings they enjoy.  
*Suaviter in modo, fortiter in re.* (L.) Gently in manner, forcibly in deed.  
*Sub dio.* (L.) In the open air;—*rosa*, under the rose; privately;—*silentio*, in silence.  
*Sub hoc signo vinces.* (L.) Under this sign thou shalt conquer.  
*Sub iudice lis est.* (L.) The cause is yet before the judge.  
*Sublata causa, tollitur effectus.* (L.) The cause being removed, the effect ceases.  
*Sublatam ex oculis quaerimus.* (L.) When taken away from us, then do we know how to appreciate it, or them; and in vain regret the loss.  
*Succedaneum.* (L.) A substitute. [nature requires.  
*Sufficit ad id, Natura quod poscit.* (L.) We have a sufficiency, when we have what  
*Sufre por saber, y truhaja por tener.* (Sp.) Suffer to know, and toil to have.  
*Suggestia falsi.* (L.) The suggestion of a falsehood.  
*Sui generis.* (L.) Of its own kind.  
*Suite.* (Fr.) Retinue; attendants.  
*Sum quod eris; fui quod es.* (L.) I am what you will be; I was what you are.  
*Summi honores medicinae.* (L.) The highest honours in the faculty of medicine.  
*Summum bonum.* (L.) The chief good.  
*Summum jus summa injuria.* (L.) The rigor of the law may be the greatest wrong.  
*Suo Marte.* (L.) By his own exertions.  
*Suo sibi gladio hunc jugulo.* (L.) I cut his throat with his own sword.  
*Super subjectam materiam.* (L.) On the matter submitted.  
*Suppressio veri.* (L.) The suppression of the truth.  
*Surgit amari aliquid.* (L.) Something bitter rises.  
*Suum cuique.* (L.) Let every one have his own.  
*Suum cuique mos.* (L.) Every one has his peculiar habit.

## T.

*Table d'hôte.* (Fr.) An ordinary; a dinner at which the landlord of an inn presides.  
*Tableau de genre.* (Fr.) A painting of any kind except *history* and *landscape*.  
*Tabula rasa.* (L.) A shaved (smoothed) tablet.  
*Tacent, satis laudant.* (L.) Their silence is sufficient praise.  
*Tâche sans tache.* (Fr.) A work without blemish.  
*Taciturn vivit sub pectore vulnus.* (L.) The secret wound rankles in the breast.  
*Tedium vitae.* (L.) Weariness of life.  
*Tam deest avaro quod habet quam quod non habet.* (L.) The miser is as much in want of that which he has as of that which he has not.  
*Tam Marte quam Minerva.* (L.) As much by courage as genius.  
*Tam Marti quam Mercurio.* (L.) As fit for war as business.  
*Tandem fit surculus arbor.* (L.) The shoot at length becomes a tree.  
*Tant mieux.* (Fr.) So much the better;—*pis*, the worse.  
*Tantaene animis caelestibus irae?* (L.) Can such wrath dwell in heavenly minds?  
*Tanto buon, che val niente.* (It.) So good, that he is good for nothing.  
*Tantum series juncturaque pollet.* (L.) Of so much force are system and connection.  
*Turde, quae credita laedunt, credimus.* (L.) We are slow to believe that which, if believed, would hurt our feelings.  
*Te Deum Laudamus.* (L.) We praise Thee, O God.  
*Tel brille au second rang qui s'éclipse au premier.* (Fr.) A man may shine in the second rank, who would be eclipsed in the first.  
*Tel maître, tel valet.* (Fr.) Like master, like man.  
*Telum imbelles, sine ictu.* (L.) A feeble weapon, thrown without effect.  
*Tempestivus usus.* (L.) The suitable time for using any thing. [them.  
*Tempora mutantur, et nos mutamur in illis.* (L.) Times change, and we change with  
*Tempus edax rerum.* (L.) Time that devours all things.  
*Tempus omnia revelat.* (L.) Time discloses all things.  
*Tenax propositi.* (L.) Tenacious of his purpose.  
*Tentanda via est.* (L.) A way must be tried.  
*Teres atque rotundus.* (L.) Smooth and round in himself.  
*Terminus a quo.* (L.) Starting point;—*ad quem*, end of one's journey.  
*Terra firma.* (L.) Solid land; the continent.  
*Terra incognita.* (L.) An unknown land.  
*Terrus filius.* (L.) A son of the earth:—an Oxford phrase for a man of no birth.

*Tertium quid.* (L.) A third something.  
*Tertius e caelo cecidit Cato.* (L.) A third Cato has dropped from the clouds.  
*Tête-à-tête.* (Fr.) A private interview; conversation between two individuals.  
*Têtes montées.* (Fr.) Over-excited persons.  
*Tibi seria, tibi metis.* (L.) You sow for yourself, you reap for yourself.  
*Tiens ta foy.* (Old Fr.) Keep thy faith. [nobility and the higher clergy.  
*Tiers-état.* (Fr.) The third estate;—the people of France as distinguished from the  
*Timeo Danaos et dona ferentes.* (L.) I fear the Greeks, even when bringing gifts.  
*Timidus se vocat cautum; purcum, sordidus.* (L.) The coward says that he is cautious;  
*Tirade.* (Fr.) An invective. [the miser, that he is sparing.  
*Tirer à boulet rouge.* (Fr.) To shoot with a red bullet.  
*To kalon.* (Gr.) The beautiful; the chief good.  
*To prepon.* (Gr.) The becoming; the proper.  
*Toilette.* (Fr.) Dress and every thing connected with it.  
*Tot homines, tot sententiæ.* (L.) So many men, so many minds.  
*Tota sua vita durante.* (L.) During the whole of one's life.  
*Totidem verbis.* (L.) In so many words.  
*Totis viribus.* (L.) With all his might.  
*Toto caelo.* (L.) By the whole heavens.  
*Totus in toto, et totus in qualibet parte.* (L.) Whole in itself, and whole in every part.  
*Totus mundus agit histrionem.* (L.) Every body is an actor;—"all the world's a stage."  
*Toujours prêt.* (Fr.) Always ready:—*propice*, propitious.  
*Tour d'adresse.* (Fr.) A sleight-of-hand trick;—*d'impuissance*, a feat displaying a  
 signal want of capacity:—*de force*, a feat of strength.  
*Tourner casaque.* (Fr.) To turn the coat.  
*Tous frais faits.* (Fr.) All expenses paid.  
*Tout ensemble.* (Fr.) Whole appearance.  
*Tout le monde se plaint de sa mémoire, et personne ne plaint de son jugement.* (Fr.)  
 Every body complains of his memory, but no man complains of his judgment.  
*Tout le monde est sage après coup.* (Fr.) Every body is wise after the event.  
*Tractant fabrilia fabri.* (L.) Let mechanics use mechanics' tools.  
*Trahit sua quæque voluptas.* (L.) Every one is attracted by his peculiar pleasure.  
*Transcat in exemplum.* (L.) May it pass into an example.  
*Tria juncta in uno.* (L.) Three joined in one. [treated by me without distinction.  
*Tros, Tyrimque, mihi nullo discrimine agetur.* (L.) The Trojan and Tyrian shall be  
*Trouseau.* (Fr.) A lady's marriage outfit.  
*Trouvaille.* (Fr.) A God-send.  
*Truditur dies die.* (L.) One day is pressed onward by another.  
*Tu ne cede malis.* (L.) Do not yield to evils.  
*Turpia decipiunt cæcæm vitia.* (L.) The blemishes of a beloved object escape the  
 notice of a blinded admirer.  
*Tuta timens.* (L.) Fearing even that which is safe.  
*Tutor et ultor.* (L.) The protector and the avenger.  
*Tuum est.* (L.) It is thine own.

## U.

*Uberima fides.* (L.) A superabundant faith.  
*Ubi bene, ibi patria.* (L.) Where one is well off, there is his country.  
*Ubi jus incertum, ibi jus nullum.* (L.) (*Law*) Where the law is uncertain, there is no law.  
*Ubi lapsus? Quid feci?* (L.) Where have I fallen? What have I done?  
*Ubi libertas, ibi patria.* (L.) Where liberty is, there is my country.  
*Ubi mel, ibi apes.* (L.) Where the honey is, there are the bees.  
*Ubi reddunt ova columbae.* (L.) Where the pigeons lay their eggs.  
*Ubi supra.* (L.) Where above mentioned.  
*Ubique patriam reminisci.* (L.) Every where to remember our country.  
*Ultima Thule.* (L.) The extremity of the earth.  
*Ultimatum.* (L.) A final proposition.  
*Ultimum remedium.* (L.) A last resource.  
*Ultra.* (L.) Beyond; extreme.  
*Un bienfait n'est jamais perdu.* (Fr.) A kindness is never lost.  
*Un Dieu, un roi.* (Fr.) One God, one king.  
*Un homme cosmé.* (Fr.) A rich, substantial man.  
*Un je servirai.* (Fr.) One I will serve.  
*Un roy, une foy, une loy.* (Old Fr.) One king, one faith, one law.  
*Un sot à triple étage.* (Fr.) A most egregious fool. [to admire him.  
*Un sot trouve toujours un plus sot qui l'admire.* (Fr.) A fool always finds a greater fool



*Un tiens vaut mieux que deux tu l'auras.* (Fr.) One *take it is* worth more than two  
*Una voce.* (L.) Unanimously; with one voice. [thou shalt have it.]  
*Unguis et rostro.* (L.) With talons and beak;—tooth and nail.  
*Unguis in ulcere.* (L.) A claw or nail in the wound.  
*Uni aequus virtuti, atque ejus amicis.* (L.) Friendly only to virtue, and to her friends.  
*Unica virtus necessaria.* (L.) Virtue is the only thing necessary. [wanting.]  
*Uno amulo, non deficit alter.* (L.) When one is plucked away, another will not be  
*Uno ictu.* (L.) At one stroke;—*impetu*, at once.  
*Unoculus inter caecos.* (L.) A one-eyed man amongst blind men. [left it of marble.]  
*Urbem lateritiam invenit, marmoream reliquit.* (L.) He found a city of bricks, and he  
*Usque ad aras.* (L.) To the very altars;—*ad nauseam*, even to sickness.  
*Usus loquendi.* (L.) Usage in speaking.  
*Ut amaris, amabilis esto.* (L.) That you may be loved, be deserving of love.  
*Ut apes geometriam.* (L.) As bees practise geometry. [wards him.]  
*Ut homo est, ita morum geras.* (L.) As the man is, so you must conduct yourself to  
*Ut infra.* (L.) As stated or cited below.  
*Ut metus ad omnes, paena ad paucos perveniret.* (L.) That fear should reach all per-  
sons, and punishment be inflicted but on few.  
*Ut pictura, poësis.* (L.) As is painting, so is poetry. [self.]  
*Ut pluceas debes immemor case tui.* (L.) Do you wish to please? be then regardless of  
*Ut quinus, quando ut volumus non licet.* (L.) When we cannot do as we wish, we  
must do as we can. [is he.]  
*Ut quisque suum vult esse, ita est.* (L.) As every man wishes his [offspring] to be, so  
*Ut quocunque paratus.* (L.) Prepared for every event, or on every side.  
*Ut saepe summi ingenia in occulto latent.* (L.) How often are men of the greatest  
genius buried in obscurity!  
*Ut sementem feceris, ita et metes.* (L.) As you have sown, so shall you reap.  
*Ut supra.* (L.) As above stated, or cited.  
*Utique placuerit Deo.* (L.) As it shall please God. [as time passes swiftly away.]  
*Utendum est actate; cito pede labitur actas.* (L.) We should make good use of our time,  
*Ut possidetis.* (L.) As you possess;—let each party keep what is in its possession.  
*Utile dulci.* (L.) The useful with the agreeable.  
*Utinam noster esset.* (L.) Would that he were ours, or on our side.  
*Utitur in re non dubia testibus non necessariis.* (L.) He uses unnecessary proofs in a  
matter that is not called in question.  
*Utrum horum navis accipie.* (L.) Take which you like.

## V.

*Vacuus cantat eorum latrone.* (L.) The traveller who has an empty purse, may sing  
*Vade mecum.* (L.) Go with me; pocket companion. [before the highwayman.]  
*Vae victis.* (L.) Woe to the vanquished.  
*Valde deplendum!* (L.) Greatly to be deplored!  
*Vale!* (L.) Farewell!  
*Valeat quantum valere potest.* (L.) Let it pass for what it is worth.  
*Valeat anchora virtus.* (L.) Virtue is an anchor.  
*Valete ac plaudite.* (L.) Farewell and applaud. [thing.]  
*Varium et mutabile semper femina.* (L.) Woman, ever a changeable and capricious  
*Vastus animus.* (L.) A vast mind; an ambition that knows no bounds.  
*Vaudeville.* (Fr.) A ballad or popular song easy to sing.  
*Velle suum cuique est, nec voto viritur uno.* (L.) Every one has his own peculiar  
fancy or whim, and there is in all a diversity of taste.  
*Veis et remis.* (L.) With sails and oars. [repentance.]  
*Velox consilium sequitur penitentia.* (L.) Hasty counsels are generally followed by  
*Velut aegri somnia, vanae finguntur species.* (L.) Their ideas, like a sick man's dreams,  
are formed without any regard to sober reality.  
*Veluti in speculum.* (L.) As in a looking-glass. [equally venal.]  
*Venalis populus, venalis curia patrum.* (L.) The people are venal, and the senate is  
*Vendidit hic auro patriam.* (L.) This man sold his country for gold.  
*Venerum in auro bibitur.* (L.) Poison is drunk from a golden vessel.  
*Veni, ridi, vici.* (L.) I came, I saw, I conquered.  
*Venienti occurrere morbo.* (L.) Meet the disease at its approach.  
*Veniunt a dote sagittae.* (L.) The arrows, or incitements to love, come from the dower.  
*Ventis secundis.* (L.) With favorable winds.  
*Ventre affamé n'a point d'oreilles.* (Fr.) A hungry belly has no ears.  
*Ver non semper viret.* (L.) The spring does not always flourish.  
*Vera incessu patuit dea.* (L.) The goddess was known by her walk.

- Verba animi proferre, et vitam impendere vero.* (L.) To give utterance to one's real sentiments, and to stake one's life for the truth.
- Verbatim.* (L.) Word for word.
- Verbiage.* (Fr.) Wordiness; verbosity.
- Verbum sat sapienti.* (L.) A word to the wise is sufficient.
- Veritas nihil veretur nisi abscondi.* (L.) Truth fears nothing but concealment.
- Veritas odium parit.* (L.) Truth begets hatred.
- Veritas praevalerebit.* (L.) Truth will prevail.
- Veritas vincit.* (L.) Truth conquers.
- Veritas visu et mora, falsa festinatione et incertis valescent.* (L.) Truth is confirmed by inspection and delay: falsehood avails itself of haste and uncertainty.
- Veritatis simplex oratio est.* (L.) The language of truth is simple.
- Vérité sans peur.* (Fr.) Truth without fear.
- Versatile ingenium.* (L.) A versatile genius.
- Versus.* (L.) Against. [hope for earnestly.]
- Verum putas haud aegre, quod valde crepetis.* (L.) You believe that easily, which you
- Vestigia nulla retrorum.* (L.) There are no traces backward, or returning footsteps.
- Vetera extollimus, recentium incuriosi.* (L.) We extol what is ancient, and neglect [what is modern.]
- Veto.* (L.) I forbid; prohibition.
- Vexata quaestio.* (L.) A disputed question.
- Vi et armis.* (L.) By force and by arms; by main force.
- Via.* (L.) By way of.
- Via media.* (L.) A middle course.
- Via militaris.* (L.) A military way.
- Via trita, via tuta.* (L.) The beaten path is the safe path.
- Vice versa.* (L.) The terms being reversed; reversely.
- Vicissim.* (L.) By turns.
- Victoria concordia crescit.* (L.) Victory increases by concord.
- Victrix fortunae sapientia.* (L.) Wisdom [frequently] conquers fortune.
- Vide et crede.* (L.) See and believe.
- Videlicet.* (L.) Namely; that is to say. Abridged, viz. [I follow the worse.]
- Viduo meliora probone, deteriora sequor.* (L.) I see and approve the better things, but
- Viejo amator, invierno con flor.* (Sp.) An amorous old man is like a winter flower.
- Vigilantibus.* (L.) To the watchful.
- Vigilantibus, non dormientibus, scribit lex.* (L.) The law protects those who watch, not the negligent against their own carelessness.
- Vigilate et orate.* (L.) Watch and pray.
- Viguer de dessus.* (Fr.) Strength is from above.
- Vincit amor patriae.* (L.) The love of our country prevails.
- Vincit omnia veritas.* (L.) Truth conquers all things.
- Vincit, qui se vincit.* (L.) He conquers, who conquers himself.
- Vir sapit qui pauca loquitur.* (L.) He is a wise man who says but little.
- Vires acquirit eundo.* (L.) It acquires strength as it goes.
- Virescit rubere virtus.* (L.) Virtue flourishes from a wound.
- Viri infelices procul amici.* (L.) Friends are far from a man who is unfortunate.
- Virtuoso.* (It.) One who has a talent or taste for the fine arts. Pl., *virtuosi*.
- Virtus acrie fortior.* (L.) Virtue is stronger than a battering-ram.
- Virtus in actione consistit.* (L.) Virtue consists in action.
- Virtus in arduis.* (L.) Virtue or valor in difficulties.
- Virtus incendit vires.* (L.) Virtue rouses strength.
- Virtus laudatur et adest.* (L.) Virtue is praised and freezes.
- Virtus nullia scuta.* (L.) Virtue is a thousand shields.
- Virtus requiesci necia sordidat.* (L.) Valor which knows not mean repose.
- Virtus semper viridis.* (L.) Virtue is always flourishing.
- Virtus sola nobilitat.* (L.) Virtue alone ennobles. [looks to heaven.]
- Virtus sub cruce crescit, ad ethera tendens.* (L.) Virtue grows under the cross, and [industry.]
- Virtus vincit invidiam.* (L.) Virtue overcomes envy.
- Virtute et fide.* (L.) By virtue and faith;—*labor*, toil;—*numine*, heaven;—*opera*, industry.
- Virtute, non astutia.* (L.) By virtue, not by craft.
- Virtute, non verbis.* (L.) By virtue, not by words.
- Virtute officii.* (L.) By virtue of his office.
- Virtute quies.* (L.) Content in virtue.
- Virtute securus.* (L.) Safe through virtue.
- Virtuti nihil obstat et armis.* (L.) Nothing can resist valor and arms. ?
- Virtuti, non armis, fido.* (L.) I trust to virtue, not to arms.
- Virtutis amore.* (L.) Through the love of virtue.
- Virtutis avorum premium.* (L.) The reward of the virtue of ancestors.

*Virtutis fortuna comes.* (L.) Fortune is the companion of virtue, or valor.  
*Vis conservatrix naturæ.* (L.) The preserving power of nature.  
*Vis inertiae.* (L.) The power of inertness; the power of a stationary body to resist that which would set it in motion.  
*Vis medicatrix naturæ.* (L.) The healing power of nature.  
*Vis motrix.* (L.) The moving power;—*visæ*, the vital energy.  
*Vis unita fortior.* (L.) United force is the stronger.  
*Vincere à deux buls.* (Fr.) To aim at two marks. [in the memory of the living.  
*Vita mortuorum in memoria vivorum est posita.* (L.) The life of the dead is stored up [scenes.  
*Vita sine literis mors est.* (L.) Life without literature is death.  
*Vitæ postscenia celant.* (L.) They conceal that part of life which is passed behind the  
*Vitæ via virtus.* (L.) Virtue is the way of life.  
*Vitam impendere verum.* (L.) To stake one's life for the truth.  
*Vitiis nemo sine nascitur.* (L.) No man is born without his faults.  
*Vitium fuit, nunc mos est, audentio.* (L.) Flattery, which was formerly a vice, is now  
*Viva vocc.* (L.) By the living voice; by word of mouth. [grown into a custom.  
*Vivat respublica.* (L.) Long live the republic;—*regina*, the queen;—*rex*, the king.  
*Vive la république.* (Fr.) Long live the republic.  
*Vive, vale.* (L.) Live, and be well :—pl., *vivite et valete*.  
*Vivendi recte qui prorogat horam, rusticus expectat, dum defluat annis.* (L.) He  
 who postpones the hour of living rightly is like the rustic who waits till the river  
 shall have passed away.  
*Vivere sat vincere.* (L.) To conquer is to live enough.  
*Virida vis animi.* (L.) The strong force of the mind; fervour of imagination.  
*Virt post funera virtus.* (L.) Virtue survives the grave.  
*Vivre ce n'est pas respirer, c'est agir.* (Fr.) To live is not merely to breathe, but to act.  
*Vox ea nostra voco.* (L.) I can scarcely call these things our own.  
*Vocabula artis.* (L.) Professional terms.  
*Voilà une autre chose.* (Fr.) That is quite another thing. [cret.  
*Voir le dessous des cartes.* (Fr.) To see the other side of the cards :—to be in the se-  
*Volo, non valeo.* (L.) I am willing, but not able.  
*Voltigeur.* (Fr.) A light horseman. [are but rarely used.  
*Voleptates commendat ravior usus.* (L.) Our pleasures have a higher relish when they  
*Volentibus annis.* (L.) In the course of years.  
*Vota viti meæ.* (L.) My life is devoted.  
*Vous y perdrez vos pas.* (Fr.) You will there lose your steps, or labor.  
*Vox et præterea nihil.* (L.) Voice and nothing more; sound without sense.  
*Vox faucibus hæsit.* (L.) The voice, or words, stuck in the throat.  
*Vox populi, vox Dei.* (L.) The voice of the people is the voice of God.  
*Vox stellarum.* (L.) The voice of the stars.  
*Vraisemblance.* (Fr.) Probability; likelihood.  
*Vulgo.* (L.) Commonly.  
*Vulnus alit venis, et caeco carpitur igni.* (L.) She [or he] nourishes the poison in her  
 [or his] veins, and is consumed by the hidden fire.  
*Vulnus inmedicabile.* (L.) An incurable wound.  
*Vultus est index animi.* (L.) The countenance is the index of the mind.

## Z.

*Zollverein.* (Ger.) The Prusso-Germanic Customs League.  
*Zonam perdidit.* (L.) He has lost his purse.  
*Zonam solvere.* (L.) To unloose the virgin zone.



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